

聖經

THE HOLY BIBLE

舊約恢復本

Old Testament Recovery Version

新舊約聖經恢復本

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■ 介言

新舊約聖經恢復本，係按原文重譯經文，附以綱目、註解、串珠等，其編譯過程歷時逾三旬，主要係配合主僕李常受弟兄所帶領，聖經各卷生命讀經之進程。緣自一九七四年四月，李弟兄在美國帶領查讀創世記及馬太福音起，至一九九五年七月帶領查讀雅歌，歷經二十二載，完成全部聖經之生命讀經；該查讀記錄經編輯為生命讀經信息出版，共一千九百八十四篇。查讀期間，先根據希臘或希伯來原文將經文逐卷重新繙譯；李弟兄並為新約各卷撰寫詳盡註解，編列綱目與串珠。一九八七年冬，新約聖經中文恢復本經深度修訂及校勘後正式出版。一九九四年，在完成舊約生命讀經以前，李弟兄囑水流職事站編輯部著手修訂舊約經文之英譯，並根據生命讀經信息，為舊約各卷編寫註解，同時編列經文串珠。李弟兄於一九九七年六月九日離世與主同在，恢復本編譯工作仍持續進行。一九九九年夏，英文新舊約聖經恢復本經文版正式出版，其中包含各卷綱目，乃取自李弟兄之著作，或根據生命讀經編輯而成；二〇〇三年冬，含全部新舊約經文及註解、串珠之英文恢復本正式發行。中文方面，一九九八年夏，福音書房編輯部開始參照英文恢復本，修訂舊約經文之中譯，譯經工作完成於二〇〇三年夏，隨即出版中文新舊約聖經恢復本經文版；二〇〇五年秋，舊約註解譯事告竣，

HOLY BIBLE, Recovery Version

■ INTRODUCTION

The publication of the Recovery Version of the Holy Bible with accompanying outlines, footnotes, and marginal cross-references culminates nearly three decades of labor on God's holy Word. This work followed the ongoing life-study of the Bible, which Witness Lee commenced in April 1974 with simultaneous studies of Genesis and Matthew and concluded in 1995 with a study of the Song of Songs. This complete study is published in the seventeen volumes of the Life-study of the New Testament and the fifteen volumes of the Life-study of the Old Testament. In anticipation of the life-study of each book of the Bible, a new translation from Greek or Hebrew was produced. In addition, for the books of the New Testament, Witness Lee wrote extensive footnotes and provided outlines and cross-references. In 1991, after extensive revision, augmentation, and improvement, the Recovery Version of the New Testament was published. In 1994, before the life-study of the Old Testament was completed, Witness Lee asked the editorial section of the Living Stream Ministry to undertake a revision of the translation of the Old Testament and to compile footnotes from his published life-study and provide a body of marginal cross-references for the Old Testament. This work was in progress when Witness Lee went to be with the Lord on June 9, 1997. The revised text of the Old Testament along with the text of the New Testament was published in one volume in 1999. This text-only edition included the extensive outlines of every book of the Bible that were either written directly by Witness Lee or taken from his published life-study. The present volume contains the revised Old Testament text with outlines, the full set of Old Testament footnotes, compiled from Witness Lee's

全部恢復本經文及註解終得以供陳與神的眾兒女。因篇幅之鉅，特將中文舊約聖經恢復本獨立成冊付梓，與新約聖經恢復本分為兩冊印行，俾便使用。

舊約聖經恢復本之編譯，仍遵循新約聖經恢復本編譯之指導原則，如新約聖經恢復本主譯者李常受弟兄於該書簡說中所清晰說明者。今特將該簡說載錄如下：

■ 簡說

繙譯聖經，歷代是逐漸進步的。慣例總是承先啓後，後者借助於前者，進而更有所見。本新約聖經恢復本，乃以華語中最通行的國語和合本為參照，盡力保留其語體、節奏、以及人地名音譯，各面的優美；並以英語中所有權威譯本，以及華語中所有尋得的其他譯本為參考，不但為得藉鑑、啓發，也為避免偏見、誤斷。凡較佳辭句，無不盡力採集，務求聖言中的啓示，能在華語中，得到差異最少，達意最準的發表。

繙譯聖經，除基於對聖經原文之明瞭外，也在於對聖言中神聖啓示的認識。歷代聖徒對神聖啓示的認識，也是基於他們所得之亮光，逐漸前進的。本譯本所根據者，乃此類認識之集大成，加上附註，可謂二千年來，各方聖徒對神聖啓示認識之結晶，希能繼往又開來。

鑑定聖經原文古卷，乃繙譯聖經之根據。最新發現，或為時最古之古卷，並非最為準確、可靠。任何一節或一段須考量之經文，均須根據其書及其章之上下文，並須比較其相同記載之經文，而作鑑定。本譯本之古卷鑑定，即以此為原則。

Life-study of the Old Testament and other of his publications, an extensive body of Old Testament marginal cross-references, and the complete contents of the previously published Recovery Version of the New Testament.

The work on the Recovery Version of the Old Testament followed the same principles which guided the work on the New Testament. These principles were expressed clearly in the “Brief Explanation” that prefaced the Recovery Version of the New Testament, and thus it is fitting to simply reproduce that explanation here:

■ A BRIEF EXPLANATION

Throughout the centuries, translations of the Bible have steadily improved. In general, each new translation inherits from previous ones and opens the way for later ones. While a new translation derives help from its predecessors, it should go further. The Recovery Version of the New Testament, following the precedent set by the major authoritative English versions and taking these versions as reference, not only incorporates lessons learned from an examination of others' practices but also attempts to avoid biases and inaccurate judgments. This version, frequently guided by other versions, attempts to provide the best utterance for the revelation in the divine Word, that it may be expressed in the English language with the greatest accuracy.

Translating the Bible depends not only on an adequate comprehension of the original language but also on a proper understanding of the divine revelation in the holy Word. Throughout the centuries the understanding of the divine revelation possessed by the saints has always been based upon the light they received, and this understanding has progressed steadily. The consummation of this understanding forms the basis of this translation and its footnotes. Hence, this translation and the accompanying footnotes could be called the “crystallization” of the understanding of the divine revelation which the saints everywhere have attained to in the past two thousand years. It is our hope that the Recovery Version will carry on the heritage that it has received and will pave the way for future generations.

As with any New Testament translation, the determination of the original Greek text, based upon the available manuscripts, forms the basis for the text of the Recovery Version of the New Testament. The Recovery Version follows, for the most part, the Nestle-Aland Greek text as found in Novum Testamentum Graece (26th edition). However, in determining the original form of any verse, the translators of the Recovery

Version gave careful consideration to the larger context of chapter and book and to similar portions of the New Testament. The most recently discovered manuscripts or the manuscripts of oldest date are not necessarily the most accurate or reliable; hence, the determination of the text for this version was based largely upon the principle stated above. Departures from the Nestle-Aland text are sometimes indicated in the footnotes. Italicized words in the verses indicate supplied words, not found in the Greek text. Quotation marks are used to indicate close quotation from the Old Testament.

本譯本竭盡所能，探究原文精意，用中肯、淺順之國語表達之。凡難照原文語氣表達者，均加註解釋。

本譯本每卷書的主題、綱目，乃以史事為根據，並以靈意為發表。註解重於真理的啟示、屬靈的亮光、以及生命的供應，過於歷史、地理和人物的解釋。串珠不僅指引到相同的辭句與史事，更根據屬靈的啟示，指引到有關的事物和經言。

主譯者誌 主後一九八六年五月一日於臺北市

除上述關於恢復本經文繙譯原則，及綱目、註解、串珠之特點外，尚需一題的是，舊約恢復本經文，一如新約恢復本，乃譯自學者公認最為精確之聖經原文——新約部分係依據 Nestle-Aland 第二十六版希臘文經文，舊約部分則依據德國斯圖嘎版希伯來文經文（BHS，一九九〇年修訂版。）凡難照原文直譯、古卷差異值得注意、或原文可有不同解讀之處，均加註解釋。為探明希伯來文經文之原意，古代亞蘭文、希臘文、敘利亞文、及拉丁文譯本亦常在參考之列，有時甚至沿用於經文中，而將希伯來文經文意思列為註解交代。

The Recovery Version embodies extensive research into the meaning of the original text and attempts to express this meaning with English that is to the point, easy to understand, and readable. In those places where it is difficult to express the exact meaning of the original Greek, explanatory footnotes have been supplied.

The subject provided at the beginning of each book and the outline of each book take the historical facts as their base and express the spiritual meaning in each book. The footnotes stress the revelation of the truth, the spiritual light, and the supply of life more than history, geography, and persons. The cross-references lead not only to other verses with the same expressions and facts but also to other matters related to the spiritual revelation in the divine Word.

Witness Lee and the editorial section

August 1, 1991

Anaheim, California

Apart from these general comments regarding the translation of the text and the characteristics of the outlines, footnotes, and cross-references, a few particular comments about the Old Testament work are in order. Following the principle used in translating the New Testament, the translation of the Old Testament is based on the current scholarly text of the Hebrew Scriptures, Biblia Hebraica Stuttgartensia (BHS; revised 1990 edition). Departures from this edition are generally indicated in the footnotes. Frequently the ancient translations of the Old Testament into Aramaic, Greek, Syriac, and Latin were consulted for clarification of the Hebrew text, and in some instances these translations were adopted in the Recovery Version; the reading of the Hebrew text is generally given in the footnotes. As much as possible the poetic structure of the Hebrew text, as indicated by BHS, has been preserved.

The reader will quickly note the use of the name Jehovah in this translation. In spite of the historical linguistic arguments against its use, no other rendering of the Tetragrammaton has the same heritage that Jehovah has in classic English literature. While our forebears in translation, based on a faulty understanding of the Hebrew vowel pointing, might have mistakenly transliterated the divine name, their great influence has firmly embedded the name Jehovah into the English language, as evidenced by its inclusion in our modern dictionaries. Our employing of the name Jehovah is motivated not by linguistic considerations but by a recognition of the heritage of the English language and, more importantly, by a desire to be true to our convictions as translators that the name of God, revealed and delivered to His saints (Exo. 3:16; 20:7), should be deliberately rendered in the translation of the Hebrew Scriptures. Deference to ancient religion and confusion from modern sectarians are no reasons to shrink back from the use and enjoyment of God's personal and revealed name.

With these words of introduction we put forward this Recovery Version of the Holy Bible and pray earnestly that through it the Holy Spirit will shine in the hearts of all its readers "to illuminate the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4:6).

The editorial section

August 1, 2003

Anaheim, California

2010 Living Stream Ministry

謹此說明，甚願無往不透的聖靈，藉著此一聖經譯本，親自照耀在每一讀者心裏，使其得蒙光照，『認識那顯在耶穌基督面上之神的榮耀。』（林後四 6。）

臺灣福音書房編輯部誌

主後二〇〇八年十月一日

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創世記	創	箴言	箴	Genesis	Gen.	Proverbs	Prov.
出埃及記	出	傳道書	傳	Exodus	Exo.	Ecclesiastes	Eccl.
利未記	利	雅歌	歌	Leviticus	Lev.	Song of Songs	S. S.
民數記	民	以賽亞書	賽	Numbers	Num.	Isaiah	Isa.
申命記	申	耶利米書	耶	Deuteronomy	Deut.	Jeremiah	Jer.
約書亞記	書	耶利米哀歌	哀	Joshua	Josh.	Lamentations	Lam.
士師記	士	以西結書	結	Judges	Judg.	Ezekiel	Ezek.
路得記	得	但以理書	但	Ruth	Ruth	Daniel	Dan.
撒母耳記上	撒上	何西阿書	何	1 Samuel	1 Sam.	Hosea	Hosea
撒母耳記下	撒下	約珥書	珥	2 Samuel	2 Sam.	Joel	Joel
列王紀上	王上	阿摩司書	摩	1 Kings	1 Kings	Amos	Amos
列王紀下	王下	俄巴底亞書	俄	2 Kings	2 Kings	Obadiah	Obad.
歷代志上	代上	約拿書	拿	1 Chronicles	1 Chron.	Jonah	Jonah
歷代志下	代下	彌迦書	彌	2 Chronicles	2 Chron.	Micah	Micah
以斯拉記	拉	那鴻書	鴻	Ezra	Ezra	Nahum	Nahum
尼希米記	尼	哈巴谷書	哈	Nehemiah	Neh.	Habakkuk	Hab.
以斯帖記	斯	西番雅書	番	Esther	Esth.	Zephaniah	Zeph.
約伯記	伯	哈該書	該	Job	Job	Haggai	Hag.
詩篇	詩	撒迦利亞書	亞	Psalms	Psa.	Zechariah	Zech.
		瑪拉基書	瑪			Malachi	Mal.

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舊約恢復本

Old Testament Recovery Version

創世記

Genesis

創世記

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3. The Dove Being Sent Forth, Signifying the Spiritual Ones Staying with the Church and Caring for Life in the Spirit (8:8-12)

4. Going Forth from the Ark in Resurrection (8:13-19)

5. Making Burnt Offerings to Jehovah on an Altar, Signifying the Offering of Christ to God through the Cross (8:20-22)

6. Fulfilling God's Purpose to Express and Represent Him (9:1-7)

7. Living under God's Covenant (9:8-17)

a. No More Judgment through Death's Waters (vv. 8-11)

b 有虹作神信實守約的記號 12 ~ 17

8 首領和代表權柄的失敗 九 18 ~ 29

a 因他工作的成功 18 ~ 21

b 含揭露失敗，閃和雅弗遮蓋失敗 22 ~ 24

c 含的兒子受咒詛，閃和雅弗得祝福 25 ~ 29

9 邦國的產生，以巴別為總結 十 1 ~ 32

六 第四次的墮落—從人的政權墮落到撒但煽動下的背叛 十一 1 ~ 9

1 建造一座城和一座塔，以背叛神、棄絕神、並宣揚自己的名 1 ~ 4

2 神對付人第四次的墮落—使人分散居住，並變亂他們的語言 5 ~ 9

七 人從藉水得救到蒙耶和華呼召的譜系 十一 10 ~ 32

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一 第一方面—亞伯拉罕的經歷 十二 1 ~ 二五 18

1 神的呼召 十二 1 ~ 7 上

2 憑信而活 十二 7 下 ~ 十四 24

a 祭壇與帳棚的生活 十二 7 下 ~ 8

b 蒙召者的試煉 十二 9 ~ 十三 18

(一) 饑荒 十二 9 ~ 十三 4

(二) 弟兄之爭 十三 5 ~ 18

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(二) 為弟兄爭戰 13 ~ 17

(三) 受麥基洗德的供應 18 ~ 20

(四) 勝過地上財物的試誘 21 ~ 24

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c. Ham's Son Receiving the Curse, and Shem and Japheth Receiving the Blessing (vv. 25-29)

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1. Building a City and a Tower to Rebel against God, to Renounce God, and to Make a Name for Themselves (vv. 1-4)

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1. God's Calling (12:1-7a)

2. Living by Faith (12:7b—14:24)

a. A Life of the Altar and the Tent (12:7b-8)

b. The Trial of the Called (12:9—13:18)

(1) Famine (12:9—13:4)

(2) The Brother's Striving (13:5-18)

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(2) Fighting for the Brother (vv. 13-17)

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3 認識恩典，爲着完成神的定旨 十五 1～十七 27

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(一) 一個失敗的義人和一根鹽柱 1～29

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d 隱藏的軟弱和羞慚的代禱 二十 1～18

e 以撒的出生和長大 二一 1～8

f 夏甲和以實瑪利被趕逐 二一 9～14

g 兩個井—兩種生活的源頭 二一 15～34

h 以撒的獻上 二二 1～24

i 撒拉的死與埋葬 二三 1～20

j 以撒的婚娶 二四 1～67

5 生命沒有成熟 二五 1～18

二 第二方面—以撒的經歷 二五 19～21, 27～28, 二六 1～二七 4, 27 下～41, 二八 6～9

1 得着孿生子 二五 19～21

三 第三方面—雅各（連同約瑟）的經歷 二五 22～26, 29～34, 二七 5～27 上, 二七 42～二八 5, 二八 10～五十 26

1 受對付 二五 22～26, 29～34, 二七 5～27 上, 二七 42～二八 5, 二八 10～三二 21

3. Knowing Grace for the Fulfillment of God's Purpose (15:1—17:27)

a. God's Covenant with Abraham (15:1-21)

(1) Concerning the Seed (vv. 1-6)

(2) Concerning the Land (vv. 7-21)

b. The Two Women—An Allegory (16:1-16)

c. God's Covenant Confirmed with Circumcision (17:1-14)

d. The Birth of Isaac Promised (17:15-27)

4. Living in Fellowship with God (18:1—24:67)

a. Communion with God on the Human Level (18:1-22)

b. A Glorious Intercession (18:23-33)

c. The Negative Record of Lot (19:1-38)

(1) A Defeated Righteous Man and a Pillar of Salt (vv. 1-29)

(2) The Seed by Incest (vv. 30-38)

d. A Hidden Weakness and a Shameful Intercession (20:1-18)

e. The Birth and Growth of Isaac (21:1-8)

f. Hagar and Ishmael Cast Out (21:9-14)

g. Two Wells—Two Sources of Living (21:15-34)

h. The Offering Up of Isaac (22:1-24)

i. The Death and Burial of Sarah (23:1-20)

j. The Marriage of Isaac (24:1-67)

5. Having No Maturity in Life (25:1-18)

B. The Second Aspect—The Experience of Isaac (25:19-21, 27-28; 26:1—27:4, (27b-41; 28:6-9)

1. Gaining Twin Sons (25:19-21)

C. The Third Aspect—The Experience of Jacob (with Joseph) (25:22-26, 29-34; 27:5-27a; (27:42—28:5; 28:10—50:26)

1. Being Dealt With (25:22-26, 29-34; 27:5-27a; (27:42—28:5; 28:10—32:21)

a 被揀選生為次子 二五 22 ~ 26

(二 以撒的經歷—續)

2 活在天然生命裏，像雅各一樣 二五 27 ~ 28，二八 6 ~ 9

(三 雅各的經歷—續)

(1 受對付—續)

b 被迫離開慈母與父家 二五 29 ~ 34，二七 5 ~ 27 上，二七 42 ~ 二八 5

(→ 抓奪長子的名分 二五 29 ~ 34

(二 以撒的經歷—續)

3 承受他父親所得的應許 二六 1 ~ 5

4 有天然的弱點，像亞伯拉罕一樣 二六 6 ~ 11

5 有百倍的收成，成了巨富 二六 12 ~ 14

6 多處尋得水井 二六 15 ~ 22

7 神在別是巴，就是神為着完成祂的定旨獨一顯現的地方，向他堅定應許 二六 23 ~ 35

8 生命不很成熟 二七 1 ~ 4，27 下 ~ 41

(三 雅各的經歷—續)

(1 受對付—續)

(b 被迫離開慈母與父家—續)

(→ 抓奪父親的祝福 二七 5 ~ 27 上

(二 以撒的經歷—續)

8 生命不很成熟 (續) 二七 27 下 ~ 41

(三 雅各的經歷—續)

(1 受對付—續)

(b 被迫離開慈母與父家—續)

(→ 受母親指示離開 二七 42 ~ 46

(→ 蒙父親祝福，並打發離開 二八 1 ~ 5

a. Being Chosen to Be Born Second (25:22-26)

(B. The Experience of Isaac—cont'd))

2. Living in the Natural Life like Jacob (25:27-28; 28:6-9)

(C. The Experience of Jacob—cont'd))

(1. Being Dealt With—cont'd))

b. Being Forced to Leave the Loving Mother and the Father's Home (25:29-34; 27:5-27a; 27:42—28:5)

(1) Supplanting the Birthright (25:29-34)

(B. The Experience of Isaac—cont'd))

3. Inheriting the Promise Given to His Father (26:1-5)

4. Having Natural Weakness like Abraham (26:6-11)

5. Reaping a Hundredfold and Becoming Great (26:12-14)

6. Finding Wells in Many Places (26:15-22)

7. God Confirming His Promise to Him at Beer-sheba, the Unique Place of God's Appearing (for the Fulfillment of His Purpose (26:23-35)

8. Not Having Much Maturity in Life (27:1-4, 27b-41)

(C. The Experience of Jacob—cont'd))

(1. Being Dealt With—cont'd))

(b. Being Forced to Leave Home—cont'd))

(2) Supplanting the Father's Blessing (27:5-27a)

(B. The Experience of Isaac—cont'd))

8. Not Having Much Maturity in Life (cont'd) (27:27b-41)

(C. The Experience of Jacob—cont'd))

(1. Being Dealt With—cont'd))

(b. Being Forced to Leave Home—cont'd))

(3) Being Instructed by His Mother to Go Away (27:42-46)

(4) Being Blessed and Sent Away by His Father (28:1-5)

(二 以撒的經歷—續)

2 活在天然生命裏，像雅各一樣（續） 二八 6 ～ 9

(三 雅各的經歷—續)

(1 受對付—續)

c 在伯特利的夢 二八 10 ～ 22

d 在神主宰的帶領下，遇見拉結與拉班 二九 1 ～ 14

e 受拉班欺騙，娶了拉班的兩個女兒 二九 15 ～ 30

f 雅各的妻子在生子的事上爭競、嫉妒並角力 二九 31 ～三十 24

g 被拉班壓榨，欺弄拉班，卻蒙神賜福 三十 25 ～三一 16

h 逃離拉班，並被拉班追趕 三一 17 ～ 55

i 懼怕以掃 三二 1 ～ 21

2 被破碎 三二 22 ～三四 31

a 與神摔跤 三二 22 ～ 32

b 受以掃迎接 三三 1 ～ 16

c 返回迦南，但僅至示劍 三三 17 ～ 20

d 仍需環境中的對付 三四 1 ～ 31

3 被變化 三五 1 ～ 29

a 在伯特利蒙神題醒 1 ～ 15

b 更深刻、更切身的對付 16 ～ 26

(一) 拉結之死 16 ～ 20

(二) 雅各的妾受玷污，長子名分因而轉移 21 ～ 26

c 進入完滿的交通 27

d 得釋放脫離父親的束縛 28 ～ 29

(以掃的後代 三六 1 ～ 43)

4 漸漸成熟 三七 1 ～ 2 上，32 ～ 36，四二 1 ～ 5，四二 29 ～四三 14，四五 25 ～四七 10，四七 28 ～五十 13

(B. The Experience of Isaac—cont'd))

2. Living in the Natural Life like Jacob (cont'd) (28:6-9)

(C. The Experience of Jacob—cont'd))

(1. Being Dealt With—cont'd))

c. The Dream at Bethel (28:10-22)

d. Being Led in God's Sovereignty to Meet Rachel and Laban (29:1-14)

e. Being Cheated by Laban to Marry Laban's Two Daughters (29:15-30)

f. The Competition, Envy, and Wrestling between Jacob's Wives in Bearing Children (29:31—30:24)

g. Being Squeezed by Laban and Tricking Him, but Being Blessed by God (30:25—31:16)

h. Fleeing from Laban and Being Pursued by Him (31:17-55)

i. Fearing Esau (32:1-21)

2. Being Broken (32:22—34:31)

a. Wrestling with God (32:22-32)

b. Being Welcomed by Esau (33:1-16)

c. Returning to Canaan but Only to Shechem (33:17-20)

d. Still Needing the Dealing in His Circumstances (34:1-31)

3. Being Transformed (35:1-29)

a. Being Reminded by God at Bethel (vv. 1-15)

b. Deeper and More Personal Dealings (vv. 16-26)

(1) The Death of Rachel (vv. 16-20)

(2) The Birthright Being Changed through the Defilement of Jacob's Concubine (vv. 21-26)

c. Entering into Full Fellowship (v. 27)

d. Released from the Tie with His Father (vv. 28-29)

(The Descendants of Esau) (36:1-43)

4. Being Matured (37:1-2a, 32-36; 42:1-5; 42:29—43:14; (45:25—47:10; 47:28—50:13)

- a 成熟的過程—最後階段的對付 三七 1～2 上, 32～36, 四二 1～5, 四二 29～四三 14
 - (一) 在神主宰的手下, 雅各心頭的寶貝(約瑟)被奪去 三七 1～2 上, 32～36
- 5 成熟的以色列掌權的一面, 見於約瑟 三七 2 下～31, 三八 1～四一 57, 四二 6～28, 四三 15～四五 24, 四七 11～27, 五十 14～26
 - a 為牧人, 且蒙父所愛 三七 2 下～4
 - b 看他的民為生命的禾捆, 為發光的太陽、月亮與眾星 三七 5～11
 - c 照他父親的意願, 供應他的弟兄們 三七 12～17
 - d 生活如生命的禾捆 三七 18～31
- (4 漸漸成熟—續)
 - (a 成熟的過程—最後階段的對付—續)
 - (一) 在神主宰的手下, 雅各心頭的寶貝(約瑟)被奪去(續) 三七 32～36
 - (5 成熟的以色列掌權的一面, 見於約瑟—續)
- e 生活如發光的星 三八 1～三九 12
 - (一) 他的哥哥猶大放縱情慾 三八 1～30
 - (二) 勝過情慾, 在黑暗中照耀 三九 1～12
- f 被交付在死牢中 三九 13～四一 13
- g 從死牢裏復起 四一 14～39
- h 登寶座得權柄, 並得着榮耀, 領受恩賜 四一 40～44
- i 成為世人的搭救者, 生命的供應者(祕密的揭示者) 四一 45～46
- j 供應人糧食 四一 47～57
 - (4 漸漸成熟—續)
 - (a 成熟的過程—最後階段的對付—續)
 - (二) 為饑荒所迫, 打發眾子去埃及買糧 四二 1～5

- a. The Process of Maturity—Dealings in the Last Stage (37:1-2a, 32-36; 42:1-5; 42:29—43:14)**
 - (1) Being Robbed of the Treasure of His Heart (Joseph) under God’s Sovereign Hand (37:1-2a, 32-36)**
- 5. The Reigning Aspect of the Matured Israel as Seen in Joseph (37:2b-31; 38:1—41:57; 42:6-28; (43:15—45:24; 47:11-27; 50:14-26)**
 - a. Being a Shepherd and the Father’s Beloved (37:2b-4)**
 - b. Viewing His People as Sheaves of Life and as the Sun, the Moon, and the Stars of Light (37:5-11)**
 - c. Ministering to His Brothers according to the Father’s Will (37:12-17)**
 - d. Living as a Sheaf of Life (37:18-31)**
- (4. Being Matured—cont’d))**
 - (a. The Process of Maturity—Dealings in the Last Stage—cont’d))**
 - (1) Being Robbed of the Treasure of His Heart (Joseph) under God’s Sovereign Hand (cont’d) (37:32-36)**
- (5. The Reigning Aspect as Seen in Joseph—cont’d))**
- e. Living as a Star of Light (38:1—39:12)**
 - (1) His Brother Judah Indulging in Lust (38:1-30)**
 - (2) Overcoming Lust and Shining in Darkness (39:1-12)**
- f. Being Delivered into the Prison of Death (39:13—41:13)**
- g. Being Resurrected from the Prison of Death (41:14-39)**
- h. Being Enthroned with Authority and Receiving Glory and Gifts (41:40-44)**
- i. Becoming the Savior of the World, the Sustainer of Life (the Revealer of Secrets) (41:45-46)**
- j. Supplying People with Food (41:47-57)**
 - (4. Being Matured—cont’d))**
 - (a. The Process of Maturity—Dealings in the Last Stage—cont’d))**
 - (2) Being Stricken with Famine and Forced to Send His Sons to Egypt to Buy Grain (42:1-5)**

- (5 成熟的以色列掌權的一面，見於約瑟一續)
- k 為以色列的兒子們所認 四二 6 ~ 28，四三 15 ~ 四五 24
- (一) 以智慧對待他的兄長，向他們顯示愛 四二 6 ~ 28
- (4 漸漸成熟一續)
- (a 成熟的過程—最後階段的對付一續)
- (二) 次子西緬被拘於埃及 四二 29 ~ 38
- (四) 饑荒加重，被迫打發幼子便雅憫去埃及 四三 1 ~ 14
- (5 成熟的以色列掌權的一面，見於約瑟一續)
- (k 為以色列的兒子們所認一續)
- (二) 進一步試驗他的兄長 四三 15 ~ 四四 34
- (三) 向悔改的弟兄們揭示他的高舉與榮耀 四五 1 ~ 15
- (四) 他的弟兄們有分於他掌權的享受 四五 16 ~ 24
- (4 漸漸成熟一續)
- b 成熟的表顯 四五 25 ~ 四七 10，四七 28 ~ 五十 13
- (一) 聽見約瑟還活着，一無責備之言 四五 25 ~ 28
- (二) 在別是巴獻祭給神 四六 1 ~ 4
- (三) 再見到約瑟 四六 5 ~ 34
- (四) 隨時祝福人 四七 1 ~ 10，四七 28 ~ 四九 28
- (1) 祝福法老 四七 1 ~ 10
- (5 成熟的以色列掌權的一面，見於約瑟一續)
- 1 掌權 四七 11 ~ 27，五十 14 ~ 26
- (4 漸漸成熟一續)
- (b 成熟的表顯一續)
- ((四) 隨時祝福人一續)
- (2) 祝福約瑟二子 四七 28 ~ 四八 22
- (3) 祝福自己的眾子 四九 1 ~ 28
- (五) 超特的離世 四九 29 ~ 五十 13
- (5 成熟的以色列掌權的一面，見於約瑟一續)
- 1 掌權 (續) 五十 14 ~ 26

- (5. The Reigning Aspect as Seen in Joseph—cont'd))**
- k. Being Recognized by the Children of Israel (42:6-28; 43:15—45:24)**
- (1) Being Wise in Dealing with His Brothers and Showing Them Love (42:6-28)**
- (4. Being Matured—cont'd))**
- (a. The Process of Maturity—Dealings in the Last Stage—cont'd))**
- (3) Having His Second Son, Simeon, Detained in Egypt (42:29-38)**
- (4) Being Stricken with Severe Famine and Sending His Youngest Son, Benjamin (43:1-14)**
- (5. The Reigning Aspect as Seen in Joseph—cont'd))**
- (k. Being Recognized—cont'd))**
- (2) Testing His Brothers Further (43:15—44:34)**
- (3) Revealing His Exaltation and Glory to His Repentant Brothers (45:1-15)**
- (4) His Brothers Participating in the Enjoyment of His Reign (45:16-24)**
- (4. Being Matured—cont'd))**
- b. The Manifestation of Maturity (45:25—47:10; 47:28—50:13)**
- (1) Assigning No Blame at Hearing That Joseph Was Still Alive (45:25-28)**
- (2) Offering Sacrifices to God at Beer-sheba (46:1-4)**
- (3) Meeting Joseph Again (46:5-34)**
- (4) Blessing People All the Time (47:1-10; 47:28—49:28)**
- (a) Blessing Pharaoh (47:1-10)**
- (5. The Reigning Aspect as Seen in Joseph—cont'd))**
- l. Reigning (47:11-27; 50:14-26)**
- (4. Being Matured—cont'd))**
- (b. The Manifestation of Maturity—cont'd))**
- ((4) Blessing People All the Time—cont'd))**
- (b) Blessing Joseph's Sons (47:28—48:22)**
- (c) Blessing His Own Sons (49:1-28)**
- (5) Departing in an Excellent Way (49:29—50:13)**
- (5. The Reigning Aspect as Seen in Joseph—cont'd))**
- l. Reigning (cont'd) (50:14-26)**

書介

著者：摩西，五卷律法書的著者。（申三一 9，24，路二四 27，44，約一 45，五 46，徒二八 23，林後三 15。）

著時：約於主前一四九〇年，與出埃及記同時。（見該書書介。）

著地：埃及東邊的曠野。

涵蓋時段：從起初的創造（一 1）到主前約一六三五年，約瑟去世之時。（五十 26。）

主 題：

神創造，撒但敗壞，
人墮落，耶和華應許拯救

INTRODUCTION

Author: Moses, the author of the five books of the Law (Deut. 31:9, 24; Luke 24:27, 44; John 1:45; 5:46; Acts 28:23; 2 Cor. 3:15).

Time of Writing: Probably about 1490 B.C., when Exodus was written (see introductory material in Exodus).

Place of Writing: In the wilderness east of Egypt.

Time Period Covered: From the beginning of creation (1:1) until approximately 1635 B.C., the death of Joseph (50:26).

Subject:

**God Created, Satan Corrupted,
Man Fell, and Jehovah Promised to Save**

創世記 第一章

壹 神的創造

— 1 ~ 2 25

一 神的心願和目的

— 1 ~ 2 3

1 神原初的創造

— 1

【1:1】^{1a}起初²神^{3b}創造⁴諸天與地，

● 1:1¹ 聖經由舊約和新約二約組成，是神寫給人完整的神聖啓示。整本聖經主要的啓示，乃是獨一的三一神惟一的神聖經綸。（弗一 10，三 9，提前一 4 下。）這神聖經綸的中心與普及，乃是包羅萬有且追測不盡之豐富的基督，作三一神的具體化身和彰顯。（西二 9，一 15 ~ 19，約一 18。）神聖經綸的目標，乃是召會作基督的身體，基督的豐滿和彰顯，（弗一 22 下 ~ 23，三 8 ~ 11，）終極完成於新耶路撒冷，作經過過程並終極完成之三一神，與祂所救贖、重生、變化、並榮化之三部分人的聯結、調和與合併。神聖經綸的完成有許多步驟，在聖經中漸進的啓示出來，開始於創一 ~ 二神的創造，完成於啓二一 ~ 二二的新耶路撒冷。在舊約裏，神經綸的內容主要是以豫表、表號、和影兒啓示出來；在新約裏，一切的豫表、表號、和影兒都應驗並實

GENESIS 1

I. God's Creation

1:1—2:25

A. God's Desire and Purpose

1:1—2:3

1. God's Original Creation

1:1

【1:1】^{1a}In the²beginning³God^{4b}created the⁵heavens and the earth.

1:1¹ (In) The Bible, composed of two testaments, the Old Testament and the New Testament, is the complete written divine revelation of God to man. The major revelation in the entire Bible is the unique divine economy of the unique Triune God (Eph. 1:10; 3:9; 1 Tim. 1:4b). The centrality and universality of this divine economy is the all-inclusive and unsearchably rich Christ as the embodiment and expression of the Triune God (Col. 2:9; 1:15-19; John 1:18). The goal of the divine economy is the church as the Body, the fullness, the expression, of Christ (Eph. 1:22b-23; 3:8-11), which will consummate in the New Jerusalem as the union, mingling, and incorporation of the processed and consummated Triune God and His redeemed, regenerated, transformed, and glorified tripartite people. The accomplishing of the divine economy is revealed in the Bible progressively in many steps, beginning with God's creation in Gen. 1—2 and consummating with the New Jerusalem in Rev. 21—22. In the Old Testament the contents of God's economy are revealed mainly in types, figures, and shadows, whereas in the New Testament all the types, figures, and shadows are fulfilled and

1:1^a
cf. John 1:1-2

1:1^b
Zech. 12:1;
Psa. 33:6;
Isa. 42:5;
45:18;
Jer. 10:12;
51:15;
John 1:3

1:1^a
參約一 1-2
1:1^b
亞十二 1
詩三三 6
賽四二 5
四五 18
耶十 12
五一 15
約一 3

現了。因此，舊約是神永遠經綸的象徵描繪，新約是它實際的應驗。

『創世記』是七十士希臘文譯本所採用本卷的書名，其拉丁文意為，生產，起源。創世記為聖經第一卷書，生出聖言中神聖的真理，也是聖言中神聖真理的起源。因此，神聖真理的種子乃是撒在這卷書裏。這些種子在以後各卷書中，特別在新約裏，長大並發展，至終收成於末一卷書啓示錄。

創世記是整本聖經完整啓示的縮影，開始於按着神的形像所造的人，（一 26，）結束於那稱為以色列的變化過的人，（三二 28，四八 2，）這人不僅外面有神的形像，更有神作到他裏面，使他成為神的彰顯。變化過的以色列乃是新耶路撒冷的種子，縮影。

表面上，創一～二僅僅是創造的記載；事實上，這兩章的記載中，幾乎每一項都啓示基督作神子民的生命，（約一 1，4，十一 25，十四 6，）為着產生並建造召會。三～五十章陳明八大人物的傳記。這八大人物分為兩組，各有四人，代表人類的兩個族類：亞當、亞伯、以諾和挪亞，代表受造的族類；亞伯拉罕、以撒、雅各和約瑟，代表蒙召的族類。其中所記載的，主要不是這些人的工作，乃是他們的生命、生活、並他們在神面前的道路。在創世記裏，神用創造的記載和八個人物的傳記，啓示出完成祂定旨的生命。

這裏的『起初，』指時間的開始。（參約一 1。）時間開始於宇宙的創造，繼續直到白色大寶座前末了的審判。（啓二十 11～15。）時間乃是為着完成神在已過永遠裏，為着將來的永遠，所立的永遠定旨。（弗三 11。）

realized. Thus, the Old Testament is a figurative portrait of God's eternal economy, and the New Testament is the practical fulfillment.

Genesis, adopted by the Septuagint as the title of this book, is a word meaning giving of birth, origin. As the first book in the Bible, Genesis gives birth to and is the origin of the divine truths in the holy Word. Thus, the seeds of the divine truths are sown in this book. These seeds grow and develop in the succeeding books, especially in the New Testament, and are finally harvested in the last book, the book of Revelation.

The book of Genesis is a miniature of the complete revelation of the entire Bible. It begins with a man created in God's image (1:26) and ends with a man called Israel (32:28; 48:2), a transformed person, a man not only outwardly in the image of God but a man in whom God has wrought Himself, making him His expression. The transformed Israel is a seed, a miniature, of the New Jerusalem.

Apparently, chs. 1—2 of Genesis are merely a record of creation; actually, nearly every item in the record of these two chapters is a revelation of Christ, who is life to God's people (John 1:1, 4; 11:25; 14:6) for the producing and building up of the church. Chapters 3—50 present biographies of eight great persons in two groups of four, representing two races of men: Adam, Abel, Enoch, and Noah, representing the created race, and Abraham, Isaac, Jacob, and Joseph, representing the called race. What is recorded is not primarily the works of these men but mainly their life, their living, and their way with God. In Genesis God uses both the record of creation and the biographies of eight persons to reveal the life that fulfills His purpose.

1:1² (beginning) Referring to the beginning of time (cf. John 1:1). Time began at the creation of the universe and continues until the final judgment at the great white throne (Rev. 20:11-15). Time is for the accomplishing of God's eternal purpose, which God made in eternity past (Eph. 3:11) for eternity future.

● 1:1² 希伯來文，Elohim，伊羅欣，意，大能者。這裏的希伯來名字是複數，而動詞『創造』卻是單數。不僅如此，26 節用複數代名詞『我們』和『我們的』說到神，而 27 節原文卻用代名詞『祂』（中文未譯）和『祂的』（中文譯為『自己的。』）這乃是神聖三一的種子。神是一，（賽四五 5，林前八 4，提前二 5，）但祂也是三一父、子、靈。（太二八 19。）祂是三一神。創造的那一位乃是三一神。見林後十三 14 註 1 三段。

創世記分為三段，每段開始於一個名字。第一段（一 1～二 25）開始於『神』這名字，論到神的創造；第二段（三 1～十一 32）原文開始於『蛇，』論到蛇對人類的敗壞；第三段（十二 1～五十 26）開始於『耶和華』這名字，論到耶和華對墮落之人的呼召。

● 1:1³ 這裏的『創造』是指從無生出有來，與二 4 的『造，』和二 7 的『塑造』不同，後二者是指把已經存在的東西拿來，用以產生其他的東西。

神創造的動機是要完成祂的心願，滿足祂的喜悅。（弗一 5，9。）神創造的定旨是要榮耀祂的兒子，（西一 15～19，）並且特別要在人身上，（提前三 16，）藉着祂的兒子基督彰顯神自己；（詩十九 1～2，羅一 20 與註 1，註 2；）基督乃是神的具體化身以及神的形像，彰顯。（西二 9，一 15。）神創造的根據，乃是神的旨意和計畫。（弗一 10 與註 2，啓四 11 與註 2。）神創造的憑藉，乃是神的兒子（西一 15～16，來一 2 下）和神的話，（來十一 3，約一 1～3，）這二者都是基督。（約一 1，18，啓十九 13。）

● 1:1⁴ 在神創造的過程中，諸天和其中的天使首先被造，地（可能還有其上一些活類）其次被造。（伯三八 4～7 與 7 註 1。）

1:1³ (God) Heb. Elohim, meaning the Mighty One. The Hebrew name here is plural, but the verb created is singular. Furthermore, in v. 26 the plural pronouns Us and Our are used in reference to God, whereas in v. 27 the pronouns He and His are used. These are seeds of the Trinity. God is one (Isa. 45:5; 1 Cor. 8:4; 1 Tim. 2:5), but He is also three—the Father, the Son, and the Spirit (Matt. 28:19). He is the Triune God. It was the Triune God who created. See note 14¹, par. 3, in 2 Cor. 13.

Genesis is divided into three sections, each beginning with a name. The first section (1:1—2:25), beginning with the name God, concerns God's creation; the second (3:1—11:32), beginning with the serpent, covers the serpent's corrupting of mankind; and the third (12:1—50:26), beginning with the name Jehovah, concerns Jehovah's calling of fallen man.

1:1⁴ (created) Created here, denoting to bring something into existence out of nothing, differs from made in 2:4 and formed in 2:7, the latter two denoting to take something that already exists and use it to produce something else.

The motive of God's creation was to fulfill God's desire and to satisfy His good pleasure (Eph. 1:5, 9). The purpose of God's creation is to glorify the Son of God (Col. 1:15-19) and to manifest God Himself (Psa. 19:1-2; Rom. 1:20 and notes 1 and 2), especially in man (1 Tim. 3:16) through His Son, Christ, who is the embodiment of God and the image, the expression, of God (Col. 2:9; 1:15). The basis of God's creation is God's will and plan (Eph. 1:10 and note 1; Rev. 4:11 and note 2). The means of God's creation were the Son of God (Col. 1:15-16; Heb. 1:2b) and the Word of God (Heb. 11:3; John 1:1-3), both of whom are Christ (John 1:1, 18; Rev. 19:13).

1:1⁵ (heavens) In the process of God's creation, the heavens and the angels therein were created first, and the earth, probably with some living creatures, was created second (Job 38:4-7 and note 7¹).

2 審判與敗壞 — 2 上

1:2^a
耶四 23
賽二四 1

【1:2 上】¹而地變為^{2a}荒廢空虛，³淵面²黑暗。

3 神的恢復和進一步的創造 — 2 下～二 3

a 第一日，靈來了，
話來了，光來了
— 2 下～ 5

1:2^b
詩一〇四 30

【1:2 下】⁴神的^{5b}靈⁶覆罩在水面上。

● 1:2¹ 神創造的地有美好的秩序。（伯三八 4～7，賽四五 18。）這裏的『而』和下文的『變為』指明發生了一些事，使神的創造變為『荒廢空虛。』這劇烈的變動，是神在撒但背叛後，對亞當以前的宇宙所施的審判。這審判執行於撒但、以及參與撒但背叛的天使、和亞當以前地上的活類，也執行於諸天和地的本身。見賽十四 12～15 與註，結二八 12～19 與註。

● 1:2² 在舊約裏，每當『荒廢』和『空虛』用在一起，都是指神審判的結果。（參耶四 23，賽二四 1，三四 11。）淵面黑暗也是神審判的記號。（參出十 21～22，啓十六 10。）

2. Judgment and Corruption 1:2a

【1:2a】¹But the earth became^{2a}waste and emptiness, and²darkness was on the surface of the³deep,

1:2^a
Jer. 4:23;
Isa. 24:1

3. God's Restoration and Further Creation 1:2b—2:3

a. The Spirit, the Word,
and the Light Coming, the First Day
1:2b-5

【1:2b】⁴and the^{5b}Spirit of God was brooding upon the surface of the waters.

1:2^b
Psa. 104:30

1:2¹ (But) God created the earth in a good order (Job 38:4-7; Isa. 45:18). But here and became later in this verse indicate that something happened to cause God's creation to become "waste and emptiness." This cataclysmic event was God's judgment on the preadamic universe following Satan's rebellion. This judgment was executed on Satan, on the angels and the preadamic creatures living on the earth who joined Satan in his rebellion, and on the heavens and the earth themselves. See Isa. 14:12-15 and notes; Ezek. 28:12-19 and notes.

1:2² (waste) Whenever the words waste and emptiness are used together in the Old Testament, they denote a result of God's judgment (cf. Jer. 4:23; Isa. 24:1; 34:11). The darkness on the surface of the deep also is a sign of God's judgment (cf. Exo. 10:21-22; Rev. 16:10).

1:3^a

創一 6, 9, 11, 14,
20, 24, 26
詩三三 6, 9
來十一 3

1:3^b

賽四五 7
林後四 6
參約一 4-5
見註 3¹

【1:3】神^{1a}說，要有^{1b}光，就有了光。

● 1:2³ 淵，即深水。在聖經中，水象徵生命（約四 10, 14, 七 38, 啓二二 1）或死亡。（七 17 ~ 24, 出十四 21 ~ 30, 約三 5, 羅六 3。）這裏的水表徵死亡。神對亞當以前的宇宙施行審判，結果全地都被深水覆蓋，表徵全地都被死亡充滿，也在死亡之下。見可一 23 註 1, 提前四 1 註 6, 啓二一 1 註 3。

● 1:2⁴ 1 節是神原初創造的記載。2 節上半指神對亞當以前之宇宙的審判。— 2 下 ~ 二 3 這一整段，不是指神原初的創造，乃是指神在六天之內恢復已受破壞的宇宙，加上祂進一步的創造。

● 1:2⁵ 希伯來文，ruach，如阿克，有靈、風、氣等不同譯法。這是聖經中第一次題到靈。神的靈作為生命之靈（羅八 2）覆蓋在死水之上，以產生生命，特別為着神的定旨產生人。（26。）在屬靈經歷中，靈的來到是產生生命的第一條件。（約六 63 上。）

● 1:2⁶ 原文意，覆護雛雞。

● 1:3¹ 靈覆蓋之後，（2 下，）神的話來到，帶進光。（參詩一一九 105, 130。）在屬靈經歷中，話的來到是產生生命的第二條件，（約五 24, 六 63 下，）而光的來到是第三條件。（太四 13 ~ 16, 約一 1 ~ 13。）

靈、話和光，是神為着完成祂定旨所用以產生生命的憑藉。靈、話和光，都是屬於生命。（羅八 2, 腓二 16, 約八 12 下。）基督是靈，乃是神的實際；（羅八 9 ~ 10, 林後三 17, 約十六 13 ~ 15；）基督是話，乃是神的說話；（約一 1, 來一 2；）基督是光，乃是神的照耀。（約八 12 上, 九 5。）

【1:3】And God^{1a} said, Let there be^{1b} light; and there was light.

1:2³ (deep) I.e., the deep water. In the Bible water symbolizes either life (John 4:10, 14; 7:38; Rev. 22:1) or death (7:17-24; Exo. 14:21-30; John 3:5; Rom. 6:3). The water here signifies death. As a result of God's judgment on the preadamic universe, the entire earth was covered with deep water, signifying that the earth was filled with death and was under death. See notes 23¹ in Mark 1, 1⁶ in 1 Tim. 4, and 1³ in Rev. 21.

1:2⁴ (and) Verse 1 is a record of God's original creation. Verse 2a refers to God's judgment on the preadamic universe. The entire section from 1:2b-2:3 refers not to God's original creation but to God's restoration of the damaged universe, plus His further creation, in six days.

1:2⁵ (Spirit) Heb. ruach, variously translated spirit, wind, breath. This is the first mentioning of the Spirit in the Bible. The Spirit of God, as the Spirit of life (Rom. 8:2), came to brood over the waters of death in order to generate life, especially man (v. 26), for God's purpose. In spiritual experience, the Spirit's coming is the first requirement for generating life (John 6:63a).

1:3¹ (said) After the Spirit's brooding (v. 2b), the word of God came to bring in the light (cf. Ps. 119:105, 130). In spiritual experience, the coming of the word is the second requirement for generating life (John 5:24; 6:63b), and the coming of the light is the third requirement (Matt. 4:13-16; John 1:1-13).

The Spirit, the word, and the light were the instruments used by God to generate life for the fulfillment of His purpose. The Spirit, the word, and the light are all of life (Rom. 8:2; Phil. 2:16; John 8:12b). Christ as the Spirit is the reality of God (Rom. 8:9-10; 2 Cor. 3:17; John 16:13-15); Christ as the Word is the speaking of God (John 1:1; Heb. 1:2); and Christ as the light is the shining of God (John 8:12a; 9:5).

1:3^a

Gen. 1:6, 9, 11,
14, 20, 24, 26;
Psa. 33:6, 9;
Heb. 11:3

1:3^b

Isa. 45:7;
2 Cor. 4:6;
cf. John 1:4-5;
See note 3¹

1:4^a
創一 10,12, 18,
21, 25, 31

1:4^b
參林後六 14

1:5^a
詩七四 16
耶三三 20

1:5^b
創一 8, 13, 19,
23, 31

【1:4】神看光是^a好的，就把光暗^{1b}分開了。

【1:5】神稱光爲^a晝，稱暗爲夜；^b有晚上，有早晨，這是第一日。

b 第二日，天空以下的水
與天空以上的水分開
— 6 ~ 8

【1:6】神^a說，諸水之間要有¹廣闊的空間，將水與水^{2b}分開。

【1:7】神就造出¹天空，將天空以下的水，與天空以上的^a水分開；事就這樣成了。

● 1:4¹ 光暗分開，是爲着區分晝夜，（5，參林後六 14 下，）這是產生生命的第四條件。

● 1:6¹ 指大氣，就是環繞地球的空氣。

● 1:6² 在諸水之間造出廣闊的空間，將諸水分開，在屬靈上表徵藉着十字架的工作，將屬天的事與屬地的事分開；（西三 1 ~ 3，來四 12；）這是產生生命的第五條件。

● 1:7¹ 原文與 6 節廣闊的空間同字。後文同。

【1:4】And God saw that the light was^a good, and God^{1b} separated the light from the darkness.

【1:5】And God called the light^a Day, and the darkness He called Night. And^b there was evening and there was morning, one day.

b. The Waters under the Expanse Separated from
the Waters above the Expanse, the Second Day
1:6-8

【1:6】And God^a said, Let there be an¹ expanse in the midst of the waters, and let it^{2b} separate the waters from the waters.

【1:7】And God made the expanse and separated the waters which were under the expanse from the^a waters which were above the expanse, and it was so.

1:4¹ (separated) The separation of the light from the darkness for the purpose of discerning day from night (v. 5; cf. 2 Cor. 6:14b) is the fourth requirement for generating life.

1:6¹ (expanse) The atmosphere, the air surrounding the earth.

1:6² (separate) The separating of the waters by producing an expanse between them, signifying, spiritually, the dividing of the heavenly things from the earthly things through the work of the cross (Col. 3:1-3; Heb. 4:12), was the fifth requirement for generating life.

1:4^a
Gen. 1:10, 12, 18,
21, 25, 31

1:4^b
cf. 2 Cor. 6:14

1:5^a
Psa. 74:16;
Jer. 33:20

1:5^b
Gen. 1:8, 13, 19,
23, 31

1:6^a
Gen. 1:3

1:6^b
Psa. 104:6-7

1:7^a
Psa. 148:4

1:6^a
創一 3

1:6^b
詩一〇四 6-7

1:7^a
詩一四八 4

【1:8】神稱天空爲天；^a有晚上，有早晨，是第二¹日。

c 第三日，陸地與海分開，
生出植物生命
— 9 ~ 13

【1:9】神^a說，天以下的水要^b聚在一處，使^{1c}旱地露出來；事就這樣成了。

【1:10】神稱旱地爲¹地，稱水的聚處爲¹海；神看是^a好的。

● 1:8¹ 第二日結束時，並沒有記載，神說廣闊的空間（天空）和水是好的。（參 4, 10, 12, 18, 21, 25。）這是因爲空中有墮落的天使，（弗 2:2, 六 12,）而水是鬼的住處。（太十二 43 與註。）

● 1:9¹ 旱地露出來，是產生生命的第六條件。這事發生在第三日，與復活之日相符。（林前十五 4。）在聖經裏，海代表死，地代表基督（見申八 7 註 1）是產生生命的源頭。地露出來以後，各種生命—植物生命、動物生命、甚至人的生命—都從地裏產生出來。（11 ~ 12, 24 ~ 27, 二 7。）這豫表神聖生命同其一切豐富都出於基督。在第三日，基督在復活裏從死而出，以產生生命，（約十二 24, 彼前一 3,）爲着構成召會。

● 1:10¹ 把地和水分開，表徵把生命和死亡分

【1:8】And God called the expanse Heaven. And ^athere was evening and there was morning, a second day.¹

c. The Earth Separated from the Seas and the
Plant Life Generated, the Third Day
1:9-13

【1:9】And God ^asaid, Let the waters under the heavens be ^bgathered together into one place, and let the ^{1c}dry land appear; and it was so.

【1:10】And God called the dry land ¹Earth, and the gathering together of the waters He called ¹Seas; and God saw that it was ^agood.

1:8¹ (day) At the end of the second day there is no record that God said that the expanse (the air) and the waters were good (cf. vv. 4, 10, 12, 18, 21, 25). This is because in the air there are fallen angels (Eph. 2:2; 6:12), and the water is the dwelling place of the demons (Matt. 12:43 and note).

1:9¹ (dry) The appearing of the dry land is the sixth requirement for generating life. This took place on the third day, corresponding to the day of resurrection (1 Cor. 15:4). In the Bible the sea represents death and the land represents Christ (see note 7¹ in Deut. 8) as the generating source of life. After the land appeared, every kind of life—the plant life, the animal life, and even the human life—was produced out of the land (vv. 11-12, 24-27; 2:7). This typifies that the divine life with all its riches comes out of Christ. On the third day Christ came out of death in resurrection to generate life (John 12:24; 1 Pet. 1:3) for the constituting of the church.

1:10¹ (Earth) Dividing the land from the waters signifies separating

1:11^a
創一 3

1:11^b
創二 9
詩一〇四 14

1:11^c

創一 12, 21, 24,
25
參創一 26, 27

1:12^a

創一 11

1:12^b

創一 4

1:13^a

創一 5

【1:11】神^a說，地要^b長出¹青草，和結種子的菜蔬，並結果子的樹木，^c各從其類，果子都包着核；事就這樣成了。

【1:12】於是地生出青草，和結種子的菜蔬，^a各從其類，並結果子的樹木，^a各從其類，果子都包着核；神看是^b好的。

【1:13】^a有晚上，有早晨，是第三日。

d 第四日，出現光體 — 14 ~ 19

開。從第二日起，（6 ~ 7，）神開始作工，拘束並限制遮蓋地的死水。（參耶五 22。）至終，當神的工作完成時，在新天新地裏就不再有海。（啓二一 1 與註 3。）不僅如此，在新耶路撒冷裏也不再有黑夜。（啓二一 25 與註 2。）這意思是，死亡和黑暗都被除滅了。

● 1:11¹ 植物生命是最低等的生命，是無意識的生命，相當於剛重生的信徒裏面神聖生命最初的階段。（參林前三 6。）植物生命無數的種類，豫表基督生命那追測不盡之豐富的豐富彰顯，包括其悅人眼目的美麗，（二 9，）其芬芳，（歌一 12 ~ 13，）及其對人和動物的滋養。（29 ~ 30。）樹木、（二 9，出十五 23 ~ 25，歌二 3，五 15，賽十一 1，約十五 1，啓二二 2、）花、（歌一 14、）以及作人食物（約六 9，13）並獻給神之祭物（利二 1 ~ 3，14）的穀類，都是基督的豫表。

【1:11】And God^a said, Let the earth^b sprout¹ grass, herbs yielding seed, and fruit trees bearing fruit^c according to their kind with their seed in them upon the earth; and it was so.

【1:12】And the earth brought forth grass, herbs yielding seed^a according to their kind, and trees bearing fruit with their seed in them^a according to their kind; and God saw that it was^b good.

【1:13】And^a there was evening and there was morning, a third day.

d. The Light-bearers Appearing, the Fourth Day 1:14-19

life from death. From the second day (vv. 6-7) God began to work to confine and limit the waters of death that covered the earth (cf. Jer. 5:22). Eventually, when God's work is completed, in the new heaven and new earth there will be no more sea (Rev. 21:1 and note 3). Furthermore, in the New Jerusalem there will be no more night (Rev. 21:25 and note 2). This means that both death and darkness will be eliminated.

1:11¹ (grass) The plant life is the lowest form of life, a life without consciousness, corresponding to the earliest stage of the divine life in a newly-regenerated believer (cf. 1 Cor. 3:6). The countless varieties of the plant life typify the rich expression of the unsearchable riches of the life of Christ in their beauty for man's sight (2:9), in their fragrance (S.S. 1:12-13), and in their nourishing man and animals (1:29-30). The trees (2:9; Exo. 15:23-25; S.S. 2:3; 5:15; Isa. 11:1; John 15:1; Rev. 22:2), the flowers (S.S. 1:14), and the grains as food for man (John 6:9, 13) and as offerings to God (Lev. 2:1-3, 14) are all types of Christ.

1:11^a
Gen. 1:3

1:11^b
Gen. 2:9;
Psa. 104:14

1:11^c

Gen. 1:12, 21, 24,
25;
cf. Gen. 1:26, 27

1:12^a

Gen. 1:11

1:12^b

Gen. 1:4

1:13^a

Gen. 1:5

1:14^a
創一 3
1:14^b
詩一三六 7
一〇四 19
1:14^c
參二 2, 9

【1:14】神^a說，天上¹穹蒼之中要有^{2b}光體，可以分晝夜，作^{3c}記號，定節令、日子、年歲；

【1:15】並要發光在天上穹蒼之中，普照在地上；事就這樣成了。

【1:16】於是神^{1a}造了兩個大的光體，²大的管晝，³小的管夜；又造^{4b}眾星。

● 1:14¹ 原文與 7 節的天空同字。下節者同。

● 1:14² 按照整本聖經的啓示，光是爲着生命；光和生命總是並行的。（詩三六 9，太四 16，約一 4，八 12，約壹一 1～7。）光越高，生命就越高。第一日不確定的光，（3，）足以產生最低等的生命；第四日來自太陽、月亮、和眾星等光體（16，詩一三六 7～9）更扎實且更確定的光，是產生較高等生命（包括人的生命）所必需的。這表徵爲着我們屬靈的重生，『第一日』的光就足穀了；但爲着在神聖生命裏長大以至成熟，就需要『第四日』更大、更強的光。

● 1:14³ 一切記號、節令、日子和年歲，都是基督的影兒。（西二 16～17。）

● 1:16¹ 雖然太陽、月亮、和眾星早先已造好，（參伯三八 7，）然而撒但背叛後，神審判諸天與地時，終止了它們的功用。（見伯九 5 註 1。）在第四日，它們的功用得着恢復，爲着產生更高等的生命。

【1:14】And God^a said, Let there be^{1b} light-bearers in the expanse of heaven to separate the day from the night, and let them be for^{2c} signs and for seasons and for days and years;

【1:15】And let them be light-bearers in the expanse of heaven to give light on the earth; and it was so.

【1:16】And God^{1a} made the two great light-bearers, the² greater light-bearer to rule the day and the³ lesser light-bearer to rule the night, and the^{4b} stars.

1:14¹ (light-bearers) According to the revelation of the whole Bible, light is for life; light and life always go together (Psa. 36:9; Matt. 4:16; John 1:4; 8:12; 1 John 1:1-7). The higher the light, the higher the life. The indefinite light of the first day (v. 3) was sufficient for generating the lowest forms of life; the more solid and more definite light from the light-bearers—the sun, the moon, and the stars (v. 16; Psa. 136:7-9)—on the fourth day was necessary for producing the higher forms of life, including the human life. This signifies that for our spiritual rebirth, the light of the “first day” is sufficient; but for the growth in the divine life unto maturity, more and stronger light, the light of the “fourth day,” is needed.

1:14² (signs) All the signs, seasons, days, and years are shadows of Christ (Col. 2:16-17).

1:16¹ (made) Although the sun, the moon, and the stars had been created earlier (cf. Job 38:7), God stopped their functions when He judged the heavens and the earth following Satan's rebellion (see note 5¹ in Job 9). On the fourth day their functions were recovered for the producing of the higher forms of life.

1:14^a
Gen. 1:3
1:14^b
Psa. 136:7;
104:19
1:14^c
cf. Matt. 2:2, 9

1:16^a
Psa. 136:7-9
1:16^b
Job 38:31-33

1:16^a
詩一三六 7-9
1:16^b
伯三八 31-33

【1:17】就把這些光體^a擺設在天上穹蒼之中，普照在地上，

【1:18】¹管理晝夜，分別光暗；神看是^a好的。

● 1:16² 指太陽，（詩一三六 8，）表徵基督。（瑪四 2，路一 78～79，太四 16，弗五 14。）主耶穌也將得勝的聖徒比作太陽。（太十三 43 上。）

● 1:16³ 指月亮。（詩一三六 9。）在約瑟的夢裏，他父親被比作太陽，他母親被比作月亮，他的兄弟們被比作眾星。（三七 9。）月亮可視為召會—基督妻子—的表號。（參歌六 10。）月亮本身並不發光，卻在夜間因着返照太陽的光而照耀。照樣，召會也因着返照基督神聖的光，而在召會時代的黑夜裏發光照耀。（參腓二 15。）

● 1:16⁴ 眾星首先表徵基督。（民二四 17，彼後一 19，啓二二 16 下。）雖然基督是真太陽，在現今這夜晚的時代，祂並非顯出如太陽，卻照耀如明亮的晨星。（啓二二 16 與註 4。）眾星也表徵得勝的聖徒。（但十二 3，參啓一 20。）當月亮虧缺時，特別需要來自眾星的光；照樣，召會墮落的時候，特別需要得勝的聖徒照耀如天上的眾星。（啓二 7，11，17，26～28，三 5，12，20～21。）

● 1:18¹ 第四日的光（體）的管理，也加強 4 節的光暗分開。二者都是生命長大的條件。

【1:17】And God^a set them in the expanse of heaven to give light on the earth

【1:18】And to¹ rule over the day and over the night and to¹ separate the light from the darkness, and God saw that it was^a good.

1:16² (greater) The sun (Psa. 136:8), signifying Christ (Mal. 4:2; Luke 1:78-79; Matt. 4:16; Eph. 5:14). The overcoming saints were also likened to the sun by the Lord Jesus (Matt. 13:43a).

1:16³ (lesser) The moon (Psa. 136:9). In Joseph's dream his father was likened to the sun, his mother, to the moon, and his brothers, to the stars (37:9). The moon can be considered a figure of the church, the wife of Christ (cf. S.S. 6:10). The moon has no light of its own but shines in the night by reflecting the light of the sun. Likewise, the church shines in the dark night of the church age by reflecting the divine light of Christ (cf. Phil. 2:15).

1:16⁴ (stars) The stars first signify Christ (Num. 24:17; 2 Pet. 1:19; Rev. 22:16b). Although Christ is the real sun, He does not appear as the sun during the present age of night. Rather, He shines as the bright morning star (Rev. 22:16 and note 4). The stars also signify the overcoming saints (Dan. 12:3; cf. Rev. 1:20). The light from the stars is needed particularly when the moon wanes; likewise, the shining of the overcoming saints as the heavenly stars is needed particularly in the time of the church's degradation (Rev. 2:7, 11, 17, 26-28; 3:5, 12, 20-21).

1:18¹ (rule) The ruling of the fourth-day light-bearers also strengthened the separating of the light from the darkness in v. 4. Both are requirements for the growth in life.

【1:19】^a 有晚上，有早晨，是第四日。

e 第五日，生出
水中和空中的活物
— 20 ~ 23

【1:20】神^a說，水要多多滋生^{1b}有生命的物；要有²禽鳥飛在地面以上，³天空之中。

● 1:20¹ 這是具有最低意識的動物生命，相當於信徒生命長大的第一步。（參約壹二 13。）海裏的動物生命，豫表基督生命的豐富，在於有能力在祂的生活中勝過死（由鹽水所表徵。）魚能生活在鹽水中卻不變鹹，照樣，基督和祂那些有神聖生命的信徒，也能生活在屬撒但的世界裏，卻不因世界的敗壞而『變鹹。』（參約十四 30，十七 15 ~ 16。）海裏的動物生命，也給我們看見基督生命的豐富，在於以祂的豐富餵養人。（約六 9 上，二一 9。）

● 1:20² 禽鳥的生命比魚的生命高。魚能活在死水中，禽鳥則能超越死水。信徒藉着在神聖生命裏長進，就能超越地的一切阻礙。（參賽四十 31。）禽鳥的生命豫表基督生命的豐富，見於祂是鷹，將神所救贖的人帶到祂的目的地，（出十九 4，申三二 11 ~ 12，啓十二 14，）並見於祂是斑鳩或鴿子，為神子民的罪獻給神。（利一 14，五 7。）

● 1:20³ 直譯，天上穹蒼之上。

【1:19】And ^athere was evening and there was morning, a fourth day.

e. The Living Creatures in the Water and in
the Air Generated, the Fifth Day
1:20-23

【1:20】And God ^asaid, Let the waters swarm with swarms of ^{1b}living animals, and let ²birds fly above the earth in the open expanse of heaven.

1:20¹ (living) This is the animal life with the lowest consciousness, corresponding to the first step in the believers' growth in life (cf. 1 John 2:13). The animal life in the sea typifies the riches of the life of Christ in the power that overcomes death (signified by the salt water) in His living. Just as fish can live in salt water without becoming salty, Christ and His believers, who have the divine life, can live in the satanic world without being "salted" by the world's corruption (cf. John 14:30; 17:15-16). The animal life in the sea also shows the riches of Christ's life in feeding man with His riches (John 6:9a; 21:9).

1:20² (birds) The bird life is higher than the fish life. Fish can live in the death waters, but birds can transcend the death waters. By growing further in the divine life, the believers are able to transcend all the frustrations of the earth (cf. Isa. 40:31). The bird life typifies the riches of the life of Christ as seen in His being the eagle for carrying God's redeemed to His destination (Exo. 19:4; Deut. 32:11-12; Rev. 12:14) and in His being the turtledoves or pigeons for offering to God for the sins of God's people (Lev. 1:14; 5:7).

1:21^a
詩一〇四 26
七四 14
賽二七 1
1:21^b
創一 11
1:21^c
創一 4
1:22^a
創一 28
五 2
九 1
1:22^b
創一 28
八 17
九 1, 7
二八 3
三五 11
四八 4
利二六 9

【1:21】神就創造^a大魚，和水中所滋生各樣有生命的動物，^b各從其類；又創造各樣¹飛鳥，^b各從其類；神看是^c好的。

【1:22】神就^a賜福給這一切，說，要^b繁衍增多，充滿海中的水；禽鳥也要增多在地上。

【1:23】有晚上，有早晨，是第五日。

f 第六日，
生出地上的活物
— 24 ~ 31

(一) 地上的走獸
24 ~ 25

【1:24】神說，地要生出^a有生命的物，^b各從其類；¹牲畜、²爬物、¹走獸，^b各從其類；事就這樣成了。

● 1:21¹ 直譯，有翅膀的禽鳥。

● 1:24¹ 地上的牲畜和走獸，是比魚和禽鳥更高的生命，具有較高的意識，這生命能在地上成就一些事。地上的走獸和牲畜，豫表基督生命的豐富，見於基督是得勝的獅子，（啓五 5，）為神的經綸

【1:21】And God created the^a great sea creatures and every living animal that moves, with which the waters swarmed, ^baccording to their kind, and every winged bird ^baccording to its kind; and God saw that it was ^cgood.

【1:22】And God ^ablessed them, saying, Be ^bfruitful and multiply, and fill the waters in the seas, and let the birds multiply on the earth.

【1:23】And there was evening and there was morning, a fifth day.

f. The Living Creatures on the Earth Generated,
the Sixth Day
1:24-31

(1) The Animals of the Earth
vv. 24-25

【1:24】And God said, Let the earth bring forth^a living animals ^baccording to their kind, ¹cattle and ²creeping things and ¹animals of the earth ^baccording to their kind; and it was so.

1:24¹ (cattle) The cattle and the animals on the land are a higher life with a higher consciousness than that of the fish and the birds, a life that can accomplish something on the earth. The animals and the cattle on the land typify the riches of the life of Christ as seen in Christ as the

1:21^a
Psa. 104:26;
74:14;
Isa. 27:1
1:21^b
Gen. 1:11
1:21^c
Gen. 1:4
1:22^a
Gen. 1:28;
5:2;
9:1
1:22^b
Gen. 1:28;
8:17;
9:1, 7;
28:3;
35:11;
48:4;
Lev. 26:9

1:24^a
Gen. 2:19;
Psa. 148:10
1:24^b
Gen. 1:11

1:24^a
創二 19
詩一四八 10
1:24^b
創一 11

1:25^a
創一 11
1:25^b
創一 4

【1:25】於是神造出走獸，^a 各從其類；
牲畜^a 各從其類；地上一切爬物，^a 各
從其類；神看是^b 好的。

(二) 人 26 ~ 28

(1) 神格的會議 26

【1:26】神說，^{1a} 我們要^b 按着我們的^{2c}
形像，照着我們的^{2d} 樣式造^{3e} 人，使⁴
他們^{5f} 管理海裏的魚、空中的鳥、
地上的牲畜、和全地、並地上所爬的
一切⁶ 爬物。

爭戰；見於基督是羊和牛，爲着獻給神，以完成神
完全的救贖；（利一 2 ~ 3，10，三 1，6，12，四 3，
五 6，約一 29，彼前一 19，啓五 6 ~ 9；）也見於
基督是公牛，爲着承擔責任並忠信勞苦，以完成神
的旨意。（太二十 28，約六 38。）在基督裏的信徒，
藉着在神聖生命裏進一步的長大，就能在地上過一
種對完成神旨意有用的生活。（參林前三 2，加六 2，
林前十五 58。）

● 1:24² 見 26 註 6。

● 1:26¹ 『我們要...』啓示，神格的三者之間，
爲着人的創造，舉行了會議。在已過的永遠，三一

1:26^a
創三 22
十一 7
賽六 8
1:26^b
參創一 11
1:26^c
創一 27
九 6
林前十一 7
西一 15
參林後三 18
1:26^d
創五 1
雅三 9
見註 26³
1:26^e
創二 7
詩八 4-5
來二 6-7
傳七 29
參弗四 24
西三 10
1:26^f
詩八 6-8
來二 7-8
創九 2
雅三 7

【1:25】And God made the animals of the earth^a according
to their kind and the cattle according to their kind and
everything that creeps on the ground^a according to its
kind, and God saw that it was^b good.

(2) Man vv. 26-28

(a) The Conference of the Godhead v. 26

【1:26】And God said, ¹Let ^aUs make ^{2b}man ^cin Our
^{3d}image, according to Our ^{3e}likeness; and let ⁴them have
^{5f}dominion over the fish of the sea and over the birds of
heaven and over the cattle and over all the earth and
over every⁶ creeping thing that creeps upon the earth.

conquering lion (Rev. 5:5) to fight for God's economy, as seen in Christ
as the sheep and oxen for offering to God for the fulfillment of God's full
redemption (Lev. 1:2-3, 10; 3:1, 6, 12; 4:3; 5:6; John 1:29; 1 Pet. 1:19;
Rev. 5:6-9), and as seen in Christ as the ox to bear the responsibility and
to labor faithfully for the accomplishing of God's will (Matt. 20:28; John
6:38). Through further growth in the divine life the believers in Christ
are able to live on the earth a life that is useful for the fulfilling of God's
will (cf. 1 Cor. 3:2; Gal. 6:2; 1 Cor. 15:58).

1:24² (creeping) See note 26⁶.

1:26¹ (Let) Let Us... reveals that a council was held among the three
of the Godhead regarding the creation of man. The decision to create

1:25^a
Gen. 1:11
1:25^b
Gen. 1:4

1:26^a
Gen. 3:22;
11:7;
Isa. 6:8
1:26^b
Gen. 2:7;
Psa. 8:4-5;
Heb. 2:6-7;
Eccl. 7:29;
cf. Eph. 4:24;
Col. 3:10
1:26^c
cf. Gen. 1:11
1:26^d
Gen. 1:27;
9:6;
1 Cor. 11:7;
Col. 1:15;
cf. 2 Cor. 3:18
1:26^e
Gen. 5:1;
James 3:9;
See note 26³
1:26^f
Psa. 8:6-8;
Heb. 2:7-8;
Gen. 9:2;
James 3:7

神決定要創造人，這指明人的創造乃是爲着三一神永遠的定旨。（弗三 9～11。）神造人的心意是要完成祂神聖的經綸，將祂自己分賜到人裏面。（提前一 4 與註 4 一段。）這在聖經以後各卷書中完全揭示出來。

● 1:26² 神的形像，指神裏面的所是，是神屬性內裏素質的彰顯，這些屬性最顯著的是愛、（約壹四 8、）光、（約壹一 5、）聖、（啓四 8、）義。（耶二三 6。）神的樣式，指神的形狀，（腓二 6，）乃是神身位之素質與性質的彰顯。因此，神的形像和神的樣式不當視爲兩個分開的東西。人內裏的美德受造於人的靈裏，乃是神屬性的翻版，也是人彰顯神屬性的憑藉。人外面的形狀受造爲人的身體，乃是神形狀的翻版。因此，神造人成爲祂自己的複本，使人有盛裝神並彰顯神的性能。其他一切活物都是『各從其類』造的，（11～12，21，24～25，）人卻是從神類造的。（參徒十七 28～29 上。）既然神與人同類，人就有可能與神聯合，而在生機的聯結裏與祂同活。（約十五 5，羅六 5，十一 17～24，林前六 17。）

子基督是神的具體化身，（西二 9，）是那不能看見之神的像，是神屬性之素質的彰顯。（西一 15，林後四 4，來一 3。）人是照着基督創造的，目的是要基督進到人裏面，並藉着人得彰顯。（西一 27，腓一 20～21 上。）受造的人是活的器皿，容器，以盛裝基督。（羅九 21，23，林後四 7。）至終，基督成爲肉體，穿上人性，成爲人的樣式，（腓二 6～8，）好叫人藉着祂的死與復活，可以得着神永遠、神聖的生命，（彼前一 3，約壹五 11～12，）並且在裏面憑這生命得以變化，並模

man had been made by the Triune God in eternity past, indicating that the creation of man was for the eternal purpose of the Triune God (Eph. 3:9-11). God's intention in creating man was to carry out His divine economy for the dispensing of Himself into man (1 Tim. 1:4 and note 3, par. 1). This is fully unveiled in the following books of the Bible.

1:26³ (image) God's image, referring to God's inner being, is the expression of the inward essence of God's attributes, the most prominent of which are love (1 John 4:8), light (1 John 1:5), holiness (Rev. 4:8), and righteousness (Jer. 23:6). God's likeness, referring to God's form (Phil. 2:6), is the expression of the essence and nature of God's person. Thus, God's image and God's likeness should not be considered as two separate things. Man's inward virtues, created in man's spirit, are copies of God's attributes and are the means for man to express God's attributes. Man's outward form, created as man's body, is a copy of God's form. Thus, God created man to be a duplication of Himself that man may have the capacity to contain God and express Him. All the other living things were created "according to their kind" (vv. 11-12, 21, 24-25), but man was created according to God's kind (cf. Acts 17:28-29a). Since God and man are of the same kind, it is possible for man to be joined to God and to live together with Him in an organic union (John 15:5; Rom. 6:5; 11:17-24; 1 Cor. 6:17).

Christ the Son, as God's embodiment (Col. 2:9), is the image of the invisible God, the expression of the essence of God's attributes (Col. 1:15; 2 Cor. 4:4; Heb. 1:3). Man was created according to Christ with the intention that Christ would enter into man and be expressed through man (Col. 1:27; Phil. 1:20-21a). Created man is a living vessel, a container, to contain Christ (Rom. 9:21, 23; 2 Cor. 4:7). Eventually, in His incarnation Christ put on human nature and became in the likeness of men (Phil. 2:6-8) so that through His death and resurrection man may obtain God's eternal, divine life (1 Pet. 1:3; 1 John 5:11-12) and by that life be transformed and conformed to the

成基督的形像，（林後三 18，羅八 29，）在外面得以改變形狀，同形於基督榮耀的身體，（腓三 21，）使人與基督一樣一式，（約壹三 2 下，）與基督一同向着宇宙彰顯神。（弗三 21。）

受造的人雖然是神的複本，有神的形像和樣式，但還沒有神的實際和神的生命。因此，人還需要藉着喫生命樹，接受神作人的生命，使人得着神的實際而彰顯神。（二 9 與註 2。）

● 1:26³ 或，人類；希伯來文，adam，亞當。下節者同。人的生命是最高的受造生命，這生命有神的形像和樣式，可以彰顯神，並能為神執掌管治權。亞當，頭一個人，豫表基督（羅五 14，林前十五 45，47，詩八 4～8，來二 6～9）是神創造的中心，（西一 16～17，）是一切受造之物和眾人的元首，（西一 15，林前十一 3，）在神的形像和樣式上是神的彰顯，（來一 3，林後四 4，西一 15，）也是神的代表，管理神一切的造物。（詩八 6～8，太二八 18。）

● 1:26⁴ 這裏和 27～28 節的代名詞『他們，』以及五 2『他們的，』指明亞當是一個團體人，集體人，包括全人類。神沒有創造許多人；祂在一個人亞當裏面，集體的創造了人類。神按着祂的形像並照着祂的樣式造了這樣一個團體人，使人類能團體的彰顯神。

● 1:26⁵ 神創造了一個團體人，不僅有祂的形像以彰顯祂，也運用祂的管治權管理萬有以代表祂。神給人管治權，目的是：（一）征服神的仇敵，那背叛神的撒但；（二）恢復被撒但所篡竊的地；以及（三）運用神管理地的權柄，使神的國得以臨到地上，神的旨意得以行在地上，神的榮耀得以顯在地上。（太六 10，13 下。）

image of Christ inwardly (2 Cor. 3:18; Rom. 8:29) and transfigured into the likeness of Christ's glorious body outwardly (Phil. 3:21) that he may be the same as Christ (1 John 3:2b) and may express God with Him to the universe (Eph. 3:21).

Created man was a duplication of God in God's image and likeness, but he did not have the reality of God or the life of God. Thus, he still needed to receive God as his life by eating of the tree of life so that he might have the reality of God to express Him (2:9 and note 2).

1:26² (man) Or, mankind; Heb. adam. So also in the next verse. The human life is the highest created life, the life that can express God in His image and likeness and can exercise dominion for God. Adam, the first man, typifies Christ (Rom. 5:14; 1 Cor. 15:45, 47; Psalms 8:4-8; Heb. 2:6-9) as the center of God's creation (Col. 1:16-17), as the Head of all creation (Col. 1:15) and of all men (1 Cor. 11:3), as God's expression in God's image and likeness (Heb. 1:3; 2 Cor. 4:4; Col. 1:15), and as God's representative to rule over all things created by God (Psalms 8:6-8; Matt. 28:18).

1:26⁴ (them) The pronouns them here and in vv. 27-28 and their in 5:2 indicate that Adam was a corporate man, a collective man, including all mankind. God did not create many men; He created mankind collectively in one person, Adam. God created such a corporate man in His image and according to His likeness so that mankind might express God corporately.

1:26⁵ (dominion) God created a corporate man not only to express Himself with His image but also to represent Him by exercising His dominion over all things. God's intention in giving man dominion is (1) to subdue God's enemy, Satan, who rebelled against God; (2) to recover the earth, which was usurped by Satan; and (3) to exercise God's authority over the earth in order that the kingdom of God may come to the earth, the will of God may be done on the earth, and the glory of God may be manifested on the earth (Matt. 6:10, 13b).

(2) 神造男造女

27

【1:27】神就^a按着自己的形像創造人，
乃是按着神的形像創造他；^b創造他們^c有男有女。

(3) 神賜福給人，使人繁衍

28

神的目的是要人有祂的形像彰顯祂，有祂的管治權代表祂，這不是在亞當這頭一個人（林前十五 45 上）一舊人（羅六 6）一身上得着完成，乃是在基督這第二個人（林前十五 47 下與註 2）一新人（弗二 15 與註 8）一身上得着完成。這新人是由基督自己作頭，以及召會作祂的身體（弗一 22 ~ 23，林前十二 12 與註 2，西三 10 ~ 11 與 11 註 9）所組成的。這要完全在得勝的信徒身上得着完成，他們活基督，作祂團體的彰顯，（腓一 19 ~ 26，）並要得着權柄制伏列國，在千年國裏與基督一同作王。（啓二 26 ~ 27，二十 4，6。）這要終極完成於新耶路撒冷，彰顯神的形像，有祂的榮耀和祂顯出的樣子，（啓四 3 上，二一 11，18 上，）並且運用神的神聖權柄，維持神對全宇宙的管治權，直到永遠。（啓二一 24，二二 5。）

● 1:26⁶ 豫表那蛇撒但，（三 1，14，啓十二 9，）和他的使者，（太二五 41，啓十二 4 上，7 下，）以及跟隨撒但的鬼。（參路十 19。）見啓四 6 註 2 一段。

(b) Created by God Male and Female

v. 27

【1:27】And God created man^a in His own image; in the image of God He created him; ^bmale and female He^c created them.

(c) Blessed by God to Be Fruitful

v. 28

God's intention that man would express God in His image and represent God with His dominion is fulfilled not in Adam as the first man (1 Cor. 15:45a), the old man (Rom. 6:6), but in Christ as the second man (1 Cor. 15:47b and note 2), the new man (Eph. 2:15 and note 8), comprising Christ Himself as the Head and the church as His Body (Eph. 1:22-23; 1 Cor. 12:12 and note 2; Col. 3:10-11 and note 11⁹). It is fully fulfilled in the overcoming believers, who live Christ for His corporate expression (Phil. 1:19-26) and will have authority over the nations and reign as co-kings with Christ in the millennium (Rev. 2:26-27; 20:4, 6). It will ultimately be fulfilled in the New Jerusalem, which will express God's image, having His glory and bearing His appearance (Rev. 4:3a; 21:11, 18a), and also exercise God's divine authority to maintain God's dominion over the entire universe for eternity (Rev. 21:24; 22:5).

1:26⁶ (creeping) Typifying Satan, the serpent (3:1, 14; Rev. 12:9), and his angels (Matt. 25:41; Rev. 12:4a, 7b), as well as the demons who follow Satan (cf. Luke 10:19). See note 6², par. 1, in Rev. 4.

1:27^a
cf. Gen. 1:1

1:27^b
Gen. 5:2;
Matt. 19:4;
Mark 10:6;
cf. Gen. 2:18,
21-23

1:27^c
Isa. 43:7

1:27^a
參創一 11

1:27^b
賽四三 7

1:27^c
創五 2
太十九 4
可十 6
參創二 18, 21-23

【1:28】神就^a賜福給他們；又對他們說，要^b繁衍增多，徧滿地面，並¹制伏這地，也要管理海裏的魚、空中的鳥、和地上各樣行動的活物。

(三) 人和其他一切活物
都因神的供應得着滿足
29 ~ 30

【1:29】神說，看哪，我將徧地上各樣結種子的菜蔬，和各樣結有核果子的樹，賜給你們作^{1a}食物。

【1:30】至於地上各樣的走獸和空中各樣的飛鳥，並各樣爬在地上有生命的物，我將青草賜給牠們作食物；事就這樣成了。

● 1:28¹ 這裏的制伏含示，神在地上與祂的仇敵撒但之間進行着一場激烈的爭戰。誰贏得地，誰就得勝。神造人是要人爲神制伏、征服並恢復地。

● 1:29¹ 見九 3 註 1。

【1:28】And God^a blessed them; and God said to them, Be^b fruitful and multiply, and fill the earth and¹ subdue it, and have dominion over the fish of the sea and over the birds of heaven and over every living thing that moves upon the earth.

(3) Man and All Other Living Creatures
Satisfied by God's Provision
vv. 29-30

【1:29】And God said, Behold, I have given you every herb that produces seed that is on the surface of all the earth and every tree¹ which has fruit that produces seed; they shall be for you as^{2a} food.

【1:30】And to every animal of the earth and to every bird of heaven and to everything that creeps upon the earth, in which is a living soul, I have given every green herb for food; and it was so.

1:28¹ (subdue) Subdue here implies that a war is raging on earth between God and His enemy, Satan. Whoever gains the earth will have the victory. Man was created by God to subdue, to conquer, the earth and recover it for God.

1:29² (food) See note 3¹ in ch. 9.

1:29¹ (which) Lit., on which is the fruit of a tree seeding seed.

（四）神看一切都甚好

31

【1:31】神看一切所造的都¹甚^a好；有晚上，有早晨，是第六日。

創世記 第二章

g 第七日，神滿足而安息了

二 1 ~ 3

【2:1】天地萬物都造齊了。

【2:2】到^a第七日，神造作的工已經完畢，就在第七日歇了祂一切造作的工，^{1b}安息了。

● 1:31¹ 先前神說『好，』（4，10，12，18，21，25，）但這裏祂說『甚好，』因為亞當有神的形像並得着神的管治權。

● 2:2¹ 神安息了，因為祂完成了祂的工，並且滿足了。神的榮耀得着彰顯，因為人有了祂的形像；祂的權柄也即將施行，以征服祂的仇敵撒但。只要人彰顯神並對付神的仇敵，神就得着滿足而能安息。

後來第七日蒙記念為安息日。（出二十 8 ~ 11。）

(4) Everything Being Very Good to God

v. 31

【1:31】And God saw everything that He had made, and indeed, it was¹very^a good. And there was evening and there was morning, the sixth day.

GENESIS 2

g. God Resting in Satisfaction, the Seventh Day

2:1-3

【2:1】Thus the heavens and the earth and all their host were finished.

【2:2】And on the^a seventh day God finished His work which He had done, and He^{1b} rested on the seventh day from all His work which He had done.

1:31¹ (very) Previously God had said “good” (vv. 4, 10, 12, 18, 21, 25), but here He said “very good” because Adam had God’s image and had been given God’s dominion.

2:2¹ (rested) God rested because He had finished His work and was satisfied. God’s glory was manifested because man had His image, and His authority was about to be exercised for the subduing of His enemy, Satan. As long as man expresses God and deals with God’s enemy, God is satisfied and can rest.

Later, the seventh day was commemorated as the Sabbath (Exo.

1:31^a
提前四 4

1:31^a
1 Tim. 4:4

2:2^a
出二十 8-11
三一 17
申五 12-14

2:2^b
來四 4, 10

2:2^a
Exo. 20:8-11;
31:17;
Deut. 5:12-14
2:2^b
Heb. 4:4, 10

【2:3】神賜福給第七日，將其分別為聖，
因為在這日神歇了祂一切¹創造和造
作的工，就安息了。

二 神達成祂目的的手續

二 4 ~ 25

1 背景—

天未降雨，地無人耕種，
田間無生命長出，只有霧氣從地上騰
4 ~ 6

神的第七日乃是人的第一日。神已經豫備好一切給人享受。人被造後，並不是加入神的工作，乃是進入神的安息。人受造不是為了作工，乃是以神為滿足，並與神一同安息。（參太十一 28 ~ 30。）安息日是為人設立的，人不是為安息日創造的。（可二 27。）

這裏的安息是一粒種子，在整本聖經裏發展，收成於啟示錄。這種子的發展包括舊約裏安息日的安息（出二十 8 ~ 11）和美地的安息、（申十二 9，來四 8、）新約裏主日的安息、（啟一 10，徒二十 7，林前十六 2、）和千年國的安息。（來四 1，3，9，11。）安息的終極完成乃是新天新地同新耶路撒冷的安息，在那裏所有得贖的聖徒都要彰顯神的榮耀，（啟二一 11，23，）並要憑神的權柄作王，（啟二二 5 下，）直到永遠。見來四 9 註 1。

● 2:3¹ 直譯，創造而造作。

【2:3】And God blessed the seventh day and sanctified it because in it He rested from all His work which God had¹ created and made.

B. God's Procedures to Fulfill His Purpose

2:4-25

1. The Background—

No Rain from Heaven, No Man on the Ground,
No Life in the Field, Only a Mist from the Earth
vv. 4-6

20:8-11). God's seventh day was man's first day. God had prepared everything for man's enjoyment. After man was created, he did not join in God's work; he entered into God's rest. Man was created not to work but to be satisfied with God and rest with God (cf. Matt. 11:28-30). The Sabbath was made for man, not man for the Sabbath (Mark 2:27).

The rest here is a seed that develops through the Bible and is harvested in Revelation. The development of this seed includes the rest of the Sabbath day (Exo. 20:8-11) and the rest of the good land (Deut. 12:9; Heb. 4:8) in the Old Testament, the rest of the Lord's Day in the New Testament (Rev. 1:10; Acts 20:7; 1 Cor. 16:2), and the rest of the millennial kingdom (Heb. 4:1, 3, 9, 11). The consummation of rest is the rest of the new heaven and new earth with the New Jerusalem, in which all the redeemed saints will express God's glory (Rev. 21:11, 23) and reign with God's authority (Rev. 22:5b) for eternity. See note 9¹ in Heb. 4.

2:3¹ (created) Lit., created to make.

【2:4】¹ 諸天與地² 創造的來歷，乃是這樣。在³ 耶和華神² 造地造天的日子，

【2:5】地上還沒有^{1a} 草木，田間的菜蔬還沒有長起來，因為耶和華神還沒有降雨在地上，也沒有人^{2b} 耕地。

● 2:4¹ 神的願望和定旨是要得着一個團體人，有祂的形像彰顯祂，並有祂的權柄代表祂，這揭示在一 1～二 3。二章其餘的部分乃是另加的記載，啓示神達成祂目的之路與手續。這路乃是生命。人要彰顯神並代表神，就必須有神作他的生命，由 9 節的生命樹所表徵。

● 2:4² 見一 1 註 3 一段。神首先『創造』諸天與地；（一 1；）然後祂『造』地與天。在神的創造裏，先創造諸天，然後創造地，（一 1，）而在神的復造和進一步的創造裏，乃是先造地，然後纔造天。

● 2:4³ Elohim，伊羅欣，（一 1，）是神在與祂造物之關係上的名，而耶和華是神在祂與人之間的關係上的名。『耶和華』的意思是『我是那我是，』（出三 14，參約八 24，28，58，）指明耶和華是自有永有的永遠者，就是那昔是今是以後永是者。（啓一 4。）

● 2:5¹ 直譯，田間的草木。

【2:4】¹These are the generations of the heavens and of the earth when they were² created. ³When ⁴Jehovah God² made earth and heaven,

【2:5】And no ^aplant of the field was yet in the earth, and no herb of the field had yet sprung up—for Jehovah God had not caused it to rain upon the earth, and there was no man to ^{1b}work the ground,

2:4¹ (These) God's desire and purpose to have a corporate man to express Him in His image and to represent Him with His authority is unveiled in 1:1—2:3. The remainder of ch. 2 is an added record to reveal the way, the procedure, God takes to accomplish His purpose. This way is life. In order for man to express God and represent God, he must have God as his life, signified by the tree of life in v. 9.

2:4² (created) See note 1⁴, par. 1, in ch. 1. First, God created the heavens and the earth (1:1); then He made the earth and the heavens. In God's creation, it was first the heavens and then the earth (1:1), whereas in God's restoration and further creation, it was first the earth and then the heavens.

2:4³ (When) Lit., In the day.

2:4⁴ (Jehovah) Elohim (1:1) is the name of God in His relationship to creation, whereas Jehovah is God's name in His relationship with man. Jehovah means I am who I am (Exo. 3:14; cf. John 8:24, 28, 58), indicating that Jehovah is the self-existing and ever-existing eternal One, the One who was in the past, who is in the present, and who will be in the future forever (Rev. 1:4).

2:5^a
參創一 11-12
2:5^b
創二 15
三 23

2:5^a
cf. Gen. 1:11-12
2:5^b
Gen. 2:15;
3:23

【2:6】只有霧氣從地上騰，滋潤徧地。

2 第一步—創造人作器皿， 好盛裝神作生命

7

【2:7】耶和華神用¹地上的^{2a}塵土³塑造⁴人，將生命之^{5b}氣吹在他鼻孔裏，人就成了活的^{6c}魂。

● 2:5² 這表徵沒有人憑着人的勞苦與神同工，與神的神聖工作配合。（參約五 17，林前三 9。）當人勞苦以配合神的工作，神就有立場降雨（表徵祂生命的靈—珥二 23，28～29，）與人（地上的塵土—7）調和，以產生生命。

● 2:7¹ 希伯來文，adamah，亞當瑪。

● 2:7² 人的身體是用地上的塵土塑造的，乃是人外在的形狀，是人接觸物質範圍的器官。

● 2:7³ 或，使…成形（如窯匠所作。）見一 1 註 3 一段。

● 2:7⁴ 希伯來文，adam，亞當。神達成祂目的之手續的第一步，乃是創造人作器皿，好盛裝祂自己作生命。（羅九 21，23，林後四 7，提後二 21。）

● 2:7⁵ 希伯來文，neshamah，奈夏瑪，箴二十 27 譯為『靈』，指明吹進人身體裏的生命之氣，成了人的靈。（參伯三二 8。）人的靈是人裏面的器官，使人能接觸神，接受神，盛裝神，並將神吸

【2:6】But a mist went up from the earth and watered the whole surface of the ground—

2. The First Step—Creating Man as a Vessel to Contain God as Life

v. 7

【2:7】Jehovah God¹ formed² man from the^{3a} dust of the⁴ ground and breathed into his nostrils the^{5b} breath of life, and man became a living^{6c} soul.

2:5¹ (work) This signifies that there was no man to work with God by human labor in coordination with His divine labor (cf. John 5:17; 1 Cor. 3:9). When man labors in coordination with God's labor, God has the basis to send the rain, signifying His Spirit of life (Joel 2:23, 28-29), to mingle with man, the dust of the earth (v. 7), to produce life.

2:7⁴ (ground) Heb. adamah.

2:7³ (dust) Man's body, formed from the dust of the ground, is man's outward form and an organ for him to contact the material realm.

2:7¹ (formed) Or, shaped (as a potter would). See note 1⁴, par. 1, in ch. 1.

2:7² (man) Heb. adam. The first step of God's procedure in fulfilling His purpose was to create man as a vessel to contain Himself as life (Rom. 9:21, 23; 2 Cor. 4:7; 2 Tim. 2:21).

2:7⁵ (breath) Heb. neshamah, translated spirit in Prov. 20:27, indicating that the breath of life breathed into man's body became the spirit of man, the human spirit (cf. Job 32:8). Man's spirit is his inward organ for him to contact God, receive God, contain God, and assimilate

2:7^a
創三 19, 23
詩一〇三 14
林前十五 47
賽六四 8

2:7^b
創七 22
伯二七 3
三三 4
徒十七 25
參約二十 22

2:7^c
林前十五 45

2:7^a
Gen. 3:19, 23;
Psa. 103:14;
1 Cor. 15:47;
Isa. 64:8

2:7^b
Gen. 7:22;
Job 27:3;
33:4;
Acts 17:25;
cf. John 20:22

2:7^c
1 Cor. 15:45

收到他全人裏面，作他的生命和一切。這靈是神特別造的，在神的聖言中列為與天地並重。（亞十二 1。）人的靈是為着讓人敬拜神，（約四 24，）由神重生，（約三 6 下，）並聯於神，（林前六 17，提後四 22，）使人得以在與神生機的聯結裏行事、生活，（羅八 4 下，）以完成神的定旨。

吹在人鼻孔裏的生命之氣，不是神永遠的生命，也不是神的靈。見路三 38 註 3。主在復活那天將聖靈吹到祂門徒裏面，（約二十 22，）在此之前，人並沒有得着神的靈。然而，因為人的靈是出於神的生命之氣，所以和神的靈非常接近。因此，神的靈與人的靈之間能傳輸，人的靈也能接觸神，並與神成為一。（羅八 16 與註 2，林前六 17 與註 2。）

人的靈裏有三種功能：良心，使人能認識甚麼是神所稱義的，甚麼是神所定罪的；（羅九 1 與註 2；）交通，使人能接觸神、敬拜神、並與神交通，（約四 24，弗六 18 上，羅一 9；）直覺，使人對神有直接的感覺，並有從神而來直接的認識。（可二 8，林前二 11。）

● 2:7⁶ 人的魂是他的人位，就是他的自己，（出一 5，徒二 41，）不是由某種元素所形成，乃是由人的靈與人的身體結合所產生。魂由人的心思、情感、意志組成，有心理的知覺，能接觸心理的範圍。

神是三一的一父、子、靈，（太二八 19，）而人有三部分：靈、魂與身體。（帖前五 23。）三一神創造了這樣一個三部分的人作為活的器皿，使人有性能得以盛裝神，並生機的與神聯合，（約十五 4～5，羅十一 17～24，）成為祂的生機體，作祂在人性的彰顯。見帖前五 23 註 5，來四 12 註 2 與註 3。

God into his entire being as his life and his everything. It was specifically formed by God and is ranked in importance with the heavens and the earth in God's holy Word (Zech. 12:1). The spirit of man is for man to worship God (John 4:24), to be regenerated by God (John 3:6b), and to be joined to God (1 Cor. 6:17; 2 Tim. 4:22) that man may walk and live in an organic union with God (Rom. 8:4b) to fulfill God's purpose.

The breath of life breathed into man's nostrils was not the eternal life of God nor the Spirit of God. See note 38² in Luke 3. Man did not receive the Spirit of God until the Lord breathed the Holy Spirit into His disciples on the day of His resurrection (John 20:22). Nevertheless, because the human spirit came out of God's breath of life, it is very close to the Spirit of God. Thus, there can be a transmission between God the Spirit and man's spirit, and the human spirit is able to contact God and be one with God (Rom. 8:16 and note 2; 1 Cor. 6:17 and note 2).

Within man's spirit there are three functions: conscience, enabling man to know what God justifies and what He condemns (Rom. 9:1 and note 2); fellowship, that man may contact God, worship God, and commune with God (John 4:24; Eph. 6:18a; Rom. 1:9); and intuition, giving man a direct sense of God and a direct knowledge from God (Mark 2:8; 1 Cor. 2:11).

2:7⁶ (soul) Man's soul, which is his person, his very self (Exo. 1:5; Acts 2:41), was not formed from a certain element but was produced by the combining of the human spirit and the human body. The soul, composed of man's mind, emotion, and will, has the psychological consciousness to contact the psychological realm.

God is triune—the Father, the Son, and the Spirit (Matt. 28:19)—and man is tripartite—spirit and soul and body (1 Thes. 5:23). The Triune God created such a tripartite man to be a living vessel that man may have the capacity to contain God and be joined to God organically (John 15:4-5; Rom. 11:17-24) to be His organism for His expression in humanity. See note 23⁵ in 1 Thes. 5 and notes 12² and 12³ in Heb. 4.

3 第二步—
使人接受神作生命
8 ~ 17

a 將人放在生命樹跟前
8 ~ 9

【2:8】耶和華神在東方的¹伊甸栽植了一個^a園子，把所塑造的人安放在那裏。

【2:9】耶和華神使各樣的樹從地裏長出來，可以¹悅人的眼目，也好作食物；園子當中有^{2a}生命樹，還有^{3b}善惡知識樹。

● 2:8¹ 原文意，歡樂。

● 2:9¹ 指明神要叫人喜悅，使人快樂。神要人因祂喜樂並因祂滿足。（詩一〇〇，腓四 4。）

● 2:9² 神達成祂目的之手續的第二步，乃是把受造的人放在生命樹跟前。生命樹表徵三一神具體化身在基督裏，以食物的形態作人的生命。神把人擺在生命樹跟前，指明神要人藉着生機的喫祂並新陳代謝的吸收祂，接受祂作人的生命，使神能成為人所是的構成成分。按照約一 1、4，生命是在那就是神自己的話裏面。這生命—神那神聖、永遠、非受造的生命—就是基督，（約十一 25，十四 6，西三 4 上，）祂是神的具體化身。（西二 9。）生命樹長在生命水

3. The Second Step—
Having Man Receive God as Life
vv. 8-17

a. Placing Man in Front of the Tree of Life
vv. 8-9

【2:8】And Jehovah God planted a ^agarden in ¹Eden, in the east; and there He put the man whom He had formed.

【2:9】And out of the ground Jehovah God caused to grow every tree that is ¹pleasant to the sight and good for food, as well as the ^{2a}tree of life in the middle of the garden and the ^{3b}tree of the knowledge of good and evil.

2:8¹ (Eden) A Hebrew word meaning pleasure.

2:9¹ (pleasant) Indicating that God wanted to please man and make him happy. God wants man to be pleased with Him and satisfied with Him (Psa. 100; Phil. 4:4).

2:9² (tree) The second step of God's procedure in fulfilling His purpose was to place the created man in front of the tree of life, which signifies the Triune God embodied in Christ as life to man in the form of food. God's placing man in front of the tree of life indicates that God wanted man to receive Him as man's life by eating Him organically and assimilating Him metabolically, that God might become the very constituent of man's being. According to John 1:1, 4, life is in the Word, who is God Himself. This life—the divine, eternal, uncreated life of God—is Christ (John 11:25; 14:6; Col. 3:4a), who is the embodiment of God (Col.

2:8^a
Gen. 2:15;
13:10;
Isa. 51:3;
Joel 2:3;
cf. Ezek. 28:13;
31:8-9;
Rev. 2:7
2:9^a
Gen. 3:22, 24;
Ezek. 47:12;
Rev. 2:7;
22:2, 14, 19;
cf. John 6:48;
15:1
2:9^b
Gen. 2:17

2:8^a
創二 15
十三 10
賽五一 3
珥二 3
參結二八 13
三一 8-9
啓二 7
2:9^a
創三 22, 24
結四七 12
啓二 7
二二 2, 14, 19
參約六 48
十五 1
2:9^b
創二 17

b 將人安置在有河流的園中
10 ~ 15

【2:10】有一道^{1a}河²從伊甸流出來滋潤那園子，從那裏分爲³四⁴道。

河的兩邊，（啓二二 1 ~ 2，）指明生命樹乃是一種藤蔓（葡萄樹。）因着基督是葡萄樹，（約十五 1，）又是生命，祂就是生命樹。祂經過了成爲肉體、釘十字架、和復活的過程，使人能得着生命，並藉着喫祂而活。（約十 10 下，六 51，57，63。）

● 2:9³ 善惡知識樹表徵撒但是人死亡的源頭。（來二 14。）這樹也表徵一切神以外的事物，因爲凡不是神自己的事物，包括美好的事物，甚至合乎聖經的事物和宗教的事物，都會被撒但這狡猾者利用，將死帶給人。就連神所默示的聖經和神所頒賜的律法，都會被撒但利用爲知識樹而帶進死。（約五 39 ~ 40，林後三 6 下。）

生命樹叫人倚靠神，（約十五 5，）而知識樹叫人背叛神，向神獨立。（參三 5。）這兩棵樹帶進兩條線—生命線和死亡線，貫穿整本聖經，結束於啓示錄。死開始於知識樹，（17，）結束於火湖。（啓二十 10，14。）生命開始於生命樹，結束於新耶路撒冷這座生命水的城。（啓二二 1 ~ 2。）

● 2:10¹ 這裏的河表徵生命水的河，沿着這河長着生命樹。（啓二二 1 ~ 2 與 1 註 2，註 3，及 2

b. Putting Man in the Garden with Its River
vv. 10-15

【2:10】And a^{1a} river went² forth from Eden to water the garden, and from there it divided and became³ four⁴ branches.

2:9). The tree of life grows along the two sides of the river of water of life (Rev. 22:1-2), indicating that it is a vine. Since Christ is a vine tree (John 15:1) and is also life, He is the tree of life. He was processed through incarnation, crucifixion, and resurrection that man might have life and live by eating Him (John 10:10b; 6:51, 57, 63).

2:9³ (tree) The tree of the knowledge of good and evil signifies Satan as the source of death to man (Heb. 2:14). It also signifies all things apart from God, for anything that is not God Himself, including good things and even scriptural things and religious things, can be utilized by Satan, the subtle one, to bring death to man. Even the Scriptures inspired by God and the law given by God can be utilized by Satan as the tree of knowledge to bring in death (John 5:39-40; 2 Cor. 3:6b).

The tree of life causes man to be dependent on God (John 15:5), whereas the tree of knowledge causes man to rebel against God and to be independent from Him (cf. 3:5). The two trees issue in two lines—the line of life and the line of death—that run through the entire Bible and end in the book of Revelation. Death begins with the tree of knowledge (v. 17) and ends with the lake of fire (Rev. 20:10, 14). Life begins with the tree of life and ends in the New Jerusalem, the city of the water of life (Rev. 22:1-2).

2:10¹ (river) The river here signifies the river of water of life, along which the tree of life grows (Rev. 22:1-2 and notes 1², 1³, and 2¹). This

2:10^a
cf. Psa. 46:4;
Rev. 22:1

2:10^a
參詩四六 4
啓二二 1

2:11^a
創十 7, 29
二五 18
撒十五 7

【2:11】第一道名叫比遜，就是環繞^a哈腓拉全地的，在那裏有金子。

2:12^a
民十一 7
見註 12¹
2:12^b
出二八 20
三九 13
伯二八 16
結二八 13
見註 12¹

【2:12】並且那地的¹金子是好的；在那裏又有^{1a}珍珠和^{1b}紅瑪瑙。

註 1。) 這河解除人的乾渴並澆灌園子，使生命能生長。聖經的開始和末了，都有生命樹，也有湧流着活水的河。

● 2:10² 河從伊甸流出來，表徵生命水的河從神流出來，（啓二二 1，）指明神是給人喝的活水源頭。（參約四 10，七 37。）

● 2:10³ 四這數字表徵人，受造之物。（結一 5。）一道河分爲四道，表徵河從作爲源頭和中心的獨一之神（由一這數字所表徵）流出來，臨到各方的人。

● 2:10⁴ 直譯，頭。

● 2:12¹ 河的湧流帶來三樣寶貴的材料：金子、珍珠和紅瑪瑙。這些材料豫表三一神是神永遠建築之結構的基本元素。金豫表父神同祂神聖的性情，那是人藉着神的呼召得以有分的，（彼後一 3～4，）作爲神永遠建築的基礎；珍珠，一種樹脂結成像珍珠的材料，豫表子神在祂救贖並釋放生命之死，（約十九 34，）並祂分賜生命之復活（約十二 24，彼前一 3）中所產生的結果，作爲神永遠建築的入口；（參啓二一 21 與註 1 一段；）以及紅瑪瑙，一種寶石，豫表靈神同祂變化工作所產生的結果，（林後三 18，）爲着建造神永遠的建築。新耶路撒冷就是由金、珍珠、和寶石這三類材料構成的。（啓

【2:11】The name of the first is Pishon; it is the one that goes around the whole land of ^aHavilah, where there is gold.

【2:12】And the ¹gold of that land is good; ^{1a}bdellium and ^{1b}onyx stone are there.

river quenched man's thirst and watered the garden that life might grow. At the beginning and the end of the Bible there are the tree of life and the river flowing with living water.

2:10² (forth) The river going forth from Eden signifies the river of water of life flowing forth from God (Rev. 22:1), indicating that God is the source of the living water for man to drink (cf. John 4:10; 7:37).

2:10³ (four) The number four signifies man, the creature (Ezek. 1:5). The one river becoming four branches signifies that the river flows out of the unique God (signified by the number one) as the source and center to reach man in every direction.

2:10⁴ (branches) Lit., heads.

2:12¹ (gold) The flow of the river issued in three precious materials: gold, bdellium, and onyx. These materials typify the Triune God as the basic elements of the structure of God's eternal building. Gold typifies God the Father with His divine nature, which man may partake of through God's calling (2 Pet. 1:3-4), as the base of God's eternal building; bdellium, a pearl-like material produced from the resin of a tree, typifies the produce of God the Son in His redeeming and life-releasing death (John 19:34) and His life-dispensing resurrection (John 12:24; 1 Pet. 1:3), as the entry into God's eternal building (cf. Rev. 21:21 and note 1, par. 1); and onyx, a precious stone, typifies the produce of God the Spirit with His transforming work (2 Cor. 3:18) for the building up of God's eternal building. The New Jerusalem is constructed of these three categories of materials—gold, pearl, and precious

2:11^a
Gen. 10:7, 29;
25:18;
1 Sam. 15:7

2:12^a
Num. 11:7;
See note 12¹

2:12^b
Exo. 28:20;
39:13;
Job 28:16;
Ezek. 28:13;
See note 12¹

【2:13】第二道河名叫基訓，就是環繞古實全地的。

【2:14】第三道河名叫^a希底結，流在亞述的東邊。第四道河就是¹伯拉河。

【2:15】耶和華神¹將那人安置在伊甸園，使他²耕種³看守。

二一 11, 18 ~ 21。) 見啓二一 21 註 1 二段。

大祭司的胸牌，象徵以色列作神舊約的子民，乃是用金和寶石製作的，（出二八 6 ~ 21，）並且新約中的召會，是用金、銀和寶石建造的。（林前三 12—該處所列的是表徵基督救贖的銀，而不是珍珠，因為人墮落之後需要救贖。）這指明新耶路撒冷包括神所揀選並救贖之人的總和，就是以色列人加上召會。（見啓二一 12 註 4 與 14 註 2。）

在人裏面神聖生命的湧流，將神聖的性情帶到人裏面，（彼後一 4，）使人重生，（彼前一 3，）將人變化成基督榮耀的形像。（林後三 18。）因此，塵土所造的人，（7，）成為變化過的寶貴材料，為着神的建造，終極完成於新耶路撒冷。

● 2:14¹ 即幼發拉底河。

● 2:15¹ 直譯，使那人安息。

● 2:15² 人耕地乃是使生命，特別是生命樹，（9，）能長大，以成就神定旨的第一面，就是有神的形像彰顯祂。地豫表人的心，基督這生命樹的

【2:13】And the name of the second river is Gihon; it is the one that goes around the whole land of Cush.

【2:14】And the name of the third river is ^aHiddekel; it is the one that goes east of Asshur. And the fourth river is the Euphrates.

【2:15】And Jehovah God took the man and ¹put him in the garden of Eden to ²work it and to ³keep it.

stones (Rev. 21:11, 18-21). See note 21¹, par. 2, in Rev. 21.

The breastplate of the high priest, a symbol of Israel as God's Old Testament people, was constructed of gold and precious stones (Exo. 28:6-21), and the church in the New Testament is built with gold, silver, and precious stones (1 Cor. 3:12—there silver, signifying Christ's redemption, is listed instead of bdellium or pearl because of man's need of redemption after the fall). This indicates that the New Jerusalem includes the totality of God's chosen and redeemed people—Israel plus the church (see notes 12⁴ and 14² in Rev. 21).

The flowing of the divine life in man brings the divine nature into man (2 Pet. 1:4), regenerates man (1 Pet. 1:3), and transforms man into the glorious image of Christ (2 Cor. 3:18). Thus, man, who was created of dust (v. 7), becomes transformed precious materials for God's building, which will consummate in the New Jerusalem.

2:15¹ (put) Lit., caused him to rest.

2:15² (work) Man's working the ground was that life, especially the tree of life (v. 9), might grow for the fulfillment of the first aspect of God's purpose, i.e., to express God in His image. The ground typifies the human

c 讓人自由選擇 16 ~ 17

2:16^a
申三 15, 19
耶二 8

【2:16】耶和華神吩咐那人說，園中^a各樣樹上的果子，你可以隨意喫，

2:17^a
創三 11, 17
參創三 3

【2:17】只是善惡知識樹上的果子，你^{1a}不可喫，因為你喫的日子必定^{2b}死。

2:17^b
羅五 12
六 23
雅一 15

種子撒於其中。（太十三 3 ~ 23。）耕地表徵鬆開、破碎我們的硬心，使我們的心向着天敞開，好叫那靈這雨水（見 5 註 2）得以降下，使基督這生命樹在我們裏面長大。

● 2:15³ 或，護衛。這是保護園子，不受神仇敵的攻擊，以成就神定旨的第二面，就是憑神的權柄對付撒但。我們需要耕地，使神這生命樹得以進到我們裏面。我們也需要看守地，不給撒但這知識樹留空隙。

● 2:17¹ 神給人的第一個命令是關乎人的喫，而不是關乎人的行為。喫對人非常重要，是生死攸關的事。人在神面前的結局和定命，完全根據於他所喫的。人若喫生命樹，就接受神作生命而完成神的定旨；人若喫知識樹，就接受撒但為死亡，而被撒但篡奪，達到他的目的。

神給人禁令作警告，指明（一）神的偉大：祂造人，賦與人自由意志，使人自願而不是被迫揀選

c. Allowing Man to Have Free Choice vv. 16-17

【2:16】And Jehovah God commanded the man, saying,
^aOf every tree of the garden you may eat freely,

2:16^a
Deut. 30:15, 19;
Jer. 21:8

【2:17】But of the tree of the knowledge of good and evil, of it you shall^{1a} not eat; for in the day that you eat of it you shall surely^{2b} die.

2:17^a
Gen. 3:11, 17;
cf. Gen. 3:3
2:17^b
Rom. 5:12;
6:23;
James 1:15

heart, into which Christ as the seed of the tree of life is sown (Matt. 13:3-23). To work the ground signifies to loosen and break our hard heart, to open our heart to the heavens that the Spirit as the rain (see note 5¹) may descend for the growth of Christ as the tree of life within us.

2:15³ (keep) Or, guard. This is to protect the garden from God's enemy that the second aspect of God's purpose might be fulfilled, i.e., to deal with Satan by God's authority. We need to work the ground that God as the tree of life might enter into us. We also need to keep the ground, leaving no opening for Satan as the tree of knowledge.

2:17¹ (not) God's first commandment to man concerned man's eating, not man's conduct. Eating is critical to man, a matter of life or death. Man's outcome and destiny before God depends altogether on what he eats. If man eats the tree of life, he will receive God as life and fulfill God's purpose; if he eats the tree of knowledge, he will receive Satan as death and be usurped by him for his purpose.

God's forbidding commandment given as a warning to man indicates (1) God's greatness in creating man with a free will that man may choose

4 第三步—
將神作到人裏面作生命，
使人成為祂的補滿
18 ~ 25

a 人豫表神，
需要補滿
18 ~ 20

【2:18】耶和華神說，那¹人獨居不^a好，
我要為他造一個^b幫助者作²他的配偶。

神；（二）神對人的愛；以及（三）神渴望人喫生命樹，接受神到他裏面作生命。

● 2:17² 不是指人身體的死，乃是指人靈的死，（弗二 1，）最終帶進全人靈、魂和身體的死。（來九 27，啓二十 14。）見弗二 1 註 2。

● 2:18¹ 神達成祂目的之手續的第三步，乃是將祂自己作到人裏面，使人成為祂的補滿。亞當在此豫表神在基督裏是真正、宇宙的丈夫，正為祂自己尋找妻子。（羅五 14，參賽五四 5，約三 29，林後十一 2，弗五 31 ~ 32，啓十九 7，二一 9。）亞當需要妻子，豫表並描繪神在祂的經綸裏，需要得着妻子作祂的補滿。

● 2:18² 或，他的補滿；直譯，與他配對者。20 節者同。

4. The Third Step—
Working God into Man
as Life to Be His Complement
vv. 18-25

a. Man, Typifying God,
Needing to Have a Complement
vv. 18-20

【2:18】And Jehovah God said, It is not ^agood for the
¹man to be alone; I will make him a ^bhelper as his
²counterpart.

God willingly and not under coercion; (2) God's love for man; and (3) God's desire that man would eat the tree of life to receive God into him as life.

2:17² (die) Referring not to the death of man's body but to the deadening of man's spirit (Eph. 2:1), which leads ultimately to the death of man's entire being—spirit, soul, and body (Heb. 9:27; Rev. 20:14). See note 1² in Eph. 2.

2:18¹ (man) The third step of God's procedure in fulfilling His purpose was to work Himself into man to make man His complement. Adam here typifies God in Christ as the real, universal Husband, who is seeking a wife for Himself (Rom. 5:14; cf. Isa. 54:5; John 3:29; 2 Cor. 11:2; Eph. 5:31-32; Rev. 19:7; 21:9). Adam's need for a wife typifies and portrays God's need, in His economy, to have a wife as His complement.

2:18² (counterpart) Or, his complement; lit., his parallel. So also in v. 20.

2:18^a
cf. Prov. 18:22
2:18^b
Gen. 2:20;
1 Cor. 11:9

2:18^a
參箴十八 22
2:18^b
創二 20
林前十一 9

【2:19】耶和華神把祂^a用土所造的野地各樣走獸，和空中各樣飛鳥，都帶到那人面前，看他叫甚麼；那人怎樣叫各樣的活物，那就是牠的名。

【2:20】那人便給一切的牲畜、空中的飛鳥、和野地各樣的走獸都起了名，只是亞當¹沒有找到一個幫助者作他的配偶。

b 人在生命裏，並藉着生命得了補滿
21 ~ 25

【2:21】耶和華神使那人^{1a}沉睡，他就睡了，於是取了他的一條²肋骨，又把肉在原處合起來。

● 2:20¹ 妻子在生命、性情和彰顯上，必須與丈夫一樣一式。在牲畜、飛鳥和走獸中，亞當找不着他自己的補滿，就是能與他相配的。

● 2:21¹ 神要為自己產生一個補滿，就首先成為人，（約一 14，）由神創造亞當所豫表。（羅五 14。）這裏亞當沉睡，為着產生夏娃作他的妻子，豫表基督在十字架上的死，為着產生召會作祂的配偶。（弗五 25 ~ 27。）藉着基督的死，祂裏面的神聖生命得以釋放；藉着祂的復活，祂釋放的神聖生命得以分賜到祂的信徒裏面，為着構成召會。（見約十九

【2:19】Now Jehovah God had formed^a from the ground every animal of the field and every bird of heaven. And He brought them to the man to see what he would call them; and whatever the man called any living animal, that was its name.

【2:20】And the man gave names to all cattle and to the birds of heaven and to every animal of the field, but for Adam there was¹ not found a helper as his counterpart.

b. Man Gaining a Complement in and by Life
vv. 21-25

【2:21】And Jehovah God caused a^{1a} deep sleep to fall upon the man, and he slept; and He took one of his² ribs and closed up the flesh in its place.

2:20¹ (not) The wife must be the same as the husband in life, nature, and expression. Among the cattle, the birds, and the animals Adam did not find a complement for himself, one that could match him.

2:21¹ (deep) In order to produce a complement for Himself, God first became a man (John 1:14), as typified by God's creation of Adam (Rom. 5:14). Here Adam's deep sleep for the producing of Eve as his wife typifies Christ's death on the cross for the producing of the church as His counterpart (Eph. 5:25-27). Through Christ's death the divine life within Him was released, and through His resurrection His released divine life was imparted into His believers for the constituting of the church (see

【2:22】耶和華神就用那人身上所取的肋骨，^{1a} 建造成一個² 女人，³ 領她到那人跟前。

34 註 1。) 藉着這樣的過程，神在基督裏已經把祂自己連同祂的生命和性情，作到人裏面，使人可以在生命和性情上與神一樣，好作祂的配偶與祂相配。

● 2:21² 從亞當裂開的肋旁所取出的肋骨，豫表基督那不能折斷、不能毀壞之永遠的生命，（來七 16，）從祂被扎的肋旁流出來，（約十九 34，）好將生命分賜給祂的信徒，以產生並建造召會作祂的補滿。見約十九 36 註 2，來七 16 註 1。

● 2:22¹ 這裏不說夏娃是創造的，乃說她是建造的。用亞當肋旁取出的肋骨建造成夏娃，豫表召會是用復活的生命建造的，這復活的生命乃是基督藉着在十字架上的死所釋放出來，並在祂的復活裏分賜到祂信徒裏面的。（約十二 24，彼前一 3。）召會作為真夏娃，乃是基督在祂所有信徒裏的總和。惟有那出於基督同祂復活生命的，纔能作祂的補滿和配偶，就是基督的身體。（林前十二 12，弗五 28～30。）

● 2:22² 在聖經末了有一座城，新耶路撒冷，就是終極並永遠的女人，羔羊團體的新婦，妻子，（啓二一 9，二二 17，）用三樣寶貴的材料所建造，（啓二一 18～21，）應驗本章所顯示的豫表，直到永遠。因此，在豫表上，11～12 節所題一切寶貴的材料，都是為着建造這女人。（見 12 註 1。）

● 2:22³ 夏娃自亞當取出，又被帶回亞當，與

【2:22】And Jehovah God ^{1a}built the rib, which He had taken from the man, into a ²woman and ³brought her to the man.

note 34¹ in John 19). Through such a process God in Christ has been wrought into man with His life and nature so that man can be the same as God in life and nature in order to match Him as His counterpart.

2:21² (ribs) The rib taken from Adam's opened side typifies the unbreakable, indestructible eternal life of Christ (Heb. 7:16), which flowed out of His pierced side (John 19:34) to impart life to His believers for the producing and building up of the church as His complement. See notes 36² in John 19 and 16¹ in Heb. 7.

2:22¹ (built) It does not say that Eve was created but that she was built. The building of Eve with the rib taken from Adam's side typifies the building of the church with the resurrection life released from Christ through His death on the cross and imparted into His believers in His resurrection (John 12:24; 1 Pet. 1:3). The church as the real Eve is the totality of Christ in all His believers. Only that which comes out of Christ with His resurrection life can be His complement and counterpart, the Body of Christ (1 Cor. 12:12; Eph. 5:28-30).

2:22² (woman) At the end of the Bible is a city, New Jerusalem, the ultimate and eternal woman, the corporate bride, the wife of the Lamb (Rev. 21:9; 22:17), built with three precious materials (Rev. 21:18-21), fulfilling for eternity the type shown in this chapter. Thus, in type all the precious materials mentioned in vv. 11-12 are for the building of the woman (see note 12¹).

2:22³ (brought) As Eve was taken out of Adam and brought back to

2:23^a
創二九 14
士九 2
撒下五 1
十九 13
參弗五 28-30
2:23^b
林前十一 8
2:24^a
太十九 5
可十 7
弗五 31
參林前七 10-11
2:24^b
林前六 16
2:25^a
參創三 7, 10-11
九 22
出二十 26
利十八 6-19

【2:23】那人說，這一次這是我^a骨中的骨，肉中的肉，可以稱這為¹女人，因為這是^b從²男人身上取出來的。

【2:24】因此，^a人要離開父母，與妻子聯合，^b二人成為¹一體。

【2:25】¹當時那人和他妻子，二人^a赤身露體，彼此並不覺得羞恥。

他成為一體；（24；）照樣，從基督所產生的召會，也要歸回基督，（弗五 27，啓十九 7，）與祂成為一靈。（林前六 17。）見弗五 32 註 1。

● 2:23¹ 希伯來文，Ishshah，伊施沙，22 節者同。正如夏娃是亞當的擴增，召會作為新婦，乃是作為新郎之基督的擴增。（約三 29 ～ 30。）

● 2:23² 希伯來文，Ish，伊施，24 節第一個『人』字同。與本章別處繙作『人』的『亞當』這字不同。

● 2:24¹ 直譯，一個肉身。見 22 註 3。亞當和夏娃成為一體，一個完整的單位，乃是神與人聯結為一的表號。要來的新耶路撒冷，將是神與人永遠的聯結，是宇宙對耦，作神性和人性所組成的完整單位。

● 2:25¹ 亞當和夏娃成為一，過着夫妻在一起的婚姻生活。這描繪在新耶路撒冷裏，經過過程並終極完成之救贖的三一神，乃是宇宙丈夫，要與祂

【2:23】And the man said, This time this is ^abone of my bones / And flesh of my flesh; / This one shall be called ¹Woman / Because ^bout of ²Man this one was taken.

【2:24】Therefore a ^aman shall leave his father and his mother and shall cleave to his wife, and ^bthey shall become one ¹flesh.

【2:25】¹And both the man and his wife were ^anaked and were not ashamed before each other.

Adam to be one flesh with him (v. 24), so the church produced out of Christ will go back to Christ (Eph. 5:27; Rev. 19:7) to be one spirit with Him (1 Cor. 6:17). See note 32¹ in Eph. 5.

2:23¹ (Woman) Heb. Ishshah, as also in v. 22. Just as Eve was the increase of Adam, the church as the bride is the increase of Christ as the Bridegroom (John 3:29-30).

2:23² (Man) Heb. Ish. So also in v. 24. Different from the word adam, translated man elsewhere in the chapter.

2:24¹ (flesh) See note 22³. Adam and Eve becoming one flesh, one complete unit, is a figure of God and man being joined as one. The coming New Jerusalem will be the eternal union of God and man, a universal couple as a complete unit composed of divinity and humanity.

2:25¹ (And) Adam and Eve, being one, lived a married life together as husband and wife. This portrays that in the New Jerusalem the processed and consummated redeeming Triune God as the universal Husband will

2:23^a
Gen. 29:14;
Judg. 9:2;
2 Sam. 5:1;
19:13;
cf. Eph. 5:28-30
2:23^b
1 Cor. 11:8
2:24^a
Matt. 19:5;
Mark 10:7;
Eph. 5:31;
cf. 1 Cor. 7:10-11
2:24^b
1 Cor. 6:16
2:25^a
cf. Gen. 3:7, 10-11;
9:22;
Exo. 20:26;
Lev. 18:6-19

創世記 第三章

貳 人因着撒但的敗壞而墮落

三 1 ~ 十一 32

一 第一次的墮落—

從神的同在墮落到人的良心

三 1 ~ 24

1 蛇（撒但）的試誘

與人第一次的墮落

1 ~ 7

所救贖、重生、變化、並榮化作妻子的人，過婚姻生活，直到永遠。見啓二二 17 註 1 二段。

聖經裏神聖啓示開頭關於伊甸園的啓示，以及聖經裏神聖啓示末了關於新耶路撒冷的啓示，彼此對照。二者都包括四件事：（一）生命樹作神永遠經綸的中心；（9，啓二二 2；）（二）一道河湧流到地的四方；（10，啓二二 1；）（三）三種寶貴的材料；（11 ~ 12，啓二一 11 ~ 14，18 ~ 21；）（四）一對夫婦。（18 ~ 25，啓二一 9 ~ 10，二二 17。）聖經這兩部分所啓示的，乃是整本聖經神聖啓示的中心線，也該是解釋並領會聖經的支配原則。

GENESIS 3

II. Man's Fall through Satan's Corruption

3:1—11:32

A. The First Fall— from God's Presence to Man's Conscience

3:1-24

1. The Serpent's (Satan's) Temptation and Man's First Fall

vv. 1-7

live a married life with the redeemed, regenerated, transformed, and glorified humanity as the wife, forever. See note 17¹, par. 2, in Rev. 22.

The revelation concerning the garden of Eden, as the beginning of the divine revelation in the Holy Scriptures, and the revelation concerning the New Jerusalem, as the ending of the divine revelation in the Holy Scriptures, reflect each other. Both contain four things: (1) the tree of life as the center of God's eternal economy (v. 9; Rev. 22:2), (2) the river flowing to reach the four directions of the earth (v. 10; Rev. 22:1), (3) three kinds of precious materials (vv. 11-12; Rev. 21:11-14, 18-21), and (4) a couple (vv. 18-25; Rev. 21:9-10; 22:17). What is revealed in these two parts of the Scriptures is the central line of the divine revelation of the entire Holy Scriptures and should be a controlling principle of the interpreting and understanding of the Holy Scriptures.

3:1^a
林後十一 3
啓十二 9
二十 2

3:1^b
參創二 16-17
三 11

【3:1】耶和華神所造的，惟有^{1a}蛇比田野一切的活物更狡猾。蛇對²女人說，³神豈是真說，^b你們不可喫園中所有樹上的果子麼？

● 3:1¹ 人第一次的墮落，起始於撒但藉着蛇的誘騙。（林後十一 3。）狡猾的蛇是魔鬼撒但，神的仇敵和對頭，（太十三 39 上，啓十二 9 與註 3，註 4，）並那試誘人者（太四 3，帖前三 5）的具體化身。

緊接創世記頭二章之後，撒但進來了，而就在啓示錄末二章之前，他要被趕出去。（啓二十 10。）在聖經頭二章和末二章之間，那蛇撒但一直不斷的作工，破壞並敗壞人，因而攔阻神，使神不能完成祂永遠的定旨。在每一個世代，神那神聖工作的目標，乃是要建造基督的身體，以彰顯祂的兒子基督，並且除滅那蛇。

● 3:1² 蛇接觸女人，而不接觸男人，因為女人是較軟弱的器皿。（彼前三 7。）

● 3:1³ 撒但試誘女人時，首先碰着她的心思，對神的話題出疑問，使她懷疑神的話。蛇的問題激起夏娃懷疑的心思，使她不能用她的靈接觸神。甚至在夏娃喫知識樹的果子以前，撒但邪惡的思想就進到她裏面，污染了她的心思。

● 3:2¹ 人第一次墮落的外在原因是蛇的試誘，內在原因是女人出頭。（2～3，6。）女人代表人

【3:1】Now the^{1a} serpent was more crafty than any other animal of the field that Jehovah God had made. And he said to the² woman, ³Did God really say, ^bYou shall not eat of any tree of the garden?

3:1¹ (serpent) Man's first fall was initiated by Satan through the deceiving by the serpent (2 Cor. 11:3). The crafty serpent was the embodiment of Satan, the Devil, the enemy and adversary of God (Matt. 13:39a; Rev. 12:9 and notes 3 and 4) and the tempter of man (Matt. 4:3; 1 Thes. 3:5).

Immediately after the first two chapters of Genesis, Satan came in, and immediately before the last two chapters of Revelation, he will be cast out (Rev. 20:10). Between the first two chapters and the last two chapters of the Bible, Satan, the serpent, is constantly working to corrupt and damage humanity and to thereby frustrate God from carrying out His eternal purpose. In every generation the goal of God's divine work is to build up the Body of Christ to express His Son, Christ, and also to eliminate the serpent.

3:1² (woman) The serpent contacted the woman, not the man, because the woman is the weaker vessel (1 Pet. 3:7).

3:1³ (Did) In tempting the woman, Satan first touched her mind by questioning God's word, causing her to doubt God's word. The serpent's question stirred up Eve's doubting mind and prevented her from using her spirit to contact God. Satan's evil thought entered into Eve and contaminated her mind even before she ate of the tree of knowledge.

3:2¹ (said) The outward cause of man's first fall was the serpent's temptation. The inward cause was the woman's assuming the headship

3:1^a
2 Cor. 11:3;
Rev. 12:9;
20:2

3:1^b
cf. Gen. 2:16-17;
3:11

【3:2】女人對蛇¹說，園中樹上的果子，我們可以喫；

【3:3】惟有園當中那棵樹上的果子，神曾說，^a你們不可喫，也不可摸，免得你們死。

【3:4】蛇對女人說，^a你們不一定死；

【3:5】¹因為神知道，你們喫的日子眼睛就開了，你們便^a如²神知道善惡。

在與神關係中的地位。神是人的丈夫；（賽五四5；）人的地位是作妻子。正如人必須在神的元首權柄之下，女人也應當在男人的作頭之下。（林前十一3。）這是個保護，以對抗仇敵的狡詐。這裏夏娃出頭，沒有她丈夫的遮蓋，直接與蛇說話。因此，她陷入蛇的網羅，受了欺騙。（提前二14。）這裏夏娃的失敗，豫表人的失敗，將神擺在一邊而僭取神的元首權柄，向神獨立行事，因此給那狡猾者撒但開路來欺騙人。見羅七4註1。

● 3:5¹ 那惡者所說這誹謗的話，使夏娃在神命令人不可喫善惡知識樹的果子這件事上，（二16～17，）誤會神的愛，懷疑神的心。這話毒害了夏娃的情感，使她不喜歡神。

● 3:5² 或，諸神。

【3:2】And the woman¹ said to the serpent, Of the fruit of the trees of the garden we may eat;

【3:3】But of the fruit of the tree which is in the middle of the garden, God has said, ^aYou shall not eat of it, nor shall you touch it, lest you die.

【3:4】And the serpent said to the woman, ^aYou shall not surely die!

【3:5】¹For God knows that in the day you eat of it your eyes will be opened, and you will become ^alike ²God, knowing good and evil.

(vv. 2-3, 6). The woman represents man's position in relation to God. God is man's Husband (Isa. 54:5); man's position is that of the wife. As the man should be under the headship of God, so the woman should be under the headship of man (1 Cor. 11:3). This is a safeguard against the subtlety of the enemy. Here Eve assumed the headship by speaking to the serpent directly, without the covering of her husband. Thus, she was ensnared by the serpent and was deceived (1 Tim. 2:14). Eve's failure here typifies man's failure in putting God aside and assuming the headship over God to act independently of Him, thus opening the way for Satan, the subtle one, to deceive man. See note 4¹ in Rom. 7.

3:5¹ (For) This slanderous word from the evil one caused Eve to misunderstand God's love and to doubt God's heart in His forbidding man to eat of the tree of the knowledge of good and evil (2:16-17). It poisoned Eve's emotion, causing her to dislike God.

3:5² (God) Or, gods.

3:3^a
創二17
三11

3:4^a
創三13
林後十一3
參約八44

3:5^a
賽十四14
結二八2,9
參約壹三2

3:3^a
Gen. 2:17;
3:11

3:4^a
Gen. 3:13;
2 Cor. 11:3;
cf. John 8:44

3:5^a
Isa. 14:14;
Ezek. 28:2, 9;
cf. 1 John 3:2

3:6^a
提前二 14
3:6^b
約壹二 16
3:6^c
創三 12, 17

【3:6】於是^a 女人見那棵樹的果子好作食物，也^b 悅人的眼目，且是可喜愛的，能使人有智慧，就¹ 摘下果子來喫了，又給與她一起的丈夫，她丈夫也^c 喫了。

【3:7】¹ 他們二人的眼睛就^a 開了，纔² 知道自己是赤身露體的；他們便拿³ 無花果樹的葉子，爲自己編作裙子。

● 3:6¹ 人在墮落的過程中，沒有用他的靈接觸神，因此人越過神並把神擺在一邊。反之，他運用他的魂，在心思裏與蛇講理，在情感裏渴望知識樹，並在意志裏決定摘下知識樹的果子來喫。

● 3:7¹ 人第一次墮落的可怕結果是多重的。首先人違犯了神的命令，（二 17，羅五 14，）因此落在神的定罪之下，（羅五 16，）並遭受咒詛。（17～19。）他也遠離神，（8，）與生命樹裏（23～24）神的生命隔絕了。（弗四 18。）不僅如此，人墮落時，撒但邪惡的意念、感覺和意願，注射到人的心思、情感和意志裏，因此污染了人的魂。（1，4～6。）因着人喫了知識樹，撒但就進入人的身體，成了人裏面的罪。（參羅七 8，11，17，20 與 8 註 1。）因此，人受造純潔無罪的身體，變質成了罪的肉體。（羅七 18 上與註 2。）墮落的結果乃是人的靈死了，（參弗二 1，5，與 1 註 2，）與神隔絕，

【3:6】And when the ^awoman saw that the tree was good for food and that it was a ^bdelight to the eyes, and that the tree was to be desired to make oneself wise, she ¹took of its fruit and ate; and she also gave some to her husband with her, and he ^cate.

【3:7】¹And the eyes of both of them were ^aopened, and they ²knew that they were naked; and they sewed ³fig leaves together and made loincloths for themselves.

3:6¹ (took) In the process of man's fall, man failed to use his spirit to contact God, thus bypassing God and putting God aside. Instead, he exercised his soul, reasoning with the serpent in the mind, desiring the tree of knowledge in the emotion, and deciding in the will to take the fruit and eat it.

3:7¹ (And) The dreadful result of man's first fall was manifold. First, man transgressed God's commandment (2:17; Rom. 5:14) and thus fell under God's condemnation (Rom. 5:16) and came under a curse (vv. 17-19). He also became estranged from God (v. 8) and alienated from the life of God (Eph. 4:18) in the tree of life (vv. 23-24). Not only so, in the fall Satan's evil thought, feeling, and will were injected into man's mind, emotion, and will, thus contaminating man's soul (vv. 1, 4-6). Through man's eating of the tree of knowledge, Satan entered man's body and became the very sin within man (cf. Rom. 7:8, 11, 17, 20 and note 8¹). Thus the human body, which was created pure and sinless, was transmuted into the flesh of sin (Rom. 7:18a and note 2). As a consequence of the fall man's spirit was deadened (cf. Eph. 2:1,

3:6^a
1 Tim. 2:14
3:6^b
1 John 2:16
3:6^c
Gen. 3:12, 17

3:7^a
Gen. 3:5

3:7^a
創三 5

2 神對付人第一次的墮落

8 ~ 24

a 尋找人

8 ~ 13

失去它向着神的功用。因此，人的身體、魂與靈這三部分，每一部分都因墮落而被破壞了。不僅如此，墮落之人被構成罪人，（羅五 19，）成為死的受害者。（羅五 12 下，14 上，林前十五 22 上。）結果，人受破壞不能完成神的定旨，就是有神的形像彰顯祂，並有祂的管治權代表祂。（一 26。）至終，因着人的墮落，一切受造之物都服在虛空之下，受敗壞的奴役。（羅八 20 ~ 21。）

● 3:7² 這是人的良心開始起作用。良心是人靈的功用之一，（見二 7 註 5 三段，）在神創造人的時候就有了。然而，直到人有分於知識樹之後，良心的功用纔顯明。亞當墮落後，因赤身而覺羞恥，（參二 25，）因為他良心的功能發動了。從那時起，人裏面的良心就開始承擔棄惡從善的責任。見羅九 1 註 2。

● 3:7³ 無花果樹葉屬植物生命，不含救贖的血。（參來九 22。）以無花果樹葉遮蓋，代表人自己的行為，企圖遮蓋他的罪。這種行為不足以遮蓋人的赤身露體，使人在神面前得稱義、蒙悅納。（參羅三 20 上。）見 21 註 1 與註 2。

2. God Dealing with Man's First Fall

vv. 8-24

a. Seeking Man

vv. 8-13

5 and note 1²), becoming insulated from God and losing its function toward God. Hence, each of man's three parts—his body, his soul, and his spirit—was damaged by the fall. Furthermore, fallen man was constituted a sinner (Rom. 5:19) and became a victim of death (Rom. 5:12b, 14a; 1 Cor. 15:22a). Consequently, man was spoiled from fulfilling God's purpose, which is to express God in His image and represent God with His dominion (1:26). Finally, because of man's fall all the creation is subjected to vanity and the slavery of corruption (Rom. 8:20-21).

3:7² (knew) This is the beginning of the function of the human conscience. The conscience, being a function of man's spirit (see note 7⁵, par. 3, in ch. 2), came into being at the time man was created by God. However, it was not until after man partook of the tree of knowledge that the function of the conscience was manifested. After the fall Adam was ashamed of his nakedness (cf. 2:25) because the function of his conscience was activated. From that time the conscience in man began to bear the responsibility of refusing evil and accepting good. See note 1² in Rom. 9.

3:7³ (fig) Fig leaves are of the vegetable life, which has no blood for redemption (cf. Heb. 9:22). The coverings of fig leaves represent man's own works in attempting to cover his sinfulness. Such works are inadequate to cover man's nakedness that he might be justified, accepted, before God (cf. Rom. 3:20a). See notes 21¹ and 21².

【3:8】天¹涼的時候，耶和華神在園中行走，那人和他妻子聽見神的聲音，就^a藏在園裏的樹木中，躲避耶和華神的面。

【3:9】¹耶和華神呼喚那人，對他說，²你在那裏？

● 3:8¹ 直譯，微風；希伯來文，ruach，如阿克。

● 3:9¹ 雖然神所造的人已被神的對頭破壞，但不變永存的神絕不改變初衷，不會廢掉祂在已過永遠為着將來永遠所定的永遠經綸。（弗三 9～11。）因此，為着祂不變的定旨，祂必須拯救所造的人，甚至不惜犧牲祂的獨生子為代價。（約三 16。）為這緣故，甚至在已過永遠裏，神聖三一的第二者基督，就豫備要進入時間，（彌五 2，）照着已過永遠裏神聖三一的神聖決議，為墮落的人而死。（徒二 23 與註 1，彼前一 18～20 與 20 註 1。）

● 3:9² 緊接墮落之後，亞當和夏娃知道他們過犯的結局就是死。（參羅一 32 上，六 23 上。）所以他們躲避主的面，等候死的審判。（8。）然而神來尋找他們，不是向他們宣判死刑，乃是向他們傳福音，拯救他們脫離墮落。（參約三 17，路十九 10。）神所傳福音的第一句話乃是：『你在那裏？』這個問題不是宣告審判，乃是喜信開頭的話。

【3:8】And they heard the¹ sound of Jehovah God walking about in the garden in the² cool of the day, and the man and his wife^a hid themselves from the presence of Jehovah God among the trees of the garden.

【3:9】And¹ Jehovah God called to the man and said to him,² Where are you?

3:8¹ (sound) Or, voice.

3:8² (cool) Lit., breeze; Heb. ruach.

3:9¹ (Jehovah) Although the man created by God had been spoiled by His adversary, the unchanging and everlasting God would never change by annulling His eternal economy, which He made in eternity past for eternity future (Eph. 3:9-11). Thus, He had to rescue the man whom He had created for His unchanging purpose, even at the cost of sacrificing His only begotten Son (John 3:16). It is for this reason that even in eternity past Christ as the second of the Divine Trinity was preparing to come into time (Micah 5:2) to die for fallen man according to the divine determination made in the council of the Divine Trinity in eternity past (Acts 2:23 and note 1; 1 Pet. 1:18-20 and note 20¹).

3:9² (Where) Immediately after the fall, Adam and Eve knew that the result of their transgression was to be death (cf. Rom. 1:32a; 6:23a). Therefore, they hid themselves from the Lord's presence, awaiting the sentence of death (v. 8). However, God came to seek them, not to declare the sentence of death but to preach the gospel to them and to save them from their fall (cf. John 3:17; Luke 19:10). The first word of the gospel preached by God was "Where are you?" This question was not the pronouncement of a judgment; it was the opening word of the glad tidings.

【3:10】他說，我在園中聽見你的聲音，我就害怕，因為我是^a赤身露體的；所以我藏了起來。

【3:11】耶和華神說，¹誰告訴你，你是赤身露體的呢？莫非你喫了我吩咐你不可喫的那樹上的果子麼？

【3:12】那人說，你所賜給我，與我一起的女人，她把那樹上的果子給我，我就喫了。

【3:13】耶和華神對女人說，你作的是甚麼事？女人說，那^a蛇誘騙我，我就喫了。

b 審判蛇 14

【3:14】耶和華神對蛇說，你既作了這事，就必受¹咒詛，比一切的牲畜和田野的活物更甚。你必用²肚子行走，終身喫^a土。

● 3:11¹ 神問亞當和夏娃，不是因為要定罪他們，乃是因為要帶領他們承認自己的過犯。（參約壹—9。）

● 3:14¹ 神沒有審判亞當和夏娃，卻藉着咒詛蛇而審判蛇。

【3:10】And he said, I heard the sound of You in the garden, and I was afraid because I am^a naked; so I hid myself.

【3:11】And He said, ¹Who told you that you are naked? Have you eaten of the tree of which I commanded you not to eat?

【3:12】And the man said, The woman whom You gave to be with me, she gave me fruit from the tree, and I ate.

【3:13】And Jehovah God said to the woman, What is this that you have done? And the woman said, The^a serpent deceived me, and I ate.

b. Judging the Serpent v. 14

【3:14】And Jehovah God said to the serpent, Because you have done this, / You are¹ cursed more than all the cattle / And more than all the animals of the field: / Upon your² stomach you will go, / And^a dust you will eat / All the days of your life.

3:11¹ (Who) God questioned Adam and Eve not because He intended to condemn them but because He wanted to lead them to confess their transgressions (cf. 1 John 1:9).

3:14¹ (cursed) God did not judge Adam and Eve, but He judged the serpent by cursing him.

c 關於女人後裔的應許

15

【3:15】我又要叫你和¹女人彼此爲仇，
你的²後裔和女人的³後裔也彼此爲
仇；女人的後裔要^{4a}傷你的頭，你要
傷他的腳跟。

● 3:14² 這含示神把撒但的活動和行動限制在地上。只要我們將心思置於超越地的事物，那蛇，就是魔鬼撒但，就碰不着我們。（西三 1～3，約壹五 18，羅十六 20。）

● 3:15¹ 這裏女人首先表徵夏娃，然後表徵童女馬利亞，就是主耶穌的母親。（加四 4。）她也表徵神所有的子民，就是那些在神面前站在女人的地位信靠神的人，（見 2 註 1，）由啓十二 1 宇宙的婦人所代表。（見該處註。）因此，蛇和女人彼此爲仇，就是撒但和所有神的子民彼此爲仇。（見啓十二 4 註 2。）蛇對神子民的仇恨和爭戰，開始於撒但鼓動該隱殺害亞伯，（四 8，約壹三 12，）歷經所有的世代，直到撒但永遠被扔在火湖裏。（啓二十 7～10。）

● 3:15² 蛇的後裔乃是跟隨撒但的人。因着古蛇撒但（啓十二 9，二十 2）已經將他自己作爲罪，注射到人的肉體裏，（見羅七 18 註 2，）所有的人，在神眼中就都成了蛇。（太二三 33。）他們既是撒但的跟隨者，就是他的兒子，他的後裔，不是憑

c. The Promise regarding the Seed of the Woman

v. 15

【3:15】And I will put enmity / Between you and the
¹woman / And between your ²seed and her ³seed; / He will
^{4a}bruise you on the head, / But you will ⁴bruise him on
the heel.

3:14² (stomach) This implies that God limited Satan's activity and move to the earth. As long as we set our mind on the things that are above the earth, the serpent, the Devil, Satan, cannot touch us (Col. 3:1-3; 1 John 5:18; Rom. 16:20).

3:15¹(woman) The woman here signifies first Eve and then the virgin Mary, the mother of the Lord Jesus (Gal. 4:4). She also signifies all the people of God who take the position of a woman before God, trusting in Him (see note 2¹ in Gen. 3), as represented by the universal woman in Rev. 12:1 (see note there). Thus, the enmity between the serpent and the woman is the enmity between Satan and all God's people (see note 4² in Rev. 12). The serpent's hating and fighting against God's people began when Satan instigated Cain to murder Abel (4:8; 1 John 3:12) and continues through all the generations until Satan is cast into the lake of fire for eternity (Rev. 20:7-10).

3:15² (seed) The serpent's seed are the people who follow Satan. Because Satan, the old serpent (Rev. 12:9; 20:2), has injected himself as sin into man's flesh (see note 18² in Rom. 7), all men have become serpents in the eyes of God (Matt. 23:33). As Satan's followers, they are his sons, his seed, not by adoption but by birth (Matt. 3:7; 13:38;

3:15^a
Heb. 2:14;
cf. Rom. 16:20

3:15^a
來二 14
參羅十六 20

着收養，乃是憑着出生。（太三 7，十三 38，約八 44，約壹三 10。）因此，他們有蛇的性情和生命。他們受撒但利用，逼迫女人的後裔並與其爭戰。

● 3:15³ 女人的後裔就是成為肉體的耶穌基督，祂就是神，由童女馬利亞所生，成為人，如賽七 14 所豫言，在太一 23 得應驗，並在加四 4 得印證。因此，這裏的應許指明，神要親自來成為人的後裔，傷那破壞人之蛇的頭。至終，女人的後裔要擴大，包括得勝的信徒，就是神子民中較剛強的部分，由啓十二 5 的男孩子所表徵。（見該處註 2。）男孩子，就是團體的女人後裔，包括主耶穌這位個別的女人後裔。詩二 8～9，啓二 26～27，與啓十二 5 指明，作為神受膏者的主耶穌、召會中的得勝者、以及男孩子，要用鐵杖轄管萬國，因此證明主耶穌、得勝者、和男孩子乃是一。主這位領頭的得勝者，（啓三 21，）乃是男孩子的頭、中心、實際、生命和性情，而男孩子作為跟隨的得勝者，乃是主的身體。

● 3:15⁴ 女人的後裔傷蛇的頭，乃是藉着主耶穌在十字架上的死，毀壞那掌死權的撒但。（來二 14 與註 1，約壹三 8。）主在十字架上毀壞蛇的時候，蛇也傷了祂的腳跟，意思是說，藉着把祂的腳釘在十字架上而傷了祂。（詩二二 16。）

藉着主在十字架上的死，古蛇撒但受了審判，被趕出去。（約十二 31，十六 11。）那個審判最終要由得勝者作為男孩子，就是團體的女人後裔來執行。（啓十二 9 與註 1。）

John 8:44; 1 John 3:10). Thus, they have the serpentine nature and life. They are used by Satan to persecute and fight against the woman's seed.

3:15³ (seed) The seed of the woman is the incarnated Jesus Christ, who as the very God was born of the virgin Mary to be a man, as prophesied in Isa. 7:14, fulfilled in Matt. 1:23, and confirmed in Gal. 4:4. Thus, the promise here indicates that God Himself would come to be a human seed to bruise the head of the damaging serpent. Ultimately, the seed of the woman is enlarged to include the overcoming believers, the stronger part of God's people, signified by the man-child in Rev. 12:5 (see note 2 there). The man-child, the corporate seed of the woman, includes the Lord Jesus, the individual seed of the woman. Psalm 2:8-9, Rev. 2:26-27, and Rev. 12:5 indicate that the Lord Jesus as God's Anointed, the overcomers in the churches, and the man-child will rule the nations with an iron rod, thus proving that the Lord Jesus, the overcomers, and the man-child are one. The Lord as the leading Overcomer (Rev. 3:21) is the Head, center, reality, life, and nature of the man-child, and the man-child as the following overcomers is the Lord's Body.

3:15⁴ (bruise) The bruising of the serpent's head by the seed of the woman is the destroying of Satan, the one who has the might of death, by the Lord Jesus through His death on the cross (Heb. 2:14 and note; 1 John 3:8). While the Lord was destroying the serpent on the cross, the serpent bruised His heel, i.e., wounded Him by nailing His feet to the cross (Psa. 22:16).

Through the Lord's death on the cross, Satan, the old serpent, was judged, cast out (John 12:31; 16:11). That judgment will ultimately be carried out by the overcomers as the man-child, the corporate seed of the woman (Rev. 12:9 and note 1).

d 藉苦難管教人
16 ~ 19

3:16^a
提前二 15
參約十六 21
3:16^b
弗五 22-24
西三 18
彼前三 1, 5-6
多二 5
參林前十一 3
十四 34-35
提前二 11-12
見註 16¹
3:17^a
創五 29
參加三 13
啓二 3
3:17^b
傳二 22

3:18^a
來六 8
參太二七 29

【3:16】又對女人說，我必多多加增你^{1a}懷胎的苦楚，你生產兒女必受苦楚；你必戀慕你丈夫，你丈夫必^{1b}管轄你。

【3:17】又對亞當說，你既聽妻子的話，喫了我所吩咐你不可喫的那樹上的果子，地必因你的緣故受^a咒詛；你必終身^{1b}勞苦，纔能從地裏得喫的。

【3:18】地必給你長出^a荊棘和蒺藜來，你也要喫田間的菜蔬。

● 3:16¹ 受生產的苦難和痛苦，（提前二 14 ~ 15，五 13 ~ 14，）以及受丈夫管轄，（林前十一 3，提前二 11 ~ 12，）是神命定給女人的限制和保護；人墮落時，女人是領頭的。

● 3:17¹ 或，痛苦。地長出荊棘和蒺藜來，（18，）人要終身忍受痛苦，勞碌流汗，（17，19上，）且要歸於土，（即死亡—19下，）這一切都是神所命定，以限制並保護墮落有罪的人。

d. Disciplining Man through Suffering
vv. 16-19

【3:16】To the woman He said, I will greatly multiply / Your pain in your^{1a} childbearing; / In pain you will bring forth children. / And your desire will be to your husband, / And he will^{1b} rule over you.

【3:17】And to Adam He said, Because you listened to the voice of your wife and have eaten of the tree concerning which I commanded you, saying, You shall not eat of it; ^aCursed is the ground because of you; / In^{1b} toil will you eat of it / All the days of your life.

【3:18】And ^athorns and thistles will it bring forth for you, / And you will eat the herb of the field;

3:16^a
1 Tim. 2:15;
cf. John 16:21
3:16^b
Eph. 5:22-24;
Col. 3:18;
1 Pet. 3:1, 5-6;
Titus 2:5;
cf. 1 Cor. 11:3;
14:34-35;
1 Tim. 2:11-12;
See note 16¹
3:17^a
Gen. 5:29;
cf. Gal. 3:13;
Rev. 22:3
3:17^b
Eccl. 2:22

3:18^a
Heb. 6:8;
cf. Matt. 27:29

3:16¹ (childbearing) Childbearing with suffering and pain (1 Tim. 2:14-15; 5:13-14) and the ruling of the husband (1 Cor. 11:3; 1 Tim. 2:11-12) were ordained by God as a restriction and protection for the woman, who took the lead in man's fall.

3:17¹ (toil) Or, pain. The ground's growing thorns and thistles (v. 18), man's enduring pain, toil, and sweat all the days of his life (vv. 17, 19a), and his returning to the ground, i.e., dying (v. 19b), were all ordained by God to restrict and protect fallen and sinful man.

3:19^a
創二 7
詩一〇三 14
林前十五 47

3:19^b
伯三四 15
詩九十 3
一〇四 29
傳三 20
十二 7

3:20^a
徒十七 26

3:21^a
參代下六 41
詩一三二 16
賽六一 10

【3:19】你必汗流滿面纔得餬口，直到你歸了土，因為你是從土取出的；你本是^a塵土，仍要^b歸於塵土。

e 豫期的救贖 20 ~ 21

【3:20】亞當給他妻子起名叫¹夏娃，因為她是^a眾生之母。

【3:21】耶和華神為亞當和他妻子用¹皮子作衣服^a給他們²穿。

● 3:20¹ 意，活的。神在 15 節宣揚喜信，論到女人的後裔要毀壞蛇，這是整本聖經中第一次的傳揚福音。亞當聽見喜信後，就相信他和夏娃會活着，不至於死；（參約三 14 ~ 16；）因此，他稱他妻子的名為夏娃，意即活的。所以，神是第一個傳揚福音喜信者，而亞當是第一個相信的人。

● 3:21¹ 可能是羊羔的皮；羊羔代替有罪的亞當和夏娃犧牲流血，使罪得赦。（來九 22。）羊羔為神所殺，豫表神的羔羊基督的替死；祂流出寶血為着成功救贖，使神據此稱義相信的罪人。（約一 29，啓十三 8 下，彼前一 18 ~ 20，三 18 上，弗一 7，羅三 24。）

神用皮子給亞當和他妻子作衣服穿，意思是神藉着他們的信稱義他們。（羅三 28。）衣服豫表基督作為神的義遮蓋我們，使我們能蒙神稱義。（耶二三

【3:19】By the sweat of your face / You will eat bread / Until you return to the ground, / Because from it you were taken; / For^a dust you are, / And^b to dust you shall return.

e. Redemption Anticipated vv. 20-21

【3:20】And the man called his wife's name¹ Eve, because she was the mother of^a all living.

【3:21】And Jehovah God made coats of¹ skins for Adam and for his wife and^{2a} clothed them.

3:20¹ (Eve) Meaning living. God's announcing of the glad tidings in v. 15 concerning the seed of the woman destroying the serpent was the first instance of the proclaiming of the gospel in the entire Bible. After hearing the glad tidings, Adam believed that he and Eve would live and not die (cf. John 3:14-16); thus, he called his wife's name Eve, living. Hence, God was the first preacher of the glad tidings of the gospel, and Adam was the first believer.

3:21¹ (skins) Probably the skins of lambs sacrificed as substitutes for the sinful Adam and Eve, with the shedding of blood for the forgiveness of sins (Heb. 9:22). The killing of the lambs by God foreshadowed the substitutionary death of Christ as the Lamb of God, with the shedding of His precious blood for the accomplishing of redemption, based on which God justifies the believing sinners (John 1:29; Rev. 13:8b; 1 Pet. 1:18-20; 3:18a; Eph. 1:7; Rom. 3:24).

God's clothing Adam and his wife with the coats of skins means that God justified them through their faith (Rom. 3:28). The coats are a type of Christ as God's righteousness to cover us that we might be justified by

3:19^a
Gen. 2:7;
Psa. 103:14;
1 Cor. 15:47

3:19^b
Job 34:15;
Psa. 90:3;
104:29;
Eccl. 3:20;
12:7

3:20^a
Acts 17:26

3:21^a
cf. 2 Chron. 6:41;
Psa. 132:16;
Isa. 61:10

f 封閉生命樹的道路 22 ~ 24

【3:22】耶和華神說，那人已經與^{1a}我們相似，知道善惡；現在²恐怕他伸手又摘^b生命樹的果子喫，就永遠活着。

6，林前一 30。）這衣服是神所作，代替亞當用無花果樹葉子所編的遮蓋物。（7。）見路十五 22 註 5。

● 3:21² 真正的代替乃是基於聯合。神給亞當穿上羊皮之後，亞當就與羊羔成爲一。因此，罪人與代替者成爲一。這就是聯合。聯合帶進代替的功效。當我們相信福音，基督就穿在我們身上，作我們遮蓋的義，（參路十五 22，）我們也被放在基督裏，（林前一 30，）使我們與基督是一。我們既然與基督是一，凡祂在十字架上所成就的，就成了我們的。相信耶穌基督就是與祂是一，進入與祂的聯合裏。（見約三 16 註 3。）在這樣的聯合裏，凡基督的所是、所有、所已經作的和將要作的、以及祂所達到並得着的，都是我們的。見六 14 註 3 二段，八 18 註 1 二段，出十二 22 註 2，約壹二 2 註 3。

福音的主要項目見於 15 與 21 節，指明人墮落後，創造人的神成了人的救主，祂成爲人的後裔而死，爲要毀壞撒但，救贖墮落的人，且要成爲人在神面前的義，使人得稱義，並在神裏面與祂是一。

● 3:22¹ 直譯，我們的一位。

● 3:22² 雖然亞當和夏娃得着了豫期的救贖，

f. Closing the Way to the Tree of Life vv. 22-24

【3:22】And Jehovah God said, Behold, the man has become like one of ^aUs, knowing good and evil; and now, ¹lest he put forth his hand and take also from the ^btree of life and eat and live forever—

God (Jer. 23:6; 1 Cor. 1:30). They were made by God and replaced the coverings of fig leaves sewn by Adam (v. 7). See note 22⁵ in Luke 15.

3:21² (clothed) Genuine substitution is based on union. After being clothed by God with a coat of lamb skins, Adam became one with the lamb. Thus, the sinner became one with the substitute. This is union. Union brings in the effectiveness of substitution. When we believe in the gospel, Christ is put upon us as our covering righteousness (cf. Luke 15:22), and we are put into Christ (1 Cor. 1:30), making us one with Christ. Since we are one with Christ, whatever He has accomplished on the cross becomes ours. To believe in Jesus Christ is to be one with Him, to enter into a union with Him (see note 16² in John 3). In such a union, whatever Christ is, whatever He has, whatever He has done and will do, and whatever He has attained and obtained are ours. See notes 14³, par. 2, in ch. 6; 18¹, par. 2, in ch. 8; 22² in Exo. 12; and 2² in 1 John 2.

The main items of the gospel are seen in vv. 15 and 21, which indicate that God, the Creator of man, became man's Savior after man's fall by becoming a human seed to die in order to destroy Satan, to redeem fallen man, and to become man's righteousness before God that he might be justified and be in God to be one with Him.

3:22¹ (lest) Although Adam and Eve had the anticipated redemption,

【3:23】耶和華神便打發他出伊甸園去，
耕種他所出自之^a土。

【3:24】於是把那人趕出去了；又在伊
甸園的東邊，安設^{1a}噁啞伯和四面轉動¹
¹發火焰的劍，把守^b生命樹的道路。

他們還沒有得着基督在十字架上所成就那真實的救贖。他們在性情上仍然有罪。他們若在那種情況下喫了生命樹，就要帶着有罪的性情活到永遠。神不允許那樣。生命樹表徵神作人的生命，不可讓有罪的人觸摸。因此，在完成真實的救贖之前，神必須封閉通往生命樹的道路。一旦真實的救贖完成，除去了人的罪（約一 29）並了結人罪惡的性情，（約三 14 與註，羅八 3 與註 3，）人就再次有可能接近生命樹了。（啓二二 14。）

● 3:24¹ 神用三個憑藉封閉生命樹的道路：噁啞伯、火焰和劍。噁啞伯表徵神的榮耀，（參結九 3，十 4，來九 5，）火焰表徵神的聖別，（申四 24，九 3，來十二 29，）擊殺用的劍指明神的公義。（參哀三 42～43，羅二 5。）神的這些屬性把要求加於罪人身上。既然有罪的人無法達到這些要求，（羅三 10～18，23，）他就不可接觸作生命樹的神。直到基督藉着祂在十字架上包羅萬有的死，滿足了神榮耀、聖別、和公義的要求，開了一條又新又活的路，人纔可以進入至聖所，有分於生命樹。（來十 19～20 與 20 註 2，啓二二 14 與註 4。）

【3:23】Then Jehovah God sent him forth from the garden of Eden, to work the^a ground from which he was taken.

【3:24】So He drove the man out, and at the east of the garden of Eden He placed the^{1a} cherubim and a¹ flaming sword which turned in every direction to guard the way to the^b tree of life.

they did not yet have the actual redemption, which was accomplished by Christ on the cross. They were still sinful in nature. If they had eaten of the tree of life while in that condition, they would have lived forever with their sinful nature. God did not allow that. The tree of life, signifying God as life to man, must not be touched by sinful man. Thus, before the actual redemption was accomplished, God had to close the way to the tree of life. Once the actual redemption was completed to take away man's sin (John 1:29) and terminate man's sinful nature (John 3:14 and note; Rom. 8:3 and note 3), access to the tree of life would again be possible (Rev. 22:14).

3:24¹ (cherubim) God closed the way to the tree of life by means of three items: the cherubim, the flame, and the sword. Cherubim signify God's glory (cf. Ezek. 9:3; 10:4; Heb. 9:5), the flame signifies God's holiness (Deut. 4:24; 9:3; Heb. 12:29), and the sword for killing indicates God's righteousness (cf. Lam. 3:42-43; Rom. 2:5). These attributes of God placed requirements on sinful man. Since sinful man was unable to meet these requirements (Rom. 3:10-18, 23), he was not permitted to contact God as the tree of life, until Christ fulfilled the requirements of God's glory, holiness, and righteousness by His all-inclusive death on the cross to open a new and living way for us to enter the Holy of Holies and partake of the tree of life (Heb. 10:19-20 and note 20²; Rev. 22:14 and note 4).

創世記 第四章

二 第二次的墮落— 從人的良心墮落到人的管治 四 1 ~ 26

1 背景 1 ~ 2

【4:1】 那人和他妻子夏娃同房，夏娃就懷孕，生了¹該隱；便說，²我^a得了一個男子，耶和華。

【4:2】 又生了該隱的弟弟¹亞伯。亞伯是^{2a}牧羊的，該隱是^{3b}耕地的。

● 4:1¹ 意，得着。

● 4:1² 或，我憑耶和華（的幫助）得了一個男子。

● 4:2¹ 意，氣息，或虛空。人第一次墮落的結果，使人生一切的事都變作虛空。（傳一 2 ~ 3。）

● 4:2² 洪水以前，人只准喫水果和蔬菜，（一 29，三 18，）不准喫肉。（參九 3。）因此，亞伯牧羊不是為他的生活生產食物，乃是提供祭物使神得滿足。亞伯不但相信福音，（見 4 註 1，）也實行福音並為福音而活。

GENESIS 4

B. The Second Fall— from Man's Conscience to Others' Control 4:1-26

1. The Background vv. 1-2

【4:1】 And the man knew Eve his wife, and she conceived and gave birth to¹ Cain and said, I have^a acquired a man,² Jehovah.

【4:2】 And again she gave birth, to his brother¹ Abel. And Abel was a^{2a} tender of sheep, but Cain was a^{3b} tiller of the ground.

4:1¹ (Cain) Meaning acquired.

4:1² (Jehovah) Or, with the help of Jehovah.

4:2¹ (Abel) Meaning breath or vanity. As a result of man's first fall, everything in human life became vanity (Eccl. 1:2-3).

4:2² (tender) Or, a shepherd, a feeder. Before the flood man was permitted to eat only fruits and vegetables (1:29; 3:18), not meat (cf. 9:3). Thus, Abel's tending of sheep was not to produce food for his living but to provide offerings for God's satisfaction. Abel not only believed the gospel (see note 4¹) but also practiced the gospel and lived for it.

4:1^a
參創三 15

4:2^a
參創四六 32
四七 3
4:2^b
創三 23

4:1^a
cf. Gen. 3:15

4:2^a
cf. Gen. 46:32;
47:3
4:2^b
Gen. 3:23

2 人的自作主張、忿怒、 兇殺、謊言和傲慢 3 ~ 9

【4:3】 有一日，該隱從地裏的出產拿¹供物獻給耶和華；

【4:4】 亞伯也從他羊羣中^a頭生的，從羊的脂油拿供物¹獻上。耶和華看中了亞伯和他的供物，

● 4:2³ 亞伯在職業上只顧神的滿足，該隱卻只顧自己的生活。

● 4:3¹ 該隱沒有憑着流血獻祭，（三 21，來九 22，）藉着豫期的救贖，跟隨神的救恩之路，卻妄自將自己勞苦的果子獻給神，繼續人的墮落。該隱敬拜神的方式，乃是照着那狡猾者撒但所鼓動（7 與註 1，約壹三 12）之屬人的觀念和意見，發明了一個宗教。（猶 11 與註 1。）歷世歷代以來，有無數的該隱跟從者，在各個時空，發明各自的宗教。

● 4:4¹ 按照來十一 4，亞伯獻祭給神是因着信。信是由於聽見福音的話。（羅十 17，14。）這指明亞伯的父母亞當和夏娃，必定曾將神向他們宣揚的喜信，（三 15，21，）向他們的孩子傳揚。亞伯像他的父母一樣相信福音，並照着他父母所傳揚的話中神的啓示，將供物獻給神。因此，在這地上的第一個家庭，乃是福音之家，信徒之家。

2. Man's Presumption, Anger, Murder, Lying, and Arrogance vv. 3-9

【4:3】 And in the course of time Cain brought an¹ offering to Jehovah from the fruit of the ground.

【4:4】 And Abel also brought an¹ offering, from the^a firstlings of his flock, that is, from their fat portions. And Jehovah had regard for Abel and for his offering.

4:2³ (tiller) Or, laborer. In his occupation Abel took care only of God's satisfaction, whereas Cain cared only for his own living.

4:3¹ (offering) Cain did not follow the way of God's salvation through the anticipated redemption by the bleeding sacrifice (3:21; Heb. 9:22) but continued man's fall by presumptuously offering the fruit of his own labor to God. Cain's way of worshipping God was to invent a religion according to his human concept and opinion (Jude 11 and note 1), which were motivated by Satan, the subtle one (v. 7 and note; 1 John 3:12). Throughout the centuries and generations there have been countless followers of Cain, people in every place and time who have invented their own religion.

4:4¹ (offering) According to Heb. 11:4, Abel's offering, a sacrifice, was offered to God by faith. Faith comes by hearing the word of the gospel (Rom. 10:17, 14). This indicates that Abel's parents, Adam and Eve, must have proclaimed to their children the glad tidings that God had announced to them (3:15, 21). Like his father and mother, Abel believed the gospel and presented his offering to God according to God's revelation in the word proclaimed by his parents. Thus, the first family on earth was a family of the gospel, a family of believers.

4:4^a
出十三 12
民十八 17
箴三 9

4:4^a
Exo. 13:12;
Num. 18:17;
Prov. 3:9

【4:5】只是¹看不中^a該隱和他的供物。
該隱就大大發怒，垂下臉來。

【4:6】耶和華對該隱說，你爲甚麼發怒？你爲甚麼垂下臉來？

【4:7】你若行得好，豈不仰起臉來麼？
你若行得不好，¹罪就伏在門前；他要戀慕你，但你必須管轄他。

亞伯是神的第一位祭司，代表所有在基督裏的信徒。（彼前二 5，9。）按豫表說，亞伯乃是將基督獻給神。按照民十八 17，頭生的牛、綿羊或山羊（豫表基督，）必須獻給神。這獻祭包括灑血在祭壇上爲着救贖，以及焚燒脂油，作爲使神滿足的香氣。因此，亞伯的獻祭正符合後來摩西律法中的啓示，證明他敬拜神的路是照着神的神聖啓示，而不是照着他自己的觀念。

● 4:5¹ 該隱拒絕神的路，不以基督爲神的義作遮蓋。（三 21，腓三 9，林前一 30。）他像熱心宗教的猶太人一樣，尋求建立自己的義，不顧神的義，也不服神的義。（羅十 3。）因此，他的供物對神乃是一種侮辱，爲神所拒絕。

● 4:7¹ 罪與撒但是一。（羅七 8 與註 1。）我們若拒絕神救恩的路，撒但作爲罪就伏在門前，等候機會來抓住並吞喫我們。（參路二二 31，彼前五 8。）

【4:5】But for^a Cain and for his offering He had¹ no regard.
And Cain became very angry, and his countenance fell.

【4:6】And Jehovah said to Cain, Why are you angry, and why has your countenance fallen?

【4:7】If you do well, will not your countenance be lifted up? And if you do not do well,¹ sin is crouching at the door; and his desire is for you, but you must rule over him.

Abel was the first priest of God, representing all the believers in Christ (1 Pet. 2:5, 9). In type, Abel offered Christ to God. According to Num. 18:17, the firstling of a cow or sheep or goat, a type of Christ, had to be offered to God. This offering included the sprinkling of the blood upon the altar for redemption and the burning of the fat as a satisfying fragrance to God. Hence, Abel's offering, corresponding exactly with what was later revealed in the Mosaic law, proves that his way of worshipping God was according to God's divine revelation, not according to his own concept.

4:5¹ (no) Cain rejected God's way of taking Christ as God's righteousness to cover him (3:21; Phil. 3:9; 1 Cor. 1:30). Like the religious Jews, he sought to establish his own righteousness, ignoring God's righteousness and not submitting to it (Rom. 10:3). Thus, his offering was an insult to God, and God rejected it.

4:7¹ (sin) Sin and Satan are one (Rom. 7:8 and note). If we reject God's way of salvation, Satan as sin is crouching at the door, waiting for the opportunity to seize and devour us (cf. Luke 22:31; 1 Pet. 5:8).

【4:8】該隱對他弟弟亞伯說，¹我們往田間去罷。二人正在田間，該隱起來打他弟弟亞伯，^a把他²殺了。

【4:9】耶和華對該隱說，你弟弟亞伯在那裏？他說，¹我不知道。我豈是看守我弟弟的麼？

3 神對付人第二次的墮落— 咒詛人， 使人流離飄蕩 10 ~ 15

● 4:8¹ 許多古譯本有此句，希伯來經文則無。

● 4:8² 該隱因着他宗教的嫉妒所激起的怒氣，殺害了他的弟弟。（4 ~ 5。）歷代以來，那些照着肉體敬拜神的人，反對、逼迫、甚至殺害那些照着那靈敬拜神的人。（太二三 35，約十六 2，啓十七 6，參加四 29。）該隱獻祭給神並殺害弟弟，是在善惡知識樹的線上；反之，亞伯乃是在生命樹的線上。見二 9 註 3 二段。

● 4:9¹ 這謊言顯示該隱對神的傲慢。在約八 44，主耶穌的話暗指該隱殺害亞伯並向神說謊，指明在殺人和說謊的行動中，該隱與魔鬼撒但是一，撒但是該隱的源頭。（約壹三 12。）因為該隱拒絕神的路和神的警告，（7，）他就被撒但這殺人者和說謊者得着，與撒但一同成爲殺人者和說謊者。

【4:8】And Cain said to Abel his brother, ¹Let us go into the field. And when they were in the field, Cain rose up against Abel his brother and ^{2a}slew him.

【4:9】Then Jehovah said to Cain, Where is Abel your brother? And he said, ¹I do not know. Am I my brother's keeper?

3. God Dealing with Man's Second Fall— Cursing Man and Making Him a Fugitive and a Wanderer vv. 10-15

4:8¹ (Let) This clause is present in many ancient versions but lacking in the Hebrew text.

4:8² (slew) Cain murdered his brother because of his anger provoked by his religious jealousy (vv. 4-5). Throughout the generations those who worship God according to the flesh have opposed, persecuted, and even murdered those who worship according to the Spirit (Matt. 23:35; John 16:2; Rev. 17:6; cf. Gal. 4:29). In his offering to God and his murdering his brother, Cain was on the line of the tree of the knowledge of good and evil. In contrast, Abel was on the line of the tree of life. See note 9³, par. 2, in ch. 2.

4:9¹ (I) This lie showed Cain's arrogance toward God. Cain's murdering of Abel and his lying to God were alluded to by the Lord Jesus in John 8:44, indicating that in the acts of murdering and lying, Cain was one with the Devil, Satan, who was his source (1 John 3:12). Because Cain had rejected God's way and God's warning (v. 7), he was gained by Satan, the murderer and the liar, and became a murderer and a liar with Satan.

4:10^a
來十一 4
參啓六 10

【4:10】耶和華說，你作了甚麼事？你弟弟的^{1a}血有聲音從地裏向我哀告。

4:11^a
參民三五 33
4:11^b
參創三 17-18

【4:11】地開了口，從你手裏接受你弟弟的^a血；現在你必從這地受^b咒詛。

4:12^a
伯十五 23

【4:12】你耕地，地不再給你効力；你必流離^a飄蕩在地上。

【4:13】該隱對耶和華說，我的刑罰太重，過於我所能承擔的。

4:14^a
詩一四三 7
五— 11
王下二四 20
耶五二 3
4:14^b
民三五 19

【4:14】你今日趕逐我離開這地面，以致我¹不得見你^a面；我必流離飄蕩在地上，凡遇見我的必^b殺我。

【4:15】耶和華對他說，既是這樣，凡殺該隱的，必遭報七倍。耶和華就在該隱身上作一個記號，免得人遇見就擊殺他。

● 4:10¹ 亞伯的血和耶穌的血都說話。（見來十二 24 與註 3。）亞伯的血從地裏說話，耶穌的血從天上說話。

● 4:14¹ 直譯，從你面隱藏。

【4:10】And He said, What have you done? The voice of your brother's^{1a} blood is crying out to Me from the ground.

【4:11】And now you are^a cursed from the ground, which has opened its mouth to receive your brother's^b blood from your hand.

【4:12】When you till the ground, it will no longer yield its strength to you. You will be a fugitive and a^a wanderer on the earth.

【4:13】And Cain said to Jehovah, My punishment is greater than I can bear.

【4:14】Now You have driven me out this day from the face of the ground, and from Your^a face I will be hidden; and I will be a fugitive and a wanderer on the earth, and whoever finds me will^b kill me.

【4:15】And Jehovah said to him, Therefore whoever kills Cain, vengeance will be taken on him sevenfold. And Jehovah put a mark on Cain, so that anyone who found him would not strike him.

4:10¹ (blood) Both the blood of Abel and the blood of Jesus speak (Heb. 12:24 and note 3). Abel's blood spoke from the earth; Jesus' blood speaks from heaven.

4:10^a
Heb. 11:4;
cf. Rev. 6:10

4:11^a
cf. Gen. 3:17-18
4:11^b
cf. Num. 35:33

4:12^a
Job 15:23

4:14^a
Psa. 143:7;
51:11;
2 Kings 24:20;
Jer. 52:3
4:14^b
Num. 35:19

4 人產生了無神文化 16 ~ 24

【4:16】於是該隱離開耶和華的面，去住在伊甸東邊¹挪得之地。

【4:17】該隱與妻子同房，他妻子就懷孕，生了¹以諾。該隱建造了一座^{2a}城，並按着他兒子的名，將那城叫作以諾。

【4:18】以諾生以拿，以拿生米戶雅利，米戶雅利生瑪土撒利，瑪土撒利生拉麥。

● 4:16¹ 意，飄蕩。

● 4:17¹ 意，被引進，被獻上，被訓練。

● 4:17² 該隱離開神的面之後，（16，）爲着保護和自存，就建造了一座城。他在這城裏產生了無神文化。在伊甸園中，神是人的一切一人的保護、維持、供應和娛樂。人失去神，就失去了一切。這迫使人發明人的文化，其主要元素是城爲着生存、畜牧爲着維生、音樂爲着娛樂、以及武器爲着防禦。（20 ~ 22。）在本章所發明出來的無神文化，要繼續發展，直到在大巴比倫達到極點。（啓十七~十八。）

4. Man Producing a Culture without God vv. 16-24

【4:16】And Cain went forth from the presence of Jehovah and dwelt in the land of ¹Nod, east of Eden.

【4:17】And Cain knew his wife, and she conceived and gave birth to ¹Enoch; and he built a ^{2a}city and called the name of the city after the name of his son Enoch.

【4:18】And Irad was born to Enoch, and Irad begot Mehujael, and Mehujael begot Methushael, and Methushael begot Lamech.

4:16¹ (Nod) Meaning wandering.

4:17¹ (Enoch) Meaning initiated, dedicated, trained.

4:17² (city) After leaving God's presence (v. 16), Cain constructed a city for his protection and self-existence. Within this city he produced a culture without God. In the garden God was everything to man—his protection, maintenance, supply, and amusement. When man lost God, he lost everything. Man's loss of God forced man to invent human culture, the main elements of which were cities for existence, cattle-raising for making a living, music for amusement, and weapons for defense (vv. 20-22). The godless culture invented in Gen. 4 will continue to develop until it climaxes in the great Babylon (Rev. 17—18).

4:17^a
cf. Gen. 11:4;
Dan. 4:30

4:17^a
參創十一4
但四30

【4:19】拉麥娶了兩個妻子，一個名叫亞大，另一個名叫洗拉。

【4:20】亞大生雅八；雅八是居住帳棚、牧養牲畜之人的始祖。

【4:21】雅八的兄弟名叫猶八；他是一切彈琴吹簫之人的始祖。

【4:22】洗拉也生了土八該隱；他是打造各樣銅鐵利器的。土八該隱的妹妹是拿瑪。

【4:23】拉麥對他的兩個妻子說，亞大和洗拉，聽我的聲音；拉麥的妻子，聽我的言語：壯年人傷我，我把他殺了；少年人打我，我把他害了。

【4:24】若殺該隱遭報^a七倍，殺拉麥必遭報七十七倍。

5 人逃避第二次墮落之路—
認識自己的脆弱，
並呼求耶和華的名
25 ~ 26

【4:19】And Lamech took two wives for himself: The name of the first was Adah, and the name of the second Zillah.

【4:20】And Adah gave birth to Jabal; he was the father of those who dwell in tents and raise cattle.

【4:21】And his brother's name was Jubal; he was the father of all those who play the lyre and pipe.

【4:22】And Zillah also gave birth to Tubal-cain, the forger of every cutting instrument of bronze and iron; and the sister of Tubal-cain was Naamah.

【4:23】And Lamech said to his wives, Adah and Zillah, listen to my voice; / O wives of Lamech, hearken to my speech; / For I have slain a man for wounding me, / Even a young man for striking me.

【4:24】If Cain is avenged^a sevenfold, / Then Lamech seventy-sevenfold.

5. The Way to Escape Man's Second Fall—
Man Realizing His Fragility
and Calling on the Name of Jehovah
vv. 25-26

4:25^a
代上 1
路 38

【4:25】亞當又與妻子同房；她就生了一個兒子，給他起名叫^{1a}塞特，說，神給我另立了一個後裔代替亞伯，因為該隱殺了他。

4:26^a
創 5
4:26^b
創 12:8
13:4
21:33
詩 116:13, 17
珥 2:32
番 3:9
亞 13:9
徒 2:21
羅 10:12

【4:26】塞特也生了一個兒子，起名叫^{1a}以挪士。在那時候，人開始^{2b}呼求耶和華的名。

創世記 第五章

三 得救之人的譜系， 啓示出人墮落的最終結局 與逃避之路 五 1 ~ 32

● 4:25¹ 意，設立。亞伯殉道後，神設立塞特頂替亞伯，走神救恩的路。

● 4:26¹ 意，脆弱必死的人。

● 4:26² 原文意『向…呼叫，』『向…呼喊，』意即用聽得見的聲音呼喊。因為人領悟自己的生命是虛空，（見 2 註 1，）領悟自己是脆弱必死的，（見 26 註 1，）於是自然而然的開始呼求耶和華那永遠者的名。（見 2 4 註 3。）他們雖然是虛空軟弱的，但藉着呼求主的名，就變得豐富且剛強，因為他們進入了他們所呼求者的豐富和力量。（羅 12 ~ 13 與註。）見徒 2 21 註 1。

【4:25】And Adam knew his wife again. And she gave birth to a son and called his name^{1a} Seth, for, she said, God has appointed me another seed instead of Abel, because Cain slew him.

【4:26】And to Seth also a son was born, and he called his name^{1a} Enosh. At that time men began to^{2b} call upon the name of Jehovah.

GENESIS 5

C. The Generations of the Saved Revealing the Ultimate Issue of Man's Fall and the Way to Escape It 5:1-32

4:25¹ (Seth) Meaning appointed. After the martyrdom of Abel, God appointed Seth to replace Abel in taking God's way of salvation.

4:26¹ (Enosh) Meaning frail, mortal man.

4:26² (call) The Hebrew word means to call out to, to cry unto, i.e., to cry out audibly. Because men realized that their life was vanity (see note 2¹) and that they were frail and mortal (see note 26¹), they spontaneously began to call upon the name of Jehovah, the eternal One (see note 4⁴ in ch. 2). Although they were vain and weak, by calling on the name of the Lord, they were made rich and strong, for they entered into the riches and strength of the One on whom they called (Rom. 10:12-13 and notes). See note 21¹ in Acts 2.

4:25^a
1 Chron. 1:1;
Luke 3:38

4:26^a
Gen. 5:6
4:26^b
Gen. 12:8;
13:4;
21:33;
Psa. 116:13, 17;
Joel 2:32;
Zeph. 3:9;
Zech. 13:9;
Acts 2:21;
Rom. 10:12

1 人墮落最終的結局—死 1 ~ 21, 25 ~ 27

【5:1】亞當的^{1a}後代記在下面。當神^b創造亞當的日子，乃是按着祂的²樣式造的。

● 5:1¹ 本章所記家譜，包括人類從亞當到挪亞的頭十代。根據路三 23 ~ 38，人的家譜開始於神，結果帶進耶穌基督。

整本舊約的歷史，乃是一神為着施行祂永遠經綸所作的豫備。這豫備開始於一個人，亞當，（一 1 ~ 十一 26，）至終帶進三個人，就是亞伯拉罕、以撒、和雅各連同約瑟，（十一 27 ~ 五十 26，）結果成為一個民族，以色列。（出 ~ 瑪。）舊約三十九卷書啓示，如何豫備產生基督這神人，就是完整的神與完全之人的調和，（太一，）為着產生基督的身體，（弗一 ~ 四，）就是經過過程並終極完成之三一神的生機體。（弗四 4 ~ 6。）基督的身體要終極完成於新耶路撒冷，（啓二一 1 ~ 23，）作基督永遠的擴大，（參約三 30，林前十二 12，）就是三一神與三部分人永遠的調和，以及神人相互的居所，（啓二一 3，22，）使經過過程並終極完成的三一神，在祂的性情和榮耀裏，（啓二一 18 下，21 下，10 ~ 11，23，）在蒙救贖、重生、變化、並榮化的三部分人裏，得着彰顯，直到永遠。

● 5:1² 見一 26 註 2 一段。

1. The Ultimate Issue of Man's Fall—Death vv. 1-21, 25-27

【5:1】This is the book of the^{1a} generations of Adam.
²When God^b created Adam, He made him in the³ likeness of God.

5:1¹ (generations) The genealogy recorded in this chapter includes the first ten generations of mankind, from Adam to Noah. According to Luke 3:23-38, human genealogy began with God and issued in Jesus Christ.

The history in the entire Old Testament is the Triune God's preparation for the carrying out of His eternal economy. This preparation was initiated in a man, Adam (1:1—11:26), and eventually issued in three persons, Abraham, Isaac, and Jacob with Joseph (11:27—50:26), who resulted in one people, Israel (Exo.—Mal.). The thirty-nine books of the Old Testament reveal the preparation for bringing forth Christ, the God-man, the complete God mingled with the perfect man (Matt. 1), for the producing of the Body of Christ (Eph. 1—4), the organism of the processed and consummated Triune God (Eph. 4:4-6). The Body of Christ will consummate in the New Jerusalem (Rev. 21:1-23) as the eternal enlargement of Christ (cf. John 3:30; 1 Cor. 12:12), the eternal mingling of the Triune God with the tripartite man and the mutual dwelling of God and man (Rev. 21:3, 22) for the expression of the processed and consummated Triune God in His nature and glory (Rev. 21:18b, 21b, 10-11, 23) in the redeemed, regenerated, transformed, and glorified tripartite man for eternity.

5:1² (When) Lit., In the day.

5:1³ (likeness) See note 26³, par. 1, in ch. 1.

5:1^a
參創二 4
太一 1
5:1^b
創一 26-27

5:1^a
cf. Gen. 2:4;
Matt. 1:1
5:1^b
Gen. 1:26-27

5:2^a
創一 22

【5:2】神創造他們有男有女；在他們被創造的日子，神^a賜福給他們，稱¹他們的名為亞當。

5:3^a
創四 25

【5:3】亞當¹活到一百三十歲，¹生了一個兒子，²樣式和形像與自己相似，就給他起名叫^a塞特。

5:4^a
3-32;
代上一 1-4
路三 36-38

【5:4】^a亞當生塞特之後，又在世八百年，並且生兒生女。

【5:5】亞當共活了九百三十歲就¹死了。

5:6^a
創四 26

【5:6】塞特活到一百零五歲，生了^a以挪士。

● 5:2¹ 見一 26 註 4。

● 5:3¹ 本家譜沒有記載人的作為和活動，只記載他們的活和生。人的活和生是為着人的繁增，（一 28 上，）好藉着人類完成神永遠的定旨。照樣，今天信徒在屬靈方面也應該活和生，（林前四 15，）使神得着繁增，（約一 12 ~ 13，）好藉着召會完成神的定旨。

● 5:3² 直譯，按着他的樣式，照着他的形像。

● 5:5¹ 見羅五 12 註 4。

【5:2】Male and female He created them, and He^a blessed them and called¹ their name Adam, on the day when they were created.

【5:3】^aAnd Adam¹ lived one hundred thirty years and¹ begot a son in his likeness according to his image, and he called his name^b Seth.

【5:4】And the days of Adam after he had begotten Seth were eight hundred years, and he begot more sons and daughters.

【5:5】And all the days that Adam lived were nine hundred thirty years, and he¹ died.

【5:6】And Seth lived one hundred five years and begot^a Enosh.

5:2¹ (their) See note 26⁴ in ch. 1.

5:3¹ (lived) This genealogy does not record the deeds and activities of the people; it records only that they lived and begot. Man's living and begetting were for man's multiplication (1:28a) to fulfill God's eternal purpose through mankind. Likewise, in the spiritual sense the believers today should live and beget (1 Cor. 4:15) for God's multiplication (John 1:12-13) to fulfill God's purpose through the church.

5:5¹ (died) See note 12⁴ in Rom. 5.

5:2^a
Gen. 1:22

5:3^a
vv. 3-32;
1 Chron. 1:1-4;
Luke 3:36-38
5:3^b
Gen. 4:25

5:6^a
Gen. 4:26

【5:7】塞特生以挪士之後，又活了八百零七年，並且生兒生女。

【5:8】塞特共活了九百一十二歲就死了。

【5:9】以挪士活到九十歲，生了該南。

【5:10】以挪士生該南之後，又活了八百一十五年，並且生兒生女。

【5:11】以挪士共活了九百零五歲就死了。

【5:12】該南活到七十歲，生了瑪勒列。

【5:13】該南生瑪勒列之後，又活了八百四十年，並且生兒生女。

【5:14】該南共活了九百一十歲就死了。

【5:15】瑪勒列活到六十五歲，生了雅列。

【5:7】 And Seth lived after he had begotten Enosh eight hundred seven years, and he begot more sons and daughters.

【5:8】 And all the days of Seth were nine hundred twelve years, and he died.

【5:9】 And Enosh lived ninety years and begot Kenan.

【5:10】 And Enosh lived after he had begotten Kenan eight hundred fifteen years, and he begot more sons and daughters.

【5:11】 And all the days of Enosh were nine hundred five years, and he died.

【5:12】 And Kenan lived seventy years and begot Mahalalel.

【5:13】 And Kenan lived after he had begotten Mahalalel eight hundred forty years, and he begot more sons and daughters.

【5:14】 And all the days of Kenan were nine hundred ten years, and he died.

【5:15】 And Mahalalel lived sixty-five years and begot Jared.

【5:16】瑪勒列生雅列之後，又活了八百三十年，並且生兒生女。

【5:17】瑪勒列共活了八百九十五歲就死了。

【5:18】雅列活到一百六十二歲，生了^a以諾。

【5:19】雅列生以諾之後，又活了八百年，並且生兒生女。

【5:20】雅列共活了九百六十二歲就死了。

【5:21】以諾活到六十五歲，生了^{1a}瑪土撒拉。

● 5:21¹ 意，當他死時，要差它來。這名字有豫言的意義。以諾稱他的兒子為瑪土撒拉，藉此豫言瑪土撒拉死的時候，就是挪亞六百歲的那一年，洪水要來。（七 6，五 25～29 上。）以諾從神領受了啓示，知道神要審判人類整個不敬虔的世代。（參猶 14～15。）這激勵以諾不隨從今世的潮流，而與神同行，（22，24，）因而過一種敬虔和聖別的生活。（參彼後三 10～12。）

【5:16】And Mahalalel lived after he had begotten Jared eight hundred thirty years, and he begot more sons and daughters.

【5:17】And all the days of Mahalalel were eight hundred ninety-five years, and he died.

【5:18】And Jared lived a hundred sixty-two years and begot^a Enoch.

【5:19】And Jared lived after he had begotten Enoch eight hundred years, and he begot more sons and daughters.

【5:20】And all the days of Jared were nine hundred sixty-two years, and he died.

【5:21】And Enoch lived sixty-five years and begot^{1a} Methuselah.

5:21¹ (Methuselah) Meaning when he is dead, it will be sent. This name has a prophetic significance. By naming his son Methuselah, Enoch prophesied of the coming of the flood in the year that Methuselah died, which was Noah's six hundredth year (7:6; 5:25-29a). Enoch had received the revelation from God that He would judge the entire ungodly generation of mankind (cf. Jude 14-15). This motivated Enoch not to follow the current of the age but to walk with God (vv. 22, 24) and thus live a godly and holy life (cf. 2 Pet. 3:10-12).

5:18^a
創五 22-24
猶 14

5:18^a
Gen. 5:22-24;
Jude 14

5:21^a
創五 25-27

5:21^a
Gen. 5:25-27

2 避死之路— 與神同行 22 ~ 24

【5:22】以諾生瑪土撒拉之後，^{1a} 與神同行三百年，並且生兒生女。

【5:23】以諾共活了三百六十五歲。

【5:24】以諾與神同行，神^a 將他¹ 取去，他就不在世了。

● 5:22¹ 與神同行乃是以祂為我們的中心和一切，行事不照着我們自己的觀念和願望，乃照着祂的啟示和引導，而與祂同作一切事。這含示否認己並否認出於己的一切，（太十六 24 ~ 25，）使我們能與祂是一。

● 5:24¹ 以諾是第一個被提的人。藉此他逃避了死，就是人墮落的終極結果。（來十一 5。）這頭一次題到被提，立下了被提的原則：我們被提是在於我們與神同行，而在神聖的生命裏成熟。以諾晝夜與神同行三百年。根據來十一 5 ~ 6，他這樣作是因着信，信神是，並信祂賞賜那尋求祂的人。以諾尋求神並與神同行三百年後，被神取去，因此得了賞賜，不至於見死。

2. The Way to Escape Death— Walking with God vv. 22-24

【5:22】And Enoch^{1a} walked with God after he had begotten Methuselah three hundred years, and he begot more sons and daughters.

【5:23】And all the days of Enoch were three hundred sixty-five years.

【5:24】And Enoch walked with God, and he was not, for God^{1a} took him.

5:22¹ (walked) To walk with God is to take Him as our center and everything, to do things not according to our own concept and desire but according to His revelation and leading, and to do everything with Him. This implies the denying of our self and everything that is of our self (Matt. 16:24-25) that we may be one with Him.

5:24¹ (took) Enoch was the first person to be raptured. By this he escaped death, the ultimate issue of man's fall (Heb. 11:5). This first mentioning of the rapture establishes the principle of the rapture: our being raptured depends on our being mature in the divine life by our walking with God. Enoch walked with God day and night for three hundred years. According to Heb. 11:5-6, he did this by faith, believing that God is and that He is a rewarder of those who diligently seek Him. After three hundred years of seeking God and walking with Him, Enoch was taken by God, thus obtaining the reward of not seeing death.

5:22^a
Gen. 5:24;
6:9;
Micah 6:8;
Mal. 2:6

5:24^a
cf. 2 Kings 2:11

5:22^a
創五 24
六 9
彌六 8
瑪二 6

5:24^a
參王下二 11

1 人墮落最終的結局—
死（續）
25 ~ 27

【5:25】瑪土撒拉活到一百八十七歲，生了拉麥。

【5:26】瑪土撒拉生拉麥之後，又活了七百八十二年，並且生兒生女。

【5:27】瑪土撒拉共活了九百六十九歲就死了。

3 蒙拯救之家得着安慰與安息
28 ~ 32

【5:28】拉麥活到一百八十二歲，生了一個兒子，

【5:29】給他起名叫¹挪亞，說，這個兒子必為我們的操作和手中的勞苦，²安慰我們；這操作與勞苦是因為地受了耶和華的^a咒詛。

● 5:29¹ 意，安息，或安慰。

● 5:29² 或，使我們得安息。

1. The Ultimate Issue of Man's Fall—
Death (cont'd)
vv. 25-27

【5:25】And Methuselah lived one hundred eighty-seven years and begot Lamech.

【5:26】And Methuselah lived after he had begotten Lamech seven hundred eighty-two years, and he begot more sons and daughters.

【5:27】And all the days of Methuselah were nine hundred sixty-nine years, and he died.

3. The Family of Salvation Finding Comfort and Rest
vv. 28-32

【5:28】And Lamech lived a hundred eighty-two years and begot a son.

【5:29】And he called his name¹Noah, saying, This one will²give us rest from our work and from the toil of our hands, which come because of the ground which Jehovah has^acursed.

5:29¹ (Noah) Meaning rest or comfort.

5:29² (give) Or, comfort us in our work.

5:29^a
創三 17
四 11

5:29^a
Gen. 3:17;
4:11

【5:30】拉麥生挪亞之後，又活了五百九十五年，並且生兒生女。

【5:31】拉麥共活了七百七十七歲就死了。

【5:32】挪亞五百歲，^a生了閃、含、雅弗。

【5:30】And Lamech lived after he had begotten Noah five hundred ninety-five years, and he begot more sons and daughters.

【5:31】And all the days of Lamech were seven hundred seventy-seven years, and he died.

【5:32】And Noah was five hundred years old. And Noah^a begot Shem, Ham, and Japheth.

5:32^a
Gen. 6:10

創世記 第六章

四 第三次的墮落— 從人的管治墮落到人的政權 六 1～八 3

1 邪靈與人調和， 人成了肉體 六 1～4

【6:1】當人在地上多起來，又生女兒的時候，

【6:2】¹神的兒子們看見人的女子美貌，就隨意挑選，²娶來為妻。

GENESIS 6

D. The Third Fall— From Others' Control to Human Government 6:1—8:3

1. The Evil Spirits Mingling with Man and Man Becoming Flesh 6:1-4

【6:1】And when men began to multiply on the surface of the ground, and daughters were born to them,

【6:2】The ¹sons of God saw that the daughters of men were fair; and they ²took wives for themselves from all whom they chose.

● 6:2¹ 這裏神的兒子們是墮落的天使，（參伯

6:2¹ (sons) The sons of God here are the fallen angels (cf. Job 1:6;

【6:3】耶和華說，人既是^{1a}肉體，我的^{2b}靈就不永遠與他相爭；然而他的日子還有^c一百二十年。

一 6，二 1，三八 7，）他們在撒但背叛神時與撒但聯合，（啓十二 4，）在撒但黑暗的國裏成爲執政的和掌權的。（太十二 26，弗六 12。）

● 6:2² 人第三次墮落時，一些在撒但權下的墮落天使來到地上，取了人的身體，並用這身體與人的女兒非法結合，因此使人類與墮落的靈攪混而將人類污染了。根據猶 6～7，（見該處 6 註 1 與 7 註 1，）墮落的天使與異類的肉體行淫，立了先例，使所多瑪和蛾摩拉跟從。（十九 4～9，羅一 27。）

● 6:3¹ 在人第一次的墮落裏，人沒有運用他的靈；（見三 6 註 1；）在第二次的墮落裏，人過度運用他的魂，發明了新的宗教。（見四 3 註 1。）在第三次墮落裏，人濫用墮落的身體而成了肉體，滿了情慾、淫亂和強暴。（二，五，十一。）墮落的肉體是神最強硬、最邪惡的仇敵，（羅七 5～八 13，）徹底並絕對爲神所恨惡。在第三次墮落時，整個人類變成了肉體。因此，神進來告訴祂的僕人挪亞說，祂要毀滅整個世代。（七，十三。）這是主即將回來前之世代的豫像。（太二四 37～39。）

● 6:3² 這是本書第二次題到神的靈。（參一 2。）在此之前，神的靈帶着恩典運行並與人相爭，對抗人的背叛和墮落。然而這裏到了一個地步，神的靈不再與人相爭，這表徵神棄絕了人。

【6:3】And Jehovah said, My ^{1a}Spirit will not strive with man forever, for he indeed is ^{2b}flesh; so his days will be ^cone hundred twenty years.

2:1; 38:7) who joined Satan in his rebellion against God (Rev. 12:4) and became the rulers and authorities in Satan's dark kingdom (Matt. 12:26; Eph. 6:12).

6:2² (took) At the time of man's third fall, a number of the fallen angels in Satan's principality came down to the earth, took human bodies, and used these bodies to form illegal marriages with the daughters of men, thus polluting the human race by mixing it with the fallen spirits. According to Jude 6-7 (see notes 6¹ and 7¹ there) the example set up by the fallen angels in committing fornication with different flesh was followed by Sodom and Gomorrah (19:4-9; Rom. 1:27).

6:3² (flesh) In man's first fall man did not exercise his spirit (see note 6¹ in ch. 3); in the second fall he over-exercised his soul, inventing a new religion (see note 3¹ in ch. 4). In the third fall man abused the fallen body and became flesh, full of lusts, fornication, and violence (vv. 2, 5, 11). The fallen flesh is the strongest and most evil enemy of God (Rom. 7:5—8:13) and is thoroughly and absolutely hated by God. At the time of the third fall the entire human race became flesh. Thus, God stepped in and told His servant Noah that He would destroy that whole generation (vv. 7, 13). This is a prefigure of the age immediately preceding the Lord's coming back (Matt. 24:37-39).

6:3¹ (Spirit) This is the second mentioning of the Spirit in this book (cf. 1:2). Before this time God's Spirit was graciously working and striving with man to counter man's rebellion and fall. Nevertheless, here a point was reached when the Spirit of God would strive with man no longer, signifying God's forsaking of man.

6:4^a
民十三 32-33
申二 20-21
三 11

【6:4】神的兒子們和人的女子交合生子，從那時起地上就有了^{1a}拿非利人；他們就是上古英武有名的人。

2 神對付人第三次的墮落— 將人從地上除滅 六 5 ~ 7

6:5^a
太二四 38-39
路十七 26-27

【6:5】耶和華見人在地上^a罪惡甚大，^b心中終日¹所思念的盡都是惡；

6:5^b
創八 21
詩五八 2
耶十七 9
太九 4
十五 19
可七 21

【6:6】耶和華就^a後悔造人在地上，心中^b憂傷。

6:6^a
撒下十五 11
撒下二四 16
珥二 13

【6:7】耶和華說，我要將所創造的人，連人帶走獸、爬物、以及空中的飛鳥，都從地上^a除滅，因為我後悔造了他們。

6:6^b
賽六三 10
弗四 30
6:7^a
創六 17
七 10-12, 21

● 6:4¹ 或，巨人。這辭的意思是墮落者。墮落的天使和人類之間不法的結合，產生了拿非利人，巨人，『上古英武有名的人。』（參民十三 32 ~ 33。）神差洪水滅絕挪亞那一代的人，因為那一代的人已經不純了。神為着成就祂的定旨，不能容許這種人類存留。

● 6:5¹ 直譯，思想的意念。意念，或，目的，願望。

【6:4】The ^{1a}Nephilim were on the earth in those days—and also afterward—when the sons of God came in to the daughters of men, and they bore children to them; these were the mighty men who were of old the men of renown.

2. God Dealing with Man's Third Fall— Blotting Out Man from the Earth 6:5-7

【6:5】And Jehovah saw that the ^awickedness of man was great in the earth, and that every ¹imagination of the thoughts of his ^bheart was only evil continually.

【6:6】And Jehovah ^arepented that He had made man on the earth, and it ^bgrieved Him in His heart.

【6:7】And Jehovah said, I will ^ablot out the man whom I have created from the surface of the ground, from man to beast to creeping things to the birds of heaven; for I repent that I have made them.

6:4¹ (Nephilim) Or, giants. The word means the fallen ones. The illegal marriage between fallen angels and the human race produced Nephilim, giants, “the mighty men who were of old, the men of renown” (cf. Num. 13:32-33). God sent the flood to exterminate Noah’s generation because that generation had become impure. For the sake of the fulfillment of His purpose, God could not allow such a human race to exist.

6:5¹ (imagination) Or, purpose, desire.

6:4^a
Num. 13:32-33;
Deut. 2:20-21;
3:11

6:5^a
Matt. 24:38-39;
Luke 17:26-27

6:5^b
Gen. 8:21;
Psa. 58:2;
Jer. 17:9;
Matt. 9:4;
15:19;
Mark 7:21

6:6^a
1 Sam. 15:11;
2 Sam. 24:16;
Joel 2:13

6:6^b
Isa. 63:10;
Eph. 4:30

6:7^a
Gen. 6:17;
7:10-12, 21

3 從第三次墮落蒙拯救之路 六 8 ~ 八 3

a 與神同行 六 8 ~ 10

【6:8】¹但挪亞在耶和華眼前^{2a}蒙恩。

【6:9】挪亞的後代記在下面。挪亞是個^a義人，在當時的世代是個完全人；挪亞^{1b}與神同行。

● 6:8¹ 撒但敗壞人到了極點，神決意要毀滅祂為着自己定旨所造的人。因此，似乎神被擊敗了，『但挪亞』指出一個主宰的因素，提供神一條路，繼續執行祂對人原初的定旨。藉着挪亞的生活和工作，神勝過了祂的仇敵，並轉移了時代。參但一 8 註 1，弗二 4 註 1。

● 6:8² 挪亞能在那彎曲、悖謬、淫亂的世代與神同行，（9，）是因他得了恩典。（參來四 16。）恩典是神臨到我們，作我們的生命供應、力量 and 一切。（見林前十五 10 註 1。）這樣的恩典使挪亞勝過肉體，並過義的生活。（結十四 14，參羅五 17 ~ 21 與註。）

● 6:9¹ 挪亞就像他的曾祖父以諾（五 22 ~ 24）一樣，因信與神同行，（來十一 7，）這信就是神的神聖元素傳輸並注入到他裏面，成為他相信的能力。（羅三 22 與註。）結果，他成為承受神義的人，（參羅四 3，9，）並成為傳揚義的人，（彼後二 5，）對抗那邪惡的世代。挪亞的義加強了神的立場，來執行祂對那不敬虔世代的審判。

3. The Way of Salvation from the Third Fall 6:8—8:3

a. Walking with God 6:8-10

【6:8】¹But Noah ^afound ²favor in the sight of Jehovah.

【6:9】These are the generations of Noah. Noah was a ^arighteous man, blameless in his generations; and Noah ^{1b}walked with God.

6:8¹ (But) Satan had corrupted man to the uttermost, and God had determined to destroy the man whom He had created for His purpose. Thus, it appeared that God was defeated. But Noah points to the sovereign factor that provided God a way to continue to carry out His original purpose with man. Through Noah's life and work God gained the victory over His enemy and changed the age. Cf. notes 8¹ in Dan. 1 and 4¹ in Eph. 2.

6:8² (favor) Or, grace. Noah was able to walk with God (v. 9) in that crooked, perverted, and adulterous generation because he found grace (cf. Heb. 4:16). Grace is God coming to us to be our life supply, our strength, and our everything (see note 10¹ in 1 Cor. 15). Such grace enabled Noah to overcome the flesh and to live a righteous life (Ezek. 14:14; cf. Rom. 5:17-21 and notes).

6:9¹ (walked) Like his great-grandfather Enoch (5:22-24), Noah walked with God by faith (Heb. 11:7), which was God's divine element transfused and infused into him to be his believing ability (Rom. 3:22 and note). As a result, he became heir of God's righteousness (cf. Rom. 4:3, 9) and a herald of righteousness (2 Pet. 2:5) as a protest against the evil generation. Noah's righteousness strengthened God's standing to execute His judgment upon that ungodly generation.

6:8^a

Gen. 19:19;
Exo. 33:12-17

6:9^a

Gen. 7:1;
2 Pet. 2:5;
Ezek. 14:14, 20

6:9^b

Gen. 5:22, 24

6:8^a

創十九 19
出三三 12-17

6:9^a

創七 1
彼後二 5
結十四 14, 20

6:9^b

創五 22, 24

【6:10】挪亞生了三個兒子，就是閃、含、雅弗。

b 建造方舟
六 11 ~ 七 16

(一) 接受啓示
六 11 ~ 21

【6:11】全地在神面前敗壞，地上滿了強暴。

【6:12】神觀看全地，見是敗壞了；凡屬肉體的人，在地上的行徑都敗壞了。

【6:13】神就對挪亞說，凡屬肉體之人的結局，已經來到我面前；因為地上滿了他們的強暴，我要把他們和地一併毀滅。

【6:14】你要用¹歌斐木造一隻²方舟，裏面要有隔間，方舟內外要塗上³松香。

● 6:14¹ 一種柏樹，這種多樹脂的木材能抵擋水侵。這豫表釘十字架的基督能抵擋死水。（徒二 24。）

【6:10】And Noah begot three sons: Shem, Ham, and Japheth.

b. Building the Ark
6:11—7:16

(1) Receiving the Revelation
6:11-21

【6:11】And the earth was corrupt before God, and the earth was filled with violence.

【6:12】And God looked on the earth, and behold, it was corrupt; for all flesh had corrupted its way upon the earth.

【6:13】And God said to Noah, The end of all flesh has come before Me, for the earth is filled with violence because of them; and now I am about to destroy them with the earth.

【6:14】Make yourself an¹ark of²gopher wood; you shall make rooms in the ark and shall cover it within and without with³pitch.

6:14² (gopher) A kind of cypress, a resinous wood that can withstand the attack of water. It is a figure of the crucified Christ, who can withstand the waters of death (Acts 2:24).

● 6:14² 方舟是基督的豫表，（彼前三 20～21，）不僅豫表個人的基督，也豫表團體的基督，召會，就是基督的身體和新人。（林前十二 12，弗二 15～16，西三 10～11。）方舟的建造豫表團體基督的建造，是藉着與神同工的人，以基督之豐富的元素為材料建造的。（林前三 9～12 上，林後六 1，弗三 8～10，四 12。）挪亞藉着建造並進入方舟，不僅從神用洪水對邪惡世代的審判蒙拯救，也從那世代分別出來，而被引進新的時代。（彼前三 20 與註 3。）照樣，我們藉着建造召會並進入召會生活，也要從神用大災難（太二四 37～39，路十七 26～27，帖前五 3）對今天邪惡世代的審判蒙拯救，並要從那世代分別出來，（路二一 36，啓三 10，）而被引進新的時代，就是千年國時代。

● 6:14³ 本節『松香』與舊約他處『遮罪』這二辭的字根，主要的意思是遮蓋。這裏松香豫表基督救贖的血，裏外遮蓋神的建造。（利四 5～7，六 30，十六 14～19，來九 21。）方舟裏面的松香是為着挪亞和他家人的平安，（參來九 14，）而外面的松香是為着神的滿足。（參出十二 13。）挪亞和他家人藉着方舟上的松香，從洪水的審判得救，表徵在基督裏的信徒藉着基督救贖的血，從神的審判得救。（羅五 9。）

要使抹在方舟上的松香有功效，挪亞和他的家人必須在方舟裏，意即在與方舟的聯合裏。照樣，要藉着基督的血應用救贖，我們必須在基督裏，意即藉着信入祂而與祂聯合。（約三 16，林前一 30，弗一 7。）見三 21 註 2，出十二 22 註 2，約壹二 2 註 3。

6:14¹ (ark) The ark is a type of Christ (1 Pet. 3:20-21), not only the individual Christ but also the corporate Christ, the church, which is the Body of Christ and the new man (1 Cor. 12:12; Eph. 2:15-16; Col. 3:10-11). The building of the ark typifies the building of the corporate Christ, with the element of Christ's riches as the building material, by those who work together with God (1 Cor. 3:9-12a; 2 Cor. 6:1; Eph. 3:8-10; 4:12). By building the ark and entering into it, Noah was not only saved from God's judgment on the evil generation through the flood, but was also separated from that generation and ushered into a new age (1 Pet. 3:20 and note 3). Likewise, by building the church and entering into the church life, we will be saved from God's judgment on today's evil generation through the great tribulation (Matt. 24:37-39; Luke 17:26-27; 1 Thes. 5:3) and will be separated from that generation (Luke 21:36; Rev. 3:10) and ushered into a new age, the age of the millennium.

6:14³ (pitch) The root of the words pitch in this verse and expiation elsewhere in the Old Testament means primarily to cover. The pitch here is a type of the redeeming blood of Christ, which covers God's building within and without (Lev. 4:5-7; 6:30; 16:14-19; Heb. 9:21). The pitch within the ark was for the peace of Noah and his family (cf. Heb. 9:14), whereas the pitch without was for God's satisfaction (cf. Exo. 12:13). Noah and his family were saved from the judgment of the flood by the pitch on the ark, signifying that the believers in Christ are saved from God's judgment by the redeeming blood of Christ (Rom. 5:9).

In order for the pitch on the ark to be effective, Noah and his family had to be in the ark, i.e., in union with the ark. Likewise, in order to apply the redemption through Christ's blood, we must be in Christ, i.e., in union with Him by believing into Him (John 3:16; 1 Cor. 1:30; Eph. 1:7). See notes 21² in ch. 3, 22² in Exo. 12, and 2² in 1 John 2.

【6:15】¹ 方舟的造法乃是這樣：要長² 三百³ 肘，寬² 五十肘，高² 三十肘。

【6:16】 方舟頂上要造一個¹ 透光處，高一肘；方舟的² 門要開在旁邊；方舟要分³ 上、中、下三層。

● 6:15¹ 挪亞不是憑自己的想像建造方舟，乃是完全照着神的啓示。參出二五 9，代上二八 11～19，林前三 10～12，弗二 20 上與註 2。

● 6:15² 這裏所見方舟尺寸所含的數字三和五，乃是神建造的基本數字。（參出二七。）三這數字表徵將自己分賜到人裏面的三一神。（太二八 19，林後十三 14，弗三 16～19。）五這數字由四加一所組成；四表徵人是神的造物，（啓四 6～7 與 6 註 2，）一表徵一位獨一的神。（申六 4，賽四五 5，林前八 4。）三和五這二數字的意義，乃是三一神與人的調和。這就是神的建造。

方舟的尺寸，是由三和五這二數字乘十，或乘一百所組成的。十這數字表徵完全，（但一 12，20，）一百這數字表徵完滿。（太十三 23。）這表徵神的建造乃是三一神與人完全且完滿的調和。

● 6:15³ 一肘約十八英吋。

● 6:16¹ 原文與『正午』同字根。在方舟裏只有一扇窗戶，朝天而開，表徵在召會，就是神的建造裏，

【6:15】 And ¹this is how you shall make it: The length of the ark shall be ²three hundred ³cubits, its width ²fifty cubits, and its height ²thirty cubits.

【6:16】 You shall make an ¹opening for light for the ark, and you shall finish it up to a cubit from the top; and you shall put the ²entrance of the ark in its side; you shall make it with ³lower, second, and third stories.

6:15¹ (this) Noah built the ark not according to his own imagination but absolutely according to God's revelation. Cf. Exo. 25:9; 1 Chron. 28:11-19; 1 Cor. 3:10-12; Eph. 2:20a and note 2.

6:15² (three) The numbers three and five, seen here as components of the ark's dimensions, are basic numbers of God's building (cf. Exo. 27). The number three signifies the Triune God in His dispensing of Himself into man (Matt. 28:19; 2 Cor. 13:14; Eph. 3:16-19). The number five is composed of four, signifying man as one of God's creatures (Rev. 4:6-7 and note 6²), plus one, signifying the one unique God (Deut. 6:4; Isa. 45:5; 1 Cor. 8:4). The significance of the numbers three and five is the mingling of the Triune God with man. This is God's building.

The dimensions of the ark are composed of three and five multiplied by either ten or one hundred. The number ten signifies completeness (Dan. 1:12, 20) and the number one hundred signifies fullness (Matt. 13:23). This signifies that God's building is the mingling of the Triune God with man in completeness and fullness.

6:15³ (cubits) A cubit is approximately eighteen inches.

6:16¹ (opening) From the same root as the Hebrew word for noon. In the ark there was only one window, toward the heavens, signifying that

【6:17】看哪，我要使^a洪水氾濫在地上，
毀滅天下一切有血肉、有氣息的；凡
在地上的無一不死。

【6:18】我卻要與你立^{1a}約；你同你的
兒子、妻子與兒媳，都要進入方舟。

【6:19】凡有血肉的活物，每樣兩個，
有公有母，你要帶進方舟，好與你一
同保全生命。

藉着一個新約的職事，（林後三 6～9，四 1，）只有一
個啓示和一個異象。（徒二 42 上，林前四 17，提前
一 3～4。）光是從上頭來的。（徒二六 13～19。）

● 6:16² 進入方舟只有一個門，一個入口。這
一個門豫表基督。（約十 9。）

● 6:16³ 方舟的三層，表徵我們經歷中的三一
神：那靈（由下層所表徵）首先臨到我們，把我們
帶到子，（彼前一 2，約十六 8，13～15，）子又
帶我們有更高的經歷而達到父。（約十四 6，弗二
18，見約壹四 8 註 2。）

● 6:18¹ 見九 9 註 1。

【6:17】And now I am about to bring a^a flood of water
upon the earth to destroy from under heaven all flesh
in which is the breath of life; everything that is on the
earth shall die.

【6:18】But I will establish My^{1a} covenant with you, and
you shall come into the ark, you and your sons and your
wife and your sons' wives with you.

【6:19】And of every living thing, of all flesh, two of every
kind you shall bring into the ark to preserve them alive
with you; they shall be male and female.

in the church, God's building, there is only one revelation and one vision
(Acts 2:42a; 1 Cor. 4:17; 1 Tim. 1:3-4) through the one New Testament
ministry (2 Cor. 3:6-9; 4:1). The light comes from above (Acts 26:13-19).

6:16² (entrance) There is only one door, one entrance into the ark.
This one door typifies Christ (John 10:9).

6:16³ (lower) The three stories of the ark signify the Triune God
according to our experience of Him: the Spirit, signified by the lower
story, reaches us first and brings us to the Son (1 Pet. 1:2; John 16:8, 13-
15), and the Son brings us higher in our experience, to the Father (John
14:6; Eph. 2:18; see note 8² in 1 John 4).

6:18¹ (covenant) See note 9¹ in ch. 9.

【6:20】飛鳥各從其類，牲畜各從其類，地上的爬物各從其類，每樣兩個，要到你那裏，好保全生命。

【6:21】至於你，要拿各樣可喫的食物，積聚起來，好作你和牠們的食物。

(二) 豫備方舟 六 22

【6:22】^a挪亞就這樣行；凡神所^b吩咐的，他都照樣行了。

創世記 第七章

(三) 進入方舟， 被耶和華關在裏頭 七 1 ~ 16

【7:1】耶和華對挪亞說，你和你全家都要進入方舟；因為在這世代中，我見只有你在我面前是^a義的。

【7:2】凡^a潔淨的畜類，你要帶七對公母；不潔淨的畜類，你要帶一對公母；

【6:20】Of the birds according to their kind and of the cattle according to their kind, of every creeping thing of the ground according to its kind, two of every kind will come to you in order to preserve them alive.

【6:21】And for your part, take some of every kind of food that is edible, and gather it to yourself, and it will be for food for you and for them.

(2) Preparing the Ark 6:22

【6:22】And ^aNoah did this; according to all that God ^bcommanded him, so he did.

GENESIS 7

(3) Entering the Ark and Being Shut in the Ark by Jehovah 7:1-16

【7:1】Then Jehovah said to Noah, Come into the ark, you and all your household, for you alone I have seen to be ^arighteous before Me in this generation.

【7:2】Of every ^aclean animal you shall take with you seven pairs, a male and its female; and of the animals that are not clean two, a male and its female;

6:22^a
來十一 7
彼前三 20
6:22^b
參出四十 16

6:22^a
Heb. 11:7;
1 Pet. 3:20
6:22^b
cf. Exo. 40:16

7:1^a
創六 9

7:1^a
Gen. 6:9

7:2^a
創八 20
利十一 2-47

7:2^a
Gen. 8:20;
Lev. 11:2-47

【7:3】空中的飛鳥，也要帶七對公母；
可以¹留種，活在全地上，

【7:4】因為再過七天，我要降雨在地上^{1a}
四十晝四十夜，把我所造的各種活
物都從地上除滅。

【7:5】挪亞就遵着耶和華所吩咐的一切
行了。

【7:6】當^a洪水氾濫在地上的時候，挪
亞正¹六百歲。

【7:7】挪亞就同他的兒子、妻子和兒媳，
都^a進入方舟，躲避洪水。

● 7:3¹ 方舟不僅是為着人的救恩，也是為着一切活物的救恩。見西一 20 與註 2，來二 9 與註 4，可十六 15 與註 1。

● 7:4¹ 四十是試煉、試誘和受苦的數字。（來三 9，太四 2，王上十九 8。）

● 7:6¹ 見五 21 註 1。

【7:3】Also of the birds of heaven, seven pairs, male and female; to¹ preserve their offspring alive on the surface of all the earth.

【7:4】For in seven more days I will cause it to rain on the earth^{1a} forty days and forty nights, and every living being that I have made I will blot out from the surface of the ground.

【7:5】And Noah did according to all that Jehovah commanded him.

【7:6】And Noah was¹ six hundred years old when the^a flood of waters came upon the earth.

【7:7】And Noah and his sons and his wife and his sons' wives with him^a went into the ark because of the waters of the flood.

7:3¹ (preserve) The ark was not only for the salvation of man but also for the salvation of all living creatures. See Col. 1:20 and note 2; Heb. 2:9 and note 3; and Mark 16:15 and note 2.

7:4¹ (forty) Forty is the number for trials, temptations, and sufferings (Heb. 3:9; Matt. 4:2; 1 Kings 19:8).

7:6¹ (six) See note 21¹ in ch. 5.

7:4^a
Gen. 7:12, 17

7:6^a
Gen. 6:17

7:7^a
Matt. 24:38;
Luke 17:27;
Heb. 11:7;
1 Pet. 3:20

7:4^a
創七 12, 17

7:6^a
創六 17

7:7^a
太二四 38
路十七 27
來十一 7
彼前三 20

【7:8】潔淨的畜類和不潔淨的畜類，飛鳥並地上一切的爬物，

【7:9】都是一對一對的，有公有母，到挪亞那裏進入方舟，正如神所吩咐挪亞的。

【7:10】過了那七天，洪水氾濫在地上。

【7:11】當挪亞六百歲，二月十七日那一天，大淵的一切^a泉源都裂開了，^b天上的窗戶也敞開了；

【7:12】有雨降在地上四十晝四十夜。

【7:13】正當那日，挪亞和他三個兒子閃、含、雅弗，並挪亞的妻子和三個兒媳，都進入方舟。

【7:14】他們一家，和一切走獸，各從其類，一切牲畜，各從其類，一切爬在地上的爬物，各從其類，一切禽鳥，各從其¹類，都進入方舟。

【7:8】Of clean animals and of animals that are not clean and of birds and of everything that creeps upon the ground,

【7:9】Two by two they came into the ark to Noah, male and female, as God had commanded Noah.

【7:10】And after the seven days the waters of the flood came upon the earth.

【7:11】In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on that very day all the^a springs of the great deep burst open, and the^b windows of heaven were opened.

【7:12】And the rain fell upon the earth forty days and forty nights.

【7:13】On that very same day Noah and Shem and Ham and Japheth, the sons of Noah, and Noah's wife and the three wives of his sons with them entered the ark,

【7:14】They and every animal according to its kind and all the cattle according to their kind and every creeping thing that creeps upon the earth according to its kind and every bird according to its kind—every bird, every winged creature.

● 7:14¹ 原文下有：一切鳥，一切有翼的。

7:11^a
創八 2
箴八 28
7:11^b
創八 2
王下七 19
瑪三 10
賽二四 18
參詩七八 23

7:11^a
Gen. 8:2;
Prov. 8:28
7:11^b
Gen. 8:2;
2 Kings 7:19;
Mal. 3:10;
Isa. 24:18;
cf. Psalms 78:23

【7:15】凡有血肉、有生命氣息的，都^a一對一對的到挪亞那裏，進入方舟。

【7:16】凡有血肉進入方舟的，都是有公有母，正如神所吩咐挪亞的；耶和華就把他¹關在方舟裏頭。

c 藉水得救 七 17～八 3

【7:17】洪水氾濫在地上^a四十天，¹水往上漲，把方舟浮起，方舟就離地升高。

● 7:16¹ 挪亞進入方舟，（13，）豫表我們進入基督。神把挪亞關在方舟裏，指明我們雖然是自由進入基督裏的，但一進去就無法出來。我們一旦信入主耶穌，就被神『關』在基督裏，無法從祂裏面出來。（約十 28～29 與 28 註 1。）

● 7:17¹ 挪亞所經過的水，是受浸之水的表號。（見彼前三 20～21 與 21 註 1。）方舟上的松香拯救挪亞脫離洪水的審判，（見六 14 註 3，）而洪水的水不僅審判世界，也將挪亞從這邪惡的世代分別出來。（參加一 4，徒二 40～41。）同樣的，紅海的水審判埃及人，也拯救以色列人脫離埃及的世代。（出十四 26～30。）受浸的水象徵基督的死，審判了撒但和世界，（羅六 3，約十二 31，）也拯救信徒脫離被定罪的世界，以及撒但黑暗的權勢。（加六 14，來二 14。）

【7:15】And they went into the ark to Noah, ^atwo by two of all flesh in which was the breath of life.

【7:16】And those who went in, male and female of all flesh, went in as God had commanded him; and Jehovah ¹shut the door behind him.

c. Saved through Water 7:17—8:3

【7:17】And the flood was on the earth ^aforty days; and the ¹waters increased and lifted up the ark, and it rose high above the earth.

7:16¹ (shut) Noah's entering into the ark (v. 13) is a type of our entering into Christ. God's shutting Noah in indicates that, although we are free to enter into Christ, once we are in, we have no way to get out. Once we believe into the Lord Jesus, we are "shut in" by God with no way to get out of Him (John 10:28-29 and note 28¹).

7:17¹ (waters) The water through which Noah passed was a figure of the water of baptism (1 Pet. 3:20-21 and note 21¹). The pitch on the ark saved Noah from the judgment of the flood (see note 14³ in ch. 6), whereas the water of the flood not only judged the world but also separated Noah from the evil age (cf. Gal. 1:4; Acts 2:40-41). In the same manner, the water of the Red Sea judged the Egyptians and saved the children of Israel from the Egyptian age (Exo. 14:26-30). The water of baptism symbolizes the death of Christ, which judged Satan and the world (Rom. 6:3; John 12:31) and which also saves the believers from the condemned world and the satanic power of darkness (Gal. 6:14; Heb. 2:14).

【7:18】水勢浩大，在地上大大上漲，
方舟在水面上漂來漂去。

【7:19】水勢在地上極其浩大，普天下一切高山都^a淹沒了。

【7:20】水勢浩大，比山高過十五肘，
山嶺都淹沒了。

【7:21】凡在地上有^a血肉的動物，就是
飛鳥、牲畜、走獸，和¹爬在地上的
爬物，以及所有的人，都死了。

【7:22】凡在旱地上，鼻孔有^{1a}生命氣
息的，都死了。

【7:23】這樣，神把地上一切的活物，
連人帶走獸、爬物、以及空中的飛鳥，
都除滅了。這些都從地上除滅了，只
留下^a挪亞和那些與他同在方舟裏的。

【7:24】水勢浩大，在地上共一百五十天。

【7:18】And the waters prevailed and increased greatly
upon the earth, and the ark went about on the surface of
the waters.

【7:19】And when the waters had prevailed exceedingly
upon the earth, all the high mountains that were under
the entire heaven were^a covered.

【7:20】The waters prevailed fifteen cubits higher, once
the mountains were covered.

【7:21】And all^a flesh that moved upon the earth expired:
birds and cattle and animals and every swarming thing
that swarms upon the earth and all mankind.

【7:22】Everything in whose nostrils was the^a breath of
the spirit of life, of all that was on the dry land, died.

【7:23】Thus He blotted out every living being that was
upon the surface of the ground, from man to beast to
creeping things to the birds of heaven. And they were
blotted out from the earth. And only^a Noah was left, and
those who were with him in the ark.

【7:24】And the waters prevailed upon the earth one
hundred fifty days.

● 7:21¹ 或，孳生在地上的孳生之物。

● 7:22¹ 直譯，生命之靈的氣。

7:19^a
彼後三 6

7:21^a
創六 17

7:22^a
創二 7
六 17

7:23^a
彼後二 5
彼前三 20

7:19^a
2 Pet. 3:6

7:21^a
Gen. 6:17

7:22^a
Gen. 2:7;
6:17

7:23^a
2 Pet. 2:5;
1 Pet. 3:20

創世記 第八章

8:1^a
參創十九 29
出二 24
8:1^b
出十四 21

【8:1】神^a記念挪亞和方舟裏同挪亞一起的一切走獸牲畜；神叫^b風吹地，水就漸落。

8:2^a
創七 11

【8:2】深淵的^a泉源和天上的窗戶都閉塞了，天上的雨也止住了。

8:3^a
創七 24

【8:3】水從地上漸退。過了^a一百五十天，水就漸消。

五 在復活裏的生活 八 4 ~ 十 32

1 方舟停在山上， 表徵與基督一同復活 八 4 ~ 5

【8:4】七月十七日，方舟¹停在亞拉臘山上。

● 8:4¹ 方舟經過了死水，停在亞拉臘山上，這豫表基督經過死並從死裏復活。

GENESIS 8

8:1^a
cf. Gen. 19:29;
Exo. 2:24
8:1^b
Exo. 14:21

【8:1】And God^a remembered Noah and all the animals and all the cattle that were with him in the ark; and God made a^b wind pass over the earth, and the waters subsided.

8:2^a
Gen. 7:11

【8:2】The^a springs of the deep and the windows of heaven were also stopped, and the rain from the heavens was restrained.

8:3^a
Gen. 7:24

【8:3】And the waters receded steadily from upon the earth. So at the end of^a one hundred fifty days the waters began to diminish.

E. Life in Resurrection 8:4—10:32

1. The Ark Resting upon the Mountains, Signifying Resurrection with Christ 8:4-5

【8:4】And the ark came to¹ rest in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

8:4¹ (rest) The ark's passing through the water of death and coming to rest on the mountains of Ararat is a type of Christ's passing through death and resurrecting out of death.

【8:5】水又漸消，到十月初一日，山頂都現出來了。

2 烏鴉被放出，
表徵屬肉體的人
回到被神審判的世界
八6～7

【8:6】過了四十天，挪亞開了他所造方舟的窗戶，

【8:7】放出一隻¹烏鴉；那烏鴉飛來飛去，直到地上的水都乾了。

3 鴿子被放出，
表徵屬靈的人留在召會中，
顧到那靈裏的生命
八8～12

● 8:7¹ 烏鴉是不潔淨的鳥，（利十一 15，）因為牠以屍體（即死亡）為食物。烏鴉表徵屬肉體的信徒，他們愛神所審判的世界，回到其中，以屬死的事物為食物。鴿子（8）是潔淨的鳥，因為牠以種子（即生命）為食物。鴿子表徵屬靈的信徒，他們留在召會生活中，顧到那靈裏的生命。

【8:5】And the waters diminished steadily until the tenth month. In the tenth month, on the first day of the month, the tops of the mountains were seen.

2. The Raven Being Sent Forth,
Signifying the Fleshly Ones Going Back
to the World Judged by God
8:6-7

【8:6】And at the end of forty days Noah opened the window of the ark which he had made.

【8:7】And he sent out the ¹raven; and it went out, going to and fro until the waters had dried up from the earth.

3. The Dove Being Sent Forth,
Signifying the Spiritual Ones Staying with the Church
and Caring for Life in the Spirit
8:8-12

8:7¹ (raven) The raven is an unclean bird (Lev. 11:15) because it feeds on carcasses, i.e., on death. The raven signifies the fleshly believers who love the world judged by God and return to it to feed on the things of death. The dove (v. 8) is a clean bird because it feeds on seeds, i.e., on life. The dove signifies the spiritual believers who remain in the church life and care for life in the Spirit.

8:8^a
歌一 15
六 9
太十 16
參太三 16

【8:8】他又放出一隻^a 鴿子，要看看水從地上退了沒有。

【8:9】但徧地上都是水，鴿子找不着落腳之地，就回到方舟挪亞那裏，挪亞伸手把鴿子接進方舟。

【8:10】他又等了七天，再把鴿子從方舟放出去。

【8:11】到了晚上，鴿子回到他那裏，嘴裏叼着一片新擰下來的^{1a} 橄欖葉子，挪亞就知道地上的水退了。

【8:12】他又等了七天，再放出鴿子，鴿子就不再回來了。

4 在復活裏從方舟出來 八 13 ~ 19

● 8:11¹ 橄欖是那靈的豫表，而橄欖的新葉表徵在那靈裏的新生命。因此，橄欖葉子是生命的表記。

【8:8】And he sent out the ^adove from him to see if the waters had abated from the surface of the ground.

【8:9】But the dove found no resting place for the sole of her foot, so she returned to him to the ark, for the waters were on the surface of the whole earth. And he put out his hand and took her and brought her to himself into the ark.

【8:10】And he waited yet another seven days, and again he sent out the dove from the ark.

【8:11】And the dove came to him toward evening time, and there in her beak was a freshly plucked ^{1a}olive leaf. So Noah knew that the waters had abated from the earth.

【8:12】And he waited yet another seven days and sent out the dove, and she did not return to him again.

4. Going Forth from the Ark in Resurrection 8:13-19

8:11¹ (olive) The olive is a type of the Spirit, and the fresh olive leaf signifies the new life in the Spirit. Thus, the olive leaf was a sign of life.

8:8^a
S. S. 1:15;
6:9;
Matt. 10:16;
cf. Matt. 3:16

8:11^a
出二七 20
三十 24
亞四 11

8:11^a
Exo. 27:20;
30:24;
Zech. 4:11

【8:13】到挪亞六百零一歲，正月初一日，地上的水都乾了。挪亞撤去方舟的蓋觀看，便見地面乾了。

【8:14】到了二月二十七日，地就都乾了。

【8:15】神對挪亞說，

【8:16】你和你的妻子、兒子、兒媳都可以出方舟。

【8:17】在你那裏凡有血肉的活物，就是飛鳥、牲畜、和一切爬在地上的爬物，都要帶出來，叫牠們在地上孳生，^a繁衍增多。

【8:18】於是挪亞和他的兒子、妻子、兒媳都¹出來了。

● 8:18¹ 有八個人從方舟出來。基督在七日的第一日（也就是從舊的一週算起的第八日）復活；（見約二十 1 註 1；）因此，八這數字表徵復活。既然所有的信徒，召會的組成分子，都包括在基督的復活裏，（弗二 6，彼前一 3，）他們就都是復活的人。因此，洪水以後挪亞和他家人的生活，表徵在基督復活裏的召會生活。這是召會生活的種子。☞

【8:13】 And in the six hundred first year, in the first month, the first day of the month, the water was dried up from the earth. And Noah removed the covering of the ark and saw that now the surface of the ground was dry.

【8:14】 And in the second month, on the twenty-seventh day of the month, the earth was dry.

【8:15】 And God spoke to Noah, saying,

【8:16】 Go forth from the ark, you and your wife and your sons and your sons' wives with you;

【8:17】 Bring out with you every living thing that is with you of all flesh—birds and cattle and every creeping thing that creeps upon the earth—that they may swarm on the earth and be ^afruitful and multiply upon the earth.

【8:18】 So Noah ¹went forth, as well as his sons and his wife and his sons' wives with him.

8:18¹ (went) Eight people emerged from the ark. Christ was resurrected on the first day of the week, i.e., the eighth day of the old week (see note 1¹ in John 20); thus, the number eight signifies resurrection. Since all the believers, the components of the church, were included in Christ's resurrection (Eph. 2:6; 1 Pet. 1:3), they are the resurrected people. Hence, the living of Noah and his family after the flood signifies the living of the church in Christ's resurrection. This is a seed of the church life.☞

【8:19】一切走獸、爬物、飛鳥、和地上所有的動物，各從其¹類，也都出了方舟。

5 在祭壇上向耶和華獻燔祭，
表徵藉着十字架
將基督獻給神
八 20 ~ 22

【8:20】挪亞為耶和華築了一座^{1a}壇，拿各類^b潔淨的牲畜、飛鳥，¹獻在壇上為²燔祭。

當方舟經過了洪水停在山上的時候，八個人都 在方舟裏。因此，凡方舟所經歷的，他們因着在方舟裏也都經歷了。這說明信徒如何藉着在基督裏，（林前一 30，弗一 4，）就與基督同釘十字架，（羅六 6，林後五 14，加二 20 上，）並與基督一同復活。（弗二 6，西二 12，三 1。）因着我們在基督裏，祂的經歷就成了我們的經歷。

● 8:19¹ 直譯，家族。

● 8:20¹ 壇是基督十字架的豫表，所獻的是基督不同方面的豫表。（利一～七與註。）築壇與在其上獻祭，表徵藉着十字架將基督獻給神。在召會生活裏，我們必須作的頭一件事，不是為神做工，乃是上十字架被了結；然後我們需要經歷基督，並將我們在不同方面所經歷的基督獻給神，使神得着滿足。見出二九 38 註 1。

● 8:20² 見利一 3 註 1。

【8:19】Every animal, every creeping thing, and every bird, everything that moves upon the earth, went forth from the ark according to their families.

5. Making Burnt Offerings to Jehovah on an Altar,
Signifying the Offering of Christ to God
through the Cross
8:20-22

【8:20】And Noah built an ^{1a}altar to Jehovah and took of every ^bclean beast and of every clean bird and ¹offered ²burnt offerings on the altar.

Eight persons were in the ark when it passed through the flood and when it came to rest on the mountain. Thus, whatever the ark experienced, they also experienced by being in the ark. This illustrates how the believers, by being in Christ (1 Cor. 1:30; Eph. 1:4), were crucified with Christ (Rom. 6:6; 2 Cor. 5:14; Gal. 2:20a) and also resurrected with Christ (Eph. 2:6; Col. 2:12; 3:1). Because we are in Christ, His experience has become ours.

8:20¹ (altar) The altar is a type of the cross of Christ, and the offerings are types of the different aspects of Christ (Lev. 1—7 and notes). The building of an altar and the offering of offerings on it signify the offering of Christ to God through the cross. In the church life, the first thing we must do is not to work for God but to go to the cross to be terminated; then we need to experience Christ and offer to God the Christ whom we have experienced in different aspects for God's satisfaction. See note 38¹ in Exo. 29.

8:20² (burnt) See note 3¹ in Lev. 1.

8:20^a
創十二 7-8
十三 18
二二 9
二六 25
三三 20
三五 7
出四十 29
代下 5-6
啓六 9
8:20^b
創七 2
利十一 1-47

8:20^a
Gen. 12:7-8;
13:18;
22:9;
26:25;
33:20;
35:7;
Exo. 40:29;
2 Chron. 1:5-6;
Rev. 6:9
8:20^b
Gen. 7:2;
Lev. 11:1-47

8:21^a
出二九 18, 25, 41
利一 9, 13, 17
結十六 19
二十 41
弗五 2
腓四 18
林後二 15
8:21^b
創三 17
五 29
8:21^c
創六 5
8:21^d
創九 11, 15
賽五四 9
8:22^a
耶三三 20,
25-26

【8:21】耶和華聞了那^{1a} 怡爽的香氣，
就心裏說，我不再因人的緣故^{2b} 咒
詛地，（人從小時^c 心裏懷着惡念，）
^d 也不再按着我纔行的，滅各種的活
物了。

【8:22】地還存留的時候，¹ 稼穡、寒暑、
冬夏、^a 晝夜，就永不停息了。

● 8:21¹ 或，滿足的香氣。

● 8:21² 人的墮落帶進咒詛；（三 17；）在召
會生活中，藉着十字架將基督獻給神，會使咒詛遠
離，並帶進祝福。（22，加三 13～14。）終極的
咒詛乃是死，最大的祝福乃是生命。（詩一三三 3。）

● 8:22¹ 挪亞築壇並獻燔祭（豫表基督）給神，
使神喜悅，（20～21，）因此，地同其自然系統
就得以維繫。大自然中不同的循環恆常不息，乃是
神的保證，要宇宙的秩序得以維持，使地得以保存，
各種活物得以成長，並使人得以繁衍不息，徧滿地
面，以完成神永遠的定旨。（一 26～28。）

【8:21】And Jehovah smelled the^{1a} satisfying fragrance;
and Jehovah said in His heart, I will never again^{2b} curse
the ground on account of man, for the imagination of
man's^c heart is evil from his youth;^d nor will I ever again
smite everything living as I have done.

【8:22】Throughout all the days that earth remains, /
¹Seed time and harvest, and cold and heat, / And summer
and winter, and^a day and night / Shall not cease.

8:21¹ (satisfying) Or, soothing.

8:21² (curse) Man's fall brought in the curse (3:17); the offering of
Christ to God through the cross in the church life keeps the curse away
and brings in the blessing (v. 22; Gal. 3:13-14). The ultimate curse is
death, and the greatest blessing is life (Psa. 133:3).

8:22¹ (Seed) Noah built an altar and offered burnt offerings (typifying
Christ) to God to please Him (vv. 20-21) so that the earth with its
systems of nature could be preserved. The perpetual regularity of the
different cycles in nature without end is God's guarantee that the order of
the universe will be maintained for the preservation of the earth and the
growth of all kinds of living things, that man may multiply endlessly and
replenish the earth to fulfill God's eternal purpose (1:26-28).

8:21^a
Exo. 29:18, 25,
41;
Lev. 1:9, 13, 17;
Ezek. 16:19;
20:41;
Eph. 5:2;
Phil. 4:18;
2 Cor. 2:15
8:21^b
Gen. 3:17;
5:29
8:21^c
Gen. 6:5
8:21^d
Gen. 9:11, 15;
Isa. 54:9
8:22^a
Jer. 33:20,
25-26

創世記 第九章

6 完成神的定旨， 彰顯神並代表神 九 1～7

9:1^a
創一 22
9:1^b
創一 22
9:2^a
詩八 6-8

【9:1】神^a賜福給挪亞和他的兒子，對他們說，你們¹要^b繁衍增多，徧滿了地。

【9:2】地上的各樣走獸和空中的各樣飛鳥，以及地上一切的爬物並海裏一切的魚，都必^a畏懼、驚怕你們；這一切都交在你們手中了。

【9:3】凡活着的動物都可以作你們的^{1a}食物；這一切我都賜給你們，如同我將^b菜蔬賜給你們一樣。

9:3^a
利十一 2
申十二 15
提前四 3-4
9:3^b
創一 29

● 9:1¹ 這乃是把『復活的』人類帶回到神原初的定旨，就是要人彰顯神並代表神。（見一 26 註 2，註 4，註 5。）在召會生活中，在基督的復活裏，我們已被帶回到起初，為着彰顯神並代表神。

● 9:3¹ 人墮落之前，神命定人只該喫植物生命，就是滋養、生產的生命。（一 29。）人墮落之後，不僅需要喫植物生命，也需要喫動物生命；動物生命與流血有關，並含示救贖的需要。（來九 22。）見約六 51 註 2，出十二 8 註 1。

GENESIS 9

6. Fulfilling God's Purpose to Express and Represent Him 9:1-7

【9:1】And God^a blessed Noah and his sons and said to them, ¹Be^b fruitful and multiply and fill the earth.

【9:2】And the^a fear of you and the terror of you shall be upon every animal of the earth and upon every bird of heaven, on everything that creeps on the ground and on all the fish of the sea; into your hand they are delivered.

【9:3】Every moving thing that lives shall be^{1a} food for you; just as I gave you the green^b herb, so I have given you everything.

9:1^a
Gen. 1:22
9:1^b
Gen. 1:22
9:2^a
Psa. 8:6-8

9:3^a
Lev. 11:2;
Deut. 12:15;
1 Tim. 4:3-4
9:3^b
Gen. 1:29

9:1¹ (Be) This brought “resurrected” mankind back to God’s original purpose, which was that man express God and represent Him (see notes 26³ through 26⁵ in ch. 1). In the church life in Christ’s resurrection we have been brought back to the beginning for the expression and representation of God.

9:3¹ (food) Before the fall God ordained that man should eat only the plant life, the nourishing, generating life (1:29). After the fall man needs to eat not only the plant life but also the animal life, which involves the shedding of blood and implies the need for redemption (Heb. 9:22). See notes 51² in John 6 and 8¹ in Exo. 12.

9:4^a
利十七 10-11, 14
申十二 16, 23
撒下十四 33
徒十五 20, 29

9:5^a
參出二一 28

9:5^b
創四二 22
出二一 12, 14
利二四 17
民三五 33
申十九 10
王上二 32
詩九 12
路十一 50-51
參太二六 52
啓十三 10

9:6^a
創一 26-27

9:7^a
創一 22

【9:4】惟獨肉帶着生命，就是帶着^a血，你們不可喫。

【9:5】你們生命的血，我必追討。向^a獸，我必追討；向人，向各人的弟兄，我也必^b追討人的命。

【9:6】¹凡流人血的，他的血也必被人所流，因為神造人是按自己的^{2a}形像造的。

【9:7】你們要^a繁衍增多，在地上孳生繁增。

● 9:6¹ 這是人治的開始。在伊甸園裏，人墮落之前，乃是直接在神的管治之下。人墮落之後，就在自己良心的管治之下。（三 7～10。）然而，人良心的管治也行不通，以致人墮落得更為邪惡。（六 5, 11。）因此，洪水之後，神授權給人管治別人，於是開始了人治。（羅十三 1 與註 3，註 4。）

那時挪亞乃是在神之下的代表權柄。這是神國的影兒，其實際乃是神新約經綸中的召會生活，其實現乃是千年國。（見太五 3 註 4，來十二 28 註 1。）

● 9:6² 見一 26 註 2。

【9:4】But flesh with its life, that is, its^a blood, you shall not eat.

【9:5】And indeed your lifeblood I will require; from every^a animal I will require it. And from every man, from every man's brother, I will^b require the life of man.

【9:6】¹Whoever sheds man's blood, / By man shall his blood be shed, / For in the^{2a} image of God / He made man.

【9:7】And you, be^a fruitful and multiply; / Abound on the earth and multiply in it.

9:6¹ (Whoever) This was the beginning of human government. In the garden, before the fall, man was directly under the rule of God. After the fall, man was under the rule of his own conscience (3:7-10). However, the rule of human conscience did not work well, and man fell further into wickedness (6:5, 11). Thus, after the flood, God authorized man to rule over other men, and human government began (Rom. 13:1 and notes 3 and 4).

At that time Noah was the deputy authority under God. This was a shadow of the kingdom of God, the reality of which is the church life in God's New Testament economy, and the manifestation of which will be the kingdom in the millennium (see notes 3⁴ in Matt. 5 and 28¹ in Heb. 12).

9:6² (image) See note 26³ in ch. 1.

9:4^a
Lev. 17:10-11, 14;
Deut. 12:16, 23;
1 Sam. 14:33;
Acts 15:20, 29

9:5^a
cf. Exo. 21:28

9:5^b
Gen. 42:22;
Exo. 21:12, 14;
Lev. 24:17;
Num. 35:33;
Deut. 19:10;
1 Kings 2:32;
Psa. 9:12;
Luke 11:50-51;
cf. Matt. 26:52;
Rev. 13:10

9:6^a
Gen. 1:26-27

9:7^a
Gen. 1:22

7 活在神的約之下 九 8 ~ 17

a 不再有藉着死水的審判 8 ~ 11

【9:8】神對挪亞和同他一起的兒子說，

【9:9】看哪，我與你們和你們的後裔立^{1a}約，

【9:10】並與你們這裏的一切活物，就是飛鳥、牲畜、走獸，凡從方舟出來地上的活物立約。

【9:11】我與你們立約，凡有血肉的，不再被^a洪水滅絕，也不再有洪水毀壞地了。

b 有虹作神信實 守約的記號 12 ~ 17

● 9:9¹ 神與挪亞和他的後裔並各樣的活物立約，（9 ~ 17，）向人類保證，絕不再用洪水毀滅他們和地。見八 22 註 1，啓四 6 註 1。

7. Living under God's Covenant 9:8-17

a. No More Judgment through Death's Waters vv. 8-11

【9:8】Then God spoke to Noah and to his sons with him, saying,

【9:9】And I Myself now establish My^{1a} covenant with you and with your seed after you

【9:10】And with every living animal that is with you: the birds, the cattle, and every animal of the earth with you, of all that came out of the ark, every animal of the earth.

【9:11】And I establish My covenant with you, that never again will all flesh be cut off by the^a waters of the flood, and never again will there be a flood to destroy the earth.

b. The Rainbow as the Sign of God's Faithfulness in Keeping His Covenant vv. 12-17

9:9¹ (covenant) In order to assure mankind that there would never again be a flood to destroy them and the earth, God made a covenant with Noah, with his seed, and with every living animal (vv. 9-17). See notes 22¹ in ch. 8 and 6¹ in Rev. 4.

9:9^a
創六 18
九 11-17
賽五四 9-10
參何二 18

9:9^a
Gen. 6:18;
9:11-17;
Isa. 54:9-10;
cf. Hosea 2:18

9:11^a
賽五四 9

9:11^a
Isa. 54:9

9:12^a
創九 13, 17
參創十七 11
出二四 8
三一 16-17
太二六 27-28

【9:12】神說，這是我與你們，並你們這裏各樣活物所立之約的^a記號，直到萬代：

9:13^a
結一 28
啓四 3
十 1

【9:13】我把^{1a}虹放在雲彩中，這就作我與地立約的記號。

【9:14】我使雲彩遮地的時候，必有虹現在雲彩中；

9:15^a
利二六 42, 45
結十六 60
路一 72

【9:15】我便^a記念我與你們，和各樣有血肉的活物所立的約，^b水就再不氾濫，毀滅一切有血肉的物了。

9:15^b
創九 11
賽五四 9

【9:16】虹必現在雲彩中，我必觀看，記念我與地上各樣有血肉的活物所立的^a永約。

9:16^a
創十七 7, 13, 19

【9:17】神對挪亞說，這就是我與地上一切有血肉之物立約的^a記號。

9:17^a
創九 12-13

● 9:13¹ 虹表徵神守約的信實。神自己就是信實。（林前一 9，約壹一 9。）神對祂的話信實，祂的話就是祂的約。在聖經末了我們再次看見虹，（啓四 3，）指明神的信實存到永遠。見啓四 3 註 3，二一 19 註 1 二段，結一 28 註 1。

【9:12】And God said, This is the^a sign of the covenant which I am making between Me and you and every living animal that is with you, for perpetual generations:

【9:13】I set My^{1a} bow in the clouds, and it shall be for a sign of a covenant between Me and the earth.

【9:14】And when I bring clouds over the earth, and the bow is seen in the clouds,

【9:15】I will^a remember My covenant which is between Me and you and every living animal of all flesh, and never again will the^b waters become a flood to destroy all flesh.

【9:16】And the bow will be in the clouds, and I will look upon it to remember the^a everlasting covenant between God and every living animal of all flesh that is upon the earth.

【9:17】And God said to Noah, This is the^a sign of the covenant which I have established between Me and all flesh that is upon the earth.

9:12^a
Gen. 9:13, 17;
cf. Gen. 17:11;
Exo. 24:8;
31:16-17;
Matt. 26:27-28

9:13^a
Ezek. 1:28;
Rev. 4:3;
10:1

9:15^a
Lev. 26:42, 45;
Ezek. 16:60;
Luke 1:72

9:15^b
Gen. 9:11;
Isa. 54:9

9:16^a
Gen. 17:7, 13, 19

9:17^a
Gen. 9:12-13

9:13¹ (bow) The rainbow signifies God's faithfulness in keeping His covenant. God Himself is faithfulness (1 Cor. 1:9; 1 John 1:9). He is faithful to His word, and His word is His covenant. The rainbow is seen again at the end of the Bible (Rev. 4:3), indicating that God's faithfulness will remain forever. See note 3³ in Rev. 4, note 19¹, par. 2, in Rev. 21, and note 28¹ in Ezek. 1.

8 首領和代表權柄的失敗 九 18 ~ 29

a 因他工作的成功 18 ~ 21

【9:18】出方舟挪亞的兒子是閃、含、雅弗；含是迦南的父親。

【9:19】這是挪亞的三個兒子，^a他們的後裔散佈在全地。

【9:20】挪亞作起農夫來，栽了一個葡萄園。

【9:21】他喝了園中的酒便醉了，在帳棚裏¹赤着身子。

● 9:21¹ 這是挪亞的失敗，發生於他在神的祝福下經歷工作的成功之後。（1。）挪亞喝醉了他葡萄園所出的酒，變得輕率，赤身而不覺得。在屬靈的經歷中，每當我們來到神面前，因着我們墮落的性情，我們必須有遮蓋。（三 7，21，出二十 25 ~ 26，二八 40 ~ 43。）在屬靈上，我們的遮蓋乃是基督。（路十五 22，加三 27，詩四五 13。）屬靈的赤身露體，就是失去基督作我們在神面前的遮蓋。（參羅十三 14。）

8. The Failure of the Leader and Deputy Authority 9:18-29

a. Caused by the Success of His Work vv. 18-21

【9:18】Now the sons of Noah who came forth from the ark were Shem and Ham and Japheth. And Ham was the father of Canaan.

【9:19】These three were the sons of Noah, and ^afrom these the whole earth was spread over.

【9:20】And Noah began to be a farmer, and he planted a vineyard.

【9:21】And he drank of the wine and became drunk. And he ¹uncovered himself inside his tent.

9:21¹ (uncovered) This was Noah's failure, coming after the success in his work, which He experienced under God's blessing (v. 1). Noah became drunk with the wine from his vineyards, and he was careless, becoming naked without realizing it. In spiritual experience, because of our fallen nature we must be covered whenever we come into God's presence (3:7, 21; Exo. 20:25-26; 28:40-43). Spiritually, our covering is Christ (Luke 15:22; Gal. 3:27; Psalms 45:13). To be naked spiritually is to lose Christ as our covering in the presence of God (cf. Romans 13:14).

9:19^a
創十 1-32

9:19^a
Gen. 10:1-32

b 含揭露失敗，
閃和雅弗遮蓋失敗
22 ~ 24

【9:22】迦南的父親含看見他父親^a赤身，就到外邊告訴他的兩個弟兄。

【9:23】於是閃和雅弗拿件衣服搭在肩上，倒退着進去，遮蓋他們父親的赤身；他們背着臉，就沒有看見父親的赤身。

【9:24】挪亞醒了酒，知道小兒子向他所作的事，

c 含的兒子受咒詛，
閃和雅弗得祝福
25 ~ 29

【9:25】就說，迦南¹當受咒詛，必給他弟兄作奴僕的奴僕。

● 9:25¹ 挪亞身為一家之父和人類的領頭者，乃是神在地上的代表權柄。雖然挪亞失敗了，遭受咒詛的卻是含和他的後裔，因為含揭露了神代表權柄的失敗，（22，）因而錯誤的觸犯了神的行政。

b. Ham Exposing the Failure,
and Shem and Japheth Covering the Failure
vv. 22-24

【9:22】And Ham, the father of Canaan, saw the^a nakedness of his father and told his two brothers outside.

【9:23】And Shem and Japheth took a garment and laid it upon both their shoulders, and they walked backward and covered the nakedness of their father. And their faces were turned backward, so that they did not see their father's nakedness.

【9:24】And Noah awoke from his wine and learned what his youngest son had done to him.

c. Ham's Son Receiving the Curse,
and Shem and Japheth Receiving the Blessing
vv. 25-29

【9:25】And he said, ¹Cursed be Canaan: / A servant of servants / Shall he be to his brothers.

9:25¹ (Cursed) As the father of his family and the leader of mankind, Noah was God's deputy authority on earth. Although Noah had failed, Ham's descendants were cursed because Ham exposed the failure of God's deputy authority (v. 22) and thus touched God's government in

9:22^a
創二 25

9:22^a
Gen. 2:25

【9:26】又說，耶和華¹閃的神，是當受頌讚的；願迦南作閃的奴僕。

【9:27】願神使雅弗擴張，使他住在¹閃的帳棚裏；又願迦南作他的奴僕。

閃和雅弗得着祝福，因為他們尊重神的行政，遮蓋代表權柄的失敗，不看這失敗。（23。）在神的行政中，領頭者的失敗對我們總是試驗。揭露領頭者的失敗，會使我們在消極一面涉及神的行政，因而失去神的祝福—見申二七 16，（參弗六 2～3，）民十二 1～10 與註，撒下十五 10，十八 14～15。我們若留在神行政下正確的地位上，領頭者的失敗也會成為我們的祝福。

● 9:26¹ 挪亞的長子閃，是希伯來人（猶太人）的先祖。（亞伯拉罕是閃的後代—十一 10～26。）在 25～27 節挪亞關於他三個兒子的豫言中，閃蒙賜福，得着神作他的神。

● 9:27¹ 帳棚是人居住、安息、有平安和享受的地方。雅弗要住在閃的帳棚裏，指明雅弗與他的後代若要得着祝福，享受神作他們的安息、平安、享受和救恩，就必須相信猶太人的神。（參約四 22。）主耶穌是亞伯拉罕的後裔和閃的後代，祂來的時候，乃是成為帳棚，帳幕，（約一 14，）這帳幕要終極完成於新耶路撒冷，作閃終極的帳棚，就是神與人同在的帳幕，直到永遠。無數來自各民的舊約和新約聖徒，要居住在這帳幕裏，有分於永遠生命的永遠祝福。（啓二一 3 與註 1。）

【9:26】And he said, Blessed be Jehovah, / The God of¹Shem; / And let Canaan be his servant.

【9:27】May God enlarge Japheth, / And let him dwell in the¹tents of Shem, / And let Canaan be his servant.

a wrong way. Shem and Japheth were blessed because they respected God's government, covering the failure of the deputy authority and not looking at it (v. 23). The failure of a leader in God's government is always a test to us. To expose a leader's failure causes us to be negatively involved with God's government and thus to lose God's blessing—see Deut. 27:16 (cf. Eph. 6:2-3); Num. 12:1-10 and notes; 2 Sam. 15:10; 18:14-15. If we remain in a right position under God's government, a leader's failure will become our blessing.

9:26¹ (Shem) Shem, Noah's first son, was the forefather of the Hebrews, the Jews (Abraham was a descendant of Shem—11:10-26). In Noah's prophetic word concerning his three sons in vv. 25-27, Shem was blessed to have God as his God.

9:27¹ (tents) A tent is a place where people may dwell, rest, and have peace and enjoyment. Japheth's dwelling in the tents of Shem indicates that if Japheth and his descendants would be blessed and enjoy God as their rest, peace, enjoyment, and salvation, they must believe in the God of the Jews (cf. John 4:22). When the Lord Jesus came as a seed of Abraham and a descendant of Shem, He became the tent, the tabernacle (John 1:14), which will consummate in the New Jerusalem as the ultimate tent of Shem, the tabernacle of God with men for eternity, in which numerous Old Testament and New Testament saints from all the nations will dwell to participate in the eternal blessing of the eternal life (Rev. 21:3 and note).

【9:28】洪水以後，挪亞又活了三百五十年。

【9:29】挪亞共活了九百五十歲就死了。

【9:28】 And Noah lived after the flood three hundred fifty years.

【9:29】 And all the days of Noah were nine hundred fifty years, and he died.

創世記 第十章

9 邦國的產生，
以巴別為總結
+ 1 ~ 32

【10:1】挪亞的兒子閃、含、雅弗的後代記在下面。洪水以後，他們都生了兒子。

【10:2】^a 雅弗的兒子是歌篴、瑪各、瑪代、雅完、土巴、米設、提拉。

【10:3】歌篴的兒子是亞實基拿、利法、陀迦瑪。

【10:4】雅完的子孫是以利沙、他施、基提人、¹羅單人。

GENESIS 10

9. The Nations Issuing Forth
with Babel as the Consummation
10:1-32

【10:1】 Now these are the generations of the sons of Noah, of Shem, Ham, and Japheth; and sons were born to them after the flood.

【10:2】 The sons of ^aJapheth: Gomer and Magog and Madai and Javan and Tubal and Meshech and Tiras.

【10:3】 And the sons of Gomer: Ashkenaz and Riphath and Togarmah.

【10:4】 And the sons of Javan: Elishah and Tarshish, Kittim and ¹Rodanim.

● 10:4¹ 有些古卷作，多單人。（參代上一7。）

10:4¹ (Rodanim) Some MSS read, Dodanim; cf. 1 Chron. 1:7.

10:2^a
2-5;
代上一5-7

10:2^a
vv. 2-5;
1 Chron. 1:5-7

【10:5】這些人的後裔，在列國的島嶼和沿海一帶分地居住，各按各的方言、家族、邦國。

【10:6】^a 含的兒子是古實、¹ 麥西、弗、迦南。

【10:7】古實的兒子是西巴、哈腓拉、撒弗他、拉瑪、撒弗提迦。拉瑪的兒子是示巴、底但。

【10:8】古實又生¹ 寧錄，他是地上最早的勇士。

【10:9】他在耶和華面前是個英勇的獵戶，所以有話說，像寧錄在耶和華面前是個英勇的獵戶。

● 10:6¹ 卽埃及。

● 10:8¹ 寧錄是敵基督的第一個豫表，是第一個敵對神的。根據歷史，寧錄帶進許多拜偶像的事。（耶七 18 與註。）敵對神的人類政權開始於寧錄，要結束於敵基督。（耶五十 1 與註，但二 32 ~ 35 與註。）巴別城和尼尼微城都是寧錄建造的，（10 ~ 11，）後來成了巴比倫國和亞述國的京城，這二國是人類敵對神的有力表徵。

【10:5】 From these the islands and coastal regions of the nations were separated into their lands, every one according to his tongue, according to their families, in their nations.

【10:6】 And the sons of ^aHam: Cush and ¹Mizraim and Put and Canaan.

【10:7】 And the sons of Cush: Seba and Havilah and Sabtah and Raamah and Sabtecha. And the sons of Raamah: Sheba and Dedan.

【10:8】 And Cush begot ¹Nimrod: He began to be a mighty one on the earth.

【10:9】 He was a mighty hunter before Jehovah; therefore it is said, Like Nimrod, a mighty hunter before Jehovah.

10:6¹ (Mizraim) I.e., Egypt.

10:8¹ (Nimrod) Nimrod, the first type of Antichrist, was the first to oppose God. According to history, Nimrod brought in many idolatrous things (Jer. 7:18 and note). Human government formed in opposition to God began with Nimrod and will end with Antichrist (Jer. 50:1 and note; Dan. 2:32-35 and notes). The cities of Babel and Nineveh, built by Nimrod (vv. 10-11), became the capitals of the nations of Babylon and Assyria, two strong figures of mankind in their opposing of God.

10:6^a
vv. 6-8;
1 Chron. 1:8-16

10:6^a
6-8;
代上 1:8-16

【10:10】他國的起頭是^a巴別、以力、亞甲、甲尼，都在^b示拿地。

【10:11】他從那地出來往亞述去，建造尼尼微、利河伯、迦拉，

【10:12】和尼尼微、迦拉中間的利鮮，就是那大城。

【10:13】麥西生路低人、亞拿米人、利哈比人、拿弗土希人、

【10:14】帕斯魯細人、迦斯路希人、迦斐託人；從迦斯路希人出來的有非利士人。

【10:15】迦南生長子西頓，又生赫、

【10:16】和耶布斯人、亞摩利人、革迦撒人、

【10:17】希未人、亞基人、西尼人、

【10:18】亞瓦底人、洗瑪利人、哈馬人，後來迦南的諸族散佈出去了。

【10:19】迦南的境界是從西頓向基拉耳的路上，直到迦薩，又向所多瑪、蛾摩拉、押瑪、洗扁的路上，直到拉沙。

【10:10】And the beginning of his kingdom was^a Babel and Erech and Accad and Calneh, in the land of^b Shinar.

【10:11】From that land he went into Assyria and built Nineveh and Rehoboth-ir and Calah

【10:12】And Resen between Nineveh and Calah, that is, the great city.

【10:13】And Mizraim begot the Ludim and the Anamim and the Lehabim and the Naphtuhim

【10:14】And the Pathrusim and the Casluhim, from which came the Philistines, and the Caphtorim.

【10:15】And Canaan begot Sidon his firstborn and Heth

【10:16】And the Jebusites and the Amorites and the Girgashites

【10:17】And the Hivites and the Arkites and the Sinites

【10:18】And the Arvadites and the Zemarites and the Hamathites, and afterward the families of the Canaanites were spread out.

【10:19】And the territory of the Canaanites was from Sidon, as you go toward Gerar, as far as Gaza, and as you go toward Sodom and Gomorrah and Admah and Zeboiim, as far as Lasha.

【10:20】這些就是含的子孫，各按他們的家族、方言、地土、邦國。

【10:21】雅弗的哥哥閃，是希伯所有子孫之祖，他也生了兒子。

【10:22】^a 閃的兒子是以攔、亞述、亞法撒、路德、亞蘭。

【10:23】亞蘭的兒子是烏斯、戶勒、基帖、瑪施。

【10:24】亞法撒生沙拉；沙拉生希伯。

【10:25】^a 希伯生了兩個兒子，一個名叫¹法勒，因為那時人纔分地居住，法勒的兄弟名叫約坍。

● 10:25¹ 意，分裂。人類之間分裂的種子在此種下。洪水之後，神給人權柄管治別人，使人中間有和平。（見九 6 註 1 一段。）然而撒但叫人濫用神所賜的權柄，形成邦國，使人有自己的管治權，因而否認神在人身上的主權和權柄。

本章裏邦國的形成，結果產生巴別，（十一，）這豫表基督教裏分裂和宗派的形成，最終總結於大巴比倫和她的眾女兒。（啓十七。）

【10:20】 These are the sons of Ham, according to their families, according to their tongues, in their lands, in their nations.

【10:21】 And also to Shem, the father of all the children of Eber, the eldest brother of Japheth, children were born.

【10:22】 The sons of ^aShem: Elam and Asshur and Arpachshad and Lud and Aram.

【10:23】 And the sons of Aram: Uz and Hul and Gether and Mash.

【10:24】 And Arpachshad begot Shelah, and Shelah begot Eber.

【10:25】 And to ^aEber were born two sons: The name of the one was ¹Peleg, for in his days the earth was divided; and his brother's name was Joktan.

10:25¹ (Peleg) Meaning division. The seed of division among mankind is sown here. After the flood God gave man authority to rule others that there might be peace among men (see note 6¹, par. 1, in ch. 9), but Satan caused man to abuse his God-given authority to form nations that man may have his own dominion, thus denying God's right and authority over man.

The forming of the nations in this chapter, which issued in Babel (ch. 11), prefigures the forming of the divisions and denominations in Christianity, which will eventually consummate in Babylon the Great with her daughters (Rev. 17).

10:22^a
22-29;
代上— 17-27

10:22^a
vv. 22-29;
1 Chron. 1:17-27

10:25^a
代上— 19

10:25^a
1 Chron. 1:19

【10:26】約坍生亞摩答、沙列、哈薩瑪非、耶拉、

【10:27】哈多蘭、烏薩、德拉、

【10:28】俄巴路、亞比瑪利、示巴、

【10:29】阿斐、哈腓拉、約巴，這些都是約坍的兒子。

【10:30】他們所住的地方是從米沙直到西發，東邊的山地。

【10:31】這些就是閃的子孫，各按他們的家族、方言、地土、邦國。

【10:32】這些都是挪亞三個兒子的家族，各按他們的族系、邦國。洪水以後他們在地上分爲邦國。

【10:26】And Joktan begot Almodad and Sheleph and Hazarmaveth and Jerah

【10:27】And Hadoram and Uzal and Diklah

【10:28】And Obal and Abimael and Sheba

【10:29】And Ophir and Havilah and Jobab; all these were the sons of Joktan.

【10:30】And their dwelling was from Mesha, as you go toward Sephar, the hill country of the east.

【10:31】These are the sons of Shem, according to their families, according to their tongues, in their lands, according to their nations.

【10:32】These are the families of the sons of Noah, according to their generations, in their nations; and from these the nations were separated on the earth after the flood.

創世記 第十一章

六 第四次的墮落—
從人的政權墮落到
撒但煽動下的背叛
十一 1～9

GENESIS 11

F. The Fourth Fall—
From Human Government to Rebellion
under Satan's Instigation
11:1-9

1 建造一座城和一座塔，
以背叛神、棄絕神、
並宣揚自己的名
1 ~ 4

【11:1】那時，全地的人只有一種語言，
都說同樣的話語。

【11:2】他們往東邊遷移的時候，在^{1a}
示拿地發現一片平原，就住在那裏。

【11:3】他們彼此商量說，來罷，我們^a
作¹ 甎，把甎燒透。他們就拿甎當石
頭，又拿石漆當灰泥。

● 11:2¹ 卽巴比倫。

● 11:3¹ 神的建造是用石頭，（王上六 7，太
十六 18，約一 42，林前三 12 上，彼前二 5，啓
二一 18 ~ 20，）那是藉着神創造並變化的神聖工
作所產生的；而巴別城和巴別塔的建造卻是用甎，
（參出一 11，14，）那是人勞苦燒製神所造之土所
得的結果。

土是爲着生長生命。（一 11。）作甎乃是殺死、
燒燬土裏生長生命的元素。就表號說，土表徵人性。
（二 7，三 19，太十三 3 ~ 8 與註，林前十五 47 上。）
因此，撒但所煽動的背叛，將人裏面生長神聖生命
的元素燒燬殺死，並誤用人來建立一種人造無神的
生活。

1. Building a City and a Tower
to Rebel against God, to Renounce God,
and to Make a Name for Themselves
vv. 1-4

【11:1】And the whole earth had one language and the
same speech.

【11:2】And as they journeyed east, they found a plain in
the land of ^{1a}Shinar; and they dwelt there.

【11:3】And they said to one another, Come, let us ^amake
¹bricks and burn them thoroughly. And they had brick
for stone, and they had tar for mortar.

11:2¹ (Shinar) I.e., Babylon.

11:3¹ (bricks) God's building is of stones (1 Kings 6:7; Matt. 16:18;
John 1:42; 1 Cor. 3:12a; 1 Pet. 2:5; Rev. 21:18-20), which are produced
by God's divine work through creation and transformation, whereas the
building of the city and tower of Babel was of bricks (cf. Exo. 1:11, 14a),
which are the result of human labor through the burning of the God-
created earth.

The earth is for growing life (1:11). To make bricks is to kill, to burn,
the element of the earth that grows life. In figure, the earth signifies
humanity (2:7; 3:19; Matt. 13:3-8 and notes; 1 Cor. 15:47a). Thus, the
rebellion instigated by Satan kills the element within man that grows the
divine life, by burning it out, and it misuses man to build up a man-made
and godless life.

11:2^a
創十 10

11:3^a
出一 14
五 7-16

11:2^a
Gen. 10:10

11:3^a
Exo. 1:14;
5:7-16

11:4^a
參創四 17
11:4^b
申一 28
九 1
參但四 11, 22
11:4^c
創十一 8-9

【11:4】他們說，來罷，我們建造一座^{1a}城和一座²塔，塔頂通^b天；我們要宣揚我們的²名，免得我們^c分散在全地上。

2 神對付人第四次的墮落— 使人分散居住， 並變亂他們的語言 5 ~ 9

【11:5】耶和華降臨，要看看¹世人所建造的城和塔。

● 11:4¹ 憑人工建造的城，表徵人已棄絕神，並以人造無神的文化頂替神。（見四 17 註 2。）

● 11:4² 造塔的目的是為宣揚人的名，並宣告他們對神的背叛與反對。亞伯拉罕在十二 7 ~ 8 築了一座壇，並呼求耶和華的名，與人在這裏所作的成對比。

根據歷史記載與考古證據，巴別城和巴別塔滿了偶像的名。因此，人在巴別跟從撒但，高舉自己敵對神，棄絕神的名，否認神對人的主權和權柄，而墮落到拜偶像。這是人第四次的墮落，就是受撒但煽動，從神權柄下的人類政權，墮落到全人類集體背叛神。（見六 3 註 1。）

● 11:5¹ 直譯，人的子孫。

【11:4】And they said, Come, let us build ourselves a ^{1a}city and a ²tower whose top is in the ^bheavens; and let us make a ²name for ourselves, lest we be ^cscattered over the surface of the whole earth.

2. God Dealing with Man's Fourth Fall— Scattering Them in Living and Confounding Them in Language vv. 5-9

【11:5】And Jehovah came down to see the city and the tower which the children of men had built.

11:4¹ (city) The city built by man's labor signifies that man had forsaken God and replaced Him with a man-made and godless culture (see note 17² in ch. 4).

11:4² (tower) The tower was built for the purpose of making a name for the people and for declaring their rebellion and opposition against God. Abraham's building an altar and calling on the name of Jehovah in 12:7-8 are in contrast to what was done here.

According to historical records and archeological evidence, the city and tower of Babel were full of the names of idols. Thus, at Babel man followed Satan, exalted himself to oppose God, rejected God's name, denied God's right and authority over man, and fell into idolatry. This was man's fourth fall, a fall from human government under God's authority to a collective rebellion of the whole human race against God under Satan's instigation (see note 3² in ch. 6).

11:4^a
cf. Gen. 4:17
11:4^b
Deut. 1:28;
9:1;
cf. Dan. 4:11, 22
11:4^c
Gen. 11:8-9

【11:6】耶和華說，看哪，他們是一樣的人民，都說一樣的語言；這不過是他們開頭要作的事，以後他們所圖謀要作的，就沒有能阻擋的了。

【11:7】來罷，^{1a}我們下去，在那裏²變亂他們的語言，使他們的言語彼此不通。

【11:8】於是耶和華使他們從那裏^a分散在全地上；他們就停工，不造那城了。

● 11:7¹ 這裏的代名詞『我們，』指明三一神親自下來，在巴別直接審判那個背叛。見一 1 註 2。

● 11:7² 爲使人不能聯合起來反對祂，神用分裂和混亂審判了背叛的人類：人類被分散、分開生活，不再能集居一地，（8～9，）並且語言也被變亂、混亂了，不再有同一的語言，亦即沒有相同的領會、意見和觀念。（7，9。）與此相反，在正確的召會生活中，卻有合一與和諧：所有的信徒有一樣的心思和一樣的意見，用同一的口說一樣的話。（林前一 10，羅十五 5～6，腓二 2，四 2。）參徒二 5～11。

在巴別的背叛中，人墮落到了極點，使神至終放棄受造的亞當族類，而呼召一個人亞伯拉罕從那族類出來，使神仍然有路完成祂原初造人的定旨。（一 26～28。）

【11:6】And Jehovah said, Behold, they are one people, and they all have one language; and this is only the beginning of what they will do; and now nothing which they purpose to do will be kept from them.

【11:7】Come, let ^{1a}Us go down and there ²confound their language, that they may not understand one another's speech.

【11:8】So Jehovah ^ascattered them from there over the surface of all the earth, and they ceased building the city.

11:7¹ (Us) The pronoun Us here indicates that at Babel the Triune God came down personally and judged that rebellion directly. See note 1³ in ch. 1.

11:7² (confound) So that mankind might not be able to form an alliance against Him, God judged rebellious mankind with division and confusion: mankind was scattered, divided, in living, no longer able to live together in one place (vv. 8-9), and confounded, confused, in language, no longer able to have the same speaking, i.e., the same understanding, opinion, and concept (vv. 7, 9). In contrast, in the proper church life there is oneness and harmony: all the believers have one mind with one opinion, and one mouth with one speaking (1 Cor. 1:10; Rom. 15:5-6; Phil. 2:2; 4:2). Cf. Acts 2:5-11.

In the rebellion of mankind at Babel, man fell to the uttermost, causing God to eventually forsake the created race of Adam and to call one man, Abraham, out of that race that He might still have a way to fulfill His original purpose in creating man (1:26-28).

11:7^a
創一 26
三 22
賽六 8

11:8^a
創十一 4, 9
申三 8
參創十 25, 32

11:7^a
Gen. 1:26;
3:22;
Isa. 6:8

11:8^a
Gen. 11:4, 9;
Deut. 32:8;
cf. Gen. 10:25, 32

【11:9】因為耶和華在那裏變亂全地人的語言，使眾人分散在全地上，所以那城名叫^{1a}巴別。

七 人從藉水得救
到蒙耶和華呼召的譜系
十一 10 ~ 32

【11:10】^a閃的後代記在下面：洪水以後二年，閃一百歲生了亞法撒。

【11:11】閃生亞法撒之後，又活了五百年，並且生兒生女。

【11:12】亞法撒活到三十五歲，生了沙拉。

【11:13】亞法撒生沙拉之後，又活了四百零三年，並且生兒生女。

【11:14】沙拉活到三十歲，生了希伯。

● 11:9¹ 意，混亂。

【11:9】Therefore its name was called ^{1a}Babel, because there Jehovah confounded the language of all the earth, and from there Jehovah scattered them over the surface of all the earth.

G. The Generations from Man's Salvation
through Water to Jehovah's Calling
11:10-32

【11:10】These are the ^agenerations of Shem. Shem was one hundred years old when he begot Arpachshad, two years after the flood.

【11:11】And Shem lived after he had begotten Arpachshad five hundred years, and he begot more sons and daughters.

【11:12】And Arpachshad lived thirty-five years and begot Shelah.

【11:13】And Arpachshad lived after he had begotten Shelah four hundred three years, and he begot more sons and daughters.

【11:14】And Shelah lived thirty years and begot Eber.

11:9¹ (Babel) Meaning confusion.

【11:15】沙拉生希伯之後，又活了四百零三年，並且生兒生女。

【11:16】希伯活到三十四歲，生了法勒。

【11:17】希伯生法勒之後，又活了四百三十年，並且生兒生女。

【11:18】法勒活到三十歲，生了拉吳。

【11:19】法勒生拉吳之後，又活了二百零九年，並且生兒生女。

【11:20】拉吳活到三十二歲，生了西鹿。

【11:21】拉吳生西鹿之後，又活了二百零七年，並且生兒生女。

【11:22】西鹿活到三十歲，生了拿鶴。

【11:23】西鹿生拿鶴之後，又活了二百年，並且生兒生女。

【11:24】拿鶴活到二十九歲，生了他拉。

【11:25】拿鶴生他拉之後，又活了一百一十九年，並且生兒生女。

【11:26】^a他拉活到七十歲，生了亞伯蘭、拿鶴、哈蘭。

【11:15】And Shelah lived after he had begotten Eber four hundred three years, and he begot more sons and daughters.

【11:16】And Eber lived thirty-four years and begot Peleg.

【11:17】And Eber lived after he had begotten Peleg four hundred thirty years, and he begot more sons and daughters.

【11:18】And Peleg lived thirty years and begot Reu.

【11:19】And Peleg lived after he had begotten Reu two hundred nine years, and he begot more sons and daughters.

【11:20】And Reu lived thirty-two years and begot Serug.

【11:21】And Reu lived after he had begotten Serug two hundred seven years, and he begot more sons and daughters.

【11:22】And Serug lived thirty years and begot Nahor.

【11:23】And Serug lived after he had begotten Nahor two hundred years, and he begot more sons and daughters.

【11:24】And Nahor lived twenty-nine years and begot Terah.

【11:25】And Nahor lived after he had begotten Terah one hundred nineteen years, and he begot more sons and daughters.

【11:26】And ^aTerah lived seventy years and begot Abram, Nahor, and Haran.

11:27^a
創十一 31
十二 5
十三 1, 5
十四 12
十九 1-36
路十七 28-29
彼後二 7
11:28^a
徒七 2-3

【11:27】他拉的後代記在下面：他拉生亞伯蘭、拿鶴、哈蘭；哈蘭生^a羅得。

【11:28】哈蘭死在他的出生地¹迦勒底的^{2a}吾珥，在他父親他拉之先。

● 11:28¹ 迦勒底是鬼魔之地，拜偶像之地，位於米所波大米，其區域的界限是幼發拉底河與底格里斯河這兩大河。因此，亞伯拉罕這第一個希伯來人，（十四 13 與註，）若要離開拜偶像的迦勒底之地，往前到迦南美地，就必須過幼發拉底河。見來一 1 註 1 三段，與十一 13 註 2。

● 11:28² 意，光。按照徒七 2，榮耀的神向亞伯拉罕顯現，先是在迦勒底的吾珥，就是他在米所波大米還未住哈蘭的時候。（參 31。）在神初次向亞伯拉罕顯現之前，他和他的家人事奉別神。（書二四 2。）乃是從這拜偶像的黑暗背景，就是巴別的背景中，（3～4，）神呼召亞伯拉罕這信心之父。（羅四 16，加三 7。）神來到亞伯拉罕那裏，向他顯現，把光帶給亞伯拉罕，（參太四 16，徒九 1～3，林後四 6，）激勵他從屬撒但的拜偶像之地出來。見徒七 2 註 2，與來十二 2 註 2。

神進來呼召亞伯拉罕，使祂在墮落的人身上有新的開始。神呼召亞伯拉罕，乃是族類的轉換，就是從受造的亞當族類轉換到蒙召的亞伯拉罕族類。（見羅四 17 註 4。）在神的呼召裏，族類的轉換實際上乃是生命的轉換，就是從亞當的生命轉換到基督的生命，（加二 20，腓一 21 上，）從舊造墮落的生命轉換到新造更強、更好的生命，就是神那非受造的生命。這生命轉換的過程，在創世記以下各章描繪出來，見於亞伯拉罕、以撒、和雅各集體的經歷。

【11:27】Now these are the generations of Terah. Terah begot Abram, Nahor, and Haran. And Haran begot^a Lot.

【11:28】And Haran died before his father Terah in the land of his birth, in^{1a} Ur of the² Chaldeans.

11:28² (Chaldeans) Chaldea was a demonic place, a land of idolatry, in Mesopotamia, a region bounded by two great rivers, the Euphrates and the Tigris. Thus, in order to leave Chaldea, the land of idolatry, and travel to the good land, the land of Canaan, Abraham, the first Hebrew (14:13 and note), had to cross the Euphrates. See note 1², par. 2, in Heb. 1 and note 13² in Heb. 11.

11:28¹ (Ur) Meaning light. According to Acts 7:2, the God of glory appeared to Abraham first in Ur of the Chaldeans, while he was still in Mesopotamia, before he dwelt in Haran (cf. v. 31). Before God's initial appearing to Abraham, he and his family served other gods (Josh. 24:2). It was out of such a dark background of idol worship, the background of Babel (vv. 3-4), that God called Abraham, the father of faith (Rom. 4:16; Gal. 3:7). God's coming to Abraham and appearing to him brought light to Abraham (cf. Matt. 4:16; Acts 9:1-3; 2 Cor. 4:6) and motivated him to come out of the country of satanic idolatry. See note 2² in Acts 7 and note 2² in Heb. 12.

God came in to call Abraham that He might have a new beginning with fallen man. God's calling of Abraham was a transfer of race, a transfer from the created Adamic race to the called Abrahamic race (see note 16¹ in Rom. 4). The transfer of race in God's calling is actually the transfer of life, from the life of Adam to the life of Christ (Gal. 2:20; Phil. 1:21a), from the fallen life of the old creation to the stronger and better life of the new creation—the uncreated life of God. The process of this transfer of life is portrayed in the succeeding chapters of Genesis and is seen in the collective experiences of Abraham, Isaac, and Jacob.

11:27^a
Gen. 11:31;
12:5;
13:1, 5;
14:12;
19:1-36;
Luke 17:28-29;
2 Pet. 2:7
11:28^a
Acts 7:2-3

【11:29】亞伯蘭、拿鶴各娶了妻子：亞伯蘭的妻子名叫^{1a}撒萊；拿鶴的妻子名叫密迦，是哈蘭的女兒；哈蘭是密迦和亦迦的父親。

【11:30】撒萊^a不能生育，沒有孩子。

【11:31】¹他拉帶着他兒子亞伯蘭和他孫子哈蘭的兒子^a羅得，並他兒媳亞伯蘭的妻子撒萊，一起出了^b迦勒底的吾珥，要往迦南地去；他們走到²哈蘭，就住在那裏。

【11:32】他拉共活了二百零五歲，就死在哈蘭。

● 11:29¹ 意，我的公主。

● 11:31¹ 按照徒七 2～3，神在迦勒底的吾珥向亞伯拉罕顯現，呼召他：『從你本地和你親族中出來，往我所要指示你的地去。』這是神頭一次向他顯現並呼召他。然而，亞伯拉罕沒有立即接受神的呼召，仍在吾珥住了一些時候。亞伯拉罕的兄弟哈蘭死了以後，（28，）神主宰的使他父親他拉將家人從吾珥遷到哈蘭。因此，起首離開吾珥的不是亞伯拉罕，乃是他的父親。見徒七 4 與註。

● 11:31² 亞伯拉罕從迦勒底出來，沒有進入神呼召他去的迦南，（徒七 3，）卻定居在哈蘭。這給我們看見，亞伯拉罕不願絕對答應神的呼召。

【11:29】And Abram and Nahor took wives for themselves: The name of Abram's wife was ^{1a}Sarai, and the name of Nahor's wife was Milcah, the daughter of Haran, the father of Milcah and the father of Iscah.

【11:30】And Sarai was ^abarren; she had no child.

【11:31】And ¹Terah took Abram his son and ^aLot the son of Haran, his son's son, and Sarai his daughter-in-law, his son Abram's wife; and they went out together from ^bUr of the Chaldeans to go to the land of Canaan, but when they came to ²Haran they settled there.

【11:32】And the days of Terah were two hundred five years, and Terah died in Haran.

11:29¹ (Sarai) Meaning my princess.

11:31¹ (Terah) According to Acts 7:2-3, God appeared to Abraham in Ur of the Chaldeans and called him to “come out from your land and from your relatives, and come into the land which I will show you.” This was God's first appearing and calling to him. However, Abraham did not accept God's calling immediately but remained in Ur for some time. After the death of Haran, Abraham's brother (v. 28), God sovereignly caused his father, Terah, to bring the family from Ur to Haran. Thus, it was not Abraham but his father who took the initiative to leave Ur. See Acts 7:4 and note.

11:31² (Haran) Abraham came out of Chaldea, but instead of going into Canaan as God had called him (Acts 7:3), he settled in Haran. This shows Abraham's unwillingness to respond to God's calling absolutely.

創世記 第十二章

叁 耶和華的呼召

十二 1～五十 26

一 第一方面一

亞伯拉罕的經歷

十二 1～二五 18

1 神的呼召

十二 1～7 上

【12:1】¹ 耶和華對亞伯蘭² 說，你要^a
離開本地、親族、³ 父家，往我所要
指示你的地去。

● 12:1¹ 亞伯拉罕的父親死了以後，（十一 32，）神第二次向亞伯拉罕顯現並呼召他。（見十一 31 註 1。）神一再向亞伯拉罕顯現，對他是很強的吸引，鼓勵並加強他接受神的呼召。新約的信徒也是如此。（見太四 20 註 2 與 22 註 1，九 9 註 3，來十二 2 註 2，彼後一 3 註 4。）

亞伯拉罕、以撒、雅各（連同約瑟一見三七 2 註 1）的記載是重疊的。創世記描繪他們，不是三個分開的個人，乃是一個團體人的構成分子。這三個人的經歷，描繪一個完整的人對三一神經歷的不

GENESIS 12

III. Jehovah's Calling

12:1—50:26

A. The First Aspect— The Experience of Abraham

12:1—25:18

1. God's Calling

12:1-7a

【12:1】¹ Now Jehovah² said to Abram, ^aGo from your land /
And from your relatives / And from your³ father's house /
To the land that I will show you;

12:1¹ (Now) After the death of Abraham's father (11:32), God appeared to Abraham and called him the second time (see note 31¹ in ch. 11). God's repeated appearing to Abraham was a strong attraction to him, motivating and strengthening him to accept God's calling. It is the same with the New Testament believers (see notes 20¹ and 22¹ in Matt. 4, 9³ in Matt. 9, 2² in Heb. 12, and 3⁸ in 2 Pet. 1).

The records of Abraham, Isaac, and Jacob (with Joseph—see note 2¹ in ch. 37) overlap. Genesis does not portray them as three separate individuals but as constituents of one corporate person. The experiences of these three men portray different aspects of one complete person's

12:1^a
徒七 3

12:1^a
Acts 7:3

同方面。『亞伯拉罕的神，以撒的神，雅各的神』乃是耶和華，就是三一神一父、子、靈。（出三 15，太二八 19。）亞伯拉罕的經歷表徵對父神的經歷，祂呼召人、稱義人、裝備人，使人憑信而活，且活在與祂的交通裏。（十二 1，十五 6，十七～十八，十九 29，二一 1～13，二二 1～18。）以撒的經歷表徵對子神的經歷，祂救贖人、（二二 1～14、）祝福人，使人承受祂一切的豐富，過享受祂豐盛的生活，並活在平安中。（二五 5，二六 3～4，12～33。）雅各（連同約瑟）的經歷，表徵對父神的經歷，祂愛人並揀選人；（瑪一 2，羅九 10～13；）也表徵對靈神的經歷，祂使萬有效力，叫愛祂的人得益處，並且變化人，使人在神聖的生命裏成熟，能祝福所有的人，治理全地，並以子神作生命供應，滿足所有的人。（二七 41，二八 1～三五 10，三七，三九～四九，羅八 28～29。）

● 12:1² 神向亞伯拉罕顯現時也呼召他。神向亞伯拉罕說話，也是激勵並加強他接受神呼召的因素。（參羅一 6，八 30，林前一 9。）參 1 註 1 一段。

● 12:1³ 神第二次向亞伯拉罕顯現時，呼召亞伯拉罕不僅要離開本地、親族，也要離開父家。（參徒七 3，見十一 31 註 1。）這意思是，神只呼召亞伯拉罕和他的妻子撒萊。然而，亞伯拉罕離開哈蘭時，帶着他的姪兒羅得。（4～5。）這再次顯示，亞伯拉罕不設絕對接受神的呼召。

experience of the Triune God. “The God of Abraham, the God of Isaac, and the God of Jacob” is Jehovah, the Triune God—the Father, the Son, and the Spirit (Exo. 3:15; Matt. 28:19). The experience of Abraham signifies the experience of God the Father in His calling man, justifying man, and equipping man to live by faith and to live in fellowship with Him (12:1; 15:6; chs. 17–18; 19:29; 21:1-13; 22:1-18). The experience of Isaac signifies the experience of God the Son in His redeeming man (22:1-14) and His blessing man with the inheritance of all His riches, with a life of the enjoyment of His abundance, and with a life in peace (25:5; 26:3-4, 12-33). The experience of Jacob (with Joseph) signifies the experience of God the Father in His loving man and choosing man (Mal. 1:2; Rom. 9:10-13) and of God the Spirit in His working all things for the good of His lovers, in His transforming man, and in His making man mature in the divine life that man may be able to bless all the people, to rule over all the earth, and to satisfy all the people with God the Son as the life supply (27:41; 28:1–35:10; chs. 37, 39–49; Rom. 8:28-29).

12:1² (said) When God appeared to Abraham, He also called him. God’s speaking to Abraham was also a factor that motivated and strengthened him to accept God’s calling (cf. Rom. 1:6; 8:30; 1 Cor. 1:9). Cf. note 1¹, par. 1.

12:1³ (father’s) In His second appearing to Abraham, God called Abraham to come out not only from his country and his relatives but also from his father’s house (cf. Acts 7:3; see note 31¹ in ch. 11). This means that God called only Abraham and his wife, Sarai. However, when Abraham left Haran, he took his nephew Lot with him (vv. 4-5). This again shows Abraham’s lack of absoluteness in accepting God’s calling.

12:2^a
創十七 6
十八 18
申二六 5
12:2^b
加三 14
12:3^a
創二七 29
民二四 9
12:3^b
創十八 18
二二 18
二六 4
二八 14
徒三 25
加三 8

【12:2】¹ 我必使你成為^{2a} 大國；我必賜^b 福給你，使你的名為大；你也要使別人得福。

【12:3】那為你^a 祝福的，我必賜福與他；那¹ 咒詛你的，我必咒詛他。地上的^{2b} 萬族都必因你³ 得福。

● 12:2¹ 在 2 ~ 3 節神對亞伯拉罕的應許，乃是福音的傳揚。（加三 8 與註。）神不僅向亞伯拉罕顯現並呼召他，也給他福音的應許作為激勵，鼓勵亞伯拉罕答應祂的呼召。

● 12:2² 在神向亞伯拉罕所傳的福音裏，祂應許要使亞伯拉罕成為大國。這大國就是神的國，包括以色列國作為神在舊約的國、（太二一 43、）召會作為神在新約的國、（太十六 18 ~ 19 上，羅十四 17、）來世的千年國、（啟十一 15，二十 4，6、）以及永世裏的新天新地同新耶路撒冷。（啟二二 3，5。）

● 12:3¹ 從尼布甲尼撒毀滅耶路撒冷城直到如今，凡咒詛猶太人的國家、人民、種族或個人，都受了咒詛；凡祝福猶太人的，都蒙了祝福。

● 12:3² 神在祂的呼召裏，從亞當轉到亞伯拉罕；但在祂的應許裏，神藉着亞伯拉罕的後裔基督，又從亞伯拉罕轉回到亞當族類的萬族。

【12:2】¹ And I will make of you a ^{2a} great nation, / And I will bless you / And make your name great; / And you shall be a ^b blessing.

【12:3】And I will bless those who ^a bless you, / And him who ¹ curses you I will curse; / And in you ^{2b} all the families of the earth will be ³ blessed.

12:2¹ (And) God's promise to Abraham in vv. 2-3 was the preaching of the gospel (Gal. 3:8 and note). God not only appeared to Abraham and called him, but He also gave him the promise of the gospel as an incentive to encourage Abraham to answer His calling.

12:2² (great) In His preaching of the gospel to Abraham, God promised to make of him a great nation. This great nation is the kingdom of God, composed of the nation of Israel as God's kingdom in the Old Testament (Matt. 21:43), the church as God's kingdom in the New Testament (Matt. 16:18-19a; Rom. 14:17), the millennial kingdom in the coming age (Rev. 11:15; 20:4, 6), and the new heaven and the new earth with the New Jerusalem in eternity (Rev. 22:3, 5).

12:3¹ (curses) From the time that Nebuchadnezzar destroyed the city of Jerusalem until now, every nation, people, race, or individual who has cursed the Jewish people has received a curse, and whoever has blessed the Jews has received a blessing.

12:3² (all) In His calling God turned from Adam to Abraham, but in His promise He made another turn, from Abraham back to all the families of the Adamic race through Christ, the seed of Abraham.

12:2^a
Gen. 17:6;
18:18;
Deut. 26:5
12:2^b
Gal. 3:14
12:3^a
Gen. 27:29;
Num. 24:9
12:3^b
Gen. 18:18;
22:18;
26:4;
28:14;
Acts 3:25;
Gal. 3:8

12:4^a
來十一 8
徒七 4

【12:4】亞伯蘭就照着耶和華的吩咐^a去了；羅得也和他同去。亞伯蘭出哈蘭的時候，年七十五歲。

12:5^a
創十一 27
12:5^b
參來十一 9

【12:5】亞伯蘭將他妻子撒萊和姪兒^a羅得，連他們在哈蘭所積聚的家產、所得的人口，都帶¹出來，往^b迦南地去。他們就²到了³迦南地。

● 12:3³ 這裏的福包括神創造的福和救贖的福，包含神要給人的一切，就是神自己和祂在今世並來世所有的一切。按照加三 14，（見該處註，）所應許的福實際上就是作為那靈的神自己。因此，神對亞伯拉罕傳福音時，（加三 8，）應許要將祂自己作為福分賜給蒙召之人。按照二二 18，這福要藉着亞伯拉罕的後裔，就是基督，（太一 1，加三 16，）臨到萬國。神賜給亞伯拉罕的福，使他成為別人的福；這福包含閃的帳棚。（見九 27 註 1。）

● 12:5¹ 按照來十一 8，亞伯拉罕因着信出去，還不知道往那裏去。見該處註。

● 12:5² 見徒七 4 註 1。

● 12:5³ 神在亞伯拉罕身上的目標，不是僅僅救他脫離他的環境和背景，乃是要將他帶進迦南地，好完成神的定旨。照樣，神在新約信徒身上的目標，也不是僅僅拯救他們脫離墮落的光景，乃是

【12:4】So Abram^a went as Jehovah had spoken to him, and Lot went with him. Now Abram was seventy-five years old when he went out of Haran.

【12:5】And Abram took Sarai his wife and^a Lot his brother's son and all their possessions that they had gathered and the souls that they had acquired in Haran, and they¹ went out to go to the^b land of Canaan. And they² came to the land of³ Canaan.

12:4^a
Heb. 11:8;
Acts 7:4

12:5^a
Gen. 11:27
12:5^b
cf. Heb. 11:9

12:3³ (blessed) The blessing here consists of the blessings of God's creation and redemption, including all that God wants to give man—God Himself and all that He has in this age and in the age to come. According to Gal. 3:14 (see notes there), the promised blessing is actually God Himself as the Spirit. Thus, in His preaching of the gospel to Abraham (Gal. 3:8), God promised that He would give Himself to the called ones as a blessing. According to 22:18, this blessing would come to all the nations through Abraham's seed, who is Christ (Matt. 1:1; Gal. 3:16). God's blessing to Abraham, which made him a blessing to others, implies the tents of Shem (see note 27¹ in ch. 9).

12:5¹ (went) According to Heb. 11:8, Abraham went out by faith, not knowing where he was going. See note there.

12:5² (came) See note 4¹ in Acts 7.

12:5³ (Canaan) God's goal with Abraham was not merely to save him out of his environment and his background but to bring him into the land of Canaan for the fulfillment of God's purpose. Likewise, God's goal with the New Testament believers is not merely to save them from their fallen

【12:6】亞伯蘭經過那地，到了^a示劍地方、摩利橡樹那裏。當時迦南人住在那地。

【12:7 上】耶和華¹向亞伯蘭顯現，說，我要把這²地賜給你的^{2a}後裔。

要將他們帶進美地的實際裏，這美地就是包羅萬有的基督，作為神所分給一切蒙召之人的分。（申八 7～10 與 7 註 1，西一 12 與註 3。）見十五 3 註 1。

● 12:7¹ 這是神第三次向亞伯拉罕顯現。神在這裏再次顯現，乃是向亞伯拉罕證實，亞伯拉罕已答應神的呼召，並到達神要他去的地方。神的再次顯現，也加強亞伯拉罕憑信而活，（來十一 8～10，）向人類在巴別所發展之無神生活作相反的見證。

● 12:7² 後裔和地二者都豫表基督，祂是神永遠經綸的中心和普及。見十五 3 註 1。

基督，成為肉體的神，乃是三重的後裔：女人的後裔、（三 15，賽七 14，加四 4、）亞伯拉罕的後裔、（十二 7，太一 1，加三 16、）和大衛的後裔。（撒下七 12～14，太一 1，二二 42～45，羅一 3，啓二二 16。）基督作為女人的後裔，也就是馬利亞的後裔，（太一 16，）完成了救贖，毀壞古蛇撒但，並拯救在基督裏的信徒脫離罪和死。（來二 14，太一 20～21，林前十五 53～57。）基督作為亞伯拉罕的後裔，成了包羅萬有賜生命的靈，（林前十五 45，林後三 17，）使在基督裏作亞伯拉罕後裔（加三 29）的信徒，得以承受終極完成的靈，就是經過過程之三一神的終極完成，作他們神聖的產業，他們屬靈的福，直到永遠。

【12:6】And Abram passed through the land to the place of^a Shechem, to the oak of Moreh. And at that time the Canaanites were in the land.

【12:7a】And Jehovah¹ appeared to Abram and said, To your^{2a} seed I will give this² land.

condition but to bring them into the reality of the good land, which is the all-inclusive Christ as the portion allotted by God to all the called ones (Deut. 8:7-10 and note 7¹; Col. 1:12 and note 2). See note 3¹ in ch. 15.

12:7¹ (appeared) This was the third time God appeared to Abraham. Here God's reappearing confirmed to Abraham that he had answered God's calling and had arrived at the place where God intended him to be. God's reappearing also strengthened Abraham to live by faith (Heb. 11:8-10) as an anti-testimony to the godless living developed by mankind at Babel.

12:7² (seed) Both the seed and the land typify Christ, who is the centrality and universality of God's eternal economy. See note 3¹ in ch. 15.

Christ, the incarnated God, is the threefold seed: the seed of woman (3:15; Isa. 7:14; Gal. 4:4), the seed of Abraham (12:7; Matt. 1:1; Gal. 3:16), and the seed of David (2 Sam. 7:12-14; Matt. 1:1; 22:42-45; Rom. 1:3; Rev. 22:16). As the seed of woman, the seed of Mary (Matt. 1:16), Christ accomplished redemption to destroy Satan, the serpent, and to save the believers in Christ from sin and death (Heb. 2:14; Matt. 1:20-21; 1 Cor. 15:53-57). As the seed of Abraham, Christ became the all-inclusive life-giving Spirit (1 Cor. 15:45; 2 Cor. 3:17) that the believers in Christ, who are Abraham's seed (Gal. 3:29), may inherit the consummated Spirit, the consummation of the processed Triune God, as their divine inheritance, their spiritual blessing for eternity (Acts 26:18; Eph. 1:14a; Gal. 3:14).

2 憑信而活 十二 7 下～十四 24

a 祭壇與帳棚的生活 十二 7 下～8

【12:7 下】亞伯蘭就在那裏爲向他顯現的耶和華築了一座^{3b}壇。

【12:8】從那裏他又遷到^{1a}伯特利東邊的山，支搭^{2b}帳棚；西邊是伯特利，東邊是¹艾；他在那裏又爲耶和華築了一座^c壇，並且^{3d}呼求耶和華的名。

（徒二六 18，弗一 14 上，加三 14。）基督作爲大衛的後裔，將祂的信徒帶進國度，使他們在復活裏，在神永遠的國裏有分於祂的王權。（提後二 12，啓二十 4，6，二二 5 下。）基督作爲三重後裔的啓示，就是完滿福音的內容。

● 12:7³ 這是亞伯拉罕所築的第一座壇。壇是爲着敬拜神，將我們一切所是並所有，爲着神的定旨獻給神。亞伯拉罕築壇是受神再次顯現的激勵，這可視爲對巴別塔的建造所作相反的見證。

● 12:8¹ 伯特利，意，神的家；艾，意，亂堆。伯特利和艾互成對比，表徵在蒙神呼召的人眼中，只有神的家是有價值的；其他的一切不過是亂堆。

● 12:8² 亞伯拉罕先築壇，爲着敬拜神；然後支搭帳棚，爲着自己的生活。亞伯拉罕、以撒和雅各俱各住在帳棚裏。（十二 8，二六 25，三五

2. Living by Faith 12:7b—14:24

a. A Life of the Altar and the Tent 12:7b-8

【12:7b】And there he built an^{3b} altar to Jehovah who had appeared to him.

【12:8】And he proceeded from there to the mountain on the east of^{1a} Bethel and pitched his^{2b} tent, with Bethel on the west and¹ Ai on the east; and there he built an^c altar to Jehovah and^{3d} called upon the name of Jehovah.

As the seed of David, Christ brings His believers into the kingdom and causes them to share in His kingship in His resurrection in the eternal kingdom of God (2 Tim. 2:12; Rev. 20:4, 6; 22:5b). The revelation of Christ as the threefold seed is the contents of the full gospel.

12:7³ (altar) This was the first altar that Abraham built. An altar is for worshipping God by offering all that we are and have to God for His purpose. Abraham's building of an altar was motivated by God's reappearing and can be considered an anti-testimony to the building of the tower of Babel.

12:8¹ (Bethel) Bethel means house of God and Ai means a heap of ruins. Bethel and Ai stand in contrast to each other, signifying that in the eyes of God's called ones only God's house is worthwhile; everything else is a heap of ruins.

12:8² (tent) Abraham first built an altar for the worship of God; then he pitched a tent for his living. Abraham, Isaac, and Jacob each lived in a tent (12:8; 26:25; 35:21). Their dwelling in tents was a declaration

12:7^b
創八 20

12:8^a
創十三 3, 18
二八 19
12:8^b
創十三 3, 18
十八 1
二四 67
二五 27
二六 17, 25
三一 25
三三 19
三五 21
來十一 9

12:8^c
創十二 7
12:8^d
創四 26

12:7^b
Gen. 8:20

12:8^a
Gen. 13:3; 28:19
12:8^b
Gen. 13:3, 18; 18:1; 24:67; 25:27; 26:17, 25; 31:25; 33:19; 35:21; Heb. 11:9
12:8^c
Gen. 12:7
12:8^d
Gen. 4:26

b 蒙召者的試煉
十二 9 ~ 十三 18

(一) 饑荒
十二 9 ~ 十三 4

【12:9】後來亞伯蘭又往前行，漸漸遷到¹南地去。

【12:10】那地遭遇^{1a}饑荒；因饑荒甚重，亞伯蘭就下埃及去，要在那裏寄居。

【12:11】他將近埃及，就對妻子撒萊說，我知道你是容貌美麗的婦人。

21。) 住帳棚乃是宣告他們在地上是客旅，是寄居的，在尋找一個更美的家鄉，等候『那座有根基的城，其設計者並建築者乃是神。』（來十一 9 ~ 10, 13 ~ 16。）更美的家鄉和那座有根基的城就是新耶路撒冷。（見來十一 10 註 1，13 註 2。）

● 12:8³ 見四 26 註 2。

● 12:9¹ 卽迦南南部乾燥的沙漠。

● 12:10¹ 神主宰權柄所豫備的饑荒乃是一個試驗，要看亞伯拉罕是否憑信而活，爲他每日的需要信靠神。（參彼前一 6 ~ 7。）亞伯拉罕沒有信靠神，反而下埃及去；埃及表徵在撒但管治下的世界。

b. The Trial of the Called
12:9—13:18

(1) Famine
12:9—13:4

【12:9】And Abram journeyed onward, journeying toward the¹Negev.

【12:10】And there was a^{1a}famine in the land; and Abram went down to Egypt to sojourn there, for the famine was severe in the land.

【12:11】And when he was about to enter into Egypt, he said to Sarai his wife, I know indeed that you are a beautiful woman to look at;

that they were strangers and sojourners on the earth who were seeking a better country and eagerly waiting for “the city which has the foundations, whose Architect and Builder is God” (Heb. 11:9-10, 13-16). Both the better country and the city which has the foundations are the New Jerusalem (see notes 10¹ and 13² in Heb. 11).

12:8³ (called) See note 26² in ch. 4.

12:9¹ (Negev) I.e., the dry southern desert of Canaan.

12:10¹ (famine) The famine, prepared by God in His sovereignty, was a test to see whether or not Abraham would live by faith, trusting in God for his daily necessities (cf. 1 Pet. 1:6-7). Instead of trusting in God, Abraham went down to Egypt, which signifies the world under Satan’s rule.

12:10^a
創二六 1
四一 54
四三 1

12:10^a
Gen. 26:1;
41:54;
43:1

【12:12】埃及人看見你，必說，這是他的妻子，他們就會殺我，卻叫你活着。

【12:13】求你說，你是我的^a妹妹，使我因你得善待，我的命也因你存活。

【12:14】及至亞伯蘭到了埃及，埃及人看見那婦人極其美麗。

【12:15】法老的大臣看見了她，就在法老面前稱讚她；那婦人就被帶進法老的宮裏去。

【12:16】法老因這婦人就善待亞伯蘭，亞伯蘭得了許多牛、羊、駱駝、公驢、母驢、僕人、婢女。

【12:17】耶和華因亞伯蘭妻子撒萊的緣故，以大災病擊打^a法老和他全家。

【12:18】法老就召了亞伯蘭來，說，你這向我作的是甚麼事？爲甚麼沒有告訴我，她是你的妻子？

【12:12】And when the Egyptians see you, they will say, This is his wife, and they will kill me; but they will keep you alive.

【12:13】Now say you are my^a sister, that it may be well with me on account of you and ¹I may live because of you.

【12:14】And it came about that when Abram came to Egypt, the Egyptians saw that the woman was very beautiful.

【12:15】And Pharaoh's officials saw her and praised her before Pharaoh, and the woman was taken into Pharaoh's house.

【12:16】And he treated Abram well on account of her, and there were to him sheep and oxen and donkeys and male servants and female servants and female donkeys and camels.

【12:17】And Jehovah struck^a Pharaoh and his house with great plagues because of Sarai, Abram's wife.

【12:18】And Pharaoh called Abram and said, What is this you have done to me? Why did you not tell me that she was your wife?

12:13^a
創二十2
二六7

12:17^a
參代上十六21
詩一〇五14

12:13^a
Gen. 20:2;
26:7

12:17^a
cf. 1 Chron.
16:21;
Psa. 105:14

12:13¹ (I) Lit., my soul.

【12:19】為甚麼說她是你的妹妹，以致我把她取來要作我的妻子？現在你的妻子在這裏，把她帶走罷。

【12:20】於是法老吩咐人將亞伯蘭¹和他妻子，並他所有的都送走了。

創世記 第十三章

【13:1】亞伯蘭帶着他的妻子和一切所有的，以及^a羅得，都從埃及上南地去。

【13:2】亞伯蘭的金、銀、牲畜極多。

【13:3】他從南地繼續往前行，直到^{1a}伯特利，到了伯特利和艾的中間，就是他起初支搭帳棚的地方，

● 12:20¹ 亞伯拉罕在埃及的時候，經歷了神保守的恩典。雖然亞伯拉罕沒有信靠神，神卻祝福亞伯拉罕，使他富足，（16，十三2，）並且保守他的妻子撒萊。藉着在埃及的這個經歷，亞伯拉罕學了功課，知道這位呼召他的神也是照顧他的一位，並且一切事都在祂主宰的手中。

● 13:3¹ 在神對祂所呼召之人主宰的照顧裏，祂不僅在埃及祝福亞伯拉罕並顧惜他的妻子，也把亞伯拉罕帶回到起初，到帳棚和祭壇之地，並恢復他呼求主的名。（4。）

【12:19】 Why did you say, She is my sister, so that I took her to be my wife? Now then here is your wife; take her and go.

【12:20】 And Pharaoh commanded his men concerning him, and they sent him away¹ with his wife and all that he had.

GENESIS 13

【13:1】 And Abram went up out of Egypt, he and his wife and all that he had, and^a Lot with him, into the Negev.

【13:2】 And Abram was very rich in livestock, in silver and in gold.

【13:3】 And he continued on his journey from the Negev as far as^{1a} Bethel, to the place where his tent had been at the beginning, between Bethel and Ai,

12:20¹ (with) While Abraham was in Egypt, he experienced God's keeping grace. Although Abraham had failed to trust in Him, God blessed Abraham, making him rich (v. 16; 13:2), and preserved Sarai, his wife. By this experience in Egypt Abraham learned that the God who called Him also took care of him and that everything was in His sovereign hand.

13:3¹ (Bethel) In His sovereign care for His called one, God not only blessed Abraham and spared his wife in Egypt, but He also brought Abraham back to the beginning, to the place of the tent and the altar, and recovered his calling on the name of the Lord (v. 4).

13:1^a
創十一 27

13:3^a
創十二 8
二八 19

13:1^a
Gen. 11:27

13:3^a
Gen. 12:8;
28:19

13:4^a
創八 20
13:4^b
創四 26

【13:4】也是他先前築^a壇的地方；他又在那裏^b呼求耶和華的名。

(二) 弟兄之爭 十三 5 ~ 18

13:5^a
創十一 27

【13:5】與亞伯蘭同行的^a羅得，也有牛羣、羊羣、帳棚。

13:6^a
參創三六 6-7

【13:6】那地容納不下他們；因為他們的^a家產甚多，使他們不能同住一起。

【13:7】當時，迦南人與比利洗人在那地居住。牧養亞伯蘭牲畜的人和牧養羅得牲畜的人起了¹爭執。

【13:8】亞伯蘭就對羅得說，你我不可相爭，你的牧人和我的牧人也不可相爭，因為我們是弟兄。

● 13:7¹ 這是在神主宰安排下所給亞伯拉罕的另一試驗。亞伯拉罕藉着在埃及的經歷，學了功課不為自己爭，也不為自己選擇，只信靠神的照顧。（見十二 20 註 1。）因此，他讓羅得選擇所要的地。（11。）

【13:4】To the place of the^a altar, which he had made there formerly; and there Abram^b called on the name of Jehovah.

(2) The Brother's Striving 13:5-18

13:4^a
Gen. 8:20
13:4^b
Gen. 4:26

【13:5】And ^aLot, who went with Abram, also had flocks and herds and tents.

13:5^a
Gen. 11:27

【13:6】And the land could not support them that they might dwell together, for their^a possessions were so great that they could not dwell together.

13:6^a
cf. Gen. 36:6-7

【13:7】And there was ¹strife between the herdsmen of Abram's livestock and the herdsmen of Lot's livestock. And at that time the Canaanites and the Perizzites dwelt in the land.

【13:8】And Abram said to Lot, Let there please be no strife between me and you and between my herdsmen and your herdsmen, for we are brothers.

13:7¹ (strife) This was another test arranged for Abraham under God's sovereignty. Through his experience in Egypt Abraham had learned the lesson of not striving for himself and of having no choice for himself but of trusting in God's care (see note 20¹ in ch. 12). Thus, he allowed Lot to take his choice of the land (v. 11).

【13:9】徧地不都在你面前麼？請你離開我；你向左，我就向右；你向右，我就向左。

【13:10】羅得舉目看見約但河的全平原，直到瑣珥，都是滋潤的；那地在耶和華毀滅所多瑪、蛾摩拉以前，如同耶和華的^a園子，也像埃及地。

【13:11】於是羅得爲自己選擇約但河的全平原，往東遷移；他們就彼此分離了。

【13:12】亞伯蘭住在迦南地；羅得住平原的城邑，並且漸漸挪移帳棚，^a直到所多瑪。

【13:13】^a所多瑪人在耶和華面前罪大惡極。

【13:14】羅得離別亞伯蘭以後，¹耶和華對亞伯蘭說，從你所在的地方，舉目向東西南北觀看；

● 13:14¹ 因着亞伯拉罕在關乎羅得的試驗上得勝，神再次向他顯現，並向他堅定十二 7 關於美地

【13:9】Is not the whole land before you? Please separate yourself from me. If you go to the left, then I will go to the right. Or if you go to the right, then I will go to the left.

【13:10】And Lot lifted up his eyes and saw the entire plain of the Jordan, that it was well watered everywhere—this was before Jehovah had destroyed Sodom and Gomorrah—like the^a garden of Jehovah, like the land of Egypt, as you go to Zoar.

【13:11】So Lot chose for himself the entire plain of the Jordan, and Lot journeyed east; and they separated themselves from each other.

【13:12】Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the plain and moved his tent^a as far as Sodom.

【13:13】Now the men of^a Sodom were very wicked and sinful toward Jehovah.

【13:14】And¹ Jehovah said to Abram after Lot had separated from him, Now lift up your eyes, and look from the place where you are, northward and southward and eastward and westward;

13:14¹ (Jehovah) Because Abraham had prevailed in his trial with Lot, God appeared to him again and confirmed the promise in

13:10^a
創二 8

13:12^a
參創十四 12

13:13^a
創十八 20
結十六 46-50
彼後二 6-8
猶 7

13:10^a
Gen. 2:8

13:12^a
cf. Gen. 14:12

13:13^a
Gen. 18:20;
Ezek. 16:46-50;
2 Pet. 2:6-8;
Jude 7

13:15^a
創十二 7

【13:15】凡你所看見的一切地，我都要賜給你和你的^a後裔，直到永遠。

13:16^a
創二八 14
參創二二 17
三二 12
來十一 12

【13:16】我也要使你的後裔如同^{1a}地上的塵沙那樣多，人若能數算地上的塵沙，纔能數算你的後裔。

【13:17】你起來，縱橫走遍這地，因為我必把這地賜給你。

【13:18】亞伯蘭就搬了^{1a}帳棚，來到^{2b}希伯崙³慢利的橡樹那裏居住，在那裏為耶和華築了一座^c壇。

的應許，（14～15，17，）和十二 2 關於加增他後裔的應許。（16。）這把亞伯拉罕引進對神經歷的高峯，因他搬了帳棚到希伯崙居住，他餘生大部分時間都在那裏，活在與神的交通中。（見 18 註 1 與註 2。）

● 13:16¹ 見二二 17 註 1。

● 13:18¹ 亞伯拉罕起先在伯特利和艾中間支搭帳棚，並在那裏築了一座壇。（十二 8。）他在那裏的帳棚乃是向着世界作神的見證。（見十二 8 註 2。）在希伯崙，亞伯拉罕的帳棚成了他與神交通的地方。藉着亞伯拉罕在希伯崙支搭帳棚，神在地上得着了能與人來往交通的地方。（參十八。）亞伯拉罕的帳棚連同他所築的壇，乃是以色列人

【13:15】For all the land that you see I will give to you and to your^a seed forever.

【13:16】And I will make your seed as the^{1a} dust of the earth, so that if a man can number the dust of the earth, then your seed can also be numbered.

【13:17】Rise up; walk through the land according to its length and its breadth, for I will give it to you.

【13:18】And Abram moved his^{1a} tent and came and dwelt by the oaks of² Mamre, which are in^{3b} Hebron, and there he built an^c altar to Jehovah.

12:7 concerning the good land (vv. 14-15, 17) and the promise in 12:2 concerning the increase of his seed (v. 16). This ushered Abraham to the peak of his experience of God, for he moved his tent to dwell in Hebron, where he lived most of the remainder of his life in fellowship with God (see notes 18¹ and 18³).

13:16¹ (dust) See note 17¹ in ch. 22.

13:18¹ (tent) Abraham first pitched his tent between Bethel and Ai and built an altar there (12:8). His tent there was a testimony of God to the world (see note 8² in ch. 12). At Hebron Abraham's tent became a place where he had fellowship with God. By Abraham's pitching a tent at Hebron, God had a place on earth where He could communicate and fellowship with man (cf. ch. 18). Abraham's tent with the altar built by him was a prefigure of the tabernacle with the altar built by the children

13:15^a
Gen. 12:7

13:16^a
Gen. 28:14;
cf. Gen. 22:17;
32:12;
Heb. 11:12

13:18^a
Gen. 12:8;
Heb. 11:9

13:18^b
Gen. 23:2, 19;
35:27;
37:14;
Num. 13:22;
Josh. 14:13;
21:13;
2 Sam. 2:11

13:18^c
Gen. 8:20

13:18^a
創十二 8
來十一 9
13:18^b
創二三 2, 19
三五 27
三七 14
民十三 22
書十四 13
二一 13
撒下二 11
13:18^c
創八 20

創世記 第十四章

c 蒙召者的得勝 十四 1 ~ 24

(一) 弟兄被擄 1 ~ 12

【14:1】當暗拉非作示拿王，亞畧作以拉撒王，基大老瑪作以攔王，提達作戈印王的時候，

【14:2】他們都攻打所多瑪王比銳、蛾摩拉王比沙、押瑪王示納、洗扁王善以別、和比拉王；比拉就是瑣珥。

出埃及以後，所建造之帳幕與祭壇的豫表。（出四十。）那個帳幕是神的見證，（出三八 21，）也是神與祂子民得以一同居住並交通的地方。帳幕的終極完成乃是新耶路撒冷，就是神在永世裏的見證，彰顯，也是神與祂所呼召之人永遠的居所。（啓二一 2 ~ 3 與 3 註 1，22 與註 2。）

● 13:18² 意，交通，來往，或友誼。

● 13:18³ 意，力量。

GENESIS 14

c. The Victory of the Called 14:1-24

(1) The Brother Being Captured vv. 1-12

【14:1】And in the days of Amraphel the king of Shinar, Arioch the king of Ellasar, Chedorlaomer the king of Elam, and Tidal the king of Goiim,

【14:2】These kings made war with Bera the king of Sodom and with Birsha the king of Gomorrah, Shinab the king of Admah, and Shemeber the king of Zeboiim, and the king of Bela (that is, Zoar).

of Israel after the exodus from Egypt (Exo. 40). That tabernacle was God's testimony (Exo. 38:21) and the place where God and His people could dwell and fellowship together. The ultimate consummation of the tabernacle will be the New Jerusalem, the testimony, the expression, of God in eternity and the eternal dwelling place of God and all His called ones (Rev. 21:2-3 and note 3¹; 21:22 and note 2).

13:18³ (Hebron) Meaning fellowship, communion, or friendship.

13:18² (Mamre) Meaning strength.

【14:3】這五王都在西訂谷會合；西訂谷就是¹鹽海。

【14:4】他們已經服事基大老瑪十二年，到第十三年就背叛了。

【14:5】第十四年，基大老瑪和同盟的王都來在亞特律加寧，擊敗了^a利乏音人；在哈麥擊敗了蘇西人，在沙微基列亭擊敗了以米人，

【14:6】在西珥山擊敗了何利人，一直追擊到靠近曠野的伊勒巴蘭。

【14:7】他們回到安密巴，就是加低斯，擊敗了亞瑪力全地的人，以及住在哈洗遜他瑪的亞摩利人。

【14:8】於是所多瑪王、蛾摩拉王、押瑪王、洗扁王、和比拉王（比拉就是瑣珥）都出來，在西訂谷擺陣，與他們交戰，

【14:9】就是與以攔王基大老瑪、戈印王提達、示拿王暗拉非、以拉撒王亞畧交戰；乃是四王與五王交戰。

【14:3】 All these joined together in the valley of Siddim (that is, the ¹Salt Sea).

【14:4】 Twelve years they had served Chedorlaomer, and in the thirteenth year they rebelled.

【14:5】 And in the fourteenth year Chedorlaomer and the kings who were with him came and struck the ^aRephaim in Ashteroth-karnaim and the Zuzim in Ham and the Emim in Shaveh-kiriathaim

【14:6】 And the Horites in Mount Seir as far as El-paran, which is by the wilderness.

【14:7】 And they turned back and came to En-mishpat (that is, Kadesh), and struck all the country of the Amalekites and also the Amorites who dwelt in Hazazon-tamar.

【14:8】 And the king of Sodom and the king of Gomorrah and the king of Admah and the king of Zeboiim and the king of Bela (that is, Zoar) went forth and set the battle in array against them in the valley of Siddim,

【14:9】 Against Chedorlaomer the king of Elam and Tidal the king of Goiim and Amraphel the king of Shinar and Arioch the king of Ellasar, four kings against the five.

● 14:3¹ 卽死海。

14:3¹ (Salt) I.e., the Dead Sea.

14:5^a
申二 10-11,
20-21

14:5^a
Deut. 2:10-11,
20-21

14:10^a
創十九 17, 30

【14:10】西訂谷有許多石漆坑；所多瑪王和蛾摩拉王逃跑，掉在坑裏，其餘的人都往^a山地逃跑。

【14:11】四王就把所多瑪和蛾摩拉所有的財物，並一切的糧食，都擄掠去了；

【14:12】又把亞伯蘭的姪兒^a羅得和羅得的財物擄掠去了，當時羅得正住在^b所多瑪。

14:12^a
創十一 27
14:12^b
參創十三 12

(二) 爲弟兄爭戰 13 ~ 17

【14:13】有一個逃出來的人，來告訴^{1a}希伯來人亞伯蘭；亞伯蘭正住在亞摩利人慢利的橡樹那裏。慢利和以實各並亞乃都是弟兄，曾與亞伯蘭聯盟。

【14:14】亞伯蘭聽見他^{1a}姪兒被擄去，就率領他^b家裏生養的精練壯丁三百一十八人，直追到但，

● 14:13¹ 聖經在這裏第一次題到這稱呼。希伯來文來自一動詞，其意爲越過，渡過。見來一 1 註 1 三段。

● 14:14¹ 直譯，弟兄。16 節者同。

14:13^a
創三九 14
四十 15
出二 6
三 18
拿一 9

14:14^a
創十一 27
十三 8
14:14^b
創十五 3
十七 12-13,
23, 27
傳二 7

【14:10】Now the valley of Siddim was full of tar pits, and the kings of Sodom and Gomorrah fled and fell there; but those who survived fled to the^a hill country.

【14:11】And they took all the possessions of Sodom and Gomorrah and all their food and went away.

【14:12】And they took^a Lot, Abram's brother's son, and his possessions and departed, for he was dwelling in^b Sodom.

(2) Fighting for the Brother vv. 13-17

【14:13】And one who had escaped came and told Abram the^{1a} Hebrew. Now he was dwelling by the oaks of Mamre the Amorite, the brother of Eshcol and the brother of Aner; and these were allies of Abram.

【14:14】And when Abram heard that his^a brother had been taken captive, he led out his trained men, ^bborn in his house, three hundred eighteen of them, and pursued as far as Dan.

14:13¹ (Hebrew) The first mention of the term in the Bible. The word comes from the verb in Hebrew meaning pass over, cross over. See note 1², par. 2, in Heb. 1.

14:10^a
Gen. 19:17, 30

14:12^a
Gen. 11:27
14:12^b
cf. Gen. 13:12

14:13^a
Gen. 39:14;
40:15;
Exo. 2:6;
3:18;
Jonah 1:9

14:14^a
Gen. 11:27;
13:8
14:14^b
Gen. 15:3;
17:12-13,
23, 27;
Eccl. 2:7

【14:15】便在夜間，自己同僕人分隊擊敗敵人，又追到大馬色北邊的何把，

【14:16】將一切財物奪回來，連他姪兒羅得和他的財物，以及婦女、人民也都奪回來。

【14:17】亞伯蘭擊敗基大老瑪和與他同盟的王回來的時候，所多瑪王出來，在沙微谷迎接他；沙微谷就是王谷。

(三) 受麥基洗德的供應 18 ~ 20

【14:18】又有^{1a}撒冷王^{2b}麥基洗德帶着餅和酒出來迎接；他是^c至高神的^{3d}祭司。

● 14:18¹ 意，平安，乃耶路撒冷早期的稱呼。
(參詩七六 2。)

● 14:18² 意，公義王。麥基洗德豫表基督是君尊的大祭司。(來七 1 ~ 3 與 1 註 2, 3 註 1。)亞伯拉罕得着勝利後，麥基洗德出現了。麥基洗德是神的祭司，他在出現之前，必定曾為亞伯拉罕代求。亞伯拉罕能殺敗四王得着勝利，必是藉着麥基洗德

【14:15】And he divided his forces against them by night, he and his servants, and struck them and pursued them to Hobah, which is north of Damascus.

【14:16】And he brought back all the possessions and also brought back Lot his brother and his possessions as well as the women and the people.

【14:17】And after his return from the slaughter of Chedorlaomer and the kings who were with him, the king of Sodom went out to meet him at the valley of Shaveh (that is, the King's Valley).

(3) Ministered To by Melchizedec vv. 18-20

【14:18】And ^{1a}Melchizedec the king of ^{2b}Salem brought out bread and wine. Now he was ^{3c}priest of ^dGod the Most High.

14:18² (Salem) Meaning peace; an early designation for Jerusalem (cf. Psa. 76:2).

14:18¹ (Melchizedec) Meaning king of righteousness. Melchizedec is a type of Christ as the kingly High Priest (Heb. 7:1-3 and notes 1² and 3¹). After Abraham gained the victory, Melchizedec appeared. Before his appearing, Melchizedec, a priest of God, must have been interceding for Abraham. It must have been through his intercession that Abraham

14:18^a
詩七六 2
14:18^b
來七 1
14:18^c
詩五七 2
徒十六 17
14:18^d
詩一一〇 4
來五 6, 10
六 20
七 1, 3, 10-22

14:18^a
Heb. 7:1
14:18^b
Psa. 76:2
14:18^c
Psa. 110:4;
Heb. 5:6, 10;
6:20;
7:1, 3, 10-22
14:18^d
Psa. 57:2;
Acts 16:17

14:19^a
創四七 7
四九 28
民六 23-27
申三三 1
來七 1, 6-7
參林後十三 14
14:19^b
創十四 22
太十一 25

【14:19】他為亞伯蘭^{1a} 祝福，說，願^{2b}
天地的主、至高的神賜福與亞伯蘭；

的代求。（參出十七 8～13。）今天我們的大祭司基督，正以隱藏的方式為我們代求，（羅八 34 下，來七 25 下，）使我們成為祂的得勝者，擊敗神的仇敵，好使基督藉着我們的得勝，能在祂第二次來時公開的顯現。

● 14:18³ 這裏聖經題到麥基洗德的祭司職分，先於亞倫的祭司職分。（出二八 1。）照着麥基洗德等次的祭司職分，高於亞倫的祭司職分。（來七。）基督在地上的職事裏，乃是照着亞倫的等次為大祭司，為着除掉罪。（來九 14，26。）然後，基督在天上的職事裏，乃是照着麥基洗德的等次標出為大祭司，（來五 6，10，）不是為着罪獻祭，乃是將那經過成為肉體、人性生活、釘十字架、和復活之過程的神（由餅和酒所表徵—太二六 26～28）服事給我們，作我們生命的供應，使我們蒙拯救到底。（來七 25 上。）見亞六 11 註 1，來五 6 註 2，七 1 註 1，11 註 1。

● 14:19¹ 見民六 23 註 1。

● 14:19² 因着亞伯拉罕這得勝者勝過了神的仇敵，在地上與神站在一起，神就能不僅稱為天上的神，（代下三六 23，尼一 5，二 4，20，）也稱為天地的主。（19，22。）見太十一 25 註 2。

【14:19】And he^{1a} blessed him and said, Blessed be Abram of God the Most High, / ^{2b} Possessor of heaven and earth;

was able to slaughter the four kings and gain the victory (cf. Exo. 17:8-13). Today Christ, our High Priest, is interceding for us in a hidden way (Rom. 8:34b; Heb. 7:25b) that we may be His overcomers to defeat God's enemies, so that through our victory Christ can be manifested openly in His second coming.

14:18³ (priest) Here the priesthood of Melchizedec is mentioned in the Scriptures before the priesthood of Aaron (Exo. 28:1). The priesthood according to the order of Melchizedec is higher than the Aaronic priesthood (Heb. 7). In His earthly ministry Christ was a High Priest according to the order of Aaron for the putting away of sin (Heb. 9:14, 26). Then, in His heavenly ministry Christ was designated a High Priest according to the order of Melchizedec (Heb. 5:6, 10), not to offer sacrifices for sin but to minister to us the very God who was processed through incarnation, human living, crucifixion, and resurrection, signified by the bread and the wine (Matt. 26:26-28), as our life supply that we may be saved to the uttermost (Heb. 7:25a). See notes 11¹ in Zech. 6, 6² in Heb. 5, and 1¹ and 11¹ in Heb. 7.

14:19¹ (blessed) See note 23¹ in Num. 6.

14:19² (Possessor) Because Abraham, an overcomer, had gained the victory over God's enemies and was standing with God on the earth, God could be referred to not only as the God of heaven (2 Chron. 36:23; Neh. 1:5; 2:4, 20) but also as the Possessor of heaven and earth (vv. 19, 22). See note 25³ in Matt. 11.

14:19^a
Gen. 47:7;
49:28;
Num. 6:23-27;
Deut. 33:1;
Heb. 7:1, 6-7;
cf. 2 Cor. 13:14
14:19^b
Gen. 14:22;
Matt. 11:25

【14:20】至高的神把敵人交在你手裏，是當受頌讚的。¹ 亞伯蘭就將所得的一切，拿了^a十分之一給他。

(四) 勝過地上財物的試誘
21 ~ 24

【14:21】所多瑪王對亞伯蘭說，你把¹人口給我，財物你自己拿去罷。

【14:22】但亞伯蘭對所多瑪王說，我已經向^a天地的主，至高的神耶和華^b舉手起誓；

【14:23】凡是你的東西，就是一根線、一根鞋帶，我¹都不拿，免得你說，我使亞伯蘭富足。

【14:24】只有僕人們所喫的，並與我同行的亞乃、以實各、幔利所應得的分，可以任憑他們拿去。

● 14:20¹ 見來七 4 註 1。

● 14:21¹ 人口，直譯，魂。

● 14:23¹ 這裏亞伯拉罕勝過屬地物質的試誘，顯出他在這事上的純潔。參王下五 15 ~ 27，約叁 7 與註 2。

【14:20】And blessed be God the Most High, / Who has delivered your enemies into your hand. And ¹Abram gave him a ^atenth of all.

(4) Overcoming the Temptation of Earthly Substance
vv. 21-24

【14:21】And the king of Sodom said to Abram, Give me the people, and take the possessions for yourself.

【14:22】But Abram said to the king of Sodom, I have ^alifted up my hand to Jehovah, God the Most High, ^bPossessor of heaven and earth,

【14:23】That I will ¹not take a thread or a sandal thong or anything that is yours, lest you say, I have made Abram rich;

【14:24】Except only that which the young men have eaten and the portion of the men who went with me—Aner, Eshcol, and Mamre; let them take their portion.

14:20¹ (Abram) Lit., he. See note 4¹ in Heb. 7.

14:23¹ (not) Here Abraham overcame the temptation of earthly substance, displaying his purity in this matter. Cf. 2 Kings 5:15-27; 3 John 7 and note 2.

創世記 第十五章

3 認識恩典，
爲着完成神的定旨
十五 1 ~ 十七 27

a 神與亞伯拉罕所立的約
十五 1 ~ 21

(一) 關於後裔
1 ~ 6

【15:1】¹ 這些事以後，耶和華的話在異象中臨到亞伯蘭，說，亞伯蘭，你不要懼怕；我是你的^{2a} 盾牌，是你極大的² 賞賜。

● 15:1¹ 在本章之前，亞伯拉罕經歷了神是在外面保護他，並在物質的事上祝福他，（十二 16，）以維持他生存的那一位。從本章開始，神進來給亞伯拉罕看見，他裏面需要神的恩典，好完成神的定旨，就是得着一班人有神的形像彰顯祂，有祂的管治權代表祂，並爲着祂的國據有全地。（一 26 ~ 28。）

● 15:1² 亞伯拉罕擊敗四王之後，（十四 13 ~ 17，）也許害怕他們報復。因此，神來告訴亞伯拉罕，祂是盾牌保護他。祂也要作亞伯拉罕的賞賜，因祂拯救了羅得。

GENESIS 15

3. Knowing Grace
for the Fulfillment of God's Purpose
15:1—17:27

a. God's Covenant with Abraham
15:1-21

(1) Concerning the Seed
vv. 1-6

【15:1】¹ After these things the word of Jehovah came to Abram in a vision, saying, Do not be afraid, Abram; I am your^{2a} shield and your exceedingly great² reward.

15:1¹ (After) Prior to this chapter Abraham had experienced God as the One who protected him and blessed him in material things (12:16) to maintain his existence outwardly. Beginning with this chapter God came in to show Abraham that he needed God's grace inwardly for the fulfillment of God's purpose, which is to have a people to express God with His image, represent Him with His dominion, and possess the earth for His kingdom (1:26-28).

15:1² (shield) After defeating the four kings (14:13-17), Abraham might have feared their revenge. Thus, God came in to tell Abraham that He would be a shield to protect him. He would also be Abraham's reward for his rescue of Lot.

15:1^a
申三三 29
詩三 3
十八 2
八四 11
一一九 114
箴三十 5

15:1^a
Deut. 33:29;
Psa. 3:3;
18:2;
84:11;
119:114;
Prov. 30:5

【15:2】亞伯蘭說，主耶和華阿，我快要去世了^a 還沒有兒子，你還賜我甚麼呢？那要承受我家業的，是大馬色人以利以謝。

【15:3】亞伯蘭又說，你沒有給我^{1a} 後裔；² 那在我家中的僕人，就是我的後嗣。

【15:4】但耶和華的話臨到他說，這人必不成爲你的後嗣；你¹ 本身將要生的，纔是你的後嗣。

● 15:3¹ 要完成神的定旨，後裔（1～6）和地（7～21）這二者是必需的。後裔首先是個人的基督，（加三 16 與註 2，）然後是團體的基督，（林前十二 12，）由基督作頭與祂所有的信徒（加三 29 與註 1 一段）作身體所組成。地乃是基督作爲包羅萬有賜生命的靈，信徒在其內生活；（申八 7～10 與 7 註 1；）地也是召會作基督的擴大，擴展。我們要完成神的定旨，就需要接受神的恩典，使基督這後裔能作到我們裏面，並使基督這地能從我們活出而成爲我們的召會生活，好叫我們享受神的安息，擊敗神的仇敵，並建立神的國同祂的居所，使祂得着彰顯和代表。

● 15:3² 直譯，我家的兒子。

● 15:4¹ 本身，直譯，自己內裏的部分。完成神定旨所需要的後裔，不能是亞伯拉罕所已經擁有

【15:2】And Abram said, O Lord Jehovah, what will You give me, for I go^a childless, and the heir of my house is Eliezer of Damascus?

【15:3】And Abram said, Since You have given me no^{1a} seed, therefore, a² servant in my house is my heir.

【15:4】But then the word of Jehovah came to him, saying, This man shall not be your heir, but he who will come out from your own¹ body shall be your heir.

15:3¹ (seed) For the fulfillment of God's purpose two things are required: the seed (vv. 1-6) and the land (vv. 7-21). The seed is first the individual Christ (Gal. 3:16 and note) and then the corporate Christ (1 Cor. 12:12), composed of Christ as the Head and all His believers (Gal. 3:29 and note 1, par. 1) as the Body. The land is Christ as the all-inclusive, life-giving Spirit, in whom the believers live (Deut. 8:7-10 and note 7¹); it is also the church as the enlargement, the expansion, of Christ. In order to fulfill God's purpose, we need to receive God's grace so that Christ can be wrought into us as the seed and lived out of us as the land to be our church life, that we may enjoy God's rest, defeat God's enemies, and establish God's kingdom with His habitation for His expression and representation.

15:3² (servant) Lit., a son of my house.

15:4¹ (body) Lit., inward parts. The seed needed for the fulfillment of God's purpose could not be anything Abraham already possessed

15:5^a
創二二 17
二六 4
出三二 13
申一 10
十 22
代上二七 23
耶三三 22
來十一 12
15:5^b
羅四 18
15:6^a
羅四 3
加三 6
雅二 23

【15:5】於是領他走到外邊，說，你向天觀看，數算^{1a}眾星，能數得過來麼？又對他說，^b你的後裔將要如此。

【15:6】亞伯蘭^{1a}信耶和華，耶和華就以此算為他的義。

(二) 關於地 7 ~ 21

【15:7】耶和華又對他說，我是耶和華，曾領你出了^a迦勒底的吾珥，為要將這地賜你為業。

的（以利以謝—2，）也不能是他從自己所產生的（以實瑪利—十六 15。）惟有神作到亞伯拉罕裏面的，纔能從亞伯拉罕產生神所要的後裔。照樣，惟有神藉着祂恩典作到我們裏面的，纔能產生基督作後裔，完成神的定旨。

● 15:5¹ 見二二 17 註 1。

● 15:6¹ 見羅四 3 註 1。這裏亞伯拉罕信神，不是要得關乎自身生存的外面祝福；他信神能把一些東西作到他裏面，好從他這個人裏面產生一個後裔，以完成神的定旨。這種信對神是寶貴的，神也算這信為義。亞伯拉罕因着這樣的信就得稱義。（羅四 1 ~ 5 與 1 註 1。）

【15:5】And He brought him outside and said, Look now toward the heavens, and count the ^{1a}stars, if you are able to count them. And He said to him, ^bSo shall your seed be.

【15:6】And he ^{1a}believed Jehovah, and He accounted it to him as righteousness.

(2) Concerning the Land vv. 7-21

【15:7】Then He said to him, I am Jehovah who brought you out of ^aUr of the Chaldeans to give you this land to inherit it.

(Eliezer—v. 2) or could produce out of himself (Ishmael—16:15). Only that which God worked into Abraham could bring forth from Abraham the required seed. Likewise, only what God works into us through His grace can bring forth Christ as the seed to fulfill God's purpose.

15:5¹ (stars) See note 17¹ in ch. 22.

15:6¹ (believed) See note 3¹ in Rom. 4. Here Abraham did not believe God to obtain outward blessings for his own existence; he believed that God was able to work something into him to bring forth a seed out of his own being for the fulfillment of God's purpose. This kind of faith is precious to God and is accounted by Him as righteousness. Abraham was justified by such a faith (Rom. 4:1-5 and note 1¹).

15:5^a
Gen. 22:17;
26:4;
Exo. 32:13;
Deut. 1:10;
10:22;
1 Chron. 27:23;
Jer. 33:22;
Heb. 11:12
15:5^b
Rom. 4:18
15:6^a
Rom. 4:3;
Gal. 3:6;
James 2:23

15:7^a
Gen. 11:31

15:7^a
創十一 31

【15:8】亞伯蘭說，主耶和華阿，¹我怎能知道必得這地爲業呢？

【15:9】祂說，你爲我取一隻三歲的¹母牛、一隻三歲的母山羊、一隻三歲的公綿羊、一隻斑鳩、一隻雛鴿。

● 15:8¹ 亞伯拉罕信神關於後裔的應許，（6，）但他缺乏信心信神關於地的應許。爲了加強亞伯拉罕的信心，神被迫與亞伯拉罕立約，以堅定祂對亞伯拉罕關於地的應許。（9～21。）神立定這約的特別方式，含示亞伯拉罕能完成神永遠定旨的路。

神與亞伯拉罕所立的約，乃是應許的約，要藉着神在祂恩典中的大能得着成就，而不是藉着亞伯拉罕在他肉體裏的努力。新約是這約的延續。（加三 17 與註 1，四 22～26 與 24 註 2。）

● 15:9¹ 神藉着釘十字架並復活的基督，與亞伯拉罕立約。這裏三種被殺的牲畜，表徵基督在祂的人性裏爲我們釘十字架，兩隻活鳥表徵基督在祂的神性裏，是活着、復活的一位。（約十一 25，啓一 18。）基督在祂的人性裏被殺，但在祂的神性裏活着。（約十四 19，彼前三 18 與註 3。）

母牛是作平安祭，（利三 1，）母山羊是作贖罪祭，（利四 28，五 6，）公綿羊是作燔祭。（利一 10。）這些祭牲都是三歲，表徵基督是在復活裏被獻給神並釘十字架。（約二 19，十一 25，來九 14。）

【15:8】And he said, O Lord Jehovah, ¹how will I know that I will inherit it?

【15:9】And He said to him, Bring Me a three-year-old ¹heifer and a three-year-old female goat and a three-year-old ram and a turtledove and a young pigeon.

15:8¹ (how) Abraham believed God for His promise concerning the seed (v. 6), but he lacked faith to believe God for the promise concerning the land. In order to strengthen Abraham's faith, God was compelled to confirm His promise to Abraham concerning the land by making a covenant with him (vv. 9-21). The extraordinary way in which God enacted this covenant implies the way in which Abraham could fulfill God's eternal purpose.

The covenant God made with Abraham was a covenant of promise that would be fulfilled through God's power in His grace, not through Abraham's effort in his flesh. The new testament is a continuation of this covenant (Gal. 3:17 and note 1; Gal. 4:22-26 and note 2²).

15:9¹ (heifer) God made His covenant with Abraham through the crucified and resurrected Christ. The three kinds of slain cattle here signify Christ in His humanity being crucified for us, and the two living birds signify Christ in His divinity being the living, resurrected One (John 11:25; Rev. 1:18). Christ was killed in His humanity, but He lives in His divinity (John 14:19; 1 Pet. 3:18 and note 3).

The heifer was for a peace offering (Lev. 3:1), the female goat was for a sin offering (Lev. 4:28; 5:6), and the ram was for a burnt offering (Lev. 1:10). That they were all three years old signifies that Christ was offered to God and was crucified in resurrection (John 2:19; 11:25; Heb. 9:14).

15:10^a
耶三四 18-19
15:10^b
參利一 17

【15:10】亞伯蘭就¹取了這些來，每樣從中剖開，^a分成兩半，一半對着一半的擺列，只有^b鳥沒有剖開。

15:11^a
參太十三 4, 19

【15:11】有^{1a}鷺鳥下來，落在死畜的肉上，亞伯蘭就把牠們嚇飛了。

在豫表上，斑鳩表徵受苦的生活，雛鴿表徵相信的生活，信心的生活。這是主在地上生活的兩個特徵。二是見證的數字，（太十八 16，林後十三 1，）所以兩隻活鳥乃是為基督作見證，見證基督是復活的一位，活在我們裏面，並為我們活着。（約十四 19～20，加二 20。）

五是負責任的數字。（見太二五 2 註 1。）因此，三隻牲畜和兩隻鳥共五項，這事實表徵基督作為釘十字架並活着的一位，如今為着完成神永遠的定旨，擔負一切的責任。

● 15:10¹ 神要亞伯拉罕將牲畜和鳥獻給祂，含示亞伯拉罕必須與他所獻的一切東西聯合為一。（見三 21 註 2，利一 4 註 1。）這指明我們要完成神永遠的定旨，就必須在基督的釘十字架裏釘死，也在基督的復活裏復活。（羅六 5，8，加二 20。）惟有如此，我們纔能在作為應許之地的基督裏面實行召會生活。

● 15:11¹ 鷺鳥來喫這些祭牲，表徵撒但和他的使者來使基督對召會生活變為無效。（加五 2，4。）

【15:10】And he¹ brought Him all these and^a cut them in two in the middle and laid the half of each opposite the other, but the^b birds he did not cut in two.

【15:11】And the^{1a} birds of prey came down upon the carcasses, and Abram drove them away.

15:10^a
Jer. 34:18-19
15:10^b
cf. Lev. 1:17

15:11^a
cf. Matt. 13:4, 19

In typology, the turtledove signifies a suffering life, and the young pigeon signifies a believing life, a life of faith. These are two characteristics of the Lord's life on the earth. Since two is the number of testimony (Matt. 18:16; 2 Cor. 13:1), the two living birds bear testimony of Christ as the resurrected One living in us and for us (John 14:19-20; Gal. 2:20).

Five is the number of responsibility (see note 2¹ in Matt. 25). Hence, the fact that there were three cattle and two birds, making a total of five items, signifies that Christ as the crucified and living One is now bearing all the responsibility for the fulfillment of God's eternal purpose.

15:10¹ (brought) God's asking Abraham to offer the cattle and the birds to Him implies that Abraham had to identify himself with and be one with all the things that he offered (see notes 21² in ch. 3 and 4¹ in Lev. 1). This indicates that in order to fulfill God's eternal purpose, we must be crucified in Christ's crucifixion and resurrected in Christ's resurrection (Rom. 6:5, 8; Gal. 2:20). Only in this way can we practice the church life in Christ as the promised land.

15:11¹ (birds) The birds of prey coming to devour the sacrifices signify Satan and his angels coming to make Christ of none effect for the church life (Gal. 5:2, 4).

【15:12】日頭正落的時候，亞伯蘭沉沉的睡了；忽然有驚人的大黑暗落在他身上。

【15:13】耶和華對亞伯蘭說，你要確實知道，你的後裔必^a寄居別人的地，又服事那地的人；那地的人要^{1b}苦待他們^{2c}四百年。

【15:14】但他們所要服事的那國，我要^a懲罰，後來他們必帶着許多^b財物從那裏出來。

【15:15】至於你，你要享^a大壽數，被人埋葬，平平安安的歸到你列祖那裏。

【15:16】到了第四代，他們必回到此地，因為^a亞摩利人的罪孽還沒有滿盈。

● 15:13¹ 神豫言亞伯拉罕的後裔要在埃及寄居、受奴役並受苦，這確證亞伯拉罕必定會得着兒子，後裔，（4，）也確證神在祂的信實裏必定守住祂在十二 7 和十三 14 ~ 17 的應許，將尼羅河到幼發拉底河的地賜給他的後裔。（18 與註。）

● 15:13² 見加三 17 註 2。

【15:12】And when the sun was going down, a deep sleep fell upon Abram; and, behold, a terror and great darkness fell upon him.

【15:13】And He said to Abram, Know assuredly that your seed will be ^asojourners in a land that is not theirs, and they will serve them; and they will ^{1b}afflict them ^{2c}four hundred years.

【15:14】But I will also ^ajudge that nation, whom they will serve, and afterward they will come out with great ^bpossessions.

【15:15】But as for you, you will go to your fathers in peace; you will be buried in a good ^aold age.

【15:16】And in the fourth generation they will come here again, for the iniquity of the ^aAmorites is not yet complete.

15:13¹ (afflict) God's foretelling the sojourning, slavery, and affliction of Abraham's seed in Egypt was a confirmation that Abraham would surely have a son, an heir (v. 4), and that God in His faithfulness would keep His promise, given in 12:7 and 13:14-17, to give to his seed the land from the Nile to the Euphrates (v. 18 and note).

15:13² (four) See note 17³ in Gal. 3.

15:13^a

Exo. 22:21;
23:9;
Lev. 19:34;
Deut. 10:19

15:13^b

Exo. 1:11-12;
3:7;
Neh. 9:9

15:13^c

Acts 7:6;
cf. Exo. 12:40-41;
Gal. 3:17

15:14^a

Exo. 6:6;
Acts 7:7

15:14^b

Exo. 3:21-22;
12:35-36

15:15^a

Gen. 25:8

15:16^a

1 Kings 21:26;
Amos 2:9

15:13^a

出二二 21
二三 9
利十九 34
申十 19

15:13^b

出一 11-12
三 7
尼九 9

15:13^c

徒七 6
參出十二 40-41
加三 17

15:14^a

出六 6
徒七 7

15:14^b

出三 21-22
十二 35-36

15:15^a

創二五 8

15:16^a

王上二一 26
摩二 9

【15:17】日落天黑，不料有冒煙的¹爐並燒着的¹火把，從那些肉塊中經過。

【15:18】當那日，耶和華與亞伯蘭^a立約，說，我已賜給你的^b後裔，從¹埃及河直到伯拉大^c河之地，

【15:19】就是基尼人、基尼洗人、甲摩尼人、

【15:20】赫人、比利洗人、¹利乏音人、

【15:21】亞摩利人、迦南人、革迦撒人、耶布斯人之地。

● 15:17¹ 爐是爲着煉淨，火把是爲着光照。神與亞伯拉罕立約，在黑夜裏如同冒煙的爐並燒着的火把，從祭牲中經過。這表徵神所呼召的人遭受苦難時，祂要進來煉淨並光照他們，使他們藉着後裔和地完成祂的定旨。

● 15:18¹ 神在與亞伯拉罕所立的約中，定了美地的界限；這地乃是以馬內利之地，（賽八 8，）以色列的領土，從尼羅河到幼發拉底河。（參出二三 31，申十一 24，書一 3～4。）這是亞伯拉罕獨一的後裔基督，（十二 7 上，加三 16，）爲着建立千年國所要承受的地。見申十一 24 註 1 與太二五 34 註 1。

● 15:20¹ 是巨人族。（申三 11。）

【15:17】And when the sun went down and it was dark, there came a smoking¹ furnace and a¹ torch of fire which passed between these pieces.

【15:18】On that day Jehovah made a^a covenant with Abram, saying, To your^b seed do I give this land, / From the¹ river of Egypt to the great^c river, the river Euphrates:

【15:19】The land of the Kenites and the Kenizzites and the Kadmonites

【15:20】And the Hittites and the Perizzites and the¹ Rephaim

【15:21】And the Amorites and the Canaanites and the Gergashites and the Jebusites.

15:17¹ (furnace) A furnace is for refining, and a torch is for enlightening. To enact His covenant with Abraham, God passed through the sacrifices as a smoking furnace and a flaming torch in the dark night. This signifies that when God's called ones are suffering affliction, He will come in to refine and enlighten them that they may fulfill His purpose by the seed and by the land.

15:18¹ (river) In His covenant with Abraham God set the boundaries of the good land, the land of Immanuel (Isa. 8:8), the territory of Israel, from the Nile to the Euphrates (cf. Exo. 23:31; Deut. 11:24; Josh. 1:3-4). This is the land that Christ, the unique seed of Abraham (12:7a; Gal. 3:16), will inherit for the establishing of His millennial kingdom. See notes 24¹ in Deut. 11 and 34¹ in Matt. 25.

15:20¹ (Rephaim) A race of giants (Deut. 3:11).

15:18^a

創十七 2, 4-14

二二 16-18

利二六 42

王下十三 23

代上十六 15-18

詩一〇五 8-11

徒七 8

路一 72

15:18^b

創十二 7

15:18^c

出二三 31

申一 7

書一 4

賽二七 12

15:18^a

Gen. 17:2, 4-14;

22:16-18;

Lev. 26:42;

2 Kings 13:23;

1 Chron. 16:15-18;

Psa. 105:8-11;

Acts 7:8;

Luke 1:72

15:18^b

Gen. 12:7

15:18^c

Exo. 23:31;

Deut. 1:7;

Josh. 1:4;

Isa. 27:12

創世記 第十六章

b 兩個婦人的寓意 十六 1 ~ 16

16:1^a
參創十五 2-3

16:1^b
加四 24
見註 1¹

16:2^a
創二十 18
三十 2-3
參創十七 16
十八 10
二五 21
三十 22
詩一二七 3

16:3^a
創十二 4-5

【16:1】亞伯蘭的妻子¹撒萊^a沒有給他生兒女。撒萊有一個使女，名叫^{1b}夏甲，是埃及人。

【16:2】撒萊對亞伯蘭說，^a耶和華使我不能生育，求你和我的使女同房，或者我可以因她¹得孩子。亞伯蘭聽了撒萊的話。

【16:3】於是亞伯蘭的妻子撒萊，將使女埃及人夏甲給了她丈夫為妻；那時亞伯蘭在迦南地已經住了^a十年。

【16:4】亞伯蘭與夏甲同房，夏甲就懷了孕；她見自己有孕，就輕看她的主母。

● 16:1¹ 撒拉和夏甲是寓意，象徵兩約。（加四 22 ~ 28，24 註 2 與註 5。）

● 16:2¹ 直譯，得建立。

GENESIS 16

b. The Two Women—An Allegory 16:1-16

【16:1】Now ¹Sarai, Abram's wife, ^abore him no children; and she had an Egyptian female servant, whose name was ^{1b}Hagar.

【16:2】And Sarai said to Abram, Because ^aJehovah has prevented me from bearing, please go in to my female servant; perhaps I will ¹have children through her. And Abram listened to the voice of Sarai.

【16:3】So after Abram had dwelt ^aten years in the land of Canaan, Sarai, Abram's wife, took Hagar the Egyptian, her female servant, and gave her to Abram her husband to be a wife.

【16:4】And he went in to Hagar, and she conceived; and when she saw that she had conceived, her mistress was despised in her eyes.

16:1¹ (Sarai) Sarah and Hagar are an allegory symbolizing two covenants (Gal. 4:22-28 and notes 24² and 24⁵).

16:2¹ (have) Lit., be built up.

16:1^a
cf. Gen. 15:2-3

16:1^b
Gal. 4:24;
See note 1¹

16:2^a
Gen. 20:18;
30:2-3;
cf. Gen. 17:16;
18:10;
25:21;
30:22;
Psa. 127:3

16:3^a
Gen. 12:4-5

【16:5】撒萊對亞伯蘭說，願我受的屈辱歸到你身上。我將我的使女放在你懷中，她見自己有了孕，竟輕看我。願耶和華在你我中間行判斷。

【16:6】亞伯蘭對撒萊說，你的使女在你手下，你看怎樣好，就怎樣待她罷。於是撒萊苦待她，她就從撒萊面前逃走了。

【16:7】^{1a} 耶和華的使者在曠野往書珥路上的水泉旁遇見她，

【16:8】對她說，撒萊的使女夏甲，你從那裏來？要往那裏去？夏甲說，我從我的主母撒萊面前逃出來。

【16:9】耶和華的使者對她說，你回到你主母那裏，服在她手下；

【16:10】又說，我必^a使你的後裔極其繁多，甚至不可勝數；

● 16:7¹ 耶和華的使者就是耶和華自己。（13，二二 11～12，15～16，三一 11，13。）見出三 2 註 1，二三 21 註 2 與 22 註 1，亞二 8 註 2。

【16:5】And Sarai said to Abram, May the wrong done to me be upon you. I gave my female servant into your bosom, and when she saw that she had conceived, I was despised in her eyes. May Jehovah judge between me and you.

【16:6】And Abram said to Sarai, Your female servant is now in your hand; do to her what is good in your eyes. So Sarai dealt harshly with her, and she fled from before her.

【16:7】And the ^{1a}Angel of Jehovah found her by a spring of water in the wilderness, by the spring on the way to Shur.

【16:8】And He said, Hagar, Sarai's female servant, where did you come from and where are you going? And she said, I am fleeing from before my mistress Sarai.

【16:9】And the Angel of Jehovah said to her, Return to your mistress, and submit yourself under her hands.

【16:10】And the Angel of Jehovah said to her, I will greatly^a multiply your seed, so that it will not be counted for multitude.

16:7¹ (Angel) The Angel of Jehovah is Jehovah Himself (v. 13; 22:11-12, 15-16; 31:11, 13). See notes 2¹ in Exo. 3, 21² and 22¹ in Exo. 23, and 8² in Zech. 2.

16:7^a
創二一 17
出三 2

16:7^a
Gen. 21:17;
Exo. 3:2

16:10^a
創十七 20
二一 13
參創二五 12-18

16:10^a
Gen. 17:20;
21:13;
cf. Gen. 25:12-18

【16:11】並說，你如今懷孕要生一個兒子，可以給他起名叫¹以實瑪利，因為耶和華聽見了你的苦情。

【16:12】他為人必像野驢；他的手要攻打人，人的手也要攻打他；他必住在眾弟兄的¹東邊。

【16:13】夏甲就稱那對她說話之耶和華的名為：¹你是啓示自己的神；因為她說，²祂向我啓示了祂自己，我在這裏居然還存活麼？

【16:14】所以這井名叫¹庇耳拉海萊；這井在加低斯和巴列之間。

● 16:11¹ 意，神聽見。

● 16:12¹ 直譯，對面。

● 16:13¹ 或，你是伊勒洛伊（El-roi。）直譯，你是看見的神。

● 16:13² 原文意不詳。

● 16:14¹ 庇耳拉海萊（Beer-lahai-roi，）意，那看見我之永活者的井，或那啓示祂自己者的井。

【16:11】And the Angel of Jehovah said to her, You have now conceived/ And will bear a son,/ And you shall call his name¹Ishmael, / Because Jehovah has heard of your affliction.

【16:12】And he will be a wild ass of a man;/ His hand will be against everyone,/ And everyone's hand, against him; / And he will settle down opposite all his brothers.

【16:13】And she called the name of Jehovah who spoke to her, ¹You are a ²God who reveals Himself, for she said, ³Do I even remain here after He has revealed Himself to me?

【16:14】Therefore the well was called ¹Beer-lahai-roi; there it is, between Kadesh and Bered.

16:11¹ (Ishmael) Meaning God hears.

16:13¹ (You) Or, You are El-roi.

16:13² (God) Lit., God of seeing.

16:13³ (Do) The meaning of the Hebrew is uncertain.

16:14¹ (Beer-lahai-roi) Meaning well of the living One who sees me, or well of the One who reveals Himself.

【16:15】後來^a夏甲給亞伯蘭生了一個兒子；亞伯蘭給他起名叫¹以實瑪利。

【16:16】夏甲給亞伯蘭生以實瑪利的時候，亞伯蘭年八十六歲。

創世記 第十七章

c 用割禮所堅立神的約 十七 1 ~ 14

【17:1】亞伯蘭年¹九十九歲的時候，耶和華向他顯現，對他說，我是^{2a}全足的神，你要³行在我面前，並且要³完全；

● 16:15¹ 亞伯拉罕藉夏甲生以實瑪利，象徵人想用自己肉體的努力與律法配合，以完成神的定旨。（見加二 16 註 2，四 23 註 1。）

● 17:1¹ 亞伯拉罕運用他天然的力量生了以實瑪利，這嚴重的觸犯了神和神的經綸。因此，以實瑪利出生以後，亞伯拉罕與神的交通就中斷了；神等候了十三年，（參十六 16，）直到亞伯拉罕天然的力量被了結，祂纔再來與亞伯拉罕接觸。（羅四 19 與註。）見十五 4 註 1。

● 17:1² 希伯來文，El Shaddai，伊勒沙代。伊勒，意，大能者；沙代，源自另一希伯來字，意，胸部或乳房。這神聖的稱呼啓示神乃是有乳房的大能者，就是全豐全足的大能者。祂是恩典的源頭，

【16:15】And ^aHagar bore Abram a son, and Abram called the name of his son, whom Hagar bore, ¹Ishmael.

【16:16】And Abram was eighty-six years old when Hagar bore Ishmael to Abram.

GENESIS 17

c. God's Covenant Confirmed with Circumcision 17:1-14

【17:1】And when Abram was ¹ninety-nine years old, Jehovah appeared to Abram and said to him, I am the ^{2a}All-sufficient God;/ ³Walk before Me, and be ³perfect.

16:15¹ (Ishmael) Abraham's producing of Ishmael through Hagar symbolizes man's attempt to fulfill God's purpose by the effort of the flesh in coordination with the law (see notes 16² in Gal. 2 and 23¹ in Gal. 4).

17:1¹ (ninety-nine) Abraham's producing of Ishmael by the exercise of his natural strength was a serious offense against God and His economy. Because of this, after the birth of Ishmael, Abraham's fellowship with God was broken; God waited for thirteen years (cf. 16:16), until Abraham's natural strength was terminated, before He came to contact Abraham again (Rom. 4:19 and note). See note 4¹ in ch. 15.

17:1² (All-sufficient) Heb. El Shaddai. El means the Mighty One, and Shaddai comes from the Hebrew word meaning breast or udder. This divine title reveals God as the Mighty One with an udder, that is, the all-sufficient Mighty One. He is the source of grace to supply His called ones

17:2^a
創十五 18
17:2^b
創十七 6
二二 17

【17:2】我要與你立^a約，使你的後裔^b極其增多。

【17:3】亞伯蘭面伏於地；神又與他談話，說，

【17:4】我與你立的^a約是這樣：你要成為^b多¹國的父。

【17:5】你的名不要再叫¹亞伯蘭，要叫^{2a}亞伯拉罕，因為我已立你作多國的父。

用祂神聖所是的豐富供應祂所呼召的人，使他們能產生基督作後裔，以完成神的定旨。

● 17:1³ 在這裏，行在神面前，就是行在祂的同在裏，不斷享受祂和祂全豐全足的供應。得以完全，乃是得着神加到我們裏面作完全的元素和因素。實際上，這意思是，我們的的生活和工作，並不倚靠肉體的力量，乃是信靠神這位全豐全足的大能者。

● 17:4¹ 4～6 節以及三五 11 題到國與王，含示我們繁增的結果必定是正確的召會生活，作神在地上的國。（羅十四 17 與註 1。）見十二 2 註 2。

● 17:5¹ 意，得高舉的父。

● 17:5² 意，多人的父。神要完成祂永遠的定旨，所需要的不是一個得高舉的人，乃是一位多人

【17:2】And I will make My^a covenant between Me and you,/ And I will^b multiply you exceedingly.

【17:3】And Abram fell on his face, and God talked with him, saying,

【17:4】As for Me, this is My^a covenant with you,/ And you shall become the^b father of a multitude of¹ nations.

【17:5】Your name shall no longer be called¹ Abram,/ But your name shall be^{2a} Abraham;/ For I have made you the father of a multitude of nations.

with the riches of His divine being that they may bring forth Christ as the seed for the fulfillment of His purpose.

17:1³ (Walk) Here, to walk before God is to walk in His presence, constantly enjoying Him and His all-sufficient supply. To be perfect is to have God added to us as the element and factor of perfection. Practically, it means that we do not rely on the strength of the flesh but trust in God as the all-sufficient Mighty One for our life and our work.

17:4¹ (nations) The mentioning of nations and kings in vv. 4-6 and in 35:11 implies that the result of our being multiplied must be the proper church life as the kingdom of God on earth (Rom. 14:17 and note 1). See note 2² in ch. 12.

17:5¹ (Abram) Meaning exalted father.

17:5² (Abraham) Meaning father of a multitude. In order to fulfill His eternal purpose, God needs not one exalted person but the father

17:2^a
Gen. 15:18
17:2^b
Gen. 17:6;
22:17

17:4^a
Gen. 15:18
17:4^b
Rom. 4:11-12, 17,
18
17:5^a
Neh. 9:7

17:4^a
創十五 18
17:4^b
羅四 11-12, 17,
18
17:5^a
尼九 7

17:6^a
創十七 16
17:6^b
太一 1

【17:6】我必使你的後裔極其繁多；我必使^a多國從你而立，^b多王從你而出。

17:7^a
加三 17
17:7^b
出六 7
利二六 12
耶三一 33
來八 10

【17:7】我必與你並你世世代代的後裔堅立我的^a約，作永遠的約，爲要作你和你後裔的^b神。

17:8^a
創二三 4
二八 4
三五 27
三七 1
四七 9
代上二九 15
詩三九 12
一〇五 11-12
來十一 9
17:8^b
創十二 7
17:8^c
來十一 16

【17:8】我要將你^a寄居的地，就是迦南全地，賜給你和你的^b後裔永遠爲業，我也必作^c他們的神。

【17:9】神又對亞伯拉罕說，至於你，你和你的後裔當世世代代遵守我的約。

的父。（參一 28，九 1。）所以，亞伯拉罕改名，表徵他的人位更換，乃是爲着完成神的定旨。在屬靈的經歷裏，真正的改名是從『我』改成基督，（加二 20，）並從『我』改成神的恩典。（林前十五 10。）惟有作神恩典的基督，不是『我，』纔能產生完成神定旨所需眾多的人。（見十五 4 註 1。）參三二 27～28，約一 42。

【17:6】And I will make you exceedingly fruitful; and I will make^a nations of you, and^b kings will come forth from you.

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

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

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

of a great multitude (cf. 1:28; 9:1). Hence, the changing of Abraham's name, signifying the changing of his person, was for the fulfillment of God's purpose. In spiritual experience, the real changing of a name is the change from "I" to Christ (Gal. 2:20) and from "I" to the grace of God (1 Cor. 15:10). Only Christ as God's grace, not "I," can bring forth the multitude needed to fulfill God's purpose (see note 4¹ in ch. 15). Cf. 32:27-28; John 1:42.

17:6^a
Gen. 17:16
17:6^b
Matt. 1:1

17:7^a
Gal. 3:17
17:7^b
Exo. 6:7;
Lev. 26:12;
Jer. 31:33;
Heb. 8:10

17:8^a
Gen. 12:7
17:8^b
Gen. 23:4;
28:4;
35:27;
37:1;
47:9;
1 Chron. 29:15;
Psa. 39:12;
105:11-12;
Heb. 11:9
17:8^c
Heb. 11:16

【17:10】你們所有的男子都要受^{1a}割禮；這就是我與你並你的後裔所立的約，是你們所當遵守的。

【17:11】你們都要受割禮，這是我與你們^{1a}立約的記號。

● 17:10¹ 割禮的屬靈意義乃是藉着基督的釘十字架，脫去肉體，脫去己和舊人。（西二 11，13 上，申十 16，耶四 4 上，徒七 51，加五 24，羅六 6，弗四 22，西三 9。）在十六章，亞伯拉罕運用他的肉體生了以實瑪利。在這裏，神要他割除他的肉體，了結他天然的力量，使神可以進來藉着恩典產生以撒，以完成祂的定旨。舊約的割禮等於新約的受浸。（西二 11～12 與註。）真正的割禮不是外面肉體的，乃是裏面的，是『心裏的，在於靈，不在於字句。』（羅二 28～29。）見書五 2 註 1。

● 17:11¹ 雖然神關於祂選民承受美地的應許（十二 1～2，7，十三 15～17）已立為約，（十五 4～5，18～21，）但仍需要用割禮的約堅定神應許的約。割禮是神選民所必須經過的步驟，好承受神的應許。割禮表徵神新約的選民必須藉着十字架被了結，好承受神所應許在基督裏的一切豐富。（參加二 20。）見羅四 11 與註 1。

【17:10】This is My covenant, which you shall keep, between Me and you and your seed after you: Every male among you shall be ^{1a}circumcised.

【17:11】And you shall be circumcised in the flesh of your foreskin, and it shall be a ^{1a}sign of a covenant between Me and you.

17:10¹ (circumcised) The spiritual meaning of circumcision is to put off the flesh, to put off the self and the old man, through the crucifixion of Christ (Col. 2:11, 13a; Deut. 10:16; Jer. 4:4a; Acts 7:51; Gal. 5:24; Rom. 6:6; Eph. 4:22; Col. 3:9). In ch. 16 Abraham exercised his flesh to produce Ishmael. Here God asked him to cut off his flesh, to terminate his natural strength, so that God could come in and bring forth Isaac by His grace for the fulfillment of His purpose. The circumcision in the Old Testament is the equivalent of baptism in the New Testament (Col. 2:11-12 and notes). The real circumcision is not outward in the flesh but inward “of the heart, in spirit, not in letter” (Rom. 2:28-29). See note 2¹ in Josh. 5.

17:11¹ (sign) Although God’s promise concerning the inheriting of the good land by His elect (12:1-2, 7; 13:15-17) had been made a covenant (15:4-5, 18-21), there was still the need to confirm the covenant of God’s promise with the covenant of circumcision. Circumcision was the procedure that God’s elect had to pass through in order to inherit God’s promise. It signifies that God’s chosen ones in the New Testament must be terminated through the cross so that they may inherit all the riches in Christ promised by God (cf. Gal. 2:20). See Rom. 4:11 and note 1.

【17:12】你們世世代代的男子，無論是家裏生的，或是在你後裔之外用銀子從^a外人買的，生下來¹第八日，都要受割禮。

【17:13】你家裏生的和你用銀子買的，都必須受割禮。這樣，我的^a約就立在你們肉體上作^b永遠的約。

【17:14】但不受割禮的男子必¹從民中剪除，因他背了我的約。

● 17:12¹ 在表號上，第八日作為新的七日的第一日，是指基督的復活。（太二八 1，約二十 1。）割禮必須是在復活裏，並且總是將我們引進復活，（西二 12，參羅六 3～5，）使我們成為新人，新造，（林後五 17，加六 15，）以完成神的定旨。

割禮相當於人的改名。（5。）二者都表徵我們舊人的了結，以及我們的所是被帶到復活裏，使我們不再是天然的人，乃是復活的人。

● 17:14¹ 神所呼召的人若不憑着了結他們的己和天然的人，過釘十字架的生活，他們就會在主觀的經歷裏，從基督、從召會生活、並從神恩典的供應被剪除，而與完成神定旨之神的約無分無關。（約十五 6，加五 4。）

【17:12】And he who is ¹eight days old shall be circumcised among you, every male throughout your generations, he who is born in the house or bought with money from any ^aforeigner who is not of your seed.

【17:13】He who is born in your house and he who is bought with your money must be circumcised; thus My ^acovenant shall be in your flesh for an ^beverlasting covenant.

【17:14】But as for the uncircumcised male who is not circumcised in the flesh of his foreskin, that person shall be ¹cut off from his people; he has broken My covenant.

17:12¹ (eight) In figure the eighth day, the first day of a new week, refers to Christ's resurrection (Matt. 28:1; John 20:1). Circumcision must be in resurrection, and it always ushers us into resurrection (Col. 2:12; cf. Rom. 6:3-5), making us a new person, a new creation (2 Cor. 5:17; Gal. 6:15), for the fulfillment of God's purpose.

Circumcision corresponds to the changing of human names (v. 5). Both signify the terminating of our old being and our being brought into resurrection so that we may be no longer a natural person but a resurrected person.

17:14¹ (cut) If God's called ones do not live a crucified life by terminating their self and their natural being, in their subjective experience they will be cut off from Christ, from the church life, and from the supply of God's grace and will have nothing to do with God's covenant for the fulfillment of God's purpose (John 15:6; Gal. 5:4).

d 以撒出生的應許 十七 15 ~ 27

【17:15】神又對亞伯拉罕說，至於你的妻子¹撒萊，不可再叫撒萊，她的名要叫²撒拉。

【17:16】我必賜福給她，也要使你¹從她得一個^a兒子。我必賜福給她，她也要作^b多國之母，必有多民的君王從她而出。

● 17:15¹ 意，我的公主。

● 17:15² 意，公主。『公主』前面『我的』這辭（見 15 註 1）指明狹窄與特別。這裏撒拉的改名表徵廣博，表示她這個人擴大且寬廣了，使她成為多國之母。（16。）正如在亞伯拉罕（5）和撒拉身上所看見的，這樣的改變要求我們的舊人和天然人被了結，使我們能變化成為新人；這樣的人纔能產生後裔並關心別人，使神的定旨得以完成。

● 17:16¹ 即憑神應許之約裏神的恩典，在此由亞伯拉罕的妻子，自主的婦人撒拉所象徵。（加四 22 ~ 26。）以撒是從撒拉出生，表徵基督裏的信徒是憑神的恩典，在基督的復活裏出生，（彼前 1:3，）成為亞伯拉罕合法的後裔。（加四 28，31，三 29。）本章裏神割禮的約相當於新約，在這新約中基督的死割除我們肉體裏的舊人，並且基督的復活使我們的新人（由以撒所表徵）有新生的起頭，使我們成為新造。（林後五 17。）

d. The Birth of Isaac Promised 17:15-27

【17:15】And God said to Abraham, As for Sarai your wife, you shall not call her name¹ Sarai, but her name shall be² Sarah.

【17:16】And I will bless her, and I will also give you a^a son¹ by her. Indeed, I will bless her, and she will be a mother of^b nations; kings of peoples will come forth from her.

17:15¹ (Sarai) Meaning my princess.

17:15² (Sarah) Meaning princess. The word my before princess (see note 15¹) indicates narrowness and particularity. Here, the changing of Sarah's name signifies generality and suggests the enlarging and broadening of her person to make her a mother of nations (v. 16). As seen with both Abraham (v. 5) and Sarah, such a change requires the termination of our old and natural man so that we may be transformed into a new person who can produce seed and care for others for the fulfillment of God's purpose.

17:16¹ (by) I.e., by God's grace in God's covenant of promise, symbolized here by Sarah, the free woman, Abraham's wife (Gal. 4:22-26). The birth of Isaac by Sarah signifies the begetting of the believers in Christ by God's grace in the resurrection of Christ (1 Pet. 1:3) to be the legal seed of Abraham (Gal. 4:28, 31; 3:29). God's covenant of circumcision in this chapter corresponds to the new covenant, in which Christ's death cuts off our old man in the flesh and Christ's resurrection germinates our new man, signified by Isaac, to make us the new creation (2 Cor. 5:17).

17:16^a
創十七 19
十八 10-14
二一 2
羅九 9
加四 23
17:16^b
創十七 6
三五 11

17:16^a
Gen. 17:19;
18:10-14;
21:2;
Rom. 9:9;
Gal. 4:23
17:16^b
Gen. 17:6;
35:11

17:17^a
創十八 12
二一 6
17:17^b
羅四 19

【17:17】亞伯拉罕就面伏於地^a笑了，心裏說，^b一百歲的人還能得孩子麼？撒拉已經九十歲了，還能生孩子麼？

【17:18】亞伯拉罕對神說，但願以實瑪利活在你面前。

【17:19】神說，不然，你妻子撒拉必給你生一個^a兒子，你要給他起名叫^{1b}以撒。我要²與他堅定所立的約，作他後裔永遠的約。

【17:20】至於以實瑪利，我也應允你；我已賜福給他，使他^a繁衍，極其增多。他必生^b十二個首領；我也要使他成為^c大國。

● 17:19¹ 意，他喜笑。

● 17:19² 以實瑪利是肉體所產生的後裔，為神所棄絕。（二一 10。）惟有以撒是憑神恩典所產生的後裔，是為着完成神定旨所立定的。（21，二一 12，羅九 7～9。）

【17:17】Then Abraham fell upon his face and ^alaughed and said in his heart, Will a child be born to a man who is a ^bhundred years old? And will Sarah, who is ninety years old, bear a child?

【17:18】And Abraham said to God, Oh that Ishmael might live before You!

【17:19】But God said, No, but Sarah your wife will bear you a ^ason, and you shall call his name ^{1b}Isaac; and I will ²establish My covenant with him for an everlasting covenant for his seed after him.

【17:20】And as for Ishmael, I have heard you; indeed, I have blessed him and will make him fruitful and will ^amultiply him exceedingly. ^bTwelve princes will he beget, and I will make of him a ^cgreat nation.

17:19¹ (Isaac) Meaning he laughs.

17:19² (establish) Ishmael, the seed produced by the flesh, was rejected by God (21:10). Only Isaac, the seed brought forth by God's grace, was established for the fulfillment of God's purpose (v. 21; 21:12; Rom. 9:7-9).

17:17^a
Gen. 18:12;
21:6
17:17^b
Rom. 4:19

17:19^a
Gen. 17:16
17:19^b
Gen. 21:3;
Gal. 4:28

17:20^a
Gen. 16:10
17:20^b
cf. Gen. 25:12-16
17:20^c
Gen. 21:18

17:19^a
創十七 16
17:19^b
創二一 3
加四 28

17:20^a
創十六 10
17:20^b
參創二五 12-16
17:20^c
創二一 18

17:21^a
創十八 10, 14
二一 2
羅九 9
17:21^b
創二六 3-5

【17:21】到明年這^{1a}約定的日期，撒拉必給你生以撒，我要與他^b堅定所立的約。

【17:22】神和亞伯拉罕談完了話，就離開他升上去了。

【17:23】正當那日，亞伯拉罕遵着神對他所說的，給他的兒子以實瑪利和家裏的一切男子，無論是在家裏生的，是用銀子買的，都^a行了割禮。

【17:24】亞伯拉罕受割禮的時候年九十九歲。

【17:25】他兒子以實瑪利受割禮的時候年十三歲。

【17:26】正當那日，亞伯拉罕和他兒子以實瑪利一同受了割禮。

【17:27】家裏所有的男人，無論是在家裏生的，是用銀子從外人買的，也都與他一同受了割禮。

● 17:21¹ 見十八 14 註 2。

【17:21】But My covenant I will^a establish with Isaac, whom Sarah will bear to you at this^{1b} appointed time next year.

【17:22】And when He finished talking with him, God went up from Abraham.

【17:23】And Abraham took Ishmael his son and all who were born in his house and all who were bought with his money, every male among the men of Abraham's house, and^a circumcised the flesh of their foreskin on the very same day, as God had said to him.

【17:24】And Abraham was ninety-nine years old when he was circumcised in the flesh of his foreskin.

【17:25】And Ishmael his son was thirteen years old when he was circumcised in the flesh of his foreskin.

【17:26】On the very same day Abraham was circumcised as well as Ishmael his son.

【17:27】And all the men of his house, those born in the house and those bought with money from a foreigner, were circumcised with him.

17:21^a
Gen. 26:3-5
17:21^b
Gen. 18:10, 14;
21:2;
Rom. 9:9

17:23^a
Rom. 4:11

17:21¹ (appointed) See note 14¹ in ch. 18.

創世記 第十八章

4 活在與神的交通中 十八 1～二四 67

a 與在人水平上的神來往 十八 1～22

【18:1】耶和華在幔利橡樹那裏向亞伯拉罕顯現。那時天正熱，亞伯拉罕坐在^a帳棚口。

【18:2】他舉目觀看，見有三個¹人在對面站着。他一看見，就從帳棚口跑去^a迎接他們，俯伏在地，

【18:3】說，我主，我若在你眼前蒙恩，求你不要離開僕人往前去。

● 18:2¹ 這三個人中的一人是耶和華神，（13～14，22，）也就是基督；另外兩個是天使。（22，十九1。）亞伯拉罕受割禮，天然的力量被了結之後，就活在與神親密的交通裏，成為神的朋友。（雅二 23，代下二十 7，賽四一 8。）甚至在成為肉體之前，（約一 14，）耶和華作為基督，就在人的形狀裏，帶着人的身體，向亞伯拉罕顯現，在人的水平上與他來往。

GENESIS 18

4. Living in Fellowship with God 18:1—24:67

a. Communion with God on the Human Level 18:1-22

【18:1】And Jehovah appeared to him by the oaks of Mamre as he was sitting at the entrance of his^a tent in the heat of the day.

【18:2】And he lifted up his eyes and looked, and there were three¹ men standing opposite him. And when he saw them, he ran from the entrance of the tent to^a meet them. And he bowed down to the earth

【18:3】And said, My Lord, if I have found favor in Your sight, please do not pass on from Your servant.

18:2¹ (men) Or, mortal men. One of these three men was Jehovah God (vv. 13-14, 22) as Christ; the other two were angels (v. 22; 19:1). After he was circumcised and his natural strength was terminated, Abraham lived in intimate fellowship with God and became God's friend (James 2:23; 2 Chron. 20:7; Isa. 41:8). Even before the incarnation (John 1:14) Jehovah as Christ appeared to Abraham in human form, with a human body, and communed with him on a human level.

18:1^a
來十一 9
創十二 8

18:2^a
創十九 1
參來十三 2

18:1^a
Heb. 11:9;
Gen. 12:8

18:2^a
Gen. 19:1;
cf. Heb. 13:2

18:4^a
創十九 2
二四 32
四三 24
參路七 44
約十三 14
提前五 10
18:5^a
士六 18
十三 15
十九 5
詩一〇四 15

【18:4】讓我拿點水來，你們^a洗洗腳，
在樹下歇息歇息。

【18:5】我再^a拿一點餅來，你們可以加
添心力，然後往前去。你們既到僕人
這裏來，理當如此。他們說，就照你
說的行罷。

18:6^a
太十三 33
路十三 21

【18:6】亞伯拉罕急忙進帳棚見撒拉，說，
你快快拿^{1a}三細亞細麵調和作²餅。

18:7^a
士十三 15
路十五 23

【18:7】亞伯拉罕又跑到牛羣裏，牽了
一隻又嫩又好的^a牛犢來，交給僕人，
僕人急忙豫備好了。

● 18:6¹ 三細亞等於一伊法，平常一餐的量。
（參撒上一 24，士六 19。）三細亞細麵，表徵在
人性裏之復活的基督。參太十三 33。

● 18:6² 餅、牛犢、（7，參路十五 23、）奶酪
和奶，（8，參彼前二 2，）都表徵包羅萬有之基督
的豐富，作了使神與人滿足的食物。亞伯拉罕享受
與神的交通時，在豫表上乃是把基督獻給神，作神
的食物。

【18:4】Please let a little water be fetched, and do^a wash
your feet, and rest yourselves under the tree.

【18:5】And let me^a fetch a morsel of bread that you may
sustain yourselves. After that you may pass on, since
you have come to your servant. So they said, Do as you
have said.

【18:6】And Abraham hurried into the tent to Sarah and
said, Quickly prepare^a three¹ measures of fine flour,
knead it, and make² cakes.

【18:7】And Abraham ran to the herd and took a^a calf,
tender and good, and gave it to the servant, and he
hurried to prepare it.

18:6¹ (measures) Heb. seahs. Three seahs are equivalent to one
ephah, the normal portion for a meal (cf. 1 Sam. 1:24; Judg. 6:19).
The three measures of fine flour signify the resurrected Christ in His
humanity. Cf. Matt. 13:33.

18:6² (cakes) The cakes, the calf (v. 7; cf. Luke 15:23), and the curds
and milk (v. 8; cf. 1 Pet. 2:2) all signify the riches of the all-inclusive
Christ as food for the satisfaction of both God and man. While Abraham
was enjoying fellowship with God, in type he offered Christ to God as
God's food.

18:4^a
Gen. 19:2;
24:32;
43:24;
cf. Luke 7:44;
John 13:14;
1 Tim. 5:10
18:5^a
Judg. 6:18;
13:15;
19:5;
Psa. 104:15

18:6^a
Matt. 13:33;
Luke 13:21

18:7^a
Judg. 13:15;
Luke 15:23

【18:8】亞伯拉罕又取了奶酪和奶，並豫備好的牛犢來，擺在他們面前，自己在樹下站在旁邊，他們就喫了。

【18:9】他們問亞伯拉罕說，你妻子撒拉在那裏？他說，在帳棚裏。

【18:10】¹ 其中一位說，² 到^a 明年這時候，我必回到你這裏；你的妻子撒拉必生一個^b 兒子。撒拉在³ 那位後邊的帳棚口也聽見了這話。

【18:11】亞伯拉罕和撒拉^a 年紀老邁，撒拉的月經已經停了。

【18:12】撒拉^a 心裏暗笑，說，我既已衰敗，我^b 主也老邁，豈能有這樂趣呢？

【18:13】耶和華對亞伯拉罕說，撒拉爲甚麼笑，說，我既年邁，果真能生孩子麼？

【18:8】And he took curds and milk and the calf which he had prepared, and set them before them; and he stood by them under the tree while they ate.

【18:9】And they said to him, Where is Sarah your wife? And he said, There, in the tent.

【18:10】And He said, I will certainly return to you according to the^a time of life, and then Sarah your wife shall have a^b son. And Sarah was listening at the entrance of the tent, which was behind Him.

【18:11】Now Abraham and Sarah were^a old and advanced in age; it had ceased to be with Sarah according to the manner of women.

【18:12】And Sarah^a laughed within herself, saying, After I have become old, shall I have pleasure, my^b lord being old also?

【18:13】And Jehovah said to Abraham, Why did Sarah laugh, saying, Shall I indeed bear a child when I am old?

● 18:10¹ 其中一位，直譯，祂。

● 18:10² 直譯，照着生命的時候。14 節者同。

● 18:10³ 那位，直譯，祂。15 節者同。

18:10^a
創十八 14
王下四 16
18:10^b
創十七 16

18:11^a
羅四 19
來十一 11-12

18:12^a
創十七 17
18:12^b
彼前三 6

18:10^a
Gen. 18:14;
2 Kings 4:16
18:10^b
Gen. 17:16

18:11^a
Rom. 4:19;
Heb. 11:11-12

18:12^a
Gen. 17:17
18:12^b
1 Pet. 3:6

18:14^a
伯四二 2
耶三二 17
亞八 6
太十九 26
參羅四 21
18:14^b
創十七 21
二一 2
18:14^c
創十八 10

【18:14】^a 耶和華豈有¹ 難成的事麼？到了^{2b} 約定的日期，^c 明年這時候，我必回到你這裏，撒拉必生一個兒子。

【18:15】撒拉就害怕，不承認，說，我沒有笑；那位說，不然，你實在笑了。

【18:16】三人就從那裏起身，向所多瑪觀望；亞伯拉罕也與他們同行，要送他們一程。

【18:17】耶和華說，¹ 我所要作的事，豈可^a 瞞着亞伯拉罕麼？

● 18:14¹ 難成，直譯，太奇妙。

● 18:14² 生命的時候，（10，）就是約定生以撒的日期，（十七 21，）乃是神眷顧的時候。（二一 1。）以撒的出生是耶和華的來臨，就是恩典的來臨。（參約一 17。）以撒不是憑人天然生命的力量，乃是憑神恩典的力量生的。這發生在亞伯拉罕受割禮之後，他和他的妻子撒拉，如同完全死了；（11，羅四 18～19；）這表徵生命的時候，就是基督成為我們生命的時候，要在我們天然的力量被了結之後纔來到。

● 18:17¹ 神向亞伯拉罕啓示祂要毀滅所多瑪的心意，因為祂在尋找代求的人。當神要毀滅所多瑪時，祂的心關切住在所多瑪的羅得。（十三 12，十四 12，十九 1。）祂想要拯救羅得，好保護經由路得（她是摩押人，是羅得的後裔）而有的基督家譜，（十九 37，得一 4，太一 5，）但若沒有代求

【18:14】^a Is anything too marvelous for Jehovah? At the^{1b} appointed time I will return to you, according to the^c time of life, and Sarah shall have a son.

【18:15】Then Sarah denied it, saying, I did not laugh; for she was afraid. And He said, No, but you did laugh.

【18:16】And the men rose up from there and looked down upon Sodom. And Abraham walked with them to send them away.

【18:17】And Jehovah said, ¹ Shall I ^a hide from Abraham what I am about to do,

18:14¹ (appointed) The time of life (v. 10), the appointed time for the birth of Isaac (17:21), was the time of God's visitation (21:1). The birth of Isaac was the coming of Jehovah, which was the coming of grace (cf. John 1:17). Isaac was born by the strength of God's grace, not by the strength of man's natural life. This took place after Abraham had been circumcised and he and his wife, Sarah, had become completely deadened (v. 11; Rom. 4:18-19), signifying that the time of life, the time when Christ will be life to us, will come after our natural strength has been terminated.

18:17¹ (Shall) God revealed to Abraham His intention to destroy Sodom, because He was seeking an intercessor. While God intended to destroy Sodom, His heart was concerned for Lot, who was dwelling in Sodom (13:12; 14:12; 19:1). He wanted to save Lot in order to protect Christ's genealogy through Ruth, a Moabitess and a descendant of Lot (19:37; Ruth 1:4; Matt. 1:5), but He could not do so without an

18:14^a
Job 42:2;
Jer. 32:17;
Zech. 8:6;
Matt. 19:26;
cf. Rom. 4:21
18:14^b
Gen. 17:21;
21:2
18:14^c
Gen. 18:10

18:17^a
cf. Amos 3:7;
Psa. 25:14;
103:7

【18:18】亞伯拉罕必要成為又大又強的國，並且地上的^a萬國都必因他得福。

【18:19】我¹眷顧他，為要叫他吩咐他的子孫和他以後的家屬，遵守我耶和華的道，秉行公義和公理，使我論到亞伯拉罕的話，都成就在他身上。

【18:20】耶和華說，^a所多瑪和蛾摩拉的罪甚重，聲聞於我。

【18:21】我現在要下去，察看他們所行的，果然盡像那達到我耳中的聲音麼？若是不然，我也會知道。

【18:22】二人轉身離開那裏，向所多瑪走去；但亞伯拉罕¹仍舊^a站在耶和華面前。

的人，祂就無法作這事。因此，在神與亞伯拉罕親密的交通中，祂未題羅得的名字，卻奧秘的啓示了祂心頭的願望。正確的代求不是由人發起，乃是由於神的啓示。因此，這樣的代求說出神的願望，並為成全神的旨意鋪路。

● 18:19¹ 直譯，認識。

● 18:22¹ 亞伯拉罕站在耶和華面前的目的，是為羅得代求。亞伯拉罕在神面前榮耀的代求，不

【18:18】 Since Abraham will indeed become a great and mighty nation, and ^aall the nations of the earth will be blessed in him?

【18:19】 For I know him, that he will command his children and his household after him to keep the way of Jehovah by doing righteousness and justice, that Jehovah may bring upon Abraham what He has spoken concerning him.

【18:20】 And Jehovah said, The cry of ^aSodom and Gomorrah, how great it is; and their sin, how very heavy it is!

【18:21】 I shall go down and see whether they have done altogether according to its outcry, which has come to Me; and if not, I will know.

【18:22】 And the men turned from there and went toward Sodom, while Abraham ¹remained ^astanding before Jehovah.

intercessor. Thus, in His intimate fellowship with Abraham, in a mysterious way, without mentioning Lot's name, God revealed His heart's desire. The proper intercession is not initiated by man but by God's revelation. Thus, it expresses God's desire and paves the way for the accomplishing of His will.

18:22¹ (remained) Abraham's purpose in standing before Jehovah was to intercede for Lot. The glorious intercession that Abraham made

b 一次榮耀的代求
十八 23 ~ 33

【18:23】亞伯拉罕近前來，說，你真的要將¹義人與惡人一併剿滅麼？

【18:24】假若那城裏有五十個義人，你還剿滅麼？不為城裏這五十個義人寬容那地方麼？

【18:25】¹你絕不會將義人與惡人同殺，將義人與惡人一樣看待；這絕不是你所行的。^a審判全地的主豈不公平行事麼？

【18:26】耶和華說，我若在所多瑪城裏見有五十個義人，我就要為他們的緣故寬容那地方。

是地上的人向天上的神禱告，乃是兩個朋友之間富有人性的談話，是照着神心頭願望的揭示而有的親密談話。

● 18:23¹ 這裏亞伯拉罕是用暗示題到羅得。（彼後二 7 ~ 9。）表面上亞伯拉罕是為所多瑪代求；實際上，他是為羅得代求。（十九 27 ~ 29。）

● 18:25¹ 在亞伯拉罕為羅得的代求裏，他不是照着神的愛和神的恩向神懇求，乃是照着神義的法則向神挑戰。神的義比祂的愛和恩更約束祂。（見羅一 17 註 1。）

b. A Glorious Intercession
18:23-33

【18:23】And Abraham came near and said, Will You indeed destroy the¹ righteous with the wicked?

【18:24】Suppose there are fifty righteous within the city; will You indeed destroy and not spare the place for the sake of the fifty righteous who are in it?

【18:25】¹Far be it from You to do such a thing, to put to death the righteous with the wicked, so that the righteous should be as the wicked. Far be it from You! Shall the^a Judge of all the earth not do justly?

【18:26】And Jehovah said, If I find in Sodom fifty righteous within the city, then I will spare the whole place for their sake.

before God was not a prayer from man on earth to God in heaven; it was a human conversation between two friends, an intimate talk according to the unveiling of God's heart's desire.

18:23¹ (righteous) Here Abraham referred to Lot by implication (2 Pet. 2:7-9). Apparently, Abraham was interceding for Sodom; actually, he was interceding for Lot (19:27-29).

18:25¹ (Far) In Abraham's intercession for Lot, he did not beg God according to His love and grace; he challenged God according to His righteous way. God's righteousness binds Him much more than His love and grace do (see note 17¹ in Rom. 1).

18:25^a
詩五八 11
九四 2
九八 9
羅三 6
來十二 23

18:25^a
Psa. 58:11;
94:2;
98:9;
Rom. 3:6;
Heb. 12:23

【18:27】亞伯拉罕回答說，我雖然是塵土爐灰，還敢對主說話。

【18:28】假若這五十個義人缺了五個，你就因為缺了五個毀滅全城麼？祂說，我在那裏若見有四十五個，也不毀滅那城。

【18:29】亞伯拉罕又對祂說，假若在那裏見有四十個怎麼樣？祂說，為這四十個的緣故，我也不作這事。

【18:30】亞伯拉罕說，求主不要動怒，容我說，假若在那裏見有三十個怎麼樣？祂說，我在那裏若見有三十個，我也不作這事。

【18:31】亞伯拉罕說，我還敢對主說話，假若在那裏見有二十個怎麼樣？祂說，為這二十個的緣故，我也不毀滅那城。

【18:32】亞伯拉罕說，求主不要動怒，容我再說這一次，假若在那裏見有十個呢？祂說，為這十個的緣故，我也不毀滅那城。

【18:27】And Abraham answered and said, Now behold, I have taken it upon myself to speak to the Lord, though I am but dust and ashes.

【18:28】Suppose the fifty righteous are lacking five, will You destroy the whole city because of five? And He said, I will not destroy it if I find forty-five there.

【18:29】And he spoke to Him yet again and said, Suppose forty are found there? And He said, I will not do it, because of the forty.

【18:30】And he said, Oh may the Lord not be angry if I speak. Suppose thirty are found there? And He said, I will not do it if I find thirty there.

【18:31】And he said, Now behold, I have taken it upon myself to speak to the Lord. Suppose twenty are found there? And He said, I will not destroy it, because of the twenty.

【18:32】And he said, Oh let the Lord not be angry if I speak yet once more. Suppose ten are found there? And He said, I will not destroy it, because of the ten.

【18:33】耶和華與亞伯拉罕¹說完了話就走了；亞伯拉罕也回到自己的地方去了。

創世記 第十九章

c 羅得消極的記載
十九 1 ~ 38

(一) 一個失敗的義人
和一根鹽柱
1 ~ 29

【19:1】^a 那兩個天使傍晚到了所多瑪；
^b 羅得正坐在所多瑪城門口，看見他們，就起來迎接，面伏於地下拜，

● 18:33¹ 亞伯拉罕的代求不是結束於亞伯拉罕的說話，乃是結束於神的說話；這表明真正的代求是神在我們的說話裏說話。

● 19:1¹ 羅得是義人，也是敬虔的人。（彼後二 6 ~ 9。）然而，他雖然從迦勒底的吾珥出來，也屬於神的百姓，與亞伯拉罕一同住在迦南地，（十二 5，）卻失敗了，因為他離開了有神見證的亞伯拉罕，流蕩到邪惡之城所多瑪，（十三 11 ~ 13，十四 12，）這城為神所定罪，並要受祂的審判而毀滅。

【18:33】And Jehovah went away as soon as He had finished¹ speaking with Abraham, and Abraham returned to his place.

GENESIS 19

c. The Negative Record of Lot
19:1-38

(1) A Defeated Righteous Man
and a Pillar of Salt
vv. 1-29

【19:1】^a And the two angels came to Sodom in the evening, and ^b Lot was sitting in the gate of Sodom. And when ¹ Lot saw them, he rose up to meet them and bowed with his face to the ground.

18:33¹ (speaking) Abraham's intercession did not terminate with Abraham's speaking but with God's, showing that genuine intercession is God's speaking in our speaking.

19:1¹ (Lot) Lot was a righteous and godly man (2 Pet. 2:6-9). Nevertheless, although he had come out of Ur of Chaldea and was dwelling as one of God's people with Abraham in the land of Canaan (12:5), he became defeated because he separated himself from Abraham, with whom was God's witness and testimony, and drifted into the wicked city of Sodom (13:11-13; 14:12), which was condemned by God and was to be destroyed under His judgment.

19:1^a
1-14;
彼後二 7-8
19:1^b
創十一 27

19:1^a
vv. 1-14;
2 Pet. 2:7-8
19:1^b
Gen. 11:27

【19:2】說，我主阿，請你們轉來僕人家裏^a洗洗腳，過一夜，清早起來再上路。他們說，不，我們要在大街上過夜。

【19:3】羅得切切的請他們，他們纔轉身進到他屋裏。羅得爲他們豫備筵席，烤無酵餅，他們就喫了。

【19:4】他們還沒有躺下，^a所多瑪城裏各處的人，連老帶少，都來圍住那房子，

【19:5】呼叫羅得說，今晚到你這裏來的人在那裏？把他們帶出來給我們，我們可以¹親近他們。

【19:6】羅得出到門口，把門關上，到眾人那裏，

迦勒底的吾珥是偶像之地，埃及是有屬世豐富和享樂之地，而所多瑪是罪惡之城。這三個地方在迦南地周圍形成三角邊界。神所呼召的人居住在這三角地帶之內，必須留意，免得墮落回到偶像之城，下到屬世的享樂之地，或流蕩到罪惡之城去。

● 19:5¹ 邪惡的所多瑪人是同性戀者。（羅一 24～27。）

【19:2】And he said, Now, my lords, please turn aside here to your servant's house, and spend the night, and ^awash your feet; then you can rise up early and go on your way. But they said, No; we will spend the night in the square.

【19:3】But he urged them strongly, and they turned aside to him and entered his house. And he made them a feast and baked unleavened bread, and they ate.

【19:4】But before they lay down, the men of the city, the men of ^aSodom, surrounded the house, both young and old, all the people from every quarter;

【19:5】And they called to Lot and said to him, Where are the men who came to you tonight? Bring them out to us that we may ¹know them.

【19:6】And Lot went out to them at the entrance and shut the door behind him.

Ur of Chaldea was a place of idols, Egypt was a place of worldly riches and pleasures, and Sodom was a city of sin. These three places form a triangular boundary around the land of Canaan. God's called ones live within this triangle and must be careful lest they fall back to the city of idols, go down to the place of worldly pleasures, or drift into the city of sin.

19:5¹ (know) The wicked Sodomites were homosexuals (Rom. 1:24-27).

【19:7】說，我的弟兄們，請你們不要作這惡事。

【19:8】我有兩個¹女兒，還沒有和男人親近，讓我領出來，照你們看為好的而行；只是這兩個人既然到我舍下，不要向他們作甚麼。

【19:9】但眾人說，走開罷！又說，這個人來^a寄居，還作起審判官了！現在我們要害你比害他們更甚。眾人就極力擁擠羅得，向前要攻破房門。

【19:10】但那兩個人伸出手來，將羅得拉進屋裏，把門關上，

【19:11】並且使門外的人，無論老少，¹眼都昏迷；他們耗盡了力氣，也尋不着房門。

● 19:8¹ 羅得願意犧牲他的兩個童貞女兒，以滿足所多瑪人的情慾；這表明羅得住罪惡之城所多瑪相當長一段時間，已經失去了道德感和羞恥感。（33，35。）

● 19:11¹ 這表明犯罪使人眼瞎。見太九 27 註 1，約十二 40 註 1，九 1 註 2。

【19:7】And he said, Please, my brothers, do not act so wickedly.

【19:8】I have here two¹ daughters who have not known a man. Please, let me bring them out to you, and do to them as is fitting in your eyes; only do not do anything to these men, inasmuch as they have come under the shelter of my roof.

【19:9】But they said, Stand aside. Then they said, This one came here to^a sojourn, and already he is acting like a judge. Now we will treat you worse than we would have them. And they pressed hard against the man, against Lot, and came near in order to break down the door.

【19:10】But the men stretched out their hand and brought Lot into the house to them and shut the door.

【19:11】And they struck the men who were at the entrance of the house with¹ blindness, both small and great, so that they wearied themselves trying to find the entrance.

19:8¹ (daughters) Lot's willingness to sacrifice his two virgin daughters to satisfy the Sodomites' lust shows that Lot, having dwelt a considerable time in the sinful city of Sodom, had lost his sense of morality and shame (vv. 33, 35).

19:11¹ (blindness) This shows that sinfulness blinds people. See notes 27¹ in Matt. 9, 40¹ in John 12, and 1² in John 9.

【19:12】那兩個人對羅得說，你這裏還有甚麼人？無論是女婿，是兒女，還是這城中一切屬你的人，你都將他們從這地方帶出去。

【19:13】我們就要毀滅這地方；因為他們罪惡的聲音在耶和華面前甚大，耶和華差我們來，要毀滅這地方。

【19:14】羅得就出去，告訴要娶他女兒的女婿們說，你們起來^a離開這地方，因為耶和華要毀滅這城。他女婿們卻以為他在說戲言。

【19:15】天明了，天使催逼^a羅得說，起來，帶着你的妻子和你在這裏的兩個女兒出去，免得你因這城裏的罪孽同被剿滅。

【19:16】但羅得¹遲延不走。那兩個人因為耶和華憐憫羅得，就抓着他的手和他妻子的手，並他兩個女兒的手，把他們領出來，安置在城外；

● 19:16¹ 羅得不願意逃離邪惡被定罪的城市；但主有憐憫，將他從所多瑪拉出來，像從火中抽出柴來一樣。（參亞三 2，猶 23。）

【19:12】And the men said to Lot, Whom else do you have here? A son-in-law or your sons and your daughters or anyone you have in the city—bring them out of the place.

【19:13】For we are about to destroy this place, because their outcry has become so great before Jehovah that Jehovah has sent us to destroy it.

【19:14】And Lot went out and spoke to his sons-in-law, who were to marry his daughters, and said, Rise up; ^ago forth from this place, for Jehovah will destroy the city. But it seemed to his sons-in-law as though he were joking.

【19:15】And when the morning dawned, the angels urged ^aLot, saying, Rise up; take your wife and your two daughters who are here, lest you be destroyed in the iniquity of the city.

【19:16】But he ¹lingered; so the men seized his hand and the hand of his wife and the hand of his two daughters, Jehovah being merciful to him, and they brought him out and set him outside the city.

19:16¹ (lingered) Lot had no willingness to escape from the evil and condemned city, but the Lord was merciful, pulling him out of Sodom like wood plucked out of a fire (cf. Zech. 3:2; Jude 23).

19:14^a
民十六 21, 26, 45
參耶五一 6

19:15^a
15-23;
路十七 29
彼後二 7-9

19:14^a
Num. 16:21,
26, 45;
cf. Jer. 51:6

19:15^a
vv. 15-23;
Luke 17:29;
2 Pet. 2:7-9

【19:17】領他們出來以後，就說，逃命罷！不可^a回頭看，也不可在平原上任何一處站住。要往山上逃跑，免得你被剿滅。

【19:18】羅得對他們說，主阿，但願不要如此。

【19:19】你僕人已經在你眼前蒙恩，你又向我顯出莫大的慈愛，保全我的性命；我沒有力量逃到山上，恐怕這災禍追上我，我便死了。

【19:20】看哪，這座小城很近，容易逃到。這不是一座小城麼？求你讓我逃到那裏，我的性命就得存活。

【19:21】天使對他說，這事我也應允你；我不傾覆你所說的這城。

【19:22】你要快快逃到那裏；因為你還沒有到那裏，我不能作甚麼。因此那城名叫¹瑣珥。

● 19:22¹ 意，小。

【19:17】 And when they had brought them outside, He said, Escape for your life. Do not look^a behind you, neither stay anywhere in the plain. Escape to the hills, lest you be destroyed.

【19:18】 And Lot said to them, May it not be so, Lord;

【19:19】 Even though Your servant has found favor in Your sight, and You have magnified Your lovingkindness, which You have showed to me in preserving my life; I cannot escape to the mountain, lest the disaster overtake me and I die.

【19:20】 Here, this city is nearby to flee to, and it is a little one. Please let me escape there—is it not a little one?—and¹ I shall live.

【19:21】 And He said to him, I now grant you this request also, that I will not overthrow the city concerning which you have spoken.

【19:22】 Hurry, escape there; for I cannot do anything until you arrive there. Therefore the name of the city was called¹ Zoar.

19:20¹ (I) Lit., my soul.

19:22¹ (Zoar) Meaning little.

【19:23】羅得到了瑣珥，日頭已經升起，照在地上。

【19:24】當時，耶和華將^a硫磺與火從天上耶和華那裏，降與^b所多瑪和蛾摩拉，

【19:25】傾覆了那些城和全平原，並城裏所有的居民，以及地上生長的一切。

【19:26】羅得的^a妻子在後邊回頭一看，就變成了一根^{1b}鹽柱。

【19:27】亞伯拉罕清早起來，到了他從前^a站在耶和華面前的地方，

【19:28】向所多瑪和蛾摩拉與平原的全地觀望，不料，那地方煙氣上騰，如同^a燒窯的煙氣一般。

【19:29】當神毀滅平原諸城的時候，祂^a記念亞伯拉罕，正在傾覆羅得所住之諸城的時候，就打發羅得從傾覆之中出來。

【19:23】The sun had risen over the earth when Lot came to Zoar.

【19:24】Then Jehovah rained upon^a Sodom and upon Gomorrah^b brimstone and fire from Jehovah out of heaven.

【19:25】And He overthrew those cities and all the plain and all the inhabitants of the cities and what grew on the ground.

【19:26】But his^a wife looked back from behind him, and she became a^{1b} pillar of salt.

【19:27】And Abraham rose up early in the morning and went to the place where he had^a stood before Jehovah.

【19:28】And he looked down upon Sodom and Gomorrah and upon all the land of the plain. And as he looked, there it was: the smoke of the land was going up like the^a smoke of a furnace.

【19:29】And when God destroyed the cities of the plain, God^a remembered Abraham and sent Lot out from the midst of the overthrow, when He overthrew the cities among which Lot dwelt.

19:24^a
Jer. 50:40;
Lam. 4:6;
Amos 4:11;
Zeph. 2:9;
2 Pet. 2:6;
Jude 7;
Matt. 10:15;
Rom. 9:29
19:24^b
Deut. 29:23;
Luke 17:29

19:26^a
Luke 17:32
19:26^b
cf. Matt. 5:13
19:27^a
Gen. 18:22

19:28^a
Rev. 9:2

19:29^a
Gen. 8:1

● 19:26¹ 見路十七 32 註 1。

19:26¹ (pillar) See note 32¹ in Luke 17.

19:24^a
申二九 23
路十七 29
19:24^b
耶五十 40
哀四 6
摩四 11
番二 9
彼後二 6
猶 7
太十 15
羅九 29
19:26^a
路十七 32
19:26^b
參太五 13
19:27^a
創十八 22

19:28^a
啓九 2

19:29^a
創八 1

(二) 憑亂倫所生的後裔

30 ~ 38

【19:30】羅得因為怕住在瑣珥，就同他兩個女兒從瑣珥上去，住在山裏；他和兩個女兒住在一個洞裏。

【19:31】大女兒對小女兒說，我們的父親老了，地上又無人按着世上的常規，來親近我們。

【19:32】來，我們可以叫父親喝酒，與他同寢。這樣，我們就可從他存留¹後裔。

● 19:32¹ 羅得的女兒被邪惡世界的邪惡潮流所麻醉，已經失去了道德感。她們想要得着後裔，就不擇手段，亂倫從自己的父親生了兒子，因此違背了神所命定的管制原則。按原則說，用任何一種罪惡或屬世的方法得着擴增，使我們在基督徒的工作中成功，乃是破壞神管制的原則，犯了屬靈的亂倫。（參太七 21 ~ 23。）亂倫所產生的後裔藉着淫亂，對神的子民造成莫大的破壞。（民二五 1 ~ 5，啓二 14 與註 2，註 4。）

(2) The Seed by Incest

vv. 30-38

【19:30】Then Lot went up out of Zoar and dwelt in the mountains, and his two daughters with him, for he was afraid to dwell in Zoar. And he and his two daughters dwelt in a cave.

【19:31】And the firstborn said to the younger, Our father is old, and there is not a man on the earth to come in to us after the manner of all the earth.

【19:32】Come, let us make our father drink wine; and let us lie with him, that we may preserve alive¹ seed from our father.

19:32¹ (seed) Having been drugged with the wicked current of the evil world, Lot's daughters had lost their sense of morality. Desiring to have seed regardless of the means, they bore sons out of their father by incest, thus breaking the governing principle ordained by God. In principle, to use any kind of sinful or worldly methods to secure increase for our success in the Christian work is to break God's governing principle and thus to commit spiritual incest (cf. Matt. 7:21-23). The seed produced by incest became a great damage to the people of God through fornication (Num. 25:1-5; Rev. 2:14 and notes 2 and 3).

【19:33】於是，那夜她們叫父親喝酒，大女兒就進去和她父親同寢；她幾時躺下，幾時起來，父親都不知道。

【19:34】第二天，大女兒對小女兒說，我昨夜與父親同寢。今夜我們再叫他喝酒，你可以進去與他同寢。這樣，我們就可從父親存留後裔。

【19:35】於是，那夜她們又叫父親喝酒，小女兒起來與她父親同寢；她幾時躺下，幾時起來，父親都不知道。

【19:36】這樣，羅得的兩個女兒，都從她們父親懷了孕。

【19:37】大女兒生了兒子，給他起名叫^{1a}摩押，他是現今^{2b}摩押人的始祖。

● 19:37¹ 意，從父親。

● 19:37² 神以聖別、神聖的憎恨，棄絕摩押人和亞捫人，（38，）吩咐祂的百姓『一生一世永不可為他們尋求平安和好處，』並且禁止亞捫人或摩押人入耶和華的會，『即使到第十代，也永不可…。』（申二三 3～6，參太一 5 與註 3。）☞

【19:33】 And they made their father drink wine that night. And the firstborn went in and lay with her father, and he did not know when she lay down or when she arose.

【19:34】 And the next day the firstborn said to the younger, I have now lain with my father last night. Let us make him drink wine tonight also; and you go in, and lie with him, that we may preserve alive seed from our father.

【19:35】 And they made their father drink wine that night also. And the younger one arose and lay with him, and he did not know when she lay down or when she arose.

【19:36】 Thus both the daughters of Lot became pregnant by their father.

【19:37】 And the firstborn bore a son and called his name^{1a} Moab; he is the father of the^{2b} Moabites to this day.

19:37¹ (Moab) Meaning from father.

19:37² (Moabites) God rejected the Moabites and the Ammonites (v. 38) with a holy and divine hatred, commanding His people not to “seek peace with them nor prosperity with them all your days forever” and forbidding an Ammonite or a Moabite to enter the congregation of Jehovah, “even to the tenth generation...forever” (Deut. 23:3-6; cf. Matt. 1:5 and note 3).☞

【19:38】小女兒也生了兒子，給他起名
叫¹便亞米，他是現今^a亞捫人的始祖。

創世記 第二十章

d 隱藏的軟弱
和羞慚的代禱
二十 1 ~ 18

【20:1】亞伯拉罕從¹那裏向南地遷去，
住在加低斯和書珥之間，寄居在基
拉耳。

【20:2】亞伯拉罕題到他的妻子撒拉，
說，¹她是我的^a妹妹。基拉耳王亞比
米勒差人把撒拉取了去。

憑肉體努力所產生的以實瑪利，為神所棄絕。
（二一 10 ~ 12。）憑亂倫所生的摩押和便亞米，
是歷史上的羞恥。惟有憑神恩典所生的以撒，被用
以成就神的定旨。

● 19:38¹ 意，我親人的兒子。

● 20:1¹ 即希伯崙。（十八 1，參十三 18。）

● 20:2¹ 亞伯拉罕遷離希伯崙，（1，）就離開
了神的同在和與神交通的正確立場。（十三 18 與
註。）雖然亞伯拉罕在肉身和屬靈上都受了割禮，

【19:38】And the younger, she also bore a son and called
his name ¹Ben-ammi; he is the father of the children of
^aAmmon to this day.

GENESIS 20

d. A Hidden Weakness
and a Shameful Intercession
20:1-18

【20:1】And Abraham journeyed from ¹there toward the
region of the Negev and dwelt between Kadesh and
Shur; then he sojourned in Gerar.

【20:2】And Abraham said of Sarah his wife, ¹She is
my ^asister. And Abimelech the king of Gerar sent and
took Sarah.

Ishmael, brought forth by fleshly effort, was rejected by God (21:10-
12). Moab and Ben-ammi, brought forth by incest, were a shame in
history. Only Isaac, brought forth by God's grace, was used to fulfill
God's purpose.

19:38¹ (Ben-ammi) Meaning son of my people.

20:1¹ (there) I.e., Hebron (18:1; cf. 13:18).

20:2¹ (She) When Abraham journeyed from Hebron (v. 1), he left
God's presence and the proper standing on which he could have fellowship
with God (13:18 and notes). Although he had been circumcised both

【20:3】但夜間神來在^a 夢中對亞比米勒說，你要死啦！因為你取了那女人來；她原是別人的妻子。

【20:4】亞比米勒卻還沒有親近撒拉；他說，主阿，連公義的國，你也要殺滅麼？

【20:5】那人豈不是自己對我說，她是我的妹妹麼？就是女人自己也說，他是我的哥哥。我作這事是心正手潔的。

【20:6】神在夢中對他說，我知道你作這事是心中純正；我也攔阻了你，免得你得罪我；所以我不讓你碰她。

（十七 10，23～24 與 10 註 1，）然而當他離開與神交通的正確立場時，就又落在肉體裏，重複他先前的失敗。（十二 13。）這說出無論我們屬靈的成就有多高，只要我們還在舊造裏，若是沒有留在與神的交通中，我們就會在肉體裏，行事為人與屬世的人一樣。我們絕不該信靠我們的肉體；肉體是絕不可靠的。（羅七 18，腓三 3。）我們必須信靠主的同在。

【20:3】But God came to Abimelech in a^a dream by night and said to him, You are now about to die because of the woman whom you have taken, for she is a man's wife.

【20:4】But Abimelech had not come near her, so he said, Lord, will You slay even a righteous nation?

【20:5】Did he himself not say to me, She is my sister? And even she herself said, He is my brother. In the integrity of my heart and the innocence of my hands I have done this.

【20:6】And God said to him in the dream, Yes, I know that in the integrity of your heart you have done this, and I also prevented you from sinning against Me; therefore I did not let you touch her.

physically and spiritually (17:10, 23-24 and note 10¹), when he left the proper standing of fellowship with God, Abraham was again in the flesh and repeated his previous failure (12:13). This shows that no matter how high our spiritual attainment may be, as long as we are still in the old creation, if we do not remain in fellowship with God, we are capable of being in the flesh and of behaving like the worldly people. We should never have any confidence in our flesh; the flesh is absolutely untrustworthy (Rom. 7:18; Phil. 3:3). We must put our trust in the Lord's presence.

【20:7】現在你把這人的妻子歸還他；因為他是申言者，他要^a為你禱告，使你存活。你若不歸還，你當知道，你和你所有的人都必要死。

【20:8】亞比米勒清早起來，召了眾臣僕來，將這些事都說給他們聽，他們就甚懼怕。

【20:9】亞比米勒召了亞伯拉罕來，對他說，你向我們作了甚麼事？我在甚麼事上得罪了你，你竟使我和我的國陷在大罪裏？你向我作了不當作的事了！

【20:10】亞比米勒又對亞伯拉罕說，¹你在想甚麼，竟作這事呢？

【20:11】亞伯拉罕說，我¹以為這地方的人總不懼怕神，必為我妻子的緣故^a殺我。

● 20:10¹ 直譯，你見了甚麼。

● 20:11¹ 直譯，說。

【20:7】 Now therefore return the man's wife, for he is a prophet; and he will^a pray for you, and you will live. But if you do not return her, know that you shall surely die, you and all who are yours.

【20:8】 And Abimelech rose early in the morning and called all his servants and spoke all these things in their hearing. And the men were very afraid.

【20:9】 Then Abimelech called Abraham and said to him, What have you done to us? And how have I sinned against you, that you have brought on me and on my kingdom a great sin? You have done to me things that ought not to be done.

【20:10】 And Abimelech said to Abraham,¹ What were you thinking, that you have done this thing?

【20:11】 And Abraham said, Because I¹ thought, Surely there is no fear of God in this place, and they will^a slay me because of my wife.

20:10¹ (What) Lit., What did you see...

20:11¹ (thought) Lit., said.

【20:12】況且她也實在是我的妹妹；她與我是同父異母，後來作了我的妻子。

【20:13】¹當^a神叫我離開父家、飄流在外的時候，我對她說，我們無論走到甚麼地方，你題到我，要說，他是我的哥哥；這就是你以恩慈待我了。

【20:14】亞比米勒把牛、羊、僕人、婢女賜給亞伯拉罕，又把他的妻子撒拉¹歸還他。

【20:15】亞比米勒又說，看哪，我的地都在你面前，你可以隨意居住；

● 20:13¹ 亞伯拉罕向亞比米勒所撒的謊，是他一開始跟隨神的路時，就已經計畫的。因此，他在本章的失敗，暴露出他在絕對跟隨主並信靠主的事上隱藏的軟弱。

● 20:14¹ 按表號，亞伯拉罕表徵信心，撒拉表徵恩典。（加三 7，四 23。）亞伯拉罕失敗時，撒拉就受苦，亞伯拉罕也失去恩典的見證。這說出每當我們這一面的信心失敗時，神那一面的恩典就受損；恩典的享受一失去，恩典的見證也失去了。

雖然亞伯拉罕的信心失敗了，神仍用祂主宰的看顧保守他。神智慧且主宰的把撒拉歸還，顧到祂的恩典和祂的見證。

【20:12】But she is also truly my sister, the daughter of my father, but not the daughter of my mother; and she became my wife.

【20:13】And ¹when ^aGod caused me to wander from my father's house, I said to her, This is your kindness which you must do to me: At every place where we go, say of me, He is my brother.

【20:14】Then Abimelech took sheep and oxen and male servants and female servants, and gave them to Abraham; and he ¹returned Sarah his wife to him.

【20:15】And Abimelech said, My land is now before you; dwell wherever it pleases you.

20:13¹ (when) Abraham's lying to Abimelech was planned by him from the time he began to follow the way of God. Thus, his failure in this chapter exposed his hidden weakness in the matter of following the Lord and trusting in Him absolutely.

20:14¹ (returned) In figure, Abraham signifies faith and Sarah signifies grace (Gal. 3:7; 4:23). When Abraham failed, Sarah suffered and Abraham lost the testimony of grace. This shows that whenever faith fails on our side, grace suffers on God's side, and whenever the enjoyment of grace is lost, the testimony of grace also is lost.

Although Abraham's faith failed, God still preserved him by His sovereign care. God wisely and sovereignly restored Sarah, taking care of His grace and His testimony.

【20:16】又對撒拉說，我給你哥哥一千錠銀子，作為你在全家人面前遮¹羞的，你就在各方面沒有不是了。

【20:17】亞伯拉罕^{1a}禱告神，神就醫好了亞比米勒和他的妻子，並他的眾女僕，她們便能生育。

【20:18】因耶和華為亞伯拉罕的^a妻子撒拉的緣故，已經使亞比米勒家中所有的婦人，都不能生育。

創世記 第二十一章

e 以撒的出生和長大 二一 1 ~ 8

● 20:16¹ 直譯，眼。

● 20:17¹ 亞伯拉罕必須為亞比米勒的需要代求，而不顧他自己的失敗，以及撒拉仍然不能生育的事實。這說出我們為別人代求，不在於我們的光景，乃在於我們是誰。神不計算亞伯拉罕的失敗，仍認為他是神的申言者。（7。）不論我們的光景如何，在神眼中，我們蒙召的人乃是祂的申言者，（林前十四 31，）祂的新造，（林後五 17，）是基督身體的肢體。（弗五 30。）

【20:16】And to Sarah he said, I have now given your brother a thousand pieces of silver. It is now your¹ vindication in the eyes of all who are with you. And in every respect you have been cleared.

【20:17】And Abraham^{1a} prayed to God; and God healed Abimelech and his wife and his female servants, so that they bore children.

【20:18】For Jehovah had completely shut up all the wombs of the house of Abimelech because of Sarah, Abraham's^a wife.

GENESIS 21

e. The Birth and Growth of Isaac 21:1-8

20:16¹ (vindication) Lit., covering.

20:17¹ (prayed) Abraham had to intercede for Abimelech's need in spite of his own failure and the fact that Sarah was still barren. This shows that our interceding for others does not depend on our condition; it depends on who we are. God did not count Abraham's failure but considered him His prophet (v. 7). Regardless of our condition, in God's eyes we, God's called ones, are His prophets (1 Cor. 14:31), His new creation (2 Cor. 5:17), the members of the Body of Christ (Eph. 5:30).

20:17^a
創二十 7
參雅五 16

20:18^a
創十二 17

20:17^a
Gen. 20:7;
cf. James 5:16

20:18^a
Gen. 12:17

21:1^a
撒下二 21

21:1^b
加四 23, 28

21:2^a
來十一 11

21:2^b
創十七 2

21:2^c
創十七 6

21:3^a
創十七 19
太一 2

21:4^a
創十七 10, 12
徒七 8

21:5^a
創十七 17
羅四 19

【21:1】¹耶和華按先前的話^{2a}眷顧撒拉，便照祂所^b應許的給撒拉成就。

【21:2】當亞伯拉罕年老的時候，^a撒拉懷了孕；到神和亞伯拉罕^b約定的日期，就給亞伯拉罕¹生了一個^c兒子。

【21:3】亞伯拉罕為撒拉給他生的兒子起名叫^{1a}以撒。

【21:4】以撒生下來¹第八日，亞伯拉罕照着神所吩咐的，給他的兒子以撒^{2a}行了割禮。

【21:5】他兒子以撒出生的時候，亞伯拉罕年^a一百歲。

● 21:1¹ 1 ~ 13 節，見加四 22 ~ 31 註。

● 21:1² 見十八 14 註 2。

● 21:2¹ 神在祂經綸中的目標，是要產生基督為後裔，以完成祂永遠的定旨。（三 15，十二 7，二二 18，加三 16，撒下七 12 ~ 14 上。）以撒的出生，表徵基督這應許的後裔是在神豫定的時候，藉着神恩典的工作所產生的。這事的首要條件，乃是我們天然的生命和力量，必須藉着屬靈的割禮被了結。（十七 10 ~ 16。）

● 21:3¹ 意，他喜笑。

● 21:4¹ 見十七 12 註 1。

● 21:4² 見十七 10 註 1。

【21:1】¹And Jehovah^{2a} visited Sarah as He had said, and Jehovah did to Sarah as He had^b promised.

【21:2】And^a Sarah conceived and¹ bore Abraham a^b son in his old age, at the^c appointed time of which God had spoken to him.

【21:3】And Abraham called the name of his son who was born to him, whom Sarah bore to him,^{1a} Isaac.

【21:4】And Abraham^{1a} circumcised Isaac his son when he was² eight days old, as God had commanded him.

【21:5】And Abraham was a^a hundred years old when Isaac his son was born to him.

21:1¹ (And) For vv. 1-13 in this chapter, see notes in Gal. 4:22-31.

21:1² (visited) See note 14¹ in ch. 18.

21:2¹ (bore) God's goal in His economy is to bring forth Christ as the seed for the fulfillment of His eternal purpose (3:15; 12:7; 22:18; Gal. 3:16; 2 Sam. 7:12-14a). The birth of Isaac signifies the bringing forth of Christ as the promised seed through God's work of grace at God's appointed time. The prerequisite to this is the termination of our natural life and strength through spiritual circumcision (17:10-16).

21:3¹ (Isaac) Meaning he laughs.

21:4² (eight) See note 12¹ in ch. 17.

21:4¹ (circumcised) See note 10¹ in ch. 17.

21:1^a
1 Sam. 2:21

21:1^b
Gal. 4:23, 28

21:2^a
Heb. 11:11

21:2^b
Gen. 17:6

21:2^c
Gen. 17:21

21:3^a
Gen. 17:19;
Matt. 1:2

21:4^a
Gen. 17:10, 12;
Acts 7:8

21:5^a
Gen. 17:17;
Rom. 4:19

【21:6】撒拉說，神使我歡笑，凡聽見的必與我一同^a歡笑；

【21:7】又說，誰能豫先對亞伯拉罕說，撒拉要乳養兒女呢？然而在他年老的時候，我竟給他生了一個兒子。

【21:8】孩子¹漸長，就斷了奶。以撒斷奶的日子，亞伯拉罕設擺盛大的筵席。

f 夏甲和以實瑪利被趕逐 二一 9 ~ 14

【21:9】當時，撒拉看見埃及人夏甲給亞伯拉罕所生的^a兒子^{1b}戲笑，

【21:10】就對亞伯拉罕說，你把這使女和她兒子^{1a}趕出去，因為這使女的兒子^b不可與我的兒子以撒，一同承受產業。

● 21:8¹ 以撒的長大，表徵基督生在新約信徒裏面之後的長大。基督在我們裏面需要長大，好使基督成形在我們裏面。（加四 19 與註 4。）

● 21:9¹ 見加四 29 註 2，三 17 註 2。

● 21:10¹ 把夏甲和以實瑪利趕出去，表徵把律法和肉體努力的結果趕出去，這些在神的經綸中毫無地位。（見加四 24 註 5，30 註 1。）

【21:6】And Sarah said, God has made me^a laugh; everyone who hears will laugh with me.

【21:7】And she said, Who would have said to Abraham that Sarah would nurse children? Yet I have borne him a son in his old age.

【21:8】And the child¹ grew and was weaned. And Abraham made a great feast on the day that Isaac was weaned.

f. Hagar and Ishmael Cast Out 21:9-14

【21:9】And Sarah saw the^a son of Hagar the Egyptian, whom she had borne to Abraham,^{1b} mocking.

【21:10】So she said to Abraham,^{1a} Cast out this maidservant and her son, for the son of this maidservant shall^b not inherit with my son Isaac.

21:8¹ (grew) The growth of Isaac signifies the growth of Christ in the New Testament believers after He is born in them. The growth of Christ in us is needed that Christ may be formed in us (Gal. 4:19 and note 4).

21:9¹ (mocking) See notes 29² in Gal. 4 and 17³ in Gal. 3.

21:10¹ (Cast) The casting out of Hagar and Ishmael signifies the casting out of the law and the result of the effort of the flesh, which have no place in God's economy (see notes 24⁵ and 30¹ in Gal. 4).

【21:11】亞伯拉罕因他兒子的緣故甚是愁煩。

【21:12】神對亞伯拉罕說，你不必為這童子和你的使女愁煩。凡撒拉對你說的話，你都要聽；因為¹從^a以撒生的，纔要稱為你的^b後裔。

【21:13】至於使女的兒子，我也必使他成為一^a國，因為他是你的後裔。

【21:14】亞伯拉罕清早起來，拿餅和—皮袋水，給了夏甲，搭在她的肩上，又把孩子交給她，打發她走。夏甲就走了，在別是巴的曠野走迷了路。

g 兩個井—兩種生活的源頭 二—15～34

【21:15】皮袋的水用盡了，夏甲就把孩子撇在一棵小樹下，

【21:16】自己走開約有一箭之遠，相對而坐，說，我不忍見孩子死，就相對而坐，放聲大哭。

● 21:12¹ 直譯，在以撒裏的。

【21:11】And the matter displeased Abraham greatly on account of his son.

【21:12】And God said to Abraham, Do not be displeased on account of the boy and on account of your maidservant. Whatever Sarah says to you, listen to her voice, for in ^aIsaac shall your ^bseed be called.

【21:13】And of the son of the maidservant I will also make a ^anation, because he is your seed.

【21:14】And Abraham rose up early in the morning and took bread and a waterskin full of water and gave them to Hagar, putting them on her shoulder, and gave her the child and sent her away. And she departed and wandered in the wilderness of Beer-sheba.

g. Two Wells—Two Sources of Living 21:15-34

【21:15】When the water in the waterskin was finished, she cast the child under one of the bushes.

【21:16】And she went and sat herself down opposite him, a fair distance away, about a bowshot away, for she said, Do not let me look upon the death of the child. And as she sat opposite him, she lifted up her voice and wept.

21:12^a
Rom. 9:7;
Heb. 11:18;
cf. Matt. 1:2;
Gal. 3:29;
4:28
21:12^b
Gen. 12:7
21:13^a
Gen. 17:20;
21:18

21:12^a
羅九 7
來十一 18
參太一 2
加三 29
四 28
21:12^b
創十二 7
21:13^a
創十七 20
二一 18

【21:17】神聽見童子的聲音；^a 神的使者從天上呼叫夏甲，說，夏甲，你怎麼了？不要害怕，神已經聽見童子的聲音了。

【21:18】起來，把童子扶起來牽着；我必使他成為大國。

【21:19】神開了夏甲的眼睛，她就看見一口¹水井，便去將皮袋盛滿了水，給童子喝。

【21:20】神與童子同在，他就漸長，住在曠野，成了弓箭手。

【21:21】他住在巴蘭的曠野；他母親從埃及地給他娶了一個妻子。

【21:22】當那時候，亞比米勒同他軍長非各對亞伯拉罕說，在你所作的一切事上，神都與你同在。

● 21:19¹ 井表徵人生活的源頭。以實瑪利的井是在曠野，靠近埃及。（14，20～21。）以實瑪利生活的源頭使他成為弓箭手，（20，參十8～9，）獵人，就是殺害生命的人，最終使他聯於表徵世界的埃及。（21。）

【21:17】And God heard the voice of the boy. And the^a Angel of God called to Hagar out of heaven and said to her, What troubles you, Hagar? Do not be afraid, for God has heard the voice of the boy where he is.

【21:18】Rise up; lift up the boy, and hold him with your hand, for I will make of him a great nation.

【21:19】And God opened her eyes, and she saw a¹ well of water. And she went and filled the waterskin with water and gave the boy a drink.

【21:20】And God was with the boy, and he grew. And he dwelt in the wilderness and became an archer.

【21:21】And he dwelt in the wilderness of Paran. And his mother took a wife for him from the land of Egypt.

【21:22】And at that time Abimelech and Phicol the captain of his army spoke to Abraham, saying, God is with you in all that you do.

21:19¹ (well) A well signifies the source of one's living. Ishmael's well was in the wilderness close to Egypt (vv. 14, 20-21). Ishmael's source of living made him an archer (v. 20; cf. 10:8-9), a hunter, a killer of life, and eventually joined him to Egypt, signifying the world (v. 21).

【21:23】我願你如今在這裏指着神對我^a起誓，不要以詭詐待我與我的子孫後代。我怎樣以恩慈待你，你也要照樣待我，與你所寄居這地的民。

【21:24】亞伯拉罕說，我願意起誓。

【21:25】從前，亞比米勒的僕人霸佔了一口^{1a}水井，亞伯拉罕爲這事指責亞比米勒。

【21:26】亞比米勒說，誰作這事，我不知道；你也沒有告訴我，今日我纔聽見了。

【21:27】亞伯拉罕把羊和牛給了亞比米勒，二人就彼此立約。

● 21:25¹ 以撒的井豫表基督這賜生命的靈，（林前十五 45，林後三 6，17，）祂是活水的源頭，作神子民神聖的供應。（約四 14，七 37～39，林前十二 13，啓二二 17。）以撒生活的源頭，使他成爲叫神滿足的燔祭，並將他帶到摩利亞山；（二二 2；）這山至終成爲錫安山，就是耶路撒冷建造神殿的地方。（代下三 1。）最終，正確的生活源頭使我們成爲以撒，並將我們帶到新耶路撒冷。（加四 26～28。）

【21:23】Now therefore^a swear to me here by God that you will not deal falsely with me or with my offspring or with my posterity. According to the kindness that I have shown to you, you shall do to me and to the land in which you have sojourned.

【21:24】And Abraham said, I swear it.

【21:25】And Abraham confronted Abimelech concerning the^{1a} well of water which Abimelech's servants had taken by force.

【21:26】And Abimelech said, I do not know who has done this thing; and you did not tell me about it, nor have I even heard of it until today.

【21:27】And Abraham took sheep and oxen and gave them to Abimelech. And the two of them made a covenant.

21:25¹ (well) The well for Isaac is a type of Christ as the life-giving Spirit (1 Cor. 15:45; 2 Cor. 3:6, 17), who is the source of the living water as the divine supply for God's people (John 4:14; 7:37-39; 1 Cor. 12:13; Rev. 22:17). Isaac's source of living made him a burnt offering for God's satisfaction and led him up to Mount Moriah (22:2), which eventually became Mount Zion, where God's temple was built in Jerusalem (2 Chron. 3:1). Ultimately, the proper source of living makes us Isaacs and leads us to the New Jerusalem (Gal. 4:26-28).

【21:28】亞伯拉罕把羊羣中的¹七隻母羊羔，另放在一處。

【21:29】亞比米勒問亞伯拉罕說，你把這七隻母羊羔另放在一處，是甚麼意思？

【21:30】他說，你要從我手裏接受這七隻母羊羔，作我挖這口井的證據。

【21:31】所以他稱那地方爲^{1a}別是巴，因爲他們二人在那裏起了誓。

【21:32】他們在別是巴立了¹約。亞比米勒就同他軍長非各起身，回²非利士人的地去了。

● 21:28¹ 亞伯拉罕以七隻母羊羔的代價，贖回那口井。在豫表上，七隻母羊羔表徵基督完全的救贖，這指明神聖的活水已藉基督完全的救贖被贖回、買回。（約十九 34。）

● 21:31¹ 意，盟誓的井。

● 21:32¹ 這裏的約與贖回別是巴的井有關，乃是那藉着基督救贖的血所立定（太二六 28，路二二 20）之新約（耶三一 31～34，來八 8～12）的種子。以撒喝贖回的水，立約的水；照樣，新約信徒所喝的活水，乃是經過救贖和立約的水。

【21:28】And Abraham set ¹seven ewe lambs of the flock by themselves.

【21:29】And Abimelech said to Abraham, What is the meaning of these seven ewe lambs which you have set by themselves?

【21:30】And he said, These seven ewe lambs you shall take from my hand, that it may be a witness for me that I dug this well.

【21:31】Therefore he called that place ^{1a}Beer-sheba, because there the two of them swore an oath.

【21:32】So they made a ¹covenant at Beer-sheba; and Abimelech rose up with Phicol the captain of his host, and they returned into the land of the ²Philistines.

21:28¹ (seven) Abraham redeemed the well at the cost of seven ewe lambs. In typology the seven ewe lambs signify the full redemption of Christ, indicating that the divine living water has been redeemed, bought back, by Christ's full redemption (John 19:34).

21:31¹ (Beer-sheba) Meaning well of an oath.

21:32¹ (covenant) The covenant here, involving the redeeming of the well at Beer-sheba, is a seed of the new covenant (Jer. 31:31-34; Heb. 8:8-12), enacted through Christ's redeeming blood (Matt. 26:28; Luke 22:20). Isaac drank of redeemed water, the water of the covenant. Likewise, the living water drunk by the New Testament believers is redeemed and covenanted water.

21:33^a
創四 26
21:33^b
申三三 27
賽四十 28
羅十六 26
提前一 17

【21:33】亞伯拉罕在別是巴栽了一棵¹垂絲柳樹，又在那裏^a呼求耶和華^{2b}永遠之神的名。

【21:34】亞伯拉罕在非利士人的地寄居了多日。

創世記 第二十二章

h 以撒的獻上
二二 1 ~ 24

● 21:32² 按豫表，非利士人表徵一種人，他們接受神，卻照着人的聰明，不照着神的經綸處理神的事。（撒六 1 ~ 9 與 4 註 1。）

● 21:33¹ 垂絲柳樹有細長的枝條，葉子很細，描繪生命之豐富的湧流，就是經歷生命樹的結果。（二 9 ~ 10，參約七 37 ~ 38。）因此，垂絲柳樹表徵被人經歷並得着彰顯的生命樹。

● 21:33² 希伯來文，El Olam，伊勒俄拉姆。伊勒，意，大能者，乃是神的名字之一。俄拉姆，意，永遠的或永遠，原文字根意，隱藏、遮藏。伊勒俄拉姆這神聖的稱呼，含示永遠的生命。（參約一 1，4。）因此，亞伯拉罕藉着呼求耶和華這永遠大能者的名，就經歷神是永活、隱密、奧秘的一位，祂就是永遠的生命。

【21:33】And ¹Abraham planted a ²tamarisk tree in Beersheba, and there he ^acalled on the name of Jehovah, the ^{3b}Eternal God.

【21:34】And Abraham sojourned in the land of the Philistines many days.

GENESIS 22

h. The Offering Up of Isaac
22:1-24

21:32² (Philistines) In typology, the Philistines signify a people who accept God but handle the things of God according to human cleverness, not according to God's economy (1 Sam. 6:1-9 and note 4¹).

21:33¹ (Abraham) Lit., he.

21:33² (tamarisk) A tamarisk, having slender branches and very fine leaves, portrays the flow of the riches of life, the issue of the experience of the tree of life (2:9-10; cf. John 7:37-38). Thus, the tamarisk tree signifies the tree of life experienced and expressed.

21:33³ (Eternal) Heb. El Olam. El, meaning the Mighty One, is one of the names of God. Olam, meaning eternal or eternity, comes from a Hebrew root meaning to conceal, to hide. The divine title El Olam implies eternal life (cf. John 1:1, 4). Hence, by calling on the name of Jehovah, the Eternal Mighty One, Abraham experienced God as the ever-living, secret, mysterious One, who is the eternal life.

21:33^a
Gen. 4:26
21:33^b
Deut. 33:27;
Isa. 40:28;
Rom. 16:26;
1 Tim. 1:17

22:1^a
來十一 17

【22:1】這些事以後，神^a試驗亞伯拉罕，對他說，亞伯拉罕。他說，我在這裏。

22:2^a
代下三 1

【22:2】神說，你帶着你的兒子，就是你¹獨生的兒子，你所愛的以撒，往^{2a}摩利亞地去，在我所要指示你的山上，把他³獻為⁴燔祭。

● 22:2¹ 亞伯拉罕將他獨生的愛子以撒獻在祭壇上，乃是一幅生動的圖畫，說出父神將祂的獨生愛子耶穌基督，當作祭物獻在十字架上。在這幅圖畫中，以撒很詳細的豫表基督。以撒是亞伯拉罕的獨生子，（2，12，16，）豫表基督是神的獨生子。（約三 16。）以撒是亞伯拉罕的愛子，（2，）而基督是父的愛子，是父所喜悅的。（太三 17。）以撒接受他父親的意願，（6，）基督也揀選祂父的意思。（太二六 39。）以撒順從至死；（9～10；）照樣，基督也順從至死。（腓二 8。）以撒背着燔祭的柴，走到摩利亞山頂；（6；）同樣的，基督也背着祂的十字架，走到各各他。（約十九 17。）以撒在摩利亞山當作燔祭獻給神；基督也在同一座山被獻給神，（見可十 1 註 1，）應驗了燔祭的豫表。以撒在祭壇上『被殺，』在第三日，也就是在復活裏，歸還給亞伯拉罕；（4，10～13，來十一 19；）同樣，基督也被釘在十字架上，並且第三天復活了。（林前十五 4。）以撒在復活裏得着繁增，（17，）基督也在祂的復活裏得着繁增。（約十二 24，彼前一 3。）以撒是亞伯拉罕的後裔，使萬國得福；（18；）照樣，基督是亞伯拉罕惟一的後裔，亞伯拉罕的福在祂裏面臨到了萬國。（加三 8，14，16。）

【22:1】Now after these things God^a tested Abraham and said to him, Abraham. And he said, Here I am.

22:1^a
Heb. 11:17

【22:2】And He said, Take now your son, your¹ only son, whom you love, Isaac, and go to the land of^{2a} Moriah, and³ offer him there as a⁴ burnt offering on one of the mountains of which I will tell you.

22:2^a
2 Chron. 3:1

22:2¹ (only) Abraham's offering of his beloved and only son, Isaac, on the altar is a vivid picture of God the Father's offering of His beloved and only Son, Jesus Christ, on the cross. In this picture Isaac typifies Christ in a detailed way. Isaac, as Abraham's only son (vv. 2, 12, 16), typifies Christ as God's only begotten Son (John 3:16). Isaac was Abraham's beloved son (v. 2), and Christ was the Father's beloved Son, in whom He delighted (Matt. 3:17). Isaac took his father's will (v. 6), and Christ also chose the will of His Father (Matt. 26:39). Isaac was obedient unto death (vv. 9-10); likewise, Christ was obedient unto death (Phil. 2:8). Isaac carried the wood for the burnt offering and walked to the top of Mount Moriah (v. 6); in the same way, Christ bore His cross and walked to Golgotha (John 19:17). Isaac was offered to God as a burnt offering on Mount Moriah; Christ also was offered to God on the same mountain (see note 1¹ in Mark 10) to fulfill the type of the burnt offering. Isaac was "killed" on the altar and was returned to Abraham on the third day, that is, in resurrection (vv. 4, 10-13; Heb. 11:19); similarly, Christ was crucified on the cross and was resurrected on the third day (1 Cor. 15:4). Isaac was multiplied in resurrection (v. 17), and Christ also was multiplied in His resurrection (John 12:24; 1 Pet. 1:3). Isaac was the seed of Abraham for the blessing of all the nations (v. 18); likewise, Christ is the unique seed of Abraham in whom the blessing of Abraham has come to the nations (Gal. 3:8, 14, 16).

● 22:2² 意，耶和華的異象。摩利亞山是神所揀選的地方，至終成了錫安山，就是建殿的地點，（參代下三 1，）也是美地的中心。亞伯拉罕是第一個帶着燔祭在錫安山上敬拜神的人。後來，神吩咐亞伯拉罕的子孫，就是以色列人，要一年三次到這地方敬拜神，向祂獻上他們的燔祭。（申十六 16，詩一三二 13。）今天，新約的信徒是亞伯拉罕屬靈的子孫，乃是在錫安山上。（來十二 22～23。）至終，我們眾人要與亞伯拉罕一同在永遠的錫安山，新耶路撒冷，敬拜神。（啓二一 22。）

● 22:2³ 以撒豫表基督是應許的後裔，（加三 16，）由神賜給了亞伯拉罕。神在這裏要亞伯拉罕把神所賜給他的，交還給神。這對亞伯拉罕必然是個試驗。（1，來十一 17。）這說出在神的經綸裏一個基本的原則：凡神所賜給我們的，甚至是祂作到我們裏面並藉着我們作的，至終都必須獻回給祂，好使我們過信心的生活，不抓住任何事物，甚至是神所賜的事物，而單單倚靠祂。以撒被獻上之後，又在復活裏歸還亞伯拉罕，並且成爲祝福。（12～13，16，18，來十一 19。）照樣，我們向神獻上從祂所接受的之後，祂也會在復活裏將其歸還我們，這要成爲祝福，以完成神的定旨。見羅四 17 與註。

● 22:2⁴ 見利一 3 註 1。

22:2² (Moriah) Meaning the vision of Jah. Mount Moriah, the place of God's choice, eventually became Mount Zion, the site for the temple (cf. 2 Chron. 3:1) and the center of the good land. Abraham was the first to worship God with the burnt offering on Mount Zion. Later, Abraham's descendants, the children of Israel, were commanded by God to go three times a year to this place to worship God and there to offer to Him their burnt offerings (Deut. 16:16; Psa. 132:13). Today, the New Testament believers, Abraham's spiritual descendants, are on Mount Zion (Heb. 12:22-23). Eventually, we all will join Abraham to worship God on the eternal Mount Zion, the New Jerusalem (Rev. 21:22).

22:2³ (offer) Isaac, a type of Christ as the promised seed (Gal. 3:16), was given to Abraham by God. Here God asked Abraham to give back to God what God had given him. This surely was a test to Abraham (v. 1; Heb. 11:17). This shows a basic principle in God's economy: all that God has given us, even what He has wrought in us and through us, must eventually be offered back to Him, that we may live a life of faith, not holding on to anything, even to the things given by God, but relying only on Him. After Isaac was offered, he was returned to Abraham in resurrection and became a blessing (vv. 12-13, 16, 18; Heb. 11:19). Likewise, after we have offered to God what we have received of Him, He will return it to us in resurrection and it will become a blessing for the fulfillment of His purpose. See Rom. 4:17 and notes.

22:2⁴ (burnt) See note 3¹ in Lev. 1.

【22:3】亞伯拉罕¹清早起來，備上驢，帶着兩個僕人和他兒子以撒，也劈好了燔祭的柴，就起身往神所指示他的地方去。

【22:4】到了第三日，亞伯拉罕舉目遠遠的看見那地方。

【22:5】亞伯拉罕對他的僕人說，你們和驢在這裏等着，我與童子往那裏去敬拜，然後回到你們這裏來。

【22:6】亞伯拉罕把燔祭的柴放在他兒子以撒身上，自己手裏拿着火與刀；於是二人同行。

【22:7】以撒對他父親亞伯拉罕說，父親哪。亞伯拉罕說，我兒，我在這裏。以撒說，請看，火與柴都有了，但燔祭的羊羔在那裏？

● 22:3¹ 亞伯拉罕立即順從神，因為他相信那人復活的神。（5，來十一 17～19，雅二 21～22，羅四 17 與註 1。）

【22:3】And Abraham¹ rose early in the morning and saddled his donkey and took two of his young men with him and Isaac his son. And he split the wood for the burnt offering and rose up and went to the place of which God had told him.

【22:4】On the third day Abraham lifted up his eyes and saw the place from afar.

【22:5】And Abraham said to his young men, Stay here with the donkey; and I and the boy will go over there, and we will worship; and then we will return to you.

【22:6】And Abraham took the wood for the burnt offering and laid it upon Isaac his son. And he took in his hand the fire and the knife. And the two of them walked together.

【22:7】And Isaac spoke to Abraham his father and said, My father! And he said, Here I am, my son. And he said, The fire and the wood are here, but where is the lamb for a burnt offering?

22:3¹ (rose) Abraham obeyed God immediately because he believed in the resurrecting God (v. 5; Heb. 11:17-19; James 2:21-22; Rom. 4:17 and note 1).

22:8^a

創二 13
來十一 19

22:8^b

參約一 29, 36
彼前一 19
啓五 12

22:9^a

來十一 17
雅二 21

【22:8】亞伯拉罕說，我兒，神必自己^a豫備作燔祭的^b羊羔。於是二人同行。

【22:9】他們到了神所指示的地方，亞伯拉罕在那裏築壇，把柴擺好，就捆綁他的兒子^a以撒，放在壇的柴上。

【22:10】亞伯拉罕伸手拿刀，要殺他的兒子。

【22:11】¹耶和華的^a使者從天上呼叫他說，亞伯拉罕！亞伯拉罕！他說，我在這裏。

【22:12】使者說，你不可在這童子身上下手，一點不可害他。現在我知道你是敬畏神的了，因為你沒有將你的兒子，就是你獨生的兒子，留下不給我。

【22:13】亞伯拉罕舉目觀看，不料，在他後面有一隻¹公羊，兩²角扣在樹叢中，亞伯拉罕就去取了那隻公羊來，獻為燔祭，代替他的兒子。

● 22:11¹ 見十六 7 註 1。

● 22:13¹ 這裏的公羊頂替亞伯拉罕的兒子被

【22:8】And Abraham said, God Himself will ^aprovide the ^blamb for a burnt offering, my son. So the two of them walked on together.

【22:9】And they came to the place of which God had told him. And Abraham built the altar there and laid the wood in order and bound ^aIsaac his son and laid him on the altar on top of the wood.

【22:10】And Abraham stretched out his hand and took the knife to slaughter his son.

【22:11】And the ^{1a}Angel of Jehovah called to him from the heavens and said, Abraham, Abraham. And he said, Here I am.

【22:12】And He said, Do not stretch out your hand upon the boy, nor do anything to him; for now I know that you fear God, since you have not withheld your son, your only son, from Me.

【22:13】And Abraham lifted up his eyes and looked, and there behind him was a ¹ram, caught in the ²thicket by its horns. And Abraham went and took the ram and offered it up for a burnt offering in place of his son.

22:11¹ (Angel) See note 7¹ in ch. 16.

22:13¹ (ram) The ram here, killed in place of Abraham's son, is

22:8^a

Gen. 22:13;
Heb. 11:19

22:8^b

cf. John 1:29, 36;
1 Pet. 1:19;
Rev. 5:12

22:9^a

Heb. 11:17;
James 2:21

22:11^a

Gen. 16:7;
22:15-16;
Exo. 3:2

22:11^a

創十六 7
二二 15~16
出三 2

22:14^a
代下三 1
賽二 3
三十 29
珥三 17
彌四 2
亞八 3
參民十 33
22:14^b
創二二 8
22:15^a
創二二 11
三一 11
22:16^a
來六 13
詩一〇五 9
路一 73
22:17^a
來六 14
22:17^b
創十五 5
22:17^c
創三二 12
耶三三 22
撒下十七 11
王上四 20
賽十 22
何一 10
羅九 27
來十一 12
參創十三 16
見註 17¹
22:17^d
創二四 60
詩一二七 5

【22:14】亞伯拉罕給那地方起名叫¹耶和華以勒，直到今日人還說，在耶和華的^a山上²必有^b豫備。

【22:15】^a耶和華的使者第二次從天上呼叫亞伯拉罕，說，

【22:16】耶和華宣示說，你既行了這事，不留下你的兒子，就是你獨生的兒子，我指着自已^a起誓：

【22:17】^a論福，我必賜福給你；論繁增，我必使你的後裔繁增，如同^{1b}天上的星，^{1c}海邊的沙；你的後裔必得着仇敵的^d城門；

殺，豫表基督是神的羔羊，（約一 29，）由神所豫備，頂替神所揀選的人，就是那些要承受神應許之產業的人，作為燔祭，（2，）使神得着滿足。

● 22:13² 角表徵爭戰的能力，樹叢表徵人性。基督作為神的羔羊，自願讓祂的『角』被祂的人性扣住，使祂可以獻給神作我們的代替。（彼前三 18。）參太二六 50～54。

● 22:14¹ 意，耶和華必豫備，或耶和華必看見。

● 22:14² 或，祂必被看見。

● 22:17¹ 天上的星表徵亞伯拉罕屬天的子孫，就是信心的子孫，（加三 7，29，）而海邊的沙

【22:14】And Abraham called the name of that place¹Jehovah-jireh, as it is said to this day, On the^amount of Jehovah²it will be^bprovided.

【22:15】And the^aAngel of Jehovah called to Abraham a second time from the heavens

【22:16】And said, By Myself I have^asworn, declares Jehovah: Because you have done this thing and have not withheld your son, your only son,

【22:17】^aI will surely bless you and will greatly multiply your seed like the^{1b}stars of the heavens and like the^{1c}sand which is on the seashore; and your seed shall possess the^dgate of his enemies.

a type of Christ as the Lamb of God (John 1:29) provided by God to replace God's chosen people, those who would inherit God's promised inheritance, as the burnt offering (v. 2) for God's satisfaction.

22:13² (thicket) Horns signify fighting power, and the thicket signifies humanity. Christ as the Lamb of God was willing to have His "horns" caught by His human nature that He might be offered to God as our Substitute (1 Pet. 3:18). Cf. Matt. 26:50-54.

22:14¹ (Jehovah-jireh) Meaning Jehovah will provide, or Jehovah will see [to it].

22:14² (it) Or, He will be seen.

22:17¹ (stars) The stars of the heavens signify Abraham's heavenly descendants, the descendants who are of faith (Gal. 3:7, 29), whereas the

22:14^a
2 Chron. 3:1;
Isa. 2:3;
30:29;
Joel 3:17;
Micah 4:2;
Zech. 8:3;
cf. Num. 10:33
22:14^b
Gen. 22:8
22:15^a
Gen. 22:11;
31:11
22:16^a
Heb. 6:13;
Psa. 105:9;
Luke 1:73
22:17^a
Heb. 6:14
22:17^b
Gen. 15:5
22:17^c
Gen. 32:12;
Jer. 33:22;
2 Sam. 17:11;
1 Kings 4:20;
Isa. 10:22;
Hosea 1:10;
Rom. 9:27;
Heb. 11:12;
cf. Gen. 13:16;
See note 17¹
22:17^d
Gen. 24:60;
Psa. 127:5

【22:18】並且^a 地上萬國，都必因你的¹ 後裔得福；因為你^b 聽從了我的話。

和地上的塵沙（十三 16）表徵亞伯拉罕屬地的子孫，就是肉身的子孫。海邊的沙就是沿海的塵沙。這沙與海分開，也被海的波浪所沖刷。海表徵外邦列國。（賽五七 20，啓十七 15。）歷世紀以來，被神用來懲治以色列的外邦列國，（見珥一 4 與註，）就像從地中海來的波浪，他們入侵的軍隊一波一波的上來沖刷以色列這塵沙，所產生的遺民就像海邊的沙。（亞十二～十四，羅九 27～29。）新耶路撒冷是由亞伯拉罕的這兩班子孫組成。（啓二一 12，14。）因此，新耶路撒冷將是亞伯拉罕後裔的終極總結。以撒被亞伯拉罕獻給神，就繁增成為新耶路撒冷；這乃是神對亞伯拉罕的祝福。

● 22:18¹ 按照加三 14，神賜給亞伯拉罕的應許，乃是神自己要來成為亞伯拉罕的後裔，這後裔要藉着成為包羅萬有的靈給人類接受，（林前十五 45，）而成為賜給萬國的福。神賜福給亞伯拉罕，至終產生基督這獨一的後裔，地上萬國都要因祂得福。（徒三 25～26，加三 16。）所有在基督裏的信徒乃是團體基督的肢體，（林前十二 12，）都包含在這後裔之內，成為承受神應許之福的後嗣。（加三 7，29 與註 1。）

在本章，基督以三種方式啓示出來：祂是耶和華的使者，（11～12，15～18，）是公羊，（13，）也是亞伯拉罕的後裔。（18。）耶和華的使者，就是基督，預備了豫表基督的公羊，最終產生了後裔，這後裔也是基督。

【22:18】And in your¹ seed^a all the nations of the earth shall be blessed, because you have^b obeyed My voice.

sand on the seashore and the dust of the earth (13:16) signify Abraham's earthly descendants, the descendants in the flesh. The sand on the seashore is the dust beside the sea. This sand is separated from the sea and also washed by the waves of the sea. The sea signifies the Gentile nations (Isa. 57:20; Rev. 17:15). The Gentile nations used by God to chastise Israel throughout the centuries (Joel 1:4 and note) were like the waves from the Mediterranean, coming up again and again with their invading armies to wash Israel as the dust to produce a remnant who are like the sand on the seashore (Zech. 12–14; Rom. 9:27–29). The New Jerusalem is composed of these two categories of Abraham's descendants (Rev. 21:12, 14). Hence, the New Jerusalem will be the ultimate consummation of Abraham's seed. By being offered to God by Abraham, Isaac was multiplied to become the New Jerusalem. This was God's blessing to Abraham.

22:18¹ (seed) According to Gal. 3:14, the promise given to Abraham was that God Himself would come to be the seed of Abraham, and this seed would be a blessing to all the nations by becoming the all-inclusive Spirit for mankind to receive (1 Cor. 15:45). God's blessing of Abraham eventually issued in Christ as the unique seed in whom all the nations of the earth are blessed (Acts 3:25–26; Gal. 3:16). All the believers in Christ, as members of the corporate Christ (1 Cor. 12:12), are included in this seed as the heirs of God's promised blessing (Gal. 3:7, 29 and note 29¹).

In this chapter Christ is revealed in three ways: as the Angel of Jehovah (vv. 11–12, 15–18), as the ram (v. 13), and as the seed of Abraham (v. 18). The Angel of Jehovah, who is Christ, provided the ram, a type of Christ, which eventually issued in the seed, who is also Christ.

【22:19】於是亞伯拉罕回到他僕人那裏，他們一同起身往別是巴去，亞伯拉罕就住在別是巴。

【22:20】這些事以後，有人告訴亞伯拉罕說，密迦給你兄弟拿鶴生了幾個兒子，

【22:21】長子是烏斯，他的弟弟是布斯、亞蘭的父親基母利、

【22:22】並基薛、哈瑣、必達、益拉、彼土利。

【22:23】彼土利生¹利百加，這八個人都是密迦給亞伯拉罕的兄弟拿鶴生的。

【22:24】拿鶴的妾名叫流瑪，生了提八、迦含、他轄和瑪迦。

【22:19】 So Abraham returned to his young men, and they rose up and went together to Beer-sheba. And Abraham dwelt in Beer-sheba.

【22:20】 And after these things it was told Abraham, saying, Milcah has now also borne children to your brother Nahor:

【22:21】 Uz his firstborn and Buz his brother and Kemuel the father of Aram

【22:22】 And Chesed and Hazo and Pildash and Jidlaph and Bethuel;

【22:23】 And Bethuel begot¹ Rebekah. These eight Milcah bore to Nahor, Abraham's brother.

【22:24】 And his concubine, whose name was Reumah, also bore Tebah and Gaham and Tahash and Maacah.

創世記 第二十三章

i 撒拉的死與埋葬
二三 1 ~ 20

GENESIS 23

i. The Death and Burial of Sarah
23:1-20

● 22:23¹ 意，設網羅者。

22:23¹ (Rebekah) Meaning ensnarer.

【23:1】撒拉享壽一百二十七歲，這是撒拉一生的歲數。

【23:2】撒拉死在迦南地的基列亞巴，就是^{1a}希伯崙。亞伯拉罕爲她哀慟哭號。

【23:3】後來亞伯拉罕從死人面前起來，對赫人說，

【23:4】我在你們中間是外人，是^a寄居的，求你們讓我在這裏得着一塊墳地，我好埋葬我的死人，使她不在我眼前。

【23:5】赫人回答亞伯拉罕說，

【23:1】 And the life of Sarah was one hundred twenty-seven years. These were the years of the life of Sarah.

【23:2】 And Sarah died in Kiriath-arba (that is, ^{1a}Hebron) in the land of Canaan. And Abraham proceeded to mourn for Sarah and to weep for her.

【23:3】 Then Abraham rose up from before his dead wife and spoke to the ¹children of Heth, saying,

【23:4】 I am a stranger and a ^asojourner among you. Give me the possession of a burial place among you that I may bury my dead wife out of my sight.

【23:5】 And the children of Heth answered Abraham, saying to him,

● 23:2¹ 見十三 18 註 2。

23:2¹ (Hebron) See note 18³ in ch. 13.

23:3¹ (children) I.e., the Hittites.

【23:6】我主請聽，你在我們中間是神的王子，只管在我們¹最好的墳地埋葬你的死人；我們沒有一人不容你在他的墳地埋葬你的死人。

【23:7】亞伯拉罕就起來，向那地的赫人下拜，

【23:8】對他們說，你們若有意叫我埋葬我的死人，使她不在我眼前，就請聽我的話，爲我求瑣轄的兒子以弗崙，

【23:9】把他¹田地盡頭那^{2a}麥比拉洞給我；他可以按着足價賣給我，使我在你們中間得着一塊墳地。

● 23:6¹ 亞伯拉罕把撒拉葬在最好的墳地。他注意他和他的子孫埋葬之地，過於注意他在地上居住的帳棚。（參太八 20，二七 57～60。）他關心將來，過於關心現今。這是因他認爲自己在地上是客旅和寄居的，在仰望永久的城和更美的家鄉。（來十一 9～10，16。）

● 23:9¹ 雖然亞伯拉罕、撒拉、和以撒住在別是巴，（二一 33，）撒拉死後卻葬在希伯崙，就是與神交通的地方。希伯崙位於南邊的別是巴和北邊的耶路撒冷之間。因此，希伯崙不僅是與神交通的

【23:6】Hear us, my lord. You are a prince of God in our midst. In the¹ choicest of our burial places bury your dead wife. None of us will withhold from you his burial place for burying your dead wife.

【23:7】And Abraham rose up and bowed down to the people of the land, to the children of Heth.

【23:8】And he spoke with them, saying, If it is your desire that I should bury my dead wife out of my sight, hear me, and entreat Ephron the son of Zohar for me,

【23:9】That he would give me the cave of^{1a} Machpelah, which is his and which is at the end of his² field. For the full price let him give it to me in your midst for the possession of a burial place.

23:6¹ (choicest) Abraham buried Sarah in the choicest burial place. He cared much more for the place in which he and his descendants would be buried than for his tent as his earthly dwelling (cf. Matt. 8:20; 27:57-60). He was more concerned for the future than for the present. This is because he considered himself a stranger and a sojourner on the earth, looking for a permanent city and a better country (Heb. 11:9-10, 16).

23:9² (field) Although Abraham, Sarah, and Isaac were living at Beer-sheba (21:33), Sarah died and was buried in Hebron, the place of fellowship with God. Hebron is between Beer-sheba on the south and Jerusalem on the north. Thus, Hebron was not only a place of fellowship

【23:10】當時以弗崙正坐在赫人中間。
於是，赫人以弗崙在出入城門的赫人¹
面前回答亞伯拉罕說，

【23:11】不然，我主請聽，我送給你這
塊田，連田間的洞也送給你，在我同族
的人面前都給你，可以埋葬你的死人。

地方，也是通往耶路撒冷的路。就屬靈的意義說，
在希伯崙的麥比拉洞，（19，）撒拉埋葬的地方，
乃是通往新耶路撒冷的入口。

麥比拉洞在田地盡頭，那裏有許多樹木。
（17。）田地是生長生命的地方；因此，田地含
示復活。亞伯拉罕不是把撒拉葬在死亡之地，乃
是葬在生命之地，滿了復活的地方。（林前十五
36 與註。）這指明亞伯拉罕相信復活的神，（羅
四 17，）並且滿心盼望他的妻子必要復活，且
要在那座有根基的新耶路撒冷城中。照着亞伯拉
罕的領會，撒拉的死不是了結，乃是進入復活的
門，就是那通往所盼望之城和更美家鄉的入口。
（來十一 10，16。）

● 23:9² 意，成雙，雙重。亞伯拉罕和撒拉，
以撒和利百加，以及雅各和利亞這三對夫妻，都葬
在麥比拉洞。（19，二五 9，四九 29～32，五十
13。）亞伯拉罕、以撒和雅各的名字，組成復活之
神的神聖稱呼。（出三 15，太二二 32 與註。）

● 23:10¹ 直譯，耳中。13、16 節者同。

【23:10】Now Ephron was sitting in the midst of the
children of Heth. And Ephron the Hittite answered
Abraham in the hearing of the children of Heth, in the
hearing of all who went in at the gate of his city, saying,

【23:11】No, my lord, hear me. I give you the field and the
cave that is in it; to you I give it. In the presence of the
children of my people I give it to you; bury your dead wife.

but also a way that led to Jerusalem. In spiritual significance, the cave of
Machpelah in Hebron (v. 19), in which Sarah was buried, is the gateway
to the New Jerusalem.

The cave of Machpelah was at the end of a field, in which were
many trees (v. 17). A field is a place where life grows; thus, it implies
resurrection. Abraham did not bury Sarah in a place of death but in a
place of life, a place full of resurrection (1 Cor. 15:36 and note). This
indicates that Abraham believed in the God of resurrection (Rom. 4:17)
and was filled with the expectation that his wife would be resurrected
and would be in the city which has the foundations, the New Jerusalem.
According to Abraham's realization, Sarah's death was not a termination
but an entering into the gate of resurrection, the gateway into the
expected city and the better country (Heb. 11:10, 16).

23:9¹ (Machpelah) Meaning double, doubling. Abraham and Sarah,
Isaac and Rebekah, and Jacob and Leah, three couples, were all buried
in the cave of Machpelah (v. 19; 25:9; 49:29-32; 50:13). The names
Abraham, Isaac, and Jacob are the components of the divine title of God,
who is the God of resurrection (Exo. 3:15; Matt. 22:32 and note).

【23:12】亞伯拉罕就在那地的人面前下拜，

【23:13】在他們面前對以弗崙說，你若應允，請聽我的話，我要把田價給你，求你收下，使我可以在那裏埋葬我的死人。

【23:14】以弗崙回答亞伯拉罕說，

【23:15】我主請聽。值四百舍客勒銀子的一塊地，在你我中間還算甚麼呢？只管埋葬你的死人罷。

【23:16】亞伯拉罕聽從了以弗崙，照着他在赫人面前所題說的，把買賣通用的銀子稱了四百舍客勒給以弗崙。

【23:17】於是，在幔利前的^a麥比拉，以弗崙的那塊田和其中的洞，並田間四圍的樹木，

【23:18】都定準歸與亞伯拉罕為業，乃是他出入城門的赫人面前買妥的。

【23:12】And Abraham bowed down before the people of the land.

【23:13】And he spoke to Ephron in the hearing of the people of the land, saying, But if you will, please hear me; I will give the price of the field. Take it from me, that I may bury my dead wife there.

【23:14】And Ephron answered Abraham, saying to him,

【23:15】My lord, listen to me. A piece of land worth four hundred shekels of silver, what is that between me and you? Therefore bury your dead wife.

【23:16】And Abraham listened to Ephron, and Abraham weighed out to Ephron the silver which he had named in the hearing of the children of Heth, four hundred shekels of silver, current with the merchant.

【23:17】So the field of Ephron, which was in^a Machpelah and which was before Mamre, the field and the cave which was in it and all the trees that were in the field, which were in all its territory, were assured

【23:18】To Abraham for a possession in the presence of the children of Heth, in the presence of all who went in at the gate of his city.

【23:19】此後，亞伯拉罕把他妻子撒拉埋葬在迦南地幔利前，麥比拉田間的洞裏。（幔利就是希伯崙。）

【23:20】從此，那塊田和田間的洞，就定準從赫人歸與亞伯拉罕為業，作墳地。

創世記 第二十四章

j 以撒的婚娶 二四 1 ~ 67

【24:1】亞伯拉罕年紀老邁，向來在一切事上耶和華都^a賜福給他。

【24:2】¹ 亞伯拉罕對管理他全業最老的^{2a}僕人說，請你把手放在我大腿下。

● 24:2¹ 本章主要是啓示神的子民與神是一的實際生活，為着成就神永遠的定旨。以撒的婚姻不是僅僅為着他自己的生活，乃是完全為着產生一班人，就是亞伯拉罕的後裔，以完成神的定旨。（二二 17。）因此，在為以撒娶妻的事上，每件事都是照着神的經綸而行，好生出基督，產生神的國。

本章也陳明一個內涵豐富的豫表，描繪基督（由以撒所豫表）與召會（由利百加所豫表）的婚配。

【23:19】 And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre (that is, Hebron) in the land of Canaan.

【23:20】 And the field and the cave that is in it were assured to Abraham for the possession of a burial place from the children of Heth.

GENESIS 24

j. The Marriage of Isaac 24:1-67

【24:1】 And Abraham was old and advanced in age. And Jehovah had^a blessed Abraham in all things.

【24:2】¹ And Abraham said to his^{2a} servant, the oldest of his house, who ruled over all that he had, Put your hand under my thigh;

24:2¹ (And) This chapter primarily reveals the practical living of God's people in oneness with God for the accomplishing of His eternal purpose. The marriage of Isaac was not merely for his human living; it was altogether for the producing of a people, the seed of Abraham, for the fulfillment of God's purpose (22:17). Thus, in the gaining of a wife for Isaac, everything was done according to God's economy to bring forth Christ for the producing of the kingdom of God.

This chapter also presents a rich type of the marriage of Christ, typified by Isaac, and the church, typified by Rebekah.

24:1^a
創二四 35

24:2^a
創十五 2

24:1^a
Gen. 24:35

24:2^a
Gen. 15:2

24:3^a
拉五 11
徒十七 24
創十四 19, 22
參創二四 7
24:3^b
創二六 34-35
二七 46
申七 3
參林後六 14
24:4^a
參創二八 1-2

【24:3】我要叫你指着耶和華^a 天地的神起誓，¹ 不要從我所住這迦南人中，爲我兒子娶他們的^b 女子爲妻。

【24:4】你要往我本地、¹ 親族那裏去，爲我的兒子以撒娶一個^a 妻子。

● 24:2² 在這段以撒婚娶的記載裏，亞伯拉罕豫表父神，僕人豫表靈神，以撒豫表子神，利百加豫表神所揀選的人，要嫁給子，成爲祂的配偶。整個新約乃是記載三一神一同作工，要得着一部分人類成爲子的新婦，配偶。（約三 29，林後十一 2，弗五 25～32，啓十九 7～9，二一 2，9～10。）在已過的永遠裏，父神有永遠的定旨，定了永遠的計畫，要從人類中爲祂兒子得着召會作新婦。（弗三 8～11。）然後在時間裏，父神任命靈神執行祂的計畫，去接觸蒙揀選的新婦，把她帶到子神那裏，作祂的配偶，祂的妻子。

● 24:3¹ 這裏並沒有記載神告訴亞伯拉罕，不可從迦南女子中爲他的兒子娶妻。（參申七 1～4。）但因亞伯拉罕與神在一裏生活，（40 上，）所以知道神的旨意和心思，而行事與神內裏的感覺一致。（參林前七 25 與註，林後二 10 與註 3，腓一 8 與註。）

● 24:4¹ 按豫表，從亞伯拉罕的親族中爲以撒娶妻的這個事實，指明基督的配偶必須出自基督的族類，而不是出自天使或任何別的受造之物。（二 18～23 與註。）因爲基督成了肉體成爲人，（來二 14 上，）人類就成了祂的族類。

【24:3】And I will make you swear by Jehovah, the ^aGod of heaven and the God of earth, that you will ¹not take a wife for my son from the ^bdaughters of the Canaanites, among whom I am dwelling.

【24:4】But you shall go to my country and to my ¹relatives, and take a ^awife for my son Isaac.

24:2² (servant) In this account of the marriage of Isaac, Abraham typifies God the Father, the servant typifies God the Spirit, Isaac typifies God the Son, and Rebekah typifies the chosen people of God, who will marry the Son and become His counterpart. The entire New Testament is a record of the Triune God working together to gain a part of the human race to be the bride, the counterpart, of the Son (John 3:29; 2 Cor. 11:2; Eph. 5:25-32; Rev. 19:7-9; 21:2, 9-10). In eternity past God the Father had an eternal purpose and made an eternal plan to gain the church as a bride for His Son out of the human race (Eph. 3:8-11). Then, in time, God the Father commissioned God the Spirit to carry out His plan by going to contact the chosen bride and bring her to God the Son to be His counterpart, His wife.

24:3¹ (not) There is no record that God told Abraham not to take a wife for his son from among the Canaanite women (cf. Deut. 7:1-4). Because Abraham lived in oneness with God (v. 40a), he knew God's will and mind and acted in accordance with God's inner feeling (cf. 1 Cor. 7:25 and note; 2 Cor. 2:10 and note 3; Phil. 1:8 and note).

24:4¹ (relatives) In typology, the fact that Isaac's bride was taken from Abraham's relatives indicates that the counterpart of Christ must come from Christ's race, not from the angels or from any other creatures (2:18-23 and notes). Since Christ was incarnated to be a man (Heb. 2:14a), humanity has become His race.

24:3^a
Ezra 5:11;
Acts 17:24;
Gen. 14:19, 22;
cf. Gen. 24:7
24:3^b
Gen. 26:34-35;
27:46;
Deut. 7:3;
cf. 2 Cor. 6:14
24:4^a
cf. Gen. 28:1-2

【24:5】僕人對他說，倘若女子不肯跟我到這地來，我必須將你的兒子帶回你原出之地麼？

【24:6】亞伯拉罕對他說，¹你要謹慎，不要帶我的兒子回那裏去。

【24:7】耶和華^a天上的神曾^b帶領我離開父家和我的出生地，對我說話，向我起誓說，我要將這地賜給你的^c後裔。祂必差遣使者在你前面，你就可以從那裏爲我兒子娶一個妻子。

【24:8】倘若女子不肯跟你來，我使你起的這誓就與你無關了，只是不可帶我的兒子回那裏去。

【24:9】僕人就把手放在他主人亞伯拉罕的大腿下，爲這事向他起誓。

● 24:6¹ 在 6～8 節和 40 節，亞伯拉罕對他僕人所說的話，指明他憑着相信主宰一切的主而活，好在神應許之地執行神的經綸。

● 24:10¹ 意，在兩河流域的亞蘭；即美索不達米亞。

【24:5】And the servant said to him, Perhaps the woman will not be willing to follow me to this land. Must I then take your son back to the land from where you came?

【24:6】And Abraham said to him, ¹Be certain not to take my son back there.

【24:7】Jehovah, the ^aGod of heaven, who ^btook me from my father's house and from the land of my birth, and who spoke to me, and who swore to me, saying, To your ^cseed I will give this land, He will send His angel before you; and you shall take a wife for my son from there.

【24:8】And if the woman is not willing to follow you, you shall be free from this oath of mine; only you shall not take my son back there.

【24:9】So the servant put his hand under the thigh of Abraham his master and swore to him concerning this matter.

24:6¹ (Be) Abraham's word to his servant in vv. 6-8 and 40 indicates that he lived by faith in the sovereign Lord for the carrying out of His economy in the land of God's promise.

24:10¹ (Aram-naharaim) Meaning Aram of the two rivers; i.e., Mesopotamia.

24:7^a
代下三六 23
參創二四 3
24:7^b
創十二 1-7
24:7^c
創十二 7

24:7^a
2 Chron. 36:23;
cf. Gen. 24:3
24:7^b
Gen. 12:1-7
24:7^c
Gen. 12:7

24:10^a
參徒七 2

【24:10】那僕人從他主人的駱駝中取了十匹駱駝，手裏帶了他主人各樣的美物，就起身往^{1a}米所波大米去，到了拿鶴的城。

【24:11】天將晚，眾女子出來打水的時候，他便叫駱駝跪在城外的水井旁。

【24:12】他說，耶和華我主人^a亞伯拉罕的神阿，¹求你以慈愛待我主人亞伯拉罕，使我今日辦事順利。

【24:13】^a我現今站在水井旁，城內居民的女子們正出來打水。

【24:14】我向那一個少女說，請你拿下水瓶，給我水喝；她若說，請喝，我也給你的駱駝喝；願她就作你所定，給你僕人以撒的妻子。這樣，我便知道你以慈愛待我主人了。

● 24:12¹ 這裏僕人的禱告，指明他跟隨亞伯拉罕的腳蹤信靠主，好完成他的責任。（21，42。）

【24:10】 And the servant took ten camels from the camels of his master and departed, having all kinds of his master's good things in his hand. And he rose up and went to^{1a} Aram-naharaim, to the city of Nahor.

【24:11】 And he made the camels kneel down outside the city by the well of water at the time of evening, at the time when women go out to draw water.

【24:12】 And he said, O Jehovah, the God of my master^a Abraham,¹ please grant me success today, and show lovingkindness to my master Abraham.

【24:13】^a I am standing here by the spring of water as the daughters of the men of the city are coming out to draw water.

【24:14】 And may it be that the girl to whom I say, Please let down your pitcher that I may drink, and who says, Drink, and I will also give your camels a drink, may she be the one whom You have appointed for Your servant, for Isaac; and in this I will know that You have shown kindness to my master.

24:12¹ (please) The servant's prayer here indicates that he followed in Abraham's footsteps, trusting in the Lord for the carrying out of his responsibility (vv. 21, 42).

24:10^a
cf. Acts 7:2

24:12^a
Gen. 24:27,
42, 48

24:13^a
vv. 13-14;
Gen. 24:43-44

24:12^a
創二四 27,
42, 48

24:13^a
13-14;
創二四 43-44

【24:15】話還沒有說完，不料，利百加肩頭上扛着水瓶出來。利百加是彼土利所生的；彼土利是亞伯拉罕兄弟拿鶴妻子密迦的兒子。

【24:16】那少女容貌極其美麗，還是¹處女，未曾有人親近她。她下到井旁，打滿了瓶，又上來。

【24:17】僕人跑上前去迎着她，說，求你將瓶裏的水給我一點喝。

【24:18】她說，我主請喝。就急忙拿下水瓶，托在手上給他喝。

【24:19】少女給他喝了，就說，我再爲你的駱駝打水，叫駱駝也喝足。

【24:20】她就急忙把瓶裏的水倒在槽裏，又跑到井旁打水，爲所有的駱駝打上水來。

● 24:16¹ 利百加貞潔、仁慈又殷勤。她在決定接受以撒爲她丈夫的事上，也是絕對的，（57～58，61，）並且她服從以撒。（64～65。）如此，她是召會作基督新婦，妻子，一個絕佳的豫表。

【24:15】But before he had finished speaking, there was Rebekah, who was born to Bethuel the son of Milcah, the wife of Nahor, Abraham's brother, coming out with her pitcher upon her shoulder.

【24:16】And the girl was very beautiful in appearance, a¹ virgin, and no man had known her. And she went down to the spring and filled her pitcher and came up.

【24:17】And the servant ran to meet her and said, Please let me sip a little water from your pitcher.

【24:18】And she said, Drink, my lord. And she hurried and lowered her pitcher on her hand and gave him a drink.

【24:19】And when she had finished giving him a drink, she said, I will draw water for your camels also, until they have finished drinking.

【24:20】And she hurried and emptied her pitcher into the trough and ran again to the well to draw water, and she drew it for all his camels.

24:16¹ (virgin) Rebekah was chaste, kind, and diligent. She was also absolute in her decision to take Isaac as her husband (vv. 57-58, 61) and was submissive to Isaac (vv. 64-65). As such, she is an excellent type of the church as the bride, the wife, of Christ.

【24:21】那人定睛看她，一句話也不說，
要曉得耶和華賜他亨通的道路沒有。

【24:22】等駱駝喝足了，那人就拿一個
金^{1a}鼻環，重²半舍客勒，兩個金¹手
鐲，重²十舍客勒，給那少女，

● 24:22¹ 從以撒送來，由父親亞伯拉罕的僕人所贈與的這些禮物，表徵基督的豐富，由靈神賜給新婦，為着完成神的定旨。這些禮物與信徒的功用有關。金表徵神聖的性情，環表徵那靈初期的恩賜，（徒二 38，）就是那靈自己作印記和憑質，即神作我們永遠之分的豫嘗。（弗一 13～14，參路十五 22。）鼻子的功用是聞味。把鼻環戴在利百加鼻子上，（47，）在屬靈上表徵她嗅覺的功用已經被神聖的性情得着。（參林後二 14～16，來六 4～6，彼前二 2～3，彼後一 4。）手是為着作工。（見提前二 8 註 4。）把手鐲戴在利百加手上，表徵領受神聖的功用，為着在基督的身體裏事奉。（羅十二 4。）

● 24:22² 半舍客勒表徵那靈的初嘗，豫嘗，保證全享就要來到。（羅八 23，林後一 22，弗一 13～14。）十舍客勒的『十』表徵完滿或完全，（例如十誡，完滿的彰顯神的要求，）指明我們從那靈所領受的神聖功用是完全的，不是部分的。（林前十二 4～11。）

【24:21】And the man gazed fixedly upon her in silence to know whether Jehovah had made his journey prosperous or not.

【24:22】And when the camels had finished drinking, the man took a golden^{1a} nose-ring weighing² half a shekel and two¹ bracelets for her hands weighing² ten gold shekels,

24:22¹ (nose-ring) These gifts, sent from Isaac and given by the servant of Abraham, the father, signify the riches of Christ given by the Spirit of God to the bride for the accomplishing of God's purpose. These gifts relate to the function of the believers. Gold signifies the divine nature, and a ring signifies the initial gift of the Spirit (Acts 2:38), which is the Spirit Himself as a seal and a pledge, a foretaste of God as our eternal portion (Eph. 1:13-14; cf. Luke 15:22). The function of the nose is to smell. The putting of the nose-ring upon Rebekah's nose (v. 47) signifies, spiritually, that her "smelling" function had been caught by the divine nature (cf. 2 Cor. 2:14-16; Heb. 6:4-6; 1 Pet. 2:2-3; 2 Pet. 1:4). Hands are for working (see note 8³ in 1 Tim. 2). The putting of the bracelets on Rebekah's hands signifies the receiving of the divine function for the service in the Body of Christ (Rom. 12:4).

24:22² (half) The half shekel signifies the first taste, the foretaste, of the Spirit, which guarantees that the full taste is coming (Rom. 8:23; 2 Cor. 1:22; Eph. 1:13-14). The ten shekels, ten signifying fullness, or completeness (e.g., the Ten Commandments, which express God's demand in full), indicate that the divine function we have received of the Spirit is complete, not partial (1 Cor. 12:4-11).

24:22^a
參結十六 11-13

24:22^a
cf. Ezek. 16:11-13

【24:23】說，請告訴我，你是誰的女兒？
你父親家裏有我們住宿的地方沒有？

【24:24】少女對他說，我是密迦與拿鶴之子彼土利的女兒；

【24:25】又說，我們家裏足有草料和飼糧，也有住宿的地方。

【24:26】那人就低頭向耶和華^a敬拜，

【24:27】說，耶和華我主人^a亞伯拉罕的神是當受頌讚的，因祂不斷以慈愛信實待我主人。至於我，耶和華一路上引領我，直到我主人的兄弟家裏。

【24:28】少女跑回去，把這些事告訴她母親家裏的人。

【24:29】利百加有一個哥哥，名叫^a拉班，看見鼻環，又看見鐲子在他妹妹的手上，並聽見他妹妹利百加的話說，那人對我如此如此說；拉班就跑出來往井旁去，到那人跟前，見他仍站在井旁駱駝旁邊，【24:30】（29、30 節合併。）

【24:23】And said, Whose daughter are you? Please tell me, is there room in your father's house for us to lodge in?

【24:24】And she said to him, I am the daughter of Bethuel the son of Milcah, whom she bore to Nahor.

【24:25】She also said to him, We have plenty of straw and fodder and also a place to lodge.

【24:26】And the man bowed and^a worshipped Jehovah.

【24:27】And he said, Blessed be Jehovah, the God of my master^a Abraham, who has not forsaken His lovingkindness and His faithfulness toward my master. As for me, Jehovah has led me in the way to the house of my master's brothers.

【24:28】And the girl ran and told her mother's house about these things.

【24:29】And Rebekah had a brother whose name was^a Laban, and Laban ran out to the man, to the spring.

【24:30】As soon as he had seen the nose-ring and the bracelets upon his sister's hands, and had heard the words of Rebekah his sister, saying, This is what the man spoke to me, he went to the man. And there he was, standing by the camels at the spring.

24:26^a
創二四 48, 52

24:27^a
創二四 12, 42, 48

24:29^a
創二五 20
二八 2
二九 5

24:26^a
Gen. 24:48, 52

24:27^a
Gen. 24:12, 42, 48

24:29^a
Gen. 25:20;
28:2;
29:5

24:31^a
創二六 29

【24:31】便對他說，你這^a蒙耶和華賜福的，請進來，為甚麼站在外邊？我已經收拾了房屋，也為駱駝豫備了地方。

24:32^a
創十八 4

【24:32】那人就進了房屋。拉班卸了駱駝，用草料和飼糧餵上，拿水給那人和跟隨的人^a洗腳，

【24:33】把食物擺在他面前，給他喫。他卻說，我不喫，等我說明白我的事情再喫。拉班說，請說。

【24:34】他說，我是亞伯拉罕的僕人。

24:35^a
創二四 1

【24:35】耶和華大大的^a賜福給我主人，使他昌大，又賜給他羊羣、牛羣、金銀、僕人、婢女、駱駝和驢。

24:36^a
創二一 2
24:36^b
創二五 5

【24:36】我主人的妻子撒拉年老的時候，給我主人生了一個^a兒子；我主人也將^b一切所有的都給了這個兒子。

【24:31】And he said, Come in, O ^ablessed of Jehovah! Why do you stand outside when I have prepared the house and a place for the camels?

【24:32】And the man came into the house, and ¹Laban unloaded the camels. And he gave straw and fodder to the camels and water to ^awash his feet and the feet of the men who were with him.

【24:33】And food was set before him to eat. But he said, I will not eat until I have stated my business. And he said, Speak on.

【24:34】And he said, I am Abraham's servant.

【24:35】And Jehovah has ^ablessed my master greatly, and he has become great. And He has given him flocks and herds, and silver and gold, and male servants and female servants, and camels and donkeys.

【24:36】And Sarah my master's wife bore a ^ason to my master after she had become old. And he has given ^ball that he has to him.

24:31^a
Gen. 26:29

24:32^a
Gen. 18:4

24:35^a
Gen. 24:1

24:36^a
Gen. 21:2
24:36^b
Gen. 25:5

24:32¹ (Laban) Lit., he.

24:37^a
創二四 3-8

【24:37】我主人叫我^a起誓說，你不要從我所住迦南人之地，爲我兒子娶他們的女子爲妻。

【24:38】你要往我父家、我本族那裏去，爲我兒子娶一個妻子。

【24:39】我對我主人說，恐怕女子不肯跟我來。

24:40^a
創二四 7

【24:40】他就對我說，我行事爲人都在祂面前的耶和華，必差遣祂的^a使者與你同去，叫你的道路亨通，你就得以從我本族、我父家，給我兒子娶一個妻子。

【24:41】只要你到了我本族那裏，我使你起的誓就與你無關。他們若不把女子交給你，我使你起的誓也與你無關。

24:42^a
創二四 12, 27

【24:42】我今日到了井旁，便說，耶和華我主人^a亞伯拉罕的神阿，願你叫我所行的道路亨通。

24:43^a
43~44;
創二四 13-14

【24:43】^a我如今站在水井旁，對那一個出來打水的童女說，請你把你瓶裏的水給我一點喝；

【24:37】And my master made me^a swear, saying, You shall not take a wife for my son from the daughters of the Canaanites, in whose land I dwell.

【24:38】But you shall go to my father's house and to my family, and take a wife for my son.

【24:39】And I said to my master, Perhaps the woman will not follow me.

【24:40】And he said to me, Jehovah, before whom I walk, will send His^a angel with you and make your journey prosperous. And you shall take a wife for my son from my family, even from my father's house.

【24:41】Then you will be free from my oath, when you come to my family and if they do not give her to you; you will be free from my oath.

【24:42】And I came today to the spring and said, O Jehovah, the God of my master^a Abraham, if now You will only make my journey on which I go prosperous!

【24:43】^aI am standing here by the spring of water, and may it be that the maiden who comes out to draw water, to whom I will say, Please give me a little water from your pitcher to drink,

24:37^a
Gen. 24:3-8

24:40^a
Gen. 24:7

24:42^a
Gen. 24:12, 27

24:43^a
vv. 43-44;
Gen. 24:13-14

24:44^a
創二四 14, 18-19

【24:44】她若對我說，^a你只管喝，我也爲你的駱駝打水；願她就作耶和華給我主人兒子所定的妻子。

【24:45】我心裏的話還沒有說完，利百加就出來，肩頭上扛着水瓶，下到井旁打水。我便對她說，請你給我水喝。

【24:46】她就急忙從肩頭上拿下瓶來說，請喝，我也給你的駱駝喝。我便喝了；她又給我的駱駝喝了。

【24:47】我問她說，你是誰的女兒？她說，我是密迦與拿鶴之子彼土利的女兒。我就把^a鼻環戴在她鼻子上，把鐲子戴在她兩手上。

【24:48】隨後我低頭向耶和華^a敬拜，頌讚耶和華我主人亞伯拉罕的神；因爲祂引導了我走對的路，使我得着我主人^b兄弟的孫女，給我主人的兒子爲妻。

【24:49】現在你們若願以慈愛信實待我主人，就告訴我；若不然，也告訴我，使我可以或向左，或向右。

【24:44】And she will say to me, ^aDrink, and I will also draw water for your camels, may she be the woman whom Jehovah has appointed for my master's son.

【24:45】Before I had finished speaking in my heart, there came Rebekah, and her pitcher was on her shoulder. And she went down to the spring and drew water. And I said to her, Please let me drink.

【24:46】And she hurried and let down her pitcher from her shoulder and said, Drink, and I will also give your camels a drink. So I drank, and she also gave the camels a drink.

【24:47】And I asked her and said, Whose daughter are you? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bore to him. And I put the ^anose-ring upon her nose and the bracelets upon her hands.

【24:48】And I bowed and ^aworshipped Jehovah and blessed Jehovah, the God of my master Abraham, who had led me in the right way to take the daughter of my master's ^bbrother for his son.

【24:49】And now if you will deal kindly and truly with my master, tell me so; but if not, tell me so, that I may turn to the right hand or to the left.

24:44^a
Gen. 24:14, 18-19

24:47^a
cf. Ezek. 16:11-12

24:48^a
Gen. 24:26
24:48^b
Gen. 22:23

24:47^a
參結十六 11-12

24:48^a
創二四 26
24:48^b
創二二 23

【24:50】拉班和彼土利回答說，這事乃出於耶和華，我們不能向你說好說歹。

【24:51】看哪，利百加在你面前，可以將她帶去，照着耶和華所說的，給你主人的兒子為妻。

【24:52】亞伯拉罕的僕人聽見他們這話，就向耶和華俯伏在地。

【24:53】當下僕人拿出¹銀器、金器、和衣服送給利百加，又將寶物送給她哥哥和她母親。

● 24:53¹ 給利百加的金鼻環和金手鐲、(22、)銀器、金器和衣服，連同給她哥哥和她母親的寶物，象徵基督那追測不盡的豐富。(弗三 8。)僕人向利百加見證以撒的豐富，就是以撒從父親所承受的，(35 ~ 36，)又把這豐富中的一些給利百加作豫嘗。這使利百加受吸引歸向以撒，雖然從來沒有見過他，卻願意離開父家，去成為他的妻子。(58。)同樣的，那靈臨到基督的信徒，向他們見證基督的豐富，就是祂從父所領受的，(約十六 13 ~ 15，)使他們受吸引歸向基督；他們雖然沒有見過祂，卻是愛祂，(彼前一 8，)並且撇下世界，丟棄肉體中天然的關係，而聯於基督。(太十九

【24:50】 Then Laban and Bethuel answered and said, The matter comes from Jehovah; we cannot speak to you bad or good.

【24:51】 Here is Rebekah before you: Take her, and go; and let her be the wife of your master's son, as Jehovah has spoken.

【24:52】 And when Abraham's servant heard their words, he bowed down to the earth to Jehovah.

【24:53】 And the servant brought forth¹ silver jewelry and gold jewelry and clothing and gave them to Rebekah. He also gave precious things to her brother and to her mother.

24:53¹ (silver) The gold nose-ring and bracelets (v. 22), the silver and gold jewelry, and the clothing given to Rebekah, along with the precious things given to her brother and her mother, symbolize the unsearchable riches of Christ (Eph. 3:8). The servant testified to Rebekah concerning Isaac's riches, which he inherited from his father (vv. 35-36), and gave some of these riches to Rebekah as a foretaste. This caused Rebekah to be attracted to Isaac and made her willing to leave her father's house to be his wife (v. 58) even though she had never seen him. In the same manner the Spirit comes to Christ's believers and testifies to them of the riches of Christ, which He has received from the Father (John 16:13-15), causing them to be attracted to Christ and to love Him, to forsake the world, and to leave their natural relations in the flesh to be joined to

【24:54】僕人和跟從他的人喫了喝了，住了一夜。早晨起來，僕人就說，請打發我回我主人那裏去罷。

【24:55】利百加的哥哥和她母親說，讓少女同我們再住幾天，至少十天，然後她可以去。

【24:56】僕人對他們說，耶和華既賜給我亨通的道路，你們不要耽誤我，請打發我走，回我主人那裏去罷。

【24:57】他們說，我們把少女叫來問問她，

【24:58】就叫了利百加來，問她說，你和這人同去麼？利百加說，我去。

【24:59】於是他們打發妹妹利百加和她的^a乳母，同亞伯拉罕的僕人，並跟從僕人的，都走了。

29。）利百加在美地面見以撒之前，已經藉着僕人的禮物，有分於並享受以撒所承繼的。同樣的，我們在面見基督之前，就享受了那靈的恩賜，作為對基督豐富之全享的豫嘗。（來六4，羅八23。）

【24:54】 And they ate and drank, he and the men who were with him, and spent the night. And they rose up in the morning, and he said, Send me away to my master.

【24:55】 And her brother and her mother said, Let the girl stay with us a few days, ten or so; after that she may go.

【24:56】 And he said to them, Do not delay me, since Jehovah has made my journey prosperous. Send me away that I may go to my master.

【24:57】 And they said, Let us call the girl and ask¹her.

【24:58】 And they called Rebekah and said to her, Will you go with this man? And she said, I will go.

【24:59】 So they sent away Rebekah their sister and her^anurse and Abraham's servant and his men.

Christ (Matt. 19:29), even though they have never seen Him (1 Pet. 1:8). Before Rebekah met Isaac in the good land, she had participated in and enjoyed Isaac's inheritance through the servant's gifts. Likewise, before we meet Christ, we enjoy the gifts of the Spirit as a foretaste of the full taste of His riches (Heb. 6:4; Rom. 8:23).

24:57¹ (her) Lit., from her mouth.

24:60^a
參創十七 16
24:60^b
創二二 17

【24:60】他們就給利百加祝福說，我們的妹妹阿，願你作^a千萬人的母；願你的後裔得着¹仇敵的^b城門。

【24:61】利百加和她的使女們起來，騎上駱駝，跟着那僕人；僕人就帶着利百加走了。

24:62^a
創十六 14
二五 11

【24:62】那時，以撒剛從^{1a}庇耳拉海萊回來，他原來住在南地。

【24:63】天將晚，以撒出來在田間默想，舉目一看，見來了些駱駝。

【24:64】利百加舉目看見以撒，就急忙下了駱駝，

24:65^a
林前十一 10

【24:65】問那僕人說，這在田間走來迎接我們的是誰？僕人說，是我的主人。利百加就拿^a帕子把自己的臉蒙起來。

● 24:60¹ 或，恨他（們）者。

● 24:62¹ 意，那看見我之永活者的井，或那啓示祂自己者的井。

【24:60】And they blessed Rebekah and said to her, May you, our sister, become / ^aThousands of ten thousands, / And may your seed possess / The ^bgate of those who hate ¹them.

【24:61】And Rebekah arose with her maids, and they rode on the camels and followed the man. And the servant took Rebekah and went away.

【24:62】Now Isaac had come from going to ^{1a}Beer-lahai-roi, for he was dwelling in the region of the Negev.

【24:63】And Isaac went out to meditate in the field toward evening. And he lifted up his eyes and looked, and behold, camels were coming.

【24:64】And Rebekah lifted up her eyes; and when she saw Isaac, she sprang off the camel.

【24:65】And she said to the servant, Who is this man who is walking in the field to meet us? And the servant said, It is my master. And she took her ^aveil and covered herself.

24:60^a
cf. Gen. 17:16
24:60^b
Gen. 22:17

24:62^a
Gen. 16:14;
25:11

24:65^a
1 Cor. 11:10

24:60¹ (them) Or, him.

24:62¹ (Beer-lahai-roi) Meaning well of the living One who sees me, or well of the One who reveals Himself.

【24:66】僕人將所辦的一切事都告訴以撒。

【24:67】以撒便¹領利百加進他母親撒拉的帳棚，娶她為妻，並且愛她。以撒自從他母親不在了，這纔得了安慰。

創世記 第二十五章

5 生命沒有成熟 二五 1 ~ 18

【25:1】亞伯拉罕^{1a}又娶了一個妻子，名叫基土拉。

● 24:67¹ 亞伯拉罕的兒子以撒沒有作甚麼，只是迎接他的新婦。這表徵凡事都由父計畫，並由那靈完成，子不過迎接新婦而已。

以撒在天將晚時迎娶利百加，（63，）表徵基督的婚娶要在這世代的黃昏，就是這世代結束的時候。以撒領利百加進他母親撒拉的帳棚，並且愛利百加，表徵基督要在恩典裏（由撒拉所豫表，）並在愛裏，迎接祂的新婦。以撒娶了利百加之後，纔得了安慰、滿足；照樣，基督要在祂婚娶的日子得着滿足。

● 25:1¹ 雖然亞伯拉罕蒙了神的呼召，得着稱義，並憑着相信神而活，也活在與神的交通中，但

【24:66】And the servant told Isaac all the things that he had done.

【24:67】And Isaac¹ brought her into the tent of Sarah his mother. And he took Rebekah, and she became his wife, and he loved her. And Isaac was comforted after the death of his mother.

GENESIS 25

5. Having No Maturity in Life 25:1-18

【25:1】And Abraham took¹ another wife, whose name was^a Keturah.

24:67¹ (brought) Isaac, Abraham's son, did nothing but receive his bride. This signifies that everything is planned by the Father and accomplished by the Spirit. The Son only receives the bride.

Isaac received Rebekah in the evening (v. 63), signifying that the marriage of Christ will be at the evening, the close, of this age. Isaac brought Rebekah into the tent of Sarah, his mother, and loved Rebekah, signifying that Christ will receive His bride in grace (typified by Sarah) as well as in love. After marrying Rebekah, Isaac was comforted, satisfied; likewise, Christ will be satisfied on the day of His marriage.

25:1¹ (another) Although Abraham was called by God, was justified and lived by faith in God, and lived in fellowship with God, he did not

25:1^a
1-4;
代上一 32-33

25:1^a
vv. 1-4;
1 Chron. 1:32-33

【25:2】基土拉給他生了心蘭、約珊、米但、^a米甸、伊施巴和書亞。

【25:3】約珊生了示巴和底但。底但的子孫是亞書利人、利都是人和利烏米人。

【25:4】米甸的兒子是以法、以弗、哈諾、亞比大和以勒大。這些都是基土拉的子孫。

【25:5】亞伯拉罕將^{1a}一切所有的都給了²以撒。

是他在屬靈的生命上並未達到成熟。這可由撒拉死後，亞伯拉罕再娶妻，並憑他肉體的力量又生了六個兒子這個事實看出來。不僅如此，亞伯拉罕臨終沒有祝福任何人，與以撒和雅各成對比。（二七 27～29，四八 13～20，四九 1～28，參來七 7。）

就着生命的經歷而言，亞伯拉罕不能算是完整的人，他還需要以撒和雅各（連同約瑟，）纔得完整。見十二 1 註 1 二段。

● 25:5¹ 神認為以撒是亞伯拉罕惟一的兒子，是承受神賜給亞伯拉罕之應許，以完成神定旨的獨一後裔。（二二 2，12，16，18，十七 19，二六 3～4。）因此，以撒豫表基督是父的獨生子，（約一 14，三 16，）父將祂一切所有的都給了子。（約三

【25:2】And she bore him Zimran and Jokshan and Medan and ^aMidian and Ishbak and Shuah.

【25:3】And Jokshan begot Sheba and Dedan. And the sons of Dedan were the Asshurim and the Letushim and the Leummim.

【25:4】And the sons of Midian: Ephah and Epher and Hanoch and Abida and Eldaah. All these were the sons of Keturah.

【25:5】And Abraham gave ^{1a}all that he had to ²Isaac.

attain to maturity in his spiritual life. This is shown by the fact that, after Sarah died, Abraham remarried and brought forth six sons by the energy of his flesh. Furthermore, at the end of his days Abraham did not bless anyone, in contrast to Isaac and Jacob (27:27-29; 48:13-20; 49:1-28; cf. Heb. 7:7).

As far as the experience of life is concerned, Abraham cannot stand as a complete person. He needed Isaac and Jacob (with Joseph) to complete him. See note 1¹, par. 2, in ch. 12.

25:5¹ (all) God considered Isaac as Abraham's only son, the unique seed to inherit the promises given by God to Abraham for the fulfillment of His purpose (22:2, 12, 16, 18; 17:19; 26:3-4). As such, he typifies Christ as the only begotten Son of the Father (John 1:14; 3:16), who was given by the Father all that the Father has (John 3:35;

【25:6】但他只把一些禮物給他妾所生的眾子，趁自己還活着的時候，打發他們離開他的兒子以撒，往東方之地去。

【25:7】亞伯拉罕一生的年日是一百七十五歲。

【25:8】亞伯拉罕享大壽數，年邁壽足，氣絕而死，歸到他本民那裏。

【25:6】 But to the sons of the concubines that Abraham had, Abraham gave gifts. And he sent them away from Isaac his son, while he was still living, eastward to the east country.

【25:7】 And these are the days of the years of Abraham's life which he lived, one hundred seventy-five years.

【25:8】 And Abraham expired and died in a good old age, an old man and full of days, and he was gathered to his people.

35, 十六15上。)以撒成為他父親之豐富的繼承者，不是憑着他的努力，乃是憑着恩典。

● 25:5² 在創世記裏，亞伯拉罕（十二1～二五18）和以撒（二一1～8，二二1～24，二四1～67）的記載彼此重疊。亞伯拉罕的生活啓示，我們若要享受神的恩典，對神的豐富有完滿的享受，就必須忍受損失，天然的生命也必須受割禮，被割除。以撒的生活啓示，我們了結天然的生命而受苦，是爲着享受神的恩典。以撒一生沒有作甚麼，只是享受神豐富的祝福，（11，二六24下，）這祝福乃是指向新約的恩典。（見11註1。）以撒在恩典裏出生，（二一1～3，加四23，）在恩典裏長大，（二一8，）也成為恩典的後嗣。（5。）在新約中，所有蒙召的信徒都是恩典的後嗣，命定要享受神絕對且無條件的恩典。（弗一3，6～8，二7。）

16:15a). It was by grace, not by Isaac's effort, that Isaac became the heir of his father's riches.

25:5² (Isaac) In Genesis the records of Abraham (12:1—25:18) and Isaac (21:1-8; 22:1-24; 24:1-67) overlap. Abraham's life reveals that if we would enjoy God's grace and have the full enjoyment of God's riches, we must suffer loss and have our natural life circumcised, cut off. Isaac's life reveals that our suffering to terminate our natural life is for the enjoyment of God's grace. Throughout his entire life Isaac did nothing but enjoy God's rich blessing (v. 11; 26:24b), which points to the grace of the New Testament (see note 11¹). Isaac was born in grace (21:1-3; Gal. 4:23), grew up in grace (21:8), and was made an heir of grace (v. 5). In the New Testament, all the called believers are heirs of grace, destined to enjoy God's absolute and unconditional grace (Eph. 1:3, 6-8; 2:7).

25:9^a
創二三 9
三五 29

【25:9】他兩個兒子以撒、以實瑪利把他埋葬在^{1a} 麥比拉洞裏，這洞在幔利前、赫人瑣轄的兒子以弗崙的田中，

25:10^a
創四九 30-31

【25:10】就是亞伯拉罕向赫人買的那塊田。^a 亞伯拉罕和他妻子撒拉都葬在那裏。

25:11^a
創十六 14
二四 62

【25:11】亞伯拉罕死了以後，神¹ 賜福給他的兒子以撒。以撒靠近^a 庇耳拉海萊居住。

25:12^a
創十六 15

【25:12】以下是^a 以實瑪利的後代，以實瑪利是撒拉的使女埃及人夏甲給亞伯拉罕所生的兒子。

25:13^a
13-16;
代上一 29-31

【25:13】以實瑪利^a 兒子們的名字，按着他們的排行記在下面：以實瑪利的長子是尼拜約，其次是基達、亞德別、米比衫、

● 25:9¹ 見二三 9 註。

● 25:11¹ 舊約的祝福相當於新約的恩典。（見弗一 3 註 7。）神賜給我們白白的恩賜，乃是祂的祝福。當神在基督裏白白的恩賜作到我們裏面，成為我們裏面的生命元素時，這恩賜就成了恩典。見羅五 2 註 3。

【25:9】And Isaac and Ishmael his sons buried him in the cave of ^{1a}Machpelah, in the field of Ephron the son of Zohar the Hittite, which faces Mamre,

【25:10】The field which Abraham purchased of the children of Heth; there ^aAbraham was buried with Sarah his wife.

【25:11】And after the death of Abraham, God ¹blessed Isaac his son. And Isaac dwelt by ^aBeer-lahai-roi.

【25:12】Now these are the generations of ^aIshmael, Abraham's son, whom Hagar the Egyptian, Sarah's female servant, bore to Abraham.

【25:13】And these are the names of the ^asons of Ishmael, by their names according to their generations: the firstborn of Ishmael, Nebaioth; then Kedar and Adbeel and Mibsam

25:9^a
Gen. 23:9;
35:29

25:10^a
Gen. 49:30-31

25:11^a
Gen. 16:14;
24:62

25:12^a
Gen. 16:15

25:13^a
vv. 13-16;
1 Chron. 1:29-31

25:9¹ (Machpelah) See notes on 23:9.

25:11¹ (blessed) The blessing in the Old Testament corresponds to the grace in the New Testament (see note 3⁶ in Eph. 1). God's free gift to us is His blessing. When God's free gift in Christ is wrought into us to be the life element within us, it becomes grace. See note 2² in Rom. 5.

【25:14】米施瑪、度瑪、瑪撒、

【25:15】哈大、提瑪、伊突、拿非施、
基底瑪。

【25:16】這些是以實瑪利的眾子，他們按自己的名字稱呼他們的村莊、營寨，各按本族作了十二族長。

【25:17】以實瑪利享壽一百三十七歲，氣絕而死，歸到他本民那裏。

【25:18】他子孫的住處在他眾弟兄¹東邊，從哈腓拉直到埃及前的書珥，正在往亞述的路上。

二 第二方面—以撒的經歷

二五 19～21，27～28，二六 1～二七 4，
27 下～41，二八 6～9

1 得着孿生子
二五 19～21

【25:14】And Mishma and Dumah and Massa;

【25:15】Hadad and Tema, Jetur, Naphish, and Kedemah.

【25:16】These are the sons of Ishmael, and these are their names by their villages and by their encampments, twelve princes according to their peoples.

【25:17】And these are the years of the life of Ishmael, one hundred thirty-seven years. And he expired and died and was gathered to his people.

【25:18】And they dwelt from Havilah to Shur, which faces Egypt, as you go toward Assyria. He settled down opposite all his brothers.

B. The Second Aspect—The Experience of Isaac

25:19-21, 27-28; 26:1—27:4,
27b-41; 28:6-9

1. Gaining Twin Sons
25:19-21

● 25:18¹ 直譯，對面。

【25:19】亞伯拉罕的兒子以撒的後代記在下面：亞伯拉罕生^a以撒。

【25:20】以撒娶利百加為妻的時候，年四十歲。利百加是巴旦亞蘭地亞蘭人彼土利的女兒，是亞蘭人拉班的妹妹。

【25:21】以撒因他妻子不能生育，就為她¹祈求耶和華；耶和華應允他的祈求，他的妻子利百加就^a懷了孕。

三 第三方面—
雅各（連同約瑟）的經歷
二五 22～26，29～34，二七 5～27 上，
二七 42～二八 5，二八 10～五十 26

1 受對付
二五 22～26，29～34，二七 5～27 上，
二七 42～二八 5，二八 10～三二 21

● 25:21¹ 以撒需要一個兒子，相當於神需要一個出於以撒的後裔，以完成祂永遠的定旨。為這緣故，神答應以撒的祈求。至終，以撒的兒子雅各不僅滿足以撒的需要，更完成神的定旨，因為基督乃是從雅各而出，（太一 1～2，）這位基督帶進召會、國度和新耶路撒冷。

【25:19】And these are the generations of Isaac, Abraham's son. Abraham begot^a Isaac.

【25:20】And Isaac was forty years old when he took Rebekah, the daughter of Bethuel the Aramaean of Paddan-aram, the sister of Laban the Aramaean, to be his wife.

【25:21】And Isaac¹ entreated Jehovah for his wife because she was barren. And Jehovah was entreated of him, and Rebekah his wife^a conceived.

C. The Third Aspect—
The Experience of Jacob (with Joseph)
25:22-26, 29-34; 27:5-27a;
27:42—28:5; 28:10—50:26

1. Being Dealt With
25:22-26, 29-34; 27:5-27a;
27:42—28:5; 28:10—32:21

25:21¹ (entreated) Isaac's need to have a son corresponded with God's need to have a seed out of Isaac for the fulfillment of His eternal purpose. Because of this, God answered Isaac's entreaty. Eventually, Isaac's son Jacob not only met Isaac's need but also fulfilled God's purpose, for out of Jacob came Christ (Matt. 1:1-2), who brings in the church, the kingdom, and the New Jerusalem.

a 被揀選生為次子
二五 22 ~ 26

【25:22】孩子們在她裏面彼此相爭，她就說，若是這樣，我為甚麼活着呢？她就去求問耶和華。

【25:23】耶和華對她說，^{1a}兩國在你腹中，兩族要從你身內分出。這族必^b強於那族，將來大的要^c服事²小的。

【25:24】她生產的日子到了，腹中果然是雙子。

● 25:23¹ 即以色列（三二 28）和以東。（30，三六 1，43，耶四九 7 ~ 8，俄 8。）

● 25:23² 這是在雅各出生以前神的揀選，神的選擇，相當於神在創立世界以前的揀選。（弗一 4，羅九 11。）神揀選雅各是照着祂的豫知，（彼前一 2，羅八 29，）不是本於雅各的行為，乃是本於那位呼召並施憐憫的神。（羅九 11，16。）神的揀選是同着祂的豫定，其後是祂的呼召。（弗一 4 ~ 5，羅八 30。）

a. Being Chosen to Be Born Second
25:22-26

【25:22】And the children struggled with each other within her. And she said, If it is so, why am I like this? And she went to inquire of Jehovah.

【25:23】And Jehovah said to her, ^{1a}Two nations are in your womb, / And two peoples shall be separated from your bowels. / And the one people shall be ^bstronger than the other people. / And the older shall ^cserve the ²younger.

【25:24】And when her days to be delivered were fulfilled, behold, there were twins in her womb.

25:23¹ (Two) I.e., Israel (32:28) and Edom (v. 30; 36:1, 43; Jer. 49:7-8; Obad. 8).

25:23² (younger) This was God's choosing, His selecting, of Jacob before he was born, corresponding with God's choosing before the foundation of the world (Rom. 9:11a; Eph. 1:4). God's choosing of Jacob was according to His foreknowledge (1 Pet. 1:2; Rom. 8:29), not of Jacob's works but of God who calls and who shows mercy (Rom. 9:11b, 16). God's choosing is with His predestinating and is followed by His calling (Eph. 1:4-5; Rom. 8:30).

25:23^a
cf. Gen. 17:16

25:23^b
cf. 2 Sam. 8:14;
Obad. 18-21

25:23^c
Gen. 27:29, 40;
Rom. 9:12

25:23^a
參創十七 16
25:23^b
參撒下八 14
俄 18-21
25:23^c
創二七 29, 40
羅九 12

【25:25】先出來的身體發紅，渾身有毛，如同毛皮衣；他們就給他起名叫¹以掃。

【25:26】隨後以掃的弟弟也出來了，他的手^{1a}抓住以掃的腳跟，因此給他起名叫^{2b}雅各。利百加生下兩個兒子的時候，以撒年六十歲。

● 25:25¹ 意，多毛，粗糙。

● 25:26¹ 雅各甚至還在母腹中，就爭奪要作長子。他要成為首生的，這願望與神要他承受兒子名分的心意相符。然而，雅各也像他的祖父亞伯拉罕一樣，運用他天然的能力和力量來完成神的心意，並滿足他自己的願望。雖然神已揀選雅各為首生的，但神主宰的使他生為次子，好叫他學知天然的人毫無價值，必須被割除。因着雅各天然的人沒有資格，他就需要被變化。

雅各一生的記載佔了創世記一半以上的篇幅。這段長篇的記載給我們看見，神在祂揀選、豫定和呼召上的定旨，是要將罪人變化為神的王子，有神的形像彰顯祂，並施行神的管治權代表祂。（參一26。）神命定雅各終生要過掙扎的生活。不僅如此，神主宰安排了雅各一生中的每一個環境、遭遇和人物，並使這些都互相効力，叫雅各得益處，使祂可以將雅各這抓奪者，抓腳跟的人，變化成以色列，神的王子。神特別用雅各的家人，包括他的父親、

【25:25】And the first came forth red, all over like a hairy garment; and they called his name¹ Esau.

【25:26】And after that his brother came forth, and his hand was^{1a} holding on to Esau's heel, so his name was called^{2b} Jacob. And Isaac was sixty years old when she bore them.

25:25¹ (Esau) Meaning hairy, rough.

25:26¹ (holding) Even while he was still in his mother's womb, Jacob was striving to be the firstborn. His desire to be the first corresponded with God's intention that he be the one who would receive the birthright. However, like his grandfather Abraham, Jacob exercised his natural ability and his natural strength to fulfill God's intention and satisfy his desire. Although God had chosen him to be the first, God sovereignly caused Jacob to be born the second so that he might learn that his natural man was altogether unworthy and had to be cut off. Since Jacob's natural man was not qualified, he needed to be transformed.

The record of Jacob's life occupies more than half of the book of Genesis. This long record shows us that the purpose of God in His selecting, predestinating, and calling is to transform sinners into royal sons of God who bear God's image to express Him and exercise God's dominion to represent Him (cf. 1:26). God destined Jacob to live a struggling life all his days. Furthermore, God sovereignly arranged every circumstance, situation, and person in Jacob's life and caused them all to work together for Jacob's good, so that He could transform Jacob, a supplanter and a heel holder, into Israel, a prince of God. In

25:26^a
何十二 3
25:26^b
創二七 36
太一 2
徒七 8

25:26^a
Hosea 12:3
25:26^b
Gen. 27:36;
Matt. 1:2;
Acts 7:8

(二 以撒的經歷—續)

2 活在天然生命裏，像雅各一樣 二五 27～28，二八 6～9

【25:27】兩個孩子漸漸長大，以掃善於打獵，常在田野；雅各為人安靜，常在^a帳棚裏。

【25:28】以撒愛以掃，因為¹常喫他的野味；利百加卻愛雅各。

(三 雅各的經歷—續)

(1 受對付—續)

母親、哥哥、舅舅、妻子和孩子對付他，使他被變化。神對付雅各，乃是聖靈在新約信徒裏面管教和變化工作的一幅完整圖畫。（羅八 28～29，十二 2，林後三 18。）

● 25:26² 意，抓奪者，抓腳跟者。

● 25:28¹ 直譯，野味在他口裏。以撒對他長子的偏愛，完全是在天然的生命裏，也是照着天然的口味和偏好，就像利百加對雅各的愛，以及雅各對約瑟的愛。（三七 3～4。）雖然以撒憑天然活着，他仍然享受神的恩典。然而，他在天然生命裏的生活使他受苦，正如利百加和雅各一樣。

(B. The Experience of Isaac—cont'd)

2. Living in the Natural Life like Jacob 25:27-28; 28:6-9

【25:27】And when the boys grew up, Esau became a skillful hunter, a man of the field; but Jacob was a quiet man, dwelling in^a tents.

【25:28】Now Isaac loved Esau because¹ he had a taste for game, but Rebekah loved Jacob.

25:27^a
Heb. 11:9

(C. The Experience of Jacob—cont'd)

(1. Being Dealt With—cont'd)

particular, God used Jacob's family, including his father, his mother, his brother, his uncle, and his wives and children, to deal with Jacob for his transformation. God's dealing with Jacob is a full picture of the Holy Spirit's discipline and His transforming work in the New Testament believers (Rom. 8:28-29; 12:2; 2 Cor. 3:18).

25:26² (Jacob) Meaning supplanter, heel holder.

25:28¹ (he) Lit., game was in his mouth. Isaac's preferential love for his firstborn son was altogether in the natural life and according to the natural taste and preference, as was Rebekah's love for Jacob and Jacob's love for Joseph (37:3-4). Although Isaac lived in a natural way, he nevertheless enjoyed God's grace. However, his living in the natural life caused him to suffer, as was the case with Rebekah and Jacob.

25:27^a
來十一 9

b 被迫離開
慈母與父家
二五 29 ~ 34, 二七 5 ~ 27 上, 二七 42 ~ 二八 5

(一) 抓奪長子的名分
二五 29 ~ 34

【25:29】有一天，雅各熬湯，以掃從田野回來累昏了。

【25:30】以掃對雅各說，我累昏了，求你給我一些紅湯喝。因此以掃又叫^{1a}以東。

【25:31】雅各說，你¹先把長子的名分賣給我罷。

【25:32】以掃說，我現在快死了，這長子的名分對我有甚麼用？

【25:33】雅各說，你先對我起誓罷。以掃就對他起誓，把^a長子的名分賣給雅各。

● 25:30¹ 意，紅。

● 25:31¹ 直譯，今日。33 節者同。

● 25:34¹ 關於以掃輕看長子名分，見來十二 16 ~ 17 與註。

b. Being Forced to Leave
the Loving Mother and the Father's Home
25:29-34; 27:5-27a; 27:42-28:5

(1) Supplanting the Birthright
25:29-34

【25:29】And Jacob cooked a stew. And Esau came in from the field, and he was faint.

【25:30】And Esau said to Jacob, Let me swallow down some of the red stew, that red stew there, for I am faint. Therefore his name was called^{1a} Edom.

【25:31】And Jacob said, ¹First sell me your birthright.

【25:32】And Esau said, I am now about to die. Of what use then is this birthright to me?

【25:33】And Jacob said, First swear to me. And he swore to him and sold his^a birthright to Jacob.

25:30¹ (Edom) Meaning red.

25:31¹ (First) Lit., today. So also in v. 33.

25:34¹ (despised) Concerning Esau's despising of the birthright, see Heb. 12:16-17 and notes.

25:30^a
創三六 1

25:30^a
Gen. 36:1

25:33^a
來十二 16

25:33^a
Heb. 12:16

【25:34】於是雅各將餅和紅豆湯給了以掃，以掃喫了喝了，便起身走了。以掃就這樣¹輕看了他長子的名分。

創世記 第二十六章

(二 以撒的經歷—續)

3 承受他父親所得的應許 二六 1 ~ 5

【26:1】在亞伯拉罕的日子，那地有過一次饑荒；這時又有^a饑荒，以撒就往基拉耳去，到非利士人的王亞比米勒那裏。

【26:2】耶和華向以撒顯現，說，你不要下埃及去，要住在我所指示你的地。

【26:3】你^a寄居在這地，我必^b與你同在，¹賜福給你，因為我要將這些地都賜給你和你的^c後裔；我必^d堅定我向你的父亞伯拉罕所起的^e誓。

● 26:3¹ 以撒不但承受他父親一切所有的，也承受神給他父親關於美地和獨一後裔的應許；這後裔就是基督，地上萬國都要因祂得福。（加三 14，

【25:34】 And Jacob gave Esau bread and lentil stew, and he ate and drank and rose up and went away. Thus Esau¹ despised his birthright.

GENESIS 26

(B. The Experience of Isaac—cont'd)

3. Inheriting the Promise Given to His Father 26:1-5

【26:1】 And there was a famine in the land, besides the former^a famine that had occurred in the days of Abraham. So Isaac went to Abimelech the king of the Philistines at Gerar.

【26:2】 And Jehovah appeared to him and said, Do not go down to Egypt; dwell in the land of which I will tell you.

【26:3】^aSojourn in this land, and I will be^b with you and will¹ bless you; for to you and to your^c seed I will give all these lands, and I will^d establish the^e oath which I swore to Abraham your father.

26:3¹ (bless) Isaac inherited not only all that his father had but also the promise God had given to his father concerning the good land and the unique seed, who is Christ, in whom all the nations of the earth were to be

26:1^a
創十二 10

26:3^a
創二十一 1

26:3^b
創二八 15

26:3^c
創十二 7

26:3^d
創十五 18
十七 2

26:3^e
創二二 16-18
彌七 20

26:1^a
Gen. 12:10

26:3^a
Gen. 20:1

26:3^b
Gen. 28:15

26:3^c
Gen. 12:7

26:3^d
Gen. 15:18;
17:2

26:3^e
Gen. 22:16-18;
Micah 7:20

26:4^a
創十五 5

【26:4】我要使你的後裔繁增，如同天上的^a星那樣多，又要將這些地都賜給你的後裔；並且地上^b萬國必因你的後裔得福；

26:4^b
創十二 3

【26:5】都因亞伯拉罕^a聽從我的話，遵守我的吩咐、命令、律例、法度。

4 有天然的弱點，像亞伯拉罕一樣 二六 6～11

【26:6】以撒就住在基拉耳。

26:5^a
創二二 18
26:7^a

【26:7】那地方的人問到他的妻子，他便說，¹她是我的^a妹妹。原來他怕說，是我的妻子；他心裏想，恐怕這地方的人為利百加的緣故殺我，因為她容貌美麗。

16。) 這應許實際上是為着完成神的定旨，使神在地上能得着一個國度，在其中藉着一個團體人彰顯祂自己。見十二 2 註 2 與十五 3 註 1。

● 26:7¹ 這暴露出以撒天然的弱點，這弱點與他父親亞伯拉罕一樣。（參二十 1～2，11～13。）

【26:4】And I will multiply your seed as the ^astars of heaven and will give to your seed all these lands; and in your seed ^ball the nations of the earth will be blessed,

26:4^a
Gen. 15:5
26:4^b
Gen. 12:3

【26:5】Because Abraham ^aobeyed My voice and kept My charge, My commandments, My statutes, and My laws.

26:5^a
Gen. 22:18

4. Having Natural Weakness like Abraham 26:6-11

【26:6】So Isaac dwelt in Gerar.

【26:7】And the men of the place asked about his wife. And he said, ¹She is my ^asister, for he was afraid to say, My wife, thinking, The men of this place might slay me on account of Rebekah, because she is beautiful in appearance.

26:7^a
Gen. 12:13;
20:2

blessed (Gal. 3:14, 16). This promise was actually for the fulfillment of God's purpose that God might have a kingdom on the earth in which to express Himself through a corporate people. See notes 2² in ch. 12 and 3¹ in ch. 15.

26:7¹ (She) This exposed Isaac's natural weakness, which was the same as his father Abraham's (cf. 20:1-2, 11-13).

【26:8】他在那裏住了許久；有一天非利士人的王亞比米勒從窗戶裏往外觀看，見以撒和他的妻子利百加戲玩。

【26:9】亞比米勒召了以撒來，說，她實在是你的妻子，你怎麼說她是你的妹妹？以撒對他說，因為我想，恐怕我會因她而死。

【26:10】亞比米勒說，你向我們作的是甚麼事？民中有人險些和你的妻子同寢，那樣你就使我們陷在罪裏。

【26:11】於是亞比米勒吩咐眾民說，凡觸犯這個人或他妻子的，定要把他治死。

5 有百倍的收成，成了巨富 二六 12 ~ 14

【26:12】以撒在那地撒種，那一年有^a百倍的收成。耶和華^b賜福給他，

【26:13】他就昌大，越發昌盛，成了巨富。

【26:8】 And when he had been there a long time, Abimelech the king of the Philistines looked out through his window and saw, and there was Isaac playfully caressing Rebekah his wife.

【26:9】 And Abimelech called Isaac and said, So she is indeed your wife. How then did you say, She is my sister? And Isaac said to him, Because I thought I might die on account of her.

【26:10】 And Abimelech said, What is this you have done to us? One of the people might easily have lain with your wife, and you would have brought guilt upon us.

【26:11】 And Abimelech charged all the people, saying, He who touches this man or his wife shall surely be put to death.

5. Reaping a Hundredfold and Becoming Great 26:12-14

【26:12】 And Isaac sowed in that land and gained in the same year a^a hundredfold. And Jehovah^b blessed him,

【26:13】 And the man became¹ rich and continued to grow¹ richer until he became very¹ rich.

26:12^a
cf. Matt. 13:8;
Mark 4:8;
Luke 8:8

26:12^b
Gen. 24:1, 35;
25:11

26:13¹ (rich) Or, great...greater...great.

創十二 13
二十 2
26:12^a
參太十三 8
可四 8
路八 8
26:12^b
創二四 1, 35

【26:14】他有羊羣、牛羣，又有許多¹僕婢，非利士人就嫉妒他。

6 多處尋得水井 二六 15 ~ 22

【26:15】當他父親亞伯拉罕在世的日子，他父親的僕人所^a挖的井，非利士人全都塞住，填滿了土。

【26:16】亞比米勒對以撒說，你離開我們去罷，因為你比我們強盛得多。

【26:17】以撒就離開那裏，在基拉耳谷支搭帳棚，住在那裏。

【26:18】當他父親亞伯拉罕在世之日所挖的水井，因非利士人在亞伯拉罕死後塞住了，以撒就重新挖出來，仍照他父親所起的，叫那些井的^a名字。

【26:19】以撒的僕人在谷中挖掘，得了一口¹活水井。

● 26:14¹ 或，家眷。

● 26:19¹ 見民二一 16 註 1。

【26:14】And he had possessions of flocks and possessions of herds and a great¹ household, so that the Philistines envied him.

6. Finding Wells in Many Places 26:15-22

【26:15】Now all the wells which his father's servants had^a dug in the days of Abraham his father the Philistines had stopped up and filled with earth.

【26:16】And Abimelech said to Isaac, Go away from us, for you are much mightier than we.

【26:17】So Isaac went away from there and camped in the valley of Gerar and dwelt there.

【26:18】And Isaac dug again the wells of water which had been dug in the days of Abraham his father and which the Philistines had stopped up after the death of Abraham; and he called them by the same^a names which his father had given them.

【26:19】And Isaac's servants dug in the valley and found there a well of¹ springing water.

26:14¹ (household) Or, body of servants.

26:19¹ (springing) Lit., living. See note 16¹ in Num. 21.

26:15^a
Gen. 21:30

26:18^a
Gen. 21:31

二五 11
26:15^a

創二一 30
26:18^a

【26:20】基拉耳的牧人與以撒的牧人爭鬧，說，這水是我們的。以撒就給那井起名叫¹埃色，因為他們和他相爭。

【26:21】以撒的僕人又挖了一口井，他們又為這井爭鬧，因此以撒給這井起名叫¹西提拿。

【26:22】以撒離開那裏，又挖了一口井，他們不為這井爭鬧了，他就給那井起名叫¹利河伯。他說，耶和華現在給我們寬闊之地，我們必在這地繁衍。

7 神在別是巴，就是神
為着完成祂的定旨獨一顯現的地方，
向他堅定應許
二六 23 ~ 35

【26:23】以撒從那裏上別是巴去。

● 26:20¹ 意，相爭。

● 26:21¹ 意，為敵。

● 26:22¹ 意，寬闊之地，寬闊之路。

【26:20】And the shepherds of Gerar strove with Isaac's shepherds, saying, The water is ours. So he called the name of the well¹ Esek, because they contended with him.

【26:21】And they dug another well; and they strove over that also, so he called the name of it¹ Sitnah.

【26:22】And he moved away from there and dug another well, but they did not strive over it, so he called the name of it¹ Rehoboth; and he said, Now Jehovah has made room for us, and we will be fruitful in the land.

7. God Confirming His Promise to Him at Beer-sheba, the Unique Place of God's Appearing
for the Fulfillment of His Purpose
26:23-35

【26:23】And he went up from there to Beer-sheba.

26:20¹ (Esek) Meaning contention.

26:21¹ (Sitnah) Meaning enmity.

26:22¹ (Rehoboth) Meaning broad places, broad ways.

創二— 31
26:24^a
創二四 12
二八 13
出三 6
26:24^b
創二八 15

【26:24】當夜耶和華向他¹顯現，說，我是^a你父親亞伯拉罕的神，不要懼怕，因為我^b與你同在，必賜福給你，並要為我僕人亞伯拉罕的緣故，使你的後裔繁增。

【26:25】以撒就在那裏築了一座^a壇，^b呼求耶和華的名，並且支搭^c帳棚；他的僕人便在那裏挖了一口井。

【26:26】亞比米勒同他的¹謀士亞戶撒、和他的軍長非各，從基拉耳來見以撒。

● 26:24¹ 雖然以撒享受神無條件的恩典，在他所到之處都得着享受和滿足（由井所表徵一二五 11，二六 15～22，）別是巴卻是他經歷神的顯現、接受神的應許、築壇、呼求耶和華的名、並且支搭帳棚作見證的惟一地方。神所呼召的人不論他們的立場如何，都被命定要享受神的恩典，然而這享受不能稱義他們的立場。我們若渴望得着神的顯現、承受祂的應許、並過一種完成神永遠定旨的生活，就必須來到神所揀選獨一的地方，並且留在那裏。這獨一的地方由別是巴所表徵，有井作生命的供應，並有垂絲柳樹作生命豐富之湧流的彰顯。（二一 25，33。）見申十二 5 註 1 與 17 註 1。

● 26:26¹ 或，朋友。

【26:24】And Jehovah¹ appeared to him the same night and said, I am the^a God of Abraham your father. Do not be afraid, for I am^b with you, and I will bless you and multiply your seed for My servant Abraham's sake.

【26:25】And he built an^a altar there and^b called upon the name of Jehovah and pitched his^c tent there. And there Isaac's servants dug a well.

【26:26】And Abimelech came to him from Gerar with Ahuzzath his¹ adviser and Phicol the captain of his army.

26:24¹ (appeared) Although Isaac enjoyed God's unconditional grace, finding enjoyment and satisfaction (signified by a well) in every place that he went (25:11; 26:15-22), Beer-sheba was the unique place in which he experienced God's appearing, received His promise, built an altar, called on the name of the Lord, and pitched a tent as a testimony. God's called ones are destined to enjoy God's grace regardless of their standing, but this enjoyment does not justify their standing. If we desire to have God's appearing, inherit His promises, and live a life for the fulfillment of His eternal purpose, we must come to the unique place that God has chosen and remain there. This unique place is signified by Beer-sheba, with the well for life supply and the tamarisk tree as the expression of the rich flow of life (21:25, 33). Cf. notes 5¹ and 17¹ in Deut. 12.

26:26¹ (adviser) Or, friend.

26:24^a
Gen. 24:12;
28:13;
Exo. 3:6
26:24^b
Gen. 28:15;
31:3

26:25^a
Gen. 12:7
26:25^b
Gen. 4:26
26:25^c
Gen. 12:8;
Heb. 11:9

三一 3
26:25^a
創十二 7
26:25^b
創四 26
26:25^c
創十二 8

【26:27】以撒對他們說，你們既然恨我，打發我走了，爲甚麼到我這裏來？

【26:28】他們說，我們明明看見耶和華與你同在；所以我們說，我們不如兩下彼此起誓，讓我們與你立約，

【26:29】使你不侵害我們，正如我們未曾觸犯你，一味的善待你，並且打發你平平安安的走了。你是^a蒙耶和華賜福的了。

【26:30】以撒就爲他們設擺筵席，他們便喫了喝了。

【26:31】他們清早起來彼此^a起誓。以撒打發他們走，他們就平平安安的離開他走了。

【26:32】那一天，以撒的僕人來，將挖井的事告訴他說，我們找到水了。

【26:33】他就給那井起名叫¹示巴；因此那城名叫^{2a}別是巴，直到今日。

● 26:33¹ 意，盟誓。

● 26:33² 意，盟誓的井。

【26:27】And Isaac said to them, Why have you come to me, since you hate me and have sent me away from you?

【26:28】And they said, We see plainly that Jehovah is with you; so we say, Let there now be an oath between us, even between us and you, and let us make a covenant with you,

【26:29】That you will not do us any harm, just as we have not touched you, and just as we have done to you nothing but good and have sent you away in peace. You are now the^a blessed of Jehovah.

【26:30】And he made them a feast, and they ate and drank.

【26:31】And they rose up early in the morning and^a swore to one another. And Isaac sent them away, and they departed from him in peace.

【26:32】And the same day Isaac's servants came and told him about the well which they had dug and said to him, We have found water.

【26:33】And he called it¹ Shibah. Therefore the name of the city is^{2a} Beer-sheba to this day.

26:33¹ (Shibah) Meaning oath.

26:33² (Beer-sheba) Meaning well of oath.

26:29^a
Gen. 24:31

26:31^a
Gen. 21:31

26:33^a
Gen. 21:31;
22:19

來十一 9
26:29^a

創二四 31
26:31^a

創二一 31
26:33^a
創二一 31

二二 19
26:34^a
參創二四 3
二八 9

【26:34】以掃四十歲的時候娶了赫人比利的^a女兒猶滴，與赫人以倫的女兒巴實抹為妻。

三六 2-3
26:35^a

【26:35】她們使以撒和利百加靈裏^a苦惱。

創世記 第二十七章

8 生命不很成熟 二七 1 ~ 4, 27 下 ~ 41

創二七 46
27:1^a
創四八 10

【27:1】以撒年老，眼睛^a昏花，不能看見，就叫了他大兒子以掃來，對他說，我兒。以掃說，我在這裏。

【27:2】他說，我如今老了，不知道那一天死。

【27:3】現在拿你的器械，就是箭囊和弓，往田野去為我^a打些野味來，

【27:4】照我所愛的作成美味，拿來給我喫，使¹我在未死之前^a給你²祝福。

- 27:4¹ 直譯，我的魂。
- 27:4² 見民六 23 註 1。

【26:34】Now when Esau was forty years old, he took as wife Judith the^a daughter of Beerli the Hittite and Basemath the daughter of Elon the Hittite.

26:34^a
cf. Gen. 24:3;
28:9;
36:2-3

【26:35】And they caused^a bitterness of spirit to Isaac and to Rebekah.

26:35^a
Gen. 27:46

GENESIS 27

8. Not Having Much Maturity in Life 27:1-4, 27b-41

【27:1】Now when Isaac was old, and his eyes had become so^a dim that he could not see, he called Esau his older son and said to him, My son. And he said to him, Here I am.

27:1^a
Gen. 48:10;
1 Sam. 3:2

【27:2】And he said, Behold now, I am old, and I do not know the day of my death.

【27:3】Now then, please take your weapons, your quiver and your bow, and go out to the field, and^a hunt game for me,

27:3^a
Gen. 25:27-28

【27:4】And prepare for me a tasty meal, such as I love, and bring it to me to eat, so that¹ I may^{2a} bless you before I die.

27:4^a
Gen. 14:19

27:4¹ (I) Lit., my soul.

27:4² (bless) See note 23¹ in Num. 6.

撒上三 2
27:3^a

創二五 27-28
27:4^a

(三 雅各的經歷—續)

(1 受對付—續)

(b 被迫離開慈母與父家—續)

(二) 抓奪父親的祝福

二七 5 ~ 27 上

【27:5】以撒對他兒子以掃說話的時候，利百加一直在聽着。所以當以掃往田野去打獵，要得野味帶回來，

【27:6】利百加就對她兒子雅各說，我聽見你父親對你哥哥以掃說，

【27:7】你去把野味帶來，作成美味給我喫，我好在未死之前，在耶和華面前給你祝福。

【27:8】現在，我兒，你要照着我所吩咐你的，^a 聽從我的話。

【27:9】你到羊羣去，給我拿兩隻肥山羊羔來，我便照你父親所愛的，給他作成美味。

【27:10】你拿到你父親那裏給他喫，使他可以在未死之前給你^a 祝福。

(C. The Experience of Jacob—cont'd)

(1. Being Dealt With—cont'd)

(b. Being Forced to Leave Home—cont'd)

(2) Supplanting the Father's Blessing

27:5-27a

【27:5】Now Rebekah had been listening when Isaac spoke to Esau his son. So when Esau went to the field to hunt for game to bring it home,

【27:6】Rebekah spoke to Jacob her son, saying, I just heard your father speaking to Esau your brother, saying,

【27:7】Bring me game, and prepare for me a tasty meal so that I may eat it and bless you before Jehovah before my death.

【27:8】Now therefore, my son, ^aobey my voice according to that which I command you.

【27:9】Go now to the flock, and take two choice kids for me from there, and I will prepare them as a tasty meal for your father, such as he loves.

【27:10】Then you shall bring it to your father to eat, so that he may ^abless you before his death.

創十四 19
27:8^a

27:8^a
Gen. 27:13

創二七 13
27:10^a
創二七 4

27:10^a
Gen. 27:4

27:11^a
創二五 25

【27:11】雅各對他母親利百加說，你看，
我哥哥以掃渾身是^a有毛的，我身上
是光滑的；

27:12^a
參申二七 18

【27:12】倘若我父親摸着我，必以我爲¹
欺哄人的，我就招來^a咒詛，不得
祝福。

27:13^a
參撒上二五 24
撒下十四 9

【27:13】他母親對他說，我兒，你招的
咒詛^a歸到我身上；你只管聽從我的
話，去把羊羔給我拿來。

【27:14】他便去拿來，交給他母親；他
母親就照他父親所愛的，作成美味。

27:15^a
創二七 27

【27:15】利百加又把家裏她所存大兒子以
掃上好的^a衣服，給她小兒子雅各穿上；

【27:16】又用山羊羔皮，包在雅各的手
上、和頸項的光滑處；

【27:17】就把所作的美味和餅，交在她
兒子雅各的手裏。

● 27:12¹ 或，戲弄人的。

【27:11】And Jacob said to Rebekah his mother,
Behold, Esau my brother is a^a hairy man, and I am a
smooth man.

【27:12】Perhaps my father will feel me, and I will be as
a¹ deceiver in his sight, and I will bring upon myself a^a
curse and not a blessing.

【27:13】And his mother said to him, Your curse be^a on
me, my son; only obey my voice, and go, get them for me.

【27:14】And he went and got them and brought them to
his mother; and his mother prepared a tasty meal, such
as his father loved.

【27:15】And Rebekah took the best^a clothes of Esau her
older son, which were with her in the house, and put
them on Jacob her younger son.

【27:16】And she put the skins of the kids on his hands
and on the smooth part of his neck.

【27:17】And she put the tasty meal and the bread that
she had prepared into the hand of Jacob her son.

27:11^a
Gen. 25:25

27:12^a
cf. Deut. 27:18

27:13^a
cf. 1 Sam. 25:24;
2 Sam. 14:9

27:15^a
Gen. 27:27

27:12¹ (deceiver) Or, mocker.

【27:18】雅各到他父親那裏說，我父親。
他說，我在這裏。我兒，你是誰？

【27:19】雅各對他父親說，我是你的長子以掃；我已照你所吩咐我的行了。請起來坐着，喫我的野味，¹好給我祝福。

【27:20】以撒對他兒子說，我兒，你怎麼找得這麼快？他說，因為耶和華你的神¹使我遇見好機會得着的。

【27:21】以撒對雅各說，我兒，你近前來，讓我摸摸你，好知道你真是我的兒子以掃不是。

【27:22】雅各就挨近他父親以撒。以撒摸着牠，說，聲音是雅各的聲音，手卻是以掃的手。

【27:23】以撒就辨不出牠來，因為牠手上有毛，像他哥哥以掃的手一樣；以撒就給他祝福；

【27:18】And he came to his father and said, My father. And he said, Here I am. Who are you, my son?

【27:19】And Jacob said to his father, I am Esau your firstborn; I have done as you told me. Now rise up; sit up and eat some of my game, so that¹ you may bless me.

【27:20】And Isaac said to his son, How is it that you have found it so quickly, my son? And he said, Because Jehovah your God put it in my way.

【27:21】And Isaac said to Jacob, Please come near that I may feel you, my son, to know whether you are really my son Esau or not.

【27:22】And Jacob came near to Isaac his father. And he felt him and said, The voice is Jacob's voice, but the hands are Esau's hands.

【27:23】And he did not recognize him, because his hands were hairy like his brother Esau's hands; so he blessed him.

● 27:19¹ 直譯，你的魂好給我…。31 節者同。

27:19¹ (you) Lit., your soul.

● 27:20¹ 直譯，使這事發生在我面前。

【27:24】又說，你真是我兒子以掃麼？
他說，我是。

【27:25】以撒說，你遞給我，我好喫我兒子的野味，¹給你^a祝福。雅各就遞給他，他便喫了；又拿酒給他，他也喝了。

【27:26】他父親以撒對他說，我兒，你上前來與我親嘴。

【27:27 上】他就上前與父親親嘴；

(二 以撒的經歷—續)

8 生命不很成熟（續） 二七 27 下～ 41

【27:27 下】他父親一聞他衣服上的香氣，就給他^{1a}祝福，說，我兒的香氣如同耶和華賜福之田地的香氣一樣。

● 27:25¹ 直譯，我的魂給你…。

● 27:27¹ 在 4 節以撒要給以掃祝福，但他把神的祝福與他天然的口味攙雜在一起。在這裏，以撒祝福雅各，但他的祝福不論在肉身（1）和屬靈上，都是盲目的，因為他被自己天然的口味弄瞎了。這指明以撒沒有多少生命的成熟。然而，以撒的確因着信給他兒子祝福，神也尊重他的祝福，使其成為豫言。（來十一 20。）☞

【27:24】And he said, Are you really my son Esau? And he said, I am.

【27:25】And he said, Bring it near to me, and I will eat of my son's game, that ¹I may ^abless you. So he brought it near to him, and he ate; and he brought him wine, and he drank.

【27:26】Then his father Isaac said to him, Please come near and kiss me, my son.

【27:27a】So he came near and kissed him;

(B. The Experience of Isaac—cont'd)

8. Not Having Much Maturity in Life (cont'd) 27:27b-41

【27:27b】and when ¹Isaac smelled the smell of his garments, he ^{2a}blessed him and said, See, the smell of my son—/ Like the smell of a field / Which Jehovah has blessed.

27:25¹ (I) Lit., my soul.

27:27² (blessed) In v. 4 Isaac wanted to bless Esau, but he mixed God's blessing with his natural taste. Here, Isaac blessed Jacob, but he blessed blindly, both physically (v. 1) and spiritually, because he had been blinded by his natural taste. This indicates that Isaac did not have much maturity in life. However, Isaac did bless his sons by faith, and God honored his blessing and it became a prophecy (Heb. 11:20).☞

27:28^a
創二七 39
申三三 13
亞八 12
27:28^b
創二七 37
申七 13
三三 28
珥二 19
27:29^a
參創四九 8
27:29^b
創十二 3
民二四 9

【27:28】願神賜你^a 天上的甘露，地上的肥土，並豐盈的^b 五穀和新酒。

【27:29】願多民服事你，多國跪拜你。
願你作你弟兄的主，你母親的^a 兒子向你跪拜。凡咒詛你的，願他受咒詛；爲你祝福的，願他^b 蒙福。

【27:30】以撒爲雅各祝福完畢，雅各從他父親以撒面前出來，他哥哥以掃正打獵回來。

【27:31】他也作了美味，拿來給他父親，說，請父親起來，喫你兒子的野味，好給我祝福。

【27:32】他父親以撒對他說，你是誰？他說，我是你的長子以掃。

以掃對長子名分的輕看，（二五 34，）利百加偏愛的機巧，以及以撒盲目的祝福，這些互相効力，叫雅各得益處，使神能主宰的完成祂揀選的定旨。（參羅八 28 ～ 30。）

【27:28】And may God give you / Of the^a dew of heaven and of the fatness of the earth, / And an abundance of^b grain and new wine.

【27:29】Let peoples serve you, / And nations bow down to you. / Be lord over your brothers, / And let your mother's^a sons bow down to you. / Cursed be those who curse you, / And^b blessed be those who bless you.

【27:30】And as soon as Isaac had finished blessing Jacob, when Jacob had just gone out from the presence of Isaac his father, Esau his brother came in from his hunting.

【27:31】And he also had prepared a tasty meal and brought it to his father. And he said to his father, Let my father rise up, and eat some of his son's game, that¹ you may bless me.

【27:32】And Isaac his father said to him, Who are you? And he said, I am your son, your firstborn, Esau.

Esau's despising of the birthright (25:34), Rebekah's ingeniousness in her preferential love, and Isaac's blindness in blessing worked together for Jacob's good, that God might sovereignly fulfill the purpose of His selection (cf. Rom. 8:28-30).

27:27¹ (Isaac) Lit., he.

27:31¹ (you) Lit., your soul.

27:28^a
Gen. 27:39;
Deut. 33:13;
Zech. 8:12
27:28^b
Gen. 27:37;
Deut. 7:13;
33:28;
Joel 2:19
27:29^a
cf. Gen. 49:8
27:29^b
Gen. 12:3;
Num. 24:9

【27:33】以撒就大大的戰兢，說，那麼是誰得了野味拿來給我呢？你未來之前我已經都喫了，也給他祝福了；他將來也必蒙福。

【27:34】以掃聽了他父親的話，就放聲^a苦求，說，我父阿，求你也給我祝福！

【27:35】以撒說，你弟弟已經來用詭計將你的福分奪去了。

【27:36】以掃說，他名^a雅各，豈不是正對麼？因為他兩次抓奪了我：他從前奪了我^b長子的名分，你看，他現在又奪了我的福分。以掃又說，你沒有爲我留下可祝的福麼？

【27:37】以撒回答以掃說，我已立他爲你的^a主，使他的弟兄都給他作僕人，並賜他^b五穀新酒可以養生。我兒，現在我還能爲你作甚麼？

【27:38】以掃對他父親說，父阿，你只有一樣可祝的福麼？父阿，求你也爲我祝福。以掃就放聲而哭。

【27:33】And Isaac trembled very greatly and said, Who was it then who hunted game and brought it to me, so that I ate of it all before you came and blessed him? And blessed will he be.

【27:34】When Esau heard the words of his father, he cried with a very great and ^abitter cry and said to his father, Bless me, even me also, O my father.

【27:35】And he said, Your brother came deceitfully and has taken away your blessing.

【27:36】And ¹Esau said, Is he not rightly named ^aJacob, for he has supplanted me these two times? He took away my ^bbirthright, and behold now he has taken away my blessing. Then he said, Have you not reserved a blessing for me?

【27:37】And Isaac answered and said to Esau, I have already made him your ^alord, and all his brothers I have given to him for servants; and with ^bgrain and new wine I have sustained him. And what then shall I do for you, my son?

【27:38】And Esau said to his father, Do you have only one blessing, my father? Bless me, even me also, O my father. And Esau lifted up his voice and wept.

27:36¹ (Esau) Lit., he.

27:34^a
來十二 17

27:36^a
創二五 26
27:36^b
創二五 33

27:37^a
創二七 29
參撒下八 14
27:37^b
創二七 28

27:34^a
Heb. 12:17

27:36^a
Gen. 25:26
27:36^b
Gen. 25:33

27:37^a
Gen. 27:29;
cf. 2 Sam. 8:14
27:37^b
Gen. 27:28

27:39^a
來十一 20

27:39^b
創三六 6-7

27:39^c
創二七 28

27:40^a
創二五 23
參撒下八 14
俄 18-21

27:40^b
王下八 20-22

27:41^a
參摩一 11
俄 10

【27:39】他父親以撒回答^a說，看哪，^b
地上的肥土¹必爲你所住；^c天上的甘露¹必爲你所得。

【27:40】你必倚靠刀劍度日，又必^a服事你的弟弟；到你¹不受駕馭的時候，必從你頸項上^b掙開他的軛。

【27:41】以掃因他父親給雅各祝的福，就怨恨雅各，心裏說，爲我父親居喪的日子近了，到那時候，我要殺我的^a弟弟雅各。

(三 雅各的經歷—續)

(1 受對付—續)

(b 被迫離開慈母與父家—續)

(三) 受母親指示離開 二七 42 ~ 46

● 27:39¹ 或，必不爲…必不爲。

● 27:40¹ 或，到處飄蕩。原文意不詳。

【27:39】And Isaac his father answered and ^asaid to him, Behold, ¹by the ^bfatness of the earth shall your dwelling be, / And ¹by the ^cdew of heaven from above.

【27:40】Yet by your sword shall you live, / And you shall ^aserve your brother. / And when you ¹become restless, / You shall ^bbreak his yoke from off your neck.

【27:41】And Esau hated Jacob because of the blessing with which his father had blessed him; and Esau said in his heart, The days of mourning for my father are near; then I will slay my ^abrother Jacob.

(C. The Experience of Jacob—cont'd)

(1. Being Dealt With—cont'd)

(b. Being Forced to Leave Home—cont'd)

(3) Being Instructed by His Mother to Go Away 27:42-46

27:39¹ (by) Or, away from the fatness...away from the dew.

27:40¹ (become) Or, have roved about. The meaning of the Hebrew is uncertain.

27:39^a
Heb. 11:20

27:39^b
Gen. 36:6-7

27:39^c
Gen. 27:28

27:40^a
Gen. 25:23;
cf. 2 Sam. 8:14;
Obad. 18-21

27:40^b
2 Kings 8:20-22

27:41^a
cf. Amos 1:11;
Obad. 10

【27:42】有人把利百加大兒子以掃的話告訴利百加，她就打發人去，叫了她小兒子雅各來，對他說，你哥哥以掃想要殺你，消他的恨。

【27:43】現在，我兒，你要聽從我的話；起來，逃往哈蘭我哥哥拉班那裏去，

【27:44】同他住些日子，直等你哥哥的忿怒轉消了。

【27:45】等你哥哥向你消了怒氣，忘了你向他所作的事，我便打發人去把你從那裏帶回來。我爲甚麼要一日喪失你們二人呢？

【27:46】利百加對以撒說，我因這些赫人的女子，^a厭煩到不想活了；倘若雅各也從^b這地的女子中，娶像這些赫人的女子爲妻，我活着還有甚麼意思？

創世記 第二十八章

(四) 蒙父親祝福，並打發離開
二八 1 ~ 5

【27:42】 And the words of Esau her older son were told to Rebekah, so she sent and called Jacob her younger son and said to him, Now your brother Esau is consoling himself concerning you by planning to kill you.

【27:43】 Therefore, my son, obey my voice now, and rise up; flee to Laban my brother at Haran,

【27:44】 And stay with him a few days, until your brother's fury turns away,

【27:45】 Until your brother's anger turns away from you, and he forgets what you have done to him; then I will send word and bring you back from there. Why should I be bereaved of both of you in one day?

【27:46】 And Rebekah said to Isaac, I am ^aweary of my life because of the ¹daughters of Heth. If Jacob takes a wife of the daughters of Heth like these, from the ^bdaughters of the land, what good will my life be to me?

GENESIS 28

(4) Being Blessed and Sent Away by His Father
28:1-5

27:46^a
創二六 34-35
27:46^b
創二四 3
二八 1

27:46^a
Gen. 26:34-35
27:46^b
Gen. 24:3;
28:1

27:46¹ (daughters) I.e., the Hittite women.

28:1^a
創二八 6
28:1^b
創二四 3
二七 46

【28:1】以撒叫了雅各來，^a給他祝福，並囑咐他說，你不要娶^b迦南的女子為妻。

【28:2】你起身往巴旦亞蘭去，到你外祖父彼土利家裏，在你母舅拉班的女兒中娶一個為妻。

【28:3】願^{1a}全足的神賜福給你，使你^b繁衍增多，成為²多族；

【28:4】願祂將應許^a亞伯拉罕的福賜給你和你的後裔，使你承受你所^b寄居的地為業，就是神賜給亞伯拉罕的地。

【28:5】以撒打發雅各走了，他就往巴旦亞蘭去，到亞蘭人彼土利的兒子拉班那裏；拉班是雅各、以掃的母親利百加的哥哥。

（二 以撒的經歷—續）

● 28:3¹ 希伯來文，El Shaddai，伊勒沙代。見十七 1 註 2。

● 28:3² 直譯，多族的會眾。

【28:1】And Isaac called Jacob and ^ablessed him; and he charged him and said to him, You shall not take a wife from the ^bdaughters of Canaan.

【28:2】Rise up, go to Paddan-aram, to the house of Bethuel your mother's father; and take from there a wife from the daughters of Laban your mother's brother.

【28:3】And may the ^{1a}All-sufficient God bless you and make you ^bfruitful and multiply you, that you may become a company of peoples.

【28:4】And may He give you the ^ablessing of Abraham, to you and to your seed with you, that you may possess this land of your ^bsojournings, which God gave to Abraham.

【28:5】And Isaac sent Jacob away, and he went to Paddan-aram, to Laban the son of Bethuel the Aramaean, the brother of Rebekah, Jacob's and Esau's mother.

（B. The Experience of Isaac—cont'd）

28:3¹ (All-sufficient) Heb. El Shaddai. See note 1² in ch. 17.

28:1^a
Gen. 28:6
28:1^b
Gen. 24:3;
27:46

28:3^a
Gen. 17:1
28:3^b
Gen. 1:22

28:4^a
Gen. 12:2-3;
Gal. 3:14
28:4^b
Gen. 17:8

28:3^a
創十七 1
28:3^b
創一 22

28:4^a
創十二 2-3
加三 14
28:4^b
創十七 8

2 活在天然生命裏，像雅各一樣（續） 二八 6～9

【28:6】以掃見以撒已經給雅各祝福，打發他往巴旦亞蘭去，在那裏娶妻，並見以撒祝福的時候囑咐他說，不要娶迦南的女子為妻，

【28:7】又見雅各聽從父母的話，往巴旦亞蘭去了，

【28:8】以掃就看出他父親以撒不喜歡^a迦南的女子，

【28:9】便往以實瑪利那裏去，在他兩個妻子之外，又娶了瑪哈拉為妻。她是亞伯拉罕兒子以實瑪利的女兒，尼拜約的妹妹。

（三 雅各的經歷—續）

（1 受對付—續）

c 在伯特利的夢 二八 10～22

【28:10】雅各出了別是巴，向^a哈蘭走去，

2. Living in the Natural Life like Jacob (cont'd) 28:6-9

【28:6】Now Esau saw that Isaac had blessed Jacob and had sent him away to Paddan-aram to take a wife from there, and that when he blessed him, he charged him, saying, You shall not take a wife from the daughters of Canaan,

【28:7】And that Jacob had obeyed his father and his mother and had gone to Paddan-aram.

【28:8】So Esau saw that the^a daughters of Canaan displeased Isaac his father.

【28:9】Then Esau went to Ishmael and took Mahalath the daughter of Ishmael, Abraham's son, and the sister of Nebaioth to be his wife, in addition to the wives that he had.

（C. The Experience of Jacob—cont'd）

（1. Being Dealt With—cont'd）

c. The Dream at Bethel 28:10-22

【28:10】And Jacob went out from Beer-sheba and went toward^a Haran.

28:8^a
創二四 3
二六 34-35

28:8^a
Gen. 24:3;
26:34-35

28:10^a
創十一 32
徒七 2
參何十二 12

28:10^a
Gen. 11:32;
Acts 7:2;
cf. Hosea 12:12

【28:11】到了一個地方，因為太陽落了，
就在那裏過夜；他拾起那地方的一塊
石頭枕在頭下，在那裏躺臥睡了。

【28:12】他^{1a} 夢見一個² 梯子立在地上，
梯子的頂通着天，有^{3b} 神的使者在梯
子上，上去下來。

● 28:12¹ 雅各的夢是本書最重要的一點，
10～22 節揭示神啓示中最重要的一件事。神渴望
在地上得着一個家，並且祂的心意是要將祂所呼
召的人變化成石頭，作祂建造的材料。在雅各之
夢的記載裏，石頭、（11，18，22、）柱子、（18、）
神的家（17，19，22）和油，（18，）是特出的項目。
石頭象徵基督是基石、頂石和房角石，爲着神的建
造。（賽二八 16，亞四 7，徒四 10～12。）石頭
也象徵變化過的人，由基督這變化人的元素所構
成，成爲建造神家的材料；（二 12，太十六 18，
約一 42，林前三 12，彼前二 5，啓二一 11，18～
20；）神的家就是今日的召會，（提前三 15，）
要終極完成於新耶路撒冷，作神和祂所救贖之選
民永遠的居所。（啓二一 3，22。）在 11 節，雅
各用作枕頭的石頭，表徵基督神聖的元素藉着我
們對祂主觀的經歷，構成到我們這人裏面，成爲
給我們安息的枕頭。（參太十一 28。）雅各從夢
中醒來，把所枕的石頭立作柱子，表徵那作到我

【28:11】And he came to a certain place and spent the
night there, because the sun had set. And he took one of
the stones of the place and ¹put it under his head, and he
lay down in that place.

【28:12】And he ^{1a}dreamed that there was a ²ladder set up
on the earth, and its top reached to heaven; and there
the ^{3b}angels of God were ascending and descending on it.

28:11¹ (put) Or, placed it as his pillow. So also in v. 18.

28:12¹ (dreamed) Jacob's dream is a most crucial point in this book,
and vv. 10-22 unveil the most crucial matter in the revelation of God.
God desires to have a house on earth, and His intention is to transform
His called ones into stones, material for His building. In the account
of Jacob's dream, the stone (vv. 11, 18, 22), the pillar (v. 18), the house
of God (vv. 17, 19, 22), and the oil (v. 18) are outstanding items. The
stone symbolizes Christ as the foundation stone, the top stone, and the
cornerstone for God's building (Isa. 28:16; Zech. 4:7; Acts 4:10-12). It
also symbolizes the transformed man, who has been constituted with
Christ as the transforming element to be the material for the building
of God's house (2:12; Matt. 16:18; John 1:42; 1 Cor. 3:12; 1 Pet. 2:5; Rev.
21:11, 18-20), which is the church today (1 Tim. 3:15) and which will
consummate in the New Jerusalem as the eternal dwelling place of God
and His redeemed elect (Rev. 21:3, 22). In v. 11 a stone was used by Jacob
for a pillow, signifying that the very divine element of Christ constituted
into our being through our subjective experience of Him becomes a
pillow for our rest (cf. Matt. 11:28). After awaking from his dream, Jacob
set up the pillow-stone as a pillar, signifying that the Christ who has

28:12^a
參民十二 6
伯三三 15-16
28:12^b
約一 51

28:12^a
cf. Num. 12:6;
Job 33:15-16
28:12^b
John 1:51

們裏面、我們憑祂得安息的基督，成了神的建造——神的家——的材料和支撐。（參王上七 21，加二 9，啓三 12。）最後，雅各澆油在柱子上面，油象徵那靈作為三一神的終極完成臨到人，（出三十 23～30，路四 18，）柱子象徵變化過的人與三一神是一，並且彰顯三一神。那石頭成了伯特利，神的家。（19，22。）神的家是神與祂所救贖的人相互的居所（約十四 2，23）——人作神的居所，（賽六六 1～2，林前三 16，弗二 22，來三 6，啓二一 3，）神作人的居所。（詩九十 1，約十五 5，啓二一 22。）因此，神的家是由神與人調和為一所構成。在神的家裏，神在人性裏彰顯祂自己，並且神與人都得着相互並永遠的滿足和安息。

● 28:12² 這梯子是雅各之夢的中心、焦點。這夢乃是啓示基督，因為基督是雅各所見梯子的實際。（約一 51 與註。）基督作為人子，在祂的人性裏乃是梯子，將天（神）帶到地（人，）並將地與天聯合為一。（參約十四 6。）我們重生的靈是神今日的居所，（弗二 22，）是基督這天梯立在地上的基礎。（提後四 22。）因此，我們一轉向我們的靈，就經歷基督作梯子，將神帶給我們，也將我們帶給神。（見來十 19 註 1。）這梯子所在之處，有敞開的天、變化過的人、這人身上的膏油塗抹、以及用這人所建造神的家。基督作天梯的結果是伯特利，就是召會，基督的身體；這梯子的終極完成乃是新耶路撒冷。

● 28:12³ 天使是服役的靈，奉差遣為承受神救恩的人効力。（來一 14 與註 1 三段。）

been wrought into us and on whom we rest becomes the material and the support for God's building, God's house (cf. 1 Kings 7:21; Gal. 2:9; Rev. 3:12). Eventually, Jacob poured oil, a symbol of the Spirit as the consummation of the Triune God reaching man (Exo. 30:23-30; Luke 4:18), on the pillar, symbolizing that the transformed man is one with the Triune God and expresses Him. That stone became Bethel, the house of God (vv. 19, 22). God's house is the mutual dwelling place of God and His redeemed (John 14:2, 23)—man as God's dwelling place (Isa. 66:1-2; 1 Cor. 3:16; Eph. 2:22; Heb. 3:6; Rev. 21:3) and God as man's dwelling place (Psa. 90:1; John 15:5; Rev. 21:22). Hence, the house of God is constituted of God and man mingled together as one. In God's house God expresses Himself in humanity, and both God and man find mutual and eternal satisfaction and rest.

28:12² (ladder) This ladder is the center, the focus, of Jacob's dream. This dream is a revelation of Christ, for Christ is the reality of the ladder that Jacob saw (John 1:51 and notes). Christ as the Son of Man, in His humanity, is the ladder that brings heaven (God) to earth (man) and joins earth and heaven as one (cf. John 14:6). Our regenerated spirit, which is God's dwelling place today (Eph. 2:22), is the base on earth where Christ as the heavenly ladder has been set up (2 Tim. 4:22). Hence, whenever we turn to our spirit, we experience Christ as the ladder bringing God to us and us to God (see note 19¹ in Heb. 10). Where this ladder is, there are an open heaven, the transformed man, the anointing upon this man, and the building up of the house of God with this man. The issue of Christ as the heavenly ladder is Bethel, the church, the Body of Christ, and the consummation of this ladder is the New Jerusalem.

28:12³ (angels) The angels are ministering spirits sent forth to serve the heirs of God's salvation (Heb. 1:14 and note 1, par. 3).

28:13^a
創二六 24
28:13^b
創十二 7
見註 13²

【28:13】耶和華站在梯子以上，說，我是耶和華你祖^{1a} 亞伯拉罕的神，也是¹ 以撒的神；我要將你現在所躺臥之² 地，賜給你和你的^{2b} 後裔。

28:14^a
創十三 16
28:14^b
創十二 3

【28:14】你的後裔必像^a 地上的塵沙那樣多，必向東西南北開展；^b 地上萬族必因你和你的後裔得福。

28:15^a
創二六 24
三一 3
28:15^b
王上八 57

【28:15】看哪，我^a 與你同在；你無論往那裏去，我必保守你，使你歸回這地。我總不^b 離棄你，直到我成就了向你所應許的。

● 28:13¹ 神說祂自己是亞伯拉罕的神和以撒的神，這含示祂也要成為雅各的神。亞伯拉罕的神是稱義的神，以撒的神是恩典的神，雅各的神是藉着神聖的管教變化人的神。至終，雅各的神成了以色列的神，（三三 20，出五 1，）就是經過變化之雅各的神。

● 28:13² 神應許雅各，要賜他後裔、地和福分，（13～14，）正如祂應許亞伯拉罕（十二 3，7，十三 14～16，十五 18，二二 17～18）和以撒（二六 3～4）一樣。地是為着神的國，後裔是為着彰顯神並擴展神的形像。地和後裔二者都是基督，（見十五 3 註 1，）祂也成了我們用以祝福別人（羅十五 29）的福。（14。）

【28:13】And there was Jehovah, standing above it; and He said, I am Jehovah, the ^{1a}God of Abraham your father and the ¹God of Isaac. The ²land on which you lie, I will give to you and to your ^{2b}seed.

【28:14】And your seed will be as the ^adust of the earth, and you will spread abroad to the west and to the east and to the north and to the south, and in you and in your seed will ^ball the families of the earth be blessed.

【28:15】And, behold, I am ^awith you and will keep you wherever you go and will cause you to return to this land, for I will not ^bleave you until I have done what I have promised you.

28:13¹ (God) God's referring to Himself as the God of Abraham and the God of Isaac implies that He would also become the God of Jacob. The God of Abraham is the God of justification, the God of Isaac is the God of grace, and the God of Jacob is the God of transformation through divine discipline. Eventually, the God of Jacob became the God of Israel (33:20; Exo. 5:1), the God of the transformed Jacob.

28:13² (land) God promised Jacob that He would give him the seed, the land, and the blessing (vv. 13-14), as He had promised Abraham (12:3, 7; 13:14-16; 15:18; 22:17-18) and Isaac (26:3-4). The land is for the kingdom of God, and the seed is for the expression of God and for the spreading of God's image. Both the land and the seed are Christ (see note 3¹ in ch. 15), who also becomes the blessing (v. 14) with which we bless others (Rom. 15:29).

28:13^a
Gen. 26:24
28:13^b
Gen. 12:7;
See note 13²

28:14^a
Gen. 13:16
28:14^b
Gen. 12:3

28:15^a
Gen. 26:24;
31:3
28:15^b
1 Kings 8:57

【28:16】雅各睡醒了，就說，耶和華真在這地方，我竟不知道。

【28:17】他就懼怕，說，這地方何等可畏！這不是別的，乃是^a神的¹家，也是²天的門。

【28:18】雅各清早起來，把所枕的^a石頭立作柱子，澆^b油在上面。

【28:19】他就給那地方起名叫^{1a}伯特利；但那城起先名叫^b路斯。

【28:20】雅各^a許願說，神若與我同在，在我去的路上保守我，又給我食物喫，衣服穿，

【28:21】使我平平安安的回到我父親的家，我就必以耶和華爲^a我的神。

● 28:17¹ 或，殿。22 節者同。

● 28:17² 這地方是在地上，卻是聯於天，所以雅各稱之爲天的門。當我們在地上的召會，神的家中時，我們能進入天的門，並且藉着基督這天梯，能看見並經歷天上的事。見來四 16 與註 1。

● 28:19¹ 意，神的家。見三五 1 註 1 二段。

【28:16】And Jacob awoke from his sleep and said, Surely Jehovah is in this place, and I did not know it.

【28:17】And he was afraid and said, How awesome is this place! This is none other than the ^ahouse of God, and this is the ¹gate of heaven.

【28:18】And Jacob rose up early in the morning and took the ^astone that he had put under his head, and he set it up as a pillar and poured ^boil on top of it.

【28:19】And he called the name of that place ^{1a}Bethel, but the name of the city was ^bLuz previously.

【28:20】And Jacob ^avowed a vow, saying, If God will be with me and will keep me in this way that I go and will give me bread to eat and garments to put on,

【28:21】So that I return to my father's house in peace, then Jehovah will be ^amy God,

28:17¹ (gate) This was a place on earth, but it was joined to heaven; hence, Jacob called it the gate of heaven. While we are in the church, the house of God, on earth, we can enter the gate of heaven, and through Christ as the heavenly ladder we can see and experience the things of heaven. See Heb. 4:16 and note 1.

28:19¹ (Bethel) Meaning house of God. See note 1¹, par. 2, in ch. 35.

28:17^a
Gen. 28:22;
Judg. 18:31;
1 Chron. 28:11-12;
2 Chron. 5:1;
24:13;
Ezra 2:68;
6:14-15;
Psa. 42:4;
52:8;
55:14;
1 Tim. 3:15;
Heb. 10:21;
1 Pet. 4:17

28:18^a
Gen. 31:45;
35:14;
1 Sam. 7:12;
2 Sam. 18:18;
cf. John 1:42

28:18^b
Gen. 31:13;
cf. Exo. 30:26;
Lev. 8:10-11;
Num. 7:1

28:19^a
Gen. 12:8;
31:13;
35:1, 6, 15;
Judg. 1:23;
Hosea 12:4

28:19^b
Judg. 1:26

28:20^a
Gen. 31:13

28:21^a
cf. Exo. 15:2;
Deut. 26:17

28:17^a
創二八 22
士八 31
代上二八 11-12
代下五 1
二四 13
拉二 68
六 14-15
詩四二 4
五二 8
五五 14
提前三 15
來十 21
彼前四 17

28:18^a
創三一 45
三五 14
撒下七 12
撒下十八 18
參約一 42

28:18^b
創三一 13
參出三十 26
利八 10-11
民七 1

28:19^a
創十二 8
三一 13
三五 1, 6, 15
士二 3
何十二 4

28:19^b
士二 26

28:20^a
創三一 13

28:21^a
參出十五 2
申二六 17

【28:22】我所立為柱子的^a石頭，也必作神的家；凡你所賜給我的，我必將^b十分之一獻給你。

創世記 第二十九章

d 在神主宰的帶領下，
遇見拉結與拉班
二九 1 ~ 14

【29:1】雅各往前行，到了東方人之地，

【29:2】看見田間有一口井，有三羣羊臥在井旁；因為人都是用那井裏的水給羊羣喝。井口上的石頭很大。

【29:3】當所有的羊羣在那裏聚齊了，人就把石頭轉離井口，給羊喝水，隨後又把石頭放回井口原處。

【29:4】雅各對他們說，弟兄們，你們是那裏來的？他們說，我們是哈蘭來的。

【28:22】And this^a stone, which I have set up as a pillar, will be God's house; and of all that You give me I will surely give one^b tenth to You.

GENESIS 29

d. Being Led in God's Sovereignty
to Meet Rachel and Laban
29:1-14

【29:1】Then Jacob¹ went on his journey and came to the land of the children of the east.

【29:2】And he looked, and there in the field was a well, and there three flocks of sheep were lying beside it; for from that well they watered the flocks. And the stone on the mouth of the well was large.

【29:3】And when all the flocks would gather there, they would roll the stone from the mouth of the well and water the sheep; then they would put the stone back on the mouth of the well in its place.

【29:4】And Jacob said to them, My brothers, where are you from? And they said, We are from Haran.

29:1¹ (went) Lit., lifted up his feet.

【29:5】他問他們說，拿鶴的孫子拉班，你們認識麼？他們說，我們認識。

【29:6】雅各說，他平安麼？他們說，平安。看哪，他女兒拉結領着羊來了。

【29:7】雅各說，你們看，日頭還高，不是聚集牲口的時候，你們不如給羊喝了水，再去牧放。

【29:8】他們說，我們不能，必須等羊羣都聚齊，人把石頭轉離井口，那時纔可給羊喝水。

【29:9】雅各正和他們說話的時候，拉結領着她父親的羊來了，因為那些羊是她牧放的。

【29:10】雅各看見母舅拉班的女兒拉結和母舅拉班的羊羣，就上前把石頭轉離井口，給他母舅拉班的羊羣喝水。

【29:11】雅各與拉結親嘴，就放聲而哭。

【29:5】 And he said to them, Do you know Laban the son of Nahor? And they said, We do know him.

【29:6】 And he said to them, Is it well with him? And they said, It is well, and here is his daughter Rachel, coming with the sheep.

【29:7】 And he said, Look, it is still full day; and it is not time for the livestock to be gathered together. Water the sheep, and go feed them.

【29:8】 And they said, We cannot until all the flocks are gathered together and they roll the stone from the mouth of the well; then we water the sheep.

【29:9】 While he was still speaking with them, Rachel came with the sheep which belonged to her father, for she was a shepherdess.

【29:10】 Now when Jacob saw Rachel the daughter of Laban his mother's brother and the sheep of Laban his mother's brother, Jacob drew near and rolled the stone from the mouth of the well, and watered the flock of Laban his mother's brother.

【29:11】 Then Jacob kissed Rachel and lifted up his voice and wept.

【29:12】雅各告訴拉結，自己是她父親的^{1a}外甥，是利百加的兒子；拉結就跑去^b告訴她父親。

【29:13】拉班聽見外甥雅各的消息，就跑去迎接，抱着他，與他親嘴，領他到自己的家。雅各將一切的情由告訴了拉班。

【29:14】拉班對他說，你實在是我的骨肉。雅各就和他同住了一個月。

e 受拉班欺騙，
娶了拉班的兩個女兒
二九 15 ~ 30

【29:15】拉班對雅各說，你雖是我的外甥，豈可白白的服事我？請告訴我，你要甚麼爲工價？

【29:16】拉班有兩個女兒，大的名叫利亞，小的名叫拉結。

● 29:12¹ 直譯，弟兄。15 節者同。

【29:12】And Jacob told Rachel that he was her father's^{1a} relative and that he was Rebekah's son. And she ran and^b told her father.

【29:13】And when Laban heard the news of Jacob his sister's son, he ran to meet him. And he embraced him and kissed him and brought him to his house. Then¹ Jacob related to Laban all these things.

【29:14】And Laban said to him, Surely you are my bone and my flesh. And he stayed with him a month.

e. Being Cheated by Laban
to Marry Laban's Two Daughters
29:15-30

【29:15】And Laban said to Jacob, Because you are my relative, should you therefore serve me for nothing? Tell me, what shall your wages be?

【29:16】Now Laban had two daughters; the name of the older was Leah, and the name of the younger was Rachel.

29:12¹ (relative) Lit., brother. So also in v. 15.

29:13¹ (Jacob) Lit., he.

【29:17】利亞的眼睛¹沒有神氣，拉結卻生得形貌美麗。

【29:18】雅各愛拉結，就說，我願為你小女兒拉結^a服事你七年。

【29:19】拉班說，我把她給你，勝過給別人；你與我同住罷。

【29:20】雅各就為拉結服事了七年；他因為深愛拉結，就看這七年如同幾天。

【29:21】雅各對拉班說，日期已經滿了，求你把我的妻子給我，我好與她同房。

【29:22】拉班就擺設筵席，請齊了那地方的眾人。

【29:23】但到了晚上，拉班卻將女兒利亞送來給雅各，雅各就與她同房。

【29:24】拉班又將自己的婢女^a悉帕給女兒利亞作使女。

【29:17】And Leah's eyes were¹ dull, but Rachel was beautiful in form and beautiful in appearance.

【29:18】And Jacob loved Rachel. And he said, I will^a serve you seven years for Rachel your younger daughter.

【29:19】And Laban said, It is better that I give her to you than that I should give her to another man; stay with me.

【29:20】And Jacob served seven years for Rachel, but they seemed to him only a few days because of the love he had for her.

【29:21】Then Jacob said to Laban, Give me my wife that I may go in to her, for my time is completed.

【29:22】And Laban gathered together all the men of the place and made a feast.

【29:23】But in the evening he took Leah his daughter and brought her to him, and he went in to her.

【29:24】And Laban gave^a Zilpah his female servant to his daughter Leah to be her female servant.

● 29:17¹ 或，柔弱。

29:17¹ (dull) Or, tender, weak.

29:18^a
創二九 30
三十 26
三一 41
何十二 12

29:18^a
Gen. 29:30;
30:26;
31:41;
Hosea 12:12

29:24^a
創三五 26

29:24^a
Gen. 35:26

【29:25】到了早晨，雅各一看，¹ 竟是利亞，就對拉班說，你向我作的是甚麼事？我服事你，不是為拉結麼？你為甚麼欺哄我？

【29:26】拉班說，大女兒還沒有給人，先把小女兒給人，在我們這地方沒有這樣作的。

【29:27】你為這一個滿了七日，我們就把那一個也給你，只要你再為她服事我七年。

【29:28】雅各就如此行；滿了利亞的七日，拉班便將女兒拉結給雅各為妻。

【29:29】拉班又將自己的婢女^a 辟拉給女兒拉結作使女。

● 29:25¹ 雅各是狡猾的抓奪者，然而拉班比雅各更詭詐。這是神主宰的安排。拉班所作一切欺騙並『壓榨』雅各的事，（三一 7，40～42，）加上雅各的妻子們在生孩子這事上的爭競、嫉妒和角力，（二九 31～三十 24，）都被神主宰的用來對付雅各天然的性情，使神能變化他。雅各的歷史表明，神主宰的安排祂所揀選的人周遭環境的每一方面，使祂能在他們身上完成祂變化的工作。（羅八 28～30。）

【29:25】 And in the morning there she was, ¹ Leah! And he said to Laban, What is this you have done to me? Did I not serve with you for Rachel? Why then have you deceived me?

【29:26】 And Laban said, It is not done in this way in our place, to give the younger before the firstborn.

【29:27】 Complete the week of this one, and we will give you the other also for the service which you will serve with me for another seven years.

【29:28】 And Jacob did so and completed her week, and he gave him Rachel his daughter as a wife.

【29:29】 And Laban gave to Rachel his daughter ^a Bilhah his female servant to be her female servant.

29:25¹ (Leah) Jacob was a crafty supplanter, but Laban was more subtle than Jacob. This was sovereignly arranged by God. Everything Laban did to cheat and to “squeeze” Jacob (31:7, 40-42), plus the competition, envy, and wrestling between Jacob’s wives in their bearing children (29:31–30:24), were sovereignly used by God to deal with Jacob’s natural disposition so that God could transform him. Jacob’s history shows that God sovereignly arranges each aspect of the environment of His chosen ones so that He may carry out His work of transformation in them (Rom. 8:28-30).

29:30^a
創二九 18, 20
三一 41

【29:30】雅各也與拉結同房，並且愛拉結勝過愛利亞，於是又^a服事了拉班七年。

f 雅各的妻子在生子的事上
爭競、嫉妒並角力
二九 31 ~ 三十 24

29:31^a
參申二一 15

29:31^b
參創三十 22

29:32^a
創四九 3~4

【29:31】耶和華見利亞^{1a}失寵，就使她生育；拉結卻^b不能生育。

【29:32】利亞懷孕生子，就給他起名叫^{1a}流便，因為她說，耶和華看見我的苦情，如今我的丈夫必愛我。

29:33^a
創四九 5~7

【29:33】她又懷孕生子，就說，耶和華因為聽見我失寵，所以又賜給我這個兒子，於是給他起名叫^{1a}西緬。

- 29:31¹ 直譯，被恨。33 節者同。
- 29:32¹ 意，看，一個兒子。
- 29:33¹ 意，聽見。

【29:30】And he went in also to Rachel and also loved Rachel rather than Leah. And he^a served with¹ Laban for another seven years.

f. The Competition, Envy, and Wrestling
between Jacob's Wives in Bearing Children
29:31—30:24

【29:31】Now when Jehovah saw that Leah was^a hated, He opened her womb; but Rachel was^b barren.

【29:32】And Leah conceived and bore a son, and she called his name^{1a} Reuben, for she said, Because Jehovah has looked upon my affliction, surely now my husband will love me.

【29:33】And she conceived again and bore a son and said, Because Jehovah has heard that I am hated, He has therefore given me this son also; so she called his name^{1a} Simeon.

29:30¹ (Laban) Lit., him.

29:32¹ (Reuben) Meaning see, a son.

29:33¹ (Simeon) Meaning hearing.

29:30^a
Gen. 29:18, 20;
31:41

29:31^a
cf. Deut. 21:15

29:31^b
cf. Gen. 30:22

29:32^a
Gen. 49:3-4

29:33^a
Gen. 49:5-7

29:34^a
創四九 5-7

【29:34】她又懷孕生子，說，我給丈夫生了三個兒子，這次他必與我聯合，因此起名叫^{1a}利未。

29:35^a
創三七 26
三八 1-26
四三 8
四四 14-18
四六 28
四九 8-12
太一 2

【29:35】她又懷孕生子，說，這次我要讚美耶和華，因此給他起名叫^{1a}猶大。這纔停了生育。

創世記 第三十章

30:1^a
創二九 31

【30:1】拉結見自己沒有給雅各生^a孩子，就嫉妒她姐姐，對雅各說，你給我孩子，不然我就死了。

30:2^a
參創十六 2
撒上一 5

【30:2】雅各向拉結生氣，說，叫你^a不懷胎的是神，我豈能代替祂作主呢？

30:3^a
創二九 29
30:3^b
參創十六 2

【30:3】拉結說，有我的使女^a辟拉在這裏，你可以與她同房，使她生子抱在我膝上，我便因她也^{1b}得孩子。

- 29:34¹ 意，聯合。
- 29:35¹ 意，讚美。
- 30:3¹ 直譯，被建立。

【29:34】And she conceived again and bore a son and said, Now this time my husband will be joined to me, because I have borne him three sons. Therefore his name was called^{1a} Levi.

【29:35】And she conceived again and bore a son and said, This time I will praise Jehovah. Therefore she called his name^{1a} Judah. Then she ceased bearing.

GENESIS 30

【30:1】And when Rachel saw that she bore Jacob no^a children, Rachel envied her sister and said to Jacob, Give me children, or else I die.

【30:2】And Jacob's anger burned against Rachel, and he said, Am I in the place of God, who has^a withheld from you the fruit of the womb?

【30:3】And she said, Here is my servant^a Bilhah; go in to her, that she may bear upon my knees and that I also may^{1b} have children through her.

29:34¹ (Levi) Meaning joined.

29:35¹ (Judah) Meaning praise.

30:3¹ (have) Lit., be built up.

29:34^a
Gen. 49:5-7

29:35^a
Gen. 37:26;
38:1-26;
43:8;
44:14-18;
46:28;
49:8-12;
Matt. 1:2

30:1^a
Gen. 29:31
30:2^a
cf. Gen. 16:2;
1 Sam. 1:5

30:3^a
Gen. 29:29
30:3^b
cf. Gen. 16:2

【30:4】拉結就把她的使女辟拉給丈夫為妻，雅各便與她同房。

【30:5】辟拉就懷孕，給雅各生了一個兒子。

【30:6】拉結說，神伸了我的冤，也聽了我的聲音，賜我一個兒子，因此給他起名叫^{1a}但。

【30:7】拉結的使女辟拉又懷孕，給雅各生了第二個兒子。

【30:8】拉結說，我¹在與神的角力中，與我姐姐角力，並且得了勝，於是給孩子起名叫^{2a}拿弗他利。

【30:9】利亞見自己停了生育，就把她的使女^a悉帕給雅各為妻。

【30:10】利亞的使女悉帕給雅各生了一個兒子。

● 30:6¹ 意，伸冤。

● 30:8¹ 在與神的角力中，或，用大能角力。

● 30:8² 意，我的角力。

【30:4】And she gave him Bilhah her female servant as a wife, and Jacob went in to her.

【30:5】And Bilhah conceived and bore Jacob a son.

【30:6】And Rachel said, God has judged me, and has also heard my voice and given me a son; therefore she called his name^{1a} Dan.

【30:7】And Bilhah Rachel's female servant conceived again and bore Jacob a second son.

【30:8】And Rachel said,¹ In wrestling with God, I have wrestled with my sister and have prevailed; so she called his name^{2a} Naphtali.

【30:9】Now when Leah saw that she ceased bearing, she took^a Zilpah her female servant and gave her to Jacob as a wife.

【30:10】And Zilpah Leah's female servant bore Jacob a son.

30:6¹ (Dan) Meaning judging.

30:8¹ (In) Or, with mighty wrestlings.

30:8² (Naphtali) Meaning my wrestling.

30:6^a
創四九 16-18

30:6^a
Gen. 49:16-18

30:8^a
創四九 21

30:8^a
Gen. 49:21

30:9^a
創二九 24

30:9^a
Gen. 29:24

30:11^a
創四九 19

【30:11】利亞說，好幸運。於是給他起名叫^{1a}迦得。

【30:12】利亞的使女悉帕又給雅各生了第二個兒子。

【30:13】利亞說，我真¹快樂，眾女子都要稱我爲^{1a}有福，於是給孩子起名叫^{2b}亞設。

【30:14】收割麥子的時候，流便出去，在田裏尋見^a風茄，就拿來給他母親利亞。拉結對利亞說，請你把你兒子的風茄給我一些。

【30:15】利亞說，你奪了我的丈夫還算小事麼？你又要奪我兒子的風茄？拉結說，那麼，爲了交換你兒子的風茄，今夜他可以與你同寢。

● 30:11¹ 或許意，幸運。

● 30:13¹ 『快樂』與『有福，』原文同字根。

● 30:13² 意，快樂，或有福。

【30:11】And Leah said, How fortunate! So she called his name^{1a} Gad.

【30:12】And Zilpah Leah's female servant bore Jacob a second son.

【30:13】And Leah said, ¹Happy am I! For the daughters will call me^{1a} blessed; so she called his name^{2b} Asher.

【30:14】And Reuben went out in the days of wheat harvest and found^a mandrakes in the field and brought them to his mother Leah. Then Rachel said to Leah, Please give me some of your son's mandrakes.

【30:15】And she said to her, Is it a small matter that you have taken away my husband? And would you take away my son's mandrakes also? So Rachel said, Then he may lie with you tonight in return for your son's mandrakes.

30:11¹ (Gad) Meaning, perhaps, (good) fortune.

30:13¹ (Happy) In Hebrew the words happy and blessed are from the same root.

30:13² (Asher) Meaning happy, or blessed.

30:11^a
Gen. 49:19

30:13^a
cf. Luke 1:48;
See note 13¹
30:13^b
Gen. 49:20

30:14^a
S. S. 7:13

30:13^a
參路一 48
見註 13¹
30:13^b
創四九 20

30:14^a
歌七 13

【30:16】到了晚上，雅各從田裏回來，利亞出來迎接他，說，你要與我同寢，因為我實在是用我兒子的風茄把你雇下了。那一夜，雅各就與她同寢。

【30:17】神垂聽了利亞，她就懷孕，給雅各生了第五個兒子。

【30:18】利亞說，神給了我工價，因為我把使女給了我丈夫，於是給孩子起名叫^{1a}以薩迦。

【30:19】利亞又懷孕，給雅各生了第六個兒子。

【30:20】利亞說，神賜我厚禮；這次我丈夫必¹與我同住，因為我給他生了六個兒子，於是給孩子起名叫^{2a}西布倫。

【30:21】後來又生了一個女兒，給她起名叫底拿。

● 30:18¹ 意，工價。

● 30:20¹ 或，尊重我。

● 30:20² 意，尊重，高舉，或被高舉的住處。

【30:16】And Jacob came from the field in the evening, and Leah went out to meet him and said, You must come in to me, for I have surely hired you with my son's mandrakes. So he lay with her that night.

【30:17】And God gave heed to Leah, and she conceived and bore Jacob a fifth son.

【30:18】And Leah said, God has given me my hire, because I gave my female servant to my husband; so she called his name^{1a} Issachar.

【30:19】And Leah conceived again and bore a sixth son to Jacob.

【30:20】And Leah said, God has endowed me with a good dowry; now my husband will¹ dwell with me, because I have borne him six sons; so she called his name^{2a} Zebulun.

【30:21】And afterward she bore a daughter and called her name Dinah.

30:18¹ (Issachar) Meaning hire.

30:20¹ (dwell) Or, honor me.

30:20² (Zebulun) Meaning honoring, exaltation, or exalted dwelling.

30:18^a
創四九 14-15

30:18^a
Gen. 49:14-15

30:20^a
創四九 13

30:20^a
Gen. 49:13

30:22^a
參撒上一 19

30:22^b
參創二九 31
詩一二七 3

30:23^a
路一 25
參賽四 1

30:24^a
創三七 2
四九 22-26

30:24^b
創三五 17

【30:22】神^a記念拉結，垂聽了她，使她^b能生育。

【30:23】拉結懷孕生子，說，神除去了我的^a羞辱，

【30:24】就給他起名叫^{1a}約瑟，說，願耶和華再給我增添^b一個兒子。

g 被拉班壓榨，欺弄拉班，
卻蒙神賜福
三十 25 ~三一 16

【30:25】拉結生約瑟之後，雅各對拉班說，請打發我走，叫我回到我本鄉本地去。

【30:26】請你把我^a服事你所得的妻子和兒女給我，讓我走；我怎樣服事你，你都知道。

【30:27】拉班對他說，我若在你眼前蒙恩，請你仍與我同住，因為我已算定，耶和華賜福與我，是因你的緣故；

● 30:24¹ 意，增添。

【30:22】Then God^a remembered Rachel, and God gave heed to her and^b opened her womb.

【30:23】And she conceived and bore a son and said, God has taken away my^a reproach.

【30:24】And she called his name^{1a} Joseph, saying, May Jehovah add to me^b another son.

g. Being Squeezed by Laban and Tricking Him,
but Being Blessed by God
30:25—31:16

【30:25】And when Rachel had borne Joseph, Jacob said to Laban, Send me away, that I may go to my own place and to my own country.

【30:26】Give me my wives and my children for whom I have^a served you, that I may go; for you indeed know my service by which I have served you.

【30:27】And Laban said to him, If you please, I have divined that Jehovah has blessed me on account of you.

30:22^a
cf. 1 Sam. 1:19

30:22^b
cf. Gen. 29:31;
Psa. 127:3

30:23^a
Luke 1:25;
cf. Isa. 4:1

30:24^a
Gen. 37:2;
49:22-26

30:24^b
Gen. 35:17

30:26^a
Gen. 29:20, 30

30:24¹ (Joseph) Meaning adding.

【30:28】又說，請你指明你的工價，我就給你。

【30:29】雅各對他說，我怎樣服事你，你的牲口在我手裏怎樣，你是知道的。

【30:30】我未來之前，你所有的很少，現今卻發達增多，耶和華隨我的腳步賜福與你。如今，我甚麼時候也為自己的家作些事呢？

【30:31】拉班說，我當給你甚麼？雅各說，你甚麼也不必給我；只要你為我作這一件事，我便仍舊牧放看守你的羊羣。

【30:32】今天我要走遍你的羊羣，把其中凡有點的、有斑的，就是綿羊中黑色的，並山羊中有斑的、有點的，都挑出來；將來這一等的就算是我的工價。

【30:33】以後你來查看我的工價，凡在我手裏的山羊不是有點有斑的，綿羊不是黑色的，那就算是我偷的；這樣便可證出我的公義。

【30:28】 And he said, Name me your wages, and I will give it.

【30:29】 And ¹Jacob said to him, You indeed know how I have served you, and how your livestock have fared with me.

【30:30】 For you had little before I came, and it has spread into a multitude, and Jehovah has blessed you wherever I turned. But now when shall I provide for my own house also?

【30:31】 And he said, What shall I give you? And Jacob said, You shall not give me anything. Just do this one thing for me: Let me again feed your flock and keep it.

【30:32】 Let me pass through all your flock today, removing from there every speckled and spotted animal, that is, every black animal among the sheep, and the spotted and speckled among the goats; and such will be my wages.

【30:33】 So my righteousness will testify for me later, when you come concerning my wages, by what is before you. Every one that is not speckled and spotted among the goats and black among the sheep, if found with me, will be counted stolen.

30:29¹ (Jacob) Lit., he.

【30:34】拉班說，好阿，就照着你的話行罷。

【30:35】當日，拉班把有紋的、有斑的公山羊，有點的、有斑的母山羊，就是凡雜有白色的山羊，並黑色的綿羊，都挑出來，交在他兒子們的手下，

【30:36】又使自己和雅各相離三天的路程；雅各就牧養拉班其餘的羊。

【30:37】雅各拿楊樹、杏樹、楓樹的嫩枝，將皮剝成白紋，使枝子露出白的來；

【30:38】他將剝了皮的枝子，對着羊羣，插在羊羣喝水的水槽裏；羊來喝水的時候，公母交配。

【30:39】羊對着枝子交配，就生下有紋的、有點的、有斑的來。

【30:34】And Laban said, Fine; let it be according to your word.

【30:35】But on that day ¹Laban removed the male goats that were streaked and spotted, and all the female goats that were speckled and spotted, every one that had white in it, and all the black ones among the sheep, and gave them into the care of his sons.

【30:36】And he set a distance of a three days' journey between himself and Jacob, and Jacob fed the rest of Laban's flocks.

【30:37】And Jacob took rods of fresh poplar and almond and plane trees and peeled white stripes in them, exposing the white which was in the rods.

【30:38】And he set the rods which he had peeled in front of the flocks in the troughs, that is, in the watering places where the flocks came to drink; and they bred when they came to drink.

【30:39】And the flocks bred before the rods; and the flocks brought forth young that were streaked, speckled, and spotted.

30:35¹ (Laban) Lit., he.

【30:40】雅各把羊羔分出來，使拉班的羊與這有紋和黑色的羊相對，把自己的羊另放一處，不叫他的羊和拉班的羊混雜。

【30:41】當羊羣中肥壯的交配的時候，雅各就把枝子插在水槽裏，正在羊羣的眼前，使羊對着枝子交配。

【30:42】只是在羊羣瘦弱的時候，就不插枝子。這樣，瘦弱的就歸拉班，肥壯的就歸雅各。

【30:43】於是雅各極其發達，得了許多的^a羊羣、僕人、婢女、駱駝和驢。

30:43^a
參創二四 35
二六 13-14

創世記 第三十一章

【31:1】雅各聽見拉班的兒子們有話說，雅各把我們父親所有的都奪去了，他是從我們父親所有的得了這一切的¹財富；

● 31:1¹ 或，榮耀。

【30:40】And Jacob separated the lambs and set the faces of the flock toward the streaked and all the black in the flock of Laban, and he put his own herds apart and did not put them with Laban's flock.

【30:41】And whenever the stronger of the flock were breeding, Jacob placed the rods before the eyes of the flock in the troughs so that they might breed among the rods;

【30:42】But when the flock was feebler, he did not put them in; so the feebler were Laban's, and the stronger Jacob's.

【30:43】And the man became spread out exceedingly, and had large^a flocks, and female servants and male servants, and camels and donkeys.

30:43^a
cf. Gen. 24:35;
26:13-14

GENESIS 31

【31:1】Now¹ Jacob heard the words of Laban's sons, saying, Jacob has taken away all that belonged to our father; and from what belonged to our father he has made all this² wealth.

31:1¹ (Jacob) Lit., he.

31:1² (wealth) Or, glory.

【31:2】並且雅各見拉班的臉色向他不
如從前了。

【31:3】耶和華對雅各說，你要^a回你祖
你父之地，到你親族那裏去，我必^b
與你同在。

【31:4】雅各就打發人，叫拉結和利亞
到田野他的羊羣那裏去，

【31:5】對她們說，我看你們父親的臉
色向我不如從前了；但我父親的神向
來與我同在。

【31:6】你們自己也知道，我盡了我的
力量^a服事你們的父親。

【31:7】你們的父親欺哄我，^a十次改了
我的工價；然而神不容許他害我。

【31:8】他若說，有點的歸你作^a工價，
羊羣所生的都有點；他若說，有紋的
歸你作工價，羊羣所生的都有紋。

【31:2】And Jacob saw Laban's countenance, and now it
was not favorable toward him as previously.

【31:3】And Jehovah said to Jacob, ^aReturn to the land
of your fathers and to your relatives, and I will be
^bwith you.

【31:4】So Jacob sent and called Rachel and Leah to his
flock in the field,

【31:5】And he said to them, I see that your father's
countenance is not favorable toward me as previously,
but the God of my father has been with me.

【31:6】And you yourselves know that with all my
strength I have^a served your father.

【31:7】And your father has cheated me and changed my
wages^a ten times, but God did not allow him to harm me.

【31:8】If he spoke in this way, The speckled shall be your
^awages, then all the flock bore speckled; and if he spoke
in this way, The streaked shall be your wages, then all
the flock bore streaked.

31:3^a
創三一 13
三二 9
31:3^b
創二八 15

31:6^a
創三十 29
參創三一 38-41

31:7^a
創三一 41
參民十四 22
尼四 12
伯十九 3
啓二 10
31:8^a
創三十 32

31:3^a
Gen. 31:13;
32:9
31:3^b
Gen. 28:15

31:6^a
Gen. 30:29;
cf. Gen. 31:38-41

31:7^a
Gen. 31:41;
cf. Num. 14:22;
Neh. 4:12;
Job 19:3;
Rev. 2:10
31:8^a
Gen. 30:32

31:9^a
創三一 1

【31:9】這樣，神把你們父親的牲畜^{1a}奪來賜給我了。

【31:10】羊羣交配的時候，我在夢中舉目一看，見跳母羊的公山羊都是有紋的、有點的、有花斑的。

【31:11】¹神的^a使者在那夢中對我說，雅各。我說，我在這裏。

【31:12】祂說，你舉目觀看，跳母羊的公山羊都是有紋的、有點的、有花斑的；凡拉班向你所作的，¹我都^a看見了。

【31:13】我是^{1a}伯特利的神；你在那裏^b用油抹過柱子，向我許過願。現在你起來，離開這地，^c回你的出生地去罷。

● 31:9¹ 直譯，援救，搶救。16 節者同。

● 31:11¹ 見十六 7 註 1。

● 31:12¹ 這裏耶和華對雅各說的話，指明雅各成為富有，不是憑自己的聰明，乃是藉神主宰的手。（16。）

● 31:13¹ 希伯來文，El-Bethel，伊勒伯特利。

【31:9】Thus God has^{1a} taken away your father's livestock and given them to me.

【31:10】And at the time the flock was breeding, I lifted up my eyes and saw in a dream; and there were the male goats, leaping upon the flock—streaked, speckled, and spotted.

【31:11】And the^{1a} Angel of God said to me in the dream, Jacob; and I said, Here I am.

【31:12】And He said, Lift up your eyes now, and see that all the male goats which leap upon the flock are streaked, speckled, and spotted; for¹ I have^a seen all that Laban is doing to you.

【31:13】I am the¹ God of^a Bethel, where you^b anointed a pillar, where you vowed a vow to Me. Rise up now; go out from this land, and^c return to the land of your birth.

31:9¹ (taken) Lit., rescued, or, salvaged. So also in v. 16.

31:11¹ (Angel) See note 7¹ in ch. 16.

31:12¹ (I) Jehovah's word to Jacob here indicates that he became wealthy not through his own cleverness but through God's sovereign hand (v. 16).

31:13¹ (God) Heb. El-Bethel.

31:9^a
Gen. 31:1

31:11^a
Gen. 22:15;
48:16

31:12^a
cf. Exo. 3:7

31:13^a
Gen. 28:19;
35:7
31:13^b
Gen. 28:18
31:13^c
Gen. 31:3;
32:9

31:11^a
創二二 15
四八 16

31:12^a
參出三 7

31:13^a
創二八 19
三五 7
31:13^b
創二八 18
31:13^c
創三一 3
三二 9

【31:14】拉結和利亞回答雅各說，在我們父親的家裏還有我們可得的分麼？還有我們的產業麼？

【31:15】我們不是被他當作外人麼？因為他賣了我們，吞盡了我們的身價。

【31:16】神從我們父親所奪出來的一切財富，那就是我們和我們孩子們的。現今凡神所吩咐你的，你只管去行罷。

h 逃離拉班，
並被拉班追趕
三一 17 ~ 55

【31:17】於是雅各起來，使他的兒子和妻子都騎上駱駝，

【31:18】又帶着他在巴旦亞蘭所得的一切牲畜和財物，往迦南地他父親以撒那裏去了。

【31:19】當時拉班剪羊毛去了，拉結偷了他父親的^{1a}神像。

● 31:19¹ 這些是拉班家中所拜的偶像。34、35節者同。

【31:14】And Rachel and Leah answered and said to him, Do we still have any portion or inheritance in our father's house?

【31:15】Are we not regarded by him as foreigners? For he has sold us and has even entirely used up the money given for us.

【31:16】Surely all the wealth which God has taken away from our father is ours and our children's. So do now whatever God has said to you.

h. Fleeing from Laban
and Being Pursued by Him
31:17-55

【31:17】Then Jacob rose up and set his sons and his wives upon the camels;

【31:18】And he drove away all his livestock and all his property which he had acquired, the livestock in his possession which he had acquired in Paddan-aram, in order to go to Isaac his father in the land of Canaan.

【31:19】Now Laban had gone to shear his sheep, and Rachel stole the^{1a}teraphim that were her father's.

31:19¹ (teraphim) These were idols worshipped in Laban's home. So also in vv. 34, 35.

31:19^a
創三一 30, 34
參士十七 5
撒下十九 13
結二一 21
何三 4

31:19^a
Gen. 31:30, 34;
cf. Judg. 17:5;
1 Sam. 19:13;
Ezek. 21:21;
Hosea 3:4

【31:20】雅各瞞着亞蘭人拉班逃走了，並不告訴他，

【31:21】就帶着所有的逃跑。他起身過了¹大河，面向基列山地行去。

【31:22】到第三日，有人告訴拉班，雅各逃跑了。

【31:23】拉班帶領他的眾弟兄去追趕，追了七日，就在基列山地追上了。

【31:24】夜間，¹神到亞蘭人拉班那裏，在^a夢中對他說，你要小心，不可與雅各說好說歹。

【31:25】拉班追上雅各。雅各在山地^a支搭帳棚；拉班和他的眾弟兄也在基列山地支搭帳棚。

● 31:21¹ 卽幼發拉底河。

● 31:24¹ 本章的重要人物既不是雅各，也不是拉班，乃是這位看不見、變化人的神，祂主宰的豫備了環境，爲要變化雅各。（參羅八 28～29。）雅各是在神的使者基督隱密的看顧下，（11，）因爲至終基督要由雅各的後裔馬利亞所生。（太一 2，16。）

【31:20】And Jacob deceived Laban the Aramaean by not telling him that he was fleeing.

【31:21】So he fled with all that he had, and he rose up and crossed over the ¹River and set his face toward the hill country of Gilead.

【31:22】And it was told Laban on the third day that Jacob had fled.

【31:23】And he took his brothers with him and pursued after him the distance of a seven days' journey; and he overtook him in the hill country of Gilead.

【31:24】And ¹God came to Laban the Aramaean in a ^adream of the night and said to him, Be careful that you do not speak to Jacob either good or bad.

【31:25】And Laban caught up with Jacob. Now Jacob had ^apitched his tent in the hill country, and Laban with his brothers also pitched tents in the hill country of Gilead.

31:21¹ (River) I.e., the Euphrates.

31:24¹ (God) The crucial person in this chapter is neither Jacob nor Laban, but the invisible, transforming God, who was sovereignly preparing the environment for Jacob's transformation (cf. Rom. 8:28-29). Jacob was under the secret care of Christ as the Angel of God (v. 11) because Christ would eventually be born of Jacob's descendant Mary (Matt. 1:2, 16).

31:24^a
創二十 3

31:25^a
來十一 9

31:24^a
Gen. 20:3

31:25^a
Heb. 11:9

【31:26】拉班對雅各說，你作的是甚麼事呢？你^a瞞着我逃走了，又把我的女兒們帶走了，如同用刀劍擄去的一般。

【31:27】你爲甚麼暗暗的逃跑，偷着走，並不告訴我，叫我可以歡樂、唱歌、擊鼓、彈琴來給你送行？

【31:28】又不讓我與外孫和女兒親嘴？你所行的真是愚昧。

【31:29】我原有能力害你，只是^a你父親的神昨夜對我說，你要小心，不可與雅各說好說歹。

【31:30】現在你雖然很想你父家，不得不去，爲甚麼又偷了我的神像呢？

【31:31】雅各回答拉班說，因爲我害怕，¹以爲你會把你的女兒從我手裏奪去。

【31:26】And Laban said to Jacob, What are you doing^a deceiving me and carrying away my daughters like captives of the sword?

【31:27】Why did you flee secretly and steal away from me and not tell me, when I might have sent you away with joy and with songs, with tambourine and with lyre?

【31:28】And you did not allow me to kiss my sons and my daughters. Now you have acted foolishly.

【31:29】It is in my power to do you harm, but the^a God of your father spoke to me last night, saying, Be careful that you do not speak to Jacob either good or bad.

【31:30】And now, though you had to go because you longed greatly for your father's house, why did you steal my gods?

【31:31】And Jacob answered and said to Laban, Because I was afraid, for I¹ thought that you might take your daughters from me by force.

【31:32】至於你的神像，你在^a誰那裏搜出來，誰就不得存活。當着我們的眾弟兄，你認一認，在我這裏有甚麼東西是你的，就拿去。原來雅各不知道拉結偷了那些神像。

【31:33】拉班進了雅各、利亞、並兩個使女的帳棚，都沒有搜出來，就從利亞的帳棚出來，進了拉結的帳棚。

【31:34】拉結已經把神像藏在駱駝的馱簍裏，並且坐在上頭。拉班摸遍了那帳棚，並沒有摸着。

【31:35】拉結對她父親說，我有月事在身，不能在你面前起來，求我主不要動怒。這樣，拉班搜尋神像，竟沒有搜出來。

【31:36】雅各就發怒，與拉班爭論，說，我有甚麼過犯，有甚麼罪，你竟這樣火速的追我？

【31:32】The^a one with whom you find your gods shall not live. In the presence of our brothers indicate what there is with me that is yours, and take it. Now Jacob did not know that Rachel had stolen them.

【31:33】And Laban went into Jacob's tent and into Leah's tent and into the two female servants' tent, but he did not find them. Then he went from Leah's tent and entered Rachel's tent.

【31:34】Now Rachel had taken the teraphim and put them in the camel's saddle, and she sat upon them. And Laban rummaged through all the tent but did not find them.

【31:35】And she said to her father, Let not my lord be angry that I cannot rise up before you, for the manner of women is upon me. So he searched but did not find the teraphim.

【31:36】And Jacob became angry and contended with Laban; and Jacob answered and said to Laban, What is my transgression? What is my sin, that you have so hotly pursued me?

【31:37】你摸遍了我一切的物件，搜出甚麼是你家的東西呢？可以放在你我的弟兄們面前，叫他們在我們二人中間判斷判斷。

【31:38】我同你在一起這二十年，你的母綿羊、母山羊沒有掉過胎；你羣中的公羊，我沒有喫過；

【31:39】被野獸撕裂的，我沒有帶來給你，是我自己^a賠上。無論是白日，是黑夜，被偷去的，你都向我索要。

【31:40】我白日受乾熱銷磨，黑夜受寒霜侵蝕，不得合眼睡着，我常是這樣。

【31:41】我這二十年在你家裏，為你的兩個女兒^a服事你十四年，為你的羊羣服事你六年，你^b十次改了我的工價。

【31:42】若不是^a我父親的神，就是亞伯拉罕的神，以撒所敬畏的神與我同在，你如今必定打發我空手而去。神看見我的苦情和我的勞碌，就在昨夜責備你。

【31:37】 Although you have rummaged through all my possessions, what have you found of all your household goods? Set it here before my brothers and your brothers, that they may decide between the two of us.

【31:38】 These twenty years have I been with you; your ewes and your female goats have not miscarried, and I have not eaten the rams of your flocks.

【31:39】 That which was torn by beasts I did not bring to you; I^a bore the loss of it myself. Of my hand you required it, whether stolen by day or stolen by night.

【31:40】 Thus I was: By day the dry heat consumed me, and the frost by night, and my sleep fled from my eyes.

【31:41】 These twenty years have I been in your house; I^a served you fourteen years for your two daughters and six years for your flock, and you have changed my wages^b ten times.

【31:42】 If the^a God of my father, the God of Abraham, and the Dread of Isaac, had not been with me, surely now you would have sent me away empty. God has seen my affliction and the labor of my hands and rebuked you last night.

31:39^a
參出二二 12

31:41^a
創二九 27
31:41^b
創三一 7

31:42^a
創三一 53

31:39^a
cf. Exo. 22:12

31:41^a
Gen. 29:27
31:41^b
Gen. 31:7

31:42^a
Gen. 31:53

【31:43】拉班回答雅各說，女兒是我的女兒，孩子是我的孩子，羊羣也是我的羊羣；凡在你眼前的都是我的。我的女兒並她們所生的孩子，我今日能向他們作甚麼呢？

【31:44】來罷，你我二人可以^a立約，作你我中間的證據。

【31:45】雅各就拿一塊^a石頭，立作柱子，

【31:46】又對眾弟兄說，你們撿聚石頭。他們就拿石頭來堆成一堆，大家便在旁邊喫喝。

【31:47】^a拉班稱那石堆爲¹伊迦爾撒哈杜他，雅各卻稱那石堆爲²迦累得。

【31:48】拉班說，今日這石堆作你我中間的^a證據。因此那地方名叫迦累得，

【31:49】又叫¹米斯巴，因爲他說，我們彼此離別以後，願耶和華在你我中間鑒察。

- 31:47¹ 亞蘭文，意，石堆爲證。
- 31:47² 希伯來文，意，石堆爲證。
- 31:49¹ 意，守望臺。

【31:43】And Laban answered and said to Jacob, The daughters are my daughters, and the children are my children, and the flocks are my flocks, and all that you see is mine. But what can I do this day to these my daughters or to their children whom they have borne?

【31:44】So come now; let us^a make a covenant, I and you; and let it be a witness between me and you.

【31:45】So Jacob took a^a stone and set it up as a pillar.

【31:46】And Jacob said to his brothers, Gather stones. So they took stones and made a heap, and they ate there by the heap.

【31:47】And^a Laban called it¹ Jegar-sahadutha, but Jacob called it² Galeed.

【31:48】And Laban said, This heap is a^a witness between me and you today. Therefore its name was called Galeed

【31:49】And¹ Mizpah, because he said, Jehovah watch between me and you when we are absent from one another.

31:47¹ (Jegar-sahadutha) In Aramaic, meaning the heap of witness.

31:47² (Galeed) In Hebrew, meaning the heap of witness.

31:49¹ (Mizpah) Meaning watchpost.

31:44^a
Gen. 26:28

31:45^a
cf. Gen. 28:18

31:47^a
Gen. 28:5;
31:20

31:48^a
Gen. 31:44-45;
Josh. 24:27

31:44^a
創二六 28

31:45^a
參創二八 18

31:47^a
創二八 5
三一 20

31:48^a
創三一 44-45
書二四 27

31:50^a
士十一 10
撒十二 5
耶四二 5
參伯十六 19
彌一 2

【31:50】你若苦待我的女兒，又在我的女兒以外另娶妻子，雖然沒有人同我們在一起，卻有神在你我中間作^a見證。

31:51^a
創三一 45-46

【31:51】拉班又對雅各說，你看這^a石堆，和我在你我中間所立的柱子。

【31:52】這石堆作證據，這柱子也作¹證據；我必不過這石堆去害你，你也不可過這石堆和柱子來害我。

● 31:52¹ 這裏雅各所立的柱子是個證據，見證。以柱子為見證的思想，也見於所羅門在聖殿前（王上七 21）所立的兩根柱子，（二是證據，見證的數字一太十八 16，路十 1，）且見於召會，神的家，作為那藉着見證、顯明真理而托住真理的柱子。（提前三 15 ~ 16。）雅各在三一和三五章所立的三根柱子，是雅各一生的三個里程碑。

（在二八 18 所立的柱子乃是對夢的回應，並不是雅各屬靈經歷的一部分，因此不算作他一生中的里程碑。見三五 14 註 1。）立在迦累得的第一根柱子，（45，47，）見證雅各第一階段經歷中神主宰的照顧。立在伯特利的第二根柱子，（三五 14，）見證雅各第二階段經歷中神的建造，神的家。立在往伯利恆的路上，拉結墳上的第三根柱子，（三五 20，）見證雅各第三階段經歷中他天然的選擇死了，使基督（由便雅憫所豫表）得以出生。（見三五 18 註 1 與註 3。）

【31:50】If you afflict my daughters, and if you take wives besides my daughters—even though no man is with us—see, God is ^awitness between me and you.

【31:51】And Laban said to Jacob, Here is this ^aheap, and here is the pillar which I have set between me and you.

【31:52】This heap is a witness, and the pillar is a ¹witness, that I will not pass beyond this heap to you and that you will not pass beyond this heap and this pillar to me, for harm.

31:52¹ (witness) The pillar set up here by Jacob was a witness, a testimony. The thought of a pillar as a testimony is seen also in the two pillars (two is the number for a witness, a testimony—Matt. 18:16; Luke 10:1) set up by Solomon in front of the temple (1 Kings 7:21), and in the church, the house of God, as the pillar that upholds the truth by testifying, manifesting, the truth (1 Tim. 3:15-16). The three pillars set up by Jacob in chs. 31 and 35 were three landmarks of Jacob's life. (The pillar set up in 28:18 was in response to a dream and was not part of Jacob's spiritual experience; hence, it is not considered a landmark in his life. See note 14¹ in ch. 35.) The first pillar, set up at Gilead (vv. 45, 47), was a testimony of God's sovereign care for him in the first stage of his experience. The second pillar, set up at Bethel (35:14), was a testimony of God's building, God's house, in the second stage. The third pillar, set up on Rachel's grave on the way to Bethlehem (35:20), was a testimony of the death of Jacob's natural choice for the bringing forth of Christ, typified by Benjamin, in the third stage of his experience (see notes 18¹ and 18³ in ch. 35).

31:50^a
Judg. 11:10;
1 Sam. 12:5;
Jer. 42:5;
cf. Job 16:19;
Micah 1:2

31:51^a
Gen. 31:45-46

【31:53】但願亞伯拉罕的神和拿鶴的神，就是^a他們父親的神，在你我中間判斷。雅各就指着他父親以撒所敬畏的神起誓，

【31:54】又在山上獻祭，請眾弟兄來喫飯。他們喫了飯，便在山上過夜。

【31:55】拉班清早起來，與他外孫和女兒親嘴，給他們祝福，就離開那裏，回自己的地方去了。

創世記 第三十二章

i 懼怕以掃 三二 1 ~ 21

【32:1】雅各仍舊行路，神的眾使者遇見他。

【32:2】雅各看見他們就說，這是神的^a軍營，於是給那地方起名叫^{1b}瑪哈念。

【32:3】雅各打發報信的人先往^a西珥地，以東鄉間，見他哥哥以掃；

● 32:2¹ 意，兩營。見歌六 13 註 2。

【31:53】The God of Abraham and the God of Nahor, the^aGod of their father, judge between us. And Jacob swore by the Dread of his father Isaac.

【31:54】And Jacob offered a sacrifice on the mountain and called his brothers to eat a meal, and they ate a meal and spent the night in the mountain.

【31:55】And early in the morning Laban rose up and kissed his sons and his daughters and blessed them, and Laban departed and returned to his place.

GENESIS 32

i. Fearing Esau 32:1-21

【32:1】And Jacob went on his way, and the angels of God met him.

【32:2】And Jacob said when he saw them, This is God's^acamp. So he called the name of that place^{1b}Mahanaim.

【32:3】And Jacob sent messengers before him to Esau his brother, into the land of^aSeir, the field of Edom.

32:2¹ (Mahanaim) Meaning two camps. See note 13² in S.S. 6.

【32:4】他吩咐他們說，你們要對我主以掃這樣說：你的僕人雅各這樣說，我在拉班那裏寄居，直留到如今。

【32:5】我有牛、驢、羊羣、僕人、婢女，現在打發人來報告我主，為要在你眼前^a蒙恩。

【32:6】報信的人回到雅各那裏，說，我們到了你哥哥以掃那裏，他正迎着你來，同他一起的有^a四百人。

【32:7】雅各就甚懼怕，而且愁煩，便把那與他同在的人口和羊羣、牛羣、駱駝分作^a兩¹隊，

【32:8】說，以掃若來擊殺這一隊，剩下的那一隊還可以逃避。

【32:9】雅各說，耶和華^a我祖亞伯拉罕的神，我父親以撒的神阿，你曾對我說，^b回你本地，到你親族那裏去，我要善待你。

【32:4】And he commanded them, saying, Thus you shall say to my lord Esau: Thus says your servant Jacob, I have sojourned with Laban and stayed until now;

【32:5】And I have oxen and donkeys and flocks, and male servants and female servants; and I have sent to tell my lord this, that I may^a find favor in your sight.

【32:6】And the messengers returned to Jacob, saying, We came to your brother Esau, and he also is coming to meet you; and^a four hundred men are with him.

【32:7】Then Jacob was greatly afraid and distressed; and he divided the people who were with him and the flocks and the herds and the camels into^a two camps;

【32:8】And he said, If Esau comes to the one camp and attacks it, then the camp which is left will escape.

【32:9】Then Jacob said, O^a God of my father Abraham and God of my father Isaac, O Jehovah, who said to me,^b Return to your country and to your relatives, and I will do you good,

32:5^a
Gen. 33:8, 15

32:6^a
Gen. 33:1

32:7^a
cf. Gen. 32:2

32:9^a
Gen. 28:13;
31:42, 53
32:9^b
Gen. 31:3, 13

● 32:7¹ 直譯，營。8、10、21 節者同。

32:5^a
創三三 8, 15

32:6^a
創三三 1

32:7^a
參創三二 2

32:9^a
創二八 13
三一 42, 53
32:9^b
創三一 3, 13

【32:10】你向僕人所施的一切慈愛和信實，我一點也不配得；我先前只拿着我的杖過這約但河，如今我卻成了^a兩隊。

【32:11】求你救我脫離我哥哥以掃的手；因為我怕他來擊殺我，連¹妻子帶兒女一同擊殺了。

【32:12】你曾說，我必定善待你，使你的後裔如同^a海沙，多得不可勝數。

【32:13】當夜，雅各在那裏住宿，就從他所有的物中拿^{1a}禮物，要送給他哥哥以掃：

【32:14】母山羊二百隻，公山羊二十隻，母綿羊二百隻，公綿羊二十隻，

【32:15】奶崽子的駱駝三十隻，各帶着崽子，母牛四十隻，公牛十隻，母驢二十匹，公驢十匹；

● 32:11¹ 直譯，母親。

● 32:13¹ 雖然在 9 ~ 12 節雅各已經禱告過，但他沒有信靠他的禱告，反而繼續運用他屬人的智慧，送禮物給以掃來討好他。

【32:10】I am not worthy of all the lovingkindnesses and all the faithfulness which You have shown to Your servant; for with my staff only I crossed over this Jordan, and now I have become^a two camps.

【32:11】Deliver me, please, from the hand of my brother, from the hand of Esau, for I fear him, lest he come and attack me and the mother with the children.

【32:12】But You have said, I will surely do you good and make your seed like the^a sand of the sea, which cannot be numbered for multitude.

【32:13】And he spent that night there. Then from what he had with him he took a^{1a} present for Esau his brother:

【32:14】Two hundred female goats and twenty male goats, two hundred ewes and twenty rams,

【32:15】Thirty nursing camels and their young, forty cows and ten bulls, twenty female donkeys and ten male donkeys.

32:13¹ (present) Although Jacob had prayed in vv. 9-12, he did not trust in his prayer but continued to exercise his human wisdom by sending gifts to Esau to appease him.

【32:16】每樣各分一羣，交在僕人手下，就對僕人說，你們要在我前頭過去，使一羣一羣之間有個距離；

【32:17】又吩咐儘先走的說，我哥哥以掃遇見你的時候，問你說，你是那家的人？要往那裏去？你前頭這些牲畜是誰的？

【32:18】你就說，是你僕人雅各的，是送給我主以掃的禮物；他自己也在我們後邊。

【32:19】又吩咐第二、第三、和一切趕羣畜的人說，你們遇見以掃的時候，也要這樣對他說；

【32:20】並且你們要說，你僕人雅各就在我們後邊。因為雅各心裏說，我藉着在我前頭去的禮物解他的恨，然後再見他的面，或者他會接納我。

【32:21】於是禮物在他前頭過去了；那夜，他在隊中住宿。

【32:16】 And he delivered them into the hand of his servants, every drove by itself, and said to his servants, Cross over before me, and put a space between each drove.

【32:17】 And he commanded the foremost, saying, When Esau my brother meets you and asks you, saying, To whom do you belong? And where are you going? And whose animals are these before you?

【32:18】 Then you will say, Your servant Jacob's; it is a present sent to my lord Esau; and now he also is behind us.

【32:19】 And he commanded also the second and the third, and all who followed the droves, saying, In this way you shall speak to Esau when you find him,

【32:20】 And you shall also say, Your servant Jacob is right behind us. For he said, I will appease him with the present that goes before me, and afterward I will see his face; perhaps he will accept me.

【32:21】 So the present crossed over before him, and he himself spent that night in the camp.

2 被破碎 三二 22 ~ 三四 31

2. Being Broken 32:22—34:31

a 與神摔跤
三二 22 ~ 32

【32:22】他夜間起來，帶着兩個妻子，兩個使女，並十一個孩子，過雅博渡口。

【32:23】他帶着他們，打發他們過河，又打發所有的都過去。

【32:24】只剩下雅各一人，有一個¹人和他^a摔跤，直到黎明。

【32:25】¹那人見自己勝不過他，就將他的大腿窩²摸了一把；雅各正與那人摔跤的時候，他的大腿窩就脫了節。

● 32:24¹ 按照何十二 4，這人乃是耶和華的使者基督。（見出三 2 註 1。）主作為一個人與雅各摔跤，好摸着雅各天然的力量（由雅各大腿窩的筋所表徵—25，32。）主與雅各摔跤持續了相當長的時間，這充分暴露出雅各是何等天然。

● 32:25¹ 那人，直譯，祂。26、27、28、29、32 節者同。

● 32:25² 雅各大腿窩的筋，就是身上最有力的肌肉，被摸了一把，（32，）這表徵雅各天然的生命，天然的力量，被摸了一把。這是雅

a. Wrestling with God
32:22-32

【32:22】And he rose up that night and took his two wives and his two female servants and his eleven children and crossed over the ford of the Jabbok.

【32:23】And he took them and sent them over the stream and sent over what he had.

【32:24】And Jacob was left alone, and a ¹man ^awrestled with him until the break of dawn.

【32:25】And when ¹the man saw that He did not prevail against him, He ²touch the socket of his hip; and the socket of Jacob's hip was dislocated as he wrestled with Him.

32:24¹ (man) According to Hosea 12:4, this man was the Angel of Jehovah, Christ (see note 2¹ in Exo. 3). The Lord as a man wrestled with Jacob so that He might touch Jacob's natural strength, signified by the socket of Jacob's hip at the thigh muscle (vv. 25, 32). The Lord's wrestling with Jacob lasted a considerable time, fully exposing how natural Jacob was.

32:25¹ (the) Lit., He.

32:25² (touched) The touching of the socket of Jacob's hip at the thigh muscle (v. 32), the strongest muscle in the body, signifies the touching of Jacob's natural life, his natural strength. This was the

32:24^a
何十二 3-4

32:24^a
Hosea 12:3-4

32:26^a
參路十八 1

【32:26】那人說，天快亮了，讓我去罷。
雅各卻說，你若不給我祝福，我就^a
不讓你去。

【32:27】那人對他說，¹你名叫甚麼？
他說，我名叫雅各。

【32:28】那人說，你的名不要再叫雅各，
要叫^{1a}以色列；因為你與神與人^b較
力，都得了勝。

各變化的開始。三三章給我們看見，（見該章
4 註 1 與 17 註 1，）在這次的經歷之後，雅各
依舊天然。然而，儘管雅各外面的生活並無改
變，但他天然的生命，他裏面天然的力量，已
經被主對付了。這是由雅各的大腿瘸了的事實
所表徵。（31。）宗教的路是改變人外面的行
為；神在祂經綸裏的路，卻是摸人裏面的生命，
好改變人內在的所是。

● 32:27¹ 這裏主問雅各的名字，是要叫他知道自己
是誰；他乃是雅各，一個抓奪者。（見二五 26 註 2。）

● 32:28¹ 意，與神較力者。雅各的名字改為以
色列，指明神至終要變化雅各。見十七 5 註 2。

【32:26】And the ¹man said, Let Me go, for the dawn is
breaking. But ²Jacob said, I will ^anot let You go unless
You bless me.

【32:27】And He said to him, ¹What is your name? And he
said, Jacob.

【32:28】And He said, Your name will no longer be called
Jacob, but ^{1a}Israel; for you have ^bstruggled with God and
with men, and have prevailed.

32:26^a
cf. Luke 18:1

32:28^a
Gen. 35:10;
2 Kings 17:34
32:28^b
Hosea 12:3-4

beginning of Jacob's transformation. As ch. 33 shows (see notes
4¹ and 17¹ there), after this experience Jacob was still natural.
Nevertheless, although there was no change in Jacob's outward
living, his natural life, his inward natural strength, had been dealt
with by the Lord. This is signified by the fact that Jacob walked
with a limp (v. 31). The way of religion is to change man's outward
behavior; the way of God in His economy is to touch man's inward
life in order to change his inward being.

32:26¹ (man) Lit., He.

32:26² (Jacob) Lit., he.

32:27¹ (What) Here the Lord asked Jacob his name to cause Jacob to
realize who he was—Jacob, the supplanter (see note 26² in ch. 25).

32:28¹ (Israel) Meaning one who struggles with God. The changing
of Jacob's name to Israel indicates that God would eventually transform
Jacob. See note 5² in ch. 17.

【32:29】雅各問祂說，請將你的名^a告訴我。但那人說，你何必問我的名？於是祂在那裏給雅各祝¹福。

【32:30】雅各便給那地方起名叫¹毘努伊勒，因為他說，我面對面^a看見了神，我的性命仍得保全。

【32:31】¹日頭升起，照在雅各身上，那時他渡過毘努伊勒，他的大腿就瘸了。

【32:32】故此，以色列人不喫大腿窩的筋，直到今日，因為那人摸了雅各大腿窩的筋。

● 32:29¹ 這裏沒有說那人與雅各摔跤之前到他這裏來，（24，）也沒有說那人與雅各摔跤之後離開了他。這意思是說，與雅各摔跤的主一直與他同在，從未離開他。參約二十 26 與註 3。

● 32:30¹ 意，神的面。

● 32:31¹ 在黑夜裏雅各是強壯的，他每一部分都是健全的。被主摸過後，雅各就瘸了，但他卻在屬天之光的照耀裏。

【32:29】And Jacob asked Him and said, Please^a tell me Your name. But He said, Why is it that you ask My name? And He blessed him there¹.

【32:30】And Jacob called the name of the place¹ Peniel, for, he said, I have^a seen God face to face, and yet my life has been preserved.

【32:31】And the¹ sun rose upon him as he crossed over Penuel, and he limped because of his hip.

【32:32】Therefore the children of Israel do not eat the thigh muscle, which is upon the socket of the hip, to this day, because He touched the socket of Jacob's hip at the thigh muscle.

32:29¹ (there) It does not say that the man came to Jacob before wrestling with him (v. 24), nor does it say that the man left Jacob after wrestling with him. This means that the Lord who wrestled with Jacob was with him all the time and never left him. Cf. John 20:26 and note 3.

32:30¹ (Peniel) Meaning the face of God.

32:31¹ (sun) In the dark night Jacob was strong, and every part of him was whole. After being touched by the Lord, Jacob was lame, but he was in the shining of the heavenly light.

創世記 第三十三章

b 受以掃迎接 三三 1 ~ 16

【33:1】雅各舉目觀看，見以掃來了，同他一起的有^a 四百人。他就把孩子們分開交給利亞、拉結、和兩個使女，

【33:2】並且叫兩個使女和她們的孩子在前面，利亞和她的孩子在後面，拉結和約瑟在最後面。

【33:3】他自己在他們前頭過去，一連七次俯伏在地，直到就近他哥哥。

【33:4】以掃跑來迎接他，將他抱住，又伏在他的頸項上，¹ 與他親嘴，兩個人就哭了。

● 33:4¹ 雅各所有的恐懼都是他自己憂慮的產物，而他運用天然技巧和能力拯救自己所作的一切，都是徒然的。神藉着在夢中向拉班顯現，（三一24，）保護了雅各脫離拉班的手；祂又激發以掃向着雅各的兄弟之愛。這些是神顧念祂揀選之人的奇妙作

GENESIS 33

b. Being Welcomed by Esau 33:1-16

【33:1】And Jacob lifted up his eyes and looked, and there was Esau coming, and ^afour hundred men with him. So he divided the children among Leah and among Rachel and among the two female servants.

【33:2】And he put the female servants and their children in front, and Leah and her children next, and Rachel and Joseph last.

【33:3】And he himself passed on before them and bowed down to the ground seven times until he came near to his brother.

【33:4】And Esau ran to meet him and embraced him and fell on his neck and ¹kissed him, and they wept.

33:4¹ (kissed) All Jacob's fears were products of his own worrying, and all he had done in exercising his natural skill and ability to save himself was in vain. God had protected Jacob from Laban by appearing to Laban in a dream (31:24), and He had aroused Esau's brotherly love toward Jacob. These were God's marvelous acts to care for His chosen

33:1^a
創三二 6

33:1^a
Gen. 32:6

【33:5】以掃舉目看見婦人孩子，就說，這些和你同行的是誰？雅各說，這些孩子是神^a施恩給你僕人的。

【33:6】於是兩個使女和她們的孩子前來下拜；

【33:7】利亞和她的孩子也前來下拜；隨後約瑟和拉結也前來下拜。

【33:8】以掃說，我所遇見的這一整^{1a}隊是甚麼意思？雅各說，是要在我主眼前蒙^b恩的。

【33:9】以掃說，弟弟阿，我的已經穀了，你的仍歸你罷。

【33:10】雅各說，不然，我若在你眼前蒙恩，就求你從我手裏收下這禮物；因為我看見你的面，如同看見神的面，並且你悅納了我。

爲。因此，雅各既有神的應許，又在達到神目標的路途上，他就無須懼怕在他後面或在他前面的是甚麼。他不該信靠自己的掙扎努力，乃該安息於神並祂全豐全足的看顧。（參腓四 6～7，彼前五 7。）

● 33:8¹ 直譯，營。

【33:5】And he lifted up his eyes and saw the women and the children and said, Who are these with you? And he said, The children whom God has^a graciously given your servant.

【33:6】Then the female servants came near, they and their children, and they bowed down.

【33:7】And Leah also came near with her children, and they bowed down; and afterward Joseph came near with Rachel, and they bowed down.

【33:8】And¹ Esau said, What do you mean by all this^a camp which I met? And he said, To find^b favor in the sight of my lord.

【33:9】And Esau said, I have enough, my brother; let what you have be yours.

【33:10】And Jacob said, No, please, if now I have found favor in your sight, then take my present from my hand; for I see your face as one sees the face of God, and you have received me favorably.

one. Thus, Jacob, who had God's promises and was on the way to reach God's goal, did not need to fear what was behind him or what was ahead of him. Instead of trusting in his own striving, he should have rested in God and in His all-sufficient care (cf. Phil. 4:6-7; 1 Pet. 5:7).

33:8¹ (Esau) Lit., he.

【33:11】求你收下我帶來給你的^{1a}禮物；因為神恩待了我，並且我一切都有了。雅各再三的求他，他纔收下了。

【33:12】以掃說，我們可以起身前去，我要在你前頭走。

【33:13】雅各對他說，我主知道孩子們年幼嬌嫩，正在乳養的牛羊也是我所罣心的，若是催趕一天，¹牲畜都必死了。

【33:14】求我主在僕人前頭走，我要按着在我前面羣畜和孩子們的步速慢慢前行，直走到西珥我主那裏。

【33:15】以掃說，讓我把跟隨我的人留幾個在你這裏。雅各說，何必呢？只要在我主眼前^a蒙恩就是了。

【33:16】於是，以掃當日起行，回西珥去了。

c 返回迦南，但僅至示劍 三三 17 ~ 20

● 33:11¹ 直譯，祝福。

● 33:13¹ 直譯，羣羊。

【33:11】 Please take my^a blessing which has been brought to you, because God has dealt graciously with me, and because I have all that I need. So he urged him, and he took it.

【33:12】 Then ¹Esau said, Let us take our journey and go, and I will go before you.

【33:13】 And he said to him, My lord knows that the children are frail and that the nursing flocks and herds are a concern to me; and if they overdrive them for one day, all the flock will die.

【33:14】 Let my lord please pass on before his servant, and I will lead on slowly according to the pace of the cattle which are before me and according to the pace of the children, until I come to my lord at Seir.

【33:15】 So Esau said, Let me please leave with you some of the people who are with me. And he said, What need is there? Let me^a find favor in the sight of my lord.

【33:16】 So Esau returned that day on his way to Seir.

c. Returning to Canaan but Only to Shechem 33:17-20

33:12¹ (Esau) Lit., he.

【33:17】雅各就往疎割去，在那裏¹爲自己蓋造一座房屋，又爲牲畜搭棚；因此那地方名叫²疎割。

【33:18】雅各從巴旦亞蘭回來的時候，平平安安的到了迦南地的¹示劍城，在城對面²支搭帳棚，

【33:19】就用一百塊銀子向示劍的父親哈抹的子孫，^a買了支^b帳棚的那塊地，

【33:20】在那裏築了一座^{1a}壇，起名叫²伊勒伊羅伊以色列。

● 33:17¹ 雅各爲自己蓋造一座房屋，又爲牲畜搭棚，指明他仍是天然並且爲着自己。他輕忽在伯特利所作的夢，以及向神所許的願，應許要爲神建造家。（二八 20～22。）

● 33:17² 意，棚。

● 33:18¹ 見三五 1 註 1 一段。

● 33:18² 直譯，安營。

● 33:20¹ 雅各在迦南地的示劍支搭帳棚，（19，）並築了一座壇，像他祖父亞伯拉罕所作的一樣。（十二 6～7。）在此雅各開始過蒙神呼召者的生活，使神的定旨得以完成。

● 33:20² 意，神，以色列的神。

【33:17】And Jacob journeyed to Succoth and ¹built a house for himself and made booths for his livestock; therefore the name of the place is called ²Succoth.

【33:18】And Jacob came ¹safely to the city of ²Shechem, which is in the land of Canaan, when he came from Paddan-aram; and he camped before the city.

【33:19】And he ^abought the piece of land, where he had pitched his ^btent, from the hand of the children of Hamor, Shechem's father, for a hundred pieces of money.

【33:20】And there he erected an ^{1a}altar and called it ²El-Elohe-Israel.

33:17¹ (built) Jacob's building a house for himself and booths for his cattle indicate that he was still natural and for himself. He neglected the dream that he had had at Bethel and the vow that he had made to God, promising that he would build a house for Him (28:20-22).

33:17² (Succoth) Meaning booths.

33:18² (Shechem) See note 1¹, par. 1, in ch. 35.

33:18¹ (safely) Or, in peace.

33:20¹ (altar) In Shechem in the land of Canaan, Jacob pitched his tent (v. 19) and erected an altar, as his grandfather Abraham had done (12:6-7). Here Jacob began to live a life as God's called one for the fulfillment of God's purpose.

33:20² (El-Elohe-Israel) Meaning El, the God of Israel.

33:19^a
書二四 32
徒七 16
約四 5

33:19^b
來十一 9

33:20^a
創十二 7

33:19^a
Josh. 24:32;
Acts 7:16;
John 4:5

33:19^b
Heb. 11:9

33:20^a
Gen. 12:7

創世記 第三十四章

d 仍需環境中的對付 三四 1 ~ 31

【34:1】利亞給雅各所生的女兒^a底拿出去，要見那地的女子們。

【34:2】那地的族長希未人哈抹的兒子示劍看見她，就拉住她，與她同寢，玷辱了她。

【34:3】示劍的¹心繫戀雅各的女兒底拿，愛這少女，²甜言蜜語的安慰她。

【34:4】示劍對他父親哈抹說，求你爲我聘這女孩子爲^a妻。

【34:5】雅各聽見示劍玷污了他的女兒底拿；那時他的兒子們正和羣畜在田野，雅各就不作聲，等他們回來。

【34:6】示劍的父親哈抹出來見雅各，要和他商議。

● 34:3¹ 直譯，魂。8 節者同。

● 34:3² 直譯，對她的心說話。

GENESIS 34

d. Still Needing the Dealing in His Circumstances 34:1-31

【34:1】And ^aDinah the daughter of Leah, whom she had borne to Jacob, went out to see the daughters of the land.

【34:2】And when Shechem the son of Hamor the Hivite, the prince of the land, saw her, he took her and lay with her and humbled her.

【34:3】And his soul clung to Dinah the daughter of Jacob, and he loved the girl and spoke ¹affectionately to the girl.

【34:4】And Shechem spoke to his father Hamor, saying, Get me this young girl as a ^awife.

【34:5】Now when Jacob heard that he had defiled Dinah his daughter, his sons were with his livestock in the field; so Jacob kept silent until they came in.

【34:6】And Hamor the father of Shechem went out to Jacob to speak with him.

34:1^a
Gen. 30:21

34:4^a
Judg. 14:2

34:3¹ (affectionately) Lit., to the heart of.

34:1^a
創三十 21

34:4^a
士十四 2

【34:7】雅各的兒子們聽見這事，就從田野回來，人人悲憤，極其惱怒；因為示劍在以色列家作了愚妄的事，與雅各的女兒同寢，這本是不該作的事。

【34:8】哈抹和他們商議說，我兒子示劍的心戀慕你們的女兒，求你們將她給我的兒子為妻。

【34:9】你們與我們彼此結親，你們可以把女兒嫁給我們，也可以娶我們的女兒。

【34:10】你們與我們同住罷。這地都在你們面前，只管住下來，在這裏¹作買賣，置產業。

【34:11】示劍對少女的父親和弟兄們說，但願我在你們眼前蒙恩，你們向我要甚麼，我必給你們。

【34:12】任憑向我要多重的聘金和禮物，我必照你們向我所說的給你們；只要把少女給我為妻。

【34:7】 And the sons of Jacob came in from the field when they heard of it. And the men were grieved and became very angry, because he had committed folly in Israel by lying with Jacob's daughter, for such a thing ought not to be done.

【34:8】 And Hamor spoke with them, saying, The soul of my son Shechem longs for your daughter; please give her to him as a wife.

【34:9】 And make marriages with us: Give your daughters to us, and take our daughters for yourselves.

【34:10】 And you shall dwell with us, and the land will be before you; dwell and ¹trade in it, and acquire holdings in it.

【34:11】 And Shechem said to her father and to her brothers, Let me find favor in your sight, and whatever you say to me I will give.

【34:12】 Impose upon me a very large bridal price and gift, and I will give whatever you say to me; but give me the girl as a wife.

● 34:10¹ 或，來往行動。21 節者同。

34:10¹ (trade) Or, move about. So also in v. 21.

【34:13】雅各的兒子們因爲示劍玷污了他們的姊妹底拿，就用詭詐的話回答示劍和他父親哈抹，

【34:14】對他們說，我們不能作這事，把我們的姊妹給沒有受割禮的人爲妻，因爲那是我們的羞辱。

【34:15】惟有一件事你們必須作，我們纔可以應允：若你們所有的男丁都受割禮，和我們一樣，

【34:16】我們就把女兒嫁給你們，也娶你們的女兒；我們便與你們同住，成爲一樣的人民。

【34:17】倘若你們不聽我們，不受割禮，我們就帶着我們的¹姊妹走了。

【34:18】哈抹和他的兒子示劍認爲這話甚好。

【34:19】那少年人作這事並不遲延，因爲他喜愛雅各的女兒；他在他父親家中也是人最尊重的。

【34:13】 Then the sons of Jacob answered Shechem and Hamor his father deceitfully; and because he had defiled Dinah their sister, they spoke

【34:14】 And said to them, We are not able to do this thing, to give our sister to one who is uncircumcised, for that would be a reproach to us.

【34:15】 Only on this condition will we consent to you: If you become like us, and every male among you is circumcised,

【34:16】 Then we will give our daughters to you and will take your daughters for ourselves; and we will dwell with you and become one people.

【34:17】 But if you will not listen to us and be circumcised, then we will take our daughter and go.

【34:18】 And their words seemed good to Hamor and Shechem, Hamor's son.

【34:19】 And the young man did not delay to do the thing, because he delighted in Jacob's daughter. Now he was honored above all the house of his father.

● 34:17¹ 直譯，女兒。

【34:20】哈抹和他兒子示劍到本城的門口，對本城的人說，

【34:21】這些人與我們和睦相處，不如讓他們在這地居住，作買賣；這地也寬闊，足可容納他們。我們可以娶他們的女兒為妻，也可以把我們的女兒嫁給他們。

【34:22】惟有一件事我們必須作，他們纔應允和我們同住，成為一樣的人民，就是我們中間所有的男丁都受割禮，和他們一樣。

【34:23】他們的羣畜、財物、和一切的牲口豈不都歸我們麼？只要依從他們，他們就與我們同住。

【34:24】凡從城門出入的人，就都聽從哈抹和他兒子示劍的話；於是凡從城門出入的男丁，都受了割禮。

【34:25】到第三天，眾人正在疼痛的時候，雅各的兩個兒子，就是底拿的哥哥^a西緬和利未，各拿刀劍，趁着眾人¹想不到的時候，來到城中，把一切男丁都殺了；

【34:20】 And Hamor and Shechem his son came to the gate of their city and spoke with the men of their city, saying,

【34:21】 These men are with us peacefully; therefore let them dwell in the land and trade in it, for here the land is large enough for them. Let us take their daughters for ourselves as wives, and let us give them our daughters.

【34:22】 Only on this condition will the men consent to us to dwell with us, to become one people: that every male among us be circumcised as they are circumcised.

【34:23】 Will not their livestock and their property and all their animals be ours? Only let us consent to them, and they will dwell with us.

【34:24】 And all who went out of the gate of his city listened to Hamor and to Shechem his son; and every male was circumcised, all who went out of the gate of his city.

【34:25】 Then on the third day, when they were still in pain, two of Jacob's sons, ^aSimeon and Levi, Dinah's brothers, each took his sword and came upon the city¹ unawares, and slew every male.

● 34:25¹ 直譯，安穩的時候。

34:25¹ (unawares) Lit., secure.

34:25^a
創二九 33, 34
四九 5-7

34:25^a
Gen. 29:33, 34;
49:5-7

【34:26】又用刀殺了哈抹和他兒子示劍，把底拿從示劍家裏帶出來走了。

【34:27】雅各的兒子們因為他們的姊妹受了玷污，就來到被殺的人那裏，擄掠那城，

【34:28】奪了他們的羊羣、牛羣和驢，並城裏田間所有的；

【34:29】又把他們的一切財產、小孩、婦女，並房屋中所有的，都擄掠去了。

【34:30】雅各對西緬和利未說，你們¹連累我，使我在這地的居民中，就是在迦南人和比利洗人中，有了臭名。我的人丁既然^a稀少，他們必聚集來攻擊我，我和全家的人都必滅絕。

【34:31】他們說，他豈可待我們的姊妹如同妓女麼？

【34:26】 And they slew Hamor and Shechem his son with the edge of the sword, and they took Dinah out of Shechem's house and went away.

【34:27】 The sons of Jacob came upon the slain and plundered the city, because they had defiled their sister.

【34:28】 They took their flocks and their herds and their donkeys and whatever was in the city and whatever was in the field;

【34:29】 And they took captive and plundered all their wealth and all their little ones and their wives, and even all that was in the houses.

【34:30】 And Jacob said to Simeon and Levi, You have¹ brought trouble upon me by making me odious among the inhabitants of the land, among the Canaanites and the Perizzites; and I am^a few in number, and they will gather themselves together against me and strike me; and I will be destroyed, I and my house.

【34:31】 And they said, Should he treat our sister like a harlot?

● 34:30¹ 見三五 1 註 1 一段。

34:30¹ (brought) See note 1¹, par. 1, in ch. 35.

創世記 第三十五章

3 被變化 三五 1 ~ 29

a 在伯特利蒙神題醒 1 ~ 15

【35:1】神對雅各說，起來，上^{1a}伯特利去，住在那裏；要在那裏築一座^b壇給神，就是你^c逃避你哥哥以掃的時候向你顯現的那位。

● 35:1¹ 雅各曾在伯特利向神許願，承諾神若保守並看顧他，他所立為柱子的石頭就必作神的家。（二八 20 ~ 22。）在此，神題醒雅各履行他那一方所許的願。（參三一 13。）雅各從巴旦亞蘭回來，到了迦南地的示劍，就住在那裏。（三三 18 ~ 20。）然而，這構不上神的目標。照着神心頭的願望，神的定旨是要得着伯特利，就是祂在地上的家。因此，雅各必須從示劍往前到伯特利去。三四章一切不幸的事件，都被神主宰的使用，使雅各無法留在示劍，並豫備雅各接受神的囑咐，上伯特利去。雅各經過示劍上到伯特利去，表徵我們經過了個人的基督徒生活，上到團體的召會生活，為着建造神永遠的居所，就是今日的召會和永世的新耶路撒冷。

GENESIS 35

3. Being Transformed 35:1-29

a. Being Reminded by God at Bethel vv. 1-15

【35:1】And God said to Jacob, Rise up, go up to^{1a} Bethel, and dwell there; and make an^b altar there to the God who appeared to you when you^c fled from your brother Esau.

35:1¹ (Bethel) At Bethel Jacob had made a vow to God, promising that if God would preserve him and care for him, the stone which he set up for a pillar would be the house of God (28:20-22). Here, God reminded Jacob to fulfill his part of that vow (cf. 31:13). On his return from Paddan-aram, Jacob came to Shechem in the land of Canaan, and he settled there (33:18-20). However, this was short of God's goal. God's purpose according to His heart's desire is to have Bethel, His house on earth. Thus, it was necessary for Jacob to go on from Shechem to Bethel. All the unfortunate events in ch. 34 were sovereignly used by God to make it impossible for Jacob to remain in Shechem and to prepare Jacob to receive God's charge to go up to Bethel. Jacob's passing through Shechem and going up to Bethel signifies our passing through the individual Christian life and going up to the corporate church life for the building up of God's eternal dwelling place, which is the church today and the New Jerusalem in eternity.

35:1^a
創二八 19
三五 6, 15
35:1^b
創十二 7
35:1^c
創二七 43

35:1^a
Gen. 28:19;
35:6, 15
35:1^b
Gen. 12:7
35:1^c
Gen. 27:43

【35:2】雅各就對他家中的人，並一切與他同在的人說，你們要¹除掉你們中間的外邦神像，也要自潔，¹更換衣裳。

【35:3】我們要起來，上伯特利去，在那裏我要築一座壇給神，就是在我遭難的日子^a應允我的禱告，在我所行的路上^b與我同在的那位。

伯特利是聖經中的一粒大種子，就是神家的種子。當以色列，變化過的雅各，繁增為以色列家時，在神眼中，以色列家就是神的家。（見來三6註1。）至終，帳幕和後來的聖殿被建造起來，象徵以色列家乃是舊約時代神在地上的居所。在新約一開頭，主耶穌成為肉體而來，作帳幕和聖殿的實際。（約一14，二18～21。）然後，在太十六18主豫言，祂要以祂的信徒為石頭，（彼前二5，）以召會為神的居所，神的殿，（弗二22，林前三16～17，）建造在祂自己這磐石上。（林前三11。）這就是伯特利，神的家。（提前三15。）最終，這伯特利要擴大，終極完成於新耶路撒冷，就是神永遠的帳幕，在其中有神自己和羔羊為殿。（啟二一3，22。）見二八12註1。

● 35:2¹ 偶像是一切頂替真神的事物。（參約壹五20～21。）為着伯特利，神的家，偶像必須除掉。（林後六16。）不僅如此，凡是不潔、污穢、玷污之物，都必須清除。（林後七1。）要使伯特利成為實際，舊人同其舊生活樣式（由舊衣服所表徵—賽六四6，）也必須脫去；新人同其新生活樣式，就是召會生活，則必須穿上。（弗四22～24。）

【35:2】Then Jacob said to his household and to all who were with him, ¹Put away the foreign gods that are among you, and purify yourselves, and ¹change your garments.

【35:3】And let us rise up and go up to Bethel, that I may make an altar there to the God who ^aanswered me in the day of my distress and has been ^bwith me wherever I have gone.

Bethel is a great seed in the Bible, a seed of the house of God. When Israel, the transformed Jacob, was multiplied into the house of Israel, in God's eyes the house of Israel was the house of God (see note 6¹ in Heb. 3). Eventually, the tabernacle and later the temple were built as symbols of the house of Israel as God's dwelling place on the earth in the Old Testament time. In the beginning of the New Testament the Lord Jesus came through incarnation to be the reality of the tabernacle and the temple (John 1:14; 2:18-21). Then, in Matt. 16:18 the Lord prophesied that He would build the church as the habitation, the temple, of God (Eph. 2:22; 1 Cor. 3:16-17) on Himself as the rock and with His believers as stones (1 Cor. 3:11; 1 Pet. 2:5). This is Bethel, the house of God (1 Tim. 3:15). Ultimately, this Bethel will be enlarged to consummate in the New Jerusalem, the eternal tabernacle of God, in which God Himself and the Lamb will be the temple (Rev. 21:3, 22). See note 12¹ in ch. 28.

35:2¹ (Put) An idol is anything that replaces the genuine and true God (cf. 1 John 5:20-21). For Bethel, God's house, the idols must be removed (2 Cor. 6:16). Furthermore, everything impure, filthy, or defiled must be cleansed away (2 Cor. 7:1). For the realizing of Bethel, the old man with his old manner of life, signified by the old garments (Isa. 64:6), must also be put off, and the new man with his new manner of life, the church life, must be put on (Eph. 4:22-24).

35:3^a
參創三二11
詩一〇七6
35:3^b
創二八20

35:3^a
cf. Gen. 32:11;
Psa. 107:6
35:3^b
Gen. 28:20

【35:4】他們就把手中的一切外邦神像和¹耳朵上的環子，交給雅各；雅各把這些都藏在示劍附近的橡樹底下。

【35:5】當他們起行往前時，神使周圍城邑的人都^a驚懼，就不追趕雅各的眾子。

【35:6】於是雅各和一切與他同在的人，到了迦南地的路斯，就是^a伯特利。

【35:7】他在那裏築了一座^{1a}壇，並且稱那地方為²伊勒伯特利，因為當他逃避他^b哥哥的時候，神在那裏向他啓示祂自己。

● 35:4¹ 耳環是爲了美化自己。雅各把耳環連同外邦神像（偶像）都埋了，指明在雅各和他家人的感覺裏，耳環與偶像同樣可憎。（參出三二 2 ～ 4 與 2 註 1。）

● 35:7¹ 壇是爲着奉獻。雅各在示劍立壇奉獻，（三三 20，）是爲着他個人；他在伯特利築壇奉獻是爲着神的家，要完成神永遠的定旨，滿足神心頭的願望。

● 35:7² 意，伯特利的神。在伯特利，神不再僅僅是個人的神，乃是神的家這團體的神。

【35:4】So they gave Jacob all the foreign gods which were in their hand and the¹rings which were in their ears, and Jacob hid them under the oak that was near Shechem.

【35:5】And as they journeyed, the^aterror of God was upon the cities that were around them, so they did not pursue the sons of Jacob.

【35:6】And Jacob came to Luz (that is, ^aBethel), which is in the land of Canaan, he and all the people who were with him.

【35:7】And he built an ^{1a}altar there and called the place ²El-bethel, because there God had revealed Himself to him when he fled from his^bbrother.

35:4¹ (rings) Earrings are for self-beautification. Jacob buried these with the foreign gods, the idols, indicating that in the consciousness of Jacob and his household, the earrings were as abominable as the idols (cf. Exo. 32:2-4 and note 2¹).

35:7¹ (altar) An altar is for consecration. Jacob's consecration in erecting an altar at Shechem (33:20) was for himself as an individual; his consecration in building an altar at Bethel was for the house of God, to fulfill God's eternal purpose and satisfy His heart's desire.

35:7² (El-bethel) Meaning God of Bethel. At Bethel God is no longer merely the God of individuals but the God of a corporate body, the house of God.

35:5^a
參出十五 16
申十一 25
書二 9
代下十四 14

35:6^a
創二八 19

35:7^a
創十二 7
35:7^b
創三五 1

35:5^a
cf. Exo. 15:16;
Deut. 11:25;
Josh. 2:9;
2 Chron. 14:14

35:6^a
Gen. 28:19

35:7^a
Gen. 12:7
35:7^b
Gen. 35:1

35:8^a
創二四 59

【35:8】利百加的乳母^a底波拉死了，就葬在伯特利下邊的橡樹底下；那棵樹名叫¹亞倫巴古。

【35:9】雅各從巴旦亞蘭回來，神又向他顯現，賜福與他，

【35:10】並且對他說，你的名原是雅各，從今以後^a不要再叫雅各，要叫^{1b}以色列。這樣，神就給他起名叫以色列。

【35:11】神又對他說，我是^{1a}全足的神；你要^b繁衍增多，將來有一^{2c}國，有³多民從你而生，又有君王從你腰中而出。

● 35:8¹ 意，哭泣的橡樹。

● 35:10¹ 神在毘努伊勒把雅各的名改為以色列，（三二 28，）但在那裏雅各對這新名並沒有多少經歷。乃是在伯特利，雅各纔真正更新成為新的人，就是變化過的人。（參羅十二 2。）這種改變只有在伯特利，也就是在正確的召會生活裏，纔經歷得到。召會完全是一個新人，（弗二 15，）召會生活乃是變化過之以色列的新生活，（加六 16，）這生活就是在基督裏的神。

● 35:11¹ 希伯來文，El Shaddai，伊勒沙代。本章和十七章在『全足的神』（11，十七 1）這神

35:10^a
參創十七 5, 15
35:10^b
創三二 28

35:11^a
創十七 1
35:11^b
創一 22
35:11^c
創十七 5-6, 16

【35:8】And^a Deborah, Rebekah's nurse, died, and she was buried below Bethel under the oak; so its name was called¹ Allon-bacuth.

【35:9】And God appeared to Jacob again when he came from Paddan-aram and blessed him.

【35:10】And God said to him, Your name is Jacob; / Your name shall^a no longer be called Jacob, / But^{1b} Israel shall be your name. Thus He called his name Israel.

【35:11】And God said to him, I am the^{1a} All-sufficient God: / Be^b fruitful and multiply; / A^{2c} nation and a company of nations shall come from you, / And kings shall come forth from your loins.

35:8¹ (Allon-bacuth) Meaning oak of weeping.

35:10¹ (Israel) At Peniel God changed Jacob's name to Israel (32:28), but there Jacob did not have much experience of this new name. It was at Bethel that Jacob was actually renewed and became a new person, a transformed person (cf. Rom. 12:2). This kind of change can be experienced only at Bethel, i.e., in the proper church life. The church is altogether a new man (Eph. 2:15), and the church life is the new life of the transformed Israel (Gal. 6:16), which life is God in Christ.

35:11¹ (All-sufficient) Heb. El Shaddai. This chapter and ch. 17 correspond to each other in the revelation of the divine title the All-sufficient God (v.

35:8^a
Gen. 24:59

35:10^a
cf. Gen. 17:5, 15
35:10^b
Gen. 32:28

35:11^a
Gen. 17:1
35:11^b
Gen. 1:22
35:11^c
Gen. 17:5-6, 16

【35:12】我所賜給亞伯拉罕和以撒的地，我要賜給你；我也要把這地賜給你的^a後裔。

【35:13】神就從祂與雅各說話的地方，離開他升上去了。

【35:14】雅各便在神與他說話的地方立了一根^{1a}石柱，在柱上澆了²奠祭，並且澆上油。

聖稱呼的啓示上，在更改人名表徵人的變化（10，十七 5）這事上，並在得着繁增而產生多民和君王的應許上，都彼此呼應。（11，十七 4，6。）這三件事指明神的全足以及祂變化祂的百姓，是要他們繁衍增多，產生變化過的人，作為建造伯特利神家的材料。見十七 5 註 2 與 15 註 2。

● 35:11² 見十七 4 註 1。

● 35:11³ 直譯，多民的會眾。

● 35:14¹ 這是重複雅各在二八 18 所作的。在二八章，伯特利，神的家，僅僅是一個夢，還不是雅各的經歷。這裏雅各在伯特利立了第二根石柱，將自己奉獻給神，以應驗二八 10～22 的夢，並還他向神所許的願。這石柱是雅各經歷中的第二個里程碑。（見三一 52 註 1。）

● 35:14² 見腓二 17 註 1。這是聖經中頭一次題到奠祭。（民十五 1～5，二八 7～10，腓二 17，提後四 6。）這裏題到奠祭，聯於伯特利的柱

【35:12】And the land which I gave to Abraham and to Isaac, / I will give to you; / And I will give the land to your^a seed after you.

【35:13】Then God went up from him in the place where He had spoken with him.

【35:14】And Jacob set up a¹ pillar in the place where He had spoken with him, a^a pillar of stone; and he poured out a² drink offering on it and poured oil on it.

11; 17:1), in the changing of human names, signifying the transforming of human beings (v. 10; 17:5), and in the promise of multiplication for the bringing forth of nations and kings (v. 11; 17:4, 6). These three matters indicate that God's all-sufficiency and His transforming of His people are for them to be fruitful and multiply to produce transformed persons as materials for the building of God's house, Bethel. See notes 5² and 15² in ch. 17.

35:11² (nation) See note 4¹ in ch. 17.

35:14¹ (pillar) This was a repetition of what Jacob had done in 28:18. There Bethel, the house of God, was only a dream; it was not yet Jacob's experience. Here Jacob set up a second pillar at Bethel to consecrate himself to God for the fulfillment of the dream and of his vow to God in 28:10-22. This pillar was the second landmark in Jacob's experience (see note 52¹ in ch. 31).

35:14² (drink) See note 17¹ in Phil. 2. This is the first mentioning of the drink offering in the Bible (Num. 15:1-5; 28:7-10; Phil. 2:17; 2 Tim. 4:6). Its being mentioned here in connection with the pillar at Bethel

【35:15】雅各就給神與他說話的地方起名叫^a伯特利。

b 更深刻、更切身的對付
16 ~ 26

(一) 拉結之死
16 ~ 20

【35:16】他們從伯特利起行，離以法他還有一段路程，拉結臨產甚是艱難。

【35:17】正在艱難的時候，接生婦對她說，不要怕，你又要得一個^a兒子了。

【35:18】她將近於¹死，魂要離開的時候，就給她兒子起名叫²便俄尼；他父親卻給他起名叫^{3a}便雅憫。

子，指明奠祭是為着神的建造。雅各在柱上澆油之前，先在其上澆奠祭，這表徵奠祭的澆奠帶進那靈的澆灌，（徒二 33，）為着聖別神的家。（出四十 9。）

● 35:18¹ 拉結是雅各照着他心頭願望的天然選擇。（二九 18 ~ 20。）拉結的死乃是雅各喪失他天然的選擇，這對他是深刻而切身的對付。雅各失去拉結，但在這過程中卻得着豫表基督的便雅憫。

【35:15】And Jacob called the name of the place where God had spoken with him ^aBethel.

b. Deeper and More Personal Dealings
vv. 16-26

(1) The Death of Rachel
vv. 16-20

【35:16】And they journeyed from Bethel. And while there was still some distance to come to Ephrath, Rachel began to give birth; and she had hard labor.

【35:17】And while she was in hardest labor, the midwife said to her, Do not be afraid, for now you have another ^ason.

【35:18】And as her soul was departing (for she ¹died), she called his name ²Ben-oni; but his father called him ^{3a}Benjamin.

indicates that the drink offering is for God's building. The fact that Jacob poured a drink offering upon the pillar before pouring oil upon it signifies that the pouring out of the drink offering brings in the outpouring of the Spirit (Acts 2:33) for the sanctifying of God's house (Exo. 40:9).

35:18¹ (died) Rachel was Jacob's natural choice according to his heart's desire (29:18-20). The death of Rachel was the loss of Jacob's natural choice. This was a deep and personal dealing for Jacob. Jacob lost Rachel, but in the process he gained Benjamin, who was a type of

35:19^a
創四八 7

35:19^b
得一 2
四 11
彌五 2
太二 6, 16-18

35:20^a
撒十 2

【35:19】拉結^a死了，葬在通往以法他的路旁；以法他就是^b伯利恆。

【35:20】雅各在她的墳上立了一個¹碑，就是拉結的^a墓¹碑，到今日還在。

(二) 雅各的妾受玷污， 長子名分因而轉移 21 ~ 26

『拉結』必須死，『便雅憫』纔能出生。同樣的，神至終會取去我們天然的選擇，使我們生出基督以彰顯神。神的目的不是要祂揀選的人遭受損失；神的目的乃是要藉着他們生出基督。

● 35:18² 意，我苦難之子。

● 35:18³ 意，右手之子。便雅憫是基督的豫表；基督先是便俄尼，苦難之子，那是從祂出生開始，經過祂在地上的整個人生；（賽五三 3；）至終，祂成了便雅憫，神的右手之子，那是從祂復活開始，並在祂的升天裏。（太二六 64。）見詩六八 27 註 1。

拉結給雅各生的兩個兒子，便雅憫和約瑟，都是基督的豫表。雖然約瑟先出生，但在豫表上他是接續便雅憫，因為約瑟生平的記載，（三七～五十，）是接在便雅憫出生的記載之後。約瑟像便雅憫一樣，豫表受苦並得高舉的基督。約瑟前半生受苦，是苦難之子；後半生被高舉，在法老右邊登寶座。（四一 40 ~ 44。）

● 35:20¹ 原文與柱子同字。見三一 52 註 1。

【35:19】So Rachel^a died and was buried on the way to Ephrath (that is, ^bBethlehem).

【35:20】And Jacob set up a ¹pillar on her grave; that is the ^apillar of Rachel's grave, which is there to this day.

(2) The Birthright Being Changed through the Defilement of Jacob's Concubine vv. 21-26

Christ. "Rachel" had to die so that "Benjamin" could be born. In the same manner, God will eventually take away our natural choice so that we may bring forth Christ for His expression. God's goal is not to make His chosen ones suffer loss; it is to bring forth Christ through them.

35:18² (Ben-oni) Meaning son of my affliction.

35:18³ (Benjamin) Meaning son of the right hand. Benjamin is a type of Christ, who was first Ben-oni, the Son of affliction, from His birth through His human life on earth (Isa. 53:3), but eventually became Benjamin, the Son at the right hand of God, from His resurrection and in His ascension (Matt. 26:64). See note 27¹ in Psa. 68.

Benjamin and Joseph, the two sons born to Jacob by Rachel, are both types of Christ. Although Joseph was born first, in typology he is the continuation of Benjamin, for the record of Joseph's life (chs. 37—50) follows the record of Benjamin's birth. Joseph, like Benjamin, typifies the suffering and exalted Christ. During the first part of his life Joseph suffered as the son of affliction, and during the second part he was exalted to the throne at the right hand of Pharaoh (41:40-44).

35:20¹ (pillar) See note 52¹ in ch. 31.

35:19^a
Gen. 48:7

35:19^b
Ruth 1:2;
4:11;
Micah 5:2;
Matt. 2:6, 16-18

35:20^a
1 Sam. 10:2

35:21^a
來十一 9

【35:21】¹ 以色列起行前往，在以得臺的那一邊支搭^a 帳棚。

35:22^a
創四九 4
代上五 1
參撒下十六 22
林前五 1

【35:22】以色列住在那地的時候，流便去與他父親的妾辟拉^{1a} 同寢，以色列也聽見了。雅各共有^b 十二個兒子。

35:22^b
22-26;
參創四六 8-27
出一 1-4
徒七 8
太一 2

【35:23】利亞所生的是雅各的長子流便，還有西緬、利未、猶大、以薩迦、西布倫。

【35:24】拉結所生的是約瑟、便雅憫。

【35:25】拉結的使女辟拉所生的是但、拿弗他利。

【35:26】利亞的使女悉帕所生的是迦得、亞設。這些是雅各在巴旦亞蘭所生的兒子。

● 35:21¹ 在此時之前，雅各的名字已經改爲以色列，（三二 27 ~ 28，三五 10，）但這是他頭一次真正被稱爲以色列。這指明雅各在伯特利的經歷和拉結的死之後，已成爲一個變化過的人。

● 35:22¹ 利亞所生的流便是長子，本該承受長子名分。然而，他因着情慾的玷污，失去了長子名分，使長子名分歸與拉結的兒子約瑟。（代上五 1，創四九 3 ~ 4，四八 22。）約瑟因着他的純潔得了長子名分。（三九 7 ~ 12。）參來十二 16 與註。

【35:21】And ¹Israel journeyed and pitched his ^atent beyond the tower of Eder.

【35:22】And while Israel dwelt in that land, Reuben went and ^{1a}lay with Bilhah his father's concubine, and Israel heard of it. Now the sons of Jacob were ^btwelve:

【35:23】The sons of Leah: Reuben, Jacob's firstborn, and Simeon and Levi and Judah and Issachar and Zebulun.

【35:24】The sons of Rachel: Joseph and Benjamin.

【35:25】And the sons of Bilhah, Rachel's female servant: Dan and Naphtali.

【35:26】And the sons of Zilpah, Leah's female servant: Gad and Asher. These are the sons of Jacob, who were born to him in Paddan-aram.

35:21¹ (Israel) Prior to this time Jacob's name had been changed to Israel (32:27-28; 35:10), but this is the first time he is actually referred to as Israel. This indicates that after his experience at Bethel and the death of Rachel, Jacob had become a transformed person.

35:22¹ (lay) Reuben, born of Leah, was the firstborn and should have inherited the birthright. However, because of his defilement in his lust, he lost the birthright, and it was given to Joseph, Rachel's son (1 Chron. 5:1; Gen. 49:3-4; 48:22). Joseph gained the birthright because of his purity (39:7-12). Cf. Heb. 12:16 and note.

35:21^a
Heb. 11:9

35:22^a
Gen. 49:4;
1 Chron. 5:1;
cf. 2 Sam. 16:22;
1 Cor. 5:1

35:22^b
vv. 22-26;
cf. Gen. 46:8-27;
Exo. 1:1-4;
Acts 7:8;
Matt. 1:2

c 進入完滿的交通

27

【35:27】雅各來到他父親以撒那裏，到了基列亞巴的幔利，乃是亞伯拉罕和以撒^a 寄居的地方；基列亞巴就是^{1b} 希伯崙。

d 得釋放脫離父親的束縛

28 ~ 29

【35:28】以撒共活了一百八十歲。

【35:29】以撒年紀老邁，日子滿足，氣絕而死，歸到他本民那裏；他兩個兒子以掃、雅各把他^{1a} 埋葬了。

● 35:27¹ 雅各經歷了更深刻、更切身的對付之後，就在希伯崙進入與神完全的交通裏。（希伯崙，意，交通，來往。）亞伯拉罕曾經來到示劍，（十二6，）經過伯特利，（十二8，）並住在希伯崙，（十三18，十八1，）而以撒幾乎一生都在希伯崙度過。雅各跟隨亞伯拉罕的腳蹤來到示劍，（三三18，）經過伯特利，（6，）並住在希伯崙。雅各在希伯崙享受完全的安息、喜樂、滿足、並與主親密的交通。他乃是在希伯崙纔開始在生命裏成熟。

● 35:29¹ 以撒乃是在信心裏死去，這由他埋葬在麥比拉洞的事實所指明。（四九30~32，參二三9與註。）

c. Entering into Full Fellowship

v. 27

【35:27】And Jacob came to Isaac his father at Mamre, at Kiriath-arba (that is, ^{1a}Hebron), where Abraham and Isaac had ^bsojourned.

d. Released from the Tie with His Father

vv. 28-29

【35:28】And the days of Isaac were a hundred and eighty years.

【35:29】And Isaac expired and died and was gathered to his people, an old man and full of days; and Esau and Jacob his sons ^{1a}buried him.

35:27¹ (Hebron) After experiencing the deeper and more personal dealings, Jacob entered into full fellowship with God at Hebron (Hebron means fellowship, communion). Abraham had come to Shechem (12:6), had passed through Bethel (12:8), and had dwelt in Hebron (13:18; 18:1), and Isaac spent nearly his whole life in Hebron. Jacob followed Abraham's footsteps to come to Shechem (33:18), to pass through Bethel (35:6), and to dwell in Hebron. In Hebron Jacob enjoyed full rest, joy, satisfaction, intimacy, and fellowship with the Lord. It was in Hebron that he began to mature in life.

35:29¹ (buried) Isaac died in faith, as indicated by the fact that he was buried in the cave of Machpelah (49:30-32; cf. 23:9 and notes).

35:27^a
創十七 8

35:27^b
創十三 18

35:29^a
創四九 31

35:27^a
Gen. 13:18

35:27^b
Gen. 17:8

35:29^a
Gen. 49:31

創世記 第三十六章

(以掃的後代
三六 1 ~ 43)

36:1^a
創二五 30
三六 8, 19, 43

【36:1】以掃就是^a以東，他的後代記在下面。

36:2^a
創二六 34

【36:2】以掃娶^a迦南的女子爲妻，就是赫人以倫的女兒亞大，和希未人祭便的孫女，亞拿的女兒阿何利巴瑪，

【36:3】又娶了以實瑪利的女兒，尼拜約的妹妹巴實抹。

【36:4】亞大給以掃生了以利法；巴實抹生了流珥；

【36:5】阿何利巴瑪生了耶烏施、雅蘭、可拉。這些都是以掃的兒子，是在迦南地生的。

GENESIS 36

(The Descendants of Esau)
36:1-43

36:1^a
Gen. 25:30;
36:8, 19, 43

【36:1】Now these are the generations of Esau (that is, ^aEdom).

36:2^a
Gen. 26:34

【36:2】Esau took his wives from the ^adaughters of Canaan: Adah the daughter of Elon the Hittite; and Oholibamah the daughter of Anah and granddaughter of Zibeon the Hivite;

【36:3】And Basemath Ishmael's daughter, the sister of Nebaioth.

【36:4】And Adah bore Eliphaz to Esau, and Basemath bore Reuel,

【36:5】And Oholibamah bore Jeush and Jalam and Korah. These are the sons of Esau, who were born to him in the land of Canaan.

【36:6】以掃帶着他的妻子、兒女、與家中一切的¹人口，並他的牛羊、牲畜、和一切財物，就是他在迦南地所得的，往別地去，離開了他的弟弟雅各。

【36:7】因為二人的^a家產甚多，使他們不能同住一起，他們的羣畜太多，寄居的地容不下他們。

【36:8】於是以掃住在西珥山；以掃就是以東。

【36:9】以掃是西珥山以東人的始祖，他的後代記在下面。

【36:10】以掃眾子的名字如下：以掃的妻子亞大生以利法；以掃的妻子巴實抹生流珥。

【36:11】以利法的兒子是提幔、阿抹、洗玻、迦坦、基納斯。

【36:12】亭納是以掃兒子以利法的妾；她給以利法生了^a亞瑪力。這些是以掃妻子亞大的子孫。

【36:6】 And Esau took his wives and his sons and his daughters and all his household and his livestock and all his cattle and all his possessions which he had acquired in the land of Canaan, and he went into a land away from his brother Jacob.

【36:7】 For their^a property was too great for them to dwell together, and the land where they sojourned could not sustain them because of their livestock.

【36:8】 And Esau dwelt in Mount Seir; Esau is Edom.

【36:9】 And these are the generations of Esau the father of the Edomites in Mount Seir:

【36:10】 These are the names of Esau's sons: Eliphaz the son of Esau's wife Adah, Reuel the son of Esau's wife Basemath.

【36:11】 And the sons of Eliphaz were Teman, Omar, Zepho, and Gatam and Kenaz.

【36:12】 And Timna was a concubine to Eliphaz, Esau's son, and she bore^a Amalek to Eliphaz. These are the sons of Esau's wife Adah.

36:7^a
參創十三 6

36:7^a
cf. Gen. 13:6

36:12^a
出十七 8-16
民二四 20
申二五 17-19
撒下十五 2-3,
32-33

36:12^a
Exo. 17:8-16;
Num. 24:20;
Deut. 25:17-19;
1 Sam. 15:2-3,
32-33

● 36:6¹ 人口，直譯，魂。

【36:13】流珥的兒子是拿哈、謝拉、沙瑪、米撒。這些是以掃妻子巴實抹的子孫。

【36:14】以掃的妻子阿何利巴瑪是祭便的孫女，亞拿的女兒；她給以掃生了耶烏施、雅蘭、可拉。

【36:15】以掃子孫中的各¹族記在下面：以掃的長子以利法的子孫中，有提幔族、阿抹族、洗玻族、基納斯族、

【36:16】可拉族、迦坦族、亞瑪力族。這些是在以東地從以利法所出的各族，都是亞大的子孫。

【36:17】以掃的兒子流珥的子孫中，有拿哈族、謝拉族、沙瑪族、米撒族。這些是在以東地從流珥所出的各族，都是以掃妻子巴實抹的子孫。

【36:18】以掃妻子阿何利巴瑪的子孫中，有耶烏施族、雅蘭族、可拉族。這些是從以掃的妻子，亞拿的女兒，阿何利巴瑪所出的各族。

【36:13】 And these are the sons of Reuel: Nahath and Zerah, Shammah and Mizzah. These were the sons of Esau's wife Basemath.

【36:14】 And these were the sons of Oholibamah the daughter of Anah and granddaughter of Zibeon, Esau's wife: And she bore to Esau Jeush and Jalam and Korah.

【36:15】 These are the ¹clans of the sons of Esau. The sons of Eliphaz the firstborn of Esau: Clan Teman, Clan Omar, Clan Zepho, Clan Kenaz,

【36:16】 Clan Korah, Clan Gatam, Clan Amalek; these are the clans of Eliphaz in the land of Edom. These are the sons of Adah.

【36:17】 And these are the sons of Reuel, Esau's son: Clan Nahath, Clan Zerah, Clan Shammah, Clan Mizzah; these are the clans of Reuel in the land of Edom. These are the sons of Basemath, Esau's wife.

【36:18】 And these are the sons of Oholibamah, Esau's wife: Clan Jeush, Clan Jalam, Clan Korah. These are the clans of Oholibamah the daughter of Anah, Esau's wife.

● 36:15¹ 或，族長。全章同。

36:15¹ (clans) Or, chiefs. So also throughout this chapter.

【36:19】 以上的各族都是以掃的子孫；
以掃就是以東。

【36:20】 那地原有的居民，何利人西珥
的子孫記在下面，就是羅坍、朔巴、
祭便、亞拿、

【36:21】 底順、以察、底珊。這些是從
以東地西珥的子孫，何利人中所出的¹
族長。

【36:22】 羅坍的兒子是何利、希幔；羅
坍的妹妹是亭納。

【36:23】 朔巴的兒子是亞勒文、瑪拿轄、
以巴錄、示玻、阿南。

【36:24】 祭便的兒子是亞雅、亞拿。當
時在曠野放他父親祭便的驢，發現¹
溫泉的，就是這亞拿。

【36:25】 亞拿的兒子是底順；亞拿的女
兒是阿何利巴瑪。

【36:19】 These are the sons of Esau (that is, Edom), and
these are their clans.

【36:20】 These are the sons of Seir the Horite, the
inhabitants of the land: Lotan and Shobal and Zibeon
and Anah

【36:21】 And Dishon and Ezer and Dishan; these are the
clans of the Horites, the children of Seir in the land of
Edom.

【36:22】 And the sons of Lotan were Hori and Heman;
and Lotan's sister was Timna.

【36:23】 And these are the sons of Shobal: Alvan and
Manahath and Ebal, Shepho and Onam.

【36:24】 And these are the sons of Zibeon: Aiah and
Anah. This is the Anah who found the¹ hot springs in the
wilderness as he fed the donkeys of Zibeon his father.

【36:25】 And these are the children of Anah: Dishon and
Oholibamah the daughter of Anah.

● 36:21¹ 或，各族。

● 36:24¹ 原文意不詳。

36:24¹ (hot) The meaning of the Hebrew is uncertain.

【36:26】底順的兒子是欣但、伊是班、益蘭、基蘭。

【36:27】以察的兒子是辟罕、撒番、亞干。

【36:28】底珊的兒子是烏斯、亞蘭。

【36:29】從何利人所出的各族記在下面，就是羅坍族、朔巴族、祭便族、亞拿族、

【36:30】底順族、以察族、底珊族。這些是從何利人所出的各族，都在西珥地，各按各族。

【36:31】以色列人未有君王^a治理以前，在以東地作王的記在下面。

【36:32】比珥的兒子比拉在以東作王，他的京城名叫亭哈巴。

【36:33】比拉死了，波斯拉人謝拉的兒子約巴接續他作王。

【36:34】約巴死了，提幔地的人戶珊接續他作王。

【36:26】 And these are the sons of Dishon: Hemdan and Eshban and Ithran and Cheran.

【36:27】 These are the sons of Ezer: Bilhan and Zaavan and Akan.

【36:28】 These are the sons of Dishan: Uz and Aran.

【36:29】 These are the clans of the Horites: Clan Lotan, Clan Shobal, Clan Zibeon, Clan Anah,

【36:30】 Clan Dishon, Clan Ezer, Clan Dishan. These are the clans of the Horites, according to their clans in the land of Seir.

【36:31】 And these are the kings who^a reigned in the land of Edom before a king of the children of Israel reigned:

【36:32】 Now Bela the son of Beor reigned in Edom, and the name of his city was Dinhabah.

【36:33】 And Bela died, and Jobab the son of Zerah of Bozrah reigned in his place.

【36:34】 And Jobab died, and Husham of the land of the Temanites reigned in his place.

36:31^a
31-43;
代上一 43-54

36:31^a
vv. 31-43;
1 Chron. 1:43-54

【36:35】戶珊死了，比達的兒子哈達接續他作王；這哈達就是在摩押田野擊殺米甸人的，他的京城名叫亞未得。

【36:36】哈達死了，瑪士利加人桑拉接續他作王。

【36:37】桑拉死了，¹大河邊的利河伯人掃羅接續他作王。

【36:38】掃羅死了，亞革波的兒子巴勒哈南接續他作王。

【36:39】亞革波的兒子巴勒哈南死了，哈達接續他作王，他的京城名叫巴烏；他的妻子名叫米希他別，是米薩合的孫女，瑪特列的女兒。

【36:40】從以掃所出的各族，按着他們的家族、地方，名字記在下面，就是亭納族、亞勒瓦族、耶帖族、

【36:41】阿何利巴瑪族、以拉族、比嫩族、

【36:42】基納斯族、提幔族、米比薩族、

【36:35】And Husham died; and Hadad the son of Bedad, who struck Midian in the field of Moab, reigned in his place; and the name of his city was Avith.

【36:36】And Hadad died, and Samlah of Masrekah reigned in his place.

【36:37】And Samlah died, and Shaul of Rehoboth by the ¹River reigned in his place.

【36:38】And Shaul died, and Baal-hanan the son of Achbor reigned in his place.

【36:39】And Baal-hanan the son of Achbor died, and Hadar reigned in his place. And the name of his city was Pau; and his wife's name was Mehetabel the daughter of Matred, the daughter of Mezahab.

【36:40】And these are the names of the clans of Esau, according to their families, according to their places, by their names: Clan Timna, Clan Alvah, Clan Jetheth,

【36:41】Clan Oholibamah, Clan Elah, Clan Pinon,

【36:42】Clan Kenaz, Clan Teman, Clan Mibzar,

● 36:37¹ 卽幼發拉底河。

36:37¹ (River) I.e., the Euphrates.

【36:43】瑪基疊族、以蘭族。這些是以東人在所得爲業的地上，按着他們住處的各族。^a 以東人的始祖就是以掃。

創世記 第三十七章

4 漸漸成熟

三七 1 ~ 2 上, 32 ~ 36, 四二 1 ~ 5, 四二 29 ~ 四三 14, 四五 25 ~ 四七 10, 四七 28 ~ 五十 13

a 成熟的過程— 最後階段的對付

三七 1 ~ 2 上, 32 ~ 36, 四二 1 ~ 5, 四二 29 ~ 四三 14

(一) 在神主宰的手下,
雅各心頭的寶貝(約瑟)被奪去
三七 1 ~ 2 上, 32 ~ 36

【37:1】¹ 雅各住在迦南地，就是他父親^a 寄居的地。

● 37:1¹ 此時雅各是個變化過的人，但他尚未成熟。變化乃是在我們天然生命裏新陳代謝的改變（羅十二 2，林後三 18；）成熟乃是被那改變我們的神聖生命所充滿。我們可能在天然的生命裏改變（變化）了，卻沒有被神聖的生命所充滿（成熟。）變化的最後階段乃是成熟。雅各的變化開始於神摸他的時候，（三二 25，）繼續到三六章末了，那時

【36:43】Clan Magdiel, Clan Iram. These are the clans of Edom according to their habitations in the land of their possession. This is Esau the father of the ^aEdomites.

GENESIS 37

4. Being Matured

37:1-2a, 32-36; 42:1-5; 42:29-43:14;
45:25-47:10; 47:28-50:13

a. The Process of Maturity— Dealings in the Last Stage

37:1-2a, 32-36; 42:1-5; 42:29-43:14

(1) Being Robbed of the Treasure of His Heart
(Joseph) under God's Sovereign Hand
37:1-2a, 32-36

【37:1】And ¹Jacob dwelt in the land where his father had^a sojourned, in the land of Canaan.

37:1¹ (Jacob) At this point Jacob was a transformed person, but he was not yet mature. To be transformed is to be metabolically changed in our natural life (Rom. 12:2; 2 Cor. 3:18); to be mature is to be filled with the divine life that changes us. We may be changed in our natural life (transformed) yet not be filled with the divine life (mature). The last stage of transformation is maturity. Jacob's transformation began at the time God touched him (32:25), and it continued until the end of ch. 36, when

【37:2 上】雅各的記畧如下。

5 成熟的以色列
掌權的一面，見於約瑟

三七 2 下～31，三八 1～四一 57，四二 6～28，
四三 15～四五 24，四七 11～27，五十 14～26

a 爲牧人，且蒙父所愛
三七 2 下～4

變化的過程已相當完全。（見三七 3 註 1。）三七 1～
四三 14 是雅各成熟過程的記載。

創世記展現一幅完整的圖畫，說到人如何能被
重造並變化，有神的形像彰顯祂，並有神的管治
權代表祂。本書的結束正如它的開始—有神的形
像和管治權。本書末後十四章指明，在雅各成爲
以色列以後，他具有神的形像，並藉着約瑟施行
神的管治權。要彰顯神並有神的管治權，就需要
成熟。惟有成熟的生命纔能具備神的形像，並施
行祂的管治權。

● 37:2¹ 在創世記末後十四章，雅各和約瑟的
傳記調合爲一，這指明按照屬靈的經歷，雅各和約
瑟乃是一個人。（參十二 1 註 1 二段，二五 1 註
1 二段。）約瑟豫表基督是全然完美、沒有瑕疵的
一位。（路二三 4，林後五 21，來四 15，彼前二
22。）因此，約瑟代表成熟的以色列掌權的一面，
就是基督構成在雅各成熟的性情裏。作爲由基督
這完全者所構成的成熟聖徒，雅各藉着約瑟掌權。
（四一 39～44。）

【37:2a】These are the generations of Jacob.

5. The Reigning Aspect of the Matured Israel as Seen in Joseph

37:2b-31; 38:1—41:57; 42:6-28;
43:15—45:24; 47:11-27; 50:14-26

a. Being a Shepherd and the Father's Beloved 37:2b-4

the process of transformation was relatively complete (see note 3¹ in ch.
37). Genesis 37:1—43:14 is a record of the process of Jacob's maturity.

Genesis shows a complete picture of how human beings can be
remade and transformed to express God in His image and represent
God with His dominion. This book ends as it begins—with God's image
and dominion. The last fourteen chapters indicate that after Jacob had
become Israel, he bore the image of God and, through Joseph, exercised
the dominion of God. For God's expression and dominion there is the
need of maturity. Only a mature life can bear God's image and exercise
His dominion.

37:2¹ (Joseph) In the last fourteen chapters of Genesis the
biographies of Jacob and Joseph are blended, indicating that according
to spiritual experience, Jacob and Joseph are one person (cf. note 1¹, par.
2, in ch. 12 and note 1¹, par. 2, in ch. 25). Joseph is a type of Christ as the
One who is altogether perfect, having no defects (Luke 23:4; 2 Cor. 5:21;
Heb. 4:15; 1 Pet. 2:22). As such, Joseph represents the reigning aspect
of the mature Israel, the constitution of Christ in Jacob's mature nature.
As a mature saint constituted of Christ, the perfect One, Jacob reigned
through Joseph (41:39-44).

【37:2 下】¹約瑟十七歲時與他哥哥們一同²牧羊。他是個少年人，與他父親的妻子辟拉、悉帕的兒子們常在一處。約瑟將他哥哥們的惡行報給他們的父親。

【37:3】以色列原來愛約瑟¹過於愛他的眾子，因為約瑟是他^a年老生的；他給約瑟作了一件^b彩衣。

【37:4】約瑟的哥哥們見父親愛約瑟過於愛他們，就恨約瑟，不與他說和睦的話。

b 看他的民為生命的禾捆，
為發光的太陽、月亮與眾星
三七 5 ~ 11

● 37:2² 約瑟像亞伯一樣是牧人。這表徵基督在成熟生命裏的構成，有一面乃是那照顧人的牧養的生命。（約十 11，二一 15 ~ 17。）

● 37:3¹ 雅各偏愛約瑟，指明他尚未完全變化，多少仍活在天然生命裏。雅各對約瑟的偏心使他遭受更多的苦難，這苦難深深摸着他個人的情感。這些未了的對付把他帶到完全成熟，能彰顯神，並有祂的管治權。

【37:2b】¹Joseph, when he was seventeen years old, was²shepherding the flock with his brothers while he was still a youth, with the sons of Bilhah and with the sons of Zilpah, his father's wives. And Joseph brought an evil report of them to their father.

【37:3】Now Israel loved Joseph¹ more than all his sons because he was the son of his^a old age, and he had made him a^b coat of many colors.

【37:4】And when his brothers saw that their father loved him more than all his brothers, they hated him and could not speak peaceably to him.

b. Viewing His People as Sheaves of Life
and as the Sun, the Moon, and the Stars of Light
37:5-11

37:2² (shepherding) Joseph, like Abel, was a shepherd. This signifies the aspect of the constitution of Christ in the mature life that is the shepherding life to care for others (John 10:11; 21:15-17).

37:3¹ (more) Jacob's preferential love for Joseph indicates that he was not fully transformed but was still living somewhat in the natural life. Jacob's partiality toward Joseph caused him further sufferings, which deeply touched his personal feelings. These final dealings brought him to full maturity for the expression and dominion of God.

37:3^a
創四四 20
37:3^b
創三七 23, 31

37:3^a
Gen. 44:20
37:3^b
Gen. 37:23, 31

【37:5】約瑟作了一個^{1a}夢，把這夢告訴他哥哥們，他們就越發恨他。

【37:6】約瑟對他們說，請聽我所作的這夢：

【37:7】我們在田裏捆禾稼，忽然間我的禾捆起來站着，你們的禾捆來圍着我的禾捆^a下拜。

【37:8】他的哥哥們對他說，難道你真要作我們的王，真要管轄我們麼？他們就因為他的夢和他的話越發恨他。

【37:9】後來他又作了一個夢，也把這夢告訴他的哥哥們說，看哪，我又作了一個夢，夢見^a太陽、月亮與十一顆星，向我^b下拜。

● 37:5¹ 約瑟的兩個夢（7～9）都是出於神，向他揭示神對祂地上子民之性情、地位、功用、和目標的神聖眼光。照着他們墮落的性情，神的子民是邪惡、不潔的；但在神永遠的眼光裏，祂的子民乃是滿了生命的禾捆，也是滿了光的天體。（參民二三 21，王上十九 18，啓十二 1 與註。）成熟生命掌權的一面，絕不會定罪神的子民，（參 2 下，）反而是牧養並珍賞他們。約瑟的夢支配並引導他的行為。（參徒二六 19。）見三九 12 註 1 與四二 9 註 1。

【37:5】Then Joseph had a ^{1a}dream; and when he told it to his brothers, they hated him even more.

【37:6】And he said to them, Listen to this dream which I have had:

【37:7】There we were, binding sheaves in the field, when suddenly my sheaf rose up and remained standing; and then your sheaves gathered around and ^abowed down to my sheaf.

【37:8】And his brothers said to him, Will you indeed reign over us and actually be a ruler among us? So they hated him even more for his dreams and for his words.

【37:9】And he had still another dream and told it to his brothers and said, Now I have had another dream: There were the ^asun and the moon and eleven stars, ^bbowing down to me.

37:5¹ (dream) Joseph's two dreams (vv. 7-9), both from God, unveiled to him God's divine view concerning the nature, position, function, and goal of God's people on earth. According to their fallen nature, God's people are evil and unclean, but in God's eternal view, His people are sheaves of wheat full of life and heavenly bodies full of light (cf. Num. 23:21; 1 Kings 19:18; Rev. 12:1 and note). The reigning aspect of the mature life never condemns God's people (cf. v. 2c). Rather, it shepherds and appreciates them. Joseph's dreams controlled and directed his behavior (cf. Acts 26:19). See notes 12¹ in ch. 39 and 9¹ in ch. 42.

【37:10】約瑟將這夢告訴他父親和他哥哥們，他父親就責備他說，你作的這是甚麼夢！難道我和你母親、你弟兄，果然要來俯伏在地，向你下拜麼？

【37:11】他哥哥們都^a嫉妒他，他父親卻把這話^b存在心裏。

c 照他父親的意願，
供應他的弟兄們
三七 12 ~ 17

【37:12】約瑟的哥哥們往示劍去放他們父親的羊。

【37:13】以色列對約瑟說，你哥哥們不是正在示劍放羊麼？你來，我要¹打發你往他們那裏去。約瑟說，我在這裏。

● 37:13¹ 約瑟的一生乃是基督一生的翻版：他是牧人；（2，約十 11 ~ 16；）為父親所愛；（3 ~ 4，太三 17，十七 5；）為父親所差，照父親的意願，供應他的弟兄們；（12 ~ 17，約六 38；）為哥哥們所恨惡、逼迫並出賣；（5，18 ~ 36，約十五 25，太二六 4，14 ~ 16；）與二罪犯一同關在死牢裏，其中之一得釋放，另一被處死；（三九 20，四十 1 ~ 23，徒二 23，路二三 32，39 ~ 43；）從死牢裏得釋放（復活；）（四一 14，徒二 24；）登寶座得權柄；

【37:10】And he told it to his father and to his brothers; and his father rebuked him and said to him, What is this dream that you have had? Shall I and your mother and your brothers indeed come to bow down to the ground to you?

【37:11】And his brothers were^a jealous of him, but his father^b kept the saying in his heart.

c. Ministering to His Brothers
according to the Father's Will
37:12-17

【37:12】Then his brothers went to shepherd their father's flock in Shechem.

【37:13】And Israel said to Joseph, Your brothers are now shepherding the flock in Shechem. Come, and I will¹ send you to them. And he said to him, Here I am.

37:13¹ (send) Joseph's life was a copy of the life of Christ: in his being a shepherd (v. 2; John 10:11-16); in his being his father's beloved (vv. 3-4; Matt. 3:17; 17:5); in his being sent by his father to minister to his brothers according to his father's will (vv. 12-17; John 6:38); in his being hated, persecuted, and betrayed (sold) by his brothers (vv. 5, 18-36; John 15:25; Matt. 26:4, 14-16); in his being cast into the prison of death with two criminals, one of whom was restored and the other executed (39:20; 40:1-23; Acts 2:23; Luke 23:32, 39-43); in his being released (resurrected) from the prison of death (41:14; Acts 2:24); in his

37:11^a
徒七 9

37:11^b
參路二 19, 51

37:11^a
Acts 7:9
37:11^b
cf. Luke 2:19, 51

【37:14】以色列說，你去看看你哥哥們平安不平安，羣羊平安不平安，就回來報信給我；於是打發他出希伯崙谷，他就往示劍去了。

【37:15】有人遇見他在田野走迷了路，就問他說，你找甚麼？

【37:16】他說，我找我的哥哥們；求你告訴我，他們在那裏放羊。

【37:17】那人說，他們已經離開這裏走了，我聽見他們說要往多坍去。約瑟就去追趕他哥哥們，在多坍找到他們。

（四一 40 ~ 44，太二八 18，徒二 36，啓三 21；）得着榮耀並領受恩賜；（四一 42，來二 9，詩六八 18，徒二 33；）成爲世人的搭救者，生命的供應者（祕密的揭示者；）（四一 45 與註 1，徒五 31，約六 50 ~ 51；）娶外邦妻子；（四一 45，約三 29，弗五 23 ~ 27，啓十九 7，參太一 1 註 4；）供應人糧食；（四一 56 ~ 57，約六 35；）承認他無知的弟兄們並爲他們所認；（四五 1 ~ 4，14 ~ 15，羅十一 26，亞十二 10，啓一 7；）在國度裏掌權，管理全地。（四一 40 ~ 五十 26，啓十一 15，但七 13 ~ 14。）

【37:14】And he said to him, Go now, see if it is well with your brothers and well with the flock, and bring word back to me. So he sent him from the valley of Hebron, and he came to Shechem.

【37:15】And a man found him; and there he was, wandering in the field, and the man asked him, saying, What are you seeking?

【37:16】And he said, I am seeking my brothers. Please tell me where they are shepherding the flock.

【37:17】And the man said, They have moved on from here; for I heard them say, Let us go to Dothan. And Joseph went after his brothers and found them in Dothan.

being enthroned with authority (41:40-44; Matt. 28:18; Acts 2:36; Rev. 3:21); in his receiving glory and gifts (41:42; Heb. 2:9; Psa. 68:18; Acts 2:33); in his becoming the savior of the world, the sustainer of life (the revealer of secrets) (41:45 and note 1; Acts 5:31; John 6:50-51); in his taking a wife from the Gentiles (41:45; John 3:29; Eph. 5:23-27; Rev. 19:7; cf. note 1⁴ in Matt. 1); in his supplying people with food (41:56-57; John 6:35); in his acknowledging his ignorant brothers and being recognized by them (45:1-4, 14-15; Rom. 11:26; Zech. 12:10; Rev. 1:7); and in his reigning in the kingdom over the whole earth (41:40-50:26; Rev. 11:15; Dan. 7:13-14).

d 生活如生命的禾捆
三七 18 ~ 31

【37:18】他們遠遠的看見他，趁他還沒有走到跟前，大家就¹同謀要害死他，

【37:19】彼此說，你看，那作夢的來了。

【37:20】來罷，我們將他^a殺了，丟在一個坑裏，就說有惡獸把他喫了；我們且看他的夢將來怎麼樣。

【37:21】流便聽見了，要救他脫離他們的手，就說，^a我們不可害他的性命；

【37:22】又說，不可流他的血；可以把他丟在這野地的^a坑裏，只是不可下手害他。流便的意思是要救他脫離他們的手，把他歸還他的父親。

● 37:18¹ 當約瑟的哥哥們沉溺於人的怒氣之中，那代表成熟生命掌權一面的約瑟，卻如生命的禾捆活着，（見 5 註 1，）從人怒氣的死水中顯露出來。

d. Living as a Sheaf of Life
37:18-31

【37:18】And when they saw him from a distance and before he came near to them, they¹ conspired against him to put him to death.

【37:19】And they said one to another, Here comes this master of dreams.

【37:20】Now then, come and let us^a slay him and throw him into one of the pits; and we will say, A wild beast has devoured him; then we will see what will become of his dreams.

【37:21】But when Reuben heard it, he tried to deliver him out of their hand and said, ^aLet us not take his life.

【37:22】And Reuben said to them, Shed no blood; throw him into this^a pit that is in the wilderness, but do not lay a hand on him—that he might deliver him out of their hand to restore him to his father.

37:18¹ (conspired) While Joseph's brothers were drowning in the water of human anger, Joseph, representing the reigning aspect of a mature life, lived as a sheaf of life (see note 5¹) and emerged from the death water of human anger.

37:20^a
創三七 26

37:21^a
創四二 22

37:22^a
創三七 29-30

37:20^a
Gen. 37:26

37:21^a
Gen. 42:22

37:22^a
Gen. 37:29-30

37:23^a
創三七 3, 31

【37:23】約瑟到了他哥哥們那裏，他們就剝了他的外衣，就是他穿的那件^a彩衣，

【37:24】把他丟在坑裏；那坑是空的，裏頭沒有水。

【37:25】於是他們坐下喫飯；他們舉目觀看，見有^a一夥以實瑪利人從基列來，用駱駝馱着香膠、香油、沒藥，要帶下埃及去。

【37:26】猶大對眾弟兄說，我們^a殺我們的弟弟，藏了他的血，有甚麼益處呢？

【37:27】我們不如將他賣給以實瑪利人，不可下手害他；因為他是我們的弟弟，我們的骨肉。眾弟兄就聽從了他。

【37:28】所以當¹米甸的商人從那裏經過，約瑟的哥哥們就把約瑟從坑裏拉上來，講定二十錠銀子，把約瑟^a賣給以實瑪利人。他們就把約瑟帶到埃及去了。

● 37:28¹ 以實瑪利是亞伯拉罕從夏甲所生的兒子，（十六 15，）米甸是亞伯拉罕從他最後一個妻子基土拉所生的兒子。（二五 1～2。）以實瑪利

【37:23】And when Joseph came to his brothers, they stripped Joseph of his coat, the^a coat of many colors that was on him;

【37:24】And they took him and threw him into the pit. Now the pit was empty; there was no water in it.

【37:25】Then they sat down to eat food; and they lifted up their eyes and looked, and there was a^a caravan of Ishmaelites, coming from Gilead, with their camels bearing aromatic gum and balm and myrrh, going to carry it down to Egypt.

【37:26】Then Judah said to his brothers, What gain is there if we^a slay our brother and conceal his blood?

【37:27】Come, and let us sell him to the Ishmaelites, and let our hand not be on him; for he is our brother, our flesh. And his brothers listened to him.

【37:28】So when some¹ Midianite traders passed by, they pulled Joseph up, lifting him out of the pit, and they^a sold Joseph to the¹ Ishmaelites for twenty pieces of silver. And these brought Joseph into Egypt.

37:28¹ (Midianite) Ishmael was the son of Abraham by Hagar (16:15), and Midian was the son of Abraham by his last wife, Keturah (25:1-2). Both the Ishmaelites and the Midianites represent the flesh, the natural

37:23^a
Gen. 37:3, 31

37:25^a
Gen. 39:1

37:26^a
Gen. 37:20

37:28^a
Gen. 45:4;
Psa. 105:17;
Acts 7:9

37:25^a
創三九 1

37:26^a
創三七 20

37:28^a
創四五 4
詩一〇五 17
徒七 9

【37:29】流便回到坑邊，見約瑟不在坑裏，就撕裂衣服，

【37:30】回到弟弟們那裏，說，童子沒有了，¹我怎麼辦？

【37:31】他們宰了一隻公山羊，把約瑟的^a外衣蘸了血。

(4 漸漸成熟—續)

(a 成熟的過程—
最後階段的對付—續)

(一) 在神主宰的手下，
雅各心頭的寶貝（約瑟）被奪去（續）
三七 32 ~ 36

【37:32】他們打發人把那件彩衣送到他們父親那裏，說，我們檢到了這個；請認一認是你兒子的外衣不是？

人和米甸人都代表肉體，天然的力量。此外，仇恨（8）與肉體相關，肉體又與埃及所代表的世界相聯。（來十一 25 ~ 26。）神主宰的使用每一事物，包括肉體、約瑟哥哥們的仇恨、以及埃及，以完成祂對約瑟的定旨。（四五 5 ~ 8 上，五十 20。）

● 37:30¹ 直譯，我往那裏去？

【37:29】And when Reuben returned to the pit and saw that Joseph was not in the pit, he tore his clothes.

【37:30】And he returned to his brothers and said, The boy is not there; so as for me, what shall I do?

【37:31】Then they took Joseph's^a coat and slaughtered a male goat and dipped the coat in the blood.

(4. Being Matured—cont'd)

(a. The Process of Maturity—
Dealings in the Last Stage—cont'd)

(1) Being Robbed of the Treasure of His Heart
(Joseph) under God's Sovereign Hand (cont'd)
37:32-36

【37:32】And they sent the coat of many colors and had it brought to their father and said, We found this; please examine it, and see whether it is your son's coat or not.

strength. In addition, hatred (v. 8) is related to the flesh, and the flesh is connected to the world, represented by Egypt (Heb. 11:25-26). In His sovereignty God used everything, including the flesh, the hatred of Joseph's brothers, and Egypt, to fulfill His purpose concerning Joseph (45:5-8a; 50:20).

37:33^a
創三七 20
37:33^b
創四四 28

【37:33】他認得，就說，這是我兒子的外衣。有^a惡獸把他喫了，約瑟必定^b被撕碎了！

【37:34】雅各便撕裂衣服，腰間圍上麻布，爲他兒子悲哀了許多日子。

37:35^a
創四二 38
四四 29, 31

【37:35】他的兒子女兒都起來安慰他，他卻不肯受安慰，說，我必悲悲哀哀的下^{1a}陰間，到我兒子那裏。約瑟的父親就爲他哀哭。

37:36^a
創四十 3-4
四一 10, 12

【37:36】米甸人在埃及把約瑟¹賣給法老的內臣，^a護衛長波提乏。

● 37:35¹ 見太十一 23 註 1。

● 37:36¹ 從約瑟被賣直到雅各打發眾子去埃及，（四二 1～5，）其間至少有二十年。在雅各的記載裏，那二十年是一段沉默的時期。由於失去約瑟，雅各成了一個完全向神敞開的人。在那些年間，神必定多而又多的將祂自己分賜到雅各裏面，直到雅各被神聖的生命所充滿，以至成熟。見四二 2 註 1。

【37:33】And he recognized it and said, It is my son's coat. A^a wild beast has devoured him; Joseph is without doubt^b torn to pieces.

【37:34】And Jacob tore his garments and put sackcloth upon his loins and mourned for his son many days.

【37:35】And all his sons and all his daughters rose up to comfort him; but he refused to be comforted and said, Surely I will go down to^{1a} Sheol to my son, mourning. Thus his father wept for him.

【37:36】Meanwhile the Midianites had¹ sold him in Egypt to Potiphar, an official of Pharaoh, the^a captain of the guard.

37:33^a
Gen. 37:20
37:33^b
Gen. 44:28

37:35^a
Gen. 42:38;
44:29, 31

37:36^a
Gen. 40:3-4;
41:10, 12

37:35¹ (Sheol) See note 23¹ in Matt. 11.

37:36¹ (sold) The time from the selling of Joseph to the sending of Jacob's sons to Egypt (42:1-5) was at least twenty years. In the record of Jacob those twenty years were a time of silence. Through the loss of Joseph, Jacob became a person who was absolutely open to God. It must have been that during those years God dispensed Himself into Jacob more and more, until Jacob was filled with the divine life unto maturity. See note 2¹ in ch. 42.

創世記 第三十八章

(5 成熟的以色列掌權的一面，見於約瑟—續)

e 生活如發光的星
三八 1 ~ 三九 12

(一) 他的哥哥猶大放縱情慾
三八 1 ~ 30

【38:1】那時，猶大離開他弟兄們下去，
到一個名叫希拉的亞杜蘭人那裏去。

【38:2】猶大在那裏看見一個迦南人名叫^a書亞的女兒，就娶她為妻，與她同房。

【38:3】她就懷孕生了一個兒子，猶大給他起名叫^a珥。

【38:4】她再懷孕生了一個兒子，給他起名叫俄南。

【38:5】她又生了一個兒子，給他起名叫示拉；生示拉的時候，¹她正在基悉。

● 38:5¹ 此乃照七十士希臘文譯本；希伯來文經文作，他。

GENESIS 38

(5. The Reigning Aspect as Seen in Joseph—cont'd)

e. Living as a Star of Light
38:1—39:12

(1) His Brother Judah Indulging in Lust
38:1-30

【38:1】Now at that time Judah went down from his brothers and pitched his tent near a certain Adullamite, whose name was Hirah.

【38:2】And Judah saw there the daughter of a certain Canaanite whose name was ^aShua. And he took her and went in to her.

【38:3】And she conceived and bore a son, and he called his name ^aEr.

【38:4】And she conceived again and bore a son, and she called his name Onan.

【38:5】And yet again she bore a son and called his name Shelah, and ¹she was in Chezib when she bore him.

38:5¹ (she) Following the Septuagint; the Hebrew text reads, he was.

38:2^a
代上二 3

38:3^a
創四六 12
民二六 19

38:2^a
1 Chron. 2:3

38:3^a
Gen. 46:12;
Num. 26:19

【38:6】猶大爲長子珥娶妻，名叫¹他瑪。

【38:7】猶大的長子珥在耶和華眼中看爲^a惡，耶和華就叫他死了。

【38:8】猶大對俄南說，你當與你哥哥的^a妻子同房，向她盡你爲弟的本分，爲你哥哥生子立後。

【38:9】但俄南知道生子不歸自己，所以每當同房便遺在地，免得給他哥哥留後。

【38:10】他所作的在耶和華眼中看爲惡，耶和華也叫他死了。

【38:11】猶大心裏說，恐怕示拉也死，像他兩個哥哥一樣，就對他兒媳他瑪說，你去，在你父親家裏守寡，等我兒子示拉長大。他瑪就回去，住在她父親家裏。

【38:6】And Judah took a wife for Er his firstborn, and her name was ¹Tamar.

【38:7】And Er, Judah's firstborn, was ^awicked in the sight of Jehovah. And Jehovah put him to death.

【38:8】And Judah said to Onan, Go in to your brother's ^awife, and perform the duty of a brother-in-law to her, and raise up seed to your brother.

【38:9】But since Onan knew that the seed would not be his, whenever he went in to his brother's wife, he spilled it on the ground, so that he would not give seed to his brother.

【38:10】But what he did was evil in the sight of Jehovah, so He put him to death also.

【38:11】Then Judah said to Tamar his daughter-in-law, Remain a widow in your father's house until Shelah my son grows up. For he ¹thought, He also may die, like his brothers. So Tamar went and dwelt in her father's house.

● 38:6¹ 6～30 節，見太一 3 上與註。

38:6¹ (Tamar) For vv. 6-30, see Matt. 1:3a and notes.

38:11¹ (thought) Lit., said.

38:7^a
代上二 3

38:8^a
申二五 5-6
太二二 24
可十二 19
路二十 28

38:7^a
1 Chron. 2:3

38:8^a
Deut. 25:5-6;
Matt. 22:24;
Mark 12:19;
Luke 20:28

【38:12】過了許久，猶大的妻子，書亞的女兒死了。後來猶大得了安慰，就和他的朋友亞杜蘭人希拉上亭拿去，到他剪羊毛的人那裏。

【38:13】有人告訴他瑪說，你的公公上亭拿剪羊毛去了。

【38:14】他瑪見^a示拉已經長大，還沒有娶她為妻，就脫了她作寡婦的衣裳，用帕子蒙着臉，又遮住身體，坐在往亭拿路上的伊拿印城門口。

【38:15】¹猶大看見她，以為是妓女，因為她蒙着臉。

【38:16】猶大就轉到她那裏去，說，來罷，讓我與你同寢。他原不知道是他的兒媳。他瑪說，你要與我同寢，把甚麼給我呢？

● 38:15¹ 猶大盲目的行事為人，在黑暗中放縱情慾。相對的，約瑟生活如發光的星，（見三七5註1，）勝過了自己的情慾。（三九7～12。）

【38:12】And in process of time Shua's daughter, the wife of Judah, died; and Judah was comforted and went up to his sheepshearers at Timnah, he and his friend Hirah the Adullamite.

【38:13】And it was told to Tamar, saying, Your father-in-law is now going up to Timnah to shear his sheep.

【38:14】And she removed from herself her widow's garments and covered herself with a veil and wrapped herself and sat in the gate of Enaim, which is on the way to Timnah; for she saw that ^aShelah had grown up, and she had not been given to him as his wife.

【38:15】And when ¹Judah saw her, he thought she was a harlot, for she had covered her face.

【38:16】And he turned aside to her by the way and said, Come now, let me come in to you; for he did not know that she was his daughter-in-law. And she said, What will you give me, that you may come in to me?

38:15¹ (Judah) Judah behaved in a blind way, indulging in his lust in darkness. In contrast, Joseph, living as a star of light (see note 5¹ in ch. 37), overcame his lust (39:7-12).

【38:17】猶大說，我從羊羣裏取一隻山羊羔，打發人送來給你。他瑪說，在未送以先，你要給我一個抵押纔行。

【38:18】他說，我給你甚麼作抵押呢？他瑪說，你的^a印、你的帶子、和你手裏的杖。猶大就給了她，與她同寢，她就從猶大懷了孕。

【38:19】他瑪起來走了，除去帕子，仍舊穿上作寡婦的衣裳。

【38:20】猶大託他朋友亞杜蘭人送一隻山羊羔去，要從那女人手裏取回抵押，卻找不着她，

【38:21】就問那地方的人說，伊拿印路旁的妓女在那裏？他們說，這裏從來沒有妓女。

【38:22】他回去見猶大說，我沒有找着她，並且那地方的人說，這裏從來沒有妓女。

【38:23】猶大說，我把這山羊羔送去了，你竟找不着她。任憑她留着那些東西罷，免得我們成了笑柄。

【38:17】 And he said, I will send you a kid from the flock. And she said, Only if you give me a pledge until you send it.

【38:18】 And he said, What pledge shall I give you? And she said, Your^a seal and your cord and your staff that is in your hand. And he gave them to her and went in to her, and she conceived by him.

【38:19】 And she arose and went away, and removed her veil from herself and put on her widow's garments.

【38:20】 And Judah sent the kid by the hand of his friend the Adullamite, to receive the pledge from the woman's hand; but he did not find her.

【38:21】 Then he asked the men of her place, saying, Where is the prostitute who was by the road at Enaim? And they said, There has been no prostitute here.

【38:22】 And he returned to Judah and said, I did not find her; and also the men of the place said, There has been no prostitute here.

【38:23】 And Judah said, Let her keep the things for herself, lest we become a laughing stock; you see, I sent her this kid, but you did not find her.

【38:24】約過了三個月，有人告訴猶大說，你的兒媳他瑪作了妓女，且因行淫有了身孕。猶大說，拉出她來，把她燒了！

【38:25】他瑪被拉出來的時候，打發人去見她公公，對他說，這些東西是誰的，我就是從誰懷的孕。請你認一認，這^a印和帶子並杖都是誰的？

【38:26】猶大認出這些東西，就說，她比我更有義，因為我沒有將她給我的兒子^a示拉。從此猶大不再與她同寢了。

【38:27】他瑪將要生產，不料她腹裏是孿生子。

【38:28】到生產的時候，一個孩子伸出一隻手來；接生婦拿一條朱紅線拴在他手上，說，這一個是先生出來的。

【38:29】隨後這孩子把手收回去，他哥哥生出來了；接生婦說，你為甚麼¹搶着來呢？因此他名叫^{2a}法勒斯。

● 38:29¹ 或，破圍而出。

● 38:29² 意，破圍而出。

【38:24】And about three months later it was told Judah, saying, Tamar your daughter-in-law has played the harlot; moreover, now she is pregnant by harlotry. And Judah said, Bring her out, and let her be burned.

【38:25】As she was being brought out, she sent word to her father-in-law, saying, I am pregnant by the man to whom these belong. And she said, Please note whose these are, the^a seal and the cords and the staff.

【38:26】And Judah took note of them and said, She is more righteous than I, because I did not give her to my son^a Shelah. And he did not know her again anymore.

【38:27】And at the time of her delivery, there were twins in her womb.

【38:28】And while she was giving birth, one put out a hand; and the midwife took and tied a scarlet thread on his hand, saying, This one came out first.

【38:29】But when he drew back his hand, his brother suddenly came out; and she said, What a breach you have made for yourself! Therefore his name was called^{1a} Perez.

38:29¹ (Perez) Meaning a breach.

38:25^a
創三八 18

38:26^a
創三八 14

38:29^a
創四六 12
民二六 20
代上二 4
太一 3

38:25^a
Gen. 38:18

38:26^a
Gen. 38:14

38:29^a
Gen. 46:12;
Num. 26:20;
1 Chron. 2:4;
Matt. 1:3

【38:30】後來，他那手上有朱紅線的弟弟也生出來，他就名叫¹謝拉。

創世記 第三十九章

(二) 勝過情慾，在黑暗中照耀 三九 1 ~ 12

【39:1】約瑟被帶下埃及去。有一個埃及人，法老的內臣，^a護衛長波提乏，從那些帶他下來的^b以實瑪利人手下把他買去。

【39:2】約瑟住在他主人埃及人的家中，耶和華^{1a}與他同在，他就凡事亨通。

【39:3】他主人見耶和華與他同在，又見耶和華使他手裏所辦的盡都^a順利，

● 38:30¹ 意，破曉，或照耀。

● 39:2¹ 作為成熟生命掌權一面的代表，約瑟享受主的同在，並且因此享有主所賜的權柄、亨通與祝福。（2 ~ 5。）

【38:30】And afterward his brother came out, who had the scarlet thread on his hand; and his name was called¹Zerah.

GENESIS 39

(2) Overcoming Lust and Shining in Darkness 39:1-12

【39:1】Now Joseph was brought down to Egypt; and Potiphar, an official of Pharaoh, the^acaptain of the guard, an Egyptian, bought him from the^bIshmaelites who had brought him down there.

【39:2】And Jehovah was^{1a}with Joseph, and he became a prosperous man; and he was in the house of his master, the Egyptian.

【39:3】And his master saw that Jehovah was with him and that Jehovah caused all that he did to^aprosper in his hand.

38:30¹ (Zerah) Meaning a dawning, or a shining.

39:2¹ (with) As a representative of the reigning aspect of a mature life, Joseph enjoyed the presence of the Lord, and with it the Lord's authority, prosperity, and blessing (vv. 2-5).

39:1^a
創三七 36
39:1^b
創三七 25, 28

39:2^a
創三九 21
徒七 9
參創二六 24, 28
二八 15
撒上一六 18
十八 14, 28
路一 66

39:3^a
創三九 23

39:1^a
Gen. 37:36
39:1^b
Gen. 37:25, 28

39:2^a
Gen. 39:21;
Acts 7:9;
cf. Gen. 26:24,
28; 28:15;
1 Sam. 16:18;
18:14, 28;
Luke 1:66

39:3^a
Gen. 39:23

39:4^a
創三九 21
39:4^b
創三九 8

【39:4】約瑟就在主人眼前^a蒙恩，伺候他主人；主人派他管理家務，把一切所有的都交在他^b手裏。

39:5^a
參創三十 27

【39:5】自從主人派約瑟管理家務和他一切所有的，耶和華就因約瑟的緣故賜福與那埃及人的家；他家裏和田間一切所有的，都蒙耶和華^a賜福。

【39:6】波提乏將一切所有的都交在約瑟的手中，除了自己所喫的飯，別的事一概¹不管。約瑟原來形貌俊美。

【39:7】這事以後，約瑟主人的妻子以目送情給約瑟，說，你與我同寢罷。

39:8^a
創三九 4

【39:8】約瑟不肯，對他主人的妻子說，看哪，有我在，家裏一切事務我主人都不管；他把所有的都交在我^a手裏。

【39:4】And Joseph^a found favor in his sight, and he ministered to him; and he made him overseer of his house and put all that he had in his^{1b} charge.

【39:5】And from the time he made him overseer in his house and put him over all that he had, Jehovah blessed the Egyptian's house on account of Joseph; and the^a blessing of Jehovah was upon all that he had, in the house and in the field.

【39:6】And he left all that he had in Joseph's charge; and with him there, he was not concerned about anything except the food that he ate. And Joseph was handsome in form and handsome in appearance.

【39:7】Now after these things his master's wife cast her eyes upon Joseph and said, Lie with me.

【39:8】But he refused and said to his master's wife, Behold, with me here, my master is not concerned about anything in the house, and he has put everything he has in my^a charge.

39:4^a
Gen. 39:21
39:4^b
Gen. 39:8

39:5^a
cf. Gen. 30:27

39:8^a
Gen. 39:4

39:4¹ (charge) Lit., hand. So also throughout the chapter.

● 39:6¹ 直譯，不知。8 節者同。

【39:9】在這家裏沒有比我大的；並且他沒有留下一樣不交給我，只留下了你，因為你是他的妻子。我怎能作這大惡，^a得罪神呢？

【39:10】後來她天天對約瑟說話，約瑟卻不聽從，不與她同寢，也不和她在一處。

【39:11】有一天，約瑟進屋裏去辦事，家中的人沒有一個在屋裏，

【39:12】婦人就拉住他的衣裳，說，你與我同寢罷。約瑟把衣裳撇在婦人手裏，^{1a}跑到外面去了。

● 39:12¹ 約瑟所過的生活，符合他在兩個夢中所見的異象。（見三七 5 註 1，參徒二六 19。）約瑟的哥哥們發洩怒氣，（三七 18～31，）並放縱情慾，（三八 15～18，）但約瑟制伏怒氣並勝過情慾，行事為人如滿了生命的禾捆，也如天上的星在黑暗中照耀。（見三七 18 註 1 與三八 15 註 1。）約瑟在屬天異象之下的生活，就是馬太五至七章所描述諸天之國的生活。他過着這樣的生活，充分豫備好作王掌權。

【39:9】 There is no one greater in this house than I, and he has withheld nothing from me except you, because you are his wife. How then can I do this great evil, and ^asin against God?

【39:10】 And although she spoke to Joseph day after day, he would not listen to her to lie beside her or be with her.

【39:11】 And one such day he went into the house to do his work, and none of the men of the house were there in the house.

【39:12】 And she grabbed him by his garment, saying, Lie with me! But he left his garment in her hand, and ^{1a}fled and went outside.

39:12¹ (fled) Joseph lived a life that corresponded to the vision he saw in his two dreams (see note 5¹ in ch. 37; cf. Acts 26:19). Joseph's brothers vented their anger (37:18-31) and indulged in their lust (38:15-18), but Joseph subdued his anger and conquered his lust, behaving as a sheaf full of life and conducting himself like a heavenly star shining in the darkness (see notes 18¹ in ch. 37 and 15¹ in ch. 38). Joseph's life under the heavenly vision was the life of the kingdom of the heavens described in Matt. 5—7. By living such a life, he was fully prepared to reign as a king.

f 被交付在死牢中
三九 13～四一 13

【39:13】婦人看見約瑟把衣裳撇在她手裏跑出去了，

【39:14】就叫了家裏的人來，對他們說，你們看，他帶了一個希伯來人到我們這裏，要戲弄我們。他到我這裏來，要與我同寢，我就大聲喊叫。

【39:15】他聽見我放聲喊起來，就把衣裳撇在我身邊，跑到外面去了。

【39:16】婦人把約瑟的衣裳放在自己身邊，等着他主人回家，

【39:17】就對他如此說：你所帶到我們這裏的那希伯來僕人，進來要戲弄我，

【39:18】我放聲喊起來，他就把衣裳撇在我身邊，跑出去了。

【39:19】約瑟的主人聽見他妻子對他所說的話，說，你的僕人如此待我，他就發怒，

f. Being Delivered into the Prison of Death
39:13—41:13

【39:13】And when she saw that he had left his garment in her hand and had fled outside,

【39:14】She called to the men of her house and spoke to them, saying, See, he has brought in a Hebrew man to us to mock us. He came in to me to lie with me, and I called out with a loud voice;

【39:15】And when he heard that I lifted up my voice and called out, he left his garment beside me, and fled and went outside.

【39:16】And she placed his garment beside her until his master came home.

【39:17】And she spoke to him with these words, saying, The Hebrew servant, whom you have brought to us, came in to me to mock me.

【39:18】And when I lifted up my voice and called out, he left his garment beside me and fled outside.

【39:19】And when his master heard the words of his wife that she had spoken to him, saying, This is the way your servant treated me; his anger burned.

39:20^a
創四十 3, 5, 15
四— 14
參詩一〇五 18
來十一— 36

【39:20】把約瑟拿住，下在^{1a}監裏，就是王的囚犯被囚的地方。但是當約瑟在監裏的時候，

39:21^a
創三九 2

【39:21】耶和華^a與約瑟同在，向他施恩慈，使他在獄長眼前蒙恩。

39:22^a
創四十 4

【39:22】獄長把監裏所有的囚犯都交在約瑟^a手下；他們在那裏無論作甚麼事，都是經他的手作的。

39:23^a
創三九 2
39:23^b
創三九 2-3

【39:23】凡在約瑟手下的事，獄長一概不察，因為耶和華^a與約瑟同在；耶和華使他所作的盡都^b順利。

創世記 第四十章

【40:1】這些事以後，埃及王的司酒長和司膳長得罪了他們的主埃及王，

● 39:20¹ 約瑟被他的哥哥們棄絕並出賣，又被下在監裏。照樣，基督先遭受祂弟兄們的棄絕，又被祂自己的人出賣，至終被投入死牢中。

【39:20】And Joseph's master took him and put him into the ^{1a}prison, the place where the king's prisoners were confined. But while he was there in the prison,

【39:21】Jehovah was ^awith Joseph; and He extended kindness to him and gave him favor in the sight of the chief jailer.

【39:22】And the chief jailer put in Joseph's ^acharge all the prisoners who were in the prison; and whatever was done there, he was the one to do it.

【39:23】The chief jailer did not supervise anything that was in his charge, because Jehovah was ^awith him; and whatever he did, Jehovah caused it to ^bprosper.

GENESIS 40

【40:1】And after these things, the cupbearer and the baker of the king of Egypt offended their lord, the king of Egypt.

39:20¹ (prison) Joseph was rejected by his brothers, sold by them, and cast into prison. Likewise, Christ was first rejected by His brothers, then sold by one of His people, and eventually cast into the prison of death.

39:20^a
Gen. 40:3, 5, 15;
41:14;
cf. Psa. 105:18;
Heb. 11:36

39:21^a
Gen. 39:2

39:22^a
Gen. 40:4

39:23^a
Gen. 39:2
39:23^b
Gen. 39:2-3

【40:2】法老就惱怒司酒長和司膳長這兩個內臣，

【40:3】把他們拘禁在^a護衛長府內的監裏，就是約瑟^b被囚的地方。

【40:4】護衛長把他們交給約瑟，約瑟便伺候他們；他們被拘禁了一些日子。

【40:5】被囚在監之埃及王的司酒長和司膳長，二人同夜各作了一個夢，各夢都有講解。

【40:6】到了早晨，約瑟到他們那裏，見他們甚是愁悶。

【40:7】他便問法老的兩個內臣，就是與他同被拘禁在他主人府裏的，說，你們今日爲甚麼面帶愁容？

【40:2】And Pharaoh was angry with his two officials, the chief of the cupbearers and the chief of the bakers.

【40:3】And he put them in custody at the house of the^a captain of the guard, in the prison, the place where Joseph was^b confined.

【40:4】And the captain of the guard put Joseph in charge of them, and he ministered to them; and they were in custody for some time.

【40:5】And the cupbearer and the baker of the king of Egypt, who were confined in the prison, both of them had a dream, each man with his own dream in one night, and each dream with its own interpretation.

【40:6】And Joseph came to them in the morning and looked at them, and they were troubled.

【40:7】And he asked Pharaoh's officials, who were with him in custody in his master's house, saying, Why are your faces so sad today?

40:3^a
創三七 36
40:3^b
創三九 20

40:3^a
Gen. 37:36
40:3^b
Gen. 39:20

40:8^a
創四—15
40:8^b
創四—16
但二 28

【40:8】他們對他說，我們各人作了一個^a夢，沒有人能解。約瑟說，¹解夢不是^b神的事麼？請你們將夢告訴我。

【40:9】司酒長便將他的夢告訴約瑟，說，我夢見在我面前有一棵葡萄樹，

【40:10】樹上有三根枝子，一發了芽，就開花，並且上頭一挂一挂的葡萄都成熟了。

【40:11】法老的杯在我手中，我就拿葡萄擠在法老的杯裏，將杯遞在他手中。

【40:12】約瑟對他說，這夢的^a講解是這樣：三根枝子就是三天；

● 40:8¹ 雖然約瑟自己的夢（三七 5～11）尚未得着應驗，他卻有信心和膽量講解他兩個同伴的夢。他承認神是解夢的源頭，這指明他仍然相信神對他自己的夢的解釋。最終，約瑟間接藉着憑信說話，講解司酒長的夢，而從獄中得了釋放，（四一 9～13，）也直接藉着放膽講解法老的夢，被引到寶座。（四一 14～46。）釋放和權柄臨到他，都是藉着他的說話。

【40:8】And they said to him, We have had a ^adream, and there is no one to interpret it. And Joseph said to them, ¹Do not interpretations belong to ^bGod? Please tell it to me.

【40:9】And the chief of the cupbearers told his dream to Joseph and said to him, In my dream there was a vine before me,

【40:10】And on the vine were three branches. And as soon as it budded, its blossoms came out, and its clusters ripened into grapes.

【40:11】And Pharaoh's cup was in my hand, and I took the grapes and squeezed them into Pharaoh's cup, and I put the cup in Pharaoh's hand.

【40:12】And Joseph said to him, This is its ^ainterpretation: The three branches are three days.

40:8¹ (Do) Although his own dreams (37:5-11) were not yet fulfilled, Joseph had the faith and the boldness to interpret the dreams of his two companions. The fact that he acknowledged God as the source of interpretations indicates that he still believed in the interpretation God had given him of his own dreams. Eventually, Joseph was released from prison indirectly through his speaking by faith in interpreting the cupbearer's dream (41:9-13), and he was ushered to the throne directly through his speaking boldly in interpreting Pharaoh's dreams (41:14-46). Both release and authority came to him through his speaking.

40:8^a
Gen. 41:15
40:8^b
Gen. 41:16;
Dan. 2:28

40:12^a
創四十 18
四一 12
但二 36

40:12^a
Gen. 40:18;
41:12;
Dan. 2:36

【40:13】三天之內，法老必^{1a}提你出監，叫你恢復原職，你就要照先前作司酒長時的慣例，遞杯在法老的手中。

【40:14】但你得好處的時候，求你記得我，施恩慈與我，向法老題說我，救我出這府牢。

【40:15】我實在是從希伯來人之地被^a拐來的；我在這裏也沒有作過甚麼，叫他們把我下在^b牢坑裏。

【40:16】司膳長見夢解得好，就對約瑟說，我也作了一個夢，見我頭上頂着三筐白餅；

【40:17】最上面的筐子裏有為法老烤的各樣食物，有飛鳥來喫我頭上筐子裏的食物。

【40:18】約瑟回答說，這夢的^a講解是這樣：三個筐子就是^b三天；

● 40:13¹ 直譯，使你抬起頭來。

【40:13】Within three more days Pharaoh will^a lift up your head and restore you to your office, and you will put Pharaoh's cup into his hand according to your former custom when you were his cupbearer.

【40:14】But remember my being with you when it is well with you, and please do me a kindness and make mention of me to Pharaoh and so have me brought out of this house.

【40:15】For I was actually^a kidnapped out of the land of the Hebrews, and here also I have not done anything that they should put me into the^b dungeon.

【40:16】Now when the chief of the bakers saw that the interpretation was good, he said to Joseph, I also saw this in my dream: There were three baskets of white bread on my head.

【40:17】And in the uppermost basket there were all sorts of baked food for Pharaoh, and the birds were eating them out of the basket on my head.

【40:18】And Joseph answered and said, This is its^a interpretation: The three baskets are^b three days.

40:19^a
創四十 22

【40:19】三天之內，法老必¹斬你的頭，
把你^a掛在木頭上，必有飛鳥來喫你
身上的肉。

40:20^a
創四十 13

【40:20】到了第三天，是法老的生日，
他爲眾臣僕設擺筵席，¹把司酒長和司
膳長^a提出監來，

40:21^a
創四十 13

【40:21】使司酒長^a恢復司酒的職位，
他就遞杯在法老手中；

40:22^a
創四十 19

【40:22】卻把司膳長^a掛起來，正如約
瑟向他們所講解的。

40:23^a
參創四十 14

【40:23】司酒長卻不^a記得約瑟，竟把
他忘了。

【40:19】 Within three more days Pharaoh will lift up your
head from you and will^a hang you on a tree, and the
birds will eat your flesh from you.

40:19^a
Gen. 40:22

【40:20】 And on the third day, which was Pharaoh's
birthday, he made a feast for all his servants; and he
^alifted up the head of the chief of the cupbearers and the
head of the chief of the bakers among his servants.

40:20^a
Gen. 40:13

【40:21】 And he^a restored the chief of the cupbearers to
his cupbearing, and he put the cup into Pharaoh's hand;

40:21^a
Gen. 40:13

【40:22】 But the chief of the bakers he^a hanged, just as
Joseph had interpreted to them.

40:22^a
Gen. 40:19

【40:23】 Yet the chief of the cupbearers did not^a remember
Joseph, but forgot him.

40:23^a
cf. Gen. 40:14

● 40:19¹ 直譯，提去。

● 40:20¹ 直譯，使…抬起頭來。

創世記 第四十一章

41:1^a
1-7;
創四—17-24

【41:1】¹過了整整兩年，法老作了一個夢，^a見自己站在²河邊，

【41:2】有七隻母牛從河裏上來，又美好又肥壯，在蘆葦中喫草。

【41:3】隨後又有七隻母牛從河裏上來，又醜陋又乾瘦，站在河岸上那七隻母牛的旁邊。

【41:4】這些又醜陋又乾瘦的母牛，喫盡了那七隻又美好又肥壯的母牛；法老就醒了。

【41:5】他又睡着，第二次作夢，見一棵麥子長了七個穗子，又肥大又佳美，

【41:6】隨後又長了七個穗子，又細弱，又被東風吹焦了。

● 41:1¹ 正如舊約的祭司和主耶穌，約瑟必須等到他三十歲時，纔能完全就任盡職。（46，民四3，路三23。）當約瑟被監禁時，他乃是爲着登寶座而受試煉、試驗和訓練。

● 41:1² 卽尼羅河。全章同。

GENESIS 41

【41:1】And at the end of ¹two full years Pharaoh had a dream, and ^athere he was, standing by the ²River.

【41:2】And there came up out of the River seven cows, fine-looking and fat-fleshed; and they grazed in the reed grass.

【41:3】Then there came up after them seven other cows out of the River, ugly-looking and thin-fleshed; and they stood beside the other cows on the bank of the River.

【41:4】And the ugly-looking and thin-fleshed cows ate up the seven fine-looking and fat cows. Then Pharaoh awoke.

【41:5】And he slept and dreamed a second time. And there were seven ears of grain, coming up on one stalk, fat and good.

【41:6】Then there were seven ears, thin and scorched by the east wind, that sprouted after them.

41:1¹ (two) Like the Old Testament priests and the Lord Jesus, Joseph had to wait until he was thirty years old before he was fully put into his ministry (v. 46; Num. 4:3; Luke 3:23). While Joseph was in confinement, he was being tried, tested, and trained for his enthronement.

41:1² (River) I.e., the Nile. So throughout the chapter.

41:1^a
vv. 1-7;
Gen. 41:17-24

【41:7】這些細弱的穗子，吞下了那七個又肥大又飽滿的穗子；法老醒了，原來是個夢。

41:8^a
但二 1, 3
41:8^b
創四一 24
出七 11, 22
參但一 20
二 2
四 7

【41:8】到了早晨，法老^a靈裏不安，就差人召了埃及所有的^b術士和智慧人來；法老把所作的夢告訴他們，卻沒有人能給法老講解。

【41:9】那時司酒長對法老說，我今日想起我的罪來。

41:10^a
創四十 2-3
41:10^b
創三七 36

【41:10】從前法老^a惱怒臣僕，把我和司膳長拘禁在^b護衛長府內。

41:11^a
創四十 5

【41:11】我們二人同夜各作了一個^a夢，各夢都有講解。

41:12^a
創四十 12-19

【41:12】在那裏同着我們有一個希伯來的少年人，是護衛長的僕人，我們將夢告訴他，他就給我們^a講解，是按着各人的夢講解的。

【41:7】And the thin ears swallowed up the seven fat and full ears. Then Pharaoh awoke, and it was a dream.

【41:8】And in the morning his^a spirit was troubled, so he sent and called for all the^b magicians of Egypt and all its wise men; and Pharaoh told them his dream, but there was no one who could interpret them to Pharaoh.

【41:9】Then the chief cupbearer spoke to Pharaoh, saying, I do remember my sins today.

【41:10】Pharaoh was^a angry with his servants, and he put me in custody at the house of the^b captain of the guard, both me and the chief baker.

【41:11】And we both had a^a dream in one night, I and he; each of us had a dream with its own interpretation.

【41:12】And a young Hebrew man was there with us, a servant of the captain of the guard. And we told him our dreams, and he^a interpreted them for us; to each one he interpreted according to his dream.

41:8^a
Dan. 2:1, 3
41:8^b
Gen. 41:24;
Exo. 7:11, 22;
cf. Dan. 1:20;
2:2;
4:7

41:10^a
Gen. 40:2-3
41:10^b
Gen. 37:36

41:11^a
Gen. 40:5

41:12^a
Gen. 40:12-19

41:13^a
創四十 21-22

【41:13】後來正如他給我們講解的成就了；法老使我^a官復原職，卻把司膳長掛了起來。

g 從死牢裏復起
四一 14 ~ 39

41:14^a
參詩一〇五 20

【41:14】於是法老差人去召約瑟，他們便急忙帶他^a出¹牢坑，他就剃頭刮臉，換衣裳，進到法老面前。

41:15^a
創四一 12
參但五 16

【41:15】法老對約瑟說，我作了一個夢，沒有人能^a解；我聽見人說，你聽了夢就能解。

41:16^a
但二 30
41:16^b
創四十 8
但二 28

【41:16】約瑟回答法老說，這不在於^a我，^b神必將平安的話回答法老。

● 41:14¹ 約瑟從牢坑中獲釋，豫表基督是從死的囚牢中復活的那一位。（徒二 24。）

【41:13】 And as he interpreted to us, so it happened;
¹Pharaoh^a restored me to my office, and he hanged the
²baker.

g. Being Resurrected from the Prison of Death
41:14-39

【41:14】 Then Pharaoh sent and called for Joseph, and they brought him hastily^a out of the ¹dungeon; and he shaved himself and changed his garments, and he came to Pharaoh.

【41:15】 And Pharaoh said to Joseph, I have had a dream, but there is no one who can^a interpret it; and I have heard it said of you that when you hear a dream you can interpret it.

【41:16】 And Joseph answered Pharaoh, saying, It is not of^a me; ^bGod¹ will give Pharaoh a favorable answer.

41:13^a
Gen. 40:21-22

41:14^a
cf. Psa. 105:20

41:15^a
Gen. 41:12;
cf. Dan. 5:16

41:16^a
Dan. 2:30
41:16^b
Gen. 40:8;
Dan. 2:28

41:13¹ (Pharaoh) Lit., he.

41:13² (baker) Lit., him.

41:14¹ (dungeon) Or, pit. In his being released from the dungeon, Joseph typifies Christ as the One resurrected from the prison of death (Acts 2:24).

41:16¹ (will) Lit., will answer Pharaoh with peace.

【41:17】法老對約瑟說，我夢^a見我站在河岸上，

【41:18】有七隻母牛從河裏上來，又肥壯又美好，在蘆葦中喫草。

【41:19】隨後又有七隻母牛上來，又軟弱又醜陋又乾瘦，在埃及徧地，我沒有見過這樣不好的。

【41:20】這些又乾瘦又醜陋的母牛，喫盡了那以先的七隻肥母牛，

【41:21】吞喫了以後，卻看不出是吞喫了，牠們醜陋的樣子仍和先前一樣；我就醒了。

【41:22】我又夢見一棵麥子，長了七個穗子，又飽滿又佳美；

【41:23】隨後又長了七個穗子，枯槁細弱，被東風吹焦了。

【41:24】這些細弱的穗子，吞下了那七個佳美的穗子。我將這夢告訴了^a術士，卻沒有人能給我解說。

【41:17】And Pharaoh spoke to Joseph, In my dream,
^athere I was, standing on the bank of the River.

【41:18】And there came up out of the River seven cows, fat-fleshed and fine-looking; and they grazed in the reed grass.

【41:19】Then there came up after them seven other cows, poor and very ugly-looking and thin-fleshed; I had never seen such in all the land of Egypt for ugliness.

【41:20】And the thin and ugly-looking cows ate up the first seven fat cows.

【41:21】And when they had swallowed them, no one would have known that they had swallowed them, for they were still as ugly-looking as at the beginning. Then I awoke.

【41:22】And I saw this in my dream: There were seven ears of grain, coming up on one stalk, full and good.

【41:23】Then there were seven ears, withered, thin, and scorched by the east wind, that sprouted after them.

【41:24】And the thin ears swallowed up the seven good ears. And I told it to the^a magicians, but there was no one who could explain it to me.

41:25^a
創四—28
參但二 28-29, 45
啓四 1

【41:25】約瑟對法老說，法老的夢乃是一個；神已將祂要作的^a事指示法老了。

【41:26】七隻好母牛是七年，七個好穗子也是七年；這夢乃是一個。

【41:27】那隨後上來的七隻又乾瘦又醜陋的母牛是七年，那七個中空、被東風吹焦的穗子也是七年，都是七個荒年。

41:28^a
創四—25

【41:28】這就是我對法老所說，神已將祂要作的^a事顯明給法老了。

41:29^a
創四—47

【41:29】埃及徧地必來七個大^a豐年；

41:30^a
創四七 13

【41:30】隨後又來七個荒年，甚至埃及地都忘了先前的豐收，這地必被^a饑荒所耗盡。

【41:31】因那後來的饑荒極重，這地便不覺得先前的豐收了。

【41:25】Then Joseph said to Pharaoh, Pharaoh's dream is one dream; ^awhat God is about to do He has told Pharaoh.

【41:26】The seven good cows are seven years, and the seven good ears are seven years; the dream is one.

【41:27】And the seven thin and ugly-looking cows that came up after them are seven years, and so are the seven empty ears scorched by the east wind; they will be seven years of famine.

【41:28】This matter is just as I have spoken to Pharaoh; ^awhat God is about to do He has shown to Pharaoh.

【41:29】Seven years of great ^aabundance are now about to come throughout all the land of Egypt.

【41:30】Then seven years of ^afamine will arise after them, and all the abundance in the land of Egypt will be forgotten, and the famine will consume the land.

【41:31】And the abundance will be unknown in the land because of that famine which follows, for it will be very severe.

41:25^a
Gen. 41:28;
cf. Dan. 2:28-29,
45;
Rev. 4:1

41:28^a
Gen. 41:25

41:29^a
Gen. 41:47

41:30^a
Gen. 47:13

【41:32】至於法老兩次重複作夢，是因這事乃神所命定，而且神必速速成就。

【41:33】所以法老當揀選一個精明、智慧的人，派他治理埃及地。

【41:34】法老當這樣行：派官員管理這地，在七個豐年的時候，征收埃及地出產的五分之一；

【41:35】叫他們把將來好年一切的糧食^a聚斂起來，積蓄穀物，收存在各城裏作糧食，歸於法老的手下。

【41:36】所儲存的糧食，可以防備埃及地將有的七個荒年，免得這地被饑荒所滅。

【41:37】法老和他的眾臣僕，都以這話為美。

【41:38】法老對臣僕說，像這樣的人，有^a神的靈在他裏面，我們豈能找得着呢？

【41:39】法老對約瑟說，神既將這事都指示你，可見沒有人像你這樣精明、智慧。

【41:32】And as for the repeating of the dream to Pharaoh twice, it means that the matter is determined by God, and God will quickly bring it about.

【41:33】Now therefore let Pharaoh look out for a discerning and wise man, and set him over the land of Egypt.

【41:34】Let Pharaoh take action to appoint overseers over the land and take a fifth of the produce of the land of Egypt in the seven years of abundance.

【41:35】And let them^a gather all the food of these coming good years and lay up grain under Pharaoh's authority for food in the cities, and let them keep it.

【41:36】And let the food become a reserve for the land against the seven years of famine that will be in the land of Egypt, so that the land does not perish in the famine.

【41:37】And the word seemed good to Pharaoh and to all his servants.

【41:38】And Pharaoh said to his servants, Can we find such a man like this, in whom the^a Spirit of God is?

【41:39】And Pharaoh said to Joseph, Since God let you know all this, there is no one as discerning and wise as you.

41:35^a
創四—48

41:35^a
Gen. 41:48

41:38^a
民二七 18
但四 8, 18
五 11, 14

41:38^a
Num. 27:18;
Dan. 4:8, 18;
5:11, 14

h 登寶座得權柄，並得着榮耀，
領受恩賜
四一 40 ~ 44

41:40^a
詩一〇五 21
徒七 10

【41:40】你必^{1a}掌管我的家，我的民都必照你的話受管理；惟獨在寶座上我比你大。

41:41^a
創四二 6
四五 8-9, 26
詩一〇五 21
徒七 10

【41:41】法老又對約瑟說，看哪，我派你^a治理埃及全地。

【41:42】法老就摘下手上¹打印的戒指，戴在約瑟的手上，給他穿上細麻衣，把金鍊戴在他的頸項上；

● 41:40¹ 約瑟從牢坑中獲釋的當日，登寶座成為埃及全地實際的統治者。同樣的，基督從死裏復活後，登寶座得着天上地上所有的權柄。（太二八 18，徒二 36。）

● 41:42¹ 約瑟登寶座時，得着了榮耀並且領受恩賜，豫表基督在祂的升天裏得着榮耀，（來二 9，）並領受恩賜。（詩六八 18，徒二 33。）戒指、衣服和金鍊，描繪基督升上諸天時所領受的恩賜，祂已將這些恩賜傳給召會。打印的戒指，表徵聖靈在基督的信徒裏面和身上作印記。（徒二 33，弗一 13，四 30，參路十五 22。）衣服表徵基督作我們客觀的義，使我們在神面前得稱義，（林前一 30，參詩四五 9，13，路十五 22，）並且作我

h. Being Enthroned with Authority
and Receiving Glory and Gifts
41:40-44

41:40^a
Psa. 105:21;
Acts 7:10

【41:40】You shall be^{1a} over my household, and according to your word all my people shall be ruled; only in the throne will I be greater than you.

41:41^a
Gen. 42:6;
45:8-9, 26;
Psa. 105:21;
Acts 7:10

【41:41】Then Pharaoh said to Joseph, See, I have set you^a over all the land of Egypt.

【41:42】And Pharaoh took off his¹ signet ring from his hand and put it upon Joseph's hand, and clothed him in¹ garments of fine linen, and put a¹ gold chain around his neck.

41:40¹ (over) On the day Joseph was released from the dungeon, he was enthroned to be the actual ruler over the whole land of Egypt. In like manner, after Christ was resurrected from death, He was enthroned with all authority in heaven and on earth (Matt. 28:18; Acts 2:36).

41:42¹ (signet) In his receiving glory and gifts in his enthronement, Joseph typifies Christ, who received glory (Heb. 2:9) and gifts (Psa. 68:18; Acts 2:33) in His ascension. The ring, the garments, and the gold chain portray the gifts that Christ received in His ascension to the heavens, which gifts He has passed on to the church. The signet ring signifies the Holy Spirit as a seal within and upon Christ's believers (Acts 2:33; Eph. 1:13; 4:30; cf. Luke 15:22). The garments signify Christ as our objective righteousness for our justification before God (1 Cor. 1:30; cf. Psa. 45:9, 13; Luke 15:22) and as our subjective righteousness lived

【41:43】又叫約瑟坐他的副車，喝道的在前呼叫說，跪下。這樣，法老派他治理埃及全地。

【41:44】法老對約瑟說，我是法老，在埃及全地，若沒有你的許可，人不得¹擅自辦事。

i 成爲世人的搭救者，
生命的供應者（祕密的揭示者）
四一 45 ~ 46

們活出來的主觀的義，使我們有資格有分於羔羊的婚娶。（詩四五 14 與註 1，啓十九 7 ~ 9 與 8 註 2。）金鍊表徵賜給順從之人聖靈的美麗，彰顯於服從上。（參徒五 32。）戴鍊子的頸項表徵已被征服並降服的意志，以服從神的命令。（參歌一 10，箴一 8 ~ 9。）照着屬靈經歷的順序，首先我們接受蓋印的靈，使我們得着救恩；然後我們接受義袍，開始活基督。（加二 20，腓一 20 ~ 21 上。）爲着活基督，我們的頸項必須戴上鍊子，我們的意志必須被聖靈征服。

● 41:44¹ 直譯，動手動腳。

【41:43】And he made him ride in the chariot of his second-in-command, and they cried out before him, Bow the knee! And he set him over all the land of Egypt.

【41:44】And Pharaoh said to Joseph, I am Pharaoh, yet without your consent no man will lift up his hand or his foot in all the land of Egypt.

i. Becoming the Savior of the World,
the Sustainer of Life (the Revealer of Secrets)
41:45-46

out of us that we may be qualified to participate in the marriage of the Lamb (Psa. 45:14 and note 1; Rev. 19:7-9 and note 8²). The golden chain signifies the beauty of the Holy Spirit given for obedience expressed in submission (cf. Acts 5:32). A chained neck signifies a will that has been conquered and subdued to obey God's commandment (cf. S.S. 1:10; Prov. 1:8-9). According to the sequence of spiritual experience, we first receive the sealing Spirit for salvation; then we receive the garment of righteousness and begin to live Christ (Gal. 2:20; Phil. 1:20-21a). In order for us to live Christ, our neck must be chained, our will must be subdued, by the Holy Spirit.

【41:45】法老賜名給約瑟，叫¹撒發那忒巴內亞，又將安城的祭司波提非拉的女兒²亞西納給他為妻。約瑟就出去巡行埃及地。

【41:46】約瑟開始侍立在埃及王法老面前的時候，年三十歲。他從法老面前出去，徧行埃及全地。

j 供應人糧食 四一 47 ~ 57

【41:47】七個豐年之內，地的出產極豐極盛。

● 41:45¹ 意，世人的搭救者，生命的供應者，或祕密的揭示者。首先，約瑟是祕密的揭示者；（四十 9 ~ 19，四一 17 ~ 32；）然後，因為他供養百姓的生活，（47 ~ 57，四七 12 ~ 24，）所以他成了世人的搭救者。（四七 25。）在這一點上，他也豫表基督。（太十三 1 ~ 52，約六 50 ~ 51，徒五 31。）

● 41:45² 約瑟娶外邦的埃及人為妻，豫表基督在祂被以色列人棄絕的時候，從外邦人中娶召會為妻。（參太一 1 註 4。）

【41:45】And Pharaoh called Joseph's name ¹Zaphenath-paneah, and he gave him ²Asenath, the daughter of Potiphra priest of On, as his wife. And Joseph went out over the land of Egypt.

【41:46】Now Joseph was thirty years old when he stood before Pharaoh, the king of Egypt. And Joseph went out from the presence of Pharaoh and passed through all the land of Egypt.

j. Supplying People with Food 41:47-57

【41:47】And in the seven years of abundance the earth produced copiously.

41:45¹ (Zaphenath-paneah) Meaning savior of the world, sustainer of life, or revealer of secrets. First, Joseph was the revealer of secrets (40:9-19; 41:17-32); then, because he sustained the life of the people (vv. 47-57; 47:12-24), he became the savior of the world (47:25). In this also he typifies Christ (Matt. 13:1-52; John 6:50-51; Acts 5:31).

41:45² (Asenath) In taking an Egyptian, a Gentile, as his wife, Joseph typifies Christ, who is taking the church from among the Gentiles as His wife during the time that He is being rejected by Israel (cf. note 1⁴ in Matt. 1).

【41:48】約瑟聚斂埃及地那七年一切的糧食，把糧食積存在各城裏；各城周圍田地的糧食，都積存在本城裏。

【41:49】約瑟積蓄穀物甚多，如同海沙，多到不再加以計算，因為無法計算。

【41:50】荒年未到以前，安城的祭司波提非拉的女兒亞西納，給約瑟生了兩個兒子。

【41:51】約瑟給長子起名叫^{1a}瑪拿西，因為他說，神使我忘了一切的困苦，和我父的全家。

【41:52】他給次子起名叫¹以法蓮，因為他說，神使我在受苦之地^a繁衍。

【41:53】埃及地的七個豐年一過，

【41:48】 And he gathered up all the food of the seven years which came upon the land of Egypt and put the food in the cities; he placed the food from the surrounding fields within each city.

【41:49】 And Joseph stored grain in great abundance like the sand of the sea until he stopped measuring it; for it was beyond measure.

【41:50】 And before the year of famine came, two sons were born to Joseph, whom Asenath, the daughter of Potiphera priest of On, bore to him.

【41:51】 And Joseph called the name of the firstborn^{1a} Manasseh, for, he said, God has made me forget all my trouble and all my father's house.

【41:52】 And he called the name of the second¹ Ephraim, for, he said, God has made me^a fruitful in the land of my affliction.

【41:53】 And the seven years of abundance that came upon the land of Egypt came to an end.

● 41:51¹ 意，使之忘了。

● 41:52¹ 意，繁衍，或加倍繁衍。

41:51¹ (Manasseh) Meaning making to forget.

41:52¹ (Ephraim) Meaning fruitful, or twice fruitful.

41:51^a
51~52;
創四六 20
四八 5

41:52^a
參創四九 22
何十三 15

41:51^a
vv. 51-52;
Gen. 46:20;
48:5

41:52^a
cf. Gen. 49:22;
Hosea 13:15

41:54^a
詩一〇五 16
徒七 11

【41:54】七個荒年就來了，正如約瑟所說的。各地都有^a 饑荒，惟獨埃及全地有糧食。

41:55^a
創四一 30

【41:55】等到埃及^a 全地有了饑荒，眾民就向法老哀求糧食。法老對所有的埃及人說，你們往約瑟那裏去，凡他所說的，你們都要作。

41:56^a
創四二 6

【41:56】當時饑荒¹ 徧滿地面，約瑟² 開了各處的糧倉，^a 賣糧給埃及人；在埃及地的饑荒逐漸加重。

41:57^a
創四二 2, 5
四七 14
41:57^b
創四一 31, 56

【41:57】全地的人都往埃及去，到約瑟那裏^a 買糧，因為全地的^b 饑荒甚重。

● 41:56¹ 食物維持人的生存，也帶給人滿足。全地都在饑荒之下，表徵萬民都在努力維持生存，而不得滿足。只有在約瑟所在之處可以找着糧食，（四二 5～6，）按豫表指明，真實的生命供應和滿足，只能在基督所在之召會中找着。

● 41:56² 此乃照古譯本；希伯來文經文作，開了其中的一切。

【41:54】And the seven years of famine began to come, as Joseph had said. And there was^a famine in all lands, but in all the land of Egypt there was bread.

【41:55】So when^a all the land of Egypt became hungry, the people cried out to Pharaoh for bread. And Pharaoh said to all the Egyptians, Go to Joseph; whatever he says to you, you shall do.

【41:56】And when the famine was over¹ all the face of the earth, Joseph opened² all the storehouses of grain and^a sold grain to the Egyptians; and the famine became severe in the land of Egypt.

【41:57】And all the earth came to Joseph in Egypt to^a buy grain, because the^b famine was severe in all the earth.

41:56¹ (all) Food maintains man's existence and also brings man satisfaction. The whole earth being under famine signifies that all the nations are struggling to maintain their existence and are dissatisfied. Food could be found only where Joseph was (42:5-6), indicating in type that the real life supply and satisfaction can be found only in the church, where Christ is.

41:56² (all) Following some ancient versions; the Hebrew text reads, all which was in them.

41:54^a
Psa. 105:16;
Acts 7:11

41:55^a
Gen. 41:30

41:56^a
Gen. 42:6

41:57^a
Gen. 42:2, 5;
47:14
41:57^b
Gen. 41:31, 56

創世記 第四十二章

(4 漸漸成熟—續)

(a 成熟的過程—
最後階段的對付—續)

(二) 爲饑荒所迫，
打發眾子去埃及買糧
四二 1～5

【42:1】雅各見埃及有糧，就對兒子們說，你們爲甚麼彼此觀望呢？

【42:2】我聽見埃及有糧，¹ 你們可以^a下去，從那裏爲我們買些來，使我們可以存活，不至於^b死。

【42:3】於是，約瑟的十個¹哥哥都下埃及買糧去了。

● 42:2¹ 神使用饑荒，以及雅各打發兒子們到埃及去的事，對付雅各，使他在生命裏成熟。雅各在長久等待他兒子們歸回的期間，原先佔有他的一切都倒空了，（36，四三 13～14，）使神可以用神聖生命的元素充滿他。見四五 26 註 1。

● 42:3¹ 在四二至四五章，約瑟和他弟兄們之

GENESIS 42

(4. Being Matured—cont'd)

(a. The Process of Maturity—
Dealings in the Last Stage—cont'd)

(2) Being Stricken with Famine and Forced
to Send His Sons to Egypt to Buy Grain
42:1-5

【42:1】Now when Jacob saw that there was grain in Egypt, Jacob said to his sons, Why do you keep looking at one another?

【42:2】And he said, I have now heard that there is grain in Egypt; ^{1a} go down there, and buy grain for us from there, that we may live and not ^b die.

【42:3】So Joseph's ten ¹ brothers went down to buy grain from Egypt.

42:2¹ (go) God used the famine and Jacob's sending of his sons to Egypt to deal with Jacob for his maturity in life. During his long wait for the return of his sons, Jacob was emptied of all his preoccupations (v. 36; 43:13-14) that God might fill Jacob with the element of the divine life. See note 26¹ in ch. 45.

42:3¹ (brothers) The account of the relationship between Joseph

42:2^a
徒七 12
42:2^b
創四三 8

42:2^a
Acts 7:12
42:2^b
Gen. 43:8

【42:4】但雅各沒有打發約瑟的弟弟^a便雅憫與他哥哥們同去，因為雅各說，恐怕他^b遭害。

間關係的記載，是基督和以色列國之間關係的詳細描繪：（一）正如約瑟的弟兄們爲了糧食被迫轉向他，（1～5，四三 1～15，）以色列人也要被迫轉向基督，以保守他們的生存。（亞十二 10，羅十一 26。）（二）正如約瑟的弟兄們認不出他，（8，28，四三 32～34，四四 14～34，）以色列民今天也照樣不認識基督是誰。（三）正如約瑟在他的弟兄們被迫轉向他之後，試驗並管教他們，（15～24，四四 1～13，）基督在以色列民轉向祂的過程中，也要照樣試驗並管教他們。（亞十三 8～9。）（四）當約瑟管教他的弟兄們時，他愛他們，也隱密的照顧他們；（25，四三 16，25～34；）在末期，基督也要照樣隱密的向以色列人顯示祂的愛，並供應他們的需要。（參啓七 2～8。）（五）正如約瑟最後與他無知的弟兄們相認，（四五 1～4，14～16，）基督也要照樣承認無知的以色列國。（羅十一 26。）（六）正如約瑟的弟兄們最後認出了他，（四五 15，）以色列人至終也要照樣承認基督。（亞十二 10。）（七）正如約瑟在他的高舉與榮耀中，向他的弟兄們揭示他自己，（四五 8，13，）基督也要照樣在祂的高舉和榮耀中，向以色列遺民啓示祂自己。（彌五 3～4，太二四 30。）（八）約瑟的弟兄們有分於他掌權的享受，他們作爲神在地上的見證，也得着約瑟特別的照顧；（四五 16～24，四七 11～12，五十二 21；）照樣，在千年國時，以色列要有分於基督作王的享受，以色列作爲神在列國中的見證，也要得着基督特別的照顧。（賽二 2～3，六一 6，亞八 23，十四 16～19。）

【42:4】But Jacob did not send Joseph's brother^a Benjamin with his brothers, for he said, Perhaps^b harm may befall him.

and his brothers in chs. 42—45 is a detailed portrait of the relationship between Christ and the nation of Israel: (1) Just as Joseph's brothers were forced to turn to him for food (vv. 1-5; 43:1-15), the children of Israel will be forced to turn to Christ to preserve their existence (Zech. 12:10; Rom. 11:26). (2) Just as Joseph's brothers were ignorant of him (vv. 8, 28; 43:32-34; 44:14-34), so the people of Israel are ignorant of who Christ is today. (3) Just as Joseph tested and disciplined his brothers after they were forced to turn to him (vv. 15-24; 44:1-13), so Christ will test and discipline Israel when they are in the process of turning to Him (Zech. 13:8-9). (4) While Joseph was disciplining his brothers, he loved them and cared for them in a secret way (v. 25; 43:16, 25-34); similarly, at the end time Christ will secretly show His love toward Israel and provide for their needs (cf. Rev. 7:2-8). (5) Just as Joseph eventually acknowledged his ignorant brothers (45:1-4, 14-16), Christ will acknowledge the ignorant nation of Israel (Rom. 11:26). (6) Just as Joseph's brothers eventually recognized him (45:15), the Israelites will eventually recognize Christ (Zech. 12:10). (7) Just as Joseph revealed himself in his exaltation and glory to his brothers (45:1, 8, 13), Christ will reveal Himself in His exaltation and glory to the remnant of Israel (Micah 5:3-4; Matt. 24:30). (8) Joseph's brothers participated in the enjoyment of his reign, and Joseph took special care of them as God's testimony on earth (45:16-24; 47:11-12; 50:21); likewise, in the millennium Israel will participate in the enjoyment of Christ's reign, and Christ will care in a special way for Israel as God's testimony among the nations (Isa. 2:2-3; 61:6; Zech. 8:23; 14:16-19).

【42:5】來買糧的人中有以色列的兒子們，因為迦南地也有^a 饑荒。

(5 成熟的以色列掌權的一面，見於約瑟—續)

k 為以色列的兒子們所認
四二 6 ~ 28, 四三 15 ~ 四五 24

(一) 以智慧對待他的兄長，
向他們顯示愛
四二 6 ~ 28

【42:6】當時^a 治理埃及地的是約瑟；賣糧給那地眾民的就是他。約瑟的哥哥們來了，面伏於地，向他^b 下拜。

【42:7】約瑟看見他哥哥們，就認得他們，卻裝作生人，向他們說些^a 嚴厲的話，問他們說，你們從那裏來？他們說，我們從迦南地來買糧。

【42:8】約瑟認得他哥哥們，他們卻不認得他。

【42:5】And the sons of Israel came to buy grain among the others who also came, for the^a famine was in the land of Canaan.

(5. The Reigning Aspect as Seen in Joseph—cont'd)

k. Being Recognized by the Children of Israel
42:6-28; 43:15—45:24

(1) Being Wise in Dealing with His Brothers
and Showing Them Love
42:6-28

【42:6】Now Joseph was the governor^a over the land; it was he who sold grain to all the people of the land. And Joseph's brothers came and^b bowed down to him with their faces to the ground.

【42:7】And Joseph saw his brothers and recognized them, but he disguised himself to them and spoke^a harshly with them. And he said to them, Where have you come from? And they said, From the land of Canaan, to buy grain for food.

【42:8】And Joseph recognized his brothers, but they did not recognize him.

【42:9】約瑟想起從前所作關於他們的那^a兩個夢，就¹對他們說，你們是^b奸細，來窺探這地的²虛實。

【42:10】他們對他說，我主阿，不是的，僕人們是來買糧食的。

【42:11】我們都是一個人的兒子，是誠實人；僕人們從來沒有作過奸細。

【42:12】約瑟說，不然，你們必是來窺探這地虛實的。

● 42:9¹ 約瑟一生的記載乃是那靈管治的啓示，因為那靈的管治乃是成熟聖徒掌權的一面。雖然他對他的弟兄們滿了屬人的感覺和情緒，（24，四三30～31，四五1～2，）他卻保守自己和所有的感覺，都在那靈的管治之下。他清明、智慧、且有辨識的對待他的弟兄們，按着他們的需要管教他們，好成全並建造他們，使他們能成為團體的子民，生活在一起，成為神在地上的見證。（參四五24。）約瑟否認己，把自己完全擺在神主宰的帶領下，行事為人全然為着神和祂子民的權益。約瑟在神限制下的生活，是基督為人生活的描繪，（約五19，30下，七16，18，十四10，）彰顯神聖生命的成熟與完全，並且帶進神的國。

● 42:9² 直譯，敞露。12節者同。

【42:9】And Joseph remembered the^a dreams that he had dreamed about them, and he¹ said to them, You are^b spies; you have come to see the nakedness of the land.

【42:10】And they said to him, No, my lord; rather your servants have come to buy grain for food.

【42:11】We are all sons of one man. We are honest men; your servants have never been spies.

【42:12】And he said to them, No; but you have come to see the nakedness of the land.

42:9¹ (said) The record of Joseph's life is a revelation of the rulership of the Spirit, for the rulership of the Spirit is the reigning aspect of a mature saint. Although he was full of human feelings and sentiments toward his brothers (v. 24; 43:30-31; 45:1-2), he kept himself with all his feelings under the rulership of the Spirit. He dealt with his brothers soberly, wisely, and with discernment, disciplining them according to their need in order to perfect them and build them up that they might be a collective people living together as God's testimony on earth (cf. 45:24). Joseph denied himself and placed himself absolutely under God's sovereign leading, conducting himself wholly for the interest of God and His people. Joseph's living under God's restriction, a portrait of the human living of Christ (John 5:19, 30b; 7:16, 18; 14:10), manifested the maturity and perfection of the divine life and brought in God's kingdom.

【42:13】他們說，僕人們本是弟兄十二人，是迦南地一個人的兒子，最小的現今在我們的父親那裏，還有一個^a沒有了。

【42:14】約瑟說，我纔說你們是奸細，這話實在不錯。

【42:15】我指着法老的性命起誓，若是你們^a最小的弟弟不到這裏來，你們就不得出這地方，藉此就可以把你們試驗出來了。

【42:16】要打發你們中間一個人去，把你們的弟弟帶來。至於你們，都要囚在這裏，好試驗你們的話真不真；若不真，我指着法老的性命起誓，你們必定是奸細。

【42:17】於是約瑟把他們一起¹拘禁了三天。

【42:18】到第三天，約瑟對他們說，我是敬畏神的；你們照我的話行，就可以存活。

● 42:17¹ 這樣作是要摸他們的良心，使他們領悟他們仇恨並出賣約瑟的罪過。（21～22。）

【42:13】 And they said, We, your servants, are twelve brothers, the sons of one man in the land of Canaan; and at this moment the youngest is with our father today, and one is ^ano more.

【42:14】 But Joseph said to them, It is just as I spoke to you, saying, You are spies.

【42:15】 By this you shall be tested: As Pharaoh lives, you shall not go away from this place unless your ^ayoungest brother comes here.

【42:16】 Send one of you to get your brother while you remain bound, that your words may be tested whether there is truth in you. And if not, as Pharaoh lives, surely you are spies.

【42:17】 And he put them all together in ¹custody three days.

【42:18】 And Joseph said to them on the third day, Do this and live, for I fear God.

42:17¹ (custody) This was done to touch their conscience and cause them to realize their guilt in hating Joseph and selling him (vv. 21-22).

42:19^a
創四二 33-34

【42:19】你們如果是^a誠實人，可以留你們弟兄中的一個，囚在你們拘禁的地方，但你們其餘的可以帶着糧回去，救你們家裏的饑荒。

【42:20】把你們最小的弟弟帶到我這裏來，如此，你們的話便得證實，你們也不至於死。他們就這樣行。

42:21^a
參創三七 23-28

【42:21】他們彼此說，我們對我們的弟弟實在^a有罪。他哀求我們的時候，我們見他魂裏的痛苦，卻不肯聽，所以這場苦難臨到了我們。

42:22^a
創三七 21
42:22^b
參創九 5-6
路十一 50-51

【42:22】流便說，我豈不是對你們說過，不可^a犯罪害那孩子麼？只是你們不肯聽，所以流他^b血的罪現在向我們追討。

【42:23】他們不知道約瑟聽得懂，因為在他們中間有傳譯的人。

42:24^a
創四三 30

【42:24】約瑟轉身退去，^a哭了一場，又回來對他們說話。他從他們中間挑出¹西緬來，在他們眼前把他捆綁了。

● 42:24¹ 可能是西緬帶頭圖謀殺害約瑟。（參四九5～7。）

【42:19】If you are^a honest men, let one of your brothers remain bound in your place of custody; and the rest of you go, carry grain for the famine of your households.

【42:20】And bring your youngest brother to me, that your words may be verified; and you will not die. And they did so.

【42:21】And they said one to another, We are indeed^a guilty concerning our brother, because we saw the distress of his soul when he pleaded with us, yet we would not listen; therefore this distress has come to us.

【42:22】And Reuben answered them, saying, Did I not speak to you, saying, Do not^a sin against the child? But you would not listen. So now also his^b blood is required.

【42:23】And they did not know that Joseph understood, for there was an interpreter between them.

【42:24】And he turned away from them and^a wept. Then he returned to them and spoke to them. And he took¹ Simeon from among them and bound him before their eyes.

42:24¹ (Simeon) It might have been Simeon who took the lead in plotting to murder Joseph (cf. 49:5-7).

42:19^a
Gen. 42:33-34

42:21^a
cf. Gen. 37:23-28

42:22^a
Gen. 37:21
42:22^b
cf. Gen. 9:5-6;
Luke 11:50-51

42:24^a
Gen. 43:30

【42:25】約瑟吩咐人把穀物^a裝滿他們的器皿，把各人的銀子歸還在各人的糧袋裏，又給他們路上用的食物；人就照他的話辦了。

【42:26】他們就把糧馱在驢上，離開那裏去了。

【42:27】到了住宿的地方，他們中間有一個人打開糧袋，要拿飼糧餵驢，纔看見自己的銀子仍在^a袋口；

【42:28】就對弟兄們說，我的銀子歸還了，看哪，仍在我袋子裏。他們就提心吊膽，戰戰兢兢的彼此說，這是神向我們作甚麼呢？

(4 漸漸成熟—續)

(a 成熟的過程—
最後階段的對付—續)

(三) 次子西緬被拘於埃及
四二 29 ~ 38

【42:29】他們來到迦南地他們的父親雅各那裏，將所遭遇的事都告訴他，說，

【42:25】Then Joseph gave orders to^a fill their bags with grain and to restore every man's silver pieces to his sack and to give them provisions for the way. And thus was it done for them.

【42:26】And they loaded their grain upon their donkeys and departed from there.

【42:27】And one of them opened his sack to give his donkey fodder at the lodging place, and he saw his silver; there it was in the mouth of his^a sack.

【42:28】And he said to his brothers, My silver has been returned; and here it is in my sack! And their heart stopped, and they turned trembling to one another, saying, What is this that God has done to us?

(4. Being Matured—cont'd)

(a. The Process of Maturity—
Dealings in the Last Stage—cont'd)

(3) Having His Second Son, Simeon, Detained in Egypt
42:29-38

【42:29】And they came to Jacob their father in the land of Canaan and told him all that had happened to them, saying,

42:30^a
創四二 7

【42:30】那人，那地的主，對我們說^a 嚴厲的話，把我們當作窺探那地的奸細。

42:31^a
創四二 9

【42:31】我們對他說，我們是誠實人，從來沒有作過^a 奸細。

42:32^a
創四二 13

【42:32】我們本是弟兄十二人，都是一個父親的兒子，有一個^a 沒有了，最小的如今同我們的父親在迦南地。

42:33^a
創四二 19

【42:33】那人，那地的主，對我們說，若要我知道你們是^a 誠實人，可以留下你們弟兄中的一個在我這裏，你們帶着糧食回去，救你們家裏的饑荒。

42:34^a
創四二 15, 20
42:34^b
創三四 10, 21

【42:34】把你們^a 最小的弟弟帶到我這裏來，我便知道你們不是奸細，乃是誠實人。這樣，我就把你們的弟兄交給你們，你們也可以在這地^b 作買賣。

42:35^a
創四二 27
四三 21

【42:35】後來他們倒糧袋，不料，各人的銀包都在^a 糧袋裏；他們和父親看見銀包就都害怕。

【42:30】The man, the lord of the land, spoke^a harshly to us and took us for spies on the land.

【42:31】But we said to him, We are honest men; we have never been^a spies.

【42:32】We are twelve brothers, sons of our father; the one is^a no more, and the youngest is with our father today in the land of Canaan.

【42:33】And the man, the lord of the land, said to us, By this will I know that you are^a honest men: Leave one of your brothers with me, and take grain for the famine of your households, and go.

【42:34】And bring your^a youngest brother to me that I may know that you are not spies but honest men. I will give you your brother, and you may^b trade in the land.

【42:35】And when they emptied their sacks, there was each man's bundle of silver pieces, in his^a sack. And when they and their father saw their bundles of silver, they were afraid.

42:30^a
Gen. 42:7

42:31^a
Gen. 42:9

42:32^a
Gen. 42:13

42:33^a
Gen. 42:19

42:34^a
Gen. 42:15, 20
42:34^b
Gen. 34:10, 21

42:35^a
Gen. 42:27;
43:21

42:36^a
創四三 14

【42:36】他們的父親雅各對他們說，你們使我^a喪失我的兒子：約瑟沒有了，西緬也沒有了，你們又要將便雅憫帶去；這些事都落到我身上了。

【42:37】流便對他父親說，我若不帶他回來交給你，你可以殺我的兩個兒子。只管把他交在我手裏，我必帶他回來交給你。

【42:38】雅各說，我的兒子不可與你們一同下去；他哥哥死了，只剩下他，他若在你們所行的路上^a遭害，那便是你們使我白髮蒼蒼、^b悲悲慘慘的下陰間去了。

42:38^a
創四二 4
四四 29
42:38^b
創三七 35
四四 29, 31

創世記 第四十三章

(四) 饑荒加重，
被迫打發幼子便雅憫去埃及
四三 1 ~ 14

【43:1】那地的^a饑荒甚重。

【43:2】他們從埃及帶來的糧喫盡了，他們的父親就對他們說，你們^a再去給我們買一點糧食來。

43:1^a
創四一 31
56-57
43:2^a
創四二 2

【42:36】And Jacob their father said to them, You have^a bereaved me of my children: Joseph is no more, and Simeon is no more, and you would take Benjamin; all these things are against me.

【42:37】And Reuben spoke to his father, saying, You may put to death my two sons if I do not bring him to you. Put him in my hand, and I will return him to you.

【42:38】But he said, My son shall not go down with you, for his brother is dead, and he alone is left. And if^a harm should befall him on the way in which you go, then you will bring down my gray hairs in^b sorrow to Sheol.

42:36^a
Gen. 43:14

42:38^a
Gen. 42:4;
44:29
42:38^b
Gen. 37:35;
44:29, 31

GENESIS 43

(4) Being Stricken with Severe Famine and
Sending His Youngest Son, Benjamin
43:1-14

【43:1】Now the^a famine was severe in the land.

【43:2】And when they had completely consumed the grain which they had brought out of Egypt, their father said to them, ^aGo back; buy us a little food.

43:1^a
Gen. 41:31, 56-57
43:2^a
Gen. 42:2
43:3^a

【43:3】但猶大對他說，那人鄭重的警告我們說，你們的^a弟弟若不與你們同來，你們就不得見我的面。

【43:4】你若願意打發我們的弟弟與我們同去，我們就下去給你買糧食；

【43:5】你若不願意打發他去，我們就不下去，因為那人對我們說，你們的弟弟若不與你們同來，你們就不得見我的面。

【43:6】以色列說，你們為甚麼這樣害我，告訴那人你們還有弟弟呢？

【43:7】他們說，那人詳細的問到我們和我們的親屬，說，你們的父親還健在麼？你們還有兄弟麼？我們就按着他所問的告訴他。我們怎能知道他會說，把你們的弟弟帶下來呢？

【43:8】猶大又對他父親以色列說，你打發少年人與我同去，我們就起身下去，好叫我們和你，並我們的婦人孩子，都得存活，不至於^a死。

【43:3】But Judah spoke to him, saying, The man solemnly warned us, saying, You shall not see my face unless your^a brother is with you.

【43:4】If you are willing to send our brother with us, we will go down and buy you grain for food;

【43:5】But if you are not willing to send him, we will not go down; for the man said to us, You shall not see my face unless your brother is with you.

【43:6】And Israel said, Why did you treat me so badly as to tell the man that you had another brother?

【43:7】And they said, The man asked very carefully about us and about our relatives, saying, Is your father still alive? Do you have another brother? So we told him about these things. Could we possibly know that he would say, Bring your brother down?

【43:8】And Judah said to Israel his father, Send the boy with me, and we will rise up and go, that we may live and not^a die, we and you and our little ones.

【43:9】我爲他作保，你可以從我手中追討。我若不^a帶他回來交在你面前，我就永遠在你面前擔罪。

【43:10】我們若沒有耽擱，如今第二次都回來了。

【43:11】他們的父親以色列對他們說，若必須如此，你們就當這樣行：可以取些這地佳美的出產，就是一點香油和一點蜂蜜，香膠和沒藥，榲桲和杏仁，收在器皿裏，帶下去送給那人作禮物；

【43:12】又要手裏帶着加倍的銀子，並要將歸還在你們^a袋口內的銀子帶回去；那或者是錯了。

【43:13】也帶着你們的弟弟，起身回去見那人。

【43:14】但願^{1a}全足的神在那人面前賜你們²憐憫，使他釋放你們的那弟兄和便雅憫回來。至於我，我若^b喪了兒子，就喪了罷。

● 43:14¹ 希伯來文，El Shaddai，伊勒沙代。
見十七 1 註 2。

【43:9】I myself will be surety for him; of my hand you may require him. If I do not^a bring him to you and set him before you, then I shall bear the blame of sinning before you forever.

【43:10】For if we had not delayed, by now we could have returned twice.

【43:11】And their father Israel said to them, If it must be so, then do this: Take some of the choice fruits of the land in your bags, and carry a present down to the man—a little balm and a little honey, aromatic gum and myrrh, pistachio nuts and almonds.

【43:12】And take double the silver in your hand, and carry back in your hand the silver that was returned in the mouth of your^a sacks; perhaps it was a mistake.

【43:13】Take your brother also, and rise up; return to the man,

【43:14】And may the^{1a} All-sufficient God grant you² mercy before the man, that he may release to you your other brother and Benjamin. And as for me, if I am to be^b bereaved of my children, I shall be bereaved.

43:14¹ (All-sufficient) Heb. El Shaddai. See note 1² in ch. 17.

(5 成熟的以色列掌權的一面，見於約瑟—續)

(k 爲以色列的兒子們所認—續)

(二) 進一步試驗他的兄長
四三 15 ~ 四四 34

【43:15】於是，他們拿着這禮物，手裏帶着加倍的銀子，並且帶着便雅憫，起身下到埃及，站在約瑟面前。

【43:16】約瑟見便雅憫和他們同來，就對家宰說，將這些人領到屋裏，要宰殺牲畜，豫備筵席，因爲正午這些人要同我喫飯。

【43:17】家宰就遵着約瑟的命去行，領他們進約瑟的屋裏。

● 43:14² 或，憐恤。當雅各受到末後階段的對付，好使他成熟時，他沒有掙扎，乃是完全服從神在他環境中的主宰權柄。他不再信靠自己的機巧和能力；反之，他信靠全足之神的憐憫。這表明他已經完全變化成熟。

(5. The Reigning Aspect as Seen in Joseph—cont'd)

(k. Being Recognized—cont'd)

(2) Testing His Brothers Further
43:15—44:34

【43:15】So the men took this present, and they took double the silver in their hand and Benjamin; and they rose up and went down to Egypt and stood before Joseph.

【43:16】And when Joseph saw Benjamin with them, he said to him who was over his house, Bring the men into the house, and slaughter an ¹animal, and prepare it; for the men will eat with me at noon.

【43:17】And the man did as Joseph said, and the man brought the men into Joseph's house.

43:14² (mercy) Or, compassion. While he was being dealt with in the last stage for his maturity, Jacob did not struggle but absolutely submitted to God's sovereignty in his circumstances. He no longer trusted in his own skill and ability; rather, he trusted in the mercy of his all-sufficient God. This shows that he had been fully transformed for maturity.

43:16¹ (animal) Lit., a slaughter.

【43:18】他們因為被領到約瑟的屋裏，就害怕，說，必是因為頭次歸還在我們袋子裏的銀子，纔領我們到這裏來，要找機會下手害我們，強取我們作奴僕，搶奪我們的驢。

【43:19】他們就挨近約瑟的家宰，在屋門口和他說話，

【43:20】說，我主阿，我們頭次下來實在是^a要買糧食。

【43:21】後來到了住宿的地方，我們打開袋子，不料，各人的銀子分量足數，仍在各人的^a袋口；現在我們手裏又帶回來了。

【43:22】我們手裏還另外帶下銀子來買糧食。我們不知道先前誰把銀子放在我們的袋子裏。

【43:23】家宰說，你們可以放心，不要害怕，是你們的神和你們父親的神，賜給你們財寶在你們的袋子裏；你們的銀子，我早已收了。他就把西緬帶出來，交給他們。

【43:18】 And the men were afraid because they were brought to Joseph's house; and they said, It is because of the silver that was returned in our sacks the first time, that we are being brought in, that he may come out against us and fall upon us and take us as slaves with our donkeys.

【43:19】 And they came near to the man who was over Joseph's house and spoke to him at the door of the house,

【43:20】 And said, Please, my lord, we indeed came down the first time to^a buy grain for food;

【43:21】 And when we came to the lodging place, we opened our sacks, and there was each man's silver, in the mouth of his^a sack, our silver in full weight. So we have brought it back in our hand.

【43:22】 And we have also brought down extra silver in our hand to buy grain for food. We do not know who put our silver in our sacks.

【43:23】 And he said, Be at peace; do not fear. Your God and the God of your father has given you treasure in your sacks; your silver came to me. Then he brought Simeon out to them.

43:20^a
創四二 3, 10

43:21^a
創四二 27

43:20^a
Gen. 42:3, 10

43:21^a
Gen. 42:27

43:24^a
創十八 4

【43:24】家宰就領他們進約瑟的屋裏，
給他們水洗^a腳，又給他們飼糧餵驢。

43:25^a
參創四三 11

【43:25】他們就豫備^a禮物，等候約瑟正午來，因為他們聽見要在那裏喫飯。

43:26^a
創三七 7, 9-10
四二 6
四三 28

【43:26】約瑟來到家裏，他們就把手中的禮物拿進屋去給他，又俯伏在地，向他^a下拜。

43:27^a
創四二 13

【43:27】約瑟問他們安，又說，你們的^a父親，就是你們所說的那老人家平安麼？他還健在麼？

【43:28】他們回答說，你僕人我們的父親平安；他還健在。於是他們低頭下拜。

43:29^a
創三五 18

【43:29】約瑟舉目看見他同母的弟弟^a便雅憫，就說，你們向我所說那最小的弟弟，就是這位麼？又說，小兒阿，願神賜恩給你。

43:30^a
創四五 1
43:30^b
創四二 24

【43:30】約瑟^a愛弟之情發動，就急忙尋找可^b哭之處，進入自己的內室，哭了一場。

【43:24】And the man brought the men into Joseph's house and gave them water, and they washed their^a feet; and he gave their donkeys fodder.

【43:25】And they prepared the^a present for Joseph's coming at noon, for they had heard that they would eat a meal there.

【43:26】And when Joseph came into the house, they brought him the present which was in their hand into the house and^a bowed down to the ground to him.

【43:27】And he asked them about their welfare and said, Is your^a father well, the old man of whom you spoke? Is he still alive?

【43:28】And they said, Your servant our father is well; he is still alive. And they bowed and paid him homage.

【43:29】And he lifted up his eyes and saw his brother^a Benjamin, his mother's son, and said, Is this your youngest brother, of whom you spoke to me? And he said, God be gracious to you, my son.

【43:30】And Joseph hurried—for his^a inward parts burned for his brother—and sought a place to^b weep. So he entered into his chamber and wept there.

43:24^a
Gen. 18:4

43:25^a
cf. Gen. 43:11

43:26^a
Gen. 37:7, 9-10;
42:6;
43:28

43:27^a
Gen. 42:13

43:29^a
Gen. 35:18

43:30^a
Gen. 45:1
43:30^b
Gen. 42:24

【43:31】他洗了臉出來，勉強忍住，吩咐人擺飯。

【43:32】他們就為約瑟單擺了一席，為那些人又擺了一席，也為和約瑟同喫飯的埃及人另擺了一席，因為埃及人不可和希伯來人一同喫飯；那原是埃及人所^a厭惡的。

【43:33】約瑟使眾弟兄在他面前坐席，都按着長幼的次序，眾弟兄就彼此驚奇相看。

【43:34】約瑟把他面前的食物分出來，送給他們；但便雅憫所得的分，比別人多^a五倍。他們就飲酒，和約瑟一同宴樂。

創世記 第四十四章

【44:1】約瑟吩咐家宰說，把糧食^a裝滿這些人的袋子，盡他們所能帶的，又把各人的銀子放在各人的袋口內；

【44:2】並將我的銀杯，和那最年幼的買糧的銀子，一同裝在他的袋口內。家宰就照約瑟所說的話行了。

【43:31】 Then he washed his face and came out, and he controlled himself and said, Serve the meal.

【43:32】 And they served him by himself, and them by themselves, and the Egyptians who ate with him by themselves, because the Egyptians could not eat a meal with the Hebrews, for that is an^a abomination to the Egyptians.

【43:33】 And they sat before him, the firstborn according to his birthright and the youngest according to his youth, and the men looked at one another in astonishment.

【43:34】 And he had portions brought to them from before him; however Benjamin's portion was^a five times as much as any of theirs. And they drank and were merry with him.

GENESIS 44

【44:1】 And he commanded him who was over his house, saying, ^aFill the men's sacks with food, as much as they can carry, and put each man's silver in the mouth of his sack.

【44:2】 And put my cup, the silver cup, in the mouth of the sack of the youngest with his silver for the grain. And he did so, according to the word that Joseph had spoken.

43:32^a
參創四六 34
出八 26

43:34^a
創四五 22

43:32^a
cf. Gen. 46:34;
Exo. 8:26

43:34^a
Gen. 45:22

44:1^a
創四二 25

44:1^a
Gen. 42:25

【44:3】早晨天一亮，就打發那些人帶着驢走了。

【44:4】他們出城走了不遠，約瑟對^a家宰說，起來，追那些人去，追上了就對他們說，你們爲甚麼以惡報善？

【44:5】這不是我主人飲酒的杯麼？豈不是他占卜用的麼？你們這樣行是作惡了。

【44:6】家宰追上他們，將這些話對他們說了。

【44:7】他們回答說，我主爲甚麼說這樣的話？你僕人絕不會作這樣的事。

【44:8】你看，我們從前在^a袋口裏所發現的銀子，尚且從迦南地帶來還你，我們怎能從你主人家裏偷竊金銀呢？

【44:9】在你僕人中，無論從^a誰那裏搜出來，就叫他死，我們也作我主的奴僕。

【44:3】As soon as the morning was light, the men were sent away, they and their donkeys.

【44:4】When they had just gone out of the city and were not yet far off, Joseph said to^a him who was over his house, Rise up, follow after the men; and when you overtake them, say to them, Why have you repaid evil for good?

【44:5】Is not this that from which my lord drinks, and which he indeed uses for divining? You have done wrong in so doing.

【44:6】And he overtook them and spoke these words to them.

【44:7】And they said to him, Why does my lord speak such words as these? Far be it from your servants to do such a thing.

【44:8】See how we brought back to you from the land of Canaan the silver which we found in the mouth of our^a sacks. How then could we steal silver or gold out of your lord's house?

【44:9】With^a whomever of your servants it is found, let him die; and we ourselves will become my lord's slaves.

44:4^a
創四四 1

44:4^a
Gen. 44:1

44:8^a
創四三 21

44:8^a
Gen. 43:21

44:9^a
參創三一 32

44:9^a
cf. Gen. 31:32

【44:10】家宰說，現在就照你們的話行罷。從誰那裏搜出來，誰就作我的奴僕，你們其餘的都沒有罪。

【44:11】於是他們各人急忙把袋子卸在地上，各人打開自己的袋子。

【44:12】家宰就搜查，從最年長的起，到最年幼的為止，那杯竟在便雅憫的袋子裏搜出來。

【44:13】他們就撕裂衣服，各人把馱子抬在驢上，回城去了。

【44:14】^a猶大和他弟兄們來到約瑟的屋中，約瑟還在那裏，他們就在他面前^b俯伏於地。

【44:15】約瑟對他們說，你們作的是甚麼事？你們豈不知像我這樣的人必能占卜麼？

【44:16】猶大說，我們能對我主說甚麼？還能說甚麼呢？我們怎能表白自己？神已經查出你僕人們的^a罪孽了。我們與那在他手中搜出杯來的，都是我主的奴僕。

【44:10】And he said, Now also let it be according to your words: He with whom it is found will be my slave, and the rest of you will be blameless.

【44:11】Then each man hurried and lowered his sack to the ground, and each man opened his sack.

【44:12】And he searched, beginning with the oldest and ending with the youngest; and the cup was found in Benjamin's sack.

【44:13】Then they tore their garments, and each man loaded his donkey, and they returned to the city.

【44:14】And ^aJudah and his brothers came to Joseph's house, and he was still there; and they ^bfell to the ground before him.

【44:15】And Joseph said to them, What deed is this that you have done? Do you not know that such a man as I can indeed divine?

【44:16】And Judah said, What can we say to my lord? What can we speak? And how can we justify ourselves? God has found out the ^ainiquity of your servants. Here we are, my lord's slaves, both we and the one in whose hand the cup has been found.

44:14^a
太一 2

44:14^b
創三七 10
四二 6
四三 26

44:16^a
民三二 23
參創三七 18-28

44:14^a
Matt. 1:2

44:14^b
Gen. 37:10;
42:6;
43:26

44:16^a
Num. 32:23;
cf. Gen. 37:18-28

44:17^a
創四四 10

【44:17】約瑟說，我絕不能這樣行。在誰的手中^a搜出杯來，誰就作我的奴僕；至於你們其餘的人，可以平平安安的上你們父親那裏去。

【44:18】猶大挨近他，說，我主阿，求你讓僕人說一句話給我主聽，不要向僕人發烈怒，因為你如同法老一樣。

【44:19】我主曾問僕人們說，你們有父親、有兄弟沒有？

44:20^a
創三七 3

【44:20】我們對我主說，我們有年老的父親，還有他^a老年所生的一個小孩子。他哥哥死了，他母親只撇下他一個人，他父親疼愛他。

44:21^a
創四二 15, 20
四三 3, 5

【44:21】你對僕人們說，把他^a帶下來到我這裏，叫我可以親眼看看他。

44:22^a
創四四 31

【44:22】我們對我主說，少年人不能離開他父親，若是離開，他父親必會^a死。

44:23^a
創四三 3

【44:23】你對僕人說，你們^a最小的弟弟若不與你們一同下來，你們就不得再見我的面。

【44:17】 But he said, Far be it from me to do this. The man in whose hand the cup has been^a found, he will be my slave; but as for the rest of you, go up in peace to your father.

【44:18】 Then Judah came near to him and said, Please, my lord, let your servant speak a word in my lord's ears, and let not your anger burn against your servant; for you are even as Pharaoh.

【44:19】 My lord asked his servants, saying, Do you have a father or a brother?

【44:20】 And we said to my lord, We have an old father and a young child of his^a old age; and his brother is dead, and he alone is left of his mother, and his father loves him.

【44:21】 And you said to your servants, ^aBring him down to me, that I may set my eyes on him.

【44:22】 And we said to my lord, The boy cannot leave his father; for if he should leave his father, his father would^a die.

【44:23】 And you said to your servants, Unless your^a youngest brother comes down with you, you shall see my face no more.

44:17^a
Gen. 44:10

44:20^a
Gen. 37:3

44:21^a
Gen. 42:15, 20;
43:3, 5

44:22^a
Gen. 44:31

44:23^a
Gen. 43:3

【44:24】我們上到你僕人我們父親那裏，就把我主的話告訴了他。

【44:25】我們的父親說，你們再去給我們^a買一點糧食來。

【44:26】但我們說，我們不能下去。我們最小的弟弟若與我們同往，我們就下去。因為最小的弟弟若不與我們同往，我們必不得見那人的面。

【44:27】你僕人我父親對我們說，你們知道我的妻子給我生了兩個^a兒子。

【44:28】一個離開我去了，我說他必是被^a撕碎了，直到如今我沒有見到他。

【44:29】現在你們又要將這個帶去離開我，倘若他遭害，那便是你們使我白髮蒼蒼、悲悲慘慘的下^a陰間去了。

【44:30】我父親的命與這少年人的命相連。如今我回到你僕人我父親那裏，若沒有少年人與我們同在，

【44:24】And when we went up to your servant my father, we told him my lord's words.

【44:25】And our father said, Return, ^abuy us a little food.

【44:26】But we said, We cannot go down. If our youngest brother is with us, we will go down; for we cannot see the man's face unless our youngest brother is with us.

【44:27】And your servant my father said to us, You know that my wife bore me two ^asons;

【44:28】And the one went away from me, and I said, Surely he has been ^atorn to pieces; and I have not seen him to this day.

【44:29】And if you take this one also from me and harm befalls him, you will bring down my gray hairs in misery to ^aSheol.

【44:30】Now therefore when I come to your servant my father, and the boy is not with us, then, his life being bound up in the boy's life,

44:25^a
創四三 2

44:27^a
參創四六 19

44:28^a
創三七 33

44:29^a
創三七 35

44:25^a
Gen. 43:2

44:27^a
cf. Gen. 46:19

44:28^a
Gen. 37:33

44:29^a
Gen. 37:35

【44:31】我們的父親見沒有少年人，他就必死。這便是我們使你僕人我們的父親白髮蒼蒼、悲悲慘慘的下陰間去了。

【44:32】因為僕人曾向我父親為這少年人^a作保，說，我若不帶他回來交給你，我便永遠在父親面前擔罪。

【44:33】現在求你讓僕人留下，替這少年人作我主的奴僕，叫他和哥哥們一同上去。

【44:34】若這少年人不和我同去，我怎能上去見我父親？我怕看見災禍臨到我父親身上。

【44:31】When he sees that the boy is not with us, he will die; and your servants will bring down the gray hairs of your servant our father in sorrow to Sheol.

【44:32】For your servant became^a surety for the lad to my father, saying, If I do not bring him to you, then I shall bear the blame of sinning before my father forever.

【44:33】Now therefore, please let your servant remain as a slave to my lord instead of the boy, and let the boy go up with his brothers.

【44:34】For how shall I go up to my father if the boy is not with me? I fear to see the evil that would come on my father.

44:32^a
Gen. 43:9

創世記 第四十五章

(三) 向悔改的弟兄們揭示 他的高舉與榮耀 四五 1 ~ 15

【45:1】¹約瑟在左右侍立的人面前^a情不自禁，大聲吩咐說，各人都要離開我出去！約瑟和他弟兄們^b相認的時候，並沒有一個人站在他身邊。

GENESIS 45

(3) Revealing His Exaltation and Glory to His Repentant Brothers 45:1-15

【45:1】Then¹ Joseph could not^a control himself before all those who attended him; and he cried out, Have everyone go out from me. So there was no one standing with him when Joseph made himself^b known to his brothers.

45:1^a
Gen. 43:30
45:1^b
Acts 7:13

● 45:1¹ 約瑟的哥哥們賣他時仇恨他，並不關

45:1¹ (Joseph) When Joseph's brothers sold him, they hated him and

44:32^a
創四三 9

45:1^a
創四三 30
45:1^b
徒七 13

【45:2】他就放聲大哭，埃及人和法老家中的人都聽見了。

【45:3】約瑟對他弟兄們說，我是約瑟；我的父親還健在麼？他弟兄們不能回答，因為在他面前都甚驚惶。

【45:4】約瑟又對他弟兄們說，請你們近前到我這裏來。他們就近前來。他說，我是你們的弟兄約瑟，就是你們所^a賣到埃及的。

【45:5】現在，不要因為你們把我賣到這裏，¹自憂自恨。這是神^a差我們在你們以先來，為要^b保全生命。

心他們的父親或他們的弟弟。猶大對約瑟說到他父親和兄弟時，（四四 18 ~ 34，）他的態度和靈使約瑟相信，猶大已經服下來，並且破碎了。這是約瑟向他弟兄們透露自己身分的正確時候。

● 45:5¹ 約瑟不需要赦免他的弟兄們，因為他並沒有怪罪他們。（參 28 註 1。）他接受他弟兄們對他所作的一切，好像從神接受的一樣；他也安慰那些得罪他的人。（5 ~ 8，五十 15 ~ 21。）他有何等的恩典！他的靈何等超絕！

【45:2】And he wept so loudly that the Egyptians heard it, and the household of Pharaoh heard it.

【45:3】And Joseph said to his brothers, I am Joseph! Is my father still alive? But his brothers could not answer him, so troubled were they at his presence.

【45:4】And Joseph said to his brothers, Please come closer to me. And they came closer. And he said, I am your brother Joseph, whom you^a sold into Egypt.

【45:5】And now do not be¹grieved or angry with yourselves because you sold me here, for God^a sent me before you to^b preserve life.

did not care for their father or their younger brother. The attitude and spirit with which Judah spoke to Joseph about his father and brother (44:18-34) convinced Joseph that Judah had been subdued and broken. This was the right time for Joseph to reveal himself to his brothers.

45:5¹ (grieved) Joseph did not need to forgive his brothers, because he did not blame them (cf. note 28¹). He received as from God all that his brothers had done to him, and he comforted those who had offended him (vv. 5-8; 50:15-21). What grace, and what an excellent spirit, he had!

45:4^a
創三七 28
徒七 9

45:5^a
詩一〇五 17
45:5^b
創五十 20

45:4^a
Gen. 37:28;
Acts 7:9

45:5^a
Psa. 105:17
45:5^b
Gen. 50:20

【45:6】現在這地的饑荒已經二年了，並且還有五年不能耕種，不能收成。

【45:7】神差我在你們以先來，為要給你們存留¹餘種在地上，又要大施拯救，使你們存活。

【45:8】這樣看來，差我到這裏來的不是你們，乃是神。祂又立我作法老的父，作他全家的主，並埃及^a全地的統治者。

【45:9】你們要趕緊上到我父親那裏，對他說，你的兒子約瑟這樣說：神使我作全埃及的主，請你^a下到我這裏來，不要耽延。

【45:10】你和你的兒子、孫子，連牛羣、羊羣，並一切所有的，都可以住在歌珊地，與我相近。

● 45:7¹ 神的心意乃是要亞伯拉罕、以撒和雅各的後裔，為祂建造帳幕，（出二五～三十，三五～四十，）使祂能在地上建立祂的國。神打發約瑟到埃及去，為要保全性命，使蒙揀選並蒙召的族類能存留餘種，為着完成神的定旨。

【45:6】For the famine has been in the midst of the land these two years, and there are still five years in which there will be neither plowing nor harvest.

【45:7】And God sent me before you to preserve for you a¹ remnant in the earth and to keep you alive by a great deliverance.

【45:8】So now it was not you who sent me here, but God; and He has made me a father to Pharaoh and lord of all his house and ruler^a over all the land of Egypt.

【45:9】Hurry and go up to my father, and say to him, Thus says your son Joseph, God has made me lord of all Egypt; ^acome down to me; do not delay.

【45:10】And you shall dwell in the land of Goshen and be near to me, you and your children and your children's children and your flocks and your herds and all that you have.

45:7¹ (remnant) God's intention was that the descendants of Abraham, Isaac, and Jacob would build Him a tabernacle (Exo. 25—30; 35—40) so that He might establish His kingdom on earth. God sent Joseph to Egypt to preserve life so that a remnant of the chosen and called race might remain for the fulfillment of His purpose.

45:8^a
創四一 41
四五 26

45:9^a
徒七 14

45:8^a
Gen. 41:41;
45:26

45:9^a
Acts 7:14

45:11^a
創四七 12
五+ 21

【45:11】我要在那裏^a奉養你；因為還有五年的饑荒，免得你和你的眷屬，並一切所有的，都窮乏了。

【45:12】況且你們的眼和我弟弟便雅憫的眼都看見，是我親口對你們說話。

【45:13】你們也要將我在埃及一切的榮耀，和你們所看見一切的事，都告訴我父親，又要趕緊將我父親搬到這裏來。

【45:14】於是約瑟^a伏在他弟弟便雅憫的頸項上哭，便雅憫也在他的頸項上^b哭。

【45:15】他又與眾弟兄親嘴，抱着他們哭，隨後他弟兄們就和他說話。

（四）他的弟兄們 有分於他掌權的享受 四五 16～24

【45:16】這風聲傳到^a法老的宮裏，說，約瑟的弟兄們來了。法老和他的臣僕都很喜歡。

45:14^a
創四六 29
參路十五 20
徒二十 37
45:14^b
參亞十二 10

45:16^a
徒七 13

【45:11】And there I will^a sustain you—for there are still five years of famine to come—so that you and your household and all that you have do not become impoverished.

【45:12】And now your eyes see, and the eyes of my brother Benjamin see, that it is my own mouth that speaks to you.

【45:13】And you must tell my father of all my glory in Egypt and of all that you have seen, and you must hurry and bring my father down here.

【45:14】And he^a fell upon his brother Benjamin's neck and wept, and Benjamin^b wept upon his neck.

【45:15】And he kissed all his brothers and wept upon them, and after that his brothers talked with him.

（4）His Brothers Participating in the Enjoyment of His Reign 45:16-24

【45:16】And when the report was heard in^a Pharaoh's house, saying, Joseph's brothers have come, it was pleasing to Pharaoh and to his servants.

45:11^a
Gen. 47:12;
50:21

45:14^a
Gen. 46:29;
cf. Luke 15:20;
Acts 20:37
45:14^b
cf. Zech. 12:10

45:16^a
Acts 7:13

【45:17】法老對約瑟說，你吩咐你的弟兄們說，你們要這樣行：把馱子抬在牲口上，起程往迦南地去。

【45:18】將你們的父親和你們的眷屬，都搬到我這裏來，我要把埃及最好的地賜給你們，你們也要喫這地^a肥美的出產。

【45:19】現在我吩咐你們要這樣行：從埃及地帶着^a車輛去，接你們的孩子和妻子，並把你們的父親載來。

【45:20】你們眼中不要顧惜你們的物件，因為埃及全地的美物都是你們的。

【45:21】以色列的兒子們就如此行。約瑟照着法老的吩咐給他們車輛，和路上用的食物。

【45:22】又給他們各人一套衣服，惟獨給便雅憫三百錠銀子，^a五套衣服；

【45:23】送給他父親公驢十匹，馱着埃及的美物；母驢十匹，馱着穀物、餅、和其他食物，為他父親路上用。

【45:17】And Pharaoh said to Joseph, Say to your brothers, Do this: Load your beasts, and depart; go to the land of Canaan;

【45:18】And take your father and your households, and come to me. And I will give you the best of the land of Egypt, and you will eat the^a fat of the land.

【45:19】And you are commanded, Do this: Take^a wagons out of the land of Egypt for your little ones and for your wives; and bring your father, and come.

【45:20】And do not be concerned for your possessions, for the best of all the land of Egypt is yours.

【45:21】And the sons of Israel did so, and Joseph gave them wagons according to the command of Pharaoh and gave them provisions for the way.

【45:22】To each of them he gave changes of garments; but to Benjamin he gave three hundred pieces of silver and^a five changes of garments.

【45:23】And he sent to his father the following: ten donkeys loaded with the best of Egypt, and ten female donkeys loaded with grain, and bread and provision for his father on the way.

45:18^a
創四七 6

45:19^a
創四六 5

45:22^a
創四三 34

45:18^a
Gen. 47:6

45:19^a
Gen. 46:5

45:22^a
Gen. 43:34

【45:24】於是約瑟打發他弟兄們回去；他們走的時候，約瑟對他們說，你們在路上不要相爭。

(4 漸漸成熟—續)

b 成熟的表顯

四五 25 ~ 四七 10, 四七 28 ~ 五十 13

(一) 聽見約瑟還活着， 一無責備之言 四五 25 ~ 28

【45:25】他們從埃及上去，來到迦南地，他們的父親雅各那裏，

【45:26】告訴他說，約瑟還在，並且作了埃及^a全地的統治者。雅各心裏¹麻木，因為不信他們。

【45:27】他們便將約瑟對他們說的一切話，都告訴了他；他們父親雅各又看見約瑟打發來接他的^a車輛，^b靈就甦醒了。

● 45:26¹ 雅各聽到關於約瑟的好消息時，他心裏麻木，靈卻甦醒，（27，）指明他的魂和靈已經分開了。（來四 12。）這是雅各生命成熟的表顯。

【45:24】So he sent his brothers away; and as they departed, he said to them, Do not quarrel on the way.

(4. Being Matured—cont'd)

b. The Manifestation of Maturity

45:25—47:10; 47:28—50:13

(1) Assigning No Blame at Hearing That Joseph Was Still Alive 45:25-28

【45:25】So they went up out of Egypt and came to the land of Canaan to Jacob their father.

【45:26】And they told him, saying, Joseph is still alive, and he is ruler^a over all the land of Egypt. And his heart grew¹ numb, for he did not believe them.

【45:27】And they told him all the words of Joseph, which he had said to them; and when he saw the^a wagons which Joseph had sent to carry him, the^b spirit of Jacob their father revived.

45:26¹ (numb) When Jacob received the good news regarding Joseph, his heart grew numb, but his spirit revived (v. 27), indicating that his soul and spirit had been divided (Heb. 4:12). This was a manifestation of Jacob's maturity in life.

45:26^a
創四一 41

45:27^a
創四五 19, 21
四六 5
45:27^b
撒三十三 12
賽五七 15

45:26^a
Gen. 41:41

45:27^a
Gen. 45:19, 21;
46:5
45:27^b
1 Sam. 30:12;
Isa. 57:15

【45:28】以色列說，¹罷了！罷了！我的兒子約瑟還在，我要趁着未死以先，去見他一面。

創世記 第四十六章

(二) 在別是巴獻祭給神 四六 1 ~ 4

【46:1】以色列帶着一切所有的，起行來到別是巴，就¹獻祭給他父親以撒的神。

【46:2】神在夜間的^a異象中對以色列說，雅各，雅各。他說，我在這裏。

【46:3】神說，我是¹神，就是你^a父親的神；你下埃及去不要害怕，因為我必使你在那裏成為^b大國。

● 45:28¹ 雅各聽見約瑟還活着，並沒有因失去約瑟怪罪任何人。這是一個標記，說出他不僅被變化，他也成熟了，完全被神聖生命的豐滿所充滿。

● 46:1¹ 雅各是生命成熟的人，藉着獻祭給神與神交通。雅各這樣獻祭，表徵藉着獻上基督使神滿足，以神所尋找的敬拜來敬拜祂。（參約四 24。）

● 46:3¹ 希伯來文，El，伊勒。

【45:28】And Israel said, ¹It is enough. Joseph my son is still alive. I will go and see him before I die.

GENESIS 46

(2) Offering Sacrifices to God at Beer-sheba 46:1-4

【46:1】So Israel set out with all that he had and came to Beer-sheba and ¹offered sacrifices to the God of his father Isaac.

【46:2】And God spoke to Israel in the ^avisions of the night and said, Jacob, Jacob. And he said, Here I am.

【46:3】And He said, I am ¹God, the God of your ^afather; do not be afraid to go down to Egypt, for I will make of you a ^bgreat nation there.

45:28¹ (It) Upon hearing that Joseph was alive, Jacob did not blame anyone regarding the loss of Joseph. This is a sign that he not only had been transformed but also was mature, completely filled with the fullness of the divine life.

46:1¹ (offered) As one who was mature in life, Jacob had fellowship with God by offering sacrifices to Him. Jacob's way of offering signifies the worship of God with the worship that He seeks by offering Christ to God for His satisfaction (cf. John 4:24).

46:3¹ (God) Heb. El.

46:2^a
創十五 1
伯三三 15

46:3^a
創二六 24
二八 13
46:3^b
創十二 2

46:2^a
Gen. 15:1;
Job 33:15

46:3^a
Gen. 26:24;
28:13
46:3^b
Gen. 12:2

46:4^a
創二八 15
四八 21

【46:4】我要親自^a同你下埃及去，也必定親自再帶你上來；約瑟必¹給你送終。

(三) 再見到約瑟 四六 5 ~ 34

46:5^a
創四五 19,
21, 27

【46:5】雅各就從別是巴起身。以色列的兒子們使他們的父親雅各、和他們的孩子、妻子，都坐上法老所送來載雅各的^a車。

46:6^a
書二四 4
詩一〇五 23
賽五二 4
徒七 15

【46:6】他們又帶着在迦南地所得的牲畜、財物來到埃及，^a雅各和他的一切子孫都一同來了。

【46:7】雅各把他的兒子和孫子，女兒和孫女，他的一切子孫，一同帶到埃及。

46:8^a
8-26;
參創三五 23-26
出一 1-4

【46:8】來到埃及的以色列人，就是雅各和他的子孫，^a名字記在下面：雅各的長子是流便。

46:9^a
出六 14
民二六 5-6
代上五 3

【46:9】^a流便的兒子是哈諾、法路、希斯倫、迦米。

● 46:4¹ 直譯，將手按在你的眼睛上。

【46:4】I Myself will ^ago down with you to Egypt, and I Myself will also surely bring you up again; and Joseph's hand will close your eyes.

(3) Meeting Joseph Again 46:5-34

【46:5】And Jacob rose up from Beer-sheba, and the sons of Israel carried Jacob their father and their little ones and their wives in the ^awagons which Pharaoh had sent to carry him.

【46:6】And they took their livestock and their possessions, which they had acquired in the land of Canaan, and ^aJacob and all his offspring with him came to Egypt.

【46:7】His sons and his grandsons with him, his daughters and his granddaughters, and all his offspring he brought with him to Egypt.

【46:8】And these are the ^anames of the children of Israel, who came to Egypt, Jacob and his sons: Jacob's firstborn, Reuben.

【46:9】And the sons of ^aReuben: Hanoch and Pallu and Hezron and Carmi.

46:4^a
Gen. 28:15;
48:21

46:5^a
Gen. 45:19, 21,
27

46:6^a
Josh. 24:4;
Psa. 105:23;
Isa. 52:4;
Acts 7:15

46:8^a
vv. 8-26;
cf. Gen. 35:23-26;

Exo. 1:1-4
46:9^a
Exo. 6:14;
Num. 26:5-6;

46:10^a
出六 15
民二六 12-13
代上四 24

【46:10】^a 西緬的兒子是耶母利、雅憫、阿轄、雅斤、瑣轄，還有迦南女子所生的掃羅。

46:11^a
出六 16
民二六 57
代上六 1

【46:11】^a 利未的兒子是革順、哥轄、米拉利。

46:12^a
創三八 3-5, 29-30
民二六 19-21
代上二 3-5

【46:12】^a 猶大的兒子是珥、俄南、示拉、法勒斯、謝拉；只是珥與俄南死在迦南地。法勒斯的兒子是希斯崙、哈母勒。

46:13^a
民二六 23-24
代上七 1

【46:13】^a 以薩迦的兒子是陀拉、普瓦、約伯、伸崙。

46:14^a
民二六 26

【46:14】^a 西布倫的兒子是西烈、以倫、雅利。

46:15^a
創三十 21

【46:15】這些是利亞在巴旦亞蘭給雅各所生的兒子，還有女兒^a底拿。兒孫共三十三¹人。

46:16^a
民二六 15-17

【46:16】^a 迦得的兒子是洗非芸、哈基、書尼、以斯本、以利、亞羅底、亞列利。

【46:10】 And the sons of ^aSimeon: Jemuel and Jamin and Ohad and Jachin and Zohar and Shaul the son of a Canaanite woman.

【46:11】 And the sons of ^aLevi: Gershon, Kohath, and Merari.

【46:12】 And the sons of ^aJudah: Er and Onan and Shelah and Perez and Zerah; but Er and Onan died in the land of Canaan. And the sons of Perez were Hezron and Hamul.

【46:13】 And the sons of ^aIssachar: Tola and Puvah and Iob and Shimron.

【46:14】 And the sons of ^aZebulun: Sered and Elon and Jahleel.

【46:15】 These are the sons of Leah, whom she bore to Jacob in Paddan-aram, along with his daughter ^aDinah. His sons and his daughters were thirty-three¹ persons in all.

【46:16】 And the sons of ^aGad: Ziphion and Haggi, Shuni and Ezbon, Eri and Arodi and Areli.

1 Chron. 5:3
46:10^a
Exo. 6:15;
Num. 26:12-13;
1 Chron. 4:24

46:11^a
Exo. 6:16;
Num. 26:57;
1 Chron. 6:1

46:12^a
Gen. 38:3-5, 29-30;
Num. 26:19-21;
1 Chron. 2:3-5

46:13^a
Num. 26:23-24;
1 Chron. 7:1

46:14^a
Num. 26:26

46:15^a
Gen. 30:21

46:16^a
Num. 26:15-17

● 46:15¹ 直譯，魂。18、22、25、26、27節者同。

46:15¹ (persons) Lit., souls. So also throughout the chapter.

46:17^a
民二六 44-46
代上七 30-31

【46:17】^a 亞設的兒子是音拿、亦施瓦、亦施韋、比利亞，還有他們的妹妹西拉。比利亞的兒子是希別、瑪結。

【46:18】這些是拉班給他女兒利亞的婢女悉帕，從雅各所生的兒孫，共有十六人。

【46:19】雅各之妻拉結的兒子是約瑟和便雅憫。

【46:20】^a 約瑟在埃及地生了瑪拿西和以法蓮，他們是安城的祭司波提非拉的女兒亞西納給約瑟生的。

【46:21】^a 便雅憫的兒子是比拉、比結、亞實別、基拉、乃幔、以希、羅實、母平、戶平、亞勒。

【46:22】這些是拉結給雅各所生的兒孫，共有十四人。

【46:23】^a 但的兒子是戶伸。

【46:24】^a 拿弗他利的兒子是雅薛、沽尼、耶色、示冷。

【46:17】 And the sons of ^aAsher: Imnah and Ishvah and Ishvi and Beriah, and Serah their sister; and the sons of Beriah: Heber and Malchiel.

【46:18】 These are the sons of Zilpah, whom Laban gave to his daughter Leah; and she bore these to Jacob, sixteen persons.

【46:19】 The sons of Rachel, Jacob's wife: Joseph and Benjamin.

【46:20】 And to ^aJoseph in the land of Egypt were born Manasseh and Ephraim, whom Asenath the daughter of Potiphera priest of On bore to him.

【46:21】 And the sons of ^aBenjamin: Bela and Becher and Ashbel, Gera and Naaman, Ehi and Rosh, Muppim and Huppim and Ard.

【46:22】 These are the sons of Rachel, who were born to Jacob, fourteen persons in all.

【46:23】 And the sons of ^aDan: Hushim.

【46:24】 And the sons of ^aNaphtali: Jahzeel and Guni and Jezer and Shillem.

46:17^a
Num. 26:44-46;
1 Chron. 7:30-31

46:20^a
Gen. 41:50-52;
Num. 26:28

46:21^a
Num. 26:38-40;
1 Chron. 7:6-12;
8:1-2

46:23^a
Num. 26:42

46:24^a
Num. 26:48-49;
1 Chron. 7:13

46:20^a
創四一 50-52
民二六 28

46:21^a
民二六 38-40
代上七 6-12
八 1-2

46:23^a
民二六 42

46:24^a
民二六 48-49
代上七 13

【46:25】這些是拉班給他女兒拉結的婢女辟拉，從雅各所生的兒孫，共有七人。

【46:26】那與雅各同到埃及的除了他兒媳之外，凡¹從他所生的共有六十六人。

【46:27】還有約瑟在埃及所生的兒子，共二人。雅各家來到埃及的，共有^a七十人。

【46:28】雅各打發猶大先去見約瑟，請派人引路往歌珊去；於是他們來到歌珊地。

【46:29】約瑟套車上歌珊去，迎接他父親以色列；等到見了面，就^a伏在父親的頸項上哭了許久。

【46:30】以色列對約瑟說，我既得^a見你的面，知道你還在，就是死我也甘心。

【46:25】These are the sons of Bilhah, whom Laban gave to Rachel his daughter, and she bore these to Jacob, seven persons in all.

【46:26】All the persons who came with Jacob into Egypt, who came out of his loins, besides the wives of Jacob's sons, were sixty-six persons in all.

【46:27】And the sons of Joseph, who were born to him in Egypt, were two persons. All the persons of the house of Jacob, who came to Egypt, were^a seventy.

【46:28】And he sent Judah before him to Joseph to show the way before him to Goshen, and they came to the land of Goshen.

【46:29】And Joseph made his chariot ready and went up to Goshen to meet Israel his father. And when he appeared before him, he fell on his^a neck and wept on his neck a good while.

【46:30】And Israel said to Joseph, Let me die now since I have^a seen your face and know that you are still alive.

● 46:26¹ 直譯，從他腰中出來的。

46:27^a
出一 5
申十 22
參徒七 14

46:27^a
Exo. 1:5;
Deut. 10:22;
cf. Acts 7:14

46:29^a
創四五 14

46:29^a
Gen. 45:14

46:30^a
參路二 29-30

46:30^a
cf. Luke 2:29-30

46:31^a
創四七 1

【46:31】約瑟對他的弟兄們和他父的全家說，我要上去^a告訴法老，對他說，我的弟兄們和我父的全家，從前在迦南地，現今都到我這裏來了。

46:32^a
創四七 3

【46:32】他們本是^a牧羊的人，以養牲畜爲業；他們把羊羣、牛羣、和一切所有的，都帶來了。

【46:33】等法老召你們的時候，問你們說，你們以何事爲業？

46:34^a
創四三 32
出八 26

【46:34】你們要說，你的僕人們從幼年直到如今，都以養牲畜爲業，我們和我們的祖宗都是如此。這樣，你們就可以住在歌珊地，因爲凡牧羊的都被埃及人所^a厭惡。

創世記 第四十七章

(四) 隨時祝福人
四七 1 ~ 10, 四七 28 ~ 四九 28

(1) 祝福法老
四七 1 ~ 10

【46:31】And Joseph said to his brothers and to his father's household, I will go up and^a tell Pharaoh, and will say to him, My brothers and my father's household, who were in the land of Canaan, have come to me.

【46:32】And the men are^a shepherds, for they have been keepers of livestock; and they have brought their flocks and their herds and all that they have.

【46:33】And when Pharaoh calls you and says, What is your occupation?

【46:34】You shall say, Your servants have been keepers of livestock from our youth even until now, both we and our fathers; that you may dwell in the land of Goshen, for every shepherd is an^a abomination to the Egyptians.

46:31^a
Gen. 47:1

46:32^a
Gen. 47:3

46:34^a
Gen. 43:32;
Exo. 8:26

GENESIS 47

(4) Blessing People All the Time
47:1-10; 47:28—49:28

(a) Blessing Pharaoh
47:1-10

47:1^a
創四六 31

【47:1】約瑟進去^a告訴法老說，我的父親和我的弟兄們帶着羊羣、牛羣、並一切所有的，從迦南地來了，如今在歌珊地。

【47:2】約瑟從他眾弟兄中挑出五個人來，引他們去見法老。

【47:3】法老問約瑟的弟兄們說，你們以^a何事爲業？他們對法老說，你僕人們是^b牧羊的，我們和我們的祖宗都是如此。

【47:4】他們又對法老說，迦南地的饑荒甚重，那裏沒有草場供應你僕人們的羊羣，所以我們來到這地^a寄居。現在求你讓僕人們住在歌珊地。

【47:5】法老對約瑟說，你父親和你弟兄們到你這裏來了。

【47:6】埃及地都在你面前，只管叫你父親和你弟兄們住在^a最好的地；他們可以住在歌珊地。你若知道他們中間有甚麼能幹的人，就派他們看管我的牲畜。

47:3^a
創四六 33
47:3^b
創四六 32, 34

47:4^a
申二六 5

47:6^a
創四五 18

【47:1】Then Joseph went in and ^atold Pharaoh and said, My father and my brothers and their flocks and their herds and all that they have, have come out of the land of Canaan; and now they are in the land of Goshen.

【47:2】And he took five men from among his brothers and presented them to Pharaoh.

【47:3】And Pharaoh said to his brothers, ^aWhat is your occupation? And they said to Pharaoh, Your servants are ^bshepherds, both we and our fathers.

【47:4】And they said to Pharaoh, We have come to ^asojourn in the land because there is no pasture for your servants' flocks, for the famine is severe in the land of Canaan. Now therefore, please let your servants dwell in the land of Goshen.

【47:5】And Pharaoh spoke to Joseph, saying, Your father and your brothers have come to you.

【47:6】The land of Egypt is before you; settle your father and your brothers in the ^abest of the land; let them dwell in the land of Goshen. And if you know any capable men among them, make them overseers over my livestock.

47:1^a
Gen. 46:31

47:3^a
Gen. 46:33

47:3^b
Gen. 46:32, 34

47:4^a
Deut. 26:5

47:6^a
Gen. 45:18

47:7^a
創十四 19

【47:7】約瑟領他父親雅各進去，站在法老面前，雅各就給法老^{1a}祝福。

【47:8】法老問雅各說，你平生的年日是多少呢？

【47:9】雅各對法老說，我^a寄居在世的年日是一百三十歲；我^b平生的年日又^c少又苦，不及我列祖在世寄居的年日。

【47:10】雅各又給法老祝福，就從法老面前出去了。

(5 成熟的以色列掌權的一面，見於約瑟一續)

● 47:7¹ 雅各生命成熟最有力的表顯，乃是他祝福每一個人，包括法老、(7, 10、) 雅各的兩個孫子、(四八、) 以及他自己的十二個兒子。(四九 1 ~ 28。) 雅各抓奪的手變成祝福的手。(四八 14 ~ 16。) 生命成熟是被神這生命充滿，祝福是藉着在生命裏成熟而湧流生命，湧流神。祝福人乃是將人帶進神的同在裏，並將神帶進人裏面作恩典、愛和交通，使他們享受三一神—父、子、靈。(十四 18 ~ 19，民六 23 ~ 27，林後十三 14。) 雅各祝福法老，指明他比法老更大。(來七 7。)

【47:7】And Joseph brought in Jacob his father and set him before Pharaoh, and Jacob^{1a} blessed Pharaoh.

【47:8】And Pharaoh said to Jacob, How many are the¹ years of your life?

【47:9】And Jacob said to Pharaoh, The years of my^a sojourning are one hundred thirty years; ^b few and evil have been the ^c years of my life, and they have not attained to the years of the lives of my fathers during the days of their sojourning.

【47:10】And Jacob blessed Pharaoh and went forth from Pharaoh's presence.

(5. The Reigning Aspect as Seen in Joseph—cont'd)

47:7¹ (blessed) The strongest manifestation of Jacob's maturity in life is the fact that Jacob blessed everyone, including Pharaoh (vv. 7, 10), Jacob's two grandsons (ch. 48), and his own twelve sons (49:1-28). Jacob's supplanting hands became blessing hands (48:14-16). Maturity in life is a matter of being filled with God as life, and blessing is the overflow of life, the overflow of God through the maturity in life. To bless others is to bring them into the presence of God and to bring God into them as grace, love, and fellowship that they may enjoy the Triune God—the Father, the Son, and the Spirit (14:18-19; Num. 6:23-27; 2 Cor. 13:14). That Jacob blessed Pharaoh indicates that he was greater than Pharaoh (Heb. 7:7).

47:8¹ (years) Lit., the days of the years. So also in v. 9.

47:7^a
Gen. 14:19

47:9^a
Gen. 17:8

47:9^b
Job 14:1;
Psa. 39:5;
James 4:14

47:9^c
Gen. 25:7;
47:28

47:9^a
創十七 8

47:9^b
創二五 7
四七 28

47:9^c
伯十四 1
詩三九 5
雅四 14

掌權

四七 11 ~ 27, 五十 14 ~ 26

【47:11】約瑟遵着法老的命，叫他父親和弟兄們住下，將埃及境內最好的地，就是蘭塞地，給他們作為產業。

【47:12】約瑟用糧食^a 供養他父親和他弟兄們，並他父親全家的眷屬，都是照各家的人口供養他們。

【47:13】全地都絕了糧，因為饑荒極重，以致埃及地和迦南地因饑荒的緣故，都凋萎了。

【47:14】約瑟¹ 收聚了埃及地和迦南地所有的銀子，就是眾人^a 買糧的銀子；約瑟就把那銀子帶到法老的宮裏。

● 47:14¹ 約瑟因着受苦並否認己，得了生命供應的豐富。埃及所有的糧食都在約瑟手中。百姓爲了要從約瑟得糧，必須付上四種代價：他們的銀子，他們的牲畜，他們的田地，以及他們自己。（14 ~ 23。）銀子代表便利，牲畜表徵生活的憑藉，田地代表資源。我們若要從主接受生命的供應，就必須

1. Reigning

47:11-27; 50:14-26

【47:11】And Joseph settled his father and his brothers and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.

【47:12】And Joseph^a sustained his father and his brothers and all his father's household with food according to the number of their little ones.

【47:13】And there was no food in all the land, for the famine was so very severe that the land of Egypt and the land of Canaan languished because of the famine.

【47:14】And Joseph¹ collected all the money that was to be found in the land of Egypt and in the land of Canaan for the grain which they^a bought, and Joseph brought the money into Pharaoh's house.

47:14¹ (collected) Lit., gleaned. Because Joseph suffered and denied himself, he gained the riches of the life supply. In Egypt all the food was in the hand of Joseph. In order to receive food from Joseph, the people had to pay four kinds of prices: their money, their livestock, their land, and themselves (vv. 14-23). Money represents convenience, livestock signifies the means of living, and land represents resources. If we would receive the

47:12^a
創四五 11
五十 21

47:12^a
Gen. 45:11;
50:21

47:14^a
創四一 56-57

47:14^a
Gen. 41:56-57

【47:15】埃及地和迦南地的銀子都花盡了，埃及眾人都來見約瑟，說，我們的銀子都用盡了，求你給我們糧食，我們爲甚麼要死在你面前呢？

【47:16】約瑟說，若是銀子用盡了，可以把你們的牲畜帶來，我就給你們糧食，來換你們的牲畜。

【47:17】於是他們把牲畜趕到約瑟那裏，約瑟就拿糧食換了他們的馬、羊羣、牛羣和驢；那一年因換他們一切的牲畜，就用糧食¹ 養活他們。

把我們的便利、我們謀生的憑藉、以及我們的資源給祂。我們給祂越多，就從祂得着越多生命的供應。最後，爲了要從主領受最好的分，包括使人飽足的食物和爲着繁殖的種子，（23，）我們必須把我們自己，我們全人的每一部分，都交給祂。

至終，在埃及只有一個地主，所有的人都成爲同一水平的享受者。這是千年國的豫表，那時地和其中所充滿的，都要屬於基督，（詩二四 1，但七 13 ~ 14，）並且地上萬國都要享受基督的豐富。

● 47:17¹ 直譯，（如同牧人）引導。

【47:15】And when the money from the land of Egypt and from the land of Canaan had been spent, all the Egyptians came to Joseph saying, Give us food, for why should we die in your presence? For our money is gone.

【47:16】And Joseph said, Bring your livestock, and I will give you food in exchange for your livestock, if your money is gone.

【47:17】And they brought their livestock to Joseph, and Joseph gave them food in exchange for the horses and for the flocks of sheep and for the herds of cattle and for the donkeys; and he¹ fed them with food in exchange for all their livestock that year.

life supply from the Lord, we must give Him our convenience, our means of livelihood, and our resources. The more we give Him, the more life supply we will receive from Him. Ultimately, in order to receive the best portion from the Lord, including food for satisfaction and seed for reproduction (v. 23), we must hand ourselves, every part of our being, over to Him.

Eventually, there was only one landlord in Egypt, and all the people became enjoyers on the same level. This is a prefigure of the millennium, in which the earth and all its fullness will belong to Christ (Psa. 2:8; 24:1; Dan. 7:13-14) and all the nations on the earth will enjoy Christ's riches.

47:17¹ (fed) Lit., guided (as a shepherd).

【47:18】那一年過去，第二年他們又來見約瑟，說，我們不瞞我主，我們的銀子都花盡了，牲畜也都歸了我主。我們在我主眼前，除了我們的身體和田地之外，一無所剩。

【47:19】我們爲甚麼要在你面前人死地荒呢？求你用糧食買我們和我們的地，我們和我們的地就要給法老効力；並且求你給我們種子，使我們得以存活，不至死亡，地土也不至荒涼。

【47:20】於是約瑟爲法老買了埃及所有的地；埃及人因被饑荒所迫，各都賣了自己的田地；那地就都歸了法老。

【47:21】至於百姓，約瑟叫他們從埃及境內的這邊直到那邊，都遷移到各城裏。

【47:22】惟有祭司的地，約瑟沒有買，因爲祭司有從法老所得的常俸。他們喫法老所給的常俸，所以他們不賣自己的地。

【47:18】 And when that year had ended, they came to him the second year and said to him, We cannot hide from my lord that our money has been spent, and the herds of cattle are my lord's. There is nothing left in the sight of my lord except our bodies and our lands.

【47:19】 Why should we die before your eyes, both we and our land? Buy us and our land in exchange for food, and we and our land will become servants to Pharaoh. And give us seed that we may live and not die, and that the land may not be desolate.

【47:20】 So Joseph bought all the land of Egypt for Pharaoh; for every Egyptian sold his field, because the famine was severe upon them; and the land became Pharaoh's.

【47:21】 And as for the people, he removed them to the cities from one end of the border of Egypt even to the other end.

【47:22】 Only the land of the priests he did not buy, for the priests had an assigned portion from Pharaoh, and they lived off their portion which Pharaoh gave them; therefore they did not sell their land.

【47:23】那時約瑟對百姓說，看哪，我今日爲法老買了你們和你們的地；這裏有種子給你們，你們可以種地。

【47:24】到收割的時候，你們要把^a五分之一納給法老，五分之四可以歸你們自己作田地裏的種子，也作你們、你們家人和孩童的食物。

【47:25】他們說，你救了我們的性命。但願我們在我主眼前蒙恩，我們就作法老的僕人。

【47:26】於是約瑟爲埃及的地立下定例，直到今日：法老必得五分之一，^a惟獨祭司的地不歸法老。

【47:27】以色列人住在埃及的^a歌珊地；他們在那裏置了產業，並且極其繁衍增多。

(4 漸漸成熟—續)

(b 成熟的表顯—續)

((四) 隨時祝福人—續)

【47:23】Then Joseph said to the people, Now that I have this day bought you and your land for Pharaoh, here is seed for you that you may sow the land.

【47:24】And when harvest comes, you shall give a^a fifth to Pharaoh, and four-fifths shall be your own as seed of the field and as food for you and for those of your households and as food for your little ones.

【47:25】And they said, You have saved our lives. May we find favor in the sight of my lord and be Pharaoh's servants.

【47:26】And Joseph made it a statute concerning the land of Egypt that stands to this day, that Pharaoh should have the fifth; ^aonly the land of the priests alone did not become Pharaoh's.

【47:27】And Israel dwelt in the land of Egypt, in the land of ^aGoshen; and they acquired possessions in it and were fruitful and multiplied exceedingly.

(4. Being Matured—cont'd)

(b. The Manifestation of Maturity—cont'd)

((4) Blessing People All the Time—cont'd)

47:24^a
創四一 34

47:26^a
創四七 22

47:27^a
創四五 10

47:24^a
Gen. 41:34

47:26^a
Gen. 47:22

47:27^a
Gen. 45:10

(2) 祝福約瑟二子 四七 28 ~ 四八 22

47:28^a
創四七 9

【47:28】雅各住在埃及地十七年，雅各^a平生的年日是一百四十七歲。

47:29^a
創四七 2

【47:29】以色列的死期臨近了，他就叫了他兒子約瑟來，說，我若在你眼前蒙恩，請你把手放在我^{1a}大腿下起誓；用恩慈和誠信待我，請你不要將我葬在埃及。

47:30^a
創四九 29

【47:30】我與^a我祖我父同¹睡的時候，你要將我帶出埃及，葬在他們所葬的地方。約瑟說，我必遵着你的話而行。

● 47:29¹ 把手放在大腿下，意思是起誓。在三二 25，神將雅各的大腿窩摸了一把。（見該處註 2。）在那個經歷之後，雅各的大腿雖然瘸了，卻還能行走。（三二 31。）然而，在他將要離世的時候，雅各不能再為自己作甚麼；他只能躺在牀上。他天然的力量已經完全了結，他只能信靠神的恩典（在此由豫表基督的約瑟所代表。）雅各至終能被帶進美地作為他實際的承受，不是憑他的力量，乃是憑約瑟的手。（五十 5 ~ 13。）照樣，我們能承受神的應許，也不是憑我們的力量，乃是憑基督的恩典。（參林後十二 9。）

● 47:30¹ 雅各視死如眠，指明他相信復活。（帖前四 13 ~ 16。）他囑咐約瑟不要將他葬在埃及，

(b) Blessing Joseph's Sons 47:28—48:22

【47:28】And Jacob lived in the land of Egypt seventeen years. Thus the days of Jacob, the ^ayears of his life, were one hundred forty-seven years.

47:28^a
Gen. 47:9

【47:29】And the time for Israel to die drew near. And he called his son Joseph and said to him, If now I have found favor in your sight, please put your hand under my ^{1a}thigh and deal with me in kindness and truth. Please do not bury me in Egypt.

47:29^a
Gen. 24:2

【47:30】But when I ¹lie down with my ^afathers, you shall carry me out of Egypt, and bury me in their burial place. And he said, I will do as you have said.

47:30^a
Gen. 49:29

47:29¹ (thigh) To put the hand under the thigh means to swear. In 32:25 God touched Jacob's thigh (see note 2 there). After that experience, Jacob could still walk, albeit with a limp (32:31). However, as he was departing this life, Jacob could no longer do anything for himself; he could only lie on his bed. His natural strength having been fully terminated, he could trust only in God's grace, represented here by Joseph, a type of Christ. It was not by Jacob's strength but by the hand of Joseph that Jacob was finally brought to the good land for his actual inheritance (50:5-13). Likewise, it is not by our strength but by the grace of Christ that we inherit God's promise (cf. 2 Cor. 12:9).

47:30¹ (lie) Jacob viewed his death as lying down to sleep, indicating that he believed in resurrection (1 Thes. 4:13-16). He charged Joseph

47:31^a
創四八 2
王上一 47
47:31^b
來十一 21

【47:31】雅各說，你要向我起誓。約瑟就向他起了誓，於是以色列¹在^a牀頭^b敬拜神。

創世記 第四十八章

【48:1】這些事以後，有人告訴約瑟說，你的父親病了。他就帶着兩個兒子瑪拿西和以法蓮同去。

【48:2】有人告訴雅各說，請看，你兒子約瑟到你這裏來了。以色列就勉強在牀上坐起來。

【48:3】雅各對約瑟說，^{1a}全足的神曾在迦南地的^b路斯向我顯現，賜福與我，

（29，）乃要葬在美地，就是葬在麥比拉洞，他祖他父所葬之處；（四九 29 ~ 32；）這指明他是在信心裏死的，他相信在復活之日，他必要復起，照着神的應許承受美地。（二八 13，三五 12。）

● 47:31¹ 七十士希臘文譯本作，扶着杖頭。（參來十一 21。）見來十一 21 註 1。

● 48:3¹ 希伯來文，El Shaddai，伊勒沙代。見十七 1 註 2。

【47:31】And he said, Swear to me; and he swore to him. Then Israel^a bowed himself¹ at the head of his^b bed.

GENESIS 48

【48:1】Now after these things Joseph was told, Your father is sick. So he took with him his two sons, Manasseh and Ephraim.

【48:2】And someone told Jacob and said, Your son Joseph is coming to you. So Israel strengthened himself and sat up on his bed.

【48:3】And Jacob said to Joseph, The^{1a} All-sufficient God appeared to me at^b Luz in the land of Canaan and blessed me.

not to bury him in Egypt (v. 29) but in the good land, in the cave of Machpelah, where his fathers had been buried (49:29-32), indicating that he died in faith, believing that on the day of resurrection he would rise up to inherit the good land according to God's promise (28:13; 35:12).

47:31¹ (at) The Septuagint translates this phrase on the top of his staff (cf. Heb. 11:21). See note 21¹ in Heb. 11.

48:3¹ (All-sufficient) Heb. El Shaddai. See note 1² in ch. 17.

47:31^a
Heb. 11:21
47:31^b
Gen. 48:2;
1 Kings 1:47

48:3^a
Gen. 17:1
48:3^b
Gen. 28:19;
35:6

48:3^a
創十七 1
48:3^b
創二八 19
三五 6

48:4^a
創一 22
48:4^b
創十二 7

【48:4】對我說，我必使你^a繁衍增多，
成為多族，又要把這地^b賜給你的後
裔永遠為業。

48:5^a
創四一 50-52
四六 20
書十四 4

【48:5】我未到埃及見你之前，你在埃
及地所生的兩個兒子是¹我的；^a以法
蓮和瑪拿西是我的，正如流便和西緬
是我的一樣。

● 48:5¹ 約瑟是拉結所生，雅各使約瑟的兩個兒子，頂替利亞所生的流便和西緬，作他的頭兩個兒子。在祝福以法蓮和瑪拿西的時候，雅各賜給約瑟雙分的地土。（書十六～十七。）因此，雅各兒子中的長子名分，就藉着雅各記念拉結的願望，（7，）而從流便轉移到約瑟。神尊重雅各所作的，在以色列人進入美地，拈鬮分地時，使其成為事實。見太一 2 註 3。

創世記裏有四個長子名分轉移的事例。長子名分從以掃轉移給雅各，（二五 22～26，29～34，）這啓示領受長子名分不在於我們天然的出生，乃在於神的預定。（羅九 10～13。）長子名分從謝拉轉移給法勒斯，（三八 27～30，）這說明一個事實：賦與長子名分不在於人的作為，乃在於神的揀選。長子名分從流便轉移給約瑟，（四九 3～4，代上五 1～2，）這啓示我們雖然可能預定要得長子名分，但因着放縱淫亂，仍會失去長子名分。長子名分從瑪拿西轉移給以法蓮，（十二 20，）

【48:4】And He said to me, Behold, I am going to make you^a fruitful and multiply you, and I will make of you a company of peoples and will^b give this land to your seed after you for an everlasting possession.

【48:5】And now your two sons, who were born to you in the land of Egypt before I came to you in Egypt, are¹ mine; ^aEphraim and Manasseh will be mine, as Reuben and Simeon are.

48:5¹ (mine) Jacob made the two sons of Joseph, who was born of Rachel, his first two sons to replace Reuben and Simeon, who were born of Leah. In blessing Ephraim and Manasseh, Jacob gave Joseph a double portion of the land (Josh. 16—17). Thus, the birthright among Jacob's sons was shifted from Reuben to Joseph through Jacob's desire to remember Rachel (v. 7). God honored what Jacob did and made it a fact by the allotting of the land at the time the children of Israel entered the good land. See note 2³ in Matt. 1.

In Genesis there are four cases of the shifting of the birthright. The shifting of the birthright from Esau to Jacob (25:22-26, 29-34) reveals that receiving the birthright does not depend on our natural birth but on God's predestination (Rom. 9:10-13). The shifting of the birthright from Zarah to Pharez (38:27-30) illustrates the fact that the granting of the birthright does not depend on man's doing but on God's choosing. The shifting of the birthright from Reuben to Joseph (49:3-4; 1 Chron. 5:1-2) reveals that, although we may be predestinated to have the birthright, we can lose it by indulging in fornication. The shifting of the birthright from Manasseh to Ephraim (vv. 12-20) shows that the Lord's blessing

48:4^a
Gen. 1:22
48:4^b
Gen. 12:7

48:5^a
Gen. 41:50-52;
46:20;
Josh. 14:4

【48:6】你在他們以後所生的就是你的，他們可以歸於他們哥哥們的名下承繼產業。

【48:7】至於我，我從巴旦來的時候，在迦南地的路上，離以法他還有一段路程，拉結¹在我悲痛中^a死了；我就把她葬在通往以法他的路旁（以法他就是伯利恆。）

【48:8】以色列看見約瑟的兩個兒子，就說，這兩個是誰？

【48:9】約瑟對他父親說，他們是神在這裏^a賜給我的兒子。以色列說，請你領他們到我跟前，我要給他們^b祝福。

【48:10】以色列年紀^a老邁，眼睛昏花，不能看見；約瑟領他們挨近他，他就和他們親嘴，抱着他們。

這給我們看見，主的祝福不在於人天然的操縱，乃在於神的願望和揀選。聖經中長子名分轉移的最後一個事例，乃是從以色列轉移給召會。（見太二一31註1。）

● 48:7¹ 或，在我身邊。

【48:6】And your offspring whom you beget after them will be yours; they will be called by the name of their brothers in their inheritance.

【48:7】And as for me, when I came from Paddan, Rachel^a died¹ to my sorrow in the land of Canaan on the way, while there was still some distance to go to Ephrath; and I buried her there on the way to Ephrath (that is, Bethlehem).

【48:8】And when Israel saw Joseph's sons, he said, Who are these?

【48:9】And Joseph said to his father, They are my sons, whom God has^a given to me here. And he said, Bring them to me, please, that I may^b bless them.

【48:10】Now the eyes of Israel were^a dim with age, and he could not see. So¹ Joseph brought them near to him, and he kissed them and embraced them.

does not depend on man's natural maneuvering but on God's desire and selection. The last case of the shifting of the birthright in the Scriptures is the shifting of the birthright from Israel to the church (see note 31¹ in Matt. 21).

48:7¹ (to) Or, by me.

48:7^a
創三五 16-19

48:9^a
創三三 5
48:9^b
來十一 21
參創二七 4

48:10^a
參創二七 1

48:7^a
Gen. 35:16-19

48:9^a
Gen. 33:5
48:9^b
Heb. 11:21;
cf. Gen. 27:4

48:10^a
cf. Gen. 27:1

【48:11】以色列對約瑟說，我想不到得見你的面，不料，神又使我得見你的後裔。

【48:12】約瑟把兩個兒子從以色列兩膝中領出來，自己面伏於地下拜。

【48:13】隨後約瑟又拉着他們兩個，以法蓮在他的右手裏，對着以色列的左手；瑪拿西在他的左手裏，對着以色列的右手；領他們挨近以色列。

【48:14】但^a以色列伸出右手來，按在以法蓮的頭上（以法蓮乃是次子，）又¹剪搭過左手來，按在瑪拿西的頭上（瑪拿西原是長子。）

【48:15】他就給約瑟祝福說，願我祖亞伯拉罕和我父以撒行事為人都在祂面前的¹神，就是一生^a牧養我直到今日的神，

● 48:14¹ 或，明智的置放兩手，把左手按在…。雅各的父親以撒盲目的祝福，（二七 1，23，27，）但雅各祝福他兩個孫子卻是明智的。雖然雅各的肉眼昏花，（10，）然而因為他是成熟的，並且在生命裏與神是一，所以他靈裏清楚，神的旨意是要立以法蓮在瑪拿西之上。（17～20。）

● 48:15¹ 在 15～16 節，雅各三重的題到神，乃是指三一神。亞伯拉罕和以撒行事為人都在祂面

【48:11】And Israel said to Joseph, I never expected to see your face, and now God has let me see your seed also.

【48:12】And Joseph brought them out from between his knees and bowed himself with his face to the ground.

【48:13】And Joseph took them both, Ephraim in his right hand toward Israel's left hand and Manasseh in his left hand toward Israel's right hand, and brought them near to him.

【48:14】But^a Israel stretched out his right hand and laid it upon Ephraim's head—although he was the younger—and his left hand upon Manasseh's head,¹ guiding his hands with insight, even though Manasseh was the firstborn.

【48:15】And he blessed Joseph and said, / The¹ God before whom my fathers Abraham and Isaac walked, / The God who has^a shepherded me² all my life to this day,

48:10¹ (Joseph) Lit., he.

48:14¹ (guiding) Or, crossing his hands. Jacob's father, Isaac, blessed blindly (27:1, 23, 27), but Jacob's blessing of his two grandsons was full of insight. Although his physical eyes were dim (v. 10), because Jacob was mature and was one with God in life, he was clear in his spirit that God's will was to establish Ephraim above Manasseh (vv. 17-20).

48:15¹ (God) Jacob's threefold mentioning of God in vv. 15-16 is a reference to the Triune God. The God before whom Abraham and Isaac

48:14^a
14-16;
來十一 21

48:15^a
詩二三 1

48:14^a
vv. 14-16;
Heb. 11:21

48:15^a
Psa. 23:1

48:16^a
詩三四 22
賽四四 22-23
四九 7
六三 9

48:16^b
創三一 11
出十四 19
二三 20
徒十二 11

48:16^c
參民二六 34, 37

48:17^a
創四八 14

48:19^a
參民一 33, 35
二 19, 21
申三三 17

【48:16】那 ^a 救贖我脫離一切患難的 ^b 使者，賜福與這兩個少年人。願他們歸在我的名下，和我祖亞伯拉罕、我父以撒的名下。又願他們在這地生養 ^c 眾多。

【48:17】約瑟見他父親把 ^a 右手按在以法蓮的頭上，就不喜悅，便提起他父親的手，要從以法蓮的頭上挪到瑪拿西的頭上。

【48:18】約瑟對他父親說，我父，不是這樣。這個纔是長子，求你把右手按在他的頭上。

【48:19】他父親不肯，說，我知道，我兒，我知道。他也必成為一族，也必昌大。只是他的弟弟將來比他還大；他弟弟的後裔必成為 ^{1a} 多國。

前的神，乃是父；牧養雅各一生的神，乃是靈；那救贖他脫離一切患難的使者，乃是子。這就是雅各經歷中的三一神。見林後十三 14 註 1。

● 48:19¹ 多，或，豐滿的，極多的。

【48:16】The ^a Angel who has ^b redeemed me from all evil, bless the boys; / And may my name be named on them, and the name of my fathers Abraham and Isaac; / And may they be a teeming ^c multitude in the midst of the earth.

【48:17】And when Joseph saw that his father laid his ^a right hand upon the head of Ephraim, it displeased him; and he took hold of his father's hand to remove it from Ephraim's head onto Manasseh's head.

【48:18】And Joseph said to his father, Not so, my father, for this is the firstborn. Put your right hand upon his head.

【48:19】But his father refused and said, I know, my son, I know. He also will become a people, and he also will be great. However, his younger brother will be greater than he, and his seed will become a ^{1a} multitude of nations.

walked is the Father; the God who shepherded Jacob his whole life is the Spirit; and the Angel who redeemed him from all evil is the Son. This is the Triune God in Jacob's experience. See note 14¹ in 2 Cor. 13.

48:15² (all) Lit., from since I was, to this day.

48:19¹ (multitude) Or, fullness; plethora.

48:16^a
Gen. 31:11;
Exo. 14:19;
23:20;
Acts 12:11

48:16^b
Psa. 34:22;
Isa. 44:22-23;
49:7;
63:9

48:16^c
cf. Num. 26:34,
37

48:17^a
Gen. 48:14

48:19^a
cf. Num. 1:33,
35;
2:19, 21;
Deut. 33:17

【48:20】當日以色列給他們祝福說，以色列人必指着你們祝福說，願神使你如以法蓮、瑪拿西一樣。於是立以法蓮在瑪拿西之前。

【48:21】以色列又對約瑟說，看哪，我快要死了，但神必^a與你們同在，領你們回到你們列祖之地。

【48:22】並且我從前用刀用弓，從亞摩利人手裏奪取的那塊地，我都^a賜給你，使你比眾弟兄多得¹一分。

創世記 第四十九章

(3) 祝福自己的眾子 四九 1 ~ 28

【49:1】雅各叫了他的兒子們來，說，你們都來聚集，我好把你們^a日後必遇的事¹告訴你們。

● 48:22¹ 或，一個山坡。

● 49:1¹ 雅各論到他十二個兒子帶着祝福的豫言，（28，）乃是他在神聖生命裏成熟的進一步表顯。雅各是神所構成的人，被神所浸透；因此，他的說話就是神的說話，他的話就是神的話。（參林前七 25，40 與註。）☞

【48:20】And he blessed them that day, saying, By you Israel will pronounce blessings, saying, / God make you like Ephraim and like Manasseh. Thus he set Ephraim before Manasseh.

【48:21】And Israel said to Joseph, Now I am about to die, but God will be^a with you and will bring you again to the land of your fathers.

【48:22】Moreover I have^a given to you one¹ portion more than your brothers, which I took out of the hand of the Amorite with my sword and with my bow.

GENESIS 49

(c) Blessing His Own Sons 49:1-28

【49:1】And Jacob called to his sons and said, Gather yourselves together that I may¹ tell you what will happen to you in the^a last days.

48:22¹ (portion) Or, mountain slope.

49:1¹ (tell) Jacob's prophesying with blessing (v. 28) concerning his twelve sons is a further manifestation of his maturity in the divine life. As a God-constituted person, Jacob was saturated with God; thus, his speaking was God's speaking and his word was God's word (cf. 1 Cor. 7:25, 40 and notes).☞

48:21^a
參創四六 4

48:22^a
約四 5

48:21^a
cf. Gen. 46:4

48:22^a
John 4:5

49:1^a
申四 30
三一 29
但二 28
十 14

49:1^a
Deut. 4:30;
31:29;
Dan. 2:28;
10:14

49:2^a
2-27;
參申三三 6-25

【49:2】雅各的兒子們哪，你們要^a聚集而聽，聽你們父親以色列的話。

49:3^a
創二九 32

【49:3】^a流便哪，你是我的長子，是我的能力，我強壯時^b首生的，本當尊榮居首，權力也居首。

49:3^b
申二一 17
詩七八 51
一〇五 36

49:4^a
創三五 22
代上五 1

【49:4】但你的情慾沸溢如水，你必¹不得居首；因為你上了你父親的^a牀，污穢了我的榻。

49:5^a
創二九 33-34
三四 25-26

【49:5】^{1a}西緬和利未是弟兄；他們的刀劍是強暴的器械。

雅各的十二個兒子至終成了以色列家的十二支派；以色列家是召會（神的家）的豫表，而神的家是由所有信徒組成的。（提前三 15，來三 5～6。）因此，雅各所說一切關於他眾子的豫言，乃是召會的豫表，圖畫，應當應用於召會和信徒屬靈的經歷，也應當應用於以色列的子孫。（參林前十 6。）

● 49:4¹ 流便雖然居首，有長子名分，但因着污穢，失去長子名分，（參弗五 5，見太一 2 註 3，）有死亡和人數大大減少的危險。（申三三 6。）這對我們該是嚴肅的警告。

● 49:5¹ 由於西緬和利未的殘酷，（三四 25～30，）他們沒有從雅各得着祝福。反之，雅各對他們施行審判，使他們散住在以色列人中間，（7，）他們就不能照着他們的性情，殘酷的行事為人。（書

【49:2】^aAssemble yourselves, and listen, O sons of Jacob; / Yes, listen to Israel your father.

49:2^a
vv. 2-27;
cf. Deut. 33:6-25

【49:3】^aReuben, you are my firstborn, / My might and the ^bfirstfruits of my vigor, / Preeminent in dignity and preeminent in power.

49:3^a
Gen. 29:32

49:3^b
Deut. 21:17;
Psa. 78:51;
105:36

【49:4】Ebullient as water, you will ¹not have the preeminence, / Because you went up to your father's ^abed; / Then you defiled it—he went up to my couch.

49:4^a
Gen. 35:22;
1 Chron. 5:1

【49:5】^{1a}Simeon and Levi are brothers; / Weapons of violence are their swords.

49:5^a
Gen. 29:33-34;
34:25-26

Jacob's twelve sons eventually became the twelve tribes of the house of Israel, a type of the church as God's house, composed of all the believers (1 Tim. 3:15; Heb. 3:5-6). Thus, whatever was spoken prophetically by Jacob concerning his sons was a type, a picture, of the church and should be applied to the church and to the spiritual experience of the believers, as well as to the sons of Israel (cf. 1 Cor. 10:6).

49:4¹ (not) Although Reuben had the preeminence of the birthright, because of his defilement he lost the birthright (cf. Eph. 5:5; see note 2³ in Matt. 1) and became in danger of dying or of being greatly decreased (Deut. 33:6). This should be a solemn warning to us.

49:5¹ (Simeon) Because of their cruelty (34:25-30) Simeon and Levi received no blessing from Jacob. Rather, Jacob exercised judgment over them to scatter them among the children of Israel (v. 7) so that they would not be able to behave cruelly according to their disposition

49:6^a
詩十六 9
五七 8

【49:6】我的魂哪，不要與他們共同商議；我的^a榮耀阿，不要與他們聯合聚集；因為他們趁怒殺害人命，任意砍斷牛腿大筋。

49:7^a
參書十九 1-9
二一 1-42
代上四 24-39

【49:7】¹他們的怒氣暴烈可咒，他們的忿恨殘忍可詛；我必使他們^a分居在雅各家，散住在以色列地。

49:8^a
創二九 35
49:8^b
參創二七 29

【49:8】^{1a}猶大阿，你弟兄們必讚美你；你手必掐住仇敵的頸項；你父親的^b兒子們必向你下拜。

十九 1, 9, 二一 1 ~ 3, 41。) 後來，利未以更新、變化的方式運用他的性情，殺死拜金牛犢的人。(出三二 26 ~ 28。) 因着利未向神的絕對、迫切和忠信，他領受了祭司職分的福，得着神的烏陵和土明。(申三三 8 ~ 9。)

● 49:7¹ 參民三五 8 註 1。

● 49:8¹ 8 ~ 12 節包含三粒奇妙的種子，說到新約有關基督的三項主要真理，也就是福音的內容：基督的得勝、(8 ~ 9、) 基督的國度、(10、) 以及在基督生命之豐富享受裏的安息。(11 ~ 12。) 這三項真理是新約的摘要。

【49:6】Come not into their council, O my soul; / Be not united with their assembly, O my^a glory; / For in their anger they slew men, / And in their self-will they hamstrung oxen.

【49:7】¹Cursed be their anger, for it is fierce; / And their wrath, for it is cruel: / I will^a divide them in Jacob, / And scatter them in Israel.

【49:8】^{1a}Judah, your brothers will praise you; / Your hand will be on the neck of your enemies; / Your father's^b sons will bow down before you.

(Josh. 19:1, 9; 21:1-3, 41). Later, Levi used his disposition in a renewed, transformed way to slay the worshippers of the golden calf (Exo. 32:26-28). Because of his absoluteness, desperation, and faithfulness toward God, Levi received the blessing of the priesthood with God's Urim and Thummim (Deut. 33:8-9).

49:7¹ (Cursed) Cf. note 8¹ in Num. 35.

49:8¹ (Judah) Verses 8-12 contain three wonderful seeds of the three main truths in the New Testament regarding Christ, which are the contents of the gospel: the seed of Christ's victory (vv. 8-9), the seed of Christ's kingdom (v. 10), and the seed of the rest in the enjoyment of the riches of Christ's life (vv. 11-12). These three truths are a summary of the New Testament.

49:6^a
Psa. 16:9;
57:8

49:7^a
cf. Josh. 19:1-9;
21:1-42;
1 Chron. 4:24-39

49:8^a
Gen. 29:35
49:8^b
cf. Gen. 27:29

49:9^a
何五 14
49:9^b
啓五 5
參民二三 24
二四 9

【49:9】猶大是個^a小^{1b}獅子；我兒阿，
你抓了食便²上山去。他²蹲伏如公
獅，又如³母獅，⁴誰敢惹他？

49:10^a
詩六十 7
一〇八 8
民二一 18
二四 17
49:10^b
結二一 27
太二 6
十一 3
路七 19

【49:10】^{1a}權杖必不離猶大，王杖必不
離²他兩腳之間，直到³細羅^b來到，
⁴萬民都必歸順。

● 49:9¹ 猶大在此按詩意比作小獅子，豫表基督是終極的得勝者，是爭戰、勝利的獅子。（啓五 5 與註 1。）

● 49:9² 小獅子年輕力壯，善於爭戰、抓奪掠物。獅子追捕掠物時，從山上的住處下來，抓奪掠物後，就帶到山上吞喫。獅子享受掠物後，就蹲伏着（即躺下，）在滿足中安息。這乃是基督在釘十字架時，戰勝祂仇敵的一幅圖畫，（西二 15，來二 14，）也是祂在升天裏，得勝所帶來之滿足與安息的一幅圖畫。（見弗四 8 與註。）

● 49:9³ 母獅是爲着生產小獅子。基督不僅是爭戰和安息的獅子，也是生產的母獅，生出許多得勝者作祂的『小獅子。』

● 49:9⁴ 無人敢惹猶大，這表徵基督復活與升天的可畏大能，征服了一切。（太二八 18，腓二 9，弗一 21～22。）

● 49:10¹ 基督的得勝帶進國度。權杖是國度的象徵，（詩四五 6，）指基督的王權。權杖必不離猶大，意思是君王職分永不離開基督。（撒下七 12～13，但二 44～45，七 13～14，啓十一 15，二二 1，3。）

【49:9】Judah is a^a young^{1b} lion; / From the prey, my son, you have gone² up. / He² couches, he stretches out like a lion, / And like a³ lioness; ⁴who will rouse him up?

【49:10】The^{1a} scepter will not depart from Judah, / Nor the ruler's staff from² between his feet, / Until³ Shiloh^b comes, / And to Him shall be the obedience of the⁴ peoples.

49:9¹ (lion) Judah, likened poetically to a young lion here, is a type of Christ as the ultimate Overcomer, the fighting, victorious Lion (Rev. 5:5 and note 1).

49:9² (up) The young lion in his freshness and strength is for fighting, for seizing the prey. When a lion goes after some prey, he descends from his dwelling place on the mountain, and after he takes the prey, he brings it up the mountain with him to devour it. After enjoying the prey, the lion couches, i.e., lies down, to rest in satisfaction. This is a picture of the victory of Christ over His enemies in His crucifixion (Col. 2:15; Heb. 2:14) and of His satisfaction and rest in His ascension as the issue of His victory (Eph. 4:8 and notes).

49:9³ (lioness) A lioness, a female lion, is for producing baby lions. Christ is not only the fighting lion and the resting lion but also the producing lioness, who brought forth many overcomers as His “lion cubs.”

49:9⁴ (who) That no one dares to rouse Judah up signifies that Christ's terrifying power in His resurrection and ascension has subdued everything (Matt. 28:18; Phil. 2:9; Eph. 1:21-22).

49:10¹ (scepter) Christ's victory brings in the kingdom. The scepter, a symbol of the kingdom (Psa. 45:6), denotes the kingly authority of Christ. That the scepter will never depart from Judah means that the kingship will never depart from Christ (2 Sam. 7:12-13; Dan. 2:44-45; 7:13-14; Rev. 11:15; 22:1, 3).

49:9^a
Hosea 5:14
49:9^b
Rev. 5:5;
cf. Num. 23:24;
24:9

49:10^a
Psa. 60:7;
108:8;
Num. 21:18;
24:17
49:10^b
Ezek. 21:27;
Matt. 2:6;
11:3;
Luke 7:19

【49:11】猶大把¹小驢拴在葡萄樹上，把驢駒拴在美好的葡萄樹上。他在葡萄酒中洗了²衣服，在葡萄汁中洗了袍褂。

● 49:10² 他兩腳之間，是詩意的辭，指後裔或子孫。這意思是君王總是從猶大的後裔而出。（代上五 2。）基督，神國度的君王，乃是猶大的後裔。（來七 14。）

● 49:10³ 意，帶來平安者；指基督在祂第二次來臨時乃是和平的君，要給全地帶來和平。（賽九 6～7，二 4。）

● 49:10⁴ 相等於列國，在基督第二次來臨時要服從基督並順從祂。（賽二 1～3，十一 10。）

● 49:11¹ 小驢或驢子是運輸用的動物。（參太二一 5。）拴住驢子指明旅程結束，已經達到目的地。本節的葡萄樹豫表活的基督，充滿了生命。（約十五 1，5。）將我們的驢子拴在葡萄樹上，表徵停下我們天然生命的勞苦和努力，安息在基督這活的一位裏，祂乃是生命的源頭。（參太十一 28～30。）因為基督已經得勝並得着國度，所以祂成為我們豐富的葡萄樹，作我們的享受、安息和滿足。

● 49:11² 衣服表徵我們日常生活中的行為，酒表徵生命。（約二 3。）因此，在葡萄酒中洗衣服，在葡萄汁中洗袍褂，表徵我們的行為，我們的日常行事為人，泡透在對基督生命之豐富的享受中。（太九 17 與註 1。）

【49:11】 Binding his¹ foal to the vine, / And his donkey's colt to the choice vine, / He washes his² garment in wine, / And his robe in the blood of grapes.

49:10² (between) Between his feet is a poetic term denoting seed or posterity. This means that kings will always be produced from Judah's descendants (1 Chron. 5:2). Christ, the King in God's kingdom, is a descendant of Judah (Heb. 7:14).

49:10³ (Shiloh) Meaning peace bringer; referring to Christ in His second coming as the Prince of Peace, who will bring peace to the whole earth (Isa. 9:6-7; 2:4).

49:10⁴ (peoples) Equivalent to the nations, who will submit to Christ and obey Him at His second coming (Isa. 2:1-3; 11:10).

49:11¹ (foal) A foal or a donkey is an animal used for transportation (cf. Matt. 21:5). To tie a donkey indicates that the journey is over and the destination has been reached. The vine in this verse typifies the living Christ, who is full of life (John 15:1, 5). To tie our donkey to the vine signifies to cease from our labor and our striving in our natural life and to rest in Christ, the living One who is the source of life (cf. Matt. 11:28-30). Because Christ has won the victory and has gained the kingdom, He has become the rich vine to us for our enjoyment, rest, and satisfaction.

49:11² (garment) Garments signify our behavior in our daily living, and wine signifies life (John 2:3). Hence, to wash our garments in wine and our robe in the blood of grapes signifies to soak our behavior, our daily walk, in the enjoyment of the riches of Christ's life (Matt. 9:17 and note 1).

【49:12】他的¹眼睛因酒紅潤；他的牙齒因奶白亮。

【49:13】^a西布倫必住在海邊，必成爲停¹船的海口；他的境界必延到^{2b}西頓。

● 49:12¹ 眼睛因酒紅潤，牙齒因奶白亮，表徵藉着對基督豐盛生命的享受，從死亡變化成生命。牙齒的功用乃是將食物接受到口裏，並幫助說話發言。在屬靈上，這裏牙齒的白亮是指健全、健康的功用，把神的話當作食物接受進來，並說出祂的話，使別人得着餵養。

● 49:13¹ 關於猶大的豫言，描繪出福音的內容。（見 8 註 1。）雅各論西布倫的豫言，乃是一幅傳揚福音的圖畫。西布倫是加利利的一部分，是主耶穌開始盡職傳揚國度福音的地方。（太四 12～23，二八 7，10，16～20。）西布倫是停船的海口，海港。在古時，船隻載着貨物，藉風力駛離海港。這描繪福音的好信息在聖靈這屬天之風的能力下，藉加利利的傳揚者傳播出去。（徒一 8，二 2～41。）見詩六八 27 註 3。

● 49:13² 這裏題到西頓，一個外邦港口，指明福音要達到外邦世界，並要擴展到地極。（徒一 8，十三 46～47。）

【49:12】¹Dark are his eyes with wine, / And white are his teeth with milk.

【49:13】^aZebulun will dwell at the shore of the sea, / And he will be a shore for ¹ships, / And his flank will be toward ^{2b}Sidon.

49:12¹ (Dark) Or, Red. The eyes being red with wine and the teeth being white with milk signifies transformation from death to life by the enjoyment of the rich life of Christ. The teeth function to receive food into the mouth and to help the utterance in speaking. Spiritually, the whiteness of the teeth here indicates the sound, healthy function to take in God's Word as food and to utter His word so that others may be nourished.

49:13¹ (ships) The prophecy concerning Judah portrays the contents of the gospel (see note 8¹). Jacob's prophecy concerning Zebulun is a picture of the preaching of the gospel. Zebulun was part of Galilee, the place where the Lord Jesus began His ministry of the preaching of the gospel of the kingdom (Matt. 4:12-23; 28:7, 10, 16-20). It was a shore for ships, a seaport. In ancient times the ships sailed from the seaport with their cargoes by the power of the wind. This portrays the sending out of the glad tidings of the gospel by the Galilean preachers under the power of the Holy Spirit as the heavenly wind (Acts 1:8; 2:2-41). See note 27³ in Psa. 68.

49:13² (Sidon) The mentioning of Sidon, a Gentile seaport, indicates that the gospel would reach the Gentile world and spread to the uttermost part of the earth (Acts 1:8; 13:46-47).

49:13^a
創三十 20
申三三 18-19
書十九 10-16
49:13^b
徒十三 46-47

49:13^a
Gen. 30:20;
Deut. 33:18-19;
Josh. 19:10-16
49:13^b
Acts 13:46-47

【49:14】^a 以薩迦是個強壯的驢，¹ 臥在
^b 羊圈之間。

【49:15】 他看安息之處為佳，看那¹ 地
為美，便低肩背重，成為² 獻貢物的
僕³ 人。

● 49:14¹ 強壯的驢表徵天然的人；臥着乃是在
滿足中安息；羊圈表徵公會和基於律法的各種宗教。
（參約十 1～9，16 與註。）本節的詩描繪真正的
召會生活乃是福音傳揚的結果，在召會生活中，我
們天然的人在宗教的羊圈之間（以外，）得以安息
滿足。

在申三三 18 下半摩西的祝福中，以薩迦在帳棚
裏可以快樂。那裏帳棚表徵地方召會作基督獨一身
體的彰顯，（弗四 4 上，）信徒在其中因對基督之
豐富的享受而喜樂。（腓四 4，帖前五 16。）

● 49:15¹ 地豫表基督作為青草場，（約十 9 與
註 2，）在召會生活中為信徒所享受。

● 49:15² 僕人是受他主人的指派而作工。這表
徵基督身體的肢體在身體中的事奉是受頭的指派。
（林前十二 4～6，18，28，弗二 10，四 11～
12。）這樣的事奉至終成了貢物，獻給主人，使祂
得着滿足。（參羅十五 16。）

● 49:15³ 雅各第二組的兒子們描繪福音，由
猶大所表徵，應驗於四福音；福音的傳揚，由西
布倫所表徵，應驗於使徒行傳；召會生活，由以
薩迦所表徵，應驗於新約其他各卷書。雅各對猶

【49:14】^a Issachar is a strong donkey, / ¹ Couching between
the ^b sheepfolds.

【49:15】 And he saw a resting place that was good / And
the ¹ land that was pleasant, / And he bowed his shoulder
to bear, / And became a ² task-worker to bring ³ tribute.

49:14¹ (Couching) The strong donkey signifies the natural man;
to couch is to rest in satisfaction; and the sheepfolds signify the
denominations and various religions based on the law (cf. John 10:1-9,
16 and notes). The poetry in this verse portrays the genuine church life as
the issue of the preaching of the gospel, in which our natural man rests in
satisfaction between (outside) the religious sheepfolds.

In Moses' blessing in Deut. 33:18b, Issachar was to rejoice for his
tents. There the tents signify the local churches as the expressions of the
unique Body of Christ (Eph. 4:4a), in which the believers rejoice in the
enjoyment of Christ's riches (Phil. 4:4; 1 Thes. 5:16).

49:15¹ (land) The land typifies Christ as the green pasture (John 10:9
and note 2) enjoyed by the believers in the church life.

49:15² (task-worker) A task-worker does work assigned by his
master. This signifies the members of the Body of Christ, whose service
in the Body is assigned by the Head (1 Cor. 12:4-6, 18, 28; Eph. 2:10;
4:11-12). Such service eventually becomes a tribute offered to the Master
for His satisfaction (cf. Rom. 15:16).

49:15³ (tribute) The second group of Jacob's sons portray the gospel,
signified by Judah and fulfilled in the four Gospels; the preaching of the
gospel, signified by Zebulun and fulfilled in Acts; and the church life, signified
by Issachar and fulfilled in the remaining books of the New Testament.

【49:16】^a 但必判斷他的民，作以色列¹支派之一。

【49:17】但必作道上的¹蛇，路中的虺，咬傷馬蹄，使騎馬的向後墜落。

大、西布倫和以薩迦之豫言的完結，見於申三三 19，那裏說到要將萬民（列國）召到山上（表徵神的國—但二 35，）在那裏他們要獻公義的祭，並享受海裏的豐富（指召會，主要是由外邦信徒組成—見太十三 1 註 1，）並沙中所藏的珍寶（指隱藏在地裏的國度—太十三 44。）這表明福音、福音的傳揚、以及召會生活（福音的結果，）帶進召會生活和國度生活的享受。（參羅十四 17 與註 1。）

● 49:16¹ 原文亦有權杖之意。這個帶着祝福的豫言，指明雅各擔心但會因着他的背道被剪除。（17，申十三 5～18。）這裏雅各的話意思是，但不僅要存留為一支派，也要得着王權，權柄。在代上二～九和啓七，但在神聖民的記載中被刪去，（參啓三 5，）然而在千年國裏，因着他父親的祝福，他仍是一個支派。（結四八 1。）見啓七 6 註 1 二段。

● 49:17¹ 在申三三 22，但被比作小獅子，從巴珊跳出來。但作為小獅子，為得更多地土爭戰；（書十九 47，士十八 27～29；）地表徵基督。（見申八 7 註 1。）但得勝成功之後，成了虺蛇，單獨並獨立的驕傲行事，設立偶像和分裂的敬拜中心，並且當神的殿在示羅時，一直在但城任命受雇的祭

【49:16】^a Dan will judge his people, / As one of the ¹tribes of Israel.

【49:17】Dan will be a ¹serpent in the way, / A viper on the path, / That bites the horse's heels, / So that his rider falls backward.

The consummation of Jacob's prophecy concerning Judah, Zebulun, and Issachar is seen in Deut. 33:19, which says that the peoples, the nations, will be called to the mountain, signifying the kingdom of God (Dan. 2:35), where they will offer sacrifices of righteousness and enjoy the abundance of the seas (the church composed mainly of Gentile believers—see note 1¹ in Matt. 13) and the hidden treasures of the sand (the kingdom hidden in the earth—Matt. 13:44). This shows that the gospel, the preaching of the gospel, and the church life as the issue of the gospel result in the enjoyment of the church life and the kingdom life (cf. Rom. 14:17 and note 1).

49:16¹ (tribes) The Hebrew word also means scepters. This prophecy with blessing indicates that Jacob was concerned that Dan would be cut off because of his apostasy (v. 17; Deut. 13:5-18). Jacob's word here means that Dan not only would remain as a tribe but also would be a scepter, an authority. In 1 Chron. 2—9 and in Rev. 7 Dan is omitted in the record of God's holy people (cf. Rev. 3:5), but he will still be a tribe in the millennium because of his father's blessing (Ezek. 48:1). See note 6¹, par. 2, in Rev. 7.

49:17¹ (serpent) In Deut. 33:22 Dan is likened to a young lion leaping from Bashan. As a young lion, Dan fought in order to gain more land (Josh. 19:47; Judg. 18:27-29), the land signifying Christ (see note 7¹ in Deut. 8). After his success in his victory Dan became a serpent, a viper, acting individualistically and independently in his pride to set up an idol and a divisive center of worship and to ordain a hired priest in the city of Dan

49:18^a
詩二五 5
賽二五 9
彌七 7

【49:18】耶和華阿，我向來^a等候你的^{1b}救恩。

49:18^b
詩一一九 166, 174
路二 30

【49:19】^a迦得必被追擊者追擊，他卻要追擊¹他們的腳跟。

49:19^a
創三十 11
申三三 20-21

司。（士十八 30～31，參申十二 5 與註。）但這條蛇咬傷馬蹄，使騎馬的向後墜落，表徵但所帶進的背道，成了以色列國很大的絆腳石。在召會歷史中，許多屬靈的人跟隨但的榜樣，因而攔阻神的子民，使他們不能走神所命定的路。雅各論但的豫言，進一步的應驗見於王上十二 26～31。（見該處註。）

● 49:18¹ 雅各期盼救恩，好蒙拯救脫離但支派背道至終所帶進的絆腳石。

● 49:19¹ 本節中迦得的得勝與他在申三三 20 的得勝相符，表徵因着但背道所失去之基督的得勝得以恢復。按照申三三 20～21，迦得因得勝而擴張；他為自己選擇美地的頭一段地（約但河東之地，）然而他享受他的分之前，和他的弟兄們同去爭戰，使弟兄們得着約但河西之地作他們的分，（民三二 1～32，）因此在以色列施行耶和華的公義與典章。但的失敗是因他的個人主義，只顧自己，而迦得的成功是因他注重團體，且關心他弟兄們的需要。用新約的說法，我們要跟隨迦得的榜樣，就需要有基督身體的團體感，並且關心身體的肢體，好完成神的旨意，就是過身體的生活。（羅十二 1～21。）

【49:18】I have^a waited for Your^{1b} salvation, O Jehovah.

【49:19】^aGad, raiders will raid him, / But he will raid at¹ their heel.

during the time that the house of God was in Shiloh (Judg. 18:30-31; cf. Deut. 12:5 and note). As a serpent Dan bit the horse's heels so that its rider fell backward, signifying that the apostasy brought in by Dan became a great stumbling block to the nation of Israel. Throughout the history of the church many spiritual people have followed Dan's example, thereby frustrating God's people from going on in His ordained way. A further fulfillment of Jacob's prophecy concerning Dan is seen in 1 Kings 12:26-31 (see notes there).

49:18¹ (salvation) Jacob anticipated a salvation from the stumbling block that eventually resulted from the apostasy of the tribe of Dan.

49:19¹ (their) Gad's victory in this verse, corresponding to his victory in Deut. 33:20, signifies the recovery of the victory of Christ lost by Dan because of his apostasy. According to Deut. 33:20-21, Gad was enlarged because of his victory; he provided the first part of the good land (the land east of the Jordan) for himself, but before enjoying his portion, he went with his brothers and fought with them to gain their portion of the land west of the Jordan (Num. 32:1-32), thus executing Jehovah's righteousness and His judgments in Israel. Dan's failure was because he was individualistic and cared only for himself, whereas Gad's success was because he was corporate and took care of the need of his brothers. In New Testament terms, to follow Gad's example we need to have the corporate sense of the Body and care for the members of the Body for the accomplishing of God's will, which is to have the Body life (Rom. 12:1-21).

49:18^a
Psa. 25:5;
Isa. 25:9;
Micah 7:7

49:18^b
Psa. 119:166, 174;
Luke 2:30

49:19^a
Gen. 30:11;
Deut. 33:20-21

【49:20】^{1a} 亞設的食物² 豐美，他必出
君王的美味。

【49:21】^a 拿弗他利是被釋放的¹ 母鹿，
他出嘉美的言語。

● 49:20¹ 此乃照一些古譯本；希伯來經文作，
出於亞設的。

● 49:20² 本節雅各的豫言以及申三三 24 ~ 25
摩西的祝福都表明，亞設的豐足隨着迦得的恢復而
來。（19。）亞設得着豐美食物同着豐富生命的供
應之福。他的腳蘸在油中，（申三三 24，）表徵對
那靈全備供應的享受，爲着日常的生活行動。（腓
一 19，加三 5。）這樣豐富供備的結果，乃是享受
完全的安息，有平安、力量、穩妥和豐足。

● 49:21¹ 母鹿表徵復活的基督。（見詩二二
標題與該處註。）基督與那些在基督的復活裏經
歷祂的人，說出嘉美的言語。（路四 22，約七
46，太二八 16，18 ~ 20，徒二 32 ~ 36。）按
照申三三 23，拿弗他利飽受恩惠（等於新約的恩
典，）滿得耶和華的福（指諸天界裏屬靈的福分—
弗一 3。）不僅如此，拿弗他利要得海（外邦
世界—見太十三 1 註 1）和南方（以色列地）爲
業，表徵那些經歷復活基督的人，要藉着宣揚基
督，而據有全地。（太二八 19，徒一 8，羅十五
19。）見詩六八 27 註 4。

【49:20】^{1a} Asher's food will be ²rich, / And he will yield
royal dainties.

【49:21】^a Naphtali is a ¹hind let loose; / He gives beautiful
words.

49:20¹ (Asher's) Following some ancient versions; the Hebrew text
reads, From Asher.

49:20² (rich) Lit., fat. Both Jacob's prophecy in this verse and Moses'
blessing in Deut. 33:24-25 show the sufficiency of Asher, coming after
the recovery with Gad (v. 19). Asher was blessed with rich food, with the
rich provision of life. His dipping his foot in oil (Deut. 33:24) signifies
the enjoyment of the bountiful supply of the Spirit for the daily walk (Phil.
1:19; Gal. 3:5). The issue of such a rich provision is the enjoyment of
absolute rest with peace, strength, security, and sufficiency.

49:21¹ (hind) The hind typifies the resurrected Christ (see title of Psa.
22 and note). The beautiful words are uttered by Christ and by those who
experience Christ in His resurrection (Luke 4:22; John 7:46; Matt. 28:16,
18-20; Acts 2:32-36). According to Deut. 33:23, Naphtali is satisfied with
favor (the Old Testament equivalent of New Testament grace) and is
full of the blessing of Jehovah (referring to the spiritual blessings in the
heavenlies—Eph. 1:3). Furthermore, Naphtali will possess the sea (the
Gentile world—see note 1¹ in Matt. 13) and the south (the land of Israel),
signifying that those who experience the resurrected Christ will possess
the whole earth through their proclaiming of Christ (Matt. 28:19; Acts 1:8;
Rom. 15:19). See note 27⁴ in Psa. 68.

49:22^a
創三十三 22-24
申三十三 13-17
參創四一 51-52
書十七 14-18

【49:22】^a 約瑟是多結果子的¹ 樹枝，是
泉源旁多結果子的枝子；他的枝條探
出牆外。

【49:23】 弓箭手將他苦害，向他射箭，
逼迫他。

【49:24】 但他的弓仍舊堅硬，他的手臂¹
¹ 健壯敏捷；這是因雅各之^a 大能者的
手，那裏有以色列的^b 牧者，以色列
的^c 石頭。

● 49:22¹ 約瑟是多結果子的樹枝，豫表基督是
枝子，（賽十一 1，）藉着祂的信徒作祂的枝子，（約
十五 1，5，）將神伸展出去。本節的泉源表徵神這
多結果子的源頭；（詩三六 9，耶二 13；）枝條探
出牆外，表徵基督的信徒作祂的枝子，將基督擴展
出去，越過各種限制，在一切環境中顯大基督。（腓
一 20，四 22，門 10。）

● 49:24¹ 23 ~ 24 節指約瑟在他弟兄們的手下受
苦。（三七 18 ~ 31。）約瑟勝過了苦難，（參羅八
36 ~ 37，）因為他得着神，就是他所信靠之雅各的
大能者和全足者的加力。（參提後二 1，腓四 13。）

【49:22】^a Joseph is a fruitful ¹bough, / A fruitful bough by
a fountain; / His branches run over the wall.

【49:23】 The archers bitterly attacked him, / And shot at
him and harassed him;

【49:24】 But his bow remained firm, / And the arms of
his hands were ¹agile, / By the hands of the ^aMighty One
of Jacob—/ From there is the ^bShepherd, the ^cstone of
Israel—

49:22¹ (bough) Joseph as a fruitful bough typifies Christ as the
branch (Isa. 11:1) for the branching out of God through His believers as
His branches (John 15:1, 5). In this verse the fountain signifies God, the
source of fruitfulness (Psa. 36:9; Jer. 2:13), and the branches' running
over the wall signifies that Christ's believers as His branches spread
Christ over every restriction, magnifying Him in all circumstances (Phil.
1:20; 4:22; Philem. 10).

49:24¹ (agile) Or, strong. Verses 23-24 refer to Joseph's suffering at
the hands of his brothers (37:18-31). Joseph overcame in his sufferings
(cf. Rom. 8:36-37) because he was strengthened by God, the Mighty
One of Jacob and the All-sufficient One, in whom he trusted (cf. 2 Tim.
2:1; Phil. 4:13).

49:22^a
Gen. 30:22-24;
Deut. 33:13-17;
cf. Gen. 41:51-52;
Josh. 17:14-18

49:24^a
Psa. 132:2, 5;
Isa. 49:26;
60:16;
1:24;
cf. Acts 7:46
49:24^b
Psa. 23:1;
80:1;
Zech. 13:7;
Matt. 2:6;
John 10:11, 14, 16;
Heb. 13:20;
1 Pet. 2:25;
5:4;
Rev. 7:17
49:24^c
Deut. 32:4;
cf. Isa. 28:16;
Zech. 3:9;
Eph. 2:20;
1 Pet. 2:4

49:24^a
詩三十三 2, 5
賽四九 26
六十一 24
參徒七 46
49:24^b
詩二三 1
八十一
亞十三 7
太二 6
約十一 14, 16
來十三 20
彼前二 25
五 4
啓七 17
49:24^c
申三二 4
參賽二八 16
亞三 9
弗二 20
彼前二 4

49:25^a
創五十 17
49:25^b
創十七 1
三五 11
49:25^c
申三三 13

【49:25】^a 你父親的神必幫助你；那 ^{1b}
全足者必將天上所有的 ^c 福，地下深
淵所藏的福，以及生產乳養的福，都
² 賜給你。

49:26^a
申三三 15
哈三 6
49:26^b
申三三 16

【49:26】你父親所祝的福，勝過我祖先
所祝的福，直達到 ^a 永世山嶺的至極
邊界；這些福必降在約瑟的頭上，臨
到那與他弟兄 ¹ 迴別之人的 ^b 頭頂。

● 49:25¹ 希伯來文，Shaddai，沙代。見十七 1 註 2。

● 49:25² 在 25 ~ 26 節和申三三 13 ~ 16 所見
賜給約瑟的祝福，涵蓋所有的時間（從古時直到永
遠—26，申三三 15，）和所有的空間（從天到地，
包括地下的深淵—25 下，申三三 13 ~ 14，16 上。）
時間加上空間等於宇宙。約瑟得着他父親宇宙性的
祝福，豫表基督（被立作承受萬有者一來—2，西
一 16）和祂的信徒（基督的同夥，有分於祂所承受
的一林前三 21 ~ 22，羅八 17，來一 9，三 15，一
14 與註。）約瑟所得宇宙性的祝福，要終極完成
於新天新地，其中的一切對基督和祂的信徒都是祝
福。（啓二一 1，4 ~ 5，二二 3，5。）

● 49:26¹ 希伯來文，nazir，拿則耳，在士十三
5、7，十六 17 譯為拿細耳人。這裏約瑟豫表基督為
拿細耳人，就是從凡俗人分別出來，完全為神而活的一
位。（見民六 2 與註 2。）宇宙性的祝福，乃是臨
到這樣一個拿細耳人的頭頂。（參申三三 16 下。）

【49:25】From the ^aGod of your father, who will help you, /
And from the ^{1b}All-sufficient One, who will ²bless you / With
^cblessings of heaven above, / Blessings of the deep that lies
beneath, / Blessings of the breasts and of the womb.

【49:26】The blessings of your father surpass / The
blessings of my ancestors / To the utmost bound of the
^aeverlasting hills. / They will be on the head of Joseph,
/ And on the crown of the ^bhead of the one who was
¹separate from his / brothers.

49:25^a
Gen. 50:17
49:25^b
Gen. 17:1;
35:11
49:25^c
Deut. 33:13

49:26^a
Deut. 33:15;
Hab. 3:6
49:26^b
Deut. 33:16

49:25¹ (All-sufficient) Heb. Shaddai. See note 1² in ch. 17.

49:25² (bless) The blessings bestowed on Joseph, as seen in vv. 25-26
and Deut. 33:13-16, encompass all time, from ancient times to eternity
(v. 26; Deut. 33:15), and all space, from heaven to earth, including the
deep under the earth (v. 25b; Deut. 33:13-14, 16a). Time plus space
equals the universe. As the one universally blessed by his father, Joseph
typifies Christ, the appointed Heir of all things (Heb. 1:2; Col. 1:16), and
His believers, Christ's partners who participate in His inheritance (1 Cor.
3:21-22; Rom. 8:17; Heb. 1:9; 3:14; 1:14 and note). The universal blessing
on Joseph will consummate in the new heaven and new earth, in which
everything will be a blessing to Christ and His believers (Rev. 21:1, 4-5;
22:3, 5).

49:26¹ (separate) Heb. nazir; translated Nazarite in Judg. 13:5, 7;
16:17. Here Joseph typifies Christ as the Nazarite, the One who was
separated from the common people to live wholly for God (see note 2² in
Num. 6). The universal blessing is bestowed on the crown of the head of
such a Nazarite (cf. Deut. 33:16b).

【49:27】^a 便雅憫是個¹ 撕掠的狼，早晨
喫他所掠奪的，晚上分他所擄獲² 的。

● 49:27¹ 便雅憫這隻撕掠的狼，豫表基督毀滅仇敵，將其撕成碎片。（弗四 8，林後十 5。）

● 49:27² 在申三三 12 摩西祝福說，便雅憫必在耶和華旁邊安然居住，耶和華必住在他兩肩之中。耶路撒冷和神的殿，神的居所，位於便雅憫境內。（士一 21。）因此，雅各十二個兒子的祝福結束於神的居所，終極完成於新耶路撒冷，作神和祂救贖之人相互的居所，直到永遠。（啓二一～二二。）這是給神百姓最大的祝福。

創四九 1～28 是整本聖經的摘要，也是神百姓歷史的概要，見於雅各十二個兒子、以色列國和召會。這也是每位信徒個人歷史的描繪。雅各的頭四個兒子—流便、西緬、利未和猶大—是罪人，指明神百姓的歷史開始於罪人。然而，這幾個罪人中的兩位—利未和猶大，變化成為祭司和君王。從猶大的君王職分產生了君尊的救恩，就是西布倫在外邦世界所傳揚的福音，結果帶進以薩迦所代表的召會生活。然而背道藉着但進來，接着有迦得的恢復，結果帶進亞設所代表之基督豐富的豐足，以及拿弗他利所代表的復活。最後，神百姓的歷史結束於約瑟和便雅憫，他們豫表基督是全然得勝且完全的一位，沒有任何短缺。按照雅各的豫言和摩西的話，約瑟帶進神無限、宇宙的祝福，（22～26，申三三 13～16，）便雅憫帶進神永遠的居所。（申三三 12。）因此，創四九的結語符合整本聖經的結語—新天新地宇宙的福，其中有神永遠的居所，新耶路撒冷，作神宇宙祝福的結果和目標。（參弗一 3，二 22。）

【49:27】^a Benjamin is a ¹ravenous wolf, / In the morning
devouring the prey / And in the evening dividing the ²spoil.

49:27¹ (ravenous) Lit., tearing. As a tearing wolf, Benjamin is a type of Christ, who destroys the enemy by tearing him to pieces (Eph. 4:8; 2 Cor. 10:5).

49:27² (spoil) Moses' blessing in Deut. 33:12 says that Benjamin will dwell securely beside Jehovah and that Jehovah will dwell between Benjamin's shoulders. Jerusalem with God's temple, God's dwelling place, was located in the territory of Benjamin (Judg. 1:21). Thus, the blessing of Jacob's twelve sons ends with God's dwelling place, which ultimately consummates in the New Jerusalem as the mutual dwelling of God and His redeemed for eternity (Rev. 21—22). This is the greatest blessing to God's people.

Genesis 49:1-28 is an abstract of the entire Bible and a summary of the history of God's people, as seen in the twelve sons of Jacob, the nation of Israel, and the church. It is also a portrait of the personal history of every believer. Jacob's first four sons—Reuben, Simeon, Levi, and Judah—were sinners, indicating that the history of God's people begins with sinners. However, two of these sinners, Levi and Judah, were transformed to become priests and kings. Out of the kingship with Judah a kingly salvation was produced, which was preached as the gospel in the Gentile world by Zebulun and which issued in the church life with Issachar. But the apostasy came in through Dan, followed by the recovery with Gad, which issued in the sufficiency of the riches of Christ with Asher and in the resurrection with Naphtali. Finally, the history of God's people concludes with Joseph and Benjamin, who typify Christ as the One who is altogether victorious and perfect, without defect. According to Jacob's prophecy and Moses' word, Joseph brought in God's boundless, universal blessing (vv. 22-26; Deut. 33:13-16), and Benjamin, God's eternal dwelling place (Deut. 33:12). Thus, the conclusion of Gen. 49 corresponds with the conclusion of the entire Bible—the universal blessing in the new heaven and the new earth, in which is God's eternal dwelling, the New Jerusalem, as the issue and goal of God's universal blessing (cf. Eph. 1:3; 2:22).

【49:28】這一切就是以以色列的十二支派；這也是他們的父親祝福他們時，對他們所說的話。他為他們所祝的福，都是按着各人的福分。

(五) 超特的離世 四九 29 ~ 五十 13

【49:29】他又囑咐他們說，我將要歸到我本民那裏，你們要將我¹葬在赫人以弗崙田間的洞裏，與^a我祖我父在一處，

【49:30】就是在迦南地的幔利前、^a麥比拉田間的洞裏；那洞和田是亞伯拉罕向赫人以弗崙買來為業，作墳地的。

【49:31】他們在那裏^a葬了亞伯拉罕和他的妻子撒拉，又在那裏^b葬了以撒和他的妻子利百加；我也在那裏葬了利亞。

【49:32】那塊田和田間的洞，原是向赫人買的。

【49:28】 All these are the twelve tribes of Israel, and this is what their father spoke to them when he blessed them; he blessed them, each one according to his blessing.

(5) Departing in an Excellent Way 49:29—50:13

【49:29】 And he charged them and said to them, I am being gathered to my people. ¹Bury me with ^amy fathers in the cave that is in the field of Ephron the Hittite,

【49:30】 In the cave that is in the field of ^aMachpelah, which is before Mamre in the land of Canaan, which Abraham bought along with the field from Ephron the Hittite for the possession of a burial place—

【49:31】 There they ^aburied Abraham and Sarah his wife, there they ^bburied Isaac and Rebekah his wife, and there I buried Leah—

【49:32】 The field and the cave that is in it, purchased from the children of Heth.

● 49:29¹ 見四七 30 註 1。

49:29¹ (Bury) See note 30¹ in ch. 47.

49:29^a
創四七 30

49:29^a
Gen. 47:30

49:30^a
創二三 9, 16-18
五十 13

49:30^a
Gen. 23:9, 16-18;
50:13

49:31^a
創二五 9
二三 19
49:31^b
創三五 29

49:31^a
Gen. 25:9;
23:19
49:31^b
Gen. 35:29

49:33^a
徒七 15

【49:33】雅各囑咐眾子完畢，就把腳收在牀上，^a氣絕而死，歸到他本民那裏去了。

創世記 第五十章

50:1^a
創四六 4

【50:1】^a約瑟伏在他父親的面上，爲他哀哭，與他親嘴。

【50:2】約瑟吩咐伺候他的醫生，用香料薰殮他父親，醫生就用香料薰殮了以色列。

50:3^a
參創五十 10
民二十 29
申三四 8

【50:3】用香料薰殮的時間是四十天；那四十天滿了，埃及人爲他^a哀哭了七十天。

【50:4】爲他哀哭的日子過了，約瑟對法老家中的人說，我若在你們眼前蒙恩，請你們報告法老說，

50:5^a
參代下十六 14
賽二二 16
太二七 60

【50:5】我父親快要死的時候，叫我起誓說，你要將我葬在迦南地，在我爲自己所掘的^a墳墓裏。現在求你讓我上去葬我父親，以後我必回來。

【49:33】 And when Jacob had finished charging his sons, he gathered up his feet into the bed and ^aexpired, and he was gathered to his people.

GENESIS 50

【50:1】 Then ^aJoseph fell upon his father's face and wept over him and kissed him.

【50:2】 And Joseph commanded his servants the physicians to embalm his father. So the physicians embalmed Israel.

【50:3】 And forty days were spent for this, for this is the time to be spent for embalming. And the Egyptians ^awept for him seventy days.

【50:4】 And when the days of weeping for him had passed, Joseph spoke to the house of Pharaoh, saying, If I have found favor in your eyes, please speak in the hearing of Pharaoh, saying,

【50:5】 My father made me swear, saying, Now I am about to die; in my ^agrave which I dug for myself in the land of Canaan, there shall you bury me. Now therefore please let me go up and bury my father; then I will return.

49:33^a
Acts 7:15

50:1^a
Gen. 46:4

50:3^a
cf. Gen. 50:10;
Num. 20:29;
Deut. 34:8

50:5^a
cf. 2 Chron.
16:14;
Isa. 22:16;
Matt. 27:60

【50:6】法老說，你可以上去，照着你父親叫你起的誓，將他葬埋。

【50:7】於是約瑟上去葬他父親；與他一同上去的，有法老的眾臣僕，和法老家中的長老，並埃及地的眾長老，

【50:8】還有約瑟的全家，和他的弟兄們，並他父親的眷屬；只有他們的婦人孩子，和羊羣牛羣，都留在歌珊地。

【50:9】又有車輛馬兵，和他一同上去；那一幫人甚多，

【50:10】他們到了約但河外亞達的禾場，就在那裏大大的號咷痛哭；約瑟爲他父親^a哀哭了七天。

【50:11】住在那地的迦南人，看見亞達禾場上的哀悼，就說，這是埃及人一場大的哀悼。因此那地方名叫¹亞伯麥西，是在約但河外。

【50:6】And Pharaoh said, Go up, and bury your father, as he made you swear.

【50:7】And Joseph went up to bury his father; and all the servants of Pharaoh went up with him, the elders of his house and all the elders of the land of Egypt,

【50:8】And all the house of Joseph and his brothers and his father's household; they left only their little ones and their flocks and their herds in the land of Goshen.

【50:9】And chariots also went up with him, as well as horsemen; and it was a very great company.

【50:10】And they came to the threshing floor of Atad, which is beyond the Jordan, and they lamented there with a very great and grievous lamentation; and he observed seven days of^a mourning for his father.

【50:11】And when the inhabitants of the land, the Canaanites, saw the mourning at the threshing floor of Atad, they said, This is a grievous mourning for the Egyptians. Therefore the name of it was called¹Abel-mizraim, which is beyond the Jordan.

● 50:11¹ 意，埃及人的哀悼。

50:11¹ (Abel-mizraim) Meaning mourning of the Egyptians.

【50:12】雅各的儿子们，就遵着他们父亲所吩咐的，给他办了，

【50:13】把他搬到迦南地，葬在幔利前、^a麦比拉田间的洞里；那洞和田是亚伯拉罕向赫人以弗仑^b买来为业，作坟地的。

(5 成熟的以色列掌权的一面，见于约瑟—续)

Ⅰ 掌权（续）
五十 14～26

【50:14】约瑟葬了他父亲以后，就和众弟兄，并一切同他上去葬他父亲的人，都回埃及去了。

【50:15】约瑟的哥哥们见父亲死了，就说，或者约瑟会怀恨我们，照着我们从前待他一切的恶，足足地报复我们。

【50:16】他们就打发人去见约瑟，说，你父亲未死以前吩咐说，

【50:12】 And thus his sons did to him as he commanded them;

【50:13】 For his sons carried him into the land of Canaan and buried him in the cave of the field of ^aMachpelah before Mamre, which Abraham had ^bbought with the field for a possession of a burial place from Ephron the Hittite.

(5. The Reigning Aspect as Seen in Joseph—cont'd)

Ⅰ. Reigning (cont'd)
50:14-26

【50:14】 And after he had buried his father, Joseph returned into Egypt, he and his brothers and all who went up with him to bury his father.

【50:15】 And when Joseph's brothers saw that their father was dead, they said, What if Joseph bears a grudge against us and pays us back in full for all the evil which we did to him?

【50:16】 And they sent a message to Joseph, saying, Your father charged before he died, saying,

50:13^a
创二三 9
四九 30
50:13^b
徒七 16

50:13^a
Gen. 23:9;
49:30
50:13^b
Acts 7:16

50:17^a
創四九 25

【50:17】你們要對約瑟這樣說：從前你哥哥們惡待你，求你饒恕他們的過犯和罪。如今求你饒恕^a你父親的神之僕人的過犯。他們對約瑟說這話，約瑟就哭了。

50:18^a
創三七 10

【50:18】他的哥哥們又來^a俯伏在他面前，說，我們是你的僕人。

50:19^a
參創三十 2
王下五 7

【50:19】約瑟對他們說，¹不要害怕，我^a豈能代替神呢？

50:20^a
創四五 5, 7

【50:20】從前你們的意思是要害我，但神的意思原是好的，要使許多人^a存活，成就今日的光景。

50:21^a
創四五 11
四七 12

【50:21】所以現在你們不要害怕，我必^a養活你們，和你們的婦人孩子。於是約瑟¹用親切的話安慰他們。

【50:22】約瑟和他父親的眷屬，都住在埃及；約瑟活了一百一十歲。

● 50:19¹ 見四五 5 註 1。

● 50:21¹ 用親切的話，直譯，對他們的心說話。

【50:17】 Thus shall you say to Joseph, Please forgive the transgression of your brothers and their sin, for they did you wrong. So now please forgive the transgression of the servants of the^a God of your father. And Joseph wept when they spoke to him.

【50:18】 And his brothers also went and^a fell down before him and said, We are here as your servants.

【50:19】 And Joseph said to them, ¹Do not be afraid, for^a am I in the place of God?

【50:20】 Even though you intended evil against me, God intended it for good, to do as it is this day, to^a preserve alive a numerous people.

【50:21】 Now therefore do not be afraid; I will^a sustain you and your little ones. And he comforted them and spoke¹ kindly to them.

【50:22】 And Joseph dwelt in Egypt, he and his father's household; and Joseph lived one hundred ten years.

50:17^a
Gen. 49:25

50:18^a
Gen. 37:10

50:19^a
cf. Gen. 30:2;
2 Kings 5:7

50:20^a
Gen. 45:5, 7

50:21^a
Gen. 45:11;
47:12

50:19¹ (Do) See note 5¹ in ch. 45.

50:21¹ (kindly) Lit., to their heart.

50:23^a
參伯四二 16
詩一二八 6

50:23^b
民三二 39
代上七 14-15

50:24^a
來十一 22

50:24^b
創十五 18
二六 3
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三五 12

50:25^a
出十三 19
書二四 32

50:26^a
出 6
50:26^b
參創五十 2

【50:23】約瑟得見以法蓮^a第三代的子孫。瑪拿西之子^b瑪吉的眾子，也養在約瑟的膝上。

【50:24】^a約瑟對他弟兄們說，我快要死了，但神必眷顧你們，領你們出這地，上到祂起誓要賜給亞伯拉罕、以撒、雅各之^b地。

【50:25】約瑟叫以色列的子孫起誓，說，神必定看顧你們；你們要¹把我的^a骸骨從這裏帶上去。

【50:26】約瑟^{1a}死了，正一百一十歲。人^b用香料將他薰殮了，把他放在棺材裏，停在埃及。

● 50:25¹ 參出十三 19。約瑟像雅各一樣，是在信心裏死的，他盼望復活承受美地，並有分於其中一切的享受。見四七 30 註 1。

● 50:26¹ 在本書開頭，神按着祂的形像造人，使人可以彰顯祂；神又給人管治權，使人可以代表祂。（一 26。）經過這許多蒙召者的經歷之後，本書結束於一種生命，一面是在雅各身上，有神的形像彰顯神，另一面是在約瑟身上，有神的管治權代表神。（見三七 1 註 1 二段。）這是何等超絕又奇妙！然而創世記所描繪的，在豫表的時代不過是影兒。在約瑟的時代，實際尚未來到。因此，本書結束時，約瑟死了，他期盼那應驗的時代來到，那時他要有分於實際。

【50:23】And Joseph saw Ephraim's^a children of the third generation; the children of^b Machir the son of Manasseh were also born on Joseph's knees.

【50:24】And^a Joseph said to his brothers, I am about to die, but God will surely visit you and bring you up out of this land to the^b land which He swore to Abraham, to Isaac, and to Jacob.

【50:25】And Joseph made the children of Israel swear, saying, God will surely visit you, and you shall¹ bring my^a bones up from here.

【50:26】And Joseph^{1a} died, being one hundred ten years old; and they^b embalmed him, and he was put in a coffin in Egypt.

50:25¹ (bring) Cf. Exo. 13:19. Like Jacob, Joseph died in faith, expecting that he would be resurrected to inherit the good land and participate in all the enjoyment therein. See note 30¹ in ch. 47.

50:26¹ (died) In the beginning of this book God created man in His image that man might express Him and gave man His dominion that man might represent Him (1:26). After the experiences of so many called ones, this book concludes with a life that, in Jacob on the one hand, expressed God in His image and, in Joseph on the other hand, represented God with His dominion (see note 1¹, par. 2, in ch. 37). How excellent and wonderful this is! However, what is portrayed in Genesis is still a shadow in the age of typology. At Joseph's time the reality had not come. Hence, in the conclusion of this book Joseph died expecting the age of fulfillment, in which he would share in the reality.

50:23^a
cf. Job 42:16;
Psa. 128:6

50:23^b
Num. 32:39;
1 Chron. 7:14-15

50:24^a
Heb. 11:22

50:24^b
Gen. 15:18;
26:3;
28:13;
35:12

50:25^a
Exo. 13:19;
Josh. 24:32

50:26^a
Exo. 1:6
50:26^b
cf. Gen. 50:2

聖經

THE HOLY BIBLE

舊約恢復本

Old Testament Recovery Version

出埃及記

Exodus

出埃及記

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- 2 立起帳幕 17 ～ 33
- 3 耶和華的榮光充滿帳幕 34 ～ 35
- 4 與神的居所一同行動 36 ～ 38

C. The erecting of the tabernacle (40:1-38)

- 1. The commandments of the Lord to Moses concerning the raising up of the tabernacle (vv. 1-16)**
- 2. The erection of the tabernacle (vv. 17-33)**
- 3. The glory of the Lord filling the tabernacle (vv. 34-35)**
- 4. Moving with God's dwelling place (vv. 36-38)**

書介

著者：摩西，（可十二 26 與路二十 37，引用出三 6；可七 10，引用出二十 12，）五卷律法書的著者。（申三一 9，24，路二四 27，44，約一 45，五 46，徒二八 23，林後三 15。）

著時：約於主前一四九〇年，（參王上六 1，）即以色列人出埃及後第二年，帳幕立起之後。（四十 17。）

著地：曠野及西乃山。（十九 1～2，三四 27～29。）

涵蓋時段：從主前約一七〇六年雅各到埃及（一）起，到主前一四九〇年，即以色列人出埃及後一年。（四十 17。）全書大部分所涵蓋時段約一年。（十二 2，十九 1，四十 17。）

主 題：

基督是神子民的救贖、拯救和供應，
也是他們敬拜並事奉神的憑藉，
使他們在祂裏面與神建造在一起，
而得與神相見，彼此交通，互為居所

INTRODUCTION

Author: Moses (Mark 12:26 and Luke 20:37, quoting Exo. 3:6; Mark 7:10, quoting Exo. 20:12), the author of the five books of the Law (Deut. 31:9, 24; Luke 24:27, 44; John 1:45; 5:46; Acts 28:23; 2 Cor. 3:15).

Time of Writing: Approximately 1490 B.C. (cf. 1 Kings 6:1) in the second year after the exodus, after the tabernacle was erected (40:17).

Place of Writing: In the wilderness and at Mount Sinai (19:1-2; 34:27-29).

Time Period Covered: From approximately 1706 B.C., when Jacob came to Egypt (1:1), until one year after the exodus from Egypt (40:17) in 1490 B.C. Most of the book covers a period of about one year (12:2; 19:1; 40:17).

Subject:

Christ Is the Redemption, Salvation, and Supply of God's
People and the Means for Them to Worship and Serve God So
That in Him They May Be Built Up with God Together for Them
and God to Meet, Communicate, and Dwell Mutually

出埃及記 第一章

壹 被奴役

一 1 ~ 22

1:1^a
1-4;
參創三五 23-26
四六 8-26

【1:1】¹以色列的眾子，各帶家眷，和雅各一同來到²埃及。他們的^a名字記在下面：

【1:2】流便、西緬、利未和猶大，

【1:3】以薩迦、西布倫和便雅憫，

【1:4】但和拿弗他利，迦得和亞設。

【1:5】凡從雅各¹生的，共有^a七十²人；但約瑟已經在埃及。

● 1:1¹ 按照歷史，出埃及記是創世記的延續；但出埃及記是描繪神子民屬靈經歷團體的一面，而創世記主要是描繪個人的一面。這兩面代表神子民完整的屬靈經歷。

● 1:1² 埃及豫表滿了肉體享受的世界，把神的子民帶到埃及王法老所豫表這世界的王撒但（約十二 31，弗二 2）的奴役和轄制之下。

● 1:5¹ 直譯，腰中出來的。

● 1:5² 直譯，魂。

EXODUS 1

I. Enslaved

1:1-22

【1:1】¹Now these are the ^anames of the sons of Israel who came to ²Egypt with Jacob; each man came with his household:

【1:2】Reuben, Simeon, Levi, and Judah,

【1:3】Issachar, Zebulun, and Benjamin,

【1:4】Dan and Naphtali, Gad and Asher.

【1:5】And all the ¹persons who came forth from the loins of Jacob were ^aseventy ¹persons, but Joseph was already in Egypt.

1:1^a
vv. 1-4;
cf. Gen. 35:23-26;
46:8-26

1:5^a
Gen. 46:27;
Deut. 10:22

1:1¹ (Now) Historically, Exodus continues Genesis; however, Exodus portrays the corporate aspect of the spiritual experience of God's people, whereas Genesis portrays primarily the individual aspect. These two aspects represent the complete spiritual experience of God's people.

1:1² (Egypt) Egypt typifies the world full of fleshly enjoyment, which brings God's people into slavery and bondage under Satan, the ruler of the world (John 12:31; Eph. 2:2), typified by Pharaoh, the king of Egypt.

1:5¹ (persons) Lit., souls.

1:5^a
創四六 27
申十 22

1:6^a
創五十 26
徒七 15

【1:6】約瑟和他的眾弟兄，並那一代的人，都^{1a}死了。

1:7^a
申十 22
二六 5
詩一〇五 24
徒七 17

【1:7】但以色列人^a繁衍孳生，並且增多，極其強盛，滿了那地。

1:8^a
徒七 18

【1:8】有不曉得約瑟的^a新王興起，治理埃及。

1:9^a
詩一〇五 24

【1:9】他對他的民說，看哪，這以色列民比我們多，又比我們^a強盛。

1:10^a
詩一〇五 25
徒七 19

【1:10】來罷，我們不如用^a巧計待他們，免得他們多起來，日後若發生戰事，就聯合¹我們的仇敵攻擊我們，離開這地而上去。

● 1:6¹ 創世記結束於一個死人放在棺材裏，停在埃及。（創五十 26。）這指明神的選民在埃及是在死亡的光景裏。他們雖然在死亡之中，卻非常活而活躍。（參 7。）他們在埃及謀生，享受埃及的快樂，同時卻受法老霸佔並奴役，法老嚴嚴的待他們，使他們爲他作工。（10～14，二 23，五 6～18。）因此，他們受阻不能完成神創造並揀選他們的定旨。以色列人在埃及法老暴虐下的情景，乃是世上墮落人類在撒但霸佔、奴役的手下，並在他黑暗的邪惡權勢下生活的一幅完整圖畫。見弗二 1～3 與註。

● 1:10¹ 或，恨我們的人。

【1:6】And Joseph^{1a} died, and all his brothers, and all that generation.

【1:7】But the children of Israel were^a fruitful and increased abundantly and multiplied and grew exceedingly strong, and the land was filled with them.

【1:8】And a^a new king rose up over Egypt, who did not know of Joseph.

【1:9】And he said to his people, The people of the children of Israel are now more numerous and^a stronger than we.

【1:10】Come, let us deal^a wisely with them, lest they multiply and, when some war occurs, they also join themselves to those who hate us and fight against us and go up from the land.

1:6¹ (died) The book of Genesis concludes with a dead man in a coffin in Egypt (Gen. 50:26). This indicates that God's chosen people were in a situation of death in Egypt. Although they were in death, they were very living and active (cf. v. 7). While they were making a living in Egypt and were enjoying the pleasures of Egypt, they were usurped and enslaved by Pharaoh to serve him with harshness (vv. 10-14; 2:23; 5:6-18). Thus they were detained from fulfilling the purpose for which God had created and chosen them. The situation of the children of Israel in Egypt under Pharaoh's tyranny is a full picture of the life of fallen mankind in the world under the usurping and enslaving hand of Satan and his evil power of darkness. See Eph. 2:1-3 and notes.

1:6^a
Gen. 50:26;
Acts 7:15

1:7^a
Deut. 10:22;
26:5;
Psa. 105:24;
Acts 7:17

1:8^a
Acts 7:18

1:9^a
Psa. 105:24

1:10^a
Psa. 105:25;
Acts 7:19

1:11^a
出二 11
五 4-5
六 6-7

1:11^b
創十五 13
出三 7
申二六 6
徒七 6, 19

1:11^c
創四七 11
出十二 37

1:12^a
徒七 17

【1:11】於是埃及人派督工轄制他們，加^a重擔^b苦害他們。他們爲法老建造兩座積貨城，就是¹比東和^{1c}蘭塞。

【1:12】只是越發苦害，他們越發^a增多，越發蔓延；埃及人就懼怕以色列人。

【1:13】埃及人嚴嚴的使以色列人作工，

1:14^a
出二 23
六 9

【1:14】使他們因作^a苦工覺得命苦；無論是和¹泥，是作¹甓，是作田間各樣的工，在一切的工上都嚴嚴的待他們。

【1:15】有希伯來的兩個接生婦，一個名叫施弗拉，一個名叫普阿；埃及王對她們說，

● 1:11¹ 這兩個名稱在原文分別意，正直的口，和標準的雷；指明這兩座城是爲驕傲和誇耀而建造的。

● 1:14¹ 參創十一 3 與註。

【1:11】So they set taskmasters over them to^a afflict them with their^b burdens. And they built storage cities for Pharaoh, ¹Pithom and ^{1c}Raamses.

【1:12】But the more they afflicted them, the more they^a multiplied and the more they spread out so that they came to dread the children of Israel.

【1:13】And the Egyptians made the children of Israel serve with harshness,

【1:14】And they made their lives bitter with^a hard labor in ¹mortar and in ¹brick and in all kinds of labor in the field; all their labor with which they made them serve was with harshness.

【1:15】And the king of Egypt spoke to the Hebrew midwives, one whose name was Shiphrah and the other whose name was Puah;

1:11¹ (Pithom) In Hebrew the two names mean, respectively, mouth of integrity and thunder of the standard. These names indicate that the cities were built for pride and boastful display.

1:14¹ (mortar) Cf. Gen. 11:3 and note.

1:11^a
Gen. 15:13;
Exo. 3:7;
Deut. 26:6;
Acts 7:6, 19

1:11^b
Exo. 2:11;
5:4-5;
6:6-7

1:11^c
Gen. 47:11;
Exo. 12:37; See
note 11¹

1:12^a
Acts 7:17

1:14^a
Exo. 2:23;
6:9

【1:16】^a 你們爲希伯來婦人接生，看她們¹ 臨盆的時候，若是² 男孩，就把他殺了；若是² 女孩，就讓她存活。

【1:17】但是接生婦¹ 敬畏神，^a 不照埃及王的吩咐行，竟讓男孩存活。

【1:18】埃及王召了接生婦來，說，你們爲甚麼作這事，讓男孩存活？

● 1:16¹ 直譯，在石頭上。

● 1:16² 按照聖經，男人的生命代表爲着神定旨的生命；（參創一 26，林前十一 7 上，弗二 15，啓十二 5；）女人的生命，特別在墮落的人中間，代表爲着人享樂的生命。（參創二 18，林前十一 9。）法老企圖殺死男孩，存留女孩，豫表撒但的詭計，要毀滅爲着神定旨的生命，而保存爲着人享樂的生命。

● 1:17¹ 在舊約的開始，撒但臨到一個女人，夏娃，利用她使男人的生命死亡；（創三 1～6；）但在新約的開始，神臨到童女馬利亞，使用她帶進神的救恩。（路一 26～38，二 30。）同樣的原則，法老設法利用接生婦殺死男人的生命，神卻使用她們保存爲着神定旨的生命。

【1:16】And he said, ^aWhen you act as midwives for the Hebrew women and see them on the ¹birthstool, if it is a ²son, then you shall put him to death; but if it is a ²daughter, then she shall live.

【1:17】But the midwives ¹feared God and ^adid not do as the king of Egypt had commanded them but let the male children live.

【1:18】So the king of Egypt called for the midwives and said to them, Why have you done this thing and let the male children live?

1:16¹ (birthstool) Lit., stones.

1:16² (son) According to the Bible the male life represents the life that is for God's purpose (cf. Gen. 1:26; 1 Cor. 11:7a; Eph. 2:15; Rev. 12:5) and the female life, especially among the fallen people, represents the life that is for man's pleasure (cf. Gen. 2:18; 1 Cor. 11:9). Pharaoh's intention to kill the sons and spare the daughters typifies Satan's strategy to destroy the life that is for God's purpose and preserve the life that is for man's pleasure.

1:17¹ (feared) At the beginning of the Old Testament, Satan visited a female, Eve, and used her to deaden the male life (Gen. 3:1-6), but at the beginning of the New Testament, God visited the virgin Mary and used her to bring in His salvation (Luke 1:26-38; 2:30). In the same principle, Pharaoh attempted to use the midwives to kill the male life, but God used them to keep alive the life that is for His purpose.

【1:19】接生婦對法老說，因為希伯來婦人與埃及婦人不同；希伯來婦人本是健壯的，接生婦還沒有到，她們已經生產了。

【1:20】神厚待接生婦。以色列人多起來，極其強盛。

【1:21】接生婦因為敬畏神，神便為她們建立家室。

【1:22】法老吩咐他的眾民說，¹希伯來人所生的^a男孩，你們都要丟在²河裏；一切的女孩，你們可以讓她存活。

出埃及記 第二章

貳 蒙救贖並得拯救

二 1 ~ 十五 21

一 豫備拯救者

二 1 ~ 25

● 1:22¹ 多數古卷無，希伯來人。

● 1:22² 即尼羅河。全書同。

【1:19】 And the midwives said to Pharaoh, Because the Hebrew women are not like the Egyptian women; for they are vigorous: before the midwife comes to them, they give birth.

【1:20】 And God dealt well with the midwives, and the people multiplied and grew very strong.

【1:21】 And because the midwives feared God, He established households for them.

【1:22】 And Pharaoh commanded all his people, saying, Every ^ason who is born ¹you shall cast into the ²River, but every daughter you shall let live.

1:22^a
Acts 7:19;
Heb. 11:23

EXODUS 2

II. Redeemed and Saved

2:1 — 15:21

A. Preparation of the Savior

2:1-25

1:22¹ (born) Some ancient versions add, to the Hebrews.

1:22² (River) I.e., the Nile. So also throughout the book.

1:22^a
徒七 19
來十一 23

2:1^a
參出六 20
民二六 59

【2:1】有一個利未家的人，娶了一個利未女子爲^a妻。

2:2^a
來十一 23

【2:2】那女人懷孕，生了一個兒子；見他俊美，就把他¹藏了^a三個月；

【2:3】後來不能再藏，就取了一個蒲草箱，抹上石漆和柏油，將孩子放在裏面，把箱子擱在河邊的蘆葦中。

2:4^a
出十五 20
民二六 59
代上六 3

【2:4】孩子的^a姐姐遠遠站着，要知道他究竟會怎樣。

● 2:2¹ 在一章，神使用女人的生命保存祂的百姓；（見一 17 註 1；）在本章，祂使用女人的生命爲祂的百姓，就是祂爲自己的定旨所保存的，豫備一位拯救者。在豫備摩西作以色列人的拯救者這事上，神使用了三個女人—摩西的母親、摩西的姐姐、和法老的女兒—生他、乳養他、救他、撫養他，並爲着神的定旨訓練他。（2～10，徒七 20～22。）神使用這些女人，這啓示在緊要關頭，惟一能讓神使用的生命，乃是那表徵與神站在一起並倚靠神的女人生命。見 21 註 1 二段。

【2:1】And a man of the house of Levi went and took a daughter of Levi as^a wife.

【2:2】And the woman conceived and bore a son; and when she saw that he was a fine child, she¹ hid him^a three months.

【2:3】And when she could no longer hide him, she took for him a papyrus basket and plastered it with tar and pitch; and she put the child in it and placed it among the reeds on the bank of the River.

【2:4】And his^a sister stood at a distance to find out what would happen to him.

2:1^a
cf. Exo. 6:20;
Num. 26:59

2:2^a
Heb. 11:23

2:4^a
Exo. 15:20;
Num. 26:59;
1 Chron. 6:3

2:2¹ (hid) In ch. 1 God used the female life to preserve His people (see note 17¹ there), and in this chapter He used the female life to prepare a savior for His people, whom He had preserved for His purpose. In preparing Moses as a savior for Israel, God used three women—Moses' mother, Moses' sister, and Pharaoh's daughter—to give him birth, to nurse him, to rescue him, to raise him, and to train him for His purpose (vv. 2-10; Acts 7:20-22). God's use of these women reveals that during critical times the only life that can be used by God is the female life, signifying the life that stands with God and is dependent on Him. See note 21¹, par. 2.

【2:5】法老的女兒下到河邊洗澡，她的使女們在河邊行走。她看見那箱子在蘆葦中，就打發婢女去拿來。

【2:6】她打開箱子，看見那孩子。孩子哭了，她就憐惜他，說，這是希伯來人的一個孩子。

【2:7】那時孩子的姐姐對法老的女兒說，我去在希伯來婦人中叫一個奶媽來，為你奶這孩子，可以不可以？

【2:8】法老的女兒說，去罷。童女就去叫了孩子的母親來。

【2:9】法老的女兒對她說，你把這孩子抱去，為我奶他，我必給你工價。婦人就抱了孩子去^a奶他。

【2:10】孩子漸長，婦人把他帶到法老的女兒那裏，就作了她的^a兒子。她給孩子起名叫¹摩西，說，因我把他從水裏拉出來。

● 2:10¹ 意，拉出來。

【2:5】And the daughter of Pharaoh came down to bathe at the River while her maidens walked alongside the River. And she saw the basket in the midst of the reeds and sent her female servant, and she brought it to her.

【2:6】And she opened it and saw the child, and there was the boy, crying. And she had compassion on him and said, This is one of the Hebrews' children.

【2:7】Then his sister said to Pharaoh's daughter, Shall I go and call a nurse from the Hebrew women for you that she may nurse the child for you?

【2:8】And Pharaoh's daughter said to her, Go. And the girl went and called the child's mother.

【2:9】And Pharaoh's daughter said to her, Take this child away and nurse him for me, and I will give you your wages. So the woman took the child and^anursed him.

【2:10】And the child grew, and she brought him to Pharaoh's daughter, and he became her^ason. And she called his name¹Moses and said, Because I drew him out of the water.

2:10¹ (Moses) Meaning drawn out.

2:9^a
徒七 20

2:10^a
徒七 21
參來十一 24

2:9^a
Acts 7:20

2:10^a
Acts 7:21;
cf. Heb. 11:24

2:11^a
11-14;
徒七 23-28
2:11^b
出十一

【2:11】^a 後來，摩西長大，出去到他弟兄那裏，看他們所受的^b 重擔；他見一個埃及人打一個希伯來人，他的一個弟兄。

【2:12】他左右觀看，見沒有人，就把那埃及人打死了，藏在沙土裏。

【2:13】第二天他出去，見有兩個希伯來人爭鬪，就對那欺負人的說，你爲甚麼打你同族的人？

【2:14】那人說，誰立你作我們的首領和審判官呢？難道你想要殺我，像殺那埃及人麼？摩西便¹ 懼怕，說，這事必是被人知道了。

【2:15】法老聽見這事，就想要殺摩西；但摩西^a 逃避法老，去米甸地居住。一日，他在井旁坐下。

● 2:14¹ 表面上，這話與來十一 27 相矛盾。在外面，摩西懼怕，並設法逃走；在裏面，他考慮過代價，並自願揀選與神的百姓一樣。（來十一 24～26。）

【2:11】^a And in those days, when Moses had grown up, he went out to his brothers and looked on their^b burdens; and he saw an Egyptian beating a Hebrew, one of his brothers.

【2:12】And he looked this way and that, and when he saw that there was no one there, he struck the Egyptian down and hid him in the sand.

【2:13】And he went out the next day, and there were two Hebrew men struggling together; and he said to the one who was in the wrong, Why are you beating your companion?

【2:14】And he said, Who appointed you a ruler and a judge over us? Are you thinking to kill me as you killed the Egyptian? And Moses became¹ frightened and said, Surely the matter is known.

【2:15】Now when Pharaoh heard of this matter, he sought to kill Moses. But Moses^a fled from Pharaoh to dwell in the land of Midian, and he sat down by a well.

2:14¹ (frightened) This word apparently contradicts Heb. 11:27. Outwardly, Moses was afraid and sought to escape; inwardly, he considered the cost and voluntarily chose to identify himself with the people of God (Heb. 11:24-26).

2:11^a
vv. 11-14;
Acts 7:23-28
2:11^b
Exo. 1:11

2:15^a
徒七 29
來十一 27

2:15^a
Acts 7:29;
Heb. 11:27

【2:16】米甸的祭司有七個女兒；她們來打水，打滿了槽，要給父親的羣羊喝水。

【2:17】有牧羊的人來，把她們趕走，摩西卻起來幫助她們，又給她們的羣羊喝了水。

【2:18】她們回到父親流珥那裏；他說，今日你們為何這麼快就回來？

【2:19】她們說，有一個埃及人救我們脫離牧羊人的手，並且還為我們打水給羣羊喝。

【2:20】他對女兒們說，那個人在那裏？你們為甚麼撇下他呢？你們去請他來喫飯。

【2:21】摩西甘心 and 那人¹同住；那人把他的女兒^a 西坡拉給摩西為妻。

● 2:21¹ 摩西留在米甸四十年。（徒七 30。）神用摩西一生的頭四十年，建立一個天然生命剛強的人。（徒七 22，出二 11～13。）然後，為了剝奪摩西的天然能力，神用另一個四十年，安排他在米甸地作牧羊人。（三 1。）神作工成全摩西，使他為着神的定旨成為有用的器皿。☞

【2:16】 Now the priest of Midian had seven daughters, and they came and drew water and filled the troughs to water their father's flock.

【2:17】 And the shepherds came and drove them away, but Moses rose up and helped them and watered their flock.

【2:18】 And when they came to Reuel their father, he said, Why have you come back so quickly today?

【2:19】 And they said, An Egyptian delivered us out of the hand of the shepherds, and he even drew water for us as well and watered the flock.

【2:20】 And he said to his daughters, And where is he? Why did you leave the man? Invite him to eat a meal.

【2:21】 And Moses agreed to¹ stay with the man, and he gave Moses^a Zipporah his daughter.

2:21¹ (stay) Moses remained in Midian for forty years (Acts 7:30). God used the first forty years of Moses' life to build up a man who was strong in the natural life (Acts 7:22; vv. 11-13). Then, in order to strip Moses of his natural ability, God arranged to have him work as a shepherd in the land of Midian for another forty years (3:1). God's work to perfect Moses made him a useful vessel for God's purpose.☞

2:22^a
出十八 3

2:22^b
徒七 29, 6
來十一 13-14

【2:22】西坡拉生了一個兒子，摩西給他起名叫^{1a}革舜，因為他說，我在異地作了^b寄居的。

2:23^a
出 一 14
申二六 6

2:23^b
出三 9
參創十八 20-21
雅五 4

【2:23】過了許久，埃及王死了。以色列人因受^a奴役，就歎息哀號，他們的^b哀聲上達於神。

2:24^a
出六 5
申二六 7
徒七 34

2:24^b
詩一〇五 8
一〇六 45
創九 15

2:24^c
創十五 18
出六 4-5

【2:24】神^a聽見他們的哀歎，就^b記念祂與亞伯拉罕、以撒、雅各所立的^c約。

按照出埃及記，對神有用，乃是與建造祂的居所，並為祂在地上的權益爭戰有關。一章和二章表明，在這些事上對神有用的生命，乃是女人生命所表徵的生命。在聖經裏，男人表徵獨立的生命，女人表徵倚靠神的生命。（參路一 26～38。）獨一的男人乃是在基督裏的神，只有祂有獨立的生命。所有神的子民，無論男女，在與神的關係上，都是『女人，』組成祂的妻子。（賽五四 5，約三 29。）他們既是『女人，』就必須過一種凡事倚靠祂，並在祂作頭之下的生活。（約十五 5，林前十一 3。）摩西四十歲時，過着獨立的生活，在神面前取了『男人』的地位，用他天然的力量打死一個埃及人。（11～12。）摩西在他一生的第二個四十年，受神訓練不倚靠自己天然的生命；在他第三個四十年，他活『女人』的生命，就是倚靠神的生命。這是神能用來完成祂定旨的生命。

● 2:22¹ 意，那裏的寄居者。

【2:22】And she bore a son, and he called his name^{1a}Gershom, for he said, I have been a^bsojourner in a foreign land.

【2:23】And in the course of those many days the king of Egypt died, and the children of Israel groaned because of the^abondage. And they cried out, and their^bcry went up to God because of their bondage.

【2:24】And God^aheard their groaning, and God^bremembered His^ccovenant with Abraham, with Isaac, and with Jacob.

According to Exodus, being useful to God is related to building up His dwelling place and to fighting for His interests on earth. Chapters 1 and 2 show that the life useful to God in these matters is the life signified by the female life. In the Bible a male signifies an independent life, whereas a female signifies a life that depends on God (cf. Luke 1:26-38). The unique male is God in Christ; only He has an independent life. In their relationship to God all God's people, both men and women, are "females," components of His wife (Isa. 54:5; John 3:29). As such, they must live a life that depends on Him for everything and is under His headship (John 15:5; 1 Cor. 11:3). At the age of forty Moses lived an independent life, taking the position of a "male" before God by exercising his natural strength to strike an Egyptian (vv. 11-12). In the second forty years of his life Moses was trained by God not to rely on his natural life, and in his third forty years he lived the life of a "female," a life dependent on God. This is the life God can use for the fulfillment of His purpose.

2:22¹ (Gershom) Meaning a sojourner there.

2:22^a
Exo. 18:3

2:22^b
Acts 7:29, 6;
Heb. 11:13-14

2:23^a
Exo. 1:14;
Deut. 26:6

2:23^b
Exo. 3:9;
cf. Gen. 18:20-21;
James 5:4

2:24^a
Exo. 6:5;
Deut. 26:7;
Acts 7:34

2:24^b
Psa. 105:8;
106:45;
Gen. 9:15

2:24^c
Gen. 15:18;
Exo. 6:4-5

【2:25】神^a看顧以色列人，也知道他們的苦情。

出埃及記 第三章

二 神對所豫備之人的呼召

三 1 ~ 22

【3:1】¹摩西牧養他岳父米甸祭司葉忒羅的羊羣；一日領羊羣往曠野的背面去，來到^a神的山，就是何烈山。

【3:2】^{1a}耶和華的^b使者從^{2c}荊棘中²火焰裏向摩西顯現。摩西觀看，不料，荊棘被火燒燬，卻沒有燒燬。

● 3:1¹ 摩西是聖經中頭一個完全合格的神的僕人，並且神對摩西的呼召，就是祂呼召眾僕人的標準。摩西蒙神呼召並受差遣到祂百姓那裏，豫表基督是使徒，受神差遣，從神並同神到我們這裏來。（約六 46，八 16，29，來三 1 ~ 6。）

● 3:2¹ 耶和華的使者這名稱，主要是指神的兒子基督，受神差遣（參約八 42）拯救祂的百姓脫離他們受苦的處境。（參士六 12 ~ 22，十三 3 ~ 22。）根據 2 節和 6 節，耶和華的使者這位受差遣

【2:25】And God^a looked upon the children of Israel, and God took notice of them.

EXODUS 3

B. God's Calling of the Prepared One

3:1-22

【3:1】Now¹ Moses was shepherding the flock of Jethro his father-in-law, the priest of Midian; and he led the flock to the back of the wilderness and came to the^a mountain of God, to Horeb.

【3:2】^aAnd the^{1b} Angel of Jehovah appeared to him in a² flame of fire out of the midst of a^{2c} thornbush. And when he looked, there was the thornbush, burning with fire; but the thornbush was not consumed.

3:1¹ (Moses) Moses was the first fully qualified servant of God in the Bible, and God's calling of Moses is the standard of His calling of all His servants. As one who was called and sent by God to His people, Moses typifies Christ as the Apostle sent to us from God and with God (John 6:46; 8:16, 29; Heb. 3:1-6).

3:2¹ (Angel) The title the Angel of Jehovah refers mainly to Christ, the Son of God, as the One sent by God (cf. John 8:42) to save His people from their situation of suffering (cf. Judg. 6:12-22; 13:3-22). According to vv. 2 and 6, the Angel of Jehovah, the sent One, was

者，就是差遣者耶和華自己，（參亞二 6～11，）而耶和華就是三一神。（6，15。）爲了呼召並差遣摩西，差遣者神以受差遣者的身分向他顯現。（參約二十 21。）見徒七 30～31 與註。

● 3:2² 按照創三 17～19，荊棘是因人的罪所招來咒詛的一部分。因此，荊棘象徵在咒詛下墮落的人。這裏的荊棘代表摩西自己這蒙救贖的罪人。火焰指神聖別的榮耀，這榮耀不許墮落的人直接接觸作生命樹的神。（創三 24 與註。）在荊棘中焚燒的火焰，表徵蒙神呼召的摩西雖然是在神咒詛之下的罪人，神聖別的榮耀卻在他裏面且在他身上焚燒。這事之所以可能，乃因基督的救贖（創三 21，四 4）滿足了神聖別的要求，而除去了咒詛，讓神聖的火（那靈）得以眷臨並內住於荊棘（蒙救贖的罪人，）使火與荊棘成爲一。（加三 13～14。）荊棘被火燒燬，卻沒有燒燬，這指明神自己，不是摩西，要作焚燒的『燃料。』（參羅十二 11，提後一 7，腓四 13，西一 29。）摩西只是一個器皿，一個通道，透過他，神聖別的榮耀得以顯明。（參林後四 7。）見 11 註 1。

按照申三三 16，這荊棘是神的居所。因着神團體的子民是祂實際的居所，（來三 6 與註，）這含示荊棘也是指神所救贖的人團體的實體。當那象徵以色列人作神居所的帳幕建造起來之後，夜間神榮耀的雲彩在其上，形狀如火。（民九 15～16。）火在帳幕以上焚燒，表徵以色列人是團體焚燒的荊棘。召會作神的居所，也是焚燒的荊棘——三一神在蒙救贖的人裏面和身上焚燒。（路十二 49，徒二 3～4。）藉着神聖別烈火的焚燒，從前被咒詛而蒙了救贖的荊棘，變化成爲神的居所。這就是神的經綸。

Jehovah Himself, the sending One (cf. Zech. 2:6-11), and Jehovah is the Triune God (vv. 6, 15). For the purpose of calling and sending Moses, God, the sending One, appeared to him as the sent One (cf. John 20:21). See Acts 7:30-31 and notes.

3:2² (flame) The flame of fire denotes the glory of God's holiness, which excluded fallen man from direct contact with God as the tree of life (Gen. 3:24 and note). According to Gen. 3:17-19 thorns were part of the curse that came because of man's sin. Hence, thorns are a symbol of fallen man under the curse. The thornbush here represents Moses himself as a redeemed sinner. The flame of fire burning within the thornbush signifies that the glory of God's holiness would burn within and upon Moses, God's called one, even though he was a sinner under God's curse. This was possible because of Christ's redemption (Gen. 3:21; 4:4), which satisfied the requirements of God's holiness and removed the curse, allowing the divine fire (the Spirit) to visit and to indwell the thornbush (the redeemed sinner), making the fire one with the thornbush (Gal. 3:13-14). The fact that the fire burned in the thornbush without consuming it indicates that God Himself, not Moses, would be the "fuel" for the burning (cf. Rom. 12:11; 2 Tim. 1:7; Phil. 4:13; Col. 1:29). Moses would be only a vessel, a channel, through which the glory of God's holiness would be manifested (cf. 2 Cor. 4:7). See note 11¹.

According to Deut. 33:16, the thornbush was God's dwelling place. Since God's corporate people are His actual dwelling place (Heb. 3:6 and note), this implies that the thornbush refers also to God's redeemed people as a corporate entity. After the tabernacle, a symbol of the children of Israel as God's dwelling place, was built up, at night the cloud of God's glory upon it had the appearance of fire (Num. 9:15-16). The fire burning upon the tabernacle signified that the people of Israel were a corporate burning thornbush. The church as God's dwelling place is also a burning thornbush—the Triune God burning within and upon a redeemed humanity (Luke 12:49; Acts 2:3-4). Through the burning of the holy divine fire, the once cursed and redeemed thornbush is transformed to be God's dwelling place. This is God's economy.

【3:3】摩西說，我要過去看這大異象，這荊棘為何沒有燒掉呢？

【3:4】耶和華見他過去要看，神就從^a荊棘中^b呼叫說，摩西，摩西。他說，我在這裏。

【3:5】神說，不要近前來。把你腳上的^a鞋脫下來，因為你所站的地方乃是^b聖地；

【3:6】又說，我是你父親的神，是^{1a}亞伯拉罕的神，以撒的神，雅各的神。摩西遮住臉，因為怕看神。

【3:7】耶和華說，我的百姓在埃及所受的^a困苦，我實在看見了；他們因受^b督工的轄制所發的哀聲，我也聽見了；我原知道他們的痛苦。

● 3:6¹ 本章裏神的名的啓示，（6，14～16，18，）實際上就是神自己的啓示。藉着這樣的啓示，摩西得以認識那呼召並差遣他完成祂使命的一位。本節裏神聖的名稱，指明神是立約的神，（二24，）也含示祂是復活的神。（太二二31～32與註，徒三13。）不僅如此，神是三個人的神，（參15，）含示祂是三一神一父、子、靈。（太二八19。）見創十二1註1二段。

【3:3】And Moses said, I must turn aside now and see this great sight, why the thornbush does not burn up.

【3:4】And when Jehovah saw that he had turned aside to look, God^a called to him out of the midst of the^b thornbush and said, Moses, Moses. And he said, Here I am.

【3:5】And He said, Do not come near here. Remove your^a sandals from your feet, for the place on which you are standing is^b holy ground.

【3:6】And He said, I am the God of your father, the^{1a} God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face, for he was afraid to look at God.

【3:7】And Jehovah said, I have surely seen the^a affliction of My people who are in Egypt and have heard their cry because of their^b taskmasters, for I know their sorrows.

3:6¹ (God) The revelation of God's name in this chapter (vv. 6, 14-16, 18) was actually the revelation of God Himself. By such a revelation Moses came to know the One who was calling and sending him to carry out His commission. The divine title in this verse indicates that God is the covenanting God (2:24) and also implies that He is the God of resurrection (Matt. 22:31-32 and note; Acts 3:13). Furthermore, that God is the God of three persons (cf. v. 15) implies that He is the Triune God—the Father, the Son, and the Spirit (Matt. 28:19). See note 1¹, par. 2, in Gen. 12.

3:4^a
申三三16
3:4^b
參出十九3

3:5^a
書五15
3:5^b
參彼後一18

3:6^a
創二八13
出四5
王上十八36
太二二32
可十二26
路二十37

3:7^a
出二二三-25
尼九9
3:7^b
出五13-14

3:4^a
cf. Exo. 19:3
3:4^b
Deut. 33:16

3:5^a
Josh. 5:15
3:5^b
cf. 2 Pet. 1:18

3:6^a
Gen. 28:13;
Exo. 4:5;
1 Kings 18:36;
Matt. 22:32;
Mark 12:26;
Luke 20:37

3:7^a
Exo. 2:23-25;
Neh. 9:9
3:7^b
Exo. 5:13-14

3:8^a
創十一 5, 7
十八 21
3:8^b
出六 6
3:8^c
創五十 24
出十二 51
3:8^d
申一 25
八 7-9
3:8^e
出三 17
十三 5
三三 3
利二十 24
民十三 27
十四 8
申二六 9, 15
耶十一 5
三二 22
結二十 6
3:8^f
創十五 18-21
出十三 5
二三 23
三三 2
申七 1

【3:8】我^a下來要^{1b}救他們脫離埃及人的手，^{1c}領他們從那地出來，上到^d美好、寬闊、流^{2e}奶與蜜之地，就是到^f迦南人、赫人、亞摩利人、比利洗人、希未人、耶布斯人的地方。

● 3:8¹ 神呼召摩西的目的，消極一面是要救以色列人脫離法老和埃及的霸佔和暴虐，積極一面是要領他們進入迦南流奶與蜜之地，（申八 7～9，）在那裏他們能建立神的國，（十九 6，撒下五 12，七 12，16，）並建造祂在地上的居所。（撒下七 13。）按豫表，這表徵救人脫離撒但和世界的霸佔及暴虐，並領人進入迦南地所豫表包羅萬有的基督裏，（見申八 7 註 1，）爲着建造召會作神的國，並神在地上的居所。（羅十四 17，弗二 20～22，四 12。）

本章啓示，以色列人在完成神定旨的事上，經過了三個站口：曠野、（18、）山上（12）和美地。（8，17。）藉着逾越節（十二 11，31～41）並過紅海，（十四 21～30，）以色列人從埃及出來，進入曠野。然後，藉着使苦水變甜的樹、（十五 23～25、）以琳十二股水泉、（十五 27、）從天降下的嗎哪、（十六 14～15，31～32，35、）裂開磐石流出的活水，（十七 6，）並藉着勝過亞瑪力人，（十七 8～16，）他們被帶到山上。他們在山上領受啓示，看見神的所是、他們照着神屬性所該過的生活、以及神要在地上祂子民中間得着居所的心願。（十九～三四。）他們也建造帳幕，

【3:8】And I have^a come down to^{1b} deliver them out of the hand of the Egyptians and to^{1c} bring them up out of that land to a^d good and spacious land, to a land flowing with^{2e} milk and honey, to the place of the^f Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites.

3:8¹ (deliver) The purpose of God's calling of Moses was, negatively, to deliver the children of Israel out of the usurpation and tyranny of Pharaoh and Egypt, and, positively, to bring them into Canaan, the land flowing with milk and honey (Deut. 8:7-9), where they could establish God's kingdom (19:6; 2 Sam. 5:12; 7:12, 16) and build up His dwelling place on earth (2 Sam. 7:13). In typology, this signifies delivering people out of the usurpation and tyranny of Satan and the world, and bringing people into Christ, the all-inclusive One typified by the land of Canaan (see note 7¹ in Deut. 8), for the building up of the church as God's kingdom and God's dwelling place on earth (Rom. 14:17; Eph. 2:20-22; 4:12).

As revealed in this chapter, in fulfilling God's purpose the children of Israel passed through three stations: the wilderness (v. 18), the mountain (v. 12), and the good land (vv. 8, 17). By the passover (12:11, 31-41) and the crossing of the Red Sea (14:21-30) the children of Israel came out of Egypt and into the wilderness. Then, they were brought to the mountain by means of the tree which made the bitter waters sweet (15:23-25), by means of the twelve springs at Elim (15:27), by means of the manna from heaven (16:14-15, 31-32, 35), by means of the living water from the cleft rock (17:6), and by means of the victory over Amalek (17:8-16). At the mountain they received a revelation of what God is, of the life they should live according to God's attributes, and of the desire of God's heart to have a dwelling place on earth among His people (chs. 19-34). They also built

3:8^a
Gen. 11:5, 7;
18:21
3:8^b
Exo. 6:6
3:8^c
Gen. 50:24;
Exo. 12:51; See
note 8¹
3:8^d
Deut. 1:25;
8:7-9
3:8^e
Exo. 3:17;
13:5;
33:3;
Lev. 20:24;
Num. 13:27;
14:8;
Deut. 26:9, 15;
Jer. 11:5;
32:22;
Ezek. 20:6
3:8^f
Gen. 15:18-21;
Exo. 13:5;
23:23;
33:2;
Deut. 7:1

3:9^a
出二 23
3:9^b
出一 11-14

【3:9】現在以色列人的^a哀聲達到我這裏，我也看見埃及人怎樣^b欺壓他們。

3:10^a
詩一〇五 26
參彌六 4

【3:10】故此，我要^a差你去法老那裏，使你可以將我的百姓以色列人從埃及領出來。

3:11^a
撒下十八 18
賽六 5
耶一 6

【3:11】摩西對神說，^{1a}我是誰，竟能去法老那裏，將以色列人從埃及領出來呢？

作神在地上暫時的居所。（三五～四十。）末了，藉着約櫃同帳幕，以色列人進入了美地。（書三 3，6，8，13～17，四 10～19。）他們在那裏享受美地豐富的出產，藉此打敗那些佔據美地的迦南人，並且建造聖殿，作神在地上永久的居所。（王上六。）以色列人這樣的歷史，乃是信徒完滿救恩的描繪。

● 3:8² 奶與蜜乃是兩種生命—動物生命和植物生命—結合而成的產品。奶產自喫草的牛，蜜由蜜蜂採花蜜而成。奶與蜜表徵基督的豐富來自祂生命的兩方面—動物生命所豫表祂救贖的生命，（約一 29，）以及植物生命所豫表祂生產的生命。（約十二 24。）

● 3:11¹ 摩西四十歲時，有負擔拯救以色列人脫離埃及的轄制。（二 11～12。）然而，神訓練摩西四十年之久，（徒七 30，）直到他對自己完全失去信心時，神纔來呼召他。（參四 10 與註。）摩西必須學習與神合作，不用他天然的才幹和力量。

【3:9】And now the^a cry of the children of Israel has come to Me, and I have also seen the^b oppression with which the Egyptians oppress them.

【3:10】So come now, and I will^a send you to Pharaoh, that you may bring My people, the children of Israel, out of Egypt.

【3:11】But Moses said to God, ^{1a}Who am I that I should go to Pharaoh and that I should bring the children of Israel out of Egypt?

the tabernacle as God's temporary dwelling place on earth (chs. 35—40). Finally, by the Ark with the tabernacle the children of Israel entered into the good land (Josh. 3:3, 6, 8, 13-17; 4:10-19). There, through the enjoyment of the rich produce of the land, they defeated the Canaanites, who occupied the land, and built the temple as God's permanent dwelling on earth (1 Kings 6). Such a history of the children of Israel is a portrait of a believer's full salvation.

3:8² (milk) Both milk and honey are products of the combination of two kinds of lives—the animal life and the vegetable life. Milk is produced by cattle that feed on grass, and honey is made by bees from the nectar of flowers. Milk and honey signify the riches of Christ, which come from the two aspects of His life—His redeeming life, typified by the animal life (John 1:29), and His generating life, typified by the vegetable life (John 12:24).

3:11¹ (Who) When he was forty years old, Moses received the burden to deliver Israel from Egyptian bondage (2:11-12). However, God disciplined Moses for forty years (Acts 7:30) and did not call him until he had lost all confidence in himself (cf. 4:10 and note). Moses had to learn to cooperate with God without using his natural ability and strength.

3:9^a
Exo. 2:23
3:9^b
Exo. 1:11-14

3:10^a
Psa. 105:26;
cf. Micah 6:4

3:11^a
1 Sam. 18:18;
Isa. 6:5;
Jer. 1:6

【3:12】神說，我必與你^a同在；你將百姓從埃及領出來之後，你們必在這¹山上事奉神；這就是我差遣你的證據。

【3:13】摩西對神說，我到以色列人那裏，對他們說，你們祖宗的神差我到你們這裏來；他們若問我說，祂叫甚麼名字？我要對他們說甚麼？

【3:14】神對摩西說，^{1a}我是那我是；又說，你要對以色列人這樣說，^b那我是差我到你們這裏來。

● 3:12¹ 神的心意不是僅僅要拯救祂的子民脫離在埃及所受的逼迫，乃是要把他們帶到神的山，歸祂自己，使祂將自己注入他們裏面，把他們作成祂自己的珍寶、祭司的國度、和聖別的國民。（十九 4～6。）

● 3:14¹ 或，我將是我將是的；或，我將成為我將成為的。『我是』這神聖的名稱，指神是自有永有的一位，祂不倚靠自己以外的任何事物。（參約八 24, 28, 58，與 24 註 2。）作為『我是，』祂是包羅萬有的一位，是一切正面事物的實際，也是蒙祂呼召並差遣者所需的一切。

【3:12】And He said, Surely I will be^a with you, and this shall be the sign for you that I have sent you: When you have brought the people out of Egypt, you will serve God upon this¹ mountain.

【3:13】Then Moses said to God, If I come to the children of Israel and say to them, The God of your fathers has sent me to you, and they say to me, What is His name? what shall I say to them?

【3:14】And God said to Moses, ^{1a}I AM WHO I AM. And He said, Thus you shall say to the children of Israel, ^bI AM has sent me to you.

3:12¹ (mountain) God's intention was not merely to rescue His people from persecution in Egypt; it was to bring them to Himself at the mountain of God that He might infuse them with Himself to make them His personal treasure, a kingdom of priests, and a holy nation (19:4-6).

3:14¹ (I) Or, I will be who I will be; or, I will become who I will become. The divine title I AM denotes that God is the One who is self-existing and ever-existing and who depends on nothing apart from Himself (cf. John 8:24, 28, 58 and note 24¹). As the I Am, He is the all-inclusive One, the reality of every positive thing and of whatever His called and sent ones need.

3:15^a
出三 6

3:15^b
出六 3
詩六八 4

3:15^c
詩一三五 13
何十二 5

【3:15】神又對摩西說，你要對以色列人這樣說，¹耶和華你們祖宗的神，就是^a亞伯拉罕的神，以撒的神，雅各的神，差我到你們這裏來。這是我的^b名，直到永遠；這也是我的^c記念，直到萬代。

3:16^a
出四 29

3:16^b
出三 6

3:16^c
出四 31
路一 68

【3:16】你去招聚以色列的^a長老，對他們說，耶和華你們祖宗的神，就是^b亞伯拉罕、以撒、雅各的神，向我顯現，說，我實在^c眷顧了你們，也看見了你們在埃及受到甚麼樣的對待。

3:17^a
出三 8

3:17^b
出三 8

【3:17】我也說，我要將你們從埃及的困苦中領出來，上到^a迦南人、赫人、亞摩利人、比利洗人、希未人、耶布斯人之地，就是到流^b奶與蜜之地。

【3:15】 And God also said to Moses, Thus you shall say to the children of Israel, ¹Jehovah, the God of your fathers, the God of ^aAbraham, the God of Isaac, and the God of Jacob, has sent me to you. This is My ^bname forever, and this is My ^cmemorial from generation to generation.

【3:16】 Go, and gather the ^aelders of Israel together, and say to them, Jehovah, the God of your fathers, the ^bGod of Abraham, of Isaac, and of Jacob, has appeared to me, saying, I have surely ^cvisited you and seen what is being done to you in Egypt.

【3:17】 And I say, I will bring you up out of the affliction of Egypt to the land of the ^aCanaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites, to a land flowing with ^bmilk and honey.

3:15^a
Exo. 3:6

3:15^b
Exo. 6:3;
Psa. 68:4

3:15^c
Psa. 135:13;
Hosea 12:5

3:16^a
Exo. 4:29

3:16^b
Exo. 3:6

3:16^c
Exo. 4:31;
Luke 1:68

3:17^a
Exo. 3:8

3:17^b
Exo. 3:8

● 3:15¹ 見創二 4 註 3。這是神頭一次以『耶和華』這名使祂的百姓認識祂自己。(六 3。) 見 6 註 1。

3:15¹ (Jehovah) See note 4¹ in Gen. 2. This was the first time God made Himself known to His people by the name Jehovah (6:3). See note 6¹.

3:18^a
出五 3
七 16
九 1, 13
十 3
拿一 9
3:18^b
出五 3, 8, 17
八 8, 25-29
十 25
參出五 1

【3:18】他們必聽你的話；你和以色列的長老要去見埃及王，對他說，^a耶和華¹希伯來人的神遇見了我們；現在求你讓我們走²三天的路程，到曠野裏去，我們好^b獻祭給耶和華我們的神。

3:19^a
出六 1
十三 3
3:19^b
出四 21
五 2
七 14
八 32
九 7, 17, 35
十 20, 27
十一 10
十三 15

【3:19】但我知道，除非受^a大能的手強迫，埃及王^b不會讓你們去。

3:20^a
出四 21
七 3
申六 22
七 19
尼九 10
詩一〇五 27
一三五 9
耶三二 20
徒七 36
3:20^b
出十一 1
十二 31
3:21^a
出十一 3
十二 36
3:21^b
出十一 1
十二 31
3:22^a
出十一 2
十二 35
詩一〇五 37
3:22^b
創十五 14
出十二 36

【3:20】所以我必伸出手來，在埃及中間施行我一切的^a奇事，擊打那地，然後他纔^b讓你們去。

【3:21】我必叫這民在埃及人眼前^a蒙恩，使你們去的時候不至空手而去。

【3:22】但各婦女必向她的鄰舍，並居住在她家裏的女人，要銀器、^a金器和衣裳，好給你們的兒女穿戴。這樣，你們就把埃及人的^b財物¹掠奪了。

● 3:18¹ 見來一 1 註 1 三段。神是過河之人的神，就是那些從世界分別出來，為着完成神定旨之人的神。

● 3:18² 見十五 22 註 1。

● 3:22¹ 見十二 36 註 1。

【3:18】And they will listen to your voice. And you shall come, you and the elders of Israel, to the king of Egypt, and you shall say to him, ^aJehovah, the God of the ¹Hebrews, has met with us; and now let us go a ²three days' journey into the wilderness that we may ^bsacrifice to Jehovah our God.

【3:19】But I know that the king of Egypt will ^anot let you go unless compelled by a ^bmighty hand.

【3:20】So I will stretch out My hand and strike Egypt with all My ^awonders which I will perform in the midst of it, and after that he will ^blet you go.

【3:21】And I will give this people ^afavor in the sight of the Egyptians, so that when you go, you will not go empty-handed.

【3:22】But every woman will ask of her neighbor and of any woman living in her house for articles of silver and ^aarticles of gold and clothing, and you will put them on your sons and on your daughters, and thus ^{1b}plunder the Egyptians.

3:18¹ (Hebrews) See note 1², par. 2, in Heb. 1. God is the God of the river crossers, the people who are separated from the world unto the fulfillment of His purpose.

3:18² (three) See note 22¹ in ch. 15.

3:22¹ (plunder) See note 36¹ in ch. 12.

3:18^a
Exo. 5:3;
7:16;
9:1, 13;
10:3;
Jonah 1:9
3:18^b
Exo. 5:3, 8, 17;
8:8, 25-29;
10:25;
cf. Exo. 5:1

3:19^a
Exo. 4:21;
5:2;
7:14;
8:32;
9:7, 17, 35;
10:20, 27;
11:10;
13:15

3:19^b
Exo. 6:1;
13:3

3:20^a
Exo. 4:21;
7:3;
Deut. 6:22;
7:19;
Neh. 9:10;
Psa. 105:27;
135:9;
Jer. 32:20;
Acts 7:36

3:20^b
Exo. 11:1;
12:31

3:21^a
Exo. 11:3;
12:36

3:22^a
Exo. 11:2;
12:35;
Psa. 105:37

3:22^b
Gen. 15:14;
Exo. 12:36

出埃及記 第四章

三 蒙神呼召並差遣的 三個主觀神蹟 四 1～9

【4:1】摩西回答說，他們若不信我，也不聽我的話，反而說，耶和華並沒有向你顯現，那怎麼辦？

【4:2】耶和華對摩西說，在你手裏的是甚麼？他說，是^a杖。

【4:3】耶和華說，把杖丟在地上。他一丟在地上，杖就變作¹蛇；摩西便跑開。

● 4:3¹ 在三章神給摩西荊棘的神蹟。（三 2～3。）在本章神給摩西另外三個神蹟，作為他確實蒙神呼召並差遣的證據。第一個神蹟，杖變蛇的神蹟，（2～4，）意指我們在神以外所倚靠的任何事物——我們的教育、職業等——事實上乃是撒但那霸佔人的蛇所藏身之處。然而，當我們照神的話將這杖丟下，然後再拿住它的『尾巴，』就是用與世人的作法相反的方式拿住它，使用它來為着神的定旨，而不為着我們自己時，這杖就變成權柄的杖。（4，17，路十 19。）在第二個神蹟，手長麻瘋的神蹟裏，（6～7，）懷表徵我們裏面的所是，麻瘋表徵罪。這神蹟

EXODUS 4

C. Three Subjective Signs of Being Called and Sent by God 4:1-9

【4:1】Then Moses answered and said, What if they do not believe me or listen to my voice, but say, Jehovah has not appeared to you?

【4:2】And Jehovah said to him, What is this in your hand? And he said, A ^astaff.

【4:3】And He said, Throw it on the ground. And he threw it on the ground, and it became a ¹serpent; and Moses recoiled from it.

4:3¹ (serpent) In chapter 3 God gave Moses the sign of the thornbush (3:2-3). In this chapter God gave Moses three additional signs as evidence that he had truly been called and sent by God. The meaning of the first sign, the sign of the staff becoming a serpent (vv. 2-4), is that anything we rely on apart from God—our education, our occupation, etc.—is actually the hiding place of Satan, the usurping serpent. However, when at God's word we throw it down and then take it up again "by the tail," i.e., in the way opposite to the practice of the worldly people, using it for God's purpose and not for ourselves, it becomes a staff of authority (vv. 4, 17; Luke 10:19). In the second sign, the sign of the hand becoming leprous (vv. 6-7), the bosom signifies what is within us, and leprosy signifies sin. This sign shows

4:2^a
出四 17, 20
七 9, 15
八 5, 16
九 23
十 13
十四 16
十七 5

4:2^a
Exo. 4:17, 20;
7:9, 15;
8:5, 16;
9:23;
10:13;
14:16;
17:5

【4:4】耶和華對摩西說，伸出手來，拿住蛇的尾巴；（於是摩西伸手抓住蛇，蛇就在他手掌中變作杖；）

【4:5】這樣，就叫他們^a信耶和華他們祖宗的神，就是^b亞伯拉罕的神，以撒的神，雅各的神，已經向你^c顯現了。

【4:6】耶和華又對他說，把手放在懷裏。他就把手放在懷裏，及至抽出來，不料，手長了^a痲瘋，像雪那樣白。

表明，我們的肉體乃是痲瘋的具體表現；在肉體裏沒有善，只有罪、敗壞與不潔。（羅七 17～18，參賽六 5。）然而，當我們藉着遵守主的話順從主時，祂潔淨的能力就能使我們潔淨。（參王下五 1～14。）第三個神蹟，水變血的神蹟，（9，）意指在神眼中，一切屬地的供應和屬世的享受（尼羅河的水，）都不過是死亡（血。）當這些倒在產生生命的東西（地）上，死亡立刻被暴露。

撒但抵抗基督，（約壹三 8，）肉體抵抗那靈，（加五 17，）世界抵抗父。（約壹二 15。）因此，這三項消極事物反對三一神及其經綸。在神所呼召的人裏面，撒但、肉體、和世界都已失去其立場。（參約十四 30，加五 24，六 14。）

【4:4】And Jehovah said to Moses, Stretch out your hand, and take it by its tail — so he stretched out his hand and seized it, and it became a staff in his hand —

【4:5】That they may^a believe that Jehovah, the God of their fathers, the^b God of Abraham, the God of Isaac, and the God of Jacob, has^c appeared to you.

【4:6】And Jehovah further said to him, Now put your hand into your bosom. And he put his hand into his bosom, and when he took it out, there his hand was,^a leprous as white as snow.

that our flesh is the embodiment of leprosy; in it there is nothing good, nothing but sin, corruption, and uncleanness (Rom. 7:17-18; cf. Isa. 6:5). Nevertheless, when we obey the Lord by keeping His word, His cleansing power is able to make us clean (cf. 2 Kings 5:1-14). The meaning of the third sign, the sign of the water becoming blood (v. 9), is that in the eyes of God all the earthly supply and worldly enjoyment (the water of the Nile) are nothing but death (blood). When they are poured out on that which produces life (the ground), immediately the death is exposed.

Satan is against Christ (1 John 3:8); the flesh is against the Spirit (Gal. 5:17); and the world is against the Father (1 John 2:15). Hence, these three negative things are opposed to the Triune God and His economy. In one whom God has called, Satan, the flesh, and the world have lost their ground (cf. John 14:30; Gal. 5:24; 6:14).

4:5^a
出四 31
十九 9
4:5^b
出三 6
4:5^c
出三 2
4:6^a
民十二 10
王下五 27

4:5^a
Exo. 4:31;
19:9
4:5^b
Exo. 3:6
4:5^c
Exo. 3:2
4:6^a
Num. 12:10;
2 Kings 5:27

4:7^a
參王下五 14

【4:7】耶和華說，再把手放在懷裏。他就再把手放在懷裏，及至從懷裏抽出來，不料，手已經復原，像身上別處的^a肉一樣。

【4:8】又說，倘若他們不信你，也不¹信頭一個²神蹟，他們必信第二個神蹟。

【4:9】他們若這兩個神蹟都不信，也不聽你的話，你就從河裏取些水，倒在乾地上，你從河裏取的水必在乾地上變作^a血。

四 蒙召者的男幫手與女幫手 四 10 ~ 31

【4:10】摩西對耶和華說，主阿，我向來不是能言的人，就是從你對僕人說話以後，還是這樣；我本是^{1a}拙口笨舌的。

● 4:8¹ 直譯，聽。

● 4:8² 或，記號。全書同。

● 4:10¹ 直譯，口舌沉重。徒七 22 說摩西『說話…有能力，』這適用於他四十歲，在他倚靠自己

【4:7】And He said, Put your hand into your bosom again — so he put his hand into his bosom again, and when he took it out of his bosom, there it was, restored like the rest of his^a flesh —

【4:8】And if they do not believe you or¹ heed the first sign, then they may² believe the next sign.

【4:9】And if they will not believe even these two signs or listen to your voice, then you shall take some of the water of the River and pour it on the dry ground, and the water that you take out of the River will become^a blood upon the dry ground.

D. The Male Help and the Female Help to the Called One 4:10-31

【4:10】And Moses said to Jehovah, Please, Lord, I am not a man of words, neither in the past, nor since You have spoken to Your servant, for I am^{1a} slow of speech and slow of tongue.

4:8¹ (heed) Lit., listen to the voice of.

4:8² (believe) Lit., believe the voice of.

4:10¹ (slow) Lit., heavy of mouth and heavy of tongue. In Acts 7:22 Moses is said to have been “powerful in his words.” This applied to him

4:7^a
cf. 2 Kings 5:14

4:9^a
Exo. 7:19

4:10^a
cf. Exo. 6:12, 30

4:9^a
出七 19

4:10^a
參出六 12, 30

4:11^a
參路一 20

【4:11】耶和華對他說，誰使人有^a口？
誰使人^a口啞、耳聾、目明、眼瞎？
豈不是我耶和華麼？

4:12^a
出四 15
參結三三 22

【4:12】現在去罷，我必¹賜你^a口才，^b
指教你所當說的話。

4:12^b
太十 19-20
可十三 11
路十二 11-12
二一 15

【4:13】摩西說，主阿，你願意差遣誰，
就差遣誰罷。

4:14^a
出四 27

【4:14】耶和華向摩西發怒，說，不是
有你的哥哥利未人¹亞倫麼？我知道
他是能言的；現在他出來^a迎接你，
他一見你，心裏就歡喜。

天然的力量和膽量時。（二 11 ~ 13。）摩西說本節的話是在八十歲，在他認為自己將死之時，（詩九十 10 上，）指明他對自己天然的力量已經毫無信心。（參腓三 3。）

● 4:12¹ 直譯，與你的口同在。

● 4:14¹ 與新約基督身體的原則一致，神不許可摩西在事奉神的事上單獨。因此，神把亞倫賜給摩西，與他配合。（參太十 2 ~ 5，路十 1，林前一 1 與註 3。）按照 16 節，在配合的關係中，他們各自所佔的地位，完全由神安排決定，而不由人操縱定規。

【4:11】And Jehovah said to him, Who gave man a^a mouth?
Or who makes him^a dumb or deaf or seeing or blind? Is
it not I, Jehovah?

【4:12】Now go therefore, and I will be with your^a mouth
and will^b teach you what you shall speak.

【4:13】And he said, Please, Lord, send word by sending
someone else whom You will send.

【4:14】And the anger of Jehovah was kindled against
Moses, and He said, Is there not¹ Aaron your brother the
Levite? I know that he can certainly speak. And even
now he is coming out to^a meet you; and when he sees
you, he will be glad in his heart.

at the age of forty, when he relied on his natural strength and boldness (2:11-13). Moses spoke the word in this verse at the age of eighty, when he considered himself ready for death (Psa. 90:10a), indicating that he had no confidence in his natural strength (cf. Phil. 3:3).

4:14¹ (Aaron) In keeping with the New Testament principle of the Body of Christ, God would not allow Moses to be individualistic in his service to God. Hence, God gave Aaron to Moses as a match for him (cf. Matt. 10:2-5; Luke 10:1; 1 Cor. 1:1 and note 3). According to v. 16, the position each occupied in the matching relationship was determined entirely by God's arrangement, not by man's maneuvering.

4:11^a
cf. Luke 1:20

4:12^a
Exo. 4:15;
cf. Ezek. 33:22

4:12^b
Matt. 10:19-20;
Mark 13:11;
Luke 12:11-12;
21:15

4:14^a
Exo. 4:27

4:15^a
Exo. 7:1-2

4:15^a
出七 1-2
4:15^b
民二 38
二 5, 12, 16
申十八 18
賽五一 16
耶一 9
4:16^a
出七 1
十八 19
4:17^a
出四 2

【4:15】你要對他^a說話，將當說的話^b放在他口中；我也要¹賜你和他口才，又要指教你們所當行的。

【4:16】他要替你對百姓說話；他要作你的口，你要作他的^a神。

【4:17】你手裏要拿這^a杖，好用來行神蹟。

【4:18】於是摩西回到他岳父葉忒羅那裏，對他說，求你讓我去，回到我在埃及的弟兄那裏，看他們還在不在。葉忒羅對摩西說，你平平安安的去罷。

【4:19】耶和華在米甸對摩西說，你要回埃及去，因為^a尋索你命的人都死了。

【4:20】摩西就帶着妻子和^a兩個兒子，使他們騎上驢，回埃及地去。摩西手裏拿着神的^b杖。

【4:21】耶和華對摩西說，你回埃及去的時候，要留意將我交在你手裏的一切^a奇事，行在法老面前。但我要使他的心^b剛硬，他必^c不讓百姓去。

● 4:15¹ 直譯，與你的口和他的口同在。

【4:15】And you shall^a speak to him and^b put the words in his mouth, and I will be with your mouth and with his mouth, and will teach you what you shall do.

【4:16】And he shall speak for you to the people, and he shall be as a mouth for you, and you shall be as^a God to him.

【4:17】And you shall take in your hand this^a staff, with which you shall perform the signs.

【4:18】And Moses went back to Jethro his father-in-law. And he said to him, Please let me go and return to my brothers who are in Egypt and see whether they are still alive. And Jethro said to Moses, Go in peace.

【4:19】And Jehovah said to Moses in Midian, Go, return to Egypt; for all the men who were^a seeking your life have died.

【4:20】So Moses took his wife and his^a sons, and mounted them upon a donkey, and returned to the land of Egypt. And Moses took the^b staff of God in his hand.

【4:21】And Jehovah said to Moses, When you go to return to Egypt, see that you perform before Pharaoh all the^a wonders which I have put in your power; but I will^b harden his heart, and he will^c not let the people go.

4:15^b
Num. 22:38;
23:5, 12, 16;
Deut. 18:18;
Isa. 51:16;
Jer. 1:9
4:16^a
Exo. 7:1;
18:19
4:17^a
Exo. 4:2

4:19^a
出二 23
參太二 20
4:20^a
出十八 2-4
徒七 29
4:20^b
出四 2
十七 9
4:21^a
出三 20
4:21^b
出七 3
九 12
十 1, 20, 27
十一 10
十四 4, 8
羅九 17-18
參出七 13
八 15
申二 30
書十一 20
賽六三 17
約十二 40
4:21^c
出三 19

4:19^a
Exo. 2:23;
cf. Matt. 2:20
4:20^a
Exo. 18:2-4;
Acts 7:29
4:20^b
Exo. 4:2;
17:9
4:21^a
Exo. 3:20
4:21^b
Exo. 7:3;
9:12;
10:1, 20, 27;
11:10;
14:4, 8;
Rom. 9:17-18;
cf. Exo. 7:13;
8:15;
Deut. 2:30;
Josh. 11:20;
Isa. 63:17;
John 12:40
4:21^c
Exo. 3:19

4:22^a
何十一 1
太二 15
羅九 4

4:22^b
耶三一 9

4:23^a
出七 16
八 1, 20
九 1, 13
十 3

4:23^b
出十二 29

4:23^c
出十二 29

4:25^a
出二 21

【4:22】你要對法老說，耶和華這樣說，
以色列是我的 ^a 兒子，我的 ^{1b} 長子。

【4:23】我對你說過，讓我的兒子去，
他好 ^a 事奉我；你卻不肯讓他去。看
哪，我要 ^b 殺你的兒子，你的 ^c 長子。

【4:24】摩西在路上住宿的地方，耶和
華遇見他，想要殺他。

【4:25】^a 西坡拉就拿一塊火石，¹ 割下
他兒子的陽皮，丟在 ² 摩西腳前，說，
你真是我的 ³ 血郎了。

【4:26】這樣，耶和華纔放了他；那時
西坡拉說，你因割禮就是血郎了。

● 4:22¹ 見太二一 31 註 1。

● 4:25¹ 神想要殺摩西，（24，）這迫使摩西的外邦妻子西坡拉給兒子行割禮。這割禮表徵割除天然的生命。（見創十七 10 註 1。）這是神的要求，好將摩西引進他的職事，因為未受割禮的人，仍然活在肉體或天然生命中，不能有分於神的職事，和神與亞伯拉罕所立承受美地的約。（創十七 9～15。）神要使用的人，必須

【4:22】Then you shall say to Pharaoh, Thus says Jehovah, Israel is My ^a son, My ^{1b} firstborn.

【4:23】And I said to you, Let My son go that he may ^a serve Me; but you have refused to let him go. I will now ^b slay your son, your ^c firstborn.

【4:24】And at the lodging place on the way, Jehovah came upon him and sought to put him to death.

【4:25】Then ^a Zipporah took a flint and ¹ cut off her son's foreskin and cast it at Moses' feet, and she said, You are indeed a ² bridegroom of blood to me!

【4:26】So He let him alone. It was then that she said, A bridegroom of blood, because of the circumcision.

4:22¹ (firstborn) See note 31¹ in Matt. 21.

4:25¹ (cut) God's seeking to kill Moses (v. 24) compelled Zipporah, Moses' Gentile wife, to circumcise her son. This circumcising signified the cutting off of the natural life (see note 10¹ in Gen. 17). This was required by God to usher Moses into his ministry, for an uncircumcised person, one who still lives in the flesh or the natural life, could have no part in God's ministry or in the covenant God made with Abraham regarding the inheriting of the good land (Gen. 17:9-15). Those who would be used by

4:22^a
Hosea 11:1;
Matt. 2:15;
Rom. 9:4

4:22^b
Jer. 31:9

4:23^a
Exo. 7:16;
8:1, 20;
9:1, 13;
10:3

4:23^b
Exo. 12:29

4:23^c
Exo. 12:29

4:25^a
Exo. 2:21

4:27^a
出四 14
4:27^b
出三 1
十八 5

【4:27】耶和華對亞倫說，你往曠野去^a 迎接摩西。他就去，在^b 神的山遇見摩西，和他親嘴。

4:28^a
出四 15-16

【4:28】摩西將耶和華差遣他所說的一切^a 話，和囑咐他所行的一切神蹟，都告訴了亞倫。

4:29^a
出三 16

【4:29】摩西、亞倫就去招聚以色列人的眾^a 長老。

【4:30】亞倫將耶和華對摩西所說的一切話都述說了，又在百姓眼前行了那些神蹟，

4:31^a
出四 5
十九 9
4:31^b
出三 16
路一 68
七 16
4:31^c
創二四 26
出十二 27
代上二九 20

【4:31】百姓就^a 信了；他們聽見耶和華^b 眷顧以色列人，鑒察他們的困苦，就^c 低頭敬拜。

帶着天然生命被主觀『割除』的記號。在亞倫的配合（14～16）和西坡拉的切割之後，神對摩西的呼召就完成了。

● 4:25² 直譯，他的。

● 4:25³ 『血郎』一辭含示，在西坡拉眼中，割禮意指她的丈夫摩西受了死的判決。（參林後一 9，四 10～12。）

【4:27】And Jehovah said to Aaron, Go into the wilderness to^a meet Moses. And he went and came upon him at the^b mountain of God, and he kissed him.

4:27^a
Exo. 4:14
4:27^b
Exo. 3:1;
18:5

【4:28】And Moses told Aaron all the^a words of Jehovah with which He had sent him and all the signs with which He had charged him.

4:28^a
Exo. 4:15-16

【4:29】And Moses and Aaron went and gathered together all the^a elders of the children of Israel.

4:29^a
Exo. 3:16

【4:30】And Aaron spoke all the words which Jehovah had spoken to Moses, and he performed the signs in the sight of the people.

【4:31】And the people^a believed; and when they heard that Jehovah had^b visited the children of Israel and that He had seen their affliction, they^c bowed and worshipped.

4:31^a
Exo. 4:5;
19:9
4:31^b
Exo. 3:16;
Luke 1:68;
7:16
4:31^c
Gen. 24:26;
Exo. 12:27;
1 Chron. 29:20

God must bear the sign of having been “cut” subjectively in their natural life. After the matching by Aaron (vv. 14-16) and the cutting by Zipporah, God’s calling of Moses was complete.

4:25² (bridegroom) The expression bridegroom of blood implies that in the eyes of Zipporah, circumcision meant that her husband, Moses, was under the sentence of death (cf. 2 Cor. 1:9; 4:10-12).

出埃及記 第五章

五 神的要求與法老的抗拒 五 1 ~ 十三 22

1 第一次衝突：耶和華與法老之間， 為釋放以色列人而有的衝突 五 1 ~ 23

【5:1】後來摩西、亞倫去對¹法老說，
²耶和華以色列的神這樣說，^a讓我的
百姓去，他們好在曠野向我守^{3b}節。

● 5:1¹ 出埃及記描述耶和華與法老之間十二次的衝突。（五 1 ~ 十一 10，十二 29 ~ 36。）神的子民已經墮落到法老霸佔下屬世的生活。神的願望是要祂的子民在地上作祂的居所；然而，神的子民若沒有從世界被救出來，並分別歸神，這願望就無法實現。神與法老十二次衝突的目的，乃是要對世界及其掌權者執行祂的審判，並向祂的子民暴露法老霸佔之下世界生活的性質、意義和結果，使他們恨惡這生活，（參約壹二 15 ~ 17，）逃離這生活，並在神的山被聚集到主那裏，領受關於神和神居所的啓示。（十九 1 ~ 三四 35。）

● 5:1² 法老豫表逼迫並霸佔神子民的撒但；神對付法老時，告訴他說，祂是耶和華，就是那獨一的自有者；是神以色列的神，就是那被變化、得勝並君尊

EXODUS 5

E. God's Demand and Pharaoh's Resistance 5:1 — 13:22

1. The First Conflict between Jehovah and Pharaoh for the Release of Israel 5:1-23

【5:1】And afterward Moses and Aaron came and said
to ¹Pharaoh, Thus says ²Jehovah the God of Israel,
^aLet My people go that they may hold a ^{3b}feast to Me
in the wilderness.

5:1¹ (Pharaoh) The book of Exodus describes twelve conflicts between Jehovah and Pharaoh (5:1—11:10; 12:29-36). God's people had fallen into a worldly life under Pharaoh's usurpation. God's desire is that His people would be His dwelling place on earth; however, this desire cannot be fulfilled unless His people are delivered from the world and separated to Him. God's purpose in the twelve conflicts with Pharaoh was to execute His judgment on the world and its ruler, and to expose to His people the nature, meaning, and result of life in the world under Pharaoh's usurpation, so that they would hate that life (cf. 1 John 2:15-17), flee from it, and be gathered to the Lord at the mountain of God to receive the revelation concerning God and His dwelling place (19:1—34:35).

5:1² (Jehovah) In dealing with Pharaoh, a type of Satan as the persecutor and usurper of His people, God told him that He was Jehovah, the unique self-existing One; the God of Israel, the God of a transformed,

5:1^a
出七 16
八 1, 20
九 1, 13
十 3
參出三 18
5:1^b
出十 9

5:1^a
Exo. 7:16;
8:1, 20;
9:1, 13;
10:3;
cf. Exo. 3:18
5:1^b
Exo. 10:9

【5:2】但法老說，¹耶和華是誰，要我聽祂的話，讓以色列人去？我不認識耶和華，也^a不讓以色列人去。

【5:3】他們說，希伯來人的^a神遇見了我們。求你讓我們走¹三天的路程，到曠野裏去，我們好^b獻祭給耶和華我們的神，免得祂用瘟疫或刀劍擊打我們。

之子民的神；也是希伯來人的神，（3，）就是過河之人的神。見創二 4 註 3，二八 13 註 1，出三 18 註 1。

● 5:1³ 向主守節，乃是藉着在祂面前享受祂，而以祂所要的敬拜來敬拜祂。這敬拜包含獻祭給祂。（3，來十三 15。）神所要的敬拜，是我們在這敬拜中，享受神將自己分賜到我們裏面，作我們的供應，然後在我們對祂的享受中，與祂一同安息。（約四 24 與註。）

● 5:2¹ 法老（表徵撒但，也表徵己和天然的人）是詭詐的。（參創三 1。）法老應當知道耶和華的存在，但這裏他卻詭詐的否認神，不理祂的要求。當神一次又一次的降災於埃及時，法老五次詭詐的與神討價還價。（五 2，八 25，28，十 8～11，24。）然而，神堅定不移，絕不改變祂的要求。對法老每次詭詐的講價，神的回應是藉着另一災對付他。

● 5:3¹ 見十五 22 註 1。

【5:2】But Pharaoh said, ¹Who is Jehovah that I should listen to His voice to let Israel go? I do not know Jehovah, and I also will ^anot let Israel go.

【5:3】And they said, The ^aGod of the Hebrews has met with us. Let us go a ¹three days' journey into the wilderness that we may ^bsacrifice to Jehovah our God; otherwise He will fall upon us with pestilence or sword.

victorious, and kingly people; and the God of the Hebrews (v. 3), the God of the river crossers. See notes 4⁴ in Gen. 2, 13¹ in Gen. 28, and 18¹ in Exo. 3.

5:1³ (feast) To hold a feast to the Lord is to worship Him with the worship that He desires, by enjoying Him in His presence. This worship involves sacrificing to Him (v. 3; Heb. 13:15). The worship God desires is that in which we enjoy God as our provision through His dispensing of Himself into us, and then rest with Him in what we enjoy of Him (John 4:24 and notes).

5:2¹ (Who) Pharaoh, who signifies Satan and also the self and the natural man, was subtle (cf. Gen. 3:1). Although Pharaoh should have known of Jehovah's existence, here he subtly denied knowing God and ignored His demand. As God sent plague after plague on Egypt, Pharaoh subtly bargained with God five times (5:2; 8:25, 28; 10:8-11, 24). However, God was insistent, never changing His demand. In response to each of Pharaoh's subtle bargainings, God dealt with him by means of another plague.

5:3¹ (three) See note 22¹ in ch. 15.

5:4^a
出— 11

【5:4】埃及王對他們說，摩西、亞倫，你們爲甚麼叫百姓曠工？你們去擔你們的^a擔子罷。

5:5^a
出— 7, 9

【5:5】又說，看哪，這地的百姓如今^a眾多，你們竟叫他們歇下擔子。

5:6^a
出三 7
5:6^b
出五 14-15, 19

【5:6】當天，法老吩咐百姓的^a督工和^{1b}官長說，

【5:7】你們不可照常把草給百姓作氈，叫他們自己去撿草。

5:8^a
出三 18
五 3

【5:8】他們素常作氈的數量，你們仍舊向他們要，一點不可減少；因爲他們是懶惰的，所以呼求說，讓我們去^a獻祭給我們的神。

【5:9】你們要把更重的工加在這些人身上，叫他們作工，不去注意虛謊的言語。

【5:10】督工和官長出來對百姓說，法老這樣說，我不給你們草。

【5:4】Then the king of Egypt said to them, Moses and Aaron, why are you trying to release the people from their work? Get back to your^a burdens.

5:4^a
Exo. 1:11

【5:5】And Pharaoh said, Look, the people of the land are now^a many, yet you want them to cease from their burdens.

5:5^a
Exo. 1:7, 9

【5:6】And the same day Pharaoh commanded the^a taskmasters of the people and their^{1b} officers, saying,

5:6^a
Exo. 3:7
5:6^b
Exo. 5:14-15, 19

【5:7】You shall no longer give the people straw to make bricks as previously; let them go and gather straw for themselves.

【5:8】And the quota of the bricks which they made previously, you shall still place upon them; you shall not diminish any of it, for they are idle; therefore they cry out, saying, Let us go and^a sacrifice to our God.

5:8^a
Exo. 3:18;
5:3

【5:9】Let the work be laid more heavily upon such men, so that they do it and not pay attention to false words.

【5:10】And the taskmasters of the people and their officers went out and spoke to the people, saying, Thus says Pharaoh, I will not give you straw.

● 5:6¹ 或，經學家。全章同。

5:6¹ (officers) Or, scribes. So also throughout the chapter.

【5:11】你們在那裏能找到草，就自己往那裏去拿罷；但你們的工一點不可減少。

【5:12】於是百姓散在埃及徧地，撿碎稽當草。

【5:13】^a督工催着說，你們要作完你們的工；每天派給你們的工，與先前有草的時候一樣。

【5:14】法老的督工，責打他們所派管理以色列人的官長，說，你們昨天今天爲甚麼沒有照向來所要求的數量作輒，作完你們的工？

【5:15】以色列人的官長就來哀求法老說，爲甚麼這樣待你的僕人？

【5:16】督工不把草給僕人，並且對我們說，作輒罷。看哪，你僕人挨了打，其實是你自己百姓的錯。

【5:17】但法老說，你們是懶惰的，懶惰的！所以你們說，讓我們去^a獻祭給耶和華。

【5:11】 You go and get your own straw wherever you can find it, for none of your work will be reduced.

【5:12】 So the people scattered throughout all the land of Egypt to gather stubble for straw.

【5:13】 And the ^ataskmasters pressed them saying, Finish your work, the same daily assignment as when there was straw.

【5:14】 And the officers of the children of Israel, whom Pharaoh's taskmasters had set over them, were beaten and told, Why have you not finished, both yesterday and today, the amount of bricks required of you previously?

【5:15】 Then the officers of the children of Israel came and cried out to Pharaoh, saying, Why do you treat your servants this way?

【5:16】 No straw is given to your servants, and they say to us, Make bricks. And now your servants are being beaten, but it is the fault of your own people.

【5:17】 But he said, Idle is what you are, idle; therefore you say, Let us go and ^asacrifice to Jehovah.

5:13^a
出三 7

5:13^a
Exo. 3:7

5:17^a
出三 18
五 3

5:17^a
Exo. 3:18;
5:3

【5:18】現在你們去作工罷；草是不給你們的，甌卻要如數交納。

【5:19】以色列人的官長聽說，每天派給你們作甌的工一點不可減少，就知道是遭遇禍患了。

【5:20】他們離了法老出來，正遇見摩西、亞倫站在對面，

【5:21】就對他們說，願耶和華鑒察你們，施行判斷；因你們使我們在法老和他臣僕眼前¹成了可憎厭的，把刀遞在他們手中來殺我們。

【5:22】摩西回到耶和華那裏，說，主阿，你為甚麼苦待這百姓？為甚麼差遣我去呢？

【5:23】自從我去見法老，在你的名裏說話，他就苦待這百姓，你一點也沒有拯救你的百姓。

● 5:21¹ 直譯，氣味發臭。

【5:18】 So go now and work; and no straw shall be given you, but you shall deliver the quota of bricks.

【5:19】 And the officers of the children of Israel saw that they were in trouble, when it was said, You shall not diminish any of the daily assignment of your bricks.

【5:20】 And they came upon Moses and Aaron, who were standing there to meet them when they came forth from Pharaoh.

【5:21】 And they said to them, Jehovah look upon you and judge, because you have made us odious in the sight of Pharaoh and in the sight of his servants so as to put a sword in their hand to kill us.

【5:22】 Then Moses went back to Jehovah and said, Lord, why have You mistreated this people? Why is it that You have sent me?

【5:23】 Ever since I came to Pharaoh to speak in Your name, he has mistreated this people, and You have not delivered Your people at all.

出埃及記 第六章

2 神對摩西進一步的訓練 六 1～七 7

6:1^a
出三 19
十三 3, 9
6:1^b
出十二 33

【6:1】¹耶和華對摩西說，現在你必看見我向法老所要行的事；他必因我^a大能的手，讓以色列人去，並因我大能的手，把他們^b趕出他的地。

6:2^a
賽四二 8

【6:2】神告訴摩西說，我是^a耶和華。

6:3^a
創十七 1
6:3^b
出三 13-15
十五 3
詩六八 4
八三 18

【6:3】從前我向亞伯拉罕、以撒、雅各顯現為^{1a}全足的神；但我未曾以我的^b名²耶和華使他們認識我自己。

● 6:1¹ 摩西向主表達他的沮喪和困惑（五 22～23）後，耶和華神進來再堅定祂的名和祂的約。（1～8。）祂也在六件事上給摩西進一步的訓練：（一）神保證的話；（1，6～8，26，七 4～5；）（二）以色列人的不信；（9，12；）（三）法老的頑梗；（七 3～4；）（四）摩西天然的觀念，堅持自己是拙口笨舌的；（12，30；）（五）神任命摩西領以色列人出埃及；（26～29；）以及（六）神有力的手並祂所施極重的刑罰，（七 4，）這為祂的名、祂的約、和祂保證的話作後盾。

● 6:3¹ 希伯來文，El Shaddai，伊勒沙代。見創十七 1 註 2。

EXODUS 6

2. God's Further Training of Moses 6:1 — 7:7

【6:1】And ¹Jehovah said to Moses, Now you will see what I will do to Pharaoh; for because of a ^amighty hand he will let them go, and because of a mighty hand he will ^bdrive them out of his land.

6:1^a
Exo. 3:19;
13:3, 9
6:1^b
Exo. 12:33

【6:2】And God spoke to Moses and said to him, I am ^aJehovah.

6:2^a
Isa. 42:8

【6:3】And I appeared to Abraham, to Isaac, and to Jacob as the ^{1a}All-sufficient God; but by My ^bname ²Jehovah I did not make Myself known to them.

6:3^a
Gen. 17:1
6:3^b
Exo. 3:13-15;
15:3;
Psa. 68:4;
83:18

6:1¹ (Jehovah) After Moses expressed his discouragement and bewilderment to the Lord (5:22-23), Jehovah God came in to reconfirm His name and His covenant (vv. 1-8). He also gave Moses further training concerning six matters: (1) God's word of assurance (vv. 1, 6-8, 26; 7:4-5); (2) the unbelief of the children of Israel (vv. 9, 12); (3) Pharaoh's stubbornness (7:3-4); (4) Moses' natural concept in cleaving to his uncircumcised lips (vv. 12, 30); (5) God's ordaining of Moses to bring the children of Israel out of Egypt (vv. 26-29); and (6) God's strong hand and His great acts of judgment (7:4), which back up His name, His covenant, and His word of assurance.

6:3¹ (All-sufficient) Heb. El Shaddai. See note 1² in Gen. 17.

6:4^a
創十五 18
出二 24
6:4^b
創十七 8
二八 4
三十七 1

【6:4】我與他們堅定所立的^a約，要把迦南地，就是他們^b寄居的地，賜給他們。

6:5^a
出二 23-24
6:5^b
出二 24

【6:5】我也^a聽見以色列人被埃及人奴役所發的哀歎，我也^b記念我的約。

6:6^a
申四 34
二六 8
王下十七 36
詩一三六 12
6:6^b
出十五 13
申七 8
代上十七 21
尼一 10

【6:6】所以你要對以色列人說，我是耶和華；我要把你們從埃及人所加的重擔下領出來，我要拯救你們脫離他們的奴役；我要用^a伸出來的膀臂，並用極重的刑罰，^b救贖你們。

6:7^a
申四 20
七 6
十四 2
二六 18
撒下七 24
彼前二 9
6:7^b
創十七 8
出二九 45-46
利二二 33
申二九 13

【6:7】我要取你們歸我作我的^a百姓，我也要作你們的^b神。你們要^c知道我是耶和華你們的神，是把你們從埃及人所加的^d重擔下領出來的。

6:7^c
出十二 16
二九 46
三一 13
申二九 6
參出七 5
6:7^d
出五 4-5
詩八一 6

● 6:3² 神是伊勒沙代，就是供應的神（創十七 1，二八 3）和應許的神。（創三五 11。）祂是耶和華，就是永存的神（三 14）和成就應許的神。（六 6～8。）亞伯拉罕、以撒、和雅各經歷神是伊勒沙代，卻沒有經歷祂是耶和華，因為他們存着信心死了，並沒有得着神應許的成就。（來十一 13，參創十五 13～16 上。）這裏神不是來應許摩西，乃是來成就祂從前給亞伯拉罕、以撒、和雅各的應許。因此，祂臨到不是作伊勒沙代，乃是作耶和華，就是那我是，並要成就祂一切應許的一位。

【6:4】And I also established My^a covenant with them, to give them the land of Canaan, the land of their^b sojournings, in which they sojourned.

【6:5】And I have also^a heard the groaning of the children of Israel, whom the Egyptians have enslaved; and I have^b remembered My covenant.

【6:6】Therefore say to the children of Israel, I am Jehovah, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage, and I will^a redeem you with an^b outstretched arm and with great acts of judgment.

【6:7】And I will take you to Myself as My^a people, and I will be your^b God; and you shall^c know that I am Jehovah your God, the One who brought you out from under the^d burdens of the Egyptians.

6:3² (Jehovah) As El Shaddai, God is the supplying God (Gen. 17:1; 28:3) and the promising God (Gen. 35:11). As Jehovah He is the existing God (3:14) and the fulfilling God (6:6-8). Abraham, Isaac, and Jacob experienced God as El Shaddai, but they did not experience Him as Jehovah, for they died in faith without receiving the fulfillment of God's promise (Heb. 11:13; cf. Gen. 15:13-16a). Here, God came not to promise something to Moses but to fulfill the promise He had made to Abraham, Isaac, and Jacob. Thus, He came not as El Shaddai but as Jehovah, the One who is and who will fulfill all that He has promised.

6:4^a
Gen. 15:18;
Exo. 2:24
6:4^b
Gen. 17:8;
28:4;
37:1
6:5^a
Exo. 2:23-24
6:5^b
Exo. 2:24

6:6^a
Exo. 15:13;
Deut. 7:8;
1 Chron. 17:21;
Neh. 1:10
6:6^b
Deut. 4:34;
26:8;
2 Kings 17:36;
Psa. 136:12
6:7^a
Deut. 4:20;
7:6;
14:2;
26:18;
2 Sam. 7:24;
1 Pet. 2:9
6:7^b
Gen. 17:8;
Exo. 29:45-46;
Lev. 22:33;
Deut. 29:13

6:7^c
Exo. 10:2;
16:12;
29:46;
31:13;
Deut. 29:6;
cf. Exo. 7:5
6:7^d
Exo. 5:4-5;
Psa. 81:6

6:8^a
創二六 3
出三二 13
結二六 6
四七 14

【6:8】我要把你們領到我^{1a}起誓要賜給亞伯拉罕、以撒、雅各的那地，將那地賜給你們為業。我是耶和華。

6:9^a
出— 14
二 23

【6:9】摩西將這話告訴以色列人，只是他們因靈裏¹愁煩和^a苦工的緣故，不聽他的話。

【6:10】耶和華告訴摩西說，

【6:11】你去對埃及王法老說，要讓以色列人從他的地出去。

6:12^a
出六 30
四 10

【6:12】摩西在耶和華面前說，以色列人尚且不聽我，法老怎肯聽我這^{1a}拙口笨舌的人呢？

【6:13】耶和華吩咐摩西、亞倫往以色列人和埃及王法老那裏去，把以色列人從埃及地領出來。

● 6:8¹ 直譯，舉起我的手；即起誓。（來六 13～17。）

● 6:9¹ 直譯，短缺。

● 6:12¹ 直譯，嘴唇未受割禮。30 節者同。

【6:8】And I will bring you to the land which I^{1a} swore to give to Abraham, to Isaac, and to Jacob; and I will give it to you as a possession. I am Jehovah.

【6:9】And Moses spoke this to the children of Israel, but they did not listen to Moses on account of anguish of spirit and^a harsh bondage.

【6:10】And Jehovah spoke to Moses, saying,

【6:11】Go, speak to Pharaoh, the king of Egypt, that he let the children of Israel go out of his land.

【6:12】And Moses spoke before Jehovah, saying, The children of Israel do not now listen to me. How then will Pharaoh listen to me, since I am of^a uncircumcised lips?

【6:13】And Jehovah spoke to Moses and to Aaron and gave them a charge for the children of Israel and for Pharaoh, the king of Egypt, to bring the children of Israel out of the land of Egypt.

6:8¹ (swore) Lit., lifted up My hand; i.e., made an oath, swore (Heb. 6:13-17).

6:8^a
Gen. 26:3;
Exo. 32:13;
Ezek. 20:6;
47:14

6:9^a
Exo. 1:14;
2:23

6:12^a
Exo. 6:30;
4:10

6:14^a
創四六 9
代上五 3

【6:14】¹ 他們宗族首領的名字記在下面。以色列長子^a流便的兒子是哈諾、法路、希斯崙、迦米；這些是流便的家族。

6:15^a
創四六 10
代上四 24

【6:15】^a 西緬的兒子是耶母利、雅憫、阿轄、雅斤、瑣轄，和迦南女子的兒子掃羅；這些是西緬的家族。

6:16^a
16-19;
創四六 11
民三 17-20
代上六 1-2, 16-19
二三 6-7,
12, 21

【6:16】^a 利未眾子的名字，按着他們的後代記在下面，就是革順、哥轄、米拉利。利未一生的歲數是一百三十七歲。

【6:17】革順的兒子按着家族，是立尼、示每。

【6:18】哥轄的兒子是暗蘭、以斯哈、希伯倫、烏薛。哥轄一生的歲數是一百三十三歲。

● 6:14¹ 14 ~ 25 節的記載，不是以色列十二個兒子的完整家譜，乃是神揀選的記載，表明早在摩西和亞倫出生以前，神已經揀選並任命他們了。（參弗一 4，彼前一 2。）這該使摩西確信，神給他的使命必要完成。

【6:14】¹ These are the heads of their fathers' houses. The sons of ^aReuben, the firstborn of Israel: Hanoch and Pallu, Hezron and Carmi; these are the families of Reuben.

【6:15】And the sons of ^aSimeon: Jemuel and Jamin and Ohad and Jachin and Zohar and Shaul the son of a Canaanite woman; these are the families of Simeon.

【6:16】And these are the names of the sons of ^aLevi according to their generations: Gershon and Kohath and Merari; and the years of Levi's life were one hundred thirty-seven years.

【6:17】The sons of Gershon: Libni and Shimei, according to their families.

【6:18】And the sons of Kohath: Amram and Izhar and Hebron and Uzziel; and the years of Kohath's life were one hundred thirty-three years.

6:14¹ (These) The record in vv. 14-25 is not a full genealogy of Israel's twelve sons but a record of God's selection, showing that God had chosen and ordained Moses and Aaron long before they were born (cf. Eph. 1:4; 1 Pet. 1:2). This should have given Moses the assurance that the commission God gave to Moses would be accomplished.

6:14^a
Gen. 46:9;
1 Chron. 5:3

6:15^a
Gen. 46:10;
1 Chron. 4:24

6:16^a
vv. 16-19;
Gen. 46:11;
Num. 3:17-20;
1 Chron. 6:1-2,
16-19;
23:6-7, 12, 21

【6:19】米拉利的兒子是抹利和母示；
這些是利未的家族，都按着他們的
後代。

【6:20】暗蘭娶了他父親的妹妹約基別
為^a妻，她給他生了亞倫和摩西。暗
蘭一生的歲數是一百三十七歲。

【6:21】以斯哈的兒子是^a可拉、尼斐、
細基利。

【6:22】^a烏薛的兒子是米沙利、以利撒
反、西提利。

【6:23】亞倫娶了^a亞米拿達的女兒，^b拿
順的妹妹，以利沙巴為妻，她給他生了
^c拿答、亞比戶、以利亞撒、以他瑪。

【6:24】可拉的兒子是^a亞惜、以利加拿、
亞比亞撒；這些是可拉的家族。

【6:25】亞倫的兒子以利亞撒娶了普鐵
的一個女兒為妻，她給他生了^a非尼
哈。這些是利未人宗族的首領，都按
着他們的家族。

【6:19】And the sons of Merari: Mahli and Mushi. These
are the families of the Levites according to their
generations.

【6:20】And Amram took Jochebed his father's sister for
himself as^a wife, and she bore him Aaron and Moses; and the
years of Amram's life were one hundred thirty-seven years.

【6:21】And the sons of Izhar: ^aKorah and Nepheg and
Zichri.

【6:22】And the sons of ^aUzziel: Mishael and Elzaphan
and Sithri.

【6:23】And Aaron took Elisheba, the daughter of
^aAmminadab, the sister of ^bNahshon, for himself as wife;
and she bore him ^cNadab and Abihu, Eleazar and Ithamar.

【6:24】And the sons of Korah: ^aAssir and Elkanah and
Abiasaph; these are the families of the Korahites.

【6:25】And Eleazar, Aaron's son, took for himself one
of the daughters of Putiel as wife, and she bore him
^aPhinehas. These are the heads of the fathers' houses of
the Levites according to their families.

6:20^a
Exo. 2:1

6:21^a
Num. 16:1;
1 Chron. 6:37-38

6:22^a
Lev. 10:4;
Num. 3:30

6:23^a
Ruth 4:19-20;
1 Chron. 2:10;
Matt. 1:4;
Luke 3:33

6:23^b
Num. 1:7;
2:3;
7:12, 17;
10:14;
Matt. 1:4;
Luke 3:32

6:23^c
Lev. 10:1;
Num. 3:2;
1 Chron. 6:3;
24:1

6:24^a
1 Chron. 6:22-23

6:25^a
Num. 25:7, 11;
Josh. 24:33;
Psa. 106:30

6:20^a
出二 1

6:21^a
民十六 1
代上六 37-38

6:22^a
利十 4
民三 30

6:23^a
得四 19-20
代上二 10
太一 4
路三 33

6:23^b
民一 7
二 3
七 12, 17
十 14
太一 4
路三 32

6:23^c
利十 1
民三 2
代上六 3
二四 1

6:24^a
代上六 22-23

6:25^a
民二五 7, 11
書二四 33
詩一〇六 30

6:26^a
出七 4
十二 17, 41, 51
6:26^b
出七 4
十二 17, 51
徒十三 17

【6:26】這亞倫和摩西，耶和華曾對他們說，要將以色列人按着他們的^a軍隊，從埃及地^b領出來。

【6:27】那對埃及王法老說要將以色列人從埃及領出來的，就是這摩西和亞倫。

【6:28】當耶和華在埃及地對摩西說話的日子，

【6:29】祂向摩西說，我是^a耶和華；我對你說的一切話，你都要告訴埃及王法老。

【6:30】但摩西在耶和華面前說，看哪，我是^a拙口笨舌的人，法老怎肯聽我呢？

出埃及記 第七章

【7:1】耶和華對摩西說，你看，我使你在法老面前作神；你的哥哥亞倫要作你的^{1a}申言者。

● 7:1¹ 申言者主要不是豫言未來的人，乃是為別人說話的人，就如亞倫為摩西說話。（2。）關於申言，見林前十四 1、3～5、24～25、31，與 1 註 4，24 註 1，25 註 1，31 註 1。

【6:26】It was this same Aaron and Moses to whom Jehovah said, ^aBring out the children of Israel from the land of Egypt according to their ^barmies.

【6:27】It was they who spoke to Pharaoh, the king of Egypt, to bring out the children of Israel from Egypt; it is the same Moses and Aaron.

【6:28】And on the day when Jehovah spoke to Moses in the land of Egypt,

【6:29】Jehovah spoke to Moses, saying, I am ^aJehovah; speak to Pharaoh, the king of Egypt, all that I speak to you.

【6:30】But Moses said before Jehovah, Behold, I am of ^auncircumcised lips. How then will Pharaoh listen to me?

EXODUS 7

【7:1】And Jehovah said to Moses, See, I have made you God to Pharaoh; and Aaron your brother will be your^{1a} prophet.

7:1¹ (prophet) A prophet is not mainly one who predicts the future but one who speaks for another, as Aaron spoke for Moses (v. 2). On prophesying, see 1 Cor. 14:1, 3-5, 24-25, 31 and notes 1³, 24¹, 25¹, and 31¹.

6:26^a
Exo. 7:4;
12:17, 51;
Acts 13:17
6:26^b
Exo. 7:4;
12:17, 41, 51

6:29^a
Exo. 6:2, 8

6:30^a
Exo. 6:12

7:1^a
Exo. 4:16

7:1^a
出四 16

【7:2】凡我所吩咐你的，你都要說；你的哥哥亞倫要告訴法老，叫他讓以色列人出他的地。

【7:3】我要使法老的心^a剛硬，也要在埃及地使我的神蹟與^b奇事增多。

【7:4】但法老必不聽你們；我要下手擊打埃及，藉着極重的刑罰，將我的^a軍隊，我的百姓以色列人，從埃及地^b領出來。

【7:5】我伸手攻擊埃及，將以色列人從他們中間領出來的時候，埃及人就^a知道我是耶和華。

【7:6】摩西、亞倫就這樣行；耶和華怎樣吩咐他們，他們就照樣行。

【7:7】摩西、亞倫與法老說話的時候，摩西年^a八十歲，亞倫年八十三歲。

3 第二次衝突： 暴露埃及生活的真實性質 七8～14

【7:8】耶和華告訴摩西、亞倫說，

【7:2】You shall speak all that I command you, and Aaron your brother shall speak to Pharaoh, that he let the children of Israel go out of his land.

【7:3】And I will^a harden Pharaoh's heart and will multiply My signs and My^b wonders in the land of Egypt.

【7:4】But Pharaoh will not listen to you, and I will lay My hand upon Egypt and^a bring forth My^b armies, My people the children of Israel, out of the land of Egypt by great acts of judgment.

【7:5】And the Egyptians will^a know that I am Jehovah, when I stretch forth My hand upon Egypt and bring out the children of Israel from among them.

【7:6】And Moses and Aaron did so; as Jehovah commanded them, so did they do.

【7:7】And Moses was^a eighty years old and Aaron eighty-three years old when they spoke to Pharaoh.

3. The Second Conflict, Exposing the True Nature of Egyptian Living 7:8-14

【7:8】And Jehovah spoke to Moses and to Aaron, saying,

7:3^a
出四 21

7:3^b
出三 20

7:4^a
出六 26

7:4^b
出六 26

7:5^a
出七 17
八 10, 22
十四 4, 18
參出六 7

7:7^a
徒七 23, 30

7:3^a
Exo. 4:21

7:3^b
Exo. 3:20

7:4^a
Exo. 6:26

7:4^b
Exo. 6:26

7:5^a
Exo. 7:17;
8:10, 22;
14:4, 18;
cf. Exo. 6:7

7:7^a
Acts 7:23, 30

【7:9】法老若對你們說，你們行件^a奇事罷；你就要對亞倫說，拿你的^b杖丟在法老面前，使杖變作¹蛇。

【7:10】摩西、亞倫去見法老，就照耶和華所吩咐的行；亞倫把杖丟在法老和他臣僕面前，杖就變作蛇。

【7:11】於是法老也召了^a智慧人和行邪術的來；他們是埃及¹行法術的，也用祕咒^b照樣而行。

【7:12】他們各人丟下自己的杖，杖就變作蛇；但亞倫的杖吞了他們的杖。

● 7:9¹ 這神蹟的意義是暴露埃及生活的真實性質，說出在埃及墮落的生活乃是在那蛇撒但霸佔的手下。（參弗二 2，約壹五 19。）

● 7:11¹ 埃及行法術的可比作世界上的哲學家。屬世的哲學家可能教導類似福音所傳揚的事，也暴露世界生活的結局乃是死，（22，見 17 註 1，）但他們無法挪去死；只有福音能除去死。（參八 8～13。）就如亞倫的杖吞了行法術者的杖，（12，）福音也吞沒世上所有的哲學。

【7:9】When Pharaoh speaks to you, saying, Perform a^a wonder; then you shall say to Aaron, Take your^b staff, and throw it down before Pharaoh, so that it becomes a¹ serpent.

【7:10】And Moses and Aaron came to Pharaoh, and they did just as Jehovah had commanded; and Aaron threw down his staff before Pharaoh and before his servants, and it became a serpent.

【7:11】Then Pharaoh also called for the^a wise men and the sorcerers. And they also, the¹ magicians of Egypt, ^bdid the same with their secret spells.

【7:12】That is, each one threw down his staff, and they became serpents. But Aaron's staff swallowed up their staffs.

7:9¹ (serpent) The significance of this miracle was to expose the true nature of the Egyptian living, i.e., that the fallen life in Egypt was under Satan the serpent's usurping hand (cf. Eph. 2:2; 1 John 5:19).

7:11¹ (magicians) The magicians of Egypt can be compared to the philosophers of the world. The worldly philosophers may teach things similar to what is preached in the gospel and may also expose that life in the world issues in death (v. 22; see note 17¹), but they are not able to remove the death; only the gospel can do this (cf. 8:8-13). Just as Aaron's staff swallowed up the magicians' staffs (v. 12), the gospel swallows up all the philosophies of the world.

7:13^a
出七 22
八 19
九 35
參出四 21
七 14
八 15
7:14^a
出九 7
參出七 13
7:14^b
出三 19

【7:13】法老心裏^a 剛硬，不肯聽摩西、亞倫，正如耶和華所說的。

【7:14】耶和華對摩西說，法老心裏^a 頑梗，^b 不肯讓百姓去。

4 第三次衝突：第一樣災害—血 七 15 ~ 25

【7:15】¹ 明日^a 早晨，他出來往水邊去的時候，你要去，站在河岸上迎見他，手裏拿着那變過蛇的^b 杖，

● 7:15¹ 經過與法老頭兩次衝突後，神用十災懲罰埃及人，好使他們釋放祂的百姓，並教育埃及人和祂的百姓，關於世界生活的本質，使他們願意捨棄屬世的生活。十災可歸類為四組。第一組包括血災、蛙災、和虱災；（七 15 ~ 八 19；）第二組包括蠅災、畜疫之災、和瘡災；（八 20 ~ 九 12；）第三組包括雹災、蝗災、和黑暗之災；（九 13 ~ 十 29；）第四組是擊殺長子之災。（十一 1 ~ 10，十二 29 ~ 30。）第一組的災害很麻煩，但沒有造成傷害；第二組的災害對牲畜和人都造成損害；第三組的災害破壞環境；末了的災害了結屬世的生命。藉着這十災，神就能完成祂選民出埃及的事，並完全暴露在世界裏生活的性質與結局。（參啓十六 1 ~ 21。）

【7:13】And Pharaoh's heart^a hardened, and he did not listen to them, just as Jehovah had said.

【7:14】Then Jehovah said to Moses, Pharaoh's heart is^a stubborn; he^b refuses to let the people go.

4. The Third Conflict: The First Plague — Blood 7:15-25

【7:15】Go to¹ Pharaoh in the^a morning as he is going out to the water, and stand on the bank of the River to meet him. And you shall take in your hand the^b staff which was turned into a serpent.

7:15¹ (Pharaoh) After the first two conflicts with Pharaoh, God used ten plagues to punish the Egyptians so that they might release His people, and to educate both the Egyptians and His people concerning the nature of the life in the world that they might be willing to forsake the worldly life. The ten plagues can be grouped into four categories. The first group includes the plagues of blood, frogs, and lice (7:15—8:19); the second group, the plagues of flies, pestilence, and boils (8:20—9:12); the third group, the plagues of hail, locusts, and darkness (9:13—10:29); and the fourth group, the plague of the killing of the firstborn (11:1-10; 12:29-30). The plagues in the first group were troublesome but not injurious; the plagues in the second group caused harm both to beasts and to men; the plagues in the third group destroyed the environment; and the last plague terminated the worldly life. By means of the ten plagues God was able to accomplish the exodus of His chosen people from Egypt and fully expose the nature and result of the life in the world (cf. Rev. 16:1-21).

7:13^a
Exo. 7:22;
8:19;
9:35;
cf. Exo. 4:21;
7:14;
8:15
7:14^a
Exo. 9:7;
cf. Exo. 7:13
7:14^b
Exo. 3:19

7:15^a
Exo. 8:20;
9:13
7:15^b
Exo. 4:2

7:16^a
出三 18
7:16^b
出五 1
7:16^c
出四 23
參出三 18
五 1

【7:16】對他說，^a耶和華希伯來人的神差我來見你，說，^b讓我的百姓去，他們好在曠野^c事奉我，但到如今你還是不聽。

7:17^a
17-21;
出四 9
參啓八 8
十一 6
十六 3-4
7:17^b
出七 5

【7:17】耶和華這樣說，我要用我手裏的杖擊打河中的水，水就變作^{1a}血；藉此你就^b知道我是耶和華。

【7:18】河裏的魚必死，河也要發臭，埃及人就要厭惡喝這河裏的水。

7:19^a
出四 2

【7:19】耶和華告訴摩西說，你要對亞倫說，拿你的^a杖，伸手在埃及的諸水以上，就是在他們的江、河、池、塘以上，叫水都變作血；在埃及徧地，甚至在木器、石器中，都必有血。

● 7:17¹ 埃及的水表徵屬世的供應和享受，血代表死，就是罪惡生活的結果。（羅六 23 上。）這第一災的意義是，在神審判的忿怒下，埃及的生活，就是世界的生活，結局惟有死。血所表徵的死，暴露在世界裏生活的性質和意義。

【7:16】And you shall say to him, ^aJehovah, the God of the Hebrews, has sent me to you, saying, ^bLet My people go that they may ^cserve Me in the wilderness. But until this very moment you have not listened.

【7:17】Thus says Jehovah, By this you will ^aknow that I am Jehovah. I am now going to strike the water which is in the River with the staff that is in my hand, and it will be turned to ^{1b}blood.

【7:18】And the fish that are in the River will die, and the River will become foul, and the Egyptians will loathe drinking water from the River.

【7:19】And Jehovah said to Moses, Say to Aaron, Take your ^astaff, and stretch out your hand over the waters of Egypt, over their rivers, over their watercourses, and over their pools, and over all their reservoirs of water, that they may become blood; and there shall be blood throughout all the land of Egypt, even in vessels of wood and in vessels of stone.

7:17¹ (blood) The waters of Egypt signify the worldly supply and enjoyment, and blood represents death, the issue of a life of sin (Rom. 6:23a). The significance of this first plague is that under the wrath of God's judgment the life of Egypt, i.e., the life of the world, issues in nothing but death. The death signified by the blood exposes the nature and significance of the life in the world.

7:16^a
Exo. 3:18
7:16^b
Exo. 5:1
7:16^c
Exo. 4:23;
cf. Exo. 3:18;
5:1
7:17^a
Exo. 7:5
7:17^b
vv. 17-21;
Exo. 4:9;
cf. Rev. 8:8;
11:6;
16:3-4

7:19^a
Exo. 4:2

【7:20】摩西、亞倫就照耶和華所吩咐的行；亞倫在法老和他臣僕眼前舉杖擊打河裏的水，河裏的水就都變作^a血。

【7:21】河裏的魚死了，河也發臭了，埃及人就不能喝這河裏的水；埃及徧地都有了血。

【7:22】埃及^a行法術的，也用祕咒^b照樣而行。法老心裏^c剛硬，不肯聽摩西、亞倫，正如耶和華所說的。

【7:23】法老轉身進宮，也不把這事放在心上。

【7:24】埃及人都在河的兩邊挖地，要得水喝，因為他們不能喝這河裏的水。

【7:25】耶和華擊打河以後，滿了七天。

【7:20】And Moses and Aaron did just as Jehovah commanded; and he lifted up the staff and struck the water that was in the River in the sight of Pharaoh and in the sight of his servants, and all the water that was in the River was turned to ^ablood.

【7:21】And the fish that were in the River died, and the River became foul, and the Egyptians could not drink water from the River; and the blood was throughout all the land of Egypt.

【7:22】And the ^amagicians of Egypt ^bdid the same with their secret spells; and Pharaoh's heart ^chardened, and he did not listen to them, just as Jehovah had said.

【7:23】And Pharaoh turned and went into his house, and he did not take even this to heart.

【7:24】And all the Egyptians dug around the River for water to drink, for they could not drink of the water of the River.

【7:25】And seven days passed after Jehovah had struck the River.

出埃及記 第八章

5 第四次衝突： 第二樣災害—青蛙 八 1 ~ 15

【8:1】耶和華告訴摩西說，你去見法老，對他說，耶和華這樣說，^a讓我的百姓去，他們好^b事奉我。

【8:2】你若^a不肯讓他們去，我必使¹青蛙糟蹋你的四境。

【8:3】河裏要滋生青蛙；青蛙要上來進你的宮殿和你的臥房，上你的牀榻，進你臣僕的房屋，上你百姓的身上，進你的爐灶和你的搏麵盆，

【8:4】又要上你和你百姓並你眾臣僕的身上。

● 8:2¹ 蛙災給埃及人看見，他們從埃及供應的源頭尼羅河所得的一切，對他們都不是享受，乃是『青蛙，』討厭的東西，是煩擾的原因。這就是生活在世界裏的意義。

EXODUS 8

5. The Fourth Conflict: The Second Plague — Frogs 8:1-15

【8:1】Then Jehovah said to Moses, Go to Pharaoh, and say to him, Thus says Jehovah, ^aLet My people go that they may ^bserve Me.

【8:2】But if you ^arefuse to let them go, I will now smite all your territory with ¹frogs.

【8:3】And the River shall swarm with frogs, and they will go up from the River and come into your house and into your bedchamber and upon your bed, and into the houses of your servants and upon your people, and into your ovens and into your kneading bowls.

【8:4】And the frogs shall come up upon you and upon your people and upon all your servants.

8:2¹ (frogs) The plague of frogs revealed to the Egyptians that everything they gained from the Nile, the source of Egypt's supply, was not an enjoyment to them but a "frog," a nuisance, a cause of trouble. This is the meaning of the living in the world.

8:1^a
出五 1
8:1^b
出四 23

8:2^a
出三 19

8:1^a
Exo. 5:1
8:1^b
Exo. 4:23

8:2^a
Exo. 3:19

8:5^a
出四 2

【8:5】耶和華告訴摩西說，你要對亞倫說，把你手中的^a杖伸在江、河、池以上，使青蛙上到埃及地來。

8:6^a
詩七八 45
一〇五 30
參啓十六 13

【8:6】亞倫便伸手在埃及的諸水以上，^a青蛙就上來，遮滿了埃及地。

8:7^a
提後三 8
8:7^b
出七 11

【8:7】^a行法術的也用他們的祕咒^b照樣而行，叫青蛙上了埃及地。

8:8^a
出八 28
九 28
十 17
8:8^b
出八 28
九 28
8:8^c
出三 18

【8:8】法老召了摩西、亞倫來，說，你們^a祈求耶和華使青蛙離開我和我的民，我就^b讓百姓去^c獻祭給耶和華。

【8:9】摩西對法老說，請你指示我，要何時爲你和你的臣僕並你的百姓祈求，使青蛙從你和你的宮殿除滅，只留在河裏？

8:10^a
出七 5
8:10^b
出九 14
參申三三 26
撒下七 22
代上十七 20
詩八六 8
賽四六 9
耶十 6-7

【8:10】他說，明天。摩西說，就照你的話罷，好叫你^a知道沒有^b像耶和華我們神的。

【8:5】And Jehovah said to Moses, Say to Aaron, Stretch out your hand with your^a staff over the rivers, over the watercourses, and over the pools, and make frogs come up on the land of Egypt.

【8:6】So Aaron stretched out his hand over the waters of Egypt, and the^a frogs came up and covered the land of Egypt.

【8:7】And the^a magicians^b did the same with their secret spells and brought up frogs on the land of Egypt.

【8:8】Then Pharaoh called for Moses and Aaron and said, ^aEntreat Jehovah to take away the frogs from me and from my people, and I will^b let the people go to^c sacrifice to Jehovah.

【8:9】And Moses said to Pharaoh, May it please you, and not me, as to the time. When shall I make entreaty for you and for your servants and for your people, to cut off the frogs from you and from your houses so that they remain in the River only?

【8:10】And he said, Tomorrow. And he said, It will be according to your word, that you may^a know that there is no one^b like Jehovah our God.

8:5^a
Exo. 4:2

8:6^a
Psa. 78:45;
105:30;
cf. Rev. 16:13

8:7^a
2 Tim. 3:8
8:7^b
Exo. 7:11

8:8^a
Exo. 8:28;
9:28;
10:17

8:8^b
Exo. 8:28;
9:28

8:8^c
Exo. 3:18

8:10^a
Exo. 7:5

8:10^b
Exo. 9:14;
cf. Deut. 33:26;
2 Sam. 7:22;
1 Chron. 17:20;
Psa. 86:8;
Isa. 46:9;
Jer. 10:6-7

【8:11】青蛙要離開你和你的宮殿，並你的臣僕與你的百姓，只留在河裏。

【8:12】於是摩西、亞倫離開法老出去。摩西爲耶和華加在法老身上青蛙的災害呼求耶和華。

【8:13】耶和華就照摩西的話行；凡在房裏、院中、田間的青蛙都死了。

【8:14】眾人把青蛙聚攏成堆，徧地都發臭了。

【8:15】但法老見災禍鬆緩，就^{1a}硬着心，不聽他們，正如耶和華所說的。

6 第五次衝突：
第三樣災害—虱子
八 16～19

【8:11】And the frogs shall depart from you and from your houses and from your servants and from your people; they shall remain in the River only.

【8:12】Then Moses and Aaron went out from Pharaoh. And Moses cried out to Jehovah concerning the frogs which He had brought upon Pharaoh.

【8:13】And Jehovah did according to the word of Moses, and the frogs died in the houses, in the courts, and in the fields.

【8:14】And they gathered them together, heap after heap, and the land stank.

【8:15】But when Pharaoh saw that there was respite, he^{1a} hardened his heart and did not listen to them, just as Jehovah had said.

6. The Fifth Conflict:
The Third Plague — Lice
8:16-19

● 8:15¹ 見九 12 註 1。

8:15¹ (hardened) See note 12¹ in ch. 9.

8:15^a
出八 32
九 34
參出四 21
七 13
十三 15
代下三六 13

8:15^a
Exo. 8:32;
9:34;
cf. Exo. 4:21;
7:13;
13:15;
2 Chron. 36:13

8:16^a
出四 2
8:16^b
詩一〇五 31

【8:16】耶和華告訴摩西說，你要對亞倫說，伸出你的^a杖擊打地上的塵土，使塵土在埃及徧地變作^{1b}虱子；

【8:17】他們就這樣行。亞倫伸出手中的杖擊打地上的塵土，在人身上和牲畜身上就有了虱子；埃及徧地的塵土都變成虱子了。

【8:18】^a行法術的也用祕咒^b這樣行，要生出虱子來，卻是^c不能。於是在人身上和牲畜身上都有了虱子。

【8:19】行法術的就對法老說，這是神的^{1a}手指所作的。但法老心裏^b剛硬，不聽摩西、亞倫，正如耶和華所說的。

● 8:16¹ 埃及的塵土（泥土）原本出產穀類，可作食物，但在這次災害中，塵土變作虱子，給埃及人造成很大的不適。這指明在世界之生活供應的源頭至終成了苦惱的原因。

在第一組的三樣災害中，神暴露人類墮落生活的性質。神這樣作，就給人看見，人賴以維生的資源—水和地—所帶來的結果乃是死、煩擾和苦惱。

● 8:19¹ 見路十一 20 註 1。

【8:16】And Jehovah said to Moses, Say to Aaron, Stretch out your^a staff, and strike the dust of the earth, that it may become^{1b} lice throughout all the land of Egypt.

【8:17】And they did so; and Aaron stretched out his hand with his staff and struck the dust of the earth, and there were lice on man and on beast; all the dust of the earth became lice throughout all the land of Egypt.

【8:18】And the^a magicians^b did the same with their secret spells, to try to bring forth lice, but^c they could not; so there were lice on man and on beast.

【8:19】Then the magicians said to Pharaoh, This is the^{1a} finger of God. But Pharaoh's heart^b hardened, and he did not listen to them, just as Jehovah had said.

8:16¹ (lice) Formerly, the dust (soil) of Egypt produced grain that could be used for food, but in this plague the dust became lice that caused great discomfort to the Egyptians. This indicates that the source of the supply of the living in the world eventually becomes a cause of irritation.

In the first group of three plagues God exposed the nature of the fallen life of mankind. As He did so, He showed that the resources of man's livelihood—the water and the earth—issue in death, trouble, and irritation.

8:19¹ (finger) See note 20¹ in Luke 11.

8:16^a
Exo. 4:2
8:16^b
Psa. 105:31

8:18^a
2 Tim. 3:8
8:18^b
Exo. 7:11, 22;
8:7
8:18^c
cf. 2 Tim. 3:9
8:19^a
Psa. 8:3;
Exo. 31:18;
Deut. 9:10;
Luke 11:20
8:19^b
Exo. 7:13

8:18^a
提後三 8
8:18^b
出七 11, 22
八 7
8:18^c
參提後三 9
8:19^a
詩八 3
出三一 18
申九 10
路十一 20
8:19^b
出七 13

7 第六次衝突：
第四樣災害—蒼蠅
八 20 ~ 32

8:20^a
出七 15
九 13
8:20^b
出五 1

【8:20】耶和華對摩西說，你^a清早起來，
當法老出來往水邊去的時候，你要站
在他面前，對他說，耶和華這樣說，^b
讓我的百姓去，他們好事奉我。

【8:21】你若不讓我的百姓去，我即刻
打發成羣的¹蒼蠅到你和你臣僕、你
百姓的身上，並且進你的宮殿；埃及
人的房屋和他們所在的地，都要滿了
成羣的蒼蠅。

8:22^a
出九 4
十一 7
參瑪三 18
8:22^b
出七 5

【8:22】當那日，我必^a分別我百姓所住
的歌珊地，使那裏沒有成羣的蒼蠅，
好叫你^b知道在全地中我是耶和華。

● 8:21¹ 第二組的三樣災害，主要是對付人類生活的另一項需要—空氣。成羣的蒼蠅表徵世界道德氣氛的污染。世界的『空氣』滿了各種不潔和邪惡的東西。

7. The Sixth Conflict:
The Fourth Plague — Flies
8:20-32

【8:20】Then Jehovah said to Moses, Rise up early in
the ^amorning, and present yourself before Pharaoh as
he is going out to the water, and say to him, Thus says
Jehovah, ^bLet My people go that they may serve Me.

【8:21】For if you will not let My people go, then I will
at once send swarms of ¹flies against you and against
your servants and against your people and against your
houses; and the houses of the Egyptians will be full of
swarms of flies, as well as the ground on which they are.

【8:22】But on that day I will ^aset apart the land of
Goshen, where My people are staying, so that no swarms
of flies will be there, so that you may ^bknow that I am
Jehovah in the midst of the land.

8:20^a
Exo. 7:15;
9:13
8:20^b
Exo. 5:1

8:22^a
Exo. 9:4;
11:7;
cf. Mal. 3:18
8:22^b
Exo. 7:5

8:21¹ (flies) The second group of three plagues dealt mainly with the air, another necessity for man's life. The swarms of flies signify the pollution in the moral atmosphere of the world. The "air" in the world is filled with all manner of unclean and evil things.

8:23^a
詩——9

【8:23】我要將^{1a}救贖放在我的百姓和你的百姓之間；明天必有這神蹟。

8:24^a
詩七八 45
一〇五 31
參賽七 18

【8:24】耶和華就這樣行；大羣^a蒼蠅進入法老的宮殿，和他臣僕的房屋；埃及徧地就因成羣的蒼蠅敗壞了。

8:25^a
出三 18

【8:25】法老召了摩西、亞倫來，說，你們去，在這¹地^a獻祭給你們的神罷！

● 8:23¹ 本節的救贖，乃是指向基督所完成的救贖。按照神的公義，祂原該在亞當墮落之後，立即審判天地。然而，神為要完成祂的定旨，在人中間得着居所，就將宇宙置於基督的救贖之下；在神永遠的眼光裏，這救贖在創立世界以前已經豫定了。（彼前一 19～20 與 20 註 1，來二 9 與註 3。）因此，神有自由保全宇宙或者審判並毀滅宇宙。今天，神延展祂的憐憫，在基督的救贖之下看待所有的世人，使他們有機會悔改並接受祂的救贖。（參約三 18。）法老和埃及人拒絕神所命定的救贖，因而使自己暴露在神的審判之下。（參約壹二 2 與註 2。）因着神用基督的救贖遮蓋以色列人，神的審判就不觸及他們。（十二 23。）

● 8:25¹ 卽埃及。見五 2 註 1。

【8:23】And I will put a ^{1a}redemption between My people and your people. Tomorrow this sign shall occur.

【8:24】And Jehovah did so; and heavy swarms of ^aflies came into the house of Pharaoh and into his servants' houses, and throughout the land of Egypt the land was ruined because of the swarms of flies.

【8:25】And Pharaoh called for Moses and for Aaron and said, Go, ^asacrifice to your God in the ¹land.

8:23^a
Psa. 111:9

8:24^a
Psa. 78:45;
105:31;
cf. Isa. 7:18

8:25^a
Exo. 3:18

8:23¹ (redemption) The redemption in this verse looks forward to the redemption accomplished by Christ. According to His righteousness God should have judged the heavens and the earth immediately after the fall of Adam. However, in order to fulfill His purpose to have a dwelling place among men, God put the universe under the redemption of Christ, which in His eternal view was foreordained before the foundation of the world (1 Pet. 1:19-20 and note 20¹; Heb. 2:9 and note 3). Hence, God has the freedom to either preserve the universe or to judge it and destroy it. Today, God extends His mercy by viewing all the people of the world under the redemption of Christ so that they might have the opportunity to repent and receive His redemption (cf. John 3:18). Pharaoh and the Egyptians rejected the redemption ordained by God and thus exposed themselves to God's judgment (cf. 1 John 2:2 and note 2). Because God covered the children of Israel with Christ's redemption, God's judgment did not touch them (12:23).

8:25¹ (land) I.e., in Egypt. See note 2¹ in ch. 5.

8:26^a
創四六 34

【8:26】摩西說，這樣行本不相宜，因為我們要把埃及人所^a憎惡的，獻給耶和華我們的神為祭；若把埃及人所憎惡的在他們眼前獻為祭，他們豈不拿石頭打死我們麼？

8:27^a
出三 18

【8:27】我們要走^a三天的路程，到曠野裏去，照着耶和華我們神所要吩咐我們的，獻祭給祂。

8:28^a
出八 8

【8:28】法老說，我讓你們去，在曠野獻祭給耶和華你們的神，只是不要走得很遠；你們要為我^a祈求。

【8:29】摩西說，我現在從你這裏出去；我要祈求耶和華，使成羣的蒼蠅明天離開法老、和他的臣僕、並他的百姓；只是法老不可再行詭詐，不讓百姓去獻祭給耶和華。

【8:30】於是摩西離開法老出去，向耶和華祈求。

【8:31】耶和華就照摩西的話行，叫成羣的蒼蠅離開法老、和他的臣僕、並他的百姓，一隻也沒有留下。

【8:32】然而這一次法老還是^a硬着心，^b不讓百姓去。

8:32^a
出八 15
8:32^b
出三 19

【8:26】And Moses said, It would not be right to do so, for we will sacrifice to Jehovah our God what is an^a abomination to the Egyptians. If we sacrifice what is an abomination to the Egyptians before their eyes, will they not stone us?

【8:27】We must go a^a three days' journey into the wilderness and sacrifice to Jehovah our God just as He commands us.

【8:28】And Pharaoh said, I will let you go that you may sacrifice to Jehovah your God in the wilderness; only you shall not go very far away. Make^a entreaty for me.

【8:29】And Moses said, I am now going out from you, and I will entreat Jehovah that the swarms of flies would depart from Pharaoh, from his servants, and from his people tomorrow; only do not let Pharaoh deal deceitfully anymore by not letting the people go to sacrifice to Jehovah.

【8:30】So Moses went out from Pharaoh and entreated Jehovah.

【8:31】And Jehovah did according to the word of Moses, and He removed the swarms of flies from Pharaoh, from his servants, and from his people; not one remained.

【8:32】However Pharaoh^a hardened his heart at this time also, and he did^b not let the people go.

8:26^a
Gen. 46:34

8:27^a
Exo. 3:18

8:28^a
Exo. 8:8

8:32^a
Exo. 8:15
8:32^b
Exo. 3:19

出埃及記 第九章

8 第七次衝突： 第五樣災害—瘟疫 九 1～7

【9:1】耶和華對摩西說，你去見法老，對他說，^a耶和華希伯來人的神這樣說，^b讓我的百姓去，他們好事奉我。

【9:2】你若不肯讓他們去，仍舊強留他們，

【9:3】耶和華的^a手要加在你田間的牲畜上，就是在馬、驢、駱駝、牛羣、羊羣上，必有極重的^{1b}瘟疫。

● 9:3¹ 遭受這災而死的動物，是作運輸和食物之用。因此，藉着這災，神審判了埃及的運輸和食物，指明世界上的運輸方法和喫的方式將受神審判。因着這些牲畜屬於埃及人，牠們就牽連在埃及人的罪裏；因此，埃及人的牲畜也受到神公義的審判。

EXODUS 9

8. The Seventh Conflict: The Fifth Plague — Pestilence 9:1-7

【9:1】Then Jehovah said to Moses, Go to Pharaoh, and speak to him, Thus says ^aJehovah, the God of the Hebrews, ^bLet My people go that they may serve Me.

【9:2】For if you refuse to let them go and still retain them,

【9:3】Then the ^ahand of Jehovah is going to be on your livestock which are in the field, on the horses, on the donkeys, on the camels, on the herds, and on the flocks with a very severe ^{1b}pestilence.

9:3¹ (pestilence) The animals killed by this plague were used for both transportation and food. Thus, through this plague God judged both the transportation and the food in Egypt, indicating that the means of transportation and the way of eating in the world will be judged by God. Because the livestock belonged to the Egyptians, they were implicated in the sin of the Egyptians; hence, the livestock of the Egyptians were also subject to the righteous judgment of God.

9:1^a
出五 1
9:1^b
出七 16

9:3^a
出三 20
七 4-5
九 15
十三 14
徒十三 11
參出十六 3
9:3^b
詩七八 50

9:1^a
Exo. 5:1
9:1^b
Exo. 7:16

9:3^a
Exo. 3:20;
7:4-5;
9:15;
13:14;
Acts 13:11;
cf. Exo. 16:3
9:3^b
Psa. 78:50

9:4^a
出八 22-23
十一 7

【9:4】耶和華要^{1a}分別以色列的牲畜和埃及的牲畜，凡屬以色列人的，一樣都不死。

【9:5】耶和華就定了時候，說，明天耶和華必在此地行這事。

【9:6】第二天，耶和華就行這事；埃及的牲畜幾乎都死了，只是以色列人的牲畜，一隻也沒有死。

【9:7】法老打發人去看，誰知以色列人的牲畜連一隻都沒有死。法老的心卻是^a頑梗，^b不讓百姓去。

9:7^a
出七 14
9:7^b
出三 19

9 第八次衝突： 第六樣災害一起泡的瘡 九 8 ~ 12

● 9:4¹ 當神按着祂的公義進來審判世界時，祂仍然眷顧祂的百姓，為要完成祂在地上得着居所的心願。（26，十一 7，十二 13，23，參啓七。）

【9:4】And Jehovah will make a ^{1a}distinction between the livestock of Israel and the livestock of Egypt, so that nothing will die of all that belongs to the children of Israel.

【9:5】And Jehovah set an appointed time, saying, Tomorrow Jehovah will do this thing in the land.

【9:6】And Jehovah did this thing on the next day; and all the livestock of Egypt died, but of the livestock of the children of Israel not one died.

【9:7】And Pharaoh sent to inquire, and indeed there was not so much as one of the livestock of the Israelites dead. But the heart of Pharaoh was ^astubborn, and he did ^bnot let the people go.

9:4^a
Exo. 8:22-23;
11:7

9:7^a
Exo. 7:14
9:7^b
Exo. 3:19

9. The Eighth Conflict: The Sixth Plague — Boils 9:8-12

9:4¹ (distinction) When He comes in to judge the world according to His righteousness, God still takes care of His people in order to fulfill His desire to have a dwelling place on earth (v. 26; 11:7; 12:13, 23; cf. Rev. 7).

【9:8】耶和華對摩西、亞倫說，你們取幾捧爐¹灰，摩西要在法老眼前向天揚起來。

【9:9】這灰要在埃及全地變作細塵，在埃及徧地的人身上和牲畜身上，成為起泡的瘡。

【9:10】於是摩西、亞倫取了爐灰，站在法老面前；摩西向天揚起來，爐灰就在人身上和牲畜身上，成了起泡的^a瘡。

【9:11】行法術的在摩西面前^a站立不住，因為在他們身上，和一切埃及人身上，都有這瘡。

● 9:8¹ 在第五樣災害的末了，埃及一切的資源都受了神的審判。然而，東西燒燬後殘餘的灰仍須受對付。這指明我們墮落生活的任何殘餘物，都必須受神審判。當摩西和亞倫把灰揚在空中時，灰就變作塵，造成瘡。在神眼中，一切與埃及生活，就是世界生活有關的，都必須徹底被暴露並受審判。甚至有罪事物殘餘的『灰，』也必須受審判。世界生活的東西，一樣都不該存留。

【9:8】Then Jehovah said to Moses and to Aaron, Take handfuls of¹ ashes from a furnace, and let Moses sprinkle it toward heaven in the sight of Pharaoh.

【9:9】And it will become fine dust over all the land of Egypt, and will become boils breaking out with sores on man and on beast throughout all the land of Egypt.

【9:10】So they took ashes from the furnace and stood before Pharaoh; and Moses sprinkled it toward heaven, and it became^a boils breaking forth with sores on man and on beast.

【9:11】And the magicians could not^a stand before Moses because of the boils, for the boils were on the magicians as well as on all the Egyptians.

9:8¹ (ashes) At the end of the fifth plague all the resources of Egypt had been judged by God. Nevertheless, the ashes, the remainder of things burned, still had to be dealt with. This indicates that anything that remains of our fallen life must be judged by God. When the ashes were sprinkled into the air by Moses and Aaron, they became dust that caused boils. In the eyes of God, everything related to the Egyptian living, the living of the world, must be exposed and judged thoroughly. Even the “ashes,” the remains of sinful things, must be judged. Nothing of the life of the world should remain.

9:10^a
申二八 27
伯二 7
賽三八 21
啓十六 2

9:11^a
參提後三 9

9:10^a
Deut. 28:27;
Job 2:7;
Isa. 38:21;
Rev. 16:2

9:11^a
cf. 2 Tim. 3:9

【9:12】耶和華¹使法老的心^a剛硬，不聽摩西、亞倫，正如耶和華對摩西所說的。

10 第九次衝突：
第七樣災害—冰雹
九 13 ~ 35

【9:13】耶和華對摩西說，你^a清早起來，站在法老面前，對他說，^b耶和華希伯來人的神這樣說，^c讓我的百姓去，他們好事奉我。

【9:14】因為這一次，我要叫一切的^a災殃臨到¹你和你臣僕，並你百姓的身上，叫你^b知道在全地沒有^c像我的。

● 9:12¹ 一面，神使法老的心剛硬；（四 21，七 3，九 12，十 1，20，27，十一 10，十四 4，8；）另一面，法老自己硬着心。（八 15，32，九 34。）這指明神是主宰一切的，（羅九 14 ~ 24，）也指明人有神所造的自由意志，因此要為自己的行動負責。神的主宰權柄和人的自由意志，二者彼此呼應，不相矛盾。神在祂的主宰權柄裏，首先使法老的心剛硬，（四 21，）然後法老透過自己的自由意志，顯出這樣的剛硬。因着法老硬着心，至終他的心就剛硬了，變硬了，並且一直硬到底。（七 13，22，八 19，九 35。）

● 9:14¹ 你，直譯，你的心。

【9:12】And Jehovah^{1a} hardened Pharaoh's heart, and he did not listen to them, just as Jehovah had spoken to Moses.

10. The Ninth Conflict:
The Seventh Plague — Hail
9:13-35

【9:13】Then Jehovah said to Moses, Rise up early in the^a morning, and present yourself before Pharaoh, and say to him, Thus says^b Jehovah, the God of the Hebrews, ^cLet My people go that they may serve Me.

【9:14】For this time I am going to send all My^a plagues against¹ you and on your servants and on your people, so that you may^b know that there is no one^c like Me in all the earth.

9:12¹ (hardened) On the one hand, God hardened Pharaoh's heart (4:21; 7:3; 9:12; 10:1, 20, 27; 11:10; 14:4, 8); on the other hand, Pharaoh himself hardened his heart (8:15, 32; 9:34). This indicates both that God is sovereign (Rom. 9:14-24) and that man has a free will created by God and is therefore responsible for his actions. God's sovereignty and man's free will correspond and are not contradictory. God first hardened Pharaoh's heart in His sovereignty (4:21), and Pharaoh carried out this hardening through his own free will. Because Pharaoh hardened his heart, eventually his heart hardened, i.e., became hard, and remained hard (7:13, 22; 8:19; 9:35).

9:14¹ (you) Lit., your heart.

【9:15】我現在若伸手用瘟疫擊打你和你的百姓，你就從地上除滅了。

【9:16】其實，我¹叫你存立，是^a特為向你^b顯示我的權能，並要使我的^c名傳遍全地。

【9:17】你還向我的百姓自高，^a不讓他們去；

【9:18】到明天約在這時候，我必叫極重的^{1a}冰雹降下，自從埃及立國以來，沒有這樣的冰雹。

● 9:16¹ 一面，神使法老的心剛硬；另一面，神叫法老存立。因着神使法老的心剛硬，法老就不服神的對付。不僅如此，神既知道法老憑自己不穀剛強抵擋祂，就使法老存立，好使神有機會顯示祂的權能，並使祂的名傳遍全地。（參羅九 17。）法老從未完全被神征服；然而，他在神主宰權柄裏被神所用，以成就神的定旨。見十四 4 註 1。

● 9:18¹ 在第三組的三樣災害中，神更改了一些自然法則。在這第七樣災害中，祂改變雨的功用，使雨不再澆灌地以生產生命，反倒變成冰雹，破壞地的出產；雨不再給人解渴，反倒殺死他們。再者，冰雹與火攙雜，（24，）再次指明神改變了一項管制地的自然法則。

【9:15】For if by now I had stretched out My hand and struck you and your people with pestilence, you would have been cut off from the earth.

【9:16】But indeed ^afor this cause I have ¹made you stand, to ^bshow you My power and to have My ^cname proclaimed throughout all the earth.

【9:17】You are still exalting yourself against My people by ^anot letting them go.

【9:18】Tomorrow about this time I am going to cause very heavy ^{1a}hail to fall, such as has never occurred in Egypt since the day it was founded even until now.

9:16¹ (made) On the one hand, God hardened Pharaoh's heart; on the other hand, He made Pharaoh stand. Because God hardened Pharaoh's heart, Pharaoh would not submit to God's dealings. Furthermore, realizing that Pharaoh, in himself, was not strong enough to stand against Him, God made him stand that He might have the opportunity to show His power and have His name proclaimed throughout all the earth (cf. Rom. 9:17). Pharaoh was never fully subdued by God; however, he was sovereignly used by God to fulfill God's purpose. See note 4¹ in ch. 14.

9:18¹ (hail) In the third group of three plagues, God altered some of the principles of nature. In this, the seventh, plague He changed the function of the rain so that it no longer watered the earth to produce life but became hail to damage the produce of the earth, and it no longer quenched people's thirst but killed them. Moreover, the hail was mingled with fire (v. 24), indicating again that God had changed one of the natural principles that govern the earth.

9:16^a
Rom. 9:17
9:16^b
cf. Exo. 10:1-2;
14:17
9:16^c
cf. Neh. 9:10;
Psa. 83:18;
Isa. 63:12
9:17^a
Exo. 3:19
9:18^a
Josh. 10:11;
Psa. 18:12;
78:47-48;
105:32;
148:8;
Isa. 30:30;
Ezek. 38:22;
Rev. 8:7;
16:21

9:16^a
羅九 17
9:16^b
參出十 1-2
十四 17
9:16^c
參尼九 10
詩八三 18
賽六三 12
9:17^a
出三 19
9:18^a
書十 11
詩十八 12
七八 47-48
一〇五 32
一四八 8
賽三十 30
結三八 22
啓八 7
十六 21

【9:19】現在你要打發人把你的牲畜，和你田間一切所有的，趕到安妥的地方；凡在田間不帶回家的，無論是人是牲畜，冰雹降在他們身上，他們就必死。

【9:20】法老的臣僕中，懼怕耶和華這話的，便叫他的奴僕和牲畜逃進屋裏。

【9:21】但那不把耶和華這話放在心上的，就將他的奴僕和牲畜留在田間。

【9:22】耶和華對摩西說，你向天伸手，使埃及徧地都有冰雹，下在人身上和牲畜身上，並田間各樣菜蔬上。

【9:23】摩西向天伸^a杖，耶和華就打雷下雹，有火閃到地上；耶和華下雹在埃及地上。

【9:24】那時有極重的冰雹，其中有火不斷的閃爍，自從埃及成國以來，埃及徧地沒有這樣的。

【9:19】 Now therefore send men and secure your livestock and all that you have in the field; every man and beast that is found in the field and is not brought home when the hail comes down shall die.

【9:20】 He who feared the word of Jehovah among the servants of Pharaoh made his servants and his livestock flee into the houses.

【9:21】 But he who did not pay attention to the word of Jehovah left his servants and his livestock in the field.

【9:22】 And Jehovah said to Moses, Stretch out your hand toward heaven that there may be hail throughout all the land of Egypt, upon man and upon beast and upon all the vegetation of the field in the land of Egypt.

【9:23】 And Moses stretched out his^a staff toward heaven; and Jehovah sent thunder and hail, and fire came down on the earth, and Jehovah rained hail upon the land of Egypt.

【9:24】 So there was very heavy hail with fire flashing continually in the midst of the hail, such as had not occurred in all the land of Egypt since it became a nation.

9:25^a
詩七八 47
一〇五 32-33

【9:25】在埃及徧地，^a冰雹擊打了田間所有的人和牲畜，並一切的菜蔬，又打壞了田間一切的樹木。

9:26^a
出八 22
九 4, 6
十 23
十一 7

【9:26】惟獨^a以色列人所在的歌珊地，沒有冰雹。

9:27^a
出十 16

【9:27】法老打發人召摩西、亞倫來，對他們說，這一次我^a犯了罪了。耶和華是^b義的，我和我的百姓是惡的。

9:27^b
代下十二 6
詩一二九 4
一四五 17
哀一 18
但九 14

【9:28】你們要^a祈求耶和華，因為神的雷轟和冰雹已經穀了；¹我必讓你們去，你們不必再留了。

9:28^a
出八 8

【9:29】摩西對他說，我一出城，就要向耶和華伸開^a雙手禱告；雷必止住，也不再有冰雹，叫你^b知道^c全地都是耶和華的。

9:29^a
王上八 22, 38
詩一四三 6
賽一 15

9:29^b
參出七 5

9:29^c
參申十 14
詩二四 1
林前十二 26

【9:30】至於你和你的臣僕，我知道你們還是不懼怕耶和華神。

【9:25】 And the hail struck everything that was in the field, both man and beast, throughout all the land of Egypt; and the ^ahail struck all the vegetation of the field and shattered every tree of the field.

【9:26】 Only in the land of Goshen, where the ^achildren of Israel were, was there no hail.

【9:27】 And Pharaoh sent a messenger and called for Moses and Aaron; and he said to them, I have ^asinned this time; Jehovah is the ^brighteous One, and I and my people are in the wrong.

【9:28】^aEntreat Jehovah, for there has been enough of God's thunder and hail; and ¹I will let you go, and you shall stay no longer.

【9:29】 And Moses said to him, As soon as I have gone out of the city, I will spread out my ^ahands to Jehovah: The thunder will cease, and there will not be any more hail, that you may ^bknow that the ^cearth is Jehovah's.

【9:30】 But as for you and your servants, I know that you do not yet fear Jehovah God.

9:25^a
Psa. 78:47;
105:32-33

9:26^a
Exo. 8:22;
9:4, 6;
10:23;
11:7

9:27^a
Exo. 10:16
9:27^b
2 Chron. 12:6;
Psa. 129:4;
145:17;
Lam. 1:18;
Dan. 9:14

9:28^a
Exo. 8:8

9:29^a
1 Kings 8:22, 38;
Psa. 143:6;
Isa. 1:15

9:29^b
cf. Exo. 7:5

9:29^c
cf. Deut. 10:14;
Psa. 24:1;
1 Cor. 10:26

● 9:28¹ 見五 2 註 1。

9:28¹ (I) See note 2¹ in ch. 5.

【9:31】那時，麻和大麥被雹打壞；因爲大麥已經吐穗，麻也開了花。

【9:32】只是小麥和粗麥沒有被打壞，因爲還沒有長成。

【9:33】摩西離了法老出城，向耶和華伸開雙手禱告；雷和雹就止住，雨也不再澆在地上了。

【9:34】法老見雨、雹和雷止住，就又犯罪，並且^a硬着心，他和他的臣僕都是如此。

【9:35】法老的心^a剛硬，^b不讓以色列人去，正如耶和華藉着摩西所說的。

【9:31】 (Now the flax and the barley were ruined, for the barley was in the ear, and the flax was in bud.

【9:32】 But the wheat and the spelt were not ruined, for they had not come up.)

【9:33】 And Moses went out of the city from Pharaoh and spread out his hands to Jehovah; and the thunder and hail ceased, and the rain no longer poured down on the earth.

【9:34】 But when Pharaoh saw that the rain and the hail and the thunder had ceased, he sinned again and^a hardened his heart, he and his servants.

【9:35】 So Pharaoh's heart^a hardened, and he did^b not let the children of Israel go, just as Jehovah had spoken through Moses.

9:34^a
出八 15

9:34^a
Exo. 8:15

9:35^a
出七 13
9:35^b
出三 19

9:35^a
Exo. 7:13
9:35^b
Exo. 3:19

出埃及記 第十章

11 第十次衝突： 第八樣災害—蝗蟲 十 1 ~ 20

【10:1】耶和華對摩西說，你去見法老；我使他和他的臣僕的心^a剛硬，爲要在他們中間顯我這些神蹟，

EXODUS 10

11. The Tenth Conflict: The Eighth Plague — Locusts 10:1-20

【10:1】Then Jehovah said to Moses, Go to Pharaoh, for I have^a hardened his heart and the heart of his servants that I may show these signs of Mine in the midst of them,

10:1^a
出四 21

10:1^a
Exo. 4:21

10:2^a
出十三 8
申四 9
詩七八 5
珥一 3

10:2^b
出六 7

【10:2】並要叫你將我向埃及人所作的事，和在他們中間所行的神蹟，^a述說給你兒子和你孫子聽，好叫你們^b知道我是耶和華。

10:3^a
出三 18
10:3^b
王上二一 29
代下七 14
三四 27

10:3^c
出五 1

【10:3】摩西、亞倫就去見法老，對他說，^a耶和華希伯來人的神這樣說，你在我面前不肯^b自卑要到幾時呢？^c讓我的百姓去，他們好事奉我。

10:4^a
利十一 22
箴三十 27
珥一 4
啓九 3

【10:4】你若不肯讓我的百姓去，明天我要使^a蝗蟲進入你的境內，

【10:5】遮滿地面，甚至人看不見地；蝗蟲要喫那避過雹災所剩留的，也要喫田間所長的一切樹木。

【10:2】And that you may^a recount in the hearing of your son and your grandson how I made a mockery of Egypt and recount My signs which I have done among them, that you may^b know that I am Jehovah.

【10:3】And Moses and Aaron came to Pharaoh and said to him, Thus says^a Jehovah, the God of the Hebrews, How long will you refuse to^b humble yourself before Me?^c Let My people go that they may serve Me.

【10:4】For if you refuse to let My people go, then tomorrow I am going to bring swarming^a locusts into your territory,

【10:5】And they will cover the surface of the land, so that no one will be able to see the land; and they will eat the rest of what has escaped — what is left to you from the hail — and will eat up every tree of yours that is sprouting in the field.

10:2^a
Exo. 13:8;
Deut. 4:9;
Psa. 78:5;
Joel 1:3

10:2^b
Exo. 6:7

10:3^a
Exo. 3:18
10:3^b
1 Kings 21:29;
2 Chron. 7:14;
34:27

10:3^c
Exo. 5:1

10:4^a
Lev. 11:22;
Prov. 30:27;
Joel 1:4;
Rev. 9:3

【10:6】你的宮殿和你眾臣僕的房屋，並一切埃及人的房屋，都要被蝗蟲佔滿了；自從你祖宗和你祖宗的祖宗在世以來，直到今日，沒有見過這樣的災。摩西就轉身離開法老出去。

【10:7】法老的臣僕對法老說，這人作我們的網羅要到幾時呢？讓這些人去事奉耶和華他們的神罷。埃及已經敗壞了，你還不知道麼？

【10:8】於是摩西、亞倫被帶回來見法老；法老對他們說，¹你們去事奉耶和華你們的神罷；但那些要去的究竟是誰？

【10:9】摩西說，我們要和我們少的老的、兒子女兒同去，且把^a羊羣牛羣一同帶去，因為我們務要守耶和華的^b節。

【10:6】 And your houses will be filled with them, as well as the houses of all your servants and the houses of all the Egyptians; something that neither your fathers nor your fathers' fathers have seen since the day that they came upon the earth until this day. Then he turned and went out from Pharaoh.

【10:7】 And Pharaoh's servants said to him, How long shall this man be a snare to us? Let the men go that they may serve Jehovah their God. Do you not yet realize that Egypt is destroyed?

【10:8】 So Moses and Aaron were brought back to Pharaoh, and he said to them, ¹Go, serve Jehovah your God. But who exactly are going?

【10:9】 And Moses said, We will go with our young and with our old; we will go with our sons and with our daughters, with our ^aflocks and with our herds, for we must hold Jehovah's ^bfeast.

10:9^a
參出十 24
10:9^b
出五 1

10:9^a
cf. Exo. 10:24
10:9^b
Exo. 5:1

【10:10】法老對他們說，我若讓你們和你們的婦人孩子去，就讓耶和華與你們同在罷。¹看哪，你們是存着惡意的。

【10:11】不可都去！你們壯年人去事奉耶和華罷，因為這是你們所求的。於是把他們從法老面前攆出去。

【10:12】耶和華對摩西說，你向埃及地^a伸手，使蝗蟲到埃及地上來，喫盡地上一切的菜蔬，就是雹災所剩的。

【10:13】摩西就向埃及地伸^a杖，那一晝一夜，耶和華使東¹風颳在那地上；到了早晨，東風把^b蝗蟲颳了來。

【10:14】蝗蟲上到埃及全地，落在埃及的四境，甚是眾多；以前^a從來沒有過這麼多的，以後也必沒有。

● 10:10¹ 或，你們要謹慎，因為有禍患在你們面前。

● 10:13¹ 在第八樣災害中，神改變風的功能，使風不再供給新鮮的空氣以維持生命，反而使蝗蟲出現，吞喫雹災後所剩下的。（5，15。）

【10:10】And he said to them, Let Jehovah indeed be with you if I ever let you go with your little ones as well. See here,¹ you are up to some evil.

【10:11】No! Go now, but the men only, and serve Jehovah, since that is what you are requesting. And they were driven out from Pharaoh's presence.

【10:12】Then Jehovah said to Moses, ^aStretch out your hand over the land of Egypt for the swarming locusts, that they may come up upon the land of Egypt and eat all the vegetation of the land, all that the hail has left.

【10:13】So Moses stretched forth his ^astaff over the land of Egypt, and Jehovah drove an east ¹wind upon the land all that day and all night; when it was morning, the east wind had brought the swarming ^blocusts.

【10:14】And the swarming locusts went up over all the land of Egypt and settled in all the territory of Egypt in great mass. Before them there had ^anever been so many swarming locusts as they, nor after them will there ever be so many.

10:10¹ (you) Lit., for evil is before your face.

10:13¹ (wind) In the eighth plague God changed the function of the wind so that it no longer supplied fresh air to support life but caused locusts to appear, which devoured what remained after the plague of the hail (vv. 5, 15).

10:12^a
參出七 19

10:13^a
出四 2
10:13^b
詩七八 46
一〇五 34

10:14^a
珥二 2

10:12^a
cf. Exo. 7:19

10:13^a
Exo. 4:2
10:13^b
Psa. 78:46;
105:34

10:14^a
Joel 2:2

10:15^a
詩一〇五 35

【10:15】蝗蟲遮滿全地面，甚至地都黑暗了；牠們喫盡雹災所剩地上一切的^a菜蔬，和樹上一切的果子。埃及徧地，無論是樹木，是田間的菜蔬，連一點青的也沒有留下。

10:16^a
出九 27

【10:16】於是法老急忙召了摩西、亞倫來，說，我^a得罪了耶和華你們的神，又得罪了你們。

10:17^a
出八 8

【10:17】現在請你，只這一次，饒恕我的罪，並且^a祈求耶和華你們的神，使我脫離這一次的死亡。

【10:18】摩西就離開法老出去，向耶和華祈求。

【10:19】耶和華將東風轉成極大的西風，把蝗蟲颳起，吹入紅海；在埃及的四境連一隻也沒有留下。

10:20^a
出四 21
10:20^b
出三 19

【10:20】但耶和華使法老的心^a剛硬，^b不讓以色列人去。

【10:15】And they covered the surface of the whole land, so that the land was darkened. And they ate all the^a vegetation of the land and all the fruit of the trees which the hail had left, and nothing green remained on the trees or among the vegetation of the field throughout all the land of Egypt.

【10:16】Then Pharaoh hurriedly called for Moses and Aaron and said, I have^a sinned against Jehovah your God and against you.

【10:17】Now therefore, please forgive my sin just this once, and^a entreat Jehovah your God that He would only remove this death from me.

【10:18】And he went out from Pharaoh and entreated Jehovah.

【10:19】And Jehovah changed the wind into a very strong west wind, and it took up the swarming locusts and drove them into the Red Sea; not one locust was left in all the territory of Egypt.

【10:20】But Jehovah^a hardened Pharaoh's heart, and he did^b not let the children of Israel go.

10:15^a
Psa. 105:35

10:16^a
Exo. 9:27

10:17^a
Exo. 8:8

10:20^a
Exo. 4:21
10:20^b
Exo. 3:19

12 第十一次衝突：
第九樣災害—黑暗
十 21 ~ 29

10:21^a
出九 22
10:21^b
詩一〇五 28
啓八 12
十六 10

【10:21】耶和華對摩西說，你向天^a伸手，使埃及地^{1b}黑暗；這黑暗似乎摸得着。

【10:22】摩西向天伸手，埃及徧地就漆黑了三天。

【10:23】三天之久，人彼此不能看見，也沒有人起來離開本處；惟有^a以色列人的住處都有亮光。

● 10:21¹ 在第九樣災害中，神改變日頭的功能，使埃及徧地漆黑了三天。（22。）冰雹、（九 13 ~ 35、）蝗蟲、（十 1 ~ 20、）以及漆黑這些災害，指明埃及的環境不再適合人的生活。

第一災的血（七 15 ~ 25）和第九災的黑暗，都表徵死。因此，頭九災開始於死，以至於死，表明世界的生活完全是一件死的事。（參弗二 1 ~ 3。）

12. The Eleventh Conflict:
The Ninth Plague — Darkness
10:21-29

10:21^a
Exo. 9:22
10:21^b
Psa. 105:28;
Rev. 8:12;
16:10

【10:21】Then Jehovah said to Moses, ^aStretch out your hand toward heaven that there may be ^{1b}darkness over the land of Egypt, even a darkness that can be felt.

【10:22】So Moses stretched out his hand toward heaven, and there was thick darkness throughout all the land of Egypt for three days.

【10:23】They could not see one another, nor did anyone rise up from his place for three days, but all the children of ^aIsrael had light in their dwellings.

10:23^a
Exo. 9:4, 6, 26

10:21¹ (darkness) In the ninth plague God changed the function of the sun by bringing a thick darkness over the land of Egypt for three days (v. 22). The plagues of the hail (9:13-35), the locusts (10:1-20), and the thick darkness indicate that the very atmosphere over Egypt was no longer suitable for human life.

Both the blood of the first plague (7:15-25) and the darkness of the ninth plague signify death. Hence, the first nine plagues went on from death to death, showing that the life of the world is altogether a matter of death (cf. Eph. 2:1-3).

10:24^a
出十 9

【10:24】法老就召摩西來，說，¹你們去事奉耶和華罷；只是你們的^a羊羣牛羣要留下，你們的婦人孩子可以和你們同去。

10:25^a
出三 18

【10:25】摩西說，你也得使我們有祭物和燔祭牲，我們好^a獻祭給耶和華我們的神。

【10:26】所以我們的牲畜也必須帶去，連一蹄也不留下；因為我們必須從其中取出一些來，事奉耶和華我們的神。我們未到那裏，還不知道要用甚麼事奉耶和華。

10:27^a
出四 21
10:27^b
出三 19

【10:27】但耶和華使法老的心^a剛硬，^b不願讓他們去。

【10:28】法老對摩西說，你離開我去罷，你要當心，不要再見我的面；因為你見我面的那日，你就必死！

【10:29】摩西說，你說得對，我必不再見你的面了。

【10:24】And Pharaoh called Moses and said, ¹Go, serve Jehovah; only let your ^aflocks and your herds be detained. Your little ones may also go with you.

10:24^a
Exo. 10:9

【10:25】And Moses said, You must also let us have sacrifices and burnt offerings so that we may ^asacrifice to Jehovah our God.

10:25^a
Exo. 3:18

【10:26】So our cattle also must go with us; not a hoof must be left behind, for we must take some of them to serve Jehovah our God, and we do not know with what we must serve Jehovah until we go there.

【10:27】But Jehovah ^ahardened Pharaoh's heart, and he was ^bnot willing to let them go.

10:27^a
Exo. 4:21
10:27^b
Exo. 3:19

【10:28】And Pharaoh said to him, Get away from me. Be sure that you do not see my face again, for on the day you see my face you shall die.

【10:29】And Moses said, You have spoken correctly. I will never again see your face.

● 10:24¹ 見五 2 註 1。

10:24¹ (Go) See note 2¹ in ch. 5.

出埃及記 第十一章

13 第十二次衝突：
第十樣災害—
殺長子
十一 1 ~ 十三 22

a 耶和華的主宰
十一 1 ~ 10

【11:1】耶和華對摩西說，我要再使一樣^a災殃臨到法老和埃及，然後他必讓你們離開這裏。他讓你們去的時候，必要將你們都從這裏^b催趕出去。

【11:2】你要告訴百姓，叫他們男女各人向鄰舍要^a銀器金器。

【11:3】耶和華叫百姓在埃及人眼前^a蒙恩，並且摩西這人在埃及地，在法老臣僕和百姓的眼中看為極大。

【11:4】摩西說，耶和華這樣說，約到^a半夜，我必出去，進到埃及境內。

EXODUS 11

13. The Twelfth and Final Conflict:
The Tenth Plague —
The Slaughter of the Firstborn
11:1 — 13:22

a. Jehovah's Sovereignty
11:1-10

【11:1】Then Jehovah said to Moses, One more^a plague will I bring upon Pharaoh and upon Egypt; after that he will let you go from here. When he lets you go, he will surely^b drive you out from here completely.

【11:2】Speak now in the hearing of the people that each man is to ask of his neighbor and each woman of her neighbor for^a articles of silver and articles of gold.

【11:3】And Jehovah gave the people^a favor in the sight of the Egyptians. Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants and in the sight of the people.

【11:4】And Moses said, Thus says Jehovah, About^a midnight I will go out into the midst of Egypt,

11:1^a
參出四 23
11:1^b
出十二 33, 39

11:2^a
出三 22

11:3^a
出三 21
十二 36

11:4^a
出十二 29
伯三四 20

11:1^a
cf. Exo. 4:23
11:1^b
Exo. 12:33, 39

11:2^a
Exo. 3:22

11:3^a
Exo. 3:21;
12:36

11:4^a
Exo. 12:29;
Job 34:20

11:5^a
出十二 29
11:5^b
參太二四 41
路十七 35

【11:5】凡在埃及地^a頭生的，從坐寶座的法老直到^b推磨的婢女所生的長子，以及一切頭生的牲畜，都必死。

11:6^a
出十二 30
摩五 16-17

【11:6】埃及徧地必有大^a哀號；從前沒有這樣的，後來也必不再有。

11:7^a
參出七 5
11:7^b
出八 22
九 4

【11:7】至於以色列人中，無論是人是牲畜，連狗也不敢向他們搖舌，好叫你們^a知道，耶和華是將埃及人和以色列人^b分別出來的。

11:8^a
出十二 33

【11:8】你這一切臣僕都要下到我這裏，向我俯伏，說，求你和跟從你的百姓都^a出去；然後我纔出去。於是，摩西氣忿忿的離開法老，出去了。

11:9^a
出七 3

【11:9】耶和華對摩西說，法老必不聽你們，使我的^a奇事在埃及地得以增多。

11:10^a
出四 21
11:10^b
出三 19

【11:10】摩西、亞倫在法老面前行了這一切奇事，但耶和華使法老的心^a剛硬，^b不讓以色列人從他的地出去。

【11:5】And all the^a firstborn in the land of Egypt shall die, from the firstborn of Pharaoh who sits upon his throne to the firstborn of the female slave who is behind the^b millstones, and all the firstborn of cattle.

【11:6】And there shall be a great^a cry throughout all the land of Egypt, such as has not been or ever will be again.

【11:7】But a dog shall not bark at any of the children of Israel, at man or beast, that you may^a know that Jehovah makes a^b distinction between the Egyptians and Israel.

【11:8】And all these servants of yours shall come down to me and bow down to me, saying, ^aGet out, you and all the people who follow you; and after that I will go out. And he went out from Pharaoh in hot anger.

【11:9】Then Jehovah said to Moses, Pharaoh will not listen to you, in order that My^a wonders may be multiplied in the land of Egypt.

【11:10】Thus Moses and Aaron did all these wonders before Pharaoh, but Jehovah^a hardened Pharaoh's heart, and he did^b not let the children of Israel go out of his land.

11:5^a
Exo. 12:29
11:5^b
cf. Matt. 24:41;
Luke 17:35

11:6^a
Exo. 12:30;
Amos 5:16-17

11:7^a
cf. Exo. 7:5
11:7^b
Exo. 8:22;
9:4

11:8^a
Exo. 12:33

11:9^a
Exo. 7:3

11:10^a
Exo. 4:21
11:10^b
Exo. 3:19

出埃及記 第十二章

b 逾越節

十二 1 ~ 36, (續) 43 ~ 51

【12:1】耶和華在埃及地告訴摩西、亞倫說，

【12:2】你們要以本月爲^{1a}諸月之始，爲一年的首月。

【12:3】你們告訴以色列全會眾說，本月初十日，各人要按着父家取^{1a}羊羔，一²家一隻。

● 12:2¹ 希伯來人有兩種曆法：民曆，以及與神救恩有關的聖曆。這符合神子民有兩個出生、兩個開始的事實：肉身的出生和肉身的開始，以及屬靈的出生和屬靈的開始。（參約三 3 ~ 6。）逾越節是以色列人的新開始，乃是定在聖曆的頭一個月，亞筆月。（十三 4 與註。）

● 12:3¹ 出埃及記是一卷圖畫的書，描繪新約裏所啓示神的救恩。本章所描繪的逾越節，乃是基督作我們救贖的完備豫表；祂的救贖使我們開始了對神救恩的經歷。這逾越節是那首先在創三 21（見該處註）所指明之基督的救贖完全的發展。整個逾越節是基督的豫表；（林前五 7；）基督不僅是逾越節的羊羔，（約一 29，）也是逾越節的每一面。見本章註，約六 4 註 1 與林前五 7 註 2。

● 12:3² 見徒十六 31 註 1。

EXODUS 12

b. The Passover

12:1-36, (cont'd) 43-51

【12:1】Then Jehovah spoke to Moses and Aaron in the land of Egypt, saying,

【12:2】This month will be the^{1a} beginning of months for you; it shall be the first of the months of the year to you.

【12:3】Speak to all the assembly of Israel, saying, On the tenth of this month each man shall take a^{1a} lamb according to his fathers' house, a lamb for a² household.

12:2¹ (beginning) The Hebrew people had two calendars, a civil calendar and a sacred calendar related to God's salvation. This corresponds with the fact that God's people have two births, two beginnings: a physical birth with a physical beginning and a spiritual birth with a spiritual beginning (cf. John 3:3-6). The Passover, a new beginning for the children of Israel, was held in the first month of the sacred year, the month of Abib (13:4 and note).

12:3¹ (lamb) Exodus is a book of pictures that portray God's salvation as revealed in the New Testament. The passover portrayed in this chapter is an all-inclusive type of Christ as our redemption to begin our experience of God's salvation. It is a full development of Christ's redemption first indicated in Gen. 3:21 (see notes there). The entire passover is a type of Christ (1 Cor. 5:7); Christ is not only the lamb of the passover (John 1:29) but also every aspect of the passover. See notes in this chapter and notes 4¹ in John 6 and 7² in 1 Cor. 5.

12:3² (household) See note 31¹ in Acts 16.

12:2^a
出四十 2

12:3^a
出十二 21
參約一 29, 36
林前五 7

12:2^a
Exo. 40:2

12:3^a
Exo. 12:21;
cf. John 1:29, 36;
1 Cor. 5:7

【12:4】若是一家的人太少，喫不了一隻羊羔，本人就要和他隔壁的¹鄰舍，照着²人數共取一隻；你們要按着各人的食量分配羊羔。

【12:5】要無^a殘疾、¹一歲的公羊羔，或從²綿羊裏取，或從²山羊裏取，都可以。

● 12:4¹ 這表明我們不僅該帶自己的家接受神的救恩，也該帶領鄰舍的家，分享神豐富、無限的救恩，這救恩不是我們一家取用得盡的。

● 12:4² 人，直譯，魂。一家的人可能太少而喫不了一隻羊羔，要照着人數取羊羔，並要按着各人的食量分配羊羔；這些指明，逾越節的羊羔基督是全豐全足的。祂給我們享受的程度是根據人數和我們分享的度量。

● 12:5¹ 表徵主耶穌作為神救贖的羊羔是新鮮的，從來沒有用於其他的目的。（來十 5～10。）

● 12:5² 按照太二五 32～46，綿羊表徵善人，山羊表徵惡人。基督釘在十字架上時，是綿羊，也是山羊：祂自己是全然良善的，但祂作為我們的代替乃是罪人，因祂替我們成為罪。（林後五 21。）

【12:4】And if the household is too small for a lamb, then he and his¹ neighbor next to his house shall take one according to the number of the² persons in the houses; according to each man's eating you shall make your count for the lamb.

【12:5】Your lamb shall be without^a blemish, a¹ year-old male; you may take it from the² sheep or from the² goats.

12:4¹ (neighbor) This shows that we should not only bring our own family to receive God's salvation but also lead the families of our neighbors to share in God's rich and boundless salvation, which our family cannot exhaust.

12:4² (persons) That a household could be too small for the lamb, that the lamb was taken according to the number of persons, and that the count for the lamb was made according to the eating of each man indicate that as the Passover lamb, Christ is all-sufficient. The extent to which He can be enjoyed is both according to the number of people and according to our capacity to partake of Him.

12:5¹ (year-old) Signifying that the Lord Jesus as God's redeeming Lamb was fresh and not used for any other purpose (Heb. 10:5-10).

12:5² (sheep) According to Matt. 25:32-46, sheep signify those who are good, and goats, those who are evil. At the time of His crucifixion Christ was both a sheep and a goat: in Himself He was altogether good, but as our Substitute He was a sinner, in that He was made sin on our behalf (2 Cor. 5:21).

12:5^a
利二二 19-21
申十七 1
瑪一 14
參來九 14
彼前一 19

12:5^a
Lev. 22:19-21;
Deut. 17:1;
Mal. 1:14;
cf. Heb. 9:14;
1 Pet. 1:19

12:6^a
出十二 18
利二三 5
民九 3
二八 16
書五 10
拉六 19
結四五 21
12:6^b
出十六 12
12:7^a
出十二 22
參約十九 34

【12:6】要留到本月^{1a}十四日，在^{2b}黃昏的時候，以色列³全會眾把羊羔宰了。

【12:7】各家要取點^{1a}血，塗在喫羊羔的²房屋左右的門框上，和門楣上。

● 12:6¹ 逾越節的羊羔在當月初十日被選取，（3，）受察驗四天，以證實沒有殘疾；（5；）然後在十四日被殺。同樣的，主耶穌作為真正的逾越節羊羔，也受察驗了四天，顯為完美無瑕；（約八 46，十八 38，十九 4，6；）然後在逾越節那天被殺。（路二二 7～8，14～15，約十八 28。）見可十 1 註 1，十二 37 註 1 與十四 12 註 2。

在聖經裏，七日表徵一段完整的時期，七日之末是指生命的結束。逾越節的羊羔在當月十四日，在完整的兩個七日之末被殺，這表徵基督的死了結我們老舊生命的整個歷史。

● 12:6² 直譯，兩晚之間；大概指日落和黑夜之間的時間。十六 12，二九 39、41，三十 8 者同。

● 12:6³ 基督作為逾越節的羊羔，乃是被神所有的子民所殺。參約十九 20 註 1。

● 12:7¹ 塗在房屋門框上和門楣上的血，豫表基督救贖的血。（太二六 28，約十九 34，彼前一 18～19。）這血開了路，使蒙救贖者進入房屋，含示基督的血開了路，使我們進入房屋所豫表的基督裏面。（來十 19。）同樣的血也向那滅命者關閉通路，藉此保守神所救贖的人免受審判。（23。）

【12:6】And you shall keep it until the^{1a}fourteenth day of this month; then the²whole congregation of the assembly of Israel shall kill it³at^btwilight.

【12:7】And they shall take some of the^{1a}blood and put it on the two doorposts and on the lintel of the²houses in which they eat it.

12:6¹ (fourteenth) The passover lamb was taken on the tenth day of the month (v. 3) and was examined for four days to confirm that it was unblemished (v. 5); then it was killed on the fourteenth day. In the same way, the Lord Jesus as the real Passover lamb was examined for four days and was found to be perfect, without fault (John 8:46; 18:38; 19:4, 6), before He was killed on the day of the Passover (Luke 22:7-8, 14-15; John 18:28). See notes 1¹ in Mark 10, 37¹ in Mark 12, and 12² in Mark 14.

In the Bible seven days signifies a period of completion, and the end of a week denotes the end of life. The fact that the passover lamb was killed on the fourteenth day of the month, the end of two complete weeks, signifies that Christ's death terminated the entire history of our old life.

12:6³ (at) Lit., between the two evenings; probably referring to the time interval between sunset and darkness. So also in 16:12; 29:39, 41; and 30:8.

12:6² (whole) As the Passover lamb, Christ was killed by all God's people. Cf. note 20¹ in John 19.

12:7¹ (blood) The blood put on the doorposts and the lintel of the houses typifies the redeeming blood of Christ (Matt. 26:28; John 19:34; 1 Pet. 1:18-19). This blood opened the way for the redeemed ones to enter into the houses, implying that the blood of Christ opens the way for us to enter into Christ, who is typified by the house (Heb. 10:19). The same blood closed the way to the destroyer, thereby guarding the redeemed from judgment (v. 23).

12:6^a
Exo. 12:18;
Lev. 23:5;
Num. 9:3;
28:16;
Josh. 5:10;
Ezra 6:19;
Ezek. 45:21
12:6^b
Exo. 16:12
12:7^a
Exo. 12:22;
cf. John 19:34

【12:8】當夜要喫羊羔的¹肉；用火烤了，
與^{2a}無酵餅和苦菜同喫。

● 12:7² 以色列人在其中喫逾越節羊羔的房屋，乃是豫表基督。羊羔是救贖的憑藉，房屋是保守蒙救贖者的憑藉。作為救贖者，基督是羊羔；作為保守者，祂是房屋。羊羔的血在門上，羊羔的肉在屋內。羊羔、房屋、以及享受逾越節的人，因此成為一。這是蒙救贖的人與基督聯合的圖畫。見 22 註 2。

● 12:8¹ 逾越節羊羔的血是為着救贖，救贖以色列人脫離神那死的審判；羊羔的肉是為着生命的供應，使百姓有力量從埃及走出去。羊羔的肉表徵基督釘死並復活的生命，作神所救贖之人的供應。藉着基督成為肉體、釘十字架並復活，祂的肉已成了神所救贖之人的食物。在逾越節的實際裏，基督的血是可喝的，基督的肉是可喫的，基督是全然可喫的。（約六 51 ~ 57, 63 與註。）

● 12:8² 在聖經裏，酵表徵在神眼中有罪、邪惡、敗壞和不潔的事物。（林前五 6, 8。）與無酵餅同喫，意思是除去一切有罪的事物。（見 15 註 1。）與苦菜同喫，意思是懊悔和悔改，對於有罪的事物經歷一種苦味。

【12:8】And they shall eat the¹ flesh in that night, roasted with fire, and they shall eat it with^{2a} unleavened bread with bitter herbs.

12:7² (houses) The houses in which the children of Israel ate the passover lamb typify Christ. The lamb was the means of redemption, and the house was the means of preserving the redeemed ones. As the redeeming One, Christ is the lamb, and as the keeping One, He is the house. The blood of the lamb was on the door, and the flesh of the lamb was in the house. The lamb, the house, and those who enjoyed the passover thus became one. This is a picture of the identification of the redeemed ones with Christ. See note 22².

12:8¹ (flesh) The blood of the passover lamb was for redemption, to redeem the children of Israel out of God's death-judgment, and the flesh of the lamb was for life supply, to strengthen the people to move out of Egypt. The flesh of the lamb signifies the crucified and resurrected life of Christ as the supply for God's redeemed people. Through Christ's incarnation, crucifixion, and resurrection His flesh has become the food of God's redeemed. In the reality of the passover, Christ's blood is drinkable, Christ's flesh is eatable, and Christ in totality is eatable (John 6:51-57, 63 and notes).

12:8² (unleavened) In the Scriptures leaven signifies what is sinful, evil, corrupt, and unclean in the eyes of God (1 Cor. 5:6, 8). To eat with unleavened bread means to eliminate all sinful things (see note 15²). To eat with bitter herbs means to regret and repent, to experience a bitter taste regarding sinful things.

12:9^a
申十六 7
代下三五 13

【12:9】一點不可喫¹生的，也絕不可喫¹水煮的，要帶着²頭、²腿、²內臟，用¹火^a烤了喫。

【12:10】不可剩下一點¹留到^a早晨；若留到早晨，要用火燒了。

● 12:9¹ 喫『生的』基督，就是不把基督當作救贖主，只把祂當作人類生活的模範或榜樣，供人效法。喫如同用水煮的基督，就是把祂在十字架上的死，僅僅當作受人逼迫而殉道，並非為救贖我們而死。喫『火烤的』基督，就是相信基督在十字架上，在神審判所發出的聖怒之下（由這裏的火所表徵一來十 29，）為我們受苦。

● 12:9² 頭表徵智慧，腿表徵舉止、行動，內臟表徵基督所是的內裏諸部分，包括祂的心思、情感、意志和心，連同這些部分的一切功用。喫逾越節的羊羔，要帶着頭、腿、內臟而喫，表徵接受完整的基督，包括祂的智慧、舉止、行動、和內裏的諸部分。（約六 57，林前一 24，啓十四 4 下，腓一 8。）

● 12:10¹ 羊羔不可剩下一點留到早晨，表徵我們必須完全的接受基督，不可部分的接受。

【12:9】Do not eat any of it ¹raw or ¹boiled at all with water, but ^{1a}roasted with fire — its ²head with its ²legs and with its ²inward parts.

【12:10】And you shall not let any of it ¹remain until the ^amorning, but any of it that remains until the morning you shall burn with fire.

12:9¹ (raw) To eat Christ “raw” is to regard Christ not as the Redeemer but only as a model or example of human living to be imitated. To eat Christ as if He were boiled with water is to regard His death on the cross merely as martyrdom under man’s persecution, not as death for our redemption. To eat Christ “roasted with fire” is to believe that on the cross Christ suffered for us under God’s holy wrath exercised in His judgment, as signified by the fire here (Heb. 12:29).

12:9² (head) The head signifies wisdom, the legs signify activity and move, and the inward parts signify the inward parts of Christ’s being, including His mind, emotion, will, and heart with all their functions. Eating the passover lamb with the head, legs, and inward parts signifies taking Christ in His entirety, in His wisdom, activities, move, and inward parts (John 6:57; 1 Cor. 1:24; Rev. 14:4b; Phil. 1:8).

12:10¹ (remain) Not to let anything of the lamb remain until morning signifies that we must receive Christ in a full way, not partially.

12:9^a
Deut. 16:7;
2 Chron. 35:13;
See note 9¹

12:10^a
Exo. 23:18;
29:34;
34:25;
Lev. 7:15;
Deut. 16:4

12:11^a
參路十二 35
弗六 14
12:11^b
出十二 27
利二三 5
申十六 5
參林前五 7
12:12^a
出十一 4-5
十二 23
12:12^b
出十二 29
12:12^c
出六 2
賽四三 11

【12:11】你們當這樣喫羊羔：¹腰間^a束帶，腳上穿鞋，手中拿杖，趕緊的喫；這是耶和華的^{2b}逾越節。

【12:12】因為那夜我要^a走遍埃及地，把埃及地一切^{1b}頭生的，無論是人是牲畜，都擊殺了，又要向埃及一切的²神施行審判。我是^c耶和華。

● 12:11¹ 以色列人如此應用逾越節，使他們能成為神的軍隊。（17，41，51。）他們腰間束帶，腳上穿鞋，乃是豫備打仗。（參弗六 14 上，15。）腰帶、鞋和杖都是為着他們出埃及的路程，就是爭戰的路程。（十三 18。）因着爭戰即將開始，他們趕緊的喫逾越節的羊羔。他們喫了羊羔，就使自己得着裝備能以爭戰。

● 12:11² 逾越節，直譯，逾越；是名詞，其動詞為越過，（13，）指明因着真正逾越節羊羔基督（約一 29）的血，神的審判就越過我們。

● 12:12¹ 此處頭生的表徵天然的人，在亞當裏的舊人。因着亞當是首先的人，（林前十五 45 上，）頭生的就包括每一個在亞當裏的人。（參林前十五 22 上。）基督救贖的血對於留在亞當裏的頭生者沒有功效。（見約壹二 2 註 3，參 22 註 2。）不僅如此，我們要完全並充分的應用基督作逾越節，就必須定罪我們裏面與頭生（即亞當）有關的一切。（林前五 6～8，弗四 22。）

【12:11】And this is how you shall eat it: ¹with your loins ^agirded, your sandals on your feet, and your staff in your hand; and you shall eat it in haste. It is Jehovah's ^{2b}passover.

【12:12】For I will ^apass through the land of Egypt on that night and will strike all the ^{1b}firstborn in the land of Egypt, both man and beast. Also against all the ²gods of Egypt I will execute judgments. I am ^cJehovah.

12:11¹ (with) The children of Israel applied the passover in such a way that they could become God's army (vv. 17, 41, 51). Both their girding their loins and their putting sandals on their feet were their preparation for fighting (cf. Eph. 6:14a, 15). The girdle, the sandals, and the staff were all for their journey out of Egypt, a journey of warfare (13:18). Because the battle was imminent, they ate the passover lamb in haste. Their eating of the lamb equipped them for the battle.

12:11² (passover) The noun passover, from the verb pass over (v. 13), indicates that the judgment of God passes over us because of the blood of Christ, the real Passover lamb (John 1:29).

12:12¹ (firstborn) The firstborn here signifies the natural man, the old man in Adam. Since Adam was the first man (1 Cor. 15:45a), the firstborn includes everyone who is in Adam (cf. 1 Cor. 15:22a). The redeeming blood of Christ is not effective for those who remain in Adam (see note 2² in 1 John 2; cf. note 22² in this chapter). Furthermore, to apply Christ as the Passover in a complete and adequate way, we must condemn everything within us that is related to the firstborn, that is, to Adam (1 Cor. 5:6-8; Eph. 4:22).

12:11^a
cf. Luke 12:35;
Eph. 6:14
12:11^b
Exo. 12:27;
Lev. 23:5;
Deut. 16:5;
cf. 1 Cor. 5:7
12:12^a
Exo. 11:4-5;
12:23
12:12^b
Exo. 12:29
12:12^c
Exo. 6:2;
Isa. 43:11

12:13^a
來十一 28
12:13^b
出十三 9

【12:13】這^a血要在你們所住的房屋上作^b記號；我一見這血，就越過你們去；我擊打埃及地的時候，災殃必不臨到你們身上毀滅你們。

12:14^a
出十二 17
申十六 1
王下二三 21

【12:14】你們要¹記念這日，^a守為²耶和華的節；你們要守這節，作為世代永遠的定例。

● 12:12² 頭生的是埃及的構成分子，而埃及的諸神是撒但國度的組成分子。在逾越節時，二者都受了審判。在埃及諸神的背後乃是撒但和鬼。（參林前十 20。）所以，在逾越節的晚上，撒但和一切的鬼也受了審判。在逾越節的應驗裏，世界和撒但連同他邪惡的黑暗權勢，都藉着基督在十字架上的死受了神的審判。（約十二 31，西二 15，來二 14。）

● 12:14¹ 這指明我們該以特殊且詳盡的方式，永遠記念基督的救贖。

● 12:14² 逾越節乃是守為耶和華的節，也就是說，這節乃是為耶和華並與耶和華一同享受而喫的。逾越節着重的是喫逾越節的筵席。（8～11，路二二 11，15。）喫的意義乃是：我們憑所喫的活着。（約六 57。）

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

【12:14】And this day will be a¹ memorial to you, and you shall^a keep it as a² feast to Jehovah; throughout your generations as a perpetual statute you shall keep it as a feast.

12:13^a
Heb. 11:28
12:13^b
Exo. 13:9

12:14^a
Exo. 12:17;
Deut. 16:1;
2 Kings 23:21

12:12² (gods) The firstborn were the constituents of Egypt, whereas the gods were components of Satan's kingdom. During the passover both were judged. Behind all the gods of Egypt were Satan and the demons (cf. 1 Cor. 10:20). Therefore, on the night of the passover, Satan and all the demons also were judged. In the fulfillment of the passover, both the world and Satan with his evil power of darkness were judged by God through Christ's death on the cross (John 12:31; Col. 2:15; Heb. 2:14).

12:14¹ (memorial) This indicates that we should remember Christ's redemption perpetually in a specific and detailed way.

12:14² (feast) The Passover was to be kept as a feast to Jehovah; i.e., it was to be eaten with enjoyment both for Jehovah and with Jehovah. The emphasis in the Passover is on the eating of the passover (vv. 8-11; Luke 22:11, 15). The significance of eating is that we live by what we eat (John 6:57).

12:15^a
出十三 6-7
二三 15
三四 18
利二三 6
民二八 17
申十六 3, 8
參林前五 7-8
12:15^b
參民九 13
創十七 14

【12:15】你們要喫^{1a} 無酵餅² 七日；頭一日要把酵從你們各家中除去，因為從頭一日起，到第七日為止，凡喫有酵之物的³ 人，必從以色列中^b 剪除。

● 12:15¹ 在逾越節，羊羔要與無酵餅同喫。
（8 與註 2。）在逾越節的延續裏，要喫無酵餅七日（一段完整的時間，）表徵我們整個基督徒的生活，從我們接受基督而得救起，就該藉着除去一切有罪的事物，而持續我們的享受。在除酵節的七日之內，各家中不可有酵，（19，）以色列人中不可見有酵的物。（十三 7。）這表徵我們雖然不可能完全無罪，但我們必須除去任何看得見的罪，也就是說，我們必須棄絕所覺得的罪。（參來十二 1。）對付顯明的罪就是守除酵節。（林前五 7～8。）我們若容忍暴露出來的罪，就會失去神子民之交通的享受。（19，林前五 13。）除罪惟一的路，就是天天喫無酵餅所表徵之基督這釘死、復活且無罪的生命。

● 12:15² 逾越節本身是在正月十四日舉行，（2，6，）只有一天。除酵節是逾越節的延續，為期七天。（15～20，十三 6～7。）見太二六 17 註 1 與林前五 8 註 1。

● 12:15³ 直譯，魂。16、19 節者同。

【12:15】¹Seven days you shall eat ^{2a}unleavened bread; on the first day you shall remove leaven out of your houses, for whoever eats anything leavened from the first day until the seventh day, that ³person shall be ^bcut off from Israel.

12:15² (unleavened) In the Feast of the Passover the lamb was to be eaten with unleavened bread (v. 8 and note 2). In the continuation of the Passover the eating of unleavened bread for seven days (a full course of time) signifies that for our entire Christian life, from the time we receive Christ and are saved, we should continue our enjoyment by eliminating everything sinful. During the seven days of the Feast of Unleavened Bread, no leaven was to be found in the houses (v. 19), and no leaven was to be seen among the people of Israel (13:7). This signifies that, although it is impossible for us to be completely without sin, we must eliminate any sin that is seen; i.e., we must forsake the sin of which we are conscious (cf. Heb. 12:1). To deal with manifested sin is to keep the Feast of Unleavened Bread (1 Cor. 5:7-8). If we tolerate sin once it is exposed, we will lose the enjoyment of the fellowship of God's people (v. 19; 1 Cor. 5:13). The only way to eliminate sin is to daily eat Christ as the crucified, resurrected, and sinless life, signified by the unleavened bread.

12:15¹ (Seven) The Passover itself, held on the fourteenth day of the first month (vv. 2, 6), lasted only one day. Continuing from the Passover, the Feast of Unleavened Bread lasted seven days (vv. 15-20; 13:6-7). See notes 17¹ in Matt. 26 and 8¹ in 1 Cor. 5.

12:15³ (person) Lit., soul. So also elsewhere in this chapter.

12:15^a
Exo. 13:6-7;
23:15;
34:18;
Lev. 23:6;
Num. 28:17;
Deut. 16:3, 8;
cf. 1 Cor. 5:7-8
12:15^b
cf. Num. 9:13;
Gen. 17:14

12:16^a
利二三 7-8
民二八 18, 25

【12:16】頭一日你們當有^a聖會，第七日也當有聖會。這兩日之內，除了豫備各人所要喫的以外，¹無論何工都不可作。

12:17^a
出六 26
12:17^b
出七 4
十二 51

【12:17】你們要守無酵節，因為正當這日，我把你們的^a軍隊從埃及地^b領出來。所以你們要守這日，作為世世代代永遠的定例。

12:18^a
出十二 6
12:18^b
出十二 15

【12:18】從正月^a十四日晚上，直到二十一日晚上，你們要喫^b無酵餅。

【12:19】在你們各家中，七日之內不可有酵；因為凡喫有酵之物的人，無論是寄居的，是本地的，必從以色列的會中剪除。

【12:20】有酵的物，你們都不可喫；在你們一切住處要喫無酵餅。

● 12:16¹ 這表徵在有分於神救恩的事上，只有喫和享受有地位，任何人的工作都沒有地位。（參羅三 20。）

【12:16】And on the first day you shall have a^a holy convocation, and on the seventh day a holy convocation.
¹No work at all shall be done on them, except to prepare what every person will eat; that alone may be done by you.

【12:17】And you shall keep the Feast of Unleavened Bread, for on this very day I have^a brought your^b armies out of the land of Egypt; therefore you shall keep this day throughout your generations as a perpetual statute.

【12:18】In the first month, on the^a fourteenth day of the month in the evening, you shall eat^b unleavened bread, until the twenty-first day of the month in the evening.

【12:19】For seven days no leaven shall be found in your houses. For whoever eats what is leavened, that person shall be cut off from the assembly of Israel, whether a sojourner or a native of the land.

【12:20】You shall eat nothing leavened; in all your dwelling places you shall eat unleavened bread.

12:16¹ (No) This signifies that in partaking of God's salvation there is place only for eating, for enjoyment, not for any human work (cf. Rom. 3:20).

12:16^a
Lev. 23:7-8;
Num. 28:18, 25

12:17^a
Exo. 7:4;
12:51
12:17^b
Exo. 6:26

12:18^a
Exo. 12:6
12:18^b
Exo. 12:15

12:21^a
出十二 3

【12:21】於是，摩西召了以色列的眾長老來，對他們說，你們要按着家取出^a 羊羔，把這逾越節的羊羔宰了。

12:22^a
利十四 6
民十九 18
詩五一 7
來九 19
12:22^b
出十二 7
來十一 28
12:22^c
參賽二六 20

【12:22】拿一把^{1a} 牛膝草，蘸盆裏的^b 血，打一些在門楣上，和左右的門框上。你們誰也不可² 出自己的^c 房門，直到早晨。

12:23^a
出十二 12-13

【12:23】因為耶和華要^a 巡行擊殺埃及人；祂看見血在門楣上，和左右的門框上，就必越過那門，不許滅命的進你們的房屋，擊殺你們。

● 12:22¹ 牛膝草屬於最小的植物，（王上四 33，）在這裏表徵我們的信心；神不要求我們有大的信心。（太十七 20。）取用逾越節羊羔基督的血，不是藉着大的信心，乃是藉着少量的信心。即使一點點的信心，就穀我們取用基督的血，使我們進入祂這房屋裏面，並對逾越節有完滿的享受。

● 12:22² 以色列人要有分於逾越節，就必須進入並留在灑了血的房屋內。（13，22～23。）同樣的原則，我們要有分於基督和祂的救贖，就必須藉着進入基督裏，並留在祂裏面，而與祂聯合為一。（弗一 7，林前一 30，約十五 4，參加五 2，4。）房屋和血是分不開的；照樣，基督和祂的救贖乃是一。見創三 21 註 2，六 14 註 3，八 18 註 1 二段。

【12:21】 Then Moses called for all the elders of Israel and said to them, Draw out and take ^alambs according to your families, and slaughter the passover.

【12:22】 And you shall take a bunch of ^{1a}hyssop and dip it in the blood that is in the basin, and you shall apply some of the ^bblood that is in the basin to the lintel and to the two doorposts; and none of you shall go ²outside the ^centrance of his house until the morning.

【12:23】 For Jehovah will ^apass through to smite the Egyptians; and when He sees the blood upon the lintel and on the two doorposts, Jehovah will pass over the entrance and will not allow the destroyer to come into your houses to smite you.

12:22¹ (hyssop) Hyssop was among the smallest of the plants (1 Kings 4:33). Here it signifies our faith, which God does not require to be great (Matt. 17:20). The blood of Christ, the Passover lamb, is applied not by great faith but by a small amount of faith. Even a little faith is sufficient for us to apply the blood of Christ that we may enter into Him as the house and have a full enjoyment of the Passover.

12:22² (outside) To participate in the passover, the children of Israel had to enter into and remain in the houses that had been sprinkled with the blood (vv. 13, 22-23). In the same principle, to participate in Christ and His redemption, we must be identified with Christ by entering into Him and remaining in Him (Eph. 1:7; 1 Cor. 1:30; John 15:4; cf. Gal. 5:2, 4). The house and the blood were inseparable; likewise, Christ and His redemption are one. See notes 21² in Gen. 3, 14³ in Gen. 6, and 18¹, par. 2, in Gen. 8.

12:21^a
Exo. 12:3

12:22^a
Lev. 14:6;
Num. 19:18;
Psa. 51:7;
Heb. 9:19
12:22^b
Exo. 12:7;
Heb. 11:28
12:22^c
cf. Isa. 26:20
12:23^a
Exo. 12:12-13

【12:24】你們要守這話，作為你們和你們子孫永遠的定例。

【12:25】日後，你們到了耶和華按着^a應許所賜給你們的那地，就要持守這事奉。

【12:26】你們的^a兒女問你們說，這事奉是甚麼意思？

【12:27】你們就要說，這是獻給耶和華^a逾越節的祭。當以色列人在埃及的時候，祂擊殺埃及人，越過以色列人的房屋，救了我們各家。於是百姓^b低頭敬拜。

【12:28】以色列人就去行了；耶和華怎樣吩咐摩西、亞倫，以色列人就怎樣行。

【12:29】到了^a半夜，耶和華把埃及地所有頭生的，就是從坐寶座的法老，直到被擄囚在牢裏的人，所生的長子，以及一切頭生的牲畜，盡都^{1b}擊殺了。

● 12:29¹ 在末了的第十樣災害中，埃及人的長子，甚至牲畜中頭生的都被殺了。（見 12 註 1。）神作這事，以顯示祂主宰的權柄，就是祂對法老完全的主權、權柄和能力，以及祂對以色列人的憐憫。（羅九 14～24。）藉這末了一災，法老被征服了，（十一 1，十二 21～30，33，）不過只是暫時的。

【12:24】And you shall observe this matter as a statute for you and for your sons in perpetuity.

【12:25】And when you come to the land which Jehovah will give you, as He has^a promised, you shall observe this service.

【12:26】And when your^a children say to you, What do you mean by this service?

【12:27】You shall say, It is the^a passover sacrifice to Jehovah, who passed over the houses of the children of Israel in Egypt when He smote the Egyptians and delivered our houses. And the people^b bowed and worshipped.

【12:28】And the children of Israel went and did so; just as Jehovah had commanded Moses and Aaron, so they did.

【12:29】And at^a midnight Jehovah^{1b} struck all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who was in the dungeon, and all the firstborn of cattle.

12:29¹ (struck) In the tenth and final plague, the firstborn of the Egyptians and even the firstborn of their beasts were killed (see note 12¹). This was done by God to display His sovereignty, i.e., His absolute right, authority, and power, in relation to Pharaoh and His mercy in relation to Israel (Rom. 9:14-24). By this last plague Pharaoh was subdued (11:1; 12:21-30, 33), albeit only temporarily.

12:25^a
參出三 8, 17

12:26^a
出十三 8, 14
申六 20

12:27^a
出十二 11, 23
12:27^b
出四 31

12:29^a
出十一 4
12:29^b
出四 23
十一 5
十二 12
十三 15
民三 13
八 17
三三 4
詩七八 51
一〇五 36
一三五 8
一三六 10

12:25^a
cf. Exo. 3:8, 17

12:26^a
Exo. 13:8, 14;
Deut. 6:20

12:27^a
Exo. 12:11, 23
12:27^b
Exo. 4:31

12:29^a
Exo. 11:4
12:29^b
Exo. 4:23;
11:5;
12:12;
13:15;
Num. 3:13;
8:17;
33:4;
Psa. 78:51;
105:36;
135:8;
136:10

12:30^a
出十一 6

【12:30】法老和他一切的臣僕，並埃及眾人，夜間都起來了；在埃及有大^a哀號，因為沒有一家不死一個人的。

【12:31】夜間，法老召了摩西、亞倫來，說，起來，連你們帶以色列人，從我的民中出去，照你們所說的，去事奉耶和華。

【12:32】也照你們所說的，連^a羊羣牛羣都帶着走；並要為我祝福。

【12:33】埃及人^{1a}催促百姓，打發他們快快出離那地，因為埃及人說，我們都要死了。

● 12:33¹ 神為要完成對祂百姓的拯救，就用大能的手征服法老和所有的埃及人，（十三 3，14，）以致他們催趕以色列人離開埃及。（39，十一 1。）逾越節羊羔的血，拯救神的百姓脫離神的審判，但需要藉着神的手征服環境，拯救他們脫離法老的霸佔。這描繪全能拯救的神如何拯救祂的贖民，脫離撒但與世界。

【12:30】And Pharaoh arose in the night, he and all his servants and all the Egyptians; and there was a great^a cry in Egypt, for there was no house where there was not someone dead.

【12:31】And he called for Moses and Aaron in the night and said, Rise up, go out from the midst of my people, both you and the children of Israel; and go, serve Jehovah, as you have said.

【12:32】Take both your^a flocks and your herds, as you have said; and go and bless me also.

【12:33】And the Egyptians^{1a} urged the people on, so as to hasten their departure out of the land, for they said, All of us will be dead.

12:33¹ (urged) In order to accomplish the salvation of His people, God subdued Pharaoh and all the Egyptians by the strength of His hand (13:3, 14) so that they drove the people out of Egypt (v. 39; 11:1). The blood of the passover lamb saved God's people from His judgment, but the subduing of the environment by God's hand was required to save them from Pharaoh's usurpation. This portrays the way in which the almighty saving God saves His redeemed people from Satan and the world.

12:30^a
Exo. 11:6

12:32^a
cf. Exo. 10:9-11,
24-26

12:33^a
Exo. 6:1;
11:1;
12:39;
cf. Psa. 105:38

12:32^a
參出十 9-11,
24-26

12:33^a
出六 1
十一 1
十二 39
參詩一〇五 38

【12:34】百姓就拿着¹沒有酵的生麵，把搥麵盆包在衣服中，扛在肩頭上。

【12:35】以色列人照着摩西的話行，向埃及人要^a銀器、金器和衣裳。

【12:36】耶和華叫百姓在埃及人眼前^a蒙恩，以致埃及人給了他們所要的。他們就把埃及人的財物^{1b}掠奪了。

c 以色列人出埃及 十二 37 ~ 42, (續) 十三 1 ~ 22

【12:37】以色列人從^a蘭塞起行，往疎割去；除了婦人孩子，步行的男丁約有^b六十萬。

● 12:34¹ 因為以色列人被催趕離開埃及，他們沒有時間帶有酵的食物。(34, 39。)因此，他們純純潔潔的離開埃及，沒有帶着一點酵。見 8 註 2。

● 12:36¹ 這不是搶劫，乃是長期作奴工延誤的、公義的報酬。埃及人給以色列人的銀器、金器和衣裳，(35,) 不是要使神的百姓富有，乃是為着建造帳幕。(二五 2 ~ 8, 三五 4 ~ 9。)掠奪世界的財富，並非不義的從世界取得任何事物，乃是在世界勞苦，並將勞苦所得的，用於建造神的居所，神在地上的見證。

【12:34】And the people took their dough before it was¹leavened, their kneading bowls being bound up in their clothes upon their shoulders.

【12:35】And the children of Israel did according to the word of Moses, and they asked the Egyptians for^aarticles of silver and gold and for clothing.

【12:36】And Jehovah gave the people^afavor in the sight of the Egyptians, so that they let them have what they asked. Thus they^{1b}plundered the Egyptians.

c. Israel's Exodus from Egypt 12:37-42; (cont'd) 13:1-22

【12:37】And the children of Israel journeyed from^aRameses to Succoth, about^bsix hundred thousand men on foot, besides children.

12:34¹ (leavened) Because the children of Israel were driven out of Egypt, they had no time to bring leavened food (vv. 34, 39). Thus, they left Egypt in a pure way, with no leaven. See note 8².

12:36¹ (plundered) This was not a robbery but a belated and righteous payment for a long period of slave labor. The silver, gold, and clothing (v. 35) given to the children of Israel by the Egyptians were used not for the enrichment of God's people but for the building of the tabernacle (25:2-8; 35:4-9). To plunder the world is not to take anything from the world unrighteously; it is to labor in the world and use the gain from our labor for the building of God's dwelling place, God's testimony on earth.

12:35^a
出三 22

12:36^a
出三 21
十一 3
12:36^b
創十五 14

12:37^a
創四七 11
出一 11
民三三 3, 5
12:37^b
民十一 21
參出三八 26
民一 46

12:35^a
Exo. 3:22

12:36^a
Exo. 3:21;
11:3
12:36^b
Gen. 15:14

12:37^a
Gen. 47:11;
Exo. 1:11;
Num. 33:3, 5
12:37^b
Num. 11:21;
cf. Exo. 38:26;
Num. 1:46

12:38^a
民十一 4
尼十三 3

【12:38】又有許多^{1a} 閒雜人，並有羊羣牛羣，有極多的牲口，和他們一同上去。

12:39^a
出十二 33

【12:39】他們用埃及帶出來的生麵烤成無酵餅。這生麵原沒有發起，因為他們被^a 催趕離開埃及，不能耽延，也沒有為自己豫備甚麼食物。

12:40^a
加三 17
參創十五 13
徒七 6

【12:40】以色列人住在埃及¹，共有^{2a} 四百三十年。

12:41^a
出六 26
12:41^b
徒七 36

【12:41】正滿了四百三十年的那一天，耶和華的^a 軍隊都從埃及地^b 出來了。

● 12:38¹ 以色列人帶着他們所有的一切，絕對的從埃及出來。他們是那樣的強大，以致有許多閒雜人（乃一些非以色列人，）也願意跟從他們。這種離開世界，乃是神所命定的。

● 12:40¹ 七十士希臘文譯本下加，和迦南地。

● 12:40² 見加三 17 註 2。

【12:38】And a^{1a} mixed multitude went up also with them, as well as flocks and herds, a very large number of livestock.

【12:39】And they baked the dough which they brought out of Egypt into unleavened cakes, for it had not been leavened because they were^a driven out of Egypt and could not delay; nor had they prepared for themselves any provisions.

【12:40】Now the time of the sojourning of the children of Israel, who dwelt in Egypt¹, was^{2a} four hundred thirty years.

【12:41】And at the end of four hundred thirty years, on that very day, all the^a armies of Jehovah^b went out from the land of Egypt.

12:38¹ (mixed) In making an absolute exodus from Egypt, the children of Israel brought all their possessions with them. They were so prevailing that a mixed multitude, some who were not Israelites, were willing to follow them. This is the kind of departure from the world that is ordained by God.

12:40¹ (Egypt) The Septuagint adds, and in the land of Canaan.

12:40² (four) See note 17³ in Gal. 3.

12:38^a
Num. 11:4;
Neh. 13:3

12:39^a
Exo. 12:33

12:40^a
Gal. 3:17;
cf. Gen. 15:13;
Acts 7:6

12:41^a
Exo. 6:26
12:41^b
Acts 7:36

【12:42】這夜是耶和華¹守望的夜，因耶和華領他們出了埃及地；這夜也是以色列眾人向耶和華¹守望的夜，直到世世代代。

b 逾越節（續）
十二 43 ~ 51

【12:43】耶和華對摩西、亞倫說，逾越節的定例是這樣：¹外邦人都不可喫這羊羔。

【12:44】但各人用銀子買的奴僕，受了^a割禮之後，就可以喫。

● 12:42¹ 在逾越節當夜，神守望照護祂的百姓，為要將他們帶出世界；他們也藉着與祂一同守望並向祂守望，與祂合作。我們要從世界出來，就不該『睡覺』，乃該儆醒、警戒並留意。（羅十三 11 ~ 13 上，帖前五 5 ~ 7。）

● 12:43¹ 外邦人表徵不信者，以及與不信者無異的天然人。雇工（45）表徵在天然生命裏為神作工，好得酬勞的天然人。（羅四 4 ~ 5 與 4 註 1，註 2。）買的奴僕（44）表徵主所救贖，作奴僕事奉祂的人。（羅一 1 與註 3。）這樣被贖的人也必須受割禮，（44，48，）意即他天然的生命必須藉着十字架被割除。（腓三 3，西二 11。）只有蒙救贖並受過割禮的人，纔有資格有分於基督作神的逾越節。

【12:42】It was for Jehovah a night of ¹watching, to bring them out from the land of Egypt. That same night is a night of ¹watching to Jehovah for all the children of Israel throughout their generations.

b. The Passover (cont'd)
vv. 43-51

【12:43】And Jehovah said to Moses and Aaron, This is the statute of the passover: No ¹foreigner shall eat of it.

【12:44】However, any man's servant who is bought with money, when you have ^acircumcised him, then he shall eat of it.

12:42¹ (watching) During the night of the passover God was watching over His people in order to bring them out of the world, and they cooperated with Him by watching with Him and to Him. In order to make an exodus from the world, we should not "sleep" but should be watchful, vigilant, and alert (Rom. 13:11-13a; 1 Thes. 5:5-7).

12:43¹ (foreigner) A foreigner signifies both an unbeliever and the natural man, who is no different from an unbeliever. A hired servant (v. 45) signifies the natural man who works for God in the natural life in order to receive compensation (Rom. 4:4-5 and notes 4¹ and 4²). A purchased servant (v. 44) signifies one who has been redeemed by the Lord and serves Him as a slave (Rom. 1:1 and note 2). Such a redeemed one must also be circumcised (vv. 44, 48); i.e., his natural life must be cut off through the cross (Phil. 3:3; Col. 2:11). Only the redeemed and circumcised ones are qualified to partake of Christ as God's Passover.

12:44^a
參創十七 12-13

12:44^a
cf. Gen. 17:12-13

12:45^a
利二二 10

【12:45】^a 寄居的和雇工，都不可喫。

12:46^a
民九 12
約十九 36

【12:46】應當在一個房子裏喫；不可把一點肉從房子裏帶到外面。羊羔的^{1a}骨頭一根也不可折斷。

【12:47】以色列全會眾都要守這節。

12:48^a
民九 14

【12:48】若有^a 外人寄居在你們中間，願向耶和華守逾越節，他所有的男子務要受割禮，然後纔讓他前來遵守，他也就像本地人一樣；但未受割禮的¹人，都不可喫這羊羔。

12:49^a
民九 14
十五 15

【12:49】本地人和寄居在你們中間的外人，^a 同歸一例。

【12:50】以色列眾人都這樣行了；耶和華怎樣吩咐摩西、亞倫，以色列眾人就怎樣行。

● 12:46¹ 當基督被釘十字架時，祂的腿沒有被打斷。（約十九 33，36。）基督未折斷的骨頭，表徵祂那不能折斷、不能毀壞之永遠的生命，將生命分賜到我們裏面。見創二 21 註 2 與約十九 36 註 2。

● 12:48¹ 直譯，魂。

【12:45】A ^asojourner and a hired servant shall not eat of it.

12:45^a
Lev. 22:10

【12:46】It shall be eaten in one house. You shall not take any of the flesh outside the house, nor shall you break any of its ^{1a}bones.

12:46^a
Num. 9:12;
John 19:36

【12:47】All the assembly of Israel shall keep it.

【12:48】But if a ^astranger sojourns with you and will observe the Passover to Jehovah, let all his males be circumcised, and then let him come near to observe it; and he will be like one who is a native of the land. But no uncircumcised person shall eat of it.

12:48^a
Num. 9:14

【12:49】One ^alaw shall be for the native and for the stranger who sojourns among you.

12:49^a
Num. 9:14;
15:15

【12:50】And all the children of Israel did so; just as Jehovah commanded Moses and Aaron, so they did.

12:46¹ (bones) When Christ was crucified, His legs were not broken (John 19:33, 36). Christ's unbroken bone signifies His unbreakable and indestructible eternal life that imparts life into us. See notes 21² in Gen. 2 and 36² in John 19.

12:51^a
出六 26
12:51^b
出十二 17
十三 3, 14
徒十三 17

【12:51】正當那日，耶和華將以色列人
按着他們的^{1a}軍隊，從埃及地^b領出來。

出埃及記 第十三章

c 以色列人出埃及（續）
十三 1 ~ 22

【13:1】耶和華告訴摩西說，

【13:2】要把一切^a頭生的¹分別為聖歸
我：以色列中²頭胎的，無論是人是
牲畜，都是我的。

● 12:51¹ 神的百姓離開埃及，如同列隊出戰的
軍隊。（十三 18。）神完整的救贖產生一支軍隊，
為着祂在地上的權益爭戰。（參弗六 10 ~ 20。）

● 13:2¹ 神的子民從世界出來，目的是聖別歸
主。聖別是基於救贖。主只要求頭生的（2，12 ~
13）分別為聖，因他們是蒙救贖的。（十二 12 ~
13。）按照神聖的要求，所有蒙救贖的也必須分別
為聖。救贖是為着神子民的安全，而聖別是為着完
成神的定旨。見羅六 19、22 與 19 註 2。

● 13:2² 直譯，開胎。12、15，三四 19 者同。

13:2^a
出十三 12-13, 15
二二 29-30
三四 19
民三 13
八 16-17
十八 15, 17
申十五 19
路二 23

【12:51】And on that very day Jehovah^a brought the
children of Israel out of the land of Egypt by their^{1b} armies.

EXODUS 13

c. Israel's Exodus from Egypt (cont'd)
vv. 13:1-22

【13:1】Then Jehovah spoke to Moses, saying,

【13:2】¹Sanctify to Me all the^a firstborn: Whatever opens
the womb among the children of Israel, both of man and
of beast, it is Mine.

12:51¹ (armies) God's people left Egypt as an army arrayed for battle
(13:18). God's complete redemption produces an army to fight for His
interests on earth (cf. Eph. 6:10-20).

13:2¹ (Sanctify) The purpose of the exodus of God's people from
the world is to be sanctified to the Lord. Sanctification is based on
redemption. The Lord required only the firstborn (vv. 2, 12-13) to be
sanctified because they were the redeemed ones (12:12-13). According
to the divine requirement, all who are redeemed must also be sanctified.
Redemption is for the security of God's people; sanctification is for the
fulfillment of God's purpose. See Rom. 6:19, 22 and note 19².

12:51^a
Exo. 12:17;
13:3, 14;
Acts 13:17
12:51^b
Exo. 6:26

13:2^a
Exo. 13:12-13, 15;
22:29-30;
34:19;
Num. 3:13;
8:16-17;
18:15, 17;
Deut. 15:19;
Luke 2:23

13:3^a
申十六 3
13:3^b
出十三 14
申七 8
十三 5
書二四 17
士六 8
彌六 4
13:3^c
出三 19
六 1
13:3^d
出十二 51
二十 2
13:3^e
參出三四 25
13:4^a
出二 15
三四 18
申十六 1
13:5^a
出三 8
二三 23
三三 2-3
三四 11
書十二 8
二四 11
士三 5
13:5^b
出六 8
13:5^c
出三 8
申二六 9, 15
13:5^d
出十二 25
13:6^a
出十二 15-16

【13:3】摩西對百姓說，你們要^a記念從埃及^b為奴之家出來的這日，因為耶和華用^{1c}大能的手，將你們從這地方^d領出來；^e有酵的物都不可喫。

【13:4】你們是在^{1a}亞筆月間的這日出來的。

【13:5】將來耶和華領你進^a迦南人、赫人、亞摩利人、希未人、耶布斯人之地，就是祂向你的祖宗^b起誓要賜給你那流^c奶與蜜之地，那時你要在這月間持守這^d事奉。

【13:6】你要喫^a無酵餅七日，到第七日要向耶和華守節。

【13:7】這七日之久，要喫無酵餅；在你那裏不可見有酵的物，在你四境之內也不可見發酵物。

● 13:3¹ 見十二 33 註 1。

● 13:4¹ 意，萌芽，發芽；指生命的新開始。神的子民要聖別歸主，讓祂滿足，就需要這生命的新開始。在這個新開始裏必須沒有酵。（6～7，見十二 15 註 1。）

【13:3】And Moses said to the people, ^aRemember this day on which you came out from Egypt, from the ^bslave house, for by ^{1c}strength of hand Jehovah ^dbrought you out from this place; and nothing ^eleavened shall be eaten.

【13:4】On this day in the month of ^{1a}Abib you are going out.

【13:5】And when Jehovah brings you into the land of the ^aCanaanites and the Hittites and the Amorites and the Hivites and the Jebusites, which He ^bswore to your fathers to give you, a land flowing with ^cmilk and honey, you shall observe this ^dservice in this month:

【13:6】Seven days you shall eat ^aunleavened bread, and on the seventh day there shall be a feast to Jehovah.

【13:7】Unleavened bread shall be eaten throughout the seven days, and nothing leavened shall be seen with you, nor shall any leaven be seen with you in all your territory.

13:3¹ (strength) See note 33¹ in ch. 12.

13:4¹ (Abib) Meaning sprouting, budding and denoting a new beginning of life. This is required for God's people to be sanctified to Him for His satisfaction. In this new beginning there must be no leaven (vv. 6-7; see note 15² in ch. 12).

13:3^a
Deut. 16:3
13:3^b
Exo. 13:14;
Deut. 7:8;
13:5;
Josh. 24:17;
Judg. 6:8;
Micah 6:4
13:3^c
Exo. 3:19;
6:1
13:3^d
Exo. 12:51;
20:2
13:3^e
cf. Exo. 34:25
13:4^a
Exo. 23:15;
34:18;
Deut. 16:1
13:5^a
Exo. 3:8;
23:23;
33:2-3;
34:11;
Josh. 12:8;
24:11;
Judg. 3:5
13:5^b
Exo. 6:8
13:5^c
Exo. 3:8;
Deut. 26:9, 15
13:5^d
Exo. 12:25
13:6^a
Exo. 12:15-16

13:8^a
出十二 26-27

【13:8】當那日，你要告訴你的^a兒子說，這是因耶和華在我出埃及的時候爲我所行的事。

13:9^a
出十三 16
申六 8
十一 18

【13:9】這要在你手上作^a記號，在你¹額上作²記念，使耶和華的³律法常在你口中，因爲耶和華曾用大能的手，將你從埃及領出來。

13:10^a
出十二 14, 17, 24, 42

【13:10】所以你每年要按着所定的日期^a守這定例。

【13:11】將來，耶和華照祂向你和你祖宗所起的誓，將你領進迦南人之地，把那地賜給你，

13:12^a
出十三 2

【13:12】那時你要將一切^a頭胎的，並牲畜中頭生的崽子，歸給耶和華；公的都要屬耶和華。

● 13:9¹ 直譯，兩眼之間。16 節者同。

● 13:9² 凡接受基督爲其代替而得以分別爲聖，（2，）有生命的新開始，（4，）並除去一切暴露出來之罪的，（6～7，）每天的生活都值得記念，永遠值得追憶。

● 13:9³ 或，教訓。

【13:8】And you shall tell your^a son in that day, saying, It is because of what Jehovah did for me when I came out of Egypt.

【13:9】And it shall be for a^a sign to you upon your hand and for a¹ memorial between your eyes, that the² law of Jehovah may be in your mouth; for with a mighty hand Jehovah brought you out of Egypt.

【13:10】You shall therefore^a keep this statute at its appointed time from year to year.

【13:11】And when Jehovah brings you into the land of the Canaanites, as He swore to you and to your fathers, and gives it to you,

【13:12】You shall set apart to Jehovah everything that^a opens the womb and the first offspring of every beast which is yours; the males shall be Jehovah's.

13:8^a
Exo. 12:26-27

13:9^a
Exo. 13:16;
Deut. 6:8;
11:18

13:10^a
Exo. 12:14, 17,
24, 42

13:12^a
Exo. 13:2

13:9¹ (memorial) Those who are sanctified by taking Christ as their Substitute (v. 2), who have a new beginning of life (v. 4), and who eliminate all exposed sin (vv. 6-7) will have a daily living that is worthy of being a memorial, an eternal remembrance.

13:9² (law) Or, teaching.

13:13^a
出三四 20
13:13^b
民三 46-47
十八 15-16

【13:13】凡¹頭生的驢，你要用^a羊羔代贖；若不代贖，就要打折牠的頸項。凡你兒子中¹頭生的都要^b贖出來。

13:14^a
出十二 26
13:14^b
出十三 3
13:14^c
出十三 3
二十 2
申五 6
六 12
八 14
十三 5, 10
書二四 17
士六 8
徒十三 17

【13:14】日後，你的^a兒子問你說，這是甚麼意思？你就說，耶和華用大能的手將我們從埃及^b為奴之家^c領出來；

13:15^a
參出四 21
七 13
八 15
13:15^b
出三 19
13:15^c
出十二 29
13:15^d
出十三 2

【13:15】那時法老心裏^a剛硬，^b不讓我們去，耶和華就把埃及地所有頭生的，無論是人是牲畜都^c殺了。因此，我把一切頭胎的公牲畜獻給耶和華為祭，但將^d頭生的兒子都贖出來。

● 13:13¹ 凡頭生的，無論是人或牲畜，要蒙拯救脫離神的審判，都必須被逾越節的羊羔所贖。（十二 12～13。）這裏，凡頭生的，無論是驢或人，要分別為聖歸神，都必須用羊羔代贖。這是因為驢和人在神眼中都是不潔淨的，不能獻給神使祂滿足。（利十一 1～8，十二 1～8。）因此，驢和人需要再次代贖，纔得以分別為聖。這表明我們天然的生命必須被基督頂替。為着得救和聖別，我們都需要基督作我們的代替。（彼前三 18 上，加二 20。）

【13:13】And every¹ first offspring of a donkey you shall redeem with a^a lamb; and if you do not redeem it, you shall break its neck. And every¹ firstborn male among your sons you shall^b redeem.

【13:14】And when your^a son asks you in time to come, saying, What is this? you shall say to him, By strength of hand Jehovah^b brought us out from Egypt, from the^c slave house.

【13:15】And when Pharaoh^a hardened himself^b against letting us go, Jehovah^c slew all the firstborn in the land of Egypt, both the firstborn of man and the firstborn of beast. Therefore I am one who sacrifices to Jehovah every male that opens the womb; and all the^d firstborn of my sons I redeem.

13:13¹ (first) In order to be saved from God's judgment, the firstborn of both man and beast had to be redeemed by the passover lamb (12:12-13). Here, in order to be sanctified to God, the firstborn of both a donkey and a man had to be redeemed with a lamb. This is because both a donkey and a man are unclean in the eyes of God and cannot be offered to God for His satisfaction (Lev. 11:1-8; 12:1-8). Hence, both a donkey and a man had to be redeemed again in sanctification. This shows that our natural life must be replaced by Christ. For both our salvation and our sanctification, we need Christ to be our Substitute (1 Pet. 3:18a; Gal. 2:20).

13:13^a
Exo. 34:20
13:13^b
Num. 3:46-47;
18:15-16

13:14^a
Exo. 12:26
13:14^b
Exo. 13:3;
20:2;
Deut. 5:6;
6:12;
8:14;
13:5, 10;
Josh. 24:17;
Judg. 6:8;
Acts 13:17

13:14^c
Exo. 13:3
13:15^a
cf. Exo. 4:21;
7:13;
8:15

13:15^b
Exo. 3:19
13:15^c
Exo. 12:29
13:15^d
Exo. 13:2

13:16^a
出十三 9
13:16^b
出十三 14
徒十三 17

【13:16】這要在你手上作^a記號，在你額上作頭帶，因為耶和華用大能的手將我們從埃及^b領出來。

13:17^a
民十四 1-4
尼九 17

【13:17】法老讓百姓去的時候，非利士人之地的道路雖近，神卻不¹領他們從那裏走；因為神說，恐怕百姓看見戰爭後悔，就^a回埃及去。

13:18^a
參民三三 6-10

【13:18】所以神領百姓^{1a}繞道而行，走曠野通往紅海的路。以色列人出埃及地，是列隊上去的。

● 13:17¹ 在出埃及的事上，神的百姓有神的吩咐，（十二 21 ~ 27，）但他們不僅需要主的吩咐，也需要主的帶領。主的帶領是有條件的。按照本章，神的子民要有神的帶領，就需要分別為聖，（2，）有新的開始，過無罪的生活，（4 ~ 7，）並且在復活裏。（19。）

● 13:18¹ 因着可能與非利士人打仗，神就不領以色列人走直路進入美地。（17。）反之，神領百姓繞道而行，走曠野通往紅海的路，似乎是領他們到絕路。（十四 2 ~ 3。）這誘使法老追趕他們，並造成一個理想的環境，讓神為祂的百姓施浸，並埋葬法老和他的軍兵。（十四。）

【13:16】So it will be as a^a sign upon your hand and as frontlets between your eyes, for by strength of hand Jehovah^b brought us out of Egypt.

【13:17】Now when Pharaoh let the people go, God did not¹ lead them by the way of the land of the Philistines, although that was near; for God said, Perhaps the people will change their minds when they see war and will^a return to Egypt.

【13:18】Thus God led the people^{1a} around by the way of the wilderness to the Red Sea. And the children of Israel went up arrayed for battle out of the land of Egypt.

13:17¹ (lead) God's people had God's command concerning the exodus from Egypt (12:21-27), but they needed the Lord's leading as well as His command. The Lord's leading is conditional. According to this chapter, in order to have God's leading, God's people need to be sanctified (v. 2), to have a new beginning of a sinless life (vv. 4-7), and to be in resurrection (v. 19).

13:18¹ (around) Because of the possibility of war with the Philistines, God did not lead the children of Israel in a straight way to the good land (v. 17). Instead, He turned them around by the way of the wilderness to the Red Sea, leading them seemingly to a dead end (14:2-3). This tempted Pharaoh to pursue them and produced an ideal environment for God to baptize His people and bury Pharaoh and his army (ch. 14).

13:16^a
Exo. 13:9
13:16^b
Exo. 13:14;
Acts 13:17

13:17^a
Num. 14:1-4;
Neh. 9:17

13:18^a
cf. Num. 33:6-10

13:19^a
創五十 25
13:19^b
書二四 32
來十一 22

【13:19】摩西把約瑟的¹骸骨一同帶去；
因為約瑟曾叫以色列人鄭重的起誓，
對他們說，^a神必眷顧你們，你們要把
我的^b骸骨從這裏一同帶上去。

13:20^a
出十二 37
民三三 6

【13:20】他們從^a疎割起行，在曠野邊
的以倘安營。

13:21^a
出十四 19-24
四十 38
民九 15-23
十四 14
申一 33
尼九 12, 19
詩七八 14
九十九 7
一〇五 39
賽四 5
林前十 1
參來十二 1

【13:21】耶和華在他們前面行，日間在^{1a}雲柱中領他們的路；夜間在¹火柱中
光照他們，使他們日夜都可以行走。

● 13:19¹ 骨頭表徵折不斷的生命，就是在復活裏的生命。（創二 21 與註 2，約十九 33，36。）因此，把約瑟的骸骨從埃及帶進美地，乃是表徵復活，並指明那些有分於神國的人，不再是在血肉所表徵的天然生命裏，乃是在約瑟的骸骨所表徵的復活生命裏。在神眼中，所有以色列人都死在埃及，並葬在埃及。（見一 6 註 1。）因此，從埃及出來，實際上就是復活。從世界出來，真正的聖別歸主，（2，）以及有新的開始，過無罪的生活，（4～7，）這些都只能憑復活的生命來完成。

● 13:21¹ 按豫表，雲表徵那靈；（林前十 1～2 與 1 註 4，2 註 1；）照亮的火表徵神的話。（詩一一九 105。）因此，神所給即時、活的帶領，乃是藉着靈或話臨到的。雲柱和火柱象徵神自己，因

【13:19】And Moses took the¹ bones of Joseph with him, for Joseph had made the children of Israel solemnly swear, saying, ^aGod will surely visit you, and you shall bring my^b bones up from here with you.

【13:20】And they journeyed from ^aSuccoth and encamped in Etham on the edge of the wilderness.

【13:21】And Jehovah went before them by day in a pillar of ^{1a}cloud to lead them on the way and by night in a pillar of ¹fire to give them light, that they might go by day and by night.

13:19¹ (bones) A bone signifies an unbreakable life, a life in resurrection (Gen. 2:21 and note 2; John 19:33, 36). Thus, the bringing of Joseph's bones out of Egypt into the good land signifies resurrection and indicates that those who share in the kingdom of God will no longer be in the natural life, signified by flesh and blood, but in the resurrection life, signified by Joseph's bones (1 Cor. 15:50). In the eyes of God all the children of Israel had been dead and buried in Egypt (see note 6¹ in ch. 1). The exodus from Egypt, therefore, was actually a resurrection. The exodus from the world, the genuine sanctification to the Lord (v. 2), and a new beginning of a sinless life (vv. 4-7) can be accomplished only by the resurrection life.

13:21¹ (cloud) In typology the cloud signifies the Spirit (1 Cor. 10:1-2 and notes 1⁴ and 2³), and the fire, for enlightening, signifies the Word of God (Psa. 119:105). Hence, the instant, living leading from God comes through either the Spirit or the Word. The two pillars symbolize God Himself,

13:19^a
Gen. 50:25
13:19^b
Josh. 24:32;
Heb. 11:22

13:20^a
Exo. 12:37;
Num. 33:6

13:21^a
Exo. 14:19-24;
40:38;
Num. 9:15-23;
14:14;
Deut. 1:33;
Neh. 9:12, 19;
Psa. 78:14;
99:7;
105:39;
Isa. 4:5;
1 Cor. 10:1;
cf. Heb. 12:1

【13:22】日間雲柱，夜間火柱，總不離開百姓的面前。

出埃及記 第十四章

六 法老最後的掙扎 與以色列人過紅海 十四 1 ~ 31

【14:1】耶和華告訴摩西說，

【14:2】你吩咐以色列人轉回，安營在^a比哈希錄前，密奪和海之間；你們要對着巴力洗分，靠近海邊安營。

【14:3】法老必論到以色列人說，他們在這地^a繞迷了，曠野把他們困住了。

為神是靈也是話。（約四 24，一 1。）不僅如此，話也是靈。（約六 63，弗六 17。）因此，神、話、靈乃是一，日夜不斷的帶領並引導我們。在基督徒的生活中，白晝和黑夜並無兩樣，因為火柱所發的光，使黑夜變為白晝。

【13:22】Neither the pillar of cloud by day nor the pillar of fire by night departed from before the people.

EXODUS 14

F. Pharaoh's Last Struggle and Israel's Crossing of the Red Sea 14:1-31

【14:1】Then Jehovah spoke to Moses, saying,

【14:2】Tell the children of Israel to turn back and camp before^a Pi-hahiroth, between Migdol and the sea. You shall camp before Baal-zephon, opposite it, by the sea.

【14:3】And Pharaoh will say of the children of Israel, They are^a wandering aimlessly in the land; the wilderness has hemmed them in.

for He is both the Spirit and the Word (John 4:24; 1:1). Furthermore, the Word is also the Spirit (John 6:63; Eph. 6:17). Thus, God, the Word, and the Spirit are one to lead and guide us continually, whether by day or by night. In the Christian life there is no difference between day and night, for the light from the pillar of fire causes the night to become day.

14:2^a
民三三 7-8

14:2^a
Num. 33:7-8

14:3^a
出十三 18

14:3^a
Exo. 13:18

14:4^a
出四 21
14:4^b
出十四 17
14:4^c
出七 5

【14:4】我要¹使法老的心^a剛硬，他要追趕他們，我便藉着法老和他的全軍^b榮耀我自己；埃及人就^c知道我是耶和華。於是以色列人這樣行了。

【14:5】有人告訴埃及王說，百姓逃跑了。法老和他的臣僕就向百姓變^a心，說，我們讓以色列人去，不再服事我們，這作的是甚麼事呢？

【14:6】法老就套上他的戰車，帶着¹軍兵同去，

【14:7】並帶着六百輛特選的戰車，和埃及所有的戰車，每輛都有車兵長。

【14:8】耶和華使埃及王法老的心^a剛硬，他就追趕以色列人；那時以色列人¹昂然無懼的^b出了埃及。

● 14:4¹ 見九 12 註 1。神使用法老榮耀祂自己，並完成對祂所揀選之人所施的拯救。法老的反抗製造一種環境，使逾越節、出埃及、過紅海能以成功。同樣的原則，神使用撒但的反抗，完成對祂子民的拯救。（參伯一 6 註 3。）

● 14:6¹ 直譯，百姓。

● 14:8¹ 直譯，以高舉的手。

【14:4】And I will^{1a}harden Pharaoh's heart, and he will pursue after them; and I will^bglorify Myself through Pharaoh and through all his army, and the Egyptians will^cknow that I am Jehovah. And they did so.

【14:5】And when it was told to the king of Egypt that the people had fled, the^aheart of Pharaoh and his servants changed toward the people; and they said, What is this we have done, letting Israel go from serving us?

【14:6】So he yoked his chariot and took his people with him.

【14:7】And he took six hundred chosen chariots and all the other chariots of Egypt with officers over all of them.

【14:8】And Jehovah^ahardened the heart of Pharaoh, the king of Egypt, so that he pursued after the children of Israel as the children of Israel were^bgoing out¹boldly.

14:4¹ (harden) See note 12¹ in ch. 9. God used Pharaoh to glorify Himself and to carry out His salvation for His chosen people. Pharaoh's opposition created an environment that made the passover, the exodus, and the crossing of the Red Sea possible. In the same principle, God uses Satan's opposition for the accomplishing of His people's salvation (cf. note 6³ in Job 1).

14:8¹ (boldly) Lit., with a high hand.

14:4^a
Exo. 4:21
14:4^b
Exo. 14:17
14:4^c
Exo. 7:5

14:5^a
cf. Psa. 105:25

14:8^a
Exo. 4:21
14:8^b
Num. 33:3;
cf. Exo. 6:1;
13:3, 9, 16;
Deut. 26:8

14:8^a
出四 21
14:8^b
民三三 3
參出六 1
十三 3, 9, 16
申二六 8

14:9^a
出十五 9

【14:9】埃及人追趕他們，法老一切的馬匹、戰車、馬兵與軍兵，就在海邊，靠近比哈希錄，對着巴力洗分，在他們安營的地方^a追上了。

14:10^a
書二四 7
尼九 9

【14:10】法老臨近的時候，以色列人舉目看見埃及人追來，就甚懼怕，向耶和華^a呼求。

14:11^a
出十六 3
十七 3

【14:11】他們對摩西說，難道因為在埃及沒有墳地，所以你把我們帶出來^a死在曠野麼？你為甚麼這樣待我們，將我們從埃及領出來？

14:12^a
出十六 3
民十一 5
十四 3-4
徒七 39

【14:12】我們在埃及豈沒有對你說過，不要管我們，讓我們服事埃及人麼？因為服事埃及人比死在曠野^a還好。

14:13^a
代下二十 17
創四九 18
詩三 8
賽十二 2
耶三 23
哀三 26
拿二 9

【14:13】摩西對百姓說，不要懼怕，只管站住，看耶和華今天向你們所要施行的^a拯救；因為你們今天所看見的埃及人，必永遠不再看見了。

【14:9】And the Egyptians pursued after them, all the horses and chariots of Pharaoh and his horsemen and his army; and they^a overtook them as they encamped by the sea, beside Pi-hahiroth, before Baal-zephon.

【14:10】And when Pharaoh approached, the children of Israel lifted up their eyes, and there the Egyptians were, marching after them; and they became very afraid, and the children of Israel^a cried out to Jehovah.

【14:11】And they said to Moses, Is it because there were no graves in Egypt that you have taken us away to^a die in the wilderness? Why have you done this to us, bringing us out of Egypt?

【14:12】Is this not the very thing that we spoke to you about in Egypt, saying, Leave us alone that we may serve the Egyptians? For it would have been^a better for us to serve the Egyptians than to die in the wilderness.

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

14:9^a
Exo. 15:9

14:10^a
Josh. 24:7;
Neh. 9:9

14:11^a
Exo. 16:3;
17:3

14:12^a
Exo. 16:3;
Num. 11:5;
14:3-4;
Acts 7:39

14:13^a
2 Chron. 20:17;
Gen. 49:18;
Psa. 3:8;
Isa. 12:2;
Jer. 3:23;
Lam. 3:26;
Jonah 2:9

14:14^a
申一 30
三 22
二十四 4
書十 14
二三 3
尼四 20

【14:14】耶和華必為你們^a爭戰；你們只管靜默，不要作聲。

【14:15】耶和華對摩西說，你為甚麼向我呼求？你吩咐以色列人往前行。

【14:16】你舉^a杖向海伸手，把海分開；以色列人要下到海中走乾地。

【14:17】我要使埃及人的心^a剛硬，他們就跟着下去；我要藉着法老和他的全軍，藉着他的戰車和馬兵，^b榮耀我自己。

【14:18】我藉着法老和他的戰車、馬兵榮耀我自己的時候，埃及人就^a知道我是耶和華了。

【14:19】在以色列營前行走的¹神的^a使者，轉到他們後邊行走；雲柱也從他們前邊轉到他們後邊立住。

● 14:19¹ 這裏神的使者就是那呼召摩西的耶和華使者。（三 2，4 與 2 註 1。）耶和華的使者就是基督作為神所差遣者。神所差遣者在以色列營前行

【14:14】Jehovah will ^afight for you, and you will be ¹still.

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

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

【14:17】And I will now ^aharden the hearts of the Egyptians, and they will go in after them; and I will ^bglorify Myself through Pharaoh and through all his army, through his chariots and through his horsemen.

【14:18】Then the Egyptians will ^aknow that I am Jehovah when I glorify Myself through Pharaoh, through his chariots and through his horsemen.

【14:19】And the ^{1a}Angel of God, who went before the camp of Israel, moved and went behind them; and the pillar of cloud moved from before them and stood behind them.

14:14¹ (still) Or, silent.

14:19¹ (Angel) The Angel of God here is the Angel of Jehovah who called Moses (3:2, 4 and note 2¹). The Angel of Jehovah is Christ as God's sent One. The fact that God's sent One went before the camp of Israel

14:14^a
Deut. 1:30;
3:22;
20:4;
Josh. 10:14;
23:3;
Neh. 4:20

14:16^a
Exo. 4:2

14:17^a
cf. Exo. 4:21
14:17^b
Exo. 14:4

14:18^a
Exo. 7:5

14:19^a
Exo. 23:20;
32:34;
Num. 20:16;
Isa. 63:9

14:17^a
參出四 21
14:17^b
出十四 4

14:18^a
出七 5

14:19^a
出二三 20
三二 34
民二十 16
賽六三 9

【14:20】在埃及營和以色列營之間有雲柱，一邊¹黑暗，一邊¹發光；終夜雙方不得相近。

【14:21】摩西向海伸手，耶和華便用強大的東風，使海水一夜退去，叫海成了^a乾地；水就^b分開了。

【14:22】以色列人¹下到海中，走在^a乾地上，水在他們的左右作了牆垣。

走，這指明基督乃是帶領百姓的那一位。當神的使者行動時，柱子也動，表明使者和柱子乃是一。基督和帶領的靈是不能分開的。（約十四 17～20，十六 13，林後三 17，啓五 6。）

● 14:20¹ 發光，直譯，在夜裏發光。每當跟隨主的人遭遇反對，引導的光自然就成為保護的光；然而，這保護的光對反對者卻成了黑暗。

● 14:22¹ 以色列人因着信過紅海。（來十一 29。）在 11 節他們完全沒有信心，但在 15～16 節神對摩西說話之後，他們自然而然有信心走進海裏。（參羅十 17。）照樣，初信者受浸時，該受鼓勵運用信心，相信那位在受浸中運行的神。（西二 12 與註 2。）見 30 註 1。

【14:20】And it came between the camp of the Egyptians and the camp of Israel. And the cloud was there with the¹darkness, yet it gave¹light by night to them. Thus one did not come near the other all night.

【14:21】And when Moses stretched out his hand over the sea, Jehovah caused the sea to go back by a strong east wind all the night and made the sea^adry land; and the waters were^bdivided.

【14:22】And the children of Israel¹went into the midst of the sea upon the^adry ground, and the waters were a wall to them on their right hand and on their left.

indicates that Christ was the One who was leading the people. When the Angel of God moved, the pillar moved also, showing that the Angel and the pillar were one. Christ and the leading Spirit cannot be separated (John 14:17-20; 16:13; 2 Cor. 3:17; Rev. 5:6).

14:20¹ (darkness) Whenever those who follow the Lord face opposition, the guiding light spontaneously becomes the protecting light; however, to the opposers the protecting light becomes darkness.

14:22¹ (went) The children of Israel crossed the Red Sea by faith (Heb. 11:29). In v. 11 they had no faith at all, but after God spoke to Moses in vv. 15-16, spontaneously they had the faith to walk into the sea (cf. Rom. 10:17). Likewise, at their baptism new believers should be encouraged to exercise faith in God as the One who operates in baptism (Col. 2:12 and note 3). See note 30¹.

14:21^a
Josh. 4:23;
Psa. 66:6;
106:9

14:21^b
Neh. 9:11;
Psa. 74:13;
78:13;
Isa. 51:15;
63:12

14:22^a
Exo. 14:29;
15:19;
Heb. 11:29

14:21^a
書四 23
詩六六 6
一〇六 9

14:21^b
尼九 11
詩七四 13
七八 13
賽五一 15
六三 12

14:22^a
出十四 29
十五 19
來十一 29

【14:23】埃及人追趕他們，法老一切的馬匹、戰車和馬兵，都跟着下到海中。

【14:24】到了晨更的時候，耶和華從^a雲火柱中向埃及人的營觀看，使埃及人的營混亂了；

【14:25】¹祂又使他們的車輪偏歪，難以行駛，以致埃及人說，我們從以色列人面前逃跑罷！因耶和華為他們爭戰，攻擊埃及人了。

【14:26】耶和華對摩西說，你向海伸手，叫水回流，淹沒埃及人並他們的戰車、馬兵。

【14:27】摩西就向海伸手，到了天亮，海水^a回流復原。埃及人避水逃跑的時候，耶和華把他們推翻在海中。

● 14:25¹ 或，祂又使他們的車輪脫落。有些古譯本作，祂又纏住他們的車輪。

【14:23】Then the Egyptians pursued; and all Pharaoh's horses, his chariots, and his horsemen went in after them into the midst of the sea.

【14:24】And at the morning watch Jehovah looked down upon the camp of the Egyptians from with the pillar of^a fire and of cloud and threw the camp of the Egyptians into confusion.

【14:25】And ¹He caused their chariot wheels to swerve and made them drive with difficulty, so that the Egyptians said, Let us flee from Israel, for Jehovah is fighting for them against the Egyptians.

【14:26】And Jehovah said to Moses, Stretch out your hand over the sea so that the waters come back over the Egyptians, over their chariots and over their horsemen.

【14:27】And Moses stretched out his hand over the sea, and the sea^a returned to its level when the morning appeared. And the Egyptians fled against it, and Jehovah cast the Egyptians off into the midst of the sea.

14:25¹ (He) Or, He took off their chariot wheels. Some ancient versions translate, He bound their chariot wheels.

14:24^a
出十三 21-22
參賽四 5-6

14:24^a
Exo. 13:21-22;
cf. Isa. 4:5-6

14:27^a
參書四 18

14:27^a
cf. Josh. 4:18

14:28^a

出十五 5, 10
申十一 4
尼九 11
詩七八 53
一〇六 11

【14:28】水回流，^{1a}淹沒了戰車和馬兵。
那些跟着以色列人下海的法老全軍，
連一個也沒有剩下。

14:29^a

出十四 22
林前十 1

【14:29】以色列人卻在海中乾地上^a走
過；水在他們的左右作了牆垣。

14:30^a

詩一〇六 8, 10

【14:30】當日，耶和華這樣^{1a}拯救以色列人脫離埃及人的手，以色列人看見埃及人的死屍都在海邊。

● 14:28¹ 法老和他的軍兵被了結並埋葬在紅海裏。這表徵在受浸中，撒但和世界受審判並被埋葬。（羅六 3～4 上，約十二 31，來二 14。）

● 14:30¹ 就像挪亞方舟經過洪水一樣，過紅海也是受浸的豫表。（林前十 1～2 與 1 註 4 至 2 註 3，創七 17～23 與 17 註 1。）紅海的水被神用來拯救祂的子民，並把他們與法老和埃及分開。以色列人藉着紅海蒙拯救，進入曠野，就是復活並分別的範圍，（十五 22 與註 1，）在此他們脫離一切的轄制和奴役，得以建造帳幕作神在地上的居所，而完成神的定旨。照樣，藉着受浸，新約信徒蒙拯救脫離撒但和世界，進入復活（羅六 3～5）和分別（徒二 40～41）的範圍，在其中他們得以自由的建造召會作神的居所，而完成神的定旨。

【14:28】And as the waters returned, they ^{1a}covered the chariots and the horsemen, even all the army of Pharaoh that went in after them into the sea; not even one of them was left.

【14:29】But the children of Israel ^awalked on dry land through the midst of the sea, and the waters were a wall to them on their right hand and on their left.

【14:30】Thus Jehovah ^{1a}saved Israel that day out of the hand of the Egyptians, and Israel saw the Egyptians dead upon the seashore.

14:28¹ (covered) Pharaoh and his army were terminated and buried in the Red Sea. This signifies that Satan and the world were judged and buried in baptism (Rom. 6:3-4a; John 12:31; Heb. 2:14).

14:30¹ (saved) Like the passing of Noah's ark through the waters of the flood, the crossing of the Red Sea was a type of baptism (1 Cor. 10:1-2 and notes 1⁴ through 2³; Gen. 7:17-23 and note 17¹). The waters of the Red Sea were used by God to save His people and separate them from Pharaoh and Egypt. The children of Israel were saved through the Red Sea into the wilderness, a realm of resurrection and separation (15:22 and note 1), where they were free from all bondage and slavery to fulfill God's purpose by building the tabernacle as God's dwelling place on earth. Likewise, through baptism the New Testament believers are saved from Satan and the world into a realm of resurrection (Rom. 6:3-5) and separation (Acts 2:40-41), in which they are free to accomplish God's purpose by building up the church as the dwelling place of God.

14:28^a

Exo. 15:5, 10;
Deut. 11:4;
Neh. 9:11;
Psa. 78:53;
106:11

14:29^a

Exo. 14:22;
1 Cor. 10:1

14:30^a

Psa. 106:8, 10

【14:31】以色列人看見耶和華向埃及人所施的大能，就敬畏耶和華，又^a信服祂和祂的僕人¹摩西。

出埃及記 第十五章

七 得救之人的讚美 十五 1 ~ 21

這標明神完成了對祂所揀選之人完整救恩的第一階段；這階段包括逾越節、出埃及和過紅海。逾越節豫表基督同祂的救贖，充分的拯救了祂子民脫離神公義的審判。（十二 12 ~ 13。）然而，要完全蒙拯救脫離法老的暴虐和埃及的奴役，以色列人還需要出埃及並過紅海。照樣，新約信徒享受基督的救贖，蒙拯救脫離神的審判之後，還需要離棄世界並受浸。（參可十六 16 上與註 1。）

● 14:31¹ 按照林前十 2，以色列人『都在雲裏，也在海裏，受浸歸了摩西。』摩西是基督的豫表，也是基督的代表。（來三 1 ~ 6。）因此，以色列人藉着受浸歸了摩西，實際上就是受浸歸了他們真正的帶領者基督。（19 與註，二三 20 與註。）『在雲裏，也在海裏，』表徵在那靈裏，並浸入基督的死。（林前十二 13，羅六 3 ~ 4 與 3 註 3 至 4 註 2。）就如雲和海是一，那靈和基督的死也是一。（羅八 13。）

【14:31】And when Israel saw the great power which Jehovah exercised against the Egyptians, the people feared Jehovah; and they^a believed in Jehovah and in His servant¹ Moses.

EXODUS 15

G. The Praising of the Saved Ones 15:1-21

This marked the completion of the first stage of God's complete salvation of His chosen people, a stage that included the passover, the exodus from Egypt, and the crossing of the Red Sea. The passover, typifying Christ with His redemption, was sufficient to save God's people from God's righteous judgment (12:12-13). However, in order to be saved absolutely from the tyranny of Pharaoh and the enslavement in Egypt, the children of Israel needed the exodus and the crossing of the Red Sea. Likewise, after enjoying Christ's redemption to be saved from God's judgment, the New Testament believers need to leave the world and be baptized (cf. Mark 16:16a and note 1).

14:31¹ (Moses) According to 1 Cor. 10:2, the children of Israel were "baptized unto Moses in the cloud and in the sea." Moses was a type of Christ and a representative of Christ (Heb. 3:1-6). Hence, by being baptized unto Moses, the children of Israel were actually baptized unto Christ, who was their real Leader (v. 19 and note; 23:20 and note). In the cloud and in the sea signify in the Spirit and into the death of Christ (1 Cor. 12:13; Rom. 6:3-4 and notes 3³ through 4²). Just as the cloud and the sea were one, so the Spirit and the death of Christ are one (Rom. 8:13).

1 摩西的歌 1 ~ 19

15:1^a
詩一〇六 12
參啓十五 3
士五 1
15:1^b
出十五 21

【15:1】那時，摩西和以色列人向耶和華^a唱這¹歌，說，^b我要向耶和華歌唱，因祂²大大得勝，將馬和騎馬的投在海中。

15:2^a
賽十二 2
詩一一八 14
十八 1-2
五九 17
一四〇 7

15:2^b
出十四 13

15:2^c
申十 21
詩一〇九 1

15:2^d
撒下二二 47
詩十八 46
九 5, 9
一四五 1
賽二五 1

15:3^a
參詩二四 8
啓十九 11

15:3^b
出三 15
六 3
詩八三 18
賽四二 8

15:4^a
出十四 6, 9, 23,
26-28

15:4^b
尼九 11

【15:2】¹耶和華是我的^a力量，是我的詩歌，祂也成了我的^{2b}拯救。這是我的神，我要^c讚美祂；是我父親的神，我要^d尊崇祂。

【15:3】耶和華是^a戰士；祂的^b名是耶和華。

【15:4】祂已將法老的^a戰車和軍兵，拋在^b海裏；法老特選的車兵長，都沉在紅海中。

● 15:1¹ 見啓十五 3 註 1。

● 15:1² 或，高高的被高舉。21 節者同。

● 15:2¹ 希伯來文，Jah，亞，乃耶和華的縮寫。

● 15:2² 在 1 ~ 12 節，以色列人爲着神的拯救和得勝（1 下）讚美祂。拯救與神的百姓有關，得勝與神的仇敵有關。神在擊敗仇敵的同時，也拯救祂的百姓。（參來二 14 ~ 15。）

1. The Song of Moses vv. 1-19

【15:1】Then Moses and the children of Israel^a sang this¹ song to Jehovah and spoke, saying, ^bI will sing to Jehovah, for ²He has triumphed gloriously; / The horse and its rider He has cast into the sea.

【15:2】¹Jah is my^a strength and song, / And He has become my^{2b} salvation; / This is my God, and I will^c praise Him; / My father's God, and I will^d exalt Him.

【15:3】Jehovah is a man of^a war; / Jehovah is His^b name.

【15:4】Pharaoh's^a chariots and his army He has thrown into the^b sea; / And his choice officers have drowned in the Red Sea.

15:1¹ (song) See note 3¹ in Rev. 15.

15:1² (He) Or, He is highly exalted. So also in v. 21.

15:2¹ (Jah) A shortened form of Jehovah.

15:2² (salvation) In vv. 1-12 the children of Israel praised God for His salvation and His victory (v. 1b). Salvation is related to God's people, and victory, to God's enemy. At the time God defeated the enemy, He also saved His people (cf. Heb. 2:14-15).

15:1^a
Psa. 106:12;
cf. Rev. 15:3;
Judg. 5:1

15:1^b
Exo. 15:21

15:2^a
Isa. 12:2;
Psa. 118:14;
18:1-2;
59:17;
140:7

15:2^b
Exo. 14:13

15:2^c
Deut. 10:21;
Psa. 109:1

15:2^d
2 Sam. 22:47;
Psa. 18:46;
99:5, 9;
145:1;
Isa. 25:1

15:3^a
cf. Psa. 24:8;
Rev. 19:11

15:3^b
Exo. 3:15;
6:3;
Psa. 83:18;
Isa. 42:8

15:4^a
Exo. 14:6, 9, 23,
26-28

15:4^b
Neh. 9:11

15:5^a
出十四 28
十五 10

【15:5】深水^a淹沒他們；他們如同石頭墜到深處。

15:6^a
詩一一八 15-16

【15:6】耶和華阿，你的^a右手施展能力，顯出榮耀；耶和華阿，你的右手摔碎仇敵。

15:7^a
賽五 24
四七 14
瑪四 1

【15:7】你大發威嚴，推翻那些起來攻擊你的；你發出烈怒如火，把他們像^a碎秸一樣燒滅了。

15:8^a
撒下二二 16
詩十八 15

【15:8】你發鼻中的^a氣，水便聚起成堆，流水直立如^b壘，深水在海心凝結。

15:8^b
詩七八 13
參書三 16

【15:9】仇敵說，我要追趕，我要追上，我要分擄物；我要在他們身上稱我的心願。我要拔出刀來，親手殺滅他們。

15:10^a
出十四 28
十五 5

【15:10】你叫風一吹，海就把他們^a淹沒；他們如鉛沉在大水之中。

15:11^a
申三 24
撒下二 2
詩七一 19
八九 6

【15:11】耶和華阿，眾神之中，有誰^a像你？有誰像你，^b聖別榮耀，^c可頌可畏，施行^d奇事？

15:11^b
賽六 3
啓四 8

15:11^c
詩二二 3
七八 4
賽六十 6
六三 7

【15:12】你伸出右手，地便吞滅他們。

15:11^d
詩七七 14

【15:5】The deep waters^a cover them; / They went down into the depths like a stone.

【15:6】Your^a right hand, O Jehovah, is glorious in power; / Your right hand, O Jehovah, dashed the enemy in pieces.

【15:7】And in the greatness of Your excellence / You overthrew those who rose up against You. / You sent forth Your burning wrath; / It consumed them like^a stubble.

【15:8】And with the^a blast of Your nostrils the waters were heaped up; / The flowing currents stood up like a^b heap; / The deep waters congealed in the heart of the sea.

【15:9】The enemy said, I will pursue, I will overtake, I will divide the spoil; / My desire will be satisfied upon them; / I will draw my sword; my hand will destroy them.

【15:10】You blew with Your wind; the sea^a covered them; / They sank like lead in the mighty waters.

【15:11】Who is^a like You, O Jehovah, among the gods? / Who is like You, splendid in^b holiness, / Awesome in^c praises, doing^d wonders?

【15:12】You stretched out Your right hand; / The earth swallowed them.

15:5^a
Exo. 14:28;
15:10

15:6^a
Psa. 118:15-16

15:7^a
Isa. 5:24;
47:14;
Mal. 4:1

15:8^a
2 Sam. 22:16;
Psa. 18:15

15:8^b
Psa. 78:13;
cf. Josh. 3:16

15:10^a
Exo. 14:28;
15:5

15:11^a
Deut. 3:24;
1 Sam. 2:2;
Psa. 71:19;
89:6

15:11^b
Isa. 6:3;
Rev. 4:8

15:11^c
Psa. 22:3;
78:4;
Isa. 60:6;
63:7

15:11^d
Psa. 77:14

15:13^a

撒下七 23
代上十七 21
尼一 10
詩七七 15

15:13^b

詩七七 20
七八 52-54

【15:13】你憑慈愛，領了你所^a贖的百姓；你憑能力，^b引了他們到你¹聖別的居所。

【15:14】¹萬民聽見就發顫；疼痛抓住非利士的居民。

● 15:13¹ 雖然作為神居所的殿要到幾百年以後纔建造起來，本節卻說到神的居所。神的居所首先是帳幕，然後是殿，二者都豫表召會。（參二五 9 註 1。）帳幕是在出埃及以後一年之內建造的，（十三 4，四十 17，）一直存留在百姓中間，直到殿建造起來。（王上五～七。）這裏題到神的居所，指明受浸引到召會生活。（徒二 38～47。）

● 15:14¹ 14～15 節以詩的體裁豫言以色列人要擊敗神的仇敵，並取得美地為業。萬民表徵不信的人，異教徒；住在埃及和美地之間的非利士人，表徵宗教世界的人；（撒上六 1～18 與 4 註 1；）以掃的後裔以東人，（創三六 1，）表徵天然的人，就是未蒙揀選、救贖、重生並變化的人；（羅九 10～13；）羅得的後裔摩押人，表徵屬肉體的人，因他們源自亂倫的行為；（創十九 30～38；）迦南人與諸天界裏邪惡的權勢有關。（弗六 12。）這一切仇敵的企圖，乃是要阻撓神的子民達到祂的目標—建造祂的居所，以完成祂的定旨。然而，在神眼中，祂的目標已經達成了。因此，摩西用完成式說到神的居所，（13，17，）使徒約翰也用過去式描述新耶路撒冷。（啓二一 2～二二 5。）

【15:13】In Your lovingkindness You have led the people whom You have^aredeemed; / You have^bguided them in Your strength to Your¹holy habitation.

【15:14】The¹peoples heard; they trembled; / Pangs have seized the inhabitants of Philistia.

15:13¹ (holy) This verse speaks of God's habitation, even though the temple as God's dwelling place was not built until centuries later. God's habitation was first the tabernacle and then the temple, both of which typify the church (cf. note 9² in ch. 25). The tabernacle was constructed within a year after the exodus from Egypt (13:4; 40:17), and it remained with the people until the temple was built (1 Kings 5-7). The mention of God's habitation here indicates that baptism leads to the church life (Acts 2:38-47).

15:14¹ (peoples) In poetic form vv. 14-15 are a prophecy that the children of Israel would defeat God's enemies and take possession of the good land. The peoples signify the unbelievers, the heathen: the Philistines, who lived between Egypt and the good land, signify the people of the religious world (1 Sam. 6:1-18 and note 4¹); the Edomites, the descendants of Esau (Gen. 36:1), signify those who are natural, those who are not chosen, redeemed, regenerated, and transformed (Rom. 9:10-13); the descendants of Lot, the Moabites, signify the fleshly ones, for their source was an act of incest (Gen. 19:30-38); and the Canaanites are related to the evil powers in the heavenlies (Eph. 6:12). The intention of all the enemies was to keep God's people from reaching His goal—the building of His dwelling place for the fulfillment of His purpose. Nevertheless, in the eyes of God His goal has already been achieved. Thus, Moses used the perfect tense when speaking of God's habitation (vv. 13, 17) and the apostle John used the past tense in describing the New Jerusalem (Rev. 21:2-22:5).

15:13^a

2 Sam. 7:23;
1 Chron. 17:21;
Neh. 1:10;
Psa. 77:15

15:13^b

Psa. 77:20;
78:52-54

15:15^a
參申二 4
15:15^b
參民二二 3
15:15^c
書二 9, 11, 24
五 1
15:16^a
申二 25
十一 25
15:16^b
撒上二五 37
15:16^c
詩七四 2
15:17^a
詩八十八
耶三二 41
15:17^b
詩七八 54
15:18^a
詩十 16
二九 10
一四六 10
但二 44
啓十一 15
15:19^a
出十四 23
15:19^b
出十四 28-29

【15:15】那時，^a 以東的族長驚惶，^b 摩押的勇士被戰兢抓住，迦南的居民都^c 喪膽了。

【15:16】^a驚駭恐懼臨到他們，耶和華阿，因你膀臂的大能，他們如^b 石頭寂然不動，直等你的百姓過去，直等你所^c 買的百姓過去。

【15:17】你要將他們領進去，^a 栽於你產業的^b 山上，耶和華阿，就是你為自己所造的住處，主阿，就是你手所建立的聖所。

【15:18】耶和華必^{1a} 作王，直到永永遠遠。

【15:19】因為法老的馬匹、戰車和馬兵下到^a 海中，耶和華使海水回流，^b 淹沒了他們；以色列人卻在海中乾地上走過去。

● 15:18¹ 神的居所，就是神的家，帶進神的國，就是神的掌權。今天召會首先是神的家，然後是神的國。（提前三 15，羅十四 17。）召會將神的國帶到地上。（弗二 19，太十六 18～19。）因此，1～18節指明，神救恩的目標乃是建造祂的居所，為着建立祂的國。

【15:15】Then the chiefs of ^aEdom are dismayed; / The mighty men of ^bMoab — trembling has seized them; / All the inhabitants of Canaan have ^cmelted away.

【15:16】^aTerror and dread have fallen upon them; / By the greatness of Your arm they have become as still as ^bstone, / Until Your people passed over, O Jehovah, / Until the people whom You ^cpurchased passed over.

【15:17】You will bring them in and ^aplant them in the ^bmountain of Your inheritance, / The place, O Jehovah, which You have made for Your dwelling, / The sanctuary, O Lord, which Your hands have established.

【15:18】Jehovah shall ^{1a}reign forever and ever.

【15:19】For the horses of Pharaoh with his chariots and with his horsemen went into the ^asea, and Jehovah brought back the waters of the sea ^bupon them while the children of Israel walked on dry land through the midst of the sea.

15:18¹ (reign) God's habitation, God's house, brings in God's kingdom, God's reign. Today the church is first God's house and then His kingdom (1 Tim. 3:15; Rom. 14:17). The church brings in God's kingdom to the earth (Eph. 2:19; Matt. 16:18-19). Thus, vv. 1-18 indicate that the goal of God's salvation is the building of His dwelling place for the establishing of His kingdom.

15:15^a
cf. Deut. 2:4
15:15^b
cf. Num. 22:3
15:15^c
Josh. 2:9, 11, 24;
5:1
15:16^a
Deut. 2:25;
11:25
15:16^b
1 Sam. 25:37
15:16^c
Psa. 74:2
15:17^a
Psa. 80:8;
Jer. 32:41
15:17^b
Psa. 78:54

15:18^a
Psa. 10:16;
29:10;
146:10;
Dan. 2:44;
Rev. 11:15
15:19^a
Exo. 14:23
15:19^b
Exo. 14:28-29

2 米利暗的歌 20 ~ 21

15:20^a
士四 4
王下二二 14
路二 36
徒二一 9
15:20^b
民二六 59
彌六 4
15:21^a
出十五 1

【15:20】亞倫的姐姐，^a女申言者^b米利暗，手裏拿着鼓；眾婦女也跟她出去拿鼓跳舞。

【15:21】米利暗¹應和她們說，你們要^a歌頌耶和華，因祂大大得勝，將馬和騎馬的投在海中。

叁 蒙引領 十五 22 ~ 十八 27

一 以色列人在瑪拉和以琳的經歷 十五 22 ~ 27

【15:22】摩西領以色列人從紅海往前行，出到書珥的曠野，在曠野走了¹三天，²找不着水。

● 15:21¹ 或，向她們歌唱。

● 15:22¹ 三天表徵復活。（太十六 21，徒十 40，林前十五 4。）這指明神的百姓在復活裏從埃及分別出來。在消極一面，曠野表徵飄流之地，（民十四 33，）但這裏在積極一面，曠野表徵從世界分別出來之地。三天的路程，相當於受浸，藉基督的死將人從世界帶出來，在基督的復活裏進入曠野這

2. The Song of Miriam vv. 20-21

【15:20】And ^aMiriam the ^bprophetess, the sister of Aaron, took a tambourine in her hand; and all the women went out after her with tambourines and with dancing.

【15:21】And Miriam ¹responded to them, ^aSing to Jehovah, for He has triumphed gloriously; / The horse and its rider He has cast into the sea.

15:20^a
Num. 26:59;
Micah 6:4
15:20^b
Judg. 4:4;
2 Kings 22:14;
Luke 2:36;
Acts 21:9
15:21^a
Exo. 15:1

III. Led 15:22 — 18:27

A. Israel's Experience at Marah and Elim 15:22-27

【15:22】Then Moses moved Israel onward from the Red Sea, and they went out into the wilderness of Shur. And they went ¹three days in the wilderness and found ²no water.

15:21¹ (responded) Or, sang to them.

15:22¹ (three) Three days signifies resurrection (Matt. 16:21; Acts 10:40; 1 Cor. 15:4). This indicates that it was in resurrection that the people of God were separated from Egypt. Negatively, the wilderness signifies a place of wandering (Num. 14:33), but here it signifies, positively, a place of separation from the world. A journey of three days corresponds to baptism, which brings people out of the world through

15:23^a
參得—20

【15:23】到了瑪拉，不能喝那裏的水，
因為水苦；所以那地名叫^{1a}瑪拉。

15:24^a
出十六 2
十七 3

【15:24】百姓向摩西^a發怨言，說，我
們喝甚麼呢？

15:25^a
參王下二 21

15:25^b
出十六 4
申八 2, 16
士二 22
三 1, 4
詩六六 10

【15:25】摩西呼求耶和華，耶和華指示
他一棵¹樹。他把樹丟在^a水裏，水就
變甜了。耶和華在那裏為他們定了律
例、典章，在那裏^{2b}試驗他們；

分別的範圍中。（羅六 3～5。）見十四 30 註 1，
創七 17 註 1。

● 15:22² 這表徵在復活的範圍中沒有天然的水，沒有天然的供應。

● 15:23¹ 意，苦。瑪拉的苦水，表徵神的子民所遭遇的苦境。他們在神的引領下，在復活的範圍裏生活行動，卻發現沒有天然的供應可以應付他們的需要。

● 15:25¹ 醫治苦水的樹，表徵基督的十字架，就是醫治的十字架。（彼前二 24。）正如摩西看見樹的異象，並把那樹丟在苦水裏，我們也需要看見釘十字架之基督的異象，並將基督的十字架應用於我們的苦境。在復活的範圍中經歷基督的死，（腓三 10，）會使我們的苦境變甜。

● 15:25² 神用我們在苦境中對十字架的經歷，試驗並暴露我們。

【15:23】And when they came to Marah, they could not drink of the waters of Marah, for they were bitter; therefore its name was called^{1a} Marah.

【15:24】And the people^a murmured against Moses, saying, What shall we drink?

【15:25】And he cried out to Jehovah, and Jehovah showed him a¹ tree; and he cast it into the waters, and the^a waters became sweet. There He made for them a statute and an ordinance, and there He^{2b} tested them.

Christ's death and into a wilderness, a realm of separation, in Christ's resurrection (Rom. 6:3-5). See notes 30¹ in ch. 14 and 17¹ in Gen. 7.

15:22² (no) This signifies that in the realm of resurrection there is no natural water, no natural supply.

15:23¹ (Marah) Meaning bitterness. The bitter waters of Marah signify the bitter circumstances encountered by God's people as they walk in the realm of resurrection under God's leading and find that there is no natural supply for their need.

15:25¹ (tree) The tree that healed the bitter waters signifies the cross of Christ, which is a healing cross (1 Pet. 2:24). As Moses saw a vision of a tree and cast the tree into the bitter waters, we need to see a vision of the crucified Christ and apply the cross of Christ to our bitter situations. The experience of Christ's death in the realm of resurrection (Phil. 3:10) will cause our bitter situations to become sweet.

15:25² (tested) God uses our experience of the cross in bitter circumstances to test us and expose us.

15:23^a
cf. Ruth 1:20

15:24^a
Exo. 16:2;
17:3

15:25^a
cf. 2 Kings 2:21

15:25^b
Exo. 16:4;
Deut. 8:2, 16;
Judg. 2:22;
3:1, 4;
Psa. 66:10

【15:26】又說，你若留意聽耶和華你神的話，又行¹我眼中看為正的事，側耳聽¹我的誠命，守¹我一切的律例，我就不將所加與埃及人的^a疾病加在你身上，因為我是^{2b}醫治你的耶和華。

【15:27】他們到了^{1a}以琳，在那裏有²十二股水泉，²七十棵棕樹；他們就在那裏的水邊安營。

● 15:26¹ 直譯，祂。

● 15:26² 或，耶和華你的醫治者。耶和華是他們的醫治者，指明以色列人病了。（太九 12 與註。）這表徵不僅我們環境的水有時是苦的，（見 23 註 1，）連我們自己也是苦的（就是病了，）需要醫治。（參 24。）當我們經歷基督的十字架，並過釘十字架的生活，基督復活的生命就成為我們醫治的能力，主就成為我們的醫治者。參賽五 3 4 註 3，太八 17 註 1 與彼前二 24 註 8。

● 15:27¹ 意，大能者，剛強者，或大樹。

● 15:27² 以色列人在以琳的經歷，乃是經歷復活生命的一幅圖畫，而這經歷來自在瑪拉對十字架的經歷。在以琳有十二股湧流的水泉，七十棵生長的棕樹。在聖經裏，水泉表徵生命在復活裏從神流出，流進祂所揀選的人裏面，（約四 10，14，七 37～39，啓二 1，）棕樹表徵生命發旺、（詩九 12、）在滿足中歡樂、（利二三 40，尼

【15:26】And He said, If you will listen carefully to the voice of Jehovah your God and do what is right in His eyes and give ear to His commandments and keep all His statutes, I will put none of the ^adiseases on you which I have put on the Egyptians; for I am ¹Jehovah who ^bheals you.

【15:27】And they came to ^{1a}Elim, where there were ²twelve springs of water and ²seventy palm trees; and they encamped there by the waters.

15:26¹ (Jehovah) Or, Jehovah your Healer. The fact that Jehovah was their Healer indicates that the children of Israel were sick (Matt. 9:12 and notes). This signifies that not only the waters of our circumstances are sometimes bitter (see note 23¹), but we ourselves also are bitter (i.e., sick) and in need of healing (cf. v. 24). As we experience the cross of Christ and live a crucified life, Christ's resurrection life becomes our healing power and the Lord becomes our Healer. Cf. notes 4³ in Isa. 53, 17¹ in Matt. 8, and 24⁷ in 1 Pet. 2.

15:27¹ (Elim) Meaning mighty ones, strong ones, or great trees.

15:27² (twelve) Israel's experience at Elim is a picture of the experience of resurrection life, which issues from the experience of the cross at Marah. At Elim there were twelve springs flowing and seventy palm trees growing. In the Bible a spring signifies life that flows out of God in resurrection into His chosen people (John 4:10, 14; 7:37-39; Rev. 22:1), and palm trees signify life that is flourishing (Psa. 92:12), rejoicing in satisfaction (Lev. 23:40; Neh. 8:15), and victorious over tribulation (John 12:13; Rev. 7:9).

出埃及記 第十六章

二 對嗎哪— 屬天糧食一的經歷 十六 1 ~ 36

【16:1】^a 以色列人全會眾從以琳起行，
在出埃及地後第二個月十五日，到了
以琳和西乃之間，汛的曠野。

八 15、) 並且勝過患難。(約十二 13，啓七 9。) 十二這數字表徵神性與人性的調和，爲着完整並完全的執行神的行政，直到永遠。(見啓二一 12 註 2，13 註 1，二二 2 註 4。) 七十是七乘十。七這數字表徵神時代行動中的完整和完全，(啓二 29 註 1，) 十這數字表徵完全。(見啓二 10 註 2。) 所以，七十這數字表徵爲着神完滿的時代行動，在時間裏的完整和完全。因此，以琳的十二股水泉表徵神作爲活水，湧流到祂所揀選的人裏面，與他們調和，好完成祂永遠的行政；七十棵棕樹表徵神作爲生命，在祂的子民裏面生長，執行祂時代的行政，好彰顯神聖生命的豐富及其得勝。

十二和七十這兩個數字並用時，表徵神的子民乃是藉着十二股水泉所表徵湧流的生命，和七十棵棕樹所表徵生長的生命，完成祂的職事。(二四 1，4，路九 1，十 1。)

EXODUS 16

B. The Experience of Manna — The Heavenly Diet 16:1-36

【16:1】^a And they journeyed from Elim, and all the assembly of the children of Israel came to the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departure out of the land of Egypt.

The number twelve signifies the mingling of divinity with humanity for the complete and perfect carrying out of God's administration eternally (see notes 12² and 13¹ in Rev. 21 and note 2⁴ in Rev. 22). Seventy equals seven times ten. The number seven signifies completion and perfection in God's dispensational move (see note 29¹ in Rev. 2), and the number ten signifies fullness (see note 10² in Rev. 2). Hence, the number seventy signifies completion and perfection temporally for God's dispensational move in full. Thus, the twelve springs at Elim signify God as living water flowing into His chosen people to be mingled with them for the accomplishing of His eternal administration, and the seventy palm trees signify God as life growing in His people to carry out His administration dispensationally to express the riches of the divine life and its victory.

When used together, the numbers twelve and seventy signify that God's people are to carry out His ministry (24:1, 4; Luke 9:1; 10:1) by the flowing life signified by the twelve springs and the growing life signified by the seventy palm trees.

16:1^a
Num. 33:10-11

一四七 3
何六 1
15:27^a

民三三 9
16:1^a
民三三 10-11
16:2^a

【16:2】以色列全會眾在曠野向摩西、
亞倫^{1a}發怨言，

【16:3】對他們說，巴不得我們在埃及
地^a死在耶和華的手下；那時我們坐
在^{1b}肉鍋旁邊，有食物喫得飽足。你
們將我們領出來，到這曠野，是要叫
這全會眾都餓^c死阿！

● 16:2¹ 發怨言是肉體的表现，這肉體乃是墮落之人所是的總和。（參腓二 14。）雖然百姓在以琳那裏藉十二股水泉解了乾渴，（十五 27，）他們仍因缺少食物而飢餓。在這光景中，神百姓的肉體就被暴露。這表明缺少基督作我們屬靈的滋養，總是使我們的肉體及其貪慾被暴露。肉體暴露之後，神就降下嗎哪餵養祂的百姓。（13～15。）神對付祂子民肉體的路，乃是改變他們的飲食。征服肉體惟一的路，乃是藉着天天享受嗎哪所表徵那作屬天生命供應的基督，而被祂充滿。（見 4 註 1 與 15 註 1。）

● 16:3¹ 埃及的飲食指人爲得滿足所依賴的屬世事物和娛樂。以色列人在埃及只喫埃及的食物；因此，他們的構成和胃口都成了埃及的。在此他們渴想埃及的食物，指明他們藉着逾越節羊羔所經歷的救贖，以及出埃及連同過紅海，並沒有改變他們內裏的構成和屬世的口味。（民十一 4～5。。）

【16:2】And the whole assembly of the children of Israel^{1a} murmured against Moses and against Aaron in the wilderness.

【16:3】And the children of Israel said to them, If only we had^a died by the hand of Jehovah in the land of Egypt, when we sat by the^{1b} fleshpots, when we ate bread to the full; for you have brought us out into this wilderness to^c kill this whole congregation with hunger.

16:2¹ (murmured) Murmuring is an expression of the flesh, the totality of man's fallen being (cf. Phil. 2:14). Although the thirst of the people had been quenched by the twelve springs at Elim (15:27), the people were still hungry because of the lack of food. In such a situation the flesh of God's people was exposed. This shows that the shortage of Christ as our spiritual nourishment will always cause our flesh with its lusts to be exposed. After the flesh was exposed, God sent manna to nourish His people (vv. 13-15). God's way of dealing with the flesh of His people is to change their diet. The only way to conquer the flesh is to be filled with Christ by enjoying Him daily as the heavenly life supply, signified by manna (see notes 4¹ and 15¹).

16:3¹ (fleshpots) The Egyptian diet denotes the worldly things and amusements that people feed on in order to find satisfaction. In Egypt the children of Israel had eaten only Egyptian food; hence, they had become Egyptian in both their constitution and their appetite. Their desire here for Egyptian food indicates that their experience of redemption through the passover lamb and the exodus from Egypt with the crossing of the

16:2^a
Exo. 15:24;
17:3;
1 Cor. 10:10

16:3^a
cf. Num. 20:2-5
16:3^b
Num. 11:4-5;
cf. Acts 7:39
16:3^c
Exo. 14:11;
17:3

出十五 24
十七 3
林前十 10
16:3^a
參民二十 2-5
16:3^b
民十一 4-5
參徒七 39

【16:4】耶和華對摩西說，我要將¹糧食從^a天降給你們。百姓可以出去，每天收取當天的分，我好^b試驗他們遵不遵行我的²法度。

百姓想要過他們以前在埃及所過的生活，（參彼前一 18 與註 1，）這與神的願望相反。

● 16:4¹ 這就是嗎哪，（15，31，）豫表基督作神子民惟一、屬天的食物。（約六 31～35。）神將嗎哪賜給祂的百姓喫，指明神的心意是要改變他們的性情，他們的構成，好完成祂的定旨。因着以色列人仍然由埃及的元素所構成，而與埃及人一樣，所以他們不穀資格建造帳幕作神在地上的居所。四十年之久，神只給以色列人嗎哪喫。（35，民十一 6。）這表明神在祂救恩裏的心意，乃是要將祂自己作到基督的信徒裏面，並藉着以基督作他們惟一的屬天食物餵養他們，改變他們的構成，因而以基督重新構成他們，使他們穀資格建造召會作神的居所。事實上，信徒由基督重新構成之後，他們自己就成了神的居所。（參林前三 16～17，六 19，林後六 16，提前三 15，來三 6，啓二一 2～3。）

● 16:4² 或，指示。28 節者同。收取嗎哪的規則，（4～5，16～30，）驗證神的百姓是否與祂相符。喫嗎哪規律神的百姓，並使他們照着神生活、為人並行事。反之，喫鶉鴉是粗野而沒有節制的，（13 上，民十一 31～33 上，）與埃及人的作風、時尚和方式相符。

【16:4】Then Jehovah said to Moses, I will now rain¹ bread from^a heaven for you; and the people shall go out and gather a day's portion every day, that I may^b test them, whether or not they will walk² in My law.

Red Sea had not changed their inward constitution and worldly taste (Num. 11:4-5). Contrary to God's desire, the people wanted to live the same way as they had lived in Egypt (cf. 1 Pet. 1:18 and note 2).

16:4¹ (bread) This was manna (vv. 15, 31), a type of Christ as the unique, heavenly food for God's people (John 6:31-35). By giving them manna to eat, God indicated that His intention was to change the nature of His people, to change their very constitution, for the accomplishing of His purpose. Because the children of Israel were still constituted with the Egyptian element and were thus the same as the Egyptians, they were not qualified to build up the tabernacle as God's habitation on earth. For forty years God gave the children of Israel nothing to eat but manna (v. 35; Num. 11:6). This shows that God's intention in His salvation is to work Himself into the believers in Christ and to change their constitution by feeding them with Christ as their unique heavenly food, thereby reconstituting them with Christ in order to qualify them to build up the church as God's dwelling place. In fact, after being reconstituted with Christ, the believers themselves become the dwelling place of God (cf. 1 Cor. 3:16-17; 6:19; 2 Cor. 6:16; 1 Tim. 3:15; Heb. 3:6; Rev. 21:2-3).

16:4² (in) Or, according to My instruction. The regulations concerning the gathering of manna (vv. 4-5, 16-30) were a test to prove whether or not God's people corresponded to Him. Eating manna regulated God's people and caused them to live, behave, and walk according to God. By contrast, the eating of quails was wild and without restriction (v. 13a; Num. 11:31-33a), corresponding to the Egyptian style, fashion, and manner.

【16:5】到第六天，他們要把所收進來的豫備好，比每天所收取的多一倍。

【16:6】摩西、亞倫對以色列眾人說，到了晚上，你們就^a知道是耶和華將你們從埃及地領出來的。

【16:7】早晨，你們要看見耶和華的^a榮耀，因為耶和華^b聽見你們向祂所發的怨言了。我們算甚麼，你們竟向我們^c發怨言？

【16:8】摩西又說，耶和華晚上必給你們肉喫，早晨必給你們食物得飽；因為你們向耶和華發的怨言，祂都聽見了。我們算甚麼？你們的怨言不是向我們發的，乃是^a向耶和華發的。

【16:9】摩西對^a亞倫說，你告訴以色列人全會眾說，你們就近耶和華^b面前，因為祂已經聽見你們的怨言了。

【16:10】亞倫正對以色列全會眾說話的時候，他們向曠野觀看，不料，耶和華的^{1a}榮光在雲中顯現。

● 16:10¹ 神藉着向祂的百姓顯出祂的榮光，對付他們的肉體。神的榮耀顯現出來，目的是要藉着定罪祂的百姓，拯救他們脫離發怨言。

【16:5】And on the sixth day when they prepare what they bring in, it will be twice as much as they gather daily.

【16:6】So Moses and Aaron said to all the children of Israel, In the evening you will^a know that Jehovah has brought you out from the land of Egypt;

【16:7】And in the morning you will see the^a glory of Jehovah, for He^b hears your murmurings against Jehovah. And what are we, that you^c murmur against us?

【16:8】And Moses said, This you will see when Jehovah gives you flesh to eat in the evening, and bread to the full in the morning, for Jehovah hears your murmurings which you murmur against Him. And what are we? Your murmurings are not against us but^a against Jehovah.

【16:9】And Moses said to^a Aaron, Say to all the assembly of the children of Israel, Come near^b before Jehovah, for He has heard your murmurings.

【16:10】And as Aaron spoke to the whole assembly of the children of Israel, they looked toward the wilderness, and there the^{1a} glory of Jehovah appeared in the cloud.

16:10¹ (glory) God dealt with His people's flesh by showing them His glory. God's glory appeared for the purpose of rescuing His people from their murmuring by condemning them.

16:6^a
Exo. 6:7;
16:12;
cf. Num. 16:28-31

16:7^a
Exo. 16:10
16:7^b
Num. 14:27
16:7^c
Num. 16:11

16:8^a
Num. 14:27;
17:5;
1 Sam. 8:7;
cf. Luke 10:16

16:9^a
cf. Exo. 4:14-16
16:9^b
Num. 16:16
16:10^a
Exo. 16:7;
24:16;
29:43;
40:34;
Lev. 9:23;
Num. 14:10;
16:19;
1 Kings 8:10-11;
2 Chron. 5:14;
7:1-3;
Isa. 6:3-4;
Ezek. 43:5;
Hag. 2:7, 9;
Rom. 9:4;
Rev. 15:8;
21:23

林前十三
16:4^b
出十五
16:6^a

出六
十六
參民十六 28-31
16:7^a
出十六
16:7^b
民十四 27

16:7^c
民十六 11
16:8^a
民十四 27
十七 5

撒八
參路十 16
16:9^a
參出四 14-16
16:9^b
民十六 16

16:10^a
出十六
二四 16
二九 43
四十 34
利九 23
民十四 10
十六 19
王上八 10-11
代下五 14
七 1-3
賽六 3-4
結四三 5
該二 7, 9
羅九 4

【16:11】耶和華告訴摩西說，

【16:12】我已經聽見以色列人的怨言。
你告訴他們說，到^a黃昏的時候，你們要喫肉，早晨必有食物得飽，你們就^b知道我是耶和華你們的神。

【16:13】到了晚上，有^{1a}鵲鴉飛上來，遮滿了營；早晨營的四圍滿了^{2b}露水。

【16:14】露水上升之後，不料，曠野的地面上有細小的圓物，細小如地上的霜。

● 16:13¹ 神差來鵲鴉（參民十一 31）滿足百姓喫的貪慾，（12，參民十一 18，32，）向他們顯出祂的豐足，並以祂的怒氣管教他們。（參民十一 19～20，33～34。）埃及的飲食符合並滋養百姓肉體的貪慾，使他們變得更屬肉體。反之，嗎哪從天而降，（4，）使喫的人變為屬天。

● 16:13² 滿足百姓貪慾的鵲鴉在晚上來臨，但嗎哪總是在早晨降下，使百姓每天都有新的開始。不僅如此，嗎哪隨露水而降，（14，民十一 9，）露水表徵主新鮮的憐恤所帶來主復甦並滋潤的恩典。（參詩一三三 3，箴十九 12，哀三 22～23。）恩典乃是神臨及我們，使我們復甦，並滋潤我們。基督作我們每日的嗎哪，總是藉着這恩典而來。

【16:11】And Jehovah spoke to Moses, saying,

【16:12】I have heard the murmurings of the children of Israel. Speak to them, saying, At ^atwilight you will eat flesh, and in the morning you will be filled with bread; and you shall ^bknow that I am Jehovah your God.

【16:13】And at evening ^{1a}quails came up and covered the camp, and in the morning there was a layer of ^{2b}dew around the camp.

【16:14】And when the layer of dew lifted, there upon the surface of the wilderness were fine round flakes, fine as the frost on the earth.

16:13¹ (quails) God sent quails (cf. Num. 11:31) to satisfy the lust of the people in their eating (v. 12; cf. Num. 11:18, 32), to show them His sufficiency, and to discipline them with His anger (cf. Num. 11:19-20, 33-34). The Egyptian diet corresponded to the lust of the people's flesh and nourished it, causing the people to become more fleshly. Manna, on the contrary, came from heaven (v. 4) and caused those who ate it to become heavenly.

16:13² (dew) The quails that satisfied the lust of the people came in the evening, but manna was always sent in the morning, causing the people to have a new beginning each day. Furthermore, it was sent with the dew (v. 14; Num. 11:9), which signifies the Lord's refreshing and watering grace brought in by His fresh compassions (cf. Ps. 133:3; Prov. 19:12; Lam. 3:22-23). Grace is God reaching us to refresh us and water us. Christ as our daily manna always comes by means of this grace.

16:12^a
cf. Exo. 12:6
16:12^b
Exo. 6:7

16:13^a
Num. 11:31;
Psa. 78:27;
105:40
16:13^b
Num. 11:9

啓十五 8
二一 23
16:12^a
參出十二 6

16:12^b
出六 7
16:13^a
民十一 31
詩七八 27
一〇五 40

【16:15】以色列人看見，不知道是甚麼，就彼此對問說，¹這是甚麼？摩西對他們說，這就是耶和華給你們喫的^a食物。

【16:16】耶和華所吩咐的是這樣，你們要按着各人的食量收取；各按自己帳棚裏的¹人數收取，每人一^a俄梅珥。

【16:17】以色列人就這樣行；有多收的，有少收的。

● 16:15¹ 希伯來文，man hu，曼胡；嗎哪一辭由此而來。嗎哪豫表基督作屬天的糧食，使神的子民能走祂的道路。（約六 31 ~ 35，48 ~ 51，57 ~ 58。）按照神的經綸，基督應該是神所揀選之人獨一的飲食，惟一的食物、力量、滿足和支持，他們該單單憑祂而活。（民十一 6，約六 57。）爲了作我們的食物，基督成爲肉體、釘十字架、並且復活，成了包羅萬有、賜生命的靈，住在我們靈裏。（約六 63 與註。）

雖然我們知道嗎哪從天而降，（4，）但嗎哪的元素和素質乃是個奧祕。嗎哪不屬於舊造，卻能滋養人的肉身。因此，嗎哪必定含有某些屬於舊造的元素和礦物質。基督作爲真嗎哪，也是奧祕的。在復活裏，祂成了賜生命的靈，（林前十五 45，）但祂也有看得見、摸得着的身體。（路二四 36 ~ 43。）因此，很難說基督是屬靈的還是物質的。

● 16:16¹ 人，直譯，魂。

【16:15】And when the children of Israel saw it, they said to one another, ¹What is it? For they did not know what it was. And Moses said to them, It is the ^abread which Jehovah has given you to eat.

【16:16】This is what Jehovah has commanded, Gather of it, each one according to his eating; you shall take an ^aomer a head, according to the number of your persons, each one for those who are in his tent.

【16:17】And the children of Israel did so; and some gathered much, and some little.

16:15¹ (What) Heb. man hu, from which the word manna derives. Manna is a type of Christ as the heavenly food that enables God's people to go His way (John 6:31-35, 48-51, 57-58). According to God's economy, Christ should be the unique diet, the only food, strength, satisfaction, and sustenance, of God's chosen people, and they should live by Him alone (Num. 11:6; John 6:57). In order to be food to us, Christ was incarnated, crucified, and resurrected to become the all-inclusive life-giving Spirit to indwell our spirit (John 6:63 and notes).

Although it is known that manna came from heaven (v. 4), the element and essence of manna are a mystery. Manna did not belong to the old creation; nevertheless, it could nourish man's physical body. Thus, it must have contained certain elements and minerals that were a part of the old creation. As the real manna, Christ also is mysterious. In resurrection He became the life-giving Spirit (1 Cor. 15:45), yet He has a body that can be seen and touched (Luke 24:36-43). Thus, it is difficult to say whether Christ is spiritual or material.

【16:18】及至用俄梅珥量一量，^a多收的沒有餘，少收的也沒有缺；各人按着自己的食量收取。

【16:19】摩西對他們說，所收的，不許甚麼人¹留到早晨。

【16:20】然而他們不聽摩西，有人把一些留到早晨，就生^{1a}蟲變臭了；摩西便向他們發怒。

【16:21】他們每日早晨，按着各人的食量收取；日頭一發熱，就融化了。

● 16:19¹ 嗎哪每早晨降下，必須每早晨收取。（21。）這指明我們不能貯存基督的供應。經歷基督作我們生命的供應，必須是每日的、每早晨的。（參太六 34。）

● 16:20¹ 百姓所貯存的嗎哪生蟲變臭，留在烈日下的嗎哪則融化了。（21。）然而，第六天收取的嗎哪和保存在金罐裏的嗎哪，既不變壞也不融化。（22～24，32～34。）這表明每一樣與嗎哪有關的事都是神奇的，並且嗎哪的收取、享受並保存，都是照着神的規則，不是照着人的規則。我們經歷基督作我們生命的供應，也是如此。

【16:18】And when they measured it with an omer, ^ahe who gathered much had no excess, and he who gathered little had no lack; each of them gathered according to his eating.

【16:19】And Moses said to them, Let no man ¹leave any of it until the morning.

【16:20】But they did not listen to Moses, and some men left part of it until the morning; and it bred ^{1a}worms and stank. And Moses was indignant with them.

【16:21】And they gathered it morning by morning, each one according to his eating; and when the sun became hot, it melted.

16:19¹ (leave) Manna was sent every morning and had to be gathered every morning (v. 21). This indicates that we cannot store up the supply of Christ. The experience of Christ as our life supply must be daily, morning by morning (cf. Matt. 6:34).

16:20¹ (worms) The manna that was stored up by the people bred worms and stank, and the manna left in the hot sun melted (v. 21). However, the manna gathered on the sixth day and the manna preserved in the golden pot did not spoil or melt (vv. 22-24, 32-34). This shows that everything related to manna was miraculous and that manna was collected, enjoyed, and kept according to God's regulations, not man's. The same is true with respect to our experience of Christ as our life supply.

16:20^a
參出十六 24

【16:22】到第六天，他們收了^a雙倍的食物，每人二俄梅珥。會眾的首領都來告訴摩西。

16:22^a
出十六 5
16:23^a
創二 3
出二十 8-11
三一 14-17

【16:23】摩西對他們說，耶和華這樣說，明天是完全安息的日子，是向耶和華守的聖^{1a}安息日。你們要烤的就烤了，要煮的就煮了，所剩下的要自己保存着，直留到早晨。

三五 2-3
利二三 3
16:24^a

【16:24】他們就照摩西的吩咐留到早晨，竟然不變臭，裏頭也沒有^a蟲子。

【16:25】摩西說，你們今天喫這個罷，因為今天是向耶和華守的安息日；你們在田野必找不着了。

【16:26】六天可以收取，第七天乃是安息日，那一天必沒有了。

【16:27】第七天，百姓中有人出去收取，甚麼也找不着。

【16:28】耶和華對摩西說，你們不肯守我的誠命和法度，要到幾時呢？

● 16:23¹ 意，休息，源自意『停止』之動詞。

【16:22】And on the sixth day they gathered^a twice as much bread, two omers for each one; and all the leaders of the assembly came and told Moses.

【16:23】And he said to them, This is what Jehovah has spoken, Tomorrow is a^{1a} Sabbath of complete rest, a holy Sabbath to Jehovah. Bake what you will bake, and boil what you will boil, and all that is left over put aside for yourselves to be kept until the morning.

【16:24】And they put it aside until the morning, as Moses commanded; and it did not stink, nor was there any^a worm in it.

【16:25】And Moses said, Eat it today, for today is a Sabbath to Jehovah; today you will not find it in the field.

【16:26】Six days you shall gather it, but on the seventh day is the Sabbath; on it there will be none.

【16:27】And on the seventh day some of the people went out to gather, and they found none.

【16:28】And Jehovah said to Moses, How long do you refuse to keep My commandments and My¹ laws?

16:22^a
Exo. 16:5

16:23^a
Gen. 2:3;
Exo. 20:8-11;
31:14-17;
35:2-3;
Lev. 23:3

16:24^a
cf. Exo. 16:20

16:23¹ (Sabbath) Meaning a rest; from the verb meaning to cease.

16:28¹ (laws) Or, instructions.

【16:29】看哪，耶和華既將安息日賜給你們，所以第六天祂賜給你們兩天的食物；第七天各人要住在自己的地方，不許甚麼人出去。

【16:30】於是百姓第七天安息了。

【16:31】這食物，以色列家起名叫^a嗎哪，就像¹芫荽子，是白色的，滋味如同攪蜜的薄餅。

● 16:31¹ 嗎哪的特徵，描繪基督作神子民屬天食物的特徵。嗎哪是細小的，（14，）指明基督是均勻、平衡的，並且成為微小，能讓我們喫；圓的，（14，）指明作我們食物的基督是永遠、完全、完滿的，沒有不足或殘缺；白色的，（31，）表明基督清淨又純潔，沒有任何攪雜；如霜，（14，）表徵基督作我們屬天的食物，不僅使我們清涼復甦，也殺死我們裏面消極的東西；像芫荽子，（31，）指明基督滿了生命，在我們裏面長大並繁增；堅實的（含示於百姓『或用磨碾，或用臼搗，在鍋裏煮』—民十一8，）表徵我們收取作嗎哪的基督之後，必須在日常生活的環境中，『碾、搗並煮』祂，將祂豫備來喫；樣子好像珍珠，（民十一7，）指明基督的光亮透明；滋味好像烤的油餅，（民十一8，）表徵基督的味道有聖靈的馨香；滋味如同攪蜜的薄餅，（31，）表徵基督甘甜的味道；適於作成餅，（民十一8，）指明基督像細緻的餅，富有營養。

【16:29】See, Jehovah has given you the Sabbath, therefore He gives you bread for two days on the sixth day. Let each of you stay in his place; let no man go out of his place on the seventh day.

【16:30】So the people rested on the seventh day.

【16:31】And the house of Israel called its name^a manna, and it was like¹ coriander seed, white; and its taste was like wafers made with honey.

16:31¹ (coriander) The characteristics of manna portray the characteristics of Christ as the heavenly food of God's people. Manna was fine (v. 14), indicating that Christ is even and balanced and that He became small enough for us to eat; round (v. 14), indicating that as our food Christ is eternal, perfect, and full, without shortage or defect; white (v. 31), showing that Christ is clean and pure, without any mixture; like frost (v. 14), signifying that Christ as our heavenly food not only cools and refreshes us but also kills the negative things within us; like coriander seed (v. 31), indicating that Christ is full of life that grows in us and multiplies; solid (implied in the fact that the people "ground it between two millstones or beat it in a mortar, then they boiled it in pots"—Num. 11:8), signifying that after gathering Christ as manna, we must prepare Him for our eating by "grinding, beating, and boiling" Him in the situations and circumstances of our daily living; like bdellium in appearance (Num. 11:7), indicating the brightness and transparency of Christ; in its taste like the taste of cakes baked in oil (Num. 11:8), signifying the fragrance of the Holy Spirit in the taste of Christ; in its taste like wafers made with honey (v. 31), signifying the sweetness of the taste of Christ; and good for making cakes (Num. 11:8), indicating that Christ is like fine cakes rich in nourishment.

16:31^a
Num. 11:7-8;
John 6:31

【16:32】摩西說，耶和華所吩咐的是這樣，要將一滿¹俄梅珥嗎哪留到世世代代，使後人可以看見我當日將你們領出埃及地，在曠野所給你們喫的食物。

【16:33】摩西對亞倫說，你拿一個^{1a}罐子，盛一滿俄梅珥嗎哪，存放在耶和華面前，要留到世世代代。

● 16:32¹ 每早晨在地面上公開的嗎哪，是給神的百姓公開享受的。然而，放在罐裏那一俄梅珥嗎哪（33）是隱藏的，不是給會眾公開享受的。保存在罐子裏，放在耶和華面前的嗎哪是一俄梅珥，就是百姓所收取來喫的分量。（16～18。）在屬靈的經歷中，這指明我們所喫基督的分量，就是我們能保存的分量。我們所喫作公開嗎哪的基督，藉着消化並吸收到我們裏面的人裏，就自然成為隱藏的嗎哪。不僅如此，我們所喫的基督，在要來的世代將成為記念。我們所喫、所享受的基督，要成為永遠的記念，因為這樣的基督成了我們的構成，使我們得以建造，甚至成為神在宇宙中的居所。

● 16:33¹ 按照來九 3～4，嗎哪存在帳幕內至聖所之見證櫃內的金罐裏。在聖經裏，金表徵神聖的性情。嗎哪在金罐裏，表徵我們所享受作我們生命供應的基督，保存在我們裏面的神聖性情裏，這性情是我們藉重生所得着的。（彼後一 4。）

【16:32】And Moses said, This is what Jehovah has commanded, Let an¹ omerful of it be kept throughout your generations, that they may see the bread which I fed you in the wilderness, when I brought you out from the land of Egypt.

【16:33】And Moses said to Aaron, Take a^{1a} pot, and put an omerful of manna in it, and place it before Jehovah, to be kept throughout your generations.

16:32¹ (omerful) The open manna, the manna that lay on the ground every morning, was for the enjoyment of God's people in a public way. However, the omer of manna placed in a pot (v. 33) was hidden and was not for the congregation in a public way. The amount of manna kept in a pot before Jehovah was one omer, the same as the amount gathered and eaten by the people (vv. 16-18). In spiritual experience, this indicates that the amount of Christ we eat is the amount we can preserve. The Christ whom we eat as open manna spontaneously becomes hidden manna by being digested and assimilated into our inner being. Furthermore, whatever we eat of Christ will become a memorial in generations to come. The Christ whom we eat and enjoy will be an eternal memorial, because such a Christ becomes our very constitution, enabling us to build up and even to become God's dwelling place in the universe.

16:33¹ (pot) According to Heb. 9:3-4, the manna was kept in a golden pot in the Ark of the Testimony, which was in the Holy of Holies in the tabernacle. In the Bible gold signifies the divine nature. The manna in the golden pot signifies that the Christ whom we enjoy as our life supply is preserved within us in the divine nature, which we received through

16:33^a
Heb. 9:4;
cf. Rev. 2:17

【16:34】亞倫就照耶和華所吩咐摩西的，把嗎哪存放在^{1a}見證的版前保留着。

金罐同嗎哪存在約櫃裏，這約櫃豫表基督。基督作為隱藏的嗎哪，保存在神聖的性情裏，而神聖的性情是在約櫃所豫表的基督裏。這基督在我們靈裏，（提後四 22，）而在經歷中我們的靈就是至聖所。（見來十 19 註 1。）保存在金罐裏的嗎哪，乃是舊約裏作神居所之帳幕的中心；照樣，我們所喫、所消化並吸收的基督，乃是我們全人的中心，我們這人又是今天作神居所之召會的一部分。（提後四 22，弗二 22。）

啟二 17 指明，那些勝過屬世召會之墮落的得勝者，得喫隱藏的嗎哪，並得着一塊白石。（見啟二 17 註 2 與註 3。）這指明我們喫基督，並將基督作隱藏的嗎哪保存在我們裏面，祂就使我們成為得勝者，並將我們變化成為白石，為着建造神的居所，終極完成於新耶路撒冷。

● 16:34¹ 因着金罐同嗎哪是在約櫃內，（來九 4，）這裏的見證必定不是指約櫃，乃是指約櫃內的法版。（三四 1，29，二五 21，四十 20。）律法見證神的所是。（見二十 1 註 1。）因此，金罐內的嗎哪放在見證的版前，指明嗎哪與神的見證，神的律法相符，滿足其要求。當我們接受基督作我們屬天的生命供應時，基督這保存在我們裏面神聖性情裏的隱藏嗎哪，就使我們與神的見證相符，並成其要求，（羅八 4，）因而使我們成為神的彰顯。

【16:34】As Jehovah commanded Moses, so Aaron placed it before the^{1a} Testimony to be kept.

regeneration (2 Pet. 1:4). The Ark, in which the golden pot with the manna was kept, typifies Christ. Christ as the hidden manna is preserved in the divine nature, and the divine nature is in Christ, typified by the Ark. This Christ is in our spirit (2 Tim. 4:22), which in our experience is the Holy of Holies (see note 19¹ in Heb. 10). The manna preserved in the golden pot was the center of the tabernacle, God's dwelling place in the Old Testament; likewise, the Christ whom we have eaten, digested, and assimilated is the center of our being as a part of the church, God's dwelling place today (2 Tim. 4:22; Eph. 2:22).

Revelation 2:17 indicates that the overcomers, who overcome the degradation of the worldly church, will be given to eat the hidden manna and will be given a white stone (see notes 17² and 17³ in Rev. 2). This indicates that as we eat Christ and preserve Him as the hidden manna within us, He makes us overcomers and also transforms us into white stones for the building of God's dwelling place, which will consummate in the New Jerusalem.

16:34¹ (Testimony) Since the golden pot with the manna was in the Ark (Heb. 9:4), the Testimony here must refer not to the Ark but to the tablets of the law that were in the Ark (34:1, 29; 25:21; 40:20). The law is a testimony of what God is (see note 1¹ in ch. 20). Hence, the fact that the manna in the golden pot was placed before the Testimony indicates that manna corresponds to God's testimony, God's law, and meets its requirements. When we take Christ as our heavenly life supply, Christ as the hidden manna preserved in the divine nature within us causes us to correspond to God's testimony and to fulfill its requirements (Rom. 8:4), thereby making us God's expression.

【16:35】以色列人¹喫嗎哪共^a四十年，直到進了有人居住之地，就是^b迦南地的境界。

【16:36】一俄梅珥就是一伊法的十分之一。

出埃及記 第十七章

三 從被擊打的磐石流出的活水 十七 1～7

【17:1】以色列人全會眾都遵照耶和華的吩咐，從汛的曠野一¹站一¹站的前行，在^a利非訂安營；在那裏百姓²沒有水喝，

● 16:35¹ 見書五 12 註 1。

● 17:1¹ 直譯，行程。

● 17:1² 以色列人喫嗎哪，滿足了他們的飢餓之後，（十六，）還需要喝活水，解他們的乾渴。在肉身的生命和屬靈的生命裏，喫喝總該是並行的。在聖經開頭，乃是先題生命樹和嗎哪，後題生命水，（創二 9～10，出十六 4，14～15，十七 6，參約六 31～35，七 37～39，）這指明在我們屬靈生命的起頭，我們在基督的話裏喫基督，（耶十五 16，太四 4，約六 63，）結果就有那靈作為活水在我們裏面湧流。然而，到了聖經末了，乃是先題生命水

【16:35】And the children of Israel ate the manna^a forty years, until they came to inhabitable land; they¹ ate the manna until they came to the border of the land of^b Canaan.

【16:36】Now an omer is a tenth of an ephah.

EXODUS 17

C. The Living Water out of the Smitten Rock 17:1-7

【17:1】And all the assembly of the children of Israel journeyed from the wilderness of Sin by their¹ stages according to the command of Jehovah and encamped in^a Rephidim, and there was² no water for the people to drink.

16:35¹ (ate) See note 12¹ in Josh. 5.

17:1¹ (stages) Lit., journeys.

17:1² (no) After the children of Israel had eaten the manna to satisfy their hunger (ch. 16), they needed to drink the living water to quench their thirst. In both physical life and spiritual life eating and drinking should always go together. At the beginning of the Bible, the tree of life and the manna are mentioned before the water of life (Gen. 2:9-10; Exo. 16:4, 14-15; 17:6; cf. John 6:31-35; 7:37-39), indicating that in the beginning of our spiritual life our eating of Christ in His word (Jer. 15:16; Matt. 4:4; John 6:63) issues in the flowing of the Spirit as the living water within us. However, at the end of the Bible the river of water of life is

16:35^a
Deut. 8:2-3;
Neh. 9:20-21;
Acts 7:36;
13:18
16:35^b
Josh. 5:12

17:2^a
民二十 3-4
17:2^b
申六 16
詩七八 18, 41
九五 9
太四 7
林前十 9
來三 8-9
參賽七 12
17:3^a
出十五 24
十六 2

【17:2】所以與摩西^{1a}爭鬧，說，給我們水喝罷！摩西對他們說，你們爲甚麼與我爭鬧？爲甚麼^{2b}試探耶和華？

【17:3】百姓在那裏甚渴，要喝水，就向摩西^a發怨言，說，你爲甚麼領我們從埃及上來，使我們和我們的兒女並牲畜都渴死呢？

的河，後題生命樹，（啓二二 1～2，）並且生命樹是長在河裏，（意即在河裏傳輸，）這指明當我們在屬靈的經歷上長進時，作湧流之河的那靈就將話的供應（嗎哪）帶給我們。這含示在神聖的觀念裏，喫至終是包含在喝裏面，並且喝比喫更重要。

聖經中關於人與神關係的基本原則是：人需要喫喝神。藉着喫喝，我們這些蒙神揀選的人就將神接受到我們裏面；藉着我們喫喝祂，神就將祂自己作到我們裏面，在生機上與我們成爲一。

● 17:2¹ 以色列人見過神爲他們所顯的神奇作爲，但他們不認識神的法則。（詩一〇三 7。）因此，他們與摩西爭鬧，甚至問主是在他們中間不是。（2～3，7。）

● 17:2² 或，試驗。

【17:2】Therefore the people^{1a} contended with Moses and said, Give us water that we may drink. And Moses said to them, Why are you contending with me? Why do you^b test Jehovah?

【17:3】So the people thirsted there for water, and the people^a murmured against Moses and said, For what reason did you bring us up out of Egypt; to kill us and our children and our livestock with thirst?

mentioned before the tree of life (Rev. 22:1-2), and the tree of life grows in (i.e., is conveyed in) the river, indicating that as we progress in spiritual experience, the Spirit as the flowing river brings us the supply of the word, the manna. This implies that ultimately in the divine concept eating is included in drinking and drinking is more important than eating.

In the Bible the basic principle concerning man's relationship with God is that man needs to eat and drink of God. It is by eating and drinking that we, God's chosen people, take God into us, and it is through our eating and drinking Him that God works Himself into us to be one with us organically.

17:2¹ (contended) The children of Israel had seen God's miraculous acts on their behalf, but they did not know God's ways (Psa. 103:7). Hence, they contended with Moses and even questioned whether or not the Lord was among them (vv. 2-3, 7).

17:2^a
Num. 20:3-4
17:2^b
Deut. 6:16;
Psa. 78:18, 41;
95:9;
Matt. 4:7;
1 Cor. 10:9;
Heb. 3:8-9;
cf. Isa. 7:12
17:3^a
Exo. 15:24;
16:2

【17:4】摩西就呼求耶和華說，我要怎樣對待這百姓呢？¹他們幾乎要拿石頭打死我。

【17:5】耶和華對摩西說，你手裏拿着先前擊打河水的^a杖，帶着以色列的幾個長老，從百姓面前走過去。

【17:6】我必在何烈的¹磐石那裏，站在你面前；你要²擊打^a磐石，就必有³水從磐石流出來，使百姓可以喝。摩西就在以色列的長老眼前這樣行了。

● 17:4¹ 這裏很難分辨摩西是在禱告，還是在控告。摩西對百姓發怨言的反應，表明摩西在神的試驗下失敗了。見 7 註 1。

● 17:6¹ 按照保羅在林前十 4 的話，這裏的磐石乃是基督。不僅如此，這磐石乃是在以色列人行程中隨着他們的靈磐石。（參民二十 8～11。）見林前十 4 註 2。

● 17:6² 擊打磐石是基督釘十字架清楚、完整且完全的圖畫。磐石被摩西的杖擊打。（5。）在這豫表裏，摩西表徵律法，杖代表律法的權能和權柄。因此，磐石被摩西的杖擊打，表徵基督在十字架上被神律法的權柄治死。（參加二 19～20 上，三 13。）

【17:4】So Moses cried out to Jehovah, saying, What shall I do with this people? ¹A little more, and they will stone me.

【17:5】And Jehovah said to Moses, Pass on before the people, and take with you some of the elders of Israel; and take in your hand your ^astaff with which you struck the River, and go.

【17:6】I will be standing before you there upon the ¹rock in Horeb; and you shall ²strike the ^arock, and ³water will come out of it so that the people may drink. And Moses did so in the sight of the elders of Israel.

17:4¹ (A) It is difficult to tell whether Moses was praying here or making an accusation. Moses' reaction to the people's complaining shows that under God's testing Moses was a failure. See note 7¹.

17:6¹ (rock) According to Paul's word in 1 Cor. 10:4, the rock here was Christ. Furthermore, it was a spiritual rock that followed the children of Israel in their journeys (cf. Num. 20:8-11). See note 4² in 1 Cor. 10.

17:6² (strike) The striking of the rock is a clear, complete, and full picture of Christ's crucifixion. The rock was struck by the staff of Moses (v. 5). In this type, Moses signifies the law, and the staff represents the power and authority of the law. Hence, the striking of the rock by Moses' staff signifies that Christ was put to death on the cross by the authority of God's law (cf. Gal. 2:19-20a; 3:13).

17:5^a
出四 2
七 19-20

17:6^a
民二十 8-11
申八 15
尼九 15
詩七八 15-16, 20
一〇五 41
一一四 8
賽四八 21
林前十 4

17:5^a
Exo. 4:2;
7:19-20

17:6^a
Num. 20:8-11;
Deut. 8:15;
Neh. 9:15;
Psa. 78:15-16, 20;
105:41;
114:8;
Isa. 48:21;
1 Cor. 10:4

● 17:6³ 從被擊打的磐石所流出來的水，豫表那靈。（約七 37 ~ 39。）基督藉着成爲肉體，來到地上作磐石。祂在十字架上被神公義律法的權柄擊打，完成神的救贖。祂的肋旁被扎，流出活水給神的子民喝。（約十九 34 與註。）這活水是在復活裏生命的水，就是包羅萬有、賜生命的靈，作三一神終極的流出。（林前十五 45，見約七 39 註 1。）這生命水的源頭是神和羔羊（救贖的神）的寶座。（啓二二 1。）因此，生命水就是湧流出來，作我們生命的三一神。活水的湧流開始於永遠裏的寶座，繼續經過基督的成爲肉體、人性生活和釘十字架，（約四 10，14，十九 34，）現今在復活裏繼續湧流，將神聖生命的一切豐富供應神的子民。（啓二二 1 ~ 2。）當我們與這被擊打的基督聯合爲一，神聖生命作爲活水就從我們裏面湧流出來。（約七 38。）在復活裏生命水的湧流，乃是爲着建造基督的身體，（林前十二 13，）並豫備基督的新婦，（啓十九 7，）二者都要終極完成於新耶路撒冷。（啓二一 9 ~ 10，參弗五 23，28 ~ 30。）

我們要喝生命水，首先需要被擺在喝的地位上，（林前十二 13，）也需要口渴。（約七 37，啓二一 6。）然後，我們需要到主這裏來，（約七 37，啓二二 17，）求主，（約四 10，）相信主，（約七 38，）並呼求主的名。（賽十二 3 ~ 4，徒二 21。）

17:6³ (water) The water flowing out of the smitten rock typifies the Spirit (John 7:37-39). Through incarnation Christ came to the earth as a rock. On the cross He was smitten by the authority of God's righteous law to accomplish God's redemption. His side was pierced, and living water flowed out for God's people to drink (John 19:34 and note). This living water is the water of life in resurrection, the all-inclusive, life-giving Spirit as the ultimate issue of the Triune God (1 Cor. 15:45; see note 39¹ in John 7). The source of the water of life is the throne of God and of the Lamb—the redeeming God (Rev. 22:1). Hence, the water of life is the Triune God flowing out to be our life. The flow of the living water began from the throne in eternity, continued through the incarnation, human living, and crucifixion of Christ (John 4:10, 14; 19:34), and now flows on in resurrection to supply God's people with all the riches of the divine life (Rev. 22:1-2). When we identify ourselves with the smitten Christ, the divine life as the living water flows out of us (John 7:38). The flowing of the water of life in resurrection is for the building up of the Body of Christ (1 Cor. 12:13) and the preparation of the bride of Christ (Rev. 19:7), both of which will consummate in the New Jerusalem (Rev. 21:9-10; cf. Eph. 5:23, 28-30).

To drink of the water of life, we first need to be positioned to drink (1 Cor. 12:13), and we also need to be thirsty (John 7:37; Rev. 21:6). Then we need to come to the Lord (John 7:37; Rev. 22:17), to ask of the Lord (John 4:10), to believe in the Lord (John 7:38), and to call on the name of the Lord (Isa. 12:3-4; Acts 2:21).

17:7^a
申六 16
詩九五 8
17:7^b
民二十 13
詩八一 7
來三 9

【17:7】他給那地方起名叫^{1a}瑪撒，又叫^{2b}米利巴；這是因以色列人爭鬧，又因他們試探耶和華，說，耶和華是在我們中間不是？

四 擊敗亞瑪力人 十七 8 ~ 16

17:8^a
民十四 45
申二五 17
士三 13
六 3, 33
十 12
撒十五 2

【17:8】那時，^{1a}亞瑪力人來在利非訂，和以色列人²爭戰。

● 17:7¹ 意，試驗，或試探。在瑪撒，神試驗以色列人（詩八一 7）和祂百姓中的首領摩西，以色列人也試探神。（2，7。）缺少水，對神和祂的百姓都是試驗。每當我們缺少基督作活水時，自然就會遭受神的試驗。正如在瑪撒的事例，惟有神能通過這樣的試驗。參民二十 2 ~ 13 與註。

● 17:7² 意，爭競，或爭鬧。

● 17:8¹ 意，好戰。亞瑪力人豫表肉體，就是墮落舊人的總和。（加二 16，見加三 3 註 2，五 19 註 1。）亞瑪力人和以色列人之間的爭戰，描繪信徒裏面肉體和那靈之間的衝突。（加五 17，參彼前二 11。）亞瑪力人是雅各孿生兄弟以掃的後代。（創三六 12。）這指明肉體和我們重生的人（由雅各所表徵）非常近。以掃生為頭一個，雅各生為第二個，指明肉體屬於頭一個人，就是舊人。

【17:7】And he called the name of the place^{1a} Massah and^{2b} Meribah, because of the contention of the children of Israel and because they tested Jehovah, saying, Is Jehovah among us or not?

D. The Defeat of Amalek 17:8-16

【17:8】Then^{1a} Amalek came and² fought with Israel in Rephidim.

17:7¹ (Massah) Meaning test. At Massah God tested both Israel (Psa. 81:7) and Moses, the leader among His people, and Israel also tested God (vv. 2, 7). The shortage of water was a test to both God and His people. Whenever we are short of Christ as the living water, we are spontaneously subject to God's test. As was the case at Massah, only God is able to pass such a test. Cf. Num. 20:2-13 and notes.

17:7² (Meribah) Meaning strife, or contention.

17:8¹ (Amalek) Meaning warlike. Amalek typifies the flesh, which is the totality of the fallen old man (Gal. 2:16; see notes 3² in Gal. 3 and 19¹ in Gal. 5). The fighting between Amalek and Israel depicts the conflict between the flesh and the Spirit within the believers (Gal. 5:17; cf. 1 Pet. 2:11). Amalek was a descendant of Esau (Gen. 36:12), Jacob's twin brother. This indicates that the flesh is very close to our regenerated being, signified by Jacob. Esau was born first and Jacob second, indicating that the flesh is of the first man, the old man.

17:7^a
Deut. 6:16;
Psa. 95:8
17:7^b
Num. 20:13;
Psa. 81:7;
Heb. 3:9

17:8^a
Num. 14:45;
Deut. 25:17;
Judg. 3:13;
6:3, 33;
10:12;
1 Sam. 15:2

17:9^a
出二四 13
三三 11
民十三 16
二七 18
申三四 9
書一 1

17:9^b
出四 2, 20

17:10^a
出十七 12
二四 14
三一 2
代上二 20

【17:9】摩西對^{1a}約書亞說，你為我們選出人來，出去和亞瑪力人爭戰。明天我手裏要拿着神的^b杖，站在山頂上。

【17:10】於是約書亞照着摩西對他所說的話行，和亞瑪力人爭戰。摩西、亞倫與^a戶珥，都上了山頂。

【17:11】摩西何時¹舉手，以色列人就得獎；何時垂手，亞瑪力人就得獎。

● 17:8² 亞瑪力人是以色列人去美地的路上所遇到的第一個仇敵。（申二五 17～18，撒下十五 2。）這指明我們的肉體是在一切的仇敵當中為首的。肉體、罪、世界、和撒但都彼此關聯，但與信徒爭戰時，其中最突出的乃是肉體。（加五 17。）在我們的經歷中，當肉體被治死時，（加五 24，羅八 13，）世界就無法扣留我們，罪就不能在我們裏面運行，撒但也無力在我們身上作工。亞瑪力人攻擊以色列人的目的，是要攔阻他們進入美地。照樣，撒但挑動肉體與我們爭戰，目的是要阻止我們完全享受包羅萬有的基督作我們的美地。（見申八 7 註 1。）

● 17:9¹ 意，耶和華救主，或耶和華救恩。這名在希臘文是耶穌。見太一 21 註 1。

● 17:11¹ 摩西何時舉手，約書亞就為百姓爭戰並得獎。摩西在山頂舉手，豫表升天的基督在諸天之上代求；（羅八 34 下，來七 25，參提前二 8；）約

【17:9】And Moses said to ^{1a}Joshua, Choose men for us, and go out; fight with Amalek. Tomorrow I will stand on the top of the hill with the ^bstaff of God in my hand.

【17:10】So Joshua did as Moses had said to him and fought with Amalek; and Moses, Aaron, and ^aHur went up to the top of the hill.

【17:11】And when Moses ¹lifted his hand up, Israel prevailed; and when he let his hand down, Amalek prevailed.

17:8² (fought) Amalek was the first enemy encountered by the children of Israel on the way to the good land (Deut. 25:17-18; 1 Sam. 15:2). This indicates that our flesh is the first among all our enemies. The flesh, sin, the world, and Satan are all related, but the most prominent among them in fighting against the believers is the flesh (Gal. 5:17). When in our experience the flesh is put to death (Gal. 5:24; Rom. 8:13), the world cannot hold us, sin cannot operate in us, and Satan is powerless to work on us. Amalek's purpose in attacking Israel was to frustrate them from entering the good land. Likewise, Satan's aim in stirring up the flesh to fight against us is to keep us from entering into the full enjoyment of the all-inclusive Christ as our good land (see note 7¹ in Deut. 8).

17:9¹ (Joshua) Meaning Jehovah Savior, or the salvation of Jehovah. Jesus is from the Greek form of the name. See note 21¹ in Matt. 1.

17:11¹ (lifted) While Moses lifted up his hand, Joshua fought for the people and prevailed. Moses lifting up his hand on the mountaintop typifies the ascended Christ interceding in the heavens (Rom. 8:34b; Heb. 7:25;

17:9^a
Exo. 24:13;
33:11;
Num. 13:16;
27:18;
Deut. 34:9;
Josh. 1:1

17:9^b
Exo. 4:2, 20

17:10^a
Exo. 17:12;
24:14;
31:2;
1 Chron. 2:20

【17:12】但摩西的手¹發沉，他們就搬一塊石頭來，放在他以下，他就坐在上面。亞倫與戶珥扶着他的手，一個在這邊，一個在那邊，他的手就穩住，直到日落的時候。

書亞豫表基督作內住的靈，與肉體爭戰。（羅八 9～11，加五 16～17。）以色列人擊敗亞瑪力人，是藉着嗎哪（十六）和活水的供應，（1～6，）並藉着摩西的舉手，以及約書亞的爭戰。照樣，我們勝過肉體，乃是藉着喫喝基督作我們生命的供應，並藉着與代求的基督一同禱告，以及與基督這爭戰的靈一同治死肉體。（羅八 13 與註 2，加五 24 與註 2。）

● 17:12¹ 在山頂禱告時，摩西豫表基督；但他的手發沉時，卻代表我們。這表徵當基督在天上禱告時，我們也需要在地上禱告。（提前二 8。）因着肉體絕不會有所改變或改善，我們要勝過肉體，就需要不住的禱告，（帖前五 17，西四 2，）將自己聯於代求的基督。然而，我們禱告的手常常發沉。因此，我們需要石頭來扶持我們，也需要亞倫與戶珥的幫助。石頭（我們禱告生活的穩固根基）是指我們認識自己是軟弱的，需要基督作我們的扶持，來維持我們的禱告。（參約十五 5 下。）大祭司亞倫（二八 1，來五 1，4）表徵祭司職分；猶大支派的戶珥（三一 2）表徵君王職分。（創四九 10。）祭司職分與至聖所有關，在我們的經歷中至聖所總是與我們的靈相聯。（來十 19 與註。）因此，要維持我們的禱告，因而擊敗肉體，我們就需要祭司職分加

【17:12】But Moses' hands were ¹heavy, so they took a stone and put it under him, and he sat on it; and Aaron and Hur supported his hands, one on one side and one on the other side. So his hands were steady until the going down of the sun.

cf. 1 Tim. 2:8), and Joshua typifies Christ as the indwelling Spirit fighting against the flesh (Rom. 8:9-11; Gal. 5:16-17). Amalek was defeated by Israel through the supply of the manna (ch. 16) and the living water (vv. 1-6) and by the lifting up of Moses' hands and the fighting of Joshua. Likewise, we are victorious over the flesh by eating and drinking Christ as our life supply and by praying with the interceding Christ and putting the flesh to death with Christ as the fighting Spirit (Rom. 8:13 and note 2; Gal. 5:24 and note 2).

17:12¹ (heavy) As the one praying on the mountaintop, Moses typifies Christ, but as the one whose hands became heavy, Moses represents us. This signifies that while Christ is praying in the heavens, we too need to pray on earth (1 Tim. 2:8). Because the flesh never changes or improves, in order to prevail against the flesh, we need to pray without ceasing (1 Thes. 5:17; Col. 4:2), joining ourselves to Christ in His intercession. However, often our praying hands become heavy. Thus, we need a stone to support us, and we need the help of Aaron and Hur. The stone, a solid base for our prayer life, refers to our realization that in ourselves we are weak and that in order to sustain our prayer, we need Christ to be our support (cf. John 15:5b). Aaron, the high priest (28:1; Heb. 5:1, 4), signifies the priesthood, and Hur, who was of the tribe of Judah (31:2), signifies the kingship (Gen. 49:10). The priesthood is related to the Holy of Holies, which in our experience is always related to our spirit (Heb. 10:19 and note). Hence, to sustain our prayer and to thus defeat the flesh, we need the priesthood to strengthen

【17:13】約書亞用刀擊敗了亞瑪力王和他的百姓。

【17:14】耶和華對摩西說，我要將^a亞瑪力的¹名號從天下全然²塗抹；你要將這話寫在書上作記念，又³念給約書亞聽。

【17:15】摩西築了一座^a壇，起名叫¹耶和華尼西；

強我們的靈。我們也需要在主的權柄，就是君王職分之下順從主。不僅如此，戶珥與帳幕的建造有關，（三一2～5，）而出埃及記的方向就是朝着這目標。這指明我們需要以召會的建造為我們禱告的目標。

● 17:14¹ 直譯，記念。

● 17:14² 肉體是神的仇敵，它沒有意願，也沒有能力順從神。（羅八7～8。）因此，肉體的定命乃是被塗抹。這要在千年國的國度時代發生。（啓二十7～10與8註3。）

● 17:14³ 直譯，放在…耳中。

● 17:15¹ 意，耶和華是我的旌旗。摩西所築並起名的壇，表徵十字架是我們勝過肉體的記念。（加五24，六14。）我們藉十字架享受主作我們的旌旗，我們的得勝。

【17:13】And Joshua defeated Amalek and his people with the edge of the sword.

【17:14】And Jehovah said to Moses, Write this as a memorial in a book and¹ recite it to Joshua, that I will utterly² blot out the memory of^a Amalek from under heaven.

【17:15】And Moses built an^a altar and called the name of it¹ Jehovah-nissi;

our spirit. We also need to be obedient to the Lord under His authority, the kingship. Furthermore, Hur is related to the building of the tabernacle (31:2-5), and the direction of Exodus is toward this goal. This indicates that we need to take the building of the church as the goal of our prayer.

17:14¹ (recite) Lit., place it in the ears of.

17:14² (blot) The flesh is God's enemy. It has neither the intention nor the ability to obey God (Rom. 8:7-8). Hence, the destiny of the flesh is to be blotted out. This will take place during the kingdom age in the millennium (Rev. 20:7-9 and note 8²).

17:15¹ (Jehovah-nissi) Meaning Jehovah is my banner. The altar built and named by Moses signifies the cross as a memorial of our victory over the flesh (Gal. 5:24; 6:14). Through the cross we enjoy the Lord as our banner, our victory.

17:14^a
申二五 19
參民二四 20
撒十五 3

17:15^a
參士六 24

17:14^a
Deut. 25:19;
cf. Num. 24:20;
1 Sam. 15:3

17:15^a
cf. Judg. 6:24

【17:16】又說，因為有¹手敵擋²耶和華的寶座；耶和華必世代代和亞瑪力人爭戰。

出埃及記 第十八章

五 國度的描繪 十八 1 ~ 27

【18:1】¹摩西的岳父，米甸祭司^{2a}葉忒羅，聽見神為摩西和神的百姓以色列所行的一切事，就是耶和華將以色列從埃及領出來的事，

● 17:16¹ 亞瑪力人是敵擋神寶座的手，表徵肉體是背叛神的，並且敵擋神的寶座，就是祂的行政管理。肉體的每一面，不論是好是壞，都是神權柄的仇敵。（羅八 7。）因此，神定意不斷與肉體爭戰，（參士三 13 ~ 15，五 14，六 3，七 12 ~ 14，撒下十五 2 ~ 9，32 ~ 33，二七 8，三十 1 ~ 17，撒下八 12，代上四 42 ~ 43，斯三 1 ~ 6，九 7 ~ 10，）直到肉體被塗抹。（14。）

● 17:16² 希伯來文，Jah，亞，乃耶和華的縮寫。

● 18:1¹ 出十八陳明神國的豫表，描繪；在神的國裏，作神居所的帳幕得着建造。這描繪是在與亞瑪力人的爭戰之後纔陳明出來，這事實表徵，作神仇敵的肉體受到對付時，國度和君王職分就立刻

【17:16】For he said, For there is a ¹hand against the throne of ²Jah! Jehovah will have war with Amalek from generation to generation.

EXODUS 18

E. A Portrait of the Kingdom 18:1-27

【18:1】¹Now ^{2a}Jethro, the priest of Midian, Moses' father-in-law, heard of all that God had done for Moses and for Israel His people, how Jehovah had brought Israel out of Egypt.

17:16¹ (hand) Amalek was a hand against God's throne, signifying that the flesh is in rebellion against God and is against His throne, His governmental administration. Every aspect of the flesh, whether good or evil, is an enemy of God's authority (Rom. 8:7). Hence, God has decided to war against the flesh continually (cf. Judg. 3:13-15; 5:14; 6:3; 7:12-14; 1 Sam. 15:2-9, 32-33; 27:8; 30:1-17; 2 Sam. 8:12; 1 Chron. 4:42-43; Esth. 3:1-6; 9:7-10) until it is blotted out (v. 14).

17:16² (Jah) A shortened form of Jehovah.

18:1¹ (Now) Exodus 18 presents a type, a portrait, of the kingdom of God, in which the tabernacle, God's dwelling place, was built. The fact that this portrait is presented after the war against Amalek signifies that when the flesh as God's enemy is dealt with, the kingdom with the

18:1^a
出二 16
三 1
四 18

18:1^a
Exo. 2:16;
3:1;
4:18

【18:2】便帶着摩西的妻子¹西坡拉，就是摩西從前打發回去的，

進來，（參加五 17～25，）作基督身體的召會也得着建造。（參王上一～八。）我們要實化國度和召會的建造，就必須棄絕肉體的良善和邪惡這兩方面。（參腓三 3～10。）掃羅之所以失去君王職分，是因他沒有滅盡亞瑪力人，卻將該滅之物中上好的留下。（撒上十五與註。）

按照歷史的順序，十八章所描述的事件，是發生在帳幕的建造之後，並且是在以色列人帶着帳幕起程往美地去之前不久。（申一 6～18。）摩西被神感動，在十七章之後插入這些事件，這表明在經歷神完滿的救恩時，國度的來臨是在神百姓蒙拯救脫離撒但（法老）和世界（埃及，）以及肉體（亞瑪力）被擊敗並征服之後。戰敗亞瑪力人後，就需要國度作範圍，環境，使神在地上的居所得着建造。

● 18:1² 葉忒羅是米甸的祭司，（1，5，10～12，）代表轉向神的外邦人，成為在國度裏尋求神的人。（賽二 2～3，亞八 20～23。）

● 18:2¹ 西坡拉是摩西被以色列人棄絕期間所娶的外邦妻子，（二 13～22，）豫表基督被以色列人棄絕時，所娶為妻子的外邦召會。（羅十一 11～25，參創四一 45 註 2。）當國度來臨時，召會中的得勝者要有分於國度，作國度裏管治的權柄。（啓二 26～27，二十 4，6。）

【18:2】And Jethro, Moses' father-in-law, had taken Moses' wife¹ Zipporah, after he had sent her away,

kingship immediately comes in (cf. Gal. 5:17-25), and the church as the Body of Christ is built up (cf. 1 Kings 1—8). In order to realize the kingdom with the building of the church, we must utterly repudiate the flesh in both its good and evil aspects (cf. Phil. 3:3-10). Saul lost the kingship because he did not utterly destroy Amalek but spared the best of what was to be destroyed (1 Sam. 15 and notes).

According to historical sequence, the events described in ch. 18 took place after the building of the tabernacle and not long before the children of Israel began their journey with the tabernacle toward the good land (Deut. 1:6-18). Under divine inspiration Moses inserted these events after ch. 17 to show that in the experience of God's full salvation the kingdom comes after God's people have been delivered from Satan (Pharaoh) and the world (Egypt), and after the flesh (Amalek) has been defeated and subdued. After the defeat of Amalek, the kingdom is needed as the sphere, the environment, for the building up of God's dwelling place on earth.

18:1² (Jethro) Jethro, a priest of Midian (vv. 1, 5, 10-12), represents the Gentiles who turn to God and become seekers of God in the kingdom (Isa. 2:2-3; Zech. 8:20-23).

18:2¹ (Zipporah) Zipporah, the Gentile wife of Moses secured by him during his period of rejection by Israel (2:13-22), typifies the Gentile church gained by Christ as His wife during the time of His rejection by the children of Israel (Rom. 11:11-25; cf. note 45² in Gen. 41). When the kingdom comes, the overcomers in the church participate in the kingdom as the ruling authority in the kingdom (Rev. 2:26-27; 20:4, 6).

18:3^a
出四 20
徒七 29
18:3^b
出二 22
詩三九 12
來十一 13

18:4^a
來十一 34

18:5^a
出三 1
二四 13

【18:3】又帶着西坡拉的兩個^a兒子，一個名叫¹革舜，因為²摩西說，我在異地作了^b寄居的；

【18:4】一個名叫¹以利以謝，因為他說，我父親的神幫助了我，^a拯救我脫離法老的刀。

【18:5】摩西的岳父葉忒羅，帶着摩西的妻子和兩個兒子，來到^a神的山，就是摩西在曠野安營的地方。

【18:6】他叫人告訴摩西說，我是你岳父葉忒羅，帶着你的妻子和兩個兒子來到你這裏。

【18:7】摩西出去迎接他的岳父，向他下拜，與他親嘴，彼此問安，然後都進了帳棚。

● 18:3¹ 意，在那裏的寄居者。

● 18:3² 直譯，他。

● 18:4¹ 意，我的神是（我的）幫助。

【18:3】And her two^a sons, of whom the name of one was¹ Gershom, for² Moses said, I have been a^b sojourner in a foreign land;

【18:4】And the name of the other was¹ Eliezer, for he said, The God of my father was my help and^a delivered me from the sword of Pharaoh.

【18:5】So Jethro, Moses' father-in-law, came with his sons and his wife to Moses in the wilderness where he was encamped, at the^a mount of God.

【18:6】And he sent word to Moses: I, your father-in-law Jethro, am coming to you with your wife and her two sons with her.

【18:7】So Moses went out to meet his father-in-law and bowed down and kissed him; and each asked the other's welfare, and they came into the tent.

18:3^a
Exo. 4:20;
Acts 7:29

18:3^b
Exo. 2:22;
Psa. 39:12;
Heb. 11:13

18:4^a
Heb. 11:34

18:5^a
Exo. 3:1;
24:13

18:3¹ (Gershom) Meaning a sojourner there.

18:3² (Moses) Lit., he.

18:4¹ (Eliezer) Meaning my God is [my] help.

【18:8】摩西將耶和華為以色列的緣故，向法老和埃及人所行的一切事，以及路上所遭遇的一切艱難，並耶和華怎樣拯救他們，都述說與他岳父聽。

【18:9】葉忒羅因耶和華待以色列的一切好處，就是拯救他們脫離埃及人的手，便甚歡喜。

【18:10】葉忒羅說，耶和華是^a當受頌讚的；祂拯救了你們脫離埃及人和法老的手，將這百姓從埃及人的手下拯救出來。

【18:11】我現今在埃及人^a狂傲對待這百姓的事上得知，耶和華比眾神都^b大。

【18:12】摩西的岳父葉忒羅把^a燔祭和平安祭獻給神；亞倫和以色列的眾長老都來了，與摩西的岳父在神面前^b喫飯。

【18:13】第二天，¹摩西坐着審判百姓，百姓從早到晚都站在摩西旁邊。

【18:8】And Moses told his father-in-law all that Jehovah had done to Pharaoh and to the Egyptians for Israel's sake, all the hardship that had come upon them on the way, and how Jehovah delivered them.

【18:9】And Jethro rejoiced for all the good which Jehovah had done to Israel, in that He had delivered them out of the hand of the Egyptians.

【18:10】And Jethro said, ^aBlessed be Jehovah, who has delivered you from the hand of the Egyptians and from the hand of Pharaoh, who has delivered the people from under the hand of the Egyptians.

【18:11】Now I know that Jehovah is ^agreater than all gods, for it was demonstrated in this matter, when they dealt ^bproudly against the ¹people.

【18:12】Then Jethro, Moses' father-in-law, took a ^aburnt offering and sacrifices for God, and Aaron came with all the elders of Israel to ^beat food with Moses' father-in-law before God.

【18:13】And on the following day ¹Moses sat to judge the people, and the people stood around Moses from the morning to the evening.

18:11¹ (people) Lit., them.

18:10^a
創十四 20
撒下十八 28
路一 68

18:11^a
尼九 10
路一 51
18:11^b
代上十六 25
代下二 5
詩九五 3
一三五 5
18:12^a
創八 20
出二四 5
伯一 5
四二 8
18:12^b
申十二 7
十四 26
代上二九 22

18:10^a
Gen. 14:20;
2 Sam. 18:28;
Luke 1:68

18:11^a
1 Chron. 16:25;
2 Chron. 2:5;
Psa. 95:3;
135:5
18:11^b
Neh. 9:10;
Luke 1:51
18:12^a
Gen. 8:20;
Exo. 24:5;
Job 1:5;
42:8
18:12^b
Deut. 12:7;
14:26;
1 Chron. 29:22

【18:14】摩西的岳父看見他向百姓所作的一切事，就說，你這向百姓作的是甚麼事？你爲甚麼獨自坐着，眾百姓從早到晚都站在你旁邊？

【18:15】摩西對他岳父說，這是因百姓到我這裏來求問神。

【18:16】他們有爭執的時候，案件到我這裏來，我便在兩造之間^a施行審判；我又叫他們知道神的^b律例和法度。

【18:17】摩西的岳父說，你這作的不好。

【18:18】你和這些百姓必都疲憊；因爲這事太重，你^a獨自一人辦理不了。

【18:19】現在你要聽我的話；我爲你出個主意，願神與你同在。你要在神面前代表百姓，將^a案件帶到神那裏；

【18:14】And when Moses' father-in-law saw all that he was doing for the people, he said, What is this thing that you are doing for the people? Why do you sit by yourself, and all the people stand around you from morning to evening?

【18:15】Then Moses said to his father-in-law, Because the people come to me to inquire of God.

【18:16】When they have a dispute, the matter comes to me; and I^a judge between a man and his neighbor, and I make known the^b statutes of God and His laws.

【18:17】And Moses' father-in-law said to him, The thing that you are doing is not good.

【18:18】You will surely wear yourself out, both you and this people who are with you, for the thing is too heavy for you; you cannot do it^a by yourself.

【18:19】Listen now to my voice: I will give you counsel, and God be with you. You stand for the people before God, and you bring the^a matters to God.

● 18:13¹ 13 ~ 26 節描繪國度的權柄與次序。基督，由摩西所表徵，是權柄的元首；在基督的作頭之下，一切都有次有序。

18:13¹ (Moses) Verses 13-26 portray the authority and order of the kingdom. Christ, signified by Moses, is the Head of authority, and under the headship of Christ everything is in a proper order.

18:16^a
參出二四 14
申十七 8
撒下十五 2-3
林前六 1
18:16^b
申四 5
五 1

18:18^a
民十一 14-17
申一 9, 12

18:19^a
民二七 5

18:16^a
cf. Exo. 24:14;
Deut. 17:8;
2 Sam. 15:2-3;
1 Cor. 6:1
18:16^b
Deut. 4:5;
5:1

18:18^a
Num. 11:14-17;
Deut. 1:9, 12

18:19^a
Num. 27:5

18:20^a
申一 18
詩一四三 8

【18:20】又要將律例和法度教導他們，指示他們當^a行的路，當作的事。

18:21^a
申一 13, 15

【18:21】你也要從眾百姓中揀選^a有才能的人，就是敬畏神、誠實可信、恨不義之財的人，派他們作¹千夫長、百夫長、五十夫長和十夫長，管理百姓，

18:22^a
申十六 18
代下十九 5-7

18:22^b
出十八 26
申一 17

18:22^c
民十一 17

【18:22】叫他們隨時^a審判百姓；大事都要^b帶到你這裏，小事他們自己可以審判。這樣，你就輕省些，他們也可以^c同擔這擔子。

【18:23】你若這樣行，神也這樣吩咐你，你就能受得住，這百姓也都可以平平安安的歸回他們的地方。

【18:24】於是，摩西聽從他岳父的話，按着他所說的而行。

● 18:21¹ 這裏的千夫長、百夫長等，以及申一 15 的首領，被任命在神國裏維持神百姓日常彼此間良好的次序。他們與民十一的七十個長老不同，那些長老乃是被任命照顧神百姓與神的關係。

【18:20】And you shall teach them the statutes and the laws, and make known to them the way in which they should^a walk and the work that they should do.

【18:21】You also should look for^a able men among all the people who fear God, men of truth, who hate unjust gain; and place them over them, as¹ leaders of thousands, leaders of hundreds, leaders of fifties, and leaders of tens.

【18:22】And let them^a judge the people at all times; and let them^b bring every great matter to you, but every small matter let them judge themselves. So it will be easier for you, and they will^c bear the burden with you.

【18:23】If you do this thing, and God so commands you, then you will be able to endure, and all these people also will go to their place in peace.

【18:24】So Moses listened to the voice of his father-in-law and did all that he had said.

18:21¹ (leaders) The leaders here and in Deut. 1:15 were appointed to maintain a good order among God's people in their daily relationships with one another in His kingdom. They are different from the seventy elders in Num. 11, who were appointed to take care of the relationship between God's people and God.

18:20^a
Deut. 1:18;
Psa. 143:8

18:21^a
Deut. 1:13, 15

18:22^a
Deut. 16:18;
2 Chron. 19:5-7

18:22^b
Exo. 18:26;
Deut. 1:17

18:22^c
Num. 11:17

【18:25】摩西從以色列人中揀選了有才能的人，立他們為百姓的首領，作千夫長、百夫長、五十夫長和十夫長。

【18:26】他們隨時審判百姓，有難斷的案件就帶到摩西那裏，但各樣小事他們自己審判。

【18:27】此後，摩西讓他的岳父離去，他就往^a自己的地去了。

【18:25】And Moses chose able men out of all Israel and made them heads over the people: leaders of thousands, leaders of hundreds, leaders of fifties, and leaders of tens.

【18:26】And they judged the people at all times; the hard cases they brought to Moses, but every small matter they judged themselves.

【18:27】And Moses let his father-in-law depart, and he went his way to his^a own land.

18:27^a
參民十 29-30

18:27^a
cf. Num. 10:29-30

出埃及記 第十九章

肆 領受啓示
十九 1～三四 35

一 被帶進神的同在
和對神的認識中
十九 1～25

【19:1】以色列人出埃及地以後，到了第三個月的那一天，來到^a西乃的曠野。

【19:2】他們從利非訂起行，來到西乃的曠野，就在那裏的山前安營。

19:1^a
民三三 15

EXODUS 19

IV. Receiving Revelation

19:1 — 34:35

A. Brought into the Presence of God
and into the Knowledge of Him
19:1-25

【19:1】In the third month after the children of Israel had gone out of the land of Egypt, on that very day they came into the wilderness of^a Sinai.

【19:2】And when they had journeyed from Rephidim and had come to the wilderness of Sinai, they encamped in the wilderness; and there Israel encamped in front of the mountain.

19:1^a
Num. 33:15

19:3^a
參出三 4
利一 1

【19:3】摩西¹上到神那裏，耶和華從山上^a呼喚他說，你要這樣告訴雅各家，對以色列人說，

19:4^a
申二九 2-3
19:4^b
申三二 11-12
啓十二 14
參路十三 34

【19:4】我向埃及人所行的事，你們都^a看見了，且看見我如^{1b}鷹將你們背在翅膀上，帶來歸我。

● 19:3¹ 寫出埃及記是要表明神完滿的救恩，爲着建造祂的居所。一至十八章描繪神的救贖和拯救、（一 1～十四 31、）神的供備、（十五 1～十七 7、）勝過肉體、（十七 8～16、）和摩西所插進一幅國度的圖畫，（十八 1～27，）以顯示前述各項的結果。在這幾章所記載的經歷之後，以色列人被帶到神的山，進入神直接的同在裏，（三 1，十八 5，）與神有交通。神在那裏向祂的百姓顯現，對他們說話，（3～6，11，）賜給他們對祂自己的認識，（二十～二四，）和祂居所之模型的異象，（二五～三十，）使他們能照着那異象建造祂的居所。（三五～四十。）見三 8 註 1 二段。

● 19:4¹ 鷹的翅膀表徵神在基督裏的恩典和能力，應用到我們身上。（林前十五 10，林後十二 9，弗一 19。）在與神的交通裏，我們首先認識神的恩典，這恩典爲我們成就每一件事，並且背負着我們與神一同往前。參賽四十 31，結一 6、8～11。

【19:3】And Moses¹ went up to God, and Jehovah^a called to him out of the mountain, saying, Thus you shall say to the house of Jacob and tell the children of Israel:

【19:4】You have^a seen what I did to the Egyptians and how I bore you on^{1b} eagles' wings and brought you to Myself.

19:3^a
cf. Exo. 3:4;
Lev. 1:1

19:4^a
Deut. 29:2-3
19:4^b
Deut. 32:11-12;
Rev. 12:14;
cf. Luke 13:34

19:3¹ (went) The book of Exodus was written to show God's full salvation for the building up of His dwelling place. Chapters 1—18 portray God's redemption and salvation (1:1—14:31), God's provision (15:1—17:7), the victory over the flesh (17:8-16), and a picture of the kingdom (18:1-27), inserted by Moses to show the issue, the result, of the foregoing items. After the experiences recorded in these chapters, the children of Israel were brought into God's direct presence at the mountain of God (3:1; 18:5) to have fellowship with God. There God appeared to His people and spoke to them (vv. 3-6, 11) to give them the knowledge of Himself (chs. 20—24) and the vision of the pattern of His dwelling place (chs. 25—30) so that they might build it according to that vision (chs. 35—40). See note 8¹, par. 2, in ch. 3.

19:4¹ (eagles') The eagles' wings signify the grace and power of God in Christ applied to us (1 Cor. 15:10; 2 Cor. 12:9; Eph. 1:19). In the fellowship of God we first come to know the grace of God, which accomplishes everything for us and carries us onward with God. Cf. Isa. 40:31; Ezek. 1:6, 8-11.

19:5^a
出二四 7-8
三四 27-28
申五 2

19:5^b
申七 6
十四 2
二六 18
詩一三五 4
多二 14
彼前二 9

19:5^c
出九 29
伯四一 11
詩二四 1
五十 12

19:6^a
彼前二 5, 9
啓一 6
五 10
二十 6

19:6^b
申七 6
十四 21
二六 19
二八 9
賽六二 12
彼前二 9

【19:5】如今你們若實在聽從我的話，遵守我的 ^a約，就要在萬民中作我 ^{1b}自己的珍寶，因為 ^c全地都是我的。

【19:6】你們要歸我作 ^{1a}祭司的國度，為 ^{1b}聖別的國民。這些話你要告訴以色列人。

【19:7】於是摩西去召了百姓的長老來，將耶和華所吩咐他的這些話，都陳明在他們面前。

● 19:5¹ 原文含雙重意義，指個人的產業，也指奇特的珍寶。參多二 14。這表明在神與祂贖民的交通中，存在着一種親密的情愛。（見二十 6 註 1。）

● 19:6¹ 當神的百姓留在祂的同在中，他們就成為祭司的國度和聖別的國民。（啓一 6，五 10，彼前二 9。）神的百姓作為祭司，活在神的同在中，享受祂作他們的分，就像祂享受他們作祂的珍寶一樣。（5。）神與祂百姓之間彼此的享受，將祂的百姓從祂以外的一切事物分別出來歸祂自己，使他們成為聖別的國民。

【19:5】 Now therefore if you will indeed obey My voice and keep My ^acovenant, then you shall be My ^{1b}personal treasure from among all peoples, for ^call the earth is Mine.

【19:6】 And you shall be to Me a ¹kingdom of ^apriests and a ^{1b}holy nation. These are the words that you shall speak to the children of Israel.

【19:7】 So Moses came and called for the elders of the people and set before them all these words which Jehovah had commanded him.

19:5¹ (personal) The Hebrew word has a double meaning; it means both personal possession and peculiar treasure. Cf. Titus 2:14. This shows that an intimate affection exists in the fellowship of God with His redeemed people (see note 6² in ch. 20).

19:6¹ (kingdom) As God's people remain in His presence, they become a kingdom of priests and a holy nation (Rev. 1:6; 5:10; 1 Pet. 2:9). As priests, God's people live in God's presence, enjoying Him as their portion, even as He enjoys them as His treasure (v. 5). The mutual enjoyment between God and His people separates His people unto Himself from everything other than Him, making them a holy nation.

19:5^a
Exo. 24:7-8;
34:27-28;
Deut. 5:2

19:5^b
Deut. 7:6;
14:2;
26:18;
Psa. 135:4;
Titus 2:14;
1 Pet. 2:9

19:5^c
Exo. 9:29;
Job 41:11;
Psa. 24:1;
50:12

19:6^a
1 Pet. 2:5, 9;
Rev. 1:6;
5:10;
20:6

19:6^b
Deut. 7:6;
14:21;
26:19;
28:9;
Isa. 62:12;
1 Pet. 2:9, See
note 6¹

【19:8】百姓都同聲回答說，¹ 凡耶和華所說的，^a 我們必要行。摩西就將百姓的話回覆耶和華。

● 19:8¹ 百姓在這裏以及二四 3、7 所作似乎正面的回答，乃是得罪神的，因為這回答指明以色列人不認識神，也不認識自己，並且無心爲着神。（參太十五 8。）他們自以爲能遵行神所要求的一切，卻不知道他們無法履行祂的誡命，乃需要祂的憐憫。甚至律法尚未頒佈完畢，百姓已經陷在拜偶像的罪裏，至少干犯了十誡的頭三條。（二十 2～7，三二 1～6 與註。）百姓說了這話之後，神就改變對他們的態度，也使氣氛改變了。（9，12～13，16～25，二十 18～19，參十九 3～6。）

神永遠的定旨是要得着一班人，作祂的配偶、祂的彰顯、和祂的居所。爲要成就這定旨，神必須將祂自己作爲生命分賜到祂的選民裏面，並將祂自己作到他們裏面。從起初，神的心意就不是要人遵守誡命，或叫人爲祂作事。（見創二 17 註 1。）照樣，以色列人被帶到神的山，神的心意也不是要賜給他們一長串神的誡命，要求他們履行。祂的心意乃是要把祂的百姓帶到祂的同在裏，使祂可以向他們啓示祂自己，並藉着對他們說話，將祂自己分賜到他們裏面。（參三四 28～29 與 29 註 1。）然而，神的百姓不明白祂的心意。他們天然、墮落和宗教的觀念，以爲神要他們爲祂作一些事，並自認爲有能力作這些事。他們的觀念既是這樣，神就需要賜他們誡命，給他們看見祂的要求是何等高超，而他們對於履行這些要求是何等無能。（羅八 3 上，7～8。）

【19:8】And all the people answered together and said,
¹All that Jehovah has spoken ^awe will do. And Moses brought back the words of the people to Jehovah.

19:8¹ (All) This seemingly positive answer, given here and in 24:3, 7, was offensive to God, for it indicated that the children of Israel knew neither God nor themselves and did not have a heart for God (cf. Matt. 15:8). They presumed that they could do whatever God required, not knowing that they were unable to fulfill His commandments and that they stood in need of His mercy. Even before the decree of the law had been completed, the people fell into the sin of idolatry, breaking at least the first three of the Ten Commandments (20:2-7; 32:1-6 and notes). After the people spoke this word, God changed His attitude toward them and also caused a change of atmosphere (vv. 9, 12-13, 16-25; 20:18-19; cf. 19:3-6).

God's eternal purpose is to have a people to be His counterpart, His expression, and His dwelling place. In order to fulfill this purpose, God must impart Himself as life into His chosen people and work Himself into them. From the very beginning it was not God's intention to give man commandments to keep or to have man do things for Him (see note 17¹ in Gen. 2). Likewise, in bringing the children of Israel to the mountain of God, it was not God's intention to give them a list of divine commandments as requirements for them to fulfill. Rather, His intention was to bring His people into His presence so that He could reveal Himself to them and impart Himself into them through His speaking to them (cf. 34:28-29 and note 29¹). God's people, however, did not understand His intention. Their natural, fallen, and religious concept was that God wanted them to do certain things for Him, and they thought they were able to do these things. Since this was their concept, it was necessary for God to give them commandments to show them how high His requirements are and how unable to fulfill these requirements they were (Rom. 8:3a, 7-8).

19:9^a

申四 11
詩九七 2

19:9^b

申四 12, 36
參約十二 28-29

19:9^c

出十四 31

【19:9】耶和華對摩西說，我要在密^a雲中臨到你那裏，叫百姓在我與你說話的時候可以^b聽見，也可以永遠^c信你了。於是摩西將百姓的話告訴耶和華。

神在西乃山所頒佈的律法，有積極和消極的功用。在積極方面，律法的功用是作神的見證，將神啓示給祂的百姓。（見二十 1 註 1。）律法也是神活的話，作祂的氣，（提後三 16，）將祂的成分注入到愛祂並尋求祂的人裏面。（見申八 3 註 1。）在消極方面，律法的功用是暴露罪、（羅三 20，五 20，七 7～8，13、）征服罪人、（羅三 19、）並看守神的選民，引他們到基督那裏。（加三 23～24。）律法在我們的經歷中是積極的或是消極的，在於我們的心接受律法的情形。我們若愛神，謙卑自己，把律法當作神活的話，藉以接觸祂並住在祂裏面，律法就要成為管道，藉此將神聖的生命和本質傳輸給我們，作我們的供應和滋養。我們藉着律法作為神的話，得着神本質的注入，就在生命、性情和彰顯上與神成為一，並自然而然過彰顯神且符合祂律法的生活。（羅八 4，腓一 21 上。）然而，我們到律法這裏來，若不在愛裏尋求神，反而把律法與活的神這生命的源頭分開，（參約五 39～40，）那原本為要帶進生命，（羅七 10，）本身卻不能賜生命的律法，（加三 21 與註 1，）對我們就成為定罪和殺死的元素。（羅七 11，林後三 6～7，9。）見詩一一九 2 註 2 一段。

【19:9】And Jehovah said to Moses, I am coming to you in a thick^a cloud, that the people may^b hear when I speak with you and may also^c believe you forever. Then Moses told the words of the people to Jehovah,

The law decreed by God on Mount Sinai has both a positive and a negative function. On the positive side the law functions as God's testimony, revealing God to His people (see note 1¹ in ch. 20). The law is also God's living word as His breath (2 Tim. 3:16) to infuse His element into His loving seekers (see note 3¹ in Deut. 8). On the negative side, the function of the law is to expose sin (Rom. 3:20; 5:20; 7:7-8, 13), to subdue sinners (Rom. 3:19), and to guard God's chosen people and bring them to Christ (Gal. 3:23-24). Whether in our experience the law is positive or negative depends on the condition of our heart in receiving the law. If we love God, humble ourselves, and regard the law as His living word through which we contact Him and abide in Him, the law will become a channel through which the divine life and substance are conveyed to us for our supply and nourishment. Being infused with God's substance through the law as God's word, we will become one with God in life, nature, and expression and will spontaneously live a life that expresses God and corresponds to His law (Rom. 8:4; Phil. 1:21a). However, if in coming to the law we do not seek God in love but rather separate the law from the living God as the source of life (cf. John 5:39-40), the law, which was intended to result in life (Rom. 7:10) but cannot give life of itself (Gal. 3:21 and note 1), will become a condemning and killing element to us (Rom. 7:11; 2 Cor. 3:6-7, 9). See note 2², par. 1, in Ps. 119.

19:9^a

Deut. 4:11;
Psa. 97:2

19:9^b

Deut. 4:12, 36;
cf. John 12:28-29

19:9^c

Exo. 14:31

19:10^a
出十九 14
利二十 7
民十一 18
書三 5
七 13
撒十六 5
參創三五 2

19:11^a
出三四 5
民十一 25

【19:10】耶和華又對摩西說，你往百姓那裏去，叫他們今天明天^{1a}分別爲聖，又叫他們洗淨自己的衣服。

【19:11】到¹第三天要豫備好了，因爲第三天耶和華要在眾百姓眼前^a降臨在²西乃山上。

● 19:10¹ 分別爲聖是從世界分別出來歸給神。（見約十七 17 註 2。）神的百姓藉着這樣的分別爲聖，就能與祂有交通。見 12 註 1。

● 19:11¹ 第三天表徵復活。（林前十五 4。）神的百姓在復活裏被帶進祂的同在裏。在復活裏的意思是，舊造的一切完全是天然的，已經被了結，而新造完全是在復活裏，有了新生的起頭。（林後五 17。）

● 19:11² 頒賜律法的山，具有雙重的意義。首先，它是何烈山，乃是神的山，（三 1，12，四 27，十八 5，二四 13，民十 33，王上十九 8，）就是尋求神的人彼此相會、（四 27，十八 5、）與神相會、（二四 13，15～18，王上十九 8、）事奉神、（三 12、）得着神的啓示和異象、（三 1～3，二四 12～13，王上十九 8～9、）並被神的本質注入（三四 28～29）的地方。第二，它是西乃山，（11，18，20～24，三四 2～4，加四 24～25，）乃是暴露神百姓的罪，並啓示神的聖別界線的地方。（12～13，21～24，來十二 18～21。）

【19:10】And Jehovah said to Moses, Go to the people, and ^{1a}sanctify them today and tomorrow; and have them wash their garments,

【19:11】And be ready for the ¹third day; for on the third day Jehovah will ^acome down on ²Mount Sinai in the sight of all the people.

19:10¹ (sanctify) To be sanctified is to be separated from the world unto God (see note 17¹ in John 17). Through such a sanctification God's people can have fellowship with Him. See note 12¹.

19:11¹ (third) The third day signifies resurrection (1 Cor. 15:4). God's people were brought into His presence in resurrection. To be in resurrection means that everything of the old creation, which is altogether natural, has been terminated, and the new creation, which is altogether in resurrection, is germinated (2 Cor. 5:17).

19:11² (Mount) The mountain where the law was given has a twofold significance. First, as Mount Horeb, it is the mountain of God (3:1, 12; 4:27; 18:5; 24:13; Num. 10:33; 1 Kings 19:8), the place for God's seekers to meet with one another (4:27; 18:5), to meet with God (24:13, 15-18; 1 Kings 19:8), to serve God (3:12), to receive God's revelation and vision (3:1-3; 24:12-13; 1 Kings 19:8-9), and to be infused with God's substance (34:28-29). Second, as Mount Sinai (vv. 11, 18, 20-24; 34:2-4; Gal. 4:24-25), it is the place where the sinfulness of God's people is exposed and the boundary of God's holiness is revealed (vv. 12-13, 21-24; Heb. 12:18-21).

19:10^a
Exo. 19:14;
Lev. 20:7;
Num. 11:18;
Josh. 3:5;
7:13;
1 Sam. 16:5;
cf. Gen. 35:2
19:11^a
Exo. 34:5;
Num. 11:25

19:12^a
來十二 20

【19:12】你要在山的四圍給百姓定¹界限，說，你們當謹慎，不可上山去，也不可觸着山的邊界；凡觸着這^a山的，必被處死。

19:13^a
來十二 20
19:13^b
來十二 19

【19:13】不可用手觸着他，必^a用石頭打死，或用箭射透；無論是走獸是人，都不得活。到^b角聲拖長的時候，他們纔可以到山上來。

【19:14】摩西下山往百姓那裏去，叫他們分別爲聖，他們也洗淨自己的衣服。

19:15^a
參撒上一 4-5
林前七 1

【19:15】他對百姓說，到第三天要豫備好了。不可^a親近女人。

● 19:12¹ 我們與神交通時，不僅認識祂的恩典，（4，）也認識祂的聖別。西乃山是聖山，因爲神降臨在其上。（20，參三 5。）因此在這裏定了邊界，以色列人不可越過。（12～13，21～24。）我們這些神的子民與神交通時，若要留在祂的同在中，就必須聖別自己，以及與我們有關的一切事物。（10，14，22，參來十二 14。）分別爲聖就是尊重神的聖別界線。分別爲聖是聖別的經歷一面。當神的聖別成爲我們的經歷時，那就是分別爲聖。見來十二 14 註 1 與羅六 19 註 2。

【19:12】And you shall set¹ limits for the people all around, saying, Be careful that you do not go up on the mountain or touch the border of it. Whoever touches the^a mountain shall surely be put to death.

【19:13】No hand shall touch him, but he shall surely be^a stoned or shot through; whether beast or man, he shall not live. When the^b trumpet sounds a long blast, they may come up on the mountain.

【19:14】And Moses went down from the mountain to the people and sanctified the people, and they washed their garments.

【19:15】And he said to the people, Be ready for the third day. Do not go^a near a woman.

19:12¹ (limits) In fellowship with God we know not only His grace (v. 4) but also His holiness. Mount Sinai was a holy mountain because God descended upon it (v. 20; cf. 3:5). Thus, a boundary was set which the children of Israel were not permitted to cross (vv. 12-13, 21-24). If we as God's people would remain in His presence in fellowship with Him, we must sanctify ourselves and everything related to us (vv. 10, 14, 22; cf. Heb. 12:14). To be sanctified is to honor the boundary of God's holiness. Sanctification is the experiential aspect of holiness. When God's holiness becomes our experience, that is sanctification. See notes 14¹ in Heb. 12 and 19² in Rom. 6.

19:12^a
Heb. 12:20

19:13^a
Heb. 12:20
19:13^b
Heb. 12:19

19:15^a
cf. 1 Sam. 21:4-5;
1 Cor. 7:1

19:16^a
啓四 5
八 5
十一 19

19:16^b
出十九 9
來十二 18

19:16^c
出二十 18
來十二 19
參啓一 10

19:18^a
出二四 17
申四 11
來十二 18

19:18^b
詩一四四 5
啓十五 8

19:18^c
詩六八 8
來十二 26
士五 5

19:19^a
詩八一 7
來十二 19

19:20^a
參徒七 38
加四 24

19:21^a
參出三 6
撒六 19
參出三三 20

【19:16】到第三天早晨，在山上有^a雷轟、閃電和密^b雲，並且^c角聲甚大，營中的百姓盡都戰抖。

【19:17】摩西帶着百姓出營迎接神，他們都站在山下。

【19:18】西乃全山冒煙，因為耶和華在^a火中降在山上。山的^b煙氣上騰，如同燒窯的煙氣一般；遍山大大的^c震動。

【19:19】角聲越來越強，摩西就說話，神¹在雷轟中^a回答他。

【19:20】耶和華降臨在^a西乃山頂上，耶和華召摩西上山頂，摩西就上去。

【19:21】耶和華對摩西說，你下去囑咐百姓，不可闖過來耶和華這裏^a觀看，免得他們多人倒斃；

【19:16】And on the third day, when it was morning, there was^a thunder and lightning, and a thick^b cloud upon the mountain, and a very loud^c trumpet sound; and all the people who were in the camp trembled.

【19:17】And Moses brought the people out of the camp to meet God, and they stood at the base of the mountain.

【19:18】Now the whole of Mount Sinai smoked because Jehovah descended upon it in^a fire, and its^b smoke ascended like the smoke of a furnace; and the whole mountain^c shook greatly.

【19:19】And as the sound of the trumpet grew louder and louder, Moses spoke, and God^a answered him¹ in a thunder.

【19:20】And Jehovah came down upon^a Mount Sinai at the top of the mountain, and Jehovah called Moses to the top of the mountain; and Moses went up.

【19:21】Then Jehovah said to Moses, Go down; charge the people not to break through to Jehovah to^a look, lest many of them perish.

19:16^a
Rev. 4:5;
8:5;
11:19

19:16^b
Exo. 19:9;
Heb. 12:18

19:16^c
Exo. 20:18;
Heb. 12:19;
cf. Rev. 1:10

19:18^a
Exo. 24:17;
Deut. 4:11;
Heb. 12:18

19:18^b
Psa. 144:5;
Rev. 15:8

19:18^c
Psa. 68:8;
Heb. 12:26;
Judg. 5:5

19:19^a
Psa. 81:7;
Heb. 12:19

19:20^a
cf. Acts 7:38;
Gal. 4:24

19:21^a
cf. Exo. 3:6;
1 Sam. 6:19;
cf. Exo. 33:20

● 19:19¹ 在雷轟中，或，發聲。

19:19¹ (in) Or, in a voice.

19:22^a
利十 3
19:22^b
撒下六 8
代上十三 11

【19:22】又叫^a 親近耶和華的祭司將自己分別爲聖，恐怕耶和華忽然出來^b 擊殺他們。

【19:23】摩西對耶和華說，百姓不能上西乃山，因爲你已經囑咐我們說，要在山的四圍定界限，將山分別爲聖。

【19:24】耶和華對他說，下去罷；你要再和亞倫一同上來；只是不可讓祭司和百姓闖過來，上到耶和華這裏，恐怕耶和華忽然出來擊殺他們。

【19:25】於是摩西下到百姓那裏告訴他們。

出埃及記 第二十章

二 律法是神的見證，
將神啓示給祂的百姓
二十 1 ~ 17

20:1^a
1~17;
申五 4-21

【20:1】^a 神吩咐這一切的¹ 話說，

● 20:1¹ 神的律法是神的話。（在三四 28，律法的主要內容，十誡，稱爲『十句話』一見該處註。）因此，律法是神的見證，（十六 34，三一 18，三二 15，四十 20，詩十九 7，）神的彰顯，將神啓示給祂的百姓。（見

【19:22】And let the priests who come^a near to Jehovah also sanctify themselves, so that Jehovah does not^b break forth upon them.

【19:23】And Moses said to Jehovah, The people cannot come up to Mount Sinai, for You charged us, saying, Set limits around the mountain, and sanctify it.

【19:24】And Jehovah said to him, Go, get down; then you shall come up again, you and Aaron with you; but do not let the priests and the people force a way through to come up to Jehovah, so that He does not break forth upon them.

【19:25】So Moses went down to the people and told them.

EXODUS 20

B. The Testimony of God (the Law)
Revealing God to His People
20:1-17

【20:1】^a And God spoke all these¹ words, saying,

20:1¹ (words) The law of God is God's word (in 34:28 the Ten Commandments, the main contents of the law, are called "the ten words"—see note there). As such, the law is God's testimony (16:34; 31:18; 32:15; 40:20; Ps. 19:7), God's expression, a revelation of God to

19:22^a
Lev. 10:3
19:22^b
2 Sam. 6:8;
1 Chron. 13:11

20:1^a
vv. 1-17;
Deut. 5:4-21

20:2^a
利二六 13
詩八一 10
20:2^b
出十二 51
20:3^a
王下十七 35
賽四五 21
耶二五 6
三五 15
何十三 4

【20:2】我是^{1a}耶和華你的神，曾將你
從埃及地，從爲奴之家^b領出來。

【20:3】¹除我以外，你不可有^a別的神。

約一 1 註 2，來一 1 註 1 一段。）神的律法啓示神的屬性，表明祂是忌邪的、（4～6，參林後十一 2、）聖的、（7～11、）愛的、（6，12～15，參羅十三 8～10，加五 14、）義的、（5、）真實的（16，參約壹一 5～6）和純潔的。（2～3，17。）律法作爲神的話和神的見證（神的彰顯，）豫表基督是神的話和神的見證（神的彰顯。）（約一 1，18，啓十九 13，一 5，西一 15。）

遵守律法的實際乃是活神並彰顯神。這樣的生活，就是在神永遠經綸裏的生活，乃是神人的生活，是憑耶穌基督之靈全備的供應，不斷的否認己，釘十字架，而活那是神見證之基督的生活，使神得着擴大並擴展的彰顯。（太十六 24，加二 20，腓一 19～21 上，羅八 4。）

● 20:2¹ 『耶和華你的神』這稱呼出現在頭五條誡命中，（2～3，4～6，7，8～11，12，）卻不在後五條中，（13～17，）指明十誡分爲二組，各有五條；頭一組與神有關，第二組與人有關。（見 12 註 1。）

● 20:3¹ 直譯，在我面前。頭三條誡命要求人除了神以外，（三四 14～17，參約壹五 21 註 3 一段，雅四 4 註 1，5 註 2，）不可有任何偶像，任何其他的愛慕。（見 6 註 1。）

【20:2】I am^{1a} Jehovah your God, who^b brought you out of
the land of Egypt, out of the slave house;

【20:3】You shall have no^a other gods¹ before Me.

His people (see notes 1² in John 1 and 1¹, par. 1, in Heb. 1). The law of God reveals God's attributes, showing that He is jealous (vv. 4-6; cf. 2 Cor. 11:2), holy (vv. 7-11), loving (vv. 6, 12-15; cf. Rom. 13:8-10; Gal. 5:14), righteous (v. 5), truthful (v. 16; cf. 1 John 1:5-6), and pure (vv. 2-3, 17). As the word of God and the testimony, the expression, of God, the law is a type of Christ as God's Word and God's testimony, God's expression (John 1:1, 18; Rev. 19:13; 1:5; Col. 1:15).

The reality of keeping the law is to live God and express God. Such a living, a living in the eternal economy of God, is the living of a God-man, a life of continually denying the self and being crucified to live Christ, who is God's testimony, by the bountiful supply of the Spirit of Jesus Christ for the enlarged and expanded expression of God (Matt. 16:24; Gal. 2:20; Phil. 1:19-21a; Rom. 8:4).

20:2¹ (Jehovah) The title Jehovah your God appears in the first five commandments (vv. 2-3, 4-6, 7, 8-11, 12) but not in the last five (vv. 13-17), indicating that the Ten Commandments are divided into two groups of five, the first group being related to God and the second group, to man (see note 12¹).

20:3¹ (before) Or, besides, in addition to. The first three commandments require man not to have any idols, any other beloved (see note 6²), besides God (34:14-17; cf. note 21³, par. 1, in 1 John 5 and notes 4¹ and 5¹ in James 4).

20:2^a
Lev. 26:13;
Psa. 81:10
20:2^b
Exo. 12:51
20:3^a
2 Kings 17:35;
Isa. 45:21;
Jer. 25:6;
35:15;
Hosea 13:4

20:4^a
利二六 1
申五 8
二七 15
詩九七 7
徒十七 29

【20:4】不可爲自己^a 雕製¹ 偶像，也不可雕製任何上天、下地、和地底下水中之物的² 像。

20:5^a
申五 9
出二三 24
書二三 7

【20:5】不可跪拜那些像，也不可^a 事奉它們；因爲我耶和華你的神是^{1b} 忌邪的神；恨我的，我必^c 追討他們的罪孽，自父及子，直到三四代；

20:5^b
出三四 14
申四 24
六 15
書二四 19
鴻一 2
林前十 22
林後十一 2

【20:6】¹ 愛我、守我誠命的，我必向他們施^a 慈愛，直到² 千代。

20:5^c
出三四 7
民十四 18

20:6^a
申七 9
耶三二 18

● 20:4¹ 或，形像。

● 20:4² 或，樣式。

● 20:5¹ 直譯，妒忌。三四 14 者同。

● 20:6¹ 這裏題到愛，指明神將祂的律法賜給祂選民的目的，是要他們成爲愛祂的人。（申六 5，太二二 35～38，可十二 28～30。）神領祂的百姓出埃及，又將祂的律法賜給他們，乃是追求祂的百姓，向他們求婚，尋求得着他們的情愛。耶二 2，三一 32，和結十六 8 指明，在神的山上藉頒賜律法（二四 7～8，三四 27～28）所立的約，乃是婚約，在這約中神將以色列人許配給祂自己。（參林後十一 2。）十條誠命，尤其是頭五條，是神和祂百姓訂婚的條件。律法最高的功用是將神的選民帶到與祂成爲一，如同妻子與丈夫成爲一。

【20:4】You shall not^a make for yourself an¹ idol, nor the² form of anything that is in heaven above or on the earth beneath or in the water beneath the earth.

20:4^a
Lev. 26:1;
Deut. 5:8;
27:15;
Psa. 97:7;
Acts 17:29

【20:5】You shall not bow down to them, and you shall not^a serve them; for I, Jehovah your God, am a^b jealous God,^c visiting the iniquity of the fathers upon the children, to the third and fourth generations of those who hate Me,

20:5^a
Deut. 5:9;
Exo. 23:24;
Josh. 23:7

20:5^b
Exo. 34:14;
Deut. 4:24;
6:15;
Josh. 24:19;
Nahum 1:2;
1 Cor. 10:22;
2 Cor. 11:2

【20:6】Yet showing^a lovingkindness to¹ thousands of generations of those who² love Me and keep My commandments.

20:5^c
Exo. 34:7;
Num. 14:18

20:6^a
Deut. 7:9;
Jer. 32:18

20:4¹ (idol) Or, graven image.

20:4² (form) Or, likeness.

20:6² (love) The mentioning of love here indicates that God's intention in giving His law to His chosen people was that they become His lovers (Deut. 6:5; Matt. 22:35-38; Mark 12:28-30). In bringing His people out of Egypt and giving His law to them, God was courting them, wooing them, and seeking to win their affection. Jeremiah 2:2; 31:32; and Ezekiel 16:8 indicate that the covenant enacted at the mountain of God through the giving of the law (24:7-8; 34:27-28) was an engagement covenant, in which God betrothed the children of Israel to Himself (cf. 2 Cor. 11:2). The Ten Commandments, especially the first five, gave the terms of the engagement between God and His people. The highest function of the law is to bring God's chosen people into oneness with

【20:7】不可妄稱耶和華你神的^a名；因為妄稱耶和華名的，耶和華必不以他為無罪。

（參創二 24，啓二二 17。）神和祂的子民要成為一，二者之間就必須有相互的愛。（約十四 21，23。）聖經中所揭示神與祂子民之間的愛，主要的是像男女之間情深的愛。（耶二 2，三一 3。）當神的子民愛神、花時間在祂的話上與祂交通時，神就將祂的神聖元素注入他們裏面，使他們與祂成為一，作祂的配偶，在生命、性情和彰顯上，與祂一樣。（創二 18～25 與註。）見十九 8 註 1 二段、三段。

整本聖經就是神聖的羅曼史，記載神如何追求祂所揀選的人，至終與他們成為婚配。（創二 21～24，歌一 2～4，賽五四 5，六二 5，耶二 2，三一 14，三一 32，結十六 8，二三 5，何二 7，19，太九 15，約三 29，林後十一 2，弗五 25～32，啓十九 7，二一 2，9～10，二二 17。）當我們這些神的子民進入與神相愛的關係，我們就接受祂的生命，正如夏娃接受了亞當的生命一樣。（創二 21～22。）乃是這個生命使我們與神成為一，祂也與我們成為一。我們不是藉着運用心思和意志來遵守律法，（參羅七 18～25，）乃是藉着愛這位作我們丈夫的主，因而有分於祂的生命和性情，與祂成為一，作祂的擴大和彰顯。

● 20:6² 一千這數字是指完滿。（參詩八四 10。）享受神的慈愛到最完滿的地步，乃是享受這慈愛直到永永遠遠。雖然神的忿怒可以數算，（5，）神的慈愛卻數不過來。

【20:7】 You shall not take the^a name of Jehovah your God in vain, for Jehovah will not hold guiltless him who takes His name in vain.

Him, as a wife is brought into oneness with her husband (cf. Gen. 2:24; Rev. 22:17). In order for God and His people to be one, there must be a mutual love between them (John 14:21, 23). The love between God and His people unfolded in the Bible is primarily like the affectionate love between a man and a woman (Jer. 2:2; 31:3). As God's people love God and spend time to fellowship with Him in His word, God infuses them with His divine element, making them one with Him as His spouse, the same as He is in life, nature, and expression (Gen. 2:18-25 and notes). See note 8¹, pars. 2 and 3, in ch. 19.

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

20:6¹ (thousands) The number one thousand denotes fullness (cf. Psa. 84:10). To enjoy God's lovingkindness to the fullest is to enjoy it for eternity. Although God's anger can be counted (v. 5), His lovingkindness is beyond counting.

20:8^a
出三一 13-17

20:9^a
出二三 12
三四 21
三五 2
利二三 3
路十三 14

20:10^a
出十六 26
三一 15
結二十 12
參民十五 32-36

20:11^a
出三一 17
創一 31~ 二 3

20:12^a
太十五 4
十九 19
可七 10
十 19
路十八 20
弗六 2-3
參利十九 3
來十二 9

【20:8】當記念^{1a}安息日，將這日分別爲聖。

【20:9】^a六日要勞碌作你一切的工，

【20:10】但^a第七日是¹向耶和華你神當守的安息日；這一日你和你的兒子、女兒、僕人、婢女、牲畜、並你城裏的寄居者，無論何工都不可作；

【20:11】因爲^a六日之內，耶和華造天、地、海、和其中的萬物，第七日便安息了；所以耶和華賜福與安息日，將這日分別爲聖。

【20:12】當^a孝敬父母，使你的日子在¹耶和華你神所賜你的地上，得以長久。

● 20:8¹ 見十六 23 註 1。安息日表徵神作了一切，完成了一切，豫備了一切，人必須停止他一切的工作。守安息日就是停下我們的工作，接受神和祂爲我們所成就的一切，作我們的享受、安息和滿足。這是神的經綸。見創二 2 註 1。

● 20:10¹ 像訂婚戒指一樣，安息日乃是神的百姓被聖別，分別歸神，只屬於祂的記號。

● 20:12¹ 本節中『耶和華你神』的稱呼，指明與孝敬父母有關的第五條誡命，和頭四條與神

【20:8】Remember the^{1a} Sabbath day so as to sanctify it.

【20:9】^aSix days you shall labor and do all your work,

【20:10】But the^a seventh day is a Sabbath¹ to Jehovah your God; you shall not do any work, you nor your son nor your daughter, your male servant nor your female servant, nor your cattle nor the sojourner with you, who is within your gates.

【20:11】For in^a six days Jehovah made heaven and earth, the sea and all that is in them, and rested on the seventh day; therefore Jehovah blessed the Sabbath day and sanctified it.

【20:12】^aHonor your father and your mother, that your days may be extended upon the land which¹ Jehovah your God is giving you.

20:8¹ (Sabbath) See note 23¹ in ch. 16. The Sabbath signifies that God has done everything, completed everything, and prepared everything and that man must stop all his work. To keep the Sabbath is to stop our work and to take God and all that He has accomplished for us as our enjoyment, rest, and satisfaction. This is God's economy. See note 2¹ in Gen. 2.

20:10¹ (to) Like an engagement ring, the Sabbath was a sign that God's people were sanctified, separated unto Him, to belong only to Him.

20:12¹ (Jehovah) The title Jehovah your God in this verse indicates that the fifth commandment, related to the honoring of parents, is

20:8^a
Exo. 31:13-17

20:9^a
Exo. 23:12;
34:21;
35:2;
Lev. 23:3;
Luke 13:14

20:10^a
Exo. 16:26;
31:15;
Ezek. 20:12;
cf. Num. 15:32-36

20:11^a
Exo. 31:17;
Gen. 1:31—2:3

20:12^a
Matt. 15:4;
19:19;
Mark 7:10;
10:19;
Luke 18:20;
Eph. 6:2-3;
cf. Lev. 19:3;
Heb. 12:9

20:13^a
13-16;
太十九 18
可十 19
路十八 20
羅十三 9

20:13^b
太五 21
可七 21
參創九 5-6

20:14^a
申二二 22
太五 27
可七 22
雅二 11

20:15^a
利十九 11
弗四 28

20:16^a
出二三 1
申十九 15-21
箴十九 5, 9
二一 28
二四 28
二五 18

20:17^a
彌二 2
路十二 15
羅七 7
十三 9
弗五 3, 5
西三 5
來十三 5

【20:13】^{1a} 不可 ^b 殺人。

【20:14】^a 不可姦淫。

【20:15】^a 不可偷盜。

【20:16】^a 不可作假見證陷害鄰舍。

【20:17】不可 ^{1a} 貪愛鄰舍的房屋；也不可貪愛鄰舍的妻子、僕人、婢女、牛、驢、並他一切所有的。

三 律法消極的一面 二十 18 ~ 21

有關的誡命同列。原因是我們孝敬父母，就是尊敬我們的源頭，這源頭至終乃是神自己。（路三 23 ~ 38。）

● 20:13¹ 第六至第十條誡命，（13 ~ 17，）要求人活出彰顯神屬性的美德，神主要的屬性是聖、義、愛、光。（參 1 註 1。）

● 20:17¹ 見羅七 7 註 3。

【20:13】^{1a} You shall not ^b kill.

【20:14】^a You shall not commit adultery.

【20:15】^a You shall not steal.

【20:16】^a You shall not testify with false testimony against your neighbor.

【20:17】You shall not ^{1a} covet your neighbor's house; you shall not covet your neighbor's wife, nor his male servant, nor his female servant, nor his ox, nor his donkey, nor anything that belongs to your neighbor.

C. The Negative Aspect of the Law 20:18-21

ranked with the first four commandments, related to God. The reason is that by honoring our parents we honor our source, which ultimately is God Himself (Luke 3:23-38).

20:13¹ (You) The sixth through tenth commandments (vv. 13-17) require man to live out the virtues that express God's attributes, the main ones of which are holiness, righteousness, love, and light (cf. note 1¹).

20:17¹ (covet) See note 7³ in Rom. 7.

20:13^a
vv. 13-16;
Matt. 19:18;
Mark 10:19;
Luke 18:20;
Rom. 13:9

20:13^b
Matt. 5:21;
Mark 7:21;
cf. Gen. 9:5-6

20:14^a
Deut. 22:22;
Matt. 5:27;
Mark 7:22;
James 2:11

20:15^a
Lev. 19:11;
Eph. 4:28

20:16^a
Exo. 23:1;
Deut. 19:15-21;
Prov. 19:5, 9;
21:28;
24:28;
25:18

20:17^a
Micah 2:2;
Luke 12:15;
Rom. 7:7;
13:9;
Eph. 5:3, 5;
Col. 3:5;
Heb. 13:5

20:18^a
出十九 16

【20:18】眾百姓看見雷轟、閃電、^a角聲、山上冒煙，就都¹戰抖，遠遠的站着，

20:19^a
參加三 19

【20:19】對摩西說，^a求你和我們說話，我們必聽；但不要神和我們說話，免得我們^b死亡。

20:19^b
申五 25
十八 16

20:20^a
創二二 1
申十三 3

【20:20】摩西對百姓說，不要懼怕；因為神來臨是要^a試驗你們，又叫你們時常^b敬畏祂，不至犯罪。

20:20^b
申四 10
十二 12

20:21^a
申四 11
王上八 12
詩九七 2
來十二 18

【20:21】於是百姓遠遠的站着，摩西就挨近神所在的^a幽暗。

四 律法上關乎 敬拜神的律例 二十 22 ~ 26

20:22^a
申四 36
尼九 13
來十二 18

【20:22】耶和華對摩西說，¹你要向以色列人這樣說，你們自己看見我從天上和你們^{2a}說話了。

● 20:18¹ 見二四 13 註 1。

● 20:22¹ 神律法的道德部分，（見二五 1 註 1，）主要是由十誡，（2 ~ 17，）以及補充十誡或給十

【20:18】And all the people witnessed the thunder and the flashes of lightning and the sound of the ^atrumpet and the mountain smoking; and when the people witnessed it, they ¹trembled and stood at a distance.

【20:19】And they said to Moses, ^aYou speak with us, and we will listen; but do not let God speak with us, so we do not ^bdie.

【20:20】And Moses said to the people, Do not be afraid; for God has come in order to ^atest you and in order that the ^bfear of Him may be before you, so that you do not sin.

【20:21】And the people stood at a distance, and Moses drew near to the deep ^adarkness where God was.

D. The Statutes of the Law concerning the Worship of God 20:22-26

【20:22】And Jehovah said to Moses, ¹Thus shall you say to the children of Israel, You yourselves have seen that I have ^{2a}spoken to you from heaven.

20:18¹ (trembled) See note 13¹ in ch. 24.

20:22¹ (Thus) The moral section of the law of God (see note 1¹ in ch. 25) is composed mainly of the Ten Commandments (vv. 2-17) and also of the

20:18^a
Exo. 19:16

20:19^a
cf. Gal. 3:19

20:19^b
Deut. 5:25;
18:16

20:20^a
Gen. 22:1;
Deut. 13:3

20:20^b
Deut. 4:10;
10:12

20:21^a
Deut. 4:11;
1 Kings 8:12;
Psa. 97:2;
Heb. 12:18

20:22^a
Deut. 4:36;
Neh. 9:13;
Heb. 12:25

20:23^a
參出三二 31

【20:23】你們不可作甚麼神像與我相配，不可爲自己製造¹銀或¹金的^a神像。

【20:24】你要爲我築¹土²壇，在上面²獻牛羊爲燔祭和平安祭；在我使人記念我^{3a}名的各地方，我必⁴到你那裏^{4b}賜福給你。

誡加上細節的律例（22～26）和典章（二一 1～二三 19）所組成。（見路一 6 註 4。）22～26 節關乎敬拜神的律例，補充第二和第三條誡命，給這些誡命加上細節。

● 20:22² 這話指明神是說話的神，（來一 1～2，）與不能出聲的偶像相對。（哈二 18～19，林前十二 2。）

● 20:23¹ 在敬拜神的事上，不該給財富（在這裏由銀和金所表徵）有地位。（參徒三 6，提前六 17。）我們不能事奉神，又事奉瑪門。（太六 24。）

● 20:24¹ 按照 24～26 節，神要求人敬拜祂所該用的壇，在人眼中是原始而沒有文化的，不給人的智慧和能力有地位。（林前一 17～25。）這壇是用神所造的材料築成，或是用土，或是用未鑿過的石頭。（25。）這指明十字架完全是藉神的工作豫備的，人的工作沒有地位。因此，這樣築壇意思就是接受神所豫備的，不加上任何人的工作。泥土或石頭所築的壇也指十字架是便於取用的。

20:24^a
申十二 5, 11
十四 23
十六 6, 11
二六 2
王上八 29
代下六 6
七 16
十二 13
拉六 12
尼一 9
耶七 10, 12
20:24^b
代下七 1-3

【20:23】You shall not make other gods besides Me; gods of¹ silver or ^a gods of¹ gold, you shall not make for yourselves.

【20:24】An¹ altar of² earth you shall make for Me, and you shall¹ sacrifice on it your burnt offerings and your peace offerings, your sheep and your oxen; in every place where I cause My^{3a} name to be remembered, I will⁴ come to you and^{4b} bless you.

statutes (vv. 22-26) and the ordinances (21:1–23:19), which supplement the Ten Commandments or add details to them (see note 6⁴ in Luke 1). The statutes in vv. 22-26, concerning the way to worship God, supplement the second and third commandments and add details to these commandments.

20:22² (spoken) This word indicates that God is the speaking God (Heb. 1:1-2), in contrast to idols, which are dumb (Hab. 2:18-19; 1 Cor. 12:2).

20:23¹ (silver) In the worship of God no place should be given to riches, signified here by silver and gold (cf. Acts 3:6; 1 Tim. 6:17). We cannot serve God and mammon (Matt. 6:24).

20:24² (earth) According to vv. 24-26, the altar God requires for His worship is primitive and uncultured in the eyes of man and offers no place for man's wisdom and power (1 Cor. 1:17-25). It was to be erected with materials created by God, either earth or unhewn stone (v. 25). This indicates that the cross has been prepared entirely by the work of God, with no place given to man's work. Thus, to erect an altar in this way means to receive what God has prepared, with no human work added. An altar made of earth or stone also points to the availability of the cross.

20:23^a
cf. Exo. 32:31

20:24^a
Deut. 12:5, 11;
14:23;
16:6, 11;
26:2;
1 Kings 8:29;
2 Chron. 6:6;
7:16;
12:13;
Ezra 6:12;
Neh. 1:9;
Jer. 7:10, 12
20:24^b
2 Chron. 7:1-3;
See note 24⁴

【20:25】你若爲我築^a 石壇，不可用鑿成的石頭，因你在上頭一動刀斧，就把壇¹ 污穢了。

【20:26】你上我的壇，不可用¹ 臺階，免得在上頭² 露出你的下體。

● 20:24² 敬拜神所用的祭壇和祭物，給墮落的人一條通路進入神的經綸；二者指明，墮落的人要敬拜神，必須藉着十字架蒙救贖、被了結，並在復活裏被基督所頂替。神所要的敬拜，乃是經過祭壇並藉着祭物，也就是經過十字架，（來十三 10，）並藉着基督作祭物的實際。（來十 5～10。）真實的敬拜者敬拜神，乃是憑基督作燔祭，（利一，）使神得着滿足，並作平安祭，（利三，）好與神並與一同敬拜的人同得相互的滿足。（約四 23～24 與 24 註 4。）

● 20:24³ 正確的敬拜神，不該在主的名以外有別的名。（二三 13，見林前一 10 註 1。）

● 20:24⁴ 正確的敬拜神，邀來神的眷臨與賜福。

● 20:25¹ 在敬拜神的事上加上人的工作，乃是帶進污穢。因爲墮落的人本身在神眼中就是罪、污穢，（詩五一 5，林後五 21，）所以人的工作都不蒙祂悅納。（參創四 3～5，加二 16。）因此，每個敬拜神的墮落之人，連帶他一切的工作和方法，都必須了結。

● 20:26¹ 臺階指人的方法，高舉天然才幹的功績，並在神子民中間造出不同水平的成就。神所豫備的壇（十字架）不是高的，乃是接近地面，所以不需要臺階，任何人都可以就近。

【20:25】And if you make Me an altar of ^astone, you shall not build it of hewn stones; for if you lift up your tool upon them, you have ¹polluted them.

【20:26】Neither shall you go up by ¹steps to My altar, so that your ²nakedness may not be uncovered on it.

20:24¹ (altar) The altar and the sacrifices for the worship of God provide a gateway for fallen man to enter into the economy of God. They indicate that in order to worship God, fallen man must be redeemed and terminated by the cross and replaced by Christ in resurrection. The worship God desires is through the altar and by the sacrifices, i.e., through the cross (Heb. 13:10) and by Christ as the reality of the sacrifices (Heb. 10:5-10). A true worshipper is one who worships God in the virtue of Christ as the burnt offering (Lev. 1) for God's satisfaction and the peace offering (Lev. 3) for the mutual satisfaction with God and with his fellow worshippers (John 4:23-24 and note 24⁴).

20:24³ (name) In the proper worship of God there should be no name other than the name of the Lord (23:13; see note 10¹ in 1 Cor. 1).

20:24⁴ (come) The proper worship of God invites God's visitation and blessing.

20:25¹ (polluted) To add man's work to the worship of God is to bring in pollution. Because fallen man himself is sin, pollution, in the eyes of God (Psa. 51:5; 2 Cor. 5:21), no work of man is acceptable to Him (cf. Gen. 4:3-5; Gal. 2:16). Thus, every fallen man who worships God must be terminated, with all his works and ways.

20:26¹ (steps) Steps refer to man's way, which promotes achievement by natural ability and creates different levels of attainment among God's people. The altar (cross) prepared by God is not elevated but is close to the ground, eliminating the need for steps and making it possible for anyone to approach it.

出埃及記 第二十一章

五 律法上關乎 人際關係的第一條典章 二一 1 ~ 6

【21:1】你在百姓面前所要立的¹典章是這樣：

● 20:26² 人的赤身露體，指墮落之人的羞恥。（創三 7。）神的救恩是給人穿上基督作人的義，（創三 21，路十五 22，林前一 30，腓三 9，）人的方法卻把人墮落性情的赤身露體揭露出來。原則上，運用人的智慧建築有臺階的祭壇，乃是把基督撇在一旁，使人的墮落性情暴露出來。在與神有關的事上，我們不該運用自己的智慧，乃該完全信靠基督，藉此留在作我們遮蓋的基督之下。

● 21:1¹ 在消極一面，律法及其典章指明人是墮落的，活在墮落中，並與撒但牽連、與鬼魔有關、且服在內住之罪的奴役之下。在積極一面，律法的典章啓示神是恩慈的、滿有恩典的、也是慈愛的，祂顧念人類，包括僕婢、寡婦、孤兒和寄居的。不僅如此，典章中也指明、含示並表明基督、十字架、救贖和神的經綸。

律法的典章要求人保全人命，孝敬父母，保守婚姻純潔，要正直、公平、誠實、忠信、可靠並仁慈，要顧到窮人，不貪圖卑鄙的利益，倒要甘心施捨，並且作聖別歸神的人，服從神和神的權柄，藉着供物事奉祂，使人得以定時的在神面前，與神一同過節。

EXODUS 21

E. The First Ordinance of the Law concerning Man's Relationship with Others 21:1-6

【21:1】Now these are the¹ ordinances which you shall set before them.

20:26² (nakedness) Man's nakedness denotes the shame of fallen man (Gen. 3:7). God's salvation clothes man with Christ as his righteousness (Gen. 3:21; Luke 15:22; 1 Cor. 1:30; Phil. 3:9), but man's way uncovers the nakedness of his fallen nature. In principle, the exercise of man's wisdom in building an altar with steps puts Christ aside and causes man's fallen nature to be exposed. Instead of exercising our wisdom in things pertaining to God, we should fully trust in Christ and thereby remain under Christ as our covering.

21:1¹ (ordinances) On the negative side, the law with its ordinances indicates that man is fallen, is living in the fall, and is involved with Satan, related to demons, and enslaved to indwelling sin. On the positive side, the ordinances of the law reveal that God is kind, gracious, and loving, and that He cares for mankind, including servants, widows, orphans, and sojourners. Furthermore, Christ, the cross, redemption, and the economy of God are indicated, implied, and signified in the ordinances.

The ordinances of the law require man to preserve human life; to honor parents; to keep marriage pure; to be just, fair, honest, faithful, trustworthy and kind; to care for the needy; not to be greedy for base gain but to be willing to give; and to be a holy man unto God, submitting to Him and His authority and serving Him through the offerings that he may feast with God in God's presence regularly.

【21:2】你若買^a 希伯來人作¹ 奴僕，他要服事你六年，第七年他可以^{2b} 自由，白白的出去。

【21:3】他若單身進來，就可以單身出去；他若有妻子，他的妻子就可以同他出去。

【21:4】他主人若給他妻子，妻子給他生了兒子或女兒，妻子和兒女就要歸與主人，他要獨自出去。

● 21:2¹ 人際關係的第一條典章是論到主人和奴僕。這指明我們要履行律法的典章，就必須願意犧牲自己，服事別人。遵守律法需要有奴僕的靈、愛和順從。（太二十 26～27，二二 36～40，約十四 31，羅十三 8～10，加五 13～14。）這幾節裏的奴僕乃是豫表基督，祂倒空自己，取了奴僕的形狀，降卑自己，犧牲自己來服事神和神的子民。（腓二 5～8，太二十 28，弗五 2，25。）

● 21:2² 奴僕在安息年得釋放，表徵受罪轄制的墮落之人，（羅七 14，）得以被那作神安息的基督所釋放。（約八 36，見來四 9 註 1。）

【21:2】If you buy a^a Hebrew¹ servant, he shall serve six years; but in the seventh he shall go out^{2b} free without payment to you.

【21:3】If he came in by himself, he shall go out by himself; if he is the husband of a wife, then his wife shall go out with him.

【21:4】If his master gives him a wife and she bears him sons or daughters, the wife and her children shall be her master's, and he shall go out by himself.

21:2¹ (servant) The first ordinance concerning man's relationship with others is an ordinance concerning a master and his slave. This indicates that in order to fulfill the ordinances of the law, we must be willing to sacrifice ourselves to serve others. Keeping the law requires the spirit, the love, and the obedience of a slave (Matt. 20:26-27; 22:36-40; John 14:31; Rom. 13:8-10; Gal. 5:13-14). The servant in these verses is a type of Christ, who emptied Himself, took the form of a slave, humbled Himself, and sacrificed Himself to serve God and God's people (Phil. 2:5-8; Matt. 20:28; Eph. 5:2, 25).

21:2² (free) The freeing of a slave in a sabbatical year signifies that fallen man under bondage to sin (Rom. 7:14) may be freed by Christ as God's rest (John 8:36; see note 9¹ in Heb. 4).

21:5^a
5-6;
申十五 16-17
21:5^b
參林前七 21
21:6^a
出二二 8-9
21:6^b
啓二 7

【21:5】倘若奴僕明說，我^{1a}愛我的主人和我的妻子兒女，^b不願意自由出去；

【21:6】他的主人就要帶他到^{1a}審判官那裏，又要帶他到門或門框那裏，用錐子穿他的^{2b}耳朵，他就永遠服事主人。

六 律法的各項典章 二一 7～二三 19

【21:7】¹人若^a賣女兒作婢女，婢女不可像男僕那樣出去。

● 21:5¹ 愛是奴僕繼續服事的動機和必要條件。主耶穌愛父（祂的主人—約十四 31，）愛召會（祂的妻子—弗五 25，）並愛眾信徒（祂的兒女—加二 20 下，弗五 2。）因着這愛的推動，祂甘願作奴僕。所有相信基督、屬於祂、並有祂服事生命的人，應當以祂為榜樣。（太二十 26～28，羅一 1，腓二 5～8，加五 13，弗五 2。）

● 21:6¹ 直譯，神；希伯來文，elohim，伊羅欣。

● 21:6² 奴僕該站在一個地位上，不憑自己行事，只按照他主人的話行事，也該有開通的耳朵，聽主人的聲音。（約五 30，詩四十 6，賽五十 4～5。）

● 21:7¹ 7～11、16、33～36，二二 21～25，和二三 4～5、9～11 的典章，是有關人際關係之律法的補充；二二 28～30 和二三 14～19 的典章，是有關人與神關係之律法的補充。

【21:5】But if the servant plainly says, I ^{1a}love my master, my wife, and my children; ^bI will not go out free;

【21:6】Then his master shall bring him to ^{1a}God and shall bring him to the door or to the doorpost, and his master shall bore his ^{2b}ear through with an awl; and he shall serve him forever.

F. Sundry Ordinances of the Law 21:7 — 23:19

【21:7】¹And if a man ^asells his daughter as a female servant, she shall not go out as the male servants do.

21:5¹ (love) Love is the motive and prerequisite for a slave's continued service. The Lord Jesus loved the Father (His Master—John 14:31), the church (His wife—Eph. 5:25), and all the believers (His children—Gal. 2:20b; Eph. 5:2). Motivated by such a love, He was willing to be a slave. All who believe in Christ, belong to Him, and have His serving life should take Him as their pattern (Matt. 20:26-28; Rom. 1:1; Phil. 2:5-8; Gal. 5:13; Eph. 5:2).

21:6¹ (God) Others translate, the judges.

21:6² (ear) A slave should stand in the position of doing nothing on his own but acting only according to the word of his master and should have his ear open to hear the voice of his master (John 5:30; Psalms 40:6; Isaiah 50:4-5).

21:7¹ (And) The ordinances in vv. 7-11, 16, 33-36; 22:21-25; and 23:4-5, 9-11 are supplements to the law concerning man's relationship with others, and the ordinances in 22:28-30 and 23:14-19 are supplements concerning man's relationship with God.

21:5^a
vv. 5-6;
Deut. 15:16-17
21:5^b
cf. 1 Cor. 7:21
21:6^a
Exo. 22:8-9
21:6^b
Rev. 2:7

21:7^a
Neh. 5:5

【21:8】主人若選定她歸自己，後來不喜歡她，就要讓她贖身；主人既然待她不忠實，就沒有權把她賣給外族人。

【21:9】主人若選定她給自己的兒子，就當照着待女兒的規矩待她。

【21:10】主人若另娶一個女子，原先女子的飲食、衣服、並好合的事，仍不可減少。

● 21:12¹ 12 ~ 14、18 ~ 32 節的典章，包含與第六條誡命—不可殺人（二十 13）—有關的細節。

● 21:13¹ 按照民三五 6、9 ~ 15，這些是庇護城，就是誤殺人者可以逃去的地方。見民三五 6 註 1。

● 21:14¹ 人裏面的兇殺和謊言，表明魔鬼，就是兇殺之源和謊言之父，在墮落的人裏面作工。（14，二三 1 ~ 2，約八 44，約壹三 12。）

● 21:15¹ 15、17 節的典章，提供了第五條誡命—當孝敬父母（二十 12）—有關的細節。

● 21:18¹ 直譯，倒下。

● 21:20¹ 僕婢，直譯，他。下節者同。

【21:8】 If she displeases her master, who has designated her for himself, then he shall let her be redeemed; he has no right to sell her to a foreign people, because he has dealt with her unfaithfully.

【21:9】 And if he designated her for his son, he shall deal with her according to the custom of daughters.

【21:10】 If he takes another woman for himself, he shall not diminish her food, her clothing, or her marital rights.

21:12¹ (strikes) The ordinances in vv. 12-14, 18-32 contain details related to the sixth commandment, forbidding murder (20:13).

21:13¹ (place) According to Num. 35:6, 9-15, these were the cities of refuge, to which one who killed another by mistake could flee. See note 6¹ in Num. 35.

21:14¹ (slay) The murder and lies within man signify that the devil, the source of murder and the father of lies, is working in fallen man (v. 14; 23:1-2; John 8:44; 1 John 3:12).

21:15¹ (father) The ordinances in vv. 15 and 17 give details related to the fifth commandment, concerning the honoring of one's father and mother (20:12).

21:18¹ (remains) Lit., falls.

21:20¹ (servant) Lit., he.

【21:11】若不向她行這三樣，她就可以不用錢贖，白白的出去。

【21:12】¹ 打人以致 ^a 打死的，必要被處死。

【21:13】他若不是 ^a 埋伏着殺人，乃是神許可那人落在他手中，我就給你設下一個 ^{1b} 地方，使他可以逃往那裏。

【21:14】人若任意待鄰舍，用詭計把他 ¹ 殺了，事後就是逃到我的 ^a 壇那裏，也當把他捉去處死。

【21:15】^a 打 ¹ 父母的，必要被處死。

【21:16】^a 拐帶人口的，無論是把人賣了，或是留在他自己手下，必要被處死。

【21:17】^a 咒罵父母的，必要被處死。

【21:18】人若彼此爭鬭，這個用石頭或拳頭打那個，被打的並沒有死，不過 ¹ 躺臥在牀，

【21:11】And if he does not do these three things for her, then she shall go out for nothing, without payment of silver.

【21:12】He who ¹ strikes a man so that he ^a dies shall surely be put to death.

【21:13】But if he did not ^a lie in wait for him, but God allowed him to fall by his hand, then I will appoint you a ^{1b} place where he may flee to.

【21:14】And if a man acts presumptuously toward his neighbor, so as to ¹ slay him with guile, you shall take him even from My ^a altar so that he may die.

【21:15】And he who ^a strikes his ¹ father or his mother shall surely be put to death.

【21:16】And he who ^a kidnaps a man, whether he sells him or he is found in his possession, shall surely be put to death.

【21:17】And he who ^a curses his father or his mother shall surely be put to death.

【21:18】And if men contend and one strikes the other with a stone or with his fist so that he does not die but ¹ remains in bed;

21:12^a
利二四 17
民三五 30-31
參創九 6
太二六 52

21:13^a
民三五 22-25
21:13^b
民三五 10-15
申四 41-43
十九 2-3
書二十 2-9

21:14^a
參王上二 28-34

21:15^a
參提前一 9

21:16^a
參申二四 7
參提前一 10

21:17^a
利二十 9
箴二十 20
太十五 4
可七 10

21:12^a
Lev. 24:17;
Num. 35:30-31;
cf. Gen. 9:6;
Matt. 26:52

21:13^a
Num. 35:22-25
21:13^b
Num. 35:10-15;
Deut. 4:41-43;
19:2-3;
Josh. 20:2-9

21:14^a
cf. 1 Kings 2:28-34

21:15^a
cf. 1 Tim. 1:9

21:16^a
cf. Deut. 24:7;
cf. 1 Tim. 1:10

21:17^a
Lev. 20:9;
Prov. 20:20;
Matt. 15:4;
Mark 7:10

【21:19】以後若能起來扶杖出外走動，
那打他的可算無罪；但要賠償他損失
的時間，並要將他全然醫好。

【21:20】人若用棍子打奴僕或婢女，以
致¹僕婢死在他手下，他必要受刑罰。

【21:21】僕婢若過一兩天纔死，他就可
以不受刑罰，因為是他的¹財產。

【21:22】人若彼此爭鬪，傷害了有孕的
婦人，以致墜胎，卻無別害，那傷害
她的，總要按婦人的丈夫所要的，照
審判官所斷的付罰款。

【21:23】若有別害，就要^{1a}以命償命，

【21:24】^a以眼還眼，以牙還牙，以手
還手，以腳還腳，

【21:19】 If he can rise up and walk around outside on his
staff, then he who struck him shall be guiltless; he shall
only pay for the loss of his time, until he has made sure
he is completely healed.

【21:20】 And if a man strikes his male servant or his
female servant with a rod, and the¹ servant dies under
his hand, he shall surely be punished.

【21:21】 But if he survives a day or two, he shall not be
punished; for he is his¹ property.

【21:22】 And if men struggle together, and they hit a
pregnant woman, so that she has a miscarriage, but
there is no further mishap, he shall surely be fined what
the woman's husband shall impose upon him, and he
shall pay as the judges determine.

【21:23】 But if there is further mishap, then you shall
give a^a life for a life,

【21:24】 An^a eye for an eye, a tooth for a tooth, a hand for
a hand, a foot for a foot,

● 21:21¹ 直譯，錢。

● 21:23¹ 直譯，以魂償魂。

21:21¹ (property) Lit., money.

21:23^a
申十九 21

21:24^a
利二四 20
申十九 21
太五 38

21:23^a
Deut. 19:21

21:24^a
Lev. 24:20;
Deut. 19:21;
Matt. 5:38

【21:25】以烙還烙，以傷還傷，以¹打還¹打。

【21:26】人若打壞了他奴僕或婢女的一隻眼，就要因他的眼讓他自由離去。

【21:27】若打掉了他奴僕或婢女的一隻牙，就要因他的牙讓他自由離去。

【21:28】牛若^a觸死男人或女人，總要用石頭打死那牛，卻不可喫牠的肉；牛的主人可算無罪。

【21:29】倘若那牛素來是觸人的，牛主受過警告，卻不把牛拴住，以致牛把男人或女人觸死，那牛就要用石頭打死，牛主也要處死。

【21:30】若罰牛主贖命的價銀，他必照所罰的贖自己的命。

【21:25】A burning for a burning, a wound for a wound, a stripe for a stripe.

【21:26】And if a man strikes the eye of his male servant or the eye of his female servant and destroys it, he shall let that one go free on account of that one's eye.

【21:27】And if he knocks out his male servant's tooth or his female servant's tooth, he shall let that one go free on account of that one's tooth.

【21:28】And if an ox^a gores a man or a woman to death, the ox shall surely be stoned, and its flesh shall not be eaten; but the owner of the ox shall be guiltless.

【21:29】But if the ox was accustomed to goring previously, and its owner had been warned, but he would not keep it in, and it killed a man or a woman, the ox shall be stoned, and its owner shall also be put to death.

【21:30】If a ransom is imposed on the¹owner, then he shall give for the redemption of his life whatever is imposed upon him.

● 21:25¹ 直譯，鞭傷。

21:30¹ (owner) Lit., him.

21:28^a
cf. Gen. 9:5

21:28^a
參創九 5

【21:31】牛無論觸了人的兒子或女兒，必照這例辦理。

【21:32】牛若觸了奴僕或婢女，必將銀子三十舍客勒給他們的主人，也要用石頭把牛打死。

【21:33】人若敞着¹井口，或挖井不遮蓋，有牛或驢掉在裏頭，

【21:34】井主要拿錢賠還牲畜的主人，死牲畜要歸自己。

【21:35】人的牛若傷了別人的牛，以至於死，他們要賣了活牛，平分價銀，也要平分死牛。

【21:36】人若知道這牛素來是觸人的，牛主竟不把牛拴住，他就必要賠償，以牛還牛，死牛要歸自己。

【21:31】If either it gores a son or it gores a daughter, according to this judgment it shall be done to him.

【21:32】If the ox gores a male servant or a female servant, thirty shekels of silver shall be given to their master, and the ox shall be stoned.

【21:33】And if a man opens a pit or if a man digs a pit and does not cover it, and an ox or a donkey falls into it,

【21:34】The owner of the pit shall make restitution; he shall give silver to its owner, and the dead animal shall be his.

【21:35】And if one man's ox injures another's so that it dies, then they shall sell the live ox and divide its price; and they shall also divide the dead animal.

【21:36】Or if it is known that the ox was accustomed to goring previously and its owner would not keep it in, he shall surely give restitution, an ox for an ox, and the dead animal shall become his.

● 21:33¹ 直譯，坑。後文同。

出埃及記 第二十二章

22:1^a
撒下十二 6
路十九 8
參箴六 31

【22:1】人若¹偷牛或羊，無論是宰了，是賣了，他就要以五牛賠一牛，^a四羊賠一羊。

【22:2】人若遇見賊挖洞入屋，把賊打了，以致打死，就不必為他有流血的罪；

【22:3】若太陽已經出來，就為他有流血的罪。賊若被拿，總要賠還；他若一無所有，就要被賣，頂他所偷的。

【22:4】他所偷的，無論是牛，是驢，或是羊，若發現仍在他手下活着，他就要加倍賠還。

【22:5】人若和田間或在葡萄園裏放牲畜，任憑牲畜上別人的田裏去喫，就必拿自己田間上好的，和葡萄園裏上好的賠還。

● 22:1¹ 1～6 節有許多與第八條誡命——不可偷盜（二十 15）——有關的細節。偷盜表明墮落的人和撒但一樣，不滿意神主宰的安排，卻想違反神的規定，以獲取卑下的利益。（賽十四 12～14，參林前七 17，20～24，提前六 6～10。）

EXODUS 22

【22:1】If a man¹ steals an ox or a sheep and slaughters it or sells it, he shall restore five oxen for an ox and ^afour sheep for a sheep.

【22:2】If the thief is found breaking in and is struck so that he dies, there shall be no bloodguiltiness for him —

【22:3】If the sun has risen upon him, there shall be bloodguiltiness for him — the thief. He shall indeed make restitution; if he has nothing, then he shall be sold for his theft.

【22:4】If what he has stolen is actually found alive in his possession, whether an ox or a donkey or a sheep, he shall restore double.

【22:5】If a man lets a field or vineyard be grazed, that is, he lets his animal loose, and it grazes in another man's field; from the best of his own field and from the best of his own vineyard he shall make restitution.

22:1^a
2 Sam. 12:6;
Luke 19:8;
cf. Prov. 6:31

22:1¹ (steals) In vv. 1-6 there are many details related to the eighth commandment, forbidding stealing (20:15). Stealing signifies that fallen man, like Satan, is not satisfied with God's sovereign arrangement but tries to make base gain by transgressing God's regulation (Isa. 14:12-14; cf. 1 Cor. 7:17, 20-24; 1 Tim. 6:6-10).

【22:6】¹ 若點火焚燒荊棘，以致將別人堆積的禾捆、站着的禾稼、或田間所長的，都燒盡了，那點火的必要賠還。

【22:7】 人若將銀錢或物件交付鄰舍保管，這銀錢或物件從那人的家被偷去，若把賊找到了，賊要加倍賠還；

【22:8】 若找不到賊，那家主要就近^{1a} 審判官，查明他下手拿了² 原主的財物沒有。

【22:9】 兩個人的案件，無論是為甚麼過犯，或是為牛，為驢，為羊，為衣裳，或是為甚麼失掉之物，有一人說，這是我的，兩造的案件就要呈到審判官面前，審判官定誰有罪，誰就要加倍賠還他的鄰舍。

● 22:6¹ 直譯，火若發出，燒着荊棘。

● 22:8¹ 直譯，神；希伯來文，elohim，伊羅欣。下節者同。

● 22:8² 7～15 節裏與第十條誡命一不可貪心（二十 17）一有關的細節，指明貪愛別人的東西是貪婪的事，表明撒但貪慾的性情，已成了墮落之人裏面內住的罪，將死作到他的身體裏。（羅七 8，17，20，24。）

【22:6】 If fire breaks out and catches in thorns so that the stacked grain or the standing grain or what is growing in the field is consumed, he who started the fire shall surely make restitution.

【22:7】 If a man gives to his neighbor silver or goods to keep, and it is stolen out of the man's house, if the thief is found, he shall restore double.

【22:8】 If the thief is not found, then the owner of the house shall come near to^{1a} God to determine whether or not he laid his hand on his² neighbor's goods.

【22:9】 For every case of transgression, whether concerning an ox, concerning a donkey, concerning a sheep, concerning clothing, or concerning any lost item about which one says, This is it, the case of both parties shall come before God; he whom God declares guilty shall restore double to his neighbor.

22:8¹ (God) Or, the judges; Heb. elohim. So also in v. 9.

22:8² (neighbor's) In vv. 7-15 the details related to the tenth commandment, forbidding coveting (20:17), indicate that coveting is a matter of greed and signify that Satan's lusting nature has become the indwelling sin within fallen man to deaden his body (Rom. 7:8, 17, 20, 24).

【22:10】人若將驢，或牛，或羊，或別的牲畜，交付鄰舍看守，牲畜或死，或受傷，或被搶走，無人看見，

【22:11】那看守的人要在本主面前憑着耶和華^a起誓，他未曾下手拿鄰舍的物；本主就要接受誓言，看守的人不必賠還。

【22:12】牲畜若真的是從看守的人那裏被偷去，他就要賠還本主；

【22:13】若被野獸撕碎，看守的人要帶來當作證據，所撕的不必賠還。

【22:14】人若向鄰舍借甚麼，所借的或受傷，或死了，本主沒有同在一處，借的人總要賠還；

【22:15】若本主同在一處，他就不必賠還；若是雇的，¹他只要付雇價。

【22:10】If a man gives to his neighbor a donkey or an ox or a sheep or any animal to keep, and it dies or is injured or driven away, with no man seeing it;

【22:11】The ^aoath of Jehovah shall be between them both, that he has not laid his hand on his neighbor's goods; and its owner shall accept it, and he shall not make restitution.

【22:12】But if it was certainly stolen from him, he shall make restitution to its owner.

【22:13】If it was torn in pieces, let him bring it as evidence; he shall not make restitution for that which was torn.

【22:14】And if a man borrows anything from his neighbor, and it is injured or dies while its owner is not with it, he shall make full restitution.

【22:15】If its owner was with it, he shall not make restitution; if it was hired, ¹only the hiring fee is due.

● 22:15¹ 直譯，牠本是為雇價來的。

22:15¹ (only) Lit., it came for its hire.

22:16^a
申二二 28-29

【22:16】人若¹引誘沒有受聘的^a處女，與她同寢，他總要交出聘禮，娶她為妻。

【22:17】若女子的父親決不肯將女子給他，他就要按處女的聘禮，交出銀錢。

【22:18】^{1a}行²邪術的女人，不可容她存活。

【22:19】凡與^a獸淫合的，必要被處死。

【22:20】獻祭給^a別神，不單單獻祭給耶和華的，那人必要被滅絕。

【22:21】不可虧負^{1a}寄居的，也不可欺壓他，因為你們在埃及地也作過寄居的。

● 22:16¹ 16～17、19 節的典章，與第七條誠命—不可姦淫（二十 14）—有關。這些典章表明撒但罪惡的性情在人裏面作工，藉着混亂人，破壞神所立關於人與神、與人、並與其他事物該有之關係的定規，而將人敗壞。（參雅四 4，啓十七 1～5。）

● 22:18¹ 18、20，二三 13 的典章，提供第一、二條誠命（二十 2～6）的細節。

● 22:18² 行邪術與接觸鬼魔有關。

● 22:21¹ 關於寄居的、寡婦、孤兒和窮人（21～27，二三 9）的典章，表明神是顧到墮落之人的神；

22:18^a
利二十 27
申十八 10-11
參撒二八 3, 9

22:19^a
利十八 23
二十 15
申二七 21

22:20^a
參民二五 2
申十三 6-15
十七 2-5
書二三 16

22:21^a
出二三 9
申十 19
耶七 6
亞七 10
瑪三 5

【22:16】And if a man¹ seduces a^a virgin who is not engaged and lies with her, he shall surely pay a dowry for her to become his wife.

【22:17】If her father utterly refuses to give her to him, he shall pay silver according to the dowry of virgins.

【22:18】¹You shall not allow a^{2a} sorceress to live.

【22:19】Whoever lies with an^a animal shall surely be put to death.

【22:20】He who sacrifices to any^a god, except to Jehovah only, shall be devoted to destruction.

【22:21】And you shall not wrong a^{1a} sojourner, nor shall you oppress him; for you were sojourners in the land of Egypt.

22:16¹ (seduces) The ordinances in vv. 16-17, 19 are related to the seventh commandment, which forbids adultery (20:14). These ordinances signify that Satan's sinful nature works in man to corrupt him by confusing him in his breaking of God's regulations concerning the relationships man should have with God, with people, and with other things (cf. James 4:4; Rev. 17:1-5).

22:18¹ (You) The ordinances in vv. 18, 20, and 23:13 give details to the first and second commandments (20:2-6).

22:18² (sorceress) Sorcery involves contact with demons.

22:21¹ (sojourner) The ordinance concerning sojourners, widows, orphans, and the poor (vv. 21-27; 23:9) signify that God is a God who cares

22:16^a
Deut. 22:28-29

22:18^a
Lev. 20:27;
Deut. 18:10-11;
cf. 1 Sam. 28:3, 9

22:19^a
Lev. 18:23;
20:15;
Deut. 27:21

22:20^a
cf. Num. 25:2;
Deut. 13:6-15;
17:2-5;
Josh. 23:16

22:21^a
Exo. 23:9;
Deut. 10:19;
Jer. 7:6;
Zech. 7:10;
Mal. 3:5

22:22^a
申二四 17
二七 19
詩九四 6
賽一 17, 23
十 2
結二二 7
亞七 10
雅一 27

22:23^a
詩十八 6
一四五 19
伯三四 28

22:25^a
利二五 35-37
申二三 19-20
尼五 7

22:26^a
申二四 13, 17

22:27^a
詩一〇六 4
—— 4

【22:22】不可苦待^a寡婦和孤兒；

【22:23】若是苦待他們一點，他們向我一哀求，我總要^a聽他們的哀聲，

【22:24】並要發烈怒，用刀殺你們，使你們的妻子爲寡婦，兒女爲孤兒。

【22:25】我民中有貧窮人與你同住，你若借銀錢給他，不可如放債的向他取^a利息。

【22:26】你即使拿鄰舍的衣服作^a抵押，也要在日落以前歸還他，

【22:27】因爲這是他惟一的遮蓋之物，是他蓋身的衣服；若是沒有，他拿甚麼睡覺呢？他哀求我，我就應允，因爲我是^a有恩惠的。

墮落的人在神的祝福上成了外人，成了沒有基督作丈夫的寡婦、沒有神作爲父的孤兒、以及被剝奪了神豐富的窮人。（參弗二 12, 19，太十一 5 與註 6。）

【22:22】You shall not afflict any^a widow or orphan.

【22:23】If you afflict them at all and if they cry at all to Me, I will surely^a hear their cry;

【22:24】And My anger will be kindled, and I will kill you with the sword; and your wives shall be widows, and your children orphans.

【22:25】If you lend silver to My people, to the poor among you, you shall not be to him as a creditor; you shall not charge him^a interest.

【22:26】If you ever take your neighbor's garment as a^a pledge, you shall return it to him before the sun goes down.

【22:27】For that is his only covering; it is his garment for his skin. On what shall he lie down? And when he cries to Me I will hear, for I am^a gracious.

for fallen man, who has become a stranger to God's blessing, a widow without Christ as the husband, an orphan without God as the Father, and the poor deprived of the riches of God (cf. Eph. 2:12, 19; Matt. 11:5 and note 6).

22:22^a
Deut. 24:17;
27:19;
Psa. 94:6;
Isa. 1:17, 23;
10:2;
Ezek. 22:7;
Zech. 7:10;
James 1:27

22:23^a
Psa. 18:6;
145:19;

Job 34:28

22:25^a
Lev. 25:35-37;
Deut. 23:19-20;
Neh. 5:7

22:26^a

Deut. 24:13, 17

22:27^a
Psa. 106:4;
111:4

22:28^a
徒二三 5
猶 8

【22:28】不可辱罵¹神，也不可^{2a}毀謗你百姓的官長。

22:29^a
出十三 2

【22:29】你要把你莊稼中¹豐收的穀物，酒醱和榨油處所¹流出的，拿來獻上，不可遲延。你要將^{2a}頭生的兒子歸給我。

22:30^a
利二二 27
路二 21

【22:30】你牛羊頭生的，也要這樣；七天當跟着母，^{1a}第八天要歸給我。

● 22:28¹ 服從神和神的權柄，表明制伏人裏面撒但背叛的性情。

● 22:28² 或，咒詛。

● 22:29¹ 莊稼中豐收的穀物，表徵對基督豐富經歷的出產、收成，是藉着在作為美地的基督身上勞苦而生長基督所獲得的；（見申八 7 註 1；）酒醱和榨油處所流出的酒和油，（見太二六 36 註 1，）表徵我們藉着十字架的受苦經歷基督而有的滿溢，產生酒使神和人同得喜樂，也產生油使神喜悅。（參林後四 7～12，腓二 17，提後四 6。）這些都當獻給神，使祂得着享受，不可遲延。

● 22:29² 凡頭生的，無論是人是牲畜（30）都要歸給神，（分別歸神並且成為聖別歸給祂，）因為頭生的已經被逾越節的羊羔贖了、買了，乃是屬於神的。（十二 12～13，十三 2 與註，參林前六 19。）

● 22:30¹ 第八天是新一週的第一天；所以在第八天，表徵在復活裏。（太二八 1。）

【22:28】You shall not revile¹ God, nor^a curse a ruler of your people.

【22:29】You shall not delay to offer the fullness of your harvest and of the¹ outflow of your presses. The^{2a} firstborn of your sons you shall give to Me.

【22:30】You shall do the same with your oxen and with your sheep. Seven days it shall be with its mother; on the^{1a} eighth day you shall give it to Me.

22:28^a
Acts 23:5;
Jude 8

22:29^a
Exo. 13:2

22:30^a
Lev. 22:27;
Luke 2:21

22:28¹ (God) Submission to God and His authority signifies the subduing of the rebellious nature of Satan within man.

22:29¹ (outflow) Lit., your tears. The fullness of the harvest signifies the produce, the reaping of the rich experiences of Christ, gained from growing Christ by laboring on Him as the good land (see note 7¹ in Deut. 8), and the tears, the outflow of the wine and oil from the presses (see note 36¹ in Matt. 26), signify the overflow from our experience of Christ through the suffering of the cross, which produces wine to cheer God and man and oil to please God (cf. 2 Cor. 4:7-12; Phil. 2:17; 2 Tim. 4:6). These should be offered to God for His enjoyment without delay.

22:29² (firstborn) The firstborn of the sons and the cattle (v. 30) were to be given to God (to be separated to God and to become holy to Him) because the firstborn had been redeemed, purchased, by the passover lamb and belonged to God (12:12-13; 13:2 and note; cf. 1 Cor. 6:19).

22:30¹ (eighth) The eighth day is the first day of a new week. Hence, on the eighth day signifies in resurrection (Matt. 28:1).

22:31^a
出十九 6
利十一 44-45
22:31^b
利七 24
二二 8
結四 14
四四 31

【22:31】你們要作^{1a}聖別歸我的人。因此，田間^b被野獸撕裂牲畜的肉，你們不可²喫，要丟給狗喫。

出埃及記 第二十三章

23:1^a
申十九 16-18
太二六 59-61

【23:1】不可傳播¹謠言；不可與惡人連手作^a惡毒的見證人。

23:2^a
參出三二 1-2
太二七 24

【23:2】不可隨^a眾行惡；不可在爭訟的事上隨眾偏行，作見證屈枉公理；

23:3^a
利十九 15

【23:3】也不可在爭訟的事上^a偏護窮人。

● 22:31¹ 從整本聖經看，特別是從新約看，作聖別歸神的人，指明神所揀選的人該被基督浸透，以基督作他們在神面前的聖別。（林前一 30，羅六 19 與註 2。）

● 22:31² 被野獸撕裂牲畜的肉，表徵帶有死亡性質的東西；狗表徵不潔的人。（太七 6 與註 2，腓三 2 與註 2。）這典章表徵我們只該喫基督作我們生命的供應，而不該喫任何死亡的東西。參創八 7 註 1 與利十一 31 註 1。

● 23:1¹ 在 1～3、6～8 節裏，有關於第九條誡命—不可作假見證（二十 16）—的細節。

【22:31】And you shall be^{1a} holy men to Me. And you shall not² eat any flesh that is^b torn by beasts in the field; you shall throw it to the dogs.

EXODUS 23

【23:1】You shall not bear a¹ false report; do not join your hand with a wicked man to be a^a malicious witness.

【23:2】You shall not follow a^a multitude to do evil, nor shall you testify in a dispute so as to turn aside after a multitude to pervert justice,

【23:3】Nor shall you be^a partial to a poor man in his dispute.

22:31¹ (holy) To be holy men to God, according to the Bible as a whole, especially the New Testament, indicates that God's chosen people should be saturated by Christ and with Christ as their holiness before God (1 Cor. 1:30; Rom. 6:19 and note 2).

22:31² (eat) Flesh torn by beasts signifies things that bear the nature of death, and dogs signify unclean persons (Matt. 7:6 and note 2; Phil. 3:2 and note 2). This ordinance signifies that we should eat only Christ as our life supply, not anything of death. Cf. notes 7¹ in Gen. 8 and 31¹ in Lev. 11.

23:1¹ (false) In vv. 1-3, 6-8 there are details related to the ninth commandment, dealing with false testimony (20:16).

22:31^a
Exo. 19:6;
Lev. 11:44-45
22:31^b
Lev. 7:24;
22:8;
Ezek. 4:14;
44:31

23:1^a
Deut. 19:16-18;
Matt. 26:59-61

23:2^a
cf. Exo. 32:1-2;
Matt. 27:24

23:3^a
Lev. 19:15

23:4^a
參箴二五 21
太五 44
路六 27
羅十二 20

【23:4】若遇見你^{1a}仇敵的牛或驢失迷了路，總要^b牽回來交給他。

23:4^b
申二二 1, 4

【23:5】若看見恨你之人的驢壓臥在重馱之下，不可離他不顧，務要和他一同抬開重馱。

23:6^a
申二七 19
賽十一 2
瑪三 5

【23:6】不可在窮人爭訟的事上^a屈枉公理。

23:7^a
申二七 25

【23:7】當遠避虛假的指控，不可殺^a無辜和有義的人，因我必不以惡人爲義。

23:8^a
申十六 19
參撒八 3
詩二六 10
箴十七 23
賽一 23
五 23
徒二四 26

【23:8】不可受^a賄賂，因爲賄賂能叫明眼人變瞎了，又能顛倒義人的話。

● 23:4¹ 把失迷了路的牛牽回來交給仇敵，並釋放恨我們之人負重馱的驢，（5，）表徵基督將失落的有生命之物（牲畜）交給墮落的人，並且幫助他脫離重擔。（約十 10 下，太十一 28～29。）這些典章也表徵我們應該憑基督的生命，盡我們所能的與我們的仇敵，並與那些恨我們的人和好。（太五 23～26，43～48，十八 15～35，羅十二 17～21。）

【23:4】If you come upon your^{1a} enemy's ox or his donkey going astray, you shall surely^b bring it back to him.

【23:5】If you see the donkey of one who hates you lying down under its burden, you shall refrain from leaving it to him; you shall surely release it with him.

【23:6】You shall not^a pervert the justice due to your needy neighbor in his dispute.

【23:7】Keep far away from a false charge, and do not kill the^a innocent and righteous; for I will not justify the wicked man.

【23:8】And you shall not take a^a bribe, for a bribe blinds those whose eyes are open and perverts the words of the righteous.

23:4¹ (enemy's) Bringing the lost ox to the enemy and releasing the burdened donkey of one who hates us (v. 5) signify Christ bringing the lost things of life (livestock) to fallen man and helping him in releasing his burden (John 10:10b; Matt. 11:28-29). These ordinances also signify that, as far as it depends on us, we should reconcile ourselves, by the life of Christ, to our enemies and those who hate us (Matt. 5:23-26, 43-48; 18:15-35; Rom. 12:17-21).

23:4^a
cf. Prov. 25:21;
Matt. 5:44;
Luke 6:27;
Rom. 12:20

23:4^b
Deut. 22:1, 4

23:6^a
Deut. 27:19;
Isa. 10:1-2;
Mal. 3:5

23:7^a
Deut. 27:25

23:8^a
Deut. 16:19;
cf. 1 Sam. 8:3;
Psa. 26:10;
Prov. 17:23;
Isa. 1:23;
5:23;
Acts 24:26

23:9^a
出二二 21

【23:9】不可欺壓^a寄居的，因為你們在埃及地作過寄居的，知道寄居者的心情。

23:10^a
利二五 3-4

【23:10】六年你要^a種地，收藏地的出產，

【23:11】只是¹第七年要讓地歇息，不耕不種，使你民中的窮人有喫的；他們所剩下的，田野的獸可以喫。你的葡萄園和橄欖園，也要照樣辦理。

23:12^a
出二十 9

【23:12】^a六日你要作工，第七日要停工，使牛、驢可以歇息，並使你婢女的兒子和寄居的，都得以舒暢。

23:13^a
書二三 7
詩十六 4
何二 17
參亞十三 2

【23:13】凡我對你們說的話，你們要謹守；別神的^a名，你不可題說，也不可叫人從你口中聽到。

● 23:11¹ 守安息日，（12，）使牲畜可以歇息，並使婢女的兒子和寄居的得以舒暢，豫表接受基督作我們的安息，使別人可以得着益處。守安息年，使窮人和田野的獸有喫的，豫表接受基督作我們更完滿的安息，叫別人得着食物。

【23:9】And you shall not oppress a ^asojourner; for you know the feelings of a sojourner, for you were sojourners in the land of Egypt.

【23:10】And six years you shall ^asow your land and gather its produce;

【23:11】But the ¹seventh year you shall let it rest and lie fallow, so that the needy of your people may eat, and what they leave, the animals of the field may eat. You are to do the same with your vineyard and with your olivegrove.

【23:12】^aSix days you shall do your work, and on the seventh day you shall cease from work so that your ox and your donkey may have rest, and the son of your female servant and the sojourner may be refreshed.

【23:13】Now concerning everything which I have said to you, take heed to yourselves; and do not mention the ^aname of other gods, nor let their name be heard out of your mouth.

23:11¹ (seventh) Keeping the Sabbath day (v. 12) that the cattle may rest and that the son of the female servant and the sojourner may be refreshed typifies taking Christ as our rest that others may be benefited. Keeping the Sabbath year that the needy and the animals of the field may eat typifies taking Christ as our rest to a fuller extent that others may have food.

23:9^a
Exo. 22:21

23:10^a
Lev. 25:3-4

23:12^a
Exo. 20:9

23:13^a
Josh. 23:7;
Psa. 16:4;
Hosea 2:17;
cf. Zech. 13:2

23:14^a
14-17;
出三四 23
申十六 16
利二三 5-6, 16,
34

23:15^a
出十二 17
三四 18

23:15^b
出十三 4

23:15^c
出十二 15
參林前五 8

23:15^d
出三四 20
申十六 16

23:16^a
出三四 22
參利二三 9-22

23:16^b
出三四 22
申十六 13
參利二三 34-44

【23:14】^{1a} 一年三次，你要向我守節。

【23:15】你要守^{1a} 除酵節，照我所吩咐你的，在^b 亞筆月內所定的日期，喫^c 無酵餅七天，因為你是在這月出埃及的。誰也不可^d 空手朝見我。

【23:16】又要守^{1a} 收割節，所收割的是你田間所種、勞碌得來的初熟之物；也要在年底從田裏收藏你勞碌得來之物時，守^{2b} 收藏節。

● 23:14¹ 一年三次向神守節，豫表在基督裏完滿的享受三一神。這是律法一切典章的終極意義。見 15 ~ 16 節註。

● 23:15¹ 守除酵節（申十六 1 ~ 8）豫表藉着享受基督作無罪的生命供應，潔除一切有罪的事物。見十二 8 註 2，15 註 1 與註 2。這節是逾越節的延續。

● 23:16¹ 卽七七節（申十六 9 ~ 12）或五旬節。這節豫表享受復活基督之靈初熟的果子。（羅八 23 與註 1。）在舊約的豫表裏，初熟的果子表徵復活的基督，（林前十五 20，23 與 20 註 2，）在祂復活那日獻給神，（約二十 17，）這是利二三 10 ~ 11，安息日的次日，就是復活之日（太二八 1）獻

【23:14】^{1a} Three times a year you shall hold a feast to Me.

【23:15】You shall keep the ^{1a} Feast of Unleavened Bread; as I commanded you, seven days you shall eat ^b unleavened bread at the appointed time in the month of ^c Abib, for in it you came out from Egypt. And no one shall appear before Me ^d empty.

【23:16】And you shall keep the ^{1a} Feast of the Harvest, of the firstfruits of your labors from what you sow in the fruit of the field, and the ^{2b} Feast of Ingathering, at the end of the year when you gather in your labors out of the field.

23:14¹ (Three) Keeping feasts unto God three times a year typifies the full enjoyment of the Triune God in Christ. This is the ultimate significance of all the ordinances of the law. See notes on vv. 15-16.

23:15¹ (Feast) Keeping the Feast of Unleavened Bread (Deut. 16:1-8) typifies the purging away of all sinful things through the enjoyment of Christ as the sinless life supply. See notes 8², 15¹, and 15² in ch. 12. This feast was a continuation of the Passover.

23:16¹ (Feast) I.e., the Feast of Weeks (Deut. 16:9-12), or the Feast of Pentecost. This feast typifies the enjoyment of the firstfruits of the Spirit of the resurrected Christ (Rom. 8:23 and note 1). In the Old Testament type the firstfruits signify the resurrected Christ (1 Cor. 15:20, 23 and note 20²) offered to God on the day of His resurrection (John 20:17), typified in Lev. 23:10-11 by the firstfruits offered to God on the day after

23:14^a
vv. 14-17;
Exo. 34:23;
Deut. 16:16;
Lev. 23:5-6, 16,
34

23:15^a
Exo. 12:17;
34:18

23:15^b
Exo. 12:15;
cf. 1 Cor. 5:8

23:15^c
Exo. 13:4

23:15^d
Exo. 34:20;
Deut. 16:16

23:16^a
Exo. 34:22;
cf. Lev. 23:9-22

23:16^b
Exo. 34:22;
Deut. 16:13;
cf. Lev. 23:34-44

【23:17】你所有的男丁，要一年三次朝見主耶和華。

【23:18】不可將我祭牲的¹血與^a有酵的物一同獻上；也不可將我節期祭牲的²脂油留到早晨。

給神的初熟果子所豫表的。五旬節之日正好是從基督復活那天算起的第五十日。在五旬節那天，那靈作為復活基督的完滿流出，澆灌在召會身上。（徒二 1～4。）這指明復活的基督成了那靈，澆灌在祂的信徒身上，作他們完滿的享受。（林前十五 45，林後三 17。）見徒二 1 註 1 與利二三 16 註 1。

● 23:16² 即住棚節。（利二三 34，申十六 13～15。）住棚節是收割的完成，首先豫表要來的千年國，作為時代的、喜樂的祝福，給神的贖民，包括得勝者和得救的以色列人，在得恢復的地上與神一同享受一千年。至終，永遠的住棚節將是所有神的子民在新天新地裏，對新耶路撒冷這永遠帳幕（啓二一 2～3）的享受，作他們對神經歷之收成的完成。見利二三 33～44 與註。

● 23:18¹ 祭牲的血表徵基督的救贖，酵表徵我們犯罪的生活。二者絕不能混雜在一起。我們要享受基督的救贖，就必須從犯罪的生活分別出來。（林前五 6～8。）

● 23:18² 這表徵在守神節期的事上，我們今天就應當與神同享脂油，就是基督最甘美的部分，不要等到明天。

【23:17】Three times a year all your males shall appear before the Lord Jehovah.

【23:18】You shall not offer the¹ blood of My sacrifice with anything^a leavened, nor shall the² fat of My feast remain all night until the morning.

the Sabbath, the day of resurrection (Matt. 28:1). The day of Pentecost was exactly fifty days from the day of Christ's resurrection. On the day of Pentecost, the Spirit as the full issue of the resurrected Christ was poured out on the church (Acts 2:1-4). This indicates that the resurrected Christ became the Spirit poured out on His believers for their full enjoyment (1 Cor. 15:45; 2 Cor. 3:17). See note 1¹ in Acts 2 and note 16¹ in Lev. 23.

23:16² (Feast) I.e., the Feast of Tabernacles (Lev. 23:34; Deut. 16:13-15). As the consummation of the harvest, the Feast of Tabernacles typifies, first, the coming millennium as a dispensational, joyful blessing for God's redeemed people, including the overcomers and the saved Israelites, to enjoy with God for one thousand years on the restored earth. Ultimately, the eternal Feast of Tabernacles will be the enjoyment of the New Jerusalem, the eternal tabernacle (Rev. 21:2-3), in the new heaven and new earth by all God's people as the consummation of the harvest of their experience of God. See Lev. 23:33-44 and notes.

23:18¹ (blood) The blood of the sacrifice signifies the redemption of Christ, and leaven signifies our sinful life. These two things must never be mixed. In order to enjoy Christ's redemption, we must be separated from our sinful life (1 Cor. 5:6-8).

23:18² (fat) This signifies that in keeping God's feasts we should enjoy the fat, the sweetest part of Christ, with God today and not wait until tomorrow.

23:19^a
出三四 26
利二 12
二三 10, 17
民十八 12-13
申二六 2, 10
尼十 35
結四四 30
啓十四 4
23:19^b
出三四 26
申十四 21

【23:19】地裏¹首先^a初熟之物，要帶到耶和華你神的殿中。不可^{2b}用山羊羔母的奶煮山羊羔。

七 耶和華的使者引領 祂的百姓得着應許之地 二三 20 ~ 33

23:20^a
出十四 19
三三 2
賽六三 9

【23:20】看哪，我差遣^{1a}使者在你的前面，在路上保護你，領你到我所豫備的地方去。

● 23:19¹ 首先初熟之物，豫表對初熟果子基督上好的經歷中最上好的部分。（林前十五 20，23。）這些應該被帶到神的居所，就是召會的聚會中，直接獻給神，讓神滿足。（參約二十 17 與註 1。）

● 23:19² 這豫表神的話奶，就是基督生命的供應，該用來滋養在基督裏的初信者，（彼前二 2，來五 12 ~ 13，林前三 2，）不該用來『殺死』他們。（林後三 6—『那字句殺死人。』）見帖前二 7 ~ 8 與註。

● 23:20¹ 律法的頒佈結束於論到耶和華的使者和美地的一段話，指明頒佈律法的目的是叫那些領受律法的人進入美地。耶和華的使者豫表基督是奉神差遣，在路上保守祂的子民，並領他們進入美地的那一位；（十四 19 與註；）美地豫表包羅萬有的基督，是分給神子民的分。（見申八 7 註 1。）因此，基督作奉差遣者，將神的子民領進祂自己這美地裏。神定旨的目標，是要將祂的子民帶進對基督這包羅萬有之地完滿的享受裏。

【23:19】The ¹first of the ^afirstfruits of your ground you shall bring into the house of Jehovah your God. You shall not ^{2b}boil a kid in its mother's milk.

G. The Angel of Jehovah for His People to Take Possession of the Promised Land 23:20-33

【23:20】I am now sending an ^{1a}Angel before you to keep you in the way and to bring you into the place which I have prepared.

23:19¹ (first) The first of the firstfruits typifies the topmost of the top experiences of Christ as the firstfruits (1 Cor. 15:20, 23). These should be brought to God's dwelling place, the church meetings, to be offered directly to God for His satisfaction (cf. John 20:17 and note 1).

23:19² (boil) This typifies that the milk of the word of God, the life supply of Christ, should be used to nourish new believers in Christ (1 Pet. 2:2; Heb. 5:12-13; 1 Cor. 3:2) and not to "kill" them (2 Cor. 3:6—"the letter kills"). See 1 Thes. 2:7-8 and notes.

23:20¹ (Angel) That the decree of the law concludes with a portion regarding the Angel and the good land indicates that the purpose of the decree of the law is that those who received the law would enter into the good land. The Angel of Jehovah typifies Christ as the One sent by God to keep His people in the way and to bring them into the good land (14:19 and note), and the good land typifies Christ in His all-inclusiveness as the allotted portion of God's people (see note 7¹ in Deut. 8). Thus, Christ as the sent One brings God's people into Himself as the good land. The goal in God's purpose is to bring His people into the full enjoyment of Christ as the all-inclusive land.

23:19^a
Exo. 34:26;
Lev. 2:12;
23:10, 17;
Num. 18:12-13;
Deut. 26:2, 10;
Neh. 10:35;
Ezek. 44:30;
Rev. 14:4
23:19^b
Exo. 34:26;
Deut. 14:21

23:20^a
Exo. 14:19;
33:2;
Isa. 63:9

【23:21】你要在祂面前謹慎，¹聽從祂的話；不可違背祂，因祂必不赦免你們的過犯；因為我的²名在祂裏面。

【23:22】你若實在聽從¹祂的話，照着¹我一切所說的去行，我就向你的仇敵作^a仇敵，向你的對頭作對頭。

【23:23】我的使者要在你前面行，領你到^{1a}亞摩利人、赫人、比利洗人、迦南人、希未人、耶布斯人那裏去，我必將他們剪除。

● 23:21¹ 或，順從。22 節者同。奉神差遣的基督在我們裏面為神說話。（參約十 3，16，27。）我們若要據有祂，就必須學習順從祂的話。

● 23:21² 耶和華的名與祂的人位是一，指明耶和華的使者就是耶和華自己。

● 23:22¹ 使者的話就是耶和華所說的，這有力的證明使者與耶和華乃是一。

● 23:23¹ 佔據美地的各個異族，表徵我們天然生命不同的方面。異族的神（偶像—24）及其背後的鬼魔，（參林前十 20，）代表邪惡的屬靈勢力。（弗六 12。）在我們天然生命的背後乃是邪惡的勢力，（參太十六 23 與註 1，）利用、操縱、並指使我們天然生命的各方面，阻撓我們據有包羅萬有的基督並享受祂的豐富。

【23:21】Be careful before Him, and ¹listen to His voice; do not rebel against Him, for He will not pardon your transgression; for My ²name is in Him.

【23:22】But if you will indeed listen to ¹His voice and do all that ¹I speak, then I will be an ^aenemy to your enemies and an adversary to your adversaries.

【23:23】For My Angel will go before you and bring you to the ^{1a}Amorites and the Hittites and the Perizzites and the Canaanites, the Hivites and the Jebusites; and I will cut them off.

23:21¹ (listen) Or, obey. So also in v. 22. Christ, the sent One of God, speaks for God within us (cf. John 10:3, 16, 27). If we would take possession of Him, we must learn to obey His voice.

23:21² (name) The name of Jehovah is identical to His person, indicating that the Angel of Jehovah is Jehovah Himself.

23:22¹ (His) That the Angel's voice was Jehovah's speaking proves strongly that the Angel and Jehovah are one.

23:23¹ (Amorites) The various pagan tribes that occupied the land signify the different aspects of our natural life. The gods (idols) of the pagan tribes (v. 24), with the demons behind them (cf. 1 Cor. 10:20), represent the spiritual forces of evil (Eph. 6:12). Behind our natural life are the forces of evil (cf. Matt. 16:23 and note 1), who utilize, manipulate, and direct the aspects of our natural life to frustrate us from taking possession of the all-inclusive Christ and enjoying His riches.

23:22^a
申三十 7
參創十二 3
耶三十 20

23:23^a
出十三 5

23:22^a
Deut. 30:7;
cf. Gen. 12:3;
Jer. 30:20

23:23^a
Exo. 13:5

23:24^a
出二十 5
23:24^b
利十八 3
參申十二 4, 30,
31

23:24^c
出三四 13
民三三 52
申七 5
十二 3

23:25^a
申六 13
十 20
十一 13
十三 4
書二二 5
太四 10

23:25^b
申七 13
二八 8

23:25^c
出十五 26
申七 15

23:26^a
申七 14

23:27^a
創三五 5
申二 25
書二 9

【23:24】他們的神像，你不可跪拜，不可^a事奉，也不可^b效法他們所作的；卻要把神像盡行^c拆毀，把他們的柱像打碎。

【23:25】你們要^a事奉耶和華你們的神，祂必^{1b}賜福與你的糧和你的水，也必從你們中間除去^c疾病。

【23:26】你境內必沒有墜胎的，^a不生育的；我要使你滿了你年日的數目。

【23:27】你所要敵擋的眾民，我要使他們在你面前^a驚駭、潰亂；又要使你一切的仇敵，轉背逃跑。

歷史顯示，美地上的異族是以色列人犯罪得罪神的根源。（參 33。）這指明我們天然的生命是我們罪的根源。在神眼中，凡按着天然生命生活的人，無論行善或作惡，都是不斷犯罪。因着天然生命阻撓我們據有基督並享受基督，所以我們必須恨惡它，（路十四 26，）並且當我們在基督裏長大時，必須樂意將天然生命攆出去。見 29 註 1 與 31 註 3。

● 23:25¹ 此處和 26 節的福，表徵在屬靈方面，神要賜給我們糧（神的話—太四 4）以餵養我們，賜給我們水（那靈—約七 37 ~ 39）以滿足我們，使我們長大且繁衍加多，並除去我們的疾病，使我們不至未成熟而死，（參林前十一 30，約壹五 16，）乃要在神聖的生命裏長大以至於成熟，完全長成，（弗四 13，西一 28，）好得着包羅萬有的基督作我們的產業，給我們享受。（腓三 8。）

【23:24】You shall not bow down to their gods, nor^a serve them, nor^b do according to their works; but you shall utterly^c overthrow them and break their pillars into pieces.

【23:25】And you shall^a serve Jehovah your God, and He will^{1b} bless your bread and your water; and I will take^c sickness away from your midst.

【23:26】No one shall miscarry or be^a barren in your land; I will fulfill the number of your days.

【23:27】I will send My^a terror before you and will throw into confusion all the people to whom you will come, and I will make all your enemies turn their backs to you.

History shows that the pagan tribes in the land were the source of Israel's sin against God (cf. v. 33). This indicates that our natural life is the source of our sins. In the sight of God, those who live according to the natural life are sinning continually, whether they do good or evil. Because the natural life frustrates us from possessing Christ and enjoying Him, we must hate it (Luke 14:26) and, as we grow in Christ, be willing to drive it out. See notes 29¹ and 31³.

23:25¹ (bless) The blessings here and in v. 26 signify spiritually that God will give us bread (the Word—Matt. 4:4) to nourish us and water (the Spirit—John 7:37-39) to satisfy us, will cause us to grow and be fruitful, and will take away our sicknesses that we would not suffer a premature death (cf. 1 Cor. 11:30; 1 John 5:16) but would grow in the divine life to maturity, to full age (Eph. 4:13; Col. 1:28), in order to gain the all-inclusive Christ as our possession for our enjoyment (Phil. 3:8).

23:24^a
Exo. 20:5
23:24^b
Lev. 18:3;
cf. Deut. 12:4,
30, 31

23:24^c
Exo. 34:13;
Num. 33:52;
Deut. 7:5;
12:3

23:25^a
Deut. 6:13;
10:20;
11:13;
13:4;
Josh. 22:5;
Matt. 4:10

23:25^b
Deut. 7:13;
28:8

23:25^c
Exo. 15:26;
Deut. 7:15

23:26^a
Deut. 7:14

23:27^a
Gen. 35:5;
Deut. 2:25;
Josh. 2:9

23:28^a
申七 20
書二四 12

【23:28】我要打發^a大黃蜂在你前面，把希未人、迦南人、赫人從你面前攆出去。

23:29^a
參撒下七 1
23:29^b
申七 22

【23:29】我不在¹一年之內將他們從你面前^a攆出去，免得地變荒涼，田野的^b獸多起來害你。

【23:30】我要漸漸的將他們從你面前攆出去，直等你繁衍加多，承受那地為業。

23:31^a
創十五 18
申十一 24
書一 4
詩七二 8
23:31^b
書二一 44
士一 4
十一 21

【23:31】我要定你的境界，從紅海直到¹非利士海，又從曠野直到^{2a}大河；我要將那地的居民交在你^b手中，³你要將他們從你面前攆出去。

● 23:29¹ 神不是一次就將我們天然的生命（由異族所表徵一見 23 註 1）全部剪除，因為這樣作會使我們裏面成為真空，有被鬼魔（由田野的獸所表徵一參太十二 43～45）佔據的危險。神乃是按照我們在神聖生命裏長大的程度，漸漸的，一點一點的剪除我們的天然生命。（30。）基督越在我們裏面擴增，祂就越頂替我們天然的生命。

● 23:31¹ 即地中海。這裏的海與河表徵死亡的水，曠野表徵貧瘠。應許之地是滿了生命和多產果實的高地，（申八 7～8，）被水和曠野環繞，這指明在基督這美地的實際（見申八 7 註 1）之外，甚麼都沒有，只有死亡和貧瘠。

【23:28】And I will send^a hornets before you, which shall drive out the Hivites, the Canaanites, and the Hittites from before you.

【23:29】I will not^a drive them out from before you in¹ one year, lest the land become desolate and the^b animals of the field multiply against you.

【23:30】Little by little I will drive them out from before you, until you have become fruitful and inherit the land.

【23:31】And I will set your border from the Red Sea even to the¹ sea of the Philistines, and from the wilderness to the^{2a} River; for I will deliver the inhabitants of the land into your^b hand, and³ you shall drive them out from before you.

23:29¹ (one) God will not cut off our natural life, signified by the pagan tribes (see note 23¹), all at once, because this would leave us inwardly vacant and in danger of being taken over by demons, signified by the animals of the field (cf. Matt. 12:43-45). God cuts off our natural life gradually, little by little, according to the degree of our growth in the divine life (v. 30). The more Christ increases in us, the more He will replace our natural life.

23:31¹ (sea) I.e., the Mediterranean Sea. The seas and the river here signify the waters of death, and the wilderness signifies barrenness. That the promised land, an elevated land full of life and the abundance of fruit (Deut. 8:7-8), was surrounded by water and wilderness indicates that outside of Christ, the reality of the good land (see note 7¹ in Deut. 8), there is nothing but death and barrenness.

23:28^a
Deut. 7:20;
Josh. 24:12

23:29^a
cf. 2 Sam. 7:1
23:29^b
Deut. 7:22

23:31^a
Gen. 15:18;
Deut. 11:24;
Josh. 1:4;
Psa. 72:8
23:31^b
Josh. 21:44;
Judg. 1:4;
11:21

23:32^a
出三四 12
申七 2

【23:32】不可和他們並他們的神^{1a}立約。

23:33^a
出三四 12
申七 16
書二三 13
士二 3
詩一〇六 36

【23:33】他們不可住在你的地上，恐怕
他們使你得罪我；你若事奉他們的神，
這必成爲你的^a網羅。

● 23:31² 卽幼發拉底河。

● 23:31³ 神應許要攆走異族，（29～30，）
但神的百姓必須與祂合作，主動的滅絕他們。（31～
33，參羅八 13，加五 24，西三 5，腓二 12～
13。）基督越在我們裏面擴增，我們就越能與神合
作，把天然的生命攆出。見 29 註 1。

● 23:32¹ 與異族立約，表徵與我們天然的生命
妥協，容忍我們天然的生命。

【23:32】You shall make no^{1a} covenant with them or with
their gods.

【23:33】They shall not dwell in your land, lest they make
you sin against Me; for if you serve their gods, it will
surely be a^a snare to you.

23:32^a
Exo. 34:12;
Deut. 7:2

23:33^a
Exo. 34:12;
Deut. 7:16;
Josh. 23:13;
Judg. 2:3;
Psa. 106:36

23:31² (River) I.e., the Euphrates.

23:31³ (you) God promised to drive out the pagan tribes (vv. 29-
30), but God's people had to cooperate with Him by taking the initiative
in destroying them (vv. 31-33; cf. Rom. 8:13; Gal. 5:24; Col. 3:5; Phil.
2:12-13). The more Christ increases in us, the more we will be able to
cooperate with God in driving out the natural life. See note 29¹.

23:32¹ (covenant) Making a covenant with the pagan tribes signifies
compromising with, tolerating, our natural life.

出埃及記 第二十四章

八 約的制定 二四 1 ~ 8

24:1^a
民十一 16, 24

【24:1】耶和華對摩西說，你和亞倫、拿答和亞比戶，並以色列^a長老中的七十人，都要¹上到耶和華這裏來，遠遠的敬拜。

【24:2】惟獨摩西可以親近耶和華，他們卻不可親近；百姓也不可和他一同上來。

24:3^a
出十九 8
申五 27

【24:3】摩西來將耶和華一切的話語、典章，都述說與百姓聽；眾百姓齊聲回答說，¹凡耶和華所說的話，我們必要^a行。

● 24:1¹ 神藉着律法，將祂自己和祂經綸的啓示賜給祂的百姓之後，便囑咐摩西帶着以色列的首領上到山上，留在祂那裏，祂好將心頭的願望啓示他們，並給他們看見帳幕的設計，要叫他們建造這帳幕作神在地上的居所。（二五～四十。）

● 24:3¹ 見十九 8 註 1。

EXODUS 24

H. The Enactment of the Covenant 24:1-8

24:1^a
Num. 11:16, 24

【24:1】Then He said to Moses, ¹Come up to Jehovah, you and Aaron, Nadab and Abihu, and ^aseventy of the elders of Israel; and worship at a distance.

【24:2】And Moses alone shall come near to Jehovah, but they shall not come near, nor shall the people come up with him.

24:3^a
Exo. 19:8;
Deut. 5:27

【24:3】And Moses came and told the people all the words of Jehovah and all the ordinances; and all the people answered with one voice and said, ¹All the words which Jehovah has spoken we will ^ado.

24:1¹ (Come) After giving His people a revelation of Himself and His economy through the law, God charged Moses to bring the leaders of Israel up to the mountain to stay with Him that He might reveal to them His heart's desire and might show them the design of the tabernacle, which they were to build as God's dwelling place on earth (chs. 25-40).

24:3¹ (All) See note 8¹ in ch. 19.

【24:4】摩西將耶和華的話都^a寫下；他清早起來，在山下築了一座¹壇，並按以色列十二支派，立了十二根^{2b}柱子；

【24:5】又打發以色列人中的少年人去獻¹燔祭，又向耶和華獻牛為¹平安祭。

● 24:4¹ 雖然律法已經在神的山上頒佈，律法及其條例還需要制定成約。摩西沒有吩咐百姓遵守律法，反而藉着壇、十二根柱子、燔祭與平安祭的祭牲、和血來立約。（4～8，參來九 18～20。）壇象徵基督的十字架，（來十三 10，）指明我們墮落、有罪的人無法遵守神的律法；因此，我們需要藉着十字架，被基督救贖、了結並頂替。

● 24:4² 柱子表徵見證。（參王上七 21，提前三 15。）十二根柱子，代表以色列十二支派，指明在神眼中，十二支派應當是作神見證的柱子，返照律法所描繪神在祂美德和屬性裏的所是。律法賜給神的百姓，不是要他們謹守遵行，乃是要他們藉着十字架被基督救贖、了結、頂替並重新構成，成為神的見證。（參羅八 3～4。）

● 24:5¹ 基督的十字架，由壇所表徵，藉着基督的血救贖我們，並且了結我們。基督作為供物的實際，（見利一～七註，）在十字架上獻給神，作我們的救

【24:4】And Moses^a wrote down all the words of Jehovah. And he rose up early in the morning and built an¹ altar at the base of the mountain and twelve^{2b} pillars for the twelve tribes of Israel.

【24:5】And he sent young men of the children of Israel, who offered¹ burnt offerings and sacrificed¹ peace offerings of bulls to Jehovah.

24:4¹ (altar) Although the law had been decreed on the mountain of God, there was still the need for the law with its ordinances to be enacted as a covenant. Instead of commanding the people to keep the law, Moses enacted the covenant by means of an altar, twelve pillars, sacrifices of burnt offerings and peace offerings, and blood (vv. 4-8; cf. Heb. 9:18-20). The altar, symbolizing the cross of Christ (Heb. 13:10), indicates that as fallen and sinful people, we cannot possibly keep the law of God; hence, we need to be redeemed, terminated, and replaced by Christ through the cross.

24:4² (pillars) A pillar signifies a testimony (cf. 1 Kings 7:21; 1 Tim. 3:15). The twelve pillars, representing the twelve tribes of Israel, indicate that in the sight of God the twelve tribes should be pillars as a testimony of God, a reflection of what God is in His virtues and attributes as portrayed in the law. The law was not given for God's people to keep or observe; it was given that the people might become God's testimony by being redeemed, terminated, replaced, and reconstituted by Christ through the cross (cf. Rom. 8:3-4).

24:5¹ (burnt) The cross of Christ, signified by the altar, redeems us through Christ's blood and terminates us. As the reality of the offerings (see notes on Lev. 1-7), Christ was offered to God on the cross to be our

24:6^a
6-8;
來九 18-20

【24:6】摩西將^a血一半盛在盆中，一半灑在壇上。

24:7^a
出十九 5
申五 2

【24:7】又將^a約書念給百姓聽；他們說，¹凡耶和華所說的，我們必要行，也必聽從。

24:8^a
彼前一 2
來十二 24

24:8^b
來八 7, 13

24:8^c
參太二六 28
可十四 24
路二二 20

【24:8】摩西將血^a灑在¹百姓身上，說，看哪，這是耶和華按這一切話與你們所立之^b約的^{2c}血。

贖主和代替。當我們經歷基督和十字架時，基督就成為我們的頂替，好用祂自己重新構成我們，將我們這些墮落的罪人變化成柱子，就是神在基督裏活的見證。（林後三 18，腓一 19～21 上。）這就是神的經綸。

● 24:7¹ 見十九 8 註 1。

● 24:8¹ 將血灑在百姓身上，指明立約的一方，就是以色列人，是有罪的，而另一方，就是神，願意赦免。（參來八 12，九 22。）

● 24:8² 在 6 節和 8 節，獻在壇上之祭牲（5）所流的血，豫表基督的血，乃是為着救贖、赦罪並洗罪。（弗一 7，彼前一 18～19，太二六 28，來九 22，約壹一 7，9。）這血也立定神和祂子民之間的約。因此，血在這裏稱為『立約的血。』這血使神的子民，就是蒙了救贖、赦罪、和潔淨的墮落罪人，得以進到神面前，就是進到神自己裏面，並留在那裏，被祂注入，而被構成柱子，

【24:6】And Moses took half of the^a blood and put it in basins, and half of the blood he sprinkled on the altar.

【24:7】And he took the book of the^a covenant and read it in the hearing of the people; and they said, ¹All that Jehovah has spoken we will do, and we will be obedient.

【24:8】So Moses took the blood and^a sprinkled it on the¹ people and said, Here is the^{2b} blood of the^c covenant, which Jehovah has made with you in accordance with all these words.

Redeemer and our Substitute. As we experience Christ and the cross, Christ becomes our replacement to reconstitute us with Himself and transform us, the fallen sinners, into pillars, a living testimony of God in Christ (2 Cor. 3:18; Phil. 1:19-21a). This is God's economy.

24:7¹ (All) See note 8¹ in ch. 19.

24:8¹ (people) The sprinkling of the blood on the people indicates that one party of the covenant, the children of Israel, was sinful and the other party, God, was willing to forgive (cf. Heb. 8:12; 9:22).

24:8² (blood) In vv. 6 and 8 the blood from the sacrifices offered on the altar (v. 5), typifying the blood of Christ, was for redemption and for the forgiveness and cleansing of sins (Eph. 1:7; 1 Pet. 1:18-19; Matt. 26:28; Heb. 9:22; 1 John 1:7, 9). This blood also enacted the covenant between God and His people. Hence, the blood is referred to here as "the blood of the covenant." The blood made it possible for God's people, as fallen and sinful persons who had been redeemed, forgiven, and cleansed, to enter into God's presence, i.e., into God Himself, and remain

24:6^a
vv. 6-8;
Heb. 9:18-20

24:7^a
Exo. 19:5;
Deut. 5:2

24:8^a
1 Pet. 1:2;
Heb. 12:24
24:8^b
cf. Matt. 26:28;
Mark 14:24;
Luke 22:20
24:8^c
Heb. 8:7, 13

九 神的異象 二四 9 ~ 11

【24:9】隨後摩西和亞倫、拿答和亞比戶，並以色列長老中的七十人，都上了山。

【24:10】他們^{1a}看見以色列的神，祂腳下彷彿有²平鋪的^b藍寶石，像天本身一樣明淨。

作神所是活的見證、活的描繪。（9 ~ 18，三四 28 ~ 29，利十六 11 ~ 16，參來十 19 ~ 20。）最後，基督的血，就是新約的血，（太二六 28，路二二 20，）把神的子民引進新約更美的事裏，神在這約裏，將新心、新靈、祂的靈、和裏面生命的律（指神自己及其性情、生命、屬性和美德，）賜給祂的子民。（耶三一 33 ~ 34，結三六 26 ~ 27，來八 10 ~ 12。）至終，新約的血，就是永約的血，（來十三 20，）將神的子民領進對神這生命樹和生命水的完滿享受裏，從今時直到永遠。（啓七 14，17，二二 1 ~ 2，14，17。）

● 24:10¹ 摩西和以色列眾首領在立約的血所帶來的寧靜氣氛裏，並在透亮清明的天空下，進入與神的交通，在這交通中他們看見神。（參太五 8，林後三 18。）乃是在這樣的背景裏，（與頒佈律法的背景成對比—十九 8 ~ 25，二十 18，21，）神向摩西啓示帳幕的樣式。

● 24:10² 或，透明藍寶石的精工。

I. The Vision of God 24:9-11

【24:9】Then Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel went up.

【24:10】And they^{1a} saw the God of Israel, and under His feet there was something like a² paved work of^b sapphire, even like heaven itself for clearness.

there to be infused with Him and thereby be constituted pillars as a living testimony, a living portrait, of what God is (vv. 9-18; 34:28-29; Lev. 16:11-16; cf. Heb. 10:19-20). Eventually, the blood of Christ as the blood of the new covenant (Matt. 26:28; Luke 22:20) ushers God's people into the better things of the new covenant, in which God gives His people a new heart, a new spirit, His Spirit, and the inner law of life, denoting God Himself with His nature, life, attributes, and virtues (Jer. 31:33-34; Ezek. 36:26-27; Heb. 8:10-12). Ultimately, the blood of the new covenant, the eternal covenant (Heb. 13:20), leads God's people into the full enjoyment of God as the tree of life and the water of life both now and for eternity (Rev. 7:14, 17; 22:1-2, 14, 17).

24:10¹ (saw) In a tranquil atmosphere and under a transparent and clear sky brought in by the blood of the covenant, Moses and the leaders of Israel entered into fellowship with God, in which they saw God (cf. Matt. 5:8; 2 Cor. 3:18). It was in such a setting, in contrast to the setting in which the law was decreed (19:8-25; 20:18, 21), that God revealed to Moses the pattern of the tabernacle.

24:10² (paved) Or, a work of transparent sapphire.

24:10^a
創三二 30
士十三 22
賽六 1, 5
參出三三 20, 23
約一 18
提前六 16
約壹四 12, 20
24:10^b
結一 26
十 1

24:10^a
Gen. 32:30;
Judg. 13:22;
Isa. 6:1, 5;
cf. Exo. 33:20,
23;
John 1:18;
1 Tim. 6:16;
1 John 4:12, 20
24:10^b
Ezek. 1:26;
10:1

【24:11】祂不伸手加害以色列人的尊貴者。他們¹觀看神，並且又喫又喝。

十 摩西在神的榮耀之下與神同住 二四 12 ~ 18

【24:12】耶和華對摩西說，你上山頂到我這裏來，留在這裏；我要將^a石版，版上有我所寫的律法和誡命，賜給你，使你可以教導百姓。

【24:13】¹摩西和他的幫手^a約書亞起來；摩西上^b神的山去。

● 24:11¹ 觀看神，並且又喫又喝，就是以神所要的敬拜（見二十 24 註 2）來敬拜神。（參 1。）

● 24:13¹ 在何烈山站在不同距離的，至少有三班人：摩西（也許由約書亞伴同）在山頂上，在神的榮耀下被神灌注，並領受那作神在地上居所之帳幕的異象；（13，16 上，三四 29，二五 1 ~ 三十 38；）亞倫、拿答、亞比戶、以及七十位長老在山上，遠遠的敬拜並觀看；（1，9；）大部分的以色列人在山腳下遠遠的站立，盡都戰抖。（二十 18。）這三個地點相當於帳幕的三部分，就是外院子、聖所和至聖所。這說明神子民當中與神的交通，有不同的程度。見來九 4 註 3。

【24:11】And He did not stretch out His hand upon the nobles of the children of Israel. And they¹ beheld God and ate and drank.

J. Moses' Stay with God under His Glory 24:12-18

【24:12】And Jehovah said to Moses, Come up to Me at the top of the mountain, and be there; and I will give you the^a tablets of stone with the law and the commandment, which I have inscribed for their instruction.

【24:13】And¹ Moses rose up with^a Joshua his attendant, and Moses went up to the top of the^b mountain of God.

24:11¹ (beheld) To behold God and to eat and drink is to worship God (cf. v. 1) with the worship that He desires (see note 24¹ in ch. 20).

24:13¹ (Moses) There were at least three classes of people who stood at different distances in relation to Mount Horeb: Moses, perhaps accompanied by Joshua, was on the mountaintop being infused with God under His glory and receiving the vision of the tabernacle as God's dwelling place on earth (vv. 13, 16a; 34:29; 25:1-30:38); Aaron, Nadab, Abihu, and the seventy elders were on the mountain worshipping at a distance and watching (vv. 1, 9); and the majority of the children of Israel were at the bottom of the mountain standing at a distance and trembling (20:18). These three locations, corresponding to the three parts of the tabernacle—the outer court, the Holy Place, and the Holy of Holies—illustrate the fact that among God's people there are different degrees of fellowship with Him. See note 4³ in Heb. 9.

24:12^a
出三一 18
申四 13
五 22
九 10-11
參林後三 3
24:13^a
出十七 9-10
三三 11
24:13^b
出三 1
四 27
十八 5

24:12^a
Exo. 31:18;
Deut. 4:13;
5:22;
9:10-11;
cf. 2 Cor. 3:3
24:13^a
Exo. 17:9-10;
33:11
24:13^b
Exo. 3:1;
4:27;
18:5

24:14^a
出十七 10

【24:14】摩西對長老說，你們在這裏等着，等到我們回來。有亞倫、^a戶珥與你們同在；凡有爭訟的，可以就近他們去。

24:15^a
民十六 42
太十七 5
可九 7
路九 34

【24:15】摩西上山，有^a雲彩把山遮蓋。

24:16^a
出十六 10

【24:16】^a耶和華的榮耀停在西乃山上；雲彩遮蓋山六天，第七天祂從雲中呼召摩西。

24:17^a
申四 36
來十二 29

【24:17】耶和華的榮耀在山頂上，在以色列人眼前，顯出來的樣子好像烈^a火。

24:18^a
出三四 28
申九 9, 18, 25
十 10

【24:18】摩西進入雲中上了山，在山上^{1a}四十晝四十夜。

● 24:18¹ 在聖經中，四十這數字表徵試驗或試驗。（參申八 2，路四 1。）摩西花了四十晝四十夜纔看見神居所的啓示；這指明從神領受啓示，需要一段長的期間，這對我們乃是試驗或試驗。

【24:14】And he had said to the elders, Wait here for us until we return to you. Both Aaron and ^aHur are here with you; whoever has a cause, let him come near to them.

24:14^a
Exo. 17:10

【24:15】And Moses went up to the top of the mountain, and the ^acloud covered the mountain.

24:15^a
Num. 16:42;
Matt. 17:5;
Mark 9:7;
Luke 9:34

【24:16】And the ^aglory of Jehovah settled on Mount Sinai, and the cloud covered it six days; and on the seventh day He called to Moses out of the midst of the cloud.

24:16^a
Exo. 16:10

【24:17】And the appearance of the glory of Jehovah was like consuming ^afire on the top of the mountain to the eyes of the children of Israel.

24:17^a
Deut. 4:36;
Heb. 12:29

【24:18】And Moses entered into the midst of the cloud and went up on the mountain; and Moses was on the mountain ^{1a}forty days and forty nights.

24:18^a
Exo. 34:28;
Deut. 9:9, 18, 25;
10:10

24:18¹ (forty) In the Bible the number forty signifies tests or trials (cf. Deut. 8:2; Luke 4:1). It took Moses forty days and forty nights to see the revelation of God's dwelling place. This indicates that receiving revelation from God requires a long period of time, which is a trial or a test to us.

出埃及記 第二十五章

十一 帳幕及其中器物的異象 二五 1～三十 38

1 材料和樣式 二五 1～9

【25:1】¹ 耶和華告訴摩西說，

● 25:1¹ 神的律法包括道德的律法（二十～二三）和禮儀的律法。（二五～利二七。）道德的律法，基於神的神聖屬性作神的見證，是由十誡、（二十 2～17、）律例、（二十 22～26、）和典章（二一 1～二三 19）所組成，豫表基督作神的見證，作神的彰顯。（見二十 1 註 1。）禮儀的律法是由關於帳幕、供物、祭司體系、和節期的律法所組成。帳幕豫表基督作神的具體化身，（西二 9，約一 14，）使神的子民接觸祂並進到祂裏面，叫他們得着享受；供物豫表基督作各種祭物，（利一～七，來十 5～12，）以滿足神對祂子民的需要，和祂子民在祂面前的需要；祭司體系豫表基督作大祭司，（來八 1，）在神面前照顧神的選民；節期豫表基督作神派定給祂選民在各方面全備的享受。（西二 16～17，腓一 19。）

神知道沒有人能遵守十誡，就是祂律法道德的部分，而蒙祂稱義。（羅三 20。）因此，憑着祂的恩典並照着祂的經綸，神也賜給祂百姓律法禮儀的部分，使被定罪的罪人，就是觸犯神道德律法的人，

EXODUS 25

K. The Vision of the Tabernacle and Its Furniture 25:1 — 30:38

1. Concerning the Materials and the Pattern 25:1-9

【25:1】¹Then Jehovah spoke to Moses, saying,

25:1¹ (Then) The law of God comprises the moral law (chs. 20—23) and the ceremonial law (ch. 25—Lev. 27). The moral law, as God's testimony based on His divine attributes, is composed of the Ten Commandments (20:2-17), the statutes (20:22-26), and the ordinances (21:1—23:19) and typifies Christ as God's testimony, God's expression (see note 1¹ in ch. 20). The ceremonial law was composed of the laws of the tabernacle, the offerings, the priesthood, and the feasts. The tabernacle typifies Christ as the embodiment of God (Col. 2:9; John 1:14) for God's people to contact Him and to enter into Him for their enjoyment; the offerings typify Christ as all kinds of sacrifices (Lev. 1—7; Heb. 10:5-12) to meet the need of God toward His people and the need of His people before Him; the priesthood typifies Christ as the High Priest (Heb. 8:1), who takes care of God's chosen people before God; and the feasts typify Christ as the bountiful enjoyment in every aspect assigned by God to His chosen people (Col. 2:16-17; Phil. 1:19).

God knew that no man could keep the Ten Commandments, the moral section of His law, to be justified by Him (Rom. 3:20). Hence, by His grace and according to His economy He also gave His people the ceremonial section of His law that through the priesthood and the

25:2^a

2-8;

出三五 5-9

25:2^b

出三五 5, 22, 29

代上二九 9, 17

拉七 16

林後九 7

【25:2】^a 你吩咐以色列人，當為我拿¹舉祭來；凡^b甘心樂意的，你們就可以從他收下歸我。

能藉着祭司體系和供物，蒙拯救脫離道德律法之下的定罪，且能接觸神並進到祂裏面，享受祂作他們的一切。這樣，罪人就能蒙神稱義，成為義人，（參太一 19 上，路一 6，75，二 25，二三 50，）並能與神有交通。

神將全部的律法頒佈給祂的百姓，目的是要藉着祂律法道德的部分暴露祂的百姓，使他們知罪自責，好被引到祂律法禮儀的部分；這表徵神的子民應當被引到作三一神具體化身之包羅萬有的基督這裏，使他們得着救贖、救恩、和各方面全備的享受，（加三 23 ~ 24，）歷經諸世代，直到永遠。

● 25:2¹ 舉就是向上舉起。舉祭豫表被高舉的基督，就是在升天裏被舉起的基督；（徒一 9；）舉祭常伴隨着豫表復活基督的搖祭。（二九 26 ~ 28，利七 30 ~ 32，民十八 11。）神的百姓將建造帳幕的材料作為舉祭獻給神，這表徵召會不是用任何天然材料建造的，乃是用神子民在復活裏，並在諸天界裏所得着、據有、享受並經歷的基督建造的。（腓三 7 ~ 14，弗三 8，二 5 ~ 6。）參林前三 12 與註。

建造帳幕的一切材料，表徵基督身位和工作的美德。所用的十二種材料分為三類：礦物，表徵基督建造的生命；（林前三 9 ~ 12；）植物，表

【25:2】^a Tell the children of Israel to take for Me a¹ heave offering. From every man whose^b heart makes him willing you shall take My heave offering.

offerings the condemned sinners, the breakers of the moral law of God, could be saved from the condemnation under the moral law and could contact God and enter into Him to enjoy Him as their everything. In this way sinners could be justified by God to be righteous men (cf. Matt. 1:19a; Luke 1:6, 75; 2:25; 23:50) and could have fellowship with God.

The entire law of God was decreed by God to His people with the intention of exposing and convicting His people by the moral section of His law, that they would be conducted to the ceremonial section of His law, signifying that God's people should be conducted to the all-inclusive Christ as the embodiment of the Triune God for their redemption, salvation, and bountiful enjoyment in every aspect (Gal. 3:23-24) through all the ages unto eternity.

25:2¹ (heave) To heave is to lift up. The heave offering typifies the uplifted Christ, the Christ who was lifted up in His ascension (Acts 1:9); it was often accompanied by the wave offering, a type of the resurrected Christ (29:26-28; Lev. 7:30-32; Num. 18:11). The fact that the materials for the building of the tabernacle were offered to God by His people as a heave offering signifies that the church is built up not with any natural materials but with the very Christ who has been gained, possessed, enjoyed, and experienced by God's people in resurrection and in the heavenlies (Phil. 3:7-14; Eph. 3:8; 2:5-6). Cf. 1 Cor. 3:12 and notes.

All the materials for the building of the tabernacle signify the virtues of Christ's person and work. Twelve kinds of materials were used, in three categories: minerals, signifying Christ's building life (1 Cor. 3:9-

25:2^a

vv. 2-8;

Exo. 35:5-9

25:2^b

Exo. 35:5, 22, 29;

1 Chron. 29:9,

17;

Ezra 7:16;

2 Cor. 9:7

【25:3】你向他們所要收的舉祭，就是¹金、銀、銅，

【25:4】^{1a}藍色、紫色、朱紅色線，²細麻，³山羊毛，

徵基督生產的生命；（約十二 24；）動物，表徵基督救贖的生命。（約一 29。）救贖的生命是爲着生產的生命，而生產的生命是爲着建造的生命。礦物被列爲第一類材料，指明基督所是、所已經作、並正在作的一切，都是爲着神的建造。（太十六 18。）在新耶路撒冷，就是神建造的終極完成裏，只有礦物：金、珍珠和寶石。（啓二一 18～21。）但爲了達到神的目標，就需要救贖的生命和生產的生命。

● 25:3¹ 3～7 節的礦物，表徵基督是神所命定並豫備的建造材料。金表徵基督神聖的性情，是純淨而永遠的。銀（二六 19，二七 10）表徵基督的救贖，也與了結和頂替有關。（見二十 24 註 2。）銅（二七 2～4，6，三十 18）表徵基督受神的審判所試驗。（民十六 39，二一 8～9。）紅瑪瑙（七，二八 9～10）內含紅色，表徵基督爲着救贖所流的血。別樣的寶石（七，二八 17～20）表徵聖靈根據基督的救贖而有之變化工作（林後三 18）不同的方面。

● 25:4¹ 藍色表徵在性質和外表上都是屬天的。（參林前十五 47～48。）紫色指君尊，就是在地位和行爲上都是屬君王的。（斯八 15，約十九 2，19～22。）朱紅色是一種暗紅色，表徵基督爲救贖所流的血。（來九 22，參書二 18 與註。）

【25:3】And this is the heave offering which you shall take from them: ¹gold and silver and bronze,

【25:4】And ^{1a}blue and purple and scarlet strands, and ²fine linen, and ³goats' hair,

12); plants, signifying Christ's generating life (John 12:24); and animals, signifying Christ's redeeming life (John 1:29). The redeeming life is for the generating life, and the generating life is for the building life. The fact that minerals were mentioned as the first category indicates that whatever Christ is and whatever He has done and is doing are all for God's building (Matt. 16:18). In the New Jerusalem, the ultimate consummation of God's building, there will be only minerals: gold, pearl, and precious stones (Rev. 21:18-21). However, in order to arrive at God's goal, the redeeming life and the generating life are needed.

25:3¹ (gold) The minerals in vv. 3-7 signify Christ as the building material ordained and prepared by God. Gold signifies Christ's divine nature, which is pure and everlasting. Silver (26:19; 27:10) signifies Christ's redemption, which also involves termination and replacement (see note 24¹ in ch. 20). Bronze (27:2-4, 6; 30:18) signifies Christ's being tested by God's judgment (Num. 16:39; 21:8-9). Onyx stone (v. 7; 28:9-10), having red in it, signifies Christ's blood shed for redemption. The other precious stones (v. 7; 28:17-20) signify the different aspects of the transforming work of the Holy Spirit (2 Cor. 3:18) based on Christ's redemption.

25:4¹ (blue) The color blue signifies that which is heavenly in both nature and appearance (cf. 1 Cor. 15:47-48). Purple denotes royalty, that which is kingly in both position and behavior (Esth. 8:15; John 19:2, 19-22), and scarlet, a dark red color, signifies the blood of Christ shed for redemption (Heb. 9:22; cf. Josh. 2:18 and note).

25:5^a
出二六 14

【25:5】^{1a} 染紅的公羊皮，² 海狗皮，³ 皂莢木，

25:6^a
出二七 20

【25:6】點燈的^{1a} 油，並作膏油和作^b 馨香之香的^{2c} 香料，

25:6^b
出三十 7, 34-37
三一 11

25:6^c
出三十 23-25, 31
三一 11

● 25:4² 細麻（二六 1）表徵基督這純淨、完全之人的義行。（參啓十九 8。）

● 25:4³ 山羊表徵罪人，（太二五 33, 41，）山羊毛表徵罪人的諸罪。帳幕的山羊毛罩蓋，（二六 7，）表徵基督在祂救贖的工作裏，替我們成爲罪。（林後五 21。）

● 25:5¹ 染紅的公羊皮（5，二六 14）表徵基督受死並流出祂的血，以完成救贖。（彼前一 18～19，弗一 7，來九 22。）海狗皮（5，二六 14）表徵基督是剛強向着撒但的一位，禁得起試煉、攻擊、難處和苦難。（太四 1～11，約十四 30，彼前二 21～23。）

● 25:5² 原文意不詳，可能指一種海中動物的皮，就如海狗或海牛的皮。

● 25:5³ 見 10 註 1。

● 25:6¹ 油表徵基督的靈，包括成爲肉體、釘十字架、復活、升天之基督一切的美德。（見羅八 9 註 4。）

● 25:6² 香料，用來作膏油，並作焚燒在神面前的香，（三十 23～24 上，34～35，）豫表基督死與復活的功效和甜美。見三十 25 註 1 與 34 註 1。

【25:5】And ^{1a}rams' skins dyed red, and ²porpoise skins, and ³acacia wood,

25:5^a
Exo. 26:14

【25:6】^{1a}Oil for the light, ^{2b}spices for the anointing oil and for the ^cfragrant incense,

25:6^a
Exo. 27:20

25:6^b
Exo. 30:23-25,
31; 31:11

25:6^c
Exo. 30:7, 34-37;
31:11

25:4² (fine) Fine linen (26:1) signifies the righteous conduct of Christ as a pure and perfect human being (cf. Rev. 19:8).

25:4³ (goats') Goats signify sinners (Matt. 25:33, 41), and goats' hair signifies the sins of sinners. Goats' hair as a covering on the tabernacle (26:7) signifies Christ being made sin for us in His redemptive work (2 Cor. 5:21).

25:5¹ (rams') Rams' skins dyed red (v. 5; 26:14) signify Christ suffering death and shedding His blood to accomplish redemption (1 Pet. 1:18-19; Eph. 1:7; Heb. 9:22), and porpoise skins (v. 5; 26:14) signify Christ as the One who is strong toward Satan and is able to withstand trials, attacks, troubles, and sufferings (Matt. 4:1-11; John 14:30; 1 Pet. 2:21-23).

25:5² (porpoise) The meaning of the Hebrew is uncertain. It probably refers to the skin of a sea animal, such as a porpoise or sea cow.

25:5³ (acacia) See note 10².

25:6¹ (Oil) Oil signifies the Spirit of Christ, including all the virtues of the incarnated, crucified, resurrected, and ascended Christ (see note 9⁴ in Rom. 8).

25:6² (spices) The spices, used in making the anointing oil and the incense that was burned before God (30:23-24a, 34-35), typify the effectiveness and sweetness of Christ's death and resurrection. See notes 25¹ and 34¹ in ch. 30.

25:7^a

創二 12
出二八 9
參啓二一 19

25:7^b

出二八 17-21

25:7^c

出二八 4, 6, 15

25:8^a

出三六 1-4
來九 1

25:8^b

出二九 45
王上六 12-13
結三七 27
林後六 16
參約一 14

25:9^a

出二六 1
三八 21

25:9^b

徒七 44
代上二八 11-12
來八 5

【25:7】^a 紅瑪瑙與別樣的^b 寶石，可以鑲嵌在^c 以弗得和胸牌上。

【25:8】他們當爲我造^a 聖所，使我可以住在他們^b 中間。

【25:9】製造^{1a} 帳幕和其中的一切物件，都要照我所指示你的^{2b} 樣式。

● 25:9¹ 在舊約裏作神居所之物質的帳幕（和後來的殿，）實際上乃是表徵團體的百姓，就是以以色列人作神的家。（來三 6 註 1。）在新約時代開頭，成爲肉體的基督作爲神的具體化身，是神的帳幕，也是神的殿。（約一 14，二 19～21。）藉着祂的死與復活，個人的基督擴大成爲團體的基督，就是新約信徒所組成的召會，作爲神的殿，神的家和基督的身體。（林前三 16～17，提前三 15，來三 6，林前十二 12。）至終，帳幕和殿要終極完成於新耶路撒冷，就是三一神與祂舊約和新約的贖民調和，作神永遠的居所。（啓二一 3，22。）見啓七 15 註 3，二一 3 註 1，12 註 4，14 註 2 與 22 註 1。

● 25:9² 帳幕和其中一切物件的樣式，完滿且完整的豫表個人的基督作頭，也豫表團體的基督作身體，就是召會，包括爲着召會生活而經歷基督的許多細節。見來九 4 註 3。

【25:7】^a Onyx stones and ^b stones to be set for the ^c ephod and for the breastplate.

【25:8】And let them make a ^a sanctuary for Me that I may dwell in their ^b midst;

【25:9】According to all that I show you, the ^{1a} pattern of the ^{2b} tabernacle and the ¹ pattern of all its furnishings, even so shall you make it.

25:9² (tabernacle) The physical tabernacle (and later the temple) as God's dwelling place in the Old Testament was actually a symbol of a corporate people, the children of Israel as the house of God (see note 6¹ in Heb. 3). At the beginning of the New Testament age the incarnated Christ as God's embodiment was both the tabernacle and the temple of God (John 1:14; 2:19-21). Through His death and resurrection the individual Christ was enlarged to be the corporate Christ, the church composed of the New Testament believers as the temple, the house of God, and the Body of Christ (1 Cor. 3:16-17; 1 Tim. 3:15; Heb. 3:6; 1 Cor. 12:12). Ultimately, the tabernacle and the temple will consummate in the New Jerusalem—the Triune God mingled with His redeemed people of both the Old Testament and the New Testament—as God's eternal dwelling place (Rev. 21:3, 22). See note 15³ in Rev. 7 and notes 3¹, 12⁴, 14², and 22¹ in Rev. 21.

25:9¹ (pattern) The pattern of the tabernacle and all its furnishings is a full and complete type of both the individual Christ as the Head and the corporate Christ as the Body, the church, including many details of the experience of Christ for the church life. See note 4³ in Heb. 9.

25:7^a

Gen. 2:12;
Exo. 28:9;
cf. Rev. 21:19

25:7^b

Exo. 28:17-21

25:7^c

Exo. 28:4, 6, 15

25:8^a

Exo. 36:1-4;
Heb. 9:1

25:8^b

Exo. 29:45;
1 Kings 6:12-13;
Ezek. 37:27;
2 Cor. 6:16;
cf. John 1:14

25:9^a

Acts 7:44;
1 Chron. 28:11-12;
Heb. 8:5

25:9^b

Exo. 26:1;
38:21

2 見證的櫃連同遮罪蓋 二五 10 ~ 22

25:10^a
10-16;
出三七 1-5
25:10^b
申十 3
來九 4

【25:10】^a他們要用¹皂莢木作一個^{2b}櫃，
長³二肘半，寬³一肘半，高³一肘半。

● 25:10¹ 皂莢木（5，10，23，二六 15，二七 1）表徵基督的人性，品質堅剛，標準崇高。基督的人性乃是祂作神在地上之見證的基本元素、基本實質。見可一 1 註 1 二段，路一 3 註 1 二段，西二 9 註 3。

● 25:10² 因着作神見證的律法（見二十 1 註 1）是放在約櫃裏，（16，21，申十 1 ~ 5，）約櫃就稱為見證的櫃；（22，二六 33 ~ 34；）又因着約櫃是在帳幕裏，帳幕也就稱為見證的帳幕。（三八 21，民一 50，53。）約櫃是神見證的具體表現，豫表基督是神的具體化身。（西二 9。）約櫃是基督的豫表，指明神的贖民在基督裏並藉着基督，就能接觸神、享受神。（見 22 註 1，約十四 6，來十 19 ~ 20。）

約櫃是帳幕的中心和內容，也表徵基督是召會的中心和內容，而召會就是神的帳幕，神的家。（弗二 21 ~ 22，提前三 15。）在帳幕及其中器物的異象裏，頭一項題到的是約櫃，這指明約櫃居於首位，（參西一 18，）也指明帳幕所豫表的召會，基督的身體，是出於約櫃所豫表的基督。見二六 15 註 2 與創二 22 註 1。參三六 8 註 2，四十 3 註 1。

2. The Ark of the Testimony with the Expiatory Cover 25:10-22

【25:10】^aAnd they shall make an ^{1b}ark of ²acacia wood: ³two and a half cubits shall be its length; and ³one and a half cubits, its width; and ³one and a half cubits, its height.

25:10^a
vv. 10-16;
Exo. 37:1-5
25:10^b
Deut. 10:3;
Heb. 9:4

25:10² (acacia) Acacia wood (vv. 5, 10, 23; 26:15; 27:1) signifies Christ's human nature, strong in character and high in standard. Christ's humanity is the basic element, the basic substance, for Him to be God's testimony on earth. See notes 1¹, par. 2, in Mark 1; 3¹, par. 2, in Luke 1; and 9³ in Col. 2.

25:10¹ (ark) Because the law, God's testimony (see note 1¹ in ch. 20), was placed in the Ark (vv. 16, 21; Deut. 10:1-5), the Ark was called the Ark of the Testimony (v. 22; 26:33-34); and because the Ark was in the tabernacle, the tabernacle was called the Tabernacle of the Testimony (38:21; Num. 1:50, 53). As the embodiment of God's testimony, the Ark typifies Christ as the embodiment of God (Col. 2:9). The Ark as a type of Christ indicates that God's redeemed people can contact God and enjoy God in Christ and through Christ (see note 22¹; John 14:6; Heb. 10:19-20).

As the center and content of the tabernacle, the Ark also signifies Christ as the center and content of the church as God's tabernacle, God's house (Eph. 2:21-22; 1 Tim. 3:15). The fact that the Ark is the item first mentioned in the vision of the tabernacle and its furniture indicates that it occupies the place of preeminence (cf. Col. 1:18). It also indicates that the church, the Body of Christ, typified by the tabernacle, comes out of Christ, typified by the Ark. See note 15² in ch. 26 and note 22¹ in Gen. 2. Cf. notes 8¹ in ch. 36 and 3¹ in ch. 40.

【25:11】你要把櫃裏外包上純¹金，四圍鑲上金²牙邊。

● 25:10³ 約櫃的尺寸是神建造的數字三和五的一半。（見創六 15 註 2。）這表徵約櫃乃是一個見證，需要另外一半纔成為完整的單位，作完滿的見證。（申十七 6，十九 15，太十八 16，十九 5～6 上。）這含示約櫃所豫表的基督，需要召會作祂的配偶，祂的新婦，纔能成為在人性裏完滿的見證。（弗五 22～32，三 21 與註。）

● 25:11¹ 約櫃是用皂莢木（10）包金作的，表徵基督是一個人位有兩種性情—屬人的性情和神聖的性情。祂是神也是人，乃是神人。皂莢木裏外都包金，表徵神聖的性情與屬人的性情調和一神與人成為一，但這調和沒有產生第三種性情。這也表徵神聖的性情滲進屬人的性情裏，並托在屬人的性情上，好藉着屬人的性情得着彰顯。

● 25:11² 牙邊，或，冠冕；即一種如同冠冕，形如花環的邊。24、25，三十 3、4，三七 2、11～12、26～27 者同。金牙邊表徵神聖性情的榮耀。基督作神的具體化身，藉着顯出神的榮耀而彰顯神。（來一 3 上，林後四 6。）藉着基督的人性生活，神聖的性情得着彰顯，如同榮耀的花環或冠冕。

神聖性情的榮耀作為邊，也表徵神保守的能力和托住的力量。我們所活、所顯大的基督，（腓一 20～21 上，）成了藉着我們所彰顯出來的榮耀，而這榮耀乃是保守並托住我們的邊。

【25:11】And you shall overlay it with pure¹ gold; inside and outside you shall overlay it; and you shall make a² rim of gold upon it all around.

25:10³ (two) The measurements of the Ark are halves of the numbers three and five, the numbers of God's building (see note 15² in Gen. 6). This signifies that the Ark is a testimony, another half being needed to make a complete unit, a full testimony (Deut. 17:6; 19:15; Matt. 18:16; 19:5-6a). This implies that Christ, typified by the Ark, needs the church as His counterpart, His bride, to be a testimony in full in humanity (Eph. 5:22-32; 3:21 and notes).

25:11¹ (gold) The Ark was made of acacia wood (v. 10) overlaid with gold, signifying that Christ is one person with two natures, the human nature and the divine nature. He is both God and man—a God-man. That the acacia wood was overlaid with gold both inside and outside signifies the divine nature mingled with the human nature—God and man becoming one—without a third nature being produced by the mingling. It also signifies that the divine nature penetrates the human nature and rests on the human nature so that it may be expressed through the human nature.

25:11² (rim) Or, crown; i.e., a border in the form of a wreath as a crown. So also in vv. 24-25; 30:3-4; and 37:2, 11-12, 26-27. The rim of gold signifies the glory of the divine nature. Christ as God's embodiment expresses God by showing forth His glory (Heb. 1:3a; 2 Cor. 4:6). Through Christ's human life the divine nature was expressed as a wreath, or crown, of glory.

The glory of the divine nature as a rim also signifies the divine keeping power and holding strength. The Christ whom we live and magnify (Phil. 1:20-21a) becomes the glory expressed through us, and this glory is a rim that holds us and keeps us.

【25:12】也要鑄四個¹金環，安在櫃的四腳上；這邊²兩環，那邊兩環。

【25:13】要用皂莢木作兩根¹槓，用金包裹。

【25:14】要把槓¹穿在櫃旁的環內，用以抬櫃。

● 25:12¹ 四個環和兩根槓（13）是爲着約櫃的行動。（民十 33。）四這數字表徵地的四角；作神見證之具體化身的基督，該被扛抬至地的四角，臨到所有的人。（啓七 1，太二八 19，徒一 8。）環沒有起點也沒有終點，表徵永遠的靈。（來九 14，路十五 22。）四個金環表徵基督的靈是聯結的因素和能力，背負基督作神的見證。金子鑄成環，表徵藉着十字架的經歷，使永遠賜生命的靈成爲我們裏面聯結的能力。

● 25:12² 約櫃兩邊的兩環和兩槓，（14，）表徵基督作神具體化身之見證的行動，是藉着美好的配搭，在每一面成爲見證。（路十 1 與註 2。）

● 25:13¹ 皂莢木作的兩根槓，表徵基督的屬人性情是祂作神的見證，其行動的力量。槓用金包裹，表徵基督的神聖性情是祂行動的彰顯。基督的行動總是藉着祂屬人與神聖的兩種性情，二者調和爲一。見 11 註 1。

● 25:14¹ 槓穿在環內，用以抬櫃，表徵基督的行動乃是藉着人在那靈聯結的能力裏，（弗四 3，）在他

【25:12】And you shall cast four¹ rings of gold for it, and put them on its four feet; and two² rings shall be on one side of it, and two rings on the other side of it.

【25:13】And you shall make¹ poles of acacia wood and overlay them with gold.

【25:14】And you shall¹ put the poles into the rings on the sides of the Ark to carry the Ark with them.

25:12¹ (rings) The four rings and two poles (v. 13) were for the move of the Ark (Num. 10:33). The number four signifies the four corners of the earth, to which Christ as the embodiment of God's testimony should be borne to reach all men (Rev. 7:1; Matt. 28:19; Acts 1:8). A ring, which has no beginning or ending, signifies the eternal Spirit (Heb. 9:14; Luke 15:22). The four rings of gold signify that the Spirit of Christ is the linking factor and power for bearing Christ as God's testimony. The casting of the gold into rings signifies the experience of the cross through which the eternal life-giving Spirit becomes the linking power in us.

25:12² (rings) The two rings with the two poles (v. 14) on the two sides of the Ark signify that the move of Christ as God's embodied testimony is through a good coordination as a testimony in every respect (Luke 10:1 and note 2).

25:13¹ (poles) The poles made of acacia wood signify that Christ's human nature is the strength for His move as God's testimony. Their being overlaid with gold signifies that Christ's divine nature is the expression of His move. The move of Christ is always by His two natures, human and divine, mingled as one. See note 11¹.

25:14¹ (put) The poles being put into the rings for carrying the Ark signifies that the move of Christ is by men bearing God's testimony in their

【25:15】槓要常在櫃的環內，不可抽出來。

【25:16】必將我所要賜給你的見證版，¹ 放在^a 櫃裏。

【25:17】^a 要用純金作^{1b} 遮罪蓋，長² 二肘半，寬² 一肘半。

們的身體上（參林後四 10～12）背負神的見證。抬約櫃的人肩頭上扛着約櫃，指明他們與約櫃是一。實際上，抬約櫃就是活基督，無論往那裏去都作基督的見證，作祂的見證人。（徒一 8 與註 4，二三 11 與註 5。）兩根槓要常在櫃的環內，不可抽出來，（15，）表徵我們是豫備好的，爲着那作神見證之基督的行動。

● 25:16¹ 見 10 註 2 一段。見證（律法）放在約櫃裏，表徵神活的律法，作爲神的見證，有形有體的居住在基督裏面，（西二 9，）使祂成爲神的見證。（約一 18。）

● 25:17¹ 遮罪蓋，相當於羅三 25 和來九 5 的平息處，乃是約櫃的蓋，表徵基督作神公義律法的遮蓋，也作神在恩典中與祂的贖民相會，對他們說話的地方。（22。）因此，至聖所約櫃上的遮罪蓋，等於施恩的寶座，就是那住在我們靈裏的基督。（來四 16 與註 1。）按照啓八 3，這也是神權柄的寶座，就是神行政的寶座。用以作這蓋的純金，表徵基督純淨的神聖性情。見利十六 1 註 1。

● 25:17² 見 10 註 3。

【25:15】The poles shall be in the rings of the Ark; they shall not be taken from it.

【25:16】And you shall ¹put into the ^aArk the Testimony which I shall give you.

【25:17】^aAnd you shall make an ^{1b}expiation cover of pure gold: ²two and a half cubits shall be its length, and ²one and a half cubits, its width.

bodies (cf. 2 Cor. 4:10-12) in the uniting power of the Spirit (Eph. 4:3). Those who bore the Ark carried it on their shoulders, indicating that they were one with the Ark. In reality, to bear the Ark is to live Christ as His testimony, His witnesses, wherever we go (Acts 1:8 and note 3; 23:11 and note 4). That the two poles were to be in the rings and were not to be taken from the Ark (v. 15) signifies our readiness for the move of Christ as God's testimony.

25:16¹ (put) See note 10¹, par. 1. That the Testimony (the law) was put into the Ark signifies that the living law of God as God's testimony dwells in Christ bodily (Col. 2:9), making Him the testimony of God (John 1:18).

25:17¹ (expiation) The expiation cover, mentioned in Heb. 9:5 and corresponding to the propitiation place in Rom. 3:25, was the lid of the Ark. It signifies Christ as the cover of God's righteous law and also as the place where God meets with His redeemed people and speaks to them in grace (v. 22). Hence, the expiation cover on the Ark in the Holy of Holies equals the throne of grace, the very Christ who dwells in our spirit (Heb. 4:16 and note 1). According to Rev. 8:3, it is also the throne of God's authority, the throne of the divine administration. The pure gold of which the cover was made signifies Christ's pure divine nature. See note 1¹ in Lev. 16.

25:17² (two) See note 10³.

25:16^a
出二五 21
十六 34
四十 20
王上八 9
25:17^a
17-22;
出三七 6-9
25:17^b
來九 5
參羅三 25

25:16^a
Exo. 25:21;
16:34;
40:20;
1 Kings 8:9
25:17^a
vv. 17-22;
Exo. 37:6-9
25:17^b
Heb. 9:5;
cf. Rom. 3:25

【25:18】要用金子錘出兩個¹噁嚕伯，安在遮罪蓋的兩端。

【25:19】這端作一個噁嚕伯，那端作一個噁嚕伯，兩端的噁嚕伯要與遮罪蓋¹接連一塊。

【25:20】兩個噁嚕伯要在蓋上展開^{1a}翅膀，遮掩遮罪蓋；噁嚕伯要¹臉對臉，朝着遮罪蓋。

● 25:18¹ 噁嚕伯表徵神的榮耀；（結十 18，來九 5；）因此，遮罪蓋上的噁嚕伯指明基督彰顯神的榮耀。（約一 14。）噁嚕伯是錘出來的，指明基督彰顯神的榮耀，乃是藉着受苦。（參來二 9～10，羅八 17～18。）

● 25:19¹ 兩個噁嚕伯與遮罪蓋接連一塊，指明神的榮耀是從基督這遮罪蓋照耀出來，並照耀在基督這遮罪蓋上，成爲一個見證。（參約一 14，林後四 4，6。）噁嚕伯的形狀、大小和重量沒有記載，指明基督照耀的榮耀是無法測度，且是奧祕的。

● 25:20¹ 噁嚕伯的翅膀遮掩遮罪蓋，指明神的榮耀在基督裏彰顯出來，成爲完滿的見證。（來一 3 上，弗三 21 與註 3。）噁嚕伯臉對臉，並且朝着遮罪蓋，表徵神的榮耀注視並觀看基督所作成的事。

【25:18】And you shall make two¹ cherubim of gold; of beaten work you shall make them, at the two ends of the expiation cover.

【25:19】And make one cherub at one end and one cherub at the other end; of¹ one piece with the expiation cover you shall make the cherubim on its two ends.

【25:20】And the cherubim shall spread out their^{1a} wings above the cover, covering the expiation cover with their wings, with their¹ faces toward one another; the faces of the cherubim shall be toward the expiation cover.

25:18¹ (cherubim) The cherubim signify God's glory (Ezek. 10:18; Heb. 9:5). Thus, the cherubim on the expiation cover indicate that Christ expresses God's glory (John 1:14). They were made of beaten work, indicating that Christ's expressing of the divine glory was through sufferings (cf. Heb. 2:9-10; Rom. 8:17-18).

25:19¹ (one) That the two cherubim were one piece with the expiation cover indicates that God's glory shines out from Christ and upon Christ as the expiation cover to be a testimony (cf. John 1:14; 2 Cor. 4:4, 6). The form, size, and weight of the cherubim are not given, indicating that the glory of Christ's shining is immeasurable and mysterious.

25:20¹ (wings) That the wings of the cherubim covered the expiation cover indicates that God's glory is expressed in Christ to be a full testimony (Heb. 1:3a; Eph. 3:21 and note 4). The faces of the cherubim were toward each other and toward the cover, signifying that God's glory watches over and observes what Christ has done.

25:20^a
王上八 7
代上二八 18

25:20^a
1 Kings 8:7;
1 Chron. 28:18

25:21^a
出二六 34
四十 20
利十六 2

【25:21】要將^a遮罪蓋¹安在櫃的上邊，
又將我所要賜給你的見證版²放在
櫃裏。

25:22^a
出二九 42
三十 6, 36
民十七 4

【25:22】我要在那裏與你^{1a}相會，又要
從見證的櫃遮罪蓋上^b兩個^b基路伯中
間，和你說我所要吩咐你傳給以色列
人的一切事。

25:22^b
民七 89
撒下四 4
撒下六 2
王下十九 15
詩八十 1
賽三七 16

● 25:21¹ 基路伯和遮罪蓋是用純金作的，（17～18，）表徵基督是神榮耀的光輝，（來一 3 上，）其照耀是神聖的。金的遮罪蓋安在皂莢木的約櫃（10）上邊，表徵基督的人性而非祂的神性，是祂彰顯神聖性情之榮耀的基礎。見 10 註 1。

● 25:21² 見 16 註 1。

● 25:22¹ 意，在指定的地方相會，或憑約定而相會。二九 42、43，三十 6、36 者同。此乃『會幕』之『會』的字根。神在遮罪蓋上二基路伯中間與祂的子民相會，並向他們說話，表徵神在成就平息的基督裏，並在那作祂見證、成就平息的基督所彰顯的榮耀中，與我們相會，向我們說話。（參林後三 8～11，18。）因此，遮罪蓋連同在遮罪日灑在蓋上祭牲的血，（利十六 14～15，29～30，）描繪在人性裏救贖的基督，以及在神性裏照耀的基督，是墮落的罪人能與公義、聖別、榮耀的神相會，並聽祂說話的地方，藉此他們就被那作為恩典的神所灌注，並從祂領受異象、啟示和指示。見 17 註 1。

【25:21】And you shall¹ put the^a expiation cover upon the Ark above it, and into the Ark you shall² put the Testimony that I shall give you.

【25:22】And there I will^{1a} meet with you, and I will speak with you from above the expiation cover, from^b between the two cherubim which are upon the Ark of the Testimony, of everything which I will give you in commandment to the children of Israel.

25:21^a
Exo. 26:34;
40:20;
Lev. 16:2

25:22^a
Exo. 29:42;
30:6, 36;
Num. 17:4

25:22^b
Num. 7:89;
1 Sam. 4:4;
2 Sam. 6:2;
2 Kings 19:15;
Psa. 80:1;
Isa. 37:16

25:21¹ (put) That the cherubim and the expiation cover were made of pure gold (vv. 17-18) signifies that the shining of Christ as the effulgence of God's glory (Heb. 1:3a) is divine. That the expiation cover of gold was put on top of the Ark of acacia wood (v. 10) signifies that Christ's humanity, not His divinity, is the base for Him to express the glory of His divine nature. See note 10².

25:21² (put) See note 16¹.

25:22¹ (meet) Meaning to meet at an appointed place or to meet by appointment. So also in 29:42, 43 and 30:6, 36. The same word is the root of the word meeting in the expression Tent of Meeting. That God met with His people and spoke to them from above the expiation cover and between the cherubim signifies that God meets with us and speaks to us in the propitiating Christ and in the glory expressed in the propitiating Christ as His testimony (cf. 2 Cor. 3:8-11, 18). Thus, the expiation cover with the blood of the sacrifices sprinkled on it on the Day of Expiation (Lev. 16:14-15, 29-30) portrays the redeeming Christ in His humanity and the shining Christ in His divinity as the place where fallen sinners can meet with the righteous, holy, and glorious God and hear His word, thereby being infused with God as grace and receiving vision, revelation, and instruction from Him. See note 17¹.

3 陳設餅的桌子 二五 23 ~ 30

25:23^a
23~30;
出三七 10-16
25:23^b
來九 2
參代下四 8

【25:23】^a你要用¹皂莢木作一張^{2b}桌子，
³長二肘，寬一肘，⁴高一肘半。

● 25:23¹ 這裏的皂莢木，表徵基督的人性是祂作我們筵席的基本元素。（約六 51，53 ~ 55。）包木的金，表徵基督的神性作神的彰顯。當我們享受基督作供應以服事神時，其結果乃是金，就是基督的神性，作神的彰顯。

● 25:23² 陳設餅的桌子表徵基督是筵席，滋養那作神祭司的信徒。（彼前二 5，9，啓一 6，五 10。）這桌子擺在帳幕裏面（四十 22，來九 2）的聖所內；在帳幕裏面，表徵在神子民作神建造的居所裏面或中間。（見二六 15 註 2。）在聖經中桌子不是表徵個人的喫喝，乃是表徵團體的筵宴。（林前十 16，21，參詩二三 5。）基督作為神祭司的食物，乃是為着在神的居所裏面團體的喫喝。

按照神啓示的順序，陳設餅的桌子啓示於約櫃之後，（10 ~ 22，）含示桌子聯於約櫃。在屬靈經歷中，我們在基督這遮罪蓋上與神相會，享受與神的交通，並聽祂口中所出的話時，約櫃就成為陳設餅的桌子，在此我們享受滋養的筵席。這意思是說，基督作為神見證的具體化身，把我們帶進對祂的享受中。不僅如此，在我們的經歷中，我們對基督的享受總是把我們帶回到作為神見證的基督那裏。

3. The Table of the Bread of the Presence 25:23-30

【25:23】^aAnd you shall make a ^{1b}table of ²acacia wood:
³two cubits shall be its length, and a cubit its width, and
⁴one and a half cubits its height.

25:23^a
vv. 23-30;
Exo. 37:10-16
25:23^b
Heb. 9:2;
cf. 2 Chron. 4:8

25:23² (acacia) Acacia wood here signifies that Christ's humanity is the basic element for Him to be our feast (John 6:51, 53-55). The gold that overlaid the wood signifies Christ's divinity as the expression of God. As we enjoy Christ as the supply by which we serve God, the outcome will be gold—Christ's divinity as the expression of God.

25:23¹ (table) The table of the bread of the Presence signifies Christ as the nourishing feast for the believers as God's priests (1 Pet. 2:5, 9; Rev. 1:6; 5:10). This table was set up in the Holy Place within the tabernacle (40:22; Heb. 9:2), signifying within, or among, God's people as His builded habitation (see note 15¹ in ch. 26). In the Bible a table signifies not an individual feasting but a corporate feasting (1 Cor. 10:16, 21; cf. Ps. 23:5). Christ as the food of God's priests is for a corporate feasting within God's dwelling place.

In the sequence of God's revelation, the table comes after the Ark (vv. 10-22), implying that the table is connected to the Ark. In spiritual experience, when we meet with God upon Christ as the propitiation cover, enjoying fellowship with God and hearing words from His mouth, the Ark becomes the table of the bread of the Presence, where we enjoy a nourishing feast. This means that Christ, the embodiment of God's testimony, issues in our enjoyment of Him. Furthermore, in our experience, our enjoyment of Christ always brings us back to Him as God's testimony.

【25:24】要包上純金，四圍鑲上¹金牙邊。

【25:25】桌子的四圍，要作一掌寬的¹框子，框子的四圍鑲着¹金牙邊。

● 25:23³ 桌子的長乘寬是二平方肘，包括兩個單位，每一單位是一平方肘，表徵基督完美（由平方所表徵）和完整（由一這數字所表徵）的生命供應，產生見證（由二這數字所表徵。）

● 25:23⁴ 桌子和見證櫃同高，表徵基督的餵養作事奉之祭司的供應，符合神見證的標準。（參十六 34 註 1。）

● 25:24¹ 關於桌子上四圍的金牙邊，見 11 註 2。

● 25:25¹ 框子接近桌子的底部，靠近桌子四腳的四角上所安的四個環，（26 ~ 27，）目的是要接連並堅固桌腳。一掌寬表徵滿了接連和堅固的力量。框子上的金牙邊是為着保守並托住。（見 11 註 2。）在屬靈經歷中，享受基督作筵席，就能堅固、接連、托住並保守我們。

【25:24】And you shall overlay it with pure gold and make a¹ rim of gold around it.

【25:25】And you shall make a¹ frame of a handbreadth around it; and you shall make a¹ rim of gold for its frame around it.

25:23³ (two) In length and width the table was two square cubits, which is composed of two units, each of one square cubit, signifying the perfect (signified by a square) and complete (signified by the number one) life supply of Christ issuing in a testimony (signified by the number two).

25:23⁴ (one) The height of the table was the same as that of the Ark of the Testimony, signifying that the nourishment of Christ as the supply of the serving priests matches the standard of God's testimony (cf. note 34¹ in ch. 16).

25:24¹ (rim) For the rim of gold around the top of the table, see note 11².

25:25¹ (frame) The frame was near the bottom of the table, close to the rings put on the four corners at the feet of the table (vv. 26-27). Its purpose was to connect the legs and strengthen them, the handbreadth signifying its being full of strength to connect and strengthen. The rim of gold on the frame is for keeping and holding (see note 11²). In spiritual experience, the enjoyment of Christ as a feast strengthens us, connects us, upholds us, and keeps us.

【25:26】要作四個金¹環，安在桌子四個腳的四角上。

【25:27】環子要靠近框子，可以穿槓抬桌子。

【25:28】要用皂莢木作兩根¹槓，用金包裹，以便抬桌子。

【25:29】要作桌子上的^{1a}盤子、¹調羹、並奠酒的¹壺和¹杯；這些都要用純金製作。

● 25:26¹ 就如約櫃的環一樣，桌子的四個環表徵基督的靈是聯結的因素和能力。（見 12 註 1。）那靈的一如同環子，乃是有聯結能力的聯索。（弗 4:3。）四個環安在桌子的四腳上，表徵基督作我們的筵席，一直行動並隨着我們。（參林前 4:4。）用以穿槓的環子靠近框子，（27，）表徵聯結和行動都在於接連和堅固。（見 25 註 1。）

● 25:28¹ 見 13 註 1。

● 25:29¹ 盤子用來擺列餅。調羹盛着乳香（表徵基督的復活，）將其澆在桌上擺列的陳設餅上。（利 24:7。）壺和杯是澆奠祭用的。這些器皿都要用純金製作，表徵基督的神性是我們的憑藉，使我們有分於祂作生命的供應，和獻給神的祭物。

【25:26】And you shall make for it four¹ rings of gold and put the rings on the four corners that are on its four feet.

【25:27】The rings shall be close to the frame as holders for the poles to carry the table.

【25:28】And you shall make the¹ poles of acacia wood and overlay them with gold, and the table shall be carried with them.

【25:29】And you shall make its^{1a} plates and its¹ cups and its¹ pitchers and its¹ bowls with which to pour out drink offerings; of pure gold you shall make them.

25:26¹ (rings) As with the Ark, the four rings on the table signify the Spirit of Christ as the linking factor and power (see note 12¹). The oneness of the Spirit as a ring is a uniting bond with binding power (Eph. 4:3). That the four rings were put on the four feet of the table signifies that Christ as our feast moves and follows us (cf. 1 Cor. 10:4). That the rings, as holders for the poles, were close to the frame (v. 27) signifies that both the linking and the moving are dependent on the connecting and strengthening (see note 25¹).

25:28¹ (poles) See note 13¹.

25:29¹ (plates) The plates were for displaying the bread. The cups contained frankincense (signifying Christ's resurrection), which was poured on the bread of the Presence displayed on the table (Lev. 24:7). The pitchers and bowls were used for pouring out drink offerings. That all the utensils were made of pure gold signifies that the divine nature of Christ is the means through which we partake of Him as our life supply and our offering to God.

【25:30】又要在桌子上，在我面前，常擺^{1a}陳設²餅。

● 25:30¹ 陳設餅，直譯，面餅。陳設餅就是面餅，意指神的同在，神的面，乃是事奉之祭司的生命供應。（參林後二 10，四 6～7，三 18。）在我們的經歷中，神同在的實際乃是在我們靈裏的那靈，（提後四 22，參林後三 17，）而那靈也是基督作為生命之餅的實際。（約六 33，51 上，63。）

● 25:30² 桌子上的餅稱為面餅，因為桌子是設立的神面前，就是在祂的同在中，離約櫃不遠。嗎哪是讓所有在帳幕院子外面，曠野裏的百姓收集的，而神同在的餅只給在帳幕裏面，聖所內神面前的祭司享受。（四十 22～23，來九 2，利二四 9。）嗎哪豫表基督作神子民生命的供應，為着他們的生活；（見十六 19 註 1；）桌子上的餅豫表基督作神祭司的生命供應，使他們不僅能生活，也能事奉神。這餅指明神的子民不該再憑自己而活，乃該憑基督作他們的生命和生命的供應而活。（約六 57。）

陳設餅在獻給耶和華的火祭中是至聖的，（利二四 7，9，）表徵信徒對基督享受的富餘，獻給神作祂的食物，使祂得着滿足。神使所獻的一些餅分出來，帶到聖所裏，擺列並陳設在桌子上，作事奉之祭司的食物。

【25:30】And you shall set the ^{1a}bread of the ²Presence upon the table before Me always.

25:30² (Presence) Or, Face. The bread of the Presence, the face-bread, means that God's presence, God's face, is the life supply to the serving priests (cf. 2 Cor. 2:10; 4:6-7; 3:18). In our experience the reality of God's presence is the Spirit in our spirit (2 Tim. 4:22; cf. 2 Cor. 3:17), who is also the reality of Christ as the bread of life (John 6:33, 51a, 63).

25:30¹ (bread) The bread on the table is called the bread of the Presence because the table was set before God, i.e., in God's presence, not far from the Ark. Whereas manna was gathered by all the people in the wilderness outside the court of the tabernacle, the bread of God's presence was enjoyed only by the priests in the presence of God in the Holy Place within the tabernacle (40:22-23; Heb. 9:2; Lev. 24:9). Manna typifies Christ as the life supply of God's people for their living (see note 19¹ in ch. 16); the bread on the table typifies Christ as the life supply of God's priests, enabling them not only to live but also to serve God. This bread indicates that God's people should no longer live by themselves but by Christ as their life and life supply (John 6:57).

The bread of the Presence was the most holy of Jehovah's offerings by fire (Lev. 24:7, 9). It signifies the surplus of the believers' enjoyment of Christ that is offered to God to be His food for His satisfaction. God caused certain loaves of this offering to be spared, brought into the Holy Place, and arranged and displayed on the table to be food for the serving priests.

4 金燈臺 二五 31 ~ 40

25:31^a
31-39;
出三七 17-24
25:31^b
來九 2
參王上七 49
代下四 20
亞四 2
啓一 12

【25:31】^a 你要用¹純金作一個^{2b}燈臺。
燈臺的³座和³榦，與⁴杯、⁴花萼、
⁴花苞，都要接連一塊⁵錘出來。

● 25:31¹ 純金表徵純淨的神聖性情，指明基督作父神的具體化身，使父神得彰顯，乃是純淨神聖的。雖然基督作為人有人性，但祂作為生命的光（約八 12）而照耀，不是與祂的人性有關，乃是與祂的神性有關。（約一 1，4 ~ 5。）召會作燈臺也是如此（啓一 20）—召會的實際和照耀不在於人性，乃在於有多少神聖的元素注入並作到召會裏面。（彼後一 4。）

● 25:31² 如 31 ~ 36 節所描述，燈臺包含底座、中央的榦、和其兩側的三對枝子。在每一對枝子下面有一個花萼，托着榦上的兩個枝子。在每個枝子上有三個杯，形狀像杏花；每一個杯由花萼（花朵底部如葉狀的青綠部分）和花苞組成。整朵花，包括花萼與花苞，乃是一個杯，形狀像杏花。燈臺上有二十五個花萼（每對枝子的底部有一個，六個枝子上各有三個，榦上有四個，）以及二十二個花苞（每對枝子底部的三個花萼沒有花苞。）這裏神聖的思想乃是：燈臺實際上是一棵正在生長的活樹，有花萼，也有花苞。☞

4. The Lampstand 25:31-40

【25:31】^a And you shall make a^{1b} lampstand of² pure gold. The lampstand with its³ base and its³ shaft shall be made of⁴ beaten work; its⁵ cups, its⁵ calyxes, and its⁵ blossom buds shall be of one piece with it.

25:31^a
vv. 31-39;
Exo. 37:17-24
25:31^b
Heb. 9:2;
cf. 1 Kings 7:49;
2 Chron. 4:20;
Zech. 4:2;
Rev. 1:12

25:31² (pure) Pure gold, signifying the pure divine nature, indicates that as the embodiment of God the Father for His expression, Christ is purely divine. Although as a man Christ has humanity, His shining as the light of life (John 8:12) is related not to His humanity but to His divinity (John 1:1, 4-5). The same is true of the church as the lampstand (Rev. 1:20)—the actuality and the shining of the church depend not on humanity but on how much of the divine element has been infused and wrought into the church (2 Pet. 1:4).

25:31¹ (lampstand) As described in vv. 31-36, the lampstand consisted of a base, a central stalk, and three branches on each of its two sides. Underneath each pair of branches there was a calyx, which held two branches at the stalk. On each branch there were three cups shaped like almond blossoms, each cup being composed of a calyx (the leafy green bottom of the blossom) and a blossoming bud. The whole flower, including the calyx and the blossom, was a cup shaped like an almond blossom. On the lampstand there were twenty-five calyxes—one at the base of each pair of branches, three on each of the six branches, and four on the shaft—and twenty-two blossoms (the three calyxes at the base of each pair of branches did not have blossoms). The divine thought here is that the lampstand is actually a living and growing tree with calyxes and blossoms. ☞

燈臺表徵具體化身並彰顯出來的三一神。燈臺純金的本質，（31，）表徵父神的神聖性情；燈臺的形狀，表徵子神作父神的具體化身；（約十四9～11上，林後四4下，西一15，二9；）而七個燈盞，（37，）表徵靈神乃是神的七靈，為着父在子裏七倍加強的彰顯。（啓四5，五6。）本章的燈臺，表徵基督是三一神的具體化身和彰顯，憑七燈，就是神的七靈而照耀；（西二9，太四16，約一4～9；）王上七49的燈臺，表徵擴大的基督；亞四的燈臺，表徵以色列國作神照耀的見證，乃是憑七倍加強賜生命的靈作基督的實際；（亞四2，6，10，啓五6；）啓一的燈臺，表徵眾地方召會是基督的複製和那靈的翻版。（啓一11～12，20。）聖經中一切燈臺的終極完成和集大成，乃是新耶路撒冷這終極、獨一、永遠的金燈臺，有基督作燈，神作光，在基督裏並透過城照耀，使三一神在永世裏得着彰顯。（啓二一11，18，23，二二5。）見啓一12註3。

燈臺在陳設餅的桌子之後啓示出來，（23～30，）指明作生命供應（由桌子所表徵）的基督，成了我們生命的光，（約一4，八12，）由燈臺所表徵。燈臺在聖所裏與桌子相對，並且靠近約櫃，（二六34～35，）指明在召會裏，真理的光（約壹一5～6）和生命的供應必須彼此相符，互相平衡，以擔負基督作神的見證。在製作並擺設帳幕的器物時，香壇是隨着燈臺，（三七23～25，四十24～27，）指明基督在復活裏作為神聖之光的照耀，引領我們在與神交通的禱告中，享受基督作復活的馨香。燈臺的光指引我們享受基督作生命的供應，也引導我們進入至聖所，極深的享受基督作神的見證同施恩的寶座。（見10註2與17註1。）

The lampstand signifies the Triune God embodied and expressed. Pure gold as the substance of the lampstand (v. 31) signifies God the Father in His divine nature; the form of the lampstand signifies God the Son as the embodiment of God the Father (John 14:9-11a; 2 Cor. 4:4b; Col. 1:15; 2:9); and the seven lamps (v. 37) signify God the Spirit being the seven Spirits of God for the sevenfold intensified expression of the Father in the Son (Rev. 4:5; 5:6). The lampstand in this chapter signifies Christ as the embodiment and expression of the Triune God shining with the seven lamps, the seven Spirits of God (Col. 2:9; Matt. 4:16; John 1:4-9); the lampstand in 1 Kings 7:49 signifies the enlarged Christ; the lampstand in Zech. 4 signifies the nation of Israel as God's shining testimony with the sevenfold intensified life-giving Spirit as the reality of Christ (Zech. 4:2, 6, 10; Rev. 5:6); and the lampstands in Rev. 1 signify the local churches as the reproduction of Christ and the reprint of the Spirit (Rev. 1:11-12, 20). The consummation and aggregate of all the lampstands in the Scriptures is the New Jerusalem, the ultimate, unique, and eternal golden lampstand, with Christ as the lamp and God as the light shining within Him and through the city for the expression of the Triune God in eternity (Rev. 21:11, 18, 23; 22:5). See note 12³ in Rev. 1.

That the lampstand is revealed after the table of the bread of the Presence (vv. 23-30) indicates that Christ as the supply of life, signified by the table, becomes the light of life to us (John 1:4; 8:12), signified by the lampstand. The placing of the lampstand in the Holy Place opposite the table and near the Ark (26:34-35) indicates that in the church the light of the truth (1 John 1:5-6) and the supply of life must match and balance each other for the carrying on of Christ as God's testimony. In the making and displaying of the furniture of the tabernacle, the lampstand was followed by the incense altar (37:23-25; 40:24-27), indicating that the shining of Christ in resurrection as the divine light leads us to enjoy Christ as the fragrant incense of resurrection in the prayer of fellowship with God. The light from the lampstand directs us to enjoy Christ as our life supply and also guides us into the Holy of Holies to enjoy Christ in the deepest way as the testimony of God with the throne of grace (see notes 10¹ and 17¹).

【25:32】燈臺兩邊要杈出¹六個枝子，這邊¹三個，那邊¹三個。

● 25:31³ 座是爲着穩定，幹是爲着力量，二者表徵主耶穌總是穩定有力的。（太八 24～26，路四 29～30。）

● 25:31⁴ 杯，等於整朵花，由花萼（花朵外層如葉狀的青綠部分）和花苞組成；花苞實際上就是花的本身。（33～34。）杯的形狀像杏花，表徵復活的生命開花了。（民十七 8。）照耀神聖的光就是開花。這指明基督作生命的光，以及我們作爲召會照耀生命的光，都是在復活裏。（參 32 註 1。）花萼包含着花苞，表徵復活的生命作爲容器，維持並支持我們神聖之光的照耀。花苞表徵復活生命的彰顯。

● 25:31⁵ 錘打金子爲着照耀出光來，表徵基督照耀神聖的光，彰顯神聖的榮耀，（啓二一 23，）是藉着受苦。（參 18 註 1。）基督藉着受苦，被構成神聖之光的盛托者，在神的居所裏照耀，使服事神的人能在那裏事奉。錘打金子作成燈臺，也表徵信徒有分於基督的受苦，以及他們藉着十字架並憑着那靈調在一起，爲着產生並建造召會，就是基督的身體。（羅八 17，彼前二 21，腓三 10，西一 24，林前十二 24。）

● 25:32¹ 三這數字指復活，（林前十五 4，）也指那是復活的三一神。（約十一 25。）燈臺兩

【25:32】And there shall be ¹six branches going out of its sides; ¹three branches of the lampstand out of one of its sides, and ¹three branches of the lampstand out of its other side;

25:31³ (base) The base for stability and the shaft for strength signify that the Lord Jesus was always stable and strong (Matt. 8:24-26; Luke 4:29-30).

25:31⁵ (cups) A cup, equal to a complete flower, consists of a calyx (the outer leafy green layer of a flower) and a blossom bud, which is actually the flower itself (vv. 33-34). The cups shaped like almond blossoms signify the resurrection life blossoming (Num. 17:8). To shine the divine light is to blossom. This indicates that Christ's being the light of life and our shining forth the light of life as the church are in resurrection (cf. note 32¹). The calyxes containing the blossom buds signify the resurrection life as a container to sustain and support our shining forth of the divine light. The blossom buds signify the expression of the resurrection life.

25:31⁴ (beaten) The beating of the gold to shine forth the light signifies that Christ's shining of the divine light as the expression of the divine glory (Rev. 21:23) is through sufferings (cf. note 18¹), through which Christ was constituted as the divine light-holder to shine in God's dwelling place so that God's serving ones could serve there. The beating of the gold to form a stand also signifies the believers' participation in Christ's sufferings and their being blended together through the cross and by the Spirit for the producing and building up of the church, the Body of Christ (Rom. 8:17; 1 Pet. 2:21; Phil. 3:10; Col. 1:24; 1 Cor. 12:24).

25:32¹ (six) The number three denotes both resurrection (1 Cor. 15:4) and the Triune God, who is resurrection (John 11:25). That there were

【25:33】這邊每枝上有¹三個杯，形狀像杏花，有花萼，有花苞；那邊每枝上也有三個杯，形狀像杏花，有花萼，有花苞；從燈臺杈出來的六個枝子，都是如此。

【25:34】燈臺的幹上有¹四個杯，形狀像杏花，有花萼，有花苞。

旁各杈出三個枝子，表徵復活；枝子本身表徵從基督復活的生命分枝出來。六個枝子分成兩組，每組三個，表徵生命之光的見證，二是見證的數字。（申十九 15。）

● 25:33¹ 在每個枝子上，作成像杏花的三個杯，有花萼，有花苞，表徵復活生命的開花，是在復活的生命裏，並同着復活的生命。燈臺的照耀表徵神聖生命在復活裏的開花、彰顯。在基督裏的信徒，藉着重生已經得着神聖的生命和神聖的性情，（西三 4，彼後一 4，）他們要有復活生命的開花，使神聖的光得以照耀，就需要藉着操練與主成爲一靈，而活基督、活神性。（林前六 17，加二 20，腓一 21 上。）

● 25:34¹ 燈臺是純金的，表徵基督作爲神的具體化身，完全是神聖的。然而燈臺幹上的四個杯，作成像杏花，有花萼，有花苞，乃是表徵基督的人性以復活的生命照耀。因此，在燈臺裏不僅有三一神，也有四這數字所表徵的受造之物。（結一 5，參西一 15 上。）見二七 20 註 2。

【25:33】¹Three cups made like almond blossoms in one branch, a calyx and a blossom bud; and three cups made like almond blossoms in the other branch, a calyx and a blossom bud — so for the six branches going out of the lampstand.

【25:34】And there shall be on the lampstand¹four cups made like almond blossoms, its calyxes and its blossom buds;

three branches on each side of the lampstand signifies resurrection, and the branches themselves signify the branching out of Christ's resurrection life. The six branches in two groups of three signify the testimony of the light of life, two being the number of testimony (Deut. 19:15).

25:33¹ (Three) The three cups made like almond blossoms on each branch, a calyx and a blossom bud, signify the resurrection life blossoming in and with the resurrection life. The shining of the lampstand signifies the blossoming, the expression, of the divine life in resurrection. To have the blossoming of the resurrection life for the shining of the divine light, the believers in Christ, who have received the divine life with the divine nature through regeneration (Col. 3:4; 2 Pet. 1:4), need to live Christ, to live divinity, by practicing to be one spirit with the Lord (1 Cor. 6:17; Gal. 2:20; Phil. 1:21a).

25:34¹ (four) The fact that the lampstand is pure gold signifies that, as the embodiment of God, Christ is altogether divine. However, the four cups made like almond blossoms on the shaft of the lampstand, its calyxes and blossom buds, signify Christ's humanity in His shining with the resurrection life. Thus, in the lampstand there is not only the Triune God but also the creature, signified by the number four (Ezek. 1:5; cf. Col. 1:15). See also note 20² in ch. 27.

【25:35】燈臺每兩個枝子以下有¹花萼，與燈臺接連一塊；從燈臺杈出來的²六個枝子，都是如此；

● 25:35¹ 按照本章的描述，在神聖的思想裏，金燈臺實際上乃是一棵活的、生長的樹，有花萼和花苞。（見 31 註 2 一段。）因此，燈臺描繪具體化身在基督裏的三一神，乃是一棵活的樹，生長、分枝、發苞、開花而發光，使祂得着完滿的彰顯。每兩個枝子以下有花萼，表徵生命藉着長大發出枝子，以產生照耀。本節上半直譯應為：『燈臺兩個枝子以下有花萼，與燈臺接連（一塊，）』如此重複三次；這樣重複的說到花萼和枝子，也指明生長。燈臺中央的幹往上生長時，產生三對枝子；枝子往外生長時，就有花萼、花苞和花朵出現在枝子上。（33。）燈臺的光是復活生命的開花，（約一 4，加五 22，弗五 9，）而光的照耀是生長、分枝、發苞和開花的結果。二十五個花萼和二十二個花苞，指明就燈臺而言，擔負生長的責任，比發苞、開花、照耀更重大。

● 25:35² 六是人的數字，因為人是在第六日被造。（創一 26。）這裏六這數字由三加三組成；三表徵在復活裏的三一神。因此，六個枝子表徵在基督裏的信徒，乃是在復活之三一神裏受造的人。燈臺的圖畫，指明基督這復活的生命，在祂自己這中央的幹裏，也在作祂枝子的信徒裏，不斷生長、分枝、發苞並開花，（約十五 5 上，西二 19，）照耀出神聖的光，使三一神得着彰顯。

【25:35】And a ¹calyx under two branches of one piece with it, and a calyx under two branches of one piece with it, and a calyx under two branches of one piece with it, for the ²six branches going out of the lampstand.

25:35¹ (calyx) According to the description given in this chapter, in the divine thought the golden lampstand is actually a living and growing tree with calyxes and blossoms (see note 31¹, par. 1). Thus, the lampstand portrays the Triune God embodied in Christ as a living tree, growing, branching, budding, and blossoming to shine the light for His full expression. The calyx under each pair of branches signifies life branching out by growing to produce the shining. The repetition in this verse related to the calyxes and the branches also indicates growth. As the central shaft, or stalk, of the lampstand grows upward, it produces three pairs of branches, and as the branches grow out, calyxes, buds, and blossoms appear on the branches (v. 33). The light of the lampstand is the blossoming of the resurrection life (John 1:4; Gal. 5:22; Eph. 5:9), and the shining of the light is the issue of the growing, branching, budding, and blossoming. That there are twenty-five calyxes and twenty-two blossoms indicates that with the lampstand the responsibility for growth is greater than the matter of budding, blossoming, and shining.

25:35² (six) Six is the number of man, since man was created on the sixth day (Gen. 1:26). Here the number six is composed of three plus three, three signifying the Triune God in resurrection. Hence, the six branches signify the believers in Christ as created men who are in the Triune God in resurrection. The picture of the lampstand indicates that Christ as the resurrection life is growing, branching, budding, and blossoming both in Himself as the central stalk and in His believers as His branches (John 15:5a; Col. 2:19) to shine the divine light for the expression of the Triune God.

【25:36】花萼和枝子要與燈臺接連一塊，都是一塊純金錘出來的。

【25:37】要作燈臺的^{1a}七個燈盞；要把燈盞²放上，使燈光³對照。

【25:38】燈臺的燈剪和燈花盤，也是要純金的。

● 25:37¹ 燈臺的七燈表徵神的七靈，（啓四 5，）就是耶和華的七眼，（亞四 10，）也是救贖之羔羊的七眼，（啓五 6，）以及建造之石頭的七眼，（亞三 9，）使三一神得着完滿的彰顯。見亞四 10 註 1，啓四 5 註 1，五 6 註 5，一 14 註 3。

● 25:37² 或，點着。

● 25:37³ 直譯，照亮對面。帳幕的三部分有三種光。外院子的光是天然的光，就是日、月、星的光。在聖所裏的光是裏面的光，就是燈臺的光，表徵神在基督裏，在復活裏並在那靈裏照耀。至聖所裏的光是最裏面的光，是神在祂的榮光中，顯在那表徵基督是平息處的遮罪蓋上。（22，四十 34，參啓二 23，二 5。）至終，藉着我們在至聖所裏享受基督，燈臺照耀的光就被神的榮光頂替，且成了這榮光，使我們與神有最親近的交通。（林後三 18，四 6。）

【25:36】Their calyxes and their branches shall be of one piece with it; all of it one beaten work of pure gold.

【25:37】And you shall make its lamps, ^{1a}seven; and set up its lamps to give ²light to the area in front of it.

【25:38】And its tongs and its firepans shall be of pure gold.

25:37¹ (seven) The seven lamps of the lampstand signify the seven Spirits of God (Rev. 4:5) as the seven eyes of Jehovah (Zech. 4:10), the seven eyes of the redeeming Lamb (Rev. 5:6), and the seven eyes of the building stone (Zech. 3:9) for the full expression of the Triune God. See notes 10¹ in Zech. 4, 5¹ in Rev. 4, 6⁵ in Rev. 5, and 14³ in Rev. 1.

25:37² (light) In the three parts of the tabernacle there were three kinds of light. The light in the outer court was the natural light, the light of the sun, the moon, and the stars. The light in the Holy Place was the inner light, the light of the lampstand, signifying God in Christ shining in resurrection and in the Spirit. The light in the Holy of Holies was the innermost light, God appearing in His shekinah glory on the expiation cover, which typifies Christ as the place of propitiation (v. 22; 40:34; cf. Rev. 21:23; 22:5). Eventually, through our enjoyment of Christ in the Holy of Holies the shining light of the lampstand is replaced by and becomes the shekinah glory of God for our closest fellowship with God (2 Cor. 3:18; 4:6).

【25:39】作燈臺和這一切的器具，要用純金一¹他連得。

【25:40】你要謹慎，照着在山上指示你的^a樣式去作。

出埃及記 第二十六章

5 帳幕的蓋 二六 1 ~ 14

【26:1】^a你要用十幅幕幔作¹帳幕；這些幕幔要用²撚的細麻，和^{3b}藍色、紫色、朱紅色線製造，並用⁴巧匠的手工，繡上⁵嘒嘒嘒。

● 25:39¹ 燈臺及其一切器具是一他連得（約一百磅）的純金，表徵基督作為燈臺，在復活裏照耀神聖的光，是充分且完全有分量的。（約七 45 ~ 46，十八 37 ~ 38，參林後四 17，提前二 2。）燈臺的尺寸沒有記載，表徵基督的神性和祂所照耀的光，是無法測度的。（參約三 34。）

● 26:1¹ 帳幕的蓋有四層。頭一層，就是最裏面的一層，（1 ~ 6，）在此稱為帳幕，是用撚的細麻，和藍色、紫色、朱紅色線作的十幅幕幔。十這數字表徵屬人的完全與完整。（見啓二 10 註 2。）細麻的幕幔豫表基督柔細的人性。因此，頭一層蓋

【25:39】It shall be made of a¹ talent of pure gold, with all these utensils.

【25:40】And see that you make them according to their^a pattern, which was shown to you in the mountain.

EXODUS 26

5. The Covering of the Tabernacle 26:1-14

【26:1】^aNow the¹ tabernacle you shall make with ten curtains of² fine twined linen and^{3b} blue and purple and scarlet strands; you shall make them with⁴ cherubim, the work of a⁵ skillful workman.

25:39¹ (talent) That the lampstand with all its utensils was one talent (approximately one hundred pounds) of pure gold signifies that Christ as the lampstand shining the divine light in resurrection is perfectly and completely weighty (John 7:45-46; 18:37-38; cf. 2 Cor. 4:17; 1 Tim. 2:2). The measurements of the lampstand are not given, signifying that the divinity of Christ and the light He shines are immeasurable (cf. John 3:34).

26:1¹ (tabernacle) The covering of the tabernacle consisted of four layers. The first and innermost layer (vv. 1-6), referred to here as the tabernacle, consisted of ten curtains of fine twined linen and blue and purple and scarlet strands. The number ten signifies human perfection and completeness (see note 10² in Rev. 2), and the fine linen curtains

25:40^a
出二五 9
二六 30
二七 8
民八 4
徒七 44
來八 5

26:1^a
一-14;
出三六 8-19
26:1^b
出二六 31, 36
二八 6
三九 3, 8

25:40^a
Exo. 25:9;
26:30;
27:8;
Num. 8:4;
Acts 7:44;
Heb. 8:5

26:1^a
vv. 1-14;
Exo. 36:8-19
26:1^b
Exo. 26:31, 36;
28:6;
39:3, 8

【26:2】每幅幕幔要長二十八肘，寬四肘，幕幔都要一樣的尺寸。

豫表基督是柔細、完全並完整的人，沒有缺點，也沒有過度或不及之處。（約十九 4，林後五 21，來四 15，七 26，彼前二 22。）這一層不僅遮蓋，並且保護豎板和帳幕一切內含之物，表徵主耶穌的人性遮蓋、保護、並包容作祂召會的所有信徒。頭一層蓋形成帳幕的內頂，乃是主耶穌在祂的人性裏美麗和榮耀的內在彰顯。

● 26:1² 細麻表徵義的行爲。（啓十九 8。）細麻表徵均勻，撚在此表徵藉着受苦而受了對付，因此是不鬆散的。撚的細麻表徵基督柔細的生活，藉着受苦和試煉顯明出來。

● 26:1³ 見二五 4 註 1。

● 26:1⁴ 這裏的巧匠，就是刺繡者，表徵聖靈；將嗒嘮咭繡在幕幔上，表徵主耶穌身上聖靈構成的工作，使神的榮耀顯於受造之物。參詩四五 14 註 1。

● 26:1⁵ 嗒嘮咭指神的榮耀顯於受造之物。（結一 5，22，十 1，18，來九 5。）這裏嗒嘮咭繡在細麻的幕幔上，表徵神的榮耀顯於爲人的耶穌這受造者。（約一 14，西一 15。）嗒嘮咭的數目沒有記載，指明神的榮耀顯於祂的造物，是無法測度的。（參二五 19 註 1 與 39 註 1。）

【26:2】The length of each curtain shall be twenty-eight cubits, and the width of each curtain, four cubits; all the curtains shall have the same measurement.

typify Christ's fine humanity. Hence, the first layer of covering typifies Christ as a fine, perfect, and complete man without defect, shortage, or excess (John 19:4; 2 Cor. 5:21; Heb. 4:15; 7:26; 1 Pet. 2:22). This layer was not only a covering but also a protection for the standing boards and all the contents of the tabernacle, signifying that the humanity of the Lord Jesus covers, protects, and embraces all His believers as the church. The first layer of covering, forming the ceiling of the tabernacle, is the inward expression of the beauty and glory of the Lord Jesus in His humanity.

26:1² (fine) Fine linen signifies righteous conduct (Rev. 19:8). Fineness signifies evenness, and being twined here signifies being dealt with through sufferings and, hence, not loose. Fine twined linen signifies the fine living of Christ manifested through suffering and trials.

26:1³ (blue) See note 4¹ in ch. 25.

26:1⁵ (skillful) The skillful workman, the embroiderer, here signifies the Holy Spirit, and the embroidering of the cherubim on the curtains signifies the constituting work of the Holy Spirit in the Lord Jesus to make the glory of God manifested in the creature. Cf. note 14¹ in Psa. 45.

26:1⁴ (cherubim) Cherubim denote God's glory manifested in the creature (Ezek. 1:5, 22; 10:1, 18; Heb. 9:5). Here the cherubim embroidered on the linen curtains signify God's glory manifested in Jesus as a man, a creature (John 1:14; Col. 1:15). That the number of the cherubim is not given indicates that God's glory manifested in His creature is immeasurable (cf. notes 19¹ and 39¹ in ch. 25).

【26:3】¹ 五幅幕幔要幅幅相連，另¹ 五幅幕幔也要幅幅相連。

● 26:3¹ 五是負責任的數字，（參太二五 2 註 1，）二是見證的數字。（申十九 15。）兩組的五幅幕幔，幅幅相連，（4～6，）表徵主耶穌延續的生命，乃是負責任作見證的生命。

這兩組的五幅幕幔連在一起，結果成了一大幅，尺寸是四十肘乘二十八肘。二十八由四乘七組成，四這數字表徵人作為神的造物，（結一 5，）七這數字表徵完整。（見啓一 4 註 2。）因此，每幅幕幔的長度也表徵主耶穌為人的完整和完全。（參 1 註 1。）四十這數字表徵試驗和試煉。（來三 9，太四 2。）因此，四十肘表徵主為人的完整和完全經過了試驗，祂得着神與人的稱許。

帳幕本身長三十肘，寬和高都是十肘。（見 18 註 1 與 33 註 1。）帳幕立起來的時候，這幅細麻幕幔就蓋在豎板上。（15～30。）整幅幕幔在帳幕後頭垂下來十肘，兩旁各垂下來九肘，在帳幕前面入口處卻沒有下垂。九這數字由三乘三組成，表徵在復活裏的三一神。每旁下垂的九肘表徵主耶穌是完全且完整的人，均勻、平衡的滿溢出在復活裏的三一神。

【26:3】¹ Five curtains shall be joined to one another; and the other¹ five curtains shall be joined to one another.

26:3¹ (Five) Five is the number of responsibility (cf. note 2¹ in Matt. 25), and two is the number of testimony (Deut. 19:15). The two sets of the five curtains joined to one another (vv. 4-6) signify the continuous life of the Lord Jesus as a life of responsibility for a testimony.

The joining of the two sets of five curtains resulted in a large sheet measuring forty cubits by twenty-eight cubits. Twenty-eight is composed of four times seven, the number four signifying man as God's creature (Ezek. 1:5) and the number seven signifying completion (see note 4¹ in Rev. 1). Thus, the length of each curtain also signifies the completeness and perfection of the Lord Jesus as a man (cf. note 1¹). The number forty signifies testing and trials (Heb. 3:9; Matt. 4:2). Hence, the forty cubits signify that the Lord's completeness and perfection as a man have been tested, and He is approved by both God and man.

The tabernacle itself was thirty cubits in length and ten cubits in both width and height (see notes 18¹ and 33¹). When the tabernacle was erected, the sheet of linen curtains was spread upon the standing boards (vv. 15-30). The sheet hung over the rear of the tabernacle by ten cubits and over the sides by nine cubits each, with no overhang at the front, the entrance, of the tabernacle. The number nine, composed of three times three, signifies the Triune God in resurrection. The overhang of nine cubits on each side signifies that the Lord Jesus was a perfect and complete man overflowing with the Triune God in resurrection in an even and balanced way.

【26:4】在這相連幕幔的末幅邊緣，要作藍色的¹鈕眼；在那相連幕幔的末幅邊緣內，也要照樣作。

【26:5】在這相連的幕幔上，要作五十個鈕眼；在那相連幕幔的邊緣，也要作五十個鈕眼；都要兩兩相對。

【26:6】又要作五十個¹金扣鉤，用扣鉤使幕幔彼此相連，成爲一整個帳幕。

【26:7】你要用¹山羊毛織十一幅幕幔，作爲帳幕以上的²罩棚。

● 26:4¹ 鈕眼表徵便於聯結。鈕眼是在每組五幅幕幔最外一幅幕幔的邊緣，指明是負責作見證之生命的結果。（見 3 註 1。）

● 26:6¹ 金扣鉤表徵神聖的性情聯結的能力。幕幔彼此連接成爲一整個帳幕，表徵主耶穌所有的美德，形成一個完美、完整並完全的見證。

● 26:7¹ 見二五 4 註 3。第二層蓋豫表基督替我們成爲罪，（林後五 21，）在十字架上爲我們的罪死了。（林前十五 3，彼前二 24，三 18。）頭兩層

【26:4】And you shall make ¹loops of blue strands on the edge of the one curtain at the end in the set; and likewise you shall make them in the edge of the outermost curtain in the second set.

【26:5】You shall make fifty loops on the one curtain, and you shall make fifty loops on the edge of the curtain that is in the second set; the loops shall be opposite one another.

【26:6】And you shall make fifty ¹clasps of gold, and join the curtains to one another with the clasps, so that the tabernacle may become one.

【26:7】And you shall make curtains of ¹goats' hair for a ²tent over the tabernacle; eleven curtains you shall make in all.

26:4¹ (loops) Loops signify availability for joining. That the loops were on the edge of the outermost curtain in each of the two sets of five curtains indicates that they were the issue of a life of responsibility for a testimony (see note 3¹).

26:6¹ (clasps) Clasps of gold signify the joining power of the divine nature. The joining of the curtains to each other made the tabernacle one, signifying that all the virtues of the Lord Jesus form one perfect, complete, and whole testimony.

26:7¹ (goats') See note 4³ in ch. 25. The second layer of covering typifies Christ as the One who was made sin for us (2 Cor. 5:21) and who died on the cross for our sins (1 Cor. 15:3; 1 Pet. 2:24; 3:18). The first two

【26:8】每幅幕幔要長三十肘，寬四肘；十一幅幕幔都要一樣的尺寸。

【26:9】要把五幅幕幔連成一幅，又把六幅幕幔連成一幅；這第六幅幕幔，要在罩棚的前面對摺上去。

【26:10】在這相連幕幔的末幅邊緣，要作五十個¹鈕眼；在那相連幕幔的末幅邊緣，也要作五十個¹鈕眼。

【26:11】又要作五十個¹銅扣鉤，穿在鈕眼中，使罩棚連成一整個。

蓋，合起來表徵主耶穌這完全的人，為着救贖我們，在神眼中成為罪。

● 26:7² 在 1 節，帳幕頭一層蓋的本身稱為帳幕，這裏山羊毛的幕幔乃是罩棚，用以遮蓋並保護帳幕。

● 26:10¹ 基督作為完全的人，乃是屬天的，但祂為我們成為罪時，不是屬天的。因此，第二層上面的鈕眼沒有說是藍色的。（參 4。）

● 26:11¹ 扣鉤表徵聯結的能力，銅表徵神的審判。（民十六 39，二一 8～9。）罩棚藉着銅扣鉤聯結在一起，表徵神公義的審判，使受審判、受試驗的基督仍維持祂的完整。

【26:8】The length of each curtain shall be thirty cubits, and the width of each curtain, four cubits; the eleven curtains shall have the same measurement.

【26:9】And you shall join five of the curtains by themselves and six of the curtains by themselves, and you shall double the sixth curtain over at the front of the tent.

【26:10】And you shall make fifty¹ loops on the edge of the one curtain that is outermost in the set, and fifty¹ loops upon the edge of the curtain which is outermost in the second set.

【26:11】And you shall make fifty¹ clasps of bronze and put the clasps into the loops and join the tent together, so that it may become one.

layers of covering together signify that the Lord Jesus, the perfect man, was made sin in the eyes of God for our redemption.

26:7² (tent) In v. 1 the first layer of the covering of the tabernacle is itself called the tabernacle, and here the curtain of goats' hair is a tent to cover and protect the tabernacle.

26:10¹ (loops) As a perfect man, Christ is heavenly, but when He was made sin for us, He was not heavenly. Thus, the loops on the second layer are not said to be blue (cf. v. 4).

26:11¹ (clasps) The clasps signify joining power, and bronze signifies God's judgment (Num. 16:39; 21:8-9). The joining of the tent by the bronze clasps signifies that God's righteous judgment holds together the judged and tried Christ as a complete person.

【26:12】罩棚的幕幔所餘那¹垂下來的部分，就是所餘的半幅幕幔，要垂在帳幕的後面。

【26:13】罩棚的幕幔所餘長的，這邊¹一肘，那邊一肘，要垂在帳幕的兩邊，遮蓋帳幕。

● 26:12¹ 第二層蓋的幕幔相連，結果成了一個四十四肘乘三十肘的長方形。這層山羊毛的蓋，搭在帳幕上面，在帳幕的後面和兩邊垂下來，（12～13，）完全遮蓋了豎板和細麻幕幔。按照9節，第六幅幕幔在罩棚的前面對摺上去，為着保護和加強。罩棚在帳幕的後面和兩邊垂下來，指明基督為罪人成為罪，並受神審判之後，成了信徒的遮蓋和保護；信徒乃是神居所的組成分子。（見15註2。）

● 26:13¹ 罩棚在帳幕兩邊垂下來的部分，每邊都比細麻幕幔長一肘；（8上，參2上；）因此，細麻幕幔完全受到山羊毛罩棚的保護。兩邊垂下來的部分，表徵在任何景況之下，不論艱難（北面—20）或安逸（南面—18，）救贖的基督都成為神居所的保護。（參林後十二7～10，腓四12～13。）

【26:12】And the¹overlapping part that is left over of the curtains of the tent, the half curtain that is left over, shall hang over the back of the tabernacle.

【26:13】And the¹cubit on the one side and the cubit on the other side, of what is left over in the length of the curtains of the tent, shall hang over the sides of the tabernacle, on this side and on that side, to cover it.

26:12¹ (overlapping) The joining of the curtains in the second layer resulted in a rectangle measuring forty-four cubits by thirty cubits. This layer of goats' hair was laid over the tabernacle in such a way that it hung over the back and the two sides (vv. 12-13), completely covering the standing boards and the linen curtains. According to v. 9 the sixth curtain was doubled over at the front of the tent for protection and strengthening. The hanging over of the tent at the back and on the two sides of the tabernacle indicates that after Christ was made sin and was judged by God for sinners, He became the covering and protection of the believers, who are the components of God's dwelling place (see note 15¹).

26:13¹ (cubit) The overhang of the tent on each of the two sides of the tabernacle was one cubit longer than that of the linen curtains (v. 8a, cf. v. 2a). Hence, the linen curtains were fully protected by the tent of goats' hair. The overhang on the two sides signifies the redeeming Christ becoming the protection of God's dwelling place in any situation, whether hardship (the north side—v. 20) or ease (the south side—v. 18) (cf. 2 Cor. 12:7-10; Phil. 4:12-13).

【26:14】又要用^{1a} 染紅的公羊皮作罩棚的蓋；再用² 海狗皮作罩棚上的頂蓋。

6 帳幕的豎板 二六 15 ~ 30

【26:15】^a 你要用¹ 皂莢木作帳幕的² 豎板。

● 26:14¹ 見二五 5 註 1。第三層蓋豫表基督是那藉着受死流血，完成救贖，以滿足神和我們需要的一位。（來九 12 ~ 14，彼前一 18 ~ 19，西一 14。）公羊是雄性的，表徵基督是剛強的人，為救贖我們而死。

頭三層蓋表徵，因為耶穌基督這完全的人（頭一層—細麻）替我們成為罪（第二層—山羊毛，）作我們的代替，所以救贖已經完成（第三層—染紅的公羊皮。）基督完滿、全備的救贖，就是基督自己，遮蓋神所揀選並救贖的人，他們乃是神的居所。

● 26:14² 見二五 5 註 2。第四層蓋是海狗皮，表徵基督沒有佳形美貌。（賽五三 2。）海狗皮的蓋保護帳幕不受暴風雨的侵襲，表徵基督作我們的遮蓋，使我們能站住抵擋撒但和他一切的攻擊。

● 26:15¹ 豎板是用皂莢木包金作的，（29，）與作約櫃所用的材料相同。（二五 10 ~ 11。）這指明豎板是約櫃的擴大和延伸。同樣的，在基督裏

【26:14】And you shall make a covering for the tent, of ^{1a}rams' skins dyed red, and a covering of ²porpoise skins above it.

6. The Boards of the Tabernacle 26:15-30

【26:15】^a And you shall make the ¹boards for the tabernacle of ²acacia wood, standing up.

26:14¹ (rams') See note 5¹ in ch. 25. The third layer of covering typifies Christ as the One who accomplished redemption by dying and shedding His blood to meet God's need and ours (Heb. 9:12-14; 1 Pet. 1:18-19; Col. 1:14). Rams are males and signify Christ as a strong man who died for our redemption.

The first three layers of covering signify that because the perfect man (the first layer, the fine linen), Jesus Christ, was made sin for us (the second layer, the goats' hair) as our Substitute, redemption has been accomplished (the third layer, the rams' skins dyed red). Christ's full and complete redemption, which is Christ Himself, covers God's chosen and redeemed people, who are His dwelling place.

26:14² (porpoise) See note 5² in ch. 25. The fourth layer of covering, the porpoise skins, signifies that Christ is without comeliness or beauty (Isa. 53:2). The covering of porpoise skins protected the tabernacle from storms and rain, signifying that Christ as our covering enables us to stand against Satan and all his attacks.

26:15² (acacia) The boards were made of acacia wood overlaid with gold (v. 29), the same materials used to make the Ark (25:10-11). This indicates that the boards are the enlargement and extension of the Ark.

【26:16】每塊要長十肘，寬¹一肘半。

【26:17】每塊必有兩¹榫相接；帳幕一切的板都要這樣作。

的信徒（由豎板所豫表，）乃是作神見證之基督的擴大和延伸。（約十二 23～24，林後十 1，腓一 8，20～21 上。）信徒藉着重生，接受了耶穌拔高的人性，和祂包裹的神聖性情，成為包金的皂莢木豎板。皂莢木包金，表徵基督神聖的性情，已經與信徒屬人的性情成為一，作神的彰顯。

● 26:15² 帳幕的壁由豎板組成，豫表信徒建造在一起成為神的居所。（弗二 22，彼前二 5。）因此，召會這團體的基督，（林前十二 12，）以及個人的基督，都包含在帳幕的豫表裏。（見二五 9 註 1。）在帳幕這幅圖畫裏，團體的基督乃是由個人的基督所遮蓋。（參林後十二 9。）在出埃及記裏，帳幕的蓋在豎板之前啓示出來，這指明基督的救贖必須先發生，召會纔得以產生。

● 26:16¹ 每塊豎板寬一肘半，表徵每個信徒只是半個單位，需要別人的配合，成為三肘的完整單位，為着神居所的建造。參二五 10 註 3。

● 26:17¹ 直譯，手。全書同。榫和卯座（17，19）是為着豎立，環和門（26～29）是為着聯結，使帳幕許多個別的豎板成為一個團體的實體。

【26:16】Ten cubits shall be the length of a board, and¹one and a half cubits, the width of each board.

【26:17】Each board shall have two¹tenons, joined to one another; thus you shall do for all the boards of the tabernacle.

In the same way the believers in Christ, typified by the boards, are the enlargement and extension of Christ as God's testimony (John 12:23-24; 2 Cor. 10:1; Phil. 1:8, 20-21a). Through regeneration the believers have received the uplifted humanity of Jesus and His overlaying divine nature to become boards of acacia wood overlaid with gold. The overlaying of the acacia wood with gold signifies that the divine nature of Christ has become one with the believers' human nature to be the expression of God.

26:15¹ (boards) The walls of the tabernacle, composed of standing boards, typify the believers built together to be the dwelling place of God (Eph. 2:22; 1 Pet. 2:5). Thus, the church, the corporate Christ (1 Cor. 12:12), is included with the individual Christ in the type of the tabernacle (see note 9² in ch. 25). In the picture of the tabernacle the corporate Christ is covered by the individual Christ (cf. 2 Cor. 12:9). The fact that the covering of the tabernacle is revealed in Exodus before the boards indicates that Christ's redemption had to take place before the church could come into existence.

26:16¹ (one) The width of each board, one and a half cubits, signifies that every believer is a half unit needing to be matched by another to form a complete unit of three cubits for the building of God's dwelling place. Cf. note 10³ in ch. 25.

26:17¹ (tenons) The tenons and sockets (vv. 17, 19) are for standing, whereas the rings and bars (vv. 26-29) are for uniting, to make the individual boards of the tabernacle a corporate entity.

【26:18】帳幕的南面要作¹二十塊板。

【26:19】在這二十塊板底下，要作四十個¹銀卯座；這塊板下有兩個卯座接板上的兩榫，那塊板下也有兩個卯座接板上的兩榫。

【26:20】帳幕第二面，就是北面，也要作二十塊板，

【26:21】和四十個銀卯座；這塊板下有兩個卯座，那塊板下也有兩個卯座。

● 26:18¹ 帳幕每邊各有十對板，（18，20，）形成三十肘的壁。三十這數字，由十乘三組成，十這數字指屬人的完全，（見啓二 10 註 2，）三表徵在復活裏的三一神，這指明完整而完全的人性，與三一神一同在復活裏。這就是建造起來之召會的見證。

● 26:19¹ 卯座表徵穩定站立。每個卯座是一他連得（重約一百磅）的銀子作的，（三八 27，）表徵基督的救贖是信徒站立在神居所裏的穩固基礎。（約十四 2～3 與 3 註 2。）兩榫安在每塊豎板下面的兩個卯座裏，可能表徵我們對基督的救贖有完全的信心，這信心給我們一個穩固、不動搖的立場。（林後一 24，羅五 2，加五 1。）

【26:18】And you shall make the boards for the tabernacle, ¹twenty boards for the south side southward.

【26:19】And you shall make forty ¹sockets of silver under the twenty boards, two sockets under one board for its two tenons and two sockets under the ²next board for its two tenons.

【26:20】And for the second side of the tabernacle, on the north side, twenty boards;

【26:21】And their forty sockets of silver, two sockets under one board and two sockets under the next board.

26:18¹ (twenty) On each side of the tabernacle there were ten pairs of boards (vv. 18, 20) forming a wall of thirty cubits. The number thirty, composed of ten times three, ten being the number of human completion (see note 10² in Rev. 2) and three signifying the Triune God in resurrection, indicates the complete and perfect humanity in resurrection with the Triune God. This is the testimony of the built-up church.

26:19¹ (sockets) Sockets signify stability for standing. Each socket was made of a talent (approximately one hundred pounds) of silver (38:27), signifying the redemption of Christ as the solid base for the believers' standing in God's dwelling place (John 14:2-3 and note 3²). The two tenons, which fit into the two sockets under each board, may signify our complete faith in Christ's redemption, which gives us a firm and unshakable standing (2 Cor. 1:24; Rom. 5:2; Gal. 5:1).

26:19² (next) Lit., one. So also in vv. 21, 25; 36:24, 26.

【26:22】帳幕的後面，就是西面，要作六塊板。

【26:23】帳幕後面的拐角，要作兩塊板。

【26:24】板下方要¹雙的，板頂端要完全連於一個環子；兩塊都要這樣，用於兩個拐角。

【26:25】必有¹八塊板和十六個銀卯座；這塊板下有兩個卯座，那塊板下也有兩個卯座。

● 26:24¹ 拐角乃是轉彎的地方。拐角的豎板是雙的，（23，）表徵每當主的行動中有轉彎時，就需要加倍、堅固、加強。例如，在安提阿有一個轉到外邦世界的轉彎，為此巴拿巴和掃羅是成雙、加強的，好成為拐角的板，為着召會的建造。（徒十三 2，46。）

● 26:25¹ 帳幕裏共有四十八塊豎板。（18，20，25。）四十八這數字由六乘八組成。六是指第六天被造的人，這人墮落了，後來蒙了救贖；八是指復活（復活發生於第八天，即新的七日的第一日一約二十 1。）因此，六乘八指明信徒作為帳幕裏的豎板，是受造、蒙救贖，而在復活裏的人。

【26:22】And for the rear of the tabernacle westward you shall make six boards.

【26:23】And two boards you shall make for the corners of the tabernacle in the rear.

【26:24】And they shall be ¹double below, and at its top they shall be completely joined to a single ring; thus it shall be for both of them; they shall be for the two corners.

【26:25】And there shall be ¹eight boards with their sockets of silver, sixteen sockets; two sockets under one board and two sockets under the next board.

26:24¹ (double) A corner is where a turn is made. The doubling of the corner boards (v. 23) signifies that at each turn in the Lord's move there is a need for doubling, strengthening, reinforcing. For example, at Antioch there was a turn toward the Gentile world; for this Barnabas and Saul were doubled and strengthened to become corner boards for the building of the church (Acts 13:2, 46).

26:25¹ (eight) There were a total of forty-eight boards in the tabernacle (vv. 18, 20, 25). The number forty-eight is composed of six times eight. Six refers to man created on the sixth day, who became fallen and was later redeemed, and eight refers to resurrection, which occurred on the eighth day, the first day of a new week (John 20:1). Thus, six times eight indicates that as standing boards in the tabernacle, the believers are created and redeemed people in resurrection.

【26:26】你要用皂莢木作¹門，爲帳幕這面的板作五條門，

【26:27】爲帳幕那面的板作五條門，又爲帳幕後面朝西的板作五條門。

【26:28】板腰間的中門，要從這一頭¹通到那一頭。

● 26:26¹ 門是用皂莢木作的，好作連接的力量，並且用金包裹，好聯結起來。門表徵起初的靈（見29註2）成了聯結的靈，將所有基督的肢體聯結成爲一個身體。（弗四3～4。）豎板站立在銀上，銀表徵基督救贖的工作；豎板是藉着金聯結，金表徵基督神聖的人位。門是用皂莢木作的，指明那靈的一不僅與基督的神性有關，也與祂的人性有關。（弗四2與註。）實際上，聯結的門不單表徵聖靈而已，乃是表徵聖靈與我們人的靈調和，（羅八16，）就是調和的靈，包含神性與人性。

● 26:28¹ 帳幕每邊的豎板有五條門，（26～27，）中門從這一頭通到那一頭，是其他門的兩倍長。因此，五條門形成三條線，指明每塊豎板上有三個環用以套門。

帳幕豎板的聯結，是藉着將門穿過每塊板上的環，而將板連接在一起。這表徵在基督裏的信徒，當他們的靈與那靈合作，而讓聯結的那靈通過他們，將他們聯於別的信徒，眾信徒就得以聯結。

【26:26】And you shall make¹ bars of acacia wood, five for the boards of the one side of the tabernacle,

【26:27】And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle at the rear westward.

【26:28】And the middle bar shall¹ pass through in the center of the boards from end to end.

26:26¹ (bars) The bars were made of acacia wood for connecting strength and overlaid with gold for uniting. They signify the initial Spirit (see note 29²) becoming the uniting Spirit to join all the members of Christ into one Body (Eph. 4:3-4). The boards stand in silver, signifying Christ's redemptive work, and they are united by gold, signifying Christ's divine person. That the bars were made of acacia wood indicates that the oneness of the Spirit involves not only Christ's divinity but also His humanity (Eph. 4:2 and note). In actuality, the uniting bars signify not the Holy Spirit alone, but the Holy Spirit mingled with our human spirit (Rom. 8:16)—the mingled spirit, which includes both divinity and humanity.

26:28¹ (pass) There were five bars for the boards on each side of the tabernacle (vv. 26-27), the middle bar stretching from end to end and being twice as long as the other bars. Hence, the five bars formed three lines, indicating that there were three rings on each board to serve as holders for the bars.

The uniting of the boards of the tabernacle involved the passing of the bars through the rings on each board to join the boards together. This signifies that the believers in Christ are united when their spirit cooperates with the Spirit, thus allowing the uniting Spirit to pass through them to join them to other believers.

【26:29】板要用¹金包裹，又要作板上的²金環，用以套門；門也要用金包裹。

【26:30】要照着在山上指示你的^{1a}樣子，立起帳幕。

26:30^a
參出二五 40

7 帳幕內的幔子 二六 31 ~ 35

● 26:29¹ 帳幕裏的四十八塊豎板要成爲一個實體，作神的居所，就必須聯結爲一。帳幕豎板的一，不在於皂莢木，乃在於包裹木頭的金。金表徵三一神連同其神聖性情，金的照耀表徵神的榮耀。豎板因着包金而有的一，象徵信徒在三一神裏並在祂的榮耀，就是祂的彰顯裏的一。這是主在約十七 21 ~ 23 所禱告實行上的一。這一乃是信徒被建造起來，成爲神的居所。（參約十四 23。）

● 26:29² 金環表徵印塗的靈，（弗一 13，）就是起初的靈，也就是那使人重生的靈，（約三 6，）是神在我們相信基督時所賜給我們的。（創二四 22，路十五 22，徒二 38。）因着三這數字表徵在復活裏的三一神，所以三個環（見 28 註 1 一段）指明在復活裏三一神包羅萬有的靈，（約七 39，）把信徒聯結起來。（弗四 3。）

● 26:30¹ 或，圖樣。

【26:29】And you shall overlay the boards with¹gold, and make their²rings of gold as holders for the bars; and you shall overlay the bars with gold.

【26:30】And you shall set up the tabernacle according to its^aplan, which you were shown in the mountain.

26:30^a
cf. Exo. 25:40

7. The Veil within the Tabernacle 26:31-35

26:29¹ (gold) In order to become one entity as God's dwelling place, the forty-eight boards in the tabernacle had to be united in oneness. The oneness of the boards of the tabernacle was not in the acacia wood but in the gold that overlaid the wood. Gold signifies the Triune God with His divine nature, and the shining of the gold signifies the glory of God. The oneness of the boards in the overlaying gold symbolizes the oneness of the believers in the Triune God and in His glory, His expression. This is the practical oneness for which the Lord prayed in John 17:21-23. This oneness is the building up of the believers to be God's dwelling place (cf. John 14:23).

26:29² (rings) The gold rings signify the sealing Spirit (Eph. 1:13), the initial Spirit, i.e., the regenerating Spirit (John 3:6), given to us by God at the time of our believing in Christ (Gen. 24:22; Luke 15:22; Acts 2:38). Since the number three signifies the Triune God in resurrection, the three rings (see note 28¹, par. 1) indicate the all-inclusive Spirit of the Triune God in resurrection (John 7:39) for the uniting of the believers (Eph. 4:3).

26:31^a
31-35;
出三六 35-36
26:31^b
代下三 14
來九 3
參太二七 51
可十五 38
路二三 45

【26:31】^a你要用藍色、紫色、朱紅色線，
和撚的細麻織^{1b}幔子，以巧匠的手工
繡上嘒嘒伯。

【26:32】要把幔子掛在四根包金的皂莢
木¹柱子上，柱子上當有²金鈎，柱子
安在四個³銀卯座上。

● 26:31¹ 幔子的材料、顏色和手工，與帳幕的
頭一層蓋完全相同。（1。）幔子（表徵基督的肉體—
來十 20）把聖所與至聖所隔開，（33，）也蒙蓋
見證的櫃。（民四 5。）這表徵因着人的肉體，神
與墮落的人分隔了。（創六 3，參創三 22～24 與
註。）這幔子藉着基督釘十字架裂開，表徵罪的肉
體藉基督在十字架上的死被釘死了，因而打開一條
又新又活的路，使罪人在至聖所裏，在基督這平息
蓋上接觸神。（太二七 51 與註 1，來十 19～20，
羅三 25，參出二五 22。）

● 26:32¹ 柱子像豎板一樣，是用皂莢木包金作
的，立在表徵基督救贖的銀卯座上。因此，柱子表
徵信徒，（加二 9，啓三 12，提前三 15，）他們剛
強的作基督成為肉體和釘十字架的見證。幔子掛在
柱子上，含示作幔子的基督與作柱子的信徒們聯合
為一。這些在神居所裏作柱子的信徒，不再活在肉
體裏，乃是見證他們肉體的幔子已經裂開，也就是
他們自己已經被了結，他們的肉體已經與基督同釘
十字架。（加二 20，五 24。）柱子上裂開的幔子

【26:31】^aAnd you shall make a ^{1b}veil of blue and purple
and scarlet strands and fine twined linen; it shall be
made with cherubim, the work of a skillful workman.

【26:32】And you shall ¹hang it upon four ²pillars of
acacia overlaid with gold; their ³hooks shall be of gold,
and they shall stand on four ⁴sockets of silver.

26:31¹ (veil) In material, color, and workmanship the veil was exactly
the same as the first layer of the covering of the tabernacle (v. 1). The veil,
signifying the flesh of Christ (Heb. 10:20), separated the Holy Place from
the Holy of Holies (v. 33) and also covered the Ark of the Testimony (Num.
4:5). This signifies the separation between God and fallen man because
of man's flesh (Gen. 6:3; cf. Gen. 3:22-24 and notes). This veil was torn
through Christ's crucifixion, signifying that the flesh of sin was crucified
through Christ's death on the cross to open a new and living way for sinful
man to contact God on Christ as the propitiation cover in the Holy of
Holies (Matt. 27:51 and note 1; Heb. 10:19-20; Rom. 3:25; cf. Exo. 25:22).

26:32¹ (hang) Lit., give. So also in v. 33.

26:32² (pillars) The pillars, like the boards, were made of acacia wood
overlaid with gold and stood on silver sockets, which signify Christ's
redemption. Hence, the pillars signify believers (Gal. 2:9; Rev. 3:12;
1 Tim. 3:15) who are strong to bear the testimony of Christ's incarnation
and crucifixion. The veil being attached to the pillars implies the
identification, the oneness, of Christ as the veil with those believers who
are pillars. The pillars in God's dwelling place no longer live in the flesh
but bear the testimony that the veil of their flesh has been torn, i.e., that
they themselves have been terminated and their flesh has been crucified

26:31^a
vv. 31-35;
Exo. 36:35-36
26:31^b
2 Chron. 3:14;
Heb. 9:3;
cf. Matt. 27:51;
Mark 15:38;
Luke 23:45

26:33^a
太二七 51
來九 2-3
參利十六 2
來十 20
26:33^b
王上六 16
結四一 4
來九 3

【26:33】要使幔子垂在¹扣鉤下，把見證的櫃抬進幔子內；這^a幔子要為你們將聖所和^b至聖所隔開。

成了入口，讓神的子民進入至聖所，完滿的享受神。
見 37 註 1。

● 26:32² 幔子藉以聯於柱子的金鉤，表徵神聖性情維繫並聯結的力量，使較剛強的信徒藉此聯於基督，作基督成為肉體和釘十字架的見證。

● 26:32³ 帳幕共有一百個銀卯座，九十六個為着安豎板，四個為着安柱子。十是屬人完全的數字，（見啓二 10 註 2，）一百由十乘十組成，表徵完滿且完全的滿足十誡的要求。一百個卯座是用從百姓那裏收取的遮罪銀作的，（三十 11～16，三八 25，27，）表徵神的贖民作為建造神居所的豎板和柱子，立在基督穩固的救贖上。

● 26:33¹ 幔子垂在頭一層蓋五十個扣鉤（6）在帳幕內頂所形成的直線之下，距入口二十肘，距後壁十肘。這指明至聖所是立方體，每個方向各是十肘，而聖所是二十肘乘十肘乘十肘，是至聖所的兩倍大。不僅如此，幔子是十肘乘十肘的正方形。參 3 註 1 三段，18 註 1。

【26:33】And you shall hang up the veil under the¹ clasps and bring in the Ark of the Testimony there within the veil; and the^a veil shall make a separation for you between the Holy Place and the^b Holy of Holies.

with Christ (Gal. 2:20; 5:24). The riven veil on the pillars becomes an entrance for God's people to enter the Holy of Holies to have the full enjoyment of God. See note 37¹.

26:32³ (hooks) The hooks of gold by which the veil was connected to the pillars signify the holding and connecting strength of the divine nature, by which the stronger believers are connected to Christ to bear the testimony of His incarnation and crucifixion.

26:32⁴ (sockets) With the tabernacle there were a total of one hundred silver sockets, ninety-six for the boards and four for the pillars. Ten is the number of human completion (see note 10² in Rev. 2), and one hundred, composed of ten times ten, signifies the full and complete fulfillment of the requirements of the Ten Commandments. The one hundred sockets were made from the expiation silver collected from the people (30:11-16; 38:25, 27), signifying that as the boards and pillars for the building up of God's dwelling place, God's redeemed people stand on the solid redemption of Christ.

26:33¹ (clasps) The veil was hung under the fifty clasps on the first layer of the covering (v. 6), which formed a line on the ceiling of the tabernacle twenty cubits from the entrance and ten cubits from the back wall. This indicates that the Holy of Holies was a cube measuring ten cubits in each direction, and the Holy Place, measuring twenty cubits by ten cubits by ten cubits, was twice as large as the Holy of Holies. Furthermore, the veil was a square, ten cubits by ten cubits. Cf. note 3¹, par. 3, and note 18¹.

26:33^a
Matt. 27:51;
Heb. 9:2-3;
cf. Lev. 16:2;
Heb. 10:20
26:33^b
1 Kings 6:16;
Ezek. 41:4;
Heb. 9:3

26:34^a
出二五 21
四十 20
來九 5

【26:34】又要把^a 遮罪蓋安在至聖所內
見證的櫃上，

26:35^a
出四十 22
來九 2

【26:35】把桌子放在^a 幔子外帳幕的北
面；把^b 燈臺放在帳幕的南面，與桌
子相對。

26:35^b
出四十 24

8 帳幕的門簾 二六 36 ~ 37

26:36^a
36-37;
出三六 37-38
26:36^b
出二七 16

【26:36】^a你要拿藍色、紫色、朱紅色線，
和撚的細麻，用繡花的手工織¹ 帳幕
的^{2b} 門簾。

● 26:36¹ 出埃及記的帳幕是可進入的。神藉着
成為肉體，不僅成為人，也成了可進入的帳幕。（約
一 14。）神起初的心意是所有以色列人都作祭司，
（十九 6，）都有權利進入帳幕，也就是進入神裏
面並住在神裏面。在舊約裏，祭司能進入帳幕，今
天所有在基督裏的信徒都是祭司，（羅十五 16，彼
前二 5，9，啓一 6，）能進入神裏面並住在祂裏面。
（約壹四 13，15。）成為肉體的神已經成了我們的
居所，我們的家，作為享受之處。（參詩九十 1，
啓二一 22。）

● 26:36² 織帳幕門簾的材料，與頭一層蓋及隔
開聖所、至聖所的幔子材料相同。（1，31。）簾
子表徵在祂完美人性裏的基督，乃是把一切消極的

【26:34】And you shall put the^a expiation cover upon the
Ark of the Testimony in the Holy of Holies.

【26:35】And you shall set the table^a outside the veil, and
the^b lampstand opposite the table on the side of the
tabernacle toward the south; and the table you shall put
on the north side.

8. The Screen for the Entrance of the Tent 26:36-37

【26:36】^aAnd you shall make a^{1b} screen for the² entrance
of the tent, of blue and purple and scarlet strands and
fine twined linen, the work of an embroiderer.

26:36² (entrance) The tabernacle in Exodus was enterable. By
being incarnated, God not only became a man; He also became an
enterable tabernacle (John 1:14). God's original intention was that all
the children of Israel would be priests (19:6) and have the right to enter
into the tabernacle, i.e., to enter into God and dwell in God. In the Old
Testament the priests could enter into the tabernacle, and today all the
believers in Christ, as priests (Rom. 15:16; 1 Pet. 2:5, 9; Rev. 1:6), can
enter into God and dwell in Him (1 John 4:13, 15). The incarnated God
has become our dwelling place, our home, as a place of enjoyment (cf.
Psa. 90:1; Rev. 21:22).

26:36¹ (screen) The screen as the entrance to the tent was made of
the same material as the first layer of the covering and the veil separating
the Holy Place from the Holy of Holies (cf. vv. 1, 31). The screen signifies

26:34^a
Exo. 25:21;
40:20;
Heb. 9:5

26:35^a
Exo. 40:22;
Heb. 9:2

26:35^b
Exo. 40:24

26:36^a
vv. 36-37;
Exo. 36:37-38
26:36^b
Exo. 27:16

【26:37】要用皂莢木爲簾子作五根¹柱子，用金包裹；柱子上當有金鈎，又要爲柱子鑄造五個²銅卯座。

人事物阻擋在神居所之外的一位，也是在神的審判之下爲我們的罪死了的一位，（林前十五 3，彼前二 24，三 18，）使我們蒙神赦免，得以進入祂居住的聖所，開始享受神在基督裏的一切豐富。

帳幕裏的簾子和幔子，表徵基督包羅萬有之死的兩方面。簾子指明基督爲我們的罪死了，使我們的罪得赦免，並使我們蒙神稱義。幔子指明基督爲我們罪人死了，（林後五 14～15，21，）使我們的肉體，我們墮落的性情被撕裂，被釘死，好叫我們得以進入至聖所，享受神到極點。這兩層幔子，與保羅在林後五 18～21 所說和好的兩面有關。（見該處 20 註 2。）

● 26:37¹ 如同聯於幔子的四根柱子，（32，）聯於簾子的五根柱子，表徵較剛強的信徒與成爲肉體並釘十字架的基督聯合爲一。（見 32 註 1 與註 2。）在帳幕入口的這些柱子乃是傳福音者，他們向眾人傳佈基督已經爲他們的罪死了。在帳幕裏的柱子乃是更深經歷基督的人，他們天天將自己聯於裂開的幔子，就是聯於那位在肉體裏被了結的基督，作他們已經與基督同釘十字架的見證。（參加二 20。）這兩種柱子提供入口，讓罪人蒙拯救進入神的居所，然後被了結，使他們得以進入神的至聖所，在神的豐滿裏享受神自己。

【26:37】And for the screen you shall make five¹ pillars of acacia and overlay them with gold; their hooks shall be of gold, and you shall cast five sockets of² bronze for them.

Christ in His perfect humanity as the One who keeps all negative persons and things outside God's dwelling place, and as the One who died for our sins under God's judgment (1 Cor. 15:3; 1 Pet. 2:24; 3:18) so that we may be forgiven by God and may enter into the Holy Place of His dwelling to begin to enjoy all the riches of God in Christ.

The screen and the veil in the tabernacle signify two aspects of the all-inclusive death of Christ. The screen indicates that Christ died for our sins so that our sins may be forgiven and that we may be justified by God. The veil indicates that Christ died for us, the sinners (2 Cor. 5:14-15, 21), so that our flesh, our fallen nature, may be torn, crucified, that we may enter into the Holy of Holies to enjoy God to the uttermost. These two curtains are related to the two aspects of reconciliation spoken of by Paul in 2 Cor. 5:18-21 (see note 20² there).

26:37¹ (pillars) Like the four pillars attached to the veil (v. 32), the five pillars attached to the screen signify stronger believers who are identified with the incarnated and crucified Christ (see notes 32² and 32³). These pillars at the entrance of the tabernacle are evangelists, who declare to all that Christ died for their sins. The pillars within the tabernacle are those who experience Christ in a deeper way, who daily attach themselves to the torn veil, to the very Christ who was terminated in His flesh, and bear the testimony that they have been crucified with Christ (cf. Gal. 2:20). These two kinds of pillars provide entrances for sinners to be saved into God's dwelling place and then to be terminated so that they may come into God's Holy of Holies to enjoy God Himself in His fullness.

出埃及記 第二十七章

9 燔祭壇 二七 1～8

27:1^a
1-8;
出三 1-7
27:1^b
出二 9-12
三八 1
四十 10, 29
參結四 13-17
林前 18

【27:1】^a 你要用¹ 皂莢木作^{2b} 壇，這壇要³ 四方的，長⁴ 五肘，寬⁴ 五肘，高⁵ 三肘。

在掛簾子的五根柱子之間，有進入帳幕的四個入口；在掛幔子的四根柱子之間，有進入至聖所的四個入口。門簾有四個入口，這乃指明神的居所向着所有從地四方來的人，都是敞開的。（啓五 9。）幔子的三個入口，指明三一神自己是入口，使祂所救贖的子民，不僅進入祂的居所，也進到祂自己裏面。參啓二 12～13 與 13 註 1。

● 26:37² 銅表徵神對悖逆之人所施行公義的審判。（民十六 38～39，二 9。）五個銅卯座，指明基督為我們的罪受了神的審判。見二七 2 註 2。

● 27:1¹ 用以作壇的皂莢木，表徵那人耶穌，（提前二 5，）作我們的代替，在十字架上受了神的審判。皂莢木是約櫃（二五 10）和祭壇的素質和本質，表徵惟有構上約櫃之標準的那一種人性，就是耶穌的人性，纔能作我們的代替，拯救我們。

● 27:1² 位於帳幕外院子的燔祭壇，豫表基督的十字架。（來十三 10。）

EXODUS 27

9. The Altar of Burnt Offering 27:1-8

【27:1】^a And you shall make the^{1b} altar of² acacia wood, a length of³ five cubits and a width of³ five cubits; the altar shall be⁴ square; and⁵ three cubits, its height.

Between the five pillars supporting the screen there were four entrances into the tabernacle, and between the four pillars supporting the veil there were three entrances into the Holy of Holies. The fact that the screen has four entrances indicates that God's dwelling place is open to all people from the four corners of the earth (Rev. 5:9). The three entrances in the veil indicate that the Triune God Himself is the entrance for His redeemed people to enter not only His dwelling place but also Himself. Cf. Rev. 21:12-13 and note 13¹.

26:37² (bronze) Bronze signifies God's righteous judgment exercised on rebels (Num. 16:38-39; 21:9). The five sockets of bronze indicate that Christ was judged by God for our sins. See note 2² in ch. 27.

27:1² (acacia) The acacia wood of which the altar was made signifies the man Jesus (1 Tim. 2:5), who was judged by God on the cross as our Substitute. Acacia wood was the essence and substance of both the Ark (25:10) and the altar, signifying that only that humanity which is up to the standard of the Ark—the humanity of Jesus—can be our substitute to save us.

27:1¹ (altar) The altar of burnt offering, located in the outer court of the tabernacle, typifies the cross of Christ (Heb. 13:10).

27:1^a
vv. 1-8;
Exo. 38:1-7
27:1^b
Exo. 29:12;
38:1;
40:10, 29;
cf. Ezek. 43:13-17;
1 Cor. 10:18

【27:2】要在壇的四拐角上作四個^{1a}角，
與壇接連一塊；壇要用²銅包裹。

● 27:1³ 祭壇是四方的，表徵那人耶穌是正直、完全、毫無缺點的，因此穀資格作我們的代替和救贖主。（見可十二 37 註 1。）

● 27:1⁴ 五是負責任的數字，五乘五表徵基督在十字架上負完全的責任，滿足神一切公義、聖別、和榮耀的要求。見創三 24 註 1。

● 27:1⁵ 這裏三這數字表徵三一神。在十字架上所完成的救贖，不是僅僅由主耶穌基督自己完成的，乃是由三一神完成的。神聖三一的三者都參與救贖的完成。（來九 14，太二七 46，西二 14～15。）

● 27:2¹ 祭壇四拐角上的四個角，表徵基督救贖的能力和力量，（參詩九二 10 上，）達到地的四角。角與壇接連一塊，指明基督救贖的能力和力量，不能與基督的十字架分開。

● 27:2² 用來包壇的銅，來自那二百五十個受神審判之背叛者的香爐。（民十六 37～39。）因此，壇上的銅使人想起神對背叛的審判。這裏的銅，表徵神在作我們代替之基督身上公義的審判。（賽五三 5，林後五 21，彼前三 18。）

【27:2】And you shall make its^{1a} horns upon its four corners; its horns shall be of one piece with it, and you shall overlay it with² bronze.

27:1⁴ (square) That the altar was square signifies that the man Jesus was upright, perfect, and without any deficiency, and thus was qualified to be our Substitute and Redeemer (see note 37¹ in Mark 12).

27:1³ (five) Five is the number of responsibility, and five by five signifies that Christ bore the full responsibility on the cross to fulfill all the requirements of God's righteousness, holiness, and glory. See note 24¹ in Gen. 3.

27:1⁵ (three) The number three here signifies the Triune God. The redemption accomplished on the cross was not only by the Lord Jesus Christ Himself; it was accomplished by the Triune God. All Three of the Divine Trinity were involved in the accomplishing of redemption (Heb. 9:14; Matt. 27:46; Col. 2:14-15).

27:2¹ (horns) The horns on the four corners of the altar signify the power and strength of Christ's redemption (cf. Psa. 92:10a) to reach the four corners of the earth. That the horns were of one piece with the altar indicates that the power and strength of Christ's redemption cannot be separated from Christ's cross.

27:2² (bronze) The bronze used to overlay the altar came from the censers of the two hundred fifty rebellious ones who were judged by God (Num. 16:37-39). Thus, the bronze on the altar became a reminder of God's judgment on rebellion. Bronze here signifies God's righteous judgment on Christ as our Substitute (Isa. 53:5; 2 Cor. 5:21; 1 Pet. 3:18).

【27:3】要作收灰的盆、鏟子、盤子、肉叉、火盆；壇的一切¹器具都要用銅作。

【27:4】要為壇作一個¹銅網，在網的四角上作四個銅²環。

● 27:3¹ 一切的器具都是用銅作的，這表徵凡與十字架有關的物件，都是為着神的審判。

● 27:4¹ 壇內的銅網，表徵在救贖工作裏的基督自己。銅網在壇的半腰，從一邊到另一邊橫向延伸。（5。）柴擺在這網上，而祭物擺在柴上。焚燒木柴和祭物的時候，灰就從網上掉到壇的底部，而煙成為馨香之氣，升到神那裏使神滿足。灰證明祭物已經蒙神悅納，獻祭的人也已經得了赦免。神享受焚燒祭物的香氣，而獻祭的人享受平安。

銅網連同其環和槓，是壇的內容，表徵基督救贖的內在內容。網在壇內，表徵神在作我們代替之基督身上的審判，不僅是外面的，更是達到基督裏面的各部分。（詩二二 14。）

● 27:4² 網四角上的銅環是指永遠的靈，（參二五 12 註 1，）基督在十字架上藉這靈將自己獻給神，以完成救贖。（來九 14 與註 1。）永遠的靈是基督救贖的能力、力量和功效。環的功用是雙重的：（一）擔負網及其上焚燒之柴和祭物的重量；（二）使壇便於移動。（三八 5，7。）

【27:3】And you shall make its pots to remove its ashes, and its shovels and its basins and its forks and its firepans; all its¹ utensils you shall make of bronze.

【27:4】And you shall make a¹ grating, a network of bronze for it; and on the net you shall make four bronze² rings at its four ends.

27:3¹ (utensils) The fact that all the utensils were made of bronze signifies that all things related to the cross are for God's judgment.

27:4¹ (grating) The grating, the network of bronze, inside the altar signifies Christ Himself in His redemptive work. It stretched horizontally from side to side at the middle of the height of the altar (v. 5). The wood was placed on this grating, and the sacrifices were put on the wood. As the wood and the sacrifices burned, the ashes fell through the grating to the bottom of the altar, and the smoke ascended as a sweet savor to God for His satisfaction. The ashes were proof that the sacrifice had been accepted by God and that the offerer had been forgiven. God enjoyed the aroma of the burning sacrifice, and the offerer enjoyed peace.

The bronze grating, with its rings and poles, is the content of the altar, signifying the inner content of Christ's redemption. That the grating was within the altar signifies that God's judgment upon Christ as our Substitute was not merely outward but reached the inward parts of Christ (Psa. 22:14).

27:4² (rings) The bronze rings at the four ends of the grating refer to the eternal Spirit (cf. note 12¹ in ch. 25), through whom Christ offered Himself on the cross to God to accomplish redemption (Heb. 9:14 and note 2). The eternal Spirit is the power, the strength, the efficacy, of Christ's redemption. The function of the rings was twofold: (1) to bear the weight of the grating, on which the wood and the sacrifices were burned, and (2) to provide a way

【27:5】把網安在壇四面的¹圍腰板以下，使網從下達到壇的²半腰。

壇上的火是從神來的，（利九 24，參代下七 1，）並且永不熄滅；（利六 13；）祭壇移動時，火仍不斷的焚燒。焚燒和移動都在於四個環，這表徵永遠的靈使基督的救贖有功效，也是基督的十字架行動到地之四方的能力。（林前一 18，羅一 16，十五 18～19，徒一 8，帖前一 5。）環與網的材料相同，並且與網接成一塊，指明賜生命的靈是救贖之基督（林前十五 45）和祂救贖的結果，（徒二 38，加三 13～14，）也指出基督就是那靈。（林後三 17。）基督和祂的救贖，不該與那靈分開。（啓五 6。）

● 27:5¹ 壇內的圍腰板，可能使網得加強，並隔開網上不斷焚燒之火的熱度，以保護壇壁的皂莢木。因此，圍腰板可以表徵加強的能力，使基督在十字架上受神公義審判的焚燒時，得着扶持，也表徵保護，使基督在祂的人性裏（由皂莢木表徵）能忍受神的審判。

● 27:5² 網上和網下的一肘半，與見證櫃的高度相等。（二五 10。）壇的網和約櫃的遮罪蓋同一高度，這表徵基督的救贖是照着神聖別、公義、和榮耀要求的標準完成的。（參羅三 24～25。）不僅如此，網上的一肘半，指明基督救贖的功效，（由祭物上升的香氣使神得着滿足所指明，）也構上神要求的標準。

【27:5】And you shall put it below, under the¹ledge of the altar so that the net may reach²halfway up the altar.

for the altar to move (38:5, 7). The fire on the altar came from God (Lev. 9:24; cf. 2 Chron. 7:1) and never ceased (Lev. 6:13); while the altar was moving, the fire was burning continually. Both the burning and the moving depended on the four rings. This signifies that it is the eternal Spirit who makes Christ's redemption effective and who is the power for the move of the cross of Christ to the four corners of the earth (1 Cor. 1:18; Rom. 1:16; 15:18-19; Acts 1:8; 1 Thes. 1:5). The rings being of the same material as the grating and forming one piece with the grating indicates that the life-giving Spirit is the issue of the redeeming Christ (1 Cor. 15:45) and of His redemption (Acts 2:38; Gal. 3:13-14) and identifies Christ with the Spirit (2 Cor. 3:17). Christ and His redemption should not be separated from the Spirit (Rev. 5:6).

27:5¹ (ledge) The ledge, located inside the altar, might have strengthened the grating and protected the acacia wood in the walls of the altar from the heat of the fire that burned continually on the grating. Thus, the ledge may signify the strengthening power that upheld Christ while He suffered the burning of God's righteous judgment on the cross, and also the protection that enabled Christ in His humanity (signified by the acacia wood) to bear the judgment of God.

27:5² (halfway) The one and a half cubits above and below the grating was equal to the height of the Ark of the Testimony (25:10). The fact that the grating of the altar was level with the expiation cover of the Ark signifies that Christ's redemption was accomplished according to the standard of the requirements of God's holiness, righteousness, and glory (cf. Rom. 3:24-25). Moreover, the fact that there were one and a half cubits above the grating indicates that the effectiveness of Christ's redemption, indicated by God's being satisfied by the fragrant aroma ascending from the sacrifices, also comes up to the standard of God's requirements.

【27:6】又要用皂莢木爲壇作兩根¹ 橦，用銅包裹。

【27:7】橦要穿在壇兩邊的環內，用以抬壇。

【27:8】壇要用板作，壇是空的；在山上怎樣^a 指示你，他們就怎樣作。

10 帳幕的院子 二七 9 ~ 19

【27:9】^a 你要作帳幕的^{1b} 院子。院子的南面要用撚的² 細麻作³ 帷子，長一百肘；

● 27:6¹ 用皂莢木包上銅所作成的橦，（表徵基督作爲在神審判之下的人，）乃是爲着壇的移動。（7。）橦穿入環內，並且由人扛抬，表徵救贖之基督的行動，是靠着那靈的能力，並藉着召會作團體的身體，有信徒的配搭作爲見證。（帖前一 5，路十 1，徒一 8，十三 1 ~ 4，十六 6 ~ 10。）

● 27:9¹ 帳幕的外院子表徵神居所的範圍和界限。外院子的面積形成一個長方形，長一百肘，寬五十肘。（9 ~ 13。）這是一百肘之正方形的一半，表徵外院子是一個見證，這見證一半在現今，另一半有待將來。新耶路撒冷作爲神建造的終極完成，將是完全完整的正方形，不是長方形。（啓二一 16。）參二五 10 註 3。

【27:6】And you shall make¹ poles for the altar, poles of acacia wood, and overlay them with bronze.

【27:7】And its poles shall be put into the rings, and the poles shall be on the two sides of the altar when it is carried.

【27:8】You shall make it hollow with boards; as it was^a shown to you in the mountain, so shall they make it.

10. The Court of the Tabernacle 27:9-19

【27:9】^a And you shall make the^{1b} court of the tabernacle; On the south side southward there shall be² hangings for the court of fine twined³ linen, a length of one hundred cubits long one side;

27:6¹ (poles) The poles made of acacia wood overlaid with bronze, signifying Christ as a man under God's judgment, were for the move of the altar (v. 7). The poles being put into the rings and being carried by men signifies the move of the redeeming Christ by the power of the Spirit with the church as a corporate Body in the coordination of the believers as a testimony (1 Thes. 1:5; Luke 10:1; Acts 1:8; 13:1-4; 16:6-10).

27:9¹ (court) The outer court of the tabernacle signifies the sphere and boundary of God's dwelling place. The area of the outer court formed a rectangle one hundred cubits in length and fifty cubits in width (vv. 9-13). This is half of a square with sides of one hundred cubits, signifying that the outer court was a testimony, with one half present and the other half yet to come. The New Jerusalem, as the consummation of God's building, will be a complete whole, a square, not a rectangle (Rev. 21:16). Cf. note 10³ in ch. 25.

27:8^a
出二五 40

27:8^a
Exo. 25:40

27:9^a
9-19;
出三八 9-20
27:9^b
出三八 9
四十 8
參啓十一 2

27:9^a
vv. 9-19;
Exo. 38:9-20
27:9^b
Exo. 38:9;
40:8;
cf. Rev. 11:2

【27:10】帷子的¹柱子二十根，卯座二十個，都要用銅作；柱子上的²鈎子和²橫杆，都要用銀作。

● 27:9² 見二五 4 註 2 與二六 1 註 2。召會的義的彰顯應當是基督人性生活的彰顯。

● 27:9³ 從遠處看，帳幕最顯著的特徵是外院子的細麻帷子。這些帷子乃是神建造外面的彰顯和界限。院子的帷子，表徵基督是神的義，成了給召會的義，（林前一 30，）並且從召會活出，作其界限和彰顯。（見太五 20 註 1，腓三 9 註 6，啓十九 8 註 2。）

就帳幕而言，神建造所彰顯的，外面是義，由細麻所表徵，裏面是聖，由金所表徵。義是神在祂作為上的彰顯，聖是神在祂性情上的彰顯。召會外面的彰顯向着人該是義，裏面的彰顯向着神該是聖。（參弗四 24。）我們必須先有外面義的彰顯，纔能有裏面聖的彰顯。（見賽五 16 註 2 與羅六 19 註 1。）

● 27:10¹ 為着神建造的界限，銅柱子表徵受神審判的基督，作站立和支持的力量；銅卯座表徵受神審判的基督作基礎。（見二六 37 註 2。）外院子最顯著的材料是銅和麻。麻的帷子掛在立於銅卯座的銅柱子上，表徵神的義是神審判的結果。在基督裏有神審判的元素。我們活那受審判的基督，一切與我們有關的就都在神的審判之下。結果，我們就成為卯座和柱子，擔負神的公義，就是神的彰顯，作祂居所的界限和範圍。

【27:10】And its twenty¹pillars and their twenty sockets shall be of bronze; the²hooks of the pillars and their²connecting rods shall be of silver.

27:9³ (linen) See notes 4² in ch. 25 and 1² in ch. 26. The church's expression of righteousness should be the expression of Christ's human living.

27:9² (hangings) When the tabernacle was observed from a distance, its most prominent feature was the fine linen hangings of the outer court. These hangings were both the outward expression and the boundary of God's building. The hangings of the court signify Christ as God's righteousness, who is made righteousness to the church (1 Cor. 1:30) and is lived out of the church to be its boundary and expression (see notes 20¹ in Matt. 5, 9⁵ in Phil. 3, and 8² in Rev. 19).

With the tabernacle, the expression of God's building was righteousness outwardly, signified by linen, and holiness inwardly, signified by gold. Righteousness is the expression of God in His deeds, and holiness is the expression of God in His nature. The outward expression of the church should be righteousness toward man, and the inward expression should be holiness toward God (cf. Eph. 4:24). We must have the outward expression of righteousness before we can have the inward expression of holiness (see notes 16² in Isa. 5 and 19¹ in Rom. 6).

27:10¹ (pillars) For the boundary of God's building, the pillars of bronze signify the Christ who was judged by God, as the standing and supporting strength, and the bronze sockets signify the Christ who was judged by God, as the base (see note 37² in ch. 26). In the outer court the most prominent materials are bronze and linen. That the linen hangings were on bronze pillars that stood in bronze sockets signifies that the righteousness of God is the issue of God's judgment. In Christ there is the element of God's judgment. When we live the judged Christ, everything related to us is under God's judgment. As a result, we become sockets and pillars to bear the righteousness of God, which is God's expression as the boundary and sphere of His dwelling place.

【27:11】北面也當有帷子，長一百肘；帷子的柱子二十根，卯座二十個，都要用銅作；柱子上的鉤子和橫杆，都要用銀作。

【27:12】院子的西面當有帷子，寬五十肘，帷子的柱子十根，卯座十個。

【27:13】院子的東面要寬五十肘。

【27:14】門這邊當有帷子，寬十五肘，帷子的柱子三根，卯座三個。

● 27:10² 柱子上的鉤子和橫杆是用銀作的，柱頂用銀包裹，（三八 17，）這些銀是從百姓收集，為他們遮罪的。（三十 11 ~ 16，三八 25，28。）這表徵基督的救贖出自於神公義的審判。柱頂表徵榮耀作為冠冕，鉤子表徵維繫的能力，杆子表徵聯結的力量。基督的救贖是我們的榮耀，也是維繫的能力和聯結的力量，將我們這些柱子聯於神的公義，並將我們彼此聯結在一起。帳幕院子的元素表明，我們若服在神的神聖審判（銅）之下，就會同時經歷基督的救贖（銀，）這救贖使我們聯於神的義（麻，）作神的彰顯和見證。

【27:11】 And likewise on the north side, in length there shall be hangings a length of one hundred cubits, and its twenty pillars and their twenty sockets of bronze; the hooks of the pillars and their connecting rods shall be of silver.

【27:12】 And for the width of the court on the west side there shall be hangings of fifty cubits, with their ten pillars and their ten sockets.

【27:13】 And the width of the court on the east side eastward shall be fifty cubits.

【27:14】 And there shall be fifteen cubits of hangings for the one side of the gate, with their three pillars and their three sockets.

27:10² (hooks) The hooks and the connecting rods of the pillars were of silver, and the capitals of the pillars were overlaid with silver (38:17), which was collected from the people for their expiation (30:11-16; 38:25, 28). This signifies Christ's redemption issuing out of God's righteous judgment. The capitals signify glory as a crown, whereas the hooks signify holding power, and the rods, joining strength. Christ's redemption is our glory as well as the holding power and the joining strength to link us, the pillars, to God's righteousness and to join us to one another. The elements of the court of the tabernacle show that if we submit to God's divine judgment (bronze), we will simultaneously experience the redemption of Christ (silver), which links us to God's righteousness (linen) as the expression and testimony of God.

【27:15】門那邊也當有帷子，寬十五肘，帷子的柱子三根，卯座三個。

【27:16】院子的¹門當有^a簾子，寬二十肘，要拿藍色、紫色、朱紅色線，和撚的細麻，用²繡花的手工織成；有柱子四根，卯座四個。

【27:17】院子四圍一切的柱子都要用銀杆連絡，柱子上的鈎子要用銀作，卯座要用銅作。

● 27:16¹ 院子的東面有二十肘寬的門，門兩邊各有十五肘寬的細麻帷子。（13～16。）門有簾子，用撚的細麻，和藍色、紫色、朱紅色線織成，（見二五 4 註 1 與註 2，）表徵救贖的基督作神建造的入口。門有四根柱子和四個入口，表徵神的建造向着從地的四方（見 2，4）來的人是敞開的。門的兩邊各有三根柱子和三個卯座，而門本身有四根柱子和四個卯座，這表徵帳幕院子門口的外觀，是人（由四這數字所表徵）背負着三一神（由三所表徵，）成爲一個見證（由二所表徵。）福音的目標是要使悔改的罪人經過神審判的門，在此一切與他們有關的都受到審判，然後他們進到神的建造，就是召會裏，在其中作三一神聯於人的見證。

● 27:16² 見二六 1 註 4。

【27:15】And there shall be fifteen cubits of hangings for the other side, with their three pillars and their three sockets.

【27:16】And for the¹ gate of the court there shall be a^a screen of twenty cubits, of blue and purple and scarlet strands and fine twined linen, the work of an² embroiderer; with their four pillars and their four sockets.

【27:17】All the pillars around the court shall be connected with silver, with their hooks of silver and their sockets of bronze.

27:16¹ (gate) On the east side of the court was a gate of twenty cubits and linen hangings of fifteen cubits on the two sides of the gate (vv. 13-16). The screen of fine twined linen and blue and purple and scarlet strands (see notes 4¹ and 4² in ch. 25) for the gate signifies the redeeming Christ as the entrance into God's building. That the gate had four pillars with four openings signifies that God's building is open toward men from the four corners of the earth (see vv. 2, 4). The fact that there were three pillars and three sockets on the two sides of the gate, and four pillars and four sockets for the gate, signifies that the appearance of the gate of the court of the tabernacle is that of man (signified by the number four) bearing the Triune God (signified by three) as a testimony (signified by two). The goal of the gospel is to cause repentant sinners to pass through the gate of God's judgment, where everything related to them is judged, and enter into God's building, the church, in which they bear as a testimony the Triune God involved with man.

27:16² (embroiderer) See note 1⁵ in ch. 26.

【27:18】院子要長一百肘，¹每頭寬五十肘，高²五肘，帷子要用撚的細麻作，卯座要用銅作。

【27:19】帳幕各樣事奉用的一切器具，並帳幕一切的¹橛子，和院子一切的¹橛子，都要用²銅作。

11 點燈 二七 20 ~ 21

● 27:18¹ 直譯，寬五十又五十。

● 27:18² 兩根銅柱中間的細麻帷子寬五肘，高五肘，（9 ~ 15, 18, ）與祭壇的長寬（1）相等。這表徵基督的救贖（祭壇）符合神公義（麻）的要求。（參羅三 24，五 18。）

● 27:19¹ 帳幕和外院子所用的兩組銅橛子，表徵站立和持守的能力。這能力是出於銅，就是出於審判。（見二六 37 註 2。）外院子的景象滿了銅，滿了神的審判。神的審判是神建造裏穩固的基礎和站立的力量。在召會生活中，我們越把自己擺在神的審判之下，我們就越穩固。

● 27:19² 按照帳幕及其物件所描繪的屬靈意義，銅產生銀，銀帶進金。我們藉着對神審判（銅）的經歷，進到帳幕的院子裏；又藉着基督的救贖（銀，）就是神審判的結果，進到聖所裏，並進到至聖所裏，其中一切都是金的，也就是說，我們在那裏享受神聖的性情，並在那裏得着聖別，就是得有神的神聖所是內在的彰顯。

【27:18】The length of the court shall be one hundred cubits; and the width, ¹fifty at each end; and the height, ²five cubits; of fine twined linen, and their sockets of bronze.

【27:19】All the utensils of the tabernacle used in all its service and all its ¹pegs and all the ¹pegs of the court shall be of ²bronze.

11. The Lighting of the Lamps 27:20-21

27:18¹ (fifty) Lit., fifty with fifty.

27:18² (five) The linen hangings between two bronze pillars were five cubits wide by five cubits high (vv. 9-15, 18), the same as the length and width of the altar (v. 1). This signifies that Christ's redemption (the altar) matches the requirements of God's righteousness (linen) (cf. Rom. 3:24; 5:18).

27:19¹ (pegs) The two sets of bronze pegs, for the tabernacle and for the outer court, signify standing and holding power. This power is of bronze, of judgment (see note 37² in ch. 26). The scene in the outer court is filled with bronze, with God's judgment. God's judgment is the strong base and the standing strength in God's building. In the church life the more we place ourselves under God's judgment, the more stable we will be.

27:19² (bronze) According to the spiritual significances portrayed in the tabernacle and its furnishings, bronze issues in silver, and silver brings forth gold. Through our experience of God's judgment (bronze) we enter into the court of the tabernacle, and through Christ's redemption (silver) as the issue of God's judgment, we enter into the Holy Place and into the Holy of Holies, where everything is gold, i.e., where we enjoy the divine nature and have holiness as the inward expression of God's divine being.

27:20^a
20~21;
利二四 2~4

【27:20】^a 你要吩咐以色列人，把¹搗成的純橄欖油拿來給你，爲點燈用，²使燈常常點着。

27:21^a
參出三十 7~8
代下十三 11

【27:21】在¹會幕中²見證櫃前的幔外，³亞倫和他的子孫，從⁴晚上到早晨，要在耶和華面前^a整理這燈。這要作以色列人世世代代永遠的定例。

● 27:20¹ 橄欖樹表徵基督，（參羅十一 17，）搗成的橄欖油表徵基督的靈，藉着基督經過成爲肉體、人性生活、釘十字架、和復活的過程產生出來。（林前十五 45，羅八 9 與註 4。）

● 27:20² 直譯，使燈（光）上升。那表徵基督作三一神具體化身的燈臺，是用純金作成，（二五 31，）但焚燒發光的燈芯是用植物的生命作成。燈芯要燃燒發出光來，就必須被油浸透。燈芯表徵基督拔高的人性，因神聖的油而焚燒，照出神聖的光。

● 27:21¹ 帳幕作爲會幕，就是神與祂的贖民相會，並向他們說話的地方，（利一 1，）乃是豫表召會的聚會。因此，按豫表，點燈是指正確的聚會方式。在召會聚會中所作的每件事，無論是禱告、唱詩、讚美或申言，都該使燈照耀。

● 27:21² 在見證前（原文此處無『櫃』字，）意即在幔子後約櫃裏的律法前。神子民的聚會大

【27:20】^a And you shall command the children of Israel to bring to you pure¹ oil of beaten olives for the light, to² make the lamps burn continually.

【27:21】In the¹ Tent of Meeting, outside the veil which is² before the Testimony, ³ Aaron and his sons shall^a maintain it in order from⁴ evening to morning before Jehovah; it shall be a perpetual statute to be observed throughout their generations by the children of Israel.

27:20¹ (oil) The olive tree signifies Christ (cf. Rom. 11:17), and the oil of beaten olives signifies the Spirit of Christ produced through Christ's process of incarnation, human living, crucifixion, and resurrection (1 Cor. 15:45; Rom. 8:9 and note 4).

27:20² (make) Lit., cause the light of a lamp to ascend. The lampstand, signifying Christ as the embodiment of the Triune God, was made of pure gold (25:31), but the wicks that burned to give off the light were of the plant life. In order to burn so that light would shine, the wicks had to be saturated with oil. The wicks signify the uplifted humanity of Christ, which burns with the divine oil to shine out the divine light.

27:21¹ (Tent) The tabernacle as the Tent of Meeting, the place where God met with His redeemed people and spoke to them (Lev. 1:1), typifies the meeting of the church. Thus, in typology the lighting of the lamps points to the proper way to meet. Everything done in the church meetings, whether praying, singing, praising, or prophesying, should cause the lamps to shine.

27:21² (before) Before the Testimony means before the law in the Ark, which was behind the veil. For the most part, the meeting of God's

27:20^a
vv. 20-21;
Lev. 24:2-4

27:21^a
cf. Exo. 30:7-8;
2 Chron. 13:11

部分是在聖所裏，不是在至聖所裏。然而，我們在聖所裏聚會，乃是期望進入至聖所。燈光使我們能看見基督不同的方面（由聖所裏的各項器物所表徵，）也看見通往至聖所，就是進入在神裏面之基督深處的路。

● 27:21³ 點燈的聖職，是聖別之人（祭司）的事奉，不是平常人的事奉。按照整本聖經，祭司是被神據有、被神充滿、被神浸透、且絕對為神而活的人。不僅如此，祭司必須穿祭司的衣服，（二八2，）這衣服表徵祭司體系所活出的基督。在聖所裏點燈，需要這種人的事奉。

聖所裏的光不是天然的光，也不是人造的光，乃是從金燈臺，就是從基督神聖性情而來的光。我們要在召會聚會中經歷真正的點燈，就必須有基督這三一神的具體化身作燈臺，有神聖的性情作金，有基督拔高的人性作燈芯，且有基督的靈帶着基督所經過之過程的一切步驟作油，我們也必須是聖別的人作祭司，穿着基督的彰顯為祭司的衣服。

● 27:21⁴ 這裏沒有說到白天。現今的世代是黑夜，不是白晝。因此，在這黑夜的世代，我們需要燈光照耀，直等到天發亮。（參羅十三12，彼後一19。）

people is in the Holy Place, not in the Holy of Holies. However, we meet in the Holy Place with the expectation of entering the Holy of Holies. The light from the lamps enables us to see the different aspects of Christ, signified by the items of furniture in the Holy Place, and also the way leading into the Holy of Holies, into the depths of Christ within God.

27:21³ (Aaron) The holy task of lighting the lamps was a service of holy persons, the priests, not of the common people. According to the entire Bible a priest is one who is possessed by God, filled with God, saturated with God, and living absolutely for God. Furthermore, a priest had to be clothed with priestly garments (28:2), which signify Christ lived out of the priesthood. The lighting of the lamps in the Holy Place requires the service of this kind of person.

The light in the Holy Place was not a natural light or a man-made light. It was a light that came from the golden lampstand, i.e., from the divine nature of Christ. To experience the genuine lighting of the lamps in the church meetings, we must have Christ, the embodiment of the Triune God, as the lampstand, the divine nature as the gold, the uplifted humanity of Christ as the wick, and the Spirit of Christ as the oil with all the steps of Christ's process, and we must be holy people as the priests, clothed with the expression of Christ as the priestly garments.

27:21⁴ (evening) Nothing is said here about the day. The present age is the night, not the day. Hence, we need the light to shine during this age of night until the day dawns (cf. Rom. 13:12; 2 Pet. 1:19).

出埃及記 第二十八章

12 祭司的衣服 二八 1 ~ 43

28:1^a
來五 4
28:1^b
出六 23

【28:1】你要從以色列人中，使你的哥哥^{1a}亞倫，和他的兒子^b拿答、亞比戶、以利亞撒、以他瑪，一同就近你，可以作²祭司事奉我。

28:2^a
出二九 29
三一 10
三五 19
三九 1
參民二十 26, 28

【28:2】你要給你哥哥亞倫作聖^{1a}衣，²爲榮耀爲華美。

● 28:1¹ 按豫表，大祭司亞倫表徵在神面前作我們大祭司的基督；（來四 14 ~ 七 28；）亞倫的兒子，就是眾祭司，表徵在基督裏作祭司的眾信徒。（啓一 6，五 10。）見啓二 6 註 1 二段。

● 28:1² 在出埃及記神聖記載的順序裏，祭司體系在帳幕之後。按豫表，祭司體系和帳幕乃是一個實體，表徵由神的贖民所組成的召會，乃是屬靈的殿和聖別的祭司體系。（彼前二 5 與註 7。）帳幕在祭司體系之前題到，乃是強調信徒需要被建造成爲神的居所，使他們能成爲團體、配搭的祭司體系事奉神。（見羅十二 1 註 7。）

● 28:2¹ 按豫表，衣服表徵彰顯。（參賽六四 6，啓十九 8。）祭司的衣服表徵事奉的祭司所彰顯的基督。祭司也藉着他們的聖衣，分別爲聖歸與神。（3。）

EXODUS 28

12. The Garments for the Priesthood 28:1-43

28:1^a
Heb. 5:4
28:1^b
Exo. 6:23

【28:1】And bring near to yourself^{1a} Aaron your brother and his sons with him, from among the children of Israel, that he may serve Me as a² priest — Aaron,^b Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.

【28:2】And you shall make holy^{1a} garments for Aaron your brother,² for glory and for beauty.

28:2^a
Exo. 29:29;
31:10;
35:19;
39:1;
cf. Num. 20:26,
28

28:1¹ (Aaron) In typology Aaron as the high priest signifies Christ as our High Priest before God (Heb. 4:14—7:28), and the sons of Aaron, the priests, signify the believers in Christ as priests (Rev. 1:6; 5:10). See note 6¹, par. 2, in Rev. 2.

28:1² (priest) In the sequence of the divine record in Exodus, the priesthood follows the tabernacle. In typology, the priesthood and the tabernacle are one entity, signifying the church composed of God's redeemed people as a spiritual house and a holy priesthood (1 Pet. 2:5 and note 7). That the tabernacle is mentioned before the priesthood emphasizes the need of the believers to be built up to be God's dwelling place that they may serve God as a corporate, coordinated priesthood (see note 1⁷ in Rom. 12).

28:2¹ (garments) In typology garments signify expression (cf. Isa. 64:6; Rev. 19:8). The priestly garments signify the serving priests' expression of Christ. The priests were also sanctified, separated to God, by their holy garments (v. 3).

28:3^a
出三一 6
三五 10, 25, 35
三六 1, 2, 8
王上三 12

28:3^b
申三四 9
賽十一 2
弗一 17
參出三一 3
三五 31

28:4^a
出二八 15
參啓一 13

28:4^b
出二八 31
二九 5

28:4^c
出二八 40
二九 8

28:4^d
出二八 39
利八 7

【28:3】又要吩咐一切^a 心中有智慧的，
就是我用^b 智慧的靈所充滿的，給亞
倫作衣服，使他分別爲聖，可以作祭
司事奉我。

【28:4】他們要作這些¹ 衣服：^a 胸牌、
² 以弗得、^b 外袍、³ 編織的^c 內袍、頂
冠、^d 腰帶；要爲你哥哥亞倫和他兒
子們作這聖衣，使他們可以作祭司事
奉我。

● 28:2² 祭司的衣服主要是爲榮耀爲華美，表
徵基督神聖榮耀和人性華美的彰顯。榮耀與基督的
神性（祂的神聖屬性）有關；（約一 14，來一 3；）
華美與基督的人性（祂的人性美德）有關。基督的
神性，由祭司衣服上的金所豫表，是爲着榮耀；祂
的人性，由藍色、紫色、朱紅色線和細麻所豫表，
是爲着華美。我們過彰顯基督神聖榮耀和人性華美
的生活，就得着聖別，並得資格成爲祭司體系。

● 28:4¹ 所有的祭司都穿着細麻布褲子、內袍、
腰帶，並裹上頭巾或戴上頂冠。（40～42，二九
8～9 上。）此外，大祭司在內袍外面穿戴外袍、
以弗得、肩帶和胸牌，又戴一面印刻的牌在頂冠上。
（36～37，二九 5～6。）

● 28:4² 以弗得豫表基督在祂的神、人二性，
並祂的屬性和美德裏彰顯出來。（6。）這是祭司
衣服的一部分，用以繫住或綁住。兩條肩帶和兩塊
紅瑪瑙，（見 9 註 1，）以及胸牌和十二塊寶石，
（見 15 註 2，）是繫在或綁在以弗得上面。（12～

【28:3】And you shall speak to all who are^a wise in heart,
whom I have filled with the^b spirit of wisdom, that they
make Aaron's garments to sanctify him, that he may
serve Me as a priest.

【28:4】And these are the¹ garments which they shall
make: a^a breastplate and an² ephod and a^b robe and a^c
tunic of³ checkered work, a turban and a girding^d sash.
So they shall make holy garments for Aaron your brother
and for his sons that he may serve Me as a priest.

28:2² (for) The priestly garments, being mainly for glory and for
beauty, signify the expression of Christ's divine glory and human beauty.
Glory is related to Christ's divinity, His divine attributes (John 1:14;
Heb. 1:3), and beauty, to Christ's humanity, His human virtues. Christ's
divinity, typified by the gold of the priestly garments, is for glory, and His
humanity, typified by the blue, purple, and scarlet strands and the fine
linen, is for beauty. A life that expresses Christ with the divine glory and
the human beauty sanctifies us and qualifies us to be the priesthood.

28:4¹ (garments) All the priests wore linen trousers, a tunic, a girding
sash, and a turban (vv. 40-42; 29:8-9a). In addition, over the tunic
the high priest wore the robe, the ephod, the shoulder pieces, and the
breastplate, and on the turban he wore an engraved plate (vv. 36-37;
29:5-6).

28:4² (ephod) The ephod is a type of Christ expressed in His two
natures, divinity and humanity, with His attributes and virtues (v. 6).
It was a part of the priestly garments used for fastening, or binding.
The two shoulder pieces with the two onyx stones (see note 9¹), and the
breastplate with the twelve precious stones (see note 15¹), were bound,

28:3^a
Exo. 31:6;
35:10, 25, 35;
36:1, 2, 8;
1 Kings 3:12

28:3^b
Deut. 34:9;
Isa. 11:2;
Eph. 1:17;
cf. Exo. 31:3;
35:31

28:4^a
Exo. 28:15;
cf. Rev. 1:13

28:4^b
Exo. 28:31;
Exo. 29:5

28:4^c
Exo. 28:40;
29:8

28:4^d
Exo. 28:39;
Lev. 8:7

【28:5】因此，他們要把金線，和藍色、紫色、朱紅色線，並細麻拿來。

【28:6】^a他們要用¹金線，和藍色、紫色、朱紅色線，並撚的細麻，以巧匠的手工作以弗得。

28。) 這表徵基督藉着祂神聖的榮耀和人性的華美，就是以弗得的組成元素，將召會托於、繫於、並聯於祂自己。（林後一 21，彼後一 3，參 2 註 2，9 註 1 與 15 註 2。）

● 28:4³ 或，刺繡。

● 28:6¹ 金線，藍色、紫色、朱紅色線，和撚的細麻，是不同顏色的線。金表徵基督的神性。藍色表徵基督的屬天；紫色表徵祂的君尊；朱紅色表徵祂藉着流血所完成的救贖；撚的細麻表徵基督柔細的人性生活，藉着祂的受苦顯明出來。金線和藍色、紫色、朱紅色線都編織到撚的細麻裏面，好作成以弗得。因此，以弗得豫表基督的組成，包括祂的神性、祂的君尊與屬天、祂的救贖、和祂柔細的人性，為着彰顯祂神聖的榮耀和人性的華美。以弗得的金線和麻線編織在一起，表徵在神人基督身上神性與人性的調和（這二性在調和中仍有區別。）藉着基督的成為肉體，金和麻，就是神性和人性，交織在一起，調和在一起。（約一 1，14。）這調和成為繫住的力量和聯結的能力，使我們與基督相聯。

金成為線，指明一個過程。首先把金錘成薄片，然後剪出線來，編織到細麻中。（三九 3。）麻也必須經過過程，成為撚的線。這描繪基督經過過程

【28:5】 They therefore shall take the gold and the blue and the purple and the scarlet strands and the fine linen,

【28:6】^a And they shall make the ephod of ¹gold thread, of blue and purple and scarlet strands, and fine twined linen, the work of a skillful workman.

fastened, to the ephod (vv. 12-28). This signifies that Christ holds, binds, and fastens the church to Himself by His divine glory and human beauty, the components of the ephod (2 Cor. 1:21; 2 Pet. 1:3b; cf. notes 2², 9¹ and 15¹).

28:4³ (checkered) Or, embroidered.

28:6¹ (gold) The gold, blue, purple, scarlet, and fine twined linen were threads of different colors. Gold signifies Christ's divinity. Blue signifies Christ's heavenliness; purple, His royalty, His kingliness; scarlet, His redemption accomplished by the shedding of His blood; and fine twined linen, the fine human living of Christ, manifested through His sufferings. The gold, the blue, the purple, and the scarlet were all woven into the fine twined linen to make the ephod. Therefore, the ephod typifies the composition of Christ's divinity, His kingliness and heavenliness, His redemption, and His fine humanity for the expression of His divine glory and human beauty. The weaving together of the gold and the linen threads in the ephod signifies the mingling of divinity and humanity in Christ, the God-man (the two natures remaining distinct in the mingling). Through Christ's incarnation the gold and the linen, divinity and humanity, were woven together, mingled (John 1:1, 14). This mingling becomes the fastening strength and binding power to hold us to Christ.

The gold becoming thread indicates a process. First the gold was beaten into thin sheets, then it was cut into threads, and then it was worked into the linen (39:3). The linen also had to be processed to

28:6^a
6-12;
出三九 2-7

28:6^a
vv. 6-12;
Exo. 39:2-7

【28:7】以弗得當有兩條¹肩帶，接在以弗得兩端，使以弗得相連。

【28:8】以弗得上巧工織的^a帶子，要和以弗得一樣的作法，用以¹繫住，與以弗得接連一塊；要用金線，和藍色、紫色、朱紅色線，並撚的細麻作成。

【28:9】要取兩塊^{1a}紅瑪瑙，刻上^b以色列兒子們的名字；

而成爲人。在祂屬人的出生裏，並藉着祂在地上人性生活的受苦，基督的神性和祂的人性都經過過程而編織、調和在一起。神의贖民（寶石）藉着基督經過過程的神、人二性的所是（以弗得，）就被繫於基督（亞倫。）

● 28:7¹ 以弗得像背心，不像袍子。兩條肩帶接在以弗得巧工織的帶子上，（8，27，）整體來說是以弗得的一部分，是用以弗得相同的材料作的，強韌足以托住紅瑪瑙。托住兩塊紅瑪瑙的金框，是繫在兩條肩帶上。（9～12。）

● 28:8¹ 以弗得是用巧工織的帶子，環繫在大祭司身上。（二九5，利八7。）

● 28:9¹ 刻上以色列人名字的兩塊紅瑪瑙，象徵蒙神救贖並變化的子民，（太十六18，約一42，彼前二5，見創二12註1，）作基督的見證，由二這數字所表徵。這指明基督作大祭司托住被變化的信徒所組成的召會，在祂的力量裏，在神面前肩負着他們。參22註1。

【28:7】It shall have two¹ shoulder pieces joined to its two edges, so that it may be joined together.

【28:8】And the skillfully woven^a band, which is on it¹ for its fastening, shall be like it in workmanship, of one piece with it; of gold, of blue and purple and scarlet strands and fine twined linen.

【28:9】And you shall take two^{1a} onyx stones and engrave on them the^b names of the sons of Israel,

become twined thread. This portrays that Christ became a man by passing through a process. In His human birth and through the sufferings of His human life on earth, both Christ's divinity and His humanity went through a process and were woven together, mingled. God's redeemed people (the precious stones) are fastened to Christ (Aaron) by His processed divine-human being (the ephod).

28:7¹ (shoulder) The ephod was like a vest, rather than like a robe. The two shoulder pieces were joined to the ephod at the skillfully woven band (vv. 8, 27). Being part of the ephod as a whole, they were made of the same materials and were strong enough to bear the onyx stones. The gold settings that held the two onyx stones were fastened to the shoulder pieces (vv. 9-12).

28:8¹ (for) Lit., of its ephod. With the skillfully woven band the ephod was bound around the high priest's body (29:5; Lev. 8:7).

28:9¹ (onyx) The two onyx stones engraved with the names of the children of Israel symbolize God's redeemed and transformed people (Matt. 16:18; John 1:42; 1 Pet. 2:5; see note 12¹ in Gen. 2) as Christ's testimony, signified by the number two. This indicates that Christ as the High Priest holds the church, composed of the transformed believers, bearing them on His shoulders, in His strength, before God. Cf. note 22¹.

28:8^a
出二八 27-28
二九 5
利八 7

28:9^a
出二五 7

28:9^b
出二八 29

28:8^a
Exo. 28:27-28;
29:5;
Lev. 8:7
28:9^a
Exo. 25:7
28:9^b
Exo. 28:29

【28:10】六個名字在這塊寶石上，其餘六個名字在那塊寶石上，都照他們出生的次序。

【28:11】要用刻寶石的手工，彷彿刻圖章，按着以色列兒子們的名字，刻這兩塊寶石，鑲嵌在金¹框內。

● 28:11¹ 直譯，摺工，摺框，或擰絲細工。13、14、25 節者同。鑲嵌紅瑪瑙的金框是擰絲細工的框，是用金摺成的美麗圖案細工，描繪主的神性經過了過程並歷經許多苦難。（參 6 註 1 二段。）製作這框的巧工，表徵聖靈用神聖的性情所作的細工。擰絲細工的框是金的，表徵只有基督的神性，就是祂的神聖性情，能托住我們。（彼後一 4。）神聖的性情成為托住的能力，以美麗且榮耀的方式托住我們。

繫在以弗得肩帶上的紅瑪瑙，使以弗得顯得更美麗，表徵變化過的信徒加給基督，成為祂增添的美麗。有紅瑪瑙鑲嵌於其內，擰絲細工的金框，增添了紅瑪瑙的美麗，表徵聖靈的細工把基督的美麗增添到作為寶石的信徒身上。這是相互的美化，是基督與被變化的信徒彼此美化。

【28:10】Six of their names on the one stone, and the names of the remaining six on the other stone, according to their birth.

【28:11】With the work of an engraver in stone, like the engravings of a signet, you shall engrave the two stones, according to the names of the sons of Israel; you shall make them enclosed in ¹settings of gold.

28:11¹ (settings) Lit., plaited work, plaited settings, or filigree. So also in vv. 13, 14, 25. The settings of gold for the onyx stones were filigree settings, fine work made with gold plaited together to make a beautiful design. They portray the Lord's divinity after it was processed and had passed through many sufferings (cf. note 6¹, par. 2). The skillful way in which they were made signifies the fine work of the Holy Spirit with the divine nature. That the filigree settings were gold signifies that only the divinity of Christ, His divine nature, can hold us (2 Pet. 1:4). The divine nature becomes the power to hold us in a beautiful and glorious way.

The onyx stones fastened to the shoulders of the ephod added more beauty to it, signifying that the transformed believers added to Christ are His additional beauty. The gold filigree in which the onyx stones were set added beauty to the onyx stones, signifying that the fine work of the Holy Spirit adds the beauty of Christ to the believers as the precious stones. This is a mutual beautification, in which Christ and the transformed believers beautify each other.

【28:12】要將這兩塊寶石安在以弗得的兩條肩帶上，為以色列人作¹記念石。亞倫要在兩肩上擔他們的名字，在耶和華面前作為¹記念。

【28:13】你要用金作兩個框，

【28:14】又要用純金，以擰繩子的手工，作兩條¹鍊子，把這擰成的鍊子接在兩框上。

【28:15】你要用巧匠的手工，作一個^{1a}決斷的²胸牌；要和以弗得³一樣的作法，用金線，和藍色、紫色、朱紅色線，並撚的細麻作成。

● 28:12¹ 以弗得兩條肩帶上的兩塊紅瑪瑙，在神面前成為記念，作可喜悅的記念。召會繫於基督，而基督在神面前托住召會，作為永遠的記念。

● 28:14¹ 用金線擰在一起而成的金鍊，將鑲嵌在金框內的紅瑪瑙繫在肩帶上。金鍊描繪基督的神性藉着經過過程而成為聯繫的金繩。（參 6 註 1，11 註 1。）

● 28:15¹ 見 30 註 3。

● 28:15² 以弗得上的胸牌，表徵召會是神的贖民在基督之上建造在一起。十二塊寶石鑲嵌在金框

【28:12】And you shall put the two stones on the shoulder pieces of the ephod as stones of ¹remembrance for the sons of Israel. And Aaron shall bear their names before Jehovah on his two shoulders for a ¹memorial.

【28:13】And you shall make settings of gold,

【28:14】And two ¹chains of pure gold; you shall make them twisted, a corded work, and you shall put the chains of cords on the settings.

【28:15】And you shall make a ^{1a}breastplate of ²judgment, the work of a skillful workman; ³like the work of the ephod you shall make it; of gold, of blue and purple and scarlet strands, and of fine twined linen you shall make it.

28:12¹ (remembrance) The two onyx stones on the shoulder pieces of the ephod became a memorial, a pleasant remembrance, before God. The church is fastened to Christ, and Christ holds the church in the presence of God as an eternal memorial.

28:14¹ (chains) The chains of gold cords, formed of gold threads twined together, fastened the onyx stones in their gold settings to the shoulder pieces. They portray Christ's divinity becoming a golden fastening cord by passing through a process (cf. notes 6¹ and 11¹).

28:15² (judgment) See note 30¹.

28:15¹ (breastplate) The breastplate on the ephod signifies the church as the building together of God's redeemed people upon Christ.

28:15^a
15-28;
出三九 8-21

28:15^a
vv. 15-28;
Exo. 39:8-21

【28:16】這胸牌要¹四方的，¹疊為兩層，
長一²虎口，寬一²虎口。

【28:17】要在上面鑲嵌¹四行^{2a}寶石：
第一行是³紅寶石、黃玉、綠寶石，

內，（17～20，）象徵聖徒作為變化過的寶石，
在基督的神聖性情裏建造在一起，成為一個實體，
就是召會作基督的身體。（林前三 10～12 上，弗
一 22～23。）所以，胸牌是神的子民建造在一起
的小影，（見創二 12 註 1，）指明在基督裏的信徒
是有區別的個人，彼此卻不是分裂的。（羅十二 5，
林前十二 27。）整個以弗得連同其肩帶和胸牌，乃
是基督與召會美妙的描繪。

● 28:15³ 作胸牌所用的巧匠手工和材料，和作
以弗得的一樣，表徵召會的形成和構成成分，和基
督的一樣。（參創二 18～24 與註。）

● 28:16¹ 四方是指沒有缺點；疊為兩層含示這
是雙重的，因此指見證。所以，四方和疊為兩層，
表徵完全的見證。

● 28:16² 一虎口，即手張開的寬度，表徵在手
的度量之內。胸牌是一虎口長，一虎口寬，表徵召
會完全在基督照顧的度量以內，而這照顧是無法測
度且無限無量的。（參約十 28。）

● 28:17¹ 十二這數字由四（受造之物）乘三
（在復活裏的三一神）所組成，表徵三一神與祂
的造物（人）調和，為着完滿、完備的執行神的
行政，直到永遠。（見啓二一 12 註 2，13 註 1，

【28:16】It shall be¹square and¹doubled; a²span its length
and a²span its width.

【28:17】And you shall enclose in it enclosures of^{1a}stones,
²four rows of stones: the first row shall be a row of a
³sardius, a topaz, and an emerald;

The twelve precious stones set in gold (vv. 17-20) symbolize the saints
as transformed precious stones built together in the divine nature of
Christ to become one entity, the church as Christ's Body (1 Cor. 3:10-12a;
Eph. 1:22-23). Therefore, the breastplate is a miniature of the building
up of God's people (see note 12¹ in Gen. 2), indicating that the believers
in Christ are distinct individuals but are not divided (Rom. 12:5; 1 Cor.
12:27). The entire ephod with its shoulder pieces and the breastplate are
a marvelous portrait of Christ with the church.

28:15³ (like) That the workmanship and materials of the breastplate were
the same as those of the ephod signifies that the formation and the constituent
of the church are the same as those of Christ (cf. Gen. 2:18-24 and notes).

28:16¹ (square) Square denotes without defect, and doubled implies
something that is twofold, hence, a testimony. Therefore, square and
doubled signifies a perfect testimony.

28:16² (span) A span, the width of an open hand, signifies being
within the capacity of one's hand. That the breastplate was a span in
length and width signifies that the church is fully within the capacity of
Christ's care, which is immeasurable and unlimited (cf. John 10:28).

28:17² (four) The number twelve, composed of four (the creatures) times
three (the Triune God in resurrection), signifies the mingling of the Triune
God with His creature, man, for the complete and perfect carrying out of
God's administration eternally (see notes 12² and 13¹ in Rev. 21 and note 2⁴ in

28:17^a
17-20;
結二八 13
啓二一 19-20

28:17^a
vv. 17-20;
Ezek. 28:13;
Rev. 21:19-20

【28:18】第二行是¹紅玉、藍寶石、金鋼石，

【28:19】第三行是紫瑪瑙、白瑪瑙、紫晶，

二二 2 註 4。) 寶石排列成四行，每行三塊，指明信徒不僅被變化，也與三一神調和。寶石鑲嵌在金框內，(20，) 表徵變化且調和的信徒，乃是建造在基督神聖的性情裏，成爲一個實體。這些人（屬於十二這數字）完成神永遠的定旨，且成爲宇宙中神聖管治的行政。在神永遠的計畫中，照着祂永遠的眼光來看，帶在基督心上(29) 並握在祂關愛之度量中(16 下) 的召會，乃是三一神與蒙救贖的人這樣的調和。

● 28:17² 胸牌上刻有以色列十二支派名字的十二塊寶石，表徵所有蒙神救贖並變化的人，建造在一起成爲一個實體。寶石不是創造出來的，乃是受造之物經過變化而形成的。這表徵召會是藉着天然事物變化成神聖事物而產生的。信徒作爲召會的組成分子，是用塵土造的，(創二 7，) 他們的人性必須藉着那靈的工作，被神聖的性情並以神聖的性情所變化，(林後三 18，) 成爲寶石，爲着神永遠的建造。(太十六 18，約一 42，彼前二 5，啓二一 18～20。)

● 28:17³ 見啓四 3 註 2。

● 28:18¹ 或，綠松石。

【28:18】And the second row, a ¹carbuncle, a sapphire, and a diamond;

【28:19】And the third row, a jacinth, an agate, and an amethyst;

Rev. 22). That the stones were arranged in four rows with three stones in each row indicates that the believers are not only transformed but also mingled with the Triune God. The setting of the stones in gold (v. 20) signifies that the transformed and mingled believers are built in the divine nature of Christ into one entity. These people, being of the number twelve, complete the eternal purpose of God and become the administration of the divine government in the universe. In God's eternal plan and according to His eternal view, the church, borne on Christ's heart (v. 29) and held in the span of His loving care (v. 16b), is such a mingling of the Triune God with redeemed humanity.

28:17¹ (stones) The twelve precious stones on the breastplate, on which the names of the twelve tribes of Israel were engraved, signify all the redeemed and transformed people of God built together to become one entity. Precious stones are not created but are formed by the transforming of created things. This signifies that the church is produced by transformation, from something natural into something divine. As components of the church, the believers, who were created of dust (Gen. 2:7), must be transformed in their human nature by and with the divine nature through the working of the Spirit (2 Cor. 3:18) to become precious stones for God's eternal building (Matt. 16:18; John 1:42; 1 Pet. 2:5; Rev. 21:18-20).

28:17³ (sardius) See note 3² in Rev. 4.

28:18¹ (carbuncle) Or, turquoise.

【28:20】第四行是¹黃璧璽、紅瑪瑙、碧玉；這些都要鑲嵌在金框內。

【28:21】這些寶石，按着以色列兒子們的名字，要有十二塊；每塊刻一個名字，彷彿¹刻圖章，代表十二個支派。

【28:22】要在胸牌上，用純金以擰繩子的手工作¹鍊子。

● 28:20¹ 或，水蒼玉。

● 28:21¹ 十二支派的名字刻在寶石上，相當於將基督寫在信徒心裏，使他們成為基督的活信，有基督為其內容。（見林後三 3 與註。）基督藉着信徒對祂的經歷，寫到他們裏面。刻在十二塊石頭上的字母，豫表基督是屬天的字母。（參啓二二 13 上。）

● 28:22¹ 擰成的金鍊子，表徵基督神聖的性情，經過苦難成為連接的元素。兩條金鍊一端連接於胸牌頂端兩頭的兩個金環，另一端連接於以弗得兩條肩帶上的金框。（22～25，三九 15～18。）肩表徵力量，胸或心（29）表徵愛。安在肩帶兩框上的兩條鍊子，表徵基督神聖的性情托住神的贖民，他們是藉着基督擔負的力量，蒙保守在祂的愛裏。

【28:20】And the fourth row, a ¹chrysolite, and an onyx, and a jasper; they shall be set in gold in their enclosures.

【28:21】And the stones shall be according to the names of the sons of Israel, twelve, according to their names; they shall be like the ¹engravings of a signet, each according to its name, for the twelve tribes.

【28:22】And you shall make on the breastplate twisted ¹chains, a corded work of pure gold.

28:20¹ (chrysolite) Or, beryl.

28:21¹ (engravings) The engraving of the names of the twelve tribes on the precious stones corresponds to the inscribing of Christ into the believers' hearts, making them living letters of Christ, with Christ as the content (see 2 Cor. 3:3 and notes). Christ is inscribed into the believers through their experience of Him. The letters engraved on the twelve stones typify Christ as the letters in the heavenly alphabet (cf. Rev. 22:13a).

28:22¹ (chains) The twisted chains of gold signify Christ's divine nature, after passing through sufferings, as the connecting element. The two chains of gold were connected on one end to two gold rings on the two ends at the top of the breastplate, and on the other end to gold settings on the two shoulder pieces of the ephod (vv. 22-25; 39:15-18). Shoulders signify strength, and the breast, or heart (v. 29), signifies love. The two chains put on the two settings of the shoulder pieces signify Christ's divine nature upholding God's redeemed people, who are held in Christ's love, by His bearing strength.

【28:23】在胸牌上也要作兩個¹金環，
安在胸牌的兩端。

【28:24】要把那兩條擰成的金鍊子，穿
在胸牌兩端的環子裏。

【28:25】又要把鍊子的另外兩端，接在
兩框上，安在以弗得前面的肩帶上。

【28:26】要作兩個金環，安在胸牌兩端
裏面的邊上，貼近以弗得。

● 28:23¹ 胸牌和以弗得上的金環，（23，26～28，）表徵基督的靈作為維繫的元素。（參二五 26 註 1。）

● 28:28¹ 胸牌上端（22～25 與 22 註 1）和下端都連接於以弗得的肩帶。藍細帶子（表徵基督屬天的人性）用胸牌下端兩頭的兩個金環，把胸牌繫於以弗得肩帶下邊，在巧工織的帶子以上的兩個金環。（26～28，三九 19～21。）因此，召會（胸牌）聯於基督的彰顯（以弗得，）乃是藉着祂的靈（金環，）同着祂的神性（金鍊子）和祂的人性（細麻帶子。）

【28:23】And you shall make on the breastplate two¹ rings of gold and shall put the two rings on the two ends of the breastplate.

【28:24】And you shall put the two cords of gold in the two rings at the ends of the breastplate.

【28:25】And you shall put the two other ends of the two cords on the two settings, and put them on the shoulder pieces of the ephod at the front of it.

【28:26】And you shall make two rings of gold, and you shall put them upon the two ends of the breastplate upon its edge, which is toward the ephod on the inside.

28:23¹ (rings) The rings of gold on the breastplate and the ephod (vv. 23, 26-28) signify the Spirit of Christ as the holding element (cf. note 26¹ in ch. 25).

28:28¹ (cord) The breastplate was connected to the shoulder pieces of the ephod at both the top (vv. 22-25 and note 22¹) and the bottom. A cord of blue strands, signifying Christ's heavenly humanity, bound the breastplate by its two gold rings at its two bottom ends to two gold rings at the bottom of the shoulder pieces of the ephod, above the skillfully woven band (vv. 26-28; 39:19-21). Thus, the church (the breastplate) is connected to the expression of Christ (the ephod) by His Spirit (the rings) with both His divinity (the gold chains) and His humanity (the linen cords).

【28:27】又要作兩個金環，安在以弗得前面兩條肩帶的下邊，靠近相接之處，在以弗得巧工織的^a帶子上。

【28:28】要用藍細¹帶子，把胸牌的環子與以弗得的環子繫住，使胸牌貼在以弗得巧工織的帶子上，不至從以弗得鬆開。

【28:29】亞倫進聖所的時候，要將決斷胸牌上^a以色列兒子們的名字，帶在¹胸前，在耶和華面前常作²記念。

● 28:29¹ 直譯，心上。下節者同。

● 28:29² 胸牌帶在亞倫胸前（心上，）在耶和華面前作記念，表徵全召會作為一個建造在一起的實體，帶在基督愛的心上，在神面前作記念，成為可喜悅的記念。

【28:27】And you shall make two rings of gold and shall put them on the bottom of the two shoulder pieces of the ephod on the front of it, close to the place where it is joined, above the skillfully woven^a band of the ephod.

【28:28】And they shall bind the breastplate by its rings to the rings of the ephod with a¹ cord of blue strands, that it may be upon the skillfully woven band of the ephod and that the breastplate may not come loose from the ephod.

【28:29】So Aaron shall bear the names of the^a sons of Israel in the breastplate of judgment on his heart when he goes into the sanctuary, for a¹ memorial before Jehovah continually.

28:29¹ (memorial) The breastplate being borne upon Aaron's heart for a memorial before Jehovah signifies the entire church as one built-up entity being borne upon Christ's loving heart for a memorial, a pleasing remembrance, before God.

【28:30】你又要將^{1a}烏陵和²土明放在³決斷的胸牌裏；亞倫進到耶和華面前的時候，要帶在胸前，在耶和華面前常將以色列人的³決斷牌帶在胸前。

● 28:30¹ 意，光，照明物。烏陵是一種照明物，安在胸牌裏面十二塊寶石底下，能裝油以供燃燒，而用以燃燒這油的火是來自祭壇。烏陵有十二個照明物，每一個照亮胸牌上十二塊透明寶石中的一塊，使寶石能發出光來。（David Baron，巴倫。）烏陵豫表基督作為光，照明者，（約八 12，弗五 14，）藉着那靈（油）和十字架（來自祭壇的火）而照耀。

● 28:30² 意，成全者，完成者。胸牌十二塊寶石上的名字，僅包含希伯來文二十二個字母中的十八個。其餘的四個字母安在土明上，使土明成為成全者，完成者。（David Baron，巴倫。）藉着烏陵照亮個別的寶石，全部二十二個字母就可用來拼出單字和句子。土明豫表基督是成全者和完成者。（來十二 2。）基督是屬靈的字母，為着書寫，（參 21 註 1，）也為着完成。烏陵和土明一起豫表基督是神的見證人，神的見證，（啓三 14，）是神對祂子民說話的憑藉。（來一 2。）在新約，烏陵和土明的實際乃是調和的靈，就是神揭示的靈（聖靈，）內住於我們接受的靈（我們重生之人的靈。）（羅八 4，14。）

【28:30】And you shall put in the breastplate of ¹judgment the ^{2a}Urim and the ³Thummim; and they shall be on Aaron's heart when he goes in before Jehovah, and Aaron shall bear the ¹judgment of the children of Israel on his heart before Jehovah continually.

28:30² (Urim) Meaning lights, illuminators. The Urim was an illuminator inserted into the breastplate under the twelve stones. It had the capacity to contain oil for burning, and the fire used to burn the oil came from the altar. The Urim had twelve illuminators, one to illuminate each of the twelve transparent precious stones on the breastplate so that they could shine with light (David Baron). The Urim typifies Christ as lights, illuminators (John 8:12; Eph. 5:14), shining through the Spirit (the oil) and the cross (the fire from the altar).

28:30³ (Thummim) Meaning perfecters, completers. The names on the twelve stones on the breastplate contained only eighteen of the twenty-two letters of the Hebrew alphabet. The remaining four letters were put on the Thummim, making it the perfecter and completer (David Baron). By the shining of the Urim on the individual precious stones, the full alphabet of twenty-two letters could be used to spell out words and sentences. The Thummim typifies Christ as the perfecter and completer (Heb. 12:2). Christ is the spiritual alphabet for both inscribing (see note 21¹) and completing. Together, the Urim and the Thummim typify Christ as God's witness, God's testimony (Rev. 3:14), as the means for God to speak to His people (Heb. 1:2). In the New Testament, the reality of the Urim and the Thummim is the mingled spirit—the unveiling Spirit of God, the Holy Spirit, indwelling our receiving spirit, our regenerated human spirit (Rom. 8:4, 14).

● 28:30³ 烏陵和土明放在胸牌裏，胸牌就不僅作爲記念，也成爲決斷的胸牌。在這裏以及申三三8、10，神的決斷（典章）指神的律法及律法的判定和決斷，（見路一6註4，）與烏陵和土明有關。按照舊約，烏陵和土明加到胸牌上，是神對祂子民說話的憑藉，向他們指明祂的引導。（見30串珠a。）神藉着胸牌所給的引導，總是與決斷有關。神的律法包括祂的決斷，而這些決斷成了神的引導。在屬靈的經歷中，我們要知道神的引導，就必須審判凡出於肉體、己、舊人和世界的一切。在羅八14那靈的引導，就是神藉胸牌所給之引導的實際，出自該章1～13節所有的決斷，也是這些決斷的總和。（見該章14註2。）

神乃是藉着胸牌說話作爲祂的引導，這表徵神藉着召會使祂的子民認識祂的引導。主若要藉着胸牌及烏陵和土明說話，就需要製作胸牌，有十二塊寶石刻着以色列人的名字，也需要大祭司把胸牌帶在胸前（心上。）同樣的原則，神今天要藉着召會並基督作照明者（烏陵）和成全者（土明）而說話，就需要召會建造起來，有眾信徒成了變化並透亮的寶石，刻有基督作屬靈的字母，（林後三3，）也需要帶領者把召會擔負在心上。

28:30¹ (judgment) After the Urim and the Thummim were put into it, the breastplate became not only a memorial but also a breastplate of judgment. Here and in Deut. 33:8 and 10, God's judgments, referring to God's law with its verdicts and judgments (see note 6⁴ in Luke 1), are related to the Urim and the Thummim. According to the Old Testament, the Urim and the Thummim added to the breastplate were a means for God to speak to His people to indicate to them His leading (see references in 30a). God's leading through the breastplate always involved a judgment. God's law includes His judgments, and these judgments become God's leading. In spiritual experience, in order to know God's leading we must judge whatever is of the flesh, the self, the old man, and the world. In Rom. 8:14 the leading of the Spirit, as the reality of God's leading through the breastplate, issues from, and is the totality of, all the judgments in vv. 1-13 of that chapter (see note 14¹ there).

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

【28:31】^a 你要作以弗得的¹ 外袍，顏色全是² 藍的。

【28:32】袍上要為頭留一領口，用編織的手工在領口周圍織出領邊，彷彿¹ 鎧甲的領口，免得破裂。

【28:33】袍子周圍底邊上，要用藍色、紫色、朱紅色線作¹ 石榴。在袍子周圍的石榴中間，要有金¹ 鈴，

● 28:31¹ 大祭司穿的長袍連同其裝飾，表徵召會是基督神聖屬性和人性美德的豐滿，彰顯。（弗一 22 ~ 23。）大祭司衣服的美麗和豐滿，包括胸牌、肩帶和長袍，這些都豫表召會。這表徵基督的美麗和豐滿是在召會裏。

● 28:31² 外袍全是藍的，表徵召會完全是屬天的，有屬天的生命、性情和地位。（弗一 3，二 6。）

● 28:32¹ 原文意不詳。這裏題到鎧甲，指明祭司的事奉乃是一種爭戰。（見民一 3 註 2。）

● 28:33¹ 石榴和鈴是外袍的一部分，與召會有關。（見 31 註 1。）在聖經裏，石榴滿了子粒，表徵生命的豐滿。細麻作的石榴，表徵生命的豐滿彰顯在召會的人性裏。鈴聲是要警告大祭司不可隨便，免得死亡。（35。）鈴是金的，表徵召會中警

【28:31】^a And you shall make the¹ robe of the ephod all of² blue strands.

【28:32】And there shall be an opening for the head in its center; around its opening there shall be a binding edge of woven work, like the opening of a¹ coat of mail, so that it will not be torn.

【28:33】And you shall make on its hem¹ pomegranates of blue and purple and scarlet strands, all around its hem, and¹ bells of gold between them all around:

28:31¹ (robe) The long robe, with all its adornments, worn by the high priest signifies the church as the fullness, the expression, of Christ's divine attributes and human virtues (Eph. 1:22-23). The beauty and fullness of the high priest's garments consist of the breastplate, the shoulder pieces, and the long robe, all of which typify the church. This signifies that Christ's beauty and fullness are in the church.

28:31² (blue) The robe being all of blue signifies that the church is altogether heavenly, having a heavenly life, nature, and position (Eph. 1:3; 2:6).

28:32¹ (coat) The meaning of the Hebrew is uncertain. The reference here to a coat of mail indicates that the priestly service is a warfare (see note 3² in Num. 1).

28:33¹ (pomegranates) The pomegranates and the bells, as part of the robe, are related to the church (see note 31¹). In the Bible pomegranates, being full of seeds, signify the fullness of life. The pomegranates made of linen signify the fullness of life expressed in the church's humanity. The sound of the bells was to warn the high priest not to be careless lest he die (v. 35). That the bells were

【28:34】一個金鈴一個石榴，一個金鈴一個石榴，在袍子周圍的底邊上。

【28:35】亞倫供職的時候，要穿這袍子。他進聖所到耶和華面前，以及出來的時候，袍上的鈴聲必被聽見，使他不至於死亡。

【28:36】^a 你要用純金作¹一面牌，在上面按刻圖章之法，刻着²歸耶和華爲聖。

告的聲音源自召會的神性。石榴和鈴表徵召會的說話是出於召會的神性，基於召會人性裏所彰顯之生命的豐滿。生命的彰顯和神聖的聲音，乃是正確召會生活的標記。

● 28:36¹ 或，一朵花。金牌就是聖冠，（二九6，）是一個冠冕，或一朵花。

● 28:36² 聖就是神在祂純淨神聖性情裏的自己，在此由純金所表徵。成爲聖別乃是有神聖的性情作到我們裏面，使我們成爲像神一樣聖別。（見羅六19註2。）刻着歸耶和華爲聖，指明整個祭司體系都是聖別歸主的，分別出來歸與主，並且爲主所浸透。

在關於祭司衣服的結語中，（36～43，）兩個主要的材料一金和麻，表徵神性裏的聖和人性裏的義。因此，祭司的衣服乃是聖的彰顯，爲着榮耀，也是義的彰顯，爲着華美。事奉神的祭司對神必須彰顯聖的美德，對人必須彰顯義的美德。

【28:34】A golden bell and a pomegranate, a golden bell and a pomegranate, on the hem of the robe all around.

【28:35】And it shall be upon Aaron when he ministers, and its sound shall be heard when he goes into the sanctuary before Jehovah and when he comes out, so that he may not die.

【28:36】^a And you shall make a¹ plate of pure gold and engrave upon it, like the engravings of a signet:
² HOLINESS TO JEHOVAH.

of gold signifies that the voice of warning in the church has its source in the church's divinity. The pomegranates and the bells signify that the church speaks out of its divinity based on the fullness of life expressed in its humanity. The expression of life and the divine sounding are signs of the proper church life.

28:36¹ (plate) Or, blossom. The gold plate was a holy crown (29:6), a diadem, or blossom.

28:36² (HOLINESS) Holiness is God Himself in His pure divine nature, signified here by the pure gold. To be holy is a matter of having the divine nature wrought into our being to make us holy, as God is (see note 19² in Rom. 6). The engraving Holiness to Jehovah indicates that the entire priesthood is sanctified unto the Lord, separated to the Lord and saturated with the Lord.

In the concluding word on the priestly garments (vv. 36-43), gold and linen, the two main materials, signify holiness in divinity and righteousness in humanity. Thus, the garments of the priests are the expression of holiness for glory and righteousness for beauty. A priest who serves God must express the virtues of holiness toward God and righteousness toward man.

28:36^a
36-37;
出三九 30-31
利八 9

28:36^a
vv. 36-37;
Exo. 39:30-31;
Lev. 8:9

【28:37】要用¹藍細帶子，將牌繫在頂冠前面。

【28:38】這牌必在亞倫的額上，亞倫要^a擔當干犯¹聖物的罪孽；這些聖物是以色列人所分別為聖，作他們一切¹聖禮物的；這牌要常在亞倫的額上，使他們可以在耶和華面前蒙悅納。

● 28:37¹ 金牌用藍細帶子繫住，表徵金牌是由屬天的力量所維繫的。這指明真正的聖是屬天的，不是屬地的。

● 28:38¹ 這些聖物是美地出產的拔尖部分，以色列人在節期的時候，將其當作聖禮物獻給神。這些聖禮物當中有一分是分別出來給神自己享受的，其餘的則是給人享受。大祭司負責保證這最聖別的一分，分別出來給神的一分，完全為着神；凡不是祭司的，都不可摸。若有人干犯了神關於這一分聖別的條例，大祭司就要擔當這種罪孽。因這緣故，他戴着一面金牌，宣告歸耶和華為聖。這表徵基督作我們的大祭司，負責使神的子民有最高程度的聖別，並且為神護衛他們裏面的聖別。（參弗一 4，帖前三 13，五 23。）

【28:37】And you shall put it on a ¹cord of blue strands, and it shall be on the turban; it shall be at the front of the turban.

【28:38】And it shall be upon Aaron's forehead, and Aaron shall ^abear the iniquity of the ¹holy things, which the children of Israel sanctify for all their ¹holy gifts; and it shall always be on his forehead, that they may be accepted before Jehovah.

28:37¹ (cord) That the plate of gold was put on a cord of blue signifies that it was held by heavenly strength. This indicates that genuine holiness is heavenly, not earthly.

28:38¹ (holy) The holy things were the top portion of the produce of the good land that the children of Israel offered to God as holy gifts at the times of their feasts. A portion of these holy gifts was separated for God Himself to enjoy, and the remainder was for the people's enjoyment. The high priest was responsible to ensure that this most holy portion, the portion separated to God, was entirely for Him and was not touched by anyone who was not a priest. If anyone transgressed the ordinance of God's holiness concerning this portion, the high priest was to bear the iniquity of it. For this reason he wore the gold plate that declared HOLINESS TO JEHOVAH. This signifies that as our High Priest, Christ bears the responsibility to make God's people holy in the highest degree and to guard for God the holiness that is in them (cf. Eph. 1:4; 1 Thes. 3:13; 5:23).

28:38^a
利十 17
民十八 1
參賽五三 11
結四 4-6
來九 28
彼前二 24

28:38^a
Lev. 10:17;
Num. 18:1;
cf. Isa. 53:11;
Ezek. 4:4-6;
Heb. 9:28;
1 Pet. 2:24

28:39^a
39-43;
出三九 27-29
參結四四 17-18
啓一 13
28:39^b
出二八 4
二九 9
利八 13

【28:39】^a 要用細麻線編織¹ 內袍，用細麻布作¹ 頂冠，又用繡花的手工作^{1b} 腰帶。

【28:40】 你要為亞倫的兒子們作內袍、腰帶、頭巾，為榮耀為華美。

【28:41】 要把這些給你的哥哥亞倫和他兒子們穿戴；又要^a 膏他們，使他們^{1b} 承接聖職，將他們分別為聖，他們好作祭司事奉我。

● 28:39¹ 細麻織的內袍表徵在受過對付的人性裏面，完全之義的遮蓋。細麻的頂冠表徵完全之義的榮耀。用繡花手工作的腰帶表徵那靈構成工作的加強。祭司衣服的這三樣，以及細麻布褲子，（42，）都表徵基督是義，遮蓋祭司整個墮落的人，（路十五 22，林前一 30，）使他們蒙保守在生命裏，而遠離死亡。（43。）

● 28:41¹ 直譯，雙手充滿。全書同，另有註解者除外。

28:41^a
出二九 7
三十 30
四十 13, 15
利八 12, 30
民三 3
28:41^b
出二九 9, 22, 29,
33, 35
三二 29
利八 33
十六 32
二一 10

【28:39】^a And you shall weave the¹ tunic of fine linen, and you shall make a¹ turban of fine linen, and you shall make a¹ girding^b sash, the work of an embroiderer.

【28:40】 And for Aaron's sons you shall make tunics, and you shall make for them girding sashes, and you shall make for them high hats, for glory and for beauty.

【28:41】 And you shall put them upon Aaron your brother and upon his sons with him, and you shall^a anoint them and^{1b} consecrate them and sanctify them, that they may serve Me as priests.

28:39¹ (tunic) The tunic of fine woven linen signifies the covering of perfect righteousness in a humanity that has been dealt with. The turban of fine linen signifies the glory of perfect righteousness. The girding sash as the work of an embroiderer signifies the strengthening by the Spirit's constituting work. These three pieces of the priestly garments, with the linen trousers (v. 42), all signify Christ as righteousness to cover the entire fallen being of the priests (Luke 15:22; 1 Cor. 1:30) that they might be preserved in life and kept away from death (v. 43).

28:41¹ (consecrate) Lit., fill their hands. So also throughout the book.

28:39^a
vv. 39-43;
Exo. 39:27-29;
cf. Ezek. 44:17-18;
Rev. 1:13
28:39^b
Exo. 28:4;
29:9;
Lev. 8:13

28:41^a
Exo. 29:7;
30:30;
40:13, 15;
Lev. 8:12, 30;
Num. 3:3
28:41^b
Exo. 29:9, 22, 29,
33, 35;
32:29;
Lev. 8:33;
16:32;
21:10

【28:42】要給他們作細麻布^a褲子，遮掩¹下體；褲子當從腰達到大腿。

【28:43】亞倫和他兒子們進入會幕，或就近壇，在聖所供職的時候必穿上，免得擔當罪孽而死。這要為亞倫和他的後裔作永遠的定例。

● 28:42¹ 指在神眼中已成為有罪的人，尤其是身體從腰到大腿部分所指明的。（參創三 7。）

【28:42】And you shall make them linen^a trousers to cover their¹ naked flesh; they shall reach from the loins even to the thighs;

【28:43】And they shall be upon Aaron and upon his sons when they go into the Tent of Meeting or when they come near to the altar to minister in the sanctuary, that they may not bear iniquity and die. It shall be a perpetual statute for him and for his seed after him.

28:42¹ (naked) Denoting human beings who have become sinful in the sight of God, as indicated particularly by the part of the body from the loins to the thighs (cf. Gen. 3:7).

出埃及記 第二十九章

13 亞倫和他兒子們 分別爲聖作祭司 二九 1 ~ 46

【29:1】你要如此行，使亞倫和他兒子們¹分別爲聖，作祭司事奉我：取一隻²公牛犢，兩隻無殘疾的^{2a}公綿羊，

● 29:1¹ 亞倫和他兒子們要設資格作祭司事奉神，就必須分別爲聖，藉着被標明而分別出來。亞倫和他兒子們分別、聖別出來作祭司的標記，乃是他們的手充滿了供物，（24，見二八 41 註 1，）這表徵信徒藉着主觀經歷基督作供物的實際（來十 5 ~ 10）而滿了基督的豐富。（弗三 8。）亞倫和他兒子們分別爲聖的步驟，包括洗去他們的不潔、（4、）用祭司的衣服遮蓋他們的赤身、（5 ~ 9、）藉着贖罪祭對付他們罪惡的性情、（10 ~ 14、）並以燔祭（15 ~ 18）和平安祭（19 ~ 28）使神和祭司得着飽足。這不僅是亞倫和他兒子們的承接聖職或接受任命而已。見 28 註 2。

● 29:1² 公牛獻與神作贖罪祭，（10 ~ 14，）頭一隻公綿羊作燔祭，（15 ~ 18，）第二隻公綿羊作平安祭。（19 ~ 28。）贖罪祭是爲着救贖，燔祭是爲着與神交通，平安祭是爲着與神一同享受並得滿足。本章的公牛豫表釘十字架的基督，兩隻公綿羊表徵復活的基督。作爲釘十字架並復活的一

EXODUS 29

13. The Sanctification of Aaron and His Sons to Be the Priests 29:1-46

【29:1】And this is what you shall do to them to ¹sanctify them to serve Me as priests: take one ²bull of the herd and two ^{2a}rams without blemish,

29:1¹ (sanctify) To be qualified to serve God as priests, Aaron and his sons had to be sanctified, to be set apart by being marked out. The mark that set apart, sanctified, Aaron and his sons to be the priests was the filling of their hands with the offerings (v. 24; see note 41¹ in ch. 28), signifying the filling of the believers with the riches of Christ (Eph. 3:8) through their subjective experience of Him as the reality of the offerings (Heb. 10:5-10). The steps in sanctifying Aaron and his sons included the washing away of their uncleanness (v. 4), the covering of their nakedness by the priestly garments (vv. 5-9), the dealing with their sinful nature through the sin offering (vv. 10-14), and the feeding of God and the priests with the burnt offering (vv. 15-18) and the peace offering (vv. 19-28). This was not merely a consecration or ordination of Aaron and his sons. See also note 28¹.

29:1² (bull) The bull was offered to God as a sin offering (vv. 10-14), the first ram, as a burnt offering (vv. 15-18), and the second ram, as a peace offering (vv. 19-28). The sin offering is for redemption, the burnt offering is for fellowship with God, and the peace offering is for enjoyment and satisfaction with God. The bull in this chapter typifies the crucified Christ, and the two rams signify the resurrected Christ. As

29:1^a
出二九 15, 19
利八 2, 18

29:1^a
Exo. 29:15, 19;
Lev. 8:2, 18; See
note 1²

29:2^a
出二九 23
利二 4-5
七 10
民六 15

【29:2】無酵¹餅和^{2a}調油的無酵餅，與抹油的無酵薄餅；這些都要用細麥麵作成。

【29:3】這些餅要裝在一個筐子裏，用筐子帶來，又要把公牛和兩隻公綿羊牽來。

【29:4】你要叫亞倫和他兒子們近前到會幕門口來，^{1a}用水洗他們。

位，基督不只代表我們，也包括我們。因此，當祂釘十字架時，我們也與祂同釘，（加二 20 上，）當祂復活並呈獻給神時，我們也在祂裏面。（約二十 17 與註 1，弗二 6 上。）

● 29:2¹ 公牛和兩隻公綿羊屬於動物生命，表徵基督作救贖的生命；（約一 29；）無酵餅、調油的餅和薄餅，屬於植物生命，表徵基督作生產的生命。（約十二 24。）凡要作祭司事奉神的人，他們的聖別包括經歷基督作動物的生命，為着救贖；以及作植物的生命，為着生產。

● 29:2² 見利二 4 註 2。40 節的調和亦同。

● 29:4¹ 用水洗亞倫和他兒子們，表徵用話中的水洗去信徒的不潔。（來十 22，約十五 3，參弗五 26。）這清洗使信徒得着聖別並潔淨，好作祭司事奉神。

29:4^a
出四十 12
利八 6
來十 22

【29:2】And unleavened¹ bread and unleavened cakes^{2a} mingled with oil and unleavened wafers anointed with oil — you shall make them of fine wheat flour.

【29:3】And you shall put them into one basket and present them in the basket with the bull and the two rams.

【29:4】And you shall bring Aaron and his sons near to the entrance of the Tent of Meeting, and^{1a} wash them with water.

the crucified and resurrected One, Christ not only represents us but also includes us. Hence, when He was crucified, we were crucified with Him (Gal. 2:20a), and when He was resurrected and presented to God, we were in Him (John 20:17 and note 1; Eph. 2:6a).

29:2¹ (bread) The bull and the two rams were of the animal life, signifying Christ as the redeeming life (John 1:29), and the bread, the cakes, and the wafers were of the vegetable life, signifying Christ as the generating life (John 12:24). The sanctification of those who would serve God as priests involves the experience of Christ as both the animal life for redemption and the vegetable life for generation.

29:2² (mingled) See note 4³ in Lev. 2. So also for v. 40.

29:4¹ (wash) The washing of Aaron and his sons with water signifies the washing away of the believers' uncleanness with the water in the Word (Heb. 10:22; John 15:3; cf. Eph. 5:26). This washing sanctifies and cleanses the believers to serve God as priests.

29:2^a
Exo. 29:23;
Lev. 2:4-5;
7:10;
Num. 6:15

29:4^a
Exo. 40:12;
Lev. 8:6;
Heb. 10:22

29:5^a
5-6;
利八 7-9
29:5^b
出二八 4
29:5^c
出二八 8

【29:5】^a 要把 ^b 衣服拿來，給亞倫 ¹ 穿上內袍、以弗得的外袍、以弗得和胸牌，束上以弗得巧工織的 ^c 帶子。

29:6^a
出二八 37

【29:6】把 ^a 頂冠戴在他頭上，將聖 ¹ 冠加在頂冠上，

29:7^a
出二九 21
三十 22-25,
31-32
利八 10-12, 30
十 7
二一 10
詩一三三 2

【29:7】然後把 ^{1a} 膏油倒在他頭上 ^b 膏他。

29:7^b
出二八 41

【29:8】要叫他的兒子們近前來，給他們穿上內袍；

● 29:5¹ 祭司的衣服表徵基督作祭司外面的彰顯，滿了華美和榮耀。（二八 2 與註。）給亞倫和他兒子們穿上衣服，乃是遮蓋他們的赤身，就是遮蓋他們肉體、他們天然人的外表，那在神眼中是醜陋、可憎的。（羅八 7～8。）

祭司的分別為聖，包括外面穿上祭司的衣服，（5，9，）以及裏面得着供物的餵養。（32～33。）我們要分別為聖作神的祭司，就需要外面穿上基督，裏面以基督為滋養。（參路十五 22～23。）

● 29:6¹ 指戴在大祭司頂冠上雕刻的金牌。（二八 36～38。）這裏聖別猶如冠冕被高舉，指明神性裏的聖別被高舉而得榮耀。

● 29:7¹ 見 21 註 1 二段。

【29:5】^a And you shall take the ^b garments and ¹ clothe Aaron with the tunic and the robe of the ephod and the ephod and the breastplate, and gird him with the skillfully woven ^c band of the ephod;

【29:6】And you shall place the ^a turban on his head and put the holy ¹ crown on the turban.

【29:7】Then you shall take the ^{1a} anointing oil and pour it on his head and ^b anoint him.

【29:8】And you shall bring his sons near and put tunics on them.

29:5¹ (clothe) The priestly garments signify Christ as the outward expression of the priests, full of beauty and glory (28:2 and notes). The clothing of Aaron and his sons was to cover their nakedness, i.e., to cover the appearance of their flesh, their natural being, which is uncomely and abominable in the sight of God (Rom. 8:7-8).

The sanctifying of the priests included both the clothing of the priests with the priestly garments outwardly (vv. 5, 9) and the feeding of the priests with the offerings inwardly (vv. 32-33). To be sanctified to be God's priests, we need to be clothed with Christ outwardly and nourished with Christ inwardly (cf. Luke 15:22-23).

29:6¹ (crown) Referring to the engraved gold plate worn on the turban of the high priest (28:36-38). That holiness is exalted here as a crown indicates that holiness in divinity is exalted for glory.

29:7¹ (anointing) See note 21¹, par. 2.

29:5^a
vv. 5-6;
Lev. 8:7-9
29:5^b
Exo. 28:4
29:5^c
Exo. 28:8

29:6^a
Exo. 28:37

29:7^a
Exo. 29:21;
30:22-25, 31-32;
Lev. 8:10-12, 30;
10:7;
21:10;
Psa. 133:2
29:7^b
Exo. 28:41

29:9^a
出二八 39-40
29:9^b
出二八 41

【29:9】給亞倫和他兒子們束上^a腰帶，給他兒子們裹上頭巾；他們就憑永遠的定例，得了祭司的職任。又要使亞倫和他兒子們^b承接聖職。

29:10^a
10-14;
利八 14-17
29:10^b
出二九 15, 19
利一 4
八 14

【29:10】^a你要把公牛牽到會幕前，亞倫和他兒子們要^{1b}按手在公牛的頭上。

【29:11】你要在耶和華面前，在會幕門口，¹宰這公牛。

29:12^a
出二七 2

【29:12】要取些公牛的¹血，用指頭抹在祭壇的四^a角上，把其餘的血都倒在壇的基部。

● 29:10¹ 這裏和 15、19 節的按手，表徵亞倫和他兒子們與供物聯合爲一。（參利一 4，徒十三 3。）我們要作祭司，就需要與作燔祭的基督是一：凡我們的所是和所作都必須被宰殺、切塊、洗淨、且燒在祭壇（十字架）上，完全爲着神的享受和滿足。見利一 5～9 註。

● 29:11¹ 表徵基督在神百姓面前，在神自己面前，被神（由摩西作代表）所殺。（賽五三 10。）

● 29:12¹ 將一些贖罪祭的血抹在祭壇的四角上，把其餘的血都倒在壇的基部，表徵以穩固的根基，使基督的救贖有能力。見二七 2 註 1。

【29:9】And you shall gird them with girding^a sashes, Aaron and his sons, and bind high hats on them; and they shall have the priesthood by a perpetual statute. So you shall^b consecrate Aaron and his sons.

【29:10】^aAnd you shall present the bull before the Tent of Meeting, and Aaron and his sons shall^{1b} lay their hands on the head of the bull.

【29:11】And you shall¹ slaughter the bull before Jehovah at the entrance of the Tent of Meeting.

【29:12】And you shall take some of the¹ blood of the bull and put some of it on the^a horns of the altar with your finger, and all the rest of the blood you shall pour out at the base of the altar.

29:10¹ (lay) The laying on of hands here and in vv. 15 and 19 signifies the identification of Aaron and his sons with the offering (cf. Lev. 1:4; Acts 13:3). In order to be priests we need to be one with Christ as the burnt offering: whatever we are and do must be slaughtered, cut in pieces, washed, and burned on the altar (the cross) entirely for God's enjoyment and satisfaction. See notes on Lev. 1:5-9.

29:11¹ (slaughter) Signifying that Christ was slain by God, represented by Moses, before God Himself in front of His people (Isa. 53:10).

29:12¹ (blood) Putting some of the blood of the sin offering on the horns of the altar and pouring the rest out at the base of the altar signifies making the redemption of Christ powerful with a strong foundation. See note 2¹ in ch. 27.

29:9^a
Exo. 28:39-40
29:9^b
Exo. 28:41

29:10^a
vv. 10-14;
Lev. 8:14-17
29:10^b
Exo. 29:15, 19;
Lev. 1:4;
8:14

29:12^a
Exo. 27:2

29:13^a
出二九 22
利三 3-4

【29:13】要把一切^{1a} 蓋臟的脂油與肝上的網子，並兩個腰子和腰子上的脂油，都² 燒在壇上。

29:14^a
利四 11-12, 21
民十九 5
來十三 11

【29:14】只是公牛的肉、皮、糞，都要^a 用火燒在營外；這是^{1b} 贖罪祭。

29:14^b
出二九 36
三十 10

● 29:13¹ 內臟和脂油表徵基督內裏所是的豐富和甜美，使神得着滿足。

● 29:13² 把…燒，直譯，使…在煙中上升。18、25 節者同。原文這字用於燒（獻）燔祭和香。13 ~ 14 節題到兩種焚燒。本節在祭壇上焚燒公牛的脂油和內臟，不是為着審判，乃是產生馨香之氣，給神享受。這焚燒表徵基督內裏所是的豐富和甜美，獻給神以滿足祂公義、聖別、榮耀的要求。（見創三 24 註 1。）14 節把肉、皮、糞燒在營外（表徵棄絕和審判，）是審判的焚燒，表徵基督外面的人在地上為信徒犧牲，好救贖他們。（參來十三 11 ~ 13。）藉着這兩種焚燒，基督作為贖罪祭滿足了神的要求，替我們擔負了神的審判。

● 29:14¹ 基督作為贖愆祭，（利五 1 ~ 六 7，來九 28，彼前二 24，三 18，）對付我們複數的罪，我們外面的罪行；基督作為贖罪祭，（利四 1 ~ 35，羅八 3，林後五 21，來九 26，）對付我們單數的罪，我們裏面

【29:13】And you shall take all the^{1a} fat that covers the inward parts and the appendage on the liver and the two kidneys and the fat that is on them, and² burn them on the altar.

【29:14】But the flesh of the bull and its skin and its dung you shall^a burn with fire outside the camp; it is a^{1b} sin offering.

29:13^a
Exo. 29:22;
Lev. 3:3-4

29:14^a
Lev. 4:11-12, 21;
Num. 19:5;
Heb. 13:11

29:14^b
Exo. 29:36;
30:10

29:13¹ (fat) The inward parts and the fat signify the riches and sweetness of what Christ is in His inner being for God's satisfaction.

29:13² (burn) Lit., cause to rise in smoke. So also in vv. 18 and 25. This word is used for the burning (offering) of burnt offerings and incense. Two kinds of burning are mentioned in vv. 13-14. In this verse the burning of the fat and the inward parts of the bull on the altar was not for judgment but to produce a sweet savor for God's enjoyment. This burning signifies the riches and sweetness of the inner being of Christ offered to God to satisfy the requirements of His righteousness, holiness, and glory (see note 24¹ in Gen. 3). In v. 14 the burning outside the camp (signifying abandonment and judgment) of the flesh, the skin, and the dung was a burning of judgment, signifying the outward being of Christ sacrificed for the believers on the earth for their redemption (cf. Heb. 13:11-13). By these two kinds of burning, Christ as the sin offering fulfilled God's requirements and bore God's judgment on our behalf.

29:14¹ (sin) Christ as the trespass offering (Lev. 5:1-6:7; Heb. 9:28; 1 Pet. 2:24; 3:18) deals with our sins, our outward sinful deeds, and Christ as the sin offering (Lev. 4:1-35; Rom. 8:3; 2 Cor. 5:21; Heb. 9:26) deals with our sin, our inward sinful nature. Whenever

29:15^a
15-18;
利八 18-21
29:15^b
出二九 1
利八 2
29:15^c
出二九 10

【29:15】^a 你也要取一隻^b 公綿羊來，亞倫和他兒子們要^c 按手在羊的頭上。

【29:16】要宰這羊，把¹ 血灑在壇的四邊。

【29:17】要把羊切成塊子，洗淨內臟和腿，連塊子帶頭，都放在一處。

的罪性。每當我們作祭司來事奉神，就必須領悟並承認我們仍然有罪性，（羅七 17～18 上，約壹一 8 與註 1，）我們在經歷上需要基督作我們的贖罪祭，對付那罪性。我們因着墮落被罪構成，（羅五 19，）甚至成了罪。（參林後五 21。）享受基督作我們的贖罪祭，就征服並保守我們，使我們不信靠自己，（腓三 3，）也為我們豫備道路，使我們進一步享受基督作祭司的食物，就是公綿羊、無酵餅、調油的餅、和薄餅所豫表的。（1～2，32～33。）不僅如此，贖罪祭也解決了我們與神之間罪的難處，使我們與神和好，為我們成就了與神的和平，（羅五 10，1，）使我們能在和平的氣氛中，將基督供奉給神作食物。（38～42。）

● 29:16¹ 血在此豫表基督為救贖所流的血。（弗一 7，來九 12，彼前一 18～19。）

【29:15】^a And you shall also take the one^b ram, and Aaron and his sons shall^c lay their hands on the head of the ram.

【29:16】 And you shall slaughter the ram, and you shall take its¹ blood and sprinkle it on and around the altar.

【29:17】 Then you shall cut the ram into its pieces and wash its inward parts and its legs, and put them with its pieces and its head.

we come to serve God as priests, we must realize and confess that we still have a sinful nature (Rom. 7:17-18a; 1 John 1:8 and note 1) and that we need Christ experientially to be our sin offering to deal with that nature. Through the fall we were constituted of sin (Rom. 5:19) and even became sin (cf. 2 Cor. 5:21). Enjoying Christ as our sin offering subdues and preserves us, causing us to have no confidence in ourselves (Phil. 3:3), and also prepares the way for us to enjoy Christ further as the priestly food, typified by the rams and the unleavened bread, cakes, and wafers (vv. 1-2, 32-33). Furthermore, it solves the problem of sin between us and God, reconciling us to God and making peace with God for us (Rom. 5:10, 1), that we may serve Christ to God as food in an atmosphere of peace (vv. 38-42).

29:16¹ (blood) The blood here typifies the blood of Christ shed for redemption (Eph. 1:7; Heb. 9:12; 1 Pet. 1:18-19).

29:15^a
vv. 15-18;
Lev. 8:18-21
29:15^b
Exo. 29:1;
Lev. 8:2
29:15^c
Exo. 29:10

29:18^a
利一 13
29:18^b
創八 21
出二九 25, 41
參弗五 2
29:19^a
19-26;
利八 22-29
29:19^b
出二九 1
29:19^c
出二九 10
29:20^a
參啓二 7

【29:18】要把全羊燒在壇上；這是給耶和華的^{1a}燔祭，是獻給耶和華爲^{2b}怡爽香氣的火祭。

【29:19】^a你要取另一隻^b公綿羊來，亞倫和他兒子們要^c按手在羊的頭上。

【29:20】你要宰這羊，取點血抹在亞倫的右^{1a}耳垂上，和他兒子們的右耳垂上；又抹在他們右¹手的大拇指上，和右¹腳的大拇指上；並要把其餘的血灑在壇的四邊。

● 29:18¹ 燔祭表徵基督是絕對爲着神滿足的一位，（約五 19, 30, 六 38, 七 18, 八 29, 十四 24,）這祭乃是神的食物。（民二八 2～3。）血灑在壇四邊的地上，（16,）是爲着祭司的救贖和平安；（參來九 14;）馨香之氣升到天上，是爲着神的享受和滿足。因着我們是有罪的，我們需要基督的救贖；因着我們不是爲着神，我們需要基督作我們的燔祭，完全的滿足神。見利一註。

● 29:18² 或，滿足香氣。41 節者同。

● 29:20¹ 我們要作祭司事奉神，我們的聽話（耳、）作工（手）和行走（腳、）都必須用基督救贖的血潔淨並聖別。我們事奉神必須學習如何聽祂的話，（參二一 2～6, 賽五十 4～5, 路十 38～42,）作祂所要求的，並照着祂的路而行。在利十四 14, 潔淨患麻瘋者也用同樣的手續；這指明在神眼中，我們這些受任命作神祭司的罪人乃是不潔淨的，像患麻瘋者一樣。

【29:18】And you shall burn the whole ram on the altar; it is a ^{1a}burnt offering to Jehovah; it is a ^{2b}satisfying fragrance, an offering by fire to Jehovah.

【29:19】^aAnd you shall take the other ^bram, and Aaron and his sons shall ^clay their hands on the head of the ram.

【29:20】Then you shall slaughter the ram and take some of its blood and put it on the lobe of Aaron's right ^{1a}ear and on the lobe of the right ear of his sons and on the thumb of their right ¹hand and on the big toe of their right ¹foot, and sprinkle the rest of the blood on and around the altar.

29:18¹ (burnt) The burnt offering, signifying Christ as the One who was absolutely for God's satisfaction (John 5:19, 30; 6:38; 7:18; 8:29; 14:24), was God's food (Num. 28:2-3). The blood was sprinkled on and around the altar on earth (v. 16) for the priests' redemption and peace (cf. Heb. 9:14), and the sweet savor ascended to heaven for God's enjoyment and satisfaction. Because we are sinful, we need Christ's redemption, and because we are not for God, we need Christ as our burnt offering to satisfy God in full. See notes in Lev. 1.

29:18² (satisfying) Or, soothing. So also in vv. 25 and 41.

29:20¹ (ear) To serve God as priests, our hearing (ears), our working (hands), and our walking (feet) must be cleansed and sanctified by Christ's redeeming blood. We must learn how to listen to the word of God (cf. 21:2-6; Isa. 50:4-5; Luke 10:38-42), to do what is required by Him, and to walk according to His way in serving Him. In Lev. 14:14 the same procedure was used in the cleansing of a leper, indicating that in the eyes of God we sinners who have been ordained to be His priests are unclean, like lepers.

29:18^a
Lev. 1:13
29:18^b
Gen. 8:21;
Exo. 29:25, 41;
cf. Eph. 5:2
29:19^a
vv. 19-26;
Lev. 8:22-29
29:19^b
Exo. 29:1
29:19^c
Exo. 29:10
29:20^a
cf. Rev. 2:7

29:21^a
出二九 7

【29:21】你要取點壇上的¹血，又取點^{1a}膏油，彈在亞倫和他的衣服上，並他兒子們和他兒子們的衣服上，他們和他們的衣服就一同分別爲聖。

29:22^a
出二九 13
29:22^b
出二九 26, 27, 31, 34
利七 37
八 22, 28, 29, 31, 33

【29:22】你也要取這羊的脂油和肥尾巴，並^a蓋¹臟的脂油與肝上的網子，兩個腰子和腰子上的脂油，並右腿；（這是^{2b}承接聖職所獻的羊；）

● 29:21¹ 在亞倫和他兒子們身上，並他們的衣服上彈血和膏油，使他們分別爲聖，表徵神用基督救贖的血和複合的靈（膏油—三十 22 ~ 33，）灑了我們這些新約的祭司和我們的行爲（衣服，）將我們分別出來，使我們聖別歸給祂。血含示了結與救贖，膏油含示新生的起頭，新的開始。祭司被了結，蒙救贖，並且有新生的起頭，就有了新的開始，藉此纔能事奉神。（參羅七 6。）

在 7 節，亞倫未經彈血就受了膏，這豫表神在救贖之外膏了基督。（詩一三三 2。）這裏需要第二種受膏，就是用膏油和所灑的救贖之血的受膏，因爲亞倫和他兒子們並不像基督，他們乃是有罪的。這裏先題起血，指明我們必須先有救贖的血，然後纔能有分於施膏的靈。有血洗淨的地方，纔有那靈的膏抹。見三十 25 註 2 與 26 註 1。

● 29:22¹ 公綿羊內臟最豐富、最甜美的部分，以及右腿連同一個無酵餅、一個調油的餅和一個薄

【29:21】And you shall take some of the¹ blood that is on the altar and some of the^{1a} anointing oil, and sprinkle it on Aaron and on his garments, and on his sons and on his sons' garments with him; and he and his garments shall be sanctified, as well as his sons and his sons' garments with him.

【29:22】You shall also take the fat from the ram, that is, the fat tail and the^a fat that covers the¹ inward parts, and the appendage of the liver and the two kidneys with the fat that is on them, and the right thigh (for it is a ram of^b consecration),

29:21¹ (blood) The sprinkling of the blood and the anointing oil on Aaron and his sons and on their garments to sanctify them signifies that God sprinkles us, the New Testament priests, and our conduct (garments) with the redeeming blood of Christ and the compound Spirit (the anointing oil—30:22-33) to separate us, to make us holy, unto Him. The blood implies termination and redemption, and the anointing oil implies germination, a new beginning. As terminated, redeemed, and germinated ones, the priests had a new beginning, through which they could serve God (cf. Rom. 7:6).

In v. 7 Aaron was anointed apart from the blood. This is a type of the anointing of Christ by God apart from redemption (Psa. 133:2). A second anointing was needed here, with the anointing oil and the sprinkling of the redeeming blood, because unlike Christ, Aaron and his sons were sinful. The blood being mentioned first here indicates that we must first have the redeeming blood, and then we can participate in the anointing Spirit. Where the blood washes, the Spirit anoints. See notes 25¹ and 26¹ in ch. 30.

29:22¹ (inward) The richest and sweetest of the inward parts of the ram, and the right thigh, with one loaf of bread, one cake of oiled bread,

29:21^a
Exo. 29:7; See
note 21¹

29:22^a
Exo. 29:13
29:22^b
Exo. 29:26, 27,
31, 34;
Lev. 7:37;
8:22, 28, 29, 31,
33

【29:23】再從耶和華面前裝無酵餅的筐子中取一個^{1a}餅，一個調油的餅和一個薄餅；

餅，都燒在祭壇上，作神的食物，使神得着滿足。
（22～25。）公綿羊的右胸首先在神面前搖一搖，然後給摩西作他的分；（26；）左胸和左腿都要在神面前舉起，給亞倫和他兒子們，與餅一同作他們的分。（27～28，31～32。）

脂油（22）表徵基督柔細、超絕的部分，作為給神的分；右腿表徵基督作我們站立的力量。無酵餅、調油的餅和薄餅，（2，23，）分別表徵基督是無罪的食物，基督是與那靈調和的食物，以及基督是便利、容易接受、適合餵養年幼者的食物。

（見利二 4 註 4。）將這些全放在亞倫和他兒子們的手上，作為搖祭搖一搖，並且燒在壇上的燔祭上，作為承接聖職的祭，（24～25，）表徵基督柔細、超絕、剛強的部分，同着祂那無罪而與靈調和之人性的各面，作為食物，在同祂受苦以至於死在十字架上的交通中，在祂的復活裏（搖一見 24 註 1）獻給神，作怡爽馨香之祭，使我們能承當新約祭司的職分。

● 29:22² 直譯，（雙手）充滿。26、27、31、34 節者同。

● 29:23¹ 無酵餅、調油的餅和薄餅，表徵基督外面的行為。（見利二 1 註 2。）基督裏面所是的豐富和甜美，（22，）以及基督外面行為的寶貴，乃是聖別的分，為着使神滿足。

【29:23】And one loaf of ^{1a}bread and one cake of oiled bread and one wafer out of the basket of unleavened bread that is before Jehovah;

and one wafer, were burned on the altar to be God's food for God's satisfaction (vv. 22-25). The right breast of the ram was first waved before God and then given to Moses as his portion (v. 26), and both the left breast and the left thigh were heaved up before God and then given to Aaron and his sons, along with the bread, to be their portion (vv. 27-28, 31-32).

The fat (v. 22) signifies the tender and excellent parts of Christ as the portion that is for God, and the right thigh signifies Christ as our strength to stand. The unleavened loaf, the cake of oiled bread, and the wafer (vv. 2, 23) signify, respectively, Christ as the food that is without sin, Christ as the food that is mingled with the Spirit, and Christ as the food that is available and easy to take in and that is good for feeding the young ones (see note 4⁴ in Lev. 2). The putting of all these portions on the palms of Aaron and of his sons, the waving of them as a wave offering, and the burning of them on the altar upon the burnt offering for an offering of consecration (vv. 24-25) signifies that the tender, excellent, and strong parts of Christ, with His sinless but Spirit-mingled humanity in different aspects as food, are offered to God in Christ's resurrection (waved—see note 24¹) as a satisfying and fragrant offering in the fellowship of His sufferings unto death on the cross for our assuming of the New Testament priesthood.

29:23¹ (bread) The bread, the cake, and the wafer signify Christ in His outward behavior (see note 1² in Lev. 2). The riches and sweetness of Christ's inner being (v. 22) and the preciousness of Christ's outward conduct are holy portions for God's satisfaction.

【29:24】都放在亞倫的手上，和他兒子們的手上，作為¹搖祭，在耶和華面前^a搖一搖。

【29:25】要¹從他們手中接過來，燒在壇上的燔祭上，作為耶和華面前^{2a}怡爽的香氣；這是獻給耶和華的火祭。

【29:26】你要取亞倫承接聖職所獻公綿羊的¹胸，作為搖祭，在耶和華面前搖一搖；這可以作²你的分。

● 29:24¹ 搖指明行動，豫表基督在祂的復活裏行動。因此，搖祭豫表在復活裏的基督。供物首先被『殺，』然後搖一搖，就是復活，因而成了在基督復活裏在神面前的祭物。

● 29:25¹ 把充滿祭司雙手的東西（24）奉獻給神，表明祭司的事奉乃是詳細的將基督奉獻、供奉給神，使神得着滿足。（羅十五 16，來十三 15～16。）

● 29:25² 或，滿足的香氣。

● 29:26¹ 胸表徵愛；因此，把胸當作搖祭搖一搖，豫表在愛裏那復活的基督。

● 29:26² 搖祭的胸是摩西的分，表徵基督在復活裏愛的度量，是為着那在我們承接祭司職分時供應基督給我們的人。每當我們這些服事者將基督供應給人，我們就配享受我們所供應的基督。（參林前九 23。）

【29:24】And you shall put all these in the palms of Aaron and in the palms of his sons, and ^awave them as a ¹wave offering before Jehovah.

【29:25】And you shall ¹take them from their hands and burn them on the altar upon the burnt offering for a ^asatisfying fragrance before Jehovah; it is an offering by fire to Jehovah.

【29:26】And you shall take the ¹breast of the ram of Aaron's consecration and wave it as a wave offering before Jehovah; and it shall be ²your portion.

29:24¹ (wave) Waving, indicating movement, typifies Christ moving in His resurrection. Hence, the wave offering typifies Christ in resurrection. The offerings were first “killed,” and then they were waved, i.e., resurrected, thereby becoming offerings before God in Christ's resurrection.

29:25¹ (take) That which filled the priests' hands (v. 24) was offered to God, showing that the priestly service is to offer, to minister, Christ to God in a detailed way for His satisfaction (Rom. 15:16; Heb. 13:15-16).

29:26¹ (breast) The breast signifies love. Hence, the breast waved as a wave offering typifies the resurrected Christ in love.

29:26² (your) The wave breast being Moses' portion signifies that the loving capacity of Christ in His resurrection is for the one who ministers Christ to us in our consecration for the priesthood. Whenever we, the serving ones, minister Christ to others, we deserve to enjoy the very Christ whom we minister (cf. 1 Cor. 9:23).

29:27^a
利七 34
十 14-15
民十八 18

【29:27】那搖祭的^a胸和¹舉祭的腿，就是從承接聖職所獻之公綿羊所搖的、所舉的，是歸亞倫和他兒子們的；這些你都要分別為聖。

29:28^a
利十 15
民十八 8

【29:28】¹這要作亞倫和他兒子們從以色列人中永遠所得的^a分，因為這是舉祭。這要從以色列人²平安祭的祭牲中，作為獻給耶和華的舉祭。

● 29:27¹ 腿表徵力量和能力，舉起表徵升天。因此，舉祭的腿表徵高舉並升天、有能力的基督。祭司的分包括搖祭的胸和舉祭的腿，表徵他們享受復活裏滿了愛的基督，以及升天裏有能力的基督。

● 29:28¹ 或，這要作以色列人為亞倫和他兒子們（所守）永遠的定例。

● 29:28² 獻平安祭時，神、摩西、和祭司各有一分。（見 22 註 1。）按豫表，這三方都享受基督這包羅萬有者作筵席。在這樣的光景中，有完全的平安和滿足。這就是為着承接聖職把手充滿，（見二八 41 註 1，）這也就是真正的聖別。至此，亞倫和他的兒子們已經被洗淨除去不潔，穿上衣服遮蓋赤身，從他們罪惡的性情蒙了救贖，並且被豫表基督的供物充滿，因而得以完全分別為聖。他們手中有東西可獻給神，也有一分可滿足自己。因此他們完全得裝備，穀資格作祭司事奉神。☞

【29:27】And you shall sanctify the ^abreast of the wave offering and the thigh of the ¹heave offering which was waved and which was heaved up from the ram of consecration, from that which is for Aaron and from that which is for his sons.

【29:28】And it shall become a perpetual ^astatute for Aaron and his sons to be observed by the children of Israel, for it is a heave offering; and it shall be a heave offering from the children of Israel from the sacrifices of their ¹peace offerings, their heave offering to Jehovah.

29:27¹ (heave) The thigh signifies strength and power, and heaving up signifies ascension. Hence, the heave thigh signifies the exalted and ascended Christ in power. The portion of the priests included the wave breast and the heave thigh, signifying that they enjoyed Christ in resurrection with love and Christ in ascension with power.

29:28¹ (peace) In the offering of the peace offering, God, Moses, and the priests each had a portion (see note 22¹). In type, all three parties enjoyed Christ, the all-inclusive One, as a feast. In such a situation there is full peace and satisfaction. This is the filling of hands for consecration (see note 41¹ in ch. 28), and this is true sanctification. At this point Aaron and his sons were fully sanctified, separated, having been washed from their uncleanness, clothed for their nakedness, redeemed from their sinful nature, and filled with the offerings as types of Christ. They had something in their hands to offer to God, and they also had a portion with which to satisfy themselves. Thus they were fully equipped and qualified to serve God as priests.☞

29:27^a
Lev. 7:34;
10:14-15;
Num. 18:18

29:28^a
Lev. 10:15;
Num. 18:8

【29:29】（亞倫的聖衣要傳給他的子孫，
可以穿着受膏，又穿着承接聖職。

【29:30】他的子孫接續他當祭司的，每逢進會幕在聖所供職的時候，要穿^{1a}七天。）

【29:31】^a你要將承接聖職所獻公綿羊的肉，¹煮在聖處。

作祭司食物的供物豫表基督。祭司藉着喫平安祭，在豫表上就由基督所構成，被祂浸透並變化。因此，他們在地位和性質上成爲聖別，在地位上分別出來，在性質上得以變化。這是聖經中聖別的完滿意義。（羅六 19 與註 2。）

● 29:30¹ 七天表徵一段完全的期間，也就是我們基督徒的一生，從我們得救之時直到主回來。穿聖衣七天，表徵我們若要作正確的祭司事奉神，就需要天天活基督，在我們地上基督徒生活的整個期間，穿着基督不同的方面。

● 29:31¹ 焚燒含示神的審判。凡是獻給神享受的東西都必須受祂審判，也就是說，必須被神的聖火焚燒。（18，25。）然而祭司的食物不要燒，卻要煮，煮不含審判的意思。參十二 9 註 1。

【29:29】 (And the holy garments of Aaron shall belong to his sons after him, for them to be anointed in them and to be consecrated in them.

【29:30】 One of his sons, who is the priest in his place, shall put them on for ^{1a}seven days when he comes into the Tent of Meeting to minister in the sanctuary.)

【29:31】^a And you shall take the ram of consecration and ¹boil its flesh in a holy place.

The offerings as the priestly food typify Christ. By eating the peace offering the priests, in type, were constituted with Christ, saturated with Christ and transformed with Him. Hence, they were sanctified both positionally and dispositionally; they were separated in position and transformed in disposition. This is the full meaning of sanctification in the Scriptures (Rom. 6:19 and note 2).

29:30¹ (seven) Seven days signifies a full course of time, i.e., our entire Christian life, from the time we are saved until the Lord's coming back. The wearing of the holy garments seven days signifies that if we would be proper priests serving God, we need to live Christ day by day, wearing Him in His different aspects for the full course of our Christian life on earth.

29:31¹ (boil) Burning implies God's judgment. Anything offered to God for His enjoyment must be judged by Him, i.e., burned by His holy fire (vv. 18, 25). However, the priests' food was not burned but boiled, which does not imply judgment. Cf. note 9¹ in ch. 12.

29:30^a
利八 33, 35

29:31^a
31-34;
利八 31-32

29:30^a
Lev. 8:33, 35

29:31^a
vv. 31-34;
Lev. 8:31-32

【29:32】亞倫和他兒子們要在¹會幕門口，喫這羊的肉和筐內的^a餅。

【29:33】他們^a喫這些¹遮罪之物，好承接聖職，使他們分別爲聖；只是^{2b}外人不可喫，因爲這是聖的。

【29:34】那承接聖職所獻的肉或餅，若有一點¹留到²早晨，就要把留下的用火燒了，不可喫這物，因爲是聖的。

● 29:32¹ 帳幕，會幕，乃是召會的豫表。在會幕門口喫肉和餅，表徵惟有在召會生活裏，基督這救贖者（肉）帶着祂的人性（餅，）纔是我們這些新約祭司的食物。（約六 51。）

祭司的食物乃是以色列人從美地收成中，獻給神上好的十分之一中拔尖的分。（民十八 26。）這一分要在會幕門口享受，表徵對基督拔尖的享受乃是在召會的聚會中。

● 29:33¹ 見利十六 1 註 1。

● 29:33² 基督作爲聖別的食物，只給聖別的人在聖處喫，（31 ~ 32，）就是在召會的聚會中喫。

● 29:34¹ 在神的分已經獻給神，祭司也享受了他們的分之後，還有東西留下，這表徵我們獻給神供祂享受，並且我們也享受的基督，乃是無窮盡的。把留下的用火燒了，表徵基督無窮盡的豐富當用神的聖別（火）保守在聖別中。

【29:32】And Aaron and his sons shall eat the flesh of the ram and the ^abread that is in the basket at the entrance of the ¹Tent of Meeting.

【29:33】So they shall ^aeat those things by which ¹expiation was made, to consecrate them and to sanctify them; but a ^{2b}stranger shall not eat them, because they are holy.

【29:34】And if any of the flesh of the ram of consecration or any of the bread ¹remains until the ²morning, then you shall burn the remainder with fire; it shall not be eaten, because it is holy.

29:32¹ (Tent) The tabernacle, the Tent of Meeting, is a type of the church. The eating of the flesh and the bread at the entrance of the Tent of Meeting signifies that Christ as the redeeming One (the flesh) with His humanity (the bread) is food to us (John 6:51), the New Testament priests, only in the church life.

The food for the priests was the topmost portion of the top tenth offered to God by the children of Israel from the harvest of the good land (Num. 18:26). That this portion was enjoyed at the entrance of the Tent of Meeting signifies that the topmost enjoyment of Christ is in the church meeting.

29:33¹ (expiation) See note 1¹ in Lev. 16.

29:33² (stranger) Christ as the holy food is to be eaten only by holy people in a holy place (vv. 31-32), i.e., in the church meeting.

29:34¹ (remains) That something remained after God's portion had been offered to Him and the priests had enjoyed their portion signifies that the Christ whom we offer to God for His enjoyment and whom we also enjoy is inexhaustible. The burning of the remainder with fire signifies that the inexhaustible riches of Christ should be kept in and by God's holiness (fire).

【29:35】你要照我一切所吩咐的，向亞倫和他兒子們這樣行，^a 七天之久使他們承接聖職。

【29:36】¹ 每天要² 獻一隻公牛爲^a 贖罪祭，用以遮罪；你爲壇遮罪的時候，壇就³ 潔淨了；你要用膏抹壇，使壇^{3b} 分別爲聖。

● 29:34² 按豫表，早晨指主回來的時候。（彼後一 19，瑪四 2。）留到早晨的肉和餅，祭司不可喫，乃要用火燒了作神的享受，這表徵今天我們就該經歷並享受基督，不該把基督留到祂將來回來時纔享受。

● 29:36¹ 祭司分別爲聖的七天，（35，）每天要獻一隻公牛爲贖罪祭，指明我們若要作祭司事奉神，就該在我們基督徒生活的每一天，都把基督獻給神，作我們的贖罪祭。（參 30 註 1。）見 14 註 1。

● 29:36² 直譯，使一隻公牛成爲罪。（參林後五 21。）

● 29:36³ 祭壇乃是藉着其上所獻爲着遮罪的燔祭之血得以潔淨，也是藉着油的膏抹得以分別爲聖。祭壇分別爲聖以後，就成爲至聖，凡獻在壇上之物也就自然成爲聖。（37。）

【29:35】And thus you shall do to Aaron and to his sons according to all that I have commanded you; you shall consecrate them ^aseven days.

【29:36】And ¹each day you shall ²offer a bull as a ^asin offering for expiation, and you shall ³cleanse the altar when you make expiation for it; and you shall anoint it to ^{3b}sanctify it.

29:34² (morning) In typology the morning denotes the time of the Lord's coming back (2 Pet. 1:19; Mal. 4:2). That the flesh and the bread that remained until the morning were not to be eaten by the priests but were to be burned for God's enjoyment signifies that we should experience and enjoy Christ today and should not save Christ for our enjoyment in the future at His coming back.

29:36¹ (each) The offering of a bull as a sin offering on each of the seven days (v. 35) of the priests' sanctification indicates that if we would serve God as priests, we should offer Christ to God as our sin offering every day of our Christian life (cf. note 30¹). See note 14¹.

29:36² (offer) Lit., make a bull as sin (cf. 2 Cor. 5:21).

29:36³ (cleanse) The altar was cleansed by the blood of the burnt offering for expiation that was offered upon it. It was also sanctified by being anointed with oil. After the altar was sanctified, it became most holy, and everything offered on it spontaneously became holy (v. 37).

【29:37】七天之久要為壇遮罪，使壇分別為聖，壇就成為至聖；凡觸着^a壇的，都成為聖。

【29:38】^a你每天所要¹獻在壇上的，就是兩隻一歲的羊羔；

● 29:38¹ 神每日的食物包括作燔祭的兩隻羊羔，（38～42 上，）作素祭的調油細麵，（40～41，見利二 4 註 2，）以及作奠祭的酒，（40～41，）這一切表徵基督的不同方面。羊羔表徵基督（約一 29）是順從神（腓二 8，羅五 18～19）並在人面前溫柔的一位。（賽五三 7。）小麥作的細麵（2）豫表基督作生命的供應，以及產生生命的一位。（約六 41，十二 24。）油豫表基督是施膏的靈，（林前十五 45，林後三 17，）酒豫表我們所享受的基督，從我們裏面並同着我們傾倒出來歸給神，使神得着滿足。（參腓二 17 與註 1。）小麥麵是藉着磨碾麥粒產生的，油和酒分別是藉着壓榨橄欖和葡萄產生的。磨碾與壓榨都表徵十字架的運行。

所有獻給神作祂食物的項目，都是以色列人所種植、培育、收成、並經過處理的；因此，對以色列人是主觀的。這指明我們獻給神作祂食物的基督，對我們必須是主觀的，是我們基於每日將祂獻上作贖罪祭，（36，）而在上述各方面活基督並經歷基督所得的出產。

【29:37】Seven days you shall make expiation for the altar and sanctify it, and the altar shall become most holy; whatever touches the^a altar shall be holy.

【29:38】^aNow this is what you shall¹offer on the altar: two lambs a year old, each day continually.

29:38¹ (offer) God's daily food consisted of two lambs as a burnt offering (vv. 38-42a), fine flour mingled with oil as a meal offering (vv. 40-41; see note 4³ in Lev. 2), and wine as a drink offering (vv. 40-41), all of which signify different aspects of Christ. The lamb signifies Christ (John 1:29) as the One who was obedient to God (Phil. 2:8; Rom. 5:18-19) and meek before man (Isa. 53:7). Flour, made from wheat (v. 2), typifies Christ as the life supply and the One who produces life (John 6:41; 12:24). Oil typifies Christ as the anointing Spirit (1 Cor. 15:45; 2 Cor. 3:17), and wine typifies Christ enjoyed by us and poured out in and with us unto God for His satisfaction (cf. Phil. 2:17 and note 1). Wheat flour is produced by the grinding of wheat grains, and oil and wine, by the pressing of olives and grapes, respectively. Both grinding and pressing signify the operation of the cross.

All the items offered to God as His food were things grown, raised, reaped, and processed by the children of Israel. Hence, they were subjective to the children of Israel. This indicates that the Christ whom we offer to God as His food must be subjective to us, the produce of our living Him and experiencing Him in all the aforementioned aspects, based on our daily offering of Him as our sin offering (v. 36).

29:39^a
結四六 13-15

【29:39】^a 早晨要獻這一隻，¹ 黃昏的時候要獻那一隻。

【29:40】和這一隻羊羔同獻的，要用細麵一伊法的十分之一，與搗成的油一欣的四分之一調和；又用酒一欣的四分之一，作為¹ 奠祭。

29:41^a
出三十 9
四十 29
利二 1

【29:41】那一隻羊羔要在黃昏的時候獻上，要像在早晨的時候一樣，與^a 素祭和奠祭一同獻上，作為獻給耶和華^b 怡爽香氣的火祭。

29:42^a
民二八 6
29:42^b
出二五 22
民十七 4

【29:42】這要在耶和華面前、會幕門口，作你們世世代代^a 常獻的燔祭；我要在那裏與你們^b 相會，對你們說話。

29:43^a
出十六 10

【29:43】我要在那裏與以色列人相會，會幕就要因我的^a 榮耀分別為聖。

【29:44】我要使會幕和壇分別為聖，也要使亞倫和他兒子們分別為聖，作祭司事奉我。

● 29:39¹ 直譯，兩晚之間；指日落和天黑之間的時間。41，三十 8 者同。

● 29:40¹ 見利二三 13 註 2。

【29:39】The one lamb you shall offer in the ^amorning, and the other lamb you shall offer at ¹twilight.

【29:40】And with the one lamb a tenth of an ephah of fine flour mingled with a fourth of a hin of beaten oil, and a fourth of a hin of wine for a ¹drink offering.

【29:41】And the other lamb you shall offer at twilight; you shall offer it with the ^ameal offering and its drink offering as in the morning, for a ^bsatisfying fragrance, an offering by fire to Jehovah.

【29:42】It shall be a ^acontinual burnt offering throughout your generations at the entrance of the Tent of Meeting before Jehovah, where I will ^bmeet with you to speak to you there.

【29:43】And there I will meet with the children of Israel; and it shall be sanctified by My ^aglory.

【29:44】And I will sanctify the Tent of Meeting and the altar. Aaron also and his sons I will sanctify to serve Me as priests.

29:39¹ (twilight) Lit., between the two evenings; referring to the time interval between sunset and darkness. So also in v. 41 and 30:8.

29:40¹ (drink) See note 13² in Lev. 23.

29:39^a
Ezek. 46:13-15

29:41^a
Exo. 30:9;
40:29;
Lev. 2:1
29:41^b
Exo. 29:18

29:42^a
Num. 28:6
29:42^b
Exo. 25:22;
Num. 17:4

29:43^a
Exo. 16:10

29:45^a
出二五 8
利二六 12
亞二 10
林後六 16
參啓二一 3
29:46^a
出六 7

【29:45】我要住在 ^a 以色列人中間，作他們的神。

【29:46】他們必 ^a 知道我是耶和華他們的神，是將他們從埃及地領出來的，爲要 ¹ 住在他們中間。我是耶和華他們的神。

出埃及記 第三十章

14 金香壇 三十 1 ~ 10

【30:1】^a 你要用 ¹ 皂莢木作一座燒香的 ^{2b} 壇。

● 29:46¹ 在本章所描繪的生活中，有祭司的衣服、（29 ~ 30、）祭司的食物、（31 ~ 34、）和祭司獻給神的食物；（35 ~ 42 上；）這生活的結果乃是神來與我們相會，與我們同喫，和我們說話，並且住在我們中間。（42 下，45 ~ 46。）

● 30:1¹ 皂莢木表徵基督的人性，金（3）表徵基督的神性。皂莢木包金作成的香壇，表徵基督的人性品質堅剛、標準崇高，以彰顯祂的神性。沒有甚麼能像那基於基督更新且拔高之人性而有的代求生活，那樣彰顯神。

【29:45】And I will dwell in the ^a midst of the children of Israel, and I will be their God.

【29:46】And they shall ^a know that I am Jehovah their God, who brought them out of the land of Egypt, that I might ¹ dwell in the midst of them; I am Jehovah their God.

EXODUS 30

14. The Golden Incense Altar 30:1-10

【30:1】^a And you shall make an ^{1b} altar on which to burn incense; you shall make it of ² acacia wood.

29:46¹ (dwell) The result of the life depicted in this chapter, in which we have the priestly garments (vv. 29-30), the priestly food (vv. 31-34), and the food offered to God by the priests (vv. 35-42a), is that God comes to meet with us, eat with us, speak with us, and dwell among us (vv. 42b, 45-46).

30:1² (acacia) Acacia wood signifies Christ's humanity, and gold (v. 3), His divinity. The incense altar made of acacia wood overlaid with gold signifies that Christ's humanity is strong in character and high in standard to express His divinity. Nothing can express God as much as an interceding life based on the renewed and uplifted humanity of Christ.

29:45^a
Exo. 25:8;
Lev. 26:12;
Zech. 2:10;
2 Cor. 6:16;
cf. Rev. 21:3
29:46^a
Exo. 6:7

30:1^a
vv. 1-5;
cf. Exo. 37:25-28
30:1^b
Exo. 37:25;
40:5;
Heb. 9:4

30:1^a
1-5;
參出三七 25-28
30:1^b
出三七 25
四十 5
來九 4

● 30:1² 香壇表徵基督作代求者，維持神和祂子民之間的關係。（羅八 34，來七 25，啓八 3。）帳幕連同其物件的排列，正確、詳盡的描繪出神在宇宙中的行政和經綸。根據這幅圖畫，約櫃乃是中心點，然而在實行上，香壇是中心。代求的基督乃是神在地上行政執行的中心。按照啓八 3～6，代求者不僅是個別的基督，更是團體的基督，是頭和身體。基督是頭，在諸天之上代求；召會是身體，在地上代求。（提前二 1。）

在出埃及記，香壇啓示於帳幕及其器物，以及祭司體系裝備的啓示之後。這指明祭司的事奉開始於香壇，就是把代求的禱告獻給神的地方。（路一 10。）帳幕裏其他一切地方的活動，都是由香壇這裏推動的。香壇不僅僅是在帳幕通道上的一個東西；反之，香壇好比使一切運轉的馬達。因此，在我們對帳幕的經歷中，（見來九 4 註 3，）香壇本身乃是轉捩點。香壇使帳幕和外院子的一切方面在我們經歷中產生功效。代求的禱告也推動別人來到燔祭壇、洗濯盆、陳設餅桌子、燈臺、以及至聖所裏之約櫃這些地方的基督這裏。按照啓八 3，香壇直接在神權柄的寶座，也就是施恩的寶座之前。（見啓四 2 註 2。）在香壇獻上的禱告，就是在基督裏並同着基督作為香所獻的禱告，（見 7 註 1，）支配神恩典的分賜，並推動神聖行政的執行。因此，這禱告支配宇宙。

30:1¹ (altar) The incense altar signifies Christ as the Intercessor to maintain the relationship between God and His people (Rom. 8:34; Heb. 7:25; Rev. 8:3). The arrangement of the tabernacle with its furnishings is an accurate and detailed picture of God's administration, God's economy, in the universe. According to this picture the Ark is the focus, but in practice the incense altar is the center. The interceding Christ is the center of the execution of God's government on earth. According to Rev. 8:3-6, the intercessor is not merely the individual Christ but the corporate Christ, the Head with the Body. Christ as the Head is interceding in the heavens, and the church as the Body is interceding on earth (1 Tim. 2:1).

In Exodus the incense altar is revealed after the tabernacle and its furniture and the equipping of the priesthood are revealed. This indicates that the priestly service begins at the incense altar, at the place where prayers of intercession are offered to God (Luke 1:10). The incense altar is the place from which the activities at all the other places in the tabernacle are motivated. It is not merely one item on the passageway through the tabernacle. Rather, it can be compared to a motor that causes everything to operate. Hence, in our experience of the tabernacle (see note 4³ in Heb. 9), the incense altar stands by itself as a turning point. It makes all the aspects of the tabernacle and the outer court effective in our experience. The prayer of intercession also motivates others to come to Christ at the altar of burnt offering, at the laver, at the table, at the lampstand, and at the Ark in the Holy of Holies. According to Rev. 8:3, the incense altar is directly in front of the throne of God's authority, which is also the throne of grace (see note 2² in Rev. 4). The prayer offered at the incense altar, a prayer that is offered in Christ and with Christ as the incense (see note 7¹), governs God's dispensing of grace and motivates the execution of the divine administration. Hence, this prayer governs the universe.

30:2^a
參出二七 2
利四 7

【30:2】這壇要¹四方的，長一肘，寬一肘，高二肘；壇的^{2a}四角要與壇接連一塊。

30:3^a
參出三十 4-5
啓八 3

【30:3】要用純^{1a}金，把壇的上面與壇的四圍，並壇的四角包裹；又要在壇的四圍鑲上²金牙邊。

● 30:2¹ 香壇是四方的，長和寬都是一肘，高二肘。因此，香壇是兩個一立方肘的立方體。四方表徵完全，立方體表徵完全中的完全；不僅如此，兩個立方體指明給予證實或作見證之物。這含示代求的基督或代求的生活乃是一種證實、完全和見證。此外，香壇比陳設餅桌子和約櫃都高，（參二五 10，23，）這指明基督是在至高之處代求。

● 30:2² 角表徵力量。香壇上的四角表徵基督代求的力量，指明基督的代求向着地的四角是有能力的。

● 30:3¹ 見 1 註 1。

● 30:3² 見二五 11 註 2。香壇四圍的金牙邊（或金冠冕，）表徵基督神性的榮耀乃是祂代求的能力，保守神的子民和神的權益。

【30:2】Its¹ length shall be a cubit, and its width, a cubit; it shall be square, and two cubits its height; its^{2a} horns shall be of one piece with it.

【30:3】And you shall overlay it with pure^{1a} gold, its top and its sides around it and its horns; and you shall make a² rim of gold around it.

30:2^a
cf. Exo. 27:2;
Lev. 4:7

30:3^a
cf. Exo. 30:4-5;
Rev. 8:3

30:2¹ (length) The incense altar was a square, one cubit in length and width, and was two cubits high. Thus, it was two cubes of one cubit each. A square signifies perfection, and a cube signifies perfection in perfection. Moreover, two indicates something that gives confirmation and bears a testimony. This implies that the interceding Christ, or the interceding life, is a confirmation, perfection, and testimony. Furthermore, the height of the incense altar was greater than that of the table and the Ark (cf. 25:10, 23). This indicates that Christ is interceding in the highest.

30:2² (horns) Horns signify strength. The four horns on the incense altar signify the strength of Christ's intercession and indicate that Christ's intercession is powerful toward the four corners of the earth.

30:3¹ (gold) See note 1².

30:3² (rim) See note 11² in ch. 25. The rim, or crown, of gold around the incense altar signifies the glory of Christ's divinity being the power of Christ's intercession to preserve God's people and His interests.

【30:4】要作兩個¹金環，安在金牙邊以下，在壇相對的兩邊，可以穿^{1a}槓，用以抬壇。

【30:5】要用皂莢木作兩根槓，用金包裹。

【30:6】要把壇放在¹見證櫃前的幔子外，對着見證櫃上的遮罪蓋，就是我要與你^a相會的地方。

● 30:4¹ 兩個金環可以穿槓，用以抬壇，表徵基督代求的運行。皂莢木包金的槓，（5，）表徵基督屬人的性情和神聖的性情，乃是祂的代求得以及運行的力量。環與槓都是指基督的靈，就是賜生命的靈，包含基督的神性和人性。賜生命的靈將基督的代求帶到地上各處。當眾召會和眾聖徒與基督一同禱告時，賜生命的靈就要把基督代求的功效帶到地上與神權益有關的每一個地方，以完成他們所禱告的。

● 30:6¹ 關於香壇的位置，見來九 4 註 1。香壇在帳幕的中心，帳幕豫表成為肉體的神。（約一 14。）我們要在香壇禱告，必須進入帳幕，就是進入基督這位成為肉體的神裏；這進入是藉着在外院子燔祭壇那裏獻上基督作贖愆祭和贖罪祭，（參來十 19～20，）並藉着喫我們獻上之基督其中歸與我們

【30:4】And you shall make for it two¹ rings of gold under its rim; on its two sides, on its opposite sides, you shall make them; and they shall be as holders for^{1a} poles with which to carry it.

【30:5】And you shall make the poles of acacia wood and overlay them with gold.

【30:6】And you shall put it¹ before the veil that is over the Ark of the Testimony, before the expiation cover that is over the Testimony, where I will^a meet with you.

30:4¹ (rings) The two rings of gold as receptacles for the carrying poles signify the moving of Christ's intercession. The poles of acacia wood overlaid with gold (v. 5) signify that Christ's human nature with His divine nature is the strength for the moving of His intercession. The rings and the poles both refer to the Spirit of Christ, i.e., to the life-giving Spirit, who includes both Christ's divinity and His humanity. The life-giving Spirit brings the intercession of Christ everywhere on the earth. When the churches and the saints pray with Christ, the life-giving Spirit carries out whatever they pray, bringing the effectiveness of Christ's intercession to every place on earth related to God's interests.

30:6¹ (before) Regarding the location of the incense altar, see note 4¹ in Heb. 9. The incense altar was in the center of the tabernacle, which typifies the incarnated God (John 1:14). To pray at the incense altar, we must enter into the tabernacle, i.e., into Christ as the incarnated God, by offering Christ as the trespass offering and the sin offering on the altar of burnt offering in the outer court (cf. Heb. 10:19-20) and by eating

30:7^a
撒二 28
代上二 13
代下二 4
二九 11
路一 9
30:7^b
出三十 34
三一 11
三七 29
四十 27
30:8^a
參啓八 4

【30:7】亞倫要在壇上^a燒馨香的^{1b}香；
每早晨他²收拾燈的時候，要燒這香。

【30:8】黃昏他點燈的時候，也要燒這
香，作為世代在耶和華面前常燒
的^a香。

【30:9】在這壇上不可獻上¹別的香，
不可獻²燔祭、²素祭，也不可澆上²
奠祭。

的那一分。（約六 57。）因此，在香壇禱告，乃是在
基督裏並同着在我們裏面作為加力之生命供應的基督
禱告。這樣的禱告實際上乃是基督在我們裏面禱告。

● 30:7¹ 燒香豫表禱告。（詩一四一 2，路一
10～11，啓八 3～4。）香豫表復活並升天的基督。
（見 35 註 3 與啓八 3 註 4。）因此，燒香乃是禱
告基督，在基督裏並與作為香的基督一同禱告。
這種禱告是代求的禱告，不是為自己禱告，乃是
為着神聖行政的完成，為着神供應之恩典的分賜，
並為着眾召會和眾聖徒禱告。這樣的禱告對神乃
是馨香的香——這種禱告成就神的定旨，滿足神的
願望，並使神心喜悅。

● 30:7² 或，修剪。

● 30:9¹ 按豫表，獻上別的香乃是禱告不是基
督或與基督無關的事物，（參 7 註 1，）用凡火（利
十 1）乃是帶着沒有受過十字架對付的動機來禱告。
（參 35 註 1。）

【30:7】And Aaron shall^a burn on it fragrant^{1b} incense; every
morning when he² dresses the lamps he shall burn it.

【30:8】And when Aaron sets up the lamps at twilight,
he shall burn it, a perpetual^a incense before Jehovah
throughout your generations.

【30:9】You shall not offer any¹ strange incense on it, or
a² burnt offering or a² meal offering; and you shall not
pour a² drink offering on it.

our portion of the Christ whom we have offered (John 6:57). Thus, to
pray at the incense altar is to pray in Christ and with Christ in us as the
energizing life supply. Such prayer is actually Christ praying in us.

30:7¹ (incense) Burning the incense typifies praying (Psa. 141:2; Luke
1:10-11; Rev. 8:3-4). The incense typifies the resurrected and ascended
Christ (see note 35¹ in this chapter and note 3⁴ in Rev. 8). Hence, to
burn the incense is to pray Christ, to pray in Christ and with Christ as
the incense. This kind of prayer is intercessory prayer, not prayer for
ourselves but prayer for the carrying out of the divine administration,
for the dispensing of God's supplying grace, and for the churches and the
saints. Such prayer is a fragrant incense to God—it fulfills His purpose,
satisfies His desire, and delights His heart.

30:7² (dresses) Or, trims.

30:9¹ (strange) In type, to offer strange incense is to pray something
that is not Christ or is not related to Christ (cf. note 7¹), and to use
strange fire (Lev. 10:1) is to pray with motives that have not been dealt
with by the cross (cf. note 35³).

30:7^a
1 Sam. 2:28;
1 Chron. 23:13;
2 Chron. 2:4;
29:11;
Luke 1:9
30:7^b
Exo. 30:34;
31:11;
37:29;
40:27
30:8^a
cf. Rev. 8:4

30:10^a
利十六 18
30:10^b
利十六 34
來九 7
十 3
30:10^c
出二九 36
利二三 27

【30:10】亞倫一年一次，要在壇的四角上爲壇^{1a}遮罪；他^b一年一次，要用遮罪之^c贖罪祭的²血，爲壇遮罪，作爲世世代代的定例。這壇在耶和華面前乃爲至聖。

● 30:9² 這些祭表徵釘十字架並受審判的基督，應當在外院子的燔祭壇獻上。在香壇上，惟有復活並升天的基督作爲香，蒙神悅納，別的全在禁止之列。

● 30:10¹ 見利十六與註。

● 30:10² 香壇與燔祭壇是藉着贖罪祭的救贖之血，（利四 7，）以及外院子祭壇上焚燒的火（利十六 12～13）連在一起的。這指明我們要在香壇禱告，首先必須有在燔祭壇的經歷—經歷血解決我們罪和過犯的難處，並經歷火焚燒我們、了結我們、且將我們消滅成灰。然後我們必須到陳設餅的桌子那裏，享受基督作我們的生命和生命的供應（與我們天然的行爲相對，）到燈臺那裏接受基督作我們光（與我們天然的眼光相對）的光照，並到約櫃那裏摸着基督作神的見證（與我們整個天然人這幔子相對。）我們經過外院子、聖所、至聖所的一切站口之後，就不再是天然的人，乃是團體基督的肢體，穀資格與作爲香的基督（與我們天然的美德相對）一同在香壇代求。

【30:10】And Aaron shall make^{1a} expiation on its horns once a year; with the² blood of the^b sin offering of expiation^c once a year he shall make expiation for it throughout your generations. It is most holy to Jehovah.

30:9² (burnt) These offerings, signifying the crucified and judged Christ, should be offered at the burnt offering altar in the outer court. At the incense altar only the resurrected and ascended Christ as incense is acceptable to God; everything else is prohibited.

30:10¹ (expiation) See Lev. 16 and notes.

30:10² (blood) The incense altar was connected to the altar of burnt offering by the redeeming blood of the sin offering (Lev. 4:7) and by the fire that burned on the altar in the outer court (Lev. 16:12-13). This indicates that in order to pray at the incense altar, we must first have the experience at the burnt offering altar—the experience of the blood that solves the problem of our sin and our trespasses, and the experience of the fire that burns us, terminates us, and reduces us to ashes. Then we must go to the table of the bread of the Presence to enjoy Christ as our life and life supply (versus our natural conduct), to the lampstand to be enlightened by Christ as our light (versus our natural sight), and to the Ark to touch Christ as God's testimony (versus our entire natural being as the veil). After passing through all the stations in the outer court, the Holy Place, and the Holy of Holies, we will no longer be natural persons but will be members of the corporate Christ who are qualified to intercede at the incense altar with Christ as the incense (versus our natural virtues).

30:10^a
Lev. 16:18
30:10^b
Exo. 29:36;
Lev. 23:27
30:10^c
Lev. 16:34;
Heb. 9:7;
10:3

15 遮罪的銀價 三十 11 ~ 16

【30:11】耶和華告訴摩西說，

【30:12】你要按以色列人被數點的，計算^{1a}總數；你數點的時候，他們各人要為²自己把^b贖價給耶和華，免得數的時候，在他們中間有災殃。

● 30:12¹ 這是二十歲以上男丁的總數（14，民一 2 ~ 3）一六十萬零三千五百五十人，能編組成軍，為神在地上的權益爭戰。（三八 26，民一 45 ~ 46，二 32。）只有這些人（女人或二十歲以下的人除外）設資格用遮罪銀贖出。

帳幕表徵神具體化身在祂的選民裏面，為着祂在地上的行動，以建造召會作祂團體的彰顯。在香壇獻上的禱告，是為着神的行動。這代求禱告的結果乃是數點神的百姓，編組成軍，與反對神行動的仇敵爭戰，就是與美地居民所豫表諸天界裏執政的、掌權的爭戰。（見二三 23 註 1。）當神有了這樣的軍隊，祂就能在地上為着祂的權益有所行動。因此，遮罪銀和香壇有直接的關係。

● 30:12² 直譯，他的魂。我們天然的人不設資格在神的軍隊中爭戰。因此，我們必須經歷基督作遮罪銀所表徵的贖價。

15. The Expiation Silver 30:11-16

【30:11】And Jehovah spoke to Moses, saying,

【30:12】When you take the^{1a} sum of the children of Israel, according to their numbering, every man shall give a^b ransom for² himself to Jehovah when you number them, that there may be no plague among them when you number them.

30:12¹ (sum) This was the sum of the males who were twenty years old and over (v. 14; Num. 1:2-3)—the 603,550 men who could be formed into an army to fight for God's interests on earth (38:26; Num. 1:45-46; 2:32). Only these, not the women or the younger men, were qualified to be ransomed by the expiation silver.

The tabernacle signifies God embodied in His chosen people for His move on earth to build up the church as His corporate expression. The prayer offered at the incense altar is for God's move. This intercessory prayer issues in the numbering of God's people to form an army to fight against God's enemies, who oppose His move, i.e., against the rulers and authorities in the heavenlies, typified by the inhabitants of the good land (see note 23¹ in ch. 23). When God has such an army, He is able to move on earth for His interests. Thus, there is a direct relationship between the expiation silver and the incense altar.

30:12² (himself) Our natural man is not qualified to fight in God's army. Thus, we must experience Christ as our ransom, signified by the expiation silver.

30:12^a
Num. 1:2-4;
26:2;
cf. 2 Sam. 24:1-2
30:12^b
Exo. 21:30;
Num. 31:50;
Isa. 43:3;
Psa. 49:7;
cf. Matt. 20:28;
Mark 10:45;
1 Tim. 2:6

30:12^a
民一 2-4
二六 2
參撒下二四 1-2

30:12^b
出二一 30
民三一 50
賽四三 3
詩四九 7
參太二十 28
可十 45
提前二 6

【30:13】凡¹被數點的，每人要按聖所的舍客勒，（一舍客勒是二十季拉，）交銀子半舍客勒；這^a半舍客勒是獻給耶和華的²舉祭。

【30:14】凡被數點的，自¹二十歲以上的人，要將這舉祭獻給耶和華。

● 30:13¹ 直譯，走過去歸於那些被數點之人的。下節者同。

● 30:13² 作為舉祭的半舍客勒銀子，豫表神的子民所經歷並付出作為遮罪銀的升天基督。為着屬靈的爭戰，我們對基督的經歷必須達到最高點，就是與祂一同坐在諸天界裏。（弗二 6，六 12。）我們若在自己裏面而不在升天的基督裏爭戰，就會遭受屬靈的災殃。（12。）見弗六 10 註 3。

遮罪銀的數額是半舍客勒，指明神在這件事上的要求並不太高。後來在以色列人中間，這半舍客勒稱為殿稅或丁稅。（太十七 24～27。）

● 30:14¹ 就屬靈一面說，二十歲以上的男丁，（民一 2～3，）表徵神的子民中間靈裏剛強並在神聖生命裏成熟的人，而不論天然的身分如何。只有這些人殼資格編組成軍，為着神在地上的權益和行動爭戰。

【30:13】This they shall give, each one who was enrolled among their numbering, half a shekel according to the shekel of the sanctuary (the shekel is twenty gerahs), ^ahalf a shekel as a ¹heave offering to Jehovah.

【30:14】Each one who was enrolled among their numbering, from ¹twenty years old and over, shall give the heave offering of Jehovah.

30:13¹ (heave) The half-shekel as a heave offering typifies the ascended Christ experienced by God's people and paid by them as the expiation silver. In order to fight the spiritual warfare, our experience of Christ must reach the highest point, the point where we are sitting with Him in the heavenlies (Eph. 2:6; 6:12). If we fight in ourselves and not in the ascended Christ, spiritually we will suffer a plague (v. 12). See note 10⁴ in Eph. 6.

That the amount of the expiation silver was half a shekel indicates that God's requirement in this matter is not too high. Later, among the children of Israel the half-shekel was known as the temple tax, or poll tax (Matt. 17:24-27).

30:14¹ (twenty) Spiritually, males who are twenty years old and over (Num. 1:2-3) signify those among God's people who, regardless of their natural status, are strong in spirit and mature in the divine life. Only these are qualified to be formed into an army to fight for God's interests and move on earth.

【30:15】你們爲¹自己遮罪，將舉祭獻給耶和華的時候，富足的不可多交，貧窮的也不可少交，各人要交半舍客勒。

【30:16】你要從以色列人收這遮罪銀，作爲會幕¹事奉之用，可以在耶和華面前爲以色列人作記念，爲²他們遮罪。

16 銅洗濯盆 三十 17～21

【30:17】耶和華告訴摩西說，

● 30:15¹ 直譯，你們的魂。

● 30:16¹ 交半舍客勒銀子，是給神用來爲着兩個目的：（一）編組成軍，（見 12 註，）（二）收取銀子爲着建造帳幕。按照三八 25～28，遮罪銀用來作帳幕豎板和柱子的一百個卯座，也用來作柱子的柱頂、鉤子和連絡的杆。這表徵地方召會中剛強且成熟的聖徒所經歷並獻上的升天基督，成了該召會得以站立其中的基礎（卯座，）以及該召會的榮耀（柱頂、）力量、和聯結的能力（鉤子和連絡的杆。）

● 30:16² 直譯，你們的魂。

【30:15】The rich shall not give more and the poor shall not give less than the half shekel, when you give the heave offering of Jehovah to make expiation for your souls.

【30:16】And you shall take the expiation silver from the children of Israel and shall give it for the¹service of the Tent of Meeting, that it may be a memorial for the children of Israel before Jehovah to make expiation for your souls.

16. The Laver of Bronze 30:17-21

【30:17】And Jehovah spoke to Moses, saying,

30:16¹ (service) The giving of the half-shekel was used by God for two purposes: (1) to accomplish the formation of an army (see note 12¹), and (2) to gather silver for the building up of the tabernacle. According to 38:25-28, the expiation silver was used to make the one hundred sockets for the boards and pillars of the tabernacle and also to make the capitals, the hooks, and the connecting rods for the pillars. This signifies that the ascended Christ experienced and offered by the strong and mature saints in a local church becomes the base (sockets) in which that church stands and the glory (capitals of the pillars) and the strength and the linking power (hooks and connecting rods) of that church.

【30:18】你要用¹銅作^{2a}洗濯盆和盆座，
以便洗濯。要將盆放在^{3b}會幕和祭壇
之間，在盆裏盛⁴水。

● 30:18¹ 銅表徵神公義的審判。（見二六 37 註 2。）用以作洗濯盆的銅，來自會幕門前服事之婦人的銅鏡，（三八 8，）含示銅洗濯盆是一面能返照人、暴露人的鏡子。這指明基督在十字架上所受的審判，有能力暴露我們的不潔和洗滌的需要。

● 30:18² 洗濯盆豫表基督之死所產生賜生命之靈的洗滌能力。洗濯盆放置在祭壇之後，表徵洗濯盆洗滌的能力，出自神在祭壇的審判。釘十字架的基督經過神在祭壇（十字架）完全的審判而進入復活以後，就成了洗滌我們的賜生命之靈。（林前十五 45，六 11，多三 5。）洗濯盆的尺寸沒有記載，表徵賜生命的靈是無法測度、無限無量的。（約三 34。）

● 30:18³ 洗濯盆放在祭壇和會幕之間，以接續祭壇的工作，好使人進入帳幕。洗濯盆的位置是在祭壇之後，但洗濯盆的功用是在祭壇的功用之前。（20～21。）

● 30:18⁴ 洗濯盆裏所盛的水，表徵賜生命之靈的洗滌。見弗五 26 與註。

【30:18】You shall also make a ^{1a}laver of ²bronze, with its base of bronze, for washing. And you shall put it ^{3b}between the Tent of Meeting and the altar, and you shall put ⁴water in it.

30:18² (bronze) Bronze signifies God's righteous judgment (see note 37² in ch. 26). The bronze used to make the laver came from the mirrors of the serving women who served at the entrance of the Tent of Meeting (38:8), implying that the laver of bronze was a mirror that could reflect and expose. This indicates that the judgment suffered by Christ on the cross has the power to expose our uncleanness and our need to be washed.

30:18¹ (laver) The laver typifies the washing power of the life-giving Spirit issuing from the death of Christ. The locating of the laver after the altar signifies that the washing power of the laver comes out of God's judgment at the altar. After passing through God's full judgment at the altar (the cross), the crucified Christ entered into resurrection and became the life-giving Spirit who washes us (1 Cor. 15:45; 6:11; Titus 3:5). The dimensions of the laver are not given, signifying that the life-giving Spirit is immeasurable, unlimited (John 3:34).

30:18³ (between) The laver was put between the altar and the Tent of Meeting to continue the work of the altar for the entrance into the tabernacle. The location of the laver was after the altar, but the function of the laver was before that of the altar (vv. 20-21).

30:18⁴ (water) The water put into the laver signifies the washing of the life-giving Spirit. See Eph. 5:26 and notes.

【30:19】亞倫和他的兒子們，要用這盆裏的水^{1a}洗手洗腳。

【30:20】他們進會幕的時候，要用水洗濯，免得¹死亡；或是他們就近壇前供職，給耶和華獻火祭的時候，

【30:21】必要洗手洗腳，免得死亡。這要作亞倫和他後裔，世世代代永遠的定例。

17 聖膏油 三十 22 ~ 33

【30:22】耶和華又告訴摩西說，

● 30:19¹ 洗濯盆的洗滌，不是表徵基督的血洗去我們的罪，（約壹一 7，）乃是表徵賜生命的靈洗去來自接觸屬地事物的污穢。見約十三 5 與註。

● 30:20¹ 祭司事奉之前必須在洗濯盆裏洗滌，免得死亡。這指明我們若想要事奉神，卻沒有賜生命的靈洗去我們屬地的污穢，就會遭受屬靈的死亡。

【30:19】And Aaron and his sons shall^{1a} wash their hands and their feet with water from it;

【30:20】When they go into the Tent of Meeting, they shall wash with water, that they may not¹ die; or when they come near to the altar to minister, to burn an offering by fire to Jehovah,

【30:21】They shall wash their hands and their feet, that they may not die. And it shall be a perpetual statute to them, for him and for his seed throughout their generations.

17. The Holy Anointing Oil 30:22-33

【30:22】Moreover Jehovah spoke to Moses, saying,

30:19¹ (wash) The washing at the laver signifies not the washing away of sin by the blood of Christ (1 John 1:7) but the washing away of the defilement that comes from contacting earthly things, by the life-giving Spirit. See John 13:5 and notes.

30:20¹ (die) The priests were required to wash in the laver before serving, lest they die. This indicates that if we try to serve God without washing away our earthly defilement by the life-giving Spirit, we will suffer spiritual death.

30:23^a
歌四 14
一 3, 13
詩四五 8
太二 11
約十九 39

【30:23】你要取上好的^a香料，就是流質的沒藥五百舍客勒，香肉桂一半，就是二百五十舍客勒，香菖蒲二百五十舍客勒，

【30:24】桂皮五百舍客勒，都按着聖所的舍客勒，又取橄欖油一欣；

【30:25】你要把這些香料，按調製香品者之法複合成¹香品，作成²聖^a膏油。

● 30:25¹ 直譯，香料的複合品。

● 30:25² 這聖膏油，就是橄欖油與四種香料複合成的膏油，（23～24，）乃是耶穌基督之靈完滿的豫表，這靈就是基督藉着死與復活成了那經過過程的三一神複合、包羅萬有、賜生命的靈。（林前十五 45，參約七 39 註 1，腓一 19 註 2。）這複合膏油的成分意義如下：（一）流質的沒藥是埋葬時所用的香料，（約十九 39，）表徵基督寶貴的死；（羅六 3；）（二）香肉桂表徵基督之死的甜美與功效；（羅八 13；）（三）香菖蒲，出自一種在沼澤或泥濘之處往上生長的蘆葦，表徵基督寶貴的復活；（弗二 6，西三 1，彼前一 3；）（四）桂皮，古時用以驅逐蛇蟲，表徵基督復活的大能；（腓三 10；）以及（五）橄欖油作為複合膏油的基本成分，表徵神的靈是複合之靈的基礎。（創一 2。）四這數字表徵以人為首（創

【30:23】You also take the finest^a spices: of flowing myrrh five hundred shekels, and of fragrant cinnamon half as much, two hundred fifty shekels, and of fragrant calamus two hundred fifty shekels,

【30:24】And of cassia five hundred shekels, according to the shekel of the sanctuary, and a hin of olive oil.

【30:25】And you shall make it a¹ holy^a anointing oil, a² fragrant ointment compounded according to the work of a compounder; it shall be a¹ holy anointing oil.

30:23^a
S. S. 4:14;
1:3, 13;
Psa. 45:8;
Matt. 2:11;
John 19:39

30:25^a
Exo. 37:29;
Psa. 45:7-8;
89:20

30:25² (fragrant) Lit., spice compound.

30:25¹ (holy) This holy anointing oil, a compound ointment of olive oil and four spices (vv. 23-24), is a full type of the Spirit of Jesus Christ, the compound, all-inclusive, life-giving Spirit of the processed Triune God, whom Christ became through His death and resurrection (1 Cor. 15:45; cf. notes 39¹ in John 7 and 19⁴ in Phil. 1). The significances of the ingredients of this compound anointing oil are as follows: (1) flowing myrrh, a spice used in burial (John 19:39), signifies the precious death of Christ (Rom. 6:3); (2) fragrant cinnamon signifies the sweetness and effectiveness of Christ's death (Rom. 8:13); (3) fragrant calamus, from a reed that grew upward in a marsh or muddy place, signifies the precious resurrection of Christ (Eph. 2:6; Col. 3:1; 1 Pet. 1:3); (4) cassia, used in ancient times to repel insects and snakes, signifies the power of Christ's resurrection (Phil. 3:10); and (5) the olive oil as the base of the compound ointment signifies the Spirit of God as the base of the compound Spirit (Gen. 1:2). Since the number four signifies the creatures (Ezek. 1:5), of which man is the head (Gen. 1:26), and the number

【30:26】要用這膏油^{1a}抹會幕和見證的櫃、

— 26) 的受造之物，(結一 5，) —這數字表徵獨一的神，(申四 35，提前二 5，) 所以，四種香料表徵在神創造裏基督的人性，一欣橄欖油表徵獨一的神帶着祂的神性。因此，橄欖油與四種香料相調，表徵在複合的靈裏，神與人，神性與人性的複合、調和。(參利二 4 與註 2。) 豫備橄欖油和四種香料，都必須經過壓榨或切割的過程，表徵神的靈藉着基督的受苦(太二六 36 與註) 成了基督的靈。(羅八 9 與註 4。) 不僅如此，四種香料的分量有三個完整的五百舍客勒單位，中間的五百舍客勒分開為兩半，表徵在復活裏的三一神，第二者(子) 藉着在十字架上的死『分開了。』在聖經裏，五是負責任的數字，(太二五 2 與註 1，) 因此，複合膏油的五種元素以及四種香料的三個五百舍客勒單位，表徵三一神在復活裏作為大能、能力，為着擔負責任。三和五這兩個數字與神的建造有關，(見創六 15 註 2，) 所以複合膏油中這兩個數字，表徵複合的靈裏有神建造的元素。基於前述意義，四種香料與橄欖油複合成一種膏油，表徵藉着基督的成為肉體、人性生活、釘十字架、復活和升天等過程，上述元素就與神的靈調和，產生複合的靈，為着建造神永遠的居所。

● 30:26¹ 複合的膏油用以膏抹帳幕及其一切器物、祭壇和壇的一切器具、洗濯盆和盆座、以及祭司，使這一切成為聖別，分別為聖歸與神，為着

【30:26】And with it you shall^{1a} anoint the Tent of Meeting and the Ark of the Testimony,

one signifies the unique God (Deut. 4:35; 1 Tim. 2:5), the four spices signify the humanity of Christ in God's creation, and the one hin of olive oil signifies the unique God with His divinity. Thus, the blending of olive oil with the four spices signifies the compounding, the mingling, of God and man, of divinity and humanity, in the compound Spirit (cf. Lev. 2:4 and note 3). The olive oil and the four spices were all prepared through a process of either pressing or cutting, signifying that the Spirit of God became the Spirit of Christ (Rom. 8:9 and note 4) through Christ's sufferings (Matt. 26:36 and note). Furthermore, the measure of the four spices, being three complete units of five hundred shekels each, the middle five hundred shekels being split into two parts, signifies the Triune God in resurrection, the second, the Son, being "split" by His death on the cross. Since in the Bible five is the number for responsibility (Matt. 25:2 and note 1), the five elements in the compound ointment and the three units of five hundred shekels of the four spices signify the Triune God in resurrection as the power, the capability, for bearing responsibility. Since the numbers three and five are related to God's building (see note 15² in Gen. 6), these numbers in the compound ointment signify that in the compound Spirit there is the element for God's building. Based on the above significances, the compounding of the four spices with the olive oil to make an anointing oil signifies the mingling of the above-mentioned elements with the Spirit of God through the process of Christ's incarnation, human living, crucifixion, resurrection, and ascension to produce the compound Spirit for the building of God's eternal dwelling place.

30:26¹ (anoint) The compound ointment was used to anoint the tabernacle with all its furniture, the altar with all its utensils, the laver and its base, and the priests, to make all these things holy, separated,

【30:27】桌子和桌子的一切器具、燈臺和燈臺的器具、並香壇、

【30:28】燔祭壇和壇的一切器具、洗濯盆和盆座。

【30:29】你要這樣使這些分別爲聖，好成爲至聖；凡觸着這些的都成爲聖。

【30:30】要^a膏¹亞倫和他的兒子們，使他們分別爲聖，可以作祭司事奉我。

祂神聖的定旨。（26～30，參彼前一2，林前六11，羅十五16。）因此，這膏油表徵三一神藉着基督的成爲肉體、釘死與復活，經過過程並終極完成爲包羅萬有複合的靈，臨到蒙祂揀選並救贖的人，以祂自己膏抹他們，使祂自己與他們成爲一，並使他們與祂成爲一。（約二十22，約壹二20，27，林後一21，林前六17。）這樣的膏抹既是複合的靈在我們裏面的運行，就實施在我們身上，且將經過過程並終極完成之三一神的一切成分，加到我們裏面的所是裏，使我們裏面的人，憑神聖的元素在神聖的生命裏得以長大，並使我們與神調和爲一。

聖膏油僅僅爲着一個目的，就是膏抹神的居所和祭司體系。（參彼前二5與註7。）因此，惟有爲着神的居所和祭司體系的人，纔能享受複合、包羅萬有的靈。

● 30:30¹ 參詩一三三1～2與註。

【30:27】And the table and all its utensils, and the lampstand and its utensils, and the altar of incense,

【30:28】And the altar of burnt offering with all its utensils, and the laver and its base.

【30:29】Thus you shall sanctify them that they may be most holy; whatever touches them shall be holy.

【30:30】And you shall^a anoint¹ Aaron and his sons and sanctify them that they may serve Me as priests.

sanctified, to God for His divine purpose (vv. 26-30; cf. 1 Pet. 1:2; 1 Cor. 6:11; Rom. 15:16). Thus, this ointment signifies the Triune God processed and consummated through Christ's incarnation, crucifixion, and resurrection to become the all-inclusive compound Spirit to reach His chosen and redeemed people and to anoint them with Himself, making Himself one with them and making them one with Him (John 20:22; 1 John 2:20, 27; 2 Cor. 1:21; 1 Cor. 6:17). Such an anointing, being the moving of the compound Spirit within us, applies to us and also adds all the elements of the processed and consummated Triune God into our inner being so that our inner man may grow in the divine life with the divine elements and we may be mingled with God as one.

The holy anointing oil is solely for the purpose of anointing God's dwelling place and the priesthood (cf. 1 Pet. 2:5 and note 7). Hence, only those who are for God's dwelling place and for the priesthood can have the enjoyment of the compound, all-inclusive Spirit.

30:30¹ (Aaron) Cf. Ps. 133:1-2 and notes.

【30:31】你要對以色列人說，這油要世世代代歸我為聖膏油。

【30:32】不可倒在一般人的¹身上，也不可按這些成分，調製與這²相似的；這膏油是聖的，你們也要以為聖。

【30:33】凡調製與這相似的，或將這膏油膏在¹凡俗的人身上的，這人要從民中剪除。

18 香 三十 34 ~ 38

● 30:32¹ 直譯，肉體。人的肉體是指舊造裏墮落的人。（創六 3，加二 16。）那些照着肉體，照着舊人生活行動的人，就與包羅萬有的靈無分。

● 30:32² 這意思是說，我們不該憑天然生命的努力，模倣任何屬靈的美德，就是複合之靈的果子。（加五 22 ~ 23。）

● 30:33¹ 這裏凡俗的人指不是祭司的人。在神眼中，凡照着肉體，照着舊人而活的，都被視為凡俗的人。見 32 註 1。

【30:31】And you shall speak to the children of Israel, saying, This shall be a holy anointing oil to Me throughout your generations.

【30:32】Upon the¹flesh of man it shall not be poured, nor shall you make any²like it, according to its composition; it is holy, and it shall be holy to you.

【30:33】Whoever compounds any like it or whoever puts any of it upon a¹stranger, he shall be cut off from his people.

18. The Incense 30:34-38

30:32¹ (flesh) The flesh of man denotes fallen man in the old creation (Gen. 6:3; Gal. 2:16). Those who live and act according to the flesh, the old man, have no share in the all-inclusive Spirit.

30:32² (like) This means that we should not imitate any spiritual virtue, the fruit of the compound Spirit (Gal. 5:22-23), by the effort of our natural life.

30:33¹ (stranger) The stranger here refers to one who is not a priest. In the sight of God those who live according to the flesh, the old man, are regarded as strangers. See note 32¹.

【30:34】耶和華對摩西說，你要取馨香的^{1a}香料，就是蘇合香、香螺、白松香，這些馨香的香料和純¹乳香，各樣的²分量要相等。

● 30:34¹ 三種馨香的香料表徵在復活裏的三一神（三這數字表徵三一神，也表徵復活，）加上純乳香，成爲四種成分，表徵基督的人性（四這數字表徵人是神的造物—結一 5。）四種成分複合成爲一種香，表徵在作爲香的基督裏，神與人，神性與人性的調和。三種香料各都表徵基督的死，如下所述：（一）蘇合香，一種沒藥，由樹產生的膠質，表徵基督生產的生命（由植物生命所表徵—約十二 24）甜美的死；（二）香螺，生長在紅海沼澤之地一種小動物的甲殼，表徵基督的死連同祂救贖的生命（由動物生命所表徵—約一 29；）（三）白松香，也是一種樹的膠質，表徵基督生產的生命大能的死。白松香可厭難聞的氣味，加強其他香料的馨香，並使香的馨香存留、耐久。這香料也用以驅除害蟲與有毒的爬物，包括蛇在內。第二種香料屬於動物生命，表徵神格的第二者被殺，完成救贖。因此，三種香料指明基督在祂生產的生命和救贖的生命裏的死，有三個功用：將我們產生爲神的眾子，救贖我們脫離墮落，並驅逐那蛇魔鬼。（參約十二 24，彼前一 18～19，來二 14。）第四種成分乳香，是一種白色的樹膠，表徵基督甜美的復活。三種香料和乳香加上鹽，（35，）一共有五種成分，五這數字表徵負責任。（太二五 2。）參 25 註 2。

【30:34】And Jehovah said to Moses, Take fragrant^{1a} spices — stacte and onycha and galbanum — fragrant spices with pure¹ frankincense; there shall be an² equal part of each;

30:34¹ (spices) The three fragrant spices signify the Triune God in resurrection (the number three signifies both the Triune God and resurrection), and the addition of pure frankincense, making the number of ingredients four, signifies the humanity of Christ (the number four signifies man as God's creature—Ezek. 1:5). The compounding of the four ingredients into one incense signifies the mingling of God with man, of divinity with humanity, in Christ as the incense. Each of the three spices signifies the death of Christ, as follows: (1) stacte, a kind of myrrh, a resinous gum produced by a tree, signifies the sweet death of Christ's generating life (signified by the plant life—John 12:24); (2) onycha, the shell of a small animal that grows in the marshes of the Red Sea, signifies the death of Christ with His redemptive life (signified by the animal life—John 1:29); and (3) galbanum, also a resinous gum from a tree, signifies the powerful death of Christ's generating life. The disagreeable and offensive odor of galbanum strengthened the fragrance of the other spices and caused the fragrance of the incense to remain and endure. Galbanum was used to repel noxious insects and poisonous reptiles, including serpents. The second of the spices, being of the animal life, signifies that the second of the Godhead was slain to accomplish redemption. Hence, the three spices indicate that Christ's death in His generating life and His redeeming life has three functions: to generate us as sons of God, to redeem us from the fall, and to expel the serpent, the Devil (cf. John 12:24; 1 Pet. 1:18-19; Heb. 2:14). The fourth ingredient, frankincense, is a white resinous gum, signifying the sweet resurrection of Christ. The three spices and the frankincense are seasoned with salt (v. 35), making the number of ingredients five, the number five signifying responsibility (Matt. 25:2). Cf. note 25¹.

【30:35】你要用這些加上^{1a}鹽，按調製香品者之法作成²香品，作成純淨聖別的^{3b}香。

● 30:34² 四種成分的分量都相等，表徵我們對基督的經歷該是均平、平衡的，包含對祂的死與復活相等分量的經歷。這裏沒有題起分量是多少，表徵基督是不可測度、無限無量的。（參弗三 8，18。）

● 30:35¹ 鹽消殺腐壞，也有防腐作用。（太五 13。）按豫表，鹽表徵基督之死殺死的能力和保存的能力。香的四種成分加上鹽，表徵我們的禱告需要藉着十字架『加上鹽，』好消殺我們心中一切不純的動機和我們靈中的偏向。神要在複合的膏裏臨到我們，需要那靈（油；）（24；）我們要在禱告中到神那裏去，需要十字架（鹽。）

● 30:35² 直譯，香料的複合品。

● 30:35³ 聖膏油（23～25）表徵基督作為包羅萬有的靈，從神來到我們這裏；香表徵基督作為我們的禱告，從我們去到神那裏。這是雙向的神聖交通。膏油塗抹在基督裏並藉着基督將神帶給我們，使我們有分於神聖的元素；香是我們在禱告中帶着基督並且作為基督到神那裏去，使神得着享受。這種禱告以馨香之氣滿足神，同時也執行神的經綸，神的行政。（見 1 註 2。）

【30:35】And you shall make of it^{1a} incense, a² fragrant compound according to the work of a compounder, seasoned with^{3b} salt, pure and holy.

30:34² (equal) That all the four ingredients were in equal parts signifies that our experience of Christ should be even, balanced, including equal portions of His death and His resurrection. That no quantities are mentioned signifies that Christ is immeasurable, unlimited (cf. Eph. 3:8, 18).

30:35³ (salt) Salt kills corruption and functions as a preservative (Matt. 5:13). In typology salt signifies the killing power and the preserving power of Christ's death. The seasoning of the four ingredients of the incense with salt signifies that our prayer needs to be "salted" by the cross so that all the impure motives in our heart and the bias in our spirit may be killed. For God's coming to us in the compound ointment, the Spirit, the oil, is needed (v. 24); for our going to God in prayer, the cross, the salt, is needed.

30:35² (fragrant) Or, spice compound.

30:35¹ (incense) The holy anointing oil (vv. 23-25) signifies Christ as the all-inclusive Spirit coming to us from God, whereas the incense signifies Christ as our prayer going to God from us. This is a divine traffic in two directions. The anointing brings God to us in Christ and through Christ for our participation in the divine element; the incense is our going to God with Christ and as Christ in prayer for God's enjoyment. This kind of prayer simultaneously satisfies God with a sweet fragrance and carries out God's economy, God's administration (see note 1¹).

【30:36】這香要取些¹搗得極細，放些²在會幕內見證的櫃前，我要在那裏與你^a相會；你們要以這香爲至聖。

【30:37】你們爲¹自己調製的香，不可按這些成分調製；要以這香爲聖，歸耶和華。

【30:38】凡作香和這香一樣，爲要聞香味的，這人要從民中剪除。

● 30:36¹ 按照 35 ~ 36 節，香必須加上鹽，搗細並焚燒。把香搗細，並且放在會幕內見證的櫃前，表徵基督甜美的死和祂馨香的復活調和，以及祂的死與復活在香壇上獻給神，作爲基督和祂肢體代求的基礎。我們要有基督作爲香，獻給神作甜美的香氣，就需要真正經歷基督帶着香的一切成分；這些經歷也必須加上鹽，搗細並焚燒。

● 30:36² 在會幕內見證的櫃前，即在香壇上。見證就是約櫃裏面的律法。（見十六 34 註 1。）因此，這節指明香壇直接在約櫃前。香壇靠近約櫃的意義是，基督自己作爲香升到神那裏去的這種禱告，是我們接觸神並在神同在中所產生的結果。

● 30:37¹ 香完全是爲着神的享受和滿足，不是爲着人的。這表徵我們禱告不該爲着給人看。（太六 5 ~ 6。）

【30:36】And you shall¹ beat some of it very fine, and put some of it² before the Testimony in the Tent of Meeting, where I will^a meet with you; it shall be to you most holy.

【30:37】And the incense which you shall make, you shall not make for¹ yourselves according to its composition; it shall be holy to you for Jehovah.

【30:38】Whoever shall make any like it, to smell it, shall be cut off from his people.

30:36¹ (beat) According to vv. 35-36 the incense must be salted, beaten, and burned. Beating the incense and putting it before the Testimony in the Tent of Meeting signify the blending of Christ's sweet death and His fragrant resurrection and the offering of His death and resurrection to God on the incense altar as a base for the intercession of Christ and His members. In order to have Christ as the incense to offer to God as a sweet-smelling fragrance, we need the genuine experiences of Christ with all the ingredients of the incense, and these experiences must be salted, beaten, and burned.

30:36² (before) I.e., on the incense altar. The Testimony is the law inside the Ark (see note 34¹ in ch. 16). Thus, this verse indicates that the incense altar was directly in front of the Ark. The significance of the closeness of the incense altar and the Ark is that the kind of prayer that is Christ Himself ascending to God as incense is the outcome of our contact with God and our being in His presence.

30:37¹ (yourselves) The incense is absolutely for God's enjoyment and satisfaction, not for man's. This signifies that we should not pray so that men will see us (Matt. 6:5-6).

出埃及記 第三十一章

十二 製作帳幕、 器物、和祭司衣服的人 三一 1 ~ 11

【31:1】耶和華告訴摩西說，

【31:2】^a看哪，猶大支派中，^b戶珥的孫子，烏利的兒子^{1c}比撒列，我已經題名召他。

【31:3】我也已經以^{1a}神的靈充滿他，使他有^b智慧，有悟性，有知識，能作各樣的工，

● 31:2¹ 比撒列是工頭，是在神建造上領頭的人。他名字的意思是受神的蔭庇，指明比撒列身為工頭，是一個受神恩典蔭庇的人。（參林前三 10 上，林後十二 9。）比撒列的父親名叫烏利，意思是耶和華的光。比撒列的祖父名叫戶珥，意思是自由、尊貴、潔白（表徵清潔、純一。）這三個名字指明建造神居所的人，該是怎樣的人。

● 31:3¹ 建造神的居所，召會，乃是所有神子民應當從事的尊貴工作。（林前三 10，弗四 12，16。）然而，作這工作所需的智慧、悟性、知識和技巧，必須是對我們成了那靈的神自己。（參西一 28 ~ 29。）惟有神的靈纔能藉着我們建造祂自己的居所。

EXODUS 31

L. The Workers of the Tabernacle, the Furniture, and the Priestly Garments 31:1-11

【31:1】And Jehovah spoke to Moses, saying,

【31:2】^aSee, I have called by name ^{1b}Bezaleel the son of Uri, the son of ^cHur, of the tribe of Judah.

【31:3】And I have filled him with the ^{1a}Spirit of God, with ^bwisdom and with understanding and with knowledge and with all kinds of workmanship,

31:2¹ (Bezaleel) Bezaleel was a master builder, a leader in God's building. His name means in the shadow of God, indicating that as a master builder, Bezaleel was a man under the shadow of God's grace (cf. 1 Cor. 3:10a; 2 Cor. 12:9). Uri, the name of Bezaleel's father, means light of Jehovah, and Hur, the name of Bezaleel's grandfather, means free, noble, white (signifying clean and pure). These three names indicate what kind of persons the builders of God's dwelling place should be.

31:3¹ (Spirit) The building up of God's dwelling place, the church, is a noble work to be done by all God's people (1 Cor. 3:10; Eph. 4:12, 16). However, the wisdom, understanding, knowledge, and skill for this work must be God Himself as the Spirit to us (cf. Col. 1:28-29). Only the Spirit of God can build His own dwelling place through us.

31:2^a
2-6;
出三五 30-35

31:2^b
出十七 10

31:2^c
出三五 30
三六 1, 8
三七 1
三八 22
三九 2
代上二 20
代下 5

31:3^a
出三五 31

31:3^b
參王上七 14

31:2^a
vv. 2-6;
Exo. 35:30-35

31:2^b
Exo. 35:30;
36:1, 8;
37:1;
38:22;
39:2;
1 Chron. 2:20;
2 Chron. 1:5

31:2^c
Exo. 17:10

31:3^a
Exo. 35:31

31:3^b
cf. 1 Kings 7:14

【31:4】能設計奇巧的工，用¹金、銀、銅製造各物；

【31:5】又能¹刻寶石，可以鑲嵌，能¹雕木頭，能¹作各樣的工。

【31:6】我已經親自分派¹但支派中，亞希撒抹的兒子^{2a}亞何利亞伯與他同工；^b凡心中^c有智慧的，我已賜他們心中有智慧，能作我所吩咐你的一切，

● 31:4¹ 要建造召會，所有信徒都必須知道如何使用神聖的性情作為金，基督的救贖作為銀，以及神公義的審判作為銅，（參林前三 12，）作他們工作的『材料。』

● 31:5¹ 刻寶石以便鑲嵌，就是幫助聖徒變化成為寶石，並且受到調整適於神的建造；雕木頭乃是為着神建造的緣故，在聖徒的人性上做工；作各樣的工就是以基督拔高的人性，在屬人的品性上產生優雅的美德，這是建造召會作神的居所所需要的。（參弗四 2 與註。）

● 31:6¹ 比撒列屬猶大支派，（2，）就是君王的支派，（創四九 10，）也就是主耶穌的支派；（來七 14；）亞何利亞伯屬但支派，（6，）是低下的支派。（創四九 17。）同樣的原則見於所羅門和戶蘭亞比手下聖殿的建造；所羅門屬猶大支派，而戶蘭亞比的母親是但支派的婦人。（代下二 11～14。）這指明神居所建造的工作，必須由神所有的子民，包括高階層和低階層的人來完成。（弗四 11～16。）

【31:4】To fashion skillful designs, to work in¹gold and in silver and in bronze,

【31:5】And in the¹cutting of stones for setting and in the¹carving of wood, to¹work in all kinds of workmanship.

【31:6】And now, I Myself have appointed with him^{1a}Oholiab the son of Ahisamach, of the²tribe of Dan; ^band in the heart of all who are ^cwise in heart I have put wisdom, that they may make all that I have commanded you:

31:4¹ (gold) To build up the church all the believers must know how to use the divine nature as the gold, the redemption of Christ as the silver, and God's righteous judgment as the bronze (cf. 1 Cor. 3:12) as the "materials" for their work.

31:5¹ (cutting) To cut stones for setting is to help the saints to be transformed into stones and to be adjusted to fit into God's building; to carve wood is to work on the humanity of the saints for the sake of God's building; and to work in all kinds of workmanship is to produce finer virtues in human character with the uplifted humanity of Christ, which are needed for the building up of the church as God's dwelling place (cf. Eph. 4:2 and note).

31:6² (tribe) Bezaleel was of the tribe of Judah (v. 2), the kingly tribe (Gen. 49:10), the tribe of the Lord Jesus (Heb. 7:14), and Oholiab was of the tribe of Dan (v. 6), a lowly tribe (Gen. 49:17). The same principle is seen in the building of the temple under Solomon, who was of the tribe of Judah, and Hiram-abi, whose mother was a Danite woman (2 Chron. 2:11-14). This indicates that the work of building God's dwelling place must be done by all God's people, including those of high estate and those of low estate (Eph. 4:11-16).

31:6^a

出三五 34
三六 1, 2
三八 23

31:6^b

6-11;
參出三五 10-19
三九 33-42

31:6^c

出二八 3

31:6^a

Exo. 35:34;
36:1, 2;
38:23

31:6^b

vv. 6-11;
cf. Exo. 35:10-19;
39:33-42

31:6^c

Exo. 28:3

31:7^a
出三六 8-38
31:7^b
出二五 10-16
三七 1-5
31:7^c
出二五 17-22
三七 6-9
31:8^a
出二五 23-30
三七 10-16
31:8^b
出二五 31-40
三七 17-24
31:8^c
出三十 1-10
三七 25-28
31:9^a
出二七 1-8
三十 28
三八 1-7
31:9^b
出三十 17-21
三八 8
31:10^a
出二八 1-43
三九 1-31
利八 7-8, 13
31:11^a
出三十 23-33
三七 29
31:11^b
出三十 7, 34-38

【31:7】就是 ^a會幕、^b見證的櫃和其上的 ^c遮罪蓋、會幕的一切器具，

【31:8】^a桌子和桌子的器具、純金的 ^b燈臺和燈臺的一切器具、^c香壇，

【31:9】^a燔祭壇和壇的一切器具、^b洗濯盆和盆座，

【31:10】精工作的 ^a衣服，就是祭司亞倫的聖衣，和他兒子們用以作祭司事奉的衣服，

【31:11】^a膏油和供聖所用馨香香料的 ^b香。他們都要照我所吩咐你的一切去作。

十三 安息日與 帳幕建造工作的關係 三一 12 ~ 17

【31:12】耶和華告訴摩西說，

● 31:6² 亞何利亞伯是與比撒列同作工頭的。他名字的意思是『我父親的帳棚或帳幕。』亞何利亞伯的父親名叫亞希撒抹，意思是『有力或扶持的弟兄。』這兩個名字表徵，亞何利亞伯乃是有力扶持神帳幕的人。

【31:7】The ^aTent of Meeting, and the ^bArk of the Testimony and the ^cexpiation cover that is on it, and all the utensils of the tent,

【31:8】And the ^atable and its utensils, and the pure ^blampstand with all its utensils, and the ^caltar of incense,

【31:9】And the ^aaltar of burnt offering with all its utensils, and the ^blaver and its base,

【31:10】And the finely worked ^agarments, both the holy garments for Aaron the priest and the garments of his sons for them to serve as priests,

【31:11】And the ^aanointing oil, and the ^bincense of fragrant spices for the sanctuary. According to all that I have commanded you, they shall do.

M. The Sabbath in Relation to the Building Work of the Tabernacle 31:12-17

【31:12】And Jehovah spoke to Moses, saying,

31:6¹ (Oholiab) Oholiab was Bezaleel's co-master builder. His name means the tent or tabernacle of my father. Ahisamach, the name of Oholiab's father, means a brother of strength or support. These two names signify that Oholiab was a man for God's tabernacle with strength and support.

31:7^a
Exo. 36:8-38
31:7^b
Exo. 25:10-16;
37:1-5
31:7^c
Exo. 25:17-22;
37:6-9
31:8^a
Exo. 25:23-30;
37:10-16
31:8^b
Exo. 25:31-40;
37:17-24
31:8^c
Exo. 30:1-10;
37:25-28
31:9^a
Exo. 27:1-8;
30:28;
38:1-7
31:9^b
Exo. 30:17-21;
38:8
31:10^a
Exo. 28:1-43;
39:1-31;
Lev. 8:7-8, 13
31:11^a
Exo. 30:23-33;
37:29
31:11^b
Exo. 30:7, 34-38

31:13^a

13-17;
參出二十 8-11
申五 12-15
利二三 3
耶十七 22

31:13^b

出三一 17
結二十 12, 20

31:13^c

出六 7

31:14^a

參民十五 32-36

【31:13】^a 你要吩咐以色列人說，你們務要守我的¹安息日；因為這是我與你們之間世代代的^{2b}記號，使你們^c知道我是把你們分別為聖的耶和華。

【31:14】所以你們要守安息日，因為這是你們的聖日。^a 凡瀆犯這日的，必要被處¹死；凡在這日作工的，那²人要從民中¹剪除。

● 31:13¹ 這裏再次題到安息日，（參二十 8～11，）與神居所建造的工作有關，表徵當神的子民同祂並為祂作工時，他們必須學習藉着享受祂並被祂充滿，而與祂同得安息。守安息日是一個記號，（17，）表明神的子民為神作工，不是憑着他們自己的力量，乃是藉着享受祂並與祂是一。守安息日也是一個永遠的約，（16，）向神保證我們與祂是一，是藉着先享受祂，然後纔與祂同工、為祂作工、並且與祂是一而作工。神是先作工，後安息；人是先安息，後作工。（創二 2 與註。）這裏題到安息日，也指明凡與帳幕及其器物有關的事，都把我們引到神的安息日，及其安息與舒暢，以享受神所定意並作成的。

● 31:13² 見二十 10 註 1。

● 31:14¹ 我們為神作工，卻不享受祂，不與祂是一，結果乃是屬靈的死亡，並且失去在基督身體裏的交通。

● 31:14² 直譯，魂。

【31:13】^a Speak also to the children of Israel, saying, You shall surely keep My ¹Sabbaths; for it is a ^{2b}sign between Me and you throughout your generations, that you may ^cknow that I am Jehovah who sanctifies you.

【31:14】Therefore you shall keep the Sabbath, for it is holy to you. ^aEveryone who profanes it shall surely be put to ¹death; for whoever does any work on it, that soul shall be ¹cut off from among his people.

31:13¹ (Sabbaths) The Sabbath is mentioned again here (cf. 20:8-11), in relation to the work of building God's dwelling place, signifying that as God's people work with Him and for Him, they must learn to rest with Him by enjoying Him and being filled with Him. Keeping the Sabbath is a sign (v. 17) that God's people work for God not by their own strength but by enjoying Him and being one with Him. It is also an eternal covenant (v. 16) assuring God that we will be one with Him by first enjoying Him and then working with Him, for Him, and in oneness with Him. God first worked and then rested; man first rests and then works (Gen. 2:2 and note). The mentioning of the Sabbath here indicates also that everything related to the tabernacle and its furniture leads us to God's Sabbath, with its rest and refreshment in the enjoyment of what God has purposed and done.

31:13² (sign) See note 10¹ in ch. 20.

31:14¹ (death) When we work for God without enjoying Him and being one with Him, the result is spiritual death and the loss of the fellowship in the Body.

31:13^a

vv. 13-17;
cf. Exo. 20:8-11;
Deut. 5:12-15;
Lev. 23:3;
Jer. 17:22

31:13^b

Exo. 31:17;
Ezek. 20:12, 20

31:13^c

Exo. 6:7

31:14^a

cf. Num. 15:32-36

【31:15】六日要作工，但第七日是完全安息的安息日，是歸耶和華為聖的；凡在安息日作工的，必要被處死。

【31:16】故此，以色列人要謹守安息日，要世世代代守這安息日為永遠的約。

【31:17】這是我與以色列人之間永遠的^a記號；因為六日之內耶和華造天地，^b第七日便安息舒暢。

十四 干犯律法 三一 18～三二 6

【31:18】耶和華在西乃山和摩西說完了話，就把兩塊見證的¹版交給他，是神用指頭寫的^a石版。

● 31:18¹ 在二十 1～二三 19，神頒佈律法及其典章。然後在二四 12，神呼召摩西到山頂，好將律法的石版，就是見證的版交給他。（見二十 1 註 1。）但神把石版交給摩西以前，先把帳幕的圖樣給他，並且將祭司體系的事指示他。（二五 1～三一 17。）這指明神雖然頒賜律法給人，但祂曉得人無法遵守律法；因此，祂豫備了帳幕、供物、和

【31:15】Six days work shall be done, but on the seventh day there is a Sabbath of complete rest, holy to Jehovah; whoever does any work on the Sabbath day shall surely be put to death.

【31:16】Therefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations as a perpetual covenant.

【31:17】It is a ^asign between Me and the children of Israel forever; for in six days Jehovah made heaven and earth, and on the ^bseventh day He rested and was refreshed.

N. The Breaking of the Law 31:18 — 32:6

【31:18】And when He had finished speaking with him upon Mount Sinai, He gave to Moses the two ¹tablets of the Testimony, ^atablets of stone, written with the finger of God.

31:18¹ (tablets) The law and its ordinances were decreed by God in 20:1–23:19. Then, in 24:12 God called Moses up to the top of the mountain to give him the tablets of the law, the Testimony (see note 1¹ in ch. 20). However, before giving Moses the tablets, God first gave him the design of the tabernacle and instructions concerning the priesthood (25:1–31:17). This indicates that although God was giving the law, He knew that man could not keep it; therefore, He prepared the tabernacle, the offerings, and

31:17^a
參創九 13, 17
十七 11
31:17^b
創二 2
來四 4

31:17^a
cf. Gen. 9:13, 17;
17:11
31:17^b
Gen. 2:2;
Heb. 4:4

31:18^a
出二四 12

31:18^a
Exo. 24:12

出埃及記 第三十二章

32:1^a
徒七 40
出三二 23

【32:1】百姓見摩西遲延不下山，就大家聚集到亞倫那裏，對他說，起來，爲我們造^{1a}神像，可以在我們前面引路；因爲領我們從埃及地上來的那人摩西，我們不知道他遭遇了甚麼事。

【32:2】亞倫對他們說，把你們妻子、兒子、女兒耳上的金¹環摘下，拿來給我。

祭司體系的各方面——其實際和應驗乃是基督——作爲恩典的路，讓祂那些墮落、有罪的子民接觸祂並享受祂。（參來九 1～十 22。）雖然神頒賜律法，祂卻一點也不信靠律法。神所信靠的，從已往直到如今，完全在於基督作神子民恩典的路。

● 32:1¹ 甚至在律法完全頒佈以前，百姓就陷入拜偶像的罪中，至少干犯了律法的頭三條誡命。（二十 2～7。）人以偶像頂替神，就使人無法遵守神的誡命。（參羅一 18～32 與註，約壹五 21 與註 3 一段。）

● 32:2¹ 百姓戴金耳環是爲着妝飾自己。這指明自我妝飾導致拜偶像。（參創三五 4 與註。）不僅如此，耳環的金子是神在以色列人出埃及以前賜給他們，（十二 35～36，）要用來建造帳幕的。

EXODUS 32

【32:1】And when the people saw that Moses delayed to come down from the mountain, the people gathered against Aaron and said to him, Come, make a ^{1a}god for us who will go before us; for as for this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him.

【32:2】And Aaron said to them, Tear off the gold ¹rings, which are in the ears of your wives, your sons, and your daughters, and bring them to me.

all the aspects of the priesthood—the reality and fulfillment of which is Christ—as the way of grace for His fallen and sinful people to contact Him and enjoy Him (cf. Heb. 9:1–10:22). Although God was giving the law, He did not have any trust in the law. His trust was, and still is, absolutely in Christ as the way of grace for His people. See note 1¹ in ch. 25.

32:1¹ (god) Even before the decree of the law was completed, the people broke at least the first three commandments of the law (20:2-7) by falling into the sin of idolatry. Man's replacing of God with idols causes man to be unable to keep God's commandments (cf. Rom. 1:18-32 and notes; 1 John 5:21 and note 3, par. 1).

32:2¹ (rings) The gold earrings were worn by the people for self-beautification. This indicates that self-beautification leads to idolatry (cf. Gen. 35:4 and note). Furthermore, the gold in the earrings was given to the children of Israel by God before their exodus from Egypt (12:35-36) and was

32:1^a
Acts 7:40;
Exo. 32:23

【32:3】眾百姓就把他們耳上的金環摘下，拿來給亞倫。

【32:4】¹ 亞倫從他們手裏接過來，鑄了一隻^{2a}牛犢，是用雕刻的工具作成的。他們就說，以色列阿，這是領你從埃及地上來的神。

【32:5】亞倫看見，就在牛犢面前築壇，並且宣告說，明日要向耶和華守節。

【32:6】次日，百姓清早起來，獻上燔祭，並帶來平安祭，然後^a坐下喫喝，起來玩耍。

（二五 3，三五 5。）但這金子在用來為着神的定旨以前，就被撒但篡奪，被神的子民用來作成偶像。因此，拜偶像乃是撒但篡奪以及人濫用神為着祂的定旨所賜給的，以致將其糟蹋。

● 32:4¹ 金牛犢不是異教偶像，因為是神所設立真正的大祭司亞倫製造的。不僅如此，亞倫造了牛犢，以耶和華為其名，並且以向神獻上祭物並敬拜神的方式，帶頭敬拜偶像。（4～6，8。）這樣，神所救贖的百姓敬拜以耶和華他們神為名的偶像，並且以神所命定的方式敬拜。（參詩一〇六 19～20，羅一 23。）這是在敬拜神之事上的裝假和狡詐的攪雜。☞

【32:3】And all the people tore off the golden rings which were in their ears and brought them to Aaron.

【32:4】And ¹he took the gold from their hand and fashioned it with an engraving tool and made it into a molten ^{2a}calf; and they said, This is your god, O Israel, who brought you up out of the land of Egypt!

【32:5】And when Aaron saw this, he built an altar before it; then Aaron made a proclamation and said, Tomorrow shall be a feast to Jehovah.

【32:6】And they rose up early on the next day and offered burnt offerings and brought peace offerings; and ^athe people sat down to eat and drink and rose up to play.

to be used for the building of the tabernacle (25:3; 35:5). However, before the gold could be used for God's purpose, it was usurped by Satan and used by God's people to make an idol. Hence, idolatry is Satan's usurping and man's abusing of what God has given for His purpose, in order to make it a waste.

32:4¹ (he) The golden calf was not a pagan idol, for it was made by Aaron, a genuine high priest appointed by God. Furthermore, Aaron made the calf in the name of Jehovah and took the lead to worship the idol in the way of presenting offerings to God and worshipping God (vv. 4-6, 8). Thus, God's redeemed people worshipped an idol in the name of Jehovah their God and in the way ordained by God (cf. Ps. 106:19-20; Rom. 1:23). This was a pretense and a subtle mixture in the worship of God.☞

32:4^a
申九 16
尼九 18
詩一〇六 19-21
徒七 41

32:4^a
Deut. 9:16;
Neh. 9:18;
Psa. 106:19-21;
Acts 7:41

32:6^a
林前十 7

32:6^a
1 Cor. 10:7

十五 對付偶像和拜偶像的人 三二 7 ~ 29

32:7^a
7-10;
申九 12-14

【32:7】^a 耶和華對摩西說，下去罷，因為你的百姓，就是你從埃及地領上來的，已經¹敗壞了。

32:8^a
林前十 7

【32:8】他們很快就偏離了我所吩咐他們行的道路，為自己鑄了一隻牛犢，向它^a下拜獻祭，說，以色列阿，這就是領你從埃及地上來的神。

按新約裏的原則，拜偶像是分裂與淫亂的主要根源。金牛犢偶像在以色列人中間造成分裂。（參林前一 10 ~ 13，十一 18 ~ 19。）分裂其實就是屬靈的淫亂。（參啓十七 1 ~ 5。）拜偶像與淫亂總是並行的。（民二五 1 ~ 2，啓二 20。）

● 32:4² 牛犢不是為着勞動，乃是為着給人喫，所以牛犢表徵享受。（創十八 7 ~ 8，路十五 23。）金牛犢作好以後，百姓在它面前坐下喫喝，起來玩耍。（6，18 ~ 19 上。）這幅圖畫指明，以色列人敬拜他們所享受的。他們拜金牛犢乃是一種消遣和娛樂，這指明消遣和娛樂就是他們的偶像。

● 32:7¹ 我們愛甚麼過於愛神，那就是偶像，會敗壞我們，帶進許多罪惡的事物。（參羅一 18 ~ 32。）

O. The Dealing with the Idol and the Idolaters 32:7-29

32:7^a
vv. 7-10;
Deut. 9:12-14

【32:7】^a And Jehovah spoke to Moses, Go, get down; for your people, whom you brought up out of the land of Egypt, have¹ corrupted themselves.

32:8^a
1 Cor. 10:7

【32:8】They have quickly turned aside from the way which I commanded them. They have made for themselves a molten calf, and they have^a worshipped it and have sacrificed to it and said, This is your god, O Israel, who brought you up out of the land of Egypt!

According to the principles in the New Testament, idolatry is the main source of division and fornication. The golden calf idol caused a division among the children of Israel (cf. 1 Cor. 1:10-13; 11:18-19). Actually, division is spiritual fornication (cf. Rev. 17:1-5). Idolatry and fornication always go together (Num. 25:1-2; Rev. 2:20).

32:4² (calf) A calf is not for labor but for eating and therefore signifies enjoyment (Gen. 18:7-8; Luke 15:23). After the golden calf was made, the people ate, drank, and rose up to play in front of it (vv. 6, 18-19a). This picture indicates that the children of Israel worshipped what they enjoyed. Their worshipping of the gold calf was an amusement and an entertainment, indicating that amusement and entertainment were their idol.

32:7¹ (corrupted) Whatever we love more than God is an idol that corrupts us, bringing in many sinful things (cf. Rom. 1:18-32).

32:9^a
出三三 3, 5
三四 9
申九 6
三一 27
代下三十 8
徒七 51
參賽四八 4

32:10^a
民十四 12

32:11^a
詩一〇六 23

32:12^a
民十四 13-16
申九 28-29

【32:9】耶和華對摩西說，我看這百姓真是^a硬着頸項的百姓。

【32:10】你且由着我，我要向他們發烈怒，將他們滅絕；我要使你成為^a大國。

【32:11】摩西^{1a}懇求耶和華他的神，說，耶和華阿，你為甚麼向你的百姓發烈怒？這百姓是你用大力並大能的手，從埃及地領出來的。

【32:12】^a為甚麼使埃及人議論說，祂領他們出去，是要降禍與他們，把他們殺在山中，將他們從地面上除滅？求你轉意，不發你的烈怒，後悔，不降禍與你的百姓。

● 32:11¹ 直譯，使耶和華的臉甜美或愉悅。摩西為以色列人所作的懇求，顧到神的名，並站在神守約的信實上，（11～13，）使神臉上的表情，從忿怒變為愉悅。於是神後悔，不將祂的百姓滅絕。（14。）

【32:9】And Jehovah said to Moses, I have seen this people, and indeed they are, a^a stiff-necked people.

【32:10】Now therefore let Me be, that My anger may burn against them, and I may consume them; and I will make of you a great^a nation.

【32:11】And Moses^{1a} entreated Jehovah his God and said, Jehovah, why does Your anger burn against Your people, whom You brought out of the land of Egypt with great power and with a mighty hand?

【32:12】^aWhy should the Egyptians speak, saying, With evil intent He brought them out, to slay them in the mountains and to consume them from the face of the earth? Turn from Your burning anger, and repent of this evil against Your people.

32:11¹ (entreated) Lit., made Jehovah's face sweet, or pleasant. Moses' entreaty on behalf of the children of Israel, which took care of God's name and stood on God's faithfulness to keep His covenant (vv. 11-13), changed the expression on God's face from one of anger to one of pleasantness. Thus, God repented and did not consume His people (v. 14).

32:9^a
Exo. 33:3, 5;
34:9;
Deut. 9:6;
31:27;
2 Chron. 30:8;
Acts 7:51;
cf. Isa. 48:4
32:10^a
Num. 14:12

32:11^a
Psa. 106:23

32:12^a
Num. 14:13-16;
Deut. 9:28-29

【32:13】求你記念你的僕人亞伯拉罕、以撒、以色列，你曾指着自已向他們起誓說，我要使你們的後裔繁增，如同天上的星那樣多，並且我要把所應許的這全地，賜給你們的^a後裔，他們要永遠承受為業。

【32:14】於是耶和華後悔，不把所說的禍降與祂的百姓。

【32:15】^a摩西轉身下山，手裏拿着兩塊見證的版；版是兩面寫的，這面那面都有字。

【32:16】^a版是神作的；字是神寫的，刻在版上。

【32:17】約書亞聽見百姓呼喊的聲音，就對摩西說，在營裏有爭戰的聲音。

【32:18】但摩西說，這不是打勝仗呼喊的聲音；也不是打敗仗呼喊的聲音；我所聽見的，乃是歌唱的聲音。

【32:13】 Remember Abraham, Isaac, and Israel, Your servants, to whom You swore by Yourself and said to them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of I will give to your^a seed, and they shall inherit it forever.

【32:14】 Thus Jehovah repented of the ill which He said He would do to His people.

【32:15】^aThen Moses turned and went down from the mountain with the two tablets of the Testimony in his hand, tablets that were written on both of their sides; on the one side and on the other were they written.

【32:16】 And the^a tablets were the work of God, and the writing was the writing of God, engraved upon the tablets.

【32:17】 And when Joshua heard the sound of the people as they shouted, he said to Moses, There is a sound of war in the camp.

【32:18】 But ¹Moses said, It is not the sound of the cry of triumph, / Neither is it the sound of the cry of defeat; / But it is the sound of singing that I hear.

【32:19】摩西走近營前，就看見那^a牛犢，又看見人跳舞，便發烈怒，把兩塊版從手中扔出，在山下¹摔碎了。

【32:20】^a又將他們所鑄的牛犢用火焚燒，磨得粉碎，撒在水面上，叫以色列人¹喝。

【32:21】摩西對亞倫說，這百姓向你作了甚麼，你竟使他們陷在這樣大的罪裏？

【32:22】亞倫說，求我主不要發烈怒。這百姓專於作惡，是你知道的。

【32:23】他們對我說，^a你為我們造神像，可以在我們前面引路；因為領我們從埃及地上來的那人摩西，我們不知道他遭遇了甚麼事。

● 32:19¹ 見證的版（15）被摔碎，指明以色列人在領受律法以前，已經干犯了律法和律法的約。

● 32:20¹ 拜偶像的人，至終必須『喝』他們所拜的偶像。（參羅一 23～25，加六 7～8 上。）這是從神來的懲罰。

【32:19】And as soon as he drew near to the camp, he saw the^a calf and the dancing; and Moses' anger burned, and he threw the tablets out of his hands and¹shattered them at the foot of the mountain.

【32:20】^aAnd he took the calf which they had made, and he burned it with fire and ground it to powder and scattered it upon the water and made the children of Israel¹drink it.

【32:21】And Moses said to Aaron, What did this people do to you that you brought so great a sin upon them?

【32:22】And Aaron said, Do not let the anger of my lord burn. You know the people, that they are set on evil;

【32:23】For they said to me, ^aMake a god for us who will go before us; for as for this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him.

32:19¹ (shattered) The shattering of the tablets of the Testimony (v. 15) indicates that before the children of Israel had received the law, they had already broken the law and the covenant of the law.

32:20¹ (drink) Those who worship an idol must eventually “drink” the very idol they worship (cf. Rom. 1:23-25; Gal. 6:7-8a). This is a punishment from God.

【32:24】^a所以我對他們說，凡有金環的，可以摘下來，他們就給了我。我把金環扔在火中，這牛犢便出來了。

【32:25】摩西見百姓放肆，（因為亞倫縱容他們，使他們在仇敵中間被譏刺，）

【32:26】就站在營門中，說，¹凡屬耶和華的，都到我這裏來！於是^a利未的子孫，都到他那裏聚集。

【32:27】他對他們說，耶和華以色列的神這樣說，你們各人把刀佩在¹腰間，在營中往來，從這門到那門，各人殺自己的²弟兄、²同伴和²鄰舍。

● 32:26¹ 摩西在此呼召得勝者。這呼召不是神百姓中間分裂的因由，乃是產生煉淨。（參 4 註 1 二段。）

● 32:27¹ 直譯，大腿上。

● 32:27² 利未人甚至否認了與那些拜金牛犢之人最親密的關係。殺死拜偶像的人，就把利未人從他們的弟兄們分別出來，使他們有資格得着祭司職

【32:24】^aSo I said to them, Whoever has any gold, let them tear it off; so they gave it to me, and I threw it into the fire, and this calf came out.

【32:25】And when Moses saw that the people were without restraint (for Aaron had let them be without restraint to be a derision among those who rise up against them),

【32:26】Moses stood in the gate of the camp and said, ¹Whoever is for Jehovah, come to me. And all the sons of ^aLevi gathered themselves to him.

【32:27】And he said to them, Thus says Jehovah the God of Israel, Let each man put his sword upon his thigh, and go back and forth from gate to gate throughout the camp, and each man kill his ¹brother, and each man his ¹companion, and each man his ¹neighbor.

32:26¹ (Whoever) Here Moses sounded a call for the overcomers. This call was not the cause of the division among God's people but produced a purification (cf. note 4¹, par. 2).

32:27¹ (brother) The Levites denied even their closest relationships with those who had worshipped the golden calf. The killing of the idol worshippers separated the sons of Levi from their brothers and qualified them to have the

【32:28】利未的子孫照摩西的話行了；
那一天百姓中被殺的約有三千。

【32:29】摩西說，今天你們要承接聖職，歸與耶和華，因為各人^a攻擊了自己的兒子和弟兄，使耶和華今天賜福與你們。

分連同烏陵和土明。（申三三 8～10。）神的心意是要以色列全國成為祭司的國度，（十九 6，）但因着拜金牛犢，大部分以色列人失去了祭司職分。祭司職分就賜給一個支派，就是利未支派。

神的心意是要在基督裏的每一個信徒，神的每一個兒女，都作祭司。（啓一 6，五 10。）然而，歷世紀以來，不純潔的敬拜使大部分信徒失去了祭司職分。利未人的親戚表徵我們自己，也就是我們這人有分於拜偶像的那一部分。我們若『殺死』這些不純潔的敬拜者，就會成為守住祭司職分的得勝者；否則我們就要被算在那些失去祭司職分的人中間。

● 32:30¹ 要解決以色列人拜金牛犢造成的嚴重問題，神在祂和百姓中間需要一位中保。摩西是個與雙方都有親密關係的人，是惟一有資格作這樣中保的人。摩西是神的同伴，（三三 11 與註 1，）與神有親密的關係，知道神心中所存的是甚麼。他尤其知道神不會放棄祂對以色列人的定旨。因此，他能親密的對神說到祂的百姓，並為他們使神得以平息。

【32:28】And the sons of Levi did according to the word of Moses, and that day about three thousand men among the people fell.

【32:29】And Moses said, Consecrate yourselves today to Jehovah, for every man has been^a against his son and against his brother, that He may bestow upon you a blessing today.

priesthood with the Urim and the Thummim (Deut. 33:8-10). God intended that the entire nation of Israel would be a kingdom of priests (19:6), but because of the worship of the golden calf, the majority of the children of Israel lost the priesthood. The priesthood was given to a single tribe, the tribe of Levi.

God's intention is that every believer in Christ, every child of God, would be a priest (Rev. 1:6; 5:10). However, through the centuries impure worship has caused the majority of the believers to lose their priesthood. The relatives of the Levites signify ourselves, that part of our being which participates in the worship of idols. If we "kill" these impure worshippers, we will be the overcomers who keep the priesthood; otherwise, we will be counted among those who have lost the priesthood.

32:30¹ (expiation) In order to solve the serious problem caused by the worshipping of the golden calf by the children of Israel, God needed a mediator between Him and the people. Moses, a man who was intimately involved with both parties, was uniquely qualified to be such a mediator. As a companion of God (33:11 and note 1), Moses had an intimate relationship with God and knew what was in God's heart. In particular, he knew that God would not give up His purpose with the children of Israel. Thus, he could speak to God intimately concerning His people and appease God on their behalf.

32:29^a
申三三 9

32:29^a
Deut. 33:9

十六 神的同伴

三二 30 ~ 三三 23

【32:30】到了第二天，摩西對百姓說，你們犯了大罪；我如今要上耶和華那裏去，或者可以為你們¹遮罪。

【32:31】^a摩西回到耶和華那裏，說，唉，這百姓犯了大罪，為自己作了金的神像。

【32:32】倘若如今你肯赦免他們的罪…不然，求你從你所寫的^a冊上塗抹我的名。

【32:33】耶和華對摩西說，誰得罪我，我就從我的冊上塗抹誰的名。

【32:34】現在你去領這百姓，往我所告訴你的地方去，我的^a使者必在你前面引路；只是到我追討的日子，我必追討他們的罪。

【32:35】耶和華擊殺百姓，是因他們同亞倫造了牛犢。

P. A Companion of God

32:30 – 33:23

【32:30】And on the next day Moses said to the people, You have sinned a great sin; and now I will go up to Jehovah; perhaps I can make¹expiation for your sin.

【32:31】^aAnd Moses returned to Jehovah and said, Oh, this people have sinned a great sin and have made a god of gold for themselves.

【32:32】And now if only You will forgive their sin; and if not, please blot me out of Your^abook, which You have written.

【32:33】And Jehovah said to Moses, Whoever has sinned against Me, I will blot him out of My book.

【32:34】And now go, lead the people to the place about which I have spoken to you. Now My^aAngel will go before you; nevertheless in the day when I¹visit, I will visit their sin upon them.

【32:35】And Jehovah struck the people because of what they did with the calf which Aaron had made.

32:31^a
31-32;
申九 18-20

32:32^a
詩五六 8
六九 28
一三九 16
但十二 1
腓四 3
啓三 5
參路十 20

32:34^a
出十四 19
三三 2
徒七 35

32:31^a
vv. 31-32;
Deut. 9:18-20

32:32^a
Psa. 56:8;
69:28;
139:16;
Dan. 12:1;
Phil. 4:3;
Rev. 3:5;
cf. Luke 10:20

32:34^a
Exo. 14:19;
33:2;
Acts 7:35

32:34¹ (visit) Or, punish.

出埃及記 第三十三章

33:1^a
申三四 4

33:1^b
出三二 13
創十二 7

【33:1】耶和華對摩西說，現在你和你從埃及地領上來的百姓，要離開這裏，上我所起誓要賜給亞伯拉罕、以撒、雅各的^a地去；我曾對他們說，要將這地賜給他們的^b後裔。

33:2^a
出十四 19
三三 34
徒七 35

【33:2】我要差遣^{1a}使者在你前面；我要攆出迦南人、亞摩利人、赫人、比利洗人、希未人、耶布斯人。

33:3^a
出三 8
33:3^b
出三二 9
三三 3
徒七 51

【33:3】你們要上去，到那流^a奶與蜜之地；我不在你們中間同你們上去，恐怕我在路上把你們滅絕，因為你們是^b硬着頸項的百姓。

【33:4】百姓聽見這兇信，就悲哀，也沒有人佩戴妝飾。

【33:5】耶和華對摩西說，你告訴以色列人，耶和華說，你們是硬着頸項的百姓，我只要片時在你們中間同你們上去，必會滅絕你們。現在你們要把身上的妝飾脫下來，我好知道怎樣待你們。

● 33:2¹ 這裏的使者乃是基督。（見十四 19 註 1。）

EXODUS 33

【33:1】Then Jehovah spoke to Moses, Depart; go up from here, you and the people whom you have brought up out of the land of Egypt, to the^a land of which I swore to Abraham, to Isaac, and to Jacob, saying, To your^b seed I will give it.

【33:2】And I will send an^{1a} Angel before you; and I will drive out the Canaanites, the Amorites, and the Hittites, and the Perizzites, the Hivites, and the Jebusites.

【33:3】Go up to a land flowing with^a milk and honey; for I will not go up in your midst, lest I consume you in the way, for you are a^b stiff-necked people.

【33:4】And when the people heard this evil word, they mourned, and no one put on his ornaments.

【33:5】Now Jehovah had said to Moses, Say to the children of Israel, You are a stiff-necked people; if I were to go up in your midst for one moment, I would consume you. Now therefore put off your ornaments from you, and I will¹ decide what to do to you.

33:1^a
Deut. 34:4

33:1^b
Exo. 32:13;
Gen. 12:7

33:2^a
Exo. 14:19;
32:34;
Acts 7:35

33:3^a
Exo. 3:8

33:3^b
Exo. 32:9;
33:3;
Acts 7:51

33:2¹ (Angel) The Angel here is Christ (see note 19¹ in ch. 14).

33:5¹ (decide) Lit., know.

【33:6】因此，以色列人從住何烈山以後，就把身上的¹妝飾摘除乾淨。

【33:7】摩西將帳棚支搭在^{1a}營外，離營一段距離，他稱這帳棚爲^b會幕。凡求問耶和華的，就出到營外的會幕那裏去。

【33:8】當摩西出營到會幕去的時候，百姓就都起來，各人站在自己帳棚的門口，望着摩西，直等到他進了會幕。

【33:9】摩西進會幕的時候，^a雲柱就降下來，停在會幕的門口，耶和華便與摩西說話。

● 33:6¹ 摩西在神和以色列人之間作中保的結果，乃是使神的怒氣平息，百姓也悔改，並且放棄自我妝飾。（見三二 2 註 1，參創三五 1～4。）

● 33:7¹ 摩西懂得神的心，知道他或神都不能留在百姓中間，因爲營已經成爲拜偶像的了。因此，他將帳棚遷到營外。這帳棚成了會幕，在此神能與尋求祂的百姓相會，對他們說話。這是個豫表，應驗於來十三 12～13。（見該處註。）

【33:6】 Thus the children of Israel were stripped of their¹ornaments from Mount Horeb onward.

【33:7】 Now Moses would take the tent and pitch it^{1a}outside the camp, some distance from the camp; and he called it the^btent of meeting. And everyone who sought Jehovah went out to the tent of meeting, which was outside the camp.

【33:8】 And whenever Moses went out to the tent, all the people would rise up and stand, every man at the entrance of his tent, and gaze after Moses, until he entered the tent.

【33:9】 And whenever Moses entered the tent, the^apillar of cloud would descend and stay at the entrance of the tent, and Jehovah would speak with Moses.

33:6¹ (ornaments) As a result of Moses' work as a mediator between God and the children of Israel, God's anger was appeased, and the people repented and gave up their self-beautification (see note 2¹ in ch. 32; cf. Gen. 35:1-4).

33:7¹ (outside) Knowing the heart of God, Moses realized that neither he nor God could remain among the people, for the camp had become idolatrous. Hence, he moved his tent outside the camp. This tent became the tent of meeting, where God could meet with His seeking people and speak to them. This was a type fulfilled in Heb. 13:12-13 (see notes there).

33:7^a
來十三 13
33:7^b
參出三一 7
三六 8-38

33:7^a
Heb. 13:13
33:7^b
cf. Exo. 31:7;
36:8-38

33:9^a
出十三 21-22
詩九九 7

33:9^a
Exo. 13:21-22;
Psa. 99:7

【33:10】眾百姓看見雲柱立在會幕門口，就都起來，各人在自己帳棚的門口下拜。

【33:11】耶和華與摩西^a面對面說話，好像人與¹同伴說話一般。摩西回到營裏去，但他的幫手，一個少年人，就是嫩的兒子^b約書亞，不離開會幕。

【33:12】摩西對耶和華說，看哪，你對我說，^a將這百姓領上去，卻沒有讓我知道你要差遣誰與我同去，只是你曾說，我按你的名認識你，你在我眼前也蒙了恩。

● 33:11¹ 同伴不僅是朋友，更是夥伴，同夥，有共同的權益，共同的事業。雖然亞伯拉罕是神的朋友，（代下二十7，賽四一8，雅二23，）摩西卻是神的同伴，神偉大事業中的同夥。惟有像摩西這樣一個懂得神的心，凡事照着神的心而行的人，纔能作神的同伴，與神有共同的權益，並且被神使用，執行祂在地上的事業。

【33:10】When all the people saw the pillar of cloud standing at the entrance of the tent, all the people would rise up and worship, every man at the entrance of his tent.

【33:11】And Jehovah would speak to Moses^a face to face, just as a man speaks to his¹ companion. And² Moses would return to the camp, but his attendant^b Joshua the son of Nun, a young man, would not depart out of the tent.

【33:12】And Moses said to Jehovah, See, You say to me, ^aBring up this people; but You have not let me know whom You will send with me. Yet You have said, I know you by name, and you have also found favor in My sight.

33:11¹ (companion) A companion, being more than a friend, is an associate, a partner, one who shares a common interest and a common enterprise. Although Abraham was God's friend (2 Chron. 20:7; Isa. 41:8; James 2:23), Moses was God's companion, a partner in God's great enterprise. Only a person like Moses, a person who knows God's heart and does everything according to God's heart, can be a companion of God, sharing a common interest with God and being used by God to carry out His enterprise on earth.

33:11² (Moses) Lit., he.

33:11^a
創三二 30
民十二 8
申三四 10
參林前十三 12
33:11^b
出十七 9-10

33:12^a
出三二 34

33:11^a
Gen. 32:30;
Num. 12:8;
Deut. 34:10;
cf. 1 Cor. 13:12
33:11^b
Exo. 17:9-10

33:12^a
Exo. 32:34

33:13^a
詩一〇三 7
33:13^b
參申九 29
珥二 17

【33:13】我如今若在你眼前蒙恩，求你
叫我知道你的^{1a}法則，使我可以認識
你，好在你眼前繼續蒙恩。求你也想
到這民是你的^b百姓。

33:14^a
參申二十 4
三一 6

【33:14】耶和華說，我的^{1a}同在必和你
同去，我必使你得安息。

【33:15】摩西對祂說，你的同在若不和我
們同去，就不要把我們從這裏領上去。

33:16^a
王上八 53

【33:16】人如何得以知道，我和你的百
姓在你眼前蒙恩？豈不是因你與我們
同去，使我和你的百姓與地上的萬民^a
有分別麼？

● 33:13¹ 或，道路。

● 33:14¹ 直譯，臉面。下節者同。在 12～17
節，摩西與神討價還價，要求神的同在與他和百姓
同去。神的同在就是祂的道路，是『地圖，』將祂
的百姓當行的路指示他們。（參約十四 6 與註 1，
來十一 8 與註。）以色列人有神的同在，但非常有限，
因為他們遠離神的心。（參賽二九 13。）然而
摩西是個非常接近神的心，並照着神的心的人。因此，
他有神的同在，到了完滿的地步。

【33:13】Now therefore if I have found favor in Your sight,
please let me know now Your^a ways, that I may know
You, so that I may continue to find favor in Your sight.
Consider also that this nation is Your^b people.

【33:14】And He said, My^{1a} presence shall go with you, and
I will give you rest.

【33:15】And he said to Him, If Your presence does not go
with us, do not bring us up from here.

【33:16】For how then shall it be known that I have found
favor in Your sight, I and Your people? Is it not by
Your going with us, so that we, I and Your people, are^a
distinct from all the other people who are on the face of
the earth?

33:13^a
Psa. 103:7
33:13^b
cf. Deut. 9:29;
Joel 2:17

33:14^a
cf. Deut. 20:4;
31:6

33:16^a
1 Kings 8:53

33:14¹ (presence) Lit., face. In vv. 12-17 Moses bargained with God
for His presence to go with him and the people. God's presence is
His way, the "map" that shows His people the way they should take
(cf. John 14:6 and note 1; Heb. 11:8 and note). The children of Israel
had God's presence in a very limited way, for they were far from
God's heart (cf. Isa. 29:13). Moses, however, was a person very near
to God's heart and according to God's heart. Hence, he had God's
presence to a full extent.

【33:17】耶和華對摩西說，你所說的這事我也要行；因為你在我眼前蒙了恩，並且我按你的名認識你。

【33:18】摩西說，求你將你的^{1a}榮耀顯給我看。

【33:19】耶和華說，我要使我一切的美善，在你面前經過，並要在你面前宣告^a耶和華的名。我要向誰施恩惠，就向誰施恩惠；^b要對誰動憐恤，就對誰動憐恤；

【33:20】又說，你不能看見我的面，因為^a沒有人看見我的面還能存活。

【33:21】耶和華說，看哪，在我這裏有個地方，你要站在磐石上；

【33:22】我的榮耀經過的時候，我要將你放在¹磐石穴中，用我的手遮掩你，直等我過去；

【33:23】然後我要將我的手挪開，你就得見我的背，卻不得見我的面。

● 33:18¹ 神的榮耀乃是祂的彰顯—神自己彰顯出來。

● 33:22¹ 基督是裂開的磐石，是為我們裂開的永久磐石。（見十七 6 與註。）惟有在釘十字架的基督裏面，我們纔能看見神。（參太五 8，啓二二 4。）

【33:17】And Jehovah said to Moses, I will do this thing also that you have spoken; for you have found favor in My sight, and I know you by name.

【33:18】And he said, Please show me Your^{1a} glory.

【33:19】And He said, I will make all My goodness pass before you, and I will proclaim the^a name of Jehovah before you; and I will be gracious to whom I will be gracious, and^b I will have compassion on whom I will have compassion.

【33:20】But He said, You cannot see My face, for^a no man shall see Me and live.

【33:21】Then Jehovah said, Here, there is a place by Me, and you shall stand upon the rock;

【33:22】And while My glory passes by, I will put you in a¹ cleft of the rock, and I will cover you with My hand until I have passed by.

【33:23】And I will take away My hand, and you will see My back; but My face shall not be seen.

33:18¹ (glory) God's glory is His expression—God Himself expressed.

33:22¹ (cleft) Christ is the cleft rock, the everlasting rock cleft for us (see 17:6 and notes). Only in the crucified Christ can we see God (cf. Matt. 5:8; Rev. 22:4).

33:18^a
Exo. 16:10

33:19^a
Exo. 34:5-7
33:19^b
Rom. 9:15

33:20^a
Gen. 32:30;
Exo. 24:1-11;
Deut. 5:24;
Judg. 6:22;
Isa. 6:5;
John 1:18;
1 Tim. 6:16;
1 John 4:12

33:18^a
出十六 10

33:19^a
出三四 5-7
33:19^b
羅九 15

33:20^a
創三二 30
出二四 1-11
申五 24
士六 22
賽六 5
約一 18
提前六 16
約壹四 12

出埃及記 第三十四章

十七 摩西與神同在 三四 1 ~ 35

34:1^a
申十 1
林後三 7
來九 4
34:1^b
出三二 19
34:1^c
出三四 28
申十 2, 4

【34:1】耶和華對摩西說，你要鑿出兩塊^{1a}石版，和先前的一樣；先前你^b摔碎的版，其上的字我要^c寫在這兩塊版上。

【34:2】早晨以前你要豫備好，到了早晨你要上西乃山，在山頂上站在我面前。

【34:3】誰也不可和你一同上去，遍^a山都不可有人，在山前也不可叫羊羣牛羣喫草。

【34:4】摩西就鑿出兩塊石版，和先前的一樣；¹清晨起來，照耶和華所吩咐的上西乃山去，手裏拿着兩塊石版。

● 34:1¹ 本章論到恢復神與祂百姓之間被破壞的約。（三二 19，三四 10 上。）

● 34:4¹ 清晨與神相會，不僅是在一天之中早早與祂相會，也是一種滿了光的情況中與神相會。（參箴

EXODUS 34

Q. Moses' Stay with God 34:1-35

【34:1】Then Jehovah said to Moses, Cut two^{1a} tablets of stone like the first ones, and I will^b write upon the tablets the words which were on the first tablets, which you^c shattered.

【34:2】And be ready by the morning, and come up in the morning to Mount Sinai, and present yourself there to Me, on the top of the mountain.

【34:3】And no one shall come up with you, nor let anyone be seen anywhere on the^a mountain, nor let the flocks or herds graze in front of that mountain.

【34:4】So¹ Moses cut two tablets of stone like the first ones. Then Moses² rose up early in the morning and went up to Mount Sinai, just as Jehovah had commanded him; and he took two tablets of stone in his hand.

34:1^a
Deut. 10:1;
2 Cor. 3:7;
Heb. 9:4
34:1^b
Exo. 34:28;
Deut. 10:2, 4
34:1^c
Exo. 32:19

34:3^a
Exo. 19:12-13

34:1¹ (tablets) This chapter concerns the recovery of the broken covenant between God and His people (32:19; v. 10a).

34:4¹ (Moses) Lit., he.

34:4² (rose) To meet with God in the morning is not only to meet with Him early in the day; it is also to meet with God in a situation that is full of

34:5^a
出十九 18
民十一 25
34:5^b
出三三 19

【34:5】耶和華在雲中^a降臨，和摩西一同站在那裏，¹宣告^b耶和華的名。

34:6^a
代下三十 9
尼九 17
詩八六 15
一〇三 8
一四五 8
珥二 13
雅五 11
34:6^b
民十四 18
鴻一 3

【34:6】耶和華在他面前經過，宣告說，耶和華，耶和華，是^a有憐恤、有恩典的神，^{1b}不輕易發怒，並有豐盛的慈愛和信實；

34:7^a
出二十 6
申五 10
耶三二 18
但九 4
34:7^b
出二十 5
申五 9

【34:7】為千萬代^a存留慈愛，赦免罪孽、過犯和罪；但祂絕不以有罪的為無罪，^b必追討他的罪孽，自父及子及孫，直到三四代。

【34:8】摩西急忙俯伏在地敬拜，

四 18。) 我們該像摩西一樣，單獨來到神面前，沒有任何人、事、物打岔或佔有我們。(3，參可一 35。)

● 34:5¹ 神宣告祂的名，意思是藉宣告祂的所是，顯示祂的地位。

● 34:6¹ 或，恆久忍耐。

【34:5】And Jehovah^a descended in the cloud and took His place there with him and ¹proclaimed the ^bname of Jehovah.

【34:6】Then Jehovah passed by before him and proclaimed, Jehovah, Jehovah, God^a compassionate and gracious,^b long-suffering, and abundant in lovingkindness and truth,

【34:7】^aKeeping lovingkindness with thousands of generations, forgiving iniquity and transgression and sin; but He will by no means clear the guilty,^b but visits the iniquity of the fathers upon the children and upon the grandchildren, to the third and fourth generations.

【34:8】And Moses made haste and bowed to the ground and worshipped.

light (cf. Prov. 4:18). Like Moses, we should go to God alone, without any persons, matters, or things to distract or occupy us (v. 3; cf. Mark 1:35).

34:5¹ (proclaimed) For God to proclaim His name means that He assumed His position by declaring who He is.

34:5^a
Exo. 19:18;
Num. 11:25
34:5^b
Exo. 33:19

34:6^a
2 Chron. 30:9;
Neh. 9:17;
Psa. 86:15;
103:8;
145:8;
Joel 2:13;
James 5:11

34:6^b
Num. 14:18;
Nahum 1:3

34:7^a
Exo. 20:6;
Deut. 5:10;
Jer. 32:18;
Dan. 9:4

34:7^b
Exo. 20:5;
Deut. 5:9

34:9^a
出三三 15-16

34:9^b
出三二 9

34:9^c
申三二 9
詩二八 9
三三 12
七八 62
九四 14
耶十 16

34:10^a
出三四 27
申五 2
二九 1

34:11^a
出三三 2
申七 1
九 4-5

34:12^a
出二三 32
申七 2
士二 2

【34:9】說，主阿，我若在你眼前蒙恩，求主^a在我們中間和我們同去；雖然他們是^b硬着頸項的百姓，但求你赦免我們的罪孽和罪惡，以我們爲你的^c產業。

【34:10】耶和華說，看哪，我要立^a約。我要在你的眾百姓面前行¹奇事，是在全地萬國中所未曾行的。在你四圍的眾民，就要看見耶和華的作爲，因我要向你行的是可畏懼的事。

【34:11】我今天所吩咐你的，你要謹守。我要從你面前^a攆出亞摩利人、迦南人、赫人、比利洗人、希未人、耶布斯人。

【34:12】你要謹慎，不可與你所去那地的居民立^a約，恐怕他們成爲你們中間的網羅；

● 34:10¹ 神奇妙的作爲乃是爲着一個目標，就是把祂的百姓帶進美地，好建造殿作神的見證和祂在地上的居所。照樣，神爲我們行奇事，目的是要把我們帶進基督，就是美地的實際裏，（見申八 7 註 1，）好建造召會作神的見證和神的殿。（啓一 2，林前三 16。）

【34:9】And he said, If now I have found favor in Your sight, O Lord, let the Lord please^a go in our midst; although they are a^b stiff-necked people, pardon our iniquity and our sin and take us for Your^c inheritance.

【34:10】And He said, Now I hereby make a^a covenant: Before all your people I will perform¹ wonders such as have not been produced in all the earth, nor among any of the nations; and all the people among whom you are shall see the work of Jehovah, for it is an awesome thing that I will do with you.

【34:11】Observe what I am commanding you today. I will^a drive out before you the Amorites and the Canaanites and the Hittites and the Perizzites and the Hivites and the Jebusites.

【34:12】Be careful that you do not make any^a covenant with the inhabitants of the land against which you are going, lest they become a snare in your midst.

34:10¹ (wonders) God's wonderful doings were for the goal of bringing His people into the good land for the building up of the temple as God's testimony and His dwelling place on earth. Likewise, God performs wonders for us with the intention of bringing us into Christ, the reality of the good land (see note 7¹ in Deut. 8), for the building up of the church as God's testimony and God's temple (Rev. 1:2; 1 Cor. 3:16).

34:9^a
Exo. 33:15-16

34:9^b
Exo. 32:9

34:9^c
Deut. 32:9;
Psa. 28:9;
33:12;
78:62;
94:14;
Jer. 10:16

34:10^a
Exo. 34:27;
Deut. 5:2;
29:1

34:11^a
Exo. 33:2;
Deut. 7:1;
9:4-5

34:12^a
Exo. 23:32;
Deut. 7:2;
Judg. 2:2

34:13^a
申七 5
十二 3
士二 2
六 25
代下三四 4

【34:13】卻要拆毀他們的^a祭壇，打碎他們的柱像，砍下他們的¹木像，

【34:14】（你不可敬拜別¹神；因為耶和華是^a忌邪的神，名為忌邪者，）

【34:15】恐怕你與那地的居民立約，他們隨從自己的神行邪淫，給自己的神獻祭時，有人邀你，你便喫他的祭物；

【34:16】又為你的兒子娶他的女兒為妻，他的女兒隨從自己的神行邪淫，就使你的兒子也隨從她們的神行邪淫。

● 34:13¹ 指一異教女神的像。

● 34:14¹ 12 ~ 17 節是關於拜偶像之網羅的警告，重申十誡中的頭三誡。（二十 2 ~ 7。）偶像就是任何頂替神，使我們不能完滿享受基督作美地的人、事、物。神宣告說，祂要作一切事，把祂的百姓帶進美地，（十 10 ~ 11，）但祂也指出拜偶像的危機，那會廢除祂為以色列人所行的奇妙作為。照樣，神已應許作成必要的一切，把我們帶進包羅萬有的基督裏，使我們享受祂，（參西一 12 ~ 13，）但我們必須留意神關於拜偶像的警告。（參約壹五 21。）

【34:13】But their^a altars you shall tear down, and their pillars you shall shatter, and their¹ Asherahs you shall cut down

【34:14】(For you shall not worship any other¹ god; for Jehovah, whose name is Jealous, is a^a jealous God)

【34:15】Lest you make a covenant with the inhabitants of the land, and they go as harlots after their gods and sacrifice to their gods, and someone invites you, and you eat of his sacrifice;

【34:16】And you take some of his daughters for your sons, and his daughters go as harlots after their gods, and make your sons go as harlots after their gods.

34:13^a
Deut. 7:5;
12:3;
Judg. 2:2;
6:25;
2 Chron. 34:4

34:14^a
Exo. 20:5

34:13¹ (Asherahs) Images of a female deity.

34:14¹ (god) Verses 12-17 are a warning concerning the snare of idolatry, a repetition of the first three of the Ten Commandments (20:2-7). An idol is any person, matter, or thing that replaces God and keeps us from the full enjoyment of Christ as our good land. God declared that He would do everything to bring the people into the good land (vv. 10-11), but He also pointed out the danger of idolatry, which would nullify His wondrous doings on behalf of the children of Israel. Likewise, God has promised to do everything necessary to bring us into the all-inclusive Christ for our enjoyment (cf. Col. 1:12-13), but we must take heed to God's warning concerning idolatry (cf. 1 John 5:21).

【34:17】你不可爲自己鑄造神像。

【34:18】^a你要¹守除酵節，照我所吩咐你的，在亞筆月內所定的日期，喫無酵餅七天，因爲你是在亞筆月內出埃及的。

【34:19】凡^{1a}頭胎的都是我的；一切牲畜頭生的，無論是牛是羊，公的都是我的。

【34:20】¹頭生的驢，你要用^a羊羔代贖；若不代贖，就要打折牠的頸項。凡你兒子中頭生的，都要贖出來。誰也不可^b空手朝見我。

● 34:18¹ 神的心意不是要祂的百姓用自己的力量努力遵守十誡；反之，神的心意乃是吩咐百姓享受祂——與祂一同守節並與祂一同安息。這與我們天然的願望相反，我們總是想要爲神作甚麼。（參路十五 18～32 與 19 註 2。）遵守神的誡命必須是次要的，那必須是與主一同守節、與主一同安息的結果。（見創二 17 註 1 一段。）

18 和 22～23 節所題每年三個節期的意義，見二三 14～16 註與利二三註。

● 34:19¹ 見十三 2 註 2。

● 34:20¹ 見十三 13 註 1。

【34:17】You shall not make for yourself any molten gods.

【34:18】^aYou shall¹ keep the Feast of Unleavened Bread. Seven days you shall eat unleavened bread, as I commanded you, at the appointed time in the month of Abib, for in the month of Abib you came out from Egypt.

【34:19】All that^a opens the womb is Mine, even the first male produced by all your livestock, of cattle or sheep.

【34:20】And the first offspring of a¹ donkey you shall redeem with a^a lamb; but if you do not redeem it, then you shall break its neck. All the firstborn of your sons you shall redeem, and they shall not appear before Me^b empty.

34:18¹ (keep) It was not God's intention that His people would endeavor in their own strength to keep the Ten Commandments. Rather, His intention was to command His people to enjoy Him—to feast with Him and rest with Him. This is contrary to our natural desire to always want to do something for God (cf. Luke 15:18-32 and note 19²). The keeping of God's commandments must be secondary; it must be the issue of feasting with the Lord and resting with Him (see note 17¹, par. 1, in Gen. 2).

For the significance of the three annual feasts mentioned in vv. 18 and 22-23, see notes on 23:14-16 and on Lev. 23.

34:20¹ (donkey) See note 13¹ in ch. 13.

34:18^a
出二三 15
民二八 17
利二三 6

34:19^a
出十三 2

34:20^a
出十三 13
民十八 15
34:20^b
出二三 15
申十六 16

34:18^a
Exo. 23:15;
Num. 28:17;
Lev. 23:6

34:19^a
Exo. 13:2

34:20^a
Exo. 13:13;
Num. 18:15
34:20^b
Exo. 23:15;
Deut. 16:16

34:21^a
出二九

【34:21】你^a六日要作工，¹第七日要停工，
雖在耕種和收割的時候，也要停工。

34:22^a
出二三 16
利二三 9-22
民二八 26
申十六 9-10

【34:22】在收割初熟麥子的時候，要守^a七七節；又在年底，要守^b收藏節。

34:22^b
出二三 16
民二九 12
申十六 13-15

【34:23】你所有的男丁，要^{1a}一年三次
朝見主耶和華以色列的神。

34:23^a
出二三 14, 17
申十六 16

【34:24】¹因我要從你面前^{2a}趕出外邦人，^{2b}擴張你的境界；你一年三次上去朝見耶和華你神的時候，必沒有人²貪圖你的地土。

34:24^a
出二三 28-30
詩七八 55
八十 8

34:24^b
出二三 31
申十二 20
十九 8

● 34:21¹ 除了每年的節期以外，（18，22～23，）以色列人每週要守安息日，停下勞苦，與神一同安息，記念神是他們的創造主和救贖主。在論到節期的這段話中間插入論安息日的話，指明當我們享受基督，我們同時就與祂一同安息。

● 34:23¹ 以色列人是年年過節，週週守安息日。（21。）然而這應當是描繪我們每天對基督的經歷。我們每天都該享受基督作本章所題到的三個節期，並且一天多次停下我們的工作，與基督一同安息而記念祂。

● 34:24¹ 本節說出神的子民需要與祂一同守節，並與祂一同安息的原因。要與仇敵爭戰，並使仇敵遠離我們，最好的路就是享受主。

【34:21】^aSix days you shall work, but on the ¹seventh day you shall cease from labor. Even in plowing time and in harvest time you shall cease from labor.

【34:22】And you shall keep the ^aFeast of Weeks, that is, of the firstfruits of the wheat harvest, and the ^bFeast of Ingathering at the turn of the year.

【34:23】^{1a}Three times a year all your males shall appear before the Lord Jehovah, the God of Israel.

【34:24】¹For I will ^{2a}drive out nations before you and ^{2b}enlarge your borders, and no one shall ²covet your land when you go up to appear before Jehovah your God three times in the year.

34:21¹ (seventh) In addition to the annual feasts (vv. 18, 22-23), every week the children of Israel were to keep the Sabbath, ceasing from their labor and resting with God in remembrance of Him as their Creator and Redeemer. The inserting of the word concerning the Sabbath between the word concerning the feasts indicates that while we are enjoying Christ, simultaneously we rest with Him.

34:23¹ (Three) For the children of Israel the feasts were held yearly and the Sabbath (v. 21) was kept weekly. However, this should be a portrait of our daily experience of Christ. Every day we should enjoy Christ as the three feasts mentioned in this chapter, and many times during the day we should cease from our work and rest with Christ in remembrance of Him.

34:24¹ (For) This verse gives the reason that God's people need to feast with Him and rest with Him. The best way to fight against the enemy and to keep the enemy away from us is to enjoy the Lord.

34:21^a
Exo. 20:9

34:22^a
Exo. 23:16;
Lev. 23:9-22;
Num. 28:26;
Deut. 16:9-10

34:22^b
Exo. 23:16;
Num. 29:12;
Deut. 16:13-15

34:23^a
Exo. 23:14, 17;
Deut. 16:16

34:24^a
Exo. 23:28-30;
Psa. 78:55;
80:8

34:24^b
Exo. 23:31;
Deut. 12:20;
19:8; See note 24²

34:25^a
出二三 18-19

34:25^b
出十二 48
利二三 5

34:26^a
出二三 19
參啓十四 4

34:26^b
出二三 19
申十四 21

34:27^a
出三四 10
申四 13
三一 9

【34:25】^a 你不可將我祭牲的¹ 血與有酵的物一同獻上；^b 逾越節的祭物，也不可留到² 早晨。

【34:26】地裏¹ 首先^a 初熟之物，要帶到耶和華你神的殿中。^b 不可² 用山羊羔母的奶煮山羊羔。

【34:27】耶和華對摩西說，你要將這些話寫上，因為我是按¹ 這些話與你和以色列人立^a 約的。

● 34:24² 趕出外邦人，表徵毀壞那些霸佔、篡奪我們的事物；（見二三 23 註 1；）擴張美地的境界，表徵擴充我們享受基督的度量；（代上四 10 與註；）使貪圖我們地土的仇敵遠離，表徵護衛我們對基督的享受。

● 34:25¹ 見二三 18 註 1。

● 34:25² 這表徵我們該在今世享受基督的豐富到最完滿的地步，不該將這享受延遲到來世（早晨—參彼後一 19。）參二九 34 註 2。

● 34:26¹ 見二三 19 註 1。

● 34:26² 見二三 19 註 2。

● 34:27¹ 直譯，這些話的口。神在這一章的說話乃是重複祂在二十～二三章所說的。這重複說話的中心點不在於遵守十誡和律法的典章，乃在於享受美地的豐富，並一再與神一同守節、一同安息，藉此享受神。這符合新約教訓的中心點，主要是論到享受基督。（林前一 9，五 8。）神

【34:25】^a You shall not slaughter the¹ blood of My sacrifice with anything leavened, nor shall the sacrifice of the^b Feast of the Passover remain all night until the² morning.

【34:26】The¹ first of the^a firstfruits of your ground you shall bring to the house of Jehovah your God.^b You shall not² boil a kid in its mother's milk.

【34:27】And Jehovah said to Moses, Write these words, for according to the¹ speaking of these words I have made a^a covenant with you and with Israel.

34:24² (drive) The driving out of the nations signifies the demolishing of the things that preoccupy and usurp us (see note 23¹ in ch. 23); the enlarging of the borders of the good land signifies the enlarging of our capacity to enjoy Christ (1 Chron. 4:10 and note); and the keeping away of the coveting enemies signifies the guarding of the enjoyment of Christ.

34:25¹ (blood) See note 18¹ in ch. 23.

34:25² (morning) This signifies that we should enjoy the riches of Christ to the fullest extent in this age and not postpone this enjoyment until the next age (morning—cf. 2 Pet. 1:19). Cf. note 34² in ch. 29.

34:26¹ (first) See note 19¹ in ch. 23.

34:26² (boil) See note 19² in ch. 23.

34:27¹ (speaking) Lit., mouth. God's speaking in this chapter is a repetition of what He spoke in chs. 20–23. The focus of this repeated speaking is not on the keeping of the Ten Commandments and the ordinances of the law but on the enjoyment of God through the enjoyment of the riches of the good land and the repeated feasting and resting with Him. This matches the focus of the New Testament teaching, which is concerned primarily

34:25^a
Exo. 23:18-19

34:25^b
Exo. 12:48;
Lev. 23:5

34:26^a
Exo. 23:19;
cf. Rev. 14:4

34:26^b
Exo. 23:19;
Deut. 14:21

34:27^a
Exo. 34:10;
Deut. 4:13;
31:9

34:28^a

34:28^a
出二四 18
申九 9, 18
參太四 2

34:28^b
出三四 1
三二 16
申四 13
十 2, 4

34:29^a
來九 4

34:29^b
林後三 7

【34:28】摩西在那裏與耶和華同在^a四十晝四十夜，也不喫飯也不喝水。耶和華將這約的話，就是¹十條誡命，寫在兩塊^b版上。

【34:29】摩西手裏拿着兩塊^a見證的版，下西乃山的時候，不知道自己的^b面皮因¹耶和華和他說話就發了光。

【34:30】亞倫和以色列眾人看見摩西的面皮發光，就怕挨近他。

的心意不是僅僅要得着一班人來遵守祂的誡命和典章。神的心意乃是要將祂自己分賜到祂所揀選的人裏面，使他們完全被祂注入，好彰顯祂。（見 29 註 1。）

● 34:28¹ 直譯，十句話。

● 34:29¹ 或，他和耶和華說話。參民七 89。摩西長久與神同在期間，藉着神對他說話，他就完全被神注入並浸透。結果，摩西的面皮發光。按照本章，神不是先給摩西法版；祂乃是先花時間對摩西講到對祂自己的享受，而以祂自己灌注摩西。（參林後三 3。）神頒賜律法給摩西之前，先將自己給了摩西。這清楚描繪出神的心意。

【34:28】And he was there with Jehovah^a forty days and forty nights; he did not eat bread, and he did not drink water. And He wrote upon the^b tablets the words of the covenant, the Ten¹ Commandments.

【34:29】And when Moses came down from Mount Sinai — and the two^a tablets of the Testimony were in Moses' hand when he came down from the mountain — Moses did not know that the skin of his^b face shone by reason of¹ His speaking with him.

【34:30】And when Aaron and all the children of Israel saw Moses, at that time the skin of his face shone, and they were afraid to come near him.

with the enjoyment of Christ (1 Cor. 1:9; 5:8). It was not God's intention merely to have a people to keep His commandments and ordinances. God's intention was to dispense Himself into His chosen people so that they would be fully infused with Him in order to express Him (see note 29¹).

34:28¹ (Commandments) Lit., words.

34:29¹ (His) Or, his (Moses') speaking with Him (Jehovah); cf. Num. 7:89. Through God's speaking to Moses during his lengthy stay with God, Moses was thoroughly infused with God and saturated with Him. As a result, Moses' face shone. According to this chapter, God did not first give Moses the tablets of the law; rather, He first spent time to infuse Moses with Himself by speaking to Moses concerning the enjoyment of Himself (cf. 2 Cor. 3:3). Before God gave the law to Moses, God gave Himself to him. This clearly portrays God's intention.

Exo. 24:18;
Deut. 9:9, 18;
cf. Matt. 4:2

34:28^b

Exo. 34:1;
32:16;
Deut. 4:13;
10:2, 4

34:29^a

Heb. 9:4

34:29^b

2 Cor. 3:7

【34:31】摩西叫他們來，於是亞倫和會眾的官長都回到他那裏，摩西就對他們說話。

【34:32】隨後以色列眾人都近前來，他就把耶和華在西乃山與他所說的一切話，都吩咐他們。

【34:33】摩西與他們說完了話，就用^{1a}帕子蒙上臉。

【34:34】但摩西每逢進到耶和華面前與祂說話，就揭去¹帕子；及至他出來，將耶和華所吩咐的告訴以色列人，

【34:35】以色列人就看見摩西的面皮發光。摩西又用帕子蒙上臉，等到他進去與耶和華說話，就揭去帕子。

● 34:33¹ 見林後三 13 與註。

● 34:34¹ 參林後三 18 與 18 註 3 至註 6。

【34:31】But Moses called to them, and Aaron and all the rulers in the assembly returned to him, and Moses spoke to them.

【34:32】And afterward all the children of Israel came near, and he gave them in commandment all that Jehovah had spoken with him on Mount Sinai.

【34:33】And when Moses had finished speaking with them, he put a^{1a} veil over his face.

【34:34】But whenever Moses went in before Jehovah to speak with Him, he would remove the¹ veil until he came out; and when he came out and spoke to the children of Israel what he had been commanded,

【34:35】The children of Israel would see the face of Moses, that the skin of Moses' face shone. Then Moses would put the veil back on his face until he went in to speak with Him.

34:33¹ (veil) See 2 Cor. 3:13 and note.

34:34¹ (veil) Cf. 2 Cor. 3:18 and notes 3-6.

出埃及記 第三十五章

伍 建造帳幕
三五 1～四十 38

一 製作帳幕及其器物
和祭司的衣服
三五 1～三九 31

1 論到安息日的話
三五 1～3

【35:1】摩西招聚以色列人全會眾，對他們說，這是耶和華所吩咐的話，叫你們照着行。

【35:2】^a 六日要作工，但第七日你們要有完全安息的¹安息日，是歸耶和華為聖的；凡在這日作工的，要被處死。

● 35:2¹ 論到守安息日的這話，是在囑咐製造帳幕及其器物 and 祭司的衣服之前，指明神的子民在為神作工以前，必須先與祂一同安息。先為神作工，然後享受恩典與安息，那是照着律法的作法。照着恩典，我們乃是先享受恩典，與主一同安息，然後纔為祂作工。（參林前十五 10。）見三一 13 註 1。

EXODUS 35

V. Building the Tabernacle
35:1 — 40:38

A. The Making of the Tabernacle with Its Furniture
and the Garments for the Priests
35:1 — 39:31

1. A Word concerning the Sabbath
35:1-3

【35:1】And Moses gathered all the assembly of the children of Israel and said to them, These are the words which Jehovah has commanded you to do.

【35:2】^a Six days shall work be done, but on the seventh day you shall have a¹ Sabbath of complete rest, holy to Jehovah; whoever does any work on it shall be put to death.

35:2¹ (Sabbath) This word concerning the keeping of the Sabbath, coming before the commandments concerning the making of the tabernacle with its furniture and the garments for the priests, indicates that before God's people work for Him, they must rest with Him. The way of first working for God and then enjoying grace and rest is according to the law. According to grace, we first enjoy grace and rest with the Lord; then we work for Him (cf. 1 Cor. 15:10). See note 13¹ in ch. 31.

35:2^a
出二十 9
三一 15
三四 21
利二三 3

35:2^a
Exo. 20:9;
31:15;
34:21;
Lev. 23:3

【35:3】當安息日，不可在你們一切的住處生火。

2 奉獻材料
並豫備工人
三五 4～三六 7

【35:4】^a摩西對以色列全會眾說，耶和華這樣吩咐，說，

【35:5】¹你們中間要拿²舉祭給耶和華，凡^a心中樂意的，可以拿耶和華的舉祭來，就是金、銀、銅，

【35:6】藍色、紫色、朱紅色線，細麻，山羊毛，

【35:7】染紅的公羊皮，海狗皮，皂莢木，

● 35:5¹ 5～9 節，見二五 2～7 註。

● 35:5² 這些爲着建造帳幕獻給神的材料，雖然是以色列人在埃及得着的，（十二 35～36，）卻稱爲舉祭、搖祭、甘心祭。（5，21～22，24，29，三六 3。）這一切供物乃是豫表基督不同的方面，爲神的子民在實際的日常生活中所經歷、享受並得着，然後獻上給神。見二五 2 註 1 一段。

【35:3】You shall kindle no fire in any of your dwellings on the Sabbath day.

2. The Offering of the Materials
and the Preparing of the Workers
35:4 – 36:7

【35:4】^aAnd Moses spoke to all the assembly of the children of Israel, saying, This is what Jehovah has commanded, saying,

【35:5】¹Take from among yourselves a²heave offering to Jehovah; whoever is of a willing^a heart, let him bring it, the heave offering of Jehovah: gold and silver and bronze,

【35:6】And blue and purple and scarlet strands, and fine linen, and goats' hair,

【35:7】And rams' skins dyed red, and porpoise skins, and acacia wood,

35:5¹ (Take) 5¹ For vv. 5-9, see notes in 25:2-7.

35:5² (heave) Although they were gained by the children of Israel while they were in Egypt (12:35-36), the materials offered to God for the building of the tabernacle were called heave offerings, wave offerings, and freewill offerings (vv. 5, 21-22, 24, 29; 36:3). All these offerings are types of Christ in different aspects experienced, enjoyed, and gained by God's people in their practical daily lives, and then offered by them to God. See note 2¹, par. 1, in ch. 25.

35:4^a
vv. 4-9;
Exo. 25:1-8

35:5^a
cf. Exo. 25:2

35:4^a
4-9;
出二五 1-8

35:5^a
參出二五 2

【35:8】點燈的油，並作膏油和作馨香之香的香料，

【35:9】紅瑪瑙與別樣的寶石，可以鑲嵌在以弗得和胸牌上。

【35:10】你們中間凡^{1a}心裏有智慧的，都要來作耶和華一切所吩咐的，

【35:11】就是^a帳幕和帳幕的^b罩棚，並帳幕的蓋、扣鉤、板、門、柱子和卯座，

【35:12】^a櫃、櫃的槓、遮罪蓋、和遮掩櫃的^b幔子，

【35:13】^a桌子、桌子的槓、桌子的一切器具、和^b陳設餅，

【35:14】^a燈臺、燈臺的器具、燈盞、和點燈的^b油，

【35:15】^a香壇和壇的槓，^b膏油和馨香的^c香，並帳幕門口的^d簾子，

● 35:10¹ 10、30 ~ 35，三六1 ~ 2，三八22 ~ 23 題到豫備有恩賜的工人，以建造神的居所。見三一1 ~ 11 註。

【35:8】And oil for the light, and spices for the anointing oil and for the fragrant incense,

【35:9】And onyx stones and stones to be set for the ephod and for the breastplate.

【35:10】And let every man who is^{1a} wise in heart among you come and make all that Jehovah has commanded:

【35:11】^aThe tabernacle, its^b tent, and its covering; its clasps and its boards, its bars, its pillars, and its sockets;

【35:12】The^a Ark and its poles, the expiation cover, and the^b veil of the screen;

【35:13】The^a table and its poles and all its utensils, and the^b bread of the Presence;

【35:14】And the^a lampstand for the light and its utensils and its lamps, and the^b oil for the light;

【35:15】And the^a altar of incense and its poles; and the^b anointing oil and the fragrant^c incense; and the^d screen for the entrance, at the entrance of the tabernacle;

35:10¹ (wise) The preparing of the gifted workers for the building of God's dwelling place is mentioned in vv. 10, 30-35; 36:1-2; 38:22-23. See notes in 31:1-11.

35:10^a
Exo. 28:3;
31:6

35:11^a
vv. 11-19;
Exo. 31:7-11;
39:33-42

35:11^b
Exo. 26:1-37

35:12^a
Exo. 25:10-22

35:12^b
Exo. 26:31-35;
40:3, 21;
Num. 4:5

35:13^a
Exo. 25:23-29

35:13^b
Exo. 25:30

35:14^a
Exo. 25:31-39

35:14^b
Exo. 27:20

35:15^a
Exo. 30:1-10

35:15^b
Exo. 30:23-33

35:15^c
Exo. 30:34-38

35:15^d
Exo. 26:36

35:10^a
出二八3
三一6

35:11^a
11~19;
出三一7-11
三九33-42

35:11^b
出二六1-37

35:12^a
出二五10-22

35:12^b
出二六31-35
四十3, 21
民四5

35:13^a
出二五23-29

35:13^b
出二五30

35:14^a
出二五31-39

35:14^b
出二七20

35:15^a
出三十1-10

35:15^b
出三十23-33

35:15^c
出三十34-38

35:15^d
出二六36

35:16^a
出二七 1-8
三+ 28
三一 9
三八 1-7

【35:16】^a 燔祭壇、壇的銅網、壇的槓、
和壇的一切器具，^b 洗濯盆和盆座，

35:16^b
出三十 18-21
三八 8

【35:17】^a 院子的帷子、帷子的柱子和
卯座、並院子的門簾，

35:17^a
出二七 9-19

【35:18】帳幕的橛子，並院子的橛子，
和這兩處的繩子，

35:19^a
出二八 1-43
三一 10

【35:19】在聖所供職用的精工作的衣服，
就是祭司亞倫的聖^a衣，和他兒子們用以作祭司事奉的衣服。

【35:20】以色列人全會眾從摩西面前退
去。

35:21^a
出二五 2
35:21^b
出三六 3

【35:21】凡¹心中受感並¹靈裏^a樂意的，
都將耶和華的^b舉祭帶來，用以造會
幕，並供其中一切事奉之用，又用以
作聖衣。

● 35:21¹ 心中受感，或，心中高昂。26，三六 2 者
同。爲着建造神的居所，我們需要一顆受感且高昂的心，
以及一個樂意的靈。（拉一 5～6，林前十五 58。）

【35:16】The ^aaltar of burnt offering, with its grating of
bronze, its poles, and all its utensils; the ^blaver and its base;

【35:17】The hangings of the ^acourt, its pillars, and its
sockets, and the screen for the gate of the court;

【35:18】The pegs of the tabernacle and the pegs of the
court, and their cords;

【35:19】The finely worked garments for ministering in
the sanctuary, the holy ^agarments for Aaron the priest
and the garments of his sons for them to serve as priests.

【35:20】And all the assembly of the children of Israel
departed from the presence of Moses.

【35:21】And they came, everyone whose heart ¹lifted him
up and everyone whose ¹spirit made him ^awilling, and
brought the ^bheave offering of Jehovah for the work of
the Tent of Meeting and for all its service and for the
holy garments.

35:21¹ (lifted) For the building of God's dwelling place, we need
an uplifted and uplifting heart and a willing spirit (Ezra 1:5-6; 1 Cor.
15:58).

35:16^a
Exo. 27:1-8;
30:28;
31:9;
38:1-7

35:16^b
Exo. 30:18-21;
38:8

35:17^a
Exo. 27:9-19

35:19^a
Exo. 28:1-43;
31:10

35:21^a
Exo. 25:2
35:21^b
Exo. 36:3

35:22^a
出二五 2
35:22^b
民三一 50

【35:22】凡^a心中樂意的，連男帶女，都將各樣金器，就是鼻^b環、耳環、打印的戒指、和手鐲帶來，各人把金子向耶和華搖一搖，作為搖祭。

35:23^a
出三五 6-7
二五 4-5

【35:23】凡有^a藍色、紫色、朱紅色線，細麻，山羊毛，染紅的公羊皮，海狗皮的，都帶了來；

【35:24】凡獻銀和銅給耶和華為舉祭的，都帶了來；凡有皂莢木可作甚麼事奉用的，也帶了來。

35:25^a
出二八 3

【35:25】凡^a心中有智慧的婦女親手紡線，把所紡的藍色、紫色、朱紅色線和細麻，都帶了來。

【35:26】凡有智慧、心中受感的婦女，都紡山羊毛。

【35:27】眾首領把紅瑪瑙與別樣的寶石，可以鑲嵌在以弗得和胸牌上的，都帶了來；

【35:28】又把香料和油帶來，用以點燈，並作膏油和馨香的香。

【35:22】And they came, men together with women, as many as were of a willing^a heart, and brought nose^b rings and earrings and signet rings and pendants, all kinds of articles of gold; even every man who waved a wave offering of gold to Jehovah.

【35:23】And every man with whom was found^a blue and purple and scarlet strands and fine linen and goats' hair and rams' skins dyed red and porpoise skins brought them.

【35:24】Everyone who offered a heave offering of silver and bronze brought the heave offering of Jehovah, and every man with whom was found acacia wood for any work of the service brought it.

【35:25】And all the women who were^a wise in heart spun with their hands and brought what they had spun, the blue and the purple and the scarlet strands and the fine linen.

【35:26】And all the women whose heart lifted them up in wisdom spun the goats' hair.

【35:27】And the leaders brought the onyx stones and the stones for setting for the ephod and for the breastplate,

【35:28】And the spices and the oil for the light and for the anointing oil and for the fragrant incense.

35:22^a
Exo. 25:2
35:22^b
Num. 31:50

35:23^a
Exo. 35:6-7;
25:4-5

35:25^a
Exo. 28:3

35:29^a
出二五 2

【35:29】以色列人無論男女，凡甘^a心樂意帶禮物來，用以作耶和華藉摩西所吩咐一切工的，都把¹甘心祭帶來給耶和華。

35:30^a
30-34;
出三一 1-6
35:30^b
出三一 2

【35:30】^a摩西對以色列人說，看哪，猶大支派中，戶珥的孫子，烏利的兒子^b比撒列，耶和華已經題名召他，

35:31^a
出三一 3

【35:31】也已經以^a神的靈充滿他，使他有智慧，有悟性，有知識，能作各樣的工，

【35:32】能設計巧工，用金、銀、銅製造各物；

【35:33】又能刻寶石，可以鑲嵌，能雕木頭，能作各樣的巧工。

35:34^a
出三一 6

【35:34】耶和華已經使他和但支派中亞希撒抹的兒子^a亞何利亞伯，心裏靈明，能¹教導人。

● 35:29¹ 我們是否經歷基督，並將祂獻給神，乃在於我們的自由意志。

● 35:34¹ 比撒列和亞何利亞伯都作教導的工作。這指明建造召會作神的居所，需要充分的教導。（徒二 42，提前三 2，五 17。）

【35:29】The children of Israel brought a¹freewill offering to Jehovah, every man and woman whose^aheart made them willing to bring for all the work, which Jehovah had commanded through Moses to be done.

35:29^a
Exo. 25:2

【35:30】^aAnd Moses said to the children of Israel, See, Jehovah has called by name^bBezaleel the son of Uri, the son of Hur, of the tribe of Judah.

35:30^a
vv. 30-34;
Exo. 31:1-6
35:30^b
Exo. 31:2

【35:31】And He has filled him with the^aSpirit of God, with wisdom, with understanding, and with knowledge, and with all kinds of workmanship;

35:31^a
Exo. 31:3

【35:32】Even to fashion skillful designs, to work in gold and in silver and in bronze,

【35:33】And in the cutting of stones for setting and in the carving of wood, to work in all kinds of skillful workmanship.

【35:34】And He has put in his heart to¹teach, both he and^aOholiab the son of Ahisamach, of the tribe of Dan.

35:34^a
Exo. 31:6

35:29¹ (freewill) Whether or not we experience Christ and offer Him to God is a matter of our free will.

35:34¹ (teach) Both Bezaleel and Oholiab did the work of teaching. This indicates that in the building up of the church as God's dwelling place there is the need of adequate teaching (Acts 2:42; 1 Tim. 3:2; 5:17).

35:35^a
出二八 3
王上七 14
代下二 13-14

【35:35】耶和華使他們的心^a滿有智慧，能作各樣的工，無論是雕刻的工，巧匠的工，用藍色、紫色、朱紅色線和細麻繡花的工，並編織的工，他們都能作，也能設計巧工。

出埃及記 第三十六章

36:1^a
出三一 2
36:1^b
出三一 6
36:1^c
出二八 3

【36:1】^a比撒列和^b亞何利亞伯，並一切^c心裏有智慧的，就是蒙耶和華賜智慧和悟性，知道如何作各樣供聖所事奉使用之工的，都要照耶和華所吩咐的一切作工。

36:2^a
出二八 3
36:2^b
出三六 1

【36:2】凡耶和華賜他^a心中有智慧，而且¹心中受感前來作這工的，摩西把他們和^b比撒列並亞何利亞伯一同召來。

36:3^a
出三五 21, 24

【36:3】這些人就從摩西收了以色列人爲供聖所事奉使用之工，所帶來的各樣^a舉祭，好作這工。每早晨百姓仍不斷的把甘心祭帶給摩西。

● 36:2¹ 見三五 21 註 1。

【35:35】He has filled them with ^awisdom of heart, to work all kinds of workmanship, of an ¹engraver and of a skillful workman and of an embroiderer in blue and in purple and in scarlet strands and in fine linen, and of the weaver, even of those who do all kinds of workmanship and of those who fashion skillful designs.

35:35^a
Exo. 28:3;
1 Kings 7:14;
2 Chron. 2:13-14

EXODUS 36

【36:1】And ^aBezaleel and ^bOholiab and every man who is ^cwise in heart, in whom Jehovah has put wisdom and understanding to know how to do all the work for the service of the sanctuary, shall work according to all that Jehovah has commanded.

36:1^a
Exo. 31:2
36:1^b
Exo. 31:6
36:1^c
Exo. 28:3

【36:2】And Moses called ^aBezaleel and Oholiab and every man who was ^bwise in heart, in whose heart Jehovah had put wisdom, even everyone whose heart ¹lifted him up to come to the work to do it.

36:2^a
Exo. 36:1
36:2^b
Exo. 28:3

【36:3】And they received from Moses every ^aheave offering which the children of Israel had brought for the work of the service of the sanctuary, to carry it out. And they still kept bringing to him freewill offerings every morning.

36:3^a
Exo. 35:21, 24

35:35¹ (engraver) Or, craftsman.

36:2¹ (lifted) See note 21¹ in ch. 35.

【36:4】凡作聖所一切工的智慧人，各都離開自己所作的工，

【36:5】來告訴摩西說，百姓爲耶和華所吩咐，爲事奉之工所拿來的，綽綽有餘。

【36:6】摩西發命令，他們就在全營中宣告說，無論男女，不必再爲聖所拿甚麼舉祭來；這樣纔攔住百姓不再拿來了。

【36:7】因爲他們所有的材料，穀作一切當作的工，而且有餘。

3 帳幕的幕幔、 蓋和頂蓋 三六 8 ~ 19

【36:4】And all the wise men who did all the work of the sanctuary came, every man from his work which he was doing,

【36:5】And spoke to Moses, saying, The people are bringing much more than enough for the service of the work which Jehovah commanded us to do.

【36:6】And Moses gave commandment; and a proclamation was passed throughout the camp, saying, Let neither man nor woman produce any more material for the heave offering of the sanctuary. So the people were restrained from bringing.

【36:7】For the material they had was sufficient and more than enough for all the work, to do it.

3. The Curtains and Coverings of the Tabernacle 36:8-19

36:8^a
8-19;
出二六 1-14
36:8^b
出二八 3
36:8^c
出三一 2

【36:8】^a 他們中間，凡 ^b 心裏有智慧作工的，用十幅 ¹ 幕幔作 ² 帳幕；這些幕幔是 ^{3c} 比撒列用撚的細麻，和藍色、紫色、朱紅色線製造的，並用巧匠的手工，繡上嘒嘒。

【36:9】每幅幕幔長二十八肘，寬四肘，幕幔都是一樣的尺寸。

【36:10】他使五幅幕幔幅幅相連，又使另五幅幕幔幅幅相連。

● 36:8¹ 關於帳幕的幕幔和蓋，見二六 1～14 註。

● 36:8² 製造帳幕及其器物的順序（三六 8～三八 20）與啓示帳幕異象的順序（二五 10～二八 43，三十 1～10，17～38）不同。按啓示的順序，首先啓示的是見證的櫃，這是照着神心頭的願望；但按製造的順序，首先製造的是帳幕，然後是作為帳幕內容的器物，那是照着實際的需要。

神在基督裏到我們這裏來，是從約櫃開始，然後在外院子的祭壇達到我們；但我們經歷基督，是從祭壇開始，然後往前直至達到約櫃。（見來九 4 註 3。）

● 36:8³ 直譯，他。

【36:8】^a And all the ^b wise in heart among those who did the work ¹ made the tabernacle with ten ² curtains, of fine twined linen and blue and purple and scarlet strands, with cherubim, the work of a skillful workman. ^{3c} Bezaleel made them.

【36:9】The length of each curtain was twenty-eight cubits, and the width of each curtain, four cubits; all the curtains had the same measurement.

【36:10】And he joined five curtains to one another, and the other five curtains he joined to one another.

36:8² (curtains) For the curtains and coverings of the tabernacle, see notes in 26:1-14.

36:8¹ (made) The sequence in the making of the tabernacle and its furniture (36:8—38:20) is different from the sequence in the revelation of the vision of the tabernacle (25:10—28:43; 30:1-10, 17-38). The sequence in the revelation, with the Ark of the Testimony being revealed first, is according to the desire of God's heart, whereas the sequence in the making, with the tabernacle being made first and then the furniture as the content, was according to the practical need.

In His coming to us in Christ, God began at the Ark and reached us at the altar in the outer court, but in our experience of Christ, we begin at the altar and proceed onward until we reach the Ark (see note 4³ in Heb. 9).

36:8³ (Bezaleel) Lit., He.

36:8^a
vv. 8-19;
Exo. 26:1-14
36:8^b
Exo. 28:3
36:8^c
Exo. 31:2

【36:11】在這相連幕幔的末幅邊緣，作藍色的鈕眼；在那相連幕幔的末幅邊緣內，也照樣作。

【36:12】在這相連的幕幔上，作五十個鈕眼；在那相連幕幔的邊緣，也作五十個鈕眼，都是兩兩相對。

【36:13】又作五十個金扣鉤，用扣鉤使幕幔彼此相連，成爲一整個帳幕。

【36:14】他用山羊毛織十一幅幕幔，作爲帳幕以上的罩棚。

【36:15】每幅幕幔長三十肘，寬四肘；十一幅幕幔都是一樣的尺寸。

【36:16】他把五幅幕幔連成一幅，又把六幅幕幔連成一幅。

【36:17】在這相連幕幔的末幅邊緣，作五十個鈕眼；在那相連幕幔的末幅邊緣，也作五十個鈕眼。

【36:11】 And he made loops of blue strands upon the edge of the one curtain at the end in the set; likewise he made them in the edge of the outermost curtain in the second set.

【36:12】 He made fifty loops on the one curtain, and he made fifty loops on the edge of the curtain that was in the second set; the loops were opposite one another.

【36:13】 And he made fifty clasps of gold and joined the curtains to one another with the clasps; so the tabernacle became one.

【36:14】 And he made curtains of goats' hair for a tent over the tabernacle; eleven curtains he made in all.

【36:15】 The length of each curtain was thirty cubits, and the width of each curtain, four cubits; the eleven curtains had the same measurement.

【36:16】 And he joined five of the curtains by themselves, and six of the curtains by themselves.

【36:17】 And he made fifty loops on the edge of the curtain that was outermost in the set, and fifty loops he made upon the edge of the curtain which was outermost in the second set.

【36:18】又作五十個銅扣鉤，使罩棚連成一整個。

【36:19】並用染紅的公羊皮作罩棚的蓋；再用海狗皮作罩棚上的頂蓋。

4 帳幕的豎板 三六 20 ~ 34

【36:20】^a 他用皂莢木作帳幕的¹豎板。

【36:21】每塊長十肘，寬一肘半。

【36:22】每塊有兩榫相接；帳幕一切的板都是這樣作。

【36:23】帳幕的南面，作二十塊板。

【36:24】在這二十塊板下，又作四十個銀卯座；這塊板下有兩個卯座接板上的兩榫，那塊板下也有兩個卯座接板上的兩榫。

【36:18】And he made fifty clasps of bronze to join the tent together, that it might become one.

【36:19】And he made a covering for the tent, of rams' skins dyed red, and a covering of porpoise skins above it.

4. The Boards of the Tabernacle 36:20-34

【36:20】^a And he made the¹boards for the tabernacle of acacia wood, standing up.

【36:21】Ten cubits was the length of a board, and one and a half cubits, the width of each board.

【36:22】Each board had two tenons joined to one another; thus he did for all the boards of the tabernacle.

【36:23】And he made the boards for the tabernacle, twenty boards for the south side southward.

【36:24】And he made forty sockets of silver under the twenty boards, two sockets under one board for its two tenons and two sockets under the next board for its two tenons.

● 36:20¹ 關於帳幕的豎板，見二六 15 ~ 30 註。

36:20¹ (boards) For the boards of the tabernacle, see notes in 26:15-30.

【36:25】帳幕第二面，就是北面，也作二十塊板，

【36:26】和四十個銀卯座；這塊板下有兩個卯座，那塊板下也有兩個卯座。

【36:27】帳幕的後面，就是西面，作六塊板。

【36:28】帳幕後面的拐角，作兩塊板。

【36:29】板下方是雙的，板頂端完全連於一個環子；兩個拐角的板，都是這樣作。

【36:30】有八塊板和十六個銀卯座，每塊板下有兩個卯座。

【36:31】他用皂莢木作門，為帳幕這面的板作五條門，

【36:32】為帳幕那面的板作五條門，又為帳幕後面朝西的板作五條門。

【36:33】他使板腰間的中門，從這一頭通到那一頭。

【36:25】 And for the second side of the tabernacle, on the north side, he made twenty boards

【36:26】 And their forty sockets of silver, two sockets under one board and two sockets under the next board.

【36:27】 And for the rear of the tabernacle westward he made six boards.

【36:28】 And two boards he made for the corners of the tabernacle in the rear.

【36:29】 And they were double below, and at its top they were completely joined to a single ring; thus he did to both of them for the two corners.

【36:30】 And there were eight boards with their sockets of silver, sixteen sockets, two sockets under every board.

【36:31】 And he made bars of acacia wood, five for the boards of the one side of the tabernacle

【36:32】 And five bars for the boards of the other side of the tabernacle and five bars for the boards of the tabernacle at the rear westward.

【36:33】 And he made the middle bar to pass through in the center of the boards from end to end.

【36:34】用金將板包裹，又作板上的金環，用以套門；門也用金包裹。

5 帳幕內的幔子 三六 35 ~ 36

【36:35】^a 他用藍色、紫色、朱紅色線，和撚的細麻織¹幔子，以巧匠的手工繡上嗒嘮嘮。

【36:36】為幔子作四根皂莢木柱子，用金包裹；柱子上有金鉤；又為柱子鑄了四個銀卯座。

6 帳幕的門簾 三六 37 ~ 38

【36:37】^a 他拿藍色、紫色、朱紅色線，和撚的細麻，用繡花的手工織帳幕的¹門簾。

【36:38】又為簾子作五根柱子和柱子上的鉤子，用金包裹柱頂和柱子上的橫杆。柱子的五個卯座，是用銅作的。

● 36:35¹ 關於帳幕內的幔子，見二六 31 ~ 35 註。

● 36:37¹ 關於帳幕的門簾，見二六 36 ~ 37 註。

【36:34】And he overlaid the boards with gold and made their rings of gold as holders for the bars, and overlaid the bars with gold.

5. The Veil within the Tabernacle 36:35-36

【36:35】^a And he made the ¹veil of blue and purple and scarlet strands and fine twined linen; he made it with cherubim, the work of a skillful workman.

【36:36】And he made for it four pillars of acacia and overlaid them with gold; their hooks were of gold. And he cast for them four sockets of silver.

6. The Screen for the Entrance of the Tent 36:37-38

【36:37】^a And he made a ¹screen for the entrance of the tent, of blue and purple and scarlet strands and fine twined linen, the work of an embroiderer,

【36:38】And its five pillars with their hooks. And he overlaid their capitals and their connecting rods with gold, and their five sockets were of bronze.

36:35¹ (veil) For the veil within the tabernacle, see notes in 26:31-35.

36:37¹ (screen) For the screen for the entrance of the tent, see notes in 26:36-37.

36:35^a
35-36;
出二六 31-32

36:35^a
vv. 35-36;
Exo. 26:31-32

36:37^a
37-38;
出二六 36-37

36:37^a
vv. 37-38;
Exo. 26:36-37

出埃及記 第三十七章

7 見證的櫃 三七 1～9

37:1^a
1-9;
出二五 10-20
37:1^b
出三一 2

【37:1】^{ab} 比撒列用皂莢木作¹櫃，長二肘半，寬一肘半，高一肘半；

【37:2】裏外包上純金，四圍鑲上金牙邊。

【37:3】又鑄四個金環，安在櫃的四腳上；這邊兩環，那邊兩環。

【37:4】用皂莢木作兩根槓，用金包裹。

【37:5】把槓穿在櫃旁的環內，用以抬櫃。

【37:6】用純金作遮罪蓋，長二肘半，寬一肘半。

● 37:1¹ 關於見證的櫃，見二五 10～22 註。

EXODUS 37

7. The Ark of the Testimony 37:1-9

【37:1】^a And ^b Bezaleel made the ¹ Ark of acacia wood: two and a half cubits was its length; and one and a half cubits, its width; and one and a half cubits, its height.

【37:2】 And he overlaid it with pure gold inside and outside, and made a rim of gold around it.

【37:3】 And he cast four rings of gold for it, on its four feet; and two rings were on the one side of it, and two rings on the other side of it.

【37:4】 And he made poles of acacia wood and overlaid them with gold.

【37:5】 And he put the poles into the rings on the sides of the Ark to carry the Ark.

【37:6】 And he made an expiation cover of pure gold: two and a half cubits was its length, and one and a half cubits, its width.

37:1^a
vv. 1-9;
Exo. 25:10-20
37:1^b
Exo. 31:2

37:1¹ (Ark) For the Ark of the Testimony, see notes in 25:10-22.

【37:7】用金子錘出兩個噠嘮嘮，安在遮罪蓋的兩端。

【37:8】這端作一個噠嘮嘮，那端作一個噠嘮嘮，兩端的噠嘮嘮與遮罪蓋接連一塊。

【37:9】兩個噠嘮嘮在蓋上展開翅膀，遮掩遮罪蓋；噠嘮嘮是臉對臉，朝着遮罪蓋。

8 陳設餅的桌子 三七 10～16

【37:10】^a 他用皂莢木作一張¹桌子，長二肘，寬一肘，高一肘半。

【37:11】又包上純金，四圍鑲上金牙邊。

【37:12】桌子的四圍作一掌寬的框子，框子的四圍鑲着金牙邊。

● 37:10¹ 關於陳設餅的桌子，見二五 23～30 註。

【37:7】And he made two cherubim of gold; of beaten work he made them, at the two ends of the expiation cover,

【37:8】One cherub at the one end and one cherub at the other end; of one piece with the expiation cover he made the cherubim at its two ends.

【37:9】And the cherubim spread out their wings above the cover, covering the expiation cover with their wings, with their faces toward one another; the faces of the cherubim were toward the expiation cover.

8. The Table of the Bread of the Presence 37:10-16

【37:10】^a And he made the¹ table of acacia wood: two cubits was its length, and a cubit its width, and one and a half cubits its height.

【37:11】And he overlaid it with pure gold and made a rim of gold around it.

【37:12】And he made a frame of a handbreadth around it, and he made a rim of gold for its frame around it.

37:10¹ (table) For the table of the bread of the Presence, see notes in 25:23-30.

【37:13】又鑄了四個金環，安在桌子四個腳的四角上。

【37:14】環子靠近框子，可以穿槓抬桌子。

【37:15】他用皂莢木作兩根槓，用金包裹，以便抬桌子。

【37:16】又用純金作桌子上的器具，就是盤子、調羹、並奠酒的壺和杯。

9 金燈臺 三七 17 ~ 24

【37:17】^a 他用純金作一個¹燈臺。燈臺的座和榦，與杯、花萼、花苞，都是接連一塊錘出來的。

【37:18】燈臺兩邊杈出六個枝子，這邊三個，那邊三個。

● 37:17¹ 關於燈臺，見二五 31 ~ 40 註。

【37:13】And he cast for it four rings of gold and put the rings on the four corners that were on its four feet.

【37:14】The rings were close to the frame as holders for the poles to carry the table.

【37:15】And he made the poles of acacia wood to carry the table and overlaid them with gold.

【37:16】And he made the utensils which were to be upon the table: its plates and its cups and its bowls and its pitchers with which to pour out drink offerings, of pure gold.

9. The Golden Lampstand 37:17-24

【37:17】^a And he made the¹ lampstand of pure gold. He made the lampstand with its base and its shaft of beaten work; its cups, its calyxes, and its blossom buds were of one piece with it.

【37:18】And there were six branches going out of its sides; three branches of the lampstand out of one of its sides, and three branches of the lampstand out of its other side;

37:17¹ (lampstand) For the lampstand, see notes in 25:31-40.

37:17^a
17-24;
出二五 31-39

37:17^a
vv. 17-24;
Exo. 25:31-39

【37:19】這邊每枝上有三個杯，形狀像杏花，有花萼，有花苞；那邊每枝上也有三個杯，形狀像杏花，有花萼，有花苞；從燈臺杈出來的六個枝子，都是如此。

【37:20】燈臺的榦上有四個杯，形狀像杏花，有花萼，有花苞。

【37:21】燈臺每兩個枝子以下有花萼，與燈臺接連一塊；從燈臺杈出來的六個枝子，都是如此；

【37:22】花萼和枝子與燈臺接連一塊，都是一塊純金錘出來的。

【37:23】又用純金作燈臺的七個燈盞，並燈臺的燈剪和燈花盤。

【37:24】他用純金一他連得，作燈臺和燈臺的一切器具。

10 金香壇 三七 25 ~ 28

【37:19】 Three cups made like almond blossoms in one branch, a calyx and a blossom bud; and three cups made like almond blossoms in the other branch, a calyx and a blossom bud — so for the six branches going out of the lampstand.

【37:20】 And on the lampstand were four cups made like almond blossoms, its calyxes and its blossom buds;

【37:21】 And a calyx under two branches of one piece with it, and a calyx under two branches of one piece with it, and a calyx under two branches of one piece with it, for the six branches going out of it.

【37:22】 Their calyxes and their branches were of one piece with it; all of it was one beaten work of pure gold.

【37:23】 And he made its seven lamps and its tongs, and its firepans, of pure gold.

【37:24】 He made it of a talent of pure gold, and all its utensils.

10. The Altar of Incense 37:25-28

37:25^a
25-28;
出三十 1-5

【37:25】^a 他用皂莢木作¹香壇，是四方的，長一肘，寬一肘，高二肘；壇的四角與壇接連一塊。

【37:26】又用純金，把壇的上面與壇的四圍，並壇的四角包裹；又在壇的四圍鑲上金牙邊。

【37:27】作兩個金環，安在金牙邊以下，在壇相對的兩邊，可以穿槓，用以抬壇。

【37:28】用皂莢木作兩根槓，用金包裹。

11 聖膏油和純淨的香 三七 29

【37:29】又按調製香品者之法，作聖^{1a}膏油和純淨^{1b}馨香的香。

● 37:25¹ 關於香壇，見三十 1～10 註。

● 37:29¹ 關於膏油和馨香的香，見三十 22～38 註。

37:29^a
出三十 23-25
37:29^b
出三十 7, 34-35

【37:25】^a And he made the ¹altar of incense of acacia wood; a cubit was its length, and a cubit, its width, square; and two cubits, its height; its horns were of one piece with it.

【37:26】And he overlaid it with pure gold, its top and its sides around it and its horns; and he made a rim of gold around it.

【37:27】And he made for it two golden rings under its rim, on its two sides, on its opposite sides, as holders for poles with which to carry it.

【37:28】And he made the poles of acacia wood and overlaid them with gold.

11. The Holy Anointing Oil and the Pure Incense 37:29

【37:29】And he made the holy ^{1a}anointing oil and the pure ^{1b}fragrant incense, the work of a compounder.

37:25¹ (altar) For the altar of incense, see notes in 30:1-10.

37:29¹ (anointing) For the anointing oil and the fragrant incense, see notes in 30:22-38.

37:25^a
vv. 25-28;
Exo. 30:1-5

37:29^a
Exo. 30:23-25
37:29^b
Exo. 30:7, 34-35;
See note 29¹

出埃及記 第三十八章

12 燔祭壇 三八 1～7

38:1^a
1-7;
出二七 1-8

【38:1】^a 他用皂莢木作¹ 燔祭壇，是四方的，長五肘，寬五肘，高三肘。

【38:2】在壇的四拐角上作四個角，與壇接連一塊，用銅把壇包裹。

【38:3】他作壇的一切器具，就是收灰的盆、鏟子、盤子、肉叉、火盆；這一切器具，都是用銅作的。

【38:4】又為壇作一個銅網，安在壇四面的圍腰板以下，從下達到壇的半腰。

【38:5】為銅網的四角鑄四個環子，可以穿槓。

【38:6】用皂莢木作兩根槓，用銅包裹。

EXODUS 38

12. The Altar of Burnt Offering 38:1-7

38:1^a
vv. 1-7;
Exo. 27:1-8

【38:1】^a And he made the ¹altar of burnt offering, of acacia wood; five cubits was its length, and five cubits, its width, square; and three cubits, its height.

【38:2】And he made its horns upon its four corners; its horns were of one piece with it, and he overlaid it with bronze.

【38:3】And he made all the utensils of the altar: the pots and the shovels and the basins, the forks and the firepans; all its utensils he made of bronze.

【38:4】And he made a grating of network of bronze for the altar, under its ledge beneath, reaching halfway up.

【38:5】And he cast four rings for the four ends of the grating of bronze, as holders for the poles.

【38:6】And he made the poles of acacia wood and overlaid them with bronze.

● 38:1¹ 關於燔祭壇，見二七 1～8 註。

38:1¹ (altar) For the altar of burnt offering, see notes in 27:1-8.

【38:7】把槓穿在壇兩邊的環內，用以抬壇；壇是用板作的，是中空的。

13 銅洗濯盆 三八 8

【38:8】^a 他用銅作¹洗濯盆和盆座，是用會幕門前服事之婦人的銅鏡作的。

14 帳幕的院子 三八 9～20

【38:9】^a 他作帳幕的¹院子。院子的南面用撚的細麻作帷子，長一百肘；

【38:10】帷子的柱子二十根，卯座二十個，都是用銅作的；柱子上的鈎子和橫杆，都是用銀作的。

【38:11】北面也有帷子，長一百肘；帷子的柱子二十根，卯座二十個，都是用銅作的；柱子上的鈎子和橫杆，都是用銀作的。

● 38:8¹ 關於洗濯盆，見三十 17～21 註。

● 38:9¹ 關於帳幕的院子，見二七 9～19 註。

【38:7】And he put the poles into the rings on the sides of the altar, with which to carry it; he made it hollow, with boards.

13. The Laver of Bronze 38:8

【38:8】^a And he made the¹laver of bronze and its base of bronze from the mirrors of the serving women who served at the entrance of the Tent of Meeting.

14. The Court of the Tabernacle 38:9-20

【38:9】^a And he made the¹court. On the south side southward the hangings of the court were of fine twined linen, one hundred cubits;

【38:10】Their twenty pillars and their twenty sockets were of bronze; the hooks of the pillars and their connecting rods were of silver.

【38:11】And on the north side, one hundred cubits; their twenty pillars and their twenty sockets were of bronze; the hooks of the pillars and their connecting rods were of silver.

38:8¹ (laver) For the laver, see notes in 30:17-21.

38:9¹ (court) For the court of the tabernacle, see notes in 27:9-19.

38:8^a
Exo. 30:18

38:9^a
vv. 9-20;
Exo. 27:9-19

38:8^a
出三十 18

38:9^a
9-20;
出二七 9-19

【38:12】西面也有帷子，寬五十肘；帷子的柱子十根，卯座十個；柱子上的鈎子和橫杆，都是用銀作的。

【38:13】東面寬五十肘。

【38:14】門這邊的帷子，寬十五肘，帷子的柱子三根，卯座三個；

【38:15】門那邊也是一樣；院子的門，左右有帷子，各寬十五肘，帷子的柱子三根，卯座三個。

【38:16】院子四面的帷子，都是用撚的細麻作的。

【38:17】柱子的卯座是用銅作的，柱子上的鈎子和橫杆是用銀作的，柱頂是用銀包裹的。院子一切的柱子，都是用銀杆連絡的。

【38:18】院子的門簾是以繡花的手工，用藍色、紫色、朱紅色線，和撚的細麻織成的，寬二十肘，高五肘，與院子的帷子相配；

【38:12】 And on the west side there were hangings of fifty cubits, with their ten pillars and their ten sockets; the hooks of the pillars and their connecting rods were of silver.

【38:13】 And the width of the east side eastward was fifty cubits.

【38:14】 The hangings for the one side of the gate were fifteen cubits, with their three pillars and their three sockets;

【38:15】 And so for the other side; on both sides of the gate of the court were hangings of fifteen cubits, with their three pillars and their three sockets.

【38:16】 All the hangings around the court were of fine twined linen.

【38:17】 And the sockets for the pillars were of bronze; the hooks of the pillars and their connecting rods were of silver; and the overlaying of their capitals was of silver; and all the pillars of the court were connected with silver.

【38:18】 And the screen for the gate of the court was the work of an embroiderer, of blue and purple and scarlet strands and fine twined linen; and twenty cubits was the length, and the height in the width was five cubits, corresponding to the hangings of the court.

【38:19】柱子四根，卯座四個，都是用銅作的；柱子上的鈎子和橫杆，都是用銀作的；柱頂是用銀包裹的。

【38:20】帳幕一切的橛子，和院子四圍的橛子，都是用銅作的。

15 數點奉獻的材料 三八 21 ~ 31

【38:21】這是^a見證的帳幕中，利未人事奉所用物件的總數，是照摩西的吩咐，經祭司亞倫的兒子以他瑪的手¹數點的。

【38:22】^a凡耶和華所吩咐摩西的，都是猶大支派戶珥的孫子烏利的兒子^b比撒列作的。

【38:23】與他同工的，有但支派中亞希撒抹的兒子^a亞何利亞伯；他是雕刻匠，又是巧匠，又能用藍色、紫色、朱紅色線，和細麻繡花。

● 38:21¹ 數點奉獻的材料，指明在帳幕的建造裏，每一件事都作得有次有序。

【38:19】And their four pillars and their four sockets were of bronze; their hooks were of silver, and the overlaying of their capitals and their connecting rods were of silver.

【38:20】And all the pegs of the tabernacle and of the court all around were of bronze.

15. Counting the Offered Materials 38:21-31

【38:21】This is the sum of the things for the tabernacle, the ^aTabernacle of the Testimony, as they were ¹counted according to the commandment of Moses for the service of the Levites by the hand of Ithamar the son of Aaron the priest.

【38:22】^aAnd ^bBezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that Jehovah commanded Moses.

【38:23】And with him was ^aOholiab the son of Ahisamach, of the tribe of Dan, an engraver and a skillful workman and an embroiderer in blue and in purple and in scarlet strands and in fine linen.

38:21¹ (counted) The counting of the offered materials indicates that everything in the building of the tabernacle was done in an orderly way.

38:21^a
民一 50, 53
十 11
徒七 44
啓十五 5
參民九 15
十七 7-8
十八 2
代下二四 6

38:22^a
22-23;
出三一 2-6
38:22^b
出三一 2

38:23^a
出三一 6

38:21^a
Num. 1:50, 53;
10:11;
Acts 7:44;
Rev. 15:5;
cf. Num. 9:15;
17:7-8;
18:2;
2 Chron. 24:6

38:22^a
vv. 22-23;
Exo. 31:2-6
38:22^b
Exo. 31:2

38:23^a
Exo. 31:6

【38:24】為聖所一切工作使用所獻搖祭的金子，按聖所的舍客勒，有二十九他連得並七百三十舍客勒。

【38:25】會中被數點的人所交的銀子，按聖所的舍客勒，有一百他連得並一千七百七十五舍客勒。

【38:26】凡¹被數點的，自二十歲以上的人，有^a六十萬零三千五百五十人；按聖所的舍客勒，每人交銀子半舍客勒，就是一比加。

【38:27】用那一百他連得銀子，鑄造聖所的^a卯座和幔子柱子的卯座；一百他連得共作一百個卯座，每個卯座用一他連得。

【38:28】用那一千七百七十五舍客勒銀子，作柱子上的鈎子，包裹柱頂並作連絡的杆。

【38:24】All the gold that was used for the work, in all the work of the sanctuary, even the gold of the wave offering, was twenty-nine talents and seven hundred thirty shekels, according to the shekel of the sanctuary.

【38:25】And the silver of those who were numbered of the assembly was one hundred talents and one thousand seven hundred seventy-five shekels, according to the shekel of the sanctuary;

【38:26】A beka a head, that is, half a shekel, according to the shekel of the sanctuary, for each one who was enrolled among their numbering, from twenty years old and upward, for^a six hundred three thousand, five hundred fifty men.

【38:27】And the hundred talents of silver were for casting the^a sockets of the sanctuary and the sockets of the veil; one hundred sockets for the hundred talents, a talent for a socket.

【38:28】And of the one thousand seven hundred seventy-five shekels he made hooks for the pillars and overlaid their capitals and made connecting rods for them.

● 38:26¹ 見三十 13 註 1。

38:26^a
民一 46

38:26^a
Num. 1:46

38:27^a
出二六 19, 21, 25,
32, 37

38:27^a
Exo. 26:19, 21,
25, 32, 37

【38:29】所獻搖祭的銅，有七十他連得並二千四百舍客勒。

【38:30】用這銅作會幕門口的卯座和銅壇，並壇的銅網和壇的一切器具，

【38:31】並院子四圍的^a卯座和院門的卯座，與帳幕一切的^b橛子，和院子四圍所有的橛子。

出埃及記 第三十九章

16 爲祭司製作衣服 三九 1 ~ 31

【39:1】^{1a}比撒列用藍色、紫色、朱紅色線，以精工製作²衣服，用以在聖所供職，又爲亞倫作聖^b衣；是照耶和華所吩咐摩西的。

【39:2】^a他用金線，和藍色、紫色、朱紅色線，並撚的細麻作以弗得；

● 39:1¹ 直譯，他們。

● 39:1² 關於祭司的衣服，見二八 1 ~ 43 註。

【38:29】And the bronze of the wave offering was seventy talents, and two thousand four hundred shekels.

【38:30】And with it he made the sockets for the entrance of the Tent of Meeting and the bronze altar and the bronze grating for it and all the utensils of the altar

【38:31】And the^a sockets around the court and the sockets of the gate of the court and all the^b pegs of the tabernacle and all the pegs around the court.

EXODUS 39

16. Making the Garments for the Priests 39:1-31

【39:1】^aAnd from the blue and the purple and the scarlet strands, they made finely worked¹ garments for ministering in the sanctuary, and made the holy^b garments for Aaron, as Jehovah had commanded Moses.

【39:2】And^{1a} Bezaleel made the ephod of gold, of blue and purple and scarlet strands and fine twined linen.

39:1¹ (garments) For the garments of the priests, see notes in 28:1-43.

39:2¹ (Bezaleel) Lit., he.

38:31^a
出二七 16-17
38:31^b
出二七 19

38:31^a
Exo. 27:16-17
38:31^b
Exo. 27:19

39:1^a
1-7;
出二八 5-12
39:1^b
出二八 2-4

39:1^a
vv. 1-7;
Exo. 28:5-12
39:1^b
Exo. 28:2-4

39:2^a
出三一 2

39:2^a
Exo. 31:2

【39:3】他們把金子錘成薄片，剪出線來，用巧匠的手工，編織在藍色、紫色、朱紅色線和細麻中。

【39:4】又為以弗得作兩條肩帶，與以弗得相連，接在以弗得兩端。

【39:5】以弗得上巧工織的帶子，和以弗得一樣的作法，與以弗得接連一塊，用以繫住，是用金線，和藍色、紫色、朱紅色線，並撚的細麻作的；是照耶和華所吩咐摩西的。

【39:6】又琢出兩塊紅瑪瑙，鑲嵌在金¹框內，彷彿刻圖章，按着以色列兒子們的名字雕刻。

【39:7】他將這兩塊寶石安在以弗得的兩條肩帶上，為以色列人作記念石，是照耶和華所吩咐摩西的。

● 39:6¹ 直譯，摺工，摺框，或擰絲細工。
13、16、18 節者同。

【39:3】 And they beat the gold into thin sheets and cut them into threads, to work into the blue and into the purple and into the scarlet strands and into the fine linen, the work of a skillful workman.

【39:4】 They made shoulder pieces for it, joined to it; at the two edges it was joined.

【39:5】 And the skillfully woven band, which was on it ¹for its fastening, was of one piece with it and like it in workmanship, of gold, of blue and purple and scarlet strands and fine twined linen, as Jehovah had commanded Moses.

【39:6】 And they made the onyx stones enclosed in ¹settings of gold, engraved with the engravings of a signet according to the names of the sons of Israel.

【39:7】 And he put them on the shoulder pieces of the ephod as stones of remembrance for the sons of Israel as Jehovah had commanded Moses.

39:5¹ (for) Lit., its ephod.

39:6¹ (settings) Lit., plaited work, plaited settings, or filigree. So also for vv. 13, 16, 18.

【39:8】^a 他用巧匠的手工作胸牌，和以弗得一樣的作法，用金線，和藍色、紫色、朱紅色線，並撚的細麻作成。

【39:9】胸牌是四方的，疊為兩層；這兩層長一虎口，寬一虎口。

【39:10】他們在上面鑲嵌四行寶石：第一行是紅寶石、黃玉、綠寶石，

【39:11】第二行是¹紅玉、藍寶石、金鋼石，

【39:12】第三行是紫瑪瑙、白瑪瑙、紫晶，

【39:13】第四行是¹黃碧璽、紅瑪瑙、碧玉；這些都鑲嵌在金框內。

【39:14】這些寶石，按着以色列兒子們的名字，有十二塊；每塊刻一個名字，彷彿刻圖章，代表十二個支派。

● 39:11¹ 或，綠松石。

● 39:13¹ 或，水蒼玉。

【39:8】^a And he made the breastplate, the work of a skillful workman, like the work of the ephod, of gold, of blue and purple and scarlet strands and of fine twined linen.

【39:9】It was square; they made the breastplate doubled; a span its length and a span its width when doubled.

【39:10】And they filled it with four rows of stones. The first row was a row of a sardius, a topaz, and an emerald;

【39:11】And the second row, a¹carbuncle, a sapphire, and a diamond;

【39:12】And the third row, a jacinth, an agate, and an amethyst;

【39:13】And the fourth row, a¹chrysolite, an onyx, and a jasper. They were enclosed in settings of gold in their enclosures.

【39:14】And the stones were according to the names of the sons of Israel, twelve, according to their names, like the engravings of a signet, each according to his name, for the twelve tribes.

39:11¹ (carbuncle) Or, turquoise.

39:13¹ (chrysolite) Or, beryl.

【39:15】在胸牌上，用純金以擰繩子的手工作鍊子。

【39:16】又作兩個金框和兩個金環，安在胸牌的兩端。

【39:17】把那兩條擰成的金鍊子，穿在胸牌兩端的環子裏。

【39:18】又把鍊子的另外兩端，接在兩框上，安在以弗得前面的肩帶上。

【39:19】作兩個金環，安在胸牌兩端裏面的邊上，貼近以弗得。

【39:20】又作兩個金環，安在以弗得前面兩條肩帶的下邊，靠近相接之處，在以弗得巧工織的帶子上。

【39:21】用藍細帶子，把胸牌的環子與以弗得的環子繫住，使胸牌貼在以弗得巧工織的帶子上，不至從以弗得鬆開；是照耶和華所吩咐摩西的。

【39:15】 And they made on the breastplate twisted chains, a corded work of pure gold.

【39:16】 And they made two settings of gold and two rings of gold, and put the two rings on the two ends of the breastplate.

【39:17】 And they put the two cords of gold in the two rings at the ends of the breastplate.

【39:18】 And the two other ends of the two cords they put on the two settings and put them on the shoulder pieces of the ephod at the front of it.

【39:19】 And they made two rings of gold and put them on the two ends of the breastplate on its edge, which was toward the ephod on the inside.

【39:20】 And they made two rings of gold and put them on the bottom of the two shoulder pieces of the ephod on the front of it, close to the place where it is joined, above the skillfully woven band of the ephod.

【39:21】 And they bound the breastplate by its rings to the rings of the ephod with a cord of blue strands, that it might be upon the skillfully woven band of the ephod and that the breastplate might not come loose from the ephod, as Jehovah had commanded Moses.

【39:22】^a 他用編織的手工，作以弗得的外袍，顏色全是藍的。

【39:23】袍上留一領口，在領口周圍織出領邊，彷彿鎧甲的領口，免得破裂。

【39:24】在袍子底邊上，用撚的藍色、紫色、朱紅色線作石榴。

【39:25】又用純金作鈴，把金鈴釘在袍子周圍底邊上的石榴中間；

【39:26】一個金鈴一個石榴，一個金鈴一個石榴，在袍子周圍底邊上，用以供職；是照耶和華所吩咐摩西的。

【39:27】他們用織成的細麻布，為亞倫和他的兒子們作^a 內袍；

【39:28】並用細麻布作頂冠和華美的頭巾，用撚的細麻作細麻布褲子；

【39:29】又用撚的細麻，並藍色、紫色、朱紅色線，以繡花的手工作腰帶；是照耶和華所吩咐摩西的。

【39:22】^a And he made the robe of the ephod of woven work, all of blue strands,

【39:23】And the opening of the robe in its center like the opening of a coat of mail, with a binding edge around its opening so that it would not be torn.

【39:24】And they made on the hem of the robe pomegranates of blue and purple and scarlet strands, twined.

【39:25】And they made bells of pure gold and put the bells between the pomegranates on the hem of the robe all around, between the pomegranates;

【39:26】A bell and a pomegranate, a bell and a pomegranate, on the hem of the robe all around, to minister in; as Jehovah had commanded Moses.

【39:27】And they made the^a tunics of fine linen of woven work for Aaron and for his sons,

【39:28】And the turban of fine linen, and the headdresses of high hats of fine linen, and the linen trousers of fine twined linen,

【39:29】And the girding sash of fine twined linen and blue and purple and scarlet strands, the work of an embroiderer, as Jehovah had commanded Moses.

【39:30】^a 他們用純金作聖冠的牌，在上面按刻圖章之法，刻着歸耶和華爲聖的字樣。

【39:31】 又用藍細帶子，將牌繫在頂冠上；是照耶和華所吩咐摩西的。

二 所作帳幕的工送到摩西那裏， 由他查看並祝福 三九 32 ~ 43

【39:32】 這樣，會幕的帳幕，一切的工就作完了；凡耶和華所吩咐摩西的，以色列人都照樣作了。

【39:33】^a 他們送到摩西那裏的，有帳幕、罩棚、和帳幕的一切物件，就是扣鉤、板、門、柱子和卯座，

【39:34】 染紅公羊皮的蓋、海狗皮的頂蓋、和遮掩櫃的幔子，

【39:35】 見證的櫃、櫃的槓、和遮罪蓋，

【39:36】 桌子、桌子的一切器具、和陳設餅，

【39:30】^a And they made the plate of the holy crown of pure gold and wrote an inscription upon it, like the engravings of a signet: HOLINESS TO JEHOVAH.

【39:31】 And they tied to it a cord of blue strands to fasten it on the turban above, as Jehovah had commanded Moses.

B. The Work of the Tabernacle Presented to, Examined by, and Blessed by Moses 39:32-43

【39:32】 Thus all the work of the tabernacle of the Tent of Meeting was finished, and the children of Israel did according to all that Jehovah had commanded Moses; so they did.

【39:33】^a And they brought the tabernacle to Moses, the tent and all its furnishings, its clasps, its boards, its bars, and its pillars and its sockets;

【39:34】 And the covering of rams' skins dyed red and the covering of porpoise skins, and the veil of the screen;

【39:35】 The Ark of the Testimony and its poles and the expiation cover;

【39:36】 The table, all its utensils, and the bread of the Presence;

【39:37】純金的燈臺、擺列的燈盞、燈臺的一切器具、和點燈的油，

【39:38】金壇，膏油和馨香的香，並會幕門口的簾子，

【39:39】銅壇、壇的銅網、壇的槓和壇的一切器具，洗濯盆和盆座，

【39:40】院子的帷子、帷子的柱子和卯座，院子的門簾、繩子、橛子，並會幕之帳幕一切供事奉使用的器具，

【39:41】在聖所供職用的精工作的衣服，就是祭司亞倫的聖衣，和他兒子們用以作祭司事奉的衣服。

【39:42】這一切工作，耶和華怎樣吩咐摩西，以色列人就照樣作。

【39:43】摩西查看一切的工作，看哪，他們都作成了；耶和華怎樣吩咐，他們就怎樣作了；摩西就給他們祝福。

【39:37】 The pure lampstand, its lamps, even the lamps set in order, and all its utensils, and the oil for the light;

【39:38】 And the golden altar and the anointing oil and the fragrant incense and the screen for the entrance of the tent;

【39:39】 The bronze altar, and its grating of bronze, its poles, and all its utensils; the laver and its base;

【39:40】 The hangings of the court, its pillars, and its sockets; and the screen for the gate of the court, its cords, and its pegs; and all the utensils for the service of the tabernacle, for the Tent of Meeting;

【39:41】 The finely worked garments for ministering in the sanctuary, the holy garments for Aaron the priest and the garments of his sons for them to serve as priests.

【39:42】 According to all that Jehovah had commanded Moses, so the children of Israel did all the work.

【39:43】 And Moses saw all the work; and there it was — they had done it; just as Jehovah had commanded, so they had done. And Moses blessed them.

出埃及記 第四十章

三 帳幕的建立 四十 1 ~ 38

1 耶和華吩咐 摩西立起帳幕 1 ~ 16

【40:1】耶和華告訴摩西說，

【40:2】^{1a}正月初一日，你要立起會幕的
^b帳幕，

【40:3】把^a見證的¹櫃安放在裏面，用
^b幔子將櫃遮掩。

● 40:2¹ 帳幕是在第二年的正月初一日立起的。
(17。)頭一年的正月是逾越節。(十三4。)因此，
從逾越節到帳幕立起來，有一年的時間。

神的百姓有兩個起頭，第一個起頭是逾越節，
為着他們的得救；第二個起頭是帳幕的建立，與建
造神的居所有關。凡是真基督徒都該有這兩個起頭：
經歷救恩，以及實際經歷建造召會作神的居所。(提
前三 15。)

● 40:3¹ 放進帳幕的頭一件器物是見證的櫃，
(20 ~ 21,) 指明這櫃是帳幕及其器物的中心項目。

EXODUS 40

C. The Erecting of the Tabernacle 40:1-38

1. The Commandments of the Lord to Moses concerning the Raising Up of the Tabernacle vv. 1-16

【40:1】Then Jehovah spoke to Moses, saying,

【40:2】On the ^{1a}first day of the first month you shall raise
up the ^btabernacle of the Tent of Meeting.

【40:3】And you shall put the ^{1a}Ark of the Testimony
there, and you shall screen the Ark with the ^bveil.

40:2¹ (first) The tabernacle was erected on the first day of the first
month of the second year (v. 17). The first month of the first year was
the time of the passover (13:4). Hence, the time from the passover to the
erecting of the tabernacle was one year.

God's people had two beginnings, the first at the passover, which was for
their salvation, and the second at the erecting of the tabernacle, which was
related to the building of God's dwelling place. Every genuine Christian should
have these two beginnings: the experience of salvation and the practical
experience of the building of the church as God's dwelling place (1 Tim. 3:15).

40:3¹ (Ark) The first item of the furniture to be put into the
tabernacle was the Ark (vv. 20-21), indicating that the Ark was the

40:2^a
出十二 2
40:2^b
出二六 30
四十 17
40:3^a
出四十 20-21
二五 10-22
三五 12
三七 1-9
參啓十一 19
40:3^b
出二六 31-33
三六 35-36

40:2^a
Exo. 12:2
40:2^b
Exo. 26:30;
40:17
40:3^a
Exo. 40:20-21;
25:10-22;
35:12;
37:1-9;
cf. Rev. 11:19
40:3^b
Exo. 26:31-33;
36:35-36

40:4^a
出二六 35
四十 22
40:4^b
出四十 24-25

【40:4】把^a桌子搬進去，擺列上面的物；
把^b燈臺搬進去，¹放上燈盞。

40:5^a
出三九 38
四十 26
三十 3
來九 4

【40:5】把燒香用的^a金壇放在見證的櫃前，掛上帳幕的門簾。

40:6^a
出三一 9
三五 16
四十 29

【40:6】把^a燔祭壇放在會幕的帳幕門前。

40:7^a
出三十 18
四十 30

【40:7】把^a洗濯盆放在會幕和壇之間，
在盆裏盛水。

40:8^a
出四十 33

【40:8】又在四圍立^a院帷，把院子的門簾掛上。

40:9^a
9-15;
參出三十 26-30

【40:9】^a要拿膏油來，抹帳幕和其中所有的，使帳幕和一切器具分別爲聖；帳幕就成爲聖。

大多數基督徒注意在祭壇那裏救恩的經歷，但出埃及記啓示，神的心意是要得着見證的櫃在見證的帳幕裏。見證的櫃在帳幕裏，至終要終極完成於一個永遠的帳幕，就是新耶路撒冷，而以見證的櫃，就是救贖的基督，爲中心。（啓二一2～3，二二1。）神永遠的目標是要得着新耶路撒冷，作帳幕同見證之櫃終極的應驗。

● 40:4¹ 或，點着。25 節者同。

【40:4】And you shall bring in the^a table and arrange its setting, and you shall bring in the^b lampstand and set up its lamps.

【40:5】And you shall put the^a golden altar for incense before the Ark of the Testimony and set up the screen of the entrance to the tabernacle.

【40:6】And you shall put the^a altar of burnt offering before the entrance of the tabernacle of the Tent of Meeting.

【40:7】And you shall put the^a laver between the Tent of Meeting and the altar, and put water there.

【40:8】And you shall set up the^a court all around and put up the screen of the gate of the court.

【40:9】^aAnd you shall take the anointing oil and anoint the tabernacle and all that is in it, and sanctify it and all its utensils; and it shall be holy.

central item of the tabernacle and its furniture. Most Christians focus on the experience of salvation at the altar, but the book of Exodus reveals that God's intention is to have the Ark of the Testimony in the Tabernacle of the Testimony. Eventually, the Ark in the tabernacle will consummate in an eternal tabernacle, the New Jerusalem, with the Ark, the redeeming Christ, as the center (Rev. 21:2-3; 22:1). God's eternal goal is to have the New Jerusalem as the ultimate fulfillment of the tabernacle with the Ark.

40:4^a
Exo. 26:35;
40:22
40:4^b
Exo. 40:24-25

40:5^a
Exo. 39:38;
40:26;
30:3;
Heb. 9:4

40:6^a
Exo. 31:9;
35:16;
40:29

40:7^a
Exo. 30:18;
40:30

40:8^a
Exo. 40:33

40:9^a
vv. 9-15;
cf. Exo. 30:26-30

【40:10】又要抹燔祭壇和壇的一切器具，使壇分別爲聖；壇就成爲至聖。

【40:11】要抹洗濯盆和盆座，使盆分別爲聖。

【40:12】要叫亞倫和他兒子們到會幕門口來，用水洗他們。

【40:13】要給亞倫穿上^a聖衣，又膏他，使他分別爲聖，可以作祭司事奉我；

【40:14】又要使他的兒子們來，給他們穿上內袍。

【40:15】你怎樣膏他們的父親，也要照樣膏他們，使他們作祭司事奉我。他們受膏是爲使他們世世代代永遠盡^a祭司的職任。

【40:16】摩西就這樣行；耶和華怎樣吩咐他，他就照樣行。

【40:10】And you shall anoint the altar of burnt offering and all its utensils, and sanctify the altar; and the altar shall be most holy.

【40:11】And you shall anoint the laver and its base, and sanctify it.

【40:12】And you shall bring Aaron and his sons near to the entrance of the Tent of Meeting, and wash them with water.

【40:13】And you shall put the^a holy garments upon Aaron, and you shall anoint him and sanctify him that he may serve Me as a priest.

【40:14】You shall also bring his sons near and put tunics upon them,

【40:15】And you shall anoint them as you have anointed their father that they may serve Me as priests; and their anointing shall be to them for an everlasting^a priesthood throughout their generations.

【40:16】Thus Moses did; according to all that Jehovah had commanded him, so he did.

40:13^a
出二八 41
二九 5-7

40:13^a
Exo. 28:41;
29:5-7

40:15^a
民二五 13

40:15^a
Num. 25:13

2 立起帳幕 17 ~ 33

2. The Erection of the Tabernacle vv. 17-33

40:17^a
出四十 2
民七 1

【40:17】第二年正月初一日，^a帳幕就立起來。

【40:18】摩西立起帳幕，安上卯座，立上板，穿上門，立起柱子。

【40:19】把罩棚鋪在帳幕上，又把罩棚的頂蓋蓋在其上；是照耶和華所吩咐他的。

40:20^a
出二五 16

【40:20】又把見證的版放在^a櫃裏，把槓穿在櫃的兩邊，把遮罪蓋安在櫃上。

40:21^a
出四十 3
來九 3-4
參可十五 38

【40:21】把櫃抬進帳幕，掛上遮掩櫃的^a幔子，把見證的櫃遮掩了；是照耶和華所吩咐他的。

40:22^a
出二六 35
四十 4

【40:22】又把^a桌子放在會幕內，在帳幕北邊，在幔子外。

【40:23】在桌子上將餅擺列在耶和華面前；是照耶和華所吩咐他的。

【40:24】又把燈臺安放在會幕內，在帳幕南邊，與桌子相對，

【40:17】 And in the first month in the second year, on the first day of the month, the ^atabernacle was raised up.

【40:18】 And Moses raised up the tabernacle and put down its sockets and set up its boards and put in its bars and raised up its pillars.

【40:19】 And he spread the tent over the tabernacle and put the covering of the tent over it from above, as Jehovah had commanded Moses.

【40:20】 Then he took the Testimony and put it into the ^aArk, and he set the poles onto the Ark and put the expiation cover upon the Ark above it.

【40:21】 And he brought the Ark into the tabernacle and set up the ^aveil for the screen and screened the Ark of the Testimony, as Jehovah had commanded Moses.

【40:22】 Then he put the ^atable in the Tent of Meeting on the north side of the tabernacle outside the veil.

【40:23】 And he arranged the bread in order upon it before Jehovah, as Jehovah had commanded Moses.

【40:24】 Then he put the lampstand in the Tent of Meeting opposite the table, on the south side of the tabernacle.

40:17^a
Exo. 40:2;
Num. 7:1

40:20^a
Exo. 25:16

40:21^a
Exo. 40:3;
Heb. 9:3-4;
cf. Mark 15:38

40:22^a
Exo. 26:35;
40:4

40:25^a
出四十 4
二五 37

【40:25】在耶和華面前放上^a燈盞；是照耶和華所吩咐他的。

【40:26】把金壇安放在會幕內的幔子前，

40:27^a
出三十 7

【40:27】在壇上燒了馨香的^a香；是照耶和華所吩咐他的。

40:28^a
出二六 36
四十 5

【40:28】又掛上帳幕的^a門簾。

40:29^a
出三十 28
四十 6

【40:29】在會幕的帳幕門前，安放^a燔祭壇，把燔祭和素祭獻在其上；是照耶和華所吩咐他的。

40:30^a
出三十 19-21

【40:30】把洗濯盆安放在會幕和壇之間，盆中盛水，以便^a洗濯。

【40:31】摩西和亞倫並亞倫的兒子們，用這盆裏的水洗手洗腳。

【40:32】他們進會幕或就近壇的時候，便都洗濯；是照耶和華所吩咐他的。

【40:25】And he set up the^a lamps before Jehovah, as Jehovah had commanded Moses.

【40:26】Then he put the golden altar in the Tent of Meeting before the veil,

【40:27】And he burnt fragrant^a incense on it, as Jehovah had commanded Moses.

【40:28】Then he set up the^a screen of the entrance to the tabernacle.

【40:29】He also set the altar of^a burnt offering at the entrance of the tabernacle of the Tent of Meeting and offered upon it the burnt offering and the meal offering, as Jehovah had commanded Moses.

【40:30】And he set the laver between the Tent of Meeting and the altar, and put water there for^a washing.

【40:31】And Moses and Aaron and his sons would wash their hands and their feet with water from it;

【40:32】Whenever they went into the Tent of Meeting and whenever they came near the altar, they washed; as Jehovah had commanded Moses.

40:25^a
Exo. 40:4;
25:37

40:27^a
Exo. 30:7

40:28^a
Exo. 26:36;
40:5

40:29^a
Exo. 30:28;
40:6

40:30^a
Exo. 30:19-21

40:33^a
出二七 9, 16
四十八

【40:33】在帳幕和壇的四圍立了^a院帷，
把院子的門簾掛上。這樣，摩西就完
了工。

3 耶和華的榮光 充滿帳幕 34 ~ 35

40:34^a
民九 15
40:34^b
出十六 10

【40:34】當時，^a雲彩遮蓋¹會幕，耶和
華的^{2b}榮光充滿了帳幕。

40:35^a
參王上八 11
代下五 14
七 2
啓十五 8

【40:35】摩西^a不能進會幕，因為雲彩
停在其上，並且耶和華的榮光充滿了
帳幕。

● 40:34¹ 對人來說，帳幕是會幕，對神來說，
那是帳幕。帳幕與神的見證有關，（三八 21，）會
幕是比較外表、外面的，與神在地上的權益和祂的
行動有關。

● 40:34² 榮光即榮耀，乃神的彰顯，是神自己
彰顯出來。遮蓋會幕的雲彩，乃是神榮耀的外面部
分，外面的遮蓋。那些聚集在會幕四圍的人能看見
雲彩，而至終進到帳幕裏面至聖所的大祭司，（利
十六 15，來九 7，）能看見帳幕裏的榮耀。這指明
我們在召會生活的經歷中，需要往前，進入帳幕—
基督作為神的具體化身—以享受桌子上的餅，並在
香壇代求，使我們可以經歷神居所中的榮耀。（參
約一 14 註 2 三段。）

【40:33】And he raised up the^a court all around the
tabernacle and the altar, and put up the screen of the
gate of the court. So Moses finished the work.

3. The Glory of the Lord Filling the Tabernacle vv. 34-35

【40:34】Then the^a cloud covered the¹ Tent of Meeting,
and the^{2b} glory of Jehovah filled the tabernacle.

【40:35】And Moses was^a not able to enter the Tent of
Meeting, because the cloud settled on it and the glory of
Jehovah filled the tabernacle.

40:33^a
Exo. 27:9, 16;
40:8

40:34^a
Num. 9:15
40:34^b
Exo. 16:10

40:35^a
cf. 1 Kings 8:11;
2 Chron. 5:14;
7:2;
Rev. 15:8

40:34¹ (Tent) With respect to man, the tabernacle was the Tent of
Meeting, but with respect to God, it was the tabernacle. The tabernacle is
related to God's testimony (38:21), whereas the Tent of Meeting is more
outward, external, related to God's interest on earth and to His move.

40:34² (glory) Glory is God's expression, God Himself expressed. The
cloud covering the Tent of Meeting was the outer part, the outer covering, of
God's glory. Those who were gathered around the Tent of Meeting could see
the cloud, whereas the high priest who eventually entered into the Holy of
Holies (Lev. 16:15; Heb. 9:7) in the tabernacle could see the inward glory of the
tabernacle. This indicates that in our experience of the church life we need to
advance by entering into the tabernacle—Christ as the embodiment of God—to
enjoy the bread at the table and to intercede at the incense altar, that we may
experience the glory in God's dwelling place (cf. note 14², par. 3, in John 1).

4 與神的居所一同行動

36 ~ 38

40:36^a
民九 17
十 11

【40:36】在以色列人所有的行程中，每逢^{1a}雲彩從帳幕收上去，他們就起程；

【40:37】雲彩若不收上去，他們就不起程，直等到雲彩收上去的日子。

【40:38】日間有耶和華的雲彩在帳幕以上，夜間雲中有火，顯在以色列全¹家的眼前；在他們一切的行程中，都是這樣。

● 40:36¹ 耶和華榮光的雲彩成了以色列人的帶領、引導。按照這裏的豫表看，離了神的居所，神的子民就沒有帶領或引導。以色列人跟隨帳幕連同雲彩。照樣，我們在基督徒的旅程中，必須跟隨神與祂居所（召會）的行動。

● 40:38¹ 舊約時代，神的家就是以色列家，在此由帳幕所代表，以後由聖殿所代表。（見來三 6 註 1。）在創世記末了，產生了個人的以色列，作為神家的小影，以彰顯神並行使祂的權柄。在出埃及記末了，產生了團體的以色列，作為神的家彰顯神，並代表神在地上行使權柄。神永遠定

4. Moving with God's Dwelling Place

vv. 36-38

40:36^a
Num. 9:17;
10:11

【40:36】And whenever the^{1a} cloud was taken up from over the tabernacle, the children of Israel set out on all their journeys;

【40:37】But if the cloud was not taken up, they did not set out until the day that it was taken up.

【40:38】For the cloud of Jehovah was upon the tabernacle by day, and there was fire in¹ it by night, in the sight of all the² house of Israel on all their journeys.

40:36¹ (cloud) The cloud of Jehovah's glory became the leading, the guidance, of the children of Israel. According to the type here, apart from God's dwelling place there is no leading or guidance for God's people. The children of Israel followed the tabernacle with the cloud. Likewise, in our Christian journey we must follow God's move with His dwelling place, the church.

40:38¹ (it) I.e., the cloud.

40:38² (house) In the Old Testament times the house of God was the house of Israel, represented here by the tabernacle and later by the temple (see note 6¹ in Heb. 3). At the end of Genesis an individual Israel was produced as a miniature of God's house to express God and exercise His authority. At the end of Exodus a corporate Israel was produced as God's house to express God and represent Him by exercising His authority on

旨的目標，是要得着一個團體的人作祂的居所，在永世裏作祂的彰顯和代表。創世記和出埃及記總結於神的帳幕，神的居所，充滿了神的榮光。

（34。）照樣，全本聖經總結於新耶路撒冷作神永遠的帳幕，充滿了神的榮耀，（啓二一 2 ～ 3，10 ～ 11，）並在永世裏行使神的權柄，爲着祂神聖的行政。（啓二二 1，5。）

earth. The goal of God's eternal purpose is to have a corporate people to be His dwelling place for His expression and representation in eternity. The books of Genesis and Exodus together consummate with God's tabernacle, His dwelling place, filled with His glory (v. 34). Likewise, the entire Bible consummates in the New Jerusalem as the eternal tabernacle of God filled with the glory of God (Rev. 21:2-3, 10-11) and exercising God's authority for His divine administration in eternity (Rev. 22:1, 5).

聖經

THE HOLY BIBLE

舊約恢復本

Old Testament Recovery Version

利未記

Leviticus

利未記

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書介

著者：摩西，（太八 4，指向利十四 10 ~ 32；羅十 5，引用利十八 5，）五卷律法書的著者。（申三一 9，24，路二四 27，44，約一 45，五 46，徒二八 23，林後三 15。）

著時：約於主前一四九〇年，（參王上六 1，）卽以色列人出埃及後第二年，帳幕立起之後。（一 1。）

著地：曠野，西乃山附近。（一 1，出十九 2。）

涵蓋時段：一個月，從以色列人出埃及後第二年正月初一日帳幕立起時，（出四十 17，）到同年（主前一四九〇年）二月初一日。（民一 1。）

主 題：

基督是蒙神救贖的人在交通、
事奉和生活上的一切

INTRODUCTION

Author: Moses (Matt. 8:4, referring to Lev. 14:10-32; Rom. 10:5, quoting Lev. 18:5), the author of the five books of the Law (Deut. 31:9, 24; Luke 24:27, 44; John 1:45; 5:46; Acts 28:23; 2 Cor. 3:15).

Time of Writing: Approximately 1490 B.C. (cf. 1 Kings 6:1), in the second year after the exodus, after the tabernacle was erected (1:1).

Place of Writing: In the wilderness, near Mt. Sinai (1:1; Exo. 19:2).

Time Period Covered: One month, from the erection of the tabernacle on the first day of the first month in the second year after the exodus from Egypt (Exo. 40:17) to the first day of the second month of the same year (Num. 1:1), 1490 B.C.

Subject:

**Christ Is Everything in the Fellowship,
Service, and Life of God's Redeemed**

利未記 第一章

壹 獻祭的條例

— 1 ~ 七 38

一 燔祭

— 1 ~ 17

【1:1】¹ 耶和華從 ^{2a} 會幕中 ^b 呼叫摩西，
對他 ³ 說，

● 1:1¹ 聖經中神聖的啓示是漸進的，從創世記到啓示錄一直持續的進展。創世記啓示神的創造與人的墮落，出埃及記啓示神的救恩與神居所的建造。利未記是神聖啓示的進一步發展，揭示蒙神救贖之人的敬拜與生活。以色列人在西乃山停留在神面前約十一個月，（出十九 1，參民十 11，）神訓練他們敬拜、有分於祂而享受祂，並訓練他們過聖別、潔淨、喜樂的生活。本書給我們看見，神的贖民藉帳幕，用供物，並憑祭司，就能與神交通，事奉神，並作神聖別的子民，過彰顯神的聖別生活。基督是神子民在交通、事奉和生活上的一切。利未記所描繪的敬拜，乃是在於享受基督作我們與神之間，並我們彼此之間共同的分，藉此接觸神。（參約四 24 與註。）與神一同享受基督的結果，就是神子民聖別的生活。

● 1:1² 帳幕是神的居所，（出四十 34 ~ 35，）會幕是神與祂贖民相會的地方。（參出二五 22，三三 7。）二者都是指召會，就是神在地上的

LEVITICUS 1

I. Ordinances concerning Offerings

1:1—7:38

A. The Burnt Offering

1:1-17

【1:1】¹ Then Jehovah ^a called to Moses and ² spoke to him out of the ^{3b} Tent of Meeting, saying,

1:1¹ (Then) The divine revelation in the Bible is progressive, advancing continually from Genesis to Revelation. Genesis reveals God's creation and man's fall, and Exodus reveals God's salvation and the building of God's habitation. As a further advancement of the divine revelation, Leviticus unveils the worship and living of God's redeemed people. While Israel remained with God at Sinai for approximately eleven months (Exo. 19:1; cf. Num. 10:11), God trained them to worship and partake of Him for their enjoyment and to live a holy, clean, and rejoicing life. This book shows that through the tabernacle, with the offerings, and by the priests, God's redeemed are able to fellowship with God, serve God, and be God's holy people living a holy life, which expresses God. Christ is everything in the fellowship, service, and life of God's people. The worship portrayed in Leviticus is a matter of contacting God by enjoying Christ as the common portion with God and with one another (cf. John 4:24 and notes). The issue of enjoying Christ with God is the holy living of God's people.

1:1³ (Tent) The tabernacle was God's dwelling place (Exo. 40:34-35), and the Tent of Meeting was the place where God and His redeemed people met (cf. Exo. 25:22; 33:7). Both refer to the church, which is God's

1:1^a
出四十 34-35
民十二 4-5
1:1^b
出三 4
十九 3

1:1^a
Exo. 3:4;
19:3
1:1^b
Exo. 40:34-35;
Num. 12:4-5

【1:2】你要對以色列人說，你們中間若有人獻¹供物給耶和華，要從牛羣羊羣中獻²牲畜爲供物。

居所，（提前三 15，）也是得救之人與拯救之神相會的地方。（參林前十四 23～25。）

● 1:1³ 利未記第一節和末了一節，指明整卷書乃是神說話的記載。從這裏開始的說話，不是在諸天之上，也不是在西乃山上，乃是在帳幕，就是會幕中。在豫表上，這表徵神在作祂帳幕的召會中說話。（參林前三 16，十四 23～31。）召會作爲會幕，乃是神說話惟一的地方。

● 1:2¹ 希伯來文，qorban，各耳板，意，禮物或贈品。嚴格來說，供物不是祭物，乃是珍賞基督之人獻給神的禮物。祭物是爲着救贖，爲着平息，而禮物是爲着我們與神之間親密的交通。以色列人要在美地上勞苦，然後將他們所享受並珍賞的出產獻給神作禮物。照樣，我們也該竭力經歷並享受基督，然後極其珍賞的將基督獻給神爲禮物。帳幕是給神居住的，供物是藉着我們的珍賞和獻上，使神與我們同享的。

出埃及記結束於立起帳幕，（出四十，）利未記開始於供物，（一～七，）這含示兩卷書之間直接的延續。帳幕和供物都是基督的豫表。基督藉着成爲肉體來作帳幕。（約一 14。）這同一位基督也是神的羔羊，（約一 29，）是一切供物的總和，集大成。（來十 5～10。）基督成爲肉體而來，將神帶給我們，（約一 1～十三 38，）祂經過了釘十字架與復活，將我們帶給神，（約十四 1～二一

【1:2】Speak to the children of Israel and say to them, When any one of you presents an ¹offering to Jehovah, you shall present your offering from the ²cattle, of the herd or of the flock.

dwelling place on earth (1 Tim. 3:15) and also a meeting place for the saved ones to meet with the saving God (cf. 1 Cor. 14:23-25).

1:1² (spoke) The first and last verses of Leviticus indicate that the entire book is a record of God's speaking. The speaking that began here took place not in the heavens nor on Mount Sinai but in the tabernacle, the Tent of Meeting. In type this signifies that God speaks in the church as His tabernacle (cf. 1 Cor. 3:16; 14:23-31). The church as the Tent of Meeting is the unique oracle, the unique place of God's speaking.

1:2¹ (offering) Heb. *qorban*, meaning a present, or a gift. Strictly, the offerings are not sacrifices but presents given to God by the appreciators of Christ. Sacrifices are for redemption, for propitiation, whereas presents are gifts for intimate fellowship between us and God. The children of Israel were to labor on the good land and then offer to God as presents the produce they enjoyed and appreciated. Likewise, we should endeavor to experience and enjoy Christ and then offer Christ to God as a present with much appreciation. The tabernacle is for God to dwell in, and the offerings are for God to enjoy with us through our appreciation and presentation.

Exodus ends with the erecting of the tabernacle (Exo. 40), and Leviticus begins with the offerings (chs. 1-7), implying a direct continuation between the two books. Both the tabernacle and the offerings are types of Christ. Through incarnation Christ came to be the tabernacle (John 1:14). This same Christ is also the Lamb of God (John 1:29), the totality, the aggregate, of all the offerings (Heb. 10:5-10). Christ came in incarnation to bring God to us (John 1:1-13:38), and He passed through crucifixion and resurrection to bring us to God

【1:3】他的供物若以牛爲^{1a}燔祭，就要獻一隻^b沒有²殘疾的²公牛；他要在³會幕門口把公牛獻上，使他可以在耶和華面前蒙悅納。

25，）使神與我們成爲一，並使我們與神成爲一。帳幕表徵神在基督裏，使我們能接觸、經歷、進入並聯於神。供物表徵神在基督裏給我們享受，甚至給我們喫、消化並吸收，（約六 53～58，）使我們與神調和。享受基督作一切供物之實際的路，乃是接觸祂，並將祂這實際的靈接受進來。（約六 63，十四 16～18，20，林前十五 45。）

根據利未記，有五種主要的祭：燔祭、（1～17、）素祭、（二 1～16、）平安祭、（三 1～17、）贖罪祭、（四 1～35、）和贖愆祭。（五 1～六 7。）這些祭有三種功用：（一）作爲着罪的祭物，藉着平息神與祂百姓之間的光景，爲神的百姓遮罪；（二）作討神喜悅的禮物；（三）作神和事奉神之人（祭司）的食物。

● 1:2² 在本章，用來作燔祭的各種牲畜，都是能按牠們的意志行動並活動的活牲畜。基督乃是這樣活的一位，祂有剛強的意志，卻使自己的意志降服而服從神。祂是毫無殘疾的，（3，）因爲祂的意志總是降服而服從神的旨意。（約五 30，六 38。）基督作爲燔祭上到十字架，爲要實行神的旨意。（來十 5～10 與 7 註 1。）

● 1:3¹ 原文意，上升之物，指升到神面前的東西。燔祭豫表基督，主要的不是在於救贖人脫離罪，乃是在於過一種完全且絕對爲着神並滿足神的

【1:3】If his offering is a ^{1a}burnt offering from the herd, he shall present it, a ²male ^bwithout ²blemish; he shall present it at the ³entrance of the Tent of Meeting, that he may be accepted before Jehovah.

(John 14:1—21:25), making God one with us and us one with God. The tabernacle signifies that God is in Christ that we may contact, experience, enter into, and join to God. The offerings signify God in Christ for us to enjoy and even to eat, digest, and assimilate (John 6:53-58) that we may be mingled with God. The way to enjoy Christ as the reality of all the offerings is to contact Him and take Him in as the Spirit of reality (John 6:63; 14:16-18, 20; 1 Cor. 15:45).

According to Leviticus, there are five main kinds of offerings: the burnt offering (1:1-17), the meal offering (2:1-16), the peace offering (3:1-17), the sin offering (4:1-35), and the trespass offering (5:1—6:7). The functions of these offerings were (1) as sacrifices for sin, to make expiation for God's people by appeasing the situation between God and His people, (2) as gifts to please God, and (3) as food for God and for His serving ones, the priests.

1:2² (cattle) All the kinds of cattle used in burnt offerings in this chapter were living animals that move and act according to their will. Christ was such a living one, with a strong will but with His will subdued to be subject to God. He never became blemished (v. 3) because His will was always subdued to be subject to God's will (John 5:30; 6:38). As the burnt offering Christ went to the cross in order to do the will of God (Heb. 10:5-10 and note 7²).

1:3¹ (burnt) The Hebrew word literally means that which goes up and denotes something that ascends to God. The burnt offering typifies Christ not mainly in His redeeming man from sin but in His living a life that is

1:4^a

出二九 10,
15, 19
利三 2, 8, 13
四 4, 15, 24,
29, 33
八 14, 18, 22
十六 21

1:4^b

利四 20, 31
九 7
十六 24
民十五 25
代下二九 23-24

【1:4】他要^{1a}按手在燔祭牲的頭上，燔祭牲便蒙悅納，爲他^{2b}遮罪。

生活，（9，約五 19，30，六 38，七 18，八 29，十四 24，）並在於祂是使神子民能過這樣一種生活的生命。（林後五 15，加二 19～20。）燔祭乃是神的食物，使神可以享受並得着滿足。（民二八 2。）這祭每天早晚都要獻上。（出二九 38～42，利六 8～13，民二八 3～4。）

● 1:3² 基督作爲燔祭，滿了力量（公的）和新鮮（牛犢—5 註 2，）祂毫無缺陷和過失。（彼前一 19，來九 14。）

● 1:3³ 燔祭是在會幕門口，即帳幕的外院獻上的。外院表徵地，（參啓六 9 註 2，）祭壇表徵十字架。基督將自己獻於其上的十字架是在地上，但祂乃是在神面前獻上自己，並且在神面前蒙神悅納。

● 1:4¹ 按手不是表徵代替，乃是表徵聯合，聯結。（徒十三 3 與註 2。）藉着按手在作我們供物的基督身上，我們就與祂聯結，祂與我們就成爲一。在這樣的聯結裏，我們一切的軟弱、缺陷和過失，都由祂擔負，祂一切的美德都成爲我們的。這需要我們藉着合式的禱告操練我們的靈，使我們能在經歷上與祂成爲一。（參林前六 17 與註。）當我們藉着禱告按手在基督身上，那賜生命的靈，就是我們按手在祂身上的這位基督，（林前十五 45，林後三 6，17，）就立刻在我們裏面行動並工作，而在我們裏面過一種生活，是重複基督在地上所過的生活，也就是燔祭的生活。

【1:4】And he shall^a lay his¹ hand on the head of the burnt offering, and it shall be accepted for him, to make^{2b} expiation for him.

perfect and absolutely for God and for God's satisfaction (v. 9; John 5:19, 30; 6:38; 7:18; 8:29; 14:24) and in His being the life that enables God's people to have such a living (2 Cor. 5:15; Gal. 2:19-20). It is God's food that God may enjoy it and be satisfied (Num. 28:2). This offering was to be offered daily, in the morning and in the evening (Exo. 29:38-42; Lev. 6:8-13; Num. 28:3-4).

1:3² (male) As the burnt offering Christ is full of strength (a male) and freshness (young—v. 5), and He is without defects and faults (1 Pet. 1:19; Heb. 9:14).

1:3³ (entrance) The burnt offering was offered at the entrance of the Tent of Meeting, i.e., in the outer court of the tabernacle. The outer court signifies the earth (cf. note 9² in Rev. 6), and the altar signifies the cross. The cross on which Christ offered Himself was on earth, but His offering of Himself was before God, and He was accepted by God and before God.

1:4¹ (hand) The laying on of hands signifies not substitution but identification, union (Acts 13:3 and note 2). By laying our hands on Christ as our offering, we are joined to Him, and He and we become one. In such a union all our weaknesses, defects, and faults are taken on by Him, and all His virtues become ours. This requires us to exercise our spirit through the proper prayer so that we may be one with Him in an experiential way (cf. 1 Cor. 6:17 and notes). When we lay our hands on Christ through prayer, the life-giving Spirit, who is the very Christ on whom we lay our hands (1 Cor. 15:45; 2 Cor. 3:6, 17), will immediately move and work within us to live in us a life that is a repetition of the life that Christ lived on earth, the life of the burnt offering.

1:4^a

Exo. 29:10, 15,
19;
Lev. 3:2, 8, 13;
4:4, 15, 24, 29,
33;
8:14, 18, 22;
16:21

1:4^b

Lev. 4:20, 31;
9:7;
16:24;
Num. 15:25;
2 Chron. 29:23-
24

【1:5】他要在耶和華面前¹宰²公牛；
亞倫子孫作³祭司的，要奉上⁴血，
把血^a灑在會幕門口、壇的四邊。

【1:6】那人要¹剝去燔祭牲的皮，把燔
祭牲²切成塊子。

● 1:4² 燔祭雖然不是爲着救贖，卻仍爲獻祭者
遮罪。（見十六 1 註 1。）因這緣故，燔祭必須是
有血可流出、爲着遮罪的一種生命。（來九 22。）
我們不是絕對爲着神，所以我們需要基督作我們的
燔祭，平息我們與神之間的光景，使我們與神有平
安。燔祭是爲着遮罪，所以只有神能喫，（九，六
30，）我們沒有資格喫。

● 1:5¹ 基督作爲燔祭，被人宰殺。（賽五三 7，
太二七 31，徒二 23，腓二 8。）

● 1:5² 或，公牛犢。

● 1:5³ 神訓練祂的選民藉着祭司敬拜祂、有分於
祂。（五～8，二 2，三 2，四 5，10，五 8。）祭司
豫表基督是神的祭司，（來五 5～6，）爲我們將祂
自己獻給神。（來九 14，26，十 10。）基督既是供
物，又是祭司。祂是神選民敬拜並享受神惟一的路。

● 1:5⁴ 灑血是爲着遮罪。（4。）

● 1:6¹ 燔祭牲的皮是牠美麗的外在彰顯。因
此，剝祭牲的皮乃是脫去牠外在的彰顯。基督作爲
燔祭，被『剝皮』一脫去祂人性美德的外表。（太
十一 19，可三 22，約八 48，太二六 65，二七 28，
參詩二二 18。）

【1:5】And he shall¹slaughter the young bull before Jehovah;
and Aaron's sons the²priests shall present the³blood and
^asprinkle the blood on and around the altar that is at the
entrance of the Tent of Meeting.

【1:6】And he shall¹skin the burnt offering and²cut it into its
pieces.

1:4² (expiation) Although the burnt offering is not for redemption, it
nevertheless makes expiation for the offerer (see note 1¹ in ch. 16). For
this reason, the burnt offering must be a life that has blood to shed for
expiation (Heb. 9:22). Because we are not absolutely for God, we need
Christ as our burnt offering to appease our situation with God that we
may have peace with Him. Because the burnt offering is for expiation, it
can be eaten only by God (v. 9; 6:30). We are not qualified to eat it.

1:5¹ (slaughter) As the burnt offering Christ was slaughtered by men
(Isa. 53:7; Matt. 27:31; Acts 2:23; Phil. 2:8).

1:5² (priests) God trained His elect to worship and partake of Him
through the priests (1:5-8; 2:2; 3:2; 4:5, 10; 5:8). The priests typify Christ
as God's Priest (Heb. 5:5-6), who offered Himself to God for us (Heb. 9:14,
26; 10:10). Christ is both the offerings and the Priest. He is the unique
way for God's people to worship and enjoy God.

1:5³ (blood) The sprinkling of the blood was for expiation (v. 4).

1:6¹ (skin) The skin of the burnt offering is the outward expression
of its beauty. Hence, to skin the offering is to strip it of its outward
expression. As the burnt offering, Christ was "skinned," stripped of the
outward appearance of His human virtues (Matt. 11:19; Mark 3:22; John
8:48; Matt. 26:65; 27:28; cf. Psalms 22:18).

【1:7】祭司亞倫的子孫要把火放在壇上，把柴擺列在火上。

【1:8】亞倫子孫作祭司的，要把肉塊、¹頭和脂油，擺列在壇上火的柴上。

【1:9】但燔祭牲的內臟與腿，那人要用水¹洗。祭司要把這一切全²燒在壇上，當作燔祭，獻與耶和華為怡爽^{3a}香氣的⁴火祭。

● 1:6² 把祭牲切成塊子，表徵基督願意讓祂全人毫無保留的被破碎。在基督作燔祭所過的生活中，祂全人和祂整個人生都被切塊。（可十五 29～32，路二三 35～39，參詩二二 16～17。）獻祭者把祭牲切成塊子，指明他對基督的經歷、領會、認識和珍賞，是深刻且細緻的。

● 1:8¹ 燔祭牲的頭豫表基督的智慧；脂油表徵祂為神所喜悅；（太三 17，十二 18，十七 5；）內臟（9）指基督內裏的各部分，包括祂的心思、情感、意志和心，連同這些部分的功用；腿（9）表徵基督的行事為人。

● 1:9¹ 洗燔祭牲的內臟和腿，並不含示基督是污穢的；反之，這指明基督內裏的各部分和祂日常的生活行動，一直為聖靈（由水所表徵一約七 38～39）所洗滌，使祂蒙保守，不因接觸屬地的事物而被玷污。

【1:7】And the sons of Aaron the priest shall put fire on the altar and arrange the wood in order on the fire.

【1:8】Then Aaron's sons the priests shall arrange the pieces, the ¹head, and the fat in order on the wood that is on the fire which is on the altar;

【1:9】But its inward parts and its legs he shall ¹wash with water. Then the priest shall ²burn the whole on the altar, as a burnt offering, an offering by ³fire, a satisfying ^{4a}fragrance to Jehovah.

1:6² (cut) The cutting of the offering into pieces signifies that Christ was willing to let His entire being be broken without any reservation. In His living as the burnt offering, Christ's whole being and His entire life were cut into pieces (Mark 15:29-32; Luke 23:35-39; cf. Psalms 22:16-17). The cutting of the offering into pieces by the offerer indicates that his experience, apprehension, realization, and appreciation of Christ are deep and detailed.

1:8¹ (head) The head of the burnt offering typifies Christ's wisdom; the fat signifies His being a delight to God (Matthew 3:17; 12:18; 17:5); the inward parts (v. 9) denote Christ's inward parts, including His mind, emotion, will, and heart with all their functions; and the legs (v. 9) signify Christ's walk.

1:9¹ (wash) The washing of the inward parts and the legs of the burnt offering does not imply that Christ was dirty; rather, it indicates that Christ's inward parts and His daily walk were continually being washed by the Holy Spirit, signified by the water (John 7:38-39), to keep Him from becoming defiled by His contact with earthly things.

1:9^a
出二九 18,
25, 41
利二 2, 9
三 5, 16
參創八 21
弗五 2

1:9^a
Exo. 29:18, 25,
41;
Lev. 2:2, 9;
3:5, 16;
cf. Gen. 8:21;
Eph. 5:2

我們要將基督當作我們的燔祭獻給神，就需要在祂的經歷裏經歷祂，並按着我們對祂的經歷把祂獻給神。

（彼前二 5，來十三 15。）我們特別需要在祂的被宰殺、（羅八 36，林後四 11、）被剝皮、（太五 11，徒二四 5～6，林後六 8，十二 16～18、）以及被切成塊子（林前四 13）的事上經歷祂。我們也需要在祂的智慧上，（林前一 24，30，二 7，西一 26～27，）在祂的爲神所喜悅上，（林後五 9，加一 10，羅十四 18，）在祂內裏的各部分上，（腓二 5，林前二 16 下，十六 24，腓一 8，林後十一 10，）在祂的行事爲人上，（太十一 29，弗四 20，林前十一 1，彼前二 21，）並在祂蒙聖靈保守免於玷污的事上（林前六 11，多三 5）經歷祂。在基督的經歷裏經歷祂，並不是在外面模倣祂，乃是在我們日常的生活裏活祂。（加二 20，腓一 21。）我們如何將基督當作燔祭獻上，實際上乃是我们日常經歷基督的展示與回顧。見 14 註 1。

● 1:9² 原文意，使…在煙中上升。這辭用於焚燒（獻上）燔祭和香。

● 1:9³ 基督作爲燔祭，過絕對使神滿足的生活，（約五 30，六 38，八 29，）就是純淨且聖別、無墮落元素、無缺點、無罪的生活。（約十四 30，路二三 14，林後五 21，來四 15，彼前一 19，二 22。）這樣的生活乃是怡爽的香氣，是升到神面前，使神喜樂並滿足的馨香之氣。

● 1:9⁴ 火表徵聖別的神。（來十二 29。）燔祭的火不是爲審判，乃是爲蒙神悅納。這火要晝夜一直燒着。（六 9，12～13。）

In order to offer Christ to God as our burnt offering, we need to experience Him in His experiences and offer Him to God according to our experiences of Him (1 Pet. 2:5; Heb. 13:15). In particular, we need to experience Him in His being slaughtered (Rom. 8:36; 2 Cor. 4:11), skinned (Matt. 5:11; Acts 24:5-6; 2 Cor. 6:8; 12:16-18), and cut into pieces (1 Cor. 4:13). We also need to experience Him in His wisdom (1 Cor. 1:24, 30; 2:7; Col. 1:26-27), in His being a delight to God (2 Cor. 5:9; Gal. 1:10; Rom. 14:18), in His inward parts (Phil. 2:5; 1 Cor. 2:16b; 16:24; Phil. 1:8; 2 Cor. 11:10), in His walk (Matt. 11:29; Eph. 4:20; 1 Cor. 11:1; 1 Pet. 2:21), and in His being kept by the Holy Spirit from defilement (1 Cor. 6:11; Titus 3:5). Experiencing Christ in His experiences is not a matter of imitating Christ outwardly but a matter of living Him in our daily life (Gal. 2:20; Phil. 1:21). The way in which we offer Christ as the burnt offering is actually a display and review of our daily experience of Christ. See note 14¹.

1:9² (burn) Lit., cause to rise in smoke. This word is used for the burning (offering) of burnt offerings and incense.

1:9⁴ (fragrance) As the burnt offering Christ lived a life that was absolutely for God's satisfaction (John 5:30; 6:38; 8:29), a life that was pure and holy, with no element of the fall, no defect, and no sin (John 14:30; Luke 23:14; 2 Cor. 5:21; Heb. 4:15; 1 Pet. 1:19; 2:22). Such a living was a satisfying fragrance, a sweet savor ascending to God for His pleasure and satisfaction.

1:9³ (fire) The fire signifies the holy God (Heb. 12:29). With the burnt offering, the fire was not for judgment but for acceptance by God. This fire was to burn continually day and night (6:9, 12-13).

【1:10】人的供物若以羊爲燔祭，或綿羊或山羊，就要獻上沒有殘疾的公羊。

【1:11】他要把羊宰於壇的北面，在耶和華面前；亞倫子孫作祭司的，要把血灑在壇的四邊。

【1:12】那人要把燔祭牲¹切成塊子，切下頭和脂油，祭司要把這些擺列在壇上火的柴上。

【1:13】但內臟與腿，那人要用水洗。祭司要把這一切全然獻上，燒在壇上；這是燔祭，是獻與耶和華爲怡爽香氣的火祭。

【1:14】人獻給耶和華的供物，若以¹鳥爲燔祭，就要獻^a斑鳩或雛鴿爲供物。

● 1:12¹ 這一類燔祭沒有剝皮，指明獻祭者沒有經歷基督脫去祂人性美德的外在彰顯。（見 6 註 1，9 註 1 二段。）

● 1:14¹ 在會幕獻燔祭，豫表在召會聚會中將基督獻給神。各種燔祭（3～9，10～13，14～17）在大小和獻祭的方式上各有不同。燔祭的大小不同，不是表徵基督自己有甚麼不同，

【1:10】And if his offering is from the flock, of the sheep or of the goats, for a burnt offering, he shall present it, a male without blemish.

【1:11】And he shall slaughter it on the side of the altar northward before Jehovah, and Aaron's sons the priests shall sprinkle its blood on and around the altar.

【1:12】And he shall¹ cut it into its pieces with its head and its fat, and the priest shall arrange them in order on the wood that is on the fire which is on the altar;

【1:13】But the inward parts and the legs he shall wash with water. Then the priest shall present the whole and burn it on the altar; it is a burnt offering, an offering by fire, a satisfying fragrance to Jehovah.

【1:14】And if his offering to Jehovah is a burnt offering of¹ birds, then he shall present his offering of^a turtledoves or of young pigeons.

1:12¹ (cut) With this category of burnt offering there is no skinning, indicating that the offerer has not experienced Christ's being stripped of the outward expression of His human virtues (see note 6¹ and note 9¹, par. 2).

1:14¹ (birds) Offering the burnt offering at the Tent of Meeting typifies the offering of Christ to God in the church meetings. The various kinds of burnt offerings (vv. 3-9, 10-13, 14-17) differed both in size and in the way they were offered. The different sizes of burnt offerings signify not that Christ

1:14^a
利五 7
十二 8
十四 22, 30
十五 14, 29
路二 24
參太二一 12
可十一 15

1:14^a
Lev. 5:7;
12:8;
14:22, 30;
15:14, 29;
Luke 2:24;
cf. Matt. 21:12;
Mark 11:15

【1:15】祭司要把鳥拿到壇前，揪下頭來，把鳥燒在壇上；鳥的血要流在壇的邊上；

【1:16】又要把鳥的嗉囊和羽毛除掉，丟在壇的東面^a倒¹灰的地方。

乃是表徵獻祭者對基督的經歷、領會、認識和珍賞，在程度上有所不同。燔祭的頭兩類—公牛、以及綿羊或山羊—以相同的方式獻上，就是由獻祭者將供物豫備妥當；祭司的功用只是把血灑在壇的四邊，並且把供物的肉塊擺列在火上。然而，對於第三類供物，獻祭者僅僅將供物帶到會幕；所有其餘的事都是祭司作的。那些獻公牛或綿羊或山羊的人，表徵成熟的信徒，他們深刻、細緻的經歷並珍賞基督，並且有屬靈的能力以經過過程的方式獻上基督。那些獻斑鳩或鴿子的人，表徵在屬靈的年齡上年輕的信徒，他們對基督的經歷和珍賞有限。

● 1:16¹ 見六 10 註 1。

● 2:1¹ 素祭豫表在人性生活裏的基督。燔祭（一 1～17）所着重的是基督為神而活，順從神以至於死，（腓二 8，）這含示祂的生活，卻重在祂的死。素祭所着重的是基督的人性生活和日常的行事為人，這含示祂的死，卻重在祂的生活。（見 13 註 1。）燔祭重在基督是神的義，（林前一 30，參林後五 21，）而素祭重在基督在神面前是義的。（約壹二 1。）

【1:15】And the priest shall present it at the altar and wring off its head and burn it on the altar; and its blood shall be drained out on the side of the altar.

【1:16】And he shall take away its crop with its feathers and cast it beside the altar toward the east, in the^a place of the¹ ashes.

in Himself varies but that the offerers' experience, apprehension, realization, and appreciation of Christ differ in degree. The first two categories of burnt offerings—the bull and the sheep or goat—were offered in the same way: the preparing of the offering was done by the offerer; the priest's function was only to sprinkle the blood on and around the altar and arrange the pieces of the offering on the fire. However, with the offerings in the third category, the offerer simply brought the offering to the Tent of Meeting; the priest did everything else. Those who offered a bull or a sheep or a goat signify the mature believers who experience and appreciate Christ in a deep and detailed way and have the spiritual ability to offer Christ in a processed way. Those who offered a turtledove or a pigeon signify believers who are young in spiritual age and who have limited experience and appreciation of Christ.

1:16¹ (ashes) See note 10¹ in ch. 6.

2:1¹ (meal) The meal offering typifies Christ in His human living. The emphasis of the burnt offering (ch. 1) is on Christ's living for God, being obedient to God even unto death (Phil. 2:8), implying His living but emphasizing His death. The emphasis of the meal offering is on Christ's human living and daily walk, implying His death but emphasizing His living (see note 13¹). The burnt offering emphasizes that Christ is the righteousness of God (1 Cor. 1:30; cf. 2 Cor. 5:21), whereas the meal offering emphasizes that Christ is righteous before God (1 John 2:1).

1:16^a
利四 12
六 10-11
十六 27
參來十三 11-14

1:16^a
Lev. 4:12;
6:10-11;
16:27;
cf. Heb. 13:11-14

【1:17】要拿着鳥的兩個翅膀，把鳥撕開，^a只是不可撕斷；祭司要把鳥放在壇上，在火的柴上焚燒；這是燔祭，是獻與耶和華為怡爽香氣的火祭。

利未記 第二章

二 素祭 二 1 ~ 16

【2:1】若有人獻^{1a}素祭為供物給耶和華，就要用^{2b}細麵澆上³油，加上⁴乳香，

● 2:1² 細麵是素祭的主要成分，表徵基督的人性，在各方面都是柔細、完全、柔和、平衡、正確的，沒有過度或不及之處。這表徵基督人性生活和日常行事為人的優美和卓越。素祭的細麵是由麥子經過許多過程產生的，這些過程表徵基督各面的受苦，使祂成為『多受痛苦』的人。（賽五三 3。）

素祭與燔祭相反，在素祭中看不見動物生命，只有植物生命。植物生命作為基督的豫表，指明生產、繁殖和擴增，為要將生命供應給人。

● 2:1³ 素祭的油表徵神的靈作基督的神聖元素。（見彼前三 18 註 3。）在素祭裏，油與細麵調和，（4 ~ 5，）並且澆在細麵上（1，6，

【1:17】Then he shall tear it open by its wings ^awithout dividing it, and the priest shall burn it on the altar on the wood that is on the fire; it is a burnt offering, an offering by fire, a satisfying fragrance to Jehovah.

LEVITICUS 2

B. The Meal Offering 2:1-16

【2:1】And when anyone presents an offering of a ^{1a}meal offering to Jehovah, his offering shall be of ^{2b}fine flour; and he shall pour ³oil on it and put ⁴frankincense on it.

2:1² (fine) Fine flour, the main element of the meal offering, signifies Christ's humanity, which is fine, perfect, tender, balanced, and right in every way, with no excess and no deficiency. This signifies the beauty and excellence of Christ's human living and daily walk. The fine flour of the meal offering was produced out of wheat that had passed through many processes, which signify the various sufferings of Christ that made Him "a man of sorrows" (Isa. 53:3).

In contrast to the burnt offering, nothing of the animal life, but only the vegetable life, is seen in the meal offering. As a type of Christ, the vegetable life indicates the produce, the propagation, and the increase for the supplying of life to people.

2:1³ (oil) The oil of the meal offering signifies the Spirit of God as the divine element of Christ (see note 18³ in 1 Pet. 3). In the meal offering the oil was mingled with the fine flour (vv. 4-5) and poured upon it (vv. 1, 6,

【2:2】帶到亞倫子孫作祭司的那裏；^a
祭司就要從細麵中取出一把來，並取
些油和所有的乳香，然後把所取的這
些作為素祭¹記念的部分，燒在壇上，
是獻與耶和華為怡爽^b香氣的²火祭。

15) 而塗抹它，(4,) 這表徵神的靈作為基督的神性，乃是與祂的人性調和，(太一 18, 20, 路一 35,) 並且那靈澆灌在祂身上(太三 16, 約一 32) 而膏了祂。(路四 18, 來一 9。)這是一幅圖畫，說出基督對神的靈兩面的經歷。

● 2:1⁴ 素祭中的乳香，表徵基督在祂復活裏的馨香。乳香加在細麵上，表徵基督的人性含有祂復活的芬芳。(參太十一 20 ~ 30, 路十 21。)四福音描繪基督在祂的人性裏調着祂的神性而生活，且從祂的受苦中彰顯復活。(參約十八 4 ~ 8, 十九 26 ~ 27 上。)基督一直被那靈充滿，且被復活浸透。(路四 1, 約十一 25。)

● 2:2¹ 素祭中的一些細麵和油，以及全部乳香，乃是神的食物。(9, 16。)這表徵基督那超絕、完全、被靈充滿、且被復活浸透的生活中，相當大的部分都獻給神作食物，供祂享受。這部分使神十分滿足，以致成為記念。素祭其餘的部分，包括細麵和油，(但不包括乳香，) 乃是給事奉之祭司的食物。(3, 10。)

燔祭是神的食物，使神滿足；(民二八 2;) 素祭是我們的食物，使我們滿足，其中也有一分與神

【2:2】Then he shall bring it to Aaron's sons the priests, and^a
he shall take from it his handful of its fine flour and of its
oil with all its frankincense. And the priest shall burn it as
its¹ memorial portion on the altar, an offering by² fire, a
satisfying^b fragrance to Jehovah.

15) to anoint it (v. 4), signifying that the Spirit of God as Christ's divinity was mingled with His humanity (Matt. 1:18, 20; Luke 1:35) and that the Spirit was poured upon Him (Matt. 3:16; John 1:32) to anoint Him (Luke 4:18; Heb. 1:9). This is a picture of the two aspects of Christ's experience of the Spirit of God.

2:1⁴ (frankincense) The frankincense in the meal offering signifies the fragrance of Christ in His resurrection. That the frankincense was put on the fine flour signifies that Christ's humanity bears the aroma of His resurrection (cf. Matt. 11:20-30; Luke 10:21). As portrayed in the four Gospels, Christ lived a life in His humanity mingled with His divinity and expressing resurrection out from His sufferings (cf. John 18:4-8; 19:26-27a). Christ was always filled with the Spirit and saturated with resurrection (Luke 4:1; John 11:25).

2:2¹ (memorial) Part of the flour and oil and all of the frankincense of the meal offering were God's food (vv. 9, 16). This signifies that a considerable portion of Christ's excellent, perfect, Spirit-filled, and resurrection-saturated living is offered to God as food for His enjoyment. This portion is so satisfying to God that it becomes a memorial. The remainder of the offering, consisting of fine flour and oil but no frankincense, was food for the serving priests (vv. 3, 10).

Whereas the burnt offering is God's food for His satisfaction (Num. 28:2), the meal offering is our food for our satisfaction, a portion also

【2:3】素祭所剩的要歸給亞倫和他的子孫；這是獻與耶和華的火祭中爲至聖的。

【2:4】你若獻¹ 爐中烤的物爲素祭作供物，就要用細麵，作成² 調油的^a 無酵³ 餅，或抹油的無酵⁴ 薄餅。

分享。正確的敬拜是以基督爲燔祭而滿足神，並以基督爲素祭而得滿足，也與神分享這滿足。（參約四 24 與註 4。）

● 2:2² 所有的素祭都是獻在壇上的火祭，（4～9，）這表徵基督在祂的人性裏作食物獻給神，經過了試驗的火。（啓一 15。）本章的火，表徵那是烈火的神，（來十二 29，）不是爲審判，乃是爲悅納。素祭被火燒盡，表徵神悅納了基督作滿足祂的食物。

● 2:4¹ 素祭在爐中、在煎盤上、或在鍋裏豫備，（4～5，7，）表徵基督在祂人性裏經歷各種的苦難。

● 2:4² 素祭中的細麵調油，（4～5，）表徵基督的人性與聖靈調和，（太一 18 下，）並且祂的屬人性情與神的神聖性情調和，使祂成爲神人。基督是完整的神，又是完全的人，獨特的兼有神性和人性，並沒有產生第三性。基督的人性藉着神聖的調和，被提高到最高標準。在基督的神性裏，祂有神聖的屬性，這些屬性藉着、同着、且在祂的人性美德裏得着彰顯。這就是耶穌基督的超絕。

【2:3】And what is left of the meal offering shall be Aaron's and his sons'; it is a thing most holy of Jehovah's offerings by fire.

【2:4】And when you present an offering of a meal offering baked in the¹ oven, it shall be of fine flour, ^a unleavened ² cakes ³ mingled with oil or unleavened ⁴ wafers anointed with oil.

being shared with God. Proper worship is a matter of satisfying God with Christ as the burnt offering and of being satisfied with Christ as the meal offering and sharing this satisfaction with God (cf. John 4:24 and note 4).

2:2² (fire) All meal offerings were offered by fire on the altar (vv. 4-9), signifying that Christ in His humanity offered to God as food has gone through the testing fire (Rev. 1:15). The fire in Lev. 2 signifies the consuming God (Heb. 12:29), not for judgment but for acceptance. The consuming of the meal offering by fire signifies that God has accepted Christ as His satisfying food.

2:4¹ (oven) The preparing of the meal offering in an oven, in a pan, or in a pot (vv. 4-5, 7) signifies different kinds of sufferings experienced by Christ in His humanity.

2:4³ (mingled) The mingling of fine flour with oil in the meal offering (vv. 4-5) signifies that Christ's humanity is mingled with the Holy Spirit (Matt. 1:18b) and His human nature is mingled with God's divine nature, making Him a God-man. Christ is both the complete God and the perfect man, possessing the divine nature and the human nature distinctly, without a third nature being produced. Through the divine mingling Christ's humanity has been uplifted to the highest standard. In His divinity Christ has the divine attributes, and these divine attributes are expressed through, with, and in His human virtues. This is the excellence of Jesus Christ.

【2:5】你的供物若用煎盤上作的物爲素祭，就要用調油的無酵¹細麵，

在素祭裏，油和細麵調在一起不能分開。所以，喫細麵也就喫油。本章的圖畫有力的指明，我們從基督的人性得餵養，因而經歷祂人性生活的路，乃是憑着那靈。（約六 51，57，63。）

● 2:4³ 原文指一種有孔的餅，與動詞『穿洞』相關。餅多孔，或穿洞，表徵基督在祂人性裏所受的一種苦難。（約十九 34，37，啓一 7。）

● 2:4⁴ 細麵餅是素祭中最大的一項，表徵成熟的信徒對基督的人性較剛強的經歷。薄餅是中空的，很容易喫，表徵較年幼的信徒對基督人性的經歷與享受。作素祭的基督，對神各種年齡的子民，都是便利的食物。

● 2:5¹ 素祭可以是細麵調油的形態，（1～2，）或餅的形態。（4。）前者表徵個人的基督，也表徵個別的基督徒；後者表徵團體的基督，就是基督同祂的身體（召會。）個人的基督成了團體的基督，（林前十二 12，）由餅所表徵。（林前十 17。）這指明基督的生活和我們個人基督徒的生活，至終產生一個總和一召會生活，作爲團體的素祭。這樣的生活是人性調着聖靈的生活，且有聖靈澆灌在其上；也是有鹽和乳香，但沒有酵或蜜的生活。（見 1 註 4，11 註 1 與註 2，13 註 1。）這兩種形態的素祭一個人的基督和團體的基督（召會生活）都是食物，使神得滿足，也使我們得滋養。

【2:5】And if your offering is a meal offering baked on a flat plate, it shall be of¹fine flour mingled with oil, unleavened.

In the meal offering the oil and the fine flour are mingled and cannot be separated. Hence, to eat the fine flour is to eat the oil. The picture in Lev. 2 indicates strongly that the way for us to be nourished with Christ's humanity, and thus to experience His human living, is by the Spirit (John 6:51, 57, 63).

2:4² (cakes) A perforated cake, related to the verb to pierce. The perforating, or piercing, of the cakes signifies one kind of Christ's sufferings in His humanity (John 19:34, 37; Rev. 1:7).

2:4⁴ (wafers) The cakes of fine flour are the largest kind of meal offering and signify the stronger experience of Christ in His humanity by the mature believers. Wafers are hollow and easy to eat. They signify Christ in His humanity experienced and enjoyed by the younger believers. Christ as the meal offering is available as food to God's people of all ages.

2:5¹ (fine) The meal offering could be in the form of flour mingled with oil (vv. 1-2) or in the form of a cake (v. 4). The former signifies the individual Christ and also the individual Christian. The latter signifies the corporate Christ, Christ with His Body, the church. The individual Christ has become the corporate Christ (1 Cor. 12:12), signified by the cake (1 Cor. 10:17). This indicates that eventually Christ's life and our individual Christian life issue in a totality—the church life as a corporate meal offering. Such a life is a life of humanity mingled with the Holy Spirit and which has the Holy Spirit poured upon it, a life with salt and frankincense but with no leaven or honey (see notes 1⁴, 11¹, 11², and 13¹). Both forms of the meal offering—the individual Christ and the corporate Christ, the church life—are food for God's satisfaction and our nourishment.

【2:6】¹ 分成塊子，澆上油；這是素祭。

【2:7】 你的供物若用鍋裏作的物爲素祭，就要用油與細麵作成。

【2:8】 你要把這些東西作的素祭帶到耶和華面前，奉給祭司，帶到壇前。

【2:9】 祭司要從素祭中取出記念的部分，燒在壇上，是獻與耶和華爲怡爽香氣的火祭。

【2:10】 素祭所剩的要歸給亞倫和他的子孫；這是獻與耶和華的火祭中爲至聖的。

【2:11】 你們獻給耶和華的素祭都不可攙^{1a} 酵；因爲你們不可燒一點酵、一點² 蜜當作火祭獻給耶和華。

● 2:6¹ 素祭被分成塊子，表徵基督的人性是完全的，但從不保持完整，乃是一直被破碎。這樣的破碎，表徵基督在祂的人性裏所經過的另一種苦難。參一 6 註 2。

● 2:11¹ 素祭沒有酵，（4～5，）表徵在基督裏沒有罪和任何消極的事物。（林後五 21，來四 15，彼前二 22，路二三 14，參林前五 6～8。）

【2:6】 You shall ¹break it in pieces and pour oil on it; it is a meal offering.

【2:7】 And if your offering is a meal offering made in a pot, it shall be made of fine flour with oil.

【2:8】 And you shall bring to Jehovah the meal offering that is made of these things and present it to the priest, and he shall bring it to the altar.

【2:9】 And the priest shall take up from the meal offering its memorial portion and shall burn it on the altar, an offering by fire, a satisfying fragrance to Jehovah.

【2:10】 And that which is left of the meal offering shall be Aaron's and his sons'; it is a thing most holy of Jehovah's offerings by fire.

【2:11】 No meal offering that you present to Jehovah shall be made with ^{1a}leaven, for you shall not burn any leaven or any ²honey as an offering by fire to Jehovah.

2:6¹ (break) That the meal offering was broken into pieces signifies that Christ's humanity is perfect but is never kept whole; it is always broken. This breaking signifies another kind of suffering that Christ passed through in His humanity. Cf. note 6² in ch. 1.

2:11¹ (leaven) That the meal offering was without leaven (vv. 4-5) signifies that in Christ there is no sin or any negative thing (2 Cor. 5:21; Heb. 4:15; 1 Pet. 2:22; Luke 23:14; cf. 1 Cor. 5:6-8).

2:11^a

利六 17
出十二 19-20
參太十三 33
十六 12
可八 15
路十二 1
林前五 8
加五 9

2:11^a

Lev. 6:17;
Exo. 12:19-20;
cf. Matt. 13:33;
16:12;
Mark 8:15;
Luke 12:1;
1 Cor. 5:8;
Gal. 5:9

【2:12】這些物可以獻給耶和華作為初熟的供物，只是不可獻在壇上為怡爽的香氣。

【2:13】凡獻為素祭的供物都要用 ^{1a} 鹽調和，在素祭上不可缺了你神 ^{2b} 立約的鹽；你一切的供物都要配鹽而獻。

【2:14】你若向耶和華獻初熟之物為素祭，就要獻上烘過的青穗粒，就是軋下的新穗粒，當作 ¹ 初熟之物的素祭。

● 2:11² 素祭沒有蜜，表徵在基督裏沒有天然的感情和天然的良善。（太十二 46～50，可十 18。）

● 2:13¹ 鹽的功用是調味、殺菌和防腐。按豫表，鹽表徵基督的死或基督的十字架。主耶穌一直過一種調鹽的生活，就是在十字架下的生活。（可十 38，約十二 24。）甚至在祂實際被釘十字架之前，祂就已經天天過着釘十字架的生活，否認祂的己和祂天然的生命，在復活裏活父的生命。（約六 38，七 6，16～18，參加二 20。）

● 2:13² 神的約基本的因素是十字架，就是基督的釘死，由鹽所表徵。藉着十字架，神的約得蒙保守，成為永久的約。（參來十三 20 與註二二段。）

● 2:14¹ 用青穗粒當作初熟之物的素祭，表徵在基督的復活裏對基督新鮮的享受。（約十二 24，林前十五 20。）穗粒被軋，表徵受基督的十字架對付。

【2:12】You may present them to Jehovah, as an offering of firstfruits, but they shall not be offered up for a satisfying fragrance on the altar.

【2:13】And every offering of your meal offering you shall season with ^{1a} salt, and you shall not omit the salt of the ^{2b} covenant of your God from your meal offering; with all your offerings you shall present salt.

【2:14】And if you present a meal offering of firstfruits to Jehovah, you shall present for the meal offering of your ¹ firstfruits new grain roasted with fire, crushed grain of the fresh ear.

2:11² (honey) That the meal offering was without honey signifies that in Christ there is no natural affection or natural goodness (Matt. 12:46-50; Mark 10:18).

2:13¹ (salt) Salt functions to season, kill germs, and preserve. In typology salt signifies the death, or the cross, of Christ. The Lord Jesus always lived a life of being salted, a life under the cross (Mark 10:38; John 12:24). Even before He was actually crucified, Christ daily lived a crucified life, denying Himself and His natural life and living the Father's life in resurrection (John 6:38; 7:6, 16-18; cf. Gal. 2:20).

2:13² (covenant) The basic factor of God's covenant is the cross, the crucifixion of Christ, signified by salt. It is by the cross that God's covenant is preserved to be an everlasting covenant (cf. Heb. 13:20 and note 2, par. 2).

2:14¹ (firstfruits) The meal offering of the firstfruits of new grain signifies the fresh enjoyment of Christ in His resurrection (John 12:24; 1 Cor. 15:20). The crushing of the grains signifies being dealt with by the cross of Christ.

2:13^a
結四三 24
參太五 13
可九 49
西四 6
2:13^b
民十八 19
代下十三 5

2:13^a
Ezek. 43:24;
cf. Matt. 5:13;
Mark 9:49;
Col. 4:6
2:13^b
Num. 18:19;
2 Chron. 13:5

【2:15】並要加上油，放上乳香；這是素祭。

【2:16】祭司要把其中作為記念的部分，就是一些軋下的穗粒和一些油，並所有的乳香，都焚燒，當作火祭獻給耶和華。

利未記 第三章

三 平安祭

三 1 ~ 17

【3:1】人獻供物為 ^{1a}平安祭，若是從 ²牛羣中獻的，無論是公是母，必用 ^{3b}沒有殘疾的獻在耶和華面前。

● 3:1¹ 平安祭表徵基督是我們與神之間的平安，使我們能在交通和喜樂中與神並與人一同享受基督。（民十 10，申二七 7。）平安祭主要應驗於我們在主的筵席上擘餅記念主以享受基督，並將基督獻給父以敬拜父。（太二六 26 ~ 30。）平安祭含示與三一神的交通，包括對三一神的享受，由路十五 23 ~ 24 的肥牛犢所例證，這肥牛犢乃是接納的父親（神）與歸回的浪子（罪人）之間平安的享受。

平安祭乃是主的筵席在舊約裏的豫表。信徒在主的筵席上享受基督作他們的平安祭，使他們與神

【2:15】And you shall put oil on it and place frankincense on it; it is a meal offering.

【2:16】And the priest shall burn as its memorial portion some of its crushed grain and some of its oil, with all its frankincense, as an offering by fire to Jehovah.

LEVITICUS 3

C. The Peace Offering

3:1-17

【3:1】And if his offering is a sacrifice of ^{1a}peace offerings, if he presents it from the ²herd, whether male or female, he shall present it ^{3b}without blemish before Jehovah.

3:1¹ (peace) The peace offering signifies Christ as our peace with God that we may enjoy Him with God and with man in fellowship and joy (Num. 10:10; Deut. 27:7). It is fulfilled primarily in our enjoying Christ at the Lord's table in the breaking of bread for the remembrance of Him and in the offering of Christ to the Father for the worship of the Father (Matt. 26:26-30). The peace offering, which implies fellowship with the Triune God and includes the enjoyment of the Triune God, is illustrated in Luke 15:23-24 by the fattened calf as the peaceful enjoyment between the receiving father (God) and the returned prodigal (a sinner).

The peace offering is the Old Testament type of the Lord's table. At the Lord's table the believers enjoy Christ as their peace offering for their

3:1^a
利七 11~21,
29~34
3:1^b
出十二 5

3:1^a
Lev. 7:11-21, 29-
34
3:1^b
Exo. 12:5

【3:2】他要^{1a} 按手在供物的頭上，宰於² 會幕門口；亞倫子孫作祭司的，要把³ 血^b 灑在壇的四邊。

並彼此有交通。這平安祭的享受，是燔祭、素祭、贖罪祭、和贖愆祭所帶來的結果。（5 與註。）我們享受基督作這四種祭，其結果就是享受基督作我們的平安祭，使我們與神並與同作信徒者有交通。見 3 註 1。

● 3:1² 平安祭可以取自牛羣或羊羣中不同的牲畜，可以是公的或母的。不同種類的平安祭，表徵獻祭者對基督的享受有不同的光景。在此，公的表徵獻祭者對基督的享受較強，母的表徵獻祭者對基督的享受較弱。（參彼前三 7。）參 7 註 1。

● 3:1³ 作我們平安祭的基督，是沒有殘疾，就是沒有罪和過犯的。（來九 14，彼前一 19，林後五 21，來四 15。）

● 3:2¹ 見一 4 註 1。8、13 節者同。

● 3:2² 見一 3 註 3。

● 3:2³ 把平安祭的血灑在壇的四邊，（2，8，13，）就是獻祭者站立之處，指明血是為着使獻祭者的良心有平安，使他確信他的罪已經洗淨了。（來九 14 下。）

【3:2】And he shall^{1a} lay his hand on the head of his offering and slaughter it at the² entrance of the Tent of Meeting, and Aaron's sons the priests shall^b sprinkle the³ blood on and around the altar.

fellowship with God and with one another. This enjoyment of the peace offering issues from the burnt offering, the meal offering, the sin offering, and the trespass offering (v. 5 and note). Our enjoyment of Christ as these four offerings has an issue, a result—the enjoyment of Christ as our peace offering for us to have fellowship with God and with our fellow believers. See note 3¹.

3:1² (herd) The peace offering could be of different animals from the herd or from the flock, and it could be either male or female. The different kinds of peace offerings signify the different conditions of the offerers' enjoyment of Christ. Here the male signifies that the offerer's enjoyment of Christ is stronger, whereas the female signifies that the offerer's enjoyment of Christ is weaker (cf. 1 Pet. 3:7). Cf. note 7¹.

3:1³ (without) As our peace offering, Christ is without blemish, without sins and transgressions (Heb. 9:14; 1 Pet. 1:19; 2 Cor. 5:21; Heb. 4:15).

3:2¹ (lay) See note 4¹ in ch. 1. So also for vv. 8 and 13.

3:2² (entrance) See note 3³ in ch. 1.

3:2³ (blood) The sprinkling of the blood of the peace offering on and around the altar (vv. 2, 8, 13), where the offerer was standing, indicates that the blood is for peace in the offerer's conscience, giving him the assurance that his sins have been washed away (Heb. 9:14b).

【3:3】那人要從平安祭的祭牲中，將火祭獻給¹耶和華。蓋²臟的^{2a}脂油和臟上所有的脂油，

【3:4】並兩個腰子和腰子上的脂油，就是靠腰兩旁的脂油，與肝上連着腰子的網子，都要取下。

● 3:3¹ 作平安祭的基督乃是爲着五方的交通和享受：神、供職的祭司、所有的祭司（祭司體系、）獻祭者、以及潔淨的會眾。供物的脂油和內臟是神的分；（3～5；）作爲舉祭的四種餅和右腿是供職之祭司的分；（七 14, 32～34；）作爲搖祭的胸是爲着所有的祭司；（七 30～31, 34；）供物的肉是獻祭者的分；（七 15～18；）祭牲剩下的肉在潔淨的條件下，是爲着所有的會眾。（七 19～21。）在新約裏，沒有聖品階級，也沒有平信徒。（見啓二 6 註 1。）因此，所有在基督裏的信徒都該是供職的祭司、祭司團、獻祭者和會眾。

● 3:3² 脂油表徵基督內裏的豐富，就是生命的豐盛，照祂的榮耀使神滿足；內臟表徵基督向着神之內裏所是的柔順、微小與寶貴，（參腓一 8，約七 3～18 與註，）使神滿足；這只能給神領畧並鑑賞。（太十一 27 上。）平安祭的脂油和內臟要焚燒作爲獻給耶和華的火祭，（3～5, 9～11, 14～16，）表徵神應當是首先的享受者，享受平安祭第一、上好的部分。

【3:3】And from the sacrifice of peace offerings he shall present an offering by fire to ¹Jehovah, the ^{2a}fat that covers the ²ⁱinward parts and all the fat that is on the inward parts,

【3:4】And the two kidneys and the fat that is on them, which is on the loins; and the appendage on the liver, which he shall remove with the kidneys.

3:3¹ (Jehovah) Christ as the peace offering is for the fellowship and enjoyment of five parties: God, the serving priest, all the priests (the priesthood), the offerer, and the congregation of cleansed people. The fat and the inward parts of the offering were God's portion (vv. 3-5); the four kinds of cakes and the right thigh as a heave offering were the portion of the serving priest (7:14, 32-34); the breast as a wave offering was for all the priests (7:30-31, 34); the flesh, the meat, of the offering was the portion of the offerer (7:15-18); and the remaining flesh of the cattle, under the condition of cleanness, was for all the congregation (7:19-21). In the New Testament there are no clergy and no laity (see note 6¹ in Rev. 2). Thus, all the believers in Christ should be the serving priests, the priestly body, the offerers, and the congregation.

3:3² (fat) The fat signifies the inward riches of Christ as the abundance of life for God's satisfaction according to His glory, and the inward parts signify the tenderness, smallness, and preciousness of what Christ is in His inward being toward God (cf. Phil. 1:8; John 7:3-18 and notes) for God's satisfaction, which can be apprehended and appreciated only by God (Matt. 11:27a). The burning of the fat and the inward parts of the peace offering as an offering by fire to Jehovah (vv. 3-5, 9-11, 14-16) signifies that God should be the first Enjoyer, enjoying the first, the best, part of the peace offering.

【3:5】亞倫的子孫要把這些燒在^a壇的¹燔祭上，在火的柴上，是獻與耶和華為怡爽香氣的火祭。

【3:6】人向耶和華獻供物為平安祭，若是從羊羣中取的，無論是公是母，必用沒有殘疾的。

【3:7】若獻一隻¹羊羔為供物，必在耶和華面前獻上。

● 3:5¹ 平安祭是基於神對燔祭的滿足。（六 12。）按照一 1～六 7 所陳明各種祭的次序，平安祭也是神與人對素祭享受的結果。我們若要實際且天天享受基督作平安，就必須先以祂為我們的燔祭使神滿足，然後我們必須喫祂作素祭，享受祂作我們的食物。

按照六 8～七 38 各種祭的次序，平安祭也是基於贖罪祭和贖愆祭。當我們罪性和罪愆的問題，因基督作贖罪祭和贖愆祭得着解決，並且當神與我們都因基督作燔祭和素祭而得着滿足時，我們就能將基督當作平安祭獻給神，使我們在平安中彼此享受。見七 37 與註 2。

● 3:7¹ 羊羔表徵獻祭者享受基督的完全與美麗；山羊（12）表徵獻祭者對基督的完全與美麗享受不多，乃是享受祂替我們成為罪。（林後五 21。）

【3:5】And Aaron's sons shall burn it on the^a altar upon the¹ burnt offering, which is on the wood that is on the fire; it is an offering by fire, a satisfying fragrance to Jehovah.

【3:6】And if his offering for a sacrifice of peace offerings to Jehovah is from the flock, he shall present it, male or female, without blemish.

【3:7】If he presents a¹ lamb for his offering, then he shall present it before Jehovah.

3:5¹ (burnt) The peace offering is based on God's satisfaction in the burnt offering (6:12). According to the sequence of the offerings presented in 1:1—6:7, it is also the issue of the enjoyment of God and man in the meal offering. If we would enjoy Christ as peace in a practical, daily way, we must first take Him as our burnt offering to satisfy God, and then we must feed on Him as the meal offering, enjoying Him as our food.

According to the sequence of the offerings in 6:8—7:38, the peace offering is also based on the sin offering and the trespass offering. When the problem of our sin and trespasses is solved by Christ as the sin offering and trespass offering, and when God and we are satisfied with Christ as the burnt offering and the meal offering, we can offer Christ to God as the peace offering for our mutual enjoyment in peace. See 7:37 and note 2.

3:7¹ (lamb) A lamb signifies that the offerer enjoys Christ in His perfection and beauty, whereas a goat (v. 12) signifies that the offerer enjoys Christ not much in His perfection and beauty but in His being made sin on our behalf (2 Cor. 5:21).

【3:8】他要按手在供物的頭上，宰於會幕前；亞倫的子孫要把血灑在壇的四邊。

【3:9】那人要從平安祭的祭牲中，將火祭獻給耶和華。祭牲的^a脂油，靠近脊骨處取下的整條肥尾巴，蓋臟的脂油和臟上所有的脂油，

【3:10】並兩個腰子和腰子上的脂油，就是靠腰兩旁的脂油，與肝上連着腰子的網子，都要取下。

【3:11】祭司要把這些¹燒在壇上；這是獻給耶和華為^a食物的火祭。

【3:12】人的供物若是山羊，必在耶和華面前獻上。

【3:13】他要按手在山羊頭上，宰於會幕前；亞倫的子孫要把血灑在壇的四邊。

【3:14】那人要從這祭牲中，將供物當作火祭獻給耶和華。蓋臟的脂油和臟上所有的脂油，

【3:8】And he shall lay his hand on the head of his offering and slaughter it before the Tent of Meeting, and Aaron's sons shall sprinkle its blood on and around the altar.

【3:9】And from the sacrifice of peace offerings he shall present an offering by fire to Jehovah, its^a fat, the entire fat tail which he shall remove close to the backbone, and the fat that covers the inward parts and all the fat that is on the inward parts,

【3:10】And the two kidneys and the fat that is on them, which is on the loins; and the appendage on the liver, which he shall remove with the kidneys.

【3:11】And the priest shall¹ burn it on the altar; it is the^a food of the offering by fire to Jehovah.

【3:12】And if his offering is a goat, then he shall present it before Jehovah.

【3:13】And he shall lay his hand on its head and slaughter it before the Tent of Meeting, and Aaron's sons shall sprinkle its blood on and around the altar.

【3:14】And from it he shall present his offering, as an offering by fire to Jehovah, the fat that covers the inward parts and all the fat that is on the inward parts,

● 3:11¹ 這表徵平安祭乃是一種燔祭，（一 9，13，17，）作神的食物，使祂得着滿足和享受。

3:11¹ (burn) This signifies that the peace offering is a kind of burnt offering (1:9, 13, 17) as food to God for His satisfaction and enjoyment.

3:9^a
出二九 22
利九 19

3:11^a
利二一 6, 8, 17,
21-22
二二 25
民二八 2
參結四四 7
瑪一 7

3:9^a
Exo. 29:22;
Lev. 9:19

3:11^a
Lev. 21:6, 8, 17,
21-22;
22:25;
Num. 28:2;
cf. Ezek. 44:7;
Mal. 1:7

【3:15】並兩個腰子和腰子上的脂油，就是靠腰兩旁的脂油，與肝上連着腰子的網子，都要取下。

【3:16】祭司要把這些燒在壇上；這是獻給耶和華為食物之怡爽香氣的火祭；所有的脂油都是耶和華的。

【3:17】在你們一切的住處，^{1a}脂油和^b血都不可喫；這要作你們世世代代永遠的定例。

利未記 第四章

四 贖罪祭

四 1 ~ 35

【4:1】耶和華對摩西說，

● 3:17¹ 脂油不可喫，表徵基督上好的部分乃是為着神的滿足。血不可喫，表徵基督為着救贖我們所流的血，完全滿足神公義、聖別、榮耀的要求。（見創三 24 註 1。）因此，在宇宙中惟有耶穌的血是信徒可喫的。（約六 53 ~ 56 與 54 註 2。）喫任何別的血，都是把基督的血當作俗物。（參來十 29 與註 2。）

【3:15】And the two kidneys and the fat that is on them, which is on the loins; and the appendage on the liver, which he shall remove with the kidneys.

【3:16】And the priest shall burn them on the altar; it is the food of the offering by fire for a satisfying fragrance; all the fat is Jehovah's.

【3:17】It shall be a perpetual statute throughout your generations in all your dwelling places that you shall not eat any ^{1a}fat or any ^bblood.

LEVITICUS 4

D. The Sin Offering

4:1-35

【4:1】Then Jehovah spoke to Moses, saying,

3:17¹ (fat) Not eating the fat signifies that the best part of Christ is for God's satisfaction. Not eating the blood signifies that Christ's blood shed for our redemption fully satisfies the requirements of God's righteousness, holiness, and glory (see note 24¹ in Gen. 3). Thus, in the universe only Jesus' blood is edible to His believers (John 6:53-56 and note 54²). To eat any other blood would make Christ's blood common (cf. Heb. 10:29 and note 3).

3:17^a
利七 23-25
結四四 7, 15
3:17^b
創九 4
利七 26
十七 10, 14
十九 26
申十二 16, 23
十五 23
撒下十四 33
徒十五 20, 29

3:17^a
Lev. 7:23-25;
Ezek. 44:7, 15
3:17^b
Gen. 9:4;
Lev. 7:26;
17:10, 14;
19:26;
Deut. 12:16, 23;
15:23;
1 Sam. 14:33;
Acts 15:20, 29

4:2^a
利四 13, 22, 27
五 15, 17
民十五 27-29
參詩十九 12

【4:2】你要對以色列人說，若有人^{1a}無意中犯了罪，行了耶和華所吩咐不可行的甚麼事，

4:3^a
出二九 7, 21
利八 12
二一 10-12
參來七 27-28

【4:3】或是^a受膏的祭司犯罪，使百姓陷在罪裏，就當爲他所犯的罪，把一隻^{1b}沒有殘疾的²公牛犢獻給耶和華³作^{4c}贖罪祭。

4:3^b
利一 3
彼前一 19

4:3^c
利六 25-30
參來十 6

● 4:2¹ 或，有了過錯，作了錯事。這裏無意中犯了罪，表徵在我們墮落性情裏的罪，就是從撒但藉着亞當進到人類裏面內住的罪，（羅五 12，）使我們無意中就犯罪。（羅七 19～20。）這罪在羅七是人位化的，（見該處 8 註 1，）乃是撒但邪惡的性情，甚至就是撒但自己，住在我們墮落的肉體裏。（羅七 17～18 上，20，23，與 18 註 2。）既然我們的肉體與罪是一，（羅八 3，）我們出於肉體所作的，不論善惡，就都是罪。不僅如此，因爲肉體是指墮落的人，（創六 3，羅三 20，）所以每一個墮落的人都是罪。（林後五 21 與註 2。）

● 4:3¹ 見三 1 註 3。23、28、32 節者同。

● 4:3² 贖罪祭可以是公牛犢、公山羊、母山羊、或母綿羊。（3，14，23，28，32。）這表徵對基督作贖罪祭的認識、獻上和應用，會有程度上的不同。參一 14 註 1。

● 4:3³ 作贖罪祭，或，爲着罪。全書同。（參羅八 3，林後五 21。）

● 4:3⁴ 贖罪祭表徵基督是爲着神子民之罪的供物。在聖經裏，單數的罪是指我們性情裏內住的罪，而複數的罪是指罪的行爲，就是內住之罪的果子。我們的罪

【4:2】Speak to the children of Israel, saying, If anyone^{1a} sins without intent, in any of the things which Jehovah has commanded not to be done, and does any one of them,

【4:3】If the^a anointed priest sins so as to bring guilt on the people, then let him present a^{1b} bull of the herd^b without² blemish to Jehovah³ for a^{4c} sin offering for his sin that he committed.

4:2¹ (sins) Or, errs, makes a mistake. The sinning without intent here signifies the sin in our fallen nature, the indwelling sin that came through Adam into mankind from Satan (Rom. 5:12), which causes us to sin unintentionally (Rom. 7:19-20). This sin, personified in Rom. 7 (see note 8¹ there), is the evil nature of Satan, even Satan himself, who dwells in our fallen flesh (Rom. 7:17-18a, 20, 23 and note 18²). Since our flesh is one with sin (Rom. 8:3), whatever we do out of our flesh, whether good or evil, is sin. Moreover, since the flesh denotes a fallen person (Gen. 6:3; Rom. 3:20), every fallen person is sin (2 Cor. 5:21 and note 2).

4:3² (blemish) See note 1³ in ch. 3. So for vv. 23, 28, and 32.

4:3¹ (bull) The sin offering could be a young bull, a male goat, a female goat, or a female lamb (vv. 3, 14, 23, 28, 32). This signifies that the realization, presentation, and application of Christ as the sin offering may differ in degree. Cf. note 14¹ in ch. 1.

4:3³ (for) Or, concerning sin. So throughout the book (cf. Rom. 8:3; 2 Cor. 5:21).

4:3⁴ (sin) The sin offering signifies Christ as the offering for the sin of God's people. In the Bible sin refers to the indwelling sin in our nature, whereas sins refers to the sinful deeds, the fruit of the indwelling sin. Our

4:2^a
Lev. 4:13, 22, 27;
5:15, 17;
Num. 15:27-29;
cf. Psa. 19:12

4:3^a
Exo. 29:7, 21;
Lev. 8:12;
21:10-12;
cf. Heb. 7:27-28

4:3^b
Lev. 1:3;
1 Pet. 1:19

4:3^c
Lev. 6:25-30;
cf. Heb. 10:6

【4:4】他要牽公牛到會幕門口、耶和華面前，¹按手在牛的頭上，把牛²宰於耶和華面前。

（單數）由基督作我們的贖罪祭所對付；（利四，羅八 3，林後五 21，來九 26；）我們的諸罪（複數，）過犯，由基督作我們的贖愆祭所擔負。（利五，賽五三 5～6，11，林前十五 3，彼前二 24，來九 28。）基督是神的羔羊，除去罪的總和一內在的罪與外在的諸罪。（賽五三 10，約一 29。）見彼前三 18 註 1 與約壹一 7 註 6。

話就是神，化身成為肉體，有罪之肉體的樣式，也就是有墮落之人的樣式。（約一 1，14，與 14 註 2 一段，羅八 3 與註 3。）基督在肉體裏被釘十字架，且在肉體裏死了。（彼前三 18 下。）雖然基督僅僅有墮落之人的樣式，然而祂在十字架上時，神把那個樣式算作真實的。因着罪、舊人、撒但、世界、以及這世界的王，都與肉體是一，當基督在肉體裏受死時，罪就被定罪，（羅八 3，）舊人被釘十字架，（羅六 6，）撒但被廢除，（來二 14，）世界受審判，這世界的王也被趕出去。（約十二 31。）因此，藉着基督在肉體裏的死，一切消極的事物都受了對付。這就是贖罪祭的功效。

一 1～六 7 五種祭的次序，乃是約壹一裏之次序的圖畫。燔祭、素祭以及平安祭，把我們帶進與神的交通裏。（約壹一 3。）藉着與那是光的神交通，（約壹一 5，）我們便看見自己是有罪的，我們裏面有罪，外面有諸罪。因此，我們重生後，仍需取用基督作我們的贖罪祭，如約壹一 8 所指明，並作我們的贖愆祭，如約壹一 9 所指明。見約壹一 7 註 4。

● 4:4¹ 按手在贖罪祭上，（4，15，24，29，33，）表徵獻祭者與供物聯結。（林後五 14。）見一 4 註 1。

【4:4】And he shall bring the bull to the entrance of the Tent of Meeting before Jehovah, and he shall ¹lay his hand on the head of the bull and slaughter the bull ²before Jehovah.

sin was dealt with by Christ as our sin offering (ch. 4; Rom. 8:3; 2 Cor. 5:21; Heb. 9:26), and our sins, our trespasses, were borne by Christ as our trespass offering (ch. 5; Isa. 53:5-6, 11; 1 Cor. 15:3; 1 Pet. 2:24; Heb. 9:28). As the Lamb of God, Christ took away sin in its totality—the inward sin and the outward sins (Isa. 53:10; John 1:29). See notes 18¹ in 1 Pet. 3 and 7⁶ in 1 John 1.

Through incarnation the Word, who is God, became flesh, in the likeness of the flesh of sin, i.e., the likeness of a fallen man (John 1:1, 14 and note 14², par. 1; Rom. 8:3 and note 3). Christ was crucified in the flesh and died in the flesh (1 Pet. 3:18b). Although Christ was a fallen man only in likeness, when He was on the cross, God counted that likeness as real. Since sin, the old man, Satan, the world, and the ruler of the world are all one with the flesh, when Christ died in the flesh, sin was condemned (Rom. 8:3), the old man was crucified (Rom. 6:6), Satan was destroyed (Heb. 2:14), the world was judged, and the ruler of the world was cast out (John 12:31). Hence, through Christ's death in the flesh all negative things were dealt with. This is the efficacy of the sin offering.

The sequence of the five offerings in 1:1—6:7 is a picture of the sequence in 1 John 1. The burnt offering, the meal offering, and the peace offering bring us into fellowship with God (1 John 1:3). Through our fellowship with God, who is light (1 John 1:5), we discover that we are sinful, that we have sin inwardly and sins outwardly. Hence, after our regeneration we still need to take Christ as our sin offering, as indicated in 1 John 1:8, and as our trespass offering, as indicated in 1 John 1:9. See note 7³ in 1 John 1.

4:4¹ (lay) The laying of hands on the sin offering (vv. 4, 15, 24, 29, 33) signifies the union of the offerer with the offering (2 Cor. 5:14). See note 4¹ in ch. 1.

4:5^a
來九 6

【4:5】受膏的祭司要取些公牛的¹血，帶^a到會幕裏，

4:6^a
利一 5
四 16-17
五 9
十六 14
民十九 4
來十二 24

【4:6】把指頭蘸於血中，在耶和華面前對着聖所的幔子^a彈血七次，

4:7^a
利四 18
十六 18
參利八 15
九 9

【4:7】又把些血^a抹在會幕內、耶和華面前¹香壇的四角上，再把公牛所有其餘的血倒在會幕門口、燔祭壇的^b基部。

4:7^b
出二九 12
利五 9
八 15
九 9

● 4:4² 贖罪祭宰於耶和華面前，表徵基督作贖罪祭，在神面前被宰殺，使祂這贖罪祭為神所認可。

● 4:5¹ 贖罪祭的血有四種功效：（一）有些血被帶進會幕，在耶和華面前對着至聖所的幔子彈七次，（5～6，16～17，）表徵基督的血已被帶到諸天之上的至聖所裏，使我們得救贖。（來九 12。）（二）有些血被抹在香壇的四角上，（7 上，18 上，）表徵基督之血的救贖是有功效的，使我們得以在禱告中接觸神。（來十 19。）（三）有些血被抹在燔祭壇的四角上，（25 上，30 上，34 上，）表徵基督的血為着救贖我們是有功效的。（弗一 7，彼前一 18～19。）（四）其餘的血倒在燔祭壇的基部，（7 下，18 下，25 下，30 下，34 下，）表徵基督的血在十字架上倒出，使我們的良心平安，向我們保證我們得神救贖並蒙神悅納。（來九 14。）

【4:5】And the anointed priest shall take some of the¹ blood of the bull and bring it^a into the Tent of Meeting,

4:5^a
Heb. 9:6

【4:6】And the priest shall dip his finger in the blood and^a sprinkle some of the blood seven times before Jehovah in front of the veil of the sanctuary.

4:6^a
Lev. 1:5;
4:16-17;
5:9;
16:14;
Num. 19:4;
Heb. 12:24

【4:7】And the priest shall^a put some of the blood on the horns of the altar of fragrant incense before Jehovah, which is in the Tent of Meeting; and all the rest of the blood of the bull he shall pour out at the^b base of the altar of burnt offering, which is at the entrance of the Tent of Meeting.

4:7^a
Lev. 4:18;
16:18;
cf. Lev. 8:15;
9:9

4:7^b
Exo. 29:12;
Lev. 5:9;
8:15;
9:9

4:4² (before) That the sin offering was slaughtered before Jehovah signifies that Christ as the sin offering was slaughtered before God, that He as the sin offering was recognized by God.

4:5¹ (blood) The blood of the sin offering had four kinds of effects: (1) Some of the blood was brought into the Tent of Meeting and sprinkled seven times before Jehovah in front of the veil of the Holy of Holies (vv. 5-6, 16-17), signifying that the blood of Christ has been brought into the Holy of Holies in the heavens for our redemption (Heb. 9:12). (2) Some of the blood was put on the horns of the incense altar (vv. 7a, 18a), signifying that the redemption by Christ's blood is effective for us to contact God in prayer (Heb. 10:19). (3) Some of the blood was put on the horns of the altar of burnt offering (vv. 25a, 30a, 34a), signifying that the blood of Christ is effective for our redemption (Eph. 1:7; 1 Pet. 1:18-19). (4) The rest of the blood was poured out at the base of the altar of burnt offering (vv. 7b, 18b, 25b, 30b, 34b), signifying that the blood of Christ was poured out at the cross for the peace in our conscience, assuring us that we are redeemed and accepted by God (Heb. 9:14).

【4:8】要取下贖罪祭公牛所有的^{1a}脂油，就是蓋臟的脂油和臟上所有的脂油，

【4:9】並兩個腰子和腰子上的脂油，就是靠腰兩旁的脂油，與肝上連着腰子取下的網子，

【4:10】與從平安祭牲的牛所取的一樣；祭司要把這些¹燒在燔祭壇上。

【4:11】公牛的¹皮和所有的肉，連頭帶腿，並內臟與糞，

● 4:7¹ 直譯，馨香之香的壇。

● 4:8¹ 贖罪祭的脂油和一些內臟燒在燔祭壇上，（8～10，19，26，31，35，）表徵基督裏面柔細、甘甜的部分，要獻給神，作神的滿足，使祂樂意赦免我們。這也進一步表徵神悅納贖罪祭，是基於燔祭。基督作為燔祭，絕對為着神，使祂有資格成為贖罪祭。見六 25 與註 1。

● 4:10¹ 關於 10、12 節所題到的兩種焚燒，見出二九 13 註 2。

● 4:11¹ 贖罪祭其餘的部分在營外燒了，（11～12，21，）表徵基督作贖罪祭，在猶太宗教這屬人組織之外忍受凌辱。（來十三 11～13。）贖罪祭燒於潔淨之地，（12，）這地表徵基督作贖罪祭為人所棄絕之處，在那裏人的罪得以清除。

【4:8】And all the^{1a} fat of the bull of the sin offering he shall take off from it: the fat that covers the inward parts and all the fat that is upon the inward parts,

【4:9】And the two kidneys and the fat that is on them, which is on the loins, and the appendage upon the liver, which he shall remove with the kidneys,

【4:10】As it is taken off from the ox of the sacrifice of peace offerings; and the priest shall¹ burn them on the altar of burnt offering.

【4:11】And the¹ skin of the bull and all its flesh with its head and with its legs, and the rest of its inward parts and its dung,

4:8¹ (fat) The burning of the fat and some of the inward parts of the sin offering on the altar of burnt offering (vv. 8-10, 19, 26, 31, 35) signifies that the inward parts of Christ as the tender and sweet part are offered to God for His satisfaction that He may be willing to forgive us. It signifies further that God's acceptance of the sin offering is based on the burnt offering. Christ's absoluteness for God as the burnt offering qualified Him to be the sin offering. See 6:25 and note 1.

4:10¹ (burn) For the two kinds of burning mentioned in vv. 10 and 12, see note 13² in Exo. 29.

4:11¹ (skin) The burning of the rest of the sin offering outside the camp (vv. 11-12, 21) signifies that Christ as the sin offering suffered reproach outside the Jewish religion as a human organization (Heb. 13:11-13). The clean place where the sin offering was burned (v. 12) signifies the place where Christ as the sin offering was rejected by man and where man's sin is cleared.

【4:12】就是全公牛，要搬到^a營外潔淨之地、倒¹灰之處，用火燒在柴上；總要在倒灰之處焚燒。

【4:13】以色列全會眾若有了過錯，行了耶和華所吩咐不可行的甚麼事，以致有了罪過，是隱而未現，會眾沒有覺察到的，

【4:14】會眾一知道所犯的罪，就要獻一隻公牛犢作^a贖罪祭，牽到會幕前。

【4:15】會眾的¹長老要在耶和華面前按手在公牛的頭上，把牛宰於耶和華面前。

【4:16】受膏的祭司要取些公牛的血，帶到會幕那裏，

● 4:12¹ 即燔祭的灰。（10。）燔祭的灰表徵神認可並悅納了供物。灰也是叫獻祭者對於神為他們的罪所完成的救贖，在他們心裏有確信和平安。

● 4:15¹ 這表徵召會的長老可以代表召會，獻上基督為其贖罪祭。

【4:12】That is, all the rest of the bull he shall bring out to a clean place^a outside the camp, where the¹ ashes are poured out, and burn it on wood with fire; where the ashes are poured out it shall be burned.

【4:13】Now if the whole assembly of Israel errs, and the matter escapes the notice of the congregation, and they have done any of the things which Jehovah commanded not to be done and become guilty,

【4:14】And when the sin which they have committed becomes known, the congregation shall present a bull of the herd for a^a sin offering and bring it before the Tent of Meeting.

【4:15】And the¹ elders of the assembly shall lay their hands on the head of the bull before Jehovah, and one shall slaughter the bull before Jehovah.

【4:16】And the anointed priest shall bring some of the blood of the bull to the Tent of Meeting,

4:12¹ (ashes) I.e., of the burnt offering (v. 10). The ashes of the burnt offering signify God's recognition and acceptance of the offerings. The ashes are also for the offerers' assurance and peace in their hearts concerning God's redemption accomplished for their sin.

4:15¹ (elders) This signifies that the elders of the church may represent the church to offer Christ as its sin offering.

【4:17】把指頭蘸於血中，在耶和華面前對着幔子彈血七次，

【4:18】又把些血抹在會幕內、耶和華面前香壇的四角上，再把所有其餘的血倒在會幕門口、燔祭壇的基部。

【4:19】把牛所有的脂油都取下，燒在壇上；

【4:20】他要這樣處理這公牛，與處理那贖罪祭的公牛一樣。祭司要為他們^a遮罪，他們就必^b蒙赦免。

【4:21】他要把牛搬到營外燒了，像燒頭一隻牛一樣；這是會眾的贖罪祭。

【4:22】官長若^a犯了罪，無意中行了耶和華他的神所吩咐不可行的甚麼事，以致有了罪過，

【4:23】他若知道了自己所犯的罪，就要牽一隻沒有殘疾的^a公山羊為供物。

【4:17】And the priest shall dip his finger in the blood and sprinkle it seven times before Jehovah in front of the veil.

【4:18】And some of the blood he shall put upon the horns of the altar which is before Jehovah, that is, in the Tent of Meeting; and all the rest of the blood he shall pour out at the base of the altar of burnt offering, which is at the entrance of the Tent of Meeting.

【4:19】And all its fat he shall take off from it and burn it on the altar.

【4:20】Thus shall he do with the bull; just as he did with the bull of the sin offering, so shall he do with this. And the priest shall make^a expiation for them, and they will be^b forgiven.

【4:21】And he shall bring the bull outside the camp and burn it as he burned the first bull; it is the sin offering for the congregation.

【4:22】When a ruler^a sins and does without intent any one of all the things which Jehovah his God has commanded not to be done and becomes guilty,

【4:23】If his sin in which he has sinned is made known to him, he shall bring for his offering a^a male goat, without blemish.

4:20^a
利一 4
四 26
民十五 25, 28

4:22^b
利四 26, 31, 35
五 10, 13, 16, 18
六 7

4:22^a
利四 2, 13, 27

4:23^a
利九 3
二三 19
民七 16
十五 24
二八 15

4:20^a
Lev. 1:4;
4:26;
Num. 15:25, 28

4:22^b
Lev. 4:26, 31, 35;
5:10, 13, 16, 18;
6:7

4:22^a
Lev. 4:2, 13, 27

4:23^a
Lev. 9:3;
23:19;
Num. 7:16;
15:24;
28:15

【4:24】他要按手在山羊的頭上，在宰燔祭牲的地方，宰於耶和華面前；這是贖罪祭。

【4:25】祭司要用指頭蘸些贖罪祭牲的血，抹在燔祭壇的四角上，把其餘的血倒在燔祭壇的基部。

【4:26】所有的脂油，都要燒在壇上，正如平安祭牲的脂油一樣。至於他的罪，祭司要為他遮蓋，他就必^a蒙赦免。

【4:27】平民中若有人^a無意中犯了罪，行了耶和華所吩咐不可行的甚麼事，以致有了罪過，

【4:28】他若知道了自己所犯的罪，就要為所犯的罪，牽一隻沒有殘疾的^a母山羊為供物。

【4:29】他要按手在贖罪祭牲的頭上，在宰燔祭牲的地方，把贖罪祭牲宰了。

【4:30】祭司要用指頭蘸些羊的血，抹在燔祭壇的四角上，把所有其餘的血倒在壇的基部。

【4:24】And he shall lay his hand on the head of the goat and slaughter it in the place where they slaughter the burnt offering before Jehovah; it is a sin offering.

【4:25】And the priest shall take some of the blood of the sin offering with his finger and put it on the horns of the altar of burnt offering; and the rest of its blood he shall pour out at the base of the altar of burnt offering.

【4:26】And all its fat he shall burn on the altar, like the fat of the sacrifice of peace offerings. And the priest shall make expiation for him on account of his sin, and he will be^a forgiven.

【4:27】And if any one of the common people^a sins without intent by doing any of the things which Jehovah has commanded not to be done and becomes guilty,

【4:28】If his sin which he has committed is made known to him, he shall bring for his offering a^a female goat, without blemish, for his sin which he has committed.

【4:29】And he shall lay his hand on the head of the sin offering and slaughter the sin offering in the place of the burnt offering.

【4:30】And the priest shall take some of its blood with his finger and put it on the horns of the altar of burnt offering, and all the rest of its blood he shall pour out at the base of the altar.

4:26^a
利四 20

4:27^a
利四 2, 13
民十五 27

4:28^a
利五 6
民十五 27

4:26^a
Lev. 4:20

4:27^a
Lev. 4:2, 13;
Num. 15:27

4:28^a
Lev. 5:6;
Num. 15:27

【4:31】又要把羊所有的脂油都取下，正如取平安祭牲的脂油一樣。祭司要把這些燒在壇上，給耶和華作為怡爽的香氣。祭司要為他遮罪，他就必蒙赦免。

【4:32】人若牽一隻^a綿羊羔作贖罪祭的供物，必要牽一隻沒有殘疾的母羊。

【4:33】他要按手在贖罪祭牲的頭上，在宰燔祭牲的地方，宰了作贖罪祭。

【4:34】祭司要用指頭蘸些贖罪祭牲的血，抹在燔祭壇的四角上，把所有其餘的血倒在壇的基部。

【4:35】又要把所有的脂油都取下，正如取平安祭牲羊羔的脂油一樣。祭司要把這些放在耶和華的火祭上，燒在壇上。至於他所犯的罪，祭司要為他遮蓋，他就必^a蒙赦免。

【4:31】And all its fat he shall remove, just as the fat is removed from the sacrifice of peace offerings; and the priest shall burn it on the altar for a satisfying fragrance to Jehovah. And the priest shall make expiation for him, and he will be forgiven.

【4:32】And if he brings a^a lamb as his offering for a sin offering, he shall bring it, a female without blemish.

【4:33】And he shall lay his hand on the head of the sin offering and slaughter it for a sin offering in the place where they slaughter the burnt offering.

【4:34】And the priest shall take some of the blood of the sin offering with his finger and put it on the horns of the altar of burnt offering, and all the rest of its blood he shall pour out at the base of the altar.

【4:35】And all its fat he shall remove, just as the fat of the lamb is removed from the sacrifice of peace offerings; and the priest shall burn them on the altar upon Jehovah's offerings by fire. And the priest shall make expiation for him concerning his sin that he has committed, and he will be^a forgiven.

利未記 第五章

五 贖愆祭 五 1～六 7

LEVITICUS 5

E. The Trespass Offering 5:1—6:7

4:32^a
參出十二 3, 5
賽五三 7
約一 29

4:32^a
cf. Exo. 12:3, 5;
Isa. 53:7;
John 1:29

4:35^a
利四 20, 26, 31

4:35^a
Lev. 4:20, 26, 31

【5:1】若有人聽見叫人^a發誓作證的聲音，他本是見證人，卻¹不把所看見或知道的說出來，他就²犯了罪，要擔當他的罪孽。

【5:2】或是有人觸着甚麼^a不潔之物，無論是不潔之獸的¹屍體，或不潔之牲畜的屍體，或不潔之²爬物的屍體，他卻沒有覺察到，因此成了不潔，就有了罪過。

● 5:1¹ 不把我們所知道的實情見證出來，暴露出我們不是絕對爲着神。在這事上失敗，乃是不誠實、不忠信，不像我們的神那樣信實、誠實。本節實際上是對付說謊；說謊與謊言之父撒但（約八 44）有關。

● 5:1² 見四 3 註 4 一段。

● 5:2¹ 這裏『屍體』一辭表徵死。本節中不同種的動物豫表不同種的人，（十一 1～30 與註，）這些動物的屍體，表徵在召會生活裏，不同種的屬靈死亡可能在神子民中間散佈。不論是那一種死亡，都是不潔、污穢、且玷污人的。在神眼中，死是祂最憎恨的事。（參林前十五 26。）按照舊約的豫表，死比罪更玷污人。見十一 31 註 2。

● 5:2² 或，孳生之物。

【5:1】And if anyone¹ sins in that he hears the voice of^a adjuration and he is a witness, either seeing or knowing about a matter, if he² does not speak up, then he shall bear his iniquity.

【5:2】Or if anyone touches any^a unclean thing, whether the¹ carcass of an unclean animal or the carcass of unclean cattle or the carcass of unclean² swarming things, and it escapes his notice, and he is unclean, then he will be guilty.

5:1² (does) Not to testify the truth concerning what we know exposes the fact that we are not absolute for God. To fail in this matter is to be dishonest and unfaithful, unlike our God, who is faithful and honest. This verse actually deals with lying, which involves Satan, the father of lies (John 8:44).

5:1¹ (sins) See note 3⁴, par. 1, in ch. 4.

5:2¹ (carcass) The word carcass here signifies death. The different kinds of animals in this verse typify different kinds of people (11:1-30 and notes), and the carcasses of these animals signify that different kinds of spiritual death may spread among God's people in the church life. Regardless of its kind, death is unclean, filthy and defiling. Death is the most hateful thing in the eyes of God (cf. 1 Cor. 15:26). According to the typology in the Old Testament, death is more defiling than sin. See note 31² in ch. 11.

5:2² (swarming) Or, creeping, crawling.

【5:3】或是他觸着¹人的不潔，無論是染了甚麼不潔，他卻沒有覺察到，一知道了就有了罪過。

【5:4】或是有人嘴裏¹冒失^a發誓，要行惡或行善；無論人在甚麼事上冒失發誓，他卻沒有覺察到，一知道了就在其中的一件事上有了罪過。

【5:5】他在這件事上有了罪過的時候，就要^a承認所犯的罪，

【5:6】並要為所犯的罪，把他的^{1a}贖愆祭，就是羊羣中的²母羊，或綿羊或山羊，牽到耶和華面前作³贖罪祭。至於他的罪，祭司要為他遮蓋。

● 5:3¹ 這裏人的不潔，表徵天然人、天然生命的不潔。一切從天然人和天然生命漏洩出來的，不論好壞，都是不潔的。（參太十五 17 ~ 20，十六 21 ~ 25。）見十二 2 註 1 與十五 2 註 1。

● 5:4¹ 在神面前冒失的說話，草率、輕忽、鹵莽的表達我們的意見，指明我們不為神而活，也不敬畏神。（參太十七 24 ~ 27。）

● 5:6¹ 贖愆祭表徵基督作為供物，解決我們行為上諸罪的難處。對贖愆祭的經歷，乃是我們在與三一神的交通中並在神聖的光中，享受基督作燔祭、素祭、平安祭和贖罪祭的結果。（約壹一 3 ~ 9。）見四 3 註 4 一段與二段。基督在祂完美的人

【5:3】Or if he touches the uncleanness of¹ man, whatever his uncleanness is with which he becomes unclean, and it escapes his notice, when he comes to know it, then he will be guilty.

【5:4】Or if anyone^a swears¹ rashly with his lips to do evil or to do good, whatever it is that a man utters rashly with an oath, and it escapes his notice, when he comes to know it, then he shall be guilty in one of these things.

【5:5】And when he is guilty in one of these things, he shall^a confess that in which he has sinned;

【5:6】And he shall bring his^{1a} trespass offering to Jehovah for his sin which he has committed, a² female from the flock, a sheep or a goat, as a³ sin offering; and the priest shall make expiation for him on account of his sin.

5:3¹ (man) The uncleanness of man here signifies the uncleanness of the natural man, the natural life. Everything that is discharged from the natural man and the natural life, whether good or evil, is unclean (cf. Matt. 15:17-20; 16:21-25). See notes 2¹ in ch. 12 and 2¹ in ch. 15.

5:4¹ (rashly) To speak rashly before God, expressing our opinion in a hasty, careless, and reckless way, indicates that we do not live for God and do not fear God (cf. Matt. 17:24-27).

5:6¹ (trespass) The trespass offering signifies Christ as the offering that resolves the problem of sins in our conduct. The experience of the trespass offering is the result of our enjoyment of Christ as the burnt offering, the meal offering, the peace offering, and the sin offering in our fellowship with the Triune God and in the divine light (1 John 1:3-9). See note 3⁴, pars. 1

5:4^a
參士十一 31
撒下十四 24
可六 23
徒二三 12

5:5^a
利十六 21
二六 40
民五 7
參約壹一 8-10

5:6^a
利七 1-10

5:4^a
cf. Judg. 11:31;
1 Sam. 14:24;
Mark 6:23;
Acts 23:12

5:5^a
Lev. 16:21;
26:40;
Num. 5:7;
cf. 1 John 1:8-10

5:6^a
Lev. 7:1-10

【5:7】他的力量若不穀獻一隻羊，就要爲所犯的罪，把^a兩隻斑鳩或兩隻雛鴿帶到耶和華面前爲贖愆祭，一隻作¹贖罪祭，一隻作燔祭。

【5:8】^a他把這些帶到祭司那裏，祭司要先把作贖罪祭的那一隻獻上，從鳥的頸項上揪下頭來，只是不可揪斷；

性裏作素祭，使祂穀資格成爲贖愆祭。（見可十二37註1。）

● 5:6² 贖愆祭可以是羊羣中的母羊，或綿羊或山羊，兩隻斑鳩或兩隻雛鴿，或是細麵一伊法的十分之一。（5～7，11。）這表徵爲着我們外面諸罪的贖愆祭，甚至只要一點細麵就足穀了；這比贖罪祭輕，那需要一隻公牛，或至少一隻綿羊羔。（四4，32。）

● 5:6³ 這裏的贖愆祭最終成了贖罪祭。（6～8，11～12。）這題醒我們，我們的諸罪（複數）是從那住在我們裏面的罪（單數）所產生的。基督爲我們的罪所完成的救贖，解決了罪兩方面的難處—裏面性情上的罪，和外面行爲上的諸罪。見四3註4一段。

● 5:7¹ 兩隻斑鳩或兩隻雛鴿，一隻作贖罪祭，一隻作燔祭，就形成贖愆祭。這表徵每個過犯的源頭，都是我們肉體中內在的罪，而過犯的原因，乃是我們沒有絕對爲神而活。因此，我們對付過犯時，也需要對付諸罪的源頭和諸罪的原因。

【5:7】And if he cannot afford a lamb, then he shall bring as his trespass offering to Jehovah for that in which he has sinned^a two turtledoves or two young pigeons, one for a¹ sin offering and the other for a¹ burnt offering.

【5:8】^aAnd he shall bring them to the priest, who shall present first that which is for the sin offering; and the¹ priest shall wring off its head at the front of its neck but shall not sever it;

and 2, in ch. 4. Christ's being the meal offering in His perfect humanity qualifies Him to be the trespass offering (see note 37¹ in Mark 12).

5:6² (female) The trespass offering could be a female from the flock, a sheep or a goat, two turtledoves or two young pigeons, or the tenth part of an ephah of fine flour (vv. 5-7, 11). This signifies that the trespass offering for our outward sins, for which even a little fine flour is sufficient, is lighter than the sin offering, which needs a bull, or at least a lamb (4:4, 32).

5:6³ (sin) The trespass offering here eventually becomes the sin offering (vv. 6-8, 11-12). This reminds us that our sins issue from the sin that dwells in us. Christ's redemption accomplished for our sin resolves the problem of sin in its two aspects—sin in our inward nature and sins in our outward conduct. See note 3⁴, par. 1, in ch. 4.

5:7¹ (sin) Two turtledoves or two young pigeons, one for a sin offering and the other for a burnt offering, form a trespass offering. This signifies that the source of every trespass is the inward sin in our flesh, and the reason for a trespass is our not living absolutely for God. Thus, in dealing with our trespasses, we need to deal also with the source of our sins and the reason for our sins.

5:8¹ (priest) Lit., he.

5:9^a
利四 7, 18, 25,
30, 34

【5:9】他要把贖罪祭牲的一些¹血彈在壇的邊上，其餘的血要流在壇的^a基部；這是贖罪祭。

5:10^a
利四 20, 26, 31,
35

【5:10】他要照例獻第二隻為燔祭。至於他所犯的罪，祭司要為他遮蓋，他就必^a蒙赦免。

5:11^a
參民五 15
利二 1

【5:11】他的力量若不穀獻兩隻斑鳩或兩隻雛鴿，就要為所犯的罪帶供物來，就是¹細麵一伊法的^a十分之一作贖罪祭；不可加上²油，也不可加上²乳香，因為這是贖罪祭。

● 5:9¹ 把贖罪祭牲的一些血彈在壇的邊上，（9上，七2，）表徵把基督的血撒在罪人身上。（彼前一2。）其餘的血要流在壇的基部，表徵基督的血是神赦免罪人的基礎。（太二六28，弗一7，來九22。）

● 5:11¹ 這裏的細麵豫表耶穌的人性。這指明我們犯罪，不僅是因為我們性情裏有罪，也不僅是因為我們沒有絕對為着神，（見7註1，）更是因為我們沒有耶穌的人性。耶穌在祂的人性裏，沒有罪在祂裏面，並且祂是絕對為着神。獻細麵一伊法的十分之一為贖罪祭，表徵只需要一點耶穌的人性，就足以消殺我們裏面消極的事物，並供應我們的需要。

【5:9】And he shall sprinkle some of the¹blood of the sin offering upon the side of the altar, and the rest of the blood shall be drained out at the^abase of the altar; it is a sin offering.

【5:10】And he shall offer the second as a burnt offering according to the ordinance. And the priest shall make expiation for him on account of his sin which he has committed, and he will be^aforgiven.

【5:11】But if he cannot afford two turtledoves or two young pigeons, then he shall bring as his offering for that which he has sinned, the^atenth of an ephah of¹fine flour for a sin offering; he shall put no²oil upon it nor put any²frankincense upon it, for it is a sin offering.

5:9¹ (blood) The sprinkling of some of the blood of the trespass offering on the side of the altar (v. 9a; 7:2) signifies the sprinkling of Christ's blood upon sinners (1 Pet. 1:2). The rest of the blood being drained out at the base of the altar signifies that the blood of Christ is the base of God's forgiveness of sinners (Matt. 26:28; Eph. 1:7; Heb. 9:22).

5:11¹ (fine) The fine flour here typifies the humanity of Jesus. This indicates that we commit sins not only because we have sin in our nature and not only because we are not absolute for God (see note 7¹) but also because we do not have the humanity of Jesus. In His humanity Jesus has no sin in Him and is absolutely for God. The tenth part of an ephah of fine flour offered for a sin offering signifies that only a small portion of the humanity of Jesus is needed to kill the negative things within us and to supply our need.

5:9^a
Lev. 4:7, 18, 25,
30, 34

5:10^a
Lev. 4:20, 26, 31,
35

5:11^a
cf. Num. 5:15;
Lev. 2:1

【5:12】他要把供物帶到祭司那裏，祭司要取出一把作為記念的部分，放在耶和華的火祭上，¹燒在壇上；這是贖罪祭。

【5:13】他在這些事的任何一件上所犯的罪，祭司要為他遮蓋，他就必蒙赦免。
¹其餘的細麵要歸與祭司，和素祭一樣。

【5:14】耶和華對摩西說，

【5:15】人若在耶和華的聖物上行事不忠實，無意中犯了罪，就要照你按聖所的^a舍客勒所估的銀價，將贖愆祭牲，就是羊羣中一隻沒有殘疾的^{1b}公綿羊，牽到耶和華面前為贖愆祭。

● 5:11² 贖罪祭不可加上油，也不可加上乳香，表徵聖靈和基督復活的馨香都與罪無關。參二 1 註 3 與註 4。

● 5:12¹ 一把細麵放在耶和華的火祭上，燒在壇上，指明所獻贖愆祭的細麵使我們的諸罪得赦免，乃是基於流在壇上的血，（來九 22，）並且表徵這位完全的基督作我們的贖愆祭，乃是基於祂在十字架上所流的血。（西一 20。）

● 5:13¹ 贖愆祭其餘的細麵要歸給祭司，表徵救贖的基督是事奉之人的食物。

● 5:15¹ 羊羣中一隻沒有殘疾的公綿羊，按聖

【5:12】And he shall bring it to the priest, and the priest shall take ^{1a}a handful of it as its memorial portion and ^{2b}burn it on the altar, upon Jehovah's offerings by fire; it is a sin offering.

【5:13】And the priest shall make expiation for him concerning his sin that he has committed in any one of these things, and he will be forgiven. And the ¹rest shall be the priest's, like the meal offering.

【5:14】Then Jehovah spoke to Moses, saying,

【5:15】If anyone acts unfaithfully and sins without intent in the holy things of Jehovah, then he shall bring his trespass offering to Jehovah, a ^{1a}ram without blemish out of the flock according to your valuation in silver by ^bshekels, according to the shekel of the sanctuary, for a trespass offering.

5:11² (oil) Putting no oil or frankincense on the sin offering signifies that the Holy Spirit and the fragrance of Christ's resurrection are not involved with sin. Cf. notes 1³ and 1⁴ in ch. 2.

5:12¹ (a) Lit., his handful.

5:12² (burn) A handful of fine flour being burned on the altar upon Jehovah's offerings by fire indicates that the fine flour of the trespass offering for the forgiveness of our sins is based on the shedding of blood on the altar (Heb. 9:22), and it signifies that the perfect Christ is our trespass offering based on the shedding of His blood on the cross (Col. 1:20).

5:13¹ (rest) That the remainder of the fine flour for the trespass offering was the priest's signifies that the redeeming Christ is the serving one's food.

5:15¹ (ram) A ram without blemish out of the flock, according to the

5:15^a
出三十 13
5:15^b
拉十 19

5:15^a
Ezra 10:19
5:15^b
Exo. 30:13

5:16^a
利六 5
二二 14
二七 13, 15,
27, 31
民五 7
參撒下十二 6
路十九 8

【5:16】並且他在聖物上¹的差錯要²償還，另外加^a五分之一，都給祭司。祭司要用贖愆祭的公綿羊爲他遮罪，他就必蒙赦免。

5:17^a
參路十二 48

【5:17】若有人犯罪，行了耶和華所吩咐不可行的甚麼事，他雖然不^a知道，還是有了罪過，並要擔當他的罪孽。

5:18^a
利五 15

【5:18】他要照你所估定的價，從羊羣中牽一隻沒有殘疾的^a公綿羊來，給祭司作贖愆祭。至於他無意中所行而不知道的那件錯事，祭司要爲他遮蓋，他就必蒙赦免。

【5:19】這是贖愆祭；因他在耶和華面前確實有了罪過。

所的舍客勒所估的價，獻爲贖愆祭，（15，18，六6，）表徵無罪且達到神聖量度的基督，穀資格爲我們所犯的罪，就是15、17節和六2～5所列，干犯神的聖物、干犯神、或干犯人等種種過犯，作贖愆祭。

● 5:16¹ 或，所犯的罪。

● 5:16² 這裏和六4～5的償還，另外加五分之一，表徵獻贖愆祭的人，應當按照神聖的尺度、標準、量度，在財物上是義的。（參路十九8。）

【5:16】And he shall make¹ restitution for the holy thing in which he has sinned, and he shall add to it a^a fifth part of it and give it to the priest. And the priest shall make expiation for him with the ram of the trespass offering, and he will be forgiven.

【5:17】And if anyone sins and does any one of the things which Jehovah has commanded not to be done, though he did not^a know, he is still guilty and shall bear his iniquity.

【5:18】And he shall bring to the priest a^a ram without blemish out of the flock according to your valuation for a trespass offering. And the priest shall make expiation for him concerning the matter in which he erred without intent and did not know, and he will be forgiven.

【5:19】It is a trespass offering; he is certainly guilty before Jehovah.

valuation by the shekel of the sanctuary, for a trespass offering (vv. 15, 18; 6:6) signifies that the Christ who is without sin and who measures up to the divine scale is qualified to be the trespass offering for our sins committed against the holy things of God, or against God, or against man in the trespasses listed in vv. 15, 17, and 6:2-5.

5:16¹ (restitution) Making restitution and adding to it one-fifth more, here and in 6:4-5, signifies that the one who offers the trespass offering should be righteous in material things according to the divine scale, standard, and measurement (cf. Luke 19:8).

5:16^a
Lev. 6:5;
22:14;
27:13, 15, 27, 31;
Num. 5:7;
cf. 2 Sam. 12:6;
Luke 19:8

5:17^a
cf. Luke 12:48

5:18^a
Lev. 5:15

利未記 第六章

【6:1】耶和華對摩西說，

【6:2】若有人犯罪，對耶和華^a行事不忠實，在同伴^b寄存於他的物上，或交給他的抵押品上，行了詭詐，或是搶奪或是欺壓同伴，

【6:3】或是^a撿了遺失的物卻不說實話；他若在這些事的任何一件上起了假誓，因而犯了罪；

【6:4】他既犯罪有了罪過，就要¹歸還他所搶奪的，或是因欺壓所得的，或是人寄存於他的，或是所撿的遺失之物，

【6:5】或是起假誓所得的甚麼物；他要全數歸還，另外加上^a五分之一，在¹查出他有罪過的日子交給本主。

【6:6】他還要照你所估定的價，把他的贖愆祭牲，就是羊羣中一隻沒有殘疾的^a公綿羊，牽到耶和華面前，給祭司為贖愆祭。

● 6:4¹ 見五 16 註 2。

● 6:5¹ 或，他（獻）贖愆祭的日子。

LEVITICUS 6

【6:1】Then Jehovah spoke to Moses, saying,

【6:2】If anyone sins and^a acts unfaithfully against Jehovah and deceives his associate in regard to a^b deposit or a security, or by robbery, or has extorted from his associate,

【6:3】Or has^a found a lost item and lied about it, if he has sworn falsely in any one of all these things a man may do, and sins thereby;

【6:4】Then if he has sinned and is guilty, he shall¹ restore that which he took by robbery, or the thing which he got by extortion, or the deposit which was entrusted to him, or the lost item which he found,

【6:5】Or anything about which he has sworn falsely; he shall even restore it in full, and shall add to it a^a fifth part of it. He shall give it to the one to whom it belongs, on the day¹ he is found guilty.

【6:6】And he shall bring to Jehovah his trespass offering, a^a ram without blemish out of the flock according to your valuation for a trespass offering; to the priest he shall bring it.

6:4¹ (restore) See note 16¹ in ch. 5.

6:5¹ (he) Or, he presents his trespass offering.

6:2^a
民五 6
6:2^b
出二二 7-10

6:3^a
參出二三 4
申二二 1-3

6:5^a
利五 16

6:6^a
利五 15, 18
參彼前一 19

6:2^a
Num. 5:6
6:2^b
Exo. 22:7-10

6:3^a
cf. Exo. 23:4;
Deut. 22:1-3

6:5^a
Lev. 5:16

6:6^a
Lev. 5:15, 18;
cf. 1 Pet. 1:19

【6:7】祭司要在耶和華面前爲他遮罪；
他無論行了甚麼事，以致有了罪過，
都必^a蒙赦免。

六 燔祭的條例 六 8 ~ 13

【6:8】耶和華對摩西說，

【6:9】你要吩咐亞倫和他兒子們說，^a
燔祭的¹條例乃是這樣：燔祭要²整
夜在壇上的³焚燒處，²直到早晨，壇
上的火要⁴一直燒着。

● 6:9¹ 獻祭的條例乃是關於供物（即關於對基督作供物的享受）的條例和規條。供物的實際既是基督，獻祭的條例就符合基督生命的律，就是生命之靈的律。（羅八 2。）這些條例指明，甚至在享受基督的事上，我們也不該沒有規律，乃該受生命的律所規律。（參林前九 26 ~ 27，十一 17，27 ~ 29，加六 15 ~ 16，腓三 13 ~ 16。）

● 6:9² 整夜...直到早晨，表徵燔祭該留在焚燒的地方，經過這世代的黑夜，直到早晨，就是直到主耶穌再來。（彼後一 19，瑪四 2。）

● 6:9³ 燔祭在焚燒處，表徵一切獻作燔祭的，都必須放在獻祭之處被焚燒。那些將他們自己作爲燔祭獻給神的人，必須在焚燒處，也必須願意成爲一堆灰。

【6:7】And the priest shall make expiation for him before Jehovah, and he will be^a forgiven for any of the things which he may have done so as to be guilty.

F. The Law of the Burnt Offering 6:8-13

【6:8】Then Jehovah spoke to Moses, saying,

【6:9】Command Aaron and his sons, saying, This is the¹law of the^a burnt offering: The burnt offering shall be on the²hearth on the altar³all night until the morning, and the fire of the altar shall be⁴kept burning on it.

6:9¹ (law) The laws of the offerings are the ordinances and regulations regarding the offerings, i.e., regarding the enjoyment of Christ as the offerings. Since the reality of the offerings is Christ, the laws of the offerings correspond to the law of the life of Christ, which is the law of the Spirit of life (Rom. 8:2). These laws indicate that even in the enjoyment of Christ we should not be lawless but should be regulated by the law of life (cf. 1 Cor. 9:26-27; 11:17, 27-29; Gal. 6:15-16; Phil. 3:13-16).

6:9² (hearth) The burnt offering being on the hearth signifies that anything offered as a burnt offering must be put on the place of offering to be burned. Those who offer themselves to God as a burnt offering must be on the place of burning and must be willing to become a heap of ashes.

6:9³ (all) All night until the morning signifies that a burnt offering should remain in the place of burning through the dark night of this age until the morning, until the Lord Jesus comes again (2 Pet. 1:19; Mal. 4:2).

【6:10】祭司要穿上^a細麻布衣服，又要
把細麻布褲子穿在身上，把壇上燔祭
所燒成的¹灰收起來，放在壇的旁邊；

【6:11】隨後要脫去這衣服，穿上別
的衣服，把灰拿到^a營外潔淨之處。

● 6:9⁴ 壇上的火要一直燒着，（9 下，12 上，
13，）表徵神是宇宙中聖別的火，（來十二 29，）
隨時豫備好接納（焚燒）所獻給祂的食物，也表徵
神悅納所獻給祂之物的願望，從不止息。

● 6:10¹ 灰是燔祭的結果，是神悅納供物的記
號。祭司要穿上細麻布衣服，（10，）表徵在處理
灰的時候，必須細緻、純淨和潔淨。他穿上別的衣服，
把灰拿到營外，（11，）表徵以莊嚴的方式處理
燔祭的灰。

灰指明基督之死的結果是把我們帶到盡頭，就
是使我們成為灰燼。（加二 20 上。）把灰倒在壇
的東面，（一 16，）就是日出的方向，含示復活。
就燔祭而言，灰不是結束，因為基督的死帶進復活。
（羅六 3～5，林後四 10～12，腓三 10～11。）
神重視這些灰，因為這些灰至終要成為新耶路撒
冷。我們被消滅成灰，就把我們帶進三一神的變化
裏。（羅十二 2，林後三 18。）在復活裏，我們這
些灰被變化成為寶貴的材料—金、珍珠和寶石—為
着新耶路撒冷的建造。（啓二一 18～21。）

【6:10】And the priest shall put on his^a linen garment, and his
linen trousers he shall put on his flesh; and he shall take up
the¹ ashes to which the fire has consumed the burnt offering
on the altar, and he shall put them beside the altar.

【6:11】Then he shall take off his garments and put on other
garments and carry the ashes^a outside the camp to a clean place.

6:9⁴ (kept) The continual burning of the fire on the altar (vv. 9b,
12a, 13) signifies that God as the holy fire in the universe (Heb. 12:29) is
always ready to receive (burn) what is offered to Him as food, and that
God's desire to accept what is offered to Him never ceases.

6:10¹ (ashes) The ashes, the result of the burnt offering, are a sign of
God's acceptance of the offering. The priest's putting on linen garments (v.
10) signifies that fineness, purity, and cleanness are needed in handling
the ashes. His putting on other garments to carry the ashes outside the
camp (v. 11) signifies that the handling of the ashes of the burnt offering
was done in a stately manner.

Ashes indicate the result of Christ's death, which brings us to an end,
i.e., to ashes (Gal. 2:20a). The putting of the ashes beside the altar toward
the east (1:16), the side of the sunrise, is an allusion to resurrection. In
relation to the burnt offering, the ashes are not the end, for Christ's death
brings in resurrection (Rom. 6:3-5; 2 Cor. 4:10-12; Phil. 3:10-11). God has
a high regard for these ashes, for eventually the ashes will become the New
Jerusalem. Our being reduced to ashes brings us into the transformation
of the Triune God (Rom. 12:2; 2 Cor. 3:18). In resurrection we as
ashes are transformed to become precious materials—gold, pearl, and
precious stones—for the building of the New Jerusalem (Rev. 21:18-21).

【6:12】壇上的火要在其上一路燒着，不可熄滅。祭司要每¹早晨在上面燒柴，把²燔祭擺列在上面，並在其上燒²平安祭牲的^a脂油。

【6:13】火要在壇上一路不斷的燒着，不可熄滅。

七 素祭的條例 六 14 ~ 23

【6:14】^a素祭的條例乃是這樣：亞倫的子孫要¹在壇前把這祭獻¹在耶和華面前。

● 6:12¹ 祭司每早晨在壇上燒柴，表徵神的願望（見 9 註 4）需要事奉的人合作，把更多燃料加到聖火裏，好加強焚燒，使神接納燔祭作食物。（參羅十二 11，提後一 6。）早晨表徵焚燒的新開始。

● 6:12² 見三 5 註 1。燒燔祭替平安祭的甘美立定根基。這指明我們應當將自己獻給神作常獻的燔祭，（參羅十二 11，）好為我們與神甘美的交通，就是燒平安祭牲的脂油所表徵者，立定根基。燒燔祭和燒平安祭，表徵我們向着神的絕對，以及我們對三一神的享受，都該如火焚燒。

● 6:14¹ 『在壇前』表徵獻素祭與基督在十字架上的救贖有關；祭壇是十字架的豫表。（來十三 10 與註。）『在耶和華面前』表徵素祭是在神的同在中獻給祂。

【6:12】And the fire on the altar shall be kept burning on it; it must not go out. And the priest shall burn wood on it every¹ morning, and he shall lay the² burnt offering in order upon it and shall burn the^a fat of the² peace offerings on it.

【6:13】Fire shall be kept burning on the altar continually; it shall not go out.

G. The Law of the Meal Offering 6:14-23

【6:14】And this is the law of the^a meal offering: The sons of Aaron shall present it¹ before Jehovah before the altar.

6:12¹ (morning) The priest's burning wood on the altar every morning signifies the need of the serving one's cooperation with God's desire (see note 9⁴) by adding more fuel to the holy fire to strengthen the burning for the receiving of the burnt offering as God's food (cf. Rom. 12:11; 2 Tim. 1:6). The morning signifies a new start for the burning.

6:12² (burnt) See note 5¹ in ch. 3. The burning of the burnt offering laid a foundation for the sweetness of the peace offering. This indicates that our offering ourselves to God as a continual burnt offering (cf. Rom. 12:1) should be laid as a foundation for our sweet fellowship with God, signified by the burning of the fat of the peace offering. The burning of both the burnt offering and the peace offering signifies that both our absoluteness for God and our enjoyment of the Triune God should be a matter of burning.

6:14¹ (before) Before Jehovah signifies that the meal offering is offered to God in His presence, and before the altar signifies that the meal offering is offered in relation to the redemption of Christ on the cross, the altar being a type of the cross (Heb. 13:10 and note).

【6:15】¹ 祭司要從這素祭的細麵中，取出一把，又要取些油和素祭上所有的乳香，燒在壇上，獻給耶和華為怡爽的香氣，作素祭記念的部分。

【6:16】所^a剩下的，¹ 亞倫和他子孫要^b喫，必在聖處² 不帶酵而喫，要在² 會幕的院子裏喫。

【6:17】烤的時候不可攙^{1a} 酵。這是從所獻給我的火祭中賜給他們的分，是至聖的，和² 贖罪祭並² 贖愆祭一樣。

● 6:15¹ 關於 15 節，見二 2 註。

● 6:16¹ 素祭不是凡俗的食物，乃是單單為着祭司的，意即單單為着在召會生活中真正且實際上是祭司，在福音祭司的職分裏事奉神的信徒。（羅一 9，十五 16，彼前二 9。）

● 6:16² 素祭中祭司的分，要在聖處不帶酵而喫，表徵我們是在分別、聖別的範圍裏，且是沒有罪（酵）的，為着我們的事奉享受基督作生命的供應。會幕既豫表召會，（見一 1 註 2，）在會幕的院子裏喫素祭，就表徵我們該在召會生活的範圍裏，享受基督作我們生命的供應。

● 6:17¹ 烤素祭時不可攙酵，表徵我們在基督身上勞苦，有分於祂作我們生命的供應，必須是無罪的。

【6:15】¹And one shall take up from it his handful of the fine flour of the meal offering and of its oil and all the frankincense which is on the meal offering, and he shall burn it on the altar for a satisfying fragrance as its memorial portion to Jehovah.

【6:16】And what is ^aleft of it ¹Aaron and his sons may ^beat; it shall be eaten ²without leaven in a holy place; in the ²court of the Tent of Meeting they shall eat it.

【6:17】It shall not be baked with ^{1a}leaven. I have given it as their portion of My offerings by fire; it is most holy, like the ²sin offering and like the ²trespass offering.

6:15¹ (And) For v. 15, see notes on 2:2.

6:16¹ (Aaron) The meal offering is not common food. It is food only for the priests, i.e., only for those believers in the church life who are actual and practical priests, serving God in the priesthood of the gospel (Rom. 1:9; 15:16; 1 Pet. 2:9).

6:16² (without) Eating the priests' portion of the meal offering without leaven in a holy place signifies that we enjoy Christ as the life supply for our service without sin (leaven) in a separated, sanctified realm. Since the Tent of Meeting typifies the church (see note 1³ in ch. 1), eating the meal offering in the court of the Tent of Meeting signifies that Christ should be enjoyed as our life supply in the sphere of the church life.

6:17¹ (leaven) Not baking the meal offering with leaven signifies that our laboring on Christ to partake of Him as our life supply must be without sin.

6:16^a
利二 3, 10
十 12
6:16^b
結四四 29
參林前九 13
6:17^a
利二 11

6:16^a
Lev. 2:3, 10;
10:12
6:16^b
Ezek. 44:29;
cf. 1 Cor. 9:13
6:17^a
Lev. 2:11

【6:18】凡獻給耶和華的火祭，亞倫子孫中的¹男丁都要喫這一分；這要作你們世世代代永遠的定例。凡觸着這些祭物的，都要成爲聖。

【6:19】耶和華對摩西說，

【6:20】¹當亞倫受膏的日子，他和他兒子們所要獻給耶和華的供物，乃是²細麵一伊法的^a十分之一，作爲常獻的素祭，早晨一半，晚上一半。

● 6:17² 這裏素祭的條例把我們指向贖罪祭和贖愆祭，表徵我們若要享受基督作我們生命的供應，就必須對付我們墮落性情裏的罪，以及我們行爲上的諸罪（過犯。）見四 3 註 4 一段。

● 6:18¹ 那些有分於基督作生命供應的人，該在神聖的生命上是剛強的（男丁，）也該是事奉神的人，即神的祭司（亞倫的子孫。）

● 6:20¹ 當亞倫受膏的日子，他和他兒子們獻上素祭，表徵享受基督作生命的供應與祭司的事奉有關。參七 35 註 1。

● 6:20² 細麵一伊法的十分之一，作爲常獻的素祭，早晨一半，晚上一半，表徵對基督享受拔尖的那一分，即十分之一，該爲着神，而這種對基督的享受，在我們祭司的事奉中該一直持續。

【6:18】Every ¹male among the children of Aaron shall eat of it; it shall be a perpetual statute throughout your generations from Jehovah's offerings by fire; whoever touches them shall be holy.

【6:19】Then Jehovah spoke to Moses, saying,

【6:20】This is the offering of Aaron and of his sons, which they shall present to Jehovah in the ¹day when he is anointed: the ^{2a}tenth of an ephah of fine flour for a continual meal offering, half of it in the morning and half of it in the evening.

6:17² (sin) The law of the meal offering refers us here to the sin offering and the trespass offering, signifying that if we would enjoy Christ as our life supply, we need to deal with the sin in our fallen nature and with the sins (trespasses) in our conduct. See note 3⁴, par. 1, in ch. 4.

6:18¹ (male) Those who partake of Christ as the life supply should be strong in the divine life (males) and also should be God's serving ones, God's priests (sons of Aaron).

6:20¹ (day) The offering of a meal offering by Aaron and his sons on the day when Aaron was anointed signifies that the enjoyment of Christ as the life supply is related to the priestly service. Cf. note 35¹ in ch. 7.

6:20² (tenth) The tenth of an ephah of fine flour for a continual meal offering, half in the morning and half in the evening, signifies that the top portion, the tenth part, of the enjoyment of Christ should be for God, and that this kind of enjoyment of Christ should continue in our priestly service.

【6:21】要在煎盤上用油調製；調勻了，你就拿來；要把烤好、分成塊子的素祭，獻給耶和華為怡爽的^a香氣。

【6:22】亞倫的子孫中，受膏接續他作祭司的，要調製這素祭。這是永遠的定例；這祭要全燒給耶和華。

【6:23】凡祭司的素祭要全燒了，不可以喫。

八 贖罪祭的條例 六 24 ~ 30

【6:24】耶和華對摩西說，

【6:25】你要對亞倫和他兒子們說，^a贖罪祭的條例乃是這樣：要在¹宰燔祭牲的^b地方，在耶和華面前宰贖罪祭牲；這是²至聖的。

● 6:25¹ 在宰燔祭牲的地方，在耶和華面前宰贖罪祭牲，表徵：（一）作我們贖罪祭的基督，乃是在神面前被殺；（二）基督作我們的贖罪祭，乃是基於祂作燔祭。基督必須是燔祭，使神滿足，纔有資格作我們的贖罪祭；我們必須先享受基督作我們的燔祭，就是絕對為着神的一位，我們纔能知道自己是何等有罪，意即我們是多麼為着自己，而不為着神。

【6:21】On a flat plate it shall be prepared with oil; when it is mixed, you shall bring it; as a meal offering of baked pieces you shall present it as a satisfying^a fragrance to Jehovah.

【6:22】And the priest anointed to be in his place from among his sons shall prepare it. It shall be a perpetual statute; it shall be wholly burned to Jehovah.

【6:23】And every meal offering of the priest shall be wholly burned; it must not be eaten.

H. The Law of the Sin Offering 6:24-30

【6:24】Then Jehovah spoke to Moses, saying,

【6:25】Speak to Aaron and to his sons, saying, This is the law of the^a sin offering: In the^b place where the¹ burnt offering is slaughtered the sin offering shall be slaughtered before Jehovah; it is² most holy.

6:25¹ (burnt) The slaughtering of the sin offering before Jehovah in the place where the burnt offering was slaughtered signifies (1) that Christ as our sin offering was slain before God and (2) that Christ is the sin offering for us based on His being the burnt offering. Christ must be the burnt offering for God's satisfaction that He might be qualified to be our sin offering, and we must enjoy Christ as our burnt offering, as the One who is absolutely for God, before we can realize how sinful we are, i.e., how much we are for ourselves and not for God.

6:26^a
利六 16
參林前九 13

【6:26】為罪獻這祭的¹祭司要^a喫這祭物，要在聖處，就是在會幕的院子裏喫。

6:27^a
參出三十 18-21
利十六 4
來六 2

【6:27】凡觸着這祭肉的要成為¹聖；這祭牲的血若濺在甚麼衣服上，所濺的那一件要在聖處^{2a}洗淨。

6:28^a
利十一 33
十五 12

【6:28】惟有煮祭物的^a瓦器要¹打碎；若是煮在銅器裏，這銅器要²擦磨，在水中涮淨。

● 6:25² 贖罪祭是至聖的，表徵作我們贖罪祭的基督是至聖的，因祂內在且全然的對付了我們性情中的罪。

● 6:26¹ 獻贖罪祭的祭司在聖處，就是在會幕的院子裏喫這祭物，表徵那以基督為贖罪祭服事罪人的，是在分別、聖別的範圍裏，就是在召會的範圍裏，享受基督為贖罪祭。（參 16 註 2。）

● 6:27¹ 這表徵凡觸着基督這贖罪祭的，就被分別且聖別了，也會棄絕罪，並使肉體受對付，因為基督作贖罪祭，在十字架上已經對付了罪和我們有罪的肉體。（羅八 3。）

● 6:27² 這表徵那藉着作贖罪祭之基督的血蒙救贖的人，他日常的行事為人（由衣服所表徵—賽六四 6 上）該在分別、聖別的範圍裏受對付。（參弗四 22～24。）我們應當看重基督的血，絕不可將它當作俗物。（參來十 29。）

● 6:28¹ 這表徵那與作贖罪祭的基督有關聯的人，乃是瓦器，（參林後四 7，）他天然的生命應當被破碎。

【6:26】The ¹priest who offers it for sin shall ^aeat it. In a holy place it shall be eaten, in the court of the Tent of Meeting.

【6:27】Whatever touches its flesh shall be ¹holy. And when any of its blood splashes on a garment, you shall ^{2a}wash whatever was splashed in a holy place.

【6:28】But the ^aearthen vessel in which it is boiled shall be ¹broken; and if it is boiled in a bronze vessel, it shall be ²scoured and rinsed in water.

6:25² (most) The sin offering being most holy signifies that Christ as our sin offering was most holy in that He dealt with sin in our nature intrinsically and entirely.

6:26¹ (priest) That the priest who offered the sin offering ate it in a holy place, in the court of the Tent of Meeting, signifies that the one who serves sinners with Christ as their sin offering enjoys Christ as the sin offering in a separated, sanctified realm, in the sphere of the church (cf. note 16²).

6:27¹ (holy) This signifies that whoever touches Christ as the sin offering is separated and sanctified (holy) and will forsake sin and have his flesh dealt with, for Christ as the sin offering has dealt with sin and our sinful flesh on the cross (Rom. 8:3).

6:27² (wash) This signifies that the daily walk (signified by the garment—Isa. 64:6a) of the one who has received redemption through the blood of Christ as the sin offering should be dealt with in a separated, sanctified realm (cf. Eph. 4:22-24). We should have regard for the blood of Christ and should never consider it common (cf. Heb. 10:29).

6:28¹ (broken) This signifies that the natural life of the one who, as an earthen vessel (cf. 2 Cor. 4:7), has a relationship with Christ as the sin offering should be broken.

6:26^a
Lev. 6:16;
cf. 1 Cor. 9:13

6:27^a
cf. Exo. 30:18-21;
Lev. 16:4;
Heb. 6:2

6:28^a
Lev. 11:33;
15:12

【6:29】凡祭司中的¹男丁都可以喫這祭物；這是至聖的。

【6:30】凡贖罪祭，若有一些血帶進會幕，在聖所¹遮罪，這祭物就不可喫，必用火焚燒。

利未記 第七章

九 贖愆祭的條例 七 1 ~ 10

● 6:28² 這表徵那受那靈光照並審判（由銅鏡比喻一參出三十 18 註 1）而得重生的人，不需要破碎，但需要藉着擦磨和涮淨而受對付。（林前六 11，多三 5。）

● 6:29¹ 這表徵所有較剛強的人（男丁，）將作贖罪祭的基督供應給罪人時，就能享受基督為至聖的贖罪祭。

● 6:30¹ 這裏所題的遮罪，是在至聖所裏，（十六 27，）就是神所在之處完成的。本節表徵基督作贖罪祭，在十字架上對付了我們的罪和有罪的性情，為我們完成了神的救贖，這完全是為着神的享受，我們沒有分。然而，當我們將基督作為贖罪祭供應給罪人時，我們能有分於祂。（26。）關於基督作贖罪祭，神和事奉的祭司都有一分，而上好的一分是給神享受的。

【6:29】Every¹ male among the priests may eat of it; it is most holy.

【6:30】And any sin offering of which some of the blood is brought into the Tent of Meeting to make¹ expiation in the Holy Place shall not be eaten; it shall be burned with fire.

LEVITICUS 7

I. The Law of the Trespass Offering 7:1-10

6:28² (scoured) This signifies that the one who has been enlightened and judged by the Spirit (likened to a bronze mirror—cf. note 18² in Exo. 30) to be regenerated needs not to be broken but to be dealt with by being scoured and rinsed (1 Cor. 6:11; Titus 3:5).

6:29¹ (male) This signifies that all the stronger ones (males) can enjoy Christ as the most holy sin offering in ministering Christ as the sin offering to sinners.

6:30¹ (expiation) The expiation mentioned here was made in the Holy of Holies (16:27), where God was. This verse signifies that Christ as the sin offering that dealt with our sin and with our sinful nature on the cross to accomplish God's redemption for us is wholly for God's enjoyment, and we have no share in it. However, in our ministering Christ as the sin offering to sinners, we can share in Him (v. 26). Concerning Christ as the sin offering, both God and the serving priests have a portion, the best portion being for God's enjoyment.

7:1^a
利五 1~ 六 7
十四 12-13

【7:1】^a 贖愆祭的條例乃是這樣：這祭是¹至聖的。

7:2^a
利六 25

【7:2】人¹在那裏宰^a燔祭牲，也要在那裏宰贖愆祭牲；祭牲的²血，祭司要灑在壇的四邊。

7:3^a
出二九 13
利三 3, 9, 14
四 8

【7:3】又要獻上祭牲所有的^{1a}脂油，就是肥尾巴，和蓋臟的脂油，

● 7:1¹ 贖愆祭（像素祭和贖罪祭一樣—六 17, 25）是至聖的，表徵基督作我們的贖愆祭，在對付我們行為的諸罪上是至聖的。因着贖愆祭把我們指向贖罪祭，題醒我們，罪是在我們的肉體裏，（約壹—7~8，）也把我們指向燔祭，題醒我們，我們犯罪是因為我們沒有絕對爲着神，（見五 7 註 1，）我們不該輕率的取用贖愆祭；反之，我們該以聖別的方式應用基督作我們的贖愆祭。

● 7:2¹ 在宰燔祭牲的地方宰贖愆祭牲，指明贖愆祭是基於燔祭，並且表徵基督作我們的贖愆祭，乃是基於祂作燔祭。基督絕對爲着神，乃是祂作我們贖罪祭（六 25）和贖愆祭的基礎。這題醒並加強我們，當我們取用基督作贖愆祭時，也要取用祂作燔祭，使我們在祂裏面、同着祂並藉着祂，能絕對的爲着神。

● 7:2² 參五 9 註 1。

● 7:3¹ 見四 8 註 1。參 7 上。

【7:1】And this is the law of the ^atrespass offering; it is ¹most holy;

【7:2】In the ¹place where they slaughter the ^aburnt offering they shall slaughter the trespass offering, and its ²blood he shall sprinkle on and around the altar.

【7:3】And he shall present from it all its ^{1a}fat: the fat tail, and the fat that covers the inward parts,

7:1¹ (most) That the trespass offering (like the meal offering and the sin offering—6:17, 25) was most holy signifies that Christ as our trespass offering is most holy in dealing with the sins in our conduct. Since the trespass offering refers us to the sin offering, reminding us that sin is in our flesh (1 John 1:7-8), and to the burnt offering, reminding us that we commit sins because we are not absolute for God (see note 7¹ in ch. 5), we must not take it in a light way; rather, we must apply Christ as our trespass offering in a holy way.

7:2¹ (place) The trespass offering being slaughtered where the burnt offering was slaughtered indicates that the trespass offering is based on the burnt offering, and it signifies that Christ is the trespass offering for us based on His being the burnt offering. Christ's being absolute for God is the base for His being both our sin offering (6:25) and our trespass offering. This reminds us and strengthens us, when we take Christ as our trespass offering, to take Him also as our burnt offering so that in Him, with Him, and through Him we may be absolute for God.

7:2² (blood) Cf. note 9¹ in ch. 5.

7:3¹ (fat) See note 8¹ in ch. 4. Cf. v. 7a.

7:1^a
Lev. 5:1—6:7;
14:12-13

7:2^a
Lev. 6:25

7:3^a
Exo. 29:13;
Lev. 3:3, 9, 14;
4:8

7:4^a
利三 4, 10, 15
四 9

【7:4】並兩個^a腰子和腰子上的脂油，
就是靠腰兩旁的脂油，與肝上連着腰
子取下的網子。

【7:5】祭司要把這些燒在壇上，作為獻
給耶和華的火祭；這是贖愆祭。

【7:6】凡祭司中的¹男丁都可以^a喫這
祭物；要在¹聖處喫；這是至聖的。

【7:7】贖罪祭怎樣，贖愆祭也怎樣，兩
個祭是¹一個條例：用贖愆祭遮罪的^{2a}
祭司，要得這祭物。

【7:8】祭司無論為誰獻燔祭，要親自得
他所獻那燔祭牲的^{1a}皮。

● 7:6¹ 參 7，六 26 註 1，29 註 1。

● 7:7¹ 這表徵單數的罪與過犯（複數的罪）同
屬一類，都是罪的總和。見四 3 註 4 一段。

● 7:7² 參六 26 與註。

● 7:8¹ 這表徵基督之優美的外在彰顯（皮，）
是屬於將基督當作燔祭獻上之事奉者的。這也進一步表徵，那供應基督作燔祭的人，有分於並享受基督遮蓋、保護和保守的能力。

【7:4】And the two^a kidneys and the fat that is on them, which
is on the loins, and the appendage upon the liver, which he
shall remove with the kidneys.

【7:5】And the priest shall burn them on the altar as an
offering by fire to Jehovah; it is a trespass offering.

【7:6】Every¹ male among the priests may^a eat of it; it shall be
eaten in a¹ holy place; it is most holy.

【7:7】The trespass offering is like the sin offering; there is
¹one law for them: The^{2a} priest who makes expiation with it
shall have it.

【7:8】And the priest who presents anyone's burnt offering,
that priest shall have for himself the^{1a} skin of the burnt
offering which he has presented.

7:6¹ (male) Cf. v. 7 and notes 26¹ and 29¹ in ch. 6.

7:7¹ (one) This signifies that sin and trespasses (sins) are of the same
category. All are sin in its totality. See note 3⁴, par. 1, in ch. 4.

7:7² (priest) Cf. 6:26 and note.

7:8¹ (skin) This signifies that Christ's outward expression of beauty
(the skin) is ascribed to the serving one who offers Christ as the burnt
offering. It signifies further that the one who ministers Christ as the
burnt offering shares and enjoys Christ's covering, protection, and
preserving power.

7:4^a
Lev. 3:4, 10, 15;
4:9

7:6^a
Lev. 6:18, 29;
cf. 1 Cor. 10:18

7:7^a
Ezek. 44:29

7:8^a
Gen. 3:21;
cf. Lev. 4:11-12;
Exo. 29:14;
Num. 19:5

7:6^a
利六 18, 29
參林前 10:18

7:7^a
結四四 29

7:8^a
創三 21
參利四 11-12
出二九 14
民十九 5

【7:9】凡在爐中烤的素祭，並在鍋裏或煎盤上作的，都要歸那獻祭的¹祭司。

【7:10】所有別的素祭，無論是調油的或是乾的，都要歸亞倫所有的子孫，大家均分。

十 平安祭的條例 七 11 ~ 38

【7:11】人獻與¹耶和華^a平安祭的條例乃是這樣：

【7:12】他若為感謝而獻，就要把調油的^a無酵餅和抹油的無酵薄餅，並用油調勻細麵作的餅，與¹感謝祭一同獻上。

● 7:9¹ 這表徵那供應基督這受苦者的人，有分於並享受這樣一位基督。見二 4 註 1。

● 7:11¹ 見三 3 註 1。

● 7:12¹ 為感謝所獻的平安祭，與各種素祭一同獻上，表徵我們在祂行為上享受祂作素祭的這位基督，乃是我們的平安祭；祂釘在十字架上，流出血來，（西一 20，）使我們將感謝歸給神。關於素祭各項的意義，見二章註。

【7:9】And every meal offering that is baked in an oven and everything that is made in a pot or on a flat plate shall belong to the¹priest who presents it.

【7:10】And every other meal offering, mingled with oil or dry, shall be for all the sons of Aaron, to each alike.

J. The Law of the Peace Offering 7:11-38

【7:11】Now this is the law of the sacrifice of^apeace offerings that one shall present to¹Jehovah:

【7:12】If he presents it for a thanksgiving, then he shall present with the¹sacrifice of thanksgiving^aunleavened cakes mingled with oil and unleavened wafers anointed with oil and saturated cakes of fine flour mingled with oil.

7:9¹ (priest) This signifies that the one who ministers Christ as the suffering One partakes of and enjoys such a Christ. See note 4¹ in ch. 2.

7:11¹ (Jehovah) See note 3¹ in ch. 3.

7:12¹ (sacrifice) The presenting of the different kinds of meal offerings with the peace offering for thanksgiving signifies that the Christ who is the meal offering in our enjoyment of Him in His conduct is our peace offering, crucified with the shedding of His blood on the cross (Col. 1:20), in our thanksgiving to God. For the significance of the items of the meal offering, see notes on ch. 2.

7:11^a
利三 1-17

7:12^a
利二 4
民六 15

7:11^a
Lev. 3:1-17

7:12^a
Lev. 2:4;
Num. 6:15

7:13^a
利二三 17
摩四 5

【7:13】他要把這供物，與^{1a}有酵的餅，和為感謝所獻的平安祭，一同獻上。

7:14^a
出二九 27-28
民十八 8, 11, 19

【7:14】¹從其中，他要從各樣的供物中取一個餅，獻給耶和華為^a舉祭；這要歸給灑平安祭牲之血的祭司。

7:15^a
利二二 29-30

【7:15】他為感謝^a所獻平安祭牲的肉，要在獻的日子喫，一點¹不可留到早晨。

7:16^a
16-18;
利十九 6-8

【7:16】^a若所獻的供物是為還願，或是甘心獻的，要在獻祭的日子喫，所剩下的第二天也可以喫。

● 7:13¹ 為感謝所獻的平安祭，與有酵的餅一同獻上，表徵獻祭的人雖然享受基督作無罪的一位，自己卻仍然有罪，所以在軟弱的光景中。因此，為感謝所獻的平安祭，是最軟弱的一種平安祭。

● 7:14¹ 即從素祭中。這表徵：（一）在各面作素祭的基督，乃是作為在升天裏的一位（舉祭）獻給神；（二）這樣一位基督，乃是供應基督作平安祭的人所有分並享受的食物。

● 7:15¹ 這表徵為感謝所獻的平安祭維持的能力相當小，必須在獻的日子完全享受，而我們對基督這一面的經歷和享受，應該天天都是新鮮的。為還願或是甘心所獻的平安祭，（16，）表徵對基督較強的享受，能維持較久。

【7:13】 With cakes of ^{1a}leavened bread he shall present his offering with the sacrifice of his peace offerings for thanksgiving.

7:13^a
Lev. 23:17;
Amos 4:5

【7:14】 And from ¹it he shall present one out of each offering as a ^aheave offering to Jehovah; it shall belong to the priest who sprinkles the blood of the peace offerings.

7:14^a
Exo. 29:27-28;
Num. 18:8, 11, 19

【7:15】 And the flesh of the ^asacrifice of his peace offerings for thanksgiving shall be eaten on the day of his offering; he shall ¹not leave any of it until the morning.

7:15^a
Lev. 22:29-30

【7:16】 ^aBut if the sacrifice of his offering is a vow or a freewill offering, it shall be eaten on the day that he presents his sacrifice, and on the next day what remains of it shall be eaten;

7:16^a
vv. 16-18;
Lev. 19:6-8

7:13¹ (leavened) The offering of the peace offering for thanksgiving with leavened bread signifies that the offerer, although he enjoys Christ as the One who is without sin, still has sin and is therefore in a weak condition. For this reason, the peace offering for thanksgiving is the weakest kind of peace offering.

7:14¹ (it) I.e., from the meal offering. This signifies (1) that Christ as the meal offering in all His aspects is offered to God as the One in ascension (a heave offering) and (2) that such a Christ is partaken of and enjoyed as food by the one who ministers Christ as the peace offering.

7:15¹ (not) This signifies that the maintaining power of the peace offering for thanksgiving is rather small, that it has to be fully enjoyed on the day it is offered, and that our experience and enjoyment of Christ in this aspect should be fresh daily. The peace offering for a vow or a freewill offering (v. 16) signifies a stronger enjoyment of Christ that can last longer.

【7:17】但所剩下的祭肉，到第三天要用火焚燒；

【7:18】第三天若喫了平安祭牲的肉，這祭必不蒙悅納，人所獻的也不算爲祭，反成了¹可憎之物；喫這祭肉的人，必擔當他的¹罪孽。

【7:19】祭肉若觸着甚麼¹不潔之物，就不可喫，要用火焚燒。至於潔淨的祭肉，凡¹潔淨的人都可以喫；

【7:20】只是那歸與耶和華平安祭牲的肉，人若不潔淨而喫了，這人必從民中¹剪除。

● 7:18¹ 這表徵我們對基督的享受若是老舊的，就是神所憎惡的，也是與神不對的。

● 7:19¹ 這表徵享受基督作我們的平安，應當遠離一切的不潔，並且基督這平安祭，該由潔淨的人喫。（林前十一 28。）

● 7:20¹ 20 ~ 21 節的話，表徵不潔淨的人若有分於基督作他的平安，就如赴主的筵席，（林前十 16 ~ 17，）這人必從對基督之享受的交通中被撇開。這樣一個有罪的人該從主筵席的交通中挪開。（參林前五 13 下。）

【7:17】 But what remains of the flesh of the sacrifice on the third day shall be burned with fire.

【7:18】 And if any of the flesh of the sacrifice of his peace offerings is eaten at all on the third day, it will not be accepted, neither will it be reckoned to the one who presents it; it will be an ¹abomination, and the person who eats of it shall bear his own ¹iniquity.

【7:19】 And flesh that touches any ¹unclean thing shall not be eaten; it shall be burned with fire. And as for other flesh, anyone who is ¹clean may eat such flesh.

【7:20】 But the person who eats of the flesh of the sacrifice of peace offerings, which belong to Jehovah, with his uncleanness upon him, that person shall be ¹cut off from his people.

7:18¹ (abomination) This signifies that our enjoyment of Christ in its oldness is abhorrent to God and is not right with Him.

7:19¹ (unclean) This signifies that the enjoyment of Christ as our peace should be kept from all uncleanness and also that Christ as the peace offering should be eaten by a clean person (1 Cor. 11:28).

7:20¹ (cut) The word in vv. 20-21 signifies that the unclean person who partakes of Christ as his peace, as at the Lord's table (1 Cor. 10:16-17), shall be put aside from the fellowship of the enjoyment of Christ. Such a sinful person should be removed from the fellowship at the Lord's table (cf. 1 Cor. 5:13b).

【7:21】有人觸着甚麼不潔淨的物，或是人的不潔淨，或是不潔淨的牲畜，或是不潔淨的可憎之物，而喫了那歸與耶和華平安祭牲的肉，這人必從民中剪除。

【7:22】耶和華對摩西說，

【7:23】你要對以色列人說，牛的^{1a}脂油、綿羊的脂油、山羊的脂油，你們都不可喫。

【7:24】自死的和被野獸撕裂的，那脂油可以作別的使用，只是^{1a}你們絕不可喫。

【7:25】無論誰喫了獻給耶和華爲火祭之牲畜的¹脂油，那人必從民中剪除。

● 7:23¹ 這表徵我們盡祭司職任的時候，應該關心神的食物，並且不該喫脂油，那是神的分。（三3～5。）見25註1。

● 7:24¹ 這表徵死的污穢，破壞了神對基督之享受的意義。神恨惡死，不願看到任何與死有關的事物。

● 7:25¹ 這表徵我們這些享受基督作平安祭的人，該把基督人位超越的部分（脂油）保留給神，使我們不至於從（主筵席上）對基督之享受的交通中被撇開。

【7:21】And when anyone touches any unclean thing, the uncleanness of man or an unclean beast or any unclean abomination, and eats of the flesh of the sacrifice of peace offerings, which belong to Jehovah, that person shall be cut off from his people.

【7:22】Then Jehovah spoke to Moses, saying,

【7:23】Speak to the children of Israel, saying, You shall not eat any^{1a} fat of an ox or of a sheep or of a goat.

【7:24】And the fat of an animal that dies and the fat of an animal which is torn by beasts may be put to any other use, but^{1a} you shall by no means eat it.

【7:25】For whoever eats the¹ fat of a beast from which someone presents an offering by fire to Jehovah, indeed the person who eats it shall be cut off from his people.

7:23¹ (fat) This signifies that when we practice our priestly service, we should be concerned about God's food and should not eat the fat, which is God's portion (3:3-5). See note 25¹.

7:24¹ (you) This signifies that the dirtiness of death spoils the significance of God's enjoyment of Christ. God hates death and does not want to look upon anything related to it.

7:25¹ (fat) This signifies that we who enjoy Christ as our peace offering should keep the excellent part of the person of Christ (the fat) for God that we might not be put aside from the fellowship of the enjoyment of Christ (at the Lord's table).

7:23^a
利三 16-17

7:24^a
利二 8
結四 31

7:23^a
Lev. 3:16-17

7:24^a
Lev. 22:8;
Ezek. 44:31

【7:26】在你們一切的住處，無論是鳥的¹血或獸的血，你們都不可喫。

【7:27】無論甚麼人喫了甚麼^a血，那人必從民中剪除。

【7:28】耶和華對摩西說，

【7:29】¹你要對以色列人說，獻平安祭給耶和華的，要從平安祭牲中取供物給耶和華。

【7:30】他要親手把耶和華的火祭，就是脂油和胸帶來，好把胸在耶和華面前作^{1a}搖祭，搖一搖。

● 7:26¹ 見三 17 註 1。凡將耶穌的血當作俗物的，必從對基督之享受的交通中被撇開。（27。）

● 7:29¹ 29 ~ 34 節的話，表徵我們這些以基督為平安祭的，該把基督超越的部分（脂油）獻給神作祂的滿足，而基督在祂復活裏愛的部分（作搖祭的胸，）以及基督在升天裏剛強的部分（作舉祭的右腿，）是給事奉之人享受的。我們享受基督作平安祭時，神把基督愛的度量和加強的能力，分給我們這些新約的祭司，（彼前二 5，9，啓一 5 ~ 6，五 10，）作我們事奉神時所享受的永分。見出二九 26 註 1 至 28 註 1。

● 7:30¹ 見出二九 24 註 1。

【7:26】And you shall not eat any ¹blood, either of bird or of beast, in any of your dwelling places.

【7:27】Any person who eats any ^ablood, that person shall be cut off from his people.

【7:28】Then Jehovah spoke to Moses, saying,

【7:29】¹Speak to the children of Israel, saying, He who presents the sacrifice of his peace offerings to Jehovah shall bring his offering to Jehovah out of the sacrifice of his peace offerings.

【7:30】His own hands shall bring Jehovah's offerings by fire; the fat with the breast he shall bring, that the breast may be waved as a ^{1a}wave offering before Jehovah.

7:26¹ (blood) See note 17¹ in ch. 3. Anyone who regards the blood of Jesus as a common thing will be put aside from the fellowship of the enjoyment of Christ (v. 27).

7:29¹ (Speak) The word in vv. 29-34 signifies that we who take Christ as our peace offering should offer the excellent part of Christ (the fat) to God for His satisfaction, the loving part of Christ in His resurrection (the breast as a wave offering) and the strong part of Christ in His ascension (the right thigh as a heave offering) being for the serving ones' enjoyment. In our enjoyment of Christ as the peace offering, God has allotted the loving capacity and the strengthening power of Christ to us, the New Testament priests (1 Pet. 2:5, 9; Rev. 1:5-6; 5:10), as our eternal portion for our enjoyment in serving God. See notes 26¹ through 28¹ in Exo. 29.

7:30¹ (wave) See note 24¹ in Exo. 29.

7:27^a
利三 17

7:27^a
Lev. 3:17

7:30^a
出二九 24, 26
利九 21

7:30^a
Exo. 29:24, 26;
Lev. 9:21

【7:31】祭司要把脂油燒在壇上，但^a胸要歸亞倫和他的子孫。

【7:32】你們要從平安祭牲中，把右腿給祭司作舉祭。

【7:33】亞倫子孫中，獻平安祭牲之血和脂油的，要得這右腿爲分；

【7:34】因爲我從以色列人的平安祭牲中，取了這搖祭的胸和舉祭的腿給祭司亞倫和他子孫；這要作以色列人所守永遠的定例。

【7:35】這是從耶和華的火祭中，作亞倫^{1a}受膏的分和他子孫受膏的分，正在²摩西叫他們前來作祭司事奉耶和華的日子，

【7:36】就是耶和華在膏他們的日子，吩咐以色列人給他們的。這是他們世代永遠的定例。

● 7:35¹ 這表徵神將基督愛的度量和加強的能力分給我們，與神膏我們盡祭司職分有關。憑着這樣的分給，我們能愛神，並站立作祭司事奉神。

【7:31】And the priest shall burn the fat on the altar, but the^abreast shall be for Aaron and for his sons.

【7:32】And the right thigh you shall give to the priest for a heave offering out of the sacrifices of your peace offerings.

【7:33】The one among the sons of Aaron who presents the blood of the peace offerings and the fat shall have the right thigh as his portion.

【7:34】For the breast of the wave offering and the thigh of the heave offering I have taken from the children of Israel out of the sacrifices of their peace offerings and have given them to Aaron the priest and to his sons for a perpetual statute to be observed by the children of Israel.

【7:35】This is the^{1a}anointing portion of Aaron and the anointing portion of his sons, from Jehovah's offerings by fire, in the day when he presented them to serve Jehovah as priests,

【7:36】Which Jehovah commanded to be given them from the children of Israel in the day that He anointed them. It shall be a perpetual statute throughout their generations.

7:35¹ (anointing) This signifies that God's allotting of Christ's loving capacity and strengthening power to us is related to God's anointing us for our priesthood. By such an allotment we can love God and stand to serve Him as priests.

【7:37】這就是燔祭、素祭、贖罪祭、贖愆祭、¹ 承接聖職和 ² 平安祭的 ^a 條例，

【7:38】都是耶和華在西乃山所吩咐摩西的，就是祂在西乃曠野吩咐以色列人獻供物給耶和華之日所說的。

● 7:35² 直譯，他。

● 7:37¹ 直譯，（雙手）充滿。全書同，另有註解者除外。這裏的承接聖職不是第六種祭；反之，五種祭乃是爲着亞倫和他兒子們承接聖職，作祭司事奉神。（參出二九與註。）在承接聖職時，神指定了這些不同方面的祭，作祭司的享受。37～38 節的話，表徵我們承接祭司的職任，必須有包羅萬有的基督作全部五種祭，也必須按照這五種祭的條例。

● 7:37² — 1～六 7 五種祭的次序，乃是照着我們實際的經歷，（見三 1 註 1 與 5 註 1，四 3 註 4 三段，）而六 8～七 38 的次序，乃是照着神經綸的全幅圖畫。在神的心和祂的願望裏，神是要基督作我們的四種祭—燔祭、素祭、贖罪祭和贖愆祭—使我們可以在各方面享受基督作我們與神的平安。基督作這四種祭，終結於神和祂子民之間的平安，這平安就是基督自己。（弗二 14。）享受基督作各種祭的結果帶進平安祭，這至終要終極完成於新耶路撒冷，作最終的平安祭，（耶路撒冷的意思是平安的根基，）在其中我們要享受三一神作平安，（腓四 7，9，）直到永遠。因此，關於各種祭的條例乃是神經綸之總和的記載。

【7:37】This is the ^alaw of the burnt offering and of the meal offering and of the sin offering and of the trespass offering and of the ¹consecration and of the sacrifice of ²peace offerings,

【7:38】Which Jehovah commanded Moses on Mount Sinai, on the day that He commanded the children of Israel to present their offerings to Jehovah in the wilderness of Sinai.

7:37¹ (consecration) Lit., filling (of hands). So also throughout the book, unless otherwise noted. The consecration here is not a sixth offering; rather, the five offerings are for the consecration of Aaron and his sons to serve God as priests (cf. Exo. 29 and notes). At the time of consecration God assigned these offerings, in different aspects, for the priests' enjoyment. The word in vv. 37-38 signifies that our consecration for the priesthood must be with the all-inclusive Christ as all the five offerings and according to their regulations.

7:37² (peace) The sequence of the five offerings in 1:1—6:7 is according to our practical experience (see notes 1¹ and 5¹ in ch. 3 and note 3⁴, par. 3, in ch. 4), whereas the sequence in 6:8—7:38 is according to the total picture of God's economy. In God's heart and in His desire God would have Christ to be four kinds of offerings to us—the burnt offering, the meal offering, the sin offering, and the trespass offering—that we may enjoy Christ as peace with God in every way. Christ's being these four offerings consummates in peace between God and God's people, and this peace is simply Christ Himself (Eph. 2:14). Eventually, the enjoyment of Christ as all the offerings, issuing in the peace offering, will consummate in the New Jerusalem as the ultimate peace offering (Jerusalem means the foundation of peace), in which we will enjoy the Triune God as peace (Phil. 4:7, 9) for eternity. Thus, the ordinances concerning the offerings are a record of the totality of God's economy.

利未記 第八章

貳 事奉的條例

八 1 ~ 十 20

一 亞倫和他兒子們承接聖職

八 1 ~ 36

【8:1】耶和華對摩西說，

【8:2】你要將^{1a} 亞倫和他兒子們一同帶來，
並將^b 聖衣和^c 膏油，與贖罪祭的一隻公牛、兩隻公綿羊、和一筐無酵餅都帶來，

【8:3】又招聚全會眾到¹ 會幕門口。

● 8:2¹ 本章亞倫和他兒子們承接聖職的記載，指明一至七章的獻祭是為着祭司的承接聖職或接受任命。基督之於我們的一切所是和祂為着我們的一切所作，如供物所豫表，都是要將我們構成為祭司。（彼前二 5，9，啓一 6，五 10。）我們藉着享受基督作供物而有基督構成在我們裏面，這構成就是神聖的任命。參出二九與註。

● 8:3¹ 亞倫和他兒子們在會幕門口承接聖職，表徵我們承接祭司的職任，不僅是在神面前，也是為着召會。

LEVITICUS 8

II. Ordinances concerning Service

8:1—10:20

A. The Consecration of Aaron and His Sons

8:1-36

【8:1】Then Jehovah spoke to Moses, saying,

【8:2】Take^{1a} Aaron and his sons with him, and the^b garments and the^c anointing oil and the bull of the sin offering and the two rams and the basket of unleavened bread;

【8:3】And gather all the assembly at the¹ entrance of the Tent of Meeting.

8:2¹ (Aaron) The record in this chapter of the consecration of Aaron and his sons indicates that the offerings in chs. 1—7 are for the consecration, or ordination, of the priests. Whatever Christ is to us and does for us, as typified by the offerings, is to constitute us priests (1 Pet. 2:5, 9; Rev. 1:6; 5:10). This constitution of Christ in us through our enjoyment of Him as the offerings is the divine ordination. Cf. Exo. 29 and notes.

8:3¹ (entrance) The consecration of Aaron and his sons at the entrance of the Tent of Meeting signifies that our consecration for the priesthood is not only before God but also for the church.

8:2^a
出二九 1
8:2^b
出二八 2-4
8:2^c
出三十 23-25

8:2^a
Exo. 29:1
8:2^b
Exo. 28:2-4
8:2^c
Exo. 30:23-25

【8:4】摩西就照耶和華所吩咐的行了；
於是會眾聚集在會幕門口。

【8:5】摩西對會眾說，這就是耶和華所吩咐當行的事。

【8:6】^a摩西叫亞倫和他兒子們近前來，
¹用水洗了他們。

【8:7】^a給亞倫¹穿上^b內袍，束上腰帶，
穿上外袍，又加上以弗得，用其上
巧工織的帶子束上，把以弗得繫在
他身上；

【8:8】又給他戴上胸牌，把^a烏陵和土
明放在胸牌內，

【8:9】把頂冠戴在他頭上，在頂冠前面
安上^a金牌，就是聖冠，都是照耶和
華所吩咐摩西的。

● 8:6¹ 這表徵我們要承接祭司的職任，就需要
那靈的洗淨。（林前六 11。）

● 8:7¹ 亞倫穿上大祭司的衣服，（7～9，）
表徵基督作我們的大祭司，是用祂神聖屬性和人性
美德的一切超絕為妝飾。見出二八註。

【8:4】And Moses did just as Jehovah had commanded him, and
the assembly was gathered at the entrance of the Tent of Meeting.

【8:5】And Moses said to the assembly, This is what Jehovah
has commanded to be done.

【8:6】^aAnd Moses brought Aaron and his sons near and
¹washed them with water.

【8:7】^aAnd he¹ put the^b tunic upon him and girded him with
the girding sash and clothed him with the robe and put the
ephod upon him, and he girded him with the skillfully woven
band of the ephod, and with it he bound it to him.

【8:8】And he placed the breastplate upon him, and in the
breastplate he put the^a Urim and the Thummim.

【8:9】And he placed the turban on his head, and on the
turban, on its front, he placed the^a golden plate, the holy
crown, just as Jehovah had commanded Moses.

8:6¹ (washed) This signifies that for our consecration for the
priesthood, we need to be washed by the Spirit (1 Cor. 6:11).

8:7¹ (put) The clothing of Aaron with the high priest's garments
(vv. 7-9) signifies that Christ as our High Priest is adorned with all the
excellencies of His divine attributes and human virtues. See notes on
Exo. 28.

8:6^a
出二九 4

8:7^a
7-9;
出二九 5-6
8:7^b
出二八 4

8:8^a
出二八 30

8:9^a
出二八 36-37

8:6^a
Exo. 29:4

8:7^a
vv. 7-9;
Exo. 29:5-6
8:7^b
Exo. 28:4

8:8^a
Exo. 28:30

8:9^a
Exo. 28:36-37

8:10^a
10-11;
出三十 26-29

【8:10】摩西用膏油^{1a}抹帳幕和其中所有的，使其²分別為聖；

【8:11】又用些膏油在壇上彈七次，又抹壇和壇的一切器皿，並洗濯盆和盆座，使其分別為聖；

【8:12】又把些^a膏油倒在¹亞倫的頭上膏他，使他分別為聖。

● 8:10¹ 摩西用膏油抹帳幕、祭壇、洗濯盆、及一切器具，使它們分別為聖，（10～11，）表徵基督與召會（帳幕、）十字架（祭壇、）並那靈的洗滌（洗濯盆，）都與新約的祭司職分有關，使祭司得以聖別。見出二五 9 註 1，二七 1 註 2 與三十 18 註 2。

膏抹將那複合有基督的人性、人性生活、死、復活和升天的三一神，帶給祭司以及召會生活。這很強的指明，祭司體系受膏抹乃是使神與我們成為一，因為膏抹表徵凡神所是、所正在作、以及將要作的，都是我們的。（見出三十 25 註 2，26 註 1。）在祭司承接聖職的事上，贖罪祭和燔祭緊接着膏抹。（14～21。）這兩種祭向我們題醒我們是誰，我們是甚麼，以及我們該是甚麼卻還不是甚麼。見 14 註 1 與 18 註 1。

● 8:10² 神任命我們作祭司，乃是分別為聖的事，是被分別、得以成為聖別的事。（出二九 1 與註 1。）

● 8:12¹ 這表徵作我們大祭司的基督（這裏由亞倫所豫表）為神所膏，使祂分別為聖。（路四 18，來一 9，參詩一三三 2。）

【8:10】And Moses took the anointing oil and ^{1a}anointed the tabernacle and all that was in it, and ²sanctified them.

【8:11】And he sprinkled some of it on the altar seven times, and anointed the altar and all its vessels, and the laver and its base, to sanctify them.

【8:12】And he poured some of the ^aanointing oil on ¹Aaron's head and anointed him, to sanctify him.

8:10¹ (anointed) Moses' anointing of the tabernacle, the altar, and the laver, with all their utensils, to sanctify them (vv. 10-11) signifies that Christ and the church (the tabernacle), the cross (the altar), and the washing of the Spirit (the laver) are related to the New Testament priesthood for the priests' sanctification. See notes 9² in Exo. 25, 1¹ in Exo. 27, and 18¹ in Exo. 30.

The anointing brings the Triune God compounded with Christ's humanity, human living, death, resurrection, and ascension to the priests and to the church life. This indicates strongly that the anointing of the priesthood is to make God one with us, for the anointing signifies that whatever God is, is doing, and will do are ours (see notes 25¹ and 26¹ in Exo. 30). In the consecration of the priests the sin offering and the burnt offering immediately followed the anointing (vv. 14-21). These offerings remind us of who and what we are, and of what we should be and yet are not. See notes 14¹ and 18¹.

8:10² (sanctified) God's ordaining us to be priests is a matter of sanctification, a matter of being separated, of being made holy (Exo. 29:1 and note 1).

8:12¹ (Aaron's) This signifies that Christ as our High Priest, typified here by Aaron, was anointed by God for His sanctification (Luke 4:18; Heb. 1:9; cf. Ps. 133:2).

8:10^a
vv. 10-11;
Exo. 30:26-29

8:12^a
Exo. 30:30;
Lev. 21:10, 12;
cf. Ps. 133:2;
Luke 4:18

8:12^a
出三十 30
利二一 10, 12
參詩一三三 2
路四 18

【8:13】摩西^a叫亞倫的兒子們近前來，給他們¹穿上內袍，束上腰帶，裹上頭巾，都是照耶和華所吩咐摩西的。

【8:14】^a他牽了¹贖罪祭的²公牛來，亞倫和他兒子們按手在贖罪祭公牛的頭上；

【8:15】摩西就宰了公牛，用指頭蘸些血，抹在壇周圍的四角上，使壇潔淨，把其餘的血倒在壇的基部，使壇分別為聖，為壇遮罪。

● 8:13¹ 摩西給亞倫的兒子們穿上祭司的衣服，表徵作新約祭司的信徒，以基督的神聖屬性調着祂的人性美德為妝飾。（出二八 2 與註。）我們外在的彰顯，應該是基督的神聖屬性顯於人性美德。見約十三 4 註 1。

● 8:14¹ 關於 14 ~ 17 節獻贖罪祭的細節，見四 4 ~ 12 註。

● 8:14² 贖罪祭的公牛表徵較剛強、較豐富的基督，作我們的贖罪祭，以對付肉體、舊人、內住的罪、撒但、世界、和世界的王，使我們得以承擔新約的祭司職分。（見四 3 註 4 三段。）這題醒我們在自己裏面乃是前述一切消極事物的構成，需要天天獻上基督作贖罪祭，好盡祭司的職分。（見出二九 36 註 1。）

【8:13】And Moses^a brought Aaron's sons near, and¹ clothed them with tunics and girded them with girding sashes and bound high hats on them, just as Jehovah had commanded Moses.

【8:14】^aAnd he brought the¹ bull of the² sin offering, and Aaron and his sons laid their hands on the head of the bull of the sin offering.

【8:15】And Moses slaughtered it and took the blood and put some of it on and around the horns of the altar with his finger, and purified the altar, and poured out the rest of the blood at the base of the altar and sanctified it, to make expiation for it.

8:13¹ (clothed) Moses' clothing the sons of Aaron with priestly garments signifies that the believers as New Testament priests are adorned with Christ's divine attributes mingled with His human virtues (Exo. 28:2 and notes). Our outward expression should be Christ's divine attributes expressed in human virtues. See note 4¹ in John 13.

8:14² (sin) For the details of the offering of the sin offering in vv. 14-17, see notes on 4:4-12.

8:14¹ (bull) The bull of the sin offering signifies the stronger and richer Christ as our sin offering to deal with the flesh, the old man, indwelling sin, Satan, the world, and the ruler of the world, for the assuming of our New Testament priesthood (see note 3⁴, par. 3, in ch. 4). This reminds us that in ourselves we are a constitution of all the aforementioned negative things and need to offer Christ daily as our sin offering for our priesthood (see note 36¹ in Exo. 29).

【8:16】又取臟上所有的脂油和肝上的網子，並兩個腰子與腰子上的脂油，都燒在壇上；

【8:17】惟有公牛，連皮帶肉和糞，用火燒在^a營外，都是照耶和華所吩咐摩西的。

【8:18】^a他牽了¹燔祭的²公綿羊來，亞倫和他兒子們按手在羊的頭上；

【8:19】摩西就宰了公羊，把血灑在壇的四邊，

【8:20】把羊切成塊子，把頭和肉塊並脂油都燒了。

【8:21】用水洗了內臟和腿，就把全羊燒在壇上；這是燔祭，作為怡爽的香氣，是獻給耶和華的火祭，都是照耶和華所吩咐摩西的。

● 8:18¹ 關於18～21節獻燔祭的細節，見一4～9註。

● 8:18² 燔祭的公綿羊，表徵剛強的基督作我們的燔祭，使我們得以承擔新約的祭司職分。這供物提醒我們這些事奉的人必須絕對為着神，而我們卻不是。因此，為着祭司的事奉，我們需要天天取用基督作我們的燔祭。（六12。）

【8:16】And he took all the fat that was on the inward parts and the appendage of the liver and the two kidneys and their fat, and Moses burned them on the altar.

【8:17】But the bull and its skin and its flesh and its dung he burned with fire^a outside the camp, just as Jehovah had commanded Moses.

【8:18】^aAnd he presented the¹ram of the²burnt offering, and Aaron and his sons laid their hands on the head of the ram.

【8:19】And Moses slaughtered it and sprinkled the blood on and around the altar.

【8:20】And he cut the ram into its pieces, and Moses burned the head and the pieces and the fat.

【8:21】And the inward parts and the legs he washed with water, and Moses burned the whole ram on the altar. It was a burnt offering for a satisfying fragrance; it was an offering by fire to Jehovah, just as Jehovah had commanded Moses.

8:18² (burnt) For the details concerning the offering of the burnt offering in vv. 18-21, see notes on 1:4-9.

8:18¹ (ram) The ram of the burnt offering signifies the strong Christ as our burnt offering for the assuming of our New Testament priesthood. This offering reminds us that as serving ones we must be absolute for God, yet we are not. Thus, we need to take Christ daily as our burnt offering for our priestly service (6:12).

8:17^a
利四 12

8:18^a
18-21;
出二九 15-18

8:17^a
Lev. 4:12

8:18^a
vv. 18-21;
Exo. 29:15-18

【8:22】^a 他又把第二隻公綿羊，就是¹ 承接聖職所獻的羊牽來，亞倫和他兒子們按手在羊的頭上；

【8:23】摩西就宰了羊，把些血抹在亞倫的右^{1a} 耳垂上，和右¹ 手的大拇指上，並右¹ 腳的大拇指上。

【8:24】又叫亞倫的兒子們近前來，把些血抹在他們的右耳垂上，和右手的大拇指上，並右腳的大拇指上；又把其餘的血灑在壇的四邊。

【8:25】又取脂油，就是肥尾巴，並臟上所有的脂油和肝上的網子，兩個腰子和腰子上的脂油，並右腿，

【8:26】再從耶和華面前裝無酵餅的筐子中取一個無酵餅，一個調油的餅和一個薄餅，都放在脂油和右腿上，

● 8:22¹ 這公綿羊表徵剛強的基督，使我們得以承接聖職，承擔祭司職分。關於 22 ~ 32 節承接聖職獻公綿羊的細節，見出二九 19 ~ 34 與註。

● 8:23¹ 見出二九 20 註 1。

【8:22】^a And he presented the other ram, the ¹ram of consecration, and Aaron and his sons laid their hands on the head of the ram.

【8:23】And Moses slaughtered it and took some of its blood and put it on the ^alobe of Aaron's right ¹ear and on the thumb of his right ¹hand and on the big toe of his right ¹foot.

【8:24】And he brought Aaron's sons near, and Moses put some of the blood on the lobe of their right ear and on the thumb of their right hand and on the big toe of their right foot; and Moses sprinkled the rest of the blood on and around the altar.

【8:25】And he took the fat, that is, the fat tail and all the fat that was on the inward parts, and the appendage of the liver, and the two kidneys and their fat, and the right thigh;

【8:26】And from the basket of unleavened bread that was before Jehovah, he took one unleavened cake and one cake of oiled bread and one wafer, and placed them on the fat portions and on the right thigh.

8:22¹ (ram) This ram signifies the strong Christ for our consecration in the assuming of our priesthood. For details concerning the offering of the ram of consecration in vv. 22-32, see Exo. 29:19-34 and notes.

8:23¹ (ear) See note 20¹ in Exo. 29.

【8:27】把這一切放在亞倫的手上和他兒子們的手上，作為搖祭，在耶和華面前搖一搖。

【8:28】摩西從他們的手上接過來，燒在壇上的燔祭上，都是承接聖職所獻怡爽的香氣，是獻給耶和華的火祭。

【8:29】摩西拿羊的胸作為搖祭，在耶和華面前搖一搖，是承接聖職所獻的公綿羊中，歸摩西的分，都是照耶和華所吩咐摩西的。

【8:30】^a 摩西取些¹膏油和壇上的血，彈在亞倫和他的衣服上，並他兒子們和他們的衣服上，使他們和他們的衣服都分別為聖。

● 8:30¹ 見出二九 21 註 1 一段。

● 8:33¹ 承接聖職的祭司留在會幕門口七天，好為他們遮罪，（33 ~ 36，）表徵在我們進入召會生活時，我們承擔新約的祭司職分，應當是徹底且完全的（由七天所表徵，）好為我們成就平息。（見十六 1 註 1。）

【8:27】And he put all these in the palms of Aaron and in the palms of his sons, and he waved them as a wave offering before Jehovah.

【8:28】And Moses took them from their palms and burned them on the altar upon the burnt offering. They were an offering of consecration for a satisfying fragrance; it was an offering by fire to Jehovah.

【8:29】And Moses took the breast and waved it as a wave offering before Jehovah; it was Moses' portion of the ram of consecration, just as Jehovah had commanded Moses.

【8:30】^a And Moses took some of the¹ anointing oil and some of the blood that was on the altar and sprinkled it on Aaron, on his garments, and on his sons and on his sons' garments with him; and he sanctified Aaron, his garments, and his sons and his sons' garments with him.

8:30¹ (anointing) See note 21¹, par. 1, in Exo. 29.

8:33¹ (seven) The consecrating priests remaining at the entrance of the Tent of Meeting for seven days for their expiation (vv. 33-36) signifies that our assuming of the New Testament priesthood should be thorough and complete (signified by the seven days) for our propitiation (see note 1¹ in ch. 16) at our entering the church life.

8:30^a
出二九 21
三十 30
民三 3

8:30^a
Exo. 29:21;
30:30;
Num. 3:3

8:31^a
31-32;
出二九 31-32

【8:31】摩西對亞倫和他兒子們說，要把肉^a煮在會幕門口，在那裏喫，又喫承接聖職筐子裏的餅，正如我所吩咐的，說，這是亞倫和他兒子們要喫的。

【8:32】剩下的肉和餅，你們要用火焚燒。

【8:33】你們^{1a}七天不可出會幕的門，直到你們^b承接聖職的日子滿了，因為你們要²七天³承接聖職。

【8:34】今天所行的，耶和華吩咐要照樣去行，為你們遮罪。

【8:35】七天你們要晝夜住在會幕門口，遵守耶和華的吩咐，免得你們¹死亡，因為所吩咐我的就是這樣。

【8:36】於是亞倫和他兒子們行了耶和華藉着摩西所吩咐的一切事。

● 8:33² 亞倫和他兒子們承接聖職，同樣的程序重複七天，表徵我們必須記得我們這些新約祭司承接聖職並接受任命的一切相關之事。

● 8:33³ 直譯，雙手充滿。十六 32 者同。

● 8:35¹ 這裏指明祭司的承接聖職和接受任命是嚴肅的事。這警告我們，不該輕率的進入新約的祭司職分，也不該輕率的進入對基督的享受。（參林前十一 27 ~ 29。）

【8:31】And Moses said to Aaron and to his sons, ^aBoil the flesh at the entrance of the Tent of Meeting, and eat it there with the bread that is in the basket of consecration, just as I commanded, saying, Aaron and his sons shall eat it.

【8:32】And what is left of the flesh and of the bread you shall burn with fire.

【8:33】And you shall not go out from the entrance of the Tent of Meeting for ^{1a}seven days, until the days of your ^bconsecration are fulfilled, for it will take ²seven days to consecrate you.

【8:34】As has been done this day, so Jehovah has commanded to do, to make expiation for you.

【8:35】And at the entrance of the Tent of Meeting you shall stay day and night seven days, and keep the charge of Jehovah, that you may not ¹die; for so I have been commanded.

【8:36】And Aaron and his sons did all the things which Jehovah had commanded through Moses.

8:33² (seven) The process of consecrating Aaron and his sons was repeated for seven days, signifying that we need to remember all the things involved in our consecration and ordination as New Testament priests.

8:35¹ (die) The solemnity of the consecration and ordination of the priests is indicated here. This warns us that we should not enter into the New Testament priesthood and into the enjoyment of Christ in a careless way (cf. 1 Cor. 11:27-29).

8:31^a
vv. 31-32;
Exo. 29:31-32

8:33^a
Ezek. 43:25-26;
Exo. 29:35

8:33^b
Exo. 28:41

8:33^a
結四三 25-26
出二九 35
8:33^b
出二八 41

利未記 第九章

二 亞倫和他兒子們 祭司事奉的引進 九 1 ~ 21

9:1^a
結四三 26-27

【9:1】到了 ^{1a} 第八天，摩西召了亞倫和他兒子們，並以色列的眾長老來；

9:2^a
參出二九 1, 14
利四 3

【9:2】他對亞倫說，你當爲 ¹ 自己取牛羣中的一隻牛犢作 ^a 贖罪祭，一隻公綿羊作燔祭，都要沒有殘疾的，獻在耶和華面前。

● 9:1¹ 第八天，就是新的七日的第一日，表徵復活。（可十六 9 上。）摩西在第八天引進祭司的事奉，指明一切祭司的事奉都必須在復活裏，也就是在基督這賜生命的靈裏，（林前十五 45 下，）這靈乃是復活的實際。（約十一 25。）

● 9:2¹ 亞倫獻上贖罪祭和燔祭，先爲自己遮罪，（7，）表徵他是有罪的人，需要取用基督作他的贖罪祭和燔祭，使他與神之間的光景得以平息，而能作祭司事奉神。見八 14 註 1 與 18 註 1。

亞倫豫備贖罪祭和燔祭，也豫表基督將自己獻上作贖罪祭，爲着救贖神的子民，並作燔祭，使神的子民作神的滿足。（來九 14，十 5~10。）不僅如此，這也表徵凡我們的大祭司基督所作的，都是爲我們

LEVITICUS 9

B. The Initiation of the Priestly Service of Aaron and His Sons 9:1-21

【9:1】Now on the ^{1a} eighth day Moses called Aaron and his sons and the elders of Israel;

9:1^a
Ezek. 43:26-27

【9:2】And he said to Aaron, Take for ¹ yourself a calf of the herd for a ^a sin offering and a ram for a burnt offering, without blemish, and present them before Jehovah.

9:2^a
cf. Exo. 29:1, 14;
Lev. 4:3

9:1¹ (eighth) The eighth day, the first day of a new week, signifies resurrection (Mark 16:9a). That Moses initiated the priestly service on the eighth day indicates that all the priestly service must be in resurrection, i.e., in Christ as the life-giving Spirit (1 Cor. 15:45b), who is the reality of resurrection (John 11:25).

9:2¹ (yourself) Aaron's offering the sin offering and the burnt offering to make expiation for himself first (v. 7) signifies that he, as a sinful person, needed to take Christ as his sin offering and burnt offering so that his situation with God might be appeased and he might serve God as a priest. See notes 14¹ and 18¹ in ch. 8.

Aaron's preparing the sin offering and the burnt offering also typifies Christ's offering Himself as a sin offering for the redemption of God's people and as a burnt offering for God's people to be God's satisfaction (Heb. 9:14; 10:5-10). Moreover, it signifies that whatever Christ as our

9:3^a
利四 23

【9:3】你也要對以色列人說，你們當取一隻^a公山羊作贖罪祭，又取一隻牛犢和一隻綿羊羔，都要一歲、沒有殘疾的，作燔祭，

9:4^a
利二 1, 4
九 17
9:4^b
利九 23

【9:4】又取一隻公牛和一隻公綿羊作平安祭，獻在耶和華面前，並取調油的^a素祭，因為今天耶和華要向你們^b顯現。

【9:5】於是他們把摩西所吩咐的，帶到會幕前；全會眾都近前來，站在耶和華面前。

【9:6】摩西說，這是耶和華吩咐你們行的；耶和華的榮光要向你們顯現。

【9:7】摩西對亞倫說，你就近壇前，獻你的^a贖罪祭和燔祭，為^b自己與百姓遮罪，又獻上百姓的供物，為他們遮罪，都照耶和華所吩咐的。

作的，使我們蒙救贖脫離罪，並且成為神的滿足。因着我們在基督的死裏與祂是一，我們就在祂裏面得蒙救贖；（弗一 7；）因着基督在祂的復活裏與我們是一，基督就活在我們裏面，使我們能活基督，使神得滿足。（加二 20，腓一 20 ~ 21 上。）

【9:3】Then to the children of Israel you shall speak, saying, Take a ^amale goat for a sin offering; and a calf and a lamb, both a year old without blemish, for a burnt offering;

【9:4】And an ox and a ram for peace offerings, to sacrifice before Jehovah; and a ^ameal offering mingled with oil; for today Jehovah will ^bappear to you.

【9:5】So they brought what Moses had commanded before the Tent of Meeting, and all the assembly came near and stood before Jehovah.

【9:6】And Moses said, This is what Jehovah has commanded you to do, and the glory of Jehovah shall appear to you.

【9:7】Then Moses said to Aaron, Come near to the altar and offer your ^asin offering and your burnt offering, and make expiation for ^byourself and for the people; and make the offering of the people and make expiation for them, just as Jehovah has commanded.

High Priest did, He did for us, that we might be redeemed from sin and made God's satisfaction. By our being one with Christ in His death, we are redeemed in Him (Eph. 1:7), and by Christ's being one with us in His resurrection, He lives in us that we may live Him for God's satisfaction (Gal. 2:20; Phil. 1:20-21a).

9:3^a
Lev. 4:23

9:4^a
Lev. 2:1, 4;
9:17
9:4^b
Lev. 9:23

9:7^a
利四 3, 20
來五 1-3
9:7^b
利四 3
九 2
十六 6, 11, 17, 24
來七 27
九 7

9:7^a
Lev. 4:3, 20;
Heb. 5:1-3
9:7^b
Lev. 4:3;
9:2;
16:6, 11, 17, 24;
Heb. 7:27;
9:7

【9:8】於是，亞倫就近壇前，宰了爲自己作贖罪祭的牛犢。

【9:9】亞倫的兒子們把血奉給他，他就把指頭蘸在血中，抹在壇的^a四角上，又把其餘的血倒在壇的基部。

【9:10】惟有贖罪祭牲的^a脂油和腰子，並肝上的網子，都燒在壇上，是照耶和華所吩咐摩西的；

【9:11】又用火將^a肉和皮燒在^b營外。

【9:12】^a亞倫宰了燔祭牲，他兒子們把血遞給他，他就灑在壇的四邊。

【9:13】他們又把燔祭牲一塊一塊的，連頭遞給他；他都燒在壇上。

【9:14】他又洗了內臟和腿，燒在壇上的燔祭上。

【9:15】然後他奉上¹百姓的供物，把那給百姓作贖罪祭的公山羊宰了，爲罪^a獻上，和先獻的一樣；

● 9:15¹ 亞倫爲百姓獻上贖罪祭、燔祭和素祭，（15～17，）表徵基督將自己獻上，作我們的贖

【9:8】So Aaron came near to the altar and slaughtered the calf of the sin offering, which was for himself.

【9:9】And the sons of Aaron presented the blood to him, and he dipped his finger in the blood and put it on the^a horns of the altar, and the rest of the blood he poured out at the base of the altar.

【9:10】But the^a fat and the kidneys and the appendage of the liver of the sin offering he burned on the altar, just as Jehovah had commanded Moses.

【9:11】And the^a flesh and the skin he burned with fire^b outside the camp.

【9:12】^aThen he slaughtered the burnt offering; and Aaron's sons handed the blood to him, and he sprinkled it on and around the altar.

【9:13】And they handed the burnt offering to him, piece by piece, and the head, and he burned them on the altar.

【9:14】And he washed the inward parts and the legs and burned them upon the burnt offering on the altar.

【9:15】Then he presented the¹ people's offering, and took the goat of the sin offering which was for the people and slaughtered it and^a offered it for sin, like the first.

9:15¹ (people's) Aaron's offering of the sin offering, the burnt offering, and the meal offering for the people (vv. 15-17) signifies that Christ offered

9:9^a
利四 7, 18
八 15

9:10^a
利四 8
八 16

9:11^a
利四 11-12
八 17

9:11^b
利四 12
9:12^a
12-14;
利一 5-9

9:15^a
來二 17
五 3
七 27
九 7

9:9^a
Lev. 4:7, 18;
8:15

9:10^a
Lev. 4:8;
8:16

9:11^a
Lev. 4:11-12;
8:17

9:11^b
Lev. 4:12
9:12^a
vv. 12-14;
Lev. 1:5-9

9:15^a
Heb. 2:17;
5:3;
7:27;
9:7

【9:16】也奉上燔祭，照例而獻。

【9:17】他又奉上^a素祭，從其中取一滿把，燒在壇上；這是在早晨的燔祭以外。

【9:18】亞倫宰了那給百姓作^{1a}平安祭的公牛和公綿羊。他兒子們把血遞給他，他就灑在壇的四邊；

【9:19】他們又把公牛和公綿羊的脂油，肥尾巴，並蓋臟的脂油與腰子，和肝上的網子拿來，

【9:20】把這些脂油放在胸上，他就把脂油燒在壇上。

【9:21】胸和右腿，亞倫當作^a搖祭，在耶和華面前搖一搖，都是照摩西所吩咐的。

罪祭對付我們的罪，作我們的燔祭滿足神，並作我們的素祭成爲神的食物，也成爲我們的食物。

● 9:18¹ 亞倫爲百姓獻上平安祭，（18～21，）表徵基督獻上自己作我們的平安祭，使我們與神得以享受祂作平安。當我們應用基督作我們的贖罪祭（包括贖愆祭、）燔祭和素祭時，（15～17，）我們就進入平安，這平安就是基督自己。（弗二 14。）我們主要是在主的筵席上享受這平安。（見三 1 註 1。）

【9:16】And he presented the burnt offering and offered it according to the ordinance.

【9:17】Then he presented the^a meal offering and filled his hand with some of it and burned it on the altar, besides the burnt offering of the morning.

【9:18】Then he slaughtered the ox and the ram, the sacrifice of^{1a} peace offerings which was for the people; and Aaron's sons handed the blood to him, which he sprinkled on and around the altar.

【9:19】And the fat portions of the ox and of the ram, the fat tail, and the fat which covers the inward parts and the kidneys and the appendage of the liver—

【9:20】These fat portions they then put on the breasts; and he burned the fat portions on the altar.

【9:21】And the breasts and the right thigh Aaron waved for a^a wave offering before Jehovah, just as Moses had commanded.

Himself as our sin offering to deal with our sin, as our burnt offering to satisfy God, and as our meal offering to be God's food and also our food.

9:18¹ (peace) Aaron's offering of the peace offering for the people (vv. 18-21) signifies that Christ offered Himself as our peace offering that we and God may enjoy Him as peace. When we apply Christ as our sin offering (including the trespass offering), burnt offering, and meal offering (vv. 15-17), we enter into peace, which is Christ Himself (Eph. 2:14). We enjoy this peace primarily at the Lord's table (see note 1¹ in ch. 3).

9:17^a
利二 1-2
九 4

9:18^a
利三 1, 6, 9

9:21^a
出二九 24, 26
利七 30-34

9:17^a
Lev. 2:1-2;
9:4

9:18^a
Lev. 3:1, 6, 9

9:21^a
Exo. 29:24, 26;
Lev. 7:30-34

三 祭司事奉的結果 九 22 ~ 24

9:22^a
參民六 23-27
申二一 5

【9:22】亞倫向百姓舉手，為他們^{1a}祝福。他獻了贖罪祭、燔祭、平安祭，就下來了。

9:23^a
利九 6
參民十四 10
十六 19, 42
二十 6

【9:23】摩西、亞倫進入會幕，又出來為百姓¹祝福；耶和華的榮光就向眾民^{2a}顯現。

● 9:22¹ 亞倫為百姓祝福，然後獻了祭就下來，表徵基督作我們的大祭司，在祂釘十字架以後，在祂的復活裏祝福我們。（路二四 50。）主在復活裏與我們同在，就是祂的祝福。（太二八 20。）這祝福藉着我們應用祂作一切的供物而臨到我們。

● 9:23¹ 摩西和亞倫進入會幕，又出來為百姓祝福，表徵基督作我們的君王（摩西）和大祭司（亞倫，）進入諸天作我們君尊的大祭司，（徒五 31，來四 14，七 1，）並要從諸天出來為我們祝福。對於猶太人，摩西和亞倫的祝福仍然有效，並會持續直到救主再來，那時以色列全家要悔改並轉向祂。（亞十二 10，羅十一 26，啓一 7。）

● 9:23² 神的顯現（神的同在）與神榮光的顯現（神的彰顯，）（4 下，6 下，）乃是我們照着神的定規，與神一同享受基督作一切供物，而有祭司事奉的結果。

C. The Issue of the Priestly Service 9:22-24

9:22^a
cf. Num. 6:23-27;
Deut. 21:5

【9:22】And Aaron lifted up his hands toward the people and^{1a} blessed them, and he came down from offering the sin offering and the burnt offering and the peace offerings.

9:23^a
Lev. 9:6;
cf. Num. 14:10;
16:19, 42;
20:6

【9:23】And Moses and Aaron went into the Tent of Meeting. And they came out and¹ blessed the people; and the glory of Jehovah^{2a} appeared to all the people.

9:22¹ (blessed) Aaron's blessing of the people and then coming down from offering the offerings signifies that Christ as our High Priest, after His crucifixion, blessed us in His resurrection (Luke 24:50). The Lord's presence with us in His resurrection is His blessing (Matt. 28:20). This blessing comes to us through our applying Him as all the offerings.

9:23¹ (blessed) Moses and Aaron's entering into the Tent of Meeting and coming out to bless the people signifies that Christ as our Prince (Moses) and High Priest (Aaron) entered into the heavens to be our kingly Priest (Acts 5:31; Heb. 4:14; 7:1) and will come out of heaven to bless us. For the Jews, the blessing of Moses and Aaron is still in effect and will continue until the entire house of Israel repents and turns to the Savior at His second coming (Zech. 12:10; Rom. 11:26; Rev. 1:7).

9:23² (appeared) The appearing of God (God's presence) and of God's glory (God's expression) (vv. 4b, 6b) is the issue of our priestly service in the enjoyment of Christ as all the offerings with God according to God's regulations.

9:24^a
士六 21
十三 19-20
王上十八 38
代上二一 26
代下七 1

【9:24】有 ^{1a} 火從耶和華面前出來，燒盡了壇上的燔祭和脂油；眾民一見，就都歡呼，面伏於地。

利未記 第十章

四 祭司的功課和規條 十 1 ~ 20

1 從拿答和亞比戶所學的功課 1 ~ 11

【10:1】亞倫的兒子 ¹ 拿答、亞比戶各拿自己的香爐，盛上火，加上香，在耶和華面前獻上 ² 凡 ^a 火，是耶和華沒有吩咐他們的。

● 9:24¹ 火表徵神的聖別如同烈火，（來十二 29，）藉着焚燒，悅納我們的供物。苦難的烈火總是隨着神的祝福，（23，）表徵神已經悅納我們在基督裏並憑着基督所獻給祂的。（參徒七 55 ~ 59，提後四 6。）參十 1 ~ 2 與 2 註 1。

● 10:1¹ 關於亞倫的兒子拿答和亞比戶消極的光景，乃是發生在九 22 ~ 24 所描述榮耀和祝福之日以後不久，可能就在當日末了。

● 10:1² 拿答和亞比戶所獻的凡火，乃是凡俗的火，不是聖別的火。這不是從祭壇，（十六 12，）

【9:24】Then ^{1a} fire came forth from before Jehovah and consumed the burnt offering and the fat portions on the altar. And when all the people saw it, they gave a ringing shout and fell on their faces.

LEVITICUS 10

D. The Lesson and Regulations for the Priests 10:1-20

1. The Lesson of Nadab and Abihu 10:1-11

【10:1】And ¹ Nadab and Abihu, the sons of Aaron, each took his censer, and put fire in them and laid incense on it, and they presented ² strange ^a fire before Jehovah, which He had not commanded them.

9:24¹ (fire) The fire signifies that God's holiness as a consuming fire (Heb. 12:29) accepts our offerings by burning. The consuming fire of suffering always follows God's blessing (v. 23), as a sign that God has accepted what we have offered to Him in Christ and with Christ (cf. Acts 7:55-59; 2 Tim. 4:6). Cf. 10:1-2 and note 2¹.

10:1¹ (Nadab) The negative situation involving Nadab and Abihu, Aaron's sons, took place not long after, and probably at the end of, the day of glory and blessing described in 9:22-24.

10:1² (strange) The strange fire offered by Nadab and Abihu was common fire, not holy fire. It was not fire from the altar (16:12), which

9:24^a
Judg. 6:21;
13:19-20;
1 Kings 18:38;
1 Chron. 21:26;
2 Chron. 7:1

10:1^a
cf. Rev. 8:5

10:1^a
參啓八 5

【10:2】就有 ^{1a}火從耶和華面前出來，把他們燒滅，他們就死在耶和華面前。

【10:3】於是摩西對亞倫說，這就是耶和華所說，^a在親近我的人中，我要¹顯為聖別；在眾民面前，我要¹得着榮耀。亞倫就默默不言。

就是從神，從天（九 24）來的火，乃是從人，從地來的火，沒有以遮罪為基礎。凡火表徵人所獻給神天然的熱心、天然的喜愛、天然的力量、和天然才能。拿答和亞比戶為神作事，卻是用天然的方法。因此，神藉着燒滅這兩位祭司，審判這樣的獻凡火。

（2。）這是很強的警告，給我們看見，我們接觸神聖的事物時，需要將十字架應用於我們天然的生命。否則，我們若輕率的摸神的聖別事物，會帶進屬靈的死亡，甚至可能導致肉身的死亡，（徒五 1～11，林前十一 27～32，約壹五 16，）作為從聖別之神來的審判。見撒下六 7 註 2 與來十二 29 註 1。

● 10:2¹ 這火與凡火相反。這火是從神來的，不是從人來的；是從天來的，不是從地來的。不僅如此，這火是為着審判，不是為着悅納。（參九 24。）

● 10:3¹ 在神這面，祂審判的火（2）也使祂在親近事奉祂的人中顯為聖別，在祂眾民面前得着榮耀。

【10:2】And ^{1a}fire came out from before Jehovah and consumed them, and they died before Jehovah.

【10:3】Then Moses said to Aaron, This is what Jehovah spoke, saying, ^aIn those who come near to Me I will be ¹sanctified, / And before all the people I will be ¹glorified. And Aaron was silent.

came forth from God, from heaven (9:24), but fire from man, from the earth, with no base of expiation. Strange fire signifies man's natural enthusiasm, natural affection, natural strength, and natural ability offered to God. Nadab and Abihu did something for God, but they did it in a natural way. Hence, God judged this offering by consuming the two priests (v. 2). This is a strong warning showing us that in touching the divine things we need to apply the cross to our natural life. Otherwise, our careless touching of the holy things of God will bring in spiritual deadness, and may even result in physical death (Acts 5:1-11; 1 Cor. 11:27-32; 1 John 5:16), as a judgment from the holy God. See notes 7² in 2 Sam. 6 and 29¹ in Heb. 12.

10:2¹ (fire) This fire was the opposite of common fire. It was from God, not from man, and it was from the heavens, not from the earth. Furthermore, it was for judgment, not for acceptance (cf. 9:24).

10:3¹ (sanctified) On God's side the fire of His judgment (v. 2) also sanctifies Him in His serving ones who come near to Him and glorifies Him before His people.

【10:4】摩西召了亞倫叔父烏薛的兒子米沙利、以利撒反來，對他們說，近前來，把你們的弟兄從聖所前抬到¹營外。

【10:5】於是二人近前來，把他們穿着祭司內袍抬到營外，是照摩西所說的。

【10:6】摩西對亞倫和他兒子以利亞撒、以他瑪說，不可¹蓬頭散髮，也不可¹撕裂衣裳，免得你們死亡，又免得耶和華向全會眾發怒；只是你們的弟兄以色列全家，要為耶和華所燃起的火²哀哭。

● 10:4¹ 這表徵不聖別的死應當遠離神的聖別的範圍，並遠離神子民的聚集、交通。

● 10:6¹ 這表徵即使親屬遭受神的審判以至於死，事奉神的人也不該以此為藉口，在服從基督元首權柄的事上，不按次序而行，（參林前十一 10，15，）並破壞他們行為的完全，（參出二八 2 註 1 與註 2，）免得他們遭受屬靈生命的死，以致神不喜悅祂的子民。

● 10:6² 這表徵神全體的子民，該為神對事奉祂之人的不聖別所施行的審判憂傷。

【10:4】And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said to them, Come near; carry your brothers from before the sanctuary to the¹outside of the camp.

【10:5】So they came near and carried them in their tunics to the outside of the camp, just as Moses had said.

【10:6】Then Moses said to Aaron and to his sons Eleazar and Ithamar, Do not¹dishevel the hair of your heads, and do not¹tear your garments, that you may not die and that He may not be angry with all the assembly. But let your brothers, the whole house of Israel,²weep for the burning which Jehovah has kindled.

10:4¹ (outside) This signifies that the deadness of unholiness should be kept away from the sphere of God's holiness and also from the community, the fellowship, of God's people.

10:6¹ (dishevel) This signifies that even God's judgment of death upon the relatives should not be an excuse for His serving ones to be disorderly in their subjection to the headship of Christ (cf. 1 Cor. 11:10, 15) and to break the perfection of their conduct (cf. notes 2¹ and 2² in Exo. 28), that they might not suffer deadness in their spiritual life and cause God to be unhappy with His people.

10:6² (weep) This signifies that the whole body of God's people should grieve over the judgment of God upon the unholiness of His serving ones.

【10:7】你們也不可出會幕的門，恐怕你們死亡，因為耶和華的^a膏油在你們身上。他們就照摩西的話行了。

【10:8】耶和華對亞倫說，

【10:9】你和你兒子們進會幕的時候，^{1a}淡酒、濃酒都不可喝，免得你們死亡；這要作你們世世代代永遠的定例，

【10:10】使你們可以將聖的和俗的，潔淨的和不一潔淨的，分別出來；

【10:11】又使你們可以將耶和華藉摩西告訴以色列人的一切律例，教導他們。

2 祭司的規條 12 ~ 20

● 10:9¹ 這囑咐指明，拿答和亞比戶輕率而不敬畏的行事，獻上凡火給神，很可能是因為他們喝醉了淡酒或濃酒。9 ~ 11 節的囑咐，表徵事奉神的人進到召會生活中，不該飲於任何屬於世界享受、肉體興趣、或天然興奮的東西，叫他們不至遭受屬靈的死亡，卻能分辨聖別和凡俗，不潔與潔淨，並且能將神所定規的教導神的子民。

【10:7】And you shall not go out from the entrance of the Tent of Meeting, lest you die; for the^a anointing oil of Jehovah is upon you. And they did according to the word of Moses.

【10:8】Then Jehovah spoke to Aaron, saying,

【10:9】¹Drink no^a wine or strong drink, neither you nor your sons with you, when you come into the Tent of Meeting, that you may not die; it shall be a perpetual statute throughout your generations,

【10:10】Both to make a distinction between the holy and the common, and between the unclean and the clean;

【10:11】And to teach the children of Israel all the statutes which Jehovah has spoken to them through Moses.

2. Regulations for the Priests 10:12-20

10:9¹ (Drink) This charge indicates that the reason Nadab and Abihu acted carelessly and without fear in offering strange fire to God might have been that they were drunk with wine or strong drink. The charge in vv. 9-11 signifies that God's serving ones, in coming into the church life, should not drink anything of the worldly enjoyment, of the fleshly interest, and of the natural excitement that they might not suffer spiritual deadness but be able to make a distinction between the holy and the common and between the unclean and the clean, and be able to teach God's people His regulations.

【10:12】摩西對亞倫和他剩下的兒子以利亞撒、以他瑪說，你們把獻給耶和華火祭中^a所剩的¹素祭拿來，在壇旁不帶酵而喫，因為這是至聖的。

【10:13】你們要在聖處喫，因為在獻給耶和華的火祭中，這是^a你的分和你兒子們的分；所吩咐我的本是這樣。

【10:14】¹搖祭的胸和¹舉祭的腿，你們要在潔淨的地方喫。你和你的兒女都要同喫，因為這些是從以色列人的平安祭中給的，作你的分和你兒子們的分。

● 10:12¹ 在祭壇旁的聖處不帶酵的喫所剩的素祭，作為給祭司的分，（12～13，）表徵在神享受祂的分之後，（二 2，9，）基督在祂的人性裏作我們素祭的其餘部分，是給我們這些新約祭司，在神的同在裏（聖處，）在十字架（祭壇）旁邊所享受，作我們無罪（無酵）的分。

神對亞倫兩個兒子的審判，並沒有終止神對祂子民的憐憫。緊接在 1～11 節神管教的審判和改正之後，神把素祭賜給亞倫和他兩個兒子，這進一步顯明神的憐憫和恩典。

● 10:14¹ 見七 29 註 1。

【10:12】Then Moses spoke to Aaron and to Eleazar and to Ithamar, his sons who were left, Take the ¹meal offering which ^aremains of Jehovah's offerings by fire, and eat it unleavened beside the altar; for it is most holy.

【10:13】And you shall eat it in a holy place, because it is ^ayour due and your sons' due of Jehovah's offerings by fire; for so I have been commanded.

【10:14】And the ¹breast of the wave offering and the ¹thigh of the heave offering you shall eat in a clean place, you and your sons and your daughters with you; for they have been given as your due and your sons' due out of the sacrifices of the peace offerings of the children of Israel.

10:12¹ (meal) The eating of the remainder of the meal offering, as the priests' portion, unleavened in a holy place beside the altar (vv. 12-13) signifies that after God has enjoyed His portion (2:2, 9), the remaining part of Christ in His humanity as our meal offering is for us, the New Testament priests, to enjoy as our portion without sin (unleavened), in God's presence (in a holy place), and beside the cross (the altar).

The judgment of God on Aaron's two sons did not terminate God's mercy on His people. The giving of the meal offering to Aaron and his two sons immediately after God's disciplinary judgment and correction in vv. 1-11 was a further expression of God's mercy and grace.

10:14¹ (breast) See note 29¹ in ch. 7.

【10:15】他们要把举祭的腿和摇祭的胸，连同火祭的脂油，带来作摇祭，在耶和华面前摇一摇；这要作你和你儿子们永远的定例，都是照耶和华所吩咐的。

【10:16】当下摩西急切地寻找作赎罪祭的^a公山羊，谁知已经焚烧了，便向亚伦剩下的儿子以利亚撒、以他玛发怒，说，

【10:17】这赎罪祭既是至圣的，耶和华又给了你们，要你们¹担当会众的罪孽，在祂面前为他们²遮罪，你们为何没有在圣所^a吃呢？

● 10:17¹ 祭司享用赎罪祭，担当百姓的罪孽，表征我们这些新约的祭司，享用基督作信徒的赎罪祭，意思是有分于基督的生命，就是那担当他人之罪的生命，作我们生命的供应，使我们能担当神子民的难处。我们在召会生活中，对基督作我们的赎罪祭丰富的享受，使我们能将基督这对付罪的生命供应信徒，使他们可以对付自己的罪，恢复他们与神之间中断的交通。（参加六 1～2，弗四 2。）

● 10:17² 见十六 1 注 1。

【10:15】The thigh of the heave offering and the breast of the wave offering they shall bring with the offerings by fire of the fat portions to wave as a wave offering before Jehovah, and it shall become a perpetual statute for you and for your sons with you, just as Jehovah has commanded.

【10:16】Then Moses diligently inquired about the^a goat of the sin offering, but it had already been burned. So he was angry with Eleazar and with Ithamar, the sons of Aaron who were left, saying,

【10:17】Why have you not^a eaten the sin offering in the place of the sanctuary? For it is most holy, and He gave it to you to¹ bear the iniquity of the assembly, to make² expiation for them before Jehovah.

10:17¹ (bear) The priests' partaking of the sin offering to bear the iniquity of the people signifies that we, the New Testament priests, partake of Christ as the believers' sin offering in the sense of participating in Christ's life, the life that bears others' sins, as our life supply that we may be able to bear the problems of God's people. The rich enjoyment of Christ as our sin offering in the church life enables us to minister Christ to the believers as the life that deals with sin, that they may deal with their sins to restore their broken fellowship with God (cf. Gal. 6:1-2; Eph. 4:2).

10:17² (expiation) See note 1¹ in ch. 16.

10:16^a
利九 15

10:16^a
Lev. 9:15

10:17^a
利六 26

10:17^a
Lev. 6:26

【10:18】看哪，這祭牲的^a血並沒有拿到聖所裏去；你們本當照我所吩咐的，在聖所裏喫這祭肉。

【10:19】但亞倫對摩西說，今天他們在耶和華面前獻上贖罪祭和燔祭，我又遇見這樣的事；今天我若¹喫了贖罪祭，耶和華豈能看為美呢？

【10:20】摩西聽了這話，便以為美。

● 10:19¹ 亞倫和他兒子們，因着神在拿答和亞比戶身上的審判而有所軟弱，就不適合喫贖罪祭。（16～17，19～20。）這表徵我們若是軟弱，不能接受神對那些與我們關係密切、親近的事奉者的審判，就不能享用基督作我們的贖罪祭，就是不能以祂那無罪的生命作我們生命的供應，好把祂供應給信徒作對付罪的生命。

一面，亞倫和他兒子們因神的審判而軟弱；另一面，亞倫的考量是正確的，因他和他兒子們都憂傷而不快樂，在這種情形下喫贖罪祭，不會討主喜悅。亞倫的反應，使代表神的摩西喜悅。（20。）亞倫和他兒子們沒有墨守成規的遵守神聖的規條，不是因着不順從，乃是因着積極的考慮到他們的情形。這件事指明，在遵守神所制定之規條的事上，在神的憐憫中是有考量餘地的。亞倫和他兒子們所作的，似乎是干犯神的規條，實際上卻是智慧之舉。

【10:18】Now its^a blood was not brought inside, into the sanctuary; you should certainly have eaten it in the sanctuary, just as I commanded.

【10:19】But Aaron spoke to Moses, See, today they have presented their sin offering and their burnt offering before Jehovah, and such things as these have befallen me! And if I had¹ eaten the sin offering today, would it have been good in the sight of Jehovah?

【10:20】And when Moses heard that, it seemed good in his sight.

10:19¹ (eaten) Due to their weakness concerning God's judgment on Nadab and Abihu, Aaron and his sons were not fit to eat the sin offering (vv. 16-17, 19-20). This signifies that if we are weak in accepting God's judgment on the serving ones who are intimate and close to us, we will not be able to partake of Christ as our sin offering in the way of taking His sinless life as our life supply so that we can minister Him to the believers as the life that deals with their sin.

On the one hand, Aaron and his sons were weak concerning God's judgment; on the other hand, Aaron had a proper consideration, for he and his sons were sorrowful and unhappy, and eating the sin offering under such circumstances would not have been pleasing to the Lord. Aaron's response pleased Moses, who represented God (v. 20). Aaron and his sons had not followed the divine regulation in a legal way, not because of disobedience but because of a positive consideration of their circumstances. This incident indicates that with respect to keeping the regulations made by God, in God's mercy there is a margin for consideration. What Aaron and his sons did was seemingly against God's regulation, but actually it was something done in wisdom.

利未記 第十一章

參 生活的條例

十一 1 ~ 二 33

一 飲食上的分別

與禁戒死亡

十一 1 ~ 47

【11:1】¹ 耶和華對摩西、亞倫說，

【11:2】你們要對以色列人說，地上一切走獸中，你們可以^{1a}喫的活物乃是這些：

【11:3】凡¹分蹄，就是蹄裂兩瓣，並且反芻的走獸，你們都可以喫。

● 11:1¹ 本書十一～二七章這段話是論到神子民的生活，就是一種聖別、潔淨、且滿了喜樂的生活。見一 1 註 1。

● 11:2¹ 喫乃是接觸我們身外之物，將其接受到我們裏面，使其至終成為我們裏面的構成。本章一切動物表徵不同種類的人，而喫表徵我們與人的接觸。（參徒十 9 下～15，27～29。）神的子民若要過聖別之神所要求的聖別生活，就必須謹慎他們所接觸的是何種人。（參 46～47，林前十五 33，林後六 14～18。）

● 11:3¹ 直譯，將蹄分開，就是將蹄裂處裂開。（參 7，26。）分蹄反芻的走獸，（3，參

LEVITICUS 11

III. Ordinances concerning Living

11:1—22:33

A. Discernment in Diet and Abstaining from Death

11:1-47

【11:1】¹Then Jehovah spoke to Moses and to Aaron, saying to them,

【11:2】Speak to the children of Israel, saying, These are the animals which you may^{1a} eat among all the beasts that are on the earth.

【11:3】Whatever¹ has a divided hoof, that is, has its hoof split in two, and chews the cud among the beasts, that you may eat.

11:1¹ (Then) The section of this book from chs. 11—27 concerns the living of God's people, a living that is holy, clean, and full of rejoicing. See note 1¹ in ch. 1.

11:2¹ (eat) To eat is to contact things outside of us and to receive them into us, with the result that they eventually become our inner constitution. In this chapter all the animals signify different kinds of people, and eating signifies our contacting of people (cf. Acts 10:9b-15, 27-29). For God's people to live a holy life as required by the holy God, they must be careful about the kind of people they contact (cf. vv. 46-47; 1 Cor. 15:33; 2 Cor. 6:14-18).

11:3¹ (has) Lit., divides the hoof, that is, splits the split of its hoofs (cf. vv. 7, 26). Animals that divide the hoof and chew the cud (v. 3; cf. vv.

11:2^a

2-20;
申十四 3-19
參太十五 11
可七 15, 18
徒十 12-15
十一 6-9
羅十四 14
林前八 8
西二 16
來九 10

11:2^a

vv. 2-20;
Deut. 14:3-19;
cf. Matt. 15:11;
Mark 7:15, 18;
Acts 10:12-15;
11:6-9;
Rom. 14:14;
1 Cor. 8:8;
Col. 2:16;
Heb. 9:10

【11:4】但那反芻或分蹄之中不可喫的乃是這些^a 駱駝，因為反芻卻不分蹄，對你們就不潔淨；

【11:5】石獾，因為反芻卻不分蹄，對你們就不潔淨；

【11:6】兔子，因為反芻卻不分蹄，對你們就不潔淨；

【11:7】^a 豬，因為分蹄，就是蹄裂兩瓣，卻不反芻，對你們就不潔淨。

【11:8】這些獸的肉，你們不可喫；牠們的屍體，你們不可觸摸，對你們都不潔淨。

【11:9】水中可喫的乃是這些：凡在水裏，無論在海裏或河裏，有¹ 鰭有鱗的，你們都可以喫。

4～8，26～28，）表徵在行動上有分別，（腓一 9～10，）並接受神的話，反覆思想的人。（見詩一一九 15 註 1。）

● 11:9¹ 在聖經裏，海表徵墮落、敗壞的世界。（但七 3，17，啓十七 15。）鰭幫助魚在水中隨意行動、活動；而鱗保護魚，使活在海水中的魚不至變鹹。因此，有鰭有鱗的水族，（9～12，）表徵能在世界中自由行動、活動，同時又能抗拒其影響的人。

【11:4】However these you shall not eat: of those that only chew the cud or of those that only have a divided hoof: the^a camel, for though it chews the cud, it does not have a divided hoof; it is unclean to you.

【11:5】And the hyrax, for though it chews the cud, it does not have a divided hoof; it is unclean to you.

【11:6】And the hare, for though it chews the cud, it does not have a divided hoof; it is unclean to you.

【11:7】And the^a pig, for though it has a divided hoof, that is, it has its hoof split in two, it does not chew the cud; it is unclean to you.

【11:8】You shall not eat of their flesh, nor shall you touch their carcasses; they are unclean to you.

【11:9】These you may eat of all that are in the water: anything in the water that has¹ fins and scales, in the seas or in the rivers; these you may eat.

4-8, 26-28) signify persons who have discernment in their activities (Phil. 1:9-10) and who receive the word of God with much reconsideration (see note 15¹ in Psa. 119).

11:9¹ (fins) In the Bible the sea signifies the fallen, corrupted world (Dan. 7:3, 17; Rev. 17:15). Fins help fish to move, to act, in water according to their wishes, and scales protect the fish and keep those fish that live in the sea from being salted. Hence, aquatic animals that have fins and scales (vv. 9-12) signify persons who can move and act freely in the world and at the same time resist its influence.

【11:10】凡在水裏滋生的物，並在水裏的活物，無論在海裏或河裏，無鰭無鱗的，對你們都是可憎之物。

【11:11】這些對你們總是可憎之物；你們不可喫牠們的肉，牠們的屍體也當看為可憎之物。

【11:12】凡水裏無鰭無鱗的，對你們都是可憎之物。

【11:13】¹ 飛鳥中你們當看為可憎之物，不可喫的乃是這些：^a 鵄、狗頭鵄、紅頭鵄、

【11:14】鳶、隼與其類，

【11:15】^a 烏鴉與其類，

【11:16】鴃鳥、夜鷹、海鷗、鷹與其類，

● 11:13¹ 有翅能飛，喫生命種子作食物供應的飛鳥，表徵能在離開且超脫世界的生命中生活行動，並以生命的事物為生命供應的人。13～19節所題到不潔的飛鳥，不喫種子卻以屍體為食物，表徵以屬死的事物為食物的人。見創八7註1。

【11:10】 But anything that does not have fins and scales in the seas and in the rivers, of anything that swarms in the waters and of any living animal which is in the waters, they are an abomination to you,

【11:11】 And they shall be an abomination to you; you shall not eat of their flesh, and their carcasses you shall regard as an abomination.

【11:12】 Anything in the water that does not have fins or scales is an abomination to you.

【11:13】 And these you shall regard as an abomination among the ¹birds; they shall not be eaten; they are an abomination: the great ^avulture and the bearded vulture and the black vulture

【11:14】 And the kite and the falcon of every kind,

【11:15】 Every ^araven of every kind,

【11:16】 And the ostrich and the nighthawk and the sea gull and the hawk of every kind,

11:13¹ (birds) Birds that have wings for flying and that eat seeds of life as their food supply signify persons who can live and move in a life that is away from and above the world and who take things of life as their life supply. The unclean birds mentioned in vv. 13-19, which do not feed on seeds but feed on carcasses, signify persons who feed on the things of death. See note 7¹ in Gen. 8.

11:13^a
參太二四 28
路十七 37

11:13^a
cf. Matt. 24:28;
Luke 17:37

11:15^a
創八 7
路十二 24

11:15^a
Gen. 8:7;
Luke 12:24

【11:17】鴟鵂、鷂鷂、貓頭鷹、

【11:18】叫鴟、鷂鷂、禿鷂、

【11:19】鸛、鷺鷥與其類，戴勝與蝙蝠。

【11:20】凡用四足行動，¹能飛的昆蟲，對你們都是可憎之物。

【11:21】只是用四足行動，能飛的昆蟲中，¹足上有腿，可用以在地上蹦跳的，你們還可以喫。

【11:22】其中有羣^a蝗與其類，螞蚱與其類，蟋蟀與其類，蚱蜢與其類，這些你們都可以喫。

【11:23】但是其他有四足，能飛的昆蟲，對你們都是可憎之物。

【11:24】這些都能使你們不潔淨；凡觸着牠們屍體的，必不潔淨到晚上。

● 11:20¹ 直譯，有翅膀的孳生物。21、23 節者同。

● 11:21¹ 有翅膀，並且足上有腿，能在地上蹦跳的昆蟲，（21～22，參 23～25，）表徵能在超越世界的生命中生活行動，並且能保守自己脫開世界的人。

【11:17】And the little owl and the cormorant and the great owl

【11:18】And the white owl and the pelican and the carrion vulture

【11:19】And the stork; the heron of every kind and the hoopoe and the bat;

【11:20】All ¹flying insects that go on all fours are an abomination to you.

【11:21】Yet these you may eat of all flying insects that go on all fours, which have ¹legs above their feet with which to leap on the earth;

【11:22】These of them you may eat: the swarming ^alocust of every kind and the swallowing locust of every kind and the cricket of every kind and the grasshopper of every kind.

【11:23】But all the other flying insects which have four feet are an abomination to you.

【11:24】And by these you shall become unclean; whoever touches their carcass shall be unclean until the evening,

11:20¹ (flying) Lit., winged swarming things. So also in vv. 21 and 23.

11:21¹ (legs) Insects that have wings and have legs above their feet for leaping on the ground (vv. 21-22, cf. vv. 23-25) signify persons who can live and move in a life that is above the world and who can keep themselves from the world.

11:22^a
出十 4
珥一 4
參太三 4
可一 6

11:22^a
Exo. 10:4;
Joel 1:4;
cf. Matt. 3:4;
Mark 1:6

【11:25】凡拿了屍體任何一部分的，就要¹洗衣服，並且不潔淨到晚上。

【11:26】凡走獸分蹄，但蹄不裂成兩瓣，也不反芻的，對你們是不潔淨的；凡觸着牠們的不潔淨。

【11:27】凡四足的走獸，用掌行走的，對你們是不潔淨的；凡觸着牠們屍體的，必不潔淨到晚上。

【11:28】拿了牠們屍體的，就要洗衣服，並且不潔淨到晚上；這些對你們是不潔淨的。

【11:29】地上的¹爬物對你們不潔淨的乃是這些：鼯鼠、鼯鼠、蜥蜴與其類，

● 11:25¹ 凡被動物屍體玷污的人，必須洗衣服，（25，28 上，40，）表徵我們應當從日常生活的行事為人（由衣服所表徵—賽六四 6 上）洗去死的玷污。

● 11:29¹ 或，孳生的孳生之物。41 ~ 43 節者同。（參 31，44，46。）地上一切的爬物都是不潔淨的。（41 ~ 44。）用肚子行走、用四足行走、或多足的受造之物，（42，）表徵撒但連同一切邪

【11:25】And whoever carries any part of their carcass shall¹wash his clothes and be unclean until the evening.

【11:26】For every beast which has a divided hoof but does not have its hoof split in two or chew the cud is unclean to you; everyone who touches them shall be unclean.

【11:27】And whatever goes on its paws, among all beasts that go on all fours, are unclean to you; whoever touches their carcass shall be unclean until the evening.

【11:28】And the one who carries their carcass shall wash his clothes and be unclean until the evening; they are unclean to you.

【11:29】And these are unclean to you among the¹swarming things that swarm on the earth: the weasel and the mouse and the great lizard of every kind,

11:25¹ (wash) A person defiled by the carcass of an animal had to wash his clothes (vv. 25, 28a, 40), signifying that our conduct in our daily life (signified by clothing—Isa. 64:6a) should be washed from the defilement of death.

11:29¹ (swarming) Or, crawling things that crawl. So also in vv. 41-43 (cf. vv. 31, 44, 46). All the creatures that crawl on the earth were unclean (vv. 41-44). Creatures that go on their stomach or on all fours or have many feet (v. 42) signify Satan with all the evil spirits and demons, persons who

【11:30】壁虎、避役、守宮、蛇醫、蝮
蛇。

【11:31】這些爬物對你們都是不潔淨的；
在牠們¹死後，凡觸着牠們的，必不
潔淨²到晚上。

靈和鬼，被撒但充滿並接觸邪靈和鬼的人，以及活
在世界且緊密的聯於世界、不能使自己與世界斷絕
的人。（參創三 14，啓十二 9，路十 19 與註 2。）

● 11:31¹ 在本章，『屍體』用了十三次，『死』
用了三次。所有死的東西都是不潔的。（8，11，
24，27，31～40。）所以，不潔與死是同義的。
死與飲食相題並論，指明我們的飲食，我們的喫，
乃是生死攸關的事。生命是出於生命樹，死是出於
善惡知識樹。（創二 9，17 與註。）死是神所憎惡
的。所以，我們若要過聖別的生活，就需要禁戒死，
就是屬靈的死。

● 11:31² 根據聖經，死比罪更玷污人，且更爲
可憎。藉着贖愆祭，一切的罪都可立即得赦免，
（五，）但是凡觸着動物屍體的，必不潔淨到晚
上。（24～25，27 下～28 上，31 下～32，39～
40。）我們向主認罪之後，我們的罪立即蒙主赦免，
（約壹一 9，）但我們要從屬靈死亡的玷污得潔淨，
卻需要一段時間。觸着人死屍的，就不潔淨七天，
（民十九 11，13，）指明在神眼中，墮落的人是
最玷污的元素。（參太十五 17～20。）

【11:30】And the gecko and the land crocodile and the lizard
and the sand lizard and the chameleon.

【11:31】These are unclean to you among all the swarming
things; whoever touches them when they are¹ dead shall be
unclean² until the evening.

are filled with Satan, who contact evil spirits and demons, and persons
who live in the world and cleave to the world, being unable to sever
themselves from the world (cf. Gen. 3:14; Rev. 12:9; Luke 10:19 and note 2).

11:31¹ (dead) In this chapter the word carcass (or carcasses) is used
thirteen times, and dead (or dies) is used three times. All dead things are
unclean (vv. 8, 11, 24, 27, 31-40). Uncleaness, therefore, is synonymous
with death. The mentioning of death in relation to diet indicates that our
diet, our eating, is a matter of life and death. Life is of the tree of life, and
death is of the tree of the knowledge of good and evil (Gen. 2:9, 17 and
notes). Death is abominable to God. Therefore, in order to live a holy life,
we need to abstain from death, i.e., spiritual death.

11:31² (until) According to the Bible, death is more defiling and
abominable than sin. Through the trespass offering any sin could be
forgiven immediately (ch. 5), but a person who touched the carcass of
any animal was unclean until the evening (vv. 24-25, 27b-28a, 31b-32,
39-40). Our sins are forgiven by the Lord immediately after we confess
them to Him (1 John 1:9), but a certain period of time must pass before
we can be cleansed from the defilement of spiritual death. A person who
touched the carcass of a man was unclean for seven days (Num. 19:11,
13), indicating that in the eyes of God, fallen human beings are the most
defiling element (cf. Matt. 15:17-20).

【11:32】其中死了的，掉在甚麼東西上，這東西就不潔淨，無論是木器、衣服、皮子、口袋，不拘是作甚麼工用的物件，都必須放在¹水中，必不潔淨到晚上，到晚上纔潔淨了。

【11:33】若有掉在甚麼¹瓦器裏的，其中不拘有甚麼，就不潔淨，你們要把這瓦器打破。

【11:34】一切可喫的¹食物，沾了這瓦器中的水，就不潔淨，並且這瓦器中一切可喝的飲料，也必不潔淨。

● 11:32¹ 任何動物的屍體掉在甚麼東西上面，這東西就不潔淨，必須放在水中，表徵死的玷污應當藉着生命之靈（在此由水所表徵—約七 38～39）的潔淨而洗去。

● 11:33¹ 瓦器表徵天然、受造的人。（羅九 21，23，林後四 7。）任何動物的屍體掉到瓦器裏，或掉在爐子或鍋臺上，這些東西就不潔淨，必要打破。（33，35。）這表徵我們天然的人，我們的所是，我們的己，在日常生活中被玷污了，就要受基督的十字架破碎。（參路九 23。）

● 11:34¹ 被屍體玷污之瓦器中的水所沾的任何食物，以及這瓦器中的任何飲料，都是不潔淨的，表徵被屬地（屬世）的潮流摸着，或在日常生活中與屬地的潮流攪混的人（由食物或飲料所表徵，）容易被死亡的玷污所影響。

【11:32】And anything on which one of them may fall when they are dead shall be unclean, whether it is any article of wood or clothing or skin or sackcloth; any article which is used for any work must be put into ¹water, and it shall be unclean until the evening; then it shall be clean.

【11:33】And any earthen vessel into which any of them falls, whatever is in it shall be unclean, and the ¹vessel you shall break.

【11:34】Any ¹food that could be eaten shall be unclean if water from such a vessel comes upon it, and any ¹liquid that may be drunk shall be unclean if it was in any such vessel.

11:32¹ (water) Anything upon which the carcass of any animal fell was unclean and had to be put into water, signifying that the defilement of death should be washed away by the cleansing of the Spirit of life (signified here by water—John 7:38-39).

11:33¹ (vessel) Lit., it. An earthen vessel signifies the natural, created man (Rom. 9:21, 23; 2 Cor. 4:7). The carcass of any animal falling into an earthen vessel or upon an oven or stove made it unclean, and that vessel or that oven or stove had to be broken (vv. 33, 35). This signifies that our natural man, our being, our self, that has been defiled in our daily life needs to be broken by the cross of Christ (cf. Luke 9:23).

11:34¹ (food) Any food upon which water came from a vessel that had been defiled by a carcass, and any drink in such a vessel, were unclean, signifying that a person (signified by the food or the drink) who is touched by the earthly (worldly) flow or mixed with it in his daily life is easily affected by the defilement of death.

【11:35】牠們的屍體，若有一部分掉在甚麼物件上，那物件就不潔淨，不拘是爐子，是鍋臺，就要打碎；那些是不潔淨的，對你們總是不潔淨。

【11:36】但¹泉源或聚水的池子，仍是潔淨的；惟有觸着那些屍體的，就不潔淨。

【11:37】牠們的屍體若有一部分掉在要種的¹子粒上，子粒仍是潔淨的；

【11:38】若水已經澆在子粒上，那屍體有一部分掉在上頭，這子粒對你們就不潔淨。

【11:39】你們可喫的走獸若是死了，有人觸着牠的屍體，必不潔淨到晚上；

● 11:36¹ 泉源或聚水的池子仍是潔淨的，表徵任何東西若有活水流通，隨時洗去死的玷污，就仍是潔淨的。活水的泉源表徵那靈，（約四 14，七 38～39，）活水的聚水池表徵盛裝活水的基督。（約四 10，七 37。）只要我們在日常生活中有泉源和聚水的池子，就是那靈和基督，我們就仍是潔淨的。

● 11:37¹ 要種的子粒仍是潔淨的，表徵凡是活而有生命，有能力抵擋污穢的，仍是潔淨的。這裏種子豫表基督作生命的種子。（見可四 3 註 1。）

【11:35】And everything on which part of their carcass falls shall be unclean—an oven or a stove shall be broken in pieces; they are unclean and shall continue to be unclean to you.

【11:36】Nevertheless a¹spring or a cistern collecting water shall be clean, but whatever touches their carcass shall be unclean.

【11:37】And if any part of their carcass falls on any¹seed for sowing, which is to be sown, it is clean.

【11:38】But if water is put on the seed, and any part of their carcass fall on it, it is unclean to you.

【11:39】And if any beast which you have for food dies, the one who touches its carcass shall be unclean until the evening.

11:36¹ (spring) A spring or a cistern collecting water remained clean, signifying that anything that has the flow of living water, which washes away the defilement of death at any time, remains clean. The spring of living water signifies the Spirit (John 4:14; 7:38-39), and the cistern of living water signifies Christ, who holds the living water (John 4:10; 7:37). As long as we have the spring and the cistern, the Spirit and Christ, in our daily life, we shall remain clean.

11:37¹ (seed) The seed for sowing remained clean, signifying that anything that is living and possesses life that has the strength to resist defilement remains clean. The seed here typifies Christ as the seed of life (see note 3¹ in Mark 4).

【11:40】有人喫了那屍體，就要洗衣服，並且不潔淨到晚上；拿了那屍體的，也要洗衣服，並且不潔淨到晚上。

【11:41】凡地上的爬物，都是可憎之物，都不可喫。

【11:42】凡用肚子行走的和用四足行走的，或是有許多足的，就是一切地上的爬物，你們都不可喫，因為牠們是可憎之物。

【11:43】你們不可因甚麼爬物使自己成為可憎的，也不可因這些使自己不潔淨，以致染了污穢。

【11:44】我是耶和華你們的神；所以你們要使自己分別為聖，^a成為聖別，因為^b我是聖別的。你們總不可因地上爬行的物污穢自己。

【11:45】我是領你們從埃及地上來的耶和華，要作你們的神；所以^a你們要聖別，因為我是聖別的。

【11:40】 And he who eats some of its carcass shall wash his clothes and be unclean until the evening; the one who carries its carcass shall also wash his clothes and be unclean until the evening.

【11:41】 Now every swarming thing that swarms upon the earth is an abomination; it shall not be eaten.

【11:42】 Whatever goes on its stomach and whatever goes on all fours, or whatever has many feet, even all the swarming things that swarm on the earth, you shall not eat them, for they are an abomination.

【11:43】 You shall not make yourselves abominable with any swarming thing that swarms, nor shall you make yourselves unclean with them, and so become defiled by them.

【11:44】 For I am Jehovah your God. Sanctify yourselves therefore, and ^abe holy, for ^bI am holy. And you shall not defile yourselves with any of the swarming things that move upon the earth.

【11:45】 For I am Jehovah, who brought you up out of the land of Egypt to be your God; ^ayou shall therefore be holy, for I am holy.

11:44^a
出十九 6
利十九 2
二十 7, 26
帖前四 7
彼前一 16
啓十五 4
11:44^b
利二一 8
啓十五 4
11:45^a
參來十二 10

11:44^a
Exo. 19:6;
Lev. 19:2;
20:7, 26;
1 Thes. 4:7;
1 Pet. 1:16;
Rev. 15:4
11:44^b
Lev. 21:8;
Rev. 15:4
11:45^a
cf. Heb. 12:10

【11:46】這是走獸、飛鳥、和水中游動的活物、並地上¹爬行之物的條例；

【11:47】要把¹潔淨的和不可潔淨的，可喫的和不可喫的活物，都分別出來。

利未記 第十二章

二 人類生產的不潔 十二 1～8

【12:1】耶和華對摩西說，

【12:2】你要對以色列人說，若有¹婦人懷孕，生了男孩，她就不潔淨²七天，像在月經污穢的日子不潔淨一樣。

● 11:46¹ 或，孳生之物。

● 11:47¹ 喫的事與潔淨有關，潔淨的實際乃是基督，祂是我們的內容、生命供應和屬靈食物。（約六 35，57。）所有潔淨的活物，都是基督的豫表。惟有基督能保守我們聖別，像神是聖別的一樣。（45 下。）惟有基督和出於基督的一切，纔是潔淨的，可作我們的食物供應。惟有這個纔是我們所該接觸、喫入並接受的。

● 12:2¹ 按表號，婦人代表全人類。（見創三 2 註 1。）因此，婦人裏面的不潔，表徵全人類裏面

【11:46】This is the law of the beast and of the bird, and of every living animal that moves in the waters, and of every creature that swarms upon the earth;

【11:47】To make a distinction between the unclean and the¹clean, and between the animal that may be eaten and the animal that may not be eaten.

LEVITICUS 12

B. Uncleaness in Human Birth 12:1-8

【12:1】Then Jehovah spoke to Moses, saying,

【12:2】Speak to the children of Israel, saying, If a¹woman conceives seed and bears a male child, then she shall be unclean²seven days; as in the days of her menstruation, she shall be unclean.

11:47¹ (clean) The matter of eating involves cleanness, the reality of which is Christ, who is our content, life supply, and spiritual food (John 6:35, 57). All the clean living creatures are types of Christ. Only Christ is able to keep us holy, as God is holy (v. 45b). Only Christ and that which is out of Christ are clean for our food supply. This only is what we should contact, eat, and receive.

12:2¹ (woman) In figure the woman represents all mankind (see note 2¹ in Gen. 3). Thus, the uncleanness within the woman signifies the

【12:3】¹ 第八天，要給嬰孩行 ^{1a} 割禮。

【12:4】婦人要在產血得潔淨期中，家居¹ 三十三天。她不可摸 ² 聖物，也不可進 ² 聖所，直到她潔淨的日子滿了。

的不潔。源頭既是不潔的，凡從源頭生的，也必是不潔的。全人類都是在不潔裏生的，（詩五一 5，）因此就在不潔裏活着。（弗二 1～3，四 17～19。）在十一章，不潔是在人外面，但在本章，不潔是在人裏面。（參太十五 17～20，羅五 19 上。）

● 12:2² 生男孩不潔淨七天，但生女孩就不潔淨兩個七天，（2，5 上，）表徵男性（代表剛強者）不管力量如何，乃是完全（由七天所表徵）不潔的；女性（代表軟弱者—彼前三 7）由於她的軟弱，更是加倍（由兩個七天所表徵）的不潔。

● 12:3¹ 3 節與 6 節啓示對付人類生產之不潔的路。在本節，第八天是新一週的開始，指基督的復活，（太二八 1，約二十 1，）而割去肉體的割禮，指在基督的釘十字架裏舊人被了結。（羅六 6，加二 20 上。）男孩在出生後第八天受割禮，表徵不潔之人的肉體，（即整個人—羅三 20，）應當藉着基督的死被割除、被了結，使他被帶進基督的復活裏，不僅得着潔淨，更有生命的新開始。（西二 11～12。）見創十七 10 註 1 與 12 註 1。

● 12:4¹ 婦人生了男孩，要在產血得潔淨期中，家居三十三天；生了女孩，要家居六十六天。（5 下。）生男孩得潔淨的總天數爲四十（七加

【12:3】And on the ¹eighth day the flesh of his foreskin shall be ^{1a}circumcised.

【12:4】And she shall remain in the blood of her purifying ¹thirty-three days; she shall not touch any ²sanctified thing, nor come into the ²sanctuary, until the days of her purifying are fulfilled.

uncleanness within all mankind. Since the source is unclean, whatever is born of the source must also be unclean. All mankind was born in uncleanness (Psa. 51:5) and consequently lives in uncleanness (Eph. 2:1-3; 4:17-19). In ch. 11 the uncleanness is outside of man, but in this chapter the uncleanness is within man (cf. Matt. 15:17-20; Rom. 5:19a).

12:2² (seven) The uncleanness of the male's birth is for seven days, but that of the female's is for two weeks (vv. 2, 5a), signifying that the male (representing the strong ones) is fully (signified by the seven days) unclean in spite of his strength, and that the female (representing the weak ones—1 Pet. 3:7) is doubly (signified by the two weeks) unclean in her weakness.

12:3¹ (eighth) Verses 3 and 6 reveal the way to deal with the uncleanness in human birth. In this verse the eighth day, the beginning of a new week, refers to Christ's resurrection (Matt. 28:1; John 20:1), and circumcision, the cutting off of the flesh, refers to the terminating of the old man in Christ's crucifixion (Rom. 6:6; Gal. 2:20a). The circumcising of the male on the eighth day after his birth signifies that the flesh of the unclean person (i.e., the entire person—Rom. 3:20) should be cut off, terminated, through the death of Christ that he might be brought into the resurrection of Christ not only to be cleansed but also to have a new beginning of life (Col. 2:11-12). See notes 10¹ and 12¹ in Gen. 17.

12:4¹ (thirty-three) After the birth of a male, the woman was to remain in the blood of her purifying thirty-three days, and after the birth of a female, sixty-six days (v. 5b). In the case of the male the total number of days for

【12:5】她若生女孩，就不潔淨兩個七天，像她在污穢的時候一樣；她要在產血得潔淨期中，家居六十六天。

【12:6】滿了^a潔淨的日子，無論是為男孩或為女孩，她要把一隻一歲的^b羊羔作¹燔祭，一隻雛鴿或一隻斑鳩作¹贖罪祭，帶到會幕門口交給祭司。

三十三，) 生女孩得潔淨的總天數為八十（十四加六十六。）在聖經裏，四十這數字指一段試驗的時期。（申九 9，王上十九 8。）因着人類的出生全然不潔，就必須受試驗，纔能得潔淨；女孩出生的不潔，更應加倍受試驗，纔能得潔淨。

● 12:4² 在不潔受試驗期間，婦人不可摸聖物，也不可進聖所，這表徵人不可摸與神有關的事，或進到神的面光中，直等到他的不潔受了對付。（見 3 註 1 與 6 註 1。）

● 12:6¹ 不潔受試驗的日子滿了，就需要獻上燔祭和贖罪祭，（6～8，）表徵我們與生俱來的不潔，藉着基督的死與復活完全受了對付之後，（3 與註，）我們進一步需要基督作我們的燔祭，因為我們沒有為着神；也需要基督為着我們的罪作我們的贖罪祭，（來十 5～7，）使基督可以作我們的生命和我們絕對為着神的生活，也使祂可以對付我們活在地上時還在肉體裏的罪。（約壹一 7～二 2。）

【12:5】But if she bears a female, then she shall be unclean two weeks, as in her impurity; and she shall remain in the blood of her purifying sixty-six days.

【12:6】And when the days of her^a purifying are fulfilled, for a son or for a daughter, she shall bring a year old^b lamb for a¹ burnt offering, and a young pigeon or a turtledove for a¹ sin offering to the priest to the entrance of the Tent of Meeting.

purifying was forty (seven plus thirty-three), and in the case of the female the total number of days was eighty (fourteen plus sixty-six). In the Bible the number forty denotes a period of testing (Deut. 9:9; 1 Kings 19:8). Because the birth of a human being is altogether unclean, it must be tested for cleanness. The uncleanness of a female's birth should be doubly tested for cleanness.

12:4² (sanctified) During the test of the uncleanness, the woman's not being allowed to touch any sanctified thing or to enter into the sanctuary signifies that man is not allowed to touch the things concerning God or go into the presence of God until his uncleanness is dealt with (see notes 3¹ and 6¹).

12:6¹ (burnt) After the completion of the test of the uncleanness, a burnt offering and a sin offering were to be offered (vv. 6-8), signifying that after our uncleanness by birth is fully dealt with through Christ's death and resurrection (v. 3 and note), we need Christ further to be our burnt offering for our not being for God and to be our sin offering for our sin (Heb. 10:5-7), that Christ may be our life and our living that is absolute for God and that He may deal with the sin that is still in our flesh as we live on earth (1 John 1:7-2:2).

12:6^a
路二 22
12:6^b
利一 10-13
參創二 7
民六 14

12:6^a
Luke 2:22
12:6^b
Lev. 1:10-13;
cf. Gen. 22:7;
Num. 6:14

【12:7】祭司要獻在耶和華面前，爲她遮罪，她流血的污穢就潔淨了。這條例是爲生育的婦人，無論是生男或生女。

【12:8】她的力量若不穀獻一隻羊羔，就要取^a兩隻斑鳩或兩隻雛鴿，一隻作燔祭，一隻作贖罪祭。祭司要爲她遮罪，她就潔淨了。

利未記 第十三章

三 從人裏面發出的不潔 (癩瘋)

十三 1 ~ 59

【13:1】耶和華對摩西、亞倫說，

【13:2】人的肉皮上若長了^{1a}腫塊，或長了癬，或長了火斑，在他肉皮上成了^{1b}癩瘋的災病，就要帶他到²祭司亞倫或亞倫作祭司的一個子孫面前。

● 13:2¹ 癩瘋表徵從人裏面發出來嚴重的罪，就如明知故犯、任意妄爲、定意頂撞神的罪。在米利暗、（民十二 1 ~ 10、）基哈西、（王下五 20 ~ 27、）和烏西雅（代下二六 16 ~ 21）的事例中我們看見，癩瘋起因於背叛神的權柄、背叛神的

【12:7】 And he shall present it before Jehovah and make expiation for her, and she shall be cleansed from the flow of her blood. This is the law for her who bears a child, whether male or female.

【12:8】 And if she cannot afford a lamb, then she shall take^a two turtledoves or two young pigeons, one for a burnt offering and the other for a sin offering. And the priest shall make expiation for her, and she shall be clean.

LEVITICUS 13

C. Uncleaness Issuing from within Man (Leprosy)

13:1-59

【13:1】 Then Jehovah spoke to Moses and to Aaron, saying,

【13:2】 When a man has a^{1a} swelling or an eruption or a bright spot on the skin of his² body, and it becomes an infection of^{1b} leprosy on the skin of his body, then he shall be brought to³ Aaron the priest or to one of his sons the priests.

13:2¹ (swelling) Leprosy signifies the serious sin issuing from within man, such as willful sin, presumptuous sin, and opposing God with determination. As seen in the cases of Miriam (Num. 12:1-10), Gehazi (2 Kings 5:20-27), and Uzziah (2 Chron. 26:16-21), leprosy issues from rebellion against God's authority, against God's deputy authority,

12:8^a
利一 14

12:8^a
Lev. 1:14

13:2^a
利十四 56
13:2^b
民十二 10, 14-15
代下二六 21
太八 2

13:2^a
Lev. 14:56
13:2^b
Num. 12:10, 14-15;
2 Chron. 26:21;
Matt. 8:2

【13:3】祭司要察看肉皮上的災病，若災病處的毛已經變^{1a}白，災病的現象²深於肉上的皮，這便是癩瘋的災病。祭司察看了他，就要定他為不潔淨。

代表權柄、背叛神的法則、以及背叛神的經綸。罪在聖經裏的意思就是背叛。（約壹三 4 與註 3。）因此，癩瘋表徵罪。聖經中頭一個罪的事例，乃是撒但背叛神。（結二八 13～18，賽十四 12～15。）因此，背叛的罪是由背叛的天使長路西弗所發明、開創的。至終，這罪，這癩瘋，經由亞當進到人類裏面。（羅五 12，19 上，七 20。）罪既進到人裏面，就從人裏面發出許多種的罪行，就是許多背叛的表顯。因此，患癩瘋者代表墮落的亞當子孫，他們都是患癩瘋的。見太八 2 註 1。

人在肉皮上的腫塊、癬或火斑，是癩瘋的記號，表徵人表現於外的任性、與人不和、驕傲和高擡自己。

● 13:2² 帶到祭司面前，給祭司察看，並被關閉（隔離）七天，（2 下～28，）表徵一面被帶到主前，一面被帶到事奉神的人那裏，給他們察看，並在一段完整的時間內，不得與別人接觸。

● 13:3¹ 毛變白，表徵行為的力量，就是過正常生活的力量，正在衰退。相反的，黑髮表徵人因着服從神，靈裏剛強，能過正確的基督徒生活。（歌五 11 與註，參啓一 14 與註 1。）

【13:3】And the priest shall look at the infection in the skin of the body; and if the hair in the infection has turned ^{1a}white and the appearance of the infection is ²deeper than the skin of his body, it is the infection of leprosy. When the priest has looked at him, he shall pronounce him unclean.

against God's regulation, and against God's economy. In the biblical sense, sin is rebellion (1 John 3:4 and note 2). Thus, leprosy signifies sin. The first case of sin in the Bible was Satan's rebellion against God (Ezek. 28:13-18; Isa. 14:12-15). Hence, sin as rebellion was invented, inaugurated, by the rebellious archangel Lucifer. Eventually, this sin, this leprosy, entered into mankind through Adam (Rom. 5:12, 19a; 7:20), and having entered into man, it issues from within man as many kinds of sins, i.e., many manifestations of rebellion. Hence, a leper represents the fallen descendants of Adam, all of whom are lepers. See note 2¹ in Matt. 8.

As signs of leprosy, a swelling, eruption, or a bright spot on the skin of one's flesh signifies man's outward expressions in unruliness, in friction with others, and in pride and self-exaltation.

13:2² (body) Lit., flesh. So throughout this chapter.

13:2³ (Aaron) Being brought to the priest, being examined by him, and being shut up (isolated) for seven days (vv. 2c-28) signify being brought, on the one hand, to the Lord and, on the other hand, to one who serves God, being examined by them, and being kept from contact with others for a complete course of time.

13:3¹ (white) The hair turning white signifies that the strength for behavior, the strength to live a normal life, is deteriorating. In contrast, black hair signifies that one is strong in the spirit to live a proper Christian life through one's submission to God (S.S. 5:11 and note; cf. Rev. 1:14 and note 1).

【13:4】若火斑在他肉皮上是白的，現象不深於皮，其上的毛也沒有變白，祭司就要將有災病的人隔離七天。

【13:5】第七天，祭司要察看，若見災病止住了，沒有在皮上發散，就要將他再隔離七天。

【13:6】第七天，祭司要再察看，若災病¹發暗，而且沒有在皮上發散，就要定他為潔淨，那只是癬；那人要洗衣服，就得潔淨。

【13:7】但他將自己給祭司察看，定為潔淨以後，癬若在皮上發散開了，他要再將自己給祭司察看。

● 13:3² 災病深於皮，表徵人遮掩自己錯誤的行為，不肯承認。災病不深於皮，其上的毛也沒有變白，（4，）表徵人承認自己錯誤的行為，沒有遮掩，並且他行為的力量沒有衰退。

● 13:6¹ 災病發暗，而且沒有在皮上發散，表徵人的軟弱藉着基督在他裏面用恩典作恢復的工作，已經被生命吞滅。這樣的人已經得了醫治，得了恢復。

【13:4】And if the bright spot is white on the skin of his body, and its appearance is not deeper than the skin, and the hair on it has not turned white, then the priest shall isolate the one who has the infection seven days.

【13:5】And the priest shall look at him on the seventh day; and if in his eyes the infection remains, and the infection has not spread in the skin, then the priest shall isolate him seven more days.

【13:6】And the priest shall look at him again on the seventh day; and if the infection has¹ faded, and the infection has not spread in the skin, then the priest shall pronounce him clean; it is only a scab. And he shall wash his clothes and be clean.

【13:7】But if the scab spreads further on the skin after he has showed himself to the priest for his cleansing, he shall show himself again to the priest.

13:3² (deeper) The infection being deeper than the skin signifies that one's wrong behavior is covered and is not confessed. The infection not being deeper than the skin and the hair in it not having turned white (v. 4) signifies that one's wrong behavior is confessed, not covered, and that his strength for behavior has not deteriorated.

13:6¹ (faded) The infection having faded and having not spread in the skin signifies that one's weakness has been swallowed up by life through Christ's recovery work in him with grace. Such a person has been healed, recovered.

【13:8】祭司要察看，癬若在皮上發散，就要定他為不潔淨，那是痲瘋。

【13:9】人有了痲瘋的災病，就要帶他到祭司面前。

【13:10】祭司要察看，皮上若長了白腫塊，使毛變白，在腫塊之處有了¹新長的紅肉，

【13:11】這是肉皮上的舊痲瘋，祭司要定他為不潔淨，不用將他隔離，因為他是不潔淨了。

【13:12】痲瘋若在皮上四外發散，¹長滿了患災病人的皮，就祭司所能看到的，從頭到腳無處不有，

【13:13】祭司就要察看，全身若長滿了痲瘋，就要定那患災病的為潔淨；全身都變為白，他是潔淨了。

● 13:10¹ 毛變白與新長了紅肉，表徵舊有的罪，因着行為力量漸衰，又回來了。

● 13:12¹ 12～13節的光景，表徵一個滿了罪，肯在神面前承認自己一切罪的人，要得着赦免和潔淨。（約壹一9。）

【13:8】And the priest shall look; and if the scab has spread on the skin, then the priest shall pronounce him unclean; it is leprosy.

【13:9】When the infection of leprosy is in a man, then he shall be brought to the priest;

【13:10】And the priest shall look; and if there is a white swelling in the skin, and it has turned the hair white, and there is living¹ raw flesh in the swelling,

【13:11】It is a chronic leprosy on the skin of his body; and the priest shall pronounce him unclean. He shall not isolate him, for he is unclean.

【13:12】And if the leprosy breaks out further on the skin, and the leprosy¹ covers all the skin of the one who has the infection, from his head even to his feet, as far as the priest can see,

【13:13】Then the priest shall look; and if the leprosy has covered all his body, he shall pronounce him who has the infection clean. It has all turned white; he is clean.

13:10¹ (raw) The appearing of white hair and living raw flesh signifies that the old sin has come back again through the weakening of the strength for behavior.

13:12¹ (covers) The condition in vv. 12-13 signifies that one who is full of sin and who is willing to confess all his sin before God is forgiven and cleansed (1 John 1:9).

【13:14】但¹紅肉幾時顯在他身上，他就幾時不潔淨。

【13:15】祭司看到那紅肉，就要定他為不潔淨。紅肉本是不潔淨，那是痲瘋。

【13:16】紅肉若又變白了，他就要來見祭司。

【13:17】祭司要察看，災病處若變白了，祭司就要定那患災病的為潔淨，他是潔淨了。

【13:18】人若在肉皮上長¹瘡，卻治好了，

【13:19】在長瘡之處又起了白腫塊，或是白中帶紅的火斑，就要給祭司察看。

【13:20】祭司要察看，若現象窪於皮，其上的毛也變白了，就要定他為不潔淨，那是痲瘋的災病在瘡中發作了。

● 13:14¹ 這表徵舊有的罪又回來了。然而，紅肉又變白，患痲瘋者被定為潔淨，（16～17，）表徵若肯承認重複犯的罪，還是會得赦免和潔淨。（約壹一9。）

● 13:18¹ 痲瘋在治好的瘡中發作，（18～20，）表徵人得救後，外面的生活變得軟弱（毛變白，）又有新的弱點在他的行為上顯出。

【13:14】But whenever¹ raw flesh appears on him, he shall be unclean.

【13:15】And the priest shall look at the raw flesh and pronounce him unclean. The raw flesh is unclean; it is leprosy.

【13:16】But if the raw flesh again turns white, then he shall come to the priest.

【13:17】And the priest shall look at him; and if the infection has turned white, then the priest shall pronounce him who has the infection clean; he is clean.

【13:18】And when the body has a¹ boil on its skin, and it has healed,

【13:19】And in the place of the boil there is a white swelling or a reddish-white bright spot, then it shall be shown to the priest.

【13:20】And the priest shall look; and if its appearance is below the surface of the skin, and the hair on it has turned white, then the priest shall pronounce him unclean. It is the infection of leprosy; it has broken out in the boil.

13:14¹ (raw) This signifies that the old sin has come back again. However, the raw flesh turning white again and the leper being pronounced clean (vv. 16-17) signifies that if the repeated sin is confessed, it will be forgiven and cleansed (1 John 1:9).

13:18¹ (boil) Leprosy breaking out in a boil that has healed (vv. 18-20) signifies that one becomes weak (the hair turning white) in his outward living after being saved and has new weak points manifested in his conduct.

【13:21】但祭司察看，若其上沒有白毛，也沒有窪於皮，乃是發暗，就要將他隔離七天。

【13:22】若在皮上發散開了，祭司就要定他為不潔淨，那是災病。

【13:23】火斑若在原處止住，沒有發散，不過是瘡的疤痕，祭司就要定他為潔淨。

【13:24】人的¹肉皮上若有了火傷，火傷處的紅肉成了火斑，或是白中帶紅，或是全白，

【13:25】祭司就要察看，火斑中的毛若變白了，現象又深於皮，是癩瘋在火傷處發作，就要定他為不潔淨，那是癩瘋的災病。

【13:26】但祭司察看，在火斑中若沒有白毛，也沒有窪於皮，乃是發暗，就要將他隔離七天。

● 13:24¹ 24～25 節的光景，表徵得救的人憑肉體行事，如發脾氣、稱義自己、不肯赦免人，乃是屬靈癩瘋的徵兆。

【13:21】 But if the priest looks at it, and if there is no white hair in it, and it is not below the surface of the skin, but it has faded, then the priest shall isolate him seven days.

【13:22】 And if it spreads further in the skin, then the priest shall pronounce him unclean; it is an infection.

【13:23】 But if the bright spot remains in its place and does not spread, it is only the scar of the boil; and the priest shall pronounce him clean.

【13:24】 Or when the ¹flesh has on its skin a burn by fire, and the raw flesh of the burn becomes a bright spot, reddish-white or white,

【13:25】 Then the priest shall look at it; and if the hair in the bright spot has turned white, and its appearance is deeper than the skin, it is leprosy. It has broken out in the burn, and the priest shall pronounce him unclean; it is the infection of leprosy.

【13:26】 But if the priest looks at it, and if there is no white hair in the bright spot, and it is not below the surface of the skin, but it has faded, then the priest shall isolate him seven days.

13:24¹ (flesh) The condition in vv. 24-25 signifies that a saved person's acting by the flesh, e.g., his losing his temper, his justifying himself, and his not being willing to forgive others, is a sign of spiritual leprosy.

【13:27】到第七天，祭司要察看，火斑若在皮上發散開了，就要定他為不潔淨，那是癩瘋的災病。

【13:28】火斑若在原處止住，沒有在皮上發散，乃是發暗，是火傷的腫塊，祭司要定他為潔淨，因為不過是火傷的疤痕。

【13:29】男人或女人，若是在¹頭上或¹鬍鬚上有災病，

【13:30】祭司就要察看這災病，若現象深於皮，其間有¹細黃毛，就要定那人為不潔淨，這是疥癬，是頭上或鬍鬚上的癩瘋。

● 13:29¹ 在聖經裏，頭，特別是頭髮，表徵人的榮耀；（林前十一 7，15；）鬍鬚則與尊嚴，與人的自尊有關。頭上和鬍鬚上會有災病，這指明癩瘋（背叛的罪）很容易隱藏在人的榮耀和尊嚴裏。

頭上的災病，表徵在服權柄和心思的想法上出了問題。（參林後十 5，提後三 8。）鬍鬚上的災病，表徵尊榮自己，追逐人的抬舉。（參太六 1～6，路十一 43，十四 7～11。）

● 13:30¹ 細黃毛表徵人因着不順從神的話，過正常基督徒生活的力量逐漸衰退。見 3 註 1。

【13:27】And the priest shall look at him on the seventh day. If it spreads further in the skin, then the priest shall pronounce him unclean; it is the infection of leprosy.

【13:28】And if the bright spot remains in its place, and it has not spread in the skin, but it has faded, it is the swelling from the burn; and the priest shall pronounce him clean, for it is only the scar of the burning.

【13:29】And if a man or woman has an infection on the ¹head or on the ¹beard,

【13:30】Then the priest shall look at the infection; and if its appearance is deeper than the skin, and there is in it ¹thin yellowish hair, then the priest shall pronounce him unclean. It is a scale; it is leprosy of the head or of the beard.

13:29¹ (head) In the Bible the head, especially the hair on the head, signifies man's glory (1 Cor. 11:7, 15), and a beard is related to dignity, to one's self-assumed honor. The fact that there can be an infection on the head and on the beard indicates that it is easy for leprosy, the sin of rebellion, to be hidden within human glory and dignity.

An infection on the head signifies something wrong in the subjection to authority and in the thinking of the mind (cf. 2 Cor. 10:5; 2 Tim. 3:8). An infection on the beard signifies being self-dignified, hunting for exaltation from others (cf. Matt. 6:1-6; Luke 11:43; 14:7-11).

13:30¹ (thin) Thin yellowish hair signifies the deteriorating of the strength to live a normal Christian life because of one's disobedience to God's word. See note 3¹.

【13:31】祭司察看疥癬的災病，若現象¹不深於皮，其間也¹沒有黑毛，就要將長疥癬災病的隔離七天。

【13:32】第七天，祭司要察看災病，若疥癬沒有發散，其間也沒有黃毛，疥癬的現象不深於皮，

【13:33】那人就要¹剃去鬍鬚，但他不可剃疥癬之處。祭司要將那長疥癬的，再隔離七天。

【13:34】第七天，祭司要察看疥癬，疥癬若沒有在皮上發散，現象也不深於皮，就要定他為潔淨；他要¹洗衣服，便成為潔淨。

● 13:31¹ 災病不深於皮，表徵人沒有遮掩自己的罪；其間也沒有黑毛，表徵這人無力抗拒自己的罪。

● 13:33¹ 剃去鬍鬚而不剃頭，表徵對付自我尊榮，並對付尋求人的抬舉，但保持對權柄的服從。（參林前十一 10，15。）

● 13:34¹ 衣服表徵我們的行為。（賽六四 6。）洗衣服，表徵首先藉着基督的血，再藉着那靈，洗去行為上的弱點、過犯、缺點、背叛的言語、不正當的行動等污點。（啓七 14，林前六 11。）

【13:31】And if the priest looks at the infection of the scale, and if its appearance is ¹not deeper than the skin, and there is ¹no black hair in it, then the priest shall isolate the one who has the infection of the scale seven days.

【13:32】And on the seventh day the priest shall look at the infection; and if the scale has not spread, and there is no yellowish hair in it, and the appearance of the scale is not deeper than the skin,

【13:33】Then he shall ¹shave himself, but the scale he shall not shave. And the priest shall isolate the one who has the scale seven days more.

【13:34】And on the seventh day the priest shall look at the scale; and if the scale has not spread in the skin, and its appearance is not deeper than the skin, then the priest shall pronounce him clean. And he shall ¹wash his clothes and be clean.

13:31¹ (not) The infection not being deeper than the skin signifies that the person does not cover his sin, and there being no black hair in it signifies that he does not have the strength to resist it.

13:33¹ (shave) Shaving the beard but not the hair signifies dealing with being self-dignified and seeking exaltation from others, but keeping the subjection to authority (cf. 1 Cor. 11:10, 15).

13:34¹ (wash) Clothes signify our conduct (Isa. 64:6). Washing one's clothes signifies washing away the stains of weak points in conduct, offenses, defects, words of rebellion, and improper activities, first by the blood of Christ and then by the Spirit (Rev. 7:14; 1 Cor. 6:11).

【13:35】但他得潔淨以後，疥癬若在皮上發散開了，

【13:36】祭司就要察看；疥癬若在皮上發散，祭司就不必找黃毛，那人是不潔淨了。

【13:37】祭司若見疥癬已經止住，其間也長了¹黑毛，疥癬已經痊愈，那人是潔淨了，就要定他為潔淨。

【13:38】男人或女人，肉皮上若起了火斑，就是¹白火斑，

【13:39】祭司就要察看，他們肉皮上的火斑若是灰白的，這是皮上發作的疹，那人是潔淨了。

● 13:37¹ 疥癬上長了黑毛，表徵一個人過正常基督徒生活的屬靈力量，在他軟弱時得着加強。

● 13:38¹ 白火斑表徵自我炫耀的病。（參太六1～6。）火斑呈灰白色，（39，）表徵人已經自卑，且從自我炫耀的病得了恢復。

【13:35】 But if the scale spreads further in the skin after his cleansing,

【13:36】 Then the priest shall look at him; and if the scale has spread in the skin, the priest need not seek for the yellowish hair; he is unclean.

【13:37】 But if, in ¹the priest's eyes, the scale has remained, and ²black hair has grown up in it, the scale is healed; he is clean. And the priest shall pronounce him clean.

【13:38】 And when a man or a woman has bright spots on the skin of their body, ¹white bright spots,

【13:39】 Then the priest shall look; and if the bright spots on the skin of their body are a dull white, it is a rash that has broken out on the skin; he is clean.

13:37¹ (the) Lit., his.

13:37² (black) The growing of black hair in the scale signifies that the spiritual strength for one to live a normal Christian life is increasing at the point of one's weakness.

13:38¹ (white) White bright spots signify the disease of self-display (cf. Matt. 6:1-6). The dull whiteness of the bright spots (v. 39) signifies that one has humbled himself and has been recovered from the disease of self-display.

【13:40】人¹頭上的髮若掉了，他不過是頭禿，還是潔淨。

【13:41】他額頂若掉了頭髮，他不過是額頂禿，還是潔淨。

【13:42】頭禿處或額頂禿處若有白中帶紅的災病，這是癩瘋在他頭禿處或額頂禿處發作，

【13:43】祭司就要察看；那災病若在頭禿處或額頂禿處有腫塊，是白中帶紅的，像肉皮上癩瘋的現象，

【13:44】那人就是^a患癩瘋，是不潔淨的；祭司要確定他為不潔淨，他的災病是在頭上。

【13:45】患癩瘋災病的人，他的¹衣服要撕裂，也要¹蓬頭散髮，¹蒙着上脣，喊叫說，¹不潔淨！不潔淨！

● 13:40¹ 頭上的髮掉了，或額頂掉了髮，（41，）（禿頭，）表徵雖然不服權柄，卻沒有在人面前背叛，即沒有癩瘋的徵兆。（42～44。）

● 13:45¹ 患癩瘋者向人公開承認自己的癩瘋，（45～46，）表徵罪人向人公開承認自己的罪。

【13:40】And if a man¹ loses the hair of his head, he is bald; he is clean.

【13:41】And if he loses hair from his forehead and his temples, he is bald on the forehead; he is clean.

【13:42】But if on the bald head or the bald forehead there is a reddish-white infection, it is leprosy breaking out on his bald head or on his bald forehead.

【13:43】Then the priest shall look at him; and if the swelling of the infection is reddish-white on his bald head or on his bald forehead, like the appearance of leprosy in the skin of the body,

【13:44】He is a^a leprous man; he is unclean. The priest shall surely pronounce him unclean; his infection is on his head.

【13:45】And as for the leper in whom the infection is, his¹ clothes shall be torn, and the¹ hair of his head shall be let loose, and he shall¹ cover his upper lip and cry, ¹Unclean, unclean!

13:40¹ (loses) The losing of the hair on the head or of the hair on the forehead and the temples (v. 41) (baldness) signifies the losing of subjection to authority, yet without being in rebellion before men, i.e., without the sign of leprosy (vv. 42-44).

13:45¹ (clothes) The leper's open confession of his leprosy to others (vv. 45-46) signifies that a sinner makes an open confession of his

13:44^a
民十二 10, 14-15
代下二六 21
太八 2

13:44^a
Num. 12:10, 14-15;
2 Chron. 26:21;
Matt. 8:2

13:46^a

民五 2-3
十二 14-15
參王下七 3
十五 5
代下二六 21
路十七 12
約貳 11

13:47^a

參猶 23
啓三 4

【13:46】災病在他身上的日子，他就是
不潔淨的；他既是不潔淨，就要獨居
^a營外。

【13:47】染了麻瘋災病的^{1a}衣服，無論
是²羊毛衣服或²麻布衣服，

撕裂自己的衣服，表徵承認自己道德淪喪。蓬頭
散髮，表徵完全不服權柄，任性妄為。蒙着上脣，
指明凡從患麻瘋者（罪人）發出來的，都是污穢且
會傳染的，也指明不可與其接觸。喊叫說，『不潔
淨！不潔淨！』指明不住的定罪自己。獨居營外，
（46，）表徵有罪的人該留在召會之外，從神子民
中間的交通隔離，（林前五 13，）直到他清除了他的
罪。

● 13:47¹ 衣服上的麻瘋，（47～59，）表徵
人外在的生活、行事為人、與人接觸等事上的污穢。

● 13:47² 羊毛是柔輓的，所以羊毛衣服表徵人
在行為並與人接觸等事上是溫柔的。麻布是純淨、
樸素、簡單的；因此，麻布衣服表徵人在行為並與
人接觸等事上是純樸的。皮子作的衣服（48）是暖
和的；因此，皮子作的衣服表徵人在行為並在與人
接觸等事上是熱切的。如這三種衣服所表徵的，我
們的行為該是溫柔、純樸且熱切的，沒有麻瘋的徵
兆一罪和背叛的表顯。

【13:46】He shall be unclean all the days during which the
infection is in him; he is unclean. He shall live alone; his
dwelling shall be ^aoutside the camp.

【13:47】The ^{1a}garment also that the infection of leprosy is in,
whether it is a ²woolen garment or a ²linen garment,

sin to others. Tearing one's clothes is a sign of admitting one's moral
bankruptcy. Letting loose the hair signifies that one is utterly lacking
in subjection to authority, being unruly and reckless. Covering the
upper lip indicates that whatever issues out of a leper (a sinner) is filthy
and contagious and that he should not be contacted. Crying "Unclean,
unclean!" indicates self-condemnation without ceasing. Dwelling alone
outside the camp (v. 46) signifies that, until he clears up his sinfulness,
the one who has sinned should stay outside the church and be isolated
from the fellowship among God's people (1 Cor. 5:13).

13:47¹ (garment) Leprosy in a garment (vv. 47-59) signifies the
filthiness in one's outward living, conduct, contact with people, etc.

13:47² (woolen) Since wool is soft, woolen garments signify one's
conduct, contact with people, etc., in meekness. Linen is pure, plain, and
simple; thus, linen garments signify one's conduct, contact with people,
etc., in plainness. Clothing made from skins (v. 48) is warm; hence,
garments made of skins signify one's conduct, contact with people, etc.,
in warmness. As signified by these three kinds of garments, our conduct
should be in meekness, in plainness, and in warmness, with no sign of
leprosy—the expression of sin and rebellion.

13:46^a

Num. 5:2-3;
12:14-15;
cf. 2 Kings 7:3;
15:5;
2 Chron. 26:21;
Luke 17:12;
2 John 11

13:47^a

cf. Jude 23;
Rev. 3:4

【13:48】無論是在¹經上或在¹緯上，
是麻布的或羊毛的，無論是在皮子上
或在皮子作的甚麼物件上，

【13:49】這災病在衣服上或皮子上，
經上或緯上，或在皮子作的甚麼物件
上，若是¹發綠或發紅，那就是癩瘋
的災病，要給祭司^a察看。

【13:50】祭司要察看那災病，把染了災
病的物件隔離七天。

● 13:48¹ 編織衣服的經線是從上到下，緯線是從左到右。因此，經表徵我們向着神的外在行爲，我們與神的關係；緯表徵我們向着人的外在行爲。我們日常的行事爲人，乃是一種與神、人二者有關的經緯交織。我們需要與神與人都是正確的，也就是在我們的衣服上（在行爲上，）無論在經或緯上（無論對神或對人，）都不該有癩瘋，背叛。

● 13:49¹ 災病在衣服上發綠或發紅，表徵人生活和行爲上不正常而奇怪的改變。災病發散在衣服上，成爲那種藉着侵噬肉體而擴散的惡性癩瘋，（51，）表徵罪在人裏面藉着吞喫那人而擴散，越來越惡化。

【13:48】Whether it is in ¹warp or ¹woof, of linen or of wool, whether in a skin or in anything made of skin,

【13:49】If the infection is ¹greenish or reddish in the garment or in the skin, or in the warp or in the woof, or in anything of skin, it is the infection of leprosy and shall be ^ashown to the priest.

【13:50】And the priest shall look at the infection and isolate the article which has the infection for seven days.

13:48¹ (warp) The warp in the weave of a garment goes from top to bottom, and the woof, from left to right. Thus, the warp signifies our outward conduct toward God, our relationship with God, and the woof signifies our outward conduct toward others. Our conduct in our daily walk is an interweaving that involves both God and man. We need to be proper with both God and man; i.e., in our garments, our conduct, there should be no leprosy, rebellion, either in the warp or in the woof, either toward God or toward man.

13:49¹ (greenish) The greenish or reddish infection in the garment signifies the abnormal and strange change in one's living and conduct. The infection spreading in the garment, becoming a malignant leprosy (v. 51) of the kind that spreads by eating the flesh, signifies sin that is spreading within a person by devouring the person, becoming worse and worse in its malignancy.

【13:51】第七天，他要察看那災病。若災病發散在衣服上，無論是經上或緯上，或在皮子上，這皮子無論當作何用，這災病是惡性的癩瘋，是不潔淨了。

【13:52】那染了災病的衣服，無論是經上或緯上，羊毛上或麻布上，或是皮子作的甚麼物件，他都要¹焚燒；因為這是惡性的癩瘋，必在火中焚燒。

【13:53】祭司要察看，若災病在衣服上，無論是經上或緯上，或在皮子作的甚麼物件上，沒有發散，

【13:54】祭司就要吩咐他們，把染了災病的物件¹洗了；祭司要把物件再隔離七天。

● 13:52¹ 在火中焚燒衣服，表徵藉着基督的十字架剛強的對付有罪、污穢的生活和行爲，而將其除去。（加五 19～24。）

● 13:54¹ 把染了災病卻沒有發散的衣服洗了，表徵藉着神那洗淨的靈（好比洗滌的水—林前 4:11，多三 5，）對付人在生活和行爲上可疑的弱點。

【13:51】 Then he shall look at the infection on the seventh day. If the infection has spread in the garment, either in the warp or in the woof, or in the skin, whatever the purpose the skin is used for, the infection is a malignant leprosy; it is unclean.

【13:52】 And he shall ¹burn the garment, whether the warp or the woof, in wool or in linen, or anything of skin in which the infection occurs, for it is a malignant leprosy; it shall be burned in the fire.

【13:53】 And if the priest shall look, and if the infection has not spread in the garment, either in the warp or in the woof, or in anything of skin,

【13:54】 Then the priest shall command that they ¹wash the thing in which the infection is; and he shall isolate it for seven more days.

13:52¹ (burn) Burning the garment in fire signifies eliminating the sinful and filthy living and conduct by dealing with it strongly by the cross of Christ (Gal. 5:19-24).

13:54¹ (wash) Washing the garment in which the infection has not spread signifies dealing with the suspected weakness in one's living and conduct by the washing Spirit of God, who is likened to water for washing (1 Cor. 6:11; Titus 3:5).

【13:55】染了災病的物件洗過以後，祭司要察看，那災病的現象若沒有改變，災病也沒有發散，那物件就不潔淨，是¹腐蝕的災病，無論裏面或外面都蝕光了，要在火中焚燒。

【13:56】洗過以後，祭司要察看，若見那災病發暗，他就要把那災病從衣服上或皮子上，從經上或緯上，都¹撕去。

【13:57】若再出現在衣服上，無論是經上或緯上，或在皮子作的甚麼物件上，這就是災病發散了，必用火焚燒那染災病的物件。

【13:58】所洗的衣服，無論經或緯，或是皮子作的甚麼物件，若災病離開了，要¹再洗一次，就潔淨了。

● 13:55¹ 腐蝕的災病是非常嚴重的；這表徵腐蝕的罪更形惡化且深入，雖然悔改認罪，但在外表上並沒有改變。這種罪能把人佔有，把人吞喫吞沒。

● 13:56¹ 把衣服上染了災病發暗的部分撕去，表徵藉着徹底的對付，把人生活和行為上可疑的弱點除去。災病再出現在衣服上，（57，）表徵人的弱點受了對付並除去之後，再次顯出來。

● 13:58¹ 所洗的衣服，若災病離開了，要再洗

【13:55】And after the article with the infection has been washed, the priest shall look at it; and if the infection has not changed its appearance, even though the infection has not spread, it is unclean. You shall burn it in the fire; it is a ¹leprous decay, whether the bareness is on the inside or on the outside.

【13:56】And if the priest looks, and if the infection has faded after it was washed, then he shall ¹tear it out of the garment or out of the skin, whether from the warp or from the woof.

【13:57】But if it appears again in the garment, whether in the warp or in the woof, or in anything of skin, it is spreading. You shall burn the article that the infection is in, in the fire.

【13:58】And the garment, whether the warp or the woof, or any article of skin, which you shall wash, if the infection has departed from them, shall be washed a ¹second time and shall be clean.

13:55¹ (leprous) A leprous decay is very serious; it signifies the corroding sin that is becoming worse and deeper, having no change in appearance through repentance and confession. This is the kind of sin that can take over a person, devouring and swallowing him up.

13:56¹ (tear) The tearing out of the faded infected part of a garment signifies the eliminating, through a thorough dealing, of the suspected weakness in one's living and conduct. The reappearing of the infection in the garment (v. 57) signifies that one's weakness, after being dealt with and eliminated, has come out again.

13:58¹ (second) The washing of the garment a second time after the

【13:59】這就是痲瘋災病的條例，無論是在羊毛衣服或麻布衣服上，在經上或緯上，或皮子作的甚麼物件上，可以定為潔淨或不潔淨。

利未記 第十四章

四 患痲瘋者得潔淨 十四 1 ~ 32

【14:1】耶和華對摩西說，

【14:2】患痲瘋的人¹得潔淨的日子，其條例乃是這樣：要^{2a}帶他去見祭司；

【14:3】祭司要出到^{1a}營外察看，若見他身上痲瘋的災病²痊愈了，

一次，表徵人的弱點經過對付之後，要進一步有再一次的對付。

● 14:2¹ 本章患痲瘋者得潔淨，描繪神在基督裏已經為我們豫備並成就之豐富、完整且廣闊的救恩。在這救恩裏，基督是那經過種種過程的包羅萬有者，也是我們得潔淨所需要的一切。

● 14:2² 患痲瘋的人被帶去見祭司，表徵不潔淨的人，罪人，被帶到主那裏。

● 14:3¹ 祭司出到營外察看患痲瘋的人，表徵主耶穌離開諸天祂原先所在的地方，降卑自己來到

【13:59】This is the law of the infection of leprosy in a garment of wool or linen, either in the warp or in the woof, or anything of skin, for pronouncing it clean or for pronouncing it unclean.

LEVITICUS 14

D. The Cleansing of the Leper 14:1-32

【14:1】Then Jehovah spoke to Moses, saying,

【14:2】This shall be the law of the leper on the day of his¹cleansing: He shall be^{2a}brought to the priest,

【14:3】And the priest shall go forth^{1a}outside the camp. Then the priest shall look, and if the infection of leprosy has been²healed in the leper,

infection has departed through washing signifies that one's weakness, having been dealt with, should be dealt with further, a second time.

14:2¹ (cleansing) The cleansing of the leper in this chapter portrays the rich, complete, and extensive salvation God has prepared and accomplished for us in Christ. In this salvation Christ is the all-inclusive One who has passed through a number of processes and is everything we need for our cleansing.

14:2² (brought) The leper being brought to the priest signifies an unclean person, a sinner, being brought to the Lord.

14:3¹ (outside) The priest going forth outside the camp to examine the leper signifies the Lord Jesus leaving His original place in the heavens

14:2^a
利十三 49

14:3^a
利十三 46

14:2^a
Lev. 13:49

14:3^a
Lev. 13:46

14:4^a
民十九 6
利十四 49-52
14:4^b
來九 19
參書二 18
14:4^c
出十二 22
詩五一 7

【14:4】就要吩咐人爲那¹ 求潔淨的，拿兩隻潔淨的活² 鳥、^{3a} 香柏木、^{3b} 朱紅色線和^{3c} 牛膝草來。

地上，爲要就近罪人。（參太八 1 ～ 4 與註。）

● 14:3² 罪（痲瘋）得醫治，是我們悔改以及神聖生命在我們裏面作工的結果。（見約八 32 註 1。）

● 14:4¹ 痲瘋得痊愈的人，（3，）仍需要在神面前求潔淨，表徵有痲瘋罪的病人，雖然因着裏面神聖的生命得了痊愈，還需要在神面前對付他的短缺和玷污，使他得潔淨。我們尋求得潔淨，乃是與神的恩典和愛合作。

● 14:4² 兩隻潔淨的活鳥乃是基督的豫表；基督是潔淨的，沒有任何玷污，並且滿有生命，能飛翔在地面之上。這裏鳥表徵基督從諸天而來，是屬於諸天並超越地的。被宰的鳥（5）表徵釘十字架的基督，祂爲我們死，使我們的污穢得以除去。（彼前二 24。）放到田野裏的那第二隻鳥，（6～7，）表徵復活的基督，祂爲我們從死人中復起，使我們憑祂復活的生命—神那神聖、永遠、非受造之生命（羅八 2）—的大能、力量和能力，得以蒙拯救脫離我們的軟弱。

● 14:4³ 香柏木，（參王上四 33，）表徵耶穌尊貴、拔高的人性，使祂能作我們的救主。牛膝草是一種最微小的植物，在此表徵主耶穌自甘卑微，『成爲人的樣式，』（腓二 7，）使祂可以就近人，

【14:4】Then the priest shall command that two living clean¹birds and ^{2a}cedar wood and ^{2b}scarlet strands and ^{2c}hyssop be taken for the one who is to be ³cleansed.

and humbling Himself to come to the earth in order to be near to the sinner (cf. Matt. 8:1-4 and notes).

14:3² (healed) The healing of sin (leprosy) is the issue of our repentance and the working of the divine life within us (see note 32¹ in John 8).

14:4³ (cleansed) The one who had been healed from leprosy (v. 3) still needed to seek to be cleansed before God, signifying that the one who is sick of the sin of leprosy, although he has been healed by the divine life within, still needs to have his shortcomings and defilement dealt with before God that he might be cleansed. Our seeking to be cleansed is our cooperation with God's grace and love.

14:4¹ (birds) The two living clean birds are types of Christ, who is clean, without any defilement, and full of the life that is able to fly above the earth. The birds here signify that Christ came from the heavens and that He belongs to the heavens and transcends the earth. The bird that was killed (v. 5) signifies the crucified Christ, who died for us that our filthiness might be taken away (1 Pet. 2:24). The second bird, which was let go into the open field (vv. 6-7), signifies the resurrected Christ, who rose from the dead for us that we might be delivered from our weakness by the power, strength, and energy of His resurrection life—the divine, eternal, uncreated life of God (Rom. 8:2).

14:4² (cedar) Cedar wood (cf. 1 Kings 4:33) signifies the honorable and uplifted humanity of Jesus, which enables Him to be our Savior. Hyssop, being one of the smallest of the plants, signifies here that the Lord Jesus was willing to become lowly in His “becoming in the likeness of men” (Phil.

14:4^a
Num. 19:6;
Lev. 14:49-52
14:4^b
Heb. 9:19;
cf. Josh. 2:18;
See note 4²
14:4^c
Exo. 12:22;
Psa. 51:7; See
note 4²

【14:5】祭司要吩咐人用瓦器盛¹活水，把一隻鳥宰在上面。

【14:6】至於那隻¹活鳥，祭司要把牠和香柏木、朱紅色線並牛膝草，一同蘸於宰在活水上之鳥的血中，

成爲人的救主。（參太八 2～3。）朱紅色是一種暗紅色，表徵流血，（書二 18 與註，）也含示君王職分。（太二七 28～29。）這一切表徵主爲使我們的痲瘋得潔淨，降卑自己成爲一個標準高而身分低的人，爲要實行神的旨意，在十字架上流血救贖我們，而在祂的復活裏得榮，成爲尊榮至高的王。（腓二 5～11。）

● 14:5¹ 卽流動的水。全書同。瓦器表徵耶穌的人性，（參林後四 7，）活水表徵神那活而永遠的靈。（約七 37～39，啓二二 1。）鳥要宰於瓦器裏的活水上，表徵主耶穌在祂的人性裏經過死，藉着在祂裏面那永遠的活靈，將自己獻給神。（來九 14。）

● 14:6¹ 記載於 6～7 節的事，表徵主完全的救贖，不僅使人客觀的在地位上得潔淨，並且使人在聖靈裏，主觀的經歷主在祂尊貴、拔高而卑微的人性裏的流血受苦，並經歷祂的死、復活、升天和得榮。（弗二 5～6，腓三 10，21，西三 1～4。）這些都包含在兩隻鳥、香柏木、牛膝草、和朱紅色線的意義中。（見 4 註 2 與註 3，7 註 1 與註 2。）

【14:5】And the priest shall command that one of the birds be slaughtered in an earthen vessel over ¹running water.

【14:6】As for the ¹living bird, he shall take it and the cedar wood and the scarlet strands and the hyssop, and shall dip them and the living bird in the blood of the bird that was slaughtered over the running water.

2:7) that He might be near to man and become man's Savior (cf. Matt. 8:2-3). Scarlet, a dark red color, signifies the shedding of blood (Josh. 2:18 and note) and also implies kingship (Matt. 27:28-29). All of this signifies that in order to cleanse us from our leprosy, the Lord lowered Himself to become a man of high standard but of low status that He might do the will of God and shed His blood on the cross for our redemption, thereby being glorified in His resurrection and becoming the honorable and high King (Phil. 2:5-11).

14:5¹ (running) Lit., living. So throughout the book. The earthen vessel signifies the humanity of Jesus (cf. 2 Cor. 4:7), and the living water signifies the living and eternal Spirit of God (John 7:37-39; Rev. 22:1). The bird being killed in an earthen vessel over living water signifies that through His death in His humanity the Lord Jesus offered Himself to God through the eternal and living Spirit who was within Him (Heb. 9:14).

14:6¹ (living) The things recorded in vv. 6-7 signify that the Lord's perfect redemption not only causes man to be cleansed objectively in his position but also causes man to experience subjectively, in the Holy Spirit, the Lord's suffering in the shedding of His blood in His honorable, uplifted, and yet lowly humanity and to experience His death, resurrection, ascension, and glorification (Eph. 2:5-6; Phil. 3:10, 21; Col. 3:1-4). These things are all implied in the significances of the two birds, the cedar wood, the hyssop, and the scarlet strands (see notes 4¹, 4², 7¹, and 7²).

14:7^a
參王下五 10, 14
14:7^b
利十四 53
參利十六 22

【14:7】用以在那患癩瘋求潔淨的人身上¹灑^a七次，就定他為潔淨，又^{2b}把那隻活鳥放到田野裏。

【14:8】那求潔淨的人當¹洗衣服，剃去所有的毛髮，用水洗澡，就潔淨了；然後可以進營，只是要²在自己的帳棚外居住^a七天。

● 14:7¹ 將被宰之鳥的血灑在患癩瘋求潔淨的人身上，表徵基督所流的血灑在我們罪人身上，（彼前一 2，）這樣的灑就把我們聯於基督這位救贖者。（參出十二 22 註 2。）灑血七次，表徵主血的洗淨是完全的。（約壹一 7，9。）

● 14:7² 基督的升天由活鳥在空中飛翔所表徵。把活鳥放到田野裏，表徵活的基督使得了潔淨的罪人不僅經歷祂的死與復活，也經歷祂的升天。（林後五 14～15，弗二 5～6，西三 1～3。）見 4 註 2。

● 14:8¹ 患癩瘋者洗衣服，剃去所有的毛髮，用水洗澡，表徵求潔淨的罪人除了需要藉着基督的救贖，在與祂的聯合裏經歷祂的死、復活和升天，（5～7，）還需要自己負責，對付並割斷那出於他老舊生活和天然生命的一切。

洗衣服、剃毛髮和用水洗澡的意義，分別見於十三 34 註 1，本章 9 註 1，十五 5 註 1。

【14:7】And he shall¹ sprinkle it on the one who is to be cleansed from the leprosy^a seven times and shall pronounce him clean. Then he shall^{2b} let the living bird go into the open field.

【14:8】And the one who is to be cleansed shall¹ wash his clothes and shave off all his hair and bathe in water, and he shall be clean. And after that he may come into the camp, but he shall² dwell outside his tent^a seven days.

14:7¹ (sprinkle) The sprinkling of the blood of the slain bird on the leper who was to be cleansed signifies that the blood shed by Christ was sprinkled on us, the sinners (1 Pet. 1:2), and this sprinkling connects us to Christ, the Redeemer (cf. note 22² in Exo. 12). The sprinkling of the blood seven times signifies the completeness of the cleansing of the Lord's blood (1 John 1:7, 9).

14:7² (let) Christ's ascension is signified by the living bird's soaring in the air. Letting the living bird go into the open field signifies that the living Christ causes the cleansed sinner to experience not only Christ's death and resurrection but also His ascension (2 Cor. 5:14-15; Eph. 2:5-6; Col. 3:1-3). See note 4¹.

14:8¹ (wash) The leper's washing his clothes, shaving off all his hair, and bathing himself in water signifies that in addition to experiencing Christ's death, resurrection, and ascension in his union with Christ through His redemption (vv. 5-7), a sinner who is to be cleansed needs to bear the responsibility himself to deal with and cut off all that is of his old living and natural life.

For the significance of washing one's clothes, shaving off one's hair, and bathing oneself in water, see note 34¹ in ch. 13, note 9¹ in this chapter, and note 5¹ in ch. 15, respectively.

14:7^a
cf. 2 Kings 5:10, 14
14:7^b
Lev. 14:53;
cf. Lev. 16:22

14:8^a
Num. 12:15

【14:9】第七天，他要再剃去所有的¹毛髮，把頭髮、鬍鬚、眉毛、並全身的毛都剃了；又要²洗衣服，用水洗身，就^a潔淨了。

● 14:8² 潔淨的患麻瘋者可以進營，只是要在自己的帳棚外居住七天，表徵求潔淨的罪人還不能恢復與弟兄們的交通；他需要儆醒、等候、並且進一步受對付。這指明對付我們那來自撒但的罪，就是麻瘋（背叛，）在神乃是嚴肅的事。

● 14:9¹ 頭髮，表徵人自我炫耀的榮耀；鬍鬚，表徵人自居的尊貴；眉毛，表徵來自人天然出生的優點、長處和美德；全身的毛髮，表徵人天然的力量和才能。剃去所有的毛髮以及用水洗澡，等於藉着十字架的『剃刀，』把己及其一切的榮耀、尊貴、優點、長處、美德、力量和才能都除去。當我們一無所有，一無所是，我們就是潔淨的。（參腓三 7～11。）

● 14:9² 患麻瘋者在等候並儆醒七天之後，要再剃去全身的毛，洗衣服，並用水洗身，表徵求潔淨的罪人，需要負責對付他天然生命和日常行事為人的每一部分。這表明我們若以確定、徹底、並絕對的方式，認真的對付我們的罪和罪惡的己，我們就必得着潔淨。

【14:9】And on the seventh day he shall shave off all his¹hair; he shall shave his head and his beard and his eyebrows, even all his hair. Then he shall²wash his clothes and bathe his flesh in water, and he shall be^aclean.

14:8² (dwell) The clean leper coming into the camp but dwelling outside his tent for seven days signifies that a sinner who is to be cleansed is still unable to recover the fellowship with the brothers; he needs to be watchful, to wait, and to be dealt with further. This indicates that dealing with our sin, our leprosy, our rebellion, which comes from Satan, is a serious matter with God.

14:9¹ (hair) The hair of the head signifies man's glory in self-display; the beard, man's self-assumed honor; the eyebrows, man's excellencies, merits, and virtues issuing from his natural birth; and all the hair of the body, man's natural strength and ability. The shaving off of all the hair and the bathing in water equal getting rid of the self with all its glory, honor, excellencies, merits, virtues, strength, and ability through the "razor" of the cross. When we have nothing and are nothing, we shall be clean (cf. Phil. 3:7-11).

14:9² (wash) The leper's shaving of his entire body, washing his clothes, and bathing his flesh a second time after waiting and watching seven days signifies that a sinner who is to be cleansed needs to bear the responsibility for dealing with every part of his natural life and daily walk. This shows that if we deal with our sin and our sinful self seriously, in a definite, thorough, and absolute way, we shall be clean.

【14:10】¹第² 八天，他要取兩隻沒有殘疾的公羊羔和一隻沒有殘疾、一歲的母羊羔，又要把調油的細麵一伊法的十分之三爲^a素祭，並油一³羅革，一同取來。

【14:11】行潔淨之禮的祭司，要將那求潔淨的人和這些東西安置在會幕門口、耶和華面前。

● 14:10¹ 如 10 ~ 32 節所啓示的，患癩瘋求潔淨的人除了潔淨自己（9）之外，還需要獻上贖愆祭、贖罪祭、燔祭和素祭，在神面前解決他的罪和諸罪的難處，好在神面前爲自己遮罪。（18 ~ 20。）這表徵求潔淨的罪人，即使得了潔淨，還需要藉着基督作供物的實際，在神面前解決他的罪和諸罪的難處，好在神面前爲自己成就平息。爲了使神平息，並把患癩瘋者（罪人）帶回到與神的交通裏，不僅需要醫治（3）和潔淨，（4 ~ 9，）也需要遮罪。（見十六 1 註 1。）

● 14:10² 第八天將供物獻在神面前，（10 ~ 11，）表徵人在基督裏，在復活裏，從舊造的肉體得釋放。

● 14:10³ 量液體的單位，約等於半公升。這裏的油豫表聖靈。

【14:10】¹And on the ²eighth day he shall take two male lambs without blemish and one ewe lamb a year old without blemish and three-tenths of an ephah of fine flour for a ^ameal offering mingled with oil and one ³log of oil.

【14:11】And the priest who makes him clean shall set the man to be cleansed and those things before Jehovah at the entrance of the Tent of Meeting.

14:10¹ (And) As revealed in vv. 10-32, in addition to his cleansing (v. 9), the leper who was to be cleansed still needed to solve the problem of his sin and sins before God by offering the trespass offering, the sin offering, the burnt offering, and the meal offering to make expiation for himself before God (vv. 18-20). This signifies that a sinner who is to be cleansed, even though he has been cleansed, still needs to solve the problem of his sin and sins before God through Christ as the reality of the offerings to make propitiation for himself before God. Expiation (see note 1¹ in ch. 16) was needed in addition to healing (v. 3) and cleansing (vv. 4-9) in order to appease God and bring the leper (the sinner) back into fellowship with God.

14:10² (eighth) Presenting the offerings before God on the eighth day (vv. 10-11) signifies that man is freed in Christ in resurrection from the flesh of the old creation.

14:10³ (log) A liquid measure of approximately half a liter. Oil here typifies the Holy Spirit.

14:12^a
利五 18-19
六 6
14:12^b
出二九 24

【14:12】祭司要取一隻公羊羔獻為^a贖愆祭，和那一羅革油一同作^{1b}搖祭，在耶和華面前搖一搖。

14:13^a
利一 11
四 4, 24

【14:13】他要在^a宰贖罪祭牲和燔祭牲之¹地，就是在聖處，宰那隻公羊羔；贖愆祭要²歸祭司，與贖罪祭一樣；這是至聖的。

14:14^a
利十四 17, 25, 28
出二九 20
利八 23
參啓二 7

【14:14】祭司要取些贖愆祭牲的血，抹在求潔淨之人的^a右¹耳垂上，和右¹手的大拇指上，並右¹腳的大拇指上。

● 14:12¹ 見出二九 24 註 1。獻公羊羔為贖愆祭，和那一羅革油，一同在耶和華面前搖一搖，表徵作贖愆祭之主耶穌的死，對付了我們的罪行；祂在聖靈裏的復活，釋放我們脫離過犯，使我們既然向罪死了，就得以向義活着。（彼前二 24。）

● 14:13¹ 在宰贖罪祭牲和燔祭牲之地，宰公羊羔為贖愆祭牲，表徵主耶穌能作我們的贖愆祭，對付我們的罪行，乃是基於祂作我們的贖罪祭，擔當我們的罪，並基於祂作我們的燔祭，絕對為神活着。

● 14:13² 參六 26 註 1。

● 14:14¹ 這表徵人有過犯是因為：第一，耳不對，不聽神的話；第二，手不對，不作神的事；第三，腳不對，不走神的路。所以，人需要憑那

【14:12】And the priest shall take one of the male lambs and present it as a^a trespass offering and the log of oil, and wave them as a^{1b} wave offering before Jehovah.

【14:13】Then he shall slaughter the male lamb in the¹ place where they^a slaughter the sin offering and the burnt offering, in the place of the sanctuary; for the trespass offering, like the sin offering, is the² priest's; it is most holy.

【14:14】And the priest shall take some of the blood of the trespass offering, and the priest shall put it on the lobe of the^a right¹ ear of the one who is to be cleansed and on the thumb of his right¹ hand and on the big toe of his right¹ foot.

14:12¹ (wave) See note 24¹ in Exo. 29. The offering of the male lamb for a trespass offering, with the log of oil, both of which were waved before Jehovah, signifies that the death of the Lord Jesus as the trespass offering deals with our sins, and His resurrection in the Holy Spirit frees us from our trespasses, that we, having died to sins, might live to righteousness (1 Pet. 2:24).

14:13¹ (place) The slaughtering of the male lamb for the trespass offering in the place where the sin offering and the burnt offering were slaughtered signifies that the Lord Jesus' being able to deal with our sins as our trespass offering is based on His bearing our sin as our sin offering and on His living absolutely for God as our burnt offering.

14:13² (priest's) Cf. note 26¹ in ch. 6.

14:14¹ (ear) This signifies that man has trespasses because, first, his ears are wrong in not listening to God; second, his hands are wrong in not doing the things of God; and third, his feet are wrong in not taking the

14:12^a
Lev. 5:18-19;
6:6
14:12^b
Exo. 29:24

14:13^a
Lev. 1:11;
4:4, 24

14:14^a
Lev. 14:17, 25,
28;
Exo. 29:20;
Lev. 8:23;
cf. Rev. 2:7

【14:15】祭司要從那一羅革油中取些倒在自己的左手掌裏，

【14:16】把右手的一個指頭蘸在左手掌的油裏，在耶和華面前用指頭彈油七次；

【14:17】將手掌裏所剩的油抹些在那求潔淨之人的右¹耳垂上，和右¹手的大拇指上，並右¹腳的大拇指上，就是抹在贖愆祭牲的血上。

【14:18】祭司手掌裏所剩的油，要抹在那求潔淨之人的¹頭上。然後祭司要在耶和華面前爲他²遮罪。

作他贖愆祭之主耶穌的血，在這幾方面得潔淨。
參出二九 20 註 1。

● 14:17¹ 這表徵人惟有基於主耶穌作贖愆祭的血所成就的救贖，在復活的靈裏聽神的話，作神的事，走神的路，纔能解決他過犯的難處。（14。）

● 14:18¹ 抹油在頭上，表徵求潔淨的罪人在作頭的權柄、心思的想法、並全人的自制上，在復活的潔淨之靈裏受了對付。

● 14:18² 見十六 1 註 1。

【14:15】And the priest shall take some of the log of oil and pour it into the palm of the priest's left hand,

【14:16】And the priest shall dip his right finger in the oil that is in the palm of his left hand and sprinkle some of the oil with his finger seven times before Jehovah.

【14:17】And from the rest of the oil that is in the palm of his hand the priest shall put some on the lobe of the right¹ ear of the one who is to be cleansed and some on the thumb of his right¹ hand and some on the big toe of his right¹ foot, upon the blood of the trespass offering.

【14:18】And the rest of the oil that is in the palm of the priest's hand he shall put on the¹ head of the one who is to be cleansed. Then the priest shall make² expiation for him before Jehovah.

ways of God. Therefore, he needs to be cleansed with the blood of the Lord Jesus as his trespass offering in all these aspects. Cf. note 20¹ in Exo. 29.

14:17¹ (ear) This signifies that man can solve the problem of his trespasses only by listening to the word of God, doing the things of God, and taking the ways of God in the Spirit of resurrection, based on the redemption by the blood of the Lord Jesus as the trespass offering (v. 14).

14:18¹ (head) Putting the oil on the head signifies that the authority of the headship, the thoughts of the mind, and the control of the entire being of the sinner who is to be cleansed are dealt with in the cleansing Spirit of resurrection.

14:18² (expiation) See note 1¹ in ch. 16.

【14:19】祭司要獻¹贖罪祭，爲那因不潔淨而求潔淨的人遮罪；然後要宰燔祭牲，

【14:20】把¹燔祭和¹素祭獻在壇上。祭司這樣爲他遮罪，他就潔淨了。

【14:21】他若¹貧窮，力量不彀獻那麼多，就要取一隻公羊羔作贖愆祭，搖一搖，爲他遮罪；也要把調油的細麵一伊法的十分之一爲素祭，和油一羅革一同取來；

● 14:19¹ 這表徵主耶穌被獻上作我們的贖罪祭，在我們諸罪的根源（罪惡的性情）上，對付我們的不潔；我們的諸罪，乃是由主耶穌作贖愆祭所對付的。

● 14:20¹ 這裏的獻燔祭和素祭，表徵求潔淨的罪人，藉着基督作他的贖罪祭和贖愆祭，從他的罪與諸罪的不潔得潔淨後，在基督裏將自己當作燔祭獻給神，並且憑着作素祭之基督的生命，絕對的爲神生活行動。這樣，求潔淨的罪人，既已得着痊愈、潔淨並遮罪，就完全得潔淨脫離不潔。

● 14:21¹ 21 ~ 32 節給貧窮之人的規條，表徵求潔淨的罪人至少要在某種最小的程度上，亦即盡其所能的，有分於基督；在原則上，他必須以基督作他的贖罪祭、贖愆祭、燔祭和素祭，也必須取用基督那調和並潔淨的靈。

【14:19】And the priest shall offer the ¹sin offering and make expiation for the one who is to be cleansed because of his uncleanness, and afterward he shall slaughter the burnt offering.

【14:20】And the priest shall offer the ¹burnt offering and the ¹meal offering on the altar. Thus the priest shall make expiation for him, and he shall be clean.

【14:21】But if he is ¹poor and cannot afford so much, then he shall take one male lamb for a trespass offering to be waved to make expiation for him, and one-tenth of an ephah of fine flour mingled with oil for a meal offering, and a log of oil,

14:19¹ (sin) This signifies that the Lord Jesus was offered as our sin offering to deal with our uncleanness at the root (the sinful nature) of our sins, which are dealt with by the Lord Jesus as the trespass offering.

14:20¹ (burnt) The offering of the burnt offering and the meal offering here signifies that the sinner who is to be cleansed, after having been cleansed from the uncleanness of sin and sins through Christ as his sin offering and trespass offering, offers himself in Christ as a burnt offering to God and lives and walks absolutely for God by the life of Christ as the meal offering. Thus the sinner who is to be cleansed, having been healed, cleansed, and expiated, is fully cleansed from his uncleanness.

14:21¹ (poor) The regulations for the poor in vv. 21-32 signify that a sinner who is to be cleansed should partake of Christ at least at some minimum level, i.e., as much as he can. In principle he must take Christ as his sin offering, trespass offering, burnt offering, and meal offering, and he must take His mingling and cleansing Spirit.

【14:22】又照他力量所及的，取兩隻^a斑鳩或兩隻雛鴿，一隻作贖罪祭，一隻作燔祭。

【14:23】第八天，他爲了得潔淨，要把這些帶到會幕門口、耶和華面前，交給祭司。

【14:24】祭司要取贖愆祭的羊羔，和那一羅革油一同作搖祭，在耶和華面前搖一搖；

【14:25】要宰了贖愆祭的羊羔，取些贖愆祭牲的血，抹在那求潔淨之人的右耳垂上，和右手的大拇指上，並右腳的大拇指上。

【14:26】祭司要把些油倒在自己的左手掌裏，

【14:27】用右手的一個指頭，把左手掌裏的油，在耶和華面前彈七次，

【14:22】And two^a turtledoves or two young pigeons, such as he can afford; and the one shall be a sin offering and the other a burnt offering.

【14:23】And on the eighth day he shall bring them for his cleansing to the priest, to the entrance of the Tent of Meeting, before Jehovah.

【14:24】Then the priest shall take the lamb of the trespass offering and the log of oil, and the priest shall wave them as a wave offering before Jehovah;

【14:25】And he shall slaughter the lamb of the trespass offering. Then the priest shall take some of the blood of the trespass offering and put it on the lobe of the right ear of the one who is to be cleansed and on the thumb of his right hand and on the big toe of his right foot.

【14:26】And the priest shall pour some of the oil into the palm of the priest's left hand,

【14:27】And the priest shall sprinkle with his right finger some of the oil that is in the palm of his left hand seven times before Jehovah.

【14:28】又把手掌裏的油抹些在那求潔淨之人的右耳垂上，和右手的大拇指上，並右腳的大拇指上，就是抹在贖愆祭牲之血的地方。

【14:29】祭司手掌裏所剩的油，要抹在那求潔淨之人的頭上，在耶和華面前爲他遮罪。

【14:30】那人又要照他力量所及的，獻上一隻^a斑鳩或一隻雛鴿，

【14:31】就是照他力量所及的，一隻作贖罪祭，一隻作燔祭，與素祭一同獻上；祭司要在耶和華面前爲那求潔淨的人遮罪。

【14:32】這是那有癩瘋災病的人，要得潔淨而力量不穀時的條例。

五 房屋裏的癩瘋 十四 33 ~ 57

【14:33】耶和華對摩西、亞倫說，

【14:28】And the priest shall put some of the oil that is in the palm of his hand on the lobe of the right ear of the one who is to be cleansed and on the thumb of his right hand and on the big toe of his right foot, upon the place of the blood of the trespass offering.

【14:29】And the rest of the oil that is in the palm of the priest's hand he shall put on the head of the one who is to be cleansed, to make expiation for him before Jehovah.

【14:30】And he shall offer one of the^a turtledoves or young pigeons, such as he can afford,

【14:31】Even such as he can afford, one for a sin offering and the other for a burnt offering, with the meal offering; and the priest shall make expiation for the one who is to be cleansed before Jehovah.

【14:32】This is the law for the one in whom there is the infection of leprosy, who cannot afford what is prescribed for his cleansing.

E. The Leprosy in a House 14:33-57

【14:33】Then Jehovah spoke to Moses and to Aaron, saying,

14:30^a
利一 14

14:30^a
Lev. 1:14

【14:34】你們進了我賜給你們為業的迦南地，我若使你們所得為業之地的¹房屋中有癩瘋的災病，

【14:35】房主就要去告訴¹祭司說，據我看，房屋中似乎有災病。

【14:36】祭司進去察看災病以前，要吩咐人把房子¹搬空，免得房子裏所有的都成了不潔淨；然後²祭司要進去察看房子。

● 14:34¹ 房屋，豫表召會是我們真正的家；房屋裏的癩瘋，表徵召會中的罪行和邪惡。神使以色列所得為業之地的房屋中有癩瘋的災病，表徵當召會的光景不正常時，神就叫癩瘋的罪顯在召會中，題醒並警告信徒們，他們不再有可住之屋，也不再能享受神在祂救恩中所應許的一切福分。

● 14:35¹ 房主來告訴祭司，表徵帶領的弟兄們或關心召會的人，到主或代表主的使徒跟前，（林前一 11，）告訴主或主的代表。

● 14:36¹ 這表徵盡力防止並消除傳染。

● 14:36² 這表徵主或使徒來察看。這種察看不是為着定罪，乃是一種恩典為着使人得醫治。

【14:34】When you come into the land of Canaan, which I give you for a possession, and I put the infection of ¹leprosy in a house in the land of your possession,

【14:35】Then he to whom the house belongs shall come and tell the ¹priest, saying, It seems to me that there is something like an infection in the house.

【14:36】And the priest shall command that they ¹empty the house before the priest goes in to look at the infection, so that everything which is in the house does not become unclean; and afterward the ²priest shall go in to look at the house.

14:34¹ (leprosy) The house typifies the church as our real home, and the leprosy in the house signifies sins and evils in the church. God's putting a leprosy infection in a house in the land of Israel's possession signifies that when the condition of a church becomes abnormal, God causes the leprosy sin to become manifest in the church, reminding and warning the believers that they no longer have a house to live in and are no longer able to enjoy all the blessings God promised in His salvation.

14:35¹ (priest) The owner's coming and telling the priest signifies that the leading brothers or those who are concerned for the church approach the Lord or the apostle (1 Cor. 1:11), the Lord's deputy, and tell the Lord or His deputy.

14:36¹ (empty) This signifies to do one's best to prevent and eliminate the contagion.

14:36² (priest) This signifies that the Lord or the apostle comes to examine. This kind of examination is not for condemnation but is a grace for healing.

【14:37】他要察看那災病，災病若在房子的牆上有發綠或發紅的凹斑紋，現象¹窪於牆，

【14:38】祭司就要出到房門外，把房子封鎖^a七天。

【14:39】第七天，祭司要回去察看，災病若在房子的牆上發散，

【14:40】就要吩咐人把那有災病的石頭¹挖出來，扔在城外不潔淨之處；

● 14:37¹ 這表徵召會的難處不僅在表面上，也深入表面之下。這樣一個召會的往來和交通（房門，）應當在一段完整的時期（七天—38）裏，接受觀察。

● 14:40¹ 七天之後把那有災病的石頭挖出來，表徵經過一段完整時期的觀察後，召會的難處若還在發散，就要把捲入難處的信徒，從召會的交通中挪開，視為不潔，像外人一樣。（參林前五 13，羅十六 17，多三 10，帖後三 6，14。）這樣作是要阻止疾病的擴散，並要消除那疾病。

【14:37】And he shall look at the infection; and if the infection is on the walls of the house with greenish or reddish depressions, and their appearance is ¹deeper than the surface of the wall,

【14:38】Then the priest shall come out of the house to the entrance of the house and shut up the house ^aseven days.

【14:39】And the priest shall return on the seventh day and inspect it. And if the infection has spread in the walls of the house,

【14:40】Then the priest shall command that they ¹take out the stones on which the infection is and throw them away outside the city into an unclean place.

14:37¹ (deeper) This signifies that the problem of the church is not only on the surface but is deeper, beneath the surface. The communication and fellowship of such a church (the entrance of the house) should be kept under observation for a complete course of time (seven days—v. 38).

14:40¹ (take) The removing of the infected stones after seven days signifies that after the observation of a complete period of time, if the problem of the church is still spreading, the believer or believers involved in the problem should be removed from the fellowship of the church and be considered unclean, like the outsiders (cf. 1 Cor. 5:13; Rom. 16:17; Titus 3:10; 2 Thes. 3:6, 14). This is done to stop the spread of the disease and to eliminate the disease.

【14:41】也要叫人¹刮房內的四圍，所刮掉的灰泥要倒在城外不潔淨之處；

【14:42】又要用別的¹石頭代替那挖出來的石頭，要另用灰泥²墁房子。

【14:43】他挖出石頭，刮了房子，墁了以後，災病若在房子裏再次發作，

【14:44】祭司就要進去察看，災病若在房子裏發散，這就是房內惡性的癩瘋；房子是不潔淨了。

【14:45】他就要¹拆毀房子，把石頭、木頭、灰泥都搬到城外不潔淨之處。

● 14:41¹ 這表徵因着少數的信徒，全召會都該受對付，並且所對付的，都要以為不潔，置於召會之外。

● 14:42¹ 用別的石頭代替那挖出來的石頭，表徵用別的信徒（彼前二 5）填補空隙。

● 14:42² 另用灰泥墁房子，表徵用對主恩典工作的新經歷，來更新召會。召會生活中要有新的起頭，就需要如此。

● 14:45¹ 癩瘋災病再次發作後，要拆毀房子，

【14:41】And he shall have the house¹ scraped inside all around, and they shall dump the plaster that they scrape off outside the city into an unclean place.

【14:42】And they shall take other¹ stones and put them in the place of those stones, and he shall take other plaster and² replaster the house.

【14:43】And if the infection returns and breaks out in the house after he has taken out the stones and after he has scraped the house and after it has been replastered,

【14:44】Then the priest shall come in and look; and if the infection has spread in the house, it is a malignant leprosy in the house; it is unclean.

【14:45】And he shall¹ break down the house, its stones and its timber and all the plaster of the house, and he shall bring them outside the city into an unclean place.

14:41¹ (scraped) This signifies that because of a few believers, the whole church should be dealt with, and whatever is dealt with should be put out of the church as unclean.

14:42¹ (stones) Putting other stones in the place of the removed stones signifies using other believers (1 Pet. 2:5) to fill in the gap.

14:42² (replaster) The replastering of the house with other plaster signifies the renewing of the church with new experiences of the Lord's gracious works. This is needed for a new start in the church life.

14:45¹ (break) The breaking down of the house after the infection of

【14:46】在房子封鎖的時候，進去的人必不潔淨到¹晚上。

【14:47】在房子裏¹躺着的，要洗衣服；在房子裏¹喫飯的，也要洗衣服。

【14:48】房子墁了以後，祭司若進去察看，見災病在房內¹沒有發散，就要定房子為潔淨，因為災病已經消除。

【14:49】¹他要為潔淨房子，取兩隻鳥、香柏木、朱紅色線和牛膝草，

表徵一個召會的光景若到了無可救藥的地步，那個召會就該結束。（參啓二 5。）

● 14:46¹ 這表徵對那接觸到玷污事物的人，舊的日子該結束，另有新的起頭。

● 14:47¹ 這表徵在有難處的召會中，那些沒有積極參與事奉的人（那些在房子裏躺着的，）以及那些只在那召會中享受供應的人（那些在房子裏喫飯的，）也應該在生活 and 行為上得潔淨。

● 14:48¹ 這表徵召會對主恩典的工作有新的經歷，因而得着更新之後，罪若沒有擴散，召會就潔淨，沒有問題了。

● 14:49¹ 49 ~ 51 節啓示，染麻瘋的房子得潔淨，與人患麻瘋得潔淨的方式一樣。（4~9 與註。）這表徵全召會再次經歷與基督一同受苦、受死、復活、升天並進入榮耀。

【14:46】Moreover, whoever goes into the house all the while that it is shut up shall be unclean until the¹ evening.

【14:47】And whoever¹ lies down in the house shall wash his clothes, and whoever¹ eats in the house shall wash his clothes.

【14:48】But if on the other hand the priest comes in and looks, and if the infection has¹ not spread in the house after the house has been replastered, then the priest shall pronounce the house clean because the infection has been healed.

【14:49】¹And he shall take two birds and cedar wood and scarlet strands and hyssop to purify the house,

leprosy returns signifies that if the situation of a church reaches the point where it cannot be cured, healed, that church should be terminated (cf. Rev. 2:5).

14:46¹ (evening) This signifies that with him who touches the defiled things, the old day should be ended and there should be a new beginning.

14:47¹ (lies) This signifies that those who are not involved positively in the service in the church (those who lie down in the house) in which there is a problem, as well as those who only enjoy the supply in that church (those who eat in the house), should also be cleansed in their living and behavior.

14:48¹ (not) This signifies that if no sin is spreading after the renewing of the church with the new experiences of the Lord's gracious works, the church is clean and has no problem.

14:49¹ (And) Verses 49-51 reveal that the leprosy in a house is cleansed in the same way as the cleansing of the leprosy in a man (vv. 4-9 and notes). This signifies that the whole church experiences once again the suffering, death, resurrection, ascension, and entering into glory with Christ.

【14:50】用瓦器盛活水，把一隻鳥宰在上面，

【14:51】把香柏木、牛膝草、朱紅色線和那活鳥，都蘸在被宰之鳥的血中與活水中，用以灑房子七次。

【14:52】他要用鳥血、活水、活鳥、香柏木、牛膝草和朱紅色線，¹潔淨那房子；

【14:53】但要¹把活鳥放到城外田野裏。他這樣為房子遮罪，房子就²潔淨了。

【14:54】這是為各類麻瘋的災病，和^a疥癬，

【14:50】And he shall slaughter one of the birds in an earthen vessel over running water.

【14:51】And he shall take the cedar wood and the hyssop and the scarlet strands and the living bird, and dip them in the blood of the bird that was slaughtered and in the running water, and sprinkle the house seven times.

【14:52】And he shall¹ purify the house with the blood of the bird and with the running water and with the living bird and with the cedar wood and with the hyssop and with the scarlet strands.

【14:53】And he shall¹ let the living bird go, outside the city into the open field. So he shall make expiation for the house, and it shall be² clean.

【14:54】This is the law for any kind of infection of leprosy and for a^a scale

14:54^a
Lev. 13:30

● 14:52¹ 這表徵全召會需要憑基督永遠有功效的寶血，和祂永遠的活靈得潔淨。見 5 註 1。

● 14:53¹ 把活鳥放到城外田野裏，表徵得醫治並得潔淨的召會，與基督一同進入祂復活、升天的範圍和經歷裏。見 7 註 2。

● 14:53² 房子潔淨了，表徵召會完全潔淨，得以成為神與人相互的居所。（約十四 2。）

14:52¹ (purify) This signifies that the whole church needs to be cleansed with the eternally efficacious blood of Christ and His eternal and living Spirit. See note 5¹.

14:53¹ (let) Letting the living bird go, outside the city into the open field signifies that the healed and cleansed church enters with Christ into the realm and experience of His resurrection and ascension. See note 7².

14:53² (clean) The house being clean signifies that the church is fully clean to be the mutual dwelling of God and man (John 14:2).

14:55^a
利十三 47-59
14:55^b
利十四 33-53
14:56^a
利十三 2

【14:55】並 ^a衣服與 ^b房子的癩瘋，

【14:56】以及 ^a腫塊、癬、火斑所立的條例，

【14:57】指示何時為不潔淨，何時為潔淨。這是癩瘋的條例。

利未記 第十五章

六 身上的漏症得潔淨 十五 1 ~ 33

【15:1】耶和華對摩西、亞倫說，

【15:2】你們要對以色列人說，男人若 ¹身患漏症，他所漏洩的是不潔淨的。

【15:3】在漏症上，他的不潔淨是這樣：他身上所漏洩的，無論是流出的或塞住的，都是不潔淨的。

● 15:2¹ 直譯，肉體。全章同，7 節的『身體』亦同。我們的身體就是我們這個人，我們的構成。因此，我們身上的漏洩，乃是從我們這人，從我們的構成出來的。從人身上漏洩的不潔，（2 ~ 3，）表徵凡從人天然生命出來的，無論善惡，都是不潔的。（參太十六 21 ~ 24，羅七 18。）

【14:55】And for the leprosy of a ^agarment and for a ^bhouse

【14:56】And for a ^aswelling and for an eruption and for a bright spot,

【14:57】To teach when it is unclean and when it is clean. This is the law of leprosy.

LEVITICUS 15

F. The Cleansing of the Discharges from the Body 15:1-33

【15:1】Then Jehovah spoke to Moses and to Aaron, saying,

【15:2】Speak to the children of Israel and say to them, When any man has a discharge from his ¹body, his discharge is unclean.

【15:3】And this shall be his uncleanness of his discharge: Whether ¹there is a discharge from his body, or the discharge is blocked in his body, it is his uncleanness.

15:2¹ (body) Lit., flesh. So throughout this chapter. Our body is our being, our constitution. Hence, the discharges from our body are the discharges from our being or from our constitution. The uncleanness of the discharges from man's body (vv. 2-3) signifies that whatever issues from man's natural life, whether good or evil, is unclean (cf. Matt. 16:21-24; Rom. 7:18).

15:3¹ (there) Lit., his body runs with his discharge, or, his body is stopped from his discharge.

14:55^a
Lev. 13:47-59
14:55^b
Lev. 14:33-53
14:56^a
Lev. 13:2

【15:4】患漏症的人所躺的¹牀都不潔淨，所坐的物件也不潔淨；

【15:5】凡觸着那牀的，就要^{1a}洗衣服，¹用水洗澡，並且不潔淨²到晚上。

【15:6】凡坐患漏症的人所坐甚麼物件的，就要洗衣服，用水洗澡，並且不潔淨到晚上。

● 15:4¹ 任何東西或任何人觸着人的漏洩，就都不潔淨，（4～11，）表徵任何東西被出於人天然生命的東西觸着，或觸着出於人天然生命的東西，都是不潔的。因為我們生來就是不潔的，（十二1～8，詩五一5，）也是不潔的集大成，凡從我們天然人出來的漏洩，都是不潔且會傳染的，使所有的人、物件和地方，都被玷污。

● 15:5¹ 洗衣服和用水洗澡，（5～8，10～11，）表徵不僅對付我們外面的生活、行為、以及一切與人天然生命接觸的媒介，也藉着神話語中（弗五26與註）生命之水（潔淨人的生命之靈——約七37～39，羅八2）的洗滌，對付我們自己，清除一切受我們天然生命影響的東西。

● 15:5² 『到晚上』表徵藉着死而結束。因此，不潔淨到晚上，（5～8，10～11，）表徵從人天然生命出來的不潔，必須藉着十字架的死而結束，纔有復活裏新的開始。潔淨之路乃是藉着接受基督的十字架而死，進入復活裏新的一天。（羅六3～4，林後五14～15。）

【15:4】Every¹ bed on which he who has the discharge lies shall be unclean, and everything on which he sits shall be unclean.

【15:5】And whoever touches his bed shall^{1a} wash his clothes and¹ bathe in water and be unclean² until the evening.

【15:6】And whoever sits on anything on which he who has the discharge sat shall wash his clothes and bathe in water and be unclean until the evening.

15:4¹ (bed) Everything and anyone who touches man's discharge is unclean (vv. 4-11), signifying that anything touched by or that touches the issue of man's natural life is unclean. Because we were born in uncleanness (12:1-8; Psa. 51:5) and are a totality of uncleanness, whatever issues out of our natural being as a discharge is both unclean and contagious, causing everyone, everything, and every place to be defiled.

15:5¹ (wash) Washing the clothes and bathing in water (vv. 5-8, 10-11) signify not only dealing with our outward living and behavior and all the media through which man's natural life is contacted but also dealing with ourselves by washing in the water of life, the cleansing Spirit of life (John 7:37-39; Rom. 8:2), in the word of God (Eph. 5:26 and notes), purging away anything that is affected by our natural life.

15:5² (until) Until the evening signifies coming to an end through death. Hence, the uncleanness being until the evening (vv. 5-8, 10-11) signifies that the uncleanness of the issue of man's natural life should come to an end through the death of the cross that there might be a new beginning in resurrection. The way to be clean is to die by taking the cross of Christ and thereby entering a new day in resurrection (Rom. 6:3-4; 2 Cor. 5:14-15).

15:5^a
cf. Lev. 14:8;
16:26;
17:15

15:5^a
參利十四8
十六26
十七15

【15:7】凡觸着患漏症的人身體的，就要洗衣服，用水洗澡，並且不潔淨到晚上。

【15:8】患漏症的人，若吐唾沫在潔淨的人身上，那人就要洗衣服，用水洗澡，並且不潔淨到晚上。

【15:9】患漏症的人所騎的鞍子也不潔淨；

【15:10】凡觸着他身下甚麼物件的，必不潔淨到晚上；拿了那些物件的，就要洗衣服，用水洗澡，並且不潔淨到晚上。

【15:11】患漏症的人沒有¹用水涮手，無論摸了誰，誰就要洗衣服，用水洗澡，並且不潔淨到晚上。

【15:12】患漏症的人所摸的瓦器要^{1a}打破，所摸的一切木器也要用水¹涮洗。

● 15:11¹ 用水涮手，表徵用神的話，並用神話語中的生命和靈，清除我們的污穢。（弗五 26，約六 63。）

● 15:12¹ 這表徵受造墮落的人（瓦器）應當破碎，但神所創造的人性（木器）應當保留，不過需要涮洗。見 11 註 1。

【15:7】 And whoever touches the flesh of the one who has the discharge shall wash his clothes and bathe in water and be unclean until the evening.

【15:8】 And if the one who has the discharge spits on someone who is clean, then he who has been spat on shall wash his clothes and bathe in water and be unclean until the evening.

【15:9】 And every saddle on which the one who has the discharge rides shall be unclean.

【15:10】 And whoever touches anything that was under him shall be unclean until the evening, and whoever carries those things shall wash his clothes and bathe in water and be unclean until the evening.

【15:11】 And whomever the one who has the discharge touches without having¹ rinsed his hands in water, he shall wash his clothes and bathe in water and be unclean until the evening.

【15:12】 And the earthen vessel that the one who has the discharge touches shall be^{1a} broken, and every vessel of wood shall be¹ rinsed in water.

15:11¹ (rinsed) Rinsing the hands in water signifies purging away our filthiness with the word of God and with the life and Spirit in the word of God (Eph. 5:26; John 6:63).

15:12¹ (broken) This signifies that the created and fallen man (earthen vessel) should be broken, whereas the God-created humanity (wooden vessel) should be kept but needs to be rinsed. See note 11¹.

【15:13】患漏症的人得了潔淨，沒有漏症時，就要爲自己得潔淨計算¹七天，也要¹洗衣服，¹用活水洗身，就潔淨了。

【15:14】¹第八天，他要取兩隻^a斑鳩或兩隻雛鴿，來到會幕門口、耶和華面前，把鳥交給祭司。

【15:15】祭司要獻一隻作¹贖罪祭，一隻作¹燔祭；因那人患的漏症，祭司要在耶和華面前爲他遮罪。

【15:16】人若遺精，就要用水洗全身，並且不潔淨到晚上。

● 15:13¹ 這表徵我們應當對付天然的生命，直到一個地步，這天然的生命完全了結（七天，）並且我們該在神的靈裏，用祂的話潔淨自己。

● 15:14¹ 見十四 10 註 2。

● 15:15¹ 獻上兩隻鳥，一隻作贖罪祭，一隻作燔祭，表徵人憑天然生命活着，不僅需要基督的救贖，以對付他的罪性，也需要基督的生命，使他可以過絕對爲着神的生活。藉着基督作我們的贖罪祭和燔祭，我們天然生命所引出的難處就得以解決。

【15:13】And when one who has the discharge is cleansed of his discharge, then he shall count¹ seven days for himself for his cleansing; then he shall¹ wash his clothes and¹ bathe his body in running water, and he shall be clean.

【15:14】And on the¹ eighth day he shall take for himself two^a turtledoves or two young pigeons and come before Jehovah at the entrance of the Tent of Meeting and give them to the priest.

【15:15】And the priest shall offer them, one for a¹ sin offering and the other for a¹ burnt offering; and the priest shall make expiation for him before Jehovah for his discharge.

【15:16】And if any man's seed of copulation goes out from him, then he shall bathe his entire body in water and be unclean until the evening.

15:13¹ (seven) This signifies that the dealing with our natural life should be to the extent that our natural life is fully terminated (seven days) and that we should be cleansed with the word of God in His Spirit.

15:14¹ (eighth) See note 10² in ch. 14.

15:15¹ (sin) The offering of two birds, one for a sin offering and the other for a burnt offering, signifies that man living by his natural life needs not only the redemption of Christ to deal with his sinful nature but also the life of Christ that he may live a life that is absolute for God. Through Christ as our sin offering and our burnt offering the problem of the issues of our natural life is solved.

【15:17】無論是衣服或皮子，被精所染，就要用水洗，並且不潔淨到晚上。

【15:18】若女人與男人同寢交合，兩個人都要用水洗澡，並且不潔淨到晚上。

【15:19】女人若身患漏症，所漏洩的是經血，必污穢七天；凡觸着她的，必不潔淨到晚上。

【15:20】女人在月經污穢時，凡她所躺的物件都不潔淨，所坐的物件也不潔淨。

【15:21】凡觸着她牀的，就要洗衣服，用水洗澡，並且不潔淨到晚上。

【15:22】凡觸着她所坐甚麼物件的，就要洗衣服，用水洗澡，並且不潔淨到晚上。

【15:23】在她的牀上，或在她坐的物件上，若有別的物件，人一觸着，必不潔淨到晚上。

【15:17】 And any garment and any article made of skin on which the seed of copulation comes shall be washed with water and be unclean until the evening.

【15:18】 If there is a woman with whom a man lies and there is a discharge of seed of copulation, both of them shall bathe in water and be unclean until the evening.

【15:19】 And if a woman has a discharge, and her discharge in her body is blood, she shall be in her impurity seven days; and whoever touches her shall be unclean until the evening.

【15:20】 And everything that she lies on in her impurity shall be unclean; everything also that she sits on shall be unclean.

【15:21】 And whoever touches her bed shall wash his clothes and bathe in water and be unclean until the evening.

【15:22】 And whoever touches anything that she sits on shall wash his clothes and bathe in water and be unclean until the evening.

【15:23】 And if it is on the bed or on anything on which she sits, when anyone touches it, he shall be unclean until the evening.

【15:24】男人若與那女人同寢，染了她的污穢，就要七天不潔淨；他所躺的牀也不潔淨。

【15:25】女人若在月經污穢期以外患多日的^a血漏，或是月經污穢期過長，有了漏症，她在血漏不潔淨的日子中，與她在月經污穢的日子一樣，是不潔淨的。

【15:26】她在患漏症的日子所躺的牀，要像她在月經污穢時所躺的牀一樣；所坐的物件也都不潔淨，像她在月經污穢時一樣。

【15:27】凡觸着這些物件的，就不潔淨，要洗衣服，用水洗澡，並且不潔淨到晚上。

【15:28】女人若得了潔淨，沒有漏症，就要爲自己計算七天，然後纔潔淨了。

【15:29】第八天，她要取兩隻^a斑鳩或兩隻雛鴿，帶到會幕門口給祭司。

【15:24】And if any man actually lies with her and her impurity comes on him, he shall be unclean seven days; and every bed on which he lies shall be unclean.

【15:25】And if a woman has a^a discharge of her blood for many days not at the time of her impurity, or if she has a discharge beyond the time of her impurity, during all the days of the discharge of her uncleanness she shall be as if in the days of her impurity; she is unclean.

【15:26】Any bed on which she lies during all the days of her discharge shall be to her like the bed of her impurity; and everything on which she sits shall be unclean, as in the uncleanness of her impurity.

【15:27】And whoever touches those things shall be unclean, and he shall wash his clothes and bathe in water and be unclean until the evening.

【15:28】But if she is cleansed of her discharge, then she shall count seven days for herself; and afterward she shall be clean.

【15:29】And on the eighth day she shall take for herself two^a turtledoves or two young pigeons and bring them to the priest at the entrance of the Tent of Meeting.

15:25^a
太九 20
可五 25
路八 43

15:25^a
Matt. 9:20;
Mark 5:25;
Luke 8:43

15:29^a
利一 14

15:29^a
Lev. 1:14

【15:30】祭司要獻一隻作贖罪祭，一隻作燔祭；因那女人血漏不潔，祭司要在耶和華面前爲她遮罪。

【15:31】你們要這樣使以色列人與他們的不潔隔絕，免得他們玷污我在他們中間的帳幕，就因自己的不潔¹死亡。

【15:32】這是患漏症的，和洩精而不潔淨的，

【15:33】並有月經污穢之病的，和男女患漏症的，並男人與不潔淨女人同寢的條例。

利未記 第十六章

七 遮罪 十六 1 ~ 34

● 15:31¹ 人沒有與自己的不潔隔絕，反而玷污神的居所，就因自己的不潔死亡，表徵人因着他天然生命所發出的東西受了玷污，還沒有與他的不潔隔絕，一旦接觸召會，因而玷污神的居所，就要遭受死亡（主要是屬靈的死亡。）爲了不使召會被我們天然生命的不潔玷污，我們需要留在基督的死、復活、靈、生命和話裏。

【15:30】And the priest shall offer one for a sin offering and the other for a burnt offering, and the priest shall make expiation for her before Jehovah for the discharge of her uncleanness.

【15:31】Thus you shall separate the children of Israel from their uncleanness, so that they do not ¹die in their uncleanness by their defiling My tabernacle that is in the midst of them.

【15:32】This is the law for the one who has a discharge and for the one whose seed of copulation goes out from him and becomes unclean by it,

【15:33】And for the one who is sick with her impurity, and for anyone who has a discharge, male or female, and for a man who lies with a woman who is unclean.

LEVITICUS 16

G. The Expiation 16:1-34

15:31¹ (die) Not being separated from one's uncleanness but dying in one's uncleanness by defiling God's dwelling place signifies that once a man who has been defiled by any issue of his natural life and who has not yet been separated from his uncleanness touches the church, thereby defiling God's dwelling place, he will suffer death (mainly spiritual death). In order to keep from defiling the church by the uncleanness of our natural life, we need to remain in the death, resurrection, Spirit, life, and word of Christ.

【16:1】¹ 亞倫的兩個兒子接近耶和華面前死了；他們^a死後，耶和華對摩西說，

● 16:1¹ 因着十一至十五章所描述神子民消極的光景，按照神的觀念，在祂神聖的經綸中，乃有救贖的需要。因為舊約時期不是成功救贖的時候，所以需要有要來之救贖的豫表和影兒。這個影兒就是本章中的遮罪。舊約中藉着動物祭牲所完成的遮罪乃是豫表，指向新約中基督所完成的救贖。

遮罪，希伯來文字根意，遮蓋。這字的名詞，在 2 節和出二五 17 譯為遮罪蓋。在七十士希臘文譯本和新約裏，所用這希臘文的字根，在羅三 25，來二 17，約壹二 2，四 10 譯為平息，意思是使（兩方之間的光景）得以平息。在遮罪日，贖罪祭的血被帶進至聖所，彈在遮罪蓋，就是約櫃的蓋上，（14 ~ 15，）約櫃的蓋遮蓋了約櫃裏的十誡；（出二五 16；）這表徵前來接觸神的人，其罪已經被遮蓋，但還未被除去。（見來一 3 註 3。）如此，墮落的人與神之間的光景，就得以平息，但還未完全解決。直到基督來，獻上自己作平息的祭物，除去人的罪，纔成功了救贖。（來九 12，二 17，約壹二 2，四 10，約一 29。）見羅三 25 註 2 與註 4，來二 17 註 5 與九 12 註 2，約壹二 2 註 2。

【16:1】¹Then Jehovah spoke to Moses after the^a death of the two sons of Aaron, when they drew near before Jehovah and died.

16:1¹ (Then) Because of the negative situation of God's people, as portrayed in chs. 11—15, according to God's concept and in His divine economy there is the need of redemption. Because the Old Testament time was not the time for redemption to take place, a type, a shadow, of the coming redemption was needed. This shadow is the expiation in this chapter. The expiation accomplished through the animal sacrifices in the Old Testament is a type pointing to the redemption accomplished by Christ in the New Testament.

The root of the Hebrew word translated expiation means to cover. The noun form of this word is rendered expiation cover in v. 2 and in Exo. 25:17. The root of the Greek word used in the Septuagint and in the New Testament, translated propitiation in Rom. 3:25; Heb. 2:17; and 1 John 2:2 and 4:10, means to appease (the situation between two parties). On the Day of Expiation the blood of the sin offering was brought into the Holy of Holies and sprinkled on the expiation cover, the lid of the Ark (vv. 14-15), which covered the Ten Commandments within the Ark (Exo. 25:16), signifying that the sin of the ones coming to contact God had been covered but not yet removed (see note 3³ in Heb. 1). In this way the situation of fallen man in relation to God was appeased but was not fully settled, until Christ came to accomplish redemption by offering Himself as the propitiatory sacrifice to take away man's sin (Heb. 9:12; 2:17; 1 John 2:2; 4:10; John 1:29). See notes 25² and 25³ in Rom. 3, 17⁴ in Heb. 2, 12² in Heb. 9, and 2¹ in 1 John 2.

【16:2】你要對你哥哥亞倫說，¹不可隨時進入幔內的至聖所，到櫃上的遮罪蓋前，免得他死亡，因為我要在雲中顯現在遮罪蓋上。

【16:3】亞倫^a進入至聖所，要帶一隻^b公牛犢作贖罪祭，一隻^c公綿羊作燔祭。

【16:4】他要穿上^{1a}細麻布聖內袍，把細麻布褲子穿在身上，腰束細麻布帶子，頭戴細麻布頂冠；這些都是聖衣。他要^{2b}用水洗身，然後穿戴。

● 16:2¹ 這表徵人因着墮落有了罪，不能憑自己進到神面前。人要前來接近神，必須藉着基督作他的贖罪祭和燔祭。（3。）

● 16:4¹ 亞倫所穿一切細麻布的衣服，都是豫表神的公義和聖別，二者都是基督。（林前一30，徒三14。）亞倫穿上聖衣，表徵來就近神的人（參來十19～22）應當接受基督作他的公義和聖別，使他可以遮蓋他的全人並彰顯基督。（見出二八2註1。）

● 16:4² 亞倫穿上聖衣之前要用水洗身，表徵人需要先對付自己，然後穿上基督作他的遮蓋、公義和聖別。（參加三27。）

【16:2】And Jehovah said to Moses, Tell Aaron your brother that he shall ¹not enter at just any time into the Holy of Holies inside the veil before the expiation cover, which is upon the Ark, lest he die; for I will appear in the cloud over the expiation cover.

【16:3】In this way Aaron shall ^acome into the Holy of Holies: with a ^bbull of the herd for a sin offering and a ^cram for a burnt offering.

【16:4】He shall put on the ¹holy ^alinen tunic, and linen trousers shall be upon his body, and he shall gird himself with the linen girdle and be attired with the linen turban; these are the holy garments. And he shall ^{2b}bathe his flesh in water and put them on.

16:2¹ (not) This signifies that man, being sinful because of the fall, is unable to enter into God's presence in himself. Man's coming near to God must be through Christ as his sin offering and his burnt offering (v. 3).

16:4¹ (holy) All the linen garments worn by Aaron are types of God's righteousness and holiness, both of which are Christ (1 Cor. 1:30; Acts 3:14). Aaron's putting on the holy garments signifies that the one who comes near to God (cf. Heb. 10:19-22) should take Christ as his righteousness and holiness in order that he may cover his entire being and express Christ (see note 2¹ in Exo. 28).

16:4² (bathe) Aaron's bathing his flesh in water before putting on the holy garments signifies that one should deal with himself first, and then put on Christ as his covering, righteousness, and holiness (cf. Gal. 3:27).

16:3^a
Heb. 9:7, 25;
cf. Heb. 9:12, 24
16:3^b
Lev. 8:14
16:3^c
Lev. 8:18
16:4^a
Exo. 28:39-43;
Lev. 6:10;
Ezek. 44:17-18
16:4^b
Exo. 30:20;
Lev. 8:6-7

16:3^a
來九 7, 25
參來九 12, 24
16:3^b
利八 14
16:3^c
利八 18
16:4^a
出二八 39-43
利六 10
結四四 17-18
16:4^b
出三十 20
利八 6-7

【16:5】他要從以色列¹會眾取兩隻公山羊作贖罪祭，一隻公綿羊作燔祭。

【16:6】亞倫要把爲^a自己作贖罪祭的公牛奉上，爲自己和家人¹遮罪；

【16:7】也要把兩隻公山羊安置在會幕門口、耶和華面前。

【16:8】亞倫要爲那兩隻羊拈鬮，一鬮歸與耶和華，一鬮歸與¹阿撒瀉勒。

● 16:5¹ 3節的公牛犢和公綿羊，是爲着亞倫自己，（6，11，）而本節的兩隻公山羊和一隻公綿羊是爲着百姓。這表徵任何人要進到神面前事奉祂，自己必須經歷基督作贖罪祭和燔祭，好將所經歷的基督供應給人。

● 16:6¹ 見1註1。亞倫爲自己獻上公牛犢作贖罪祭，指明他豫表信徒作神的祭司，（彼前二5，9，啓一6，五10，）在履行祭司職分時，需要遮罪。但他作爲基督的豫表，就不需要遮罪。

● 16:8¹ 阿撒瀉勒表徵魔鬼撒但，那罪惡者，就是罪的源頭，起源。（約八44。）歸與耶和華的公山羊要被殺，（9，）但歸與阿撒瀉勒的公山羊要送到曠野去，擔當以色列人一切的罪孽。（10，20～22。）這表徵基督作爲神子民的贖罪祭，一面在神面前對付了我們的罪；另一面藉着十字架的

【16:5】And he shall take from the¹ assembly of the children of Israel two male goats for a sin offering and one ram for a burnt offering.

【16:6】And Aaron shall present the bull of the sin offering, which is for^a himself, and make¹ expiation for himself and for his household.

【16:7】And he shall take the two goats and set them before Jehovah at the entrance of the Tent of Meeting.

【16:8】And Aaron shall cast lots on the two goats: one lot for Jehovah and the other lot for¹ Azazel.

16:5¹ (assembly) The bull and the ram in v. 3 were for Aaron himself (vv. 6, 11), whereas the two male goats and the ram in this verse were for the people. This signifies that anyone who desires to enter into God's presence and serve Him must himself experience Christ as the sin offering and the burnt offering that he might minister to others the Christ whom he has experienced.

16:6¹ (expiation) See note 1¹. Aaron's offering the bull of the sin offering for himself indicates that as a type of the believers as God's priests (1 Pet. 2:5, 9; Rev. 1:6; 5:10), he needed expiation for the fulfillment of the priesthood. As a type of Christ, Aaron did not need expiation.

16:8¹ (Azazel) Azazel signifies Satan, the devil, the sinful one, the one who is the source, the origin, of sin (John 8:44). The goat that was for Jehovah was to be killed (v. 9), but the goat that was for Azazel was to be sent away into the wilderness to bear away all the iniquities of the children of Israel on itself (vv. 10, 20-22). This signifies that Christ as the sin offering for God's people, on the one hand, deals with our sin before God and, on

【16:9】亞倫要把那拈鬮歸與耶和華的羊獻為贖罪祭；

【16:10】但那拈鬮歸與阿撒瀉勒的羊，要活着立在耶和華面前，用以遮罪，使羊可以送到^a曠野去，歸與阿撒瀉勒。

【16:11】亞倫要把為^a自己作贖罪祭的公牛牽來，為自己和家人遮罪，把公牛宰了。

【16:12】他要拿一個^a香爐，從耶和華面前的壇上盛滿火炭，又拿一滿捧搗細的馨香之¹香，都帶入幔內，

功效，把罪送回給撒但。罪原是從撒但進到人裏面的。藉着十字架，主耶穌有地位和資格，也有能力、力量和權柄，除去蒙救贖者的罪，（約一 29，來九 26，）並把罪送回給罪的源頭撒但，撒但要永遠在火湖裏擔罪。（啓二十 10。）

● 16:12¹ 宰了贖罪祭之後要燒香，（見出三十 34～38 與註，）免得亞倫死亡，（11～13，）這表徵主耶穌在祂的復活裏成為馨香之氣，作了我們的憑藉和保護，使我們坦然無懼的親近神，蒙神悅納，不至遭受死亡。（參來十 19～22。）這是主耶穌在十字架上救贖、流血的死（由來自壇上的火炭，以及搗細的香所表徵）所產生的一個結果。

【16:9】And Aaron shall present the goat on which the lot for Jehovah fell, and offer it as a sin offering.

【16:10】But the goat on which the lot for Azazel fell shall be made to stand alive before Jehovah to make expiation over it, that it may be sent away¹for Azazel into the^awilderness.

【16:11】And Aaron shall present the bull of the sin offering, which is for^ahimself, and shall make expiation for himself and for his household, and shall slaughter the bull of the sin offering, which is for himself.

【16:12】And he shall take a^acenser full of coals of fire from the altar before Jehovah, with his hands full of finely ground fragrant¹incense, and bring it inside the veil.

the other hand, sends sin, through the efficacy of the cross, back to Satan, from whom sin came into man. Through the cross the Lord Jesus has the position and qualification with the power, strength, and authority to take sin away from the redeemed ones (John 1:29; Heb. 9:26) and send it back to its source, Satan, who will bear it in the lake of fire forever (Rev. 20:10).

16:10¹ (for) Or, to. So also in v. 26.

16:12¹ (incense) The burning of the incense (see Exo. 30:34-38 and notes) after the slaughtering of the sin offering, so that Aaron would not die (vv. 11-13), signifies that in His resurrection the Lord Jesus became a sweet fragrance to be the means and the protection for us to draw near to God with all boldness and be accepted by God without suffering death (cf. Heb. 10:19-22). This is one of the results produced through the redemptive, blood-shedding death (signified by the coals of fire from the altar and the finely ground incense of spices) of the Lord Jesus on the cross.

16:10^a
利十六 21-22

16:11^a
利九 7

16:12^a
利十 1
民十六 46
啓八 3-5

16:10^a
Lev. 16:21-22

16:11^a
Lev. 9:7

16:12^a
Lev. 10:1;
Num. 16:46;
Rev. 8:3-5

16:13^a
出三十 7-8
參啓八 4
16:13^b
出二五 21
羅三 25

16:14^a
利四 5
參來九 7,
12-13, 25
十 4
十三 11

16:14^b
利四 6
來十二 24
九 21

16:15^a
來九 7
參來九 12
十二 24

16:15^b
利十六 2

【16:13】在耶和華面前，把 ^a香放在火上，使香的煙雲遮掩見證櫃上的 ^b遮罪蓋，免得他死亡；

【16:14】也要取些公牛的 ^{1a}血，用指頭 ^b彈在 ²遮罪蓋上朝東的一面，又在遮罪蓋的前面用指頭彈血七次。

【16:15】隨後他要宰那為百姓作贖罪祭的公山羊，把羊的 ^a血帶入 ^b幔內，彈在遮罪蓋的上面和前面，好像彈公牛的血一樣。

這香用取自外院祭壇上的火焚燒，表徵基督作為香被焚燒，使我們在神面前蒙悅納，乃是基於祂為我們的罪死在十字架上。基督首先成為供物除去我們的罪；然後以祂在十字架上的死為基礎，在復活裏成了香，使我們蒙悅納。

● 16:14¹ 把贖罪祭的血彈在遮罪蓋上，（14～15，）表徵基督救贖的血被帶進諸天，到神面前，為着救贖我們，彈在神面前，以滿足神公義的要求。（來九 12。）

● 16:14² 見出二五 17 註 1。

【16:13】And he shall put the ^aincense upon the fire before Jehovah, that the cloud of the incense may cover the ^bexpiation cover that is over the Testimony, so that he does not die.

【16:14】And he shall take some of the ^{1a}blood of the bull and ^bsprinkle it with his finger upon the ²expiation cover toward the east, and before the expiation cover he shall sprinkle some of the blood with his finger seven times.

【16:15】Then he shall slaughter the goat of the sin offering, which is for the people, and bring its ^ablood ^binside the veil, and do with its blood as he did with the blood of the bull, and sprinkle it upon the expiation cover and before the expiation cover.

The incense was burned with the fire from the altar in the outer court, signifying that Christ's being burned as the incense for our acceptance before God depends on His death on the cross for our sins. Christ first became the offerings to take away our sin; then, in His resurrection, with His death on the cross as the basis, He became the incense for our acceptance.

16:14¹ (blood) The sprinkling of the blood of the sin offering on the expiation cover (vv. 14-15) signifies that the redeeming blood of Christ was brought into the heavens, into the presence of God, and sprinkled before God to meet God's righteous requirements for our redemption (Heb. 9:12).

16:14² (expiation) See note 17¹ in Exo. 25.

16:13^a
Exo. 30:7-8;
cf. Rev. 8:4
16:13^b
Exo. 25:21;
Rom. 3:25

16:14^a
Lev. 4:5;
cf. Heb. 9:7, 12-13, 25;
10:4;
13:11

16:14^b
Lev. 4:6;
Heb. 12:24;
9:21

16:15^a
Heb. 9:7;
cf. Heb. 9:12;
12:24

16:15^b
Lev. 16:2

【16:16】他要因以色列人諸般的不潔、過犯，就是他們一切的罪，為¹至聖所遮罪；也要為那在他們不潔之中與他們同住的¹會幕，照樣而行。

【16:17】他進至聖所遮罪的時候，會幕裏¹不可有人，直等到他為自己和家人並以色列全會眾遮了罪出來。

【16:18】他出來，要到耶和華面前的壇那裏，為壇遮罪；他要取些公牛的血和公山羊的血，^a抹在壇周圍的¹四角上；

● 16:16¹ 因以色列人的不潔和過犯，要為至聖所和會幕遮罪，這表徵雖然我們蒙了救贖，得着基督之血的洗淨，但因我們仍在舊造裏，仍活在不潔裏，所以在敬拜神的時候，還是有罪的感覺，需要基督之血所成就的平息。（約壹一7～二2。）這種罪的感覺會持續到我們被提，身體改變形狀的時候。（腓三21。）

● 16:17¹ 這表徵只有主耶穌一人，能為我們的罪成就平息。（來二17。）

● 16:18¹ 將贖罪祭的血，抹在燔祭壇周圍的四角上，表徵十字架上所成就之救贖的功效，是向着地的四方。按照出三十10，（參四7，18，）血也

【16:16】And he shall make expiation for the ¹Holy of Holies because of the uncleannesses of the children of Israel and because of their transgressions, for all their sins. And so he shall do for the ¹Tent of Meeting, which dwells with them in the midst of their uncleannesses.

【16:17】And ¹no one shall be in the Tent of Meeting when he goes in to make expiation in the Holy of Holies until he comes out and has made expiation for himself and for his household and for all the congregation of Israel.

【16:18】Then he shall go out to the altar that is before Jehovah and make expiation for it, and he shall take some of the blood of the bull and some of the blood of the goat, and ^aput it on and around the ¹horns of the altar.

16:16¹ (Holy) Making expiation for the Holy of Holies and for the Tent of Meeting because of the uncleanness and transgressions of the children of Israel signifies that although we have been redeemed and washed by the blood of Christ, because we are still in the old creation and still live in uncleanness, in our worship of God there is still the consciousness of sin and thus the need of the propitiation by the blood of Christ (1 John 1:7—2:2). This consciousness of sin will continue until we are raptured and transfigured in our body (Phil. 3:21).

16:17¹ (no) This signifies that the Lord Jesus alone can make propitiation for our sins (Heb. 2:17).

16:18¹ (horns) Putting the blood of the sin offering on and around the four horns of the burnt offering altar signifies that the efficacy of the redemption accomplished on the cross is toward the four corners of the

16:18^a
利四 25, 30, 34
參利四 7, 18
出三十 10

16:18^a
Lev. 4:25, 30, 34;
cf. Lev. 4:7, 18;
Exo. 30:10

【16:19】也要用指頭把血¹彈在壇上七次，這樣他就²潔淨了壇，從壇上除掉以色列人諸般的不潔，使壇分別為聖。

【16:20】亞倫為¹至聖所和會幕並壇^a遮罪完畢，就要把那隻²活着的公山羊奉上。

【16:21】亞倫要雙手按在那隻活着的公山羊頭上，承認以色列人一切的罪孽和過犯，就是他們一切的罪，把這些都歸在羊的頭上，並且藉着所派的人，把羊送到曠野去。

抹在香壇的四角上，表徵基督之血的功效，使我們在禱告中蒙神悅納。見四 5 註 1。

● 16:19¹ 把血彈在壇上七次，表徵基督在十字架上所流的血，有完全（由七這數字所表徵）的功效，使罪人心中平安。（參來九 14。）彈在遮罪蓋上的血（14～15）是為着神的滿足，而彈在燔祭壇上的血是為着罪人的平安。

● 16:19² 潔淨壇，從壇上除掉以色列人諸般的不潔，使壇分別為聖，表徵全世界的罪都集中到基督的十字架上而被潔除，（彼前二 24 上，）使神和祂的子民可以在潔淨的光景中彼此享受。

【16:19】And he shall¹sprinkle some of the blood on it with his finger seven times; thus he will²cleanse it and sanctify it from the uncleannesses of the children of Israel.

【16:20】And when he has finished making^aexpiation for the¹Holy of Holies and the Tent of Meeting and the altar, he shall present the²live goat.

【16:21】And Aaron shall lay both his hands on the head of the live goat and confess over it all the iniquities of the children of Israel and all their transgressions, even all their sins; and he shall put them on the head of the goat, and shall send it away into the wilderness by means of the man who has been appointed.

earth. According to Exo. 30:10 (cf. 4:7, 18), blood was put also on the horns of the incense altar, signifying the efficacy of Christ's blood for us to be accepted by God in our prayer. See note 5¹ in ch. 4.

16:19¹ (sprinkle) The sprinkling of the blood on the altar seven times signifies that the full (signified by the number seven) efficacy of the blood shed on the cross by Christ is so that the sinner may be at peace in his heart (cf. Heb. 9:14). The blood sprinkled on the expiation cover (vv. 14-15) was for God's satisfaction, whereas the blood sprinkled on the altar of burnt offering was for the sinner's peace.

16:19² (cleanse) The cleansing and sanctifying of the altar from the uncleanness of the children of Israel signifies that all the world's sins were gathered upon the cross of Christ and were cleansed away (1 Pet. 2:24a) so that God and His people may enjoy one another in a situation of cleanness.

【16:22】這羊要擔當他們一切的罪孽，帶到與人隔絕之地；那人要在曠野釋放這羊。

【16:23】亞倫要進會幕，把他進至聖所時所穿的細麻布衣服脫下，放在那裏；

【16:24】又要在聖處¹用水洗身，穿上衣服，然後出來，¹把自己的燔祭和百姓的燔祭獻上，爲自己和百姓遮罪。

● 16:20¹ 連至聖所、會幕和壇這些聖物，也被神贖民的不潔所玷污。爲這些聖物遮罪，表徵獻贖罪祭不僅是爲除去我們的不潔，也是爲着成全神的聖別；我們已經被帶進這聖別中。（參林後七 1，來十三 12。）

● 16:20² 20 ~ 22 節，見 8 註 1。

● 16:24¹ 亞倫用水洗身，然後獻上燔祭，表徵我們接受主耶穌的救贖，罪的難處得到解決之後，還需要那靈的潔淨，使我們能接受基督作我們的燔祭，而憑基督的生命，爲神活着。贖罪祭是爲着燔祭獻的，（9，）指明基督完全救贖的目的，是要我們這些蒙救贖的人，接受基督作我們的生命和生命的供應，而得以成爲在基督裏絕對爲神活着的人。

【16:22】Thus the goat shall bear away all their iniquities on itself to a solitary land, and he shall let the goat go in the wilderness.

【16:23】And Aaron shall come into the Tent of Meeting and take off the linen garments, which he put on when he went into the Holy of Holies, and leave them there.

【16:24】And he shall¹ bathe his body in water in a holy place and put on his garments. Then he shall come out and¹ offer his burnt offering and the burnt offering of the people, and make expiation for himself and for the people.

16:20¹ (Holy) Even the Holy of Holies, the Tent of Meeting, and the altar, which are holy things, were contaminated by the uncleanness of God's redeemed people. That expiation was made for all these signifies that the sin offering is offered not only for the removal of our uncleanness but also for the perfecting of God's holiness, into which we have been brought (cf. 2 Cor. 7:1; Heb. 13:12).

16:20² (live) For vv. 20-22, see note 8¹.

16:24¹ (bathe) Aaron's bathing his body and offering the burnt offering signifies that after we have received the redemption of the Lord Jesus and the problem of our sins has been solved, we need the cleansing of the Spirit that we may take Christ as our burnt offering to live for God by the life of Christ. The sin offering was offered (v. 9) in view of the burnt offering, indicating that the purpose of Christ's complete redemption is that we, the redeemed ones, taking Christ as our life and life supply, might become those who in Christ live absolutely for God.

【16:25】贖罪祭牲的脂油要¹燒在壇上。

【16:26】那放羊歸與阿撒瀉勒的人要¹洗衣服，¹用水洗身，然後進營。

【16:27】作贖罪祭的公牛和公山羊的血既帶入至聖所遮罪，這牛羊就要搬到^{1a}營外，將皮、肉、糞用火焚燒。

● 16:25¹ 即當作香焚燒。贖罪祭牲的脂油當作香焚燒，表徵主耶穌在十字架上的死是爲着救贖我們，而祂的心向着神且爲着神（由作爲贖罪祭柔細部分的脂油所表徵，）乃爲蒙神悅納。本章裏基督作爲在香壇上焚燒的香，（12～13，）以及基督向着神並爲着神的心，這二者對神都是可蒙悅納的甜美香氣，使神悅納我們。

● 16:26¹ 這表徵凡因接觸與罪有關的事物而受玷污的人，必須對付他外面的生活（由衣服所表徵，）並對付他自己。28 節者同。

● 16:27¹ 把贖罪祭牲搬到營外，將皮、肉、糞焚燒，表徵：第一，主耶穌在十字架上一次永遠的成就了永遠、完全的救贖，（來九 12，）事奉祂的人在這事上是無分的；（六 30 與註，來十三 10～11 與 10 註 1；）第二，成功救贖的主，爲人所棄絕；因此，凡接受祂救贖的，也當與祂一同出到營外，忍受祂所受的凌辱。（來十三 12～13 與註。）

【16:25】And the fat of the sin offering he shall¹ burn on the altar.

【16:26】And he who lets the goat go for Azazel shall¹ wash his clothes and¹ bathe his body in water, and afterward he may come into the camp.

【16:27】And the bull of the sin offering and the goat of the sin offering, whose blood was brought in to make expiation in the Holy of Holies, shall be carried forth^{1a} outside the camp; and they shall burn in the fire their skins and their flesh and their dung.

16:25¹ (burn) I.e., burn as incense. The burning of the fat of the sin offering as incense signifies that the Lord Jesus' death on the cross is for our redemption and that His heart toward God and for God (signified by the fat as the tender part of the sin offering) is for God's acceptance. In this chapter both Christ as the incense burned on the incense altar (vv. 12-13) and the heart of Christ, which is toward God and for God, are a sweet savor to God that is acceptable to God and that becomes God's acceptance of us.

16:26¹ (wash) This signifies that the one who is defiled by contacting anything related to sin must deal with his outward living (signified by the clothes) and with himself as well. So also for v. 28.

16:27¹ (outside) The carrying of the sin offering outside the camp and the burning of its skin, its flesh, and its dung signify, first, that the Lord Jesus accomplished on the cross, once for all, the eternal and perfect redemption (Heb. 9:12), and His serving ones have no participation in this matter (6:30 and note; Heb. 13:10-11 and note 10¹). They signify, second, that the Lord who accomplished redemption was rejected by man; hence, whoever receives His redemption should go with Him outside the camp, bearing His reproach (Heb. 13:12-13 and notes).

【16:28】焚燒牛羊的人要洗衣服，用水洗身，然後進營。

【16:29】每逢七月^a初十日，你們要¹刻苦己²心，無論是本地人，是寄居在你們中間的外人，³甚麼工都不可作。這要作你們永遠的定例。

【16:30】因在這日要為你們遮罪，使你們潔淨；你們要在耶和華面前得以潔淨，脫盡一切的罪。

【16:31】這日是你們完全安息的安息日，你們要刻苦己心；這要作永遠的定例。

【16:32】那受膏、接續他父親承接聖職的祭司，要穿上細麻布衣服，就是聖衣，施行遮罪。

● 16:29¹ 這裏的刻苦己心，表徵為罪憂傷、痛悔、難過。

● 16:29² 直譯，魂。31 節者同。

● 16:29³ 百姓甚麼工都不可作，因為這是他們完全安息的安息日，（31，）表徵救贖已經完全由基督成就，沒有留下甚麼給人作，人應當安息在基督的救贖裏。

【16:28】And he who burns them shall wash his clothes and bathe his body in water, and afterward he may come into the camp.

【16:29】And this shall become a perpetual statute for you; in the seventh month on the^a tenth day of the month you shall¹ afflict your souls and² not do any work, neither the native nor the sojourner who sojourns among you.

【16:30】For on this day expiation shall be made for you, in order to cleanse you; from all your sins you shall be clean before Jehovah.

【16:31】It is a Sabbath of complete rest for you, and you shall afflict your souls. It shall be a perpetual statute.

【16:32】And the priest who is anointed and who is consecrated to serve as a priest in his father's place shall make expiation; thus he shall put on the linen garments, even the holy garments.

16:29¹ (afflict) Here afflicting one's soul signifies mourning, repenting, and feeling sorrowful for sin.

16:29² (not) The people not doing any work, for it was a Sabbath of complete rest for them (v. 31), signifies that redemption has been completely finished by Christ. There is nothing left for man to do, and man should rest in the redemption of Christ.

16:33^a
利十六 16, 18, 20
參來九 21

【16:33】他要為¹聖別的聖所^a遮罪，
為會幕和壇遮罪，並為眾祭司和會眾
的百姓遮罪。

16:34^a
出三十 10
來九 7
十 3

【16:34】這要作你們永遠的定例，就是
因以色列人一切的罪，^{1a}一年一次為
他們遮罪。於是亞倫照耶和華所吩咐
摩西的行了。

利未記 第十七章

八 顧到祭牲和血 十七 1～16

【17:1】耶和華對摩西說，

【17:2】你要對亞倫和他兒子們並以
色列眾人說，耶和華所吩咐的乃是
這樣：

● 16:33¹ 卽至聖所。

● 16:34¹ 一年一次的遮罪，表徵供物不能叫人
得完全，只是那『要來美事』的影兒，（來十 1，）
直等到神的兒子來到，纔完成完滿的救贖。（來九
1～十 18。）

【16:33】And he shall make^a expiation for the¹ holy sanctuary,
and he shall make expiation for the Tent of Meeting and for
the altar, and he shall make expiation for the priests and for
all the people of the congregation.

【16:34】And this shall become a perpetual statute for you,
in order to make expiation for the children of Israel because
of all their sins,^{1a} once in the year. And just as Jehovah had
commanded Moses, so he did.

16:33^a
Lev. 16:16, 18, 20;
cf. Heb. 9:21

16:34^a
Exo. 30:10;
Heb. 9:7;
10:3

LEVITICUS 17

H. Taking Care of the Sacrifices and of the Blood 17:1-16

【17:1】Then Jehovah spoke to Moses, saying,

【17:2】Speak to Aaron and to his sons and to all the children of
Israel, and say to them, This is what Jehovah has commanded,
saying,

16:33¹ (holy) I.e., the Holy of Holies.

16:34¹ (once) The making of expiation once a year signifies that the
offering was unable to make man perfect and that it was only a shadow of
the “good things to come” (Heb. 10:1), until the Son of God would come
to complete the full redemption (Heb. 9:1—10:18).

【17:3】凡以色列家中的人，不拘是在營內或在營外宰公牛、綿羊或山羊，

【17:4】若未曾^a牽到¹會幕門口，在耶和華的帳幕前獻給耶和華為供物，流血的罪必算在那人身上。他流了血，就要²從民中剪除。

【17:5】這是要使以色列人把他們在田野裏所獻的祭牲帶到會幕門口、耶和華面前，交給祭司，獻與耶和華為^{1a}平安祭。

● 17:4¹ 按照 3～9 節，獻給神的祭牲只能在會幕門口，在耶和華面前獻，祭牲的血要流在壇上。這表徵我們應用主耶穌作我們獻給神的祭物，並有分於祂救贖的血，必須是在神地上居所（召會）的入口，也必須經過十字架。我們敬拜神的時候，該照着神的願望和經綸，在神所立的規則、約束和限制之下，應用基督作惟一的祭物。在召會之外，就是在我們所喜好和揀選的地方（參申十二 5～6）應用基督，乃是濫用基督。

● 17:4² 從民中剪除，（4，9～10，14，）表徵從神子民的交通中挪開。（參林前五 13。）

● 17:5¹ 十六章的遮罪與五種基本祭中的四種有關：贖罪祭、贖愆祭（含示於贖罪祭一五 6、）

【17:3】Anyone of the house of Israel who slaughters an ox or a sheep or a goat within the camp, or who slaughters it outside the camp,

【17:4】And has not^a brought it to the¹ entrance of the Tent of Meeting to present it as an offering to Jehovah before the tabernacle of Jehovah, that man shall be accounted as guilty of bloodshed. He has shed blood, and that man shall be² cut off from among his people.

【17:5】This is so that the children of Israel will bring their sacrifices which they sacrifice in the open field, that they will bring them to Jehovah at the entrance of the Tent of Meeting to the priest and sacrifice them as sacrifices of^{1a} peace offerings to Jehovah.

17:4¹ (entrance) According to vv. 3-9, the sacrifices were to be offered to God only at the entrance of the Tent of Meeting before Jehovah, and their blood was to be shed on the altar. This signifies that our applying the Lord Jesus as our sacrifices offered to God and our participating in His redeeming blood must be at the entrance of God's dwelling place (the church) on earth and must be through the cross. In our worship of God, Christ as the unique sacrifice should be applied according to God's desire and economy, within the regulations, restrictions, and limitations set by Him. To apply Christ outside the church, i.e., in a place according to our preference and choice (cf. Deut. 12:5-6), is to abuse Christ.

17:4² (cut) To be cut off from one's people (vv. 4, 9-10, 14) signifies to be removed from the fellowship of God's people (cf. 1 Cor. 5:13).

17:5¹ (peace) The expiation in ch. 16 involved four of the five basic offerings: the sin offering, the trespass offering (implied in the sin

17:4^a
利十七 9
申十二 5-6
參利一 3

17:5^a
利三 1

17:4^a
Lev. 17:9;
Deut. 12:5-6;
cf. Lev. 1:3

17:5^a
Lev. 3:1

【17:6】祭司要^{1a}把血灑在會幕門口、
耶和華的壇上，¹把脂油焚燒，獻給耶
和華為怡爽的香氣。

【17:7】他們¹不可再獻^a祭牲給他們²
行邪淫所隨從的山羊鬼；這要作他們
世世代代永遠的定例。

【17:8】你要對他們說，凡以色列家中
的人，或是寄居在他們中間的外人，
獻燔祭或平安祭，

燔祭和素祭。這些祭產生平安祭，結果叫神的子民
享受與神並彼此之間的平安。見七 37 註 2。

● 17:6¹ 把血灑在壇上，表徵基督在十字架上
流血。把脂油焚燒，獻給耶和華為怡爽的香氣，表
徵基督的優越，藉着神聖別的火獻給神，作為香氣
滿足神。

● 17:7¹ 不再獻祭牲給山羊鬼，表徵不再與鬼
有交通，而犯屬靈的淫亂。（林前十 20 ~ 21。）

● 17:7² 這裏的『行邪淫』指明，以色列人（信
徒）在自己所揀選的地方（召會之外，）將祭牲（基
督）獻上，濫用了祭牲，就使自己成了行邪淫的。
這是屬靈的邪淫、屬靈的淫亂。見 4 註 1。

【17:6】And the priest shall^{1a} sprinkle the blood on the altar
of Jehovah at the entrance of the Tent of Meeting and¹ burn
the fat for a satisfying fragrance to Jehovah.

【17:7】And they shall¹ no more sacrifice their^a sacrifices to the
goat demons, to whom they² prostitute themselves. This shall
become a perpetual statute for them throughout their generations.

【17:8】And you shall say to them, Anyone of the house of
Israel or of the sojourners who sojourn among them, who
offers a burnt offering or sacrifice

offering—5:6), the burnt offering, and the meal offering. The issue of
these offerings is the peace offering, with the result that God's people
enjoy peace with God and with one another. See note 37² in ch. 7.

17:6¹ (sprinkle) The sprinkling of the blood on the altar signifies that
Christ's blood was shed on the cross. Burning the fat for a satisfying
fragrance to Jehovah signifies that Christ's excellencies are offered up to
God through God's holy fire for a fragrance to satisfy God.

17:7¹ (no) No longer sacrificing to goat demons signifies no longer having
fellowship with demons so as to commit spiritual fornication (1 Cor. 10:20-21).

17:7² (prostitute) The word prostitute here indicates that for an
Israelite (a believer) to abuse the sacrifices (Christ) by offering them
in the place of his choice (outside the church) was to make himself
a prostitute. This is a matter of spiritual prostitution, of spiritual
fornication. See note 4¹.

17:9^a
利十七 4

【17:9】若不^a帶到會幕門口獻給耶和華，那人必從民中剪除。

17:10^a
利三 17

【17:10】凡以色列家中的人，或是寄居在他們中間的外人，若喫了甚麼^{1a}血，我必向那喫血的人變臉，把他從民中剪除。

17:11^a
利十七 14
申十二 23
17:11^b
來九 22

【17:11】因為¹活物的^{2a}生命是在血中；我已經把血賜給你們，可以在壇上為你們的²生命遮罪；因^b血裏有²生命，所以能遮罪。

17:12^a
創九 4
利三 17
十七 14
申十二 16, 23-25
十五 23

【17:12】因此，我對以色列人說，你們中間甚麼人都不可喫^a血；寄居在你們中間的外人也不可喫血。

【17:13】凡以色列人，或是寄居在他們中間的外人，若打獵得了可喫的禽獸，必放出牠的血來，用土¹掩蓋。

● 17:10¹ 關於不喫血，(10, 12,) 見三 17 註 1。

● 17:11¹ 直譯，肉體。14 節者同。

● 17:11² 或，魂。14 節者同。

● 17:13¹ 這表徵人在主耶穌的血之外所得一切的血，都不能救贖我們脫離罪，應當被掩埋，意即放棄、丟棄、拒絕。

【17:9】And does not^a bring it to the entrance of the Tent of Meeting to sacrifice it to Jehovah, that man shall be cut off from his people.

【17:10】And anyone of the house of Israel or of the sojourners who sojourn among them, who eats any^{1a} blood, I will set My face against that person who eats blood and cut him off from among his people.

【17:11】For the^a life of the flesh is in the blood; and I have given it to you to make expiation for your souls on the altar, for it is the^b blood, by reason of the life, that makes expiation.

【17:12】Therefore I said to the children of Israel, No person among you shall eat^a blood, nor shall any sojourner who sojourns among you eat blood.

【17:13】And anyone of the children of Israel or of the sojourners who sojourn among them, who in hunting takes an animal or bird that may be eaten, shall pour out its blood and¹ cover it with dust.

17:10¹ (blood) On not eating blood (vv. 10, 12), see note 17¹ in ch. 3.

17:13¹ (cover) This signifies that all the blood that man can obtain other than the blood of the Lord Jesus cannot redeem us from our sins and should be buried, i.e., given up, abandoned, rejected.

17:9^a
Lev. 17:4

17:10^a
Lev. 3:17

17:11^a
Lev. 17:14;
Deut. 12:23
17:11^b
Heb. 9:22

17:12^a
Gen. 9:4;
Lev. 3:17;
17:14;
Deut. 12:16, 23-25;
15:23

【17:14】論到一切活物的生命，牠的血¹就是牠的生命；所以我對以色列人說，無論甚麼活物的血，你們都不可^a喫，因為一切活物的生命²是在血中；凡喫了血的，必被剪除。

【17:15】凡喫¹自死的或²被野獸撕裂的，無論是本地人，是寄居的，都要^{3a}洗衣服，³用水洗澡，並要⁴不潔淨到晚上，然後纔潔淨了。

● 17:14¹ 直譯，帶有。

● 17:14² 直譯，就是牠的血。

● 17:15¹ 自死之物的血，表徵殺身成仁者的血，不能救贖我們脫離罪。惟有神在十字架上所壓傷（賽五三 10）之耶穌基督的血，纔能洗淨我們一切的罪。（約壹一 7。）

● 17:15² 被野獸撕裂之物的血，表徵被如同野獸之野蠻人殺害犧牲者的血；這血也不能救贖我們脫離罪。惟有神在十字架上所審判（賽五三 8）之耶穌基督的血，纔能洗去我們的罪。（啓一 5。）

● 17:15³ 這表徵凡以別的血代替主耶穌之血的，要對付他從前的行為，和他已往與宗教有關的所是，並要潔淨自己；否則他就要被定罪。

喫不同的血，相當於根據對不同人物的信仰，所形成不同的宗教。神命定惟一的血，乃是耶穌基

【17:14】For as to the life of all flesh, its blood is ¹its very life; therefore I have said to the children of Israel, You shall not ^aeat the blood of any flesh, for the life of all flesh is its blood; whoever eats it shall be cut off.

【17:15】And every person who eats that which ¹dies of itself or is ²torn by beasts, whether he is a native or a sojourner, shall ^{3a}wash his clothes and ³bathe in water and be unclean until the ⁴evening; then he shall be clean.

17:14¹ (its) Lit., with its life.

17:15¹ (dies) The blood of that which dies of itself signifies the blood of one who sacrifices himself for the good of others, which blood cannot redeem us from our sins. Only the blood of Jesus Christ, whom God bruised on the cross (Isa. 53:10), can cleanse us from all sin (1 John 1:7).

17:15² (torn) The blood of that which is torn by beasts signifies the blood of one who is martyred by wild people, who are like beasts, which blood also is unable to redeem us from our sins. Only the blood of Jesus Christ, whom God judged on the cross (Isa. 53:8), is able to wash us from our sins (Rev. 1:5).

17:15³ (wash) This signifies that the one who takes any blood other than the blood of the Lord Jesus should deal with his former behavior and with what he was in the past concerning religion and should purge himself. Otherwise, he will be condemned.

To eat different bloods is equivalent to forming different religions based on beliefs in different persons. The one blood ordained by God is

【17:16】他若不洗衣服，也不洗¹身，
就必擔當他的罪孽。

利未記 第十八章

九 聖別子民的聖別生活 十八 1～二十 27

【18:1】耶和華¹對摩西說，

【18:2】你要對以色列人說，我是耶和華你們的神。

督在十字架上所流的血；（約六 53～55，林前十 16 上，21 上；）惟一的信仰乃是相信為我們死在十字架上的基督。（見羅一 5 註 4。）

● 17:15⁴ 不潔淨到晚上，表徵凡以別的血，就是以別的信仰，代替主耶穌之血的，必不潔淨，直到把這事對付乾淨，完全了結。

● 17:16¹ 直譯，肉體。

● 18:1¹ 本書十八至二十章，論到神聖別子民的聖別生活，相當於弗四 17～五 14 吩咐神聖別的子民脫去舊人，穿上新人，過聖別的生活，像神是聖別的一樣。

【17:16】But if he does not wash them or bathe his¹body, then he shall bear his iniquity.

LEVITICUS 18

I. The Holy Living of the Holy People 18:1—20:27

【18:1】Then Jehovah¹ spoke to Moses, saying,

【18:2】Speak to the children of Israel, and say to them, I am Jehovah your God.

the blood of Jesus Christ shed on the cross (John 6:53-55; 1 Cor. 10:16a, 21a), and the one belief is the belief in the Christ who died on the cross for us (see note 5³ in Rom. 1).

17:15⁴ (evening) Being unclean until the evening signifies that the one who takes any blood, i.e., any belief, other than the blood of the Lord Jesus is unclean until the matter is cleared up and brought to a complete ending.

17:16¹ (body) Lit., flesh.

18:1¹ (spoke) Chapters 18—20 of this book, on the holy living of God's holy people, correspond to Eph. 4:17—5:14, which charges the holy people of God to put off the old man and put on the new man, living a life that is holy, as God is holy.

18:3^a
詩一〇六 35
結二十 7-8
18:3^b
出二三 24
利二十 23

【18:3】你們從前住的^{1a}埃及地，那裏的人所作的，你們不可照樣作；我要領你們去的^{1b}迦南地，那裏的人所作的，你們也不可照樣作，也不可照他們的²風俗行。

【18:4】你們要遵行我的¹典章，謹守我的¹律例，按此而行；我是耶和華你們的神。

【18:5】所以，你們要謹守我的律例和典章；^a人若遵行這些，就必因這些¹活着；我是耶和華。

【18:6】你們甚麼人都不可親近^{1a}骨肉之親，露他們的下體；我是耶和華。

● 18:3¹ 以色列人不可照着他們從前生活在埃及人中的那種樣式生活，表徵信徒應當在從前舊的生活樣式上，脫去舊人。（弗四 22。）以色列人也不可在他們要被領進的地上，照着迦南人的樣式生活，表徵信徒得救後，不該模成世人生活與行爲的樣子。（羅十二 2。）以色列人照着神的聖別過一種聖別的生活，（4～二十 27，）表徵信徒應當穿上新人，這新人是照着神，在那實際的義和聖中所創造的。（弗四 24。）

● 18:3² 或，律例。30 節者同。

● 18:4¹ 見路一 6 註 4。

● 18:5¹ 參加三 21 與註 1。

● 18:6¹ 直譯，肉中的肉。

【18:3】You shall not do as they do in the land of^{1a} Egypt, in which you dwelt; and you shall not do as they do in the land of^{1b} Canaan, where I am bringing you, nor shall you walk in their statutes.

【18:4】You shall observe My¹ ordinances, and you shall keep My¹ statutes to walk in them; I am Jehovah your God.

【18:5】So you shall keep My statutes and My ordinances, by which,^a if a man does them, he will¹ live; I am Jehovah.

【18:6】None of you shall approach to any of¹ his^a close relatives to uncover their nakedness; I am Jehovah.

18:3¹ (Egypt) The Israelites' not living in the manner of the Egyptians, among whom they once lived, signifies that the believers should put off, as regards their former old way of living, the old man (Eph. 4:22). The Israelites' not living in the manner of the Canaanites, to whose land they were to be brought, signifies that, after being saved, the believers should not be conformed to the living and conduct of the worldly people (Rom. 12:2). The Israelites' living a holy life according to God's holiness (v. 4—20:27) signifies that the believers should put on the new man, which was created according to God in righteousness and holiness of the reality (Eph. 4:24).

18:4¹ (ordinances) See note 6⁴ in Luke 1.

18:5¹ (live) Cf. Gal. 3:21 and note 1.

18:6¹ (his) Lit., flesh of his flesh.

18:3^a
Psa. 106:35;
Ezek. 20:7-8
18:3^b
Exo. 23:24;
Lev. 20:23; See
note 3¹

18:5^a
Ezek. 20:11, 13,
21;
Neh. 9:29;
Rom. 10:5;
Gal. 3:12;
cf. Matt. 19:17;
Luke 10:28
18:6^a
vv. 6-20;
Lev. 20:11-21

18:5^a
結二十 11, 13, 21
尼九 29
羅十 5
加三 12
參太十九 17
路十 28

18:6^a
6-20;
利二十 11-21

【18:7】不可露你母親的下體，這本是你父親的下體；她是你的母親，不可露她的下體。

【18:8】不可露你^a父親妻子的下體，這本是你父親的下體。

【18:9】你的姊妹，不拘是異母同父的，或異父同母的，無論是生在家的或生在外的，都不可露她們的下體。

【18:10】不可露你孫女或外孫女的下體，因為她們的下體就是你自己的下體。

【18:11】你父親妻子從你父親生的女兒本是你的姊妹，不可露她的下體。

【18:12】不可露你姑母的下體；她是你父親的骨肉之親。

【18:13】不可露你姨母的下體；她是你母親的骨肉之親。

【18:14】不可親近你伯叔的妻子，這乃是露你伯叔的下體；她是你的伯叔母。

【18:7】The nakedness of your father, that is, the nakedness of your mother, you shall not uncover. She is your mother; you shall not uncover her nakedness.

【18:8】The nakedness of your^a father's wife you shall not uncover; it is your father's nakedness.

【18:9】The nakedness of your sister, your father's daughter, or your mother's daughter, whether born at home or born abroad, their nakedness you shall not uncover.

【18:10】The nakedness of your son's daughter or of your daughter's daughter, their nakedness you shall not uncover; for their nakedness is your own nakedness.

【18:11】The nakedness of your father's wife's daughter, begotten of your father—she is your sister—you shall not uncover her nakedness.

【18:12】You shall not uncover the nakedness of your father's sister; she is your father's flesh.

【18:13】You shall not uncover the nakedness of your mother's sister, for she is your mother's flesh.

【18:14】You shall not uncover the nakedness of your father's brother, that is, you shall not approach his wife; she is your aunt.

【18:15】不可露你兒媳的下體；她是你兒子的妻子，不可露她的下體。

【18:16】不可露你^a兄弟妻子的下體，這本是你兄弟的下體。

【18:17】不可露了婦人的下體，又露她女兒的下體，也不可娶她孫女或外孫女，露她的下體；她們是骨肉之親，這是大惡。

【18:18】你妻子還活着的時候，不可另娶她的姊妹作對頭，露她的下體。

【18:19】女人在月經不潔淨的時候，不可親近她，露她的下體。

【18:20】不可與同伴的妻子交合，因而玷污自己。

【18:21】不可使你的兒女經火歸與^a摩洛，因而褻瀆你神的名；我是耶和華。

【18:22】不可與^a男人苟合，像與女人一樣；這是可憎的。

【18:15】You shall not uncover the nakedness of your daughter-in-law; she is your son's wife; you shall not uncover her nakedness.

【18:16】You shall not uncover the nakedness of your^a brother's wife; it is your brother's nakedness.

【18:17】You shall not uncover the nakedness of a woman and her daughter; you shall not take her son's daughter or her daughter's daughter to uncover her nakedness; they are her flesh; it is wickedness.

【18:18】And you shall not take a woman as wife in addition to her sister, as a rival to uncover her nakedness while she is alive.

【18:19】And you shall not approach a woman to uncover her nakedness while she is in her menstrual uncleanness.

【18:20】And you shall not have sexual relations with the wife of your fellow countryman to become defiled with her.

【18:21】And you shall not give any of your offspring to pass through the fire to^a Molech, and so profane the name of your God; I am Jehovah.

【18:22】You shall not lie with a^a male as one lies with a woman; it is an abomination.

18:16^a

利二十 21
太十四 4
可六 18

18:21^a

利二十 2-5
王下二三 10
耶三二 35

18:22^a

利二十 13
羅一 27
林前六 9
提前一 10
猶 7

18:16^a

Lev. 20:21;
Matt. 14:4;
Mark 6:18

18:21^a

Lev. 20:2-5;
2 Kings 23:10;
Jer. 32:35

18:22^a

Lev. 20:13;
Rom. 1:27;
1 Cor. 6:9;
1 Tim. 1:10;
Jude 7

【18:23】不可與獸淫合，因而玷污自己；女人也不可站在獸前，與牠淫合；這是逆性的事。

【18:24】在这一切的事上，你們都不可玷污自己；因為我在你們面前所趕出的國民，在这一切的事上玷污了自己。

【18:25】因為那地受了玷污，所以我¹向那地追討罪孽，那^a地也²吐出其中的居民。

【18:26】故此，你們要謹守我的律例和典章；這一切可憎的事，無論是本地人，或是寄居在你們中間的外人，都不可行，

【18:27】（因為在你們以先居住那地的人，行了這一切可憎的事，地就受了玷污，）

● 18:25¹ 或，因那地的罪孽懲罰它。

● 18:25² 表徵基督的那地，（見申八 7 註 1，）是為着神子民生存和生活的供應，也是為着他們的享受。美地吐出受玷污且不聖別的居民，（25，28，二十 22，）表徵包羅萬有的基督，原是我們的居所和我們所需的一切，作我們的享受，但如果我們與祂的關係不正確，祂就要把我們從祂自己裏面吐出去，不再讓我們享受祂。（參啓三 16。）

【18:23】And you shall not lie with any beast to defile yourself with it; neither shall any woman stand before a beast, to lie down with it; it is confusion.

【18:24】Do not defile yourselves in any of these things, for by all these the nations which I am casting out before you have defiled themselves.

【18:25】Because the land has become defiled, I¹ visited its iniquity upon it, and the^a land² vomited out its inhabitants.

【18:26】You therefore shall keep My statutes and My ordinances, and shall not do any of these abominations, neither the native nor the sojourner who sojourns among you

【18:27】(For the men of the land who were before you have done all these abominations, and the land has become defiled);

18:25¹ (visited) Or, punished it for its iniquity.

18:25² (vomited) The land, signifying Christ (see note 7¹ in Deut. 8), is the supply for the existence and living of God's people and is also for their enjoyment. The good land vomiting out the defiled and unholy people (vv. 25, 28; 20:22) signifies that the all-inclusive Christ as our dwelling place and everything we need for our enjoyment will vomit us out of Himself and not allow us to enjoy Him any longer (cf. Rev. 3:16) if we are not proper in relation to Him.

【18:28】免得你們玷污那地的時候，地就把你們吐出，像吐出在你們以先的國民一樣。

【18:29】無論甚麼人行其中一件可憎的事，必從民中剪除。

【18:30】所以，你們要謹守我所吩咐的，免得你們隨從那些可憎的風俗，就是在你們以先的人所行的，以致玷污了自己；我是耶和華你們的神。

利未記 第十九章

【19:1】耶和華對摩西說，

【19:2】你要對以色列人全會眾說，你們要^{1a}聖別，因為我耶和華你們的神是聖別的。

【19:3】你們各人都當¹孝敬母親和父親，也要守我的安息日；我是耶和華你們的神。

● 19:2¹ 要聖別，因為神是聖別的，（2，二十7，26，）這表徵要照着神的聖別行事為人，過聖別的生活。（彼前一 15，彼後三 11。）

【18:28】 That the land does not vomit you out when you defile it, as it vomited out the nation which was before you.

【18:29】 For all who do any of these abominations, those persons who do them shall be cut off from among their people.

【18:30】 Therefore you shall keep My charge, so that you do not commit any of these abominable customs which were committed before you, and you do not defile yourselves by them; I am Jehovah your God.

LEVITICUS 19

【19:1】 Then Jehovah spoke to Moses, saying,

【19:2】 Speak to all the assembly of the children of Israel, and say to them, You shall be^{1a} holy, for I, Jehovah your God, am holy.

【19:3】 Each one of you shall fear his mother and his father, and you shall keep My Sabbaths; I am Jehovah your God.

19:2¹ (holy) Being holy because God is holy (v. 2; 20:7, 26) signifies walking according to God's holiness, living a holy life (1 Pet. 1:15; 2 Pet. 3:11).

19:2^a
利十一 44-45
二十 7, 26
彼前一 16

19:2^a
Lev. 11:44-45;
20:7, 26;
1 Pet. 1:16

19:4^a
利二六 1
出三四 17
申二七 15
代上十六 26
詩九六 5

19:5^a
5-8;
利七 16-18
參利二二 29-30

【19:4】你們不可偏向^a偶像，也不可爲自己鑄造神像；我是耶和華你們的神。

【19:5】^a你們獻¹平安祭給耶和華的時候，要獻得可蒙悅納。

【19:6】這祭物要在獻的¹當天或第二天喫，若有剩到第三天的，就要用火焚燒。

【19:7】第三天若再喫，這祭物就是可憎的，必不蒙悅納。

● 19:3¹ 直譯，敬畏。

● 19:5¹ 見三 1 註 1。平安祭要獻得可蒙悅納，表徵擘餅記念主要作得蒙主悅納。（參林前十一 17～21。）

這裏題到平安祭，指明在十八至二十章所描述神聖別子民的聖別生活中，神聖別的子民在平安裏有交通、來往、彼此的享受，乃是非常重要的。

● 19:6¹ 6～8 節的話，表徵信徒爲着與神並彼此之間的交通，而享受基督作平安祭，應當保持新鮮。信徒彼此之間並與神的交通若是陳舊，就不蒙神悅納且爲神所憎惡。（7。）有分於陳舊交通的人，犯了輕看神的聖物之罪，會失去神子民中間的交通。（8。）

【19:4】Do not turn to ^aidols or make for yourselves molten gods; I am Jehovah your God.

【19:5】^aAnd when you offer a sacrifice of ¹peace offerings to Jehovah, you shall sacrifice it so that you may be accepted.

【19:6】It shall be eaten on the ¹day you sacrifice it, or on the next day, but what remains until the third day shall be burned with fire.

【19:7】But if it is eaten at all on the third day, it is an abomination; it will not be accepted.

19:5¹ (peace) See note 1¹ in ch. 3. The offering of the peace offering in an acceptable way signifies that the breaking of bread for the remembrance of the Lord should be done in a way that is acceptable to the Lord (cf. 1 Cor. 11:17-21).

The mentioning of the peace offering here indicates that in the holy living of God's holy people, as portrayed in chs. 18—20, it is important that God's holy people have fellowship, communion, mutual enjoyment, in peace.

19:6¹ (day) The word in vv. 6-8 signifies that the believers' enjoyment of Christ as the peace offering for their fellowship with God and with one another should be kept fresh. Stale fellowship with one another and with God is not acceptable but is abhorrent to God (v. 7). The one who participates in stale fellowship is guilty of having despised the holy things of God and will lose the fellowship among God's people (v. 8).

19:4^a
Lev. 26:1;
Exo. 34:17;
Deut. 27:15;
1 Chron. 16:26;
Psa. 96:5
19:5^a
vv. 5-8;
Lev. 7:16-18;
cf. Lev. 22:29-30

【19:8】凡喫的人必擔當自己的罪孽，
因為他褻瀆了耶和華的聖物；那人必
從民中剪除。

【19:9】你們^{1a}收割地的莊稼時，不可
割盡田角，也不可拾取收割時所遺
落的。

【19:10】不可摘盡葡萄園的果子，也不
可拾取葡萄園所掉的果子，要留給窮
人和寄居的；我是耶和華你們的神。

【19:11】你們不可偷盜，不可欺騙，也
不可彼此說謊。

【19:12】不可指着我的名^a起假誓，褻
瀆你神的名；我是耶和華。

【19:13】不可欺壓你的鄰舍，也不可搶
奪他的財物。雇工的^a工價，不可在
你那裏過夜，留到早晨。

【19:14】不可咒罵聾子，也不可將絆腳
石放在瞎子面前，只要敬畏你的神；
我是耶和華。

【19:8】And whoever eats it will bear his own iniquity,
because he has profaned what is holy to Jehovah; and that
person shall be cut off from his people.

【19:9】And when you^{1a} reap the harvest of your land, you
shall not wholly reap the corners of your field, nor shall you
gather the gleanings of your harvest.

【19:10】And you shall not glean your vineyard nor shall you
gather the fallen fruit of your vineyard. You shall leave them
for the poor and for the sojourner; I am Jehovah your God.

【19:11】You shall not steal; neither shall you deceive nor deal
falsely with one another.

【19:12】And you shall not^a swear falsely by My name, thus
profaning the name of your God; I am Jehovah.

【19:13】You shall not oppress your neighbor nor rob him.
The^a wages of a hired servant shall not remain with you all
night until the morning.

【19:14】You shall not curse the deaf nor put a stumbling
block before the blind, but you shall fear your God; I am
Jehovah.

● 19:9¹ 9～10 節，見得二 2 註。

19:9¹ (reap) For vv. 9-10, see notes on Ruth 2:2.

19:9^a
利二 22
參申二 4
得二 15-16

19:12^a
利六 3
亞五 4
太五 33

19:13^a
申二 4 14-15
瑪三 5
參雅五 4
提前五 18

19:9^a
Lev. 23:22; cf.
Deut. 24:19;
Ruth 2:15-16

19:12^a
Lev. 6:3;
Zech. 5:4;
Matt. 5:33

19:13^a
Deut. 24:14-15;
Mal. 3:5;
cf. James 5:4;
1 Tim. 5:18

【19:15】你們施行審判，不可行不義；不可偏護窮人，也不可重看有權勢的人，只要按公義審判你的同伴。

【19:16】不可在民中往來搬弄是非，也不可與你的鄰舍為敵，流他的血；我是耶和華。

【19:17】不可心裏恨你的弟兄；總要^a指責你的同伴，免得因他擔罪。

【19:18】不可報仇，也不可懷恨你本族的人，卻要^a愛鄰舍如同自己；我是耶和華。

【19:19】你們要守我的律例。不可叫你的¹牲畜與異類交配；不可用兩樣攙雜的¹種子種田，也不可用兩樣攙雜的料子作¹衣服穿在身上。

● 19:19¹ 不容許有攙雜，這指明神要萬物各從其類，（參創一 11，21，24～25，）沒有任何種的攙雜。牲畜交配不可攙雜，表徵生命不可攙雜：凡憑神生命而活的，就不可憑肉體而活。（參加五 16。）播種不可攙雜，表徵話語的職事不可攙雜：

【19:15】You shall do no unrighteousness in judgment; you shall not respect the person of the poor nor honor the person of the great, but in righteousness you shall judge your fellow countryman.

【19:16】You shall not go around as a slanderer among your people, nor shall you¹ profit by the blood of your neighbor; I am Jehovah.

【19:17】You shall not hate your brother in your heart; but you shall surely^a reprove your fellow countryman, so that you do not bring sin upon yourself because of him.

【19:18】You shall not take vengeance nor bear any grudge against the children of your people, but you shall^a love your neighbor as yourself; I am Jehovah.

【19:19】You shall keep My statutes. You shall not let your¹ cattle breed with a different kind; you shall not sow your field with two kinds of¹ seed, nor shall a¹ garment made of two kinds of material come upon you.

19:16¹ (profit) Lit., stand against the blood.

19:19¹ (cattle) The fact that no mixture was allowed indicates that God wants everything to be according to its kind (cf. Gen. 1:11, 21, 24-25), without any kind of mixture. Breeding cattle without mixture signifies that life is not allowed to be mixed: those living by the life of God must not live by the flesh (cf. Gal. 5:16). Sowing seed without mixture signifies that the ministry

19:17^a
太十八 15
參箴二七 5-6
結三三 8-9
路十七 3
加六 1
帖後三 15

19:18^a
太五 43
十九 19
二二 39
可十二 31
路十 27
羅十三 9
加五 14
雅二 8

19:17^a
Matt. 18:15;
cf. Prov. 27:5-6;
Ezek. 33:8-9;
Luke 17:3;
Gal. 6:1;
2 Thes. 3:15

19:18^a
Matt. 5:43;
19:19;
22:39;
Mark 12:31;
Luke 10:27;
Rom. 13:9;
Gal. 5:14;
James 2:8

【19:20】婢女許配了丈夫，還沒有被贖或得釋放，人若與她同寢交合，二人就要受審訊；不可把他們處死，因為婢女還沒有得自由。

【19:21】那人要把贖愆祭，就是一隻公綿羊牽到會幕門口、耶和華面前。

【19:22】祭司要為他所犯的罪，用贖愆祭的羊在耶和華面前為他遮罪，他所犯的罪就必蒙赦免。

【19:23】你們進了那地，栽種各樣果子作食物的樹，就要以所結的果子為¹不可收割的。三年之久，你們要以這些果子為¹不可收割的；這些是不可喫的。

所供應神的話，不可與世界的話攙雜。（參林前二 13，提前一 3～4。）不用攙雜的衣料作衣服，表徵我們的行為不可攙雜：活在新約生命裏的人，不該憑舊約的規條而活；（加二 19～20，五 1～6；）屬於主的人，不該照着外邦人的風俗生活。（二十 23，參弗四 17，羅十二 2 上。）見十八 3 註 1。

● 19:23¹ 直譯，未受割禮的。

【19:20】And if a man lies down and has sexual relations with a woman who is a slave designated for another man, but not at all redeemed nor given her freedom, there shall be an inquiry; they shall not be put to death, because she was not freed.

【19:21】And he shall bring his trespass offering to Jehovah, to the entrance of the Tent of Meeting, a ram for a trespass offering.

【19:22】And the priest shall make expiation for him before Jehovah with the ram of the trespass offering for his sin which he has committed; and the sin which he has committed will be forgiven him.

【19:23】And when you come into the land and plant all kinds of trees for food, then you shall count their fruit as ¹unharvestable. Three years it shall be ¹unharvestable to you; it shall not be eaten.

of the word is not allowed to be mixed: the word of God that is ministered should not be mixed with the word of the world (cf. 1 Cor. 2:13; 1 Tim. 1:3-4). Making a garment without mixing materials signifies that our conduct is not allowed to be mixed: those living in the life of the New Testament should not live by the ordinances of the Old Testament (Gal. 2:19-20; 5:1-6), and those who belong to the Lord should not live according to the customs of the Gentiles (20:23; cf. Eph. 4:17; Rom. 12:2a). See note 3¹ in ch. 18.

19:23¹ (unharvestable) Lit., their uncircumcision...uncircumcisions.

【19:24】但第四年所結的果子全要成爲聖別，用以讚美耶和華。

【19:25】第五年，你們可以喫樹上的果子，好叫樹給你們的出產增多；我是耶和華你們的神。

【19:26】你們不可喫帶血的物；不可占卜，也不可觀兆。

【19:27】頭的周圍不可剃，鬍鬚的兩邊也不可損壞。

【19:28】不可爲死人用刀劃傷自己的身體，也不可在身上刺花紋；我是耶和華。

【19:29】不可玷辱你的女兒，使她爲娼妓，恐怕那地上的人落在淫亂中，那地就滿了大惡。

【19:30】^a 你們要謹守我的安息日，敬畏我的聖所；我是耶和華。

【19:31】不可偏向^a 交鬼的和行巫術的；不可求問他們，以致被他們玷污了；我是耶和華你們的神。

【19:24】 But in the fourth year all their fruit shall be holy, for giving praise to Jehovah.

【19:25】 And in the fifth year you may eat of their fruit, that their produce may increase for you; I am Jehovah your God.

【19:26】 You shall not eat anything with blood, nor shall you practice divination or soothsaying.

【19:27】 You shall not round the corners of your heads, nor shall you mar the edges of your beard.

【19:28】 You shall not make any cuttings in your flesh for the dead, nor inscribe any marks upon you; I am Jehovah.

【19:29】 Do not profane your daughter by making her a harlot, so that the land does not fall to harlotry, and the land become full of wickedness.

【19:30】^a You shall keep My Sabbaths and revere My sanctuary; I am Jehovah.

【19:31】 Do not turn to^a mediums or to spiritists; do not seek after them to be defiled by them; I am Jehovah your God.

19:30^a
利二六 2

19:31^a
申十八 10-12
參撒二 8
徒十六 16
林前十 20

19:30^a
Lev. 26:2

19:31^a
Deut. 18:10-12;
cf. 1 Sam. 28:8;
Acts 16:16;
1 Cor. 10:20

19:32^a
箴二十 29
提前五 1
19:34^a
出二二 21
二三 9
申十 19

【19:32】在白髮的人面前，你要^a站起來，也要尊敬老年人；又要敬畏你的神；我是耶和華。

【19:33】若有外人在你們的地寄居，你們不可欺負他。

【19:34】在你們那裏^a寄居的外人，你們要看他如本地人一樣，並要愛他如同自己，因為你們在埃及地也作過寄居的；我是耶和華你們的神。

【19:35】你們施行審判時，在尺寸、重量或容量上，不可行不義。

【19:36】^a要用公道的^b天平、公道的法碼、公道的伊法、公道的欣；我是耶和華你們的神，曾把你們從埃及地領出來。

【19:37】你們要謹守遵行我一切的律例和典章；我是耶和華。

利未記 第二十章

【20:1】耶和華對摩西說，

【19:32】You shall^a rise up before the grayheaded and honor the face of the old man. And you shall fear your God; I am Jehovah.

【19:33】And if a sojourner sojourns with you in your land, you shall not do him wrong.

【19:34】The^a sojourner who sojourns with you shall be to you as the native among you, and you shall love him as yourself; for you were sojourners in the land of Egypt; I am Jehovah your God.

【19:35】You shall do no unrighteousness in judgment, in measures of length, of weight, or of quantity.

【19:36】^aYou shall have just^b balances, just weights, a just ephah, and a just hin; I am Jehovah your God, who brought you out of the land of Egypt.

【19:37】And you shall observe all My statutes and all My ordinances, and do them; I am Jehovah.

LEVITICUS 20

【20:1】Then Jehovah spoke to Moses, saying,

19:32^a
Prov. 20:29;
1 Tim. 5:1
19:34^a
Exo. 22:21;
23:9;
Deut. 10:19

19:36^a
申二五 15
結四五 10
19:36^b
箴十六 11
十一 1
參摩八 5
彌六 11

19:36^a
Deut. 25:15;
Ezek. 45:10
19:36^b
Prov. 16:11;
11:1;
cf. Amos 8:5;
Micah 6:11

【20:2】你還要對以色列人說，凡以色列人，或是在以色列中寄居的外人，把自己的兒女獻給^a摩洛的，必要被處死；本地的人要用石頭把他打死。

【20:3】我也要向那人變臉，把他從民中剪除，因為他把兒女獻給摩洛，以致玷污我的聖所，褻瀆我的聖名。

【20:4】那人把兒女獻給摩洛，本地的人若佯為不見，不把他處死，

【20:5】我就要向那人和他的家變臉，把他並一切隨從他與摩洛行邪淫的人，都從民中剪除。

【20:6】人偏向交鬼的和行巫術的，隨從他們行邪淫，我要向那人變臉，把他從民中剪除。

【20:7】^a所以你們要使自己分別為聖，成為¹聖別；因為我是耶和華你們的神。

● 20:7¹ 見十九 2 註 1。

【20:2】Moreover you shall say to the children of Israel, Anyone of the children of Israel or of the sojourners who sojourn in Israel who gives any of his offspring to ^aMolech shall surely be put to death; the people of the land shall stone him with stones.

【20:3】I will also set My face against that man and will cut him off from among his people because he has given one of his offspring to Molech, so as to defile My sanctuary and profane My holy name.

【20:4】And if the people of the land ever hide their eyes from that man when he gives some of his offspring to Molech, and do not put him to death,

【20:5】Then I will set My face against that man and against his family, and I will cut off from among their people him and all who prostitute themselves after him, to prostitute themselves after Molech.

【20:6】And the person who turns to mediums and to spiritists to prostitute himself after them, I will even set My face against that person and will cut him off from among his people.

【20:7】^aSanctify yourselves therefore, and be ¹holy; for I am Jehovah your God.

20:7¹ (holy) See note 2¹ in ch. 19.

【20:8】你們要謹守遵行我的律例；我是使你們分別為聖的耶和華。

【20:9】凡^a咒罵父母的，必要被處死；他咒罵了父母，流他^b血的罪要歸到他身上。

【20:10】與別人的妻子^a行淫，就是與鄰舍的妻子行淫的，姦夫淫婦必被處死。

【20:11】與父親妻子^a行淫的，就是揭露了他父親的下體，他們二人必要被處死，流他們血的罪要歸到他們身上。

【20:12】與兒媳同寢的，他們二人必要被處死；他們行了亂倫的事，流他們血的罪要歸到他們身上。

【20:13】人若與男人苟合，像與女人一樣，他們二人行了可憎的事，必要被處死，流他們血的罪要歸到他們身上。

【20:14】人若娶妻，又娶其母，便是大惡，這三人要用火焚燒，使你們中間免去大惡。

【20:8】And you shall keep My statutes and do them; I am Jehovah who sanctifies you.

【20:9】If there is anyone who^a curses his father or his mother, he shall surely be put to death. He has cursed his father or his mother; his^b blood is upon him.

【20:10】If there is a man who commits^a adultery with another man's wife, even one who commits adultery with his neighbor's wife, the adulterer and the adulteress shall surely be put to death.

【20:11】If there is a man who^a lies with his father's wife, he has uncovered his father's nakedness. Both of them shall surely be put to death; their blood shall be upon them.

【20:12】If there is a man who lies with his daughter-in-law, both of them shall surely be put to death. They have brought about confusion; their blood shall be upon them.

【20:13】If there is a man who lies with a male as with a woman, both of them have committed an abomination. They shall surely be put to death; their blood is upon them.

【20:14】If there is a man who takes a wife and her mother, it is wickedness. They shall be burnt with fire, both he and they, that there be no wickedness among you.

20:9^a
出二一 17
太十五 4
可七 10
箴二十 20

20:9^b
參撒下一 16
結三三 4
徒十八 6

20:10^a
利十八 20
申二二 22
約八 4-5

20:11^a
11-21;
參利十八 6-19

20:9^a
Exo. 21:17;
Matt. 15:4;
Mark 7:10;
Prov. 20:20

20:9^b
cf. 2 Sam. 1:16;
Ezek. 33:4;
Acts 18:6

20:10^a
Lev. 18:20;
Deut. 22:22;
John 8:4-5

20:11^a
vv. 11-21;
cf. Lev. 18:6-19

【20:15】人若與獸淫合，必要被處死；你們也要把那獸殺死。

【20:16】女人若與獸親近，與牠淫合，你要把那女人和那獸殺死；他們必要被處死，流他們^a血的罪要歸到他們身上。

【20:17】人若娶他的姊妹，無論是異母同父的，或是異父同母的，彼此見了對方的下體，這是可恥的事；他們必在本民的眼前被剪除。他揭露了他姊妹的下體，必擔當自己的罪孽。

【20:18】婦人有¹月經，人若與她同寢，揭露了她的下體，就是顯露了婦人的血源，婦人也揭露了自己的血源；二人必從民中剪除。

【20:19】不可揭露姨母或姑母的下體，這是顯露了骨肉之親的下體；二人必擔當自己的罪孽。

【20:20】人若與伯叔的妻子同寢，就是揭露了他伯叔的下體；二人要擔當自己的罪，必無子女而死。

【20:15】If there is a man who lies with a beast, he shall surely be put to death; and you shall slaughter the beast.

【20:16】If there is a woman who approaches any beast to lie down with it, you shall kill the woman and the beast. They shall surely be put to death; their^a blood shall be upon them.

【20:17】If there is a man who takes his sister, his father's daughter or his mother's daughter, and he sees her nakedness and she sees his nakedness, it is a reproach, and they shall be cut off in the sight of the children of their people. He has uncovered his sister's nakedness; he shall bear his iniquity.

【20:18】If there is a man who lies with a woman having her sickness, and he uncovers her nakedness, he has laid bare her flow, and she has uncovered the flow of her blood; and both of them shall be cut off from among their people.

【20:19】And you shall not uncover the nakedness of your mother's sister nor of your father's sister, for he has made naked his flesh; they shall bear their iniquity.

【20:20】If there is a man who lies with his aunt, he has uncovered his uncle's nakedness. They shall bear their sin; they shall die childless.

● 20:18¹ 直譯，病。

20:16^a
利二十9

20:16^a
Lev. 20:9

20:21^a
太十四 4
可六 18

【20:21】人若娶他^a兄弟的妻子，這本是污穢的事；他是揭露了他兄弟的下體；二人必無子女。

20:22^a
利十八 25, 28

【20:22】所以你們要謹守遵行我一切的律例和典章，免得我領你們去住的那^a地把你們¹吐出。

20:23^a
利十八 3, 30

【20:23】我在你們面前所逐出的國民，你們不可隨從他們的^{1a}風俗；因為他們行了這一切的事，所以我厭惡他們。

20:24^a
出三 8, 17
申六 3

【20:24】但我對你們說過，你們要承受他們的地；我要把那¹流^a奶與蜜之地賜給你們為業。我是耶和華你們的神，是把你們從眾民中分別出來的。

【20:25】所以你們要把¹潔淨和¹不潔淨的獸、不潔淨和潔淨的鳥，分別出來；不可因我給你們分別為不潔淨的獸、或鳥、或甚麼在地上爬行的物，使²自己成為可憎的。

- 20:22¹ 見十八 25 註 2。
- 20:23¹ 或，律例。
- 20:24¹ 見申八 7 註 1。
- 20:25¹ 見十一 2 註 1 與 47 註 1。
- 20:25² 直譯，你們的魂。

【20:21】If there is a man who takes his^a brother's wife, it is impurity. He has uncovered his brother's nakedness; they shall be childless.

【20:22】You shall therefore keep all My statutes and all My ordinances, and do them, so that the^a land into which I am bringing you to dwell in does not¹ vomit you out.

【20:23】And you shall not walk in the^a customs of the nation, which I am about to send away before you. Because they did all these things, so I abhorred them.

【20:24】But I have said to you, You shall inherit their land, and I will give it to you to possess it, a¹ land flowing with^a milk and honey. I am Jehovah your God, who has separated you from the peoples.

【20:25】You shall therefore make a distinction between the¹ clean beast and the¹ unclean, and between the unclean bird and the clean, and you shall not make your souls abominable by any beast or by any bird or by anything that creeps on the ground, which I have separated for you as unclean.

20:22¹ (vomit) See note 25² in ch. 18.

20:24¹ (land) See note 7¹ in Deut. 8.

20:25¹ (clean) See notes 2¹ and 47¹ in ch. 11.

20:21^a
Matt. 14:4;
Mark 6:18

20:22^a
Lev. 18:25, 28

20:23^a
Lev. 18:3, 30

20:24^a
Exo. 3:8, 17;
Deut. 6:3

20:26^a
出十九 6
利十一 44

【20:26】你們要歸我爲^a聖別，因爲我耶和華是聖別的，並且把你們從眾民中分別出來歸我。

20:27^a
利十九 31
申十八 10-12
參出二二 18
啓九 21
20:27^b
利二十 9

【20:27】^a交鬼的或行巫術的，無論男女，必要被處死。人必用石頭把他們打死，流他們^b血的罪要歸到他們身上。

利未記 第二十一章

十 爲着祭司職任的聖別生活 二一 1 ~ 15

21:1^a
結四四 25

【21:1】耶和華對摩西說，你要對亞倫兒子們作祭司的說，祭司^a不可爲民中的死人¹玷污自己，

【21:2】除非爲他骨肉至親的母親、父親、兒子、女兒、兄弟，

【21:3】和未曾出嫁、仍是處女、與他至親的姊妹，纔可以玷污自己。

● 21:1¹ 祭司不可爲民中的死人玷污並玷辱自己，除非爲他的骨肉至親，（1 ~ 4，）這表徵我們這些新約的信徒既是神的祭司，（啓一 5 ~ 6，五 10，）就不該像凡俗的人那樣行事爲人，以致玷污並玷辱自己。

【20:26】And you shall be^a holy to Me, because I Jehovah am holy, and I have set you apart from the peoples to be Mine.

【20:27】If there is a man or a woman who is a^a medium or a spiritist, they shall surely be put to death. They shall stone them with stones; their^b blood shall be upon them.

LEVITICUS 21

J. The Holy Living for the Priesthood 21:1-15

【21:1】And Jehovah said to Moses, Speak to the priests, the sons of Aaron, and say to them, ^aNo one shall¹ defile himself for a dead person among his people,

【21:2】Except for his relative who is near to him, for his mother and for his father and for his son and for his daughter and for his brother

【21:3】And for his virgin sister, who is near to him, who has had no husband; for her he may defile himself.

21:1¹ (defile) The priests not being allowed to defile and profane themselves for a dead person among their people, except for their relatives (vv. 1-4), signifies that we, the New Testament believers, being priests of God (Rev. 1:5-6; 5:10), should not behave ourselves like the common people and thereby defile and profane ourselves.

20:26^a
Exo. 19:6;
Lev. 11:44

20:27^a
Lev. 19:31;
Deut. 18:10-12;
cf. Exo. 22:18;
Rev. 9:21
20:27^b
Lev. 20:9

21:1^a
Ezek. 44:25

【21:4】祭司¹既在民中爲首領，就不可從俗玷辱自己。

【21:5】不可使頭¹光禿，不可¹剃除鬚鬚的兩邊，也不可用刀¹劃傷自己的身體。

【21:6】要歸神爲¹聖別，不可褻瀆神的名；因爲耶和華的火祭，就是神的食物，是他們獻的，所以他們要成爲聖別。

【21:7】不可娶妓女或被玷辱的¹女人爲妻，也不可娶被休的婦人爲妻，因爲祭司是歸神爲聖別的。

● 21:4¹ 或，不可因在民中爲丈夫，就從俗玷辱自己。

● 21:5¹ 使我們的頭光禿，指明我們不服神作頭的權柄，不接受神在我們身上的權柄；（參林前十一 5；）剃除鬚鬚的兩邊或用刀劃傷自己的身體，指明我們用人的努力，使神所設計並創造的身體有所改變。我們不該作這樣的改變，乃該接受神爲我們所命定的一切，服在神的權柄之下，不可憑人的努力有任何改變、顯露或裝作，乃要保持天然。

● 21:6¹ 這表徵我們這些將基督當作食物供應給神作祂享受的人，該把自己分別出來，聖別歸神。8 節者同。

● 21:7¹ 7、9、13～15 節說到在婚姻事上的純潔，這事甚至與大祭司的後代有關。這表徵我們

【21:4】He shall not defile himself, as a ¹leader among his people, so as to profane himself.

【21:5】They shall not make any ¹baldness on their head or ¹shave off the edges of their beard or make any ¹cuttings in their flesh.

【21:6】They shall be ¹holy to their God, and they shall not profane the name of their God, for they present Jehovah's offerings by fire, the food of their God; therefore they shall be holy.

【21:7】They shall not take a ¹woman who is a harlot or profaned, nor shall they take a woman put away from her husband; for the ²priest is holy to his God.

21:4¹ (leader) Or, husband.

21:5¹ (baldness) To make our head bald indicates that we do not subject ourselves to God's headship, that we do not accept God's authority over us (cf. 1 Cor. 11:5), and to shave off the corners of the beard or to make cuttings in the flesh indicates that we are engaging in human labor to have some change in our body, which was designed and created by God. Instead of making such changes, we should accept what God has ordained for us and subject ourselves to God's authority, not making any change or any display or performance by our human labor, but remaining natural.

21:6¹ (holy) This signifies that we, the ones who minister Christ to God as food for God's enjoyment, should separate ourselves to be holy unto God. So also for v. 8.

21:7¹ (woman) Verses 7, 9, and 13-15 speak of purity in marriage, even concerning the high priest's offspring. This signifies that we who

【21:8】所以你要使他分別爲聖，因爲你神的食物是他獻的；你要以他爲^a聖別的，因爲我是使你們分別爲聖的耶和華，是聖別的。

【21:9】祭司的女兒若行淫玷辱自己，就玷辱了父親，必要用火焚燒。

【21:10】在弟兄中作大祭司，頭上倒了^{1a}膏油，又承接了聖職，¹穿了聖衣的，不可¹蓬頭散髮，也不可¹撕裂衣服。

這些作祭司事奉神，在事奉神的事上負最高責任的人，爲我們自己，甚至爲我們的後代，在最親密的屬人關係上應當純潔。

● 21:10¹ 大祭司（豫表基督—見出二八1註1）頭上倒了膏油，表徵我們這些新約的祭司作爲基督的身體，身上有施膏的靈，使我們盡祭司的職任。（林後一21，詩一三三2。）穿上祭司的衣服，表徵我們該過一種與祭司職任相稱的生活。不蓬頭散髮，表徵我們服從神的權柄，在行爲上沒有不順從、不受約束、或不守規矩。不撕裂衣服（表徵人的行爲—啓十九8，）表徵我們不可使自己的道德淪喪。

【21:8】 You shall sanctify him therefore, for he presents the food of your God. He shall be ^aholy to you, for I Jehovah, who sanctifies you, am holy.

【21:9】 And the daughter of any priest, if she profanes herself through prostitution, she profanes her father; she shall be burnt with fire.

【21:10】 And he who is the high priest among his brothers, on whose head the ^{1a}anointing oil has been poured and who has been consecrated to ¹put on the garments, shall not let the hair of his head go ¹loose nor ¹tear his clothes.

serve God as priests and who bear the highest responsibility in God's service should be pure in our closest human relationship, for ourselves and even for our offspring.

21:7² (priest) Lit., he.

21:10¹ (anointing) The anointing oil being poured on the head of the high priest (who typifies Christ—see note 1¹ in Exo. 28) signifies that we, the New Testament priests as Christ's Body, have the anointing Spirit upon us for our priestly service (2 Cor. 1:21; Psa. 133:2). To put on the priestly garments signifies that we should live a life that befits our priestly service. Not letting the hair go loose signifies that we submit to God's authority and are not disobedient, unrestrained, or disorderly in our actions. Not tearing one's clothes (signifying one's behavior—Rev. 19:8) signifies that we should not make ourselves bankrupt in morality.

【21:11】不可挨近死人，甚至不可爲父母¹玷污自己。

【21:12】不可出聖所，也不可褻瀆神的聖所，因爲神的膏油在他頭上使他¹分別爲聖；我是耶和華。

【21:13】他要娶處女爲妻。

【21:14】^a寡婦、或被休的婦人、或被玷辱爲妓的女人，都不可娶；只可娶本民中的處女爲妻。

【21:15】不可在民中玷辱自己的¹兒女，因爲我是使他分別爲聖的耶和華。

十一 不穀格盡祭司職任者 二一 16 ~ 24

【21:16】耶和華對摩西說，

● 21:11¹ 大祭司甚至不可爲父母的死玷污自己，表徵當我們擔負最高的祭司職分，與神有最親密的交通時，我們應當約束自己天然的情感，甚至不可因着對父母的情感而玷污自己。（參太十 37，十二 46 ~ 50。）

● 21:12¹ 希伯來文，nezer，奈撒，與『拿細耳人』一辭同字根。

【21:11】Neither shall he approach any dead person nor¹ defile himself even for his father or for his mother.

【21:12】Neither shall he go out of the sanctuary nor profane the sanctuary of his God, for the¹ consecration of the anointing oil of his God is upon him; I am Jehovah.

【21:13】And he shall take a wife in her virginity.

【21:14】^aA widow or a divorced woman or a profaned woman, a harlot, these he shall not take; but rather a virgin of his own people he shall take as wife.

【21:15】And he shall not profane his seed among his people, for I am Jehovah who sanctifies him.

K. Disqualifications from the Priesthood 21:16-24

【21:16】Then Jehovah spoke to Moses, saying,

21:11¹ (defile) The high priest not being defiled even by the death of his father or his mother signifies that when we bear the highest priesthood, having the closest fellowship with God, we should restrain our natural affection, not defiling ourselves even by our affection for our parents (cf. Matt. 10:37; 12:46-50).

21:12¹ (consecration) Heb. *nezer*; from the same root from which the word Nazarite comes. The word can also be translated separation.

【21:17】你要對亞倫說，你世世代代的後裔，凡有¹殘疾的，都不可近前來獻他神的食物。

【21:18】因為凡有¹殘疾的，無論是瞎眼的、瘸腿的、塌鼻子的、肢體畸形的、

● 21:15¹ 或，後裔。

● 21:17¹ 因有殘疾而不彀資格盡祭司職分，表徵凡缺乏基督的人，就不能將基督當作食物供應給神。

● 21:18¹ 18 ~ 20 節所列各種的殘疾，有以下的意義：瞎眼，表徵因缺少基督作光照的光而短缺視力。（參約八 12。）瘸腿，表徵因缺少加力的基督而無力行動。（參腓四 13。）塌鼻子，表徵在事奉神的事上，缺少基督作感覺的能力。（參歌七 4 下。）肢體畸形，表徵越過了基督，並過度接觸基督之外的事物。（參林後十 13。）折腳折手，表徵我們這人的某些部分，在基督裏是不完備的。（參提後三 16 ~ 17。）駝背，表徵因着缺少對屬天基督的經歷，只能看見地上的事，看不見天上的事。

（參西三 1 ~ 3。）矮矬，表徵在生命的長大上，缺少基督的身量。（參弗四 13。）眼睛有毛病，表徵因着缺少對基督完滿的看見，而對屬靈的事物沒有完全的眼光。（參徒十八 24 ~ 28。）長癬，表徵因着缺少基督的靈，（參腓一 19 ~ 20，）在生命上有不正常的表現，不只自己感覺不適，也使別人難過。長疥，表徵因着缺少活基督，（參腓一 21 上，）有些事使自己不舒服，並且這些事所表顯

【21:17】Speak to Aaron, saying, No one of your seed throughout their generations who has a ¹defect shall approach to present the food of his God.

【21:18】For no one who has a ¹defect shall approach: one who is blind or lame or with a disfigured nose or with an extended limb,

21:17¹ (defect) Being disqualified from the priesthood because of a defect signifies that anyone who is deficient in Christ is not able to minister Christ as food to God.

21:18¹ (defect) The various defects listed in vv. 18-20 have the following significances: Blindness signifies a lack of sight for seeing because of the shortage of Christ as the enlightening light (cf. John 8:12). Lameness signifies the lack of strength for acting because of the shortage of the strengthening Christ (cf. Phil. 4:13). A disfigured nose signifies the lack of Christ as the sensing ability in our service to God (cf. S.S. 7:4b). Having one limb longer than the other signifies overstepping and overtouching outside of Christ (cf. 2 Cor. 10:13). A broken foot or hand signifies some part of our being that is not complete in Christ (cf. 2 Tim. 3:16-17). Being a hunchback signifies having the sight that is able to see only the things on earth, not the things in heaven, because of the lack of the experience of the heavenly Christ (cf. Col. 3:1-3). Being a dwarf signifies the lack of the stature of Christ in the growth in life (cf. Eph. 4:13). A defect in the eye signifies the sight in spiritual things that is not perfect because of the lack of a full view of Christ (cf. Acts 18:24-28). Eczema signifies some expression that is abnormal in life, making oneself feel uneasy and making others feel bad, because of the lack of the Spirit of Christ (cf. Phil. 1:19-20). Scales signify something that causes oneself to be uncomfortable and in its

【21:19】折腳折手的、

【21:20】駝背的、矮矬的、眼睛有毛病的、長癬的、長疥的、或外腎損壞的，都不可近前來。

【21:21】祭司亞倫的後裔，凡有殘疾的，都不可近前來，獻耶和華的火祭。他有殘疾，不可近前來獻神的食物。

【21:22】神的食物，無論是^a至聖的或^b聖的，他都可以¹喫；

【21:23】但不可進到^a幔子前，也不可就近壇前，因為他有殘疾，免得褻瀆我的聖所；我是使聖所分別為聖的耶和華。

【21:24】於是摩西告訴亞倫和亞倫的兒子們，並以以色列眾人。

出來的也叫別人為難。外腎損壞，表徵因着嚴重的缺少經歷基督作生命，以致屬靈的繁殖功能受到破壞。（參約十五 5。）

● 21:22¹ 22 ~ 23 節的話，表徵有殘疾的信徒雖然能享受基督（神的食物）作他們的食物，卻沒有資格在召會（神的聖所）中，或圍繞基督的十字架（由祭壇所豫表）事奉神，免得他們玷辱神的聖物。

【21:19】Or one who has a broken foot or a broken hand,

【21:20】Or a hunchback or a dwarf, or one who has a defect in his eye or eczema or scale or crushed testicles.

【21:21】No one of the seed of Aaron the priest who has a defect shall come near to present Jehovah's offerings by fire. He has a defect; he shall not come near to present the food of his God.

【21:22】He may¹ eat the food of his God, both of the^a most holy and of the^b holy,

【21:23】But he shall not go in unto the^a veil or come near to the altar, because he has a defect, so that he does not profane My holy places; for I am Jehovah who sanctifies them.

【21:24】So Moses spoke to Aaron and to his sons and to all the children of Israel.

appearance bothers others, because of a lack in living Christ (cf. Phil. 1:21a). Crushed testicles signify that the spiritual reproductive function is damaged because of the serious lack of the experience of Christ as life (cf. John 15:5).

21:22¹ (eat) The word in vv. 22-23 signifies that although the defective believers can enjoy Christ, the food of God, as their food, they are not qualified to serve God in the church, God's sanctuary, or around the cross of Christ, typified by the altar, lest they profane the holy things of God.

21:22^a

利二 3, 10
六 17, 25
七 1
十 12, 17
十四 13
二四 9
民十八 9

21:22^b

利二二 10, 12

21:23^a

出三十 6
結四四 9, 13

21:22^a

Lev. 2:3, 10;
6:17, 25;
7:1;
10:12, 17;
14:13;
24:9;
Num. 18:9

21:22^b

Lev. 22:10, 12

21:23^a

Exo. 30:6;
Ezek. 44:9, 13

利未記 第二十二章

十二 享受聖物時該有的聖別

二二 1 ~ 16

【22:1】耶和華對摩西說，

【22:2】你吩咐亞倫和他的兒子們，要¹謹慎對待以色列人所分別為聖歸我的²聖物，免得褻瀆我的聖名；我是耶和華。

【22:3】你要對他們說，你們世世代代的後裔中，凡身上有¹不潔，卻接近以色列人所分別為聖、歸耶和華之聖物的，那人必從我面前剪除；我是耶和華。

● 22:2¹ 直譯，使自己從以色列人…的聖物分別出來。謹慎，希伯來文，nazar，拿撒，『拿細耳人』一辭即來自此字根。

● 22:2² 聖物，就是神的百姓獻給神之物，表徵基督，祂是神賜給事奉之人享受的。

● 22:3¹ 3 ~ 9 節說到祭司身上有不潔時，若不用水洗身，就不可喫聖物，免得犯罪而死；這些規條表徵我們被不潔的事物玷污時，應當先徹底對付玷污，（主要是藉着在聖靈裏洗淨自己—林前六 11，）纔可以享受基督，否則會被定罪，遭受屬靈的死亡。

LEVITICUS 22

L. Holiness in Enjoying the Holy Things

22:1-16

【22:1】Then Jehovah spoke to Moses, saying,

【22:2】Tell Aaron and his sons to ¹be careful with the ²holy things of the children of Israel, which they sanctify to Me, so that they do not profane My holy name; I am Jehovah.

【22:3】Say to them, If anyone among all your seed throughout your generations approaches the holy things, which the children of Israel sanctify to Jehovah, and his ¹uncleanness is upon him, that person shall be cut off from before Me; I am Jehovah.

22:2¹ (be) Lit., separate themselves from; Heb. *nazar*, the root from which the word Nazarite comes.

22:2² (holy) The holy things, the things offered to God by His people, signify Christ, whom God gives to His serving ones for their enjoyment.

22:3¹ (uncleanness) The regulations in vv. 3-9 concerning the priests' not eating the holy things in their uncleanness, unless they bathe their flesh in water, that they might not sin and die, signify that we should not enjoy Christ while we are defiled with unclean things until we deal thoroughly with the defilement, mainly by washing ourselves in the Holy Spirit (1 Cor. 6:11), that we may not be condemned and suffer spiritual death.

22:4^a
利十三 2-46
22:4^b
利十五 2-33
22:4^c
利二一 1
民十九 11-16

【22:4】亞倫的後裔，凡^a患麻瘋或^b有漏症的，不可喫聖物，直等他潔淨了。無論誰觸着那因^c死人不潔淨的物，或洩精的人，

22:5^a
利十一 23, 43-44

【22:5】或觸着甚麼使他不潔淨的^a爬物，或觸着使他不潔淨的人，（不拘那人有甚麼不潔淨，）

22:6^a
利十五 5-11
參來十 22

【22:6】觸着這些的人，必不潔淨到晚上；若不^a用水洗¹身，就不可喫聖物。

22:7^a
利二一 22
民十八 11-19
申十八 3-4

【22:7】日落的時候，他就潔淨了，然後可以喫聖物，因為這是他的^a食物。

【22:8】自死的或被野獸撕裂的，他不可喫，免得因此成為不潔；我是耶和華。

【22:9】所以他們要守我所吩咐的，免得褻瀆了聖物，因此擔罪而死；我是使他們分別為聖的耶和華。

● 22:6¹ 直譯，肉體。

【22:4】No one of the seed of Aaron who is a^a leper or who has a^b discharge may eat of the holy things until he is clean. And whoever touches anything that is unclean because of contact with a^c dead person, or a man whose seed of copulation has gone from him,

【22:5】Or whoever touches any^a creeping thing by which he may be made unclean, or a man by whom he may be made unclean, whatever his uncleanness,

【22:6】The person who touches any such thing shall be unclean until the evening and shall not eat of the holy things unless he has^a bathed his¹ body in water.

【22:7】And when the sun sets, he shall be clean; and afterward he may eat of the holy things, because it is his^a food.

【22:8】He shall not eat an animal which has died or is torn by beasts to become unclean by it; I am Jehovah.

【22:9】They shall therefore keep My charge, so that they do not bring sin upon themselves because of it and die by it because they profane it; I am Jehovah who sanctifies them.

22:6¹ (body) Lit., flesh.

22:4^a
Lev. 13:2-46
22:4^b
Lev. 15:2-33
22:4^c
Lev. 21:1;
Num. 19:11-16

22:5^a
Lev. 11:23, 43-44

22:6^a
Lev. 15:5-11;
cf. Heb. 10:22

22:7^a
Lev. 21:22;
Num. 18:11-19;
Deut. 18:3-4

22:10^a

參利二四 9
撒上一二 6
太十二 4
可二 26
路六 4

22:11^a

民十八 11, 13

【22:10】凡¹外人不可^a喫聖物；寄居在祭司家的，或是雇工，都不可喫聖物。

【22:11】倘若是祭司用自己銀錢買得的人，就可以喫聖物；生在他家的人，也可以^a喫他的食物。

【22:12】祭司的¹女兒若嫁給外人，就不可喫舉祭的聖物。

【22:13】但祭司的女兒若成了寡婦，或是被休了，沒有孩子，又歸回^a父家，與她年輕時一樣，就可以喫她父親的食物；只是外人不可喫。

【22:14】若有人誤喫了聖物，要把聖物加上原數的^a五分之一，交給祭司。

● 22:10¹ 外人、寄居的、或是雇工，都不可喫聖物，這表徵未得救的人，或在對神的事奉上無分的人，不可享受基督。祭司買的奴僕，或生在祭司家的人，可以喫聖物，（11，）表徵基督用祂的寶血所買，並在神的家中從神所生的人，可以享受基督。

● 22:12¹ 12～13 節的話，表徵信徒（祭司的女兒）被外人吸引離開，就不能享受升天的基督（舉祭。）然而他若割斷與外人的關係，不再有任何牽連，並回到召會中，就可恢復對基督的享受。

【22:10】No¹ stranger may^a eat any holy thing; a sojourner with a priest or a hired servant shall not eat any holy thing.

【22:11】But if a priest acquires anyone through a purchase with his money, that one may eat of it; and those who are born in his house may^a eat of his food.

【22:12】And if a priest's¹ daughter is married to a stranger, she shall not eat of the heave offering of the holy things.

【22:13】But if a priest's daughter becomes a widow or divorced and has no child, and she returns to her^a father's house as in her youth, she may eat of her father's food; but no stranger may eat of it.

【22:14】And if a man eats the holy thing in ignorance, then he shall add^a one-fifth of its value to it and shall give the holy thing to the priest.

22:10¹ (stranger) A stranger, a sojourner, or a hired servant being forbidden to eat any holy thing signifies that an unsaved person or one who has no share in God's service may not enjoy Christ. A purchased slave or one born in a priest's house being permitted to eat (v. 11) signifies that the ones purchased by Christ with His precious blood and born of God in His house may enjoy Christ.

22:12¹ (daughter) The word in vv. 12-13 signifies that a believer (a priest's daughter) who is attracted away by an outsider may not enjoy the ascended Christ (the heave offering). But if he cuts off his relationship with the outsider without leaving any connection and returns to the church, he may recover his enjoyment of Christ.

22:10^a

cf. Lev. 24:9;
1 Sam. 21:6;
Matt. 12:4;
Mark 2:26;
Luke 6:4

22:11^a

Num. 18:11, 13

22:13^a

cf. Gen. 38:11;
Ruth 1:8

22:14^a

Lev. 5:16

22:13^a

參創三八 11
得一 8

22:14^a

利五 16

【22:15】祭司不可褻瀆以色列人所獻給耶和華的聖物，

【22:16】免得他們在喫聖物時，自取罪孽，有了罪過；因為我是使他們分別為聖的耶和華。

十三 為許願並甘心獻之供物 蒙悅納的路 二二 17 ~ 33

【22:17】耶和華對摩西說，

【22:18】你要對亞倫和他兒子們，並以色列眾人說，以色列家中的人，或在以色列中寄居的，凡獻^a供物，無論是為^{1b}許願，或是¹甘心獻的，就是獻給耶和華作燔祭的，

【22:19】要將沒有^a殘疾的公牛、或公綿羊、或公山羊獻上，使你們蒙悅納。

【22:20】凡有殘疾的，你們不可獻上，因為這不蒙悅納。

● 22:18¹ 願就是向神起的誓，是不能收回的，而甘心獻的供物是一種不穩定、不確定的奉獻。因此，為許願獻的供物，比甘心獻的供物更強。（參 23。）

【22:15】And they shall not profane the holy things of the children of Israel that they offer to Jehovah,

【22:16】And so cause them to bear the iniquity that brings guilt when they eat their holy things; for I am Jehovah who sanctifies them.

M. The Acceptable Way to Offer a Vow and a Freewill Offering 22:17-33

【22:17】Then Jehovah spoke to Moses, saying,

【22:18】Speak to Aaron and to his sons and to all the children of Israel, and say to them, When anyone of the house of Israel or of the sojourners in Israel presents his^a offering, whether it is any of their^{1b} vows or any of their¹ freewill offerings which they present to Jehovah for a burnt offering;

【22:19】It shall be a male without^a blemish from the cattle, from the sheep, or from the goats, for you to be accepted.

【22:20】But whatever has a blemish, you shall not present, for it will not be acceptable for you.

22:18¹ (vows) A vow is an oath made with God that cannot be retracted, whereas a freewill offering is a consecration that is not stable or sure. Hence, the offerings for a vow are stronger than those for a freewill offering (cf. v. 23).

22:18^a
參利一 2-3

22:18^b
利二二 21
七 16
民十五 3
申二三 23
詩六一 8
六五 1
參申二三 21
傳五 4-5

22:19^a
申十五 21
十七 1
瑪一 14
參來九 14
彼前一 19

22:18^a
cf. Lev. 1:2-3

22:18^b
Lev. 22:21;
7:16;
Num. 15:3;
Deut. 23:23;
Psa. 61:8;
65:1;
cf. Deut. 23:21;
Eccl. 5:4-5

22:19^a
Deut. 15:21;
17:1;
Mal. 1:14;
cf. Heb. 9:14;
1 Pet. 1:19

【22:21】凡從牛羣或羊羣中，將平安祭牲獻給耶和華，爲要¹許特別的^a願，或是甘心獻的，所獻的必須是純全無殘疾的，纔蒙悅納。

【22:22】瞎眼的、折傷的、殘廢的、有瘤子的、長癬的、長疥的，都不可獻給耶和華，也不可在壇上作爲火祭獻給耶和華。

【22:23】無論是牛或羊，若肢體¹有餘或缺少的，只可作甘心祭獻上；若用以許願，就不蒙悅納。

【22:24】凡外腎損傷、或壓碎、或破裂、或割除的，不可獻給耶和華；在你們的地上不可這樣行。

● 22:21¹ 直譯，（許）奇妙的願。二七 2 者同。

● 22:23¹ 有餘，意思是超過限度；缺少，意思是不敷適當的量。本節的話表徵，我們可以普通的（作甘心祭）將自己所經歷太多或太少的基督獻給神作食物；但若要更強的獻上（用以許願，）我們的供物就不蒙悅納。

【22:21】And whoever presents a sacrifice of peace offerings to Jehovah to¹make a special^avow or for a freewill offering, from the herd or from the flock, it shall be perfect to be accepted; there shall be no blemish in it.

【22:22】You shall not present these to Jehovah: anything blind or injured or maimed or having a suppuration or eczema or scale; nor shall you make an offering by fire from them on the altar to Jehovah.

【22:23】An ox or a lamb that has anything¹superfluous or lacking in its parts, that you may offer for a freewill offering; but it shall not be accepted for a vow.

【22:24】And anything with its testicles bruised or crushed or broken or cut, you shall not present to Jehovah; you shall not do this in your land.

22:21¹ (make) Lit., be wonderful to make a vow. So also in 27:2.

22:23¹ (superfluous) Superfluous means exceeding the limit, and lacking means being under the proper measure. The word in this verse signifies that we may, in a general way (as a freewill offering), offer to God as food the Christ whom we experience too much or too little, but if we offer in a stronger way (as a vow), our offering will not be accepted.

【22:25】這類的牲畜，你們一樣也不可從¹ 外人的手接受，作你們神的食物獻上；因為這些都有損壞，有殘疾，必不蒙悅納。

【22:26】耶和華對摩西說，

【22:27】纔生的公牛、綿羊或山羊，七天當跟着母；從^{1a} 第八天以後，可以當供物蒙悅納，作為獻給耶和華的火祭。

【22:28】無論是母牛或母羊，不可同日宰母和子。

【22:29】你們獻感謝祭給耶和華，要獻得可蒙悅納。

● 22:25¹ 外人之手所獻的供物不蒙神悅納，表徵照着不信者的方式將基督獻給神，必為神拒絕。

● 22:27¹ 這表徵我們對基督的經歷必須長到復活（第八天，就是新的一週開始一約二十 1）的程度，纔能蒙神悅納，獻給祂作食物。這要求我們學習如何拒絕天然的生命，而在復活裏憑神聖的生命而活。（加二 20。）

【22:25】And from the hand of a ¹foreigner you shall not present the food of your God from any of these, because their corruption is in them. There is a blemish in them; they shall not be accepted for you.

【22:26】Then Jehovah spoke to Moses, saying,

【22:27】When an ox or a sheep or a goat is born, it shall remain seven days with its mother; and from the ^{1a}eighth day and onward it shall be accepted for the offering of an offering by fire to Jehovah.

【22:28】But whether cow or sheep, you shall not slaughter both it and its young on one day.

【22:29】And when you sacrifice a sacrifice of thanksgiving to Jehovah, you shall sacrifice it so that you may be accepted.

22:25¹ (foreigner) The offering from the hand of a foreigner not being accepted by God signifies that the offering of Christ to God in a way that is according to the unbelievers will be rejected by God.

22:27¹ (eighth) This signifies that our experience of Christ must grow to the level of resurrection (the eighth day, the beginning of a new week—John 20:1) before it will be accepted as an offering to God for His food. This requires us to learn how to reject our natural life and live by the divine life in resurrection (Gal. 2:20).

22:30^a
利十九 6
七 16
22:30^b
利七 15

【22:30】要^{1a} 當天喫，一點不可留到^b 早晨；我是耶和華。

【22:31】你們要謹守遵行我的誠命；我是耶和華。

【22:32】你們不可褻瀆我的聖名，我要在以色列人中被尊為聖；我是使你們分別為聖的耶和華，

【22:33】把你們從埃及地領出來，作你們的^a 神；我是耶和華。

利未記 第二十三章

肆 節期的條例

二三 1 ~ 44

一 每週的節期—安息日

1 ~ 3

【23:1】耶和華對摩西說，

● 22:30¹ 要當天喫感謝祭的祭牲，（29，）一點不可留到早晨，表徵我們獻上基督作為對神的感謝，必須是新鮮的、全新的，一點不可留下以致變為陳舊。（來十三 15。）

【22:30】On the ^{1a}same day it shall be eaten; you shall leave none of it until the ^bmorning; I am Jehovah.

【22:31】Therefore you shall keep My commandments and do them; I am Jehovah.

【22:32】And you shall not profane My holy name, but I will be sanctified among the children of Israel; I am Jehovah who sanctifies you,

【22:33】Who brought you out of the land of Egypt to be your ^aGod; I am Jehovah.

22:30^a
Lev. 19:6;
7:16
22:30^b
Lev. 7:15

22:33^a
Exo. 6:7

LEVITICUS 23

IV. Ordinances concerning Feasts

23:1-44

A. The Weekly Feast—The Sabbath

vv. 1-3

【23:1】Then Jehovah spoke to Moses, saying,

22:30¹ (same) Eating the sacrifice of thanksgiving (v. 29) on the same day and leaving none of it until the morning signify that our offering of Christ as a thanksgiving to God must be fresh and new, with nothing left to become stale (Heb. 13:15).

23:2^a

出二三 14-17
利二三 4, 37
民二九 39

【23:2】你要對以色列人說，這些是我耶和華所定的^{1a}節期，就是你們要宣告為聖²會的節期。

23:3^a

出二八 8-11
二三 12
三一 15
三四 21
三五 2
利十九 3
申五 12-15
路十三 14

【23:3】^a六日要作工，第七日是完全安息的¹安息日，當有聖會。你們甚麼工都不可作；這是在你們一切的住處向耶和華守的安息日。

● 23:2¹ 節期乃是為着安息和享受，二者都是豫表基督作我們的安息和享受。本書是一卷論到神的祭司體系，在與神的交通中事奉神的書，其中題到節期，指明我們作祭司對神的事奉，帶進基督作我們與神之間，並我們彼此之間的安息與享受。神命定了節期，使祂的子民可以與祂一同安息，一同喜樂，使他們與神並彼此同享神為祂贖民所豫備的一切。這享受和安息不是個人的，乃是團體的。

● 23:2² 耶和華所定的節期就是聖會，是神子民為着特別、專一目的而被召聚的特別聚集。這些聖會表徵信徒聚集為召會，（見弗一 22 註 4，）在神面前，與神並彼此團體的以基督為安息和享受。

● 23:3¹ 每週的節期，安息日，表徵蒙神救贖之人與神並彼此同享的安息。這安息日，這安息，乃是『向耶和華守的，』表徵神的贖民有分於使神喜樂並享受的安息。這也是每年七個節期中每個節期的主要意義。（7～8，21，25，28，31～32，35～36，39。）

【23:2】Speak to the children of Israel, and say to them, As to the appointed^{1a} feasts of Jehovah, which you shall proclaim as holy² convocations, these are My appointed feasts.

【23:3】^aSix days work shall be done, but on the seventh day there is a¹ Sabbath of complete rest, a holy convocation. You shall do no work; it is a Sabbath to Jehovah in all your dwelling places.

23:2¹ (feasts) The feasts are for rest and enjoyment, both of which are types of Christ as our rest and enjoyment. The mentioning of the feasts in this book, a book of God's priesthood for God's service in the fellowship of God, indicates that our priestly service to God issues in Christ as the rest and enjoyment that we have with God and with one another. God ordained the feasts that His people might rest with Him and be joyful with Him, that they might enjoy with Him and with one another all that He has provided for His redeemed people. The rest and enjoyment were not individual but corporate.

23:2² (convocations) The feasts appointed by Jehovah were holy convocations, special assemblies of God's people called for a special and particular purpose. These signify the gathering of the believers as the church (see note 22⁴ in Eph. 1) to have a corporate rest and enjoyment of Christ before God, with God, and with one another.

23:3¹ (Sabbath) The weekly feast, the Sabbath, signifies the rest that God's redeemed people enjoy with God and with one another. This Sabbath, this rest, was "to Jehovah," signifying a rest for God's joy and enjoyment, participated in by His redeemed people. This is also the principal denotation of each of the seven annual feasts (vv. 7-8, 21, 25, 28, 31-32, 35-36, 39).

23:2^a

Exo. 23:14-17;
Lev. 23:4, 37;
Num. 29:39

23:3^a

Exo. 20:8-11;
23:12;
31:15;
34:21;
35:2;
Lev. 19:3;
Deut. 5:12-15;
Luke 13:14

二 每年的節期 4 ~ 44

1 逾越節 4 ~ 5

【23:4】耶和華所定的^{1a}節期，就是你們到了所定的日期要宣告為聖會的，乃是這些：

【23:5】^a正月十四日，¹黃昏的時候，是耶和華的^{2b}逾越節。

2 無酵節 6 ~ 8

【23:6】這月十五日是向耶和華守的^a無酵節；你們要喫無酵餅七日。

● 23:4¹ 每年有七個節期。七是完全的數字，表徵每年的七個節期乃是完全在神的豐富裏。基督是安息日（3）的實際，也是每年一切節期的實際。（西二 16 ~ 17。）

● 23:5¹ 直譯，兩晚之間；大概指日落和黑夜之間的時間。

● 23:5² 關於逾越節（5）和無酵節，（6 ~ 8，）見出十二註。

B. The Annual Feasts vv. 4-44

1. The Feast of the Passover vv. 4-5

【23:4】These are the appointed^{1a} feasts of Jehovah, even the holy convocations, which you shall proclaim at their appointed time:

【23:5】^aIn the first month, on the fourteenth day of the month¹ at twilight, is Jehovah's^{2b} Passover,

2. The Feast of Unleavened Bread vv. 6-8

【23:6】And on the fifteenth day of this month is the^a Feast of Unleavened Bread to Jehovah; seven days you shall eat unleavened bread.

23:4¹ (feasts) There were seven annual feasts. Seven is the number of fullness, signifying that the seven annual feasts were in the fullness of God's riches. Christ is the reality of the Sabbath (v. 3) and of all the annual feasts (Col. 2:16-17).

23:5¹ (at) Lit., between the two evenings; probably referring to the time interval between sunset and darkness.

23:5² (Passover) For the Feast of the Passover (v. 5) and the Feast of Unleavened Bread (vv. 6-8), see notes in Exo. 12.

23:4^a
Exo. 23:14-17

23:5^a
vv. 5-6;
Exo. 12:18;
Num. 28:16-17;
Ezek. 45:21

23:5^b
Exo. 12:11, 21-27,
48;
Num. 9:2-3

23:6^a
Exo. 12:17;
13:3, 6;
23:15;
34:18;
Num. 28:17

23:4^a
出二三 14-17

23:5^a
5-6;
出十二 18
民二八 16-17
結四五 21

23:5^b
出十二 11, 21-27,
48
民九 2-3

23:6^a
出十二 17
十三 3, 6
二三 15
三四 18
民二八 17

23:7^a
7-8;
民二八 18-19,
24-25

【23:7】^{1a} 第一日當有聖會，甚麼勞碌的工都不可作；

【23:8】要將火祭獻給耶和華¹七日。第七日當有聖會，甚麼勞碌的工都不可作。

3 初熟節 9 ~ 14

【23:9】耶和華對摩西說，

【23:10】你要對以色列人說，你們進了我賜給你們的地，收割莊稼的時候，要將^{1a}初熟的莊稼一捆帶給祭司；

● 23:7¹ 無酵節的第一日和最後一日（8）有聖會，甚麼勞碌的工都不可作，表徵在我們基督徒生活的期間，從頭一天到最後一天，我們乃是團體的享受基督，並無人為的勞碌。

● 23:8¹ 將火祭獻給耶和華七日（一段完全的期間，）表徵我們在基督徒生活的整個期間，不斷的把基督獻給神作食物。在主的筵席上，我們向全宇宙展示，在一週裏我們天天取用基督作我們無酵的食物，作我們生命的供應，而遠離罪，（林前五 7 ~ 8，）並且我們是帶着祂來赴席。然後我們將所享受為食物的這一位，獻給神使祂滿足。

● 23:10¹ 每年第三個節期是初熟節，表徵作初熟果子的復活基督，（林前十五 20，）在祂的復

【23:7】^aOn the ¹first day you shall have a holy convocation; you shall do no work of labor.

【23:8】But you shall present an offering by fire to Jehovah ¹seven days. On the seventh day there shall be a holy convocation; you shall do no work of labor.

3. The Feast of Firstfruits vv. 9-14

【23:9】Then Jehovah spoke to Moses, saying,

【23:10】Speak to the children of Israel, and say to them, When you come into the land which I am giving you, and reap its harvest, then you shall bring the ¹sheaf of the ^afirstfruits of your harvest to the priest;

23:7¹ (first) Having a holy convocation on the first day and on the last day (v. 8) of the Feast of Unleavened Bread, with no work of labor, signifies that we enjoy Christ corporately, without our human labor, from the first day until the last day of the course of our Christian life.

23:8¹ (seven) The presenting of an offering by fire to Jehovah for seven days (a full course of time) signifies that we offer Christ as food to God continually through the full course of our Christian life. At the Lord's table we make a display to the entire universe that each day of the week we take Christ as our unleavened food, as our life supply apart from sin (1 Cor. 5:7-8), and that we come to the table with Him. Then we offer to God for His satisfaction the One whom we have been enjoying as our food.

23:10¹ (sheaf) The third annual feast, the Feast of Firstfruits, signifies the resurrected Christ as the firstfruits (1 Cor. 15:20) for our

23:7^a
vv. 7-8;
Num. 28:18-19,
24-25

23:10^a
Exo. 23:19;
34:26;
Num. 15:20-21;
28:26;
Deut. 26:1-2;
cf. Rev. 14:4

23:10^a
出二三 19
三四 26
民十五 20-21
二八 26
申二六 1-2
參啓十四 4

23:11^a
出二九 24
利二三 20
23:11^b
利二三 15
參太二八 1
約二十 1

【23:11】他要把這一捆在耶和華面前^a
搖一搖，使你們¹蒙悅納；祭司要在^b
安息日的次日把這捆搖一搖。

【23:12】搖這捆的日子，你們要把一隻
一歲、沒有殘疾的公綿羊羔獻給耶和
華為^{1a}燔祭。

活裏乃是給我們享受的筵席。（見林前十五 20 註 2 與太二七 53 註 1。）基督在逾越節時被釘十字架，（可十四 12 與註 2，）然後在第三天，（林前十五 4，）就是安息日的次日，（11，約二十 1，）祂復活了。基督的復活是初熟節的應驗，也是這節期的實際。

● 23:11¹ 把初熟莊稼的一捆在耶和華面前搖一搖，好蒙悅納，表徵基督復活是叫我們在神面前得稱為義，並蒙神悅納。（羅四 25 下。）

● 23:12¹ 獻搖祭的日子，把一隻一歲、沒有殘疾的公綿羊羔獻給耶和華為燔祭，表徵復活的基督是新鮮、柔細、溫和、剛強、毫無瑕疵的，獻給神作燔祭，絕對的為着神。這供物不僅含示基督自己，也含示祂所有的信徒，就是在祂裏面與祂一同復活的人。（弗二 6。）信徒在基督裏並與基督一同獻給神作燔祭，他們就能過絕對為着神的生活。

【23:11】And he shall^a wave the sheaf before Jehovah for your¹ acceptance; on the^b day after the Sabbath the priest shall wave it.

【23:12】And on the day when you wave the sheaf, you shall offer a male lamb a year old without blemish as a^{1a} burnt offering to Jehovah.

enjoyment as a feast in His resurrection (see notes 20² in 1 Cor. 15 and 53¹ in Matt. 27). Christ was crucified at the time of the Feast of the Passover (Mark 14:12 and note 2), and then on the third day (1 Cor. 15:4), the day after the Sabbath (v. 11; John 20:1), He was resurrected. Christ's resurrection was the fulfillment of the Feast of Firstfruits and is the reality of that feast.

23:11¹ (acceptance) The waving of the sheaf of firstfruits before Jehovah for acceptance signifies that Christ was resurrected that we might be justified before God and accepted by God (Rom. 4:25b).

23:12¹ (burnt) The offering of a male lamb a year old without blemish as a burnt offering on the day of the wave offering signifies that the resurrected Christ, being fresh, tender, meek, strong, and without blemish, is offered to God as a burnt offering that is absolutely for God. This offering implies not only Christ Himself but also all His believers, who were resurrected in Him and with Him (Eph. 2:6). Having been offered to God as a burnt offering in Christ and with Christ, the believers may live a life that is absolutely for God.

23:11^a
Exo. 29:24;
Lev. 23:20
23:11^b
Lev. 23:15;
cf. Matt. 28:1;
John 20:1

23:12^a
Lev. 1:10

23:12^a
利一 10

【23:13】同獻的¹素祭，是調油的細麵一伊法的十分之二，作為怡爽香氣的火祭，獻給耶和華。同獻的^{2a}奠祭，是酒一欣的四分之一。

【23:14】無論是餅，是烘的子粒，是新穗子，你們都¹不可喫，直等到把你們獻給神的供物帶來的那一天，纔可以喫。這在你們一切的住處，要作世世代代永遠的定例。

● 23:13¹ 這裏的素祭，表徵復活的基督作我們的素祭，調和着施膏的靈，在基督的復活裏獻給神作食物，作使神滿足的香氣。

● 23:13² — 1～6 7 的五種基本祭，乃是豫表基督為着我們之於神的各方面所是。奠祭乃是在基本祭之外附加的，澆奠在基本祭之上。（民十五 1～10，二八 7～10。）在初熟節時與燔祭（12）和素祭同獻的奠祭，表徵復活的基督在祂屬人的生命裏絕對為神而活，並在十字架上被澆奠，（賽五三 12 下，腓二 5～8，）而在復活裏獻給神，作神的享受。參腓二 17 與註 1，提後四 6 與註 1。

● 23:14¹ 這表徵復活的基督升到諸天之上，在祂復活裏帶着所有的果子一同獻給神，作神的食物，先使神滿足；（約二十 17 與註 1；）然後纔成為人的供應，使人滿足。

【23:13】And its¹ meal offering shall be two-tenths of an ephah of fine flour mingled with oil, an offering by fire to Jehovah for a satisfying fragrance. And its^{2a} drink offering shall be of wine, a fourth of a hin.

【23:14】And you shall eat¹ no bread or parched grain or fresh ears until that same day, until you have brought the offering of your God. It shall be a perpetual statute throughout your generations in all your dwelling places.

23:13¹ (meal) The meal offering here signifies the resurrected Christ as our meal offering mingled with the anointing Spirit, offered to God as food in Christ's resurrection as a fragrance for God's satisfaction.

23:13² (drink) The five basic offerings in 1:1—6:7 are types of various aspects of what Christ is to God on our behalf. The drink offering was in addition to the basic offerings and was poured out on one of the basic offerings (Num. 15:1-10; 28:7-10). The drink offering offered with the burnt offering (v. 12) and the meal offering at the Feast of Firstfruits signifies the resurrected Christ in His human life (in His living absolutely for God and His being poured out on the cross—Isa. 53:12b; Phil. 2:5-8), offered to God in His resurrection for God's enjoyment. Cf. Phil. 2:17 and note 1; 2 Tim. 4:6 and note 1.

23:14¹ (no) This signifies that the resurrected Christ ascended to the heavens and was offered to God with all the fruit in His resurrection as God's food for God's satisfaction first (John 20:17 and note 1); then, He became man's supply for man's satisfaction.

4 五旬節 15 ~ 22

23:15^a
利二三 10-12
23:15^b
參出三四 22
申十六 9

【23:15】你們要從安息日的次日，獻^a禾捆為搖祭的那日算起，^b滿了七個¹安息日。

23:16^a
參徒二 1
23:16^b
民二八 26

【23:16】到第七個安息日的次日，共計^{1a}五十天，再要將^b新素祭獻給耶和華。

● 23:15¹ 或，七日。初熟節之後是五旬節，也稱作七七節（申十六 10）和收割節。（出二三 16。）

● 23:16¹ 見徒二 1 與註。五旬節就是第五十天的節期，從安息日的次日，就是將搖祭的禾捆帶給神的日子（11）算起，到第七個安息日的次日。（15。）這表徵基督的復活七倍的豐滿，達到完全豐滿的範圍，為着作復活的見證，擔負完全的責任，由五十這數字所表徵。（五十，由十乘五所組成，十表徵豐滿，五表徵負責任。）

在新約裏五旬節那天，三一神的終極完成——經過過程之三一神那包羅萬有、賜生命、複合的靈，就是三一神的總和——澆灌在代表基督身體的一百二十位門徒身上。神經綸的靈這樣的澆灌，結果產生了基督的身體，作那無限、個人基督的擴增、擴大，使祂成為宇宙、團體的基督，（林前十二 12 ~ 13，）就是經過過程並終極完成之三一神與祂所揀選並救贖之人的調和，終極完成於新耶路撒冷。

4. The Feast of Pentecost vv. 15-22

【23:15】And you shall count for yourselves from the day after the Sabbath; from the day that you brought the^a sheaf of the wave offering there shall be^b seven complete¹ Sabbaths.

【23:16】You shall count^{1a} fifty days until the day after the seventh Sabbath; then you shall present a^b new meal offering to Jehovah.

23:15^a
Lev. 23:10-12
23:15^b
cf. Exo. 34:22;
Deut. 16:9

23:16^a
cf. Acts 2:1
23:16^b
Num. 28:26

23:15¹ (Sabbaths) Or, weeks. The Feast of Firstfruits was followed by the Feast of Pentecost, also called the Feast of Weeks (Deut. 16:10) and the Feast of Harvest (Exo. 23:16).

23:16¹ (fifty) See Acts 2:1 and note. The Feast of Pentecost was the feast of the fiftieth day, counting from the day after the Sabbath, the day on which the sheaf of the wave offering was brought to God (v. 11), to the day after the seventh Sabbath (v. 15). This signifies the resurrection of Christ in its sevenfold fullness reaching the realm of the complete fullness, bearing the full responsibility, signified by the number fifty (composed of ten times five, ten signifying fullness and five, responsibility), for the testimony of resurrection.

On the day of Pentecost in the New Testament, the consummation of the Triune God—the all-inclusive, life-giving, compound Spirit of the processed Triune God, who is the totality of the Triune God—was poured out upon the one hundred twenty disciples as representatives of the Body of Christ. As a result of such an outpouring of the economical Spirit of God, the Body of Christ came into existence as the increase, the enlargement, of the unlimited, individual Christ, making Him the universal, corporate Christ (1 Cor. 12:12-13), the mingling of the processed and consummated Triune God with His chosen and redeemed people, which will ultimately consummate in the New Jerusalem.

【23:17】要從你們的住處帶來¹兩個搖祭的餅，是用細麵一伊法的十分之二加^a酵烤成的，當作初熟之物獻給耶和華。

【23:18】又要將沒有殘疾、一歲的羊羔七隻、公牛犢一隻、公綿羊兩隻，和餅一同奉上；這些與同獻的¹素祭和¹奠祭要作為¹燔祭獻給耶和華，就是作怡爽香氣的火祭獻給耶和華。

● 23:17¹ 獻給耶和華的新素祭，（16，）乃是加酵烤成的兩個餅，當作初熟之物獻給耶和華；這表徵初熟果子（無酵細麵）階段的基督，在五旬節階段，已經成為由兩部分（兩個餅—林前十 17）組成之基督的身體—召會，獻給神作新素祭，使神滿足。其中一部分由猶太信徒所組成，（徒二 1～4，）另一部分由外邦信徒所組成；（徒十 34～38；）二者裏面都有罪（由酵所表徵。）（參徒五 1～11，六 1。）

這兩個餅也是獻給耶和華的初熟之物，指明不僅基督是初熟果子，召會也是初熟果子。作為細麵的基督這初熟果子，乃是復活之日的初熟果子。（林前十五 20，約二十 17。）至終，這細麵在五旬節那天成了兩個餅。按豫表，這指明基督成為召會，召會是基督的擴大。（約三 29～30，林前十二 12，西三 10～11。）

● 23:18¹ 將燔祭、素祭、奠祭和餅一同奉上，表徵五旬節那天的召會是團體人，獻給神作燔祭，絕對為神而活；其生活猶如素祭攪酵（罪，）又如奠祭（藉殉道而為神傾倒性命—腓二 17，提後四

【23:17】You shall bring out of your dwelling places¹two loaves as a wave offering; they shall be of two tenths of an ephah of fine flour, baked with^aleaven, as firstfruits to Jehovah.

【23:18】And you shall present with the bread seven lambs, a year old without blemish, and one bull of the herd and two rams; they shall be a¹burnt offering to Jehovah with their¹meal offering and their¹drink offerings, an offering by fire for a satisfying fragrance to Jehovah.

23:17¹ (two) The offering of a new meal offering to Jehovah (v. 16) of two loaves of bread baked with leaven as firstfruits to Jehovah signifies that Christ at the stage of the firstfruits (the unleavened fine flour) has become the church as the Body of Christ in two sections at the stage of Pentecost (the two loaves—1 Cor. 10:17), offered to God as the new meal offering for God's satisfaction. One of the sections is composed of the Jewish believers (Acts 2:1-4) and the other, of the Gentile believers (Acts 10:34-48). Both sections had sins (signified by the leaven) within them (cf. Acts 5:1-11; 6:1).

That the two loaves also were firstfruits to Jehovah indicates that not only Christ but also the church are the firstfruits. Christ the firstfruits, as the fine flour, was the firstfruits on the day of resurrection (1 Cor. 15:20; John 20:17). Eventually, this fine flour became the two loaves on the day of Pentecost. In type, this indicates that Christ has become the church, that the church is the enlargement of Christ (John 3:29-30; 1 Cor. 12:12; Col. 3:10-11).

23:18¹ (burnt) The presenting of the burnt offering, the meal offering, and the drink offering with the bread signifies that the church on the day of Pentecost was a corporate man offered to God as a burnt offering to live absolutely for God, with a living as a meal offering mixed with

【23:19】你們要獻一隻公山羊作¹贖罪祭，兩隻一歲的公綿羊羔作¹平安祭。

【23:20】祭司要把這些和初熟之物作的餅，連同兩隻公綿羊羔，一同作搖祭，在耶和華面前搖一搖；這些是歸耶和華為聖，給與祭司的。

【23:21】當這日，你們要宣告有聖會；¹甚麼勞碌的工都不可作。這在你們一切的住處，要作世世代代永遠的定例。

6,) 藉着被銷毀，成為蒙神悅納的火祭，使神與人都得滿足。

● 23:19¹ 將贖罪祭和平安祭連同餅當作搖祭（20）獻上，表徵五旬節那天召會因為有罪，（參徒五 1～11，）需要基督作贖罪祭，又因人與神、人與人之間交通的緣故，也需要基督作平安祭。同時召會也享受基督作搖祭，就是復活（搖一搖）獻給神，作召會享受的一位。

● 23:21¹ 這表徵蒙神救贖的人，就是召會，與神一同享受基督，不需要人的勞碌加添甚麼。

【23:19】And you shall offer one male goat for a¹sin offering and two male lambs, a year old, for a sacrifice of¹peace offerings.

【23:20】And the priest shall wave them with the bread of the firstfruits as a wave offering before Jehovah with the two lambs; they shall be holy to Jehovah for the priest.

【23:21】And you shall make a proclamation on that same day; you shall have a holy convocation; you shall do¹no work of labor. It shall be a perpetual statute in all your dwelling places throughout your generations.

leaven—sins—and as a drink offering (pouring out its life for God by being martyred—Phil. 2:17; 2 Tim. 4:6) to be an offering by fire accepted by God by being consumed for the satisfaction of both God and man.

23:19¹ (sin) The offering of the sin offering and the peace offering as a wave offering (v. 20) with the bread signifies that because of its sins (cf. Acts 5:1-11), the church on the day of Pentecost needed Christ as its sin offering, and for the sake of the fellowship of man with God and man with man, it needed Christ as its peace offering. At the same time, it enjoyed Christ as its wave offering, as the One resurrected (waved) to God for the church's enjoyment.

23:21¹ (no) This signifies God's redeemed people as the church enjoying Christ with God without any need of human labor to add anything.

23:22^a
利十九 9-10
參申二四 19
得二 2-3, 7, 17

【23:22】你們收割地的莊稼時，不可割盡田角，也不可^a拾取收割時所遺落的，要留給¹窮人和¹寄居的；我是耶和華你們的神。

5 吹角節 23 ~ 25

【23:23】耶和華對摩西說，

【23:24】你要對以色列人說，^a七月初一日，你們要有完全的安息，要^{1b}吹角作記念，當有聖會。

● 23:22¹ 田角的莊稼要留下，收割時所遺落的要留給窮人和寄居的，這表徵在五旬節時，基督在祂復活裏的恩典，還有餘剩，使外邦人得以有分。見得二 2 ~ 3 與註，參太十五 21 ~ 28 與註。

● 23:24¹ 吹角節，表徵神召聚祂四散的子民（分散的以色列人，）並題醒他們，祂要向他們發出這樣的呼召。（太二四 31，參賽二七 13，詩八一 3。）這節是在七月初一日，就是下半年的開始，表徵神救贖的另一半，要成就在以色列人身上；神救贖的前一半，已經成就在召會身上。五旬節和吹角節之間的時間，表徵召會時代，就是奧秘時代，從五旬節召會產生的那日起，一直持續到主回來，那時神要召聚四散的猶太人，歸

【23:22】And when you reap the harvest of your land, you shall not completely reap the corners of your field, nor shall you^a gather the gleanings of your harvest; you shall leave them for the¹ poor and for the¹ sojourner; I am Jehovah your God.

5. The Feast of the Blowing of Trumpets vv. 23-25

【23:23】Then Jehovah spoke to Moses, saying,

【23:24】Speak to the children of Israel, saying, ^aIn the seventh month, on the first day of the month, you shall have a complete rest, a memorial commemorated by the^{1b} blowing of trumpets, a holy convocation.

23:22¹ (poor) The harvest remaining at the corners of the fields and the gleanings being left for the poor and the sojourners signify that the grace of Christ in His resurrection at the Feast of Pentecost has a remainder in which the Gentiles may participate. See Ruth 2:2-3 and notes; cf. Matt. 15:21-28 and notes.

23:24¹ (blowing) The Feast of the Blowing of Trumpets signifies God's calling together of His scattered people (the dispersed Israelites) and His reminding them that He will issue such a call to them (Matt. 24:31; cf. Isa. 27:13; Psa. 81:3). This feast was on the first day of the seventh month, the beginning of the second half of the year, signifying the second half of God's redemption, which is to be accomplished on Israel, the first half having been accomplished on the church. The interval between the Feast of Pentecost and the Feast of the Blowing of Trumpets signifies the church age, the age of mystery, which lasts from the day of Pentecost, when the church came into

23:22^a
Lev. 19:9-10;
cf. Deut. 24:19;
Ruth 2:2-3, 7, 17

23:24^a
vv. 24-25;
Num. 29:1-2
23:24^b
cf. Lev. 25:9

23:24^a
24-25;
民二九 1-2
23:24^b
參利二五 9

【23:25】甚麼勞碌的工都不可作，要將火祭獻給耶和華。

6 遮罪節 26 ~ 32

【23:26】耶和華對摩西說，

【23:27】^a七月初十日是¹遮罪日，你們要有聖會，並要²刻苦己³心，也要將火祭獻給耶和華。

回他們列祖之地。神呼召祂的子民從分散中一同歸回，使他們有聖會，表徵他們轉向神（悔改，）成為團體的子民。這對神所召聚的子民是記念和安息，他們在其中能將基督當作食物獻給神，使神與人同得滿足。（25。）

● 23:27¹ 就屬靈一面說，吹角表徵宣揚福音，呼召罪人悔改得救；（參二五 9 註 1；）遮罪表徵基督的救贖。（見十六 1 註 1。）遮罪節緊接在與以色列人悔改歸向神有關的吹角節之後，這表徵人得蒙救贖之日，是接在吹福音的角，並人對這角聲所回應的悔改之後。遮罪日有雙重的應用。按屬靈意義，這節已經應用於新約信徒；按字面意義，這節將來要應用於猶太人。

● 23:27² 百姓刻苦己心，將火祭獻給耶和華，（27 下，29，）表徵憂傷痛悔，為罪傷痛，並將

【23:25】You shall do no work of labor, but you shall present an offering by fire to Jehovah.

6. The Feast of Expiation vv. 26-32

【23:26】Then Jehovah spoke to Moses, saying,

【23:27】^aAnd on the tenth day of this seventh month is the Day of¹Expiation; you shall have a holy convocation, and you shall²afflict your souls and present an offering by fire to Jehovah.

being, until the Lord's coming back, when God will call the scattered Jews to come back to the land of their fathers. God's calling His people back together from their dispersion will cause them to have a holy convocation, signifying their returning to God (repentance) and becoming a corporate people. This will be a memorial and a rest to God's gathered people, in which they will be able to offer Christ to God as food for the satisfaction of both God and man (v. 25).

23:27¹ (Expiation) Spiritually, the blowing of the trumpets signifies the proclaiming of the gospel to call sinners to repentance and salvation (cf. note 9¹ in ch. 25), and the expiation signifies Christ's redemption (see note 1¹ in ch. 16). The Feast of Expiation closely followed the Feast of the Blowing of Trumpets, which involves Israel's repentance and return to God. This signifies that the day of man's redemption follows the trumpeting of the gospel and man's repentance as a reaction to it. The Feast of Expiation has a double application. Spiritually, this feast has been applied to the New Testament believers, and literally it will be applied in the future to the Jews.

23:27² (afflict) The people's afflicting their souls and bringing an offering by fire to Jehovah (vv. 27c, 29) signify their mourning, repenting,

23:27^a
27-28;
民二九 7-8
利十六 29-30

23:27^a
vv. 27-28;
Num. 29:7-8;
Lev. 16:29-30

【23:28】當這日，你們¹甚麼工都不可作，因為是遮罪日，要在耶和華你們的神面前為自己遮罪。

【23:29】當這日，凡不刻苦自己的人，必從民中剪除。

【23:30】凡這日作甚麼工的人，我必將他從民中除滅。

【23:31】你們甚麼工都不可作。這在你們一切的住處，要作世代永遠的定例。

【23:32】你們要守這日為完全安息的安息日，並要刻苦己心。從這月初九日晚上到次日晚上，你們要守為安息日。

基督當作食物獻給神，使神與人同得滿足。這就是主耶穌回來時，猶太人所要作的。（亞十二 10～14，太二四 30，啓一 7。）

● 23:27³ 心，直譯，魂。32 節者同。

● 23:28¹ 百姓甚麼工都不可作，卻要有完全安息的安息日，（28，30～32 上，）表徵神的贖民不需要為他們的蒙救贖作甚麼工，只要安息於神為他們所完成的救贖裏，使神也能在祂所救贖的人裏得安息。

【23:28】And you shall do ¹no work on that same day, because it is a Day of Expiation, to make expiation on your behalf before Jehovah your God.

【23:29】If there is any person who does not afflict himself on that same day, he shall be cut off from his people.

【23:30】And if any person does any work on that same day, I will destroy that person from among his people.

【23:31】You shall do no work; it shall be a perpetual statute throughout your generations in all your dwelling places.

【23:32】It shall be to you a Sabbath of complete rest, and you shall afflict your souls; on the ninth day of the month in the evening, from evening to evening, you shall keep your Sabbath.

and feeling sorrowful for sin, and offering Christ as food to God for the satisfaction of both God and man. This is what the Jews will do when the Lord Jesus comes back (Zech. 12:10-14; Matt. 24:30; Rev. 1:7).

23:28¹ (no) That the people were not to do any work but were to have a Sabbath of complete rest (vv. 28, 30-32a) signifies that God's redeemed people do not need to do any work for their redemption but should rest in the redemption God has accomplished for them, that God too may rest in His redeemed.

7 住棚節 33 ~ 44

【23:33】耶和華對摩西說，

【23:34】你要對以色列人說，這^a七月的十五日是^{1b}住棚節，要向耶和華守這節²七日。

【23:35】第一日當有聖會，甚麼勞碌的工都不可作。

【23:36】¹七日之久要將火祭獻給耶和華。^{2a}第八日當有聖會，要將火祭獻給耶和華。這是嚴肅會，甚麼勞碌的工都不可作。

● 23:34¹ 卽收藏節。（出二三 16 下。）見出二三 16 註 2。

● 23:34² 這裏的七日表徵一段完整的時期，就是千年國的一千年。

● 23:36¹ 七日之久要將火祭獻給耶和華，表徵天天將基督當作食物獻給神，使神與人同得滿足。按照這豫表，在千年國裏每天都要獻祭給神，表徵在我們的經歷中，基督乃是神的食物，獻給神使神滿足，我們也可以與神彼此享受安息。

7. The Feast of Tabernacles vv. 33-44

【23:33】Then Jehovah spoke to Moses, saying,

【23:34】Speak to the children of Israel, saying, ^aOn the fifteenth day of this seventh month is the ^{1b}Feast of ²Tabernacles for ³seven days to Jehovah.

【23:35】On the first day shall be a holy convocation; you shall do no work of labor.

【23:36】¹Seven days you shall present an offering by fire to Jehovah. On the ^{2a}eighth day you shall have a holy convocation, and you shall present an offering by fire to Jehovah. It is a solemn assembly; you shall do no work of labor.

23:34¹ (Feast) The Feast of Ingathering (Exo. 23:16b). See note 16² in Exo. 23.

23:34² (Tabernacles) Lit., Booths.

23:34³ (seven) The seven days here signify a complete course of days, the one thousand years of the millennium.

23:36¹ (Seven) The presenting of an offering by fire to Jehovah for seven days signifies the offering of Christ day after day as food to God for the satisfaction of both God and man. According to this type, in the millennium every day an offering will be presented to God to signify that Christ is God's food in our experiences, which is offered to God for His satisfaction so that we and God may enjoy mutual rest.

23:34^a
vv. 34-36;
Num. 29:12-13
23:34^b
Exo. 34:22;
Deut. 16:13;
Ezra 3:4;
Neh. 8:14

23:36^a
Num. 29:35

23:34^a
34-36;
民二九 12-13
23:34^b
出三四 22
申十六 13
拉三 4
尼八 14

23:36^a
民二九 35

【23:37】這些是耶和華所定的節期，就是你們要宣告為聖會的；要將火祭，就是燔祭和素祭，平安祭，並奠祭，各按各日獻給耶和華。

【23:38】這是在耶和華的安息日以外，又在你們的禮物和所許的願，並甘心獻給耶和華的以外。

【23:39】你們^{1a}收藏了地的出產，從七月十五日起，要守耶和華的節七日；第一日要有完全的安息，第八日也要有完全的安息。

● 23:36² 這表徵神的子民乃是聖會眾，將復活（由第八日所表徵—約二十 1）的基督當作食物獻給神，使神與人同得滿足；他們不需要作甚麼，只要安息。這指明整個千年國的一千年，將是神與祂贖民的安息。見來四 9 註 1。

● 23:39¹ 這表徵神收割了祂在地上所渴望得着的之後，千年國就要來臨；這要經過千年國以前的三個時代—法前時代（從亞當到摩西—羅五 14、）律法時代（從摩西到基督第一次來—約一 17、）以及召會時代（從五旬節到基督第二次來—徒一 11。）千年國，就是國度時代，（啓二十四，6，）將是舊天舊地的第四個，也是最後一個時代，要引進新天新地和新耶路撒冷，直到永遠。（啓二一 1～3。）

【23:37】These are the appointed feasts of Jehovah, which you shall proclaim as holy convocations, to present an offering by fire to Jehovah, burnt offerings and meal offerings, sacrifices and drink offerings, each on its own day,

【23:38】Besides the Sabbaths of Jehovah and besides your gifts and besides all your vows and besides all your freewill offerings which you give to Jehovah.

【23:39】Then on the fifteenth day of the seventh month, when you have^{1a} gathered in the produce of the land, you shall keep the feast of Jehovah seven days; on the first day shall be a complete rest, and on the eighth day shall be a complete rest.

23:36² (eighth) This signifies that God's people as a sacred congregation offer Christ in resurrection (signified by the eighth day—John 20:1) as food to God for the satisfaction of both God and man, not needing to do any work but resting. This indicates that the entire one thousand years of the millennium will be a rest for God and for God's redeemed people. See note 9¹ in Heb. 4.

23:39¹ (gathered) This signifies that the millennium will come after the harvest of what God desires to obtain on earth through the three dispensations before the millennium—the dispensation before the law (from Adam to Moses—Rom. 5:14), the dispensation of the law (from Moses to Christ's first coming—John 1:17), and the dispensation of the church (from Pentecost to Christ's second coming—Acts 1:11). The millennium, the age of the kingdom (Rev. 20:4, 6), will be the fourth and final dispensation of the old heaven and the old earth. It will usher in the new heaven and new earth with the New Jerusalem for eternity (Rev. 21:1-3).

23:40^a
參尼八 15-17
太二—8
約十二 13
啓七 9

【23:40】第一日，你們要拿美好樹上的¹果子、^{2a}棕樹的枝子、茂密樹的枝條、與溪邊的柳枝，在耶和華你們的神面前歡樂七日。

【23:41】你們每年要向耶和華守這節七日。這要作你們世代永遠的定例；你們要在七月間守這節。

【23:42】你們要住在¹棚裏七日；凡以色列的本地人都要住在^a棚裏，

● 23:40¹ 或，出產。樹表徵基督的人性。（見王上六 15 註 1。）本節的樹描繪基督人性長青不衰、滋養、美麗和豐富等不同方面的光景，從千年國裏神贖民中的得勝者身上活出來。

● 23:40² 見啓七 9 註 4。

● 23:42¹ 要來的千年國，將是神在祂舊造各時代（世代）的整個過程中，在祂贖民身上所作一切工作的總結。百姓住在棚裏，指明在舊造的四個時代裏，人沒有穩固的住處。至終，為着神的贖民，目前可移動的帳幕要成為穩固的，就是有十二根基的新耶路撒冷。（來十一 8～10，啓二一 2～3，14。）見約七 2 註 1 三段。

【23:40】And on the first day you shall take for yourselves the ¹product of stately trees, branches of ^{2a}palm trees and boughs of leafy trees and willows of the brook; and you shall rejoice before Jehovah your God for seven days.

【23:41】And you shall keep it as a feast to Jehovah seven days in the year. It shall be a perpetual statute throughout your generations; you shall keep it in the seventh month.

【23:42】You shall dwell in ¹booths seven days—all who are native in Israel shall dwell in ^abooths—

23:40¹ (product) Or, fruit. Trees signify Christ's humanity (see note 15¹ in 1 Kings 6). The trees in this verse portray the evergreen, nourishing, beautiful, and rich scenery of the different aspects of Christ's humanity being lived out from the overcomers among God's redeemed people in the millennium.

23:40² (palm) See note 9⁴ in Rev. 7.

23:42¹ (booths) The coming millennium will be a conclusion of all that God has done with His redeemed people in the full course of the ages, the dispensations, in His old creation. The people dwelling in booths indicates that in the four dispensations of the old creation man cannot have a solid dwelling place. Eventually, for God's redeemed people the present, portable tabernacles will become a solid one—the New Jerusalem with twelve foundations (Heb. 11:8-10; Rev. 21:2-3, 14). See note 2¹, par. 3, in John 7.

23:40^a
cf. Neh. 8:15-17;
Matt. 21:8;
John 12:13;
Rev. 7:9

23:42^a
Deut. 31:10-11;
Neh. 8:14

23:42^a
申三一 10-11
尼八 14

【23:43】好叫你們世世代代知道，我領以色列人出埃及地的時候曾使他們住在棚裏；我是耶和華你們的神。

【23:44】於是摩西將耶和華所定的¹節期告訴以色列人。

● 23:44¹ 本章的七個節期分爲兩組，第一組有四個，第二組有三個。第一組的四個節期都是在上半年，表徵基督受死、復活、以及升天將聖靈澆灌下來的時候。第二組的三個節期是在每年的七月，表徵基督再來的時候。按照其時代的應驗，頭四個已經發生，後三個將來要發生。逾越節已經應驗於基督受死之日。（太二六 2，17～19，26～28，林前五 7。）無酵節正應驗於召會時代。（林前五 7～8。）初熟節已經應驗於基督復活之日，（林前十五 20，）那時產生了基督的肢體，以形成召會。（彼前一 3，弗二 6。）五旬節已經應驗於基督復活後五十天，就是聖靈澆灌下來之日，（徒二 1～4，參徒一 3，）那時復活並升天的基督作爲終極完成、包羅萬有、賜生命的靈，把祂自己澆灌在祂的肢體上，以形成召會。吹角節將要應驗於基督再來時。（太二四 31。）遮罪節要應驗於以色列人被聚集回到他們列祖之地，回轉歸向神的日子。（羅十一 26～27，亞十二 10～14。）住棚節要應驗於要來的千年國，爲期一千年，（啓二十 4～6，）是神舊造一切時期的總結，爲着要來的新天新地，以新耶路撒冷爲其中心。（啓二一 1～2。）

【23:43】So that your¹ descendants may know that I made the children of Israel to dwell in booths when I brought them out of the land of Egypt; I am Jehovah your God.

【23:44】And Moses declared to the children of Israel the appointed¹ feasts of Jehovah.

23:43¹ (descendants) Lit., generations.

23:44¹ (feasts) The seven feasts in this chapter are in two groups, with four in the first group and three in the second. The four feasts in the first group all took place in the first half of the year, signifying the time when Christ died, resurrected, and ascended to pour out the Holy Spirit. The three feasts in the second group took place in the seventh month of the year, signifying the time of Christ's second coming. According to their dispensational fulfillment, the first four have taken place already, and the last three will take place in the future. The Feast of the Passover was fulfilled on the day of Christ's death (Matt. 26:2, 17-19, 26-28; 1 Cor. 5:7). The Feast of Unleavened Bread is being fulfilled in the church age (1 Cor. 5:7-8). The Feast of Firstfruits was fulfilled on the day of Christ's resurrection (1 Cor. 15:20), when the members of Christ were produced for the formation of the church (1 Pet. 1:3; Eph. 2:6). The Feast of Pentecost was fulfilled fifty days after Christ's resurrection, on the day of the pouring out of the Holy Spirit (Acts 2:1-4; cf. Acts 1:3), when the resurrected and ascended Christ as the consummated, all-inclusive, life-giving Spirit poured Himself out on His members to form the church. The Feast of the Blowing of Trumpets will be fulfilled at Christ's second coming (Matt. 24:31). The Feast of Expiation will be fulfilled on the day of Israel's return to God, after they have been gathered back to their fathers' land (Rom. 11:26-27; Zech. 12:10-14). The Feast of Tabernacles will be fulfilled in the coming millennium for a thousand years (Rev. 20:4-6) as a conclusion of all the ages of God's old creation, for the coming of the new heaven and the new earth with the New Jerusalem as their center (Rev. 21:1-2).

利未記 第二十四章

伍 其他條例與警告

二四 1～二七 34

一 燈臺

與陳設餅的安排

二四 1～9

【24:1】耶和華對摩西¹說，

【24:2】^a你要吩咐以色列人，把¹搗成的純橄欖油拿來給你，為點燈用，²使燈常常點着。

● 24:1¹ 1～9 節揭示，我們這些神的聖民要過聖別的生活，就需要有更新的安排，讓基督作神聖的光照耀我們，並作神聖的食物餵養我們。

● 24:2¹ 用來點燈之搗成的純橄欖油，表徵純淨的聖靈，出於被壓榨的橄欖所豫表釘十字架的基督，（參約十九 34，）使基督在神的居所裏作燈臺照耀。見太二六 36 註 1 與出二五 31 註 2 二段。

● 24:2² 直譯，使燈（的光）常常上升。

LEVITICUS 24

V. Other Ordinances and Warnings

24:1—27:34

A. The Arrangement of the Lampstand
and the Bread of the Presence

24:1-9

【24:1】Then Jehovah spoke to Moses, ¹saying,

【24:2】^aCommand the children of Israel to bring to you ¹pure oil of beaten olives for the light, to ²make the lamps burn continually.

24:1¹ (saying) Verses 1-9 unveil that for us, the holy people of God, to live a holy life, we need the arranging afresh of Christ as the divine light to shine over us and as the divine food to nourish us.

24:2¹ (pure) The pure oil of beaten olives for the light signifies the pure Holy Spirit coming out of the crucified Christ (cf. John 19:34), typified by the beaten olives, for the shining of Christ as the lampstand in God's dwelling place. See note 36¹ in Matt. 26 and note 31¹, par. 2, in Exo. 25.

24:2² (make) Lit., cause the light of a lamp to ascend.

24:2^a
2-3;
出二七 20-21

24:2^a
vv. 2-3;
Exo. 27:20-21

【24:3】在會幕中見證櫃的幔子外，亞倫從晚上到早晨，要在耶和華面前常常¹整理這燈。這要作你們世世代代永遠的定例。

【24:4】他要在耶和華面前常常整理純金^a燈臺上的燈。

【24:5】你要取細麵，烤成十二個^{1a}餅，每個餅用細麵一伊法的十分之二。

【24:6】要把餅擺成兩行，每行六個，放在耶和華面前純金的^a桌子上；

● 24:3¹ 或，料理。4 節者同。燈常常點着，（2，）表徵基督是神聖的光，（約一 4，八 12，）在神的家中不斷照耀。大祭司亞倫常常整理這燈，（3～4，）表徵我們的大祭司基督常常照料祂神聖的光，好不斷為神照耀。

● 24:5¹ 這表徵那產生召會（由細麵一伊法的十分之二所豫表一二三 13，17）的復活基督，乃是完滿（十二這數字表徵完滿一太十四 20 與註）構成食物的元素，給神所有的子民（由十二個餅所指的十二支派作代表）並給神享受。

【24:3】Outside the veil of the Testimony in the Tent of Meeting Aaron shall¹ maintain it in order from evening to morning before Jehovah continually. It shall be a perpetual statute throughout your generations.

【24:4】He shall maintain the lamps in order on the pure^a lampstand before Jehovah continually.

【24:5】And you shall take fine flour and bake twelve^{1a} cakes with it; two-tenths of an ephah shall be in each cake.

【24:6】And you shall set them in two rows, six in a row, on the^a table of pure gold before Jehovah.

24:3¹ (maintain) Or, tend it. So also in v. 4. The burning of the lamps continually (v. 2) signifies that Christ as the divine light (John 1:4; 8:12) shines continually in the house of God. The tending of the lamps continually (vv. 3-4) by Aaron, the high priest, signifies that Christ as our High Priest continually takes care of His divine light, causing it to shine for God continually.

24:5¹ (cakes) This signifies that the resurrected Christ, the Christ who produced the church (typified by the two-tenths of an ephah of fine flour—23:13, 17), is the element that constitutes the food in full (the number twelve signifies fullness—Matt. 14:20 and note) for all God's people (represented by the twelve tribes, who are referred to in the twelve cakes) and for God to enjoy.

24:4^a
出二五 31-39

24:5^a
出二五 30

24:6^a
出二五 23-30
王上七 48
代下四 19
十三 11
來九 2

24:4^a
Exo. 25:31-39

24:5^a
Exo. 25:30

24:6^a
Exo. 25:23-30;
1 Kings 7:48;
2 Chron. 4:19;
13:11;
Heb. 9:2

24:7^a
利二 2

【24:7】又要把純^{1a}乳香放在每行的餅上，作為記念，作為²獻給耶和華的火祭。

【24:8】每¹安息日要常常把餅擺列在耶和華面前；這要為以色列人作永遠的約。

【24:9】這餅是要給亞倫和他子孫的，他們要^a在¹聖處喫，因為這在獻給耶和華的火祭中是至聖的，要歸與亞倫；這是永遠的定例。

● 24:7¹ 基督乃是帶着祂復活的香氣（乳香）作為記念的部分，成了神和我們的食物。

● 24:7² 陳設餅是給神和祭司（9）的食物，指明神的祭司在事奉神的事上與神是一；他們所喫的就是神所喫的，他們所享受的也是神所享受的。

● 24:8¹ 安息日這辭帶進安息的思想。這表徵我們享受基督作我們的食物，應當重新整理，使我們能常常與神有安息。

● 24:9¹ 這表徵我們事奉神的人，應當在召會這聖處，享受基督作獻給神的食物中至聖的部分。

【24:7】And you shall put pure^{1a} frankincense on each row, so that it may be a memorial for the bread, an² offering by fire to Jehovah.

【24:8】Every¹ Sabbath day continually he shall set it in order before Jehovah; it is an everlasting covenant for the children of Israel.

【24:9】And it shall be for Aaron and his sons, and they shall^a eat it in a¹ holy place, for it is most holy to him of Jehovah's offerings by fire, a perpetual statute.

24:7¹ (frankincense) It is with the fragrance of His resurrection (frankincense) as a memorial portion that Christ becomes food to both God and us.

24:7² (offering) That the bread of the Presence was food for both God and the priests (v. 9) indicates that God's priests are one with Him in His service; what they eat is what God eats, and what they enjoy is what God enjoys.

24:8¹ (Sabbath) The word Sabbath brings in the thought of rest. This signifies that our enjoyment of Christ as our food should be set in order afresh that we may have rest with God continually.

24:9¹ (holy) This signifies that we, God's serving ones, should enjoy Christ as a most holy portion of the food offered to God, in the church as the holy place.

24:7^a
Lev. 2:2

24:9^a
cf. 1 Sam. 21:6;
Matt. 12:4;
Mark 2:26;
Luke 6:4

24:9^a
參撒上一二 6
太十二 4
可二 26
路六 4

二 褻瀆聖名者 受到死的審判 二四 10 ~ 23

【24:10】¹ 有一個以色列婦人的兒子，他父親是埃及人，一日出到以色列人中間；這以色列婦人的兒子和一個以色列人在營裏爭鬪。

【24:11】這以色列婦人的兒子^{1a}褻瀆了聖名，並且咒詛，就有人把他送到摩西那裏。（他母親名叫示羅密，是但支派底伯利的女兒。）

【24:12】他們把那人拘禁起來，要得耶和華所指示的話。

● 24:10¹ 這個事件表徵，屬神的人與屬世的人結合所產生的結果會使神受到玷辱，使玷辱神的人從對基督完滿的享受裏隔斷，（16，）不能享受祂作照耀的光和滋養的食物。

● 24:11¹ 褻瀆聖名的事件記載於安排陳設餅的記載之後，表徵爲了完滿的享受基督作我們的光和食物，（1 ~ 9，）我們需要尊主的名爲聖而不褻瀆這名。（參太六 9。）尊主的名爲聖，就是尊重並尊敬聖名，把這名當作獨一的名分別出來，不與其他凡俗的名同列。

B. The Death Judgment for Blaspheming the Holy Name 24:10-23

【24:10】¹ Now the son of an Israelite woman, who was also the son of an Egyptian man, went out among the children of Israel; and the son of the Israelite woman and a certain Israelite struggled together in the camp.

【24:11】And the son of the Israelite woman^{1a} blasphemed the Name and cursed, and they brought him to Moses. (Now his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan.)

【24:12】And they put him in custody so that it might be declared to them by the mouth of Jehovah.

24:10¹ (Now) This story signifies that the joining of a man of God with a man of the world brings forth a result that will profane God, causing the profaning one to be cut off (v. 16) from the enjoyment of Christ in His fullness as the shining light and nourishing food.

24:11¹ (blasphemed) That the story of the blaspheming of the holy Name is recorded after the record concerning the arranging of the bread of the Presence signifies that in order to enjoy Christ in His fullness as our light and as our food (vv. 1-9), we need to sanctify the holy Name and not profane it (cf. Matt. 6:9). To sanctify the Lord's name is to honor and respect the holy Name by separating it as something unique, not putting it with other, common names.

24:11^a
賽五二 5
羅二 24
雅二 7
啓十六 9
參出二十 7
二二 28

24:11^a
Isa. 52:5;
Rom. 2:24;
James 2:7;
Rev. 16:9;
cf. Exo. 20:7;
22:28

【24:13】耶和華對摩西說，

【24:14】把那咒詛聖名的人帶到營外，
叫聽見的人都按手在他頭上；全會眾
要用石頭打死他。

【24:15】你要對以色列人說，凡咒詛神
的，必擔當自己的罪。

【24:16】那褻瀆耶和華名的，必要被處
^a死；全會眾總要用石頭打死他。不
管是寄居的或本地人，他褻瀆耶和華
名的時候，要被處死。

【24:17】^{1a}打死人的，必要被處死；

【24:18】¹打死牲畜的，必賠上牲畜，
²以命償命。

● 24:17¹ 直譯，擊打人的魂的。本章也啓示
我們不僅需要顧到人的生命，也需要顧到動物的生
命。（17～22。）人的生命是爲了彰顯神，（創一
26，）動物的生命主要的是爲着在敬拜神時獻給神。

● 24:18¹ 直譯，擊打牲畜的魂的。

● 24:18² 直譯，以魂償魂。

【24:13】Then Jehovah spoke to Moses, saying,

【24:14】Bring forth the one who has cursed outside the
camp; and let all who heard him lay their hands on his head,
and let all the assembly stone him.

【24:15】And you shall speak to the children of Israel, saying,
Anyone who curses his God shall bear his sin.

【24:16】And the one who blasphemes the name of Jehovah
shall surely be put to ^adeath; all the assembly shall surely
stone him. The sojourner as well as the native, when he
blasphemes the Name, shall be put to death.

【24:17】And anyone who ^{1a}takes the life of any human being
shall surely be put to death.

【24:18】And the one who ¹takes the life of a beast shall make
restitution for it, ²life for life.

24:17¹ (takes) This chapter also reveals that we need to care for both
the human life and the animal life (vv. 17-22). The human life is for the
expression of God (Gen. 1:26), and the animal life is mainly for offering
to God in the worship of God.

24:18¹ (takes) Lit., strikes the soul of a beast.

24:18² (life) Lit., soul for soul.

24:16^a
參太二六 65-66
可十四 63-64
約十八 31
十九 7
徒六 11

24:17^a
出二一 12, 23

24:16^a
cf. Matt. 26:65-
66;
Mark 14:63-64;
John 18:31;
19:7;
Acts 6:11

24:17^a
Exo. 21:12, 23

【24:19】人若使他同伴的身體有殘疾，
他怎樣行，也要照樣向他行：

【24:20】以傷還傷，^a以眼還眼，以牙
還牙；他怎樣使人有殘疾，也要照樣
使他有殘疾。

【24:21】殺死牲畜的，必賠上牲畜；殺
死人的，必被處死。

【24:22】對寄居的和本地人，你們要一
樣的審斷，因為我是耶和華你們的神。

【24:23】於是摩西告訴以色列人，他們
就把那咒詛聖名的人帶到營外，用石
頭打死。以色列人就照耶和華所吩咐
摩西的行了。

利未記 第二十五章

三 享安息之年

二五 1 ~ 55

1 安息年

1 ~ 7

【25:1】耶和華在西乃山對摩西說，

【24:19】And anyone who causes an injury to his fellow
countryman, as he has done, so shall it be done to him:

【24:20】A fracture for a fracture, an ^aeye for an eye, a tooth
for a tooth; just as he has caused an injury to a man, so it will
be inflicted on him.

【24:21】And one who kills a beast shall make restitution for
it, but one who kills a human being shall be put to death.

【24:22】You shall have one judgment for the sojourner as
well as for the native, for I am Jehovah your God.

【24:23】And Moses spoke to the children of Israel, and they
brought forth the one who had cursed outside the camp and
stoned him with stones. So the children of Israel did just as
Jehovah had commanded Moses.

LEVITICUS 25

C. The Sabbatical Years

25:1-55

1. The Sabbath Year

vv. 1-7

【25:1】Then Jehovah spoke to Moses on Mount Sinai, saying,

24:20^a
出二一 24-25
申十九 21
太五 38

24:20^a
Exo. 21:24-25;
Deut. 19:21;
Matt. 5:38

25:2^a
參利二六 34-35
代下三六 21

【25:2】你要對以色列人說，你們進了我所賜你們那地的時候，地就要向耶和華守^{1a}安息。

25:3^a
3-7;
出二三 10-11

【25:3】^a六年你要耕種田地，也要修理葡萄園，收藏地的出產。

【25:4】但在第七年，地要有完全安息的安息，就是向着耶和華的安息；你¹不可耕種田地，也不可修理葡萄園。

【25:5】莊稼遺落自長的不可收割，沒有修剪的葡萄樹也不可摘取葡萄。這一年，地要有完全的安息。

● 25:2¹ 安息年是為着神、人和地的安息。安息日和安息年都是指基督。安息年指基督在祂的豐滿裏作我們的安息。安息日是為着人，每週有一日；安息年是為着地，每七年有一整年，表徵基督是完滿安息的範圍，使我們可以完滿的享受祂作我們的安息。見來四 9 註 1。

● 25:4¹ 不可耕種、修理、收割或摘取，（4 下～5，）表徵安息是純粹、全然出於恩典，人一切的勞苦都當絕對停止。（太十一 28～30。）

【25:2】Speak to the children of Israel, and say to them, When you come into the land which I am giving you, the land shall observe a^{1a} Sabbath to Jehovah.

【25:3】^aSix years you shall sow your field, and six years you shall prune your vineyard and gather in its produce;

【25:4】But in the seventh year the land shall have a Sabbath of complete rest, a Sabbath to Jehovah; you shall¹not sow your field nor prune your vineyard.

【25:5】The aftergrowth of your harvest you shall not reap, and the grapes of your unpruned vine you shall not gather; the land shall have a year of complete rest.

25:2¹ (Sabbath) The Sabbath year was a rest for God, for man, and for the land. Both the Sabbath day and the Sabbath year refer to Christ. The Sabbath year denotes Christ in His fullness as our rest. The Sabbath day being for man, one day out of every week, and the Sabbath year being for the land, one whole year out of every seven years, signify that Christ is the realm of the full rest that we may enjoy Him as our rest to the fullest. See note 9¹ in Heb. 4.

25:4¹ (not) Not sowing, pruning, reaping, or gathering (vv. 4b-5) signifies that rest is purely and wholly of grace and that all human labor should cease absolutely (Matt. 11:28-30).

25:2^a
cf. Lev. 26:34-35;
2 Chron. 36:21

25:3^a
vv. 3-7;
Exo. 23:10-11

【25:6】地在安息年出產的，要給你和你的僕人、婢女、雇工、並寄居的外人當¹食物，

【25:7】也要給你的牲畜和你地上的走獸當食物。

2 禧年（五旬年）

8～17

【25:8】你要計算¹七個安息年，就是七個七年；這就使你有了七個安息年的時期，共四十九年。

● 25:6¹ 地在第七年出產的，乃是所有人、畜共享的。地在安息年出產的，是各種人，甚至是牲畜和走獸的食物，（6～7，）這表徵對於每一個人，不論身分如何，全都是恩典。

● 25:8¹ 總結於禧年的五十年，包括八個安息年，（禧年也是安息年—11～12，）乃是安息加上安息，成為八倍的安息，表徵神所給我們那帶着滿足的安息，是超越洋溢而豐滿的。不僅如此，這五十年開頭和末了都是第八年，其間又有六個第八年，總共有八個第八年。八這數字表徵復活，（約二十1，）指明禧年完全是出於復活、達到復活、在復活裏、並帶着復活。

【25:6】And the Sabbath produce of the land shall be for¹food for you; for you and for your male slaves and for your female slaves, and for your hired servant and for your stranger, who sojourns with you,

【25:7】And for your cattle and for the animals that are in your land, shall all its produce be for food.

2. The Jubilee (the Pentecostal Year)

vv. 8-17

【25:8】And you shall count off¹seven Sabbaths of years to yourself, seven times seven years, so that you have the time of seven Sabbaths of years, that is, forty-nine years.

25:6¹ (food) In the seventh year the produce of the land became common to all. The Sabbath produce of the land being food for every kind of person and even for the cattle and the animals (vv. 6-7) signifies that it is all a matter of grace toward anyone, regardless of his status.

25:8¹ (seven) The fifty years that consummated in the jubilee comprised eight Sabbath years (the year of jubilee was also a Sabbath year—vv. 11-12), being Sabbath upon Sabbath to be an eightfold Sabbath, signifying the superabundance of the fullness of God's rest with satisfaction to us. Moreover, the first and last years of this fifty-year period were eighth years, and in between there were six eighth years, making a total of eight eighth years. Since the number eight signifies resurrection (John 20:1), this indicates that the jubilee is something that is altogether from resurrection, to resurrection, in resurrection, and with resurrection.

25:9^a
利二三 27
25:9^b
利二三 24
參賽二七 13

【25:9】當年七月初十日，你要大發角聲；這是^{1a}遮罪日，要在徧地發出^b角聲。

25:10^a
利二七 24
民三六 4
結四六 17

【25:10】你們要將¹第五十年分別爲聖，在徧地向一切的居民宣告²自由。這年必爲你們的^{3a}禧年，各人要歸回自己的²產業，歸回本²家。

● 25:9¹ 在第四十九年的遮罪日發出角聲，表徵禧年是基於遮罪，（見十六，）向所有的人宣告完全的自由。（10。）這豫表應驗於基督完滿的救贖，作爲向全人類宣告完全自由的基礎。（參可十六 15，路二四 47。）

● 25:10¹ 禧年在第五十年，（10～11，）表徵滿足神一切要求的完全責任（由五十這數字所豫表）已經履行了，所以人不需要擔負甚麼責任。五十年也表徵墮落人生的整個過程。因此，禧年，第五十年，表徵我們墮落人生的結束。

禧年乃是主悅納人的年，就是賽六一 1～2 所豫言，並由路四 16～22 主的來臨所應驗的。在舊約的豫表裏，禧年持續一年之久，其應驗卻是指整個新約時代，恩典時代，這是神悅納歸回的罪囚的時候，（賽四九 8，路十五 17～24，林後六 2，）也是那些受罪捆綁的人享受神救恩之釋放的時候。（羅七 14～八 2。）信徒在恩典時代對禧年的享受，

【25:9】Then you shall sound aloud the ram's horn in the seventh month on the tenth day of the month; on the^{1a} Day of Expiation you shall sound the^b trumpet throughout all your land.

【25:10】And you shall sanctify the¹ fiftieth year, and proclaim² liberty throughout the land to all its inhabitants. It shall be a^{3a} jubilee for you; and each of you shall return to his² possession, and each of you shall return to his² family.

25:9¹ (Day) The sounding of the ram's horn in the forty-ninth year on the Day of Expiation signifies that the jubilee is based on the expiation for sin (see ch. 16), that the full liberty might be proclaimed to all the people (v. 10). This type was fulfilled by the full redemption of Christ as the basis for the proclamation of the full freedom to all the human race (cf. Mark 16:15; Luke 24:47).

25:10¹ (fiftieth) That the jubilee was in the fiftieth year (vv. 10-11) signifies that the full responsibility (typified by the number fifty) to meet all the requirements of God has been fulfilled so that man does not need to bear any responsibility. Fifty years also signifies the entire course of fallen human life. Thus, the year of jubilee, the fiftieth year, signifies the conclusion of our fallen human life.

The year of jubilee is the acceptable year of the Lord prophesied in Isa. 61:1-2 and fulfilled by the Lord's coming in Luke 4:16-22. In the Old Testament type the jubilee lasted for one year, but in the fulfillment it refers to the entire New Testament age, the age of grace, as the time when God accepts the returned captives of sin (Isa. 49:8; Luke 15:17-24; 2 Cor. 6:2) and when those oppressed under the bondage of sin enjoy the release of God's salvation (Rom. 7:14-8:2). The believers' enjoyment

25:9^a
Lev. 23:27
25:9^b
Lev. 23:24;
cf. Isa. 27:13

25:10^a
Lev. 27:24;
Num. 36:4;
Ezek. 46:17

就是享受基督作為神給他們的恩典，這享受要帶進千年國裏對禧年完滿的享受，以及在新天新地新耶路撒冷裏最完滿的享受。

● 25:10² 每一個賣了他所分得美地一分產業的，在禧年要歸回自己的產業，而無須付贖價；（10，13，28；）並且凡賣了自己作奴僕的，要重得自由，歸回本家。（39～41。）歸回自己的產業以及得自由歸回本家，表徵在新約的禧年裏，信徒已經歸回神，就是他們所失去神聖的產業，並且從一切捆綁得釋放，回到召會，就是他們神聖的家。

以色列人每家都分得美地的一部分。以色列人接受了他們的一部分地之後，有些人漸漸貧窮，賣了他們的那一分，（25 上，）因此失去他們的產業，他們的基業。另有人窮到一個地步，甚至賣身為奴，（39 上，）因此失去他們的自由，並與他們的家人分開。迦南美地豫表具體化身在基督裏的三一神，（西二 9，）實化為包羅萬有賜生命的靈，（林前十五 45，林後三 17，加三 14，）作為所分給眾聖徒的分。（見申八 7 註 1。）神創造人的時候，就定意將祂自己在基督裏賜給人，作人的產業，人的基業。（創二 9，十三 12～15，詩十六 5，九十 1。）然而，人墮落了，在墮落中失去神作他的產業，（創三 24，四 16，弗二 12，）並把自己賣給罪、撒但和世界作奴僕。（約八 34，羅七 14 下，加四 8，多三 3，約壹五 19 下。）神新約的救恩，由神的恩典，基於祂在基督裏的救贖所成就，（羅三 24，五 1～2，弗二 8，）將墮落的人帶回歸向作他神聖產業的神，（徒二六 18，加三 14，弗一 14，西一 12，路十五 12～24，）釋放人脫

of the jubilee in the age of grace, i.e., their enjoyment of Christ as God's grace to them, will issue in the full enjoyment of the jubilee in the millennium and in the fullest enjoyment in the New Jerusalem in the new heaven and new earth.

25:10² (liberty) In the year of jubilee everyone who had sold his possession, his allotted portion of the good land, was returned to it without paying anything to redeem it (vv. 10, 13, 28), and everyone who had sold himself into slavery regained his freedom and returned to his family (vv. 39-41). Returning to one's possession and being freed and returning to one's family signify that in the New Testament jubilee the believers have returned to God as their lost divine possession, have been released from all bondage, and have returned to the church as their divine family.

Each family of the Israelites was allotted a portion of the good land. After the children of Israel received their portions of the land, some became poor and sold their allotment (v. 25a), thus losing their possession, their inheritance. Others became so poor that they even sold themselves into slavery (v. 39a), thus losing their freedom and becoming separated from their families. The good land of Canaan typifies the Triune God embodied in Christ (Col. 2:9) and realized as the all-inclusive life-giving Spirit (1 Cor. 15:45; 2 Cor. 3:17; Gal. 3:14) as the allotted portion of the saints (see note 7¹ in Deut. 8). When God created man, He intended to give Himself in Christ to man as man's possession, man's inheritance (Gen. 2:9; 13:12-15; Psalms 16:5; 90:1). However, man became fallen, and in the fall man lost God as his possession (Gen. 3:24; 4:16; Eph. 2:12) and sold himself into slavery under sin, Satan, and the world (John 8:34; Rom. 7:14b; Gal. 4:8; Titus 3:3; 1 John 5:19b). God's New Testament salvation, accomplished by God's grace based on His redemption in Christ (Rom. 3:24; 5:1-2; Eph. 2:8), brings fallen man back to God as his divine possession (Acts 26:18; Gal. 3:14; Eph. 1:14; Col. 1:12; Luke 15:12-24), releases

【25:11】第五十年要作為你們的禧年；這年¹不可耕種，地中自長的不可收割，沒有修剪的葡萄樹也不可摘取葡萄。

【25:12】因為這是禧年，對你們是聖別的；你們可以喫田地的出產。

【25:13】在這禧年，你們各人要歸回自己的地業。

離罪、撒但和世界的奴役，（約八 32，羅六 6，14，八 2，來二 14～15，約十二 31，）並將人恢復到他神聖的家，就是神的家裏，（加六 10，弗二 19，）使他可以在神的恩典裏享受交通。（林後十三 14。）

在今世，整個以色列族類都成為貧窮，失去了迦南地。主再來的時候，千年國將成為他們的禧年，他們在其中要重新得回神所分給他們之分的所有權。（賽六一 1～2 與註。）

● 25:10³ 可能與『公綿羊』這辭有關；意，呼喊的時候，或吹公羊角的時候。吹公羊角表徵傳揚福音，在新約禧年時，向所有被賣給罪的罪人宣告自由，（路四 18～19，徒二六 18，）使他們可以歸回神和神的家，喜樂歡呼着享受神的救恩。

● 25:11¹ 在禧年不可耕種，不可收割，也不可摘取，（11～12，）表徵在神的禧年裏不需要人的工作。禧年對人完全是安息，神負一切的責任。

【25:11】The fiftieth year shall be a jubilee for you; you shall¹not sow nor reap its aftergrowth nor gather from its unpruned vines.

【25:12】For it is a jubilee; it shall be holy to you. You shall eat its produce out of the field.

【25:13】In this year of jubilee each one of you shall return to his possession.

man from slavery under sin, Satan, and the world (John 8:32; Rom. 6:6, 14; 8:2; Heb. 2:14-15; John 12:31), and restores man to his divine family, the household of God (Gal. 6:10; Eph. 2:19), that he may enjoy fellowship in God's grace (2 Cor. 13:14).

In the present age the whole race of Israel has become poor and has lost the land of Canaan. At the Lord's second coming, the millennium will be a jubilee to them, in which they will regain ownership of their God-allotted portion (Isa. 61:1-2 and notes).

25:10³ (jubilee) Perhaps related to the word ram; meaning a time of shouting, or a time of the trumpeting of the ram's horn. The trumpeting of the ram's horn signifies the preaching of the gospel as the proclaiming of liberty in the New Testament jubilee to all the sinners sold under sin (Luke 4:18-19; Acts 26:17b-18) that they may return to God and God's family and may rejoice with shouting in the enjoyment of God's salvation.

25:11¹ (not) Not sowing, reaping, or gathering in the year of jubilee (vv. 11-12) signifies that in God's jubilee no human work is needed. It is altogether a rest to man, and God bears all the responsibility.

【25:14】你若賣甚麼給鄰舍，或是從鄰舍的手中買甚麼，彼此不可虧負。

【25:15】你要^a按禧年以後的年數向鄰舍買；他也要按餘下收成的年數賣給你。

【25:16】年數若多，要照數加添買價；年數若少，要照數減去買價；因為他是照收成的年數賣給你。

【25:17】你們彼此不可虧負，只要敬畏你們的神；因為我是耶和華你們的神。

3 關於享安息之年的規條

18 ~ 55

【25:18】你們要遵行我的律例，謹守遵行我的典章，就可以在那地安然居住。

【25:19】地必結果實，你們就要喫飽，在那地安然居住。

【25:20】你們若說，這第七年我們不耕種，也不收藏出產，喫甚麼呢？

【25:14】And if you sell anything to your fellow countryman or buy from the hand of your fellow countryman, you shall not wrong one another.

【25:15】^aAccording to the number of years after the jubilee you shall buy from your fellow countryman; according to the number of crop years remaining he shall sell to you.

【25:16】According to the extent of the years you shall increase its price, and according to the fewness of the years you shall diminish its price; for it is the number of crop years that he sells to you.

【25:17】And you shall not wrong one another, but you shall fear your God; for I am Jehovah your God.

3. Regulations regarding the Sabbatical Years

vv. 18-55

【25:18】Thus you shall observe My statutes, and you shall keep My ordinances and observe them, so that you dwell securely in the land.

【25:19】Then the land will yield its fruit, and you will eat to be satisfied and dwell securely in it.

【25:20】And if you should say, What shall we eat the seventh year if we do not sow or gather in our produce?

25:15^a
利二七 18

25:15^a
Lev. 27:18

【25:21】我必在第六年命令我的福臨到你們，地便生¹三年的出產。

【25:22】第八年，你們要耕種，也要喫陳糧；直等到第九年出產收進來的時候，你們還喫陳糧。

【25:23】地不可永遠賣斷，因為^a地是¹我的；你們在我面前是^b客旅，是寄居的。

● 25:21¹ 這表徵神充足的恩典，超過我們需要的三倍。在安息年地所出產的，（並非地的所有權，）乃是共有的，為着給人享受。（6～7。）為這緣故，神祝福地有三倍的出產。這樣守安息年的實行，將神的子民引進禧年。（8～17。）

● 25:23¹ 我們得救以後若是軟弱或退後，會暫時失去對基督作我們神聖產業的享受，而且可能再次受罪、撒但和世界的奴役。地屬於神，不可永遠賣斷，表徵我們神聖的產業是屬於神的，我們不會永遠失去。這是神的恩典所保障的。（參羅十一。）我們也許會失敗，甚至在千年國裏受管教，但我們神聖產業屬靈的所有權，卻不會永遠失去。（參林前三15。）千年國以後，特別在新天新地裏，受管教的信徒要得回他們神聖產業的所有權，而享受新耶路撒冷的福分。這是出於神的恩典，使我們得回神聖的產業，直到永遠。

【25:21】Then I will command My blessing for you in the sixth year, and it shall bring forth produce for¹three years.

【25:22】When you sow in the eighth year you will eat of the old produce until the ninth year; until its produce comes in, you shall eat the old produce.

【25:23】And the land shall not be sold in perpetuity, because the^aland is¹Mine; for you are^bstrangers and sojourners with Me.

25:21¹ (three) This signifies that the sufficient grace of God surpasses our need threefold. In the Sabbath year the produce of the land, but not the possession of the land, was common for the purpose of enjoyment (vv. 6-7). For this purpose God blessed the land to produce food threefold. This practice of keeping the Sabbath year ushers God's people into the jubilee (vv. 8-17).

25:23¹ (Mine) If we become weak or backslidden after we are saved, we will temporarily lose the enjoyment of Christ as our divine possession and may again become enslaved to sin, Satan, and the world. That the land belonged to God and could not be sold in perpetuity signifies that our divine possession belongs to God, and we cannot lose it forever. It is safeguarded by God's grace (cf. Rom. 11). We may become defeated and may even be disciplined during the millennium, but our spiritual ownership of the divine possession cannot be lost permanently (cf. 1 Cor. 3:15). After the millennium, the disciplined believers will be restored to the ownership of their divine possession, especially in the new heaven and the new earth, to enjoy the blessing of the New Jerusalem. It is of the grace of God that we will be restored to our divine possession for eternity.

25:23^a

申三二 43
詩八五 1
何九 3
珥二 18
三 2

25:23^b

代上二九 15
詩三九 12
來十一 13
彼前二 11

25:23^a

Deut. 32:43;
Psa. 85:1;
Hosea 9:3;
Joel 2:18;
3:2

25:23^b

1 Chron. 29:15;
Psa. 39:12;
Heb. 11:13;
1 Pet. 2:11

【25:24】在你們所得為業的全地，要准人將地¹贖回。

【25:25】你的弟兄若漸漸窮乏，賣了幾分地業，他至近的^a親屬就要作代贖的人，來把弟兄所賣的^b贖回。

【25:26】若沒有人能為他贖回，他自己漸漸富足，能穀贖回，

● 25:24¹ 24 ~ 28 節說到贖回已賣之地。由至近的親屬將地贖回，（25，）表徵在亞當裏我們變窮，賣了我們的產業，而主耶穌是我們至近的親屬，來作我們的救贖主，替我們將所賣的贖回。（參得三~四。）賣地的人若沒有人能為他贖回，就要自己把地贖回，（26 ~ 27，）表徵以色列人不承認主耶穌是他們至近的親屬，（約一 11，）因而把自己擺在要負責自行贖回的地位上，直到他們能將自己贖回。然而，直到今日他們仍無法贖回，實際上他們永遠不能自行贖回。到主耶穌回來時，以色列人要承認祂是他們的親屬，（亞十二 10，）那時他們就要被主贖回。倘若賣地的人沒有力量贖回產業，等到禧年時，他要歸回自己的地業。（28。）這表徵我們沒有能力贖回所失去的，直等新約的禧年來到，那時我們一切所失去的就要釋出，歸回我們作產業。見 10 註 2。

【25:24】And in all the land of your possession you shall provide for the¹ redemption of the land.

【25:25】If your brother becomes poor and sells some of his possession, then his redeemer, the nearest^a relative, shall come and^b redeem what his brother has sold.

【25:26】But if a man does not have anyone to redeem it, but he obtains the means and finds it sufficient to redeem it,

25:24¹ (redemption) Verses 24-28 speak of the redemption of the land that has been sold. The redeeming of the land by the nearest relative (v. 25) signifies that in Adam we became poor and sold our possession, and the Lord Jesus, our nearest relative, has come as our Redeemer to redeem for us what we sold (cf. Ruth 3-4). The redeeming of the land by the person who sold it, he not having anyone to redeem it for him (vv. 26-27), signifies that the children of Israel, not recognizing the Lord Jesus as their nearest relative (John 1:11), have put themselves in the position of having to bear the responsibility for their redemption until they become able to redeem themselves. However, to this day they are still unable to do it, and actually they will never be able to do it. When the Lord Jesus comes back, they will recognize Him as their relative (Zech. 12:10), and then they will be redeemed by Him. Not having sufficient means to redeem the possession and waiting for the year of jubilee, when the one who sold the land would return to his possession (v. 28), signifies that we were unable to redeem what we had lost until the coming of the New Testament jubilee, in which all that we had lost is released to us to be our possession. See note 10².

25:25^a
得二 20
三 9, 12
四 3
25:25^b
得四 4
耶三二 7-8

25:25^a
Ruth 2:20;
3:9, 12;
4:3
25:25^b
Ruth 4:4;
Jer. 32:7-8

【25:27】就要算出賣地的^a年數，把餘剩年數的價值付還那買主，自己便歸回自己的地業。

【25:28】倘若他沒有力量，不能為自己得回，所賣的就仍要存在買主的手裏，直到^a禧年；到了禧年，地業要出買主的手，他要歸回自己的地業。

【25:29】人若賣¹城內的住宅，賣了以後，一年之內可以贖回；他一整年有贖回權。

● 25:29¹ 住宅建造在美地上，且在城內，豫表召會建造在基督之上，且在許多城市彰顯為地方召會。（太十六 18，啓一 11。）這樣的住宅賣了以後，贖回的時限是一年，（29 ~ 30，）表徵信徒若失去對召會生活的享受，只能在神恩典的短暫期限內（如一年所指明的）得着恢復。對召會生活所失去的享受，若沒有在召會時代（恩典時代）得着恢復，在千年國（國度時代）仍要失去。這是按照『沒有的，連他所有的，也要從他奪去』的原則。（太二五 29。）至終，失敗的信徒在千年國受管教之後，要在新耶路撒冷裏，恢復對基督身體生活的享受。見 23 註 1。

失去對召會生活的享受，比失去對基督的享受更為嚴重。因為主是有恩典的，我們恢復對祂的享受是容易的。然而，要恢復所失去的召會生活是更難的，也需要更長的時間。我們該受此警告，不可『賣』召會生活。

【25:27】Then let him calculate the^a years since its sale and restore the excess to the man to whom he sold it, and return to his possession.

【25:28】But if he has not found sufficient means to restore it for himself, then what he has sold shall remain in the hand of the one who has purchased it until the year of^a jubilee; and in the jubilee it shall go out, and he shall return to his possession.

【25:29】And if anyone sells a dwelling¹ house in a walled city, then he may redeem it until the end of a year from its sale; for a full year he shall have the right of redemption.

25:29¹ (house) The houses built on the land and within the walled cities typify the church built on Christ and expressed as local churches in many cities (Matt. 16:18; Rev. 1:11). The limiting of the time of the redemption of such houses to one year after the sale (vv. 29-30) signifies that if a believer has lost the enjoyment of the church life, it can be restored only within a short limit of God's grace, as indicated by the one year. If the lost enjoyment of the church life is not restored in the church age, the age of grace, it will still be lost in the millennium, the age of the kingdom. This is according to the principle of taking away from him who has not (Matt. 25:29). Ultimately, in the New Jerusalem the enjoyment of the Body life of Christ will be restored to the defeated believers after they have been disciplined during the millennium. See note 23¹.

Losing the enjoyment of the church life is more serious than losing the enjoyment of Christ. Because the Lord is gracious, it is easy for us to recover our enjoyment of Him. However, it is more difficult and requires a longer time to recover the lost church life. We should be warned by this not to "sell" the church life.

【25:30】若在一整年之內不贖回，這城內的房屋就定準永歸買主，世代代為業；在禧年也不得出買主的手。

【25:31】但¹房屋在四圍無城牆的村莊裏，要看如鄉下的田地一樣，可以贖回；到了禧年，要出買主的手。

【25:32】至於利未人所得為業的^a城邑，其中的¹房屋，利未人有永久的贖回權。

【25:33】那可以從利未人贖回的，就是在利未人得為業之城內所賣的房屋，到了禧年要出買主的手，因為利未人城邑的房屋是他們在以色列人中的產業。

● 25:31¹ 這表徵在一個只有一些信徒，還不能視為召會的地方，對基督所失去的享受能以恢復。

● 25:32¹ 利未人（事奉的人）對他們的房屋有永久的贖回權，（32～33，）表徵在召會中對神的事奉充分投入的信徒，若失去對召會生活的享受，這享受能無限期的給他們恢復。

【25:30】 But if it is not redeemed within the space of a full year, then the house that is in the walled city shall pass in perpetuity to the one who purchased it throughout his generations; it shall not go out in the jubilee.

【25:31】 But the¹houses of the villages which have no wall all around them shall be reckoned with the fields of the country; they may be redeemed, and they shall go out in the jubilee.

【25:32】 As for the^a cities of the Levites, that is, the¹houses of the cities of their possession, the Levites shall have the permanent right of redemption.

【25:33】 And what can be redeemed from the Levites, that is, a house that was sold in a city of his possession, shall go out in the jubilee, for the houses of the cities of the Levites are their possession among the children of Israel.

25:31¹ (houses) This signifies that in a place in which there are some believers who cannot be considered a church, the lost enjoyment of Christ can be restored.

25:32¹ (houses) The Levites (serving ones) having the permanent right of redemption over their houses (vv. 32-33) signifies that if any loss of the enjoyment of the church life occurs to the believers who are adequately engaged in the service of God in a church, it can be restored to them without any limitation of time.

【25:34】只是他們各城郊野的¹田地不可賣，因為是他們永遠的產業。

【25:35】你的¹弟兄在你那裏若漸漸^a貧窮，²手中缺乏，你就要幫補他，像對外人和寄居的一樣，使他可以在你那裏生活。

【25:36】不可向他取利息或要他多還；只要敬畏你的神，使你的弟兄可以在你那裏生活。

● 25:34¹ 利未人郊野的田地不可賣，那是他們永遠的產業，這表徵在召會中對神的事奉充分投入的信徒，不會永遠失去對基督的享受。參 23 註 1。

● 25:35¹ 35 ~ 55 節裏與禧年有關的規條，可應用在召會生活中聖徒（弟兄）之間的關係。我們為着建造基督的身體，在召會生活中生活在一起，就需要正確的照顧所有的聖徒。

● 25:35² 以色列人中有弟兄漸漸貧窮，手中缺乏，表徵有信主的弟兄在屬靈上漸漸貧窮，不能照顧自己。按照 35 ~ 37 節的豫表，我們應該幫助在靈裏變得軟弱的弟兄，不可佔他的便宜。我們該在愛裏照顧他，使他和我們一樣活在主面前。（參加 6 1，雅五 19 ~ 20。）

【25:34】But the¹field of the suburbs of their cities may not be sold, for it is their perpetual possession.

【25:35】And if your¹brother becomes^apoor, and²he is unable to support himself as he lives beside you, then you shall support him, like a stranger and a sojourner, so that he may live beside you.

【25:36】Do not take any interest or gain from him, but fear your God, so that your brother may live beside you.

25:34¹ (field) The fields of the suburbs of the Levites being their permanent possession and not being sold signifies that the believers who are adequately engaged in the service of God in a church will not lose the enjoyment of Christ permanently. Cf. note 23¹.

25:35¹ (brother) The regulations related to the jubilee in vv. 35-55 can be applied to the relationships among the saints, the brothers, in the church life. To live together in the church life for the building up of the Body of Christ, we need to have the proper care for all the saints.

25:35² (he) Lit., his hand fails. A brother of the Israelites becoming poor and unable to support himself signifies a believing brother becoming spiritually poor and unable to take care of himself. According to the type in vv. 35-37, we should help the brother who becomes weak in spirit, without taking any advantage of him. We should care for him in love so that he may live before the Lord as we do (cf. Gal. 6:1; James 5:19-20).

25:35^a
申十五 7-8
詩四一 1
一一二 9
箴十四 31
參徒十一 29
約壹三 17

25:35^a
Deut. 15:7-8;
Psa. 41:1;
112:9;
Prov. 14:31;
cf. Acts 11:29;
1 John 3:17

【25:37】你借銀錢給他，不可向他取利息；借糧食給他，也不可要他多還。

【25:38】^a 我是耶和華你們的神，曾領你們從埃及地出來，爲要把迦南地賜給你們，要作你們的神。

【25:39】你的弟兄若在你那裏漸漸窮乏，將自己¹賣給你，不可叫他作奴僕服事你。

【25:40】他在那裏要像雇工和寄居的一樣，服事你直到禧年。

【25:41】那時他和他兒女要離開你，一同出去歸回本家，到他祖宗的地業那裏去。

【25:42】因爲他們是我的^a僕人，是我從埃及地領出來的，不可賣爲奴僕。

● 25:39¹ 39～43 節的規條，表徵一個弟兄若在屬靈上漸漸貧窮，虧欠我們，我們不可嚴厲的對待他，不該把他當作奴僕，只該把他當作我們的幫手，直到他被神的恩典所復興（禧年來到，）那時他要從我們得着釋放。我們在屬靈上照顧人時，我們的動機、靈和態度都必須正確。（參太二十 28，林後四 5，加六 1。）

【25:37】You shall not give him your money at interest nor give him your food for gain.

【25:38】^a I am Jehovah your God, who brought you out of the land of Egypt to give you the land of Canaan, to be your God.

【25:39】And if your brother beside you becomes poor, and he¹ sells himself to you, you shall not make him serve as a slave.

【25:40】He shall be beside you as a hired servant, as a sojourner; he shall serve beside you until the year of jubilee.

【25:41】Then he shall go out from you, he and his children with him, and return to his own family, and he shall return to the possession of his forefathers.

【25:42】For they are My^a servants, whom I brought out of the land of Egypt; they shall not be sold as slaves are sold.

25:39¹ (sells) The regulation in vv. 39-43 signifies that if a brother becomes poor spiritually and is in debt to us, we should not treat him harshly and should consider him not as our slave but as our helper until he is revived by the grace of God (the jubilee comes), at which time he will be released from us. In rendering spiritual care to others, our motive, our spirit, and our attitude must be proper (cf. Matt. 20:28; 2 Cor. 4:5; Gal. 6:1).

25:38^a
出二十 2
利二五 42, 55
二二 33
二六 13
民十五 41

25:38^a
Exo. 20:2;
Lev. 25:42, 55;
22:33;
26:13;
Num. 15:41

25:42^a
利二五 55
參羅六 22
十四 4
林前七 22-23

25:42^a
Lev. 25:55;
cf. Rom. 6:22;
14:4;
1 Cor. 7:22-23

【25:43】不可^a嚴嚴的轄管他，只要敬畏你的神。

【25:44】至於你的奴僕、婢女，要從你四圍的¹國中買。

【25:45】那寄居在你們中間的外人和他們的家屬，在你們地上所生的，你們也可以從其中買人；他們要作你們的產業。

【25:46】你們要將他們遺留給你們的子孫爲產業，使他們永遠作奴僕；只是你們的弟兄以色列人，你們不可嚴嚴的轄管。

【25:47】在你那裏的外人或寄居的，若漸漸富足，你的¹弟兄在他那裏卻漸漸窮乏，將自己賣給那外人，或是寄居的，或是外人的家族，

● 25:44¹ 按照 44 ~ 46 節，神的百姓可以從四圍的國中和寄居者中間買人作奴僕和婢女，將他們當作產業，但不可使以色列人作奴僕。這表徵我們不該對待作我們屬靈親屬的信徒（我們的弟兄，）像外人一樣。

● 25:47¹ 在 47 ~ 49 節，一個以色列弟兄將自己賣給外人或寄居的，他的兄弟、伯叔、或任何血親都可以贖他；他自己若漸漸富足，也可以自贖；這表徵我們應當幫助（因着一些過犯）

【25:43】You shall not rule over him with^a severity, but you shall fear your God.

【25:44】And as for your male slaves and female slaves whom you may have, they shall come from the¹ nations that are around you; from them you may buy male slaves and female slaves.

【25:45】Moreover from the children of the strangers who sojourn among you, from them you may buy, and from their families who are with you, which they have begotten in your land; they also may be your possession.

【25:46】And you shall make them an inheritance for your children after you, to receive as a possession; you may use them as permanent slaves. But you shall not rule over your brothers the children of Israel, one over another, with severity.

【25:47】And if a stranger or sojourner with you can afford it, and your¹ brother beside him becomes poor and sells himself to the stranger or sojourner with you, or to the descendants of the stranger's family;

25:44¹ (nations) According to vv. 44-46, God's people could purchase male and female slaves from the nations and from the sojourners and consider them as their possessions, but they were not to take slaves from among the Israelites. This signifies that we should not treat the believers, who are our spiritual relatives, our brothers, like the outsiders.

25:47¹ (brother) In vv. 47-49, an Israelite brother who sold himself to a stranger or a sojourner being redeemed by his brother, by his uncle, or by any of his blood relatives, or by himself if he could afford it, signifies that we should help a brother who (through some offense) is spiritually in debt

【25:48】賣了以後，可以將他贖回；無論是他的^a兄弟、

【25:49】或伯叔、伯叔的兒子、本家的近親，都可以贖他；他自己若漸漸富足，也可以自贖。

【25:50】他要和買主計算，從賣自己的那年起，算到禧年；所賣的價值要照着年數的多少計算。他在買主那裏的年日，要像雇工的年日一樣計算。

【25:51】若還有許多年，就要按着年數從買價中償還他的贖價。

【25:52】若到禧年只餘下幾年，就要和買主計算，按着年數償還他的贖價。

在屬靈上虧欠外人的弟兄，使他可以得釋放脫離他的虧欠，或使他能出贖價，叫自己得釋放。賣價和贖價要照着到禧年的年數多少計算，（50～53，）表徵我們能從奴役得釋放，與神的恩典有關，且是基於神的恩典。被賣的人若不這樣被贖，到了禧年就要得釋放，（54，）這表徵我們能完全因着神的恩典，從奴役之中得釋放；我們不需要別的方法。

【25:48】After he has sold himself, he may be redeemed; one of his^a brothers may redeem him,

【25:49】Or his uncle or his uncle's son may redeem him, or any of his close relatives of his family may redeem him; or if he can afford it, he may redeem himself.

【25:50】And he shall reckon with the one who bought him from the year that he sold himself to him until the year of jubilee, and the price of his sale shall be according to the number of years. The time he shall be with him shall be calculated like the time of a hired servant.

【25:51】If there are still many years, in proportion to them he shall give back the amount for his redemption out of the money that he was bought for.

【25:52】And if there are only a few years remaining until the year of jubilee, so he shall reckon with him. In proportion to his years he shall give back the amount for his redemption.

to outsiders so that he may be released from his indebtedness or so that he may become able to release himself by his own means. The selling price and the amount of the refund for redemption being calculated according to the number of years relative to the jubilee (vv. 50-53) signifies that our release from slavery is related to and based on God's grace. The sold one who was not redeemed by these means being released in the year of jubilee (v. 54) signifies that we can be released from our slavery wholly by the grace of God. We do not need any other means.

【25:53】他和買主同住，要像每年雇的工人，買主不可在你眼前嚴嚴的轄管他。

【25:54】若不這樣被贖，到了禧年，他就要和他的兒女一同出去。

【25:55】因為以色列人是我的^a僕人，是我從埃及地領出來的；我是耶和華你們的神。

25:55^a
利二五 42

【25:53】 Like a servant hired year by year he shall be with him; he shall not rule with severity over him in your sight.

【25:54】 And if he is not redeemed by these means, then he shall go out in the year of jubilee, he and his children with him.

【25:55】 For the children of Israel are My servants; they are My^a servants whom I brought out of the land of Egypt; I am Jehovah your God.

25:55^a
Lev. 25:42

利未記 第二十六章

四 警告的話 二六 1 ~ 46

1 不可製作偶像，要守神的安息日， 要敬畏神的聖所 1 ~ 2

【26:1】你們不可為自己製造^{1a}偶像，不可為自己立雕像或柱像，也不可在你們的地上安置石像，向它跪拜，因為我是耶和華你們的神。

● 26:1¹ 不可製造偶像，也不可跪拜偶像，表徵我們不可在經過過程的三一神之外有其他的追求目標，免得失去享受我們神聖產業的地位。見約壹五 21 註 3 一段。

26:1^a
利十九 4
出二十 4

LEVITICUS 26

D. The Word of Warning 26:1-46

1. Not to Make Idols, to Keep God's Sabbath, and to Reverence God's Sanctuary vv. 1-2

【26:1】You shall not make for yourselves^{1a} idols, nor shall you raise up for yourselves a graven image or a pillar, nor shall you place a stone figure in your land to bow down to it; for I am Jehovah your God.

26:1^a
Lev. 19:4;
Exo. 20:4

26:1¹ (idols) Not making idols or bowing down to them signifies that besides the processed Triune God, we have no other goals that we are seeking after, that we may not lose the position to enjoy our divine possession. See note 21³, par. 1, in 1 John 5.

【26:2】你們要謹守我的^{1a}安息日，敬畏我的²聖所；我是耶和華。

2 順從者所蒙的福 3 ~ 13

【26:3】你們若¹照着我的律例而行，謹守遵行我的誠命，

● 26:2¹ 謹守神的安息日，表徵我們認識神的工作已經完全由祂自己作成，使我們可以享受，不需我們作甚麼工。（見出二十 8 註 1。）

● 26:2² 敬畏神的聖所，表徵我們對神在那作祂居所、具體化身並彰顯的基督裏，（約一 14，西二 9，）並在那是基督的擴大、作神居所並永遠彰顯的召會裏，（提前三 15 ~ 16，啓二一 10，）所是並所完成的一切，有所敬畏。

● 26:3¹ 在 1 ~ 2 節，我們順從神的根據乃是：（一）經過過程並終極完成的三一神自己，是我們獨一的目標（沒有偶像；）（二）神所完成的工作，是為着我們的享受和安息（祂的安息日；）以及（三）神工作的結果—作基督身體的召會，就是經過過程的三一神與祂所揀選並救贖的人調和成為一個實體，作終極完成之基督的擴大，作神的居所、神的具體化身、神的彰顯、並神永遠的顯出（祂的聖所。）順從神就是尊重祂這位經過過程的三一神，認同祂所是的一切和祂所成就的一切。藉着順從祂，我們就領受祂豐盛的祝福。（4 ~ 13。）

【26:2】You shall keep My^{1a}Sabbaths and reverence My²sanctuary; I am Jehovah.

2. The Blessings upon Those Who Obey vv. 3-13

【26:3】If you¹walk in My statutes and keep My commandments and do them,

26:2¹ (Sabbaths) Keeping God's Sabbath signifies that we know that the work of God was done entirely by Him that we might enjoy it and that there is no need for us to do any work (see note 8¹ in Exo. 20).

26:2² (sanctuary) Revering God's sanctuary signifies that we regard with reverence all that God is and has accomplished in Christ as His dwelling, embodiment, and expression (John 1:14; Col. 2:9) and in the church as the enlargement of Christ for God's dwelling and eternal manifestation (1 Tim. 3:15-16; Rev. 21:10).

26:3¹ (walk) In vv. 1-2 the basis for our obedience to God is (1) the processed and consummated Triune God Himself as our unique goal (no idols), (2) God's work accomplished for our enjoyment and our rest (His Sabbaths), and (3) the issue of God's work—the church as the Body of Christ, the mingling of the processed Triune God and His chosen and redeemed people as one entity, to be the enlargement of the consummated Christ as God's dwelling, God's embodiment, God's expression, and God's eternal manifestation (His sanctuary). To obey God is to honor Him as the processed Triune God, to agree with all that He is and with all that He has accomplished. By obeying Him we receive His rich blessing (vv. 4-13).

【26:4】我就要按時降^{1a}雨給你們，地必有出產，田野的樹必結果子。

【26:5】你們打穀要打到摘葡萄的時候，摘葡萄要摘到撒種的時候。你們要喫得飽足，在你們的地上安然居住。

● 26:4¹ 那些順從神誠命的人要蒙福，表徵我們新約的信徒，因為照着靈而行，（羅八 4，）就得以蒙福，有六個結果：（一）按時降雨，（4 上，）表徵那靈（由雨所豫表——申十一 14，耶五 24，珥二 23）按時賜給召會或個別的信徒。（二）地必有豐富的出產，人要常喫新糧，在地上安然居住，（4 下～5，10，）表徵我們住在作我們美地的基督裏，享受基督的豐富作我們的滿足和穩妥。（弗三 8，西一 12。）（三）神要賜平安在地上，沒有驚嚇、惡獸和刀劍，（6，）表徵召會正常的在平安的光景中，聖徒中間沒有『惡獸』（參徒二十 29）或鬪毆的事。（雅四 1。）（四）追趕仇敵，五個人要追趕一百人，一百人要追趕一萬人，（7～8，）表徵召會要在身體的配搭裏追趕仇敵。（弗六 12。）（五）繁衍增多，（9，）表徵召會要繁衍增多。（約十五 8，16。）（六）神要在百姓中間立祂的帳幕，（11，）表徵神的居所要在召會中建造起來，使神喜悅，好居住在祂的子民中間。（參林後六 16～18。）

【26:4】Then I will give you your^{1a} rains in their season, and the land will yield its produce, and the trees of the field will yield their fruit.

【26:5】Indeed your threshing will overtake the vintage, and the vintage will overtake the sowing time. Thus you will eat your bread unto satisfaction and dwell securely in your land.

26:4¹ (rains) That those who obeyed God's commandments would be blessed signifies that we, the New Testament believers, are blessed by walking according to the Spirit (Rom. 8:4), with six issues: (1) Rains in their season (v. 4a) signify that the Spirit, typified by rain (Deut. 11:14; Jer. 5:24; Joel 2:23), is given to the church or to the individual believers in due time. (2) The land yielding its rich produce that the people may eat the new food always and dwell securely in the land (vv. 4b-5, 10) signifies that we dwell in Christ as our good land and enjoy the riches of Christ for our satisfaction and security (Eph. 3:8; Col. 1:12). (3) Peace being given in the land without threats, wild beasts, and the sword (v. 6) signifies that the church is normally in a peaceful situation, having no "wild beasts" (cf. Acts 20:29) or fightings among the saints (James 4:1). (4) Chasing the enemies, five chasing a hundred and a hundred chasing ten thousand (vv. 7-8), signifies that the church will chase the enemies (Eph. 6:12) in the coordination of the Body. (5) Fruitfulness in multiplication (v. 9) signifies that the church will be fruitful and multiply (John 15:8, 16). (6) God setting His tabernacle among the people (v. 11) signifies that God's dwelling will be built up in the church for God's delight that He may dwell among His people (cf. 2 Cor. 6:16-18).

【26:6】我要賜平安在你們的地上；你們躺臥，無人驚嚇。我要叫惡獸從你們的地上絕迹，刀劍也必不經過你們的地。

【26:7】你們要追趕仇敵，他們必在你們面前倒於刀下。

【26:8】你們五個人要追趕一百人，一百人要^a追趕一萬人；仇敵必在你們面前倒於刀下。

【26:9】我要眷顧你們，使你們^a繁衍增多，也要堅定我與你們所立的^b約。

【26:10】你們要喫久藏的陳糧，又要因新糧挪開陳糧。

【26:11】我要在你們中間立我的^a帳幕；我的¹心也不厭惡你們。

【26:12】我要^a在你們中間行走；我要作你們的^b神，你們要作我的子民。

【26:6】And I will give you peace in the land, so that you will lie down and no one will make you afraid; and I will cause wild beasts to cease out of the land, and no sword will pass through your land.

【26:7】And you will chase your enemies, and they will fall by the sword before you.

【26:8】And five of you will chase a hundred, and a hundred of you will^a chase ten thousand; and your enemies will fall by the sword before you.

【26:9】And I will turn My face toward you and make you fruitful and^a multiply you, and I will establish My^b covenant with you.

【26:10】And you will eat the old supply long stored and will have to clear out the old because of the new.

【26:11】And I will set My^a tabernacle among you; and My soul will not abhor you.

【26:12】And I will walk^a among you and be your^b God, and you will be My people.

● 26:11¹ 直譯，魂。15、30、43 節者同。

26:8^a
cf. Deut. 32:30;
Josh. 23:10;
Judg. 7:7;
1 Sam. 14:6, 14;
1 Chron. 11:11,
20;
Isa. 30:17
26:9^a
Gen. 17:6;
Neh. 9:23
26:9^b
Lev. 26:15;
Exo. 19:5;
24:7;
Deut. 5:2

26:11^a
Exo. 25:8-9;
cf. Ezek. 37:26-
28;
Rev. 21:3
26:12^a
Exo. 29:45;
2 Cor. 6:16
26:12^b
Exo. 6:7;
Jer. 7:23;
11:4; 24:7;
30:22;
Ezek. 11:20;
14:11;
36:28;
37:27

26:8^a
參申三二 30
書二三 10
士七 7
撒下十四 6, 14
代上十一 11, 20
賽三十 17

26:9^a
創十七 6
尼九 23

26:9^b
利二六 15
出十九 5
二四 7
申五 2

26:11^a
出二五 8-9
參結三七 26-28
啓二一 3

26:12^a
出二九 45
林後六 16

26:12^b
出六 7
耶七 23
十一 4
二四 7
三十 22
結十一 20
十四 11
三六 28
三七 27

26:13^a
利二五 38

【26:13】我是耶和華你們的神，曾將你們^a從埃及地領出來，使你們不作埃及人的奴僕；我也折斷了你們所負的軛，使你們挺身行走。

3 不順從者所受的懲治 14 ~ 39

26:14^a
14-39;
參申二八 15-68

【26:14】^a但你們若不¹聽從我，不遵行這一切的誡命；

26:15^a
利二六 9

【26:15】若棄絕我的律例，心中厭惡我的典章，不遵行我一切的誡命，因而背棄我的^a約，

【26:16】我就要這樣待你們：我必命定¹驚惶，就是癆病和熱病，臨到你們，叫你們眼目失明、²精神消耗；你們也要徒然撒種，因為仇敵要喫你們所種的。

● 26:14¹ 那些不順從神誡命的人，（14 ~ 15，）要受五層的懲治、管教，使他們悔改。（見 16 ~ 39 與註。）這表徵不照着靈，反照着肉體而行的信徒，（參羅八 7 ~ 8，）要不只一次受懲治，乃要多層多次遭受刑罰，迫使他們悔改。

● 26:16¹ 第一層的懲治，（16 ~ 17，）表徵我們的靈，甚至我們的身體會軟弱患病，（參林前十一

【26:13】I am Jehovah your God, who brought you^a out of the land of Egypt so that you should not be their slaves; and I have broken the bars of your yoke and made you walk upright.

3. The Chastisements upon Those Who Disobey vv. 14-39

【26:14】^aBut if you will not¹ listen to Me and will not do all these commandments,

【26:15】And if you reject My statutes, and if your soul abhors My ordinances so that you will not do all My commandments, so as to break My^a covenant;

【26:16】I also will do this to you: I will appoint¹ sudden terror over you, even consumption and fever, that will cause the eyes to fail and make the soul to pine away; and you will sow your seed in vain, for your enemies will eat it.

26:14¹ (listen) Those who disobeyed God's commandments (vv. 14-15) would be chastised, disciplined, on five levels that they might repent (see vv. 16-39 and notes). This signifies that the believers who do not walk according to the Spirit but according to the flesh (cf. Rom. 8:7-8) will suffer chastisement, not just once but on many levels with a number of punishments, that they may be forced to repent.

26:16¹ (sudden) The chastisement on the first level (vv. 16-17) signifies that we will be sick in the spirit and even in the body (cf.

26:13^a
Lev. 25:38

26:14^a
vv. 14-39;
cf. Deut. 28:15-68

26:15^a
Lev. 26:9

【26:17】我要向你們變臉，你們就要敗在仇敵面前；恨惡你們的，必轄管你們；無人追趕，你們卻要逃跑。

【26:18】這些事之後，你們若還不聽從我，我就要為你們的罪加^a七倍¹懲治你們。

【26:19】我必打碎你們因勢力而有的驕傲，又要使你們的天如鐵，你們的地如銅。

【26:20】你們要徒然勞力，因為你們的地必^a無出產，其上的樹也不結果子。

【26:21】你們行事若與我反對，不肯聽從我，我就要按你們的罪加^a七倍降¹災與你們。

29～32，雅五 14～16，約壹五 16，）以致我們失去視力和生命，（參啓三 1，17，）仇敵要享受我們所作的工，使我們所作的歸於徒然。不僅如此，我們會變得軟弱，以致無法在仇敵面前站立，要從他們面前逃跑。

● 26:16² 直譯，魂。

● 26:18¹ 第二層的懲治是七倍的，意即加強的。天要如鐵，地要如銅而無出產，（19～20，）表徵那靈將不從諸天臨到我們，我們也將沒有屬靈的出產，作我們屬靈的食物。

● 26:21¹ 第三層的懲治帶進七倍的災害。（21～22。）這些災害表徵召會中信徒之間的難處。（林前一 11，林後十二 20。）

【26:17】And I will set My face against you, and you will be struck down before your enemies; and those who hate you will rule over you, and you will flee when no one pursues you.

【26:18】And if after these things you will not listen to Me, then I will ¹chastise you ^aseven times more for your sins.

【26:19】And I will break the pride of your power, and I will make your sky like iron and your land like bronze,

【26:20】And your strength will be spent in vain, for your land will ^anot yield its produce, nor will the trees of the land yield their fruit.

【26:21】And if you walk contrary to Me and will not listen to Me, I will bring ^aseven times more ¹plagues upon you according to your sins.

1 Cor. 11:29-32; James 5:14-16; 1 John 5:16) so that we lose our eyesight and our life (cf. Rev. 3:1, 17), and the enemy will enjoy what we in vain have done. Furthermore, we will become so weak that we will not be able to stand before the enemies but will flee from them.

26:18¹ (chastise) The chastisement on the second level is sevenfold, i.e., intensified. The sky being made like iron and the earth like bronze, yielding no produce (vv. 19-20), signifies that the Spirit will not come to us from the heavens, and we will have no spiritual produce for our spiritual food.

26:21¹ (plagues) The chastisement on the third level brings in plagues sevenfold (vv. 21-22). These plagues signify troubles among the believers in the church (1 Cor. 1:11; 2 Cor. 12:20).

26:18^a
利二六 21, 24, 28

26:20^a
利二六 20,
24, 28
申十一 17
該一 10

26:21^a
利二六 18

26:18^a
Lev. 26:21, 24, 28

26:20^a
Lev. 26:20, 24,
28;
Deut. 11:17;
Hag. 1:10

26:21^a
Lev. 26:18

【26:22】我也要打發¹野地的走獸到你們中間，奪去你們的兒女，吞滅你們的牲畜，使你們的人數稀少，道路荒涼。

【26:23】你們因這些事若仍不受我改正，反倒行事與我反對，

【26:24】我也要行事與你們反對；我要親自因你們的罪加^a七倍¹擊打你們。

【26:25】我又要使¹刀劍臨到你們，報復背約的仇；你們聚集在各城內，我要降¹瘟疫在你們中間，也必將你們¹交在仇敵的手中。

● 26:22¹ 野地的走獸奪去人們的兒女，吞滅他們的牲畜，使他們的人數稀少，道路荒涼，表徵在召會中有兇暴的人（徒二十 29）起來，奪去信徒生命的出產，吞滅他們屬靈的產業，使他們的人數減少，並使他們的交通荒涼。

● 26:24¹ 第四層的懲治是七倍的擊打。（24～26。）

● 26:25¹ 刀劍臨到，表徵召會中有弟兄相爭。（加五 15，雅四 1。）降瘟疫，表徵召會中有某種屬靈的傳染病。（參提前六 4，提後二 17。）將百姓交在仇敵的手中，表徵召會中的信徒要落在仇敵手裏。（參彼前五 8。）

【26:22】And I will send¹ wild animals among you, which will bereave you of your children and destroy your cattle and make you few in number, so that your roads will be deserted.

【26:23】And if by these things you will not be corrected by Me, but walk contrary to Me,

【26:24】Then I also will walk contrary to you; and I will¹ strike you, I Myself, ^aseven times for your sins.

【26:25】And I will bring a¹ sword upon you that will execute the vengeance of the covenant. And when you gather together within your cities, I will send¹ pestilence among you, and you will be¹ delivered into the hand of the enemy.

26:22¹ (wild) Wild animals bereaving people of their children and destroying their cattle, reducing their number and making their roads desolate, signifies that in the church fierce people (Acts 20:29) will rise up to bereave the believers of their life produce, to destroy their spiritual possessions, to reduce their number, and to desolate their communications.

26:24¹ (strike) The chastisement on the fourth level is a matter of striking sevenfold (vv. 24-26).

26:25¹ (sword) Bringing a sword signifies that in the church there will be fightings among the brothers (Gal. 5:15; James 4:1). Sending pestilence signifies that in the church there will be some kind of contagious spiritual disease (cf. 1 Tim. 6:4; 2 Tim. 2:17). Delivering the people into the hand of the enemy signifies that the believers in the church will be taken over by the enemy (cf. 1 Pet. 5:8).

【26:26】我要¹斷絕你們所倚靠的糧食；那時，必有十個女人在一個爐子給你們烤餅，再²按^a分量稱給你們；你們要喫，也喫不飽。

【26:27】你們因這事若仍不聽從我，反倒行事與我反對，

【26:28】我就要發烈怒，行事與你們反對；我要親自因你們的罪加^a七倍¹懲治你們。

【26:29】你們要¹喫兒子的肉，也要喫女兒的肉。

● 26:26¹ 直譯，折斷你們糧食的杖。斷絕所倚靠的糧食，再按分量稱給百姓，他們必喫不飽，表徵召會中屬靈的供應要斷絕，大量減少，以致信徒得不着飽足。

● 26:26² 意即按定額配給。

● 26:28¹ 在第五層的懲治裏，百姓再次受到七倍的管教。（27～39。）

● 26:29¹ 百姓喫兒女的肉，表徵召會貧窮到不能滿足其肢體，反倒奪去他們的食物供應；他們除了『兒女，』意即召會肢體已過所生產的，就沒有可喫的。

【26:26】When I¹ cut off your supply of bread, ten women will bake your bread in one oven; and they will return your bread² by^a weight, and you will eat and not be satisfied.

【26:27】And if in spite of this you will not listen to Me, but walk contrary to Me,

【26:28】Then I will walk contrary to you in wrath; and I will¹ chastise you, I Myself, ^aseven times for your sins.

【26:29】And you will¹ eat the flesh of your sons, and the flesh of your daughters you will eat.

26:26¹ (cut) Lit., break your staff. Cutting off the supply of bread so that it will be returned by weight and people will not be satisfied signifies that in the church the spiritual supply will be cut off to a greatly reduced amount, so that there will be no satisfaction for the believers.

26:26² (by) I.e., in rationed amounts.

26:28¹ (chastise) In the chastisement on the fifth level the people are disciplined sevenfold again (vv. 27-39).

26:29¹ (eat) The people eating the flesh of their children signifies that the church becomes so poor that it is unable to satisfy its members but bereaves them of their food supply, there being nothing to eat except the “children,” i.e., what the church members produced in the past.

26:30^a
代下十四 5
三四 3-4, 7
結六 3-6

【26:30】我要毀壞你們的^a邱壇，砍下你們祭日頭的壇，把你們的¹屍首堆在你們偶像的身上；我的心也必厭惡你們。

26:31^a
王下二五 8-10
尼二 3
耶四 7

【26:31】我要使你們的^a城邑變成¹荒場，使你們的^b聖所變為荒涼；我也不聞你們怡爽的香氣。

26:31^b
詩七四 7
太二三 38

【26:32】我要使地變為^{1a}荒涼，住在其上的仇敵就因此詫異。

26:32^a
申二九 23
賽一 7
耶九 11

【26:33】我要把你們^{1a}分散在列國中，我也要拔刀追趕你們；你們的地要變為荒涼，你們的城邑要變成荒場。

26:33^a
申四 27
二八 64
尼一 8
詩四四 11
耶九 16
結十二 15
二十 23
二二 15
亞七 14

● 26:30¹ 屍首堆在毀壞的偶像身上，表徵屬肉體的召會，把自己如同屍首擺在神以外的目標上，這些目標是召會當作偶像追求，卻為神所毀壞的。

● 26:31¹ 本節的懲治，表徵召會荒廢，並且召會的敬拜也荒涼，沒有使神滿足的香氣。

● 26:32¹ 地變為荒涼，仇敵住在其上，表徵召會對基督這豐美之地的享受荒涼了，且被仇敵所竊取。

● 26:33¹ 百姓分散在列國中，並被拔出的刀所追趕，表徵召會分散在外邦人中，並被神死亡的審判所驅逐。

【26:30】And I will destroy your^a high places and cut down your altars to the sun and heap up your¹ dead bodies upon the bodies of your idols, and My soul will abhor you.

【26:31】And I will make your^a cities a¹ waste and will make your^b holy places desolate, and I will not smell the savor of your satisfying fragrances.

【26:32】And I will make the land^{1a} desolate, so that your enemies who dwell in it will be astonished at it.

【26:33】You however I will^{1a} scatter among the nations, and I will unsheathe the sword after you; and your land will become a desolation, and your cities will become a waste.

26:30¹ (dead) The heaping of the dead bodies upon the bodies of the destroyed idols signifies that the fleshly churches place themselves as carcasses upon goals that are other than God, which they sought as idols and which God destroyed.

26:31¹ (waste) The chastisement in this verse signifies that the churches are laid waste and their worship is desolated, and there is no satisfaction as a fragrance to God.

26:32¹ (desolate) The land being made desolate and being inhabited by the enemies signifies that the church's enjoyment of Christ as the rich land is made desolate and is stolen by the enemies.

26:33¹ (scatter) The people being scattered among the nations and chased by the unsheathed sword signifies that the church is scattered among the Gentiles and driven by the death judgment of God.

26:30^a
2 Chron. 14:5;
34:3-4, 7;
Ezek. 6:3-6

26:31^a
2 Kings 25:8-10;
Neh. 2:3;
Jer. 4:7

26:31^b
Psa. 74:7;
Matt. 23:38

26:32^a
Deut. 29:23;
Isa. 1:7;
Jer. 9:11

26:33^a
Deut. 4:27;
28:64;
Neh. 1:8;
Psa. 44:11;
Jer. 9:16;
Ezek. 12:15;
20:23;
22:15;
Zech. 7:14

【26:34】當你們在仇敵之地，你們的地荒涼的時候，地要享受^{1a}安息；正在那時候，地要歇息，享受安息。

【26:35】地多時荒涼，就要多時歇息；地這樣歇息，是你們住在其上的時候，在安息年所不能得的。

【26:36】至於你們餘剩的人，我要使他們在仇敵之地心驚膽怯；葉子被風吹的響聲，要¹追趕他們；他們要逃避，像人逃避刀劍；^a無人追趕，卻要跌倒。

【26:37】無人追趕，他們要彼此撞跌，像在刀劍之前；你們在仇敵面前，必站立不住。

【26:38】你們要在列國中滅亡；仇敵之地要吞喫你們。

● 26:34¹ 在百姓被擄期間，地享受安息，（34～35，）表徵信徒分散在外邦人中以後，召會對基督這豐美之地的享受就荒廢了。

● 26:36¹ 在 36～39 節的懲治，表徵召會在被擄中受苦，至終被仇敵吞滅。

【26:34】Then the land will enjoy its^{1a} Sabbaths during all the days of desolation while you are in your enemies' land; then the land will rest and enjoy its Sabbaths.

【26:35】During all the days of desolation it will have the rest, which it did not have on your Sabbaths when you were dwelling upon it.

【26:36】And as for those who remain among you, I will send faintness into their heart in the lands of their enemies; and the sound of a driven leaf will¹ put them to flight; and they will flee as one flees from the sword; and they will fall though^a no one pursues.

【26:37】And they will stumble over one another, as if fleeing before the sword, though no one pursues; and you will not be able to stand before your enemies.

【26:38】And you will perish among the nations, and the land of your enemies will consume you.

26:34¹ (Sabbaths) The land enjoying its Sabbaths during the people's captivity (vv. 34-35) signifies that the church's enjoyment of Christ as the rich land lies waste after the believers are scattered among the Gentiles.

26:36¹ (put) The chastisements in vv. 36-39 signify that the church in its captivity is under suffering and is eventually consumed by the enemies.

【26:39】你們餘剩的人，必因自己的罪孽，在仇敵之地消滅；也必因祖宗的罪孽，與他們一同消滅。

4 百姓被擄時的悔改 與神的記念 40 ~ 46

【26:40】但他們若 ^{1a} 承認自己的罪孽和他們祖宗的罪孽，就是他們對我不忠實而干犯我的罪孽，並且承認自己行事與我反對，

【26:41】以致我也行事與他們反對，把他們帶到仇敵之地；那時，他們 ^a 未受割禮的心若謙卑了，他們也接受了罪孽的刑罰，

【26:42】我就要 ^{1a} 記念我與雅各所立的約，也要記念我與以撒所立的約，並我與亞伯拉罕所立的約，且要記念這地。

● 26:40¹ 神的百姓承認自己的罪孽，他們未受割禮的心謙卑了，也接受罪孽的刑罰，（40 ~ 41，）這表徵在仇敵俘擄下的召會悔改，承認自己的罪，並為自己的罪接受神的刑罰。

● 26:42¹ 神記念祂的約和這地，表徵神為着被擄的召會，記念祂的新約（來八 10 ~ 12）和基督這豐美之地。（西一 12。）

【26:39】 And those who are remaining among you will rot away because of their iniquity in your enemies' lands; and also because of the iniquities of their fathers they will rot away with them.

4. The People's Repentance in Captivity and God's Remembrance vv. 40-46

【26:40】 But if they ^{1a} confess their iniquity and the iniquity of their fathers, in their unfaithfulness which they committed against Me, and also that they walked contrary to Me,

【26:41】 So that I also walked contrary to them and brought them into the land of their enemies; if then their ^a uncircumcised heart is humbled, and then they accept the punishment of their iniquity;

【26:42】 Then I will ^{1a} remember My covenant with Jacob, and I will remember also My covenant with Isaac and also My covenant with Abraham, and I will remember the land.

26:40¹ (confess) God's people confessing their iniquity, humbling their uncircumcised heart, and accepting the punishment of their iniquity (vv. 40-41) signifies that the church in its captivity under the enemies repents, confesses its sins, and accepts God's punishment for its sins.

26:42¹ (remember) God remembering His covenants and the land signifies that for the church in captivity God remembers His new covenant (Heb. 8:10-12) and Christ as the rich land (Col. 1:12).

26:40^a
Neh. 9:2;
Prov. 28:13;
1 John 1:9;
cf. 1 Kings 8:33-36;
Dan. 9:4-19

26:41^a
Jer. 9:26;
Acts 7:51

26:42^a
Exo. 2:24;
6:5;
Psa. 106:45;
Ezek. 16:60;
Luke 1:72

26:40^a
尼九 2
箴二八 13
約壹一 9
參王上八 33-36
但九 4-19

26:41^a
耶九 26
徒七 51

26:42^a
出二 24
六 5
詩一〇六 45
結十六 60
路一 72

26:43^a
利二六 34

【26:43】他們離棄這地，當他們不在而地荒涼的時候，地就要享受^a安息。並且他們要接受罪孽的刑罰，因為他們棄絕了我的典章，心中厭惡了我的律例。

26:44^a
申四 31
王下十三 23

【26:44】雖是這樣，他們在仇敵之地，我卻^a不¹棄絕他們，也不厭惡他們，將他們盡行滅絕，也不背棄我與他們所立的約，因為我是耶和華他們的神。

26:45^a
利二六 42

【26:45】我卻要為他們的緣故，^a記念我與他們先祖所立的約；他們先祖是我在列國人眼前，從埃及地領出來的，為要作他們的神；我是耶和華。

【26:46】這些律例、典章和法度，是耶和華在西乃山藉着摩西與以色列人立的。

● 26:44¹ 神不棄絕百姓，不將他們盡行滅絕，也不背棄與他們所立的約，表徵神嚴厲的懲治召會之後，並不棄絕召會，不將召會盡行滅絕，也不背棄與召會所立的約。

本章屬靈的原則乃是，我們若犯了錯，就該悔改；這樣，我們就要得回祝福作我們的享受。至於以色列人，這話要在主回來時得着應驗。（亞十二 10，羅十一 25～27。）

【26:43】For the land will be abandoned by them and will enjoy its^a Sabbaths while it is desolate without them. And they will accept the punishment of their iniquity because, even because, they rejected My ordinances, and their soul abhorred My statutes.

26:43^a
Lev. 26:34

【26:44】And yet in spite of this, when they are in the land of their enemies, I will^a not¹ reject them, nor will I abhor them so as to destroy them utterly and to break My covenant with them; for I am Jehovah their God.

26:44^a
Deut. 4:31;
2 Kings 13:23

【26:45】But for their sakes I will^a remember the covenant with their ancestors, whom I brought out of the land of Egypt in the sight of the nations so that I might be their God; I am Jehovah.

26:45^a
Lev. 26:42

【26:46】These are the statutes and ordinances and laws which Jehovah made between Himself and the children of Israel at Mount Sinai through Moses.

26:44¹ (reject) That God would not reject the people nor destroy them utterly and break His covenant with them signifies that God, having chastised the church severely, will not reject it, nor will He destroy it utterly and break His covenant with it.

The spiritual principle in this chapter is that if we are wrong, we should repent; then we will receive back the blessing for our enjoyment. In the case of Israel, this word will be fulfilled at the time of the Lord's coming back (Zech. 12:10; Rom. 11:25-27).

利未記 第二十七章

五 許願奉獻 二七 1 ~ 34

1 把人奉獻給神 1 ~ 8

【27:1】耶和華對摩西說，

【27:2】你要對以色列人說，人¹許特別的^a願，所許的人要按你²所估的價值歸給耶和華。

【27:3】你估定的，從¹二十歲到六十歲的男人，要按^a聖所的舍客勒，估定價銀五十舍客勒。

● 27:2¹ 直譯，（許）奇妙的願。利未記這卷書結束於四種奉獻的許願，給我們看見這卷書中一切事物的總和乃是許願，許願成為我們這些作神祭司體系之人的生命和生活。

● 27:2² 把人奉獻給神時，這人的價值是神估定的，意即在神眼中所估定的；並且是『按聖所的舍客勒，』（3，25，）意即按神居所的神聖量度，也就是按召會的屬靈量度，召會乃是今天神的居所。（提前三 15。）估價是為要將所奉獻的東西贖回。（13，15，19。）

● 27:3¹ 這一組的男人最有價值，表徵召會中在屬靈方面強壯、成熟、老練、能爭戰的人。（民

LEVITICUS 27

E. Devotions for a Vow

27:1-34

1. The Devotion of a Person to God vv. 1-8

【27:1】Then Jehovah spoke to Moses, saying,

【27:2】Speak to the children of Israel and say to them, When a man¹ makes a special^a vow, the persons shall be for Jehovah according to your² valuation of persons.

【27:3】If your valuation is for the¹ male from twenty years old even to sixty years old, then your valuation shall be fifty shekels of silver according to the^a shekel of the sanctuary.

27:2¹ (makes) Lit., shall be wonderful to make a vow. The book of Leviticus concludes with a vow of four kinds of devotions, showing that the totality of all the things in this book is a vow, which becomes our life, our living, as God's priesthood.

27:2² (valuation) In the devotion of a person to God, the value of the person is set by God, i.e., in the eyes of God, "according to the shekel of the sanctuary" (vv. 3, 25), i.e., according to the holy scale of God's dwelling, the spiritual scale of the church, which is God's dwelling today (1 Tim. 3:15). The valuation was done in order to redeem the devoted thing (vv. 13, 15, 19).

27:3¹ (male) Males in this category, the most valuable, signify those who are spiritually strong, mature, experienced, and able to serve at war

27:2^a
利二二 21
民六 2
撒上一 11

27:3^a
參出三十 13
利二七 25

27:2^a
Lev. 22:21;
Num. 6:2;
1 Sam. 1:11

27:3^a
cf. Exo. 30:13;
Lev. 27:25

【27:4】若是¹女人，你要估定三十舍客勒。

【27:5】若是從¹五歲到二十歲，男子你要估定二十舍客勒，女子估定十舍客勒。

【27:6】若是從¹一個月到五歲，男子你要估定價銀^a五舍客勒，女子估定價銀三舍客勒。

【27:7】若是從¹六十歲以上，男人你要估定十五舍客勒，女人估定十舍客勒。

— 2 ~ 3。) 他們的估價是五十舍客勒—五十是由十（完全）乘五（責任）組成一表徵他們必須擔負最大的責任。

● 27:4¹ 女人表徵屬靈上比那些歸為男人一類者軟弱的人。（彼前三 7。）

● 27:5¹ 這一組的人是第三等有價值的，表徵召會中屬靈上的青年人。（參約壹二 13 ~ 14。）

● 27:6¹ 這一組的人是價值最少的，表徵屬靈上的小孩子。（參約壹二 13。）

● 27:7¹ 這一組的人表徵屬靈上衰弱的人。

【27:4】And if it is for a ¹female, then your valuation shall be thirty shekels.

【27:5】And if it is for one aged from ¹five years old even to twenty years old, then your valuation for the male shall be twenty shekels and for the female ten shekels.

【27:6】And if it is for one aged from a ¹month old even to five years old, then your valuation for the male shall be ^afive shekels of silver, and for the female your valuation shall be three shekels of silver.

【27:7】And if it is for one aged from ¹sixty years old and upward, if it is for a male, then your valuation shall be fifteen shekels, and for the female ten shekels.

in the church (Num. 1:2-3). Their being valued at fifty shekels—fifty is composed of ten (fullness) times five (responsibility)—signifies that they are required to bear the greatest responsibility.

27:4¹ (female) The female signifies those who are spiritually weaker than those categorized as males (1 Pet. 3:7).

27:5¹ (five) Those in this category, the third most valuable, signify those who are spiritually young in the church (cf. 1 John 2:13-14).

27:6¹ (month) Those in this category are the least valuable and signify those who are spiritually the young children (cf. 1 John 2:13).

27:7¹ (sixty) Those in this category signify those who are spiritually deteriorated.

【27:8】他若貧窮，出不起你所估定的價，就要叫他站在祭司面前，祭司要按許願人的¹力量估定他的價。

2 把牲畜奉獻給神 9 ~ 13

【27:9】所許的若是牲畜，就是人獻給耶和華為供物的，凡這一類獻給耶和華的，都要¹成為聖別。

● 27:8¹ 人若貧窮，就要按他的力量估定他的價，表徵我們的估價事實上不是按屬靈的年日，乃是按屬靈的能力；不是按我們在屬靈上該作甚麼，乃是按我們在屬靈上能作甚麼。

● 27:9¹ 成為聖別就是分別為聖歸給神，因而屬於神，成為祂的產業。所獻的牲畜不可交換，也不可替換，（10 上，）指明我們一旦把自己奉獻給神，就不能改變身分。東西一旦擺在祭壇上奉獻給神，就不能收回。若有替換，所許的與替換的都要成為聖別；（10 下；）意即二者都要屬於神。這指明神切切渴望我們的奉獻。

【27:8】But if it is for him who is poorer than your valuation, then he shall be set before the priest, and the priest shall value him; according to the¹ means of the one who vowed, the priest shall value him.

2. The Devotion of an Animal to God vv. 9-13

【27:9】And if it is for an animal which may be presented to Jehovah as an offering, anything which may be given to Jehovah shall be¹ holy.

27:8¹ (means) The valuation of the one who was poorer being according to his means signifies that actually we are not valued according to our spiritual age but according to our spiritual ability, not according to what we should do spiritually but according to what we can do spiritually.

27:9¹ (holy) To be holy is to be sanctified to God and thus to belong to God, becoming His possession. The devoted animal not being able to be exchanged or substituted (v. 10a) indicates that once we have devoted ourselves to God, our status cannot be changed. Once something has been devoted to God, being placed on the altar, it cannot be returned. If an exchange were made, both animals would be holy (v. 10b); i.e., both would belong to God. This indicates that God earnestly desires our devotion.

27:10^a
利二七 33

【27:10】人不可交換，也不可^a替換，或是好的換壞的，或是壞的換好的；若以牲畜替換牲畜，所許的與替換的都要成為聖別。

27:11^a
利二七 27

【27:11】若牲畜是^{1a}不潔淨的，是不可獻給耶和華為供物的，就要把牲畜安置在祭司面前，

【27:12】牲畜是好是壞，祭司要估定價值；你這祭司怎樣估定，就要以怎樣為是。

27:13^a
利五 16

【27:13】他若一定要贖回，就要在你所估定的價值以外加上^{1a}五分之一。

3 奉獻房屋 14 ~ 15

● 27:11¹ 獻給耶和華的牲畜若是不潔淨的，祭司要估定其價值，（11 ~ 12，）表徵即使我們獻給神的是不潔淨的，經過我們的中保主耶穌（提前二 5）的估價，我們奉獻的動機在神面前仍有若干價值。

● 27:13¹ 在所估定的價值以外加上五分之一，表徵我們應當謹慎，不在我們的奉獻上虧欠神。

【27:10】He may not exchange it or ^asubstitute it, either a good one for a bad one or a bad one for a good one; but if he does indeed substitute animal for animal, then both it and its substitute shall be holy.

【27:11】And if his vow is for any ^{1a}unclean animal, which may not be presented as an offering to Jehovah, then he shall set the animal before the priest,

【27:12】And the priest shall value it, whether it is good or bad; as you, the priest, value it, so shall it be.

【27:13】But if he ever redeems it, then he shall add ^{1a}one-fifth of it to your valuation.

27:10^a
Lev. 27:33

27:11^a
Lev. 27:27

27:13^a
Lev. 5:16

3. The Devotion of a House vv. 14-15

27:11¹ (unclean) That the unclean animal devoted to Jehovah was valued by the priest (vv. 11-12) signifies that even though what we devote to God is unclean, through the valuation of our Mediator, the Lord Jesus (1 Tim. 2:5), the motive of our devotion is still valuable to some degree before God.

27:13¹ (one-fifth) The adding of one-fifth to the valuation signifies that we should be careful, not owing anything to God in our devotion.

【27:14】人若奉獻房屋，歸耶和華為聖，房屋是好是壞，¹祭司要估定價值；祭司怎樣估定，就要以怎樣為定。

【27:15】奉獻房屋的人，若要贖回房屋，就要在你所估定的價銀以外加上^{1a}五分之一，房屋仍舊歸他。

4 奉獻田地 16 ~ 25

【27:16】人若將承受為業的幾分¹田地奉獻給耶和華，你要按這田地²撒種多少估定價值，若撒大麥一賀梅珥，要估定價銀五十舍客勒。

● 27:14¹ 所奉獻的房屋，由祭司估定價值，表徵我們與召會有關的奉獻，（提前三 15，）該由我們的中保主耶穌（提前二 5）估定。

● 27:15¹ 在估定的價值以外加上五分之一贖回房屋，表徵我們不該在與召會生活有關的奉獻上佔便宜，使我們得以持續享受召會生活；否則，我們會成為無召會的人。

● 27:16¹ 在屬靈上，將幾分田地獻上，與享受基督作豐美之地有關。（見申八 7 註 1。）我們越將自己和自己的產業獻給神，就越享受基督。我們所有的奉獻都總結於對基督的享受。

【27:14】And if anyone ¹consecrates his house to be holy to Jehovah, then the ²priest shall value it, whether it is good or bad; just as the priest values it, so shall it stand.

【27:15】And if the one who consecrated it redeems his house, then he shall add ^{1a}one-fifth of the money of your valuation to it, and it shall become his.

4. The Devotion of a Field vv. 16-25

【27:16】And if a man consecrates to Jehovah part of a ¹field of his possession, then your valuation shall be according to the ²seed needed for it: a homer of barley seed at fifty shekels of silver.

27:14¹ (consecrates) Or, dedicates. So throughout this chapter.

27:14² (priest) The valuing of the devoted house by the priest signifies that our devotion related to the church (1 Tim. 3:15) should be valued by our Mediator, the Lord Jesus (1 Tim. 2:5).

27:15¹ (one-fifth) The adding of one-fifth of the valuation to redeem the house signifies that we should not take advantage of our devotion related to the church life, that we may keep the enjoyment of the church life. Otherwise, we will be churchless persons.

27:16¹ (field) Spiritually, the devoting of a field, a part of the land, is related to the enjoyment of Christ as the rich land (see note 7¹ in Deut. 8). The more we devote ourselves and our possessions to God, the more we will enjoy Christ. All our devotions consummate in the enjoyment of Christ.

【27:17】他若從¹禧年將田地奉獻，就要以你所估定的價為定。

【27:18】倘若他在禧年以後將田地奉獻，祭司就要按着到下一個禧年所剩餘的^a年數¹給他計算價銀，將你所估定的價減低。

【27:19】將田地奉獻的人，若一定要贖回田地，就要在你所估的價銀以外^a加上五分之一，田地就可以歸還與他。

● 27:16² 這表徵我們與享受基督作豐美之地有關的奉獻，該照着我們屬靈擴增所需神聖生命種子的多少來估定價值。按豫表，所需的種子越多，地的價值越高。種子是為着繁殖，為着生命的擴增。（約十二 24。）我們與享受基督有關的奉獻，若為召會的擴增帶來更大的展望，這種奉獻就更有價值。

● 27:17¹ 距離禧年到來的時間越長，奉獻的地價值越大。（17～18。）這表徵我們與享受基督有關的奉獻，也該照着從禧年起神恩典的度量估定價值。奉獻之地所需種子的數量，也就是所估定地的價值，（16，）取決於距離禧年到來的年數。我們若在早年就把自己奉獻給主，就會有更多年日帶領罪人歸主，促成召會的擴增。我們帶進的擴增越多，我們所享受的恩典就越多。（參約十五 2，6。）

● 27:18¹ 或，給田地。23 節者同。

【27:17】If he consecrates his field from the¹ year of jubilee, according to your valuation it shall stand.

【27:18】But if he consecrates his field after the jubilee, then the priest shall calculate the money¹ for him according to the^a years which remain until the year of jubilee, and it shall be deducted from your valuation.

【27:19】And if the one who consecrated the field ever redeems it, then he shall^a add one-fifth of the money of your valuation to it, and it shall revert to him.

27:16² (seed) This signifies that our devotion related to the enjoyment of Christ as the rich land should be valued according to the seed of the divine life required for our spiritual increase. In the type, the more seed required, the higher was the value of the land. Seed is for multiplication, for life increase (John 12:24). If our devotion related to the enjoyment of Christ will afford a greater prospect for the increase of the church, this devotion will be more valuable.

27:17¹ (year) The longer the time until the jubilee, the greater was the value of the devoted land (vv. 17-18). This signifies that our devotion related to the enjoyment of Christ should be valued also according to the measure of God's grace from the jubilee. The amount of seed needed for the devoted land, and hence the value of the land (v. 16), depended on the number of years before the jubilee. If we devote ourselves to the Lord early in life, we will have more years to bring sinners to the Lord and thus to contribute to the increase of the church. The greater the increase we bring in, the greater the grace we will enjoy (cf. John 15:2, 6).

27:18¹ (for) Or, for it. So also in v. 23.

27:18^a
利二五 15-16

27:19^a
利二七 13

27:18^a
Lev. 25:15-16

27:19^a
Lev. 27:13

【27:20】他若不贖回那田地，或是將田地賣給別人，就再不能贖回了。

【27:21】但到了^a禧年，那¹田地出買主手的時候，就要歸耶和華為聖，和^b永獻的田地一樣，要歸祭司為業。

【27:22】他若將所買的一塊田地，不是承受為業的，奉獻給耶和華，

【27:23】祭司就要將你所估的價值給他計算到禧年。當日，他要以你所估的價銀為聖，歸給耶和華。

【27:24】到了禧年，那田地要歸給賣主，就是那承受為業的原主。

【27:25】凡你所估定的價銀都要按^a聖所的舍客勒，一舍客勒是二十季拉。

5 奉獻的條例 26 ~ 34

● 27:21¹ 21 ~ 24 節的規條，表徵在我們與享受基督作豐美之地有關的奉獻裏，我們不能佔別人的便宜，對神也必須是公平的。

【27:20】But if he does not redeem the field, or if he has sold the field to another man, it shall not be redeemed anymore.

【27:21】But the¹field, when it goes out in the^ajubilee, shall be holy to Jehovah as a^bdevoted field; its possession shall be the priest's.

【27:22】And if he consecrates to Jehovah a field which he has bought that is not part of the field of his possession,

【27:23】Then the priest shall calculate for him the amount of your valuation until the year of jubilee, and on that day he shall give your valuation as holy to Jehovah.

【27:24】In the year of jubilee the field shall return to the one from whom he bought it, even to the one to whom the possession of the land belongs.

【27:25】And every valuation of yours shall be according to the^ashekel of the sanctuary. The shekel shall be twenty gerahs.

5. The Regulations for Devotion vv. 26-34

27:21¹ (field) The regulations in vv. 21-24 signify that in our devotion related to the enjoyment of Christ as the rich land, we cannot take advantage of others and we must be fair with God.

27:21^a
利二五 28, 31, 33,
41
27:21^b
民十八 14
結四四 29

27:21^a
Lev. 25:28, 31,
33, 41
27:21^b
Num. 18:14;
Ezek. 44:29

27:25^a
出三十 13
利二七 3

27:25^a
Exo. 30:13;
Lev. 27:3

27:26^a
出十三 2

【27:26】惟獨牲畜中 ^{1a}頭生的，無論是牛是羊，既屬於耶和華，誰也不可再奉獻，因為這是耶和華的。

27:27^a
利二七 11-13
27:27^b
利五 16

【27:27】若是從 ^{1a}不潔淨的牲畜中奉獻的，就要按你所估定的價值加上 ^b五分之一贖回；若不贖回，就要按你所估定的價值賣了。

【27:28】但一切永獻的，就是人從他所有永獻給耶和華的，無論是人，是牲畜，或是他承受為業的田地，都不可賣，也不可贖。凡永獻的，都是歸耶和華為 ¹至聖的。

【27:29】凡從人中當滅的都不可贖，必要被處死。

● 27:26¹ 頭生的既屬於耶和華，就不可再奉獻，表徵我們不可奉獻任何原本屬於神之物。

● 27:27¹ 見 11 註 1。

● 27:28¹ 這表徵我們的奉獻必須是剛強不可更改的。

【27:26】However no one shall consecrate the ¹firstborn among animals, which as a ^afirstborn already belongs to Jehovah; whether it is an ox or a sheep, it is Jehovah's.

【27:27】But if it is consecrated from among ^{1a}unclean animals, then he shall ransom it according to your valuation and shall add to it ^bone-fifth of it. And if it is not redeemed, then it shall be sold according to your valuation.

【27:28】Nevertheless anything which someone devotes to Jehovah out of all that he has, whether a human or an animal or a field of his possession, it shall not be sold or redeemed. Every devoted thing is ¹most holy to Jehovah.

【27:29】No human beings who are devoted to destruction shall be ransomed; they shall surely be put to death.

27:26¹ (firstborn) Not consecrating the firstborn, which already belonged to Jehovah, signifies that we may not devote anything that is owned by God.

27:27¹ (unclean) See note 11¹.

27:28¹ (most) This signifies that our devotion must be so strong that it cannot be altered.

27:26^a
Exo. 13:2

27:27^a
Lev. 27:11-13
27:27^b
Lev. 5:16

27:30^a
創十四 20
二八 22
民十八 21, 24
申十四 22-23
代下三一 5-6, 12
尼十三 12
瑪三 8-10

27:31^a
利五 16

27:33^a
利二七 10

【27:30】地上所有的，無論是地上的種子或樹上的果子，^a十分之一是¹耶和華的，是歸耶和華為聖的。

【27:31】人若要贖這十分之一的甚麼物，就要加上^a五分之一。

【27:32】凡牛羣羊羣中，一切從牧人杖下經過的，每第十隻，就是十分之一，要歸耶和華為聖。

【27:33】不可問是好是壞，也不可^a替換；若一定要替換，替換的與本來的都要成為聖別，不可贖回。

【27:34】這些就是耶和華在西乃山，為以色列人所吩咐摩西的命令。

● 27:30¹ 30 ~ 33 節的條例，表徵我們對於任何屬神之物沒有權利，一點不可支配或改變其所有權。

利未記這卷書說到神為着我們的享受所作的，結束於神渴望我們許願，將自己奉獻給祂。神已經為我們作成一切，現今需要我們來享受祂。在利未記末了，神發表了祂的渴望和盼望：我們要向祂許願，將我們一切所是、所有和所能的，都奉獻給祂。這個奉獻的目的，是叫我們享受主為我們所豫備的一切。

【27:30】And all the ^atithe of the land, whether of the seed of the land or of the fruit of the tree, is ¹Jehovah's; it is holy to Jehovah.

【27:31】And if anyone redeems any of his tithe, he shall add to it ^aone-fifth of it.

【27:32】And all the tithe of the herd or the flock, whatever passes under the shepherd's rod, the tenth one shall be holy to Jehovah.

【27:33】He shall not search whether it is good or bad, nor shall he ^asubstitute it; but if he does substitute it at all, then both it and that for which it is substituted shall be holy; it shall not be redeemed.

【27:34】These are the commandments which Jehovah commanded Moses on Mount Sinai for the children of Israel.

27:30¹ (Jehovah's) The regulations in vv. 30-33 signify that we have no right over anything that belongs to God, and we may not dispose of it or change its ownership in any way.

Leviticus, a book on what God has done for our enjoyment, ends with God's aspiration that we vow to devote ourselves to Him. God has done everything for us, and now He needs us to enjoy Him. At the end of Leviticus God expresses His aspiration and expectation that we vow to devote to Him whatever we are, whatever we have, and whatever we can do. The purpose of this devotion is that we would enjoy the Lord in all that He has prepared for us.

27:30^a
Gen. 14:20;
28:22;
Num. 18:21, 24;
Deut. 14:22-23;
2 Chron. 31:5-6,
12;
Neh. 13:12;
Mal. 3:8-10
27:31^a
Lev. 5:16

27:33^a
Lev. 27:10

聖經

THE HOLY BIBLE

舊約恢復本

Old Testament Recovery Version

民數記

Numbers

民數記

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書介

著者：摩西，（三三 2；拉六 18 指向民三 6 ~ 7，）五卷律法書的著者。（申三一 9，24，路二四 27，44，約一 45，五 46，徒二八 23，林後三 15。）

著時：約於主前一四五二年，以色列人在曠野飄流四十年結束以前。（三二 13。）

著地：摩押平原與耶利哥相對的約但河邊。（三六 13。）

涵蓋時段：主前一四九〇至一四五二年，為時近三十九年，從以色列人出埃及後第二年二月，（一 1，）到第四十年十月。（申一 3。）

主 題：

基督是神子民的生活意義、見證、中心，
以及他們行程和爭戰的
領導、道路與目標

INTRODUCTION

Author: Moses (33:2; Ezra 6:18, referring to Num. 3:6-7), the author of the five books of the Law (Deut. 31:9, 24; Luke 24:27, 44; John 1:45; 5:46; Acts 28:23; 2 Cor. 3:15).

Time of Writing: Approximately 1452 B.C., before the end of Israel's wandering in the wilderness for forty years (32:13).

Place of Writing: In the plains of Moab by the Jordan River at Jericho (36:13).

Time Period Covered: Almost thirty-nine years, 1490-1452 B.C., from the second month of the second year after the exodus from Egypt (1:1) to the tenth month of the fortieth year (Deut. 1:3).

Subject:

Christ Is the Meaning of Life, the Testimony, the Center of God's People, and the Leader, the Way, and the Goal of Their Journey and Fighting

民數記 第一章

壹 成軍

— 1 ~ 九 14

一 數點

— 1 ~ 54

1 按他們的家族、首領，
照他們的年齡
1 ~ 46

【1:1】¹ 以色列人出埃及地後，^a 第二年
二月初一日，耶和華在西乃的曠野，
在² 會幕中對摩西² 說，

● 1:1¹ 在民數記所描繪的圖畫中，神的行動是在約櫃連同帳幕裏，就是在作神具體化身的基督（西二 9）這位神、人調和的神人，（見出二五 11 註 1，）連同作神地上居所的召會裏；（林前三 16，弗二 21 ~ 22，提前三 15；）召會乃是基督的擴大，擴增。（見出二六 15 註。）民數記的圖畫表明，三一神與祂所揀選的人調和一起成爲一個實體，使神能在地上行動並征服祂的仇敵，爲要重新得着這地，以完成祂永遠的定旨。（參徒一 8。）

● 1:1² 見利一 1 註 2 與註 3。

NUMBERS 1

I. Being Formed into an Army

1:1 — 9:14

A. Being Numbered

1:1-54

1. By the Families and Their Leaders
according to Age
vv. 1-46

【1:1】¹Then Jehovah² spoke to Moses in the wilderness of Sinai, in the² Tent of Meeting, on the first day of the second month, in the^a second year after they had come out of the land of Egypt, saying,

1:1¹ (Then) In the picture portrayed in Numbers, God's move was in the Ark with the tabernacle, i.e., in Christ, the God-man, the mingling of God and man (see note 11¹ in Exo. 25), as the embodiment of God (Col. 2:9), with the church, the enlargement, the increase, of Christ (see notes on Exo. 26:15) as God's dwelling place on the earth (1 Cor. 3:16; Eph. 2:21-22; 1 Tim. 3:15). The picture in Numbers shows the Triune God and His chosen people mingled together as one entity that God may move on the earth and conquer His enemy in order to regain the earth for the fulfillment of His eternal purpose (cf. Acts 1:8).

1:1² (spoke) See notes 1² and 1³ in Lev. 1.

1:1^a
參民九 1
出四十 17

1:1^a
cf. Num. 9:1;
Exo. 40:17

1:2^a
出三十 12
撒下二四 2
代上二一 2

1:2^b
2-46;
參民二六 2-51

1:3^a
出三十 14
民十四 29
代上二三 24

【1:2】你們要按以色列人全會眾的¹家族、宗族，照人名的^a數目，²逐一^b計算所有男丁的總數。

【1:3】凡以色列中，從^{1a}二十歲以上能出去²打仗的，你和亞倫要按他們的軍隊³數點。

● 1:2¹ 以色列人組成爭戰的軍隊，是按他們的家族（宗族）和首領被數點，（1～16，）就是按生命的源頭（參林前四 15）和生命的交通，（約壹一 3，）在生命的領導（權柄）之下（參來十三 17）被數點；並且照他們的年齡，（20～46，）就是照生命上的成熟（參約壹二 13）被數點。以色列人要被數點，就需要在他們宗族生命的交通裏，也必須在生命裏長大達到成熟。

● 1:2² 直譯，按人頭。18、20、22 節者同。

● 1:3¹ 見出三十 14 註 1。爲着向神許願，最高價值的以色列男子必須在二十歲到六十歲之間，（利二七 3，）但爲着爭戰，以色列男子必須在二十歲以上，沒有上限。迦勒甚至到了八十五歲還是戰士，能爲以色列民爭戰。（書十四 10～11。）

● 1:3² 或，服兵役，參軍。希伯來文，tsaba，察巴，這辭在四 3 也繙作，（爲着祭司工作的）事奉。

● 1:3³ 或，視察，召集。

【1:2】^aTake the sum of all the assembly of the children of Israel, by their ¹families, by their fathers' households, according to the ^bnumber of names, every male, head by head.

【1:3】From ^{1a}twenty years old and upward, all who are able to go forth ²for military service in Israel, you and Aaron shall ³number them by their companies.

1:2¹ (families) The children of Israel were formed into a fighting army by being numbered by their families (by their fathers' households) and leaders (vv. 1-16), i.e., by the source of life (cf. 1 Cor. 4:15) and fellowship of life (1 John 1:3) and under the leadership (authority) in life (cf. Heb. 13:17), and according to their age (vv. 20-46), i.e., according to the maturity in life (cf. 1 John 2:13). In order to be numbered the children of Israel were required to be in the fellowship of the life of their fathers' households and had to grow in life unto maturity.

1:3¹ (twenty) See note 14¹ in Exo. 30. For a vow to God, an Israelite male of the highest valuation was required to be between twenty and sixty years old (Lev. 27:3), but for fighting, an Israelite male was required to be twenty years old or above, without limit. Even at the age of eighty-five, Caleb was still a warrior, able to fight for the nation of Israel (Josh. 14:10-11).

1:3² (for) Lit., to war, or, to the army. The Hebrew word tsaba is also translated service (for the priestly work) in 4:3.

1:3³ (number) Or, visit; muster.

1:2^a
vv. 2-46;
cf. Num. 26:2-51

1:2^b
Exo. 30:12;
2 Sam. 24:2;
1 Chron. 21:2

1:3^a
Exo. 30:14;
Num. 14:29;
1 Chron. 23:24

【1:4】每支派中要有一個在自己宗族中作首領的，與你們在一起。

【1:5】這些¹輔助你們的人，^a名字記在下面：屬流便的，有示丟珥的兒子以利蓀；

【1:6】屬西緬的，有蘇利沙代的兒子示路蔑；

【1:7】屬猶大的，有亞米拿達的兒子拿順；

【1:8】屬以薩迦的，有蘇押的兒子拿坦業；

【1:9】屬西布倫的，有希倫的兒子以利押；

【1:10】約瑟的子孫中，屬以法蓮的，有亞米忽的兒子以利沙瑪；屬瑪拿西的，有比大蓀的兒子迦瑪列；

【1:11】屬便雅憫的，有基多尼的兒子亞比但；

【1:12】屬但的，有亞米沙代的兒子亞希以謝；

【1:13】屬亞設的，有俄蘭的兒子帕結；

【1:14】屬迦得的，有丟珥的兒子以利雅薩；

【1:4】And with you there shall be a man from every tribe, each man the head of his fathers' household.

【1:5】And these are the ^anames of the men who shall stand with you. From Reuben: Elizur the son of Shedeur.

【1:6】From Simeon: Shelumiel the son of Zurishaddai.

【1:7】From Judah: Nahshon the son of Amminadab.

【1:8】From Issachar: Nethaneel the son of Zuar.

【1:9】From Zebulun: Eliab the son of Helon.

【1:10】From the children of Joseph: from Ephraim: Elishama the son of Ammihud; from Manasseh: Gamaliel the son of Pedahzur.

【1:11】From Benjamin: Abidan the son of Gideoni.

【1:12】From Dan: Ahiezer the son of Ammishaddai.

【1:13】From Asher: Pagiel the son of Ochran.

【1:14】From Gad: Eliasaph the son of Deuel.

● 1:5¹ 直譯，與你們一同站立的人。

1:5^a
5-15;
參民七 12-83

1:5^a
vv. 5-15;
cf. Num. 7:12-83

【1:15】屬拿弗他利的，有以南的兒子亞希拉。

【1:16】這些都是從會眾中^a選召的，都是宗族支派的^b首領；他們是以色列軍中的統領。

【1:17】於是，¹摩西和亞倫帶着這些按名指定的人，

【1:18】在二月初一日招聚全會眾；會眾就按他們的家族、宗族，照人名的數目，從二十歲以上的，都逐一¹登錄。

● 1:17¹ 數點以色列人，受三面權柄的認可：第一，受摩西的認可，摩西表徵基督是頭，（弗一22，西一18上，）運用祂的權柄；第二，受亞倫的認可，亞倫表徵基督是大祭司，（來二17，）執行祂的祭司職分；第三，受十二支派首領的認可，（4～16，）他們表徵眾召會的長老，（徒十四23，）在基督的作頭之下，在神子民中間帶領。神所委派的代表權柄，要認可一切照神條例完成的事。

● 1:18¹ 直譯，申明自己的出身。

【1:15】From Naphtali: Ahira the son of Enan.

【1:16】These are the ones who were^a called from the assembly, the^b leaders of the tribes of their fathers; they were the heads of the thousands of Israel.

【1:17】And ¹Moses and Aaron took these men who had been designated by name.

【1:18】And on the first day of the second month they gathered all the assembly together; and they ¹registered themselves by their families, by their fathers' households, according to the number of names from twenty years old and upward, head by head.

1:17¹ (Moses) The numbering of Israel was recognized by the authorities in three aspects: first, by Moses, signifying Christ as the Head (Eph. 1:22; Col. 1:18a) in His exercising His authority; second, by Aaron, signifying Christ as the High Priest (Heb. 2:17) in His carrying out His priesthood; and third, by the leaders of the twelve tribes (vv. 4-16), signifying the elders of the churches (Acts 14:23) in their taking the lead among God's people under the headship of Christ. The deputy authorities, those delegated by God, were to recognize the things that were done according to God's regulations.

1:18¹ (registered) Lit., declared themselves as born.

1:16^a

出十八 21, 25
民十六 2
二六 9

1:16^b

民七 2
三四 18
書二二 14
參代上二七 16-22

1:16^a

Exo. 18:21, 25;
Num. 16:2;
26:9

1:16^b

Num. 7:2;
34:18;
Josh. 22:14;
cf. 1 Chron.
27:16-22

【1:19】耶和華怎樣吩咐摩西，他在西乃的曠野就怎樣數點他們。

【1:20】^a 以色列的長子，流便子孫的後代，按他們的家族、宗族，照人名的數目，從二十歲以上，凡能出去打仗的男丁，逐一被數點；

【1:21】屬流便支派被數點的，有四萬六千五百名。

【1:22】西緬子孫的後代，按他們的家族、宗族，照人名的數目，從二十歲以上，凡能出去打仗的男丁，逐一被數點；

【1:23】屬西緬支派被數點的，有五萬九千三百名。

【1:24】迦得子孫的後代，按他們的家族、宗族，照人名的數目，從二十歲以上，凡能出去打仗，

【1:25】屬迦得支派被數點的，有四萬五千六百五十名。

【1:19】As Jehovah commanded Moses, so he numbered them in the wilderness of Sinai.

【1:20】^a And the children of Reuben, Israel's firstborn, their generations, by their families, by their fathers' households, according to the number of names, head by head, every male from twenty years old and upward, all who were able to go forth for military service,

【1:21】Those who were numbered of them, of the tribe of Reuben: forty-six thousand five hundred.

【1:22】From the children of Simeon, their generations, by their families, by their fathers' households, those who were numbered of them, according to the number of names, head by head, every male from twenty years old and upward, all who were able to go forth for military service,

【1:23】Those who were numbered of them, of the tribe of Simeon: fifty-nine thousand three hundred.

【1:24】From the children of Gad, their generations, by their families, by their fathers' households, according to the number of names, from twenty years old and upward, all who were able to go forth for military service,

【1:25】Those who were numbered of them, of the tribe of Gad: forty-five thousand six hundred fifty.

1:20^a
20-46;
參民二 2-32

1:20^a
vv. 20-46;
cf. Num. 2:2-32

【1:26】猶大子孫的後代，按他們的家族、宗族，照人名的數目，從二十歲以上，凡能出去打仗，

【1:27】屬猶大支派被數點的，有七萬四千六百名。

【1:28】以薩迦子孫的後代，按他們的家族、宗族，照人名的數目，從二十歲以上，凡能出去打仗，

【1:29】屬以薩迦支派被數點的，有五萬四千四百名。

【1:30】西布倫子孫的後代，按他們的家族、宗族，照人名的數目，從二十歲以上，凡能出去打仗，

【1:31】屬西布倫支派被數點的，有五萬七千四百名。

【1:32】約瑟的子孫中，以法蓮子孫的後代，按他們的家族、宗族，照人名的數目，從二十歲以上，凡能出去打仗，

【1:26】From the children of Judah, their generations, by their families, by their fathers' households, according to the number of names, from twenty years old and upward, all who were able to go forth for military service,

【1:27】Those who were numbered of them, of the tribe of Judah: seventy-four thousand six hundred.

【1:28】From the children of Issachar, their generations, by their families, by their fathers' households, according to the number of names, from twenty years old and upward, all who were able to go forth for military service,

【1:29】Those who were numbered of them, of the tribe of Issachar: fifty-four thousand four hundred.

【1:30】From the children of Zebulun, their generations, by their families, by their fathers' households, according to the number of names, from twenty years old and upward, all who were able to go forth for military service,

【1:31】Those who were numbered of them, of the tribe of Zebulun: fifty-seven thousand four hundred.

【1:32】From the children of Joseph: from the children of Ephraim, their generations, by their families, by their fathers' households, according to the number of names, from twenty years old and upward, all who were able to go forth for military service,

【1:33】屬以法蓮支派被數點的，有四萬零五百名。

【1:34】瑪拿西子孫的後代，按他們的家族、宗族，照人名的數目，從二十歲以上，凡能出去打仗，

【1:35】屬瑪拿西支派被數點的，有三萬二千二百名。

【1:36】便雅憫子孫的後代，按他們的家族、宗族，照人名的數目，從二十歲以上，凡能出去打仗，

【1:37】屬便雅憫支派被數點的，有三萬五千四百名。

【1:38】但子孫的後代，按他們的家族、宗族，照人名的數目，從二十歲以上，凡能出去打仗，

【1:39】屬但支派被數點的，有六萬二千七百名。

【1:33】Those who were numbered of them, from the tribe of Ephraim: forty thousand five hundred.

【1:34】And from the children of Manasseh, their generations, by their families, by their fathers' households, according to the number of names, from twenty years old and upward, all who were able to go forth for military service,

【1:35】Those who were numbered of them, of the tribe of Manasseh: thirty-two thousand two hundred.

【1:36】From the children of Benjamin, their generations, by their families, by their fathers' households, according to the number of names, from twenty years old and upward, all who were able to go forth for military service,

【1:37】Those who were numbered of them, of the tribe of Benjamin: thirty-five thousand four hundred.

【1:38】From the children of Dan, their generations, by their families, by their fathers' households, according to the number of names, from twenty years old and upward, all who were able to go forth for military service,

【1:39】Those who were numbered of them, of the tribe of Dan: sixty-two thousand seven hundred.

【1:40】亞設子孫的後代，按他們的家族、宗族，照人名的數目，從二十歲以上，凡能出去打仗，

【1:41】屬亞設支派被數點的，有四萬一千五百名。

【1:42】拿弗他利子孫的後代，按他們的家族、宗族，照人名的數目，從二十歲以上，凡能出去打仗，

【1:43】屬拿弗他利支派被數點的，有五萬三千四百名。

【1:44】這些就是被數點的，是摩西、亞倫、和以色列中十二個首領所數點的；這十二人各代表自己的宗族。

【1:45】這樣，凡以色列人被數點的，按他們的宗族，從二十歲以上，在以色列中能出去打仗，

【1:46】所有被數點的，共有^a六十萬零三千五百五十名。

【1:40】From the children of Asher, their generations, by their families, by their fathers' households, according to the number of names, from twenty years old and upward, all who were able to go forth for military service,

【1:41】Those who were numbered of them, of the tribe of Asher: forty-one thousand five hundred.

【1:42】From the children of Naphtali, their generations, by their families, by their fathers' households, according to the number of names, from twenty years old and upward, all who were able to go forth for military service,

【1:43】Those who were numbered of them, of the tribe of Naphtali: fifty-three thousand four hundred.

【1:44】These were the ones who were numbered, whom Moses and Aaron numbered, with the leaders of Israel, twelve men, each one for his fathers' household.

【1:45】So all who were numbered of the children of Israel by their fathers' households, from twenty years old and upward, all who were able to go forth for military service in Israel,

【1:46】Even all the numbered men were^a six hundred three thousand five hundred fifty.

1:46^a
出三八 26
民二 32
參出十二 37
民十一 21
二六 51

1:46^a
Exo. 38:26;
Num. 2:32;
cf. Exo. 12:37;
Num. 11:21;
26:51

2 利未人未被數點在軍隊中 47 ~ 54

1:47^a
民二 33
代上二一 6
參民二六 62

【1:47】¹ 利未人卻^a 沒有按宗族的支派數點在其中，

【1:48】因為耶和華曾對摩西說，

【1:49】惟獨利未支派你不可數點，也不可以色列人中計算他們的總數。

【1:50】只要派^a 利未人照管^{1b} 見證的帳幕和其中的一切物件，並一切屬於帳幕的；他們要抬帳幕和其中的一切物件，並要伺候帳幕，在帳幕四圍安營。

1:50^a
出三八 21
民三 6-8, 25-38

1:50^b
出三八 21
民一 53
十 11
徒七 44
啓十五 5

● 1:47¹ 利未人沒有數點在軍隊中。（47 ~ 49，二 33。）他們被指派服事見證的帳幕，並在帳幕四圍安營，使以色列人不得接觸帳幕。（50 ~ 53。）

爭戰的以色列人對服事的利未人是外在的護衛，而利未人是為着神的見證。被編組的以色列人豫表召會作團體的戰士，為着神的見證爭戰。（弗六 10 ~ 20。）利未人也豫表召會事奉神的這一面。為着爭戰，信徒是團體的戰士；為着事奉，信徒是利未人，甚至是祭司。（彼前二 5，9。）

● 1:50¹ 為着神百姓與神相會，帳幕稱為會幕；（1；）為着神的見證，帳幕稱為見證的帳幕。（50，53。）在新約，基督與作為基督之擴大的召會，乃是帳幕這兩面的實際。

2. The Levites Not Numbered among the Army vv. 47-54

【1:47】But the ¹Levites were ^anot numbered among them by their fathers' tribe.

【1:48】For Jehovah had spoken to Moses, saying,

【1:49】Only the tribe of Levi you shall not number, nor shall you take the sum of them among the children of Israel;

【1:50】But you, appoint the ^aLevites over the ^{1b}Tabernacle of the Testimony and over all its furnishings and over all that belongs to it. They shall carry the tabernacle and all its furnishings; and they shall minister to it and shall encamp around the tabernacle.

1:47^a
Num. 2:33;
1 Chron. 21:6;
cf. Num. 26:62

1:50^a
Exo. 38:21;
Num. 3:6-8, 25-38

1:50^b
Exo. 38:21;
Num. 1:53;
10:11;
Acts 7:44;
Rev. 15:5

1:47¹ (Levites) The Levites were not numbered among the army (vv. 47-49; 2:33). They were appointed to minister to the Tabernacle of the Testimony and encamp around it to keep it from being touched by the children of Israel (vv. 50-53).

The fighting Israelites were the outward protection for the serving Levites, who were for the testimony of God. The formed Israelites were a type of the church as a corporate warrior fighting the battle for God's testimony (Eph. 6:10-20). The Levites also typify the church in the aspect of its service to God. For fighting, the believers are a corporate warrior, and for serving, they are the Levites, even the priests (1 Pet. 2:5, 9).

1:50¹ (Tabernacle) For the meeting of God's people with God, the tabernacle was called the Tent of Meeting (1:1); for the testimony of God, it was called the Tabernacle of the Testimony (vv. 50, 53). In the New Testament both Christ and the church, the enlargement of Christ, are the reality of the tabernacle in these two aspects.

【1:51】帳幕將起行的時候，利未人要把它拆卸；帳幕將支搭的時候，利未人要把它豎起。近前來的¹外人要被處死。

【1:52】以色列人^a安營，要按着他們的軍隊，各歸本營，各歸本纛。

【1:53】但利未人要在見證的帳幕四圍安營，免得忿怒臨到以色列人的會眾；利未人要看守見證的帳幕。

【1:54】以色列人就這樣行；凡耶和華所吩咐摩西的，他們就照樣行了。

民數記 第二章

二 部署安營

二 1 ~ 34

【2:1】耶和華對摩西、亞倫說，

● 1:51¹ 卽平常人，不是利未人者。

【1:51】And when the tabernacle sets out, the Levites shall take it down; and when the tabernacle encamps, the Levites shall set it up. But the¹stranger who comes near shall be put to death.

【1:52】And the children of Israel shall^a encamp, each one by his own camp and each one by his own standard, according to their companies.

【1:53】But the Levites shall encamp around the Tabernacle of the Testimony, that there be no wrath upon the assembly of the children of Israel. And the Levites shall keep the charge of the Tabernacle of the Testimony.

【1:54】Thus did the children of Israel do; according to all that Jehovah had commanded Moses, so they did.

NUMBERS 2

B. Encamping in Array

2:1-34

【2:1】Then Jehovah spoke to Moses and to Aaron, saying,

1:51¹ (stranger) I.e., a layman, someone who was not a Levite.

【2:2】以色列人要各歸自己的¹ 纛下，
在自己宗族的旗號那裏，² 對着會幕，
在四邊^{3a} 安營。

● 2:2¹ 各人要各歸自己的纛下，在自己宗族的旗號那裏安營，這表徵神的子民被安排，不是照各人喜好的選擇，乃是照神的命定與安排。（參林前十二 18，28。）

● 2:2² 或，離會幕稍遠。以色列人對着會幕安營，指明神的見證—帳幕內的約櫃，包含作神見證的律法（出二五 16）—乃是他們惟一的中心和目標。（見出二十 1 註 1 與二五 10 註 2。）這表徵作神具體化身的基督，是神子民的中心與目標；他們的行程和爭戰，都是爲着神的見證。

以色列人在會幕四圍安營，指明他們組成軍隊，爲着護衛神的見證而爭戰；神的見證就是帳幕裏的約櫃，豫表基督和祂的身體召會，是成爲肉體與具體化身的神。同樣，今天召會正爲着護衛成爲肉體的神而爭戰。神自己不需要護衛，但具體化身的神，需要藉着召會這組成並配搭之身體的爭戰而得着護衛。（太十六 18 與註 6，約一 14 與註 2，弗六 10～20 與 11 註 2 二段。）

● 2:2³ 以色列人部署安營，豫表神所救贖的人要終極完成於新耶路撒冷。新耶路撒冷有十二個門，四面各有三門，其上有以色列十二支派的名字。（啓二一 12～13。）在民數記，十二支派在帳幕四邊部署，每邊各有三個支派安營，每個支派就是一支軍隊。（2～31。）四營各有三支軍隊，產生十二這數字。這數字由三乘四組成，表徵三一神（三）與祂的造物（四）調和，形成一個永遠並完全行政的單位。（參啓二一 12 註 2。）

【2:2】The children of Israel shall^{1a} encamp each by his own² standard with the ensigns of their fathers' households; they shall encamp³ facing the Tent of Meeting on every side.

2:2² (standard) Every man encamping by his own standard with the ensign of his father's house signifies that God's people were arranged not by their choice according to their preference but according to God's ordination and arrangement (cf. 1 Cor. 12:18, 28).

2:2³ (facing) Or, a distance from. That the children of Israel were encamped facing the Tent of Meeting indicates that the testimony of God—the Ark within the tabernacle, which contained the law as God's testimony (Exo. 25:16)—was their unique center and goal (see notes 1¹ in Exo. 20 and 10¹ in Exo. 25). This signifies that Christ, the embodiment of God, is the center and goal of God's people, who are journeying and fighting for God's testimony.

The children of Israel encamping around the Tent of Meeting indicates that they were formed into an army to fight for the protection of God's testimony (the Ark in the tabernacle, typifying Christ and His Body, the church, as the incarnated and embodied God). In the same way, the church today is fighting for the protection of the incarnated God. God in Himself needs no protection, but God in His embodiment needs to be protected by the fighting of the church as a formed, coordinated Body (Matt. 16:18 and note 6; John 1:14 and note 2; Eph. 6:10-20 and note 11², par. 2).

2:2¹ (encamp) The children of Israel encamping in array typifies God's redeemed people being consummated in the New Jerusalem. The New Jerusalem has twelve gates, three gates on each of the four sides, with the names of the twelve tribes of Israel on them (Rev. 21:12-13). In Numbers the twelve tribes were arranged into an array, in which three tribes, each tribe being an army, were encamped on each of the four sides of the tabernacle (vv. 2-31). Four camps of three armies each yields the number twelve. This number, composed of three multiplied by four, signifies the Triune God (three) mingled with His creatures (four), forming a unit of eternal and perfect government (cf. note 12² in Rev. 21).

【2:3】^a 在東邊，向日出之地，按着軍隊安營的，是屬於猶大營的纛；猶大人的首領是亞米拿達的兒子拿順，

【2:4】 他軍隊被數點的，有七萬四千六百名。

【2:5】 挨着他安營的是以薩迦支派；以薩迦人的首領是蘇押的兒子拿坦業，

【2:6】 他軍隊被數點的，有五萬四千四百名。

【2:7】 又有西布倫支派；西布倫人的首領是希倫的兒子以利押，

【2:8】 他軍隊被數點的，有五萬七千四百名。

【2:9】 凡屬猶大營，按着軍隊被數點的，共有十八萬六千四百名；他們要作¹第一隊起行。

● 2:9¹ 四營的次序不是照出生，乃是照屬靈的情形。流便是長子，（創二九 31～32，）卻因犯淫亂，失去了長子名分，（創四九 3～4，代上五 1～2，）在這裏作第二隊起行。（16。）猶大是第四個

【2:3】^a And those who encamp on the east side toward the sunrise shall be of the standard of the camp of Judah, according to their companies; and the leader of the children of Judah: Nahshon the son of Amminadab;

【2:4】 And his company, that is, those who were numbered of them: seventy-four thousand six hundred.

【2:5】 And those who encamp next to him shall be the tribe of Issachar; and the leader of the children of Issachar: Nethaneel the son of Zuar;

【2:6】 And his company, that is, those who were numbered of them: fifty-four thousand four hundred.

【2:7】 Then the tribe of Zebulun; and the leader of the children of Zebulun: Eliab the son of Helon;

【2:8】 And his company, that is, his numbered men: fifty-seven thousand four hundred.

【2:9】 All who were numbered of the camp of Judah: one hundred eighty-six thousand four hundred, according to their companies. They shall set out¹ first.

2:9¹ (first) The sequence of the four camps was not according to birth but according to spiritual condition. Reuben was the firstborn (Gen. 29:31-32), but because he committed fornication he lost the birthright (Gen. 49:3-4; 1 Chron. 5:1-2) and here set out second (v. 16). Judah

【2:10】^a 在南邊，按着軍隊是流便營的
纛；流便人的首領是示丟珥的兒子以
利蒨，

【2:11】 他軍隊被數點的，有四萬
六千五百名。

【2:12】 挨着他安營的是西緬支派；
西緬人的首領是蘇利沙代的兒子示
路蔑，

【2:13】 他軍隊被數點的，有五萬
九千三百名。

【2:14】 又有迦得支派；迦得人的首領
是流珥的兒子以利雅薩，

【2:15】 他軍隊被數點的，有四萬
五千六百五十名。

出生，（創二九 31～35，）卻作第一隊起行，因
爲他在十二兄弟中是得勝的獅子，（創四九 8～9，）
豫表基督是得勝的戰士，猶大支派中的獅子，（啓
五 5，）擊敗神仇敵的一位。（來二 14。）約瑟的
兒子以法蓮，因着約瑟（創四八 8～20）而作第三
隊起行。（24。）在諸營中間，但最後起行，（31，）
因爲他是『蛇，』（創四九 17，）又首先背叛神的國，
並設立第二個敬拜中心。（王上十二 26～30。）

【2:10】^a On the south side shall be the standard of the camp
of Reuben according to their companies; and the leader of
the children of Reuben: Elizur the son of Shedeur;

【2:11】 And his company, that is, his numbered men: forty-six
thousand five hundred.

【2:12】 And those who encamp next to him shall be the
tribe of Simeon; and the leader of the children of Simeon:
Shelumiel the son of Zurishaddai;

【2:13】 And his company, that is, those who were numbered
of them: fifty-nine thousand three hundred.

【2:14】 Then the tribe of Gad; and the leader of the children
of Gad: Eliasaph the son of Reuel;

【2:15】 And his company, that is, those who were numbered
of them: forty-five thousand six hundred fifty.

was born fourth (Gen. 29:31-35), but he set out first because he was an
overcoming lion among the twelve brothers (Gen. 49:8-9), typifying
Christ as the overcoming fighter, the Lion of the tribe of Judah (Rev.
5:5), the One who defeated God's enemy (Heb. 2:14). Ephraim, the son
of Joseph, set out third (v. 24) because of Joseph (Gen. 48:8-20). Among
the camps, Dan set out last (v. 31), for he was a "serpent" (Gen. 49:17)
and was the first to rebel against God's kingdom and set up a second
worship center (1 Kings 12:26-30).

【2:16】凡屬流便營，按着軍隊被數點的，共有十五萬一千四百五十名；他們要作第二隊起行。

【2:17】^a隨後，會幕要起行，有利未營在諸營中間；他們怎樣安營，就怎樣起行，各按本位，各歸本纛。

【2:18】^a在西邊，按着軍隊是以法蓮營的纛；以法蓮人的首領是亞米忽的兒子以利沙瑪，

【2:19】他軍隊被數點的，有四萬零五百名。

【2:20】挨着他的是瑪拿西支派；瑪拿西人的首領是比大蓿的兒子迦瑪列，

【2:21】他軍隊被數點的，有三萬二千二百名。

【2:22】又有便雅憫支派；便雅憫人的首領是基多尼的兒子亞比但，

【2:23】他軍隊被數點的，有三萬五千四百名。

【2:16】All who were numbered of the camp of Reuben: one hundred fifty-one thousand four hundred fifty, according to their companies. And they shall set out second.

【2:17】^aThen the Tent of Meeting shall set out, with the camp of the Levites in the midst of the camps; as they encamp, so shall they set out, every man in his place, by their standards.

【2:18】^aOn the west side shall be the standard of the camp of Ephraim according to their companies; and the leader of the children of Ephraim: Elishama the son of Ammihud;

【2:19】And his company, that is, those who were numbered of them: forty thousand five hundred.

【2:20】And next to him shall be the tribe of Manasseh; and the leader of the children of Manasseh: Gamaliel the son of Pedahzur;

【2:21】And his company, that is, those who were numbered of them: thirty-two thousand two hundred.

【2:22】Then the tribe of Benjamin; and the leader of the children of Benjamin: Abidan the son of Gideoni;

【2:23】And his company, that is, those who were numbered of them: thirty-five thousand four hundred.

2:17^a
參民十 17, 21

2:18^a
18-24;
參民十 22-24

2:17^a
cf. Num. 10:17,
21

2:18^a
vv. 18-24;
cf. Num. 10:22-
24

【2:24】凡屬以法蓮營，按着軍隊被數點的，共有十萬零八千一百名；他們要作第三隊起行。

【2:25】^a在北邊，按着軍隊是但營的纛；但人的首領是亞米沙代的兒子亞希以謝，

【2:26】他軍隊被數點的，有六萬二千七百名。

【2:27】挨着他安營的是亞設支派；亞設人的首領是俄蘭的兒子帕結，

【2:28】他軍隊被數點的，有四萬一千五百名。

【2:29】又有拿弗他利支派；拿弗他利人的首領是以南的兒子亞希拉，

【2:30】他軍隊被數點的，有五萬三千四百名。

【2:31】凡屬但營被數點的，共有十五萬七千六百名；他們要歸本纛作末隊起行。

【2:24】All who were numbered of the camp of Ephraim: one hundred eight thousand one hundred, according to their companies. And they shall set out third.

【2:25】^aOn the north side shall be the standard of the camp of Dan according to their companies; and the leader of the children of Dan: Ahiezer the son of Ammishaddai;

【2:26】And his company, that is, those who were numbered of them: sixty-two thousand seven hundred.

【2:27】And those who encamp next to him shall be the tribe of Asher; and the leader of the children of Asher: Pagiel the son of Ochran;

【2:28】And his company, that is, those who were numbered of them: forty-one thousand five hundred.

【2:29】Then the tribe of Naphtali; and the leader of the children of Naphtali: Ahira the son of Enan;

【2:30】And his company, that is, those who were numbered of them: fifty-three thousand four hundred.

【2:31】All who were numbered of the camp of Dan: one hundred fifty-seven thousand six hundred. They shall set out last by their standards.

2:25^a
25-31;
民十 25-27

2:25^a
vv. 25-31;
Num. 10:25-27

2:32^a
民一 46

【2:32】這些就是以以色列人，按他們的宗族被數點的；所有在諸營中按軍隊被數點的，共有^a六十萬零三千五百五十名。

2:33^a
民一 47

【2:33】惟獨利未人^a沒有數點在以色列人中，是照耶和華所吩咐摩西的。

【2:34】以色列人就這樣行，各人按他們的家族，照他們的宗族，歸於本纛，安營並起行，都是照耶和華所吩咐摩西的。

民數記 第三章

三 聖別的事奉

三 1 ~ 四 49

3:1^a
參創五 1
十 1

【3:1】耶和華在西乃山對摩西說話的日子，亞倫和摩西的^a後代如下：

3:2^a
出六 23
民二六 60

【3:2】亞倫的兒子，長子名叫^a拿答，還有亞比戶、以利亞撒、以他瑪。

3:3^a
出二八 41

【3:3】這些是亞倫兒子的名字，他們都是^a受膏的祭司，¹承接聖職供祭司職分的。

● 3:3¹ 承接聖職，直譯，雙手充滿。

【2:32】These are those who were numbered of the children of Israel by their fathers' households. All who were numbered in the camps according to their companies were^a six hundred three thousand five hundred fifty.

【2:33】But the Levites were^a not numbered among the children of Israel, as Jehovah had commanded Moses.

【2:34】Thus did the children of Israel do. According to all that Jehovah commanded Moses, so they encamped by their standards and so they set out, every one by their families, according to their fathers' households.

2:32^a
Num. 1:46

2:33^a
Num. 1:47

NUMBERS 3

C. The Holy Service

3:1 — 4:49

【3:1】Now these are the^a generations of Aaron and Moses at the time when Jehovah spoke with Moses on Mount Sinai.

【3:2】And these are the names of the sons of Aaron:^a Nadab the firstborn and Abihu, Eleazar and Ithamar;

【3:3】These are the names of the sons of Aaron, the^a anointed priests, ¹who were consecrated to serve as priests.

3:1^a
cf. Gen. 5:1;
10:1

3:2^a
Exo. 6:23;
Num. 26:60

3:3^a
Exo. 28:41

3:3¹ (who) Lit, whose hands were filled.

3:4^a
利十 1-2
民二六 61
代上二四 2

【3:4】但 ^{1a}拿答、亞比戶在西乃的曠野，
在耶和華面前獻凡火的時候，死在耶
和華面前；他們沒有兒子。因此以利
亞撒、以他瑪在他們的父親亞倫面前
供祭司的職分。

【3:5】耶和華對摩西說，

【3:6】^a你使利未支派近前來，站在祭
司亞倫面前服事他；

【3:7】他們要在會幕前，守所吩咐亞倫
和全會眾的，辦理帳幕的事。

【3:8】他們要看守會幕的一切 ^{1a}物件，
並守所吩咐以色列人的，辦理帳幕
的事。

● 3:4¹ 見利十 1 ~ 2 與註。

● 3:8¹ 見證的帳幕及其一切物件和祭壇，（25 ~ 26, 31, 36 ~ 37,）由祭司所服事，豫表基督各面的豐富，由新約信徒服事給人。（弗三 8, 林後三 3, 提前四 6。）祭壇表徵十字架，（來十三 10,）指基督的救贖；帳幕指基督是神的具體化身，（西二 9,）藉着祂，神住在人中間，（約一 14,）人也能進入神裏面，享受祂一切的所是。（約十四 2, 6, 20。）服事就是事奉，事奉就是藉服

【3:4】But ^{1a}Nadab and Abihu died before Jehovah when they offered strange fire before Jehovah in the wilderness of Sinai, and they had no children. So Eleazar and Ithamar served as priests in the presence of Aaron their father.

【3:5】And Jehovah spoke to Moses, saying,

【3:6】^aBring the tribe of Levi near and set them before Aaron the priest, that they may minister to him.

【3:7】And they shall keep his charge and the charge of the whole assembly before the Tent of Meeting to do the service of the tabernacle.

【3:8】And they shall keep all the ^{1a}furnishings of the Tent of Meeting and the charge of the children of Israel to do the service of the tabernacle.

3:4¹ (Nadab) See Lev. 10:1-2 and notes.

3:8¹ (furnishings) The Tabernacle of the Testimony with all its furnishings and the altar (vv. 25-26, 31, 36-37), to which the priests ministered, are types of Christ in all His rich aspects, whom the New Testament believers minister to others (Eph. 3:8; 2 Cor. 3:3; 1 Tim. 4:6). The altar, signifying the cross (Heb. 13:10), refers to Christ's redemption, and the tabernacle refers to Christ as the embodiment of God (Col. 2:9), through whom God dwells among men (John 1:14) and through whom men can enter into God to enjoy all that He is (John 14:2, 6, 20). To

3:4^a
Lev. 10:1-2;
Num. 26:61;
1 Chron. 24:2

3:6^a
Num. 18:2

3:8^a
Num. 4:15, 28, 33

3:6^a
民十八 2

3:8^a
民四 15, 28, 33

【3:9】你要將利未人^a給亞倫和他的兒子們；他們是從以色列人中選出來，完全給他的。

【3:10】你要¹指派亞倫和他的兒子們，使他們謹守自己祭司的職任；但近前來的²外人要被處死。

【3:11】耶和華對摩西說，

【3:12】看哪，我從以色列人中^a選取了¹利未人，代替以色列人一切²頭生的；利未人要屬我。

事供應人。新約的信徒乃是將基督的十字架服事給人，使人得着救贖；（林前一 23，二 2；）並將基督的豐富服事給人，使人得着生命的供應。（弗三 8，西一 27～28。）

● 3:10¹ 或，數點。見一 3 註 3。

● 3:10² 即平常人，不是祭司者。

● 3:12¹ 利未人頂替以色列頭生的。（5～9，11～37，39～51。）藉着逾越節，以色列一切頭生的都蒙救贖、得拯救並被頂替。（出十二 12～13，23，十三 11～15。）為這緣故，以後歷代以色列人中一切頭生的男子，都要由利未人，就是事奉的人所頂替。因此，利未人的數目必須等於頭生的數目，若有短缺就必須贖回。頭生的由利未人，就是事奉的人所頂替，這指明每個蒙救贖、得拯救、並被頂替的人——一切在基督裏的信徒——都必須事奉。（參太二五 14～30。）

【3:9】And you shall^a give the Levites to Aaron and to his sons; they are wholly given to him from among the children of Israel.

【3:10】And you shall¹ appoint Aaron and his sons, and they shall keep their priesthood; but the² stranger who comes near shall be put to death.

【3:11】Then Jehovah spoke to Moses, saying,

【3:12】As for Me, I have now^a taken the¹ Levites from among the children of Israel instead of every firstborn who opens the womb among the children of Israel. So the Levites shall be Mine.

minister is to serve, and to serve is to supply people by ministering to them. The New Testament believers serve others the cross of Christ for redemption (1 Cor. 1:23; 2:2) and the riches of Christ for the life supply (Eph. 3:8; Col. 1:27-28).

3:10¹ (appoint) Or, number. See note 3³ in ch. 1.

3:10² (stranger) I.e., a layman, someone who was not a priest.

3:12¹ (Levites) The Levites replaced the firstborn of Israel (vv. 5-9, 11-37, 39-51). Through the passover all the firstborn of Israel were redeemed, saved, and replaced (Exo. 12:12-13, 23; 13:11-15). Because of this, in succeeding generations all the firstborn males among the children of Israel were to be replaced by the Levites, the serving ones. Hence, the number of Levites had to equal the number of firstborn, and any shortage had to be redeemed. This replacing of the firstborn by the Levites, the serving ones, indicates that everyone who has been redeemed, saved, and replaced—all the believers in Christ—must serve (cf. Matt. 25:14-30).

3:13^a
出十三 12, 15
民八 17
路二 23

【3:13】因為凡^a頭生的都是我的；我在埃及地擊殺一切頭生的那日，就把以色列中一切頭生的，連人帶牲畜都分別為聖歸我；他們定要屬我。我是耶和華。

【3:14】耶和華在西乃的曠野對摩西說，

【3:15】你要按利未人的宗族、家族數點他們；凡^a一個月以上的男子，都要數點。

【3:16】於是摩西照耶和華所吩咐他的話，數點他們。

【3:17】¹利未眾子的名字是^a革順、哥轄、米拉利。

● 3:12² 直譯，開胎頭生的。

● 3:17¹ 神賜給雅各十二個兒子，纔能有十二支派在帳幕四圍安營，四邊各有三個支派。（二。）神賜給利未三個兒子，圍繞帳幕的三邊，在四營中間安營（二 17）——革順人在西邊，（23，）哥轄人在南邊，（29，）米拉利的子孫在北邊。（35。）摩西、亞倫和亞倫的兒子在東邊，帳幕前安營。（38。）只有神能豫備所需要的人，而有這樣的排列。與這排列有關的人，沒有一個是雇來的；全都是生來的。照樣，基督身體的建造與雇用的人無關；身體的建造完全在於藉着神聖出生而有的神聖生命，因此是生機的。（弗四 11～16。）

【3:13】For all the^a firstborn are Mine; on the day that I struck all the firstborn in the land of Egypt I sanctified to Myself all the firstborn in Israel, both man and beast. They shall be Mine; I am Jehovah.

【3:14】Then Jehovah spoke to Moses in the wilderness of Sinai, saying,

【3:15】Number the children of Levi by their fathers' households, by their families; every male from a^a month old and upward you shall number.

【3:16】And Moses numbered them according to the word of Jehovah, as he was commanded.

【3:17】And these were the¹ sons of Levi by their names:
^aGershon and Kohath and Merari.

3:17¹ (sons) God gave Jacob twelve sons so that there could be twelve tribes encamped around the tabernacle, three tribes on each of the four sides (ch. 2). God gave Levi three sons to camp around three sides of the tabernacle in the midst of the four camps (2:17)—the Gershonites on the west (v. 23), the Kohathites on the south (v. 29), and the sons of Merari on the north (v. 35). Moses, Aaron, and Aaron's sons camped on the east, in front of the tabernacle (v. 38). Only God could provide the persons needed to have such an array. None of those involved in this array was hired; all were born. Likewise, the building up of the Body of Christ has nothing to do with hired persons; it is altogether a matter of the divine life through the divine birth and is therefore organic (Eph. 4:11-16).

3:13^a
Exo. 13:12, 15;
Num. 8:17;
Luke 2:23

3:15^a
Num. 3:39;
26:62;
cf. Num. 1:3

3:17^a
Gen. 46:11;
Exo. 6:16;
Num. 26:57;
1 Chron. 6:1, 16;
23:6

3:17^a
創四六 11
出六 16
民二六 57
代上六 1, 16
二三 6

3:18^a
出六 17
代上六 17

【3:18】^a 革順的兒子，按着家族，名字是立尼、示每。

3:19^a
出六 18
代上六 2, 18

【3:19】^a 哥轄的兒子，按着家族，是暗蘭、以斯哈、希伯倫、烏薛。

3:20^a
出六 19
代上六 19
二三 21

【3:20】^a 米拉利的兒子，按着家族，是抹利、母示。這些按着宗族，是利未人的家族。

【3:21】屬革順的，有立尼家族、示每家族；這些是革順的家族。

【3:22】其中被數點的，按所有男子的數目，從一個月以上的，有七千五百名。

【3:23】革順的家族要在帳幕後面、西邊安營。

【3:24】革順人宗族的首領是拉伊勒的兒子以利雅薩。

3:25^a
25~26;
民四 24~26

3:25^b
出二六 7
三六 14

3:25^c
出二六 14

3:25^d
出二六 36

【3:25】^a 革順的子孫在會幕中所要看守的，是帳幕和^b 罩棚，罩棚的^c 蓋與會幕的^d 門簾，

【3:18】 And these are the names of the ^asons of Gershon according to their families: Libni and Shimei.

3:18^a
Exo. 6:17;
1 Chron. 6:17

【3:19】 And the sons of ^aKohath by their families: Amram and Izhar, Hebron and Uzziel.

3:19^a
Exo. 6:19;
1 Chron. 6:2, 18

【3:20】 And the sons of ^aMerari according to their families: Mahli and Mushi. These are the families of the Levites according to their fathers' households.

3:20^a
Exo. 6:19;
1 Chron. 6:19;
23:21

【3:21】 Of Gershon was the family of the Libnites and the family of the Shimeites; these are the families of the Gershonites.

【3:22】 Those who were numbered of them, according to the number of all the males, from a month old and upward, even those who were numbered of them were seven thousand five hundred.

【3:23】 The families of the Gershonites shall encamp behind the tabernacle on the west.

【3:24】 And the leader of the father's household of the Gershonites shall be Eliasaph the son of Lael.

3:25^a
vv. 25-26;
Num. 4:24-26

3:25^b
Exo. 26:7;
36:14

3:25^c
Exo. 26:14

3:25^d
Exo. 26:36

【3:25】^a And the charge of the sons of Gershon in the Tent of Meeting shall be the tabernacle and the ^btent, its ^ccovering and the ^dscreen for the entrance of the Tent of Meeting,

3:26^a
出二七 9
3:26^b
出二七 16
3:26^c
出三五 18
三九 40
民三 37

【3:26】院子的^a帷子和^b門簾，（院子是圍着帳幕和祭壇的，）並一切使用的^c繩子。

【3:27】屬哥轄的，有暗蘭家族、以斯哈家族、希伯倫家族、烏薛家族；這些是哥轄的家族。

【3:28】按所有男子的數目，從一個月以上的，有八千六百名；他們是看守聖所的。

【3:29】哥轄子孫的家族要在帳幕的南邊安營。

【3:30】哥轄人家族之宗族的首領是烏薛的兒子以利撒反。

【3:31】他們要¹看守^a約櫃、^b桌子、^c燈臺、^d兩座壇、聖所內供職用的器具和^e簾子，並負責一切有關的事務。

● 3:31¹ 見8註1。哥轄人要照管帳幕內的東西。（30～31，四15。）就屬靈一面，這表徵照管基督，就是向人陳明由約櫃、陳設餅桌子、燈臺、燔祭壇、香壇、聖所的器皿、和簾子所表徵豐富基督的各方面，而將基督服事給人。照管與帳幕有關的一切項目，原則是一樣的。見出二五～三十關於帳幕不同部分的註。

3:31^a
出二五 10
3:31^b
出二五 23
3:31^c
出二五 31
3:31^d
出二七 1
三十一
3:31^e
出二六 36
三五 12
三九 34
四十 3, 21
民四 5

【3:26】And the^a hangings of the court, and the^b screen for the entrance of the court, which is around the tabernacle and around the altar, and its^c cords for all its service.

【3:27】And of Kohath was the family of the Amramites and the family of the Izharites and the family of the Hebronites and the family of the Uzzielites; these are the families of the Kohathites.

【3:28】According to the number of all the males, from a month old and upward, there were eight thousand six hundred, keeping the charge of the sanctuary.

【3:29】The families of the sons of Kohath shall encamp on the side of the tabernacle to the south.

【3:30】And the leader of the father's household of the families of the Kohathites shall be Elizaphan the son of Uzziel.

【3:31】And their¹ charge shall be the^a Ark and the^b table and the^c lampstand and the^d altars and the utensils of the sanctuary with which they minister and the^e screen and all its service.

3:31¹ (charge) See note 8¹. The Kohathites were to take care of the contents of the tabernacle (vv. 30-31; 4:15). Spiritually, this signifies taking care of Christ, i.e., ministering Christ to others by presenting to them all the aspects of the rich Christ signified by the Ark, the table of the bread of the Presence, the lampstand, the altar of burnt offering, the incense altar, the vessels of the sanctuary, and the screen (i.e., the veil). The principle is the same in caring for all the items related to the tabernacle. See notes in Exo. 25—30 concerning the different parts of the tabernacle.

3:26^a
Exo. 27:9
3:26^b
Exo. 27:16
3:26^c
Exo. 35:18;
39:40;
Num. 3:37

3:31^a
Exo. 25:10
3:31^b
Exo. 25:23
3:31^c
Exo. 25:31
3:31^d
Exo. 27:1;
30:1
3:31^e
Exo. 26:36;
35:12; 39:34;
40:3, 21;
Num. 4:5

【3:32】祭司亞倫的兒子以利亞撒是利未人首領中的首領，要監督那些看守聖所的人。

【3:33】屬米拉利的，有抹利家族、母示家族；這些是米拉利的家族。

【3:34】他們被數點的，按所有男子的數目，從一個月以上的，有六千二百名。

【3:35】米拉利人家族之宗族的首領是亞比亥的兒子蘇列；他們要在帳幕的北邊安營。

【3:36】米拉利的子孫受派看守帳幕的^a板、^b門、^c柱子、^d卯座、和一切的器具，負責一切有關的事務，

【3:37】並看守院子四圍的^a柱子、卯座、^b橛子和繩子。

【3:38】在帳幕前面、東邊，就是會幕前面、向日出之地安營的，是摩西、亞倫和亞倫的兒子。他們¹看守聖所，守所吩咐以色列人的；近前來的外人要被處死。

● 3:38¹ 亞倫和他的兒子眾祭司，要看守聖所，（32，38 下，）就是對整個聖所（帳幕，

【3:32】And Eleazar the son of Aaron the priest shall be leader of the leaders of the Levites and have the oversight of those who keep the charge of the sanctuary.

【3:33】Of Merari was the family of the Mahlites and the family of the Mushites; these are the families of Merari.

【3:34】And those who were numbered of them, according to the number of all the males, from a month old and upward: six thousand two hundred.

【3:35】And the leader of the father's household of the families of Merari was Zuriel the son of Abihail. They shall encamp on the side of the tabernacle to the north.

【3:36】And the appointed charge of the sons of Merari shall be the^a boards of the tabernacle and its^b bars and its^c pillars and its^d sockets and all its equipment and all the service pertaining to it,

【3:37】And the^a pillars around the court and their sockets and their^b pegs and their cords.

【3:38】And those who encamp before the tabernacle to the east, before the Tent of Meeting toward the sunrise, shall be Moses and Aaron and his sons, keeping the¹ charge of the sanctuary for the charge of the children of Israel; and the stranger who comes near shall be put to death.

3:38¹ (charge) Aaron and his sons, the priests, were to keep the charge of the sanctuary (vv. 32, 38b), i.e., to be held responsible for the

3:36^a
出二六 15
民四 31-32

3:36^b
出二六 26

3:36^c
出二六 32, 37

3:36^d
出二六 19

3:37^a
出二七 10

3:37^b
出二七 19

3:36^a
Exo. 26:15;
Num. 4:31-32

3:36^b
Exo. 26:26

3:36^c
Exo. 26:32, 37

3:36^d
Exo. 26:19

3:37^a
Exo. 27:10

3:37^b
Exo. 27:19

【3:39】凡被數點的利未人，就是摩西、亞倫照耶和華吩咐所數點的，按着家族，從一個月以上所有的男子，有二萬二千名。

【3:40】耶和華對摩西說，你要數點以色列人中，一個月以上所有頭生的男子，記下他們名字的數目。

【3:41】我是耶和華，你要^a選取利未人歸我，代替以色列人中所有頭生的，也要取利未人的牲畜代替以色列人的牲畜中所有頭生的。

【3:42】摩西就照耶和華所吩咐的，把以色列人中所有頭生的都數點了。

【3:43】按人名的數目，從一個月以上所有頭生的男子，被數點的共有二萬二千二百七十三名。

包括聖所和至聖所兩部分，）以及與聖所有關的一切負責任。他們要『守所吩咐以色列人的，』意即以色列人若沒有守神所吩咐他們關於帳幕的事，祭司就有責任改正百姓，或者使他們離開聖所，或者為他們履行職責。原則上，作新約祭司事奉的人，（彼前二 5，9，）必須為別人的事奉擔負同樣的責任。

【3:39】All who were numbered of the Levites, whom Moses and Aaron numbered at the commandment of Jehovah, by their families, all the males from a month old and upward were twenty-two thousand.

【3:40】And Jehovah said to Moses, Number all the firstborn males of the children of Israel from a month old and upward, and take the number of their names.

【3:41】And you shall^a take the Levites for Me — I am Jehovah — instead of all the firstborn among the children of Israel, and the cattle of the Levites instead of all the firstborn among the cattle of the children of Israel.

【3:42】And Moses numbered, just as Jehovah commanded him, all the firstborn among the children of Israel.

【3:43】And all the firstborn males according to the number of names, from a month old and upward, of those who were numbered of them were twenty-two thousand two hundred seventy-three.

entire sanctuary—the tabernacle with its two sections, the Holy Place and the Holy of Holies—and everything related to it. They were to do this “for the charge of the children of Israel,” meaning that if the children of Israel could not keep the charges given to them by God concerning the tabernacle, the priests were held responsible to correct the people or keep them away from the sanctuary or fulfill the charges for them. In principle those who serve as New Testament priests (1 Pet. 2:5, 9) bear the same responsibility for others’ service.

3:41^a
民三 12, 45

3:41^a
Num. 3:12, 45

【3:44】耶和華對摩西說，

【3:45】你要選取利未人代替以色列人中所有頭生的，也要取利未人的牲畜代替以色列人的牲畜。利未人要屬我；我是耶和華。

【3:46】以色列人頭生的男子比利未人多二百七十三個，必當將他們^a贖出來；

【3:47】你要按人丁，照聖所的舍客勒，每人取贖銀^a五舍客勒，（一舍客勒是二十季拉，）

【3:48】把那多出之人的贖銀，交給亞倫和他的兒子。

【3:49】於是摩西從那些被利未人所贖以外的人取了贖銀。

【3:50】從以色列人頭生的所取之銀，按聖所的舍客勒，有一千三百六十五舍客勒。

【3:51】摩西照耶和華的話，把這贖銀交給亞倫和他的兒子，正如耶和華所吩咐的。

【3:44】Then Jehovah spoke to Moses, saying,

【3:45】Take the Levites instead of all the firstborn among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be Mine; I am Jehovah.

【3:46】And for the^a redemption of the two hundred seventy-three of the firstborn of the children of Israel over and above the number of the Levites,

【3:47】You shall take^a five shekels apiece per head; according to the shekel of the sanctuary you shall take them. (The shekel is twenty gerahs.)

【3:48】And you shall give the money, by which the excess number of them is redeemed, to Aaron and to his sons.

【3:49】So Moses took the redemption money from those who were over and above those who were redeemed by the Levites;

【3:50】From the firstborn of the children of Israel he took the money, a thousand three hundred sixty-five shekels according to the shekel of the sanctuary.

【3:51】And Moses gave the redemption money to Aaron and to his sons, according to the word of Jehovah, as Jehovah had commanded Moses.

3:46^a
民十八 15-16
出十三 13

3:47^a
民十八 16
利二十七 6

3:46^a
Num. 18:15-16;
Exo. 13:13

3:47^a
Num. 18:16;
Lev. 27:6

民數記 第四章

【4:1】耶和華對摩西、亞倫說，

【4:2】你要從利未子孫中，計算哥轄子孫的總數；按他們的家族、宗族，

【4:3】從^{1a}三十歲直到五十歲，凡進來²事奉，在會幕裏作工的，全都計算。

【4:4】哥轄子孫在會幕裏搬運至聖之物，所辦的事乃是這樣：

● 4:3¹ 作利未人事奉，必須在三十歲到五十歲之間。（3，23，30，35，43，47。）照樣，主耶穌也是到三十歲纔達到事奉神的足齡。（路三23。）人要被算在對神的事奉中，必須在一個月以上—那段年齡的人需要長大並成熟。（三39，43。）人要被算在爲着神見證的爭戰中，必須在二十歲以上—那段年齡的人成熟並剛強，並沒有上限。（一3。）人要被算在與神親近的事奉中，必須在三十歲到五十歲之間—那段年齡的人是更成熟、更剛強、沒有衰頹的。

● 4:3² 見一3註2。23、30、35、39、43節者同。祭司與利未人聖別的事奉被視爲爭戰。照樣，爲着建造基督的身體，神新約福音祭司的事奉（羅一1，十五16）也是一種爭戰。（林後十3～5，弗六12，提前一18，提後四7上。）

NUMBERS 4

【4:1】Then Jehovah spoke to Moses and to Aaron, saying,

【4:2】Take the sum of the sons of Kohath from among the sons of Levi, by their families, by their fathers' households,

【4:3】From^{1a} thirty years old and upward even to fifty years old, all who enter into the² service to perform the skilled work in the Tent of Meeting.

【4:4】This is the service of the sons of Kohath in the Tent of Meeting concerning the most holy things.

4:3¹ (thirty) To serve as a Levite, one had to be between thirty and fifty years old (vv. 3, 23, 30, 35, 43, 47). Likewise, the Lord Jesus did not reach the full age for God's service until He was thirty (Luke 3:23). To be counted in the service to God, one had to be one month old and above—those at that age needed to grow and mature (3:39, 43). To be counted in the warfare for God's testimony, one had to be twenty years old or above—those at that age were mature and strong, without limit (1:3). To be counted in the service that was close to God, one had to be between thirty and fifty years old—those at that age were more mature and were stronger, without deterioration.

4:3² (service) See note 3² in ch. 1. So also in vv. 23, 30, 35, 39, and 43. The holy service of the priests and the Levites was considered a warfare. Likewise, the service of the New Testament priests of the gospel of God (Rom. 1:1; 15:16) for the building up of the Body of Christ is a warfare (2 Cor. 10:3-5; Eph. 6:12; 1 Tim. 1:18; 2 Tim. 4:7a).

4:3^a

民四 23, 30, 35,
39, 43, 47
參民八 24
代上二三 3, 24,
27

4:3^a

Num. 4:23, 30,
35, 39, 43, 47;
cf. Num. 8:24;
1 Chron. 23:3,
24, 27

4:5^a
出二六 31

4:5^b
出二五 10, 16

4:6^a
民四 8, 10-12, 14
參出二六 14
民四 25

4:6^b
民四 7, 9, 11, 12
出二五 4

4:6^c
出二五 13

4:7^a
出二五 23

4:7^b
出二五 29
三七 16

4:7^c
出二五 30
利二四 6
代下 2 4

4:8^a
出二五 4
利十四 4
參書二 18

4:8^b
出二五 14-15,
27-28

【4:5】¹起營的時候，²亞倫和他兒子要進去摘下遮掩櫃的^a幔子，用以蒙蓋^b見證的櫃；

【4:6】又放上^{1a}海狗皮蓋，再鋪上全^b藍色的布，並把^c槓穿上。

【4:7】又要用藍色布鋪在¹陳設餅的^a桌子上，將^b盤子、調羹、²奠酒的壺和杯，擺在上頭；桌子上也必有常設的^c餅。

【4:8】又要鋪上^a朱紅色布，再蒙上海狗皮蓋，並把^b槓穿上。

● 4:5¹ 祭司與利未人聖別的事奉是為着神的行動。帳幕是在利未三個兒子後裔的肩頭上行動。這行動是按着非常美好的次序，一點沒有混亂。照樣，為神的擴大作神具體化身的基督，乃是藉着那些愛祂的人而行動。（參徒一 8，十三 1～4。）

● 4:5² 見 19 註 1。

● 4:6¹ 原文意不詳，可能指一種海中動物（就如海狗或海牛）的皮。全章同。

● 4:7¹ 直譯，面（餅）的桌子。

● 4:7² 見利二三 13 註 2。

【4:5】When the camp ¹sets out, ²Aaron and his sons shall go in, and they shall take down the ^aveil of the screen and cover the ^bArk of the Testimony with it,

【4:6】And they shall put on it a covering of ^{1a}porpoise skin, and shall spread over it a cloth all of ^bblue strands, and shall put in its ^cpoles.

【4:7】And over the ^atable of the bread of the Presence they shall spread a blue cloth, and put on it the ^bplates and the cups and the bowls and the pitchers of the ¹drink offering; and the continual ^cbread shall be on it.

【4:8】And they shall spread over them a ^ascarlet cloth, and cover it with a covering of porpoise skin, and shall put in its ^bpoles.

4:5¹ (sets) The holy service of the priests and the Levites was for God's move. The tabernacle moved on the shoulders of the descendants of the three sons of Levi. This moving was in a very good sequence, with no confusion. In the same manner Christ, the embodiment of God for God's expansion, moves through those who love Him (cf. Acts 1:8; 13:1-4).

4:5² (Aaron) See note 19¹.

4:6¹ (porpoise) The meaning of the Hebrew is uncertain. It probably refers to the skin of a sea animal such as the porpoise or sea cow. So throughout the chapter.

4:7¹ (drink) See note 13² in Lev. 23.

4:5^a
Exo. 26:31
4:5^b
Exo. 25:10, 16

4:6^a
Num. 4:8, 10-12, 14;
cf. Exo. 26:14;
Num. 4:25

4:6^b
Num. 4:7, 9, 11, 12;
Exo. 25:4

4:6^c
Exo. 25:13

4:7^a
Exo. 25:23

4:7^b
Exo. 25:29;
37:16

4:7^c
Exo. 25:30;
Lev. 24:6;
2 Chron. 2:4

4:8^a
Exo. 25:4;
Lev. 14:4;
cf. Josh. 2:18

4:8^b
Exo. 25:14-15,
27-28

4:9^a
出二五 31-39

【4:9】要拿藍色布，把^a燈臺和燈臺上供職用的燈盞、燈剪、燈花盤、並一切盛油的器皿，全都遮蓋。

【4:10】又要把燈臺和燈臺的一切器具包在海狗皮裏，放在抬架上。

4:11^a
出三十一 3

【4:11】在金^a壇上要鋪藍色布，蒙上海狗皮蓋，並把槓穿上。

4:12^a
參代上九 28-29

【4:12】又要把聖所裏供職用的一切^a器具，包在藍色布裏，蒙上海狗皮蓋，放在抬架上。

4:13^a
出二五 4
但五 29
可十五 17

【4:13】要收去壇上的灰，把^a紫色布鋪在壇上；

【4:14】又要把壇上供職用的一切器具，就是火盆、肉叉、鏟子、盤子，一切屬壇的器具都擺在壇上，又鋪上海狗皮蓋，並把槓穿上。

4:15^a
民七 9
十 21
申三一 9

【4:15】亞倫和他兒子把聖所和聖所的一切物件遮蓋完了，將要起營的時候，哥轄的子孫就要來^a抬，只是不可摸聖物，免得他們死亡。會幕裏這些物件是哥轄子孫所當抬的。

【4:9】And they shall take a blue cloth, and cover the^a lampstand of the light and its lamps and its tongs and its firepans and all its oil vessels with which they minister to it.

【4:10】And they shall put it and all its utensils within a covering of porpoise skin, and shall put it on the carrying frame.

【4:11】And over the golden^a altar they shall spread a blue cloth, and cover it with a covering of porpoise skin, and shall put in its poles.

【4:12】And they shall take all the^a utensils of ministry with which they minister in the sanctuary, and put them in a blue cloth, and cover them with a covering of porpoise skin, and shall put them on the carrying frame.

【4:13】And they shall remove the ashes from the altar, and spread a^a purple cloth over it.

【4:14】And they shall put upon it all its utensils with which they minister at it, the firepans, the forks, and the shovels, and the basins — all the utensils of the altar; and they shall spread over it a covering of porpoise skin, and put in its poles.

【4:15】And when Aaron and his sons have finished covering the sanctuary and all the furnishings of the sanctuary, whenever the camp sets out, then the sons of Kohath shall come to^a carry them; but they shall not touch the holy things, or they will die. These things are the burden of the sons of Kohath in the Tent of Meeting.

4:9^a
Exo. 25:31-39

4:11^a
Exo. 30:1-3

4:12^a
cf. 1 Chron. 9:28-29

4:13^a
Exo. 25:4;
Dan. 5:29;
Mark 15:17

4:15^a
Num. 7:9;
10:21;
Deut. 31:9

4:16^a
出二五 6
二七 20-21
利二四 2

4:16^b
出二五 6
三一 11

4:16^c
出三十 25, 31
三一 11
三七 29

【4:16】祭司亞倫的兒子以利亞撒所要照管的是點燈的^{1a}油與馨香的^b香，並常獻的素祭和^c膏油，也要照管全帳幕與其中所有的，就是聖所和聖所的器具。

【4:17】耶和華對摩西、亞倫說，

【4:18】你們不可將哥轄人家族的支派從利未人中剪除；

【4:19】他們挨近至聖之物的時候，亞倫和他兒子要進去¹派他們各人所當辦的，所當抬的；要這樣待他們，好使他們活着，不至死亡；

● 4:16¹ 以利亞撒負責照管的一切項目，表徵豐富基督的不同方面。見三 8 註 1，31 註 1，以及出二五～三十論帳幕各項目的註。

● 4:19¹ 祭司除了在帳幕出發時執行自己的職責之外，（5～14，）也要指派利未人所當辦的。（19，27～28，33。）在舊約，祭司和利未人是有區別的，但在新約裏只有一班人，就是祭司，（羅十五 16，彼前二 5，9，啓一 6，五 10，）包括利未人。因此，利未人在舊約的豫表裏所作的，信徒作為新約的祭司也該在實際裏作。利未人的服事在祭司的監督之下，這指明當新約祭司在作外面利未人的工作時，必須在新約祭司體系內在、

【4:16】And the oversight of Eleazar the son of Aaron the priest shall be the^{1a}oil for the light and the fragrant^bincense and the continual meal offering and the^canointing oil, the oversight of all the tabernacle and all that is in it, the sanctuary and its furnishings.

【4:17】Then Jehovah spoke to Moses and to Aaron, saying,

【4:18】Do not let the tribe of the families of the Kohathites be cut off from among the Levites;

【4:19】But do this to them that they may live and not die when they approach the most holy things: Aaron and his sons shall go in and¹assign each one of them to his service and to his burden;

4:16¹ (oil) All the items over which Eleazar was responsible signify different aspects of the rich Christ. See notes 8¹ and 31¹ in ch. 3, and notes in Exo. 25—30 concerning the items of the tabernacle.

4:19¹ (assign) In addition to carrying out their own duties in the setting out of the tabernacle (vv. 5-14), the priests appointed the Levites to do their service (vv. 19, 27-28, 33). In the Old Testament there was a distinction between the priests and the Levites. However, in the New Testament there is only one class, that of the priests (Rom. 15:16; 1 Pet. 2:5, 9; Rev. 1:6; 5:10), which includes the Levites. Hence, what the Levites did in the Old Testament in type, the believers as the New Testament priests should also do in reality. The fact that the service of the Levites was under the supervision of the priests indicates that when the New Testament priests

4:16^a
Exo. 25:6;
27:20-21;
Lev. 24:2

4:16^b
Exo. 25:6;
31:11

4:16^c
Exo. 30:25, 31;
31:11;
37:29

4:20^a
參出十九 21
撒六 19

【4:20】只是他們連片刻都不可進去^a 觀看聖所，免得死亡。

【4:21】耶和華對摩西說，

【4:22】你也要計算革順子孫的總數；按他們的宗族、家族，

【4:23】從三十歲直到五十歲，凡進來事奉，在會幕裏辦事的，你都要數點。

【4:24】革順人家族在辦事、抬物上的^a 事奉，乃是這樣：

【4:25】他們要抬帳幕的^a 幕幔和會幕，會幕的^b 蓋與其上的海狗皮蓋，和會幕的^c 門簾，

屬靈眼光的監督之下。利未人的服事絕不該與祭司的眼光分開。外面的服事必須成為供應生命給人的屬靈活動。

【4:20】But ¹the Kohathites shall not go in to ^asee the sanctuary even for a moment; otherwise they will die.

【4:21】Then Jehovah spoke to Moses, saying,

【4:22】Take the sum of the sons of Gershon also, by their fathers' households, by their families;

【4:23】From thirty years old and upward to fifty years old you shall number them, everyone who enters to carry out the service to do the work in the Tent of Meeting.

【4:24】This is the ^aservice of the families of the Gershonites, in serving and in bearing burdens:

【4:25】They shall carry the ^acurtains of the tabernacle, and the Tent of Meeting, its ^bcovering, and the covering of porpoise skin that is on top of it, and the ^cscreen for the entrance of the Tent of Meeting,

do the outward Levitical work, they must do it under the supervision of the inward, spiritual view of the New Testament priesthood. The Levitical service should never be separated from the priestly view. The outward service must become a spiritual activity that ministers life to others.

4:20¹ (the) Lit., they.

4:20^a
cf. Exo. 19:21;
1 Sam. 6:19

4:24^a
vv. 24-26;
Num. 3:25-26

4:25^a
Exo. 26:1-6;
36:8-13
4:25^b
Exo. 36:19
4:25^c
Exo. 26:36-37

4:24^a
24-26;
民三 25-26

4:25^a
出二六 1-6
三六 8-13
4:25^b
出三六 19
4:25^c
出二六 36-37

4:26^a
出二七 9
4:26^b
出二七 16
4:26^c
出三五 18

【4:26】院子的^a帷子和^b門簾、（院子是圍着帳幕和祭壇的、）^c繩子，並事奉用的一切器具；這些不論該怎麼處理，他們都要去辦。

【4:27】革順的子孫在抬物、辦事上的一切事奉，都要照亞倫和他兒子的吩咐；他們所當抬的一切，你們要派他們看守。

【4:28】這是革順子孫的家族在會幕裏所辦的事；他們的職責，要在祭司亞倫的兒子以他瑪的管理下。

【4:29】至於米拉利的子孫，你要按他們的家族、宗族，數點他們；

【4:30】從三十歲直到五十歲，凡進來事奉，在會幕裏辦事的，你都要數點。

【4:31】按他們在會幕裏的一切事奉，他們的^a職責是抬帳幕的^b板、^c門、柱子和^d卯座，

4:31^a
31~32;
民三 36~37
4:31^b
出二六 15
4:31^c
出二六 26
4:31^d
出二六 19

【4:26】And the^a hangings of the court, and the^b screen for the entrance of the gate of the court, which is around the tabernacle and around the altar, and their^c cords, and all the equipment for their service and whatever is to be done with them, so shall they do.

【4:27】All the service of the sons of the Gershonites shall be at the command of Aaron and his sons, in all their burden and in all their service; and you shall assign to them the charge of all they are to carry.

【4:28】This is the service of the families of the sons of the Gershonites in the Tent of Meeting, and their charge shall be under the direction of Ithamar the son of Aaron the priest.

【4:29】As for the sons of Merari, you shall number them by their families, by their fathers' households;

【4:30】From thirty years old and upward even to fifty years old you shall number them, everyone who enters into the service to do the work of the Tent of Meeting.

【4:31】And this is the^a charge of what they are to carry, according to all their service in the Tent of Meeting: the^b boards of the tabernacle and its^c bars and its pillars and its^d sockets,

4:26^a
Exo. 27:9
4:26^b
Exo. 27:16
4:26^c
Exo. 35:18

4:31^a
vv. 31-32;
Num. 3:36-37
4:31^b
Exo. 26:15
4:31^c
Exo. 26:26
4:31^d
Exo. 26:19

【4:32】院子四圍的^a柱子和卯座、橛子、繩子、和一切的器具，並辦理一切有關的事；他們所當抬的器具，你們要按名指定。

【4:33】這是米拉利子孫的家族，按他們在會幕裏的一切事奉，所辦的事，都在祭司亞倫的兒子以他瑪的管理下。

【4:34】摩西、亞倫與會眾的諸首領將哥轄的子孫，按他們的家族、宗族，

【4:35】從三十歲直到五十歲，凡進來事奉，在會幕裏辦事的，都數點了。

【4:36】他們按家族被數點的，有二千七百五十名。

【4:37】這些是哥轄人的家族中被數點的，都是在會幕裏辦事的，就是摩西、亞倫照耶和華藉摩西所吩咐數點的。

【4:38】革順的子孫，按他們家族、宗族被數點的，

【4:32】And the^a pillars around the court and their sockets and their pegs and their cords, with all their equipment and with all their service; and you shall assign by name the equipment they have been charged to carry.

【4:33】This is the service of the families of the sons of Merari, according to all their service in the Tent of Meeting, under the direction of Ithamar the son of Aaron the priest.

【4:34】And Moses and Aaron and the leaders of the assembly numbered the sons of the Kohathites by their families and by their fathers' households,

【4:35】From thirty years old and upward even to fifty years old, everyone who entered into the service for work in the Tent of Meeting.

【4:36】And those who were numbered of them by their families were two thousand seven hundred fifty.

【4:37】These are those who were numbered of the families of the Kohathites, all who served in the Tent of Meeting, whom Moses and Aaron numbered according to the commandment of Jehovah through Moses.

【4:38】And those who were numbered of the sons of Gershon by their families and by their fathers' households,

【4:39】從三十歲直到五十歲，凡進來事奉，在會幕裏辦事的，

【4:40】就是他們按家族、宗族被數點的，有二千六百三十名。

【4:41】這些是革順子孫的家族中被數點的，都是在會幕裏辦事的，就是摩西、亞倫照耶和華所吩咐數點的。

【4:42】米拉利子孫的家族中，按他們家族、宗族被數點的，

【4:43】從三十歲直到五十歲，凡進來事奉，在會幕裏辦事的，

【4:44】就是他們按家族被數點的，有三千二百名。

【4:45】這些是米拉利子孫的家族中被數點的，就是摩西、亞倫照耶和華藉摩西所吩咐數點的。

【4:46】凡被數點的利未人，就是摩西、亞倫並以色列眾首領，按他們的家族、宗族所數點的，

【4:39】 From thirty years old and upward even to fifty years old, everyone who entered into the service for work in the Tent of Meeting,

【4:40】 Even those who were numbered of them, by their families, by their fathers' households were two thousand six hundred thirty.

【4:41】 These were those who were numbered of the families of the sons of Gershon, everyone who served in the Tent of Meeting, whom Moses and Aaron numbered according to the commandment of Jehovah.

【4:42】 And those who were numbered of the families of the sons of Merari, by their families, by their fathers' households,

【4:43】 From thirty years old and upward even to fifty years old, everyone who entered into the service for work in the Tent of Meeting,

【4:44】 Even those who were numbered of them by their families were three thousand two hundred.

【4:45】 These were those who were numbered of the families of the sons of Merari, whom Moses and Aaron numbered according to the commandment of Jehovah through Moses.

【4:46】 All those who were numbered of the Levites, whom Moses and Aaron and the leaders of Israel numbered, by their families and by their fathers' households,

【4:47】從三十歲直到五十歲，凡進來供職，在會幕裏辦事，作抬物之工的，

【4:48】就是那些被數點的，共有八千五百八十名。

【4:49】摩西按他們各人所辦的事、所抬的物，照耶和華藉他所吩咐的，數點他們；他們這樣被摩西數點，正如耶和華所吩咐他的。

民數記 第五章

四 對付玷污

五 1 ~ 31

1 團體的對付

1 ~ 4

【5:1】耶和華對摩西說，

【5:2】你要吩咐以色列人，把一切^{1a}患麻瘋的，^b患漏症的，並因^c死人不潔淨的，都送出營外。

● 5:2¹ 在以色列營中所對付的三種玷污，豫表召會中必須對付的一切不潔。麻瘋表徵天然的

【4:47】From thirty years old and upward even to fifty years old, everyone who entered to do the work of service and the work of bearing burdens in the Tent of Meeting,

【4:48】Even those who were numbered of them were eight thousand five hundred eighty.

【4:49】According to the commandment of Jehovah through Moses they were numbered, everyone according to his service and according to his burden; thus they were numbered by him, just as Jehovah had commanded Moses.

NUMBERS 5

D. Dealing with Defilement

5:1-31

1. The Corporate Dealing

vv. 1-4

【5:1】Then Jehovah spoke to Moses, saying,

【5:2】Command the children of Israel that they send out of the camp every^{1a} leper and everyone that has a^{1b} discharge and everyone who is unclean because of a^{1c} dead person.

5:2¹ (leper) The three kinds of defilement dealt with in the camp of Israel typify all the uncleanness that needs to be dealt with in the church.

5:2^a
利十三 2-3, 45-46

5:2^b
利十五 2

5:2^c
利二一 1
民九 6, 10
十九 11, 13
該二 13

5:2^a
Lev. 13:2-3, 45-46

5:2^b
Lev. 15:2; See note 2¹

5:2^c
Lev. 21:1;
Num. 9:6, 10;
19:11, 13;
Hag. 2:13; See note 2¹

【5:3】無論男女，都要把他們送到營外去，免得污穢他們的營；這營是^a我在他們中間所住的。

【5:4】以色列人就這樣行，把他們送到營外去；耶和華對摩西怎樣說，以色列人就怎樣行了。

2 個人的對付 5 ~ 10

【5:5】耶和華對摩西說，

【5:6】你要對以色列人說，無論男女，若犯了人所常犯的罪，以致對耶和華行事不忠實，那人就有了罪過；

人邪惡的流露，特別是背叛。（見利十三 2 註 1。）在屬靈上，漏症是天然的人過分、不正常、不受約束的流露，表徵人對於他的自己、脾氣、偏好、愛憎，沒有節制，不受約束。（見利十五 2 註 1 與 4 註 1。）因接觸死人而有的不潔，表徵因着接觸那些在屬靈上死了的人所受到屬靈死亡的玷污。（見利十一 31 註。）神是義的、聖的、活的。因此，這三種玷污不可留在神的居所、軍隊、和祭司體系中。

【5:3】You shall send out both male and female; you shall send them outside the camp so that they will not defile their camp, where^a I dwell in their midst.

【5:4】And the children of Israel did so and sent them outside the camp; just as Jehovah had spoken to Moses, so the children of Israel did.

2. The Individual Dealing vv. 5-10

【5:5】Then Jehovah spoke to Moses, saying,

【5:6】Speak to the children of Israel, When a man or woman commits any sin that men commit, so as to act unfaithfully toward Jehovah, and that person realizes his guilt,

Leprosy signifies the evil issues of the natural man, especially in rebellion (see note 2¹ in Lev. 13). Spiritually, discharges are the excessive, abnormal, and unrestrained issues of the natural man, signifying one's being without control, unbridled, in relation to one's self, temper, preferences, likes, and dislikes (see notes 2¹ and 4¹ in Lev. 15). Uncleaness through contact with the dead signifies the defilement of spiritual deadness that issues from contacting those who are spiritually dead (see notes on Lev. 11:31). God is righteous, holy, and living. Thus, these three kinds of defilement cannot be allowed to remain in God's dwelling place, army, and priesthood.

5:7^a
利五 5
二六 40
書七 19
5:7^b
利六 5

【5:7】他要^{1a}承認所犯的罪，將所虧負人的，全數¹賠還，另外加上^b五分之一，給與所虧負的人。

5:8^a
利六 6

【5:8】那人若沒有¹親屬可以接受所賠還的，所賠還的就要歸與耶和華，就是歸與祭司；另外加上²遮罪的^a公綿羊，爲他遮罪。

5:9^a
出二九 28
利十 14-15
民十八 19

【5:9】以色列人一切聖物中所奉給祭司的^a舉祭，都要歸與祭司。

● 5:7¹ 對付我們所犯得罪神的罪，乃是對付不義的玷污，就是在人面前有罪，在神面前被定罪的玷污。我們向神徹底承認自己的罪以後，（約壹一 9，）還該到所虧負的人那裏，將所虧負的，全數償還，甚至在我們所欠的之外再加上一些。（路十九 8 下。）

● 5:8¹ 倘若所虧負的人死了，那麼所賠還的就該歸與他的親屬。若已死的人沒有親屬，所賠還的就成了分別爲聖的，要歸與祭司，正如獻給神所分別爲聖的部分一樣。在這情形下，我們可以將所賠還的交給召會，或給作祭司事奉神、憑信而活的人。

● 5:8² 遮罪的公綿羊在此豫表基督爲我們的罪作平息的祭物。（約壹二 2，四 10，見利十六 1 註 1。）在對付不義的玷污上，首先，我們要向神承認自己的罪，然後去賠還。（見 7 註 1。）接着，我們要回到神面前獻上基督作平息的祭物。這過程表明，我們的神是何等周全。

【5:7】Then they shall^{1a} confess their sin which they have committed, and he shall¹ make restitution according to its principal for his wrong and add to it^b one-fifth of it and give it to the one whom he has wronged.

【5:8】But if the man has no¹ kinsman to whom restitution may be made for the wrong, the restitution which is made for the wrong goes to Jehovah for the priest, in addition to the^{2a} ram of the expiation, by which expiation is made for him.

【5:9】And every^a heave offering of all the holy things of the children of Israel, which they present to the priest, shall be his.

5:7¹ (confess) To deal with the guilt of our sinning against God is to deal with the defilement of unrighteousness, of being guilty before man and condemned before God. After making a thorough confession of our sins to God (1 John 1:9), we should go to the one we have wronged to make restitution in full for our trespass, even adding something to what we owe (Luke 19:8b).

5:8¹ (kinsman) If the wronged one is deceased, then the restitution should go to his relative. If the deceased one has no relatives, the restitution becomes holy, like a holy portion given to God for the priest. In this case we may give the restitution to the church or to one who serves God as a priest and lives by faith.

5:8² (ram) The ram of the expiation here typifies Christ as the propitiation for our sins (1 John 2:2; 4:10; see note 1¹ in Lev. 16). In dealing with the defilement of unrighteousness, first we confess our sin to God and then go to make restitution (see note 7¹). Afterward, we come back to God to offer Christ as our propitiatory sacrifice. This process shows how fine and detailed God is.

5:7^a
Lev. 5:5;
26:40;
Josh. 7:19
5:7^b
Lev. 6:5

5:8^a
Lev. 6:6

5:9^a
Exo. 29:28;
Lev. 10:14-15;
Num. 18:19

【5:10】各人給祭司的聖物，無論是甚麼，都要歸與祭司。

3 對付丈夫 所疑忌的妻子 11 ~ 31

【5:11】耶和華對摩西說，

【5:12】你要對以色列人說，人的妻子若背離丈夫，對他行事不忠實，

【5:13】有人與她同寢交合，事情瞞過她丈夫，而且她被玷污，卻未被察覺，又沒有作見證的人，因她行淫的時候沒有被捉住；

【5:14】她丈夫有了^{1a}疑忌的靈，疑忌她，她是玷污了自己；或是她丈夫有了疑忌的靈，疑忌她，她並沒有玷污自己，

● 5:14¹ 對付丈夫所疑忌的妻子這事，豫表基督對祂的信徒和召會所起的妒忌。（林後十一 2 ~ 3。）基督爭戰的軍隊由祂的得勝者所組成，他們是爭戰的妻子，與基督相配。（啓十九 7 ~ 9，11 ~ 14。）我們要成為主爭戰軍隊的一部分，就必須向祂貞潔。我們在基督以外任何的尋求和追求，在神眼中都是屬靈的淫亂。（參雅四 4。）凡犯屬靈淫亂的人必受神的審判和咒詛，（林前十六 22，）不能為神爭戰並事奉神。

【5:10】And everyone's holy things shall be his; whatever anyone gives to the priest, it becomes his.

3. Dealing with a Wife over Whom Her Husband Was Jealous vv. 11-31

【5:11】Then Jehovah spoke to Moses, saying,

【5:12】Speak to the children of Israel and say to them, If any man's wife goes astray and acts unfaithfully toward him,

【5:13】And a man lies with her and has sexual relations, and it is hidden from the eyes of her husband, and she is undetected, and she is defiled, and there is no witness against her since she was not caught in the act;

【5:14】And a spirit of^{1a} jealousy comes upon him, and he is jealous of his wife, and she has defiled herself; or if a spirit of jealousy comes upon him, and he is jealous of his wife, and she has not defiled herself;

5:14¹ (jealousy) The dealing with a wife over whom her husband was jealous typifies Christ's jealousy over His believers and His church (2 Cor. 11:2-3). Christ's fighting army is composed of His overcomers, who are a fighting wife to match Christ (Rev. 19:7-9, 11-14). In order to be a part of the Lord's fighting army, we must be chaste toward Him. Our seeking and pursuing anything other than Christ is spiritual adultery in the eyes of God (cf. James 4:4). Those who commit spiritual adultery will be judged and cursed by God (1 Cor. 16:22) and will not be able to fight for God and serve God.

【5:15】這人就要將妻子送到¹祭司那裏，又爲她帶着大麥麵一伊法的十分之一作供物；^a不可澆上油，也不可放上乳香；因爲這是²疑忌的素祭，是思念的素祭，使人想起罪孽。

【5:16】祭司要使那婦人近前來，站在耶和華面前。

【5:17】祭司要把聖水盛在瓦器裏，又從帳幕的地上取點塵土，放在水中。

【5:18】祭司要使那婦人站在耶和華面前，叫她¹蓬頭散髮，又要把思念的素祭，就是疑忌的素祭，放在她手中；祭司要手裏拿着招致咒詛的苦水，

● 5:15¹ 這裏的祭司可表徵基督或與神非常親近的人。

● 5:15² 素祭表徵基督在祂的人性裏獻給神，使神的子民可蒙悅納。（見利二註。）在這事例中，素祭是大麥麵（復活的基督—見約六 9 註 2 二段）作的，沒有油（聖靈）或乳香（復活）在其上。這樣疑忌的素祭，使人想起罪孽。

【5:15】Then the man shall bring his wife to the ¹priest and bring her offering for her, a tenth of an ephah of barley meal. He shall pour ^ano oil upon it nor put frankincense on it; for it is a ²meal offering of jealousy, a meal offering of remembrance, bringing iniquity to remembrance.

【5:16】And the priest shall bring her near and set her before Jehovah.

【5:17】And the priest shall take holy water in an earthen vessel, and the priest shall take some of the dust that is on the floor of the tabernacle and put it into the water.

【5:18】And the priest shall set the woman before Jehovah and let the ¹hair of the woman's head go loose and put the meal offering of remembrance in her hands, which is the meal offering of jealousy, and in the hand of the priest shall be the water of bitterness that brings the curse.

5:15¹ (priest) The priest here may signify Christ or someone who is very close to God.

5:15² (meal) The meal offering signifies Christ in His humanity offered to God that God's people may be acceptable (see notes in Lev. 2). In this case, the meal offering was of barley meal (the resurrected Christ—see note 9², par. 2, in John 6) with no oil (the Holy Spirit) or frankincense (resurrection) upon it. Such a meal offering of jealousy brought iniquity to remembrance.

【5:19】叫婦人起誓，對她說，若沒有人與你同寢，你也未曾在丈夫權下的時候，背離他作污穢的事，你就免受這招致咒詛之苦水的災。

【5:20】你若在丈夫權下的時候，背離他玷污了自己，在你丈夫以外有人與你同寢，

【5:21】（這時祭司要叫婦人發咒起誓，對她說，）願耶和華叫你大腿消瘦，肚子發脹，使你在你民中成了咒詛，成了誓語；

【5:22】並且這招致咒詛的水入你的腹中，要叫你的肚子發脹，大腿消瘦。婦人要說，^{1a} 阿們，阿們。

【5:23】祭司要將這咒詛的話寫在書卷上，將所寫的字在苦水裏抹掉；

【5:24】又叫婦人喝這招致咒詛的苦水；這水要進入她裏面變苦了。

● 5:18¹ 叫那婦人蓬頭散髮，表明她沒有服從作頭的權柄。（參林前十一 10，15。）

● 5:22¹ 希伯來文形容詞，意，堅定、穩固。

【5:19】And the priest shall make her take an oath and shall say to the woman, If no man has lain with you and if you have not gone astray to uncleanness while under the authority of your husband, be immune to this water of bitterness that brings the curse.

【5:20】But if you have gone astray while under the authority of your husband and if you have defiled yourself, and a man besides your husband has lain with you —

【5:21】Then the priest shall make the woman take an oath with the oath of cursing, and the priest shall say to the woman — Jehovah make you a curse and an oath among your people, when Jehovah makes your thigh waste away and your womb swell;

【5:22】And this water that brings the curse shall go into your bowels and make your womb swell and your thigh waste away. And the woman shall say, ^{1a} Amen, Amen.

【5:23】And the priest shall write these curses in a book, and he shall wash them off into the water of bitterness.

【5:24】And he shall make the woman drink the water of bitterness that brings the curse; and the water that brings the curse shall enter into her and become bitter.

5:18¹ (hair) The letting of the woman's hair go loose shows that she had not subjected herself to the headship (cf. 1 Cor. 11:10, 15).

5:22¹ (Amen) A Hebrew adjective meaning firm, steadfast.

5:22^a
申二七 15-26
詩四一 13
七二 19
八九 52
約一 51
三 3, 11
五 24, 25
六 53

5:22^a
Deut. 27:15-26;
Psa. 41:13;
72:19;
89:52;
John 1:51;
3:3, 11;
5:24, 25;
6:53

【5:25】祭司要從婦人的手中取那疑忌的素祭，在耶和華面前¹搖一搖，拿到壇前；

【5:26】又要從素祭中取出一把，作為記念的部分，燒在壇上，然後叫婦人喝這水。

【5:27】叫她喝了以後，她若玷污了自己，對丈夫行事不忠實，這招致咒詛的水必進入她裏面變苦了，她的¹肚子就要發脹，¹大腿就要消瘦；那婦人便要在她民中成了咒詛。

【5:28】婦人若沒有玷污自己，是潔淨的，就要免受這災，且能懷孕。

【5:29】妻子在丈夫權下的時候，背離他玷污了自己，

● 5:25¹ 把素祭搖一搖，表徵復活。（見出二九 24 註 1。）燒在壇上的一把素祭，乃是獻給神作記念的部分。（26。）

● 5:27¹ 肚子（腹部）腫脹，意指成為不正常的；大腿消瘦，意指婦人的力量消退。這樣的對付的確是神奇的。

【5:25】And the priest shall take the meal offering of jealousy out of the woman's hand, and he shall¹ wave the meal offering before Jehovah and bring it to the altar.

【5:26】And the priest shall take a handful of the meal offering as its memorial portion and burn it upon the altar, and afterward he shall make the woman drink the water.

【5:27】And when he has made her drink the water, then if she has defiled herself and has acted unfaithfully to her husband, the water that brings the curse will enter into her and become bitter, and her¹ womb will swell, and her¹ thigh will waste away; and the woman shall be a curse among her people.

【5:28】But if the woman has not defiled herself and is clean, then she will be immune and able to conceive seed.

【5:29】This is the law of jealousy when a wife, while under the authority of her husband, goes astray and defiles herself,

5:25¹ (wave) The waving of the meal offering signifies resurrection (see note 24¹ in Exo. 29). The handful of the meal offering that was burned on the altar was offered to God as a memorial portion (v. 26).

5:27¹ (womb) For the womb (abdomen) to swell meant that it became abnormal. For the thigh to waste away meant that the woman's strength was decreasing. Such a dealing was surely miraculous.

【5:30】或是人有了疑忌的靈，疑忌他的妻子，就有這疑忌的條例。他要叫婦人站在耶和華面前，祭司要在她身上施行這全部的條例。

【5:31】男人可免去罪孽，但婦人必擔當自己的罪孽。

民數記 第六章

五 成爲聖別—作拿細耳人 六 1 ~ 21

【6:1】耶和華對摩西說，

【6:2】你要對以色列人說，無論男女¹許了^a特別的願，就是^{2b}拿細耳人的願，要將自己³分別出來歸給耶和華，

● 6:2¹ 直譯，許奇妙的願。拿細耳人是藉着許特別的願，將自己分別歸神，而成爲聖別。生來爲祭司的人，是神所發起而由神命定的；但人藉着許願成爲拿細耳人，卻是自己發起，將自己分別歸神。神命定一個家族（亞倫家）作祭司，就將其他的人都排除在這機會之外。但拿細耳人的願開了門，給神所有的子民同等的機會，可以作戰士（士十三 5）或作祭司，（撒上一 11，二 11，）來絕對爲着神。凡願意的都可主動抓住這機會。神定旨的成就，需

【5:30】 Or when the spirit of jealousy comes upon a man, and he is jealous of his wife. He shall set the woman before Jehovah, and the priest shall apply to her all this law.

【5:31】 And the man shall be free from iniquity, but that woman shall bear her iniquity.

NUMBERS 6

E. To Be Sanctified — To Be a Nazarite 6:1-21

【6:1】 Then Jehovah spoke to Moses, saying,

【6:2】 Speak to the children of Israel and say to them, When a man or a woman¹ makes a^a special vow, the vow of a^{2b} Nazarite, to³ separate himself to Jehovah,

6:2¹ (makes) Lit., shall be wonderful to vow a vow. A Nazarite was sanctified by making a special vow to separate himself to God. The priests, who were such by birth, were ordained by God out of His initiation, whereas the Nazarite, who became such by a vow, was separated to God by himself out of his initiation. God's ordaining of one family (Aaron's) to be the priests excluded all others from this opportunity. But the vow of the Nazarite opens the gate, affording all the people of God an equal opportunity to be absolutely for God as a warrior (Judg. 13:5) or as a priest (1 Sam. 1:11; 2:11). Whoever is willing may take this opportunity

6:2^a
利二 21
6:2^b
士十三 5

6:2^a
Lev. 22:21
6:2^b
Judg. 13:5

【6:3】他就要遠離^{1a} 淡酒和濃酒，也不可喝淡酒或濃酒作的醋；不可喝甚麼葡萄汁，也不可喫鮮葡萄或乾葡萄。

【6:4】在他分別出來的一切日子，凡葡萄樹上結的，自核至皮所作的物，都不可喫。

要人的合作以補滿神的命定，就如撒母耳的事例所說明的；撒母耳是拿細耳人，履行祭司的職責，補滿了原是神所命定卻有了缺欠的祭司以利。（撒上一～三。）

● 6:2² 神渴望祂所有的子民都是拿細耳人。作拿細耳人乃是絕對且徹底的成為聖別，分別出來歸給神，就是只為着神，而不為着其他事物。參羅六 19 註 2。

按豫表，人類中間獨一的拿細耳人是主耶穌基督。因此，拿細耳人豫表基督在祂的人性裏絕對為神活着。（約五 30，腓二 8。）

● 6:2³ 希伯來文，nazar，拿撒，是拿細耳人這名詞的字根。分別歸神是在消極一面，聖別歸神是在積極一面。在對付一切玷污和經過貞潔的試驗（五）之後，人應當這樣將自己分別並聖別歸神。

● 6:3¹ 禁絕酒和任何與其來源有關的東西，（3～4，）表徵禁絕各種屬地的享受和娛樂，（參詩一〇四 15，傳十 19，）並禁絕任何產生屬地享受或娛樂的事物。拿細耳人，一個絕對為着神的人，是完全從任何屬地的享樂中分別出來的。（參太八 20，雅四 4，約壹二 15。）

【6:3】He shall separate himself from^{1a} wine and strong drink; he shall drink no vinegar of wine or vinegar of strong drink, nor shall he drink any juice of grapes, nor eat fresh or dried grapes.

【6:4】All the days of his separation he shall eat nothing that is produced by the grape vine, from the seeds even to the skin.

on his own initiative. The accomplishing of God's purpose requires man's cooperation to complement God's ordination, as illustrated by the case of Samuel, who as a Nazarite fulfilled the duty of a priest, complementing the deficient Eli, a priest ordained by God (1 Sam. 1—3).

6:2² (Nazarite) God desires that all His people be Nazarites. To be a Nazarite is to be sanctified, separated, absolutely and ultimately to God, i.e., to be for nothing other than God. Cf. note 19² in Rom. 6.

According to typology, among the human race the unique Nazarite is the Lord Jesus Christ. Hence, a Nazarite is a type of Christ in His living absolutely for God in His humanity (John 5:30; Phil. 2:8).

6:2³ (separate) Heb. nazar; the root of the noun Nazarite. Separation unto God is on the negative side, and sanctification to God is on the positive side. Such a separating and sanctifying of oneself to God should follow the dealing with all the defilements and the test of chastity (ch. 5).

6:3¹ (wine) Abstaining from wine and anything related to its source (vv. 3-4) signifies abstaining from all kinds of earthly enjoyment and pleasure (cf. Psalms 104:15; Ecclesiastes 10:19) and from anything that issues in earthly enjoyment or pleasure. A Nazarite, one who is absolutely for God, is altogether separated from anything of earthly pleasures (cf. Matthew 8:20; James 4:4; 1 John 2:15).

6:5^a
士十三 5
十六 17
撒上一 11
結四四 20
參林前十一 14

【6:5】在他許願分別出來的一切日子，
^a不可用¹剃刀剃頭。他要成為聖別，
直到他將自己分別出來歸耶和華的日子滿了；他要任由髮絡長長。

6:6^a
6-9;
參利二一 1-11
民十九 11-16

【6:6】^a在他將自己分別出來歸耶和華
的一切日子，不可挨近¹死人。

【6:7】他的父母、兄弟、或姊妹死了的時候，他不可因他們使自己不潔淨，因為那¹分別出來歸神的憑據在他頭上。

【6:8】在他分別出來的一切日子，他是
歸耶和華為聖的。

● 6:5¹ 不可剃頭，表徵不可棄絕主的主權，乃要絕對服從，（參林前十一 3，6，10，15，）也要服從神所設立的一切代表權柄。（羅十三 1～2 上，弗五 21，23，六 1，來十三 17，彼前五 5。）參五 18 註 1。

● 6:6¹ 在神眼中最可恨的是死。拿細耳人不可觸着任何死的東西，免得受玷污。見利十一 31 註 2。

● 6:7¹ 拿細耳人不該因血親，至親的死受玷污，而該一直分別為聖歸神。這表徵我們不該因來自天然情感的死受玷污，而該在聖別中保守自己潔淨。（參太十二 46～50。）死亡的玷污會使我們拿細耳人的願歸於徒然。

【6:5】All the days of his vow of separation ^ano ¹razor shall pass over his head. He shall be holy until the days are fulfilled for which he separated himself to Jehovah; he shall let the locks of the hair of his head grow long.

【6:6】^aAll the days that he separates himself to Jehovah he shall not come near a ¹dead person.

【6:7】He shall not make himself unclean for his father or for his mother, for his brother or for his sister, when they die, because ¹his separation to God is upon his head.

【6:8】All the days of his separation he is holy to Jehovah.

6:5¹ (razor) Not shaving the head signifies not rejecting but being absolutely subject to the headship of the Lord (cf. 1 Cor. 11:3, 6, 10, 15) as well as to all deputy authorities appointed by God (Rom. 13:1-2a; Eph. 5:21, 23; 6:1; Heb. 13:17; 1 Pet. 5:5). Cf. note 18¹ in ch. 5.

6:6¹ (dead) The most hateful thing in the eyes of God is death. A Nazarite must not touch anything dead so that he might not be defiled. See note 31² in Lev. 11.

6:7¹ (his) Or, separation to his God. A Nazarite should not be defiled by the death of his blood relatives, the relatives closest to him, but should remain in his separation to be holy to God. This signifies that we should not be defiled by the deadness that comes through natural affection, but should keep ourselves clean in our sanctification (cf. Matt. 12:46-50). The defilement of death will make void our Nazarite vow.

6:5^a
Judg. 13:5;
16:17;
1 Sam. 1:11;
Ezek. 44:20;
cf. 1 Cor. 11:14

6:6^a
vv. 6-9;
cf. Lev. 21:1-11;
Num. 19:11-16

【6:9】若有人在他旁邊¹忽然死了，以致玷污了他分別出來的頭，他就要在得潔淨的日子剃頭，就是在第七日^a剃頭。

【6:10】¹第八日，他要把^a兩隻斑鳩或兩隻雛鴿帶到會幕門口，交給祭司。

【6:11】祭司要獻一隻作贖罪祭，一隻作燔祭，爲他因死人而有的罪遮罪。他要在當日¹使自己的頭分別爲聖；

● 6:9¹ 拿細耳人分別出來的頭，若因身旁有人忽然死了，以致受了玷污，就要在第七日（分別出來的最後一日—徒二一 27）剃頭而得潔淨。這指明我們若因某種意料之外的死受了玷污，就當將自己重新分別給主，而得潔淨。

● 6:10¹ 新的七日後第一日，表徵復活的日子。（約二十 1。）在第八日拿細耳人要有新的開始，把兩隻斑鳩或兩隻雛鴿帶到祭司那裏，祭司要獻一隻作贖罪祭，（利四，）一隻作燔祭，（利一，）爲他遮罪。（10～11。）這表徵我們應當在復活裏將基督獻爲贖罪祭和燔祭，使我們藉着祂的救贖得蒙赦免。（弗一 7。）

● 6:11¹ 拿細耳人使自己的頭分別爲聖，意即爲着服在元首權柄之下而有新的奉獻。

【6:9】And if anyone dies very¹ suddenly beside him so that he defiles the head of his separation, then he shall shave his head on the day he becomes clean; on the seventh day shall he^a shave it.

【6:10】And on the¹ eighth day he shall bring^a two turtledoves or two young pigeons to the priest at the entrance of the Tent of Meeting,

【6:11】And the priest shall offer one for a sin offering and the other for a burnt offering, and make expiation for him because he sinned by reason of the dead person. And he shall¹ sanctify his head that same day.

6:9¹ (suddenly) If the head of a Nazarite's separation was defiled by the sudden death of one beside him, he was to be cleansed on the seventh day (the last day of his separation—Acts 21:27) by shaving his head. This indicates that if we are defiled by some unexpected deadness, we should be cleansed by reseparating ourselves to the Lord.

6:10¹ (eighth) The first day of a new week, signifying the day of resurrection (John 20:1). On the eighth day the Nazarite was to have a new beginning by bringing two turtledoves or two young pigeons to the priest, one for a sin offering (Lev. 4) and the other for a burnt offering (Lev. 1), to make expiation for him (vv. 10-11). This signifies that we should offer Christ as both the sin offering and the burnt offering, in resurrection, for our forgiveness through His redemption (Eph. 1:7).

6:11¹ (sanctify) The Nazarite's sanctifying his head means that he was to have a new consecration for his subjection under the headship.

【6:12】他要將自己分別出來的日子，¹重新分別出來歸給耶和華，又要牽一隻一歲的公羊羔來作贖愆祭；那先前的日子要歸徒然，因為他在分別出來的期間被玷污了。

【6:13】拿細耳人^a滿了分別出來的¹日子，條例乃是這樣：人要領他到會幕門口；

【6:14】他要將供物奉給耶和華，就是一隻¹沒有殘疾、一歲的^a公羊羔作燔祭，一隻沒有殘疾、一歲的²母羊羔作贖罪祭，一隻沒有殘疾的^{3b}公綿羊作平安祭，

● 6:12¹ 這是拿細耳人奉獻的更新許願，再將自己分別歸神。為此，他需要一隻羊羔作贖愆祭。他在許願上的失敗乃是罪，為此他需要贖罪祭。（10～11。）他摸了死亡之物，這錯誤乃是罪愆，為此他需要贖愆祭。我們先前的分別一旦歸於徒然，就該藉着以基督作贖愆祭，重新將自己分別歸神。

● 6:13¹ 拿細耳人的分別持續七天；（徒二一27；）表徵完全的期間，甚至一生之久。（參林前五8註1。）拿細耳人帶給神的每一種供物，都是基督的豫表。享受基督作這些供物，指明勝過天然的情感、屬地的娛樂、背叛和死亡。（見3註1至7註1。）

● 6:14¹ 這裏的『沒有殘疾』表徵沒有缺陷，『一歲』表徵新鮮，『公』表徵強壯，『羊羔』

【6:12】And he shall¹ separate to Jehovah the days of his separation and shall bring a male lamb a year old for a trespass offering, but the former days shall be void because his separation was defiled.

【6:13】Now this is the law of the Nazarite when the¹ days of his separation are^a fulfilled: He shall be brought to the entrance of the Tent of Meeting.

【6:14】And he shall present his offering to Jehovah: one^{1a} male lamb a year old without blemish for a burnt offering, and one² female lamb a year old without blemish for a sin offering, and one^{3b} ram without blemish for a peace offering,

6:12¹ (separate) This was a new vow of consecration for the Nazarite to separate himself to God again. For this he needed a lamb for a trespass offering. His failure in his vow was a sin, for which he needed a sin offering (vv. 10-11). His mistake in touching something dead was a trespass, for which he needed a trespass offering. Once our former separation has been made void, we should reparate ourselves to God by taking Christ as our trespass offering.

6:13¹ (days) The Nazarite's separation lasted for seven days (Acts 21:27), signifying a full course, even a lifetime (cf. note 8¹ in 1 Cor. 5). Each of the offerings brought to God by the Nazarite was a type of Christ. The enjoyment of Christ as these offerings indicates the overcoming of natural affection, earthly pleasure, rebellion, and death (see notes 3¹ through 7¹).

6:14¹ (male) Here male signifies strong, lamb signifies meek, a year old signifies fresh, and without blemish signifies without defects. The

6:13^a
徒二一26

6:14^a
利九3
二三12
6:14^b
利九4, 18

6:13^a
Acts 21:26

6:14^a
Lev. 9:3;
23:12
6:14^b
Lev. 9:4, 18

【6:15】並一¹筐子^a無酵餅，就是細麵調油的餅，與抹油的無酵薄餅，並同獻的素祭和^{2b}奠祭。

表徵溫柔。這隻羊羔作燔祭，豫表基督作我們的燔祭，使我們在祂裏面蒙神悅納，並藉着祂向神活着。（見利一關於燔祭的註。）獻燔祭時，獻祭者按手在供物上，（利一 4，）因而使自己與供物聯合，與供物成爲一。這表徵我們所獻的不僅僅是基督，也是與基督聯合的我們自己。拿細耳人滿了分別出來的日子，不是表徵結束，乃是表徵燔祭生活的開始，這是一種絕對、完全、徹底爲着神的生活。

● 6:14² 這裏的母羊羔表徵服從。牠豫表基督作我們的贖罪祭，使我們得救贖。因着我們仍在舊造裏，所以在開始過拿細耳人的生活時，我們需要神在基督裏所完成的救贖。（來九 12。）

● 6:14³ 這裏的公綿羊表徵剛強爲着享受。牠豫表基督作我們的平安祭，使我們與神在平安的交通中彼此享受。燔祭與贖罪祭的結果，乃是平安祭。參利七 37 註 2。

● 6:15¹ 在本節，『一筐子』表徵完滿，『無酵』表徵無罪，『餅』表徵成形，『細』表徵均勻且平衡，『麵』表徵基督在祂人性裏被磨碾，『調油』表徵調着聖靈（神性，）『餅』（與上文的『餅』原文不同字）表徵更爲成形，『抹』表徵澆灌，『薄餅』表徵容易喫，『素祭』表徵聖別的食物，『奠祭』表徵給神的聖別飲料。這一切豫表基督在人性裏帶着神性，爲我們獻給神，作神與我們的食物，也作給神的聖別飲料。

● 6:15² 見利二三 13 註 2。

【6:15】And a¹ basket of^a unleavened bread, cakes of fine flour mingled with oil, and unleavened wafers anointed with oil, and their meal offering and their^{2b} drink offerings.

lamb for a burnt offering typifies Christ as our burnt offering that we may be acceptable to God in Him and live to God by Him (see notes on the burnt offering in Lev. 1). In offering the burnt offering, the offerer laid his hands on the offering (Lev. 1:4), thus identifying himself with the offering and making himself one with the offering. This signifies our offering not only Christ Himself but also ourselves identified with Christ. The completion of the Nazarite's days of separation signifies not an ending but a beginning of a life of the burnt offering, a life absolutely, utterly, and ultimately for God.

6:14² (female) Here a female lamb signifies submission. It typifies Christ as our sin offering for our redemption. Because we are still in the old creation, at the beginning of our Nazarite life we need God's redemption, which has been completed in Christ (Heb. 9:12).

6:14³ (ram) The ram here signifies being strong for enjoyment. It typifies Christ as our peace offering for our mutual enjoyment with God in fellowship with peace. The result of the burnt offering and the sin offering is the peace offering. Cf. note 37² in Lev. 7.

6:15¹ (basket) In this verse a basket signifies fullness, unleavened signifies without sin, bread signifies formed, cakes signifies more formed, fine signifies even and balanced, flour signifies Christ ground in His humanity, with oil signifies with the Holy Spirit (divinity), wafers signifies easy to eat, anointed signifies poured upon, meal offering signifies holy food, and drink offerings signifies holy drinks for God. All this typifies Christ in His humanity with His divinity offered to God for us as food both to God and to us and also as holy drinks to God.

6:15² (drink) See note 13² in Lev. 23.

【6:16】祭司要將這些奉到耶和華面前，獻上那人的贖罪祭和燔祭；

【6:17】也要把那隻公綿羊連同那筐無酵餅，獻給耶和華作平安祭，又要將同獻的素祭和奠祭獻上。

【6:18】拿細耳人要在會幕門口^{1a}剃他分別出來的頭，把分別出來頭上的髮放在平安祭下的火上。

【6:19】他剃了以後，祭司就要取那煮過的公綿羊一條¹前腿，又從筐子裏取一個無酵餅，和一個無酵薄餅，都放在他手上；

● 6:18¹ 剃頭並不是說，拿細耳人撇棄主權，放棄服從。拿細耳人已經獻了燔祭，（14，）那是應許神要一生繼續過他在分別出來的日子所過的生活。

● 6:19¹ 在 19～20 節，前腿（即肩膀）表徵擔負的力量，搖表徵在復活裏獻上，胸表徵懷抱的愛，搖祭表徵復活，舉祭表徵升天。以上這一切都是指基督的不同方面。這裏的豫表，表徵基督要在祂復活與升天不同的方面，以祂自己作生命的供應，供應那些許願將自己分別出來作拿細耳人，成為事奉神者的信徒。

【6:16】And the priest shall present them before Jehovah and offer his sin offering and his burnt offering.

【6:17】And he shall offer the ram for a sacrifice of peace offerings to Jehovah, with the basket of unleavened bread. The priest shall also offer its meal offering and its drink offering.

【6:18】And the Nazarite shall^{1a} shave the head of his separation at the entrance of the Tent of Meeting, and take the hair of the head of his separation and put it on the fire that is under the sacrifice of peace offerings.

【6:19】And the priest shall take the boiled¹ shoulder of the ram and one unleavened cake out of the basket and one unleavened wafer, and shall put them into the hands of the Nazarite after he has shaved the head of his separation;

6:18¹ (shave) The shaving of the head did not mean that the Nazarite put away the headship and gave up his submission. The Nazarite had offered the burnt offering (v. 14), which was a promise to God that he would continue for his whole life to live as in the days of his separation.

6:19¹ (shoulder) In vv. 19-20 the shoulder signifies strength to bear, to wave signifies to offer in resurrection, the breast signifies love to embrace, the wave offering signifies resurrection, and the heave offering signifies ascension. All of the above refer to Christ in different aspects. The types here signify that the believer who separates himself by a vow to be a Nazarite and becomes a serving one of God will be supplied by Christ with Himself as the life supply in different aspects in His resurrection and ascension.

6:18^a
徒二一 24
參徒十八 18

6:18^a
Acts 21:24;
cf. Acts 18:18

【6:20】祭司要拿這些作為^a搖祭，在耶和華面前搖一搖；這與搖祭的胸、舉祭的腿，都歸祭司為聖。然後拿細耳人可以喝酒。

【6:21】許願的拿細耳人為將自己分別出來，而獻供物給耶和華，並獻他在這之外所能獻的，條例就是這樣。他怎樣許願，就當怎樣照這分別出來的條例行。

六 蒙神賜福 六 22 ~ 27

【6:22】耶和華對摩西說，

【6:23】你要對亞倫和他兒子們說，你們要這樣為以色列人^{1a}祝福，說，

● 6:23¹ 23 ~ 27 節的祝福，是在對付玷污、（五 1 ~ 10、）貞潔的試驗、（五 11 ~ 31、）和拿細耳人的願（1 ~ 21）之後。這祝福就像林後十三 14 的祝福，不是外在的、物質的，乃是三一神永遠的福分，就是三一神在祂神聖的三一裏，將祂自己分賜到我們裏面，作我們的享受。全宇宙中惟一的福分就是三一神，而這福分臨到我們，乃是藉着這位神聖者在祂神聖的三一（父、子、聖靈）裏，分賜到我們裏面。弗一記載，三一神如何在祂神聖的三一裏，祝福祂所揀選、救贖並變化的人，產生召

【6:20】And the priest shall wave them for a^a wave offering before Jehovah. It is holy for the priest, together with the breast of the wave offering and thigh of the heave offering. And afterward the Nazarite may drink wine.

【6:21】This is the law of the Nazarite who vows, that is, of his offering to Jehovah for his separation, in addition to what he can afford; according to his vow which he vows, so he must do according to the law of his separation.

F. Being Blessed by God 6:22-27

【6:22】Then Jehovah spoke to Moses, saying,

【6:23】Speak to Aaron and to his sons, saying, Thus you shall^{1a} bless the children of Israel; you shall say to them,

6:23¹ (bless) The blessing in vv. 23-27 comes after the dealing with defilement (5:1-10), the test for chastity (5:11-31), and the Nazarite vow (vv. 1-21). This blessing, like that in 2 Cor. 13:14, is not outward and material. Rather, it is the eternal blessing of the Triune God, which is the Triune God dispensing Himself in His Divine Trinity into us for our enjoyment. In the entire universe the unique blessing is the Triune God, and this blessing comes to us through the dispensing of the divine Being into us in His Divine Trinity—in the Father, the Son, and the Holy Spirit. Ephesians 1 gives us a record of how the Triune God blesses His chosen, redeemed, and transformed people in His Divine Trinity, issuing in the

6:24^a
詩一三四 3

6:24^b
詩一二一 3-8
彼前一 5
猶 24

6:25^a
詩十七 15
三一 16
六七 1
八十三, 7, 19
一一九 135
但九 17
啓二二 4
參彼前三 12
6:25^b
出三三 19

【6:24】願耶和華^{1a}賜福給你，^b保護你；

【6:25】願耶和華使祂的^{1a}面²光照你，
^b賜恩給你；

會作基督的身體，就是那在萬有中充滿萬有者的豐滿。（見弗一註。）新耶路撒冷是整本聖經記載的終極完成，乃是神在祂神聖的三一（父、子、靈）裏，與祂所揀選、救贖、變化並榮化的人調和，作他們永遠的福分。這樣的福分乃是民六裏神對以色列人祝福的終極應驗。

『願耶和華賜福給你，保護你』（24）可視為與父有關；『願耶和華使祂的面光照你，賜恩給你』（25）可視為與子有關；『願耶和華向你仰臉，賜你平安』（26）可視為與聖靈有關。父賜福給我們，子光照我們，聖靈向我們仰臉。結果，我們就蒙保守，得恩典，也享平安。

● 6:24¹ 父在祂的愛裏，各面各方的賜福給我們，（參弗一 3，）又在祂的能力裏，各面各方的保護我們。（參約十七 11，15，彼前一 5。）

● 6:25¹ 這裏的『面』字表徵同在。子基督的面光照我們，祂就是那看不見之神看得見的同在。（參約十四 7～9。）神和祂的同在是看不見的，但藉着祂的成為肉體，祂成了照耀的日光。（路一 78，參太四 16，約八 12。）這照耀的日光就是神那看不見的同在成為看得見的。

● 6:25² 耶和華的面光照我們，以及祂賜恩給我們，就等於神的成為肉體作祂同在的光照，隨着這光照有恩典。（約一 14，16～17。）主賜恩給我們，意即祂繼續不斷的作我們的恩典。這恩典就是基督的恩，（林後十三 14 上，）實際上就是基督自己。

【6:24】Jehovah^{1a} bless you and^b keep you;

【6:25】Jehovah make His^{1a} face² shine upon you and be^b gracious to you;

church as the Body of Christ, the fullness of the One who fills all in all (see notes in Eph. 1). As the consummation of the entire record of the Bible, the New Jerusalem is the very God in His Divine Trinity—the Father, the Son, and the Spirit—mingled with His chosen, redeemed, transformed, and glorified people as their eternal blessing. Such a blessing is the ultimate fulfillment of God's blessing to Israel in Num. 6.

“Jehovah bless you and keep you” (v. 24) can be ascribed to the Father; “Jehovah make His face shine upon you and be gracious to you” (v. 25) can be ascribed to the Son; and “Jehovah lift up His countenance upon you and give you peace” (v. 26) can be ascribed to the Holy Spirit. The Father blesses us, the Son shines upon us, and the Holy Spirit lifts up His countenance upon us. As a result, we are kept, we receive grace, and we have peace.

6:24¹ (bless) The Father blesses us in every way and in every aspect in His love (cf. Eph. 1:3), and He keeps us in every way and in every aspect in His power (cf. John 17:11, 15; 1 Pet. 1:5).

6:25¹ (face) The word face here signifies presence. As the One whose face shines upon us, Christ the Son is the visible presence of the invisible God (cf. John 14:7-9). God and His presence are invisible, but through His incarnation He became the shining sun (Luke 1:78; cf. Matt. 4:16; John 8:12). This shining sun is God's invisible presence becoming visible.

6:25² (shine) Jehovah's face shining on us and His being gracious to us are equivalent to God's incarnation as the shining of His presence, which was accompanied by grace (John 1:14, 16-17). For the Lord to be gracious to us means that He is continually grace to us. This grace is the grace of Christ (2 Cor. 13:14a), which is actually Christ Himself.

6:24^a
Psa. 134:3

6:24^b
Psa. 121:3-8;
1 Pet. 1:5;
Jude 24

6:25^a
Psa. 17:15;
31:16;
67:1;
80:3, 7, 19;
119:135;
Dan. 9:17;
Rev. 22:4;
cf. 1 Pet. 3:12
6:25^b
Exo. 33:19

6:26^a
詩四 6
四二 5
四四 3
八九 15

6:26^b
詩二九 11
賽二六 12
五七 19
帖後三 16

6:27^a
申二八 10
代下七 14
但九 18-19

7:1^a
出四十 17-18
7:1^b
利八 10-11

【6:26】願耶和華向你^a 仰¹ 臉，賜你^b 平安。

【6:27】他們要如此將我的^a 名¹ 賜給以色列人，好使我賜福給他們。

民數記 第七章

七 十二支派爲着敬拜神
所獻的供物
七 1 ~ 89

【7:1】摩西立完了^a 帳幕的那日，就把帳幕用^{1b} 膏抹了，使其分別爲聖，又把其中的一切物件，並壇與壇的一切器具都抹了，使其分別爲聖；

● 6:26¹ 面（25）指一個人的同在，臉指那人的表情。向人仰臉，意即向那人確認、保證、應許，並將一切給他。子耶穌來，是作神的面；（25；）聖靈來，是作神的臉。（參弗四 30。）當三一神分賜到我們裏面時，我們就有三一神的面，也有祂的臉。至終，我們在三一神裏蒙保守，三一神對我們成了恩典，並且我們有平安。

● 6:27¹ 直譯，置於以色列人身上。

● 7:1¹ 塗抹的膏油，就是橄欖油和四種香料的複合品，豫表複合、包羅萬有的那靈，作經過過程

【6:26】Jehovah lift up His^{1a} countenance upon you and give you^b peace.

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

NUMBERS 7

G. Offerings by the Twelve Tribes
for the Worship of God
7:1-89

【7:1】And on the day that Moses had finished setting up the^a tabernacle, and had^{1b} anointed it and sanctified it and all its furnishings and the altar and all its utensils, and had anointed them and sanctified them,

6:26¹ (countenance) The face (v. 25) denotes the presence of the person, and the countenance denotes the expression of the person. To lift up one's countenance upon a person means to confirm, assure, promise, and give everything to that person. Jesus, the Son, came as the face of God (see note 25¹), and the Holy Spirit comes as the countenance of God (cf. Eph. 4:30). When the Triune God is dispensed into us, we have the face of the Triune God and also His countenance. Eventually, we are kept in the Triune God, the Triune God becomes grace to us, and we have peace.

7:1¹ (anointed) The anointing oil, a compound of olive oil and four spices, typifies the compound, all-inclusive Spirit as the consummation

6:26^a
Psa. 4:6;
42:5;
44:3;
89:15

6:26^b
Psa. 29:11;
Isa. 26:12;
57:19;
2 Thes. 3:16

6:27^a
Deut. 28:10;
2 Chron. 7:14;
Dan. 9:18-19

7:1^a
Exo. 40:17-18
7:1^b
Lev. 8:10-11

【7:2】以色列的^a眾首領，就是各宗族的族長，都來獻供物；他們是各支派的首領，管理那些被數點的人。

【7:3】他們把自己的供物送到耶和華面前，就是¹六輛篷車和十二隻公牛；每兩個首領獻一輛車，每首領獻一隻牛；他們把這些都奉到帳幕前。

【7:4】耶和華對摩西說，

之三神終極完成，包含基督的神性、人性、成為肉體、人性生活、死、復活與升天。（出三十 23～25 與 25 註 2。）因此，膏抹表徵將經過過程、終極完成的三一神，連同祂一切的成分和過程，整個塗抹在受膏的對象上，因而使受膏的對象與複合、終極完成的神完全成為一。我們受了膏，（林後一 21，）意即經過過程的三一神放到我們裏面和我們身上，甚至與我們調和，使我們成為神人，就是與神是一的人。見出三十 26 註 1。

● 7:3¹ 獻六輛篷車和十二隻公牛，是為着運送帳幕（不包括帳幕的器具—9）和祭壇，（7～8，）這是要配合神在地上在祂居所中的行動。照着神新約的經綸，祂不憑自己行動、活動、或作任何事。祂需要人的合作和配搭。在民數記，無所不能的神在可搬運的家中，憑公牛拉的篷車行動。同樣，今天神需要祂的子民將自己獻給祂，作祂行動的憑藉。

【7:2】The^a leaders of Israel, the heads of their fathers' households (they were the leaders of the tribes, who were over those who had been numbered), presented their offering.

【7:3】And they brought their offering before Jehovah: ¹six covered wagons and twelve oxen, a wagon for every two of the leaders and an ox for each one; and they presented them before the tabernacle.

【7:4】Then Jehovah spoke to Moses, saying,

of the processed Triune God, who includes Christ's divinity, humanity, incarnation, human living, death, resurrection, and ascension (Exo. 30:23-25 and note 25¹). Hence, to anoint signifies to apply the processed and consummated Triune God with all His elements and processes as a whole to the object of the anointing, thus making this object absolutely one with the compounded, consummated God. For us to be anointed (2 Cor. 1:21) means that the processed Triune God is put into us and upon us and even mingled with us to make us God-men, those who are one with God. See note 26¹ in Exo. 30.

7:3¹ (six) The offering of six wagons and twelve oxen was for the transporting of the tabernacle (not including its furnishings—v. 9) and the altar (vv. 7-8), and it was to match God's move in His dwelling place on the earth. According to His New Testament economy, God will not move, act, or do anything by Himself. He needs man's cooperation and coordination. In Numbers the omnipotent God moved in a portable home in wagons drawn by oxen. Similarly, today God needs His people to offer themselves to Him as the means for His move.

【7:5】你要從他們收下這些，好用以辦理會幕的事；要照利未人各人所辦的事，交給他們。

【7:6】於是摩西收了車和牛，交給利未人，

【7:7】把兩輛車，四隻牛，照^a革順子孫所辦的事交給他們，

【7:8】又把四輛車，八隻牛，照^a米拉利子孫所辦的事交給他們；他們都在祭司亞倫的兒子以他瑪的管理下。

【7:9】只是沒有交給^a哥轄子孫，因為他們辦的是聖所的事；他們是在肩頭上抬聖物的。

【7:10】用膏抹壇的日子，首領都來獻上為壇行^a奉獻之禮的¹供物；眾首領把供物獻在壇前。

● 7:10¹ 以色列十二支派的首領為着事奉神與神合作，獻十二個銀盤、十二個銀碗、十二個盛滿了香的金盃，（84～86，）表徵基督在祂的救贖（銀）並神聖性情（金）裏，對神乃是馨香的滿足（香。）因着獻祭者是有罪的，所以與神配搭時，也獻十二隻公牛、十二隻公綿羊、十二隻一歲的公

【7:5】Take these from them that they may be used in doing the service of the Tent of Meeting; and you shall give them to the Levites, to each according to his service.

【7:6】And Moses took the wagons and the oxen, and gave them to the Levites.

【7:7】Two wagons and four oxen he gave to the sons of^aGershon according to their service;

【7:8】And four wagons and eight oxen he gave to the sons of^aMerari according to their service, under the direction of Ithamar the son of Aaron the priest.

【7:9】But to the sons of^aKohath he gave none, because the service of the sanctuary belonged to them; they bore this upon their shoulder.

【7:10】And the leaders presented¹offerings for the^adedication of the altar in the day that it was anointed; that is, the leaders presented their offering before the altar.

7:10¹ (offerings) In their cooperating with God for His service, the leaders of the twelve tribes of Israel offered twelve silver plates, twelve silver basins, and twelve gold cups full of incense (vv. 84-86), signifying Christ in His redemption (silver) and His divine nature (gold) as a fragrant satisfaction (incense) to God. Because the offerers were sinful, in their coordinating with God they also offered twelve oxen, twelve rams,

7:7^a
民四 24-28

7:8^a
民四 29-33

7:9^a
民四 4-15

7:10^a
民七 84, 88
代下七 9

7:7^a
Num. 4:24-28

7:8^a
Num. 4:29-33

7:9^a
Num. 4:4-15

7:10^a
Num. 7:84, 88;
2 Chron. 7:9

【7:11】耶和華對摩西說，眾首領為行獻壇的禮，要每天一個首領來獻供物。

【7:12】頭一日獻供物的，是猶大支派亞米拿達的兒子拿順。

【7:13】他的供物是：一個銀盤，重一百三十舍客勒；一個銀碗，重七十舍客勒；都是按聖所的舍客勒，也都盛滿了調油的^a細麵作素祭；

羊羔、並同獻的素祭作燔祭；十二隻公山羊作贖罪祭；以及二十四隻公牛、六十隻公綿羊、六十隻公山羊、六十隻一歲的公羊羔作平安祭。（87～88。）這些供物表徵基督作我們的贖罪祭，救贖我們脫離罪；基督作我們的燔祭，使我們向神活着；基督作我們的平安祭，藉此我們與神在平安中彼此享受基督。這一切供物是為着敬拜神，表徵我們要敬拜神，就必須將自己獻給祂，然後必須獻上基督作我們的贖罪祭、燔祭和平安祭，使我們能與神彼此享受基督，並且因祂得着滿足。

十二是神行政中絕對完全並永遠完整的數字。（見啓二一 12 註 2，16 註 2 與 17 註 2。）供物由十二個支派分十二天獻上，祭牲的數目是十二乘一倍（十二、）二倍（二十四、）或五倍（六十、）表徵獻的時間、獻的人和所獻之物，在神的行政裏，都是絕對完全和永遠完整的。

【7:11】And Jehovah said to Moses, They shall present their offering, one leader each day, for the dedication of the altar.

【7:12】And he who presented his offering the first day was Nahshon the son of Amminadab, of the tribe of Judah.

【7:13】And his offering was one silver plate; its weight was one hundred thirty shekels; one silver bowl of seventy shekels, according to the shekel of the sanctuary; both of them full of fine^a flour mingled with oil for a meal offering;

twelve lambs a year old, and their meal offering for the burnt offering; twelve male goats for a sin offering; and twenty-four oxen, sixty rams, sixty male goats, and sixty male lambs a year old for the peace offering (vv. 87-88). These offerings signify Christ as our sin offering to redeem us from sin, Christ as our burnt offering for our living to God, and Christ as our peace offering, through which we and God enjoy Christ mutually in peace. All these offerings were for the worship of God, signifying that in order to worship God, we must offer ourselves to Him; then we must offer Christ as our sin offering, burnt offering, and peace offering so that we and God may enjoy Christ in mutuality and be satisfied with Him.

Twelve is the number of absolute perfection and eternal completion in God's administration (see notes 12², 16², and 17¹ in Rev. 21). The offerings were offered by the twelve tribes in twelve days, and the number of the sacrifices was twelve multiplied either by one (twelve), two (twenty-four), or five (sixty), signifying that the offering time, the offering people, and the offerings were absolutely perfect and eternally complete in God's administration.

7:13^a
出二九 40-41
利二 1

7:13^a
Exo. 29:40-41;
Lev. 2:1

7:14^a
出三十 34-35

7:15^a
利一 2-3

7:16^a
利四 23-24

7:17^a
利三 1

【7:14】一個金¹盃，重十舍客勒，盛滿了^a香，

【7:15】一隻^a公牛犢，一隻公綿羊，一隻一歲的公羊羔作燔祭；

【7:16】一隻公^a山羊作贖罪祭；

【7:17】兩隻公牛，五隻公綿羊，五隻公山羊，五隻一歲的公羊羔作^a平安祭。這是亞米拿達兒子拿順的供物。

【7:18】第二日來獻的，是以薩迦子孫的首領，蘇押的兒子拿坦業。

【7:19】他獻為供物的是：一個銀盤，重一百三十舍客勒；一個銀碗，重七十舍客勒；都是按聖所的舍客勒，也都盛滿了調油的細麵作素祭；

【7:20】一個金盃，重十舍客勒，盛滿了香；

【7:21】一隻公牛犢，一隻公綿羊，一隻一歲的公羊羔作燔祭；

【7:22】一隻公山羊作贖罪祭；

【7:14】One golden cup of ten shekels, full of^a incense;

【7:15】One^a bull of the herd, one ram, one male lamb a year old, for a burnt offering;

【7:16】One male of the^a goats for a sin offering;

【7:17】And for the sacrifice of^a peace offerings, two oxen, five rams, five male goats, five male lambs a year old. This was the offering of Nahshon the son of Amminadab.

【7:18】On the second day Nethaneel the son of Zuar, leader of Issachar, presented.

【7:19】He presented as his offering one silver plate; its weight was one hundred thirty shekels; one silver bowl of seventy shekels, according to the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meal offering;

【7:20】One golden cup of ten shekels, full of incense;

【7:21】One bull of the herd, one ram, one male lamb a year old, for a burnt offering;

【7:22】One male of the goats for a sin offering;

7:14^a
Exo. 30:34-35

7:15^a
Lev. 1:2-3

7:16^a
Lev. 4:23-24

7:17^a
Lev. 3:1

● 7:14¹ 或，調羹。後文同。

【7:23】兩隻公牛，五隻公綿羊，五隻公山羊，五隻一歲的公羊羔作平安祭。這是蘇押兒子拿坦業的供物。

【7:24】第三日是西布倫子孫的首領，希倫的兒子以利押。

【7:25】他的供物是：一個銀盤，重一百三十舍客勒；一個銀碗，重七十舍客勒；都是按聖所的舍客勒，也都盛滿了調油的細麵作素祭；

【7:26】一個金盃，重十舍客勒，盛滿了香；

【7:27】一隻公牛犢，一隻公綿羊，一隻一歲的公羊羔作燔祭；

【7:28】一隻公山羊作贖罪祭；

【7:29】兩隻公牛，五隻公綿羊，五隻公山羊，五隻一歲的公羊羔作平安祭。這是希倫兒子以利押的供物。

【7:30】第四日是流便子孫的首領，示丟珥的兒子以利蓀。

【7:31】他的供物是：一個銀盤，重一百三十舍客勒；一個銀碗，重七十舍客勒；都是按聖所的舍客勒，也都盛滿了調油的細麵作素祭；

【7:23】And for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs a year old. This was the offering of Nethaneel the son of Zuar.

【7:24】On the third day Eliab the son of Helon, leader of the children of Zebulun —

【7:25】His offering was one silver plate; its weight was one hundred thirty shekels; one silver bowl of seventy shekels, according to the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meal offering;

【7:26】One golden cup of ten shekels, full of incense;

【7:27】One bull of the herd, one ram, one male lamb a year old, for a burnt offering;

【7:28】One male of the goats for a sin offering;

【7:29】And for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs a year old. This was the offering of Eliab the son of Helon.

【7:30】On the fourth day Elizur the son of Shedeur, leader of the children of Reuben —

【7:31】His offering was one silver plate; its weight was one hundred thirty shekels; one silver bowl of seventy shekels, according to the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meal offering;

【7:32】一個金盃，重十舍客勒，盛滿了香；

【7:33】一隻公牛犢，一隻公綿羊，一隻一歲的公羊羔作燔祭；

【7:34】一隻公山羊作贖罪祭；

【7:35】兩隻公牛，五隻公綿羊，五隻公山羊，五隻一歲的公羊羔作平安祭。這是示丟珥的兒子以利蓀的供物。

【7:36】第五日是西緬子孫的首領，蘇利沙代的兒子示路蔑。

【7:37】他的供物是：一個銀盤，重一百三十舍客勒；一個銀碗，重七十舍客勒；都是按聖所的舍客勒，也都盛滿了調油的細麵作素祭；

【7:38】一個金盃，重十舍客勒，盛滿了香；

【7:39】一隻公牛犢，一隻公綿羊，一隻一歲的公羊羔作燔祭；

【7:40】一隻公山羊作贖罪祭；

【7:41】兩隻公牛，五隻公綿羊，五隻公山羊，五隻一歲的公羊羔作平安祭。這是蘇利沙代兒子示路蔑的供物。

【7:32】One golden cup of ten shekels, full of incense;

【7:33】One bull of the herd, one ram, one male lamb a year old, for a burnt offering;

【7:34】One male of the goats for a sin offering;

【7:35】And for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs a year old. This was the offering of Elizur the son of Shedeur.

【7:36】On the fifth day Shelumiel the son of Zurishaddai, leader of the children of Simeon —

【7:37】His offering was one silver plate; its weight was one hundred thirty shekels; one silver bowl of seventy shekels, according to the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meal offering;

【7:38】One golden cup of ten shekels, full of incense;

【7:39】One bull of the herd, one ram, one male lamb a year old, for a burnt offering;

【7:40】One male of the goats for a sin offering;

【7:41】And for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs a year old. This was the offering of Shelumiel the son of Zurishaddai.

【7:42】第六日是迦得子孫的首領，丟珥的兒子以利雅薩。

【7:43】他的供物是：一個銀盤，重一百三十舍客勒；一個銀碗，重七十舍客勒；都是按聖所的舍客勒，也都盛滿了調油的細麵作素祭；

【7:44】一個金盃，重十舍客勒，盛滿了香；

【7:45】一隻公牛犢，一隻公綿羊，一隻一歲的公羊羔作燔祭；

【7:46】一隻公山羊作贖罪祭；

【7:47】兩隻公牛，五隻公綿羊，五隻公山羊，五隻一歲的公羊羔作平安祭。這是丟珥的兒子以利雅薩的供物。

【7:48】第七日是以法蓮子孫的首領，亞米忽的兒子以利沙瑪。

【7:49】他的供物是：一個銀盤，重一百三十舍客勒；一個銀碗，重七十舍客勒；都是按聖所的舍客勒，也都盛滿了調油的細麵作素祭；

【7:50】一個金盃，重十舍客勒，盛滿了香；

【7:42】On the sixth day Eliasaph the son of Deuel, leader of the children of Gad —

【7:43】His offering was one silver plate; its weight was one hundred thirty shekels; one silver bowl of seventy shekels, according to the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meal offering;

【7:44】One golden cup of ten shekels, full of incense;

【7:45】One bull of the herd, one ram, one male lamb a year old, for a burnt offering;

【7:46】One male of the goats for a sin offering;

【7:47】And for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs a year old. This was the offering of Eliasaph the son of Deuel.

【7:48】On the seventh day Elishama the son of Ammihud, leader of the children of Ephraim —

【7:49】His offering was one silver plate; its weight was one hundred thirty shekels; one silver bowl of seventy shekels, according to the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meal offering;

【7:50】One golden cup of ten shekels, full of incense;

【7:51】一隻公牛犢，一隻公綿羊，一隻一歲的公羊羔作燔祭；

【7:52】一隻公山羊作贖罪祭；

【7:53】兩隻公牛，五隻公綿羊，五隻公山羊，五隻一歲的公羊羔作平安祭。這是亞米忽兒子以利沙瑪的供物。

【7:54】第八日是瑪拿西子孫的首領，比大蓿的兒子迦瑪列。

【7:55】他的供物是：一個銀盤，重一百三十舍客勒；一個銀碗，重七十舍客勒；都是按聖所的舍客勒，也都盛滿了調油的細麵作素祭；

【7:56】一個金盃，重十舍客勒，盛滿了香；

【7:57】一隻公牛犢，一隻公綿羊，一隻一歲的公羊羔作燔祭；

【7:58】一隻公山羊作贖罪祭；

【7:59】兩隻公牛，五隻公綿羊，五隻公山羊，五隻一歲的公羊羔作平安祭。這是比大蓿兒子迦瑪列的供物。

【7:51】One bull of the herd, one ram, one male lamb a year old, for a burnt offering;

【7:52】One male of the goats for a sin offering;

【7:53】And for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs a year old. This was the offering of Elishama the son of Ammihud.

【7:54】On the eighth day Gamaliel the son of Pedahzur, leader of the children of Manasseh —

【7:55】His offering was one silver plate; its weight was one hundred thirty shekels; one silver bowl of seventy shekels, according to the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meal offering;

【7:56】One golden cup of ten shekels, full of incense;

【7:57】One bull of the herd, one ram, one male lamb a year old, for a burnt offering;

【7:58】One male of the goats for a sin offering;

【7:59】And for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs a year old. This was the offering of Gamaliel the son of Pedahzur.

【7:60】第九日是便雅憫子孫的首領，基多尼的兒子亞比但。

【7:61】他的供物是：一個銀盤，重一百三十舍客勒；一個銀碗，重七十舍客勒；都是按聖所的舍客勒，也都盛滿了調油的細麵作素祭；

【7:62】一個金盃，重十舍客勒，盛滿了香；

【7:63】一隻公牛犢，一隻公綿羊，一隻一歲的公羊羔作燔祭；

【7:64】一隻公山羊作贖罪祭；

【7:65】兩隻公牛，五隻公綿羊，五隻公山羊，五隻一歲的公羊羔作平安祭。這是基多尼兒子亞比但的供物。

【7:66】第十日是但子孫的首領，亞米沙代的兒子亞希以謝。

【7:67】他的供物是：一個銀盤，重一百三十舍客勒；一個銀碗，重七十舍客勒；都是按聖所的舍客勒，也都盛滿了調油的細麵作素祭；

【7:60】 On the ninth day Abidan the son of Gideoni, leader of the children of Benjamin —

【7:61】 His offering was one silver plate; its weight was one hundred thirty shekels; one silver bowl of seventy shekels, according to the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meal offering;

【7:62】 One golden cup of ten shekels, full of incense;

【7:63】 One bull of the herd, one ram, one male lamb a year old, for a burnt offering;

【7:64】 One male of the goats for a sin offering;

【7:65】 And for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs a year old. This was the offering of Abidan the son of Gideoni.

【7:66】 On the tenth day Ahiezer the son of Ammishaddai, leader of the children of Dan —

【7:67】 His offering was one silver plate; its weight was one hundred thirty shekels; one silver bowl of seventy shekels, according to the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meal offering;

【7:68】一個金盃，重十舍客勒，盛滿了香；

【7:69】一隻公牛犢，一隻公綿羊，一隻一歲的公羊羔作燔祭；

【7:70】一隻公山羊作贖罪祭；

【7:71】兩隻公牛，五隻公綿羊，五隻公山羊，五隻一歲的公羊羔作平安祭。這是亞米沙代兒子亞希以謝的供物。

【7:72】第十一日是亞設子孫的首領，俄蘭的兒子帕結。

【7:73】他的供物是：一個銀盤，重一百三十舍客勒；一個銀碗，重七十舍客勒；都是按聖所的舍客勒，也都盛滿了調油的細麵作素祭；

【7:74】一個金盃，重十舍客勒，盛滿了香；

【7:75】一隻公牛犢，一隻公綿羊，一隻一歲的公羊羔作燔祭；

【7:76】一隻公山羊作贖罪祭；

【7:77】兩隻公牛，五隻公綿羊，五隻公山羊，五隻一歲的公羊羔作平安祭。這是俄蘭兒子帕結的供物。

【7:68】 One golden cup of ten shekels, full of incense;

【7:69】 One bull of the herd, one ram, one male lamb a year old, for a burnt offering;

【7:70】 One male of the goats for a sin offering;

【7:71】 And for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs a year old. This was the offering of Ahiezer the son of Ammishaddai.

【7:72】 On the eleventh day Pagiel the son of Ochran, leader of the children of Asher —

【7:73】 His offering was one silver plate; its weight was one hundred thirty shekels; one silver bowl of seventy shekels, according to the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meal offering;

【7:74】 One golden cup of ten shekels, full of incense;

【7:75】 One bull of the herd, one ram, one male lamb a year old, for a burnt offering;

【7:76】 One male of the goats for a sin offering;

【7:77】 And for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs a year old. This was the offering of Pagiel the son of Ochran.

【7:78】第十二日是拿弗他利子孫的首領，以南的兒子亞希拉。

【7:79】他的供物是：一個銀盤，重一百三十舍客勒；一個銀碗，重七十舍客勒；都是按聖所的舍客勒，也都盛滿了調油的細麵作素祭；

【7:80】一個金盃，重十舍客勒，盛滿了香；

【7:81】一隻公牛犢，一隻公綿羊，一隻一歲的公羊羔作燔祭；

【7:82】一隻公山羊作贖罪祭；

【7:83】兩隻公牛，五隻公綿羊，五隻公山羊，五隻一歲的公羊羔作平安祭。這是以南兒子亞希拉的供物。

【7:84】用膏抹壇的日子，以色列的眾首領^a為行獻壇之禮所獻的是：銀盤十二個，銀碗十二個，金盃十二個；

【7:85】每銀盤重一百三十舍客勒，每碗重七十舍客勒。一切器皿的銀子，按聖所的舍客勒，共有二千四百舍客勒。

【7:78】On the twelfth day Ahira the son of Enan, leader of the children of Naphtali —

【7:79】His offering was one silver plate; its weight was one hundred thirty shekels; one silver bowl of seventy shekels, according to the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meal offering;

【7:80】One golden cup of ten shekels, full of incense;

【7:81】One bull of the herd, one ram, one male lamb a year old, for a burnt offering;

【7:82】One male of the goats for a sin offering;

【7:83】And for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs a year old. This was the offering of Ahira the son of Enan.

【7:84】This was the^a dedication of the altar, in the day when it was anointed, by the leaders of Israel: twelve silver plates, twelve silver bowls, twelve golden cups;

【7:85】Each silver plate weighing one hundred thirty shekels, and each bowl seventy; all the silver of the vessels was two thousand four hundred shekels, according to the shekel of the sanctuary;

【7:86】十二個金盃盛滿了香，按聖所的舍客勒，每盃重十舍客勒，所有的金子共一百二十舍客勒。

【7:87】作燔祭的牲口，共有公牛十二隻，公綿羊十二隻，一歲的公羊羔十二隻，並同獻的素祭；作贖罪祭的，共有公山羊十二隻；

【7:88】作平安祭的牲口，共有公牛二十四隻，公綿羊六十隻，公山羊六十隻，一歲的公羊羔六十隻。這就是用膏抹壇之後，為行獻壇之禮所獻的。

【7:89】摩西進會幕要與耶和華^a說話的時候，聽見從見證櫃的遮罪蓋以上、二^b 嚙嚙咭中間，有向他說話的聲音，¹他就向耶和華說話。

民數記 第八章

八 點燈

八 1 ~ 4

【8:1】耶和華對摩西說，

● 7:89¹ 或，耶和華就向他說話。

【7:86】The twelve golden cups, full of incense, weighing ten shekels each, according to the shekel of the sanctuary; all the gold of the cups was one hundred twenty shekels;

【7:87】All the livestock for the burnt offering: twelve bulls, twelve rams, twelve male lambs a year old and their meal offering; and twelve males of the goats for a sin offering;

【7:88】And all the livestock for the sacrifice of peace offerings: twenty-four bulls, sixty rams, sixty male goats, sixty male lambs a year old. This was the dedication of the altar, after it was anointed.

【7:89】And when Moses went into the Tent of Meeting to^a speak with Him, he heard the voice speaking to him from above the expiation cover that was upon the Ark of the Testimony, from between the two^b cherubim; and¹ he spoke to Him.

NUMBERS 8

H. Lighting the Lamps

8:1-4

【8:1】Then Jehovah spoke to Moses, saying,

7:89¹ (he) Or, He (Jehovah) spoke to him (Moses).

7:89^a
出三三 9-11
民十二 8
7:89^b
出二五 22

7:89^a
Exo. 33:9-11;
Num. 12:8
7:89^b
Exo. 25:22

8:2^a
出二五 37
三七 18
啓四 5

【8:2】你要對亞倫說，你放上燈盞的時候，^{1a}七盞燈都要向燈臺前面發光。

【8:3】亞倫便這樣行；他把燈盞放上，使燈向燈臺前面發光，正如耶和華所吩咐摩西的。

【8:4】燈臺的作法是用金子^a錘出來的，連座帶花都是錘出來的；摩西製造燈臺，是照耶和華所指示他的¹樣式。

8:4^a
出二五 18, 31
三七 7, 17, 22
民十 2

九 獻上利未人 (服事祭司體系的人) 八 5 ~ 26

1 先潔淨他們 5 ~ 8

● 8:2¹ 七盞燈表徵七靈，（啓四 5，）向燈臺前面發光，朝着帳幕的中間照耀。因此，燈的照耀是在正確的方向，以便事奉並行動。從這裏起，神的百姓能開始對祂有屬靈的事奉。

● 8:4¹ 或，異象；所見之物。（與出二五 9、40 所用的辭原文不同。）關於燈臺的作法，見出二五 31 ~ 40 註。

【8:2】Speak to Aaron and say to him, When you set up the lamps, the ^{1a}seven lamps will give light in front of the lampstand.

【8:3】And Aaron did so; he set up its lamps to give light in front of the lampstand, as Jehovah had commanded Moses.

【8:4】Now this was the workmanship of the lampstand, ^abeaten work of gold; from its base to its flowers it was beaten work. According to the ¹pattern which Jehovah had shown Moses, so he made the lampstand.

8:2^a
Exo. 25:37;
37:18;
Rev. 4:5

8:4^a
Exo. 25:18, 31;
37:7, 17, 22;
Num. 10:2

I. The Presenting of the Levites (Serving Ones of the Priesthood) 8:5-26

1. Cleansing Them First vv. 5-8

8:2¹ (seven) The seven lamps, signifying the seven Spirits (Rev. 4:5), gave light in front of the lampstand, shining toward the middle of the tabernacle. Thus, the shining of the lamps was in the right direction for serving and moving. At this point God's people could begin to render their spiritual service to Him.

8:4¹ (pattern) Or, vision; thing seen (different from the word used in Exo. 25:9, 40). For the workmanship of the lampstand, see notes in Exo. 25:31-40.

【8:5】耶和華對摩西說，

【8:6】你要從以色列人中選取利未人，
並潔淨他們。

【8:7】¹潔淨他們當這樣行：把潔淨^a水
彈在他們身上，又叫他們用^b剃刀刮
全身，洗衣服，潔淨自己。

【8:8】然後叫他們取一隻公牛犢，並同
獻的素祭，就是調油的細麵；你要另
取一隻公牛犢作贖罪祭。

2 將他們獻給神 9 ~ 22

【8:9】你要將利未人奉到^a會幕前，並
招聚以色列全^b會眾；

● 8:7¹ 關於利未人的得着潔淨，將潔淨水彈在利未人身上，表徵將基督救贖的功效應用於服事的信徒；用剃刀刮除全身的毛髮，表徵割除一切天然的力量；洗衣服並潔淨自己，表徵對付他們的行為與本身；獻贖罪祭、燔祭和素祭，（8，12，）指明利未人需要基督作他們的供物和頂替，因為他們是有罪的，因為他們該為神活着，也因為他們該活出像基督在祂人性裏一樣的生活。（關於各樣供物的意義，見利一～五註。）

【8:5】Then Jehovah spoke to Moses, saying,

【8:6】Take the Levites from among the children of Israel and cleanse them.

【8:7】And thus you shall do to them to ¹cleanse them: Sprinkle the ^awater of purification upon them, and let them pass a ^brazor over all their flesh and wash their clothes and cleanse themselves.

【8:8】Then let them take a bull of the herd and its meal offering, fine flour mingled with oil; and a second bull of the herd you shall take for a sin offering.

2. Presenting Them to God vv. 9-22

【8:9】And you shall present the Levites before the ^aTent of Meeting and gather the whole ^bassembly of the children of Israel.

8:7¹ (cleanse) Concerning the cleansing of the Levites, sprinkling the water of purification upon the Levites signifies the application of the effectiveness of the redemption of Christ upon the serving believers; shaving off all the hair of the body signifies the cutting off of all the natural strength; washing their clothes and cleansing themselves signify dealing with their conduct and their person; and offering the sin offering, the burnt offering, and the meal offering (vv. 8, 12) indicates that the Levites needed Christ to be their offerings and their replacement because they were sinful, because they should live for God, and because they should live as Christ lived in His humanity (see notes in Lev. 1—5 for the significance of the offerings).

8:7^a
民十九 17-19
8:7^b
利十四 8-9

8:7^a
Num. 19:17-19
8:7^b
Lev. 14:8-9

8:9^a
參出二九 4
四十 12
8:9^b
利八 3

8:9^a
cf. Exo. 29:4;
40:12
8:9^b
Lev. 8:3

【8:10】你將利未人奉到耶和華面前，以色列人要^{1a} 按手在他們頭上。

【8:11】亞倫要將利未人獻在耶和華面前，作為以色列人的¹ 搖祭，使他們辦耶和華的事。

【8:12】利未人要^{1a} 按手在那兩隻牛的頭上；你要將一隻作贖罪祭，一隻作燔祭，獻給耶和華，為利未人遮罪。

【8:13】你也要使利未人站在亞倫和他兒子面前，將他們作為搖祭獻給耶和華。

● 8:10¹ 帳幕的事奉該由以色列人照管，但神揀選利未人頂替以色列人。（16～18，三 12 與註，見出三二 27 註 2。）這裏的按手，表徵以色列人使自己與利未人聯合，意思就是在利未人獻給神時，所有的以色列人也獻給神了。

● 8:11¹ 搖祭豫表復活的基督。（見出二九 24 註 1。）利未人是活人被獻上作搖祭，好使他們辦理神的事。（參羅十二 1，4～6 上。）

● 8:12¹ 利未人按手在牛的頭上，意即他們使自己與牛聯合。以色列人、（10、）利未人和牛，這三方藉着按手彼此聯合。

【8:10】And you shall present the Levites before Jehovah, and the children of Israel shall^{1a} lay their hands upon the Levites.

【8:11】And Aaron shall offer the Levites before Jehovah as a¹ wave offering from the children of Israel, that they may do the service of Jehovah.

【8:12】And the Levites shall^{1a} lay their hands upon the heads of the bulls, and you shall offer the one as a sin offering and the other as a burnt offering to Jehovah to make expiation for the Levites.

【8:13】And you shall set the Levites before Aaron and before his sons, and offer them as a wave offering to Jehovah.

8:10¹ (lay) The services of the tabernacle should have been taken care of by the sons of Israel, yet God chose the Levites to replace the sons of Israel (vv. 16-18; 3:12 and note; see note 27¹ in Exo. 32). The laying on of hands here signifies that the sons of Israel identified themselves with the Levites, meaning that in the presenting of the Levites, all the sons of Israel were presented to God.

8:11¹ (wave) A wave offering typifies the resurrected Christ (see note 24¹ in Exo. 29). The Levites as living persons were offered as a wave offering that they might do the service of God (cf. Rom. 12:1, 4-6a).

8:12¹ (lay) For the Levites to lay their hands on the bulls meant that they identified themselves with the bulls. Through the laying on of hands three parties—the sons of Israel (v. 10), the Levites, and the bulls—were identified with one another.

8:14^a
民十六 9
申十 8

【8:14】這樣，你從以色列人中將利未人^a分別出來，利未人便是我的。

【8:15】此後利未人要進去辦會幕的事。你要潔淨他們，將他們作為搖祭獻上；

【8:16】因為他們是從以色列人中全然給我的，我^a選取他們歸我，代替以色列人中一切首胎頭生的。

【8:17】以色列人中一切^a頭生的，連人帶牲畜，都是我的。我在埃及地擊殺一切頭生的那天，將他們分別為聖歸我。

【8:18】我已選取利未人代替以色列人中一切頭生的。

【8:19】我從以色列人中將利未人^a賜給亞倫和他的子孫，在會幕中辦以色列人的事，又為以色列人遮罪，免得他們挨近聖所，有災殃臨到他們中間。

【8:20】摩西、亞倫、並以色列人的全會眾便向利未人如此行；凡耶和華指着利未人所吩咐摩西的，以色列人就向他們照樣行。

【8:14】Thus you shall^a separate the Levites from among the children of Israel, and the Levites shall be Mine.

【8:15】Then after this the Levites may go in to do the service of the Tent of Meeting. So you shall cleanse them and offer them as a wave offering.

【8:16】For they are wholly given to Me from among the children of Israel; I have^a taken them for Myself instead of everyone who opens the womb, the firstborn of all the children of Israel.

【8:17】For all the^a firstborn among the children of Israel are Mine, both human and animal. On the day that I struck down all the firstborn in the land of Egypt I sanctified them for Myself.

【8:18】And I have taken the Levites instead of all the firstborn among the children of Israel.

【8:19】And I have given the Levites as a^a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the Tent of Meeting, and to make expiation for the children of Israel, that there may be no plague among the children of Israel, when the children of Israel come near to the sanctuary.

【8:20】Thus did Moses and Aaron and the whole assembly of the children of Israel do to the Levites; according to all that Jehovah had commanded Moses concerning the Levites, so did the children of Israel do to them.

8:14^a
Num. 16:9;
Deut. 10:8

8:16^a
Num. 3:12, 45;
18:6

8:17^a
Exo. 13:2;
Num. 3:13;
Luke 2:23

8:19^a
Num. 3:9;
18:6

8:16^a
民三 12, 45
十八 6

8:17^a
出十三 2
民三 13
路二 23

8:19^a
民三 9
十八 6

【8:21】於是利未人潔淨了自己的罪，洗了衣服；亞倫將他們作為搖祭獻在耶和華面前，又為他們遮罪，潔淨他們。

【8:22】然後利未人進去，在亞倫和他兒子面前，在會幕中辦事；耶和華指着利未人怎樣吩咐摩西，以色列人就怎樣向他們行。

3 利未人事奉的年齡 23 ~ 26

【8:23】耶和華對摩西說，

【8:24】關於利未人的事奉，乃是這樣：
^a從¹二十五歲以上，他們要進來事奉，辦會幕的事，

● 8:24¹ 按照四 3，利未人必須三十歲纔有資格作帳幕裏的事。根據本節，利未人二十五歲時，必定是開始了五年的學習期，在這段期間受訓練在帳幕中供職。帳幕裏的事奉，每一方面都要準確，不容許任何錯誤。所以，凡在帳幕裏面並在帳幕周圍事奉的，都必須受訓練，要作事準確。利未人完成五年的學習期後，到了三十歲，就有資格在帳幕中事奉。

【8:21】And the Levites purified themselves from sin and washed their clothes. Then Aaron offered them as a wave offering before Jehovah, and Aaron made expiation for them to cleanse them.

【8:22】And after this the Levites went in to do their service in the Tent of Meeting before Aaron and before his sons; as Jehovah had commanded Moses concerning the Levites, so they did to them.

3. The Age for the Service of the Levites vv. 23-26

【8:23】Then Jehovah spoke to Moses, saying,

【8:24】This is what applies to the Levites: ^aFrom ¹twenty-five years old and upward they shall go in to perform the service in the work of the Tent of Meeting.

8:24¹ (twenty-five) According to 4:3, a Levite had to be thirty years old to be qualified to carry out the service in the tabernacle. Based on this verse, at the age of twenty-five a Levite must have begun a five-year period of apprenticeship, in which he was trained to minister in the tabernacle. Every aspect of the service in the tabernacle had to be exact; no mistakes were tolerated. Therefore, those who served in and around the tabernacle had to be trained to do things accurately. After a Levite had completed his five-year apprenticeship, he was qualified, at the age of thirty, to serve in the tabernacle.

8:24^a
24-25;
參民四 3, 23
代上二三 3, 24-27

8:24^a
vv. 24-25;
cf. Num. 4:3, 23;
1 Chron. 23:3,
24-27

【8:25】到了五十歲，他們要從事奉的工作上¹退去，不再辦事；

【8:26】他們可以在會幕裏，幫助他們的弟兄，謹守所吩咐的，但自己不再辦事了。關於所吩咐利未人的，你要這樣向他們行。

民數記 第九章

十 守逾越節 九 1 ~ 14

【9:1】以色列人出埃及地以後，第二年¹正月，耶和華在西乃的曠野曾對摩西說，

● 8:25¹ 25 ~ 26 節論到利未人退去的話，指明他們二十五年事奉所得着的經歷，在五十歲以後仍是需要的。因為神對於處理帳幕、各種祭、和利未人的工作，都有嚴謹的條例，需要一些老練的人指導神的百姓，特別是年輕人，使他們不致鬆懈而不知不覺在事奉中得罪神。對於召會中的事奉，也有同樣的需要。

● 9:1¹ 本書一至八章是神在以色列人出埃及後，第二年二月初一日對摩西所說的，（一 1，）而九 1 ~ 14 的話是同年正月說的。（1。）當摩

【8:25】And from the age of fifty years they shall¹ retire from the service in the work and shall serve no more.

【8:26】But they may minister to their brothers in the Tent of Meeting, to keep the charge, but they themselves shall do no service. Thus you shall do with the Levites concerning their charges.

NUMBERS 9

J. Keeping the Passover 9:1-14

【9:1】Now Jehovah had spoken to Moses in the wilderness of Sinai in the¹ first month of the second year after they had come out of the land of Egypt, saying,

8:25¹ (retire) The word in vv. 25-26 concerning the retiring of the Levites indicates that what they had gained in experience through the twenty-five years of their service was still needed after the age of fifty. Because God is serious about the laws governing the tabernacle, the offerings, and the Levitical work, there was the need of some experienced ones to instruct God's people, especially the young ones, so that they would not become careless and unconsciously offend God in their service. The same need exists regarding the service in the church.

9:1¹ (first) Chapters 1-8 of this book were spoken by God to Moses on the first day of the second month in the second year after the exodus from Egypt (1:1), whereas the words in 9:1-14 were spoken in the first month of

【9:2】以色列人應當在所定的日期守^{1a}逾越節。

西在二月記載一切神聖的說話時，神必是囑咐他將神在正月曾對他說到關於逾越節的話寫下來。摩西在這時刻記下神關於逾越節的囑咐，指明神的百姓履行了本書頭八章的神聖要求，並有分於其中的神聖供備之後，該有團體的節期，好在神面前與神一同享受基督，彼此得着滿足。這表明在神的行動中，神贖民與祂一同行動這事上，守逾越節是重要的。同樣，因着主的筵席與神在地上的行動非常有關，新約的信徒必須守主的筵席。（林前十一 23～26。）

● 9:2¹ 關於逾越節的細節，見出十二 1～28、43～51 註。舊約裏的逾越節對以色列人是每年的題醒；而主的筵席，就是主耶穌所設立以頂替逾越節的，（見太二六 26 註 1，）對在基督裏的信徒乃是每週的題醒。逾越節和主的筵席都題醒我們，我們在神公義的審判下是該死的，但神預備了基督作我們的頂替，為我們受死，因而拯救我們脫離神公義之死的審判。不僅如此，這二者也題醒我們，我們不屬於自己，乃屬於那位頂替我們的，如今祂是我們的生命和生命的供應。基督既是我們的生命和生命的供應，我們就該憑祂活着。（約六 57。）

【9:2】Let the children of Israel keep the^{1a} passover at its appointed time.

the same year (v. 1). In the second month as Moses was recording all the divine speakings, God must have charged him to write something concerning the passover, of which God had spoken to Moses in the first month. Moses' recording of God's charge concerning the passover at this juncture indicates that after fulfilling the divine requirements and partaking of the divine provisions in the first eight chapters of this book, God's people should have a corporate feast to enjoy Christ before God and with God for their mutual satisfaction. This shows the importance of keeping the passover in relation to the move of God's redeemed people with God in His activity. Similarly, because the Lord's table has much to do with God's move on earth, the New Testament believers must keep the Lord's table (1 Cor. 11:23-26).

9:2¹ (passover) For the details of the passover, see notes in Exo. 12:1-28, 43-51. The passover in the Old Testament was a yearly reminder to the children of Israel, whereas the Lord's table, instituted by the Lord Jesus to replace the passover (see note 26¹ in Matt. 26), is a weekly reminder to the believers in Christ. Both the passover and the Lord's table remind us that we were destined to die under God's righteous judgment, but God prepared Christ to be our replacement to die for us, thus saving us from the death-judgment of God's righteousness. Furthermore, they remind us that we do not belong to ourselves but to the One who replaced us and who is now our life and life supply. Since Christ is our life and life supply, we should live by Him (John 6:57).

【9:3】本月^a十四日¹黃昏的時候，你們要在所定的日期守這節，要按這節的一切²律例和一切²典章而守。

【9:4】於是摩西告訴以色列人要守逾越節。

【9:5】他們就在西乃的曠野，正月十四日黃昏的時候，守逾越節；凡耶和華所吩咐摩西的，以色列人都照樣行了。

【9:6】但有幾個人因接觸^a死人不潔淨，以致不能在那日守逾越節；當日他們來到摩西、亞倫面前，

【9:7】說，我們雖因接觸死人不潔淨，為何被阻止，不得在以色列人中間，在所定的日期獻耶和華的供物呢？

【9:8】摩西對他們說，你們暫且等候，我可以去聽耶和華指着你們有甚麼吩咐。

● 9:3¹ 直譯，兩晚之間。5、11 節者同。

● 9:3² 見路一 6 註 4。

【9:3】On the^afourteenth day of this month¹at twilight, you shall keep it at its appointed time; according to all its²statutes and according to all its²ordinances you shall keep it.

【9:4】Thus Moses told the children of Israel to keep the passover.

【9:5】And they kept the passover in the first month, on the fourteenth day of the month, at twilight, in the wilderness of Sinai; according to all that Jehovah commanded Moses, so the children of Israel did.

【9:6】But there were certain men who were unclean through contact with a^adead person, so that they could not keep the passover on that day; so they came before Moses and before Aaron on that day.

【9:7】And those men said to him, Although we are unclean through contact with a dead person, why must we be kept from presenting the offering of Jehovah at its appointed time among the children of Israel?

【9:8】And Moses said to them, Stay here so I may hear what Jehovah will command concerning you.

9:3¹ (at) Lit., between the two evenings. So also in vv. 5 and 11.

9:3² (statutes) See note 6⁴ in Luke 1.

【9:9】耶和華對摩西說，

【9:10】你要對以色列人說，你們和你們後代中，若有人因接觸死人不潔淨，或在遠方旅途上，他仍要向耶和華守逾越節。

【9:11】他們要在^a二月十四日黃昏的時候，守逾越節；要用^b無酵餅與苦菜，和逾越節的羊羔同喫。

【9:12】羊羔一點不可留到^a早晨，^b骨頭一根也不可折斷；他們要照逾越節的一切律例而守。

【9:13】¹那潔淨且不在旅途上的人若不守逾越節，那人要從民中剪除，因為他在所定的日期不獻耶和華的供物；那人必擔當自己的罪。

● 9:13¹ 潔淨的以色列人必須守逾越節，這表徵蒙救贖的信徒必須有分於主的筵席。（林前十一 23 ~ 26。）外人可以與以色列人同守逾越節，（14，）表徵相信的外邦人已命定可以有分於主的筵席。（參弗二 11 ~ 19。）

【9:9】Then Jehovah spoke to Moses, saying,

【9:10】Speak to the children of Israel, saying, Any one of you or your descendants who becomes unclean through contact with a dead person or is on a distant journey shall still keep the passover to Jehovah.

【9:11】In the^a second month on the fourteenth day at twilight they shall keep it; they shall eat it with^b unleavened bread and bitter herbs.

【9:12】They shall not leave any of it until the^a morning, nor break a^b bone of it; according to every statute of the passover they shall keep it.

【9:13】But the¹ man who is clean and is not on a journey yet refrains from keeping the passover, that person shall be cut off from his people, because he did not present Jehovah's offering at its appointed time; that man shall bear his sin.

9:13¹ (man) That an Israelite who was clean was required to keep the passover signifies that the redeemed believers are required to partake of the Lord's table (1 Cor. 11:23-26). A stranger being permitted to keep the passover with the sons of Israel (v. 14) signifies that the believing Gentiles have been destined to partake of the Lord's table (cf. Eph. 2:11-19).

9:11^a
代下三十二 3, 13,
15
9:11^b
出十二 8
申十六 3

9:12^a
出十二 10
9:12^b
出十二 46
約十九 36

9:11^a
2 Chron. 30:2-3,
13, 15
9:11^b
Exo. 12:8;
Deut. 16:3

9:12^a
Exo. 12:10
9:12^b
Exo. 12:46;
John 19:36

9:14^a
出十二 48-49

【9:14】若有^a外人寄居在你們中間，願向耶和華守逾越節，他要照逾越節的律例和典章行。無論是寄居的或是本地人，同歸一例。

貳 行程

九 15 ~ 二十 29, 二一 4 ~ 20, 三三 1 ~ 49

一 引導

九 15 ~ 十 10

1 藉雲彩

九 15 ~ 23

9:15^a
出四十 34
參來十二 1

【9:15】立起帳幕的那日，有^{1a}雲彩遮蓋帳幕，就是見證的會幕；從晚上到早晨，雲彩在帳幕上，形狀如¹火。

9:16^a
出十三 21

【9:16】常是這樣：白晝^a雲彩遮蓋帳幕，夜間形狀如火。

● 9:15¹ 按豫表，雲彩表徵那靈，（林前十 1 ~ 2 與 1 註 4，2 註 1，）而光照的火表徵神的話。（詩一一九 105。）那靈和話乃是一。（約六 63，弗六 17。）參出十三 21 註 1。

【9:14】And if a^a stranger sojourns with you and keeps the passover to Jehovah; according to the statute of the passover and according to its ordinance, so shall he do. You shall have one statute, both for the sojourner and for the native born in the land.

9:14^a
Exo. 12:48-49

II. Journeying

9:15 — 20:29; 21:4-20; 33:1-49

A. The Guidance

9:15 — 10:10

1. By the Cloud

9:15-23

【9:15】And on the day that the tabernacle was set up, the^{1a} cloud covered the tabernacle, the Tent of the Testimony; and in the evening it was like the appearance of¹ fire over the tabernacle until morning.

9:15^a
Exo. 40:34;
cf. Heb. 12:1

【9:16】So it was always; the^a cloud covered it by day, and the appearance of fire by night.

9:16^a
Exo. 13:21

9:15¹ (cloud) In typology the cloud signifies the Spirit (1 Cor. 10:1-2 and notes 1⁴ and 2³) and the fire, for enlightening, signifies the Word of God (Psa. 119:105). The Spirit and the Word are one (John 6:63; Eph. 6:17). Cf. note 21¹ in Exo. 13.

【9:17】¹雲彩幾時從帳幕^a收上去，以色列人就幾時起行；雲彩在那裏停住，以色列人就在那裏安營。

【9:18】以色列人遵耶和華的吩咐起行，也遵耶和華的吩咐安營；雲彩在帳幕上停住幾時，他們就住營幾時。

【9:19】雲彩在帳幕上停留許多日子，以色列人就遵耶和華的吩咐不起行。

【9:20】有時雲彩在帳幕上幾天，他們就照耶和華的吩咐住營，然後照耶和華的吩咐起行。

【9:21】有時從晚上到早晨，這雲彩停着；早晨雲彩收上去的時候，他們就起行。或者白晝夜間雲彩都停着；雲彩收上去的時候，他們就起行。

● 9:17¹ 以色列人組成軍隊之後，就豫備好要踏上為神爭戰的行程，使神能在地上的得着立場建立祂的國和祂的家。他們的行動不是取決於自己，乃是完全照着神的引導。以色列人行動的引導來自諸天（雲彩—15～23，）也來自地（兩枝號—十1～10。）在雲彩形狀裏的引導，表徵神，特指神的同在，就是神自己終極完成為那靈。這指明新約信徒該常常跟隨內住的靈。（羅八4，14，加五16，18，25。）

【9:17】And whenever the ¹cloud was ^ataken up from over the tent, then after that the children of Israel set out; and in the place where the cloud settled, there the children of Israel encamped.

【9:18】At the commandment of Jehovah the children of Israel set out, and at the commandment of Jehovah they encamped; as long as the cloud settled upon the tabernacle, they remained encamped.

【9:19】Even when the cloud extended its time over the tabernacle for many days, the children of Israel kept the charge of Jehovah and did not set out.

【9:20】If sometimes the cloud was upon the tabernacle a few days, according to the commandment of Jehovah they remained encamped; then at the commandment of Jehovah they set out.

【9:21】If sometimes the cloud remained from evening until morning, when the cloud was taken up in the morning, they set out; or if it remained a day and a night, when the cloud was taken up, they set out.

9:17¹ (cloud) After the children of Israel had been formed into an army, they were ready to journey to fight for God so that He could gain the ground on earth to build up His kingdom with His house. Their moving was not up to them; it was altogether according to God's guidance. The guidance for the children of Israel in their move was both from the heavens (the cloud—vv. 15-23) and from the earth (the two trumpets—10:1-10). The guidance in the form of a cloud signifies God in the sense of God's presence, i.e., God Himself consummated to be the Spirit. This indicates that the New Testament believers should always follow the indwelling Spirit (Rom. 8:4, 14; Gal. 5:16, 18, 25).

【9:22】雲彩住留在帳幕上，無論是兩天，或是一個月，或是更長時日，以色列人就住營不起行；但雲彩收上去的時候，他們就起行。

【9:23】他們遵耶和華的吩咐安營，也遵耶和華的吩咐起行。他們守耶和華所吩咐的，都是照耶和華藉摩西所吩咐的。

民數記 第十章

2 藉兩枝號 + 1 ~ 10

【10:1】耶和華對摩西說，

【10:2】你要作兩枝¹銀號，都要^a錘出來的，用以招聚會眾，並叫眾營起行。

【10:3】^a吹這兩枝號的時候，全會眾要到你那裏，聚集在會幕門口。

【10:4】若單吹一枝，^a眾首領，就是以以色列軍中的統領，要聚集到你那裏。

● 10:2¹ 按豫表，銀表徵基督的救贖。

【9:22】 Whether it was two days or a month or a longer time that the cloud extended its time over the tabernacle and settled above it, the children of Israel remained encamped and did not set out; but when it was taken up, they set out.

【9:23】 At the commandment of Jehovah they encamped, and at the commandment of Jehovah they set out. They kept the charge of Jehovah according to the commandment of Jehovah through Moses.

NUMBERS 10

2. By the Two Trumpets 10:1-10

【10:1】 Then Jehovah spoke to Moses, saying,

【10:2】 Make yourself two trumpets of¹silver; of^abeaten work you shall make them; and you shall use them for summoning the assembly and for the setting out of the camps.

【10:3】 And when they^ablow them, all the assembly shall gather themselves to you at the entrance of the Tent of Meeting.

【10:4】 But if they blow only one, then the^aleaders, the heads of the thousands of Israel, shall gather themselves to you.

10:2¹ (silver) In typology silver signifies Christ's redemption.

10:2^a
出二五 18, 31
民八 4

10:3^a
民十 7-8
參耶四 5
珥二 15-16

10:4^a
民一 16
七 2

10:2^a
Exo. 25:18, 31;
Num. 8:4

10:3^a
Num. 10:7-8;
cf. Jer. 4:5;
Joel 2:15-16

10:4^a
Num. 1:16;
7:2

10:5^a
民二 3-9

【10:5】吹出¹大聲的時候，那安在^a東邊的營都要起行。

10:6^a
民二 10-16
10:6^b
代下十三 12
珥二 1

【10:6】第二次吹出大聲的時候，那安在^a南邊的營都要起行。吹出^b大聲，是要叫他們起行。

【10:7】但招聚會眾的時候，你們要吹號，卻不要吹出大聲。

10:8^a
代上十五 24
代下七 6

【10:8】亞倫子孫作祭司的要^a吹這兩枝號；這要作你們世代永遠的定例。

10:9^a
民三一 6
代下十三 14
參林前十四 8

【10:9】你們在自己的地，與欺壓你們的敵人打仗，就要用號吹出^a大聲，使你們在耶和華你們的神面前得蒙記念，也蒙拯救脫離仇敵。

● 10:5¹ 直譯，警號。下文同。這裏的號聲稱為警號，因為在神的思想裏，以色列人一直都在爭戰中。他們行動的時候，是以爭戰的方式行動。（參出十二 51，十三 18。）這表徵基督徒的行事為人，基督徒的行動，乃是爭戰的行動。（弗六 10～20，提前一 18，六 12 上，提後四 7 上。）

【10:5】And when you blow an¹ alarm, the camps that are encamped on the^a east side shall set out.

【10:6】And when you blow an alarm the second time, the camps that are encamped on the^a south side shall set out. They shall blow an^b alarm for them to set out.

【10:7】But when the congregation is to be gathered together, you shall blow, but you shall not sound an alarm.

【10:8】And the sons of Aaron, the priests, shall^a blow the trumpets; and this shall be for you a perpetual statute throughout your generations.

【10:9】And when you go to war in your land against the adversary who oppresses you, then you shall sound an^a alarm with the trumpets, so that you may be remembered before Jehovah your God and be saved from your enemies.

10:5^a
Num. 2:3-9

10:6^a
Num. 2:10-16
10:6^b
2 Chron. 13:12;
Joel 2:1

10:8^a
1 Chron. 15:24;
2 Chron. 7:6

10:9^a
Num. 31:6;
2 Chron. 13:14;
cf. 1 Cor. 14:8

10:5¹ (alarm) Here the sound of the trumpet was called an alarm because, in God's thought, the children of Israel were continually at war. When they moved, they moved in a fighting way (cf. Exo. 12:51; 13:18). This signifies that the Christian walk, the Christian move, is a fighting move (Eph. 6:10-20; 1 Tim. 1:18; 6:12a; 2 Tim. 4:7a).

10:10^a
出二三 14
利二三 2, 4
10:10^b
詩八一 3

【10:10】在你們歡樂的日子和^a所定的節期，並月朔，你們獻燔祭和平安祭的時候，也要^{1b}吹號；這都要在你們的神面前作為記念；我是耶和華你們的神。

二 起行 十 11 ~ 36

1 雲彩的引導 11 ~ 13

10:11^a
出四十 36
民九 17, 22

【10:11】第二年二月二十日，雲彩從見證的帳幕^a收上去。

10:12^a
出十九 1-2
民一 1
九 5
10:12^b
民十二 16
十三 3, 26
申一 1

【10:12】以色列人就從^a西乃的曠野按站往前行；雲彩¹停住在^b巴蘭的曠野。

● 10:10¹ 這裏在我們獻燔祭和平安祭的時候吹號，表徵宣揚基督對神和對神的子民是甚麼。燔祭表徵基督作我們在神面前所蒙的悅納，並作我們為着神所過的生活；平安祭表徵基督作我們與神的平安和享受。（見利一 3 註 1，三 1 註 1。）在五種基本祭中，（利一～七，）這兩種祭對神和祂的百姓是最大的享受。今天在召會中，當神的兒女絕對為着神，並與神一同住在平安中，就有值得吹號的大日子。

● 10:12¹ 直譯，支搭帳幕。

【10:10】Also on your days of rejoicing and at your^a appointed feasts and at the beginnings of your months, you shall^{1b} blow the trumpets over your burnt offerings and over the sacrifices of your peace offerings; and they shall be a reminder on your behalf before your God; I am Jehovah your God.

B. Setting Out 10:11-36

1. The Guidance of the Cloud vv. 11-13

【10:11】Now it was in the second year, in the second month, on the twentieth day of the month, that the cloud was^a taken up from over the Tabernacle of the Testimony.

【10:12】And the children of Israel set out on their journeys from the wilderness of^a Sinai. Then the cloud¹ settled down in the wilderness of^b Paran.

10:10¹ (blow) To blow the trumpet over our burnt offerings and the sacrifice of our peace offerings here signifies to proclaim what Christ is to God and His people. The burnt offering signifies Christ as our acceptance by God and as our living for God; the peace offering signifies Christ as our peace and enjoyment with God (see notes 3¹ in Lev. 1 and 1¹ in Lev. 3). Of the five basic offerings (Lev. 1—7) these two were great enjoyments to God and His people. When in the church today God's children are absolute for God and dwell together with God in peace, there is a great day, a day worthy of the blowing of trumpets.

10:12¹ (settled) Lit., tabernacled.

10:10^a
Exo. 23:14;
Lev. 23:2, 4
10:10^b
Psa. 81:3

10:11^a
Exo. 40:36;
Num. 9:17, 22

10:12^a
Exo. 19:1-2;
Num. 1:1;
9:5
10:12^b
Num. 12:16;
13:3, 26;
Deut. 1:1

【10:13】他們照耶和華藉摩西所吩咐的，初次往前行。

2 起行的次序 14 ~ 28

【10:14】^a猶大營的纛，按着軍隊^b首先往前行；統領軍隊的，是亞米拿達的兒子拿順。

【10:15】統領以薩迦支派軍隊的，是蘇押的兒子拿坦業。

【10:16】統領西布倫支派軍隊的，是希倫的兒子以利押。

【10:17】帳幕^a拆卸，革順的子孫和米拉利的子孫就^b抬着帳幕往前行。

【10:18】流便營的纛，按着軍隊往前行；統領軍隊的，是示丟珥的兒子以利蒞。

【10:19】統領西緬支派軍隊的，是蘇利沙代的兒子示路蔑。

【10:20】統領迦得支派軍隊的，是丟珥的兒子以利雅薩。

【10:13】And they set out for the first time according to the commandment of Jehovah through Moses.

2. The Sequence of the Setting Out vv. 14-28

【10:14】^aAnd the standard of the camp of the children of Judah set out^b first according to their companies; and over the entire company was Nahshon the son of Amminadab.

【10:15】And over the company of the tribe of the children of Issachar was Nethaneel the son of Zuar.

【10:16】And over the company of the tribe of the children of Zebulun was Eliab the son of Helon.

【10:17】And the tabernacle was^a taken down; and the sons of Gershon and the sons of Merari, who^b carried the tabernacle, set out.

【10:18】And the standard of the camp of Reuben set out according to their companies; and over the entire company was Elizur the son of Shedeur.

【10:19】And over the company of the tribe of the children of Simeon was Shelumiel the son of Zurishaddai.

【10:20】And over the company of the tribe of the children of Gad was Eliasaph the son of Deuel.

10:14^a
14-28;
民二 3-31
10:14^b
民二 9
士二十 18
參亞十二 7

10:14^a
vv. 14-28;
Num. 2:3-31
10:14^b
Num. 2:9;
Judg. 20:18;
cf. Zech. 12:7

10:17^a
民一 51
10:17^b
民四 24-33

10:17^a
Num. 1:51
10:17^b
Num. 4:24-33

【10:21】哥轄人^a抬着聖物往前行；他們到達以前，帳幕已經支搭好了。

【10:22】以法蓮營的纛，按着軍隊往前行；統領軍隊的，是亞米忽的兒子以利沙瑪。

【10:23】統領瑪拿西支派軍隊的，是比大蓀的兒子迦瑪列。

【10:24】統領便雅憫支派軍隊的，是基多尼的兒子亞比但。

【10:25】但營的纛是諸營的後隊，按着軍隊往前行；統領軍隊的，是亞米沙代的兒子亞希以謝。

【10:26】統領亞設支派軍隊的，是俄蘭的兒子帕結。

【10:27】統領拿弗他利支派軍隊的，是以南的兒子亞希拉。

【10:28】以色列人按着軍隊往前行，次序就是這樣。

【10:21】And the Kohathites, who^a carried the holy things, set out; and the tabernacle was set up before their arrival.

【10:22】And the standard of the camp of the children of Ephraim set out according to their companies; and over the entire company was Elishama the son of Ammihud.

【10:23】And over the company of the tribe of the children of Manasseh was Gamaliel the son of Pedahzur.

【10:24】And over the company of the tribe of the children of Benjamin was Abidan the son of Gideoni.

【10:25】And the standard of the camp of the children of Dan, which was the rear guard of all the camps, set out according to their companies; and over the entire company was Ahiezer the son of Ammishaddai.

【10:26】And over the company of the tribe of the children of Asher was Pagiel the son of Ochran.

【10:27】And over the company of the tribe of the children of Naphtali was Ahira the son of Enan.

【10:28】This was the order in which the children of Israel set out according to their companies, when they set out.

3 信靠人 29 ~ 32

10:29^a
出二 18
10:29^b
士四 11
10:29^c
創十二 7
10:29^d
參創三二 12
出三 8

【10:29】摩西對他岳父米甸人^a流珥的兒子^b何巴說，我們要往前行，到耶和華所說之地去；祂曾說，我要將這地^c賜給你們。現在求你和我們同去，我們必善待你，因為耶和華已經^d應許給以色列人好處。

【10:30】何巴回答說，我不去；我要往我本地本族那裏去。

【10:31】摩西說，求你不要離開我們，因為你知道我們在曠野能安營的地方，你可以作我們的¹眼目。

【10:32】你若和我們同去，將來耶和華有甚麼好處待我們，我們也必以甚麼好處待你。

● 10:31¹ 摩西以為他的岳父會是很大的幫助，但神的主宰權柄不允許任何人進來。因此，摩西和以色列人必須信靠主。這裏插入摩西信靠人的這件事，是要將人的引領和後文約櫃的引領作比較。

3. Trusting in Man vv. 29-32

【10:29】And Moses said to ^aHobab the son of ^bReuel the Midianite, Moses' father-in-law, We are setting out to the place concerning which Jehovah said, I will ^cgive it to you. Come with us, and we will treat you well, for Jehovah has ^dpromised good to Israel.

【10:30】But he said to him, I will not go; but rather I will go to my own land and to my relatives.

【10:31】So ¹Moses said, Please do not leave us, for you know where we can encamp in the wilderness, and you will be ²eyes for us.

【10:32】And if you go with us, whatever good Jehovah does for us, we will do for you.

10:31¹ (Moses) Lit., he.

10:31² (eyes) Moses thought that his father-in-law would be a great help, but God's sovereignty would not allow any man to come in. Thus, Moses and the children of Israel had to put their trust in the Lord. This account of Moses' trusting in man is inserted here to compare man's leading with the leading of the Ark in the subsequent verses.

10:29^a
Judg. 4:11
10:29^b
Exo. 2:18
10:29^c
Gen. 12:7
10:29^d
cf. Gen. 32:12;
Exo. 3:8

4 約櫃的引領 33 ~ 36

10:33^a
出三 1
10:33^b
書三 3-4, 6
參民十四 44
出二五 16
申十 2
10:33^c
申一 33
詩一三二 8
耶三一 2
10:34^a
出十三 21-22

【10:33】以色列人從^a耶和華的山往前行，走了三天的路程；在這三天的路程中，耶和華的^{1b}約櫃在他們前頭往前行，為他們尋找^c安歇的地方。

【10:34】他們拔營往前行，日間有耶和華的^a雲彩在他們以上。

● 10:33¹ 神給祂百姓一般的引導是藉着雲彩和號筒，（九 15 ~ 十 10，）而祂對祂百姓特別的引領是藉着約櫃；（33 ~ 36；）約櫃乃是在復活裏釘死與復活之基督的豫表。因此，神子民獨一的帶領者不是任何人，（參 29 ~ 32，）乃是釘死與復活的基督。（太二三 10。）祂是帶領者，在基督徒一生漫長、崎嶇的路程上，領我們到合式的安歇之處。（來四 8 ~ 9 與註。）

約櫃的引領，指明基督的引領是信實的，是照着約的。神與亞伯拉罕和他的後裔立約，要領他們進入美地。（創十七 1 ~ 8，參出二三 20 註 1。）至終，神的約放在櫃裏，所以這櫃稱為約櫃。因此，那領我們進入安息之處的基督，乃是立約的基督，這基督也是神的信實。（參林後一 19 ~ 20。）

4. The Leading of the Ark vv. 33-36

【10:33】So they set out from the^a mountain of Jehovah three days' journey, with the^{1b} Ark of the Covenant of Jehovah setting out before them three days' journey, to seek out a^c resting place for them.

【10:34】And the^a cloud of Jehovah was over them by day when they set out from the camp.

10:33^a
Exo. 3:1
10:33^b
Josh. 3:3-4, 6;
cf. Num. 14:44;
Exo. 25:16;
Deut. 10:2
10:33^c
Deut. 1:33;
Psa. 132:8;
Jer. 31:2
10:34^a
Exo. 13:21-22

10:33¹ (Ark) God's guidance to His people in a general way was by the cloud and the trumpets (9:15-10:10), whereas His leading of His people in a particular way was through the Ark (vv. 33-36), a type of the crucified and resurrected Christ in His resurrection. Hence, the unique Leader of God's people is not any man (cf. vv. 29-32) but is the crucified and resurrected Christ (Matt. 23:10). He is the Leader, and He leads us to the proper place of rest on the long and rugged journey of the Christian life (Heb. 4:8-9 and notes).

The leading of the Ark of the Covenant indicates that the leading of Christ is faithful, according to a covenant. God made a covenant with Abraham and his descendants to bring them into the good land (Gen. 17:1-8; cf. note 20¹ in Exo. 23). Eventually, God's covenant was placed in the Ark; thus, the Ark was called the Ark of the Covenant. Hence, the Christ who leads us into a resting place is the Christ of the covenant, the Christ of God's faithfulness (cf. 2 Cor. 1:19-20).

【10:35】約櫃往前行的時候，摩西就說，
^a耶和華阿，求你¹興起，願你的仇敵
四散；願恨你的人從你面前逃跑。

【10:36】約櫃停住的時候，他就說，¹耶
和華阿，求你²回到以色列的千萬人中。

民數記 第十一章

三 失敗 十一 1 ~ 十四 45

1 發怨言 十一 1 ~ 3

● 10:35¹ 本節被引用於詩六八 1。保羅在弗四 8 ~ 10 將詩六八的話，應用於基督的升天。因此，本節的興起，是指基督在祂的升天裏升到諸天之上。見詩六八 1 註 1。

● 10:36¹ 或，萬人的耶和華阿，求你回到以色列成千的人中。

● 10:36² 35 節的興起既然是指基督在祂的升天裏升到諸天之上，（見 35 註 1，）本節摩西所說的回到，必是指基督的再來。摩西在 35 ~ 36 節的話，描繪出神經綸的全景，從基督的成為肉體來作約櫃，就是三一神的具體化身，經過祂的升天，到祂的再來。

【10:35】And when the Ark set out, Moses said, ^{1a}Rise up, O Jehovah, and let Your enemies be scattered; / And let those who hate You flee before You.

【10:36】And when it came to rest, he said, ¹Return, O ²Jehovah, to the ten thousand thousands of Israel.

NUMBERS 11

C. Failures

11:1 — 14:45

1. Murmuring Evil

11:1-3

10:35¹ (Rise) Numbers 10:35 is quoted in Psa. 68:1. In Eph. 4:8-10 Paul applied the word in Psa. 68 to the ascension of Christ. Hence, the rising up in this verse refers to Christ's rising up to the heavens in His ascension. See note 1¹ in Psa. 68.

10:36² (Jehovah) Or, Jehovah of the ten thousands, to the thousands of Israel.

10:36¹ (Return) Since the rising up in v. 35 refers to Christ's rising up to the heavens in His ascension (see note 35¹), the word return spoken by Moses in this verse must refer to the second coming of Christ. Moses' word in vv. 35-36 portrays a full view of God's economy from Christ's incarnation to be the Ark, the embodiment of the Triune God, through His ascension to His second coming.

11:1^a
出十五 24
十六 2
十七 3
民十四 2, 27-29,
36
十六 41
十七 5, 10
二一 5
申一 27
詩一〇六 25
林前十 10
11:1^b
申九 22
詩七八 21
11:1^c
利十 2
民十六 35
王下一 12
詩一〇六 18
啓十三 13

【11:1】百姓因¹艱苦^a發怨言，聲音達到耶和華的耳中；耶和華聽見了就^b怒氣發作，耶和華的^c火便在他們中間焚燒，燒滅了在營邊界的一些人。

【11:2】百姓向摩西哀求，摩西祈求耶和華，火就熄了。

【11:3】那地方便名叫¹他備拉，因為耶和華的火燒在他們中間。

2 起貪慾 十一 4 ~ 35

【11:4】他們中間的^{1a}閒雜人大起^b貪慾；以色列人又哭號說，誰給我們肉喫呢？

● 11:1¹ 或，災禍。

● 11:3¹ 意，焚燒。

● 11:4¹ 閒雜人（參出十二 38）包括那些不知道自己從誰而生，或屬甚麼家族的人。閒雜人的貪慾，挑起以色列人的貪慾。（參林前五 6。）

【11:1】And the people became like those who^a murmur about their misfortune in the ears of Jehovah; and when Jehovah heard it, His^b anger was kindled, and the^c fire of Jehovah burned among them and consumed some at the outskirts of the camp.

【11:2】And the people cried to Moses; and Moses prayed to Jehovah, and the fire abated.

【11:3】And the name of that place was called¹ Taberah because the fire of Jehovah had burned among them.

2. Lusting 11:4-35

【11:4】And the^{1a} mixed multitude that was among them^b lusted exceedingly; and the children of Israel also wept again and said, Who shall give us meat to eat?

11:3¹ (Taberah) Meaning burning.

11:4¹ (mixed) The mixed multitude (cf. Exo. 12:38) consisted of those who did not know of whom they were born or to what family they belonged. The lusting of the mixed multitude stirred up the lust of the children of Israel (cf. 1 Cor. 5:6).

11:1^a
Exo. 15:24;
16:2;
17:3;
Num. 14:2, 27-
29, 36;
16:41;
17:5, 10;
21:5;
Deut. 1:27;
Psa. 106:25;
1 Cor. 10:10
11:1^b
Deut. 9:22;
Psa. 78:21
11:1^c
Lev. 10:2;
Num. 16:35;
2 Kings 1:12;
Psa. 106:18;
Rev. 13:13

11:4^a
Exo. 12:38
11:4^b
Num. 11:34;
Psa. 106:14;
1 Cor. 10:6

11:5^a
徒七 39

【11:5】我們記得，在^a埃及的時候不花錢就有¹魚喫，還有黃瓜、西瓜、韭菜、蔥、蒜。

11:6^a
出十六 4, 14-36
詩七八 24-25
約六 31
林前十 3
啓二 17

【11:6】現在我們的胃口都沒有了，我們眼前除了¹這^a嗎哪以外，甚麼也沒有。

11:7^a
出十六 31

【11:7】這嗎哪彷彿^{1a}芫荽子，樣子好像珍珠。

11:8^a
出十六 16-18
11:8^b
參出十六 31

【11:8】百姓周圍行走，把嗎哪^a收起來，或用磨碾，或用臼搗，在鍋裏煮，又作成餅；^b滋味好像烤的油餅。

11:9^a
出十六 13-14

【11:9】夜間^a露水降在營中的時候，嗎哪也隨着降下。

● 11:5¹ 埃及的食物表徵世界屬肉體的享受。見出十六 3 註 1 與 13 註 1。

● 11:6¹ 嗎哪表徵屬天的基督作神子民日常的食物。（約六 29～35。）見出十六 4 註 1 與 15 註 1。以色列人厭惡嗎哪屬天的口味，對埃及食物屬世的口味起了貪慾。

● 11:7¹ 關於嗎哪的特徵，見出十六 13 註 2 與 31 註 1。

【11:5】We remember the ¹fish which we used to eat in ^aEgypt for nothing, the cucumbers and the melons and the leeks and the onions and the garlic;

【11:6】But now our appetite has gone; there is nothing at all but ¹this ^amanna to look at.

【11:7】Now the manna was like ^{1a}coriander seed, and its appearance like the appearance of bdellium.

【11:8】The people went about and ^agathered it and ground it between two millstones or beat it in a mortar; then they boiled it in pots and made cakes of it; and its ^btaste was like the taste of cakes baked in oil.

【11:9】And when the ^adew fell on the camp at night, the manna would fall with it.

11:5¹ (fish) The foods in Egypt signify the fleshly enjoyment of the world. See notes 3¹ and 13¹ in Exo. 16.

11:6¹ (this) Manna signifies the heavenly Christ as the daily food for God's people (John 6:29-35). See notes 4¹ and 15¹ in Exo. 16. The people of Israel abhorred the heavenly taste of manna and lusted for the worldly taste of the Egyptian food.

11:7¹ (coriander) For the characteristics of manna, see notes 13² and 31¹ in Exo. 16.

11:5^a
Acts 7:39

11:6^a
Exo. 16:4, 14-36;
Psa. 78:24-25;
John 6:31;
1 Cor. 10:3;
Rev. 2:17
11:7^a
Exo. 16:31

11:8^a
Exo. 16:16-18
11:8^b
cf. Exo. 16:31

11:9^a
Exo. 16:13-14

【11:10】摩西聽見百姓各在各家的帳棚門口哭號；耶和華的怒氣便大發作，摩西也不喜悅。

【11:11】摩西對耶和華說，你為何苦待僕人？我為何不在你眼前蒙恩，你竟把照管這百姓的重擔加在我身上？

【11:12】這百姓豈是我懷的胎，豈是我^a生下來的呢？你竟對我說，把他們抱在^b懷裏，如^c養育之父抱喫奶的孩子，直抱到你起誓要賜給他們祖宗的^d地去。

【11:13】我從那裏得肉給這百姓喫呢？他們都向我哭號說，你給我們肉喫罷！

【11:14】照管這百姓的擔子太重了，我^a獨自擔當不起。

【11:15】你這樣待我，我若在你眼前蒙恩，^a求你立時將我殺了，不叫我看見自己的苦楚。

【11:10】And Moses heard the people weeping throughout their families, each at the entrance of his tent; and the anger of Jehovah was kindled greatly, and Moses was displeased.

【11:11】And Moses said to Jehovah, Why have You treated Your servant badly, and why have I not found favor in Your sight, that You have put the burden of all this people upon me?

【11:12】Did I conceive all this people? Or did I^a bring them forth, so that You should say to me, Carry them in your^b bosom, as a^c nurse carries the nursing child, to the^d land which You swore to give to their fathers?

【11:13】From where should I get meat to give to all this people? For they weep before me, saying, Give us meat, so that we may eat!

【11:14】I am not able to bear all this people^a alone, for it is too heavy for me.

【11:15】And if this is the way You deal with me,^a please kill me at once — if I have found favor in Your sight — and do not let me see my wretchedness.

11:12^a
參林前四 15
11:12^b
賽四十 11
11:12^c
賽四九 23
帖前二 7
11:12^d
創十三 15
五十 24
出十三 5

11:14^a
出十八 18
申一 9, 12

11:15^a
參王上十九 4
拿四 3, 8

11:12^a
cf. 1 Cor. 4:15
11:12^b
Isa. 40:11
11:12^c
Isa. 49:23;
1 Thes. 2:7
11:12^d
Gen. 13:15;
50:24;
Exo. 13:5

11:14^a
Exo. 18:18;
Deut. 1:9, 12

11:15^a
cf. 1 Kings 19:4;
Jonah 4:3, 8

11:16^a
出二四 1, 9
民十一 24

【11:16】耶和華對摩西說，你從以色列的長老中招聚^{1a}七十個人，就是你所知道作百姓的長老和官長的，到我這裏來，領他們到會幕前，使他們和你一同站立。

11:17^a
王下二 9, 15
尼九 20
11:17^b
出十八 22

【11:17】我要在那裏降臨，與你說話；我要把你身上的^a靈，也放在他們身上，他們就要和你同擔這照管百姓的^b擔子，免得你獨自擔當。

【11:18】又要對百姓說，你們應當將自己分別為聖，豫備明天喫肉，因為你們哭號說，誰給我們肉喫？我們在埃及很好。這聲音達到了耶和華的耳中，所以祂必給你們肉喫。

11:19^a
詩七八 29

【11:19】你們不是^a喫一天、兩天、五天、十天、二十天，

● 11:16¹ 七十由七乘十組成，是完整（七一見啓二 29 註 1）和完全（十一見啓二 10 註 2）的數字。神興起七十個長老，指明當祂作事時，祂總是作得完整並完全。

【11:16】So Jehovah said to Moses, Gather to Me ^{1a}seventy, each one from the elders of Israel, whom you know are the elders of the people and their officers, and bring them to the Tent of Meeting, and have them stand there with you.

11:16^a
Exo. 24:1, 9;
Num. 11:24

【11:17】Then I will come down and talk with you there, and I will take of the ^aSpirit who is upon you and will put Him upon them; and they shall bear the ^bburden of the people with you, so that you do not bear it alone.

11:17^a
2 Kings 2:9, 15;
Neh. 9:20
11:17^b
Exo. 18:22

【11:18】And you shall say to the people, Sanctify yourselves for tomorrow, and you shall eat meat; for you have wept in the ears of Jehovah, saying, Who will give us meat to eat? For it was well with us in Egypt. Therefore Jehovah will give you meat, and you shall eat.

【11:19】You shall ^aeat not one day, nor two days, nor five days, nor ten days, nor twenty days,

11:19^a
Psa. 78:29

11:16¹ (seventy) Seventy, composed of seven times ten, is the number of completion (seven—see note 29¹ in Rev. 2) and fullness (ten—see note 10² in Rev. 2). God's raising up of seventy elders indicates that when He does something, He does it completely and in full.

【11:20】乃是要喫整個月，直到肉從你們鼻孔裏噴出來，使你們厭惡了，因為你們棄絕那在你們中間的耶和華，在祂面前哭號說，我們為何出了埃及呢？

【11:21】但摩西說，這與我同住的百姓，步行的男丁有^a六十萬，你還說，我要把肉給他們，使他們可以喫整個月。

【11:22】難道為他們宰羊羣牛羣，就穀他們喫麼？或是為他們聚攏海中所有的魚，就穀他們喫麼？

【11:23】耶和華對摩西說，耶和華的手臂豈是^a縮短了麼？現在你要看我的話向你應驗不應驗。

【11:24】於是摩西出去，將耶和華的話告訴百姓，又招聚百姓的長老中^a七十個人來，使他們站在會幕的四圍。

【11:25】耶和華在雲中^a降臨，對摩西說話，並且把他身上的靈，也放在那七十個長老身上。^b靈停歇在他們身上的時候，他們就¹申言，以後卻沒有再申言。

【11:20】 But a whole month, until it comes out from your nostrils and becomes loathsome to you, because you have rejected Jehovah who is among you, and have wept before Him, saying, Why did we ever come out of Egypt?

【11:21】 But Moses said, The people, among whom I am, are^a six hundred thousand on foot; and You have said, I will give them meat so that they may eat a whole month.

【11:22】 Will flocks and herds be slain for them, to satisfy them? Or will all the fish of the sea be gathered together for them, to satisfy them?

【11:23】 And Jehovah said to Moses, Has Jehovah's hand become^a short? Now you will see whether My word will come to pass for you or not.

【11:24】 So Moses went out and told the people the words of Jehovah, and he gathered^a seventy, each one from the elders of the people, and set them around the tent.

【11:25】 And Jehovah^a came down in the cloud and spoke to him, and He took of the Spirit who was upon him, and put Him upon the seventy elders. And when the^b Spirit rested upon them, they¹ prophesied, but they did not do so again.

11:21^a
Exo. 12:37;
cf. Exo. 38:26;
Num. 1:46

11:23^a
Isa. 50:2;
59:1

11:24^a
Num. 11:16

11:25^a
Num. 11:17
11:25^b
1 Sam. 10:10;
19:20;
Joel 2:28

● 11:25¹ 見 29 註 1。

11:25¹ (prophesied) See note 29¹.

11:21^a
出十二 37
參出三八 26
民一 46

11:23^a
賽五十 2
五九 1

11:24^a
民十一 16

11:25^a
民十一 17
11:25^b
撒下十 10
十九 20
珥二 28

【11:26】但有兩個人仍留在營裏，一個名叫伊利達，一個名叫米達。他們本是在那些登錄的人中，卻沒有到會幕那裏去。靈停歇在他們身上，他們就在營裏申言。

【11:27】有個少年人跑來告訴摩西說，伊利達和米達在營裏申言。

【11:28】摩西的幫手，嫩的兒子約書亞，就是摩西所揀選的一個人，說，請我主摩西^a禁止他們。

【11:29】摩西對他說，你為我的緣故嫉妒人麼？^{1a}惟願耶和華的百姓都是申言者，願耶和華把祂的靈放在他們身上！

【11:30】於是，摩西和以色列的長老都回到營裏去。

● 11:29¹ 摩西願意所有以色列人都是申言者，就是為神說話的人。（見出七 1 註 1。）這話是摩西所發出一個極大的豫言。這事為保羅在林前十四所推動，並且在神新約的經綸裏，藉着召會聚會中眾信徒的申言而得應驗。（林前十四 24，31。）

【11:26】But two men had remained in the camp, the name of the one was Eldad, and the name of the other Medad. And the Spirit rested upon them. (Now they were among those who were registered, but they had not gone out to the tent.) And they prophesied in the camp.

【11:27】And a certain young man ran and told Moses and said, Eldad and Medad are prophesying in the camp.

【11:28】And Joshua the son of Nun, the attendant of Moses, one of his chosen men, answered and said, My lord Moses,^arestrain them!

【11:29】But Moses said to him, Are you jealous for my sake?^aOh that¹all Jehovah's people were prophets, that Jehovah would put His Spirit upon them!

【11:30】And Moses returned to the camp, he and the elders of Israel.

11:29¹ (all) Moses desired that all the people of Israel would be prophets, those who spoke for God (see note 1¹ in Exo. 7). This word was a great prophecy uttered by Moses. It was promoted by Paul in 1 Cor. 14 and is fulfilled in God's New Testament economy by the prophesying of the believers in the church meetings (1 Cor. 14:24, 31).

11:28^a
參路九 49

11:29^a
林前十四 5

11:28^a
cf. Luke 9:49

11:29^a
1 Cor. 14:5

11:31^a
出十六 13
詩一〇五 40
參詩七八 26-28

【11:31】有風從耶和華那裏颳起，把^a 鵪鶉由海面颳來，散落在營邊；這邊約有一天的路程，那邊約有一天的路程，佈滿營的四圍，離地面約有二肘。

【11:32】百姓起來，終日終夜，並次日一整天，捕取鵪鶉；至少的也捕取了十賀梅珥，為自己擺在營的四圍。

【11:33】肉在他們^a 牙齒之間尚未嚼爛，耶和華的^b 怒氣就向他們發作，用極重的災殃擊殺了他們。

【11:34】那地方便名叫^{1a} 基博羅哈他瓦，因為他們在那裏葬埋了那些^b 起貪慾的人。

【11:35】百姓^a 從基博羅哈他瓦往前行，到了哈洗錄，就住在哈洗錄。

● 11:34¹ 意，貪慾的墳墓。神對付那些起貪慾的人，目的是要清理閒雜人，因而潔淨祂的百姓。

【11:31】And a wind went forth from Jehovah and brought^a quails from the sea and let them fall beside the camp, about a day's journey on this side and a day's journey on the other side, all around the camp, and about two cubits above the surface of the earth.

【11:32】And the people rose up all that day and all the night and all the next day, and they gathered the quail. He who gathered least gathered ten homers. And they spread them out for themselves all around the camp.

【11:33】While the meat was still between their^a teeth, before it was chewed, the^b anger of Jehovah was kindled against the people, and Jehovah struck the people with a very severe plague.

【11:34】And the name of that place was called^{1a} Kibroth-hattaavah, because there they buried the people who^b lusted.

【11:35】^aFrom Kibroth-hattaavah the people journeyed to Hazeroth and they remained at Hazeroth.

11:34¹ (Kibroth-hattaavah) Meaning graves of lust. God's dealing with those who lusted was for the purpose of clearing up the mixed multitude, thus purifying His people.

11:31^a
Exo. 16:13;
Psa. 105:40;
cf. Psa. 78:26-28

11:33^a
Psa. 78:30
11:33^b
Psa. 78:31

11:34^a
Deut. 9:22
11:34^b
Psa. 106:14;
1 Cor. 10:6

11:35^a
Num. 33:17

11:33^a
詩七八 30
11:33^b
詩七八 31

11:34^a
申九 22
11:34^b
詩一〇六 14
林前十 6

11:35^a
民三三 17

民數記 第十二章

3 毀謗 十二 1 ~ 16

12:1^a
出十五 20
彌六 4
12:1^b
出二 21

【12:1】^a 米利暗和亞倫因摩西所^b娶的古實女子就毀謗他，（因為摩西娶了一個古實女子，）

12:2^a
參民十六 3
12:2^b
出四 30
十五 20-21

【12:2】他們說，^{1a}難道耶和華只藉着摩西說話，祂不也藉着我們^b說話麼？這話耶和華聽見了。

● 12:2¹ 米利暗和亞倫是摩西的血親，二人也都是申言者。（出四 10 ~ 16，六 30 ~ 七 1，十五 20。）他們這裏的話指明，因他們比摩西年長，就看自己高過摩西，妒忌摩西得到更多的敬重。米利暗和亞倫以摩西娶古實女子這表面的錯誤為藉口，詆毀摩西；（1；）但這裏真正的問題在於誰有神的諭言。雖然神使用米利暗和亞倫為祂說話，但他們都不是神的代言人，只有摩西一人有神的諭言。米利暗和亞倫因為妒忌摩西，就在為神說話的事上與他爭競。

米利暗和亞倫毀謗摩西，乃是毀謗神的代表權柄。神指派摩西作祂在地上代理、代表的權柄。（出三 10 ~ 18 上，七 1。）按照神行政的管理，米利暗和亞倫都該服從摩西；他們卻背叛了。

NUMBERS 12

3. Slandering 12:1-16

12:1^a
Exo. 15:20;
Micah 6:4
12:1^b
Exo. 2:21

【12:1】And ^aMiriam and Aaron spoke against Moses because of the Cushite woman whom he had ^bmarried (for he had married a Cushite woman).

12:2^a
cf. Num. 16:3
12:2^b
Exo. 4:30;
15:20-21

【12:2】And they said, ^{1a}Has Jehovah indeed spoken only through Moses? Has He not also ^bspoken through us? And Jehovah heard it.

12:2¹ (Has) Miriam and Aaron were Moses' blood relatives and were both prophets (Exo. 4:10-16; 6:30-7:1; 15:20). Their word here indicates that, being older than Moses, they regarded themselves higher than Moses and were jealous of the greater respect that Moses received. Miriam and Aaron took Moses' apparent mistake in marrying a Cushite woman as an excuse to slander him (v. 1); however, the real issue here concerned the question of who had God's oracle. Although Miriam and Aaron were used by God to speak for Him, neither was God's spokesman; only one, Moses, had the oracle of God. Being jealous of Moses, Miriam and Aaron were in rivalry with Moses in the matter of speaking for God.

In speaking against Moses, Miriam and Aaron were speaking against the deputy authority of God. God had appointed Moses to be His deputy authority, His representative authority on earth (Exo. 3:10-18a; 7:1). According to God's governmental administration, Miriam and Aaron should have submitted themselves to Moses. But they rebelled.

12:3^a
詩一四七 6
太五 5
十一 29

【12:3】摩西這人極其^a謙和，勝過地上的眾人。

【12:4】耶和華忽然對摩西、亞倫、米利暗說，你們三個人都出來，到會幕這裏。他們三個人就出來。

12:5^a
參申三一 15

【12:5】^a耶和華在雲柱中¹降臨，站在會幕門口，召亞倫和米利暗；二人出來了，

12:6^a
創四六 2
伯三三 15
結一 1
但八 1-2
十 8, 16
路一 22

【12:6】耶和華就說，你們且聽我的話：你們中間¹若有申言者，我耶和華必在^a異象中使他認識我，我要在^b夢中與他說話。

12:6^b
創二十 3, 6
三一 10-11
王上三 5
太一 20
參太二七 19

【12:7】我的僕人摩西不是這樣；^{1a}他在我全家是忠信的。

12:7^a
來三 2, 5

● 12:5¹ 神將米利暗和亞倫的毀謗看得很嚴重，因為這事否認神的權柄，因而攻擊了神的寶座。

● 12:6¹ 或，若有耶和華的申言者，我必…。

● 12:7¹ 或，我的全家是交託給他的。

【12:3】Now the man Moses was very ^{1a}meek, more than anyone else who was on the face of the earth.

【12:4】And suddenly Jehovah spoke to Moses and to Aaron and to Miriam, You three come out to the Tent of Meeting. So the three of them came out.

【12:5】^aThen Jehovah ¹came down in a pillar of cloud and stood at the entrance of the tent, and called Aaron and Miriam. And when they had both come forward,

【12:6】He said, Hear now My words: If there is a ¹prophet among you, / I, Jehovah, will make Myself known to him in a ^avision; / I will speak with him in a ^bdream.

【12:7】My servant Moses is not so; / ^{1a}He is faithful in all My house.

12:3¹ (meek) Or, humble.

12:5¹ (came) God took the slander of Miriam and Aaron seriously because this matter challenged God's authority, thus assailing God's throne.

12:6¹ (prophet) Or, prophet of Jehovah among you, I will make Myself known...

12:7¹ (He) Or, He is entrusted with all My house.

12:3^a
Psa. 147:6;
Matt. 5:5;
11:29

12:5^a
cf. Deut. 31:15

12:6^a
Gen. 46:2;
Job 33:15;
Ezek. 1:1;
Dan. 8:1-2;
10:8, 16;
Luke 1:22

12:6^b
Gen. 20:3, 6;
31:10-11;
1 Kings 3:5;
Matt. 1:20;
cf. Matt. 27:19

12:7^a
Heb. 3:2, 5

12:8^a
出三三 11
申三四 10
林前十三 12

12:8^b
參出三三 19, 23

【12:8】我與他^a面對面說話，乃是明說，不用謎語，他也看見我耶和華的^b形像。你們毀謗我的僕人摩西，為何不懼怕呢？

【12:9】耶和華向他們二人發怒，就離開了。

【12:10】雲彩從會幕上挪開了，不料，^a米利暗^{1b}患了癩瘋，像雪那樣白。亞倫轉向米利暗，見她患了癩瘋，

【12:11】就對摩西說，我主阿，求你不要將我們愚昧所犯的這罪，加在我們身上。

【12:12】求你不要使她像那出母腹，肉已半爛的死胎。

【12:13】於是摩西哀求耶和華說，神阿，¹求你醫治她。

● 12:10¹ 米利暗患了癩瘋，這是神行政的對付。神懲罰米利暗而不懲罰亞倫，因為這次背叛可能是米利暗領頭、鼓動的。再者，女子背叛是特別不合宜的，所以神懲罰米利暗，以警告並警戒以色列人中所有的女子，不可跟隨米利暗。（參林前十一 3，弗五 22～24。）

● 12:13¹ 摩西為米利暗禱告，進一步指明摩西的謙和（溫柔。）（3。）見太五 5 註 1。

【12:8】With him I speak^a face to face, even openly, and not in riddles; / And he beholds the^b form of Jehovah. Why then were you not afraid to speak against My servant, against Moses?

【12:9】And the anger of Jehovah was kindled against them, and He departed.

【12:10】And when the cloud had departed from over the tent; there^a Miriam was, ^{1b}leprous, as white as snow. And Aaron turned toward Miriam, and there she was, leprous.

【12:11】And Aaron said to Moses, Oh, my lord, please do not lay this sin upon us that we have so foolishly committed.

【12:12】Please do not let her be like one dead, whose flesh is half consumed when he comes out of his mother's womb.

【12:13】And Moses cried to Jehovah, saying, ¹Please heal her, O God, please.

12:10¹ (leprous) Miriam's becoming leprous was God's governmental dealing. God punished Miriam but not Aaron because it is likely that Miriam took the lead and was the instigator in this rebellion. Moreover, because rebellion is particularly unseemly for a female, God punished Miriam to warn and alarm all the females among the children of Israel, so that they would not follow Miriam (cf. 1 Cor. 11:3; Eph. 5:22-24).

12:13¹ (Please) Moses' praying for Miriam is a further indication of Moses' meekness (v. 3). See note 5¹ in Matt. 5.

12:8^a
Exo. 33:11;
Deut. 34:10;
1 Cor. 13:12
12:8^b
cf. Exo. 33:19, 23

12:10^a
Deut. 24:9
12:10^b
Lev. 13:9-11

12:10^a
申二四 9
12:10^b
利十三 9-11

12:14^a
利十三 46
參路十七 12

【12:14】耶和華對摩西說，她父親若吐唾沫在她臉上，她豈不蒙羞七天麼？現在要把她在^a營外隔離七天，然後纔可以領她進來。

【12:15】於是米利暗被隔離在營外七天。百姓沒有往前行，直到把米利暗領進來。

【12:16】以後百姓從^a哈洗錄起行，在巴蘭的曠野安營。

民數記 第十三章

4 不信神
十三 1 ~ 十四 38

a 神吩咐摩西打發十二個人
窺探迦南地
十三 1 ~ 20

【13:1】耶和華對摩西說，

【13:2】¹你打發人去^a窺探我所賜給以色列人的²迦南地，他們每宗族支派中要打發一個人，都要作首領的。

● 13:2¹ 神把以色列人帶到美地的邊界，他們本可輕易的越過邊界，進入美地。但神知道他們的

13:2^a
民三二 8
申一 22-25

【12:14】And Jehovah said to Moses, If her father had just spat in her face, would she not bear her shame seven days? Let her be shut up^a outside the camp seven days, and after that she may be brought in again.

【12:15】So Miriam was shut up outside the camp seven days, and the people did not set out until Miriam had been brought in again.

【12:16】After that the people set out from^a Hazeroth and encamped in the wilderness of Paran.

NUMBERS 13

4. Not Believing in God
13:1 — 14:38

a. God Commanding Moses to Send Twelve Men to Spy Out the Land of Canaan
13:1-20

【13:1】Then Jehovah spoke to Moses, saying,

【13:2】¹Send men to^a spy out the²land of Canaan, which I am giving to the children of Israel; one man from each of their fathers' tribes you shall send, every one a leader among them.

13:2¹ (Send) God had brought the children of Israel to the border of the good land, and they could have easily crossed the border and entered into

12:14^a
Lev. 13:46;
cf. Luke 17:12

12:16^a
Num. 33:18

【13:3】摩西就照耶和華的吩咐，從巴蘭的曠野打發他們去；他們都是以色列人的首領。

【13:4】他們的名字如下：屬流便支派的，是撒刻的兒子沙母亞；

【13:5】屬西緬支派的，是何利的兒子沙法；

【13:6】屬猶大支派的，是耶孚尼的兒子^a迦勒；

【13:7】屬以薩迦支派的，是約色的兒子以迦；

【13:8】屬以法蓮支派的，是嫩的兒子^a何希阿；

【13:9】屬便雅憫支派的，是拉孚的兒子帕提；

心，就特意吩咐打發十二個探子去窺探那地，（1～2，）好試驗他們。（申八 2。）這試驗暴露他們到極點。以色列人整個歷史，包括十一至十四章所記載的失敗，都寫下來作新約信徒的警戒。（林前十一～13。）

● 13:2² 見申八 7 註 1。

【13:3】So Moses sent them from the wilderness of Paran according to the commandment of Jehovah, all of them leading men among the children of Israel.

【13:4】And these were their names: from the tribe of Reuben, Shammua the son of Zaccur;

【13:5】From the tribe of Simeon, Shaphat the son of Hori;

【13:6】From the tribe of Judah, ^aCaleb the son of Jephunneh;

【13:7】From the tribe of Issachar, Igal the son of Joseph;

【13:8】From the tribe of Ephraim, ^aHoshea the son of Nun;

【13:9】From the tribe of Benjamin, Palti the son of Raphu;

the land. But God knew their heart, and He purposely gave the word to send out the twelve spies to spy out the land (vv. 1-2) in order to test them (Deut. 8:2). This test exposed them to the uttermost. The entire history of the children of Israel, including the failures recorded in chs. 11—14, was written for the admonition of the New Testament believers (1 Cor. 10:1-13).

13:2² (land) See note 7¹ in Deut. 8.

13:6^a
民十三 30
三四 19
申一 36
士一 12, 20

13:8^a
民十三 16

13:2^a
Num. 32:8;
Deut. 1:22-25

13:6^a
Num. 13:30;
34:19;
Deut. 1:36;
Judg. 1:12, 20

13:8^a
Num. 13:16

【13:10】屬西布倫支派的，是梭底的兒子迦疊；

【13:11】屬約瑟支派的，就是屬瑪拿西支派的，是穌西的兒子迦底；

【13:12】屬但支派的，是基瑪利的兒子亞米利；

【13:13】屬亞設支派的，是米迦勒的兒子西帖；

【13:14】屬拿弗他利支派的，是縛西的兒子拿比；

【13:15】屬迦得支派的，是瑪基的兒子臼利。

【13:16】這些就是摩西打發去窺探那地之人的名字。摩西稱嫩的兒子¹何希阿爲^{2a}約書亞。

【13:17】摩西打發他們去窺探迦南地，對他們說，你們從這裏上南地，然後上山地去，

【13:10】 From the tribe of Zebulun, Gaddiel the son of Sodi;

【13:11】 From the tribe of Joseph, that is, from the tribe of Manasseh, Gaddi the son of Susi;

【13:12】 From the tribe of Dan, Ammiel the son of Gemalli;

【13:13】 From the tribe of Asher, Sethur the son of Michael;

【13:14】 From the tribe of Naphtali, Nahbi the son of Vophsi;

【13:15】 From the tribe of Gad, Geuel the son of Machi.

【13:16】 These are the names of the men whom Moses sent to spy out the land. And Moses called¹ Hoshea the son of Nun^{2a} Joshua.

【13:17】 And when Moses sent them to spy out the land of Canaan, he said to them, Go up this way into the Negev, and go up into the hill country;

● 13:16¹ 意，他拯救，或救恩。

● 13:16² 意，耶和華救主，或耶和華救恩。這名字的希臘文是耶穌。（見太一 21 註 1。）

13:16¹ (Hoshea) Meaning he saved, or salvation.

13:16² (Joshua) Meaning Jehovah Savior, or the salvation of Jehovah.
The Greek form of the name is Jesus (see note 21¹ in Matt. 1).

13:16^a
出十七 9
二四 13
民十四 30
申一 38
三一 23
三二 44
書一 1-9
尼八 17

13:16^a
Exo. 17:9;
24:13;
Num. 14:30;
Deut. 1:38;
31:23;
32:44;
Josh. 1:1-9;
Neh. 8:17

【13:18】看那地如何，其中所住的民是強是弱，是多是少，

【13:19】他們所住之地是好是壞，所住之處是營盤是堅城，

【13:20】那地是肥美是貧瘠，其中有樹木沒有。你們要壯膽，把那地的果子帶些來。那時正是葡萄初熟的時候。

b 十二個人上去
窺探那地
十三 21 ~ 24

【13:21】他們就上去窺探那地，從尋的曠野到利合，靠近哈馬口。

【13:22】他們從南地上去，到了希伯崙；在那裏有^{1a}亞納人的後代亞希幔、示篩、撻買。（原來^b希伯崙城比埃及的^c瑣安城早建七年。）

● 13:22¹ 見 33 節與註。

【13:18】And see what the land is like; and whether the people who live in it are strong or weak, whether they are few or many;

【13:19】And whether the land in which they dwell is good or bad; and whether the cities that they live in are like camps or with fortifications;

【13:20】And whether the land is fat or lean; whether there are trees in it or not. Therefore strengthen yourselves and bring some of the fruit of the land. Now the time was the time of the first ripe grapes.

b. The Twelve Men Going Up
and Spying Out the Land
13:21-24

【13:21】So they went up and spied out the land from the wilderness of Zin to Rehob, near the¹entrance of Hamath.

【13:22】And when they had gone up through the Negev, they came to Hebron; and Ahiman, Sheshai, and Talmai, the descendants of^{1a}Anak, were there. (Now^bHebron was built seven years before^cZoan in Egypt.)

13:21¹ (entrance) Or, Lebo-hamath.

13:22¹ (Anak) See v. 33 and note.

13:22^a
民十三 33
申一 28
九 2
書十一 21-22
13:22^b
創十三 18
13:22^c
詩七八 12, 43
賽十九 11, 13
三十四
結三十 14

13:22^a
Num. 13:33;
Deut. 1:28;
9:2;
Josh. 11:21-22
13:22^b
Gen. 13:18
13:22^c
Psa. 78:12, 43;
Isa. 19:11, 13;
30:4;
Ezek. 30:14

【13:23】他們到了^a以實各谷，從那裏砍了葡萄樹的一枝，上頭有一挂葡萄，兩個人用槓抬着，又帶了些石榴和無花果來。

【13:24】因為以色列人從那裏砍來的那挂葡萄，所以那地方叫作¹以實各谷。

c 十二個人回來
十三 25 ~ 十四 10

【13:25】過了四十天，他們窺探那地回來，

【13:26】到了巴蘭曠野的加低斯，來見摩西、亞倫、並以色列人全會眾，回報摩西、亞倫、並全會眾，又把那地的果子給他們看；

【13:27】又告訴摩西說，我們到了你所打發我們去的那地，果然是^a流奶與蜜之地；這就是那地的^b果子。

【13:28】然而住那地的^a民強壯，城邑也堅固寬大，並且我們在那裏看見了亞納人的後代。

● 13:24¹ 意，挂。

【13:23】Then they came to the^a Valley of Eshcol, and from there they cut down a branch with a single cluster of grapes; and they carried it on a pole between two of them. They also cut off some of the pomegranates and some of the figs.

【13:24】That place was called the Valley of¹ Eshcol, because of the cluster which the children of Israel cut down from there.

c. The Twelve Men Returning
13:25 — 14:10

【13:25】And they returned from spying out the land at the end of forty days.

【13:26】And they proceeded to come to Moses and to Aaron and to the whole assembly of the children of Israel, to the wilderness of Paran, to Kadesh; and they brought back word to them and to the whole assembly, and showed them the fruit of the land.

【13:27】And they told him and said, We came to the land into which you sent us; and it indeed flows with^a milk and honey, and this is its^b fruit.

【13:28】However, the^a people who dwell in the land are strong, and the cities are fortified and very large; and we also saw the descendants of Anak there.

13:24¹ (Eshcol) Meaning cluster.

【13:29】亞瑪力人住在南地，赫人、耶布斯人、亞摩利人住在山地，迦南人住在海邊並約但河沿岸。

【13:30】^a迦勒在摩西面前使百姓安靜，說，我們立刻上去得那地罷，因為我們足能得勝。

【13:31】但那些和他同去的人說，我們^a不能上去攻擊那民，因為他們比我們強壯。

【13:32】那些探子論到所窺探之地，向以色列人報^a惡信，說，我們所經過、窺探之地，是吞喫居民之地，我們在那裏所看見的人民都^b身量高大。

【13:33】我們在那裏看見^{1a}拿非利人；（亞納人的子孫就是拿非利人的一支；）我們看自己就如蚱蜢一樣，他們看我們也是如此。

● 13:33¹ 見創六 4 註 1。因着拿非利人（墮落天使和墮落人類的混雜）住在迦南地，所以神命令以色列人要取得這地，並毀滅其上所有的人，使人類得着清理。（申七 1～2。）

【13:29】The Amalekites dwell in the land of the Negev, and the Hittites and the Jebusites and the Amorites dwell in the hill country, and the Canaanites dwell by the sea and along the Jordan.

【13:30】But ^aCaleb quieted the people before Moses and said, Let us go up at once and possess it; for we are well able to overcome it.

【13:31】But the men who went up with him said, We are ^anot able to go up against the people, for they are stronger than we.

【13:32】And they brought to the children of Israel an ^aevil report of the land which they had spied out, saying, The land, through which we have gone to spy it out, is a land that eats up its inhabitants; and all the people that we saw in it are men of ^bgreat size.

【13:33】And there we saw the ^{1a}Nephilim (the descendants of Anak are part of the Nephilim); and we were like grasshoppers in our own sight, and so we were in their sight.

13:33¹ (Nephilim) See note 4¹ in Gen. 6. Because the Nephilim, a mixture of fallen angels and fallen man, dwelt in the land of Canaan, God commanded the children of Israel to take over this land and to destroy every living being there so that the human race could be cleared up (Deut. 7:1-2).

13:30^a
民十四 24
申一 36

13:31^a
參民三二 9
申一 28
書十四 8

13:32^a
民十四 36-37
13:32^b
摩二 9

13:33^a
創六 4

13:30^a
Num. 14:24;
Deut. 1:36

13:31^a
cf. Num. 32:9;
Deut. 1:28;
Josh. 14:8

13:32^a
Num. 14:36-37
13:32^b
Amos 2:9

13:33^a
Gen. 6:4

民數記 第十四章

NUMBERS 14

【14:1】當下全會眾放聲喧嚷；那夜百姓都哭號。

【14:2】以色列眾人向摩西、亞倫^a發怨言；全會眾對他們說，巴不得我們早死在埃及地，或是死在這曠野。

【14:3】耶和華爲甚麼把我們領到這地，使我們倒在刀下？我們的妻子和孩子必被擄掠。我們^a回埃及去，豈不更好麼？

【14:4】眾人彼此說，我們不如立一個^a首領，回埃及去罷。

【14:5】摩西、亞倫就在以色列人全會眾前，^{1a}面伏於地。

【14:6】窺探那地的人中，嫩的兒子^a約書亞和耶孚尼的兒子^b迦勒，^c撕裂衣服，

【14:7】對以色列人全會眾說，我們所經過、窺探之地是極^{1a}美之地。

● 14:5¹ 這顯示他們的謙和。

● 14:7¹ 見申八 7 註 1。

【14:1】 Then the whole assembly lifted up their voice and cried, and the people wept that night.

【14:2】 And all the children of Israel^a murmured against Moses and against Aaron; and the whole assembly said to them, If only we had died in the land of Egypt! Or if only we had died in this wilderness!

【14:3】 And why does Jehovah bring us into this land to fall by the sword? Our wives and our little ones will become plunder. Would it not be better for us to^a return to Egypt?

【14:4】 And they said one to another, Let us appoint a^a captain, and let us return to Egypt.

【14:5】 Then Moses and Aaron^{1a} fell on their faces before the whole congregation of the assembly of the children of Israel.

【14:6】 And^a Joshua the son of Nun and^b Caleb the son of Jephunneh, who were among those who spied out the land,^c tore their clothes.

【14:7】 And they spoke to the whole assembly of the children of Israel, saying, The land through which we passed to spy out is an exceedingly^{1a} good land.

14:5¹ (fell) This shows their meekness.

14:7¹ (good) See note 7¹ in Deut. 8.

14:2^a
Num. 11:1

14:3^a
Acts 7:39;
cf. Deut. 17:16

14:4^a
Neh. 9:17

14:5^a
Num. 16:4;
20:6

14:6^a
Num. 13:16
14:6^b
Num. 13:6, 30;
34:19;
Deut. 1:36

14:6^c
2 Kings 18:37;
19:1;
Matt. 26:65;
Acts 14:14

14:7^a
Deut. 1:25;
8:7

14:2^a
民十一 1

14:3^a
徒七 39
參申十七 16

14:4^a
尼九 17

14:5^a
民十六 4
二十 6

14:6^a
民十三 16
14:6^b
民十三 6, 30
三四 19
申一 36

14:6^c
王下十八 37
十九 1
太二六 65
徒十四 14

14:7^a
申一 25
八 7

14:8^a
出三 8
民十三 27

【14:8】耶和華若喜悅我們，就必領我們進入那地，把那地賜給我們；那地乃是^a流奶與蜜之地。

14:9^a
參民二四 8

14:9^b
創四八 21
申二十一
士二 22

【14:9】只是¹你們不可背叛耶和華，也不要怕那地的民；因為他們是我們的^a食物。蔭庇他們的已經離開他們，有耶和華^b與我們同在；不要怕他們。

14:10^a
出十七 4

14:10^b
出十六 10
利九 23
民十六 19, 42
二十 6

【14:10】但全會眾說要拿石頭^a打死他們二人。這時，耶和華的^b榮光在會幕中向以色列眾人顯現。

d 神憎惡以色列百姓 十四 11 ~ 38

14:11^a
申一 32
九 23
詩七八 22, 32
一〇六 24
來三 18
參約十二 37

【14:11】耶和華對摩西說，¹這百姓藐視我，要到幾時呢？我在他們中間行了這一切神蹟，他們還^a不信我，要到幾時呢？

● 14:9¹ 『你們不可背叛耶和華，』這話指明不相信主就是背叛祂。（參申一 26，32。）

● 14:11¹ 就如十個探子的惡信（十三 31 ~ 33）和百姓向摩西、亞倫所發的怨言（1 ~ 4）所指明的，以色列人不顧神，只顧自己。在一切事上，並在每一方面，他們都是為着自己，而不是為着神的權益。因此，他們不信神，並且得罪神到一個地

【14:8】If Jehovah is pleased with us, He will bring us into this land and give it to us; a land which flows with ^amilk and honey.

【14:9】Only ¹do not rebel against Jehovah, nor should you fear the people of the land, for they are our ^abread. Their protection has been removed from them, and Jehovah is ^bwith us; do not fear them.

【14:10】But the whole assembly said to ^astone them with stones. Then the ^bglory of Jehovah appeared in the Tent of Meeting to all the children of Israel.

d. God's Abhorring of the People of Israel 14:11-38

【14:11】And Jehovah said to Moses, ¹How long will this people despise Me? And how long will they ^anot believe in Me, in spite of all the signs that I have done among them?

14:9¹ (do) The words do not rebel against Jehovah indicate that not to believe in the Lord is to rebel against Him (cf. Deut. 1:26, 32).

14:11¹ (How) As indicated by the evil report of the ten spies (13:31-33) and the murmuring of the people against Moses and Aaron (14:1-4), the children of Israel did not care for God but cared only for themselves. In everything and in every way they were for themselves, not for God's interests. Because of this, they did not believe in God, and they offended

14:8^a
Exo. 3:8;
Num. 13:27

14:9^a
cf. Num. 24:8

14:9^b
Gen. 48:21;
Deut. 20:1;
Judg. 1:22

14:10^a
Exo. 17:4

14:10^b
Exo. 16:10;
Lev. 9:23;
Num. 16:19, 42;
20:6

14:11^a
Deut. 1:32;
9:23;
Psa. 78:22, 32;
106:24;
Heb. 3:18;
cf. John 12:37

14:12^a
出三二 10

【14:12】我要用瘟疫擊殺他們，使他們不得承受那地；我要使你成為^a大國，比他們強盛。

14:13^a
出三二 11

【14:13】摩西對耶和華說，¹這樣，埃及人必聽見這事；因為你曾用^a大能，將這百姓從他們中間領上來。

14:14^a
出十三 21

【14:14】埃及人必將這事告訴這地的居民；他們已經聽見，你耶和華是在這百姓中間；因為耶和華阿，你¹面對面被人看見，你的雲彩停在他們以上；你日間在^a雲柱中，夜間在火柱中，在他們前面行。

【14:15】如今你若把這百姓殺了，如殺一人，那些聽見你名聲的列國必議論說，

步，使神憎惡他們。他們的光景帶來神的審判和懲罰。只有神是信心的源頭。我們若要有信心，就必須學習顧到神的權益，而不顧自己的利益。

● 14:13¹ 摩西為百姓禱告，不是照着自己的觀念，乃是照着神的話。（17～18。）他的禱告使神照祂所說並所是的，受到約束。

● 14:14¹ 直譯，眼對眼。

【14:12】I will strike them with pestilence and dispossess them, and I will make of you a^a nation greater and mightier than they.

【14:13】But Moses said to Jehovah, ¹Then the Egyptians will hear of it, for by Your^a might You brought this people up from their midst,

【14:14】And they will tell the inhabitants of this land. They have heard that You, Jehovah, are in the midst of this people; for You, O Jehovah, are seen in plain sight, and Your cloud stands over them, and You go before them in a^a pillar of cloud by day and in a pillar of fire by night.

【14:15】Now if You put this people to death as one man, then the nations that have heard the report about You will speak, saying,

God to such an extent that they became abhorrent to Him. Their situation brought in God's judgment and punishment. God alone is the source of faith. If we would have faith, we must learn to care for God's interests and not for our benefit.

14:13¹ (Then) Moses prayed for the people not according to his concept but according to God's word (vv. 17-18). His prayer bound God according to what He had spoken and what He is.

14:12^a
Exo. 32:10

14:13^a
Exo. 32:11

14:14^a
Exo. 13:21

14:16^a
申九 28

【14:16】^a 耶和華因為不能把這百姓領進祂起誓要賜給他們之地，所以在曠野把他們殺了。

【14:17】現在求主大顯能力，照你所說過的話說，

【14:18】耶和華^a 不輕易發怒，並有豐盛的慈愛，赦免罪孽和過犯；但祂絕不以有罪的為無罪，必追討他的罪孽，自父及子，直到三世代。

【14:19】求你照你的大慈愛，^a 饒恕這百姓的罪孽，好像你從埃及到如今，常赦免他們一樣。

【14:20】耶和華說，我照着你的話¹ 饒恕了他們。

【14:21】然而我指着我的生存起誓，並指着遍地要^a 充滿耶和華的榮耀起誓，

● 14:20¹ 神照着摩西的禱告饒恕了百姓，但他們的不信卻有某些消極的後果。（21～38。）參來三 7～19。神赦免犯罪的以色列人，卻仍懲罰他們。這表明神的赦免有不同種類。其中一種是經過懲罰的赦免。參太十二 32 註 2，十八 34 註 1。

14:18^a
出三四 6-7
詩八六 15
一〇三 8
一四五 8

14:19^a
出三二 32
三四 9
詩七八 38
14:21^a
詩七二 19
哈二 14

【14:16】^a Because Jehovah was not able to bring this people into the land which He swore to give them, He has therefore slaughtered them in the wilderness.

【14:17】And now, I pray, let the power of the Lord be great, just as You have spoken, saying,

【14:18】Jehovah is^a slow to anger and abundant in lovingkindness, forgiving iniquity and transgression; but He will by no means clear the guilty, visiting the iniquity of the fathers upon the children to the third and the fourth generations.

【14:19】^a Pardon, I pray, the iniquity of this people according to the greatness of Your lovingkindness, just as You have forgiven this people from Egypt even until now.

【14:20】Then Jehovah said, I have¹ pardoned them according to your word;

【14:21】But as surely as I live, and as all the earth will be^a filled with the glory of Jehovah,

14:20¹ (pardoned) God pardoned the people according to Moses' prayer; nevertheless, their unbelief had certain negative consequences (vv. 21-38). Cf. Heb. 3:7-19. God forgave the sinning Israelites yet still punished them. This shows that God's forgiveness is of different kinds. One kind is forgiveness through punishment. Cf. notes 32² in Matt. 12 and 34¹ in Matt. 18.

14:16^a
Deut. 9:28

14:18^a
Exo. 34:6-7;
Psa. 86:15;
103:8;
145:8

14:19^a
Exo. 32:32;
34:9;
Psa. 78:38
14:21^a
Psa. 72:19;
Hab. 2:14

【14:22】這些人雖然看見我的榮耀，和我在埃及與曠野所行的神蹟，仍然試探我這十次，不聽從我的話，

【14:23】他們斷不得看見我^a起誓要賜給他們祖宗之地；凡藐視我的，一個也不得看見。

【14:24】惟獨我的僕人^a迦勒，因他另有一個靈，^b專一跟從我，我就要把他領進他所去過的那地；他的後裔也必得那地為業。

【14:25】如今亞瑪力人和迦南人既住在谷中，明天你們要轉回，從通往紅海的路往前行，到曠野去。

【14:26】耶和華對摩西、亞倫說，

【14:27】這惡會眾向我^a發怨言，我忍耐他們要到幾時呢？以色列人向我所發的怨言，我都聽見了。

【14:28】你們告訴他們，耶和華宣示說，我指着我的生存起誓，我必要照你們達到我耳中的話待你們。

【14:22】None of those men who have seen My glory and My signs, which I did in Egypt and in the wilderness, yet have tried Me these ten times and have not listened to My voice,

【14:23】Shall see the land which I^a swore to give to their fathers, nor shall any of those who despised Me see it.

【14:24】Only My servant^a Caleb, because he had a different spirit and has^b fully followed Me, will I bring into the land which he entered; and his descendants shall take possession of it.

【14:25】Now since the Amalekites and the Canaanites dwell in the valleys, turn tomorrow, and set out into the wilderness by the way that leads to the Red Sea.

【14:26】Then Jehovah spoke to Moses and to Aaron, saying,

【14:27】How long shall I bear with this evil assembly, which^a murmurs against Me? I have heard the murmurings of the children of Israel, which they are making against Me.

【14:28】Say to them, As I live, declares Jehovah, just as you have spoken in My ears, so will I do to you.

14:23^a
民三二 11
申一 35
詩九五 11
一〇六 26
結二十 15
來三 17-18

14:24^a
民十三 6
14:24^b
民三二 12
書十四 8-9
參民三二 11

14:27^a
民十一 1
林前十 10

14:23^a
Num. 32:11;
Deut. 1:35;
Psa. 95:11;
106:26;
Ezek. 20:15;
Heb. 3:17-18

14:24^a
Num. 13:6
14:24^b
Num. 32:12;
Josh. 14:8-9;
cf. Num. 32:11

14:27^a
Num. 11:1;
1 Cor. 10:10

14:29^a
民二六 65
林前十 5
來三 17
14:29^b
出三十 14
民一 3

【14:29】你們的屍首必^a倒在這曠野，
並且你們中間凡被數點的，就是按所
計算的數目，從^b二十歲以上，向我
發過怨言的，

14:30^a
來三 18
14:30^b
民二六 65

【14:30】必不得進我^{1a}起誓要賜給你們
居住的那地；惟有耶孚尼的兒子^b迦
勒和嫩的兒子約書亞，纔能進去。

14:31^a
民十四 3
申一 39

【14:31】但你們的^a孩子，就是你們所
說，要被擄掠的，我必把他們領進去，
他們必得知你們所棄絕的那地。

14:32^a
民十四 29

【14:32】至於你們，你們的屍首必^a倒
在這曠野；

14:33^a
民三二 13
詩九五 10
徒七 36

【14:33】你們的兒女必在曠野飄流^a
四十年，擔當你們¹不忠信的罪，直
到你們的屍首在曠野消滅了。

14:34^a
民十三 25
參結四 5

【14:34】按你們窺探那地的日數共^a
四十日，一年頂一日，你們要擔當罪
孽四十年，就知道¹我不喜悅你們了。

- 14:30¹ 直譯，舉起我的手。
- 14:33¹ 直譯，淫行。
- 14:34¹ 或，我（與你們）作對了。

【14:29】Your corpses shall^a fall in this wilderness, and none
of you who were numbered, according to the number you
counted from^b twenty years old and upward, who have
murmured against Me,

【14:30】Shall come into the land, in which I^{1a} swore to settle
you, except^b Caleb the son of Jephunneh and Joshua the son
of Nun.

【14:31】But your^a little ones, whom you said would become
plunder, I will bring in, and they will know the land which
you have rejected.

【14:32】But as for you, your corpses shall^a fall in this
wilderness.

【14:33】And your children shall wander in the wilderness
^a forty years, and they shall suffer for your¹ unfaithfulness
until your corpses have been consumed in the wilderness.

【14:34】According to the number of the days which you spied
out the land, ^a forty days, a year for every day, you shall bear
your iniquities, forty years; and you shall know My¹ displeasure.

- 14:30¹ (swore) Lit., lifted up My hand.
- 14:33¹ (unfaithfulness) Lit., fornications.
- 14:34¹ (displeasure) Or, opposition.

14:29^a
Num. 26:65;
1 Cor. 10:5;
Heb. 3:17
14:29^b
Exo. 30:14;
Num. 1:3

14:30^a
Heb. 3:18
14:30^b
Num. 26:65

14:31^a
Num. 14:3;
Deut. 1:39

14:32^a
Num. 14:29

14:33^a
Num. 32:13;
Psa. 95:10;
Acts 7:36

14:34^a
Num. 13:25;
cf. Ezek. 4:5

14:35^a
民十四 29
林前十 5

【14:35】我耶和華說了，我必要這樣待這一切聚集攻擊我的惡會眾；他們必在這曠野^a消滅，在這裏死亡。

14:36^a
民十三 32

【14:36】摩西打發去窺探那地的人回來，報那地的^a惡信，叫全會眾向摩西發怨言，

【14:37】這些報那地惡信的人都遭瘟疫，死在耶和華面前。

14:38^a
民十三 16
十四 6
14:38^b
民十三 6
十四 6, 24

【14:38】去窺探那地的人中，惟有嫩的兒子^a約書亞和耶孚尼的兒子^b迦勒，仍然存活。

5 違背神的話 十四 39 ~ 45

【14:39】摩西將這些話告訴以色列眾人，百姓就甚悲哀。

14:40^a
申一 41

【14:40】他們清早起來，上山頂去，說，我們在這裏；我們有罪了，現在^a我們情願上耶和華所說的地方去。

【14:41】摩西說，你們為何¹又違背耶和華的命令？這事必不成功。

● 14:41¹ 以色列人不只是背叛的百姓，也是頑

【14:35】I, Jehovah, have spoken; surely I will do this to all this evil assembly who are gathered together against Me. In this wilderness they shall be^a consumed, and there they shall die.

【14:36】And the men whom Moses sent to spy out the land, who returned and made the whole assembly to murmur against him by bringing up an^a evil report against the land,

【14:37】That is, those men who brought up an evil report of the land, died by the plague before Jehovah.

【14:38】Only^a Joshua the son of Nun and^b Caleb the son of Jephunneh remained alive out of those men who went to spy out the land.

5. Transgressing the Word of God 14:39-45

【14:39】And when Moses spoke these words to all the children of Israel, the people mourned greatly.

【14:40】And they rose up early in the morning to go up to the top of the mountain, saying, Here we are; now^a we will go up to the place which Jehovah has spoken of, for we have sinned.

【14:41】But Moses said, Why do you¹ again transgress the commandment of Jehovah? This will not succeed.

14:41¹ (again) The children of Israel were not only a rebellious

14:35^a
Num. 14:29;
1 Cor. 10:5

14:36^a
Num. 13:32

14:38^a
Num. 13:16;
14:6
14:38^b
Num. 13:6;
14:6, 24

14:40^a
Deut. 1:41

14:42^a
申一 42

【14:42】^a 你們不要上去，免得你們在仇敵面前被擊殺，因為耶和華不在你們中間。

【14:43】亞瑪力人和迦南人都在那裏，在你們面前，你們必倒在刀下；因為你們¹退回不跟從耶和華，所以耶和華必不與你們同在。

【14:44】他們卻^a擅自上山頂去，然而耶和華的^{1b}約櫃和摩西都沒有出營。

【14:45】那時住在那山地的^{1a}亞瑪力人和¹迦南人，都下來擊打他們，把他們擊退了，直到何珥瑪。

梗的百姓。（出三二9，三三3，申十16，賽四八4。）他們在這裏不順從神，是因着他們的不信。（申一32，來三18～19。）

● 14:43¹ 在這時以前，以色列人一直跟從約櫃，就是三一神成為肉體，具體化身在基督裏的豫表；但從這時起，他們棄絕神，不再跟從祂了。

● 14:44¹ 只有在約櫃行動的時候，百姓纔可以行動；（十33；）但是當神要他們行動時，他們卻不動。如今他們卻擅自行動。

● 14:45¹ 按聖經的豫表，亞瑪力人表徵肉體，就是墮落屬肉體的人。（見出十七8與註。）迦南人表徵與邪靈，與空中撒但黑暗權勢聯結的人類。

14:44^a
申一 43
14:44^b
民十 33
參撒下四 3

14:45^a
出十七 8
申一 44

【14:42】^a Do not go up — for Jehovah is not among you — so that you are not struck down before your enemies.

【14:43】For the Amalekites and the Canaanites are there before you, and you shall fall by the sword. Because you have¹turned back from following Jehovah, therefore Jehovah will not be with you.

【14:44】But they^apresumed to go up to the top of the mountain, even though neither the^{1b}Ark of the Covenant of Jehovah nor Moses had departed out of the midst of the camp.

【14:45】Then the^{1a}Amalekites and the¹Canaanites who dwelt in that hill country came down and struck them and beat them back as far as Hormah.

people but also a stubborn people (Exo. 32:9; 33:3; Deut. 10:16; Isa. 48:4). Their disobeying God here was caused by their unbelief (Deut. 1:32; Heb. 3:18-19).

14:43¹ (turned) Before this time the children of Israel had followed the Ark, a type of the Triune God in His incarnation embodied in Christ, but from this point they gave God up and would not follow Him any longer.

14:44¹ (Ark) The people were to move only when the Ark moved (10:33); but when God asked them to move, they did not. Now they presumed to move by themselves.

14:45¹ (Amalekites) In biblical typology, the Amalekites signify the flesh, the fallen, fleshly people (see Exo. 17:8 and notes). The Canaanites signify human beings who have joined themselves to the evil spirits, to the satanic power of darkness in the air.

14:42^a
Deut. 1:42

14:44^a
Deut. 1:43
14:44^b
Num. 10:33;
cf. 1 Sam. 4:3

14:45^a
Exo. 17:8;
Deut. 1:44

民數記 第十五章

四 典章 十五 1 ~ 41

1 關於供物 1 ~ 31

【15:1】耶和華¹對摩西說，

【15:2】你要對以色列人說，你們進了
我所賜給你們居住的地，

【15:3】若從牛羣羊羣中取牛羊作火祭，
獻給耶和華，無論是^a燔¹祭或是別的
祭，為要²許^b特別的願，或是作甘
心祭，或是在所定節期獻的，都要奉
給耶和華為^c怡爽的香氣；

● 15:1¹ 在十一至十四章的失敗後，神聖的記載插入本章，也許是題醒以色列人保守與神正確關係的路。以色列人若守住本章的典章，就會蒙拯救脫離進一步的風波。（參十六。）

● 15:3¹ 一切祭都是基督各面的豫表。向神獻祭，指明我們領悟自己不能作甚麼以討神喜悅；因此，我們向神獻上基督作我們的頂替，使我們蒙神悅納。關於各種祭詳細的意義，見利一～七註與二三 13 註。

● 15:3² 直譯，（許）奇妙的願。8 節者同。

NUMBERS 15

D. Ordinances

15:1-41

1. Concerning the Offerings vv. 1-31

【15:1】Then Jehovah¹ spoke to Moses, saying,

【15:2】Speak to the children of Israel and say to them, When you come into the land that you are to inhabit, which I am giving you,

【15:3】And you make an offering by fire to Jehovah, a^a burnt¹ offering or a sacrifice, to² make a^b special vow or as a freewill offering or at your appointed feasts, to make a^c satisfying fragrance to Jehovah, from the herd or from the flock,

15:1¹ (spoke) After the failures in chs. 11–14, this chapter was inserted in the divine record perhaps to remind the children of Israel concerning the way to be kept in a proper relationship with God. If the children of Israel had kept the ordinances in this chapter, they would have been rescued from further turmoil (cf. ch. 16).

15:3¹ (offering) All the offerings are types of Christ in various aspects. To present an offering to God indicates that we realize that we cannot do anything to please God; hence, we offer Christ to God as our replacement that we may be accepted by God. For the detailed significance of the offerings, see notes in Lev. 1–7 and Lev. 23:13.

15:3² (make) Lit, be wonderful to make a vow. So also in v. 8.

15:3^a
利一 2-17
15:3^b
利二 21
二 7
15:3^c
創八 21
出二 9 18
利四 31
民二 8 27

15:3^a
Lev. 1:2-17
15:3^b
Lev. 22:21;
27:2
15:3^c
Gen. 8:21;
Exo. 29:18;
Lev. 4:31;

15:4^a
4~11;
民二八 12-14
15:4^b
利二 1~16

【15:4】^a 那獻供物的，就要將細麵一伊法的十分之一，並油一欣的四分之一，調和作^b 素祭，獻給耶和華。

15:5^a
創三五 14
出二九 40
利二三 13
民二八 7
參腓二 17

【15:5】無論是燔祭或是別的祭，你要為每隻綿羊羔，一同豫備^a 奠祭的酒一欣的四分之一。

【15:6】或是為公綿羊，你要豫備細麵一伊法的十分之二，並油一欣的三分之一，調和作素祭；

【15:7】又用酒一欣的三分之一作奠祭，獻給耶和華為怡爽的香氣。

15:8^a
利三 1~17
七 11

【15:8】你豫備公牛犢作燔祭，或是作別的祭，為要許特別的願，或是作^a 平安祭，獻給耶和華，

【15:9】就要把細麵一伊法的十分之三，並油半欣，調和作素祭，和公牛犢一同獻上；

【15:10】又用酒半欣作奠祭，獻給耶和華為怡爽香氣的火祭。

【15:11】獻公牛、公綿羊、公綿羊羔、或山羊羔，每隻都要這樣辦理。

【15:4】^aThe one who presents his offering shall present to Jehovah a^b meal offering of a tenth of an ephah of fine flour mingled with a fourth of a hin of oil.

【15:5】And you shall prepare wine for the^a drink offering, a fourth of a hin, with the burnt offering or for the sacrifice, for each lamb.

【15:6】Or for a ram you shall prepare as a meal offering two-tenths of an ephah of fine flour mingled with a third of a hin of oil;

【15:7】And for the drink offering you shall present a third of a hin of wine, a satisfying fragrance to Jehovah.

【15:8】And when you prepare a herd animal for a burnt offering or for a sacrifice, to make a special vow or for^a peace offerings to Jehovah,

【15:9】Then you shall offer with the herd animal a meal offering of three-tenths of an ephah of fine flour mingled with half a hin of oil;

【15:10】And you shall present for the drink offering half a hin of wine, an offering by fire, a satisfying fragrance to Jehovah.

【15:11】Thus shall it be done for each ox or for each ram or for each of the male lambs or goats.

Num. 28:27
15:4^a
vv. 4-11;
Num. 28:12-14
15:4^b
Lev. 2:1-16

15:5^a
Gen. 35:14;
Exo. 29:40;
Lev. 23:13;
Num. 28:7;
cf. Phil. 2:17

15:8^a
Lev. 3:1-17;
7:11

【15:12】照你們所豫備的數目，按着隻數，每隻都要這樣辦理。

【15:13】凡本地人將怡爽香氣的火祭獻給耶和華，都要這樣辦理。

【15:14】在你們那裏寄居的外人，或世世代代在你們中間的人，若願意將怡爽香氣的火祭獻給耶和華，你們怎樣辦理，他也要照樣辦理。

【15:15】至於會眾，你們和寄居的^a外人都歸¹一例，作為你們世世代代永遠的定例；在耶和華面前，你們怎樣，寄居的也要怎樣。

【15:16】你們和在你們那裏寄居的外人，當有一樣的條例，一樣的典章。

【15:17】耶和華對摩西說，

【15:18】你要對以色列人說，你們到了我所領你們進去的那地，

● 15:15¹ 以色列人與寄居的外人和在以色列人中間的外邦人，都同有一個律例，一個典章。（13～16。）這表徵所有的外邦人和外人，與以色列人同樣分享基督。（弗二 12～19，三 6。）

【15:12】According to the number that you prepare, so you shall do for every one according to their number.

【15:13】All who are native shall do these things in this way, in presenting an offering by fire, a satisfying fragrance to Jehovah.

【15:14】And if a stranger sojourns with you, or one who may be among you throughout your generations, and he wants to make an offering by fire, a satisfying fragrance to Jehovah; just as you do, so he shall do.

【15:15】For the congregation there shall be ¹one statute for you and for the ^astranger who sojourns with you, a perpetual statute throughout your generations; as you are, so shall the sojourner be before Jehovah.

【15:16】One law and one ordinance shall be for you and for the stranger who sojourns with you.

【15:17】Then Jehovah spoke to Moses, saying,

【15:18】Speak to the children of Israel and say to them, When you come into the land into which I am bringing you,

15:15¹ (one) The same statute and ordinance were for all the people of Israel and the sojourning strangers and the heathen among the people of Israel (vv. 13-16). This signifies that all the heathens and strangers share Christ in the same way as the people of Israel (Eph. 2:12-19; 3:6).

15:15^a
出十二 48-49
民九 14
十五 29-30

15:15^a
Exo. 12:48-49;
Num. 9:14;
15:29-30

15:19^a
參書五 11-12

15:19^b
民十八 8, 26-30

15:20^a
申二六 2, 10
尼十 37
結四四 30
參羅十一 16

【15:19】喫^a 那地糧食的時候，要把^b 舉祭獻給耶和華。

【15:20】你們要用^{1a} 初熟的麥子磨麵作餅，當舉祭獻上；你們舉上，好像舉禾場的舉祭一樣。

【15:21】你們世世代代要用初熟的麥子磨麵，作為舉祭獻給耶和華。

【15:22】¹ 你們若是^a 無意中犯了罪，沒有遵行耶和華所告訴摩西的這一切命令，

【15:23】就是耶和華藉摩西所吩咐你們的一切事，從耶和華吩咐的那日起，直到你們的世世代代，

● 15:20¹ 用初熟麥子磨麵所作的餅，表徵基督作初熟的果子。（林前十五 20，23。）這樣一位基督在祂的升天裏（舉祭）獻上給神，作神的食物。本節裏的餅不僅指基督自己，也指明基督的身體，召會。（林前十 17。）

● 15:22¹ 以色列全會眾無意中所犯的罪，表徵召會無意中向神和人所犯的罪。雖然這樣的罪是無意中犯的，卻要獻上燔祭連同其素祭和奠祭，並獻上贖罪祭，使全會眾得蒙赦免。（24～26。）

【15:19】Whenever you eat of the^a bread of the land, you shall offer up a^b heave offering to Jehovah.

【15:20】From the^{1a} first of your dough you shall offer up a cake for a heave offering; as the heave offering of the threshing floor, so shall you offer it up.

【15:21】From the first of your dough you shall give to Jehovah a heave offering throughout your generations.

【15:22】And if¹ you^a sin unintentionally and do not observe all these commandments which Jehovah has spoken to Moses,

【15:23】That is, everything that Jehovah has commanded you through Moses, from the day that Jehovah gave commandment and onward throughout your generations,

15:20¹ (first) A cake of the first of the dough signifies Christ as the firstfruits (1 Cor. 15:20, 23). Such a Christ is offered in His ascension (the heave offering) to God as God's food. The cake in this verse not only refers to Christ Himself but also indicates Christ's Body, the church (1 Cor. 10:17).

15:22¹ (you) Plural in Hebrew. The unintentional sin of the whole assembly of Israel signifies the unintentional sin of the church against God and man. Although such a sin was unintentional, a burnt offering, with its meal offering and its drink offering, and a sin offering were to be offered so that the whole assembly could be forgiven (vv. 24-26).

15:19^a
cf. Josh. 5:11-12

15:19^b
Num. 18:8, 26-30

15:20^a
Deut. 26:2, 10;
Neh. 10:37;
Ezek. 44:30;
cf. Rom. 11:16

15:22^a
cf. Lev. 4:2

15:24^a
利四 23-24
民二八 15

【15:24】若是無意中所犯，是會眾沒有覺察到的，後來全會眾就要將一隻公牛犢作燔祭，並照典章把素祭和奠祭，一同獻給耶和華為怡爽的香氣，又獻一隻公山羊作^a贖罪祭。

15:25^a
利一 4

【15:25】祭司要為以色列人全會眾^{1a}遮罪，他們就必蒙赦免；因為這是無意的，而且他們為自己的過錯，已經把供物，就是向耶和華獻的火祭，和贖罪祭，奉到耶和華面前。

【15:26】以色列人全會眾，和寄居在他們中間的外人，就必蒙赦免，因為就眾百姓說，這罪是無意中涉及的。

15:27^a
利四 27-28

【15:27】若有一個人^a無意中犯了罪，他就要獻一隻一歲的母山羊作贖罪祭。

● 15:25¹ 見利十六 1 註 1。神的赦免是基於基督為着成就平息所成功的救贖，除此以外，即使神有心要赦免人，祂也沒有立場這樣作。（來九 22。）基督所成就的平息給神有路，成就祂赦免人的心願。人若以基督救贖的死為立場，求神赦免他，神必須基於祂的公義（不是基於祂的憐憫）赦免他。（約壹一 9。）這是按照神管理的行政。

【15:24】Then, if it was done unintentionally, without the knowledge of the assembly, the whole assembly shall offer one bull of the herd for a burnt offering, for a satisfying fragrance to Jehovah, with its meal offering and its drink offering, according to the ordinance, and one male goat for a^a sin offering.

15:24^a
Lev. 4:23-24;
Num. 28:15

【15:25】And the priest shall make^{1a} expiation for the whole assembly of the children of Israel, and they shall be forgiven; for it was unintentional, and they have brought their offering, an offering by fire to Jehovah, and their sin offering before Jehovah for their error.

15:25^a
Lev. 1:4

【15:26】And the whole assembly of the children of Israel shall be forgiven, and the stranger who sojourns among them; for all the people were involved unintentionally.

【15:27】And if one person^a sins unintentionally, then he shall present a female goat a year old for a sin offering.

15:27^a
Lev. 4:27-28

15:25¹ (expiation) See note 1¹ in Lev. 16. God's forgiveness is based on the redemption of Christ accomplished for propitiation, without which God has no ground to forgive man (Heb. 9:22) even though He has a heart to do so. Christ's propitiation affords God the way to fulfill the desire of His forgiving heart. If man takes Christ's redemptive death as his standing and asks God to forgive him, God must do it based on His righteousness, not on His mercy (1 John 1:9). This is according to God's governmental administration.

【15:28】那無意中犯罪的人，既是無意中犯的，祭司就要在耶和華面前爲他遮罪，他就必蒙赦免。

【15:29】以色列人中的本地人和寄居在他們中間的^a外人，若是無意中行了甚麼事，必歸一樣的條例，

【15:30】但那¹膽大妄爲的，無論是本地人或是寄居的，他褻瀆了耶和華，必從民中剪除。

【15:31】因他藐視耶和華的言語，干犯耶和華的命令，那人總要剪除；他的罪孽要歸到他身上。

2 關於干犯安息日 32 ~ 36

【15:32】以色列人在曠野的時候，有人遇見一個人在^a安息日撿柴。

【15:33】遇見他撿柴的人，就把他帶到摩西、亞倫、並全會眾那裏。

● 15:30¹ 直譯，以高舉的手行事的。膽大妄爲就是照個人意願行事，而不顧及他人。這樣行事的人完全藐視人，也藐視神。

【15:28】And the priest shall make expiation before Jehovah for the person who sinned unintentionally, when he sins unintentionally, to make expiation for him; and he shall be forgiven.

【15:29】You shall have one law for the one who does anything unintentionally, for one who is a native among the children of Israel and for the^a stranger who sojourns among them.

【15:30】But the person who does anything with a¹ high hand, whether a native or a sojourner, that one reviles Jehovah; and that person shall be cut off from among his people.

【15:31】Because he has despised the word of Jehovah and has broken His commandment, that person shall be completely cut off; his iniquity shall be upon him.

2. Concerning the Breaking of the Sabbath vv. 32-36

【15:32】Now while the children of Israel were in the wilderness, they found a man gathering sticks on the^a Sabbath day.

【15:33】And those who found him gathering sticks brought him to Moses and Aaron and to the whole assembly.

15:30¹ (high) To do things with a high hand is to do as one wishes without caring for others. Those who behave in this way utterly disregard both man and God.

15:29^a
民十五 15

15:29^a
Num. 15:15

15:32^a
出二十 8-10
三五 2-3

15:32^a
Exo. 20:8-10;
35:2-3

【15:34】他們將他拘禁起來，因為當怎樣辦他，還沒有指明。

【15:35】耶和華對摩西說，那人必要被^{1a}處死；全會眾要在營外^b用石頭把他打死。

【15:36】於是全會眾將他帶到營外，用石頭打死他，是照耶和華所吩咐摩西的。

3 關於百姓的穿着 37 ~ 41

【15:37】耶和華對摩西說，

【15:38】你要告訴以色列人，叫他們世世代代在衣服邊上作^{1a}縫子，又在衣邊的縫子上釘一根²藍細帶子。

● 15:35¹ 干犯安息日，表徵否認神和祂為我們所作的一切，（見創二 2 註 1，出二十 8 註 1，）結果帶來屬靈的死亡。

● 15:38¹ 見太九 20 註 4。

● 15:38² 藍色表徵屬天，帶子表徵約束。因此，藍細帶子表徵我們是神的兒女，行為舉止該是美好的，也該在屬天管治的約束之下。

【15:34】And they put him in custody, because it had not been declared what should be done to him.

【15:35】And Jehovah said to Moses, The man shall surely be^{1a} put to death; the whole assembly shall^b stone him with stones outside the camp.

【15:36】So the whole assembly brought him outside the camp and stoned him to death with stones, just as Jehovah had commanded Moses.

3. Concerning the People's Dress vv. 37-41

【15:37】Then Jehovah spoke to Moses, saying,

【15:38】Speak to the children of Israel and tell them to make for themselves^{1a} fringes on the borders of their garments throughout their generations and to put on the fringe of each border a² cord of blue.

15:35¹ (put) Breaking the Sabbath signifies denying God and all that He has done for us (see notes 2¹ in Gen. 2 and 8¹ in Exo. 20). This results in spiritual death.

15:38¹ (fringes) See note 20⁴ in Matt. 9.

15:38² (cord) A cord signifies binding, and blue signifies heavenly. Hence, a cord of blue signifies that, as children of God, our conduct and behavior should be beautiful and should be under the binding of the heavenly government.

15:35^a
出三一 14-15
15:35^b
利二四 14, 16
書七 25
王上二一 13
徒七 58

15:35^a
Exo. 31:14-15
15:35^b
Lev. 24:14, 16;
Josh. 7:25;
1 Kings 21:13;
Acts 7:58

15:38^a
申二二 12
太二三 5
參太九 20
路八 44

15:38^a
Deut. 22:12;
Matt. 23:5;
cf. Matt. 9:20;
Luke 8:44

【15:39】這綫子是要叫你們一看見，就記念並遵行耶和華一切的命令，不隨從自己的心意、眼目行邪淫，像你們素常一樣；

【15:40】使你們記念並遵行我一切的命令，成為聖別，歸與你們的神。

【15:41】我是^a耶和華你們的神，曾把你們從埃及地領出來，要作你們的神；我是耶和華你們的神。

民數記 第十六章

五 背叛—更嚴重的失敗 十六 1 ~ 十七 13

1 背叛的因由 與摩西的反應 十六 1 ~ 18

【16:1】利未的曾孫，哥轄的孫子，以斯哈的兒子^a可拉，和流便子孫中以利押的兒子^b大坍、亞比蘭，與比勒的儿子安，帶着人來；

【15:39】And it shall be a fringe for you, so that when you see it you will remember all the commandments of Jehovah and do them, so that you do not seek after your own heart and your own eyes, according to which you committed fornication;

【15:40】That you shall remember and do all My commandments and be holy to your God.

【15:41】I am^a Jehovah your God who brought you out of the land of Egypt to be your God; I am Jehovah your God.

NUMBERS 16

E. Rebellion — A More Serious Failure 16:1 — 17:13

1. The Cause of the Rebellion and the Reaction of Moses 16:1-18

【16:1】Now^a Korah the son of Izhar, the son of Kohath, the son of Levi, with^b Dathan and Abiram the sons of Eliab, and On the son of Peleth, the sons of Reuben, took men

15:41^a
利二二 32-33

15:41^a
Lev. 22:32-33

16:1^a
出六 21
民二七 3
詩四二標題
猶 11
16:1^b
民二六 9

16:1^a
Exo. 6:21;
Num. 27:3;
Psa. 42 title;
Jude 11
16:1^b
Num. 26:9

【16:2】他們同以色列人會眾中的¹二百五十個首領，就是有名望被選召到會中的人，在摩西面前起來，

【16:3】聚集攻擊摩西、亞倫，說，你們太過分了；全會眾個個既是^a聖別的，耶和華也^b在他們中間，你們爲甚麼¹高擡自己，超過耶和華的會眾呢？

【16:4】摩西聽見了，就^a面伏於地。

【16:5】他對可拉和可拉一黨的人說，¹到了早晨，耶和華必指示^a誰是屬祂的，誰是聖別的，就叫誰親近祂；祂所^b揀選的是誰，必叫誰親近祂。

● 16:2¹ 本章的背叛，是神百姓中間廣泛、普遍的背叛。（19 上。）

● 16:3¹ 這話以及摩西在 9～10 節的話，表明這次背叛的根乃是野心，要爭奪權力和更高的地位。野心暗中破壞神的計畫，並敗壞神的子民。歷世紀以來，基督徒中間的許多難處都是由野心引起的。（參太二十 20～28，約叁 9～11。）

● 16:5¹ 摩西雖然謙卑的面伏於地，（4，）卻沒有放棄他蒙神所賜，作神代表權柄的地位。（5～11，16～18。）摩西沒有反擊，反倒將背叛者和

【16:2】And rose up before Moses, with certain of the children of Israel, ¹two hundred fifty leaders of the assembly, who were summoned to the meeting, well-known men.

【16:3】And they assembled themselves together against Moses and against Aaron, and said to them, You take too much upon yourselves, for all the assembly are ^aholy, every one of them, and Jehovah is ^bamong them. Why then do you ¹exalt yourselves above the congregation of Jehovah?

【16:4】And when Moses heard this, he ^afell on his face.

【16:5】And he spoke to Korah and to all his company, saying, ¹In the morning Jehovah will make known ^awho is His and who is holy, and will bring him near to Himself; even the one whom He will ^bchoose He will bring near to Himself.

16:2¹ (two) The rebellion in this chapter was a widespread, universal rebellion among God's people (v. 19a).

16:3¹ (exalt) This word and Moses' word in vv. 9-10 show that the root of this rebellion was ambition, the struggle for power and for a higher position. Ambition undermines God's plan and damages His people. Throughout the centuries many problems among Christians have been caused by ambition (cf. Matt. 20:20-28; 3 John 9-11).

16:5¹ (In) Although Moses was humble in falling on his face (v. 4), he did not give up his God-given position as God's deputy authority (vv. 5-11, 16-18). Moses did not fight back; rather, he brought the rebels and the

16:3^a
出十九 6
16:3^b
出二九 45
民三五 34

16:4^a
民十四 5
十六 22, 45
二十 6
16:5^a
參提後二 19
16:5^b
民十七 5
撒下二 28
詩一〇五 26

16:3^a
Exo. 19:6
16:3^b
Exo. 29:45;
Num. 35:34

16:4^a
Num. 14:5;
16:22, 45;
20:6
16:5^a
cf. 2 Tim. 2:19
16:5^b
Num. 17:5;
1 Sam. 2:28;
Psa. 105:26

16:6^a
利十 1
十六 12-13

【16:6】你們要這樣行：可拉和¹你一黨的人，你們要拿^a香爐來，

【16:7】明日在耶和華面前，把火盛在爐中，把香放在上面；耶和華揀選誰，誰就是聖別的。利未的子孫哪，是你們太過分了！

【16:8】摩西又對可拉說，利未的子孫哪，你們聽我說，

【16:9】以色列的神從以色列會中將你們^a分別出來，使你們親近祂，^b辦耶和華帳幕的事，並站在會眾面前供職服事他們；

【16:10】耶和華又使你和你一切弟兄利未的子孫一同親近祂，這豈為小事？你們還要求祭司的職任麼？

【16:11】所以我和你一黨的人聚集，是要攻擊耶和華；亞倫^a算甚麼，你們竟向他^b發怨言？

他們所背叛的人帶到神面前。摩西是神代表的權柄，是神所委派的權柄，他將這案件交給神這最高的權柄，讓神說話、暴露並審判。在爭奪權力的事上，惟一能審判並暴露真實光景的，乃是神自己。

● 16:6¹ 直譯，他。

【16:6】Do this: Take^a censers for yourselves, Korah and all¹ your company,

【16:7】And put fire in them, and put incense on them before Jehovah tomorrow; and the man whom Jehovah chooses, he shall be holy. It is you who take too much upon yourselves, O sons of Levi!

【16:8】And Moses said to Korah, Hear now, O sons of Levi:

【16:9】Is it a small thing for you that the God of Israel has^a separated you from the assembly of Israel to bring you near to Himself to do the^b service of the tabernacle of Jehovah and to stand before the assembly to minister to them?

【16:10】Or that He has brought you near, and all your brothers the sons of Levi with you? And do you seek the priesthood also?

【16:11】Therefore you and all your company are gathered together against Jehovah; but Aaron,^a what is he that you^b murmur against him?

ones against whom they rebelled to God. As God's deputy, or delegated, authority, Moses referred this case to God as the highest authority, for His speaking, exposing, and judging. In a struggle for power the only One who can judge and expose the real situation is God Himself.

16:6¹ (your) Lit., his.

16:6^a
Lev. 10:1;
16:12-13

16:9^a
Num. 8:14;
Deut. 10:8
16:9^b
Num. 4:4-20

16:11^a
Exo. 16:8;
cf. 1 Cor. 3:5
16:11^b
Jude 16

16:9^a
民八 14
申十 8
16:9^b
民四 4-20

16:11^a
出十六 8
參林前三 5
16:11^b
猶 16

【16:12】摩西打發人去召以利押的兒子大坍、亞比蘭；但他們說，我們不上去！

【16:13】你將我們從^a流奶與蜜之地領上來，要叫我們死在曠野，這豈為小事？你還要^b自立為王轄管我們麼？

【16:14】你實在並沒有將我們領進^a流奶與蜜之地，也沒有把田地和葡萄園給我們為業。¹難道你要剜這些人的眼睛麼？我們不上去！

【16:15】摩西就甚發怒，對耶和華說，求你不要^a垂顧他們的供物。我並沒有奪過他們一匹^b驢，也沒有害過他們一個人。

【16:16】摩西對可拉說，明天，你和你一黨的人，並亞倫，都要站在耶和華面前；

【16:17】各人要拿自己的香爐，把香放在上面，各人把香爐，共二百五十個，拿到耶和華面前；你和亞倫也各拿自己的香爐。

【16:12】Then Moses sent word to call Dathan and Abiram the sons of Eliab; but they said, We will not come up!

【16:13】Is it not enough that you have brought us up out of a land flowing with^a milk and honey to have us die in the wilderness, but must you also^b lord it over us?

【16:14】Indeed, you have not brought us into a land flowing with^a milk and honey, nor have you given us an inheritance of fields and vineyards. ¹Will you put out the eyes of these men? We will not come up!

【16:15】Then Moses became very angry and said to Jehovah, Do not^a regard their offering. I have not taken a single^b donkey from them, nor have I done harm to any of them.

【16:16】And Moses said to Korah, You and all your company be present before Jehovah, both you and they along with Aaron, tomorrow.

【16:17】And let each of you take his censer and put incense on them, and each of you present his censer before Jehovah, two hundred fifty censers; you also and Aaron shall each present his censer.

16:13^a

參出三 8

16:13^b

參出二 14
徒七 27, 35

16:14^a

參民十六 13

16:15^a

參創四 4-5

16:15^b

撒下十二 3
參徒二十 33
林後七 2

16:13^a

cf. Exo. 3:8

16:13^b

cf. Exo. 2:14;
Acts 7:27, 35

16:14^a

cf. Num. 16:13

16:15^a

cf. Gen. 4:4-5

16:15^b

1 Sam. 12:3;
cf. Acts 20:33;
2 Cor. 7:2

● 16:14¹ 這些背叛者很有口才，又很頑梗。

16:14¹ (Will) These rebels were eloquent and very stubborn.

【16:18】於是他們各人拿自己的香爐，盛上火，加上香，同摩西、亞倫站在會幕門前。

2 神的審判 十六 19 ~ 50

【16:19】可拉招聚全會眾到會幕門前，要攻擊摩西、亞倫；耶和華的^a榮光就向全會眾顯現。

【16:20】耶和華對摩西、亞倫說，

【16:21】你們與這會眾^a分開，我好在片刻之間把他們滅絕。

【16:22】摩西、亞倫卻^a面伏於地，說，神阿，¹萬人之^{2b}靈的神阿，一人犯罪，你就要向全會眾發怒麼？

【16:23】耶和華對摩西說，

【16:24】你要對會眾說，你們離開可拉、大坍、亞比蘭住處的四圍。

● 16:22¹ 萬人，直譯，一切肉體。

● 16:22² 神不是一位屬於人肉體的神，乃是屬於他們的靈的神。（參來十二 9。）

【16:18】So each took his censer and put fire in them and laid incense on them, and they stood at the entrance of the Tent of Meeting with Moses and Aaron.

2. God's Judgment 16:19-50

【16:19】Thus Korah gathered the whole assembly against them at the entrance of the Tent of Meeting, and the^aglory of Jehovah appeared to the whole assembly.

【16:20】Then Jehovah spoke to Moses and to Aaron, saying,

【16:21】^aSeparate yourselves from among this assembly, so that I may consume them in a moment.

【16:22】But they^afell on their faces and said, O God, the God of the^{1b}spirits of all flesh, will one man sin and You be angry with the whole assembly?

【16:23】Then Jehovah spoke to Moses, saying,

【16:24】Speak to the assembly, saying, Get away from around the dwellings of Korah, Dathan, and Abiram.

16:22¹ (spirits) God is the God not of people's flesh but of their spirit (cf. Heb. 12:9).

16:19^a
民十四 10

16:21^a
民十六 45
參創十九 17, 22
耶五一 6
啓十八 4

16:22^a
民十六 4
路十七 16

16:22^b
民二七 16
傳十二 7
賽五七 16
亞十二 1
來十二 9
啓二二 6

16:19^a
Num. 14:10

16:21^a
Num. 16:45;
cf. Gen. 19:17, 22;
Jer. 51:6;
Rev. 18:4

16:22^a
Num. 16:4;
Luke 17:16

16:22^b
Num. 27:16;
Eccl. 12:7;
Isa. 57:16;
Zech. 12:1;
Heb. 12:9;
Rev. 22:6

【16:25】摩西起來，往大坍、亞比蘭那裏去；以色列的眾長老也隨着他去。

【16:26】他對會眾說，你們離開這些惡人的帳棚罷，凡屬他們的，甚麼都不可觸摸，恐怕你們與他們一切的罪同被除滅。

【16:27】於是眾人離開可拉、大坍、亞比蘭住處的四圍；大坍、亞比蘭帶着妻子、兒女、小孩子，都出來，站在自己的帳棚門口。

【16:28】摩西說，你們要憑這證據知道，這一切事是耶和華^a差遣我行的，並不是出於我自己的心意。

【16:29】這些人死若是與眾人無異，或是他們所遭的與眾人相同，就不是耶和華差遣我來的。

【16:30】倘若耶和華創作一件^a新事，使地開口，把他們和一切屬他們的都吞下去，叫他們活活的墜落¹陰間，你們就明白這些人是藐視耶和華了。

【16:25】Then Moses rose up and went to Dathan and Abiram, and the elders of Israel followed him.

【16:26】And he spoke to the assembly, saying, Depart now from the tents of these wicked men, and touch nothing which belongs to them, or you will be swept away with all their sins.

【16:27】So they got away from around the dwellings of Korah, Dathan, and Abiram, and Dathan and Abiram came out, and stood at the entrance of their tents, with their wives and their children and their little ones.

【16:28】And Moses said, By this you shall know that Jehovah has^a sent me to do all these works, for it is not of myself.

【16:29】If these people die as all human beings die, or if what befalls all human beings befalls them, then Jehovah has not sent me.

【16:30】But if Jehovah brings about a^a new thing, and the ground opens its mouth and swallows them up with all that belongs to them, and they descend alive into¹ Sheol, then you will understand that these men have despised Jehovah.

16:28^a
出三 12, 14-15

16:28^a
Exo. 3:12, 14-15

16:30^a
參賽四三 19
耶三一 22

16:30^a
cf. Isa. 43:19;
Jer. 31:22

● 16:30¹ 見太十一 23 註 1。

16:30¹ (Sheol) See note 23¹ in Matt. 11.

【16:31】摩西剛說完了這一切話，他們腳下的地就裂開；

【16:32】地開了口，把他們和他們的家眷，並一切屬^a可拉的人和財物，都^b吞下去。

【16:33】這樣，他們和一切屬他們的，都¹活活的墜落陰間；地在他們上面^a合閉，他們就從會眾中滅亡。

【16:34】在他們四圍的以色列眾人聽他們呼號，就都逃跑，說，恐怕地也把我們吞下去。

● 16:33¹ 可拉和其他人活活的墜落陰間。他們直接下到那裏，不需要先經過死。（參啓十九 20。）這是耶和華所創作的一件新事。（29 ~ 30。）

按照二六 11，可拉的眾子沒有與可拉和他一黨的人一同死亡。他們顯然沒有參與背叛，反而退去。在神寬宥可拉後裔的事上，我們看見神無限的憐憫和恩典。可拉的一個後裔是撒母耳，（代上六 33 ~ 37，）他成了偉大的申言者和拿細耳祭司。另一個是撒母耳的孫子希幔，他不僅是詩人，（詩八八標題，）也是大衛所安排在聖殿中唱詩的人。（代上六 31 ~ 33。）

【16:31】And as soon as he finished speaking all these words, the ground that was under them was split open.

【16:32】So the earth opened its mouth and^a swallowed them up, along with their households and everyone who belonged to^b Korah and all their possessions.

【16:33】So they and all that belonged to them¹ descended alive into Sheol; and the earth^a closed over them, and they perished from the midst of the congregation.

【16:34】And all Israel who were around them fled at their outcry, for they said, The earth may swallow us up too!

16:33¹ (descended) Korah and the others went down to Sheol alive. They went there directly; they did not need to die first (cf. Rev. 19:20). This was something new that Jehovah brought about (vv. 29-30).

According to 26:11, the sons of Korah did not die with Korah and his company. Apparently, they did not join the rebellion but departed from it. In God's sparing Korah's descendants, we can see God's unlimited mercy and grace. One of Korah's descendants was Samuel (1 Chron. 6:33-37), who became a great prophet and a Nazarite priest. Another was Heman, a grandson of Samuel, who was not only a psalmist (Psa. 88 title) but also a singer in the temple under David's arrangement (1 Chron. 6:31-33).

16:32^a
參民二六 11
代上六 33-37
詩八四標題
詩八八標題
16:32^b
民二六 10
申十一 6
詩一〇六 17
16:33^a
參啓二十 3

16:32^a
Num. 26:10;
Deut. 11:6;
Psa. 106:17
16:32^b
cf. Num. 26:11;
1 Chron. 6:33-37;
Psa. 84 title;
88 title
16:33^a
cf. Rev. 20:3

16:35^a
詩一〇六 18
利十 2
民十一 1

16:35^b
民二六 10

16:37^a
民三 32
四 16
十九 3

16:38^a
出二七 2

16:40^a
民三 10
16:40^b
代下二六 18
參來七 13

【16:35】又有^a火從耶和華那裏出來，^{1b}燒滅了那獻香的二百五十個人。

【16:36】耶和華對摩西說，

【16:37】你告訴祭司亞倫的兒子^a以利亞撒，從火爐中撿起那些香爐來，把火撒在別處，因為那些香爐是聖的。

【16:38】那些犯罪、自害己命之人的香爐，要錘成片，用以^a包¹壇；那些香爐本是他們在耶和華面前獻過的，是成為聖的，可以給以色列人作²警戒。

【16:39】於是祭司以利亞撒將被燒之人所獻的銅香爐拿來；人就錘出來，用以包壇，

【16:40】給以色列人作記念，好叫那不是^a亞倫後裔的外人，不得近前來在耶和華面前^b燒香，免得他遭遇可拉和他一黨所遭遇的；這乃是照耶和華藉着摩西對以利亞撒所說的。

● 16:35¹ 神對這二百五十人的審判，表徵人對神一切的事奉，若是照着人的意見、憑人的肉體、並與別人爭競，都要受十字架的審判。

● 16:38¹ 見出二七 2 註 2。

● 16:38² 直譯，記號。

【16:35】And ^afire came forth from Jehovah and ^{1b}consumed the two hundred fifty men who presented the incense.

【16:36】Then Jehovah spoke to Moses, saying,

【16:37】Tell ^aEleazar the son of Aaron the priest to take the censers up out of the burning and scatter the fire about; for they are holy.

【16:38】The censers of those who have sinned against their own lives, let them be made into beaten plates for a ^acovering of the ¹altar, for they presented them before Jehovah and they became holy. So they shall be a sign to the children of Israel.

【16:39】And Eleazar the priest took the bronze censers which those who were burned had offered; and they beat them out as a covering of the altar,

【16:40】As a reminder to the children of Israel that no stranger who is not of the seed of ^aAaron may come near to ^bburn incense before Jehovah, so that he does not become like Korah and his company, just as Jehovah had spoken to him through Moses.

16:35¹ (consumed) God's judgment of these 250 men signifies the judgment of the cross on all of man's service to God that is according to man's opinions, by his flesh, and in rivalry with others.

16:38¹ (altar) See note 2² in Exo. 27.

16:35^a
Psa. 106:18;
Lev. 10:2;
Num. 11:1
16:35^b
Num. 26:10

16:37^a
Num. 3:32;
4:16;
19:3

16:38^a
Exo. 27:2

16:40^a
Num. 3:10
16:40^b
2 Chron. 26:18;
cf. Heb. 7:13

16:41^a
民十一 1
十四 2
林前十 10
猶 16

【16:41】第二天，以色列人全會眾都向摩西、亞倫^{1a}發怨言說，你們害死耶和華的百姓了。

16:42^a
出四十 34
16:42^b
民十四 10

【16:42】會眾聚集攻擊摩西、亞倫的時候，他們向會幕觀看，不料，有^a雲彩遮蓋會幕，耶和華的^b榮光顯現出來。

【16:43】摩西、亞倫就來到會幕前。

【16:44】耶和華對摩西說，

16:45^a
民十六 21-22
16:45^b
民十六 4, 22

【16:45】你們從這會眾中間^a離開，我好在片刻之間把他們滅絕。他們二人就^b面伏於地。

16:46^a
利十六 12
賽六 6
啓八 5
參利十 1
16:46^b
出三十 7-10

【16:46】摩西對亞倫說，拿你的香爐，把壇上的^a火盛在其中，又加上香，快快帶到會眾那裏，為他們^{1b}遮罪；因為有忿怒從耶和華面前出來，瘟疫已經發作了。

● 16:41¹ 百姓向摩西、亞倫發怨言，證明他們背叛的天性還沒有被征服。見十七 12 註 1。

● 16:46¹ 見利十六 1 註 1。

【16:41】But on the next day the whole assembly of the children of Israel^{1a} murmured against Moses and against Aaron, saying, You have caused the people of Jehovah to die.

【16:42】But when the assembly gathered against Moses and against Aaron, they looked toward the Tent of Meeting, and there the^a cloud was, covering it; and the^b glory of Jehovah appeared.

【16:43】And Moses and Aaron came to the front of the Tent of Meeting.

【16:44】Then Jehovah spoke to Moses, saying,

【16:45】^aGet away from the midst of this assembly that I might consume them in a moment. And they^b fell upon their faces.

【16:46】And Moses said to Aaron, Take the censer and put^a fire in it from the altar, and lay incense on it, and carry it quickly to the assembly, and make^{1b} expiation for them. For wrath has gone forth from Jehovah; the plague has begun.

16:41¹ (murmured) The murmuring of the people against Moses and Aaron proves that their rebellious nature had not been subdued. See note 12¹ in ch. 17.

16:46¹ (expiation) See note 1¹ in Lev. 16.

16:41^a
Num. 11:1;
14:2;
1 Cor. 10:10;
Jude 16

16:42^a
Exo. 40:34
16:42^b
Num. 14:10

16:45^a
Num. 16:21-22
16:45^b
Num. 16:4, 22

16:46^a
Lev. 16:12;
Isa. 6:6;
Rev. 8:5;
cf. Lev. 10:1
16:46^b
Exo. 30:7-10

【16:47】亞倫照着摩西所說的拿來，奔到會眾中間；看哪，瘟疫在百姓中已經發作了。他就加上香，為百姓遮罪。

【16:48】他站在死人與活人中間，瘟疫就^a止住了。

【16:49】除了因可拉事情死的以外，遭瘟疫^a死的，有一萬四千七百人。

【16:50】亞倫回到會幕門口，到摩西那裏，瘟疫已經止住了。

民數記 第十七章

3 神的表白 十七 1 ~ 13

【17:1】耶和華對摩西說，

【17:2】你要告訴以色列人，從他們取^{1a}杖，每宗族一根；從他們所有的首領，按着宗族，共取十二根；你要將各人的名字寫在各人的杖上，

● 17:2¹ 杖表徵權柄。（參啓二 26 ~ 27，十九 15。）

【16:47】And Aaron took it as Moses had said and ran into the midst of the assembly. And indeed the plague had begun among the people. So he put on the incense and made expiation for the people.

【16:48】And he stood between the dead and the living, and the plague was^a stopped.

【16:49】Now those who^a died by the plague were fourteen thousand seven hundred, besides those who died on account of Korah.

【16:50】So Aaron returned to Moses at the entrance of the Tent of Meeting when the plague had been stopped.

NUMBERS 17

3. God's Vindication 17:1-13

【17:1】Then Jehovah spoke to Moses, saying,

【17:2】Speak to the children of Israel, and take from them^{1a} rods, one for each father's house, twelve rods from all their leaders according to their fathers' houses; you shall write everyone's name upon his rod.

17:2¹ (rods) A rod signifies authority (cf. Rev. 2:26-27; 19:15).

16:48^a
民十六 50
參民二五 8
詩一〇六 30
撒下二四 25
16:49^a
林前十 10

16:48^a
Num. 16:50;
cf. Num. 25:8;
Psa. 106:30;
2 Sam. 24:25
16:49^a
1 Cor. 10:10

17:2^a
參結三七 16

17:2^a
cf. Ezek. 37:16

17:3^a
來九 4

【17:3】並要將亞倫的名字寫在利未的^a杖上，因為各宗族的族長必有一根杖。

17:4^a
出二五 22

【17:4】你要把這些杖放在會幕內¹見證的版前，我與你們^a相會之處。

17:5^a
民十六 5
17:5^b
民十六 11
林前十 10

【17:5】我^a揀選的那人，他的杖必發芽；這樣，我必使以色列人向你們所發、對我的^b怨言止息。

【17:6】於是摩西告訴以色列人。他們的首領就把杖交給他，按着宗族，每首領一根，共有十二根；亞倫的杖也在其中。

【17:7】摩西就把杖放在見證的會幕內，在耶和華面前。

● 17:4¹ 見證就是約櫃內的十條誡命；約櫃豫表基督，也是神與祂的百姓相會的地方。（見出十六 34 註 1，二五 10 註 2。）這表徵凡事都必須帶到神面前，讓神藉着祂的表白，對所有百姓說真實的話，而使實際的光景明朗。

【17:3】And you shall write Aaron's name upon the^a rod of Levi, for there shall be one rod for the head of each of their fathers' houses.

17:3^a
Heb. 9:4

【17:4】And you shall place them in the Tent of Meeting before the¹ Testimony, where I^a meet with you.

17:4^a
Exo. 25:22

【17:5】And the rod of the man whom I^a choose shall bud, and I will put a stop to the murmurings of the children of Israel against Me, which they^b murmur against you.

17:5^a
Num. 16:5
17:5^b
Num. 16:11;
1 Cor. 10:10

【17:6】So Moses spoke to the children of Israel. And every one of their leaders gave him a rod, one rod for each leader according to their fathers' houses, twelve rods, with the rod of Aaron among their rods.

【17:7】And Moses placed the rods before Jehovah in the Tent of the Testimony.

17:4¹ (Testimony) The Testimony is the Ten Commandments in the Ark, which typifies Christ and was the place where God met with His people (see notes 34¹ in Exo. 16 and 10¹ in Exo. 25). This signifies that everything had to be brought into the presence of God to allow God to make the real situation clear by speaking the truth to all the people through His vindication.

【17:8】第二天，摩西進見證的會幕去；
看哪，利未家亞倫的杖已經¹發了芽，
甚至生了花苞，開了花，結了熟^a杏。

【17:9】摩西就把所有的杖從耶和華面前
拿出來，給以色列眾人看；他們看見了，
各首領就把自己的杖拿去。

【17:10】耶和華對摩西說，把亞倫的杖¹
放回見證的版前，給這些背叛之子留作^a
記號；這樣，你就使他們向我發的怨言止息，
免得他們死亡。

● 17:8¹ 杖是一根枯木，不僅被砍下，也枯槁了。然而這樣一根枯槁的死木竟然發了芽！芽乃是生機的東西，生命的東西。亞倫發芽的杖不是豫表死了的基督，乃是豫表復活的基督，發芽的基督；祂不只發芽，並且開花，結出熟果。這樣一位基督把生命分賜給人。（約十二 24，彼前一 3。）今天祂仍在發芽，我們就是祂發芽所產生的果子——熟杏。

十六章裏可拉和他一黨的背叛，與祭司職分有關，（十六 3，8～10，）所以亞倫的杖發芽乃是個表白，指明亞倫蒙神悅納，在神所賜的祭司職分上有權柄。

● 17:10¹ 發芽的杖與隱藏的嗎哪和神的見證（律法，）一同放在約櫃裏。（出十六 32～34，

【17:8】And on the next day Moses went into the Tent of the Testimony, and there was the rod of Aaron for the house of Levi: it had¹ budded; it even put forth buds and produced blossoms and bore ripe^a almonds.

【17:9】And Moses brought out all the rods from before Jehovah to all the children of Israel, and they looked; and each one took his rod.

【17:10】Then Jehovah said to Moses, ¹Put back the rod of Aaron before the Testimony to be kept as a^a sign against the rebels, so that you may put an end to their murmurings against Me, and they not die.

17:8¹ (budded) A rod is a piece of dead wood that has not only been cut but is also dried up. Yet such a dead and dried-up piece of wood budded! A bud is something organic, something of life. The budding rod of Aaron typifies not a dead Christ but the resurrected Christ, the budding Christ, who not only buds but also blossoms and bears fruit to maturity. Such a Christ imparts life to others (John 12:24; 1 Pet. 1:3). Today He is still budding, and we are the fruit, the almonds, of His budding.

Since the rebellion of Korah and his company in ch. 16 was related to the priesthood (16:3, 8-10), the budding of Aaron's rod was a vindication indicating that Aaron was the one accepted by God as having authority in the God-given ministry of the priesthood.

17:10¹ (Put) The budding rod was placed in the Ark along with the hidden manna and the Testimony, the law (Exo. 16:32-34; Deut. 10:5;

【17:11】摩西就這樣行；耶和華怎樣吩咐他，他就怎樣行。

【17:12】以色列人對摩西說，我們¹死啦，我們滅亡啦，我們都滅亡啦！

【17:13】凡挨近耶和華帳幕的是必死的。難道我們都要死麼？

申十 5，來九 4。）這三項都是基督的豫表。放在至聖所約櫃裏的這三項，也是指神聖三一的三者：金罐裏隱藏的嗎哪是指父神作一切供應的神聖源頭，（約六 32，）發芽的杖表徵基督是復活，（約十一 25，）法版是指生命的靈作內裏的律。（羅八 2。）因此，至聖所乃是神在祂神聖三一裏的居所。當我們進入至聖所，就是進到我們重生的靈裏，（見來十 19 註 1，）我們就進入神裏面，與作供應源頭的父、作復活的子、以及作生命之律的靈相會。

● 17:12¹ 或，斷氣。下節者同。以色列人該因着十六章神對背叛者三重的審判，以及本章神的表白而被征服。然而，他們仍舊抱怨。這表明墮落人類背叛性情的剛愎。（參啓二十 7～9。）難怪以色列人中間除了約書亞和迦勒以外，沒有一個得許可進入應許之地。（十四 28～30。）

【17:11】And Moses did so; just as Jehovah commanded him, so he did.

【17:12】And the children of Israel spoke to Moses, saying, Alas, we¹ die out; we perish; all of us perish.

【17:13】Everyone who comes near, who comes near to the tabernacle of Jehovah, dies. Are we to completely die out?

Heb. 9:4). All three items are types of Christ. The three items placed in the Ark in the Holy of Holies also refer to the three of the Divine Trinity: the hidden manna in the golden pot refers to God the Father as the divine source of all supply (John 6:32), the budding rod signifies Christ as the resurrection (John 11:25), and the tablets of the law refer to the Spirit of life as the inner law (Rom. 8:2). Thus, the Holy of Holies is the dwelling place of God in His Divine Trinity. When we enter into the Holy of Holies, i.e., into our regenerated spirit (see note 19¹ in Heb. 10), we enter into God and meet the Father as the source of supply, the Son as the resurrection, and the Spirit as the law of life.

17:12¹ (die) The children of Israel should have been subdued by God's threefold judgment on the rebels in ch. 16 and by God's vindication in this chapter. However, they still complained. This shows the perverseness of the rebellious nature of fallen mankind (cf. Rev. 20:7-9). It is no wonder that none of these children of Israel, except Joshua and Caleb, were permitted to enter into the promised land (14:28-30).

民數記 第十八章

六 利未人的事奉
與亞倫的祭司職任，
以及他們的賞賜
十八 1 ~ 32

1 利未人的事奉
與亞倫的祭司職任
1 ~ 7

【18:1】耶和華¹對亞倫說，你和你的兒子，並你宗族的人，要一同^a擔當干犯聖所的罪孽；你和你的兒子，也要一同擔當²干犯祭司職任的罪孽。

● 18:1¹ 在十六章攻擊亞倫和亞倫家祭司職任的背叛後，本章有明確的話說到利未人的事奉，與亞倫並他兒子們的祭司職任，以及他們所得的賞賜作為他們服事的報酬。（31。）給祭司賞賜，乃是在十七章發芽的杖所作的表白之外，對祭司職任有力的表白。

● 18:1² 祭司的職任乃是將各種供物與祭牲獻給神的事奉，這一切供物與祭牲都是豐富之基督各面的豫表；因此，祭司職任是非常重要且嚴肅的事。祭司必須履行他們的職守，不可犯錯，好叫他們的祭司事奉沒有任何罪孽。

NUMBERS 18

F. The Levitical Service
and the Aaronic Priesthood,
with Their Reward
18:1-32

1. The Levitical Service
and the Aaronic Priesthood
vv. 1-7

【18:1】Then Jehovah¹ said to Aaron, You and your sons and your father's household with you shall^a bear the iniquity of the sanctuary; and you and your sons with you shall bear the² iniquity of your priesthood.

18:1¹ (said) After the rebellion in ch. 16, which was an attack on the priesthood of Aaron and his household, a definite word was given in this chapter regarding the service of the Levites and the priesthood of Aaron and his sons and also regarding the reward (v. 31) they received as the compensation for their service. The reward given to the priests was a strong vindication of the priesthood in addition to the vindication by the budding rod in ch. 17.

18:1² (iniquity) The priesthood was a service to offer all kinds of offerings and sacrifices to God, all of which were types of different aspects of the rich Christ. Thus, it was a very important and serious matter. The priests were required to fulfill their charge without making mistakes so that their priestly service would not have any iniquity.

18:1^a
出二八 38
民十八 22-23

18:1^a
Exo. 28:38;
Num. 18:22-23

【18:2】你要帶你弟兄¹利未支派，就是你祖宗支派的人前來，使他們與你聯合，^a服事你；只是你和你的兒子，要一同在見證的會幕前供職。

【18:3】他們要守所吩咐你的，並看守全^a帳幕，只是^b不可挨近聖所的物件和壇，免得他們和你們都死亡。

【18:4】他們要與你聯合，也要看守會幕，辦理帳幕一切的事，只是外人不可挨近你們。

【18:5】你們要看守¹聖所和¹壇，免得忿怒再臨到以色列人。

● 18:2¹ 利未人的事奉乃是照管會幕，就是見證的帳幕。（1 上，2 上，3～4，6。）利未人在照管帳幕及其內的物件時，並不是直接事奉神；他們乃是服事祭司職任和祭司，而祭司是直接事奉神的人。

● 18:5¹ 整個帳幕乃是聖所，豫表基督，也豫表召會。（見出二五 9 註 1。）在聖所外面的壇，表徵基督的十字架。（來十三 10。）所以，聖所和壇豫表基督同召會，以及祂的十字架。

【18:2】And your brothers also, the tribe of¹Levi, the tribe of your father, bring near with you, so that they may be joined to you and^aminister to you, while you and your sons with you are before the Tent of the Testimony.

【18:3】And they shall keep your charge and the charge of all the^atent, but they shall^bnot come near to the furnishings of the sanctuary and to the altar, so that they do not die, neither they nor you.

【18:4】And they shall be joined to you and keep the charge of the Tent of Meeting for all the service of the tent, but a stranger shall not come near to you.

【18:5】And you shall keep the charge of the¹sanctuary and the charge of the¹altar, so that there may be no more wrath upon the children of Israel.

18:2¹ (Levi) The service of the Levites was to take care of the Tent of Meeting, the Tabernacle of the Testimony (vv. 1a, 2a, 3-4, 6). In taking care of the tabernacle and its contents, the Levites did not serve God directly; rather, they served the priesthood and the priests, who served God directly.

18:5¹ (sanctuary) The whole tabernacle was the sanctuary, which typifies Christ and also the church (see note 9² in Exo. 25). The altar, which was outside the sanctuary, signifies the cross of Christ (Heb. 13:10). Therefore, the sanctuary and the altar typify Christ with the church and His cross.

18:6^a
民三 9
八 19

【18:6】我已將你們的弟兄利未人從以色列人中選取出來，當作^{1a}禮物給你們，歸與耶和華，為要辦理會幕的事。

18:7^a
來九 3-6
18:7^b
民三 10
來五 4

【18:7】你和你的兒子們要為一切屬壇和^a幔內的事，一同守祭司的職任；你們要這樣供職。我將^b祭司的職任當作¹禮物給你們，使你們事奉我。凡挨近的外人要被處死。

2 賞賜 8 ~ 32

a 給作祭司的亞倫和他的子孫 8 ~ 20

● 18:6¹ 利未人是給亞倫和他兒子們的禮物，這禮物原先是歸與神的。以色列人將他們的長子當作禮物歸與神，而這些長子由利未人所頂替。（三 12 ~ 13 與 12 註 1。）然後神將歸與祂的利未人，當作禮物賜給祭司。

● 18:7¹ 祭司的職任是神百姓對神最高的事奉，乃是神給亞倫和他兒子們的大禮物。不僅如此，為着祭司的事奉所賜給祭司的賞賜，超越賜給利未人的賞賜；這也許是可拉起野心要尋求祭司職任的主要原因。（十六 10。）

【18:6】And I Myself have taken your brothers the Levites from among the children of Israel. They are a ^{1a}gift to you, given to Jehovah, to do the service of the Tent of Meeting.

【18:7】But you and your sons with you shall attend to your priesthood for everything concerning the altar and ^awithin the veil, and you shall carry out your service. I give you the ^bpriesthood as a service of ¹gift, but the stranger who comes near shall be put to death.

2. The Reward vv. 8-32

a. To Aaron and His Sons as the Priests vv. 8-20

18:6¹ (gift) The Levites were a gift to Aaron and his sons, a gift that had first been given to God. The children of Israel gave their firstborn to God as a gift, and these were replaced by the Levites (3:12-13 and note 12¹). God then gave the Levites, who had been given to Him, as a gift to the priests.

18:7¹ (gift) The priesthood, as the highest service rendered by God's people to God, was a great gift given by God to Aaron and his sons. Moreover, the reward given to the priests for their service was superior to that given to the Levites. This might have been a primary reason that Korah was ambitious to seek the priesthood (16:10).

18:6^a
Num. 3:9;
8:19

18:7^a
Heb. 9:3-6
18:7^b
Num. 3:10;
Heb. 5:4

18:8^a
出二九 29
四十四 13, 15

【18:8】耶和華對亞倫說，我已將我的舉祭，就是以色列人一切分別為聖的物，交給你經管；因你受過^a膏，我把這些都賜給了你和你的子孫；這要作永遠的定例。

18:9^a
利二 1-3
18:9^b
利六 25-26
18:9^c
利七 7
十四 13

【18:9】至聖之物中¹不經過火的，都是你的；以色列人給我的一切供物，就是一切的^a素²祭、^b贖罪祭、^c贖愆祭，都是³至聖的，要歸給你和你的子孫。

18:10^a
林前九 13

【18:10】你要拿這些當至聖物^a喫；凡¹男丁都可以喫；你當以此物為聖。

● 18:9¹ 以色列人所得一切的分，都要經過火獻給神，作祂的享受。神使供物的某些部分不經過火，好叫牠們成為祭司的分。這就是說，祭司享受神所享受的東西，這些東西都豫表基督。神的喜悅、享受和滿足，乃是神的兒子耶穌基督。（太三 17。）因此，神和事奉祂的人（祭司）都享受同樣的分，就是包羅萬有的基督。

● 18:9² 關於一切祭的意義，見利一～七註。

● 18:9³ 供物中不經過火的，乃是神的食物，（二八 2，）所以對於祭司乃是至聖的。

● 18:10¹ 表徵在屬靈上較剛強的人。（參彼前三 7。）對基督的享受使我們較為剛強，這使我們有能力，更剛強的享受基督。（參弗三 16～18。）

【18:8】Then Jehovah spoke to Aaron, And I Myself have given you charge of My heave offerings, even all the holy things of the children of Israel; I have given them to you because of the^a anointing, and to your sons, as a perpetual statute.

【18:9】This shall be yours of the most holy things,¹ kept from the fire. Every offering of theirs, even every^a meal² offering of theirs and every^b sin offering of theirs and every^c trespass offering of theirs, which they shall render to Me, shall be³ most holy for you and for your sons.

【18:10】As the most holy things you shall^a eat it; every¹ male shall eat it; it shall be holy to you.

18:9¹ (kept) All the portions of the sons of Israel were offered to God through fire for His enjoyment. God kept some parts of the offerings from the fire that they might become the portion of the priests. This means that the priests enjoyed what God enjoyed, all of which typify Christ. God's delight, enjoyment, and satisfaction are the Son of God, Jesus Christ (Matt. 3:17). Hence, both God and His serving ones, the priests, enjoy the same portion—the all-inclusive Christ.

18:9² (offering) For the significance of all the offerings, see notes in Lev. 1—7.

18:9³ (most) Because the offerings kept from the fire were God's food (28:2), they were to be most holy to the priests.

18:10¹ (male) Signifying those who are spiritually stronger (cf. 1 Pet. 3:7). The enjoyment of Christ makes us stronger, and this affords us the capacity to enjoy Christ in a stronger way (cf. Eph. 3:16-18).

18:8^a
Exo. 29:29;
40:13, 15

18:9^a
Lev. 2:1-3
18:9^b
Lev. 6:25-26
18:9^c
Lev. 7:7;
14:13

18:10^a
1 Cor. 9:13

18:11^a
出二九 27-28
利七 30-34
尼十 35-36
18:11^b
出二九 24
18:11^c
利十 14
申十八 3
18:11^d
利二二 11-13
18:12^a
申十八 3-4
尼十 37
18:12^b
出二三 19
三四 26
利二 14
申二六 2
尼十 35-36

【18:11】以色列人禮物中的^a舉祭，並一切的^b搖祭，也都是你的，我已賜給^c你和你的¹兒子並女兒；這要作永遠的定例；凡在你家中潔淨的人都可以^d喫。

【18:12】凡^a油中¹至好的，凡新酒和五穀中¹至好的，就是以色列人所獻給耶和華的^b初熟之物，我都賜給你。

【18:13】凡從他們地上所帶來給耶和華的初熟之物，也都要歸與你；凡在你家中潔淨的人都可以喫。

【18:14】以色列中一切^a永獻的都必歸與你。

● 18:11¹ 舉祭（升天的基督）和搖祭（復活的基督）不僅給祭司，也給祭司的兒子（較剛強者）和女兒（較軟弱者。）這指明只要我們屬於祭司的家庭，無論我們剛強或軟弱，都能享受這樣一位基督。見 10 註 1。

● 18:12¹ 直譯，脂油。全章同。油中的脂油，表徵基督至好的部分，乃是給神的；至好的新酒和五穀表徵向神傾倒出來的基督。（參腓二 17。）初熟之物（12 ~ 13）表徵復活的基督。（林前十五 20。）

【18:11】This also is yours, the ^aheave offering of their gift, even all the ^bwave offerings of the children of Israel. I have given them to ^cyou and to your ¹sons and to your ¹daughters with you, as a perpetual statute; everyone who is clean in your house may ^deat it.

【18:12】All the ¹best of the ^aoil, and all the ¹best of the new wine and of the grain, their ^bfirstfruits that they give to Jehovah, I have given to you.

【18:13】The firstfruits of all that is in their land, which they bring to Jehovah, shall be yours; everyone who is clean in your house may eat it.

【18:14】Everything ^adevoted in Israel shall be yours.

18:11¹ (sons) The heave offering (the ascended Christ) and wave offering (the resurrected Christ) were given not only to the priests but also to the sons (the stronger ones) and daughters (the weaker ones) of the priests. This indicates that as long as we belong to the priestly family, whether we are strong or weak, we can enjoy such a Christ. See note 10¹.

18:12¹ (best) Lit., fat. So throughout this chapter. The fat of the oil signifies Christ's best part, which was for God, and the best of the new wine and of the grain signify the Christ who was poured out to God (cf. Phil. 2:17). The firstfruits (vv. 12-13) signify the resurrected Christ (1 Cor. 15:20).

18:11^a
Exo. 29:27-28;
Lev. 7:30-34;
Neh. 10:35-36
18:11^b
Exo. 29:24
18:11^c
Lev. 10:14;
Deut. 18:3
18:11^d
Lev. 22:11-13
18:12^a
Deut. 18:3-4;
Neh. 10:37
18:12^b
Exo. 23:19;
34:26;
Lev. 2:14;
Deut. 26:2;
Neh. 10:35-36

18:14^a
Lev. 27:28

18:14^a
利二七 28

18:15^a
出十三 2
18:15^b
出十三 13
三四 20

【18:15】他們所奉給耶和華的，連人帶牲畜，一切血肉所生，凡^a頭胎的，都要歸給你；只是人中頭生的，總要^{1b}贖出來；不潔淨牲畜頭生的，也要贖出來。

18:16^a
利二七 6
民三 47

【18:16】其中從一個月以上所當贖的，要照你所估定的價，按聖所的舍客勒，（一舍客勒是二十季拉，）用銀子^a五舍客勒贖出來。

18:17^a
申十五 19

【18:17】只是^a頭生的牛、頭生的綿羊、或頭生的山羊，必不可贖；牠們都是聖的。你要把牠們的血灑在壇上，把牠們的脂油焚燒，當作怡爽香氣的火祭獻給耶和華。

18:18^a
出二九 26-27
利七 30, 34
民十八 11

【18:18】牠們的肉必歸與你，像^a搖祭的胸、舉祭的右腿歸與你一樣。

18:19^a
民十八 11
18:19^b
利二 13
代下十三 5

【18:19】凡以色列人所獻給耶和華聖物中的^a舉祭，我都賜給你和你的兒子並女兒；這要作永遠的定例。這是給你和你的後裔，在耶和華面前作為永遠的^{1b}鹽約。

● 18:15¹ 每個頭生的男孩，都不屬於他的父母，所以父母要出代價將他贖出來。（16。）

● 18:19¹ 見利二 13 註 2。

【18:15】Everything that^a opens the womb of all flesh, which they present to Jehovah, whether human or animal, shall be yours; nevertheless the firstborn of human beings you shall surely^{1b} redeem, and the firstborn of unclean animals you shall redeem.

【18:16】And those who are to be redeemed from a month old you shall redeem, according to your estimation, for^a five shekels of silver, according to the shekel of the sanctuary, which is twenty gerahs.

【18:17】But the^a firstborn of a cow or the firstborn of a sheep or the firstborn of a goat you shall not redeem; they are holy. You shall sprinkle their blood upon the altar and burn their fat as an offering by fire for a satisfying fragrance to Jehovah.

【18:18】But their flesh shall be yours; like the breast of the^a wave offering and like the right thigh, it shall be yours.

【18:19】All the^a heave offerings of the holy things, which the children of Israel offer to Jehovah, I have given to you and to your sons and your daughters with you, as a perpetual statute. It is a^{1b} covenant of salt forever before Jehovah for you and for your descendants with you.

18:15¹ (redeem) Since each firstborn son did not belong to his parents, the parents were to redeem him at a cost (v. 16).

18:19¹ (covenant) See note 13² in Lev. 2.

18:15^a
Exo. 13:2
18:15^b
Exo. 13:13;
34:20

18:16^a
Lev. 27:6;
Num. 3:47

18:17^a
Deut. 15:19

18:18^a
Exo. 29:26-27;
Lev. 7:30, 34;
Num. 18:11

18:19^a
Num. 18:11
18:19^b
Lev. 2:13;
2 Chron. 13:5

18:20^a
申十 9
十八 1-2
書十三 33
十八 7
結四四 28
18:20^b
詩十六 5
七三 26
哀三 24

【18:20】耶和華對亞倫說，^a 你在以色列人的地上¹ 不可有產業，在他們中間也不可有分；在他們中間，我就是你的^b 分，是你的產業。

b 給在會幕中
服事的利未人
21 ~ 32

18:21^a
利二七 30, 32
民十八 24, 26
申十四 22
尼十 37
十二 44
來七 5

【18:21】凡以色列中出產的^{1a} 十分之一，我已賜給利未的子孫為業，為他們所辦理的事，就是會幕的事，酬報他們。

【18:22】從今以後，以色列人不可挨近會幕，免得他們擔罪而死。

● 18:20¹ 祭司和利未人（23 下，24 下）在以色列人的地上沒有分，沒有產業。神自己是他們在以色列人中間的分和產業。（申十 9，十八 2，書十三 33，結四四 28。）不僅神的食物是他們的分，甚至神自己就是他們的分和產業。神既是他們的分和產業，他們就不需要任何別的分或產業。參徒二六 18 註 8 與西一 12 註 3。

● 18:21¹ 十分之一要獻給神，是為着給利未人，算為利未人的產業。（24。）

【18:20】And Jehovah said to Aaron, ^aYou shall have ¹no inheritance in their land, nor shall you have any portion among them; I am your ^bportion and your inheritance among the children of Israel.

b. To the Levites
as the Serving Ones in the Tent of Meeting
vv. 21-32

【18:21】And to the children of Levi I have now given every ^{1a}tithe in Israel for an inheritance in return for their service which they carry out, the service of the Tent of Meeting.

【18:22】From now on the children of Israel shall not come near the Tent of Meeting, so that they do not incur sin and die.

18:20¹ (no) Neither the priests nor the Levites (vv. 23b, 24b) had any inheritance or any portion in the land of Israel. God Himself was their portion and their inheritance among the sons of Israel (Deut. 10:9; 18:2; Josh. 13:33; Ezek. 44:28). Not only was God's food their portion—God Himself was their portion and their inheritance. Because God was their portion and inheritance, they did not need any other portion or inheritance. Cf. notes 18⁶ in Acts 26 and 12² in Col. 1.

18:21¹ (tithe) I.e., ten percent. The tithe was to be offered to God for the Levites and was considered the Levites' inheritance (v. 24).

18:20^a
Deut. 10:9;
18:1-2;
Josh. 13:33;
18:7;
Ezek. 44:28
18:20^b
Psa. 16:5;
73:26;
Lam. 3:24

18:21^a
Lev. 27:30, 32;
Num. 18:24, 26;
Deut. 14:22;
Neh. 10:37;
12:44;
Heb. 7:5

【18:23】惟獨利未人要辦理^a會幕的事，擔當罪孽；這要作你們世世代代永遠的定例。他們在以色列人中不可有產業；

【18:24】因為以色列人中出產的十分之一，就是獻給耶和華為舉祭的，我已賜給利未人為業；所以我對他們說，在以色列人中他們不可有產業。

【18:25】耶和華對摩西說，

【18:26】你要對利未人說，當你們從以色列人取十分之一，就是我從他們所取來給你們為業的，你們就要從那十分之一中，再取^a十分之一作為^b舉祭獻給耶和華。

【18:27】這舉祭要算為你們禾場上的穀，又如滿酒醺的酒。

● 18:26¹ 從利未人所取的十分之一，是算為舉祭，而舉祭豫表升天的基督。這思想與主在太六 19～20 的話相符，那裏告訴我們『要為自己積蓄財寶在天上，』而不是在地上。積蓄財寶在天上，就是把我們的錢財『送』到天上，這樣作就是『舉起』我們的錢財。（參腓四 18。）

【18:23】But the Levites shall do the^a service of the Tent of Meeting, and they shall bear their iniquity; it shall be a perpetual statute throughout your generations. And among the children of Israel they shall have no inheritance.

【18:24】For the tithe of the children of Israel, which they offer as a heave offering to Jehovah, I have given to the Levites for an inheritance; therefore I have said to them, Among the children of Israel they shall have no inheritance.

【18:25】Then Jehovah spoke to Moses, saying,

【18:26】Moreover you shall speak to the Levites and say to them, When you take from the children of Israel the tithe which I have given you from them as your inheritance, then you shall offer up a^{1a} heave offering from it for Jehovah, a^b tithe of the tithe.

【18:27】And your heave offering shall be reckoned to you as though it were the grain of the threshing floor and the fullness of the wine press.

18:26¹ (heave) The tithe from the Levites was considered a heave offering, which typifies the ascended Christ. This thought corresponds to the Lord's word in Matt. 6:19-20, where we are told to "store up for yourselves treasures in heaven" rather than on earth. To store up treasures in heaven is to "send" our money to heaven, and to do this is to "heave up" our money (cf. Phil. 4:18).

【18:28】這樣，你們從以色列人所得的十分之一，其中也要取一分作舉祭獻給耶和華；從這十分之一中，你們要將所獻給^a耶和華的舉祭歸給¹祭司亞倫。

【18:29】所奉給你們的一切禮物，要從其中將至好的，就是分別為聖的部分，獻給耶和華為舉祭。

● 18:28¹ 從百姓所取的十分之一是給利未人，（21，26 上，）而從利未人那十分之一所取的十分之一，（26 下，）是給祭司亞倫，好獻給神作舉祭。這成了神的食物，其中一分也是祭司的食物。因此，利未人靠百姓所獻的十分之一活着，而神和祭司靠利未人所獻的十分之一活着。

神和祂的百姓，包括服事者，乃是一個大家庭。在這家庭裏，父神是源頭，將美地賜給祂的兒女，他們必須在那地上作工。至終，他們有所收成，那要成為神和所有百姓的享受。他們要將一分出產帶到服事者那裏，服事者就將所收到的獻上一分給神。這樣，神和服事祂的人一同分享那十分之一並一同生活。美地是包羅萬有之基督的豫表。（見申八 7 註 1。）神的食物就是基督的豐富，由美地的出產所豫表，而這出產來自我們的勞苦。我們需要在基督身上勞苦並經歷基督；然後就會出產基督，不只使我們得滿足，也使神得滿足。

【18:28】Thus you shall also offer a heave offering to Jehovah from all your tithes, which you receive from the children of Israel; and from it you shall give^a Jehovah's heave offering to¹ Aaron the priest.

【18:29】Out of all your gifts you shall offer every heave offering of Jehovah, from all the best of it, the sanctified portion of it from them.

18:28¹ (Aaron) The tithe from the people was given to the Levites (vv. 21, 26a), and the tithe of the tithe (v. 26b) from the Levites was given to Aaron the priest to be offered to God as a heave offering. This became God's food, a portion of which was also the food of the priests. Thus, the Levites lived on the tithe from the people, and God and the priests lived on the tithe from the Levites.

God and His people, including the serving ones, were one large family. In this family God the Father as the source gave the good land to His children, who then had to work the land. Eventually, they reaped a harvest, which was to be enjoyed by both God and all the people. They were to bring a portion of the produce to the serving ones, and the serving ones were to offer a portion of what they received to God. In this way, God and His serving ones shared the tithes and lived together. The good land is a type of the all-inclusive Christ (see note 7¹ in Deut. 8). God's food is the riches of Christ, typified by the produce of the good land, and this produce comes through our labor. We need to labor on Christ and experience Christ. Then Christ will be the produce not only for our satisfaction but also for God's satisfaction.

【18:30】所以你要對利未人說，你們從其中將至好的舉起，這就算為你們禾場上的出產，又如酒醱的出產。

【18:31】你們和你們的家屬隨處可以^a喫，因為這是你們的¹賞賜，作你們在會幕裏辦事的報酬。

【18:32】你們從其中將至好的舉起，就不至因這物擔罪。你們不可褻瀆以色列人的聖物，免得死亡。

【18:30】Therefore you shall say to them, When you heave from it the best of it, then it shall be reckoned to the Levites as though it were the produce of the threshing floor and the produce of the wine press.

【18:31】And you may^a eat it in every place, you and your households, for it is your¹ reward in return for your service in the Tent of Meeting.

【18:32】And you shall bear no sin by reason of it, when you have heaved from it the best of it. But you shall not profane the holy things of the children of Israel, so that you do not die.

民數記 第十九章

七 除污穢的水 十九 1 ~ 22

● 18:31¹ 給作祭司的亞倫和他子孫，（8 ~ 20，）以及給服事的利未人（21 ~ 32）的賞賜或報酬，全都豫表基督。在豫表上，祭司和利未人在基督以外沒有分；基督乃是他們的一切。在新約裏，我們事奉神不是在物質的範圍裏，所以我們的賞賜不在那範圍裏。我們盡祭司職任並作利未人服事，惟一的賞賜或報酬乃是基督作我們的一切。（參腓三 7 ~ 14。）

NUMBERS 19

G. The Water for Impurity 19:1-22

18:31¹ (reward) The reward, or compensation, given to Aaron and his sons as the priests (vv. 8-20) and to the serving Levites (vv. 21-32) altogether typifies Christ. In type, the priests and the Levites had no portion other than Christ. Christ was everything to them. Our service to God in the New Testament is not in the realm of material things; therefore, our reward is not in that realm. The only reward, the only compensation, for our priestly and Levitical service is Christ as everything to us (cf. Phil. 3:7-14).

18:31^a
路十 7
林前九 13
參太十 10
提前五 17-18

18:31^a
Luke 10:7;
1 Cor. 9:13;
cf. Matt. 10:10;
1 Tim. 5:17-18

【19:1】耶和華對摩西、亞倫說，

【19:2】耶和華所吩咐律法中的律例，
乃是這樣說，你要告訴以色列人，把
一隻純全無殘疾，^a未曾負軛的¹紅^b
母牛牽到你這裏來。

【19:3】你要交給祭司以利亞撒；人要
把牛牽到^{1a}營外，宰在他面前。

【19:4】祭司以利亞撒要用指頭蘸些牛
血，向會幕前面^a彈七次。

【19:5】人要在他眼前把這母牛^a焚燒；
牛的皮、肉、血、連糞，都要焚燒。

● 19:2¹ 母牛，除污穢之水的主要成分，（9，）
表徵救贖的基督。紅色表徵罪之肉體的樣式，爲着
外在擔負人的罪。母牛沒有殘疾，表徵基督雖然在
罪之肉體的樣式裏，卻沒有罪的性情。（羅八 3
與註 3。）母牛是純全的，指明基督是完全的。（見
出十二 6 註 1 一段。）母牛未曾負軛，表徵基督從
未被任何人使用，特別是未被神的仇敵撒但使用，
或爲着他被使用。（參出十二 5 與註 1。）

● 19:3¹ 基督是在營外，（來十三 12～13，）
就是在耶路撒冷城外的一座小山—加略山，（太
二七 33 與註，）被釘十字架的。

【19:1】Then Jehovah spoke to Moses and to Aaron, saying,

【19:2】This is the statute of the law which Jehovah has
commanded, saying, Tell the children of Israel to bring you a
¹red ^aheifer without defect, in which is no blemish and upon
which a ^byoke has never come.

【19:3】And you shall give it to Eleazar the priest, and someone
shall bring it ^{1a}outside the camp and slaughter it in his presence.

【19:4】And Eleazar the priest shall take some of its blood
with his finger and ^asprinkle its blood toward the front of the
Tent of Meeting seven times.

【19:5】And the heifer shall be ^aburned in his sight; its skin
and its flesh and its blood, with its dung, shall be burned.

19:2¹ (red) The heifer, the principal component of the water for
impurity (v. 9), signifies the redeeming Christ. The color red signifies
the likeness of the flesh of sin, which is for the bearing of man's sin
outwardly. The heifer being without defect signifies that although Christ
was in the likeness of the flesh of sin, He did not have the sinful nature
(Rom. 8:3 and note 3). That the heifer was without blemish indicates
that Christ was perfect (see note 6¹, par. 1, in Exo. 12). The heifer having
never been under a yoke signifies that Christ was never used by anyone,
especially by or for God's enemy, Satan (cf. Exo. 12:5 and note 1).

19:3¹ (outside) Christ was crucified outside the camp (Heb. 13:12-
13), on Calvary, a small mount outside the city of Jerusalem (Matt.
27:33 and note).

19:2^a
申二—3
撒六上 7

19:2^b
申二—3
來九 13

19:3^a
利四 12
參來十三 11

19:4^a
利四 6, 17
十六 14, 19
來九 13

19:5^a
出二九 14
利四 11-12

19:2^a
Deut. 21:3;
Heb. 9:13

19:2^b
Deut. 21:3;
1 Sam. 6:7

19:3^a
Lev. 4:12;
cf. Heb. 13:11

19:4^a
Lev. 4:6, 17;
16:14, 19;
Heb. 9:13

19:5^a
Exo. 29:14;
Lev. 4:11-12

19:6^a
利十四 4

【19:6】祭司要把^{1a} 香柏木、牛膝草、朱紅色線，都丟在燒牛的火中。

19:7^a
利十一 25

【19:7】祭司要^a 洗衣服，用水洗身，然後可以進營；但他必不潔淨到晚上。

【19:8】燒牛的人也要洗衣服，用水洗身，並且不潔淨到晚上。

19:9^a
來九 13
參利四 12
六 11

19:9^b
民十九 13, 20-21
三一 23

【19:9】要有一個潔淨的人收起母牛^{1a} 灰，放在營外潔淨的地方，為以色列人會眾留着，用以作^b 除² 污穢的水；這是贖罪祭。

● 19:6¹ 香柏木表徵基督尊貴的人性，牛膝草表徵基督卑微的人性，朱紅色表徵救贖最高的意義。（見利十四 4 註 3。）尊高的基督與卑微的基督，在祂的救贖裏，乃是除污穢之水的組成元素。（9。）

● 19:9¹ 灰表徵基督被減為無有。（可九 12。）這灰要留作除污穢的水，為着潔淨罪，或作贖罪祭。

【19:6】And the priest shall take^{1a} cedar wood and hyssop and scarlet strands, and cast them into the midst of the burning of the heifer.

【19:7】Then the priest shall^a wash his clothes and bathe his flesh in water, and afterward he shall come into the camp; but the priest shall be unclean until the evening.

【19:8】And he who burns¹ the heifer shall wash his clothes in water and bathe his body in water, and shall be unclean until the evening.

【19:9】And a man who is clean shall gather up the^{1a} ashes of the heifer and place them outside the camp in a clean place, and it shall be kept for the assembly of the children of Israel as^b water for² impurity; it is a sin offering.

19:6¹ (cedar) Cedar wood signifies Christ in His dignified humanity, hyssop signifies Christ in His humbled humanity, and scarlet signifies redemption in its highest significance (see note 4² in Lev. 14). The high and dignified Christ and the lowly and humbled Christ in His redemption were elements for the composition of the water for impurity (v. 9).

19:8¹ (the) Lit., it.

19:9¹ (ashes) Ashes signify Christ reduced to nothing (Mark 9:12). These ashes were kept for the water for impurity; it was a purification of sin, or a sin offering.

19:6^a
Lev. 14:4

19:7^a
Lev. 11:25

19:9^a
Heb. 9:13;
cf. Lev. 4:12;
6:11
19:9^b
Num. 19:13,
20-21;
31:23

【19:10】收起母牛灰的人要洗衣服，並且不潔淨到晚上。這要作以色列人和寄居在他們中間的外人永遠的定例。

【19:11】觸着人^a死屍的，就必不潔淨七天。

【19:12】那人要在¹第三天和¹第七天用這水^a潔淨自己，就必潔淨了；他若第三天和第七天不潔淨自己，就仍不潔淨。

【19:13】凡觸着死人，就是觸着死人身體，而不潔淨自己的，就^a玷污了耶和華的帳幕，這人必從以色列中剪除；因為那^b除污穢的水沒有灑在他身上，他就為不潔淨，污穢還在他身上。

● 19:9² 本章的污穢，不是指罪，乃是指死。（11，13～16。）死出自罪，罪是死的根。（羅 5 12。）由於背叛的罪，（十一～十四，十六，）死徧佈在以色列人中間。（十六 49。）因此需要除污穢的水。惟有基督救贖的工作，藉着祂尊高而卑微的人性，憑祂的死和祂復活的靈，（17 與註，）纔能醫治並潔淨整個局面，除去死的不潔。

● 19:12¹ 按豫表，第三天表徵復活，第七天表徵完成。

【19:10】And he who gathers the ashes of the heifer shall wash his clothes and be unclean until the evening. And it shall be a perpetual statute to the children of Israel and to the stranger who sojourns among them.

【19:11】One who touches the^a dead body of any human being shall be unclean seven days.

【19:12】He shall^a purify himself with it on the¹ third day and on the¹ seventh day, and then he shall be clean; but if he does not purify himself on the third day and on the seventh day, he shall not be clean.

【19:13】Whoever touches a dead person, the body of a human being who has died, and does not purify himself,^a defiles the tabernacle of Jehovah; and that person shall be cut off from Israel. Because the^b water for impurity was not sprinkled upon him, he shall be unclean; his uncleanness is still on him.

19:9² (impurity) The impurity in this chapter does not refer to sin but to death (vv. 11, 13-16). Death issues from sin, and sin is the root of death (Rom. 5:12). From the sin of rebellion (chs. 11-14 and 16), death became prevailing among the children of Israel (16:49). Thus, there was the need for the water for impurity. Only the working of Christ's redemption, through His dignified and humbled humanity, with His death and the Spirit of His resurrection (v. 17 and note), could heal and cleanse the situation from the uncleanness of death.

19:12¹ (third) In typology, the third day signifies resurrection, and the seventh day signifies completion.

19:11^a
民十九 13
五 2
九 6, 10
利二一 1, 11
19:12^a
民三一 19

19:13^a
民十九 20
利十五 31
19:13^b
民十九 9

19:11^a
Num. 19:13;
5:2;
9:6, 10;
Lev. 21:1, 11
19:12^a
Num. 31:19

19:13^a
Num. 19:20;
Lev. 15:31
19:13^b
Num. 19:9

【19:14】人死在帳棚裏的條例乃是這樣：凡進那帳棚的，和一切在帳棚裏的，都必不潔淨七天。

【19:15】凡敞口的器皿，就是沒有紮上蓋的，也是不潔淨的。

【19:16】無論何人在田野裏觸着被刀殺的，或是屍首，或是人的骨頭，或是墳墓，就必不潔淨七天。

【19:17】要為這不潔淨的人拿些贖罪祭燒成的^a灰，放在器皿裏，倒上¹活水。

【19:18】要有一個潔淨的人，拿^a牛膝草蘸在這水中，把水^b灑在帳棚上，和一切物件並帳棚內的眾人身上，又灑在觸着骨頭，或觸着被殺的，或觸着自死的，或觸着墳墓的那人身上。

【19:19】第三天和第七天，潔淨的人要^a灑水在不潔淨的人身上，第七天就使他成為潔淨。那人要洗衣服，用水洗澡，到晚上就潔淨了。

● 19:17¹ 即流動的水。這裏的活水表徵在基督復活裏的聖靈。（約七 37～39 與 38 註 2，39 註 1。）在除污穢的水裏，有基督救贖的效能，連同祂復活之靈洗淨的能力。

【19:14】This is the law when a man dies in a tent: Anyone who comes into the tent and everyone who is in the tent shall be unclean seven days.

【19:15】And every open vessel, which has no covering tied down on it, is unclean.

【19:16】And whoever in the open field touches one who has been slain with a sword or a dead body or a human bone or a grave shall be unclean seven days.

【19:17】And for the unclean they shall take of the^a ashes of the burning of the sin offering, and¹ running water shall be added to them in a vessel;

【19:18】And a clean person shall take^a hyssop, and dip it in the water, and^b sprinkle it on the tent and on all the furnishings and on the persons who were there, or on the one who touched the bone or the one slain or the one who died or the grave.

【19:19】And the clean person shall^a sprinkle on the unclean on the third day and on the seventh day, and on the seventh day he shall purify him. And he shall wash his clothes and bathe himself in water and shall be clean in the evening.

19:17¹ (running) Lit., living. The living water here signifies the Holy Spirit in the resurrection of Christ (John 7:37-39 and notes 38^a and 39¹). In the water for impurity, there is the efficacy of Christ's redemption with the washing power of the Spirit of His resurrection.

19:17^a
民十九 9

19:18^a
出十二 22
詩五一 7
19:18^b
來九 13

19:19^a
來九 13

19:17^a
Num. 19:9

19:18^a
Exo. 12:22;
Psa. 51:7
19:18^b
Heb. 9:13

19:19^a
Heb. 9:13

【19:20】但那污穢而不潔淨自己的，這人要從會眾中剪除，因為他玷污了耶和華的聖所；^a 除污穢的水沒有灑在他身上，他是不潔淨的。

【19:21】這要作他們永遠的定例。那灑除污穢水的人要洗衣服；凡觸着除污穢水的，必不潔淨到晚上。

【19:22】不潔淨的人所觸着的一切物就不潔淨；觸着這物的人必不潔淨到晚上。

民數記 第二十章

八 進一步的失敗

二十 1 ~ 13, 23 ~ 29, 二一 4 ~ 9

1 米利暗失敗的結果

二十 1

【20:1】正月間，以色列人全會眾到了尋的曠野，百姓就住在加低斯；^a 米利暗¹ 死在那裏，就葬在那裏。

● 20:1¹ 見 28 註 1。

【19:20】 But the man who shall be unclean and does not purify himself, that person shall be cut off from the midst of the congregation, because he has defiled the sanctuary of Jehovah; the^a water for impurity has not been sprinkled on him; he is unclean.

【19:21】 So it shall be a perpetual statute for them. And he who sprinkles the water for impurity shall wash his clothes, and he who touches the water for impurity shall be unclean until evening.

【19:22】 And whatever the unclean person touches shall be unclean; and the person who touches it shall be unclean until evening.

NUMBERS 20

H. Further Failures

20:1-13, 23-29; 21:4-9

1. The Result of Miriam's Failure

20:1

【20:1】 Then the children of Israel, the whole assembly, came to the wilderness of Zin in the first month, and the people stayed at Kadesh; and^a Miriam¹ died there and was buried there.

20:1¹ (died) See note 28¹.

2 爲水爭鬧 二十 2 ~ 13

20:2^a
參出十五 22
十七 1
民三三 14
申八 15

【20:2】會眾^a沒有¹水喝，就聚集攻擊摩西、亞倫。

【20:3】百姓向摩西爭鬧說，巴不得我們的弟兄¹死在耶和華面前的時候，我們也¹死了！

【20:4】你們爲何把耶和華的會眾領到這曠野，使我們和牲畜都死在這裏？

【20:5】你們爲何把我們從埃及帶上來，領我們到這壞地方？這^a地方不好撒種，也沒有無花果樹、葡萄樹、石榴樹，甚至沒有水喝。

【20:6】摩西、亞倫離開會眾，到會幕門口，^a面伏於地；耶和華的^b榮光向他們顯現。

● 20:2¹ 2 ~ 13 節裏的難處是由缺水引起的，這水豫表生命的靈。（約七 37 ~ 39，羅八 2。）按豫表，這表明神的子民一缺少生命的靈，就會有難處。（參出十六 2 註 1。）當神的子民有豐盛的那靈，他們中間的難處並與神之間的難處就得着解決。

● 20:3¹ 直譯，斷氣。

2. Contending for Water 20:2-13

【20:2】And there was^a no¹ water for the assembly, and they gathered themselves together against Moses and against Aaron.

【20:3】And the people contended with Moses and spoke, saying, If only we had expired when our brothers expired before Jehovah!

【20:4】Why then have you brought the congregation of Jehovah into this wilderness for us and our livestock to die there?

【20:5】Why then did you bring us up out of Egypt, to bring us to this wretched place? It is not a^a place of grain or figs or vines or pomegranates, and there is not even water to drink.

【20:6】And Moses and Aaron went from before the congregation to the entrance of the Tent of Meeting and^a fell upon their faces, and the^b glory of Jehovah appeared to them.

20:2¹ (water) The trouble in vv. 2-13 was caused by the shortage of water, which typifies the Spirit of life (John 7:37-39; Rom. 8:2). In type, this shows that whenever God's people are short of the Spirit of life, they will have problems (cf. note 2¹ in Exo. 16). When God's people have an abundance of the Spirit, their problems among themselves and with God are solved.

20:2^a
cf. Exo. 15:22;
17:1;
Num. 33:14;
Deut. 8:15

20:5^a
cf. Num. 16:14;
Deut. 8:8

20:6^a
Num. 14:5;
16:4, 22, 45
20:6^b
Num. 14:10

20:5^a
參民十六 14
申八 8

20:6^a
民十四 5
十六 4, 22, 45
20:6^b
民十四 10

【20:7】耶和華對摩西說，

【20:8】你拿着^a杖，和你的哥哥亞倫招聚會眾，在他們眼前吩咐^{1b}磐石發出¹水來；這樣，你就為他們使水從磐石中流出來，給會眾和他們的牲畜^c喝。

● 20:8¹ 本章裏的磐石豫表釘死並復活的基督，（林前十4下，）從磐石流出的水豫表那靈，（林前十4上，）就是從釘十字架之基督所流出的活水。（約十九34與註。）在出十七，摩西用杖擊打磐石，就有水流出來給百姓喝。（見出十七6註2與註3。）按照保羅在林前十4的話，（見該處註2，）這磐石乃是隨着神的百姓經過曠野旅程的靈磐石。這表徵基督被釘十字架，成了隨着祂百姓的磐石。這隨行的磐石就是復活的基督這賜生命的靈，（林前十五45，）祂一直與召會同在，用生命的水供應祂的信徒。

基督既已被釘十字架，那靈也既已賜下，基督就不需要再被釘了，就是不需要再次擊打磐石，使活水流出來。在神的經綸裏，基督只該釘死一次。（來七27，九26～28上。）我們要從釘十字架的基督接受活水，只需要『拿着杖，』並『吩咐磐石。』拿着杖就是在基督的死裏與祂聯合，並將基督的死應用在我們自己身上和我們的處境中。吩咐磐石，就是向基督這被擊打的磐石直接說話，求祂基於那靈已經賜下的這個事實，將生命的靈賜給我們。（參約四10。）我們若將基督的死應用在自己身上，並在信心裏求基督賜給我們那靈，就必得着活的靈，作為生命全備的供應。（腓一19。）

【20:7】Then Jehovah spoke to Moses, saying,

【20:8】Take the^a rod, and gather the assembly, you and Aaron your brother, and speak to the^{1b} rock before their eyes, so that it yields its¹ water. Thus you shall bring forth water for them out of the rock and give the assembly and their livestock something to^c drink.

20:8¹ (rock) The rock in this chapter typifies the crucified and resurrected Christ (1 Cor. 10:4b), and the water that flowed from the rock typifies the Spirit (1 Cor. 10:4a) as the living water that flowed out of the crucified Christ (John 19:34 and note). In Exo. 17 Moses struck the rock with his rod, and water flowed out for the people to drink (see notes 6² and 6³ in Exo. 17). According to Paul's word in 1 Cor. 10:4 (see note 4² there), this rock was a spiritual rock that followed God's people in their journey through the wilderness. This signifies that Christ has been crucified to become a rock that follows His people. This following rock is the resurrected Christ as the life-giving Spirit (1 Cor. 15:45), who is always with the church to supply His believers with the water of life.

Since Christ has been crucified and the Spirit has been given, there is no need for Christ to be crucified again, i.e., no need to strike the rock again, that the living water may flow. In God's economy Christ should be crucified only once (Heb. 7:27; 9:26-28a). To receive the living water from the crucified Christ, we need only to "take the rod" and "speak to the rock." To take the rod is to identify with Christ in His death and apply the death of Christ to ourselves and our situation. To speak to the rock is to speak a direct word to Christ as the smitten rock, asking Him to give us the Spirit of life (cf. John 4:10) based on the fact that the Spirit has already been given. If we apply the death of Christ to ourselves and ask Christ in faith to give us the Spirit, we will receive the living Spirit as the bountiful supply of life (Phil. 1:19).

20:8^a

Exo. 17:5

20:8^b

Exo. 17:6

20:8^c

cf. John 4:14

20:8^a

出十七5

20:8^b

出十七6

20:8^c

參約四14

20:9^a
民十七 10

【20:9】於是摩西照耶和華所吩咐的，
從耶和華面前取了^a杖去。

20:10^a
詩一〇六 32-33

20:10^b
參太五 22

【20:10】摩西、亞倫就招聚會眾到磐石
前；摩西對他們^a說，你們這些^{1b}背
叛的人聽我說，我們要為你們使水從
這磐石中流出來麼？

20:11^a
出十七 6
詩七八 20
參民二十 8

【20:11】摩西舉手，用杖^a擊打磐石兩
下，就有許多水流出來，會眾和他們的
牲畜都喝了。

20:12^a
民二七 14
申三二 51
20:12^b
申一 37

【20:12】耶和華對摩西、亞倫說，因為
你們不信我，不在以色列人眼前^{1a}尊
我為聖，所以你們必不得領這會眾^b
進我所賜給他們的地去。

● 20:10¹ 這裏摩西定罪百姓是背叛的人，其實
摩西纔是違背了神的話的人。（24，二七 14。）

● 20:12¹ 尊神為聖，就是使祂成為聖別的，也
就是使祂從一切假神分別出來；沒有尊神為聖，就
是使祂成為凡俗的。摩西向百姓動怒，（10，）又
錯誤的擊打磐石兩下，（11，）就是沒有尊神為聖。
神沒有動怒，摩西卻動怒，沒有在神聖別的性情上
正確代表神；他擊打磐石兩下，沒有遵守神在祂經
綸裏的話。（見 8 註 1 二段。）因此，摩西違犯了
神的聖別性情和祂神聖的經綸。為這緣故，他雖然
與神親密，被視為神的同伴，（出三三 11，）卻失
去了進入美地的權利。

【20:9】And Moses took the^a rod from before Jehovah, as He
had commanded him.

【20:10】And Moses and Aaron gathered the congregation
together before the rock, and he^a said to them, Listen
now, you^{1b} rebels: Shall we bring forth water for you out
of this rock?

【20:11】Then Moses lifted up his hand and^a struck the rock
with his rod twice; and abundant water came forth, and the
assembly and their livestock drank.

【20:12】And Jehovah said to Moses and Aaron, Because
you did not believe in Me, to^{1a} sanctify Me in the sight of
the children of Israel, therefore you shall not bring this
congregation^b into the land which I have given them.

20:10¹ (rebels) Here Moses condemned the people as rebels, but
Moses was the one who rebelled against God's word (v. 24; 27:14).

20:12¹ (sanctify) To sanctify God is to make Him holy, i.e., separate
from all the false gods; to fail to sanctify God is to make Him common.
In being angry with the people (v. 10) and in wrongly striking the rock
twice (v. 11), Moses failed to sanctify God. In being angry when God was
not angry, Moses did not represent God rightly in His holy nature, and in
striking the rock twice, he did not keep God's word in His economy (see
note 8¹, par. 2). Thus, Moses offended both God's holy nature and His
divine economy. Because of this, even though he was intimate with God
and may be considered a companion of God (Exo. 33:11), Moses lost the
right to enter the good land.

20:9^a
Num. 17:10

20:10^a
Psa. 106:32-33
20:10^b
cf. Matt. 5:22

20:11^a
Exo. 17:6;
Psa. 78:20;
cf. Num. 20:8

20:12^a
Num. 27:14;
Deut. 32:51
20:12^b
Deut. 1:37

20:13^a
出十七 7
民二七 14
申三二 51
三三 8
詩八一 7
九五 8
一〇六 32

【20:13】這就是^{1a}米利巴水；以色列人
在那裏向耶和華爭鬧，耶和華就在他們中間顯為聖。

九 繼續前行

二十 14 ~ 22, 二一 10 ~ 20

1 從加低斯到何珥山

二十 14 ~ 22

20:14^a
士十一 16-17

【20:14】摩西從^a加低斯差遣使者去見¹
以東王，說，你的弟兄以色列人這樣
說，你知道我們所遭遇的一切艱難，

在我們所說並所作一切關於神子民的事上，我們的態度必須按照神聖別的性格，我們的行動必須按照祂神聖的經綸。這就是尊祂為聖。不然，我們會在言語和行動上背叛祂並得罪祂。

● 20:13¹ 意，爭鬧。

● 20:14¹ 以東人是由雅各的哥哥以掃的後裔組成。（創三六 1。）以色列人是雅各的後裔。因此，以色列人與以東人有密切的關係。按豫表，以色列人可以表徵我們的靈，以東人可以表徵我們的肉體。以色列人想要從以東人得幫助，（14 ~ 17, 19,）表徵我們有時想要倚靠肉體，來幫助我們的靈。以東人拒絕幫助以色列人，（18, 20 ~ 21,）照樣，我們的肉體絕不會幫助我們的靈。（參加五 16 ~ 17。）我們該作一班在靈裏，不設法從肉體得幫助的人。（腓三 3。）

【20:13】These are the waters of ^{1a}Meribah, where the children of Israel contended with Jehovah, and He was sanctified among them.

I. Further Journeying

20:14-22; 21:10-20

1. From Kadesh to Mount Hor

20:14-22

【20:14】Now Moses sent messengers from ^aKadesh to the king of ¹Edom: Thus says your brother Israel, You know all the hardship that has befallen us;

In all that we say and do concerning God's people, our attitude must be according to God's holy nature, and our actions must be according to His divine economy. This is to sanctify Him. Otherwise, in our words and deeds we will rebel against Him and offend Him.

20:13¹ (Meribah) Meaning contention.

20:14¹ (Edom) Edom consisted of the descendants of Esau, the brother of Jacob (Gen. 36:1). The children of Israel were descendants of Jacob. Thus, there was a close relationship between Israel and Edom. In typology Israel may signify our spirit, and Edom may signify our flesh. Israel's attempt to get help from Edom (vv. 14-17, 19) signifies that we may sometimes try to help our spirit by depending on our flesh. Just as Edom refused to help Israel (vv. 18, 20-21), our flesh will never help our spirit (cf. Gal. 5:16-17). We should be those who are in the spirit and who do not try to get help from the flesh (Phil. 3:3).

20:13^a
Exo. 17:7;
Num. 27:14;
Deut. 32:51;
33:8;
Psa. 81:7;
95:8;
106:32

20:14^a
Judg. 11:16-17

20:15^a
創四六 6
徒七 15

20:15^b
參出十二 40

20:15^c
出一 10, 11
申二六 6
徒七 19

20:16^a
出二 23
三 7

20:16^b
出三 2
十四 19
二三 20
三三 2
士二 1

20:17^a
參民二一 22
申二 27

【20:15】就是我們的列祖如何下到^a埃及，我們在埃及^b久住；埃及人如何^c苦待我們和我們的列祖，

【20:16】我們^a哀求耶和華的時候，祂聽了我們的聲音，差遣一位^b使者把我們從埃及領出來。如今，我們在你邊界上的城加低斯。

【20:17】求你^a讓我們從你的地經過。我們不走田間和葡萄園，也不喝井裏的水，只走王道，不偏左右，直到過了你的境界。

【20:18】以東王說，你不可從我的地經過，不然我要帶刀出去攻擊你。

【20:19】以色列人說，我們要走大道上去；我們和牲畜若喝你的水，必給你價值。不求別的，只求你讓我們步行過去。

【20:20】以東王說，你們不可經過；他就率領許多人出來，要用強硬的手攻擊他們。

【20:15】How our fathers went down to^a Egypt, and we^b dwelt in Egypt a long time; and the Egyptians^c ill-treated us and our fathers;

【20:16】And when we^a cried to Jehovah, He heard our voice and sent an^b Angel and brought us forth out of Egypt; and now we are in Kadesh, a city on the edge of your border.

【20:17】Please^a let us pass through your land. We will not pass through field or through vineyard, nor will we drink water from any well; we will go along the King's Highway, not turning aside to the right or to the left, until we pass through your territory.

【20:18】But Edom said to him, You shall not pass through¹ my territory, or else I will come out against you with the sword.

【20:19】Then the children of Israel said to him, We will go up by the highway, and if I and my livestock drink some of your water, then I will pay its price. Allow me only this one thing, to pass through on foot.

【20:20】However he said, You shall not pass through. And Edom came out against him with a large number of people and with a mighty hand.

20:15^a
Gen. 46:6;
Acts 7:15

20:15^b
cf. Exo. 12:40

20:15^c
Exo. 1:10, 11;
Deut. 26:6;
Acts 7:19

20:16^a
Exo. 2:23;
3:7

20:16^b
Exo. 3:2;
14:19;
23:20;
33:2;
Judg. 2:1

20:17^a
cf. Num. 21:22;
Deut. 2:27

20:18¹ (my) Lit., me.

20:21^a
士十一 17

【20:21】這樣，以東王^a不肯讓以色列人從他的境界過去；於是他們轉去，離開他。

20:22^a
民三三 37

【20:22】以色列人全會眾從加低斯^a起行，到了何珥山。

（八 進一步的失敗一續）

3 亞倫失敗的結果 二十 23 ~ 29

【20:23】耶和華在以東地邊界的何珥山上對摩西、亞倫說，

【20:24】亞倫要^a歸到他本民那裏，他必不得進我所賜給以色列人的地，因為在米利巴水的事上，你們^b違背了我的話。

【20:25】你帶亞倫和他的兒子以利亞撒上何珥山，

【20:26】把亞倫的^a聖衣脫下來，給他兒子以利亞撒穿上；亞倫必死在那裏，歸他本民。

【20:27】摩西就照耶和華所吩咐的行，三人當着全會眾的眼前上了何珥山。

20:24^a
民二七 13
申三二 50
參創二五 8

20:24^b
民二七 14

20:26^a
出二八 1-43
二九 29-30

【20:21】So Edom^a refused to give Israel passage through his territory, and Israel turned away from him.

20:21^a
Judg. 11:17

【20:22】Now when they^a journeyed from Kadesh, the children of Israel, the whole assembly, came to Mount Hor.

20:22^a
Num. 33:37

（H. Further Failures — cont'd）

3. The Result of Aaron's Failure 20:23-29

【20:23】Then Jehovah spoke to Moses and to Aaron at Mount Hor, on the border of the land of Edom, saying,

【20:24】Aaron shall be^a gathered to his people, for he shall not enter into the land which I have given to the children of Israel, because you^b rebelled against My word at the waters of Meribah.

【20:25】Take Aaron and Eleazar his son, and bring them up Mount Hor;

【20:26】And strip Aaron of his^a garments and put them upon Eleazar his son; so Aaron will be gathered to his people, and will die there.

【20:27】So Moses did just as Jehovah had commanded, and they went up Mount Hor in the sight of the whole assembly.

20:24^a
Num. 27:13;
Deut. 32:50;
cf. Gen. 25:8

20:24^b
Num. 27:14

20:26^a
Exo. 28:1-43;
29:29-30

20:28^a
民三三 38
申十 6
三二 50

【20:28】摩西把亞倫的聖衣脫下來，給他的兒子以利亞撒穿上，亞倫就^{1a}死在山頂那裏。於是摩西和以利亞撒下了山。

20:29^a
參申三四 8

【20:29】全會眾見亞倫已經¹死了，以色列全家便為亞倫哀哭了^a三十天。

民數記 第二十一章

參 爭戰

二一 1 ~ 3, 二一 21 ~ 三二 42,
三三 50 ~ 三六 13

一 戰勝亞拉得王
二一 1 ~ 3

● 20:28¹ 以色列人在行程中有許多失敗。民數記給我們看見，那些失敗的結果乃是死，不僅有一般以色列人的死，（十一 1, 33 ~ 34, 十四 36 ~ 37, 45, 十六 32 ~ 33, 二五 3 ~ 9, ）也有米利暗、（一、）亞倫（23 ~ 29）和摩西的死。（二七 12 ~ 14。）這對我們該是一個警告；我們應該謹慎不可失敗，因為失敗導致死亡，有些甚至導致肉身的死亡。（參徒五 1 ~ 11, 林前十一 27 ~ 30, 約壹五 16。）

● 20:29¹ 直譯，斷氣。

【20:28】And when Moses had stripped Aaron of his garments and put them on Eleazar his son, Aaron^{1a} died there on the top of the mountain. Then Moses and Eleazar came down from the mountain.

【20:29】And when the whole assembly saw that Aaron had expired, all the house of Israel wept for Aaron^a thirty days.

20:28^a
Num. 33:38;
Deut. 10:6;
32:50

20:29^a
cf. Deut. 34:8

NUMBERS 21

III. Fighting

21:1-3; 21:21 — 32:42;
33:50 — 36:13

A. Defeating the King of Arad 21:1-3

20:28¹ (died) On their journey the children of Israel had a number of failures. The book of Numbers shows us that the result of those failures was death, not only of the common Israelites (11:1, 33-34; 14:36-37, 45; 16:32-33; 25:3-9) but also of Miriam (20:1), Aaron (20:23-29), and Moses (27:12-14). This should be a warning to us to be careful concerning failures because failures result in death, and some even in physical death (cf. Acts 5:1-11; 1 Cor. 11:27-30; 1 John 5:16).

【21:1】住南地的^{1a}迦南人²亞拉得王，聽說以色列人從亞他林路來，就和以色列人爭戰，擄了他們幾個人。

● 21:1¹ 按舊約豫表，迦南有兩方面：在積極一面，迦南是豐富之地，（申八7～10與7註1，）豫表包羅萬有的基督同祂追測不盡的豐富；（西一12，弗三8；）在消極一面，迦南表徵撒但黑暗國度空中、天上的部分。撒但是這世界的王（約十二31）和空中掌權者的首領，（弗二2，）有他的權勢（徒二六18）和他的使者，（太二五41，）這些使者是他的從屬，就是那些執政的、掌權的、和管轄這黑暗世界的。（弗六12。）因此，撒但有他的國，（太十二26，）就是黑暗的權勢。（西一13。）迦南人豫表跟隨撒但的墮落天使，背叛的天使，（啓十二4，7，）他們成了撒但國裏執政的、掌權的和有權勢的。（參但十13，20。）以色列人與迦南人爭戰，為要據有並享受美地，這豫表整個召會，包括所有的肢體，都有分於屬靈的爭戰，抵擋『諸天界裏那邪惡的屬靈勢力，』（弗六12，）使聖徒能享受基督作包羅萬有的地。召會必須是這樣一個團體的戰士，抵擋撒但空中的勢力，使神的子民更多贏得基督，好建造基督的身體，建立並開展神的國，使基督能回來承受這地。

● 21:1² 亞拉得王、亞摩利人的王（21）和巴珊王，（33，）是約但河東的『守門者，』為撒但護衛着迦南地，就是黑暗的國。以色列人要進入美地，必須通過這三個王所管治的境界，與他們爭戰，毀滅他們，並佔領他們的境界。這表徵召會要享受

【21:1】And when the^{1a} Canaanite, the king of² Arad, who dwelt in the Negev, heard that Israel was coming by the way of Atharim, he fought against Israel and took some of them captive.

21:1¹ (Canaanite) In the typology of the Old Testament, Canaan has two aspects: on the positive side, Canaan, a land of riches (Deut. 8:7-10 and note 7¹), typifies the all-inclusive Christ with His unsearchable riches (Col. 1:12; Eph. 3:8), and on the negative side, it signifies the aerial part, the heavenly part, of the dark kingdom of Satan. As the ruler of this world (John 12:31) and as the ruler of the authority of the air (Eph. 2:2), Satan has his authority (Acts 26:18) and his angels (Matt. 25:41), who are his subordinates as principalities, powers, and rulers of the darkness of this world (Eph. 6:12). Hence, he has his kingdom (Matt. 12:26), the authority of darkness (Col. 1:13). The Canaanites typify the fallen angels, the rebellious angels who follow Satan (Rev. 12:4, 7), who have become the powers, rulers, and authorities in Satan's kingdom (cf. Dan. 10:13, 20). The fighting of the children of Israel against the Canaanites that they might possess and enjoy the good land typifies the spiritual warfare of the church as a whole, including all the members, against "the spiritual forces of evil in the heavenlies" (Eph. 6:12) that the saints may enjoy Christ as the all-inclusive land. The church must be such a corporate warrior, fighting against Satan's aerial forces so that God's people may gain more of Christ for the building up of the Body of Christ, establishing and spreading the kingdom of God so that Christ can come back to inherit the earth.

21:1² (Arad) The kings of Arad, of the Amorites (v. 21), and of Bashan (v. 33) were the "gate guards" on the east of the Jordan, guarding the land of Canaan, the kingdom of darkness, for Satan. In order for the children of Israel to enter into the good land, they had to pass through the territory controlled by these kings and had to fight against them,

21:2^a
參創二八 20
士十一 30
21:2^b
申七 2

【21:2】以色列人向耶和華許^a願說，你若將這民交付我們手裏，我們就要把他們的城邑^b盡行毀滅。

【21:3】耶和華聽了以色列人的呼聲，把迦南人交付他們，他們就把迦南人和迦南人的城邑盡行毀滅。那地方的名便叫¹何珥瑪。

(貳 行程一續)

(八 進一步的失敗一續)

4 毀謗神和摩西
二一 4 ~ 9

21:4^a
士十一 18

【21:4】他們從何珥山起行，沿着通往紅海的路走，要^a繞過以東地。百姓在這路上，¹心中煩躁，

追測不盡之豐富的基督，就必須擊敗這幾個王所表徵的仇敵並佔領他們的境界。見 1 註 1。

● 21:3¹ 意，毀滅。

● 21:4¹ 直譯，魂裏短缺。在二十章，以色列人爲水爭鬧是合理的，因爲出於百姓口渴。在本章他們的爭鬧不合理，因爲是出於心中煩躁。神在二十章沒有懲罰百姓，卻在本章懲罰他們。

【21:2】And Israel made a^a vow to Jehovah and said, If You will indeed deliver this people into my hand, then I will^b utterly destroy their cities.

【21:3】And Jehovah listened to the voice of Israel and delivered up the Canaanites, and they utterly destroyed them and their cities. Thus the name of the place was called¹ Hormah.

(II. Journeying — cont'd)

(H. Further Failures — cont'd)

4. Speaking against God and Moses
21:4-9

【21:4】Then they journeyed from Mount Hor by the way to the Red Sea, to go^a around the land of Edom; and¹ the people became impatient on the way.

destroy them, and take over their territory. This signifies that in order to enjoy the unsearchably rich Christ, the church must defeat and take over the territory of the enemies signified by these kings. See note 1¹.

21:3¹ (Hormah) Meaning destruction.

21:4¹ (the) Lit., the soul of the people became short. In ch. 20 the children of Israel's contending for water was fair because it came from the people's thirst. In this chapter their contending was not fair, because it came from the people's impatience. God did not punish the people in ch. 20, but He did punish them in this chapter.

21:2^a
cf. Gen. 28:20;
Judg. 11:30
21:2^b
Deut. 7:2

21:4^a
Judg. 11:18

【21:5】就毀謗神和摩西說，你們爲甚麼把我們從埃及領上來，使我們死在曠野？這裏沒有糧，沒有水，我們的心厭惡這^{2a} 淡薄的食物。

【21:6】於是耶和華打發火^a 蛇進入百姓中間，蛇就咬他們，以致以色列中死了許多人。

【21:7】百姓到摩西那裏，說，我們有罪了，因爲我們毀謗了耶和華和你；求你向耶和華禱告，叫這些蛇離開我們。於是摩西爲百姓禱告。

【21:8】耶和華對摩西說，你製造一條火蛇，掛在¹ 杆上；凡被咬的，一看這蛇，就必得活。

【21:9】摩西便製造一條^{1a} 銅蛇，掛在杆上；蛇若咬了甚麼人，那人一^b 望這銅蛇就活了。

● 21:5¹ 直譯，魂。

● 21:5² 或，可鄙，無益。

● 21:8¹ 或，旗。下節者同。這裏的杆或旗，表徵基督的十字架。

● 21:9¹ 銅表徵審判。銅蛇是主耶穌的豫表；祂在罪之肉體的樣式裏被釘十字架，作我們的代替和頂替，使我們能『望』（信入）祂而得永遠的生命。（約三 14～15 與註，羅八 3 與註 3。）

【21:5】And the people spoke against God and against Moses, Why have you brought us up out of Egypt to die in the wilderness? For there is no food and there is no water; and our soul loathes this^{1a} light bread.

【21:6】Then Jehovah sent fiery^a serpents among the people, and they bit the people, so that many people of Israel died.

【21:7】And the people came to Moses and said, We have sinned, because we have spoken against Jehovah and against you; pray to Jehovah, that He may take away the serpents from us. So Moses prayed for the people.

【21:8】Then Jehovah said to Moses, Make a fiery serpent, and set it on a¹ pole; and everyone who is bitten, when he sees it, shall live.

【21:9】And Moses made a^{1a} bronze serpent and set it on the pole; and if a serpent had bitten any man, when he^b looked at the bronze serpent, he lived.

21:5¹ (light) Or, contemptible, worthless.

21:8¹ (pole) Or, standard. So also in v. 9. The pole, or standard, here signifies the cross of Christ.

21:9¹ (bronze) Bronze signifies judgment. The bronze serpent is a type of the Lord Jesus, who was crucified in the likeness of the flesh of sin as our Substitute and Replacement that we might “look at” (believe into) Him and have eternal life (John 3:14-15 and notes; Rom. 8:3 and note 3).

(九 繼續前行一續)

2 到了毘斯迦山頂 二一 10 ~ 20

21:10^a
10~11;
民三三 43-44

【21:10】^a 以色列人起行，安營在阿伯。

【21:11】又從阿伯起行，安營在以耶亞巴琳，與摩押相對的曠野，向着日出之地。

21:12^a
申二 13

【21:12】從那裏起行，安營在^a 撒烈谷。

21:13^a
士十一 18

【21:13】從那裏^a 起行，安營在亞嫩河的那一邊；這亞嫩河是在曠野，從亞摩利的境界流出來的；原來亞嫩河是摩押的邊界，在摩押和亞摩利人交界的地方。

【21:14】所以耶和華的戰記上說，蘇法的哇哈伯與亞嫩河的眾谷，

【21:15】並眾谷的斜坡，向亞珥城坐落之處伸展，靠近摩押的境界。

21:16^a
參出十七 6
民二十 8

【21:16】以色列人從那裏起行，到了¹ 比珥；從前耶和華對摩西說，招聚百姓，我好給他們^a 水喝，說的就是這井。

● 21:16¹ 意，井。二十 8 與出十七 5 ~ 6 裏的磐石，豫表基督在十字架上為神所釘（擊打，）好叫活水，就是經過過程之三神那終極完成的靈，能流出並進到我們裏面；而比珥的井豫表基督在我

(I. Further Journeying — cont'd)

2. Arriving at the Top of Pisgah 21:10-20

【21:10】^a And the children of Israel journeyed and encamped at Oboth.

【21:11】And they journeyed from Oboth and encamped at Iye-abarim in the wilderness which faces Moab toward the sunrise.

【21:12】From there they journeyed and encamped in the valley of^a Zered.

【21:13】From there they^a journeyed and encamped on the other side of the Arnon, which is in the wilderness that comes out of the border of the Amorites; for the Arnon is the border of Moab, between Moab and the Amorites.

【21:14】Therefore it is said in the Book of the Wars of Jehovah, Waheb in Suphah, / And the valleys of the Arnon,

【21:15】And the slope of the valleys / That inclines toward the seat of Ar / And leans toward the border of Moab.

【21:16】And from there they journeyed to¹ Beer; that is the well where Jehovah said to Moses, Gather the people together, and I will give them^a water.

21:10^a
vv. 10-11;
Num. 33:43-44

21:12^a
Deut. 2:13

21:13^a
Judg. 11:18

21:16^a
cf. Exo. 17:6;
Num. 20:8

21:16¹ (Beer) Meaning a well. The rock in 20:8 and Exo. 17:5-6 typifies Christ crucified (smitten) on the cross by God so that the living water, the consummated Spirit of the processed Triune God, might flow out into us, whereas the well at Beer typifies Christ within us (John

【21:17】當時，以色列人唱這歌說，井阿，湧上水來！你們要向這井歌唱！

【21:18】這井是¹眾首領和民中的¹尊貴人，用權杖用扶杖所挖所掘的。以色列人從曠野往瑪他拿去，

【21:19】從瑪他拿到拿哈列，從拿哈列到巴末，

【21:20】從巴末到摩押地的谷，又到那下望曠野之^a 昆斯迦的山頂。

(叁 爭戰—續)

二 戰勝亞摩利人的王西宏

二一 21 ~ 32

【21:21】以色列人^a 差遣使者去見¹ 亞摩利人的王西宏，說，

們裏面。（約四 11 ~ 12, 14。）挖井（18）表徵挖去『髒污，』就是我們心—心思、情感、意志和良心—中的阻礙，使那靈作活水能從我們裏面湧上來，並湧流通暢。

● 21:18¹ 那些追求那靈並領頭掘井的人，乃是尊貴人和首領。

● 21:21¹ 見 1 註 2。

【21:17】 Then Israel sang this song: Spring up, O well! Sing to it!

【21:18】 The well, which the ¹leaders sank, / Which the ¹nobles of the people dug, / With the scepter, with their staffs. And from the wilderness they journeyed to Mattanah;

【21:19】 And from Mattanah to Nahaliel, and from Nahaliel to Bamoth;

【21:20】 And from Bamoth to the valley that is in the land of Moab, to the top of ^aPisgah, which looks down upon the desert.

(III. Fighting — cont'd)

B. Defeating Sihon the King of the Amorites

21:21-32

【21:21】 And Israel ^asent messengers to Sihon the king of the ¹Amorites, saying,

4:11-12, 14). The digging of the well (v. 18) signifies the digging away of the “dirt,” the barriers in our heart—our mind, emotion, will, and conscience—so that the Spirit as the living water may spring up within us and flow freely.

21:18¹ (leaders) Those who seek after the Spirit and take the lead to dig the well are noble and are leaders.

21:21¹ (Amorites) See note 1².

21:20^a
民二三 14

21:20^a
Num. 23:14

21:21^a
申二 26
士十一 19

21:21^a
Deut. 2:26;
Judg. 11:19

21:22^a
參民二十 17

【21:22】^a 求你讓我們從你的地經過；
我們不偏入田間和葡萄園，也不喝
井裏的水，只走王道，直到過了你的
境界。

21:23^a
申二 30
士十一 20

【21:23】^a 西宏不准以色列人從他的境
界經過，就招聚他的眾民出到曠野，
攻擊以色列人；他到了雅雜，與以色列
人爭戰。

21:24^a
申二 33
二九 7
書十二 1-2
尼九 22
詩一三六 19

【21:24】以色列人用刀^a擊殺他，得了
他的地，從亞嫩河到雅博河，直到亞
捫人那裏；因為亞捫人的邊界很堅固。

【21:25】以色列人奪取這一切的城邑，
也在亞摩利人的一切城邑，就是希實
本與希實本的一切鄉村住下。

【21:26】這希實本是亞摩利人的王西宏的
京城；西宏曾與摩押先前的王爭戰，從
他手中奪取了他一切的地，直到亞嫩河。

【21:27】所以那些作詩歌的說，你們
來到希實本；願西宏的城被修造，
得堅立。

【21:22】^a Let me pass through your land. We will not turn
aside into field or into vineyard; we will not drink water from
any well. We will go by the King's Highway until we have
passed through your territory.

【21:23】^a But Sihon would not allow Israel to pass through
his territory. And Sihon gathered all his people together and
went out against Israel into the wilderness, and he came to
Jahaz and fought against Israel.

【21:24】And Israel^a struck him with the edge of the sword
and took possession of his land from the Arnon to the
Jabbok, as far as the children of Ammon; for the border of
the children of Ammon was strong.

【21:25】And Israel took all these cities, and Israel settled
in all the cities of the Amorites, in Heshbon and in all her
villages.

【21:26】For Heshbon was the city of Sihon the king of the
Amorites, who had fought against the former king of Moab
and taken all his land out of his hand, as far as the Arnon.

【21:27】Therefore those who speak in proverbs say, Come
to Heshbon; let it be built, / And let the city of Sihon be
established.

21:22^a
cf. Num. 20:17

21:23^a
Deut. 2:30;
Judg. 11:20

21:24^a
Deut. 2:33;
29:7;
Josh. 12:1-2;
Neh. 9:22;
Psa. 136:19

【21:28】^a 因為有火從希實本發出，有火焰出於西宏的城，燒盡摩押的亞珥，¹ 並吞滅亞嫩河的高處。

【21:29】摩押阿，你有禍了！基抹的民哪，你們滅亡了；基抹使自己的男子逃奔，女子被擄，交付亞摩利人的王西宏。

【21:30】我們射了他們；希實本盡皆毀滅，直到底本；我們使地荒涼，直到挪法；¹ 有火直燒到米底巴。

【21:31】這樣，以色列人就在亞摩利人之地住下。

【21:32】摩西打發人去^a 窺探雅謝，以色列人就佔了雅謝的鄉村，趕出那裏的亞摩利人。

三 戰勝巴珊王噩 二一 33 ~ 35

● 21:28¹ 此乃照七十士希臘文譯本；希伯來文經文作，亞嫩河高處的主人。

● 21:30¹ 此乃照七十士希臘文譯本；希伯來文經文作，這挪法直延到米底巴。

【21:28】^a For fire has gone forth from Heshbon, / A flame from the city of Sihon; / It has consumed Ar of Moab / ¹ And swallowed up the high places of the Arnon.

【21:29】Woe to you, O Moab! / You have perished, O people of Chemosh; / He has given his sons as fugitives, / And his daughters have gone into captivity, / To an Amorite king, Sihon.

【21:30】We have shot at them; / Heshbon is ruined as far as Dibon, / And we have laid waste as far as Nophah, / ¹ Fire spreads as far as Medeba.

【21:31】Thus Israel settled in the land of the Amorites.

【21:32】And Moses sent some to ^a spy out Jazer. And they captured its villages and dispossessed the Amorites who were there.

C. Defeating Og the King of Bashan 21:33-35

21:28¹ (And) According to the Septuagint; the Hebrew text reads, The lords of the high places of the Arnon.

21:30¹ (Fire) According to the Septuagint; the Hebrew text reads, Which.

【21:33】以色列人轉回，由通往巴珊的路上去；^{1a} 巴珊王噩和他的眾民都出來，在以得來與他們交戰。

【21:34】耶和華對摩西說，不要怕他，因我已將他和他的眾民，並他的地，都交在你手中；你要對待他像對待住希實本之亞摩利人的王西宏一般。

【21:35】於是他們擊殺了他和他的眾子，並他的眾民，沒有留下一個，就得了他的地。

民數記 第二十二章

四 巴勒和巴蘭的擾害

二二 1 ~ 二五 18

1 巴勒的惡意

二二 1 ~ 40

【22:1】以色列人^a起行，在約但河東的摩押平原，對着耶利哥安營。

● 21:33¹ 詩二二 12，六八 15、22，一三五 11，和一三六 20 所題到的巴珊，乃是一座與神居所對立的。因此，巴珊豫表空中屬撒但的權勢。見 1 註 2。

【21:33】And they turned and went up on the way that leads to Bashan; and ^aOg the king of ¹Bashan went out against them, he and all his people, for battle at Edrei.

【21:34】And Jehovah said to Moses, Do not fear him, for I have given him and all his people and his land into your hand; and you shall do to him as you did to Sihon the king of the Amorites, who was dwelling at Heshbon.

【21:35】So they struck him and his sons and all his people until there was no survivor left to him, and they possessed his land.

NUMBERS 22

D. The Harassment by Balak and Balaam

22:1 — 25:18

1. Balak's Evil Intention

22:1-40

【22:1】And the children of Israel ^ajourneyed and encamped in the plains of Moab beyond the Jordan at Jericho.

21:33¹ (Bashan) Bashan, mentioned in Psa. 22:12; 68:15, 22; 135:11; and 136:20, is a mountain standing in opposition to God's dwelling place. Thus, Bashan is a type of the satanic authority in the air. See note 1².

【22:2】以色列人向亞摩利人所行的一切事，西撥的兒子^a巴勒都看見了。

【22:3】¹摩押人因以色列民甚多，就極其懼怕，心內憂急，

【22:4】對米甸的長老說，現在這羣眾要把我們四圍所有的一概舔盡，就如牛舔盡田間的草一般。那時西撥的兒子巴勒作摩押王。

【22:5】他差遣使者往¹大河邊的毘奪去，到比珥的兒子^{2a}巴蘭本鄉那裏，召巴蘭來，說，有一民從埃及出來，遮滿這地，住在我的對面。

● 22:3¹ 摩押是羅得和他一個女兒亂倫所生的兒子。（創十九 30～38。）因此，摩押代表肉體情慾的果子。米甸（4）與以實瑪利人很近；以實瑪利代表肉體，與代表從那靈生的以撒相對。（參加四 22～23，28～29。）所以米甸也表徵肉體。

● 22:5¹ 卽幼發拉底河。

● 22:5² 巴蘭是神的一個外邦申言者。（見彼後二 15 註 3。）以色列人擊敗約但河東的三個王之後，（二一 1～3，21～35，）撒但就改變他抵擋以色列人的方式，採取宗教的路。

【22:2】And ^aBalak the son of Zippor saw all that Israel had done to the Amorites.

【22:3】And Moab was very afraid of the people because they were many, and Moab was distressed because of the children of Israel.

【22:4】And ¹Moab said to the elders of ¹Midian, This multitude will now lick up all that is around us, as the ox licks up the grass of the field. Now Balak the son of Zippor was king of Moab at that time.

【22:5】And he sent messengers to ^{1a}Balaam the son of Beor, to Pethor, which is by the ²River, to the land of the children of his people, to call him, saying, There is a people here who have come out from Egypt; now they cover the surface of the land and have settled over against me.

22:4¹ (Moab) Moab was a son born of Lot and one of his daughters through incest (Gen. 19:30-38). Hence, Moab represents the fruit of fleshly lust. Midian was very close to the children of Ishmael, who represents the flesh, in contrast to Isaac, who represents that which is born of the Spirit (cf. Gal. 4:22-23, 28-29). Thus, Midian also signifies the flesh.

22:5² (River) I.e., the Euphrates.

22:5¹ (Balaam) Balaam was a Gentile prophet of God (see note 15³ in 2 Pet. 2). After Israel defeated the three kings on the east of the Jordan (21:1-3, 21-35), Satan changed his mode of fighting against Israel and took a religious way.

【22:6】這民比我強盛，現在求你來爲我^a咒詛他們，或者我能擊敗他們，把他們趕出此地；因爲我知道，你爲誰祝福，誰就得福；你咒詛誰，誰就受咒詛。

【22:7】摩押的長老和米甸的長老，手裏拿着占卜的禮金，到了巴蘭那裏，將巴勒的話告訴他。

【22:8】巴蘭說，你們今夜在這裏住宿，我必照¹耶和華所告訴我的回報你們。摩押的首領就在巴蘭那裏住下了。

【22:9】神臨到巴蘭那裏，說，在你這裏的人都是誰？

【22:10】巴蘭回答說，是摩押王西撥的兒子巴勒打發人到我這裏來，說，

【22:11】^a有一民從埃及出來，遮滿了這地；現在求你來，爲我咒詛他們，或者我能戰勝他們，把他們趕出去。

● 22:8¹ 巴蘭問神，他是否該與使者同去，這乃是自欺。我們若尋求主的旨意，實際上卻傾向於作自己想作的，就可能自欺，就如巴蘭自欺一樣。我們該尋求主的旨意，而不帶着任何別的希望，單單要認識並實行祂的旨意。

【22:6】Now, therefore, please come; ^acurse this people for me, since they are mightier than I. Perhaps I may be able to strike them and drive them out of the land, for I know that whomever you bless is blessed and whomever you curse is cursed.

【22:7】So the elders of Moab and the elders of Midian departed with fees for divination in their hand, and they came to Balaam and spoke to him the words of Balak.

【22:8】And he said to them, Spend tonight here, and I will bring back word to you as ¹Jehovah speaks to me. And the rulers of Moab stayed with Balaam.

【22:9】And God came to Balaam and said, Who are these men with you?

【22:10】And Balaam said to God, Balak the son of Zippor, the king of Moab, has sent word to me, saying,

【22:11】^aThere is a people who came out of Egypt, and they cover the surface of the land. Now come; curse them for me; perhaps I will be able to fight against them and drive them out.

22:8¹ (Jehovah) Balaam's asking God whether he should go with the messengers or not was self-deception. If we seek the Lord's will but are actually inclined to carry out our own desires, we may deceive ourselves, even as Balaam deceived himself. We should seek the Lord's will without having any other desire but to know His will and to do it.

【22:12】神對巴蘭說，你不可同他們去，也不可¹咒詛那民，因為那民是^{1a}蒙福的。

【22:13】巴蘭早晨起來，對巴勒差來的首領說，你們回本地去罷，因為耶和華不許我和你們同去。

【22:14】摩押的首領就起來，回巴勒那裏去，說，巴蘭不肯和我們同來。

【22:15】巴勒又差遣首領，比先前的更多更尊貴。

【22:16】他們到了巴蘭那裏，對他說，西撥的兒子巴勒這樣說，求你不讓甚麼事攔阻你到我這裏來，

【22:17】因為我必使你得極大的尊榮；你向我說甚麼，我就去作；只求你來為我咒詛這民。

【22:18】^a巴蘭回答巴勒的臣僕說，即使巴勒將他滿屋的金銀給我，我也不可越過耶和華我神的話作事，少作多作都不可。

● 22:12¹ 見創十二 3 註 1。

【22:12】And God said to Balaam, You shall not go with them; you shall not¹ curse the people, for they are^{1a} blessed.

【22:13】So Balaam rose up in the morning and said to the rulers from Balak, Go to your land, for Jehovah has refused to let me go with you.

【22:14】And the rulers of Moab rose up and went to Balak and said, Balaam refuses to come with us.

【22:15】So Balak yet again sent rulers, more numerous and more honorable than these.

【22:16】And they came to Balaam and said to him, Thus says Balak the son of Zippor, Please let nothing hinder you from coming to me,

【22:17】For I will indeed honor you greatly; and whatever you say to me I will do. Please come therefore; curse this people for me.

【22:18】^aAnd Balaam answered and said to the servants of Balak, Even if Balak were to give me his house full of silver and gold, I could not go beyond the word of Jehovah my God, to do less or more.

22:12¹ (curse) See note 3¹ in Gen. 12.

【22:19】現在請你們今夜也在這裏住宿，等我得知耶和華還要對我說甚麼。

【22:20】當夜，神臨到巴蘭那裏，對他說，這些人既來召你，你就起來¹同他們去，但你只當遵行我對你所說的話。

【22:21】巴蘭早晨起來，備上驢，和摩押的首領一同去了。

【22:22】神因他去就發怒；^{1a}耶和華的使者站在路上抵擋他。他騎着驢，有兩個僕人跟隨他。

【22:23】驢看見耶和華的使者站在路上，手裏有拔出來的刀，就從路上轉開，跨進田間；巴蘭便打驢，要叫牠轉回路上。

● 22:20¹ 因為巴蘭想要去，神就讓他與摩押的首領同去。這是巴蘭的意思要去，不是神的意思。（參 22。）

● 22:22¹ 這裏耶和華的使者就是耶和華自己，（見出三 2 註 1，）直接進來對付這貪婪的申言者。（彼後二 15。）

【22:19】Now you therefore please stay here tonight also, so that I may know what more Jehovah might speak to me.

【22:20】And God came to Balaam at night and said to him, Since the men have come to call you, rise up; ¹go with them, but only what I speak to you shall you do.

【22:21】And Balaam rose up in the morning and saddled his donkey and went with the rulers of Moab.

【22:22】And God's anger was kindled because he was going, and the ^{1a}Angel of Jehovah took His stand in the way as an adversary against him. Now he was riding on his donkey, and his two servants were with him.

【22:23】And when the donkey saw the Angel of Jehovah standing in the way with His drawn sword in His hand, the donkey turned aside out of the way and went into the field. And Balaam struck the donkey to turn her back into the way.

22:20¹ (go) Because Balaam wanted to do so, God allowed him to go with the rulers of Moab. It was Balaam's will to go, not God's (cf. v. 22).

22:22¹ (Angel) The Angel of Jehovah here was Jehovah Himself (see note 2¹ in Exo. 3), who came in to deal directly with this greedy prophet (2 Pet. 2:15).

22:22^a
民二二 31, 32
出三 2
代上二一 16

22:22^a
Num. 22:31, 32;
Exo. 3:2;
1 Chron. 21:16

【22:24】耶和華的使者就站在葡萄園間的窄路上，這邊有牆，那邊也有牆。

【22:25】驢看見耶和華的使者，就貼靠牆，將巴蘭的腳擠傷了；於是巴蘭又打驢。

【22:26】耶和華的使者又往前去，站在狹窄之處，左右都無路可以轉折。

【22:27】驢看見耶和華的使者，就臥在巴蘭底下；巴蘭就發怒，用杖打驢。

【22:28】耶和華開了^a驢的口，驢對巴蘭說，我向你行了甚麼，你竟打我這三次呢？

【22:29】巴蘭對驢說，因為你戲弄我，我若手中有刀，早就把你殺了。

【22:30】驢對巴蘭說，我不是你從小時直到今日所騎的驢麼？我素常向你這樣行過麼？巴蘭說，沒有。

【22:24】Then the Angel of Jehovah stood in a narrow path between the vineyards, with a wall on this side and a wall on that side.

【22:25】And when the donkey saw the Angel of Jehovah, she pressed herself against the wall and crushed Balaam's foot against the wall. So he struck her again.

【22:26】And the Angel of Jehovah went further and stood in a narrow place, where there was no way to turn either to the right or to the left.

【22:27】And when the donkey saw the Angel of Jehovah, she lay down under Balaam. Then Balaam's anger was kindled, and he struck the donkey with his staff.

【22:28】And Jehovah opened the mouth of the^a donkey, and she said to Balaam, What have I done to you, that you have struck me these three times?

【22:29】And Balaam said to the donkey, Because you have mocked me! If I had a sword in my hand, I would have killed you by now.

【22:30】And the donkey said to Balaam, Am I not your donkey on which you have ridden all your life to this day? Have I ever been accustomed to do so to you? And he said, No.

22:28^a
彼後二 16

22:28^a
2 Pet. 2:16

【22:31】當時，耶和華開了巴蘭的眼，他就看見^a耶和華的使者站在路上，手裏有拔出來的刀，巴蘭便低頭，面伏於地。

【22:32】耶和華的使者對他說，你為何這三次打你的驢呢？看哪，我出來抵擋你，因你所行的路，在我面前是邪僻的。

【22:33】驢看見我，就三次從我面前轉開；驢若沒有從我轉開，我必早把你殺了，留牠存活。

【22:34】巴蘭對耶和華的使者說，我有罪了，我不知道你站在路上阻擋我；你若不喜歡我去，我就轉回。

【22:35】耶和華的使者對巴蘭說，你同這些人去罷；你只要說我對你說的話。於是巴蘭同着巴勒差來的首領去了。

【22:36】巴勒聽見巴蘭來了，就往摩押城去迎接他；這城是在邊界的盡頭，在亞嫩河旁。

【22:37】巴勒對巴蘭說，我不是急急的打發人到你那裏去召你麼？你為何不到我這裏來呢？我豈不能^a使你得尊榮麼？

【22:31】Then Jehovah opened the eyes of Balaam, and he saw the^a Angel of Jehovah standing in the way with His drawn sword in His hand, and he bowed his head and fell on his face.

【22:32】And the Angel of Jehovah said to him, Why have you struck your donkey these three times? I am here, having come out as an adversary, because your way was unrestrained before Me.

【22:33】And the donkey saw Me and turned aside before Me these three times. If she had not turned aside from Me, I would surely have killed you just now and let her live.

【22:34】And Balaam said to the Angel of Jehovah, I have sinned, for I did not know that You were standing in the way against me. Now then, if it displeases You, I will turn back.

【22:35】And the Angel of Jehovah said to Balaam, Go with the men; but you shall speak only the word that I shall speak to you. So Balaam went with the rulers from Balak.

【22:36】And when Balak heard that Balaam was coming, he went out to meet him at the city of Moab, which is on the border of the Arnon, at the farthest point of the border.

【22:37】And Balak said to Balaam, Did I not send word urgently to you to call you? Why did you not come to me? Am I not indeed able to^a honor you?

22:38^a
民二三 12, 26

【22:38】巴蘭說，我已經到你這裏來了；
現在我豈能擅自說甚麼呢？神將甚麼^a
話放在我口中，我就說甚麼。

【22:39】巴蘭和巴勒同行，來到基列
胡瑣。

【22:40】巴勒宰獻了牛羊，送給巴蘭和
陪伴的首領。

2 巴蘭用詩歌說豫言 二二 41 ~ 二四 25

a 第一歌 二二 41 ~ 二三 12

22:41^a
民二三 13

【22:41】到了早晨，巴勒領巴蘭上到¹
巴末巴力；巴蘭從那裏觀看以色列營
的^a邊緣。

民數記 第二十三章

23:1^a
1~2;
民二三 29-30, 14
23:4^a

【23:1】^a 巴蘭對巴勒說，你在這裏爲我
築七座壇，又在這裏爲我豫備七隻公
牛和七隻公綿羊。

● 22:41¹ 或，巴力的高處（邱壇。）這些乃是
百姓敬拜巴力偶像的地方。

【22:38】And Balaam said to Balak, Here I am; I have come
to you now. Am I able to speak anything at all? ^aThe word
that God puts in my mouth, that I shall speak.

【22:39】And Balaam went with Balak, and they came to
Kiriath-huzoth.

【22:40】And Balak sacrificed oxen and sheep, and sent them
to Balaam and to the rulers who were with him.

2. Balaam's Prophesying in Parables 22:41 — 24:25

a. The First Parable 22:41 — 23:12

【22:41】And in the morning Balak took Balaam and brought
him up to ¹Bamoth-baal, and he saw from there the ^aedge of
the people.

22:38^a
Num. 23:12, 26

22:41^a
Num. 23:13

NUMBERS 23

【23:1】^a Then Balaam said to Balak, Build me seven altars
here, and have seven bulls and seven rams ready for me
here.

23:1^a
vv. 1-2;
Num. 23:29-30,
14

22:41¹ (Bamoth-baal) Or, the high places of Baal. These were the
places where people worshipped the idol of Baal.

【23:2】巴勒照巴蘭的話行了。巴勒和巴蘭在每座壇上¹獻一隻公牛和一隻公綿羊。

【23:3】巴蘭對巴勒說，你站在你的燔祭旁邊，我要往前去，或者耶和華會來迎見我；祂指示我甚麼，我必告訴你。於是巴蘭上到一個光禿的高處。

【23:4】^a神迎見巴蘭；巴蘭說，我豫備了七座壇，在每座壇上獻了一隻公牛和一隻公綿羊。

【23:5】耶和華將話放在巴蘭口中，又說，你回到巴勒那裏，要如此如此說。

【23:6】他就回到巴勒那裏，見巴勒同摩押的眾首領都站在燔祭旁邊。

【23:7】巴蘭便題起¹詩歌說，巴勒引我出亞蘭，摩押王引我出東方的山，說，來阿，爲我^a咒詛雅各；來阿，怒罵以色列。

● 23:2¹ 巴勒和巴蘭到底是向耶和華獻祭，還是向巴力獻祭，並不清楚。（二二 41 與註。）巴蘭按神的方法敬拜，卻將對神的敬拜與對偶像的敬拜攙混了。這種敬拜上的攙雜也能在羅馬天主教中找到。

● 23:7¹ 直譯，比喻。二三～二四章者同。巴蘭在 7～10 節的詩歌，實際上是神所默示的豫言。

【23:2】And Balak did just as Balaam had spoken. And Balak and Balaam¹ offered up a bull and a ram on each altar.

【23:3】And Balaam said to Balak, Stand near your burnt offering, and I will go; perhaps Jehovah will come to meet me; and whatever He shows me I will tell you. And he went to a bare height.

【23:4】^aAnd God met Balaam, and he said to Him, I have prepared the seven altars, and I have offered up a bull and a ram on each altar.

【23:5】And Jehovah put a word in Balaam's mouth and said, Return to Balak, and you shall speak this.

【23:6】When he returned to him, there he was, standing beside his burnt offering, he and all the rulers of Moab.

【23:7】And he took up his¹ parable and said, From Aram Balak brought me, / The king of Moab from the mountains of the East. / Come, ^acurse Jacob for me; / And come, denounce Israel!

23:2¹ (offered) It was not clear to whom Balak and Balaam offered—to Jehovah or to Baal (22:41 and note). Balaam worshipped in God's way, but he mixed the worship of God with the worship of an idol. This kind of mixture in worship can be found in Roman Catholicism.

23:7¹ (parable) Or, couplet. Balaam's parable in vv. 7-10 was actually a God-inspired prophecy.

23:4^a

vv. 4-6;
Num. 23:16-17

23:7^a

Num. 22:6, 11, 17

4-6;
民二三 16-17

23:7^a

民二二 6, 11, 17

23:8^a

民二二 12

二三 20
23:9^a
出十九 5-6

【23:8】神^a沒有咒詛的，我焉能咒詛？
耶和華沒有怒罵的，我焉能怒罵？

三三 16
斯三 8
23:10^a
創十三 16

【23:9】我從高峯看他，從小山望他；
這是^{1a}獨居的民，不將自己算在萬
民中。

23:12^a
民二二 38

【23:10】誰能^a數算¹雅各的塵土？誰能
數點以色列的四分之一？願²我之死如
正直人之死；願我之終如正直人之終。

【23:11】巴勒對巴蘭說，你向我作的是
甚麼事？我領你來咒詛我的仇敵，不
料，你竟完全為他們祝福。

23:13^a
民二三 27

【23:12】他回答說，^a耶和華放在我口
中的話，我可不謹慎講說麼？

b 第二歌 二三 13 ~ 26

● 23:9¹ 這話指明以色列人是聖別的子民，是
從萬民中分別出來的子民。召會也是這樣。（林前
三 17，弗一 4，五 27，彼前二 9。）

● 23:10¹ 巴蘭在本節上半的話是豐盈擴增的祝
福，他在本節下半的話是極大祝福和珍賞的話。

● 23:10² 直譯，我魂。

【23:8】How shall I curse whom God has^a not cursed? / And
how can I denounce whom Jehovah has not denounced?

23:8^a
Num. 22:12;
23:20

【23:9】For from the top of the rocks I see him, / And from
the hills I behold him. / Here is a people who live^{1a} alone /
And do not reckon themselves among the nations.

23:9^a
Exo. 19:5-6;
33:16;
Esth. 3:8

【23:10】Who can^a count the¹ dust of Jacob, / Or number the
fourth part of Israel? / Let² me die the death of the upright, /
And let my latter end be like theirs!

23:10^a
Gen. 13:16

【23:11】And Balak said to Balaam, What have you done
to me? I took you to curse my enemies, but now you have
altogether blessed them.

【23:12】And he answered and said,^a Shall I not take care to
speak what Jehovah puts in my mouth?

23:12^a
Num. 22:38

b. The Second Parable 23:13-26

23:9¹ (alone) This word indicates that the children of Israel were a
holy, sanctified people, a people set apart from the nations. The same is
true of the church (1 Cor. 3:17; Eph. 1:4; 5:27; 1 Pet. 2:9).

23:10¹ (dust) Balaam's word in v. 10a was a blessing of abundant
increase, and his word in v. 10b was a word of great blessing and appreciation.

23:10² (me) Lit., my soul.

23:14^a
民二一 20

【23:13】^a 巴勒說，求你同我往另一處去，你從那裏可以看見他們；你不能看見他們全部，只能看見他們營的邊緣。你要從那裏爲我咒詛他們。

23:16^a
16-17;
民二三 4-6

【23:14】於是巴勒領巴蘭到瑣腓田，上^a 昆斯迦山頂，築了七座壇；每座壇上獻一隻公牛和一隻公綿羊。

【23:15】巴蘭對巴勒說，你在這裏站在你的燔祭旁邊，等我往那邊去迎見耶和華。

23:19^a
撒十五 29
提後二 13

【23:16】^a 耶和華迎見巴蘭，將話放在他口中，又說，你回到巴勒那裏，要如此如此說。

【23:17】他就回到巴勒那裏，見他站在燔祭旁邊，摩押的首領也和他在一起。巴勒問巴蘭說，耶和華說了甚麼話？

【23:18】巴蘭便題起詩歌說，巴勒阿，你起來聽 西撥的兒子阿，你向我側耳。

多一 2
來六 18
參約壹一 10
23:20^a
創十二 2
二二 17

【23:19】^a 神並非人，必不至¹ 說謊，也非人子，必不至後悔。祂說話，豈能不作成？祂發言，豈能不立定？

● 23:19¹ 或，誤事。

【23:13】^a And Balak said to him, Come now with me to another place from which you may see them. You will see only the outside edge of them and not see them all; then curse them for me from there.

【23:14】So he took him into the field of Zophim, to the top of ^a Pisgah, and built seven altars and offered up a bull and a ram on each altar.

【23:15】And he said to Balak, Stand here near your burnt offering while I meet Jehovah there.

【23:16】^a And Jehovah met Balaam and put a word in his mouth and said, Return to Balak, and you shall speak this.

【23:17】When he came to him, there he was, standing beside his burnt offering, and the rulers of Moab with him. And Balak said to him, What has Jehovah spoken?

【23:18】And he took up his parable and said, Arise, O Balak, and hear; / Listen to me, O son of Zippor:

【23:19】^a God is not a man, that He should ¹lie, / Nor a son of man, that He should repent. / Has He said, and will He not do it? / Or has He spoken, and will He not establish it?

23:19¹ (lie) Or, fail.

23:13^a
Num. 23:27

23:14^a
Num. 21:20

23:16^a
vv. 16-17;
Num. 23:4-6

23:19^a
1 Sam. 15:29;
2 Tim. 2:13;
Titus 1:2;
Heb. 6:18;
cf. 1 John 1:10

【23:20】我奉命祝福；神既已^a賜福，
這事我不能翻轉。

【23:21】祂^{1a}未見雅各中有罪孽，也未
見以色列中有禍患；^b耶和華他們的
神與他們同在，有向²王歡呼的聲音
在他們中間。

【23:22】^a神領他們出埃及；¹他們似乎
有^b野牛之²力。

【23:23】斷沒有法術可以害雅各，也沒有
占卜可以害以色列。現在人論到雅各，
論到以色列，必說，神^a行了何等的事！

● 23:21¹ 這話不是按着人的看法，乃是按着神聖的看法。在神眼中，以色列沒有過犯。在他們自己裏面，神的子民有許多缺失；但在神的救贖裏，並在基督裏，他們沒有缺失。神看祂的子民，不是按着他們在自己裏面的所是，乃是按着他們在基督裏的所是。（參林後五 16～17。）

● 23:21² 這王至終乃指基督。

● 23:22¹ 指以色列。原文或作，祂對他們有如野牛之角。二四 8 者同。

● 23:22² 直譯，角。這裏說到野牛的角，以及 24 節說到公獅和母獅，指明召會是得勝的。（羅八 37，十六 20，啓十二 11。）

【23:20】Now I have received a word to bless; / Since He has^a blessed, then I cannot reverse it.

【23:21】He has not beheld^{1a} iniquity in Jacob, / Nor has He seen trouble in Israel; / ^bJehovah their God is with them, / And the shout of a² king is among them.

【23:22】^aGod is the One who brought them forth out of Egypt; / ¹He has as it were the^{2b} horns of the wild ox.

【23:23】Surely there is no enchantment against Jacob, / Nor is there any divination against Israel. / Now it shall be said of Jacob / And of Israel, What has God^a wrought!

23:21¹ (iniquity) This word was spoken not according to the human view but according to the divine view. In the sight of God, Israel is without fault. In themselves God's people have many defects, but in God's redemption and in Christ they have no defects. When God looks at His people, He does not see them according to what they are in themselves but according to what they are in Christ (cf. 2 Cor. 5:16-17).

23:21² (king) Ultimately, this king refers to Christ.

23:22¹ (He) Referring to Israel. Alternatively, the text can be translated, He is for them like the horns of a wild ox. So also in 24:8.

23:22² (horns) The reference to the horns of a wild ox and the reference to the lion and the lioness in v. 24 indicate that the church is victorious (Rom. 8:37; 16:20; Rev. 12:11).

民二四 9
23:26^a
民二二 38

【23:24】看哪，這民起來彷彿母獅，挺身好像^a公獅；未喫野食，未喝被殺者之血，絕不躺臥。

【23:25】巴勒對巴蘭說，那麼你一點不要咒詛他們，也一點不要為他們祝福。

【23:26】巴蘭回答說，我豈不曾告訴你說，^a凡耶和華所說的，我必須遵行麼？

c 第三歌 二三 27 ~ 二四 13

23:29^a
29~30;
民二三 1-2

【23:27】^a巴勒對巴蘭說，來罷，我領你往另一處去；或者神喜歡你從那裏為我咒詛他們。

【23:28】巴勒就領巴蘭到那下望曠野的毘珥山頂上。

【23:29】^a巴蘭對巴勒說，你在這裏為我築七座壇，又在這裏為我豫備七隻公牛和七隻公綿羊。

【23:30】巴勒就照巴蘭的話行，在每座壇上獻一隻公牛和一隻公綿羊。

24:1^a
民二三 3, 15
24:2^a

【23:24】See, a people rises up like a lioness, / And like a^a lion they lift themselves up. / They shall not lie down until they eat the prey / And drink the blood of the slain.

【23:25】And Balak said to Balaam, Neither curse them at all, nor bless them at all.

【23:26】But Balaam answered and said to Balak, Did I not tell you, saying, ^aAll that Jehovah speaks, that I must do?

c. The Third Parable 23:27 – 24:13

【23:27】^aAnd Balak said to Balaam, Come now, I will take you to another place; perhaps it will please God that you may curse them for me from there.

【23:28】And Balak took Balaam to the top of Peor, which looks down upon the desert.

【23:29】^aAnd Balaam said to Balak, Build me seven altars here, and have seven bulls and seven rams ready for me here.

【23:30】And Balak did just as Balaam had said, and he offered up a bull and a ram on each altar.

23:24^a
Gen. 49:9;
Num. 24:9

23:26^a
Num. 22:38;
23:12

23:27^a
Num. 23:13

23:29^a
vv. 29-30;
Num. 23:1-2

民數記 第二十四章

士三 10
撒十 10
十九 20-23

【24:1】巴蘭見耶和華喜歡賜福與以色列，就^a不像前兩次去求法術，卻面向曠野。

【24:2】巴蘭舉目，看見以色列人按支派居住，^a神的靈就臨到他身上。

【24:3】^a他便題起詩歌說，比珥的兒子巴蘭宣告說，眼目¹睜開的人宣告說，

【24:4】得聽神的言語，得見^a全足者的異象，仆倒而眼目得開的人宣告說，

【24:5】雅各阿，你的帳棚^a何其¹佳美！以色列阿，你的帳幕何其華麗！

● 24:3¹ 或，真實。15 節者同。

● 24:5¹ 巴蘭第一首詩歌啓示以色列是聖別的，（二三 9，）第二首啓示以色列是完全的，（二三 21，）第三首啓示以色列是美麗的，如這裏『佳美』一辭所指明。這將是千年國時以色列真實的光景。神應許亞伯拉罕的後裔要成為萬國的福。（創十二 2～3。）至終，神要完全祝福猶太人，他們要成為全人類的福。（賽二 2～3，亞八 20～23。）巴蘭的詩歌也指明，就立場說，召會是聖別的；在神眼中，召會是完全的；就外表說，召會是美麗的、佳美的。（參弗五 27。）

代下十五 1
二十 14
24:3^a
3-4;
民二四 15-16

24:4^a
創十七 1
24:5^a
參詩八四 1
24:6^a

賽五八 11
耶三一 12

NUMBERS 24

【24:1】And when Balaam saw that it pleased Jehovah to bless Israel, he did^a not go as at the other times to meet with enchantments, but he set his face toward the wilderness.

【24:2】And Balaam lifted up his eyes and saw Israel dwelling according to their tribes, and the^a Spirit of God came upon him.

【24:3】^aAnd he took up his parable and said, Balaam the son of Beor declares, / And the man whose eye is¹ opened declares;

【24:4】He declares, he who hears the words of God, / Who sees the vision of the^a All-sufficient One, / Falling down, but having his eyes uncovered:

【24:5】^aHow¹ fair are your tents, O Jacob, / Your tabernacles, O Israel!

24:3¹ (opened) Or, true. So also in v. 15.

24:5¹ (fair) Or, good. Balaam's first parable reveals that Israel is holy (23:9), the second, that Israel is perfect (23:21), and the third, that Israel is beautiful, as indicated by the word fair here. This will be the actual situation of Israel in the millennium. God promised that the descendants of Abraham would be a blessing to all the nations (Gen. 12:2-3). Eventually, the Jews will be fully blessed by God, and they will be a blessing to the entire human race (Isa. 2:2-3; Zech. 8:20-23). Balaam's parables also indicate that in its standing the church is holy, in the sight of God the church is perfect, and in appearance the church is beautiful, fair (cf. Eph. 5:27).

24:1^a
Num. 23:3, 15

24:2^a
Judg. 3:10;
1 Sam. 10:10;
19:20-23;
2 Chron. 15:1;
20:14

24:3^a
vv. 3-4;
Num. 24:15-16

24:4^a
Gen. 17:1

24:5^a
cf. Psa. 84:1

24:6^b
詩四五 8
24:6^c
詩一 3
耶十七 8
24:7^a
撒十五 8
斯三 1
八 5, 7
九 24
24:8^a
民二三 22
何十一 1
太二 15

【24:6】如延展的¹山谷，如河旁的^a園子，如耶和華所栽的^{2b}沉香樹，如^c水邊的香柏木。

【24:7】水要從他的桶裏流出，他的種子必撒在多水之處；他的¹王必超過^a亞甲，他的國必被高舉。

【24:8】^a神領他出埃及；他似乎有¹野牛之力。他必吞喫敵國，打碎他們的骨頭，用箭射透他們。

● 24:6¹ 或，棕樹林。這裏說到山谷和園子，以及 7 節說到水從桶裏流出，乃是用比喻啓示出召會有山谷，（啓二 9 ~ 10，）召會像園子，（林前三 9 下，）並且在召會中有充盈的水。（林前十二 13，參約七 38 ~ 39。）這些乃是論到召會的一些豐富。

● 24:6² 沉香樹是以其醫治果效著稱的植物。主耶穌安葬時就是用沉香敷裹的。（約十九 39。）主回來以後，以色列將成為萬民的醫治，那醫治乃是極大的祝福。（賽二 2 ~ 3，亞八 20 ~ 23。）

● 24:7¹ 巴蘭在這裏的話乃是豫言，至終要應驗在基督身上。

● 24:8¹ 8 ~ 9 節上，見二三 22 註。

【24:6】Like¹ valleys they are spread forth, / Like^a gardens beside a river, / Like^{2b} aloes which Jehovah has planted, / Like cedars beside^c water.

【24:7】Water shall flow from his buckets, / And his seed shall be in many waters, / And his¹ king shall be higher than^a Agag, / And his kingdom shall be exalted.

【24:8】^aGod is the One who brought him forth out of Egypt; / He has as it were the¹ horns of the wild ox. / He shall eat up the nations, his adversaries, / And shall break their bones in pieces, / And shatter them with his arrows.

24:6¹ (valleys) Or, palm trees. The word concerning valleys and gardens here and concerning water flowing from buckets in v. 7 reveals figuratively that the church has valleys (Rev. 2:9-10), that the church is like a garden (1 Cor. 3:9b), and that in the church there is an abundance of water (1 Cor. 12:13; cf. John 7:38-39). These are some of the riches concerning the church.

24:6² (aloes) Aloe is a plant known for its healing effect. The Lord Jesus was buried with aloes (John 19:39). After the Lord's coming back, Israel will be a healing to the nations, and that healing will be a great blessing (Isa. 2:2-3; Zech. 8:20-23).

24:7¹ (king) Balaam's word here is a prophecy that eventually has its fulfillment in Christ.

24:8¹ (horns) For vv. 8-9a, see notes on 23:22.

24:6^a
Isa. 58:11;
Jer. 31:12
24:6^b
Psa. 45:8
24:6^c
Psa. 1:3;
Jer. 17:8
24:7^a
1 Sam. 15:8;
Esth. 3:1;
8:5, 7;
9:24
24:8^a
Num. 23:22;
Hosea 11:1;
Matt. 2:15

24:9^a
創四九 9-10
參啓五 5

24:9^b
創十二 3
二七 29

24:10^a
民二三 11

【24:9】^a 他蹲臥如公獅，又如母獅，誰敢惹他？^b 凡給你祝福的，願他¹ 蒙福；凡咒詛你的，願他受咒詛。

【24:10】巴勒向巴蘭發怒，就拍掌對他說，我召你來爲我^a 咒詛仇敵，不料，你這三次竟完全爲他們祝福。

【24:11】如今你快回本地去罷！我說過我要使你得大^a 尊榮，耶和華卻不讓你得尊榮。

【24:12】^a 巴蘭對巴勒說，我豈不曾告訴你所差遣到我那裏的使者說，

【24:13】即使巴勒將他滿屋的金銀給我，我也不能越過耶和華的話，憑自己的心意行好行歹麼？耶和華說甚麼，我就說甚麼。

● 24:9¹ 巴蘭沒有咒詛神的百姓，反而代表神全然祝福他們。祝福人就是說他好話，積極的說到他。（弗一 3 與註 3，註 9。）我們越爲着主的子民讚美祂，在信心裏說他們的好話，我們就越把自己擺在神的祝福之下。凡積極說到召會的，都得着祝福；凡消極說到召會的，就把自己擺在咒詛之下。

【24:9】^a He couches; he lies down like a lion / And like a lioness; who will rouse him up? / ^{1b} Blessed is everyone who blesses you, / And cursed is everyone who curses you.

【24:10】Then Balak's anger was kindled against Balaam, and he struck his hands together. And Balak said to Balaam, I called you to ^a curse my enemies, but now you have altogether blessed them these three times.

【24:11】Therefore now flee to your place! I said I would greatly ^a honor you, but now Jehovah has kept you away from honor.

【24:12】^a And Balaam said to Balak, Did I not also speak to your messengers whom you sent to me, saying,

【24:13】Even if Balak were to give me his house full of silver and gold, I could not go beyond the word of Jehovah, to do either good or bad from my own heart? What Jehovah speaks, that I will speak.

24:9¹ (Blessed) Instead of cursing God's people, Balaam, speaking on behalf of God, altogether blessed them. To bless a person is to speak well of him, to speak positively concerning him (Eph. 1:3 and notes 1 and 4). The more we praise the Lord for His people and speak well of them in faith, the more we put ourselves under God's blessing. Those who speak positively concerning the church receive the blessing. Those who speak negatively put themselves under a curse.

24:9^a
Gen. 49:9-10;
cf. Rev. 5:5

24:9^b
Gen. 12:3;
27:29

24:10^a
Num. 23:11

24:11^a
Num. 22:17, 37

24:12^a
vv. 12-13;
Num. 22:18

24:11^a
民二二 17, 37

24:12^a
12-13;
民二二 18

d 第四歌 二四 14 ~ 25

【24:14】現在我要回本族去。你來，我指示你這民日後要怎樣待你的民。

【24:15】^a 他就題起詩歌說，比珥的兒子巴蘭宣告說，眼目睜開的人宣告說，

【24:16】得聽神的言語，得知^a 至高者的知識，得見^b 全足者的異象，仆倒而眼目得開的人宣告說，

【24:17】我看祂，卻不在現時；我望祂，卻不在近日。必有一^{1a} 星從雅各而² 出，必有一^{1b} 杖從以色列興起，祂必打碎^c 摩押的四角，毀壞舍特所有的子孫。

● 24:17¹ 星和杖都是指基督。星是屬天的基督，杖是基督這有權能和權柄的一位。以色列人最大的福乃是基督。基督作為星和杖，將是帶着包羅萬有的權能和權柄的全能者。

巴蘭頭三首詩歌論到召會是聖別、完全並美麗的，（見 5 註 1，）而第四首詩歌包含一個關於基督的豫言。當召會滿了基督，召會就是聖別、完全並美麗的。基督是召會作為新人的內容、構成的成分、和每一部分。（西三 10 ~ 11。）

● 24:17² 直譯，前進，踏出。

d. The Fourth Parable 24:14-25

【24:14】And now therefore, I am going to my people. Come, let me give you counsel as to what this people will do to your people in the last days.

【24:15】^a And he took up his parable and said, Balaam the son of Beor declares, / And the man whose eye is opened declares;

【24:16】He declares, he who hears the words of God / And obtains the knowledge of the ^aMost High, / Who sees the vision of the ^bAll-sufficient One, / Falling down, but having his eyes uncovered:

【24:17】I see Him, but not now; / I behold Him, but not near. / There shall ¹come forth a ^{2a}Star out of Jacob, / And a ^{2b}Scepter shall rise out of Israel, / And He shall crush the corners of ^cMoab / And break down all the sons of Sheth.

24:17² (Star) Both the Star and the Scepter refer to Christ. The Star is the heavenly Christ, and the Scepter is Christ as the One with power and authority. The greatest blessing to the children of Israel is Christ. As the Star and the Scepter, Christ will be the almighty One with all-inclusive power and authority.

Balaam's first three parables concern the church, which is sanctified, perfect, and beautiful (see note 5¹), whereas his fourth parable contains a prophecy concerning Christ. The church is sanctified, perfect, and beautiful when it is full of Christ. Christ is the content, the constituent, and every part of the church as the new man (Col. 3:10-11).

24:17¹ (come) Lit., march forth, tread.

24:15^a
15~16;
民二四 3~4

24:16^a
創十四 18~19
申三二 8
可五 7
路八 28

24:16^b
創十七 1

24:17^a
太二 2
啓二二 16
參啓二 28

24:17^b
創四九 10
民二一 18

24:17^c
參撒下八 2
耶四八 45

24:15^a
vv. 15-16;
Num. 24:3-4

24:16^a
Gen. 14:18-19;
Deut. 32:8;
Mark 5:7;
Luke 8:28

24:16^b
Gen. 17:1

24:17^a
Matt. 2:2;
Rev. 22:16;
cf. Rev. 2:28

24:17^b
Gen. 49:10;
Num. 21:18; See
note 17²

24:17^c
cf. 2 Sam. 8:2;
Jer. 48:45

24:18^a
撒下八 14
詩六十八 8-9
摩九 12

【24:18】祂必得^a以東為基業，又得¹仇敵之地西珥為產業；以色列必行事勇敢。

【24:19】有一位出於雅各的，必掌大權，並除滅¹城中的餘民。

24:20^a
創十四 7
三六 12
出十七 8, 14
撒下十五 3, 8

【24:20】巴蘭觀看¹亞瑪力，就題起詩歌說，^a亞瑪力原為諸國之首，但他終必滅亡。

【24:21】巴蘭觀看基尼人，就題起詩歌說，你的住處堅固，你的窩巢造在磐石中。

24:22^a
參王下十八 11

【24:22】然而基尼必被燒燬；直到^a亞述把你擄去。

● 24:18¹ 這裏的仇敵乃是基督的仇敵。這些仇敵要被除滅，但以色列要因着基督得蒙保留。這豫言將在千年國時完全得着應驗，就如新約所指明的。（羅十一 25 ~ 32。）

● 24:19¹ 或，珥。

● 24:20¹ 在 20 ~ 24 節，巴蘭豫言到別的民。這些豫言啓示神是掌管一切的。萬國都受祂的支配並統治，以成就祂的定旨。（但二 31 ~ 45，四 17, 26，五 21 下，徒十七 26。）祂管治列國，使祂的經綸能藉着以色列，在列國中間得以完成。

【24:18】And^a Edom shall be dispossessed — / Seir, His¹ enemies, shall also be dispossessed — / While Israel does valiantly.

【24:19】And One from Jacob shall have dominion and destroy the remnant from¹ the city.

【24:20】And he looked on¹ Amalek and took up his parable and said,^a Amalek was the first of the nations, / But his latter end shall come to destruction.

【24:21】And he looked on the Kenites and took up his parable and said, Strong is your dwelling place, / And your nest is set in the rock.

【24:22】Nevertheless Kain shall be burned / Until^a Asshur carry you away captive.

24:18^a
2 Sam. 8:14;
Psa. 60:8-9;
Amos 9:12

24:20^a
Gen. 14:7;
36:12;
Exo. 17:8, 14;
1 Sam. 15:3, 8

24:22^a
cf. 2 Kings 18:11

24:18¹ (enemies) The enemies here are Christ's enemies. These enemies will be destroyed, but because of Christ, Israel will remain. This prophecy, as the New Testament indicates (Rom. 11:25-32), will be fully fulfilled in the millennium.

24:19¹ (the) Or, Ir.

24:20¹ (Amalek) In vv. 20-24 Balaam prophesied concerning other peoples. These prophecies reveal that God is over all. All the nations are under His control and His reign for the fulfillment of His purpose (Dan. 2:31-45; 4:17, 26; 5:21c; Acts 17:26). He rules over the nations that His economy may be accomplished among the nations through Israel.

【24:23】巴蘭又題起詩歌說，哀哉，神行這事，誰能得活？

【24:24】必有人乘船從^a基提海岸而來，苦害亞述，苦害希伯；他也必滅亡。

【24:25】於是巴蘭起來，回他本地去；巴勒也回去了。

民數記 第二十五章

3 以色列墮入淫亂與拜偶像 二五 1 ~ 18

【25:1】以色列人住在什亭，百姓與摩押女子行起^{1a}淫亂。

● 25:1¹ 巴勒無法在軍事、政治上，或利用宗教擊敗以色列，就在巴蘭邪惡的計謀下，（三一 16，啓二 14，）引誘以色列人墮入淫亂和拜偶像中。（1 ~ 3 上。）淫亂敗壞神所造的人，拜偶像侮辱了神的神聖身位。按照聖經的記載，淫亂和拜偶像是並行的。（徒十五 29，林前十 7 ~ 8，弗五 5。）

巴蘭的詩歌啓示，（二三 ~ 二四，）神對以色列的看法完全是積極的；但按照他們在亞當性情裏實際的光景和情形，以色列人是墮落有罪的，是淫亂拜偶像的子民。在基督裏的信徒，情形也是一樣。一面，

【24:23】And he took up his parable and said, Alas, who shall live when God does this?

【24:24】But ships shall come from the coast of^a Kittim, / And they shall afflict Asshur and shall afflict Eber; / And he also shall come to destruction.

【24:25】And Balaam rose up and went back to his place, and Balak also went his way.

NUMBERS 25

3. Israel's Fall in Fornication and Idolatry 25:1-18

【25:1】While Israel dwelt in Shittim, the people began to commit^{1a} fornication with the daughters of Moab.

25:1¹ (fornication) Unable to defeat Israel militarily, politically, or through the use of religion, Balak, under the evil counsel of Balaam (31:16; Rev. 2:14), induced Israel to fall into fornication and idolatry (vv. 1-3a). Fornication destroys the person of the God-created man, and idolatry insults the divine person of God. According to the record of the Bible, fornication and idolatry go together (Acts 15:29; 1 Cor. 10:7-8; Eph. 5:5).

God's view of Israel, revealed in Balaam's parables (chs. 23-24), is altogether positive; but according to their actual situation and condition in their adamic nature, the children of Israel were fallen and sinful, a people of fornication and idolatry. The situation is the same with the believers

24:24^a
創十 4
但十一 30

24:24^a
Gen. 10:4;
Dan. 11:30

25:1^a
民三一 16
林前十 8
啓二 14

25:1^a
Num. 31:16;
1 Cor. 10:8;
Rev. 2:14

25:2^a
出三四 15-16
啓二 14

【25:2】這些女子邀百姓來，給她們的神獻祭，百姓就^a喫她們的祭物，跪拜她們的神。

25:3^a
申四 3
詩一〇六 28
何九 10

【25:3】以色列人與^a巴力毘珥連合，耶和華的怒氣就向以色列人發作。

25:4^a
參申二一 22-23
撒下二一 6
加三 13

【25:4】耶和華對摩西說，將百姓中所有的族長，在我耶和華面前對着日頭^a懸掛，使我耶和華的烈怒可以從以色列人轉消。

25:5^a
參出三二 27

【25:5】於是摩西對以色列的審判官說，凡屬你們的人，有與巴力毘珥連合的，你們各人要把他們^a殺了。

25:6^a
民二二 7
三一 2

【25:6】摩西和以色列人全會眾正在會幕門口哭泣的時候，有以色列人中的一個人，竟然當他們眼前，帶着一個^a米甸女人到他弟兄們那裏。

25:7^a
詩一〇六 30

【25:7】祭司亞倫的孫子，以利亞撒的兒子^a非尼哈看見了，就從會中起來，手裏拿着槍，

我們在基督裏是屬天的子民；（弗二 6，腓三 20 上，西三 1～3；）但另一面，我們在自己裏面乃是墮落有罪的人，只配受神審判。（羅七 18，弗二 1～3。）

【25:2】For they invited the people to the sacrifices of their gods, and the people^a ate and bowed down to their gods.

25:2^a
Exo. 34:15-16;
Rev. 2:14

【25:3】And Israel joined itself to^a Baal-peor, and the anger of Jehovah was kindled against Israel.

25:3^a
Deut. 4:3;
Psa. 106:28;
Hosea 9:10

【25:4】And Jehovah said to Moses, Take all the leaders of the people and^a hang them up to Jehovah before the sun, so that the fierce anger of Jehovah may turn away from Israel.

25:4^a
cf. Deut. 21:22-23;
2 Sam. 21:6;
Gal. 3:13

【25:5】And Moses said to the judges of Israel, Each of you^a slay his men who have joined themselves to Baal-peor.

25:5^a
cf. Exo. 32:27

【25:6】Just then one of the children of Israel came and brought a^a Midianite woman to his brothers in the sight of Moses and in the sight of the whole assembly of the children of Israel, while they were weeping at the entrance of the Tent of Meeting.

25:6^a
Num. 22:7;
31:2

【25:7】And when^a Phinehas the son of Eleazar, the son of Aaron the priest, saw it, he rose up from the midst of the assembly and took a spear in his hand,

25:7^a
Psa. 106:30

in Christ. On the one hand, in Christ we are a heavenly people (Eph. 2:6; Phil. 3:20a; Col. 3:1-3); on the other hand, in ourselves we are a fallen and sinful people, worthy to be judged by God (Rom. 7:18; Eph. 2:1-3).

【25:8】跟隨那以色列人進內棚去，將以色列人和那女人由腹中刺透。這樣，在以色列人中的瘟疫就止息了。

【25:9】那時遭¹瘟疫死的，有^a二萬四千人。

【25:10】耶和華對摩西說，

【25:11】祭司亞倫的孫子，以利亞撒的兒子非尼哈，使我的怒氣從以色列人轉消；因他在他們中間，以我的^a妒忌妒忌他們，使我不在妒忌中把他們除滅。

【25:12】因此，你要說，我將我^a平安的約賜給他；

【25:8】And he went after the man of Israel into the tent and pierced both of them, the man of Israel and the woman through her stomach. So the plague among the children of Israel was stopped.

【25:9】And those who died by the¹ plague were^a twenty-four thousand.

【25:10】Then Jehovah spoke to Moses, saying,

【25:11】Phinehas the son of Eleazar, the son of Aaron the priest, has turned My wrath away from the children of Israel, in that he was jealous with My^a jealousy among them, so that I did not consume the children of Israel in My jealousy.

【25:12】Therefore say, I now give him My^a covenant of peace;

25:9^a
cf. 1 Cor. 10:8

25:11^a
Exo. 20:5;
cf. 2 Cor. 11:2

25:12^a
cf. Mal. 2:5

● 25:9¹ 瘟疫是對神百姓的潔淨，是一種篩除，對付他們中間的攙雜。（參十一 4。）以色列的歷史既是召會完整的豫表，（林前九 24～十 11，）因此，以色列人中間的攙雜豫表召會裏的攙雜。（參徒四 32～五 11，提前一 20，提後二 17～21，四 10，14～15。）神用祂子民中間的失敗和風波，潔淨他們脫離攙雜。神也使用祂所揀選、救贖之民所遭受的阻撓作憑藉，使他們謙卑，並在他們與祂同行的路程中試驗他們。（申八 2。）本章裏的懲罰，是以色列人進美地之前末了的一次潔淨。

25:9¹ (plague) The plague was a purification of God's people, a sifting that dealt with the mixture among them (cf. 11:4). Since the history of Israel is a complete type of the church (1 Cor. 9:24–10:11), the mixture among the children of Israel is a type of the mixture in the church (cf. Acts 4:32–5:11; 1 Tim. 1:20; 2 Tim. 2:17–21; 4:10, 14–15). God uses the failure and turmoil among His people to purify them from mixture. God also uses the frustrations suffered by His chosen and redeemed people as a means to humble them and test them in their journey with Him (Deut. 8:2). The punishment in this chapter was the last purification of the children of Israel before they entered into the good land.

25:9^a
參林前十 8

25:11^a
出二十 5
參林後十一 2

25:12^a
參瑪二 5

【25:13】這約要給他和他的後裔，作^a永遠祭司職任的約；因他爲神起了妒忌，爲以色列人遮罪。

【25:14】那與米甸女人一同被殺的以色列人，名叫心利，是撒路的兒子，是西緬一個宗族的首領。

【25:15】那被殺的米甸女人，名叫哥斯比，是蘇珥的女兒；這蘇珥是米甸一個宗族的首領。

【25:16】耶和華對摩西說，

【25:17】你要擾害^a米甸人，擊殺他們；

【25:18】因爲他們用詭計擾害你們，在毘珥的事上，並在他們的姊妹，米甸首領的女兒哥斯比的事上，用這詭計誘惑了你們；這哥斯比，當瘟疫流行的日子，因毘珥的事被殺了。

民數記 第二十六章

五 重新數點百姓
二六1～65

【25:13】And it shall be to him and to his seed after him the covenant of an^a everlasting priesthood, because he was jealous for his God and made expiation for the children of Israel.

【25:14】Now the name of the slain man of Israel, who was slain with the Midianite woman, was Zimri the son of Salu, a leader of a father's household among the Simeonites.

【25:15】And the name of the Midianite woman who was slain was Cozbi the daughter of Zur, head of the people of a father's household in Midian.

【25:16】Then Jehovah spoke to Moses, saying,

【25:17】Harass the^a Midianites and strike them;

【25:18】For they have harassed you with their deception with which they have deceived you in the matter of Peor and in the matter of Cozbi, the daughter of the prince of Midian, their sister, who was slain on the day of the plague in the matter of Peor.

NUMBERS 26

E. The Renumbering of the People
26:1-65

【26:1】瘟疫之後，耶和華對摩西和祭司亞倫的兒子以利亞撒說，

【26:2】你們要將以色列人全會眾，按他們的¹宗族，凡以色列中從¹二十歲以上能出去打仗的，計算^{2a}總數。

【26:3】於是¹摩西和祭司以利亞撒，在摩押平原與耶利哥相對的約但河邊，向以色列人說，

【26:4】要將你們中間從二十歲以上的，計算總數；這是照耶和華所吩咐摩西的。從埃及地出來的以色列人如下：

● 26:2¹ 見一 2 註 1。

● 26:2² 在本章，重新數點神的子民，緊接在藉着瘟疫潔除行淫亂者和拜偶像者（二五 9）之後。頭一次數點是在西乃的曠野；（一 1～2；）重新數點是在摩押平原與耶利哥相對的約但河邊，（3，63，）就是在美地的入口。頭一次數點是爲了編組成軍，（一 3，）重新數點是爲了承受土地，表徵藉着爭戰而有對基督的享受。（53。）

● 26:3¹ 見一 17 註 1。

【26:1】Now after the plague Jehovah spoke to Moses and to Eleazar the son of Aaron the priest, saying,

【26:2】Take the^{1a} sum of the whole assembly of the children of Israel, from² twenty years old and upward, by their² fathers' households, all who are able to go forth for military service in Israel.

【26:3】So¹ Moses and Eleazar the priest spoke with them in the plains of Moab by the Jordan at Jericho, saying,

【26:4】Take the sum of the people, from twenty years old and upward, as Jehovah commanded Moses. Now the children of Israel, who came forth out of the land of Egypt were:

26:2² (twenty) See note 2¹ in ch. 1.

26:2¹ (sum) The renumbering of God's people in this chapter took place immediately after the purification by the plague on the fornicators and idolaters (25:9). The first numbering had taken place in the wilderness of Sinai (1:1-2); the renumbering took place in the plains of Moab by the Jordan at Jericho (vv. 3, 63), i.e., at the entrance to the good land. The first numbering was for the formation of the army (1:3); the renumbering was for the inheriting of the land, signifying the enjoyment of Christ, through fighting (v. 53).

26:3¹ (Moses) See note 17¹ in ch. 1.

26:5^a
5-7;
創四六 8-9
出六 14
代上五 1-3

【26:5】^a 以色列的長子是流便。流便的眾子，屬哈諾的，有哈諾家族；屬法路的，有法路家族；

【26:6】屬希斯倫的，有希斯倫家族；屬迦米的，有迦米家族。

【26:7】這些是流便的各家族；他們中間被數點的，有四萬三千七百三十名。

【26:8】法路的兒子是以利押。

【26:9】以利押的眾子是尼母利、大坍、亞比蘭。這^a大坍、亞比蘭原是會眾中^b選召的，在可拉一黨向耶和華爭鬧的時候，也隨夥向摩西、亞倫爭鬧；

【26:10】^a地便開口，把他們和可拉一同吞滅，可拉一黨就都死了；那時火燒滅了二百五十個人；他們就作了^{1b}警戒。

【26:11】然而^a可拉的眾子¹沒有死亡。

● 26:10¹ 直譯，記號。

● 26:11¹ 見十六 33 註 1 二段。

【26:5】^aReuben, the firstborn of Israel; the sons of Reuben: of Hanoch, the family of the Hanochites; of Pallu, the family of the Palluites;

【26:6】Of Hezron, the family of the Hezronites; of Carmi, the family of the Carmites.

【26:7】These are the families of the Reubenites, and those who were numbered of them were forty-three thousand seven hundred thirty.

【26:8】And the sons of Pallu: Eliab.

【26:9】And the sons of Eliab: Nemuel and Dathan and Abiram. These are the^aDathan and Abiram, who were^bcalled by the assembly, who contended against Moses and against Aaron in the company of Korah, when they contended against Jehovah;

【26:10】^aAnd the earth opened its mouth and swallowed them up together with Korah, when that company died, when the fire consumed two hundred fifty men; and they became a^bsign.

【26:11】But the sons of^aKorah did¹not die.

26:11¹ (not) See note 33¹, par. 2, in ch. 16.

26:5^a
vv. 5-7;
Gen. 46:8-9;
Exo. 6:14;
1 Chron. 5:1-3

26:9^a
Num. 16:1-3
26:9^b
Num. 1:16

26:10^a
Num. 16:32, 35
26:10^b
cf. 1 Cor. 10:6;
2 Pet. 2:6;
Jude 7
26:11^a
Exo. 6:24;
1 Chron. 6:22;
Psa. 42 title;
cf. Num. 16:32

26:9^a
民十六 1-3
26:9^b
民一 16

26:10^a
民十六 32, 35
26:10^b
參林前十 6
彼後二 6
猶 7
26:11^a
出六 24
代上六 22
詩四二標題
參民十六 32

26:12^a
12-14;
創四六 10
出六 15
代上四 24

【26:12】^a 西緬的眾子按着家族，屬尼母利的，有尼母利家族；屬雅憫的，有雅憫家族；屬雅斤的，有雅斤家族；

【26:13】屬謝拉的，有謝拉家族；屬掃羅的，有掃羅家族。

【26:14】這些是西緬的各家族，共有二萬二千二百名。

【26:15】^a 迦得的眾子按着家族，屬洗分的，有洗分家族；屬哈基的，有哈基家族；屬書尼的，有書尼家族；

【26:16】屬阿斯尼的，有阿斯尼家族；屬以利的，有以利家族；

【26:17】屬亞律的，有亞律家族；屬亞列利的，有亞列利家族。

【26:18】這些是迦得子孫的各家族，照他們中間被數點的，有四萬零五百名。

【26:19】^a 猶大的兒子是珥和俄南；珥和俄南^b 死在迦南地。

【26:12】The sons of ^aSimeon according to their families: of Nemuel, the family of the Nemuelites; of Jamin, the family of the Jaminites; of Jachin, the family of the Jachinites;

【26:13】Of Zerah, the family of the Zerahites; of Shaul, the family of the Shaulites.

【26:14】These are the families of the Simeonites, twenty-two thousand two hundred.

【26:15】The sons of ^aGad according to their families: of Zephon, the family of the Zephonites; of Haggi, the family of the Haggites; of Shuni, the family of the Shunites;

【26:16】Of Ozni, the family of the Oznites; of Eri, the family of the Erites;

【26:17】Of Arod, the family of the Arodites; of Areli, the family of the Arelites.

【26:18】These are the families of the sons of Gad according to those who were numbered of them, forty thousand five hundred.

【26:19】The sons of ^aJudah: Er and Onan; but Er and Onan^b died in the land of Canaan.

26:12^a
vv. 12-14;
Gen. 46:10;
Exo. 6:15;
1 Chron. 4:24

26:15^a
vv. 15-18;
Gen. 46:16

26:19^a
19-22;
創四六 12
代上二 3-5
26:19^b
創三八 3-10

26:19^a
vv. 19-22;
Gen. 46:12;
1 Chron. 2:3-5
26:19^b
Gen. 38:3-10

【26:20】猶大其餘的兒子按着家族，屬示拉的，有示拉家族；屬法勒斯的，有法勒斯家族；屬謝拉的，有謝拉家族；

【26:21】法勒斯的兒子，屬希斯倫的，有希斯倫家族；屬哈母勒的，有哈母勒家族。

【26:22】這些是猶大的各家族，照他們中間被數點的，有七萬六千五百名。

【26:23】^a以薩迦的眾子按着家族，屬陀拉的，有陀拉家族；屬普瓦的，有普瓦家族；

【26:24】屬雅述的，有雅述家族；屬伸崙的，有伸崙家族。

【26:25】這些是以薩迦的各家族，照他們中間被數點的，有六萬四千三百名。

【26:26】^a西布倫的眾子按着家族，屬西烈的，有西烈家族；屬以倫的，有以倫家族；屬雅利的，有雅利家族。

【26:27】這些是西布倫的各家族，照他們中間被數點的，有六萬零五百名。

【26:20】And the sons of Judah according to their families were: of Shelah, the family of the Shelanites; of Perez, the family of the Perezites; of Zerah, the family of the Zerahites.

【26:21】And the sons of Perez were: of Hezron, the family of the Hezronites; of Hamul, the family of the Hamulites.

【26:22】These are the families of Judah according to those who were numbered of them, seventy-six thousand five hundred.

【26:23】The sons of ^aIssachar according to their families: of Tola, the family of the Tolaites; of Puvah, the family of the Punites;

【26:24】Of Jashub, the family of the Jashubites; of Shimron, the family of the Shimronites.

【26:25】These are the families of Issachar according to those who were numbered of them, sixty-four thousand three hundred.

【26:26】The sons of ^aZebulun according to their families: of Sered, the family of the Seredites; of Elon, the family of the Elonites; of Jahleel, the family of the Jahleelites.

【26:27】These are the families of the Zebulunites according to those who were numbered of them, sixty thousand five hundred.

26:23^a
23-25;
創四六 13
代上七 1

26:23^a
vv. 23-25;
Gen. 46:13;
1 Chron. 7:1

26:26^a
26-27;
創四六 14

26:26^a
vv. 26-27;
Gen. 46:14

26:28^a
創四六 20

【26:28】^a 約瑟的兒子按着家族，有瑪拿西和以法蓮。

26:29^a
29-34;
參代上七 14-20

【26:29】^a 瑪拿西的眾子，屬瑪吉的，有瑪吉家族；瑪吉生基列；屬基列的，有基列家族。

【26:30】基列的眾子，屬伊以謝的，有伊以謝家族；屬希勒的，有希勒家族；

【26:31】屬亞斯烈的，有亞斯烈家族；屬示劍的，有示劍家族；

【26:32】屬示米大的，有示米大家族；屬希弗的，有希弗家族。

26:33^a
民二七 1
三六 11
書十七 3

【26:33】希弗的兒子^a 西羅非哈沒有兒子，只有女兒；西羅非哈¹ 女兒的名字是瑪拉、挪阿、曷拉、密迦、得撒。

【26:34】這些是瑪拿西的各家族；他們中間被數點的，有五萬二千七百名。

26:35^a
35-36;
代上七 20-21

【26:35】^a 以法蓮的眾子按着家族如下：屬書提拉的，有書提拉家族；屬比結的，有比結家族；屬他罕的，有他罕家族。

● 26:33¹ 有些女兒被數點，（33，46，）是爲着承受土地。（二七 1～11。）

【26:28】The sons of ^aJoseph according to their families: Manasseh and Ephraim.

【26:29】The sons of ^aManasseh: of Machir, the family of the Machirites; and Machir begat Gilead; of Gilead, the family of the Gileadites.

【26:30】These are the sons of Gilead: of Iezer, the family of the Iezerites; of Helek, the family of the Helekites;

【26:31】And of Asriel, the family of the Asrielites; and of Shechem, the family of the Shechemites;

【26:32】And of Shemida, the family of the Shemidaïtes; and of Hepher, the family of the Hepherites.

【26:33】Now ^aZelophehad the son of Hepher had no sons, but daughters, and the names of the ¹daughters of Zelophehad were Mahlah and Noah, Hoglah, Milcah, and Tirzah.

【26:34】These are the families of Manasseh; and those who were numbered of them were fifty-two thousand seven hundred.

【26:35】These are the sons of ^aEphraim according to their families: of Shuthelah, the family of the Shuthelahites; of Becher, the family of the Becherites; of Tahan, the family of the Tahanites.

26:28^a
Gen. 46:20

26:29^a
vv. 29-34;
cf. 1 Chron. 7:14-20

26:33^a
Num. 27:1;
36:11;
Josh. 17:3

26:35^a
vv. 35-36;
1 Chron. 7:20-21

26:33¹ (daughters) The numbering of some of the daughters (vv. 33, 46) was for the inheriting of the land (27:1-11).

【26:36】書提拉的眾子如下：屬以蘭的，有以蘭家族。

【26:37】這些是以法蓮子孫的各家族，照他們中間被數點的，有三萬二千五百名。按着家族，這些都是約瑟的子孫。

【26:38】^a便雅憫的眾子按着家族，屬比拉的，有比拉家族；屬亞實別的，有亞實別家族；屬亞希蘭的，有亞希蘭家族；

【26:39】屬書反的，有書反家族；屬戶反的，有戶反家族。

【26:40】比拉的兒子是亞勒和乃幔；屬亞勒的，有亞勒家族；屬乃幔的，有乃幔家族。

【26:41】按着家族，這些是便雅憫的子孫；他們中間被數點的，有四萬五千六百名。

【26:42】^a但的眾子按着家族如下：屬書含的，有書含家族。按着家族，這些是但的各家族。

【26:36】And these are the sons of Shuthelah: of Eran, the family of the Eranites.

【26:37】These are the families of the sons of Ephraim according to those who were numbered of them, thirty-two thousand five hundred. These are the sons of Joseph according to their families.

【26:38】The sons of ^aBenjamin according to their families: of Bela, the family of the Belaites; of Ashbel, the family of the Ashbelites; of Ahiram, the family of the Ahiramites;

【26:39】Of Shephupham, the family of the Shuphamites; of Hupham, the family of the Huphamites.

【26:40】And the sons of Bela were Ard and Naaman: of Ard, the family of the Ardites; of Naaman, the family of the Naamites.

【26:41】These are the sons of Benjamin according to their families; and those who were numbered of them were forty-five thousand six hundred.

【26:42】These are the sons of ^aDan according to their families: of Shuham, the family of the Shuhamites. These are the families of Dan according to their families.

26:38^a
38~40;
創四六 21
代上七 6
八 1~4

26:38^a
vv. 38-40;
Gen. 46:21;
1 Chron. 7:6;
8:1-4

26:42^a
42~43;
創四六 23

26:42^a
vv. 42-43;
Gen. 46:23

【26:43】書含所有的家族，照他們中間被數點的，有六萬四千四百名。

【26:44】^a 亞設的眾子按着家族，屬音拿的，有音拿家族；屬亦施韋的，有亦施韋家族；屬比利亞的，有比利亞家族。

【26:45】比利亞的眾子，屬希別的，有希別家族；屬瑪結的，有瑪結家族。

【26:46】亞設的女兒名叫西拉。

【26:47】這些是亞設子孫的各家族，照他們中間被數點的，有五萬三千四百名。

【26:48】^a 拿弗他利的眾子按着家族，屬雅薛的，有雅薛家族；屬沽尼的，有沽尼家族；

【26:49】屬耶色的，有耶色家族；屬示冷的，有示冷家族。

【26:50】按着家族，這些是拿弗他利的各家族；他們中間被數點的，有四萬五千四百名。

【26:43】All the families of the Shuhamites, according to those who were numbered of them, were sixty-four thousand four hundred.

【26:44】The sons of ^aAsher according to their families: of Imnah, the family of the Imnites; of Ishvi, the family of the Ishvites; of Beriah, the family of the Berites.

【26:45】From the sons of Beriah: of Heber, the family of the Heberites; of Malchiel, the family of the Malchielites.

【26:46】And the name of the daughter of Asher was Serah.

【26:47】These are the families of the sons of Asher according to those who were numbered of them, fifty-three thousand four hundred.

【26:48】The sons of ^aNaphtali according to their families: of Jahzeel, the family of the Jahzeelites; of Guni, the family of the Gunites;

【26:49】Of Jezer, the family of the Jezerites; of Shillem, the family of the Shillemites.

【26:50】These are the families of Naphtali according to their families; and those who were numbered of them were forty-five thousand four hundred.

26:44^a
44-46;
創四六 17
代上七 30-31

26:44^a
vv. 44-46;
Gen. 46:17;
1 Chron. 7:30-31

26:48^a
48-49;
創四六 24
代上七 13

26:48^a
vv. 48-49;
Gen. 46:24;
1 Chron. 7:13

26:51^a
參民一 46

【26:51】這些就是以以色列人中被數點的，共有^a六十萬零一千七百三十名。

【26:52】耶和華對摩西說，

26:53^a
書十一 23
十四 1-2
參詩一〇五 44

【26:53】你要按着人名的數目，將地^a分給這些人爲業。

26:54^a
民三三 54
參民三五 8

【26:54】人數多的，你要把產業^a多分給他們；人數少的，你要把產業少分給他們；要照被數點的人數，把產業分給各支派。

26:55^a
民三三 54
三四 13
書十四 2

【26:55】雖是這樣，還要^{1a}拈鬮分地；他們要按着祖宗支派的名字，承受爲業。

【26:56】要按着所拈的鬮，看人數多，人數少，把產業分給他們。

26:57^a
57-58;
創四六 11
出六 16-19
民三 17-21
代上六 1, 16-30

【26:57】^a利未人按着他們各家族被數點的如下：屬革順的，有革順家族；屬哥轄的，有哥轄家族；屬米拉利的，有米拉利家族。

● 26:55¹ 憑拈鬮分地，（55～56，）乃是按着神主宰下的祝福；（見書十四 2 註 1；）而按人數分地，（53～54，）乃是人責任的問題。所以，分地是在於人的責任和神聖的主宰。

【26:51】 These are those who were numbered of the children of Israel, ^asix hundred one thousand seven hundred thirty.

【26:52】 Then Jehovah spoke to Moses, saying,

【26:53】 To these the land shall be ^adivided for an inheritance according to the number of names.

【26:54】 You shall ^aincrease the larger group's inheritance, and you shall reduce the smaller group's inheritance. Each shall be given their inheritance according to those who were numbered of them.

【26:55】 But the land shall be apportioned by ^{1a}lot; they shall inherit it according to the names of the tribes of their fathers.

【26:56】 According to the lot their inheritance shall be apportioned among the larger and the smaller groups.

【26:57】 And these are those who were numbered of the ^aLevites according to their families: of Gershon, the family of the Gershonites; of Kohath, the family of the Kohathites; of Merari, the family of the Merarites.

26:55¹ (lot) The distributing of the land by lot (vv. 55-56) was according to the blessing under God's sovereignty (see note 2¹ in Josh. 14), whereas the distributing of the land according to the number of people (vv. 53-54) was a matter of human responsibility. Therefore, the distribution of the land depended both on human responsibility and on divine sovereignty.

26:51^a
cf. Num. 1:46

26:53^a
Josh. 11:23;
14:1-2;
cf. Psa. 105:44

26:54^a
Num. 33:54;
cf. Num. 35:8

26:55^a
Num. 33:54;
34:13;
Josh. 14:2

26:57^a
vv. 57-58;
Gen. 46:11;
Exo. 6:16-19;
Num. 3:17-21;
1 Chron. 6:1, 16-30

26:58^a
代上六 2-3

【26:58】利未的各家族，有立尼家族、希伯倫家族、瑪利家族、母示家族、可拉家族。^a 哥轄生暗蘭。

26:59^a
出六 20
26:59^b
出二 4, 7

【26:59】暗蘭的妻子名叫^a 約基別，是利未的女兒，是利未在埃及所生的；她給暗蘭生了亞倫、摩西、和他們的^b 姐姐米利暗。

26:60^a
民三 2
代上二四 1

【26:60】亞倫生^a 拿答、亞比戶、以利亞撒、以他瑪。

26:61^a
利十 1-2
民三 4
代上二四 2

【26:61】^{1a} 拿答、亞比戶在耶和華面前獻凡火的時候死了。

26:62^a
參民三 39
26:62^b
民一 49
26:62^c
民十八 20

【26:62】利未人中，凡一個月以上的男子，被數點的有^a 二萬三千名。他們本來^b 沒有數點在以色列人中，因為在以色列人中，^{1c} 沒有產業給他們。

【26:63】這些就是摩西和祭司以利亞撒所數點的；他們在摩押平原與耶利哥相對的約但河邊，數點以色列人。

● 26:61¹ 見利十 1 ~ 2 與註。

● 26:62¹ 見十八 20 註 1。

【26:58】These are the families of Levi: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korahites. And ^aKohath begot Amram.

【26:59】And the name of Amram's wife was ^aJochebed, the daughter of Levi, who was born to Levi in Egypt; and she bore to Amram Aaron and Moses and their ^bsister Miriam.

【26:60】And to Aaron were born ^aNadab and Abihu, Eleazar and Ithamar.

【26:61】And ^{1a}Nadab and Abihu died when they offered strange fire before Jehovah.

【26:62】And those who were numbered of them were ^atwenty-three thousand, every male from a month old and upward, for they were ^bnot numbered among the children of Israel, because ^{1c}no inheritance was given to them among the children of Israel.

【26:63】These are those who were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab by the Jordan at Jericho.

26:61¹ (Nadab) See Lev. 10:1-2 and notes.

26:62¹ (no) See note 20¹ in ch. 18.

26:58^a
1 Chron. 6:2-3

26:59^a
Exo. 6:20
26:59^b
Exo. 2:4, 7

26:60^a
Num. 3:2;
1 Chron. 24:1

26:61^a
Lev. 10:1-2;
Num. 3:4;
1 Chron. 24:2

26:62^a
cf. Num. 3:39
26:62^b
Num. 1:49
26:62^c
Num. 18:20

26:64^a
參民一 44

【26:64】但這些人中，¹沒有一個是摩西和祭司亞倫從前在西乃的曠野所^a數點的以色列人；

26:65^a
民十四 28-29
林前十五
來三 16-17
26:65^b
民十四 30, 38

【26:65】因為耶和華曾論到他們說，他們必要死在^a曠野。除了耶孚尼的兒子^b迦勒和嫩的兒子約書亞以外，連一個人也沒有存留。

民數記 第二十七章

六 判斷女子 承受土地的律例 二七 1 ~ 11

1 西羅非哈女兒的請求 1 ~ 4

27:1^a
民二六 33
三六 11
書十七 3

【27:1】屬約瑟兒子瑪拿西各¹家族的，有瑪拿西的玄孫，瑪吉的曾孫，基列的孫子，希弗的兒子西羅非哈的^{2a}女兒，名叫瑪拉、挪阿、曷拉、密迦、得撒；她們近前來，

● 26:64¹ 除了迦勒和約書亞以外，（65，）凡在頭一次數點中的，包括摩西和亞倫，都不在重新數點中。

● 27:1¹ 在聖經中，承受產業是按照譜系，按照生命的源頭和生命的交通定規的。西羅非哈的

【26:64】But among these there was ¹not one of those ^anumbered by Moses and Aaron the priest, who had numbered the children of Israel in the wilderness of Sinai.

【26:65】For Jehovah had said of them, They shall surely die in the ^awilderness. And not one of them was left, except ^bCaleb the son of Jephunneh and Joshua the son of Nun.

NUMBERS 27

F. The Statute of Judgment for the Women's Inheriting of the Land 27:1-11

1. The Request of the Daughters of Zelophehad vv. 1-4

【27:1】Then the ^{1a}daughters of Zelophehad the son of Hopher, the son of Gilead, the son of Machir, the son of Manasseh, of the ²families of Manasseh the son of Joseph came near. And these are the names of his daughters: Mahlah, Noah, and Hoglah, and Milcah and Tirzah.

26:64¹ (not) With the exception of Caleb and Joshua (v. 65), all those in the first numbering, including Moses and Aaron, were not included in the renumbering.

27:1² (families) In the Bible inheritance is determined according to genealogy, according to the source of life and the fellowship of life.

26:64^a
cf. Num. 1:44

26:65^a
Num. 14:28-29;
1 Cor. 10:5;
Heb. 3:16-17
26:65^b
Num. 14:30, 38

27:1^a
Num. 26:33;
36:11;
Josh. 17:3

【27:2】^a 站在會幕門口，在摩西和祭司以利亞撒，並眾首領與全會眾面前，說，

【27:3】我們的父親死在^a曠野，他沒有在^b可拉一黨中，隨從他們聚集攻擊耶和華，是在自己罪中死的；他也沒有兒子。

女兒是屬約瑟的兒子瑪拿西的家族，指明她們是在正確源頭的生命和生命的交通裏。這指明我們要承受基督作我們的美地，就必須有正確的生命源頭，就是必須由神所生，成為祂的兒女。（約一 12～13。）

父親的家族表徵召會。（弗二 19。）我們若要享受基督作我們的產業，有分於祂的豐富，也必須有召會生活。我們若放棄召會生活和生命的交通，自然就會失去承受對基督之享受的權利。

● 27:1² 西羅非哈的五個女兒，豫表所有在基督裏的信徒在神眼中乃是女性，是較軟弱的。（彼前三 7。）因此她們的請求，（4，）是為着我們眾人的。西羅非哈的女兒為要保留她們父親的名和產業在其支派之內，就採取交通的路，接觸她們較剛強的親族。（4。）同樣的原則適用於召會生活中較軟弱的信徒該如何持守對基督的享受。

【27:2】^a And they stood before Moses and before Eleazar the priest and before the leaders and the whole assembly at the entrance of the Tent of Meeting, saying,

【27:3】Our father died in the^a wilderness, and he was not among the company of those who gathered themselves together against Jehovah in the company of^b Korah; but he died in his own sin, and he had no sons.

The fact that the daughters of Zelophehad were of one of the families of Manasseh the son of Joseph indicates that they were in the life and the fellowship of life of the proper origin. This indicates that in order to inherit Christ as our good land, we must have the proper origin of life; i.e., we must be born of God to be His children (John 1:12-13).

The father's family signifies the church (Eph. 2:19). If we would enjoy Christ as our inheritance, participating in His riches, we must also have the church life. If we give up the church life with the fellowship of life, we will spontaneously lose our right to inherit the enjoyment of Christ.

27:1¹ (daughters) The five daughters of Zelophehad typify all the believers in Christ, who are females, weaker ones (1 Pet. 3:7), in the sight of God. Hence, their request (v. 4) is for us all. In order to keep their father's name and his inheritance within their tribe, the daughters of Zelophehad took the way of fellowship by contacting their stronger kinsmen (v. 4). The same principle applies to the keeping of the enjoyment of Christ by the weaker believers in the church life.

【27:4】為甚麼因我們的父親沒有兒子，就把他的名從他家族中除掉呢？求你們在我們父親的弟兄中，給我們^{1a}產業。

2 神判斷的律例 5 ~ 11

【27:5】於是，摩西將她們的案件呈到耶和華面前。

【27:6】耶和華對摩西說，

【27:7】西羅非哈的女兒說得有理。你一定要在她們父親的弟兄中，把地業給她們作^{1a}產業；要將她們父親的^b產業歸給她們。

● 27:4¹ 按豫表，西羅非哈的女兒渴望得着父親的產業，表徵渴望承受神的恩典，就是承受基督作神所賜給我們的恩典。（西一 12，約一 17。）這樣重看神聖的產業，是討神喜悅的。

● 27:7¹ 五個女兒得了她們父親弟兄中的產業，但條件是她們不得嫁到別的支派去。（三六 2 ~ 3，6 ~ 7。）照樣，我們在基督裏有權利承受神聖的事物。然而，我們不該嫁到我們的『支派』之外，就是基督與召會之外。（參林後六 14。）

【27:4】Why should our father's name be taken away from among his family because he had no son? Give us a^{1a} possession among our father's brothers.

2. God's Statute of Judgment vv. 5-11

【27:5】And Moses brought their case before Jehovah.

【27:6】Then Jehovah spoke to Moses, saying,

【27:7】The daughters of Zelophehad speak rightly. You shall surely give them the^{1a} possession of an inheritance among their father's brothers; and you shall cause the^b inheritance of their father to pass to them.

27:4¹ (possession) In typology, the desire of the daughters of Zelophehad to possess their father's inheritance signifies the desire to inherit God's grace, i.e., to inherit Christ as the grace given to us by God (Col. 1:12; John 1:17). Such a regard for the divine inheritance is pleasing to God.

27:7¹ (possession) The five daughters were given an inheritance among their father's brothers, provided that they did not marry outside their tribe (36:2-3, 6-7). Likewise, in Christ we have the right to inherit the divine things. However, we should not marry outside our "tribe," i.e., outside Christ and the church (cf. 2 Cor. 6:14).

【27:8】你也要對以色列人說，¹人若死了沒有兒子，就要把他的產業歸給他的女兒。

【27:9】他若沒有女兒，就要把他的產業給他的弟兄。

【27:10】他若沒有弟兄，就要把他的產業給他父親的弟兄。

【27:11】他父親若沒有弟兄，就要把他的產業給他家族中^a最近的親屬，他便要得為業。這要作以色列人判斷的律例，是照耶和華所吩咐摩西的。

七 摩西的死以及他的繼承人

二七 12 ~ 23

1 摩西的死（摩西失敗的結果）

12 ~ 14

● 27:8¹ 按豫表，美地表徵基督，（見申八 7 註 1，）美地的產業表徵我們對基督的享受。8 ~ 11 節判斷的律例，豫表得着對基督的享受是基於生命的關係。我們要執行我們享受基督的權利，就必須在由宗族所表徵的召會中，（二六 2，弗二 19，）並在聖徒中間有生命的關係，生命的交通。（約壹一 1 ~ 3。）

【27:8】And you shall speak to the children of Israel, saying,
¹If a man dies and has no son, then you shall cause his inheritance to pass to his daughter.

【27:9】And if he does not have a daughter, then you shall give his inheritance to his brothers.

【27:10】And if he has no brothers, then you shall give his inheritance to his father's brothers.

【27:11】And if his father has no brothers, then you shall give his inheritance to his^a relative nearest to him among his family, and he shall possess it. And it shall be a statute of judgment for the children of Israel, as Jehovah commanded Moses.

27:11^a
Ruth 4:3-6;
cf. Jer. 32:6-9

G. The Death of Moses, and His Successor

27:12-23

1. The Death of Moses (The Result of Moses' Failure)

vv. 12-14

27:8¹ (If) In typology, the good land signifies Christ (see note 7¹ in Deut. 8), and the inheritance of the good land signifies our enjoyment of Christ. The statute of judgment in vv. 8-11 typifies that the possession of the enjoyment of Christ is based on the relationship in life. In order to execute our right to enjoy Christ, we must be in the church, signified by the father's household (26:2; Eph. 2:19), with the relationship in life, the fellowship of life, among the saints (1 John 1:1-3).

27:11^a
得四 3-6
參耶三二 6-9

27:12^a
12-14;
參申三二 48-51

【27:12】^a 耶和華對摩西說，你上這亞巴琳山，觀看我所賜給以色列人的地。

27:13^a
民三一 2
申三二 50

【27:13】看了以後，你也必^a歸到你本民那裏，像你哥哥亞倫^b一樣；

27:13^b
民二十 24

27:14^a
民二十 11, 24
申三二 51

【27:14】因為你們在尋的曠野，當會眾爭鬧的時候，^{1a}違背了我的話，沒有在湧水之處，在會眾眼前¹尊我為聖。（這水就是在尋的曠野，²加低斯米利巴的水。）

2 摩西的繼承人 15 ~ 23

【27:15】摩西對耶和華說，

【27:16】願耶和華¹萬人之^{2a}靈的神，立一個人治理會眾，

● 27:14¹ 見二十 10 註 1 與 12 註 1。摩西雖然由於失敗不能進入美地，（申三 23 ~ 27，）卻必會在千年國裏。（太十六 28 ~ 十七 4。）

● 27:14² 意，加低斯的爭鬧。

● 27:16¹ 萬人，直譯，一切肉體。

● 27:16² 見十六 22 註 2。

27:16^a
民十六 22
啓二二 6

【27:12】^a And Jehovah said to Moses, Go up to this mountain of the Abarim and see the land which I have given to the children of Israel.

【27:13】And when you have seen it, you also shall be^a gathered to your people, just as Aaron your brother was^b gathered,

【27:14】Because you^{1a} rebelled against My word in the wilderness of Zin, in the strife of the assembly, and failed to¹ sanctify Me at the waters before their eyes. (These are the waters of² Meribah-kadesh, in the wilderness of Zin.)

2. The Successor of Moses vv. 15-23

【27:15】And Moses spoke to Jehovah, saying,

【27:16】Let Jehovah, the^a God of the¹ spirits of all flesh, appoint a man over the assembly,

27:14¹ (rebelled) See notes 10¹ and 12¹ in ch. 20. Although Moses could not enter into the good land because of his failure (Deut. 3:23-27), he will nevertheless be in the millennial kingdom (Matt. 16:28—17:4).

27:14² (Meribah-kadesh) Meaning the strife of Kadesh.

27:16¹ (spirits) See note 22¹ in ch. 16.

27:12^a
vv. 12-14;
cf. Deut. 32:48-51

27:13^a
Num. 31:2;
Deut. 32:50

27:13^b
Num. 20:24

27:14^a
Num. 20:11, 24;
Deut. 32:51

27:16^a
Num. 16:22;
Rev. 22:6

27:17^a
申三一 2
書十四 11
撒十八 13
王上三 7
代下十 10
徒一 21

27:17^b
王上二二 17
結三四 5
亞十 2
太九 36

27:18^a
民三二 28

27:18^b
創四一 38

27:18^c
申三四 9

27:21^a
出二八 30
利八 8

【27:17】可以在他們面前出入，也可以引領他們^a出入，免得耶和華的會眾如同沒有¹牧人的^b羊羣一般。

【27:18】耶和華對摩西說，你要將嫩的兒子^a約書亞領來，這人裏面有神的^b靈；你要^c按手在他頭上，

【27:19】使他站在祭司以利亞撒和全會眾面前，在他們眼前囑咐他，

【27:20】又要將你的尊榮給他幾分，使以色列人全會眾都聽從他。

【27:21】他要站在祭司以利亞撒面前，以利亞撒要憑^{1a}烏陵的判斷，在耶和華面前爲他求問。他和以色列人全會眾都要遵以利亞撒的話出入。

● 27:17¹ 摩西所關切的不是他自己，乃是神的百姓，看見他們在他死後需要牧人。

● 27:21¹ 當神將祂的百姓帶到曠野，祂是藉着摩西對他們說話；（十二 6～8 上；）但摩西的繼承人約書亞要從神得着引導，不是藉着祂直接的說話，乃是藉着祭司以利亞撒所佩帶胸牌上的烏陵和土明。（見出二八 30 註 1 至註 3。）神在

【27:17】Who will go out before them and who will come in before them, and who will lead them^a out and who will bring them in; so that the assembly of Jehovah will not be like^b sheep which have no¹ shepherd.

【27:18】And Jehovah said to Moses, Take^a Joshua the son of Nun, a man in whom is the^b Spirit, and^c lay your hand upon him;

【27:19】And set him before Eleazar the priest and before the whole assembly, and give him a charge in their sight.

【27:20】And you shall put some of your honor upon him, so that the whole assembly of the children of Israel may obey him.

【27:21】And he shall stand before Eleazar the priest, and he shall inquire for him by the judgment of the^{1a} Urim before Jehovah. At his word shall they go out and at his word they shall come in, both he and all the children of Israel with him, even the whole assembly.

27:17¹ (shepherd) Moses was concerned not for himself but for God's people, realizing that after his death they would need a shepherd.

27:21¹ (Urim) When God brought His people into the wilderness, He spoke to them through Moses (12:6-8a); but Joshua, Moses' successor, was to receive guidance not from God by His direct speaking but by the Urim and the Thummim on the breastplate worn by Eleazar the priest (see notes 30¹ through 30³ in Exo. 28). God's government among His people was a

27:17^a
Deut. 31:2;
Josh. 14:11;
1 Sam. 18:13;
1 Kings 3:7;
2 Chron. 1:10;
Acts 1:21

27:17^b
1 Kings 22:17;
Ezek. 34:5;
Zech. 10:2;
Matt. 9:36

27:18^a
Num. 32:28

27:18^b
Gen. 41:38

27:18^c
Deut. 34:9

27:21^a
Exo. 28:30;
Lev. 8:8

【27:22】於是摩西照耶和華所吩咐的去行；他將約書亞領來，使他站在祭司以利亞撒和全會眾面前，

【27:23】¹ 按手在他頭上，囑咐他，正如耶和華藉摩西所說的。

民數記 第二十八章

八 律例
二八 1 ~ 三十 16

1 關於供物
二八 1 ~ 二九 40

祂百姓中間的行政，不是專制或民主，乃是神治，藉那得着神指示的大祭司，和那執行這些指示的領導者配搭而得實行。摩西之後，舊約歷世代以來，神聖的行政總是倚靠大祭司和領導者這兩個人；惟一的例外是大衛，他既是領導者，也是身穿以弗得的祭司。（撒下二三 9，三十 7。）當以色列人從被擄歸回時，另一個約書亞是大祭司，而皇家的後裔所羅巴伯是領導者。（該一 1。）見申十六 18 註 2。

在本章末了，以色列人成了新的百姓，形成新的軍隊，有新的神治。

● 27:23¹ 見提前四 14 註 5。

【27:22】And Moses did as Jehovah commanded him, and he took Joshua and set him before Eleazar the priest and before the whole assembly.

【27:23】And he ¹laid his hands upon him and gave him a charge just as Jehovah had spoken through Moses.

NUMBERS 28

H. The Statutes
28:1 — 30:16

1. Concerning the Offerings
28:1 — 29:40

matter not of autocracy or democracy but of theocracy, carried out through the coordination of the high priest, who received God's instructions, and the leader, who executed these instructions. After Moses, throughout the generations in the Old Testament the divine government depended on the two persons of the high priest and the leader, the only exception being the time when David served as both the leader and the priest wearing the ephod (1 Sam. 23:9; 30:7). When the children of Israel came back from captivity, a later Joshua was the high priest, and Zerubbabel, a royal descendant, was the leader (Hag. 1:1). See note 18¹ in Deut. 16.

At the end of this chapter the children of Israel had become a new people formed into a new army with a new theocracy.

27:23¹ (laid) See note 14⁴ in 1 Tim. 4.

a 給神作怡爽香氣的火祭 二八 1～2

【28:1】耶和華對摩西說，

【28:2】你要吩咐以色列人說，獻給我的供物，就是獻給我作^a怡爽香氣之火祭的^b食物，你們要謹慎，在所定的日期獻給我。

b 每日常獻的燔祭 二八 3～8

【28:3】又要對他們說，^a你們要獻給耶和華的火祭，就是沒有殘疾、一歲的公羊羔，每日兩隻，作為常獻的燔祭。

【28:4】早晨要獻一隻，¹黃昏的時候要獻一隻；

● 28:2¹ 神的食物包括祂子民向祂獻上的供物，這些供物豫表基督的不同方面，（見利一～七註，）基督乃是舊約一切供物的實際和頂替。（來十 5～9。）基督是神每日的食物，（3～8，）每週的食物，（9，）每月的食物，（11～15，）和每年的食物。（16～二九 38。）因此，神的食物與神子民每日、每週、每月、和每年的生活有關。

● 28:4¹ 直譯，兩晚之間。8 節者同。

a. The Offerings by Fire, God's Satisfying Fragrance 28:1-2

【28:1】Then Jehovah spoke to Moses, saying,

【28:2】Command the children of Israel and say to them, My offering, My^{1a} food for My offerings by fire of a^b satisfying fragrance to Me, you shall be careful to present to Me at its appointed time.

b. A Continual Burnt Offering for Every Day 28:3-8

【28:3】And you shall say to them,^a This is the offering by fire which you shall present to Jehovah: two male lambs a year old without blemish each day as a continual burnt offering.

【28:4】One lamb you shall offer in the morning, and the other lamb you shall offer¹ at twilight;

28:2¹ (food) God's food consists of the offerings offered to Him by His people, which typify different aspects of Christ (see notes in Lev. 1—7), who is the reality of and replacement for all the Old Testament offerings (Heb. 10:5-9). Christ is God's daily food (vv. 3-8), weekly food (v. 9), monthly food (vv. 11-15), and yearly food (28:16—29:38). Thus, God's food is related to the daily, weekly, monthly, and yearly life of His people.

28:4¹ (at) Lit., between the two evenings.

28:2^a
創八 21
28:2^b
利三 11

28:2^a
Lev. 3:11
28:2^b
Gen. 8:21

28:3^a
3-8;
出二九 38-42

28:3^a
vv. 3-8;
Exo. 29:38-42

【28:5】又用細麵一伊法的十分之一，並搗成的油一欣的四分之一，調和作為¹素祭。

【28:6】這是在西乃山所定常獻的燔祭，作為獻給耶和華怡爽香氣的火祭。

【28:7】^a為這一隻羊羔，要同獻¹奠祭的酒一欣的四分之一；在聖所中，你要將濃酒奉給耶和華為奠祭。

【28:8】黃昏的時候，你要獻那一隻羊羔，必像早晨一樣，與素祭和同獻的奠祭獻上，作為怡爽香氣的火祭獻給耶和華。

c 每安息日的燔祭 二八9～10

● 28:5¹ 燔祭是全然並完全焚燒為着神的滿足，（利一 9，13，）卻伴有素祭，其中一大部分是為着祭司。（利二 3，10。）這指明當我們事奉神，向祂獻上基督作祂的食物時，神就將祂食物的一部分與我們分享。首先，我們享受基督作神賜給我們的一位。我們經歷了基督，就將祂獻給神作祂的食物，然後神就將我們所獻給祂的基督，其中的一部分與我們分享。這樣，我們就與神彼此同享包羅萬有的基督。

● 28:7¹ 見利二三 13 註 2。

【28:5】Also a tenth of an ephah of fine flour for a¹ meal offering, mingled with the fourth of a hin of beaten oil.

【28:6】It is a continual burnt offering, which was set up on Mount Sinai for a satisfying fragrance, an offering by fire to Jehovah.

【28:7】^aAnd its¹ drink offering shall be the fourth of a hin for the one lamb; in the sanctuary you shall pour out a drink offering of strong drink to Jehovah.

【28:8】And the other lamb you shall offer at twilight; you shall offer it with the meal offering and its drink offering as in the morning, an offering by fire, a satisfying fragrance to Jehovah.

c. A Burnt Offering for Every Sabbath 28:9-10

28:5¹ (meal) Although the burnt offering was to be wholly and absolutely burned for God's satisfaction (Lev. 1:9, 13), it was accompanied by a meal offering, a large portion of which was for the priests (Lev. 2:3, 10). This indicates that when we serve God, offering Christ to Him as His food, God shares a portion of His food with us. First, we enjoy Christ as the One given to us by God. Having experienced Christ, we present Him to God as His food, and then God shares with us a portion of the Christ we have offered to Him. In this way we enjoy the all-inclusive Christ in mutuality with God.

28:7¹ (drink) See note 13² in Lev. 23.

28:7^a
7-10;
民十五 1-10
參腓二 17

28:7^a
vv. 7-10;
Num. 15:1-10;
cf. Phil. 2:17

【28:9】當安息日，要獻兩隻沒有殘疾、一歲的公羊羔，並用調油的細麵一伊法的十分之二為素祭，又將同獻的奠祭獻上；

【28:10】這是每安息日獻的燔祭，是在常獻的燔祭和同獻的奠祭以外。

d 每月朔的燔祭 二八 11 ~ 15

【28:11】每^{1a}月朔，^b你們要將公牛犢兩隻，公綿羊一隻，沒有殘疾、一歲的公羊羔七隻，獻給耶和華為燔祭。

【28:12】為每隻公牛，要獻調油的細麵一伊法的十分之三為素祭；為那隻公羊，也要獻調油的細麵一伊法的十分之二為素祭；

【28:13】為每隻羊羔，要獻調油的細麵一伊法的十分之一為素祭；這些都是燔祭，是獻給耶和華為怡爽香氣的火祭。

● 28:11¹ 每個月的月朔，表徵在黑暗中有了光，在基督裏有新的開始。（西二 16 ~ 17。）

【28:9】And on the Sabbath day two male lambs a year old without blemish, and two-tenths of an ephah of fine flour for a meal offering, mingled with oil, and its drink offering —

【28:10】This is the burnt offering of every Sabbath, besides the continual burnt offering and its drink offering.

d. A Burnt Offering for the Beginning of Every Month 28:11-15

【28:11】And at the^{1a} beginnings of your months^b you shall present a burnt offering to Jehovah: two bulls of the herd and one ram, seven male lambs a year old without blemish;

【28:12】And three-tenths of an ephah of fine flour for a meal offering, mingled with oil, for each bull; and two-tenths of an ephah of fine flour for a meal offering, mingled with oil, for the one ram;

【28:13】And a tenth of an ephah of fine flour mingled with oil for a meal offering for each lamb for a burnt offering, a satisfying fragrance, an offering by fire to Jehovah.

28:11¹ (beginnings) The monthly new moon signifies a new beginning in Christ with light in the darkness (Col. 2:16-17).

28:11^a

民十 10
代上二三 31
代下二 4
拉三 5
賽一 13-14
結四五 17
何二 11
參西二 16

28:11^b

民二八 19-23,
27-31
二九 2-6, 8-11

28:11^a

Num. 10:10;
1 Chron. 23:31;
2 Chron. 2:4;
Ezra 3:5;
Isa. 1:13-14;
Ezek. 45:17;
Hosea 2:11;
cf. Col. 2:16

28:11^b

Num. 28:19-23,
27-31;
29:2-6, 8-11

28:14^a
民二八 7

【28:14】與這同獻的^a奠祭，爲一隻公牛要奠酒半欣，爲一隻公羊要奠酒一欣的三分之一，爲一隻羊羔也要奠酒一欣的四分之一。這是每月的燔祭，一年之中要月月如此。

【28:15】又要將一隻公山羊獻給耶和華爲¹贖罪祭，是在常獻的燔祭和同獻的奠祭以外。

e 逾越節之後的燔祭 二八 16 ~ 25

28:16^a
出十二 18
利二三 5
結四五 21

【28:16】^a正月十四日是耶和華的^{1b}逾越節。

28:16^b
出十二 11
申十六 1-2

【28:17】這月十五日是節期，要喫^a無酵餅七日。

28:17^a
參出十二 18
利二三 6

【28:18】^a第一日當有聖會；甚麼勞碌的工都不可作。

● 28:15¹ 神雖然與罪無關，事奉的人卻是有罪的，需要蒙救贖，纔有資格事奉神。因此，每月朔的燔祭必須包括一隻公山羊作贖罪祭。

● 28:16¹ 關於每年的節期，見利二三註。

【28:14】And their^a drink offerings shall be half a hin of wine for a bull, and a third of a hin for the ram, and a fourth of a hin for a lamb. This is the burnt offering of each month throughout the months of the year.

【28:15】Also one male goat for a¹ sin offering to Jehovah shall be offered in addition to the continual burnt offering and its drink offering.

e. A Burnt Offering Following the Passover 28:16-25

【28:16】And in the^a first month on the fourteenth day of the month shall be Jehovah's^{1b} Passover.

【28:17】And on the fifteenth day of this month shall be a feast; seven days^a unleavened bread shall be eaten.

【28:18】^aOn the first day there shall be a holy convocation; you shall do no work of labor;

28:15¹ (sin) Although God has nothing to do with sin, the serving ones were sinful and needed redemption in order to be qualified to serve God. Hence, the monthly burnt offering had to include a male goat for a sin offering.

28:16¹ (Passover) For the annual feasts, see notes in Lev. 23.

28:14^a
Num. 28:7

28:16^a
Exo. 12:18;
Lev. 23:5;
Ezek. 45:21

28:16^b
Exo. 12:11;
Deut. 16:1-2

28:17^a
cf. Exo. 12:18;
Lev. 23:6

28:18^a
Lev. 23:7

【28:19】只要將公牛犢兩隻，公綿羊一隻，一歲的公羊羔七隻，都要你們看為沒有殘疾的，獻為火祭，給耶和華為燔祭。

【28:20】要用調油的細麵作同獻的素祭；為一隻公牛，要獻一伊法的十分之三；為一隻公羊，要獻一伊法的十分之二；

【28:21】為那七隻羊羔，每隻要獻一伊法的十分之一。

【28:22】又要獻一隻公山羊作贖罪祭，為你們遮罪。

【28:23】你們獻這些，要在早晨常獻的燔祭以外。

【28:24】一連七日，每日要這樣把怡爽香氣之火祭的食物獻給耶和華，要在常獻的燔祭和同獻的奠祭以外獻上。

【28:25】^a第七日你們當有聖會，甚麼勞碌的工都不可作。

【28:19】 But you shall present an offering by fire, a burnt offering to Jehovah: two bulls of the herd and one ram and seven male lambs a year old; they shall be without blemish for you;

【28:20】 And you shall offer their meal offering of fine flour mingled with oil: three-tenths of an ephah for a bull and two-tenths for a ram;

【28:21】 You shall offer one-tenth for each lamb of the seven lambs;

【28:22】 And one male goat as a sin offering, to make expiation for you.

【28:23】 You shall offer these besides the burnt offering of the morning, which is for a continual burnt offering.

【28:24】 In this way you shall offer daily, for seven days, the food of the offering by fire, a satisfying fragrance to Jehovah; it shall be offered besides the continual burnt offering and its drink offering.

【28:25】 And on the ^aseventh day you shall have a holy convocation; you shall do no work of labor.

28:25^a
出十二 16
利二三 8

28:25^a
Exo. 12:16;
Lev. 23:8

f 七七節的燔祭 二八 26 ~ 31

f. A Burnt Offering for the Feast of Weeks 28:26-31

28:26^a
出三四 22
申十六 10
參徒二 1
28:26^b
出二三 16
利二三 10

【28:26】在^a七七節，^b莊稼初熟，你們獻新素祭給耶和華的日子，當有聖會；甚麼勞碌的工都不可作。

【28:27】只要將公牛犢兩隻，公綿羊一隻，一歲的公羊羔七隻，作為怡爽香氣的燔祭獻給耶和華。

【28:28】要用調油的細麵作同獻的素祭；為每隻公牛，要獻一伊法的十分之三；為一隻公羊，要獻一伊法的十分之二；

【28:29】為那七隻羊羔，每隻要獻一伊法的十分之一。

【28:30】又要獻一隻公山羊，為你們遮罪。

【28:31】你們在常獻的燔祭和同獻的素祭以外，要與同獻的奠祭獻上這些，都要你們看為沒有殘疾的。

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^g 吹角日的燔祭

二九 1 ~ 6

【28:26】Also in the day of the^a firstfruits, when you present a new meal offering to Jehovah in your^b Feast of Weeks, you shall have a holy convocation; you shall do no work of labor;

【28:27】But you shall present a burnt offering for a satisfying fragrance to Jehovah: two bulls of the herd, one ram, seven male lambs a year old;

【28:28】And their meal offering of fine flour mingled with oil: three-tenths of an ephah for each bull, two-tenths for one ram,

【28:29】One-tenth for each lamb of the seven lambs;

【28:30】And one male goat, to make expiation for you.

【28:31】Besides the continual burnt offering and its meal offering, you shall offer them (they shall be without blemish for you) and their drink offerings.

NUMBERS 29

^g. A Burnt Offering for the Day
of the Blowing of Trumpets

29:1-6

28:26^a
Exo. 23:16;
Lev. 23:10
28:26^b
Exo. 34:22;
Deut. 16:10;
cf. Acts 2:1

【29:1】^a七月初一日，你們當有聖會，甚麼勞碌的工都不可作；這是你們吹角的日子。

【29:2】你們要將公牛犢一隻，公綿羊一隻，沒有殘疾、一歲的公羊羔七隻，作為怡爽香氣的燔祭獻給耶和華。

【29:3】要用調油的細麵作同獻的素祭；為那隻公牛，要獻一伊法的十分之三；為那隻公羊，要獻一伊法的十分之二；

【29:4】為那七隻羊羔，每隻要獻一伊法的十分之一。

【29:5】又要獻一隻公山羊作贖罪祭，為你們遮罪。

【29:6】這些是在月朔的燔祭和同獻的素祭，並常獻的燔祭與同獻的素祭，以及照例同獻的奠祭以外，作為怡爽香氣的火祭獻給耶和華。

h 遮罪日的燔祭
二九 7～11

【29:1】^aNow in the seventh month, on the first day of the month, you shall have a holy convocation; you shall do no work of labor. It is a day of blowing of trumpets for you.

【29:2】And you shall offer a burnt offering for a satisfying fragrance to Jehovah: one bull of the herd, one ram, seven male lambs a year old without blemish;

【29:3】And their meal offering of fine flour mingled with oil: three-tenths of an ephah for the bull, two-tenths for the ram,

【29:4】And one-tenth for each lamb of the seven lambs;

【29:5】And one male goat as a sin offering, to make expiation for you;

【29:6】Besides the burnt offering of the new moon and its meal offering, and the continual burnt offering and its meal offering, and their drink offerings, according to their ordinance, for a satisfying fragrance, an offering by fire to Jehovah.

h. A Burnt Offering for the Day of Expiation
29:7-11

【29:7】^{1a} 七月^b 初十日，你們當有聖會；
要刻苦己² 心，甚麼工都不可作。

【29:8】只要將公牛犢一隻，公綿羊一隻，一歲的公羊羔七隻，都要你們看為沒有殘疾的，作為怡爽香氣的燔祭獻給耶和華。

【29:9】要用調油的細麵作同獻的素祭；
為那隻公牛，要獻一伊法的十分之三；
為那隻公羊，要獻一伊法的十分之二；

【29:10】為那七隻羊羔，每隻要獻一伊法的十分之一。

【29:11】又要獻一隻公山羊為贖罪祭。
這些是在遮罪的贖罪祭，並常獻的燔祭與同獻的素祭，以及同獻的奠祭以外。

i 住棚節的燔祭 二九 12 ~ 38

● 29:7¹ 這是遮罪日。（利二三 27。）

● 29:7² 直譯，魂。

【29:7】^a And on the ^{1b} tenth day of this seventh month you shall have a holy convocation, and you shall afflict your souls; you shall not do any work.

【29:8】And you shall present a burnt offering to Jehovah for a satisfying fragrance: one bull of the herd, one ram, seven male lambs a year old; they shall be without blemish for you;

【29:9】And their meal offering of fine flour mingled with oil: three-tenths of an ephah for the bull, two-tenths for the one ram,

【29:10】One-tenth for each lamb of the seven lambs;

【29:11】One male goat as a sin offering; besides the sin offering of expiation and the continual burnt offering and its meal offering, and their drink offerings.

i. A Burnt Offering for the Feast of Tabernacles 29:12-38

29:7¹ (tenth) This was the Day of Expiation (Lev. 23:27).

【29:12】^a 七月十五日，你們當有聖會；
甚麼勞碌的工都不可作，要向耶和華
守節七日。

【29:13】又要將公牛犢十三隻，公綿羊
兩隻，一歲的公羊羔十四隻，都要沒
有殘疾的，獻為燔祭，給耶和華為怡
爽香氣的火祭。

【29:14】要用調油的細麵作同獻的素祭；
為那十三隻公牛，每隻要獻一伊法的
十分之三；為那兩隻公羊，每隻要獻
一伊法的十分之二；

【29:15】為那十四隻羊羔，每隻要獻一
伊法的十分之一。

【29:16】又要獻一隻公山羊為贖罪祭。
這些是在常獻的燔祭和同獻的素祭，
並同獻的奠祭以外。

【29:17】第二日要獻公牛犢十二隻，公綿
羊兩隻，沒有殘疾、一歲的公羊羔十四隻；

【29:18】並為公牛、公羊和羊羔，按數
照例，獻同獻的素祭和同獻的奠祭。

【29:12】^a And on the fifteenth day of the seventh month you
shall have a holy convocation; you shall do no work of labor,
and you shall hold a feast to Jehovah seven days.

【29:13】And you shall present a burnt offering, an offering
by fire, a satisfying fragrance to Jehovah: thirteen bulls of
the herd, two rams, fourteen male lambs a year old; they
shall be without blemish;

【29:14】And their meal offering of fine flour mingled with
oil: three-tenths of an ephah for each bull of the thirteen
bulls, two-tenths of an ephah for each ram of the two rams,

【29:15】And one-tenth of an ephah for each lamb of the
fourteen lambs;

【29:16】And one male goat for a sin offering; besides the
continual burnt offering, its meal offering, and its drink
offering.

【29:17】And on the second day: twelve bulls of the herd, two
rams, fourteen male lambs a year old without blemish;

【29:18】And their meal offering and their drink offerings for
the bulls, for the rams, and for the lambs, by their number
according to the ordinance;

【29:19】又要獻一隻公山羊爲贖罪祭。
這些是在常獻的燔祭和同獻的素祭，
並同獻的奠祭以外。

【29:20】第三日要獻公牛十一隻，公羊
兩隻，沒有殘疾、一歲的公羊羔十四隻；

【29:21】並爲公牛、公羊和羊羔，按數
照例，獻同獻的素祭和同獻的奠祭。

【29:22】又要獻一隻公山羊爲贖罪祭。
這些是在常獻的燔祭和同獻的素祭，
並同獻的奠祭以外。

【29:23】第四日要獻公牛十隻，公羊兩
隻，沒有殘疾、一歲的公羊羔十四隻；

【29:24】並爲公牛、公羊和羊羔，按數
照例，獻同獻的素祭和同獻的奠祭。

【29:25】又要獻一隻公山羊爲贖罪祭。
這些是在常獻的燔祭和同獻的素祭，
並同獻的奠祭以外。

【29:26】第五日要獻公牛九隻，公羊兩
隻，沒有殘疾、一歲的公羊羔十四隻；

【29:19】 And one male goat for a sin offering; besides the
continual burnt offering and its meal offering, and their
drink offerings.

【29:20】 And on the third day: eleven bulls, two rams,
fourteen male lambs a year old without blemish;

【29:21】 And their meal offering and their drink offerings for
the bulls, for the rams, and for the lambs, by their number
according to the ordinance;

【29:22】 And one male goat for a sin offering; besides the
continual burnt offering and its meal offering and its
drink offering.

【29:23】 And on the fourth day: ten bulls, two rams, fourteen
male lambs a year old without blemish;

【29:24】 Their meal offering and their drink offerings for
the bulls, for the rams, and for the lambs, by their number
according to the ordinance;

【29:25】 And one male goat for a sin offering; besides the
continual burnt offering, its meal offering, and its drink
offering.

【29:26】 And on the fifth day: nine bulls, two rams, fourteen
male lambs a year old without blemish;

【29:27】並為公牛、公羊和羊羔，按數照例，獻同獻的素祭和同獻的奠祭。

【29:28】又要獻一隻公山羊為贖罪祭。這些是在常獻的燔祭和同獻的素祭，並同獻的奠祭以外。

【29:29】第六日要獻公牛八隻，公羊兩隻，沒有殘疾、一歲的公羊羔十四隻；

【29:30】並為公牛、公羊和羊羔，按數照例，獻同獻的素祭和同獻的奠祭。

【29:31】又要獻一隻公山羊為贖罪祭。這些是在常獻的燔祭和同獻的素祭，並同獻的奠祭以外。

【29:32】第七日要獻公牛七隻，公羊兩隻，沒有殘疾、一歲的公羊羔十四隻；

【29:33】並為公牛、公羊和羊羔，按數照例，獻同獻的素祭和同獻的奠祭。

【29:34】又要獻一隻公山羊為贖罪祭。這些是在常獻的燔祭和同獻的素祭，並同獻的奠祭以外。

【29:27】 And their meal offering and their drink offerings for the bulls, for the rams, and for the lambs, by their number according to the ordinance;

【29:28】 And one male goat for a sin offering; besides the continual burnt offering and its meal offering and its drink offering.

【29:29】 And on the sixth day: eight bulls, two rams, fourteen male lambs a year old without blemish;

【29:30】 And their meal offering and their drink offerings for the bulls, for the rams, and for the lambs, by their number according to the ordinance;

【29:31】 And one male goat for a sin offering; besides the continual burnt offering, its meal offering, and its drink offerings.

【29:32】 And on the seventh day: seven bulls, two rams, fourteen male lambs a year old without blemish;

【29:33】 And their meal offering and their drink offerings for the bulls, for the rams, and for the lambs, by their number according to the ordinance;

【29:34】 And one male goat for a sin offering; besides the continual burnt offering, its meal offering, and its drink offering.

【29:35】^a 第八日你們當有嚴肅會；甚麼勞碌的工都不可作；

【29:36】只要將公牛一隻，公羊一隻，沒有殘疾、一歲的公羊羔七隻，獻為燔祭，給耶和華為怡爽香氣的火祭；

【29:37】並為公牛、公羊和羊羔，按數照例，獻同獻的素祭和同獻的奠祭。

【29:38】又要獻一隻公山羊為贖罪祭。這些是在常獻的燔祭和同獻的素祭，並同獻的奠祭以外。

j 每日、每安息日、每月朔、
並每年節期所獻的一切祭
二九 39 ~ 40

【29:39】這些祭要在你們所定的^{1a}節期獻給耶和華，都在所許的願並甘心所獻的以外，作為你們的燔祭、素祭、奠祭、和平安祭。

● 29:39¹ 每年的七個節期，按其時代的應驗，關係到神的子民享受基督，以完成神永遠的經綸。（見利二三 44 註 1。）神的子民越享受並經歷基督，就越完成神的經綸，也越能向神獻上基督作食物。

【29:35】^a On the eighth day you shall have a solemn assembly; you shall do no work of labor,

【29:36】But you shall present a burnt offering, an offering by fire, a satisfying fragrance to Jehovah: one bull, one ram, seven male lambs a year old without blemish;

【29:37】Their meal offering and their drink offerings for the bull, for the ram, and for the lambs by their number according to the ordinance;

【29:38】And one male goat for a sin offering; besides the continual burnt offering and its meal offering and its drink offering.

j. All the Offerings for Every Day, for Every Sabbath, for the Beginning of Every Month, and for All the Yearly Feasts
29:39-40

【29:39】These you shall offer to Jehovah in your appointed^{1a} feasts, besides your vows and your freewill offerings, for your burnt offerings and for your meal offerings and for your drink offerings and for your peace offerings.

29:39¹ (feasts) According to their dispensational fulfillment, the seven annual feasts are related to the enjoyment of Christ by God's people for the fulfillment of God's eternal economy (see note 44¹ in Lev. 23). The more God's people enjoy Christ and experience Christ, the more they fulfill God's

【29:40】於是，摩西照耶和華所吩咐他的一切，告訴以色列人。

民數記 第三十章

2 關於許願 三十 1 ~ 16

【30:1】摩西對以色列人各支派的首領說，耶和華所吩咐的乃是這樣：

【30:2】人若向耶和華許^{1a}願，或^b起誓約束自己，就^c不可食言，必要按口中所出的一切話行。

因此，基督乃是藉着完成神永遠的經綸而成爲神的食物。二八～二九章裏有三段：一段與神子民的日常生活有關，（見二八2註1，）一段與召會有關（從逾越節到五旬節，就是七七節，）一段與以色列的將來有關（從吹角節到住棚節。）每一段都是爲着神永遠經綸的完成。因爲基督是一切，爲着完成神的經綸，所以在每一段裏，祂都是神的食物，神的滿足；神的子民將祂服事給神，並與神一同享受祂。基督要作神的滿足，直到永遠；我們也要享受那使神滿足的基督，直到永遠。

● 30:2¹ 向神獻供物（二八～二九）是我們的本分，我們的責任；向神許願乃是我們自願的。倘若我們只是履行神的要求，我們就還沒有達到最高

【29:40】And Moses spoke to the children of Israel according to all that Jehovah had commanded Moses.

NUMBERS 30

2. Concerning Vows 30:1-16

【30:1】And Moses spoke to the heads of the tribes of the children of Israel, saying, This is what Jehovah has commanded:

【30:2】When a man vows a^{1a} vow to Jehovah or^b swears an oath to bind himself by pledge, he shall^c not break his word; he shall do according to all that proceeds out of his mouth.

economy, and the more they are able to offer Christ to God as food. Thus, Christ is God's food in the way of fulfilling God's eternal economy. In Num. 28—29 there are three sections: the section pertaining to the daily life of God's people (see note 2¹ in ch. 28), the section pertaining to the church (from the Feast of the Passover to the Feast of Pentecost, i.e., Weeks), and the section pertaining to the future of Israel (from the Feast of the Blowing of Trumpets to the Feast of Tabernacles). Each section is for the fulfillment of God's eternal economy. Because Christ is everything for the fulfillment of God's economy, in each section He is God's food, God's satisfaction, served to God by His people and enjoyed with God by them. For eternity Christ will be God's satisfaction, and for eternity we will enjoy the Christ who satisfies God.

30:2¹ (vow) It is our duty, our responsibility, to present the offerings to God (chs. 28—29), whereas vows are voluntary. If we simply fulfill God's requirements, we have not yet come up to the highest standard.

30:2^a

Lev. 27:2;
Deut. 23:21;
Eccl. 5:4

30:2^b

Lev. 5:4

30:2^c

cf. Job 22:27-28;
Psa. 22:25;
50:14;
66:13-14;
116:14, 18;
Nahum 1:15;
Matt. 5:33

30:2^a

利二七 2
申二三 21
傳五 4

30:2^b

利五 4

30:2^c

參伯二二 27-28
詩二二 25
五十一 4
六六 13-14
一一六 14, 18
鴻一 15
太五 33

【30:3】¹ 女子年幼還在¹ 父家的時候，
若向耶和華許願，或約束自己，

【30:4】她父親也聽見她所許的願，或
約束自己的話，卻向她默默不言，她
所許的願，並約束自己的話，就都要
爲定。

【30:5】但她父親聽見的日子若不應承，
她所許的願，和約束自己的話，就都
不得爲定；耶和華也必赦免她，因爲
她父親不應承。

【30:6】她若出了嫁，有^a 願在身，或是
口中出了約束自己的冒失話，

的標準。神要我們除了盡本分和責任，履行祂的要求之外，還要向祂許願，明確並專特的自願奉獻自己。（利二七，民六。）我們所許的願越高，主越能使用我們完成祂的經綸。

● 30:3¹ 這裏的女子表徵信徒，父表徵父神。在神眼中，所有的信徒都是女子。（林後十一 2。）我們向神所許一切的願，最後定準的，乃在父神。（3～5。）

【30:3】But when a ¹woman vows a vow to Jehovah or binds herself by pledge in her ¹father's house in her youth,

【30:4】And her father hears of her vow or her pledge by which she has bound herself, and her father is silent with respect to her; then all her vows will stand, and any pledge by which she has bound herself will stand.

【30:5】But if her father disallows her on the day he hears, none of her vows or of her pledges by which she has bound herself will stand; and Jehovah will forgive her because her father disallowed her.

【30:6】And if she gets married, while her ^avows are upon her or the rash utterance of her lips by which she has bound herself,

In addition to carrying out our duty and responsibility to fulfill God's requirements, God wants us to make a vow to Him, volunteering ourselves in a definite and particular way (Lev. 27; Num. 6). The higher our vow is, the more the Lord will use us to fulfill His economy.

30:3¹ (woman) Here the woman signifies a believer, and the father signifies God the Father. In the sight of God, all believers are females (2 Cor. 11:2). The final decision concerning any vow we make to God will be decided by the Father (vv. 3-5).

【30:7】她¹丈夫聽見的日子，卻向她默默不言，她所許的願，並約束自己的話，就都要為定。

【30:8】但她丈夫聽見的日子若不應承，就把她身上的願，和她出口約束自己的冒失話廢了；耶和華也必赦免她。

【30:9】寡婦或是被休的婦人所許的願，凡她所說約束自己的話，對她都要為定。

【30:10】她若在丈夫家裏許了願，或起了誓約束自己，

【30:11】丈夫聽見，卻向她默默不言，也沒有不應承，凡她所許的願，並約束自己的話，就都要為定。

● 30:7¹ 這裏的丈夫表徵主基督。（羅七 2～4。）我們信徒都有神作我們的父，又有基督作我們的主。我們都是女子，在我們父的家中，有基督作我們的丈夫，因此我們沒有權利對所許的願作最後的定準。作最後定準的，乃是父神，或是主基督。這指明信徒在與父神並主基督的關係上，已失去了自己的權利。我們在父神或主基督面前，沒有任何權利。（參羅一 1 與註 3 一段。）

【30:7】And her¹ husband hears of it and is silent with respect to her on the day he hears it, then her vows will stand and her pledges by which she has bound herself will stand.

【30:8】But if, on the day her husband hears of it, he disallows her, then he makes void her vow which is upon her and the rash utterance of her lips by which she has bound herself; and Jehovah will forgive her.

【30:9】But the vow of a widow or of a divorced woman, everything by which she has bound herself, will stand against her.

【30:10】And if she vowed in her husband's house or bound herself by a pledge with an oath,

【30:11】And her husband heard of it and was silent with respect to her and did not disallow her, then all her vows will stand and any pledge by which she has bound herself will stand.

30:7¹ (husband) The husband here signifies Christ the Lord (Rom. 7:2-4). As believers, we all have God as our Father and Christ as our Lord. As females who are in the house of our Father and who have Christ as our Husband, we do not have the right to make the final decision concerning our vows. The final decision should be made either by God the Father or by Christ the Lord. This indicates that in relation to God the Father and Christ the Lord, the believers have lost their rights. Neither before God the Father nor before Christ the Lord do we have any rights (cf. Rom. 1:1 and note 2, par. 1).

【30:12】丈夫聽見的日子，若把這兩樣全廢了，從那婦人口中所出，許願的話和約束自己的話，就都不得為定；她丈夫已經把這兩樣廢了，耶和華也必赦免她。

【30:13】凡她所許的願，和她為刻苦己¹心，所起約束自己的誓，她丈夫可以堅定，也可以廢去。

【30:14】倘若她丈夫天天向她默默不言，就是堅定她一切所許的願，和一切約束自己的話；丈夫聽見的日子既向她默默不言，就使這兩樣堅定。

【30:15】但她丈夫聽見以後，若是過了一些時日纔把這兩樣全廢了，他就要擔當婦人的罪孽。

【30:16】這些是關於丈夫和妻子，父親和年幼還在父家的女兒，耶和華所吩咐摩西的律例。

【30:12】But if her husband made them null and void on the day he heard of it, then whatever proceeded out of her lips concerning her vows or concerning the pledging of herself will not stand; her husband has made them void, and Jehovah will forgive her.

【30:13】As for every vow and every binding oath to afflict herself, her husband may establish it or her husband may make it void.

【30:14】But if her husband is completely silent with respect to her from day to day, then he establishes all her vows or all her pledges which are upon her; he has established them because he was silent with respect to her on the day he heard it.

【30:15】But if he makes them null and void some time after he has heard of it, then he shall bear her iniquity.

【30:16】These are the statutes which Jehovah commanded Moses, between a man and his wife, and between a father and his daughter while in her youth in her father's house.

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NUMBERS 31

● 30:13¹ 直譯，魂。

九 戰勝米甸人 三一 1 ~ 54

1 耶和華吩咐要在米甸人身上 報以色列人的仇 1 ~ 2

【31:1】耶和華對摩西說，

【31:2】你要在 ^{1a} 米甸人身上報以色列
人的仇，然後 ^b 歸到你本民那裏。

● 31:2¹ 按豫表，米甸人表徵肉體情慾的污穢，這與魔鬼撒但及世界有關。（約壹二 16 上，五 19。）米甸人是亞伯拉罕的後裔，從他第二位妻子基士拉所生；因此，在天然一面，他們在肉體上與以色列人相近。（創二五 1 ~ 2。）米甸人是與摩押人聯合的，而摩押人是羅得在肉體的情慾中亂倫所生的後裔。（二二 3 ~ 4，7，創十九 30 ~ 38。）不僅如此，米甸人也與以實瑪利人是一，而以實瑪利人是亞伯拉罕憑肉體所生的後裔，他們把約瑟賣到埃及。（創三七 27 ~ 28，36。）米甸人也與亞瑪力人相聯，而亞瑪力人是以掃的後裔。（士六 3，33，創三六 12。）最後，出自米甸人的巴蘭，使以色列人陷入淫亂和拜偶像的網羅。（二二 7，三一 16。）

米甸人使以色列人陷入淫亂和拜偶像的網羅，觸犯以色列到極點，結果使以色列損失了兩萬多人。神沒有忘記這事，祂吩咐摩西要在米甸人身上報以色列人的仇。

I. Overcoming the Midianites 31:1-54

1. The Commandment of Jehovah to Avenge the Sons of Israel on the Midianites vv. 1-2

【31:1】Then Jehovah spoke to Moses, saying,

【31:2】Thoroughly avenge the children of Israel on the
^{1a}Midianites; afterward you will be ^bgathered to your people.

31:2¹ (Midianites) In typology, the Midianites signify the filthiness of the lust of the flesh, which is related to the devil Satan and the world (1 John 2:16a; 5:19). The Midianites were descendants of Abraham, born of his second wife, Keturah. Hence, by nature they were close to the Israelites in the flesh (Gen. 25:1-2). The Midianites were united with the Moabites, the descendants of Lot born through incest in the lust of the flesh (22:3-4, 7; Gen. 19:30-38). Furthermore, the Midianites were one with the Ishmaelites, the descendants of Abraham by the flesh, who sold Joseph into Egypt (Gen. 37:27-28, 36). The Midianites were also connected with the Amalekites, the descendants of Esau (Judg. 6:3, 33; Gen. 36:12). Finally, the Midianites produced Balaam, who ensnared the children of Israel in fornication and idolatry (22:7; 31:16).

By ensnaring the sons of Israel in fornication and idolatry, the Midianites offended Israel to the uttermost, with the result that more than twenty thousand lives were lost. God would not forget that, and He charged Moses to avenge Israel on the Midianites.

31:2^a
民二五 17
31:2^b
民二七 13
申三二 50

31:2^a
Num. 25:17
31:2^b
Num. 27:13;
Deut. 32:50

2 摩西的戰畧

3 ~ 6

【31:3】摩西對百姓說，要從你們中間叫人帶兵器出去打仗，攻擊米甸，好在米甸人身上為耶和華報仇。

【31:4】從以色列眾支派中，每支派要打發一千人去打仗。

【31:5】於是從以色列千萬人中，每支派交出一千人，共一萬二千人，帶着兵器豫備打仗。

【31:6】摩西就打發每支派的一千人去打仗，並打發祭司以利亞撒的兒子非尼哈同去；非尼哈手裏拿着^a聖所的器皿和吹大聲的號筒。

3 以色列人勝過米甸人

7 ~ 12

【31:7】他們就照耶和華所吩咐摩西的，與米甸人打仗，^a殺了所有的男丁。

【31:8】在所殺的人以外，^a還殺了米甸的五王，就是以未、利金、蘇珥、戶珥、利巴，又用刀殺了比珥的兒子^b巴蘭。

2. The Strategy of Moses

vv. 3-6

【31:3】And Moses spoke to the people, saying, Arm men from among you for the war, that they may come upon Midian to execute Jehovah's vengeance on Midian.

【31:4】A thousand from each tribe, of all the tribes of Israel, you shall send to the war.

【31:5】So out of the thousands of Israel, a thousand for each tribe were committed, twelve thousand armed for war.

【31:6】And Moses sent them, a thousand for each tribe, to the war, and Phinehas the son of Eleazar the priest with them, to the war, with the^a vessels of the sanctuary and the trumpets for the alarm in his hand.

3. The Victory of the Israelites over the Midianites

vv. 7-12

【31:7】And they warred against Midian, just as Jehovah had commanded Moses; and they^a killed every male.

【31:8】^aAnd they killed the kings of Midian in addition to the others slain among them: Evi and Rekem and Zur and Hur and Reba, the five kings of Midian; also^b Balaam the son of Beor they slew with the sword.

31:6^a
書六 6, 13

31:6^a
Josh. 6:6, 13

31:7^a
參申二十 13
士二一 11
撒下二七 9
王上十一 15-16

31:8^a
書十三 21-22

31:8^b
民三一 16
書十三 22

31:7^a
cf. Deut. 20:13;
Judg. 21:11;
1 Sam. 27:9;
1 Kings 11:15-16

31:8^a
Josh. 13:21-22

31:8^b
Num. 31:16;
Josh. 13:22

【31:9】以色列人擄了米甸人的婦女孩子，掠奪了他們所有的牲畜、羊羣和財物，

【31:10】又用火焚燒他們所住的城邑和所有的營寨，

【31:11】把一切所掠的、所獲的，連人帶牲畜都帶了去，

【31:12】將所擄的人，並^a所獲、所掠的牲畜、財物，都帶到摩押平原，在約但河邊與耶利哥相對的營盤，交給摩西和祭司以利亞撒，並以色列人的會眾。

4 煉淨並潔淨 所擄的和所掠的 13 ~ 24

【31:13】摩西和祭司以利亞撒，並會眾一切的首領，都出到營外迎接他們。

【31:14】摩西向^a打仗回來的軍長，就是千夫長、百夫長，發怒，

【31:15】對他們說，你們要^a讓這一切婦女存活麼？

【31:9】And the children of Israel took captive the women of Midian and their little ones, and all their cattle and all their livestock and all their goods they plundered.

【31:10】And all their cities in which they had settled and all their encampments, they burned with fire.

【31:11】And they took all the spoil and all the booty, both of man and of beast.

【31:12】And they brought the captives and the^a booty and the spoil to Moses and to Eleazar the priest and to the assembly of the children of Israel, to the camp in the plains of Moab, which was beside the Jordan at Jericho.

4. The Purging and Purification of the Captives and the Spoil vv. 13-24

【31:13】And Moses and Eleazar the priest and all the leaders of the assembly went out to meet them outside the camp.

【31:14】And Moses became angry with the officers of the company, the captains of thousands and the captains of hundreds, who came from^a service in the war.

【31:15】And Moses said to them, Have you^a kept all the women alive?

31:12^a
參申二十 14
書八 2

31:12^a
cf. Deut. 20:14;
Josh. 8:2

31:14^a
民一 3

31:14^a
Num. 1:3

31:15^a
參撒十五 3

31:15^a
cf. 1 Sam. 15:3

31:16^a
民二五 1-3, 18
31:16^b
啓二 14
31:16^c
民二五 9

【31:16】^a 這些婦女因 ^b 巴蘭的計謀，
叫以色列人在毘珥的事上，對耶和
華行事不忠實，以致 ^c 瘟疫臨到耶和
華的會眾。

【31:17】所以，你們要把一切的男孩和
所有已嫁的女子都殺了。

【31:18】但女孩子中，凡沒有出嫁的，
可以讓她們存活，歸給你們。

【31:19】你們要在營外駐紮七日；凡殺
了人的，和一切觸了被殺的，並你們
所擄來的人口，都要在 ¹ 第三日和 ¹ 第
七日 ^{2a} 潔淨自己；

【31:20】也要爲自己潔淨一切的衣服、
皮物、山羊毛織的物、和各樣的木器。

【31:21】祭司以利亞撒對打仗回來的兵
丁說，耶和華所吩咐摩西律法中的律
例乃是這樣：

● 31:19¹ 見十九 12 註 1。

● 31:19² 13 ~ 24 節說到煉淨並潔淨所擄的和
所掠的，指明凡與神有關的都必須煉淨、潔淨或洗
滌，以得潔淨。

【31:16】It was ^a these who caused the children of Israel,
through the counsel of ^b Balaam, to act unfaithfully against
Jehovah in the matter of Peor, so that the ^c plague came upon
the assembly of Jehovah.

【31:17】Now therefore kill every male among the little ones,
and kill every woman who has known a man by lying with him.

【31:18】But all the little ones among the women, who have not
known a male by lying with him, keep alive for yourselves.

【31:19】And you, encamp outside the camp seven days,
everyone who has killed any person and everyone who has
touched any slain; ^{1a} purify yourselves on the ² third day and
on the ² seventh day, you and your captives.

【31:20】And you shall purify for yourselves every garment
and every article of skin and everything made of goats' hair
and every article of wood.

【31:21】And Eleazar the priest said to the men of war who
had gone to the battle, This is the statute of the law which
Jehovah has commanded Moses:

31:19² (third) See note 12¹ in ch. 19.

31:19¹ (purify) All the matters in vv. 13-24 concerning the purging
and purifying of the captives and the spoil indicate that everything
related to God must be clean, having been purged, purified, or washed.

31:16^a
Num. 25:1-3, 18
31:16^b
Rev. 2:14
31:16^c
Num. 25:9

31:19^a
Num. 19:11-12

31:19^a
民十九 11-12

【31:22】金、銀、銅、鐵、錫、鉛，

【31:23】凡能見火的，你們要叫它經^a火，就潔淨了，然而還要用除污穢的^b水潔淨它；凡不能見火的，你們要叫它過水。

【31:24】第七日，你們要^a洗¹衣服，就為潔淨，然後可以進營。

5 分配所奪來的人畜

25 ~ 47

【31:25】耶和華對摩西說，

【31:26】你和祭司以利亞撒，並會眾各宗族的族長，要計算所擄獲的人口和牲畜的總數；

【31:27】把所獲的^a分作兩半，一半歸與出去打仗的精兵，一半歸與全會眾。

● 31:24¹ 我們的衣服表徵我們的行為。（賽六四 6。）洗衣服表徵洗滌我們的行為和我們所是的一切。

【31:22】Only the gold and the silver, the bronze, the iron, the tin, and the lead,

【31:23】Everything that can go into the fire, you shall pass through the^a fire, and it will become clean; but it shall be purified with the^b water for impurity; and everything that cannot go into the fire you shall pass through the water.

【31:24】And you shall^a wash your¹ clothes on the seventh day, and you shall be clean; and afterward you may come into the camp.

5. The Distribution of the Plunder, Both of Man and of Cattle vv. 25-47

【31:25】Then Jehovah spoke to Moses, saying,

【31:26】You and Eleazar the priest and the heads of the fathers' households of the assembly, take the sum of the booty that was captured, both of man and of beast,

【31:27】And^a halve the booty between those skilled in war who went out to battle and the whole assembly.

31:24¹ (clothes) Our clothing signifies our behavior (Isa. 64:6). The washing of our clothes signifies the washing of our behavior and of all that we are.

31:23^a
參亞十三 9
林前三 13
彼前一 7
31:23^b
民十九 9

31:24^a
利十一 25

31:27^a
書二二 8
撒十三 24

31:23^a
cf. Zech. 13:9;
1 Cor. 3:13;
1 Pet. 1:7
31:23^b
Num. 19:9

31:24^a
Lev. 11:25

31:27^a
Josh. 22:8;
1 Sam. 30:24

【31:28】又要從出去打仗的兵丁所得的人口、牛、驢、羊羣中，每五百取^a一，作為貢物奉給耶和華；

【31:29】從他們所得的這一半之中，取出來交給¹祭司以利亞撒，作為^a耶和華的舉祭。

【31:30】從以色列人所得的那一半之中，就是從人口、牛、驢、羊羣、各樣牲畜中，每五十取一，交給看守耶和華帳幕的利未人。

【31:31】於是摩西和祭司以利亞撒照耶和華所¹吩咐摩西的行了。

● 31:29¹ 因着祭司以利亞撒與耶和華是一，凡是打仗的人奉給耶和華作貢物的，都交給祭司以利亞撒。凡交給以利亞撒的，都成了舉祭。這表徵貢物被帶到升天裏，在耶和華面前作為記念，並且至終成為大祭司的分。

● 31:31¹ 本章描繪神百姓中間同心合意的美麗圖畫。每一件事都照耶和華藉摩西所賜的吩咐而行，百姓當中沒有人發表任何意見，或題出任何建議。這同心合意是導致以色列人勝過米甸人的因素。

【31:28】And levy a tribute to Jehovah from the men of war who went out to battle: ^aone living thing out of five hundred, of the persons and of the cattle and of the donkeys and of the flock;

【31:29】Take it from their half and give it to ¹Eleazar the priest, for ^aJehovah's heave offering.

【31:30】And of the children of Israel's half, you shall take one seized out of fifty, of the persons, of the cattle, of the donkeys, and of the flocks, from all the beasts, and give them to the Levites, who keep the charge of the tabernacle of Jehovah.

【31:31】And Moses and Eleazar the priest did just as Jehovah ¹commanded Moses.

31:29¹ (Eleazar) Because Eleazar the priest was one with Jehovah, whatever was given to Jehovah as a tribute by the fighters went to Eleazar the priest. What was given to Eleazar became a heave offering. This signifies that the tribute was put into ascension for a memorial before Jehovah and that this eventually became the high priest's portion.

31:31¹ (commanded) This chapter portrays a beautiful picture of one accord among God's people. Everything was done according to Jehovah's commandment given through Moses, and none of the people expressed any opinion or made any proposal. The one accord was the factor that led to Israel's victory over the Midianites.

【31:32】兵丁所獲的，就是他們所掠得、還留存的，有羊六十七萬五千隻，

【31:33】牛七萬二千隻，

【31:34】驢六萬一千匹，

【31:35】女人共三萬二千口，都是沒有出嫁的。

【31:36】出去打仗之人的分，就是他們所得的那一半，共計羊三十三萬七千五百隻，

【31:37】從其中歸耶和華為貢物的，有六百七十五隻；

【31:38】牛三萬六千隻，從其中歸耶和華為貢物的，有七十二隻；

【31:39】驢三萬零五百匹，從其中歸耶和華為貢物的，有六十一匹；

【31:40】人一萬六千口，從其中歸耶和華為貢物的，有三十二口。

【31:41】摩西把貢物，就是耶和華的舉祭，交給祭司以利亞撒，是照耶和華所吩咐摩西的。

【31:32】 Now the booty that was left from the spoil, which the men of war had taken, was six hundred seventy-five thousand sheep,

【31:33】 And seventy-two thousand cattle,

【31:34】 And sixty-one thousand donkeys,

【31:35】 And thirty-two thousand persons in all, the women who had not known lying with a male.

【31:36】 And the half which was the portion of those who went out to war was in number three hundred thirty-seven thousand five hundred sheep.

【31:37】 And Jehovah's tribute of the sheep was six hundred seventy-five.

【31:38】 And the cattle were thirty-six thousand, of which Jehovah's tribute was seventy-two.

【31:39】 And the donkeys were thirty thousand five hundred, of which Jehovah's tribute was sixty-one.

【31:40】 And the human beings were sixteen thousand, of whom Jehovah's tribute was thirty-two persons.

【31:41】 And Moses gave the tribute, Jehovah's heave offering, to Eleazar the priest, just as Jehovah had commanded Moses.

【31:42】以色列人所得的那一半，就是摩西從打仗的人取來分給他們的，

【31:43】（會眾所得的那一半，有羊三十三萬七千五百隻，

【31:44】牛三萬六千隻，

【31:45】驢三萬零五百匹，

【31:46】人一萬六千口，）

【31:47】從以色列人所得的那一半之中，無論是人口或是牲畜，摩西每五十取一，交給看守耶和華帳幕的利未人，正如耶和華所吩咐摩西的。

6 軍長向耶和華獻禮物

48 ~ 54

【31:48】統領千軍的各軍長，就是千夫長、百夫長，都近前來見摩西，

【31:49】對他說，僕人權下的兵已經計算總數，並不短少一人。

【31:42】And of the children of Israel's half, which Moses had separated from the men who had gone to war,

【31:43】That is, the assembly's half, was three hundred thirty-seven thousand five hundred sheep,

【31:44】And thirty-six thousand cattle,

【31:45】And thirty thousand five hundred donkeys,

【31:46】And sixteen thousand persons —

【31:47】Now Moses took from the children of Israel's half, one drawn out of every fifty, both of man and of beast, and gave them to the Levites, who kept the charge of the tabernacle of Jehovah, just as Jehovah had commanded Moses.

6. The Offering to Jehovah by the Officers of the Army vv. 48-54

【31:48】And the officers who were over the thousands of the army, the captains of thousands and the captains of hundreds, approached Moses.

【31:49】And they said to Moses, Your servants have taken the sum of the men of war who are under our charge, and not a man is missing from us;

【31:50】如今我們將各人所得的金器，就是臂環、手鐲、打印的戒指、耳環、項鍊，都送來為耶和華的供物，好在耶和華面前為我們的性命¹遮罪。

【31:51】摩西和祭司以利亞撒就從他們收了金子，都是各樣打成的物件。

【31:52】千夫長、百夫長所獻給耶和華為舉祭的金子，共有一萬六千七百五十舍客勒。

【31:53】各兵丁都為自己獲得了財物。

【31:54】摩西和祭司以利亞撒從千夫長、百夫長收了金子，就帶進會幕，在耶和華面前作為以色列人的^a記念。

民數記 第三十二章

十 豫先安排
美地的分配

三二 1 ~ 42, 三三 50 ~ 三六 13

● 31:50¹ 眾軍長感覺敏銳、知識豐富，曉得他們有些事是不對或不合式的，需要在神面前為自己遮罪，使他們與神之間的光景得以平息。

【31:50】And we have presented Jehovah's offering, what every man has obtained, articles of gold, armlets and bracelets, signet rings, earrings and pendants, to make¹expiation for our souls before Jehovah.

【31:51】And Moses and Eleazar the priest took the gold from them, all kinds of wrought articles.

【31:52】And all the gold of the heave offering which they offered up to Jehovah, from the captains of thousands and from the captains of hundreds, was sixteen thousand seven hundred fifty shekels.

【31:53】The men of war had taken booty, each for himself.

【31:54】So Moses and Eleazar the priest took the gold from the captains of thousands and of hundreds, and brought it into the Tent of Meeting as a^a memorial for the children of Israel before Jehovah.

NUMBERS 32

J. The Prearrangement
of the Distribution of the Good Land

32:1-42; 33:50 – 36:13

31:50¹ (expiation) The officers were sensitive and knowledgeable, realizing that there was something concerning them that was not right or fitting and that they needed to make expiation for themselves before God so that their situation with God could be appeased.

31:54^a
出三十 16

31:54^a
Exo. 30:16

1 關於約但河東之地
三二 1 ~ 42

a 流便和迦得
二支派的請求
1 ~ 5

【32:1】¹ 流便子孫和迦得子孫的牲畜極其眾多；他們看見雅謝地和基列地是可牧放牲畜之地，

【32:2】就來見摩西和祭司以利亞撒，並會眾的首領，說，

【32:3】亞大錄、底本、雅謝、寧拉、希實本、以利亞利、示班、尼波、比穩，

【32:4】就是耶和華在以色列會眾前面所攻取之^a地，是可牧放牲畜之地，你僕人也有牲畜；

● 32:1¹ 本書末了五章所描述對分配美地的豫先安排，豫表對豐富之基督的分享。此時，神所揀選並救贖的人已經組成祭司軍隊，好為神爭戰並與神一同前行。他們已經被神豫備好去據有美地，這地乃是豫表包羅萬有的基督，作為神所分給在基督裏之信徒的分。（見申八 7 註 1。）

1. Concerning the Land East of the Jordan
32:1-42

a. The Request of the Two Tribes,
Reuben and Gad
vv. 1-5

【32:1】¹Now the children of Reuben and the children of Gad had a very great abundance of livestock. And when they saw the land of Jazer and the land of Gilead, that the place was indeed a place for livestock,

【32:2】The children of Gad and the children of Reuben came and spoke to Moses and to Eleazar the priest and to the leaders of the assembly, saying,

【32:3】Ataroth and Dibon and Jazer and Nimrah and Heshbon and Elealeh and Sebam and Nebo and Beon,

【32:4】The^a land which Jehovah struck before the assembly of Israel, is a land for livestock, and your servants have livestock.

32:1¹ (Now) The prearrangement of the distribution of the good land shown in the last five chapters of this book typifies the sharing of the enjoyment of the rich Christ. At this point God's chosen and redeemed people, after being formed into a priestly army to fight for God and to journey with God, were prepared by God to possess the good land, a type of the all-inclusive Christ as the portion allotted by God to the believers in Christ (see note 7¹ in Deut. 8).

32:4^a
民二一 24, 34

32:4^a
Num. 21:24, 34

【32:5】又說，我們若在你眼前蒙恩，求你把這¹地給你僕人爲業，不要叫我們²過約但河。

b 摩西的責備和警戒
6 ~ 15

【32:6】摩西對迦得子孫和流便子孫說，難道你們的弟兄去打仗，你們竟坐在這裏麼？

【32:7】你們爲何使以色列人灰心喪膽，不過去進入耶和華所賜給他們的那地呢？

● 32:5¹ 流便和迦得二支派請求領受神所應許的，（1 ~ 5，）這並沒有錯；然而，他們想要照着自己所選擇爲上好的來領受這應許，卻是不對的。至終，他們的地是以色列土地中，頭一塊被東方來的外邦侵畧者奪取之地。（代上五 25 ~ 26。）在屬靈的事上，我們最好不照着自己的選擇行事，乃要把事情交在主手中，讓主照着祂的選擇來作。（參創十三 5 ~ 18。）

● 32:5² 流便和迦得所要的地，不必過約但河就可以到達。沒有過約但河，表徵沒有對付並埋葬舊人。（見書三 16 ~ 四 12 註。）惟有在我們的舊人被對付並埋葬之後，（羅六 3 ~ 6，）我們纔有地位得着包羅萬有的基督這美地作我們的享受。

【32:5】And they said, If we have found favor in your sight, let this¹land be given to your servants for a possession; do not make us²cross over the Jordan.

b. The Rebuking and Warning of Moses
vv. 6-15

【32:6】And Moses said to the children of Gad and to the children of Reuben, Shall your brothers go to war, while you stay here?

【32:7】Now why would you discourage the heart of the children of Israel from crossing over into the land which Jehovah has given them?

32:5¹ (land) The request of the two tribes, Reuben and Gad, to receive what God had promised (vv. 1-5) was not wrong; however, they were not right in wanting to receive this according to their choice as to what was the best. Eventually, their land was the first part of the land of Israel to be taken over by the Gentile invaders from the east (1 Chron. 5:25-26). In spiritual matters it is much better not to act according to our choice but to leave matters in the hand of the Lord and let Him do according to His choice (cf. Gen. 13:5-18).

32:5² (cross) The land requested by Reuben and Gad could be reached without crossing the river Jordan, which signifies the old man not being dealt with and buried (see notes on Josh. 3:16—4:12). Only after our old man has been dealt with and buried (Rom. 6:3-6) are we in a position to possess the all-inclusive Christ as the good land for our enjoyment.

32:8^a

8-9;
民十三 2-33
申一 22

【32:8】^a 我先前從加低斯巴尼亞打發你們先祖去看那地，那時他們也是這樣行。

【32:9】他們上到以實各谷，看了那地之後，使以色列人灰心喪膽，不進入耶和華所賜給他們的地。

32:10^a

10-12;
申一 34-36
民十四 23-24, 29

【32:10】^a 當日耶和華的怒氣發作，就起誓說，

【32:11】凡從埃及上來，二十歲以上的人，斷不得看見我所起誓要賜給亞伯拉罕、以撒、雅各之地，因為他們沒有專一跟從我。

32:12^a

書十四 8-9

【32:12】惟有基尼洗人耶孚尼的兒子迦勒，和嫩的兒子約書亞可以看見，因為他們^a 專一跟從耶和華。

32:13^a

民十四 33-35

【32:13】耶和華的怒氣向以色列人發作，使他們在曠野飄流^a 四十年，直到在耶和華眼前行惡的那一代人都消滅了。

【32:14】誰知，你們這些罪人的種類起來接替先祖，使耶和華向以色列的烈怒越發加增。

【32:8】^a Your fathers did this when I sent them from Kadesh-barnea to see the land.

【32:9】When they went up to the valley of Eshcol and saw the land, they discouraged the heart of the children of Israel from going into the land which Jehovah had given them.

【32:10】^a And Jehovah's anger was kindled in that day, and He swore, saying,

【32:11】Surely none of the men who came up out of Egypt, from twenty years old and upward, shall see the land which I swore to give to Abraham, to Isaac, and to Jacob, because they have not fully followed Me;

【32:12】Except Caleb the son of Jephunneh the Kenizzite and Joshua the son of Nun, because they have^a fully followed Jehovah.

【32:13】And Jehovah's anger was kindled against Israel, and He made them wander in the wilderness^a forty years, until the whole generation which had done evil in the sight of Jehovah was consumed.

【32:14】And now you have risen up in your fathers' place, a brood of sinful men, to further increase the burning anger of Jehovah toward Israel.

32:8^a

vv. 8-9;
Num. 13:2-33;
Deut. 1:22

32:10^a

vv. 10-12;
Deut. 1:34-36;
Num. 14:23-24,
29

32:12^a

Josh. 14:8-9

32:13^a

Num. 14:33-35

【32:15】你們若轉離不跟從祂，祂就要再把以色列人撇在曠野；你們便使這眾民全都滅亡。

c 二支派的許諾 16 ~ 19

【32:16】兩支派的人挨近摩西，說，我們要在這裏為牲畜壘圈，為婦人孩子造城；

【32:17】我們自己要^a備妥兵器，行在以色列人的前頭，直到把他們領到他們的地方；但我們的婦人孩子，因這地居民的緣故，要住在堅固的城內。

【32:18】我們不回家，直等到以色列人各自承受了產業。

【32:19】我們不和他們在約但河那邊¹一帶之地同受產業，因為給我們的產業是在約但河^a東邊這裏。

d 摩西的允許 20 ~ 42

【32:20】摩西對他們說，你們若這樣行，在耶和華面前帶着兵器出去打仗，

【32:15】For if you turn away from following Him, He will yet again leave them in the wilderness; and you will destroy this entire people.

c. The Promise of the Two Tribes vv. 16-19

【32:16】And they came near to him and said, We will build sheepfolds here for our livestock and cities for our little ones;

【32:17】But we ourselves will be^a armed and ready to go before the children of Israel until we have brought them to their place, while our little ones dwell in the fortified cities because of the inhabitants of the land.

【32:18】We will not return to our houses until each one of the children of Israel has inherited his inheritance.

【32:19】For we will not inherit with them on the other side of the Jordan and further on, because our inheritance has come to us on this side of the Jordan^a eastward.

d. The Permission of Moses vv. 20-42

【32:20】And Moses said to them, If you will do this thing, if you will arm yourselves before Jehovah for battle,

● 32:19¹ 直譯，並更遠之地。

32:17^a
書四 12-13

32:19^a
書十二 6
十三 8
二二 4

32:17^a
Josh. 4:12-13

32:19^a
Josh. 12:6;
13:8;
22:4

32:21^a
民三三 52
出二三 28-31
三三 2
三四 11

【32:21】所有帶兵器的人都要在耶和華面前過約但河，直到祂把仇敵從祂面前^a趕出去，

【32:22】那地在耶和華面前被制伏了，然後你們纔可以回來，卸下向耶和華和以色列的¹責任，這地也必在耶和華面前歸你們爲業。

32:23^a
參創四四 16
賽五九 2, 12

【32:23】倘若你們不這樣行，就得罪耶和華，要知道你們的^a罪必追上你們。

【32:24】如今你們口中所出的，只管去行，爲你們的婦人孩子造城，爲你們的羊羣壘圈。

【32:25】迦得子孫和流便子孫對摩西說，僕人必照我主所吩咐的去行。

【32:26】我們的孩子、妻子、羊羣、和所有的牲畜，都要留在基列的各城；

● 32:22¹ 這裏的責任是由於流便和迦得對他們所得美地的分有自己的選擇。（1～5。）我們事奉主，需要學習放下自己的選擇，免得在神和祂的子民面前受責任的束縛。

【32:21】And all of your armed men will cross over the Jordan before Jehovah until He has^a driven out His enemies from before Him,

【32:22】And the land is subdued before Jehovah, then afterward you shall return and be free of¹ obligation toward Jehovah and toward Israel; and this land shall be yours for a possession before Jehovah.

【32:23】But if you will not do so, then you have sinned against Jehovah; and know that your^a sin will find you out.

【32:24】Build for yourselves cities for your little ones and folds for your sheep, and do what has proceeded out of your mouth.

【32:25】And the children of Gad and the children of Reuben spoke to Moses, saying, Your servants will do as my lord commands.

【32:26】Our little ones, our wives, our livestock, and all our cattle will be there in the cities of Gilead;

32:21^a
Num. 33:52;
Exo. 23:28-31;
33:2;
34:11

32:23^a
cf. Gen. 44:16;
Isa. 59:2, 12

32:22¹ (obligation) The obligation here was due to the fact that Reuben and Gad had their own choice regarding their portion of the land (vv. 1-5). In serving the Lord, we need to learn to give up our own choice in order to avoid obligating ourselves to God and to His people.

【32:27】但你的僕人，凡帶兵器出去打仗的，都要照我主所說的，在耶和華面前過去打仗。

【32:28】於是，摩西爲他們囑咐祭司以利亞撒和嫩的兒子約書亞，並以色列眾支派宗族的族長，

【32:29】對他們說，迦得子孫和流便子孫，凡帶兵器在耶和華面前去打仗的，若與你們一同過約但河，那地在你們面前被制伏了，你們就要把基列地給他們爲業。

【32:30】倘若他們不帶兵器和你們一同過去，就要在迦南地你們中間得產業。

【32:31】迦得子孫和流便子孫回答說，耶和華對僕人怎樣說，僕人就怎樣行。

【32:32】我們要帶兵器，在耶和華面前過去，進入迦南地，只是在約但河這邊，我們所得爲業之地仍歸我們。

【32:33】摩西將亞摩利王西宏的國和巴珊王噩的國，那地和那地四境的城邑，都給了迦得子孫和^a流便子孫，並約瑟的兒子瑪拿西半個支派。

【32:27】But your servants will cross over, everyone who is armed for war before Jehovah for battle, as my lord says.

【32:28】So Moses gave command concerning them to Eleazar the priest and to Joshua the son of Nun and to the heads of the fathers' houses of the tribes of the children of Israel.

【32:29】And Moses said to them, If the children of Gad and the children of Reuben cross over the Jordan with you, everyone who is armed for battle before Jehovah, and the land is subdued before you, then you shall give them the land of Gilead as a possession.

【32:30】But if they do not cross over armed with you, they shall have possessions among you in the land of Canaan.

【32:31】And the children of Gad and the children of Reuben answered, saying, As Jehovah has said to your servants, so will we do.

【32:32】We will cross over armed before Jehovah into the land of Canaan, and the possession of our inheritance will remain with us beyond the Jordan.

【32:33】And Moses gave to them, to the children of Gad and to the children of ^aReuben and to the half-tribe of Manasseh the son of Joseph, the kingdom of Sihon the king of the Amorites and the kingdom of Og the king of Bashan, the land according to its cities with their territories, the cities of the surrounding land.

32:33^a
申三 12-17
二九 8
書十二 6
十三 8
二二 1-4

32:33^a
Deut. 3:12-17;
29:8;
Josh. 12:6;
13:8;
22:1-4

【32:34】迦得子孫修建底本、亞他錄、亞羅珥、

【32:35】亞他錄朔反、雅謝、約比哈、

【32:36】伯寧拉、伯哈蘭，都是堅固城；他們又壘羊圈。

【32:37】流便子孫修建希實本、以利亞利、基列亭、

【32:38】尼波、巴力免（這些名字是改過的、）西比瑪，並給他們所修建的城起了別的名字。

【32:39】瑪拿西的兒子瑪吉，他的子孫往基列去，佔了那地，趕出那裏的亞摩利人。

【32:40】摩西將^a基列賜給瑪拿西的兒子瑪吉，他的子孫就住在那裏。

【32:41】瑪拿西的子孫^a睚珥去佔了亞摩利人的村落，就稱這些村落爲¹哈倭特睚珥。

【32:34】And the children of Gad built Dibon and Ataroth and Aroer

【32:35】And Atroth-shophan and Jazer and Jogbehah

【32:36】And Beth-nimrah and Beth-haran as fortified cities, and folds for sheep.

【32:37】And the children of Reuben built Heshbon and Elealeh and Kiriathaim

【32:38】And Nebo and Baal-meon — their names being changed — and Sibmah, and they gave other names to the cities which they built.

【32:39】And the children of Machir the son of Manasseh went to Gilead and took it and dispossessed the Amorites who were in it.

【32:40】And Moses gave^a Gilead to Machir the son of Manasseh, and he dwelt in it.

【32:41】And^a Jair the son of Manasseh went and took its villages and called them¹ Havvoth-jair.

● 32:41¹ 意，睚珥的村落。

32:41¹ (Havvoth-jair) Meaning the village of Jair.

32:40^a
申三 13, 15
書十三 31
士七 1

32:41^a
申三 14
書十三 30
士十三 4
王上四 13
代上二 22-23

32:40^a
Deut. 3:13, 15;
Josh. 13:31;
17:1

32:41^a
Deut. 3:14;
Josh. 13:30;
Judg. 10:3-4;
1 Kings 4:13;
1 Chron. 2:22-23

【32:42】挪巴去佔了基納和基納的鄉村，就按自己的名稱基納為挪巴。

民數記 第三十三章

(貳 行程—續)

十 行程的站口

三三 1 ~ 49

【33:1】以色列人按着軍隊，在摩西、亞倫的手下出埃及地¹所行的路程，記在下面。

【33:2】摩西照着耶和華的吩咐記下他們所行路程中的出發地，他們按着出發地所經過的站口如下：

● 33:1¹ 本章的四十二個站口，豫表從亞伯拉罕到基督的四十二代。（太一 17 與註 1 三段。）四十二個站口的目標是美地，四十二代的目標是基督。這裏的互相呼應，指明神的心意是要把祂所有的子民，帶進那豫表基督的美地（見申八 7 註 1）作目標。在舊約裏，神的百姓行走路程，然後達到目標；但在新約中，我們信徒既已浸入基督，（羅六 3，加三 27，）就已經在目標裏。（林前一 30，西二 6 與註，7 與註 3。）

【32:42】And Nobah went and took Kenath and its towns, and called it Nobah after his own name.

NUMBERS 33

(II. Journeying — cont'd)

J. The Stations of the Journey

33:1-49

【33:1】These are the ¹journeys of the children of Israel, when they went forth out of the land of Egypt by their companies under the direction of Moses and Aaron.

【33:2】And Moses wrote down the places that they went out from for their journeys according to the commandment of Jehovah; and these are their journeys according to the places they went out from.

33:1¹ (journeys) The forty-two stations in this chapter typify forty-two generations, from Abraham to Christ (Matt. 1:17 and note 1, par. 3). The goal of the forty-two stations was the good land, and the goal of the forty-two generations was Christ. The correspondence here indicates that God's intention is to bring all His people into the good land, which typifies Christ (see note 7¹ in Deut. 8), as the goal. In the Old Testament God's people journeyed and then arrived at the goal, but in the New Testament we, the believers, having been baptized into Christ (Rom. 6:3; Gal. 3:27), are already in the goal (1 Cor. 1:30; Col. 2:6 and notes; 2:7 and note 3).

33:3^a
出十二 37

【33:3】正月十五日，就是逾越節的次日，以色列人從^a蘭塞起行，在所有的埃及人眼前¹昂然無懼的出去。

33:4^a
出十二 29
33:4^b
出十二 12
參賽十九 1

【33:4】那時，埃及人正葬埋他們所有的長子，就是耶和華在他們中間所^a擊殺的；耶和華也對他們的^b神施行了審判。

33:5^a
出十二 37

【33:5】以色列人從蘭塞起行，安營在^a疎割。

33:6^a
出十三 20

【33:6】從疎割起行，安營在曠野邊的^a以倘。

33:7^a
出十四 2, 9

【33:7】從以倘起行，轉回到巴力洗分對面的^a比哈希錄，就在密奪前面安營。

33:8^a
出十四 22
33:8^b
出十五 22-23

【33:8】¹從比哈希錄起行，經過^a海中，進到書珥的曠野，又在伊坦的曠野走了三天的路程，就安營在^b瑪拉。

● 33:3¹ 直譯，以高舉的手。

● 33:8¹ 此乃根據許多古卷及一些古譯本；希伯來文經文作，從哈希錄前面起行。

【33:3】Now they journeyed from^a Rameses in the first month, on the fifteenth day of the first month. On the day after the passover the children of Israel went out¹ boldly in the sight of all the Egyptians,

【33:4】While the Egyptians were burying those whom Jehovah had^a struck down among them, all their firstborn; on their^b gods Jehovah also executed judgments.

【33:5】And the children of Israel journeyed from Rameses and encamped at^a Succoth.

【33:6】And they journeyed from Succoth and encamped at^a Etham, which is at the edge of the wilderness.

【33:7】And they journeyed from Etham and turned back to^a Pi-hahiroth, which faces Baal-zephon; and they encamped before Migdol.

【33:8】And they journeyed from¹ Pi-hahiroth and passed through the^a midst of the sea into the wilderness, and they went three days' journey in the wilderness of Etham and encamped at^b Marah.

33:3¹ (boldly) Lit., with a high hand.

33:8¹ (Pi-hahiroth) According to many MSS and some ancient versions; the Hebrew text reads, before Hahiroth.

33:3^a
Exo. 12:37

33:4^a
Exo. 12:29
33:4^b
Exo. 12:12;
cf. Isa. 19:1

33:5^a
Exo. 12:37

33:6^a
Exo. 13:20

33:7^a
Exo. 14:2, 9

33:8^a
Exo. 14:22
33:8^b
Exo. 15:22-23

33:9^a
出十五 27

【33:9】從瑪拉起行，來到^a以琳；在以琳有十二股水泉，七十棵棕樹；他們就在那裏安營。

【33:10】從以琳起行，安營在紅海邊。

【33:11】從紅海邊起行，安營在^a汛的曠野。

【33:12】從汛的曠野起行，安營在脫加。

【33:13】從脫加起行，安營在亞錄。

【33:14】從亞錄起行，安營在^a利非訂；在那裏，百姓沒有水喝。

【33:15】從利非訂起行，安營在^a西乃的曠野。

【33:16】從西乃的曠野起行，安營在^a基博羅哈他瓦。

【33:17】從基博羅哈他瓦起行，安營在^a哈洗錄。

【33:18】從^a哈洗錄起行，安營在利提瑪。

【33:9】And they journeyed from Marah and came to ^aElim. And in Elim there were twelve springs of water and seventy palm trees, and they encamped there.

【33:10】And they journeyed from Elim and encamped by the Red Sea.

【33:11】And they journeyed from the Red Sea and encamped in the ^awilderness of Sin.

【33:12】And they journeyed from the wilderness of Sin and encamped at Dophkah.

【33:13】And they journeyed from Dophkah and encamped at Alush.

【33:14】And they journeyed from Alush and encamped at ^aRephidim, and there was no water for the people to drink there.

【33:15】And they journeyed from Rephidim and encamped in the ^awilderness of Sinai.

【33:16】And they journeyed from the wilderness of Sinai and encamped at ^aKibroth-hattaavah.

【33:17】And they journeyed from Kibroth-hattaavah and encamped at ^aHazeroth.

【33:18】And they journeyed from ^aHazeroth and encamped at Rithmah.

33:9^a
Exo. 15:27

33:11^a
Exo. 16:1

33:14^a
Exo. 17:1

33:15^a
Exo. 19:1-2

33:16^a
Num. 11:34

33:17^a
Num. 11:35;
Deut. 1:1

33:18^a
Num. 12:16

33:11^a
出十六 1

33:14^a
出十七 1

33:15^a
出十九 1-2

33:16^a
民十一 34

33:17^a
民十一 35
申一 1

33:18^a
民十二 16

【33:19】從利提瑪起行，安營在臨門帕烈。

【33:20】從臨門帕烈起行，安營在立拿。

【33:21】從立拿起行，安營在勒撒。

【33:22】從勒撒起行，安營在基希拉他。

【33:23】從基希拉他起行，安營在沙斐山。

【33:24】從沙斐山起行，安營在哈拉大。

【33:25】從哈拉大起行，安營在瑪吉希錄。

【33:26】從瑪吉希錄起行，安營在他哈。

【33:27】從他哈起行，安營在他拉。

【33:28】從他拉起行，安營在密加。

【33:29】從密加起行，安營在哈摩拿。

【33:30】從哈摩拿起行，安營在^a摩西錄。

【33:19】And they journeyed from Rithmah and encamped at Rimmon-perez.

【33:20】And they journeyed from Rimmon-perez and encamped at Libnah.

【33:21】And they journeyed from Libnah and encamped at Rissah.

【33:22】And they journeyed from Rissah and encamped at Kehelathah.

【33:23】And they journeyed from Kehelathah and encamped at Mount Shepher.

【33:24】And they journeyed from Mount Shepher and encamped at Haradah.

【33:25】And they journeyed from Haradah and encamped at Makheloth.

【33:26】And they journeyed from Makheloth and encamped at Tahath.

【33:27】And they journeyed from Tahath and encamped at Terah.

【33:28】And they journeyed from Terah and encamped at Mithkah.

【33:29】And they journeyed from Mithkah and encamped at Hashmonah.

【33:30】And they journeyed from Hashmonah and encamped at ^aMoseroth.

【33:31】從摩西錄起行，安營在比尼亞干。

【33:32】從比尼亞干起行，安營在曷哈及甲。

【33:33】從曷哈及甲起行，安營在^a約巴他。

【33:34】從約巴他起行，安營在阿博拿。

【33:35】從阿博拿起行，安營在^a以旬迦別。

【33:36】從以旬迦別起行，安營在^a尋的曠野，加低斯那裏。

【33:37】從加低斯起行，安營在以東地邊緣的^a何珥山。

【33:38】以色列人出了埃及地後四十年，五月初一日，祭司亞倫照着耶和華的吩咐上了何珥山，^a死在那裏。

【33:39】亞倫死在何珥山的時候，年一百二十三歲。

【33:31】And they journeyed from Moseroth and encamped at Bene-jaakan.

【33:32】And they journeyed from Bene-jaakan and encamped at Hor-haggidgad.

【33:33】And they journeyed from Hor-haggidgad and encamped at^aJotbathah.

【33:34】And they journeyed from Jotbathah and encamped at Abronah.

【33:35】And they journeyed from Abronah and encamped at^aEzion-geber.

【33:36】And they journeyed from Ezion-geber and encamped in the^awilderness of Zin, that is, Kadesh.

【33:37】And they journeyed from Kadesh and encamped in^aMount Hor at the edge of the land of Edom.

【33:38】And Aaron the priest went up onto Mount Hor at the commandment of Jehovah and^adied there in the fortieth year after the children of Israel had come out of the land of Egypt, in the fifth month, on the first day of the month.

【33:39】And Aaron was one hundred twenty-three years old when he died on Mount Hor.

33:33^a
申十 7

33:35^a
申二 8
王上九 26
二二 48
代下八 17

33:36^a
民二十 1
二七 14

33:37^a
民二十 22-23
二一 4
三四 7-8

33:38^a
民二十 28
申三二 50
參申十 6

33:33^a
Deut. 10:7

33:35^a
Deut. 2:8;
1 Kings 9:26;
22:48;
2 Chron. 8:17

33:36^a
Num. 20:1;
27:14

33:37^a
Num. 20:22-23;
21:4;
34:7-8

33:38^a
Num. 20:28;
Deut. 32:50;
cf. Deut. 10:6

33:40^a
民二—1

【33:40】住在迦南南地的迦南人^a亞拉得王，聽說以色列人來了。

【33:40】And the Canaanite, the ^aking of Arad, who was dwelling in the Negev in the land of Canaan, heard of the coming of the children of Israel.

33:40^a
Num. 21:1

33:41^a
民二—4

【33:41】以色列人從^a何珥山起行，安營在撒摩拿。

【33:41】And they journeyed from ^aMount Hor and encamped at Zalmonah.

33:41^a
Num. 21:4

【33:42】從撒摩拿起行，安營在普嫩。

【33:42】And they journeyed from Zalmonah and encamped at Punon.

33:43^a
民二—10

【33:43】從普嫩起行，安營在^a阿伯。

【33:43】And they journeyed from Punon and encamped at ^aOboth.

33:43^a
Num. 21:10

33:44^a
民二—11

【33:44】從阿伯起行，安營在摩押邊界的^a以耶亞巴琳。

【33:44】And they journeyed from Oboth and encamped at ^aIye-abarim on the border of Moab.

33:44^a
Num. 21:11

33:45^a
參民二—30
三二 34

【33:45】從以耶亞巴琳起行，安營在^a底本迦得。

【33:45】And they journeyed from Iyim and encamped at ^aDibon-gad.

33:45^a
cf. Num. 21:30;
32:34

【33:46】從底本迦得起行，安營在亞門低比拉太音。

【33:46】And they journeyed from Dibon-gad and encamped in Almon-diblathaim.

33:47^a
申三二 49

【33:47】從亞門低比拉太音起行，安營在尼波對面的^a亞巴琳山裏。

【33:47】And they journeyed from Almon-diblathaim and encamped in the mountains of the ^aAbarim before Nebo.

33:47^a
Deut. 32:49

33:48^a
民二—1

【33:48】從亞巴琳山起行，安營在^a摩押平原與耶利哥相對的約但河邊。

【33:48】And they journeyed from the mountains of the Abarim and encamped in the ^aplains of Moab beside the Jordan at Jericho.

33:48^a
Num. 22:1

33:49^a
參民二五 1

【33:49】他們在摩押平原沿約但河邊安營，從伯耶施末直到^a亞伯什亭。

【33:49】And they encamped beside the Jordan from Beth-jeshimoth as far as ^aAbel-shittim in the plains of Moab.

33:49^a
cf. Num. 25:1

(叁 爭戰—續)

(十 豫先安排美地的分配—續)

2 承受美地的律例

三三 50 ~ 56

【33:50】耶和華在摩押平原與耶利哥相對的約但河邊，對摩西說，

【33:51】你要對以色列人說，^a 你們過約但河進迦南地的時候，

【33:52】要從你們面前^{1a} 趕出那地所有的居民，^b 毀滅他們一切鑿成的石像，和他們一切鑄成的神像，又拆毀他們一切的邱壇。

【33:53】你們要奪取那地，住在其中，因我已經把那地賜給你們為業。

● 33:52¹ 神已命定基督作我們的分，給我們享受，（西一 12，）但我們必須與神所命定的合作，把神和基督之外的一切東西，從我們裏面趕出去。我們必須毀壞我們裏面所有的偶像，不給拜偶像留任何地位。（約壹五 21 與註 3 一段。）惟有那樣，我們纔能對基督有真正的享受。見出二三 23 註 1 與 31 註 3。

(III. Fighting — cont'd)

(J. The Prearrangement of the Distribution of the Good Land — cont'd)

2. The Statutes for Inheriting the Good Land

33:50-56

【33:50】Then Jehovah spoke to Moses in the plains of Moab by the Jordan at Jericho, saying,

【33:51】Speak to the children of Israel, and say to them,
^aWhen you pass over the Jordan into the land of Canaan,

【33:52】You shall^{1a} drive out all the inhabitants of the land from before you, and you shall^b destroy all their figured stones and destroy all their molten images and demolish all their high places;

【33:53】And you shall take possession of the land and dwell in it, for to you I have given the land to possess it.

33:52¹ (drive) God has ordained Christ to be our portion for our enjoyment (Col. 1:12), but we must cooperate with God's ordination by driving out everything within us that is other than God and Christ. We must destroy all the idols within us and not leave any ground within us for the worship of idols (1 John 5:21 and note 3, par. 1). Only then can we have the genuine enjoyment of Christ. See notes 23¹ and 31³ in Exo. 23.

33:51^a
申九 1
書三 17

33:52^a
民三二 21
33:52^b
出二三 24
三四 13
申七 5
十二 3

33:51^a
Deut. 9:1;
Josh. 3:17

33:52^a
Num. 32:21
33:52^b
Exo. 23:24;
34:13;
Deut. 7:5;
12:3

33:54^a
民二六 54-56

【33:54】你們要按家族^{1a}拈鬮，承受那地；人數多的，要把產業多分給他們；人數少的，要把產業少分給他們。拈出何地給何人，就要歸何人。你們要按祖宗的支派承受。

33:55^a
書二三 13
士二 3
參結二八 24
林後十二 7

【33:55】倘若你們不把那地的居民從你們面前趕出去，所容讓存留的居民必要成為你們眼中的刺，肋下的^a荊棘，也必在你們所住的地上擾害你們。

33:56^a
參申二八 63

【33:56】而且我定意怎樣待他們，^a也必照樣待你們。

民數記 第三十四章

3 美地的境界和分配美地的人 三四 1 ~ 29

a 美地的境界 1 ~ 15

【34:1】耶和華對摩西說，

● 33:54¹ 以色列人乃是按支派拈鬮承受美地。
見二六 55 註 1。

【33:54】And you shall inherit the land by ^{1a}lot according to your families; to the larger you shall give a larger inheritance, and to the smaller you shall give a smaller inheritance. Wherever the lot falls to anyone, that shall be his. You shall inherit according to the ¹tribes of your fathers.

【33:55】But if you do not drive out the inhabitants of the land from before you, then those whom you let remain of them will become as splinters in your eyes and as ^athorns in your sides, and they will trouble you in the land in which you are dwelling.

【33:56】And just as I thought to do to them, ^aso will I do to you.

33:54^a
Num. 26:54-56

33:55^a
Josh. 23:13;
Judg. 2:3;
cf. Ezek. 28:24;
2 Cor. 12:7

33:56^a
cf. Deut. 28:63

NUMBERS 34

3. The Boundaries of the Good Land and Its Distributors 34:1-29

a. The Boundaries of the Good Land vv. 1-15

【34:1】Then Jehovah spoke to Moses, saying,

33:54¹ (lot) The children of Israel were to inherit the land according to their tribes and by lot. See note 55¹ in ch. 26.

34:2^a
參結四七 13-21

【34:2】你吩咐以色列人說，你們進了迦南地，就是歸你們為業的地，這迦南地^a 邊界以內之地如下：

34:3^a
3-5;
參書十五 1-4

【34:3】^a 南面的地區要從尋的曠野，貼着以東的邊界；南界東端要從¹ 鹽海盡頭起，

【34:4】繞到亞克拉濱坡的南邊，接連到尋，直通到加低斯巴尼亞的南邊，又通到哈薩亞達，接連到押們，

34:5^a
王上八 65
代上十三 5
代下七 8

【34:5】從押們轉到^a 埃及小河，直通到海為止。

34:6^a
參書十五 12
結四七 20

【34:6】^a 西邊要以¹ 大海為界；這要作你們的西界。

【34:7】北界要從大海起，畫到何珥山，

34:8^a
民十三 21
王下十四 25
結四八 1

【34:8】從何珥山畫到^a 哈馬口，^b 通到西達達，

34:8^b
參結四七 15-17

- 34:3¹ 即死海。
- 34:6¹ 即地中海。

【34:2】Command the children of Israel and say to them, When you come into the land of Canaan, this is the land that shall fall to you for an inheritance, the land of Canaan according to its^a borders.

34:2^a
cf. Ezek. 47:13-21

【34:3】^a And your southern section shall be from the wilderness of Zin along the side of Edom, and your southern border shall begin from the end of the¹ Salt Sea on the east.

34:3^a
vv. 3-5;
cf. Josh. 15:1-4

【34:4】And your border shall turn about south to the ascent of Akrabbim and pass on to Zin, and it shall go out to the south of Kadesh-barnea, even going out to Hazar-addar; then it shall pass on to Azmon.

【34:5】Then the border shall turn from Azmon to the^a brook of Egypt, and it shall go out to the sea.

34:5^a
1 Kings 8:65;
1 Chron. 13:5;
2 Chron. 7:8

【34:6】And for the^a western border you shall have the¹ Great Sea and its coast; this shall be your western border.

34:6^a
cf. Josh. 15:12;
Ezek. 47:20

【34:7】And this shall be your northern border: From the Great Sea you shall mark out a line for yourselves to Mount Hor.

【34:8】From Mount Hor you shall mark out a line to the^{1a} entrance of Hamath; and the^b border shall go out to Zedad;

34:8^a
Num. 13:21;
2 Kings 14:25;
Ezek. 48:1

34:3¹ (Salt) I.e., the Dead Sea.

34:6¹ (Great) I.e., the Mediterranean Sea.

34:8¹ (entrance) Or, Lebo-hamath.

34:8^b
cf. Ezek. 47:15-17

【34:9】又通到西斐崙，直通到哈薩以難爲止；這要作你們的北界。

【34:10】你們要從哈薩以難畫到示番爲^a東界；

【34:11】這界要從示番下到亞延東邊的利比拉，再往下達到¹基尼烈湖的東²坡，

【34:12】再下到¹約但河，通到鹽海爲止。這四圍的邊界以內，要作你們的地。

● 34:11¹ 直譯，基尼烈海；即加利利海。

● 34:11² 直譯，肩。

● 34:12¹ 美地上好的部分被二海（地中海與死海）一河（約但河）所環繞。這二海一河都表徵基督的死。這指明對基督的享受與祂的死極有關係。對基督的享受必須是在祂死的範圍、境界裏。（參腓三 7～11。）

美地從兩邊毗鄰的水中升起，指明美地是上升、高舉之地。這表徵復活並升天的基督，屬天的基督，祂在復活裏已進到我們裏面，（約二十 22，）我們在祂的升天裏享受祂的豐富。（弗二 6，西三 1～4。）

【34:9】And the border shall go out to Ziphron, and it shall go out to Hazar-enan. This shall be your northern border.

【34:10】And you shall mark out your^a eastern border from Hazar-enan to Shepham;

【34:11】And the border shall go down from Shepham to Riblah on the east side of Ain; and the border shall go down and reach the¹slope on the east of the²Sea of Chinnereth;

【34:12】And the border shall go down to the¹Jordan, and it shall go out to the Salt Sea. This shall be your land according to its borders all around.

34:11² (Sea) I.e., the Sea of Galilee.

34:11¹ (slope) Or, shoulder.

34:12¹ (Jordan) The best part of the good land is surrounded by two seas—the Mediterranean Sea and the Dead Sea—and a river—the Jordan. These two seas and this river all signify the death of Christ. This indicates that the enjoyment of Christ is closely related to His death. The enjoyment of Christ must be in the sphere, the territory, of His death (cf. Phil. 3:7-11).

That the good land rose up from the waters that bordered it on either side indicates that it is an elevated, uplifted land. This signifies the resurrected and ascended Christ, the heavenly Christ, who has entered into us in His resurrection (John 20:22) and whose riches we enjoy in His ascension (Eph. 2:6; Col. 3:1-4).

【34:13】摩西吩咐以色列人說，這地就是耶和華所吩咐，要給九個半支派^a拈鬮承受爲業的；

【34:14】因爲流便支派和迦得支派按着宗族^a受了產業，瑪拿西半個支派也受了產業。

【34:15】這兩個半支派已經在耶利哥¹對面、約但河東、向日出之地受了產業。

b 分配美地的人 16 ~ 29

【34:16】耶和華對摩西說，

● 34:15¹ 兩個半支派所得的地，是按着他們自己的選擇，不必過約但河就可以到達，（見三二 5 註 1 與註 2，）因此實際上不是迦南地的一部分。（參三五 14。）這指明在豫表上，那是在基督的死之外。照樣，我們自己的選擇也是在基督的死之外，所以與對豐富基督真正的享受無關。我們若不經過基督的死，就不能進入祂復活與升天的範圍裏，享受祂作屬天、被高舉的一位。（參加二 20，腓三 10 ~ 11，西三 1 ~ 4。）

【34:13】And Moses commanded the children of Israel, saying, This is the land which you shall inherit by ^alot, which Jehovah has commanded to give to the nine tribes and to the half-tribe.

【34:14】For the tribe of the children of Reuben according to their fathers' households and the tribe of the children of Gad according to their fathers' households and the half-tribe of Manasseh have ^areceived their inheritance.

【34:15】The two tribes and the half-tribe have received their inheritance ¹beyond the Jordan at Jericho eastward, toward the sunrise.

b. The Distributors of the Good Land vv. 16-29

【34:16】Then Jehovah spoke to Moses, saying,

34:15¹ (beyond) The land given to the two and a half tribes, the land which was according to their choice, could be reached without crossing the Jordan (see notes 5¹ and 5² in ch. 32) and thus was not actually a part of the land of Canaan (cf. 35:14). This indicates that, in type, it was outside the death of Christ. Our self-choice is likewise outside the death of Christ and therefore has nothing to do with the real enjoyment of the rich Christ. If we do not pass through the death of Christ, we cannot enter into the realm of His resurrection and ascension to enjoy Him as the heavenly, elevated One (cf. Gal. 2:20; Phil. 3:10-11; Col. 3:1-4).

【34:17】要給你們分地為業之人的名字是：^a祭司¹以利亞撒和嫩的兒子¹約書亞。

【34:18】你們要從每支派中選取一個首領，幫助他們將地分給你們為業。

【34:19】這些人的名字如下：猶大支派有耶孚尼的兒子迦勒；

【34:20】西緬支派有亞米忽的兒子示母利；

【34:21】便雅憫支派有基斯倫的兒子以利達；

【34:22】但支派有一個首領，約利的兒子布基；

【34:23】約瑟的子孫瑪拿西支派有一個首領，以弗的兒子漢聶；

【34:24】以法蓮支派有一個首領，拾弗但的兒子基母利；

【34:25】西布倫支派有一個首領，帕納的兒子以利撒番；

● 34:17¹ 以利亞撒和約書亞都豫表基督作我們的祭司，（來四14，）並作我們的首領。（來四8與註1。）

【34:17】 These are the names of the men who shall divide the land to you for inheritance: ^{1a}Eleazar the priest and ¹Joshua the son of Nun.

【34:18】 And you shall take one leader from each tribe to divide the land for inheritance.

【34:19】 And these are the names of the men: For the tribe of Judah, Caleb the son of Jephunneh.

【34:20】 And for the tribe of the children of Simeon, Shemuel the son of Ammihud.

【34:21】 For the tribe of Benjamin, Elidad the son of Chislon.

【34:22】 And for the tribe of the children of Dan, a leader, Bukki the son of Jogli.

【34:23】 For the children of Joseph: For the tribe of the children of Manasseh, a leader, Hanniel the son of Ephod.

【34:24】 And for the tribe of the children of Ephraim, a leader, Kemuel the son of Shiphtan.

【34:25】 And for the tribe of the children of Zebulun, a leader, Elizaphan the son of Parnach.

34:17¹ (Eleazar) Eleazar and Joshua both typify Christ, as our Priest (Heb. 4:14) and as our Leader (Heb. 4:8 and note 1).

【34:26】以薩迦支派有一個首領，阿散的兒子帕鐵；

【34:27】亞設支派有一個首領，示羅米的兒子亞希忽；

【34:28】拿弗他利支派有一個首領，亞米忽的兒子比大黑。

【34:29】這些人就是耶和華所吩咐，在迦南地把產業分給以色列人的。

民數記 第三十五章

4 給利未人的城和庇護城 三五 1 ~ 34

a 給利未人的城 1 ~ 8

【35:1】耶和華在摩押平原與耶利哥相對的約但河邊，對摩西說，

【35:2】你吩咐以色列人，要從所得為業的地中，把一些城給^a利未人居住，也要把這些城四圍的郊野給利未人。

【35:3】這些城要歸他們居住，城的郊野可以牧放他們的牲畜、羊羣、和一切的牲口。

【34:26】And for the tribe of the children of Issachar, a leader, Paltiel the son of Azzan.

【34:27】And for the tribe of the children of Asher, a leader, Ahihud the son of Shelomi.

【34:28】And for the tribe of the children of Naphtali, a leader, Pedahel the son of Ammihud.

【34:29】These are those whom Jehovah commanded to divide the inheritance to the children of Israel in the land of Canaan.

NUMBERS 35

4. The Cities Given to the Levites and the Cities of Refuge 35:1-34

a. The Cities Given to the Levites vv. 1-8

【35:1】Then Jehovah spoke to Moses in the plains of Moab by the Jordan at Jericho, saying,

【35:2】Command the children of Israel to give to the^a Levites some of the inheritance of their possession, cities to dwell in; and you shall give to the Levites pasture lands around their cities.

【35:3】And the cities shall be for them to dwell in, and their pasture lands shall be for their cattle and for their livestock and for all their animals.

35:2^a
利二五 32-34
書十四 3-4
二一 2

35:2^a
Lev. 25:32-34;
Josh. 14:3-4;
21:2

【35:4】你們給利未人的郊野，要從城牆起，四圍往外量一千^a肘。

【35:5】要從城外，東邊量二千肘，南邊量二千肘，西邊量二千肘，北邊量二千肘，城在當中；這要歸他們作城的郊野。

【35:6】你們給利未人的城，當有六座^{1a}庇護城，使誤殺人的可以逃到那裏；此外，還要給他們四十二座城。

● 35:6¹ 庇護城豫表包羅萬有的基督作救贖之神的具體化身，誤犯罪的人可以逃入基督裏得庇護。神把基督交在罪人手中，（徒二 23，羅四 25，）他們錯誤的把祂治死。（路二三 34，林前二 8。）倘若一個罪人悔改，神會看他是誤犯罪的人而赦免他。（路二四 47，徒二 38。）這樣一個人可以逃到基督裏面。但任何人若拒絕福音，並不悔改，神會看他是故意犯罪的人，注定要沉淪。（16，約三 16～18。）

庇護城有六座，約但河兩岸各三座。（14。）六這數字表徵犯錯的人，因為人是神在第六日創造的。（創一 26～27，31。）三這數字表徵三一神作犯錯之人的庇護。二這數字（兩組各三座城）表徵立在宇宙中的見證，向宇宙見證並宣告，三一神住在地上人類中間，作他們的庇護城。

【35:4】And the pasture lands of the cities which you shall give to the Levites shall be from the city wall and outward, a thousand^a cubits all around.

【35:5】And you shall measure from the outside of the city on the east side two thousand cubits and on the south side two thousand cubits and on the west side two thousand cubits and on the north side two thousand cubits, with the city in the center. This shall be their pasture lands for the cities.

【35:6】And the cities which you shall give to the Levites shall be the six^{1a} cities of refuge, which you shall give for the manslayer to flee to; and besides them you shall give forty-two cities.

35:6¹ (cities) The cities of refuge typify the all-inclusive Christ as the embodiment of the redeeming God, into whom mistaken sinners can flee for refuge. Christ was delivered by God into the hands of sinners (Acts 2:23; Rom. 4:25), who mistakenly put Him to death (Luke 23:34; 1 Cor. 2:8). If any sinner repents, God will regard him as a mistaken sinner and will forgive him (Luke 24:47; Acts 2:38). Such a one may flee into Christ. But if anyone refuses the gospel and does not repent, God will regard him as a willful sinner, one who is destined to perish (v. 16; John 3:16-18).

There were six cities of refuge, three on each side of the Jordan (v. 14). The number six signifies mistake-making man, who was created by God on the sixth day (Gen. 1:26-27, 31). The number three signifies the Triune God as the refuge for the man who makes mistakes. The number two (the two sets of three cities each) signifies a testimony standing in the universe, testifying and declaring to the universe that the Triune God is living on earth among human beings to be their city of refuge.

【35:7】你們要給利未人的城，共有^{1a}四十八座，連城帶郊野都要給他們。

【35:8】你們要從以色列人所得的地業中，把一些¹城給利未人；人數多的就^a多給，人數少的就少給；各支派要按所承受為業之地，把一些城給利未人。

b 庇護城 9 ~ 34

● 35:7¹ 四十八這數字由六（神在第六日所造天然的人）乘八（復活）所組成。給利未人四十八座城，表徵墮落的天然人，藉着利未人的服事被帶進復活裏。利未人的服事是給祭司體系的服事，而祭司體系的目標是要把墮落的人在復活裏帶回歸神。因此，給利未人之城的數目，表徵利未人服事的目的。

四十八這數字也由四（也表徵人是神的造物——結一5）乘十二（神永遠行政中完全且完整的數字）所組成。因此，四十八這數字指明神所造的人，要在神永遠的行政中成為完全且完整的。

● 35:8¹ 給利未人的四十八座城，要分散在以色列中間，這就把雅各在創四九7對利未的咒詛變為祝福。

【35:7】All the cities which you shall give to the Levites shall be^{1a} forty-eight cities, they and their pasture lands.

【35:8】And concerning the¹ cities which you shall give from the possession of the children of Israel, from the larger tribe you shall take a^a larger number, and from the smaller tribe you shall take a smaller number; each one, according to its inheritance which they will inherit, shall give some of its cities to the Levites.

b. The Cities of Refuge vv. 9-34

35:7¹ (forty-eight) The number forty-eight is composed of six (the natural man created by God on the sixth day) multiplied by eight (resurrection). The forty-eight cities given to the Levites signify the natural man, who became fallen, being brought into resurrection through the Levitical service. The Levitical service was a service to the priesthood, and the goal of the priesthood was to bring fallen man back to God in resurrection. The number of cities given to the Levites thus signifies the purpose of the Levitical service.

The number forty-eight is also composed of four (also signifying man as God's creature—Ezek. 1:5) multiplied by twelve (the number of perfection and completion in God's eternal administration). Hence, the number forty-eight indicates that man, who was created by God, will be perfected and completed in the eternal administration of God.

35:8¹ (cities) The forty-eight cities given to the Levites were to be scattered among Israel, changing Jacob's curse on Levi in Gen. 49:7 into a blessing.

【35:9】耶和華對摩西說，

【35:10】你要對以色列人說，你們過約但河，進了迦南地，

【35:11】就要選定幾座城，作你們的^a庇護城，使誤殺人的可以逃到那裏。

【35:12】這些城可以作你們逃避報仇之人的庇護處，使誤殺人的不至於死，直等他站在會眾面前受審判。

【35:13】你們所撥出的城，有六座要作你們的庇護城。

【35:14】在約但河東要撥出^a三座城，在迦南地也要撥出三座城，都作庇護城。

【35:15】這六座城要給以色列人，和他們中間的¹外人並¹寄居的，作為庇護城，使誤殺人的都可以逃到那裏。

● 35:15¹ 庇護城不僅為着以色列人，也為着在他們中間的外人並寄居的，這表徵三一神作犯錯之人的庇護，乃是為着全人類的。不僅如此，六

【35:9】Then Jehovah spoke to Moses, saying,

【35:10】Speak to the children of Israel, and say to them, When you cross the Jordan into the land of Canaan,

【35:11】Then you shall designate for yourselves cities to be your^a cities of refuge, so that the manslayer who kills any person unintentionally may flee there.

【35:12】And the cities shall be for you as a refuge from the avenger, so that the manslayer may not die unless he stands before the assembly for judgment.

【35:13】And the cities which you shall give shall be your six cities of refuge.

【35:14】You shall give^a three cities across the Jordan, and you shall give three cities in the land of Canaan; they shall be cities of refuge.

【35:15】For the children of Israel and for the¹ stranger and for the¹ sojourner among them, these six cities shall be for refuge, so that anyone who kills a person unintentionally may flee there.

35:15¹ (stranger) That the cities of refuge were to be not only for the children of Israel but also for the strangers and sojourners among them signifies that the Triune God as the refuge for mistake-making man is

35:11^a
申十九 2-6
書二十 2-6
出二一 13

35:11^a
Deut. 19:2-6;
Josh. 20:2-6;
Exo. 21:13

35:14^a
申四 41-43
參書二十 7-9

35:14^a
Deut. 4:41-43;
cf. Josh. 20:7-9

35:16^a

出二一 12, 14
利二四 17
申十九 11-12

【35:16】人若用鐵器打人，以致打死，他就是故意殺人的；¹故意殺人的必要被^a處死。

【35:17】人若手中拿可以打死人的石頭打死了人，他就是故意殺人的；故意殺人的必要被處死。

【35:18】人若手中拿可以打死人的木器打死了人，他就是故意殺人的；故意殺人的必要被處死。

【35:19】^a報血仇的，要親自殺那故意殺人的，一遇見就可以殺他。

【35:20】人若因怨恨把人推倒，或是埋伏着往人身上扔物，以致那人死了，

座庇護城分佈在不同的地方，指明基督作三一神的具體化身，乃是親近、便利的。三一神已經在人中間擴展，達到我們所在之處，作一切犯錯之人的庇護城。

● 35:16¹ 庇護城不是為着故意殺人者。（16～21。）亞當是無意犯了罪，我們這些亞當的後裔，也是這樣。（參羅七 15～24。）所以在神眼中，我們都是無意犯了罪的人，祂看我們犯罪不是有意的。見 6 註 1 一段。

【35:16】But if he struck him with an instrument of iron, and he died, he is a murderer; the ¹murderer shall surely be ^aput to death.

【35:17】And if he struck him with a stone in hand, by which one could die, and he did die, he is a murderer; the murderer shall surely be put to death.

【35:18】Or if he struck him with a wooden object in hand, by which one could die, and he did die, he is a murderer; the murderer shall surely be put to death.

【35:19】The ^aavenger of blood himself shall put the murderer to death; when he encounters him, he shall put him to death.

【35:20】And if he pushed him out of hatred or threw something upon him while lying in wait, and he died,

for all mankind. Furthermore, the distribution of the six refuge cities in different places indicates that Christ, the embodiment of the Triune God, is near and available. The Triune God has spread among men, to the very place where we are, to be a city of refuge for all those who make mistakes.

35:16¹ (murderer) The cities of refuge were not for the murderers, those who killed with an intent (vv. 16-21). Adam sinned without intent, and we, the descendants of Adam, have sinned in the same way (cf. Rom. 7:15-24). Therefore, in the sight of God we are those who sin without intent, and He considers our sinning as being without intent. See note 6¹, par. 1.

35:16^a

Exo. 21:12, 14;
Lev. 24:17;
Deut. 19:11-12

35:19^a

Deut. 19:6, 12;
Josh. 20:3, 5

35:19^a

申十九 6, 12
書二十 3, 5

【35:21】或是因仇恨用手打人，以致打死，那打人的必要被處死。他是故意殺人的；報血仇的一遇見，就可以殺他。

【35:22】人若沒有仇恨忽然將人推倒，或是沒有埋伏把物扔在人身上，

【35:23】或是沒有看見的時候，用可以打死人的石頭扔在人身上，以致那人死了，本來與他無仇，也無意害他；

【35:24】會眾就要照這些典章，在打死人的和報血仇的中間^a 審判。

【35:25】會眾要救這誤殺人的脫離報血仇之人的手，也要使他歸回先前逃到的庇護城；他要住在其中，直等到受聖膏油^a 膏抹的¹ 大祭司死了。

● 35:25¹ 這裏的大祭司表徵基督，（來四14，）祂為我們的罪死了。按照屬靈意義，舊約的聖徒必須留在庇護城裏，直到基督死了；在基督受死以前，沒有贖價可以釋放他們。（32。）這是直接的救恩來到之前的庇護。在舊約時代，基督尚未受死，那些逃到祂裏面好得庇護的人，必須在那裏等候，直到祂來並在十字架上受死。所以對於舊約的聖徒，這庇護就像約十1的羊圈。（見該處註2。）

【35:21】Or in enmity struck him with his hand, and he died, the one who struck him shall surely be put to death; he is a murderer. The avenger of blood shall put the murderer to death when he encounters him.

【35:22】But if he pushed him suddenly without enmity, or threw upon him anything without lying in wait,

【35:23】Or came upon him with any stone, by which someone could die, without seeing him and dropped it upon him, and he died, when he was not his enemy and did not seek his harm,

【35:24】Then the assembly shall^a judge between the slayer and the avenger of blood according to these ordinances.

【35:25】And the assembly shall deliver the manslayer out of the hand of the avenger of blood, and the assembly shall return him to his city of refuge to which he had fled; and he shall dwell in it until the death of the¹ high priest, who was^a anointed with the holy oil.

35:25¹ (high) The high priest here signifies Christ (Heb. 4:14), who died for our sins. Spiritually, the Old Testament saints had to remain in the city of refuge until Christ died; no ransom could have released them before the time of Christ's death (v. 32). This was a refuge prior to direct salvation. In the Old Testament time Christ had not yet died, and those who fled into Him as their refuge had to wait there until He came and died on the cross. For the Old Testament saints, therefore, the refuge was like the sheepfold in John 10:1 (see note 2 there).

35:24^a
民三五12
書二十6

35:25^a
出二九7
利四3
二一10

35:24^a
Num. 35:12;
Josh. 20:6

35:25^a
Exo. 29:7;
Lev. 4:3;
21:10

【35:26】但誤殺人的，無論甚麼時候，若出了他所逃到的庇護城境外，

【35:27】報血仇的在庇護城境外遇見他，將他殺了，報血仇的就沒有流血之罪。

【35:28】因為誤殺人的本該住在庇護城裏，直等到大祭司死了；大祭司死了以後，誤殺人的纔可以回到他所得為業之地。

【35:29】這在你們一切的住處，要作你們世世代代判斷的律例。

【35:30】無論誰殺了人，要憑幾個^a見證人的口，纔可把那故意殺人的殺了，只是不可憑一個見證人的見證叫人死。

【35:31】故意殺人、犯了死罪的，你們不可收贖價代替他的命；他必要被處死。

我們的大祭司基督既已死了，祂就是所有信徒的庇護，這不是按着舊約的意義，乃是按着新約的意義說的。這庇護乃是直接的救恩。在基督受死以前，祂是舊約聖徒的庇護；現今在祂受死以後，祂是我們直接的救恩。今天我們進入基督裏的人，能確信祂已經死了，並且我們的罪已經得蒙赦免。（弗一7，西二13。）

【35:26】But if the manslayer shall at any time go beyond the boundary of his city of refuge to which he has fled,

【35:27】And the avenger of blood finds him outside the boundary of his city of refuge and the avenger of blood slays the manslayer, he shall not have guilt for blood,

【35:28】Because he should have remained in his city of refuge until the death of the high priest; but after the death of the high priest the manslayer shall return to the land of his possession.

【35:29】And these things shall be for a statute of judgment to you throughout your generations in all your dwellings.

【35:30】Whoever kills a person, the murderer shall be slain upon the testimony of^a witnesses; but one witness shall not testify against any person so that he die.

【35:31】Moreover you shall not take a ransom for the life of a murderer who is guilty of death, but he shall surely be put to death.

Since Christ, our High Priest, has died, He is the refuge, not in the Old Testament sense but in the New Testament sense, to all His believers. This refuge is a matter of direct salvation. Before Christ's death He was the refuge for the Old Testament saints, but now, after His death, He is our direct salvation. We who enter into Christ today may do so with the assurance that He has already died and that our sins have already been forgiven (Eph. 1:7; Col. 2:13).

35:30^a
申十七 6
十九 15
太十八 16
約八 17
林後十三 1
提前五 19
來十 28

35:30^a
Deut. 17:6;
19:15;
Matt. 18:16;
John 8:17;
2 Cor. 13:1;
1 Tim. 5:19;

【35:32】那逃到底護城的人，你們不可爲他收贖價，使他在大祭司未死以前回本地居住。

【35:33】這樣，你們就不污穢所在之地，因爲血是^a污穢地的；若有在地上流人血的，除非流那殺人者的^b血，那地就不得遮罪。

【35:34】你們不可玷污所住之地，就是我^a住在其中之地，因爲我耶和華是住在以色列人^b中間的。

民數記 第三十六章

5 關於以色列中女子 承受美地進一步的律例 三六 1 ~ 13

【36:1】約瑟子孫的家族中，瑪拿西的孫子，瑪吉的兒子^a基列，他子孫家族之宗族的族長，都近前來到摩西和作首領的以色列人宗族的族長面前，說，

【36:2】耶和華曾吩咐我主^a拈鬮分地給以色列人爲業，我主也受了耶和華的吩咐，將我們兄弟^b西羅非哈的產業分給他的眾女兒。

【35:32】And you shall not take a ransom for one who has fled to his city of refuge, so that he may return to live in the land before the death of the high priest.

【35:33】Thus you shall not pollute the land in which you are, for blood^a pollutes the land. And no expiation can be made for the land for the blood that is shed in it, except by the^b blood of the one who shed it.

【35:34】And you shall not defile the land in which you are dwelling, in the midst of which I^a tabernacle; for I Jehovah tabernacle in the^b midst of the children of Israel.

NUMBERS 36

5. A Further Statute concerning the Females among Israel Inheriting the Good Land 36:1-13

【36:1】And the heads of the fathers' households of the family of the sons of^a Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near and spoke before Moses and before the leaders, the heads of the fathers' households of the children of Israel;

【36:2】And they said, Jehovah commanded my lord to give the land for inheritance by^a lot to the children of Israel, and my lord was commanded by Jehovah to give the inheritance of^b Zelophehad our brother to his daughters.

35:33^a
詩一〇六 38
賽二四 5
35:33^b
創九 5

35:34^a
參約一 14
35:34^b
出二五 8
二九 45

Heb. 10:28
35:33^a
Psa. 106:38;
Isa. 24:5
35:33^b
Gen. 9:5

35:34^a
cf. John 1:14
35:34^b
Exo. 25:8;
29:45

36:1^a
民二六 29

36:2^a
民二六 55
三三 54
36:2^b
民二七 1, 7
書十七 3, 4

36:1^a
Num. 26:29

36:2^a
Num. 26:55;
33:54
36:2^b
Num. 27:1, 7;
Josh. 17:3, 4

【36:3】但她們若嫁給以色列別支派的人，她們的產業就必從我們祖宗的產業中減去，加在她們所要歸屬支派的產業中；這樣，我們拈鬮所得的產業就減少了。

【36:4】到了以色列人的^a禧年，她們的產業就必加在她們所要歸屬支派的產業中；這樣，我們祖宗支派的產業就減少了。

【36:5】摩西照耶和華的話吩咐以色列人說，約瑟支派的人說得有理。

【36:6】論到西羅非哈的眾女兒，耶和華這樣吩咐說，她們可以¹嫁給自己看為好的人，只是要嫁給自己父親支派家族的人。

● 36:6¹ 神許可這些女兒照自己的喜好嫁人，只是要嫁給自己父親支派家族的人。這指明雖然主給我們自由，這自由卻必須在神規律的界限內運用。（參加五 13。）

【36:3】But if they¹ are married to one of the sons of the other tribes of the children of Israel, then their inheritance will be taken away from the inheritance of our fathers and will be added to the inheritance of the tribe to which they belong; so it will be taken away from the lot of our inheritance.

【36:4】And when the^a jubilee of the children of Israel takes place, then their inheritance will be added to the inheritance of the tribe to which they belong; so their inheritance will be taken away from the inheritance of the tribe of our fathers.

【36:5】Then Moses commanded the children of Israel according to the word of Jehovah, saying, The tribe of the sons of Joseph speaks correctly.

【36:6】This is what Jehovah commands concerning the daughters of Zelophehad, saying, Let them be¹ married to whom they think best; only into the family of the tribe of their father they shall marry.

36:3¹ (are) Lit., become wives for. So throughout this chapter.

36:6¹ (married) God allowed the daughters to marry according to their taste but only within the family of the tribe of their father. This indicates that although the Lord gives us freedom, this freedom must be exercised within the limit, the boundary, of God's regulation (cf. Gal. 5:13).

36:7^a
民三六 9

【36:7】^a 這樣，以色列人的產業就不從這支派轉到那支派，因為以色列人要各自¹ 守住自己祖宗支派的產業。

36:8^a
代上二三 22

【36:8】凡在以色列支派中得了產業的^a 女子，必¹ 嫁給自己父親支派家族的人，好叫以色列人各自承受他祖宗的產業。

36:9^a
民三六 7

【36:9】^a 這樣，他們的產業就不從這支派轉到那支派，因為以色列支派的人要各自守住自己的產業。

● 36:7¹ 這表徵我們的產業基督，是不可以轉移的，我們該守住祂這產業。原則上，信徒與不信者結合，乃是使基督這產業轉移了。（參林後六 14。）參二七 7 註 1。

● 36:8¹ 主耶穌的母親馬利亞嫁給約瑟，也許就是履行這律例的婚嫁。（見太一 16 註 1。）因此，本章裏的律例，實際上是神所設立為着基督成為肉體的。全本聖經都啟示基督，且是關乎基督直接或間接的記載。（路二四 27，44。）三五章的庇護城是基督的豫表，三六章關於產業這問題的定規也與基督有關。基督若沒有成為肉體，就不能成為人類的庇護城。因此，實在說來，三五章的庇護城有賴於三六章的律例。

【36:7】^a So an inheritance of the children of Israel shall not go around from tribe to tribe, for each one of the children of Israel shall¹ cling to the inheritance of the tribe of his fathers.

36:7^a
Num. 36:9

【36:8】And every^a daughter who possesses an inheritance in any tribe of the children of Israel shall¹ marry into one of the family of the tribe of her father, so that each one of the children of Israel may possess the inheritance of his fathers.

36:8^a
1 Chron. 23:22

【36:9】^a So an inheritance shall not go around from one tribe to another tribe, for each one of the tribes of the children of Israel shall cling to his own inheritance.

36:9^a
Num. 36:7

36:7¹ (cling) This signifies that as our inheritance Christ is not transferable and that we should cling to Him as this inheritance. In principle, for a believer to marry an unbeliever is to make Christ as the inheritance transferable (cf. 2 Cor. 6:14). Cf. note 7¹ in ch. 27.

36:8¹ (marry) The marriage of Mary, the mother of the Lord Jesus, to Joseph may be a marriage that fulfilled this statute (see note 16¹ in Matt. 1). Thus, the statute in this chapter was actually ordained by God for Christ's incarnation. All Scripture reveals Christ and is a record concerning Christ, either directly or indirectly (Luke 24:27, 44). The cities of refuge in ch. 35 are a type of Christ, and the settlement of the problem regarding the inheritance in ch. 36 is related to Christ. If Christ had not been incarnated, He could not have become the cities of refuge for the human race. Thus, in a very real sense, the refuge cities in ch. 35 depend on the statute in ch. 36.

【36:10】耶和華怎樣吩咐摩西，西羅非哈的眾女兒就怎樣行。

【36:11】^a 西羅非哈的女兒瑪拉、得撒、曷拉、密迦、挪阿都嫁給了她們伯叔的兒子。

【36:12】她們嫁入約瑟兒子瑪拿西之子孫的家族中；她們的產業仍留在自己父親家族的支派中。

【36:13】這是耶和華在摩押平原與耶利哥相對的¹約但河邊，藉着摩西所吩咐以色列人的命令和典章。

● 36:13¹ 出埃及記、利未記、民數記這三卷書在豫表裏描繪，神需要一班人，蒙了拯救而與祂一同往前，享受神的基督，領受神的啓示，並與祂這位經過過程的三一神建造在一起，使他們得以編組成爲祭司軍隊，與神一同前行，一同爭戰。這幾卷書也表明，神的子民需要經過一些困難，歷經各種阻撓而受管教。在出十二～十四，作神百姓的以色列人，藉着逾越節蒙救贖脫離了神的審判，並藉着三一神拯救的能力蒙拯救脫離了埃及。然後，他們在曠野起初的行程中，享受了屬天的供備與神聖的眷顧。（出十五～十七。）在出十九～四十和利一～二七，他們領受神聖的啓示和訓練，得以認識神，得以與神同被建造，作祂在地上的居所，爲着祂的

【36:10】Just as Jehovah had commanded Moses, so the daughters of Zelophehad did;

【36:11】That is, Mahlah, Tirzah, and Hoglah, and Milcah and Noah, the daughters of ^aZelophehad, were married to their uncles' sons.

【36:12】They married into the families of the sons of Manasseh the son of Joseph, and their inheritance remained in the tribe of the family of their father.

【36:13】These are the commandments and the ordinances which Jehovah commanded through Moses to the children of Israel in the plains of Moab by the ¹Jordan at Jericho.

36:13¹ (Jordan) The books of Exodus, Leviticus, and Numbers portray in typology God's need for a people to be saved and to go on with Him to enjoy His Christ, to receive His revelation, and to be built up with Him as the processed Triune God, that they may be formed into a priestly army to journey with Him and to fight with Him. These books also show that God's people need to be disciplined by passing through certain difficulties and undergoing different kinds of frustrations. In Exo. 12—14 Israel as God's people was redeemed from God's judgment by the passover and saved from Egypt by the saving power of the Triune God. Then, they enjoyed the heavenly provision and the divine care in their initial journey in the wilderness (Exo. 15—17). In Exo. 19—40 and Lev. 1—27 they received the divine revelation and training in knowing God, in being built up together with God as His dwelling on earth for His expression

彰顯和見證，並得以建立祭司體系，爲着神聖的事奉。這一切都發生在西乃山下，在那裏百姓領受了律法，作爲神在祂屬性裏之所是的描繪。民數記記載神所揀選並救贖的人，如何組成祭司軍隊，與神一同前行，並爲着神在地上的權益與神一同爭戰。

（一～四，九 15～十 36，十二 16，二十 1～二一 35，三一 1～54，三三 1～49。）在民數記，以色列人也經過各種阻撓、試煉和管教，使他們得潔淨。至終，在三二章和三三 50～三六 13，神的百姓接受那爲着分配應許之美地的豫先安排。經過前述一切之後，神所揀選並救贖的人就豫備好要過約但河，進入迦南，滅絕其上的居民，並據有信實之神所應許的美地爲業。（書一 2～3。）除了約書亞和迦勒以外，那些穀資格去據有那地的人，都是較年輕的，是從埃及出來之人的第二代。這年輕的一代接受了第一代所經歷之一切的益處。他們有豐富的承受和剛強的背景，穀資格組成軍隊，與神一同爭戰，並爲神爭戰，以達成祂的經綸。以色列人這歷史，乃是召會歷史的完滿豫表，說出召會在與包羅萬有之基督奧祕的聯結裏，完成神永遠的經綸；這基督就是經過過程並分賜之三一神的具體化身。

（林前五 6～8，十 1～13，來三 7～四 13。）見申一 1 註 1。

and testimony, and in the building up of the priesthood for the divine service. All this took place at the foot of Mount Sinai, where the people were given the law as a portrait of what God is in His attributes. The book of Numbers records how God's chosen and redeemed people were formed into a priestly army to journey with God and to fight with God for His interest on earth (chs. 1-4; 9:15-10:36; 12:16; 20:1-21:35; 31:1-54; 33:1-49). In Numbers the children of Israel also passed through various frustrations, trials, and disciplinings for their purification. Eventually, in ch. 32 and in 33:50-36:13 God's people received the prearrangement for the distribution of the promised good land. After all the foregoing, God's chosen and redeemed people were ready to cross the Jordan, enter Canaan, consume its inhabitants, and possess the good land promised by the faithful God (Josh. 1:2-3). With the exception of Joshua and Caleb, those who were qualified to take possession of the land were the younger ones, the second generation of those who had come out of Egypt. This younger generation had received the benefit of all that the first generation had experienced. With a rich inheritance and strong background, they were qualified to be formed into an army to fight with God and for God for the accomplishing of His economy. This history of Israel is a full type of the history of the church in its accomplishing of God's eternal economy in the mystical union with the all-inclusive Christ, who is the embodiment of the processed and dispensing Triune God (1 Cor. 5:6-8; 10:1-13; Heb. 3:7-4:13). See note 1¹ in Deut. 1.

聖經

THE HOLY BIBLE

舊約恢復本

Old Testament Recovery Version

申命記

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- 13. Moses' Rehearsing the Story of the Rebellion of the Children of Israel at the Mount of God (9:8—10:11)**
- 14. Moses' Charging the Children of Israel concerning Nine Matters (10:12-22)**
- 15. Loving Jehovah Their God as Witnesses of What He Had Done (11:1-7)**
- 16. The Children of Israel to Receive Blessings by Keeping Moses' Words of Advice and Warning (11:8-25)**
- 17. Moses' Setting a Blessing and a Curse before the Children of Israel (11:26-32)**
- 18. Moses' Charging the Children of Israel concerning the Way to Worship God (12:1-32)**
- 19. Moses' Charging the Children of Israel concerning Apostasy (13:1-18)**

C. The Rehearsing of the General Statutes and Ordinances (14:1—26:19)

- 1. Concerning Being Jehovah's Personal Treasure (14:1-2)**
- 2. Concerning the Holy Diet (14:3-21)**

- 3 關於敬拜神 十四 22 ~ 27, 十五 19 ~ 十六 17, 十六 21 ~ 十七 7, 二三 21 ~ 23, 二六 1 ~ 11
- a 藉着獻上牲口和出產的十分之一 十四 22 ~ 27
- 4 關於幫助缺乏的人 十四 28 ~ 十五 18, 二三 15 ~ 16, 19 ~ 20, 二四 6, 10 ~ 15, 17 ~ 22, 二六 12 ~ 15
- a 每逢三年的末了, 要以十分之一幫助人 十四 28 ~ 29, 二六 12 ~ 15
- b 每逢七年的末了, 要施行豁免 十五 1 ~ 6
- c 借給窮乏的弟兄 十五 7 ~ 11
- d 讓希伯來奴僕或婢女自由離去 十五 12 ~ 18
- (3 關於敬拜神—續)
- b 藉着獻上牛羣羊羣中公的頭生的 十五 19 ~ 23
- c 藉着守每年三個主要的節期—除酵節、七七節、住棚節 十六 1 ~ 17
- 5 關於百姓中間的管理 十六 18 ~ 20, 十七 8 ~ 20, 十九 15 ~ 21, 二一 1 ~ 9, 18 ~ 23, 二二 13 ~ 30, 二四 1 ~ 4, 7, 16, 二五 1 ~ 3, 5 ~ 16
- a 設立審判官和官長 十六 18 ~ 20
- (3 關於敬拜神—續)
- d 藉着不與拜偶像有攙雜 十六 21 ~ 22
- e 藉着不將有殘疾的獻給耶和華 十七 1
- f 藉着用石頭打死違背神約去事奉別神者 十七 2 ~ 7
- (5 關於百姓中間的管理—續)
- b 關於難斷之訴訟的典章 十七 8 ~ 13
- c 立王治理百姓 十七 14 ~ 20
- 6 關於祭司利未人和利未全支派的供應 十八 1 ~ 8
- 7 關於禁止交鬼或過陰 十八 9 ~ 14
- 8 關於耶和華神為以色列人興起一位像摩西的申言者（要來的基督） 十八 15 ~ 19
- 9 關於假申言者 十八 20 ~ 22

- 3. Concerning the Worship of God (14:22-27; 15:19—16:17; 16:21—17:7; 23:21-23; 26:1-11)**
- a. By Giving the Tithes of All the Produce of Both Their Cattle and Their Crop (14:22-27)**
- 4. Concerning Aid to the Needy (14:28—15:18; 23:15-16, 19-20; 24:6, 10-15, 17-22; 26:12-15)**
- a. The Aid by the Tithes at the End of Every Three Years (14:28-29; 26:12-15)**
- b. The Release at the End of Every Seven Years (15:1-6)**
- c. The Lending to the Poor Brothers (15:7-11)**
- d. The Freeing of a Hebrew Male Servant or a Female Servant (15:12-18)**
- (3. Concerning the Worship of God (cont'd))**
- b. By Offering the Firstborn Males of the Herd and of the Flock (15:19-23)**
- c. By Keeping the Three Main Annual Festivals (the Feast of Unleavened Bread, the Feast of Weeks, and the Feast of Tabernacles (16:1-17))**
- 5. Concerning the Government among the People (16:18-20; 17:8-20; 19:15-21; 21:1-9, 18-23; 22:13-30; 24:1-4, 7, 16; 25:1-3, 5-16)**
- a. The Appointing of Judges and Officers (16:18-20)**
- (3. Concerning the Worship of God (cont'd))**
- d. By Not Having Any Mixture of Idolatry (16:21-22)**
- e. By Not Sacrificing Anything to Jehovah in Which There Is a Blemish (17:1)**
- f. By Stoning to Death Those Who Transgressed God's Covenant and Served Other Gods (17:2-7)**
- (5. Concerning the Government among the People (cont'd))**
- b. The Ordinance concerning a Complicated Civil Suit (17:8-13)**
- c. The Setting of a King over the People (17:14-20)**
- 6. Concerning the Supply of the Levitical Priests and the Whole Tribe of Levi (18:1-8)**
- 7. Concerning the Prohibitions against Contacting Evil Spirits or the Spirits of the Dead (18:9-14)**
- 8. Concerning Jehovah God's Raising Up of a Prophet (the Coming Christ) like Moses for the Children of Israel (18:15-19)**
- 9. Concerning the False Prophet (18:20-22)**

- 10 關於分出庇護城 十九 1 ~ 13
- 11 關於挪移鄰舍的地界 十九 14
(5 關於百姓中間的管理一續)
d 關於罪孽或罪的典章 十九 15 ~ 21
- 12 關於以色列人出去與仇敵爭戰 二十 1 ~ 20
(5 關於百姓中間的管理一續)
e 關於有人殺了人，被殺者給發現倒在美地田野之事的典章 二一 1 ~ 9
- 13 關於在被擄的人中，娶美貌女子爲妻 二一 10 ~ 14
- 14 關於長子的名分 二一 15 ~ 17
(5 關於百姓中間的管理一續)
f 關於頑梗悖逆兒子的典章 二一 18 ~ 21
g 將犯罪的人掛在木頭上 二一 22 ~ 23
- 15 關於顧到別人的權益 二二 1 ~ 4, 8
- 16 關於任何種的攙雜 二二 5, 9 ~ 12
- 17 寬待生產的動物 二二 6 ~ 7, 二五 4
- 15 關於顧到別人的權益 (續) 二二 8
- 16 關於任何種的攙雜 (續) 二二 9 ~ 12
(5 關於百姓中間的管理一續)
h 與婚姻有關之事的典章 二二 13 ~ 30
- 18 關於喪失入耶和華之會的權利 二三 1 ~ 8
- 19 關於保持營中的潔淨 二三 9 ~ 14
(4 關於幫助缺乏的人一續)
e 照顧逃跑的奴僕 二三 15 ~ 16
- 20 關於妓女和變童 二三 17 ~ 18
(4 關於幫助缺乏的人一續)
f 不可向弟兄取利息 二三 19 ~ 20
(3 關於敬拜神一續)
g 藉着向耶和華謹守所許的願 二三 21 ~ 23

- 10. Concerning the Setting Apart of the Cities of Refuge (19:1-13)**
- 11. Concerning the Moving of the Neighbor's Boundary Marker (19:14)**
(5. Concerning the Government among the People (cont'd))
d. The Ordinance concerning Any Iniquity or Any Sin (19:15-21)
- 12. Concerning the Children of Israel Going Forth into Battle against Their Enemies (20:1-20)**
(5. Concerning the Government among the People (cont'd))
e. The Ordinance concerning One Who Murders a Man, the Slain One Being Found Lying in the Field in the Good Land (21:1-9)
- 13. Concerning Marrying a Beautiful Woman among the Captives (21:10-14)**
- 14. Concerning the Right of the Firstborn Son (21:15-17)**
(5. Concerning the Government among the People (cont'd))
f. The Ordinance concerning a Stubborn and Rebellious Son (21:18-21)
g. The Hanging of a Criminal on a Tree (21:22-23)
- 15. Concerning Taking Care of Others' Interests (22:1-4, 8)**
- 16. Concerning Mixtures of Any Kind (22:5, 9-12)**
- 17. Sparing the Producing Animals (22:6-7; 25:4)**
- 15. Concerning Taking Care of Others' Interests (cont'd) (22:8)**
- 16. Concerning Mixtures of Any Kind (cont'd) (22:9-12)**
(5. Concerning the Government among the People (cont'd))
h. The Ordinances concerning Matters Related to Marriage (22:13-30)
- 18. Concerning the Losing of the Right to Enter the Congregation of Jehovah (23:1-8)**
- 19. Concerning Keeping the Camp Clean (23:9-14)**
(4. Concerning Aid to the Needy (cont'd))
e. Taking Care of an Escaped Slave (23:15-16)
- 20. Concerning a Harlot and a Dog (23:17-18)**
(4. Concerning Aid to the Needy (cont'd))
f. Not Making a Brother Pay Interest (23:19-20)
(3. Concerning the Worship of God (cont'd))
g. By Keeping a Vow to Jehovah (23:21-23)

- 21 關於鄰舍的出產 二三 24 ~ 25
(5 關於百姓中間的管理—續)
i 關於休妻的典章 二四 1 ~ 4
- 22 關於新娶妻的人 二四 5
(4 關於幫助缺乏的人—續)
g 不可拿人的磨或上磨石作抵押 二四 6
(5 關於百姓中間的管理—續)
j 關於拐帶的典章 二四 7
- 23 關於癲瘋的災病 二四 8 ~ 9
(4 關於幫助缺乏的人—續)
h 關於向借貸的人拿抵押 二四 10 ~ 13
i 關於給窮乏雇工的工價 二四 14 ~ 15
(5 關於百姓中間的管理—續)
k 關於父與子的典章 二四 16
(4 關於幫助缺乏的人—續)
j 記念寄居的與孤兒寡婦的需要 二四 17 ~ 22
(5 關於百姓中間的管理—續)
l 關於帶到以色列人面前之爭訟的典章 二五 1 ~ 3
- 17 寬待生產的動物 (續) 二五 4
(5 關於百姓中間的管理—續)
m 關於不願替死去之兄弟盡丈夫本分者的典章 二五 5 ~ 10
- n 關於妻子不道德的幫助丈夫爭鬪的典章 二五 11 ~ 12
o 關於法碼和量器的典章 二五 13 ~ 16
- 24 不可忘記將亞瑪力人的名號塗抹 二五 17 ~ 19
(3 關於敬拜神—續)
h 藉着進去得了美地爲業之後，將美地各種初熟的出產，取些獻上 二六 1 ~ 11
(4 關於幫助缺乏的人—續)

- 21. Concerning the Neighbor's Produce (23:24-25)**
(5. Concerning the Government among the People (cont'd))
i. The Ordinance concerning Divorce (24:1-4)
- 22. Concerning a Man Taking a New Wife (24:5)**
(4. Concerning Aid to the Needy (cont'd))
g. Taking a Handmill or an Upper Millstone as a Pledge (24:6)
(5. Concerning the Government among the People (cont'd))
j. The Ordinance concerning Kidnapping (24:7)
- 23. Concerning a Case of Leprosy (24:8-9)**
(4. Concerning Aid to the Needy (cont'd))
h. Concerning Taking a Pledge from the Borrower (24:10-13)
i. Concerning the Wages Given to the Poor Hired Servant (24:14-15)
(5. Concerning the Government among the People (cont'd))
k. The Ordinances concerning Fathers and Their Children (24:16)
(4. Concerning Aid to the Needy (cont'd))
j. In Remembering the Need of a Sojourner, an Orphan, or a Widow (24:17-22)
(5. Concerning the Government among the People (cont'd))
l. The Ordinance concerning a Dispute Brought before the Children of Israel (25:1-3)
- 17. Sparing the Producing Animals (cont'd) (25:4)**
(5. Concerning the Government among the People (cont'd))
m. The Ordinance concerning a Brother Who Is Not Willing to Do the Duty of a Husband's Brother (25:5-10)
n. The Ordinance concerning a Wife Who Helps a Fighting Husband Immorally (25:11-12)
o. The Ordinance concerning Weights and Measures (25:13-16)
- 24. Not Forgetting to Blot Out the Memory of Amalek (25:17-19)**
(3. Concerning the Worship of God (cont'd))
h. By Offering Some of the First of All the Fruit of the Good Land after Entering It and Possessing It as an Inheritance (26:1-11)
(4. Concerning Aid to the Needy (cont'd))

- a 每逢三年的末了，要以十分之一幫助人（續） 二六 12 ~ 15
25 結語 二六 16 ~ 19

叁 警告 二七 1 ~ 二八 68

- 一 摩西和以色列的眾長老，吩咐百姓要遵守一切的誡命，並要在美地宣告咒詛 二七 1 ~ 26
- 二 他們若留意聽從耶和華的話，遵行祂的誡命，所賜的福必趕上他們 二八 1 ~ 14
- 三 他們若不聽從耶和華的話，不遵行祂的誡命，所加給的咒詛必趕上他們 二八 15 ~ 68

肆 立約 二九 1 ~ 三十 20

- 一 引言 二九 1 ~ 17
- 1 根據已過的經歷 1 ~ 8, 16 ~ 17
- 2 立約的對象和目的 9 ~ 15
- 1 根據已過的經歷（續） 16 ~ 17
- 二 約的內容 二九 18 ~ 三十 10
- 三 結語 三十 11 ~ 20

伍 最終的勸戒與囑咐 三一 1 ~ 29

- 一 摩西對百姓的勸戒 1 ~ 6
- 二 摩西對約書亞的勸戒 7 ~ 8
- 三 摩西對祭司利未子孫和以色列眾長老的勸戒 9 ~ 13
- 四 耶和華吩咐摩西寫一首歌 14 ~ 23

- a. The Aid by the Tithes at the End of Every Three Years (cont'd) (26:12-15)
25. A Concluding Word (26:16-19)

III. A Warning (27:1—28:68)

- A. Moses, with the Elders of Israel, Commanding the People to Keep the Whole Commandment and to Declare the Curses in the Good Land (27:1-26)
- B. The Blessings That Would Overtake Them for Their Diligence in Listening to Jehovah and Doing His Commandments (28:1-14)
- C. The Curses That Would Overtake Them for Their Failing to Listen to Jehovah and Do His Commandments (28:15-68)

IV. The Enactment of the Covenant (29:1—30:20)

- A. The Introductory Word (29:1-17)
1. Based upon the Experiences of the Past (vv. 1-8, 16-17)
2. The Objects and the Purpose of the Enactment of the Covenant (vv. 9-15)
1. Based upon the Experiences of the Past (cont'd) (vv. 16-17)
- B. The Contents of the Covenant (29:18—30:10)
- C. The Concluding Word (30:11-20)

V. The Final Exhortations and Charges (31:1-29)

- A. Moses' Exhortation to the People (vv. 1-6)
- B. Moses' Exhortation to Joshua (vv. 7-8)
- C. Moses' Exhortation to the Priests, the Sons of Levi, and the Elders of Israel (vv. 9-13)
- D. Jehovah's Command to Moses to Write a Song (vv. 14-23)

五 摩西將話寫完，並囑咐利未人和以色列眾長老 24～29

陸 摩西的歌 三一 30～三二 47

一 歌的內容 三一 30～三二 43

二 摩西和約書亞告訴百姓的話 三二 44～47

柒 摩西的死以及他的繼承者 三二 48～52, 三四 1～12

一 摩西的死 三二 48～52, 三四 1～8

二 摩西的繼承者 三四 9～12

捌 摩西的祝福 三三 1～29

一 引言 1～5

二 祝福 6～25

三 結語 26～29

(柒 摩西的死以及他的繼承者—續)

一 摩西的死 (續) 三四 1～8

二 摩西的繼承者 三四 9～12

E. Moses' Completion of the Writing and His Charges to the Levites and to All the Elders of Israel (vv. 24-29)

VI. The Song of Moses (31:30—32:47)

A. The Contents of the Song (31:30—32:43)

B. The Word of Moses and Joshua to the People (32:44-47)

VII. The Death of Moses, and His Successor (32:48-52; 34:1-12)

A. The Death of Moses (32:48-52; 34:1-8)

B. The successor of Moses — 34:9-12)

VIII. The Blessing of Moses (33:1-29)

A. The Introductory Word (vv. 1-5)

B. The Blessing (vv. 6-25)

C. The Concluding Word (vv. 26-29)

(VII. The Death of Moses, and His Successor (cont'd))

A. The Death of Moses (cont'd) (34:1-8)

B. The Successor of Moses (34:9-12)

書介

著者：摩西，（羅十 19 引用申三二 21；尼十三 1 指向申二三 3；路二十 28 指向申二五 5，）五卷律法書的著者。（三一 9，24，路二四 27，44，約一 45，五 46，徒二八 23，林後三 15。）末了一章（三四）也許是他人所寫。

著時：約於主前一四五二年，以色列人在曠野飄流四十年結束以前。（民三二 13。）

著地：摩押平原。（三四 1。）

涵蓋時段：主前一四五二年，以色列人出埃及後第四十年，末了兩個月。（一 3，三四 8。）

主 題：

基督是神子民的指導者和領導者，
使他們能進入屬天的領域，
並有分於祂的豐富

INTRODUCTION

Author: Moses (Rom. 10:19, quoting Deut. 32:21; Neh. 13:1, referring to Deut. 23:3; Luke 20:28, referring to Deut. 25:5), the author of the five books of the Law (31:9, 24; Luke 24:27, 44; John 1:45; 5:46; Acts 28:23; 2 Cor. 3:15). The final chapter (ch. 34) was probably written by someone other than Moses.

Time of Writing: Approximately 1452 B.C., before the end of Israel's wandering in the wilderness for forty years (Num. 32:13).

Place of Writing: In the plains of Moab (34:1).

Time Period Covered: The last two months of 1452 B.C., the fortieth year after the exodus from Egypt (1:3; 34:8).

Subject:

Christ Is the Instructor and Leader of the People of
God That They May Be Able to Enter into the
Heavenly Territory and Participate in His Riches

申命記 第一章

壹 往事的追述

— 1 ~ 四 43

一 從神的山
到聖地入口的行程

— 1 ~ 4

【1:1】¹ 以下是²摩西在約但河東的曠野，
疏弗對面的³亞拉巴，在巴蘭和陀弗、
拉班、哈洗錄、底撒哈之間，向以色列
眾人所說的話。

● 1:1¹ 申命記是律法書總結的話，是摩西所寫
聖經頭五卷書（摩西五經）包羅一切的結語。申命
記，Deuteronomy，意思是第二律法，因此表徵
對神聖律法的複述、重申。律法頭一次是藉着當時
八十歲的摩西頒賜的。（出七 7。）四十年後，除
了迦勒與約書亞，第一代的人都已故去，摩西再次
向以色列人講述律法，而這次講述的對象是豫備好
要進入並據有美地的第二代。這一代大部分的人未
曾在西乃山親聆十誡、律例和典章的頒賜。因此，
神使摩西有負擔複述、重申。這複述乃是重新訓練
長期飄流後新一代的以色列人，豫備他們進入神所
應許的美地，承受這地為產業。

DEUTERONOMY 1

I. The Review of the Past

1:1 — 4:43

A. The Journey from the Mount of God to the Entry of the Holy Land

1:1-4

【1:1】¹ These are the words which ² Moses spoke to all
Israel across the Jordan in the wilderness, in the ³ Arabah
opposite Suph, between Paran and Tophel, Laban,
Hazereth, and Dizahab.

1:1¹ (These) Deuteronomy is a concluding word of the law and gives an all-
inclusive conclusion to the Pentateuch, the first five books of the Bible, which were
written by Moses. Deuteronomy means second law and thus signifies a respeaking,
a repeated speaking, of the divine law. The law was given through Moses the first
time when he was eighty (Exo. 7:7). Forty years later, after the first generation,
with the exception of Caleb and Joshua, had died out, the law was spoken again
to the children of Israel, this time to the second generation, the generation that
was ready to enter into the good land and possess it. Most of that generation
had not been present to hear the giving of the Ten Commandments, the statutes,
and the ordinances at Mount Sinai. Therefore, God burdened Moses to respeak,
to rehearse, the law. This respeaking was a renewed training given to the new
generation of the children of Israel after their long wandering, to prepare them to
enter into the good land promised by God and inherit it as their possession.

【1:2】從¹何烈山沿着通往西珥山的路，到加低斯巴尼亞，有十一天的路程。

本書正如整本聖經一樣，顯明神、暴露人並揭示基督。本書說到神是愛、公義、信實、賜福的神，使人認識神的心與神的行政，並且愛神、信靠神、敬畏神、服從神的管治、顧到神柔細的感覺、而活在神面前，使人穀資格承受應許之地。不僅如此，本書將人暴露，顯示人在自己裏面是失敗的，完全無法滿足聖別、公義、信實之神的要求，叫人認識自己真實的光景，而不信靠自己，乃信靠那位信實的神。（七 9。）末了，本書揭示基督的三方面：（一）是神獨一的申言者，神聖的出口；（十八 15～19；）（二）是包羅萬有的美地，神為我們所豫備的標竿、標的；（八 7～10，西一 12，腓三 7～15；）（三）是神的話，（八 3，三十 11～14，約一 1，約壹一 1，）使我們可以接受祂作我們的生命和生命供應，因而有力量和能力，達到祂這神設定的標竿。見八 3 註 1，7 註 1，三十 12 註 1。

● 1:1² 在申命記裏，作神代言人的摩西猶如年老、慈愛的父親，滿有愛與關懷的對他兒女說話。摩西從八十歲（出七 7）到一百二十歲，（三四 7，）為神說話四十年。他不僅是被神的思想泡透並浸透的人，也是被說話的神自己所構成的人。因此，從他口中所出的話乃是神的話。見八 3 註 1，三十 12 註 1。

● 1:1³ 即從死海北邊向南綿延至阿克巴（Aqaba）灣的平原。全書同。

● 1:2¹ 見出十九 11 註 2。

【1:2】It is eleven days' journey from ¹Horeb to Kadesh-barnea by the way that leads to Mount Seir.

In this book, as in the entire Bible, God is manifested, man is exposed, and Christ is unveiled. This book speaks of God as a God of love, righteousness, faithfulness, and blessing that man may know God's heart and God's government and may love God, trust in God, fear God, subject himself to God's ruling, mind the tender feelings of God, and live in the presence of God that he may be qualified to inherit the promised land. Furthermore, it exposes man, showing that in himself man is a failure, absolutely unable to fulfill the requirements of the holy, righteous, and faithful God, so that man may know his real condition and have no confidence in himself but put his trust in God, the One who is faithful (7:9). Finally, this book unveils Christ in three aspects: (1) as the unique Prophet of God, as the divine oracle (18:15-19); (2) as the all-inclusive good land, the goal, the aim, prepared for us by God (8:7-10; Col. 1:12; Phil. 3:7-15); and (3) as the word of God (8:3; 30:11-14; John 1:1; 1 John 1:1) that we may receive Him as our life and our life supply and thus have the strength and ability to reach Him as the God-appointed goal. See notes 3¹ and 7¹ in ch. 8 and note 12¹ in ch. 30.

1:1² (Moses) In Deuteronomy Moses as the spokesman of God was like an aged, loving father speaking to his children with much love and concern. Moses spoke for God for forty years, from the age of eighty (Exo. 7:7) to the age of one hundred twenty (34:7). He was a person not only soaked and saturated with the thought of God but also constituted with the speaking God Himself. Hence, the word that proceeded out of his mouth was the word of God. See notes 3¹ in ch. 8 and 12¹ in ch. 30.

1:1³ (Arabah) I.e., the plain that runs from north of the Dead Sea south to the Gulf of Aqaba.

1:2¹ (Horeb) See note 11² in Exo. 19.

1:3^a
參民三三 38

【1:3】出埃及後第四十年，十一月^a初一日，摩西照耶和華所吩咐他一切關於以色列人的話，都告訴他們；

1:4^a
民二一 21-24
1:4^b
民二一 33-35

【1:4】那時，他已經擊殺了住希實本的亞摩利王^{1a}西宏，和住亞斯他錄、以得來的巴珊王^{1b}噩。

二 神囑咐以色列人 進入美地 — 5 ~ 8

【1:5】摩西在約但河東的摩押地，講解這律法，說，

【1:6】¹耶和華我們的神在^a何烈山^b對我們說，你們住在這山上的日子彀了；

● 1:4¹ 見民二一 1 註 2。以色列人在曠野飄流四十年（3）即將結束時，這二王遭擊殺。這也開啓了進入應許之地的門。

● 1:6¹ 本書藉着回顧已往，一面指出神的帶領，叫人知道神的心和神的手，使人信靠神並敬畏神；一面指出人的失敗，叫人認識自己、定罪肉體、並學習如何拒絕己和肉體。藉着展望未來，本書一面期盼人認識神的愛與行政，一面期盼人認識自己真實的光景，使人不再信靠自己，乃信靠神那信實者。

1:6^a
申五 2
出三 1
十七 6
1:6^b
參民十 11-13

【1:3】And in the fortieth year, in the eleventh month, on the^a first day of the month, Moses spoke to the children of Israel according to all that Jehovah had commanded him for them,

【1:4】After he had slain^{1a} Sihon the king of the Amorites, who dwelt in Heshbon, and^{1b} Og the king of Bashan, who dwelt in Ashtaroth and in Edrei.

B. God's Charge to the Children of Israel to Enter the Good Land 1:5-8

【1:5】Across the Jordan, in the land of Moab, Moses set himself to expound this law, saying,

【1:6】¹Jehovah our God^a spoke to us at^b Horeb, saying, You have dwelt long enough at this mountain.

1:4¹ (Sihon) See note 1² in Num. 21. The slaying of these two kings was near the end of the forty years (v. 3) of Israel's wandering in the wilderness. It also opened the gate into the promised land.

1:6¹ (Jehovah) With a review of the past, on the one hand, this book points out God's leading that man may know the heart and the hand of God, so that man may trust in God and fear God; on the other hand, it points out man's failure that man may know himself, condemn the flesh, and learn how to reject the self and the flesh. With a view of the future, this book expects that, on the one hand, man may know the love and government of God and that, on the other hand, man may know his real condition, so that he will no longer trust in himself but will trust in God, the faithful One.

1:3^a
cf. Num. 33:38

1:4^a
Num. 21:21-24
1:4^b
Num. 21:33-35

1:6^a
Deut. 5:2;
Exo. 3:1;
17:6
1:6^b
cf. Num. 10:11-13

1:7^a
創二 14
十五 18
書一 4
啓九 14

【1:7】要起行轉到亞摩利人的山地，和鄰近的各民那裏，就是亞拉巴、山地、低陸、¹南地、沿海一帶迦南人的地，並利巴嫩，直到大河，就是^{2a}伯拉河。

1:8^a
創十二 7
十三 14-15
十五 18
十七 8
二六 3-4
二八 13-14

【1:8】看哪，我將這地擺在你們面前；你們要進去得這地，就是耶和華向你們列祖亞伯拉罕、以撒、雅各起誓，要賜給他們和他們^a後裔的地。

三 選派職任 — 9 ~ 18

1:9^a
民十一 14, 17
參出十八 18

【1:9】那時我對你們說，照管你們的擔子，^a我獨自擔當不起。

1:10^a
創十五 5
二二 17
申十 22
二八 62

【1:10】耶和華你們的神使你們多起來；看哪，你們今日像天上的^a星那樣多。

【1:11】惟願耶和華你們列祖的神，使你們比如今更多千倍，照祂所應許你們的，賜福與你們！

● 1:7¹ 即迦南地南部乾燥的沙漠。

● 1:7² 即幼發拉底河。十一 24 者同。

【1:7】Turn and set out, and go to the hill country of the Amorites and to all their neighboring peoples in the Arabah, in the hill country and in the lowland, and in the¹Negev and by the seacoast, the land of the Canaanites and Lebanon, as far as the great river, the river^aEuphrates.

【1:8】See, I have set the land before you; go in and possess the land which Jehovah swore to give to your fathers, to Abraham, to Isaac, and to Jacob, to them and to their^aseed after them.

C. The Appointing of Offices 1:9-18

【1:9】And I spoke to you at that time, saying, ^aI am not able to bear you alone.

【1:10】Jehovah your God has multiplied you, and now today you are as the^astars of heaven in multitude.

【1:11】Jehovah, the God of your fathers, add to you a thousandfold ones like you and bless you as He has promised you!

1:7¹ (Negev) I.e., the dry southern desert of Canaan.

1:7^a
Gen. 2:14;
15:18;
Josh. 1:4;
Rev. 9:14

1:8^a
Gen. 12:7;
13:14-15;
15:18;
17:8;
26:3-4;
28:13-14

1:9^a
Num. 11:14, 17;
cf. Exo. 18:18

1:10^a
Gen. 15:5;
22:17;
Deut. 10:22;
28:62

【1:12】但你們的麻煩，和照管你們的擔子，並你們的爭訟，我獨自一人怎能擔當得起呢？

【1:13】你們要按着支派選出^a有智慧、精明的人，為眾人所認識的，我就立他們為你們的^b首領。

【1:14】你們回答我說，你所說要我們行的事很好。

【1:15】我便將你們各支派的^a首領，就是有智慧、為眾人所認識的，立為你們各支派的千夫長、百夫長、五十夫長、十夫長和官長，作首領管理你們。

【1:16】當時，我囑咐你們的審判官說，你們要在弟兄之間聽訟，無論人與弟兄爭訟，或人與同住的外人爭訟，都要¹按公義判斷。

【1:17】審判的時候，^a不可看人的外貌；聽訟不可分尊卑，不可怕人的臉面，因為審判是屬於神的。若有難斷的案件，可以^b呈到我這裏來，我就聽審。

● 1:16¹ 或，作審判官施行公義。

【1:12】How can I alone bear the trouble and burden of you and your strife?

【1:13】Choose for yourselves men who are^a wise and prudent and well-attested, according to your tribes, and I will make them your^b leaders.

【1:14】And you answered me and said, The thing that you have said to do is good.

【1:15】So I took the^a leaders of your tribes, men who were wise and well-attested, and I made them leaders over you, captains over thousands and captains over hundreds and captains over fifties and captains over tens and officials for your tribes.

【1:16】And I charged your judges at that time, saying, Hear the cases between your brothers, and¹ judge righteously between a man and his brother or the sojourner with him.

【1:17】You shall^a not respect persons in judgment; you shall hear the small and the great alike. You shall not fear the face of man, for judgment is God's. And the case that is too hard for you, you shall^b bring to me; and I will hear it.

1:16¹ (judge) Or, administer righteousness as judges.

1:13^a
參徒六 3
1:13^b
民十一 16
參出十八 21

1:15^a
出十八 25

1:17^a
利十九 15
申十 17
十六 19
箴二四 23
太二二 16
可十二 14
路二十 21
雅二 1

1:17^b
出十八 22, 26

1:13^a
cf. Acts 6:3
1:13^b
Num. 11:16;
cf. Exo. 18:21

1:15^a
Exo. 18:25

1:17^a
Lev. 19:15;
Deut. 10:17;
16:19;
Prov. 24:23;
Matt. 22:16;
Mark 12:14;
Luke 20:21;
James 2:1

1:17^b
Exo. 18:22, 26

【1:18】那時我將你們所當行的事，都吩咐你們了。

四 在加低斯巴尼亞的失敗 — 19 ~ 46

【1:19】我們照着耶和華我們神所吩咐的，從何烈山起行，經過你們所看見那大而可怕的^a曠野，往亞摩利人的山地去；我們就到了¹加低斯巴尼亞。

【1:20】我對你們說，你們已經到了耶和華我們神所賜給我們，亞摩利人的山地。

【1:21】看哪，耶和華你的神已將那地擺在你面前，你要照耶和華你列祖的神所說的，上去得那地為業；不要懼怕，也不要驚惶。

【1:22】你們都就近我來，說，我們要先打發人去，為我們探察那地，將我們上去該走那條路，該進那些城，都回報我們。

● 1:19¹ 關於以色列人在加低斯巴尼亞的失敗，見民十三～十四註。

【1:18】And I commanded you at that time all the things that you should do.

D. The Failure at Kadesh-barnea 1:19-46

【1:19】And we set out from Horeb, and we went through all that great and awesome^a wilderness, which you saw, on the way to the hill country of the Amorites, as Jehovah our God commanded us; and we came to¹ Kadesh-barnea.

【1:20】And I said to you, You have come to the hill country of the Amorites, which Jehovah our God is giving us.

【1:21】See, Jehovah your God has set the land before you; go up, possess it, as Jehovah the God of your fathers has spoken to you. Do not fear, neither be dismayed.

【1:22】Then all of you came near to me and said, Let us send men before us that they may search out the land for us and bring back to us word concerning the way by which we should go up and the cities into which we should go.

1:19¹ (Kadesh-barnea) For the failure of Israel at Kadesh-barnea, see notes in Num. 13–14.

1:19^a
Deut. 8:15;
32:10;
Jer. 2:6;
cf. Num. 10:12

1:19^a
申八 15
三二 10
耶二 6
參民十 12

1:23^a
民十三 2-3

【1:23】這話我以為美，就從你們中間選取了^a十二個人，每支派一個人。

1:24^a
民十三 23-27

【1:24】於是他們轉身上山地去，到了^a以實各谷，窺探¹那地。

【1:25】他們手裏拿着那地的一些果子，下到我們那裏，回報說，耶和華我們的神所賜給我們的是美地。

【1:26】你們卻不肯上去，竟違背耶和華你們神的話，

1:27^a
民十四 1-4
詩一〇六 25

【1:27】在帳棚內^a發怨言說，耶和華因為恨我們，所以將我們從埃及地領出來，要把我們交在亞摩利人手中，好除滅我們。

1:28^a
申九 1-2
民十三 32-33

【1:28】我們要上那裏去呢？我們的弟兄使我們的心融化，說，^a那地的民比我們又大又高，城邑又寬大又堅固，高得頂天；我們在那裏還看到亞納人的子孫。

1:29^a
申三一 6

【1:29】我就對你們說，^a不要驚恐，也不要怕他們。

【1:23】And the thing pleased me, so I took^a twelve men from among you, one for each tribe.

【1:24】And they turned and went up into the hill country, and they came to the^a Valley of Eshcol; and they spied out¹ the land.

【1:25】And in their hands they took some of the fruit of the land, and they brought it down to us. And they brought word back to us and said, It is a good land which Jehovah our God is giving us.

【1:26】Yet you would not go up. Rather you rebelled against the word of Jehovah your God;

【1:27】And you^a murmured in your tents and said, Because Jehovah hates us, He has brought us out from the land of Egypt to deliver us into the hands of the Amorites in order to destroy us.

【1:28】Where shall we go up? Our brothers have made our hearts melt, saying,^a The people are greater and taller than we; the cities are big and fortified up to heaven; and furthermore we have seen the children of the Anakim there.

【1:29】Then I said to you,^a Do not be terrified, neither be afraid of them.

1:23^a
Num. 13:2-3

1:24^a
Num. 13:23-27

1:27^a
Num. 14:1-4;
Psa. 106:25

1:28^a
Deut. 9:1-2;
Num. 13:32-33

1:29^a
Deut. 31:6

● 1:24¹ 直譯，它。

1:24¹ (the) Lit., it.

1:30^a
出十四 14
申三 22
二十 4
書十 14, 42
二三 3, 10
尼四 20

【1:30】在你們前面行的耶和華你們的神必^a為你們爭戰，正如祂在埃及，在你們眼前為你們所行的一樣，

1:31^a
賽四十 11
四六 3-4
參出十九 4
徒十三 18

【1:31】並且在曠野裏，你們也曾看見耶和華你們的神，在你們所行的路上^a背負你們，如同人背負^b兒子一般，直到你們來到這地方。

1:31^b
出四 22
參太二 15

【1:32】你們雖聽了這話，卻^a不信耶和華你們的神；

1:32^a
詩一〇六 24
猶 5

【1:33】祂在路上，在你們前面行，為你們尋找安營的地方；夜間在^a火柱裏，日間在雲柱裏，指示你們當行的路。

1:33^a
出十三 21-22

【1:34】耶和華聽見你們說話的鬧聲，就發怒，起誓說，

【1:35】這惡世代的人，連^a一個也不得見我起誓要賜給你們列祖的美地，

1:35^a
民十四 23

【1:36】惟有耶孚尼的兒子^a迦勒必得看見；我要將他所踏過的地賜給他和他的子孫，因為他專一跟從我耶和華。

1:36^a
民十三 6
十四 24

【1:37】耶和華為你們的緣故也向我發怒，說，你也必^a不得進入那地；

1:37^a
民二十 12
申四 21
三二 52

【1:30】Jehovah your God, who goes before you, He will^a fight for you according to all that He did for you in Egypt before your eyes,

【1:31】And in the wilderness, where you have seen that Jehovah your God^a carried you, as a man carries his^b son, in all the way that you went until you came to this place.

【1:32】Yet in spite of this word you did^a not believe in Jehovah your God,

【1:33】Who went before you in the way, to seek out for you a place for you to camp, in the^a fire by night to show you by which way you should go and in the cloud by day.

【1:34】And Jehovah heard the voice of your words, and He became furious and swore, saying,

【1:35】^aNot one of these men, this evil generation, shall by any means see the good land which I have sworn to give to your fathers,

【1:36】Except^a Caleb the son of Jephunneh; he shall see it. And to him I will give the land on which he has trodden, and to his children, because he has fully followed Jehovah.

【1:37】With me also Jehovah was angry on your account, saying, You also shall^a not enter there;

1:30^a
Exo. 14:14;
Deut. 3:22;
20:4;
Josh. 10:14, 42;
23:3, 10;
Neh. 4:20

1:31^a
Isa. 40:11;
46:3-4;
cf. Exo. 19:4;
Acts 13:18

1:31^b
Exo. 4:22;
cf. Matt. 2:15

1:32^a
Psa. 106:24;
Jude 5

1:33^a
Exo. 13:21-22

1:35^a
Num. 14:23

1:36^a
Num. 13:6;
14:24

1:37^a
Num. 20:12;
Deut. 4:21;
32:52

1:38^a
出二四 13
民二七 18
申三一 3, 7, 23

【1:38】那伺候你的，嫩的兒子^a約書亞，必得進入那地；你要勉勵他，因為他要使以色列人承受那地。

1:39^a
民十四 3, 31

【1:39】並且你們的^a孩子，就是你們所說要被擄掠的，和今日不知善惡的兒女，必進入那地。我要將那地賜給他們，他們必得為業。

1:40^a
民十四 25
申二 1

【1:40】至於你們，要^a轉回，從通往紅海的路往前行，到曠野去。

1:41^a
41~44;
民十四 40-45

【1:41】^a那時，你們回答我說，我們得罪耶和華了，我們情願照耶和華我們神所吩咐的一切，上去爭戰。於是你們裝束好，各人帶着兵器，輕率的上山地去。

【1:42】耶和華對我說，你告訴他們，不要上去爭戰，因為我不在你們中間，免得你們在仇敵面前被擊殺。

【1:43】我就告訴了你們，你們卻不聽從，竟違背耶和華的話，擅自上山地去。

【1:38】^aJoshua the son of Nun, who attends to you, he shall enter there. Strengthen him, for it is he who will cause Israel to inherit it.

【1:39】Moreover your^a little ones, who you said would be prey, and your children, who this day do not know good and evil, they shall enter there. And to them I will give it, and they will possess it.

【1:40】But as for you,^a turn and set out into the wilderness by the way that leads to the Red Sea.

【1:41】^aThen you answered and said to me, We have sinned against Jehovah; we ourselves will go up and fight according to all that Jehovah our God has commanded us. And you girded yourselves, every man with his weapons of war, and thought it a light thing to go up to the hill country.

【1:42】And Jehovah said to me, Say to them, You shall not go up and fight, for I am not among you, so that you are not struck down before your enemies.

【1:43】So I spoke to you, but you did not listen; rather, you rebelled against the word of Jehovah and went up presumptuously to the hill country.

1:38^a
Exo. 24:13;
Num. 27:18;
Deut. 31:3, 7, 23

1:39^a
Num. 14:3, 31

1:40^a
Num. 14:25;
Deut. 2:1

1:41^a
vv. 41-44;
Num. 14:40-45

【1:44】住那山地的亞摩利人就出來攻擊你們，追趕你們如蜂擁一般；他們在西珥擊退你們，直到何珥瑪。

【1:45】你們便回來，在耶和華面前哭號；耶和華卻不聽你們的聲音，也不向你們側耳。

【1:46】於是你們在加低斯住了許多日子。

申命記 第二章

五 從加低斯巴尼亞 到渡過撒烈溪的飄流 二 1 ~ 23

【2:1】此後，我們^a轉回，從通往紅海的路往前行，到曠野去，是照着耶和華對我說的；我們在西珥山繞行了許多日子。

【2:2】耶和華對我說，

【2:3】你們繞行這山的日子穀了，要轉向北去。

【1:44】And the Amorites who dwell in that hill country came out against you and chased you as bees do; and they beat you back in Seir as far as Hormah.

【1:45】And you returned and wept before Jehovah; but Jehovah did not listen to your voice nor give ear to you.

【1:46】So you remained in Kadesh for many days, as many days as you remained.

DEUTERONOMY 2

E. The Wandering from Kadesh-barnea to the Crossing Over of the Brook Zered 2:1-23

【2:1】And we^a turned and set out for the wilderness by the way that leads to the Red Sea, as Jehovah spoke to me; and we circled Mount Seir for many days.

【2:2】Then Jehovah spoke to me, saying,

【2:3】You have circled this mountain long enough; turn northward,

2:1^a
民十四 25
申一 40

2:1^a
Num. 14:25;
Deut. 1:40

【2:4】^a 你吩咐百姓說，你們弟兄以掃的子孫住在西珥，你們將要經過他們的境界；他們必懼怕你們，所以你們要分外謹慎；

【2:5】不可向他們挑釁；他們的地，連腳掌可踏之處，我都不給你們，因我已將西珥山賜給以掃為業。

【2:6】你們要用銀錢向他們買糧喫，也要用銀錢向他們買水喝。

【2:7】因為耶和華你的神在你手所辦的一切事上，已經¹賜福與你；你走過這大曠野，祂都知道。這^a四十年，耶和華你的神常與你同在，故此你一無所缺。

【2:8】於是，我們離了我們弟兄以掃子孫所住的西珥，離開亞拉巴的路，離開以拉他、以旬迦別，轉身沿着通往摩押曠野的路前行。

● 2:7¹ 神的子民在飄流年間，雖然屬肉體且滿了不信，神還憐憫並賜福與他們。神的憐憫比祂的恩典延伸得更遠。（見提前一 13 註 3，提後一 2 註 1，多三 5 註 2，來四 16 註 2。）當神的恩典延伸遠及我們所在的光景，恩典就成了憐憫。因着神的憐憫已臨及我們，我們也在祂的憐憫之下，祂就能賜福與我們。

【2:4】^a And command the people, saying, You are about to pass through the territory of your brothers the children of Esau, who dwell in Seir; and they will be afraid of you. Take careful heed to yourselves therefore;

【2:5】Do not engage them, for I will not give you any of their land, not even as much as a footstep; for I have given Mount Seir to Esau as a possession.

【2:6】You shall buy food from them with money, that you may eat; and you shall also obtain water from them with money, that you may drink.

【2:7】For Jehovah your God has¹ blessed you in all your doings; He knows your journeying through this great wilderness. These^a forty years Jehovah your God has been with you; you have not lacked a thing.

【2:8】So we passed on from our brothers the children of Esau, who dwell in Seir, away from the way of the Arabah, away from Elath and from Ezion-geber; and we turned and passed on by the way that leads to the wilderness of Moab.

2:7¹ (blessed) In the years of wandering God had mercy on His people and blessed them, even though they were fleshly and full of unbelief. God's mercy extends farther than His grace (see notes 13³ in 1 Tim. 1, 2¹ in 2 Tim. 1, 5² in Titus 3, and 16² in Heb. 4). When God's grace extends so far that it reaches us where we are, it becomes mercy. Since His mercy has reached us and since we are now under His mercy, God can bless us.

【2:9】耶和華對我說，^a不可擾害摩押人，也不可向他們挑釁，引起爭戰；他們的地，我不賜給你爲業，因我已將亞珥賜給羅得的子孫爲業。

【2:10】（先前，有以米人住在那裏，這民強大眾多，身量高大，像¹亞納人一樣；

【2:11】這以米人與亞納人一樣，也算是¹利乏音人，但摩押人稱他們爲以米人。

【2:12】先前，何利人也住在西珥，但以掃的子孫將他們趕出，將他們從自己面前除滅，接替他們住在那裏，就如以色列人在耶和華賜給他們爲業之地所行的一樣。）

【2:13】現在，起來過撒烈溪。於是我們過了撒烈溪。

【2:14】自從我們離開加低斯巴尼亞，到過撒烈溪的時候，共有三十八年，直到那世代的兵丁都從營中¹滅盡，正如耶和華向他們所起的^a誓。

● 2:10¹ 見民十三 33 與註。

● 2:11¹ 巨人族。（三 11。）

● 2:14¹ 飄流三十八年的目的，是要滅盡人的肉體與不信，滅盡一切不信的人，並顯明神的憐憫與祝福。（7。）那些年日也爲神所用，以產生新的一代，好完成神的定旨。

【2:9】And Jehovah said to me, ^aDo not harass Moab, nor engage them in battle, for I will not give you any of their land as a possession; for to the children of Lot I have given Ar as a possession.

【2:10】(The Emim dwelt there before that, a people great and numerous and as tall as the ¹Anakim;

【2:11】They were considered ¹Rephaim, as were the Anakim, but the Moabites called them Emim.

【2:12】The Horites also dwelt in Seir before that, but the children of Esau dispossessed them and destroyed them from before them; and they dwelt there in their place, as Israel did with the land of their possession, which Jehovah gave to them.)

【2:13】Now rise up and cross over the brook Zered. And we crossed over the brook Zered.

【2:14】And the time that we spent in going from Kadesh-barnea until we crossed over the brook Zered was thirty-eight years, until all the generation of the men of war was ¹consumed from the midst of the camp, as Jehovah had ^asworn to them.

2:10¹ (Anakim) See Num. 13:33 and note.

2:11¹ (Rephaim) A race of giants (3:11).

2:14¹ (consumed) The purpose of the thirty-eight years of wandering was to consume man's flesh and unbelief, to consume all the unbelieving ones, and to manifest God's mercy and blessing (v. 7). Those years were also used by God to produce a new generation for the fulfilling of God's purpose.

【2:15】耶和華的手也攻擊他們，將他們從營中清除，直到滅盡。

【2:16】兵丁從民中都滅盡死亡以後，

【2:17】耶和華對我說，

【2:18】你今天要從摩押的境界亞珥經過。

【2:19】你走近亞捫人之地，^a不可擾害他們，也不可向他們挑釁；亞捫人的地，我不賜給你們為業，因我已將那地賜給羅得的子孫為業。

【2:20】（那地也算為利乏音人之地，先前利乏音人住在那裏，亞捫人稱他們為散送冥人。

【2:21】那民強大眾多，身量高大，像亞納人一樣；但耶和華從亞捫人面前除滅他們，亞捫人就得了他們的地，接替他們住在那裏。

【2:22】正如耶和華從前為住西珥的以掃子孫，將何利人從他們面前除滅一樣。他們得了何利人的地，接替他們住在那裏，直到今日。

【2:15】Moreover the hand of Jehovah was against them to purge them from the midst of the camp until they were consumed.

【2:16】So when all the men of war were consumed from the midst of the people and dead,

【2:17】Then Jehovah spoke to me, saying,

【2:18】You are to pass through the territory of Moab, through Ar, today.

【2:19】And when you come near to the children of Ammon,^a do not harass them, nor engage them, for I will not give any of the land of the children of Ammon to you as a possession; for I have given it to the children of Lot as a possession.

【2:20】(It was also considered a land of Rephaim; Rephaim formerly dwelt in it. But the Ammonites call them Zamzummim,

【2:21】A people great and numerous and as tall as the Anakim. Yet Jehovah destroyed them from before them, and they dispossessed them and dwelt there in their place;

【2:22】As He did for the children of Esau, who dwell in Seir, when He destroyed the Horites from before them. And they dispossessed them and have dwelt there in their place to this day.

2:19^a
申二 9

2:19^a
Deut. 2:9

【2:23】從迦斐託出來的迦斐託人，將先前住在鄉村直到迦薩的亞衛人除滅，接替他們住在那裏。）

六 擊敗西宏王和噩王，
得了他們在約但河東之地
二 24 ~ 三 22

【2:24】你們起身往前行，過^a亞嫩谷；看哪，我已將¹亞摩利人希實本王西宏和他的地交在你手中；你要去得他的地，與他爭戰。

【2:25】從今日起，我要使天下萬民聽見你的名聲都驚恐懼怕，且因你發顫戰抖。

【2:26】^a我從基底莫的曠野差遣使者去見希實本王西宏，用和睦的話說，

【2:27】求你讓我從你的地經過；我只走大道，不偏左右。

【2:28】你可以賣糧給我喫，也可以賣水給我喝，只要讓我步行過去，

【2:23】And the Avvim, who dwell in the villages as far as Gaza, the Caphtorim, who came from Caphtor, destroyed them and dwelt there in their place.)

F. The Defeating of King Sihon and King Og, and
the Taking Possession of Their Lands East of Jordan
2:24 — 3:22

【2:24】Rise up; set out and cross over the valley of the^aArnon. See, I have given into your hand Sihon the¹Amorite, the king of Heshbon, and his land. Begin to possess it, and engage him in battle.

【2:25】Today I will begin to put the dread and fear of you upon the peoples under all heaven, who will hear the report of you and will tremble and quake because of you.

【2:26】^aThen I sent messengers from the wilderness of Kedemoth to Sihon the king of Heshbon with words of peace, saying,

【2:27】Let me pass through your land. Only on the road I will go; I will not turn to the right or to the left.

【2:28】You will sell me food for money, that I may eat; and you will give me water for money, that I may drink; only let me pass through on foot —

● 2:24¹ 見民二一 1 註 2。

2:24¹ (Amorite) See note 1² in Num. 21.

2:24^a
民二一 13-14
士十一 18

2:24^a
Num. 21:13-14;
Judg. 11:18

2:26^a
26-37;
民二一 21-26
士十一 19-22

2:26^a
vv. 26-37;
Num. 21:21-26;
Judg. 11:19-22

【2:29】就如住西珥的以掃子孫和住亞珥的摩押人待我一樣，等我過了約但河，好進入耶和華我們神所賜給我們的地。

【2:30】但希實本王西宏不讓我們從他那裏經過；因為耶和華你的神¹使他靈^a剛硬、心頑梗，為要將他交在你手中，像今日一樣。

【2:31】耶和華對我說，看哪，從現在起，我要將西宏和他的地交給你；你要得他的地為業。

【2:32】那時，西宏和他的眾民出來攻擊我們，在雅雜與我們交戰。

【2:33】耶和華我們的神將他交給我們，我們就把他和他的兒子，並他的眾民，都擊殺了。

【2:34】那時，我們奪了他的一切城邑，將各城連男帶女和孩子，¹盡都毀滅，沒有留下一個。

● 2:30¹ 參出九 12 註 1。

● 2:34¹ 直譯，獻上（在此處，以至於毀滅。）全書同。

【2:29】As the children of Esau, who dwell in Seir, and the Moabites, who dwell in Ar, did for me — until I cross over the Jordan into the land which Jehovah our God is giving us.

【2:30】But Sihon the king of Heshbon would not let us pass through¹ his land, for Jehovah your God^{2a} hardened his spirit and made his heart obstinate for the purpose of delivering him into your hand, as he is today.

【2:31】And Jehovah said to me, See, I have begun to deliver Sihon and his land up before you. Begin to possess it that you may occupy his land.

【2:32】Then Sihon came out to meet us, he and all his people, for battle at Jahaz.

【2:33】And Jehovah our God delivered him up before us, and we slew him and his sons and all his people.

【2:34】And we captured all his cities at that time, and¹ utterly destroyed every city — men, women, and children; we left no survivors.

2:30¹ (his) Lit., him.

2:30² (hardened) Cf. note 12¹ in Exo. 9.

2:34¹ (utterly) Lit., devoted (in this case, unto destruction). So also throughout this book.

【2:35】惟有牲畜和所奪各城的財物，
我們都取為自己的掠物。

【2:36】從亞嫩谷邊的亞羅珥和谷中的
城，直到基列，沒有一座城是高得使
我們不能攻取的；耶和華我們的神將
這些城都交給我們了。

【2:37】惟有亞捫人之地，就是雅博河
沿岸的地並山地的城邑，以及耶和華
我們神所吩咐不可去的地方，你都沒有
挨近。

申命記 第三章

【3:1】^a以後我們轉回，由通往巴珊的
路上去；巴珊王噩和他的眾民都出來，
在以得來與我們交戰。

【3:2】耶和華對我說，不要怕他，因我
已將他和他的眾民，並他的地，都交
在你手中；你要對待他像對待住希實
本之亞摩利人的王^a西宏一般。

【3:3】於是耶和華我們的神也將巴珊王
^a噩和他的眾民，都交在我們手中；我
們殺了他們，沒有留下一個。

【2:35】We took only the cattle as our plunder, as well as the
spoil of the cities which we captured.

【2:36】From Aroer, which is on the edge of the valley of
the Arnon, and from the city which is in the valley, even to
Gilead, there was not a town too high for us; Jehovah our
God delivered them all up before us.

【2:37】But you did not go near the land of the children of
Ammon, all along the river Jabbok, nor the cities of the hill
country, nor any place that Jehovah our God commanded
us not to.

DEUTERONOMY 3

【3:1】^aThen we turned and went up on the way that leads to
Bashan; and Og the king of Bashan came out to meet us, he
and all his people, for battle at Edrei.

【3:2】But Jehovah said to me, Do not fear him, for I have
given him and all his people and his land into your hand;
and you shall do to him as you did to ^aSihon the king of the
Amorites, who was dwelling in Heshbon.

【3:3】And Jehovah our God also gave ^aOg the king of Bashan,
as well as all his people, into our hand; and we slew them
until there was no survivor left to him.

3:1^a
1-3;
民二—33-35

3:2^a
民二—23-26, 34

3:3^a
民二—33-35

3:1^a
vv. 1-3;
Num. 21:33-35

3:2^a
Num. 21:23-26,
34

3:3^a
Num. 21:33-35

【3:4】那時我們奪了他一切的城；在亞珥歌伯的全境，就是巴珊王疆的國，共有六十座城，沒有一座不被我們所奪。

【3:5】這些城都有堅固的高牆，有門有門；此外還有許多無城牆的村莊。

【3:6】我們將這些盡都毀滅，像從前對待希實本王西宏一般，將各城連男帶女和孩子，盡都毀滅；

【3:7】惟有一切牲畜和城中的財物，我們都取為自己的掠物。

【3:8】那時我們¹從約但河東亞摩利人的兩個王手中，將^a亞嫩谷直到^b黑門山之地都奪過來，

【3:9】（這黑門山，西頓人稱為^a西連，亞摩利人稱為^b示尼珥，）

● 3:8¹ 擊敗西宏王和噩王，乃是擊敗迦南地的二位『守門者。』（見民二一1註2。）這是據有美地為業的開始。那二王的地給了流便、迦得、和瑪拿西半支派，（12～13，）作為享受神應許之地的初熟果子。（見民三二。）

【3:4】And we captured all his cities at that time; there was not a town that we did not take from them: sixty cities, all the region of Argob, the kingdom of Og in Bashan.

【3:5】All of these were cities fortified with high walls, gates, and bars, besides a great many rural villages.

【3:6】And we utterly destroyed them as we had done to Sihon the king of Heshbon, utterly destroying every city — men, women, and children.

【3:7】But all the cattle and the spoil of the cities we took as our plunder.

【3:8】So at that time we¹ took the land from the hand of the two kings of the Amorites who were across the Jordan, from the valley of the^a Arnon to Mount^b Hermon

【3:9】(The Sidonians call Hermon^a Sirion, and the Amorites call it^b Senir),

3:8¹ (took) To defeat King Sihon and King Og was to defeat the two “gate guards” of the land of Canaan (see note 1² in Num. 21). This was the initiation of the taking possession of the good land. The land of those two kings was given to the tribes of Reuben and Gad and the half-tribe of Manasseh (vv. 12-13) as the firstfruits of the enjoyment of the God-promised land (see Num. 32).

3:8^a
申四 48
3:8^b
詩一三三 3

3:9^a
申四 48
詩二九 6
3:9^b
歌四 8

3:8^a
Deut. 4:48
3:8^b
Psa. 133:3

3:9^a
Deut. 4:48;
Psa. 29:6
3:9^b
S. S. 4:8

3:10^a
10-11;
書十三 11-12

【3:10】^a 就是奪了高原的各城、基列全地、巴珊全地，直到撒迦和以得來，都是巴珊王噩國內的城。

3:11^a
創十四 5
申二 11, 20

【3:11】（巴珊王噩是^a利乏音人所餘剩僅存的。他的牀是鐵的，長九肘，寬四肘，都是以人肘為度；現今豈不是在亞捫人的拉巴麼？）

3:12^a
12-16;
書十二 6
十三 8-13
民三二 33-38

【3:12】那時我們得了這地。^a從亞嫩谷邊的亞羅珥起，我將基列山地的一半，並其中的城，都給了流便人和迦得人。

【3:13】其餘的基列地和巴珊全地，就是噩王的國，我給了瑪拿西半支派。
（亞珥歌伯全境乃是巴珊全地，稱為利乏音人之地。

3:14^a
民三二 41

【3:14】瑪拿西的子孫^a睚珥佔了亞珥歌伯全境，直到基述人和瑪迦人的交界，就按自己的名，稱¹這巴珊地為²哈倭特睚珥，直到今日。）

● 3:14¹ 直譯，它們；指亞珥歌伯境內諸城。（參4，民三二 41。）

● 3:14² 意，睚珥的村莊。

【3:10】^a All the cities of the Plateau and all Gilead and all Bashan, as far as Salcah and Edrei, cities of the kingdom of Og in Bashan.

【3:11】(For only Og the king of Bashan was left of the remnant of the ^aRephaim. His bedstead, a bedstead of iron, is indeed now in Rabbah of the children of Ammon. Its length is nine cubits and its width four cubits, according to the cubit of a man.)

【3:12】So we possessed this land at that time. ^aFrom Aroer, which is by the valley of the Arnon, and half the hill country of Gilead and its cities, I gave to the Reubenites and to the Gadites.

【3:13】And the rest of Gilead and all Bashan, the kingdom of Og, I gave to the half-tribe of Manasseh, all the region of Argob. (All that portion of Bashan is called the land of the Rephaim.

【3:14】^aJair the son of Manasseh took all the region of Argob as far as the border of the Geshurites and the Maacathites; and he called ¹it, that is, Bashan, after his own name, ²Havvoth-jair, as it is to this day.)

3:14¹ (it) Lit., them; referring to the cities of the region of Argob (cf. v. 4; Num. 32:41).

3:14² (Havvoth-jair) Meaning the villages of Jair.

3:10^a
vv. 10-11;
Josh. 13:11-12

3:11^a
Gen. 14:5;
Deut. 2:11, 20

3:12^a
vv. 12-16;
Josh. 12:6;
13:8-13;
Num. 32:33-38

3:14^a
Num. 32:41

【3:15】我又將基列給了瑪吉。

【3:16】從基列到亞嫩谷，以谷中爲界，直到亞捫人的邊界雅博河，我給了流便人和迦得人；

【3:17】^a 又將亞拉巴，以約但河爲界，從¹基尼烈直到亞拉巴海，就是鹽海，並毘斯迦山根，東邊之地，都給了他們。

【3:18】^a 那時我囑咐你們說，耶和華你們的神已將這地賜給你們爲業；所有的勇士都要帶着兵器，在你們的弟兄以色列人前面過去。

【3:19】但你們的妻子、孩子、牲畜，（我知道你們有許多的牲畜，）可以住在我所賜給你們的各城，

【3:20】等到耶和華使你們的弟兄像你們一樣得享^a安息，並且在約但河那邊，得着耶和華你們神所賜給他們的地，你們各人纔可以回到我所賜給你們爲業之地。

【3:15】And to Machir I gave Gilead.

【3:16】And to the Reubenites and to the Gadites I gave the region from Gilead even as far as the valley of the Arnon, the middle of the valley being the border, as far as the river Jabbok, the border of the children of Ammon;

【3:17】^aAnd the Arabah, with the Jordan as a border, from¹Chinnereth even as far as the sea of the Arabah, the Salt Sea, at the foot of the slopes of Pisgah on the east.

【3:18】^aAnd I charged you at that time, saying, Jehovah your God has given you this land that you may possess it; all the men of valor shall cross over armed before your brothers, the children of Israel.

【3:19】Only your wives and your little ones and your livestock — I know that you have vast livestock — shall remain in your cities, which I have given you,

【3:20】Until Jehovah gives^arest to your brothers as He has to you, and they also possess the land which Jehovah your God is giving them across the Jordan, and you return, each man to his possession which I have given you.

● 3:17¹ 在新約稱爲革尼撒勒湖，或加利利海。（路五 1 與註。）

3:17¹ (Chinnereth) Called Gennesaret and the Sea of Galilee in the New Testament (Luke 5:1 and note).

3:17^a
書十二 3

3:18^a
18-20;
書一 13-15

3:20^a
書二二 4

3:17^a
Josh. 12:3

3:18^a
vv. 18-20;
Josh. 1:13-15

3:20^a
Josh. 22:4

【3:21】那時我吩咐約書亞說，你親眼看見了耶和華你神向這二王所行的一切；耶和華也必向你過河所要去的各國照樣行。

【3:22】你不要怕他們，因為是耶和華你的神在^a為你爭戰。

七 摩西被禁止進入美地，
約書亞被指派
帶領百姓進入美地
三 23 ~ 29

【3:23】那時我懇求耶和華說，

【3:24】主耶和華阿，你已將你的偉大和你大能的手，顯給僕人看。在天上，在地上，有甚麼神能像你行事，像你有大能的作為呢？

【3:25】求你讓我過去，看約但河那邊的美地，就是那佳美的山地和利巴嫩。

【3:26】但耶和華因你們的緣故向我發怒，不應允我，對我說，¹罷了！你不要向我再題這事。

● 3:26¹ 直譯，你穀了罷！摩西忠信的事奉神四十年，卻因在民二十的錯誤（見該章 12 註 1）

【3:21】And I commanded Joshua at that time, saying, Yours are the eyes that have seen all that Jehovah your God has done to these two kings; so will Jehovah do to all the kingdoms into which you are about to cross over.

【3:22】Do not fear them, for it is Jehovah your God who is^a fighting for you.

G. Moses Prohibited from Entering the Good Land
and Joshua Assigned to Lead the People
into the Good Land
3:23-29

【3:23】And I pleaded with Jehovah at that time, saying,

【3:24】O Lord Jehovah, You have begun to show Your servant Your greatness and Your mighty hand. For what god is there in heaven or on earth who can do things like what You have done and things like Your mighty deeds?

【3:25】Let me please cross over and see the good land that is across the Jordan, this fine hill country and Lebanon.

【3:26】But Jehovah was infuriated with me on your account and did not listen to me. And Jehovah said to me, ¹Enough! Speak no more to Me about this matter.

3:26¹ (Enough) Lit., Enough for you. Moses served God faithfully for forty years, but because his mistake in Num. 20 (see note 12¹ there)

3:27^a
民二七 12-13

【3:27】^a 你且上毘斯迦山頂去，向¹西、向北、向南、向東，舉目觀看，因為你必不能過這約但河。

3:28^a
申一 38
三一 7-8
參申三一 23

【3:28】你卻要囑咐^a 約書亞，勉勵他，使他膽壯；因為他必在這百姓前面過去，使他們承受你所要觀看之地。

【3:29】於是我們住在伯毘珥對面的谷中。

申命記 第四章

八 摩西對以色列人

誠懇的勸告

四 1 ~ 40

4:1^a
申五 33
八 1

【4:1】以色列人哪，現在你們要聽我所教訓你們遵行的¹律例和¹典章，好叫你們^a存活，得以進入耶和華你們列祖之神所賜給你們的地，承受為業。

牽涉到神的行政管理，喪失了進入美地的權利。神對付摩西有助於對以色列人的成全，使他們更敬畏神公義的對付。這是神對祂百姓成全的愛。（參來十二 5 ~ 11。）

● 3:27¹ 即地中海。

● 4:1¹ 十誡是基本律法。（五 6 ~ 21。）律例是律法補充的細節。律例加上判決就成為典章。

【3:27】^a Go up to the top of Pisgah; and lift up your eyes to the¹ west and to the north and to the south and to the east; and see it with your eyes, for you shall not cross over this Jordan.

【3:28】But charge^a Joshua, and strengthen and encourage him, for it is he who will cross over before this people and cause them to inherit the land which you will see.

【3:29】And we remained in the valley opposite Beth-peor.

DEUTERONOMY 4

H. Moses' Hearty Advice

to the Children of Israel

4:1-40

【4:1】And now, O Israel, listen to the¹ statutes and the¹ ordinances which I am teaching you to do, in order that you may^a live and go in and possess the land which Jehovah, the God of your fathers, is giving you.

involved God's governmental administration, he lost the right to enter into the good land. God's dealing with Moses helped to perfect the children of Israel, causing them to have more fear of God's righteous dealing. This is God's perfecting love for His people (cf. Heb. 12:5-11).

3:27¹ (west) I.e., the Mediterranean Sea.

4:1¹ (statutes) The Ten Commandments are the basic law (5:6-21). The statutes give supplemental details of the law. When a judgment is added to a statute, the statute becomes an ordinance.

3:27^a
Num. 27:12-13

3:28^a
Deut. 1:38;
31:7-8;
cf. Deut. 31:23

4:1^a
Deut. 5:33;
8:1

4:2^a
申十二 32
箴三十 6
啓二二 18
4:2^b
啓二二 19

【4:2】我所吩咐你們的話，你們^a不可加添，也不可^b刪減，好叫你們遵守我所吩咐的，就是耶和華你們神的命令。

4:3^a
民二五 3
詩一〇六 28

【4:3】耶和華因^a巴力毘珥的事所行的，你們親眼看見了；凡隨從巴力毘珥的人，耶和華你們的神都從你們中間除滅了。

4:4^a
參申十三 4
書二二 5
二三 8

【4:4】惟有你們^a緊聯於耶和華你們神的人，今日全都存活。

【4:5】看哪，我照着耶和華我神所吩咐的，將律例和典章教訓你們，使你們在所要進去得爲業的地上遵行。

【4:6】所以你們要謹守遵行，因爲這就是你們在萬民眼中的智慧和精明；他們聽見這一切律例，必說，這大國的人真是智慧精明。

4:7^a
參撒下七 23
4:7^b
詩一四八 14
徒十七 27
4:7^c
詩一四五 18
賽五五 6
羅十 12

【4:7】那一大^a國的人有神與他們^b相近，像耶和華我們的神，在我們^{1c}呼求祂的時候與我們相近？

● 4:7¹ 見徒二 21 註 1。

【4:2】You shall^a not add to the word which I am commanding you, nor shall you^b take away from it, that you may keep the commandments of Jehovah your God, which I am commanding you.

【4:3】Yours are the eyes that have seen that which Jehovah has done in^a Baal-peor; for all the men who went after Baal-peor, Jehovah your God has destroyed from your midst.

【4:4】But you who^a joined yourselves to Jehovah your God are alive, all of you, today.

【4:5】See, I have taught you statutes and ordinances, as Jehovah my God commanded me, so that you would do them within the land which you are going in to possess.

【4:6】Keep and do them therefore; for this will be your wisdom and prudence in the sight of the peoples who hear all these statutes and say, Surely this great nation is a wise and prudent people.

【4:7】For what great^a nation is there that has a god so^b near to it as Jehovah our God is whenever we^{1c} call upon Him?

4:7¹ (call) See note 21¹ in Acts 2.

4:2^a
Deut. 12:32;
Prov. 30:6;
Rev. 22:18
4:2^b
Rev. 22:19

4:3^a
Num. 25:3;
Psa. 106:28

4:4^a
cf. Deut. 13:4;
Josh. 22:5;
23:8

4:7^a
cf. 2 Sam. 7:23
4:7^b
Psa. 148:14;
Acts 17:27
4:7^c
Psa. 145:18;
Isa. 55:6;
Rom. 10:12

【4:8】又那一大國的人有這樣公義的律例和典章，像我今日在你們面前所頒賜的這一切律法？

【4:9】你只要謹慎，殷勤護衛你的魂，免得忘記你親眼所看見的事，又免得這些事在你一生的日子離開你的心；總要傳給你的子子孫孫。

【4:10】特別不可忘記你在何烈山站在耶和華你神面前的那日，那時耶和華對我說，你招聚百姓到我這裏，我要叫他們聽見我的話，使他們在地上活着的日子，可以學習敬畏我，又可以教訓自己的兒女這樣行。

【4:11】那時你們近前來，^a 站在山下；山上有^b 火焰沖天，並有黑暗、密雲、幽暗。

【4:12】耶和華從火中對你們說話，你們聽見了^a 聲音，卻沒有看見^b 形像；只有聲音而已。

【4:13】祂將所吩咐你們遵行的約，就是^{1a} 十條誡命，向你們宣示，並將這些話寫在兩塊^b 石版上。

【4:8】And what great nation is there that has statutes and ordinances so righteous as all this law which I am setting before you today?

【4:9】But be careful and guard your soul diligently, so that you do not forget the things which your eyes have seen and they do not depart from your heart all the days of your life; rather, make them known to your children and to your grandchildren.

【4:10】Especially do not forget the day when you stood before Jehovah your God at Horeb, when Jehovah said to me, Gather the people to Me, and I will let them hear My words, so that they may learn to fear Me all the days that they live upon the earth and may teach their children as much.

【4:11】And you came near and ^astood at the foot of the mountain; and the mountain was burning with ^bfire up into the heart of heaven, with darkness, cloud, and deep darkness there.

【4:12】And Jehovah spoke to you from the midst of the fire. The ^asound of words could you hear, but no ^bform could you see; there was only a voice.

【4:13】And He declared to you His covenant, which He commanded you to do, the ^aTen ¹Commandments; and He wrote them upon two ^btablets of stone.

● 4:13¹ 直譯，十句話。見出二十 1 註 1 一段。

4:13¹ (Commandments) Lit., words. See note 1¹, par. 1, in Exo. 20.

4:11^a
出十九 17
4:11^b
出十九 18
申五 22
來十二 18

4:12^a
出十九 19
申五 23
來十二 19
4:12^b
申四 15

4:13^a
出三四 28
申十 4
4:13^b
出二四 12
三四 28
申九 9-11
林後三 3

4:11^a
Exo. 19:17
4:11^b
Exo. 19:18;
Deut. 5:22;
Heb. 12:18

4:12^a
Exo. 19:19;
Deut. 5:23;
Heb. 12:19
4:12^b
Deut. 4:15

4:13^a
Exo. 34:28;
Deut. 10:4
4:13^b
Exo. 24:12;
34:28;
Deut. 9:9-11;
2 Cor. 3:3

【4:14】那時耶和華又吩咐我將律例和典章教訓你們，使你們在所要過去得為業的地上遵行。

【4:15】所以你們要殷勤護衛你們的魂；因為耶和華在何烈山，從火中對你們說話的那日，你們沒有看見甚麼形像。

【4:16】恐怕你們敗壞自己，為自己雕製^a偶像，就是任何形狀的像，無論是男像或女像，

【4:17】或地上走獸的像，或空中飛¹鳥的像，

【4:18】或地上爬物的像，或地底下水中魚的像。

【4:19】又恐怕你向天舉目觀看，見耶和華你的神為天下萬民所¹擺列的^a日月星，就是天上的^b萬象，便被勾引，去敬拜事奉它們。

【4:14】And Jehovah commanded me at that time to teach you statutes and ordinances for you to do in the land which you are about to cross over into to possess.

【4:15】So take careful heed to your souls, for you did not see any form at all on the day when Jehovah spoke to you at Horeb from the midst of the fire,

【4:16】So that you do not spoil yourselves and make for yourselves an^a idol, a form of any image, a figure of male or female,

【4:17】A figure of any animal which is on the earth, a figure of any winged bird which flies in the sky,

【4:18】A figure of anything that crawls on the ground, a figure of any fish that is in the water under the earth;

【4:19】And take heed that, when you lift up your eyes to the sky and see the^a sun and the moon and the stars, all the^b host of heaven, you are not drawn away in worship to them and that you do not serve them, which Jehovah your God has assigned to all the peoples under all heaven.

● 4:17¹ 直譯，有翅膀的禽鳥。

● 4:19¹ 直譯，分配。

4:16^a
出二十 4
申五 8
四 23
徒十七 29
羅一 23

4:19^a
申十七 3
王下二三 5
結八 16
4:19^b
王下十七 16
二一 3
耶十九 13
番一 5
徒七 42

4:16^a
Exo. 20:4;
Deut. 5:8;
4:23;
Acts 17:29;
Rom. 1:23

4:19^a
Deut. 17:3;
2 Kings 23:5;
Ezek. 8:16
4:19^b
2 Kings 17:16;
21:3;
Jer. 19:13;
Zeph. 1:5;
Acts 7:42

4:20^a
王上八 51
耶十一 4

【4:20】耶和華將你們從埃及領出來，脫離^a鐵爐，要你們作祂的子民，作祂的產業，像今日一樣。

4:21^a
申一 37
詩一〇六 32
4:21^b
民二十 12

【4:21】耶和華又因你們的緣故向我^a發怒，起誓必^b不讓我過約但河，也不讓我進入耶和華你神所賜你為業的那美地。

4:22^a
申三 27

【4:22】我只得死在這地，^a不能過約但河；但你們必要過去得那美地。

【4:23】你們要謹慎，免得忘記耶和華你們神與你們所立的約，為自己雕製偶像，就是耶和華你神所禁止你製造的任何形像；

4:24^a
出二四 17
申九 3
來十二 29

【4:24】因為耶和華你的神乃是^a烈火，是^{1b}忌邪的神。

4:24^b
出二十 5
三四 14
申六 15
書二四 19
鴻一 2

【4:25】你們在那地生子生孫，久住而¹衰萎，就雕製偶像，彷彿甚麼形像，敗壞自己，行耶和華你神眼中看為惡的事，惹祂發怒；

● 4:24¹ 直譯，妒忌。五 9，六 15 者同。

● 4:25¹ 『這辭很少用到，含示「因着風俗影響力，或在一地居留太久，而失去了屬靈的新鮮，並且原初給與人的印象也變得不鮮明了。」（迪爾門，Dillman。）』（踰沃，S. R. Driver。）

【4:20】But Jehovah has taken you and brought you forth from the^a iron furnace, from Egypt, that you would be to Him a people for His inheritance, as you are this day.

【4:21】But Jehovah was^a angry with me on your account and swore that I would^b not cross over the Jordan and that I would not enter the good land which Jehovah your God is giving you as an inheritance.

【4:22】For I am to die in this land; I am^a not to cross over the Jordan. But you are crossing over and you will possess this good land.

【4:23】Take heed to yourselves that you do not forget the covenant of Jehovah your God, which He has made with you, and make for yourselves an idol, the form of anything, which Jehovah your God has forbidden you to make.

【4:24】For Jehovah your God is a^a consuming fire, a^b jealous God.

【4:25】When you have brought forth children and grandchildren and have¹ languished in the land, and you have spoiled yourselves by making an idol, the form of anything, and have done that which is evil in the sight of Jehovah your God so as to anger Him;

4:20^a
1 Kings 8:51;
Jer. 11:4

4:21^a
Deut. 1:37;
Psa. 106:32
4:21^b
Num. 20:12

4:22^a
Deut. 3:27

4:24^a
Exo. 24:17;
Deut. 9:3;
Heb. 12:29

4:24^b
Exo. 20:5;
34:14;
Deut. 6:15;
Josh. 24:19;
Nahum 1:2

4:25¹ (languished) “The word (which is a rare one) implies ‘the loss of spiritual freshness, and the blunting of original impressions, produced by force of custom, or long residence in the same spot’ (Dillman).” (S. R. Driver)

4:26^a
申三十 19
三一 28
三二 1
詩五十四
賽一 2
耶二 12

【4:26】我今日呼喚^a天地向你們作證，
你們必在過約但河得爲業的地上速速
滅盡；你們在那地上的日子不能長久，
你們必盡都毀滅。

4:27^a
利二六 33
尼一 8
4:27^b
參尼七 4
耶四二 2

【4:27】耶和華必使你們^a分散在萬民中；
在祂所¹領你們到的列國中，你們餘
剩的人數必^b稀少。

4:28^a
詩一一五 4
一三五 15
賽四四 10-17
耶十 3-5
徒十九 26
啓九 20

【4:28】在那裏你們必事奉人^a手所造的
神，那不過是木頭和石頭，是不能看，
不能聽，不能喫，不能聞的。

4:29^a
代下十五 2, 4
賽五五 6
耶二九 13-14
4:29^b
申三十 2-3
王上八 48

【4:29】但你們在那裏必^a尋求耶和華你
的神；你若^b全心全魂尋求祂，就必
尋見。

【4:30】日後你遭遇患難，這一切事臨
到你的時候，你必歸回耶和華你的
神，聽從祂的話。

4:31^a
出三四 6
代下三十 9
尼九 17, 31
拿四 2
4:31^b
申三一 6, 8
書一 5
代上二八 20
來十三 5

【4:31】因爲耶和華你的神是^a有憐恤的
神；祂必^b不撇下你，不滅絕你，也
不忘記祂起誓與你列祖所立的約。

● 4:27¹ 或，驅趕。

【4:26】I call^a heaven and earth to witness against you today
that surely you will soon perish from off the land into which
you are crossing over the Jordan to possess; you will not
extend your days upon it, but you will be utterly destroyed.

【4:27】And Jehovah will^a scatter you among the peoples, and
you will be left^b few in number among the nations to which
Jehovah will drive you.

【4:28】And there you will serve gods which are the work of
human^a hands, mere wood and stone, which do not see nor
hear nor eat nor smell.

【4:29】And from there you will^a seek Jehovah your God, and
you will find Him if you search for Him with^b all your heart
and with all your soul.

【4:30】When you are in distress and all these things happen
to you, when you are in the last days, you will return to
Jehovah your God and listen to His voice.

【4:31】For Jehovah your God is a^a compassionate God; He
will^b not fail you nor let you perish nor forget the covenant
with your fathers which He swore to them.

4:26^a
Deut. 30:19;
31:28;
32:1;
Psa. 50:4;
Isa. 1:2;
Jer. 2:12

4:27^a
Lev. 26:33;
Neh. 1:8
4:27^b
cf. Neh. 7:4;
Jer. 42:2

4:28^a
Psa. 115:4;
135:15;
Isa. 44:10-17;
Jer. 10:3-5;
Acts 19:26;
Rev. 9:20

4:29^a
2 Chron. 15:2, 4;
Isa. 55:6;
Jer. 29:13-14
4:29^b
Deut. 30:2-3;
1 Kings 8:48

4:31^a
Exo. 34:6;
2 Chron. 30:9;
Neh. 9:17, 31;
Jonah 4:2
4:31^b
Deut. 31:6, 8;
Josh. 1:5;
1 Chron. 28:20;
Heb. 13:5

【4:32】你且查問，在你以前的日子，自從神造人在地上以來，從天這邊到天那邊，這樣的大事何曾有過，何曾聽過？

【4:33】曾有何民聽見神在^a火中說話的聲音，像你聽見還能存活？

【4:34】神何曾用試驗，用神蹟和奇事，用爭戰、^a大能的手、伸出來的膀臂、並大而可畏的事，試圖從別的國中，將一國的民領出來歸祂自己，像耶和華你們的神在埃及，在你們眼前爲你們所行的一切？

【4:35】這些顯給你，是要使你知道，惟有耶和華是神，除祂以外，^a再無別神。

【4:36】祂從天上使你聽見祂的聲音，爲要管教你，又在地上使你看見祂的烈火，並且聽見祂從火中所說的話。

【4:37】因祂^a愛你的列祖，所以揀選他們的後裔，用祂的同在和大能領你出了埃及，

【4:32】For ask now regarding the former days, which were before you, since the day that God created man upon the earth, and ask from one end of heaven to the other, Has anything as great as this ever happened, or has anything like this ever been heard of?

【4:33】Has a people ever heard the voice of God speaking from the midst of the^a fire, as you have heard, and lived?

【4:34】Has God ever ventured to go and take to Himself a nation from the midst of another nation by trials, by signs and wonders, and by war and a^a mighty hand and an outstretched arm, and by great terrors, like all that Jehovah your God did for you in Egypt before your eyes?

【4:35】You were shown these things that you might know that it is Jehovah who is God; there is^a no other besides Him.

【4:36】From heaven He let you hear His voice that He might discipline you, and upon the earth He showed you His great fire, and His words you heard from the midst of the fire.

【4:37】And because He^a loved your fathers, He chose their seed after them and brought you out by His presence, by His great power, from Egypt,

4:33^a
申四 12, 36
五 22, 24, 26

4:34^a
申七 8, 19
十一 2
二六 8
三四 12
耶三二 21

4:35^a
申四 39
賽四五 5-6, 14,
18, 21-22
四六 9
可十二 32
林前八 4

4:37^a
申十 15
何十一 1

4:33^a
Deut. 4:12, 36;
5:22, 24, 26

4:34^a
Deut. 7:8, 19;
11:2;
26:8;
34:12;
Jer. 32:21

4:35^a
Deut. 4:39;
Isa. 45:5-6, 14,
18, 21-22;
46:9;
Mark 12:32;
1 Cor. 8:4

4:37^a
Deut. 10:15;
Hosea 11:1

4:38^a
出三四 24
申七 1
九 3-5
十一 23

【4:38】要將比你大、比你強的國民從你面前^a趕出，領你進去，將他們的地賜你為業，像今日一樣。

4:39^a
書二 11
王上八 23
代下二十 6

【4:39】所以，今日你要知道，也要記在心上，^a上天下地惟有耶和華是神，除祂以外，再無別神。

【4:40】我今日將祂的律例和誠命吩咐你，你要遵守，使你和你的子孫可以得福，並使你的日子在耶和華你神所賜的地上，得以長久。

九 摩西在約但河東 分出三座庇護城 四 41 ~ 43

【4:41】那時，摩西在約但河東，向日出之地，分出三座¹城，

【4:42】使那素無仇恨、^a誤殺了人的，可以逃到這三城之中的一座城，就得存活：

4:42^a
申十九 3-5

【4:38】^aDriving out from before you nations greater and mightier than you, to bring you in and give you their land as an inheritance, as it is today.

【4:39】Know therefore today and bring it to heart that Jehovah is God in ^aheaven above and upon the earth below; there is no other.

【4:40】Therefore keep His statutes and His commandments, which I am commanding you today, that it may go well with you and with your children after you, so that you may extend your days upon the land which Jehovah your God is giving you ¹forever.

I. Moses Setting Apart Three Cities of Refuge East of Jordan 4:41-43

【4:41】Then Moses set apart three ¹cities across the Jordan toward the rising of the sun,

【4:42】That the ^amanslayer might flee there, who slays his neighbor without intent and did not hate him previously, and in fleeing to one of these cities he might live:

4:38^a
Exo. 34:24;
Deut. 7:1;
9:3-5;
11:23

4:39^a
Josh. 2:11;
1 Kings 8:23;
2 Chron. 20:6

4:42^a
Deut. 19:3-5

4:40¹ (forever) Lit., all the days.

4:41¹ (cities) For the cities of refuge, see notes in Num. 35:9-34.

● 4:41¹ 關於庇護城，見民三五 9 ~ 34 註。

【4:43】在曠野高原之地的比悉屬流便人，基列的拉末屬迦得人，巴珊的哥蘭屬瑪拿西人。

貳 律法的重申

四 44 ~ 二六 19

一 重申十條誡命

四 44 ~ 五 31

【4:44】這是摩西在以色列人面前所陳明的律法，

【4:45】就是摩西在以色列人出埃及後對他們講說的¹法度、律例和典章，

【4:46】在約但河東伯毘珥對面的谷中，在住希實本之亞摩利人的王^a西宏之地；這西宏是摩西和以色列人出埃及後所擊殺的。

【4:47】他們得了他的地，又得了巴珊王^a噩的地，就是亞摩利人的兩個王，在約但河東向日出之地，

【4:43】Bezer in the wilderness, in the land of the Plateau, belonging to the Reubenites; and Ramoth in Gilead, belonging to the Gadites; and Golan in Bashan, belonging to the Manassites.

II. The Rehearsal of the Law

4:44 – 26:19

A. The Rehearsing of the Ten Commandments

4:44 – 5:31

【4:44】And this is the law which Moses set before the children of Israel;

【4:45】These are the testimonies and the statutes and the ordinances which Moses spoke to the children of Israel when they had gone out from Egypt,

【4:46】Across the Jordan, in the valley opposite Beth-peor, in the land of^a Sihon the king of the Amorites, who dwelt in Heshbon, whom Moses and the children of Israel slew when they had gone out from Egypt.

【4:47】And they possessed his land and the land of^a Og the king of Bashan, the two kings of the Amorites, who were across the Jordan toward the rising of the sun,

● 4:45¹ 直譯，見證。六 17、20 者同。

4:46^a
民二一 23-24

4:46^a
Num. 21:23-24

4:47^a
民二一 33

4:47^a
Num. 21:33

【4:48】從^a亞嫩谷邊的亞羅珥，直到¹西連山，就是黑門山。

【4:49】還有約但河東的全亞拉巴，直到¹亞拉巴海，靠近毘斯迦山根。

申命記 第五章

【5:1】摩西將以色列眾人召了來，對他們說，以色列人哪，我今日講給你們聽的律例和典章，你們要聽，並要學習，謹守遵行。

【5:2】耶和華我們的神在何烈山與我們立^a約。

【5:3】這約，耶和華不是與我們列祖立的，乃是與¹我們今日所有在這裏存活之人立的。

● 4:48¹ 此乃照古譯本；希伯來文經文作，西雲。（參三 9。）

● 4:49¹ 卽死海。

● 5:3¹ 在神眼中，在何烈山所立的約（出二四 1～8）實際上是與當時新一代以色列人立的。這是照着聖經的原則：兒女包括在父親裏面。（來七 9～10。）

【4:48】From Aroer, which is on the edge of the valley of the^a Arnon, even unto Mount¹ Sirion, that is, Hermon,

【4:49】And all the Arabah across the Jordan on the east even to the¹ sea of the Arabah at the foot of the slopes of Pisgah.

DEUTERONOMY 5

【5:1】And Moses called all Israel and said to them, Hear, O Israel, the statutes and the ordinances which I am speaking in your hearing today, and learn them and keep them, so that you may do them.

【5:2】Jehovah our God made a^a covenant with us at Horeb.

【5:3】Not with our fathers did Jehovah make this covenant, but with¹ us, we who are all here alive today.

4:48¹ (Sirion) Following an ancient version (cf. 3:9); the Hebrew text reads, Sion.

4:49¹ (sea) I.e., the Dead Sea.

5:3¹ (us) In the sight of God, the covenant made at Horeb (Exo. 24:1-8) was actually made with the present new generation of Israel. This is according to the biblical principle that the children are included in the father (Heb. 7:9-10).

5:4^a
出三三 11
申三四 10

【5:4】耶和華在山上，從火中，^a面對面與你們說話；

5:5^a
加三 19
5:5^b
出十九 16

【5:5】那時^a我站在耶和華和你們之間，將耶和華的話向你們宣示；因為你們^b懼怕那火，沒有上山；耶和華說，

5:6^a
6-21;
出二十 1-17

【5:6】^{1a}我是耶和華你的神，曾將你從埃及地，從為奴之家領出來。

【5:7】¹除我以外，你不可有別的神。

【5:8】不可為自己雕製偶像，也不可雕製任何上天、下地、和地底下水中之物的像。

【5:9】不可跪拜那些像，也不可事奉它們；因為我耶和華你的神是忌邪的神；恨我的，我必追討他們的罪孽，自父及子，直到三四代；

5:10^a
申七 9
耶三二 18

【5:10】愛我、守我誡命的，我必向他們施^a慈愛，直到千代。

【5:4】^aFace to face Jehovah spoke with you on the mountain from the midst of the fire —

【5:5】^aI was standing between Jehovah and you at that time to declare to you the word of Jehovah, for you were ^bafraid because of the fire and did not go up to the mountain — saying,

【5:6】^{1a}I am Jehovah your God, who brought you out of the land of Egypt, out of the slave house;

【5:7】You shall have no other gods ¹before Me.

【5:8】You shall not make for yourself an idol, the form of anything that is in heaven above or on the earth beneath or in the water beneath the earth.

【5:9】You shall not bow down to them, and you shall not serve them; for I, Jehovah your God, am a jealous God, visiting the iniquity of the fathers upon the children and to the third and fourth generations of those who hate Me,

【5:10】Yet showing ^alovingkindness to thousands of generations of those who love Me and keep My commandments.

5:4^a
Exo. 33:11;
Deut. 34:10

5:5^a
Gal. 3:19
5:5^b
Exo. 19:16

5:6^a
vv. 6-21;
Exo. 20:1-17

5:10^a
Deut. 7:9;
Jer. 32:18

● 5:6¹ 6～21 節，見出二十 1～17 註。

● 5:7¹ 或，在我面前。

5:6¹ (I) For vv. 6-21, see notes in Exo. 20:1-17.

5:7¹ (before) Or, besides; in addition to.

【5:11】不可妄稱耶和華你神的名；因為妄稱耶和華名的，耶和華必不以他為無罪。

【5:12】當照耶和華你神所吩咐的，守安息日，將這日分別為聖。

【5:13】^a 六日要勞碌作你一切的工，

【5:14】但^a 第七日是向耶和華你神當守的安息日；這一日你和你的兒子、女兒、僕人、婢女、牛、驢、牲畜、並你¹ 城裏的寄居者，無論何工都不可作，使你的僕人、婢女可以和你一樣安息。

【5:15】你要^a 記念你在埃及地作過奴僕，耶和華你神用^b 大能的手和伸出來的膀臂，將你從那裏領出來；因此，耶和華你的神吩咐你守安息日。

【5:16】當照耶和華你神所吩咐的孝敬父母，使你的日子在耶和華你神所賜你的地上，得以¹ 長久，並使你可以¹ 得福。

● 5:14¹ 直譯，城門內。

● 5:16¹ 我們的日子得以長久是指長壽，我們得福是指凡事順遂。孝敬父母的誡命，乃是第一條帶應許的誡命。（弗六 2～3。）

【5:11】You shall not take the name of Jehovah your God in vain, for Jehovah will not hold guiltless him who takes His name in vain.

【5:12】Keep the Sabbath day so as to sanctify it, as Jehovah your God has commanded you.

【5:13】^a Six days you shall labor and do all your work,

【5:14】But the^a seventh day is a Sabbath to Jehovah your God; you shall not do any work, you nor your son nor your daughter nor your male servant nor your female servant nor your ox nor your donkey nor any of your cattle nor the sojourner with you who is within your gates, so that your male servant and your female servant may rest as you do.

【5:15】And you shall^a remember that you were a slave in the land of Egypt and that Jehovah your God brought you out from there with a^b mighty hand and an outstretched arm; hence, Jehovah your God commanded you to hold the Sabbath day.

【5:16】Honor your father and your mother, as Jehovah your God has commanded you, that your days may be¹ extended and that it may be¹ well with you upon the land which Jehovah your God is giving you.

5:16¹ (extended) Having our days extended is a matter of longevity, and having things go well with us is a matter of being blessed. The commandment to honor our parents is the first commandment with a promise (Eph. 6:2).

5:13^a
出二三 12

5:14^a
出十六 29-30
來四 4

5:15^a
申十五 15
十六 12
二四 18, 22
5:15^b
申四 34

5:13^a
Exo. 23:12

5:14^a
Exo. 16:29-30;
Heb. 4:4

5:15^a
Deut. 15:15;
16:12;
24:18, 22
5:15^b
Deut. 4:34

5:17^a
17-20;
太十九 18
羅十三 9
5:17^b
太五 21
參創九 5-6
5:18^a
太五 27
雅二 11
5:19^a
利十九 11
弗四 28
5:21^a
羅七 7
十三 9

【5:17】^a 不可^b 殺人。

【5:18】^a 不可姦淫。

【5:19】^a 不可偷盜。

【5:20】不可作虛謊的見證陷害鄰舍。

【5:21】^a 不可貪愛鄰舍的妻子；也不可貪圖鄰舍的房屋、田地、僕人、婢女、牛、驢、並他一切所有的。

【5:22】這些話是耶和華在山上，從^a 火中、雲中、幽暗中，大聲對你們全會眾說的；此外祂沒有加添別的話。祂把這些話寫在兩塊^b 石版上，交给了我。

【5:23】那時火焰燒山，你們聽見從^a 黑暗中出來的聲音；你們支派中所有的首領和長老，都來就近我，

【5:24】說，看哪，耶和華我們神將祂的榮光和祂的偉大顯給我們看，我們又聽見祂的^a 聲音從火中出來；今日我們得見神與人說話，人還存活。

5:22^a
出十九 18
申四 11
來十二 18
5:22^b
出二四 12
三一 18
申九 10-11

5:23^a
申四 12
來十二 18

5:24^a
出十九 19
申四 33

【5:17】^aYou shall^b not kill;

【5:18】^aNeither shall you commit adultery;

【5:19】^aNeither shall you steal;

【5:20】Neither shall you testify as a vain witness against your neighbor;

【5:21】^aNeither shall you covet your neighbor's wife, nor shall you desire your neighbor's house, his field, or his male servant or his female servant, his ox or his donkey, or anything that belongs to your neighbor.

【5:22】These words Jehovah spoke to all your congregation on the mountain from the midst of the^a fire, the cloud, and the deep darkness, with a great voice; and He added no more. And He wrote them upon two^b tablets of stone and gave them to me.

【5:23】And when you heard the voice from the midst of the^a darkness, while the mountain burned with fire, you came near to me, all the heads of your tribes and your elders,

【5:24】And said, Jehovah our God has just shown us His glory and His greatness, and His^a voice we have heard from the midst of the fire; today we have seen that God speaks with man and yet he lives.

5:17^a
vv. 17-20;
Matt. 19:18;
Rom. 13:9
5:17^b
Matt. 5:21;
cf. Gen. 9:5-6
5:18^a
Matt. 5:27;
James 2:11
5:19^a
Lev. 19:11;
Eph. 4:28
5:21^a
Rom. 7:7;
13:9

5:22^a
Exo. 19:18;
Deut. 4:11;
Heb. 12:18
5:22^b
Exo. 24:12;
31:18;
Deut. 9:10-11

5:23^a
Deut. 4:12;
Heb. 12:18

5:24^a
Exo. 19:19;
Deut. 4:33

【5:25】現在這大火將要燒滅我們，我們何必冒死呢？我們若再聽見耶和華我們神的聲音，就必死亡。

【5:26】凡有血肉的，曾有何人聽見^a活神從火中說話的聲音，像我們聽見還能存活？

【5:27】求你近前去，聽耶和華我們神所要說的一切話，將祂對你說的話都告訴我們，我們就聽從遵行。

【5:28】你們對我說話的時候，耶和華聽見了你們說話的聲音；耶和華對我說，這百姓對你說話的聲音，我聽見了；他們所說的都好。

【5:29】惟願他們常存這樣的心，敬畏我，遵守我的一切誡命，使他們和他們的子孫永遠得福。

【5:30】你去對他們說，你們回帳棚去罷。

【5:31】至於你，要站在我這裏，我要將一切誡命、律例和典章告訴你；你要教訓他們，使他們在我賜他們為業的地上遵行。

【5:25】Therefore why should we die now? For this great fire will consume us. If we hear the voice of Jehovah our God any longer, we will die.

【5:26】For who is there among all flesh who has heard the voice of the^a living God speaking from the midst of the fire, as we have, and has lived?

【5:27】You go near and hear all that Jehovah our God says; then you will speak to us all that Jehovah our God speaks to you, and we will hear and do.

【5:28】And Jehovah heard the sound of your words while you spoke to me; and Jehovah said to me, I have heard the sound of the words of this people which they have spoken to you; they have done well in all that they have spoken.

【5:29】Oh that this heart of theirs would be in them always to fear Me and keep all My commandments so that it may go well with them and with their children forever!

【5:30】Go, say to them, Return to your tents.

【5:31】But you, stand here by Me that I may speak to you the whole commandment, and the statutes and the ordinances, which you will teach them to do in the land which I am giving them to possess.

二 一般的勸戒和警告

五 32 ~ 十三 18

1 要遵守神的誡命、 律例和典章 五 32 ~ 六 3

【5:32】所以你們要照耶和華你們神所吩咐的，謹守遵行，不可偏離左右。

【5:33】你們要行耶和華你們神所吩咐你們行的一切道路，使你們可以^a存活，得福，並使你們的日子在所要得為業的地上，得以長久。

申命記 第六章

【6:1】這是耶和華你們神吩咐我教訓你們的¹誡命、律例和典章，使你們在所要過去得為業的地上遵行；

● 6:1¹ 見四 1 註 1。在申命記中，律法、誡命、律例、和典章都是神的話，（詩一一九，）神話語的總和、集大成乃是基督。（約一 1，14。）以色列人受囑遵守誡命、律例和典章，今天我們則需要

B. The General Advice and Warnings

5:32 — 13:18

1. Keeping the Commandments, Statutes, and Ordinances of God 5:32 — 6:3

【5:32】Keep them therefore so that you may do them, even as Jehovah your God has commanded you; you shall not turn aside to the right or to the left.

【5:33】You shall walk in all the way that Jehovah your God has commanded you, so that you may^a live and that it may go well with you and that you may extend your days in the land which you will possess.

DEUTERONOMY 6

【6:1】Now this is the¹ commandment, the statutes and the ordinances, which Jehovah your God has commanded me to teach you, that you may do them in the land into which you are crossing over to possess;

6:1¹ (commandment) See note 1¹ in ch. 4. In Deuteronomy the law, the commandments, the statutes, and the ordinances are all God's word (Psa. 119), and the totality, the aggregate, of God's word is Christ (John 1:1, 14). Whereas the children of Israel were charged to keep the commandments,

5:33^a
申四 1
八 1

5:33^a
Deut. 4:1;
8:1

【6:2】好叫你和你的子子孫孫，一生的日子敬畏耶和華你的神，謹守祂的一切律例和誡命，就是我所吩咐你的，使你的日子得以長久。

【6:3】以色列阿，你要聽，要謹守遵行，使你在^a流奶與蜜之地可以得福，人數極其增多，正如耶和華你列祖的神所應許你的。

2 要愛耶和華他們的神，持守、教導並書寫祂的話 六 4 ~ 9

【6:4】以色列阿，^a你要聽，¹耶和華是我們的神；耶和華是^b獨一的。

【6:5】你要全心、全魂、全力，^{1a}愛耶和華你的神。

持守基督。藉着接受基督、持守基督、並緊持基督，我們就贏得基督、享受基督並活基督。（腓三 8，一 19 ~ 21 上。）見八 3 註 1，三十 12 註 1。

● 6:4¹ 或，耶和華我們的神是獨一的耶和華。

● 6:5¹ 見十 12 註 2 與註 3。5 ~ 9 節的警戒都可應用於基督。（見 1 註 1。）我們需要愛基督、持守基督、教導基督、披戴基督、並書寫基督。

【6:2】That you may fear Jehovah your God and keep all His statutes and His commandments, which I am commanding you, you and your son and your grandson, all the days of your life; and that your days may be extended.

【6:3】Therefore hear, O Israel, and be certain to do it, that it may go well with you and that you may be greatly increased, in a land flowing with^a milk and honey, even as Jehovah, the God of your fathers, promised you.

2. Loving Jehovah Their God, and Keeping, Teaching, and Writing His Words 6:4-9

【6:4】^aHear, O Israel, ¹Jehovah is our God; Jehovah is ^bone.

【6:5】And you shall ^{1a}love Jehovah your God with all your heart and with all your soul and with all your might.

statutes, and ordinances, we today need to keep Christ. By taking Christ, keeping Christ, and holding fast to Him, we will gain Him, enjoy Him, and live Him (Phil. 3:8; 1:19-21a). See notes 3¹ in ch. 8 and 12¹ in ch. 30.

6:4¹ (Jehovah) Or, Jehovah our God is one Jehovah.

6:5¹ (love) See notes 12² and 12³ in ch. 10. The admonitions in vv. 5-9 can all be applied to Christ (see note 1¹). We need to love Christ, keep Christ, teach Christ, wear Christ, and write Christ.

6:3^a
出三 8
申十一 9
二六 9, 15
二七 3
三一 20

6:4^a
4-5;
可十二 29-30

6:4^b
亞十四 9
瑪二 10
加三 20
雅二 19
林前八 6

6:5^a
申十 12
十一 13
三十 6
太三 2
路十 27

6:3^a
Exo. 3:8;
Deut. 11:9;
26:9, 15;
27:3;
31:20

6:4^a
vv. 4-5;
Mark 12:29-30

6:4^b
Zech. 14:9;
Mal. 2:10;
Gal. 3:20;
James 2:19;
1 Cor. 8:6

6:5^a
Deut. 10:12;
11:13;
30:6;
Matt. 22:37;
Luke 10:27

6:6^a
6-9;
申十一 18-20
6:6^b
申三二 46
箴七 3
耶三一 33

【6:6】^a我今日所吩咐你的這些話，要放在^b心上；

【6:7】也要¹殷勤教訓你的兒女，無論你坐在家裏，行在路上，躺下，起來，都要談論。

【6:8】你也要將這些話繫在手上爲^a記號，戴在¹額上爲頭帶；

【6:9】又要寫在你房屋的^a門框上，並你的城門上。

3 要記念耶和華，敬畏祂，
事奉祂，不可隨從別神
六 10 ~ 15

6:10^a
書二四 13

【6:10】耶和華你的神，領你進祂向你列祖亞伯拉罕、以撒、雅各起誓要^a賜給你的地；那裏有又大又美的城邑，非你所建造的；

【6:11】有^a裝滿各樣美物的房屋，非你所裝滿的；有鑿成的水井，非你所鑿成的；還有葡萄園和橄欖園，非你所栽種的；你喫了而且飽足；

● 6:7¹ 或，一再向你的兒女講說。

● 6:8¹ 直譯，兩眼之間。十一 18，十四 1 者同。

【6:6】^aAnd these words, which I command you today, shall be upon your^b heart;

【6:7】And you shall¹ repeat them to your children, and speak about them when you sit in your house and when you journey on the way, and when you lie down and when you rise up;

【6:8】And you shall bind them on your hand as a^a sign, and they shall be as frontlets between your eyes;

【6:9】And you shall write them on the^a doorposts of your house and on your gates.

3. Remembering Jehovah, Fearing Him,
Serving Him, and Not Going after Other Gods
6:10-15

【6:10】And when Jehovah your God brings you into the land which He swore to your fathers, to Abraham, to Isaac, and to Jacob, to^a give you great and fine cities that you did not build,

【6:11】And^a houses full of every good thing that you did not fill, and hewn cisterns that you did not hew, vineyards and olive groves that you did not plant, and you have eaten and are satisfied;

6:7¹ (repeat) Or, teach them diligently to your children.

6:6^a
vv. 6-9;
Deut. 11:18-20
6:6^b
Deut. 32:46;
Prov. 7:3;
Jer. 31:33

6:8^a
Exo. 13:9, 16;
Matt. 23:5

6:9^a
Deut. 11:20;
cf. Exo. 12:7

6:10^a
Josh. 24:13

6:11^a
Neh. 9:25

6:12^a
申八 14

【6:12】那時你要謹慎，免得你^a忘記將你從埃及地，從爲奴之家領出來的耶和華。

6:13^a
申十 20
十三 4
6:13^b
太四 10
路四 8

【6:13】^a你要敬畏耶和華你的神，^b事奉祂，指着祂的名起誓。

【6:14】不可隨從別神，就是你們四圍眾民的神，

【6:15】因爲在你們中間耶和華你的神是^a忌邪的神；惟恐耶和華你神的怒氣向你發作，就把你從地面上除滅。

4 不可試探耶和華他們的神，
要留意遵守祂的誡命、
法度和律例，行耶和華
所看爲正、看爲善的事
六 16 ~ 19

6:16^a
太四 7
路四 12
參出十七 2
林前十 9
來三 9

【6:16】你們不可^a試探耶和華你們的神，像你們在¹瑪撒試探祂一樣。

【6:17】要留意遵守耶和華你們神所吩咐的誡命、法度和律例。

● 6:16¹ 見出十七 1 ~ 7 與 7 註 1。

【6:12】Be careful that you do not^a forget Jehovah who brought you out of the land of Egypt, out of the slave house.

【6:13】^aIt is Jehovah your God whom you shall fear, and Him whom you shall^b serve; and it is by His name only that you shall swear.

【6:14】You shall not go after other gods, any of the gods of the peoples who surround you —

【6:15】For Jehovah your God is a^a jealous God in the midst of you. Otherwise the anger of Jehovah your God will be kindled against you, and He will destroy you from off the face of the earth.

4. Not Testing Jehovah Their God,
Diligently Keeping His Commandments,
Testimonies, and Statutes, and Doing
That Which Is Right and Good in His Sight
6:16-19

【6:16】You shall not^a test Jehovah your God, as you tested Him at¹ Massah.

【6:17】You shall diligently keep the commandments of Jehovah your God and His testimonies and His statutes, which He has commanded you.

6:16¹ (Massah) See Exo. 17:1-7 and note 7¹.

6:12^a
Deut. 8:14

6:13^a
Deut. 10:20;
13:4
6:13^b
Matt. 4:10;
Luke 4:8

6:15^a
Exo. 20:5

6:16^a
Matt. 4:7;
Luke 4:12;
cf. Exo. 17:2;
1 Cor. 10:9;
Heb. 3:9

【6:18】耶和華眼中看為正、看為善的，
你都要遵行，使你得福，並可以進
去得耶和華向你列祖起誓應許的那
美地，

【6:19】照耶和華所說的，從你面前攆
出你的一切仇敵。

5 告訴他們的兒子關於法度、 律例和典章的意義 六 20 ~ 25

【6:20】¹日後，你的兒子問你說，耶和
華我們神吩咐你們的這些法度、律例
和典章是甚麼意思？

【6:21】你就^a告訴你的兒子說，我們在
埃及作過法老的奴僕；耶和華用大能
的手將我們從埃及領出來，

【6:22】在我們眼前，將極大、極重的
神蹟和奇事，施行在埃及，在法老並
他全家的身上，

【6:18】And you shall do that which is right and good in the
sight of Jehovah so that it may go well with you and you may
enter and possess the good land, concerning which Jehovah
swore to your fathers

【6:19】To drive out all your enemies from before you, as
Jehovah has spoken.

5. Telling Their Sons about the Significance of the Testimonies, Statutes, and Ordinances 6:20-25

【6:20】When your son asks you ¹in the future, saying, What
is the significance of the testimonies and the statutes and the
ordinances that Jehovah our God commanded you?

【6:21】Then you will ^asay to your son, We were Pharaoh's
slaves in Egypt, and Jehovah brought us out of Egypt with a
mighty hand.

【6:22】And Jehovah put forth before our eyes great and
grievous signs and wonders in Egypt against Pharaoh and all
his house.

6:21^a
出十二 26-27
十三 14
書四 21-22
申四 10
詩七八 5-6
箴一 8
二 1
二二 6

6:21^a
Exo. 12:26-27;
13:14;
Josh. 4:21-22;
Deut. 4:10;
Psa. 78:5-6;
Prov. 1:8;
2:1;
22:6

● 6:20¹ 直譯，明日。

6:20¹ (in) Lit., tomorrow.

【6:23】將我們從那裏領出來，要領我們進入祂向我們列祖起誓應許之地，把這地賜給我們。

【6:24】耶和華吩咐我們遵行這一切律例，敬畏耶和華我們的神，使我們常常得福，並蒙祂保全我們的生命，像今日一樣。

【6:25】我們若在耶和華我們的神面前，照祂所吩咐我們的，謹守遵行這一切誡命，這就是我們的義了。

申命記 第七章

6 對付周圍的列國 七 1～8

【7:1】耶和華你神領你進入要得為業之地，從你面前除掉許多¹國民，就是赫人、革迦撒人、亞摩利人、迦南人、比利洗人、希未人、耶布斯人，共^a七國的民，都比你多、比你強。

● 7:1¹ 見出二三 23 註 1。

【6:23】Then He brought us out from there in order to bring us in, that He might give us the land which He swore to our fathers.

【6:24】And Jehovah commanded us to do all these statutes so that we would fear Jehovah our God for our good always and He would preserve us alive, as we are this day.

【6:25】And it will be righteousness to us if we are certain to do all this commandment before Jehovah our God, as He commanded us.

DEUTERONOMY 7

6. Dealing with All the Nations around Them 7:1-8

【7:1】When Jehovah your God brings you into the land which you are about to enter to possess, and clears away many¹ nations from before you — the Hittites, the Girgashites, the Amorites, the Canaanites, the Perizzites, the Hivites, the Jebusites,^a seven nations more numerous and mightier than you —

7:1¹ (nations) See note 23¹ in Exo. 23.

【7:2】耶和華你神將他們交給你擊殺，那時你要把他們¹滅絕淨盡，不可與他們立約，也不可恩待他們。

【7:3】不可與他們^a結親：不可將^b你的女兒嫁給他們的兒子，也不可為你的兒子娶他們的女兒；

【7:4】因為他們必使你兒子轉離不跟從我，去事奉別神，以致耶和華的怒氣向你們發作，就速速的將你們滅絕。

【7:5】你們卻要這樣待他們：拆毀他們的^a祭壇，打碎他們的柱像，砍下他們的¹木像，用火焚燒他們雕製的偶像。

【7:6】因為你是歸耶和華你神的^a聖別子民；耶和華你神從地上的萬民中^b揀選你，作祂^{1c}自己的珍寶，作祂的子民。

● 7:2¹ 按照神聖的思想，迦南地的國民必須消滅，因為他們是屬魔鬼的，並且與鬼調和。（九4～5，十八9～14，參林前十20～21。）見民十三33註1。

● 7:5¹ 或，亞舍拉（Asherahs；）指一異教女神的像。

● 7:6¹ 見出十九5註1。

【7:2】And Jehovah your God delivers them up before you and you defeat them, you shall¹ utterly destroy them; you shall make no covenant with them, nor shall you show them any favor.

【7:3】And you shall not make marriage^a alliances with them:
^bYour daughters you shall not give to their sons, and their daughters you shall not take for your sons;

【7:4】For they will draw your sons away from following after Me to serve other gods, and the anger of Jehovah will burn against you and He will quickly destroy you.

【7:5】But you shall deal with them in this way: Their^a altars you shall tear down, their pillars you shall shatter, their¹ Asherahs you shall hew down, and their idols you shall burn with fire.

【7:6】For you are a^a holy people to Jehovah your God; it is you whom Jehovah your God has^b chosen from among all the peoples which are upon the face of the earth to be a people for His^{1c} personal treasure.

7:2¹ (utterly) According to the divine thought, the nations in the land of Canaan had to be exterminated because they were devilish and mingled with demons (9:4-5; 18:9-14; cf. 1 Cor. 10:20-21). See note 33¹ in Num. 13.

7:5¹ (Asherahs) Images of a female deity.

7:6¹ (personal) See note 5¹ in Exo. 19.

7:3^a
書二三12
拉九2
參林前七39
林後六14

7:3^b
拉九12

7:5^a
出三四13
申十二3

7:6^a
出十九6
二二31
申十四2
二六19
二八9
彼前二9

7:6^b
賽四五4
太二四22
徒十三17

7:6^c
出十九5

7:3^a
Josh. 23:12;
Ezra 9:2;
cf. 1 Cor. 7:39;
2 Cor. 6:14
7:3^b
Ezra 9:12

7:5^a
Exo. 34:13;
Deut. 12:3

7:6^a
Exo. 19:6;
22:31;
Deut. 14:2;
26:19;
28:9;
1 Pet. 2:9
7:6^b
Isa. 45:4;
Matt. 24:22;
Acts 13:17
7:6^c
Exo. 19:5

7:7^a
申十 15
賽四三 4
耶三一 3
何十一 1
十四 4
瑪一 2

【7:7】耶和華^a鍾情於你們，揀選你們，並非因你們多於別民，原來你們在萬民中是最少的；

7:8^a
出三二 13
詩一〇五 9-11

【7:8】乃因耶和華愛你們，又因要守祂向你們列祖所^a起的誓，就用大能的手領你們出來，把你們從為奴之家，從埃及王法老的手中救贖出來。

7 認識耶和華他們的神 七 9 ~ 15

7:9^a
賽四九 7
林前一 9
十 13
林後一 18
帖前五 24
帖後三 3
來十 23
約壹一 9

【7:9】所以你要知道，耶和華你的神是神，是^a信實的神，向愛祂、守祂誠命的人^b守約並^c施慈愛，直到千代；

7:9^b
尼一 5
九 32
但九 4
代下六 14

【7:10】向恨祂的人當面報應他們，將他們滅絕。凡恨祂的人，祂必當面報應，絕不遲延。

7:9^c
出二十 6
申五 10

【7:11】所以，你要謹守我今日所吩咐你遵行的誠命、律例和典章。

【7:12】你們若聽從這些典章，謹守遵行，耶和華你神就必照祂向你列祖所起的誓，向你守約並施慈愛。

【7:7】It was not because you were more numerous than all the peoples that Jehovah has set His^a affection on you and has chosen you, for you were the fewest of all the peoples;

【7:8】Rather, because Jehovah loved you and because He would keep the oath which He^a swore to your fathers, Jehovah has brought you out with a mighty hand and ransomed you from the slave house, from the hand of Pharaoh, the king of Egypt.

7. Knowing Jehovah Their God 7:9-15

【7:9】Know therefore that it is Jehovah your God who is God, the^a faithful God who^b keeps covenant and^c lovingkindness to the thousandth generation with those who love Him and keep His commandments,

【7:10】But repays directly those who hate Him by destroying them. He will not be slow toward him who hates Him; He will repay him directly.

【7:11】Therefore you shall keep the commandment, and the statutes and the ordinances, which I am commanding you today to do.

【7:12】And it will be that because you listen to these ordinances, and keep them and do them, Jehovah your God will keep with you the covenant and the lovingkindness which He swore to your fathers.

7:7^a
Deut. 10:15;
Isa. 43:4;
Jer. 31:3;
Hosea 11:1;
14:4;
Mal. 1:2

7:8^a
Exo. 32:13;
Psa. 105:9-11

7:9^a
Isa. 49:7;
1 Cor. 1:9;
10:13;
2 Cor. 1:18;
1 Thes. 5:24;
2 Thes. 3:3;
Heb. 10:23;
1 John 1:9

7:9^b
Neh. 1:5;
9:32;
Dan. 9:4;
2 Chron. 6:14

7:9^c
Exo. 20:6;
Deut. 5:10

7:13^a
申二八 3-5, 11
三十九

【7:13】祂必愛你，¹賜福與你，使你人數增多，也必在祂向你列祖起誓要賜給你的地上，^a賜福與²你身所生的、地所產的，並你的五穀、新酒和新油，以及牛犢、羊羔。

7:14^a
出二三 26

【7:14】你必蒙福勝過萬民；你們的男女沒有^a不能生養的，牲畜也沒有不能生育的。

7:15^a
出十五 26
二三 25

【7:15】耶和華必使一切的^a病症離開你；你所知道埃及各樣的惡疾，祂必不加在你身上，只加給一切恨你的人。

8 不要懼怕列國， 要記住耶和華他們的神 所作的和必要作的 七 16 ~ 26

● 7:13¹ 我們乃是在基督裏接受並享受神的祝福。（弗一 3。）神給世人惟一的誡命乃是相信並接受祂的兒子。（見羅一 5 註 4。）實際上，基督自己就是神的誡命。我們需要接受祂、持守祂、並與祂是對的。我們若這樣作，就與神是對的，祂也會愛我們，並賜福與我們。（約十四 21，23。）

● 7:13² 直譯，你腹中的果子、地的果子。

【7:13】And He will love you and ¹ bless you and multiply you; He will also ^a bless the fruit of your womb and the fruit of your ground, your grain and your new wine and your fresh oil, the offspring of your cattle and the young of your flock, on the land which He swore to your fathers to give you.

7:13^a
Deut. 28:3-5, 11;
30:9

【7:14】You will be more blessed than all other peoples; there will not be any ^a barren male or female among you or among your animals.

7:14^a
Exo. 23:26

【7:15】And Jehovah will remove every ^a sickness from you, and none of the evil illnesses of Egypt, which you know about, will He put upon you; but He will give them to all who hate you.

7:15^a
Exo. 15:26;
23:25

8. Not Being Afraid of the Nations but Remembering What Jehovah Their God Did and Will Do 7:16-26

7:13¹ (bless) It is in Christ that we receive and enjoy God's blessings (Eph. 1:3). The unique commandment God gives to the world is to believe in His Son and receive Him (see note 5³ in Rom. 1). Actually, Christ Himself is the commandment of God. We need to receive Him, keep Him, and be right with Him. If we do this, we will be right with God, and He will love us and bless us (John 14:21, 23).

7:16^a
出二三 33
申七 25
十二 30
士八 27

【7:16】耶和華你神所要交給你的一切人民，你要將他們除滅；你的眼不可憐惜他們。你也不可事奉他們的神，因這必成為你的^a網羅。

【7:17】你若心裏說，這些國的民比我多，我怎能趕出他們？

【7:18】你不要懼怕他們，要牢牢記住耶和華你神向法老和全埃及所行的事，

【7:19】就是你親眼所看見的大試驗、神蹟、奇事、大能的手、並伸出來的膀臂，都是耶和華你神領你出來所用的；耶和華你神必照樣對待你所懼怕的眾民。

【7:20】並且耶和華你神要打發^a大黃蜂到他們中間，直到那餘剩而從你面前藏躲的人滅亡了。

【7:21】你不要因他們驚恐，因為耶和華你神在你們^a中間，祂是大而可畏的神。

【7:22】耶和華你神要^{1a}漸漸的將這些國民從你面前除掉；你不能把他們速速滅盡，免得田野的獸多起來害你。

● 7:22¹ 見出二三 29 註 1。

【7:16】And you shall devour all the peoples which Jehovah your God is giving you; your eye shall not pity them, nor shall you serve their gods, for that would be a^a snare to you.

【7:17】If you say in your heart, These nations are greater than I, how will I be able to dispossess them?

【7:18】You shall not be afraid of them; you must remember what Jehovah your God did to Pharaoh and to all Egypt,

【7:19】The great trials that your eyes saw, and the signs and the wonders, and the mighty hand and the outstretched arm with which Jehovah your God brought you out; so will Jehovah your God do to all the peoples whom you are afraid of.

【7:20】Furthermore, Jehovah your God will send the^a hornet among them until those who are left and those who hide themselves from you are destroyed.

【7:21】You shall not be terrified of them, for Jehovah your God is in your^a midst, a great and awesome God.

【7:22】And Jehovah your God will clear away these nations from before you^{1a} little by little; you will not be able to consume them immediately, lest the beasts of the field multiply against you.

7:16^a
Exo. 23:33;
Deut. 7:25;
12:30;
Judg. 8:27

7:20^a
Exo. 23:28;
Josh. 24:12

7:21^a
Num. 14:14;
Josh. 3:10;
Deut. 6:15

7:22^a
Exo. 23:29-30

7:22¹ (little) See note 29¹ in Exo. 23.

7:20^a
出二三 28
書二四 12

7:21^a
民十四 14
書三 10
申六 15

7:22^a
出二三 29-30

【7:23】耶和華你神必將他們交給你，大大的擾亂他們，直到他們滅絕了。

【7:24】祂要將他們的君王交在你手中，你就使他們的名從天下消滅；必無一人能在你面前^a站立得住，直到你將他們滅絕了。

【7:25】他們雕製的神像，你們要用火焚燒；其上的金銀，你不可貪圖，也不可取為己有，免得你因此陷入網羅；這原是耶和華你神^a所憎惡的。

【7:26】可憎的物，你不可帶進家裏，免得你成了當毀滅的，與那物一樣；你要十分厭惡它，十分憎嫌它，因為這是當毀滅的物。

【7:23】But Jehovah your God will deliver them up before you and rout them utterly until they are destroyed.

【7:24】And He will deliver their kings into your hand, and you shall destroy their name from under heaven; no man will be able to^a stand against you until you destroy them.

【7:25】The idols of their gods you shall burn with fire; you shall not desire the silver or gold upon them, nor take it for yourself, lest you be ensnared by it; for it is an^a abomination to Jehovah your God.

【7:26】And you shall not bring an abomination into your house, lest you become a cursed thing like it; you shall utterly detest it and utterly abhor it, for it is a cursed thing.

申命記 第八章

9 要記住耶和華為甚麼在曠野 苦煉並試驗他們 八 1 ~ 5

【8:1】我今日所吩咐你的一切誡命，你們要謹守遵行，好叫你們^a存活，人數增多，得以進入耶和華向你們列祖起誓應許的那地，承受為業。

DEUTERONOMY 8

9. Remembering Why Jehovah Humbled and Tested Them in the Wilderness 8:1-5

【8:1】The whole commandment which I am commanding you today, you shall keep and do, so that you may^a live and multiply, and enter and possess the land which Jehovah swore to your fathers.

7:24^a
申十一 25

7:25^a
參書七 11-26
啓十七 4

7:24^a
Deut. 11:25

7:25^a
cf. Josh. 7:11-26;
Rev. 17:4

8:1^a
申四 1
五 32-33

8:1^a
Deut. 4:1;
5:32-33

8:2^a

申一 3
二 7
二九 5
摩二 10
參出三四 28
太四 2

8:2^b

出十五 25
十六 4
申八 16
十三 3
代下三二 31

8:3^a

出十六 31, 35
民十一 7-8
申八 16
約六 49

8:3^b

太四 4
路四 4

【8:2】你也要記念耶和華你的神，這^a四十年在曠野引導你走的路程，是要¹苦煉你，^b試驗你，要知道你心內如何，肯守祂的誡命不肯。

【8:3】祂苦煉你，任你飢餓，將你和你列祖所不認識的^a嗎哪賜給你喫，使你知道，^b人活着不是單靠食物，乃是靠耶和華口裏所出的¹一切話。

● 8:2¹ 或，卑屈。後文同。

● 8:3¹ 或，一切事；指律法、誡命、律例和典章，乃是從神口裏所出的話。（參太四 4。）本書的話都是神的呼出，（提後三 16，）並且都是指着基督；祂是神話語的總和，（約一 1，啓十九 13，）作神子民的生命和生命的供應。因此，靠神口裏所出的一切話活着，乃是靠基督這神聖之氣的具體化身（約六 57，63）活着。神藉着基督帶領祂的百姓進入豫表基督的美地；神也藉着基督在他們去美地的路上供應他們，基督乃是從神口裏所出的一切話。見六 1 註 1，三十 12 註 1。

神要我們履行祂公義的要求，好完成祂神聖的經綸；然而，神不要我們在自己裏面作，乃要我們在基督裏、憑着基督、同着基督、藉着基督、並在與基督是一裏生活、工作並行事為人。（加二 20。）神渴望我們把自己擺在一邊，忘記自己，並

【8:2】And you shall remember all the way that Jehovah your God has led you these^a forty years in the wilderness in order to humble you and^b test you to know what was in your heart, whether you would keep His commandments or not.

【8:3】And He humbled you and let you go hungry and fed you the^a manna, which you had never known nor your fathers had ever known, so that He might make you know that^b man lives not by bread alone, but that man lives by¹ everything that proceeds out from the mouth of Jehovah.

8:3¹ (everything) In Matt. 4:4 everything is replaced by every word, referring to the law, the commandments, the statutes, and the ordinances as the words that proceed out of the mouth of God. All the words in this book are God's breathing (2 Tim. 3:16), and all refer to Christ, who is the totality of God's word (John 1:1; Rev. 19:13) to be the life and life supply of God's people. Therefore, to live by every word that proceeds out through the mouth of God is to live by Christ, the embodiment of the divine breath (John 6:57, 63). God was leading His people into the good land, a type of Christ, by Christ, and He was sustaining them on their way to the good land also by Christ, who is everything that proceeds out through the mouth of God. See notes 1¹ in ch. 6 and 12¹ in ch. 30.

God wants us to fulfill His righteous requirements for the accomplishing of His divine economy; however, He does not want us to do this in ourselves. Rather, He wants us to live, work, and have our being in Christ, by Christ, with Christ, through Christ, and in oneness with Christ (Gal. 2:20). God's desire is that we put ourselves aside, forget ourselves,

8:2^a

Deut. 1:3;
2:7;
29:5;
Amos 2:10;
cf. Exo. 34:28;
Matt. 4:2

8:2^b

Exo. 15:25;
16:4;
Deut. 8:16;
13:3;
2 Chron. 32:31

8:3^a

Exo. 16:31, 35;
Num. 11:7-8;
Deut. 8:16;
John 6:49

8:3^b

Matt. 4:4;
Luke 4:4

8:4^a
申二九 5
尼九 21
太六 30

8:5^a
箴三 11-12
來十二 7

【8:4】這四十年，你身上的^a衣服沒有穿破，你的腳也沒有走腫。

【8:5】你心裏要明白，耶和華你神管教你，好像人^a管教兒子一樣。

10 要遵守耶和華他們神的誠命，
好被帶進美地
八 6～10

【8:6】所以你要謹守耶和華你神的誠命，行祂的道路，敬畏祂。

【8:7】因為耶和華你神領你進入¹美地，
^a那地有川，有泉，有²源，從谷中和山上流出水來；

憑着那靈完成神的經綸；那靈是子的實化，子是父的具體化身。（約十四 17～18，10。）聖經是神的呼出，是作為賜生命之靈的基督的具體化。（約六 63，弗六 17。）我們藉着吸入聖經的話，接受那靈（弗六 17～18 上，加三 5）並享受基督的豐富，因而能履行神的要求。

● 8:7¹ 迦南美地，是包羅萬有的基督完滿、完整、終結的豫表；基督乃是三一神的具體化身，（西二 9，）實化為包羅萬有賜生命的靈，（林前十五 45，林後三 17，）作神子民分得的產業，成為他們的享受。（西一 12 與註 3，二 6～7 與 7 註 3，加

【8:4】Your^a clothing did not wear out from upon you, nor did your foot swell these forty years.

【8:5】Know then in your heart that as a man^a disciplines his son, so Jehovah your God was disciplining you;

10. Keeping the Commandments of Jehovah Their God
in Order to Be Brought into a Good Land
8:6-10

【8:6】Therefore keep the commandments of Jehovah your God, walking in His ways and fearing Him.

【8:7】For Jehovah your God is bringing you to a¹ good land, a^a land of waterbrooks, of springs and of² fountains, flowing forth in valleys and in mountains;

and fulfill His economy by the Spirit, i.e., by the realization of the Son, who is the embodiment of the Father (John 14:17-18, 10). The Scriptures as the breathing, the exhaling, of God are the embodiment of Christ as the life-giving Spirit (John 6:63; Eph. 6:17). By inhaling the word of the Scriptures, we receive the Spirit (Eph. 6:17-18a; Gal. 3:5) and enjoy the riches of Christ and thus are enabled to fulfill God's requirements.

8:7¹ (good) The good land, the land of Canaan, is a full, complete, and consummate type of the all-inclusive Christ, who is the embodiment of the Triune God (Col. 2:9) realized as the all-inclusive life-giving Spirit (1 Cor. 15:45; 2 Cor. 3:17), as the inheritance allotted to God's people for their enjoyment (Col. 1:12 and note 2; 2:6-7 and note 6²; Gal. 3:14 and

8:4^a
Deut. 29:5;
Neh. 9:21;
Matt. 6:30

8:5^a
Prov. 3:11-12;
Heb. 12:7

8:7^a
Deut. 11:11-12

8:7^a
申十一 11-12

三 14 與註 4。) 7～9 節中美地的豐富，豫表基督那追測不盡之豐富的不同方面，(弗三 8，) 在祂的靈裏作祂信徒全備的供應。(腓一 19。) 川、泉、源表徵基督是湧流的靈，(約四 14，七 37～39，啓二二 1，) 谷和山表徵各種不同的環境，我們可在其中經歷基督作湧流的靈。(參林後六 8～10。) 小麥豫表成為肉體的基督，被釘死並埋葬而得以繁增；(約十二 24；) 大麥是初熟的穀物，(撒下二一 9，) 指復活的基督這初熟的果子。(林前十五 20。) 葡萄樹豫表基督獻上自己為祭，以產生酒，使神和人喜樂。(士九 13，太九 17。) 無花果樹說到基督作生命供應的甘甜與滿足；(士九 11；) 石榴樹表徵基督作生命之豐富的豐滿、充盈、豐美與彰顯；(出二八 33～34，王上七 18～20，歌四 3 下，13；) 食物表徵基督是生命的糧；(約六 35，48；) 橄欖樹豫表基督(羅十一 17) 是被那靈充滿並為那靈所膏者；(路四 1，18，來一 9；) 橄欖油豫表聖靈，我們憑這靈行事為人以尊重神，也供應這靈以尊重人；(加五 16，25，林後三 6，8，士九 9；) 奶與蜜(六 3) 說出基督的美善與甘甜。(見出三 8 註 2。) 石頭表徵基督是建造神居所的材料。(賽二八 16，亞四 7，彼前二 4。) 鐵與銅是為着製造武器，(創四 22，撒下十七 5～7，) 豫表我們屬靈的爭戰，以對抗仇敵。(林後十 4，弗六 10～20。) 鐵也表徵基督治理的權柄，(太二八 18，啓十九 15，) 銅則表徵基督審判的權能。(啓一 15 與註 1。) 可以挖銅的山，表徵基督的復活與升天。(弗四 8 與註 1。)

神經綸的目標不僅僅是救贖祂的子民，拯救他們脫離埃及所豫表的世界，更是要帶他們進入美地

note 3). The riches of the good land in vv. 7-9 typify the unsearchable riches of Christ in different aspects (Eph. 3:8) as the bountiful supply to His believers in His Spirit (Phil. 1:19). The waterbrooks, springs, and fountains signify Christ as the flowing Spirit (John 4:14; 7:37-39; Rev. 22:1), and the valleys and mountains signify the different kinds of environments in which we may experience Christ as the flowing Spirit (cf. 2 Cor. 6:8-10). Wheat typifies the incarnated Christ, who was crucified and buried to multiply Himself (John 12:24), and barley, being the first-ripe grain (2 Sam. 21:9), points to the resurrected Christ as the firstfruits (1 Cor. 15:20). Vines typify the Christ who sacrificed Himself to produce wine to cheer God and man (Judg. 9:13; Matt. 9:17). The fig tree speaks of the sweetness and satisfaction of Christ as the life supply (Judg. 9:11); the pomegranates signify the fullness, the abundance and beauty, and the expression of the riches of Christ as life (Exo. 28:33-34; 1 Kings 7:18-20; S.S. 4:3b, 13); the bread signifies Christ as the bread of life (John 6:35, 48); the olive tree typifies Christ (Rom. 11:17) as the One who was filled with the Spirit and anointed with the Spirit (Luke 4:1, 18; Heb. 1:9); olive oil typifies the Holy Spirit, by whom we walk to honor God and whom we minister to honor man (Gal. 5:16, 25; 2 Cor. 3:6, 8; Judg. 9:9); and milk and honey (6:3) speak forth the goodness and sweetness of Christ (see note 8² in Exo. 3). Stones signify Christ as material for building God's dwelling place (Isa. 28:16; Zech. 4:7; 1 Pet. 2:4). The iron and copper are for making weapons (Gen. 4:22; 1 Sam. 17:5-7) and typify our spiritual warfare by which we fight the enemy (2 Cor. 10:4; Eph. 6:10-20). Iron also signifies Christ's ruling authority (Matt. 28:18; Rev. 19:15), and copper, Christ's judging power (Rev. 1:15 and note 1). The mountains from which copper is mined signify Christ's resurrection and ascension (Eph. 4:8 and note 1).

God's goal in His economy is not merely to redeem His people and save them from the world, typified by Egypt, but to bring them into

8:8^a

尼九 25
參王下十八 32

8:8^b

申三二 14
詩八一 16
一四七 14
結二七 17
代下二 15

8:8^c

王上四 25
彌四 4
亞三 10
該二 19
歌六 11
參士九 8-13

8:8^d

歌二 13
參耶二四 2, 5, 8
太二一 19
二四 32

8:8^e

歌四 13

8:8^f

參耶十一 16
何十四 6
羅十一 17, 24

8:8^g

出三 8

【8:8】^a 那地有^b 小麥、大麥、^c 葡萄樹、^d 無花果樹、^e 石榴樹；那地有出油的^f 橄欖樹，有^g 蜜。

【8:9】你在那地不缺食物，你必一無所缺；那地的石頭是鐵，山內可以挖銅。

【8:10】你喫得飽足，就要頌讚耶和華你的神，因祂將那美地賜給你了。

11 不可忘記耶和華他們的神 八 11 ~ 20

所豫表的基督，使他們可以據有祂，並享受祂那追測不盡的豐富。以色列人藉着享受那地的豐富，就能建造聖殿作神在地上的居所，並建造耶路撒冷城，將神的國建立在地上。照樣，在基督裏的信徒藉着享受基督那追測不盡的豐富，被建造為基督的身體，召會，就是基督的豐滿，祂的彰顯，（弗一 22 ~ 23，）也是神的居所（弗二 21 ~ 22，提前三 15）與神的國。（太十六 18 ~ 19，羅十四 17。）至終，神的居所與神的國要終極完成於永世裏的新耶路撒冷，以完成神永遠的經綸。（啓二一 1 ~ 3，二二 1，3。）

● 8:7² 或，深淵。論到美地的水，源是源頭，泉與川是流出。見賽十二 3 註 1 一段。

【8:8】A^a land of^b wheat and barley and^c vines and^d fig trees and^e pomegranates; a land of^f olive trees with oil and of^g honey;

【8:9】A land in which you will eat bread without scarcity; you will not lack anything in it; a land whose stones are iron, and from whose mountains you can mine copper.

【8:10】And you shall eat and be satisfied, and you shall bless Jehovah your God for the good land which He has given you.

11. Not Forgetting Jehovah Their God 8:11-20

Christ, typified by the good land, that they may possess Him and enjoy His unsearchable riches. By enjoying the riches of the land, the children of Israel were able to build up the temple to be God's habitation on earth and the city of Jerusalem to establish God's kingdom on earth. Likewise, by enjoying the unsearchable riches of Christ, the believers in Christ are built up to be Christ's Body, the church, which is Christ's fullness, His expression (Eph. 1:22-23), and which is also the habitation of God (Eph. 2:21-22; 1 Tim. 3:15) and the kingdom of God (Matt. 16:18-19; Rom. 14:17). Ultimately, God's habitation and God's kingdom will consummate in the New Jerusalem in eternity for the fulfillment of God's eternal economy (Rev. 21:1-3, 22; 22:1, 3).

8:7² (fountains) Or, deep waters. Concerning the water in the good land, the fountains are the source, and the springs and waterbrooks are the outflow. See note 3², par. 1, in Isa. 12.

8:8^a

Neh. 9:25;
cf. 2 Kings 18:32

8:8^b

Deut. 32:14;
Psa. 81:16;
147:14;
Ezek. 27:17;
2 Chron. 2:15

8:8^c

1 Kings 4:25;
Micah 4:4;
Zech. 3:10;
Hag. 2:19;
S. S. 6:11;
cf. Judg. 9:8-13

8:8^d

S. S. 2:13;
cf. Jer. 24:2, 5, 8;
Matt. 21:19;
24:32

8:8^e

S. S. 4:13

8:8^f

cf. Jer. 11:16;
Hosea 14:6;
Rom. 11:17, 24

8:8^g

Exo. 3:8

【8:11】你要¹謹慎，免得忘記耶和華你的神，不守祂的誡命、典章和律例，就是我今日所吩咐你的；

【8:12】恐怕你喫得^a飽足，建造美好的房屋居住，

【8:13】你的牛羊加多，你的金銀增添，你所有的全都加增，

【8:14】你就心裏高傲，忘記耶和華你的神，就是將你從埃及地，從爲奴之家領出來的；

【8:15】祂引你經過那大而可怕的^a曠野，那裏有^b火蛇、蠍子、和乾旱無水之地；祂爲你使水從堅硬的^c磐石中流出來；

【8:16】又在曠野將你列祖所不認識的^a嗎哪賜給你喫，是要苦煉你，試驗你，叫你終久得福；

【8:17】恐怕你心裏說，我這財富是我的力量和我手的能力得來的。

【8:11】Be¹careful lest you forget Jehovah your God by not keeping His commandments and His ordinances and His statutes, which I am commanding you today;

【8:12】Lest when you have eaten and are^asatisfied, and have built fine houses and dwell in them,

【8:13】And your herd and your flock have multiplied, and your silver and your gold have multiplied, and all that you have has multiplied,

【8:14】Your heart be lifted up and you forget Jehovah your God, Him who brought you out of the land of Egypt, out of the slave house;

【8:15】Who led you through the great and awesome^awilderness, with its^bfiery serpents and scorpions and thirsty ground where there was no water; who brought forth water for you out of flint^crock;

【8:16】Who fed you^amanna in the wilderness, which your fathers had never known, that He might humble you and that He might test you in order to do good for you in the end;

【8:17】And you say in your heart, My strength and the might of my hand have gotten me this wealth.

● 8:11¹ 我們今天應當謹慎，以免我們因不持守神的基督而忘記神。（參加五 2，4。）

8:11¹ (careful) Today we should be careful lest we forget God by not keeping His Christ (cf. Gal. 5:2, 4).

8:12^a
箴三十 9

8:15^a
申一 19
耶二 6
8:15^b
民二一 6
8:15^c
出十七 6
民二十 11
詩七八 15-16
一一四 8
8:16^a
申八 3
出十六 31, 35

8:12^a
Prov. 30:9

8:15^a
Deut. 1:19;
Jer. 2:6
8:15^b
Num. 21:6
8:15^c
Exo. 17:6;
Num. 20:11;
Psa. 78:15-16;
114:8
8:16^a
Deut. 8:3;
Exo. 16:31, 35

8:18^a
申七 9, 12

【8:18】你要記念耶和華你的神，因為得財富的力量是祂給你的，為要堅定祂向你列祖起誓所立的^a約，像今日一樣。

8:19^a
但九 12
8:19^b
徒二十 26

【8:19】你若忘記耶和華你的神，去隨從別神，事奉跪拜它們，^a我^b今日向你們作證，你們必定滅亡。

【8:20】耶和華在你們面前怎樣使列國滅亡，你們也必照樣滅亡，因為你們不聽從耶和華你們神的話。

申命記 第九章

12 要知道耶和華他們的神
必在他們面前趕出列國的民，
不是因他們心裏正直，
乃是因那些國民的惡
九 1～7

9:1^a
申一 28

【9:1】以色列阿，你當聽！你今日要過約但河，進去趕出比你大、比你強的國民，得着寬大堅固、高得頂天的^a城邑。

【8:18】But you shall remember Jehovah your God, for it is He who gives you strength to gain wealth, so that He may establish His^a covenant, which He swore to your fathers, as it is this day.

【8:19】And if you forget Jehovah your God at all and go after other gods and serve them and bow down to them, ^aI testify against you^b today that you will surely perish.

【8:20】Like the nations which Jehovah is about to destroy before your face, so you will perish, because you would not listen to the voice of Jehovah your God.

DEUTERONOMY 9

12. Knowing That Jehovah Their God
Will Drive Out the Nations from before Them,
Not because of the Uprightness of Their Heart
but because of the Wickedness of the Nations
9:1-7

【9:1】Hear, O Israel! You are about to cross over the Jordan this day in order to enter in and dispossess nations greater and mightier than you, ^acities that are big and fortified up to heaven,

8:18^a
Deut. 7:9, 12

8:19^a
Dan. 9:12
8:19^b
Acts 20:26

9:1^a
Deut. 1:28

【9:2】那民是^{1a}亞納人的子孫，又大又高，是你所知道的；你也曾聽見有人指着他們說，誰能在亞納人的子孫面前站立得住？

【9:3】你今日當知道，耶和華你的神是^a烈火，在你前面過去，要滅絕他們，將他們制伏在你面前，好使你照耶和華所說的，趕出他們，將他們速速消滅。

【9:4】耶和華你的神將他們從你面前攆出以後，你心裏不可說，耶和華將我領進來得這地，是因我的義。其實，耶和華將這些國民從你面前趕出去，是因他們的惡。

【9:5】你進去得他們的地，並不是因你的^a義，也不是因你心裏正直，乃是因這些國民的惡，耶和華你的神纔將他們從你面前趕出去，又因耶和華要堅定祂向你列祖亞伯拉罕、以撒、雅各起誓的話。

【9:2】A people great and tall, the children of the^{1a} Anakim, whom you know about and of whom you have heard it said, Who can stand before the children of Anak?

【9:3】Know therefore today that Jehovah your God is the One crossing over before you as a consuming^a fire; it is He who will destroy them, and it is He who will subdue them before you, so that you may dispossess them and destroy them quickly, as Jehovah has said to you.

【9:4】Do not say in your heart when Jehovah your God drives them out from before you, Because of my righteousness, Jehovah has brought me in to possess this land. Rather, it is because of the wickedness of these nations that Jehovah is about to dispossess them from before you.

【9:5】It is not because of your^a righteousness nor because of the uprightness of your heart that you are entering in to possess their land, but Jehovah your God is about to dispossess them from before you because of the wickedness of these nations and so that Jehovah may establish the word that He swore to your fathers, to Abraham, to Isaac, and to Jacob.

9:6^a
申九 13
十 16

【9:6】所以你當知道，耶和華你神將這美地賜你為業，並不是因你的義；你本是^a硬着頸項的百姓。

9:7^a
民十四 11
十六 30
來三 16

【9:7】你當記得，不可忘記¹你在曠野曾惹耶和華你的神^a發怒；自從你出埃及地的那日，直到你們來到這地方，你們時常悖逆耶和華。

13 摩西重申以色列人在神的山背叛的史實 九 8 ~ 十 11

9:8^a
詩一〇六 19
9:8^b
出三二 9-10

【9:8】你們在^a何烈山又惹耶和華^b發怒，祂惱怒你們，要滅絕你們。

9:9^a
出二四 12, 15
9:9^b
出二四 18
三四 28
申九 18, 25
十 10
參王上十九 8
太四 2
路四 1-2
9:10^a
出三一 18
申五 22

【9:9】我上了^a山，要領受兩塊石版，就是耶和華與你們立約的版；那時我在山上住了^b四十晝四十夜，沒有喫飯，也沒有喝水。

【9:10】耶和華把那兩塊^a石版交給我，是神用指頭寫的；版上所寫的是照耶和華在大會的日子，在山上從火中對你們所說的一切話。

● 9:7¹ 因着新一代以色列人是背叛者之子，所以他們在神眼中也是悖逆者。參五 3 註 1。

【9:6】Know therefore that it is not because of your righteousness that Jehovah your God is giving you this good land to possess, for you are a^a stiff-necked people.

【9:7】Remember; do not forget that¹ you made Jehovah your God^a furious in the wilderness; from the day that you came forth from the land of Egypt until you came to this place, you have been rebellious against Jehovah.

13. Moses' Rehearsing the Story of the Rebellion of the Children of Israel at the Mount of God 9:8 — 10:11

【9:8】And especially at^a Horeb you made Jehovah^b furious, and Jehovah was angry enough with you to destroy you.

【9:9】When I went up to the^a mountain to receive the tablets of stone, the Tablets of the Covenant which Jehovah made with you, I remained on the mountain^b forty days and forty nights; I did not eat food nor drink water.

【9:10】And Jehovah gave me the two^a tablets of stone, written with the finger of God; and on them was what was according to all the words which Jehovah had spoken with you on the mountain from the midst of the fire on the day of the assembly.

9:7¹ (you) Because the new generation of Israelites were sons of rebels, they too were rebels in the eyes of God. Cf. note 3¹ in ch. 5.

9:6^a
Deut. 9:13;
10:16

9:7^a
Num. 14:11;
16:30;
Heb. 3:16

9:8^a
Psa. 106:19
9:8^b
Exo. 32:9-10

9:9^a
Exo. 24:12, 15
9:9^b
Exo. 24:18;
34:28;
Deut. 9:18, 25;
10:10;
cf. 1 Kings 19:8;
Matt. 4:2;
Luke 4:1-2
9:10^a
Exo. 31:18;
Deut. 5:22

【9:11】過了四十晝四十夜，耶和華把那兩塊石版，就是約版，交給我。

【9:12】耶和華對我說，你起來，從這裏趕快^a下去，因為你的百姓，就是你從埃及領出來的，已經敗壞了；他們很快就^b偏離了我所吩咐他們行的道路，為自己造了鑄像。

【9:13】^a耶和華又對我說，我看這百姓真是^b硬着頸項的百姓。

【9:14】你且由着我，我要滅絕他們，將他們的名從天下塗抹；我要使你成為比他們更強、人數更多的國。

【9:15】^a於是我轉身下山，山被^b火燒燬，兩塊約版在我兩手之中。

【9:16】我^a看見你們真的得罪了耶和華你們的神，為自己鑄了一隻牛犢，很快的偏離了耶和華所吩咐你們行的道路，

【9:17】我就握着那兩塊版，從我兩手中扔出去，在你們眼前摔碎了。

【9:11】 And at the end of forty days and forty nights, Jehovah gave me the two tablets of stone, the Tablets of the Covenant.

【9:12】 Then Jehovah said to me, Arise, go^a down quickly from here, for your people, whom you have brought out of Egypt, have spoiled themselves; they have^b turned aside quickly from the way that I commanded them; they have made for themselves a molten image.

【9:13】^aThen Jehovah spoke to me, saying, I have seen this people, and indeed they are a^b stiff-necked people.

【9:14】 Let Me alone that I may destroy them and blot their name out from under heaven, and I will make of you a nation mightier and more numerous than they.

【9:15】^aSo I turned and came down from the mountain, and the mountain was burning with^b fire, and the two Tablets of the Covenant were in my two hands.

【9:16】 And I^a saw that you had indeed sinned against Jehovah your God; you had made for yourselves a molten calf; you had turned aside quickly from the way that Jehovah had commanded you.

【9:17】 And I took hold of the two tablets and cast them out of my two hands and shattered them before your eyes.

9:12^a
出三二 7-8
9:12^b
申九 16
三一 29
士二 17

9:13^a
13-14;
出三二 9-10
9:13^b
申九 6

9:15^a
出三二 15
9:15^b
出十九 18
申四 11
五 23

9:16^a
出三二 19

9:12^a
Exo. 32:7-8
9:12^b
Deut. 9:16;
31:29;
Judg. 2:17

9:13^a
vv. 13-14;
Exo. 32:9-10
9:13^b
Deut. 9:6

9:15^a
Exo. 32:15
9:15^b
Exo. 19:18;
Deut. 4:11;
5:23

9:16^a
Exo. 32:19

9:18^a
出三四 28
申九 25
十 10

【9:18】因你們所犯的一切罪，你們行了耶和華眼中看為惡的事，惹祂發怒，我就像從前那樣，俯伏在耶和華面前^a四十晝四十夜，沒有喫飯，也沒有喝水。

9:19^a
來十二 21
9:19^b
申十 10
出三二 11-14

【9:19】我因耶和華向你們大發烈怒，要滅絕你們，就甚^a害怕；但那次耶和華又^b應允了我。

【9:20】耶和華也向亞倫甚是發怒，要滅絕他；那時我也為亞倫禱告。

9:21^a
出三二 20

【9:21】^a我把你們犯罪所鑄的牛犢用火焚燒，又搗碎磨得極細，以致細如灰塵；我就把這灰塵撒在從山上流下來的溪水中。

9:22^a
民十一 1-3

【9:22】你們在^a他備拉、^b瑪撒、^c基博羅哈他瓦，又惹耶和華發怒。

9:22^b
出十七 7
申六 16

【9:23】耶和華^a打發你們離開加低斯巴尼亞，說，你們上去得我所賜給你們的地；那時你們違背了耶和華你們神的話，^b不信祂，不聽祂的聲音。

9:22^c
民十一 34

9:23^a
民十三 3

9:23^b
申一 32
詩一〇六 24

【9:24】自從我認識你們的那日起，你們常常悖逆耶和華。

【9:18】 Then I threw myself down before Jehovah as at the beginning, ^aforty days and forty nights; I did not eat food nor drink water, because of all your sin which you had sinned by doing that which was evil in the sight of Jehovah so as to anger Him.

【9:19】 For I was ^aafraid of the anger and the burning wrath with which Jehovah was angry enough against you to destroy you. But Jehovah ^blistened to me in that instance as well.

【9:20】 And Jehovah was very angry with Aaron, enough to destroy him. But I prayed also for Aaron at that time.

【9:21】 ^aThen I took your sin that you had made, the calf, and I burned it with fire and crushed it, grinding it thoroughly until it was as fine as dust; and I cast the dust of it into the brook that came down from the mountain.

【9:22】 And at ^aTaberah, at ^bMassah, and at ^cKibroth-hattaavah, you made Jehovah furious.

【9:23】 And when Jehovah ^asent you from Kadesh-barnea, saying, Go up and possess the land which I have given you, you rebelled at the word of Jehovah your God and did ^bnot believe Him and did not listen to His voice.

【9:24】 You have been rebellious against Jehovah since the day I came to know you.

9:18^a
Exo. 34:28;
Deut. 9:25;
10:10

9:19^a
Heb. 12:21
9:19^b
Deut. 10:10;
Exo. 32:11-14

9:21^a
Exo. 32:20

9:22^a
Num. 11:1-3

9:22^b
Exo. 17:7;
Deut. 6:16

9:22^c
Num. 11:34

9:23^a
Num. 13:3

9:23^b
Deut. 1:32;
Psa. 106:24

9:25^a
申九 18
9:25^b
出三四 28

【9:25】我因耶和華說要滅絕你們，^a就在耶和華面前俯伏，共俯伏了^b四十晝四十夜。

9:26^a
26-27;
出三二 11-13

【9:26】^a我向耶和華禱告說，主耶和華阿，求你不要滅絕你的百姓，你的產業；他們是你憑你的偉大所救贖的，是你用大能的手從埃及領出來的。

9:28^a
民十四 16

【9:27】求你記念你的僕人亞伯拉罕、以撒、雅各，不要看這百姓的頑梗、邪惡、罪過，

9:29^a
尼一 10

【9:28】免得你領我們出來的那地之人說，^a耶和華因為不能把這百姓領進祂所應許之地，又因恨他們，所以領他們出去，要在曠野殺他們。

9:29^a
尼一 10

【9:29】其實他們是你的^a百姓，你的產業，是你用大能和伸出來的膀臂領出來的。

申命記 第十章

10:1^a
出三四 1
10:1^b
林後三 7
10:1^c
出二五 10

【10:1】^a那時耶和華對我說，你要鑿出兩塊^b石版，和先前的一樣，上山到我這裏來，又要作一個^c木櫃。

【9:25】^aSo I threw myself down before Jehovah for the^b forty days and the forty nights; I threw myself down thus, for Jehovah had said He would destroy you.

【9:26】^aAnd I prayed to Jehovah and said, O Lord Jehovah, do not destroy Your people and Your inheritance, whom You have ransomed with Your greatness, whom You have brought out of Egypt with a mighty hand.

【9:27】Remember Your servants, Abraham, Isaac, and Jacob; do not look at the stubbornness of this people and at their wickedness and at their sin;

【9:28】Lest the inhabitants of the land from which You have brought us out say, ^aBecause Jehovah was not able to bring them into the land which He promised them and because He hated them, He has brought them out to kill them in the wilderness.

【9:29】But they are Your^a people and Your inheritance, whom You have brought out with Your great strength and with Your outstretched arm.

DEUTERONOMY 10

【10:1】^aAt that time Jehovah said to me, Cut for yourself two tablets of^b stone like the first ones, and come up to Me on the mountain; and make yourself an^c ark of wood.

9:25^a
Deut. 9:18
9:25^b
Exo. 34:28

9:26^a
vv. 26-27;
Exo. 32:11-13

9:28^a
Num. 14:16

9:29^a
Neh. 1:10

10:1^a
Exo. 34:1
10:1^b
2 Cor. 3:7
10:1^c
Exo. 25:10

10:2^a
出二五 16, 21

【10:2】你先前摔碎的版，其上的字我要寫在這兩塊版上；你要將這兩塊版^a放在櫃裏。

10:3^a
出三四 4

【10:3】於是我用皂莢木作了一個櫃，又^a鑿出兩塊石版，和先前的一樣，手裏拿着這兩塊版上山去了。

10:4^a
出三四 28

【10:4】^a耶和華將祂在大會之日，在山上從火中對你們所說的¹十條誡命，照先前所寫的，寫在這兩塊版上，將版交给了我。

10:5^a
出三四 29
10:5^b
王上八 9
出四十 20
來九 4

【10:5】^a我轉身下山，將^b版放在我所作的櫃裏，現今還在那裏，正如耶和華所吩咐我的。

10:6^a
參民三三 30-32
10:6^b
民二十 28
三三 38-39

【10:6】（以色列人從^{1a}比羅比尼亞干起行，到了摩西拉。亞倫^b死在那裏，就葬在那裏；他兒子以利亞撒接續他供祭司的職分。

【10:7】他們從那裏起行，到了谷歌大，又從谷歌大到了有溪水之地的約巴他。

- 10:4¹ 直譯，十句話。
- 10:6¹ 或，亞干人的井。

【10:2】And I will write upon the tablets the words which were on the first tablets, which you shattered; and you shall^a place them in the Ark.

【10:3】So I made an ark of acacia wood and^a cut two tablets of stone like the first ones; and I went up to the mountain with the two tablets in my hand.

【10:4】^aAnd He wrote upon the tablets as He had done the first writing, the Ten¹ Commandments, which Jehovah spoke to you on the mountain from the midst of the fire on the day of the assembly; and Jehovah gave them to me.

【10:5】^aThen I turned and came down from the mountain, and I placed the^b tablets in the ark that I had made. And there they have been, as Jehovah commanded me.

【10:6】(And the children of Israel set out from^{1a} Beeroth Bene-jaakan for Moserah. There Aaron^b died, and there he was buried; and Eleazar his son served as priest in his place.

【10:7】From there they set out for Gudgodah; and from Gudgodah to Jotbathah, a land of waterbrooks.

10:4¹ (Commandments) Lit., words.

10:6¹ (Beeroth) Or, the wells of the children of Jaakan.

10:2^a
Exo. 25:16, 21

10:3^a
Exo. 34:4

10:4^a
Exo. 34:28

10:5^a
Exo. 34:29
10:5^b
1 Kings 8:9;
Exo. 40:20;
Heb. 9:4

10:6^a
cf. Num. 33:30-32
10:6^b
Num. 20:28;
33:38-39

10:8^a
民八 14
十六 9
10:8^b
申十八 5

【10:8】那時耶和華將利未支派^a分別出來，抬耶和華的約櫃，^b侍立在耶和華面前事奉祂，並在祂的名裏祝福，直到今日。

10:9^a
民十八 20
申十二 12
十四 27
十八 1-2

【10:9】所以利未人在他弟兄中¹無分無^a業；耶和華是他的產業，正如耶和華你神所應許他的。）

10:10^a
申九 9, 18, 25

【10:10】我又像初次那樣，在山上停留了^a四十晝四十夜。那次耶和華也應允我，不願將你滅絕。

10:11^a
參出三二 34

【10:11】耶和華對我說，^a你起來，領這百姓往前行，使他們進去得我向他們列祖起誓要賜給他們的地。

14 摩西囑咐以色列人九件事 十 12 ~ 22

10:12^a
申六 2, 13
10:12^b
申五 32-33
10:12^c
申六 5
三六 16
太二二 37

【10:12】以色列阿，現在耶和華你神向你所要的是甚麼？只要你^a敬畏耶和華你的神，^b行祂一切的¹道路，全²心全魂^{3c}愛祂並事奉祂，

● 10:9¹ 見民十八 20 註 1。

● 10:12¹ 神的道路實際上就是神的所是。凡神的

【10:8】At that time Jehovah^a separated the tribe of Levi to bear the Ark of the Covenant of Jehovah, to^b stand before Jehovah to minister to Him and bless in His name until this day.

【10:9】Therefore Levi has¹ no portion nor^a inheritance with his brothers; ¹Jehovah is his inheritance, as Jehovah your God promised him.)

【10:10】And I stayed on the mountain, as I had the first time, ^aforty days and forty nights. And Jehovah listened to me in that instance as well; Jehovah would not destroy you.

【10:11】And Jehovah said to me, ^aArise, take up the journey before the people so that they may enter and possess the land which I have sworn to their fathers to give them.

14. Moses' Charging the Children of Israel concerning Nine Matters 10:12-22

【10:12】And now, O Israel, what does Jehovah your God ask of you except that you^a fear Jehovah your God so that you would^b walk in all His¹ ways and ^{2c}love Him and serve Jehovah your God with all your³ heart and with all your soul;

10:9¹ (no) See note 20¹ in Num. 18.

10:12¹ (ways) God's ways are actually what God is. Whatever God

10:8^a
Num. 8:14;
16:9
10:8^b
Deut. 18:5

10:9^a
Num. 18:20;
Deut. 12:12;
14:27;
18:1-2

10:10^a
Deut. 9:9, 18, 25

10:11^a
cf. Exo. 32:34

10:12^a
Deut. 6:2, 13
10:12^b
Deut. 5:32-33
10:12^c
Deut. 6:5;
30:6, 16;
Matt. 22:37

【10:13】遵守耶和華的誡命和律例，就是我今日所吩咐你的，為要叫你得福。

【10:14】看哪，^a天和天上的天，^b地和地上的一切，都屬耶和華你的神。

【10:15】但耶和華只^a鍾情於你的列祖，愛他們，從萬民中揀選他們的後裔，就是你們，像今日一樣。

所是對我們都是道路。因此，接受神的所是作我們的道路，並行在這些道路中，就是活這位神。作我們道路的神乃是基督。（約十四 6。）接受基督作我們的道路乃是活基督，活基督就是彰顯祂、顯明祂、甚至顯大祂。（腓一 20～21 上。）在新耶路撒冷，生命水的河從神和羔羊的寶座流出來，在金的街道當中湧流，（啟二二 1，）這指明神是我們的生命，也是我們的道路。我們接受神作我們的生命，祂的生命連同祂的性情就成為我們行在其上的道路。見啟二二 1 註 1。

● 10:12² 我們的心聯於我們的靈，因為良心是靈的一個功能，（羅九 1，）也是心的一個功能。（來十 22。）因此，我們全心全魂愛神並事奉神，指明我們也用靈愛神並事奉神。（羅一 9。）不僅如此，按照六 5，我們也要全力，就是用體力愛神。見可十二 28～30 與 30 註 2。

● 10:12³ 神自己設立愛的榜樣，鍾情於祂的百姓。（14～15，七 7～8。）在申命記中，神實際上是在『追求』祂的百姓，愛他們，鍾情於他們。（參出二十 6 註 1。）神的百姓應當以愛回報祂，鍾情於祂。見林前二 9 註 1。

【10:13】So that you would keep the commandments of Jehovah and His statutes, which I am commanding you today, for your good.

【10:14】Behold, ^aheaven and the heaven of heavens belong to Jehovah your God, the ^bearth and all that is in it.

【10:15】But on your fathers Jehovah set His ^aaffection to love them and to choose their seed after them, that is, you above all the peoples, as it is this day.

is, is a way to us. Hence, to take what God is as our ways and to walk in these ways is to live God. The God who is our way is Christ (John 14:6). To take Christ as our way is to live Him, and to live Him is to express Him, to manifest Him, and even to magnify Him (Phil. 1:20-21a). In the New Jerusalem the river of water of life proceeding out of the throne of God and of the Lamb and flowing in the middle of the street of gold (Rev. 22:1) indicates that God is both our life and our way. We take God as our life, and His life with His nature then becomes the way on which we walk. See note 1⁶ in Rev. 22.

10:12³ (heart) Our heart is linked to our spirit, for our conscience, which is a function of our spirit (Rom. 9:1), is also a function of our heart (Heb. 10:22). Thus, to love and serve God with all our heart and soul indicates that we love and serve Him also with our spirit (Rom. 1:9). Furthermore, according to 6:5 we are to love Him also with all our might, that is, with our physical strength. See Mark 12:28-30 and note 30¹.

10:12² (love) God Himself set an example of loving by setting His affection on His people (vv. 14-15; 7:7-8). In Deuteronomy God was actually “courting” His people, loving them and setting His affection upon them (cf. note 6² in Exo. 20). His people should love Him in return by setting their affection on Him. See note 9³ in 1 Cor. 2.

10:14^a
尼九 6
王上八 27
代下二 6
六 18

10:14^b
出十九 5
詩二四 1
林前十 26

10:15^a
申四 37
七 7
羅十一 28

10:14^a
Neh. 9:6;
1 Kings 8:27;
2 Chron. 2:6;
6:18

10:14^b
Exo. 19:5;
Psa. 24:1;
1 Cor. 10:26

10:15^a
Deut. 4:37;
7:7;
Rom. 11:28

10:16^a
羅二 29
10:16^b
出三二 9
三三 3
申九 6
徒七 51
10:17^a
詩一三六 2
但二 47
十一 36
10:17^b
詩一三六 3
提前六 15
啓十七 14
十九 16
10:17^c
申七 21
尼一 5
九 32
林前十 22
10:17^d
代下十九 7
加二 6
10:18^a
申二四 17
詩十 14, 18
六八 5
一四六 9
何十四 3
10:19^a
利十九 34
出二二 21
二三 9
10:20^a
申六 13
10:20^b
申十一 22
十三 4
三十 20
10:21^a
耶十七 14
10:22^a
創四六 27
出一 5
10:22^b
創十五 5
申一 10
二八 62
尼九 23

- 【10:16】所以要給你們的^a心行割禮，不可再^b硬着頸項；
- 【10:17】因為耶和華你們的神是^a萬神之神，^b萬主之主，至大的神，^c有能力，又可畏，^d不以貌取人，也不受賄賂。
- 【10:18】祂給^a孤兒寡婦伸冤，又愛寄居的，賜給他衣食。
- 【10:19】所以你們要愛^a寄居的，因為你們在埃及地也作過寄居的。
- 【10:20】^a你要敬畏耶和華你的神，事奉祂，^b緊聯於祂，也要指着祂的名起誓。
- 【10:21】祂是你^a所讚美的，是你的神，為你作了這些大而可畏的事，是你親眼所看見的。
- 【10:22】你的列祖^a七十人下埃及；現在耶和華你的神使你如同天上的^b星那樣多。

申命記 第十一章

15 要愛耶和華他們的神，
見證祂所行的
十一 1 ~ 7

- 【10:16】Circumcise then the foreskin of your^a heart, and do not be^b stiff-necked any longer;
- 【10:17】For it is Jehovah your God who is the^a God of gods and the^b Lord of lords, the great God,^c mighty and awesome, who does^d not regard persons and does not take bribes;
- 【10:18】He executes justice for the^a orphan and the widow, and He loves the sojourner, giving him food and clothing.
- 【10:19】Therefore love the^a sojourner, for you were sojourners in the land of Egypt.
- 【10:20】^aYou shall fear Jehovah your God; Him shall you serve and to Him shall you^b hold fast and by His name shall you swear.
- 【10:21】He is your^a praise and He is your God, who has done these great and awesome things for you, which your eyes have seen.
- 【10:22】Your fathers went down into Egypt as^a seventy souls; and now Jehovah your God has made you as the^b stars of heaven in multitude.

DEUTERONOMY 11

15. Loving Jehovah Their God as Witnesses
of What He Had Done
11:1-7

10:16^a
Rom. 2:29
10:16^b
Exo. 32:9;
33:3;
Deut. 9:6;
Acts 7:51
10:17^a
Psa. 136:2;
Dan. 2:47;
11:36
10:17^b
Psa. 136:3;
1 Tim. 6:15;
Rev. 17:14;
19:16
10:17^c
Deut. 7:21;
Neh. 1:5;
9:32;
1 Cor. 10:22
10:17^d
2 Chron. 19:7;
Gal. 2:6
10:18^a
Deut. 24:17;
Psa. 10:14, 18;
68:5;
146:9;
Hosea 14:3
10:19^a
Lev. 19:34;
Exo. 22:21;
23:9
10:20^a
Deut. 6:13
10:20^b
Deut. 11:22;
13:4;
30:20
10:21^a
Jer. 17:14
10:22^a
Gen. 46:27;
Exo. 1:5
10:22^b
Gen. 15:5;
Deut. 1:10;
28:62;
Neh. 9:23

11:1^a
申六 5

【11:1】所以你要^a愛耶和華你的神，常守祂的吩咐、律例、典章和誡命。

【11:2】你們今日當知道，我並不是和你們的兒女說話；他們不知道，也沒有看見耶和華你們神的管教、偉大、大能的手、和伸出來的膀臂，

【11:3】並祂在埃及中向埃及王法老和其全地，所行的神蹟和奇事；

【11:4】也沒有看見祂怎樣待埃及的軍兵、馬匹和戰車，他們追趕你們的時候，耶和華怎樣使紅海的水^a淹沒他們，將他們滅絕，直到今日，

【11:5】並祂在曠野怎樣待你們，直到你們來到這地方；

【11:6】也沒有看見祂怎樣待流便子孫以利押的兒子^a大坍、亞比蘭，地怎樣在以色列眾人中間開口，把他們和他們的家眷、帳棚、與跟着他們的一切活物都吞下去。

【11:7】惟有你們親眼看見耶和華所作的一切大事。

【11:1】Therefore you shall^a love Jehovah your God and keep His charge and His statutes and His ordinances and His commandments always.

【11:2】And realize today that I am speaking not with your sons, who do not know and who have not seen the discipline of Jehovah your God, His greatness, His mighty hand and His outstretched arm;

【11:3】And His signs and works, which He did in the midst of Egypt against Pharaoh, the king of Egypt, and against all his land;

【11:4】And what He did to Egypt's forces, to their horses and to their chariots, when He caused the water of the Red Sea to flow^a over them while they were pursuing you; and Jehovah made them perish to this day;

【11:5】And what He did for you in the wilderness until you came to this place;

【11:6】And what He did to^a Dathan and Abiram, the sons of Eliab, the son of Reuben, when the earth opened its mouth and swallowed them up and their households and their tents and all their substance that went with them, from the midst of all Israel.

【11:7】But it is your eyes that have seen all the great work of Jehovah which He did.

11:1^a
Deut. 6:5

11:4^a
出十四 28
十五 10
詩一〇六 11

11:4^a
Exo. 14:28;
15:10;
Psa. 106:11

11:6^a
民十六 1, 30-33
二六 9
詩一〇六 17

11:6^a
Num. 16:1, 30-33;
26:9;
Psa. 106:17

16 以色列人若遵守摩西勸戒
和警告的話，就必蒙福
十一 8 ~ 25

【11:8】所以你們要守我今日所吩咐的一切誡命，使你們¹剛強，能以進去，得你們所要過去得的那地，

【11:9】並使你們的日子，在耶和華向你們列祖起誓要賜給他們和他們後裔的地上，得以長久；那是^a流奶與蜜之地。

【11:10】你要進去得為業的那地，並不像你出來的埃及地；你在那裏撒種，¹用腳澆灌，像澆灌菜園一樣。

● 11:8¹ 我們若持守並緊聯於作神全部誡命的基督，（見八 3 註 1，）就必得着加強並鼓勵，往前去據有基督，（8，24，）就是贏得基督；（腓三 8；）我們的日子必在基督裏得以長久；（9，21；）神的眼目必看顧我們，眷顧我們，並將祂同在的福賜給我們；（12；）我們必享受屬天的雨，那靈的澆灌，並有基督莊稼的收割；（14 ~ 15；）我們也必愛神，行在祂的道路上，緊聯於祂。（18 ~ 22。）

● 11:10¹ 即以踏車澆灌。

16. The Children of Israel to Receive Blessings
by Keeping Moses' Words of Advice and Warning
11:8-25

【11:8】Therefore you shall keep the whole commandment which I am commanding you today so that you may be¹strong and that you may go in and possess the land into which you are crossing over to possess,

【11:9】And so that you may extend your days upon the ground which Jehovah swore to your fathers, to give to them and to their seed, a land flowing with^amilk and honey.

【11:10】For the land which you are entering in to possess is not like the land of Egypt, from which you came forth, where you used to sow your seed and¹water by foot as in a vegetable garden.

11:8¹ (strong) If we keep Christ and hold fast to Christ as God's whole commandment (see note 3¹ in ch. 8), we will be strengthened and encouraged to go on to possess Christ (vv. 8, 24), i.e., to gain Christ (Phil. 3:8); our days will be extended in Christ (vv. 9, 21); God's eyes will be upon us to care for us and give us the blessing of His presence (v. 12); we will enjoy the heavenly rain, the watering of the Spirit, and reap a harvest of Christ (vv. 14-15); and we will love God, walk in His ways, and hold fast to Him (vv. 18-22).

11:10¹ (water) I.e., water with treadmills.

11:9^a
出三 8
申六 3

11:9^a
Exo. 3:8;
Deut. 6:3

11:11^a
申八 7

【11:11】你們要過去得爲業的那地，乃是^a 有山有谷，有天上雨水滋潤之地，

11:12^a
參王上九 3

【11:12】是耶和華你神所眷顧的；從歲首到年終，耶和華你神的^{1a} 眼目時常看顧那地。

11:13^a
申六 5

【11:13】你們若留意聽從我今日所吩咐的誡命，^a 愛耶和華你們的神，全心全魂事奉祂，

11:14^a
伯二九 23
耶五 24
何六 3
珥二 23
雅五 7

【11:14】我必按時降^{1a} 秋雨春雨在你們的地上，使你們可以收藏五穀、新酒和新油；

11:15^a
申六 11
珥二 19

【11:15】我必使田野爲你的牲畜長草；你也必喫得^a 飽足。

11:16^a
申六 14
十一 28

【11:16】你們要謹慎，免得心受迷惑，就偏離正路，去事奉跪拜^a 別神；

● 11:12¹ 因着我們實際的聯於基督這美地的實際，並享受祂的豐富，（見八 7 註 1，）神的眼目就一直看顧我們，使我們享受神的同在，並使我們成爲祂眷顧的對象。

● 11:14¹ 見珥二 23 註 1。

【11:11】But the land into which you are crossing over to possess is a^a land of mountains and valleys; by virtue of heaven's rain, it drinks in water.

【11:12】It is a land which Jehovah your God cares for; always the^{1a} eyes of Jehovah your God are upon it, from the beginning of the year even to the end of the year.

【11:13】And if you are certain to listen to my commandments, which I am commanding you today, to^a love Jehovah your God and serve Him with all your heart and with all your soul,

【11:14】I will give rain for your land in its season, the^{1a} early rain and the late rain, so that you may gather your grain and your new wine and your fresh oil.

【11:15】And I will put grass in your field for your cattle, and you will eat and^a be satisfied.

【11:16】Be careful lest your heart be deceived, and you turn aside and serve^a other gods and bow down to them,

11:12¹ (eyes) Because we are practically joined to Christ as the reality of the good land and are enjoying His riches (see note 7¹ in ch. 8), God's eyes are upon us continually, causing us to enjoy God's presence and making us the object of His care.

11:14¹ (early) See note 23¹ in Joel 2.

11:11^a
Deut. 8:7

11:12^a
cf. 1 Kings 9:3

11:13^a
Deut. 6:5

11:14^a
Job 29:23;
Jer. 5:24;
Hosea 6:3;
Joel 2:23;
James 5:7

11:15^a
Deut. 6:11;
Joel 2:19

11:16^a
Deut. 6:14;
11:28

11:17^a
王上八 35
代下六 26
七 13
啓十一 6
路四 25
參王上十七 1
摩四 7
亞十四 17

【11:17】耶和華的怒氣向你們發作，就使天^a閉塞不下雨，地也不出產，使你們在耶和華所賜給你們的美地上速速滅亡。

11:18^a
18-20;
申六 6-9
11:18^b
出十三 9
太二三 5

【11:18】^a所以你們要將我這些話¹存在心裏，留在魂中，繫在手上爲^b記號，戴在²額上爲頭帶；

11:19^a
申四 9-10
詩七八 5-6
賽三八 19

【11:19】也要^a教訓你們的兒女，無論你坐在家裏，行在路上，躺下，起來，都要談論；

11:20^a
申六 9

【11:20】又要寫在你房屋的^a門框上，並你的城門上，

11:21^a
詩八九 29

【11:21】使你們和你們子孫的日子，在耶和華向你們列祖起誓要賜給他們的地上，得以增多，如^a天覆地的日子那樣多。

● 11:18¹ 摩西在 18～20 節的話可應用於基督，指明我們該隨時隨處被基督佔有。我們必須愛神，將是話的基督存在心裏、留在魂中，並將這話繫在與我們有關的一切事物上。（西三 16。）

● 11:18² 見六 8 註 1。

【11:17】And the anger of Jehovah burn against you and He^a shut up heaven, so that there is no rain and the earth does not yield its produce and you perish quickly from off the good land which Jehovah is giving you.

【11:18】^aTherefore you shall¹ lay these words of mine on your heart and on your soul; and you shall bind them on your hand as a^b sign, and they shall be as frontlets between your eyes;

【11:19】And you shall^a teach them to your children, speaking about them when you sit in your house and when you journey on the way, and when you lie down and when you rise up;

【11:20】And you shall write them on the^a doorposts of your house and on your gates;

【11:21】That your days may be multiplied, as well as the days of your children, upon the land which Jehovah swore to your fathers to give them, as long as the^a days of heaven are above the earth.

11:18¹ (lay) Moses' words in vv. 18-20 can be applied to Christ and indicate that all the time and everywhere we should be occupied with Christ. We need to love God by laying Christ as the word on our heart and on our soul and by binding this word to everything related to us (Col. 3:16).

11:17^a
1 Kings 8:35;
2 Chron. 6:26;
7:13;
Rev. 11:6;
Luke 4:25;
cf. 1 Kings 17:1;
Amos 4:7;
Zech. 14:17

11:18^a
vv. 18-20;
Deut. 6:6-9
11:18^b
Exo. 13:9;
Matt. 23:5

11:19^a
Deut. 4:9-10;
Psa. 78:5-6;
Isa. 38:19

11:20^a
Deut. 6:9

11:21^a
Psa. 89:29

11:22^a
申三十 20
書二二 5

【11:22】你們若留意謹守我所吩咐你們遵行的這一切誡命，^a愛耶和華你們的神，行祂一切的道路，緊聯於祂，

11:23^a
申四 38
七 1
九 1

【11:23】祂必從你們面前^a趕出這一切國民，你們要把比你們大、比你們強的國民趕出去。

11:24^a
24-25;
書一 3-5

11:24^b
書十四 9

11:24^c
出二三 31

11:25^a
申七 24

【11:24】^a凡你們^b腳掌所踏之地都必歸你們；從曠野和利巴嫩，並^c伯拉河，直到¹西海，都要作你們的境界。

【11:25】必無一人能在你們面前^a站立得住；耶和華你們的神必照祂所說的，使你們所踏之地的居民，都因你們驚恐懼怕。

17 摩西將祝福與咒詛 陳明在以色列人面前 十一 26 ~ 32

11:26^a
申三十一, 19

【11:26】看哪，我今日將¹祝福與¹咒詛，都^a陳明在你們面前。

● 11:24¹ 或，最遠的海。即地中海。本節中以色列地的境界是神所定的，從地中海到今日伊拉克的幼發拉底河。（參創十五 18，出二三 31。）這要在基督第二次來臨後，以色列得復興時得着應驗。（太十七 11，十九 28，徒一 6，三 21，十五 16。）

● 11:26¹ 我們若愛基督，緊聯於祂，就必得着祝福；（弗六 24；）否則，我們就必受到咒詛。（林前十六 22。）

【11:22】For if you are certain to keep all this commandment which I am commanding you to do, to ^alove Jehovah your God, to walk in all His ways and hold fast to Him,

【11:23】Jehovah will ^adispossess all these nations from before you, and you will dispossess nations greater and mightier than you.

【11:24】^aEvery place on which the sole of your ^bfoot treads will be yours; from the wilderness and Lebanon, from the ^criver, the river Euphrates, even to the ¹farthest sea will be your territory.

【11:25】No man will be able to ^astand against you; Jehovah your God will put the dread and fear of you upon all the land on which you tread, as He has spoken to you.

17. Moses' Setting a Blessing and a Curse before the Children of Israel 11:26-32

【11:26】See, I am ^asetting before you today a ¹blessing and a ¹curse:

11:24¹ (farthest) I.e., the Mediterranean Sea. In this verse the boundaries of the land of Israel are set by God, from the Mediterranean Sea to the Euphrates in today's Iraq (cf. Gen. 15:18; Exo. 23:31). This will be fulfilled in the restoration of Israel, after the second coming of Christ (Matt. 17:11; 19:28; Acts 1:6; 3:21; 15:16).

11:26¹ (blessing) If we love Christ and hold fast to Him, we will receive the blessing (Eph. 6:24); if we do not, we will receive the curse (1 Cor. 16:22).

11:22^a
Deut. 30:20;
Josh. 22:5

11:23^a
Deut. 4:38;
7:1;
9:1

11:24^a
vv. 24-25;
Josh. 1:3-5

11:24^b
Josh. 14:9

11:24^c
Exo. 23:31

11:25^a
Deut. 7:24

11:26^a
Deut. 30:1, 19

【11:27】你們若聽從耶和華你們神的誠命，就是我今日所吩咐你們的，就必得祝福。

【11:28】你們若不聽從耶和華你們神的誠命，偏離我今日所吩咐你們行的道路，去隨從你們素來所不認識的別神，就必受咒詛。

【11:29】及至耶和華你的神領你進入要去得爲業的那地，你要將^a祝福的話陳明在^b基利心山上，將咒詛的話陳明在以巴路山上。

【11:30】這二山豈不是在約但河那邊，日落之處，在住亞拉巴的迦南人之地，與吉甲相對，靠近摩利橡樹麼？

【11:31】你們要過約但河，進去得耶和華你們神所賜你們之地；你們要得那地，並在那地居住。

【11:32】你們要謹守遵行我今日在你們面前所陳明的一切律例和典章。

【11:27】 The blessing, if you listen to the commandments of Jehovah your God, which I am commanding you today;

【11:28】 And the curse, if you do not listen to the commandments of Jehovah your God and you turn aside from the way which I am commanding you today, to go after other gods whom you have not known.

【11:29】 And when Jehovah your God brings you into the land which you are entering to possess, you shall put the^a blessing upon^b Mount Gerizim and the curse upon Mount Ebal.

【11:30】 Indeed they are across the Jordan beyond the western road in the land of the Canaanites, who dwell in the Arabah before Gilgal beside the terebinths of Moreh.

【11:31】 For you are about to cross over the Jordan to enter and possess the land which Jehovah your God is giving you; and you will possess it and dwell in it.

【11:32】 Therefore be certain to do all the statutes and ordinances that I am setting before you today.

11:29^a
申二七 12-13
書八 33
11:29^b
約四 20

11:29^a
Deut. 27:12-13;
Josh. 8:33
11:29^b
John 4:20

申命記 第十二章

DEUTERONOMY 12

18 摩西囑咐以色列人
關於敬拜神的方式
十二 1 ~ 32

【12:1】你們活在地上的一切日子，在耶和華你列祖的神所賜你為業的地上，要謹守遵行的律例和典章乃是這些：

【12:2】你們要將所趕出的國民事奉他們神的各地方，無論是在高山上，在小山上，在各青翠樹下，都徹底¹毀壞；

【12:3】也要^a拆毀他們的祭壇，打碎他們的柱像，用火焚燒他們的木像，砍下他們雕製的神像，並將它們的名從那地方除滅。

【12:4】你們不可照他們那樣事奉耶和華你們的神。

● 12:2¹ 以色列人能對美地的豐富有完全的享受之前，必須徹底毀壞異教敬拜的地方、偶像、以及偶像的名。（2 ~ 3。）因此，美地上一切異教的敬拜中心都要徹底被清除。以色列人敬拜神，不可照列國敬拜他們的神那樣的作法。（4。）

18. Moses' Charging the Children of Israel
concerning the Way to Worship God
12:1-32

【12:1】These are the statutes and the ordinances that you shall be certain to do in the land which Jehovah, the God of your fathers, has given you to possess, all the days that you live on the earth.

【12:2】You shall completely¹ destroy all the places where the nations whom you will dispossess have served their gods, on the high mountains and on the hills and under every flourishing tree.

【12:3】And you shall^a tear down their altars and crush their pillars; and their Asherahs you shall burn with fire, and the idols of their gods you shall cut down; and you shall destroy their name from that place.

【12:4】You shall not do so to Jehovah your God.

12:2¹ (destroy) Before the children of Israel could have the full enjoyment of the riches of the good land, they had to utterly destroy the heathen places of worship, the idols, and the names of the idols (vv. 2-3). Thus, the good land was to be thoroughly cleared of all the heathen centers of worship. The children of Israel were not to worship God in the same way that the nations worshipped their gods (v. 4).

12:3^a
申七 5
出三四 13
士二 2
六 25
代下三四 4

12:3^a
Deut. 7:5;
Exo. 34:13;
Judg. 2:2;
6:25;
2 Chron. 34:4

【12:5】但耶和華你們的神從你們各支派中，所¹選擇出來立祂¹名的^a地方，就是祂的¹居所，那是你們當尋求的，你們要往那裏去，

● 12:5¹ 以色列人不可在他們所選擇的地方敬拜神，享受他們獻給神的供物。（8，13，17。）他們要到神所選擇立祂名的地方，就是到祂的居所和祂的祭壇那裏敬拜神，（5～6，）將他們的十分取一之物、供物、和祭物帶到那裏給神。（5，11，14，18，21，26～27，十四 22～23，十五 19～20。）要履行這些要求，就要有獨一的敬拜中心，如後來的耶路撒冷，（代下六 5～6，約四 20，）以保守神百姓中間的一，避免因着人的偏好而造成分裂。（參王上十二 26～33 與註。）

新約中關於敬拜神這事的啓示，至少在四方面與本章的啓示相符：首先，神的子民總該是一，他們中間不該有分裂。（詩一三三，約十七 11，21～23，林前一 10，弗四 3。）第二，神的子民該聚集到獨一的名裏，這名就是主耶穌基督的名，（太十八 20，林前一 12 與註，）其實際乃是那靈。（林前十二 3。）用任何別的名稱，乃是宗派的、分裂的；這是屬靈的淫亂。（見啓三 8 註 3。）第三，在新約裏神的住處，神的居所，乃是特別設在我們的靈裏，也就是在我們調和的靈裏，在我們蒙重生、由神聖的靈所內住之人的靈裏。（約三 6 下，羅八 16，提後四 22，弗二 22。）我們在敬拜神的聚會裏，必須操練我們的靈，並在我們的靈裏作一切事。（約四 24，林前十四 15。）第四，我們

【12:5】But to the ^aplace which Jehovah your God will ¹choose out of all your tribes to put His ¹name, to His ¹habitation, shall you seek, and there shall you go.

12:5¹ (choose) The children of Israel were not allowed to worship God and enjoy the offerings they presented to God in the place of their choice (vv. 8, 13, 17). They were to worship God in the place of His choice, the place where His name, His habitation, and His altar were (vv. 5-6), by bringing their tithes, offerings, and sacrifices to Him there (vv. 5, 11, 14, 18, 21, 26-27; 14:22-23; 15:19-20). To fulfill these requirements was to have a unique center of worship, as Jerusalem would be later (2 Chron. 6:5-6; John 4:20), for the keeping of the oneness among God's people, thus avoiding the division caused by man's preferences (cf. 1 Kings 12:26-33 and notes).

The revelation in the New Testament concerning the worship of God corresponds to the revelation in this chapter in at least four ways: First, the people of God should always be one; there should be no divisions among them (Psa. 133; John 17:11, 21-23; 1 Cor. 1:10; Eph. 4:3). Second, the unique name into which God's people should gather is the name of the Lord Jesus Christ (Matt. 18:20; 1 Cor. 1:12 and notes), the reality of which name is the Spirit (1 Cor. 12:3). To be designated by any other name is to be denominated, divided; this is spiritual fornication (see note 8³ in Rev. 3). Third, in the New Testament God's habitation, His dwelling place, is particularly located in our spirit, i.e., in our mingled spirit, our human spirit regenerated and indwelt by the divine Spirit (John 3:6b; Rom. 8:16; 2 Tim. 4:22; Eph. 2:22). In our meeting for the worship of God, we must exercise our spirit and do everything in our spirit (John 4:24; 1 Cor. 14:15). Fourth, in our worship of God we must have the genuine application of the

【12:6】將你們的燔祭和別的祭，十分取一之物，和手中的舉祭，並還願祭、甘心祭，以及牛羣羊羣中頭生的，都奉到那裏；

【12:7】在那裏，耶和華你們神的面前，你們和你們的家屬都可以喫，並且因你手所辦的一切事蒙耶和華你的神賜福，就都歡樂。

【12:8】你們將來不可照我們今日在這裏所行的，各人^a行自己眼中看為正的事；

【12:9】因為直到如今，你們還沒有進入耶和華你神所賜你的^a安息，所給你的產業。

敬拜神時，必須真實的應用祭壇所表徵之基督的十字架，拒絕肉體、己和天然生命，並單單憑基督來敬拜神。（太十六 24，加二 20。）因此，神子民敬拜神的聚會，該在主耶穌基督的名裏，在作神居所之調和的靈裏，在十字架所在之處，並且享受基督作為十分取一之物、供物和祭物的實際。（見約四 24 註 4。）這是神子民的一，這是敬拜神正確的立場。

【12:6】And there you shall bring your burnt offerings and your sacrifices and your tithes and the heave offering of your hand and your vows and your freewill offerings and the firstborn of your herd and of your flock;

【12:7】And there you shall eat before Jehovah your God, and you and your households shall rejoice in all your undertakings, in which Jehovah your God has blessed you.

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

【12:9】For until now you have not come to the^a rest and to the inheritance that Jehovah your God is giving you.

cross of Christ, signified by the altar, by rejecting the flesh, the self, and the natural life and worshipping God with Christ and Christ alone (Matt. 16:24; Gal. 2:20). Hence, the meeting of God's people for the worship of God should be in the name of the Lord Jesus Christ, in the mingled spirit as the place of God's habitation, in the place where the cross is, and with the enjoyment of Christ as the reality of the tithes, the offerings, and the sacrifices (see note 24⁴ in John 4). This is the oneness of God's people, and this is the proper ground for the worship of God.

12:8^a
參士十七 6
二一 25

12:9^a
申二五 19
王上八 56
代上二三 25
參來四 8-9

12:8^a
cf. Judg. 17:6;
21:25

12:9^a
Deut. 25:19;
1 Kings 8:56;
1 Chron. 23:25;
cf. Heb. 4:8-9

【12:10】但你們過了約但河，得以住在耶和華你們神使你們承受爲業之地，又使你們得安息，不被四圍的一切仇敵擾亂，安然居住；

【12:11】那時你們要將我所吩咐你們的燔祭和別的祭，十分取一之物，和手中的舉祭，並向耶和華許願所獻一切上好的還願祭，都奉到耶和華你們神所選擇給祂名居住的^a地方。

【12:12】你們和兒子、女兒、僕人、婢女，還有你們城裏的利未人，都要在耶和華你們的神面前歡樂，因爲利未人在你們那裏^a無分無業。

【12:13】你要謹慎，不可在你所看中的各地方獻上燔祭；

【12:14】惟獨耶和華從你的一個支派中所選擇的地方，你要在那裏獻上燔祭，行我一切所吩咐你的。

【12:15】不過，^a在你各城裏，你可以照耶和華你神所賜你的福分，隨¹心所欲的宰牲喫肉；不潔淨的人和潔淨的人都可以喫，就如喫羚羊與鹿一般。

【12:10】But when you cross over the Jordan and dwell in the land which Jehovah your God is giving you as an inheritance, and when He gives you rest from all your enemies surrounding you so that you dwell securely;

【12:11】Then to the^a place where Jehovah your God will choose to cause His name to dwell, there you shall bring all that I am commanding you, your burnt offerings and your sacrifices, your tithes and the heave offering of your hand and all your choice vows which you vow to Jehovah.

【12:12】And you shall rejoice before Jehovah your God, you and your sons and daughters, and your male servants and female servants, and the Levite who is within your gates, for he has^a no portion nor inheritance with you.

【12:13】Be careful that you do not offer up your burnt offerings in every place that you see;

【12:14】But in the place which Jehovah will choose in one of your tribes, there you shall offer up your burnt offerings, and there you shall do all that I am commanding you.

【12:15】Yet you may slaughter and eat meat^a within all your gates, in all that your soul desires, according to the blessing of Jehovah your God which He has given you; the unclean and the clean may eat it as the gazelle and the deer are eaten.

● 12:15¹ 直譯，魂。20、21 節者同。

12:11^a
申十二 5

12:12^a
民十八 20

12:15^a
申十五 22-23

12:11^a
Deut. 12:5

12:12^a
Num. 18:20

12:15^a
Deut. 15:22-23

【12:16】只是不可喫^{1a}血，要倒在地上，如同倒水一樣。

【12:17】你的五穀、新酒、和新油的十分之一，或是牛羣羊羣中頭生的，或是你許願獻的、甘心獻的、和手中的舉祭，都不可在你城裏¹喫；

【12:18】但要在耶和華你的神面前喫，在耶和華你神所要選擇的地方，你和兒子、女兒、僕人、婢女，並你城裏的利未人，都可以喫；也要因你手所辦的一切事，在耶和華你的神面前歡樂。

【12:19】你要謹慎，你在地上的一切日子，總^a不可撇棄利未人。

● 12:16¹ 見利十七 10 註 1。

● 12:17¹ 以色列人可以用兩種方式享受美地的豐富出產。普通、個人的方式，是隨時隨處都可與任何人一同享受一般的分。（15。）特別、團體的方式，是與所有以色列人在指定的節期並在神所選擇獨一的地方，纔得享受上好的分，就是初熟之物和頭生的。（見 5 註 1。）照樣，新約信徒享受基督也有兩面——一般、個人的一面，隨時隨處都可以享受基督；特別、團體的一面，乃是在神所選擇的地方——的獨一立場上，在正確召會生活的聚會裏，纔得享受基督上好的分。

【12:16】However, you shall not eat the ^{1a}blood; you shall pour it out upon the earth like water.

【12:17】You may not ¹eat within your gates the tithe of your grain or of your new wine or of your fresh oil, nor the firstborn of your herd or of your flock, or any of your vows which you vow or of your freewill offerings or of the heave offering of your hand;

【12:18】But you shall eat them before Jehovah your God in the place which Jehovah your God will choose, you and your son and daughter, and your male servant and female servant, and the Levite who is within your gates; and you shall rejoice before Jehovah your God in all your undertakings.

【12:19】Be careful that you do ^anot forsake the Levite all your days upon the earth.

12:16¹ (blood) See note 10¹ in Lev. 17.

12:17¹ (eat) The children of Israel could enjoy the rich produce of the good land in two ways. The common, private way was to enjoy it as a common portion at any time, in any place, and with anyone (v. 15). The special, corporate way was to enjoy the top portion, the firstfruits and the firstlings, with all the Israelites at the appointed feasts and in the unique place chosen by God (see note 5¹). Likewise, the enjoyment of Christ by the New Testament believers is of two aspects—the common, private aspect of enjoying Christ at any time and at any place, and the special, corporate aspect of enjoying the top portion of Christ in the meetings of the proper church life on the unique ground of oneness, the place chosen by God.

【12:20】耶和華你的神，照祂所應許^a擴張你境界的時候，你心裏想要喫肉，說，我要喫肉，就可以隨心所欲的喫肉。

【12:21】耶和華你神所選擇要立祂名的地方，若離你太遠，就可以照我所吩咐的，將耶和華賜給你的牛羊取些宰了，隨心所欲的在你城裏喫。

【12:22】你喫那肉，要像喫羚羊與鹿一般；不潔淨的人和潔淨的人，一樣可以喫。

【12:23】只是你要心意堅定不喫¹血，因為^a血是²生命；不可將生命與肉同喫。

【12:24】不可喫血，要倒在地上，如同倒水一樣。

【12:25】你不可喫血，使你和你子孫可以得福，因為你行了耶和華眼中看為正的事。

● 12:23¹ 23～25 節，見利十七 10～14 註。

● 12:23² 希伯來文，nephesh，尼法希；直譯，魂，活物。

【12:20】When Jehovah your God^a enlarges your territory, as He has promised you, and you say, I will eat meat, because your soul desires to eat meat, you may eat meat according to all that your soul desires.

【12:21】If the place where Jehovah your God will choose to put His name is too far away from you, you may slaughter from your herd and from your flock, which Jehovah has given you, as I have commanded you; and you may eat within your gates according to all that your soul desires;

【12:22】Indeed, as the gazelle and the deer are eaten, so you may eat it; the unclean and the clean may eat it alike.

【12:23】But make sure that you do not eat the¹ blood; for the^a blood is the² life, and you shall not eat the life with the flesh.

【12:24】You shall not eat it; you shall pour it out upon the earth like water.

【12:25】You shall not eat it, so that it may go well with you and with your children after you, when you do what is right in the sight of Jehovah.

12:23¹ (blood) For vv. 23-25, see notes in Lev. 17:10-14.

12:23² (life) Heb. nephesh; lit., soul, living being.

【12:26】只是你分別爲聖的物和你的還願祭，要奉到耶和華所選擇的地方去；

【12:27】你的燔祭，連肉帶血，都要獻在耶和華你神的壇上；至於你別的祭，血要倒在耶和華你神的壇上，肉你可以喫。

【12:28】你要謹守聽從我所吩咐的這一切話，使你和你的子孫可以永遠得福，因爲你行了耶和華你神眼中看爲善、看爲正的事。

【12:29】耶和華你的神將你要進去趕出的國民從你面前^a剪除，你就得他們的地，在那裏居住；

【12:30】那時你要謹慎，不可在他們從你面前被除滅之後，隨從他們，以致^a陷入網羅，也不可尋求他們的神，說，這些國民怎樣事奉他們的神，我也要照樣行。

【12:31】你不可向耶和華你的神這樣行，因爲他們向他們的神行了耶和華所恨惡所厭憎的一切事，甚至將自己的兒女用火焚燒，獻與他們的神。

【12:26】But you shall take your holy things which you have and your vows, and go to the place which Jehovah will choose;

【12:27】And you shall offer your burnt offerings, the flesh and the blood, upon the altar of Jehovah your God; and the blood of your sacrifices shall be poured out upon the altar of Jehovah your God, and you shall eat the flesh.

【12:28】Keep and listen to all these words which I am commanding you so that it may go well with you and with your children after you forever, for you will be doing what is good and right in the sight of Jehovah your God.

【12:29】When Jehovah your God^a cuts off the nations before you, which you are entering to dispossess, and you dispossess them and dwell in their land,

【12:30】Be careful that you are not^a ensnared in following them, after they have been destroyed before you, and that you do not seek after their gods, saying, How did these nations serve their gods, so that I also may do likewise?

【12:31】You shall not do so for Jehovah your God, for every abomination to Jehovah, which He hates, they have done to their gods; for even their sons and their daughters they have burned with fire to their gods.

12:29^a
書二三 4

12:30^a
申七 16, 25
士八 27

12:29^a
Josh. 23:4

12:30^a
Deut. 7:16, 25;
Judg. 8:27

【12:32】凡我所吩咐的話，你們都要謹守遵行，^a不可加添，也不可刪減。

申命記 第十三章

19 摩西囑咐以色列人 關於背道的事 十三 1 ~ 18

【13:1】你們中間若有^a申言者或是^b作夢的起來，給你一個神蹟或奇事，

【13:2】對你說，¹我們去隨從你素來所不認識的別神，事奉它們罷；他所題到的神蹟或奇事雖然實現，

● 13:2¹ 摩西在十二、十三章的話，囑咐神的百姓要避免分裂並拒絕背道。在舊約裏，背道指放棄神，並且離棄神而轉向偶像。在新約裏，背道乃是異端，指否認基督的神性，就是不信耶穌基督是神成為肉體來作人。（約一 1，14，約壹二 18，22，四 2 ~ 3。）背道，或異端，侮辱神並破壞基督的身位；分裂則破壞那作基督團體彰顯之基督的身體。因此，背道和分裂破壞神的整個經綸。因這緣故，使徒保羅囑咐我們要避開製造分裂的人，（羅十六 17，）使徒約翰吩咐我們要拒絕異端者。（約貳 9 ~ 11。）我們必須像本書中的摩西和新約中的使徒們一樣，嚴格的對付分裂和背道。我們必須保守神子民獨一的一，並持守對基督身位和救贖工作的獨一信仰。（弗四 3，13，與 3 註 2，13 註 3。）

【12:32】The whole thing that I am commanding you, you shall be certain to do; you shall ^anot add to it, nor shall you take away from it.

DEUTERONOMY 13

19. Moses' Charging the Children of Israel concerning Apostasy 13:1-18

【13:1】If a ^aprophet or a ^bdreamer of dreams stands up in your midst and gives you a sign or wonder,

【13:2】And the sign or the wonder occurs, about which he spoke to you, saying, ¹Let us go after other gods whom you have not known, and let us serve them;

13:2¹ (Let) Moses' word in chs. 12 and 13 charges God's people to avoid division and reject apostasy. Apostasy in the Old Testament denotes giving up God and turning away from God to idols. In the New Testament apostasy is heresy, denoting the denial of Christ's deity; it refers to not believing that Jesus Christ is God incarnated to be a man (John 1:1, 14; 1 John 2:18, 22; 4:2-3). Apostasy, or heresy, insults God and damages the person of Christ, and division destroys the Body of Christ as Christ's corporate expression. Thus, apostasy and division damage the entire economy of God. Because of this, the apostle Paul charges us to turn away from the divisive ones (Rom. 16:17), and the apostle John enjoins us to reject the heretical ones (2 John 9-11). Like Moses in this book and the apostles in the New Testament, we must be very strict concerning division and apostasy. We must keep the unique oneness of God's people and the unique faith in the person and redemptive work of Christ (Eph. 4:3, 13 and notes 3¹ and 13²).

13:3^a
申六 5

【13:3】你也不可聽那申言者或是那作夢之人的話；因為耶和華你們的神在試驗你們，要知道你們是不是全心全魂^a愛耶和華你們的神。

13:4^a
申十 20
十一 22
三十 20

【13:4】你們要跟從耶和華你們的神，敬畏祂，謹守祂的誡命，聽從祂的話，事奉祂，^a緊聯於祂。

13:5^a
申十七 7
十九 19
二十一 21
二十二 21
二十四 7
參林前五 13

【13:5】那申言者或是那作夢的，既用言語叛逆那領你們出埃及地，救贖你脫離為奴之家的耶和華你們的神，要勾引你離開耶和華你神所吩咐你行的道路，他就要被處死。這樣，你就把那惡從你們中間¹完全^a除掉。

【13:6】你的同母兄弟，或是你的兒女，或是你懷中的妻子，或是如同你性命的朋友，若暗中引誘你，說，我們去事奉別神罷，（這些神是你和你列祖素來所不認識的，

【13:7】是你們四圍眾民的神，無論離你近或離你遠，從地這邊到地那邊，）

【13:3】 You shall not listen to the words of that prophet or to that dreamer of dreams; for Jehovah your God is testing you in order to know whether you^a love Jehovah your God with all your heart and with all your soul.

【13:4】 You shall follow Jehovah your God; and you shall fear Him, keep His commandments, listen to His voice, serve Him, and^a hold fast to Him.

【13:5】 But that prophet or that dreamer of dreams shall be put to death, because he has advocated apostasy from Jehovah your God, who brought you out of the land of Egypt and ransomed you from the slave house, in order to force you out of the way in which Jehovah your God has commanded you to walk. Thus you shall¹ utterly^a remove the evil from your midst.

【13:6】 If your brother, the son of your mother, or your son or daughter, or the wife of your bosom, or your friend who is like your own soul to you entice you secretly, saying, Let us go and serve other gods (which neither you nor your fathers have known,

【13:7】 Of the gods of the peoples who are surrounding you, those who are near you or those who are far from you, from one end of the earth to the other);

13:3^a
Deut. 6:5

13:4^a
Deut. 10:20;
11:22;
30:20

13:5^a
Deut. 17:7;
19:19;
21:21;
22:21;
24:7;
cf. 1 Cor. 5:13

● 13:5¹ 完全除掉，直譯，焚燒，吞滅。全書同。

13:5¹ (utterly) Lit., burn out, consume. So throughout the book.

【13:8】你不可依從他，也不可聽從他，眼不可憐惜他。你不可寬容他，也不可遮庇他，

【13:9】總要殺他；^a你先下手，然後眾民也下手，將他處死。

【13:10】你要用石頭^a打死他，因為他想要勾引你離開那將你從埃及地，從為奴之家領出來的耶和華你的神。

【13:11】以色列眾人^a聽見都要害怕，就不敢在你們中間再行這樣的惡了。

【13:12】在耶和華你神所賜你居住的一座城中，你若聽人說，

【13:13】有些匪類^a從你們中間出來，勾引本城的居民，說，我們去事奉別神罷，（這些神是你們素來所不認識的，）

【13:14】你就要^a探聽、研究、仔細的查問。若果然真實，的確有這可憎惡的事行在你們中間，

【13:15】你必要用刀殺那城裏的居民，把那城完全毀滅，把城裏所有的，連牲畜，都用刀殺盡。

【13:8】You shall not yield to him nor listen to him, nor shall your eye pity him; neither shall you spare him nor conceal him;

【13:9】But you must slay him; ^ayour hand shall be first against him to put him to death, and afterward the hand of all the people.

【13:10】And you shall ^astone him with stones so that he dies, because he sought to force you away from Jehovah your God, who brought you out of the land of Egypt, out of the slave house.

【13:11】And all Israel ^awill hear and will fear and will never do anything like this evil thing in your midst again.

【13:12】If you hear in one of your cities, which Jehovah your God is giving you to dwell in, someone saying that

【13:13】Some worthless men have ^agone out from your midst and have forced the inhabitants of their city, saying, Let us go and serve other gods (which you have not known);

【13:14】Then you shall ^ainvestigate and examine carefully and inquire thoroughly. And if indeed the thing is true and certain — this abomination has been done in your midst —

【13:15】You must slay the inhabitants of that city with the edge of the sword, utterly destroying it and all that is in it and its animals with the edge of the sword.

13:9^a
參申十七 7

13:10^a
申十七 5
二一 21
二二 24
利二十 2
民十五 35
書七 25
約八 59
十 31-33
徒七 58-59

13:11^a
申十九 20
十七 13
二一 21

13:13^a
約壹二 19

13:14^a
申十七 4

13:9^a
cf. Deut. 17:7

13:10^a
Deut. 17:5;
21:21;
22:24;
Lev. 20:2;
Num. 15:35;
Josh. 7:25;
John 8:59;
10:31-33;
Acts 7:58-59

13:11^a
Deut. 19:20;
17:13;
21:21

13:13^a
1 John 2:19

13:14^a
Deut. 17:4

13:16^a
書六 24
13:16^b
書八 28
耶四九 2
賽十七 1

【13:16】你從那城裏所奪的財物，都要堆積在城內廣場中間，用火將城和其內所奪的財物^a燒盡，歸給耶和華你的神，那城就永為^b荒堆，不可再建造。

【13:17】^a那當毀滅的物，連一點都不可粘你的手，好叫耶和華轉意不發烈怒，卻向你施憐憫，憐恤你，照祂向你列祖所起的誓，使你人數增多；

【13:18】只要你聽從耶和華你神的話，謹守祂一切的誠命，就是我今日所吩咐你的，並且行耶和華你神眼中看為正的事。

申命記 第十四章

三 重申一般的 律例和典章 十四 1 ~ 二六 19

1 關於他們是耶和華自己的珍寶 十四 1 ~ 2

【14:1】¹你們是耶和華你們神的^a兒女；
^b不可為死人用刀劃傷自己，也不可將²額上剃光。

● 14:1¹ 十四 1 ~ 二六 19 所陳明的律例和典章，

14:1^a
賽一 2
羅九 8
參約一 12
14:1^b
利十九 27-28
二一 5

【13:16】And all its spoil you shall gather at the middle of its open square, and you shall^a burn the city and all its spoil with fire wholly to Jehovah your God. And it shall be a^b mound only forever; it shall not be built again.

【13:17】And nothing of what has been^a cursed shall cling to your hand, in order that Jehovah may turn from His burning anger and show you tenderness and be compassionate to you and multiply you as He swore to your fathers,

【13:18】When you listen to the voice of Jehovah your God and keep all His commandments, which I am commanding you today, and do what is right in the sight of Jehovah your God.

DEUTERONOMY 14

C. The Rehearsing of the General Statutes and Ordinances 14:1 — 26:19

1. Concerning Being Jehovah's Personal Treasure 14:1-2

【14:1】¹You are the^a children of Jehovah your God; you shall^b not cut yourselves nor shave your forehead for the dead.

14:1¹ (You) The statutes and judgments presented in 14:1—26:19

13:16^a
Josh. 6:24
13:16^b
Josh. 8:28;
Jer. 49:2;
Isa. 17:1

13:17^a
Josh. 6:18

14:1^a
Isa. 1:2;
Rom. 9:8;
cf. John 1:12
14:1^b
Lev. 19:27-28;
21:5

14:2^a
出十九 6
二二 31
申七 6
二六 19
14:2^b
出十九 5
參多二 14
彼前二 9

【14:2】因為你是歸耶和華你神的^a聖別子民；耶和華從地面上的萬民中揀選了你，作祂^{1b}自己的珍寶，作祂的子民。

2 關於聖別的飲食 十四 3 ~ 21

【14:3】凡可憎的物，你都不可¹喫。

【14:4】^a你們可以喫的牲畜乃是這些：牛、綿羊、山羊、

表明神是如何體貼、細緻、慈愛、柔和、親切、憐憫、恩慈、同情、慈悲、公義、公正和公平。我們在基督裏的信徒是有神生命的人，應當學神，像祂所是的那樣。（弗五 1。）我們應當按照神的所是，行在神面前，並與神同行。當我們接受神的道路和神的所是，我們就要變化成為祂的形像。（參林後三 18。）見二六 16 註 1。

● 14:1² 見六 8 註 1。

● 14:2¹ 見出十九 5 註 1。

● 14:3¹ 在本章摩西從分裂和背道的事（十二～十三）轉到聖別飲食的事。喫表徵我們與人的接觸。（利十一 2 註 1。）分裂和背道與我們和人的接觸有關。我們要避免分裂和背道，就需要在與人的接觸上有分辨，如聖別飲食所表徵的。我們也需要保護我們屬靈的兒女，不被製造分裂的人所敗壞。（見 21 註 1。）關於聖別飲食的細節，見利十一註。

【14:2】For you are a^a holy people to Jehovah your God, and Jehovah has chosen you to be a people for His^{1b} personal treasure, from among all the peoples which are upon the face of the earth.

2. Concerning the Holy Diet 14:3-21

【14:3】You shall not¹ eat any abominable thing.

【14:4】^aThese are the animals which you may eat: the ox, the sheep, and the goat;

show how considerate, detailed, loving, tender, kind, merciful, gracious, sympathetic, humane, righteous, just, and fair God is. As those who have God's life, we, the believers in Christ, should learn of God to be the same as He is (Eph. 5:1). We should walk before God and with God according to what He is. As we take God's way and what God is, we will be transformed into His image (cf. 2 Cor. 3:18). See note 16¹ in ch. 26.

14:2¹ (personal) See note 5¹ in Exo. 19.

14:3¹ (eat) In this chapter Moses turns from the matters of division and apostasy (chs. 12 and 13) to the matter of the holy diet. Eating signifies our contacting of people (see note 2¹ in Lev. 11). Division and apostasy are related to our contact with others. In order to avoid both division and apostasy, we need to be discerning in our contact with people, as signified by the holy diet. We also need to protect our spiritual children from being destroyed by the divisive ones (see note 21¹). For the details concerning the holy diet, see notes in Lev. 11.

14:2^a
Exo. 19:6;
22:31;
Deut. 7:6;
26:19
14:2^b
Exo. 19:5;
cf. Titus 2:14;
1 Pet. 2:9

14:4^a
vv. 4-19;
Lev. 11:2-20

【14:5】鹿、羚羊、麋子、野山羊、麋鹿、黃羊、青羊。

【14:6】凡分蹄，就是蹄裂兩瓣，並且反芻的走獸，你們都可以喫。

【14:7】但那反芻或¹裂蹄之中不可喫的乃是這些：駱駝、兔子、石獾，因為反芻卻不分蹄，對你們就不潔淨；

【14:8】豬，因為分蹄卻不反芻，對你們就不潔淨。這些獸的肉，你們不可喫；牠們的屍體，你們不可觸摸。

【14:9】水中可以喫的乃是這些：凡有鰭有鱗的，你們都可以喫；

【14:10】凡無鰭無鱗的，你們都不可喫，對你們是不潔淨的。

【14:11】凡潔淨的鳥，你們都可以喫。

【14:5】The deer, the gazelle, the roebuck, the wild goat, the ibex, the antelope, the mountain sheep.

【14:6】And every animal that ¹has a divided hoof, that is, has its hoof split in two, and that chews the cud among the animals, that you may eat.

【14:7】However, these you shall not eat of those that chew the cud or of those that ¹have a cleft hoof: the camel, the hare, and the hyrax; because although they chew the cud, they do not have a divided hoof; they are unclean to you.

【14:8】And the pig, because although it has a divided hoof, it does not chew the cud; it is unclean to you. You shall not eat of their flesh, nor shall you touch their carcasses.

【14:9】These you may eat of all that are in the water: Anything that has fins and scales you may eat,

【14:10】But anything that does not have fins and scales you shall not eat; it is unclean to you.

【14:11】You may eat any clean bird.

● 14:7¹ 直譯，分開裂蹄。

14:6¹ (has) Lit., divides the hoof and cleaves the cleft of its two hooves.

14:7¹ (have) Lit., divide the cleft hoof.

【14:12】不可喫的乃是這些：鵄、狗頭鵄、紅頭鵄、

【14:13】鳶、隼、鷂鷹與其類，

【14:14】烏鴉與其類，

【14:15】鴃鳥、夜鷹、海鷗、鷹與其類，

【14:16】鴟鵂、貓頭鷹、叫鴟、

【14:17】鵜鶘、禿鵂、鷓鴣、

【14:18】鸛、鷺鷥與其類，戴勝與蝙蝠。

【14:19】凡¹能飛的昆蟲，對你們是不潔淨的，都不可喫。

【14:20】凡潔淨的飛禽，你們都可以喫。

【14:21】凡^a自死的，你們都不可喫，可以給你城裏寄居的喫，或賣與外人，因為你是歸耶和華你神的聖別子民。^b不可用山羊羔母的奶¹煮山羊羔。

【14:12】But these are what you shall not eat: the great vulture, the bearded vulture, and the black vulture;

【14:13】The kite, the falcon, and the kite of every kind;

【14:14】And all ravens of every kind;

【14:15】The ostrich, the nighthawk, the sea gull, and the hawk of every kind;

【14:16】The little owl, the great owl, the white owl,

【14:17】The pelican, the carrion vulture, the cormorant,

【14:18】The stork, the heron of every kind, the hoopoe, and the bat.

【14:19】And all¹ flying insects are unclean to you; they shall not be eaten.

【14:20】You may eat any clean flying animal.

【14:21】You shall not eat any^a carcass; to the sojourner who is within your gates you may give it that he may eat it; or you may sell it to a foreigner. For you are a holy people to Jehovah your God.^b You shall not¹ boil a kid in its mother's milk.

● 14:19¹ 直譯，有翅膀的孳生物。

● 14:21¹ 見出二三 19 註 2。

14:19¹ (flying) Lit., winged swarming things.

14:21¹ (boil) See note 19² in Exo. 23.

14:21^a
利七 24
14:21^b
出二三 19

14:21^a
Lev. 7:24
14:21^b
Exo. 23:19

3 關於敬拜神

十四 22 ~ 27, 十五 19 ~ 十六 17,
十六 21 ~ 十七 7, 二三 21 ~ 23, 二六 1 ~ 11

a 藉着獻上牲口
和出產的十分之一
十四 22 ~ 27

【14:22】你每年要把你撒種所產的，就是
你田地所出的，^a 十分取一分；

【14:23】^a 要¹ 在耶和華你神面前，在
祂所選擇給祂名居住的地方，喫你五
穀、新酒、和新油的十分之一，並牛
羣羊羣中頭生的；這樣，你可以學習
時常敬畏耶和華你的神。

【14:24】當耶和華你神賜福與你的時
候，耶和華你神所選擇要立祂名的地
方，若離你太遠，那路也太長，使你
不能把十分取一之物帶去，

● 14:23¹ 在耶和華面前喫，就是與祂同喫。以
色列人在神面前並與神一同享受他們獻給神的十分
取一之物。這指明神要我們在祂所選擇的地方與祂
一同享受祂的基督。見十二 5 註 1。

3. Concerning the Worship of God

14:22-27; 15:19 — 16:17;
16:21 — 17:7; 23:21-23; 26:1-11

a. By Giving the Tithes of All the Produce
of Both Their Cattle and Their Crop
14:22-27

【14:22】You must ^agive a tenth of all the produce of your
seed, which the field brings forth, year by year.

【14:23】^a And you shall eat ¹before Jehovah your God, in the
place where He will choose to cause His name to dwell, the
tithe of your grain, of your new wine, and of your fresh oil
and the firstborn of your herd and flock, that you may learn
to fear Jehovah your God always.

【14:24】But if the way is so far away from you that you are
not able to carry your tithe, because the place where Jehovah
your God will choose to set His name is too far away from
you when Jehovah your God has blessed you,

14:23¹ (before) To eat before Jehovah is to eat with Him. The children
of Israel enjoyed before God and with God the tithes that they had
offered to God. This indicates that God wants us to enjoy His Christ with
Him at His chosen place. See note 5¹ in ch. 12.

14:22^a
參太二三 23
路十一 42

14:23^a
申十二 5-7

14:22^a
cf. Matt. 23:23;
Luke 11:42

14:23^a
Deut. 12:5-7

14:25^a
參拉七 15-17
太二一 12
可十一 15

【14:25】你就可以^a換成銀子，將銀子包起來，拿在手中，往耶和華你神所要選擇的地方去。

【14:26】你用這銀子，隨¹心所欲，或買牛羊，或買淡酒濃酒，凡你¹心所想的都可以買；你和你的家屬可以在那裏，在耶和華你神的面前喫喝快樂。

【14:27】你^a不可撇棄在你城裏的利未人，因為他在你們那裏^b無分無業。

4 關於幫助缺乏的人
十四 28 ~ 十五 18, 二三 15 ~ 16, 19 ~ 20,
二四 6, 10 ~ 15, 17 ~ 22, 二六 12 ~ 15

a 每逢三年的末了，
要以十分之一幫助人
十四 28 ~ 29, 二六 12 ~ 15

【14:28】每逢^a三年的末了，你要將當年出產的¹十分之一都取出來，積存在你的城內。

● 14:26¹ 直譯，魂。

● 14:28¹ 神囑咐以色列人每年向祂獻上十分之一。此外，每三年他們要將另外十分之一積存

【14:25】Then you shall^a exchange it for money and bind up the money in your hand, and you shall go to the place which Jehovah your God will choose.

【14:26】And you shall exchange the money for anything that your soul desires, for oxen, for sheep, for wine, for strong drink, or for anything that your soul would like; and you and your household shall eat there before Jehovah your God and rejoice.

【14:27】But you shall^a not forsake the Levite who is within your gates, for he has^b no portion nor inheritance with you.

4. Concerning Aid to the Needy
14:28 — 15:18; 23:15-16, 19-20;
24:6, 10-15, 17-22; 26:12-15

a. The Aid by the Tithes
at the End of Every Three Years
14:28-29; 26:12-15

【14:28】At the end of every^a three years you shall bring forth all the¹ tithe of your produce for that year and lay it within your gates;

14:28¹ (tithe) God charged the children of Israel to offer Him the tithes yearly. In addition, during every three years they were to lay aside

14:25^a
cf. Ezra 7:15-17;
Matt. 21:12;
Mark 11:15

14:27^a
Deut. 12:19
14:27^b
Num. 18:20

14:28^a
Deut. 26:12

14:28^a
申二六 12

【14:29】在你那裏無分無業的利未人，和你城裏寄居的，並孤兒寡婦，都可以來，喫得飽足；這樣，耶和華你的神必在你手所作的一切事上，賜福與你。

申命記 第十五章

b 每逢七年的末了，
要施行豁免
十五 1～6

【15:1】每逢^a七年的末了，你要施行豁免。

【15:2】豁免的方式乃是這樣：凡債主要鬆手把所借給鄰舍的豁免了；不可向鄰舍或弟兄索討，因為耶和華的豁免已經宣告了。

在城內，當作富餘，以顯出美地豐富出產的豐滿。這十分之一是要顧到窮人和全時間事奉的利未人。（29，二六 12，參 27，加二 10，林前九 14，提前五 17～18。）這些關於幫助缺乏之人的經節，表明神顧到祂所有的百姓，就是彰顯祂的人。同樣的，基督也顧到祂身體的每一個肢體。見二六 15 註 1。

【14:29】And the Levite shall come — for he has no portion nor inheritance with you — as well as the sojourner and the orphan and the widow who are within your gates; and they shall eat and be satisfied, so that Jehovah your God may bless you in all the work of your hand which you do.

DEUTERONOMY 15

b. The Release
at the End of Every Seven Years
15:1-6

【15:1】At the end of every^a seven years you shall issue a release.

【15:2】And this is the manner of the release: Every creditor shall release from his hand that which he has lent to his neighbor; he shall not exact it from his neighbor or his brother, for Jehovah's release has been proclaimed.

another tenth portion within their gates as a surplus to show the fullness of the rich produce of the good land. This tithe was to care for the poor and the Levites, the full-time serving ones (v. 29; 26:12; cf. v. 27; Gal. 2:10; 1 Cor. 9:14; 1 Tim. 5:17-18). These verses concerning the aid to the needy show that God takes care of all His people, who are His expression. In like manner, Christ takes care of every member of His Body. See note 15² in ch. 26.

15:1^a
耶三四 14
申十五 12
三一 10
尼十 31
參出二三 11
利二五 4, 10

15:1^a
Jer. 34:14;
Deut. 15:12;
31:10;
Neh. 10:31;
cf. Exo. 23:11;
Lev. 25:4, 10

15:3^a
參申二三 20

【15:3】向^a外邦人，你可以索討；但你弟兄欠你的，無論是甚麼，你都要鬆手豁免。

【15:4】在你們中間必沒有窮人，（因為在耶和華你神所賜你承受為業的地上，耶和華必大大賜福與你，）

【15:5】只要你留意聽從耶和華你神的話，謹守遵行我今日所吩咐你這一切的命令。

【15:6】因為耶和華你的神必照祂所應許你的賜福與你。你必^a借給許多國民，卻不至向他們借貸；你必管轄許多國民，他們卻不能管轄你。

c 借給窮乏的弟兄 十五 7 ~ 11

【15:7】在耶和華你神所賜你的地上，無論那一座城裏，你弟兄中若有一個^{1a}窮人，你向這窮乏的弟兄，不可心硬手緊；

● 15:7¹ 關於借給（或給與）窮人，以及隨之而來的祝福，見林後九 6 ~ 15。

15:7^a
參利二五 35
約壹三 17
林後九 9
加二 10

【15:3】From the^a foreigner you may exact the debt; but whatever of yours your brother has, your hand shall release.

【15:4】However, there shall not be any needy among you (for Jehovah will surely bless you in the land which Jehovah your God is giving you as an inheritance to possess),

【15:5】But only if you carefully listen to the voice of Jehovah your God and are certain to do all this commandment which I am commanding you today.

【15:6】For Jehovah your God will bless you as He has promised you. And you will^a lend to many nations, but you will not borrow; and you will rule over many nations, but they will not rule over you.

c. The Lending to the Poor Brothers 15:7-11

【15:7】If among you there is a^{1a} needy one amidst your brothers within any of your gates in your land, which Jehovah your God is giving you, you shall not harden your heart and you shall not close up your hand from your needy brother;

15:7¹ (needy) Concerning the matter of lending (or, giving) to the needy ones and the blessing that follows, see 2 Cor. 9:6-15.

15:3^a
cf. Deut. 23:20

15:6^a
Deut. 28:12

15:7^a
cf. Lev. 25:35;
1 John 3:17;
2 Cor. 9:9;
Gal. 2:10

15:8^a
太五 42
六 2
路六 34-35

【15:8】總要向他^a鬆手，照他所缺乏的
借給他，補他的不足。

15:9^a
申二八 54, 56
箴二三 6
二八 22
太二十 15
路十一 34

【15:9】你要小心，不可心裏起卑鄙的
念頭，說，第七年的豁免年快到了；
你便^a惡眼看你窮乏的弟兄，甚麼都
不給他，以致他向耶和華呼求控告
你，你就有罪了。

15:10^a
路六 30, 38
15:10^b
林後九 7

【15:10】你總要^a給他，給他的時候心
裏^b不可作難；因耶和華你的神必為
這事的緣故，在你一切所行的並你手
所辦的事上，賜福與你。

15:11^a
太二六 11
可十四 7
約十二 8
15:11^b
林後九 9
加二 10

【15:11】原來那地上的^a窮人必不斷絕，
所以我吩咐你說，總要向你地上^b困
苦窮乏的弟兄鬆手。

d 讓希伯來奴僕
或婢女自由離去
十五 12 ~ 18

【15:8】But you must^a open your hand to him, and you must
lend enough for his need in whatever he lacks.

【15:9】Be careful that there is not within your heart a base
thought¹ like this: The seventh year, the year of release, is
near; and your^a eye be evil against your needy brother and
you do not give him anything, and he cry against you to
Jehovah, and it become sin to you.

【15:10】You must^a give to him, and your heart shall^b not
be displeased when you give to him; for on account of this
matter Jehovah your God will bless you in all your work and
in all your undertakings.

【15:11】For the^a needy will not cease being in the land;
therefore I am commanding you, saying, You must open
your hand to your brother, to the^b poor one with you and to
the needy one with you in your land.

d. The Freeing of a Hebrew Male Servant
or a Female Servant
15:12-18

15:9¹ (like) Lit., saying.

15:8^a
Matt. 5:42;
6:2;
Luke 6:34-35

15:9^a
Deut. 28:54, 56;
Prov. 23:6;
28:22;
Matt. 20:15;
Luke 11:34

15:10^a
Luke 6:30, 38
15:10^b
2 Cor. 9:7

15:11^a
Matt. 26:11;
Mark 14:7;
John 12:8
15:11^b
2 Cor. 9:9;
Gal. 2:10

15:12^a
出二一 2
耶三四 14
15:12^b
參利二五 39-41

【15:12】¹ 你的弟兄，無論是^a 希伯來男人或是希伯來女人，^b 若被賣給你，他要服事你六年，到第七年你就要讓他自由離去。

【15:13】你讓他自由離去的時候，不可使他空手而去，

【15:14】要從你羊羣、禾場、酒醉之中多多的供給他；耶和華你的神怎樣賜福與你，你也要照樣給他。

【15:15】要^a 記念你在埃及地作過奴僕，耶和華你的神救贖了你；因此，我今日吩咐你這件事。

【15:16】^a 他若對你說，我不願意離開你，是因他愛你和你的家，他在那裏很好；

【15:17】你就要拿錐子將他的耳朵在門上刺透，他便永遠作你的奴僕；你待婢女也要這樣。

● 15:12¹ 12 ~ 18 節，見出二一 2 ~ 6 註。

【15:12】¹ If your brother, a ^a Hebrew man or woman, is ^b sold to you, he shall serve you six years; but in the seventh year you shall set him ² free.

【15:13】And when you set him free, you shall not send him away empty-handed;

【15:14】You must supply him richly from your flock and from your threshing floor and from your winepress; as Jehovah your God has blessed you, so shall you give to him.

【15:15】And you shall ^a remember that you were a slave in the land of Egypt and that Jehovah your God ransomed you; therefore I am commanding you this thing today.

【15:16】^a And if he says to you, I will not go forth from you, because he loves you and your household, for it goes well with him to be with you;

【15:17】Then you shall take an awl and run it through his ear and into the door, and he shall be your servant forever; and thus also shall you do to your female servant.

15:12¹ (If) For vv. 12-18, see notes in Exo. 21:2-6.

15:12² (free) Lit., free from with you. So throughout this chapter.

15:12^a
Exo. 21:2;
Jer. 34:14
15:12^b
cf. Lev. 25:39-41

15:15^a
Deut. 5:15;
16:12;
24:18, 22

15:16^a
vv. 16-17;
Exo. 21:5-6

15:15^a
申五 15
十六 12
二四 18, 22

15:16^a
16-17;
出二一 5-6

【15:18】你讓他自由離去的時候，不要看爲難事，因他服事你六年，若是雇工，就應得雙倍工價；耶和華你的神必在你所作的一切事上，賜福與你。

(3 關於敬拜神—續)

b 藉着獻上牛羣 羊羣中公的頭生的 十五 19 ~ 23

【15:19】你牛羣羊羣中^a頭生的，凡是公的，都要分別爲聖，歸耶和華你的神。牛羣中頭生的，不可用牠作工；羊羣中頭生的，不可剪毛。

【15:20】這頭生的，你和你的家屬，每年要在耶和華所選擇的地方，在耶和華你的神面前^a喫。

【15:21】這頭生的，若有甚麼^a殘疾，就如瘸腿或瞎眼，無論是甚麼嚴重的殘疾，都不可獻給耶和華你的神。

【15:22】^a你可以在你城裏喫；不潔淨的人和潔淨的人一樣可以喫，就如喫羚羊與鹿一般。

【15:18】You shall not view it as a hardship when you set him free; for he served you for six years, saving you double the wages of a hired hand, and Jehovah your God will bless you in all that you do.

(3. Concerning the Worship of God — cont'd)

b. By Offering the Firstborn Males of the Herd and of the Flock 15:19-23

【15:19】All^a firstborn males that are brought forth in your herd and in your flock you shall sanctify to Jehovah your God; you shall not do work with your firstborn ox, nor shall you shear your firstborn sheep.

【15:20】You and your household shall^a eat it before Jehovah your God year by year in the place which Jehovah will choose.

【15:21】And if there is a^a blemish in it, lameness or blindness, any serious blemish, you shall not sacrifice it to Jehovah your God.

【15:22】^aYou shall eat it within your gates; the unclean and the clean alike may eat it, as the gazelle and the deer are eaten.

15:19^a
出十三 2
三四 19

15:20^a
申十二 7
十四 23, 26

15:21^a
利二二 20
申十七 1

15:22^a
申十二 15

15:19^a
Exo. 13:2;
34:19

15:20^a
Deut. 12:7;
14:23, 26

15:21^a
Lev. 22:20;
Deut. 17:1

15:22^a
Deut. 12:15

15:23^a
申十二 16
利三 17
七 26

【15:23】只是不可喫牠的^a血，要倒在地上，如同倒水一樣。

申命記 第十六章

c 藉着守每年三個主要的節期—
除酵節、
七七節、住棚節
十六 1 ~ 17

16:1^a
出十三 4
三四 18
16:1^b
出十二 42

【16:1】你要謹守^a亞筆月，向耶和華你的神守¹逾越節，因為耶和華你的神在亞筆月^b夜間領你出了埃及。

16:2^a
申十二 5

【16:2】你當在耶和華所選擇給祂名居住的^a地方，從羊羣牛羣中，將逾越節的祭牲獻給耶和華你的神。

16:3^a
出十三 6
利二三 6
民二八 17
林前五 8
16:3^b
出十三 3

【16:3】你喫這祭牲，不可與有酵之物同喫；七日之內要與^a無酵餅，就是與困苦餅同喫，（你本是急忙出了埃及地，）好叫你一生的日子都^b記念你從埃及地出來的那日。

● 16:1¹ 關於每年的三個主要節期，見利二三註。

【15:23】However, you shall not eat its^a blood; you shall pour it out upon the earth like water.

DEUTERONOMY 16

c. By Keeping the Three Main Annual Festivals —
the Feast of Unleavened Bread,
the Feast of Weeks, and the Feast of Tabernacles
16:1-17

15:23^a
Deut. 12:16;
Lev. 3:17;
7:26

【16:1】Observe the month of^a Abib, and hold the¹ Passover to Jehovah your God; for in the month of Abib Jehovah your God brought you out of Egypt by^b night.

16:1^a
Exo. 13:4;
34:18
16:1^b
Exo. 12:42

【16:2】And you shall sacrifice the passover to Jehovah your God, from the flock and from the herd, in the^a place where Jehovah will choose to cause His name to dwell.

16:2^a
Deut. 12:5

【16:3】You shall not eat anything leavened with it; seven days you shall eat^a unleavened bread with it, that is, the bread of affliction (for in alarmed haste you came out of the land of Egypt); in order that you may^b remember the day of your coming out of the land of Egypt all the days of your life.

16:3^a
Exo. 13:6;
Lev. 23:6;
Num. 28:17;
1 Cor. 5:8
16:3^b
Exo. 13:3

16:1¹ (Passover) For the three main annual feasts, see notes in Lev. 23.

16:4^a
出十三 7
16:4^b
出三四 25

【16:4】在你四境之內，七日不可見^a發酵物；頭一日晚上所獻的肉，一點不可留到^b早晨。

【16:5】在耶和華你神所賜的各城中，你不可獻逾越節的祭牲；

16:6^a
申十二 5
16:6^b
出十二 6-9
太二六 20

【16:6】只當在耶和華你神所選擇給祂名居住的^a地方，^b晚上日落的時候，就是你出埃及的時候，獻逾越節的祭牲。

16:7^a
申十二 5

【16:7】當在耶和華你神所選擇的^a地方把肉¹烤了喫，次日早晨就回到你的帳棚去。

16:8^a
出十三 6
申十六 3

【16:8】你要喫^a無酵餅六日，第七日要向耶和華你的神守嚴肅會，不可作工。

16:9^a
參利二三 15

【16:9】你要計算^a七個七日：從你開鐮收割禾稼時算起，共計七個七日。

16:10^a
出三四 22
民二八 26
代下八 13

【16:10】你要照耶和華你神所賜你的福，手裏拿着你所要獻上足量的甘心祭，向耶和華你的神守^a七七節。

【16:4】And ^aleaven shall not be seen with you in all your territory for seven days, nor shall any of the flesh which you sacrifice in the evening on the first day remain until ^bmorning.

【16:5】You may not sacrifice the passover within any of your gates, which Jehovah your God is giving you;

【16:6】Rather, in the ^aplace where Jehovah your God will choose to cause His name to dwell, you shall sacrifice the passover in the ^bevening, as the sun sets, at the time that you came out of Egypt.

【16:7】And you shall cook and eat it in the ^aplace which Jehovah your God will choose, and you shall turn in the morning and go to your tents.

【16:8】Six days you shall eat ^aunleavened bread. And on the seventh day there shall be a solemn assembly to Jehovah your God; you shall not do any work.

【16:9】You shall count off for yourself ^aseven weeks. You shall begin to count the seven weeks from the time that you begin to put the sickle to the standing grain.

【16:10】And you shall hold the ^aFeast of Weeks to Jehovah your God according to the sufficiency of the freewill offering of your hand, which you will give, as Jehovah your God blesses you.

16:4^a
Exo. 13:7
16:4^b
Exo. 34:25

16:6^a
Deut. 12:5
16:6^b
Exo. 12:6-9;
Matt. 26:20

16:7^a
Deut. 12:5

16:8^a
Exo. 13:6;
Deut. 16:3

16:9^a
cf. Lev. 23:15

16:10^a
Exo. 34:22;
Num. 28:26;
2 Chron. 8:13

● 16:7¹ 或，煮。

16:11^a
申十二 5

【16:11】你和你的兒子、女兒、僕人、婢女，並你城裏的利未人，以及你們中間寄居的與孤兒寡婦，都要在耶和華你神所選擇給祂名居住的^a地方，在耶和華你的神面前歡樂。

16:12^a
申五 15
十五 15
二四 18, 22

【16:12】你也要^a記念你在埃及作過奴僕；你要謹守遵行這些律例。

16:13^a
出二三 16
利二三 39

【16:13】你從禾場、酒醕^a收藏了出產以後，就要守^b住棚節七日。

16:13^b
利二三 34
拉三 4
亞十四 16

【16:14】守節的時候，你和你的兒子、女兒、僕人、婢女，並你城裏的利未人，以及寄居的與孤兒寡婦，都要歡樂。

16:15^a
申十二 5

【16:15】在耶和華所選擇的^a地方，你當向耶和華你的神守節七日；因為耶和華你神在你一切的出產上，和你手所辦的一切事上，要賜福與你，你就十分歡樂。

16:16^a
出二三 14, 17
三四 23

【16:16】^a你一切的男丁，要在除酵節、七七節、^b住棚節，一年三次，在耶和華你神所選擇的^c地方朝見祂。他們不可^d空手朝見耶和華；

16:16^b
約七 2

16:16^c
申十二 5

16:16^d
出二三 15

● 16:13¹ 見出二三 16 註 2。

【16:11】And you and your son and daughter, and your male servant and female servant, and the Levite who is within your gates and the sojourner and the orphan and the widow who are in your midst shall rejoice before Jehovah your God in the^a place where Jehovah your God will choose to cause His name to dwell.

【16:12】And you shall^a remember that you were a slave in Egypt, and you shall keep and do these statutes.

【16:13】You shall hold the^a Feast of¹ Tabernacles for seven days after your^b ingathering from your threshing floor and your winepress.

【16:14】And you and your son and daughter, and your male servant and female servant, and the Levite and the sojourner and the orphan and the widow who are within your gates shall rejoice in your feast.

【16:15】You shall keep the feast to Jehovah your God for seven days in the^a place which Jehovah will choose, for Jehovah your God will bless you in all your produce and in all your undertakings; therefore you shall be nothing but joyful.

【16:16】^aThree times a year all your males shall appear before Jehovah your God in the^b place which He will choose: at the Feast of Unleavened Bread, at the Feast of Weeks, and at the^c Feast of Tabernacles. And they shall not appear before Jehovah^d empty-handed;

16:13¹ (Tabernacles) Lit., Booths. So also in v. 16. See note 16² in Exo. 23.

16:11^a
Deut. 12:5

16:12^a
Deut. 5:15;
15:15;
24:18, 22

16:13^a
Lev. 23:34;
Ezra 3:4;
Zech. 14:16

16:13^b
Exo. 23:16;
Lev. 23:39

16:15^a
Deut. 12:5

16:16^a
Exo. 23:14, 17;
34:23

16:16^b
Deut. 12:5

16:16^c
John 7:2

16:16^d
Exo. 23:15

【16:17】各人要按自己的力量，照耶和華你神所賜的福，奉獻禮物。

5 關於百姓中間的管理

十六 18～20, 十七 8～20, 十九 15～21, 二一 1～9, 18～23,
二二 13～30, 二四 1～4, 7, 16, 二五 1～3, 5～16

a 設立審判官和官長 十六 18～20

【16:18】你要在耶和華你神所賜的¹各城裏，按着支派設立²審判官和^a官長；他們必按公義的^b判斷，審判百姓。

● 16:18¹ 直譯，各城門內。

● 16:18² 神百姓中間的神聖管理，不是專制，也不是民主，乃是神治—按着神的所是由神自己直接治理、管理。在舊約以色列人中間，神管理祂的百姓，乃是按照祂常時的說話，就如寫在律法中的話，並按照祂即時的說話，就如藉着大祭司的胸牌，由烏陵和土明所啓示的；或藉着神的靈降臨某些人身上，使他們能作申言者說神的話所啓示的。（出二八 30 與註，利八 8，民二七 21，申三三 8，撒下二八 6，拉二 63，尼七 65。）再者，神的管理是藉着一些人作代理而執行的：祭司和長老、士師或君王爲着神的神治効力，作直接管理者。在新約的召會裏，使徒的教訓（徒二 42）頂替神行政中的律法，而眾召會的長老（徒十四 23，多一 5）是直接的管理者，按

【16:17】Each man shall give as he is able to give, according to the blessing of Jehovah your God, which He has given you.

5. Concerning the Government among the People 16:18-20; 17:8-20; 19:15-21; 21:1-9, 18-23; 22:13-30; 24:1-4, 7, 16; 25:1-3, 5-16

a. The Appointing of Judges and Officers 16:18-20

【16:18】You shall appoint for yourself¹ judges and^a officers² in all your cities which Jehovah your God is giving you, according to your tribes; and they shall judge the people with righteous^b judgment.

16:18² (in) Lit., within all your gates.

16:18¹ (judges) The divine government among God's people is neither autocracy nor democracy but theocracy—a direct ruling and governing by God Himself according to what He is. Among the children of Israel in the Old Testament God governed His people according to His constant speaking, as written in the law, and His instant speaking, as revealed either through the breastplate of the high priest by means of the Urim and Thummim or through the prophets by the Spirit of God coming upon certain ones to enable them to speak God's word (Exo. 28:30 and notes; Lev. 8:8; Num. 27:21; Deut. 33:8; 1 Sam. 28:6; Ezra 2:63; Neh. 7:65). Moreover, God's government was executed through some human agents: the priests and the elders, the judges, or the kings as direct administrators, who worked together for God's theocracy. In the church in the New Testament the teaching of the apostles (Acts 2:42) replaces the law in God's administration, and the elders of the churches (Acts 14:23; Titus 1:5)

16:18^a
民十一 16
申一 15
書一 10
代上二三 4
二六 29
16:18^b
代下十九 6
太五 21

16:18^a
Num. 11:16;
Deut. 1:15;
Josh. 1:10;
1 Chron. 23:4;
26:29
16:18^b
2 Chron. 19:6;
Matt. 5:21

【16:19】不可屈枉公理，^a 不可看人的外貌，也不可受^b 賄賂，因為賄賂能叫智慧人的眼變瞎，又能顛倒義人的話。

【16:20】你要追求公義，只當追求公義，好叫你存活，承受耶和華你神所賜你的地。

(3 關於敬拜神—續)

d 藉着不與拜偶像有攙雜 十六 21 ~ 22

【16:21】你為自己築耶和華你神的¹ 壇，不可在壇旁為自己栽甚麼樹木作為¹ 木像；

【16:22】也不可為自己設立柱像，這是耶和華你神所恨惡的。

照使徒的教訓治理。（提前三 2，五 17。）關於主卽時的說話，基督裏所有的信徒，包括長老，都是神的祭司，（彼前二 5，啓一 6，）有基督作大祭司活在他們裏面，（來八 1，羅八 10，）並有聖靈與他們重生之人的靈調和，（羅八 16，）頂替了烏陵與土明的功用。在信徒中間，有申言者和教師幫助長老職分和祭司職任。（徒十三 1 ~ 4。）見拉五 1 註 1。

● 16:21¹ 壇表徵十字架；木像，或，亞舍拉（Asherah，）指一異教女神的像。把一些異教的東西帶進來，加於十字架，就是產生攙雜。見太十三 33 與註。

【16:19】You shall not distort justice; you shall ^anot respect persons, nor shall you take a ^bbribe, for a bribe blinds the eyes of the wise and perverts the words of the righteous.

【16:20】Righteousness, and only righteousness, shall you pursue, in order that you may live and possess the land which Jehovah your God is giving you.

(3. Concerning the Worship of God — cont'd)

d. By Not Having Any Mixture of Idolatry 16:21-22

【16:21】You shall not plant for yourself an ¹Asherah of any kind of tree beside the ¹altar of Jehovah your God, which you will make for yourself;

【16:22】Nor shall you erect for yourself a pillar, something which Jehovah your God hates.

are the direct administrators, who administrate according to the teaching of the apostles (1 Tim. 3:2; 5:17). In relation to the instant speaking of the Lord, all the believers in Christ, including the elders, are priests to God (1 Pet. 2:5; Rev. 1:6), having Christ as the High Priest living within them (Heb. 8:1; Rom. 8:10) and having the Holy Spirit mingled with their regenerated human spirit (Rom. 8:16) to replace the function of the Urim and Thummim. Among the believers, the prophets and teachers help the eldership and the priesthood (Acts 13:1-4). See note 1¹ in Ezra 5.

16:21¹ (Asherah) An Asherah was an image of a female deity, and the altar signifies the cross. To bring in certain pagan things and add them to the cross is to produce a mixture. See Matt. 13:33 and notes.

申命記 第十七章

e 藉着不將有殘疾的 獻給耶和華 十七 1

【17:1】凡有^a殘疾，有甚麼嚴重缺陷的牛羊，你都不可獻給耶和華你的神，因為這是耶和華你神所憎惡的。

f 藉着用石頭打死 違背神約去事奉別神者 十七 2～7

【17:2】在你們中間，在耶和華你神所賜你的任何¹一座城裏，若發現有男人或女人，行耶和華你神眼中看為惡的事，違背了祂的約，

【17:3】去事奉跪拜別神，或拜^a日頭，或拜月亮，或拜天象，是我不曾吩咐的；

【17:4】有人告訴你，你也聽見了，就要^a仔細的探聽，若果然真實，的確有這可憎惡的事行在以色列中，

● 17:2¹ 直譯，一個城門內。

DEUTERONOMY 17

e. By Not Sacrificing Anything to Jehovah in Which There Is a Blemish 17:1

【17:1】You shall not sacrifice to Jehovah your God any ox or sheep in which there is a^a blemish, anything seriously wrong, for that is an abomination to Jehovah your God.

f. By Stoning to Death Those Who Transgressed God's Covenant and Served Other Gods 17:2-7

【17:2】If there is found in your midst, within any of your gates which Jehovah your God is giving you, a man or a woman who does what is evil in the sight of Jehovah your God by transgressing His covenant,

【17:3】And has gone and served other gods, and bowed down to them, that is, to the^a sun or the moon or any of the host of heaven, which I have not commanded you to do;

【17:4】And it is told to you and you hear of it; then you shall^a investigate thoroughly. And if indeed the thing is true and certain — this abomination has been done in Israel —

17:1^a
利二二 20
申十五 21

17:1^a
Lev. 22:20;
Deut. 15:21

17:3^a
申四 19

17:3^a
Deut. 4:19

17:4^a
申十三 14
十九 18

17:4^a
Deut. 13:14;
19:18

17:5^a
申十三 10

【17:5】你就要將行這惡事的男人或女人拉到城門那裏，用石頭將他們^a打死。

17:6^a
民三五 30
申十九 15
太十八 16
約八 17
林後十三 1
提前五 19
來十 28

【17:6】要憑^a兩三個見證人的口，將那當死的人處死；不可只憑一個見證人的口將他處死。

17:7^a
申十三 9
約八 7
參利二四 14

【17:7】見證人要^a先下手，然後眾民也下手，將他處死。這樣，你就把那惡從你們中間完全^b除掉。

17:7^b
申十三 5

(5 關於百姓中間的管理—續)

b 關於難斷之訴訟的典章 十七 8 ~ 13

17:8^a
申十二 5

【17:8】你城中若起了爭執的事，或因殺人，或因訴訟，或因毆打，是你難斷的，你就當起來，上耶和華你神所選擇的^a地方，

【17:5】Then you shall bring out that man or that woman who has done this evil thing, to your gates, that very man or woman, and you shall^a stone them with stones so that they die.

【17:6】At the word of^a two witnesses or three witnesses shall he who is to die be put to death; he shall not be put to death at the word of only one witness.

【17:7】The^a hand of the witnesses shall be first against him to put him to death, and afterward the hand of all the people. Thus you shall utterly^b remove the evil from your midst.

17:5^a
Deut. 13:10

17:6^a
Num. 35:30;
Deut. 19:15;
Matt. 18:16;
John 8:17;
2 Cor. 13:1;
1 Tim. 5:19;
Heb. 10:28

17:7^a
Deut. 13:9;
John 8:7;
cf. Lev. 24:14
17:7^b
Deut. 13:5

(5. Concerning the Government among the People — cont'd)

b. The Ordinance concerning a Complicated Civil Suit 17:8-13

【17:8】If a case is too complicated for you to judge between one kind of homicide and another, or between one kind of civil suit and another, or between one kind of assault and another, being disputed cases within your gates, then you shall arise and go up to the^a place which Jehovah your God will choose;

17:8^a
Deut. 12:5

【17:9】去見^{1a}祭司利未人和當時的審判官，求問他們，他們必將判語指示你。

【17:10】你要照着他們從耶和華所選擇的地方指示你的判語^a去行；你要照着他們所指教你的一切話謹守遵行。

【17:11】要按他們所¹給你的指導，照他們所告訴你的斷案去行；他們所指示你的判語，你不可偏離左右。

● 17:9¹ 爭執的事主要是由祭司審查。首先，祭司到神那裏，停留在神面前。其次，祭司在神面前思考神的聖言。第三，祭司利未人有胸牌帶着烏陵和土明，（三三 8，）提供即時的光照。（出二八 30 與註。）至終，祭司藉着神的同在、神的話、以及烏陵和土明，就對神聖的斷案有清楚的領會，然後把這斷案交給當時的審判官。審判官就按着祭司從神所領受並傳給他的，執行審斷。因此，爭執之事的審斷是藉着人，卻是出於神並照着神——這是神治。見十六 18 註 2。

● 17:11¹ 直譯，指教。

【17:9】And you shall come to ¹the Levitical priests and to the ^ajudge who is presiding in those days and investigate the matter; and they shall declare to you the sentence of judgment.

【17:10】And you shall ^ado according to the word of the sentence that they declare to you from that place which Jehovah will choose; and you shall be certain to do according to all that they instruct you.

【17:11】You shall do according to the word of the instruction with which they instruct you and according to the judgment which they speak to you; you shall not turn aside to the right or to the left from the sentence that they declare to you.

17:9¹ (the) Lit., the priests the Levites. So also elsewhere in this book. The investigation was conducted mainly by the priest. First, the priest went to God and stayed with God. Second, in the presence of God the priest would consider God's holy word. Third, the Levitical priests had the breastplate with the Urim and Thummim (33:8), which provided instant enlightenment (Exo. 28:30 and notes). Eventually, through the presence of God, the word of God, and the Urim and Thummim, the priest would gain a clear understanding of the divine judgment and then pass on this judgment to the presiding judge. The judge would then make a judgment according to what the priest had received from God and passed on to him. The judgment of the case, therefore, came through man, but it was of God and according to God—a matter of theocracy. See note 18¹ in ch. 16.

17:12^a
參申十八 20, 22
17:12^b
參林前五 13

【17:12】若有人^a擅自行事，不聽從在那裏在耶和華你神面前侍立供職的祭司，或不聽從審判官，那人必要治死；這樣，你就把那惡從以色列中完全^b除掉。

【17:13】眾百姓聽見都要害怕，不再擅自行事。

c 立王治理百姓 十七 14 ~ 20

17:14^a
參撒上八 5, 19-20

【17:14】你進了耶和華你神所賜你的地，得了那地，居住的時候，若說，我要立一位^{1a}王治理我，像四圍的列國一樣；

17:15^a
撒上十 24
十六 12
代上二八 5

【17:15】你總要立耶和華你神所^a揀選的人爲王治理你；要從你弟兄中立一位王，不可立你弟兄以外的人治理你。

17:16^a
申二八 68
何十一 5
參出十三 17
民十四 3-4
耶四二 15-19

【17:16】只是王不可爲自己多添¹馬匹，也不可使百姓回^{1a}埃及去，要爲自己多添馬匹，因耶和華曾對你們說，不可再回那條路去。

● 17:14¹ 百姓想要有王，因而頂替了神作他們的王，這是得罪神的。（撒上八 4 ~ 7 與 7 註 1。）

● 17:16¹ 埃及表徵世界，馬匹表徵屬世的憑藉。神的子民若用屬世的憑藉或屬世的方法，就必墮落回到世界。

【17:12】And the man who acts^a presumptuously by not listening to the priest who stands to minister there before Jehovah your God, or to the judge, that man shall die. Thus you shall utterly^b remove the evil from Israel.

【17:13】And all the people will hear and will fear, and they will not act presumptuously anymore.

c. The Setting of a King over the People 17:14-20

【17:14】When you enter the land which Jehovah your God is giving you, and you possess it and dwell in it, and you say, I will set a^{1a} king over me like all the nations which surround me;

【17:15】You must set a king over you whom Jehovah your God will^a choose; from among your brothers you shall set a king over you; you may not put a foreigner, who is not your brother, over you.

【17:16】However, he shall not amass¹ horses to himself, and he shall not turn the people back to^{1a} Egypt so that he may amass horses, since Jehovah has said to you, You shall never again return that way.

17:14¹ (king) The people's desire to have a king, thus replacing God as their King, was offensive to God (1 Sam. 8:4-7 and note 7¹).

17:16¹ (horses) Egypt signifies the world, and horses signify the worldly means. If God's people use the worldly means or the worldly way, they will surely turn back to the world.

17:12^a
cf. Deut. 18:20, 22
17:12^b
cf. 1 Cor. 5:13

17:14^a
cf. 1 Sam. 8:5, 19-20

17:15^a
1 Sam. 10:24;
16:12;
1 Chron. 28:5

17:16^a
Deut. 28:68;
Hosea 11:5;
cf. Exo. 13:17;
Num. 14:3-4;
Jer. 42:15-19;
See note 16¹

17:17^a
參王上十一 3-4

【17:17】他也不可爲自己多立^a妃嬪，免得他的心偏邪；也不可爲自己多多積聚金銀。

17:18^a
參申三一 26
書一 8
王下十一 12
二二 8
代下三四 14

【17:18】他登了國位，就要將祭司利未人面前的這^{1a}律法書，爲自己抄錄一本，

【17:19】存在他那裏；他一生的日子都要誦讀，好學習敬畏耶和華他的神，謹守遵行這律法書上的一切言語和這些律例，

17:20^a
參申四 40

【17:20】免得他向弟兄心裏高傲，離了這誡命，或偏左或偏右。這樣，他和他的子孫在以色列中治國的日子，就^a得以長久。

● 17:18¹ 這裏的律法是指摩西所寫的五經—舊約的頭五卷書。在治理百姓的事上，王首先要受神的話教導、管制、規律並支配。對召會中的長老們來說，原則也是一樣。長老們要管理、治理召會，就必須被神的聖言重新構成。（提前三 2，五 17。）結果，他們就在神的管理、神的規律和支配之下。這樣，他們的決斷自然會有神在其中，長老們就代表神治理召會的事務。這種治理乃是神治。（見十六 18 註 2。）

【17:17】And he shall not amass^a wives to himself, so that his heart does not turn aside; nor shall he amass silver and gold to himself in great amounts.

【17:18】And when he sits on the throne of his kingdom, he shall write out for himself a copy of this^{1a} law in a book, out of that which is before the Levitical priests.

【17:19】And it shall be with him, and he shall read in it all the days of his life, in order that he may learn to fear Jehovah his God by keeping all the words of this law and these statutes and doing them,

【17:20】So that his heart may not be lifted up above his brothers and he may not turn aside from the commandment to the right or to the left; that he and his sons may^a extend their days over their kingdom in the midst of Israel.

17:18¹ (law) The law here refers to the Pentateuch, the first five books of the Old Testament, which were written by Moses. In ruling over the people, the king first had to be instructed, governed, ruled, and controlled by the word of God. The principle should be the same with the elders in the churches. In order to administrate, to manage, the church, the elders must be reconstituted with the holy word of God (1 Tim. 3:2; 5:17). As a result, they will be under God's government, under God's rule and control. Then spontaneously God will be in their decisions, and the elders will represent God to manage the affairs of the church. This kind of management is theocracy (see note 18¹ in ch. 16).

17:17^a
cf. 1 Kings 11:3-4

17:18^a
cf. Deut. 31:26;
Josh. 1:8;
2 Kings 11:12;
22:8;
2 Chron. 34:14

17:20^a
cf. Deut. 4:40

申命記 第十八章

6 關於祭司利未人 和利未全支派的供應 十八 1 ~ 8

【18:1】^{1a} 祭司利未人和 ¹ 利未全支派，
必在以色列中無分無業；他們要 ^b 喫
用獻給耶和華的 ^c 火祭和祂的 ² 產業。

【18:2】他們在弟兄中必沒有產業；^{1a} 耶
和華是他們的產業，正如耶和華所應
許他們的。

【18:3】¹ 祭司從百姓所當得的分乃是這
樣：凡獻牛或羊為祭的，要把 ^a 前腿
和兩腮並胃臟給祭司。

● 18:1¹ 祭司直接在神面前事奉神，利未人是
祭司的僕人，與祭司配搭並服事他們，照管各樣實
際的事務。關於祭司和利未人的事奉，見民三～四
與註。

● 18:1² 神的產業由以色列人獻給神的十分取
一之物組成。這十分取一之物的某些部分要給祭
司。因此，祭司是靠神的百姓獻給神的十分取一之
物生活。見民十八 9 註 1。

● 18:2¹ 見民十八 20 註 1。

● 18:3¹ 關於祭司所得的分，（3 ~ 5，）見民
十八 8 ~ 20 與註。

DEUTERONOMY 18

6. Concerning the Supply of the Levitical Priests and the Whole Tribe of Levi 18:1-8

【18:1】^aThe ¹Levitical priests and the whole ¹tribe of Levi
shall have no portion or inheritance with Israel; they shall
^beat Jehovah's ^cofferings by fire and His ²inheritance.

【18:2】Thus they shall have no inheritance in the midst of
their brothers; ^{1a}Jehovah is their inheritance, as He has
promised them.

【18:3】And this shall be the ¹priests' rightful due from the
people, from those who offer a sacrifice, whether an ox or
a sheep: They shall give the priest the ^ashoulder, the two
cheeks, and the stomach.

18:1¹ (Levitical) Whereas the priests served God directly in His
presence, the Levites were servants of the priests, coordinating with
them and serving them by taking care of various practical matters. For
the service of the priests and the Levites, see Num. 3-4 and notes.

18:1² (inheritance) God's inheritance consisted of the tithes offered
to Him by the children of Israel. Some of these tithes were to be for the
priests. Thus, the priests lived on the tithes offered to God by His people.
See note 9¹ in Num. 18.

18:2¹ (Jehovah) See note 20¹ in Num. 18.

18:3¹ (priests') For the portion of the priests (vv. 3-5), see Num. 18:8-
20 and notes.

18:1^a
1-2;
申十 9
十二 12
十四 27
民十八 20-24
18:1^b
林前九 13
18:1^c
書十三 14
撒二 28
18:2^a
參詩十六 5
18:3^a
利七 32-34

18:1^a
vv. 1-2;
Deut. 10:9;
12:12;
14:27;
Num. 18:20-24
18:1^b
1 Cor. 9:13
18:1^c
Josh. 13:14;
1 Sam. 2:28
18:2^a
cf. Psa. 16:5
18:3^a
Lev. 7:32-34

【18:4】初收的五穀、新酒和新油，並初剪的羊毛，也要給他；

【18:5】因為耶和華你的神從你眾支派中將他和他的子孫揀選出來，使他們常在耶和華的名裏^a侍立供職。

【18:6】¹利未人無論寄居在以色列中的那一座城，若從那裏出來，²一心願意到耶和華所選擇的^a地方，

【18:7】就要在耶和華他神的名裏供職，像他眾弟兄利未人在那裏侍立在耶和華面前一樣。

【18:8】除了他賣祖產¹所得的以外，他還可以與弟兄們喫同等分量的祭物。

7 關於禁止 交鬼或過陰 十八 9 ~ 14

● 18:6¹ 利未人的分乃是以色列人所獻的一切十分取一之物。見民十八 21 ~ 32 與註。

● 18:6² 直譯，全魂。

● 18:8¹ 原文的準確意義不詳。

【18:4】You shall give him the firstfruits of your grain, of your new wine, and of your fresh oil, and the first shearing of your sheep;

【18:5】For Jehovah your God has chosen him and his sons out of all your tribes to^a stand and minister in Jehovah's name always.

【18:6】And if a¹ Levite comes from any of your gates out of all Israel, where he sojourns, and comes according to all his soul's desire to the^a place which Jehovah will choose,

【18:7】He shall minister in the name of Jehovah his God, like all his brothers, the Levites, who stand there before Jehovah.

【18:8】They shall eat equal portions, besides the¹ proceeds from the sale of his father's estate.

7. Concerning the Prohibitions against Contacting Evil Spirits or the Spirits of the Dead 18:9-14

18:6¹ (Levite) The portion of the Levites was all the tithes of Israel. See Num. 18:21-32 and notes.

18:8¹ (proceeds) The exact meaning of the Hebrew is uncertain.

18:5^a
申十 8
十七 12

18:6^a
申十二 5

18:5^a
Deut. 10:8;
17:12

18:6^a
Deut. 12:5

【18:9】你進了耶和華你神所賜之地，
那些國民所行可憎惡的事，你不可學
着行。

【18:10】你們中間不可有人使兒女經
火，也不可有^a 占卜的、觀兆的、用
法術的、行邪術的、

【18:11】念咒的、交鬼的、行巫術的、
過陰的；

【18:12】凡行這些事的，都爲耶和華所憎
惡；因那些國民行這些可憎惡的事，所
以耶和華你的神將他們從你面前趕出。

【18:13】你要向着耶和華你的神作^a 完全人。

【18:14】因你所要趕出的那些國民，都
聽信觀兆的和占卜的；但耶和華你的
神從來不許你這樣行。

8 關於耶和華神
爲以色列人興起一位
像摩西的申言者（要來的基督）
十八 15 ~ 19

【18:9】When you enter the land which Jehovah your God is
giving you, you shall not learn to do things according to the
abominations of those nations.

【18:10】There shall not be found among you anyone who
makes his son or daughter pass through fire; anyone who
performs^a divination, practices soothsaying, or interprets
omens; or anyone who employs sorcery

【18:11】Or casts spells; or anyone who consults a spirit of the
dead or a familiar spirit or inquires of the dead;

【18:12】For everyone who does these things is an abomination
to Jehovah; and on account of these abominations Jehovah
your God is dispossessing them from before you.

【18:13】You shall be^a blameless toward Jehovah your God.

【18:14】For these nations whom you are dispossessing listen
to those who practice soothsaying and to those who perform
divination, but Jehovah your God has not allowed you to do so.

8. Concerning Jehovah God's Raising Up
of a Prophet (the Coming Christ)
like Moses for the Children of Israel
18:15-19

18:10^a
利二十 27
賽四七 9
加五 20
啓九 21
參林前十 20

18:13^a
創六 9
十七 1
路一 6
腓三 6

18:10^a
Lev. 20:27;
Isa. 47:9;
Gal. 5:20;
Rev. 9:21;
cf. 1 Cor. 10:20

18:13^a
Gen. 6:9;
17:1;
Luke 1:6;
Phil. 3:6

18:15^a
太二一 11
可六 15
路七 16
二四 19
約一 21, 25
五 46
六 14
七 40
徒三 22
七 37
參約四 25
18:15^b
參太十七 5
18:16^a
出二十 19
申五 25
來十二 19
18:17^a
申五 28

18:18^a
申十八 15

【18:15】耶和華你的神要從你們弟兄們中間，給你興起一位^{1a} 申言者像我，你們要^b 聽從祂。

【18:16】正如你在何烈山大會的日子，向耶和華你神所求一切的話，說，^a 求你不要叫我再聽見耶和華我神的聲音，也不要叫我再看見這大火，免得我死亡。

【18:17】耶和華就對我說，^a 他們所說的很好。

【18:18】我必從他們弟兄們中間，給他們¹ 興起一位^a 申言者像你；我要將我的話放在祂口中，祂要將我一切所吩咐的，都告訴他們。

● 18:15¹ 徒三 22 把 15～19 節應用於基督，（祂是神成為肉體來作人，）指明基督是神應許給祂百姓以色列人的申言者。這位申言者要從他們的弟兄們中間興起，（15 上，）指明基督這位要來的申言者既是神聖的，又是屬人的。

● 18:18¹ 神要藉着基督的成為肉體，興起這位申言者講說神的話。（約三 34，七 16～17，八 18，來一 2 上。）講說神的話，即申言，乃是分賜神，把神說到人裏面。（見林前十四 1，3～5，24～25，31，與 1 註 4，3 註 1，24 註 1，25 註 1，31 註 1。）這就是神所興起的申言者主耶穌所作的。

【18:15】A ^{1a}Prophet will Jehovah your God raise up for you from your midst, from among your brothers, like me; you shall ^blisten to Him.

【18:16】This is according to all that you asked of Jehovah your God at Horeb on the day of the assembly, saying, ^aLet me not hear any more of the voice of Jehovah my God, and let me not see this great fire any longer, lest I die.

【18:17】And Jehovah said to me, ^aThey have done well in what they have spoken.

【18:18】A ^aProphet will I ¹raise up for them from the midst of their brothers like you; and I will put My words in His mouth, and He will speak to them all that I command Him.

18:15¹ (Prophet) Acts 3:22 applies vv. 15-19 to Christ, who is God incarnated to be a man, indicating that Christ is the Prophet promised by God to His people, the children of Israel. That the Prophet was to be from among their brothers (v. 15a) indicates that Christ as the coming Prophet would be human as well as divine.

18:18¹ (raise) God would raise up this Prophet through the incarnation of Christ to speak the word of God (John 3:34; 7:16-17; 8:18; Heb. 1:2a). To speak God's word, i.e., to prophesy, is to dispense God, to speak God forth into others (see 1 Cor. 14:1, 3-5, 24-25, 31 and notes 1³, 3¹, 24¹, 25¹, and 31¹). This is what the Lord Jesus did as the Prophet raised up by God.

18:15^a
Matt. 21:11;
Mark 6:15;
Luke 7:16;
24:19;
John 1:21, 25;
5:46;
6:14;
7:40;
Acts 3:22;
7:37;
cf. John 4:25
18:15^b
cf. Matt. 17:5
18:16^a
Exo. 20:19;
Deut. 5:25;
Heb. 12:19
18:17^a
Deut. 5:28

18:18^a
Deut. 18:15

18:19^a
約十二 48
徒三 23

【18:19】誰^a不聽祂在我名裏所說的話，
我必親自向誰討罪。

9 關於假申言者 十八 20 ~ 22

18:20^a
申十三 5

【18:20】若有申言者擅自託我的名，說
我所未曾吩咐他說的話，或是奉別神
的名說話，那申言者必要^a治死。

【18:21】你心裏若說，我們怎能知道那
是耶和華沒有說過的話呢？

18:22^a
參耶二八 9

【18:22】申言者託耶和華的名說話，所
說的若^a不成就，也無效驗，那就是
耶和華沒有說過的話，是那申言者擅
自說的，你不要怕他。

申命記 第十九章

10 關於分出庇護城 十九 1 ~ 13

19:1^a
申十二 29

【19:1】耶和華你神將列國的民^a剪除，耶
和華你神也將他們的地賜給你，你將他
們趕出，住他們的城邑並他們的房屋，

【18:19】And the man who will^a not listen to My words which
He will speak in My name, I Myself will require it from him.

9. Concerning the False Prophet 18:20-22

【18:20】But the prophet who speaks a word presumptuously
in My name, which I did not command him to speak, or who
speaks in the name of other gods, that prophet shall^a die.

【18:21】And if you say in your heart, How shall we know the
word that Jehovah has not spoken?

【18:22】When a prophet speaks in the name of Jehovah and
the thing does^a not happen nor come about, that is the thing
which Jehovah has not spoken. The prophet has spoken
presumptuously; you shall not be afraid of him.

18:19^a
John 12:48;
Acts 3:23

18:20^a
Deut. 13:5

18:22^a
cf. Jer. 28:9

DEUTERONOMY 19

10. Concerning the Setting Apart of the Cities of Refuge 19:1-13

【19:1】When Jehovah your God^a cuts off the nations whose
land Jehovah your God is giving you and you dispossess
them and dwell in their cities and in their houses,

19:1^a
Deut. 12:29

19:2^a
民三五 14
申四 41

【19:2】那時你要在耶和華你神所賜你爲業的地上，爲自己分出^a三座¹城。

19:3^a
民三五 15
申四 42
書二十 3-4

【19:3】你要測量距離，將耶和華你神賜你承受爲業的地，分爲三區，使誤殺人的，都可以^a逃到那裏。

【19:4】誤殺人的逃到那裏而得存活，定例乃是這樣：凡素無仇恨，誤殺了鄰舍的，

【19:5】就如人與鄰舍同入樹林砍伐樹木，手拿斧子砍樹，斧頭脫了把，打在鄰舍身上，以至於死，這人可以逃到那些城的一座城而得存活，

【19:6】免得報血仇的，心中火熱追趕他，因路遠就追上，將¹他殺死；其實他不該死，因爲他與被殺的素無仇恨。

【19:7】所以我吩咐你說，要分出三座城。

● 19:2¹ 1 ~ 13 節，見民三五 9 ~ 34 註。

● 19:6¹ 直譯，他的魂。

【19:2】You shall set apart^a three¹ cities for yourself in the midst of your land, which Jehovah your God is giving you to possess.

【19:3】You shall survey the distances for yourself and divide into three parts the territory of your land, which Jehovah your God will give you as an inheritance, so that every manslayer may^a flee there.

【19:4】And this shall be the case of the manslayer who flees there and lives: He who slays his neighbor without intent and did not hate him previously —

【19:5】As when a man goes with his neighbor into the forest to cut wood, and his hand goes to cut the tree with an axe, and the iron axehead slips off the handle and hits his neighbor so that he dies — he shall flee to one of these cities and live;

【19:6】Lest the avenger of blood pursue the manslayer, while his heart rages, and he overtake him because the distance is long and¹ slay him; though he is not worthy of death, for he did not hate him previously.

【19:7】Therefore I am commanding you, saying, You shall set apart three cities for yourself.

19:2^a
Num. 35:14;
Deut. 4:41

19:3^a
Num. 35:15;
Deut. 4:42;
Josh. 20:3-4

19:2¹ (cities) For vv. 1-13, see notes in Num. 35:9-34.

19:6¹ (slay) Lit., slay him as regards the soul. So also in v. 11.

19:8^a
出三四 24
申十二 20
參出二三 31

【19:8】耶和華你神若照祂向你列祖所起的誓，^a擴張你的境界，將所應許賜你列祖的地全然給你；

【19:9】你若謹守遵行我今日所吩咐的這一切誡命，愛耶和華你的神，常常行祂的道路，就要在這三座城之外，再為自己加添三座城；

【19:10】免得無辜之人的血，流在耶和華你神所賜你為業的地上，流血的罪就歸於你。

【19:11】但若有人恨他的鄰舍，^a埋伏着起來¹擊殺他，以至於死，然後逃到這些城的一座城；

【19:12】他本城的長老就要打發人去，從那裏帶出他來，交在報血仇的手中，將他治死。

【19:13】你的眼不可憐惜他，卻要從以色列中^a除掉流無辜血的罪，使你可以得福。

19:11^a
民三五 20-21
參申二七 24

19:13^a
申二一 9
民三五 33
參王上二 31

【19:8】And if Jehovah your God ^aenlarges your territory, as He swore to your fathers, and gives you all the land which He promised to give to your fathers;

【19:9】If you are certain to do all this commandment which I am commanding you today, to love Jehovah your God and to walk in His ways always; then you shall add three more cities for yourself, besides these three,

【19:10】That innocent blood may not be shed in the midst of your land, which Jehovah your God is giving you as an inheritance, and guilt for blood be upon you.

【19:11】But if a man hates his neighbor and ^alies in wait for him, and he rises up against him and slays him so that he dies, and he flees to one of these cities;

【19:12】Then the elders of his city shall send men and take him from there and deliver him into the hand of the avenger of blood, so that he may die.

【19:13】Your eye shall not pity him, but you shall ^aremove the guilt of innocent blood from Israel that it may go well with you.

19:8^a
Exo. 34:24;
Deut. 12:20;
cf. Exo. 23:31

19:11^a
Num. 35:20-21;
cf. Deut. 27:24

19:13^a
Deut. 21:9;
Num. 35:33;
cf. 1 Kings 2:31

● 19:11¹ 直譯，殺了他的魂。

11 關於挪移 鄰舍的地界 十九 14

【19:14】在耶和華你神所賜你為業之地，在你所承受的產業上，^a不可挪移你鄰舍的¹地界，那是先人所定的。

(5 關於百姓中間的 管理—續)

d 關於罪孽或罪的典章 十九 15 ~ 21

【19:15】人無論犯甚麼罪孽或甚麼罪，不可只有^a一個見證人起來指證；總要^b憑^c兩三個見證人的口，纔可定案。

【19:16】若有^a惡毒的見證人起來指證某人作惡，

● 19:14¹ 地後來是藉拈鬮分配的，（書十四 2 與註，）並且設立了地界。挪移地界就是改變神的命定。這在神眼中是可憎的。我們不可貪心，不可侵佔別人的分，反該學習以神所命定給我們的那一分基督為滿足。參羅十二 3，林後十 13 ~ 16。

11. Concerning the Moving of the Neighbor's Boundary Marker 19:14

【19:14】You shall ^anot move your neighbor's ¹boundary marker, which your ancestors have set, in your inheritance, which you will inherit in the land which Jehovah your God is giving you to possess.

(5. Concerning the Government among the People — cont'd)

d. The Ordinance concerning Any Iniquity or Any Sin 19:15-21

【19:15】^aOne witness only shall not rise up against a man for any iniquity or for any sin which he has committed; ^bat the word of ^ctwo witnesses or at the word of three witnesses shall a matter be established.

【19:16】If a ^amalicious witness rises up against a man to testify against him of wrongdoing,

19:14¹ (boundary) The land was eventually divided by lot (Josh. 14:2 and note), and boundary markers were set up. To move a boundary marker was to change God's ordination. This is abominable in the eyes of God. Instead of being greedy and invading another's portion, we should learn to be contented with the portion of Christ that God has ordained for us. Cf. Rom. 12:3; 2 Cor. 10:13-16.

19:14^a
Prov. 22:28;
23:10;
cf. Deut. 27:17;
Job 24:2;
Hosea 5:10

19:15^a
Num. 35:30
19:15^b
Matt. 18:16;
2 Cor. 13:1;
1 Tim. 5:19
19:15^c
Deut. 17:6;
Matt. 26:60;
John 8:17;
Heb. 10:28
19:16^a
cf. Exo. 23:1;
Psa. 35:11

19:14^a
箴二二 28
二三 10
參申二七 17
伯二四 2
何五 10

19:15^a
民三五 30
19:15^b
太十八 16
林後十三 1
提前五 19
19:15^c
申十七 6
太二六 60
約八 17
來十 28
19:16^a
參出二三 1
詩三五 11

19:17^a
申十七 8-9

【19:17】這兩個爭訟的人就要站在耶和華面前，在當時的^a祭司和審判官面前。

19:18^a
申十三 14
十七 4

【19:18】審判官要^a仔細的查究，若見證人果然是作假見證的，以假見證陷害弟兄，

【19:19】你們就要待他，如同他想要怎樣待他的弟兄。這樣，你就把那惡從你們中間完全除掉。

19:20^a
申十三 11

【19:20】其餘的人^a聽見都必害怕，就不敢在你們中間再行這樣的惡事了。

19:21^a
出二一 23-24
利二四 20
太五 38

【19:21】你的眼不可憐惜，要^a以命償命，以眼還眼，以牙還牙，以手還手，以腳還腳。

申命記 第二十章

12 關於以色列人出去
與仇敵爭戰
二十 1 ~ 20

【19:17】The two men who have the dispute shall stand before Jehovah, before the^a priests and the judges who are serving in those days.

【19:18】And the judges shall^a investigate thoroughly; and if indeed the witness is a false witness, if he has testified falsely against his brother,

【19:19】You shall do to him as he intended to do to his brother. Thus you shall utterly remove the evil from your midst.

【19:20】And those who remain^a will hear and will fear and will never again do anything like this evil thing in your midst.

【19:21】And your eye shall not pity: a^a life for a life, an eye for an eye, a tooth for a tooth, a hand for a hand, a foot for a foot.

DEUTERONOMY 20

12. Concerning the Children of Israel Going Forth
into Battle against Their Enemies
20:1-20

19:17^a
Deut. 17:8-9

19:18^a
Deut. 13:14;
17:4

19:20^a
Deut. 13:11

19:21^a
Exo. 21:23-24;
Lev. 24:20;
Matt. 5:38

20:1^a
書十七 18
詩二十 7
賽三一 1
20:1^b
申三一 8
代下三二 8

【20:1】你出去與仇敵¹爭戰的時候，看見馬匹、^a戰車、和比你多的人民，不要怕他們，因為領你從埃及地上來的耶和華你神^b與你同在。

【20:2】你們將要上陣的時候，祭司要近前來，告訴百姓，

【20:3】說，以色列人哪，你們當聽！你們今日將要與仇敵爭戰，不要膽怯，不要懼怕，不要恐慌，也不要因他們驚恐；

【20:4】因為耶和華你們的神與你們同去，要為你們與仇敵^a爭戰，拯救你們。

● 20:1¹ 美地是基督的豫表。（見八 7 註 1。）雖然基督已經由神分給我們，作我們的分，（西一 12，）我們若要擁有基督，並活在作我們土地的基督裏，仍然需要與屬靈的仇敵爭戰。（見民二一 1 註 1。）我們不只該禱告，也要爭戰。事實上，爭戰的不是我們，因為神與我們同去，為我們爭戰。爭戰是我們的責任，但我們無法憑自己履行這責任，只能憑着相信主，就是憑着主自己作我們的生命和生命的供應，纔能履行。我們只能憑神聖的生命，永遠的生命，纔能履行主的要求；這永遠的生命就是具體化於基督，（約十四 6，約壹五 11～12，）又實化為賜生命之靈（約十四 16～20，林前十五 45）的三一神。見八 3 註 1 二段。

【20:1】When you go forth into ¹battle against your enemies, and you see horse and ^achariot, a people more numerous than you, you shall not fear them; for Jehovah your God is ^bwith you, He who brought you up out of the land of Egypt.

【20:2】And when you draw near to the battle, the priest shall approach and speak to the people,

【20:3】And he shall say to them, Hear, O Israel! You are drawing near to the battle against your enemies today. Do not let your heart fail; do not be afraid or alarmed or terrified of them.

【20:4】For it is Jehovah your God who goes with you to ^afight for you against your enemies, to save you.

20:1¹ (battle) The good land is a type of Christ (see note 7¹ in ch. 8). Although Christ has been allotted to us by God as our portion (Col. 1:12), if we would possess Christ and live in Christ as our land, we still need to fight against the spiritual enemies (see note 1¹ in Num. 21). We should not only pray but also fight. Actually, we are not the ones fighting, for God goes with us and fights for us. It is our duty to fight, but we cannot fulfill this duty by ourselves but only by faith in the Lord, i.e., by the Lord Himself as our life and life supply. We can fulfill the Lord's requirements only by the divine life, the eternal life, which is the Triune God embodied in Christ (John 14:6; 1 John 5:11-12), who is realized as the life-giving Spirit (John 14:16-20; 1 Cor. 15:45). See note 3¹, par. 2, in ch. 8.

20:1^a
Josh. 17:18;
Psa. 20:7;
Isa. 31:1
20:1^b
Deut. 31:8;
2 Chron. 32:8

20:4^a
Exo. 14:14;
Deut. 1:30;
3:22;
Josh. 23:10

20:4^a
出十四 14
申一 30
三 22
書二三 10

【20:5】官長也要告訴百姓，說，有誰建造新房屋，尚未奉獻呢？他可以回家去，免得他陣亡，別人去奉獻。

【20:6】有誰種^a葡萄園，尚未¹享用呢？他可以回家去，免得他陣亡，別人去享用。

【20:7】有誰聘定了^a妻子，尚未迎娶呢？他可以回家去，免得他陣亡，別人去娶。

【20:8】官長又要告訴百姓，說，有誰¹懼怕膽怯呢？他可以回家去，免得他弟兄的心融化，和他一樣。

【20:9】官長對百姓講完了話，就當派軍長率領他們。

【20:10】你臨近一座城，要攻打的時候，先要對城裏的民宣告^a和平的話。

● 20:6¹ 直譯，凡俗的使用。（參利十九 23～25。）

● 20:8¹ 若有懼怕的人留下來，他會影響別人，叫別人害怕。基甸軍隊的組成說明了這點。（士七 3。）

【20:5】And the officers shall speak to the people, saying, Is there any man who has built a new house and has not dedicated it? Let him go and return to his house, lest he die in the battle and another man dedicate it.

【20:6】Is there any man who has planted a^a vineyard and has not¹ partaken of it? Let him go and return to his house, lest he die in the battle and another man partake of it.

【20:7】Is there any man who has gotten engaged to a^a woman and has not taken her to himself? Let him go and return to his house, lest he die in the battle and another man take her to himself.

【20:8】And the officers shall speak further to the people and say, Is there any man who is¹ afraid and whose heart fails? Let him go and return to his house, so that the heart of his brothers does not melt like his heart.

【20:9】And when the officers have finished speaking to the people, they shall appoint commanders of the armies at the head of the people.

【20:10】When you draw near to a city to fight against it, you shall proclaim^a peace to it.

20:6¹ (partaken) Lit., brought it into common use (cf. Lev. 19:23-25).

20:8¹ (afraid) If a fearful one had remained, he would have affected others, causing them to be afraid. The formation of Gideon's army is an illustration of this (Judg. 7:3).

20:6^a

歌八 11-12
林前九 7

20:7^a

申二四 5
參申二八 30
路十四 18-20

20:6^a

S. S. 8:11-12;
1 Cor. 9:7

20:7^a

Deut. 24:5;
cf. Deut. 28:30;
Luke 14:18-20

20:10^a

申二 26
士二一 13
參亞九 10
路十 5-6
弗二 17

20:10^a

Deut. 2:26;
Judg. 21:13;
cf. Zech. 9:10;
Luke 10:5-6;
Eph. 2:17

【20:11】他們若以和平的話回答你，給你開了城門，城裏所有的人就都要給你作苦工，服事你；

【20:12】若不肯與你和好，反要與你打仗，你就要圍困那城。

【20:13】耶和華你的神把城交付你的手，你就要用刀^a殺盡這城的男丁。

【20:14】惟有^a婦女、孩子、牲畜、和城內的一切，就是所有的掠物，你可以奪為己有；你可以享用從仇敵所取的掠物，那是耶和華你神所賜給你的。

【20:15】離你甚遠的各城，不是這些國民的城，你都要這樣對待。

【20:16】但這些國民的城，耶和華你神既賜你為業，其中凡有氣息的，一個也不可讓他存活；

【20:17】只要照耶和華你神所吩咐的，將^a赫人、亞摩利人、迦南人、比利洗人、希未人、耶布斯人，都^{1b}滅絕淨盡，

● 20:17¹ 見七 2 註 1。

【20:11】And if it responds with peace to you and opens its gates to you, all the people found within it shall become your forced labor; and they shall serve you.

【20:12】But if it does not make peace with you, but rather engages in battle with you, you shall besiege it.

【20:13】And when Jehovah your God delivers it into your hand, you shall^a slay every male in it with the edge of the sword.

【20:14】But the^a women and the little ones and the beasts and all that is in the city, that is, all its spoil, you shall take as your plunder; and you shall enjoy the spoil of your enemies, which Jehovah your God has given you.

【20:15】Thus shall you do to all the cities that are very far from you, which are not among the cities of these nations.

【20:16】But of the cities of these peoples which Jehovah your God is giving you as an inheritance, you shall not allow anything that breathes to live;

【20:17】But you must utterly^{1a} destroy them: the^b Hittites and the Amorites, the Canaanites and the Perizzites, the Hivites and the Jebusites, just as Jehovah your God has commanded you,

20:17¹ (destroy) See note 2¹ in ch. 7.

20:13^a
民三一 7

20:14^a
民三一 9

20:17^a
申七 1
書九 1
十二 8
20:17^b
申七 2
書十 1, 37, 39
十一 11-12

20:13^a
Num. 31:7

20:14^a
Num. 31:9

20:17^a
Deut. 7:2;
Josh. 10:1, 37,
39;
11:11-12
20:17^b
Deut. 7:1;
Josh. 9:1;
12:8

【20:18】免得他們教導你們照着他們去行一切可憎惡的事，就是他們向自己神所行的，以致你們^a得罪耶和華你們的神。

【20:19】你若許久圍困要攻打奪取一座城，就不可舉斧砍壞那裏的樹木；你可以喫樹上的果子，不可砍伐。田間的樹木豈是人，叫你圍困麼？

【20:20】惟獨你所知道不是¹結果子的樹木，你可以毀壞、砍伐，用以建造圍城的設備，攻擊那與你打仗的城，直到攻陷了。

申命記 第二十一章

(5 關於百姓中間的管理—續)

e 關於有人殺了人，
被殺者給發現倒在
美地田野之事的典章
二一 1～9

● 20:20¹ 直譯，作食物。

【20:18】So that they do not teach you to do according to all their abominations which they do for their gods and you^a sin against Jehovah your God.

【20:19】When you besiege a city for many days, battling against it to capture it, you shall not destroy its trees by putting an axe to them; for you may eat of them, and you shall not cut them down. For is the tree of the field a man, that it should be besieged by you?

【20:20】However, a tree that you know is not a tree for food, you shall destroy and cut down, so that you may build a siege-work against the city, which engages you in battle, until it falls.

DEUTERONOMY 21

(5. Concerning the Government among the People — cont'd)

e. The Ordinance concerning One
Who Murders a Man, the Slain One Being Found
Lying in the Field in the Good Land
21:1-9

【21:1】在耶和華你神所賜你為業的地上，若發現被殺的人倒在田野，不知道是誰殺的；

【21:2】你的長老和審判官就要出去，從被殺的人那裏量起，直量到四圍的城邑。

【21:3】看那一座城離被殺的人最近，那城的長老就要從牛羣中取一隻未曾耕地、未曾負^a軛的母牛犢，

【21:4】把母牛犢牽到流水、未曾耕種的溪谷去，在谷中打折母牛犢的頸項。

【21:5】利未子孫作祭司的要近前來；因為耶和華你的神揀選了他們事奉祂，在耶和華的名裏祝福，所有爭訟毆打的事都要憑他們的話判斷。

【21:6】那城的眾長老，就是離被殺的人最近的，要在那溪谷中，在所打折頸項的母牛犢以上^a洗手。

【21:7】他們要申明說，我們的手未曾流這人的血；我們的眼也未曾看見這事。

【21:1】 If a slain man is found lying in the field in the land which Jehovah your God is giving you to possess, it not being known who slew him,

【21:2】 Then your elders and judges shall go out and measure the distance to the cities that surround the slain man.

【21:3】 And the city that is nearest the slain man, that is, the elders of that city, shall take a heifer of the herd which has not been worked and has not drawn the^a yoke;

【21:4】 And the elders of that city shall bring the heifer down to a river valley that flows continually, which has not been plowed or sown, and break the neck of the heifer there in the river valley.

【21:5】 And the priests, the sons of Levi, shall draw near; for Jehovah your God has chosen them to minister to Him and to bless in the name of Jehovah, and by their word shall every dispute and every assault be settled.

【21:6】 And all the elders of that city that is nearest the slain man shall^a wash their hands over the heifer whose neck was broken in the river valley.

【21:7】 And they shall answer and say, Our hands have not shed this blood, nor have our eyes seen it done.

21:3^a
民十九 2

21:3^a
Num. 19:2

21:6^a
參詩二六 6
七三 13
太二七 24

21:6^a
cf. Psa. 26:6;
73:13;
Matt. 27:24

21:8^a
參拿一 14

【21:8】耶和華阿，求你¹赦免你所救贖的以色列民，不要使^a流無辜血的罪歸在你的百姓以色列中間。這樣，流血的罪必得¹赦免。

21:9^a
申十九 19

【21:9】你行耶和華眼中看為正的事，就可以從你們中間完全^a除掉流無辜血的罪。

13 關於在被擄的人中，
娶美貌女子為妻
二一 10 ~ 14

【21:10】你出去與仇敵爭戰的時候，耶和華你的神將他們交在你手中，你就擄了他們；

【21:11】若在被擄的人中見有美貌的女子，戀慕她，要娶她為妻，

【21:12】就可以領她到你家裏去；她要^a剃頭髮，修指甲，

【21:13】脫去被擄時所穿的衣服，住在你家裏哀哭^a父母一整月，然後你可以與她同房；你作她的丈夫，她作你的妻子。

● 21:8¹ 直譯，遮蓋。

【21:8】Cover Your people Israel, whom You have ransomed, O Jehovah, and do not set the guilt of^a innocent blood in the midst of Your people Israel. And the guilt of the blood shall be covered from them.

【21:9】Thus you shall utterly^a remove the guilt of the innocent blood from your midst, for you do what is right in the sight of Jehovah.

13. Concerning Marrying a Beautiful Woman
among the Captives
21:10-14

【21:10】When you go out to fight against your enemies and Jehovah your God delivers them into your hands and you take them captive,

【21:11】And you see a beautiful woman among the captives and desire her and would take her to yourself as a wife;

【21:12】You shall bring her within your house, and she shall^a shave her head, trim her nails,

【21:13】And take her clothes of captivity away from her. And she shall dwell in your house and mourn her^a father and mother for a full month. And afterward you shall go in unto her and be her husband, and she shall be a wife to you.

21:8^a
cf. Jonah 1:14

21:9^a
Deut. 19:19

21:12^a
cf. 1 Cor. 11:5

21:13^a
cf. Psa. 45:10

21:12^a
參林前十一 5

21:13^a
參詩四五 10

21:14^a
參耶三四 16

【21:14】後來你若不喜悅她，就要由她^a隨意出去，絕不可爲錢賣她，也不可當婢女待她，因爲你玷辱了她。

14 關於長子的名分 二一 15 ~ 17

21:15^a
參創二九 30
撒上一 4-5

【21:15】人若有兩個妻子，一個是所愛的，一個是所惡的；^a所愛的和所惡的都給他生了兒子，但長子是所惡之妻生的。

【21:16】到了把他所有的分給兒子承受的日子，他不可將所愛之妻生的兒子立爲長子，在所惡之妻生的兒子上，

【21:17】卻要認所惡之妻生的兒子爲長子，將自己一切所有的，分給他雙分；因這兒子是他力量強壯的時候^a首生的，長子的名分本是他的。

(5 關於百姓中間的 管理一續)

f 關於頑梗悖逆 兒子的典章 二一 18 ~ 21

21:17^a
創四九 3
詩七八 51
一〇五 36

【21:14】And if after a time you do not delight in her, you shall let her go^a wherever she wishes. But you must not sell her for money; you shall not deal with her as a slave, because you have humbled her.

14. Concerning the Right of the Firstborn Son 21:15-17

【21:15】If a man has two wives, one beloved and the other despised, and both the^a beloved and the despised have borne him sons; and if the firstborn son is of the despised woman;

【21:16】Then in the day when he gives what he has to his sons as his inheritance, he may not make the son of the beloved woman the firstborn instead of the son of the despised one, who is the firstborn.

【21:17】But he shall acknowledge the firstborn, the son of the despised woman, giving him a double portion of all that he has, for he is the^a firstfruits of his vigor; the right of the firstborn is his.

(5. Concerning the Government among the People – cont'd)

f. The Ordinance concerning a Stubborn and Rebellious Son 21:18-21

21:14^a
cf. Jer. 34:16

21:15^a
cf. Gen. 29:30;
1 Sam. 1:4-5

21:17^a
Gen. 49:3;
Psa. 78:51;
105:36

21:18^a
參來十二 9

【21:18】人若有頑梗悖逆的兒子，不聽從父母的話，他們雖然^a懲治他，他仍不聽從；

【21:19】父母就要抓住他，將他帶到本地的城門，到本城的長老那裏，

【21:20】對本城的長老說，我們這兒子頑梗悖逆，不聽從我們的話，是貪食好酒的人。

【21:21】本城的眾人就要^a用石頭將他打死。這樣，你就把那惡從你們中間完全^b除掉，以色列眾人聽見都要害怕。

g 將犯罪的人掛在木頭上 二一 22 ~ 23

【21:22】人若犯該死的罪，被處死了，你將他¹掛在木頭上，

● 21:22¹ 在此，被掛在木頭上的人，乃是豫表釘十字架的基督；祂被咒詛，且被掛在十字架上，好贖出我們脫離律法的咒詛，（加三 13，彼前二 24，）並在祂死的當日被埋葬。（23，約十九 31。）

【21:18】If a man has a stubborn and rebellious son, one who does not listen to the voice of his father nor to the voice of his mother; and though they^a chastise him, he does not listen to them;

【21:19】Then his father and mother shall seize him and bring him forth to the elders of his city and to the gate of his place.

【21:20】And they shall say to the elders of his city, This son of ours is stubborn and rebellious; he does not listen to our voice; he is a glutton and a drunkard.

【21:21】Then all the men of his city shall^a stone him with stones so that he dies. Thus you shall utterly^b remove the evil from your midst, and all Israel will hear and will fear.

g. The Hanging of a Criminal on a Tree 21:22-23

【21:22】And if in a man there is a sin, a cause worthy of death, and he is put to death, and you¹ hang him on a tree;

21:22¹ (hang) The one hanged on a tree here is a type of the crucified Christ, who was cursed and hanged on the cross to redeem us out of the curse of the law (Gal. 3:13; 1 Pet. 2:24) and was buried on the day of His death (v. 23; John 19:31).

21:18^a
cf. Heb. 12:9

21:21^a
Deut. 13:10;
17:5;
22:24;
Josh. 7:25
21:21^b
Deut. 13:5;
cf. 1 Cor. 5:13

21:21^a
申十三 10
十七 5
二二 24
書七 25
21:21^b
申十三 5
參林前五 13

21:23^a
書八 29
十 26-27
約十九 31
21:23^b
加三 13

【21:23】他的^a屍首不可留在木頭上過夜，必要當日將他葬埋，免得玷污了耶和華你神所賜你為業之地，因為被掛的人是¹神所^b咒詛的。

申命記 第二十二章

15 關於顧到別人的權益

二二 1 ~ 4, 8

22:1^a
出二三 4

【22:1】你看見弟兄的牛或羊失迷了路，不要佯為不見，總要把牠^a牽回來交給你的弟兄。

【22:2】你弟兄若離你遠，或是你不認識他，就要牽到你家去，留在那裏，等你弟兄來尋找就還給他。

【22:3】你的弟兄無論失落甚麼，或是驢，或是衣服，你遇見了，都要這樣行，不可佯為不見。

【22:4】你看見弟兄的牛或驢跌倒在路上，不要佯為不見，總要幫助他^a拉起來。

22:4^a
出二三 5
太十二 11

【21:23】His^a corpse shall not remain overnight on the tree, but you must bury him on that day. For he who is hanged is^{1b} accursed of God, and you shall not defile your land, which Jehovah your God gives you as an inheritance.

21:23^a
Josh. 8:29;
10:26-27;
John 19:31
21:23^b
Gal. 3:13

DEUTERONOMY 22

15. Concerning Taking Care of Others' Interests

22:1-4, 8

【22:1】You shall not see your brother's ox or his sheep straying and neglect them; you must^a return them to your brother.

【22:2】And if your brother is not nearby you, or if you do not know who he is, you shall bring it to your house. And it shall be with you until your brother demands it; then you shall return it to him.

【22:3】And thus shall you do with his donkey; and thus shall you do with his clothing; and thus shall you do with any of your brother's lost things, which he has lost and you have found. You may not neglect them.

【22:4】You shall not see your brother's donkey or his ox fallen by the way and neglect them; you must^a lift them up with him.

22:1^a
Exo. 23:4

22:4^a
Exo. 23:5;
Matt. 12:11

● 21:23¹ 直譯，神的咒詛。

21:23¹ (accursed) Lit., the curse of God.

16 關於任何種的攙雜 二二 5, 9 ~ 12

【22:5】婦女不可穿戴男子所穿戴的，男子也不可穿婦女的衣服，因為行這些事的人，都是耶和華你神所憎惡的。

17 寬待生產的動物 二二 6 ~ 7, 二五 4

【22:6】你若在路上遇見鳥窩，或在樹上或在地上，裏頭有雛或有蛋，母鳥伏在雛上或在蛋上，你不可^a連母帶雛一併取去。

【22:7】總要放母，只可取雛；這樣你就可以得福，日子得以長久。

15 關於顧到別人的權益（續） 二二 8

【22:8】你建造新房屋時，要在房頂的四圍安欄杆，免得有人從房上掉下來，你就使流血的罪歸於你家。

16 關於任何種的攙雜（續） 二二 9 ~ 12

16. Concerning Mixtures of Any Kind 22:5, 9-12

【22:5】A woman shall not put on a man's clothing, nor shall a man wear a woman's garment; for everyone who does these things is an abomination to Jehovah your God.

17. Sparing the Producing Animals 22:6-7; 25:4

【22:6】If you happen to come upon a bird's nest in the way, in any tree or on the ground, and in it are young birds or eggs, and the mother sitting upon the young birds or upon the eggs, you shall not take the^a mother with the young.

【22:7】You must let the mother go, but the young you may take for yourself, that it may go well with you and that you may extend your days.

15. Concerning Taking Care of Others' Interests (cont'd) 22:8

【22:8】When you build a new house, you shall make a low wall around the edge of your roof so that you do not put the guilt of blood on your house if someone falls from it.

16. Concerning Mixtures of Any Kind (cont'd) 22:9-12

22:6^a
參利二二 28

22:6^a
cf. Lev. 22:28

22:9^a
利十九 19

【22:9】不可把^{1a}兩樣種子種在你的葡萄園裏，免得你撒種所得的收成，和葡萄園的出產，都沒收歸與聖所。

22:10^a
參林後六 14

【22:10】不可^{1a}並用牛、驢耕地。

22:11^a
利十九 19

【22:11】不可穿羊毛、細麻兩樣^a攪雜料作的衣服。

22:12^a
民十五 38-39
太二三 5
參太九 20
路八 44

【22:12】你要在所披的衣服上四^a角作¹繸子。

(5 關於百姓中間的管理—續)

● 22:9¹ 不可把兩樣種子種在葡萄園裏，可能豫表在召會中不可教導不同的事。（提前一 3～4，六 3，參路八 11。）召會乃是神的葡萄園，（參林前三 9 下，）在這葡萄園裏，只該種一樣的種子，傳講一樣的教訓。（徒二 42 與註。）我們若教導不同的事，種一樣以上的種子，召會中的『出產』就會喪失。

● 22:10¹ 不可並用牛、驢耕地，豫表不要與不信者不配的同負一轡。（林後六 14 上與註 2。）本節裏，牛是潔淨的動物，豫表信徒；驢是不潔淨的，豫表不信的人。（利十一 3～4 上。）

● 22:12¹ 直譯，撚成的繩子。這裏的要求也許是指民十五 38 所題的。（見該處註。）

【22:9】You shall not sow your vineyard with ^{1a}two kinds of seed, lest the full produce, the seed which you sow, be forfeited to the sanctuary, as well as the increase of the vineyard.

【22:10】You shall not ¹plow with an ox and a donkey ^atogether.

【22:11】You shall not wear clothing of ^amixed materials, of wool and linen together.

【22:12】You shall make ¹twisted cords upon the four ^acorners of your garment with which you cover yourself.

(5. Concerning the Government among the People — cont'd)

22:9¹ (two) The prohibition against sowing two kinds of seed in one's vineyard may typify the prohibition against teaching differently in the church (1 Tim. 1:3-4; 6:3; cf. Luke 8:11). The church is God's vineyard (cf. 1 Cor. 3:9b), and in this vineyard only one kind of seed, one kind of teaching, should be sown (Acts 2:42 and note). If we teach differently, sowing more than one kind of seed, the "produce" in the church will be forfeited.

22:10¹ (plow) The prohibition against plowing with an ox and a donkey together typifies the prohibition against becoming dissimilarly yoked with unbelievers (2 Cor. 6:14a and note 2). In this verse an ox, a clean animal, typifies a believer, and a donkey, being unclean, typifies an unbeliever (Lev. 11:3-4a).

22:12¹ (twisted) The requirement here may refer to what is mentioned in Num. 15:38 (see notes there).

22:9^a
Lev. 19:19

22:10^a
cf. 2 Cor. 6:14

22:11^a
Lev. 19:19

22:12^a
Num. 15:38-39;
Matt. 23:5;
cf. Matt. 9:20;
Luke 8:44

h 與婚姻有關
之事的典章
二二 13 ~ 30

【22:13】人若娶妻，與她同房之後¹恨惡她，

【22:14】誣指她行了可恥的事，將惡名加在她身上，說，我娶了這女子，與她親近，見她不是處女；

【22:15】女子的父母就要把女子貞潔的憑據拿出來，帶到本城門長老那裏。

【22:16】女子的父親要對長老說，我將我的女兒給這人為妻，他卻恨惡她，

【22:17】誣指她行了可恥的事，說，我見你的女兒不是處女；其實這就是我女兒貞潔的憑據。父母就要把那布鋪在本城的長老面前。

【22:18】本城的長老要拿住那人，懲治他；

● 22:13¹ 或，輕視。16 節者同。

**h. The Ordinances
concerning Matters Related to Marriage
22:13-30**

【22:13】If a man takes a wife and goes in unto her, and later¹ despises her,

【22:14】And charges her with shameful deeds and spreads an evil report about her, and says, I took this woman, and when I drew near to her, I did not find her to be a virgin;

【22:15】Then the girl's father and her mother shall take and bring forth the evidence of the girl's virginity to the elders of the city at the gate.

【22:16】And the girl's father shall say to the elders, I gave my daughter to this man as a wife, but he despised her;

【22:17】And now he charges her with shameful deeds, saying, I did not find your daughter to be a virgin. But this is the evidence of my daughter's virginity. And they shall spread the cloth before the elders of the city.

【22:18】Then the elders of that city shall take the man and chastise him;

22:13¹ (despises) Or, hates.

22:19^a
參太十九 8-9
可十 11
路十六 18

【22:19】並要罰他一百舍客勒銀子，給女子的父親，因為他將惡名加在以色列的一個處女身上。女子要仍作他的妻子，終身^a不可休她。

【22:20】但這事若是真的，女子並不是處女，

【22:21】就要將女子帶到她父家的門口，本城的人要用石頭將她打死；因為她在父家行了淫亂，在以色列中作了^a愚妄的事。這樣，你就把那惡從你們中間完全^b除掉。

【22:22】若發現人與有丈夫的婦人行淫，就要將姦夫淫婦一併治死。這樣，你就把那惡從以色列中完全除掉。

【22:23】若有處女已經許配丈夫，有男子在城裏遇見她，與她行淫，

【22:24】你們就要把這二人帶到本城門，^a用石頭打死；打死女子，是因為她雖在城裏卻沒有喊叫；打死男子，是因為他玷辱了鄰舍的妻子。這樣，你就把那惡從你們中間完全除掉。

22:21^a
創三四 7
22:21^b
申十三 5
參林前五 13

22:24^a
利二十 10
約八 5
申十三 10
十七 5
二一 21

【22:19】And they shall fine him one hundred shekels of silver and give it to the girl's father, for he spread an evil report against a virgin of Israel. And she shall be his wife; he may^a not send her away all his days.

【22:20】But if this claim is true — the girl was not found to be a virgin —

【22:21】They shall bring the girl out to the entrance of her father's house, and the men of her city shall stone her with stones so that she dies; for she has done^a folly in Israel by committing fornication in her father's house. Thus you shall utterly^b remove the evil from your midst.

【22:22】If a man is found lying with a woman married to a husband, both of them shall die, the man who was lying with the woman and the woman. Thus you shall utterly remove the evil from Israel.

【22:23】If a girl who is a virgin is engaged to a man, and a man finds her in the city and lies with her;

【22:24】You shall bring both of them out to the gate of that city and^a stone them with stones so that they die, the girl because she did not cry out in the city, and the man because he humbled his neighbor's wife. Thus you shall utterly remove the evil from your midst.

22:19^a
cf. Matt. 19:8-9;
Mark 10:11;
Luke 16:18

22:21^a
Gen. 34:7
22:21^b
Deut. 13:5;
cf. 1 Cor. 5:13

22:24^a
Lev. 20:10;
John 8:5;
Deut. 13:10;
17:5;
21:21

【22:25】若有男子在田野遇見已經許配人的女子，強與她行淫，只要將那與她行淫的男子治死。

【22:26】但不可辦女子；她本沒有該死的罪，這事就像人起來攻擊鄰舍，將¹他殺了一樣。

【22:27】因為男子是在田野遇見那已經許配人的女子，女子喊叫，並無人救她。

【22:28】若有男子遇見沒有許配人的處女，抓住她，與她行淫，被人看見，

【22:29】這與她行淫的男子就要拿五十舍客勒銀子給女子的父親；因他玷辱了這女子，就要娶她為妻，終身不可休她。

【22:30】人不可娶^a父親的妻子，以致掀開他父親的衣邊。

【22:25】But if the man finds the engaged girl in the field, and the man overpowers her and lies with her, only the man who was lying with her shall die.

【22:26】But to the girl you shall not do anything; there is no sin worthy of death with the girl; for as it is when a man rises up against his neighbor and ¹slays him, so is this matter.

【22:27】For he found her in the field; the engaged girl cried out and there was no one to save her.

【22:28】If a man finds a girl who is a virgin and is not engaged, and seizes her and lies with her, and they are found;

【22:29】The man who was lying with her shall give fifty shekels of silver to the girl's father. And she shall be his wife, because he humbled her; he may not send her away all his days.

【22:30】A man shall not take his ^afather's wife, so that he does not uncover the skirt of his father's garment.

22:30^a
利十八 8
林前五 1

22:30^a
Lev. 18:8;
1 Cor. 5:1

申命記 第二十三章

18 關於喪失
入耶和華之會的權利
二三 1 ~ 8

DEUTERONOMY 23

18. Concerning the Losing of the Right
to Enter the Congregation of Jehovah
23:1-8

● 22:26¹ 直譯，他的魂。

22:26¹ (slays) Lit., slays him as regards the soul.

【23:1】凡外腎¹受傷的，或被閹割的，不可入耶和華的會。

【23:2】私生子不可入耶和華的會；他的子孫，即使到第十代，也不可入耶和華的會。

【23:3】^{1a}亞捫人或¹摩押人不可入耶和華的會；他們的子孫，即使到^b第十代，也永不可入耶和華的會。

【23:4】因為你們出埃及的時候，他們沒有拿食物和水在路上迎接你們，又因他們雇了米所波大米的毘奪人比珥的兒子^a巴蘭，來和你們作對，咒詛你們。

【23:5】耶和華你的神不肯聽從巴蘭，卻使那^a咒詛變為對你的祝福，因為耶和華你的神愛你。

【23:6】^a你一生一世永不可為他們尋求平安與好處。

● 23:1¹ 耶和華的會豫表召會。本節所題到的人，生產的能力已被破壞。這樣的禁止指明，那些不生育的，就是那些不生產、不結果子的，會失去進入召會生活的權利。參約十五 2 上。

● 23:3¹ 見創十九 37 註 2 一段。

【23:1】He who has been¹ wounded in the testicles or has the male organ cut off shall not enter the congregation of Jehovah.

【23:2】An illegitimate child shall not enter the congregation of Jehovah; even to the tenth generation, no descendant of his shall enter the congregation of Jehovah.

【23:3】An^{1a} Ammonite or a¹ Moabite shall not enter the congregation of Jehovah; even to the^b tenth generation, no descendant of theirs shall enter the congregation of Jehovah forever;

【23:4】Because they did not come to meet you with bread and water in the way when you were coming out of Egypt, and because they hired^a Balaam the son of Beor from Pethor of Mesopotamia against you, to curse you.

【23:5】But Jehovah your God would not listen to Balaam, and Jehovah your God turned the^a curse into a blessing for you, for Jehovah your God loved you.

【23:6】^aYou shall not seek peace with them nor prosperity with them all your days forever.

23:1¹ (wounded) The congregation of Jehovah typifies the church. In the persons mentioned in this verse, the power to produce had been destroyed. This prohibition indicates that those who are barren, those who do not produce and bear fruit, will lose their right to enter the church life. Cf. John 15:2a.

23:3¹ (Ammonite) See note 37², par. 1, in Gen. 19.

23:3^a
尼十三 1-2
參得四 10

23:3^b
參得四 10-13,
18-21
太一 5

23:4^a
民二二 5-7
彼後二 15
啓二 14

23:5^a
民二三 11
二四 10

23:6^a
拉九 12

23:3^a
Neh. 13:1-2;
cf. Ruth 4:10

23:3^b
cf. Ruth 4:10-13,
18-21;
Matt. 1:5

23:4^a
Num. 22:5-7;
2 Pet. 2:15;
Rev. 2:14

23:5^a
Num. 23:11;
24:10

23:6^a
Ezra 9:12

【23:7】不可憎惡¹以東人，因為他是你的弟兄。不可憎惡埃及人，因為你在他的地上作過寄居的。

【23:8】他們所生的子孫，到第三代，就可以入耶和華的會。

19 關於保持營中的潔淨 二三 9 ~ 14

【23:9】你出去攻打仇敵，紮營的時候，要保守自己，避開各樣惡事。

【23:10】你們中間，若有人夜間因意外的事而不潔淨，就要出到營外，不可進入營中；

【23:11】到傍晚的時候，他要用水洗澡；及至日落，就可以進入營中。

【23:12】你在營外也該定出一個地方，你可以出到那裏便溺。

● 23:7¹ 以東人是雅各的哥哥以掃的後裔。（創三六 1。）見民二十 14 註 1。

【23:7】You shall not abhor an ¹Edomite, for he is your brother. You shall not abhor an Egyptian, for you were a sojourner in his land.

【23:8】The children of the third generation who have been begotten of them may enter the congregation of Jehovah.

19. Concerning Keeping the Camp Clean 23:9-14

【23:9】When you as a camp go forth against your enemies, you shall keep yourself from every evil thing.

【23:10】If there is among you a man who becomes unclean because of an accident in the night, he shall go outside the camp; he shall not enter into the midst of the camp.

【23:11】But when evening approaches, he shall bathe in water; and when the sun goes down, he shall enter into the midst of the camp.

【23:12】And you shall have an assigned place outside the camp, and there you shall go out;

23:7¹ (Edomite) The Edomites were the descendants of Esau, the brother of Jacob (Gen. 36:1). See note 14¹ in Num. 20.

【23:13】在你器械之中當有一把鍬，你出營外便溺以後，可用以鏟土，轉身掩蓋糞便。

【23:14】因為耶和華你的神在你營中^a行走，要救護你，將仇敵交給你，所以你的營應當聖別，免得祂見你那裏有穢物，就轉身離開你。

(4 關於幫助缺乏的人—續)

e 照顧逃跑的奴僕 二三 15 ~ 16

【23:15】若有奴僕離開主人逃到你那裏，你不可將他^{1a}交付他的主人；

【23:16】他必在你中間與你同住，在你的一座城中，隨他所喜悅的，在他所選擇的地方居住；你不可欺負他。

● 23:15¹ 這啟示我們的神有怎樣的心。神的心總是樂意赦免並釋放，而不定罪。（約三 16 ~ 17，八 10 ~ 11，路二三 34，約壹一 9。）這指明我們該有赦免主內弟兄的心。（太十八 21 ~ 22，可十一 25，路十七 3 ~ 4，弗四 32，西三 13。）

【23:13】And you shall have a spade among your tools, and when you relieve yourself outside the camp, you shall dig with it and turn to cover your excrement.

【23:14】For Jehovah your God^a walks in the midst of your camp to rescue you and deliver up your enemies before you; therefore your camp shall be holy, and He must not see any indecent thing among you, lest He turn back from going after you.

(4. Concerning Aid to the Needy – cont'd)

e. Taking Care of an Escaped Slave 23:15-16

【23:15】You shall not^{1a} deliver to his master the slave who has escaped from his master to you;

【23:16】He shall dwell with you, even in your midst, in the place which he chooses among your towns, wherever he pleases; you shall not oppress him.

23:15¹ (deliver) This reveals the kind of heart our God has. God's heart is always willing to forgive and to release, not to condemn (John 3:16-17; 8:10-11; Luke 23:34; 1 John 1:9). This indicates that we should have the heart to forgive our brothers in the Lord (Matt. 18:21-22; Mark 11:25; Luke 17:3-4; Eph. 4:32; Col. 3:13).

23:14^a
利二六 12

23:14^a
Lev. 26:12

23:15^a
參撒下三十 15

23:15^a
cf. 1 Sam. 30:15

20 關於妓女和變童 二三 17 ~ 18

【23:17】以色列的女子中不可有¹妓女；
以色列的男子中不可有²變童。

【23:18】娼妓所得的錢，或^{1a}變童所得的
價，你不可帶入耶和華你神的殿還願，
因為這兩樣都是耶和華你神所憎惡的。

(4 關於幫助缺乏的人—續)

f 不可向弟兄取利息 二三 19 ~ 20

【23:19】你不可向你弟兄取利息，無論
是銀錢的利息，糧食的利息，或是甚
麼可生利之物的利息，都不可取。

【23:20】你可以向^a外邦人取利息，但
不可向你弟兄取利息。這樣，耶和華
你神必在你所進去得為業的地上，在
你手所辦的一切事上，賜福與你。

- 23:17¹ 原文意，廟妓。
- 23:17² 原文意，男廟妓。
- 23:18¹ 直譯，狗。

20. Concerning a Harlot and a Dog 23:17-18

【23:17】There shall not be a cult prostitute among the
daughters of Israel, nor shall there be a cult prostitute
among the sons of Israel.

【23:18】You shall not bring the payment for a harlot or the
price for a^{1a} dog into the house of Jehovah your God for any
vow, for both of them are an abomination to Jehovah your God.

(4. Concerning Aid to the Needy — cont'd)

f. Not Making a Brother Pay Interest 23:19-20

【23:19】You shall not make your brother pay interest,
interest on money, interest on food, interest on anything on
which one pays interest.

【23:20】You may make a^a foreigner pay interest; but you
shall not make your brother pay interest, in order that
Jehovah your God may bless you in all your undertakings
upon the land which you are entering to possess.

23:18¹ (dog) I.e., a male prostitute.

23:18^a
啓二二 15

23:18^a
Rev. 22:15

23:20^a
申十五 3

23:20^a
Deut. 15:3

(3 關於敬拜神—續)

g 藉着向耶和華謹守所許的願

二三 21 ~ 23

【23:21】^a 你向耶和華你的神許¹願，償還不可遲延；因為耶和華你的神必定向你追討，你不償還就有罪。

【23:22】你若不許願，倒無罪。

【23:23】你嘴裏所出的，就是你親口應許的，要照你向耶和華你神甘心所許的願，謹守遵行。

21 關於鄰舍的出產

二三 24 ~ 25

【23:24】你進了鄰舍的葡萄園，可以隨¹意喫葡萄，直到喫飽，只是不可裝在²器皿中。

● 23:21¹ 見利二七 30 註 1 二段。

● 23:24¹ 直譯，魂。

● 23:24² 24 ~ 25 節的律例指明，我們只該顧到我們的需要，而不該貪心。我們無論尋求甚麼，包括屬靈的尋求，都必須學習有節制。

(3. Concerning the Worship of God — cont'd)

g. By Keeping a Vow to Jehovah

23:21-23

【23:21】^a When you vow a¹ vow to Jehovah your God, you shall not delay in paying it; for Jehovah your God would certainly require it of you, and it will become sin in you.

【23:22】But if you refrain from vowing, it will not become sin in you.

【23:23】What proceeds out of your lips you shall keep and do, as you have vowed to Jehovah your God voluntarily, which you have promised with your mouth.

21. Concerning the Neighbor's Produce

23:24-25

【23:24】When you enter your neighbor's vineyard, you may eat grapes as your soul desires, until you are satisfied; but you shall not put any into a¹ vessel of yours.

23:21¹ (vow) See note 30¹, par. 2, in Lev. 27.

23:24¹ (vessel) The statutes in vv. 24-25 indicate that we should care only for our need and should not be greedy. We must learn to be restricted in any kind of seeking, including our spiritual seeking.

23:21^a
傳五 4
民三十 2
詩七六 11
太五 33

23:21^a
Eccl. 5:4;
Num. 30:2;
Psa. 76:11;
Matt. 5:33

23:25^a
參太十二 1
可二 23
路六 1

【23:25】你進了鄰舍田間站着的禾稼，可以用手摘些^a穗子，只是不可用鐮刀割取禾稼。

申命記 第二十四章

(5 關於百姓中間的管理—續)

i 關於休妻的典章
二四 1 ~ 4

24:1^a
申二四 3
太五 31
十九 7
可十 4
參賽五十一
耶三 8

【24:1】人娶女子為妻，見她有甚麼不當的事，不喜悅她，就寫^a休書交在她手中，打發她離開夫家；

【24:2】婦人離開夫家以後，去嫁了別人；

【24:3】若是後夫恨惡她，寫休書交在她手中，打發她離開夫家，或是娶她為妻的後夫死了；

【24:4】那打發她離開的前夫，^a不可在婦人受玷污之後再娶她為妻，因為這在耶和華面前是可憎惡的；你不可使耶和華你神所賜給你為業之地陷入罪中。

24:4^a
耶三 1

【23:25】When you go into your neighbor's standing grain, you may pluck some^a ears with your hand; but you shall not wield a sickle upon your neighbor's standing grain.

DEUTERONOMY 24

(5. Concerning the Government among the People — cont'd)

i. The Ordinance concerning Divorce
24:1-4

23:25^a
cf. Matt. 12:1;
Mark 2:23;
Luke 6:1

【24:1】When a man takes a woman and marries her, if she does not find favor in his sight, because he has found some indecency in her; and he writes her a^a bill of divorce and puts it in her hand and sends her away from his house;

【24:2】And she goes forth from his house and goes to be another man's;

【24:3】And the latter husband despises her and writes her a bill of divorce and puts it in her hand and sends her away from his house; or if the latter husband, who has taken her as his wife, dies;

【24:4】Then the former husband, who sent her away, may^a not return to take her again to be his wife after she has been defiled. For that is an abomination before Jehovah, and you shall not cause the land to sin, which Jehovah your God is giving you as an inheritance.

24:1^a
Deut. 24:3;
Matt. 5:31;
19:7;
Mark 10:4;
cf. Isa. 50:1;
Jer. 3:8

24:4^a
Jer. 3:1

22 關於新娶妻的人 二四 5

【24:5】新娶^{1a}妻的人不可從軍出征，也不可派他辦理甚麼公事，可以免役在家一年，使他所娶的妻子快活。

(4 關於幫助缺乏的人—續)

g 不可拿人的磨或上磨石作抵押
二四 6

【24:6】不可拿人的磨或上磨石作抵押，因為這是拿人的性命作抵押。

(5 關於百姓中間的
管理—續)

j 關於拐帶的典章
二四 7

【24:7】若遇見人^a拐帶以色列人中的一個弟兄，當奴僕待他，或是賣了他；那拐帶人的必要治死。這樣，你就把那惡從你們中間完全^b除掉。

● 24:5¹ 婚姻是為着人類的生存和繁殖。(參創一 28。) 神尊重婚姻，恨惡任何破壞婚姻的事。

22. Concerning a Man Taking a New Wife 24:5

【24:5】When a man takes a new^{1a} wife, he shall not go out with the army, nor shall he be charged with any duty; he shall be free at home for one year, and he shall make his wife happy, whom he has taken.

(4. Concerning Aid to the Needy — cont'd)

g. Taking a Handmill or an Upper Millstone as a Pledge
2 4:6

【24:6】One shall not take a handmill or an upper millstone as a pledge, for he takes the livelihood as a pledge.

(5. Concerning the Government among the
People — cont'd)

j. The Ordinance concerning Kidnapping
24:7

【24:7】If a man is found^a kidnapping someone from among his brothers of the children of Israel and deals with him as a slave or sells him, then that kidnapper shall die. Thus you shall utterly^b remove the evil from your midst.

24:5¹ (wife) Marriage is for human existence and for human reproduction (cf. Gen. 1:28). God honors marriage and abhors anything that would damage marriage.

24:5^a
申二十七
路十四 20

24:5^a
Deut. 20:7;
Luke 14:20

24:7^a
出二—16
參提前一 10
24:7^b
申十三 5
十七 7
十九 19
參林前五 13

24:7^a
Exo. 21:16;
cf. 1 Tim. 1:10
24:7^b
Deut. 13:5;
17:7;
19:19;
cf. 1 Cor. 5:13

23 關於痲瘋的災病 二四 8 ~ 9

24:8^a
參利十三 ~ 十四

【24:8】在^a痲瘋的災病上，你們要謹慎，照祭司利未人一切所指教你們的，盡力謹守遵行；我怎樣吩咐他們，你們就怎樣謹守遵行。

24:9^a
民十二 10-15

【24:9】當記得你們出埃及後，在路上，耶和華你神向^a米利暗所行的事。

(4 關於幫助缺乏的人—續)

h 關於向借貸的人拿抵押 二四 10 ~ 13

【24:10】你借給鄰舍，不拘是甚麼，不可進他家拿他的抵押；

【24:11】要站在外面，等那向你借貸的人把抵押拿出來交給你。

【24:12】他若是窮人，你不可留他的抵押過夜。

【24:13】日落的時候，總要把抵押^a還他，使他用那件衣服蓋着睡覺，他就為你祝福；這在耶和華你神面前就是你的義了。

24:13^a
出二二 26

23. Concerning a Case of Leprosy 24:8-9

【24:8】Be careful in a case of^a leprosy to carefully keep and do all that the Levitical priests instruct you; as I commanded them, so shall you be certain to do.

24:8^a
cf. Lev. 13-14

【24:9】Remember what Jehovah your God did to^a Miriam on the way when you came out of Egypt.

24:9^a
Num. 12:10-15

(4. Concerning Aid to the Needy — cont'd)

h. Concerning Taking a Pledge from the Borrower 24:10-13

【24:10】When you lend anything to your neighbor, you shall not enter his house in order to take his pledge.

【24:11】You shall stand outside, and the man to whom you are lending shall bring the pledge out to you.

【24:12】And if he is a poor man, you shall not sleep with his pledge;

【24:13】You must^a return his pledge to him when the sun goes down, so that he may sleep in his mantle and bless you; and it will be righteousness to you before Jehovah your God.

24:13^a
Exo. 22:26

i 關於給
窮乏雇工的工價
二四 14 ~ 15

【24:14】困苦窮乏的雇工，無論是你的弟兄，或是在你地上、你城裏寄居的，你不可欺壓他。

【24:15】要當日給他^a工價，不可等到^b日落，（因為他窮苦，靠這工價養生，）恐怕他向耶和華呼求控告你，你就有罪了。

（5 關於百姓中間的
管理一續）

k 關於
父與子的典章
二四 16

【24:16】^{1a}父親不可因兒子的緣故被處死，兒子也不可因父親的緣故被處死；各人要因自己的罪被處死。

● 24:16¹ 這審斷啓示神的公正。以色列人中間神聖管理的各點，向我們顯示神是公正的神。神既是公正的，就不允許祂子民中間有不公的事。

i. Concerning the Wages
Given to the Poor Hired Servant
24:14-15

【24:14】You shall not oppress a poor and needy hired servant among your brothers or among the sojourners with you, who are in your land within your gates.

【24:15】On the day he earns it, you shall give him his^a wages, and the^b sun shall not go down upon it (for he is poor and his life depends on it); lest he cry against you to Jehovah and it become sin in you.

（5. Concerning the Government among the
People – cont'd）

k. The Ordinances
concerning Fathers and Their Children
24:16

【24:16】^{1a}Fathers shall not be put to death because of their children, nor shall children be put to death because of their fathers; every man shall be put to death for his own sin.

24:16¹ (Fathers) This judgment reveals God's justice. All the points concerning the divine government among the children of Israel show us that God is a God of justice. As a God of justice, God will not allow anything unjust to be among His people.

24:15^a
利十九 13
耶二二 13
瑪三 5
雅五 4
24:15^b
參弗四 26

24:15^a
Lev. 19:13;
Jer. 22:13;
Mal. 3:5;
James 5:4
24:15^b
cf. Eph. 4:26

24:16^a
王下十四 6
代下二五 4
結十八 20
參耶三一 29-30

24:16^a
2 Kings 14:6;
2 Chron. 25:4;
Ezek. 18:20;
cf. Jer. 31:29-30

(4 關於幫助缺乏的人—續)

j 記念寄居的 與孤兒寡婦的需要 二四 17 ~ 22

【24:17】你不可向寄居的和孤兒屈枉公理，也不可拿寡婦的衣裳作抵押。

【24:18】要^a記念你在埃及作過奴僕，耶和華你的神從那裏將你救贖出來，所以我吩咐你這樣行。

【24:19】你在田間收割莊稼，若忘下一捆在田裏，不可回去^a拾取，要留給寄居的與孤兒寡婦；這樣，耶和華你神必在你手所辦的一切事上，賜福與你。

【24:20】你打橄欖樹，枝上餘剩的，不可再打；要留給寄居的與孤兒寡婦。

【24:21】你摘取葡萄園的葡萄，所餘剩的，不可再摘，要留給寄居的與孤兒寡婦。

【24:22】你要^a記念你在埃及地作過奴僕，所以我吩咐你這樣行。

(4. Concerning Aid to the Needy — cont'd)

j. In Remembering the Need of a Sojourner, an Orphan, or a Widow 24:17-22

【24:17】You shall not distort justice due a sojourner or an orphan, nor shall you take a widow's garment as a pledge.

【24:18】But you shall^a remember that you were a slave in Egypt and that Jehovah your God ransomed you from there; therefore I am commanding you to do this thing.

【24:19】When you reap your harvest in your field and you forget a sheaf in the field, you shall not turn back to^a gather it; it shall be for the sojourner, the orphan, and the widow, in order that Jehovah your God may bless you in all your undertakings.

【24:20】When you beat down the fruit of your olive tree, you shall not go over the boughs afterward; it shall be for the sojourner, the orphan, and the widow.

【24:21】When you cut the grapes from your vineyard, you shall not glean afterward; it shall be for the sojourner, the orphan, and the widow.

【24:22】And you shall^a remember that you were a slave in the land of Egypt; therefore I am commanding you to do this thing.

24:18^a
申五 15
十五 15
十六 12
二四 22

24:19^a
參利十九 9
二三 22
得二 16

24:22^a
申二四 18

24:18^a
Deut. 5:15;
15:15;
16:12;
24:22

24:19^a
cf. Lev. 19:9;
23:22;
Ruth 2:16

24:22^a
Deut. 24:18

申命記 第二十五章

(5 關於百姓中間的
管理—續)

I 關於帶到以色列人面前
之爭訟的典章
二五 1 ~ 3

25:1^a
1~2;
申十七 9
十九 17
參徒二三 3

25:1^b
利十九 35

25:2^a
路十二 47

25:3^a
參林後十一 24

【25:1】^a 人與人之間若有爭訟，前來求審，審判官審判他們，要^b 定義人爲義，定惡人爲惡。

【25:2】惡人若該受責打，審判官就要叫他伏下，當面按着他罪惡的輕重，照數^a 責打。

【25:3】只可打他^a 四十下，不可過數；恐怕過了數，多打了他，便是¹ 輕賤你的弟兄了。

● 25:3¹ 倘若我們必須說到弟兄的過錯，我們該克制、謹慎，不可誇張。每一位弟兄對主耶穌都是珍貴、寶貝的，都是祂用自己的血重價買來的，（彼前一 18 ~ 19，）所以批評弟兄，或太過分的說到他的過錯而輕賤了他，乃是有罪的。

DEUTERONOMY 25

(5. Concerning the Government among the
People — cont'd)

1. The Ordinance concerning a Dispute
Brought before the Children of Israel
25:1-3

【25:1】^a If there is a dispute between men, and they approach the court, and the judges judge them, they shall^b justify the righteous and condemn the wicked.

【25:2】And if the wicked man is worthy of beating, the judge shall make him lie down and have him^a beaten before him as is sufficient for his wickedness, by number.

【25:3】^a Forty blows he may give him; he shall not exceed, lest, in exceeding, he beat him beyond these with many blows and your brother be¹ degraded before your eyes.

25:3¹ (degraded) If we must speak about a brother's wrongdoing, we should be restrained and be careful not to exaggerate. Since every brother is precious to the Lord Jesus and is treasured by Him, having been purchased by Him with His blood, a great price (1 Pet. 1:18-19), it is sinful to degrade a brother by criticizing him or by speaking excessively of his wrongdoing.

25:1^a
vv. 1-2;
Deut. 17:9;
19:17;
cf. Acts 23:3

25:1^b
Lev. 19:35

25:2^a
Luke 12:47

25:3^a
cf. 2 Cor. 11:24

17 寬待生產的動物（續） 二五 4

【25:4】^a 牛踹穀的時候，不可籠住牠的嘴。

（5 關於百姓中間的 管理—續）

m 關於不願替死去之兄弟
盡丈夫本分者的典章
二五 5 ~ 10

【25:5】 兄弟同住，若死了一個，沒有兒子，^a 死人的妻子不可出嫁外人；她丈夫的兄弟當與她同房，娶她為妻，向她盡丈夫兄弟的^b 本分。

【25:6】 婦人生的長子必¹ 歸已死之兄弟的^a 名下，免得他的名從以色列中被塗抹。

● 25:6¹ 這審斷啓示神的愛；因着神對那死者的愛，祂要那人的名存留於百姓中間。應用於屬靈的事上，這審斷也啓示神要我們在屬靈一面多有生育。一面，我們都需要得着屬靈的兒女作我們的繼承人；另一面，我們需要幫助在主裏的弟兄得着屬靈的兒女。

17. Sparing the Producing Animals (cont'd) 25:4

【25:4】^a You shall not muzzle an ox while it treads out grain.

(5. Concerning the Government among the People — cont'd)

m. The Ordinance concerning a Brother
Who Is Not Willing to Do the Duty of a Husband's Brother
25:5-10

【25:5】 If brothers dwell together, and one of them dies, and he has no son, the^a wife of the deceased man shall not become the wife of a stranger outside the family; her husband's brother shall go in unto her and take her as his wife, and he shall do the^b duty of a husband's brother for her.

【25:6】 And the firstborn whom she bears shall¹ assume the^a name of his deceased brother, so that his name is not blotted out of Israel.

25:6¹ (assume) This judgment reveals God's love, for in His love for the one who died, God wanted the name of that one to be preserved among the people. Applied spiritually, this judgment also reveals that God wants us to be spiritually productive. On the one hand, we all need to have spiritual children as our successors; on the other hand, we need to help our brothers in the Lord to have spiritual children.

25:4^a
林前九 9
提前五 18

25:5^a
太二二 24
可十二 19
路二十 28

25:5^b
創三八 8-9
參得一 12-13

25:6^a
得四 10

25:4^a
1 Cor. 9:9;
1 Tim. 5:18

25:5^a
Matt. 22:24;
Mark 12:19;
Luke 20:28

25:5^b
Gen. 38:8-9;
cf. Ruth 1:12-13

25:6^a
Ruth 4:10

25:7^a
得四 1-2

【25:7】那人若不願意娶他兄弟的妻子，
他兄弟的妻子就要到^a城門長老那裏，
說，我丈夫的兄弟不肯在以色列中爲他
兄弟立名，不肯向我盡丈夫兄弟的本分。

25:8^a
得四 6

【25:8】本城的長老就要召那人來，對他
說明；他若執意說，我^a不願意娶她，

25:9^a
得四 7-8

【25:9】他兄弟的妻子就要當着長老到
那人的跟前，脫了他腳上的^a鞋，吐
唾沫在他臉上，回應說，凡不爲自己
兄弟建立家室的，都要這樣待他。

【25:10】在以色列中，他的名必稱爲脫
鞋者之家。

n 關於妻子不道德的
幫助丈夫爭鬪的典章
二五 11 ~ 12

【25:11】若有人與弟兄爭鬪，這人的妻
子近前來，要救她丈夫脫離那打她丈
夫之人的手，伸手抓住那人的下體，

【25:12】就要砍斷婦人的手；你的眼不
可憐惜她。

【25:7】And if the man does not desire to take his brother's wife,
his brother's wife shall go up to the^a gate to the elders and say, My
husband's brother refuses to raise up a name in Israel to his brother;
he is not willing to do the duty of a husband's brother for me.

【25:8】Then the elders of his city shall call him and speak to
him. And if he persists and says, I do^a not desire to take her;

【25:9】Then his brother's wife shall draw near to him in the
sight of the elders and remove his^a sandal from off his foot,
and she shall spit in his face and respond and say, Thus shall it
be done to the man who does not build up his brother's house.

【25:10】And his name shall be called in Israel, The house of
him whose sandal has been removed.

n. The Ordinance concerning a Wife
Who Helps a Fighting Husband Immorally
25:11-12

【25:11】When two men fight together, a man and his brother,
and the wife of the one comes near to rescue her husband
from the hand of him who is beating him, and she puts forth
her hand and takes hold of his private parts;

【25:12】Then you shall cut off her hand; your eye shall not
pity her.

25:7^a
Ruth 4:1-2

25:8^a
Ruth 4:6

25:9^a
Ruth 4:7-8

○ 關於法碼
和量器的典章
二五 13 ~ 16

25:13^a
利十九 35-36
箴十六 11
二十 10
彌六 11

25:14^a
摩八 5
彌六 10

25:15^a
申四 40

【25:13】你囊中不可有一大一小^{1a}兩樣的法碼。

【25:14】你家裏不可有一大一小^a兩樣的量器。

【25:15】當用足重公道的法碼，足量公道的量器。這樣，在耶和華你神所賜你的地上，你的日子就^a得以長久。

【25:16】因為行這些不義之事的人，都是耶和華你神所憎惡的。

● 25:13¹ 有不同的法碼與量器，這不誠實的作法乃是欺騙，必是從撒但來的。（約八 44。）就屬靈的應用說，在某件事上定罪別人，卻在同樣的事上稱義自己，指明我們有不同的法碼與量器，也就是不同的尺度，一種尺度衡量別人，另一種不同的尺度衡量自己。在神的家，召會中，（提前三 15，）應當只用一種尺度衡量每個人。倘若我們只有一種尺度，我們就會像神一樣的公平、公義、公正，也會在召會中持守一和同心合意。參太七 1 ~ 5 與註。

o. The Ordinance
concerning Weights and Measures
25:13-16

【25:13】You shall not have in your bag^{1a} differing weights, one heavy and one light.

【25:14】You shall not have in your house^a differing measures, one large and one small.

【25:15】A full and righteous weight you shall have, and a full and righteous measure you shall have, in order that your days may be^a extended upon the land which Jehovah your God is giving you.

【25:16】For everyone who does these things, everyone who does unrighteousness, is an abomination to Jehovah your God.

25:13^a
Lev. 19:35-36;
Prov. 16:11;
20:10;
Micah 6:11

25:14^a
Amos 8:5;
Micah 6:10

25:15^a
Deut. 4:40

25:13¹ (differing) The dishonest practice of having differing weights and measures is a lie and is surely from Satan (John 8:44). In spiritual application, to condemn a certain thing in others while justifying the same thing in ourselves indicates that we have different weights and measures, i.e., different scales—one scale for measuring others and a different scale for measuring ourselves. In the house of God, the church (1 Tim. 3:15), only one scale should be used to weigh everyone. If we have only one scale, we will be fair, righteous, and just, even as God is, and we will keep the oneness and one accord in the church. Cf. Matt. 7:1-5 and notes.

24 不可忘記
將亞瑪力人的名號塗抹
二五 17～19

【25:17】你要記得你們出埃及的時候，^a
亞瑪力人在路上怎樣待你。

【25:18】他們在路上遇見你，趁你疲
乏困倦的時候，擊殺你儘後邊軟弱
的人，並不敬畏神。

【25:19】所以耶和華你神使你不被四圍
的一切仇敵擾亂，在耶和華你神賜你
承受為業的地上得安息；那時，你要
將亞瑪力的^{1a}名號從天下塗抹了，不
可忘記。

申命記 第二十六章

(3 關於敬拜神—續)

h 藉着進去得了美地為業之後，
將美地各種初熟的出產，
取些獻上
二六 1～11

● 25:19¹ 直譯，記念。

24. Not Forgetting to Blot Out the Memory of Amalek 25:17-19

【25:17】Remember what ^aAmalek did to you on the way
when you came out of Egypt,

【25:18】That he met you on the way and struck you at the
rear, struck all those who were worn out at your rear, when
you were faint and weary; and he did not fear God.

【25:19】Therefore when Jehovah your God gives you rest
from all your enemies surrounding you, in the land which
Jehovah your God is giving you as an inheritance to possess,
you shall blot out the ^amemory of Amalek from under
heaven; you shall not forget.

DEUTERONOMY 26

(3. Concerning the Worship of God — cont'd)

h. By Offering Some of the First
of All the Fruit of the Good Land after Entering It
and Possessing It as an Inheritance
26:1-11

25:17^a
出十七 8

25:19^a
出十七 14
撒十五 3

25:17^a
Exo. 17:8

25:19^a
Exo. 17:14;
1 Sam. 15:3

【26:1】你進去得了耶和華你神所賜你為業之地，住在那裏，

【26:2】就要將地裏各種^{1a}初熟的出產，就是從耶和華你神賜你的地上所收的，取些來盛在筐子裏，往耶和華你神所選擇給祂名居住的^b地方去，

【26:3】見當時作祭司的，對他說，我今日向耶和華你的神表明，我已進入耶和華向我們列祖起誓要賜給我們的地。

【26:4】祭司就要從你手裏取過筐子來，放在耶和華你神的壇前。

【26:5】你要在耶和華你神面前回應說，我的祖先原是一個¹將亡的^a亞蘭人，下到^b埃及寄居；他人口稀少，在那裏卻成了又大又強、人數眾多的國。

● 26:2¹ 這是在十分取一之物（十四 22～27）以外另獻的。各種初熟出產的一部分，要像十分取一之物一樣，在神所選擇的地方，獻給神並與神同享。見十二 5 註 1。

● 26:5¹ 或，飄泊的。

【26:1】And when you enter the land which Jehovah your God is giving you as an inheritance, and you possess it and dwell in it,

【26:2】You shall take some of the^{1a} first of all the fruit of the ground which you shall bring from your land, which Jehovah your God is giving you, and you shall put it in a basket and go to the^b place where Jehovah your God will choose to cause His name to dwell.

【26:3】And you shall go to the priest who is serving in those days and say to him, I declare to Jehovah your God today that I have entered the land which Jehovah swore to our fathers to give us.

【26:4】And the priest shall take the basket from your hand and place it before the altar of Jehovah your God.

【26:5】And you shall respond and say before Jehovah your God, A¹ perishing^a Aramaean was my father; and he went down to^b Egypt and sojourned there, few in number; and he became there a great and mighty and numerous nation.

26:2¹ (first) This offering was something in addition to the tithes (14:22-27). Like the tithes, a portion of the first of all the fruit was to be offered to God and enjoyed with God in the place which God would choose. See note 5¹ in ch. 12.

26:5¹ (perishing) Or, wandering.

26:2^a
出二三 19
三四 26
民十五 20
十八 13
箴三 9
申十八 4
26:2^b
申十二 5

26:2^a
Exo. 23:19;
34:26;
Num. 15:20;
18:13;
Prov. 3:9;
Deut. 18:4
26:2^b
Deut. 12:5

26:5^a
參何十二 12
26:5^b
創四六 27
申十 22
徒七 14-15

26:5^a
cf. Hosea 12:12
26:5^b
Gen. 46:27;
Deut. 10:22;
Acts 7:14-15

26:6^a
民二十 15
出 11-14
徒七 19

【26:6】埃及人^a惡待我們，苦害我們，
將苦工加在我們身上。

26:7^a
出 23-25
三 9
民二十 16

【26:7】我們^a哀求耶和華我們列祖的
神，耶和華聽見了我們的聲音，看見
了我們所受的困苦、勞碌、欺壓，

26:8^a
出十二 17, 51
申四 34

【26:8】祂就用大能的手和伸出來的膀
臂，並大而可畏的事與神蹟奇事，^a領
我們出了埃及，

26:9^a
出三 8
申六 3

【26:9】將我們領進這地方，把這^a流奶
與蜜之地^b賜給我們。

26:9^b
耶三二 22
26:10^a
申二六 2

【26:10】耶和華阿，你看，現在我把你
所賜給我地裏^a初熟的出產奉了來。
隨後你要把筐子放在耶和華你神面
前，在耶和華你的神面前下拜。

26:11^a
申十二 7
十四 26
十六 11, 14-15
二七 7

【26:11】你和利未人，並在你們中間寄
居的，要因耶和華你神所賜你和你家
的一切好處而^a歡樂。

(4 關於幫助缺乏的人—續)

a 每逢三年的末了，
要以十分之一幫助人 (續)
二六 12 ~ 15

【26:6】And the Egyptians^a ill-treated us and afflicted us and
put hard work upon us;

【26:7】But we^a cried out to Jehovah, the God of our fathers,
and Jehovah heard our voice, and saw our affliction and our
labor and our oppression.

【26:8】And Jehovah^a brought us out of Egypt with a mighty
hand and an outstretched arm and by great terror and by
signs and wonders.

【26:9】And He has brought us to this place and has^a given us
this land, a land flowing with^b milk and honey.

【26:10】And now I have just brought the^a first of the fruit of
the ground, which You, O Jehovah, have given me. And you
shall place it before Jehovah your God and bow down before
Jehovah your God.

【26:11】And you and the Levite and the sojourner in your
midst shall^a rejoice in all the good which Jehovah your God
has given to you and to your household.

26:6^a
Num. 20:15;
Exo. 1:11-14;
Acts 7:19

26:7^a
Exo. 2:23-25;
3:9;
Num. 20:16

26:8^a
Exo. 12:17, 51;
Deut. 4:34

26:9^a
Jer. 32:22

26:9^b
Exo. 3:8;
Deut. 6:3

26:10^a
Deut. 26:2

26:11^a
Deut. 12:7;
14:26;
16:11, 14-15;
27:7

(4. Concerning Aid to the Needy — cont'd)

a. The Aid by the Tithes
at the End of Every Three Years (cont'd)
26:12-15

26:12^a
申十四 28
參摩四 4
26:12^b
利二十七 30

【26:12】每逢^a 第三年，就是^b 十分取一之年，你把一切出產的¹ 十分之一完全取出，就要分給利未人和寄居的，與孤兒寡婦，使他們在你城中可以喫得飽足。

【26:13】你又要在耶和華你神面前說，我已將聖物從我家裏拿出來，也給了利未人和寄居的，與孤兒寡婦，是照你所吩咐我的一切命令；你的命令我都沒有違犯，也沒有忘記。

【26:14】我守喪的時候，沒有喫這聖物；不潔淨的時候，沒有拿出來，也沒有送給死人。我聽從了耶和華我神的話，都照你所吩咐的行了。

【26:15】求你從天上，從你^a 聖別的居所垂看，¹ 賜福給你的百姓以色列與你所賜給我們的地，就是你向我們列祖起誓要賜給我們的^b 流奶與蜜之地。

26:15^a
賽六三 15
亞二 13
26:15^b
出三 8
申六 3

25 結語 二六 16 ~ 19

● 26:12¹ 見十四 28 註 1。

● 26:15¹ 這指明我們若為着神的緣故，顧到召

【26:12】When you have finished giving all the¹ tithes of your produce in the^a third year, the year of the^b tithe, you shall give it to the Levite, the sojourner, the orphan, and the widow, that they may eat within your gates and be satisfied.

【26:13】And you shall say before Jehovah your God, I have removed what is holy from out of my house, and I have also given it to the Levite and the sojourner, to the orphan and the widow, according to Your whole commandment, which You have commanded me; I have not transgressed any of Your commandments and I have not forgotten them.

【26:14】I have not eaten any of it in my sorrow, nor have I removed any of it while I was unclean, nor have I given any of it to the dead. I have listened to the voice of Jehovah my God; I have done according to all that You have commanded me.

【26:15】Look down from¹ Your^a holy habitation, from heaven, and² bless Your people Israel and the ground which You have given us, as You swore to our fathers, a land flowing with^b milk and honey.

26:12^a
Deut. 14:28;
cf. Amos 4:4
26:12^b
Lev. 27:30

26:15^a
Isa. 63:15;
Zech. 2:13
26:15^b
Exo. 3:8;
Deut. 6:3

25. A Concluding Word 26:16-19

26:12¹ (tithes) See note 28¹ in ch. 14.

26:15¹ (Your) Or, the habitation of Your holiness.

26:15² (bless) This indicates that if we, for the sake of God, take care

【26:16】耶和華你的神今日吩咐你¹行這些律例和典章，所以你要全心全魂謹守遵行。

【26:17】你今日宣告耶和華是你的神，並宣告要行祂的道路，謹守祂的律例、誡命和典章，聽從祂的話。

【26:18】耶和華今日照祂所應許你的，也宣告你是祂^{1a}自己的珍寶，是祂的子民，使你謹守祂的一切誡命；

【26:19】又使你得稱讚、美名、尊榮，^a超越祂所造的萬民，並照祂所說的，使你歸耶和華你神為^b聖別的子民。

會中缺乏的人，神必會祝福我們的勞苦和從事的工作。這祝福乃是從神給我們的回報。（參林後九6。）表面上我們是給出，實際上我們是領受。然而，施比受更為有福。（徒二十 35。）

● 26:16¹ 在這段律法的重申裏，（十四 1 ～二六 19，）含示五項管制我們行為的原則：（一）對神，要聖別並敬畏；（二）對自己，要公義並純潔；（三）對別人，要仁慈並寬大；（四）對動物，要寬待並同情；（五）對魔鬼，要拒絕並分開。所有神的子民都應當憑神聖的生命實行這些原則。

● 26:18¹ 見出十九 5 註 1。

【26:16】This day Jehovah your God is commanding you to¹do these statutes and ordinances; therefore you shall keep them and do them with all your heart and with all your soul.

【26:17】It is Jehovah whom you have today declared to be your God and that you will walk in His ways and keep His statutes and His commandments and His ordinances, and will listen to His voice.

【26:18】And it is Jehovah who has today declared you to be a people for His^{1a}personal treasure, even as He promised you; and that you will keep all His commandments;

【26:19】And that He will set you high^aabove all the nations which He has made, for praise and for a name and for honor; and that you will be a^bholy people to Jehovah your God, as He has spoken.

of the needy ones in the church, God will surely bless our labor and undertakings. This blessing will be a return to us from God (cf. 2 Cor. 9:6). Apparently we are giving; actually we are receiving. Nevertheless, to give is much more blessed than to receive (Acts 20:35).

26:16¹ (do) In this section of the rehearsal of the law (14:1—26:19) five governing principles of our behavior are implied: (1) toward God, to be sanctified and fearing; (2) toward oneself, to be righteous and pure; (3) toward others, to be kind and generous; (4) toward animals, to be sparing and sympathetic; and (5) toward the devil, to be rejecting and separated. All God's people should practice these principles by the divine life.

26:18¹ (personal) See note 5¹ in Exo. 19.

26:18^a
出十九 5
申七 6
十四 2

26:19^a
申二八 1
26:19^b
出十九 6
二二 31
申七 6
十四 2
彼前二 9

26:18^a
Exo. 19:5;
Deut. 7:6;
14:2

26:19^a
Deut. 28:1
26:19^b
Exo. 19:6;
22:31;
Deut. 7:6;
14:2;
1 Pet. 2:9

申命記 第二十七章

叁 警告

二七 1 ~ 二八 68

一 摩西和以色列的眾長老，
吩咐百姓要遵守一切的誡命，
並要在美地宣告咒詛
二七 1 ~ 26

【27:1】摩西和以色列的眾長老吩咐百姓說，你們要遵守我今日所吩咐的一切誡命。

【27:2】你們^a過約但河，進入耶和華你神所賜給你的地，當天要為自己立起幾塊大石頭，壘上石灰；

【27:3】你過了河，得以進入耶和華你神所賜你^a流奶與蜜之地，正如耶和華你列祖之神所應許你的，就要把¹這律法的一切話^b寫在石頭上。

● 27:3¹ 可能指十誡。

DEUTERONOMY 27

III. A Warning

27:1 — 28:68

A. Moses, with the Elders of Israel, Commanding the
People to Keep the Whole Commandment
and to Declare the Curses in the Good Land
27:1-26

【27:1】And Moses, with the elders of Israel, commanded the people, saying, Keep the whole commandment which I am commanding you today.

【27:2】And in the day when you^a cross over the Jordan into the land which Jehovah your God is giving you, you shall erect for yourself large stones; and you shall coat them with plaster.

【27:3】And you shall^a write upon them¹ all the words of this law when you cross over, in order that you may enter the land which Jehovah your God is giving you, a land flowing with^b milk and honey, as Jehovah, the God of your fathers, promised to you.

27:2^a
Josh. 3:17;
4:1

27:3^a
Josh. 8:32
27:3^b
Exo. 3:8;
Deut. 6:3

27:3¹ (all) Referring, probably, to the Ten Commandments.

27:2^a
書三 17
四 1

27:3^a
出三 8
申六 3
27:3^b
書八 32

【27:4】你們過了約但河，就要在^a以巴路山上照我今日所吩咐的，將這些石頭立起來，壘上石灰。

【27:5】^a在那裏要爲耶和華你的神築一座石¹壇；在石頭上不可動²鐵器。

● 27:5¹ 以色列人天性是墮落的，必然無力遵行他們神的誠命、律例和典章；因此，他們會落到 15 ~ 26 節所列的一切咒詛之下。然而，在刻着神誠命的石頭旁邊，就有表徵基督十字架的祭壇，在那裏，神的百姓能在豫表上以基督作他們的燔祭獻給神，使神滿足，並以基督作他們的平安祭獻給神，使他們在神聖交通中與神共同享受。（6 ~ 7。）神的百姓原來在神的誠命、律例和典章之下受咒詛；藉着基督，他們已蒙救贖『脫離律法的咒詛。』（加三 13。）我們這些神的子民已經來到十字架這裏，所以我們現今乃是在十字架（含示恩典）之下，不再在律法之下。（羅六 14。）我們這些在十字架之下的人，能滿足神，也能藉着基督作我們的救贖主和我們的代替，叫自己得着滿足。基督是我們的平安，藉着祂，我們與神就有平安。（弗二 14 上，羅五 1。）律法已經過去，十字架永遠堅立。這就是在宣佈咒詛之前先豫備好祭壇的原因。

1 ~ 8 節所描繪美地入口的景象，包括石頭立的碑、祭壇和供物。寫在碑上的律法，乃是神自己的描繪；（見出二十 1 註 1；）因此，石頭立的碑表徵作神具體化身的基督，立在百姓面前，按着神的所是要求他們。供物燒在祭壇上，作爲使神

【27:4】And when you cross over the Jordan, you shall erect these stones, concerning which I am commanding you today, on^a Mount Ebal; and you shall coat them with plaster.

【27:5】^aAnd you shall build there an¹ altar to Jehovah your God, an altar of stones; you shall not use an² iron tool upon them;

27:5¹ (altar) The children of Israel, being fallen in nature, surely would not measure up to keeping the commandments, statutes, and ordinances of their God; thus, they would come under all the curses listed in vv. 15-26. However, right beside the stones containing the inscriptions of the commandments of God was the altar, signifying the cross of Christ, where God's people could take Christ, in type, as their burnt offering to God for His satisfaction and as their peace offering to God for their enjoyment with God in the divine fellowship (vv. 6-7). Through Christ God's people, who were cursed under God's commandments, statutes, and ordinances, have been redeemed "out of the curse of the law" (Gal. 3:13). Because we as God's people have come to the cross, we are now under the cross (implying grace) and are no longer under the law (Rom. 6:14). As those who are under the cross, we can satisfy God and can also find satisfaction for ourselves through Christ, our Redeemer and our Substitute. Through Christ, who is our peace, we have peace with God (Eph. 2:14a; Rom. 5:1). The law is over, and the cross stands forever. This is the reason that the altar was prepared before the curses were declared.

The scene at the entry of the good land portrayed in vv. 1-8 includes the stone monuments, the altar, and the offerings. The law written on the monuments was a portrait of God Himself (see note 1¹ in Exo. 20); hence, the monuments signify that Christ as the embodiment of God was standing before the people to make requirements of them according to what He is.

【27:6】要用沒有鑿過的石頭築耶和華你神的壇，然後在壇上將燔祭獻給耶和華你的神。

【27:7】又要獻平安祭，且在那裏喫，在耶和華你的神面前歡樂。

【27:8】你要將這律法的一切話清清楚楚的^a寫在石頭上。

【27:9】摩西和祭司利未人告訴以色列眾人說，以色列阿，要靜默細聽；你今日成了耶和華你神的子民。

【27:10】所以你要聽從耶和華你神的話，遵行祂的誡命和律例，就是我今日所吩咐你的。

滿足的祭物，也表徵基督是應付並滿足神一切要求的一位。因此，這位要求的神，親自成為肉體而來，作我們的救贖主和我們的代替，成為滿足要求的一位。這美妙的景象顯示，我們乃是藉着要求的神、基督的十字架、和作供物的基督自己，不是藉着自己的努力，得以進入基督——我們的美地，領受神在基督裏所給我們的一切福分。這一切福分就是具體化身在基督裏經過過程的三一神自己。（見八7註1。）

● 27:5² 見出二十 25 註 1。

【27:6】 With unhewn stones you shall build the altar of Jehovah your God. Then you shall offer up burnt offerings upon it to Jehovah your God;

【27:7】 And you shall sacrifice peace offerings and eat there, and you shall rejoice before Jehovah your God.

【27:8】 Then you shall^a write upon the stones all the words of this law very clearly.

【27:9】 And Moses, with the Levitical priests, spoke to all Israel, saying, Be silent and hear, O Israel; this day you have become the people of Jehovah your God.

【27:10】 Therefore you shall listen to the voice of Jehovah your God, and do His commandments and His statutes, which I am commanding you today.

The offerings burned on the altar as sacrifices for God's satisfaction also signify Christ as the One who meets and satisfies all God's requirements. Thus, the requiring God Himself came in incarnation to be our Redeemer and our Substitute as the fulfilling One. This wonderful scene shows that it is through the requiring God, the cross of Christ, and Christ Himself as the offerings, not by our endeavoring in ourselves, that we enter into Christ, our good land, and receive all the blessings that God would give us in Christ. These blessings are the processed Triune God Himself embodied in Christ (see note 7¹ in ch. 8).

27:5² (iron) See note 25¹ in Exo. 20.

27:8^a
哈二 2

27:8^a
Hab. 2:2

【27:11】當日，摩西吩咐百姓說，

【27:12】你們過了約但河，西緬、利未、猶大、以薩迦、約瑟、便雅憫這些支派的人，要站在^a基利心山上為百姓祝福。

【27:13】流便、迦得、亞設、西布倫、但、拿弗他利這些支派的人，要站在以巴路山上宣佈^a咒詛。

【27:14】利未人要向以色列眾人高聲宣告說，

【27:15】有人^a製造耶和華所憎惡的雕像或鑄像，就是工匠的手所作的，在暗中設立，那人必受咒詛。百姓都要答應說，^{1b}阿們。

【27:16】^a輕慢父母的，必受咒詛。百姓都要說，阿們。

【27:17】挪移鄰舍^a地界的，必受咒詛。百姓都要說，阿們。

【27:18】使^a瞎子走錯路的，必受咒詛。百姓都要說，阿們。

【27:11】And Moses commanded the people on that day, saying,

【27:12】These shall stand upon^a Mount Gerizim to bless the people when you cross over the Jordan: Simeon and Levi and Judah and Issachar and Joseph and Benjamin;

【27:13】And these shall stand upon Mount Ebal for^a cursing: Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

【27:14】And the Levites shall respond and say to all the men of Israel with a loud voice,

【27:15】Cursed is the man who^a makes an idol or a molten image, an abomination to Jehovah, the work of the craftsman's hands, and puts it in a secret place. And all the people shall answer and say, ^{1b}Amen.

【27:16】Cursed is he who^a dishonors his father or his mother. And all the people shall say, Amen.

【27:17】Cursed is he who moves his neighbor's^a boundary marker. And all the people shall say, Amen.

【27:18】Cursed is he who leads astray a^a blind man on the way. And all the people shall say, Amen.

● 27:15¹ 希伯來文形容詞，意，穩固、堅定。

27:15¹ (Amen) An adjective in Hebrew meaning firm, steadfast.

27:12^a
申十一 29
書八 33
參士九 7
約四 20

27:13^a
申二八 15
但九 11

27:15^a
出二十四
申五 8
四一六-19
出三四 17
27:15^b
民五 22
尼五 13
八 6
詩一〇六 48
耶十一 5
二八 6
代上十六 36
林前十四 16
啓二二 21

27:16^a
出二一 17
申二一 18-21
參出二十 12

27:17^a
申十九 14

27:18^a
利十九 14

27:12^a
Deut. 11:29;
Josh. 8:33;
cf. Judg. 9:7;
John 4:20

27:13^a
Deut. 28:15;
Dan. 9:11

27:15^a
Exo. 20:4;
Deut. 5:8;
4:16-19;
Exo. 34:17
27:15^b
Num. 5:22;
Neh. 5:13;
8:6;
Psa. 106:48;
Jer. 11:5;
28:6;
1 Chron. 16:36;
1 Cor. 14:16;
Rev. 22:21

27:16^a
Exo. 21:17;
Deut. 21:18-21;
cf. Exo. 20:12

27:17^a
Deut. 19:14

27:18^a
Lev. 19:14

27:19^a
出二二 21-22

【27:19】向^a寄居的和孤兒寡婦屈枉公理的，必受咒詛。百姓都要說，阿們。

27:20^a
利十八 8
申二二 30
林前五 1
參出二十 14

【27:20】與^a父親的妻子行淫的，必受咒詛，因為掀開他父親的衣邊。百姓都要說，阿們。

27:21^a
利十八 23

【27:21】與^a獸淫合的，必受咒詛。百姓都要說，阿們。

27:22^a
利十八 9
二十 17
結二二 11

【27:22】與異母同父，或異父同母的^a姊妹行淫的，必受咒詛。百姓都要說，阿們。

27:23^a
參利十八 17
二十 14

【27:23】與^a岳母行淫的，必受咒詛。百姓都要說，阿們。

27:24^a
參申十九 11
出二十 13

【27:24】暗中^a殺害鄰舍的，必受咒詛。百姓都要說，阿們。

27:25^a
參太二六 15

【27:25】^a受賄賂殺害人，流無辜人血的，必受咒詛。百姓都要說，阿們。

27:26^a
申二八 15
耶十一 3
加三 10
雅二 10

【27:26】不堅守遵行這律法言語的，^a必受咒詛。百姓都要說，阿們。

申命記 第二十八章

【27:19】Cursed is he who distorts justice due a^a sojourner, an orphan, or a widow. And all the people shall say, Amen.

27:19^a
Exo. 22:21-22

【27:20】Cursed is he who lies with his^a father's wife, for he uncovers the skirt of his father's garment. And all the people shall say, Amen.

27:20^a
Lev. 18:8;
Deut. 22:30;
1 Cor. 5:1;
cf. Exo. 20:14

【27:21】Cursed is he who lies with any^a animal. And all the people shall say, Amen.

27:21^a
Lev. 18:23

【27:22】Cursed is he who lies with his^a sister, his father's daughter or his mother's daughter. And all the people shall say, Amen.

27:22^a
Lev. 18:9;
20:17;
Ezek. 22:11

【27:23】Cursed is he who lies with his^a mother-in-law. And all the people shall say, Amen.

27:23^a
cf. Lev. 18:17;
20:14

【27:24】Cursed is he who^a slays his neighbor secretly. And all the people shall say, Amen.

27:24^a
cf. Deut. 19:11;
Exo. 20:13

【27:25】Cursed is he who^a takes payment to slay someone of innocent blood. And all the people shall say, Amen.

27:25^a
cf. Matt. 26:15

【27:26】^aCursed is he who does not confirm the words of this law by doing them. And all the people shall say, Amen.

27:26^a
Deut. 28:15;
Jer. 11:3;
Gal. 3:10;
James 2:10

DEUTERONOMY 28

二 他們若留意聽從耶和華的話，
遵行祂的誡命，
所賜的福必趕上他們
二八 1 ~ 14

28:1^a
申二六 19

【28:1】你若留意聽從耶和華你神的話，
謹守遵行祂的一切誡命，就是我今日
所吩咐你的，耶和華你的神必使你^a
超越地上的萬民。

【28:2】你若聽從耶和華你神的話，以
下這一切的福必臨到你，趕上你：

28:3^a
3-6;
參申二八 16-19

【28:3】^a 你在城裏必蒙福，在田間也必
蒙福。

28:4^a
申七 13
三十 9
參創四九 25
路一 42

【28:4】^{1a} 你身所生的、地所產的、牲畜
所下的，以及牛犢、羊羔，都必蒙福。

【28:5】你的筐子和你的擣麵盆，都必蒙福。

28:6^a
詩一二一 8

【28:6】你^a 入也蒙福，出也蒙福。

● 28:4¹ 直譯，你腹中的果子、地的果子、牲
畜的果子。

B. The Blessings That Would Overtake Them for
Their Diligence in Listening to Jehovah
and Doing His Commandments
28:1-14

【28:1】And if you listen diligently to the voice of Jehovah
your God and are certain to do all His commandments,
which I am commanding you today, Jehovah your God will
set you high^a above all the nations of the earth;

【28:2】And all these blessings will come upon you and
overtake you if you listen to the voice of Jehovah your God.

【28:3】^a Blessed shall you be in the city, and blessed shall you
be in the field.

【28:4】Blessed shall be the^a fruit of your womb and the fruit
of your ground and the fruit of your animals, the offspring of
your cattle and the young of your flock.

【28:5】Blessed shall be your basket and your kneading bowl.

【28:6】Blessed shall you be when you^a come in, and blessed
shall you be when you go out.

28:1^a
Deut. 26:19

28:3^a
vv. 3-6;
cf. Deut. 28:16-

19
28:4^a
Deut. 7:13;
30:9;
cf. Gen. 49:25;
Luke 1:42

28:6^a
Psa. 121:8

28:7^a
出二三 27
撒下二二 41
詩十八 40

【28:7】仇敵起來攻擊你，耶和華必使他們在你面前被擊敗；他們從一條路出來攻擊你，必在你面前從七條路^a 逃跑。

28:8^a
利二五 21
28:8^b
申十二 7
十五 10

【28:8】在你^a 倉房裏，並你^b 手所辦的一切事上，耶和華必使所命定的福臨到你；耶和華你神也要在所給你的地上，賜福與你。

28:9^a
出十九 5-6
申七 6
二六 18-19

【28:9】你若謹守耶和華你神的誡命，行祂的道路，祂必照着向你所起的誓，立你作^a 聖別的子民，歸祂自己。

【28:10】地上萬民見你是稱為耶和華名下的人，就要懼怕你。

28:11^a
申七 13
二八 4
三十九

【28:11】耶和華在祂向你列祖起誓要賜給你的地上，必使^{1a} 你身所生的、牲畜所下的、地所產的，都豐富有餘。

28:12^a
利二六 4
詩六八 9
結三四 26
徒十四 17
28:12^b
申十五 6
參申二八 44

【28:12】耶和華必為你開祂豐盈的寶庫，就是天，按時^a 降雨在你的地上，並且在你手所辦的一切事上，賜福與你。你必^b 借給許多國民，卻不至向他們借貸。

● 28:11¹ 直譯，你腹中的果子、牲畜的果子、地的果子。

【28:7】Jehovah will cause your enemies, who rise up against you, to be struck down before you; on one road they will come out against you, but on seven roads they will^a flee before you.

【28:8】Jehovah will command the blessing upon you in your^a storehouses and in all your^b undertakings; and He will bless you in the land which Jehovah your God is giving you.

【28:9】Jehovah will establish you as a^a holy people to Himself, as He swore to you, if you keep the commandments of Jehovah your God and walk in His ways.

【28:10】And all the peoples of the earth will see that you are called by Jehovah's name, and they will be afraid of you.

【28:11】And Jehovah will give you an excess of prosperity in the^a fruit of your womb and in the fruit of your animals and in the fruit of your ground, upon the ground which Jehovah swore to your fathers to give you.

【28:12】Jehovah will open up to you His good treasury, the heavens, to give^a rain for your land in its season and to bless all your undertakings. And you will^b lend to many nations, but you will not borrow.

28:7^a
Exo. 23:27;
2 Sam. 22:41;
Psa. 18:40

28:8^a
Lev. 25:21
28:8^b
Deut. 12:7;
15:10

28:9^a
Exo. 19:5-6;
Deut. 7:6;
26:18-19

28:11^a
Deut. 7:13;
28:4;
30:9

28:12^a
Lev. 26:4;
Psa. 68:9;
Ezek. 34:26;
Acts 14:17
28:12^b
Deut. 15:6;
cf. Deut. 28:44

【28:13】你若聽從耶和華你神的誠命，
就是我今日所吩咐你謹守遵行的，
耶和華就必使你作首不作尾，居上
不居下；

【28:14】我今日所吩咐你的一切話，你
不可偏離左右，去隨從事奉別神。

三 他們若不聽從耶和華的話，
不遵行祂的誠命，
所加給的咒詛必趕上他們
二八 15 ~ 68

【28:15】你若^a不聽從耶和華你神的話，
不謹守遵行祂的一切誠命和律例，就
是我今日所吩咐你的，以下這一切的¹
咒詛必臨到你，趕上你：

● 28:15¹ 本章的這些咒詛啓示，神在審判時是嚴厲的。（羅十一 22。）這一切臨到以色列人的咒詛，執行了神對他們的行政對付，好使神藉着這些對付，至終能在他們身上完成祂的經綸，證明祂是那永不改變旨意的神。在神對祂百姓的行政對付裏，神是智慧、慈愛、同情、忍耐、有目的且成功的。神對以色列人嚴厲的懲治，不表示祂放棄了他們。（羅十一 1 ~ 5，11 ~ 12，23 ~ 32。）相反的，

【28:13】And Jehovah will make you the head and not the tail, and you will tend only upward, and you will not tend downward, if you will listen to the commandments of Jehovah your God, which I am commanding you today to keep and to do.

【28:14】And you shall not turn aside from any of the words which I am commanding you today, to the right or to the left, to go after other gods to serve them.

C. The Curses That Would Overtake Them for Their Failing to Listen to Jehovah and Do His Commandments 28:15-68

【28:15】But if you do^a not listen to the voice of Jehovah your God and are not certain to do all His commandments and His statutes, which I am commanding you today, all these¹ curses will come upon you and overtake you.

28:15¹ (curses) The curses in this chapter reveal that in His judgment God is severe (Rom. 11:22). All the curses that have befallen the children of Israel have carried out God's governmental dealings in relation to them, so that through these dealings God would eventually be able to accomplish His economy with them to prove that He is the very God who would not change in His will forever. In His governmental dealing with His people, God is wise, loving, sympathetic, patient, purposeful, and successful. God's severe chastisement of the children of Israel does

28:15^a
利二六 14
申十一 28
但九 11
瑪二 2

28:15^a
Lev. 26:14;
Deut. 11:28;
Dan. 9:11;
Mal. 2:2

【28:16】^a 你在城裏必受咒詛，在田間也必受咒詛。

【28:17】 你的筐子和你的搏麵盆，都必受咒詛。

【28:18】¹ 你身所生的、地所產的，以及牛犢、羊羔，都必受咒詛。

【28:19】 你入也受咒詛，出也受咒詛。

【28:20】 耶和華因你行惡離棄¹ 祂，必在你所作的，在你手所辦的一切事上，使咒詛、擾亂、責罰臨到你，直到你被毀滅，速速的滅亡。

【28:21】 耶和華必使瘟疫貼在你身上，直到祂將你從所進去得為業的地上滅絕。

神懲治他們是為着成全他們。在新約信徒身上，原則也是一樣。（來十二 5 ~ 11。）

● 28:18¹ 直譯，你腹中的果子、地的果子。

● 28:20¹ 直譯，我。

【28:16】^a Cursed shall you be in the city, and cursed shall you be in the field.

【28:17】 Cursed shall be your basket and your kneading bowl.

【28:18】 Cursed shall be the fruit of your womb and the fruit of your ground, the offspring of your cattle and the young of your flock.

【28:19】 Cursed shall you be when you come in, and cursed shall you be when you go out.

【28:20】 Jehovah will send to you cursing, discomfiture, and rebuke in all your undertakings which you do, until you are destroyed and until you perish quickly, because of the evil of your practices through which you have abandoned Me.

【28:21】 Jehovah will make a plague cling to you until He has consumed you from off the land which you are entering to possess.

not mean that He has given them up (Rom. 11:1-5, 11-12, 23-32). On the contrary, God is chastising them for their perfecting. The principle is the same with the New Testament believers (Heb. 12:5-11).

28:22^a
利二六 16

【28:22】耶和華要用^a癘病、熱病、炎症、炙熱、¹乾旱、旱風、霉爛攻擊你；這些都要追趕你，直到你滅亡。

28:23^a
參利二六 19

【28:23】你頭上的^a天要變為銅，你腳下的地要變為鐵。

【28:24】耶和華要使降在你地上的雨變為塵沙，從天臨在你身上，直到你被毀滅。

28:25^a
利二六 17
申三二 30
賽三十 17

【28:25】耶和華必使你在仇敵面前被擊敗，你從一條路出去攻擊他們，必在他們面前從七條路^a逃跑。你必成為地上萬國戰驚的因由。

28:26^a
耶七 33
十六 4
三四 20
詩七九 2
參撒十七 44-46

【28:26】你的^a屍首必給空中一切的飛鳥和地上的走獸作食物，並無人闕趕。

28:27^a
出九 9-11
申二八 35
啓十六 2

【28:27】耶和華必用埃及的^a瘡、瘤、癬、疥擊打你，使你不能得醫治。

28:28^a
王下六 18
亞十二 4
彼後一 9

【28:28】耶和華必用癲狂、^a眼瞎、心驚攻擊你。

【28:22】Jehovah will strike you with ^aconsuming disease and fever and inflammation, and with burning heat and ¹drought, and with blight and mildew; and these will pursue you until you perish.

【28:23】And your ^asky, which is above your head, will be bronze, and the land, which is under you, iron.

【28:24】Jehovah will make the rain of your land powder and dust; from heaven it will come down upon you until you are destroyed.

【28:25】Jehovah will cause you to be struck down before your enemies; on one road you will go out against them, but on seven roads you will ^aflee before them. And you will be a source of shuddering to all the kingdoms of the earth.

【28:26】And your ^acorpse will become food for all the birds of the sky and for the beasts of the earth; and no one will frighten them away.

【28:27】Jehovah will strike you with the ^aboils of Egypt, tumors, scabs, and itching, of which you cannot be healed.

【28:28】Jehovah will strike you with madness, ^ablindness, and bewilderment of heart;

28:22^a
Lev. 26:16

28:23^a
cf. Lev. 26:19

28:25^a
Lev. 26:17;
Deut. 32:30;
Isa. 30:17

28:26^a
Jer. 7:33;
16:4;
34:20;
Psa. 79:2;
cf. 1 Sam. 17:44-46

28:27^a
Exo. 9:9-11;
Deut. 28:35;
Rev. 16:2

28:28^a
2 Kings 6:18;
Zech. 12:4;
2 Pet. 1:9

● 28:22¹ 另作，刀劍。

28:22¹ (drought) Others read, sword.

【28:29】你必在午間摸索，好像^a瞎子在暗中摸索一樣；你所行的必不順利，只會時常遭遇欺壓、搶奪，無人搭救。

【28:30】你聘定了妻子，別人必與她同寢；你建造房屋，卻不得住在其內；你栽種葡萄園，也不得¹享用。

【28:31】你的牛在你眼前宰了，你必不得喫牠的肉；你的驢從你面前被搶奪，不得歸還給你；你的羊歸了仇敵，無人爲你搭救。

【28:32】你的兒女必被交給別國的民；你雖親眼看着，終日切望，甚至失明，你的手卻無力拯救。

【28:33】你地裏的出產和你勞碌得來的，必被你所不認識的國民喫盡；你只會時常被欺負，受壓制；

【28:34】你因眼中所看見的，必致瘋狂。

【28:29】And you will be groping at noonday just as the^a blind man gropes in darkness; and you will not succeed in your ventures, but will only be oppressed and plundered always; and no one will save you.

【28:30】You will get engaged to a woman, but another man will ravish her; you will build a house, but you will not dwell in it; you will plant a vineyard, but you will not¹ partake of it.

【28:31】Your ox will be slaughtered in your sight, but you will not eat of it; your donkey will be torn away from before you, but it will not be returned to you; your sheep will be given to your enemies, but no one will rescue them for you.

【28:32】Your sons and daughters will be given to another people while your eyes look on and fail from longing after them all the day, but you will be powerless.

【28:33】A people whom you have not known will eat the fruit of your ground and all your hard-earned produce, and you will be only oppressed and crushed always.

【28:34】And you will go mad because of the sight before your eyes which you will see.

● 28:30¹ 直譯，凡俗的使用。（參利十九 23～25。）

28:30¹ (partake) Lit., bring it into common use (cf. Lev. 19:23-25).

28:35^a
申二八 27
啓十六 2

【28:35】耶和華必擊打你，使你膝上腿上，從腳掌到頭頂，長^a毒瘡無法醫治。

28:36^a
申四 28
二八 64

【28:36】耶和華必將你和你所立、治理你的王，領到你和你列祖素不認識的國去；在那裏你必^a事奉別神，那不過是木頭和石頭。

【28:37】你在耶和華趕你到的各民中，要成爲驚恐、笑談、譏誚的因由。

28:38^a
申二八 42
珥一 4
二 25
摩七 1-2
鴻三 15-17
參啓九 7

【28:38】你帶去田間的種子雖多，收進來的卻少，因爲被^a蝗蟲喫了。

【28:39】你栽種、修理葡萄園，卻不得喝葡萄酒，不得收葡萄，因爲被蟲子喫了。

【28:40】你的全境有橄欖樹，卻得不着油抹身，因爲樹上的橄欖不熟自落了。

28:41^a
哀一 5

【28:41】你生兒生女，他們卻不屬於你，因爲必^a被擄去。

28:42^a
申二八 38

【28:42】你所有的樹木和你地裏的出產，必被^a蝗蟲所得。

【28:35】Jehovah will strike you on the knees and legs with terrible^a boils, of which you cannot be healed, from the sole of your foot to the top of your head.

【28:36】Jehovah will bring you and your king, whom you will have set over you, to a nation which you and your fathers have not known; and there you will^a serve other gods, mere wood and stone.

【28:37】And you will become a source of horror, a proverb, and a byword among all the peoples to whom Jehovah will drive you.

【28:38】You will put out much seed in the field, but you will harvest little; for the^a locust will consume it.

【28:39】You will plant vineyards and dress them, but you will not drink the wine nor gather the grapes; for the worm will devour them.

【28:40】You will have olive trees in all your territory, but you will not anoint yourself with the oil; for your olives will drop off.

【28:41】You will beget sons and daughters, but they will not remain with you; for they will go into^a captivity.

【28:42】The^a locust will take possession of all your trees and the fruit of your ground.

28:35^a
Deut. 28:27;
Rev. 16:2

28:36^a
Deut. 4:28;
28:64

28:38^a
Deut. 28:42;
Joel 1:4;
2:25;
Amos 7:1-2;
Nahum 3:15-17;
cf. Rev. 9:7

28:41^a
Lam. 1:5

28:42^a
Deut. 28:38

【28:43】在你中間寄居的，必漸漸上升，
比你高而又高；你必漸漸下降，低而又低。

【28:44】他必^a借給你，你卻不能借給他；他必作首，你必作尾。

【28:45】這一切咒詛必臨到你，追隨你，
趕上你，直到你滅亡；因為你不聽從
耶和華你神的話，不遵守祂所吩咐的
誡命和律例。

【28:46】這些咒詛必在你和你後裔的身
上成為異蹟奇事，直到永遠。

【28:47】因為你樣樣富足的時候，^a不
歡心樂意的事奉耶和華你的神，

【28:48】所以你必在飢餓、乾渴、赤身、
樣樣缺乏之中，事奉耶和華所打發來
攻擊你的仇敵；祂必把鐵^a軛加在你的
頸項上，直到將你毀滅。

【28:49】耶和華要從^a遠方，從地極把
一國的民帶來，如^b鷹撲下攻擊你。
這民的^c言語，你不懂得。

【28:43】The sojourner who is in your midst will rise above
you higher and higher, but you will go down lower and lower.

【28:44】He will^a lend to you, and you will not lend to him; he
will be the head and you will be the tail.

【28:45】And all these curses will come upon you and pursue
you and overtake you until you are destroyed, because you
did not listen to the voice of Jehovah your God, to keep His
commandments and His statutes, which He commanded you;

【28:46】And they will be with you and with your seed as a
sign and wonder forever.

【28:47】Because you did^a not serve Jehovah your God with
rejoicing and gladness of heart on account of the abundance
of all things,

【28:48】You will serve your enemies, whom Jehovah will
send out against you, in hunger, in thirst, in nakedness, and
in lack of all things; and He will put an iron^a yoke on your
neck until He has destroyed you.

【28:49】Jehovah will bring against you a nation from^a far
away, from the end of the earth, like the^b eagle that swoops
down, a nation whose^c tongue you will not understand,

28:44^a
參申二八 12-13

28:47^a
尼九 35

28:48^a
耶二八 14

28:49^a
賽五 26-30
耶五 15-17

28:49^b
耶四八 40
四九 22
哀四 19
結十七 3
何八 1
哈一 8

28:49^c
耶五 15
參賽三三 19

28:44^a
cf. Deut. 28:12-13

28:47^a
Neh. 9:35

28:48^a
Jer. 28:14

28:49^a
Isa. 5:26-30;
Jer. 5:15-17

28:49^b
Jer. 48:40;
49:22;
Lam. 4:19;
Ezek. 17:3;
Hosea 8:1;
Hab. 1:8

28:49^c
Jer. 5:15;
cf. Isa. 33:19

28:50^a
代下三六 17
賽四七 6

【28:50】這民的面貌兇惡，不顧^a老年人的情面，也不恩待少年人。

【28:51】他們必喫¹你牲畜所下的、地所產的，直到你被毀滅；你的五穀、新酒和新油，以及牛犢、羊羔，都不給你留下，直到使你滅亡。

28:52^a
參王下十七 5
二五 1-4

【28:52】他們必將你^a困在你各城裏，直到在你徧地，你所倚靠、高大堅固的城牆都被攻塌；他們必將你困在耶和華你神所賜你徧地的各城裏。

28:53^a
耶十九 9
利二六 29

【28:53】^a你的仇敵困迫你，你在圍困窘迫之中，必喫你¹本身所生的，就是耶和華你神所賜給你的兒女之肉。

【28:54】你們中間柔弱嬌嫩的男人，必惡眼看他弟兄和他懷中的妻子，並他餘剩的兒女；

【28:55】在你因仇敵的困迫而受圍困窘迫的各城中，他要喫兒女的肉，不肯分一點給他的親人，因為他一無所剩。

● 28:51¹ 直譯，你牲畜的果子、地的果子。

● 28:53¹ 直譯，腹中的果子。

【28:50】A nation of fierce countenance, who will not regard an ^aold man's person nor show favor to the young man.

【28:51】And they will eat the fruit of your animals and the fruit of your ground until you are destroyed; they will not leave for you grain, new wine, or fresh oil, the offspring of your cattle or the young of your flock, until they cause you to perish.

【28:52】And they will ^abesiege you in all your towns until your high and fortified walls, in which you trusted, come down throughout all your land; and they will besiege you in all your towns throughout all your land, which Jehovah your God has given you.

【28:53】^aAnd you will eat the fruit of your womb, the flesh of your sons and daughters whom Jehovah your God has given you, in the siege and in the distress with which your enemies will distress you.

【28:54】The man who is delicately bred and luxurious among you, he will begrudge his brother, the wife of his bosom, and the remnant of his children whom he has left,

【28:55】Not giving to one of them any of the flesh of his children whom he will eat; because nothing is left with him in the siege and in the distress with which your enemies will distress you in all your towns.

28:50^a
2 Chron. 36:17;
Isa. 47:6

28:52^a
cf. 2 Kings 17:5;
25:1-4

28:53^a
Jer. 19:9;
Lev. 26:29

【28:56】你們中間柔弱嬌嫩的婦人，是因嬌嫩柔弱不肯把腳踏地的，必惡眼看她懷中的丈夫和她的兒女；

【28:57】從她兩腿中間出來的嬰孩與她所要生的兒女，她因缺乏一切，在你因仇敵的困迫而受圍困窘迫的城中，將他們暗暗的喫了。

【28:58】這書上所寫律法的一切話，是叫你敬畏耶和華你神這榮耀可畏的名，你若不謹守遵行，

【28:59】耶和華就必將奇災，就是大而長久的災，惡而長久的病，加在你和你後裔的身上，

【28:60】也必使你所懼怕，埃及的^a病再臨到你，貼在你身上；

【28:61】又必將沒有寫在這律法書上的各樣疾病、災殃降在你身上，直到你被毀滅。

【28:62】你們先前雖然像天上的^a星那樣多，卻因不聽從耶和華你神的話，所餘剩的人數就稀少了。

【28:56】The delicately bred and luxurious woman among you, who does not venture to set the sole of her foot upon the ground because of her luxuriousness and delicacy, she will begrudge the husband of her bosom and her son and daughter

【28:57】The child who comes forth from her and her children whom she will bear; for she will eat them secretly for lack of all things in the siege and distress with which your enemy will distress you in your towns.

【28:58】If you are not certain to do all the words of this law written in this book, that you may fear this glorious and awesome name — Jehovah your God —

【28:59】Jehovah will make your plagues and the plagues of your seed extraordinary, great and persistent plagues, and malignant and persistent sicknesses.

【28:60】And He will put upon you again all the^a illnesses of Egypt, which you were afraid of, and they will cling to you.

【28:61】Also, every sickness and every plague which is not written in the book of this law, Jehovah will raise up upon you until you are destroyed.

【28:62】And you will be left few in number, whereas you were as the^a stars of heaven in multitude; for you did not listen to the voice of Jehovah your God.

28:60^a
參申七 15
出十五 26

28:60^a
cf. Deut. 7:15;
Exo. 15:26

28:62^a
申一 10
十 22

28:62^a
Deut. 1:10;
10:22

【28:63】耶和華先前怎樣喜悅叫你們得福，使你們增多，將來也要照樣喜悅叫你們滅亡，將你們毀滅；並且你們必從所要進去得的地上被拔除。

【28:64】耶和華必使你們^a分散在萬民中，從地這邊到地那邊；你必在那裏^b事奉你和你列祖素不認識的別神，那不過是木頭和石頭。

【28:65】在那些國中，你必不得安寧，也不得落腳之地；耶和華卻使你在這裏心中發顫，眼目失明，^{1a}精神消耗。

【28:66】你的性命必懸而不定；你晝夜恐懼，自料性命難保。

【28:67】你因心裏所恐懼的，眼中所看見的，早晨必說，巴不得到晚上纔好；晚上必說，巴不得到早晨纔好。

【28:63】And as Jehovah exulted over you to do you good and to multiply you, so will Jehovah exult over you to make you perish and to destroy you; and you will be torn off the land which you are entering to possess.

【28:64】And Jehovah will^a scatter you among all the peoples, from one end of the earth to the other; and there you will^b serve other gods whom you and your fathers have not known, mere wood and stone.

【28:65】And among those nations you will have no rest, nor will there be a resting place for the sole of your foot; but Jehovah will give you there a quivering heart and eyes failing with longing and a^a languishing soul.

【28:66】And your life will be hung in suspense before you, and you will dread night and day; and you will have no assurance of your life.

【28:67】In the morning you will say, Oh that it were evening! and in the evening you will say, Oh that it were morning! because of your heart's dread with which you will dread and because of the sight before your eyes which you will see.

28:64^a
利二六 33
28:64^b
申二八 36

28:65^a
利二六 16

28:64^a
Lev. 26:33
28:64^b
Deut. 28:36

28:65^a
Lev. 26:16

● 28:65¹ 直譯，魂。

28:68^a
申十七 16
何八 13
九 3

【28:68】耶和華必使你坐船回^a埃及去，走我曾告訴你不得再見的路；在那裏你必賣己身給仇敵作奴婢，卻無人買。

申命記 第二十九章

肆 立約
二九 1～三十 20

一 引言
二九 1～17

1 根據已過的經歷
1～8, 16～17

【29:1】這些是耶和華在摩押地吩咐摩西與以色列人^{1a}立約的話，是在祂和他們於何烈山所立的^{1b}約之外。

● 29:1¹ 二九至三十章所立的約，乃是在律法的重申以及帶着祝福與咒詛之警告的話之後，耶和華在摩押地吩咐摩西與以色列人所立的約；這是在祂和他們於何烈山，也就是西乃山所立的約之外另立的約。警告是題醒百姓，立約是堅固這警告。

29:1^a
申二九 12
29:1^b
出十九 5
二四 7
申五 2-3

【28:68】And Jehovah will bring you back to^a Egypt in ships, by the way concerning which I said to you, You shall never again see it. And there you will offer yourselves for sale to your enemies, as male slaves and as female slaves, but no one will buy you.

DEUTERONOMY 29

IV. The Enactment of the Covenant

29:1 — 30:20

A. The Introductory Word

29:1-17

1. Based upon the Experiences of the Past vv. 1-8, 16-17

【29:1】These are the words of the^{1a} covenant which Jehovah commanded Moses to make with the children of Israel in the land of Moab, besides the^{1b} covenant that He made with them at Horeb.

29:1¹ (covenant) The covenant enacted in chs. 29—30 was the covenant which Jehovah commanded Moses to make with the children of Israel in the land of Moab, after the rehearsal of the law and the word of warning with the blessings and the curses. It was a covenant besides the one He made with them at Horeb, that is, at Mount Sinai. The warning was to remind the people, whereas the enactment of the covenant was to establish the warning.

28:68^a
Deut. 17:16;
Hosea 8:13;
9:3

29:1^a
Deut. 29:12
29:1^b
Exo. 19:5;
24:7;
Deut. 5:2-3; See
note 1¹

29:2^a
出十九 4
書二三 3

【29:2】摩西召了以色列眾人來，對他們說，耶和華在埃及地，在你們眼前向法老和他眾臣僕，並他全地所行的一切事，你們都^a看見了，

【29:3】就是你親眼看見的大試驗，那些大神蹟和奇事。

【29:4】但直到今日，耶和華還^a沒有使你們¹心能明白，眼能看見，耳能聽見。

【29:5】我領你們在曠野^a四十年，你們身上的^b衣服沒有穿破，腳上的鞋也沒有穿壞；

【29:6】你們沒有喫餅，也沒有喝淡酒濃酒；這要使你們^a知道，我是耶和華你們的神。

【29:7】你們來到這地方，希實本王^a西宏和巴珊王噩都出來與我們交戰，我們就擊殺了他們，

● 29:4¹ 因着以色列人在曠野背叛，他們就在黑暗中，因而不明白神對他們所作的。

【29:2】And Moses called to all Israel and said to them, You have^a seen all that Jehovah did before your eyes in the land of Egypt to Pharaoh, to all his servants, and to all his land,

【29:3】The great trials which your eyes have seen, those great signs and wonders.

【29:4】But Jehovah has^a not given you a¹ heart to understand and eyes to see and ears to hear until this day.

【29:5】And I have led you^a forty years in the wilderness; your^b clothing did not wear out from upon you, nor did your sandal wear out from upon your foot;

【29:6】You have not eaten bread, nor have you drunk wine or strong drink; that you might^a know that I am Jehovah your God.

【29:7】And when you came to this place,^a Sihon the king of Heshbon and Og the king of Bashan came out to meet us in battle, and we slew them;

29:4¹ (heart) Because the children of Israel were rebellious in the wilderness, they were in darkness and thus did not understand what God was doing with them.

29:2^a
Exo. 19:4;
Josh. 23:3

29:4^a
Isa. 6:9-10;
29:10;
Jer. 5:21;
Matt. 13:13-14;
Acts 28:26-27;
Rom. 11:8, 10

29:5^a
Deut. 1:3;
8:2, 4;
Amos 2:10;
Acts 13:18;
cf. Matt. 4:2

29:5^b
Deut. 8:4;
Neh. 9:21;
Matt. 6:30

29:6^a
Exo. 6:7

29:7^a
Num. 21:21-24,
33-35

29:4^a
賽六 9-10
二九 10
耶五 21
太十三 13-14
徒二八 26-27
羅十一 8, 10

29:5^a
申一 3
八 2, 4
摩二 10
徒十三 18
參太四 2

29:5^b
申八 4
尼九 21
太六 30

29:6^a
出六 7

29:7^a
民二一 21-24,
33-35

【29:8】取了他們的地給流便人、迦得人、和瑪拿西半支派的人爲業。

2 立約的 對象和目的 9 ~ 15

【29:9】所以你們要謹守遵行這約的話，好叫你們在一切所行的事上亨通。

【29:10】今日你們眾人都站在耶和華你們的神面前，¹ 你們支派的首領，你們的長老和官長，以色列所有的男丁，

【29:11】你們的小孩、妻子、和你們營中寄居的，從爲你們^a劈柴的人到爲你們打水的人，都站在這裏，

【29:12】爲要進入耶和華你神今日與你所立的約，向你所^a起的誓；

【29:13】這樣，祂今日要照祂向你所說的話，並向你列祖亞伯拉罕、以撒、雅各所^a起的誓，立你作祂的子民，祂作你的神。

● 29:10¹ 此乃照七十士希臘文譯本；希伯來文經文作，你們的首領，你們的支派。

【29:8】 And we took their land and gave it as an inheritance to the Reubenites, to the Gadites, and to the half-tribe of the Manassites.

2. The Objects and the Purpose of the Enactment of the Covenant vv. 9-15

【29:9】 Therefore keep the words of this covenant and do them in order that you may prosper in all that you do.

【29:10】 You are standing today, all of you, before Jehovah your God, ¹ your leaders of your tribes, your elders, and your officers, every man of Israel,

【29:11】 Your little ones, your wives, and the sojourner with you, who is in the midst of your camp, from the ^a man who chops your wood to the man who draws your water,

【29:12】 In order to enter into a covenant with Jehovah your God and into His ^a oath, which Jehovah your God is making with you today,

【29:13】 So that He may establish you today as His people and that He may be your God, even as He has spoken to you and even as He ^a swore to your fathers, to Abraham, to Isaac, and to Jacob.

29:10¹ (your) According to the reading of the Septuagint; the Hebrew text reads, your leaders, your tribes.

29:11^a
書九 21

29:12^a
尼十 29

29:13^a
創五十 24

29:11^a
Josh. 9:21

29:12^a
Neh. 10:29

29:13^a
Gen. 50:24

【29:14】然而我不是單與你們立這^a約，起這誓；

【29:15】凡今日在這裏與我們一同站在耶和華我們神面前的，並今日沒有與我們一同在這裏的人，我都與他們立這約，起這誓。

1 根據已過的經歷（續） 16 ~ 17

【29:16】我們曾住過埃及地，也從列國中經過；這是你們知道的。

【29:17】你們也看見他們中間的可憎之物，並他們的偶像，那不過是木、石、金、銀。

二 約的內容 二九 18 ~ 三十 10

【29:18】惟恐你們中間，或男或女，或家族或支派，今日心裏偏離耶和華我們的神，去事奉¹那些國的神；又怕你們中間有^{2a}惡根生出毒菜和茵陳來，

● 29:18¹ 神對以色列人惟一的憂慮，是他們偏離祂，去事奉偶像。（耶二 13，參約壹五 21。）這對神乃是侮辱，使神嚴厲的懲罰百姓。

【29:14】However not with you alone do I make this^a covenant and this oath;

【29:15】But I make it with him who is here today standing with us before Jehovah our God and with him who is not here with us today.

1. Based upon the Experiences of the Past (cont'd) vv. 16-17

【29:16】For you know that we dwelt in the land of Egypt and that we passed through the midst of the nations whom you passed through,

【29:17】And you saw their detestable images and their idols, mere wood and stone, silver and gold, which were with them.

B. The Contents of the Covenant 29:18 — 30:10

【29:18】Beware that there is not among you any man or woman or family or tribe whose heart turns away, even today, from Jehovah our God, to go and serve the¹ gods of those nations; that there is not among you a^{2a} root bearing poisonous fruit and wormwood;

29:18¹ (gods) God's unique concern regarding Israel was that they would turn away from Him and serve idols (Jer. 2:13; cf. 1 John 5:21). This would be an insult to God, and it would cause Him to punish the people severely.

【29:19】他聽見這¹咒詛的話，心裏仍是²自誇說，我雖然行事心裏頑梗，³使滋潤的和乾旱的一併毀壞，卻還是平安。

【29:20】耶和華必不饒恕他；耶和華的怒氣與忌恨必向那人發作，如煙冒出，這書上所寫的一切¹咒詛必降在他身上；耶和華又要從天下塗抹他的名，

【29:21】也必照着寫在這律法書上，約中的一切咒詛，將他從以色列眾支派中分別出來，使他受禍。

【29:22】你們的後代，就是你們以後興起來的子孫，和遠方來的外人，看見這地的災殃，並耶和華所降與這地的疾病；

● 29:18² 這裏的惡根是指從百姓中間起來的背叛者，與徒二十 30 所說的那些人相似。

● 29:19¹ 或，起誓。

● 29:19² 直譯，祝福自己。

● 29:19³ 希伯來成語，指明將他路上的一切都毀滅了。

● 29:20¹ 或，誓言。下節者同。

【29:19】And that when he hears the words of this¹ oath, he blesses himself in his heart, saying, I will have peace, though I walk in the stubbornness of my heart; ²to the ruin of the moist with the dry. 【29:20】Jehovah will not be willing to pardon him; but rather the anger of Jehovah and His jealousy will fume against that man, and all the oath that is written in this book will settle on him, and Jehovah will blot out his name from under heaven.

【29:21】And Jehovah will separate him unto evil out of all the tribes of Israel according to all the oaths of the covenant written in this book of the law.

【29:22】And the following generation, your children who will rise up after you and the foreigner who will come from a distant land, will say, when they see the plagues of that land and its diseases with which Jehovah has made it sick;

29:18² (root) The root here refers to a rebellious person who rises up from among the people, similar to those mentioned in Acts 20:30.

29:19¹ (oath) Or, curse. So also in vv. 20 and 21.

29:19² (to) A Hebrew idiom indicating destruction of everything in his path.

29:23^a
創十九 24
耶四九 18
五十 40
彼後二 6

【29:23】又看見徧地有硫磺，有鹽鹵，有火迹；沒有播種，沒有出產，連草都不生長，好像耶和華在怒氣和烈怒中所傾覆的^a所多瑪、蛾摩拉、押瑪、洗扁一樣；

29:24^a
參王上九 8-9
耶二二 8-9

【29:24】這些看見的人，連萬國的人，都必問說，^a耶和華為何向此地這樣行呢？為何這樣大發怒氣呢？

【29:25】人必回答說，是因這地的人離棄了耶和華他們列祖的神，領他們出埃及地的時候與他們所立的約，

【29:26】去事奉跪拜素不認識的別神，是耶和華所未曾¹給他們安排的。

29:27^a
參利二六 14-39
申二八 15-18
但九 11-14

【29:27】所以耶和華的怒氣向這地發作，將這書上所寫的一切^a咒詛都降在這地上。

29:28^a
王上十四 15
代下七 20
耶十二 14

【29:28】耶和華在怒氣、烈怒、大惱怒中，將他們從自己的地^a拔出來，扔到別地去，像今日一樣。

● 29:26¹ 直譯，分配給他們的。

【29:23】And that all its land is sulfur and salt, a burning waste; that it is not sown, nor does it sprout, nor does any vegetation come up in it; that it is like the overthrow of^aSodom and Gomorrah, Admah and Zeboiim, which Jehovah overthrew in His anger and burning wrath —

【29:24】Indeed all the nations will say, ^aWhy has Jehovah done this to this land? Why the burning of this great anger?

【29:25】And they will say, It is because they forsook the covenant of Jehovah, the God of their fathers, which He made with them when He brought them out from the land of Egypt;

【29:26】And they went and served other gods and bowed down to them, gods whom they had not known and He had not allotted to them.

【29:27】And the anger of Jehovah burned against this land, bringing upon it all the^a curses written in this book;

【29:28】And Jehovah^a plucked them off their land in anger and in burning wrath and in great indignation, and sent them to another land, as they are this day.

29:23^a
Gen. 19:24;
Jer. 49:18;
50:40;
2 Pet. 2:6

29:24^a
cf. 1 Kings 9:8-9;
Jer. 22:8-9

29:27^a
cf. Lev. 26:14-39;
Deut. 28:15-18;
Dan. 9:11-14

29:28^a
1 Kings 14:15;
2 Chron. 7:20;
Jer. 12:14

【29:29】¹隱祕的事是屬耶和華我們神的；
惟有¹顯明的事是永遠屬我們和我們子孫的，好叫我們遵行這律法上的一切話。

申命記 第三十章

【30:1】我所^a陳明在你面前的這一切祝福與咒詛，¹將來臨到你身上，你在耶和華你神趕你到的萬國中，必心裏回想這些話；

【30:2】你和你的子孫若全心全魂^a歸向耶和華你的神，照我今日一切所吩咐的，聽從祂的話；

【30:3】那時，耶和華你的神必使你這被擄的人^a歸回，也必憐恤你；耶和華你的神要回轉過來，從分散你到的萬民中，將你^b招聚回來。

● 29:29¹ 這指明我們該顧到顯明的事，不該尋求隱祕的事。在此對以色列人來說，顯明的事乃是律法、誠命、律例和典章。他們要顧到這些事，好叫他們遵行律法上的一切話。

● 30:1¹ 1～10 節的應許乃是豫言，要在主再來時，在復興時期應驗。（太二四 30～31。）

【29:29】The things that are ¹hidden belong to Jehovah our God; but the things that are ¹revealed, to us and our children forever, that we may do all the words of this law.

DEUTERONOMY 30

【30:1】And ¹when all these things come upon you, the blessing and the curse, which I have ^aset before you; and you bring them to heart while among all the nations to whom Jehovah your God will drive you;

【30:2】And you and your children ^areturn to Jehovah your God and listen to His voice, according to all that I am commanding you today, with all your heart and with all your soul;

【30:3】Then Jehovah your God will ^aturn your captivity and be compassionate to you, and He will turn and ^bgather you from all the peoples among whom Jehovah your God has scattered you.

29:29¹ (hidden) This indicates that we should take care of the revealed things and not seek the hidden things. For the children of Israel here, the things revealed were the law, the commandments, the statutes, and the ordinances. They were to take care of these things so that they might do all the words of the law.

30:1¹ (when) The promise in vv. 1-10 is a prophecy that will be fulfilled at the time of the restoration, at the Lord's second coming (Matt. 24:30-31).

30:1^a
申十一 26
二八 2, 15

30:2^a
尼一 9
賽五五 7
哀三 40
珥二 12-13

30:3^a
詩一二六 1, 4
耶二九 14
30:3^b
耶二三 3
三二 37
結三四 13
番三 20
太二四 31

30:1^a
Deut. 11:26;
28:2, 15

30:2^a
Neh. 1:9;
Isa. 55:7;
Lam. 3:40;
Joel 2:12-13

30:3^a
Psa. 126:1, 4;
Jer. 29:14
30:3^b
Jer. 23:3;
32:37;
Ezek. 34:13;
Zeph. 3:20;
Matt. 24:31

30:4^a
尼一 9
30:4^b
可十三 27

【30:4】^a 你被趕散的人，就是在天涯，
耶和華你的神也必從那裏^b 招聚你，
把你帶回來。

【30:5】耶和華你的神必領你進入你列
祖所得的地，使你可以得着；又必善
待你，使你的人數比你列祖眾多。

【30:6】耶和華你神必給你的^a 心和你後
裔的心行割禮，好叫你全心全魂^b 愛
耶和華你的神，使你可以存活。

【30:7】耶和華你的神，必將這一切¹ 咒
詛加在你仇敵和恨惡你、逼迫你的人
身上。

【30:8】你必歸回，聽從耶和華的話，
遵行祂的一切誡命，就是我今日所吩
咐你的。

【30:9】耶和華你的神必使你手所辦的
一切事，並¹ 你身所生的、牲畜所下
的、地所產的，都豐富有餘；因為耶
和華必再喜悅你，叫你得福，像從前
喜悅你列祖一樣。

● 30:7¹ 或，誓言。

● 30:9¹ 直譯，你腹中的果子、牲畜的果子、
地的果子。

30:6^a
申十 16
耶四 4
羅二 29
30:6^b
申六 5
太二二 37

【30:4】^a If any of you have been driven out to the ends of
heaven, from there will Jehovah your God^b gather you and
from there will He take you.

【30:5】And Jehovah your God will bring you into the land which
your fathers possessed, and you will possess it; and He will do good
for you and will multiply you more than He did your fathers.

【30:6】And Jehovah your God will circumcise your^a heart and
the heart of your seed, so that you will^b love Jehovah your God
with all your heart and with all your soul, that you may live.

【30:7】And Jehovah your God will put all these¹ oaths upon
your enemies and upon them who hate you and who have
persecuted you.

【30:8】And you will turn and listen to the voice of Jehovah,
and you will do all His commandments, which I am
commanding you today.

【30:9】And Jehovah your God will give you an excess of
prosperity in all your undertakings, in the fruit of your
womb and in the fruit of your animals and in the fruit of
your ground, for Jehovah will again exult over you for good
as He exulted over your fathers;

30:7¹ (oaths) Or, curses.

30:4^a
Neh. 1:9
30:4^b
Mark 13:27

30:6^a
Deut. 10:16;
Jer. 4:4;
Rom. 2:29
30:6^b
Deut. 6:5;
Matt. 22:37

【30:10】只要你聽從耶和華你神的話，
謹守這律法書上所寫的誡命和律例，
又全心全魂歸向耶和華你的神。

三 結語 三十 11 ~ 20

【30:11】我今日所吩咐你的這誡命，對
你不是¹難行的，離你也不遠；

【30:12】^{1a}不是在上天，使你說，誰要
替我們升到天上，取下來給我們，使
我們聽見可以遵行呢？

● 30:11¹ 或，奇特的，奇異的。

● 30:12¹ 在羅十 6 ~ 8，保羅將摩西在 11 ~ 14
節所說的話應用於基督，指明誡命，就是神的話，
（11，14，）乃是作為話的基督。（約一 1，啓十九
13。）祂是神口裏所呼出的氣，（參八 3，提後三
16 上，）就在我們口裏，也在我們心裏。（見羅十
8 註 1。）作為神的話，這位成為肉體、釘十字架並
復活的基督自己，成了賜生命的靈，也就是那位說
話的神所呼出的氣；（林前十五 45，約二十 22；）
祂就是摩西在本書所重申律法的話，包括誡命、律
例和典章（判決。）因此，本書的一字一句都是基
督自己，現今這位基督作為神的話，藉着我們呼求
祂，（羅十 12 ~ 13，）就給我們接受，作我們的
生命和生命的供應。見八 3 註 1，詩一一九 9 註 1。

【30:10】If you listen to the voice of Jehovah your God, to
keep His commandments and His statutes written in this
book of the law; if you turn back to Jehovah your God with
all your heart and with all your soul.

C. The Concluding Word 30:11-20

【30:11】For this commandment which I am commanding
you today, it is not too¹ difficult for you, nor is it distant.

【30:12】^{1a}It is not in heaven that you should say, Who will
ascend to heaven for us and bring it to us to make us hear it
and do it?

30:11¹ (difficult) Or, extraordinary; wonderful.

30:12¹ (It) In Rom. 10:6-8 Paul applies the word spoken by Moses in
vv. 11-14 to Christ, indicating that the commandment, which is the word
of God (vv. 11, 14), is Christ as the Word (John 1:1; Rev. 19:13), who, as
the breath that proceeds out of God's mouth (cf. 8:3; 2 Tim. 3:16a), is
in our heart and in our mouth (see note 8¹ in Rom. 10). As the Word of
God, the incarnated, crucified, and resurrected Christ Himself, who has
become the life-giving Spirit as the breath breathed out by the speaking
God (1 Cor. 15:45; John 20:22), is the word of the law—including
the commandments, the statutes, and the ordinances (judgments)—
rehearsed by Moses in this book. Thus, every word in this book is the
very Christ, who is now the word of God for us to receive as our life and
life supply by calling on Him (Rom. 10:12-13). See notes 3¹ in ch. 8 and 9¹
in Psa. 119.

30:12^a
12-14;
羅十 6-8

30:12^a
vv. 12-14;
Rom. 10:6-8

【30:13】也不是在¹海外，使你說，誰要替我們過海，取了來給我們，使我們聽見可以遵行呢？

【30:14】這話卻離你甚近，就在你口裏，也在你心裏，使你可以遵行。

【30:15】看哪，我今日將生命與福樂，死亡與禍患，^a陳明在你面前。

【30:16】¹你若聽從耶和華你神的誠命，就是我今日所吩咐你的，愛耶和華你的神，行祂的道路，謹守祂的誠命、律例和典章，使你可以存活，人數增多，耶和華你神就必在你所要進去得為業的地上，賜福與你。

【30:17】倘若你心裏偏離，不肯聽從，反被勾引去跪拜事奉別神，

● 30:13¹ 本節說到海，而在羅十7保羅說到無底坑。海乃是無底坑的出口。見羅十7註1，啓十三1註2。

● 30:16¹ 此乃照七十士希臘文譯本加上的，希伯來文經文無此句。

【30:13】Nor is it across the¹ sea that you should say, Who will go across the sea for us and bring it to us to make us hear it and do it?

【30:14】But the word is very near to you, even in your mouth and in your heart, that you may do it.

【30:15】See, I have^a put before you today life and good, and death and evil.

【30:16】¹If you obey the commandments of Jehovah your God, which I am commanding you today, to love Jehovah your God and walk in His ways and keep His commandments and His statutes and His ordinances, then you will live and multiply, and Jehovah your God will bless you in the land which you are entering to possess.

【30:17】But if your heart turns and you do not listen, but rather you are drawn away in worship to other gods and serve them,

30:13¹ (sea) Whereas this verse speaks of the sea, in Rom. 10:7 Paul speaks of the abyss. The sea is the mouth of the abyss. See notes 7¹ in Rom. 10 and 1² in Rev. 13.

30:16¹ (If) The supplied words are from the Septuagint and do not appear in the Hebrew text.

【30:18】我今日明明告訴你們，你們必要滅亡；在你過約但河、進去得爲業的地上，你們的日子必不長久。

【30:19】我今日呼喚^a天地向你們作證；我將生命與死亡，祝福與咒詛，^b陳明在你面前，所以你要揀選生命，使你和你的後裔都得存活；

【30:20】且愛耶和華你的神，聽從祂的話，^a緊聯於祂，因爲¹祂是你的^b生命，你的日子長久也在乎祂。這樣，你就可以在耶和華向你列祖亞伯拉罕、以撒、雅各^c起誓要賜給他們的地上居住。

申命記 第三十一章

伍 最終的勸戒與囑咐

三一 1 ~ 29

一 摩西對百姓的勸戒

1 ~ 6

【31:1】摩西¹向以色列眾人講完這些話，

● 30:20¹ 或，那是你的生命，也是你的長壽。

● 31:1¹ 此乃照一些古卷和古譯本；另有古卷作，去向以色列眾人講說這些話。

【30:18】I declare to you today that you shall surely perish; your days will not be extended upon the land into which you are crossing over the Jordan to go and possess.

【30:19】I call^a heaven and earth to witness against you today: I have^b set before you life and death, blessing and curse; therefore choose life that you and your seed may live,

【30:20】In loving Jehovah your God by listening to His voice and^a holding fast to Him; for¹ He is your^b life and the length of your days, that you may dwell upon the land which Jehovah^c swore to your fathers, to Abraham, to Isaac, and to Jacob, to give them.

DEUTERONOMY 31

V. The Final Exhortations and Charges

31:1-29

A. Moses' Exhortation to the People

vv. 1-6

【31:1】When Moses¹ finished speaking these words to all Israel,

30:20¹ (He) Or, that.

31:1¹ (finished) According to some MSS and ancient versions; other MSS read, went and spoke.

30:19^a

申四 26
三一 28

30:19^b

申十一 26
三十一 1, 15
耶二 8

30:20^a

申十 20
十一 22
十三 4

30:20^b

申三二 47
約十一 25
十四 6

30:20^c

申一 8

30:19^a

Deut. 4:26;
31:28

30:19^b

Deut. 11:26;
30:1, 15;
Jer. 21:8

30:20^a

Deut. 10:20;
11:22;
13:4

30:20^b

Deut. 32:47;
John 11:25;
14:6

30:20^c

Deut. 1:8

31:2^a
申三四 7
參出七 7

31:2^b
民二七 17
撒十八 13
徒一 21

31:2^c
申三 27
四 21
參民二七 13-14

31:3^a
申九 3

31:3^b
申一 38
三 28
民二七 18

31:4^a
民二一 21-25

31:4^b
民二一 33-35

31:5^a
申七 2

31:6^a
申三一 23
書一 6-7
十 25
代上二八 20

31:6^b
賽四一 13
四三 2
太十七 7
可六 50

31:6^c
出三三 14
申二十 4

31:6^d
申四 31
書一 5
代上二八 20
來十三 5

【31:2】就對他們說，我今日^a一百二十歲了，不能^b照常出入；耶和華也曾對我說，^c你必不得過這約但河。

【31:3】耶和華你們的神必親自在你們前面^a過去，將這些國民從你們面前滅絕，你們就得他們的地。^b約書亞必親自在你們前面過去，正如耶和華所說的。

【31:4】耶和華必待他們，如同從前待祂所滅絕亞摩利人的王^a西宏與^b噩，以及他們的地一樣。

【31:5】耶和華必將他們^a交給你們；你們要照我所吩咐的一切命令待他們。

【31:6】^a你們當剛強壯膽，^b不要懼怕，也不要因他們驚恐，因為耶和華你的神必親自^c和你同去；祂^d必不撇下你，也不丟棄你。

二 摩西對約書亞的勸戒 7 ~ 8

【31:2】He said to them, I am a^a hundred and twenty years old today; I can no longer^b go out and come in, and Jehovah has said to me, ^cYou shall not cross over this Jordan.

【31:3】It is Jehovah your God who is^a crossing over before you; it is He who will destroy these nations from before you, and you will dispossess them.^b Joshua is the one who is crossing over before you, as Jehovah has spoken.

【31:4】And Jehovah will do to them even as He did to^a Sihon and^b Og, the kings of the Amorites, and to their land when He destroyed them.

【31:5】And Jehovah will^a deliver them up before you, and you will do to them according to the whole commandment, which I have commanded you.

【31:6】^aBe strong and take courage; do^b not fear, neither be terrified of them, for it is Jehovah your God who goes^c with you; He will^d not fail you nor forsake you.

B. Moses' Exhortation to Joshua vv. 7-8

31:2^a
Deut. 34:7;
cf. Exo. 7:7

31:2^b
Num. 27:17;
1 Sam. 18:13;
Acts 1:21

31:2^c
Deut. 3:27;
4:21;
cf. Num. 27:13-14

31:3^a
Deut. 9:3

31:3^b
Deut. 1:38;
3:28;
Num. 27:18

31:4^a
Num. 21:21-25

31:4^b
Num. 21:33-35

31:5^a
Deut. 7:2

31:6^a
Deut. 31:23;
Josh. 1:6-7;
10:25;
1 Chron. 28:20

31:6^b
Isa. 41:13;
43:2;
Matt. 17:7;
Mark 6:50

31:6^c
Exo. 33:14;
Deut. 20:4

31:6^d
Deut. 4:31;
Josh. 1:5;
1 Chron. 28:20;
Heb. 13:5

31:7^a
申三 28

【31:7】摩西召了約書亞來，在以色列眾人眼前對他說，^a 你當剛強壯膽，因為你要和這百姓一同進入耶和華向他們列祖起誓要賜給他們的地；你也要使他們承受那地為業。

31:8^a
出十三 22

31:8^b
申三一 6

31:8^c
申一 21
七 18
書一 9
八 1
十 25

【31:8】耶和華必親自^a 在你前面行；祂必與你同在，^b 必不撇下你，也不丟棄你；^c 不要懼怕，也不要驚惶。

三 摩西對祭司利未子孫 和以色列眾長老的勸戒 9 ~ 13

【31:9】摩西將這律法寫下來，交給抬耶和華約櫃的祭司利未子孫，和以色列的眾長老。

31:10^a
申十五 1
尼十 31

【31:10】摩西吩咐他們說，每逢^a 七年的末了，就在豁免年的定期，¹ 住棚節的時候，

31:11^a
出二三 15-17
三四 23-24
申十六 16

【31:11】以色列眾人來到耶和華你神所要選擇的地方^a 朝見祂；那時，你要在以色列眾人面前，將這律法念給他們聽。

● 31:10¹ 見出二三 16 註 2。

【31:7】And Moses called Joshua and said to him in the sight of all Israel, ^aBe strong and take courage, for you will go with this people into the land which Jehovah swore to their fathers to give them; and you will cause them to inherit it.

31:7^a
Deut. 3:28

【31:8】But it is Jehovah who is going ^abefore you. He will be with you; He will ^bnot fail you nor forsake you. Do ^cnot fear, neither be dismayed.

31:8^a
Exo. 13:22

31:8^b
Deut. 31:6

31:8^c
Deut. 1:21;
7:18;
Josh. 1:9;
8:1;
10:25

C. Moses' Exhortation to the Priests, the Sons of Levi, and the Elders of Israel vv. 9-13

【31:9】And Moses wrote this law and gave it to the priests, the sons of Levi, who bear the Ark of the Covenant of Jehovah, and to all the elders of Israel.

【31:10】And Moses commanded them, saying, At the end of every ^aseven years, at the appointed time of the year of release, at the Feast of ¹Tabernacles,

31:10^a
Deut. 15:1;
Neh. 10:31

【31:11】When all Israel comes to ^aappear before Jehovah your God in the place which He will choose, you shall read this law before all Israel in their hearing.

31:11^a
Exo. 23:15-17;
34:23-24;
Deut. 16:16

31:10¹ (Tabernacles) Lit., Booths. See note 16² in Exo. 23.

【31:12】你要招聚百姓，男、女、孩子，並城裏寄居的，使他們聽，使他們學習敬畏耶和華你們的神，謹守遵行這律法的一切話，

【31:13】也使他們未曾曉得這律法的^a兒女，在你們過約但河要得爲業之地，活着的日子，得以聽見，並學習敬畏耶和華你們的神。

四 耶和華吩咐摩西 寫一首歌 14 ~ 23

【31:14】耶和華對摩西說，你的^a死期臨近了；要召^b約書亞來，你們二人站在會幕裏，我好囑咐他。於是摩西和約書亞同去，站在會幕裏。

【31:15】耶和華在會幕裏^a雲柱中顯現，雲柱停在會幕門口以上。

【31:16】耶和華又對摩西說，你快要和你列祖同睡；這百姓要起來，在他們所要進去的地上，在那地的人中，隨從外邦神行邪淫，離棄我，背棄我與他們所立的^a約。

【31:12】Gather the people, the men, the women, and the little ones, and the sojourner with you, who is within your gates, that they may hear and that they may learn to fear Jehovah your God and be certain to do all the words of this law,

【31:13】And that their^a children, who have not known these things, may hear and learn to fear Jehovah your God all the days that you live upon the land into which you are crossing over the Jordan to possess.

D. Jehovah's Command to Moses to Write a Song vv. 14-23

【31:14】And Jehovah said to Moses, Now your days draw near for you to^a die. Call^b Joshua and present yourselves in the Tent of Meeting that I may charge him. So Moses went with Joshua, and they presented themselves in the Tent of Meeting.

【31:15】And Jehovah appeared in the tent in a pillar of^a cloud; and the pillar of cloud stood over the entrance of the tent.

【31:16】And Jehovah said to Moses, You are now about to lie down with your fathers; and this people will rise up and go as harlots after the strange gods of the land, into the midst of which they are entering; and they will forsake Me and break My^a covenant which I made with them.

31:13^a
申六 7
詩七八 4-6

31:14^a
申三四 5
參民二七 13
31:14^b
申三一 23
民二七 18-20

31:15^a
出三三 9
民十二 5

31:16^a
士二 20

31:13^a
Deut. 6:7;
Psa. 78:4-6

31:14^a
Deut. 34:5;
cf. Num. 27:13
31:14^b
Deut. 31:23;
Num. 27:18-20

31:15^a
Exo. 33:9;
Num. 12:5

31:16^a
Judg. 2:20

31:17^a
申三二 20
賽八 17
五九 2
六四 7
結三九 23

【31:17】當那日子，我的怒氣必向他們發作，我也必離棄他們，^a掩面不顧他們，以致他們被吞滅，並有許多的禍患災難臨到他們；那日他們必說，這些禍患臨到我們，豈不是因我們的神不在我們中間麼？

【31:18】當那日子，因他們偏向別神所行的一切惡，我必定掩面不顧他們。

【31:19】現在你們要寫下這首^a歌，教導以色列人，放在他們口中，使這歌為我見證他們的不是；

【31:20】因為我將他們領進我向他們列祖起誓應許那^a流奶與蜜之地，他們在那裏喫得^b飽足，^c長得肥胖，就偏向別神，事奉他們，藐視我，背棄我的約。

【31:21】那時有許多禍患災難臨到他們，這歌必在他們面前作見證，因為這歌在他們後裔的口中必念誦不忘；我未領他們到我所起誓應許之地以先，他們今日所懷的意念，我都知道了。

【31:22】當日摩西就寫了這首歌，教導以色列人。

【31:17】And My anger will burn against them in that day, and I will forsake them and ^ahide My face from them; and they will be devoured, and many evils and troubles will befall them, so that they will say in that day, Is it not because our God is not in our midst that these evils have befallen us?

【31:18】And I will surely hide My face in that day because of all the evil which they have done, for they turned to other gods.

【31:19】And now write for yourselves this ^asong and teach it to the children of Israel; put it in their mouth that I may have this song as a witness against the children of Israel.

【31:20】For I will bring them into the land which I swore to their fathers, a land flowing with ^amilk and honey, and they will eat and become ^bsatisfied and ^cgrow fat, and they will turn to other gods and serve them and despise Me and break My covenant.

【31:21】And when many evils and troubles befall them, this song will respond as a witness before them, because it will not be forgotten in the mouth of their seed; for I know their intention, which they are making even today before I bring them into the land which I have sworn to them.

【31:22】So Moses wrote this song on that day and taught it to the children of Israel.

31:17^a
Deut. 32:20;
Isa. 8:17;
59:2;
64:7;
Ezek. 39:23

31:19^a
Deut. 31:22, 30;
32:1-43;
cf. 2 Sam. 1:18

31:20^a
Exo. 3:8;
Deut. 6:3
31:20^b
Hosea 13:6
31:20^c
Deut. 32:15;
Neh. 9:25-26

31:19^a
申三一 22, 30
三二 1-43
參撒下一 18

31:20^a
出三 8
申六 3
31:20^b
何十三 6
31:20^c
申三二 15
尼九 25-26

【31:23】耶和華囑咐嫩的兒子^a約書亞說，你當剛強壯膽，因為你必領以色列人進我所起誓應許他們的地；我必與你同在。

五 摩西將話寫完，
並囑咐利未人
和以色列眾長老
24 ~ 29

【31:24】摩西將這律法的話寫在書上，及至寫完了，

【31:25】就囑咐抬耶和華約櫃的利未人說，

【31:26】將這^a律法書放在耶和華你們神的約櫃旁，可以在那裏見證你們的不是；

【31:27】因為我知道你們是¹悖逆的，是¹硬着頸項的。看哪，我今日還活着與你們同在，你們尚且悖逆耶和華，何況在我死後！

● 31:27¹ 27 ~ 29 節所描繪以色列人的悖逆和頑梗，該使我們絕不信靠自己，因為我們在性情上

【31:23】And He charged^a Joshua the son of Nun and said, Be strong and take courage, for you will bring the children of Israel into the land which I have sworn to them; and I will be with you.

E. Moses' Completion of the Writing
and His Charges to the Levites
and to All the Elders of Israel
vv. 24-29

【31:24】And when Moses finished writing the words of this law in a book until they were completed,

【31:25】Moses charged the Levites who bear the Ark of the Covenant of Jehovah, saying,

【31:26】Take this^a book of the law and place it at the side of the Ark of the Covenant of Jehovah your God, that it may be there as a witness against you.

【31:27】For I know your¹ rebelliousness and your¹ stiff neck: See, while I am yet here alive with you today, you have been rebelling against Jehovah; so how much more after my death!

31:27¹ (rebelliousness) What is portrayed in vv. 27-29 concerning the rebelliousness and stubbornness of the children of Israel should cause

31:28^a
申四 26
三十 19
參申三二 1

【31:28】你們要將你們支派的眾長老和官長都招聚到我這裏來，我好將這些話說給他們聽，並呼喚^a天地向他們作證；

31:29^a
參士二 19

【31:29】因為我知道^a我死後，你們必全然敗壞，偏離我所吩咐你們的道路；日後必有禍患臨到你們，因為你們必行耶和華眼中看為惡的事，以手所作的惹祂發怒。

陸 摩西的歌 三一 30 ~ 三二 47

一 歌的內容 三一 30 ~ 三二 43

【31:30】摩西將這首歌的話，說給以色列全會眾聽，直到說完了。

和他們一樣。因此，我們實在需要主的憐憫和恩典。我們需要不斷的來到主面前，將祂作為話接受到我們裏面。（見八 3 註 1，三十 12 註 1。）

以色列人的頑梗，與神的主宰權柄相對，為要顯明神的智慧，完成神的經綸。（羅九~十一。）

【31:28】Gather to me all the elders of your tribes and your officers, that I may speak in their hearing these words and that I may call^a heaven and earth to witness against them;

【31:29】For I know that^a after my death you will utterly spoil yourselves and turn away from the way that I have commanded you; and evil will come upon you in the last days, for you will do what is evil in the sight of Jehovah so as to provoke Him to anger by your undertakings.

31:28^a
Deut. 4:26;
30:19;
cf. Deut. 32:1

31:29^a
cf. Judg. 2:19

VI. The Song of Moses

31:30 — 32:47

A. The Contents of the Song

31:30 — 32:43

【31:30】And Moses spoke in the hearing of all the congregation of Israel the words of this song until they were completed.

us not to have any trust in ourselves, for we are the same in nature as they. Therefore, we surely need the Lord's mercy and grace. We need to continually come to the Lord and receive Him as the word into our being (see notes 3¹ in ch. 8 and 12¹ in ch. 30).

Israel's stubbornness is in contrast to God's sovereignty for the showing forth of God's wisdom and for the accomplishing of God's economy (Rom. 9—11).

申命記 第三十二章

32:1^a
申四 26
三一 28
詩五 4
賽一 2

32:2^a
賽五五 10-11

32:2^b
參詩七二 6
彌五 7

【32:1】^a 諸天哪，側耳聽，我要說話；
願地也聽我口中的言語。

【32:2】願我的教訓滴瀝如^a 雨；願我的言語滴落如露，如同細雨落在嫩草上，如同^b 甘霖降在菜蔬中。

【32:3】我要宣告耶和華的名；你們要將尊大歸與我們的神！

【32:4】祂是^a 磐石，祂的作為完全，祂^b 所行的全都公正，是信實無妄的神，又公義又正直。

【32:5】這乖僻^a 彎曲的世代向祂行事敗壞，有這弊病就不是祂的¹ 兒子。

【32:6】愚昧不智慧的民哪，你們這樣報答耶和華麼？祂豈不是你的^a 父，將你買來的麼？祂豈不是^b 造你，建立你的麼？

● 32:5¹ 以色列人本該作神的兒子，（出四 22，）但他們在生活裏，行事爲人不像神的兒子。相反的，他們乃是乖僻彎曲的。

32:4^a
申三二 15, 18,
30-31, 37
撒下二二 3, 47
詩十八 2, 31
八九 26
九五 1
賽三十 29

32:4^b
但四 37

32:5^a
徒二 40
腓二 15

32:6^a
賽六三 16
六四 8
代上二九 10
約八 41
參出四 22
可七 27

32:6^b
申三二 15
賽四四 2
五一 13

DEUTERONOMY 32

【32:1】Give ear, O ^aheaven, and let me speak; / And let the earth hear the words of my mouth.

【32:2】Let my teaching drop like the ^arain; / Let my speech distill like the dew, / Like raindrops upon tender grass, / And like abundant ^bshowers upon herbage.

【32:3】For the name of Jehovah will I declare. / Ascribe greatness to our God!

【32:4】The ^aRock — perfect is His work, / For all His ^bways are justice: / A God of faithfulness and without injustice; / Righteous and upright is He.

【32:5】Corruptly have they dealt with Him — their blemish is not His ¹sons — / A twisted and ^acrooked generation are they.

【32:6】Do you repay Jehovah with this, / Foolish and unwise people? / Is He not your ^aFather who bought you? / Was it not He who ^bmade you and established you?

32:5¹ (sons) The children of Israel were to be God's sons (Exo. 4:22), but in their living they did not behave as God's sons. Instead, they were twisted and crooked.

32:1^a
Deut. 4:26;
31:28;
Psa. 50:4;
Isa. 1:2

32:2^a
Isa. 55:10-11

32:2^b
cf. Psa. 72:6;
Micah 5:7

32:4^a
Deut. 32:15, 18,
30-31, 37;
2 Sam. 22:3, 47;
Psa. 18:2, 31;
89:26;
95:1;
Isa. 30:29

32:4^b
Dan. 4:37

32:5^a
Acts 2:40;
Phil. 2:15

32:6^a
Isa. 63:16;
64:8;
1 Chron. 29:10;
John 8:41;
cf. Exo. 4:22;
Mark 7:27

32:6^b
Deut. 32:15;
Isa. 44:2;
51:13

【32:7】你當追念上古之日，思想歷代之年；問你的父親，他必指示你；問你的長者，他們必告訴你。

【32:8】^a至高者將地業賜給列邦，將¹世人^b分開，就照以色列子孫的數目，立定萬民的^c疆界。

【32:9】耶和華的分本是祂的百姓；雅各是祂當得的^a產業。

【32:10】耶和華在^a曠野之地，在野獸吼叫的荒野遇見他，就環繞他，專顧他，保護他如同保護眼中的^b瞳人。

【32:11】又如^a鷹攪動巢窩，在雛鷹以上盤旋，展^b翅接取雛鷹，背在兩翼之上；

【32:12】這樣，耶和華獨自^a引導他，並^b無外邦神與祂在一起。

【32:13】耶和華使他乘駕地的^a高處，得喫田間的出產；又使他從磐石中啞^b蜜，從堅石中吸^c油；

● 32:8¹ 或，亞當的子孫。

【32:7】Remember the days of long ago; / Consider the years of generation upon generation; / Ask your father, and he will inform you; / Your elders, and they will tell you.

【32:8】When the ^aMost High gave the nations their inheritance, / When He ^bdivided the sons of ¹man, / He set the ^cborders of the peoples / According to the number of Israel's children.

【32:9】For Jehovah's portion is His people; / Jacob is the allotment of His ^ainheritance.

【32:10】He found him in a land of ^awilderness, / And in a howling desert waste; / He encircled him, cared for him with all attention; / He guarded him like the ^bpupil of His eye.

【32:11】As the ^aeagle rouses his nest, / Hovers over his young, / Spreads his ^bwings, takes them, / And bears them up upon his pinions;

【32:12】So Jehovah alone ^aled him, / And there was ^bno strange god with Him.

【32:13】He made him ride on the ^ahigh places of the earth, / And he ate the produce of the field; / And He made him suck ^bhoney out of a crag, / And ^coil out of flint rock:

32:8¹ (man) Or, Adam.

32:8^a
民二四 16
撒下二二 14

32:8^b
創十一 8
十 25

32:8^c
詩七四 17
徒十七 26

32:9^a
撒下十 1
詩七八 71
一三五 4
耶十 16
五一 19
弗一 18

32:10^a
申八 15
耶二 6
何十三 5

32:10^b
詩十七 8
亞二 8

32:11^a
出十九 4
參啓十二 14

32:11^b
得二 12
詩十七 8
九一 4
路十三 34

32:12^a
詩七八 52-53

32:12^b
賽四三 12

32:13^a
賽五八 14
參申三三 29

32:13^b
詩八一 16

32:13^c
伯二九 6

32:8^a
Num. 24:16;
2 Sam. 22:14

32:8^b
Gen. 11:8;
10:25

32:8^c
Psa. 74:17;
Acts 17:26

32:9^a
1 Sam. 10:1;
Psa. 78:71;
135:4;
Jer. 10:16;
51:19;
Eph. 1:18

32:10^a
Deut. 8:15;
Jer. 2:6;
Hosea 13:5

32:10^b
Psa. 17:8;
Zech. 2:8

32:11^a
Exo. 19:4;
cf. Rev. 12:14

32:11^b
Ruth 2:12;
Psa. 17:8;
91:4;
Luke 13:34

32:12^a
Psa. 78:52-53

32:12^b
Isa. 43:12

32:13^a
Isa. 58:14;
cf. Deut. 33:29

32:13^b
Psa. 81:16

32:13^c
Job 29:6

32:14^a
詩八一 16
一四七 14
32:14^b
創四九 11

【32:14】也喫牛的奶酪、羊的奶、羊羔的脂油、巴珊所出的公綿羊和山羊、與上好的^a麥子，也喝^b葡萄汁釀的酒。

32:15^a
申三三 5, 26
賽四四 2
32:15^b
申三一 20
32:15^c
申三二 4

【32:15】但^{1a}耶書崙漸漸肥胖，就踢跳——你^b肥胖了，粗壯了，飽滿了一便離棄造他的神，輕看救他的^c磐石。

32:16^a
詩七八 58

【32:16】他們以別神觸動神的^a妒忌，以可憎惡的事惹動祂的怒氣。

32:17^a
詩一〇六 37
林前十 20

【32:17】他們獻祭給^{1a}鬼魔，給那不是神的，給素不認識的神，給那近來新興的，是你們列祖所不畏懼的。

32:18^a
申三二 4
參彼前二 4-5

【32:18】你輕忽了生你的^a磐石，忘記了¹產你的神。

32:19^a
賽一 2

【32:19】耶和華看見祂的^a兒女惹祂發怒，就輕棄他們，

【32:14】Curd of cows and milk of sheep, / With fat of lambs, / And rams, the offspring of Bashan, and goats, / With the choicest^a wheat; / And the^b blood of the grape you drank as fermenting wine.

【32:15】But ^{1a}Jeshurun grew fat and kicked — / You have become^b fat, you have grown thick, you have gorged yourself — / And forsook God, who made him, / And treated the^c Rock of his salvation disdainfully.

【32:16】They made Him^a jealous with strange gods; / With abominations they provoked Him to anger.

【32:17】They sacrificed to ^{1a}demons, to those who were no god, / To gods they did not know, / To new ones who had recently come up, / Before whom your fathers had not shuddered.

【32:18】You have neglected the^a Rock who begot you / And have forgotten the God who travailed with you.

【32:19】And Jehovah saw and held them in contempt, / Because of anger provoked by His^a sons and daughters.

32:14^a
Psa. 81:16;
147:14
32:14^b
Gen. 49:11

32:15^a
Deut. 33:5, 26;
Isa. 44:2
32:15^b
Deut. 31:20
32:15^c
Deut. 32:4

32:16^a
Psa. 78:58

32:17^a
Psa. 106:37;
1 Cor. 10:20

32:18^a
Deut. 32:4;
cf. 1 Pet. 2:4-5

32:19^a
Isa. 1:2

● 32:15¹ 希伯來文字根意，正直。

● 32:17¹ 見林前十 20 註。

● 32:18¹ 直譯，爲你受生產之苦的神。

32:15¹ (Jeshurun) From the Hebrew root meaning upright.

32:17¹ (demons) See notes on 1 Cor. 10:20.

32:20^a
申三一 17

【32:20】說，我要向他們^a掩面，看他們的結局如何。他們本是乖謬的一代，心裏無忠信的兒女。

32:21^a
申三二 16
詩七八 58
林前十 22

【32:21】他們以那不是神的，觸動我的^a妒忌；以^{1b}虛無之物，惹動我的怒氣。我也要以那^c不是子民的，觸動他們的^d妒忌；以愚昧的國民，惹動他們的怒氣。

32:21^b
撒上十二 21
耶十四 22
拿二 8
徒十四 15

【32:22】因為在我怒中有^a火燒起，直燒到極深的¹陰間，把地和地的出產盡都吞滅，山的根基也燒燬了。

32:21^c
何一 9-10

【32:23】我要將禍患堆在他們身上，把我的^a箭向他們射盡。

32:21^d
羅十 19

32:22^a
耶十五 14
十七 4
哀四 11

【32:24】他們必因饑荒消瘦，被熱症毒疫吞滅；我要打發野獸用牙齒咬他們，並土中爬行的，用毒液害他們。

32:23^a
詩七 12-13
哀三 12-13
結五 16

【32:25】外有刀劍，內有驚恐，使少男、童女、喫奶的、白髮的，盡都喪亡。

● 32:21¹ 這辭常指偶像。（參耶八 19。）

● 32:22¹ 見太十一 23 註 1。

【32:20】And He said, I will^a hide My face from them; / I will see what their latter end will be. / For they are a generation of perversions, / Children in whom is no faithfulness.

【32:21】They have made Me^a jealous with a non-God; / They have provoked Me to anger with their^{1b} vanities. / Hence I will make them^c jealous with a^d non-people; / With a foolish nation I will provoke them to anger.

【32:22】For a^a fire is kindled in My anger / And burns unto nethermost¹ Sheol. / And it devours the earth and its produce / And sets ablaze the foundations of the mountains.

【32:23】I will heap evils on them; / I will use up My^a arrows against them.

【32:24】They shall be sucked up by famine, / And eaten up by fire bolt / And bitter destruction; / And I will send the teeth of beasts against them, / With the venom of those that crawl in the dust.

【32:25】The sword shall bereave outside, / And inside, terror; / Taking both the young man and the virgin, / The suckling with the gray-haired man.

32:21¹ (vanities) The word frequently refers to idols (cf. Jer. 8:19).

32:22¹ (Sheol) See note 23¹ in Matt. 11.

32:20^a
Deut. 31:17

32:21^a
Deut. 32:16;
Psa. 78:58;
1 Cor. 10:22

32:21^b
1 Sam. 12:21;
Jer. 14:22;
Jonah 2:8;
Acts 14:15

32:21^c
Rom. 10:19

32:21^d
Hosea 1:9-10

32:22^a
Jer. 15:14;
17:4;
Lam. 4:11

32:23^a
Psa. 7:12-13;
Lam. 3:12-13;
Ezek. 5:16

32:26^a
申二八 64
結二十 23
雅一 1

【32:26】我原想，我要將他們^a分散，
我要使人間不再記念他們。

【32:27】但我怕仇敵惹我發怒，恐怕他們的敵人誤斷，說，是我們的手¹有能力，並非耶和華行了這一切。

【32:28】因為以色列人是毫無謀算的國民，心裏^a沒有聰明。

【32:29】惟願他們有智慧，能明白^a這事，看清他們的結局。

【32:30】若不是他們的磐石賣了他們，若不是耶和華交出他們，^a一人焉能追趕他們千人？二人焉能使萬人逃跑呢？

【32:31】連我們的仇敵也斷定，他們的磐石不如我們的^a磐石。

【32:32】他們的葡萄樹是出於所多瑪的葡萄樹，出於蛾摩拉的田野；他們的葡萄是毒葡萄，全挂都是苦的。

【32:33】他們的酒是大蛇的毒液，是虺蛇殘害的毒素。

【32:26】I would have said, I will^a scatter them, / I will cause the memory of them to cease from among men;

【32:27】Except I dreaded the vexation from the enemy; / Lest their adversaries misjudge; / Lest they say, Our hand is exalted, / And it is not Jehovah who has wrought all this.

【32:28】For they are a nation destitute of counsel, / And there is^a no understanding in them.

【32:29】If they had been wise, they would have comprehended^a this, / They would have perceived their latter end.

【32:30】How shall^a one chase a thousand, / And two put ten thousand to flight, / Were it not that their Rock sold them, / And Jehovah delivered them up?

【32:31】For their rock is not like our^a Rock; / And of this our enemies are judges.

【32:32】For their vine is from Sodom's vine, / And from Gomorrah's fields; / Their grapes are the grapes of poison; / Clusters of bitterness have they.

【32:33】Their wine is the venom of serpents / And the cruel poison of cobras.

32:26^a
Deut. 28:64;
Ezek. 20:23;
James 1:1

32:28^a
Isa. 6:9-10;
27:11;
Jer. 4:22;
Matt. 13:14

32:29^a
cf. Luke 19:42

32:30^a
Josh. 23:10

32:31^a
1 Sam. 2:2;
Deut. 32:4

● 32:27¹ 直譯，高舉。

32:28^a
賽六 9-10
二七 11
耶四 22
太十三 14

32:29^a
參路十九 42

32:30^a
書二三 10

32:31^a
撒上一 2
申三二 4

【32:34】這不都是積蓄在我這裏，封閉在我倉庫中麼？

【32:35】他們失腳的時候，^a伸冤報應在我；因他們遭災的日子近了；那註定要臨到他們的，必速速來到。

【32:36】^a耶和華見祂百姓能力消逝，無論困住的、自由的，都沒有餘剩，就必¹為他們伸冤，憐恤祂的僕人。

【32:37】祂必說，^a他們的神，他們所投靠的磐石，

【32:38】就是向來喫他們祭牲的脂油，喝他們奠祭之酒的，在那裏呢？讓那些神興起幫助你們，¹讓他們遮護你們罷。

【32:39】你們如今要看見：我，惟有我是¹神，在我以外並沒有神。我使人死，我^a使人活；我損傷，我也^b醫治，^c並無人能從我手中救出來。

● 32:36¹ 或，審判祂的百姓。

● 32:38¹ 此乃照七十士希臘文譯本及別的古譯本；希伯來文經文作，讓你們以上有遮護。

● 32:39¹ 直譯，祂。

【32:34】Is this not laid up in store with Me, / Sealed up in My treasuries?

【32:35】^aVengeance is Mine and so is retribution, / For the time when their foot slips; / Because the day of their calamity has drawn near, / And the things destined to happen to them hasten.

【32:36】^aFor Jehovah will¹ execute judgment for His people, / And He will have compassion on His servants, / When He sees that their support is gone, / And that neither fettered nor free remain.

【32:37】And He will say, ^aWhere are their gods, / The rock they sought refuge in,

【32:38】Who ate the fat of their sacrifices, / And drank the wine of their drink offering? / Let them rise up and help you; / Let¹ them be a shelter over you.

【32:39】See now that I, I am He, / And there is no god with Me. It is I who kill, and I^a make alive; / I wound, and it is I who^b heal; / ^cAnd there is no one who can deliver from My hand.

32:36¹ (execute) Or, judge His people.

32:38¹ (them) According to the Septuagint and the other ancient versions; the Hebrew text reads, Let there be a shelter over you.

32:35^a
羅十二 19
來十 30
申三二 43
詩九四 1

32:36^a
詩一三五 14
來十 30

32:37^a
耶二 28
士十 14
王上十八 27

32:39^a
撒上二 6
王下五 7
32:39^b
何六 1
32:39^c
賽四三 13

32:35^a
Rom. 12:19;
Heb. 10:30;
Deut. 32:43;
Psa. 94:1

32:36^a
Psa. 135:14;
Heb. 10:30

32:37^a
Jer. 2:28;
Judg. 10:14;
1 Kings 18:27

32:39^a
1 Sam. 2:6;
2 Kings 5:7
32:39^b
Hosea 6:1
32:39^c
Isa. 43:13

32:40^a
創十四 22
出六 8
啓十 5

32:40^b
啓四 9

【32:40】我向天^a舉手說，我指着我的^b
永遠生存起誓：

【32:41】我若磨我閃亮的刀，手掌審判
之權，就必報復我的敵人，報應恨我
的人。

【32:42】我要使我的箭飲血飲醉，就是
被殺被擄之人的血；我的刀要喫肉，
乃是仇敵中長髮首領的肉。

【32:43】^a你們外邦人當與主的百姓一
同¹歡呼，因祂要^b伸祂僕人流血的
冤，報復祂的敵人，爲祂的地和祂的
百姓遮罪。

二 摩西和約書亞告訴百姓的話

三二 44 ~ 47

● 32:43¹ 摩西的歌中有許多事都是嚴厲的，其
結尾卻非常積極。無論以色列人怎樣邪惡，無論神
多麼被惹動而向以色列人發怒，結果卻是美好的。
神沒有棄絕祂的子民，至終仍進來爲他們表白。（賽
二 2 ~ 3，亞八 20 ~ 23。）對以色列人是這樣，
對在基督裏的信徒也是這樣。

【32:40】For I^a lift up My hand to heaven / And say, As I^b live
forever:

【32:41】If I sharpen My flashing sword, / And My hand
takes hold of judgment, / I will repay My adversaries with
vengeance, / And those who hate Me will I recompense.

【32:42】I will make My arrows drunk with blood, / And My
sword will devour flesh — / With the blood of the slain and of
the captives, / The flesh of the long-haired¹ leaders of the enemy.

【32:43】^aShout¹ joyously, you nations, with His people, /
Because He will^b avenge the blood of His servants, / And He
will repay His adversaries with vengeance / And will cover
the guilt of His land and of His people.

32:40^a
Gen. 14:22;
Exo. 6:8;
Rev. 10:5

32:40^b
Rev. 4:9

32:43^a
Rom. 15:10;
Rev. 18:20

32:43^b
2 Kings 9:7;
Psa. 79:10;
Rev. 6:10;
19:2

B. The Word of Moses and Joshua to the People

32:44-47

32:42¹ (leaders) Or, heads.

32:43¹ (joyously) Many things in the song of Moses are severe, but the
ending is very positive. No matter how evil the children of Israel might
be and no matter how much God might be provoked in His anger toward
them, the result, the issue, will be good. Instead of forsaking His people,
God will eventually come in to vindicate them (Isa. 2:2-3; Zech. 8:20-23).
This is true concerning Israel and also concerning the believers in Christ.

32:44^a
民十三 16

【32:44】摩西和嫩的兒子^a何希阿前來，
將這歌的一切話說給百姓聽。

【32:45】摩西向以色列眾人說完了這一切的話，

32:46^a
申四 9
六 7
十一 19

【32:46】又說，我今日向你們見證的一切話，你們要放在心上；要吩咐你們的^a子孫謹守遵行這律法上的一切話。

32:47^a
申三十 20
約六 63

【32:47】因為這不是空洞、與你們無關的事，乃是你們的^a生命；在你們過約但河要得為業的地上，你們必因這事日子得以長久。

柒 摩西的死以及他的繼承者
三二 48～52，三四 1～12

一 摩西的死
三二 48～52，三四 1～8

32:49^a
49-51;
民二七 12-14

【32:49】^a你上這亞巴琳山中的尼波山去，在耶利哥對面的摩押地，觀看我所要賜給以色列人為業的迦南地；

【32:44】And Moses came and spoke all the words of this song in the hearing of the people, he and ^aHoshea the son of Nun.

【32:45】And Moses finished speaking all these words to all Israel.

【32:46】And he said to them, Set your heart on all these words which I am testifying to you today. You shall command them to your ^achildren that they may be certain to do all the words of this law.

【32:47】For it is not a matter too vain for you, because it is your ^alife; and by this matter you will extend your days upon the land into which you are crossing over the Jordan to possess.

32:44^a
Num. 13:16

32:46^a
Deut. 4:9;
6:7;
11:19

32:47^a
Deut. 30:20;
John 6:63

VII. The Death of Moses, and His Successor 32:48-52; 34:1-12

A. The Death of Moses 32:48-52; 34:1-8

【32:48】And Jehovah spoke to Moses that same day, saying,

【32:49】^aGo up to this mountain of the Abarim, Mount Nebo, which is in the land of Moab, which faces Jericho, and see the land of Canaan, which I am giving to the children of Israel as a possession;

32:49^a
vv. 49-51;
Num. 27:12-14

【32:50】你必死在你所登的山上，歸到你本民那裏，像你哥哥亞倫死在何珥山上，歸到他本民那裏一樣；

【32:51】因為你們在尋的曠野，加低斯米利巴的水，在以色列人中對我行事不忠信，沒有¹尊我為聖。

【32:52】我所賜給以色列人的地，你可以遠遠的^a觀看，卻¹不得進去。

申命記 第三十三章

捌 摩西的祝福

三三 1 ~ 29

一 引言

1 ~ 5

【33:1】以下是^{1a}神人摩西死前為以色列人所祝的²福：

- 32:51¹ 見民二十 12 註 1。
- 32:52¹ 見三 26 註 1。
- 33:1¹ 直譯，屬神的人。
- 33:1² 至終，本書給我們看見，神的愛為祂

【32:50】And die in the mountain to which you are going up, and be gathered to your people, just as Aaron your brother died in Mount Hor and was gathered to his people;

【32:51】Because¹ you were unfaithful to Me among the children of Israel at the waters of Meribah-kadesh, in the wilderness of Zin; because¹ you did not² sanctify Me among the children of Israel.

【32:52】But from a distance you shall^a see the land, yet you shall¹ not go there into the land which I am giving to the children of Israel.

DEUTERONOMY 33

VIII. The Blessing of Moses

33:1-29

A. The Introductory Word

vv. 1-5

【33:1】And this is the¹ blessing with which Moses, the^a man of God, blessed the children of Israel before his death.

32:51¹ (you) Plural in Hebrew.

32:51² (sanctify) See note 12¹ in Num. 20.

32:52¹ (not) See note 26¹ in ch. 3.

33:1¹ (blessing) Ultimately, this book shows us that the love of God

32:52^a
申三四 4

32:52^a
Deut. 34:4

33:1^a
書十四 6
代上二三 14
代下三十 16
拉三 2
詩九十標題

33:1^a
Josh. 14:6;
1 Chron. 23:14;
2 Chron. 30:16;
Ezra 3:2;
Psa. 90 title

33:2^a
出十九 18, 20
士五 4-5
詩六八 8

33:2^b
詩六八 17
但七 10
來十二 22
啓五 11
參猶 14

33:2^c
徒七 53
加四 24

33:3^a
申七 7-8
十 15
何十一 1

33:3^b
代下六 41
詩十六 3
三四 9
五十 5
但七 18-27
亞十四 5
羅一 7
啓二二 21

33:3^c
路十 39

33:4^a
約一 17
七 19

33:5^a
申三二 15

【33:2】他說，耶和華從^a西乃而來，從西珥向他們如晨光顯現，從巴蘭山發出光輝，從^b千萬聖者中來臨，從祂右手爲百姓傳出烈火的^c律法。

【33:3】祂^a疼愛百姓。眾^b聖徒都在你手中；他們坐在你的^c腳前，領受你的言語。

【33:4】^a摩西將律法吩咐我們，作爲雅各會眾的產業。

【33:5】百姓的眾首領，以色列的各支派，一同聚集的時候，¹耶和華在^a耶書崙中爲王。

的百姓効力到極致，使他們按祂的旨意和先見享受祂豐滿的祝福。儘管神的百姓在愛神並敬畏神的事上失敗，儘管他們不忠信，神仍信實到底，（提後二 13，）至終必完成祂的目的，使他們享受祂豐滿的祝福。神所揀選的人最終要進入聖地，據有那地，活在其上並享受那地。這與整本聖經所啓示的相符，聖經給我們看見，儘管神的子民不忠信並且失敗，神仍能使祂所揀選的人進入豐富的基督，據有祂、享受祂、經歷祂，甚至活祂。（參腓三 7～14，一 19～21。）這是神所成功的，叫誇口和榮耀不歸與任何人，單單歸與祂。

● 33:5¹ 直譯，祂。

【33:2】And he said, Jehovah came from^a Sinai, / And He dawned upon them from Seir; / He shined forth from Mount Paran, / And He approached from the^b myriads of holy ones; / From His right hand a fiery^c law went out to them.

【33:3】Indeed, He^a loves the people. / All His^b saints were in Your hand, / And they sat down at Your^c feet; / Everyone receives of Your words.

【33:4】^aMoses commanded us a law, / A possession of the congregation of Jacob.

【33:5】And He was King in^a Jeshurun, / When the heads of the people gathered themselves, / The tribes of Israel together.

consummately works for His people that they may enjoy His full blessing according to His will and foreknowledge. In spite of the failure of God's people in loving God and fearing Him and in spite of their unfaithfulness, God will be faithful to the end (2 Tim. 2:13), and eventually He will accomplish His intention that His people may enjoy His full blessing. God's chosen people eventually entered into the Holy Land, possessed it, lived in it, and enjoyed it. This corresponds with the revelation of the entire Bible, which shows that in spite of the unfaithfulness, defeat, and failure of God's people, God will still enable His chosen people to enter into the rich Christ to possess Him, enjoy Him, experience Him, and even live Him (cf. Phil. 3:7-14; 1:19-21). This is God's success, and the boast and glory belong to no one other than Him.

33:2^a
Exo. 19:18, 20;
Judg. 5:4-5;
Psa. 68:8

33:2^b
Psa. 68:17;
Dan. 7:10;
Heb. 12:22;
Rev. 5:11;
cf. Jude 14

33:2^c
Acts 7:53;
Gal. 4:24

33:3^a
Deut. 7:7-8;
10:15;
Hosea 11:1

33:3^b
2 Chron. 6:41;
Psa. 16:3;
34:9;
50:5;
Dan. 7:18-27;
Zech. 14:5;
Rom. 1:7;
Rev. 22:21

33:3^c
Luke 10:39

33:4^a
John 1:17;
7:19

33:5^a
Deut. 32:15

二 祝福 6 ~ 25

33:6^a
6-25;
參創四九 3-27

【33:6】^a願¹流便存活，不至死亡；願他人數不至稀少。

【33:7】論猶大，他這樣祝福說，耶和華阿，求你聽猶大的聲音，¹領他歸於本族；他曾用手為他們爭鬪，願你幫助他攻擊²敵人。

33:8^a
出二八 30
33:8^b
民二十 13
出十七 7

【33:8】論利未說，耶和華阿，願你的土明和^a烏陵都在¹你的虔誠人那裏；你在瑪撒曾試驗他，在^b米利巴水曾與他爭論。

● 33:6¹ 6 ~ 25 節關於摩西對以色列十二支派的祝福，見創四九 3 ~ 28 論到雅各之祝福的註。摩西在此對流便的祝福，乃是擴增之福。

● 33:7¹ 猶大既是習於為百姓爭戰的支派，摩西為猶大的這禱告，乃是為使猶大從戰場被領回歸於本族。

● 33:7² 此處的敵人指對頭。仇敵來自於外，對頭起自於內。參啓十二 9 註 4。

● 33:8¹ 或，蒙你慈愛的人。

B. The Blessing vv. 6-25

【33:6】^aMay¹Reuben live and not die, / Nor his men be few.

【33:7】And this is the blessing concerning Judah; and he said, Hear, O Jehovah, the voice of Judah, / And¹bring him to his people. / With his hands he contended for them; / And may You be a help against his²adversaries.

【33:8】And concerning Levi he said, May Your Thummim and^aUrim be with¹Your faithful man, / Whom You tested at Massah, / With whom You contended at the waters of^bMeribah —

33:6^a
vv. 6-25;
cf. Gen. 49:3-27

33:8^a
Exo. 28:30
33:8^b
Num. 20:13;
Exo. 17:7

33:6¹ (Reuben) Concerning Moses' blessing of the twelve tribes of Israel in vv. 6-25, see notes on Jacob's blessing in Gen. 49:3-28. Moses' blessing here on Reuben was the blessing of increase.

33:7¹ (bring) Since Judah was a tribe accustomed to fighting for the people, this prayer of Moses' for Judah was a prayer for Judah to be brought back to his people from the battlefield.

33:7² (adversaries) Enemies come from the outside, whereas adversaries arise from within. Cf. note 9⁴ in Rev. 12.

33:8¹ (Your) Or, the man of Your lovingkindness.

33:9^a
參太十 37

33:9^b
參出三二 26-29
路十八 29

33:9^c
瑪二 4-5

33:10^a
出三十 7-8
撒上二 28

33:12^a
書十八 11, 16-17

33:13^a
創四九 25
33:13^b
創二七 28
申三三 28

【33:9】他論自己的^a父母說，我沒有¹看見；他不承認自己的^b弟兄，也不認識自己的兒女；這是因利未人謹守你的話，護衛你的^c約。

【33:10】他們要將你的典章指教雅各，將你的律法指教以色列；他們要把^a香焚在你面前，把全牲的燔祭獻在你的壇上。

【33:11】耶和華阿，求你賜福給他的¹能力，悅納他手中的工作；那些起來攻擊他和恨惡他的人，願你刺透他們的腰，使他們不得再起來。

【33:12】論便雅憫說，耶和華所親愛的，必在耶和華旁邊安然居住；耶和華必終日遮蔽他，也^a住在他兩肩之中。

【33:13】論約瑟說，願他的地蒙耶和華^a賜福，得天上的寶物、^b甘露、以及地下所藏的泉源；

● 33:9¹ 見出三二 27 註 2。

● 33:11¹ 或，財物。

【33:9】He who said of his^a father and mother, / I do not¹ regard him; / And his^b brothers he did not acknowledge, / And his children he did not recognize; / For they have kept Your speaking / And have guarded Your^c covenant.

【33:10】They shall show Jacob Your ordinances, / And Israel Your law; / They shall put^a incense before Your nostrils / And whole burnt offerings upon Your altar.

【33:11】Bless, O Jehovah, his¹ might, / And the work of his hands accept; / Wound thoroughly the loins of those who rise up against him / And of those who hate him, that they may not rise up again.

【33:12】Concerning Benjamin he said, The beloved of Jehovah shall dwell securely beside Him; / Jehovah shall cover over him all the day, / And He shall^a dwell between his shoulders.

【33:13】And concerning Joseph he said, May his land be^a blessed of Jehovah / With the choicest things of heaven, with the^b dew / And with the deep waters that couch beneath;

33:9¹ (regard) See note 27¹ in Exo. 32.

33:11¹ (might) Or, substance.

33:9^a
cf. Matt. 10:37

33:9^b
cf. Exo. 32:26-29;
Luke 18:29

33:9^c
Mal. 2:4-5

33:10^a
Exo. 30:7-8;
1 Sam. 2:28

33:12^a
Josh. 18:11, 16-17

33:13^a
Gen. 49:25
33:13^b
Gen. 27:28;
Deut. 33:28

【33:14】得太陽所曬熟的美果，¹月亮所養成的寶物；

【33:15】得上古之^a山的至寶，永世之嶺的寶物；

【33:16】得地和其中所充滿的寶物，並住在^a荊棘中者的喜悅。願這些福都臨到約瑟的頭上，臨到那與弟兄迥別之人的頂上。

【33:17】他像頭生的公牛，有威嚴；他的角是野牛的^a角，用以抵觸萬民，直到地極。這角是¹以法蓮的萬萬，¹瑪拿西的千千。

【33:18】論西布倫說，西布倫哪，你¹出外可以歡喜；以薩迦阿，你在帳棚裏可以快樂！

● 33:14¹ 原文，複數。即各月分。

● 33:17¹ 見創四八 5 註 1。

● 33:18¹ 這出外應驗於主對使徒們的差遣。（太二八 16～20。）使徒們奉差遣出去，使萬民作主的門徒；這些使徒大多來自加利利境內的西布倫地。（太四 12～23。）

【33:14】With the choicest of the crops of the sun, / And with the choicest of the yield of the ¹moons;

【33:15】With the top of the ancient ^amountains, / And with the choicest things of the eternal hills;

【33:16】With the choicest things of the earth, and the fullness thereof, / And the favor of Him who dwelt in the ^athornbush. / May they come upon the head of Joseph, / And upon the top of the head of him who is separated among his brothers.

【33:17】Like his firstborn ox, he has majesty; / And his horns are the ^ahorns of the wild ox; / With them he shall drive peoples / To the ends of the earth together. / Those are the ten thousands of ¹Ephraim; / And those the thousands of ¹Manasseh.

【33:18】And concerning Zebulun he said, Rejoice, Zebulun, for your ¹going forth, / And Issachar, for your tents!

33:14¹ (moons) I.e., months.

33:17¹ (Ephraim) See note 5¹ in Gen. 48.

33:18¹ (going) This going forth was fulfilled in the Lord's sending forth the apostles (Matt. 28:16-20). Most of the apostles, who were sent forth to disciple the nations, came forth from the land of Zebulun, which was in the region of Galilee (Matt. 4:12-23).

33:15^a
創四九 26
哈三 6

33:16^a
出三 2, 4
徒七 30

33:17^a
民二三 22
參啓五 6

33:15^a
Gen. 49:26;
Hab. 3:6

33:16^a
Exo. 3:2, 4;
Acts 7:30

33:17^a
Num. 23:22;
cf. Rev. 5:6

33:19^a
出十五 17
賽二 2-3
耶五十 4-5

【33:19】他們要將萬民召到^a山上，在那裏獻公義的祭；因為他們要吸取海裏的豐富，並沙中所藏的珍寶。

【33:20】論迦得說，使迦得擴張的當受頌讚。迦得住如母獅；他撕裂膀臂，連頭頂也撕裂了。

33:21^a
參民三二 1-5,
16-19, 31-32
書一 12-15

【33:21】他為自己選擇了^a頭一段地，因在那裏有¹設立律法者的分存留。他與百姓的首領同來；他施行耶和華的公義，並耶和華與以色列所立的典章。

33:22^a
書十九 47

【33:22】論但說，但為小獅子，從^a巴珊跳出來。

33:23^a
參書十九 32-39

【33:23】論拿弗他利說，拿弗他利阿，你飽受恩惠，滿得耶和華的福，可以得^a海和南方為業。

【33:24】論亞設說，願亞設蒙福勝過眾子，得他弟兄們的喜悅，願他的腳蘸在¹油中。

● 33:21¹ 或，發命令者。

● 33:24¹ 亞設的腳蘸在油中，意思是他很富足，滿有地的出產。

【33:19】They shall call peoples to the^a mountain; / There they shall offer sacrifices of righteousness; / For they shall suck the abundance of the seas / And the hidden treasures of the sand.

【33:20】And concerning Gad he said, Blessed be He who enlarges Gad. / He dwells as a lioness, / And tears off the arm, yea, even the top of the head.

【33:21】And he provided the^a first part for himself, / For there the portion of a¹ lawgiver is reserved; / And he came with the heads of the people; / He executed the righteousness of Jehovah / And His judgments with Israel.

【33:22】And concerning Dan he said, Dan is a lion's whelp / That leaps forth from^a Bashan.

【33:23】And concerning Naphtali he said, O Naphtali, satisfied with favor, / And full of the blessing of Jehovah: / Possess the^a sea and the south.

【33:24】And concerning Asher he said, Blessed be Asher above the sons. / May he be the one favored of his brothers, / And the one dipping his foot in¹ oil.

33:21¹ (lawgiver) Or, commander.

33:24¹ (oil) For Asher to dip his foot in oil means that he would be rich in the produce of the earth.

33:19^a
Exo. 15:17;
Isa. 2:2-3;
Jer. 50:4-5

33:21^a
cf. Num. 32:1-5,
16-19, 31-32;
Josh. 1:12-15

33:22^a
Josh. 19:47

33:23^a
cf. Josh. 19:32-39

【33:25】你的門門是鐵的，是銅的；你的日子如何，你的力量也必如何。

三 結語 26 ~ 29

【33:26】沒有誰像^a耶書崙的神，祂^b駕行諸天，作你的幫助；橫越穹蒼，顯祂的威榮。

【33:27】亙古的神是你的^{1a}居所；祂永遠的膀臂在你以下。祂在你前面攆出仇敵，說，毀滅罷！

【33:28】故此以色列安然居住；雅各的泉源獨居五穀新酒之地，他的天也滴甘露。

【33:29】以色列阿，你是¹有福的；誰^a像你這^b蒙耶和華拯救的百姓呢？祂是^c幫助你的盾牌，是使你得威榮的刀劍！你的仇敵必投降你；你必踏在他們的高處。

● 33:27¹ 摩西這裏的話和他在詩九十 1 的話，指明他與以色列人在曠野同行四十年時，他深處的感覺是他住在神裏面。見詩九十 1 註 1。

● 33:29¹ 或，快樂。

【33:25】Your doorbolts shall be iron and copper; / And as your days are, so shall your strength be.

C. The Concluding Word vv. 26-29

【33:26】There is no one like the God of^a Jeshurun, / Who^b rides through the heavens as your help / And in His majesty through the skies.

【33:27】The God of old is your^{1a} habitation, / And underneath are eternal arms. / And He drove out the enemy before you / And said, Destroy!

【33:28】So Israel dwelt securely, / The fountain of Jacob in solitude, / On a land of grain and new wine; / And the heavens over him drop their dew.

【33:29】Happy are you, O Israel; who is^a like you? / A people^b saved by Jehovah, / The shield of your^c help / And He who is the sword of your majesty! / So your enemies shall come cringing to you, / And you shall tread upon their high places.

33:27¹ (habitation) Moses' word here and his word in Ps. 90:1 indicate that while he was traveling in the wilderness with the children of Israel for forty years, in his deep feeling he was dwelling in God. See note 1¹ in Ps. 90.

33:26^a
申三三 5
33:26^b
詩六八 33-34
賽十九 1

33:27^a
詩九十 1
九一 9

33:29^a
參撒下七 23
33:29^b
賽四五 17
33:29^c
詩三三 20
一一五 9-11

33:26^a
Deut. 33:5
33:26^b
Psa. 68:33-34;
Isa. 19:1

33:27^a
Psa. 90:1;
91:9

33:29^a
cf. 2 Sam. 7:23
33:29^b
Isa. 45:17
33:29^c
Psa. 33:20;
115:9-11

申命記 第三十四章

(柒 摩西的死以及他的繼承者—續)

一 摩西的死 (續) 三四 1 ~ 8

34:1^a
申三二 49
參民二七 12

【34:1】摩西從摩押平原登^a尼波山，上了那與耶利哥相對的昆斯迦山頂。耶和華把全地指給他看，就是基列直到但、

34:2^a
申十一 24

【34:2】拿弗他利全地、以法蓮和瑪拿西的地、猶大全地直到^a西海、

【34:3】南地，以及那平原，就是棕樹城耶利哥的山谷，直到瑣珥。

34:4^a
出三三 1
創五十 24
34:4^b
創十二 7

【34:4】耶和華對他說，^a這就是我向亞伯拉罕、以撒、雅各起誓應許之地，說，我必將這地賜給你的^b後裔。現在我使你親眼看見了，你卻不得過到那裏去。

34:5^a
參太十七 3
猶 9

【34:5】於是，耶和華的僕人^a摩西死在摩押地，正如耶和華所說的。

DEUTERONOMY 34

(VII. The Death of Moses, and His Successor — cont'd)

A. The Death of Moses (cont'd) 34:1-8

【34:1】Then Moses went up from the plains of Moab to Mount^aNebo, to the top of Pisgah, which faces Jericho. And Jehovah showed him all the land: Gilead as far as Dan;

34:1^a
Deut. 32:49;
cf. Num. 27:12

【34:2】And all of Naphtali; and the land of Ephraim and Manasseh; and all the land of Judah as far as the^asea beyond it;

34:2^a
Deut. 11:24

【34:3】And the Negev; and the Plain, that is, the valley of Jericho, the city of palm trees, as far as Zoar.

【34:4】And Jehovah said to him, ^aThis is the land which I swore to Abraham, to Isaac, and to Jacob, saying, To your^bseed I will give it. I have let you see it with your own eyes, but you will not go over there.

34:4^a
Exo. 33:1;
Gen. 50:24
34:4^b
Gen. 12:7

【34:5】So ^aMoses the servant of Jehovah died there in the land of Moab according to the word of Jehovah.

34:5^a
cf. Matt. 17:3;
Jude 9

【34:6】¹耶和華將他埋葬在摩押地，伯
昆珥對面的谷中，只是到今日沒有人
知道他埋葬的地方。

【34:7】摩西死的時候，年^a一百二十歲；
眼目沒有^b昏花，精神沒有衰敗。

【34:8】以色列人在摩押平原為摩西哀
哭了^a三十日，為摩西居喪哀哭的日子
就滿了。

二 摩西的繼承者 三四 9 ~ 12

【34:9】嫩的兒子¹約書亞，因為摩西曾
^{2a}按手在他頭上，就被智慧的靈充滿；
以色列人便聽從他，照着耶和華吩咐
摩西的行了。

● 34:6¹ 神為着特定的目的埋葬摩西，使摩西
能成為啓十一的兩個見證人之一。（見該章 3 註
2。）見太十七 3 註 1。

● 34:9¹ 意，耶和華救主，或耶和華救恩。（民
十三 16。）這名字的希臘文是耶穌。

● 34:9² 見提前四 14 註 5。

【34:6】And ¹He buried him in the valley in the land of
Moab opposite Beth-peor; but no man knows his burial
site to this day.

【34:7】And Moses was a ^ahundred and twenty years old when
he died; his eye was not ^bdim, nor had his freshness left him.

【34:8】And the children of Israel wept for Moses in the
plains of Moab for ^athirty days; thus, the days of weeping
and mourning for Moses were completed.

B. The Successor of Moses 34:9-12

【34:9】And ¹Joshua the son of Nun was filled with the spirit
of wisdom, for Moses had ^{2a}laid his hands upon him; and
the children of Israel listened to him and did as Jehovah had
commanded Moses.

34:6¹ (He) God buried Moses for a particular purpose, that Moses
may be one of the two witnesses in Rev. 11 (see note 3² there). See note 3¹
in Matt. 17.

34:9¹ (Joshua) Meaning Jehovah Savior, or the salvation of Jehovah
(Num. 13:16). The Greek form of the name is Jesus.

34:9² (laid) See note 14⁴ in 1 Tim. 4.

34:7^a
申三一 2
34:7^b
參創二七 1
四八 10
撒上三 2
34:8^a
民二十 29
參創五十 3

34:7^a
Deut. 31:2
34:7^b
cf. Gen. 27:1;
48:10;
1 Sam. 3:2
34:8^a
Num. 20:29;
cf. Gen. 50:3

34:9^a
民二七 18, 23

34:9^a
Num. 27:18, 23

34:10^a
參申十八 15, 18
34:10^b
出三三 11
申五 4

【34:10】以後以色列中再沒有興起^a 申言者像摩西的；他是耶和華^b 面對面所認識的，

34:11^a
申四 34
七 19
詩七八 43-53

【34:11】耶和華曾打發他在埃及地向法老和他的一切臣僕，並他的全地，行各樣^a 神蹟和奇事，

【34:12】又在以色列眾人眼前顯大能的手，行一切大而可畏的事。

【34:10】 And there has not arisen a^a prophet since then in Israel like Moses, whom Jehovah knew^b face to face,

【34:11】 For all the^a signs and the wonders which Jehovah sent him to do in the land of Egypt, to Pharaoh, to all his servants, and to all his land,

【34:12】 And for all the mighty power and for all the great terror which Moses did in the sight of all Israel.

34:10^a
cf. Deut. 18:15, 18
34:10^b
Exo. 33:11;
Deut. 5:4

34:11^a
Deut. 4:34;
7:19;
Psa. 78:43-53

聖經

THE HOLY BIBLE

舊約恢復本

Old Testament Recovery Version

約書亞記

Joshua

約書亞記

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JOSHUA

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1. The defeat at Ai (7:1-26)
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3 約書亞抄寫律法，並向以色列人宣讀律法 八 30 ~ 35

三 基遍人得拯救 九 1 ~ 27

四 約但河西山地、低陸、並沿着大海一帶，其餘一切列國的毀滅 十 1 ~ 十二 24

1 毀滅耶路撒冷、希伯崙、耶末、拉吉和伊磯倫 十 1 ~ 27

2 毀滅在約但河西山地、低陸三十一國的三十一個王，並毀滅約但河東西宏王管轄的希實本，以及噩王管轄的巴珊 十 28 ~ 十二 24

叁 拈鬮分配美地 十三 1 ~ 二二 34

一 有待取得為業之地 十三 1 ~ 7

二 約但河東之地已由摩西分給兩個半支派 十三 8 ~ 十四 3 上

三 利未支派沒有分得土地 十四 3 下 ~ 5

四 猶大支派分得之地 十四 6 ~ 十五 63

五 約瑟支派分得之地 十六 1 ~ 十七 18

1 從耶利哥到伯特利，又到海為止 十六 1 ~ 4

2 約瑟次子以法蓮子孫分得之地 十六 5 ~ 10

3 約瑟長子瑪拿西分得之地 十七 1 ~ 18

六 其餘七個支派分得之地 十八 1 ~ 十九 51

1 約書亞豫備將地拈鬮分給七個支派 十八 1 ~ 10

2 便雅憫支派分得之地 十八 11 ~ 28

3 西緬支派分得之地 十九 1 ~ 9

4 西布倫支派分得之地 十九 10 ~ 16

5 以薩迦支派分得之地 十九 17 ~ 23

3. Joshua's recording and reading of the law to the people of Israel (8:30-35)

C. The saving of Gibeon (9:1-27)

D. The destruction of all the rest of the nations in the hill country and the lowland west of the Jordan and on all the shore of the Great Sea (10:1-12:24)

1. The destruction of Jerusalem, Hebron, Jarmuth, Lachish, and Eglon (10:1-27)

2. The destruction of the thirty-one kings of the thirty-one nations in the hill country and the lowland west of the Jordan and of Heshbon under King Sihon and Bashan under King Og east of the Jordan (10:28-12:24)

III. Allotting the good land (13:1-22:34)

A. The land remaining to be possessed (13:1-7)

B. The land east of the Jordan allotted to the two and a half tribes by Moses (13:8-14:3a)

C. No land allotted to the tribe of Levi (14:3b-5)

D. The land allotted to the tribe of Judah (14:6-15:63)

E. The land allotted to the tribe of Joseph (16:1-17:18)

1. From Jericho to Bethel and to the sea (16:1-4)

2. The land allotted to the children of Ephraim, the second son of Joseph (16:5-10)

3. The land allotted to Manasseh, the firstborn of Joseph (17:1-18)

F. The land to be allotted to the rest of the seven tribes (18:1-19:51)

1. Joshua's preparations for allotting and dividing the land unto the seven tribes (18:1-10)

2. The land allotted to the tribe of Benjamin (18:11-28)

3. The land allotted to the tribe of Simeon (19:1-9)

4. The land allotted to the tribe of Zebulun (19:10-16)

5. The land allotted to the tribe of Issachar (19:17-23)

- 6 亞設支派分得之地 十九 24 ~ 31
- 7 拿弗他利支派分得之地 十九 32 ~ 39
- 8 但支派分得之地 十九 40 ~ 48
- 9 約書亞所得的地業 十九 49 ~ 51

七 庇護城 二十一 1 ~ 9

- 1 爲無意中誤殺人者設立的 1 ~ 6
- 2 三座在約但河西的迦南 7
- 3 三座在約但河東的境內 8 ~ 9

八 利未人所分得的城和屬城的郊野 二十一 1 ~ 42

- 1 是他們在示羅所求而拈鬮分給他們的 1 ~ 7
- 2 亞倫的子孫，哥轄人的一個家族所得的 8 ~ 19
- 3 哥轄其餘的子孫所得的 20 ~ 26
- 4 革順的子孫所得的 27 ~ 33
- 5 米拉利的子孫所得的 34 ~ 42

九 應驗了耶和華向以色列列祖的應許 二十一 43 ~ 45

十 流便、迦得、和瑪拿西半支派回到他們在約但河東的地去 二十二 1 ~ 34

肆 約書亞離世 二十三 1 ~ 二十四 33

- 一 約書亞對以色列的長老、首領、審判官、並官長離別的話 二三 1 ~ 16
- 二 約書亞對以色列眾支派，同他們的長老、首領、審判官、並官長離別的話 二四 1 ~ 33

6. The land allotted to the tribe of Asher (19:24-31)

7. The land allotted to the tribe of Naphtali (19:32-39)

8. The land allotted to the tribe of Dan (19:40-48)

9. The inheritance given to Joshua (19:49-51)

G. The cities of refuge (20:1-9)

- 1. For the manslayer who kills a person by mistake and unwittingly (vv. 1-6)
- 2. Three in Canaan, west of the Jordan (v. 7)
- 3. Three in the land east of the Jordan (vv. 8-9)

H. The cities with their pasture lands allotted to the Levites (21:1-42)

- 1. Claimed by them at Shiloh and given to them by lot (vv. 1-7)
- 2. To the children of Aaron, one of the families of the Kohathites (vv. 8-19)
- 3. To the rest of the children of Kohath (vv. 20-26)
- 4. To the children of Gershon (vv. 27-33)
- 5. To the children of Merari (vv. 34-42)

I. The fulfillment of Jehovah's promise to the fathers of Israel (21:43-45)

J. The return of the tribes of Reuben, Gad, and the half-tribe of Manasseh to their land east of the Jordan (22:1-34)

IV. Joshua's departure (23:1—24:33)

A. Joshua's parting word to the elders, heads, judges, and officers of Israel (23:1-16)

B. Joshua's parting word to all the tribes of Israel with their elders, heads, judges, and officers (24:1-33)

書介

著者：約書亞。（二四 26。）

著時：主前一四五二至一四二六年。（見後文。）

記載地點：摩押平原（參申三四 8~9）與迦南的示劍。（二四 1, 25~26。）

涵蓋時段：主前一四五二至一四二六年，為時約二十七年，從以色列人出埃及後第四十一年正月，（四 19，）到約書亞離世。（二四 29。）

主 題：

以色列人佔有並得着美地為業，
以完成神的經綸

INTRODUCTION

Author: Joshua (24:26).

Time of Writing: 1452-1426 B.C. (see below).

Place of the Record: The plains of Moab (cf. Deut. 34:8-9) and Shechem in Canaan (24:1, 25-26).

Time Period Covered: About twenty-seven years, 1452-1426 B.C., from the first month of the forty-first year after the exodus (4:19) to the death of Joshua (24:29).

Subject:

Israel's Occupying and Possessing the Good Land
for the Carrying Out of God's Economy

約書亞記 第一章

壹 進入美地

— 1 ~ 5:15

一 神的任命

— 1 ~ 18

1 神對約書亞的吩咐、

應許和鼓勵

1 ~ 9

【1:1】^{1a} 耶和華的僕人摩西死了以後，
耶和華對摩西的幫手，嫩的兒子^{2b} 約
書亞說，

● 1:1¹ 舊約中最大的豫表是以色列人的歷史，
他們豫表由新約信徒作神選民所組成的召會。（林
前十 1 ~ 13。）約書亞記在摩西五卷律法書之後，
是約書亞記到以斯帖記這十二卷以色列歷史書的
第一卷。十二卷歷史書不是僅僅與歷史有關，乃
是關乎神永遠的經綸之神聖啓示的一部分；神永
遠的經綸乃是關乎基督作神的具體化身，以及召
會作基督生機的身體，爲着終極完成新耶路撒冷。
舊約歷史書的內在啓示，是要向我們揭示，神永
遠的經綸如何藉着祂在地上的選民得以完成。神
永遠的經綸完全是關乎基督並且爲着基督，主要
是在於基督的身位和基督的國。關於基督的身位，

JOSHUA 1

I. Entering into the Good Land

1:1 — 5:15

A. God's Commission

1:1-18

1. God's Charge, Promise, and Encouragement to Joshua

vv. 1-9

【1:1】¹After the death of Moses the ^aservant of Jehovah,
Jehovah spoke to ^{2b}Joshua the son of Nun, Moses'
attendant, saying,

1:1¹ (After) The greatest type in the Old Testament is the history of the
people of Israel, who typify the church, composed of the New Testament
believers as God's elect (1 Cor. 10:1-13). Coming after the five books of
the law, the books of Moses, Joshua is the first book of the twelve books
of Israel's history, from Joshua to Esther. The twelve books of history are
not concerned merely with history; they are a part of the divine revelation
concerning God's eternal economy, which concerns Christ as the embodiment
of God and the church as the organic Body of Christ for the consummating
of the New Jerusalem. The intrinsic revelation of the books of history in the
Old Testament is to unveil to us how the eternal economy of God is carried
out by His elect on the earth. The eternal economy of God is altogether
concerning Christ and for Christ, mainly in the person of Christ and the

1:1^a
Exo. 14:31;
Num. 12:7;
Deut. 34:5;
Josh. 1:13, 15;
Heb. 3:5

1:1^b
Exo. 24:13;
Deut. 1:38

1:1^a
出十四 31
民十二 7
申三四 5
書一 13, 15
來三 5

1:1^b
出二四 13
申一 38

舊約歷史的記載保持了一條基督家譜的線，好讓祂藉着成爲肉體來成爲人。關於基督的國，舊約歷史維持了一條神國的線，好讓基督在地上建立祂神聖的國。這兩項形成了以色列歷史書中神聖啓示的管治線。

爲基督據有神應許的地，並產生合式的人，好把基督生到人類中，乃是約書亞記、士師記、和路得記這部分舊約歷史的靈和內在意義。約書亞記的中心思想是：神要成就關於美地的應許，使以色列人得着一個地方，以完成神的經綸，特別是保持基督藉着成爲肉體而被帶到地上的這一條線。

● 1:1² 意，耶和華救主，或耶和華救恩。這名的希臘文乃是耶穌。（見太一 21 註 1。）約書亞是本書的着者。神藉摩西帶以色列民出埃及，經過曠野來到美地的邊界。在摩西之後，約書亞領以色列人進入神應許的地，並且取得、據有、分配、享受這地。

約書亞豫表基督，也豫表恩典（基督）頂替律法（摩西。）（約一 17。）當頒賜律法的摩西死了，約書亞就進來，（2，）將百姓帶進美地，（6，）這豫表主耶穌將神的子民帶進安息，進入對包羅萬有之基督的享受，（來四 8，）祂是神所命定的一切福分。（弗一 3 ～ 14。）基督已經把我們帶進美地，也爲我們取得那地，並將那地分給我們作產業，給我們享受。基督已經爲我們得着美地，至終祂就是美地，給我們享受。（見申八 7 註 1。）

kingdom of Christ. Regarding the person of Christ, the record of history in the Old Testament keeps a line of the genealogy of Christ for His coming through incarnation to be a man. Regarding the kingdom of Christ, the Old Testament history maintains a line on the kingdom of God for Christ to establish His divine kingdom on the earth. These two items form the governing line of the divine revelation in the books of the history of Israel.

To take possession of God's promised land for Christ and to provide the proper persons to bring forth Christ into the human race are the spirit, the intrinsic significance, of the section of the Old Testament history in the three books of Joshua, Judges, and Ruth. In the book of Joshua the central thought is that God intended to fulfill the promise concerning the good land that Israel might have a place to carry out God's economy, especially to keep the line of bringing in Christ to the earth through His incarnation.

1:1² (Joshua) Meaning Jehovah the Savior, or the salvation of Jehovah. The Greek form of the name is Jesus (see note 21¹ in Matt. 1). Joshua was the writer of this book. Through Moses God brought Israel as a people out of Egypt and through the wilderness to the border of the good land. After Moses, Joshua led the children of Israel to enter the God-promised land and to take it, possess it, allot it, and enjoy it.

Joshua typifies Christ and also grace (Christ) replacing the law (Moses) (John 1:17). It was when Moses the lawgiver died that Joshua came in (v. 2) to bring the people into the good land (v. 6), typifying the Lord Jesus bringing the people of God into rest, into the enjoyment of the all-inclusive Christ (Heb. 4:8) as all the blessings ordained by God (Eph. 1:3-14). Christ has brought us into the good land, has taken possession of the land for us, and has allotted the land to us as our inheritance for our enjoyment. Christ has gained the good land for us, and eventually He is the good land for us to enjoy (see note 7¹ in Deut. 8).

【1:2】我的僕人摩西死了；現在你要起來，和眾百姓過這約但河，往我所要賜給以色列人的¹地去。

【1:3】^a 凡你們腳掌所^{1b} 踏之地，我都照着我所應許摩西的話賜給你們了。

● 1:2¹ 神對約書亞的吩咐，是要他進入神應許之地。迦南地及其一切豐富，豫表神所賜的基督和祂一切追測不盡的豐富。（弗三 8，西一 12～13。）神要完成祂的經綸，需要一班人和一塊地。（見創十五 3 註 1。）爲着神經綸中基督的身位，需要一班人作祂的譜系，將祂帶進人性裏。爲着基督的國，需要一塊地。地雖然是神所創造的，卻被撒但篡奪了；因此，神使用祂的子民得着撒但篡奪之地的一部分作爲基地，讓祂設立祂的國。

● 1:3¹ 一面，神將美地賜給以色列人；另一面，以色列人仍需要起來取得那地，以完成神的任命。（參腓三 7～16。）爲了讓神從撒但篡奪的手中重新得着這地，神的子民需要在成爲肉體的原則裏，與神完全合作、配合。（見林前七 40 註 2。）他們需要犧牲自己，否認自己，在一切事上放下自己的權益和偏愛，完全信靠這位行動並運行的神，甘冒生命的危險，以完成神永遠的經綸。

【1:2】Moses My servant is dead; now then arise, and cross over this Jordan, you and all this people, into the¹land which I am giving to them, to the children of Israel.

【1:3】^a Every place on which the sole of your foot^{1b} treads I have given to you, as I promised Moses.

1:2¹ (land) God's charge to Joshua was that he should enter into God's promised land. The land of Canaan with all its riches typifies the God-given Christ with all His unsearchable riches (Eph. 3:8; Col. 1:12-13). For the carrying out of His economy, God needs a people and a land (see note 3¹ in Gen. 15). For Christ's person in God's economy, there is the need of a people to be His genealogy to bring Him into humanity. For Christ's kingdom, there is the need of a land. Although the earth was created by God, it has been usurped by Satan. Thus, God uses His people to gain a part of the Satan-usurped earth to serve as a base for Him to set up His kingdom.

1:3¹ (treads) On the one hand, God had given Israel the good land; on the other hand, Israel still needed to take the land by rising up to fulfill God's commission (cf. Phil. 3:7-16). In order for God to regain the earth from the usurping hand of Satan, God's people needed to be in full cooperation and coordination with God as in the principle of incarnation (see note 40² in 1 Cor. 7). They needed to sacrifice themselves, deny themselves, give up their own interest and preference in all things, put their full trust in the moving and operating God, and risk their lives for the carrying out of God's eternal economy.

1:3^a
3-5;
申十一 24-25
1:3^b
書十四 9

1:3^a
vv. 3-5;
Deut. 11:24-25
1:3^b
Josh. 14:9

1:4^a
創十五 18
出二三 31
啓九 14

【1:4】從曠野和這利巴嫩，直到大河，
就是 ^{1a}伯拉河，赫人的全地，又到 ²
大海日落之處，都要作你們的境界。

1:5^a
出三 12
申三一 8, 23
書一 9, 17
三 7
六 27
徒十八 10

【1:5】你一生的日子，必無一人能在你
面前站立得住。我怎樣與摩西同在，
也必照樣 ^a與你同在； ^b我必不撇下你，
也不丟棄你。

1:5^b
申四 31
三一 6
代上二八 20
來十三 5

【1:6】^a你當剛強壯膽，因為你必使這
百姓承受那地為業，就是我向他們列
祖起誓要賜給他們的。

1:6^a
申三一 6-7
書一 7, 9, 18
弗六 10

【1:7】只要剛強，大大壯膽，照我僕
人摩西所吩咐你的一切律法，謹守遵
行，不偏離左右，使你無論往那裏去，
都可以順利。

【1:4】From the wilderness and this Lebanon even to
the great river, the ^ariver Euphrates, all the land of the
Hittites, and to the ¹Great Sea toward the setting of the
sun will be your territory.

【1:5】No man will be able to stand before you all the
days of your life. As I was with Moses, I will be ^awith
you; ^bI will not fail you nor forsake you.

【1:6】^aBe strong and take courage, for you will cause
this people to inherit the land which I swore to their
fathers to give to them.

【1:7】Only be strong and very courageous, being
certain to do according to all the law which Moses My
servant commanded you. Do not turn away from it
to the right or to the left, that you may have success
wherever you go.

1:4^a
Gen. 15:18;
Exo. 23:31;
Rev. 9:14

1:5^a
Exo. 3:12;
Deut. 31:8, 23;
Josh. 1:9, 17;
3:7;
6:27;
Acts 18:10

1:5^b
Deut. 4:31;
31:6;
1 Chron. 28:20;
Heb. 13:5

1:6^a
Deut. 31:6-7;
Josh. 1:7, 9, 18;
Eph. 6:10

● 1:4¹ 即幼發拉底河。

● 1:4² 即地中海。全書同。見申十一 24 註 1。

1:4¹ (Great) I.e., the Mediterranean Sea. So throughout the book. See
note 24¹ in Deut. 11.

1:8^a
詩——九 23, 48,
148

【1:8】這律法書不可離開你的口，總要晝夜^{1a}默想，好使你照這書上所寫的一切，謹守遵行。如此，你的道路就可以亨通，你也必凡事順利。

1:9^a
書一 6
1:9^b
書八 1
十 25
代上二 13
二八 20
代下三 7
1:9^c
書一 5

【1:9】我豈沒有吩咐你麼？^a你當剛強壯膽，^b不要懼怕，也不要驚惶；因為你無論往那裏去，耶和華你的神必^c與你同在。

2 約書亞吩咐百姓 10 ~ 15

【1:10】於是，約書亞吩咐百姓的官長說，

【1:11】你們要走遍營中，吩咐百姓說，當豫備食物，因為三日之內你們要^a過這約但河，進去得耶和華你們神賜你們為業之地。

● 1:8¹ 約書亞要被神的話佔有，也要讓話佔有他。（參西三 16。）藉着被話佔有並充滿，他就能順利並成功的取得神所應許的美地。見詩——九 15 註 1。

【1:8】This book of the law shall not depart from your mouth, but you shall^{1a} muse upon it day and night so that you may be certain to do according to all that is written in it. For then you will make your way prosperous and then you will have success.

【1:9】Have I not commanded you? ^aBe strong and take courage; ^bdo not be afraid or dismayed. For Jehovah your God is ^cwith you wherever you go.

2. Joshua's Charge to the People vv. 10-15

【1:10】Then Joshua commanded the officers of the people, saying,

【1:11】Go through the midst of the camp, and command the people, saying, Prepare provisions for yourselves, for in three days you are to^a cross this Jordan to enter and possess the land which Jehovah your God is giving you to possess.

1:8¹ (muse) Joshua was to be occupied with God's word and to let the word occupy him (cf. Col. 3:16). By being occupied and filled with the word, he would have prosperity and success in taking the God-promised good land. See note 15¹ in Psa. 119.

1:8^a
Psa. 119:23, 48,
148

1:9^a
Josh. 1:6
1:9^b
Josh. 8:1;
10:25;
1 Chron. 22:13;
28:20;
2 Chron. 32:7
1:9^c
Josh. 1:5

1:11^a
Deut. 9:1;
11:31;
12:10;
Josh. 1:2

【1:12】約書亞對¹流便人、迦得人、和瑪拿西半支派的人說，

【1:13】你們當記得耶和華的僕人摩西所吩咐你們的話，說，^a耶和華你們的神使你們得享安息，也必將這地賜給你們。

【1:14】你們的妻子、孩子、牲畜，都可以留在約但河東，摩西所給你們的地；但你們一切大能的勇士，都要^a列隊在你們的弟兄前面過去，幫助他們；

【1:15】等到耶和華使你們的弟兄像你們一樣得享安息，並且得着耶和華你們神所賜他們為業之地，那時你們纔可以回你們所得之地，承受為業，就是耶和華的僕人摩西在約但河東，向日出之地所給你們的。

● 1:12¹ 12 ~ 15 節對流便人、迦得人、和瑪拿西半支派的人的吩咐，是要他們記得摩西在民三二的話。這吩咐指明，得着並享受神應許之地，乃是在神的眾選民中間團體的事，需要神所有的選民起來，為那地爭戰，並為彼此爭戰，好取得並據有那地，使每個人都能進入他特別的一分，得享安息。（參弗三 17 ~ 19。）

【1:12】And to the¹ Reubenites and the Gadites and the half-tribe of Manasseh Joshua spoke, saying,

【1:13】Remember the word which Moses the servant of Jehovah commanded you, saying, ^aJehovah your God has given you rest and will give you this land.

【1:14】Your wives, your little ones, and your livestock shall remain in the land which Moses has given you beyond the Jordan; but you yourselves shall cross over in ^abattle array before your brothers, all the mighty men of valor; and you shall help them,

【1:15】Until Jehovah gives rest to your brothers as He has to you, and they also possess the land which Jehovah your God is giving them. Then you shall return to the land of your possession, and you will possess that which Moses the servant of Jehovah has given you beyond the Jordan toward the rising of the sun.

1:12¹ (Reubenites) The charge in vv. 12-15 to the Reubenites, the Gadites, and the half-tribe of Manasseh was a reminder of Moses' word in Num. 32. This charge indicates that the possessing and enjoying of God's promised land was a corporate matter among all God's chosen people, requiring all God's elect to rise up, fight for the land and for one another, and gain and possess the land so that everyone would be able to enter into his particular portion and be at rest (cf. Eph. 3:17-19).

1:13^a
申三 18-20
民三二 20-30

1:14^a
書四 12
六 7, 9, 13

1:13^a
Deut. 3:18-20;
Num. 32:20-30

1:14^a
Josh. 4:12;
6:7, 9, 13

3 百姓對約書亞的回答 16 ~ 18

【1:16】他們回答約書亞說，你所吩咐我們行的，我們都必行；你所差遣我們去的，我們都必去。

【1:17】我們從前怎樣在一切事上聽從摩西，現在也必照樣聽從¹你；惟願耶和華你的神與你同在，像與摩西同在一樣。

【1:18】無論甚麼人違背你的命令，不聽從你所吩咐他的一切話，那人就要被處死。你只要剛強壯膽。

約書亞記 第二章

二 窺探那地 二 1 ~ 24

● 1:17¹ 以色列人同意約書亞，接受神的任命。他們的回答含示他們是樂意的，是豫備好的，並且他們不只與約書亞同心合意，也與耶和華他們的神同心合意；這顯於他們在他們神的名裏給約書亞祝福的事上。他們在神經綸的行動上與三一神是一，目的是要得着美地。

3. The People's Response to Joshua vv. 16-18

【1:16】And they answered Joshua, saying, All that you have commanded us we will do, and wherever you send us we will go.

【1:17】As in all things we listened to Moses, so we will listen to ¹you. Only may Jehovah your God be with you, as He was with Moses.

【1:18】Any man who rebels against your command or does not listen to your words in all that you command him, let him be put to death. Only be strong and take courage.

JOSHUA 2

B. Spying Out the Land 2:1-24

1:17¹ (you) The children of Israel agreed with Joshua in taking God's commission. Their response implied their willingness, their readiness, and their being in one accord not only with Joshua but also with Jehovah their God, as expressed by their blessing Joshua in the name of their God. They were one with the Triune God in the move of His economy for the purpose of gaining the good land.

1 約書亞打發兩個探子

1 上

【2:1 上】當下，嫩的兒子約書亞從什亭暗暗打發兩個人作^a探子，吩咐說，你們去察看那地，特別是耶利哥。

2 耶和華豫備妓女喇合

1 下～22

【2:1 下】於是二人去了，來到一個名叫^{1b}喇合的妓女家裏，就在那裏躺臥。

● 2:1¹ 一章說到取得那地，乃是豫表得着基督；二章說到得着合式的人，以生出基督，使基督得以開展並擴增。（約三 30。）爲着取得那地，神豫備了約書亞；爲着基督的開展，神豫備了一個外邦女子，妓女喇合。喇合是個被定罪、只配滅亡的迦南人，卻成了基督一位主要的先祖。她藉着轉向神和神的百姓，並藉着嫁給以色列領頭的猶大支派中一個首領的兒子，（代上二 10～11，）也許是兩個探子之一的撒門，（太一 5 上，）而聯於成爲肉體的基督，爲着完成神永遠的經綸。這是個有力的記號，說出約書亞記所記載的歷史，與神關於基督的永遠經綸是一致的。見太一 5 註 1。

1. Joshua's Sending of the Two Spies

v. 1a

【2:1a】Then Joshua the son of Nun secretly sent out from Shittim two men as^a spies, saying, Go, view the land, especially Jericho.

2. Jehovah's Providing of Rahab the Harlot

vv. 1b-22

【2:1b】And they went and entered the house of a woman who was a harlot, whose name was^{1b} Rahab; and they lay down there.

2:1¹ (Rahab) Chapter 1 of Joshua concerns the taking of the land, which typifies the gaining of Christ, and ch. 2 concerns the gaining of the proper persons to bring forth Christ that Christ might be spread and increased (John 3:30). God provided Joshua for the gaining of the land, and He provided a Gentile female, Rahab the harlot, for the spreading of Christ. Rahab was a condemned Canaanite qualified to be destroyed, but she became one of the main ancestors of Christ. By turning to God and His people and by marrying Salmon (Matt. 1:5a), the son of a leader of Judah, a leading tribe of Israel (1 Chron. 2:10-11), and probably one of the two spies, she became associated with Christ in His incarnation for the fulfillment of God's eternal economy. This is a strong sign that the history recorded in Joshua is in line with God's eternal economy concerning Christ. See note 5¹ in Matt. 1.

2:1^a
參民十三 17

2:1^a
cf. Num. 13:17

2:1^b
太一 5
來十一 31
1-21;
雅二 25

2:1^b
Matt. 1:5;
Heb. 11:31;
vv. 1-21;
James 2:25

【2:2】有人告訴耶利哥王說，今夜有以色列人來到這裏，探查此地。

【2:3】耶利哥王打發人去見喇合說，那來到你這裏，進了你家的人，你要交出來，因為他們來，是要探查全地。

【2:4】女人^a將二人隱藏起來，回答說，是有人到我這裏來；但他們是那裏來的，我並不知道。

【2:5】天黑要關城門的時候，他們出去了，往那裏去我卻不知道。你們快快去追趕，必能追上。

【2:6】其實女人已經領二人上了房頂，將他們藏在那裏所堆放的麻秸中。

【2:7】那些人就沿着通往約但河的路追趕他們，直到渡口。追趕他們的人一出去，城門就關了。

【2:8】二人還沒有躺臥，女人就上房頂，到他們那裏，

【2:2】And the king of Jericho was told, saying, There are some men who have now come here tonight from the children of Israel to search out the land.

【2:3】Then the king of Jericho sent word to Rahab, saying, Bring out the men who have come to you and who entered your house, for they have come to search out all the land.

【2:4】And the woman^a took the two men and hid them. And she said, Yes, the men came to me, but I did not know where they were from.

【2:5】And when it was time to shut the gate at dark, the men went out; I do not know where the men have gone. Pursue quickly after them, for you can overtake them.

【2:6】But she had taken them up to the roof and hidden them among stalks of flax that she had laid out on the roof.

【2:7】So the men pursued after them on the way toward the Jordan as far as the fords. And as soon as those who pursued after them went out, the gate was shut.

【2:8】And before¹ the spies lay down, she went up to them on the roof;

2:8¹ (the) Lit., they.

2:4^a
來十一 31

2:4^a
Heb. 11:31

2:9^a
出十五 15
書二 11, 24

【2:9】對他們說，我知道耶和華已經把這地賜給你們，並且因你們的緣故我們都驚慌了，這地的一切居民，在你們面前也都^a喪膽了；

2:10^a
出十四 21
書四 23
2:10^b
民二一 23-26
詩一三五 11
一三六 19
2:10^c
民二一 33-35
詩一三六 20

【2:10】因為我們聽見你們出埃及的時候，耶和華怎樣在你們前面^a使紅海的水乾了，以及你們怎樣待約但河東亞摩利人的兩個王^b西宏和^c噩，將他們¹盡都毀滅。

2:11^a
出十五 15
書二 9
五 1
七 5
撒下十七 10
賽十三 7
結二一 7
2:11^b
申四 39

【2:11】我們一聽見，心就^a融化了。因你們的緣故，並無一人有¹膽氣；耶和華你們的神本是^b上天下地的²神。

● 2:10¹ 直譯，獻上；即使其毀滅。全書同。

● 2:11¹ 膽氣，原文與靈同字。五 1 者同。

● 2:11² 喇合相信以色列的神，（8～11，來十一 31 上，）因為她聽見關於神的好消息。（參羅十 17。）她轉向以色列人和他們的神，並且信靠祂和祂的百姓。（12～13。）她接待、隱藏並釋放探子，乃是出於她信心的行動。（1 下～6，15～16，雅二 25。）

【2:9】And she said to the men, I know that Jehovah has given you the land, and that the dread of you has fallen upon us, and that all the inhabitants of the land^a melt before you.

【2:10】For we have heard how Jehovah^a dried up the water of the Red Sea before you when you came out of Egypt, and what you did to the two kings of the Amorites who were beyond the Jordan, to^b Sihon and to^c Og, whom you¹ utterly destroyed.

【2:11】When we heard, our hearts^a melted; and there no longer remained any spirit in any man because of you; for Jehovah your God, ¹He is ^bGod in heaven above and upon earth beneath.

2:9^a
Exo. 15:15;
Josh. 2:11, 24

2:10^a
Exo. 14:21;
Josh. 4:23
2:10^b
Num. 21:23-26;
Psa. 135:11;
136:19
2:10^c
Num. 21:33-35;
Psa. 136:20

2:11^a
Exo. 15:15;
Josh. 2:9;
5:1;
7:5;
2 Sam. 17:10;
Isa. 13:7;
Ezek. 21:7
2:11^b
Deut. 4:39

2:10¹ (utterly) Lit., devoted, i.e., to destruction. So throughout the book.

2:11¹ (He) Rahab believed in the God of Israel (vv. 8-11; Heb. 11:31a) because of the good news that she had heard concerning Him (cf. Rom. 10:17). She turned to Israel and their God, and she trusted in Him and His people (vv. 12-13). Her receiving, hiding, and delivering the spies were acts that issued out of her faith (vv. 1b-6, 15-16; James 2:25).

【2:12】現在我既以恩慈待你們，求你們指着耶和華向我起誓，也要以恩慈待我^a 父家，並給我一個可靠的記號，

【2:13】要使我的父母、兄弟、姊妹、和一切屬他們的都能存活，拯救我們的性命不死。

【2:14】二人對她說，我們¹情願替你們死！你若不洩漏我們這件事，耶和華將這地賜給我們的時候，我們必以恩慈信實待你。

【2:15】於是女人用繩子將二人從窗戶^a 縫下去；因她的房子是在城牆邊上，她就住在城牆上。

【2:16】她對他們說，你們且往山上去，免得追趕的人碰見你們；要在那裏隱藏三天，等追趕的人回來，然後纔可以走你們的路。

【2:17】二人對她說，你要照以下的話行，不然，你叫我們所起的誓就與我們無干了：

● 2:14¹ 這是起誓的說法。（參 17。）

【2:12】So now, swear to me by Jehovah, I beg you, since I have dealt kindly with you, that you also will deal kindly with my^a father's house; and give me some token of trust,

【2:13】That you will preserve my father and my mother and my brothers and my sisters and all that they have, and will deliver our lives from death.

【2:14】And the men said to her, Our life¹ for yours! If you do not utter anything of this matter concerning us, then when Jehovah gives the land to us, we will deal kindly and faithfully with you.

【2:15】Then she^a let them down by a rope through the window, for her house was on the wall of the city and she dwelt on the wall.

【2:16】And she said to them, Go to the mountain, so that your pursuers do not come upon you; and hide yourselves there for three days, until your pursuers return; then afterward you can go on your way.

【2:17】And the men said to her, We will be released from this oath to you that you made us swear,

2:14¹ (for) Lit., instead of yours for death. The expression is spoken as an oath (cf. v. 17).

2:18^a
出二六 1
利十四 4
2:18^b
書二 12
六 25

【2:18】我們來到這地的時候，你要把這條^{1a}朱紅線繩繫在縫我們下去的窗戶上，並要使你的父母、兄弟、和你^b父的全家，都聚集在你家中。

2:19^a
結三三 4-5
徒十八 6

【2:19】凡出了你家門往街上去的，流他^a血的罪必歸到他自己頭上，與我們無干。凡在你家裏的，若有人下手害他，流他血的罪就歸到我們頭上。

【2:20】但你若洩漏我們這件事，你叫我們所起的誓就與我們無干了。

2:21^a
書二 18

【2:21】女人說，就這樣照你們的話罷。於是打發他們走，他們就去了；她又把^a朱紅線繩繫在窗戶上。

● 2:18¹ 朱紅線繩豫表基督的血，信徒藉這血得蒙救贖；（彼前一 18～19；）朱紅線繩公開展現出來，豫表公開承認基督救贖的血。喇合作出這樣公開的承認，並且相信藉這記號她和她全家都必得救。使喇合和她全家得救的這記號，（六 17，22～23，25，）指明神賜給外邦罪人全家的救恩。神的救恩雖是為着個別信徒，但祂這救恩卻是以家為完整單位。（徒十六 30～31 與 31 註 1。）

【2:18】Unless, when we enter the land, you tie this line of^{1a}scarlet thread in the window through which you let us down, and gather your father and your mother and your brothers and all your^bfather's house to you in your house.

【2:19】And anyone who goes forth from the doors of your house into the street, his^ablood will be upon his own head, and we will be innocent. And whoever is with you in the house, his blood will be upon our heads if a hand should come upon him.

【2:20】But if you utter anything of this matter concerning us, we will be released from this oath to you that you made us swear.

【2:21】And she said, According to your words, so shall it be. Then she sent them away, and they left. And she tied the^ascarlet line in the window.

2:18¹ (scarlet) The line of scarlet thread typifies the blood of Christ, by which the believers are redeemed (1 Pet. 1:18-19), and its being displayed in the open typifies an open confession of the redeeming blood of Christ. Rahab made such an open confession and believed that by this sign she and her household would be delivered. This sign for the salvation of Rahab and her household (6:17, 22-23, 25) indicates God's household salvation to the Gentile sinners. Whereas God's salvation is for the individual believer, the complete unit of His salvation is the household (Acts 16:30-31 and note 31').

2:18^a
Exo. 26:1;
Lev. 14:4
2:18^b
Josh. 2:12;
6:25

2:19^a
Ezek. 33:4-5;
Acts 18:6

2:21^a
Josh. 2:18

【2:22】二人離去，到了山上，在那裏住了三天，等着追趕的人回去。追趕的人一路找他們，卻找不着。

3 兩個探子回來並報告 23 ~ 24

【2:23】二人就下山回來，過了河，到嫩的兒子約書亞那裏，向他述說所遭遇的一切事；

【2:24】又對約書亞說，¹耶和華果然將那全地交在我們^a手中；那地的一切居民，在我們面前都喪膽了。

約書亞記 第三章

三 過約但河 三 1 ~ 四 24

● 2:24¹ 探子的報告是在信心裏正確的話，但以色列人還需要藉着對神的信心去取得那地，爲着神的權益犧牲自己，使他們有分於神所得着的，以完成神永遠的經綸。參民十四 11 註 1。

【2:22】And they left and came to the mountain, and they remained there for three days, until their pursuers returned. And although their pursuers searched the entire way, they could not find them.

3. The Two Spies' Return and Report vv. 23-24

【2:23】Then the two men returned and came down from the mountain, and they crossed over and came to Joshua the son of Nun. And they related to him all that had happened to them.

【2:24】And they said to Joshua, ¹Jehovah has indeed given all the land into our ^ahand; moreover, all the inhabitants of the land melt before us.

JOSHUA 3

C. Crossing the River Jordan 3:1 – 4:24

2:24¹ (Jehovah) The report of the spies was a right word in faith, yet Israel still needed to take the land by faith in God, sacrificing themselves for God's interest that they might share in what God had gained for the accomplishing of His eternal economy. Cf. note 11¹ in Num. 14.

2:24^a
出二三 31
申七 24
書六 2
八 1
二一 44
尼九 24

2:24^a
Exo. 23:31;
Deut. 7:24;
Josh. 6:2;
8:1;
21:44;
Neh. 9:24

【3:1】約書亞清早起來，和以色列眾人都從什亭起行，來到約但河，就住宿在那裏，等候過河。

【3:2】過了三天，官長走遍營中，

【3:3】吩咐百姓說，你們看見耶和華你們神的^{1a}約櫃，又見祭司利未人^b抬着，就要從所在的地方起行，跟着約櫃去。

【3:4】只是你們和約櫃相離要量約二千肘，^a不可與約櫃相近，使你們知道所當走的路，因為這條路你們向來沒有走過。

● 3:3¹ 約櫃豫表基督作三一神的具體化身。（見出二五 10 註 2。）當神的約櫃與以色列人一同前行時，三一神與他們同行，在前面領導，因此三一神是頭一個踏入水中的。約櫃扛在祭司的肩頭上，指明抬約櫃的祭司按豫表是與三一神成爲一個實體。他們與神乃是一個團體人—團體的神人。神在他們的行走裏行走，他們在神的行走裏行走。這幅圖畫表明，神爲着完成祂經綸的行動，乃是藉着基督與背負祂的祭司一同行動。（參徒十三 1～3，十六 6～10。）

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

【3:2】And at the end of three days the officers went through the midst of the camp,

【3:3】And they commanded the people, saying, When you see the^{1a} Ark of the Covenant of Jehovah your God and the Levitical priests^b bearing it, you shall set out from your place and go after it.

【3:4】But there shall be a space between you and it of about two thousand cubits by measure.^a Do not come near it, so that you may know the way by which you must go; for you have not passed this way before.

3:3¹ (Ark) The Ark was a type of Christ as the embodiment of the Triune God (see note 10¹ in Exo. 25). When the Ark of God went with the children of Israel, the Triune God went with them, taking the lead and thus being the first to step into the water. That the Ark was on the shoulders of the priests indicates that, in type, the priests who bore the Ark became one entity with the Triune God. They and God were one corporate person—a corporate God-man. God walked in their walking, and they walked in God’s walking. This picture shows that the move of God for the carrying out of His economy is through Christ’s move together with His bearing priests (cf. Acts 13:1-3; 16:6-10).

3:3^a

書三 10-11

民十 33

3:3^b

申三一 9, 25

書三 8, 13-15, 17

四 10, 18

3:4^a

參出十九 12

3:3^a

Josh. 3:11;

Num. 10:33

3:3^b

Deut. 31:9, 25;

Josh. 3:8, 13-15,

17;

4:10, 18

3:4^a

cf. Exo. 19:12

3:5^a
出十九 10, 14
利二十 7
民十一 18
書七 13
撒十六 5
珥二 16

【3:5】約書亞對百姓說，你們要使自己^a分別為聖，因為明天耶和華必在你們中間行奇事。

【3:6】約書亞又對祭司說，你們抬起約櫃，在百姓前頭過去。於是他們抬起約櫃，在百姓前頭走。

【3:7】耶和華對約書亞說，從今日起，我必使你在以色列眾人眼前^a尊大，使他們知道我怎樣與摩西同在，也必照樣^b與你同在。

【3:8】你要吩咐抬約櫃的祭司說，你們到了約但河的水邊，就要在約但河裏站住。

【3:9】約書亞對以色列人說，你們近前來，聽耶和華你們神的話。

【3:10】約書亞說，看哪，^a全地之主的約櫃必在你們前頭^b過去，到約但河裏，藉此你們就知道，^c活神是在你們中間，並且祂必在你們面前^d趕出迦南人、赫人、希未人、比利洗人、革迦撒人、亞摩利人、耶布斯人。

3:7^a
書四 14
代上二九 25
代下一 1
3:7^b
申三一 23
書一 5

3:10^a
書三 13
彌四 13
亞四 14
六 5
3:10^b
參申九 3
3:10^c
申五 26
撒十七 26
王下十九 4
3:10^d
出三四 24
申七 1
書二三 9
二四 18
詩四四 2
徒七 45

【3:5】And Joshua said to the people, ^aSanctify yourselves, for tomorrow Jehovah will do wondrous things in your midst.

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

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

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

【3:9】Then Joshua said to the children of Israel, Come here and hear the words of Jehovah your God.

【3:10】And Joshua said, By this you will know that the ^aliving God is in your midst, and that He will most certainly ^bdispossess before you the Canaanites and the Hittites and the Hivites and the Perizzites and the Gergashites and the Amorites and the Jebusites.

3:5^a
Exo. 19:10, 14;
Lev. 20:7;
Num. 11:18;
Josh. 7:13;
1 Sam. 16:5;
Joel 2:16

3:7^a
Josh. 4:14;
1 Chron. 29:25;
2 Chron. 1:1
3:7^b
Deut. 31:23;
Josh. 1:5

3:10^a
Deut. 5:26;
1 Sam. 17:26;
2 Kings 19:4
3:10^b
Exo. 34:24;
Deut. 7:1;
Josh. 23:9;
24:18;
Psa. 44:2;
Acts 7:45

【3:11】（10、11 節合併。）

【3:12】你們現在要從以色列支派中選取 ^a十二個人，每支派一人，

【3:13】等到抬全地之主耶和華約櫃的祭司，把腳掌踏在約但河水裏，約但河的水，就是從上往下流的水，必然斷絕，¹立起成 ^a壘。

【3:14】百姓離開帳棚要過約但河的時候，抬約櫃的祭司乃在百姓的前頭。

【3:15】抬櫃的祭司到了 ^a約但河，腳一沾到水邊，（原來約但河水在收割的日子 ^b漲過兩岸，）

● 3:13¹ 這是以色列人進入美地時，神為他們所行的第一個神蹟。這樣的神蹟對以色列人必然是個記號，表明他們的神是又真又活的，也是活躍的。

【3:11】The Ark of the Covenant of the ^aLord of all the earth is now ^bcrossing over before you into the Jordan.

【3:12】Therefore now take ^atwelve men for yourselves out of the tribes of Israel, one man for each tribe.

【3:13】And when the soles of the feet of the priests who carry the Ark of Jehovah, the Lord of all the earth, come to rest in the waters of the Jordan; the waters of the Jordan, the waters that flow down from upstream, will be cut off, and they will ¹stand in a ^aheap.

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

【3:15】And when those who carried the Ark came to the ^aJordan, and the feet of the priests who carried the Ark dipped into the edge of the water (now the Jordan ^boverflowed all its banks throughout all the days of the harvest),

3:13¹ (stand) This was the first miracle performed for Israel as they entered the good land. Such a miracle surely was a sign to the children of Israel that their God was real, true, living, and active.

3:11^a
Josh. 3:13;
Micah 4:13;
Zech. 4:14;
6:5

3:11^b
cf. Deut. 9:3

3:12^a
Josh. 4:2, 4

3:13^a
Exo. 15:8;
Psa. 78:13

3:15^a
Josh. 4:9;
Matt. 3:6;
Psa. 114:3, 5

3:15^b
1 Chron. 12:15;
Josh. 4:18

3:12^a
書四 2, 4

3:13^a
出十五 8
詩七八 13

3:15^a
書四 9
太三 6
詩一一四 3, 5

3:15^b
代上十二 15
書四 18

【3:16】那從上往下流的水便在極遠之地，撒拉但旁的亞當城那裏停住，立起成壘；那往¹亞拉巴的海，就是²鹽海，下流的水全然斷絕。於是百姓在耶利哥的對面³過去了。

【3:17】抬耶和華約櫃的祭司在約但河中的^a乾地上站定，以色列眾人就從乾地上過去，直到國民盡都過了約但河。

● 3:16¹ 即從死海北邊向南綿延至阿克巴（Aqaba）灣的平原。全書同。

● 3:16² 即死海。全書同。

● 3:16³ 以色列人過約但河，不是豫表信徒肉身的死亡，乃是豫表信徒經歷基督的死，在這死裏他們的舊人被了結並埋葬。（羅六 3～6，加二 20。）以色列人過約但河之後進入美地，不是豫表信徒死後上天堂，乃是豫表信徒經歷接管諸天界，就是撒但和他黑暗權勢所在的地方。（見民二一 1 註 1 與弗六 12 註 4。）以色列人過約但河並進入美地，與以色列人據有並享受美地有關；這樣的據有並享受美地，豫表信徒實際的經歷在基督裏各樣福分的豐富，如以弗所書中所啓示的。見太三 6 註 2。

【3:16】The waters that flowed down from upstream stood and rose up in a heap a great distance away, at Adam, the city that is beside Zarethan; and those that flowed down toward the sea of the¹Arabah, the²Salt Sea, were completely cut off. And the people³crossed over from opposite Jericho.

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

3:16¹ (Arabah) I.e., the plain that runs from the north of the Dead Sea south to the Gulf of Aqaba.

3:16² (Salt) I.e., the Dead Sea. So also throughout the book.

3:16³ (crossed) Israel's crossing the river Jordan typifies not the believers' physical death but the believers' experience of the death of Christ, in which their old man is terminated and buried (Rom. 6:3-6; Gal. 2:20). Israel's entering into the good land after crossing the Jordan typifies not the believers' going to heaven after they die but the believers' experience of taking over the heavenlies, where Satan and his power of darkness are (see notes 1² in Num. 21 and 12⁴ in Eph. 6). Israel's crossing the Jordan and entering the good land are related to Israel's possessing and enjoying the good land, which typifies the believers' practical experience of the riches of the blessings in Christ as revealed in the book of Ephesians. See note 6² in Matt. 3.

約書亞記 第四章

4:1^a
申二七 2
書三 17

【4:1】國民盡都^a過了約但河，耶和華就對約書亞說，

4:2^a
書三 12

【4:2】你要從民中選取^a十二個人，每支派一人，

4:3^a
書四 8, 20
王上十八 31

【4:3】吩咐他們說，你們從這裏，從約但河中，祭司的腳站定的地方，取¹十二塊^a石頭帶過去，放在你們今夜要住宿的地方。

【4:4】於是，約書亞將他從以色列人中所派定的那十二個人，每支派一人，都召了來。

● 4:3¹ 從約但河中取出的十二塊石頭，表徵新以色列的十二支派。這些石頭從約但河的水中被拿起來，表徵從死裏復活。這十二塊石頭是一個記號，表明『復活的』新以色列人乃是越過死水的見證。（6～7，21～24。）這豫表信徒與基督一同經歷從死裏復活。（羅六 3～4。）

JOSHUA 4

4:1^a
Deut. 27:2;
Josh. 3:17

【4:1】And when all the nation had completely^a crossed over the Jordan, Jehovah spoke to Joshua, saying,

4:2^a
Josh. 3:12

【4:2】Take for yourselves^a twelve men from among the people, one man from each tribe;

4:3^a
Josh. 4:8, 20;
1 Kings 18:31

【4:3】And command them, saying, Take up for yourselves from here out of the middle of the Jordan, from the place where the priests' feet stood firm, ¹twelve^a stones; and bring them over with you, and lay them down in the place where you lodge tonight.

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

4:3¹ (twelve) The twelve stones taken from the Jordan signify the twelve tribes of the new Israel. The stones' being raised up from the waters of the Jordan signifies resurrection from death. These twelve stones were a sign, showing that the "resurrected" new Israel would be a testimony of the crossing of the death water (vv. 6-7, 21-24). This typifies the believers' experiencing with Christ the resurrection from death (Rom. 6:3-4).

【4:5】對他們說，你們下約但河中，過到耶和華你們神的約櫃前頭，按着以色列人支派的數目，每人取一塊石頭扛在肩上；

【4:6】這些石頭在你們中間可以作為記號。日後，你們的^a子孫問你們說，這些石頭對你們有甚麼意思？

【4:7】你們就要對他們說，這是因為約但河的水在耶和華的約櫃前^a斷絕；約櫃過約但河的時候，約但河的水就斷絕了。這些石頭要給以色列人作為^b記念，直到永遠。

【4:8】以色列人就照約書亞所吩咐的去行，照耶和華所告訴約書亞的，按着以色列人支派的數目，從約但河中取了十二塊石頭。他們把石頭帶過去，到他們所住宿的地方，就放在那裏。

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

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

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

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

4:6^a
書四 21
參出十二 26
十三 14

4:7^a
書三 13, 16
4:7^b
出十二 14
民十六 40

4:6^a
Josh. 4:21;
cf. Exo. 12:26;
13:14

4:7^a
Josh. 3:13, 16
4:7^b
Exo. 12:14;
Num. 16:40

【4:9】約書亞另把¹十二塊石頭立在^a約但河中，在抬約櫃的祭司腳站立的地方；直到今日，那些石頭還在那裏。

【4:10】抬約櫃的祭司站在約但河中，直到耶和華吩咐約書亞告訴百姓的事辦完了，是照摩西所吩咐約書亞的一切話。於是百姓急速過去了。

【4:11】眾百姓盡都過了河，耶和華的約櫃和祭司就在百姓面前過去。

● 4:9¹ 這些是另外的十二塊石頭，（參 3，）表徵在舊生命和舊性情裏的以色列十二支派。約書亞把這十二塊石頭立在約但河中約櫃所在的地方，表徵主要把在舊性情裏的以色列人留在約但河的死水下。這豫表信徒的舊人應當留在基督的死裏。（羅六 6，加二 20，腓三 10。）

兩組各十二塊的石頭，表徵我們的舊人已經埋葬，我們復活的新人與三一神一同活着並作工，如同一人。這與弗二 1、4～6、15、10 的啓示相符。

【4:9】Then Joshua erected¹ twelve stones in the middle of the^a Jordan, in the place where the feet of the priests who carried the Ark of the Covenant had stood; and they are there to this day.

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

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

4:9¹ (twelve) These were another twelve stones (cf. v. 3), signifying the twelve tribes of Israel in their old life and in their old nature. Joshua erected these twelve stones in the middle of the Jordan where the Ark was, signifying that the Lord wanted Israel in their old nature to remain under the death water of the Jordan. This typifies that the old man of the believers should remain in the death of Christ (Rom. 6:6; Gal. 2:20; Phil. 3:10).

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

【4:12】流便子孫、迦得子孫、瑪拿西半支派的人，都照摩西所告訴他們的，^a列隊在以色列人前頭過去；

【4:13】約有四萬人都裝備好，準備¹打仗，在耶和華面前過去，到耶利哥的平原，等候上陣。

【4:14】當那日，耶和華使約書亞在以色列眾人眼前^a尊大；在他一生的日子，百姓敬畏他，像從前敬畏摩西一樣。

【4:15】耶和華對約書亞說，

【4:16】你吩咐抬見證櫃的祭司從約但河裏上來。

● 4:13¹ 過約但河是爲着與迦南七族打仗。（12～13，三 10～11。）以色列人已豫備好進入美地，要取得那地作他們的產業。然而，他們在舊人裏無法取得勝利。他們的舊人必須埋葬，好使他們能成爲新人。這與神新約的經綸相符。按豫表，以色列人在基督的死裏埋葬，然後在基督的復活裏復活，成爲在基督裏的新人，爲着打屬靈的仗。這指明甚至在舊約時代，以色列人就與基督聯合了。

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

【4:13】About forty thousand equipped for ¹war crossed over before Jehovah into the plains of Jericho for battle.

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

【4:15】Then Jehovah spoke to Joshua, saying,

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

4:13¹ (war) The crossing of the river Jordan was for war against the seven tribes in Canaan (vv. 12-13; 3:10b). The people of Israel were ready to enter into the good land and to take it as their possession. However, in their old man they could not gain the victory. Their old man had to be buried so that they could become a new man. This corresponds to the New Testament economy of God. In type, the children of Israel were buried in the death of Christ and then were resurrected in the resurrection of Christ to become a new man in Christ for the fighting of the spiritual warfare. This indicates that even in the Old Testament time the children of Israel were identified with Christ.

【4:17】約書亞就吩咐祭司說，你們從約但河裏上來。

【4:18】抬耶和華約櫃的祭司從約但河中上來，腳掌剛落旱地，約但河的水就流到原處，像先前一樣^a漲過兩岸。

【4:19】正月初十日，百姓從約但河裏上來，就在^a吉甲，在耶利哥的東邊安營。

【4:20】他們從約但河裏取來的那十二塊石頭，約書亞就¹立在吉甲。

【4:21】他對以色列人說，日後你們的子孫問他們的父親說，這些石頭是甚麼意思？

【4:22】你們就要告訴你們的子孫說，以色列人曾走^a乾地過這約但河；

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

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

【4:19】And the people came up from the Jordan on the tenth day of the first month, and they camped in^a Gilgal, at the eastern edge of Jericho.

【4:20】And those twelve stones, which they had taken from the Jordan, Joshua¹ erected in Gilgal.

【4:21】And he spoke to the children of Israel, saying, When your children ask their fathers in time to come, saying, What do these stones mean?

【4:22】You shall let your children know, saying, On^a dry ground Israel crossed over this Jordan.

● 4:20¹ 這是作為記念，見證以色列人因耶和華所行的奇事，過了約但河。（20～24。）

4:20¹ (erected) This was for a memorial, testifying of Israel's crossing the Jordan by Jehovah's miraculous deed (vv. 20-24).

4:18^a
書三 15

4:18^a
Josh. 3:15

4:19^a
書五 9

4:19^a
Josh. 5:9

4:22^a
書三 17

4:22^a
Josh. 3:17

【4:23】因為耶和華你們的神在你們面前^a使約但河的水乾了，直到你們過來，就如耶和華你們的神從前在我們面前使紅海乾了，直到我們過來一樣，

【4:24】要使地上萬民都知道，耶和華的手大有能力，也要使你們永遠敬畏耶和華你們的神。

約書亞記 第五章

四 攻擊前的豫備

五 1 ~ 15

1 亞摩利人 和迦南人諸王的反應

1

【5:1】約但河西亞摩利人的諸王和靠海¹迦南人的諸王，聽見耶和華在以色列人面前使約但河的水乾了，直到²他們過去，諸王的心因以色列人的緣故就^a融化了，不再有膽氣。

● 5:1¹ 見民二一 1 註 1。

● 5:1² 有些古卷作，我們。

【4:23】For Jehovah your God ^adried up the waters of the Jordan before you until you crossed over, as Jehovah your God did to the Red Sea, which He dried up before us until we crossed over;

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

JOSHUA 5

D. The Preparation before the Attack

5:1-15

1. The Reaction of the Kings of the Amorites and the Canaanites

v. 1

【5:1】Now when all the kings of the Amorites, who were beyond the Jordan westward, and all the kings of the ¹Canaanites, who were by the sea, heard that Jehovah had dried up the waters of the Jordan before the children of Israel until ²they crossed over, their hearts ^amelted, and there was no longer any spirit in them because of the children of Israel.

5:1¹ (Canaanites) See note 1¹ in Num. 21.

5:1² (they) Some MSS read, we.

2 新以色列人受割禮

2 ~ 9

【5:2】那時，耶和華對約書亞說，你要製造火石刀，第二次給以色列人行¹割禮。

【5:3】約書亞就製造了火石刀，在阿拉洛山那裏給以色列人行割禮。

● 5:2¹ 行割禮的目的是要使神的選民成為新的百姓，好承受神應許之地。（參創十七 7 ~ 12。）給新以色列人行割禮，豫表基督藉着祂的死所成就的割禮，應用在信徒身上，使他們脫去肉體的身體，好在復活裏承受基督作神分給他們的分。（西二 11 ~ 12，一 12。）

屬靈的割禮是在基督的死裏埋葬的延續。藉着過約但河，舊以色列人被埋葬，新以色列人出來。這是神所作客觀的工作，以色列人仍需要將這工作應用於他們的肉體。他們受割禮，就是實際應用神在過約但河的事上所作的。在新約裏，屬靈的割禮乃是不斷的將基督的死應用於我們的肉體。（腓三 3，西二 11 與註。）雖然在事實上，我們已浸入基督的死，與祂一同埋葬並復活，（羅六 3 ~ 4，）但在實行上，我們仍然必須靠着那靈，天天將十字架的割除應用在我們的肉體上。（羅八 13，加五 24。）這是留在基督之死與埋葬裏的實際與實行。見加五 24 註 2 與羅八 13 註 2。

2. The Circumcision of the New Israel

vv. 2-9

【5:2】At that time Jehovah said to Joshua, Make knives of flint, and ¹circumcise again the children of Israel a second time.

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

5:2¹ (circumcise) The purpose of circumcision was to make God's chosen people a new people for the inheriting of God's promised land (cf. Gen. 17:7-12). The circumcising of the new Israel typifies the circumcision of Christ, by His death, applied to the believers in the putting off of the body of the flesh that they may inherit Christ in resurrection as the portion allotted to them by God (Col. 2:11-12; 1:12).

Spiritual circumcision is a continuation of the burial in the death of Christ. Through the crossing of the river Jordan, the old Israel was buried and a new Israel came forth. This was an objective work done by God. Israel still needed to apply this work to their flesh. Their being circumcised was their practical application of what God had done in the crossing of the river Jordan. In the New Testament spiritual circumcision is the constant application of Christ's death to our flesh (Phil. 3:3; Col. 2:11 and notes). Although in fact we have been baptized into the death of Christ and have been buried and raised with Him (Rom. 6:3-4), in practicality we still must apply the circumcision of the cross to our flesh by the Spirit day by day (Rom. 8:13; Gal. 5:24). This is the reality and practicality of remaining in the death and burial of Christ. See notes 24² in Gal. 5 and 13² in Rom. 8.

5:4^a
民十四 29
二六 64-65
林前十 5
來三 17

【5:4】約書亞給他們行割禮的緣故，是因為從埃及出來的眾民，就是一切能打仗的男丁，出了埃及以後，都死在^a曠野的路上。

【5:5】雖然出來的眾民都受過割禮，但他們出埃及以後，在曠野的路上所生的眾民，都沒有受過割禮。

5:6^a
民十四 33
申一 3
二 7
八 2, 4
詩九五 10

【5:6】以色列人在曠野走了^a四十年，直到國民，就是出埃及的兵丁，盡都消滅了，因為他們沒有聽從耶和華的話；耶和華曾向他們^b起誓，必不容他們看見耶和華向他們列祖起誓要賜給我們的地，就是^c流奶與蜜之地。

【5:7】他們的子孫，就是耶和華所興起來接替他們的，約書亞給他們行了割禮；他們本沒有受過割禮，因為在路上沒有給他們行割禮。

【5:8】國民都受完了割禮，就住在營中自己的地方，等到痊愈了。

5:6^b
民十四 23
詩九五 11
來三 11
5:6^c
出三 8

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

【5:5】Although all the people who came out were circumcised, all the people who were born in the wilderness on the way, after ¹the others had come out of Egypt, had not been circumcised.

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

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

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

5:4^a
Num. 14:29;
26:64-65;
1 Cor. 10:5;
Heb. 3:17

5:6^a
Num. 14:33;
Deut. 1:3;
2:7;
8:2, 4;
Psa. 95:10

5:6^b
Num. 14:23;
Psa. 95:11;
Heb. 3:11

5:6^c
Exo. 3:8

5:5¹ (the) Lit., they.

【5:9】耶和華對約書亞說，我今日將埃及的^a羞辱從你們身上輟去了。因此，那地方名叫¹吉甲，直到今日。

3 守逾越節 10

【5:10】以色列人在吉甲安營；^a正月十四日晚上，他們在耶利哥的平原守^{1b}逾越節。

4 喫應許之地的出產 11 ~ 12

【5:11】逾越節的次日，他們就喫了那地的出產；正當那日，他們喫了無酵餅和烘的穀。

● 5:9¹ 意，輟。

● 5:10¹ 守逾越節是記念耶和華救贖以色列人長子脫離死的審判；（出十二 3 ~ 7，11 ~ 14；）也是記念耶和華拯救以色列人脫離埃及和法老的暴政。（出十四 13 ~ 30。）守逾越節指明，耶和華怎樣拯救以色列人脫離法老和埃及，祂也照樣要毀滅迦南各族，拯救以色列人脫離他們。以色列人守逾越節，豫表信徒赴主的筵席，記念主是他們的救贖主和救主。（太二六 26 ~ 28。）

【5:9】Then Jehovah said to Joshua, Today I have rolled away the^a reproach of Egypt from off you. So the name of that place has been called¹ Gilgal to this day.

3. The Keeping of the Passover v. 10

【5:10】And the children of Israel camped in Gilgal; and they held the^{1a} Passover on the^b fourteenth day of the month in the evening on the plains of Jericho.

4. The Eating of the Produce of the Promised Land vv. 11-12

【5:11】And on the day after the Passover, on that very day, they ate of the produce of the land, unleavened cakes and parched grain.

5:9¹ (Gilgal) Meaning a rolling.

5:10¹ (Passover) The Feast of the Passover was held to remember Jehovah's redeeming of Israel from the death-judgment on their firstborn sons (Exo. 12:3-7, 11-14) and also Jehovah's saving of Israel from Egypt and from the tyranny of Pharaoh (Exo. 14:13-30). The keeping of the Passover indicated that just as Jehovah had saved Israel from Pharaoh and Egypt, so He would destroy the tribes of Canaan and deliver Israel from them. Israel's keeping of the Passover typifies the believers' keeping of the Lord's table to remember the Lord as their Redeemer and their Savior (Matt. 26:26-28).

【5:12】他們喫了那地的出產，當日^{1a}嗎哪就止住了，以色列人也不再有嗎哪了；那一年，他們卻喫迦南地的出產。

● 5:12¹ 當百姓開始喫那地的出產，嗎哪就止住了，這指明那地的出產乃是嗎哪的延續。以色列人在曠野飄流時所喫的嗎哪，（出十六，）豫表基督是神直接賜給祂選民的屬天食物，喫的人不需要勞苦。以色列人在迦南爭戰時神所賜應許之地豐富的出產，（申八 7～10，）豫表基督是賜給信徒那終極完成的生命供應（賜生命的靈—加三 14，）需要他們在祂身上勞苦。就如這裏的豫表所描繪的，我們取得基督這地之後，需要在祂身上勞苦，好從祂有所出產，成為我們的食物，我們的供應。我們喫基督並享受祂作美地的出產時，就被祂構成，在生命、性情和彰顯上與基督一式一樣。（腓一 19～21 上。）至終，我們對基督作我們的地業、產業的享受，要將我們構成為神的基業、神的珍寶和產業。（弗一 11～14，18 下，參出十九 5。）

以色列人在埃及，藉着喫埃及的食物（表徵屬世的事物，）就被構成屬世的人。在他們對神救恩的經歷裏，以色列人在喫的事上經過三個階段。在第一階段，他們在埃及喫逾越節的羊羔，（出十二，）這使他們得着加力，能走出埃及，而從埃及的世界分別出來。在第二階段，他們在曠野喫嗎哪，（出十六，）這使他們被屬天的元素重新構成屬天的子民。在第三階段，他們在美地喫

【5:12】And the^{1a} manna ceased on that day, when they ate of the produce of the land; and there was no longer manna for the children of Israel, but they ate of the yield of the land of Canaan that year.

5:12¹ (manna) The ceasing of the manna when the people began to eat the produce of the land indicates that the produce of the land was the continuation of the manna. The manna eaten by Israel in their wandering in the wilderness (Exo. 16) typifies Christ as the heavenly food given directly by God to His chosen people, which requires no labor on the part of the eaters. The rich produce of the promised land given by God to Israel in their fighting in Canaan (Deut. 8:7-10) typifies Christ as the consummated life supply (the life-giving Spirit—Gal. 3:14) given to the believers, which requires them to labor on Him. As portrayed in the typology here, after possessing Christ as the land, we need to labor on Him to produce something of Him that will become our food, our supply. As we eat Christ and enjoy Him as the produce of the good land, we are constituted with Him, being made the same as Christ in life, nature, and expression (Phil. 1:19-21a). Ultimately, our enjoying of Christ as our inheritance, our possession, will constitute us to be God's inheritance, God's treasure and possession (Eph. 1:11-14, 18b; cf. Exo. 19:5).

In Egypt, by their eating Egyptian food (signifying worldly things), the children of Israel were constituted to be a worldly people. In their experience of God's salvation Israel passed through three stages in their eating. In the first stage they ate the passover lamb in Egypt (Exo. 12), which strengthened them to walk out of Egypt and to be separated from the Egyptian world. In the second stage they ate the manna in the wilderness (Exo. 16), which reconstituted them with a heavenly element to be a heavenly people. In the third stage they ate the rich produce in the

5 約書亞所看見的異象

13 ~ 15

5:13^a
民二二 23, 31

【5:13】約書亞靠近耶利哥的時候，舉目觀看；看哪，有一個¹人手裏有拔出來的^a刀，對面站立。約書亞到祂那裏，對祂說，你是幫助我們呢，還是幫助我們的敵人？

豐富的出產，這使他們進一步被構成得勝的子民。以色列人藉着享受美地的豐富，就征服迦南地各族，建立神的國，並建造殿作神在地上的居所。以色列人三個喫的階段，豫表信徒藉着喫基督而享受基督的三個階段。（約六 51 ~ 57，林前五 7 ~ 8，十 3 ~ 4，腓一 19。）藉着頭兩個階段的喫，信徒得着加力脫離世界，並被基督這屬天元素所構成。爲着達到神經綸的目標，基督所有的信徒都需要往前，直到他們進入最高的階段，就是喫基督作美地（包羅萬有的靈）豐富的出產，使他們勝過屬靈的仇敵，而被建造成爲神的居所，並在地上建立神的國。

● 5:13¹ 這異象乃是向約書亞揭示，基督是耶和華軍隊的元帥。（14。）約書亞是耶和華軍隊看得見的元帥，而基督是那看不見的元帥。基督是這樣一位元帥，爲以色列人與迦南七族爭戰。因此，約書亞需要一直站在聖別的地位上。（15。）見羅一 2 註 3。

5. The Vision Seen by Joshua

vv. 13-15

5:13^a
Num. 22:23, 31

【5:13】Now once, when Joshua was by Jericho, he lifted up his eyes and looked; and behold, there was a¹ man standing opposite him, and His^a sword was drawn in His hand. And Joshua went to Him and said to Him, Are You for us or for our adversaries?

good land, which constituted them further to be an overcoming people. By enjoying the riches of the good land, Israel conquered the tribes in the land, established the kingdom of God, and built up the temple as God's dwelling place on earth. The three stages in Israel's eating typify the three stages of the believers' enjoyment of Christ by eating Him (John 6:51-57; 1 Cor. 5:7-8; 10:3-4; Phil. 1:19). By their eating in the first two stages the believers are energized to leave the world and are constituted with Christ as the heavenly element. To reach the goal of God's economy, all Christ's believers need to progress until they enter into the highest stage of eating Christ as the rich produce of the good land, the all-inclusive Spirit, that they may overcome the spiritual enemies, be built up to be God's dwelling place, and establish God's kingdom on earth.

5:13¹ (man) This vision was an unveiling to Joshua of Christ as the Captain of Jehovah's army (v. 14). Whereas Joshua was the visible captain of Jehovah's army, Christ was the invisible Captain. Christ was such a captain to fight against the seven tribes of Canaan for Israel. Because of this, Joshua needed to stand on the position of sanctification (holiness) all the time (v. 15). See note 2³ in Rom. 1.

5:14^a
出二三 20-22

【5:14】祂說，都不是，我現在來，是作^a耶和華軍隊的元帥。約書亞就面伏於地下拜，說，我主有甚麼話告訴僕人？

5:15^a
出三 5
徒七 33

【5:15】耶和華軍隊的元帥對約書亞說，^a把你腳上的鞋脫下來，因為你所站的地方是^b聖的。約書亞就照着行了。

5:15^b
彼後一 18

約書亞記 第六章

貳 據有美地
六 1 ~ 十二 24

一 耶利哥的毀滅
六 1 ~ 27

【6:1】耶利哥的城門因以色列人就¹關得嚴緊，無人出入。

【6:2】耶和華對約書亞說，看哪，我已經把耶利哥和耶利哥的王，並大能的勇士，都交在你^a手中。

● 6:1¹ 耶利哥關得嚴緊，沒有交通，沒有進出往來；這表徵黑暗的權勢，就是在諸天界裏邪惡的屬靈勢力，受到了捆綁。（太十二 29，弗六 12。）見出二三 23 註 1 一段。

6:2^a
書二 24

【5:14】And He said, Neither, but as the ^aCaptain of Jehovah's army have I now come. Then Joshua fell to the ground upon his face and worshipped. And he said to Him, What does my Lord speak to His servant?

【5:15】And the Captain of Jehovah's army said to Joshua, ^aRemove your sandals from your feet, for the place on which you are standing is ^bholy. And Joshua did so.

5:14^a
Exo. 23:20-22

5:15^a
Exo. 3:5;
Acts 7:33

5:15^b
2 Pet. 1:18

JOSHUA 6

II. Taking Possession of the Good Land 6:1 — 12:24

A. The Destruction of Jericho 6:1-27

【6:1】Now Jericho was ¹shut up so tight because of the children of Israel that no one went out and no one went in.

【6:2】And Jehovah said to Joshua, See, I have given Jericho and its king and the mighty men of valor into your ^ahand.

6:2^a
Josh. 2:24

6:1¹ (shut) The shutting up of Jericho, with no traffic, no coming in or going out, signifies that the powers of darkness, the spiritual forces of evil in the heavenlies, were bound (Matt. 12:29; Eph. 6:12). See note 23¹, par. 1, in Exo. 23.

【6:3】你們的一切兵丁要^a圍繞這城，一日圍繞一次，六日都要這樣行。

【6:4】七個祭司要拿着七個^a羊角號走在約櫃前。到第七日，你們要繞城七次，祭司也要吹號。

【6:5】他們吹羊角的聲音拖長，你們聽見號聲時，眾百姓要大聲呼喊，城牆就必塌陷，百姓個個都要往前直上。

【6:6】嫩的兒子約書亞召了祭司來，對他們說，你們^a抬起¹約櫃，要有七個祭司拿着七個羊角號走在耶和華的約櫃前；

【6:7】又對百姓說，你們前去繞城，帶兵器的要走在耶和華的約櫃前。

● 6:6¹ 神的百姓不需要作任何事來毀滅耶利哥。他們只需要相信並信靠神，聽從以色列軍隊元帥的指示，並抬着約櫃高舉基督。這裏祭司抬着約櫃，表明在屬靈的爭戰裏，我們該作的第一件事乃是高舉基督。

【6:3】And you shall^a circle the city, all the men of valor, going around the city one time. Thus shall you do for six days.

【6:4】And seven priests shall carry seven^a trumpets of rams' horns before the Ark. Then on the seventh day you shall circle the city seven times, and the priests shall blow the trumpets.

【6:5】And when they give off the blast of the ram's horn and you hear the trumpet sound, all the people shall shout with a great shout. And the wall of the city will fall down flat, and the people shall go up, each straight ahead.

【6:6】So Joshua the son of Nun called the priests and said to them, ^aTake up the¹ Ark of the Covenant, and let seven priests carry seven trumpets of rams' horns before the Ark of Jehovah.

【6:7】And he said to the people, Pass on and circle the city, and let the armed men pass on before the Ark of Jehovah.

6:6¹ (Ark) God's people did not need to do anything to destroy Jericho. They only needed to believe and trust in God, to listen to the instruction from the Captain of the army of Israel, and to exalt Christ by bearing the Ark. The bearing of the Ark here by the priests shows that in the spiritual warfare the first thing we should do is exalt Christ.

【6:8】約書亞對百姓說完了話，七個祭司拿着七個羊角號走在耶和華面前吹號；耶和華的約櫃在他們後面跟隨。

【6:9】帶兵器的走在吹號的祭司前面，後隊走在約櫃後面，祭司不住的吹號。

【6:10】約書亞吩咐百姓說，你們¹不可呼喊，不可出聲，連一句話也不可出你們的口，等到我叫你們呼喊的日子，那時纔可以呼喊。

【6:11】這樣，他使耶和華的約櫃繞城，繞了一次；眾人回到營裏，就在營裏住宿。

【6:12】約書亞清早起來，祭司又抬起耶和華的約櫃。

● 6:10¹ 這裏說到要保持靜默，直到聽見吩咐纔呼喊，意即以主的方式完成事情，不發表任何想法、意見或感覺。

【6:8】 Then when Joshua had spoken to the people, the seven priests carrying the seven trumpets of rams' horns before Jehovah passed on and blew the trumpets; and the Ark of the Covenant of Jehovah went after them.

【6:9】 And the armed men went before the priests who blew the trumpets; and the rearguard went after the Ark, the trumpets continually blowing.

【6:10】 And Joshua commanded the people, saying, ¹You shall not shout, nor let your voice be heard, nor let a word go forth from your mouth, until the day I say to you, Shout! Then you shall shout.

【6:11】 So he had the Ark of Jehovah circle the city, going around it one time. And they came into the camp and lodged in the camp.

【6:12】 And Joshua rose early in the morning, and the priests took up the Ark of Jehovah.

6:10¹ (You) Here to remain silent until the command was given to shout means to carry out the matter in the Lord's way without expressing any thought, opinion, or feeling.

【6:13】七個祭司拿着七個羊角號走在耶和華的約櫃前，不住的吹號；帶兵器的在他們前面走，後隊走在耶和華的約櫃後面，祭司不住的吹號。

【6:14】第二日，眾人把城^a繞了一次，就回營裏去。六日都是這樣行。

【6:15】第七日清早，黎明的時候，他們起來，照樣繞城七次；惟獨這日把城繞了七次。

【6:16】到了第七次，祭司吹號的時候，約書亞對百姓說，呼喊罷，因為耶和華已經把城交給你們了。

【6:17】這城和其中所有的，都要在耶和華面前¹毀滅；只有妓女喇合和所有與她在家中的，可以存活，因為她^a隱藏了我們所打發的使者。

【6:13】 And the seven priests carrying the seven trumpets of rams' horns went before the Ark of Jehovah, continually blowing the trumpets; and the armed men went before them, and the rearguard went after the Ark of Jehovah, the trumpets continually blowing.

【6:14】 And they^a circled the city on the second day one time and returned to the camp. This they did for six days.

【6:15】 Then on the seventh day they rose early, at the break of dawn, and circled the city in the same manner seven times. Only on that day did they circle the city seven times.

【6:16】 And at the seventh time the priests blew the trumpets, and Joshua said to the people, Shout! For Jehovah has given you the city.

【6:17】 And the city shall be devoted to Jehovah for destruction, it and all that is in it. Only Rahab the harlot shall live, she and all who are with her in her house, because she^a hid the messengers we sent.

● 6:17¹ 直譯，獻上（在此處，以至於毀滅。）

6:14^a
來十一 30

6:14^a
Heb. 11:30

6:17^a
書二 4

6:17^a
Josh. 2:4

6:18^a
書七 11-12
代上二 7
6:18^b
書七 25
代上二 7

【6:18】至於你們，務要謹慎，不可取那^a當滅的物，恐怕你們取了那當滅的物，就使自己成為當滅的，並且叫以色列全營^b遭禍，使全營成為當滅的。

【6:19】惟有銀子、金子、和銅鐵的器皿，都要歸耶和華為聖，必入耶和華的庫中。

【6:20】於是百姓呼喊，祭司也吹號。百姓聽見¹號聲，便大聲¹呼喊，^a城牆就塌陷。百姓便上去進城，個個往前直上，將城奪取。

【6:21】又將城中所有的，不拘男女老少，牛羊和驢，都用刀^a殺盡。

● 6:20¹ 以色列人在過約但河之後，在第一次爭戰中勝過耶利哥，不是憑着爭戰，乃是藉着吹號並呼喊；（2～5；）這表徵他們相信神指示的話，見證並宣揚神和基督（約櫃。）這些是他們能贏得勝利的重要因素。

【6:18】But as for you, keep yourselves from what has been^a devoted to destruction, lest you devote yourselves to destruction by taking of what has been devoted and you make the camp of Israel something devoted to destruction and bring^b trouble to it.

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

【6:20】So the people shouted and the trumpets were blown; and when the people heard the¹ trumpet sound, the people¹ shouted with a great shout, and the^a wall fell down flat. And the people went up into the city, each straight ahead, and they captured the city.

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

6:20¹ (trumpet) The victory over Jericho in Israel's first battle after crossing the Jordan was won not by Israel's fighting but by their blowing the trumpets and shouting, signifying the testifying and proclaiming of God with Christ (the Ark) through faith in God's word of instruction (vv. 2-5). These were the vital factors that enabled them to win the victory.

6:18^a
Josh. 7:11-12;
1 Chron. 2:7
6:18^b
Josh. 7:25;
1 Chron. 2:7

6:20^a
Josh. 6:5;
Heb. 11:30

6:21^a
cf. Deut. 7:2

6:21^a
參申七 2

6:22^a
書二 1
6:22^b
書二 12-14

【6:22】約書亞對窺探那地的^a兩個人說，你們進那妓女的家，照着你們向她所^b起的誓，將那女人和一切屬她的，都從那裏帶出來。

6:23^a
太一 5
來十一 31
雅二 25

【6:23】當探子的兩個青年人就進去，將^{1a}喇合與她的父母、兄弟、和一切屬她的帶出來；他們將她一切的親眷都帶出來，安置在以色列的營外。

6:24^a
申七 24
十三 16
書八 1
尼九 24

【6:24】眾人就用火將城和其中所有的^a焚燒了；惟有銀子、金子、和銅鐵的器皿，都放在耶和華殿的庫中。

6:25^a
路十九 9
徒十六 15, 31
十八 8

【6:25】約書亞卻使妓女喇合與她父^a家，並一切屬她的都存活，因為她隱藏了約書亞所打發窺探耶利哥的使者；她就住在以色列中，直到今日。

6:26^a
參王上十六 34
可十 46
路十 30

【6:26】當時約書亞叫眾人起誓說，那起來重建這^a耶利哥城的人，當在耶和華面前¹受咒詛。他立根基的時候，必喪長子；安門的時候，必喪幼子。

● 6:23¹ 見二 1 註 1，11 註 2 與 18 註 1。

● 6:26¹ 這話在王上十六 34 應驗於希伊勒身上。

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

【6:23】And the young men who had been spies went and brought out^{1a} Rahab and her father and her mother and her brothers and all that belonged to her; all her family they brought out and set outside the camp of Israel.

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

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

【6:26】Then at that time Joshua charged the people with an oath, saying, ¹Cursed be the man before Jehovah who rises up to rebuild this city^a Jericho! At the cost of his firstborn son shall he lay its foundation, and at the cost of his youngest son shall he set up its gates.

6:23¹ (Rahab) See notes 1¹, 11¹ and 18¹ in ch. 2.

6:26¹ (Cursed) This word was fulfilled with Hiel in 1 Kings 16:34.

6:22^a
Josh. 2:1
6:22^b
Josh. 2:12-14

6:23^a
Matt. 1:5;
Heb. 11:31;
James 2:25

6:24^a
Deut. 7:24;
13:16;
Josh. 8:1;
Neh. 9:24

6:25^a
Luke 19:9;
Acts 16:15, 31;
18:8

6:26^a
cf. 1 Kings 16:34;
Mark 10:46;
Luke 10:30

【6:27】耶和華^a與約書亞同在，約書亞的名聲傳揚徧地。

約書亞記 第七章

二 艾城的毀滅 七 1 ~ 八 35

1 在艾城的失敗 七 1 ~ 26

【7:1】以色列人在當滅的物上犯了不忠實的罪，因為猶大支派中，謝拉的曾孫，撒底的孫子，迦米的兒子亞干取了^a當滅的物；耶和華的怒氣就向以色列人發作。

【7:2】約書亞從耶利哥打發人往伯特利東邊，靠近伯亞文的^a艾城去；他對他們說，你們上去^{1b}窺探那地。那些人就上去窺探艾城。

● 7:2¹ 在毀滅耶利哥的事上，不需要爭戰。但在艾城，由於以色列人失去了主的同在，（12下，）約書亞就為着爭戰打發探子。他們因着愚昧、驕傲和盲目，就輕視仇敵。（3。）

【6:27】So Jehovah was^a with Joshua, and reports of him were in all the land.

JOSHUA 7

B. The Destruction of Ai 7:1 – 8:35

1. The Defeat at Ai 7:1-26

【7:1】But the children of Israel acted unfaithfully in that which was devoted to destruction, for Achan the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of that which was^a devoted to destruction; and the anger of Jehovah was kindled against the children of Israel.

【7:2】Joshua sent men from Jericho to^a Ai, which is beside Beth-aven, east of Bethel; and he spoke to them, saying, Go up and^{1b} spy out the land. So the men went up and spied out Ai.

7:2¹ (spy) In the destroying of Jericho, no fighting was needed. But at Ai, because Israel had lost the presence of the Lord (v. 12c), Joshua sent out spies for fighting. Because of their foolishness, pride, and blindness, they despised their enemy (v. 3).

【7:3】他們回到約書亞那裏，對他說，¹ 眾民不必都上去，大約二三千人上去就能攻下艾城；不必勞累眾民都去，因為那裏的人少。

【7:4】於是民中約有三千人上那裏去，竟在艾城的人面前^{1a} 逃跑了。

● 7:3¹ 探子向約書亞的報告，指明以色列人把神放在一邊。他們沒有求問神該如何攻打艾城；他們忘記神，只知道自己。以色列人憑自己行動，沒有尋求主的指引，也沒有主的同在。以色列人因着他們的罪與神分開了。（11～12。）

● 7:4¹ 以色列人在艾城失敗的關鍵，乃是他們失去神的同在，不再與神是一。這次失敗以後，約書亞學了功課，知道要留在約櫃前與主同在。（6上。）至終，主進來對他說話，告訴他要作甚麼。（10～15。）我們從這記載該學習的屬靈功課乃是，我們這些神的子民該一直與我們的神是一；祂不僅在我們中間，也在我們裏面，使我們成為有神的人—神人。我們既是神人，就該實行與主是一，與祂同行，與祂同活，並與祂一同行事為人。（羅八4，林後二10，加五16，25。）這是基督徒行事為人的路，神兒女爭戰的路，也是建造基督身體的路。我們若有主的同在，就有智慧、眼光、先見、以及對事物內裏的認識。主的同在對我們乃是一切。

【7:3】And they returned to Joshua and said to him, ¹Not all the people need go up; let about two or three thousand men go up and strike Ai. Do not make all the people labor there, for ²the enemies are few.

【7:4】So about three thousand men from the people went up there, but they ^{1a}fled before the men of Ai.

7:3¹ (Not) The report of the spies to Joshua indicates that Israel had set God aside. Instead of asking God what they should do against Ai, they forgot God and knew only themselves. Israel acted on their own, without seeking the Lord's direction and without having the Lord's presence. Israel was separated from God because of their sin (vv. 11-12).

7:3² (the) Lit., they.

7:4¹ (fled) The secret of Israel's defeat at Ai was that they had lost God's presence and were no longer one with God. After this defeat Joshua learned the lesson of staying with the Lord before the Ark (v. 6a). Eventually, the Lord came in to speak to him and to tell him what to do (vv. 10-15). The spiritual lesson to be learned from this account is that we, the people of God, should always be one with our God, who is not only among us but also in us, making us men with God—God-men. As God-men, we should practice being one with the Lord, walking with Him, living with Him, and having our entire being with Him (Rom. 8:4; 2 Cor. 2:10; Gal. 5:16, 25). This is the way to walk as a Christian, to fight as a child of God, and to build up the Body of Christ. If we have the Lord's presence, we have wisdom, insight, foresight, and the inner knowledge concerning things. The Lord's presence is everything to us.

7:5^a
申一 28
書十四 8
參書二 9

【7:5】艾城的人擊殺了他們約三十六人，從城門前追趕他們，直到示巴琳，在下坡擊敗他們；眾民的心就^a融化如水。

7:6^a
出四十 5
王上三 15

【7:6】約書亞便撕裂衣服，他和以色列的長老^a在耶和華的約櫃前，面伏於地，直到晚上；他們也把塵土撒在頭上。

【7:7】約書亞說，哀哉！主耶和華阿，你爲甚麼竟領這百姓過約但河，將我們交在亞摩利人的手中，使我們滅亡呢？我們不如住在約但河那邊倒好。

【7:8】主阿，以色列人既在仇敵面前轉背逃跑，我還有甚麼可說的呢？

7:9^a
詩八三 4

【7:9】迦南人和這地一切的居民聽見了，就必圍困我們，將我們的^a名從地上剪除。那時你爲你的大名要怎樣行呢？

● 7:11¹ 雖然這罪是亞干個人所犯，（20，）卻影響了神全體的百姓。因着這罪，神離開以色列人，從他們收回祂的同在。（12 下。）這是約書亞和以色列眾人在攻擊艾城時，變得愚昧、驕傲和盲目的原因。

【7:5】And the men of Ai struck some of them, about thirty-six men; and they pursued them from before the gate unto Shebarim and struck them on the slope. And the heart of the people^a melted and became like water.

【7:6】And Joshua rent his clothes and fell to the ground upon his face^a before the Ark of Jehovah until the evening, he and the elders of Israel; and they put dust upon their heads.

【7:7】And Joshua said, Ah, Lord Jehovah! Why have You brought this people over the Jordan at all? To give us over into the hand of the Amorites and cause us to perish? If only we had been content to dwell across the Jordan!

【7:8】O Lord, what can I say after Israel has turned its back before its enemies?

【7:9】For the Canaanites and all the inhabitants of the land will hear of it, and they will surround us and cut off our^a name from the earth. Then what will You do for Your great name?

7:11¹ (Israel) Although this sin was committed by an individual, Achan (v. 20), it affected the entire body of God's people. Because of this sin God stayed away from Israel, withdrawing His presence from them (v. 12c). This was the reason that Joshua and all the children of Israel became foolish, proud, and blind in attacking Ai.

7:5^a
Deut. 1:28;
Josh. 14:8;
cf. Josh. 2:9

7:6^a
Exo. 40:5;
1 Kings 3:15

7:9^a
Psa. 83:4

【7:10】耶和華對約書亞說，起來，你為何這樣面伏於地？

【7:11】¹以色列人犯了罪，違背了我所吩咐他們的約，取了^a當滅的物；又偷竊，又行詭詐，又把那當滅的物放在他們的物件中。

【7:12】因此，以色列人在仇敵面前^a站立不住；他們在仇敵面前轉背逃跑，是因成了當滅的；你們若不把當滅的物從你們中間毀掉，我就不再與你們同在了。

【7:13】你起來，叫百姓^a分別為聖，說，你們要使自己分別為聖，豫備明天，因為耶和華以色列的神這樣說，以色列阿，你們中間有當滅的物，非等到你們把那當滅的物從你們中間除掉，你們在仇敵面前必站立不住。

【7:14】到了早晨，你們要按着支派^a近前來；耶和華所取的支派，要按着家族近前來；耶和華所取的家族，要按着家室近前來；耶和華所取的家室，要按着男丁，一個一個的近前來。

【7:10】Then Jehovah said to Joshua, Rise up! Why have you fallen upon your face?

【7:11】¹Israel has sinned. Indeed they have trespassed My covenant, which I commanded them; indeed they have taken of that which was^a devoted to destruction; indeed they have stolen; indeed they have been deceptive; indeed they have put it among their goods.

【7:12】Thus the children of Israel are not able to^a stand before their enemies; they turn their backs before their enemies, for they have become something devoted to destruction. I will not be with you anymore unless you destroy that which was devoted to destruction from among you.

【7:13】Rise up, ^asanctify the people, and say, Sanctify yourselves for tomorrow; for thus says Jehovah the God of Israel, There is something devoted to destruction among you, O Israel; you will not be able to stand before your enemies until you remove that which was devoted to destruction from among you.

【7:14】Therefore in the morning you shall be brought^a near by your tribes; and the tribe which Jehovah takes shall draw near family by family; and the family which Jehovah takes shall draw near house by house; and the house which Jehovah takes shall draw near warrior by warrior.

7:11^a
書六 17-18
七 15

7:12^a
士二 14

7:13^a
書三 5

7:14^a
參撒上十 20

7:11^a
Josh. 6:17-18;
7:15

7:12^a
Judg. 2:14

7:13^a
Josh. 3:5

7:14^a
cf. 1 Sam. 10:20

【7:15】被取的人有當滅的物在他那裏，
他和他所有的必被火焚燒；因他違背
了耶和華的約，又因他在以色列中行
了愚妄的事。

【7:16】於是約書亞清早起來，使以色
列人按着支派近前來，¹取出來的是猶
大支派；

【7:17】他使猶大¹支派近前來，就取了
謝拉家族；使謝拉家族，按着男丁，
一個一個的近前來，取出來的是撒底；

【7:18】使撒底的家室，按着男丁，一
個一個的近前來，就取出猶大支派的
人謝拉的曾孫，撒底的孫子，迦米的
兒子亞干。

【7:19】約書亞對亞干說，我兒，我勸
你^a將榮耀歸給耶和華以色列的神，
向祂¹認罪，將你所作的事告訴我，
不要向我隱瞞。

● 7:16¹ 以色列人找出犯罪的人，（16～
18，）是藉着大祭司決斷胸牌上的烏陵和土明。（出
二八 30 與註。）

● 7:17¹ 直譯，家族。

● 7:19¹ 或，讚美。

【7:15】And he who is taken with that which was
devoted to destruction shall be burned with fire, he
and all that belongs to him, because he has trespassed
the covenant of Jehovah and because he has
committed folly in Israel.

【7:16】So Joshua rose early in the morning and
brought Israel near by their tribes, and the tribe of
Judah was¹ taken.

【7:17】And he brought the family of Judah near, and
the family of the Zerahites was taken. And he brought
the family of the Zerahites near warrior by warrior,
and Zabdi was taken.

【7:18】And he brought the house of Zabdi near
warrior by warrior, and Achan the son of Carmi, the
son of Zabdi, the son of Zerah, of the tribe of Judah,
was taken.

【7:19】And Joshua said to Achan, My son, ^agive glory
to Jehovah the God of Israel, and ¹make confession
to Him. And tell me what you have done; do not hide
anything from me.

7:16¹ (taken) Israel found out the man who committed the sin (vv.
16-18) by the Urim and the Thummim on the high priest's breastplate of
judgment (Exo. 28:30 and notes).

7:19¹ (make) Or, give praise.

7:19^a
撒六 5
耶十三 16
約九 24

7:19^a
1 Sam. 6:5;
Jer. 13:16;
John 9:24

【7:20】亞干回答約書亞說，我實在得罪了耶和華以色列的神。我所作的事是這樣：

【7:21】我在所奪的財物中，看見一件美好的^{1a}示拿衣服、二百舍客勒銀子、一條金子重五十舍客勒，我貪圖這些物件，便拿去了。這些物件現今藏在我帳棚內的地裏，銀子在衣服底下。

【7:22】約書亞就打發使者跑到亞干的帳棚裏。那件衣服果然藏在他帳棚內，銀子在底下。

【7:23】他們就把那些物件從帳棚裏取出來，拿到約書亞和以色列眾人那裏，擺在耶和華面前。

【7:24】約書亞和以色列眾人把謝拉的曾孫^a亞干和那銀子、那件衣服、那條金子，並亞干的兒子、女兒、牛、驢、羊、帳棚、以及他所有的，都帶上亞割谷去。

● 7:21¹ 這地區後來稱為巴比倫。（但一1～2。）

【7:20】Then Achan answered Joshua and said, It is true; I have sinned against Jehovah the God of Israel; and this is what I did:

【7:21】When I saw among the spoil a beautiful mantle of^{1a} Shinar and two hundred shekels of silver and a wedge of gold weighing fifty shekels, I coveted them and took them. And now they are hidden in the earth in my tent, with the silver under it.

【7:22】And Joshua sent messengers, and they ran to the tent. And there it was, hidden in his tent, with the silver under it.

【7:23】And they took¹ the things from within the tent and brought them to Joshua and to all the children of Israel, and spread them out before Jehovah.

【7:24】Then Joshua and all Israel with him took^a Achan the son of Zerah and the silver and the mantle and the wedge of gold, and his sons and his daughters and his oxen and his donkeys and his sheep and his tent and all that he had; and they brought them up to the Valley of Achor.

7:21¹ (Shinar) The area later called Babylon (Dan. 1:1-2).

7:23¹ (the) Lit., them.

7:21^a
創十 10
但一 2

7:21^a
Gen. 10:10;
Dan. 1:2

7:24^a
書二 20

7:24^a
Josh. 22:20

7:25^a
書六 18
代上二 7

7:25^b
參利二十 2
二四 14
申十三 10
十七 5

7:26^a
申十三 17

【7:25】約書亞說，你爲甚麼叫我們^a遭禍呢？今日耶和華必叫你遭禍。於是以色列眾人用^b石頭打死他和他所有的，並將這一切用火焚燒。

【7:26】眾人在亞干身上堆成一大堆石頭，直存到今日。於是耶和華^a轉意，不發祂的烈怒。因此那地方名叫¹亞割谷，直到今日。

約書亞記 第八章

2 勝過艾城 八 1 ~ 29

8:1^a
書一 9
8:1^b
書二 24

【8:1】耶和華對約書亞說，^a不要懼怕，也不要驚惶。你率領一切兵丁，起來上艾城去；看哪，我已經把艾城的王和他的民、他的城、並他的地，都交在你^b手裏。

8:2^a
書六 21
8:2^b
申二十 14
書八 27

【8:2】你怎樣^a待耶利哥和耶利哥的王，也當照樣待艾城和艾城的王；只是城內所^b奪的財物和牲畜，你們可以取爲自己的掠物。你要在城後設下攻城的伏兵。

● 7:26¹ 意，使人遭禍。（參 25。）

【7:25】And Joshua said, Why have you^a troubled us? Jehovah will trouble you this day. And all Israel stoned him with^b stones; and they burned them with fire when they had stoned them with stones.

【7:26】Then they erected over him a great heap of stones, which is there to this day; and Jehovah^a turned from the fierceness of His anger. Therefore the name of that place is called the Valley of¹ Achor to this day.

JOSHUA 8

2. The Victory over Ai 8:1-29

【8:1】Then Jehovah said to Joshua, ^aDo not be afraid or dismayed. Take all the people of war with you, and rise and go up to Ai. See, I have given the king of Ai and his people and his city and his land into your^b hand.

【8:2】And you shall do to Ai and to its king as you^a did to Jericho and to its king; except its^b spoil and its cattle you shall take for your plunder. Set an ambush for the city behind it.

7:25^a
Josh. 6:18;
1 Chron. 2:7

7:25^b
cf. Lev. 20:2;
24:14;
Deut. 13:10;
17:5

7:26^a
Deut. 13:17

8:1^a
Josh. 1:9
8:1^b
Josh. 2:24

8:2^a
Josh. 6:21
8:2^b
Deut. 20:14;
Josh. 8:27

7:26¹ (Achor) Meaning trouble (cf. v. 25).

【8:3】於是，約書亞和一切兵丁都起來，要上艾城去。約書亞選了三萬人，都是大能的勇士，夜間打發他們前往，

【8:4】吩咐他們說，你們要注意，要在城後埋伏，等候攻城；不可離城太遠，都要各自準備。

【8:5】我與我所帶領的眾民要向城進迫。城裏的人像初次出來攻擊我們的時候，我們就在他們面前逃跑。

【8:6】他們必出來追趕我們，直到我們引誘他們離開城，因為他們必說，這些人像^a初次一樣在我們面前逃跑；所以我們要在他們面前逃跑。

【8:7】你們就從埋伏的地方起來，奪取那城，因為耶和華你們的神必把城交在你們手裏。

【8:8】你們奪了城以後，就放火燒城。你們要照耶和華的話而行。看哪，我已經吩咐你們了。

【8:3】 So Joshua rose up with all the people of war to go up to Ai. And Joshua chose thirty thousand men, mighty men of valor, and sent them out by night.

【8:4】 And he commanded them, saying, See, you shall lie in ambush for the city behind the city. Do not go very far from the city, and all of you be ready.

【8:5】 And I and all the people who are with me will draw near to the city. Then when they come forth to meet us, as it was the first time, we will flee before them.

【8:6】 And they will come out after us until we have drawn them out from the city, for they will say, They are fleeing before us as they did the^a first time. Thus we will flee before them.

【8:7】 Then you shall rise up from the ambush and take possession of the city, for Jehovah your God will give it into your hand.

【8:8】 And when you capture the city, you shall set the city on fire. You shall do according to the word of Jehovah. See, I have commanded you.

8:6^a
書七 4

8:6^a
Josh. 7:4

【8:9】約書亞打發他們前往，他們就到埋伏的地方去，留在^a伯特利和艾城之間，就是艾城的西邊。當夜約書亞在百姓中間住宿。

【8:10】約書亞清早起來，點齊百姓，他和以色列的長老就在百姓前面上艾城去。

【8:11】他所帶領的一切兵丁都上去，向前進迫，來到城前。他們在艾城北邊安營，在他們和艾城之間有一山谷。

【8:12】他挑了約五千人，使他們埋伏在伯特利和艾城之間，就是艾城的西邊。

【8:13】於是百姓，就是城北的全軍和城西的¹伏兵，都佈置好了。這夜約書亞進入山谷之中。

【8:14】艾城的王看見這景況，就和全城的人，清早急忙起來，出到所定的地方，面對着亞拉巴，要與以色列人交戰；王卻不知道在城後對他設下了^a伏兵。

● 8:13¹ 或，後衛。

【8:9】Then Joshua sent them forth; and they went to the place of ambush, and they stayed between^a Bethel and Ai, to the west of Ai. And Joshua spent that night among the people.

【8:10】And Joshua rose early in the morning and mustered the people; and he and the elders of Israel went up before the people to Ai.

【8:11】And all the people of war who were with him went up and drew near and came before the city. And they camped to the north of Ai, so that the valley was between them and Ai.

【8:12】Now he had taken about five thousand men and set them in ambush between Bethel and Ai, to the west of the city.

【8:13】So they set the people, the whole camp, which was north of the city, and the rearguard to the west of the city. And Joshua went into the valley that night.

【8:14】Now when the king of Ai saw this, the men of the city hurried and rose up early and went to meet Israel in battle, he and all his people, at the assigned place, facing the Arabah; for he did not know that there was an^a ambush set for him behind the city.

【8:15】約書亞和以色列眾人在他們面前裝敗，沿着通往曠野的路逃跑。

【8:16】城內的眾民都被召集，追趕他們；艾城人追趕約書亞的時候，就^a被引誘離開城。

【8:17】艾城和伯特利城沒有留下一人不出來追趕以色列人的；他們撇了敞開的城，去追趕以色列人。

【8:18】耶和華對約書亞說，你向艾城^a伸出手裏的短槍，因為我要將城交在你手裏。約書亞就向城伸出手裏的短槍。

【8:19】他一伸手，伏兵就從埋伏的地方速速起來，跑進城去，奪了城，急忙放火燒城。

【8:20】艾城的人回頭一看，不料，城中^a煙氣沖天；他們往這面或那面都無處可逃，因為那往曠野逃跑的百姓轉身攻擊追趕的人。

【8:15】And Joshua and all Israel pretended to be beaten before them, and they fled by the way of the wilderness.

【8:16】Then all the people who were in the city were called together to pursue after them; and they pursued after Joshua and thus were^a drawn out of the city.

【8:17】And not a man was left in Ai or in Bethel who did not go forth after Israel, but they abandoned the city, leaving it open, and pursued after Israel.

【8:18】Then Jehovah said to Joshua, ^aStretch out the javelin that is in your hand toward Ai, for I will give it into your hand. And Joshua stretched out the javelin that was in his hand toward the city.

【8:19】And the ambush rose up quickly from their place and ran as soon as he had stretched out his hand, and they entered the city and captured it; and they hurried and set the city on fire.

【8:20】And when the men of Ai turned to see behind them, they looked, and there it was — the^a smoke of the city going up to heaven; and they had no way to flee this way or that way when the people who had fled into the wilderness turned back upon the pursuers.

8:16^a
參士二十 31

8:18^a
書八 26
參出十七 11

8:20^a
參士二十 40

8:16^a
cf. Judg. 20:31

8:18^a
Josh. 8:26;
cf. Exo. 17:11

8:20^a
cf. Judg. 20:40

【8:21】約書亞和以色列眾人見伏兵已經奪了城，城中煙氣飛騰，就轉身擊殺艾城的人。

【8:22】伏兵也出城迎擊艾城人，艾城人就困在以色列人中間，前後都是以色列人。於是以色列人擊殺他們，沒有留下一個，也沒有讓一個逃脫。

【8:23】他們生擒了艾城的王，將他解到約書亞那裏。

【8:24】以色列人在田間，在曠野殺盡所追趕艾城的一切居民，艾城人都倒在刀下，直到滅盡；以色列眾人就回到艾城，用刀擊殺了城中的人。

【8:25】當日倒斃的人，連男帶女共有一萬二千，就是艾城所有的人。

【8:26】約書亞沒有收回手裏所伸出來的短槍，直到把艾城的一切居民盡行殺滅。

【8:27】惟獨城中的牲畜和財物，以色列人都取為自己的掠物，是照耶和華所吩咐約書亞的話。

【8:21】 When Joshua and all Israel saw that the ambush had taken the city and that the smoke of the city was rising, they turned and slew the men of Ai.

【8:22】 And the others came out from the city to meet them, so that they were in the midst of Israel, some on this side and some on that side. And they struck them, so that no one was left to survive or escape.

【8:23】 But they took the king of Ai alive and brought him to Joshua.

【8:24】 And when Israel had finished slaying all the inhabitants of Ai in the field, in the wilderness where they had pursued them, and all of them had fallen by the edge of the sword until they were consumed, all Israel returned to Ai and struck it with the edge of the sword.

【8:25】 And all those who fell that day, both of men and of women, were twelve thousand, all the people of Ai.

【8:26】 And Joshua did not withdraw his hand with which he stretched out the javelin until he had utterly destroyed all the inhabitants of Ai.

【8:27】 Only the cattle and the spoil of that city Israel took for themselves as plunder, according to the word of Jehovah, which He commanded Joshua.

8:28^a
申十三 16

【8:28】約書亞將艾城焚燒，使城永為^a廢堆，荒涼直到今日。

8:29^a
申二一 23
書十 27

【8:29】他將艾城的王掛在樹上，直到晚上。日落的時候，約書亞下令，人就把^a屍首從樹上取下來，丟在城門口，在屍首上堆成一大堆石頭，直存到今日。

3 約書亞抄寫律法， 並向以色列人宣讀律法 八 30 ~ 35

8:30^a
申十一 29
二七 4

【8:30】那時，約書亞在^a以巴路山上為耶和華以色列的神築一座壇，

8:31^a
申二七 5-7

【8:31】是照着耶和華僕人摩西所吩咐以色列人的話，正如摩西律法書上所寫的，^a用沒有動過鐵器的整塊石頭築的。眾人在這壇上向耶和華獻燔祭，又獻平安祭。

8:32^a
申二七 3

【8:32】約書亞在那裏，當着以色列人面前，將摩西所寫的律法^a抄寫在石頭上。

【8:28】So Joshua burned Ai and made it a ^aheap forever; it is a desolation to this day.

8:28^a
Deut. 13:16

【8:29】And he hanged the king of Ai on a tree until evening time. And when the sun set, Joshua commanded, and they took his ^acorpse down from the tree and threw it at the entrance of the city gate, and they erected over him a great heap of stones, which is there to this day.

8:29^a
Deut. 21:23;
Josh. 10:27

3. Joshua's Recording and Reading of the Law to the People of Israel 8:30-35

【8:30】Then Joshua built an altar to Jehovah the God of Israel on Mount ^aEbal,

8:30^a
Deut. 11:29;
27:4

【8:31】As Moses the servant of Jehovah had commanded the children of Israel, as it is written in the book of the law of Moses, ^aan altar of unhewn stones upon which no one had lifted up an iron tool. And they offered upon it burnt offerings to Jehovah, and they sacrificed peace offerings.

8:31^a
Deut. 27:5-7

【8:32】And there he ^awrote upon the stones a copy of the law of Moses, which he had written in the presence of the children of Israel.

8:32^a
Deut. 27:3

8:33^a
申三一 9, 25
8:33^b
申十一 29
二七 12
約四 20
8:33^c
申二七 13

【8:33】以色列眾人，無論是寄居的、是本地人，和長老、官長、並審判官，都站在約櫃兩旁，在^a抬耶和華約櫃的祭司利未人面前，一半對着^b基利心山，一半對着^c以巴路山，為以色列民祝福，正如耶和華僕人摩西先前所吩咐的。

【8:34】隨後，約書亞將律法上一切祝福和咒詛的^a話，照着律法書上所寫的一切，都宣讀了。

【8:35】摩西所吩咐的一切話，約書亞在以色列全會眾和婦女、孩子、並在他們中間來往的寄居者面前，沒有一句不宣讀的。

約書亞記 第九章

三 基遍人得拯救

九 1 ~ 27

【9:1】約但河西，住山地、低陸、並對着利巴嫩山沿大海一帶的^a諸王，就是赫人、亞摩利人、迦南人、比利洗人、希未人、耶布斯人的諸王，聽見這事，

9:1^a
書十 3-5
十一 1-5
十二 7-24

【8:33】And all Israel and their elders and their officers and their judges stood on either side of the Ark in front of the Levitical priests who^a carried the Ark of the Covenant of Jehovah, both sojourner and native alike: half of them in front of Mount^b Gerizim and half of them in front of Mount^c Ebal, as Moses the servant of Jehovah had first commanded, to bless the people of Israel.

【8:34】And afterward he read all the^a words of the law, the blessing and the curse, according to all that was written in the book of the law.

【8:35】There was not a word of all that Moses had commanded that Joshua did not read before all the congregation of Israel and the women and the little ones and the sojourners who went among them.

8:33^a
Deut. 31:9, 25
8:33^b
Deut. 11:29;
27:12;
John 4:20
8:33^c
Deut. 27:13

8:34^a
cf. Deut. 28:2-68;
27:14-26;
30:19

JOSHUA 9

C. The Saving of Gibeon

9:1-27

【9:1】And when^a all the kings who were across the Jordan in the hill country and in the lowland and on all the shore of the Great Sea toward Lebanon, the Hittites and the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites, heard of this,

9:1^a
Josh. 10:3-5;
11:1-5;
12:7-24

【9:2】就都聚集，同心合意的要與約書亞和以色列人爭戰。

【9:3】^a基遍的居民聽見約書亞向^b耶利哥和^c艾城所行的事，

【9:4】也就設詭計，假充使者而來；他們拿舊糧袋和破裂縫補的舊皮酒袋馱在驢上，

【9:5】將補過的舊鞋穿在腳上，把舊衣服穿在身上；他們帶着作食物的餅都是乾的，都長了霉。

【9:6】他們到^a吉甲營中見約書亞，對他和以色列人說，我們是從遠地來的，現在求你們與我們立^b約。

【9:7】以色列人對這些希未人說，只怕你們是住在我們中間的；若是這樣，我們怎能和你們立約呢？

【9:8】他們對約書亞說，我們是你的僕人。約書亞問他們說，你們是甚麼人？是從那裏來的？

【9:2】They gathered themselves together to fight with Joshua and Israel with one accord.

【9:3】But the inhabitants of ^aGibeon heard what Joshua had done to ^bJericho and to ^cAi,

【9:4】And so they too acted craftily. And they went out as though they were envoys; and they took old sacks upon their donkeys, and old torn up and bound up wineskins,

【9:5】And old patched sandals on their feet, and old garments upon themselves; and all the bread of their provisions was dry and had become moldy.

【9:6】And they went to Joshua at the camp of ^aGilgal and said to him and to the men of Israel, From a faraway land we have come; now therefore make a ^bcovenant with us.

【9:7】And the men of Israel said unto the Hivites, Perhaps you dwell among us. How then can we make a covenant with you?

【9:8】And they said to Joshua, We will be your servants. And Joshua said to them, Who are you, and where are you coming from?

9:3^a
書十 2, 10, 12
撒下二 1-2
王上三 4-5
九 2

9:3^b
書六 21, 24

9:3^c
書八 26, 28

9:6^a
書五 10
9:6^b
參出二三 32
申七 2
士二 2

9:3^a
Josh. 10:2, 10, 12;
2 Sam. 21:1-2;
1 Kings 3:4-5;
9:2

9:3^b
Josh. 6:21, 24

9:3^c
Josh. 8:26, 28

9:6^a
Josh. 5:10
9:6^b
cf. Exo. 23:32;
Deut. 7:2;
Judg. 2:2

9:9^a
申二 15
9:9^b
書二 10

【9:9】他們說，你僕人是因耶和華你神的名，從極^a遠之地而來，因為我們^b聽見祂的名聲和祂在埃及所行的一切事，

9:10^a
民二一 21-25
9:10^b
民二一 33

【9:10】並祂向約但河東亞摩利人的兩個王，就是希實本王^a西宏和在亞斯他錄的巴珊王^b噩，一切所行的事。

【9:11】我們的長老和我們那地的一切居民對我們說，你們手裏要帶着路上用的食物去迎接以色列人，對他們說，我們是你們的僕人；現在求你們與我們立約。

【9:12】我們出來要往你們這裏來的日子，從家裏帶出來作食物的這餅還是熱的；看哪，現在都乾了，都長了霉。

【9:13】這些皮酒袋，我們盛酒的時候還是新的；看哪，現在已經破裂。我們這些衣服和鞋，因為道路甚遠，也都穿舊了。

【9:9】 And they said to him, From a very ^afar land your servants have come because of the name of Jehovah your God, for we ^bhave heard reports of Him and all that He did in Egypt

【9:10】 And all that He did to the two kings of the Amorites who were across the Jordan, to ^aSihon the king of Heshbon and to ^bOg the king of Bashan, who was in Ashtaroth.

【9:11】 So our elders and all the inhabitants of our land spoke to us, saying, Take provisions in your hand for the journey, and go to meet them; and you shall say to them, We will be your servants; make then a covenant with us.

【9:12】 This bread of ours was hot when we took it for our provisions from our houses on the day we went forth to come to you; and here it now is: it is dry and has become moldy.

【9:13】 And these wineskins, which we filled, were new; and here they are: they are torn up. And these clothes and sandals of ours have become old because of the very long journey.

9:9^a
Deut. 20:15
9:9^b
Josh. 2:10

9:10^a
Num. 21:21-25
9:10^b
Num. 21:33

9:14^a
民二七 21

【9:14】以色列人受了他們些食物，¹並沒有^a求耶和華指示。

9:15^a
書十一 19

【9:15】於是約書亞與他們^a講和，與他們立約，讓他們活着；會眾的首領也向他們起誓。

【9:16】以色列人與他們立約之後，過了三天纔聽說他們是近鄰，住在以色列人中間的。

9:17^a
參書十八 25-28

【9:17】以色列人起行，第三天到了他們的城邑，就是^a基遍、基非拉、比錄、基列耶琳。

【9:18】以色列人沒有擊殺他們，因為會眾的首領已經指着耶和華以色列的神向他們起了誓；全會眾就向首領發怨言。

● 9:14¹ 以色列人受了基遍人的欺騙，因為他們好像一個忘記丈夫的妻子。他們在這裏所作的，與夏娃在創三所作的完全相同。（見該處 2 註 1。）神的子民是神的妻子，（賽五四 5，六二 5，約三 29，林後十一 2，弗五 23 ~ 32，啓二一 9 ~ 10，）該與祂同活，一直依賴祂，並與祂是一。這是本章的內在意義。見七 3 註 1 與 4 註 1。

【9:14】And the men took some of their provisions, ¹but they did not ^aask for the counsel of Jehovah.

9:14^a
Num. 27:21

【9:15】And Joshua made ^apeace with them and made a covenant with them to let them live, and the leaders of the assembly swore an oath to them.

9:15^a
Josh. 11:19

【9:16】Then at the end of three days, after they had made the covenant with them, they heard that they were their neighbors and that they dwelt among them.

【9:17】And the children of Israel set out and came to their cities on the third day. Now their cities were ^aGibeon and Chephirah, Beeroth, and Kiriath-jearim.

9:17^a
cf. Josh. 18:25-28

【9:18】And the children of Israel did not strike them, for the leaders of the assembly had sworn to them by Jehovah the God of Israel; and all the assembly murmured against the leaders.

9:14¹ (but) The children of Israel were deceived by the Gibeonites because they were like a wife who forgot her husband. What they did here was exactly the same as what Eve did in Gen. 3 (see note 2¹ there). As God's wife (Isa. 54:5; 62:5; John 3:29; 2 Cor. 11:2; Eph. 5:23-32; Rev. 21:9-10), God's people should co-live with Him, always relying on Him and being one with Him. This is the intrinsic significance of this chapter. See notes 3¹ and 4¹ in ch. 7.

【9:19】眾首領對全會眾說，我們已經指着耶和華以色列的神向他們起了誓，現在我們不能碰他們。

【9:20】我們要如此待他們，讓他們活着，免得因我們向他們所起的誓，就有忿怒臨到我們身上。

【9:21】眾首領又對會眾說，要讓他們活着。於是他們為全會眾作了^a劈柴打水的人，正如眾首領論到他們所說的。

【9:22】約書亞召了他們來，對他們說，為甚麼欺哄我們說，我們離你們甚遠呢？其實你們是住在我們中間。

【9:23】現在你們是被咒詛的；你們中間必不斷有人作奴僕，為^a我神的殿作劈柴打水的人。

【9:24】他們回答約書亞說，因為實在有人告訴你的僕人，耶和華你的神曾吩咐祂的僕人摩西，把這全地賜給你們，並將這地的一切居民從你們面前除滅，所以我們為你們的緣故甚怕喪命，就行了這事。

【9:19】 Then all the leaders said to all the assembly, We have sworn to them by Jehovah the God of Israel; therefore now we cannot touch them.

【9:20】 This we will do with them and let them live, so that wrath does not come upon us because of the oath that we swore to them.

【9:21】 And the leaders said to them, Let them live. So they became^a woodcutters and drawers of water for all the assembly, as the leaders had said concerning them.

【9:22】 Then Joshua called for them and spoke to them, saying, Why have you deceived us, saying, We are very far from you; when you dwell among us?

【9:23】 Now therefore you shall be cursed; and there shall never fail to be slaves from among you, woodcutters and drawers of water for the^a house of my God.

【9:24】 And they answered Joshua and said, Because it had been told to your servants for certain that Jehovah your God had commanded Moses His servant to give you all the land and to destroy all the inhabitants of the land from before you. Therefore we were very afraid for our lives because of you, and we did this thing.

9:21^a
書九 23, 27
申二九 11

9:23^a
創二八 22
書九 23
士十八 31

9:21^a
Josh. 9:23, 27;
Deut. 29:11

9:23^a
Gen. 28:22;
Josh. 9:23;
Judg. 18:31

【9:25】現在你看，我們在你手中，你看怎樣待我們為善為正，就怎樣作罷。

【9:26】於是約書亞這樣待他們，救他們脫離以色列人的手，以色列人就沒有殺他們。

【9:27】當日約書亞使他們在耶和華所要選擇的^a地方，為會眾和耶和華的壇作劈柴打水的人，直到今日。

【9:25】And now here we are in your hand: Do as it seems good and upright in your sight to do to us.

【9:26】And he did so to them and delivered them from the hand of the children of Israel, and they did not slay them.

【9:27】And that day Joshua made them woodcutters and drawers of water for the assembly and for the altar of Jehovah, as they are to this day, in the^a place that He would choose.

9:27^a
申十二 5

9:27^a
Deut. 12:5

約書亞記 第十章

四 約但河西山地、
低陸、並沿着大海一帶，
其餘一切列國的毀滅
十 1 ~ 十二 24

1 毀滅耶路撒冷、希伯崙、
耶末、拉吉和伊磯倫
十 1 ~ 27

JOSHUA 10

D. The Destruction of All the Rest
of the Nations in the Hill Country
and the Lowland West of the Jordan
and on All the Shore of the Great Sea

10:1 — 12:24

1. The Destruction of Jerusalem,
Hebron, Jarmuth, Lachish, and Eglon
10:1-27

10:1^a
書八 22, 26-29
10:1^b
書六 21, 24
10:1^c
書九 15

【10:1】¹耶路撒冷王亞多尼洗德聽見約書亞奪了^a艾城，把城盡行毀滅，（約書亞怎樣待^b耶利哥和耶利哥的王，也照樣待艾城和艾城的王，）又聽見基遍的居民與以色列人^c講和，住在他們中間，

【10:2】就甚懼怕；因為基遍是一座大城，如王城一般，比艾城更大，並且城內的人都是勇士。

【10:3】所以耶路撒冷王亞多尼洗德打發人去見希伯崙王何咸、耶末王毘蘭、拉吉王雅非亞、和伊磯倫王底璧，說，

● 10:1¹ 當以色列人豫備好要據有迦南地時，那地滿了鬼附的人、拜偶像的人和拿非利人。（見民十三 33 註 1。）以色列人與那地居民的爭戰，描繪在地上那看得見的景象背後，正進行着看不見的屬靈爭戰。（但十 10～21，弗六 10～20。）除了在地上的爭戰以外，在空中還有神與撒但之間的爭戰。基督是我們的美地，（見申八 7 註 1，）神要我們贏得基督，（腓三 8，）但在我們和美地之間，有一層屬撒但空中的勢力。我們若要據有基督作我們的享受，僅僅屬靈、聖別還不彀；我們必須是今天的約書亞和迦勒，與撒但的勢力爭戰，擊敗撒但的勢力，使我們更多得着基督，以建造基督的身體，建立並擴展神的國，使基督能回來承受這地。

【10:1】¹And when Adoni-zedek the king of Jerusalem heard that Joshua had taken^a Ai and had utterly destroyed it (as he had done to^b Jericho and its king, so did he do to Ai and its king), and that the inhabitants of Gibeon had made^c peace with Israel and were among them,

【10:2】They were very afraid, because Gibeon was a great city, like one of the royal cities, and because it was greater than Ai and all its men were mighty men.

【10:3】So Adoni-zedek the king of Jerusalem sent word to Hoham the king of Hebron and Piram the king of Jarmuth and Japhia the king of Lachish and Debir the king of Eglon, saying,

10:1¹ (And) When Israel was ready to take possession of Canaan, the land was filled with demon-possessed people, idol worshippers, and Nephilim (see note 33¹ in Num. 13). Israel's fighting against the inhabitants of the land portrays the invisible spiritual warfare that is taking place behind the visible scene on earth (Dan. 10:10-21; Eph. 6:10-20). In addition to war on earth, there is a war between God and Satan in the air. Christ is our good land (see note 7¹ in Deut. 8), and God wants us to gain Christ (Phil. 3:8), but there is a layer of Satan's aerial forces between us and the good land. If we would take possession of Christ for our enjoyment, it is not adequate for us to be spiritual and holy. We must be today's Joshua and Caleb, fighting against and defeating the satanic forces so that we can gain more of Christ for the building up of the Body of Christ, setting up and spreading the kingdom of God so that Christ can come back to inherit the earth.

10:1^a
Josh. 8:22, 26-29
10:1^b
Josh. 6:21, 24
10:1^c
Josh. 9:15

【10:4】求你們上我這裏來幫助我，我們好攻打基遍，因為他們已經與約書亞和以色列人講和了。

【10:5】於是亞摩利人的五個王，就是耶路撒冷王、希伯崙王、耶末王、拉吉王、伊磯倫王，^a一同聚集，率領他們的眾軍上去，對着基遍安營，攻打基遍。

【10:6】基遍人就打發人往^a吉甲的營中去見約書亞，說，你不要袖手不顧你的僕人，求你速速上我們這裏來拯救我們，幫助我們，因為住山地亞摩利人的諸王，都聚集攻擊我們。

【10:7】於是約書亞和他一切兵丁，並大能的勇士，都從吉甲上去。

【10:8】耶和華對約書亞說，不要怕他們；因為我已將他們交在你^a手裏，他們沒有一人能在你面前站立得住。

【10:9】約書亞就終夜從吉甲上去，猛然臨到他們那裏。

【10:4】Come up to me and help me, and let us strike Gibeon; for they have made peace with Joshua and the children of Israel.

【10:5】Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon, ^agathered together and went up, they and all their camps; and they camped against Gibeon and fought against it.

【10:6】And the men of Gibeon sent word to Joshua at the camp at ^aGilgal, saying, Do not let your hand fail your servants. Come up to us quickly; and save us and help us, for all the kings of the Amorites who inhabit the hill country are gathered against us.

【10:7】So Joshua went up from Gilgal, he and all the people of war with him and all the mighty men of valor.

【10:8】And Jehovah said to Joshua, Do not be afraid of them, for I have given them into your ^ahand. No man among them will stand before you.

【10:9】So Joshua came upon them suddenly, for he journeyed from Gilgal all night long.

10:5^a
書九 2

10:6^a
書五 10
九 6

10:8^a
書二 24

10:5^a
Josh. 9:2

10:6^a
Josh. 5:10;
9:6

10:8^a
Josh. 2:24

【10:10】耶和華使他們在以色列人面前潰亂，在基遍大大的擊殺他們，沿着伯和崙的上坡路追趕他們，擊殺他們，直到亞西加和瑪基大。

【10:11】他們在以色列人面前逃跑，正在伯和崙下坡的時候，耶和華從天上降大冰雹在他們身上，直降到亞西加，打死他們。被^a冰雹打死的，比以色列人用刀殺死的還多。

【10:12】當耶和華將亞摩利人交付以色列人的日子，約書亞向耶和華¹禱告，在以色列人眼前說，日頭阿，你要停在基遍；月亮阿，你要止在亞雅崙谷。

【10:13】於是^a日頭停留，月亮止住，直等國民向敵人報了仇。這事豈不是寫在^b雅煞珥書上麼？日頭在天當中停住，不急速下落，約有一整日。

【10:14】在這日以前，這日以後，耶和華聽人的¹禱告，沒有像這日的，是因耶和華^a為以色列爭戰。

【10:10】And Jehovah threw them into a panic before Israel, and He struck them with a great stroke at Gibeon; and He pursued them on the way toward the ascent of Beth-horon; and He struck them as far as Azekah and Makkedah.

【10:11】And while they fled from before Israel, when they were on the descent of Beth-horon, Jehovah sent large stones upon them from heaven as far as Azekah, and they died. There were more who died because of the^a hailstones than the children of Israel slew with the sword.

【10:12】Then Joshua spoke to Jehovah on the day when Jehovah delivered up the Amorites before the children of Israel; and he said in the sight of Israel, Sun, be still over Gibeon; / And you, Moon, over the valley of Aijalon!

【10:13】And the^a sun was still, / And the moon stayed, / Until the nation avenged themselves of their enemies. Is it not written in the book of^b Jashar? And the sun stayed in the middle of the heavens, and it did not hurry to set for about a whole day.

【10:14】And there was never a day like that day, before it or after it, when Jehovah listened to the voice of a man; for Jehovah^a fought for Israel.

● 10:12¹ 直譯，說話。

● 10:14¹ 直譯，聲音。

10:11^a
參詩十八 12-13
賽三十 30
啓十六 21

10:13^a
哈三 11
參賽三八 8
王下二十 11
10:13^b
撒下一 18

10:14^a
出十四 14
申一 30
書十 42
二三 3, 10

10:11^a
cf. Psa. 18:12-13;
Isa. 30:30;
Rev. 16:21

10:13^a
Hab. 3:11;
cf. Isa. 38:8;
2 Kings 20:11
10:13^b
2 Sam. 1:18

10:14^a
Exo. 14:14;
Deut. 1:30;
Josh. 10:42;
23:3, 10

【10:15】約書亞和他所帶領的以色列眾人回到吉甲的營中。

【10:16】那五王逃跑，^a藏在瑪基大洞裏。

【10:17】有人告訴約書亞說，那五王已經找到了，都藏在瑪基大洞裏。

【10:18】約書亞說，你們把幾塊大石頭輓到洞口，派人在那裏看守他們。

【10:19】你們卻不可停下來，要追趕你們的仇敵，從後面擊殺他們；不要容他們進自己的城邑，因為耶和華你們的神已經把他們交在你們手裏。

【10:20】約書亞和以色列人大大的擊殺他們，直到將他們滅盡，但其中有些剩下的人，進了堅固的城；這事結束以後，

【10:21】眾百姓就安然回瑪基大營中，到約書亞那裏。沒有一人敢說話攻擊任何以色列人。

【10:22】約書亞說，打開洞口，將那五王從洞裏帶出來，領到我這裏。

【10:15】Then Joshua and all Israel with him returned to the camp at Gilgal.

【10:16】And these five kings fled and ^ahid themselves in the cave at Makkedah.

【10:17】And it was told to Joshua, saying, The five kings have been found, hidden in the cave at Makkedah.

【10:18】And Joshua said, Roll large stones over the mouth of the cave, and station men by it in order to keep them.

【10:19】But you, do not stay here; pursue after your enemies, and attack them from behind. Do not allow them to go to their cities, for Jehovah your God has given them into your hand.

【10:20】And when Joshua and the children of Israel finished striking them with a very great stroke until they were consumed, though there were some survivors of them who survived and went into the fortified cities,

【10:21】All the people returned to the camp, to Joshua at Makkedah, in peace. No one spoke against any of the children of Israel.

【10:22】Then Joshua said, Open the mouth of the cave, and bring those five kings out of the cave to me.

【10:23】眾人就這樣行，將那五王，就是耶路撒冷王、希伯崙王、耶末王、拉吉王、伊磯倫王，從洞裏帶出來，領到約書亞那裏。

【10:24】他們把那五王帶出來，領到約書亞那裏的時候，約書亞就召了以色列眾人來，對那些和他同去之兵丁的首領說，你們近前來，把^a腳踏在這些王的頸項上。他們就近前來，把腳踏在這些王的頸項上。

【10:25】約書亞對他們說，你們不要懼怕，也不要驚惶；應當剛強壯膽，因為耶和華必這樣待你們所要攻打的一切仇敵。

【10:26】隨後約書亞將這五王殺死，^a掛在五棵樹上；他們就在樹上直掛到晚上。

【10:27】日頭要落的時候，約書亞一吩咐，人就把屍首從樹上取下來，丟在他們藏過的洞裏，把幾塊大石頭放在洞口，直存到今日。

【10:23】 And they did so; and they brought those kings out of the cave to him: the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon.

【10:24】 And when they brought out those five kings to Joshua, Joshua called for all the men of Israel; and he said to the chiefs of the men of war who went with him, Come near; put your^a feet upon the necks of these kings. And they came near and put their feet upon their necks.

【10:25】 And Joshua said to them, Do not be afraid or dismayed; be strong and take courage, for thus will Jehovah do to all your enemies against whom you fight.

【10:26】 And Joshua struck them after that and put them to death, and he^a hung them on five trees; and they hung upon the trees until evening.

【10:27】 And when the sun set, Joshua commanded, and they took them down from the trees and threw them into the cave where they had hidden; and they put large stones over the mouth of the cave, which remain to this very day.

10:24^a
詩八 6~8
九 13
羅十六 20
林前十五 25, 27
弗一 22
來二 8

10:24^a
Psa. 8:6-8;
91:13;
Rom. 16:20;
1 Cor. 15:25, 27;
Eph. 1:22;
Heb. 2:8

10:26^a
書八 29

10:26^a
Josh. 8:29

2 毀滅在約但河西山地、
低陸三十一國的三十一個王，
並毀滅約但河東
西宏王管轄的希實本，
以及噩王管轄的巴珊
十 28 ~ 十二 24

**2. The Destruction of the Thirty-one Kings of
the Thirty-one Nations in the Hill Country and
the Lowland West of the Jordan and of Heshbon
under King Sihon and Bashan under King Og
East of the Jordan
10:28 – 12:24**

10:28^a
書六 21

【10:28】當日，約書亞奪了瑪基大，用刀擊殺城中的人和王；將其中一切¹人口^a盡行殺滅，沒有留下一個。他待瑪基大王，像從前待耶利哥王一樣。

【10:29】約書亞和他所帶領的以色列眾人從瑪基大往立拿去，攻打立拿。

【10:30】耶和華將立拿和立拿的王也交在以色列人手裏。約書亞用刀攻擊這城，擊殺了城中的一切人口，沒有留下一個。他待立拿王，像從前待耶利哥王一樣。

【10:31】約書亞和他所帶領的以色列眾人從立拿往拉吉去，對着拉吉安營，攻打這城。

【10:28】And Joshua captured Makkedah on that day, and he struck it and its king with the edge of the sword. He ^autterly destroyed them and every soul that was in it; he left no survivors. And he did to the king of Makkedah as he had done to the king of Jericho.

【10:29】Then Joshua and all Israel with him passed on from Makkedah to Libnah, and he fought with Libnah.

【10:30】And Jehovah delivered it also with its king into the hand of Israel. And he struck it with the edge of the sword, as well as every soul that was in it; he left no survivors in it. And he did to its king as he had done to the king of Jericho.

【10:31】Then Joshua and all Israel with him passed on from Libnah to Lachish, and he camped against it and fought against it.

10:28^a
Josh. 6:21

● 10:28¹ 人口，直譯，魂。全書同。

【10:32】耶和華將拉吉交在以色列人的手裏。第二天約書亞就奪了拉吉，用刀攻擊這城，擊殺了城中的一切人口，是照他向立拿一切所行的。

【10:33】那時^a基色王荷蘭上來幫助拉吉，約書亞就把他和他的民都擊殺了，沒有留下一個。

【10:34】約書亞和他所帶領的以色列眾人從拉吉往伊磯倫去，對着伊磯倫安營，攻打這城。

【10:35】當日就奪了城，用刀攻擊那城；那日，約書亞將城中的一切人口盡行殺滅，是照他向拉吉一切所行的。

【10:36】約書亞和他所帶領的以色列眾人從伊磯倫上^a希伯崙去，攻打這城，

【10:37】就奪了希伯崙，用刀攻擊那城，擊殺那城的王，又攻擊屬希伯崙的諸城邑，擊殺那些城邑中的人口，沒有留下一個，是照他向伊磯倫所行的；他把城和城中的一切人口盡行毀滅。

【10:32】And Jehovah delivered Lachish into the hand of Israel, and he captured it on the second day and struck it with the edge of the sword as well as every soul that was in it, just as he had done to Libnah.

【10:33】Then Horam the king of ^aGezer came up to help Lachish, and Joshua struck him and his people, so that he left him no survivor.

【10:34】Then Joshua and all Israel with him passed on from Lachish to Eglon, and they camped against it and fought against it.

【10:35】And they captured it on that day and struck it with the edge of the sword; and every soul that was in it he utterly destroyed on that day, just as he had done to Lachish.

【10:36】Then Joshua and all Israel with him went up from Eglon to ^aHebron, and they fought against it.

【10:37】And they captured it and struck it with the edge of the sword as well as its king and all its cities and every soul that was in it. He left no survivor, just as he had done to Eglon; but he utterly destroyed it and every soul that was in it.

10:33^a
書十六 10
士一 29
王上九 15-16

10:33^a
Josh. 16:10;
Judg. 1:29;
1 Kings 9:15-16

10:36^a
書十四 13-15
十五 13
士一 20

10:36^a
Josh. 14:13-15;
15:13;
Judg. 1:20

【10:38】約書亞和他所帶領的以色列眾人回到底璧，攻打這城，

【10:39】就奪了底璧和屬底璧的城邑，又擒獲底璧的王，用刀攻擊這些城，將城中的人口盡行殺滅，沒有留下一個。他待底璧和底璧王，像從前待希伯崙和立拿與立拿王一樣。

【10:40】這樣，約書亞擊殺全地的人，就是山地、南地、低陸、山坡的人，和那些地的諸王，沒有留下一個；他將凡有氣息的^a盡行殺滅，正如耶和華以色列的神所吩咐的。

【10:41】約書亞從加低斯巴尼亞攻擊到迦薩，又攻擊歌珊全地，直到基遍。

【10:42】約書亞一次就殺敗了這些王，奪了他們的地，因為耶和華以色列的神^a為以色列爭戰。

【10:43】於是約書亞和他所帶領的以色列眾人回到^a吉甲的營中。

【10:38】 Then Joshua and all Israel with him returned to Debir, and he fought against it.

【10:39】 And he captured it and its king and all its cities; and they struck them with the edge of the sword and utterly destroyed every soul that was in it; he left no survivor. As he had done to Hebron, and as he had done to Libnah and its king, so he did to Debir and its king.

【10:40】 Thus Joshua struck the whole land: the hill country and the Negev and the lowland and the slopes and all their kings; he left no survivor but^a utterly destroyed everything that breathed, as Jehovah the God of Israel had commanded.

【10:41】 And Joshua struck them from Kadesh-barnea even unto Gaza, and all the land of Goshen even unto Gibeon.

【10:42】 Now all these kings and their lands Joshua took at one time, for Jehovah the God of Israel^a fought for Israel.

【10:43】 Then Joshua and all Israel with him returned to the camp at^a Gilgal.

10:40^a
申二十 16-17
書十一 11

10:40^a
Deut. 20:16-17;
Josh. 11:11

10:42^a
書十 14

10:42^a
Josh. 10:14

10:43^a
書十 15

10:43^a
Josh. 10:15

約書亞記 第十一章

JOSHUA 11

11:1^a
士四 2

【11:1】夏瑣王^a耶賓聽見這事，就打發人去見¹瑪頓王約巴、伸崙王、押煞王，

【11:2】與北方山地、基尼烈南邊的亞拉巴、低陸、並西邊多珥高地的諸王；

【11:3】又去見東方和西方的迦南人，與山地的亞摩利人、赫人、比利洗人、耶布斯人，並黑門山根米斯巴地的希未人。

【11:4】這些王和他們的眾軍都出來，人數多如^a海邊的沙，並有許多馬匹戰車。

【11:5】^a這些王會合，來到米倫水邊，一同安營，要與以色列人爭戰。

11:4^a
創二二 17
三二 12
士七 12
撒上十三 5

11:5^a
書九 1

【11:1】And when^a Jabin the king of Hazor heard of this, he sent word to Jobab the king of¹Madon and to the king of Shimron and to the king of Achshaph

【11:2】And to the kings who were on the north in the hill country and in the Arabah south of Chinneroth and in the lowland and in the highland of Dor on the west;

【11:3】To the Canaanites on the east and on the west; and the Amorites, the Hittites, the Perizzites, and the Jebusites in the hill country; and the Hivites under Hermon in the land of Mizpah.

【11:4】And they went out, they and all their camps with them, a people as great as the^a sand on the seashore in number, and very many horses and chariots.

【11:5】And^a all these kings met together, and they came and camped together at the waters of Merom to fight with Israel.

11:1^a
Judg. 4:2

11:4^a
Gen. 22:17;
32:12;
Judg. 7:12;
1 Sam. 13:5

11:5^a
Josh. 9:1

● 11:1¹ 七十士希臘文譯本作，米倫。（參5，7。）

11:1¹ (Madon) The Septuagint reads, Merom (cf. vv. 5, 7).

11:6^a
出二三 31
士四 7
七 7
王上二十 28
11:6^b
申二十 1
書十七 16, 18
士一 19
四 3
參詩二十 7

【11:6】耶和華對約書亞說，你不要因他們懼怕，因為明日這時，我必將他們^a交付以色列人全然殺了。你要砍斷他們馬的蹄筋，用火焚燒他們的^b戰車。

【11:7】於是約書亞與他所率領的一切兵丁，在米倫水邊猛然向前攻打他們。

【11:8】耶和華將他們交在以色列人手裏，以色列人就擊殺他們，追趕他們到西頓大城，到密斯利弗瑪音，直到東邊的米斯巴谷，將他們擊殺，直到一個也沒有留下。

【11:9】約書亞照耶和華對他所說的待他們，砍斷他們馬的蹄筋，用火焚燒他們的戰車。

【11:10】當時，約書亞轉回奪了夏瑣，用刀擊殺夏瑣王；因為夏瑣先前在這諸國中是為首的。

【11:11】以色列人用刀擊殺城中的人口，將他們盡行殺滅；凡有氣息的沒有留下一個。約書亞又用火^a焚燒夏瑣。

【11:6】Then Jehovah said to Joshua, Do not be afraid because of them, for tomorrow at this time I will^a deliver all of them up slain before Israel. You shall hamstring their horses and burn their^b chariots with fire.

【11:7】So Joshua and all the people of war with him went against them at the waters of Merom suddenly, and they fell on them.

【11:8】And Jehovah delivered them into the hand of Israel, and they struck them and pursued them to Great Sidon and to Misrephoth-maim and to the valley of Mizpeh eastward. And they struck them until no survivor was left to them.

【11:9】So Joshua did to them according to what Jehovah had spoken to him; he hamstrung their horses and burned their chariots with fire.

【11:10】Then Joshua returned at that time and took Hazor, and he struck its king with the sword; for Hazor had formerly been the head of all these kingdoms.

【11:11】And they struck every soul that was in it with the edge of the sword, utterly destroying it; nothing that breathed was left. And he^a burned Hazor with fire.

11:6^a
Exo. 23:31;
Judg. 4:7;
7:7;
1 Kings 20:28
11:6^b
Deut. 20:1;
Josh. 17:16, 18;
Judg. 1:19;
4:3;
cf. Psa. 20:7

11:11^a
申十三 16
書八 28

11:11^a
Deut. 13:16;
Josh. 8:28

【11:12】約書亞奪了這些王的一切城邑，擒獲其中的諸王，用刀擊殺他們，將他們盡行殺滅，正如耶和華僕人摩西所吩咐的。

【11:13】至於立在山崗上的城，除了夏瑣以外，以色列人都沒有焚燒；約書亞只將夏瑣焚燒了。

【11:14】那些城邑所有的財物和牲畜，以色列人都取為自己的掠物；惟有一切的人都用刀^a擊殺，直到殺盡；凡有氣息的沒有留下一個。

【11:15】耶和華怎樣吩咐祂僕人摩西，摩西就照樣吩咐約書亞，約書亞也照樣行；凡耶和華所吩咐摩西的，約書亞沒有一件不辦妥的。

【11:16】於是約書亞奪了那全地，就是^a山地、全南地、歌珊全地、低陸、亞拉巴、以色列的山地、和山下的低陸，

【11:17】從上西珥去的哈拉山，直到黑門山下利巴嫩谷的巴力迦得；他擒獲了那些地的諸王，將他們殺死。

【11:18】約書亞和這諸王爭戰了許多年日。

【11:12】And all the cities of these kings with all their kings, Joshua took; and he struck them with the edge of the sword and utterly destroyed them, as Moses the servant of Jehovah had commanded.

【11:13】However as for all the cities that stood on their mounds, Israel burned none of them except Hazor alone; Joshua burned it.

【11:14】And all the spoil of these cities and the cattle, the children of Israel took as their plunder; but they^a struck every man with the edge of the sword until they had destroyed them; they left nothing that breathed.

【11:15】As Jehovah had commanded Moses His servant, so Moses commanded Joshua, and so Joshua did; he left nothing undone of all that Jehovah had commanded Moses.

【11:16】So Joshua took all that land, the^a hill country and all the Negev and all the land of Goshen and the lowland and the Arabah and the hill country of Israel and its lowland;

【11:17】From Mount Halak, which goes up to Seir, unto Baal-gad in the valley of Lebanon under Mount Hermon. And he took all their kings and struck them and put them to death.

【11:18】Joshua made war with all these kings a long time.

11:14^a
申七 2

11:14^a
Deut. 7:2

11:16^a
書十二 8

11:16^a
Josh. 12:8

11:19^a
書九 3

【11:19】除了住在^a基遍的希未人之外，沒有一城與以色列人講和的，都是以色列人爭戰奪來的。

11:20^a
參出四 21
11:20^b
申二十 16-17

【11:20】因為這是¹出於耶和華，是要使他們^a心裏剛硬，來與以色列人爭戰，好將他們盡都毀滅，使他們不蒙憐憫，卻被^b滅絕，正如耶和華所吩咐摩西的。

11:21^a
民十三 22
申一 28
書十五 13-14

【11:21】當時約書亞來到，將住山地、希伯崙、底璧、亞拿伯、猶大全山地、以色列全山地，所有的^{1a}亞納人剪除了；約書亞將他們和他們的城邑盡都毀滅。

11:22^a
撒十七 4

【11:22】在以色列人的地沒有留下一個亞納人，只在迦薩、^a迦特、和亞實突有留下的。

11:23^a
參民三四 2-12
11:23^b
書十四 15
二三 1
士三 11

【11:23】這樣，約書亞照着耶和華對摩西所說的一切話，奪了那全^a地，就按着以色列支派的家族將地分給他們為業。於是那地^b太平，沒有爭戰了。

● 11:20¹ 這指明毀滅三十一國的三十一個王，是照着神的心意。參出九 12 與註。

● 11:21¹ 見民十三 33 與註。

【11:19】There was not a city that made peace with the children of Israel except the Hivites, the inhabitants of^aGibeon; they took all in battle.

【11:20】For it was¹of Jehovah to^aharden their heart to meet Israel in battle so that He might utterly destroy them and that they might not receive mercy but be^bdestroyed as Jehovah commanded Moses.

【11:21】And Joshua went at that time and cut off the^{1a}Anakim from the hill country, from Hebron, from Debir, from Anab, and from all the hill country of Judah and all the hill country of Israel; Joshua utterly destroyed them with their cities.

【11:22】None of the Anakim were left in the land of the children of Israel; only in Gaza, ^aGath, and Ashdod did some remain.

【11:23】So Joshua took the whole^aland according to all that Jehovah had spoken to Moses; and Joshua gave it as an inheritance to Israel according to their divisions by their tribes. And the land had^brest from war.

11:20¹ (of) This indicates that the destruction of the thirty-one kings of the thirty-one nations was according to God's intention. Cf. Exo. 9:12 and note.

11:21¹ (Anakim) See Num. 13:33 and note.

11:19^a
Josh. 9:3

11:20^a
cf. Exo. 4:21
11:20^b
Deut. 20:16-17

11:21^a
Num. 13:22;
Deut. 1:28;
Josh. 15:13-14

11:22^a
1 Sam. 17:4

11:23^a
cf. Num. 34:2-12
11:23^b
Josh. 14:15;
23:1;
Judg. 3:11

約書亞記 第十二章

12:1^a
民二—13, 24
申三 8-9

【12:1】以色列人在約但河外向日出之地，就是從^a亞嫩河直到黑門山，並東邊的全亞拉巴，擊殺了那地的二王，得了他們的地；

12:2^a
民二—21-26
申二 32-33
三 6

【12:2】這二王，有住希實本之亞摩利人的王^a西宏；他所管之地是從亞嫩河邊的亞羅珥並河谷中的城，就是基列的一半，直到亞捫人的境界雅博河，

12:3^a
申三 17

【12:3】與東邊的^a亞拉巴，直到基尼烈海，又到亞拉巴的海，就是鹽海的東邊，向着伯耶西末，向南直到昆斯迦的山根。

12:4^a
民二—33-35
申三 10

【12:4】又有巴珊王^a噩的境界；他是¹利乏音人所剩下的，住在亞斯他錄和以得來，

JOSHUA 12

【12:1】Now these are the kings of the land whom the children of Israel struck and whose land they possessed across the Jordan toward the rising of the sun from the river^a Arnon to Mount Hermon and all the eastern Arabah:

【12:2】^aSihon the king of the Amorites, who dwelt in Heshbon and ruled from Aroer, which is on the edge of the river Arnon, and from the city in the middle of the river valley, that is, half of Gilead even unto the river Jabbok, the border of the children of Ammon;

【12:3】And the eastern^a Arabah unto the Sea of Chinneroth, even unto the eastern side of the sea of the Arabah, the Salt Sea, toward Beth-jeshimoth, that is, southward to the foot of the slopes of Pisgah;

【12:4】And the territory of^a Og the king of Bashan, one of the remnant of the¹ Rephaim, who dwelt in Ashtaroth and Edrei,

12:1^a
Num. 21:13, 24;
Deut. 3:8-9

12:2^a
Num. 21:21-26;
Deut. 2:32-33;
3:6

12:3^a
Deut. 3:17

12:4^a
Num. 21:33-35;
Deut. 3:10

● 12:4¹ 巨人的一族。（申三 11。）

12:4¹ (Rephaim) A race of giants (Deut. 3:11).

【12:5】管轄黑門山、撒迦、全巴珊，直到基述人和瑪迦人的境界，就是基列的一半，直到希實本王西宏的境界。

【12:6】耶和華的僕人摩西和以色列人擊殺了這二王；耶和華的僕人摩西將他們的地賜給^a流便人、迦得人、和瑪拿西半支派的人爲業。

【12:7】約書亞和以色列人在約但河西，從利巴嫩谷的巴力迦得，直到上西珥去的哈拉山，擊殺了那地的諸王；約書亞就將那地按着^a以色列支派的家族分給他們爲業，

【12:8】就是赫人、亞摩利人、迦南人、比利洗人、希未人、耶布斯人的^a山地、低陸、亞拉巴、山坡、曠野和南地。

【12:9】那地的諸王：一個是^a耶利哥王，一個是靠近伯特利的^b艾城王，

【12:5】And ruled over Mount Hermon and Salecah and all Bashan to the border of the Geshurites and the Maacathites, that is, half of Gilead, to the border of Sihon the king of Heshbon.

【12:6】Moses the servant of Jehovah and the children of Israel struck them. And Moses the servant of Jehovah gave¹this land as a possession to the^aReubenites and the Gadites and the half-tribe of Manasseh.

【12:7】And these are the kings of the land whom Joshua and the children of Israel struck across the Jordan on the west, from Baal-gad in the valley of Lebanon unto Mount Halak, which goes up to Seir; and Joshua gave this land to the^atribes of Israel as a possession according to their divisions,

【12:8】The land that is in the^ahill country and in the lowland and in the Arabah and on the slopes and in the wilderness and in the Negev — the Hittites, the Amorites, and the Canaanites; the Perizzites, the Hivites, and the Jebusites.

【12:9】The king of^aJericho, one; / The king of^bAi, which is by Bethel, one;

12:6^a
Num. 32:29;
Deut. 3:12;
Josh. 13:8

12:7^a
Josh. 11:23;
18:10

12:8^a
Josh. 9:1

12:9^a
Josh. 6:2
12:9^b
Josh. 8:29

12:6¹ (this) Lit., it. So also in v. 7.

12:6^a
民三二 29
申三 12
書十三 8

12:7^a
書十一 23
十八 10

12:8^a
書九 1

12:9^a
書六 2
12:9^b
書八 29

12:10^a
書十 23

【12:10】一個是^a耶路撒冷王，一個是希伯崙王，

【12:10】The king of ^aJerusalem, one; / The king of Hebron, one;

12:10^a
Josh. 10:23

【12:11】一個是耶末王，一個是拉吉王，

【12:11】The king of Jarmuth, one; / The king of Lachish, one;

12:12^a
書十 33

【12:12】一個是伊磯倫王，一個是^a基色王，

【12:12】The king of Eglon, one; / The king of ^aGezer, one;

12:12^a
Josh. 10:33

12:13^a
書十 38-39

【12:13】一個是^a底璧王，一個是基德王，

【12:13】The king of ^aDebir, one; / The king of Geder, one;

12:13^a
Josh. 10:38-39

【12:14】一個是何珥瑪王，一個是亞拉得王，

【12:14】The king of Hormah, one; / The king of Arad, one;

12:15^a
書十 29-30

【12:15】一個是^a立拿王，一個是亞杜蘭王，

【12:15】The king of ^aLibnah, one; / The king of Adullam, one;

12:15^a
Josh. 10:29-30

【12:16】一個是瑪基大王，一個是伯特利王，

【12:16】The king of Makkedah, one; / The king of Bethel, one;

【12:17】一個是他普亞王，一個是希弗王，

【12:17】The king of Tappuah, one; / The king of Hopher, one;

【12:18】一個是亞弗王，一個是¹拉沙崙王，

【12:18】The king of Aphek, one; / The king of ¹Lasharon, one;

● 12:18¹ 或，沙崙。

12:18¹ (Lasharon) Or, Sharon.

12:19^a
書十一 1, 10

【12:19】一個是瑪頓王，一個是^a夏瑣王，

【12:20】一個是伸崙米崙王，一個是押煞王，

12:21^a
書十七 11

【12:21】一個是他納王，一個是^a米吉多王，

【12:22】一個是基低斯王，一個是迦密的約念王，

【12:23】一個是多珥高地的多珥王，一個是吉甲的戈印王，

【12:24】一個是得撒王；共計三十一個王。

約書亞記 第十三章

叁 拈鬮分配美地

十三 1 ~ 二二 34

一 有待取得為業之地

十三 1 ~ 7

13:1^a
書二三 1
參書十四 10

【13:1】約書亞^a年紀老邁，耶和華對他說，你年紀老邁了，還有許多剩下的地有待取得；

【12:19】The king of Madon, one; / The king of^aHazor, one;

【12:20】The king of Shimron-meron, one; / The king of Achshaph, one;

【12:21】The king of Taanach, one; / The king of^aMegiddo, one;

【12:22】The king of Kedesh, one; / The king of Jokneam in Carmel, one;

【12:23】The king of Dor in the highland of Dor, one; / The king of Gaiim of Gilgal, one;

【12:24】The king of Tirzah, one. / Thirty-one kings in all.

JOSHUA 13

III. Allotting the Good Land

13:1 — 22:34

A. The Land Remaining to Be Possessed

13:1-7

【13:1】Now Joshua was^a old and advanced in age; and Jehovah said to him, You are old and advanced in age, and very much of the land remains to be possessed.

12:19^a
Josh. 11:1, 10

12:21^a
Josh. 17:11

13:1^a
Josh. 23:1;
cf. Josh. 14:10

【13:2】所剩下的地有非利士人的全境和基述人的全地，

【13:3】從埃及前的西曷河往北，直到以革倫的境界，（這就算為迦南人的地，）那裏有非利士人^a五個首領所管的迦薩人、亞實突人、亞實基倫人、迦特人、以革倫人；並有亞衛人之地，

【13:4】這地是在南方；又有迦南人的全地，並屬西頓人的米亞拉，直到^a亞摩利人邊界的亞弗；

【13:5】還有迦巴勒人之地，並向日出的全利巴嫩，就是從黑門山根的巴力迦得，直到^a哈馬口；

【13:6】從利巴嫩直到米斯利弗瑪音，山地的一切居民，就是所有的西頓人。我必親自將他們從以色列人面前^a趕出去；你只管照我所吩咐的，將這地^{1b}拈鬮分給以色列人為業。

● 13:6¹ 神吩咐約書亞拈鬮分配甚至還未據有的地，因為在神眼中，那地全是給以色列人的。

【13:2】 This is the land that remains: all the regions of the Philistines and all that of the Geshurites,

【13:3】 From the Shihor, which is before Egypt, unto the border of Ekron on the north (this is considered to be Canaanite), with ^afive lords of the Philistines: the Gazite and the Ashdodite, the Ashkelonite, the Gittite, and the Ekronite; and that of the Avvim

【13:4】 In the south; all the land of the Canaanites, and Mearah, which belongs to the Sidonians, unto Aphek at the border of the ^aAmorites;

【13:5】 And the land of the Gebalites and all Lebanon toward the rising of the sun, from Baal-gad under Mount Hermon to the entrance of ^aHamath;

【13:6】 All the inhabitants of the hill country from Lebanon to Misrephoth-maim, all the Sidonians. I Myself will ^adrive them out before the children of Israel; nevertheless ^{1b}allot it to Israel as an inheritance as I have commanded you.

13:6¹ (allot) God commanded Joshua to allot even the land that had not yet been possessed, because in God's eyes all the land was for Israel.

13:3^a
士三

13:4^a
士三 34-36

13:5^a
民三四 8

13:6^a
出二三 30-31
參書二三 13
士二 21-23

13:6^b
書二三 4

13:3^a
Judg. 3:3

13:4^a
Judg. 1:34-36

13:5^a
Num. 34:8

13:6^a
Exo. 23:30-31;
cf. Josh. 23:13;
Judg. 2:21-23

13:6^b
Josh. 23:4

【13:7】現在你要把這地¹分給^a九個支派和瑪拿西半個支派為業。

二 約但河東之地 已由摩西分給兩個半支派 十三 8 ~ 十四 3 上

【13:8】^a流便人和迦得人已經同¹瑪拿西另半個支派，受了摩西在約但河東所賜給他們的產業，是照着耶和華的僕人摩西所賜給他們的，

● 13:7¹ 十三~二二章提供了據有並享受那地的細節；那地豫表包羅萬有的基督。（見申八 7 註 1。）拈鬮分地的內在意義，乃是據有那地的人各不相同。這指明對基督（美地的實際—西—12）的經歷，在神子民中間是不同的。因為各支派有所不同，神在祂的智慧裏就照着他們的所是，將特定的一分地分配給不同的支派。（創四九 3 ~ 28 與註。）拈鬮分地這豫表的應驗，見於一個事實：所有在基督裏的信徒都有同一位基督，但他們卻照着各自的所是，經歷這一位基督不同的方面。（羅十二 3 ~ 4，弗四 7。）參利一 14 註 1 與三 1 註 2。

● 13:8¹ 瑪拿西另半個支派，直譯，他。

【13:7】And now ¹divide this land as an inheritance to the ^anine tribes and the half-tribe of Manasseh.

B. The Land East of the Jordan Allotted to the Two and a Half Tribes by Moses 13:8 — 14:3a

【13:8】With ¹the other half-tribe of Manasseh the ^aReubenites and the Gadites received their inheritance, which Moses gave to them across the Jordan on the east, as Moses the servant of Jehovah gave to them:

13:7¹ (divide) Chapters 13–22 provide the detailed way to possess and enjoy the land, which is a type of the all-inclusive Christ (see note 7¹ in Deut. 8). The intrinsic significance of the allotment of the land is that the possessors of the land are different from each other. This indicates that the experience of Christ, who is the reality of the good land (Col. 1:12), among God's people is not the same. Because the tribes were different, in His wisdom God allotted the different tribes particular portions of the land according to what they were (Gen. 49:3-28 and notes). The fulfillment of the type of the allotment of the land is seen in the fact that all the believers in Christ possess the same Christ, but they experience the one Christ in different ways according to what they are (Rom. 12:3-4; Eph. 4:7). Cf. notes 14¹ in Lev. 1 and 1² in Lev. 3.

13:8¹ (the) Lit., him the Reubenites...

【13:9】就是從亞嫩河邊的^a亞羅珥，以及河谷中間的城，並由米底巴到底本的全高原，

【13:10】和在希實本作王之亞摩利人的王西宏的諸城，直到亞捫人的邊界；

【13:11】又有基列地，連同基述人和瑪迦人的地界，並全黑門山和全巴珊，直到撒迦；

【13:12】還有巴珊王噩的全國，他在亞斯他錄和以得來作王；（他是利乏音人所剩下僅存的；）摩西把這些地的人都^a擊殺、趕逐了。

【13:13】以色列人卻沒有趕逐基述人和瑪迦人；基述人和瑪迦人仍住在以色列中，直到今日。

【13:14】只是利未支派，摩西沒有把^a產業給他們；他們的產業乃是獻與耶和華以色列神的¹火祭，正如耶和華對他所說的。

● 13:14¹ 見民十八 9 註 1，21 註 1 與 28 註 1。

【13:9】From ^aAroer, which is on the edge of the river Arnon, and from the city, which is in the middle of the river valley, and all the tableland from Medeba to Dibon;

【13:10】And all the cities of Sihon the king of the Amorites, who reigned in Heshbon, unto the border of the children of Ammon;

【13:11】And Gilead with the territory of the Geshurites and the Maacathites, and all Mount Hermon and all Bashan unto Salecah;

【13:12】All the kingdom of Og in Bashan, who reigned in Ashtaroth and in Edrei (he was left of the remnant of the Rephaim); and Moses ^astruck them and dispossessed them.

【13:13】Yet the children of Israel did not dispossess the Geshurites and the Maacathites, but Geshur and Maacath dwell in the midst of Israel to this day.

【13:14】However to the tribe of Levi he did not give an ^ainheritance; the ¹offerings of Jehovah the God of Israel by fire are their inheritance, as He had spoken to him.

13:14¹ (offerings) See notes 9¹, 21¹, and 28¹ in Num. 18.

【13:15】摩西按着流便子孫支派的家
族，把產業給了他們。

【13:16】他們的境界是從亞嫩河邊的^a
亞羅珥，以及河谷中間的城，並靠近
米底巴的全高原起；

【13:17】還有希實本並高原上屬希實本的
各城，就是底本、巴末巴力、伯巴力勉、

【13:18】雅雜、基底莫、米法押、

【13:19】基列亭、西比瑪、谷中山上的
細列哈沙轄、

【13:20】伯毘珥、毘斯迦山坡、伯耶西末；

【13:21】就是高原的各城，以及亞摩利
人的王西宏的全國；這西宏曾在希實
本作王，摩西把他和米甸的首領以未、
利金、蘇珥、戶珥、利巴^a擊殺了，這
些都是西宏所設立，住在那地的首領。

【13:15】And Moses gave an inheritance to the tribe of
the children of Reuben according to their families.

【13:16】And for them the border was from^a Aroer,
which is on the edge of the river Arnon, and from the
city, which is in the middle of the river valley, and all
the tableland by Medeba;

【13:17】Heshbon and all its cities which are in the
tableland: Dibon and Bamoth-baal and Beth-baal-meon

【13:18】And Jahaz and Kedemoth and Mephaath

【13:19】And Kiriathaim and Sibmah and Zereth-
shahar on the mountain of the valley

【13:20】And Beth-peor and the slopes of Pisgah and
Beth-jeshimoth;

【13:21】That is, all the cities of the tableland and all
the kingdom of Sihon the king of the Amorites, who
reigned in Heshbon and whom Moses^a struck with the
leaders of Midian: Evi and Rekem and Zur and Hur
and Reba, the princes of Sihon who inhabited the land.

13:16^a
書十三 9
申二 36

13:16^a
Josh. 13:9;
Deut. 2:36

13:21^a
民三一 8

13:21^a
Num. 31:8

【13:22】那時以色列人在所殺的人中，
也用刀殺了比珥的兒子占卜者巴蘭。

【13:23】流便人的境界是以約但河為
界。以上是流便子孫按着家族所得為
業的諸城，並屬城的村莊。

【13:24】摩西按着迦得支派，迦得子孫
的家族，把產業給了他們。

【13:25】他們的境界是雅謝和基列的各
城，並亞捫人的一半地，直到拉巴前
的亞羅珥；

【13:26】從希實本到拉抹米斯巴和比多
寧，又從^a瑪哈念到底璧的邊界；

【13:27】還有谷中的伯亞蘭、伯寧拉、
疎割、撒分，就是希實本王西宏國中
的餘地；以約但河為界，直到基尼烈
海的盡頭，都在約但河東。

【13:28】以上是迦得子孫按着家族所得
為業的諸城，並屬城的村莊。

【13:22】And Balaam the son of Beor, who practiced
divination, the children of Israel slew with the sword
with those of them who were already slain.

【13:23】And the border of the children of Reuben was
the Jordan and its border. This is the inheritance of
the children of Reuben according to their families, the
cities with their villages.

【13:24】And Moses gave an inheritance to the tribe of
Gad, to the children of Gad, according to their families.

【13:25】And for them the border was Jazer and all the
cities of Gilead, and half the land of the children of
Ammon to Aroer, which is before Rabbah;

【13:26】And from Heshbon to Ramath-mizpeh and
Betonim; and from^a Mahanaim to the border of Debir;

【13:27】And in the valley Beth-haram and Beth-nimrah
and Succoth and Zaphon, the rest of the kingdom of Sihon
the king of Heshbon; the Jordan and its border to the end
of the Sea of Chinnereth, across the Jordan on the east.

【13:28】This is the inheritance of the children of Gad
according to their families, the cities with their villages.

13:26^a
創三二 2
撒下二 8, 12
十七 24

13:26^a
Gen. 32:2;
2 Sam. 2:8, 12;
17:24

【13:29】摩西把產業給了瑪拿西半支派，是按着瑪拿西子孫半支派的家族所給的。

【13:30】他們的境界是從瑪哈念起，包括全巴珊，就是巴珊王噩的全國，並在巴珊、^{1a}睚珥的一切²村落，共六十座城；

【13:31】還有基列的一半，並亞斯他錄和以得來，就是屬巴珊王噩國的二城，是按着家族給瑪拿西的兒子瑪吉的子孫，就是給瑪吉的一半子孫。

【13:32】以上是摩西在約但河東對着耶利哥的摩押平原所分給他們的產業。

【13:33】只是利未支派，摩西沒有把^a產業給他們；¹耶和華以色列的神是他們的產業，正如耶和華對他們所說的。

● 13:30¹ 睚珥的一切村落，或，全哈倭特睚珥。
(參民三二 41。)

● 13:30² 原文意，帳棚村。

● 13:33¹ 見民十八 20 註 1。

【13:29】And Moses gave an inheritance to the half-tribe of Manasseh; and it was for the half-tribe of the children of Manasseh according to their families.

【13:30】And their border was from Mahanaim and all Bashan, all the kingdom of Og the king of Bashan, and all the ^{1a}tent villages of Jair, which are in Bashan, sixty cities;

【13:31】And half of Gilead, and Ashtaroth and Edrei, cities of the kingdom of Og in Bashan, were for the children of Machir the son of Manasseh, for half of the children of Machir, according to their families.

【13:32】These are what Moses gave as inheritances in the plains of Moab across the Jordan at Jericho to the east.

【13:33】But to the tribe of Levi Moses did not give an ^ainheritance; ¹Jehovah the God of Israel is their inheritance, as He had spoken to them.

13:30¹ (tent) Or, Havvoth-jair (cf. Num. 32:41).

13:33¹ (Jehovah) See note 20¹ in Num. 18.

13:30^a
參民三二 41
申三 14
代上二 23

13:33^a
民十八 20-24
申十 9
十八 1-2
書十三 14
十四 3-4
十八 7

13:30^a
cf. Num. 32:41;
Deut. 3:14;
1 Chron. 2:23

13:33^a
Num. 18:20-24;
Deut. 10:9;
18:1-2;
Josh. 13:14;
14:3-4;
18:7

約書亞記 第十四章

【14:1】 以下是以色列人在迦南地所得的 ^a產業，就是 ^b祭司以利亞撒和嫩的兒子約書亞，並以色列人各支派宗族的首領所分給他們的；

【14:2】 乃是照耶和華藉摩西所吩咐的，把產業 ^{1a}拈鬮分給九個半支派。

【14:3 上】 原來摩西在約但河東，已經把產業給了那 ^a兩個半支派；

三 利未支派沒有分得土地 十四 3 下～5

● 14:2¹ 美地是以拈鬮的方式分給各支派的。在本書，分地是憑拈鬮。（十八 6，8，10。）拈鬮的結果乃是照着神豫先命定的。例如，照着神的命定，耶路撒冷和周圍地區是為着猶大，（十五 63，）基督要從其中而出。（彌五 2，來七 14。）但這仍必須藉着拈鬮纔得以實現。神命定的手在拈鬮的事上指引其結果。（箴十六 33。）因此，分地不在於約書亞或大祭司，乃單單在於神。結果，各支派沒有理由對分得的地有所埋怨。拈鬮分地的方法是公平的，這使每個人服下來。

JOSHUA 14

【14:1】 And these are what the children of Israel received as ^ainheritances in the land of Canaan, which ^bEleazar the priest and Joshua the son of Nun and the heads of the fathers' houses of the tribes of the children of Israel gave to them as inheritances,

【14:2】 By the ^{1a}lot of their inheritance, as Jehovah commanded through Moses for the nine tribes and the half-tribe.

【14:3a】 For Moses had given the inheritance of the ^atwo tribes and the half-tribe across the Jordan;

C. No Land Allotted to the Tribe of Levi 14:3b-5

14:2¹ (lot) The way the good land was divided among the different tribes was by casting lots. In this book the word lot is used in the sense of casting lots (18:6, 8, 10). The outcome of the casting of lots was according to what God had foreordained. For example, according to God's ordination, Jerusalem and the surrounding district were for Judah (15:63), out of whom Christ would come (Micah 5:2; Heb. 7:14). Nevertheless, this still had to be realized by the casting of lots. God's ordaining hand was present in the casting of lots to direct the result (Prov. 16:33). Thus, the dividing of the land did not depend on Joshua or on the high priest but only on God. As a result, there was no ground for the tribes to complain about the portion of the land allotted to them. The way of allotting the land was fair, and it caused everyone to be subdued.

14:1^a
詩七八 55
徒十三 19
七 45
14:1^b
民三四 17
書十七 4
十九 51
二一 1

14:2^a
民二六 46
三四 13

14:3^a
書十三 8

14:1^a
Psa. 78:55;
Acts 13:19;
7:45
14:1^b
Num. 34:17;
Josh. 17:4;
19:51;
21:1

14:2^a
Num. 26:56;
34:13

14:3^a
Josh. 13:8

14:3^b
書十三 14, 33

【14:3 下】只是在他們中間，沒有把產業給 ^b利未人。

14:4^a
民三五 3
書二一 2

【14:4】因為約瑟的子孫是兩個支派，就是瑪拿西和以法蓮，所以在那地沒有把一分地業給利未人，但給他們 ^a城邑居住，並城邑的郊野，可以牧養他們的牲畜，安置他們的財物。

【14:5】耶和華怎樣吩咐摩西，以色列人就照樣行，把地分了。

四 猶大支派分得之地 十四 6 ~ 十五 63

14:6^a
民三二 12
十四 6
14:6^b
民十四 24, 30
申一 36, 38

【14:6】那時，猶大人來到吉甲見約書亞；基尼洗人耶孚尼的兒子 ^a迦勒對約書亞說，耶和華在加低斯巴尼亞對 ¹神人摩西所說關於我和你的 ^b話，你都知道了。

14:7^a
民十三 26

【14:7】耶和華的僕人摩西從加低斯巴尼亞打發我窺探這地，那時我正四十歲；我按着心裏的真誠向他 ^a回報。

【14:3b】but to the ^bLevites he did not give an inheritance among them.

【14:4】For the children of Joseph were two tribes, Manasseh and Ephraim; and they gave no portion to the Levites in the land, but only ^acities to dwell in with their pasture lands for their cattle and their substance.

【14:5】As Jehovah had commanded Moses, so the children of Israel did; thus they divided the land.

D. The Land Allotted to the Tribe of Judah 14:6 — 15:63

【14:6】Then the children of Judah approached Joshua in Gilgal; and ^aCaleb the son of Jephunneh the Kenizzite said to him, You know the ^bword that Jehovah spoke to Moses the man of God concerning me and concerning you in Kadesh-barnea.

【14:7】I was forty years old when Moses the servant of Jehovah sent me out from Kadesh-barnea to spy out the land; and I ^areturned such a word to him as was genuinely upon my heart.

14:3^b
Josh. 13:14, 33

14:4^a
Num. 35:3;
Josh. 21:2

14:6^a
Num. 32:12;
14:6

14:6^b
Num. 14:24, 30;
Deut. 1:36, 38

14:7^a
Num. 13:26

● 14:6¹ 直譯，屬神的人。

14:8^a
申一 28
參民十三 31-33

14:8^b
民十四 24
申一 36

14:9^a
申十一 24
書一 3

【14:8】然而，同我上去的眾弟兄使百姓的心^a融化；但我專一^b跟從耶和華我的神。

【14:9】當日摩西起誓說，你腳所^a踏之地必定歸你和你的子孫永遠爲業，因爲你專一跟從耶和華我的神。

【14:10】現在，看哪，自從耶和華對摩西說這話的時候，耶和華照祂所說的使我存活這四十五年；其間以色列人在曠野行走。看哪，現今我八十五歲了。

【14:11】今天我還是^a強壯，像摩西打發我去的那天一樣；無論是爭戰，是出入，我的力量那時如何，現在還是如何。

【14:12】現在求你將耶和華那日所說的這山地給我；因爲那日你也曾聽見那裏有^{1a}亞納人，並寬大堅固的城邑。或者耶和華與我同在，我就把他們趕出去，正如耶和華所說的。

● 14:12¹ 見民十三 33 與註。

【14:8】However my brothers who went up with me made the people's heart^a melt, but I fully^b followed Jehovah my God.

【14:9】And Moses swore on that day, saying, Surely the land on which your foot has^a trodden will be an inheritance to you and to your children forever, for you have fully followed Jehovah my God.

【14:10】And now, look, Jehovah has kept me alive, as He said, for these forty-five years, since the time Jehovah spoke this word to Moses while Israel walked through the wilderness. And now, look, today I am eighty-five years old.

【14:11】Today I am still as^a strong as I was on the day Moses sent me out; as my strength was then, so my strength is now, for battle and for going out and coming in.

【14:12】Now therefore give me this hill country, of which Jehovah spoke on that day, for you heard on that day that the^{1a} Anakim were there with great fortified cities. It may be that Jehovah will be with me, and I will dispossess them, as Jehovah said.

14:8^a
Deut. 1:28;
cf. Num. 13:31-33

14:8^b
Num. 14:24;
Deut. 1:36

14:9^a
Deut. 11:24;
Josh. 1:3

14:11^a
cf. Deut. 34:7

14:12^a
Num. 13:28, 33

14:12¹ (Anakim) See Num. 13:33 and note.

14:13^a
書十 36-37
十五 13
二一 11-12
士一 20
參代上六 55-56

【14:13】於是約書亞爲耶孚尼的兒子迦勒祝福，將 ^{1a} 希伯崙給他爲業。

【14:14】所以希伯崙作了基尼洗人耶孚尼的兒子迦勒的產業，直到今日，因爲他專一跟從耶和華以色列的神。

【14:15】希伯崙從前名叫基列亞巴。（亞巴是亞納族中最偉大的人。）於是那地太平，沒有爭戰了。

約書亞記 第十五章

15:1^a
1-4;
民三四 3-5

【15:1】^a 猶大子孫支派按着家族拈鬮所得之地是在儘南邊，到以東的邊界，向南直到尋的曠野。

【15:2】他們的南界是從鹽海的盡頭，就是從朝南的海灣起，

【15:3】通到亞克拉濱坡的南邊，接連到尋，上到加低斯巴尼亞的南邊，又經過希斯崙，上到亞達珥，繞過甲加，

● 14:13¹ 意，交通，來往，或友誼。

【14:13】 So Joshua blessed him; and he gave ^{1a} Hebron to Caleb the son of Jephunneh as an inheritance.

【14:14】 Therefore Hebron has become the inheritance of Caleb the son of Jephunneh the Kenizzite to this day because he fully followed Jehovah the God of Israel.

【14:15】 And the name of Hebron was formerly Kiriath-arba. (This Arba was the greatest man among the Anakim.) And the land had rest from war.

JOSHUA 15

【15:1】^a And the lot for the tribe of the children of Judah according to their families was unto the border of Edom, to the wilderness of Zin at the south; this was the southern extreme.

【15:2】 And their southern border was from the end of the Salt Sea, from the tongue-shaped bay that faces south;

【15:3】 And it went southward to the ascent of Akrabbim, and passed on to Zin, and went up south of Kadesh-barnea, and passed on to Hezron, and went up to Addar, and went around Karka,

14:13^a
Josh. 10:36-37;
15:13;
21:11-12;
Judg. 1:20;
cf. 1 Chron. 6:55-56

15:1^a
vv. 1-4;
Num. 34:3-5

14:13¹ (Hebron) Meaning fellowship, communion, or friendship.

【15:4】接連到押們，通到埃及小河，直通到海為止。這就是¹他們的南界。

【15:5】東界是從鹽海南邊到約但河口。北面的^a邊界是從約但河口的海灣起，

【15:6】上到伯曷拉，經過伯亞拉巴的北邊，上到流便之子波罕的石頭那裏；

【15:7】從亞割谷上到底壁，再向北轉到河谷以南亞都冥坡對面的吉甲；又接連到隱示麥水泉，直通到隱羅結，

【15:8】上到¹欣嫩子谷，貼近^a耶布斯坡的南邊（耶布斯就是耶路撒冷；）又上到面向欣嫩谷西邊的山頂，就是在利乏音谷極北的邊界；

● 15:4¹ 直譯，你們。

● 15:8¹ 希伯來文，Ge-ben-hinnom，幾便欣嫩。又稱欣嫩谷，（本節下文，十八 16，尼十一 30，）希伯來文，Ge-hinnom，幾欣嫩，相當於新約的 Gehenna，幾欣拿。（太五 22 與註 9。）

【15:4】And passed on to Azmon, and went out to the brook of Egypt; and the end of the border was at the sea. This shall be your southern border.

【15:5】And the eastern border was the Salt Sea to the end of the Jordan. And the ^aborder on the northern side was from the bay of the sea at the end of the Jordan.

【15:6】And the border went up to Beth-hoglah, and passed on to the north of Beth-arabah; and the border went up to the stone of Bohan the son of Reuben;

【15:7】And the border went up to Debir from the Valley of Achor, and turned northward toward Gilgal, which is opposite the ascent of Adummim, which is south of the river valley; and the border passed on to the waters of En-shemesh; and its end was at En-rogel;

【15:8】Then the border went up by the ¹Valley of Ben-hinnom to the south of the ^aJebusite slope (this is Jerusalem); and the border went to the top of the mountain that is before the Valley of Hinnom on the west, which is the northern end of the Valley of Rephaim;

15:8¹ (Valley) Or, the valley of the son of Hinnom; Heb. Ge-ben-hinnom. It is also called the Valley of Hinnom (in this verse; 18:16; Neh. 11:30), which in Hebrew is Ge-hinnom. Gehenna in the New Testament corresponds to it (Matt. 5:22 and note 8).

15:5^a
5-9;
參書十八 15-19

15:8^a
書十八 28
十五 63
士十九 10
代上十一 4

15:5^a
vv. 5-9;
cf. Josh. 18:15-19

15:8^a
Josh. 18:28;
15:63;
Judg. 19:10;
1 Chron. 11:4

【15:9】又從山頂轉到尼弗多亞的水泉，
通到以弗崙山的眾城邑，又轉到巴拉
（巴拉就是基列耶琳；）

【15:10】又從巴拉往西繞到西珥山，
接連到耶琳山的北坡（耶琳就是基撒
崙，）下到 ^a伯示麥，經過 ^b亭拿；

【15:11】又通到 ^a以革倫的北坡，轉到
施基崙，接連到巴拉山；又通到雅比
聶，直通到海為止。

【15:12】西界就是以大海為界。這是
猶大子孫按着家族所得之地四圍的
邊界。

【15:13】約書亞照耶和華所吩咐的，將
猶大子孫中的一部分地業，就是基列亞
巴，給了耶孚尼的兒子 ^a迦勒；亞巴是
¹亞納人的始祖，基列亞巴就是希伯崙。

【15:9】And the border turned from the top of the
mountain to the spring of the waters of Nephtoah and
went to the cities of Mount Ephron; then the border
turned toward Baalah (this is Kiriath-jearim);

【15:10】And the border went around west of Baalah
to Mount Seir, and passed by the northern slope of
Mount Jearim (this is Chesalon), and went down to
^aBeth-shemesh, and passed on to ^bTimnah;

【15:11】And the border went to the slope of ^aEkron
northward; and the border turned toward Shikkeron,
and passed by Mount Baalah, and went to Jabneel;
and the end of the border was at the sea.

【15:12】And the western border was the Great Sea and
its coast. This is the border of the children of Judah all
around according to their families.

【15:13】And to ^aCaleb the son of Jephunneh he gave a
portion in the midst of the children of Judah according to
the commandment of Jehovah to Joshua, that is, Kiriath-
arba (Arba was the father of ¹Anak); this is Hebron.

15:10^a
撒六 9, 12
15:10^b
書十五 57
參創三八 12-14
士十四 1

15:11^a
書十三 3
十九 43
撒五 10

15:13^a
書十四 13, 15

15:10^a
1 Sam. 6:9, 12
15:10^b
Josh. 15:57;
cf. Gen. 38:12-14;
Judg. 14:1

15:11^a
Josh. 13:3;
19:43;
1 Sam. 5:10

15:13^a
Josh. 14:13, 15

15:14^a
書十一 21

【15:14】迦勒就從那裏趕出^a亞納人的三個子孫，就是示篩、亞希幔、撻買，他們是亞納人的後代；

15:15^a
15-19;
士十一-15

【15:15】^a又從那裏上去，攻擊底璧的居民。（底璧從前名叫基列西弗。）

【15:16】迦勒說，誰能攻打基列西弗，將城奪取，我就把我女兒押撒給他為妻。

15:17^a
士三 9-11

【15:17】迦勒兄弟基納斯的兒子^a俄陀聶奪取了那城，迦勒就把女兒押撒給他為妻。

【15:18】押撒過門的時候，勸丈夫向她父親求一塊田。押撒一下驢，迦勒問她說，你要甚麼？

【15:19】她說，求你賜福給我，你既將南地給了我，求你也給我水泉。她父親就把上泉下泉賜給她。

【15:20】以下是猶大子孫支派按着家族所得的產業。

【15:14】And Caleb drove out the three sons of^aAnak from there: Sheshai and Ahiman and Talmai, the children of Anak.

【15:15】^aAnd he went up from there to the inhabitants of Debir. (Now the name of Debir was formerly Kiriath-sepher.)

【15:16】And Caleb said, Whoever strikes Kiriath-sepher and takes it, I will give to him Achsah my daughter as wife.

【15:17】Then^aOthniel the son of Kenaz, Caleb's brother, took it; and he gave him Achsah his daughter as wife.

【15:18】And when she came to him, she urged him to ask her father for a field. And she alighted from her donkey, and Caleb said to her, What do you want?

【15:19】And she said, Give me a blessing, for you have given me land in the Negev; give me also springs of water. So he gave her the upper springs and the lower springs.

【15:20】This is the inheritance of the tribe of the children of Judah according to their families.

15:14^a
Josh. 11:21

15:15^a
vv. 15-19;
Judg. 1:11-15

15:17^a
Judg. 3:9-11

【15:21】猶大子孫支派儘南邊的城邑，
接近以東邊界的，就是甲薛、以得、
雅姑珥、

【15:22】基拿、底摩拿、亞大達、

【15:23】基低斯、夏瑣、以提楠、

【15:24】西弗、提鍊、比亞綠、

【15:25】夏瑣哈大他、加畧希斯崙（加
畧希斯崙就是夏瑣、）

【15:26】亞曼、示瑪、摩拉大、

【15:27】哈薩迦大、黑實門、伯帕列、

【15:28】哈薩書亞、^a別是巴、比斯
約他、

【15:29】巴拉、以因、以森、

【15:30】伊勒多臘、基失、何珥瑪、

【15:31】^a洗革拉、麥瑪拿、三撒拿、

【15:32】利巴勿、實忻、亞因、臨門，
共二十九座城，還有屬城的村莊。

【15:21】And the uttermost cities of the tribe of the
children of Judah toward the border of Edom on the
south were Kabzeel and Eder and Jagur

【15:22】And Kinah and Dimonah and Adadah

【15:23】And Kedesh and Hazor and Ithnan;

【15:24】Ziph and Telem and Bealoth

【15:25】And Hazor-hadattah and Keriath-hezron (this
is Hazor);

【15:26】Amam and Shema and Moladah

【15:27】And Hazar-gaddah and Heshmon and Beth-
pelet

【15:28】And Hazar-shual and ^aBeer-sheba and
Biziothiah;

【15:29】Baalath and Iim and Ezem

【15:30】And Eltolad and Chesil and Hormah

【15:31】And ^aZiklag and Madmannah and Sansannah

【15:32】And Lebaoth and Shilhim and Ain and
Rimmon: in all twenty-nine cities with their villages.

15:28^a
創二一 31
二六 23, 33

15:28^a
Gen. 21:31;
26:23, 33

15:31^a
撒上二七 6
三十 1

15:31^a
1 Sam. 27:6;
30:1

【15:33】在低陸有^a以實陶、瑣拉、亞實拿、
【15:34】撒挪亞、隱干寧、他普亞、以楠、
【15:35】耶末、亞杜蘭、梭哥、亞西加、
【15:36】沙拉音、亞底他音、基底拉、基
底羅他音，共十四座城，還有屬城的村莊。
【15:37】又有洗楠、哈大沙、麥大迦得、
【15:38】底連、米斯巴、約帖、
【15:39】拉吉、波斯加、伊磯倫、
【15:40】迦本、拉幔、基提利、
【15:41】基低羅、伯大衰、拿瑪、瑪基
大，共十六座城，還有屬城的村莊。
【15:42】又有立拿、以帖、亞珊、
【15:43】益弗他、亞實拿、尼悉、
【15:44】基伊拉、亞革悉、瑪利沙，共
九座城，還有屬城的村莊。
【15:45】又有以革倫和屬以革倫的¹鄉
鎮村莊；

● 15:45¹ 直譯，女兒。47，十七 11、16 者同。

【15:33】 In the lowland: ^aEshtaol and Zorah and Ashnah
【15:34】 And Zanoah and En-gannim; Tappuah and Enam;
【15:35】 Jarmuth and Adullam; Socoh and Azekah
【15:36】 And Shaaraim and Adithaim and Gederah and
Gederothaim: fourteen cities with their villages.
【15:37】 Zenan and Hadashah and Migdal-gad
【15:38】 And Dilean and Mizpeh and Joktheel;
【15:39】 Lachish and Bozkath and Eglon
【15:40】 And Cabbon and Lahmas and Chitlish
【15:41】 And Gederoth; Beth-dagon and Naamah and
Makkedah: sixteen cities with their villages.
【15:42】 Libnah and Ether and Ashan
【15:43】 And Iphtah and Ashnah and Nezib
【15:44】 And Keilah and Achzib and Mareshah: nine
cities with their villages.
【15:45】 Ekron, with its ¹towns and its villages;

15:45¹ (towns) Lit., daughters. So also twice in v. 47, and in 17:11, 16.

【15:46】從以革倫直到海，一切靠近亞實突的城，並屬城的村莊。

【15:47】還有亞實突和屬亞實突的鄉鎮村莊，迦薩和屬迦薩的鄉鎮村莊，直到埃及小河，並以大海為界。

【15:48】在山地有沙密、雅提珥、梭哥、

【15:49】大拿、基列薩拿（基列薩拿就是底璧、）

【15:50】亞拿伯、以實提莫、亞念、

【15:51】歌珊、何倫、基羅，共十一座城，還有屬城的村莊。

【15:52】又有亞拉、度瑪、以珊、

【15:53】雅農、伯他普亞、亞非加、

【15:54】宏他、基列亞巴（基列亞巴就是^a希伯崙、）洗珥，共九座城，還有屬城的村莊。

【15:55】又有^a瑪雲、迦密、西弗、淤他、

【15:56】耶斯列、約甸、撒挪亞、

【15:46】From Ekron even to the sea, all that were near Ashdod, with their villages.

【15:47】Ashdod, with its towns and its villages; Gaza, with its towns and its villages, unto the brook of Egypt and the Great Sea and its border.

【15:48】And in the hill country: Shamir and Jattir and Socoh

【15:49】And Dannah and Kiriath-sannah (this is Debir)

【15:50】And Anab and Eshtemoah and Anim

【15:51】And Goshen and Holon and Giloh: eleven cities with their villages.

【15:52】Arab and Dumah and Eshan

【15:53】And Janum and Beth-tappuah and Aphekah

【15:54】And Humtah and Kiriath-arba (this is ^aHebron) and Zior: nine cities with their villages.

【15:55】^aMaon, Carmel, and Ziph; and Juttaah

【15:56】And Jezreel and Jokdeam and Zanoah;

15:54^a
創十三 18
二三 2
書十四 15
十五 13
撒下二 11
五 5

15:55^a
撒下二三 24-25
二五 2

15:54^a
Gen. 13:18;
23:2;
Josh. 14:15;
15:13;
2 Sam. 2:11;
5:5

15:55^a
1 Sam. 23:24-25;
25:2

【15:57】該隱、基比亞、亭拿，共十座城，還有屬城的村莊。

【15:58】又有哈忽、伯夙、基突、

【15:59】瑪臘、伯亞諾、伊勒提君，共六座城，還有屬城的村莊。

【15:60】又有基列巴力（基列巴力就是基列耶琳、）拉巴，共兩座城，還有屬城的村莊。

【15:61】在曠野有伯亞拉巴、密丁、西迦迦、

【15:62】匿珊、鹽城、^a隱基底，共六座城，還有屬城的村莊。

【15:63】至於住耶路撒冷的^a耶布斯人，猶大的子孫不能把他們^b趕出去，耶布斯人就在耶路撒冷與猶大的子孫同住，直到今日。

【15:57】Kain, Gibeah, and Timnah: ten cities with their villages.

【15:58】Halhul, Beth-zur, and Gedor;

【15:59】And Maarath and Beth-anoth and Eltekon: six cities with their villages.

【15:60】Kiriath-baal (this is Kiriath-jearim) and Rabbah: two cities with their villages.

【15:61】In the wilderness: Beth-arabah, Middin, and Secacah;

【15:62】And Nibshan and the City of Salt and ^aEngedi: six cities with their villages.

【15:63】But as for the ^aJebusites, the inhabitants of Jerusalem, the children of Judah could not ^bdispossess them; thus the Jebusites dwell with the children of Judah in Jerusalem to this day.

15:62^a
撒下二三 29
二四 1
歌一 14

15:63^a
書十一 3
十五 8
士二 21
撒下五 6
15:63^b
書十七 12

15:62^a
1 Sam. 23:29;
24:1;
S. S. 1:14

15:63^a
Josh. 11:3;
15:8;
Judg. 1:21;
2 Sam. 5:6
15:63^b
Josh. 17:12

約書亞記 第十六章

五 約瑟支派分得之地 十六 1 ~ 十七 18

1 從耶利哥到伯特利，又到海為止 十六 1 ~ 4

【16:1】約瑟的子孫拈鬮所得之地，是^a從靠近^b耶利哥的約但河，耶利哥水泉的東邊起，直到曠野，從耶利哥上去，通過山地到伯特利；

【16:2】又從^a伯特利到路斯，接連到亞基人的境界亞他綠那裏；

【16:3】又往西下到押利提人的境界，到下伯和崙的境界，直到基色，通到海為止。

【16:4】約瑟的兒子瑪拿西和以法蓮就得了他們的地業。

2 約瑟次子 以法蓮子孫分得之地 十六 5 ~ 10

JOSHUA 16

E. The Land Allotted to the Tribe of Joseph 16:1 — 17:18

1. From Jericho to Bethel and to the Sea 16:1-4

【16:1】And the lot for the children of Joseph went^a from the Jordan at^b Jericho, east of the waters of Jericho, to the wilderness, going up from Jericho into the hill country to Bethel,

【16:2】And went from^a Bethel to Luz, and passed on to the border of the Archites at Ataroth,

【16:3】And went down westward to the border of the Japhletites, to the border of Lower Beth-horon and to Gezer; and its end was the sea.

【16:4】And the children of Joseph, Manasseh and Ephraim, received their inheritance.

2. The Land Allotted to the Children of Ephraim, the Second Son of Joseph 16:5-10

16:1^a
書十八 12-13
16:1^b
書六 26
路十 30

16:2^a
創二八 19
書十八 13
士二 23, 26

16:1^a
Josh. 18:12-13
16:1^b
Josh. 6:26;
Luke 10:30

16:2^a
Gen. 28:19;
Josh. 18:13;
Judg. 1:23, 26

【16:5】以法蓮子孫的境界，按着家族所得的，記在下面：他們地業的東界是從亞他綠亞達到上伯和崙；

【16:6】直通到海。^a 北界是密米他，又向東繞到他納示羅，經過他納示羅到雅挪哈的東邊；

【16:7】從雅挪哈下到亞他綠，又到拿拉，達到耶利哥，通到約但河；

【16:8】從他普亞往西，到加拿河，直通到海為止。這就是以法蓮子孫支派按着家族所得的地業；

【16:9】另外在瑪拿西子孫的地業中，還有些城邑和屬這一切城邑的村莊，是分出來給以法蓮子孫的。

【16:10】^a 他們沒有趕出住基色的迦南人；迦南人仍住在以法蓮人中間，成為^b 服苦役的人，直到今日。

【16:5】And the border of the children of Ephraim according to their families was thus: The border for their inheritance on the east was from Ataroth-addar to Upper Beth-horon;

【16:6】And the border went to the sea. ^aOn the north was Michmethath, and the border went around eastward to Taanath-shiloh, and passed by it to the east of Janoah,

【16:7】And went down from Janoah to Ataroth, then to Naarah, and reached Jericho, and went to the Jordan.

【16:8】From Tappuah the border went westward to the brook of Kanah; and its end was the sea. This is the inheritance of the tribe of the children of Ephraim according to their families,

【16:9】Together with the cities that were set apart for the children of Ephraim in the midst of the inheritance of the children of Manasseh, all the cities with their villages.

【16:10】^aYet they did not dispossess the Canaanites who dwelt in Gezer, but the Canaanites dwell in the midst of Ephraim to this day and have become ^bforced labor.

16:6^a
6-8: 書十七 7-9

16:6^a
vv. 6-8;
Josh. 17:7-9

16:10^a
士一 29;
王上九 16
書十 33
16:10^b
申二十 11
書十七 12-13
王上九 21

16:10^a
Judg. 1:29;
1 Kings 9:16;
Josh. 10:33
16:10^b
Deut. 20:11;
Josh. 17:12-13;
1 Kings 9:21

約書亞記 第十七章

3 約瑟長子瑪拿西 分得之地 十七 1 ~ 18

17:1^a
創四一 51
四八 14
17:1^b
創五十 23
民二六 29
三二 39, 40
代上七 14

【17:1】瑪拿西是約瑟的^a長子，他的支派拈鬮所得之地記在下面。瑪拿西的長子，基列之父^b瑪吉，因為是戰士就得了基列和巴珊。

17:2^a
參民二六 29-32

【17:2】瑪拿西其餘的子孫，按着^a家族拈鬮分地，就是亞比以謝的子孫，希勒的子孫，亞斯列的子孫，示劍的子孫，希弗的子孫，示米大的子孫；這些按着家族，都是約瑟兒子瑪拿西子孫中的男丁。

17:3^a
民二六 33
二七 1
三六 2, 10-11

【17:3】瑪拿西的玄孫，瑪吉的曾孫，基列的孫子，希弗的兒子^a西羅非哈沒有兒子，只有¹女兒。他的女兒名叫瑪拉、挪阿、曷拉、密迦、得撒；

● 17:3¹ 3 ~ 4 節，見民二七 1 ~ 11 註。

JOSHUA 17

3. The Land Allotted to Manasseh, the Firstborn of Joseph 17:1-18

【17:1】And this was the lot for the tribe of Manasseh, for he was Joseph's ^afirstborn. To ^bMachir, the firstborn of Manasseh, the father of Gilead, Gilead and Bashan had been given, since he was a man of war.

【17:2】Therefore the lot was for the rest of the children of Manasseh according to their ^afamilies: for the children of Abiezer and for the children of Helek and for the children of Asriel and for the children of Shechem and for the children of Hephher and for the children of Shemida; these were the male children of Manasseh the son of Joseph according to their families.

【17:3】But ^aZelophehad the son of Hephher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but ¹daughters. And these are the names of his daughters: Mahlah and Noah, Hoglah, Milcah, and Tirzah.

17:1^a
Gen. 41:51;
48:14
17:1^b
Gen. 50:23;
Num. 26:29;
32:39, 40;
1 Chron. 7:14

17:2^a
cf. Num. 26:29-32

17:3^a
Num. 26:33;
27:1;
36:2, 10-11

17:3¹ (daughters) For vv. 3-4, see notes in Num. 27:1-11.

17:4^a
民三四 17
書十四 1
二一 1
17:4^b
民二七 6-8
三六 2

【17:4】她們來到^a祭司以利亞撒和嫩的兒子約書亞並眾首領面前，說，耶和華曾吩咐摩西在我們弟兄中給我們^b產業。於是約書亞照耶和華所吩咐的，在她們伯叔中，把產業給了她們。

17:5^a
書十三 30-31

【17:5】除了約但河東的^a基列和巴珊地之外，還有十分地歸瑪拿西，

【17:6】因為瑪拿西的孫女們在瑪拿西的子孫中得了產業。基列地是屬瑪拿西其餘的子孫。

17:7^a
7-9;
書十六 6-8

【17:7】^a瑪拿西的境界，是從亞設到示劍前的密米他，往南到隱他普亞的居民那裏。

【17:8】他普亞地歸瑪拿西，只是瑪拿西邊界上的他普亞城歸以法蓮的子孫。

【17:9】瑪拿西的境界又下到加拿河。在瑪拿西的城邑中，河南邊的這些城邑都歸以法蓮。瑪拿西的地界是在河的北邊，直通到海為止；

【17:4】And they came before^a Eleazar the priest and before Joshua the son of Nun and before the leaders, saying, Jehovah commanded Moses to give us an^b inheritance among our brothers. Therefore he gave them an inheritance among their father's brothers according to the commandment of Jehovah.

【17:5】And ten portions fell to Manasseh, besides the^a land of Gilead and Bashan, which is across the Jordan,

【17:6】Because the daughters of Manasseh received an inheritance among his sons. And the land of Gilead belonged to the rest of the children of Manasseh.

【17:7】^aAnd the border of Manasseh was from Asher to Michmethath, which was opposite Shechem; and the border went south to the inhabitants of En-tappuah.

【17:8】The land of Tappuah belonged to Manasseh, but Tappuah, on the border of Manasseh, belonged to the children of Ephraim.

【17:9】And the border went down to the brook of Kanah. These cities to the south of the brook belonged to Ephraim, among the cities of Manasseh; and the border of Manasseh was to the north of the brook, and its end was the sea.

17:4^a
Num. 34:17;
Josh. 14:1;
21:1
17:4^b
Num. 27:6-8;
36:2

17:5^a
Josh. 13:30-31

17:7^a
vv. 7-9;
Josh. 16:6-8

【17:10】南歸以法蓮，北歸瑪拿西，以海爲界；北邊與亞設相接，東邊與以薩迦相接。

【17:11】瑪拿西在以薩迦和亞設境內，有伯善和屬伯善的鄉鎮，以伯蓮和屬以伯蓮的鄉鎮，多珥的居民和屬多珥的鄉鎮，隱多珥的居民和屬隱多珥的鄉鎮，他納的居民和屬他納的鄉鎮，米吉多的居民和屬米吉多的鄉鎮。（以上第三個城是拿法。）

【17:12】^a 只是瑪拿西的子孫不能趕出這些城的居民，迦南人執意住在那地。

【17:13】及至以色列人強盛了，就使迦南人^a服苦役，沒有把他們全然趕出。

【17:14】約瑟的子孫對約書亞說，耶和華到如今既然賜福與我們，我們也族大人多，你爲甚麼僅僅將一鬮^a一分之地給我們爲業呢？

【17:10】To the south was Ephraim's, and to the north was Manasseh's, and the sea was his border. And they touched Asher on the north and Issachar on the east.

【17:11】And to Manasseh there belonged in Issachar and Asher, Beth-shean and its towns, and Ibleam and its towns, and the inhabitants of Dor and its towns, and the inhabitants of En-dor and its towns, and the inhabitants of Taanach and its towns, and the inhabitants of Megiddo and its towns (the third is Napheth).

【17:12】^aYet the children of Manasseh could not dispossess these cities, but the Canaanites persisted in dwelling in this land.

【17:13】And when the children of Israel became strong, they made the Canaanites^a forced labor; but they did not utterly dispossess them.

【17:14】Then the children of Joseph spoke to Joshua, saying, Why have you given me an inheritance of only one lot and one^a portion, although I am still a numerous people, whom Jehovah has thus far blessed?

17:12^a
12-13;
士一 27-28
參書十五 63

17:13^a
書十六 10

17:14^a
參創四八 22
書十七 17

17:12^a
vv. 12-13;
Judg. 1:27-28;
cf. Josh. 15:63

17:13^a
Josh. 16:10

17:14^a
cf. Gen. 48:22;
Josh. 17:17

【17:15】約書亞說，你們如果族大人多，嫌以法蓮山地窄小，就可以上到森林去，在比利洗人和利乏音人之地爲自己開出地來。

【17:16】約瑟的子孫說，那山地容不下我們，並且所有住山谷之地的迦南人，就是住伯善和屬伯善的鄉鎮，並住耶斯列谷的人，都有^a鐵車。

【17:17】約書亞對約瑟家，就是以法蓮和瑪拿西人說，你族大人多，勢力強大，不可僅有一鬮之地，

【17:18】山地也要歸你；雖是森林，你也可以開出地來，山地的儘邊必歸你。迦南人雖有鐵車，雖是強盛，你也能把他們趕出去。

【17:15】And Joshua said to them, If you are a numerous people, go up to the forest, and cut out land there for yourself in the land of the Perizzites and the Rephaim; since the hill country of Ephraim is too narrow for you.

【17:16】And the children of Joseph said, The hill country is not enough for us; and all the Canaanites who dwell in the land of the valley have^a chariots of iron, both those of Beth-shean and its towns and those in the Valley of Jezreel.

【17:17】And Joshua spoke to the house of Joseph, to Ephraim and Manasseh, saying, You are a numerous people, and you have great strength; you shall not have one lot only,

【17:18】But the hill country shall be yours. Though it is a forest, you shall cut it down, and its end will be yours; for you shall dispossess the Canaanites, though they have chariots of iron and though they are strong.

17:16^a
書十一 6

17:16^a
Josh. 11:6

約書亞記 第十八章

六 其餘七個支派
分得之地
十八 1 ~ 十九 51

1 約書亞豫備將地
拈鬮分給七個支派
十八 1 ~ 10

【18:1】以色列人全會眾聚集在 ^a 示羅，把 ^b 會幕設立在那裏；那地已經在他們面前被制伏了。

【18:2】以色列人中還剩下七個支派沒有分得地業。

【18:3】約書亞對以色列人說，耶和華你們列祖的神所賜給你們的地，你們懈怠不去得，要到幾時呢？

【18:4】你們每支派當選出三個人，我要打發他們去，他們就要起身走遍那地，按着各支派應得的地業描述出來，然後回到我這裏。

JOSHUA 18

F. The Land to Be Allotted
to the Rest of the Seven Tribes
18:1 — 19:51

1. Joshua's Preparations for Allotting
and Dividing the Land unto the Seven Tribes
18:1-10

【18:1】And the whole assembly of the children of Israel gathered together at ^aShiloh, and they set up the ^bTent of Meeting there; and the land was subdued before them.

【18:2】And among the children of Israel there remained seven tribes whose inheritance had not been divided to them.

【18:3】And Joshua said to the children of Israel, How long will you be slack about going to take possession of the land that Jehovah, the God of your fathers, has given you?

【18:4】Appoint three men for each tribe, and I will send them out. And they shall rise up and go through the land, and write a description of it with a view to its being their inheritance; and they shall come to me.

18:1^a
書十九 51
二一 2
二二 9, 12
士十八 31
二一 19
撒上一 3, 24
三 21
四 3
十四 3
詩七八 60
耶七 12, 14
二六 6, 9
18:1^b
出二九 10
徒七 45

18:1^a
Josh. 19:51;
21:2;
22:9, 12;
Judg. 18:31;
21:19;
1 Sam. 1:3, 24;
3:21;
4:3;
14:3;
Psa. 78:60;
Jer. 7:12, 14;
26:6, 9
18:1^b
Exo. 29:10;
Acts 7:45

【18:5】他們要將地分作七分；猶大仍在南方，住在他的境內，約瑟家仍在北方，住在他們的境內。

【18:6】你們要將地分作七分，描述好了，拿到我這裏來；我要在這裏，在耶和華我們的神面前，為你們¹拈鬮。

【18:7】^a利未人在你們中間沒有分，因為耶和華祭司的職任就是他們的產業。^b迦得支派、流便支派、和瑪拿西半支派已經在約但河東得了地業，就是耶和華的僕人摩西所賜給他們的。

【18:8】描述那地的人起身去的時候，約書亞囑咐他們說，你們去走遍那地，描述好了，就回到我這裏來；我要在示羅這裏，在耶和華面前，為你們拈鬮。

【18:9】那些人就去了，走遍那地，按着城邑分作七分，描述在冊子上，然後回到示羅營中見約書亞。

【18:5】And they shall divide it into seven portions: Judah shall stay at his border on the south, and the house of Joseph shall stay at their border on the north.

【18:6】And you shall describe the land in seven portions and bring the description here to me; then I will ¹cast lots for you here before Jehovah our God.

【18:7】But the ^aLevites shall have no portion among you, for the priesthood of Jehovah is their inheritance. And ^bGad and Reuben and the half-tribe of Manasseh received their inheritance across the Jordan eastward, which Moses the servant of Jehovah had given to them.

【18:8】And the men rose up and went; and Joshua commanded those who went to describe the land, saying, Go and walk through the land, and describe it; then return to me, and I will cast lots for you before Jehovah here in Shiloh.

【18:9】So the men went, and they passed through the land and described it by cities into seven portions in a book. Then they came to Joshua at the camp at Shiloh.

● 18:6¹ 見十四 2 註 1。

18:6¹ (cast) See note 2¹ in ch. 14.

18:10^a

書十四 2
民二六 54-55
詩一〇五 11
結四七 22
徒十三 19

【18:10】約書亞就在示羅，在耶和華面前，爲他們^a拈鬮。約書亞在那裏，按着以色列人的家族，將地分給他們。

2 便雅憫支派分得之地 十八 11 ~ 28

【18:11】便雅憫子孫支派的鬮，按着家族拈出來了。他們拈鬮所得的境界，是在猶大子孫和約瑟子孫之間。

18:12^a

12-13;
書十六 1-3, 5

【18:12】^a他們北面的邊界是從約但河起，往上貼近耶利哥的北邊；又往西上去，通過山地，直通到伯亞文的曠野；

18:13^a

創二八 19

【18:13】從那裏接連到路斯，貼近路斯的南邊（路斯就是^a伯特利，）又下到亞他綠亞達，靠近下伯和崙南邊的山；

【18:14】從那裏轉彎，繞過西邊轉向南，從伯和崙南邊對面的山，直通到猶大子孫的城基列巴力（基列巴力就是基列耶琳；）這是西界。

【18:10】And Joshua cast ^alots for them in Shiloh before Jehovah. And there Joshua divided the land to the children of Israel according to their divisions.

2. The Land Allotted to the Tribe of Benjamin 18:11-28

【18:11】And the lot of the tribe of the children of Benjamin came out, according to their families. And the border of their lot went between the children of Judah and the children of Joseph.

【18:12】^aAnd their border on the northern side was from the Jordan, and the border went up alongside Jericho on the north, and went up through the hill country westward, and its end was at the wilderness of Beth-aven.

【18:13】And from there the border passed to Luz, on the southern side of Luz (this is ^aBethel); and the border went down to Ataroth-addar, at the mountain which is south of Lower Beth-horon.

【18:14】And the border turned from there and went around the west side southward, from the mountain that is to the south of Beth-horon; and its end was at Kiriath-baal (this is Kiriath-jearim), a city of the children of Judah. This was the west side.

18:10^a

Josh. 14:2;
Num. 26:54-55;
Psa. 105:11;
Ezek. 47:22;
Acts 13:19

18:12^a

vv. 12-13;
Josh. 16:1-3, 5

18:13^a

Gen. 28:19

18:15^a
15-19;
書十五 5-9

【18:15】^a 南界是從基列耶琳的儘邊，
從西邊起，達到尼弗多亞的水泉；

18:16^a
書十五 8

【18:16】又下到¹欣嫩子谷前面山的儘
邊，就是利乏音谷北邊的山；又下到
^a欣嫩谷，貼近耶布斯坡的南邊；又
下到隱羅結；

【18:17】又轉向北，通到隱示麥，達到
亞都冥坡對面的基利綠；又下到流便
之子波罕的石頭那裏；

【18:18】又往北接連到亞拉巴對面，往
下到亞拉巴；

【18:19】又接連到伯曷拉的北邊，直通
到鹽海的北灣，就是約但河南邊的河
口；這是南界。

【18:20】東界是約但河。這是便雅憫子
孫按着家族，照他們四圍的邊界所得
的地業。

● 18:16¹ 見十五 8 註 1。

【18:15】^aThe south side was from the limit of Kiriath-
jearim, and the border went from the west and went to
the fountain of the waters of Nephtoah;

【18:16】And the border went down to the limit of the
mountain that is before the¹Valley of Ben-hinnom,
which is north of the valley of the Rephaim; and it
went down into the^aValley of Hinnom, to the southern
side of the Jebusite slope, and went down to En-rogel,

【18:17】And turned north, and went to En-shemesh,
and went to Geliloth, which is opposite the ascent of
Adummim; and it went down to the stone of Bohan
the son of Reuben;

【18:18】And it passed by the side before the Arabah
northward, and went down to the Arabah;

【18:19】And the border passed by the northern side
of Beth-hoglah, and the end of the border was at the
northern bay of the Salt Sea at the south end of the
Jordan. This was the southern border.

【18:20】And the Jordan borders it on the east side. This
was the inheritance of the children of Benjamin according
to their families, according to its borders all around.

18:15^a
vv. 15-19;
Josh. 15:5-9

18:16^a
Josh. 15:8

18:16¹ (Valley) See note 8¹ in ch. 15.

18:21^a
書十六 1
二 1
路十 30

【18:21】便雅憫子孫的支派按着家族所得的城邑，就是^a耶利哥、伯曷拉、伊麥基悉、

18:22^a
書十八 13
王上十二 29, 32

【18:22】伯亞拉巴、洗瑪臉、^a伯特利、

【18:23】亞文、巴拉、俄弗拉、

【18:24】基法阿摩尼、俄弗尼、迦巴，共十二座城，還有屬城的村莊。

【18:25】又有基遍、拉瑪、比錄、

【18:26】米斯巴、基非拉、摩撒、

【18:27】利堅、伊利毘勒、他拉拉、

18:28^a
書十五 8

【18:28】洗拉、以利弗、^a耶布斯人的城（就是¹耶路撒冷、）基比亞、基列，共十四座城，還有屬城的村莊。這是便雅憫子孫按着家族所得的地業。

約書亞記 第十九章

3 西緬支派分得之地 十九 1～9

● 18:28¹ 耶路撒冷位於便雅憫境內，卻為猶大人承受為業。（十五 63。）

【18:21】And the cities of the tribe of the children of Benjamin according to their families were ^aJericho and Beth-hoglah and Emek-keziz

【18:22】And Beth-arabah and Zemaraim and ^aBethel

【18:23】And Avvim and Parah and Ophrah

【18:24】And Chephar-ammoni and Ophni and Geba: twelve cities with their villages.

【18:25】Gibeon and Ramah and Beeroth

【18:26】And Mizpeh and Chephirah and Mozah

【18:27】And Rekem and Irpeel and Taralah

【18:28】And Zelah, Haeleph, and that of the ^aJebusite (this is ¹Jerusalem), Gibeath, Kiriath: fourteen cities with their villages. This was the inheritance of the children of Benjamin according to their families.

18:21^a
Josh. 16:1;
2:1;
Luke 10:30

18:22^a
Josh. 18:13;
1 Kings 12:29, 32

18:28^a
Josh. 15:8

JOSHUA 19

3. The Land Allotted to the Tribe of Simeon 19:1-9

18:28¹ (Jerusalem) Jerusalem was located in the land of Benjamin but was inherited by the children of Judah (15:63).

【19:1】為西緬子孫的支派，按着家族，拈出第二鬮。他們所得的地業是在猶大子孫地業^a中間。

【19:2】^a他們所得的地業，就是別是巴（或名示巴、）摩拉大、

【19:3】哈薩書亞、巴拉、以森、

【19:4】伊利多拉、比土力、何珥瑪、

【19:5】洗革拉、伯瑪加博、哈薩蘇撒、

【19:6】伯利巴勿、沙魯險，共十三座城，還有屬城的村莊。

【19:7】又有亞因、利門、以帖、亞珊，共四座城，還有屬城的村莊。

【19:8】還有這些城四圍一切的村莊，直到巴拉比珥，就是南地的拉瑪。這是西緬子孫的支派按着家族所得的地業。

【19:9】西緬子孫的地業是從猶大子孫的業分中得來的；因為猶大子孫的分過多，所以西緬子孫在他們的地業^a中得了地業。

【19:1】And the second lot came out for Simeon, for the tribe of the children of Simeon, according to their families. And their inheritance was in the ^amidst of the inheritance of the children of Judah.

【19:2】^aAnd they had for their inheritance Beer-sheba, or Sheba, and Moladah

【19:3】And Hazar-shual and Balah and Ezem

【19:4】And Eltolad and Bethul and Hormah

【19:5】And Ziklag and Beth-marcaboth and Hazar-susah

【19:6】And Beth-lebaoth and Sharuhem: thirteen cities with their villages.

【19:7】Ain, Rimmon, and Ether, and Ashan: four cities with their villages.

【19:8】And all the villages which were around these cities as far as Baalath-beer, that is, Ramah of the Negev. This was the inheritance of the tribe of the children of Simeon according to their families.

【19:9】Out of the portion of the children of Judah was the inheritance of the children of Simeon because the portion of the children of Judah was too large for them; thus the children of Simeon received an inheritance in the ^amidst of their inheritance.

4 西布倫支派分得之地 十九 10 ~ 16

19:10^a
太四 13

【19:10】為^a西布倫的子孫，按着家族，拈出第三鬮。他們地業的境界是到撒立；

【19:11】往西上到瑪拉拉，達到大巴設，又達到約念前的河；

【19:12】又從撒立往東轉向日出之地，到吉斯綠他泊的境界，又通到大比拉，上到雅非亞；

【19:13】從那裏往東向日出之地，接連到迦特希弗，至以特加汛，通到臨門，從那裏轉到尼亞；

【19:14】又繞過尼亞的北邊，轉到哈拿頓，直通到伊弗他伊勒谷；

【19:15】還有加他、拿哈拉、伸崙、以大拉、伯利恆，共十二座城，還有屬城的村莊。

【19:16】這些城並屬城的村莊，就是西布倫的子孫按着家族所得的地業。

4. The Land Allotted to the Tribe of Zebulun 19:10-16

19:10^a
Matt. 4:13

【19:10】And the third lot came up for the children of^aZebulun according to their families. And the border of their inheritance was as far as Sarid;

【19:11】And their border went up to the west, even to Maralah, and reached Dabbesheth; and it reached the brook that is before Jokneam.

【19:12】And it turned from Sarid eastward toward the rising of the sun to the border of Chisloth-tabor, and went to Daberath and up to Japhia;

【19:13】And from there it passed eastward toward the rising of the sun to Gath-hepher, to Eth-kazin, and went to Rimmon, where it turned to Neah;

【19:14】And the border went around from the north to Hannathon; and its end was the valley of Iphtahel,

【19:15】With Kattath and Nahalal and Shimron and Idalah and Bethlehem: twelve cities with their villages.

【19:16】This was the inheritance of the children of Zebulun according to their families, these cities with their villages.

5 以薩迦支派分得之地 十九 17 ~ 23

【19:17】為以薩迦，就是為以薩迦的子孫，按着家族，拈出第四鬮。

【19:18】他們的地界是耶斯列、基蘇律、書念、

【19:19】哈弗連、示按、亞拿哈拉、

【19:20】拉璧、基善、亞別、

【19:21】利篋、隱干寧、隱哈大、伯帕薛；

【19:22】又達到^a他泊、沙哈洗瑪、伯示麥，直通到約但河為止，共十六座城，還有屬城的村莊。

【19:23】這些城並屬城的村莊，就是以薩迦子孫的支派按着家族所得的地業。

6 亞設支派分得之地 十九 24 ~ 31

【19:24】為亞設子孫的支派，按着家族，拈出第五鬮。

5. The Land Allotted to the Tribe of Issachar 19:17-23

【19:17】For Issachar the fourth lot came out, for the children of Issachar according to their families.

【19:18】And their territory was Jezreel and Chesulloth and Shunem

【19:19】And Hapharaim and Shion and Anaharath

【19:20】And Rabbith and Kishion and Ebez

【19:21】And Remeth and En-gannim and En-haddah and Beth-pazzez;

【19:22】And the border reached^a Tabor and Shahazumah and Beth-shemesh; and the end of their border was at the Jordan: sixteen cities with their villages.

【19:23】This was the inheritance of the tribe of the children of Issachar according to their families, the cities with their villages.

6. The Land Allotted to the Tribe of Asher 19:24-31

【19:24】And the fifth lot came out for the tribe of the children of Asher according to their families.

19:22^a
士四 6

19:22^a
Judg. 4:6

【19:25】他們的地界是黑甲、哈利、比田、押煞、

【19:26】亞拉米勒、亞末、米沙勒；往西達到^a迦密和希曷立納；

【19:27】轉向日出之地，到伯大袞，達到細步綸，往北到伊弗他伊勒谷，到伯以墨和尼業，也通到北邊的迦步勒，

【19:28】以及義伯崙、利合、哈們、加拿，直到^a西頓大城；

【19:29】轉到拉瑪，達到堅固城^a推羅；又轉到何薩，靠近亞革悉一帶地方，直通到海；

【19:30】又有烏瑪、亞弗、利合，共二十二座城，還有屬城的村莊。

【19:31】這些城並屬城的村莊，就是亞設子孫的支派按着家族所得的地業。

7 拿弗他利支派分得之地 十九 32 ~ 39

【19:25】And their territory was Helkath and Hali and Beten and Achshaph

【19:26】And Allammelech and Amad and Mishal; and it reached^a Carmel on the west and Shihor-libnath;

【19:27】And it turned toward the rising of the sun to Beth-dagon, and reached Zebulun and the valley of Iphtahel northward to Beth-emek and Neiel, and went to Cabul on the north

【19:28】And Ebron and Rehob and Hammon and Kanah as far as Great^a Sidon;

【19:29】And the border turned to Ramah and as far as the fortified city of^a Tyre; and the border turned to Hosah; and its end was at the sea at the region of Achzib;

【19:30】And Ummah and Aphek and Rehob: twenty-two cities with their villages.

【19:31】This was the inheritance of the tribe of the children of Asher according to their families, these cities with their villages.

7. The Land Allotted to the Tribe of Naphtali 19:32-39

19:26^a
王上十八 19-20, 42
王下二 25
四 25
歌七 5
賽三三 9
耶五十 19
摩一 2
彌七 14

19:28^a
書十一 8
士一 31

19:29^a
撒下五 11

19:26^a
1 Kings 18:19-20, 42;
2 Kings 2:25; 4:25;
S. S. 7:5;
Isa. 33:9;
Jer. 50:19;
Amos 1:2;
Micah 7:14

19:28^a
Josh. 11:8;
Judg. 1:31

19:29^a
2 Sam. 5:11

【19:32】為^a拿弗他利的子孫，拈出第六鬮，乃是為拿弗他利的子孫按着家族拈的。

【19:33】他們的境界是從希利弗，從撒拿音的橡樹、亞大米尼吉和雅比聶，達到拉共，直通到約但河；

【19:34】又向西轉到亞斯納他泊，從那裏通到戶割，南邊到西布倫，西邊到亞設，又向日出之地，達到約但河那裏的猶大。

【19:35】堅固的城有西丁、側耳、哈末、拉甲、基尼烈、

【19:36】亞大瑪、拉瑪、^a夏瑣、

【19:37】基低斯、以得來、隱夏瑣、

【19:38】以利穩、密大伊勒、和璉、伯亞納、伯示麥，共十九座城，還有屬城的村莊。

【19:39】這些城並屬城的村莊，就是拿弗他利子孫的支派按着家族所得的地業。

8 但支派分得之地 十九 40 ~ 48

【19:32】For the children of ^aNaphtali the sixth lot came out, for the children of Naphtali according to their families.

【19:33】And their border was from Heleph, from the oak in Zaanannim, and Adami-nekeb and Jabneel unto Lakkum; and its end was the Jordan;

【19:34】And the border turned westward to Aznoth-tabor, and went from there to Hukkok, and reached Zebulun on the south, and reached Asher on the west and Judah at the Jordan toward the rising of the sun;

【19:35】And the fortified cities were Ziddim, Zer, and Hammath, Rakkath and Chinnereth

【19:36】And Adamah and Ramah and ^aHazor

【19:37】And Kedesh and Edrei and En-hazor

【19:38】And Iron and Migdal-el, Horem and Beth-anath and Beth-shemesh: nineteen cities with their villages.

【19:39】This was the inheritance of the tribe of the children of Naphtali according to their families, the cities with their villages.

8. The Land Allotted to the Tribe of Dan 19:40-48

【19:40】為但子孫的支派，按着家族，拈出第七鬮。

【19:41】他們地業的地界是^a 瑣拉、以實陶、伊珥示麥、

【19:42】沙拉賓、亞雅崙、伊提拉、

【19:43】以倫、亭拿、以革倫、

【19:44】伊利提基、基比頓、巴拉、

【19:45】伊胡得、比尼比拉、迦特臨門、

【19:46】美耶昆、拉昆，並^{1a} 約帕對面的境界。

【19:47】^a 但的子孫失去他們原得的地界，就上去攻打¹ 利善；他們奪了那城，用刀擊殺城中的人，就得了那城為業，住在其中，並按他們先祖但的名，稱利善為但。

【19:40】The seventh lot came out for the tribe of the children of Dan according to their families.

【19:41】And the territory of their inheritance was^a Zorah and Eshtaol and Ir-shemesh

【19:42】And Shaalabbin and Aijalon and Ithlah

【19:43】And Elon and Timnah and Ekron

【19:44】And Eltekeh and Gibbethon and Baalath

【19:45】And Jehud and Bene-berak and Gath-rimmon

【19:46】And Me-jarkon and Rakkon with the border opposite^{1a} Japho.

【19:47】When the territory of the^a children of Dan was lost to them, the children of Dan went up and fought against¹ Leshem; and they took it and struck it with the edge of the sword; and they took possession of it and inhabited it; and they called Leshem Dan, according to the name of Dan their father.

● 19:46¹ 與徒十 5 的約帕為同一地方。

● 19:47¹ 卽士十八 29 的拉億，在美地北端。

19:46¹ (Japho) The same place as Joppa (Acts 10:5).

19:47¹ (Leshem) I.e., Laish of Judg. 18:29, at the extreme north of the good land.

19:41^a
書十五 33

19:46^a
代下二 16
拉三 7
拿一 3
徒九 36

19:47^a
參士一 34
十八 1-2

19:41^a
Josh. 15:33

19:46^a
2 Chron. 2:16;
Ezra 3:7;
Jonah 1:3;
Acts 9:36

19:47^a
cf. Judg. 1:34;
18:1-2

【19:48】這些城並屬城的村莊，就是但子孫的支派按着家族所得的地業。

9 約書亞所得的地業 十九 49 ~ 51

【19:49】以色列人按着境界分完了地業，就在他們中間將地給嫩的兒子約書亞爲業；

【19:50】他們照耶和華的吩咐，將約書亞所求的城，就是以法蓮山地的^a亭拿西拉城，給了他。他就修造那城，住在其中。

【19:51】這就是^a祭司以利亞撒和嫩的兒子約書亞，並以色列人各支派宗族的首領，在^b示羅會幕門口，耶和華面前，拈鬮所分的地業。這樣，他們把地分完了。

【19:48】 This was the inheritance of the tribe of the children of Dan according to their families, these cities with their villages.

9. The Inheritance Given to Joshua 19:49-51

【19:49】 So they finished distributing the land as inheritances according to its borders. And the children of Israel gave Joshua the son of Nun an inheritance in the midst of them;

【19:50】 According to the commandment of Jehovah they gave him the city that he asked for, that is, ^aTimnath-serah in the hill country of Ephraim. And he built up the city and dwelt in it.

【19:51】 These are the inheritances that ^aEleazar the priest and Joshua the son of Nun and the heads of the fathers' houses of the tribes of the children of Israel gave as inheritances by lot in ^bShiloh before Jehovah at the entrance of the Tent of Meeting. So they finished dividing the land.

19:50^a
書二四 30
參士二 9

19:51^a
民三四 17
書十四 1
19:51^b
書十八 1

19:50^a
Josh. 24:30;
cf. Judg. 2:9

19:51^a
Num. 34:17;
Josh. 14:1
19:51^b
Josh. 18:1

約書亞記 第二十章

七 庇護城 二十 1 ~ 9

1 爲無意中誤殺人者 設立的 1 ~ 6

【20:1】耶和華對約書亞說，

【20:2】你對以色列人說，你們要照着
我藉摩西對你們所說的，爲自己設立
^{1a} 庇護城，

【20:3】使那無意中誤殺人的，可以逃
到那裏。這些城可以作你們逃避 ^a 報
血仇之人的庇護處。

【20:4】那殺人的要逃到這些城中的一
座，站在城門口，將他的事情說給城
內的長老們聽。他們就要把他收進城
中他們那裏，給他地方，使他住在他們
中間。

● 20:2¹ 見民三五 6 註 1。

JOSHUA 20

G. The Cities of Refuge 20:1-9

1. For the Manslayer Who Kills a Person by Mistake and Unwittingly vv. 1-6

【20:1】Then Jehovah spoke to Joshua, saying,

【20:2】Speak to the children of Israel, saying,
Designate the ^{1a} cities of refuge, concerning which I
spoke to you through Moses,

【20:3】So that the manslayer who kills a person by
mistake and unwittingly may flee there. And they will
be to you as a refuge from the ^a avenger of blood.

【20:4】And he shall flee to one of these cities and
stand at the entrance of the gate of the city and declare
his cause in the ears of the elders of that city. And they
shall take him into the city to themselves and give him
a place; and he shall dwell among them.

20:2¹ (cities) See note 6¹ in Num. 35.

20:2^a
出二一 13
民三五 6, 11-14
申四 41-43
十九 2-9

20:3^a
民三五 19

20:2^a
Exo. 21:13;
Num. 35:6, 11-14;
Deut. 4:41-43;
19:2-9

20:3^a
Num. 35:19

【20:5】若是報血仇的追了他來，長老們不可將他交在報血仇之人的手中；因為他與別人素無仇恨，是無意中殺了人的。

【20:6】^a 他要住在那城裏，等他站在會眾面前受審判，直到那時的大祭司死了，然後殺人的纔可以回到本城本家，就是他所逃出來的那城。

2 三座在約但河西的迦南

7

【20:7】於是，以色列人在拿弗他利山地分出加利利的基低斯，在以法蓮山地分出示劍，在^a 猶大山地分出基列亞巴（基列亞巴就是希伯崙。）

3 三座在約但河東的境內

8 ~ 9

【20:8】他們又在約但河外耶利哥東面，從流便支派中，在曠野的平原，設立比悉；從迦得支派中設立基列的拉末；從瑪拿西支派中設立巴珊的哥蘭。

【20:5】And if the avenger of blood pursues after him, they shall not deliver the manslayer into his hand, for he struck his neighbor unwittingly and had not hated him previously.

【20:6】And ^ahe shall dwell in that city until he can stand before the assembly for a judgment, until the death of the high priest who is at that time; then the manslayer shall return and enter into his own city and into his own house, into the city from which he fled.

2. Three in Canaan, West of the Jordan

v. 7

【20:7】And they set apart Kedesh in Galilee in the hill country of Naphtali and Shechem in the hill country of Ephraim and Kiriath-arba (this is Hebron) in the ^ahill country of Judah.

3. Three in the Land East of the Jordan

vv. 8-9

【20:8】And across the Jordan at Jericho, to the east, they designated Bezer in the wilderness on the plain out of the tribe of Reuben and Ramoth in Gilead out of the tribe of Gad and Golan in Bashan out of the tribe of Manasseh.

20:6^a

民三五 12, 24-25

20:7^a

書二一 11
路一 39

20:6^a

Num. 35:12, 24-25

20:7^a

Josh. 21:11;
Luke 1:39

【20:9】這些都是為以色列眾人和在他們中間寄居的外人所指定的城，使誤殺人的都可以逃到那裏，不死在報血仇之人的手中，等他站在會眾面前受審判。

約書亞記 第二十一章

八 利未人所分得的城
和屬城的郊野
二一 1 ~ 42

1 是他們在示羅所求
而拈鬮分給他們的
1 ~ 7

【21:1】那時，利未人宗族的首領來到^a祭司以利亞撒和嫩的兒子約書亞，並以色列人各支派宗族的首領面前，

【21:2】在迦南地的^a示羅對他們說，從前耶和華藉着摩西吩咐給我們城邑居住，並城邑的^b郊野可以牧放我們的牲畜。

【20:9】 These were the appointed cities for all the children of Israel and for the sojourner who sojourned among them, so that anyone who killed a person by mistake might flee there and not die at the hand of the avenger of blood until he stood before the assembly.

JOSHUA 21

H. The Cities with Their Pasture Lands
Allotted to the Levites
21:1-42

1. Claimed by Them at Shiloh
and Given to Them by Lot
vv. 1-7

【21:1】 Then the heads of the fathers' houses of the Levites approached^a Eleazar the priest and Joshua the son of Nun and the heads of the fathers' houses of the tribes of the children of Israel,

【21:2】 And they spoke to them in^a Shiloh in the land of Canaan, saying, Jehovah commanded through Moses that we be given cities to dwell in with their^b pasture lands for our cattle.

21:1^a
民三四 17
書十四 1
十七 4
十九 51

21:2^a
書十八 1
21:2^b
民三五 2
書十四 4

21:1^a
Num. 34:17;
Josh. 14:1;
17:4;
19:51

21:2^a
Josh. 18:1
21:2^b
Num. 35:2;
Josh. 14:4

【21:3】於是以色列人照耶和華所吩咐的，從自己的地業中，將以下所記的城邑和城邑的郊野給了利未人。

【21:4】為哥轄人的家族拈出鬮來。利未人中祭司^a亞倫的子孫，從猶大支派、西緬支派、便雅憫支派的地業中，按鬮得了十三座城。

【21:5】^a哥轄其餘的子孫，從以法蓮支派的家族、但支派、瑪拿西半支派的地業中，按鬮得了十座城。

【21:6】^a革順的子孫，從以薩迦支派的家族、亞設支派、拿弗他利支派、在巴珊的瑪拿西半支派的地業中，按鬮得了十三座城。

【21:7】^a米拉利的子孫，按着家族，從流便支派、迦得支派、西布倫支派的地業中，按鬮得了十二座城。

2 亞倫的子孫，
哥轄人的一個家族所得的
8 ~ 19

【21:3】So the children of Israel gave the Levites, according to the commandment of Jehovah, these cities with their pasture lands out of their inheritance:

【21:4】And the lot came out for the families of the Kohathites. And to the^a children of Aaron the priest who were of the Levites there went by lot thirteen cities out of the tribe of Judah and out of the tribe of the Simeonites and out of the tribe of Benjamin.

【21:5】And to the^a rest of the children of Kohath there went by lot ten cities out of the families of the tribe of Ephraim and out of the tribe of Dan and out of the half-tribe of Manasseh.

【21:6】And to the^a children of Gershon there went by lot thirteen cities out of the families of the tribe of Issachar and out of the tribe of Asher and out of the tribe of Naphtali and out of the half-tribe of Manasseh in Bashan.

【21:7】To the^a children of Merari according to their families there went twelve cities out of the tribe of Reuben and out of the tribe of Gad and out of the tribe of Zebulun.

2. To the Children of Aaron,
One of the Families of the Kohathites
vv. 8-19

21:4^a
書二一 9-19
代上六 54-60

21:5^a
書二一 20-26
代上六 61, 66-70

21:6^a
書二一 27-33
代上六 62, 71-76

21:7^a
書二一 34-40
代上六 63, 77-81

21:4^a
Josh. 21:9-19;
1 Chron. 6:54-60

21:5^a
Josh. 21:20-26;
1 Chron. 6:61,
66-70

21:6^a
Josh. 21:27-33;
1 Chron. 6:62,
71-76

21:7^a
Josh. 21:34-40;
1 Chron. 6:63,
77-81

【21:8】以色列人照着耶和華藉摩西所吩咐的，將這些城邑和城邑的郊野，按鬮給了利未人。

【21:9】^a 從猶大子孫支派和西緬子孫支派地業中所給的，有以下題名的城；

【21:10】^a 這些城歸給亞倫的子孫，利未人中哥轄人的一個家族，因為第一鬮是他們的。

【21:11】以色列人將^a 猶大山地的基列亞巴（亞巴是亞衲人的始祖）和四圍的郊野給了他們；基列亞巴就是希伯崙。

【21:12】惟將屬城的田地和村莊給了耶孚尼的兒子迦勒為業。

【21:13】以色列人將希伯崙，就是誤殺人者的庇護城，和屬城的郊野，給了祭司亞倫的子孫；又給他們立拿和屬城的郊野，

【21:14】雅提珥和屬城的郊野，以實提莫和屬城的郊野，

【21:8】 So the children of Israel gave by lot to the Levites these cities with their pasture lands, as Jehovah had commanded through Moses.

【21:9】^a And out of the tribe of the children of Judah and out of the tribe of the children of Simeon they gave these cities, which are here mentioned by name;

【21:10】^a And they went to the children of Aaron, one of the families of the Kohathites, of the children of Levi; for the first lot was theirs.

【21:11】 And they gave them Kiriath-arba (Arba was the father of Anak), which is Hebron, in the ^ahill country of Judah, with its pasture lands around it.

【21:12】 But the fields of the city and its villages they gave to Caleb the son of Jephunneh for his possession.

【21:13】 And to the children of Aaron the priest they gave Hebron with its pasture lands, the city of refuge for the manslayer; and Libnah with its pasture lands

【21:14】 And Jattir with its pasture lands and Eshtemoa with its pasture lands

21:9^a
代上六 65

21:10^a
10-19;
代上六 54-60
書二一 4

21:11^a
書二十 7
路一 39

21:9^a
1 Chron. 6:65

21:10^a
vv. 10-19;
1 Chron. 6:54-60;
Josh. 21:4

21:11^a
Josh. 20:7;
Luke 1:39

【21:15】何崙和屬城的郊野，底璧和屬城的郊野，

【21:16】亞因和屬城的郊野，淤他和屬城的郊野，伯示麥和屬城的郊野，共九座城，都是從這二支派中分出來的。

【21:17】又從便雅憫支派的地業中給了他們基遍和屬城的郊野，迦巴和屬城的郊野，

【21:18】亞拿突和屬城的郊野，亞勒們和屬城的郊野，共四座城。

【21:19】亞倫子孫作祭司的共有十三座城，還有屬城的郊野。

3 哥轄其餘的子孫所得的 20 ~ 26

【21:20】^a 利未人中哥轄子孫的家族，就是哥轄其餘的子孫，拈鬮所得的城有從以法蓮支派中分出來的。

【21:21】以色列人將以法蓮山地的示劍，就是誤殺人者的庇護城，和屬城的郊野，給了他們；又給他們基色和屬城的郊野，

【21:15】And Holon with its pasture lands and Debir with its pasture lands

【21:16】And Ain with its pasture lands and Juttah with its pasture lands and Beth-shemesh with its pasture lands: nine cities out of those two tribes.

【21:17】And out of the tribe of Benjamin, Gibeon with its pasture lands, Geba with its pasture lands,

【21:18】Anathoth with its pasture lands, and Almon with its pasture lands: four cities.

【21:19】All the cities of the children of Aaron, the priests, were thirteen cities with their pasture lands.

3. To the Rest of the Children of Kohath vv. 20-26

【21:20】^a And as for the families of the children of Kohath, the Levites who remained of the children of Kohath, the cities of their lot out of the tribe of Ephraim were given.

【21:21】And they gave them Shechem with its pasture lands in the hill country of Ephraim, the city of refuge for the manslayer; and Gezer with its pasture lands

21:20^a
20-26;
代上六 61, 66-70
書二一 5

21:20^a
vv. 20-26;
1 Chron. 6:61,
66-70;
Josh. 21:5

【21:22】基伯先和屬城的郊野，伯和崙和屬城的郊野，共四座城；

【21:23】又從但支派的地業中給了他們伊利提基和屬城的郊野，基比頓和屬城的郊野，

【21:24】亞雅崙和屬城的郊野，迦特臨門和屬城的郊野，共四座城；

【21:25】又從瑪拿西半支派的地業中給了他們他納和屬城的郊野，迦特臨門和屬城的郊野，共兩座城。

【21:26】哥轄其餘子孫的家族共有十座城，還有屬城的郊野。

4 革順的子孫所得的 27 ~ 33

【21:27】^a以色列人又從瑪拿西半支派的地業中將巴珊的哥蘭，就是誤殺人者的庇護城，和屬城的郊野，給了利未人的一個家族，革順的子孫；又給他們比施提拉和屬城的郊野，共兩座城；

【21:28】又從以薩迦支派的地業中給了他們基善和屬城的郊野，大比拉和屬城的郊野，

【21:22】And Kibzaim with its pasture lands and Beth-horon with its pasture lands: four cities.

【21:23】And out of the tribe of Dan: Eltekeh with its pasture lands, Gibbethon with its pasture lands,

【21:24】Aijalon with its pasture lands, Gath-rimmon with its pasture lands: four cities.

【21:25】And out of the half-tribe of Manasseh: Taanach with its pasture lands and Gath-rimmon with its pasture lands: two cities.

【21:26】All the cities for the families of the children of Kohath who remained were ten, with their pasture lands.

4. To the Children of Gershon vv. 27-33

【21:27】^aAnd to the children of Gershon, one of the families of the Levites, they gave, out of the half-tribe of Manasseh, Golan in Bashan with its pasture lands, the city of refuge for the manslayer; and Be-eshterah with its pasture lands: two cities.

【21:28】And out of the tribe of Issachar: Kishion with its pasture lands, Daberath with its pasture lands,

21:27^a
27-33;
代上六 71-76
書二一 6

21:27^a
vv. 27-33;
1 Chron. 6:71-76;
Josh. 21:6

【21:29】耶末和屬城的郊野，隱干寧和屬城的郊野，共四座城；

【21:30】又從亞設支派的地業中給了他們米沙勒和屬城的郊野，押頓和屬城的郊野，

【21:31】黑甲和屬城的郊野，利合和屬城的郊野，共四座城；

【21:32】又從拿弗他利支派的地業中將加利利的基低斯，就是誤殺人者的庇護城，和屬城的郊野，給了他們；又給他們哈末多珥和屬城的郊野，加珥坦和屬城的郊野，共三座城。

【21:33】革順人按着家族共有十三座城，還有屬城的郊野。

5 米拉利的子孫所得的

34 ~ 42

【21:34】^a其餘的利未人，就是米拉利子孫的家族，從西布倫支派的地業中所得的，就是約念和屬城的郊野，加珥他和屬城的郊野，

【21:29】Jarmuth with its pasture lands, En-gannim with its pasture lands: four cities.

【21:30】And out of the tribe of Asher: Mishal with its pasture lands, Abdon with its pasture lands,

【21:31】Helkath with its pasture lands, and Rehob with its pasture lands: four cities.

【21:32】And out of the tribe of Naphtali: Kedesh in Galilee with its pasture lands, the city of refuge for the manslayer; and Hammoth-dor with its pasture lands and Kartan with its pasture lands: three cities.

【21:33】All the cities of the Gershonites according to their families were thirteen cities, with their pasture lands.

5. To the Children of Merari

vv. 34-42

【21:34】^aAnd to the families of the children of Merari, the rest of the Levites, out of the tribe of Zebulun, they gave, Jokneam with its pasture lands and Kartah with its pasture lands,

21:34^a
34-39;
代上六 77-81
書二一 7

21:34^a
vv. 34-39;
1 Chron. 6:77-81;
Josh. 21:7

【21:35】丁拿和屬城的郊野，拿哈拉和屬城的郊野，共四座城；

【21:36】¹又從流便支派的地業中給了他們比悉和屬城的郊野，雅雜和屬城的郊野，

【21:37】基底莫和屬城的郊野，米法押和屬城的郊野，共四座城；

【21:38】又從迦得支派的地業中，將基列的拉末，就是誤殺人者的庇護城，和屬城的郊野，給了他們；又給他們瑪哈念和屬城的郊野，

【21:39】希實本和屬城的郊野，雅謝和屬城的郊野，共四座城。

【21:40】以上是利未人其餘的家族，就是米拉利的子孫，按着家族所得的城；他們拈鬮所得的共有十二座城。

【21:41】利未人在以色列人的地業中所得的，共有^a四十八座城，還有屬城的郊野。

【21:35】Dimnah with its pasture lands, Nahalal with its pasture lands: four cities.

【21:36】¹And out of the tribe of Reuben: Bezer with its pasture lands and Jahaz with its pasture lands,

【21:37】Kedemoth with its pasture lands and Mephaath with its pasture lands: four cities.

【21:38】And out of the tribe of Gad: Ramoth in Gilead with its pasture lands, the city of refuge for the manslayer; and Mahanaim with its pasture lands,

【21:39】Heshbon with its pasture lands, Jazer with its pasture lands: four cities in all.

【21:40】These were all the cities for the children of Merari according to their families, which remained of the families of the Levites; and their lot was twelve cities.

【21:41】All the cities of the Levites in the midst of the possession of the children of Israel were^a forty-eight cities with their pasture lands.

● 21:36¹ 有些古卷無 36 ~ 37 節。

21:36¹ (And) Verses 36-37 are not found in some MSS.

【21:42】這些城四圍各有屬城的郊野，城城都是如此。

九 應驗了耶和華
向以色列列祖的應許
二一 43 ~ 45

【21:43】這樣，耶和華將從前^a起誓要賜給他們列祖的全地，賜給以色列人，他們就得了爲業，住在其中。

【21:44】耶和華照着向他們列祖所起誓的一切話，使他們四境安寧。他們一切仇敵中，沒有一人在他們面前^a站立得住；耶和華把一切仇敵都交在他們手中。

【21:45】耶和華對以色列家所說，要賜給他們好處的話，^a一句也沒有落空，都應驗了。

約書亞記 第二十二章

十 流便、迦得、
和瑪拿西半支派
回到他們在約但河東的地去
二二 1 ~ 34

【21:42】 Each of these cities had its pasture lands around it; so it was with all these cities.

I. The Fulfillment of Jehovah's Promise
to the Fathers of Israel
21:43-45

【21:43】 So Jehovah gave Israel all the land that He had^a sworn to give to their fathers, and they possessed it and dwelt in it.

【21:44】 And Jehovah gave them rest all around, according to all that He had sworn to their fathers. And no one among all their enemies could^a stand before them; Jehovah delivered all their enemies into their hand.

【21:45】^aNot a word failed of all the good things that Jehovah had spoken to the house of Israel; all came to pass.

JOSHUA 22

J. The Return of the Tribes of Reuben, Gad,
and the Half-tribe of Manasseh
to Their Land East of the Jordan
22:1-34

21:43^a
創十三 15
二六 3
二八 13

21:44^a
申七 24
書一 5
十 8
二三 9

21:45^a
書二三 14

21:43^a
Gen. 13:15;
26:3;
28:13

21:44^a
Deut. 7:24;
Josh. 1:5;
10:8;
23:9

21:45^a
Josh. 23:14

【22:1】當時，約書亞召了流便人、迦得人、和瑪拿西半支派的人來，

【22:2】對他們說，耶和華僕人摩西所^a吩咐你們的，你們都遵守了；我所吩咐你們的，你們也都聽從了。

【22:3】你們這許多日子，總沒有撇離你們的弟兄，直到今日，並守了耶和華你們神所吩咐你們當守的。

【22:4】如今耶和華你們神照着祂所應許的，使你們弟兄得享^a安息；現在可以¹轉回你們的帳棚，到耶和華的僕人摩西^b在約但河東所賜你們為業之地。

【22:5】只要切切的謹守遵行耶和華僕人摩西所吩咐你們的誠命和律法，^a愛耶和華你們的神，行祂一切的道路，守祂的誠命，緊聯於祂，全心全魂事奉祂。

● 22:4¹ 流便、迦得、和瑪拿西半支派，與他們的弟兄一同爭戰之後，就有資格回到他們的地，享受他們的產業。這指明我們若沒有基督的身體，就無法享受基督。我們必須與身體是一，好分享基督作產業。（林前十二 13，弗三 6。）

【22:1】Then Joshua called the Reubenites and the Gadites and the half-tribe of Manasseh.

【22:2】And he said to them, You have kept all that Moses the servant of Jehovah ^acommanded you, and you have listened to my voice in all that I have commanded you.

【22:3】You have not forsaken your brothers these many days unto this day, but have kept the charge of the commandment of Jehovah your God.

【22:4】And now Jehovah your God has given your brothers ^arest as He promised them. And now ¹turn and go to your tents, to the land of your possession, which Moses the servant of Jehovah gave you ^bacross the Jordan.

【22:5】However be very careful to perform the commandment and the law which Moses the servant of Jehovah commanded you, to ^alove Jehovah your God and to walk in all His ways and to keep His commandments and to cling to Him and to serve Him with all your heart and with all your soul.

22:4¹ (turn) After Reuben, Gad, and the half-tribe of Manasseh had fought along with their brothers, they were qualified to return to their land to enjoy their inheritance. This indicates that we cannot enjoy Christ without the Body. We must be one with the Body in order to share the inheritance of Christ (1 Cor. 12:13; Eph. 3:6).

22:2^a
民三二 20-22
申三 18-20
書一 13

22:4^a
書一 13
申三 20
22:4^b
書一 15
十三 8

22:5^a
申六 5
十一 22

22:2^a
Num. 32:20-22;
Deut. 3:18-20;
Josh. 1:13

22:4^a
Josh. 1:13;
Deut. 3:20
22:4^b
Josh. 1:15;
13:8

22:5^a
Deut. 6:5;
10:12;
11:1, 22

【22:6】於是約書亞爲他們祝福，打發他們去，他們就回自己的帳棚去了。

【22:7】瑪拿西的半個支派，摩西早已在巴珊給了他們地業；至於另半個支派，約書亞使他們在約但河西與他們眾弟兄一同得了地業。此外，約書亞打發他們回帳棚的時候爲他們祝福，

【22:8】對他們說，你們帶着許多財物，許多牲畜和金、銀、銅、鐵，並許多衣服，回你們的帳棚去；要將你們從仇敵奪來的物，與你們眾弟兄^a同分。

【22:9】於是流便人、迦得人、和瑪拿西半支派的人從迦南地的^a示羅起行，離開以色列人，回他們得爲業的基列地，就是照耶和華藉摩西所吩咐的得了爲業之地。

【22:6】And Joshua blessed them and sent them away; and they went to their tents.

【22:7】Now to the one half-tribe of Manasseh Moses had given an inheritance in Bashan, and to the other half of it Joshua gave an inheritance with their brothers across the Jordan on the west. Furthermore, when Joshua sent them away to their tents and blessed them,

【22:8】He spoke to them, saying, Return with many riches to your tents and with very many cattle, with silver and with gold and with bronze and with iron and with very much clothing; ^adivide the spoil of your enemies with your brothers.

【22:9】So the children of Reuben and the children of Gad and the half-tribe of Manasseh went; and they departed from among the children of Israel out of ^aShiloh, which was in the land of Canaan, to go to the land of Gilead, to the land of their possession, which they had taken possession of according to the commandment of Jehovah through Moses.

22:8^a
民三一 27
撒上三十 24

22:8^a
Num. 31:27;
1 Sam. 30:24

22:9^a
書十八 1

22:9^a
Josh. 18:1

【22:10】流便人、迦得人、和瑪拿西半支派的人到了迦南地靠近約但河的地區，就在約但河那裏築了一座¹壇；那壇看起來十分高大。

【22:11】以色列人聽說流便人、迦得人、瑪拿西半支派的人在靠近約但河的地區，迦南地¹邊境屬以色列人的那邊，築了一座壇。

【22:12】以色列人一聽見，全會眾就^a聚集在示羅，要上去攻打他們。

● 22:10¹ 在神的經綸裏，神百姓中間只該有在耶路撒冷的一座壇。所有神的百姓都必須到那裏獻祭給神，為着敬拜並與神交通。（申十二5～8。）本章末了關於兩個半支派在約但河邊另築一座壇的記載，指明在對基督的享受裏，必須極力避免分裂。要享受包羅萬有的基督作美地，我們必須是一班子民，一個身體，一個宇宙的召會，為基督作見證。見申十二5註1。

● 22:11¹ 直譯，前方。

【22:10】And when they came into the region of the Jordan that is in the land of Canaan, the children of Reuben and the children of Gad and the half-tribe of Manasseh built an ¹altar there at the Jordan, an altar great in appearance.

【22:11】And the children of Israel heard the report, which said, Now the children of Reuben and the children of Gad and the half-tribe of Manasseh have built an altar out in front of the land of Canaan, in the region of the Jordan, on the side of the children of Israel.

【22:12】And when the children of Israel heard this, all the assembly of the children of Israel ^agathered together at Shiloh to go up in battle against them.

22:10¹ (altar) In God's economy, among God's people there was to be only one altar, in Jerusalem. All God's people had to go there to offer their sacrifices to God for their worship and fellowship with God (Deut. 12:5-8). The record at the end of this chapter concerning the building of another altar at the Jordan by the two and a half tribes indicates that in the enjoyment of Christ division must be avoided to the uttermost. To enjoy the all-inclusive Christ as the good land, we must be one people, one Body, one universal church to testify for Christ. See note 5¹ in Deut. 12.

22:12^a
cf. Judg. 20:1

22:12^a
參士二十1

22:13^a
出六 25
民二五 7, 11-13
士二十 28

【22:13】以色列人打發祭司以利亞撒的兒子^a 非尼哈，往基列地去見流便人、迦得人、和瑪拿西半支派的人；

22:14^a
民一 4, 16

【22:14】又打發十個首領與他同去，以色列眾支派的宗族各打發一個^a 首領；他們每一個都是以色列軍中自己宗族的統領。

【22:15】他們到了基列地，見流便人、迦得人、和瑪拿西半支派的人，對他們說，

22:16^a
參利十七 8-9
申十二 13-14

【22:16】耶和華的全會眾這樣說，你們今日轉去不跟從耶和華，為自己築一座^a 壇，悖逆了耶和華，你們這樣干犯以色列的神，所犯的是甚麼罪呢？

22:17^a
參民二三 28
二五 3

【22:17】從前拜^a 毘珥的罪孽，對我們還算小麼？雖然瘟疫臨到耶和華的會眾，到今日我們還沒有洗淨這罪孽；

【22:18】你們今日竟轉去不跟從耶和華麼？你們今日既悖逆耶和華，明日祂必向以色列全會眾發怒。

【22:13】And the children of Israel sent ^aPhinehas the son of Eleazar the priest to the children of Reuben and the children of Gad and the half-tribe of Manasseh in the land of Gilead,

【22:14】And with him ten leaders, one ^aleader each to a fathers' house of all the tribes of Israel; and they were each the head of their fathers' houses among the thousands of Israel.

【22:15】And they went to the children of Reuben and the children of Gad and the half-tribe of Manasseh in the land of Gilead and spoke to them, saying,

【22:16】Thus says all the assembly of Jehovah, What is this trespass that you have committed against the God of Israel in turning this day from following after Jehovah by building yourselves an ^aaltar to rebel against Jehovah this day?

【22:17】Was the iniquity of ^aPeor too little for us, from which we have not cleansed ourselves unto this day, though there was a plague upon the assembly of Jehovah,

【22:18】That you have turned this day from following after Jehovah? And now, if you rebel against Jehovah this day, tomorrow He will be angry with the whole assembly of Israel.

22:13^a
Exo. 6:25;
Num. 25:7, 11-13;
Judg. 20:28

22:14^a
Num. 1:4, 16

22:16^a
cf. Lev. 17:8-9;
Deut. 12:13-14

22:17^a
cf. Num. 23:28;
25:3

22:19^a
書十八 1

【22:19】你們所得爲業之地，若嫌不潔淨，就可以過到耶和華產業之地，就是^a耶和華的帳幕所住之地，在我們中間得地業。只是不可悖逆耶和華，也不可背叛我們，在耶和華我們神的壇以外爲自己築壇。

22:20^a
書七 18-26

【22:20】從前謝拉的曾孫^a亞干，豈不是在那當滅的物上犯了不忠實的罪麼？那時就有忿怒臨到以色列全會眾；因他罪孽而死的，還不只他一人。

【22:21】於是流便人、迦得人、和瑪拿西半支派的人回答以色列軍中的統領說，

22:22^a
王上八 39
詩九四 11

【22:22】大能者神耶和華，大能者神耶和華，祂是^a知道的，願以色列人也知道。我們若是悖逆，或是有了干犯耶和華的罪——願你今日不拯救我們——

【22:23】爲自己築壇，轉去不跟從耶和華，或是將燔祭、素祭、平安祭獻在壇上，願耶和華親自討我們的罪。

【22:19】 But if the land of your possession is unclean, cross over into the land of the possession of Jehovah, ^awhere Jehovah's tabernacle dwells, and take a possession in the midst of us. But do not rebel against Jehovah, nor rebel against us, by building yourselves an altar besides the altar of Jehovah our God.

22:19^a
Josh. 18:1

【22:20】 Did not ^aAchan the son of Zerah commit a trespass in the matter of the devoted thing? But there was wrath upon the whole assembly of Israel, and that one man did not perish alone for his iniquity.

22:20^a
Josh. 7:18-26

【22:21】 Then the children of Reuben and the children of Gad and the half-tribe of Manasseh answered and said to the heads of the thousands of Israel,

【22:22】 The Mighty One, God Jehovah; the Mighty One, God Jehovah; He ^aknows, and may Israel itself know, whether it was in rebellion, or whether it was in trespass against Jehovah — may You not save us today —

22:22^a
1 Kings 8:39;
Psa. 94:11

【22:23】 That we built an altar for ourselves to turn away from following after Jehovah; or if we did so to offer burnt offerings and meal offerings upon it or to make sacrifices of peace offerings upon it, may Jehovah Himself require it.

22:24^a
參書四 6, 21

【22:24】我們行這事是有原因的，因為顧慮日後你們的^a子孫可能對我們的子孫說，你們與耶和華以色列的神有何相干呢？

【22:25】流便人、迦得人哪，耶和華把約但河定為我們和你們的交界，你們與耶和華無分了。這樣，你們的子孫就使我們的子孫不再敬畏耶和華了。

【22:26】因此我們說，不如動手築一座壇，不是為獻燔祭，也不是為獻別的祭，

【22:27】乃是為在你們和我們中間，並在我們的後代中間作^a證據，好叫我們也可以^b在耶和華面前，用燔祭、別的祭、和平安祭事奉祂，免得你們的子孫日後對我們的子孫說，你們無分於耶和華了。

【22:28】所以我們說，日後有人對我們，或對我們的後代這樣說，我們就可以說，你們看我們列祖所築的壇是耶和華壇的樣式；這並不是為獻燔祭，也不是為獻別的祭，乃是為作我們和你們中間的證據。

【22:24】But truly we have done this for a reason and out of a concern that in the future your^a children might speak to our children, saying, What have you to do with Jehovah the God of Israel?

【22:25】For Jehovah has made the Jordan a border between us and you, O children of Reuben and children of Gad. You have no portion in Jehovah. Thus your children would cause our children to cease fearing Jehovah.

【22:26】Therefore we said, Let us now take action to build the altar, though not for burnt offering or for sacrifice;

【22:27】But it will be a^a witness between us and between you, and between our generations after us, that we may do the service of Jehovah^b before Him with our burnt offerings and our sacrifices and our peace offerings, and that your children may not say in the future to our children, You have no portion in Jehovah.

【22:28】And we said, When they say this to us and to our generations in the future, we will say, Look at the copy of the altar of Jehovah that our fathers made, though not for burnt offering or for sacrifice; but it is a witness between us and you.

22:24^a
cf. Josh. 4:6, 21

22:27^a
創三一 48
書二二 34
二四 27
22:27^b
申十二 5-7, 17-18

22:27^a
Gen. 31:48;
Josh. 22:34;
24:27
22:27^b
Deut. 12:5-7, 17-18

【22:29】我們斷沒有意思悖逆耶和華，今日轉去不跟從祂，在耶和華我們神帳幕前的壇以外，另築一座壇，為獻燔祭、素祭、或別的祭。

【22:30】祭司非尼哈與會眾的首領，就是與他同來以色列軍中的統領，聽見流便人、迦得人、瑪拿西人所說的話，就都以為美。

【22:31】祭司以利亞撒的兒子非尼哈對流便人、迦得人、和瑪拿西人說，今日我們知道耶和華在我們^a中間，因為你們沒有犯這罪干犯祂。現在你們救以色列人脫離耶和華的手了。

【22:32】祭司以利亞撒的兒子非尼哈與眾首領離開了流便人和迦得人，從基列地回迦南地，到了以色列人那裏，便將這事回報他們。

【22:29】Far be it from us that we would rebel against Jehovah and turn away today from following after Jehovah by building an altar for burnt offering, for meal offering, or for sacrifice, besides the altar of Jehovah our God, which is before His tabernacle!

【22:30】And when Phinehas the priest and the leaders of the assembly and the heads of the thousands of Israel who were with him heard the words that the children of Reuben and the children of Gad and the children of Manasseh spoke, it seemed good in their sight.

【22:31】And Phinehas the son of Eleazar the priest said to the children of Reuben and the children of Gad and the children of Manasseh, Today we know that Jehovah is in the^a midst of us, because you have not committed this trespass against Jehovah. Now you have delivered the children of Israel out of the hand of Jehovah.

【22:32】So Phinehas the son of Eleazar the priest and the leaders returned from the children of Reuben and the children of Gad, from the land of Gilead, to the land of Canaan, to the children of Israel; and they brought back word to them.

22:31^a
利二六 11-12

22:31^a
Lev. 26:11-12

【22:33】以色列人以這事為美，就頌讚神，不再說要上去攻打流便人和迦得人，毀壞他們所住的地了。

【22:34】流便人、迦得人給壇起了名；因為他們說，這壇在我們中間^a見證耶和華是神。

約書亞記 第二十三章

肆 約書亞離世

二三 1～二四 33

一 約書亞對以色列的長老、
首領、審判官、並官長離別的話
二三 1～16

【23:1】耶和華使以色列人得^a安息，不被四圍一切仇敵擾亂；過了多日，約書亞^b年紀老邁，

【23:2】就把以色列眾人，把他們的長老、首領、審判官、並官長都^a召了來，對他們說，我年紀已經老邁；

【22:33】And the matter seemed good in the sight of the children of Israel; and the children of Israel blessed God and never spoke again of going up in battle against them to destroy the land in which the children of Reuben and the children of Gad dwelt.

【22:34】And the children of Reuben and the children of Gad named the altar; for, they said, it is a^a witness between us that Jehovah is God.

JOSHUA 23

IV. Joshua's Departure

23:1 — 24:33

A. Joshua's Parting Word to the Elders,
Heads, Judges, and Officers of Israel
23:1-16

【23:1】And many days after Jehovah had given Israel^a rest from all their enemies around them and Joshua was^b old and advanced in age,

【23:2】Joshua^a called for all Israel, for their elders and their heads and their judges and their officers; and he said to them, I am old and advanced in age;

22:34^a
書二二 27

22:34^a
Josh. 22:27

23:1^a
書二一 44
撒下七 1
23:1^b
書十三 1

23:1^a
Josh. 21:44;
2 Sam. 7:1
23:1^b
Josh. 13:1

23:2^a
書二四 1
參申三一 28
代上二八 1

23:2^a
Josh. 24:1;
cf. Deut. 31:28;
1 Chron. 28:1

23:3^a
參出十九 4
申二九 2
23:3^b
出十四 14
書十 14, 42
二三 10

【23:3】耶和華你們的神，因你們的緣故，向那些國所行的一切事，你們都^a看見了，因那^b為你們爭戰的是耶和華你們的神。

23:4^a
書十三 7

【23:4】看哪，從約但河起到日落之處的大海，我所剪除的各國和剩下的這些國，我都已經^a拈鬮分給你們各支派為業。

23:5^a
申十一 23
書十三 6
出二三 30
三三 2
三四 11
23:5^b
民三三 53

【23:5】耶和華你們的神必將他們從你們面前^a攆出，將他們從你們面前趕出去；你們就必^b得他們的地為業，正如耶和華你們的神對你們所說的。

【23:6】所以，你們要分外剛強，謹守遵行寫在摩西律法書上的一切話，不可偏離左右，

23:7^a
出二三 13

【23:7】不可與你們中間所剩下的這些國民攙雜；他們的神，你們不可^a題他們的名，不可指着他們起誓，也不可事奉、跪拜；

23:8^a
申十 20
十一 22
十三 4
書二二 5

【23:8】只要照着你們到今日所行的，^a緊聯於耶和華你們的神。

【23:3】And you have^a seen all that Jehovah your God has done to all these nations because of you, for it was Jehovah your God who^b fought for you.

【23:4】See, I have^a allotted to you all these nations that remain as an inheritance for your tribes, as well as all the nations that I cut off, from the Jordan to the Great Sea toward the setting of the sun.

【23:5】And Jehovah your God, He will^a thrust them out before you and dispossess them out of your sight; and you will^b possess their land, as Jehovah your God spoke to you.

【23:6】Therefore be very strong to keep and do all that is written in the book of the law of Moses, not turning away from it to the right or to the left,

【23:7】And not going unto these nations, these that remain with you; neither shall you make^a mention of the names of their gods, nor cause anyone to swear by them, nor serve them, nor bow down to them;

【23:8】But you shall^a cling to Jehovah your God, as you have done to this day.

23:3^a
cf. Exo. 19:4;
Deut. 29:2
23:3^b
Exo. 14:14;
Josh. 10:14, 42;
23:10

23:4^a
Josh. 13:7

23:5^a
Deut. 11:23;
Josh. 13:6;
Exo. 23:30;
33:2;
34:11
23:5^b
Num. 33:53

23:7^a
Exo. 23:13

23:8^a
Deut. 10:20;
11:22;
13:4;
Josh. 22:5

23:9^a
書三 10
二三 5
二四 18
徒七 45

【23:9】因為耶和華已經把又大又強的國民從你們面前^a趕出；至於你們，直到今日，沒有一人在你們面前站立得住。

23:10^a
利二六 8
申三二 30
23:10^b
書二三 3

【23:10】你們一人必^a追趕千人，因耶和華你們的神照祂對你們所說的，^b為你們爭戰。

【23:11】你們要分外¹謹慎，²愛耶和華你們的神。

23:12^a
申七 3
拉九 2
出三四 16
尼十 30
參林後六 14

【23:12】你們若稍微轉去，依附你們中間所剩下的這些國民，與他們彼此^a結親，互相往來，

23:13^a
士三 21

【23:13】你們要確實知道，耶和華你們的神，必不再將他們從你們面前^a趕出去；他們卻要成為你們的網羅、陷阱、肋上的鞭、眼中的刺，直到你們在耶和華你們神所賜的這美地上滅亡。

【23:9】For Jehovah has^a dispossessed great and strong nations because of you; but as for you, no one has stood before you to this day.

【23:10】One man of you^a chases a thousand, for it is Jehovah your God who^b fights for you, as He has spoken to you.

【23:11】Be very careful therefore for yourselves, that you¹ love Jehovah your God.

【23:12】But if you do indeed turn back and cling to the remainder of these nations, these that remain with you, and^a marry into them, and go among them and they among you;

【23:13】Know for certain that Jehovah your God will no longer^a dispossess these nations out of your sight, but they will become a snare and a trap to you, and a scourge in your sides and thorns in your eyes, until you perish from this good land that Jehovah your God has given you.

23:9^a
Josh. 3:10;
23:5;
24:18;
Acts 7:45

23:10^a
Lev. 26:8;
Deut. 32:30
23:10^b
Josh. 23:3

23:12^a
Deut. 7:3;
Ezra 9:2;
Exo. 34:16;
Neh. 10:30;
cf. 2 Cor. 6:14

23:13^a
Judg. 2:3, 21

● 23:11¹ 直譯，謹守己魂。

● 23:11² 見出二十 6 註 1。

23:11¹ (love) See note 6² in Exo. 20.

23:14^a
王上二 2
23:14^b
書二一 45

【23:14】看哪，我今日要^a走全地之人必走的路；你們是全心全魂的知道，耶和華你們神所說，要賜給你們好處的話，沒有一句^b落空。這一切都應驗在你們身上，沒有一句落空。

23:15^a
參利二六 14-39
申二八 15-68

【23:15】耶和華你們神所說要賜給你們的一切好處怎樣臨到你們身上，耶和華也必照樣使一切^a禍患臨到你們身上，直到把你們從耶和華你們神所賜的這美地上除滅。

23:16^a
申七 4
十一 17
二八 20

【23:16】你們若違背耶和華你們神所吩咐你們遵守的約，去事奉別神，跪拜他們，耶和華的怒氣必向你們發作，使你們在祂所賜的美地上速速^a滅亡。

約書亞記 第二十四章

二 約書亞對以色列眾支派，同他們的長老、首領、審判官、並官長離別的話 二四 1 ~ 33

【24:1】約書亞將以色列的眾支派聚集在示劍，召了以色列的長老、首領、審判官、並官長來，他們就站在神面前。

【23:14】And now today I am^a going the way of all the earth; and you know in all your hearts and in all your souls that not a word has^b failed of all the good things that Jehovah your God spoke concerning you. All has come to pass for you; not one word of it has failed.

【23:15】But just as all the good things that Jehovah your God spoke concerning you have come upon you, so will Jehovah cause all the^a evil things to come upon you, until He has destroyed you from this good land that Jehovah your God has given you.

【23:16】When you transgress the covenant of Jehovah your God, which He commanded you, and go and serve other gods, and bow down to them, the anger of Jehovah will burn against you, and you will^a perish quickly from the good land that He has given you.

23:14^a
1 Kings 2:2
23:14^b
Josh. 21:45

23:15^a
cf. Lev. 26:14-39;
Deut. 28:15-68

23:16^a
Deut. 7:4;
11:17;
28:20

JOSHUA 24

B. Joshua's Parting Word to All the Tribes of Israel with Their Elders, Heads, Judges, and Officers 24:1-33

【24:1】Then Joshua gathered all the tribes of Israel together at Shechem; and he called for the elders of Israel and for their heads and for their judges and for their officers; and they presented themselves before God.

24:2^a
創十一 27-32

【24:2】約書亞對眾民說，耶和華以色列的神如此說，古時你們的列祖，就是亞伯拉罕和拿鶴的父親^a他拉，住在¹大河那邊事奉別神，

24:3^a
創十二 1-14
尼九 7
徒七 2-3

【24:3】我將你們的祖宗^a亞伯拉罕從大河那邊帶來，領他走遍^b迦南全地，又使他的後裔增多，把^c以撒賜給他；

24:3^b
創十二 5-6

24:3^c
創二 2-3

【24:4】又把^a雅各和以掃賜給以撒，將^b西珥山賜給以掃為業；後來雅各和他的子孫下到^c埃及去了。

24:4^a
創二五 24-26

24:4^b
創三六 8
申二 4-5

24:4^c
創四六 2-7
徒七 15

【24:5】我^a差遣摩西、亞倫，並照我在埃及中所行的^b降災與埃及，然後把你們^c領出來。

24:5^a
彌六 4
出三 10

24:5^b
出七 1~十三 1
詩一〇五 27-36

24:5^c
出十二 51
徒十三 17

【24:6】我領你們列祖出埃及，¹他們就到了^a紅海；埃及人帶領戰車和馬兵^b追趕你們列祖到紅海。

24:6^a
出十四 2

24:6^b
出十四 9

【24:2】And Joshua said to all the people, Thus says Jehovah the God of Israel, Your fathers dwelt across the ¹River long ago, ^aTerah the father of Abraham and the father of Nahor; and they served other gods.

24:2^a
Gen. 11:27-32

【24:3】And I took your father ^aAbraham from across the River and brought him throughout all the land of ^bCanaan; and I multiplied his seed and gave him ^cIsaac.

24:3^a
Gen. 12:1-14;
Neh. 9:7;
Acts 7:2-3

24:3^b
Gen. 12:5-6

24:3^c
Gen. 21:2-3

【24:4】And I gave ^aJacob and Esau to Isaac. And I gave ^bMount Seir to Esau, that he might possess it; but Jacob and his sons went down into ^cEgypt.

24:4^a
Gen. 25:24-26

24:4^b
Gen. 36:8;
Deut. 2:4-5

【24:5】And I ^asent Moses and Aaron, and I ^bplagued Egypt by what I did in the midst of it; and afterward I ^cbrought you out.

24:4^c
Gen. 46:2-7;
Acts 7:15

【24:6】And I brought your fathers out from Egypt, and you came to the ^asea; and the Egyptians ^bpursued after your fathers with chariots and with horsemen unto the Red Sea.

24:5^a
Micah 6:4;
Exo. 3:10

24:5^b
Exo. 7:1—13:1;
Psa. 105:27-36

24:5^c
Exo. 12:51;
Acts 13:17

24:6^a
Exo. 14:2

24:6^b
Exo. 14:9

● 24:2¹ 即幼發拉底河。全章同。

24:2¹ (River) I.e., the Euphrates. So throughout this chapter.

● 24:6¹ 直譯，你們。

24:7^a
出十四 10
24:7^b
出十四 20
24:7^c
出十四 27-28
24:7^d
書五 6

【24:7】你們列祖^a哀求耶和華，祂就將極深的^b黑暗置於你們和埃及人之間，又使海水回流，^c淹沒埃及人。我在埃及所行的事，你們親眼見過。你們在^d曠野也住了許多年日。

24:8^a
民二一 21-35

【24:8】我領你們到住在約但河東的^a亞摩利人之地，他們與你們爭戰。我將他們交在你們手中，你們便得了他們的地為業；我也在你們面前將他們滅絕。

24:9^a
民二二 4
士十一 25
24:9^b
民二二 5
申二三 4

【24:9】那時，摩押王西撥的兒子^a巴勒起來攻擊以色列人，打發人召了比珥的兒子^b巴蘭來咒詛你們。

24:10^a
民二三 9-11,
20-24
二四 5-10

【24:10】我不肯聽巴蘭的話，所以他倒為你們連連^a祝福；這樣，我便救你們脫離巴勒的手。

24:11^a
書三 14, 17
四 10-13
24:11^b
書六 1
十一

【24:11】你們^a過了約但河，到了^b耶利哥；耶利哥的¹居民、亞摩利人、比利洗人、迦南人、赫人、革迦撒人、希未人、耶布斯人都與你們爭戰；我把他們交在你們手裏。

【24:7】And when they^a cried out to Jehovah, He put deep^b darkness between you and the Egyptians; and He brought the sea upon them and^c covered them. And your eyes saw what I did to Egypt. And you dwelt in the^d wilderness for many days.

24:7^a
Exo. 14:10
24:7^b
Exo. 14:20
24:7^c
Exo. 14:27-28
24:7^d
Josh. 5:6

【24:8】And I brought you into the^a land of the Amorites, who dwelt beyond the Jordan, and they fought with you. And I gave them into your hand, and you possessed their land; and I destroyed them before you.

24:8^a
Num. 21:21-35

【24:9】Then^a Balak the son of Zippor, the king of Moab, rose up and fought against Israel; and he sent men and called for^b Balaam the son of Beor to curse you.

24:9^a
Num. 22:4;
Judg. 11:25
24:9^b
Num. 22:5;
Deut. 23:4

【24:10】But I would not listen to Balaam; therefore he altogether^a blessed you, and I delivered you out of his hand.

24:10^a
Num. 23:9-11, 20-24;
24:5-10

【24:11】And you^a crossed over the Jordan and came to^b Jericho; and the lords of Jericho fought against you, and also the Amorites and the Perizzites and the Canaanites and the Hittites and the Girgashites and the Hivites and the Jebusites; and I gave them into your hand.

24:11^a
Josh. 3:14, 17;
4:10-13
24:11^b
Josh. 6:1;
10:1

● 24:11¹ 直譯，主人。

24:12^a
出二三 28
申七 20
24:12^b
詩四四 3, 6

【24:12】我打發^a大黃蜂在你們前面，
將亞摩利人的兩個王從你們面前攆出，
並不是用你的^b刀，也不是用你的弓。

24:13^a
申六 10-11

【24:13】我賜給你們地土，非你們所勞碌
修治的；我賜給你們城邑，非你們所^a
建造的，你們就住在其中；你們又得喫
非你們所栽種的葡萄園、橄欖園的果子。

24:14^a
申十 12
撒十二 24

【24:14】現在你們要敬畏耶和華，純誠
忠信的^a事奉祂，將你們列祖在大河
那邊和在埃及所事奉的神除掉，來事
奉耶和華。

24:15^a
參王上十八 21
24:15^b
參創十八 19

【24:15】^a若是你們以事奉耶和華為不
好，今日就可以選擇所要事奉的，
是你們列祖在大河那邊所事奉的神
呢，還是你們所住這地之亞摩利人
的神？^b至於我和我家，我們必定事
奉耶和華。

【24:16】百姓回答說，我們斷不敢離棄
耶和華去事奉別神；

【24:12】And I sent the^a hornet before you, and it drove
them out from before you, that is, the two kings of the
Amorites; it was not by your^b sword or by your bow.

【24:13】And I gave you a land on which you had not
labored, and cities which you did not^a build, and you
dwell in them; you eat of vineyards and olive groves
which you did not plant.

【24:14】Now therefore fear Jehovah, and^a serve Him
in sincerity and faithfulness; and put away the gods
whom your fathers served across the River and in
Egypt, and serve Jehovah.

【24:15】And^a if it seems wrong in your sight to serve
Jehovah, choose for yourselves today whom you will
serve, either the gods from across the River, whom
your fathers served, or the gods of the Amorites, in
whose land you dwell. But^b as for me and my house,
we will serve Jehovah.

【24:16】And the people answered and said, Far be it
from us that we would forsake Jehovah to serve other
gods;

24:12^a
Exo. 23:28;
Deut. 7:20
24:12^b
Psa. 44:3, 6

24:13^a
Deut. 6:10-11

24:14^a
Deut. 10:12;
1 Sam. 12:24

24:15^a
cf. 1 Kings 18:21
24:15^b
cf. Gen. 18:19

24:17^a
出十三 3, 14
申七 8
十三 5
士六 8
彌六 4

【24:17】因耶和華我們的神曾將我們和我們列祖從埃及地，從^a為奴之家領上來，在我們眼前行了那些大神蹟，在我們所行的一切道路上，所經過的諸民中，都保護了我們；

24:18^a
書三 10
二三 9
徒七 45

【24:18】耶和華又把住此地的眾民，就是亞摩利人，都從我們面前^a趕出去。我們也必定事奉耶和華，因為祂是我們的神。

24:19^a
利十九 2
撒六 20
24:19^b
出二十 5
三四 14
申四 24
鴻一 2

【24:19】約書亞對百姓說，你們不能事奉耶和華，因為祂是^a聖別的神，是^b忌邪的神，必不赦免你們的過犯和你們的罪。

【24:20】你們若離棄耶和華去事奉外邦神，耶和華以好處待你們之後，必轉而以禍患待你們，把你們滅絕。

【24:21】百姓對約書亞說，不然，我們必定事奉耶和華。

【24:22】約書亞對百姓說，你們自己選擇耶和華，要事奉祂，你們向自己作見證罷。他們說，我們願意作見證。

【24:17】For Jehovah our God is the One who brought us and our fathers out from the land of Egypt, from the^a slave house, and who did those great signs in our sight and preserved us in all the way that we went and among all the peoples through whose midst we passed;

【24:18】And Jehovah^a drove out all the peoples from before us, that is, the Amorites who inhabit the land. We also will serve Jehovah, for He is our God.

【24:19】Then Joshua said to the people, You are not able to serve Jehovah, for He is a^a holy God. He is a^b jealous God; He will not forgive your transgression or your sins.

【24:20】If you forsake Jehovah and serve foreign gods, He will turn and do you harm and consume you after He has done good to you.

【24:21】And the people said to Joshua, No; but we will serve Jehovah.

【24:22】Then Joshua said to the people, You are witnesses against yourselves that you have chosen Jehovah on your own, to serve Him. And they said, We are witnesses.

24:17^a
Exo. 13:3, 14;
Deut. 7:8;
13:5;
Judg. 6:8;
Micah 6:4

24:18^a
Josh. 3:10;
23:9;
Acts 7:45

24:19^a
Lev. 19:2;
1 Sam. 6:20
24:19^b
Exo. 20:5;
34:14;
Deut. 4:24;
Nahum 1:2

24:23^a
書二四 14
士十 16
撒上七 3

【24:23】約書亞說，你們現在要^a除掉你們中間的外邦神，傾心歸向耶和華以色列的神。

【24:24】百姓對約書亞說，我們必定事奉耶和華我們的神，聽從祂的話。

24:25^a
王下十一 17
代下二三 16
尼九 38

【24:25】當日，約書亞就¹與百姓立^a約，在示劍為他們立定律例和典章。

24:26^a
申三一 24
24:26^b
參創二八 18
書四 3
士九 6

【24:26】約書亞將這些話都^a寫在神的律法書上，又將一塊大^b石頭立在耶和華聖所那裏的橡樹下。

24:27^a
創三一 48
申三一 19, 26
書二二 27-28, 34

【24:27】約書亞對眾百姓說，看哪，這石頭可以向我們作^a見證，因為它聽見了耶和華對我們所說的一切話；它也要向你們作見證，免得你們背棄你們的神。

【24:28】於是約書亞打發百姓各歸自己的地業去了。

【24:23】 Now therefore^a put away the foreign gods that are among you, and incline your hearts to Jehovah the God of Israel.

【24:24】 And the people said to Joshua, Jehovah our God we will serve, and to His voice we will listen.

【24:25】 So Joshua made a^a covenant for the people that day, and he made a statute and an ordinance for them in Shechem.

【24:26】 And Joshua^a wrote these words in the book of the law of God, and he took a great^b stone and erected it there under the terebinth that was at the sanctuary of Jehovah.

【24:27】 And Joshua said to all the people, This stone here shall be as a^a witness against us; for it has heard all the words of Jehovah, which He has spoken to us; and it shall be as a witness against you, lest you act deceptively against your God.

【24:28】 Then Joshua sent the people away, each to his own inheritance.

24:23^a
Josh. 24:14;
Judg. 10:16;
1 Sam. 7:3

24:25^a
2 Kings 11:17;
2 Chron. 23:16;
Neh. 9:38

24:26^a
Deut. 31:24
24:26^b
cf. Gen. 28:18;
Josh. 4:3;
Judg. 9:6

24:27^a
Gen. 31:48;
Deut. 31:19, 26;
Josh. 22:27-28,
34

● 24:25¹ 或，為。

24:29^a
29-30;
士二 8-9

【24:29】^a 這些事以後，耶和華的僕人嫩的兒子約書亞，正一百一十歲就死了。

【24:30】¹ 以色列人將他葬在他地業的境內，就是在以法蓮山地的亭拿西拉，在迦實山的北邊。

【24:31】^a 約書亞在世的日子，以及約書亞死後，那些知道耶和華為以色列人所行諸事的長老還在的日子，以色列人事奉耶和華。

【24:32】 以色列人從埃及所帶上來約瑟的^a骸骨，葬埋在示劍，就是在雅各從前用一百塊銀子向示劍的父親，哈抹的子孫所^b買的那塊地裏；¹這就作了約瑟子孫的^c產業。

【24:33】 亞倫的兒子^a以利亞撒也死了，人把他葬在他兒子非尼哈在以法蓮山地所得的¹小山上。

● 24:30¹ 直譯，他們。

● 24:32¹ 直譯，它們。

● 24:33¹ 或，基比亞。

【24:29】^a And after these things Joshua the son of Nun, the servant of Jehovah, died at the age of one hundred and ten years.

【24:30】 And they buried him in the territory of his inheritance, in Timnath-serah, which is in the hill country of Ephraim, north of Mount Gaash.

【24:31】^a And Israel served Jehovah throughout all the days of Joshua and throughout all the days of the elders whose days extended after Joshua's and who knew all the work of Jehovah that He had done for Israel.

【24:32】 And Joseph's^a bones, which the children of Israel had brought up from Egypt, were buried in Shechem, in the portion of the field that Jacob had^b bought from the children of Hamor the father of Shechem for a hundred pieces of money; and¹ it became the^c inheritance of the children of Joseph.

【24:33】 And^a Eleazar the son of Aaron died; and they buried him in¹ the hill of Phinehas his son, which had been given to him in the hill country of Ephraim.

24:29^a
vv. 29-30;
Judg. 2:8-9

24:31^a
Judg. 2:7

24:32^a
Gen. 50:25;
Exo. 13:19
24:32^b
Gen. 33:19;
Acts 7:16
24:32^c
John 4:5

24:33^a
Num. 20:26;
Josh. 14:1

24:32¹ (it) Lit., they.

24:33¹ (the) Or, Gibeah.

24:31^a
士二 7

24:32^a
創五十 25
出十三 19
24:32^b
創三三 19
徒七 16
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24:33^a
民二十 26
書十四 1

聖經

THE HOLY BIBLE

舊約恢復本

Old Testament Recovery Version

士師記

Judges

士師記

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書介

著者：也許是撒母耳。

著時：主前第十一世紀。

記載地點：迦南。

涵蓋時段：主前約一四二五年至主前一一二〇年，爲時約三百零五年，從約書亞死後（一1）到參孫死時。（十六 30 ~ 31，參徒十三 19 ~ 20。）

主 題：

以色列離棄神，
遭仇敵擊敗，
漸漸腐敗

INTRODUCTION

Author: Probably Samuel.

Time of Writing: The eleventh century B.C.

Place of the Record: Canaan.

Time Period Covered: About 305 years, from about 1425 B.C. to 1120 B.C., from after Joshua's death (1:1) to the death of Samson (16:30-31; cf. Acts 13:19-20).

Subject:

**Israel's Forsaking God,
Suffering Defeat by Their Enemies,
and Becoming Rotten**

士師記 第一章

壹 以色列信靠神

— 1 ~ 25

一 猶大的放膽與得勝

— 1 ~ 21

【1:1】¹約書亞死後，以色列人^{2a}求問耶和華說，誰要為我們^b先上去攻擊迦南人，與他們爭戰？

● 1:1¹ 按照舊約全面的觀點，神在西乃山娶了以色列為妻。（見出二十 6 註 1。）在神的觀念和願望裏，祂要作以色列的丈夫，也要以色列作祂的妻子，在這美妙的婚姻聯結中，活在與祂最親密的接觸裏。撒母耳在寫歷史書時，將士師記放在約書亞記之後，給我們看見以色列對她的丈夫是過怎樣的生活。如本書所揭示，以色列無心作耶和華的妻子；她離棄作她丈夫的神，與別神行了邪淫，向這些神跪拜。（二 11 ~ 13，17，三 7，八 33，十 6，參耶十一 13，結十六 25 ~ 26，何一 2，二 2。）在 1 ~ 20 節猶大和迦勒的記事之後，本書所記載以色列的歷史，滿了淫婦的腐爛敗壞。約書亞記是一卷滿了以色列在耶和華面前奇妙的戰勝迦南居民的歷史書；士師記卻是一卷滿了以色列離棄耶和華，在仇敵手下悲慘失敗的歷史書。這就是士師記的內在意義。

JUDGES 1

I. Israel's Trusting in God

1:1 — 2:5

A. Judah's Boldness and Victory

1:1-21

【1:1】¹And after the death of Joshua, the children of Israel^{2a}inquired of Jehovah, saying, Who will go up for us^bfirst against the Canaanites, in order to fight against them?

1:1¹ (And) According to the full scope of the Old Testament, at Mount Sinai God married Israel (see note 6² in Exo. 20). In His concept and desire, God wanted to be a Husband to Israel, and He wanted Israel to be a wife to Him, living in the most intimate contact with Him in this marvelous marriage union. In writing the books of history, Samuel put Judges after Joshua to show us the kind of life Israel lived toward her Husband. As unveiled in this book, Israel did not have a heart to be the wife of Jehovah. She forsook God as her Husband and went about as a harlot after other gods and worshipped them (2:11-13, 17; 3:7; 8:33; 10:6; cf. Jer. 11:13; Ezek. 16:25-26; Hosea 1:2; 2:2). After the account of Judah and Caleb in 1:1-20, Israel's history as recorded in this book is full of the rottenness and corruption of a harlot. Whereas Joshua is the book of Israel's history full of the marvelous victories over the inhabitants of Canaan in the presence of Jehovah, Judges is the book of Israel's history full of miserable defeats under their enemies in the forsaking of Jehovah. This is the intrinsic significance of the book of Judges.

1:1^a

Num. 27:21;
1 Sam. 22:10;
23:9-10;
2 Sam. 2:1

1:1^b

Judg. 20:18

1:1^a

民二七 21
撒上一二 10
二三 9-10
撒下二 1

1:1^b

士二十 18

【1:2】耶和華說，^a 猶大要先上去，我已將那地交在他手中。

【1:3】猶大對他哥哥^a 西緬說，請你同我上我拈鬮所得之地去，好與迦南人爭戰；以後我也同你到你拈鬮所得之地去。於是西緬與他同去。

【1:4】猶大就上去，耶和華將迦南人和比利洗人交在他們手中；他們在比色擊殺了一萬人。

【1:5】他們在比色又遇見亞多尼比色，就與他爭戰，擊殺了迦南人和比利洗人。

士師記的內容包括以色列人信靠神，離棄神，遭仇敵擊敗，在悲慘的情形中向神悔改，藉着士師得蒙拯救，其後又漸漸敗壞。（一 1～2，二 11～三 11。）這成爲士師記裏重複七次的循環。

● 1:1² 在本書開頭 1～20 節，以色列人求問耶和華，這描繪以色列人信靠神的美麗光景。這幅與主是一的美妙圖畫，豫表神與祂子民生機的聯結，乃是接續約書亞記裏以色列人最初進入美地時的一。（書六。）

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

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

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

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

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

1:1² (inquired) Israel's inquiring of Jehovah at the beginning of this book, vv. 1-20, describes the beautiful scene of Israel's trusting in God. This marvelous picture of oneness with the Lord, prefiguring the organic union of God with His people, is a continuation of the oneness in the book of Joshua when the people of Israel first entered into the good land (Josh. 6).

【1:6】亞多尼比色逃跑；他們追趕他，把他捉住，砍斷他手腳的大拇指。

【1:7】亞多尼比色說，從前有七十個王，手腳的大拇指都被我砍斷，在我桌子底下拾取零碎食物。現在神按着我所行的報應我了。他們將亞多尼比色帶到耶路撒冷，他就死在那裏。

【1:8】猶大人攻打^a耶路撒冷，將城攻取，用刀擊殺了城內的人，並且放火燒城。

【1:9】後來猶大人下去，與住山地、南地、和低陸的迦南人爭戰。

【1:10】^a猶大人去攻擊住希伯崙的迦南人，殺了示篩、亞希幔、撻買。（希伯崙從前名叫基列亞巴。）

【1:11】他們從那裏去攻擊底璧的居民。（底璧從前名叫基列西弗。）

【1:12】迦勒說，誰能攻打基列西弗，將城奪取，我就把我女兒押撒給他為妻。

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

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

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

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

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

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

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

1:8^a

參士一 21
書十五 63
撒下十七 54
撒下五 6

1:10^a

10-15;
書十五 13-19

1:8^a

cf. Judg. 1:21;
Josh. 15:63;
1 Sam. 17:54;
2 Sam. 5:6

1:10^a

vv. 10-15;
Josh. 15:13-19

【1:13】迦勒弟弟基納斯的兒子^a 俄陀聶奪取了那城，迦勒就把女兒押撒給他為妻。

【1:14】押撒過門的時候，勸丈夫向她父親求一塊田。押撒一下驢，迦勒問她說，你要甚麼？

【1:15】她說，求你賜福給我，你既將南地給了我，求你也給我水泉。迦勒就把上泉和下泉賜給她。

【1:16】摩西的岳父是基尼人，他的子孫與猶大人一同離了棕樹城，上亞拉得以南的猶大曠野去，就住在民中。

【1:17】猶大和他哥哥西緬同去，擊殺了住洗法的迦南人，將城¹盡行毀滅，給那城起名叫²何珥瑪。

● 1:17¹ 直譯，獻上。（即使其毀滅。）

● 1:17² 意，獻上。

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

【1:14】And when she came to him, she urged him to ask her father for the field. And she alighted from her donkey, and Caleb said to her, What do you want?

【1:15】And she said to him, Give me a blessing, for you have given me land in the Negev; give me also springs of water. So Caleb gave her the upper springs and the lower springs.

【1:16】And the children of the Kenite, Moses' father-in-law, went up from the city of palms with the children of Judah into the wilderness of Judah, which is to the south of Arad. And they went and dwelt with the people.

【1:17】Then Judah went with Simeon his brother and struck the Canaanites who inhabited Zephath; and they ¹utterly destroyed it. And they called the name of the city ²Hormah.

1:17¹ (utterly) Lit., devoted it (i.e., to destruction).

1:17² (Hormah) Meaning devoted.

【1:18】猶大又取了迦薩和迦薩的四境，
亞實基倫和亞實基倫的四境，以革倫
和以革倫的四境。

【1:19】耶和華^a與猶大同在，猶大就得了山地爲業，只是不能趕出山谷的居民，因爲他們有鐵車。

【1:20】¹ 猶大照摩西所說的，將希伯崙給了^a 迦勒；迦勒就從那裏趕出² 亞納人的三支子孫。

【1:21】¹ 便雅憫人沒有趕出住耶路撒冷的^a 耶布斯人；耶布斯人仍在耶路撒冷與便雅憫人同住，直到今日。

● 1:20¹ 直譯，他們。

● 1:20² 見民十三 33 與註。

● 1:21¹ 猶大雖然放膽且得勝，（1～19 上，20，）他的得勝仍然不絕對而且有缺，因爲沒有趕出山谷的居民，（19 下，）也沒有趕出耶布斯人。（21。）照樣，瑪拿西、以法蓮、西布倫、亞設、拿弗他利和但，也都沒有趕出他們境內的一切居民。（27，29～36。）以色列人不順從神，沒有將住在

【1:18】And Judah took Gaza and its territory and Ashkelon and its territory and Ekron and its territory.

【1:19】And Jehovah was ^awith Judah. And they took possession of the hill country, but they could not dispossess the inhabitants of the valley, for they had chariots of iron.

【1:20】And they gave Hebron to ^aCaleb, as Moses had spoken; and he dispossessed the three sons of ¹Anak from there.

【1:21】¹ But the ^aJebusites, who dwelt in Jerusalem, the children of Benjamin did not dispossess; thus the Jebusites dwell with the children of Benjamin in Jerusalem to this day.

1:20¹ (Anak) See Num. 13:33 and note.

1:21¹ (But) Although Judah was bold and victorious (vv. 1-19a, 20), his victory was not absolute, for there was a shortage in that he did not dispossess the inhabitants of the valley (v. 19b) and the Jebusites (v. 21). Likewise, Manasseh, Ephraim, Zebulun, Asher, Naphtali, and Dan did not dispossess all the inhabitants of their lands (vv. 27, 29-36). As a result of Israel's disobedience in not

1:19^a
士—22
二18
六12
書六27
撒下五10
王下十八7

1:20^a
民十四24
申—36
書十四13
十五13-14

1:21^a
參書十五63

1:19^a
Judg. 1:22;
2:18;
6:12;
Josh. 6:27;
2 Sam. 5:10;
2 Kings 18:7

1:20^a
Num. 14:24;
Deut. 1:36;
Josh. 14:13;
15:13-14

1:21^a
cf. Josh. 15:63

二 約瑟家上去攻打伯特利，
耶和華與他們同在，
他們用刀擊殺了城中的民
— 22 ~ 26

【1:22】約瑟家也上去攻打伯特利；耶和華^a與他們同在。

【1:23】約瑟家打發人去窺探伯特利。
（那城起先名叫^a路斯。）

【1:24】¹ 窺探的人看見一個人從城裏出來，就對他說，求你將進城的路指示我們，我們必以恩慈待你。

【1:25】那人將進城的路指示他們，他們就用刀擊殺了城中之人，但將那人和他全家放走。

迦南的各族盡行趕出，（出二三 23 ~ 33，民三三 50 ~ 56，）結果，以色列人就住在迦南人中間，娶他們的女兒為妻，將自己的女兒嫁給他們的兒子，並事奉他們的神，因而行主眼中看為惡的事。（三 5 ~ 6。）見出二三 23 註 1 與民三三 52 註 1。

● 1:24¹ 直譯，守望。

B. The House of Joseph Going Up to Fight against
Bethel, Jehovah Being with Them, and They Striking
the People of the City with Their Sword
1:22-26

【1:22】And the house of Joseph, they also, went up against Bethel; and Jehovah was^a with them.

【1:23】And the house of Joseph spied out Bethel. (Now the name of the city was formerly^a Luz.)

【1:24】And those who watched saw a man coming out of the city; and they said to him, Show us now the entrance of the city, and we will show mercy to you.

【1:25】And he showed them the entrance of the city, and they struck the city with the edge of the sword; but they let the man and all his family go.

utterly driving out the tribes that inhabited Canaan (Exo. 23:23-33; Num. 33:50-56), Israel dwelt among them, took their daughters as their wives, gave their daughters to their sons, and served their gods, thus doing evil in the sight of the Lord (3:5-6). See notes 23¹ in Exo. 23 and 52¹ in Num. 33.

1:22^a
Judg. 1:19

1:23^a
Gen. 28:19;
35:6;
48:3;
Josh. 18:13

1:22^a
士一 19

1:23^a
創二八 19
三五 6
四八 3
書十八 13

【1:26】那人往赫人之地去，築了一座城，起名叫路斯；那城到如今還叫這名。

三 一些缺點 — 27 ~ 36

【1:27】^a 瑪拿西沒有趕出伯善和屬伯善鄉鎮的居民，他納和屬他納鄉鎮的居民，多珥和屬多珥鄉鎮的居民，以伯蓮和屬以伯蓮鄉鎮的居民，米吉多和屬米吉多鄉鎮的居民；迦南人執意住在那地。

【1:28】及至以色列強盛了，就使迦南人^a 服苦役，只是沒有把他們全然趕出。

【1:29】^a 以法蓮沒有趕出住基色的迦南人；於是迦南人仍住在基色，在以法蓮中間。

【1:30】西布倫沒有趕出基倫的居民和拿哈拉的居民；於是迦南人仍住在西布倫中間，成了服苦役的人。

【1:26】 And the man went into the land of the Hittites; and he built a city and called its name Luz, which is its name unto this day.

C. Some Defects 1:27-36

【1:27】^a And Manasseh did not dispossess Beth-shean with its towns or Taanach with its towns or the inhabitants of Dor with its towns or the inhabitants of Ibleam with its towns or the inhabitants of Megiddo with its towns, but the Canaanites persisted in dwelling in that land.

【1:28】 And when Israel became strong, they made the Canaanites ^aforced labor; but they did not utterly dispossess them.

【1:29】^a And Ephraim did not dispossess the Canaanites who dwelt in Gezer, but the Canaanites dwelt among them in Gezer.

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

1:27^a
27-28;
書十七 12-13

1:28^a
申二十 11
書十六 10
十七 12-13
士一 28, 30, 33,
35
王上九 21
參書九 21

1:29^a
書十六 10

1:27^a
vv. 27-28;
Josh. 17:12-13

1:28^a
Deut. 20:11;
Josh. 16:10;
17:12-13;
Judg. 1:28, 30,
33, 35;
1 Kings 9:21;
cf. Josh. 9:21

1:29^a
Josh. 16:10

【1:31】亞設沒有趕出亞柯的居民，和西頓、亞黑拉、亞革悉、黑巴、亞弗革與利合的居民；

【1:32】亞設人因為沒有趕出那地的居民迦南人，就住在他們中間。

【1:33】拿弗他利沒有趕出伯示麥的居民和伯亞納的居民，於是拿弗他利人就住在那地的居民迦南人中間；然而伯示麥和伯亞納的居民成了為他們服苦役的人。

【1:34】亞摩利人強逼^a 但人住在山地，不容他們下到山谷。

【1:35】亞摩利人執意住在希烈山和亞雅倫並沙賓；然而約瑟家的手重重的加在他們身上，使他們成了服苦役的人。

【1:36】亞摩利人的境界，是從亞克拉濱坡，從西拉而上。

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

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

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

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

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

【1:36】And the border of the Amorites was from the ascent of Akrabbim, from Sela and upward.

1:34^a
參士十八 1

1:34^a
cf. Judg. 18:1

士師記 第二章

四 耶和華使者（就是基督
作為舊約裏行動的耶和華，
照顧以色列人）的勸戒

二 1 ~ 5

【2:1】^{1a} 耶和華的使者從 ^b 吉甲上到波金，對以色列人說，我使你們從埃及 ^c 上來，領你們到我向你們列祖起誓應許之地。我又說，我永不廢棄與你們所立的 ^d 約；

● 2:1¹ 耶和華的使者就是神自己，在祂神聖的三一裏作僕人服事祂的選民。（參來一 14。）三一神的具體化身是基督，基督就是耶和華的使者，作為舊約裏行動的耶和華，照顧以色列人。（見出三 2 註 1。）基督是耶和華的使者，意思就是神在祂神聖的三一裏指派並託付祂自己，採取行動照顧祂的子民。

因為以色列沒有作正確的妻子，這位作以色列丈夫、元首和王的耶和華，就成了祂妻子的僕人。祂來到妻子這裏，不是作丈夫、元首或王，乃是作耶和華的使者，就是耶和華所差遣者。（亞二 9 ~ 11。）既然以色列沒有將耶和華當作元首，祂就作僕人服事以色列。祂在 1 ~ 3 節裏對以色列的話不是責備或命令，乃是一個僕人的勸戒。

JUDGES 2

D. The Admonition of the Angel of Jehovah
(Christ as the Acting Jehovah in the Old
Testament to Take Care of Israel)

2:1-5

【2:1】Then the ^{1a}Angel of Jehovah went up from ^bGilgal to Bochim. And He said, I caused you to ^cgo up out from Egypt, and I brought you into the land that I swore to your fathers. And I said, I will never break My ^dcovenant with you,

2:1¹ (Angel) The Angel of Jehovah is God Himself in His Divine Trinity serving His elect as a Servant (cf. Heb. 1:14). The embodiment of the Triune God is Christ, and Christ is the Angel of Jehovah, who took care of Israel as Jehovah in action in the Old Testament (see note 2¹ in Exo. 3). For Christ to be the Angel of Jehovah means that God has appointed and commissioned Himself in His Divine Trinity to act in caring for His people.

Because Israel did not act as a proper wife, the very Jehovah who was the Husband, the Head, and the King of Israel became a Servant to His wife. He came to her not as a Husband, Head, or King but as the Angel of Jehovah, who was sent by Jehovah (Zech. 2:9-11). Since Israel did not regard Jehovah as the Head, He became a Servant to serve her. His word to Israel in vv. 1-3 was not a rebuke or a command but the admonition of a servant.

2:1^a
Num. 22:22;
Judg. 5:23
2:1^b
Josh. 4:19;
10:15
2:1^c
Exo. 14:19;
23:20
2:1^d
Gen. 17:7;
Exo. 6:4;
Deut. 31:16

2:1^a
民二二 22
士五 23
2:1^b
書四 19
十 15
2:1^c
出十四 19
二三 20
2:1^d
創十七 7
出六 4
申三一 16

2:2^a
出二三 32
三四 12-13
申七 2, 5

【2:2】你們也不可與這地的居民立^a約，
要拆毀他們的祭壇。你們竟沒有聽從
我的話。你們這作的是甚麼事？

2:3^a
民三三 55
2:3^b
出二三 33
申七 16
書二三 13
詩一〇六 36

【2:3】因此我又說，我必不將他們從你
們面前趕出；他們必作你們^a肋下的
荊棘；他們的神必作你們的^b網羅。

【2:4】耶和華的使者向以色列眾人說這
話的時候，百姓就放聲而哭。

【2:5】於是給那地方起名叫¹波金。眾
人在那裏向耶和華獻祭。

貳 以色列離棄神
(包括他們的戰敗、
悔改，以及神的拯救)
二 6 ~ 十六 31

一 以色列離棄神的原因
二 6 ~ 10

● 2:5¹ 意，哭泣者。

【2:2】And you shall not make a^a covenant with the
inhabitants of this land; you shall tear down their altars.
But you did not listen to My voice. What is this that you
have done?

【2:3】Therefore I also said, I will not drive them out from
before you; but they will be like^a thorns in your sides,
and their gods will be a^b snare to you.

【2:4】And when the Angel of Jehovah had spoken these
words to all the children of Israel, the people lifted up
their voice and wept.

【2:5】And they called the name of that place¹Bochim.
And they offered to Jehovah there.

II. Israel's Forsaking of God (Comprising Their Suffering of Defeats, Their Repentance, and God's Deliverance) 2:6 — 16:31

A. The Reason for Israel's Forsaking of God 2:6-10

2:2^a
Exo. 23:32;
34:12-13;
Deut. 7:2, 5

2:3^a
Num. 33:55
2:3^b
Exo. 23:33;
Deut. 7:16;
Josh. 23:13;
Psa. 106:36

2:5¹ (Bochim) Meaning weepers.

2:6^a
6-9;
參書二四 28-31

【2:6】^a 從前約書亞打發百姓去的時候，
以色列人各歸自己的地業，佔據那地。

2:7^a
書二四 31

【2:7】約書亞在世的日子，以及約書亞
死後，那些見過耶和華為以色列人所
行大事的長老還在的日子，百姓都^a
事奉耶和華。

2:8^a
書二四 29

【2:8】耶和華的僕人嫩的兒子約書亞，
正一百一十歲就^a死了。

2:9^a
參書十九 50
二四 30

【2:9】¹ 以色列人將他葬在他地業的境
內，就是在以法蓮山地的^{2a}亭拿希烈，
在迦實山的北邊。

2:10^a
撒下二 12
參申十一 1
耶五 4
彌四 12

【2:10】那一代的人也都歸了自己的列
祖；在他們之後，有另一代的人興起，
^a不認識耶和華，也不知道耶和華為
以色列人所行的事。

● 2:9¹ 直譯，他們。

● 2:9² 有些古卷作，亭拿西拉。（參書十九
50，二四 30。）

【2:6】^a Now when Joshua sent the people away, each of
the children of Israel went to his own inheritance to
possess the land.

【2:7】And the people^a served Jehovah throughout all the
days of Joshua and throughout all the days of the elders
whose days extended after Joshua's and who saw all the
great work of Jehovah that He had done for Israel.

【2:8】And Joshua the son of Nun, the servant of Jehovah,
^adied at the age of one hundred and ten years.

【2:9】And they buried him in the territory of his
inheritance, in ^{1a}Timnath-heres, in the hill country of
Ephraim, north of Mount Gaash.

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

2:6^a
vv. 6-9;
cf. Josh. 24:28-
31

2:7^a
Josh. 24:31

2:8^a
Josh. 24:29

2:9^a
cf. Josh. 19:50;
24:30

2:10^a
1 Sam. 2:12;
cf. Deut. 11:1;
Jer. 5:4;
Micah 4:12

2:9¹ (Timnath-heres) Some MSS read, Timnath-serah (cf. Josh.
19:50; 24:30).

二 以色列離棄神之 慘痛歷史的循環 二 11 ~ 20

2:11^a
士三 7
十 6, 10
撒下十二 10

【2:11】以色列人行耶和華眼中看為惡的事，去^a事奉諸巴力，

2:12^a
申三一 16
2:12^b
申六 14
士二 17, 19

【2:12】^{1a}離棄了領他們出埃及地的耶和華他們列祖的神，去^b隨從跪拜別神，就是四圍眾民的一些神，惹耶和華發怒；

2:13^a
士三 7
十 6

【2:13】並離棄耶和華，去事奉^a巴力和亞斯他錄。

● 2:12¹ 人離棄神，開始於創三，那時人受撒但引誘，棄絕了神這生命樹，將自己聯於撒但這知識樹。（創二 9，16～17，三 1～6。）接受知識樹，實際上就是與撒但結婚，與神離婚。人從存在開始，就一直在離棄神並聯於撒但，以許多事物作神的頂替（偶像。）這樣離棄神並聯於撒但，由這裏以色列人離棄耶和華並聯於偶像所描繪，乃是人類社會（包括以色列）中之混亂背後的最強因素。見耶二 13 與註。

B. The Cycle of the Miserable History of Israel's Forsaking of God 2:11-20

【2:11】And the children of Israel did what was evil in the sight of Jehovah and ^aserved the Baals.

2:11^a
Judg. 3:7;
10:6, 10;
1 Sam. 12:10

【2:12】And they ^{1a}forsook Jehovah, the God of their fathers, who brought them out from the land of Egypt; and they ^bfollowed after other gods from among the gods of the peoples who surrounded them; and they worshipped them and provoked Jehovah to anger.

2:12^a
Deut. 31:16
2:12^b
Deut. 6:14;
Judg. 2:17, 19

【2:13】And they forsook Jehovah and served ^aBaal and the Ashtaroth.

2:13^a
Judg. 3:7;
10:6

2:12¹ (forsook) Man's forsaking of God began in Gen. 3, when man, under the seducing of Satan, forsook God as the tree of life and joined himself to Satan as the tree of knowledge (Gen. 2:9, 16-17; 3:1-6). To take the tree of knowledge is actually to marry Satan and divorce God. Since the beginning of man's existence man has been forsaking God and joining to Satan, taking many things as replacements of God (idols). This forsaking of God and joining to Satan, portrayed here by Israel's forsaking Jehovah and joining themselves to idols, is the strongest factor behind the chaos in human society, including that in Israel. See Jer. 2:13 and note.

2:14^a
王下十七 20
尼九 27
2:14^b
士三 8
四 2
六 1
十三 1
撒十二 9

【2:14】耶和華的怒氣向以色列人發作，把他們^a交在搶奪者手中，這些人就搶奪他們；祂又將他們^{1b}交付在四圍仇敵的手中，甚至他們在仇敵面前再不能站立得住。

2:15^a
參利二六 14-46
申二八 15-68

【2:15】他們¹無論往何處去，耶和華的手都以災禍攻擊他們，正如耶和華^a所說的，又如耶和華向他們所起誓的；他們便極其困苦。

2:16^a
徒十三 20
2:16^b
士三 15, 31
十 1, 12
十三 5
撒十二 11
尼九 27

【2:16】耶和華興起^a士師，士師就^b拯救他們脫離搶奪他們之人的手。

2:17^a
申三一 16
士八 27, 33
代上五 25

【2:17】但他們也不聽從士師，竟隨從別神，^a行了邪淫，向這些神跪拜，速速的偏離他們列祖所行的道路，不像他們列祖那樣聽從耶和華的命令。

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

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

【2:16】And Jehovah raised up^a judges, and they^b saved them out of the hands of those who plundered them.

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

2:14^a
2 Kings 17:20;
Neh. 9:27
2:14^b
Judg. 3:8;
4:2;
6:1;
13:1;
1 Sam. 12:9

2:15^a
cf. Lev. 26:14-46;
Deut. 28:15-68

2:16^a
Acts 13:20
2:16^b
Judg. 3:15, 31;
10:1, 12;
13:5;
1 Sam. 12:11;
Neh. 9:27
2:17^a
Deut. 31:16;
Judg. 8:27, 33;
1 Chron. 5:25

● 2:14¹ 直譯，賣。三 8，四 2、9，十 7 者同。

● 2:15¹ 或，無論何時出去。

2:18^a
士— 19
2:18^b
士三 9, 15
四 3
六 6
十 10

【2:18】耶和華為他們興起士師，就^a與那士師同在。那士師在世的一切日子，耶和華拯救他們脫離仇敵的手；他們因受人壓迫欺凌，就^b哀聲歎氣，耶和華便憐恤他們。

2:19^a
士三 11-12
四 1
八 33

【2:19】及至那士師^a死後，他們就轉去行惡，比他們列祖更甚，去隨從別神，事奉跪拜這些神，總不斷絕他們的惡行，和頑梗的行徑。

【2:20】於是耶和華的怒氣向以色列人發作；祂說，因這民違背我所吩咐他們列祖遵守的約，不聽從我的話，

三 耶和華試驗以色列人 二 21 ~ 三 6

2:21^a
士二 3
書二三 13

【2:21】所以約書亞死的時候所剩下的各族，我也必不再從他們面前^a趕出，

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

【2:19】But when the judge^a died, they turned and acted more corruptly than their fathers by following after other gods in order to serve them and worship them; they did not cease from any of their practices or from their stubborn way.

【2:20】And the anger of Jehovah burned against Israel; and He said, Because this nation has transgressed My covenant which I commanded their fathers and they do not listen to My voice,

C. Jehovah's Testing of Israel 2:21 — 3:6

【2:21】I for My part will no longer^a dispossess from before them any of the nations that Joshua left when he died,

2:18^a
Judg. 1:19
2:18^b
Judg. 3:9, 15;
4:3;
6:6;
10:10

2:19^a
Judg. 3:11-12;
4:1;
8:33

2:21^a
Judg. 2:3;
Josh. 23:13

2:22^a
出十五 25
申八 2, 16
十三 3
士三 1, 4

【2:22】為要藉着這剩下的各族，^a試驗以色列人，看他們肯不肯謹守遵行我的道路，像他們列祖謹守遵行一樣。

【2:23】這樣，耶和華留下各族，不將他們速速趕出，也沒有交在約書亞的手中。

士師記 第三章

3:1^a
士二 22

【3:1】以下這些族是耶和華留下的，為要藉着他們^a試驗那未曾曉得迦南任何戰事的以色列人，

【3:2】好教導以色列人的後代，至少那些未曾曉得戰事的，使他們曉得戰事。

3:3^a
書十三 3

【3:3】所留下的就是非利士人的^a五個首領，和一切迦南人，西頓人，並住利巴嫩山，從巴力黑們山直到哈馬口的希未人。

【2:22】In order to ^atest Israel through them as to whether or not they will keep the way of Jehovah by walking in ¹it, as their fathers kept it.

【2:23】So Jehovah left these nations, not dispossessing them quickly, and did not deliver them into the hand of Joshua.

JUDGES 3

【3:1】And these are the nations that Jehovah left in order that through them He might ^atest Israel (that is, all who had not known all the battles of Canaan)

【3:2】But only so that the generations of the children of Israel might learn to know war, at least those who had not previously known ¹the battles:

【3:3】The ^afive lords of the Philistines and all the Canaanites and the Sidonians and the Hivites who dwelt on Mount Lebanon, from Mount Baal-hermon to the entrance of Hamath.

2:22^a
Exo. 15:25;
Deut. 8:2, 16;
13:3;
Judg. 3:1, 4

3:1^a
Judg. 2:22

3:3^a
Josh. 13:3

2:22¹ (it) According to some Hebrew MSS and many ancient versions; other MSS read, them.

3:2¹ (the) Lit., them.

【3:4】這些族留下，爲要試驗以色列人，好知道他們肯不肯聽從耶和華藉摩西吩咐他們列祖的誠命。

【3:5】以色列人便¹住在^a迦南人、赫人、亞摩利人、比利洗人、希未人、耶布斯人中間，

【3:6】^a娶他們的女兒爲妻，將自己的女兒嫁給他們的兒子，並事奉他們的神。

四 第一次循環，藉着俄陀聶 三 7 ~ 11 上

【3:7】以色列人行耶和華眼中看爲惡的事，忘記耶和華他們的神，去^a事奉諸巴力和亞舍拉；

【3:8】所以耶和華的怒氣向以色列人發作，就把他們^a交付在米所波大米王古珊利薩田手中。以色列人服事古珊利薩田八年。

【3:4】 And they were for the testing of Israel, to know whether they would listen to the commandments of Jehovah, which He commanded their fathers through Moses.

【3:5】 And the children of Israel ¹dwelt among the ^aCanaanites, the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites.

【3:6】 And they ^atook their daughters as their wives and gave their own daughters to their sons, and they served their gods.

D. The First Cycle, through Othniel 3:7-11a

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

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

● 3:5¹ 5 ~ 6 節表明以色列人失敗的三個因素。

3:5¹ (dwelt) Verses 5-6 show the three factors of Israel's failure.

3:5^a
出三 8

3:6^a
出三四 16
申七 3
拉九 12

3:7^a
士二 11, 13

3:8^a
士二 14

3:5^a
Exo. 3:8

3:6^a
Exo. 34:16;
Deut. 7:3;
Ezra 9:12

3:7^a
Judg. 2:11, 13

3:8^a
Judg. 2:14

3:9^a
士二 18
3:9^b
士二 16
3:9^c
士十一 3
三 11

【3:9】以色列人^a哀求耶和華，耶和華就爲他們興起一位拯救者^b救他們，就是迦勒弟弟基納斯的兒子^c俄陀聶。

3:10^a
士六 34
十一 29
十三 25
十四 6, 19
十五 14

【3:10】^a耶和華的靈臨到他身上，他就作了以色列的士師。他出去爭戰，耶和華將米所波大米王古珊利薩田交在他手中，他的手便強過古珊利薩田。

3:11^a
士三 30
五 31
八 28
書十一 23

【3:11 上】於是那地^a太平四十年。

五 第二次循環，藉着以笏和珊迦 三 11 下～ 31

【3:11 下】基納斯的兒子俄陀聶死了。

【3:12】以色列人又行耶和華眼中看爲惡的事；耶和華就使摩押王伊磯倫強盛，攻擊以色列人，因爲他們行耶和華眼中看爲惡的事。

3:13^a
出十七 8
士六 3, 33
十 12

【3:13】伊磯倫招聚亞捫人和^a亞瑪力人，前去攻擊以色列，佔據棕樹城。

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

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

【3:11a】And the land had^a rest forty years.

E. The Second Cycle, through Ehud and Shamgar 3:11b-31

【3:11b】And Othniel the son of Kenaz died.

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

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

3:9^a
Judg. 2:18
3:9^b
Judg. 2:16
3:9^c
Judg. 1:13;
3:11

3:10^a
Judg. 6:34;
11:29;
13:25;
14:6, 19;
15:14

3:11^a
Judg. 3:30;
5:31;
8:28;
Josh. 11:23

3:13^a
Exo. 17:8;
Judg. 6:3, 33;
10:12

【3:14】於是以色列人服事摩押王伊磯倫十八年。

【3:15】以色列人^a哀求耶和華，耶和華就為他們興起一位^b拯救者，就是便雅憫人基拉的兒子以笏；他是^c慣用左手的。以色列人託他送貢物給摩押王伊磯倫。

【3:16】以笏為自己打了一把兩刃的劍，長一肘，綁在右邊大腿上，在衣服底下。

【3:17】他將貢物獻給摩押王伊磯倫。
（伊磯倫原是極其肥胖的人。）

【3:18】以笏獻完貢物，便將抬貢物的人打發走了，

【3:19】自己卻從吉甲附近的雕像那裏回來，說，王阿，我有一件機密事奏告你。王說，¹迴避罷。於是左右侍立的人都退去了。

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

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

【3:16】And Ehud made himself a dagger that had two edges, a cubit long. And he strapped it to his right thigh under his clothes.

【3:17】And he presented the tribute to Eglon the king of Moab. (Now Eglon was a very fat man.)

【3:18】And when he finished presenting the tribute, he sent away the people who carried the tribute.

【3:19】But he himself returned from the sculptured idols at Gilgal and said, I have a secret message for you, O king. And he said, Hush. And all those who attended to him went out from him.

3:15^a
士二 18
3:15^b
士二 16
三 31
3:15^c
士二 16
參代上十二 2

3:15^a
Judg. 2:18
3:15^b
Judg. 2:16;
3:31
3:15^c
Judg. 20:16;
cf. 1 Chron. 12:2

● 3:19¹ 直譯，肅靜。

【3:20】以笏來到王面前；王獨自一人坐在他的涼樓上。以笏說，我有神的話要告訴你。王就從座位上站起來。

【3:21】以笏便伸左手，從右邊大腿上拔出劍來，刺入王的肚腹，

【3:22】連劍柄也隨着劍身刺進去了；肥肉把劍身夾住，他沒有把劍從王的肚腹拔出來。他就出到庭院。

【3:23】以笏出到遊廊，將樓門關鎖，把王關在裏面。

【3:24】以笏出來之後，王的僕人到了，看見樓門鎖了，就說，他必是在涼樓的內室大解。

【3:25】他們等煩了，見王仍不開樓門，就拿鑰匙開了；不料，他們的主人已倒在地上死了。

【3:20】 And when Ehud came to him, he was sitting alone in his cool upper room. And Ehud said, I have a message from God for you. And he rose up from his seat.

【3:21】 And Ehud reached with his left hand and took the dagger from his right thigh, and he drove it into his belly.

【3:22】 And the hilt also went in, after the blade; and the fat closed over the blade, for he did not draw the dagger from his belly. And he went out into the courtyard.

【3:23】 Then Ehud went out onto the porch, and he closed the doors of the upper room on ¹Eglon and locked them.

【3:24】 And when he had gone out, ¹Eglon's servants came and saw that the doors of the upper room were locked; and they said, He must be relieving himself in the cool chamber.

【3:25】 And they waited until they were ashamed, but still he was not opening the doors of the upper room. Then they took the key and opened them. And there was their lord, fallen to the ground dead.

3:23¹ (Eglon) Lit., him.

3:24¹ (Eglon's) Lit., his.

【3:26】他們耽延的時候，以笏逃跑了，經過雕像那裏，逃到西伊拉。

【3:27】到了，就在以法蓮山地吹角；以色列人隨着他下了山地，他在他們前頭領路，

【3:28】對他們說，你們緊緊跟着我，因為耶和華已經把你們的仇敵摩押人^a交在你們手中。於是他們跟着他下去，把守約但河的渡口，攔截摩押人，不容一人過去。

【3:29】那時擊殺了摩押人約有一萬，都是肥壯的勇士，沒有一人逃脫。

【3:30】那日，摩押就在以色列人手下被制伏了。於是那地^a太平八十年。

【3:31】以笏之後，有亞拿的兒子^a珊迦，他用趕牛的犁棒打死六百非利士人；他也^b救了以色列人。

【3:26】And Ehud escaped while they delayed, and he passed by the sculptured idols and escaped to Seirah.

【3:27】And when he arrived, he blew the horn in the hill country of Ephraim; and the children of Israel came down with him from the hill country, and he was before them.

【3:28】And he said to them, Follow closely after me, for Jehovah has^a delivered your enemies the Moabites into your hand. And they went down after him and took the fords of the Jordan against the Moabites; and they let no man cross over.

【3:29】And they struck about ten thousand Moabites at that time, all stout and all valiant men; and no man escaped.

【3:30】So Moab was subdued that day under the hand of Israel. And the land had^a rest eighty years.

【3:31】And after him there was^a Shamgar the son of Anath, who struck six hundred Philistines with an ox goad; and he also^b saved Israel.

3:28^a
Judg. 4:7, 14;
7:9, 15;
1 Sam. 14:12;
17:47;
2 Chron. 16:8;
cf. 1 Kings 22:12, 15

3:30^a
Judg. 3:11

3:31^a
Judg. 5:6
3:31^b
Judg. 2:16

士師記 第四章

六 第三次循環，藉着底波拉
四 1 ~ 五 31

JUDGES 4

F. The Third Cycle, through Deborah
4:1 — 5:31

3:28^a
士四 7, 14
七 9, 15
撒下十四 12
十七 47
代下十六 8
參王上二二 12, 15

3:30^a
士三 11

3:31^a
士五 6
3:31^b
士二 16

【4:1】以笏死後，以色列人又行耶和華眼中看爲惡的事。

【4:2】耶和華就把他們^a交付於在^b夏瑣作王的迦南王耶賓手中；他的軍長是^c西西拉，住在夏羅設戈印。

【4:3】耶賓王有鐵車九百輛；他大大欺壓以色列人二十年之久，以色列人就^a哀求耶和華。

【4:4】有一位^a女申言者¹底波拉，是拉比多的妻子，當時作以色列的士師。

● 4:4¹ 神興起一個女人底波拉作以色列的士師，這是不尋常的，指明以色列所有的男人都令神失望，迫使神興起一個婦人。在聖經裏，正確的女人指明服從神，守住神定命的人。（見出二 21 註 1 二段。）這是以色列在神面前該採取的地位，但以色列違反神的定命，離開她作神妻子的地位，離棄神，轉向眾多的偶像。這將以色列帶到悲慘的情況和光景裏。雖然底波拉是非常能幹的人，但她非常服從。神使她作首領，但她守住正確的等次，以巴拉爲她的遮蓋。（6～9，參林前十一 3，5～6，10。）當這卓越不凡的婦人領頭實行女人對男人的服從，全國就進入極美的等次，在耶和華面前居於正確的地位。（10。）百姓中間心中定大志並心中設大謀的，（五 15～16，）起來跟

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

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

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

【4:4】Now¹ Deborah was a^a prophetess, the wife of Lappidoth. She judged Israel at that time.

4:4¹ (Deborah) God's raising up of a female, Deborah, as a judge of Israel was extraordinary, indicating that all the men of Israel had failed God, forcing Him to raise up a woman. In the Bible a proper female indicates one who is in submission to God, one who keeps God's ordination (see note 21¹, par. 2, in Exo. 2). This is the position that Israel should have taken before God, but Israel violated God's ordination, leaving her position as God's wife and forsaking Him for hundreds of idols. This brought Israel into a miserable situation and condition. Although Deborah was a very capable person, she was very submissive. God made her the leader, yet she kept the proper order and took Barak as her covering (vv. 6-9; cf. 1 Cor. 11:3, 5-6, 10). When this excellent, extraordinary woman took the lead to practice the female submission to the man, the entire country came into an excellent order, assuming the proper position before Jehovah (v. 10). Among the people there were great resolutions in heart

4:2^a
士二 14
4:2^b
參書十一 1, 10
4:2^c
撒下十二 9
詩八三 9
4:3^a
士二 18

4:4^a
參出十五 20
王下二二 14
路二 36

4:2^a
Judg. 2:14
4:2^b
cf. Josh. 11:1, 10
4:2^c
1 Sam. 12:9;
Psa. 83:9
4:3^a
Judg. 2:18

4:4^a
cf. Exo. 15:20;
2 Kings 22:14;
Luke 2:36

【4:5】她常坐在以法蓮山地^a拉瑪和伯特利之間的底波拉棕樹下。以色列人都上她那裏去聽判斷。

【4:6】她打發人從拿弗他利的基低斯，將亞比挪菴的兒子^a巴拉召了來，對他說，耶和華以色列的神豈不是已經吩咐你麼？祂說，你去，帶着一萬拿弗他利人和西布倫人，向^b他泊山進軍。

【4:7】我必引耶賓的軍長西西拉帶着他的戰車和全軍往基順河，到你那裏去；我必將他交在你手中。

【4:8】巴拉對她說，你若同我去，我就去；你若不同我去，我就不去。

【4:9】底波拉說，我必與你同去，只是你在所行的路上得不着榮耀，因為耶和華要將西西拉交付在一個婦人手裏。於是底波拉起來，與巴拉一同往基低斯去。

隨別人，為神的國爭戰。因着以色列人在底波拉之下，按着正確的等次爭戰，神就為他們爭戰。
(14 ~ 24。)

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

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

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

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

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

and great searchings of heart (5:15-16), and they rose up to follow the others to fight for God's kingdom. Because Israel fought under Deborah in a proper order, God fought for them (vv. 14-24).

4:10^a
士五 18

【4:10】巴拉就召集^a 西布倫人和拿弗他利人到基低斯，跟他上去的有一萬人；底波拉也同他上去。

4:11^a
民十 29

【4:11】基尼人希百曾離開基尼族，離開了摩西岳父^a 何巴的子孫，到靠近基低斯之撒拿音的橡樹旁支搭帳棚。

【4:12】有人告訴西西拉說，亞比挪菴的兒子巴拉已經上他泊山了。

【4:13】西西拉就召集所有的戰車，就是鐵車九百輛，和跟隨他的眾人，從夏羅設戈印出來，到了基順河。

4:14^a
申九 3
撒下五 24
詩六八 7
賽五二 12
4:14^b
士五 13

【4:14】底波拉對巴拉說，你起來，今日就是耶和華將西西拉交在你手裏的日子。耶和華豈不在你^a 前頭行麼？於是巴拉^b下了他泊山，跟隨他的有一萬人。

4:15^a
詩八三 9

【4:15】耶和華使^a 西西拉和他一切戰車並全軍在巴拉面前，在刀下潰亂；西西拉下車步行逃跑。

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

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

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

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

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

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

4:10^a
Judg. 5:18

4:11^a
Num. 10:29

4:14^a
Deut. 9:3;
2 Sam. 5:24;
Psa. 68:7;
Isa. 52:12
4:14^b
Judg. 5:13

4:15^a
Psa. 83:9

【4:16】巴拉追趕戰車和軍隊，直到夏羅設戈印。西西拉的全軍都倒在刀下，連一個也沒有留下。

【4:17】這時，西西拉步行逃跑，到了基尼人希百之妻^a雅億的帳棚，因為夏瑣王耶賓與基尼人希百家和好。

【4:18】雅億出來迎接西西拉，對他說，請我主轉到我這裏來，不要懼怕。西西拉就轉到她那裏，進了她的帳棚；雅億用被將他遮蓋。

【4:19】西西拉對雅億說，我渴了，求你給我一點水喝。雅億就打開盛^a奶的皮袋，給他喝了，仍舊把他遮蓋。

【4:20】西西拉又對雅億說，請你站在帳棚門口，若有人來問你說，有人在這裏沒有？你就說，沒有。

【4:21】西西拉疲乏沉睡；希百的妻雅億取了^a帳棚的橛子，手裏拿着錘子，輕悄悄的到他旁邊，將橛子從他鬢邊釘進去，直釘入地裏。西西拉就死了。

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

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

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

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

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

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

4:17^a
士五 24

4:17^a
Judg. 5:24

4:19^a
士五 25

4:19^a
Judg. 5:25

4:21^a
士五 26

4:21^a
Judg. 5:26

【4:22】巴拉追趕西西拉的時候，雅億出來迎接他說，來罷，我將你所尋找的人給你看。他就進入她帳棚那裏，看見西西拉已經死了，倒在地上，橈子還在他鬢中。

【4:23】那日，神就在以色列人面前把迦南王耶賓制伏了。

【4:24】從此以色列人的手越發強硬，勝過迦南王耶賓，直到將他滅絕了。

士師記 第五章

(底波拉和巴拉的歌
五 1 ~ 31)

【5:1】那日，底波拉和亞比挪菴的兒子巴拉唱歌，說，

【5:2】因為以色列中有首領統率，百姓也甘心奉獻自己，你們應當頌讚耶和華。

【5:3】君王阿，要聽！掌權者阿，要側耳聽！我要向耶和華歌唱；我要歌頌耶和華以色列的神。

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

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

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

JUDGES 5

(The Song of Deborah and Barak)
5:1-31

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

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

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

5:4^a
4-5;
參詩六八 7-9
申三三 2

【5:4】^a 耶和華阿，你從西珥出來，由以東田間行走；那時地震天漏，雲也落雨。

【5:5】諸山見耶和華的面就震動，這西乃山見耶和華以色列神的面也是如此。

【5:6】在亞拿的兒子^a 珊迦之日，在雅億的日子，大道無人行走，都是繞道而行。

【5:7】以色列中的鄉村一無動靜，一無動靜，直到¹我底波拉興起，等我興起作以色列的母。

【5:8】以色列一選擇新神，戰事就臨到城門；以色列四萬人中，豈看得見盾牌槍矛麼？

【5:9】我心傾向以色列的統帥，他們在民中甘心奉獻自己。你們應當頌讚耶和華！

● 5:7¹ 有者譯作，你。

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

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

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

【5:7】The villages ceased to act; / They ceased in Israel; / Until ¹I, Deborah, rose up; / Until I rose up as a mother in Israel.

【5:8】They chose new gods; / Then there was war in their gates. / Was a shield or a spear seen / Among forty thousand in Israel?

【5:9】My heart is with the commanders of Israel, / Those who offered themselves willingly among the people. / Bless Jehovah!

5:4^a
vv. 4-5;
cf. Psa. 68:7-9;
Deut. 33:2

5:6^a
Judg. 3:31

5:7¹ (I) Others translate, you.

【5:10】騎白驢的、坐華毯的、行路的，
你們都當傳揚。

【5:11】在供水之處，人必揚聲，比在其間配水之人的聲音更響亮，述說耶和華公義的作為，就是祂在以色列鄉村公義的作為。那時耶和華的民下到城門。

【5:12】^a醒起！醒起，底波拉！醒起！
醒起，唱歌罷！巴拉，起來；亞比挪菴的兒子，^b擄掠你的俘虜。

【5:13】那時有餘剩的貴胄下來；耶和華的百姓與我一同^a下來攻擊勇士。

【5:14】有生根於亞瑪力，從以法蓮下來的；便雅憫在民中跟隨你。有統帥從瑪吉下來，有持着權杖檢點民數的，從西布倫下來。

【5:15】以薩迦的首領與底波拉同來；以薩迦以忠誠待巴拉，眾人都跟隨巴拉衝下山谷。在流便的族系中，有心中定大志的。

【5:10】Tell of it, you who ride on white donkeys, / You who sit on rich carpets, / And you who go upon the way.

【5:11】Louder than the voice of those who distribute water among the watering places, / There they recount the righteous deeds of Jehovah, / His righteous acts toward His villages in Israel. / Then the people of Jehovah went down to the gates.

【5:12】^aAwake! Awake, Deborah! / Awake! Awake, speak forth a song! / Arise, Barak; / And lead ^bcaptive your captives, son of Abinoam.

【5:13】Then a remnant of the nobles went down; / The people of Jehovah went ^adown with me against the mighty:

【5:14】From Ephraim, those who took root in Amalek; / Following you, Benjamin, with your peoples; / From Machir commanders came down, / And from Zebulun those who wielded the staff of him who marshals.

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

5:12^a
詩五七 8-9

5:12^b
詩六八 18
弗四 8

5:13^a
士四 14

5:12^a
Psa. 57:8-9
5:12^b
Psa. 68:18;
Eph. 4:8

5:13^a
Judg. 4:14

【5:16】你為何坐在羊圈之間，聽召喚羣羊的笛聲呢？在流便的族系中，有心中設大謀的。

【5:17】基列人在約但河外居住。但人為何等在船上？亞設人在海岸坐着，在港口居住。

【5:18】^a 西布倫人是拚命敢死之民；拿弗他利人在田野的高處也是如此。

【5:19】君王都來爭戰。那時迦南諸王在米吉多水旁的他納爭戰，卻未得擄掠銀錢。

【5:20】星宿從天上爭戰，從其軌道攻擊西西拉。

【5:21】基順河，就是那基順古河，把¹敵人沖沒；我的魂哪，應當努力前行。

【5:22】那時馬蹄頓蹂，壯馬騰躍。

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

【5:17】Gilead stayed across the Jordan. / And as for Dan, why did he remain with the ships? / Asher sat at the shore of the sea / And stayed at his landings.

【5:18】^a Zebulun was a people that despised their own lives even unto death; / And Naphtali, on the heights of the field.

【5:19】The kings came; they fought. / At that time the kings of Canaan fought / In Taanach by the waters of Megiddo; / They took no gain of silver.

【5:20】From heaven the stars fought; / From their courses they fought with Sisera.

【5:21】The river Kishon swept them away, / The ancient river, the river Kishon. / March on, O my soul, with strength!

【5:22】At that time the horse hooves stamped / With the prancing, the prancing of their mighty steeds.

● 5:21¹ 直譯，他們。

5:18^a
士四 10

5:18^a
Judg. 4:10

5:23^a
士二 4
六 11
5:23^b
參士二—5, 9

【5:23】^a 耶和華的使者說，應當咒詛米羅斯，大大咒詛其中的居民；因為他們^b 不來幫助耶和華，不來幫助耶和華攻擊勇士。

5:24^a
士四 17
5:24^b
參路一 42

【5:24】願基尼人希百的妻子^a 雅億比眾婦人多得^b 福分，比住帳棚的眾婦人更蒙福祉。

5:25^a
士四 19

【5:25】西西拉求水，雅億給他^a 奶，用款待貴冑的盤子呈上奶酪。

5:26^a
士四 21

【5:26】雅億伸手拿着^a 帳棚的橛子，伸右手拿着匠人的錘子，擊打西西拉，打傷他的頭，把他的鬢角打破穿通。

【5:27】西西拉在她腳前曲身倒臥，在她腳前曲身仆倒；在那裏曲身，就在那裏仆倒滅亡。

【5:28】西西拉的母親從窗戶裏往外觀看，從窗櫺中尖聲呼叫說，他的戰車為何耽延不來呢？他的車輪為何行得慢呢？

● 5:30¹ 每個，直譯，領頭的。

【5:23】Curse Meroz, says the ^aAngel of Jehovah;/ Bitterly curse its inhabitants./ For they ^bdid not come to the aid of Jehovah,/ To the aid of Jehovah against the mighty.

【5:24】^aBlessed among women shall ^bJael be,/ The wife of Heber the Kenite;/ Blessed among the women in the tent shall she be.

【5:25】He asked for water; she gave him ^amilk./ In a bowl for nobles she presented him with cream.

【5:26】She put her hand to the ^atent peg,/ And her right hand to the workman's hammer;/ Then she struck Sisera; she smashed his head;/ Indeed she shattered and pierced his temples.

【5:27】At her feet he bowed; he fell; he lay down./ At her feet he bowed; he fell./ Where he bowed, there he fell, destroyed.

【5:28】Through the window one looks forth and cries shrilly;/ The mother of Sisera, through the lattice:/ Why is his chariot so long in coming? / Why do the tracks of his chariots delay?

5:30¹ (each) Lit., the head.

5:23^a
Judg. 2:4;
6:11
5:23^b
cf. Judg. 21:5, 9

5:24^a
cf. Luke 1:42
5:24^b
Judg. 4:17

5:25^a
Judg. 4:19

5:26^a
Judg. 4:21

【5:29】她最聰明的宮女回答她，她也自言自語的說，

【5:30】他們莫非得掠物而分？¹ 每個壯士得了一兩個女子？西西拉得了彩衣為擄物，得了繡花的彩衣為掠物；這一兩件繡花的彩衣，乃是披在擄掠者頸項上的。

【5:31】耶和華阿，願你的仇敵都這樣^a滅亡。願愛¹你的人如^b日頭出現，^c光輝烈烈。這樣，那地^d太平四十年。

士師記 第六章

七 第四次循環，藉着基甸 六 1 ~ 八 32

【6:1】以色列人又行耶和華眼中看為惡的事，耶和華就把他們^a交在^b米甸人手裏七年。

【6:2】米甸人的手壓制以色列人；以色列人因米甸人的緣故，就在山中為自己挖穴、挖洞、建造營寨。

【5:29】 The wisest of her ladies answer her, / And she herself returns an answer to herself:

【5:30】 Have they not found and divided the spoil? / A girl, two girls, to ¹each mighty man. / The spoil of dyed garments to Sisera, / The spoil of embroidered, dyed garments; / A dyed embroidery, two embroideries, / For the neck of the spoiler.

【5:31】 May all Your enemies so ^aperish, O Jehovah. / But may those who love Him be like the ^bsun / When it rises in its ^cmight. And the land had ^drest forty years.

JUDGES 6

G. The Fourth Cycle, through Gideon 6:1 — 8:32

【6:1】 Then the children of Israel did that which was evil in the sight of Jehovah, and Jehovah ^adelivered them into the hand of ^bMidian for seven years.

【6:2】 And the hand of Midian prevailed against Israel. Because of Midian the children of Israel made for themselves the dens which are in the mountains as well as the caves and the strongholds.

● 5:31¹ 直譯，祂。

5:31^a
參詩八三 9-10

5:31^b
撒下二三 4

5:31^c
詩三七 6
但十二 3
箴四 18
太十三 43

5:31^d
士三 11

6:1^a
士二 14
6:1^b
民二五 17-18
參創二五 2

5:31^a
cf. Psa. 83:9-10

5:31^b
2 Sam. 23:4

5:31^c
Psa. 37:6;
Dan. 12:3;
Prov. 4:18;
Matt. 13:43

5:31^d
Judg. 3:11

6:1^a
Judg. 2:14

6:1^b
Num. 25:17-18;
cf. Gen. 25:2

6:3^a
士三 13
出十七 8

【6:3】以色列人每逢撒種之後，米甸人、^a亞瑪力人、和東方人都上來攻打他們，

【6:4】對着他們安營，毀壞地的出產，直到迦薩，沒有在以色列中留下食物，羊、牛、驢也沒有留下；

【6:5】因為那些人帶着牲畜和帳棚上來，像^a蝗蟲那樣多，人和駱駝無數，都進入境內，毀壞那地。

【6:6】以色列人因米甸人的緣故，極其窮乏；以色列人就^a哀求耶和華。

【6:7】當以色列人因米甸人的緣故，哀求耶和華時，

【6:8】耶和華就差遣一位申言者到以色列人那裏，對他們說，耶和華以色列的神如此說，我曾^a領你們從埃及上來，帶你們從^b為奴之家出來，

【6:9】救你們脫離埃及人的手，並脫離一切欺壓你們之人的手，把他們從你們面前^a趕出，將他們的地賜給你們；

6:5^a
士七 12
參珥一 4

6:6^a
士二 18

6:8^a
出十二 17
士二 1
六 13
撒下十 18
十二 8
6:8^b
出十三 3

6:9^a
詩四四 2-3

【6:3】And whenever Israel sowed its seed, Midian rose up with ^aAmalek and the children of the east, and went up against them.

【6:4】And they encamped against them and destroyed the produce of the land until you come to Gaza, and they left no sustenance in Israel, or sheep or ox or donkey.

【6:5】For they went up with their cattle and their tents and came in like a ^alocust swarm in number; both they and their camels were without number. And they came into the land to destroy it.

【6:6】And Israel was greatly impoverished because of Midian. And the children of Israel ^acried out to Jehovah.

【6:7】And when the children of Israel cried out to Jehovah because of Midian,

【6:8】Jehovah sent a man who was a prophet to the children of Israel. And he said to them, Thus says Jehovah the God of Israel, It was I who ^abrought you up out of Egypt and brought you out from the ^bslave house;

【6:9】And I delivered you from the hand of the Egyptians and out of the hand of all who oppressed you. And I ^adrove them out before you and gave you their land.

6:3^a
Judg. 3:13;
Exo. 17:8

6:5^a
Judg. 7:12;
cf. Joel 1:4

6:6^a
Judg. 2:18

6:8^a
Exo. 12:17;
Judg. 2:1;
6:13;
1 Sam. 10:18;
12:8
6:8^b
Exo. 13:3

6:9^a
Psa. 44:2-3

【6:10】又對你們說，我是耶和華你們的神；你們住在亞摩利人的地，不可敬畏他們的神。你們竟不聽從我的話。

【6:11】^{1a} 耶和華的使者來到俄弗拉，在那裏坐在屬於亞比以謝人約阿施的橡樹下；約阿施的兒子^b 基甸正在酒醱那裏打麥子，爲要逃躲米甸人。

【6:12】耶和華的使者向基甸顯現，對他說，大能的勇士，耶和華^a 與你同在。

【6:13】基甸說，我主，請容我說，耶和華若與我們同在，我們何至遭遇這一切事呢？我們的^a 列祖向我們敘述的，耶和華一切奇妙的作爲在那裏呢？他們說，耶和華豈不是領我們從埃及上來麼？現在祂卻丟棄我們，將我們^b 交在米甸人的手中。

【6:10】And I said to you, I am Jehovah your God; you shall not fear the gods of the Amorites, in whose land you dwell. But you did not listen to My voice.

【6:11】And the ^{1a}Angel of Jehovah came and sat under the terebinth that was in Ophrah, which belonged to Joash the Abiezrite, while ^bGideon his son was beating out the wheat in the winepress in order to hide it from the Midianites.

【6:12】And the Angel of Jehovah appeared to him and said to him, Jehovah is ^awith you, valiant warrior.

【6:13】And Gideon said to Him, Please, my lord, if Jehovah is with us, then why has all this happened to us? And where are all His wondrous deeds that our ^afathers recount to us, saying, Did not Jehovah bring us up out of Egypt? But now Jehovah has abandoned us and ^bdelivered us into the hand of Midian.

6:11^a
Judg. 5:23;
13:3
6:11^b
Heb. 11:32

6:12^a
Josh. 1:5;
Judg. 2:18;
Luke 1:28

6:13^a
Psa. 44:1;
78:3-4
6:13^b
Judg. 6:1

● 6:11¹ 見二 1 註 1 一段。

6:11¹ (Angel) See note 1¹, par. 1, in ch. 2.

6:11^a
士五 23
十三 3
6:11^b
來十一 32

6:12^a
書一 5
士二 18
路一 28

6:13^a
詩四四 1
七八 3-4
6:13^b
士六 1

6:14^a
士二 16
6:14^b
撒上十二 11

【6:14】¹ 耶和華面向基甸，說，你靠着
你這能力去 ^a 拯救以色列人脫離米甸
人的手，不是我 ^b 差遣你去的麼？

6:15^a
參出三 11
撒下七 18
6:15^b
撒上九 21
十八 23
林前十五 9
弗三 8

【6:15】基甸說，主阿，請容我說，^a 我
憑甚麼拯救以色列人呢？我的家族在
瑪拿西支派中是至貧窮的，我在我的
父家又是 ^b 至微小的。

【6:16】耶和華對他說，我必與你同在，
你必擊打米甸人，如擊打一人一樣。

【6:17】基甸說，我若在你眼前蒙恩，
求你給我顯一個證據，使我知道是你
與我說話。

6:18^a
18-21;
參創十八 3-8
士十三 15-16,
19-20

【6:18】^a 求你不要離開這裏，等我回到
你這裏，將禮物帶來擺在你面前。祂
說，我必等你回來。

【6:19】於是基甸去豫備了一隻山羊羔，
用一伊法細麵作了無酵餅，將肉放在
筐內，把湯盛在壺中，帶到橡樹下使
者那裏獻上。

● 6:14¹ 耶和華的使者就是耶和華自己。(11 ~
14, 21 ~ 23。) 見出三 2 註 1。

【6:14】Then ¹Jehovah turned to him and said, Go in this
strength of yours, and ^asave Israel from the hand of
Midian. Indeed I have ^bsent you.

【6:15】And he said to Him, Please, Lord, by what way can
^aI save Israel? My clan here is the poorest in Manasseh,
and I am the ^bleast in my father's house.

【6:16】And Jehovah said to him, Surely I will be with
you, and you will strike the Midianites as one man.

【6:17】And he said to Him, If now I have found favor in
Your sight, perform a sign for me that it is You who are
speaking with me.

【6:18】^aDo not depart from here until I come to You and
bring my present and set it before You. And He said, I
will remain until you return.

【6:19】So Gideon went and prepared a kid and an ephah
of flour in unleavened cakes. He put the flesh in a basket
and put the broth in a pot, and he brought it out to Him
under the terebinth. And he presented it.

6:14^a
Judg. 2:16
6:14^b
1 Sam. 12:11

6:15^a
cf. Exo. 3:11;
2 Sam. 7:18
6:15^b
1 Sam. 9:21;
18:23;
1 Cor. 15:9;
Eph. 3:8

6:18^a
vv. 18-21;
cf. Gen. 18:3-8;
Judg. 13:15-16,
19-20

6:14¹ (Jehovah) The Angel of Jehovah is Jehovah Himself (vv. 11-14,
21-23). See note 2¹ in Exo. 3.

【6:20】¹ 神的使者對基甸說，將肉和無酵餅放在這磐石上，把湯倒出來。他就這樣行了。

【6:21】耶和華的使者伸出手內的杖，杖頭挨了肉和無酵餅，就有^a火從磐石中上來，燒盡了肉和無酵餅。耶和華的使者就不見了。

【6:22】基甸見祂是耶和華的使者，就說，哀哉！主耶和華阿，我不好了，因為我面對面^a看見了耶和華的使者。

【6:23】耶和華對他說，你安心，^a不要懼怕，你必不至於死。

【6:24】於是基甸在那裏為耶和華築了一座壇，起名叫^{1a}耶和華沙龍。這壇到如今還在亞比以謝族的俄弗拉。

● 6:20¹ 神的使者就是耶和華的使者，（11，）也就是耶和華自己。（14。）

● 6:24¹ 意，耶和華是平安，或平安的耶和華。

【6:20】And the ¹Angel of God said to him, Take the flesh and the unleavened cakes, and put them on this rock; and pour out the broth. And he did so.

【6:21】And the Angel of Jehovah put forth the end of the staff that was in His hand and touched the flesh and the unleavened cakes. And ^afire came up from the rock and consumed the flesh and the unleavened cakes. And the Angel of Jehovah went from his sight.

【6:22】And Gideon saw that He was the Angel of Jehovah. And Gideon said, Alas, O Lord Jehovah! For I have ^aseen the Angel of Jehovah face to face.

【6:23】And Jehovah said to him, Peace be with you. ^aDo not be afraid; you shall not die.

【6:24】Then Gideon built an altar there to Jehovah, and he called it ^{1a}Jehovah-shalom. To this day it is still in Ophrah of the Abiezrites.

6:20¹ (Angel) The Angel of God is the Angel of Jehovah (v. 11), who is Jehovah Himself (v. 14).

6:24¹ (Jehovah-shalom) Meaning Jehovah is peace, or Jehovah of peace.

6:21^a
Lev. 9:24;
1 Kings 18:38;
2 Chron. 7:1

6:22^a
cf. Gen. 32:30;
Exo. 33:20;
Judg. 13:22

6:23^a
Dan. 10:19;
Luke 1:13

6:24^a
cf. Gen. 22:14;
28:19;
33:20;
35:7, 15;
Exo. 17:15;
Ezek. 48:35

6:21^a
利九 24
王上十八 38
代下七 1

6:22^a
參創三二 30
出三三 20
士十三 22

6:23^a
但十 19
路一 13

6:24^a
參創二二 14
二八 19
三三 20
三五 7, 15
出十七 15
結四八 35

【6:25】當那夜，耶和華對基甸說，你取你父親的牛來，就是那七歲的第二隻牛，並且^a拆毀你父親為巴力所築的壇，砍下壇旁的¹木像，

【6:26】在這保障頂上整整齊齊的為耶和華你的神築一座壇，將第二隻牛獻為燔祭，用你所砍下的木像作柴。

【6:27】基甸就從他僕人中挑了十個人，照着耶和華告訴他的¹行了。他因怕父家和本城的人，不敢在白晝行事，就在夜間行了。

● 6:25¹ 或，亞舍拉（Asherah；）指一異教女神的像。

● 6:27¹ 基甸是很好的士師，極為特別的蒙神呼召；（11～24；）他因着四件事而成功。第一，他仔細聽神的話，這在當時以色列人中間是少有的。第二，他順從神的話，照着神的話行動。第三，他拆毀巴力的壇，砍下木像。（25～28。）第四，他因着拆毀父親為巴力所築的壇，砍下木像，就犧牲了他與父親的關係，以及他在社會的享受，為要跟從耶和華。（29～32。）由於這四個因素，基甸得了賞賜：經綸的靈降在他身上。

【6:25】And that night Jehovah said to him, Take your father's bull, that is, the second bull, seven years old; and ^atear down the altar of Baal that belongs to your father, and cut down the ¹Asherah that is beside it.

【6:26】And build an altar to Jehovah your God upon the top of this stronghold in the ordered manner. Then take that second bull, and offer a burnt offering with the wood of the Asherah that you will cut down.

【6:27】So Gideon took ten men from among his servants and ¹did as Jehovah had told him. But because he was too afraid of his father's house and the men of the city to do it by day, he did it at night.

6:25¹ (Asherah) An image of a female deity.

6:27¹ (did) Gideon, a marvelous judge who was called by God in a very particular way (vv. 11-24), was successful because of four things. First, he listened carefully to the word of God, something that was rare among the children of Israel at that time. Second, he obeyed God's word and acted on it. Third, he tore down the altar of Baal and cut down the Asherah (vv. 25-28). Fourth, by tearing down the altar of Baal and cutting down the Asherah that belonged to his father, Gideon sacrificed his relationship with his father and his enjoyment of society to follow Jehovah (vv. 29-32). As a result of these four factors, Gideon received a

【6:28】城裏的人清早起來，見巴力的壇拆毀，壇旁的木像砍下，第二隻牛獻在新築的壇上，

【6:29】就彼此說，這事是誰作的？他們查究尋訪之後，就說，這是約阿施的兒子基甸作的。

【6:30】城裏的人對約阿施說，將你兒子交出來，好治死他；因為他拆毀了巴力的壇，砍下壇旁的木像。

【6:31】約阿施對站着攻擊他的眾人說，你們是為巴力爭辯麼？你們要救他麼？誰為他爭辯，就要趁着早晨將誰處死。巴力若是神，有人拆毀他的壇，讓他為自己爭辯罷。

（34。）因此，他成為一個大能的人，只帶着三百人，就擊敗兩個首領和兩個王。（七 25，八 10～12。）在基甸身上有一幅圖畫，給我們看見一個與神聯結的人，就是神人，如何實行神的話並完成神的經綸。

【6:28】 And when the men of the city rose up early in the morning, there was the altar of Baal, broken down; and the Asherah beside it was cut down. And the second bull had been offered upon the altar that had been built.

【6:29】 And they said to one another, Who has done this thing? And after they inquired and sought about, they said, Gideon the son of Joash has done this thing.

【6:30】 Then the men of the city said to Joash, Bring out your son that he may die, for he has broken down the altar of Baal and cut down the Asherah beside it.

【6:31】 And Joash said to all who stood against him, Will you contend for Baal? Or will you save him? Whoever contends for him will be put to death while it is still morning. If he is a god, let him contend for himself; for his altar has been broken down.

reward: the economical Spirit came upon him (v. 34). Hence, he became powerful and with only three hundred men defeated two princes and two kings (7:25; 8:10-12). With Gideon we have a picture of a man who lived in union with God, a God-man, to fulfill God's word and to carry out God's economy.

【6:32】所以當日人稱基甸爲^{1a}耶路巴力，意思說，他拆毀巴力的壇，讓巴力與他爭辯。

【6:33】那時，所有的米甸人、亞瑪力人、和東方人都聚集過河，在耶斯列谷安營。

【6:34】^a耶和華的靈披戴在基甸身上，他就吹角；亞比以謝族都應召跟隨他。

【6:35】他打發使者到全瑪拿西，瑪拿西人也應召跟隨他。他又打發使者到亞設、西布倫、拿弗他利，那些地方的人也都上來與他們會合。

【6:36】基甸對神說，你若照着你所說的，要藉我的手拯救以色列，

【6:37】我就把一團羊毛放在禾場上：若單是羊毛上有露水，而地上都是乾的，我就知道你要照着你所說的，藉我的手拯救以色列。

● 6:32¹ 意，讓巴力爭辯。

【6:32】Therefore on that day he named ¹Gideon ^{2a}Jerubbaal, saying, Let Baal contend against him, for he has broken down his altar.

【6:33】Then all the Midianites and the Amalekites and the children of the east gathered together, and they crossed over and encamped in the valley of Jezreel.

【6:34】And the ^aSpirit of Jehovah clothed Gideon; and he blew the trumpet, and the Abiezrites were called up behind him.

【6:35】And he sent messengers throughout all Manasseh, and they were also called up behind him. And he sent messengers throughout Asher and Zebulun and Naphtali, and they went up to meet them.

【6:36】And Gideon said to God, If indeed You will save Israel through my hand, as You have said,

【6:37】I am laying here a fleece of wool on the threshing floor: If there is dew on the fleece alone and it is dry on all the ground, I will know that You will save Israel through my hand, as You have said.

6:32¹ (Gideon) Lit., him.

6:32² (Jerubbaal) Meaning let Baal contend.

【6:38】次日基甸清早起來，見果然是這樣；他將羊毛擠一擠，從羊毛中擰出滿盆的露水來。

【6:39】基甸又對神說，^a 求你不要向我發怒，我再說這一次：讓我將羊毛再試一次。但願只有羊毛是乾的，而地上都有露水。

【6:40】這夜神也如此行，只有羊毛是乾的，而地上都有露水。

士師記 第七章

【7:1】^a 耶路巴力，就是基甸，和一切跟隨的人清早起來，在哈律泉旁安營。米甸營在他們北邊的山谷，靠近摩利岡。

【7:2】耶和華對基甸說，跟隨你的人¹ 太多，我不能將米甸人交在他們手中，免得以色列人向我^a 誇大，說，是我們自己的手救了我們。

● 7:2¹ 神告訴基甸，跟隨他的人太多，指明神要為以色列人爭戰。

【6:38】And so it happened. When he rose up early the next morning and squeezed the fleece, he wrung dew from the fleece, a bowlful of water.

【6:39】Then Gideon said to God, ^aMay Your anger not burn against me, but allow me to speak only this one time. Allow me to make this test with the fleece only this one time. Let it be dry on the fleece only, and let there be dew on all the ground.

【6:40】And God did so that night, so that it was dry on the fleece only and there was dew on all the ground.

JUDGES 7

【7:1】Then ^aJerubbaal (that is, Gideon) and all the people who were with him rose early and encamped beside the spring of Harod. And the camp of Midian was to their north, by the hill of Moreh, in the valley.

【7:2】And Jehovah said to Gideon, The people with you are ¹too many for Me to deliver Midian into their hand; Israel might ^avaunt himself against Me, saying, My own hand has saved me.

7:2¹ (too) By telling Gideon that he had too many people, God was indicating that He would fight for Israel.

6:39^a
創十八 32

6:39^a
Gen. 18:32

7:1^a
士六 32

7:1^a
Judg. 6:32

7:2^a
參申八 17
賽十 12-13

7:2^a
cf. Deut. 8:17;
Isa. 10:12-13

【7:3】現在你要宣告使百姓聽見，說，凡^a懼怕戰慄的，可以離開¹這裏回去。於是有二萬二千人回去，只剩下一萬。

【7:4】耶和華對基甸說，人還是太^a多；你要帶他們下到水旁，我好在那裏爲你試試他們。我指着誰對你說，這人可以同你去，他就可以同你去；我指着誰對你說，這人不可同你去，他就不可同你去。

【7:5】基甸就帶他們下到水旁。耶和華對基甸說，凡用舌頭¹舔水，像狗舔的，要使他單站在一處；凡屈膝跪下喝水的，也要使他單站在一處。

● 7:3¹ 直譯，基列山。希伯來文經文此處難明。

● 7:5¹ 喝水是人日常一項基本的需要。神藉着觀察人如何顧到他們的需要來試驗人。揀選三百人這件事強調，爲着神的定旨犧牲個人的權益和享受。這三百位用手捧着舔水的人，在解渴上約束自己；他們和基甸一樣，甘願犧牲，好爲神所用。那些屈膝跪下喝水，沒有節制的人，乃是顧到自己的需要，遠過於神的需要，神就打發他們回家。（參提後二 4。）

【7:3】Now then proclaim in the hearing of the people, saying, Whoever is^a afraid and trembling should return and depart from¹ here. And twenty-two thousand of the people returned, and ten thousand remained.

【7:4】Then Jehovah said to Gideon, The people are still too^a many. Bring them down to the water, and I will test them for you there. And he of whom I say to you, This one shall go with you, he shall go with you. And every one of whom I say to you, This one shall not go with you, he shall not go.

【7:5】So he brought the people down to the water. And Jehovah said to Gideon, Everyone who¹ laps from the water with his tongue, as a dog laps, you shall set apart; likewise everyone who bows down on his knees to drink.

7:3¹ (here) Lit., Mount Gilead; the Hebrew text is obscure here.

7:5¹ (laps) Drinking is a basic item of man's daily necessities. God tested the men by observing how they took care of their necessities. The selection of the three hundred men stresses the sacrifice of one's personal interests and enjoyment for God's purpose. Like Gideon, the three hundred who lapped water from their hand, restricting themselves in quenching their thirst, were willing to sacrifice in order to be used by God. Those who knelt down on their knees and drank without restraint took care of their necessity much more than God's need, and God sent them home (cf. 2 Tim. 2:4).

【7:6】於是用手捧到嘴邊舔水的有三百人，其餘的人都屈膝跪下喝水。

【7:7】耶和華對基甸說，我要用這舔水的三百人拯救你們，將米甸人交在你手中；其餘的人都可以各歸各處去。

【7:8】這三百人就帶着食物和角；其餘的以色列人，基甸都打發他們各歸各的帳棚，只留下這三百人。米甸營在他下邊的山谷裏。

【7:9】當那夜，耶和華對基甸說，起來，下去攻營，因我已將那營交在你手中。

【7:10】倘若你怕下去，就帶你的僕人普拉下到營那裏去。

【7:11】你必聽見他們所說的，然後你的手就必得加強，你就能下去攻營。於是基甸帶着僕人普拉下到營邊，靠近部隊。

【7:6】 And the number of those who lapped the water into their mouth with their hand was three hundred men, but the rest of the people bowed down on their knees to drink water.

【7:7】 And Jehovah said to Gideon, Through the three hundred men who lapped I will save you, and I will deliver Midian into your hand. But let all the other people go, each to his own place.

【7:8】 Then the people took provisions in their hand and their trumpets; and he sent all the men of Israel away, each to his own tent, but retained the three hundred men. And the camp of Midian was below him in the valley.

【7:9】 And that night Jehovah said to him, Arise; go down against the camp, for I have delivered it into your hand.

【7:10】 But if you are afraid to go down, go down with Purah your young man into the camp;

【7:11】 And you will hear what they are saying. Then afterward your hands will be strengthened so that you can go down against the camp. So he went down with Purah his young man to the edge of the battle array that was in the camp.

【7:12】米甸人、亞瑪力人、和一切東方人都散佈在山谷中，如同^a蝗蟲那樣多；他們的駱駝無數，多如海邊的沙。

【7:13】基甸到了，就聽見一人將夢告訴同伴說，我作了一夢，夢見一個大麥圓餅輾入米甸營中，到了帳幕，將帳幕撞倒，帳幕就翻轉傾覆了。

【7:14】那同伴回答說，這不是別的，乃是以色列人約阿施的兒子基甸的刀；神已將米甸和全營都交在他的手中。

【7:15】基甸聽見這夢的敘述和夢的講解，就敬拜神。他回到以色列營中，說，起來罷，耶和華已將米甸營^a交在你們手中了。

【7:16】於是基甸將三百人分作三隊，把角和空瓶交在各人手裏，瓶內都有火把。

【7:12】Now the Midianites and the Amalekites and all the children of the east lay in the valley like a^a locust swarm in multitude; and their camels were without number, as the sand on the seashore is in multitude.

【7:13】And when Gideon came, at that moment a man was recounting a dream to his companion; and he said, I have just had a dream. There was this round loaf of barley bread tumbling through the camp of Midian. And it came to the tent and struck it, so that it fell and turned upside down. And the tent collapsed.

【7:14】And his companion answered and said, This is nothing else but the sword of Gideon the son of Joash, a man of Israel. God has delivered Midian and all the camp into his hand.

【7:15】And when Gideon heard the account of the dream and its interpretation, he worshipped. And he returned to the camp of Israel and said, Arise, for Jehovah has^a delivered the camp of Midian into your hand.

【7:16】And he divided the three hundred men into three companies; and he put trumpets into the hands of them all, as well as empty pitchers, with torches inside the pitchers.

【7:17】他對他們說，你們要看着我，要照我所行的而行。我一到了營邊，我怎樣行，你們也要怎樣行。

【7:18】我和一切跟隨我的人吹角的時候，你們也要在全營的四圍吹角，喊叫說，耶和華和基甸的刀！

【7:19】基甸和跟隨他的一百人，在¹午夜更之初，纔換更的時候，來到營邊，就吹角，打破手中的瓶。

【7:20】三隊的人都吹角，打破瓶子，左手拿着火把，右手拿着角，喊叫說，耶和華和基甸的刀！

【7:21】他們在營的四圍各站各的地方；全營的人都亂竄，一面喊叫，一面逃跑。

【7:17】 And he said to them, Look at me, and do as I do. Right when I come to the edge of the camp, you shall do just as I do.

【7:18】 When I and all who are with me blow the trumpet, you also blow the trumpets around all the camp and say, For Jehovah and for Gideon!

【7:19】 So Gideon and the hundred men who were with him came to the edge of the camp at the beginning of the middle watch. They had just then posted the watch. And they blew the trumpets and broke the pitchers that were in their hands.

【7:20】 And the three companies blew the trumpets and shattered the pitchers; and they held the torches in their left hands, and the trumpets were in their right hands to blow. And they cried out, A sword for Jehovah and for Gideon!

【7:21】 And each man stood in his place around the camp. Then the whole camp ran off, and they shouted and fled.

● 7:19¹ 直譯，中間的更。

7:22^a
參書六 4, 16, 20
7:22^b
撒下十四 20
代下二十 23

【7:22】三百人吹響三百枝^a角，耶和華使全營的人^b用刀互相擊殺，他們向西利拉逃到伯哈示他，直逃到靠近他巴，亞伯米何拉的河邊。

【7:23】以色列人就從拿弗他利、亞設、和全瑪拿西，應召來追趕米甸人。

【7:24】基甸打發人到以法蓮全山地，說，你們下來攻擊米甸人，爭先把手守約但河的¹渡口，直到伯巴拉。於是以法蓮的眾人應召把手守約但河的¹渡口，直到伯巴拉，

【7:25】捉住了米甸的兩個首領^a俄立和西伊伯；將俄立殺在俄立磐石上，將西伊伯殺在西伊伯酒醱那裏；又追趕米甸人，將俄立和西伊伯的首級帶過約但河，到基甸那裏。

7:25^a
士八 3
詩八三 11

【7:22】And they blew the three hundred^a trumpets, and Jehovah set each man's^b sword against his companion and against the whole camp. And the camp fled as far as Beth-shittah toward Zererah, as far as the edge of Abel-meholah, by Tabbath.

【7:23】And the men of Israel were called up from Naphtali and from Asher and from all of Manasseh, and they pursued after Midian.

【7:24】Then Gideon sent messengers throughout all the hill country of Ephraim, saying, Come down against Midian, and seize the waters against them as far as Beth-barah and the Jordan. And every man of Ephraim was called up, and they seized the waters as far as Beth-barah and the Jordan.

【7:25】And they captured two princes of Midian,^a Oreb and Zeeb. And they slew Oreb at the rock of Oreb, and Zeeb they slew at the wine press of Zeeb; and they pursued Midian. And they brought the heads of Oreb and Zeeb to Gideon across the Jordan.

7:22^a
cf. Josh. 6:4, 16, 20
7:22^b
1 Sam. 14:20;
2 Chron. 20:23

7:25^a
Judg. 8:3;
Psa. 83:11

士師記 第八章

JUDGES 8

● 7:24¹ 直譯，水。

【8:1】以法蓮人對基甸說，你去與米甸人爭戰，^a沒有召我們同去，爲甚麼這樣待我們？他們就與基甸大大的爭鬧。

【8:2】基甸對他們說，現在我行了甚麼能與你們相比呢？以法蓮所拾取剩下的葡萄，不強過亞比以謝所摘收的葡萄麼？

【8:3】神已將米甸的首領俄立和西伊伯交在你們手中；我能行甚麼與你們相比呢？基甸說了這話，以法蓮人向他的怒氣就^a消了。

【8:4】基甸和跟隨他的三百人來到約但河，就過了河，雖然疲乏，還是追趕。

【8:5】基甸對疎割人說，求你們拿些餅來給跟隨我的人喫，因爲他們疲乏了，我還在追趕米甸的兩個王西巴和撒慕拿。

【8:6】但疎割的首領說，¹難道西巴和撒慕拿已經在你手裏，所以我們該將餅給你的軍兵麼？

● 8:6¹ 直譯，難道西巴和撒慕拿的手已經…。
15 節者同。

【8:1】Then the men of Ephraim said to him, Why have you done this thing to us, that you did^a not call us when you went to battle against Midian? And they contended with him sharply.

【8:2】And he said to them, What have I done now to compare with you? Are not the gleanings of the grapes of Ephraim better than the vintage of Abiezer?

【8:3】It was into your hand that God gave the princes of Midian, Oreb and Zeeb. And what was I able to do in comparison with you? Then their hostile spirit toward him^a subsided when he said this word.

【8:4】Then Gideon came to the Jordan and crossed over, he and the three hundred men with him, weary yet pursuing.

【8:5】And he said to the men of Succoth, Please give us loaves of bread for the people behind me, for they are weary and I am pursuing after Zebah and Zalmunna, the kings of Midian.

【8:6】But the princes of Succoth said, Are the hands of Zebah and Zalmunna in your hand now, that we should give bread to your army?

【8:7】基甸說，那麼，等耶和華將西巴和撒慕拿交在我手裏之後，我要把你們的肉蹣跚在野地的荊條和枳棘上。

【8:8】基甸從那裏上到^a 毘努伊勒，對那裏的人也是這樣說；毘努伊勒人回答他也像疎割人回答的一樣。

【8:9】他也向毘努伊勒人說，等我平平安安回來的時候，我必拆毀這樓。

【8:10】那時西巴和撒慕拿，並跟隨他們的軍隊都在加各，約有一萬五千人，就是東方人全軍所剩下的；已經倒斃的約有十二萬拿刀的。

【8:11】基甸就由挪巴和約比哈東邊，從住帳棚人的路上去，在米甸軍隊安然無備的時候，擊殺了他們。

【8:12】西巴和撒慕拿逃跑；基甸追趕他們，捉住米甸的二王西巴和撒慕拿，驚散全軍。

【8:13】約阿施的兒子基甸由希列斯坡從陣上回來，

【8:7】 And Gideon said, Because of this, when Jehovah does deliver Zebah and Zalmunna into my hand, I will trample your flesh on the thorns of the wilderness and the briers.

【8:8】 Then he went up from there to ^aPenuel and spoke to them in the same way; and the men of Penuel answered him as the men of Succoth had answered.

【8:9】 And he spoke also to the men of Penuel, saying, When I return in peace, I will break down this tower.

【8:10】 Now Zebah and Zalmunna were in Karkor, and their camps were with them, about fifteen thousand men, all who were left of the entire camp of the children of the east; for there had fallen one hundred and twenty thousand men who drew the sword.

【8:11】 And Gideon went up by way of the tent dwellers, east of Nobah and Jogbehah; and he struck the camp when the camp was off guard.

【8:12】 And Zebah and Zalmunna fled, and he pursued after them. And he captured the two kings of Midian, Zebah and Zalmunna, and threw all the camp into confusion.

【8:13】 And when Gideon the son of Joash returned from battle from the ascent of Heres,

【8:14】捉住疎割的一個少年人，查問他。他將疎割首領和長老七十七個人的名字寫下來給基甸。

【8:15】基甸到了疎割，對那裏的人說，看哪，西巴和撒慕拿在這裏；你們曾指着他們譏誚我說，^a難道西巴和撒慕拿已經在你手裏，所以我們該將餅給跟隨你的疲乏人麼？

【8:16】於是捉住那城的長老，並拿野地的荊條和枳棘來，用以¹踹踏疎割人；

● 8:16¹ 此乃照 7 節；希伯來文經文可讀作，教訓。基甸在大大成功以後，有了可怕的失敗。他失敗的內在因素是離棄神，以及將自己聯於撒但。（見二 12 註 1。）他失敗的關鍵包含三個因素。第一，基甸不仁慈；他殺了那些不支持他的同胞，（16～17，）干犯了神的第六條誡命。（出二十 13。）第二，他放縱肉體的情慾，對肉體的情慾毫不約束，（30～31，）因而干犯了第七條誡命。（出二十 14。）第三，他雖然在拒絕管理百姓的事上作得正確，（22～23，）卻貪戀百姓所奪的掠物，（24，）因而干犯了第十條誡命。（出二十 17。）基甸放縱性慾並貪戀金子，導致拜偶像。（參弗五 5，西三 5。）基甸用他從百姓取得的金子製造了一

【8:14】He captured a young man from among the men of Succoth and questioned him. And he wrote down for him the princes of Succoth and its elders, seventy-seven men.

【8:15】Then he came to the men of Succoth and said, Here are Zebah and Zalmunna, concerning whom you taunted me, saying, ^aAre the hands of Zebah and Zalmunna in your hand now, that we should give bread to your men who are weary?

【8:16】And he took the elders of the city and the thorns of the wilderness and the briars, and with them he ¹trampled the men of Succoth.

8:16¹ (trampled) Following v. 7. The Hebrew may read, taught. After his great success, Gideon had a terrible failure. Intrinsically, Gideon's failure was due to his forsaking God and his joining himself to Satan (see note 12¹ in ch. 2). The secret of his failure comprises three factors. First, Gideon was not kind; he killed those countrymen who did not support him (vv. 16-17), breaking the sixth commandment of God (Exo. 20:13). Second, he indulged in the lust of the flesh, not exercising any restriction over his fleshly lust (vv. 30-31), thus breaking the seventh commandment (Exo. 20:14). Third, although he acted properly in refusing to rule over the people (vv. 22-23), he coveted the spoil of his people (v. 24), thereby breaking the tenth commandment (Exo. 20:17). Gideon's indulgence in sex and his greediness for gold led to idolatry (cf. Eph. 5:5; Col. 3:5). Gideon made an ephod with the gold he had taken from the people, and

【8:17】又拆了昆努伊勒的樓，殺了那城裏的人。

【8:18】基甸問西巴和撒慕拿說，你們在他泊山所殺的人是甚麼樣子？他們說，你是甚麼樣子，他們也是甚麼樣子；每一個都像王子的模樣。

【8:19】基甸說，他們是我同母的兄弟，我指着永活的耶和華起誓，你們從前若存留他們的性命，我如今就不殺你們了。

【8:20】於是對他的長子益帖說，你起來殺他們。但那童子害怕，不敢拔刀，因為他還是個童子。

個以弗得，這以弗得成了以色列人的偶像。（27。）結果，基甸的家和整個以色列社會都敗壞了。

在這卷關於享受那豫表基督之美地（見申八 7 註 1）的書中，基甸的成功指明得着絕佳的機會享受基督，而他的失敗指明失去享受基督的機會。基甸的失敗給我們看見，我們在對付性慾和錢財的事上，必須施行嚴格的管制。在這些事上任何的放縱，都會抹煞我們對基督的享受。見撒下十一 4 註 1，王上十一 43 註 1 三段，創十四 23 註 1。

【8:17】 And he broke down the tower of Penuel and slew the men of the city.

【8:18】 Then he said to Zebah and Zalmunna, What were the men whom you slew in Tabor like? And they said, As you are, so were they. Each one was like the children of a king in form.

【8:19】 And he said, They were my brothers, the sons of my mother. As Jehovah lives, if you had kept them alive, I would not slay you.

【8:20】 And he said to Jether his firstborn, Rise up; slay them. But the youth would not draw his sword, because he was fearful; for he was still a youth.

this ephod became an idol to the children of Israel (v. 27). As a result, Gideon's family and the entire society of Israel were corrupted.

In this book, which is related to the enjoyment of the good land as a type of Christ (see note 7¹ in Deut. 8), Gideon's success indicates the gaining of an excellent opportunity to enjoy Christ, whereas his failure indicates the losing of the opportunity to enjoy Christ. Gideon's failure shows that we must exercise strict control in dealing with the matters of sex and wealth. Any indulgence in these things will cause our enjoyment of Christ to be annulled. See notes 4¹ in 2 Sam. 11, 43¹, par. 3, in 1 Kings 11, and 23¹ in Gen. 14.

8:21^a
詩八三 11

【8:21】西巴和撒慕拿說，你自己起來殺我們罷，因為人如何，力量也如何。基甸就起來，殺了^a西巴和撒慕拿，奪了他們駱駝項上戴的月牙圈。

8:22^a
士二 16

【8:22】以色列人對基甸說，你既^a救我們脫離米甸人的手，願你和你的兒孫管理我們。

8:23^a
參撒下八 7
十二 12

【8:23】基甸說，我不管理你們，我的兒子也不管理你們，惟有耶和華^a管理你們。

【8:24】基甸又對他們說，我有一件事求你們，請你們各人將所奪的耳環給我。（原來米甸人都戴金耳環，因為他們是以實瑪利人。）

【8:25】他們說，我們情願給你。於是鋪開一件外衣，各人將所奪的耳環丟在其上。

【8:21】 Then Zebah and Zalmunna said, You rise up, and fall on us; for there is as much strength as there is man. And Gideon rose up and slew^a Zebah and Zalmunna. And he took the crescents that were on their camels' necks.

【8:22】 And the men of Israel said to Gideon, Rule over us, you and your son and your grandson as well; for you have^a saved us from the hand of Midian.

【8:23】 But Gideon said to them, I will not rule over you, nor will my son rule over you. Jehovah will^a rule over you.

【8:24】 And Gideon said to them, Let me make a request of you, that each of you give me an earring from his spoil. ¹(The Midianites had golden earrings, for they were Ishmaelites.)

【8:25】 And they said, We will willingly give it. And they spread out a garment, and each of them threw an earring from his spoil there.

8:21^a
Psa. 83:11

8:22^a
Judg. 2:16

8:23^a
cf. 1 Sam. 8:7;
12:12

8:24¹ (The) Lit., For they.

【8:26】基甸所要來的金耳環重一千七百舍客勒金子。此外還有米甸王身上的月牙圈、耳墜、和紫色衣服，並駱駝項上的鍊子。

【8:27】基甸以此製造了一個^a以弗得，設立在本城俄弗拉。後來全以色列在那裏隨從這以弗得行了^b邪淫；這就作了基甸和他全家的網羅。

【8:28】這樣，米甸人在以色列人面前被制伏了，不能再抬起頭來。基甸還在的日子，那地^a太平四十年。

【8:29】約阿施的兒子耶路巴力回去，住在自己家裏。

【8:30】基甸有^a七十個兒子，都是他¹親生的，因為他有許多妻子。

【8:31】他在示劍的妾，也給他生了一個兒子，基甸給他起名叫^a亞比米勒。

【8:26】And the weight of the golden earrings that he requested was one thousand seven hundred shekels of gold. This was besides the crescents and the pendants and the purple garments that were upon the kings of Midian and besides the chains that were on their camels' necks.

【8:27】And Gideon made an^a ephod with it and placed it in his city, in Ophrah. And all Israel went as^b harlots to it there, and it became a snare to Gideon and his house.

【8:28】So Midian was subdued before the children of Israel, and they lifted up their heads no more. And the land had^a rest forty years in the days of Gideon.

【8:29】Then Jerubbaal the son of Joash went and dwelt in his house.

【8:30】And Gideon had^a seventy sons, the issue of his loins, for he had many wives.

【8:31】And his concubine who was in Shechem also bore him a son, and he named him^a Abimelech.

● 8:30¹ 直譯，腰中所出的。

8:27^a
出二八 6-12
士十七 5
十八 14, 17
8:27^b
士二 17

8:28^a
士三 11
五 31

8:30^a
士九 2, 5, 24

8:31^a
士九 1, 18

8:27^a
Exo. 28:6-12;
Judg. 17:5;
18:14, 17
8:27^b
Judg. 2:17

8:28^a
Judg. 3:11;
5:31

8:30^a
Judg. 9:2, 5, 24

8:31^a
Judg. 9:1, 18

【8:32】約阿施的兒子基甸，享大壽數而死，葬在亞比以謝族的俄弗拉，在他父親約阿施的墳墓裏。

八 第五次循環，
藉着亞比米勒、陀拉和睚珥
八 33 ~ 十 5

【8:33】基甸死後，以色列人又轉去隨從諸巴力^{1a}行邪淫，以巴力比利土為他們的神。

【8:34】以色列人^a不記念耶和華他們的神，就是拯救他們脫離四圍眾仇敵之手的；

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

【8:32】And Gideon the son of Joash died at a good old age, and he was buried in the tomb of Joash his father in Ophrah of the Abiezrites.

H. The Fifth Cycle,
through Abimelech, Tola, and Jair
8:33 – 10:5

【8:33】And as soon as Gideon died, the children of Israel turned again and went as^{1a} harlots after the Baals. And they made Baal-berith their god.

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

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

8:33^a
士二 17

8:34^a
詩七八 42

8:33^a
Judg. 2:17

8:34^a
Psa. 78:42

● 8:33¹ 以色列慘痛歷史第五、第六次循環（八 33 ~ 十 5，十 6 ~ 十二 15）的內在意義，乃是以色列離棄神，將自己聯於偶像。見二 12 註 1。

8:33¹ (harlots) The intrinsic significance of the fifth and sixth cycles of Israel's miserable history (8:33–10:5; 10:6–12:15) consists of Israel's forsaking God and joining herself to idols. See note 12¹ in ch. 2.

士師記 第九章

9:1^a
士八 31

【9:1】耶路巴力的兒子^a亞比米勒，到了示劍見他的眾母舅，對他們和他外祖全家的人說，

9:2^a
士八 30

【9:2】請你們說給示劍所有的¹居民聽：是耶路巴力的眾子^a七十人都管理你們好呢？還是一人管理你們好？你們又要記念我是你們的骨肉。

【9:3】他的眾母舅便將這一切話爲他說給示劍的居民聽；示劍人的心就歸向亞比米勒，因爲他們說，他原是我們的弟兄。

【9:4】他們從巴力比利土的廟中取了七十錠銀子給亞比米勒；亞比米勒用這銀子雇了些無賴放蕩之徒，他們便跟隨他。

● 9:2¹ 直譯，主人。後文同。

JUDGES 9

9:1^a
Judg. 8:31

【9:1】Then ^aAbimelech the son of Jerubbaal went to Shechem to his mother's brothers; and he spoke to them and to all the family of the house of his mother's father, saying,

9:2^a
Judg. 8:30

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

【9:3】And his mother's brothers spoke of him in the hearing of all the lords of Shechem with all these words; and their heart inclined toward Abimelech, for they said, He is our brother.

【9:4】And they gave him seventy pieces of silver from the house of Baal-berith. And with it Abimelech hired worthless and wanton men, and they followed after him.

【9:5】他往俄弗拉到他父親的家，將他的弟兄，耶路巴力的眾子七十人都¹殺在一塊石頭上；只剩下耶路巴力的小兒子約坦，因為他^a躲藏了。

【9:6】示劍所有的居民和米羅全家一同聚集，往示劍柱子的橡樹旁，立亞比米勒為王。

【9:7】有人將這事告訴約坦，他就去站在^a基利心山頂上，向眾人大聲喊叫，說，示劍的居民哪，你們要聽我的話，神也就聽你們的話。

【9:8】有一次，眾樹要去膏一樹作他們的王，就去對¹橄欖樹說，請你作我們的王。

● 9:5¹ 本章的記載描繪神選民以色列人的墮落和敗壞，他們離棄耶和華他們的神，並且敬拜迦南人的偶像；（八 33；）結果他們就放縱肉體的情慾，娶多妻生多子；（八 30～31，九 5，十 4，十二 8～9，十三～14，十六 1～4；）並且縱任仇恨，彼此殘殺，（十二 1～6，十九～二十，）終於招致完全毀滅的結局。

● 9:8¹ 橄欖樹表徵基督（參羅十一 17，亞四

【9:5】And he went to his father's house in Ophrah and¹slew his brothers, the sons of Jerubbaal, seventy men, on one stone; but Jotham, the youngest son of Jerubbaal, was left, for he^ahid himself.

【9:6】Then all the lords of Shechem and all the house of Millo gathered, and they went and made Abimelech king at the terebinth of the pillar that was in Shechem.

【9:7】And when Jotham was told, he went and stood on the top of Mount^aGerizim and lifted up his voice and called out and said to them, Listen to me, you lords of Shechem, that God may listen to you.

【9:8】The trees once went forth to anoint a king over themselves. And they said to the¹olive tree, Reign over us.

9:5¹ (slew) The record of this chapter portrays the degradation and corruption of God's elect Israel in their forsaking Jehovah their God and their worshipping the idols of the Canaanites (8:33), which issued in their indulgence in fleshly lust by having many wives to produce many sons (8:30-31; 9:5; 10:4; 12:8-9, 13-14; 16:1-4) and in the wantonness of their hatred in slaying one another (12:1-6; chs. 19-20), bringing themselves to an end in full destruction.

9:8¹ (olive) The olive tree signifies Christ (cf. Rom. 11:17; Zech. 4:11-

9:9^a
出二九 7
三五 14
利二 1
羅十一 17

【9:9】橄欖樹對他們說，我豈可停止生產我那尊重神和人的^a油，去飄飄在眾樹之上呢？

【9:10】眾樹對¹無花果樹說，請你來作我們的王。

【9:11】^a無花果樹對他們說，我豈可停止結出我的甘甜和美果，去飄飄在眾樹之上呢？

【9:12】眾樹對¹葡萄樹說，請你來作我們的王。

【9:13】葡萄樹對他們說，我豈可停止生產我那使神和人喜樂的新^a酒，去飄飄在眾樹之上呢？

11 ~ 14, 啓十一 4 上) 是滿了聖靈並為那靈 (由橄欖油所表徵) 所膏的一位。(路四 1 上, 18 上, 來一 9。) 橄欖樹的油是用來尊重神和人, (9,) 表徵那些憑那靈而行的人乃是尊重神, (加五 16, 25,) 也表徵那些供應那靈的人乃是尊重人。(林後三 6, 8。)

● 9:10¹ 在此無花果樹表徵作生命供應之基督的甘甜和滿足。

● 9:12¹ 葡萄樹表徵基督是犧牲自己, 在十字架被『壓榨,』以產生新酒, 使神和人喜樂的一位。(太九 17。)

9:11^a
路十三 6-7
參太二四 32

9:13^a
民十五 7
詩一〇四 15

【9:9】But the olive tree said to them, Shall I leave my^afatness, because of which God and men are honored by me, and go to wave over the trees?

【9:10】Then the trees said to the¹fig tree, You come and reign over us.

【9:11】But the^afig tree said to them, Shall I leave my sweetness and my good fruit, and go to wave over the trees?

【9:12】Then the trees said to the¹vine, You come and reign over us.

【9:13】But the vine said to them, Shall I leave my new^awine, which cheers God and men, and go to wave over the trees?

14; Rev. 11:4a) as the One who is full of the Holy Spirit and anointed with the Spirit (Luke 4:1a, 18a; Heb. 1:9), signified by the olive oil. The oil of the olive tree was used to honor God and man (v. 9), signifying that those who walk by the Spirit honor God (Gal. 5:16, 25), and those who minister the Spirit honor man (2 Cor. 3:6, 8).

9:10¹ (fig) The fig tree here signifies the sweetness and satisfaction of Christ as the life supply.

9:12¹ (vine) The vine signifies Christ as the One who sacrificed Himself by being “pressed” on the cross to produce new wine to cheer God and man (Matt. 9:17).

9:9^a
Exo. 29:7;
35:14;
Lev. 2:1;
Rom. 11:17

9:11^a
Luke 13:6-7;
cf. Matt. 24:32

9:13^a
Num. 15:7;
Psa. 104:15

【9:14】於是所有的樹對荊棘說，請你來作我們的王。

【9:15】^a 荊棘對他們說，你們若真誠的膏我爲王，就要來投靠在我的蔭下；不然，願火從荊棘裏出來，燒滅利巴嫩的香柏樹。

【9:16】現在你們若憑真誠和正直而行，立亞比米勒爲王，若善待耶路巴力和他的家，照他手當得的待他；

【9:17】（從前我父爲你們爭戰，冒着性命的危險，救了你們脫離米甸人的手。

【9:18】你們如今卻起來攻擊我的父家，將他眾子七十人殺在一塊石頭上，又立他婢女所生的兒子亞比米勒爲示劍居民的王；他原是你們的弟兄；）

【9:19】你們如今若憑真誠和正直待耶路巴力和他的家，就可因亞比米勒喜樂，他也可因你們喜樂；

【9:14】 So all the trees said to the bramble, You come and reign over us.

【9:15】 And the ^abramble said to the trees, If you are truly anointing me as king over you, come and take refuge under my shade; but if not, may fire come forth from the bramble and devour the cedars of Lebanon!

【9:16】 Now therefore if you have dealt truly and with integrity in making Abimelech king, and if you have dealt in a good way toward Jerubbaal and toward his house, and if you have dealt with him as his hands have deserved —

【9:17】 (For my father fought for you and risked his life, and he delivered you from the hand of Midian.

【9:18】 But you have risen up today against the house of my father and have slain his sons, seventy men, on one stone; and you have made Abimelech the son of his female servant king over the lords of Shechem, for he is your brother.)

【9:19】 Now if you have dealt truly and with integrity toward Jerubbaal and toward his house today, then rejoice in Abimelech, and let him also rejoice in you.

【9:20】不然，願火從亞比米勒發出，燒滅示劍的居民和米羅家，又願火從示劍居民和米羅家發出，燒滅亞比米勒。

【9:21】約坦因怕他弟兄亞比米勒，就逃跑，來到比珥，住在那裏。

【9:22】亞比米勒管理以色列人三年。

【9:23】神打發^a惡靈到亞比米勒和示劍的居民中間，示劍的居民就以詭詐待亞比米勒；

【9:24】這是要叫耶路巴力^a七十個兒子所受的殘害¹得着報復，又叫那流他們血的罪歸與他們的弟兄亞比米勒，就是那殺害他們的，並歸與²幫助他殺弟兄的示劍居民。

【9:25】示劍的居民在山頂上設埋伏，等候亞比米勒；凡路過他們那裏的人，他們就搶奪。有人將這事告訴亞比米勒。

【9:20】But if not, may fire come forth from Abimelech and devour the lords of Shechem and the house of Millo, and may fire come forth from the lords of Shechem and the house of Millo and devour Abimelech!

【9:21】And Jotham ran off and fled, and he came to Beer and remained there because of Abimelech his brother.

【9:22】And Abimelech was prince over Israel three years.

【9:23】And God sent an^a evil spirit between Abimelech and the lords of Shechem, and the lords of Shechem dealt treacherously with Abimelech,

【9:24】So that the violence done to the^a seventy sons of Jerubbaal¹ might be avenged and so that their blood might be put upon Abimelech their brother, who slew them, and upon the lords of Shechem, who strengthened his hands to slay his brothers.

【9:25】And the lords of Shechem set men in ambush for him on the tops of the mountains, and they robbed everyone who passed by them on the way; and Abimelech was told.

● 9:24¹ 得着報復，直譯，臨到。

● 9:24² 幫助他，直譯，加強他的手。

9:24¹ (might) Lit., might come.

9:23^a
參撒下十六 14
十八 10
十九 9

9:24^a
士八 30

9:23^a
cf. 1 Sam. 16:14;
18:10;
19:9

9:24^a
Judg. 8:30

【9:26】以別的兒子迦勒和他的弟兄來到示劍，示劍的居民都信靠他。

【9:27】示劍的居民出城到田間去，摘取葡萄園的葡萄，踴酒，擺設感謝宴，進他們神的廟中喫喝，咒詛亞比米勒。

【9:28】以別的兒子迦勒說，亞比米勒是誰？我們示劍人是誰，竟要服事他？他不是耶路巴力的兒子麼？他的官員不是西布勒麼？你們要服事示劍的父親^a哈抹的後人；我們為何要服事亞比米勒呢？

【9:29】惟願這民交在我的手下，我就除掉亞比米勒。迦勒又對亞比米勒說，增添你的軍兵出來罷！

【9:30】那城的官長西布勒聽見以別的兒子迦勒的話，就發怒，

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

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

【9:28】 And Gaal the son of Ebed said, Who is Abimelech and who are we of Shechem, that we should serve him? Is he not the son of Jerubbaal, and is not Zebul his officer? Serve the men of ^aHamor, the father of Shechem; but why should we serve ¹this man?

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

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

9:28^a
創三四 2, 6

9:28^a
Gen. 34:2, 6

9:28¹ (this) Lit., him.

【9:31】打發使者去¹多珥瑪見亞比米勒，說，以別的兒子迦勒和他的弟兄到了示劍，煽惑城中的民攻擊你。

【9:32】現在你和跟隨你的人今夜起來，在田間埋伏；

【9:33】到早晨太陽一出，你就早早起來闖城。迦勒和跟隨他的人出來攻擊你的時候，你便向他們見機而作。

【9:34】於是，亞比米勒和跟隨他的眾人夜間起來，分作四隊，向着示劍設下埋伏。

【9:35】以別的兒子迦勒出去，站在城門口。亞比米勒和跟隨他的人從埋伏之處起來。

【9:31】 And he sent messengers to Abimelech in ¹Tormah, saying, Gaal the son of Ebed and his brothers have now come to Shechem, and now they are stirring up the city against you.

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

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

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

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

● 9:31¹ 在 41 節稱亞魯瑪。去多珥瑪見，有者領會作，以詭詐見。

9:31¹ (Tormah) Called Arumah in v. 41; others understand, craftily.

【9:36】迦勒看見那些人，就對西布勒說，看哪，有人從山頂上下來了。西布勒說，你看見山的影子，以為是人。

【9:37】迦勒又說，看哪，有人從地的高處下來，又有一隊從米惡尼尼橡樹的路上而來。

【9:38】西布勒對他說，你曾說，亞比米勒是誰，我們竟要服事他？你所誇的口在那裏呢？這不是你所藐視的民麼？你現在出去，與他們交戰罷。

【9:39】於是迦勒率領示劍的居民出去，與亞比米勒交戰。

【9:40】亞比米勒追趕迦勒，迦勒在他面前逃跑；有許多受傷仆倒的，直到城門口。

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

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

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

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

【9:40】 And Abimelech pursued him, and ¹Gaal fled from before him. And many wounded fell, up to the entrance of the gate.

9:40¹ (Gaal) Lit., he.

【9:41】亞比米勒住在亞魯瑪。西布勒趕出迦勒和他的弟兄們，不准他們住在示劍。

【9:42】次日，民出到田間，有人告訴亞比米勒；

【9:43】他就把他的人分作三隊，埋伏在田間，看見有人從城裏出來，就起來擊殺他們。

【9:44】亞比米勒和跟隨他的隊伍向前闖去，站在城門口；有兩隊直闖到田間的眾人那裏，把他們擊殺了。

【9:45】亞比米勒整天攻打城，將城奪取，殺了其中的人，將城拆毀，撒上了鹽。

【9:46】示劍樓所有的居民都聽見了，就躲入¹巴力比利土廟的衛所。

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

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

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

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

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

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

● 9:46¹ 原文作，伊勒比利土。

【9:47】有人告訴亞比米勒說，示劍樓的居民都聚在一處。

【9:48】亞比米勒和跟隨他的人就都上撒們山。亞比米勒手拿斧子，砍下一根樹枝，扛在肩上，對跟隨他的人說，你們看我所行的，也當趕緊照樣行。

【9:49】眾人也就各砍一枝，跟隨亞比米勒，把樹枝對着衛所堆起來，放火燒裏面的人，把衛所燒了，以致示劍樓的人也都死了，男女約有一千。

【9:50】亞比米勒到提備斯，對着提備斯安營，就攻取了那城。

【9:51】城中有一座堅固的樓；城裏所有的居民，無論男女，都逃進樓去，把自己關在裏面，上了樓頂。

【9:52】亞比米勒到了樓前，攻打那樓，挨近樓門口，要用火焚燒那樓。

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

【9:48】 And Abimelech went up to Mount Zalmon, he and all the people who were with him. And Abimelech took an ax in his hand and cut down a tree limb. And he lifted it up and put it on his shoulder, and he said to the people who were with him, What you see me doing, hurry and do as I have done.

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

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

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

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

9:53^a
撒下十一 21

【9:53】有一個婦人把一塊上^a磨石拋在亞比米勒的頭上，打破了他的腦骨。

【9:54】他就急忙喊叫拿他兵器的少年人，對他說，拔出你的刀來，殺了我罷；免得人議論我說，是個婦人殺了他。於是少年人把他刺透，他就死了。

【9:55】以色列人見亞比米勒死了，便各回自己的地方去了。

【9:56】這樣，神報應亞比米勒向他父親所行的惡，就是殺了自己弟兄^a七十個人。

【9:57】示劍人的一切惡，神也都報應在他們頭上；耶路巴力的兒子^a約坦的咒詛歸到他們身上了。

士師記 第十章

【10:1】亞比米勒以後，有以薩迦人朵多的孫子，普瓦的兒子陀拉興起，^a拯救以色列人；他住在以法蓮山地的沙密。

【10:2】陀拉作以色列的士師二十三年，就死了，葬在沙密。

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

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

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

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

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

JUDGES 10

【10:1】 And after Abimelech Tola the son of Puah, the son of Dodo, a man of Issachar, rose up to^a save Israel; and he dwelt in Shamir in the hill country of Ephraim.

【10:2】 And he judged Israel twenty-three years, and he died and was buried in Shamir.

9:53^a
2 Sam. 11:21

9:56^a
Judg. 8:30

9:57^a
Judg. 9:20

10:1^a
Judg. 2:16

9:56^a
士八 30

9:57^a
士九 20

10:1^a
士二 16

【10:3】在他以後有基列人睚珥興起，
作以色列的士師二十二年。

【10:4】他有三十個兒子，騎着三十匹
驢；他們有三十座城，叫作^a哈倭特
睚珥，直到今日，都在基列地。

【10:5】睚珥死了，就葬在加們。

九 第六次循環，藉着耶弗他、
以比讚、以倫和押頓
十 6 ~ 十二 15

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

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

【10:3】And after him Jair the Gileadite rose up and
judged Israel twenty-two years.

【10:4】And he had thirty sons, who rode on thirty donkeys;
and they had thirty cities (they are called^a Havvoth-jair to
this day), which were in the land of Gilead.

【10:5】And Jair died and was buried in Kamon.

I. The Sixth Cycle, through Jephthah,
Ibzan, Elon, and Abdon
10:6 – 12:15

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

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

10:4^a
申三 14

10:4^a
Deut. 3:14

10:6^a
士二 11-12

10:6^a
Judg. 2:11-12

10:7^a
士二 14

10:7^a
Judg. 2:14

【10:8】從那年起，他們擾害欺壓約但河那邊，在基列亞摩利人之地的以色列眾人，共有十八年。

【10:9】亞捫人又渡過約但河去攻打猶大和便雅憫，並以法蓮家。以色列人就極其困苦。

【10:10】以色列人^a哀求耶和華說，^b我們得罪了你；因為離棄了我們的神，去事奉諸巴力。

【10:11】耶和華對以色列人說，我豈沒有救過你們脫離^a埃及人、^b亞摩利人、亞捫人和^c非利士人麼？

【10:12】西頓人、亞瑪力人、馬雲人也都欺壓過你們；你們哀求我，我也拯救你們脫離他們的手。

【10:13】你們竟離棄我，事奉別神；所以我不再救你們了。

【10:14】你們去^a哀求你們所選擇的眾神；你們遭難的時候，讓他們救你們罷。

【10:8】 And they oppressed and crushed the children of Israel that year. For eighteen years they oppressed all the children of Israel who were across the Jordan in the land of the Amorites, which is in Gilead.

【10:9】 And the children of Ammon crossed over the Jordan to fight also against Judah and Benjamin and the house of Ephraim; and Israel was greatly distressed.

【10:10】 Then the children of Israel^a cried out to Jehovah, saying, ^bWe have sinned against You, for we have forsaken our God and have served the Baals.

【10:11】 And Jehovah said to the children of Israel, Did I not save you from the^a Egyptians and from the^b Amorites and from the children of Ammon and from the^c Philistines?

【10:12】 And the Sidonians and Amalek and Maon oppressed you; and you cried out to Me, and I saved you from their hand.

【10:13】 But you forsook Me and served other gods; therefore I will not save you again.

【10:14】 Go and^a cry out to the gods that you have chosen. Let them save you in the time of your distress.

10:10^a
士二 18
10:10^b
撒上十二 10

10:11^a
出十四 30
10:11^b
民二一 21-32
10:11^c
士三 31

10:10^a
Judg. 2:18
10:10^b
1 Sam. 12:10

10:11^a
Exo. 14:30
10:11^b
Num. 21:21-32
10:11^c
Judg. 3:31

10:14^a
參王上十八 27

10:14^a
cf. 1 Kings 18:27

【10:15】以色列人對耶和華說，我們犯罪了，照你眼中所看為好的待我們罷；只求你今日拯救我們。

【10:16】以色列人就除掉他們中間的外邦神，事奉耶和華。耶和華因以色列人所受的苦難，^{1a} 心中着急。

【10:17】當時亞捫人被召集，安營在基列；以色列人也聚集，安營在米斯巴。

【10:18】基列的眾人，就是基列的眾首領，彼此說，誰能先去攻打亞捫人，誰必作基列一切居民的首領。

士師記 第十一章

【11:1】基列人^a 耶弗他是個大能的勇士，是妓女的兒子；耶弗他是基列所生的。

【10:15】But the children of Israel said to Jehovah, We have sinned. You do with us according to all that is good in Your sight. Only deliver us this day, we pray.

【10:16】And they removed the foreign gods from their midst and served Jehovah. And His soul could no longer^a bear Israel's misery.

【10:17】Then the children of Ammon gathered together and encamped in Gilead, and the children of Israel assembled together and encamped in Mizpah.

【10:18】And the people, that is, the princes of Gilead, said each to his companion, Who is the man who will begin to fight against the children of Ammon? He shall be head over all the inhabitants of Gilead.

JUDGES 11

【11:1】Now^a Jephthah the Gileadite was a mighty man of valor. And he was the son of a harlot, and Gilead had begotten Jephthah.

● 10:16¹ 直譯，魂。

10:16^a
士二 18
參賽六三 9

10:16^a
Judg. 2:18;
cf. Isa. 63:9

11:1^a
來十一 32

11:1^a
Heb. 11:32

【11:2】基列的妻子也給他生了幾個兒子；他妻子所生的兒子長大了，就趕逐耶弗他，說，你不可在我們父家承受產業，因為你是別的婦人的兒子。

【11:3】耶弗他就逃離他的弟兄們，去住在陀伯地。有些無賴之徒到他那裏聚集，與他一同出入。

【11:4】過了些日子，亞捫人與以色列爭戰。

【11:5】亞捫人與以色列爭戰的時候，基列的長老到陀伯地去，要叫耶弗他回來。

【11:6】他們對耶弗他說，請你來作我們的^a 統帥，我們好與亞捫人爭戰。

【11:7】耶弗他對基列的長老說，從前你們不是恨我、趕逐我離開父家麼？現在你們遭難為何到我這裏來呢？

【11:8】基列的長老對耶弗他說，現在我們回到你這裏來，是因為要你同我們去，攻打亞捫人；你可以作我們基列一切居民的^a 首領。

【11:2】And Gilead's wife bore him sons. And when the woman's sons grew up, they drove Jephthah out and said to him, You shall not have an inheritance in the house of our father, for you are the son of some other woman.

【11:3】So Jephthah fled from his brothers and dwelt in the land of Tob. And worthless men collected around Jephthah, and they went out with him.

【11:4】And after some time the children of Ammon fought with Israel.

【11:5】And when the children of Ammon fought with Israel, the elders of Gilead went to get Jephthah from the land of Tob.

【11:6】And they said to Jephthah, Come and be our^a chief, and we will fight against the children of Ammon.

【11:7】And Jephthah said to the elders of Gilead, Are you not the ones who hated me and drove me out from the house of my father? Why then do you come to me now that you are in distress?

【11:8】And the elders of Gilead said to Jephthah, This is the reason we have turned now to you, that you would come with us and fight against the children of Ammon and be for us the^a head of all the inhabitants of Gilead.

11:6^a
參士九 14

11:6^a
cf. Judg. 9:14

11:8^a
士十 18

11:8^a
Judg. 10:18

【11:9】耶弗他對基列的長老說，如果你們叫我回去，攻打亞捫人，耶和華又把他們交給我，我可以作你們的首領麼？

【11:10】基列的長老對耶弗他說，有耶和華在你我中間作^a見證，我們必定照你的話行。

【11:11】於是耶弗他同基列的長老回去，百姓就立耶弗他作他們的首領和統帥。耶弗他在米斯巴將自己的一切話訴說在耶和華面前。

【11:12】耶弗他打發使者去見亞捫人的王，說，你與我有甚麼相干，竟來到我這裏攻打我的地呢？

【11:13】亞捫人的王對耶弗他的使者說，因為以色列人從埃及上來的時候奪了我的^a地，從亞嫩河到雅博河，直到約但河。現在你要和和平平的將這地歸還。

【11:14】耶弗他又打發使者去見亞捫人的王，

【11:9】 And Jephthah said to the elders of Gilead, If you are bringing me back to fight against the children of Ammon and Jehovah delivers them up before me, will I be your head?

【11:10】 And the elders of Gilead said to Jephthah, Let Jehovah be a^a Witness between us: As you have spoken, so shall we surely do.

【11:11】 So Jephthah went with the elders of Gilead, and the people made him head and chief over them. And Jephthah spoke all his words before Jehovah in Mizpah.

【11:12】 And Jephthah sent messengers to the king of the children of Ammon, saying, What is there between me and you, that you have come to me to fight against my land?

【11:13】 And the king of the children of Ammon said to Jephthah's messengers, Because Israel took my^a land when they came up from Egypt, from the Arnon as far as Jabbok and the Jordan. Now therefore restore it peacefully.

【11:14】 And Jephthah yet again sent messengers to the king of the children of Ammon.

11:10^a

創三一 50
撒上十二 5
耶四二 5

11:10^a

Gen. 31:50;
1 Sam. 12:5;
Jer. 42:5

11:13^a

參民二一 24-26

11:13^a

cf. Num. 21:24-26

11:15^a
申二 9
11:15^b
申二 19

【11:15】對他說，耶弗他如此說，以色列人並沒有奪取^a摩押地和^b亞捫人的地。

【11:16】以色列人從埃及上來時，乃是經過曠野到紅海，來到加低斯，

11:17^a
民二十 14-21

【11:17】^a就打發使者去見以東王，說，求你讓我們從你的地經過。以東王卻不應允。他們又打發使者去見摩押王，他也不允准。因此以色列人就住在加低斯。

11:18^a
民二一 4
11:18^b
民二一 11, 13
二二 36

【11:18】他們又經過曠野，^a繞着以東地和摩押地，到了^b摩押地的東邊，在亞嫩河的另一邊安營；因此他們並沒有入摩押的境內，因為亞嫩河是摩押的邊界。

11:19^a
19:22;
民二一 21-26
申二 26-37

【11:19】^a然後以色列人打發使者去見亞摩利人的王西宏，就是希實本的王，對他說，求你讓我們從你的地經過，往我們自己的地方去。

【11:20】西宏卻不信任以色列人，不讓他們經過他的境界。西宏招聚他的眾民在雅雜安營，與以色列人爭戰。

【11:15】And he said to him, Thus says Jephthah, Israel did not take the land of ^aMoab nor the land of the children of ^bAmmon.

【11:16】But when they came up from Egypt, and Israel went through the wilderness to the Red Sea and came to Kadesh,

【11:17】^aIsrael sent messengers to the king of Edom, saying, May we please pass through your land? But the king of Edom would not hear of it. And they also sent messengers to the king of Moab, but he would not allow it. So Israel remained in Kadesh.

【11:18】And they went through the wilderness and went ^aaround the land of Edom and the land of Moab; and they went to the ^beast of the land of Moab and encamped beyond the Arnon. Thus they did not go through the territory of Moab, for the Arnon is the border of Moab.

【11:19】^aThen Israel sent messengers to Sihon the king of the Amorites, the king of Heshbon, and Israel said to him, May we please pass through your land to our place?

【11:20】But Sihon did not trust Israel to cross through his territory. So Sihon gathered all his people together and encamped in Jahaz; and he fought with Israel.

11:15^a
Deut. 2:9
11:15^b
Deut. 2:19

11:17^a
Num. 20:14-21

11:18^a
Num. 21:4
11:18^b
Num. 21:11, 13;
22:36

11:19^a
vv. 19-22;
Num. 21:21-26;
Deut. 2:26-37

【11:21】耶和華以色列的神，將西宏和他的眾民都交在以色列人手中，以色列人就擊殺他們，得了住在那地之亞摩利人的全地。

【11:22】他們得了亞摩利人的四境，從亞嫩河到雅博河，從曠野直到約但河。

【11:23】如今耶和華以色列的神，既為祂百姓以色列的緣故趕出亞摩利人，你竟要得他們的地麼？

【11:24】你的神基抹為你所趕出之人的地，你不是要得為業麼？耶和華我們的神為我們的緣故所^a趕出之人的一切地，我們就要得為業。

【11:25】難道你比摩押王西撥的兒子^a巴勒還強麼？他曾與以色列人爭競，或曾與他們爭戰麼？

【11:26】以色列人住希實本和屬希實本的鄉鎮，亞羅珥和屬亞羅珥的鄉鎮，並沿亞嫩河的一切城邑，已經有三百年了；在這三百年之內，你們為甚麼沒有取回這些地方呢？

【11:21】And Jehovah the God of Israel, delivered Sihon and all his people into the hand of Israel, and they struck them. And Israel took possession of all the land of the Amorites, the inhabitants of that land.

【11:22】And they took possession of all the territory of the Amorites, from the Arnon as far as Jabbok and from the wilderness to the Jordan.

【11:23】So now Jehovah the God of Israel has dispossessed the Amorites for the sake of His people Israel. Should you then dispossess them?

【11:24】Will you not take possession of that which Chemosh your god has dispossessed for you? Thus we will take possession of all that Jehovah our God^a dispossesses for our sake.

【11:25】And now are you any better than^a Balak the son of Zippor, the king of Moab? Did he ever strive with Israel, or did he ever fight against them?

【11:26】While Israel dwelt in Heshbon and its towns, and in Aroer and its towns, and in all the cities that are along the Arnon, three hundred years, why did you not recover them within that time?

11:24^a
申九 5
十八 12
書三 10

11:25^a
民二二 2
書二四 9
彌六 5

11:24^a
Deut. 9:5;
18:12;
Josh. 3:10

11:25^a
Num. 22:2;
Josh. 24:9;
Micah 6:5

11:27^a
創十六 5
三一 53
撒上二四 12, 15

【11:27】原來我沒有得罪你，你卻攻打我，惡待我。願^a 審判人的耶和華今日在以色列人和亞捫人中間審斷。

【11:28】亞捫人的王不肯聽耶弗他打發人對他所說的話。

【11:29】^a 耶和華的靈臨到耶弗他身上，他就經過基列和瑪拿西；他來到基列的米斯巴，又從基列的米斯巴來到亞捫人那裏。

【11:30】耶弗他向耶和華^a 許願，說，你若真的將亞捫人交在我手中，

【11:31】我從亞捫人那裏平平安安回來的時候，無論甚麼人，從我家門出來迎接我，就必歸耶和華，我也必將他獻上為燔祭。

【11:32】於是耶弗他往亞捫人那裏去，攻打他們；耶和華將他們交在他手中，

【11:27】 So I have not sinned against you, but you do me wrong in fighting against me. Jehovah the ^aJudge will judge today between the children of Israel and the children of Ammon.

【11:28】 But the king of the children of Ammon would not listen to the words of Jephthah, which he sent him.

【11:29】 And the ^aSpirit of Jehovah came upon Jephthah. And he passed through Gilead and through Manasseh; and he passed on to Mizpeh of Gilead, and from Mizpeh of Gilead he passed on to the children of Ammon.

【11:30】 And Jephthah made a ^avow to Jehovah, and he said, If You will really deliver the children of Ammon into my hand,

【11:31】 Whoever comes out through the doors of my house to meet me when I return in peace from the children of Ammon will be Jehovah's, and I will offer him up as a burnt offering.

【11:32】 And Jephthah passed on to the children of Ammon to fight against them, and Jehovah delivered them into his hand.

11:27^a
Gen. 16:5;
31:53;
1 Sam. 24:12, 15

11:29^a
Judg. 3:10;
6:34;
13:25;
1 Sam. 16:13

11:30^a
Gen. 28:20;
1 Sam. 1:11;
Num. 30:2

11:29^a
士三 10
六 34
十三 25
撒上十六 13

11:30^a
創二八 20
撒上一 11
民三十 2

【11:33】他就大大擊殺他們，從亞羅珥到米匿，直到亞備勒基拉明，攻取了二十座城。這樣亞捫人就在以色列人面前被制伏了。

【11:34】耶弗他回米斯巴到了自己的家，不料，他女兒拿着鼓跳舞出來迎接他，是他獨生的，此外無兒無女。

【11:35】耶弗他看見她，就撕裂衣服，說，哀哉！我的女兒阿，你使我甚是愁苦，你叫我太作難了；因為我已經向耶和華^a開口許願，不能收回。

【11:36】他女兒回答說，我父阿，你既向耶和華開口，就當照你口中所出的向我行，因耶和華已經在你的仇敵亞捫人身上為你報仇；

【11:37】又對父親說，求你允准我這件事：讓我去兩個月，與同伴下到山間，好哀哭我終身作處女。

【11:33】 And he struck them from Aroer until you come to Minnith, twenty cities, and to Abel-keramim, with a very great stroke. So the children of Ammon were subdued before the children of Israel.

【11:34】 Then Jephthah came to his house at Mizpah, and there came his daughter out to meet him, with timbrels and with dances. Now she was an only child; he had no son or daughter besides her.

【11:35】 And when he saw her, he tore his clothes and said, Ah, my daughter! You have brought me very low, and you are among those who trouble me. For I have^a opened my mouth to Jehovah, and I cannot retract it.

【11:36】 And she said to him, My father, you have opened your mouth to Jehovah; do with me according to what has gone forth from your mouth, seeing that Jehovah has executed vengeance for you on your enemies, on the children of Ammon.

【11:37】 And she said to her father, Let this thing be done for me: Let me be alone for two months that I may depart and descend upon the mountains, and bewail my virginity, I and my companions.

11:35^a
民三十2
傳五4-5

11:35^a
Num. 30:2;
Eccl. 5:4-5

【11:38】耶弗他說，你去罷；就讓她去兩個月。她便和同伴去了，在山上爲她終身作處女哀哭。

【11:39】滿了兩個月，她回到父親那裏，父親就照所許的願向她行了；女兒終身沒有親近男子。此後以色列中有個規矩，

【11:40】每年以色列的女子去¹爲基列人耶弗他的女兒哀哭，一年四天。

士師記 第十二章

【12:1】^a以法蓮人被召集，過河到了撒分，對耶弗他說，你過去攻打亞捫人，爲甚麼沒有召我們同去呢？我們必用火燒你和你的房屋。

【12:2】耶弗他對他們說，我和我的民與亞捫人極力奮戰；我向你們呼救，你們竟沒有來救我脫離他們的手。

【11:38】And he said, Go; and he sent her away for two months. And she departed, she and her companions, and bewailed her virginity upon the mountains.

【11:39】And at the end of two months she returned to her father, and he did with her according to the vow that he had vowed; and she had never known a man. And it became a custom in Israel

【11:40】That each year the daughters of Israel would go to¹ lament the daughter of Jephthah the Gileadite, four days in the year.

JUDGES 12

【12:1】Then the^a men of Ephraim were gathered together, and they crossed over to Zaphon and said to Jephthah, Why did you cross over to fight against the children of Ammon and not call us to go with you? We will burn your house down over you.

【12:2】And Jephthah said to them, I and my people were in great strife with the children of Ammon; but when I called out to you, you did not save me from their hand.

● 11:40¹ 爲…哀哭，或，記念…。

11:40¹ (lament) Or, commemorate.

【12:3】我見你們不來救我，就¹不顧性命，過去攻擊亞捫人；耶和華將他們交在我手中。你們今日爲甚麼上我這裏來攻打我呢？

【12:4】於是耶弗他招聚基列眾人，與以法蓮人爭戰。基列人擊殺以法蓮人，是因他們說，你們基列人在以法蓮、瑪拿西中間，不過是以法蓮逃亡的人。

【12:5】基列人把守約但河的^a渡口，不讓以法蓮人過去。以法蓮逃走的人若說，讓我過去，基列人就問他說，你是以法蓮人不是？他若說，不是，

【12:6】就對他說，你^a說示播列。以法蓮人因爲咬不準字音，便說西播列。基列人就將他拿住，殺在約但河的渡口。那時以法蓮人被殺的有四萬二千。

【12:3】 So when I saw that there would be no help from you, I put my life in my own hand and crossed over to the children of Ammon; and Jehovah delivered them into my hand. So why have you come up against me this day to fight against me?

【12:4】 And Jephthah gathered all the men of Gilead together and fought with Ephraim. And the men of Gilead struck Ephraim because they said, You are fugitives from Ephraim, O Gilead, in the midst of Ephraim and Manasseh.

【12:5】 And the Gileadites took the^a fords of the Jordan against the Ephraimites. And when a fugitive of Ephraim said, Let me cross over, the men of Gilead would say to him, Are you an Ephraimite? And if he said, No,

【12:6】 They would say to him, Then^a say, Shibboleth. And he would say, Sibboleth; for he could not say it correctly. Then they would seize him and slay him at the fords of the Jordan. And at that time forty-two thousand of Ephraim fell.

● 12:3¹ 直譯，將我的魂擺在我手中。

12:5^a
士三 28
七 24

12:6^a
參太二六 73

12:5^a
Judg. 3:28;
7:24

12:6^a
cf. Matt. 26:73

【12:7】耶弗他作以色列的士師六年。
基列人耶弗他死了，葬在基列的一座城裏。

【12:8】耶弗他以後，有伯利恆的以比讚作以色列的士師。

【12:9】他有三十個兒子，三十個女兒；
女兒都嫁到外鄉去。他給眾子從外鄉娶了三十個女子爲妻。他作以色列的士師七年。

【12:10】以比讚死了，葬在伯利恆。

【12:11】以比讚之後，有西布倫人以倫，
作以色列的士師十年。

【12:12】西布倫人以倫死了，葬在西布倫地的亞雅崙。

【12:13】以倫之後，有比拉頓人希列的兒子押頓作以色列的士師。

【12:14】他有四十個兒子，三十個孫子，
騎着七十匹驢。押頓作以色列的士師八年。

【12:7】And Jephthah judged Israel six years. And Jephthah the Gileadite died and was buried in one of the cities of Gilead.

【12:8】Then after him Ibzan of Bethlehem judged Israel.

【12:9】And he had thirty sons; and he sent out thirty daughters abroad and brought in thirty foreign daughters from abroad for his sons. And he judged Israel seven years.

【12:10】And Ibzan died and was buried in Bethlehem.

【12:11】Then after him Elon the Zebulunite judged Israel. And he judged Israel ten years.

【12:12】And Elon the Zebulunite died and was buried in Aijalon in the land of Zebulun.

【12:13】Then after him Abdon the son of Hillel the Pirathonite judged Israel.

【12:14】And he had forty sons and thirty grandsons, who rode upon seventy donkeys. And he judged Israel eight years.

【12:15】比拉頓人希列的兒子押頓死了，葬在以法蓮地的比拉頓，在亞瑪力人的山地。

士師記 第十三章

十 第七次循環，藉着參孫 十三 1 ~ 十六 31

【13:1】以色列人又行耶和華眼中看為惡的事，耶和華將他們^a交在^b非利士人手中^c四十年。

【13:2】那時有一個瑣拉人，屬但人的家族，名叫瑪挪亞；他的妻子不能生育，^a沒有生孩子。

【13:3】^{1a}耶和華的使者向那婦人²顯現，對她說，向來你不能生育，沒有生孩子；如今你必懷孕生一個兒子。

● 13:3¹ 3 ~ 21 節中耶和華的使者，乃是耶和華三一神。（22 ~ 23。）這使者就是基督作為神所差來的一位。（見出三 2 註 1。）

● 13:3² 參孫的出生是由耶和華使者的顯現所引進的神蹟。參孫在母腹中，就被聖別為拿細耳人。

【12:15】And Abdon the son of Hillel the Pirathonite died and was buried in Pirathon in the land of Ephraim, in the hill country of the Amalekites.

JUDGES 13

J. The Seventh Cycle, through Samson 13:1 — 16:31

【13:1】Then the children of Israel again did that which was evil in the sight of Jehovah, and Jehovah^a delivered them into the hand of the^b Philistines^c forty years.

【13:2】And there was a certain man from Zorah, of the family of the Danites, whose name was Manoah; and his wife was barren and had borne^a no children.

【13:3】And the^{1a} Angel of Jehovah² appeared to the woman and said to her, Now you are barren and have borne no children; but you will conceive and bear a son.

13:3¹ (Angel) The Angel of Jehovah in vv. 3-21 is Jehovah, the Triune God (vv. 22-23). This Angel is Christ as the sent One of God (see note 2¹ in Exo. 3).

13:3² (appeared) Samson's birth was a miracle initiated by the appearing of the Angel of Jehovah. When Samson was in the womb of his

13:1^a
Judg. 2:14
13:1^b
Judg. 10:7;
1 Sam. 12:9

13:1^c
Num. 14:33;
Deut. 8:2;
cf. Deut. 9:9;
Matt. 4:2

13:2^a
Luke 1:7;
cf. 1 Sam. 1:2

13:3^a
Judg. 6:11;
2 Kings 1:3;
Luke 1:11

13:1^a
士二 14
13:1^b
士十 7
撒下十二 9

13:1^c
民十四 33
申八 2
參申九 9
太四 2

13:2^a
路一 7
參撒上一 2

13:3^a
士六 11
王下一 3
路一 11

13:4^a
民六 2-3
士十三 7, 14
路一 15

【13:4】所以你當謹慎，^a 淡酒濃酒都不可喝，一切不潔之物也不可喫。

13:5^a
民六 5
士十六 17
撒上一 11

【13:5】你必懷孕生一個兒子，^a 不可用剃刀剃他的頭，因為這孩子從母腹裏就歸神作¹ 拿細耳人；他必起首^b 拯救以色列脫離^c 非利士人的手。

13:5^b
士二 16
13:5^c

【13:6】婦人就去對丈夫說，有一個^{1a} 神人到我這裏來，祂的相貌如神使者的相貌，甚是可畏。我沒有問祂從那裏來，祂也沒有將祂的名告訴我，

參撒上七 13
撒下八 1
代上十八 1

【13:7】卻對我說，你必懷孕生一個兒子；現在你淡酒濃酒都不可喝，一切不潔之物也不可喫；因為這孩子從母腹裏一直到死，必歸神作拿細耳人。

13:6^a
參申三三 1
撒上二 27

他長大時，按着神的定命作了一個潔淨、純潔的人，（4～5，14，）並且得着神的靈，就是聖別、經綸之靈的加力。（25，十四 5～6，19，十五 14。）

● 13:5¹ 關於拿細耳人，見民六 1～21 註。

● 13:6¹ 直譯，屬神的人。8 節者同。神人乃是為人的基督。因此，具體化身在基督裏的三一神，在基督成為肉體以前，即已向瑪挪亞和他妻子顯現。見創十八 2 註 1。

【13:4】And now be careful not to drink ^awine or strong drink nor to eat anything unclean;

【13:5】For you shall conceive and bear a son. And ^ano razor shall come upon his head, for the boy will be a ¹Nazarite to God from the womb; and he will begin to ^bsave Israel from the hand of the ^cPhilistines.

【13:6】Then the woman came and told her husband, saying, A ^{1a}man of God came to me; and His appearance was like the appearance of an angel of God, very awesome. And I did not ask Him where He was from, nor did He tell me His name;

【13:7】But He said to me, You shall conceive and bear a son. And now do not drink wine or strong drink, nor eat anything unclean; for the boy will be a Nazarite to God from the womb until the day of his death.

13:4^a
Num. 6:2-3;
Judg. 13:7, 14;
Luke 1:15

13:5^a
Num. 6:5;
Judg. 16:17;
1 Sam. 1:11

13:5^b
Judg. 2:16

13:5^c
cf. 1 Sam. 7:13;
2 Sam. 8:1;
1 Chron. 18:1

13:6^a
cf. Deut. 33:1;
1 Sam. 2:27

mother, he was sanctified to be a Nazarite. As he grew up, he was clean and pure according to God's ordination (vv. 4-5, 14), and he was empowered by the Spirit of God as the holy, economical Spirit (v. 25; 14:5-6, 19; 15:14).

13:5¹ (Nazarite) Concerning the Nazarite, see notes in Num. 6:1-21.

13:6¹ (man) The man of God was Christ as a man. Thus, the Triune God embodied in Christ appeared to Manoah and his wife before Christ's incarnation. See note 2¹ in Gen. 18.

【13:8】瑪挪亞就祈求耶和華說，主阿，求你叫你所差遣的神人再到我們這裏來，好指教我們怎樣待這將要生的孩子。

【13:9】神聽了瑪挪亞祈求的聲音；婦人正坐在田間的時候，神的使者又到她那裏，她丈夫瑪挪亞卻沒有同她在一處。

【13:10】婦人急忙跑去告訴丈夫說，那日到我這裏來的人，又向我顯現了。

【13:11】瑪挪亞起來跟隨他的妻子來到那人跟前，對祂說，你就是與這婦人說話的人麼？祂說，我就是。

【13:12】瑪挪亞說，那麼，當你的話應驗時，這孩子當守甚麼規條？他要作的是甚麼？

【13:13】耶和華的使者對瑪挪亞說，我告訴這婦人的一切事，她都當謹守。

【13:8】 Then Manoah entreated Jehovah and said, Oh, my Lord! Let the man of God, whom You sent, come again to us, I pray; and let Him teach us what we should do with the boy that is to be born.

【13:9】 And God hearkened to the voice of Manoah; and the Angel of God came again to the woman while she was sitting in the field, but Manoah her husband was not with her.

【13:10】 And the woman hurried and ran off; and she told her husband and said to him, The man who came to me that day has just appeared to me.

【13:11】 And Manoah rose up and followed his wife and came to the man. And he said to Him, Are You the man who spoke to this woman? And He said, I am.

【13:12】 And Manoah said, Now when Your words come to pass, what rule shall the boy follow, and what shall he do?

【13:13】 And the Angel of Jehovah said to Manoah, Observe all that I spoke to this woman.

【13:14】葡萄樹所結的，她都不可喫；淡酒和濃酒，她都不可喝；一切不潔之物，她也不可喫；凡我所吩咐的，她都當謹守。

【13:15】^a 瑪挪亞對耶和華的使者說，求你讓我們款留你，好為你豫備一隻山羊羔。

【13:16】耶和華的使者對瑪挪亞說，你雖然款留我，我卻不喫你的食物；你若豫備燔祭，就當獻與耶和華。原來瑪挪亞不知道祂是耶和華的使者。

【13:17】瑪挪亞對耶和華的使者說，請告訴我你的名叫甚麼，到你話應驗的時候，我們好尊敬你。

【13:18】耶和華的使者對他說，^a 你何必問我的名，我的名是^{1b} 奇妙的。

【13:19】瑪挪亞將一隻山羊羔和素祭，在磐石上獻與耶和華；祂行奇妙的事，瑪挪亞和他的妻子觀看着。

【13:14】She is not to eat of anything that comes forth from the grapevine, nor is she to drink wine or strong drink, nor is she to eat anything unclean; she shall observe all that I commanded her.

【13:15】^a And Manoah said to the Angel of Jehovah, Let us detain You, we pray, that we may prepare a kid for You.

【13:16】And the Angel of Jehovah said to Manoah, If you detain Me, I will not eat your food; but if you prepare a burnt offering, offer it up to Jehovah. For Manoah did not know that He was the Angel of Jehovah.

【13:17】Then Manoah said to the Angel of Jehovah, What is Your name, so that when Your words come to pass, we may honor You?

【13:18】And the Angel of Jehovah said to him, ^aWhy do you ask about My name, since it is ^{1b}wonderful?

【13:19】And Manoah took the kid with the meal offering and offered it up upon the rock to Jehovah; and He acted wondrously, while Manoah and his wife looked on.

● 13:18¹ 基督所是的每一項都是奇妙的。（賽九6。）祂在全宇宙中是令人驚奇的；因此，祂是奇妙的。

13:18¹ (wonderful) Every item of what Christ is, is wonderful (Isa. 9:6). He is the wonder in the entire universe; thus, He is wonderful.

13:15^a
15-20;
參士六 18-21

13:15^a
vv. 15-20;
cf. Judg. 6:18-21

13:18^a
創三二 29
13:18^b
賽九 6

13:18^a
Gen. 32:29
13:18^b
Isa. 9:6

【13:20】當火焰從壇上往天上升時，耶和華的使者在壇上的火焰中也升上去了。瑪挪亞和他的妻子看見，就面伏於地。

【13:21】耶和華的使者不再向瑪挪亞和他的妻子顯現，瑪挪亞纔知道祂是耶和華的使者。

【13:22】瑪挪亞對他的妻子說，^a我們必要死，因為看見了神。

【13:23】他的妻子卻對他說，耶和華若有意殺我們，就不會從我們手裏收納燔祭和素祭，也不會將這一切事指示我們，更不會在這時候叫我們聽見這樣的事。

【13:24】後來婦人生了一個兒子，給他起名叫^a參孫。孩子^b長大，耶和華賜福與他。

【13:25】在¹瑪哈尼但，就是瑣拉和以實陶之間，^a耶和華的靈開始感動他。

【13:20】And when the flame went up from the altar to heaven, the Angel of Jehovah went up in the flame of the altar, while Manoah and his wife looked on; and they fell on their faces to the ground.

【13:21】And the Angel of Jehovah did not appear again to Manoah and his wife. Then Manoah knew that He was the Angel of Jehovah.

【13:22】And Manoah said to his wife, ^aWe will surely die, for we have seen God.

【13:23】But his wife said to him, If Jehovah had been pleased to kill us, He would not have taken a burnt offering and a meal offering from our hand, nor would He have shown us all these things or let us hear a thing like this at this time.

【13:24】And the woman bore a son, and she called his name ^aSamson. And the boy ^bgrew up, and Jehovah blessed him.

【13:25】And the ^aSpirit of Jehovah began to move him at ¹Mahaneh-dan, between Zorah and Eshtaol.

13:22^a
參士六 22-23

13:22^a
cf. Judg. 6:22-23

13:24^a
來十一 32
13:24^b
撒下二 21
三 19
路一 80
二 40
13:25^a
士三 10

13:24^a
Heb. 11:32
13:24^b
1 Sam. 2:21;
3:19;
Luke 1:80;
2:40
13:25^a
Judg. 3:10

● 13:25¹ 或，但的營。

13:25¹ (Mahaneh-dan) Or, the camp of Dan.

士師記 第十四章

【14:1】參孫下到亭拿，在那裏看見一個¹女子，是非利士人的女兒。

【14:2】參孫上來告訴他父母說，我在亭拿看見一個女子，是非利士人的女兒，願你們給我娶來為妻。

【14:3】他父母說，在你弟兄的^a女兒中，或在我所有的族人中，豈沒有一個女子，何至你去在未受割禮的非利士人中娶妻呢？參孫對他父親說，願你給我娶那女子，因我喜歡她。

● 14:1¹ 參孫的失敗在於不接觸神，並放縱性慾。他不是真心尋找配偶；他接觸女人只是要放縱情慾。他在所娶的非利士女子身上放縱情慾，這女子將參孫的祕密透露給非利士人；（1～3，10～17；）他在迦薩的妓女身上放縱情慾，在這妓女的地方參孫被非利士人圍住；（十六 1～3；）他又在名叫大利拉的婦人身上放縱情慾，這婦人洩露參孫大力的祕密。（十六 4～20 上。）雖然他得着神的加力，但因着他放縱情慾，就被破壞到極點。最終，耶和華離開他，他的結局悲慘。（十六 20 下～30。）

JUDGES 14

【14:1】And Samson went down to Timnah, and he saw a¹ woman in Timnah from the daughters of the Philistines.

【14:2】And he went up and told his father and mother and said, I have seen a woman in Timnah from the daughters of the Philistines. Now therefore get her for me as a wife.

【14:3】But his father and mother said to him, Is there no woman among the^a daughters of your brothers or among all my people, that you must go and get a woman of the uncircumcised Philistines? And Samson said to his father, Get her for me, for she pleases me.

14:1¹ (woman) Samson failed in not contacting God and in indulging in sex. He was not genuine in seeking for a spouse; rather, his contacting of women was to indulge his lusts. He indulged his lust with a Philistine woman, whom he married and who released his secret to the Philistines (vv. 1-3, 10-17); with a harlot in Gaza, in whose place Samson was surrounded by the Philistines (16:1-3); and with a woman by the name of Delilah, who released the secret of his great strength (16:4-20a). Although he had been empowered by God, he was damaged to the uttermost because of his indulgence in lust. Ultimately, Jehovah left him, and he came to a miserable ending (16:20b-30).

14:3^a
參創二四 3-4
二八 1-2
申七 3

14:3^a
cf. Gen. 24:3-4;
28:1-2;
Deut. 7:3

14:4^a
士十五 11, 20

【14:4】他的父母卻不知道這事是出於耶和華，因為祂在尋找機會攻擊非利士人。那時，非利士人^a轄制以色列人。

【14:5】參孫跟他父母下亭拿去，到了亭拿的葡萄園，見有一隻少壯獅子向他吼叫。

【14:6】^a耶和華的靈衝擊參孫，他就空手將獅子^{1b}撕裂，如同撕裂山羊羔一樣。他行這事並沒有告訴父母。

【14:7】參孫下去與女子說話，就喜歡她；

● 14:6¹ 參孫信神。（參來十一 32。）他的信見於受耶和華的靈衝擊而撕裂少壯獅子；（5～6；）見於受耶和華的靈衝擊而擊殺三十個人；（19；）見於受耶和華的靈衝擊而擊殺一千個非利士人；（十五 12～18 上；）以及見於摧毀他被迫在其內戲耍的房子。（十六 28～30。）

【14:4】But his father and mother did not know this was of Jehovah, for He was looking for an opportunity against the Philistines. Now at that time the Philistines^aruled over Israel.

【14:5】So Samson went down with his father and mother to Timnah. And as they came to the vineyards of Timnah, suddenly a young lion roared against him.

【14:6】And the^a Spirit of Jehovah rushed upon him, and he^{1b} tore it apart as one might tear a kid apart with his bare hands. And he did not tell his father and mother what he had done.

【14:7】And he went down and spoke to the woman, and she pleased Samson.

14:6¹ (tore) Samson had faith in God (cf. Heb. 11:32). His faith is seen in his tearing a young lion by the Spirit of Jehovah rushing upon him (vv. 5-6), in his slaying thirty men by the Spirit of Jehovah rushing upon him (v. 19), in his slaying one thousand Philistines by the Spirit of Jehovah rushing upon him (15:12-18a), and in his destroying the house where he was compelled to perform (16:28-30).

14:4^a
Judg. 15:11, 20

14:6^a
Judg. 14:19;
3:10;
15:14
14:6^b
Heb. 11:33

14:6^a
士十四 19
三 10
十五 14
14:6^b
來十一 33

14:8^a
參出三 8
申八 8
撒十四 25
太三 4

【14:8】過了些日子，他再下去要娶那女子，轉向道旁要看獅子的屍體，見有一羣蜜蜂和^a蜜在獅子的屍體內。

【14:9】他刮了一些蜜在手中，就走了，且喫且走；到了他父母那裏，將蜜給他們，他們也喫了；只是沒有告訴他們，這蜜是從獅子的屍體內刮下來的。

【14:10】他父親下去見女子；參孫在那裏擺設筵席，因為向來少年人都是這樣行。

【14:11】眾人看見參孫，就請了三十個伴友陪着他。

【14:12】參孫對他們說，我給你們出一個^a謎語，你們在七日筵宴之內，若能猜出謎底，清楚的告訴我，我就給你們三十件細麻裏衣，三十套衣裳；

【14:13】你們若不能告訴我，你們就給我三十件細麻裏衣，三十套衣裳。他們說，請將謎語說給我們聽。

【14:8】Then after some time, while he was returning to get her, he turned aside to see the carcass of the lion. And there it was, with a swarm of bees in the lion's body, and ^ahoney.

【14:9】And he scraped it out into his hands and went away, eating it as he went. And he came to his father and mother and gave them some, and they ate it; but he did not tell them that he had scraped the honey from the body of the lion.

【14:10】And his father went down to the woman; and Samson held a feast there, for so the young men used to do.

【14:11】And when they saw him, they brought thirty companions to be with him.

【14:12】And Samson said to them, Let me now put forth a ^ariddle to you. If you fully explain it to me within the seven days of the feast and find it out, I will give you thirty fine linen garments and thirty changes of clothing;

【14:13】But if you cannot explain it to me, you shall give me thirty fine linen garments and thirty changes of clothing. And they said to him, Put forth your riddle, let us hear it.

14:8^a
cf. Exo. 3:8;
Deut. 8:8;
1 Sam. 14:25;
Matt. 3:4

14:12^a
詩七八 2
箴一 6
結十七 2
參王上十 1

14:12^a
Psa. 78:2;
Prov. 1:6;
Ezek. 17:2;
cf. 1 Kings 10:1

【14:14】參孫對他們說，喫的從喫者出來，甜的從強者出來。他們三日說不出謎底。

【14:15】到¹第四天，他們對參孫的妻子說，你誑哄你丈夫，叫他把謎底告訴我們，不然我們要用火燒你和你父家。難道你們請了我們來，是要奪我們所有的麼？

【14:16】於是參孫的妻子在丈夫面前啼哭說，你是恨我，不是愛我，你給我本族的人出謎語，卻沒有將謎底告訴我。參孫回答說，連我父母我都沒有告訴，豈可告訴你呢？

【14:17】七日筵宴之內，她在丈夫面前啼哭；到第七天，因她^a逼着參孫，參孫纔告訴他的妻子，他的妻子就將謎底告訴本族的人。

● 14:15¹ 此乃照一些古譯本；希伯來文經文作，第七。

【14:14】And he said to them, / Out of the eater came forth food, / And out of the strong came forth sweetness. And they could not explain the riddle after three days.

【14:15】Then on the¹ fourth day they said to Samson's wife, Entice your husband to explain the riddle to us; otherwise we will burn you and your father's house with fire. Have you invited us here in order to impoverish us? Is it not so?

【14:16】So Samson's wife wept before him and said, You only hate me, and you do not love me: You have put forth a riddle to the children of my people, but you have not explained it to me. And he said to her, Look, I have not explained it to my own father and mother. Should I then explain it to you?

【14:17】And she wept before him the rest of the seven days that they had the feast. But on the seventh day he explained it to her, for she^a pressed him. Then she explained the riddle to the children of her people.

14:15¹ (fourth) Following some ancient versions; the Hebrew text reads, seventh.

14:17^a
參士十六 16

14:17^a
cf. Judg. 16:16

【14:18】到第七天，日落以前，那城裏的人對參孫說，有甚麼^a比蜜還甜呢？有甚麼比獅子還強呢？參孫對他們說，你們若非用我的母牛犢耕地，就說不出我的謎底。

【14:19】^a耶和華的靈衝擊參孫，他就下到亞實基倫，擊殺了他們中間三十個人，奪了他們的衣裳，將衣裳給了說出謎底的人。參孫發怒，就上父家去了。

【14:20】參孫的妻子便歸了參孫的一個伴友，就是陪伴過他的。

士師記 第十五章

【15:1】過了些日子，到割麥子的時候，參孫帶着一隻山羊羔去看他的妻子，說，我要進內室見我的妻子。他岳父不讓他進去，

【15:2】說，我估定你是極其恨她，因此我將她給了你的伴友。她的妹妹不是比她還美麼？可以代替她歸給你罷。

【14:18】And the men of the city said to him on the seventh day before sunset, What is ^asweeter than honey, / And what is stronger than a lion? And he said to them, If you had not plowed with my heifer, / You would not have found out my riddle.

【14:19】Then the ^aSpirit of Jehovah rushed upon him; and he went down to Ashkelon and struck thirty men among them; and he took their clothing and gave the changes of clothing to those who had explained the riddle. And his anger burned, and he went up to his father's house.

【14:20】And Samson's wife was given to his best man, who had been his friend.

JUDGES 15

【15:1】Then after some time, during the days of the wheat harvest, Samson visited his wife with a kid. And he said, Let me go into the chamber to my wife; but her father would not allow him to go in.

【15:2】And her father said, I surely thought that you utterly hated her, so I gave her to your best man. Is not her younger sister better than she? Let her be yours instead of her.

【15:3】參孫對他們說，這次我雖然加害非利士人，我對他們也不算有罪。

【15:4】於是參孫去捉了三百隻^a狐狸，又取了火把來，將狐狸尾巴對着尾巴捆上，將一枝火把捆在兩條尾巴中間；

【15:5】他點燬火把，就放狐狸進入非利士人站着的禾稼，將堆積的禾捆和站着的禾稼，並葡萄園、橄欖園盡都燒了。

【15:6】非利士人說，這事是誰作的？有人說，是亭拿人的女婿參孫，因為他岳父將他的妻子給了他的伴友。於是非利士人上去，用火燒了婦人和她的父親。

【15:7】參孫對非利士人說，你們既然這樣行，我必向你們報仇纔肯罷休。

【15:8】參孫就大大擊殺他們，連腿帶腰都砍斷了。隨後他下去，住在以坦磐石的^a穴內。

【15:9】非利士人上去安營在猶大，散開攻擊利希。

【15:3】 Then Samson said to them, This time I will be blameless with regard to the Philistines when I do them harm.

【15:4】 And Samson went and caught three hundred^a foxes; and he took torches and turned the foxes tail to tail and put one torch in between every two tails.

【15:5】 Then he set the torches on fire and sent the foxes into the Philistines' standing grain and burned up the shocks and the standing grain as well as the vineyards and the olive groves.

【15:6】 And the Philistines said, Who has done this? And they said, Samson, the son-in-law of the Timnite, because he took his wife and gave her to his best man. And the Philistines went up and burned her and her father with fire.

【15:7】 And Samson said to them, If this is how you act, I will surely take revenge on you, and then I will stop.

【15:8】 And he struck them hip and thigh, a great slaughter. And he went down and dwelt in the^a cleft of the rock of Etam.

【15:9】 And the Philistines rose up and encamped in Judah, and they spread out against Lehi.

15:4^a
歌二 15
哀五 18
太八 20

15:4^a
S.S. 2:15;
Lam. 5:18;
Matt. 8:20

15:8^a
士十五 11
賽二 21

15:8^a
Judg. 15:11;
Isa. 2:21

【15:10】猶大人說，你們爲何上來攻擊我們呢？他們說，我們上來是要捆綁參孫；他向我們怎樣行，我們也要向他怎樣行。

【15:11】於是三千猶大人下到以坦磐石的穴內，對參孫說，^a 非利士人轄制我們，你不知道麼？你向我們行的是甚麼事呢？他回答說，他們向我怎樣行，我也向他們怎樣行。

【15:12】猶大人對他說，我們下來是要捆綁你，將你交在非利士人手中。參孫說，你們要向我起誓，應承你們自己不殺害我。

【15:13】他們說，我們只要將你捆綁交在非利士人手中，我們斷不會殺你。於是用兩條新^a 繩捆綁參孫，將他從以坦磐石帶上去。

【15:10】 And the men of Judah said, Why have you come up against us? And they said, We have come up to bind Samson, so that we can do to him as he has done to us.

【15:11】 Then three thousand men of Judah went down to the cleft of the rock of Etam; and they said to Samson, Do you not know that the ^aPhilistines rule over us? Then what is this that you have done to us? And he said to them, As they have done to me, so I have done to them.

【15:12】 And they said to him, We have come down to bind you up so that we can deliver you into the hand of the Philistines. And Samson said to them, Swear to me that you will not fall upon me yourselves.

【15:13】 And they spoke to him, saying, No, we will only bind you and deliver you into their hand, but we certainly will not put you to death. And they bound him with two new ^aropes and brought him up from the rock.

15:11^a
士十三 1
十四 4
十五 20

15:11^a
Judg. 13:1;
14:4;
15:20

15:13^a
士十六 11-12

15:13^a
Judg. 16:11-12

15:14^a
士三 10
十四 6, 19

【15:14】參孫到了利希，非利士人都迎着吶喊。^a耶和華的靈衝擊參孫，他臂上的繩就像火燒的麻一樣，他的綁繩都從他手上¹脫落下來。

15:15^a
參書二三 10

【15:15】他見一塊未乾的驢腮骨，就伸手拾起來，用以擊殺一^a千人。

【15:16】參孫說，我用驢腮骨殺人¹成堆，用驢腮骨殺了一千人。

【15:17】說完這話，就把那腮骨從手裏拋出去了；他便把那地方叫作¹拉末利希。

15:18^a
撒下十七 26, 36
撒下一 20

【15:18】參孫甚覺口渴，就呼求耶和華說，你既藉僕人的手施行這麼大的拯救，我現在豈可渴死，落在^a未受割禮的人手中？

- 15:14¹ 直譯，融化。
- 15:16¹ 直譯，兩堆上加一堆。
- 15:17¹ 意，腮骨之丘。

【15:14】When he came into Lehi, the Philistines came shouting to meet him. And the ^aSpirit of Jehovah rushed upon him, and the ropes that were on his arms became like flax when it burns in fire; and his bonds melted from off his hands.

【15:15】And he found a fresh jawbone of an ass; and he stretched out his hand and took it, and struck a ^athousand men with it.

【15:16】And Samson said, / With the jawbone of an ass, / A heap upon a double heap; / With the jawbone of an ass, / I have struck a thousand men dead.

【15:17】And when he finished speaking, he cast the jawbone from his hand; and he called that place ¹Ramath-lehi.

【15:18】And he was very thirsty, and he called on Jehovah, saying, You have granted this great victory by the hand of Your servant. And will I now die of thirst and fall into the hand of the ^auncircumcised?

15:14^a
Judg. 3:10;
14:6, 19

15:15^a
cf. Josh. 23:10

15:18^a
1 Sam. 17:26, 36;
2 Sam. 1:20

15:17¹ (Ramath-lehi) Meaning the hill of the jawbone.

15:19^a
賽四一 17-18
四四 3
參出十七 6
詩七八 16, 20
一〇五 41
尼九 15
15:19^b
參撒三十三 12
路八 55

【15:19】神就使利希的窪處裂開，有^a水從其中湧出來。參孫喝了，^b靈裏得恢復，就¹復甦過來；因此他給那泉起名叫²隱哈歌利，那泉直到今日還在利希。

【15:20】當非利士人轄制以色列人的時候，參孫作以色列的士師二十年。

士師記 第十六章

【16:1】參孫到了迦薩，在那裏看見一個妓女，就與她親近。

【16:2】有人對迦薩人說，參孫到這裏來了。他們就把他圍住，終夜在城門悄悄埋伏，說，等到天亮我們便殺他。

● 15:19¹ 直譯，活過來。

● 15:19² 意，呼求者的泉源。

【15:19】But God broke open the hollow place that is in Lehi, and ^awater came forth from it. And when he drank, his ^bspirit returned and he was revived; therefore he called the name of that place ¹En-hakkore, which is in Lehi to this day.

【15:20】And he judged Israel in the days of the Philistines twenty years.

JUDGES 16

【16:1】And Samson went down to Gaza; and there he saw a harlot and went in unto her.

【16:2】And this was told to the Gazites, saying, Samson has come here. So they surrounded him and set an ambush for him all night long in the gate of the city. And they were quiet all night long, saying among themselves, We will stay here until the light of morning; then we will slay him.

15:19^a
Isa. 41:17-18;
44:3;
cf. Exo. 17:6;
Psa. 78:16, 20;
105:41;
Neh. 9:15
15:19^b
cf. 1 Sam. 30:12;
Luke 8:55

15:19¹ (En-hakkore) Meaning the fountain of him who called.

【16:3】參孫睡到半夜，起來，抓住城門的門扇和兩邊的^a門框，與門門一齊拔起來，扛在肩上，扛到希伯崙前的山頂上。

【16:4】後來，參孫在梭烈谷愛上了一個婦人，名叫大利拉。

【16:5】非利士人的首領上去見那婦人，對她說，求你誑哄參孫，看看他為何有這麼大的^a力氣，我們用何法纔能勝過他，捆綁剋制他；我們就每人給你一千一百錠銀子。

【16:6】因此大利拉對參孫說，求你告訴我，你為何有這麼大的力氣，當用何法纔能捆綁剋制你。

【16:7】參孫對她說，人若用七條未乾的青繩子捆綁我，我就軟弱像別人一樣。

【16:8】於是非利士人的首領把七條未乾的青繩子拿上來，交給婦人，她就用繩子捆綁參孫。

【16:3】 But Samson lay only until midnight; then he rose at midnight and grasped the doors of the gate of the city and the two^a posts, and he plucked them up along with the bar; and he put them on his shoulders and brought them up to the top of the mountain that is in front of Hebron.

【16:4】 Then after this he fell in love with a woman in the valley of Sorek, whose name was Delilah.

【16:5】 And the lords of the Philistines came to her; and they said to her, Entice him, and find out how it is that his^a strength is so great, and how we can prevail against him and bind him so that we may afflict him; and we each will give you eleven hundred pieces of silver.

【16:6】 So Delilah said to Samson, Tell me please, How is it that your strength is so great, and how could you be bound so that you could be afflicted?

【16:7】 And Samson said to her, If they bind me with seven new cords that are not dried out, I will become weak and be like any other man.

【16:8】 So the lords of the Philistines brought up to her seven new cords that were not dried out, and she bound him with them.

【16:9】有埋伏的人在婦人的內室等候着；婦人說，參孫哪，非利士人來捉你了！參孫就掙斷繩子，如掙斷經火的麻線一般。這樣，他力氣的根由人還是不知道。

【16:10】大利拉對參孫說，你欺哄我，向我說謊；現在求你告訴我，當用何法纔能捆綁你。

【16:11】參孫對她說，人若用沒有使用過的新^a繩捆綁我，我就軟弱像別人一樣。

【16:12】大利拉就用新繩捆綁他，對他說，參孫哪，非利士人拿你來了！有埋伏的人在內室等候着。參孫將臂上的繩掙斷了，如掙斷一條線一樣。

【16:13】大利拉對參孫說，你到如今還是欺哄我，向我說謊；你告訴我，當用何法纔能捆綁你。參孫對她說，你若將我頭上的七條髮絡，與緯線同織，¹用橛子釘在牆上，我就軟弱像別人一樣。

● 16:13¹ 從這裏到下節的『與緯線同織』這段話，是按七十士希臘文譯本補正的；希伯來文經文缺此段。

【16:9】 And there was an ambush staying with her in the inner chamber; and she said to him, The Philistines are upon you, Samson! And he snapped the cords, as when a strand of tow is snapped when it touches fire. So his strength was not known.

【16:10】 Then Delilah said to Samson, You have just mocked me and told me lies; now tell me please, How can you be bound?

【16:11】 And he said to her, If they bind me up with new^a ropes with which no work has been done, I will become weak and be like any other man.

【16:12】 So Delilah took new ropes and bound him with them; and she said to him, The Philistines are upon you, Samson! And there was an ambush staying in the inner chamber. But he broke them off his arms like a thread.

【16:13】 Then Delilah said to Samson, Until now you have mocked me and told me lies; tell me how you can be bound. And he said to her, If you weave the seven locks of my head with the web¹ and fasten them with the pin onto the wall, I will become weak and be like any other man.

16:13¹ (and) The portion beginning here and continuing through the words into the web in the next verse has been restored from the Septuagint; the Hebrew text lacks this portion.

16:11^a
士十五 13-14

16:11^a
Judg. 15:13-14

【16:14】於是大利拉趁參孫睡覺的時候，將他的七條髮絡與緯線同織，用橛子釘住，對他說，參孫哪，非利士人來捉你了！參孫從睡中醒來，將機上的橛子和緯線一齊都拔出來了。

【16:15】大利拉對參孫說，你的心既不在我這裏，怎麼說你愛我呢？你這^a三次欺哄我，沒有告訴我，你為何有這麼大的力氣。

【16:16】大利拉天天用話^a催逼他，甚至他魂裏煩得要死。

【16:17】參孫就把心中的一切都告訴了她，對她說，^a向來人沒有用剃刀剃我的頭，因為我從母腹裏就歸神作^b拿細耳人；若剃了我的頭髮，我的力氣就離開我，我便軟弱像所有的人一樣。

【16:18】大利拉見他把心中的一切都告訴了她，就打發人去召請非利士人的首領，說，他已經把心中的一切都告訴了我，請你們再上來一次。於是非利士人的首領手裏拿着銀子，上到婦人那裏。

【16:14】 So while he slept, Delilah took the seven locks of his head and wove them into the web; and she fastened them with the pin. Then she said to him, The Philistines are upon you, Samson! And he awoke from his sleep and plucked up the pin of the loom and the web.

【16:15】 Then she said to him, How can you say, I love you, when your heart is not with me? These^a three times you have mocked me and have not told me how it is that your strength is so great.

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

【16:17】 And he told her all his heart and said to her, ^aNo razor has ever come upon my head, for I have been a^b Nazarite to God from my mother's womb. If I were shaved, my strength would leave me, and I would become weak and be like all men.

【16:18】 And when Delilah saw that he had told her all his heart, she sent word and called for the lords of the Philistines, saying, Come up once more, for he has told me all his heart. And the lords of the Philistines came up to her, and they brought the silver in their hand.

16:15^a
士十六 7, 11, 13

16:16^a
參士十四 17

16:17^a
士十三 5
民六 5
16:17^b
民六 2
士十三 5
摩二 11

16:15^a
Judg. 16:7, 11, 13

16:16^a
cf. Judg. 14:17

16:17^a
Judg. 13:5;
Num. 6:5
16:17^b
Num. 6:2;
Judg. 13:5;
Amos 2:11

16:19^a
士十六 5-6, 17

【16:19】大利拉使參孫枕着她的膝睡覺，叫了一個人來，把參孫頭上的七條髮絡都剃除。於是大利拉起首剋制他，他的^a力氣離開了他。

16:20^a
參撒二八 15-16

【16:20】大利拉說，參孫哪，非利士人來捉你了！參孫從睡中醒來，心裏說，我要像前幾次出去，抖動脫身；他卻不知道^a耶和華已經離開他了。

16:21^a
參出十一 5
太二四 41

【16:21】非利士人將他拿住，剋了他的眼睛，帶他下到迦薩，用銅鍊拘索他；他就在監裏^a推磨。

【16:22】然而他的頭髮被剃之後，又開始長起來了。

16:23^a
撒前五 2-7

【16:23】非利士人的首領聚集，要給他們的神^a大衮獻大祭，並且歡樂；他們說，我們的神將我們的仇敵參孫交在我們手中了。

【16:19】 And she put him to sleep in her lap and called for a man; and she had him shave off the seven locks of his head. And she began to afflict him, and his^a strength left¹ him.

【16:20】 Then she said, The Philistines are upon you, Samson! And he awoke from his sleep and said, I will go out as at other times and shake myself free. But he did not know that^a Jehovah had left him.

【16:21】 And the Philistines grabbed him and gouged out his eyes. And they took him down to Gaza and bound him with bronze fetters; and he^a ground at the mill in the prison house.

【16:22】 But the hair on his head began to grow back after it had been shaved off.

【16:23】 And the lords of the Philistines gathered to offer a great sacrifice to^a Dagon their god and to rejoice. And they said, Our god has delivered Samson our enemy into our hand.

16:19^a
Judg. 16:5-6, 17

16:20^a
cf. 1 Sam. 28:15-16

16:21^a
cf. Exo. 11:5;
Matt. 24:41

16:23^a
1 Sam. 5:2-7

16:19¹ (him) Lit., from off him. So also in the next verse.

【16:24】眾人看見參孫，就讚美他們的神說，我們的神將毀壞我們的地，且殺害我們許多人的仇敵交在我們手中了。

【16:25】他們心裏正高興的時候，就說，叫參孫來，在我們面前戲耍戲耍。於是將參孫從監裏叫出來，他就在眾人面前戲耍。他們使他站在兩柱中間。

【16:26】參孫向拉他手的少年人說，求你讓我摸着托房的柱子，我要靠一靠。

【16:27】那時房內充滿男女，非利士人的眾首領也都在那裏；房的平頂上約有三千男女觀看參孫戲耍。

【16:28】參孫呼求耶和華說，主耶和華阿，求你^a記念我。神阿，求你賜我力量，就只這一次，使我在非利士人身上一次報那剝我雙眼的仇。

【16:29】參孫就抱住托房的那兩根中間的^a柱子，右手一根，左手一根，並且靠着柱子，

【16:24】And when the people saw him they praised their god, for they said, Our god has delivered our enemy into our hand, even him who desolated our land, who slew many of us.

【16:25】And when their hearts were merry, they said, Call for Samson, that he may entertain us. So they called for Samson from the prison house, and he performed before them. Then they made him stand between the pillars.

【16:26】And Samson said to the youth who held him by his hand, Let me feel the pillars upon which the house rests, that I may rest against them.

【16:27】Now the house was full of men and women, and all the lords of the Philistines were there; and on the roof there were about three thousand men and women, who were looking on while Samson performed.

【16:28】And Samson called on Jehovah and said, O Lord Jehovah, ^aremember me, I pray; and strengthen me, I pray, this one time only, O God, that I may be avenged of the Philistines at once for my two eyes.

【16:29】And Samson grasped the two middle ^apillars upon which the house rested and leaned against them, one with his right hand and the other with his left.

16:28^a
撒上一 11
尼五 19
十三 14
詩二五 7
一〇六 4
耶十五 15
路二三 42

16:29^a
士十六 3

16:28^a
1 Sam. 1:11;
Neh. 5:19;
13:14;
Psa. 25:7;
106:4;
Jer. 15:15;
Luke 23:42

16:29^a
Judg. 16:3

【16:30】說，我情願與非利士人同死。
他盡力屈身，房子就倒塌，壓住首領
和房內的眾人。這樣，參孫死的時候
所殺的人，比活着時所殺的還多。

【16:31】參孫的弟兄和他父親的全家，
都下去取他的屍首，抬上來葬在瑣拉
和以實陶之間，在他父親瑪挪亞的墳
墓裏。參孫作以色列的士師二十年。

士師記 第十七章

叁 以色列漸漸敗壞
十七 1 ~ 二一 25

一 在敬拜上可憎的混亂
十七 1 ~ 十八 31

【17:1】以法蓮山地有一個人名叫米迦。

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

【16:30】 And Samson said, Let me die with the Philistines.
And he bowed with all his strength, and the house fell
upon the lords and all the people who were in it. So the
dead that he killed in his death were more than those
that he killed in his life.

【16:31】 Then his brothers and all his father's house went
down and bore him away, and they brought him up and
buried him between Zorah and Eshtaol, in the tomb of
Manoah his father. Now he had judged Israel twenty years.

JUDGES 17

III. Israel's Becoming Corrupted

17:1 — 21:25

A. The Abominable Chaos in Their Worship

17:1 — 18:31

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

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

17:3^a
參出二十 4

【17:3】米迦就把這一千一百錠銀子還他母親。他母親說，我將這銀子從我手中分別爲聖歸給耶和華，好給我兒子製作一個雕^{1a}像，和一個鑄像。現在我還是交給你。

17:4^a
參賽四六 6

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

17:5^a
士八 27
十八 14, 17
參出二八 6-35

【17:5】米迦這人有了¹神堂，又製造^a以弗得和家中的神像，叫他一個兒子²承接聖職作他的祭司。

17:6^a
士十八 1
十九 1
二一 25

【17:6】那些日子，以色列中^{1a}沒有王，各人行自己眼中看爲正的事。

● 17:3¹ 米迦的母親將東西獻給神，但她獻給神的東西攙雜着拜偶像的酵。（參太十三 33 與註。）

● 17:5¹ 米迦的家是神堂，有偶像（作基督的頂替品、）以弗得（代表神的權柄、）以及雇用的祭司（代表聖品階級與平信徒制度—7～13，見啓二 6 註 1，）這描繪今天基督徒中間在敬拜神的事上混亂的局面。

● 17:5² 直譯，雙手充滿。12 節者同。

【17:3】And he returned the eleven hundred pieces of silver to his mother; and his mother said, I do consecrate the silver to Jehovah from my hand to my son to make a sculptured^{1a} idol and a molten image. Now therefore I will return it to you.

17:3^a
cf. Exo. 20:4

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

17:4^a
cf. Isa. 46:6

【17:5】And the man Micah had a¹ house of gods; and he made an^a ephod and teraphim, and² consecrated one of his sons to become his priest.

17:5^a
Judg. 8:27;
18:14, 17;
cf. Exo. 28:6-35

【17:6】In those days there was^{1a} no king in Israel; everyone did that which was right in his own eyes.

17:6^a
Judg. 18:1;
19:1;
21:25

17:3¹ (idol) Micah's mother offered something to God, but her offering to God was mixed with the leaven of idolatry (cf. Matt. 13:33 and notes).

17:5¹ (house) The house of Micah as a house of gods, with its idols (as replacements of Christ), its ephod (representing the authority of God), and its hired priest (representing the clergy-laity system—vv. 7-13; see note 6¹ in Rev. 2), portrays the chaotic situation related to the worship of God among Christians today.

17:5² (consecrated) Lit., filled the hands of. So also in v. 12.

【17:7】猶大的伯利恆有一個少年人，
是猶大族的利未人；他在那裏寄居。

【17:8】這人離開猶大的伯利恆城，要
找一個可寄居的地方。他行路的時候，
到了以法蓮山地，走到米迦的家。

【17:9】米迦對他說，你從那裏來？他
說，我是利未人，從猶大的伯利恆
來；我一路走來，要找一個可寄居的
地方。

【17:10】米迦說，你可以住在我這裏，
作我的父和祭司；我每年給你十錠銀
子、一套衣服、和維生的食物。利未
人就跟他去了。

● 17:6¹ 以色列墮落，就在行政、敬拜和道德
三方面變得混亂。雖然神的帳幕在示羅，（十八
31，）大祭司有烏陵和土明，（見出二八 30 註 1，）
但在以色列中沒有行政，沒有管理，因為以色列人
廢掉了神和祂作他們王的身分。（參撒八。）因
此，以色列人行自己眼中看為正的事，結果就變得
腐爛敗壞。見一 1 註 1。

【17:7】 And there was a young man from Bethlehem in
Judah, of the family of Judah, who was a Levite; and he
was a sojourner there.

【17:8】 And the man left the city Bethlehem in Judah to
dwell wherever he could find a place. And he came to
the hill country of Ephraim, to the house of Micah, as he
made his way.

【17:9】 And Micah said to him, Where do you come from?
And he said to him, I am a Levite from Bethlehem in
Judah, and I am traveling in order to dwell wherever I
can find a place.

【17:10】 And Micah said to him, Stay with me, and be a
father and a priest to me; and I will give you ten pieces
of silver a year and an array of clothing and your food.
So the Levite went with him.

17:6¹ (no) In their degradation Israel became chaotic in three ways:
in government, in worship, and in morality. Although God's tabernacle
was at Shiloh (18:31) and the high priest had the Urim and Thummim
(see note 30¹ in Exo. 28), there was no government, no administration, in
Israel because Israel had annulled God and His status as their King (cf.
1 Sam. 8). Therefore, the children of Israel did what was right in their own
eyes, and as a result they became rotten and corrupted. See note 1¹ in ch. 1.

【17:11】利未人情願與那人同住；那人看這少年人如自己的兒子一樣。

【17:12】米迦使這利未人承接聖職，這少年人就作他的^a祭司，住在他家裏。

【17:13】米迦說，現在我知道耶和華必以好處待我，因這利未人作了我的祭司。

士師記 第十八章

【18:1】那些日子，以色列中^a沒有王；^b但支派的人仍在爲自己尋找地業居住，因爲到那日子，他們還沒有在以色列支派中按鬮得着地業。

【18:2】但人從瑣拉和以實陶打發全族中的五個勇士，去窺探偵察那地，對他們說，你們去偵察那地。他們來到以法蓮山地，到了米迦的住宅，就在那裏住宿。

【17:11】 And the Levite was content to stay with the man; and the young man was to him like one of his sons.

【17:12】 And Micah consecrated the Levite; and the young man became his^a priest and was in the house of Micah.

【17:13】 Then Micah said, Now I know that Jehovah will prosper me, because the Levite has become my priest.

JUDGES 18

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

【18:2】 So the children of Dan sent from their family five men from among all of them, men of valor, from Zorah and Eshtaol, to spy out the land and search it out. And they said to them, Go and search out the land. And they came to the hill country of Ephraim, to the house of Micah; and they lodged there.

17:12^a
民十六 8-10
參王上十二 31
十三 33

17:12^a
Num. 16:8-10;
cf. 1 Kings 12:31;
13:33

18:1^a
士十七 6
十九 1
二十一 25
18:1^b
書十九 47-48
士一 34

18:1^a
Judg. 17:6;
19:1;
21:25
18:1^b
Josh. 19:47-48;
Judg. 1:34

【18:3】他們臨近米迦的住宅，認出那少年利未人的口音來，就轉進去對他說，誰領你到這裏來？你在這裏作甚麼？你在這裏得甚麼？

【18:4】他回答說，米迦待我如此如此，他^a雇了我作他的祭司。

【18:5】他們對他說，請你求問神，使我們知道所行的道路通達不通達。

【18:6】祭司對他們說，你們可以平平安安的去，你們所行的道路是在耶和華面前的。

【18:7】五個人就走了，來到拉億，見其中的民安然居住，如同西頓人平靜安然一樣；因為在那地沒有人掌權，使他們在甚麼事上受屈辱；他們離西頓人也遠，與別人沒有來往。

【18:8】五個人來到瑣拉和以實陶，見他們的弟兄；弟兄對他們說，你們有甚麼話？

【18:3】 When they were near the house of Micah, they recognized the voice of the young Levite man, so they turned aside there and said to him, Who brought you here? And what are you doing in this place? And what do you have here?

【18:4】 And he said to them, Such and such has Micah done for me; and he has^a hired me to be his priest.

【18:5】 And they said to him, Inquire now of God that we may know if our way on which we are going will be prosperous.

【18:6】 And the priest said to them, Go in peace; your way on which you are going is before Jehovah.

【18:7】 Then the five men left and came to Laish. And they saw the people who were in it, dwelling securely after the manner of the Sidonians, quiet and secure; for there was no one in the land who possessed authority and might humble them in anything; and they were far from the Sidonians and had nothing to do with anyone.

【18:8】 And they came to their brothers at Zorah and Eshtaol; and their brothers said to them, What can you say?

18:4^a
士十七 10
參約十 12-13

18:4^a
Judg. 17:10;
cf. John 10:12-13

【18:9】他們說，起來，我們上去攻擊他們罷。我們已經看過那地，見那地甚好。你們為何靜坐不動呢？要前往得那地為業，不可遲延。

【18:10】你們去，乃是去到安然居住的民那裏；那地也寬闊。神已將那地交在你們手中；在那裏，地上的百物俱全，一無所缺。

【18:11】於是但族中的六百人，都束着兵器，從^a瑣拉和以實陶起行，

【18:12】上到猶大的基列耶琳，在那裏安營。因此那地方名叫¹瑪哈尼但，直到今日；那地方就在基列耶琳的西邊。

【18:13】他們從那裏往以法蓮山地去，來到米迦的住宅。

【18:14】從前去窺探拉億地的五個人告訴他們的弟兄說，這些住宅裏有^a以弗得和家中的神像，並有雕像與鑄像，你們知道麼？現在你們要想一想當怎樣行。

● 18:12¹ 意，但的營。

【18:9】And they said, Arise; and let us go up against them. For we have seen the land, and it is very good. So do you sit still? Do not be slow about going and entering the land to possess it.

【18:10】When you go, you will come to a secure people; and the land is very spacious. God has indeed delivered it into your hand, a place where nothing on earth is lacking there.

【18:11】So six hundred men girded with weapons of war set out from there, from the family of Dan, from^a Zorah and Eshtaol.

【18:12】And they went up and encamped in Kiriath-jearim in Judah. Because of this, that place is called¹ Mahaneh-dan to this day; it is there behind Kiriath-jearim.

【18:13】And they passed from there into the hill country of Ephraim and came to the house of Micah.

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

18:12¹ (Mahaneh-dan) Meaning the camp of Dan.

18:11^a
書十五 33
士十三 25

18:11^a
Josh. 15:33;
Judg. 13:25

18:14^a
士十七 4-5

18:14^a
Judg. 17:4-5

【18:15】五個人就轉入米迦的住宅，到了那少年利未人的房內問他安。

【18:16】那六百但人都束着兵器，站在門口。

【18:17】曾去窺探地的五個人就上去，進到裏面，將雕像、以弗得、家中的神像並鑄像，都拿了去。祭司和束着兵器的六百人，一同站在門口。

【18:18】那五個人進入米迦的住宅，拿出雕像、以弗得、家中的神像並鑄像，祭司就對他們說，你們作甚麼呢？

【18:19】他們說，不要作聲，用手摀口，跟我們去，作我們的父和祭司。你作一人家裏的祭司好呢？還是作以色列一支派一家族的祭司好？

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

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

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

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

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

【18:20】祭司心裏喜悅，便拿着以弗得、家中的神像並雕像，進入那些人中間。

【18:21】他們轉身離開，把婦人孩子、牲畜、財物都安置在前頭。

【18:22】他們離米迦的住宅已遠，米迦住宅附近的人都被召集來，把但人追上了。

【18:23】他們呼叫但人。但人轉過臉來，對米迦說，你召集這許多人來作甚麼？

【18:24】米迦說，你們將我所製作的神像和祭司都帶了去，我還有甚麼呢？怎麼還對我說，你作甚麼呢？

【18:25】但人說，你不要使我們聽見你的聲音，恐怕有性情兇暴的人攻擊你，以致你和你的全家盡都喪命。

【18:26】但人還是走他們的路。米迦見他們比自己強，就轉身回家去了。

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

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

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

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

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

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

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

【18:27】但人帶着米迦所製作的神像和他的祭司，來到拉億，到了平靜安然的民那裏，就用刀擊殺那民，又放火燒了那城，

【18:28】並無人搭救；因為離西頓遠，他們又與別人沒有來往。城在靠近伯利合的山谷中。但人就重修那城，住在其中。

【18:29】他們照着他們的始祖，以色列所生之子但的名字，給那城起名叫^a但；其實那城原先名叫拉億。

【18:30】但人就為自己設立那雕像；¹摩西的孫子，革舜的兒子約拿單，和他的子孫作^a但支派的祭司，直到那地^b遭擄掠的日子。

【18:31】神的殿在^a示羅多少日子，但人為自己¹設立米迦所製作的雕像也有多少日子。

● 18:30¹ 許多古卷作，瑪拿西；但大部分權威都同意，此處經文在很早期即因對摩西的尊敬而遭修改。

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

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

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

【18:30】 And the children of Dan erected the sculptured idol; and Jonathan the son of Gershom, the son of¹ Moses, he and his sons, became priests to the tribe of^a Dan until the day of the^b captivity of the land.

【18:31】 Thus they¹ set up the sculptured idol that Micah had made the whole time that the house of God was in^a Shiloh.

18:30¹ (Moses) Many MSS read, Manasseh; but most authorities agree that the text was modified at a very early date out of respect for Moses.

18:29^a
創十四 14
士二十一
王上十二 29-30

18:30^a
王上十二 29-30
王下十 29
18:30^b
詩七八 60-61
撒下四 11, 21

18:31^a
書十八 1
撒上一 3

18:29^a
Gen. 14:14;
Judg. 20:1;
1 Kings 12:29-30

18:30^a
1 Kings 12:29-30;
2 Kings 10:29
18:30^b
Psa. 78:60-61;
1 Sam. 4:11, 21

18:31^a
Josh. 18:1;
1 Sam. 1:3

士師記 第十九章

二 在道德上淫亂的敗壞 十九 1 ~ 30

1 敗壞的事 1 ~ 26

【19:1】當以色列中^a沒有王的那些日子，有一個利未人住在以法蓮山地的偏遠地方；他從猶大的^b伯利恆為自己娶了一個女子為妾。

【19:2】妾背着丈夫行淫，就離開丈夫，回到猶大的伯利恆她父親的家，在那裏住了四個月。

【19:3】她丈夫隨後起來，帶着一個僮僕、兩匹驢到她那裏，要用好話勸她回去。少婦就引丈夫進入她父親的家；她父親見了那人，便歡歡喜喜的迎接。

● 18:31¹ 但人在但城設立另一個敬拜的地方，而神的帳幕仍在示羅。結果有了兩個敬拜中心——正確的在示羅，那裏有神的帳幕；不正確的在但。這給我們看見以色列人在敬拜上的混亂。見王上十二 28 註 1，創四九 17 註 1。

JUDGES 19

B. The Sodomitical Corruption in Their Morality 19:1-30

1. The Story of Corruption vv. 1-26

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

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

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

18:31¹ (set) The Danites set up another worship place in the city of Dan, while God's tabernacle remained in Shiloh. The result was two worship centers—the proper one with God's tabernacle at Shiloh and the improper one in Dan. This shows the chaos of the children of Israel in their worship. See notes 28¹ in 1 Kings 12 and 17¹ in Gen. 49.

19:1^a
士十七 6
十八 1
二十一 25
19:1^b
士十七 7

19:1^a
Judg. 17:6;
18:1;
21:25
19:1^b
Judg. 17:7

【19:4】 那人的岳父，就是少婦的父親，將那人留下；那人就與他同住了三天。於是二人一同喫喝，在那裏住宿。

【19:5】 到第四天，他們清早起來，那人起身要走；少婦的父親對女婿說，請你喫點飯，加添心力，然後可以行路。

【19:6】 於是二人坐下一同喫喝。少婦的父親對那人說，請你再^a住一夜，暢快你的心。

【19:7】 那人起來要走，但他岳父強留他，他就在那裏又住了一宿。

【19:8】 到第五天，他清早起來要走，少婦的父親說，請你喫點飯，加添心力，逗留到中午以後再走。於是二人一同喫飯。

【19:9】 那人同他的妾和僮僕起身要走，他岳父，就是少婦的父親，對他說，看哪，天快晚了，請你再住一夜；天快黑了，可以在這裏住宿，暢快你的心。明天清早起來再上路回家去。

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

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

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

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

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

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

【19:10】 那人不願再住一宿，就起身走了，來到^a 耶布斯的對面（耶布斯就是耶路撒冷；）和他同行的有那兩匹備妥的驢；他的妾也跟着他。

【19:11】 他們臨近耶布斯的時候，日頭快要落了，僮僕對主人說，我們不如轉到這耶布斯人的城裏住宿。

【19:12】 主人回答說，我們不可轉到不是以色列人住的外邦城，不如過到^a 基比亞去；

【19:13】 又對僮僕說，來罷，我們可以走近其中一個地方，或在基比亞，或在拉瑪住宿。

【19:14】 他們越過那裏前行。將到便雅憫的基比亞，日頭已經落了；

【19:15】 他們轉到基比亞，要在那裏住宿，就走進城裏，坐在城裏的大街上，因為無人接他們進家住宿。

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

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

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

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

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

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

【19:16】晚上，有一個老年人從田間作工回來。他原是以法蓮山地的人，寄居在基比亞；那地方的人卻是便雅憫人。

【19:17】老年人舉目看見過路的人坐在城裏的大街上，就問他說，你從那裏來？要往那裏去？

【19:18】他回答說，我們從猶大的伯利恆來，要往以法蓮山地的偏遠地方去。我原是那裏的人，到過猶大的伯利恆，現在我往¹我的家去，在這裏無人接我進他的家。

【19:19】其實我有草料和飼糧，可以餵我們的驢，我和我的婢女，並與你僕人在一起的那僮僕，有餅有酒，並不缺少甚麼。

【19:20】老年人說，願你平安。你所需用的由我負責，只是不可在^a大街上過夜。

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

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

【19:18】 And he said to him, We are passing from Bethlehem in Judah to the far end of the hill country of Ephraim. I am from there, and I went to Bethlehem in Judah; and I am going to¹ my house, and no one takes me into his house.

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

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

● 19:18¹ 此乃照七十士希臘文譯本；希伯來文經文作，耶和華的殿。

19:18¹ (my) Following the Septuagint; the Hebrew text reads, the house of Jehovah.

【19:21】於是領他們到家裏，餵上驢，他們就洗腳喫喝。

【19:22】他們心裏正歡暢的時候，城中的匪徒圍住房子，連連叩門，對房主老人說，你把那進你家的人帶出來，我們要與他交合。

【19:23】那房主出來對他們說，弟兄們，不可如此，請不要這樣^a作惡；這人既然進了我的家，你們就不要行這愚妄的事。

【19:24】我有個女兒，還是處女，並有這人的妾，讓我將她們領出來，你們可以玷辱她們，你們看怎樣好，就怎樣待她們；只是向這人不可行這樣愚妄的事。

【19:25】那些人卻不肯聽從他；那人就把他的妾拉出去交給他們，他們便與她交合，終夜凌辱她，直到清晨；到了黎明，他們纔放她去。

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

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

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

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

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

【19:26】天快亮的時候，婦人回到她主人住宿之處，就是那老人的房門口，就仆倒在地，直到天亮。

2 這敗壞的事
傳遍以色列四境
27 ~ 30

【19:27】早晨，她的主人起來開了房門，出去要上路，不料那婦人，就是他的妾，仆倒在房門前，兩手搭在門檻上；

【19:28】他對婦人說，起來，我們走罷。婦人卻沒有回答。那人便將她馱在驢上，起身回本處去了。

【19:29】到了家裏，用刀將妾的屍身肢解，切成十二塊，使人拿着傳送以色列的四境。

【19:30】凡看見的人都說，自以色列人從埃及地上來的日子，直到今日，這樣的事沒有發生過，也沒有見過。你們應當思想，大家籌商討論。

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

2. The Spreading of This Story of Corruption
throughout All the Territory of Israel
vv. 27-30

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

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

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

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

士師記 第二十章

三 支派之間可怕的殺戮 二十 1 ~ 二十一 25

20:1^a
撒下三 20
撒下三 10
二四 2
20:1^b
撒下十一 7

【20:1】於是以色列眾人^a從但到別是巴，以及基列地出來，會眾如同^b一人，聚集在米斯巴耶和華面前。

【20:2】以色列全民的首領，就是各支派的首領，都站在神百姓的會中；拿刀的步兵共有四十萬。

【20:3】（以色列人上到米斯巴，便雅憫人都聽見了。）以色列人說，請你們說明這件惡事是怎樣發生的。

【20:4】那利未人，就是被害之婦人的丈夫，回答說，我和我的妾到了便雅憫的基比亞住宿。

【20:5】基比亞¹人夜間起來，圍了我住的房子攻擊我，想要殺我，又將我的妾玷辱致死。

● 20:5¹ 或，首領，主人。

JUDGES 20

C. The Terrible Slaughter among Their Tribes 20:1 — 21:25

【20:1】Then all the children of Israel went out; and the assembly gathered as ^aone man unto Jehovah at Mizpah, ^bfrom Dan as far as Beer-sheba, with the land of Gilead.

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

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

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

【20:5】And the ¹men of Gibeah rose up against me and surrounded the house at night to get me. It was me that they intended to slay, but they humbled my concubine until she died.

20:1^a
1 Sam. 11:7
20:1^b
1 Sam. 3:20;
2 Sam. 3:10;
24:2

20:5¹ (men) Or, leaders, lords.

【20:6】我就把我妾的屍身切成塊子，使人拿着傳送以色列得爲業的全地，因爲基比亞人在以色列中行了愚妄的事。

【20:7】看哪，你們以色列眾人都當在這裏籌商對策。

【20:8】眾民都起來如同一人，說，我們連一人都不回自己帳棚、自己房屋去。

【20:9】現在我們向基比亞人必這樣行，照所掣的籤去攻擊他們。

【20:10】我們要在以色列各支派中，一百人取十人，一千人取百人，一萬人取千人，爲民取糧，等大眾到了便雅憫的基比亞，就照基比亞人在以色列中所行一切愚妄的事懲治他們。

【20:11】於是以色列眾人彼此聯合如同一人，聚集攻擊那城。

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

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

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

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

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

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

【20:12】以色列眾支派打發人到便雅憫¹支派去，說，你們中間怎麼發生了這樣的惡事呢？

【20:13】現在你們要將基比亞的那些匪徒交出來，我們好治死他們，從以色列中^a除掉這惡。便雅憫人卻不肯聽從他們弟兄以色列人的話。

【20:14】便雅憫人從他們的各城裏出來，聚集到了基比亞，要與以色列人打仗。

【20:15】那日便雅憫人從各城裏點出拿刀的，共有二萬六千；另外還有基比亞居民點出七百精兵。

【20:16】在這眾¹軍之中有七百精兵，都是慣用左手的，能用機弦甩石打人，毫髮不差。

● 20:12¹ 此乃照七十士希臘文譯本；希伯來文經文作，眾支派。

● 20:16¹ 直譯，民。22、26 節者同。

【20:12】And the tribes of Israel sent men throughout the¹tribe of Benjamin, saying, What is this evil thing that has happened among you?

【20:13】Now therefore deliver up the worthless men who are in Gibeah, and we will kill them and^a put away evil from Israel. But the¹Benjaminites would not listen to the voice of their brothers, the children of Israel.

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

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

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

20:12¹ (tribe) Following the Septuagint; the Hebrew text reads, tribes.

20:13¹ (Benjaminites) Some MSS read, children of Benjamin.

【20:17】便雅憫人之外，以色列人點出拿刀的，共有四十萬，都是戰士。

【20:18】以色列人就起來，上伯特利去求問神說，誰要為我們^a先上去與便雅憫人爭戰？耶和華說，猶大當先上去。

【20:19】於是以色列人早晨起來，對着基比亞安營。

【20:20】以色列人出來，要與便雅憫人打仗，就在基比亞對着他們擺陣。

【20:21】便雅憫人就從基比亞出來，當日將以色列二萬二千人擊殺倒地。

【20:22】以色列人全軍彼此奮勇，又在頭一日擺陣的地方擺陣。

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

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

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

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

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

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

20:18^a
士— 1-2

20:18^a
Judg. 1:1-2

【20:23】未擺陣之先，以色列人上去，在耶和華面前哭號，直到晚上，求問耶和華說，我們再去與我們弟兄便雅憫人打仗可不可以？耶和華說，可以上去攻擊他們。

【20:24】第二日，以色列人進前攻擊便雅憫人。

【20:25】便雅憫人也在第二日從基比亞出來，與以色列人接戰，殺滅倒地的以色列人，有一萬八千，都是拿刀的。

【20:26】於是以色列眾人，就是全軍，上到伯特利，坐在耶和華面前哭號，當日禁食直到晚上；又在耶和華面前獻燔祭和平安祭。

【20:27】以色列人^a求問耶和華，（因為那些日子，神的約櫃在那裏；

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

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

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

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

【20:27】And the children of Israel^a inquired of Jehovah (for the Ark of the Covenant of God was there in those days;

20:27^a
民二七 21

20:27^a
Num. 27:21

20:28^a
民二五 7
三一 6
書二四 33

【20:28】亞倫的孫子，以利亞撒的兒子^a 非尼哈侍立在約櫃前，) 說，我們當再出去與我們弟兄便雅憫人打仗呢？還是罷兵呢？耶和華說，你們當上去，因為明日我必將他們交在你們手中。

20:29^a
29-43;
參書八 14-24

【20:29】^a 以色列人在基比亞的四圍設下伏兵。

【20:30】第三日，以色列人又上去攻擊便雅憫人，對着基比亞擺陣，與前兩次一樣。

20:31^a
參書八 6

【20:31】便雅憫人也出來接戰以色列人，就被^a 引誘離城；在田間的兩條大路上，一條上伯特利，一條上基比亞，像前兩次，動手擊殺一些以色列人，殺死約三十個人。

【20:32】便雅憫人說，他們像初次一樣，在我們面前被擊敗。以色列人說，我們不如逃跑，引誘他們離開城到大路上。

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

【20:29】^a And Israel set men in ambush all around Gibeah.

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

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

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

20:28^a
Num. 25:7;
31:6;
Josh. 24:33

20:29^a
vv. 29-43;
cf. Josh. 8:14-24

20:31^a
cf. Josh. 8:6

【20:33】以色列眾人從自己的地方起來，在巴力他瑪擺陣，以色列的伏兵從馬利迦巴埋伏的地方衝出來。

【20:34】全以色列人中，有一萬精兵，來到基比亞前接戰，戰勢甚是兇猛；¹便雅憫人卻不知道災禍臨近了。

【20:35】耶和華在以色列人面前擊敗便雅憫人。那日，以色列人殺滅便雅憫人二萬五千一百，都是拿刀的。

【20:36】於是便雅憫人看出自己被擊敗了。先是以色列人因為依仗那對基比亞所設的伏兵，就在便雅憫人面前故意退讓。

【20:37】伏兵急忙闖進基比亞，上前用刀擊殺全城的人。

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

【20:34】 And ten thousand chosen men out of all Israel came against Gibeah. And the battle was fierce, but ¹the children of Benjamin did not know that disaster was very near to them.

【20:35】 And Jehovah struck down Benjamin before Israel; and the children of Israel destroyed twenty-five thousand one hundred men of Benjamin that day; all these were ones who drew the sword.

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

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

● 20:34¹ 直譯，他們。

20:34¹ (the) Lit., they.

【20:38】以色列人與伏兵豫先約定的記號，乃是當伏兵放火，使濃厚的煙氣從城中上騰時，

【20:39】以色列人便轉身回來爭戰。便雅憫人動手擊殺了一些以色列人，殺死約三十個人，就說，他們仍像初次爭戰一樣，在我們面前被擊敗了。

【20:40】^a煙氣如柱從城中上騰的時候，便雅憫人回頭觀看，見全城的煙氣沖天。

【20:41】以色列人轉身回來，便雅憫人就甚驚惶，因為看見災禍臨到自己了。

【20:42】他們在以色列人面前轉身，沿通往曠野的路逃跑；戰事卻追上他們。那從各城裏出來的，也都夾攻殺滅他們。

【20:43】以色列人圍繞便雅憫人，追趕他們，在他們歇息之處，直到基比亞對面向着日出之處，踐踏他們。

【20:44】便雅憫人倒斃的有一萬八千，都是勇士。

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

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

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

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

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

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

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

20:40^a
參書八 20

20:40^a
cf. Josh. 8:20

【20:45】其餘的人轉身向曠野逃跑，往臨門磐石去。以色列人在大路上殺了他們五千人，如拾取遺穗一樣，追到基頓又擊殺了他們二千人。

【20:46】那日便雅憫倒斃的共有二萬五千拿刀的人，都是勇士。

【20:47】只剩下六百人，轉身向曠野逃跑，到了臨門磐石，就在那裏住了四個月。

【20:48】以色列人又轉到便雅憫人那裏，將各城的人和牲畜，並一切所遇見的，都用刀擊殺；凡他們所遇見的城邑，都放火燒了。

士師記 第二十一章

【21:1】以色列人在^a米斯巴曾起誓說，我們都不將女兒給便雅憫人爲^b妻。

【21:2】百姓來到伯特利，在那裏坐在神面前直到晚上，放聲痛哭，

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

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

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

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

JUDGES 21

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

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

21:1^a
士二十1
21:1^b
士二十一8

21:1^a
Judg. 20:1
21:1^b
Judg. 21:18

【21:3】說，耶和華以色列的神阿，今日以色列中缺了一支派，為何在以色列中發生這事呢？

【21:4】次日百姓清早起來，在那裏築了一座壇，獻燔祭和平安祭。

【21:5】以色列人彼此問說，以色列各支派中，誰沒有上到會眾中，到耶和華這裏來呢？先是以色列人起過大誓，論到凡不上米斯巴到耶和華面前來的，說，那人必要被處死。

【21:6】以色列人爲他們的弟兄便雅憫懊悔，說，今日以色列中有一支派被砍除了。

【21:7】我們既指着耶和華起誓說，必不將我們的女兒給便雅憫人爲妻，現在我們當怎樣辦理，使他們剩下的人有妻子呢？

【21:8】又彼此問說，以色列支派中誰沒有上米斯巴到耶和華這裏來呢？他們就查出^a 基列雅比沒有一人進營到會眾那裏；

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

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

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

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

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

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

21:8^a
撒上一 1
三一 11
撒下二 4-5

21:8^a
1 Sam. 11:1;
31:11;
2 Sam. 2:4-5

【21:9】因為百姓被數點的時候，沒有一個基列雅比的居民在那裏。

【21:10】會眾就打發一萬二千勇士到那裏，吩咐他們說，你們去用刀將基列雅比的居民，連婦女帶孩子都擊殺了。

【21:11】所當行的就是這樣：要將一切男子和已嫁的女子¹盡都除滅。

【21:12】他們在基列雅比的居民中，遇見了四百個未嫁的年少處女，就帶到迦南地的^a示羅營裏。

【21:13】全會眾打發人帶話到^a臨門磐石的便雅憫人那裏，向他們宣告和平。

【21:14】當時便雅憫人回來了，以色列人就把所存活基列雅比的女子給他們為妻，但還是不彀。

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

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

【21:11】And this is the thing that you shall do: Every male and every woman who has lain with a male you shall¹utterly destroy.

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

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

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

● 21:11¹ 直譯，獻上。（即使其毀滅。）

21:11¹ (utterly) Lit., devote (i.e., to destruction).

【21:15】百姓爲便雅憫人懊悔，因爲耶和華使以色列的支派中有了破口。

【21:16】會眾的長老說，便雅憫中的女子既然除滅了，我們當怎樣辦理，使那餘剩的人有妻子呢？

【21:17】又說，便雅憫逃脫的人當有地業，免得以色列中塗抹了一個支派。

【21:18】只是我們不能將自己的女兒給他們爲妻；因爲以色列人曾起誓說，那將女兒給便雅憫人爲妻的，必受咒詛。

【21:19】他們又說，看哪，在^a示羅年年有耶和華的節期。（示羅就在伯特利以北，從伯特利上示劍的大路以東，並利波拿以南。）

【21:20】於是吩咐便雅憫人說，你們去，在葡萄園中埋伏；

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

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

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

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

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

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

【21:21】你們觀看，若見示羅的女子出來跳舞，就從葡萄園出來，在示羅的女子中各搶一個為妻，回便雅憫地去。

【21:22】他們的父親或弟兄若來與我們爭論，我們就對他們說，求你們施恩，將這些女子給我們，因我們在爭戰的時候沒有給他們各留下妻子。這也不是你們將女子給他們的；若是你們給的，你們如今就有罪過。

【21:23】於是便雅憫人照樣而行，按着他們的數目從跳舞的女子中搶去為妻，就回自己的地業去，又重修城邑居住。

【21:24】當時以色列人離開那裏，各歸本支派、本家族；他們從那裏出去，各歸自己的地業去了。

【21:25】那些日子，以色列中^{1a}沒有王，各人行自己眼中看為正的事。

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

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

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

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

【21:25】 In those days there was^{1a} no king in Israel; everyone did what was right in his own eyes.

聖經

THE HOLY BIBLE

舊約恢復本

Old Testament Recovery Version

路得記

Ruth

路得記

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RUTH

Outline

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- V. Ruth's seeking for her rest (3:1-18)**
- VI. Ruth's reward for God's economy (4:1-22)**

書介

著者：按本書內容看，著者應為撒母耳。

著時：主前第十一世紀，士師秉政之後，列王掌權之時。（參四 22。）

記載地點：摩押（一 1）與猶大的伯利恆。（一 22。）

涵蓋時段：主前約一三二二年至主前約一三一二年，為時約十一年。（一 4，四 13。）

主 題：

一幅完整的表號，說到外邦的罪人，
藉着基督的救贖而與基督聯結，
與神的選民以色列
同被帶進神聖的產業

INTRODUCTION

Author: According to the contents of the book, its author should be Samuel.

Time of Writing: The eleventh century B.C., after the rule of the judges and in the time of the kings (cf. 4:22).

Place of the Record: Moab (1:1) and Bethlehem in Judah (1:22).

Time Period Covered: About eleven years (1:4; 4:13), from about 1322 B.C. to about 1312 B.C.

Subject:

**A Complete Prefigure of the Gentile Sinners'
Being Brought, with Israel, God's Elect,
into the Divine Inheritance
through the Redemption of Christ
in Their Union with Him**

路得記 第一章

壹 以利米勒偏離
神經綸中的安息
— 1 ~ 2

【1:1】當^a士師¹秉政的時候，以色列地遭遇^{2b}饑荒。有一個人帶着妻子和兩個兒子，從猶大的^{3c}伯利恆⁴往⁵摩押鄉間去寄居。

● 1:1¹ 直譯，審判。路得記是士師記的附錄，與士師記前半段同時期。士師記是一卷以色列慘痛歷史的書，黑暗而腐臭；路得記是記載一對夫婦佳美的故事，明亮而芬芳。這故事裏的主角猶如荊棘中長出的百合花，又如黑夜裏明亮的星。

路得記是基督家譜中重要的部分，（太一 5，）這家譜是關於基督成為肉體的記載。路得是摩押女子，（4，）是被排除在神聖別子民的會之外的人。（申二三 3。）然而，她藉着嫁給大衛王的曾祖父波阿斯，（四 21 ~ 22，太一 5 ~ 6，）被帶進神聖別的選民中，成為基督一位重要的先祖；這成了引進基督成為肉體的因素。（太一 5 ~ 16。）因此，路得成了將基督帶到人性裏一位重要的先祖，藉着基督奇妙的成為肉體，使神與人成為一。（太一 18，20 下 ~ 23。）這是路得記內容的內在意義。見太一 5 註 3。

RUTH 1

I. Elimelech's Swerving
from the Rest in God's Economy
1:1-2

【1:1】Now in the days when the^a judges¹ ruled, there was a^{2b} famine in the land. And a man from^{3c} Bethlehem in Judah⁴ went down to dwell as a sojourner in the country of⁵ Moab, he and his wife and his two sons.

1:1¹ (ruled) Lit., judged. Ruth is an appendix to the book of Judges, contemporary with the first half of Judges. Judges is a book of Israel's miserable history, dark and foul; Ruth is the record of a couple's excellent story, bright and aromatic. The main character in this story is like a lily growing out of brambles and a bright star in the dark night.

The book of Ruth is an important part of the genealogy of Christ (Matt. 1:5), which is the record concerning the incarnation of Christ. As a Moabite (v. 4), Ruth was excluded from the congregation of God's holy people (Deut. 23:3). Nevertheless, she was brought into the holy elect of God and became an important ancestor of Christ through her marriage to Boaz, the great-grandfather of King David (4:21-22; Matt. 1:5-6), which became a factor that ushered in the incarnation of Christ (Matt. 1:5-16). Hence, Ruth became an important ancestor to bring Christ into humanity through the marvelous incarnation, which made God one with man (Matt. 1:18, 20b-23). This is the intrinsic significance of the content of the book of Ruth. See note 5³ in Matt. 1.

1:1^a
Judg. 2:16
1:1^b
Gen. 12:10;
26:1;
43:1;
2 Kings 8:1
1:1^c
Gen. 35:19;
Micah 5:2;
Matt. 2:1, 6

1:1^a
士二 16
1:1^b
創十二 10
二六 1
四三 1
王下八 1
1:1^c
創三五 19
彌五 2
太二 1, 6

● 1:1² 美地遭遇饑荒，缺少爲着生活和滿足的生命供應，乃是神施與祂百姓的懲罰，（利二六26，結十四13，）因爲他們離棄神作他們的源頭和丈夫，轉去隨從偶像。見士一1註1一段。

● 1:1³ 伯利恆，大衛的城，被指定爲要來之基督的出生地。（彌五2，路二4～7。）猶大是以色列中君王支派的地，（創四九8～10，）是神應許之地（出三8下）最好的部分，這應許之地就是美地，（申八7～10，）以馬內利之地。（賽八8。）

● 1:1⁴ 安息乃是開啓路得記的鑰匙。以色列是神的選民，生活在神應許之地，爲要完成神的經綸。留在神所應許並賜給的美地，乃是真安息。（申十二9，來四8。）以色列的安息，意即他們的昌盛成爲他們的享受與滿足，乃是和他們在神的經綸裏與神之間的光景有關。以色列人離開美地，就使自己與神永遠的經綸斷絕。以利米勒原在美地，有其中的一分；他該留在那裏。然而，他愚昧的偏離了給他機會享受美地之安息的立場，地位；這安息至終的結果，乃是將基督藉着成爲肉體帶進人性裏，作神子民的真安息。（見創二2註1三段，來四9註1。）

● 1:1⁵ 以利米勒從猶大的伯利恆偏離到摩押，就是羅得與他女兒亂倫所生後裔之地，（創十九30～38，）那是神所棄絕並定罪之地，（申二三3～6，）也是拜偶像之地。（15，士十6。）

1:1² (famine) The famine in the good land was a lack of life supply for living and satisfaction. It was sent by God to His people as a punishment (Lev. 26:26; Ezek. 14:13) because of their forsaking God as their source and Husband and their turning to idols. See note 1¹, par. 1, in Judg. 1.

1:1³ (Bethlehem) Bethlehem, the city of David, would be designated as the birthplace of the coming Christ (Micah 5:2; Luke 2:4-7), and Judah was the land of the royal tribe among Israel (Gen. 49:8-10), the top part of the God-promised land (Exo. 3:8b), which was the good land (Deut. 8:7-10), the land of Immanuel (Isa. 8:8).

1:1⁴ (went) The matter of rest is the key to the book of Ruth. Israel, as God's elect, was living in the God-promised land for the carrying out of God's economy. Remaining in the good land that God had promised and given was the genuine rest (Deut. 12:9; Heb. 4:8). Israel's rest, their prosperity for their enjoyment and their contentment, was related to their situation with God in His economy. For an Israelite to leave the good land meant that he was cutting himself off from God's eternal economy. Elimelech was in the good land and had a portion of it, and he should have remained there. However, he foolishly swerved from the ground, the standing, which gave him the opportunity to enjoy the rest in the good land, a rest that ultimately resulted in the bringing of Christ into humanity through incarnation to be the real rest to God's people (see notes 2¹, par. 3, in Gen. 2 and 9¹ in Heb. 4).

1:1⁵ (Moab) Elimelech swerved from Bethlehem in Judah to Moab, a country of the descendants of Lot who were born through his incestuous union with his daughter (Gen. 19:30-38), a place that was rejected and condemned by God (Deut. 23:3-6), and a country of idolatry (v. 15; Judg. 10:6).

【1:2】這人名叫以利米勒，他妻子名叫拿俄米；他兩個兒子，一個名叫瑪倫，一個名叫基連，都是猶大伯利恆的以法他人。他們到了摩押鄉間，就住在那裏。

貳 拿俄米歸回
神經綸中的安息
— 3 ~ 7, 19 ~ 22

【1:3】後來拿俄米的丈夫以利米勒¹死了，剩下婦人和她兩個兒子。

● 1:3¹ 以利米勒和他兩個兒子的死亡，（3, 5, ）是神對以利米勒家的懲治；（20; ）遺留下以利米勒的妻子拿俄米和兩個兒媳為寡婦，在異鄉沒有子女。這是以利米勒偏離神永遠經綸之安息的可憐結果。

【1:2】And the man's name was Elimelech, and his wife's name was Naomi, and the names of his two sons were Mahlon and Chilion, Ephrathites of Bethlehem in Judah. And they went to the country of Moab and remained there.

II. Naomi's Returning to the Rest in God's Economy 1:3-7, 19-22

【1:3】And Elimelech, Naomi's husband, ¹died; and she was left with her two sons.

1:3¹ (died) The death of Elimelech and his two sons (vv. 3, 5) was a chastisement from God on the house of Elimelech (v. 20). It left Elimelech's wife, Naomi, and her two daughters-in-law as widows without children in a foreign country. That was the pitiful result of Elimelech's swerving from the rest in God's eternal economy.

【1:4】這兩個兒子娶了¹摩押女子為妻，
一個名叫俄珥巴，一個名叫^{2a}路得，
在那裏住了約有十年。

● 1:4¹ 由亂倫而生的摩押人（創十九 30～38）
豫表所有的罪人，就是藉着亞當與同是受造之物的撒但『聯婚』而『亂倫』所生的。（約八 41，44 上。）

● 1:4² 在這明亮而芬芳的故事裏，路得在四方面
豫表召會。第一，路得在神的創造裏，在亞當裏是女人，在人的墮落裏是摩押女子（罪人一見 4 註 1。）
因着墮落，神所造的人成了罪人，因而成了舊人，（弗四 22，西三 9，）由神所創造的天然（善的）部分，
（創一 27，31，）和罪所敗壞的墮落（惡的）部分組成。（羅五 18 上，19 上。）路得作為受造和墮落的人，
具有這兩面，豫表召會在得救之前，是神創造裏的人，
也是墮落裏的罪人，乃是『我們的舊人。』（羅六 6。）

第二，路得是寡婦，死了丈夫，為波阿斯所贖回；
波阿斯清理了路得已死丈夫的債務，恢復她已死丈夫所失去的產權。（四 9～10。）在這方面，路得
豫表蒙了基督救贖的召會，而召會的舊人乃是已經被釘十字架的丈夫；（羅七 4 上，六 6；）基督清理了召會舊人的罪，好恢復神所創造而墮落之天然人所失去的權利。（弗五 25。）路得的舊丈夫，瑪倫，豫表我們舊人墮落的部分，而他的債務，豫表我們墮落的部分所造成的罪，因此我們失去作為神所造之人的權利。作為妻子的路得自己，豫表我們

【1:4】And they took wives for themselves from among the¹Moabite women. One's name was Orpah, and the second's name was^{2a}Ruth. And they dwelt there about ten years.

1:4¹ (Moabite) The Moabites, a people born of incest (Gen. 19:30-38), typify all sinners, who were born of “incest” through the “marriage” union of Adam and a fellow creature, Satan (John 8:41, 44a).

1:4² (Ruth) In this bright and aromatic story, Ruth typifies the church in four ways. First, Ruth was a woman in Adam in God's creation and a Moabite (a sinner—see note 4¹) in man's fall. Through the fall the God-created man became a sinner and thus became the old man (Eph. 4:22; Col. 3:9) consisting of two parts—a natural (good) part created by God (Gen. 1:27, 31) and a fallen (evil) part corrupted by sin (Rom. 5:18a, 19a). As a created and fallen person with these two aspects, Ruth typifies the church, before its salvation, as men in God's creation and sinners in man's fall being “our old man” (Rom. 6:6).

Second, Ruth, the widow of the dead husband, was redeemed by Boaz, who cleared the indebtedness of her dead husband to recover the lost right to her dead husband's property (4:9-10). In this aspect Ruth typifies the church, whose old man is her crucified husband (Rom. 7:4a; 6:6), being redeemed by Christ, who cleared away her old man's sin for the recovery of the lost right of her fallen God-created natural man (Eph. 5:25). Ruth's old husband, Mahlon, typifies the fallen part of our old man, and his indebtedness typifies our sin caused by our fallen part, because of which we lost our right as a God-created being. Ruth herself, as the wife, typifies our natural man, who was created by God to be God's

【1:5】瑪倫和基連二人也死了，剩下婦人拿俄米，兩個孩子沒有了，丈夫也沒有了。

天然的人，為神所造作神的配偶，祂的妻子，並且蒙贖重生，成為新人，作基督的妻子。（羅七 1～4 與註。）基督在十字架上的死毀壞我們舊人墮落的部分，救贖神所造的部分，並清理我們墮落的部分所造成的罪，因而恢復神所造的部分的權利。

第三，路得被波阿斯贖回以後，成了他的新妻子。（四 13。）如此，她豫表召會得救以後，因為召會天然的人得了重生而與基督有生機的聯結，成了祂的配偶。（約三 6 下，29 上，羅七 4 下。）路得嫁給波阿斯，就從她的債務裏被贖回，並且成為波阿斯的新妻子，以產生必需的後嗣。在這豫表的應驗裏，我們的新丈夫基督死了，為要救贖我們，並清理我們由舊人的罪所造成的債務。然後在復活裏，祂作為賜生命的靈（林前十五 45 下）重生我們，使我們成為新造，（林後五 17，）而嫁給祂。我們蒙了救贖並重生之後，我們天然的人（墮落的部分除外）成為我們的新人，（弗四 24，）在與基督神聖的生機聯結裏，以基督為我們的新丈夫。現今，在基督與我們之間的生機聯結裏，我們藉着普遍的將祂供應給所有的人，就能生出基督，並擴展基督，使祂得着擴增。（約三 30。）

第四，路得這外邦罪人，因着與波阿斯聯結，得以有分於神選民的產業，這豫表蒙救贖並得重生的外邦罪人（召會的主要組成分子）聯於基督，使他們有分於神應許的產業。（弗三 6。）

【1:5】 And both Mahlon and Chilion died, and the woman was left without her two children and her husband.

counterpart, His wife, and who was redeemed and regenerated to be the new man as the wife of Christ (Rom. 7:1-4 and notes). Christ's death on the cross destroyed the fallen part of our old man, redeemed the part created by God, and cleared our sin caused by the fallen part, thereby recovering the right of the God-created part.

Third, Ruth, after being redeemed by Boaz, became a new wife to him (4:13). As such, she typifies the church, which, after being saved, became the counterpart of Christ in the organic union with Him through the regeneration of the church's natural man (John 3:6b, 29a; Rom. 7:4b). When Ruth married Boaz, she was redeemed from her indebtedness, and she became his new wife for the producing of the needed heirs. In the fulfillment of this type, Christ, our new Husband, died to redeem us and to clear the indebtedness caused by the sins of our old man. Then in resurrection He, as the life-giving Spirit (1 Cor. 15:45b), regenerated us to make us a new creation (2 Cor. 5:17) married to Him. After being redeemed and regenerated, our natural man, excluding our fallen part, becomes our new man (Eph. 4:24) and takes Christ as our new Husband in the divine organic union with Him. Now, in the organic union between Christ and us, we can bring forth Christ and spread Christ by ministering Him to all men universally for His increase (John 3:30).

Fourth, Ruth (a Gentile sinner) being united to Boaz that she might participate in the inheritance of God's elect typifies the redeemed and regenerated Gentile sinners (the main constituents of the church) being attached to Christ that they may partake of the inheritance of God's promise (Eph. 3:6).

【1:6】她就與兩個兒媳起身，要從摩押鄉間¹歸回；因為她在摩押鄉間聽見耶和華^a眷顧祂的百姓，賜糧食與他們。

【1:7】於是她帶同兩個兒媳，起行離開所在的地方，上路回猶大地去。

叁 路得揀選她的目標 一 8 ~ 18

【1:8】拿俄米對兩個兒媳說，你們各人回娘家去罷。願耶和華以恩慈待你們，像你們以恩慈待已死的人與我一樣。

【1:9】願耶和華使你們各在新夫家中尋得^a安息。於是拿俄米與她們親嘴，她們就放聲而哭，

● 1:6¹ 拿俄米回到聖地，就是回到神經綸中的安息，再次有分於神應許之地的享受，在那裏纔有可能聯於基督的家譜。拿俄米帶着她的兒媳路得回來；路得是神賜給她的，為着完成神關於基督的經綸。（22 上。）

【1:6】Then she rose up with her daughters-in-law in order to¹ return from the country of Moab, for she had heard in the country of Moab that Jehovah had^a visited His people by giving them food.

【1:7】So she went forth from the place where she had been, along with her two daughters-in-law; and they went on the way to return to the land of Judah.

III. Ruth's Choosing for Her Goal 1:8-18

【1:8】And Naomi said to her two daughters-in-law, Go and return, each of you, to your mother's house. May Jehovah deal kindly with you, just as you have dealt with the dead and with me.

【1:9】May Jehovah grant you to find^a rest, each of you in the house of your husband. Then she kissed them, and they lifted up their voice and wept.

1:6¹ (return) Naomi's returning to the Holy Land was her returning to the rest in God's economy to participate again in the enjoyment of the God-promised land, where there would be the possibility of being related to Christ's genealogy. Naomi returned with Ruth, her daughter-in-law given to her by God for the accomplishing of His economy concerning Christ (v. 22a).

【1:10】說，不然，我們必與你一同回你本民那裏去。

【1:11】拿俄米說，我女兒們哪，回去罷。爲何要跟我去呢？我腹中還有兒子可以作你們的^a丈夫麼？

【1:12】我女兒們哪，回去罷；我年紀老邁，不能再有丈夫。卽或我說，我還有指望，今夜有丈夫可以生子，

【1:13】你們豈能等着他們^a長大呢？你們豈能爲他們守身不嫁人呢？我女兒們哪，不要這樣。我比你們更是愁苦，因爲耶和華伸手攻擊我。

【1:14】兩個兒媳又放聲而哭；俄珥巴與婆婆親嘴而別，只是路得^a緊緊隨着婆婆。

【1:15】拿俄米說，看哪，你嫂子已經回她本民和她的神那裏去了，你也跟着你嫂子回去罷。

【1:10】 And they said to her, No, we will return with you to your people.

【1:11】 And Naomi said, Return, my daughters. Why should you go with me? Do I still have sons in my womb, that they may be your^a husbands?

【1:12】 Return, my daughters, go; for I am too old to have a husband. If I said, I have hope; even if I had a husband tonight and even bore sons;

【1:13】 Would you then wait until they were^a grown? Would you then refrain from having a husband? No, my daughters; it has been far more bitter for me than it should be for you, for the hand of Jehovah has gone forth against me.

【1:14】 And they lifted up their voice and wept again. And Orpah kissed her mother-in-law, but Ruth^a clung to her.

【1:15】 And she said, Your sister-in-law has now returned to her people and to her gods; return with your sister-in-law.

1:11^a
申二五 5

1:13^a
參創三八 11

1:14^a
申四 4
賽十四 1
亞八 23

1:11^a
Deut. 25:5

1:13^a
cf. Gen. 38:11

1:14^a
Deut. 4:4;
Isa. 14:1;
Zech. 8:23

【1:16】路得說，不要催我離開你回去不跟隨你。^a 你往那裏去，¹ 我也往那裏去；你在那裏住宿，我也在那裏住宿；^b 你的民就是我的民，你的² 神就是我的神。

【1:17】你在那裏死，我也在那裏死，也葬在那裏。除非死能使你我相離，不然，願耶和華¹ 重重的降罰與我。

【1:18】拿俄米見路得定意要跟隨自己去，就不再對她說甚麼了。

● 1:16¹ 路得所揀選的目標，乃是與神的選民一同有分於對基督的享受；她甚至成為基督重要的先祖，有助於將基督生到人類裏。這不僅是她這位摩押寡婦的定意，更是她的目標，她的揀選。路得揀選神和神的國，使神關於基督的經綸得以完成。

● 1:16² 路得揀選往以色列地去，因為她可能聽過很多關於神、神的應許和美地的事。她所聽見的好消息，足以讓她作美好的揀選。（參羅十 17。）

● 1:17¹ 直譯，這樣向我行，並且加倍的這樣行。

【1:16】But Ruth said, Do not entreat me to leave you and turn away from following after you. For ^awherever you go, I ¹will go, and wherever you dwell, I will dwell; and ^byour people will be my people, and your ²God will be my God.

【1:17】Where you die, I will die; and there will I be buried. Jehovah do so to me, and more as well, if anything but death parts me from you.

【1:18】And when ¹Naomi saw that she was determined to go with her, she ceased speaking to her about it.

1:16¹ (will) Ruth chose the goal of participating with God's elect in the enjoyment of Christ, and she even became an important ancestor of Christ, one who helped bring forth Christ into mankind. This was more than just a resolution on the part of the Moabite widow; it was a goal, a choosing. Ruth chose God and His kingdom for the carrying out of God's economy concerning Christ.

1:16² (God) Ruth chose to go to the land of Israel because she probably had heard a great deal concerning God, God's promise, and the good land. She had heard the good news sufficiently for her to make a wonderful choice (cf. Rom. 10:17).

貳 拿俄米歸回
神經綸中的安息（續）
— 19 ~ 22

【1:19】於是二人同行，來到伯利恆。
她們到了伯利恆，合城的人就都因她們驚動；婦人們說，這不是拿俄米麼？

【1:20】拿俄米對她們說，不要叫我¹拿俄米，要叫我^{2a}瑪拉，因為^b全足者³使我受了大苦。

【1:21】我滿滿的出去，耶和華使我^a空空的回來。耶和華¹使我受苦，全足者以禍患待我。既是這樣，你們為何還叫我拿俄米呢？

● 1:20¹ 意，我的愉悅。

● 1:20² 意，苦。

● 1:20³ 拿俄米沒有不服神的對付，反而承認神不僅對付了她的丈夫，也對付了她。（20 ~ 21，參 3。）這指明她是敬虔的婦人，相信神、尊重神並敬畏神。

● 1:21¹ 另作，作見證反對我。

II. Naomi's Returning
to the Rest in God's Economy (cont'd)
1:19-22

【1:19】So the two of them traveled until they came to Bethlehem. And when they came to Bethlehem, all the city was stirred because of them; and the women said, Is this Naomi?

【1:20】And she said to them, Do not call me¹Naomi; call me^{2a}Mara; for the^bAll-sufficient One has³dealt very bitterly with me.

【1:21】I went out full, but Jehovah has brought me back^aempty. Why do you call me Naomi, when Jehovah has¹afflicted me and the All-sufficient One has dealt harshly with me?

1:18¹ (Naomi) Lit., she.

1:20¹ (Naomi) Meaning my pleasantness.

1:20² (Mara) Meaning bitterness.

1:20³ (dealt) Naomi did not rebel against God's dealing but admitted that God had dealt not only with her husband but also with her (vv. 20-21; cf. v. 3). This indicates that she was a godly woman who believed in God, regarded Him, and feared Him.

1:21¹ (afflicted) Others translate, testified against me.

1:20^a
出十五 23
1:20^b
創十七 1

1:21^a
參伯一 21

1:20^a
Exo. 15:23
1:20^b
Gen. 17:1

1:21^a
cf. Job 1:21

【1:22】拿俄米和她兒媳摩押女子路得，從摩押鄉間回來；她們到了伯利恆，正是動手割¹大麥的時候。

路得記 第二章

肆 路得使用她的權利

二 1 ~ 23

【2:1】拿俄米在她丈夫以利米勒的家族中，有一個^a相識的人，是個大財主，名叫^{1b}波阿斯。

● 1:22¹ 大麥比其他穀類先成熟，（撒下二一 9，）豫表復活的基督。（林前十五 20。）大麥和小麥（二 23）豫表基督是作成神和祂子民食物的材料。（利二，約六 9，33，35。）

● 2:1¹ 在本書中，波阿斯在兩方面豫表基督：（一）波阿斯是富有且慷慨給與的人，（1，14 ~ 16，三 15，）豫表基督有追測不盡的神聖豐富，並且以祂全備的供應照顧神窮乏的子民。（弗三 8，路十 33 ~ 35，腓一 19 下。）（二）波阿斯是親人，（3，三 9，12，）贖回瑪倫失去的產權，並且娶了瑪倫的寡婦為妻，以產生必需的後嗣，（四 9 ~ 10，13，）豫表基督救贖召會，使召會成為祂的配偶，好叫祂得着擴增。（弗五 23 ~ 32，約三 29 ~ 30。）見三 12 註 1。

【1:22】So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, who returned from the country of Moab. And they came to Bethlehem at the beginning of the¹ barley harvest.

RUTH 2

IV. Ruth's Exercising of Her Right

2:1-23

【2:1】Now Naomi had a^a relative of her husband's, a man of great wealth, from Elimelech's family; and his name was^{1b} Boaz.

1:22¹ (barley) Barley, which ripens earlier than other grains (2 Sam. 21:9), typifies the resurrected Christ (1 Cor. 15:20). Barley and wheat (2:23) typify Christ as the material for making food for both God and His people (Lev. 2; John 6:9, 33, 35).

2:1¹ (Boaz) In this book Boaz typifies Christ in two aspects: (1) As a man, rich in wealth and generous in giving (2:1, 14-16; 3:15), Boaz typifies Christ, whose divine riches are unsearchable and who takes care of God's needy people with His bountiful supply (Eph. 3:8; Luke 10:33-35; Phil. 1:19b). (2) As the kinsman (v. 3; 3:9, 12) who redeemed the lost right to Mahlon's property and took Mahlon's widow as his wife for the producing of the needed heirs (4:9-10, 13), Boaz typifies Christ, who redeemed the church and made the church His counterpart for His increase (Eph. 5:23-32; John 3:29-30). See note 12¹ in ch. 3.

2:1^a
Ruth 3:2
2:1^b
Ruth 4:21;
Matt. 1:5

2:1^a
得三 2
2:1^b
得四 21
太一 5

【2:2】摩押女子路得對拿俄米說，請你讓我往¹田間去，我在誰的眼中蒙恩，就在誰的身後^{2a}拾取麥穗。拿俄米說，女兒阿，你只管去。

【2:3】路得就去了。她來到田間，在收割的人身後¹拾取麥穗，恰巧是在以利米勒家族的人波阿斯那塊田裏。

● 2:2¹ 神應許之美地的田，（2～3，）豫表包羅萬有的基督，祂是一切屬靈神聖出產的源頭，作神選民的生命供應。（腓一 19 下，見申八 7 註 1。）

● 2:2² 關於收割莊稼的事，神的條例乃是：以色列人若將田角和收割時所遺落的留給窮人、寄居的和孤兒寡婦，耶和華就要賜福與他們。（利十九 9～10，二三 22，申二四 19。）這不僅顯示神的慈愛，以及祂是何等偉大、純良和無微不至，也顯示美地豐富的出產。

在神藉摩西所頒賜關於收割之律法的條例中，並沒有指定田角的大小。田角大小在於地主對耶和華的信心。人對耶和華的信心越大，所留的田角就越大。（參林後九 6～10。）波阿斯順從這條例，由此見證他對耶和華大有信心。在神的主宰權柄之下，這條例似乎是為路得一人寫的。

● 2:3¹ 路得這位從異邦背景歸向神的人，使用她的權利，好有分於神選民產業的豐富出產。路得

【2:2】And Ruth the Moabitess said to Naomi, Let me go to the ¹field and ^{2a}glean among the ears of grain after him in whose sight I find favor. And she said to her, Go, my daughter.

【2:3】So she went. And she came and ¹gleaned in the field after the reapers; and she happened to glean in a portion of the field belonging to Boaz, who was from Elimelech's family.

2:2¹ (field) The field of the God-promised good land (vv. 2-3) typifies the all-inclusive Christ, who is the source of all the spiritual and divine products as the life supply to God's elect (Phil. 1:19b; see note 7¹ in Deut. 8).

2:2² (glean) God's ordinance concerning the reaping of the harvest was that Jehovah would bless the children of Israel if they left the corners of their fields and the gleanings for the poor, the sojourners, the orphans, and the widows (Lev. 19:9-10; 23:22; Deut. 24:19). This not only shows the lovingkindness of God and how great, fine, and detailed He is, but also shows the rich produce of the good land.

In the ordinance of the law given by God through Moses regarding reaping, the size of the corners of the field was not specified. The size depended on the landlord's faith in Jehovah. The larger one's faith in Jehovah was, the larger the corners of the field would be (cf. 2 Cor. 9:6-10). Boaz obeyed this ordinance, thereby testifying to his great faith in Jehovah. Under God's sovereignty this ordinance seems to have been written for one person—Ruth.

2:3¹ (gleaned) Ruth, as one who had returned to God from her heathen background, exercised her right to partake of the rich produce of the

【2:4】波阿斯正從伯利恆來，對收割的人說，願耶和華與你們同在。他們回答說，願耶和華^a賜福與你。

【2:5】波阿斯對監管收割之人的僕人說，那是誰家的女子？

按着她那寄居者、窮人、和寡婦的三重身分，使用她的權利，拾取收割時所遺落的。她拾取麥穗不是她的乞討，乃是她的權利。路得這摩押女子，是與神的應許隔絕的異邦罪人，（申二三 3，參弗二 12，）竟然得着權利有分於神選民收割時所遺落的，這豫表外邦的『狗』得着特權，有分於神選民兒女的分落在桌子下的碎渣。（太十五 21 ~ 28 與 27 註 1。）路得來到美地以後，就有權利享受那地的出產；照樣，我們相信基督以後，也有權利享受祂作我們的美地。路得使用她的權利，得着並據有美地的出產，這表徵我們信入基督，與祂有生機的聯結之後，就必須開始追求基督，以得着、據有、經歷並享受祂。（腓三 7 ~ 16。）

本書描繪罪人有分於基督並享受基督的路、地位、資格和權利。照着神的定命，我們信入基督的人有資格和地位，可以支取我們享受基督的權利。（西一 12。）這意思是說，我們不需要乞求神拯救我們；反之，我們能到神那裏去，爲自己支取祂的救恩。我們有地位、資格、和權利向神支取救恩。這是接受福音的最高標準。

【2:4】And just then Boaz came from Bethlehem and said to the reapers, Jehovah be with you. And they said to him, Jehovah^a bless you.

【2:5】And Boaz said to his young man who was set over the reapers, Whose young woman is that?

inheritance of God's elect. According to her threefold status as a sojourner, a poor one, and a widow, Ruth exercised her right to glean the harvest. Her gleaning was not her begging but her right. Ruth, a Moabitess, a heathen sinner alienated from God's promises (Deut. 23:3; cf. Eph. 2:12), being given the right to partake of the gleanings of the harvest of God's elect typifies the Gentile "dogs" who are privileged to partake of the crumbs under the table of the portion of God's elect children (Matt. 15:21-28 and note 27¹). Just as Ruth had the right to enjoy the produce of the good land after coming into the land, so we have the right to enjoy Christ as our good land after believing in Him. Ruth's exercising of her right to gain and possess the produce of the good land signifies that, after believing into Christ and being organically joined to Him, we must begin to pursue Christ in order to gain, possess, experience, and enjoy Him (Phil. 3:7-16).

This book portrays the way, the position, the qualification, and the right of sinners to participate in Christ and to enjoy Christ. According to God's ordination we who have believed into Christ have been qualified and positioned to claim our right to enjoy Christ (Col. 1:12). This means that we do not need to beg God to save us; rather, we can go to God to claim His salvation for ourselves. We have the position, the qualification, and the right to claim salvation from God. This is the highest standard of receiving the gospel.

【2:6】監管收割之人的僕人回答說，是那^a摩押女子，隨同拿俄米從摩押鄉間回來的。

【2:7】她說，請你讓我在收割的人身後，¹拾取打捆剩下的麥穗。她早晨就來了，直到如今，除了在屋子裏坐一會兒，一直留在這裏。

【2:8】波阿斯對路得說，女兒阿，¹聽我說，不要往別人田裏拾取麥穗，也不要離開這裏，要緊隨着我的使女們。

【2:9】你要留意她們在那塊田收割，你就跟着她們去。¹我已經吩咐僕人不可觸犯你；你若渴了，就可以到器皿那裏喝僕人打來的水。

【2:10】路得就面伏於地叩拜，對他說，我既是外邦人，怎麼在你眼中蒙恩，使你這樣顧恤我呢？

● 2:7¹ 直譯，拾取麥穗，在禾捆中收取。

● 2:8¹ 直譯，你豈沒有聽過麼？

● 2:9¹ 直譯，我豈不已經吩咐…麼？

【2:6】And the young man who was set over the reapers answered and said, She is the young^a Moabite woman who returned with Naomi from the country of Moab;

【2:7】And she said, Let me glean and gather after the reapers among the sheaves. So she has come and continued since morning until now, and she has sat in the house for only a little while.

【2:8】And Boaz said to Ruth, ¹Listen, my daughter. Do not go to glean in another field, and also do not pass from here but stay close to my young women.

【2:9】Keep your eyes on the field that they reap; follow after them. ¹I have charged my young men not to touch you. And when you are thirsty, you shall go to the vessels and drink of what the young men have drawn.

【2:10】And she fell upon her face and bowed herself to the ground, and she said to him, Why have I found favor in your sight that you regard me, though I am a foreigner?

2:8¹ (Listen) Lit., Have you not heard, my daughter?

2:9¹ (I) Lit., Have I not charged...?

【2:11】波阿斯回答說，自從你丈夫死後，凡你向婆婆所行的，並你離開父母和出生地，到素不認識的民中，這一切事人全都告訴我了。

【2:12】願耶和華照你所行的報答你；你來投靠耶和華以色列神的^a翅膀下，願你滿得祂的酬報。

【2:13】路得說，我主阿，願我在你眼前蒙恩；我雖然不及你的一個婢女，你還安慰我，親切的與你的婢女說話。

【2:14】到了喫飯的時候，波阿斯對路得說，你到這裏來喫點餅，將餅蘸在醋裏。路得就在收割的人旁邊坐下；波阿斯把烘了的穗子遞給她。她喫飽了，還有餘剩的。

【2:15】她起來又拾取麥穗，波阿斯吩咐僕人說，她就是在禾捆中拾取麥穗，也可以容她，不可羞辱她；

【2:11】 And Boaz answered and said to her, All that you have done for your mother-in-law since the death of your husband has been fully told me, as well as how you left your father and mother and the land of your birth, and came to a people whom you did not know before.

【2:12】 May Jehovah recompense your work, and may you have a full reward from Jehovah the God of Israel, under whose^a wings you have come to take refuge.

【2:13】 And she said, Let me find favor in your sight, my lord; for you have comforted me and have spoken kindly to your servant girl, though I am not like even one of your servant girls.

【2:14】 And Boaz said to her at mealtime, Come here and eat some food; and dip your morsel in the vinegar. And she sat beside the reapers, and he extended some parched grain to her. And she ate and was satisfied, and she had some left.

【2:15】 And when she rose up to glean, Boaz charged his young men, saying, Let her glean even among the standing grain, and do not reproach her.

2:12^a

詩十七 8
三六 7
六三 7
太二三 37
路十三 34

2:12^a

Psa. 17:8;
36:7;
63:7;
Matt. 23:37;
Luke 13:34

【2:16】並要從^a捆裏抽出些來，留給她拾取，不可斥責她。

【2:17】這樣，路得在田間拾取麥穗，直到晚上；將所拾取的打了，約有一伊法大麥。

【2:18】她就把所拾取的帶進城去給婆婆看，又把她喫飽了所剩的拿出來給婆婆。

【2:19】婆婆對她說，你今日在那裏拾取麥穗，在那裏作工呢？願那顧恤你的蒙福。路得就告訴婆婆她在誰那裏作工，說，我今日在一個名叫波阿斯的人那裏作工。

【2:20】拿俄米對兒媳說，願那人蒙耶和華賜福，因為他不斷以慈愛待活人和死人。拿俄米又說，那人與我們相近，是我們的^{1a}親人。

● 2:20¹ 這辭在此也可繙作，贖回者。全書同。

【2:16】And also pull out some from the^a bundles for her, and leave it for her to glean; and do not rebuke her.

【2:17】So she gleaned in the field until evening. And she beat out what she had gleaned, and it was about an ephah of barley.

【2:18】And she took it up and went into the city. And her mother-in-law saw what she had gleaned. ¹Ruth also brought out and gave to her what she had left after she had been earlier satisfied.

【2:19】And her mother-in-law said to her, Where did you glean today, and where did you work? Blessed be he who paid such attention to you. And she told her mother-in-law whom she had worked with and said, The name of the man whom I worked with today is Boaz.

【2:20】And Naomi said to her daughter-in-law, Blessed be he of Jehovah, whose lovingkindness has not failed for the living and for the dead. And Naomi said to her, The man is close to us; he is one of our^{1a} kinsmen.

2:18¹ (Ruth) Lit., She.

2:20¹ (kinsmen) The word here could also be translated redeemers. So throughout the book.

【2:21】摩押女子路得說，他也對我說，
你要緊隨我的僕人拾取麥穗，直等他們收完了我的莊稼。

【2:22】拿俄米對兒媳路得說，女兒阿，
你跟着他的使女出去，不叫人遇見你在別人田間，這纔為好。

【2:23】於是路得緊隨波阿斯的使女拾取麥穗，直到收完了大麥和小麥；路得仍與婆婆同住。

路得記 第三章

伍 路得尋找她的安息

三 1 ~ 18

【3:1】路得的婆婆拿俄米對她說，女兒阿，¹我不當為你找個^{2a}安身之處，使你享福麼？

● 3:1¹ 拿俄米知道，作路得丈夫合式的人，乃是波阿斯。因此，拿俄米充當『中間人，』以促成路得結婚。真正的新約執事就像拿俄米，激動在基督裏的信徒愛祂，以祂作新郎，好接受祂作丈夫。（林後十一 2，啓十九 7，二一 9 ~ 10。）

【2:21】And Ruth the Moabite said, He also said to me, You shall stay close by my young men who are with me until they have completed the whole harvest that I have.

【2:22】And Naomi said to Ruth, her daughter-in-law, It is good, my daughter, that you go out with his young women, so that others do not meet you in any other field.

【2:23】So she stayed close to Boaz's young women and gleaned until the end of the barley harvest and the wheat harvest, and she dwelt with her mother-in-law.

RUTH 3

V. Ruth's Seeking for Her Rest

3:1-18

【3:1】And Naomi, her mother-in-law, said to her, My daughter, ¹I must seek some ^{2a}resting place for you, that it may go well with you.

3:1¹ (I) Lit., shall I not seek...? Naomi realized that the proper person to be Ruth's husband was Boaz. Hence, Naomi acted as a "middleman" in order to prod Ruth to get married. The genuine ministers of the New Testament are like Naomi in that they stir up the believers in Christ to love Him as their Bridegroom that they may take Him as their Husband (2 Cor. 11:2; Rev. 19:7; 21:9-10).

【3:2】你與波阿斯的使女常在一處，波阿斯不是我們^a相識的人麼？看哪，他今夜在禾場上簸大麥。

【3:3】你要沐浴抹膏，換上衣服，下到禾場上，卻不要使那人認出你來，直等他喫喝完了。

【3:4】到他躺下的時候，你看準他躺臥的地方，就進去掀開他腳上的被，躺臥在那裏；他必告訴你所當作的事。

【3:5】路得說，凡你¹所說的，我必遵行。

● 3:1² 或，安全。路得來到美地，使用她的權利享受美地豐富的出產後，還需要一個家使她得着安息。這樣的安息只能藉着婚姻而得。雖然我們得救並愛主，但我們若要得着一個家作我們的安息，就必須嫁給主耶穌，以祂為我們的丈夫，以召會為我們的家，在其中與祂一同生活。（羅七 4，林後十一 2，弗五 23～32。）基督作我們的丈夫，召會作我們的家，合起來乃是一個完整的單位，使我們得着正確、充分的安息。

從太一 5～6、16 的觀點看，路得尋找她的安息，實際上是為着家譜的延續，以帶進基督。

● 3:5¹ 有些古卷作，對我所說的。

【3:2】And now is not Boaz our^a relative, with whose young women you have been? Behold, he is winnowing the barley tonight at the threshing floor.

【3:3】Wash yourself therefore, and anoint yourself, and put on your best clothes; and go down to the threshing floor. But do not make yourself known to the man until he has finished eating and drinking.

【3:4】And when he lies down, notice the place where he lies, and go and uncover his feet, and lie down. And he will tell you what you should do.

【3:5】And she said to her, All that you¹ say, I will do.

3:1² (resting) Or, security. After coming to the good land and exercising her right to enjoy its rich produce, Ruth still needed a home so that she could have rest. This kind of rest could come only through marriage. Although we may be saved and love the Lord, in order to have a home for our rest we must marry the Lord Jesus, taking Him as our Husband, and live together with Him in the church as our home (Rom. 7:4; 2 Cor. 11:2; Eph. 5:23-32). Christ as our Husband and the church as our home are a complete unit for us to have a proper and adequate rest.

Considered in the light of Matt. 1:5-6 and 16, Ruth's seeking for her rest was actually for the continuation of the genealogy to bring in Christ.

3:5¹ (say) Some MSS read, say to me.

【3:6】路得就下到禾場上，照她婆婆所吩咐她的一切而行。

【3:7】波阿斯喫喝完了，心裏歡暢，就到麥堆儘邊去躺下。路得便悄悄的¹來掀開他腳上的被，躺臥在那裏。

【3:8】到了夜半，那人忽然驚醒，翻過身來，不料有女子躺在他的腳邊。

【3:9】他就說，你是誰？她回答說，我是你的婢女路得。請你展開你的^a衣邊遮蓋你的婢女，因為你是我的¹親人。

【3:10】波阿斯說，女兒阿，願你蒙耶和華賜福。你末後所顯出的恩慈比先前的更美；因為少年人無論貧富，你都沒有跟從。

● 3:7¹ 在 7～9 節，路得接近波阿斯乃是根據神的命定。（四 5，利二五 25，申二五 5～10。）波阿斯對路得的反應，指明他道德高尚，（8～11，）行為純潔，（14，）斷事智慧，（12～13，）並且忠信的持守神的命定。（13，四 9～10。）

● 3:9¹ 見 12 註 1。

【3:6】And she went down to the threshing floor and did according to all that her mother-in-law had charged her.

【3:7】And Boaz ate and drank, and his heart was merry. And he went to lie down at the end of the heap of grain. And she ¹came in secretly and uncovered his feet and lay down.

【3:8】Then at midnight the man was startled; and he turned over, and a woman was there, lying at his feet.

【3:9】And he said, Who are you? And she said, I am Ruth, your female servant. Spread your ^acloak over your female servant, for you are a ¹kinsman.

【3:10】And he said, Blessed be you of Jehovah, my daughter. You have shown your latter kindness to be better than your first by not going after the choice young men, whether poor or rich.

3:7¹ (came) Ruth's approaching Boaz in vv. 7-9 was based on God's ordination (4:5; Lev. 25:25; Deut. 25:5-10). Boaz's response to Ruth indicates that he was high in morality (vv. 8-11), that he was pure in conduct (v. 14), that he was wise in decision (vv. 12-13), and that he was faithful in keeping God's ordination (v. 13; 4:9-10).

3:9¹ (kinsman) See note 12¹.

3:11^a
箴十二 4
三一 10

【3:11】女兒阿，現在不要懼怕；凡你所說的，我必爲你行，因¹我本城的人都知道你是個^a賢德的女子。

3:12^a
得二 20
四 1

【3:12】我實在是你的^{1a}親人，只是還有一個¹親人比我更近。

3:13^a
申二五 5

【3:13】你今夜在這裏住宿，明早他若肯爲你盡親人的^a本分，就由他盡好了。倘若不肯，我指着永活的耶和華起誓，我必爲你盡親人的本分，你只管躺到黎明。

【3:14】路得便在他腳邊躺到黎明，人彼此還不能辨認的時候就起來了；因爲波阿斯說，不可使人知道有女子到禾場上來。

● 3:11¹ 直譯，我民的城門。

● 3:12¹ 本節，路得丈夫的第一個親人，就是路得最近的親人，豫表我們天然的人，不能也不願把我們從舊人的債務（罪）裏贖回。（四 1～6。）波阿斯，路得丈夫的第二個親人，豫表基督，祂有分於血肉之體，（來二 14，）成爲我們的親人，能救贖我們脫離罪，恢復我們在神創造裏天然之人所失去的權利，在祂與我們神聖生機的聯結裏作我們的新丈夫，並娶我們作祂的配偶，使祂得着擴增。（四 7～13。）參一 4 註 2。

【3:11】And now, my daughter, do not fear. All that you say, I will do for you; for all the¹ assembly of my people know that you are a^a worthy woman.

【3:12】And now it is true that I am a^{1a} kinsman, yet there is a¹ kinsman closer than I.

【3:13】Stay for the night; and in the morning if he will do the kinsman's^a duty, fine; let him do it. But if he is not willing to do the kinsman's duty for you, I will do it for you, as Jehovah lives. Lie down until morning.

【3:14】And she lay at his feet until morning, then rose up before one could recognize another; for he said, Do not let it be known that the woman came to the threshing floor.

3:11^a
Prov. 12:4;
31:10

3:12^a
Ruth 2:20;
4:1

3:13^a
Deut. 25:5

3:11¹ (assembly) Lit., gate.

3:12¹ (kinsman) In this verse the first kinsman of Ruth's husband, Ruth's closest kinsman, typifies our natural man, who cannot and will not redeem us from the indebtedness (sin) of our old man (4:1-6). Boaz, the second kinsman of Ruth's husband, typifies Christ, who partook of blood and flesh (Heb. 2:14) to be our Kinsman and who can redeem us from our sin, recover the lost right of our natural man in God's creation, be our new Husband in His divine organic union with us, and take us as His counterpart for His increase (4:7-13). Cf. note 4² in ch. 1.

【3:15】他又說，把你所披的外衣拿來打開。她打開了，波阿斯就量了六簸箕大麥，放在她肩上，¹他便進城去了。

【3:16】路得回到婆婆那裏，婆婆說，女兒阿，怎麼樣了？路得就將那人爲她所行的一切都告訴婆婆，

【3:17】又說，他給了我這六簸箕大麥，因他¹說，你不可空手回去見你的婆婆。

【3:18】婆婆說，女兒阿，你只管安坐等候，看這事怎樣成就，因爲那人今日不辦成這事必不休息。

路得記 第四章

陸 路得得着賞賜爲着神的經綸

四 1 ~ 22

● 3:15¹ 有些古卷和古譯本作，她。

● 3:17¹ 有些古卷作，對我說。

【3:15】And he said, Bring the cloak that is on you, and hold it open. And she held it open, and he measured out six measures of barley and laid it on her. And ¹he went into the city.

【3:16】And when she came to her mother-in-law, she said, How are you, my daughter? And she told her all that the man had done for her.

【3:17】And she said, These six measures of barley he gave me, for he ¹said, Do not go to your mother-in-law empty-handed.

【3:18】And she said, Stay here, my daughter, until you know how the matter will fall; for the man will not rest until he has concluded the matter today.

RUTH 4

VI. Ruth's Reward for God's Economy

4:1-22

3:15¹ (he) Some MSS and ancient versions read, she.

3:17¹ (said) Some MSS read, said to me.

【4:1】波阿斯上城門去，坐在那裏，恰巧波阿斯所說的那^a親人經過。波阿斯說，某人哪，你轉過來坐在這裏。他就轉過來坐下。

【4:2】波阿斯又從本城的^a長老中選取了十個人，對他們說，請你們坐在這裏。他們就都坐下。

【4:3】波阿斯對那親人說，從摩押鄉間回來的拿俄米，現在要賣我們弟兄以利米勒的那塊田地；

【4:4】我想我應當向你表明，說，你可以在這裏坐着的人面前和我族人的長老面前買這塊田地。你若肯贖就贖，若不肯贖就告訴我，讓我知道；因為只有你可以^a贖，其次就是我。那人回答說，我肯贖。

【4:1】Then Boaz went up to the gate and sat there. And just then the^a kinsman of whom Boaz had spoken came by. And ¹Boaz said, Turn aside and sit here, ²friend. And he turned aside and sat down.

【4:2】And he took ten men from among the^a elders of the city and said, Sit here. And they sat down.

【4:3】And he said to the kinsman, Naomi, who has returned from the country of Moab, has put up for sale the portion of the field that belonged to our brother Elimelech.

【4:4】So I thought that I should disclose this to you and say, Buy it in the presence of those sitting here and in the presence of the elders of my people. If you can redeem it, redeem it; but if you cannot redeem it, tell me so that I will know; for there is no one to^a redeem it ahead of you, and I am after you. And he said, I will redeem it.

4:1¹ (Boaz) Lit., he.

4:1² (friend) Lit., such a one, so and so.

【4:5】波阿斯說，你從拿俄米手中買這田地的時候，¹也當²娶死人的妻摩押女子路得，叫死人的^a名得以在他的產業上存立。

【4:6】那親人說，這樣我自己就不能贖了，恐怕於我的產業有損。你自己可以贖我所當贖的，因我不能贖了。

【4:7】從前，在以色列中要確立甚麼事，或贖回，或交易，這人就脫^a鞋給那人。以色列中乃是以此為證據。

【4:8】那親人對波阿斯說，你自己買罷；於是將鞋脫下來了。

【4:9】波阿斯對長老和眾民說，你們今日作見證，凡屬以利米勒和基連、瑪倫的，我都從拿俄米手中置買了；

● 4:5¹ 此乃照一些古譯本；（參 10；）希伯來文經文作，也是從摩押女子路得買的。

● 4:5² 直譯，買。10 節者同。

【4:5】Then Boaz said, On the day you buy the field from Naomi's hand, ¹you must also acquire Ruth the Moabitess, the wife of the dead man, in order to raise up the dead man's ^aname upon his inheritance.

【4:6】And the kinsman said, I cannot redeem it for myself, or else I will mar my own inheritance. You redeem for yourself what I should redeem, for I cannot redeem it.

【4:7】Now such was the custom formerly in Israel concerning redeeming and exchanging that to establish any matter a man would draw off his ^asandal and give it to his neighbor; this was the way of attesting it in Israel.

【4:8】So when the kinsman said to Boaz, Buy it for yourself, he drew off his sandal.

【4:9】And Boaz said to the elders and all the people, You are witnesses today, that I buy from Naomi's hand all that was Elimelech's and all that was Chilion's and Mahlon's.

4:5¹ (you) Following some ancient versions (cf. v. 10); the Hebrew text reads, you acquire it also of Ruth the Moabitess.

【4:10】我又娶了瑪倫的妻摩押女子路得爲妻，好叫死人的名得以在他的產業上存立，免得死人的名從他的弟兄中，並從他¹本鄉滅沒。你們今日可以作見證。

【4:11】在城門坐着的眾民和長老都說，我們作見證。願耶和華使進你家的這女子，像建立以色列家的^a拉結、利亞二人一樣。又願你在以法他得財富，在伯利恆得名聲。

【4:12】願耶和華從這少年女子賜你後裔，使你的家像他瑪從猶大所生^{1a}法勒斯的家一般。

【4:13】於是，波阿斯娶了¹路得爲妻，與她同房。耶和華使她懷孕，她就生了一個兒子。

● 4:10¹ 直譯，本地的城門。

● 4:12¹ 見太一 3 上與註。

● 4:13¹ 路得因得着丈夫並得着家作爲安身之處，就得着賞賜、有所贏得，來爲着神的經綸。第一，她贏得贖她的丈夫，豫表基督是救贖信徒的丈

【4:10】Furthermore Ruth the Moabite, the wife of Mahlon, I acquire as my own wife so that I may raise up the dead man's name upon his inheritance and the dead man's name may not be cut off from among his brothers and from the gate of his place. You are witnesses today.

【4:11】And all the people who were in the gate and the elders said, We are witnesses. May Jehovah make the woman who has come into your house like^a Rachel and like Leah, the two who built the house of Israel. And prosper in Ephrathah, and gain a name in Bethlehem.

【4:12】And may your house be like the house of^{1a} Perez, whom Tamar bore to Judah, through the seed that Jehovah gives you by this young woman.

【4:13】So Boaz took¹ Ruth, and she became his wife; and he went in unto her, and Jehovah made her conceive; and she bore a son.

4:12¹ (Perez) See Matt. 1:3a and notes.

4:13¹ (Ruth) By gaining a husband and a home for a resting place, Ruth received a reward, a gain, for God's economy. First, she gained a redeeming husband, who typifies Christ as the redeeming Husband of

4:11^a
創二九 30~三十
24
三五 16-18

4:11^a
Gen. 29:30—
30:24;
35:16-18

4:12^a
創三八 29
代上二 4
太一 3

4:12^a
Gen. 38:29;
1 Chron. 2:4;
Matt. 1:3

【4:14】婦人們對拿俄米說，耶和華是當受頌讚的，祂今日沒有撇下你使你無親人；願這孩子在以色列中得名聲。

【4:15】他必使你的精神復甦，並且奉養你的老，因為他是那愛你的兒媳所生的；有這兒媳比有七個兒子還好。

夫。（羅七 4。）第二，路得由能幹的波阿斯清償她已死丈夫所負的債，（1～9，）豫表信徒由基督這全能、無所不能的救贖主所救贖，脫離他們舊人，舊丈夫的罪。第三，路得成為基督家譜中重要的先祖，帶進大衛的王室，為着產生基督。（13 下～22，太一 5～16。）這指明路得所贏得的，是包羅萬有、延展無限的，使她有地位、有資格將基督帶到人類中。因此，在將基督帶到地的每一角落這條聯線上，她是重要的環節。末了，路得也延續神所創造的人類這條線，使基督能成為肉體。（太一 17。）藉着波阿斯與路得，基督成為肉體的這條人類的線就得以延續。

路得是外邦人，甚至是摩押女子，藉着與一位將她贖回的聖別選民聯結，竟然聯於神聖別的選民，並成為承受者，有分於聖別的產業。這不僅是豫表，更是一個完整的表號，說到外邦罪人，藉着基督的救贖與祂聯結，而與神的選民以色列人一同被帶進神的產業。（徒二六 16～18，弗三 6。）

【4:14】And the women said to Naomi, Blessed be Jehovah, who has not left you today without a kinsman; and may his name be famous in Israel.

【4:15】And he will be to you as a restorer of life and a sustainer in your old age; for your daughter-in-law, who loves you and is better to you than seven sons, has borne him.

the believers (Rom. 7:4). Second, Ruth was redeemed by the capable Boaz from the indebtedness of her dead husband (vv. 1-9), typifying the believers being redeemed by Christ, the almighty, omnipotent Redeemer, from the sin of their old man, their old husband. Third, Ruth became a crucial ancestor in the genealogy that brought in the royal house of David for the producing of Christ (vv. 13b-22; Matt. 1:5-16). This indicates that Ruth had an all-inclusive and all-extensive gain with the position and capacity to bring Christ into the human race. She is thus a great link in the chain that is bringing Christ to every corner of the earth. Finally, Ruth also continued the line of the God-created humanity for the incarnation of Christ (Matt. 1:17). Through Boaz and Ruth the line of humanity that was for Christ's incarnation was prolonged.

Ruth, a Gentile and even a Moabitess, was joined to God's holy elect and became an heir to partake of the holy inheritance through her union with the one of the holy elect who redeemed her. This is not merely a type but a complete prefigure of the Gentile sinners' being brought, with Israel, God's elect, into the divine inheritance through the redemption of Christ in their union with Him (Acts 26:16-18; Eph. 3:6).

【4:16】拿俄米就把孩子抱在懷中，作他的養母。

【4:17】鄰舍的婦人給孩子起名，說，拿俄米得兒子了；就給他起名叫俄備得。這俄備得是耶西的父，耶西是大衛的父。

【4:18】^{1a} 法勒斯的後代記在下面：法勒斯生希斯崙，

● 4:18¹ 約書亞記和士師記給我們看見神在祂經綸之靈，就是能力之靈裏的行動；（徒一 8；）路得記描繪神在祂素質之靈，就是生命之靈裏的行動。（羅八 2。）正如參孫的事例所描述的，士師們是在神能力的靈裏行動，而不是在神生命的靈裏行動。神的靈臨到參孫，（士十三 25，十四 6，19，）但參孫和許多士師放縱情慾，無法控制。（見士八 16 註 1，九 5 註 1，十四 1 註 1。）相反的，路得記不是一卷能力的書，乃是一卷生命的書。拿俄米、路得、和波阿斯都是極其在生命裏的人。沒有一位士師是基督的先祖，乃是路得和波阿斯有分於保守人類的線，將基督從永遠帶到時間裏，將基督同祂的神性帶到人性裏。這表明惟有生命纔能生出基督。惟有生命能保守譜系，維持這細微的線，將神帶到人性裏，以產生基督，供應基督，並將基督供給全人類。這不是藉着士師作成的，乃是藉着走生命之路的路得和波阿斯作成的。

【4:16】And Naomi took the child and laid him on her bosom, and she became his nurse.

【4:17】And the women neighbors gave him a name, saying, A son has been born to Naomi; and they called his name Obed. He is the father of Jesse, the father of David.

【4:18】^a Now these are the ¹generations of Perez: Perez begot Hezron,

4:18¹ (generations) The books of Joshua and Judges show us God's move in His economical Spirit, the Spirit of power (Acts 1:8), whereas the book of Ruth portrays God's move in His essential Spirit, the Spirit of life (Rom. 8:2). As illustrated by Samson, the judges moved in God's Spirit of power but not in His Spirit of life. God's Spirit came upon Samson (Judg. 13:25; 14:6, 19), but Samson and many of the judges had no control over their indulgence in lust (see notes 16¹ in ch. 8, 5¹ in ch. 9, and 1¹ in ch. 14 of Judges). In contrast, the book of Ruth is a book not of power but of life. Naomi, Ruth, and Boaz were persons in life to the uttermost. Not one judge was a forefather of Christ. It was Ruth and Boaz who participated in keeping the line in humanity to bring Christ forth out of eternity into time, to bring Christ forth with His divinity into humanity. This shows that only life can bring Christ forth. Only life can keep the lineage, maintaining the thin line to bring God into humanity, to produce Christ, to minister Christ, and to supply the entire human race with Christ. This was done not by the judges but by Ruth and Boaz, who took the way of life.

4:18^a
18-22;
代上二 5, 9-15
太一 3-6

4:18^a
vv. 18-22;
1 Chron. 2:5,
9-15;
Matt. 1:3-6

【4:19】希斯崙生蘭，蘭生亞米拿達，

【4:20】亞米拿達生拿順，拿順生撒門，

【4:21】撒門生波阿斯，波阿斯生俄備得，

【4:22】俄備得生耶西，耶西生大衛¹。

● 4:22¹ 舊約後續的各卷，是歷世代的長篇記載，這些世代乃是為着延伸人類這條線，使基督得以成為肉體。（太一 17。）

【4:19】And Hezron begot Ram, and Ram begot Amminadab,

【4:20】And Amminadab begot Nahshon, and Nahshon begot Salmon,

【4:21】And Salmon begot Boaz, and Boaz begot Obed,

【4:22】And Obed begot Jesse, and Jesse begot David¹.

4:22¹ (David) The succeeding books of the Old Testament are a long record of the generations for the prolonged line of humanity for the incarnation of Christ (Matt. 1:17).

聖經

THE HOLY BIBLE

舊約恢復本

Old Testament Recovery Version

撒母耳記上/下

The First & Second Samuels

撒母耳記

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六 掃羅在征服亞瑪力人的事上不順從 十五 1～35

SAMUEL

Outline

1 Samuel

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B. His youth (1:21—2:11)

C. His relationship with the stale and waning Aaronic priesthood (2:12—7:17)

1. Observing the deterioration of the degraded Aaronic priesthood (2:12-26)

2. Realizing God's severe judgment on the house of Eli (2:27—3:21)

3. Knowing the misfortune of the Ark of God under the superstition of the degraded and rotten Aaronic priesthood (4:1—7:2)

4. Serving as a priest and as a judge over Israel (7:3-17)

D. The ending of Samuel's ministry (8:1-22)

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A. Saul's origin (9:1-2)

B. God's anointing Saul as king (9:3—10:27)

C. Saul's conquest of the Ammonites (11:1-13)

D. Samuel's reminder to Israel (11:14—12:25)

E. Saul's conquest of the Philistines (13:1—14:52)

F. Saul's disobedience in his conquest of the Amalekites (15:1-35)

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一 神所豫備，合乎神心的人 撒上下十六 1 ~ 撒下一 27

- 1 蒙神揀選 十六 1 ~ 10
- 2 在卑微中受神訓練 十六 11
- 3 受膏 十六 12 ~ 23
- 4 在信靠神擊敗歌利亞的事上受試驗並蒙稱許 十七 1 ~ 58
- 5 受掃羅逼迫試驗 撒上下十八 1 ~ 撒下一 27
 - a 約拿單對大衛的愛 十八 1 ~ 5
 - b 掃羅嫉妒大衛 十八 6 ~ 9
 - c 掃羅設計殺大衛 十八 10 ~ 二十 42
 - d 大衛得祭司亞希米勒供給陳設聖餅和歌利亞的刀 二一 1 ~ 9
 - e 大衛躲避掃羅，逃到迦特王亞吉那裏 二一 10 ~ 15
 - f 大衛住在亞杜蘭洞、摩押的米斯巴、和猶大的哈列樹林裏 二二 1 ~ 5
 - g 掃羅因大衛的緣故，殺祭司亞希米勒和他全家 二二 6 ~ 23
 - h 大衛擊敗非利士人，住在基伊拉 二三 1 ~ 12
 - i 大衛留在西弗曠野 二三 13 ~ 28
 - j 大衛住在隱基底的山寨裏 二三 29 ~ 二四 2
 - k 掃羅落在大衛手裏，大衛卻不殺他 二四 3 ~ 22
 - l 撒母耳的死 二五 1 上
 - m 大衛對付拿八和亞比該 二五 1 下 ~ 44
 - n 耶和華將掃羅交在大衛手中，但大衛不殺他 二六 1 ~ 25
 - o 大衛逃往非利士人之地，住在那裏 二七 1 ~ 二八 2
 - p 撒母耳豫告掃羅悲慘的結局 二八 3 ~ 25

III. The history concerning David (1 Sam. 16:1—2 Sam. 24:25)

A. Prepared by God to be a man according to the heart of God (1 Sam. 16:1—2 Sam. 1:27)

1. Chosen by God (1 Sam. 16:1-10)
2. Trained by God in humility (1 Sam. 16:11)
3. Anointed (1 Sam. 16:12-23)
4. Tested and approved in trusting God and defeating Goliath (1 Sam. 17:1-58)
5. Persecuted and tried by Saul (1 Sam. 18:1—2 Sam. 1:27)
 - a. Jonathan's love of David (1 Sam. 18:1-5)
 - b. Saul's envy of David (1 Sam. 18:6-9)
 - c. Saul's device to kill David (1 Sam. 18:10—20:42)
 - d. David's being supplied with the holy bread of the Presence and with the sword of Goliath by the priest Ahimelech (1 Sam. 21:1-9)
 - e. David's fleeing from Saul and going to Achish the king of Gath (1 Sam. 21:10-15)
 - f. David's staying in the cave of Adullam, in Mizpeh of Moab, and in the forest of Hereth of Judah (1 Sam. 22:1-5)
 - g. Saul's killing Ahimelech the priest and his family because of David (1 Sam. 22:6-23)
 - h. David's defeating the Philistines and staying in Keilah (1 Sam. 23:1-12)
 - i. David's remaining in the wilderness of Ziph (1 Sam. 23:13-28)
 - j. David's remaining in the strongholds of En-gedi (1 Sam. 23:29—24:2)
 - k. Saul's falling into the hand of David but David not killing him (1 Sam. 24:3-22)
 - l. Samuel's death (1 Sam. 25:1a)
 - m. David's dealing with Nabal and Abigail (1 Sam. 25:1b-44)
 - n. Jehovah's delivering Saul into the hand of David but David not killing him (1 Sam. 26:1-25)
 - o. David's escaping to and staying in the land of the Philistines (1 Sam. 27:1—28:2)
 - p. Saul's tragic ending pretold by Samuel (1 Sam. 28:3-25)

- q 大衛在神的主宰下，被阻止加入非利士人的軍隊去攻擊以色列 二九 1～11
- r 大衛征服亞瑪力人，擄掠了他們所擄掠的 三十 1～31
- s 掃羅的結局 三一 1～13

撒母耳記下

- t 大衛的反應 一 1～27

二 為百姓所加冠，作神在地上之國的王 二 1～二四 25

- 1 為百姓所加冠 二 1～五 25
 - a 為猶大支派所加冠 二 1～四 12
 - b 為其餘的眾支派所加冠 五 1～5
 - c 為着神百姓以色列的緣故，被神堅立作王，他的國得着高舉 五 6～25
- 2 大衛顧到神在地上的居所 六 1～七 29
 - a 照顧神約櫃的居所 六 1～23
 - b 要為神建殿 七 1～29
- 3 大衛征服他的仇敵，堅固他的國 八 1～十 19
 - a 大衛征服非利士人、摩押人、瑣巴人、亞蘭人和以東人 八 1～14
 - b 大衛作王，施行公理和公義 八 15～18
 - c 大衛恩待約拿單的兒子米非波設 九 1～13
 - d 大衛征服亞捫人和亞蘭人 十 1～19
- 4 大衛放縱的罪 十一 1～27
- 5 神懲罰的定罪 十二 1～15 上
- 6 神對大衛懲罰的審判 十二 15 下～二十 26
 - a 從烏利亞妻子所生孩子的死 十二 15 下～23
 - b 所羅門的出生 十二 24～25
 - c 大衛征服亞捫人 十二 26～31
 - d 大衛的兒子暗嫩與他妹妹他瑪的亂倫 十三 1～22

- q. David's being sovereignly kept away by God from joining the Philistines' camp to fight against Israel (1 Sam. 29:1-11)
- r. David's conquering the Amalekites and capturing their captives (1 Sam. 30:1-31)
- s. Saul's end (1 Sam. 31:1-13)

2 Samuel

- t. David's reaction (2 Sam. 1:1-27)

B. Crowned by the people to be the king for the kingdom of God on the earth (2 Sam. 2:1—24:25)

- 1. Crowned by the people (2:1—5:25)
 - a. Crowned by the tribe of Judah (2:1—4:12)
 - b. Crowned by all the other tribes (5:1-5)
 - c. Established by God as king with his kingdom exalted for the sake of God's people Israel (5:6-25)
- 2. David's care for God's habitation on the earth (6:1—7:29)
 - a. Taking care of the habitation of the Ark of God (6:1-23)
 - b. Wanting to build a house for God (7:1-29)
- 3. David's conquest over his enemies for the strengthening of his kingdom (8:1—10:19)
 - a. David's conquests over the Philistines, Moab, Zobah, Syria, and Edom (8:1-14)
 - b. David's reign in justice and righteousness (8:15-18)
 - c. David's showing kindness to Mephibosheth the son of Jonathan (9:1-13)
 - d. David's conquests over Ammon and Syria (10:1-19)
- 4. David's indulging sin (11:1-27)
- 5. God's punishing condemnation (12:1-15a)
- 6. God's punishing judgment on David (12:15b—20:26)
 - a. The death of the child born of Uriah's wife (12:15b-23)
 - b. The birth of Solomon (12:24-25)
 - c. David's conquest over the children of Ammon (12:26-31)
 - d. The incest of Amnon the son of David with his sister Tamar (13:1-22)

- e 大衛的兒子押沙龍殺暗嫩 十三 23 ~ 39
- f 約押設計使押沙龍回來 十四 1 ~ 24
- g 押沙龍的俊美和他的兒女 十四 25 ~ 27
- h 押沙龍要見他父親大衛的面 十四 28 ~ 33
- i 押沙龍的反叛 十五 1 ~ 十九 8 上
- j 押沙龍反叛失敗後，大衛的國得平定 十九 8 下 ~ 43
- k 示巴的背叛 二十 1 ~ 22
- l 大衛的國重新建立 二十 23 ~ 26
- 7 大衛王位的末期 二一 1 ~ 二四 25
 - a 大衛為百姓處理饑荒的事 二一 1 ~ 14
 - b 大衛征服非利士人 二一 15 ~ 22
 - c 大衛作歌感謝讚美神 二二 1 ~ 51
 - d 大衛末了的話 二三 1 ~ 7
 - e 大衛的勇士 二三 8 ~ 39
 - f 大衛最後的罪 二四 1 ~ 25

- e. The murder of Amnon by Absalom the son of David (13:23-39)**
- f. Joab's device to bring Absalom back (14:1-24)**
- g. Absalom's beauty and his children (14:25-27)**
- h. Absalom's seeking to see his father David (14:28-33)**
- i. Absalom's revolt (15:1—19:8a)**
- j. The peaceful settlements in David's kingdom after Absalom's revolt (19:8b-43)**
- k. The rebellion of Sheba (20:1-22)**
- l. The re-establishment of the kingdom of David (20:23-26)**
- 7. The last stage of David's kingship (21:1—24:25)**
 - a. David's taking care of the famine for the people (21:1-14)**
 - b. David's conquest over the Philistines (21:15-22)**
 - c. David's thanking and praising to God in a song (22:1-51)**
 - d. David's last words (23:1-7)**
 - e. David's mighty men (23:8-39)**
 - f. David's last sin (24:1-25)**

書介

著者：撒母耳記上、下在希伯來文聖經中原爲一卷。撒上一～二四章是撒母耳所寫。（代上二九 29，撒上二五 1。）撒母耳記上其餘的部分，以及撒母耳記下，是申言者拿單和先見迦得所寫。（代上二九 29。）

著時：主前第十一世紀。

著地：以法蓮和猶大。

涵蓋時段：約於主前一一七一～一〇一七年，共約一百五十五年。

主 題：

享受神所賜
美地之路的例證

INTRODUCTION

Author: Originally, 1 and 2 Samuel were one book in the Hebrew Scriptures. First Samuel 1 – 24 was written by Samuel (1 Chron. 29:29; 1 Sam. 25:1). The remainder of 1 Samuel and all of 2 Samuel were written by Nathan the prophet and Gad the seer (1 Chron. 29:29).

Time of Writing: The eleventh century B.C.

Place of Writing: Ephraim and Judah.

Time Period Covered: About 155 years, approximately 1171-1017 B.C.

Subject:

The Illustrations of the Way
to Enjoy the God-given Good Land

撒母耳記上 第一章

壹 撒母耳的歷史

撒上一 1 ~ 八 22

一 他的起源與出生

— 1 ~ 20

【1:1】¹ 以法蓮山地的拉瑪瑣非有一個以法蓮人，名叫^a以利加拿，是蘇弗的玄孫，託戶的曾孫，以利戶的孫子，耶羅罕的兒子。

●撒上 1:1¹ 撒母耳記上、下的內容乃是撒母耳、掃羅和大衛的歷史；這是接續士師的歷史，是以色列歷史中心路線的重要部分。撒母耳生為利未人，奉獻作拿細耳人，成為祭司、申言者和士師。他引進申言者的職分，在為神說話上，頂替了衰微的祭司職分；他也了結士師職分，並帶進君王職分。掃羅是在消極一面作以色列人中的王，大衛是在積極一面作王。

撒母耳記上、下的中心思想，是神經綸的成就需要人在成為肉體的原則裏合作，如撒母耳的母親哈拿、撒母耳、和大衛在積極一面的歷史，以及以利和掃羅在消極一面的歷史所例證的。這樣的合作與個人對美地的享受有關；美地乃是包羅

1 SAMUEL 1

I. The History concerning Samuel

1:1 — 8:22

A. His Origin and Birth

1:1-20

【1:1】¹ Now there was a certain man from Ramathaim-zophim, from the hill country of Ephraim, and his name was^a Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite.

1:1¹ (Now) The content of 1 and 2 Samuel is the history of Samuel, Saul, and David, which continues the history of the judges and which is a crucial part of the central line of Israel's history. Samuel was a Levite by birth and a Nazarite by consecration, who became a priest, a prophet, and a judge. He initiated the prophethood to replace the waning priesthood in the speaking for God, terminated the judgeship, and brought in the kingship. Saul was a king among Israel in a negative way, and David was a king in a positive way.

The central thought of 1 and 2 Samuel is that the fulfillment of God's economy needs man's cooperation in the principle of incarnation, as illustrated by the history of Samuel's mother, Hannah, of Samuel, and of David, in the positive sense, and by the history of Eli and of Saul, in the negative sense. Such a cooperation is related to the personal enjoyment

1:1^a
代上六 34

1:1^a
1 Chron. 6:34

1:2^a
參創十六 1
二五 21
二九 31
士十三 2
路一 7

【1:2】他有兩個妻子，一個名叫哈拿，
一個名叫毘尼拿。毘尼拿有孩子，哈
拿卻^a沒有孩子。

1:3^a
參出二三 14
申十六 16
路二 41

【1:3】這人^a每年從本城上^b示羅去敬
拜，並獻祭給萬軍之耶和華；在那裏
有以利的兩個兒子何弗尼、非尼哈，
作耶和華的祭司。

1:3^b
書十八 1
撒上一 24

【1:4】以利加拿在獻祭的那一天，將幾
分祭肉給他的妻子毘尼拿和毘尼拿所
生的眾兒女；

萬有並延展無限之基督的豫表。（見申八 7 註 1。）
撒母耳記上、下接續約書亞記、士師記和路得記，
說到關於享受神所賜美地的細節。這兩卷書裏的
豫表給我們看見，新約信徒能如何並該如何享受
基督作神分給他們的分，（西一 12，）以建立
神的國，就是召會。（太十六 18 ~ 19，羅十四
17。）這些豫表指明，我們與神是對的，乃是我們
享受基督的條件。在撒母耳記上、下，與神合
作的人所享受的美地，成了神的國，使他們在其
中作王掌權。照樣，我們在與神合作的事上，需
要享受基督到一個地步，使我們對基督的享受成
為神的國，在其中我們與基督一同在生命中作王。
（羅五 17。）

【1:2】And he had two wives; the name of one was
Hannah, and the name of the other was Peninnah. Now
Peninnah had children, but Hannah had^a no children.

1:2^a
cf. Gen. 16:1;
25:21;
29:31;
Judg. 13:2;
Luke 1:7

【1:3】And this man went up from his city^a year by year to
worship and to sacrifice to Jehovah of hosts in^b Shiloh.
And the two sons of Eli, Hophni and Phinehas, priests of
Jehovah, were there.

1:3^a
cf. Exo. 23:14;
Deut. 16:16;
Luke 2:41

1:3^b
Josh. 18:1;
1 Sam. 1:24

【1:4】And when the day came that Elkanah sacrificed, he
would give portions to Peninnah his wife and to all her
sons and her daughters.

of the good land, which typifies the all-inclusive and all-extensive
Christ (see note 7¹ in Deut. 8). First and 2 Samuel, as a continuation of
Joshua, Judges, and Ruth, give the details concerning the enjoyment
of the God-given good land. The types in these two books show us how
the New Testament believers can and should enjoy Christ as their God-
allotted portion (Col. 1:12) for the establishing of God's kingdom, which
is the church (Matt. 16:18-19; Rom. 14:17). These types indicate that
our being right with God is a condition for our enjoyment of Christ. In 1
and 2 Samuel the good land enjoyed by those who cooperated with God
became the kingdom of God, in which the cooperators reigned as kings.
Likewise, in our cooperation with God we need to enjoy Christ to such
an extent that our enjoyment of Christ becomes the kingdom of God, in
which we reign in life with Christ (Rom. 5:17).

【1:5】但他給哈拿的分卻是雙倍的，因為他愛哈拿。無奈¹耶和華使哈拿不能生育。

【1:6】哈拿的對頭毘尼拿，因耶和華使哈拿不能生育，就極力激動她，要惹她生氣。

【1:7】年年都是如此；她上到耶和華殿的時候，毘尼拿總是這樣激動她，以致她哭泣不喫飯。

【1:8】她丈夫以利加拿對她說，哈拿，你為甚麼哭泣，不喫飯？為甚麼心裏難過？你有我不比有十個兒子還好麼？

●撒母耳 1:5¹ 在以利之下的老舊亞倫祭司體系變得陳腐、衰微，（二 12 ~ 29，）神渴望有一個新的起頭，以完成祂的經綸。為着撒母耳的出生，神在幕後發起了一些事情。一面，祂使哈拿不能生育；另一面，祂豫備毘尼拿激動哈拿。（5 ~ 7。）這迫使哈拿禱告，求主給她一個男孩子。哈拿在禱告中向神許願，（10 ~ 11，）這不是哈拿發起的，乃是神發起的。神喜悅哈拿的禱告和她的承諾，就使她生育。哈拿懷孕，生了一個兒子，給他起名叫撒母耳。（20。）因此，撒母耳的起源事實上不是任何人，神纔是他真正的起源；乃是神用祂主宰的權柄，在隱密中推動祂的百姓。

【1:5】But he would give a double portion to Hannah, for it was Hannah whom he loved; but ¹Jehovah had shut up her womb.

【1:6】And her rival provoked her bitterly to irritate her, because Jehovah had shut up her womb.

【1:7】And so it happened year after year; when she went up to the house of Jehovah, ¹the other provoked her this way; and she wept and would not eat.

【1:8】And Elkanah her husband said to her, Hannah, why are you weeping, and why do you not eat? And why is your heart sad? Am I not better to you than ten sons?

1:5¹ (Jehovah) Under Eli the old Aaronic priesthood had become stale and waning (2:12-29), and God desired to have a new beginning for the accomplishing of His economy. For Samuel's birth God initiated things behind the scenes. On the one hand, He shut up Hannah's womb; on the other hand, He prepared Peninnah to provoke Hannah (vv. 5-7). This forced Hannah to pray that the Lord would give her a male child. Hannah's prayer, in which she made a vow to God (vv. 10-11), was initiated not by Hannah but by God. God was pleased with Hannah's prayer and her promise and He opened her womb. Hannah conceived, bore a child, and named him Samuel (v. 20). Hence, actually no human being was the origin of Samuel. God was the real origin, who motivated His people sovereignly and secretly.

1:7¹ (the) Lit., she.

【1:9】他們在示羅喫喝完了，哈拿就起來。祭司以利在耶和華^{1a}殿的門框旁邊，坐在自己的位上。

【1:10】哈拿魂裏愁苦，就向耶和華¹禱告，痛痛哭泣；

●撒上 1:9¹ 有些古卷作，家。

●撒上 1:10¹ 就人一面說，撒母耳是出身於他那敬拜神的父母，特別是出於他那尋求神的母親及其禱告。（參 5 註 1。）在墮落之以色列的混亂中，以利加拿和哈拿留在神爲着祂永遠定旨所命定的生命線上。（見創二 9 註 3 二段。）這條生命線是要產生基督，給神的子民享受，（見得四 18 註 1，）使神能在地上得着祂的國，就是召會，作基督的身體，（太十六 18～19，羅十四 17，弗一 22 下～23，）也就是三一神的生機體。因着神在哈拿裏面的運行，哈拿若不禱告要有一個兒子，就沒有平安。哈拿的禱告乃是回應並說出神的心願，是人與神行動的合作，爲要完成神永遠的經綸。神能推動哈拿這在生命線上與祂是一的人。只要神能得着這樣一個人，祂在地上就有路。

【1:9】Then after the eating and drinking in Shiloh, Hannah rose up. Now Eli the priest was sitting on his seat at the doorpost of the^{1a} temple of Jehovah.

【1:10】And she was bitter in soul and¹ prayed to Jehovah and wept much.

1:9¹ (temple) Some MSS read, house.

1:10¹ (prayed) On the human side, Samuel's origin was his God-worshipping parents, especially his God-seeking mother with her prayer (cf. note 5¹). In the midst of the chaos of degraded Israel, Elkanah and Hannah remained in the line of life ordained by God for His eternal purpose (see note 9³, par. 2, in Gen. 2). The line of life is a line that brings forth Christ for the enjoyment of God's people (see note 18¹ in Ruth 4), that on earth God may have His kingdom, which is the church as the Body of Christ (Matt. 16:18-19; Rom. 14:17; Eph. 1:22b-23), the very organism of the Triune God. Because of God's moving in her, Hannah could not have peace until she prayed for a son. Hannah's prayer was an echo, a speaking out, of the heart's desire of God. It was a human cooperation with the divine move for the carrying out of God's eternal economy. God could motivate Hannah as a person who was one with Him in the line of life. As long as God can gain such a person, He has a way on earth.

【1:11】她許^a願說，萬軍之耶和華阿，
你若^b垂顧你婢女的苦情，記念我，
不忘記你的婢女，賜你的婢女一個男
孩，我必將他終身獻與耶和華，^c不用¹
剃刀剃他的頭。

【1:12】哈拿在耶和華面前不住的禱告，
以利定睛看她的嘴。

【1:13】原來哈拿心中訴說，只動嘴
脣，聽不見聲音，因此以利以為她
喝醉了。

【1:14】以利對她說，你要醉到幾時呢？
除去你的酒罷。

●撒母耳 1:11¹ 哈拿的禱告指明，神的行動和祂對哈拿禱告的答應，（19～20，）乃是要產生一個絕對為着成全神願望的拿細耳人。拿細耳人是完全奉獻給神，接受神作頭，以神為丈夫，且對屬世享樂沒有興趣的人。（民六 1～5 與註。）撒母耳甚至在出生之前，就被他母親奉獻作這樣的人。

【1:11】And she made a ^avow and said, O Jehovah of hosts, if You will indeed ^blook upon the affliction of Your female servant and remember me and not forget Your female servant, but give to Your female servant a male child, then I will give him to Jehovah for all the days of his life, and ^cno ¹razor will come upon his head.

【1:12】And while she continued praying a long time before Jehovah, Eli watched her mouth.

【1:13】And Hannah was speaking in her heart; only her lips moved, but her voice was not heard. So Eli thought that she was drunk.

【1:14】And Eli said to her, How long will you be drunk? Put away your wine from you.

1:11¹ (razor) Hannah's prayer indicates that God's move with His answer to Hannah's prayer (vv. 19-20) was to produce a Nazarite who was absolute for the fulfilling of God's desire. A Nazarite is one who is consecrated to God absolutely, one who takes God as the Head, considering God his Husband, and one who has no interest in the enjoyment of worldly pleasures (Num. 6:1-5 and notes). Even before he was born, Samuel was consecrated by his mother to be such a person.

【1:15】哈拿回答說，我主阿，不是這樣。我是靈裏受壓的婦人，淡酒濃酒都沒有喝，但在耶和華面前¹傾心吐意。

【1:16】不要將婢女看作卑劣的女子。我因被人激動，愁苦太重，所以一直訴說到如今。

【1:17】以利回答說，你平平安安的去罷，願以色列的神將你向祂所求的賜給你。

【1:18】哈拿說，願婢女在你眼前蒙恩。於是婦人回去，並且喫飯，面上不再帶愁容了。

【1:19】次日，他們清早起來，在耶和華面前敬拜，就回拉瑪，到了家裏。以利加拿和妻子哈拿同房；耶和華^a記念哈拿。

【1:15】 And Hannah answered and said, No, my lord. I am a woman oppressed in spirit. I have drunk neither wine nor strong drink, but I have been pouring out my soul before Jehovah.

【1:16】 Do not take your female servant for a worthless woman; for out of the greatness of my anxiety and provocation I have been speaking all this time.

【1:17】 Then Eli answered and said, Go in peace, and may the God of Israel grant your request that you have requested from Him.

【1:18】 And she said, Let your servant find favor in your sight. And the woman went her way; and she ate, and her countenance was sad no more.

【1:19】 And they rose up early in the morning and worshipped before Jehovah; and they returned and came to their house in Ramah. And Elkanah knew Hannah his wife, and Jehovah^a remembered her.

●撒下 1:15¹ 直譯，傾倒我的魂。

【1:20】哈拿就懷孕，時候到了，生了一個兒子，給他起名叫¹撒母耳，說，因為他是我從耶和華求來的。

二 他的幼年

一 21 ~ 二 11

【1:21】以利加拿和他全家都上示羅去，要向耶和華獻年祭，並還所許的願。

【1:22】哈拿卻沒有上去；她對丈夫說，等孩子斷了奶，我便^a帶他上去，讓他朝見耶和華，並且永遠住在那裏。

【1:23】她丈夫以利加拿對她說，你看怎樣好，就怎樣行罷；可以留在家裏，等到你給孩子斷了奶。但願耶和華使祂的話堅立。於是婦人留在家裏乳養兒子，直到給他斷了奶。

【1:24】她既給孩子斷了奶，就帶他一同上去，又帶了三隻公牛，一伊法細麵，一皮袋酒；孩子還小，她就帶他到^a示羅耶和華的殿中。

●撒上一 1:20¹ 意，蒙神垂聽，或從神求得。

【1:20】And in due time Hannah conceived and bore a son; and she called his name ¹Samuel, For, she said, I asked for him of Jehovah.

B. His Youth

1:21 — 2:11

【1:21】And the man Elkanah went up with all his house to offer the yearly sacrifice to Jehovah and his vow.

【1:22】But Hannah did not go up, for she said to her husband, When the child is weaned, then I will ^abring him up, so that he may appear before Jehovah and stay there forever.

【1:23】And Elkanah her husband said to her, Do what is good in your sight; stay until you have weaned him. Only, may Jehovah establish His word. So the woman stayed and nursed her son until she weaned him.

【1:24】And as soon as she weaned him, she brought him up with her, along with three bulls and one ephah of flour and a skin of wine; and she brought him to the house of Jehovah in ^aShiloh, although the child was young.

1:20¹ (Samuel) Meaning heard of God, or asked for of God.

1:22^a
路二 22

1:22^a
Luke 2:22

1:24^a
書十八 1
撒上一 3

1:24^a
Josh. 18:1;
1 Sam. 1:3

【1:25】他們宰了一隻公牛，就領孩子到以利那裏。

【1:26】婦人說，我主阿，我指着你的性命起誓，我主，從前在這裏站在你旁邊向耶和華禱告的那婦人，就是我。

【1:27】我禱告爲要得這孩子；耶和華已將我^a向祂所求的賜給我了。

【1:28】所以，¹我也將這孩子借與耶和華；他終身都是借與耶和華的。於是他在那裏敬拜耶和華。

【1:25】And they slaughtered the bull and brought the child to Eli.

【1:26】And she said, Oh, my lord, as your soul lives, my lord, I am the woman who stood here by you, praying to Jehovah.

【1:27】It was for this child that I prayed, and Jehovah has granted me my request that I^a requested from Him.

【1:28】Therefore I, for my part, have¹ lent him to Jehovah; all the days that he lives, he is lent to Jehovah. And he worshipped Jehovah there.

●撒 1:28¹ 直譯，我也使他成爲耶和華所求的。在以利的時候，就祭司職分而言，神是貧窮的，所以哈拿將撒母耳借與耶和華。在不正常的光景中，就着主的行政而言，祂變窮了，需要有人自願將自己借給祂。

1:28¹ (lent) Lit., made him a request to Jehovah. At the time of Eli, God was poor as far as the priesthood was concerned, so Hannah lent Samuel to the Lord. When the situation is abnormal, the Lord becomes poor with respect to His administration, and there is the need for someone to voluntarily lend himself to the Lord.

1:27^a
撒 上 二 20

1:27^a
1 Sam. 2:20

撒母耳記上 第二章

2:1^a
1~10;
參路一 46~53

2:1^b
詩七五 10
九二 10
一四八 14
十八 2

2:1^c
詩九 14
三五 9
賽十二 2~3

2:2^a
利十一 44
啓十五 4

2:2^b
申三二 31
撒下二二 32

2:3^a
詩一三九 1~6
羅十一 33

2:3^b
但五 27
賽十六 2

2:5^a
詩一〇七 9
路一 53

2:5^b
詩一一三 9
賽五四 1

【2:1】^a 哈拿禱告說，我的心因耶和華歡騰；我的^b角因耶和華高舉；我的口向仇敵張開，因為我以耶和華的^{1c}救恩為樂。

【2:2】沒有誰像耶和華那樣^a聖別，除你以外沒有別的；也沒有^b磐石像我們的神。

【2:3】你們不要再說高傲的話，也不要口出狂妄的言語；因耶和華是^a全知的神，¹人的行為被祂^b衡量。

【2:4】勇士的弓都被折斷；跌倒的人卻以力量束腰。

【2:5】素來飽足的，反作雇工求食；^a飢餓的，不再飢餓。^b不能生育的，生了七個兒女；多有兒女的，反倒衰微。

●撒母耳 2:1¹ 哈拿在禱告裏，讚美神藉着祂奇妙的作為所施的救恩。她的禱告與神在祂經綸裏的行動有關，指明她認識一些神經綸的事。

●撒母耳 2:3¹ 有些古卷作，雖然（人的）行為不被衡量。

1 SAMUEL 2

【2:1】^a And Hannah prayed and said: / My heart exults in Jehovah; / My^b horn is exalted in Jehovah; / My mouth is enlarged against my enemies, / Because I rejoice in Your^{1c} salvation.

【2:2】There is none^a holy like Jehovah, / For there is none besides You; / Nor is there a^b rock like our God.

【2:3】Talk no more so very proudly; / Do not let arrogance go forth from your mouth; / For Jehovah is a God of^a knowledge, / ¹And actions are^b weighed by Him.

【2:4】The bows of the mighty men are broken, / And those who stumbled are girded with strength.

【2:5】Those who were full have hired themselves out for food, / And those who were^a hungry are not so any longer. / She who was^b barren has borne seven, / And she who had many children languishes.

2:1¹ (salvation) In her prayer Hannah praised God for His salvation accomplished through His marvelous deeds. Her prayer was related to God's move in His economy and indicated that she realized something concerning God's economy.

2:3¹ (And) Some MSS read, Though actions are not weighed.

2:1^a
vv. 1-10;
cf. Luke 1:46-53

2:1^b
Psa. 75:10;
92:10;
148:14;
18:2

2:1^c
Psa. 9:14;
35:9;
Isa. 12:2-3

2:2^a
Lev. 11:44;
Rev. 15:4

2:2^b
Deut. 32:31;
2 Sam. 22:32

2:3^a
Psa. 139:1-6;
Rom. 11:33

2:3^b
Dan. 5:27;
Prov. 16:2

2:5^a
Psa. 107:9;
Luke 1:53

2:5^b
Psa. 113:9;
Isa. 54:1

2:6^a
申三二 39
王下五 7

2:6^b
賽二六 19

2:7^a
伯五 11
詩七五 7
路一 52

2:8^a
詩一一三 7~8

2:8^b
雅二 5
參啓三 21

2:8^c
伯三八 4~6
詩二四 2
一〇二 25

2:9^a
詩三三 6
參亞四 6

2:10^a
詩九六 10, 13
九八 9

2:10^b
詩八九 24
撒上二 1
路一 69

2:11^a
撒上二 18
三一

【2:6】耶和華使人死，也使人^a活；使人下陰間，也使人^b上來。

【2:7】耶和華使人貧窮，也使人富足；使人卑微，也使人^a高升。

【2:8】^a祂從灰塵裏抬舉貧寒人，從糞堆中提拔窮乏人，使他們與尊貴人同坐，承受榮耀的^b座位。^c地的柱子屬於耶和華，祂將世界立在其上。

【2:9】祂必保護祂虔誠人的腳步，使惡人在黑暗中寂然不動；因為人都不能靠^a力量得勝。

【2:10】與耶和華爭競的，必被打碎；祂必從天上以雷攻擊他們。耶和華必^a審判地極的人；祂必將力量賜與祂所立的王，高舉祂受膏者的^b角。

【2:11】以利加拿往拉瑪回家去了。那孩子在祭司¹以利面前^{2a}事奉耶和華。

●撒上 2:11¹ 撒母耳在老以利的監護下長大。（一 25。）撒母耳年幼時，在以利面前事奉耶和華，（11 下，18 ~ 19，）受以利教導事奉神的路。撒母耳學習的時候，看到墮落之亞倫祭司職分的敗

【2:6】Jehovah kills and makes ^aalive;/ He brings down to Sheol and ^bbrings up.

【2:7】Jehovah makes poor and makes rich;/ He makes low and also ^alifts up.

【2:8】^aHe raises the poor from the dust,/ From the ash heap He lifts the needy,/ That He may seat them with princes / And cause them to inherit the ^bthrone of glory. / For the pillars of the ^cearth are Jehovah's,/ And He has set the world upon them.

【2:9】He will keep the feet of His faithful ones,/ But the wicked will be silenced in darkness;/ For not by ^astrength shall any man prevail.

【2:10】Those who strive with Jehovah will be shattered;/ Against them He will thunder in heaven./ Jehovah will ^ajudge the ends of the earth;/ And He will give strength to His king/ And exalt the ^bhorn of His anointed.

【2:11】And Elkanah went to Ramah to his house. And the child ^{1a}ministered to Jehovah before ²Eli the priest.

2:11² (Eli) Samuel grew up under the custody of the elderly Eli (1:25). In his youth Samuel ministered to Jehovah before Eli (vv. 11b, 18-19), being taught by Eli the way to minister to God. While Samuel was learning, he observed the deterioration of the degraded Aaronic

2:6^a
Deut. 32:39;
2 Kings 5:7

2:6^b
Isa. 26:19

2:7^a
Job 5:11;
Psa. 75:7;
Luke 1:52

2:8^a
Psa. 113:7-8

2:8^b
James 2:5;
cf. Rev. 3:21

2:8^c
Job 38:4-6;
Psa. 24:2;
102:25

2:9^a
Psa. 33:16;
cf. Zech. 4:6

2:10^a
Psa. 96:10, 13;
98:9

2:10^b
Psa. 89:24;
1 Sam. 2:1;
Luke 1:69

2:11^a
1 Sam. 2:18;
3:1

三 他與陳腐衰微之 亞倫祭司職分的關係 二 12～七 17

1 看到墮落之 亞倫祭司職分的敗落 二 12～26

【2:12】以利的兩個兒子是卑劣之徒；
他們不^a認識耶和華，

【2:13】也不理會祭司從百姓所當得的^a
分。凡有人獻祭，正煮肉的時候，祭
司的僕人就來，手拿三齒的叉子，

落。（12～17，22～25。）這並沒有減弱撒母耳
將來的拿細耳祭司職分，反而在他日後的祭司事奉
中，一直成為對他的警告。

●撒 上 2:11² 撒母耳屬利未支派，（代上六
33～38，）但不屬亞倫家，就是神所命定為祭司
的家。撒母耳不是生為祭司，乃是憑拿細耳人的願
成為祭司事奉主。在撒母耳的時候，亞倫家的祭司
職分已完全墮落。但神豫先看見這光景，就在祂命
定亞倫家作祭司以外，作了一個補充—倘若命定的
祭司有所不足，就有民六拿細耳人的願。當亞倫
家墮落了，這個補充就實際被使用。撒母耳就是藉
着奉獻、分別、並借與神而成為祭司。（一 11，
28。）見民六 2 註 1。

C. His Relationship with the Stale and Waning Aaronic Priesthood 2:12 — 7:17

1. Observing the Deterioration of the Degraded Aaronic Priesthood 2:12-26

【2:12】Now the sons of Eli were worthless men; they did
not^a know Jehovah,

【2:13】Nor did they regard the priests' rightful^a due
with the people. When any man offered a sacrifice, the
priest's attendant would come with a three-pronged fork
in his hand while the flesh was boiling,

priesthood (vv. 12-17, 22-25). This did not weaken Samuel in his future
Nazarite priesthood; rather, it became a constant warning to him
throughout his priestly service.

2:11¹ (ministered) Samuel was of the tribe of Levi (1 Chron. 6:33-38)
but was not of the house of Aaron, the family of the priests ordained by
God. Samuel ministered to the Lord as one who was a priest not by birth
but by the Nazarite vow. At the time of Samuel the priesthood of the
house of Aaron was utterly fallen. God, however, foresaw the situation.
Besides His ordaining the house of Aaron to be the priests, He made a
supplement—the Nazarite vow in Num. 6—in case there should be an
inadequacy in the ordained priests. When the house of Aaron fell, this
supplement was put into practical use. Samuel became a priest by being
consecrated, separated, and lent to God (1:11, 28). See note 2¹ in Num. 6.

2:12^a
Judg. 2:10;
Jer. 2:8;
Rom. 1:28

2:13^a
Deut. 18:3

2:12^a
士二 10
耶二 8
羅一 28

2:13^a
申十八 3

【2:14】將叉子插入盆裏，或鼎裏，或釜裏，或鍋裏；叉子所插上來的，祭司都取了去。凡到示羅來的以色列人，他們都是這樣對待。

【2:15】甚至在未燒^a脂油以前，祭司的僕人就來對獻祭的人說，將肉給祭司去烤罷；他不要煮過的肉，只要生的。

【2:16】獻祭的人若說，必須先燒脂油，然後你纔可以隨意取肉；僕人就說，你現在就給，不然我便搶去。

【2:17】如此，這兩個少年人的罪在耶和華面前甚大，因為他們藐視耶和華的供物。

【2:18】那時，撒母耳還是童子，束着細麻布的^a以弗得，在耶和華面前供職。

【2:19】他母親每年爲他作一件小外袍，同着丈夫上來獻年祭的時候帶來給他。

【2:14】And he would thrust it into the pan or kettle or cauldron or pot; all that the fork brought up, the priest took with it. Thus they did in Shiloh to all the Israelites who came there.

【2:15】Indeed before they burned the^a fat, the priest's attendant would come and say to the man sacrificing, Give some flesh to roast for the priest, for he will not accept boiled flesh from you, but only raw.

【2:16】And if the man said to him, Let them burn up the fat first, then take as much as your soul desires; he would say, No, but you shall give it now; otherwise, I will take it by force.

【2:17】And the sin of the young men was very great before Jehovah, for the men despised the offering of Jehovah.

【2:18】And Samuel ministered before Jehovah, as a boy wearing a linen^a ephod.

【2:19】And his mother would make him a little robe and bring it up to him yearly when she went up with her husband to offer the yearly sacrifice.

2:15^a
利三 16
七 23, 25, 31

2:15^a
Lev. 3:16;
7:23, 25, 31

2:18^a
出二八 4
撒下六 14
代上十五 27

2:18^a
Exo. 28:4;
2 Sam. 6:14;
1 Chron. 15:27

【2:20】以利爲以利加拿和他的妻子祝福，說，願耶和華由這婦人賜你後裔，代替她從耶和華求來的。他們就回本鄉去了。

【2:21】¹耶和華眷顧哈拿，她就懷孕，生了三個兒子和兩個女兒。童子撒母耳在耶和華面前漸漸^a長大。

【2:22】以利年甚老邁，聽見他兩個兒子待以色列眾人的事，又聽見他們與會幕門前服事的婦人苟合；

【2:23】他就對他們說，¹你們爲何行這樣的事？我從這眾百姓聽見你們所行的惡事。

●撒上 2:21¹ 許多古卷作，因爲耶和華…。

●撒上 2:23¹ 以利嘗試對他兒子說些話，（23～25，）但他似乎有些隨便，他的勸戒也不是那麼有力、忠信、迫切和絕對。（29。）以利的兒子自招咒詛，以利卻不禁止他們。（三 13。）

【2:20】And Eli would bless Elkanah and his wife and say, May Jehovah give you seed by this woman in place of the one she requested of Jehovah; and they would go back to their place.

【2:21】¹And Jehovah visited Hannah, and she conceived and bore three sons and two daughters. And the boy Samuel ^agrew before Jehovah.

【2:22】Now Eli was very old, and he heard of all that his sons did to all Israel and how they lay with the women who were engaged in service at the entrance of the Tent of Meeting.

【2:23】And he said to them, ¹Why do you do such things? For I hear of your evil dealings from all this people.

2:21¹ (And) Many MSS read, for.

2:23¹ (Why) Eli attempted to say something to his sons (vv. 23-25), but it seems that he was somewhat loose and that his exhortation was not very strong, faithful, desperate, and absolute (v. 29). Eli's sons brought the curse upon themselves, and Eli did not restrain them (3:13).

2:21^a
Judg. 13:24;
1 Sam. 2:26;
3:19;
Luke 1:80;
2:40

2:21^a
士十三 24
撒上一 26
三 19
路一 80
二 40

【2:24】我兒阿，不可這樣；¹我聽見耶和華百姓所傳的風聲不好。

【2:25】人若得罪人，有神爲他作仲裁；人若得罪耶和華，有誰能爲他作仲裁呢？然而他們還是不聽父親的話，因爲耶和華想要殺他們。

【2:26】童子撒母耳^a在身量上，並在耶和華與人對他的喜愛上，都不斷增長。

2 看見神對以利家 嚴厲的審判 二 27 ~ 三 21

【2:27】有¹神人來見以利，對他說，耶和華如此說，你父家在埃及法老家²作奴僕的時候，我不是明明向他們^a顯現麼？

●撒^上 2:24¹ 或，我聽見的風聲不好，你們使耶和華的百姓犯了罪。

●撒^上 2:27¹ 直譯，屬神的人。

●撒^上 2:27² 有些古卷無，作奴僕。

【2:24】No, my sons; for it is not a good report¹ that I hear Jehovah's people spreading.

【2:25】If one man sins against another man, God will arbitrate for him; but if a man sins against Jehovah, who will arbitrate for him? But they would not listen to the voice of their father, for Jehovah was pleased to kill them.

【2:26】And the boy Samuel continued to^a grow in stature and in favor both with Jehovah and with men.

2. Realizing God's Severe Judgment on the House of Eli 2:27 — 3:21

【2:27】And a man of God came to Eli and said to him, Thus says Jehovah, I^a revealed Myself to the house of your father when they were in Egypt¹ as slaves to Pharaoh's house.

2:24¹ (that) Or, that I hear; you are making Jehovah's people transgress.

2:27¹ (as) Some MSS omit the words as slaves.

2:26^a
參路二 52

2:26^a
cf. Luke 2:52

2:27^a
出三 2
四 27

2:27^a
Exo. 3:2;
4:27

2:28^a
出二八 1
民十八 1-7

【2:28】在以色列眾支派中，我不是揀選他們作我的^a祭司，使他們上我的壇，又向我燒香，並且在我面前穿着以弗得麼？我不是將以色列人所獻的火祭都賜給你父家麼？

【2:29】我所吩咐獻在我居所的祭物和供物，你們為何踐踏呢？你為何尊重你的兒子過於尊重我，將我民以色列所獻一切供物中上好的部分肥己呢？

2:30^a
出二七 21
二九 9

【2:30】因此，耶和華以色列的神宣示說，我確實說過，你家和你父家必^a永遠行在我面前；但現在我耶和華宣示說，我絕不容你們這樣行。因為尊重我的，我必尊重他們；藐視我的，他們必被輕視。

2:31^a
撒上四 18

【2:31】日子要到，我必^a折斷你的膀臂和你父家的膀臂，使你家中沒有一個老年人。

2:32^a
撒上四 11
詩七八 59-64

【2:32】在¹我使以色列人享各樣好處的時候，你必看見我居所的^a敗落；在你家中必永遠沒有一個老年人。

【2:28】 And I chose him out of all the tribes of Israel to be My^a priest, to go up to My altar, to burn incense, and to wear the ephod before Me. And I gave the house of your father all the offerings by fire of the children of Israel.

【2:29】 Why then do you kick at My sacrifice and My offering, which I have commanded in My habitation, and honor your sons more than Me by making yourselves fat with the best of all the offerings of Israel My people?

【2:30】 Therefore Jehovah the God of Israel declares, I surely said that your house and the house of your father would walk before Me^a forever; but now Jehovah declares, Far be it from Me; for those who honor Me I will honor, and those who spurn Me will be lightly esteemed.

【2:31】 The days are now coming when I will^a cut off your arm and the arm of the house of your father, so that there will not be an old man in your house.

【2:32】 And you shall see the^a distress of My habitation in the midst of all the good that¹ I will do to Israel, and there shall not be an old man in your house forever.

2:28^a
Exo. 28:1;
Num. 18:1-7

2:30^a
Exo. 27:21;
29:9

2:31^a
1 Sam. 4:18

2:32^a
1 Sam. 4:11;
Psa. 78:59-64

【2:33】你家中未從我壇前被我剪除的人，必使你眼目失明，魂中憂傷。你家中所增加的人口都必死¹在人的刀下。

【2:34】你的兩個兒子何弗尼、非尼哈所遭遇的事，要給你作兆頭：他們二人必同日而死。

【2:35】我要為自己立一個忠信的^{1a}祭司；他必照²我的心意而行。我要為他建立穩固的^b家；^c他必永遠³行在我的受膏者面前。

【2:36】你家所剩餘的人都必來叩拜他，求塊銀子，求個餅，說，求你使我有分於祭司的職任，好叫我得點餅喫。

●撒^上 2:32¹ 直譯，祂。

●撒^上 2:33¹ 有些古卷作，在中年。

●撒^上 2:35¹ 撒母耳不是生來為祭司，乃是神特別興起的。撒母耳作祭司，頂替陳腐的亞倫祭司職分，並且在某一面意義說，了結了這祭司職分。他沒有背叛亞倫家，也沒有僭取亞倫家任何東西。在他成長時，神安排環境成全他，並加增他的度量，

【2:33】And that man of yours whom I do not cut off from My altar shall be left to consume your eyes and to grieve your soul, and all the increase of your house shall die¹ by the swords of men.

【2:34】And this will be the sign to you, which will come upon your two sons, upon Hophni and Phinehas: In one day both of them shall die.

【2:35】And I will raise up for Myself a faithful^{1a} priest, who will do according to what is in My² heart and in My² mind; and I will build him a sure^b house; and^c he will³ go before My anointed continually.

【2:36】And everyone who is left of your house will come and bow down to him for a piece of silver and for a loaf of bread, and will say, Please put me in one of the priests' offices that I may eat a morsel of bread.

2:32¹ (I) Lit., He.

2:33¹ (by) Some MSS read, as men.

2:35¹ (priest) Samuel was a priest not by birth but by God raising him up particularly. As a priest Samuel replaced and, in a sense, terminated the stale Aaronic priesthood. He did not rebel against the house of Aaron, and he did not usurp anything of the house of Aaron. As Samuel was growing, God arranged the environment to perfect him and to build up

2:35^a

來二 17

2:35^b

參撒^上二五 28

王上十一 38

2:35^c

參民二七 21-22

2:35^a

Heb. 2:17

2:35^b

cf. 1 Sam. 25:28;

1 Kings 11:38

2:35^c

cf. Num. 27:21-

22

撒母耳記上 第三章

3:1^a
撒上二 11, 18
3:1^b
撒上三 7, 21
參摩八 11-12
詩七四 9

【3:1】童子撒母耳在以利面前^a 事奉耶和華。當那些日子，耶和華的言語^{1b}稀少，不常有異象。

使他能為神作每一件需要的事，以轉變時代。神使用撒母耳轉變時代，不是藉着背叛，乃是藉着神聖啓示的方式。撒母耳是有啓示的人，（三 21，）他所作的每件事都是照着他所看見的。不僅如此，他是合乎神心的人——他是神心的複製、翻版。他是這樣一個人，絕不作任何背叛的事。

●撒上 2:35² 我的心意，直譯，我心中和我魂中的。撒母耳不僅行事、生活並工作是照着神，他的全人和所是也是照着神。撒母耳的所是和神的心乃是一。為這緣故，說撒母耳這位照着神的人，就是在地上代理的神，並不為過。神的心思就是撒母耳的考量；撒母耳沒有別的意念、考量或想法，他的生活和工作乃是為着完成一切在神心中的事。結果，撒母耳成了轉移時代的人。

●撒上 2:35³ 撒母耳膏掃羅和大衛作王。（十 1，十六 1，13。）這是照着神所命定的，要撒母耳永遠行在神的受膏者面前，以監督君王，觀察君王的作為。這指明撒母耳作為在地上代理的神，比君王更大。撒母耳之所以有資格到這樣的程度，乃是因為神為着祂的經綸，多年來專特的成全他。

●撒上 3:1¹ 見 20 註 1。

1 SAMUEL 3

【3:1】And the boy Samuel^a ministered to Jehovah before Eli. Now the word of Jehovah was^{1b} rare in those days; visions were not widespread.

his capacity to do everything that was needed for God to change the age. God used Samuel to change the age not through rebellion but through the way of divine revelation. Samuel was a man of revelation (3:21), and he did everything according to what he saw. Furthermore, he was a man according to God's heart—a copy, a duplicate, of God's heart. As such a person, he would never do anything rebellious.

2:35² (heart) Samuel's whole being and person, not just his doing, living, and work, were according to God. Samuel's being and God's heart were one. For this reason it is not too much to say that Samuel, a man according to God, was the acting God on earth. God's mind was Samuel's consideration. He had no other thought, consideration, or thinking. His living and working were for the carrying out of whatever was in God's heart. As a consequence, Samuel was one who turned the age.

2:35³ (go) Samuel anointed Saul and David to be kings (10:1; 16:1, 13). This was according to God's ordination that Samuel should go before His anointed continually to supervise the king, observing what the king was doing. This indicates that Samuel, the acting God on earth, was greater than the king. Samuel could be qualified to such an extent because for many years God had been perfecting him uniquely for His economy.

3:1¹ (rare) See note 20¹.

3:1^a
1 Sam. 2:11, 18
3:1^b
1 Sam. 3:7, 21;
cf. Amos 8:11-12;
Psa. 74:9

3:2^a
撒下四 15
創二七 1
參申三四 7

【3:2】一日，以利睡臥在自己的地方；
他眼目已經^a昏花，不能看見。

3:3^a
出二七 20-21
利二四 2-3
代下十三 11

【3:3】神的^a燈還沒有熄滅；撒母耳
睡臥在耶和華的殿中，那裏有神的
約櫃。

【3:4】耶和華呼喚撒母耳。撒母耳說，
我在這裏。

【3:5】他就跑到以利那裏，說，你呼喚
我，我在這裏。以利說，我沒有呼喚
你，回去睡罷。他就去睡了。

【3:6】耶和華又呼喚說，撒母耳。撒母
耳起來，到以利那裏，說，你呼喚我，
我在這裏。以利說，我兒，我沒有呼
喚你，回去睡罷。

【3:7】那時撒母耳還未認識耶和華，耶
和華的話還未向他啓示。

【3:8】耶和華第三次呼喚撒母耳。撒母
耳起來，到以利那裏，說，你呼喚我，
我在這裏。以利纔明白是耶和華呼喚
童子。

【3:2】And at that time Eli lay in his place, and his eyesight
had begun to grow^a dim, so that he could not see.

【3:3】And the^a lamp of God had not yet gone out. And
Samuel lay in the temple of Jehovah, where the Ark of
God was.

【3:4】Then Jehovah called to Samuel. And he said, Here
I am.

【3:5】And he ran to Eli and said, Here I am, for you
called me. And he said, I did not call. Go back and lie
down. And he went and lay down.

【3:6】And Jehovah called yet again, Samuel. And Samuel
rose up and went to Eli and said, Here I am, for you
called me. And he said, I did not call, my son. Go back
and lie down.

【3:7】Now Samuel did not yet know Jehovah, and the
word of Jehovah had not yet been revealed to him.

【3:8】Then Jehovah called Samuel again, the third time.
And he rose up and went to Eli and said, Here I am, for
you called me. Then Eli perceived that it was Jehovah
calling the boy.

3:2^a
1 Sam. 4:15;
Gen. 27:1;
cf. Deut. 34:7

3:3^a
Exo. 27:20-21;
Lev. 24:2-3;
2 Chron. 13:11

【3:9】於是以利對撒母耳說，去睡罷；祂若呼喚你，你就說，耶和華阿，請說，僕人敬聽。撒母耳就去，睡在原處。

【3:10】耶和華又來^a站着，像前幾次呼喚說，撒母耳，撒母耳。撒母耳說，請說，僕人敬聽。

【3:11】耶和華對撒母耳說，¹我在以色列中必行一件事，叫一切聽見的人無不^a耳鳴。

【3:12】我指着以利家所^a說的話，到了那日，必從始至終應驗在以利身上。

【3:13】我曾告訴他，我必因他所知道的罪孽，永遠降罰與他的家；因為他兒子自招咒詛，他卻不禁止他們。

●撒母耳記上 3:11¹ 神對以利家嚴厲的審判，首先由一個神人所豫言；（二 27 ~ 36；）其次，由耶和華藉着撒母耳說的話所證實。（4 ~ 18。）神藉着撒母耳告訴以利要來的審判，目的也許是要給這年幼的孩童祭司難忘的印象。這是神的智慧。

【3:9】And Eli said to Samuel, Go and lie down, and if He calls you, you shall say, Speak, O Jehovah; for Your servant is listening. And Samuel went and lay down in his place.

【3:10】Then Jehovah came and^a stood by and called as at the other times, Samuel! Samuel! And Samuel said, Speak, for Your servant is listening.

【3:11】And Jehovah said to Samuel, ¹I am about to do something in Israel which will make both ears of anyone who hears of it^a tingle.

【3:12】On that day I will fulfill against Eli all that I have^a spoken concerning his house, from beginning to end.

【3:13】For I have told him that I am about to judge his house forever because of the iniquity which he knew; for his sons brought the curse upon themselves, and he did not restrain them.

3:11¹ (I) First, God's severe judgment on the house of Eli was prophesied by a man of God (2:27-36). Then, this severe judgment was confirmed by the word of Jehovah spoken through Samuel (vv. 4-18). God's purpose in telling Eli through Samuel of the coming judgment might have been to make an unforgettable impression on this young priestly boy. This was God's wisdom.

3:10^a
徒二三 11

3:11^a
王下二一 12
耶十九 3

3:12^a
撒母耳記上 30-36

3:10^a
Acts 23:11

3:11^a
2 Kings 21:12;
Jer. 19:3

3:12^a
1 Sam. 2:30-36

【3:14】所以我向以利家起誓說，以利家的罪孽永不能藉祭物和供物得遮蓋。

【3:15】撒母耳睡到天亮，就開了耶和華的殿門；撒母耳不敢將異象告訴以利。

【3:16】以利呼喚撒母耳說，我兒撒母耳。撒母耳說，我在這裏。

【3:17】以利說，耶和華對你說了甚麼話？你不要向我隱瞞；你若將神對你所說的隱瞞一句，願祂¹重重的降罰與你。

【3:18】撒母耳就把一切話都告訴了以利，並沒有隱瞞。以利說，祂是耶和華，願祂行自己眼中看為好的。

【3:19】撒母耳長大了，耶和華與他同在，使他所說的話一句都不^{1a}落空。

●撒^上 3:17¹ 直譯，這樣向你行，並且加倍的這樣行。

●撒^上 3:19¹ 直譯，落在地上。

【3:14】And therefore I have sworn to the house of Eli that the iniquity of the house of Eli shall not be expiated by sacrifice or by offering forever.

【3:15】And Samuel lay down until the morning, when he opened the doors of the house of Jehovah. And Samuel was afraid to tell the vision to Eli.

【3:16】But Eli called Samuel and said, Samuel my son. And he said, Here I am.

【3:17】And he said, What was the word that He spoke to you? Do not hide it from me. May God do so to you, and even more, if you hide from me any of the word which He spoke to you.

【3:18】So Samuel told him everything and did not hide anything from him. And he said, He is Jehovah; let Him do what is good in His sight.

【3:19】And Samuel grew, and Jehovah was with him and let none of his words^a fall to the ground.

3:19^a
cf. 2 Kings 10:10

3:19^a
參王下十 10

【3:20】從但到別是巴所有的以色列人都知道，^a撒母耳被確立為耶和華的¹申言者。

【3:21】耶和華繼續在示羅顯現；因為耶和華在^a示羅藉着祂的話，將祂自己啓示給撒母耳。

撒母耳記上 第四章

3 知悉在墮落腐敗之
亞倫祭司職分的迷信下，
神約櫃的不幸
四 1～七 2

●撒上一 3:20¹ 撒母耳被神確立說神的話，以頂替老舊祭司職分教導神的話語。在祭司職分裏，祭司該作的第一件事，就是為神說話。大祭司所戴的胸牌和烏陵土明，乃是神用來對祂百姓說話的憑藉。（見出二八 30 與註。）祭司職分墮落後，神的說話幾乎失去了。（1。）因此，神需要興起一個活的人，一個申言者，來為祂說話。在神的命定裏，撒母耳算為第一位申言者，因為他帶進為神說話的申言者職分。（徒三 24，十三 20，來十一 32。）

【3:20】And all Israel, from Dan to Beer-sheba, knew that^a Samuel had been established as a¹ prophet of Jehovah.

【3:21】And Jehovah continued to appear in^a Shiloh, for Jehovah revealed Himself to Samuel in Shiloh by the word of Jehovah.

1 SAMUEL 4

3. Knowing the Misfortune of the Ark of God
under the Superstition of the Degraded
and Rotten Aaronic Priesthood
4:1 — 7:2

3:20¹ (prophet) Samuel was established by God to speak the word of God to replace the teaching of the word of God by the old priesthood. In the priesthood the first thing that a priest should do is speak for God. The breastplate and the Urim and the Thummim worn by the high priest were the means used by God to speak to His people (see Exo. 28:30 and notes). In the degradation of the priesthood God's speaking was almost lost (v. 1). Thus, God needed to raise up a living person, a prophet, to speak for Him. In God's ordination Samuel is counted as the first prophet because he brought in the prophethood for God's speaking (Acts 3:24; 13:20; Heb. 11:32).

【4:1】撒母耳的話傳遍了以色列。以色列人出去與非利士人打仗，安營在以便以謝附近；非利士人安營在亞弗。

【4:2】非利士人向以色列人擺陣。戰事展開後，以色列人在非利士人面前被擊敗；非利士人殺了在田野陣地上的人，約有四千。

【4:3】百姓回到營裏，以色列的長老說，耶和華今日為何在非利士人面前擊敗我們呢？我們不如將耶和華的^{1a}約櫃從^b示羅接到我們這裏來，好進入我們中間，救我們脫離仇敵的手。

●撒上一 4:3¹ 墮落的以色列人是愚昧的，因為他們不直接信靠神，反而信靠神所設立的制度。在他們那種情形中，他們應當悔改，徹底認罪，離棄偶像，回轉向神，也該求問神要他們作甚麼。但他們對神的渴望和神永遠的經綸完全無心，只基於已過藉約櫃的行動所經歷的得勝，（民十 35，書六，）而迷信的信靠約櫃。但這一次他們的光景不正確，他們因着墮落得罪神到極點，神就離開他們。至終，約櫃並沒有拯救以色列人，反而約櫃本身也被擄去（11 上。）☞

【4:1】And the word of Samuel came to all Israel. And Israel went forth against the Philistines in battle; and they encamped near Eben-ezer, and the Philistines encamped in Aphek.

【4:2】And the Philistines arrayed themselves against Israel; and when the battle spread, Israel was struck down before the Philistines. And they slew about four thousand men of the array in the field.

【4:3】And when the people came to the camp, the elders of Israel said, Why has Jehovah struck us down today before the Philistines? Let us take for ourselves the^{1a}Ark of the Covenant of Jehovah from^bShiloh that it may come into our midst, and thus save us from the hand of our enemies.

4:3¹ (Ark) In their degradation Israel was foolish because they did not trust in God directly. Rather, they trusted in the systems ordained by God. In their situation they should have repented, made a thorough confession, and returned to God from their idols, and they should have inquired of God as to what He wanted them to do. Instead, having no heart for God's desire or for His eternal economy, they exercised their superstition to trust in the Ark based on the past victories they had experienced through the move of the Ark (Num. 10:35; Josh. 6). But this time their situation was not right. In their degradation they offended God to the uttermost, and God left them. Eventually, instead of the Ark saving Israel, the Ark itself was captured (v. 11a).☞

4:3^a
民十 33-35
書四 7
參耶三 16
4:3^b
書十八 1
撒上一 3

4:3^a
Num. 10:33-35;
Josh. 4:7;
cf. Jer. 3:16
4:3^b
Josh. 18:1;
1 Sam. 1:3

【4:4】於是百姓打發人到示羅，從那裏將坐在二嚙嚙伯中間萬軍之耶和華的約櫃抬來。以利的兩個兒子何弗尼、非尼哈與神的約櫃同來。

【4:5】耶和華的約櫃到了營中，全以色列就大聲歡呼，地也迴聲響應。

【4:6】非利士人聽見歡呼的聲音，就說，在希伯來人營裏有這樣大聲的歡呼，是怎麼回事？隨後就知道耶和華的約櫃到了營中。

約櫃豫表作神具體化身的基督，（見出二五 10 註 2，）也表徵基督是三一神與祂的子民同在，為着完成祂的經綸，在地上建立祂的國度。把約櫃接出來，就是把神的同在接出來。（4。）約櫃的行動乃是神在祂具體化身的基督裏，在地上行動的圖畫。（民十 33～36，見詩六八 1 註 1。）以色列人與非利士人爭戰時，神無意行動。以色列人沒有想到神的經綸，也不關心神的經綸；他們把約櫃接出來，指明他們是為着自己的安全、平安、安息、和好處僭用神，甚至強迫神與他們一同出去。原則上，甚麼時候我們為着自己的亨通禱告，卻根本不顧神的經綸，我們就作了同樣的事。我們不該僭用神，乃該照着神的心，且為着祂的經綸禱告、生活並為人。

【4:4】 So the people sent men to Shiloh, and they took up from there the Ark of the Covenant of Jehovah of hosts who is enthroned between the cherubim. And the two sons of Eli, Hophni and Phinehas, were there with the Ark of the Covenant of God.

【4:5】 And when the Ark of the Covenant of Jehovah came into the camp, all Israel shouted with a great shout, and the earth resounded.

【4:6】 And the Philistines heard the sound of the shout and said, What does the sound of this great shout in the camp of the Hebrews mean? Then they found out that the Ark of Jehovah had come into their camp.

The Ark typifies Christ as the embodiment of God (see note 10¹ in Exo. 25). It also signifies Christ as the presence of the Triune God with His people for the carrying out of His economy to establish His kingdom on earth. To bring out the Ark was to bring out the presence of God (v. 4). The move of the Ark was a picture of God's move on the earth in Christ as His embodiment (Num. 10:33-36; see note 1¹ in Psa. 68). During Israel's fighting with the Philistines, God did not intend to move. The children of Israel had no thought of or concern for God's economy, and their bringing out the Ark indicated that they were usurping God, even forcing Him to go out with them for their safety, peace, rest, and profit. In principle, we do the same thing whenever we pray for our prosperity without any consideration of God's economy. Instead of usurping God, we should pray, live, and be persons according to God's heart and for His economy.

【4:7】非利士人就懼怕起來，因為他們說，有神到了他們營中；又說，我們有禍了！因為向來不曾有這樣的事。

【4:8】我們有禍了！誰能救我們脫離這些大能之神的手呢？從前在曠野用各樣災殃^a擊打埃及人的，就是這些神。

【4:9】非利士人哪，你們要剛強，要作大丈夫，免得作希伯來人的奴僕，如同他們作過你們的奴僕一樣。你們要作大丈夫，與他們爭戰。

【4:10】非利士人和以色列人打仗，以色列人被擊敗，各向¹各家奔逃；被殺的人甚多，以色列的步兵仆倒了三萬。

【4:11】神的^a約櫃被¹擄去，以利的兩個兒子何弗尼、非尼哈也^b死了。

●撒^a上 4:10¹ 直譯，自己的帳棚。

●撒^a上 4:11¹ 這時約櫃與帳幕分開了。這不正常的光景持續多年，直到以色列人有了完全的恢復。在約櫃第一階段的歷史裏，約櫃是在帳幕裏；（出四十 21；）這是正常的光景。然後，因着以色列人的墮落，約櫃被非利士人擄去，就與帳幕分開，（四

【4:7】And the Philistines were afraid, for they said, God has come into their camp. And they said, Woe to us! For there has never been such a thing as this before.

【4:8】Woe to us! Who will deliver us from the hand of these mighty gods? These are the gods that ^astruck the Egyptians with every kind of plague in the wilderness.

【4:9】Be strong and be men, O Philistines, lest you become servants to the Hebrews as they have been servants to you. Be men then and fight.

【4:10】And the Philistines fought, and they struck Israel; and every man fled to his tent. And there was a very great slaughter, for thirty thousand foot soldiers of Israel fell.

【4:11】And the ^aArk of God was ¹taken, and the two sons of Eli, Hophni and Phinehas, ^bdied.

4:11¹ (taken) At this point the Ark was separated from the tabernacle. This abnormal situation persisted for many years, until a full recovery was realized by the people of Israel. In the first stage of its history, the Ark was in the tabernacle (Exo. 40:21); this is the normal situation. Then, due to Israel's degradation, the Ark was captured by the Philistines and

4:8^a
出七 5
九 14
詩七八 43-51

4:11^a
詩七八 60-61
4:11^b
撒上二 34
詩七八 64

4:8^a
Exo. 7:5;
9:14;
Psa. 78:43-51

4:11^a
Psa. 78:60-61
4:11^b
1 Sam. 2:34;
Psa. 78:64

11～六1，)使帳幕成為沒有正確內容的虛空器皿。後來，約櫃得恢復，首先被抬到基列耶琳，亞比拿達的家中，在那裏二十年之久，（六2～七2，）然後又到了迦特人俄別以東的家，停在那裏三個月。（撒下六1～11。）約櫃仍然與在示羅的帳幕分開。（一24，書十八1。）大衛將約櫃從俄別以東的家搬到他自己的城，在錫安山，耶路撒冷上好之地，他所豫備的帳棚裏。（撒下六12～19，代上十五1～十六1。）這光景有了進步，但約櫃仍然不是在正確的地方，沒有回到帳幕裏。最後，所羅門在耶路撒冷完成聖殿的建造，就把約櫃搬到殿內的至聖所裏，（王上八1～11，）這纔完全恢復到正常的光景。

約櫃和帳幕的歷史豫表召會的歷史。在召會歷史的第一階段，召會是基督的彰顯，基督是召會的內容。這是正常的光景。然而，在第二階段，召會墮落並失去基督的實際與同在。（參啓三20。）召會成了虛空的器皿，只有外在的表顯，沒有內在的實際。此後，從第二世紀開始，有一些『俄別以東』興起，他們有主的同在（約櫃，）但沒有正確的召會生活作基督的彰顯（帳幕。）再後，有別的信徒，像大衛一樣，顧到神的權益，嘗試實行召會生活，卻是照着自己的揀選，沒有照着神的啓示。這些信徒有基督，卻帶着不正確召會生活的實行（大衛在耶路撒冷的帳棚。）今天在主的恢復裏，祂正作工以恢復正常的光景，使基督在正確的召會裏，得着彰顯。

was separated from the tabernacle (4:11—6:1), leaving the tabernacle an empty vessel without the proper content. Later, the Ark was recovered and brought first to the house of Abinadab at Kiriath-jearim, where it remained for twenty years (6:2—7:2), and then to the house of Obed-edom the Gittite, where it stayed for three months (2 Sam. 6:1-11). Still, the Ark was apart from the tabernacle, which was at Shiloh (1:24; Josh. 18:1). David moved the Ark from Obed-edom's house to a tent that he had prepared for it in his own city, at Mount Zion, the choicest place in Jerusalem (2 Sam. 6:12-19; 1 Chron. 15:1—16:1). This was an improved situation, but the Ark was still in an improper place; it had not been returned to the tabernacle. Finally, after Solomon finished the building of the temple in Jerusalem, the Ark was moved into the Holy of Holies in the temple (1 Kings 8:1-11). This was a full recovery of the normal situation.

The history of the Ark and the tabernacle prefigures the history of the church. In the first stage of its history, the church was the expression of Christ, and Christ was the content of the church. This is the normal condition. However, in the second stage the church became degraded and lost the reality and presence of Christ (cf. Rev. 3:20). It became an empty vessel, an outward expression without the inward reality. After this, beginning from the second century a number of “Obed-edoms” were raised up, who had the Lord's presence (the Ark) but did not have the proper church life as the expression of Christ (the tabernacle). Later, other believers who, like David, cared for God's interests attempted to practice the church life according to their own choice, not according to God's revelation. These believers had Christ, but they had Him with an improper practice of the church life (David's tent in Jerusalem). Today in His recovery the Lord is working to restore the normal condition of Christ within the proper church as His expression.

【4:12】當日，有一個便雅憫人從陣上逃跑，衣服撕裂，頭蒙塵土，來到示羅。

【4:13】到了的時候，以利正在路旁坐在自己的位上觀望，為神的約櫃心裏戰兢。那人進城報信，合城的人就都呼喊起來。

【4:14】以利聽見呼喊的聲音就說，這喧嚷的聲音是怎麼回事？那人急忙來報信給以利。

【4:15】那時以利九十八歲了，眼目^a發直，不能看見。

【4:16】那人對以利說，我是從陣上來的，今日我從陣上逃回。以利說，我兒，事情怎樣？

【4:17】報信的回答說，以色列人在非利士人面前逃跑，民中被殺的甚多；你的兩個兒子何弗尼、非尼哈也都死了，並且神的約櫃被擄去。

【4:12】And a man of Benjamin ran from the array and came to Shiloh on the same day, with his clothes torn and earth upon his head.

【4:13】And when he came, there was Eli, sitting on his seat by the roadside watching; for his heart trembled for the Ark of God. And when the man came to tell the news to the city, the whole city cried out.

【4:14】And when Eli heard the sound of the cry, he said, What does this sound of commotion mean? And the man hurried and came and told Eli.

【4:15】Now Eli was ninety-eight years old; and his eyes were^a set, and he could not see.

【4:16】And the man said to Eli, I am he who has come from the array, and I fled from the array today. And he said, How did the matter go, my son?

【4:17】And he who brought the news answered and said, Israel fled before the Philistines, and there was a great slaughter among the people; and even your two sons, Hophni and Phinehas, are dead; and the Ark of God has been taken.

4:15^a
王上十四 4
參撒上三 2

4:15^a
1 Kings 14:4;
cf. 1 Sam. 3:2

【4:18】他一題到神的約櫃，以利就從他的位上往後跌倒在門旁，頸項折斷而¹死；因為他年紀老邁，身體沉重。以利作以色列的士師四十年。

【4:19】以利的兒媳，非尼哈的妻子懷孕將到產期，她聽見神的約櫃被擄去，以及她公公和丈夫都死了的消息，就猛然疼痛，曲身生產。

【4:20】她將要死的時候，旁邊站着的婦人們對她說，不要怕，你生了一個兒子了；她卻不回答，也不放在心上。

●撒母耳記上 4:18¹ 以利作祭司，有權享受分給以色列十二支派所有美地拔尖的分。（民十八。）然而，他因着對兩個邪惡的兒子疏於管教，（二 28 ~ 29，）就輕忽了祭司職分。這導致他的歷史以悲劇收場，終止了他對美地的享受，並使祭司職分在神聖啓示上，就是在為神說話的事上衰微。（三 1。）

【4:18】And when he mentioned the Ark of God, ¹Eli fell from off his seat backward by the side of the gate. And he broke his neck and ²died, for he was an old man and heavy. And he had judged Israel forty years.

【4:19】And his daughter-in-law, the wife of Phinehas, was pregnant, about to deliver; and when she heard the report that the Ark of God had been taken and that her father-in-law and her husband had died, she bowed down and gave birth, for her pains came upon her.

【4:20】And around the time that she died, the women who stood around her said, Do not fear, for you have borne a son. But she did not answer or pay attention.

4:18¹ (Eli) Lit., he.

4:18² (died) As a priest Eli had the right to enjoy the top portion of all the good land allotted to the twelve tribes of Israel (Num. 18). However, in his loose disciplining of his two evil sons (2:28-29), Eli disregarded the priesthood. This caused the tragedy of the ending of his history, the terminating of his enjoyment of the good land, and the fading of the priesthood in the divine revelation, that is, in the speaking for God (3:1).

【4:21】她給孩子起名叫¹以迦博，說，榮耀離開以色列了；這是因為神的約櫃被擄去，又因為她公公和丈夫都死了。

【4:22】她又說，榮耀離開以色列，因為神的約櫃被擄去了。

撒母耳記上 第五章

【5:1】非利士人將神的約櫃擄去，從以便以謝抬到亞實突。

【5:2】非利士人將神的約櫃抬進大衮廟，放在大衮的旁邊。

【5:3】次日，亞實突人清早起來，見大衮仆倒在耶和華的約櫃前，面伏於地，就把大衮放回原處。

●撒母耳記上 4:21¹ 意，無榮耀。榮耀就是神自己。（徒七 2。）因着耶和華的約櫃，就是那在神子民當中載着神同在的，已經被擄，榮耀就離開以色列了。（詩七八 61。）

【4:21】And she named the child ¹Ichabod, ²meaning, The glory has departed from Israel, because the Ark of God had been taken and because of her father-in-law and her husband.

【4:22】And she said, The glory has departed from Israel, for the Ark of God has been taken.

1 SAMUEL 5

【5:1】When the Philistines took the Ark of God, they brought it from Eben-ezer to Ashdod.

【5:2】And the Philistines took the Ark of God and brought it into the house of Dagon, and they set it next to Dagon.

【5:3】And when the Ashdodites arose early the next day, there was Dagon, fallen on his face to the ground, before the Ark of Jehovah. And they took Dagon and put him back in his place.

4:21¹ (Ichabod) Meaning no glory. Glory is God Himself (Acts 7:2). Because the Ark of Jehovah, which bore God's presence among His people, had been captured, the glory had departed from Israel (Psa. 78:61).

4:21² (meaning) Or, saying.

【5:4】又次日清早起來，見大衮仆倒在耶和華的約櫃前，面伏於地，並且大衮的頭和兩手掌都在門檻上折斷，¹只剩下大衮的軀幹。

【5:5】因此，在亞實突，大衮的祭司和一切進大衮廟的人，都不踏大衮廟的門檻，直到今日。

【5:6】¹耶和華的^a手重重的加在亞實突人身上，敗壞他們，擊打他們，使他們生²痔瘡，亞實突和其四境都是如此。

【5:7】亞實突人見這光景，就說，以色列神的約櫃不可留在我們這裏，因為祂的手厲害的加在我們和我們的神大衮身上；

●撒^上 5:4¹ 此乃照古譯本；希伯來文經文作，只剩下大衮。

●撒^上 5:6¹ 耶和華重重的對付非利士人，以保護祂的約櫃。（1～12。）神保護約櫃，就是保護祂的聖別。（參六 19～20。）

●撒^上 5:6² 或，瘤。後文同。

【5:4】And when they arose early in the morning of the next day, there was Dagon, fallen on his face to the ground, before the Ark of Jehovah. And Dagon's head and the palms of his hands were cut off, lying on the threshold; ¹only Dagon's trunk was left to him.

【5:5】Because of this, neither the priests of Dagon nor any who enter the house of Dagon tread upon Dagon's threshold in Ashdod to this day.

【5:6】But the ^ahand of ¹Jehovah was heavy upon the Ashdodites, and He devastated them and struck them with tumors, even Ashdod and its borders.

【5:7】And when the men of Ashdod saw that it was so, they said, The Ark of the God of Israel cannot stay with us, for His hand is hard on us and on Dagon our god.

5:4¹ (only) Following the ancient versions; the Hebrew reads, only Dagon was left to him.

5:6¹ (Jehovah) Jehovah dealt heavily with the Philistines for the protection of His Ark (vv. 1-12). For God to protect His Ark meant that He was protecting His holiness (cf. 6:19-20).

5:6^a
出七 4
九 3
撒上五 7, 9, 11
詩三二 4

5:6^a
Exo. 7:4;
9:3;
1 Sam. 5:7, 9, 11;
Psa. 32:4

【5:8】就打發人去請非利士人的眾首領到他們那裏聚集，問他們說，我們向以色列神的約櫃應當怎樣行呢？他們回答說，可以將以色列神的約櫃轉運到迦特去。於是將以色列神的約櫃轉運到那裏去。

【5:9】轉運到那裏之後，耶和華的^a手攻擊那城，引起極大的恐慌；祂擊打那城的人，使他們無論大小都生痔瘡。

【5:10】他們就把神的約櫃送到以革倫。神的約櫃到了以革倫，以革倫人就喊嚷起來說，他們將以色列神的約櫃轉運到我們這裏，要害死我們和我們的族人。

【5:11】於是打發人去請非利士的眾首領來聚集，說，願你們將以色列神的約櫃送回原處，免得害死我們和我們的族人。原來神的手重重的攻擊那城，城中的人有因驚慌而死的；

【5:12】沒有死的人都受擊打生了痔瘡。城中呼號的聲音上達於天。

【5:8】 Therefore they sent for and gathered all the lords of the Philistines to themselves, and they said, What shall we do with the Ark of the God of Israel? And they said, Let the Ark of the God of Israel be brought around to Gath. And they brought the Ark of the God of Israel there.

【5:9】 Then after they brought it there, the^a hand of Jehovah was against the city, causing a very great panic. And He struck the men of the city, from small to great; and they broke out with tumors.

【5:10】 Then they sent the Ark of God to Ekron. But when the Ark of God came to Ekron, the Ekronites cried out, saying, They have brought the Ark of the God of Israel around to us to kill us and our people.

【5:11】 And they sent for and gathered all the princes of the Philistines, and they said, Send away the Ark of the God of Israel; and let it return to its place, so that it does not kill us and our people. For the panic of death was throughout the whole city. The hand of God was very heavy there,

【5:12】 And the men who did not die were stricken with tumors. And the cry of the city went up to heaven.

5:9^a
申二 15
撒上七 13
十二 15

5:9^a
Deut. 2:15;
1 Sam. 7:13;
12:15

撒母耳記上 第六章

【6:1】耶和華的約櫃在非利士人的鄉間七個月。

【6:2】非利士人將祭司和占卜的召了來，問他們說，我們向耶和華的約櫃應當怎樣行？請指示我們用何法將約櫃送回原處。

【6:3】他們說，你們若將以色列神的約櫃送回去，不可空空的送去，必要給祂¹獻^a贖愆祭，然後你們可以得痊愈，也可以知道祂的手為何不離開你們。

【6:4】非利士人說，應當用甚麼獻為贖愆祭呢？他們回答說，當照非利士人首領的數目，用五個金¹痔瘡，五隻金老鼠，因為在你們眾人和你們首領的身上都是一樣的災。

●撒上 6:3¹ 直譯，歸還。4、8、17 節者同。

●撒上 6:4¹ 非利士人是以色列的近鄰，豫表宗教世界的人。他們用屬世的方法處理神的事，這見於他們向神所獻的贖愆祭，以及他們使用牛車和兩隻有乳的母牛將約櫃送回以色列。（7～12。）參撒下六 7 註 2。

1 SAMUEL 6

【6:1】Now the Ark of Jehovah was in the country of the Philistines seven months.

【6:2】And the Philistines called for the priests and the diviners and said, What shall we do with the Ark of Jehovah? Make known to us how we should send it forth to its place.

【6:3】And they said, If you send away the Ark of the God of Israel, do not send it away empty, but be sure to return Him a^a trespass offering. Then you will be healed, and it will be made known to you why His hand has not turned away from you.

【6:4】And they said, What is the trespass offering that we should return to Him? And they said, Five golden¹ tumors and five golden mice, according to the number of the lords of the Philistines; for one plague was upon you all and upon your lords.

6:4¹ (tumors) The Philistines, who were very close neighbors of Israel, typify the people of the religious world. Their worldly way in handling the things of God is shown in the trespass offering that they offered to God and in their use of a cart and two milch cows to send the Ark back to Israel (vv. 7-12). Cf. note 7² in 2 Sam. 6.

6:3^a
參利五 15-16

6:3^a
cf. Lev. 5:15-16

6:5^a
參撒五 6-7, 9,
11

【6:5】所以當製造你們痔瘡的像，和你們那些毀壞地的老鼠的像，並要歸榮耀給以色列的神，或者祂向你們和你們的神，並你們的地，把^a手放輕些。

6:6^a
參出七 13
八 15
九 34-35
十 1

【6:6】你們為何^a硬着心，像埃及人和法老那樣硬着心呢？神嚴厲的對付埃及人，埃及人豈不是讓以色列人去，他們就去了麼？

6:7^a
撒下六 3
參代上十五 2
代下三五 3
民七 9

【6:7】現在你們應當把一輛新^a車和兩隻未曾負軛有乳的母牛豫備好，把母牛套在車上，使牛犢回家去，不跟着母牛。

【6:8】把耶和華的約櫃放在車上，將所獻作贖愆祭的金物裝在匣子裏，放在櫃旁，將櫃送去。

【6:9】你們要看看：車若直行¹以色列的境界上伯示麥去，這大災就是²耶和華降在我們身上的；若不然，便可以知道不是祂的手擊打我們，是我們偶然遇見的。

●撒上 6:9¹ 直譯，它的。

●撒上 6:9² 直譯，祂。

【6:5】Therefore you shall make images of your tumors and images of your mice that devastate the land, and you shall give glory to the God of Israel; perhaps He will lighten His^a hand on you and your gods and your land.

【6:6】Why then should you^a harden your hearts as the Egyptians and Pharaoh hardened their hearts? When He had dealt severely with them, did they not let¹ the people go, and they went?

【6:7】So now take and prepare a new^a cart and two milch cows on which the yoke has never come, and tie the cows to the cart, and bring their calves home, away from them.

【6:8】And take the Ark of Jehovah and put it on the cart; and in a box by the side of it, place the articles of gold which you are returning to Him as a trespass offering; and send it away that it may go.

【6:9】Then watch: If it goes up toward its own border at Beth-shemesh, it is He who has done us this great harm. But if it does not, we will know that it was not His hand that struck us; it happened to us by chance.

6:5^a
cf. 1 Sam. 5:6-7,
9, 11

6:6^a
cf. Exo. 7:13;
8:15;
9:34-35;
10:1

6:7^a
2 Sam. 6:3;
cf. 1 Chron. 15:2;
2 Chron. 35:3;
Num. 7:9

6:6¹ (the) Lit., them.

【6:10】非利士人就這樣行，將兩隻有乳的母牛套在車上，將牛犢關在家裏，

【6:11】把耶和華的約櫃和裝金老鼠並痔瘡像的匣子都放在車上。

【6:12】牛在通往伯示麥的路上直行，走在一條大道上，一面走一面叫，不偏左右。非利士人的首領跟在後面，直到伯示麥的境界。

【6:13】伯示麥人正在谷中收割麥子，舉目看見約櫃，就歡歡喜喜的觀看。

【6:14】車到了伯示麥人約書亞的田間，就站住了。在那裏有一塊大石頭。他們把車的木頭劈了，將兩隻母牛獻給耶和華為燔祭。

【6:15】利未人將耶和華的約櫃和櫃旁裝金物的匣子拿下來，放在那塊大石頭上。當日伯示麥人將燔祭和平安祭獻給耶和華。

【6:10】 And the men did so and took two milch cows and tied them to the cart and shut up their calves at home.

【6:11】 And they put the Ark of Jehovah on the cart with the box and the gold mice and the images of their tumors.

【6:12】 And the cows went straight in the way toward Beth-shemesh; they went on one road, lowing as they went; and they did not turn to the right or to the left. And the lords of the Philistines went after them as far as the border of Beth-shemesh.

【6:13】 Now the people of Beth-shemesh were reaping their wheat harvest in the valley. And when they lifted up their eyes and saw the Ark, they rejoiced to see it.

【6:14】 And the cart came into the field of Joshua the Beth-shemeshite and stood still there. And there was a great stone there. And they split up the wood of the cart and offered up the cows as a burnt offering to Jehovah.

【6:15】 Then the Levites took down the Ark of Jehovah and the box that was with it, in which were the articles of gold; and they placed them on the great stone. And the men of Beth-shemesh offered up burnt offerings and sacrificed sacrifices that day to Jehovah.

【6:16】非利士人的五個首領看見，當日就回以革倫去了。

【6:17】非利士人獻給耶和華作贖愆祭的金痔瘡像，乃是這些：一個是為亞實突，一個是為迦薩，一個是為亞實基倫，一個是為迦特，一個是為以革倫。

【6:18】還有金老鼠，是照非利士人五個首領一切城邑的數目，包括堅固的城邑和無城牆的村莊，直到放耶和華約櫃的¹大石頭那裏；這石頭到今日還在伯示麥人約書亞的田間。

【6:19】耶和華因伯示麥人^a觀看祂的約櫃，就擊殺他們，共擊殺了民中¹七十人。百姓因耶和華大大擊殺他們，就哀哭了。

●撒^上 6:18¹ 有些古卷作，大亞伯（城。）

●撒^上 6:19¹ 有些古卷作，五萬零七十人。

【6:16】And when the five lords of the Philistines saw this, they returned to Ekron that day.

【6:17】And these are the gold tumors that the Philistines returned to Jehovah as a trespass offering: for Ashdod, one; for Gaza, one; for Ashkelon, one; for Gath, one; for Ekron, one;

【6:18】And the gold mice, according to the number of all the cities of the Philistines that belonged to the five lords, both of fortified cities and country villages, as far as the¹great stone on which they rested the Ark of Jehovah, which is there to this day, in the field of Joshua the Beth-shemeshite.

【6:19】And He struck the men of Beth-shemesh because they^alooked into the Ark of Jehovah; and He struck seventy men¹among the people. And the people mourned because Jehovah struck the people with a great slaughter.

6:18¹ (great) Some MSS read, great Abel.

6:19¹ (among) Some MSS add, and fifty thousand men.

【6:20】伯示麥人說，誰能在耶和華這聖別的神面前站立得住呢？祂可以從我們這裏上到誰那裏去呢？

【6:21】於是他們打發使者去見^a基列耶琳的居民，說，非利士人將耶和華的約櫃送回來了，你們下來將約櫃接到你們那裏去罷。

撒母耳記上 第七章

【7:1】基列耶琳人就來，將耶和華的約櫃接上去，抬到山上¹亞比拿達的^a家中，又使他兒子以利亞撒分別為聖，看守耶和華的約櫃。

【7:2】從約櫃停在基列耶琳那日起，過了許多日子，有二十年之久，以色列全家都哀慟尋求耶和華。

4 作祭司事奉，
並作士師治理以色列
七 3 ~ 17

●撒母耳記上 7:1¹ 見四 11 註 1 一段。

【6:20】And the men of Beth-shemesh said, Who can stand before Jehovah, this holy God? And to whom shall He go up from us?

【6:21】And they sent messengers to the inhabitants of^aKiriath-jearim, saying, The Philistines have returned the Ark of Jehovah; come down and take it up to you.

1 SAMUEL 7

【7:1】And the men of Kiriath-jearim came and took up the Ark of Jehovah and brought it to the^{1a}house of Abinadab on the hill, and they consecrated Eleazar his son to keep the Ark of Jehovah.

【7:2】And it was a long time from the day that the Ark began to abide in Kiriath-jearim, for it was twenty years. And all the house of Israel lamented after Jehovah.

4. Serving as a Priest
and as a Judge over Israel
7:3-17

7:1¹ (house) See note 11¹, par. 1, in ch. 4.

6:21^a
書十八 14
代上十三 5-6

6:21^a
Josh. 18:14;
1 Chron. 13:5-6

7:1^a
撒下六 3

7:1^a
2 Sam. 6:3

7:3^a
申三十 2-10
王上八 48
賽五五 7
何六 1
珥二 12
7:3^b
創三五 2
書二四 23
士十 16
7:3^c
申六 13
十 20
十三 4
太四 10
路四 8

【7:3】撒母耳對以色列全家¹說，你們若全心^a回轉歸向耶和華，就要把外邦的神和亞斯他錄從你們中間^b除掉，專心歸向耶和華，單單^c事奉祂；祂必救你們脫離非利士人的手。

●撒母耳 7:3¹ 2～6 節的圖畫顯示一班回轉歸向神的百姓，以及一個在地上與神是一的人——撒母耳。撒母耳開始盡職，作為在地上代理的神，代表天上的神在地上治理祂的百姓。

撒母耳生來是利未人，由極大的背叛者可拉的一個後裔所生。（代上六 33～38，參民十六 1～33。）他以五種身分供職：（一）是拿細耳人，絕對奉獻給神，使神得以完成祂的經綸，是自願者，頂替了任何正式、形式的事奉神者；（一 11，28 上；）（二）是祭司，忠信的代表神行動，甚至為着神在地上的行政，設立並建立君王；（二 35；）（三）是神所立的申言者，（三 20，）輔助他作為祭司所設立的君王，說神的話，以頂替老舊祭司職分教導神的話語；（四）是由神所立的士師，（15～17，）施行神的行政，以頂替老舊祭司職分審斷百姓；（五）是禱告的人，為神的選民以色列人禱告，（3～14，八 6，十五 11 下，參十二 23，）使他們蒙保守在神的道路上，與神是一，不落在外邦偶像的網羅裏，卻享受神作以便以謝，（12，）使神對祂選民旨意中的願望得以成全。神

【7:3】Then Samuel¹ spoke to all the house of Israel, saying, If you are^a returning with all your heart to Jehovah,^b remove the foreign gods and the Ashtaroth from your midst, and direct your heart to Jehovah and^c serve only Him; and He will deliver you from the hand of the Philistines.

7:3¹ (spoke) The picture in vv. 2-6 shows a people returning to God, and a man, Samuel, who was one with God on earth. As the acting God on earth, the representative of the very God in heaven to rule over His people on earth, Samuel began to minister.

Samuel, who was by nature a Levite born of one of the descendants of the great rebel Korah (1 Chron. 6:33-38; cf. Num. 16:1-33), ministered in five statuses: (1) as a Nazarite consecrated to God absolutely for God's fulfillment of His economy, a volunteer to replace any official and formal serving ones of God (1:11, 28a); (2) as a priest faithful to act on behalf of God, even to appoint and establish kings for the divine government on earth (2:35); (3) as a prophet established by God (3:20) to assist the kings appointed by him as a priest, to speak the word of God to replace the teaching of the word of God by the old priesthood; (4) as a judge (vv. 15-17) established by God to carry out God's governmental administration, to replace the judging of the people by the old priesthood; and (5) as a man of prayer who prayed for God's elect, the children of Israel (vv. 3-14; 8:6; 15:11b; cf. 12:23), that they would be kept in the way of God, would be one with God, would not be ensnared by the idols of the nations, and would enjoy God as Eben-ezer (v. 12) that God's desire in His will regarding His elect might be fulfilled.

7:3^a
Deut. 30:2-10;
1 Kings 8:48;
Isa. 55:7;
Hosea 6:1;
Joel 2:12
7:3^b
Gen. 35:2;
Josh. 24:23;
Judg. 10:16
7:3^c
Deut. 6:13;
10:20;
13:4;
Matt. 4:10;
Luke 4:8

【7:4】以色列人就除掉諸巴力和亞斯他錄，單單事奉耶和華。

【7:5】撒母耳說，要使以色列眾人聚集在米斯巴，我好為你們禱告耶和華。

【7:6】他們就聚集在米斯巴，打水澆在耶和華面前，當日禁食，在那裏說，我們得罪了耶和華。於是撒母耳在米斯巴審判以色列人。

【7:7】非利士人聽見以色列人聚集在米斯巴，非利士人的首領就上來要攻擊以色列人。以色列人聽見，就懼怕非利士人。

【7:8】以色列人對撒母耳說，請你不住的為我們哀求耶和華我們的神，好叫祂救我們脫離非利士人的手。

向耶利米承認，撒母耳像摩西一樣，是站在神面前為祂百姓代求的人。（耶十五1。）摩西是祭司，（出二九，）申言者，（申十八15，18，）也是士師；（出十八13，16；）他一直為神的百姓禱告。（例如，出三二11～13，31～32。）在這些事上，撒母耳也是如此。在舊約裏，只有摩西和撒母耳有資格完全有分於祭司職分、申言者職分和士師職分。

【7:4】 Then the children of Israel removed the Baals and the Ashtaroth, and served only Jehovah.

【7:5】 And Samuel said, Gather all Israel to Mizpah, and I will pray to Jehovah for you.

【7:6】 And they gathered at Mizpah and drew water and poured it out before Jehovah, and they fasted that day. And they said there, We have sinned against Jehovah. And Samuel judged the children of Israel at Mizpah.

【7:7】 Now when the Philistines heard that the children of Israel gathered themselves at Mizpah, the lords of the Philistines went up against Israel. And when the children of Israel heard of it, they were afraid of the Philistines.

【7:8】 And the children of Israel said to Samuel, Do not stop crying to Jehovah our God for us, so that He will save us from the hand of the Philistines.

God admitted to Jeremiah that Samuel, like Moses, was a man standing before Him for His people (Jer. 15:1). Moses was a priest (Exo. 29), a prophet (Deut. 18:15, 18), and a judge (Exo. 18:13, 16), and he always prayed for God's people (e.g., Exo. 32:11-13, 31-32). In these matters Samuel was the same. In the Old Testament only Moses and Samuel were qualified to participate fully in the priesthood, the prophethood, and the judgeship.

【7:9】撒母耳就把一隻喫奶的羊羔，獻與耶和華作全牲的燔祭，爲以色列人^a哀求耶和華；耶和華就應允他。

【7:10】撒母耳正獻燔祭的時候，非利士人前來要與以色列人爭戰。當日，耶和華向非利士人大發雷聲，驚亂他們，他們就在以色列人面前被擊敗。

【7:11】以色列人從米斯巴出來，追趕非利士人，擊殺他們，直到伯甲的下邊。

【7:12】撒母耳將一塊石頭立在米斯巴和善的中間，給石頭起名叫¹以便以謝，說，到如今耶和華都幫助我們。

【7:13】從此，非利士人就被制伏，不再入以色列的境內了。撒母耳作士師的一切日子，耶和華的^a手總是攻擊非利士人。

●撒上 7:12¹ 意，幫助的石頭。

【7:9】And Samuel took a suckling lamb and offered it up as a whole burnt offering to Jehovah. And ^aSamuel cried out to Jehovah for Israel, and Jehovah answered him.

【7:10】And while Samuel was offering up the burnt offering, the Philistines approached for battle against Israel. And Jehovah thundered with a great voice that day against the Philistines and threw them into a panic; and they were struck down before Israel.

【7:11】And the men of Israel went out from Mizpah and pursued the Philistines, and they struck them as far as below Beth-car.

【7:12】Then Samuel took a stone and set it between Mizpah and Shen; and he called its name ¹Eben-ezer and said, Thus far Jehovah has helped us.

【7:13】So the Philistines were subdued, and they no longer came into the territory of Israel. And the ^ahand of Jehovah was against the Philistines all the days of Samuel.

7:12¹ (Eben-ezer) Meaning the stone of help.

【7:14】非利士人從以色列人所取的城邑，從以革倫直到迦特，都歸還以色列人了。屬這些城的四境，以色列人也從非利士人手下取回。那時以色列人與亞摩利人之間相安無事。

【7:15】撒母耳一生的日子作以色列的士師。

【7:16】他每年巡迴於伯特利、吉甲、米斯巴各地，在這幾處審判以色列人。

【7:17】隨後他回到拉瑪，因為他的家在那裏；他也在那裏審判以色列人，且在那裏為耶和華築了一座壇。

撒母耳記上 第八章

四 撒母耳職事的結束

八 1 ~ 22

【8:1】撒母耳年老的時候，立了他的兒子^a作以色列的士師。

【8:2】長子名叫約珥，次子名叫亞比亞；他們在別是巴作士師。

【7:14】And the cities which the Philistines had taken from Israel were returned to Israel, from Ekron to Gath; and Israel rescued their territory from the hand of the Philistines. And there was peace between Israel and the Amorites.

【7:15】And Samuel judged Israel all the days of his life.

【7:16】And he went year by year in circuit to Bethel and Gilgal and Mizpah, and he judged Israel in all those places.

【7:17】Then he would return to Ramah, for his house was there. And he judged Israel there and built an altar to Jehovah there.

1 SAMUEL 8

D. The Ending of Samuel's Ministry

8:1-22

【8:1】Now when Samuel was old, he made his sons^a judges over Israel.

【8:2】And the name of his firstborn son was Joel, and the name of his second was Abijah; they were judges in Beer-sheba.

8:1^a
參士八 22-23

8:1^a
cf. Judg. 8:22-23

8:3^a
參出十八 21
8:3^b
參出二三 8
申十六 19
詩十五 5

【8:3】他兒子¹不行他的道路，偏去貪圖不義之^a財，收受^b賄賂，屈枉公理。

【8:4】以色列的長老都聚集，來到拉瑪見撒母耳，

【8:5】對他說，看哪，你已經年老，你兒子不行你的道路。現在求你爲我們立一位^a王¹治理我們，像²列國一樣。

●撒八 8:3¹ 撒母耳的兒子不正直的行徑，與他們父親一生純淨、正直的道路相反，（十二 3～5，）這使以色列百姓有理由，要求撒母耳立王治理他們，像列國一樣。（4～5。）因此，撒母耳的兒子不該算爲以色列百姓中的士師；（徒十三 20；）他們的父親撒母耳該視爲最後一位士師。

撒母耳的歷史惟一的缺點，是他立兩個兒子在以色列人中間作士師。就人一面說，撒母耳在這事上犯了錯，但這錯誤有助於神帶進君王職分，好管理祂百姓當中的光景，以完成祂的經綸。

●撒八 8:5¹ 直譯，審判。6、20 節者同。

●撒八 8:5² 以色列人蒙神揀選，在地上作一班特別的人；因此，他們在各方面都該與列國完全不同。然而，他們走了跟從列國的路，厭棄神作他們的王。

【8:3】But his sons did¹ not follow in his ways, but turned aside after unjust^a gain and took^b bribes and perverted justice.

【8:4】Then all the elders of Israel gathered together and came to Samuel at Ramah.

【8:5】And they said to him, You are now old, and your sons do not follow in your ways. Appoint now for us a^a king to judge us like all the¹ nations.

8:3¹ (not) The unjust ways of Samuel's sons were contrary to their father's pure and just way in his whole life (12:3-5) and gave the people of Israel cause to ask Samuel to appoint a king to judge them like all the nations (vv. 4-5). Hence, the sons of Samuel should not be reckoned judges among the people of Israel (Acts 13:20), and their father Samuel should be considered the last judge.

The only defect in Samuel's history was that he appointed his two sons as judges among the children of Israel. Humanly, Samuel made a mistake in this matter, but this mistake helped God to manage the situation among His people by bringing in the kingship for the fulfillment of His economy.

8:5¹ (nations) Israel had been chosen by God to be a particular people on earth; therefore, they should have been absolutely different in every respect from the nations. Yet they took the way of following the nations by rejecting God as their King.

8:3^a
cf. Exo. 18:21
8:3^b
cf. Exo. 23:8;
Deut. 16:19;
Psa. 15:5

8:5^a
cf. Deut. 17:14;
1 Sam. 8:19-20;
Hosea 13:10;
Acts 13:21

8:5^a
參申十七 14
撒八 19-20
何十三 10
徒十三 21

【8:6】他們說，求你給我們一位王治理我們；撒母耳不喜悅這事，就禱告耶和華。

【8:7】耶和華對撒母耳說，百姓向你說的一切話，你只管聽從；因為他們^a不是厭棄你，乃是^{1b}厭棄我，不要我作他們的王。

【8:8】自從我把他們從埃及領上來的日子到如今，他們常常離棄我，事奉別神；他們素來所行的這一切，現在也照樣向你行。

【8:9】故此你要聽從他們的話，只是當鄭重的警戒他們，告訴他們將來管轄他們的王會^a怎樣行。

●撒母耳 8:7¹ 因着堅持要有王，神的選民就從神轉向人。他們這樣作，不僅令撒母耳不喜悅，（6，）也因着厭棄神作他們的王，以別的頂替神而得罪了神。（7，十二 12。）這在神眼中是大惡，極大的惡事。（十二 17，19。）不論我們作甚麼，不論事情多好，多『屬靈，』甚至多合乎聖經，只要我們厭棄神作我們的頭、我們的丈夫、和我們的王，那在神眼中就都是惡的。問題不在於對錯，乃在於我們到底是接受神作我們的王，還是厭棄祂。這就是為甚麼撒母耳作為拿細耳人，一直留長頭髮，以神自己作他的權柄，遮蓋他的頭。（一 11，民六 5。）

【8:6】But the matter displeased Samuel when they said, Give us a king to judge us. Then Samuel prayed to Jehovah.

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

【8:8】Like all the deeds that they have done since the day that I brought them up out of Egypt to this very day by forsaking Me and serving other gods, so they do also to you.

【8:9】Now therefore listen to their voice, but you shall solemnly warn them and declare to them the^a practice of the king who will reign over them.

8:7¹ (rejected) By insisting on having a king, the elect of God turned from God to a man. In doing this they not only displeased Samuel (v. 6) but also offended God by rejecting Him as their King and thus replacing Him (v. 7; 12:12). This was a great wickedness, a great evil, in the sight of God (12:17, 19). Whatever we may do, no matter how good, “spiritual,” and even scriptural it may be, it is evil in the sight of God if we reject Him as our Head, our Husband, and our King. It is not a matter of right or wrong; it is a matter of whether we take God as our King or reject Him. It is for this reason that Samuel as a Nazarite kept his hair long, covering his head with God Himself as his authority (1:11; Num. 6:5).

8:7^a
參出十六 8
8:7^b
撒母耳上 19

8:7^a
cf. Exo. 16:8
8:7^b
1 Sam. 10:19

8:9^a
參撒母耳上八 11-18
+ 25

8:9^a
cf. 1 Sam. 8:11-18;
10:25

【8:10】撒母耳將耶和華的話都告訴求他立王的百姓，

【8:11】說，管轄你們的王必這樣行：他必徵取你們的^a兒子，派他們爲他趕車，作他的馬兵，奔走在他的車前；

【8:12】又派他們作他的千夫長、五十夫長，並爲他耕種田地，收割莊稼，打造軍器和車上的器械。

【8:13】他必徵取你們的^a女兒爲他製造香膏，作飯烤餅；

【8:14】也必徵取你們最好的^a田地、^b葡萄園、橄欖園，賜給他的臣僕。

【8:15】你們撒種所得的，和葡萄園所出的，他必取十分之一，給他的太監和臣僕；

【8:16】又必徵取你們的僕人和婢女，精壯的少年人，和你們的驢，供他的差役。

【8:10】So Samuel spoke all the words of Jehovah to the people, who had asked him for a king.

【8:11】And he said, This will be the practice of the king who will reign over you: He will take your^a sons and appoint them for himself to his chariots and as his horsemen, and they will run before his chariots;

【8:12】And he will appoint them for himself as captains of thousands and as captains of fifties, and to plow his ground and reap his harvest, and to make his instruments of war and the equipment for his chariots.

【8:13】And he will take your^a daughters to be perfumers and cooks and bakers.

【8:14】And he will take your best^a fields and^b vineyards and olive groves, and give them to his servants.

【8:15】And he will exact a tenth of your seed and of your vineyards, and give it to his eunuchs and servants.

【8:16】And he will take your male servants and your female servants and your best young men and your donkeys, and put them to his work.

8:11^a
參撒十四 52

8:13^a
參申十七 17

8:14^a
參結四六 18
8:14^b
王上二一 6-7

8:11^a
cf. 1 Sam. 14:52

8:13^a
cf. Deut. 17:17

8:14^a
cf. Ezek. 46:18
8:14^b
1 Kings 21:6-7

【8:17】你們的羊羣，他必取十分之一，你們也必作他的僕人。

【8:18】那日你們必因你們爲自己所選的王哀求耶和華，那日耶和華卻不應允你們。

【8:19】但百姓不肯聽撒母耳的話，說，不然，總要有一位王治理我們，

【8:20】使我們像列國一樣，有王治理我們，率領我們出征，爲我們爭戰。

【8:21】撒母耳聽見百姓這一切話，就將這些話說給耶和華聽。

【8:22】耶和華對撒母耳說，你只管聽從他們的話，爲他們¹立^a王。撒母耳對以色列人說，你們各歸各城去罷。

●撒^上 8:22¹ 撒母耳在神的行政裏轉移了時代，把祭司時代轉移到申言者和君王時代。這不僅在以色列歷史上是大事，甚至在人類歷史上也是大事。摩西是祭司；在他以後，神的行政是以祭司職分爲中心。（見民二七 21 註 1。）祭司的職分是將神的話供應給祂的百姓，並施行神的權柄，治理祂的百

【8:17】He will exact a tenth of your flocks, and you will be his servants.

【8:18】And you will cry out in that day on account of your king, whom you have chosen for yourselves; but Jehovah will not answer you in that day.

【8:19】But the people refused to listen to the voice of Samuel, and they said, No; but there will be a king over us,

【8:20】That we also may be like all the nations, and that our king may judge us and go out before us and fight our battles.

【8:21】And Samuel heard all the words of the people, and he spoke them in the hearing of Jehovah.

【8:22】Then Jehovah said to Samuel, Listen to their voice, and¹ appoint a^a king to them. And Samuel said to the men of Israel, Go, each one to his city.

8:22¹ (appoint) Samuel turned the age in God's administration from the age of the priesthood to the age of the prophethood with the kingship. This was a great thing not only in the history of Israel but even in the history of mankind. Moses was a priest, and after him God's administration was centered on the priesthood (see note 21¹ in Num. 27). The priesthood was to minister the word of God to His people

姓。亞倫的祭司職分在這兩件事上失敗而構不上神所要的。當神命定的祭司職分衰微時，神開始了新的時代，興起撒母耳這年輕的拿細耳人作忠信的祭司，頂替衰微的祭司職分。（二 35。）神藉着建立撒母耳在被拔高的申言者職分裏作申言者，將祂的話供應給祂的選民；（三 20～21；）神也藉着興起撒母耳作士師，施行祂的權柄，治理祂的選民。（七 15～17。）撒母耳這最後一位士師，結束了士師職分；他作為新的祭司，帶進由拔高的申言者職分所加強的君王職分；在這拔高的申言者職分上，他被立為第一位申言者。（徒三 24，十三 20，來十一 32。）神藉着撒母耳建立了神經綸中的行政管理，使神能成就祂向列祖的應許，並按着祂的經綸完成祂的心願，就是產生一個譜系，把基督帶到地上。

在撒母耳職事的末了，掃羅被興起作以色列王時，（九 3～十 27，）撒母耳達到了最高的地位，只有神在他之上。因此作為神的代表，撒母耳乃是代理的神。然而，神無意作出一個撒母耳的國；反之，神定意要興起大衛，藉着他建立國度。（撒下七 12～13。）神的目的是要基督生於大衛的後代之中；因此神興起撒母耳，豫備他為神所用，作所需的一切，好藉大衛得着基督的正確家譜。撒母耳照着他母親所許的願，是個拿細耳人，他的心只為着神和神的選民，此外別無所顧。他能為神所用，以完成祂的經綸，因為他是一個照着神，合乎神心的人，不為自己尋求甚麼，也從不想為自己得利。

and to exercise the authority of God over His people. The Aaronic priesthood failed God in these two things. At the waning of the God-ordained priesthood, God began a new age in raising up Samuel, a young Nazarite, as a faithful priest to replace the waning priesthood (2:35). God ministered His word to His elect by establishing Samuel as a prophet in the uplifted prophethood (3:20-21), and He exercised His authority over His elect by raising up Samuel as a judge (7:15-17). Samuel, as the last judge, terminated the judgeship, and, as the new priest, brought in the kingship, which was strengthened by the uplifted prophethood, in which Samuel was established as the first prophet (Acts 3:24; 13:20; Heb. 11:32). Through Samuel God set up a governmental administration in His economy so that He could fulfill His promises to all the forefathers and accomplish His desire according to His economy, that is, to have a line of genealogy to bring Christ to the earth.

At the end of his ministry, by the time that Saul was raised up to be the king in Israel (9:3—10:27), Samuel had reached the highest position, only God being above him. Thus, as God's representative, Samuel was the acting God. However, God did not have any intention to make a kingdom of Samuel. Rather, God determined to raise up David, through whom He intended to build up a kingdom (2 Sam. 7:12-13). God had the intention that Christ would be born in the lineage of David. Hence, God raised up Samuel and prepared him for His use to do whatever was necessary to gain, through David, the proper genealogy of Christ. As a Nazarite according to his mother's vow, Samuel had no heart for anything other than God and His elect. He could be used by God to carry out His economy because he was a man according to God and God's heart, having no self-seeking nor any thought of self-gain.

撒母耳記上 第九章

貳 掃羅的歷史

撒母耳記上 9:1 ~ 15:35

一 他的出身

9:1 ~ 2

【9:1】有一個便雅憫人，名叫^a基士，是便雅憫人亞斐亞的玄孫，比歌拉的曾孫，洗羅的孫子，亞別的兒子，是個¹財主。

【9:2】他有一個兒子，名叫¹掃羅，又健壯、又俊美，在以色列人中沒有一個能比他更俊美的；身體比眾民高過一頭。

二 神膏掃羅作王

9:3 ~ 10:27

【9:3】掃羅的父親基士丟了幾頭驢，他就吩咐兒子掃羅說，你帶一個僕人起身去找驢罷。

●撒母耳記上 9:1¹ 或，勇士。

●撒母耳記上 9:2¹ 意，求得的。

1 SAMUEL 9

II. The History concerning Saul

9:1 – 15:35

A. Saul's Origin

9:1-2

【9:1】Now there was a man from Benjamin whose name was ^aKish, the son of Abiel, the son of Zeror, the son of Becorath, the son of Aphiah, a Benjaminite, a man of ¹wealth.

【9:2】And he had a son whose name was ¹Saul, a choice and handsome man; and there was not a man among the children of Israel more handsome than he; from his shoulders and up he was taller than all the people.

B. God's Anointing Saul as King

9:3 – 10:27

【9:3】Now the donkeys of Kish, Saul's father, were lost; and Kish said to Saul his son, Take with you one of the servants, and rise up and go to search for the donkeys.

9:1¹ (wealth) Or, valor.

9:2¹ (Saul) Meaning asked for.

9:1^a
撒母耳記上 14:51;
代上 8:33;
九 39;
徒 13:21

9:1^a
1 Sam. 14:51;
1 Chron. 8:33;
9:39;
Acts 13:21

【9:4】掃羅就走過以法蓮山地，又走過沙利沙地，都沒有找着；又走過沙琳地，驢也不在那裏；又走過便雅憫地，還沒有找着。

【9:5】到了蘇弗地，掃羅對跟隨他的僕人說，來，我們回去罷，免得我父親不為驢罣心，反為我們擔憂。

【9:6】僕人說，看哪，這城裏有一位^{1a}神人，是眾人所尊重的，凡他所說的全都應驗。我們不如往他那裏去，或者他能將我們當走的路指示我們。

【9:7】掃羅對僕人說，我們若去，有甚麼可以帶給那人呢？我們囊中的食物都喫盡了，也沒有禮物可以帶給那神人，我們還有甚麼沒有？

【9:8】僕人又回答掃羅說，我手裏有銀子一舍客勒的四分之一，可以送給那神人；他必指示我們當走的路。

【9:4】And he passed through the hill country of Ephraim, and he passed through the land of Shalishah; but they did not find them. Then they passed through the land of Shaalim, but they were not there. Then he passed through the land of Benjamin, but they did not find them.

【9:5】When they came to the land of Zuph, Saul said to his servant who was with him, Come, and let us return; otherwise, my father will stop worrying about the donkeys and will worry about us.

【9:6】But he said to him, There is a^a man of God here in this city, and he is a man held in honor; all that he says happens without fail. Let us now go there; perhaps he will tell us about our journey that we have set out on.

【9:7】And Saul said to his servant, But if we go, what will we bring the man? For the food is gone from our bags, and there is no present to bring the man of God. What do we have?

【9:8】And the servant answered Saul again and said, Here in my hand is a quarter shekel of silver, and I can give it to the man of God; then he will tell us our way.

●撒^上 9:6¹ 直譯，屬神的人。後文同。

9:6^a
士十三 6
撒^上二 27
王^上十三 1

9:6^a
Judg. 13:6;
1 Sam. 2:27;
1 Kings 13:1

9:9^a
代上二九 29
王下十七 13
撒下十五 27

【9:9】（從前在以色列中，若有人去求問神，就這樣說：來，我們到^a先見那裏去罷。今日的申言者，從前稱為先見。）

【9:10】掃羅對僕人說，你說的是，來，我們去罷。於是他們往神人所在的城裏去了。

【9:11】他們上坡要進城時，遇見幾個少年女子出來打水，就對她們說，先見在這裏沒有？

【9:12】女子回答說，在這裏，他在你們前面。現在快去罷；他今日正到城裏，因為今日百姓要在^a邱壇獻祭。

【9:13】在他上邱壇喫祭物之先，你們一進城必遇見他；因他未到，百姓不能喫，因為他要為祭物^a祝福，然後請的客纔喫。現在你們上去，這時候必遇見他。

【9:14】二人就上那城去；將進城的時候，撒母耳正迎着他們來，要上邱壇去。

【9:9】 (Formerly in Israel a man spoke this way when he went to inquire of God, Come, and let us go to the^a seer; for today's prophet was formerly called a seer.)

【9:10】 Then Saul said to his servant, Well said; come, let us go. So they went to the city where the man of God was.

【9:11】 As they went up the ascent into the city, they found some girls coming out to draw water; and they said to them, Is the seer here?

【9:12】 And they answered them and said, He is; there he is ahead of you. Hurry now; for he has just come to the city today, because the people have a sacrifice at the^a high place today.

【9:13】 Right when you enter the city, you will find him, before he goes up to the high place to eat. For the people will not eat until he comes, because he is the one who^a blesses the sacrifice. Right after that, those who have been invited will eat. Go up now then, for you will find him right away.

【9:14】 So they went up into the city. As they came into the midst of the city, there came Samuel out toward them, going up to the high place.

9:9^a
1 Chron. 29:29;
2 Kings 17:13;
2 Sam. 15:27

9:12^a
撒下十 5
王上三 2-4

9:12^a
1 Sam. 10:5;
1 Kings 3:2-4

9:13^a
提前四 5
可六 41
太二六 26

9:13^a
1 Tim. 4:5;
Mark 6:41;
Matt. 26:26

【9:15】掃羅到的前一日，耶和華已經指示撒母耳說，

【9:16】明日大約這時候，我必使一個人從便雅憫地到你這裏來，你要^a膏他作我民以色列的領袖。他必救我民脫離非利士人的手；因我民的^b哀聲上達於我，我就看顧他們。

【9:17】撒母耳看見掃羅的時候，耶和華回答他說，看哪，^a這人就是我對你所說的，他必治理我的民。

【9:18】掃羅在城門裏走到撒母耳跟前，說，請告訴我，先見的寓所在那裏？

【9:19】撒母耳回答說，我就是先見。你在我前面上邱壇去，因為你們今日必與我一同喫飯；明日早晨我就送你回去，並將你心裏的事都告訴你。

【9:20】至於你前三日所丟的那幾頭驢，你不必罣心，已經找着了。以色列所仰慕的是誰呢？不是你和你父的全家麼？

【9:15】Now Jehovah had revealed this to Samuel a day before Saul came, saying,

【9:16】At about this time tomorrow I will send to you a man from the land of Benjamin, and you shall^a anoint him ruler over My people Israel; and he will save My people from the hand of the Philistines, for I have looked upon My people because their^b cry has come to Me.

【9:17】And when Samuel saw Saul, Jehovah declared to him,^a Here is the man of whom I spoke to you. This man shall rule over My people.

【9:18】And Saul approached Samuel in the gate and said, Tell me, please, where is the seer's house?

【9:19】And Samuel answered Saul and said, I am the seer. Go up before me to the high place, for you shall eat with me today; and in the morning I will send you away, and I will tell you all that is in your heart.

【9:20】And as for your donkeys that have now been lost three days, do not even consider them; for they have been found. And for whom is all the desire of Israel? Is it not for you and for all your father's house?

9:16^a
撒十五 1
參徒十三 2
9:16^b
出二 23-24
三 7, 9

9:17^a
參撒十六 12

9:16^a
1 Sam. 15:1;
cf. Acts 13:2
9:16^b
Exo. 2:23-24;
3:7, 9

9:17^a
cf. 1 Sam. 16:12

9:21^a
士六 15
撒下十五 17
9:21^b
詩六八 27

【9:21】掃羅回答說，我不是以色列支派中^a至小的^b便雅憫人麼？我的家族不是便雅憫支派中至小的家族麼？你為何對我說這樣的話呢？

【9:22】撒母耳把掃羅和他的僕人帶進客堂，使他們在請來的客中坐首位；客約有三十個人。

【9:23】撒母耳對廚役說，把我所交給你，叫你存放的那一分祭肉拿來。

【9:24】廚役就把存放的^a腿和附在其上的端上來，擺在掃羅面前。撒母耳說，這是所留下的，擺在你面前；喫罷，因為這是我請百姓的時候，為這特定的時刻留給你的。當日，掃羅就與撒母耳一同喫飯。

【9:25】他們從邱壇下來進城，撒母耳和掃羅在房頂上說話。

【9:21】And Saul answered and said, Am I not a^a Benjaminite, of the^b smallest of the tribes of Israel? And is not my family the least of all the families of the tribe of Benjamin? Why then do you speak to me in this way?

【9:22】And Samuel took Saul and his servant, and brought them to the hall, and put them in the chief place among those who had been invited; and there were about thirty men.

【9:23】And Samuel said to the cook, Bring the portion that I gave, concerning which I said to you, Set it by you.

【9:24】And the cook took up the^a thigh and what was attached to it, and set it before Saul. And Samuel said, Here is what has been reserved. Set it before you and eat, because it has been kept for you for the appointed time, when I said I was inviting the people. So Saul ate with Samuel that day.

【9:25】And when they came down from the high place to the city, he spoke with Saul upon the roof.

9:21^a
Psa. 68:27
9:21^b
Judg. 6:15;
1 Sam. 15:17

9:24^a
出二九 22, 17
利七 32-33
結二四 4

9:24^a
Exo. 29:22, 17;
Lev. 7:32-33;
Ezek. 24:4

【9:26】次日他們清早起來；黎明的時候，撒母耳在房頂上呼叫掃羅說，起來罷，我好送你回去。於是掃羅起來，他和撒母耳二人一同出去。

【9:27】二人下到城邊，撒母耳對掃羅說，要吩咐僕人先走；（僕人就先走了；）你現今且站在這裏，我好將神的話傳與你聽。

撒母耳記上 第十章

【10:1】撒母耳拿一瓶^a膏油倒在掃羅的頭上，與他親嘴，說，^{1b}耶和華膏你作祂^c產業的領袖。

【10:2】你今日與我離別之後，在便雅憫境內的泄撒，靠近^a拉結的墳墓，必遇見兩個人；他們必對你說，你去找的那幾頭驢已經找着了；現在你父親不再為驢罣心，反為你們擔憂，說，我為兒子怎麼作纔好呢？

●撒^a上 10:1¹ 直譯，耶和華豈不是膏你作祂產業的領袖麼？神膏掃羅為王的目的，是要用一個消極的王，管教並訓練以色列人，使他們知道，以王頂替神不是蒙福的事。（19，十二 17，19。）

【9:26】 And they rose early; and around the break of dawn Samuel called to Saul on the roof, saying, Rise up, and I will send you away. So Saul rose up, and they both went outside, he and Samuel.

【9:27】 As they were going down to the end of the city, Samuel said to Saul, Tell the servant to go on ahead of us — and the servant went on — but you stand here now, and I will let you hear the word of God.

1 SAMUEL 10

【10:1】 Then Samuel took the vial of ^aoil and poured it upon his head, and he kissed him and said, ^{1b}Jehovah anoints you ruler over His ^cinheritance.

【10:2】 When you depart from me today, you will find two men by ^aRachel's tomb in the territory of Benjamin at Zelzah; and they will say to you, The donkeys that you went to look for have been found; and now your father has stopped worrying about the donkeys and is worried about you, saying, What shall I do about my son?

10:1¹ (Jehovah) Lit., Has not Jehovah anointed...? God's purpose in anointing Saul to be king was to discipline, to train, the children of Israel by means of a negative king, so that they would learn that replacing God with a king was not a matter of blessing (v. 19; 12:17, 19).

10:1^a
撒^a上九 16
十六 13
撒^a下二 4
王上— 34, 39
王下九 1, 3, 6
詩八九 20
10:1^b
徒十三 21
10:1^c
申三二 9
詩七八 71
10:2^a
創三五 19-20

10:1^a
1 Sam. 9:16;
16:13;
2 Sam. 2:4;
1 Kings 1:34, 39;
2 Kings 9:1, 3, 6;
Psa. 89:20
10:1^b
Acts 13:21
10:1^c
Deut. 32:9;
Psa. 78:71
10:2^a
Gen. 35:19-20

【10:3】你從那裏往前行，到了他泊的橡樹那裏，必遇見三個上伯特利去敬拜神的人，一個帶着三隻山羊羔，一個帶着三個餅，一個帶着一皮袋酒。

【10:4】他們必問你安，給你兩個餅，你就從他們手中接過來。

【10:5】此後你要到¹ 神的山，在那裏有非利士人的防營。你到了城那裏的時候，必遇見一班申言者從^a 邱壇下來，前面有鼓瑟的、擊鼓的、吹笛的、彈琴的，他們都在申言。

【10:6】^a 耶和華的靈必衝擊你，你就與他們一同^b 申言，並且變成另一個人。

【10:7】這些兆頭臨到你，你就可以見機行事，因為神與你同在。

【10:3】 Then you will go on further from there and come to the terebinth of Tabor; and three men will meet you there, going up to God at Bethel, one carrying three kids, and another carrying three loaves of bread, and another carrying a skin of wine.

【10:4】 And they will greet you and give you two loaves of bread, and you will take them from their hand.

【10:5】 After that you will come to¹ the hill of God, where the Philistines' garrison is. And as you come to the city there, you will encounter a group of prophets coming down from the^a high place, preceded by harp and tambourine and pipe and lyre; and they will be prophesying.

【10:6】 And the^a Spirit of Jehovah will rush upon you; and you will^b prophesy with them and be turned into another man.

【10:7】 And when these signs happen to you, do as you find occasion, for God is with you.

●撒^上 10:5¹ 神的山，或，基比亞伊羅欣。

10:5¹ (the) Or, Gibeah-haelohim.

10:5^a
撒^上九 12

10:5^a
1 Sam. 9:12

10:6^a
撒^上十六 13
參^民十一 25
士三 10
十四 6, 19
10:6^b
撒^上十九 23-24

10:6^a
1 Sam. 16:13;
cf. Num. 11:25;
Judg. 3:10;
14:6, 19
10:6^b
1 Sam. 19:23-24

10:8^a
撒上一十一 14-15
十三 4
10:8^b
撒上一十三 8

【10:8】你當在我以先下到^a吉甲；看哪，我必下到你那裏，獻燔祭，並獻平安祭。你要等候^b七日，等我到你那裏；我要指示你當行的事。

【10:9】掃羅轉身離別撒母耳，神就改變他，賜他另一個心。當日這一切兆頭都應驗了。

【10:10】¹掃羅到了²那山，有一班申言者遇見他，^a神的靈衝擊他，他就在他們中間申言。

【10:11】凡素來認識掃羅的，看見他和申言者一同申言，就彼此說，基士的兒子遇見甚麼了？掃羅也^a列在申言者中麼？

【10:12】那地方有人回應說，這些人的父親是誰呢？此後有句俗語說，掃羅也列在申言者中麼？

- 撒上 10:10¹ 直譯，他們。
- 撒上 10:10² 或，基比亞。

【10:8】And you shall go down before me to ^aGilgal; and behold, I will come down to you to offer up burnt offerings and to sacrifice sacrifices of peace offerings. You shall wait ^bseven days, until I come to you; then I will make known to you what you shall do.

【10:9】And so when he turned his back to depart from Samuel, God gave him another heart. And all these signs happened that day.

【10:10】And when they came there to ¹the hill, there was the group of prophets, coming to meet him. And the ^aSpirit of God rushed upon him, and he prophesied among them.

【10:11】And when all who had known him previously saw that now he was prophesying with the prophets, the people said one to another, What is this that has happened to the son of Kish? Is Saul also ^aamong the prophets?

【10:12】And someone from there answered and said, And who is their father? Therefore it became a proverb, Is Saul also among the prophets?

10:8^a
1 Sam. 11:14-15;
13:4
10:8^b
1 Sam. 13:8

10:10^a
1 Sam. 11:6;
1 Chron. 12:18;
2 Chron. 24:20

10:11^a
1 Sam. 19:24

10:10¹ (the) Or, Gibeah.

10:10^a
撒上一十一 6
代上十二 18
代下二十四 20

10:11^a
撒上一十九 24

【10:13】掃羅申言完了，就上邱壇去。

【10:14】掃羅的叔叔對掃羅和他僕人說，你們往那裏去了？他說，找驢去了；我們見沒有驢，就到了撒母耳那裏。

【10:15】掃羅的叔叔說，請將撒母耳向你們所說的告訴我。

【10:16】掃羅對他叔叔說，他明明的告訴我們驢已經找着了。至於撒母耳所說，關於國的事，掃羅卻沒有告訴叔叔。

【10:17】撒母耳將百姓召集到米斯巴耶和華那裏。

【10:18】他對以色列人說，耶和華以色列的神如此說，我^a領你們以色列人從埃及上來，救你們脫離埃及人的手，又救你們脫離欺壓你們各國之人的手。

【10:13】And when he finished prophesying, he came to the high place.

【10:14】And Saul's uncle said to him and his servant, Where did you go? And he said, To look for the donkeys; and when we saw that they were not to be found, we went to Samuel.

【10:15】And Saul's uncle said, Tell me then what Samuel said to you.

【10:16】And Saul said to his uncle, He told us clearly that the donkeys had been found. But he did not tell him about the matter of the kingdom that Samuel had spoken of.

【10:17】Then Samuel gathered the people together to Jehovah at Mizpah.

【10:18】And he said to the children of Israel, Thus says Jehovah the God of Israel, I^a brought up Israel out of Egypt, and I delivered you from the hand of the Egyptians and from the hand of all the kingdoms that oppressed you.

10:18^a
士六 8-9
撒下十二 8

10:18^a
Judg. 6:8-9;
1 Sam. 12:8

10:19^a
撒八 5-6, 19-20
十二 12
10:19^b
書二四 1
撒上十 25

【10:19】你們今日卻厭棄了那親自救你們脫離一切禍患和災難的神，¹說，不然，求你立一位^a王治理我們。現在你們應當按着支派、家族，都站^b在耶和華面前。

10:20^a
書七 14-18
民十七 2
10:20^b
撒上十四 41-42

【10:20】於是，撒母耳使^a以色列眾支派近前來掣籤，就^{1b}掣出便雅憫支派來；

【10:21】又使便雅憫支派按着家族近前來，就掣出瑪特利家族，從其中又掣出基士的兒子掃羅。眾人尋找他，卻尋不着；

10:22^a
撒上二三 2
民二十七 21

【10:22】所以他們又^a問耶和華說，有另一個人要到這裏來麼？耶和華說，看哪，他藏身在物件中間。

【10:23】眾人就跑去從那裏領出他來。他站在百姓中間，身體比眾民高過一頭。

●撒上 10:19¹ 『說，不然，』有些古卷作，對祂說。

●撒上 10:20¹ 掃羅是藉着掣籤被立為王，（20～23 上，）證明他是神所揀選的。參書十四 2 註 1。

【10:19】 But today you have rejected your God, who Himself saved you from all your calamities and distresses, and have said, ¹No; but set a ^aking over us. And now present yourselves ^bbefore Jehovah according to your tribes and according to your thousands.

【10:20】 So Samuel brought all the ^atribes of Israel near, and the tribe of Benjamin was ^{1b}taken.

【10:21】 And he brought the tribe of Benjamin near according to its families, and the family of Matri was taken. And Saul the son of Kish was taken. But when they sought him, he could not be found.

【10:22】 Therefore they ^aasked of Jehovah again, Is there yet another man coming here? And Jehovah said, There he is; he has hidden himself among the baggage.

【10:23】 And they ran and took him from there. And when he stood up among the people, he was taller than all the people from his shoulders and up.

10:19^a
1 Sam. 8:5-6, 19-20;
12:12
10:19^b
Josh. 24:1;
1 Sam. 10:25

10:20^a
Josh. 7:14-18;
Num. 17:2
10:20^b
1 Sam. 14:41-42

10:22^a
1 Sam. 23:2;
Num. 27:21

10:19¹ (No) Some MSS read, to Him.

10:20¹ (taken) Saul was made king by the casting of lots (vv. 20-23a) to prove that he was chosen by God. Cf. note 2¹ in Josh. 14.

【10:24】撒母耳對眾民說，你們看見耶和華所揀選的人麼？眾民中沒有一個可與他相比。眾民就呼喊說，願王萬歲！

【10:25】撒母耳將^{1a}國法告訴百姓，又記在書上，放在耶和華面前。然後撒母耳遣散眾民，各回各家去了。

【10:26】掃羅也往基比亞自己的家去，有心中被神¹感動的一羣勇士與他同去。

【10:27】但有些匪徒說，這人怎能救我們呢？就藐視他，沒有送他禮物；掃羅卻默不作聲。

●撒^上 10:25¹ 摩西將律法頒賜給以色列人，但在撒母耳來到以前，他們沒有一套法規、憲法。撒母耳教導百姓如何在地上實行神國的法規、憲法、國法、慣例、方法、規條、法則。

●撒^上 10:26¹ 直譯，摸着。

【10:24】And Samuel said to all the people, See him whom Jehovah has chosen, that there is none like him among all the people. And all the people shouted and said, Long live the king!

【10:25】Then Samuel told the people the^{1a} practice of the kingdom, and he wrote it in a book and laid it before Jehovah. And Samuel sent all the people away, every man to his house.

【10:26】And Saul also went to his house at Gibeah, and the men of valor, whose hearts God had touched, went with him;

【10:27】But some worthless men said, How can this man save us? And they despised him and brought him no present. But he kept silent.

10:25¹ (practice) Moses gave the law to the children of Israel, but before Samuel came they did not have a set of bylaws, a constitution. Samuel taught the people the bylaws, the constitution, the practice, the customs, the manners, the ordinances, and the rules of how to practice the kingdom of God on earth.

10:25^a
Deut. 17:14-20;
1 Sam. 8:9, 11-18

10:25^a
申十七 14-20
撒^上八 9, 11-18

撒母耳記上 第十一章

三 掃羅征服亞捫人 十一 1 ~ 13

11:1^a
撒下十二 12
11:1^b
士二一 8
撒下三一 11
撒下二 4-5

【11:1】亞捫人^a拿轄上來，對着^b基列雅比安營。雅比眾人對拿轄說，你與我們立約，我們就服事你。

【11:2】亞捫人拿轄說，你們若由我剜出你們各人的右眼，以此羞辱全以色列，我就與你們立約。

【11:3】雅比的長老們對他說，求你寬容我們七日，等我們打發使者往以色列的全境去；若沒有人救我們，我們就出來歸順你。

【11:4】使者到了掃羅住的基比亞，將這些話說給百姓聽，百姓就都放聲而哭。

【11:5】掃羅正從田間趕牛回來，問說，百姓為甚麼事哭呢？眾人將雅比人的話告訴他。

1 SAMUEL 11

C. Saul's Conquest of the Ammonites 11:1-13

【11:1】Then^a Nahash the Ammonite went up and encamped against^b Jabesh-gilead. And all the men of Jabesh said to Nahash, Make a treaty with us, and we will serve you.

【11:2】And Nahash the Ammonite said to them, On this condition I will make a treaty with you, that all your right eyes be gouged out; and I will make it a reproach upon all Israel.

【11:3】And the elders of Jabesh said to him, Give us seven days' respite that we may send messengers throughout all the territory of Israel. And if there is no one to save us, we will come out to you.

【11:4】Then the messengers went to Gibeah of Saul, and they spoke these words in the hearing of the people. And all the people lifted up their voice and wept.

【11:5】And Saul was just coming from the field after the oxen, and Saul said, What is wrong with the people that they weep so? And they related to him the words of the men of Jabesh.

11:1^a
1 Sam. 12:12
11:1^b
Judg. 21:8;
1 Sam. 31:11;
2 Sam. 2:4-5

【11:6】掃羅聽見這些話，^a 神的靈衝擊他，他就大大發怒。

【11:7】他將一對牛切成^a 塊子，託付使者傳送以色列的全境，說，凡不出來跟隨掃羅和撒母耳的，也必這樣待他的牛。於是耶和華使百姓懼怕，他們就都出來，如同一人。

【11:8】掃羅在比色點閱他們；以色列人有三十萬，猶大人有三萬。

【11:9】眾人對那些來的使者說，你們要對基列雅比人這樣說，明日太陽近午的時候，你們必得拯救。使者回去告訴雅比人，他們就歡喜了。

【11:10】於是雅比人對亞捫人說，明日我們會出來歸順你們，你們看怎樣好，就可以怎樣待我們。

【11:6】And the ^aSpirit of God rushed upon Saul as he heard these words, and his anger was greatly kindled.

【11:7】And he took a yoke of oxen and cut them into ^apieces and sent them throughout all the territory of Israel by means of the messengers, saying, Whoever does not come forth after Saul and after Samuel, so shall it be done to his oxen. And the dread of Jehovah fell upon the people, and they came forth as one man.

【11:8】And he mustered them in Bezek; and the children of Israel were three hundred thousand, and the men of Judah were thirty thousand.

【11:9】And they said to the messengers who had come, Thus shall you say to the men of Jabesh-gilead, Tomorrow you will have deliverance by the time the sun is hot. So the messengers went and told this to the men of Jabesh; and they were glad.

【11:10】And the men of Jabesh said, Tomorrow we will come out to you, and you may do to us all that seems good in your sight.

【11:11】第二日，掃羅將百姓分為三隊，在晨更的時候入了亞捫人的營。他們擊殺亞捫人，直到那日近午的時候，剩下的人都逃散，沒有留下二人在一起的。

【11:12】百姓對撒母耳說，那說^a 掃羅豈能作王管理我們的是誰？可以將這些人交出來，我們好處死他們。

【11:13】但掃羅說，今日不可有人被處死，因為今日耶和華在以色列中施行了拯救。

四 撒母耳重新題醒以色列人 十一 14 ~ 十二 25

【11:14】撒母耳對百姓說，來罷，我們往^a 吉甲去，在那裏重新立¹ 國。

●撒^上 11:14¹ 雖然掃羅戰勝亞捫人，而且似乎是個有吸引力且謙卑的人，但撒母耳對以色列人的題醒，（十一 14 ~ 十二 25，）指明照撒母耳看來，以色列國還不是神在地上的國，反而是掃羅個人的王國。神的國第一次來到，乃是在大衛的治理下，神的寶座在耶路撒冷建立之時。（撒下七 12 ~ 16，參太二一 43。）

【11:11】 And on the next day Saul put the people into three companies, and they came into the midst of the camp at the morning watch. And they struck Ammon until the day was hot; and those who remained were so scattered that not two of them remained together.

【11:12】 And the people said to Samuel, Who said, ^a Shall Saul reign over us? Bring the men that we may put them to death.

【11:13】 But Saul said, No man shall be put to death on this day, for today Jehovah has accomplished deliverance in Israel.

D. Samuel's Reminder to Israel 11:14 – 12:25

【11:14】 Then Samuel said to the people, Come and let us go to ^a Gilgal and there renew the ¹ kingdom.

11:14¹ (kingdom) Although Saul had been victorious over the Ammonites and appeared to be an attractive, humble person, Samuel's reminder to Israel (11:14–12:25) indicates that according to Samuel's realization the nation of Israel was still not the kingdom of God on earth. Rather, it was Saul's personal monarchy. The kingdom of God came first under David, when God's throne was established in Jerusalem (2 Sam. 7:12-16; cf. Matt. 21:43).

11:12^a
參撒^上十 27

11:12^a
cf. 1 Sam. 10:27

11:14^a
撒^上十 8
十三 4

11:14^a
1 Sam. 10:8;
13:4

【11:15】眾百姓就到了吉甲，在吉甲那裏，在耶和華面前立掃羅為王，又在耶和華面前獻平安祭；掃羅和以色列眾人都大大歡喜。

撒母耳記上 第十二章

【12:1】撒母耳對全以色列說，你們向我所^a說的一切，我都應允了，我立了一位王管理你們；

【12:2】現在有這王在你們前面行。我已^a年老髮白，我的兒子都在你們這裏；我從幼年直到今日，都在你們前面行。

【12:3】¹我在這裏，你們只管在耶和華面前，並在祂的受膏者面前，作見證指控我。我奪過誰的牛，搶過誰的驢，^a欺壓過誰，虐待過誰，從誰手裏受過賄賂因而眼瞎？若有，我必償還。

●撒母耳 12:3¹ 撒母耳的題醒隱含着撒母耳和掃羅的比較。他題醒以色列人他的純全，（1～5，）這含示掃羅會屈枉正直，並搶奪百姓許多東西。對於掃羅，撒母耳有這樣的先見。

【11:15】And all the people went to Gilgal. And there they made Saul king before Jehovah in Gilgal, and there they sacrificed peace offerings before Jehovah, and there Saul and all the men of Israel rejoiced greatly.

1 SAMUEL 12

【12:1】And Samuel said to all Israel, I have now listened to your voice according to all that you have^a said to me, and I have placed a king over you.

【12:2】And now, here is the king who goes before you. But I am^a old and gray, and my sons are here with you, and I have gone before you from my youth until this day.

【12:3】¹Here I am; testify against me before Jehovah and before His anointed. Whose ox have I taken? Or whose donkey have I taken? Or whom have I^a defrauded? Whom have I oppressed? Or from whose hand have I taken a bribe in order to blind my eyes with it? Then I will restore it to you.

12:3¹ (Here) Samuel's reminder implies a comparison between Samuel and Saul. His reminding Israel of his integrity (vv. 1-5) implied that Saul would pervert justice and take away many things from the people. Samuel had this kind of foresight concerning Saul.

12:1^a
撒母耳 8:5

12:2^a
撒母耳 1, 5

12:3^a
參民十六 15
徒二十 33
林後七 2

12:1^a
1 Sam. 8:5

12:2^a
1 Sam. 8:1, 5

12:3^a
cf. Num. 16:15;
Acts 20:33;
2 Cor. 7:2

【12:4】眾人說，你未曾欺壓我們，虐待我們，也未曾從誰手裏拿過甚麼。

【12:5】他對他們說，你們在我手裏沒有找着甚麼，有耶和華和祂的受膏者今日在你們中間作見證。他們說，願祂作見證。

【12:6】撒母耳對百姓說，從前設立摩西、亞倫，又^a領你們列祖從埃及地上來的是耶和華。

【12:7】現在你們要站住，等我在耶和華面前對你們辯明，耶和華向你們和你們列祖所行一切公義的事。

【12:8】從前雅各到了^a埃及，後來你們列祖^b哀求耶和華，耶和華就^c差遣摩西、亞倫；他們便^d領你們列祖出埃及，使他們在這地方居住。

【12:9】他們卻忘記耶和華他們的神，祂就把他們¹交付在夏瑣將軍^a西西拉的手裏，和^b非利士人的手裏，並^c摩押王的手裏；這些人就攻擊他們。

●撒母耳記 12:9¹ 交付，直譯，賣。

【12:4】And they said, You have not defrauded us or oppressed us or taken anything from anyone's hand.

【12:5】And he said to them, Jehovah is Witness against you, and His anointed is witness this day, that you have not found anything in my hand. And they said, He is witness.

【12:6】And Samuel said to the people, It is Jehovah who appointed Moses and Aaron and who^a brought your fathers up out of the land of Egypt.

【12:7】Now therefore stand here, that I may plead with you before Jehovah concerning all the righteous acts of Jehovah, which He did to you and to your fathers.

【12:8】When Jacob went to^a Egypt, and your fathers^b cried out to Jehovah, Jehovah^c sent Moses and Aaron; and they^d brought your fathers out from Egypt and caused them to dwell in this place.

【12:9】But they forgot Jehovah their God, and He sold them into the hand of^a Sisera, the captain of Hazor's army, and into the hand of the^b Philistines and into the hand of the king of^c Moab; and they fought against them.

12:6^a
Micah 6:4

12:8^a
Gen. 46:5-7
12:8^b
cf. Exo. 2:22-23;
3:9
12:8^c
Exo. 3:10;
4:14-16
12:8^d
Judg. 6:8;
1 Sam. 10:18
12:9^a
Judg. 4:2
12:9^b
Judg. 10:7;
13:1
12:9^c
Judg. 3:12

12:6^a
彌六 4

12:8^a
創四六 5-7
12:8^b
參出二 22-23
三 9
12:8^c
出三 10
四 14-16
12:8^d
士六 8
撒十 18
12:9^a
士四 2
12:9^b
士十 7
十三 1
12:9^c
士三 12

12:10^a
士三 9
十 10

【12:10】於是他們^a哀求耶和華，說，
我們有罪了，因為我們離棄了耶和華，
去事奉諸巴力和亞斯他錄；現在求你
救我們脫離仇敵的手，我們必事奉你。

12:11^a
士六 14, 32
12:11^b
士十一 1
12:11^c
撒上七 9-13

【12:11】耶和華就差遣^a耶路巴力、¹比
但、^b耶弗他、^c撒母耳；祂救你們脫離
四圍仇敵的手，你們纔安然居住。

12:12^a
撒上十一 1
12:12^b
參撒上八 7
士八 23

【12:12】你們見亞捫人的王^a拿轄來攻
擊你們，就對我說，¹不然，總要有一
位王管轄我們；其實耶和華你們的神
是你們的^b王。

12:13^a
參撒上十 24
12:13^b
何十三 11
徒十三 21

【12:13】現在，^a你們所選所求的王在
這裏。看哪，耶和華已經為你們立^b
王了。

【12:14】你們若敬畏耶和華，事奉祂，
聽從祂的話，不違背耶和華的命令，
你們和管轄你們的王也都跟從耶和華
你們的神，那就好了。

●撒上 12:11¹ 七十士希臘文譯本及其他古譯本
作，巴拉。

●撒上 12:12¹ 這裏撒母耳是在責備以色列人離
棄神作他們的丈夫和王。他們既然要一個王頂替
神，就不會對美地有正確的感受。

【12:10】Then they^a cried out to Jehovah and said, We
have sinned, for we have forsaken Jehovah and have
served the Baals and the Ashtaroth; but deliver us now
from the hand of our enemies, and we will serve You.

12:10^a
Judg. 3:9;
10:10

【12:11】And Jehovah sent^a Jerubbaal and¹ Bedan and^b
Jephthah and^c Samuel, and He delivered you from the
hand of your enemies all around; and you dwelt securely.

12:11^a
Judg. 6:14, 32
12:11^b
Judg. 11:1

【12:12】And when you saw that^a Nahash the king of the
children of Ammon came against you, you said to me,
¹No; but a king will reign over us, though Jehovah your
God was your^b King.

12:11^c
1 Sam. 7:9-13
12:12^a
1 Sam. 11:1
12:12^b
cf. 1 Sam. 8:7;
Judg. 8:23

【12:13】Now therefore here is the king whom^a you have
chosen and whom you have asked for. See then, Jehovah
has set a^b king over you.

12:13^a
cf. 1 Sam. 10:24
12:13^b
Hosea 13:11;
Acts 13:21

【12:14】If you fear Jehovah and serve Him and listen to
His voice and do not rebel against the commandment of
Jehovah, and if both you and the king who reigns over
you follow Jehovah your God, fine.

12:11¹ (Bedan) The Septuagint and other ancient versions read, Barak.

12:12¹ (No) Here Samuel was rebuking Israel for leaving God as her
Husband and King. Because they wanted a king as a replacement for
God, they would not have the proper enjoyment of the good land.

【12:15】倘若你們不聽從耶和華的話，
違背耶和華的命令，耶和華的手必
攻擊你們，像從前攻擊你們的列祖
一樣。

【12:16】現在你們要站住，看耶和華在
你們眼前要行的這件大事。

【12:17】今日不是割麥子的時候麼？我
要呼求耶和華，祂必打雷降雨，你們
就可以知道又看出，你們要求立王，
是在耶和華眼中行了大惡。

【12:18】於是撒母耳呼求耶和華，耶和
華就在那日^a打雷降雨，眾民便甚懼
怕耶和華和撒母耳。

【12:19】眾民對撒母耳說，求你為僕
人們禱告耶和華你的神，免得我們死
亡，因為我們為自己求立王的事，是
在我們一切的罪上又加了一件惡事。

【12:20】撒母耳對百姓說，不要懼怕。
你們雖然行了這一切的惡，卻不要偏
離不跟從耶和華，只要全心事奉祂。

【12:15】But if you do not listen to the voice of Jehovah,
but rebel against the commandment of Jehovah, then
the hand of Jehovah will be against you, as it was
against your fathers.

【12:16】Now therefore stand here and see this great
thing that Jehovah will do before your eyes.

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

【12:18】And Samuel called to Jehovah, and Jehovah sent
^athunder and rain on that day. And all the people feared
Jehovah and Samuel greatly.

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

【12:20】And Samuel said to the people, Do not be afraid.
You have done all this evil, yet do not turn away from
following Jehovah, but serve Jehovah with all your heart.

12:18^a
出九 23

12:18^a
Exo. 9:23

12:21^a
申三二 21
耶十四 22
徒十四 15
哈二 18

【12:21】不要偏離耶和華，因為你們若偏離祂，就會隨從那無益且不能施拯救的^a 虛空偶像，它們本是虛空的。

12:22^a
申七 6
十四 2
彼前二 9

【12:22】耶和華既喜悅把你們作成祂的^a 子民，就必因祂的大名不撇棄祂的子民。

【12:23】至於我，斷不停止為你們禱告，免得我¹ 得罪耶和華；我必以善與正的道路指教你們。

【12:24】只要你們敬畏耶和華，憑真實全心事奉祂，因為你們看，祂為你們行了何等大的事。

【12:25】你們若仍然作惡，你們和你們的王必一同滅亡。

●撒母耳 12:23¹ 撒母耳認為，不為神的百姓禱告乃是得罪耶和華。神的選民是祂特別的、私有的產業，作祂的珍寶。（出十九 5。）本書顯示，撒母耳的心只為着神的選民。顧及神的選民，是撒母耳的歷史重要的一面；這與掃羅的歷史成了明顯的對比。

【12:21】And do not turn away, for your turning away would be after^a vain idols, which cannot profit or deliver you, for they are vanity.

【12:22】For because of His great name Jehovah will not forsake His people, for Jehovah has been pleased to make you a^a people for Himself.

【12:23】Moreover as for me, far be it from me that I would¹ sin against Jehovah by ceasing to pray for you, but I will instruct you in the good and right way.

【12:24】Only, fear Jehovah and serve Him in truth with all your heart, for consider what great things He has done for you.

【12:25】But if you still do wickedly, both you and your king will be consumed.

12:23¹ (sin) Samuel considered that not praying for God's people was a sin against Jehovah. God's elect are His peculiar, personal possession as a treasure (Exo. 19:5). This book shows that Samuel's heart was only for God's elect. Samuel's caring for God's elect was a crucial aspect of the history concerning Samuel, which was in sharp contrast to the history concerning Saul.

12:21^a
Deut. 32:21;
Jer. 14:22;
Acts 14:15;
Hab. 2:18

12:22^a
Deut. 7:6;
14:2;
1 Pet. 2:9

撒母耳記上 第十三章

五 掃羅征服非利士人 十三 1 ~ 十四 52

【13:1】掃羅登基¹年…歲；他作以色列王二年的時候，

【13:2】就從以色列中為自己揀選了三千人，二千跟隨掃羅在密抹和伯特利山地，一千跟隨約拿單在便雅憫的基比亞；其餘的人掃羅都打發走，各回各的帳棚去了。

【13:3】約拿單攻擊非利士人在迦巴的防營，非利士人聽見了。掃羅在徧地吹角，意思說，要使希伯來人聽見。

【13:4】以色列眾人聽見掃羅攻擊非利士人的防營，又聽見以色列人爲非利士人所憎惡，於是百姓應召到吉甲跟隨掃羅。

●撒下 13:1¹ 希伯來文經文缺掃羅的準確年歲；七十士希臘文譯本缺整節。

1 SAMUEL 13

E. Saul's Conquest of the Philistines 13:1 – 14:52

【13:1】Saul¹ was...years old when he began to reign; and he reigned over Israel two years.

【13:2】And Saul chose three thousand men from Israel for himself; and two thousand were with Saul in Michmash and in the hill country of Bethel, and one thousand were with Jonathan in Gibeah of Benjamin. And the rest of the people he sent away, every man to his tent.

【13:3】And Jonathan struck the garrison of the Philistines that was in Geba, and the Philistines heard of it. And Saul blew the trumpet throughout all the land, saying, Let the Hebrews hear!

【13:4】And when all Israel heard that Saul had struck the garrison of the Philistines and also that Israel had become odious to the Philistines, the people gathered themselves behind Saul at Gilgal.

13:1¹ (was...years) The Hebrew text lacks the exact age of Saul; the Septuagint lacks the entire verse.

【13:5】非利士人聚集，要與以色列人爭戰，有戰車三萬輛，馬兵六千，步兵像海邊的沙那樣多；他們上來在伯亞文東邊的密抹安營。

【13:6】以色列人見自己危急，（因百姓大受窘迫，）就藏在山洞、叢林、磐石穴、地窖和坑中。

【13:7】有些希伯來人過了約但河，到迦得和基列地去；掃羅還是在吉甲，百姓都戰戰兢兢的跟隨他。

【13:8】掃羅照着撒母耳所定的日期，等了^a七日；撒母耳還沒有來到吉甲，百姓也離開掃羅散去了。

【13:9】掃羅說，把^a燔祭和平安祭帶到我這裏來。掃羅就¹獻上燔祭。

●撒^上 13:9¹ 掃羅的不順從，暴露於他犯罪獻祭的事上。（8～12。）掃羅雖然不順從，卻仍然向神獻祭。在與非利士人爭戰的事上，掃羅憑自己行

【13:5】And the Philistines assembled themselves for battle with Israel, thirty thousand chariots and six thousand horsemen and people like the sand that is on the seashore in multitude. And they came up and encamped in Michmash, east of Beth-aven.

【13:6】When the men of Israel saw that they were in distress (for the people were hard pressed), the people hid themselves in caves and in thickets and among rocks and in cellars and in pits.

【13:7】And some Hebrews crossed over the Jordan into the land of Gad and Gilead; but Saul was still in Gilgal, and all the people trembled behind him.

【13:8】And he waited for^a seven days, until the time appointed by Samuel, but Samuel did not come to Gilgal. And the people scattered from him.

【13:9】Then Saul said, Bring the^a burnt offering and the peace offerings to me. And he¹ offered up the burnt offering.

13:9¹ (offered) Saul's disobedience was exposed in the matter of his sinful offering (vv. 8-12). Saul was disobedient, yet he still offered something to God. In the war with the Philistines Saul's intention to act

13:8^a
撒^上 10:8

13:8^a
1 Sam. 10:8

13:9^a
參撒^上 10:8

13:9^a
cf. 1 Sam. 10:8

【13:10】剛獻完燔祭，撒母耳就到了；
掃羅出去迎接他，向他問安。

【13:11】撒母耳說，你作的是甚麼事？
掃羅說，我見百姓離開我散去，你也不照所定的日期來到，而且非利士人聚集在密抹，

【13:12】我心裏就說，現在非利士人就要下到吉甲攻擊我，而我還沒有求耶和華的恩惠；所以我勉強獻上燔祭。

【13:13】撒母耳對掃羅說，你作了糊塗事了，沒有遵守耶和華你神所吩咐你的命令。若遵守，耶和華必在以色列中堅立你的國，直到永遠；

動，暴露出他要在神國度的建造裏建立自己王國的意圖。撒母耳所察覺到掃羅的不順從，說明掃羅棄絕了神，結果使他失去了君王的職分。（13～15上，15 28。）

【13:10】 And just as he finished offering up the burnt offering, there came Samuel; and Saul went out to meet him and greet him.

【13:11】 And Samuel said, What have you done? And Saul said, When I saw that the people were scattered from me and that you had not come at the appointed time and that the Philistines assembled themselves at Michmash,

【13:12】 I said, Now the Philistines will come down on me at Gilgal, and I have not entreated the favor of Jehovah. Therefore I forced myself to offer up the burnt offering.

【13:13】 Then Samuel said to Saul, You have acted foolishly; you have not kept the commandment of Jehovah your God, which He commanded you. For now Jehovah would have established your kingdom over Israel forever;

on his own for the building up of his own monarchy within the building up of God's kingdom was exposed. Saul's disobedience, which was observed by Samuel, meant that he had given up God; it resulted in his losing his kingship (vv. 13-15a; 15:28).

【13:14】但現在你的國必不得繼續存立。耶和華已經爲自己^a 尋着一個合乎祂心的¹ 人，耶和華已經立¹ 他作百姓的領袖，因爲你沒有遵守耶和華所吩咐你的。

【13:15】撒母耳就起來，從吉甲上到便雅憫的基比亞。掃羅點閱跟隨他的，約有六百人。

【13:16】掃羅和他兒子約拿單，並跟隨他們的人，都住在便雅憫的迦巴；但非利士人安營在密抹。

【13:17】有掠兵從非利士人的營中出來，分爲三隊，一隊朝通到俄弗拉的路，往書亞地去，

【13:18】一隊朝通到伯和崙的路去，一隊朝通到那下望洗波音谷之境界的路，往曠野去。

●撒十五 13:14¹ 指大衛；神要將君王職分轉移給他。（十六 1～13，二八 17。）見徒十三 22 註 1。

【13:14】But now your kingdom will not continue. Jehovah has^a sought a¹ man according to His heart for Himself, and Jehovah has appointed¹ him ruler over His people; for you have not kept that which Jehovah commanded you.

【13:15】Then Samuel rose and went up from Gilgal to Gibeah of Benjamin. And Saul mustered the people who were with him, about six hundred men.

【13:16】And Saul and Jonathan his son and the people who were with them dwelt in Geba of Benjamin, and the Philistines encamped in Michmash.

【13:17】And the raiders came out from the camp of the Philistines in three companies. One company turned toward Ophrah, to the land of Shual;

【13:18】And another company turned toward Beth-horon; and another company turned toward the border that overlooks the valley of Zeboim toward the wilderness.

13:14¹ (man) Referring to David, to whom God would shift the kingship (16:1-13; 28:17). See note 22¹ in Acts 13.

【13:19】那時，以色列全地^a找不到一個鐵匠，因為非利士人說，恐怕希伯來人製造刀槍。

【13:20】以色列人都必須下到非利士人那裏去，修打各人的鋤、犁、斧、鏟。

【13:21】¹修打鋤、犁、三齒叉和斧子，以及修理犁棒的費用是一舍客勒銀子的三分之二。

【13:22】所以到了爭戰的日子，跟隨掃羅和約拿單的人，¹沒有一個手裏有刀有槍的，惟獨掃羅和他兒子約拿單有。

【13:23】非利士人的一隊防兵出到密抹的隘口。

●撒下 13:21¹ 本節希伯來文經文的字形和意思不確定。

●撒下 13:22¹ 在爭戰的日子，只有掃羅和他兒子約拿單有刀有槍。在這種可憐的情形下，神是他們惟一的武器。掃羅、約拿單和以色列人，乃是憑神爭戰。

【13:19】Now there was^a no smith to be found throughout all the land of Israel, for the Philistines had said, Lest the Hebrews make swords or spears;

【13:20】Therefore all Israel would go down to the Philistines so that each might sharpen his plowshare or his mattock or his ax or his hoe.

【13:21】¹And the price was two-thirds of a shekel for plowshares and for mattocks and for three-pronged forks and for axes and for setting the goads.

【13:22】So on the day of the battle there was¹ not a sword or spear to be found in the hand of any of the people who were with Saul and with Jonathan, but such were found with Saul and Jonathan his son.

【13:23】And the garrison of the Philistines went out to the pass of Michmash.

13:21¹ (And) The form and meaning of the Hebrew text of this verse is uncertain.

13:22¹ (not) On the day of battle, only Saul and Jonathan his son had a sword and a spear. In such a poor situation, God was their unique weapon. Saul, Jonathan, and the people of Israel fought the battle by God.

撒母耳記上 第十四章

【14:1】 有一日，掃羅的兒子約拿單對拿他兵器的少年人說，來，我們過到那邊，到非利士人的防營那裏去；但他沒有告訴父親。

【14:2】 掃羅在基比亞的儘邊，坐在米磯崙的石榴樹下，跟隨他的約有六百人，

【14:3】 其中有^a亞希突的兒子亞希亞，穿着^b以弗得。（亞希突是^c以迦博的哥哥，非尼哈的兒子，以利的孫子；以利從前在^d示羅作耶和華的祭司。）約拿單去了，百姓卻不知道。

【14:4】 約拿單打算從隘口過到非利士人的防營那裏去；在這些隘口之間，這邊有石峯，那邊也有石峯，一個名叫播薛，一個名叫西尼。

【14:5】 一峯在北，與密抹相對；另一峯在南，與迦巴相對。

1 SAMUEL 14

【14:1】 Now one day Jonathan the son of Saul said to the young man who carried his armor, Come and let us cross over to the garrison of the Philistines that is on the other side; but he did not tell his father.

【14:2】 And Saul was staying in the outskirts of Gibeah under the pomegranate tree that is in Migron; and the people with him were about six hundred men,

【14:3】 Including Ahijah the son of ^aAhitub, ^bIchabod's brother, the son of Phinehas, the son of Eli, the priest of Jehovah in ^cShiloh, wearing an ^dephod; and the people did not know that Jonathan went.

【14:4】 And in the pass by which Jonathan sought to cross over to the garrison of the Philistines, there was a rocky crag on one side, and another rocky crag on the other side; and the name of the one was Bozez, and the name of the other was Seneh.

【14:5】 The one crag rose up on the north before Michmash; and the other, on the south before Geba.

14:3^a
撒下二二 9, 11,
20

14:3^b
撒下二 28

14:3^c
撒下四 21

14:3^d
書十八 1

14:3^a
1 Sam. 22:9, 11,
20

14:3^b
1 Sam. 4:21

14:3^c
Josh. 18:1

14:3^d
1 Sam. 2:28

【14:6】約拿單對拿他兵器的少年人說，來，我們過到這些未受割禮之人的防營那裏去，或者耶和華爲我們行事；因爲耶和華施行拯救，並不受人多或人少所限。

【14:7】拿兵器的對他說，隨你心中所想的行罷。你可以上去，我必跟隨你，與你同心。

【14:8】約拿單說，看哪，我們要過到那些人那裏去，使他們看見我們。

【14:9】他們若對我們這樣說，你們站住，等我們到你們那裏去，我們就在原地站住，不上他們那裏去。

【14:10】他們若這樣說，你們上到我們這裏來，這話就是給我們的證據；我們便上去，因爲耶和華已經將他們交在我們手裏了。

【14:11】他們二人就讓非利士人的防兵看見。非利士人說，看哪，希伯來人從所藏的^a洞穴裏出來了。

【14:6】And Jonathan said to the young man who carried his armor, Come and let us cross over to the garrison of these uncircumcised. Perhaps Jehovah will act on our behalf, for there is no constraint on Jehovah to save by many or by few.

【14:7】And his armor bearer said to him, Do all that is in your heart. Go to it; I am here with you according to your heart.

【14:8】And Jonathan said, Now we will cross over to the men and disclose ourselves to them.

【14:9】If they say this to us, Wait until we come to you; then we will stand in our place and not go up to them.

【14:10】But if they say this, Come up to us; then we will go up, for Jehovah will have delivered them into our hand, and this will be the sign of it to us.

【14:11】And both of them disclosed themselves to the garrison of the Philistines. And the Philistines said, The Hebrews are now coming out of the^a holes that they hid themselves in.

14:11^a
撒十三 6
十四 22
士六 2

14:11^a
1 Sam. 13:6;
14:22;
Judg. 6:2

【14:12】防兵回應約拿單和拿他兵器的人說，你們上到我們這裏來，我們有事指示你們。約拿單就對拿他兵器的人說，你跟隨我上去，因為耶和華已經將他們交在以色列人手裏了。

【14:13】約拿單就手腳並用的爬上去，拿他兵器的人跟隨他。約拿單殺倒¹非利士人，拿他兵器的人也隨着殺他們。

【14:14】約拿單和拿他兵器的人起頭所殺的，約有二十人，都在一畝地的半犁溝之內。

【14:15】於是在營裏、在田野、在眾民中間，都有戰兢，防兵和掠兵也都戰兢，地也震動；¹戰兢之勢甚大。

【14:12】 And the men of the garrison answered Jonathan and his armor bearer and said, Come up to us, and we will show you something. Then Jonathan said to his armor bearer, Come up after me, for Jehovah has delivered them into the hand of Israel.

【14:13】 And Jonathan went up on his hands and feet with his armor bearer behind him; and ¹the Philistines fell before Jonathan, and his armor bearer went behind him killing them.

【14:14】 And that first slaughter that Jonathan and his armor bearer made was of about twenty men in half a furrow of an acre of land.

【14:15】 And there was a panic in the camp, in the field, and among all the people; even the garrison and the raiders were in a panic; and the earth quaked. And there came to be a ¹very great panic.

●撒下 14:13¹ 直譯，他們。

●撒下 14:15¹ 直譯，這成了神的戰兢。

14:13¹ (the) Lit., they.

14:15¹ (very) Lit., panic of God.

【14:16】在便雅憫的基比亞，掃羅的守望兵看見非利士的軍眾潰散，四圍亂竄。

【14:17】掃羅就對跟隨他的民說，你們查點查點，看從我們這裏出去的是誰？他們一查點，就發現約拿單和拿他兵器的人不在。

【14:18】那時^a神的約櫃在以色列人那裏；掃羅對亞希亞說，你將神的約櫃運了來。

【14:19】掃羅正與祭司說話的時候，非利士營中的喧嚷越發大了；掃羅就對祭司說，撤手罷。

【14:20】掃羅和跟隨他的人都聚集，加入戰事。非利士人用刀互相擊殺，大大惶亂。

【14:21】從前由四方來歸順非利士人，混雜在營中與他們一同上來的^a希伯來人，現在也轉過來，與跟隨掃羅和約拿單的以色列人在一起。

【14:16】And Saul's watchmen in Gibeah of Benjamin looked; and the multitude was just then melting away, and they were going here and there.

【14:17】Then Saul said to the people who were with him, Call a muster, and see who has gone from us. And they called a muster, and Jonathan and his armor bearer were not there.

【14:18】And Saul said to Ahijah, Bring the Ark of God here; for the^a Ark of God was at that time with the children of Israel.

【14:19】And while Saul spoke to the priest, the tumult that was in the camp of the Philistines continued to increase. Then Saul said to the priest, Withdraw your hand.

【14:20】And Saul and all the people who were with him gathered together and went into the battle. And each man's sword was against his companion; the tumult was very great.

【14:21】And the^a Hebrews who had previously been with the Philistines and who had gone up with them into the camp all around, they also turned to be with the Israelites who were with Saul and Jonathan.

14:18^a
撒七 1

14:18^a
1 Sam. 7:1

14:21^a
參撒上二九 3-4

14:21^a
cf. 1 Sam. 29:3-4

【14:22】那些^a藏在以法蓮山地的以色列人，聽說非利士人逃跑，就都出來在戰場上緊緊的追趕他們。

【14:23】那日，耶和華拯救以色列人；他們一直爭戰到越過了伯亞文。

【14:24】那日以色列人困憊了，因為掃羅叫百姓起誓說，凡不等到晚上我向敵人報完了仇，就喫甚麼食物的，必受咒詛；因此百姓都沒有¹喫甚麼食物。

【14:25】¹眾民碰到一個蜂房，見有^a蜜在地面上。

【14:26】百姓來到蜂房那裏，見有^a蜜流出來，卻沒有人敢伸手取蜜入口，因為他們怕那誓言。

●撒上 14:24¹ 直譯，嘗。

●撒上 14:25¹ 直譯，從那地來的眾人。

【14:22】Likewise, when all the men of Israel who had^a hidden themselves in the hill country of Ephraim heard that the Philistines had fled, even they followed them closely in the battle.

【14:23】Thus Jehovah saved Israel that day, and the battle crossed over beyond Beth-aven.

【14:24】And the men of Israel were distressed that day; for Saul had laid an oath on the people, saying, Cursed be the man who eats any food before the evening, when I am avenged of my enemies. So none of the people even tasted food.

【14:25】And all those from the land came upon a honeycomb, and there was^a honey on the surface of the ground.

【14:26】And when the people came to the honeycomb, there was^a honey flowing; but no one put his hand to his mouth, for the people were afraid of the oath.

【14:27】約拿單沒有聽見他父親叫百姓起誓，所以伸出手中的杖，用杖頭蘸在蜂房裏，轉手送入口內，眼睛就明亮了。

【14:28】百姓中有一人回應說，你父親曾嚴嚴的叫百姓起誓，說，今日喫甚麼食物的，必受咒詛；因此百姓就疲乏了。

【14:29】約拿單說，我父親叫這地的人受害了。你看，我嘗了這一點蜜，眼睛就明亮了。

【14:30】今日百姓若喫了他們所得着，從仇敵奪來的物，擊殺的非利士人豈不更多麼？

【14:31】那日，他們擊殺非利士人，從密抹直到亞雅崙。百姓甚是疲乏，

【14:32】就急忙將所奪的牛羊和牛犢宰於地上，帶血就喫了。

【14:27】 But Jonathan had not heard his father charge the people with the oath; and he put forth the end of his staff that was in his hand and dipped it in the honeycomb, and he put his hand to his mouth, and his eyes brightened.

【14:28】 Then someone from among the people responded and said, Your father sternly charged the people with an oath, saying, Cursed be the man who eats any food today; and so the people are faint.

【14:29】 Then Jonathan said, My father has troubled the land. Look how my eyes lit up because I tasted a bit of this honey.

【14:30】 How much more if today the people had eaten up the spoil from their enemies, which they found, for now the slaughter among the Philistines has not been great.

【14:31】 Now they had struck down the Philistines that day from Michmash to Aijalon, and the people were very faint.

【14:32】 And the people flew upon the spoil; and they took sheep and oxen and calves, and slew them on the ground; and the people ate them with the blood.

14:33^a
參利三 17
七 26-27

【14:33】有人告訴掃羅說，百姓喫帶^{1a}血的肉，得罪耶和華了。掃羅說，你們行事不忠了，今日要將大石頭輓到我這裏來。

【14:34】掃羅又說，你們散在百姓中，對他們說，你們各人將自己的牛羊牽到我這裏來宰了喫，不可喫帶血的肉得罪耶和華。那夜，眾百姓就各自把牛羊牽到那裏宰了。

【14:35】掃羅爲耶和華築了一座^a壇，這是他初次爲耶和華築的壇。

【14:36】掃羅說，我們不如夜裏下去追趕非利士人，搶掠他們，直到天亮，不讓他們留下一人。百姓說，你看怎樣好就去行罷。^a祭司說，我們當先在這裏親近神。

【14:37】掃羅求問神說，我可以下去追趕非利士人麼？你要將他們交在以色列人手裏麼？但那日神沒有回答他。

【14:33】And it was reported to Saul, saying, The people are now sinning against Jehovah by eating the spoil with the ^{1a}blood. And he said, You have dealt treacherously. Roll a large stone to me today.

【14:34】And Saul said, Disperse yourselves among the people, and say to them, Let each man bring his ox here to me, and each his sheep; and slay them here and eat; and do not sin against Jehovah by eating these things with the blood. And all the people brought their oxen with them there that night and slew them there.

【14:35】And Saul built an ^aaltar to Jehovah; it was the first altar that he built to Jehovah.

【14:36】And Saul said, Let us go down after the Philistines by night and take spoil among them until the morning light, and let us not leave a man among them. And they said, Do all that is good in your sight. But the ^apriest said, Let us draw near to God here.

【14:37】And Saul inquired of God, Shall I go down after the Philistines? Will You deliver them into the hand of Israel? But He did not answer him that day.

14:33^a
cf. Lev. 3:17;
7:26-27

14:35^a
cf. 1 Sam. 7:17

14:36^a
Num. 27:21

●撒上一 14:33¹ 見利三 17 註 1。

14:33¹ (blood) See note 17¹ in Lev. 3.

【14:38】掃羅說，你們百姓中的首領都上這裏來，查明今日這罪是怎麼犯的。

【14:39】我指着救以色列之永活的耶和華起誓，這罪就是在我兒子約拿單身上，他也必死。但眾百姓中沒有一人回答他。

【14:40】掃羅就對以色列眾人說，你們站在一邊，我與我兒子約拿單也站在一邊。百姓對掃羅說，你看怎樣好就去行罷。

【14:41】掃羅對耶和華以色列的神說，求你給我們完全的指示。於是^a拈鬮拈出約拿單和掃羅來；百姓盡都無事。

【14:42】掃羅說，你們再拈鬮，看是我，或是我兒子約拿單；就拈出約拿單來。

【14:43】掃羅對約拿單說，告訴我你作了甚麼事。約拿單對他說，我實在以手裏的杖，用杖頭蘸了一點蜜嘗了一嘗。我在這裏，我就死罷。

【14:38】Then Saul said, Come here, all you chiefs of the people; and find out how this sin has happened today.

【14:39】For as Jehovah lives, who saves Israel, even if it is with Jonathan my son, he shall surely be put to death. But there was no one among all the people who answered him.

【14:40】And he said to all Israel, You shall be on one side, and I and Jonathan my son shall be on the other side. And the people said to Saul, Do what is good in your sight.

【14:41】Then Saul said to Jehovah the God of Israel, Show perfectly. And Jonathan and Saul were taken by^a lot, but the people escaped.

【14:42】And Saul said, Cast the lot between me and Jonathan my son. And Jonathan was taken.

【14:43】Then Saul said to Jonathan, Tell me what you have done. And Jonathan told him and said, I did indeed taste a bit of honey with the end of the staff that was in my hand. Here I am; I must die.

14:41^a
撒下十 20-21
徒一 24-26
參書七 16-18

14:41^a
1 Sam. 10:20-21;
Acts 1:24-26;
cf. Josh. 7:16-18

【14:44】掃羅說，約拿單哪，你定要死；若不然，願神¹重重的降罰與我。

【14:45】百姓對掃羅說，約拿單在以色列人中行了這樣大的拯救，豈可使他死呢？絕對不可！我們指着永活的耶和華起誓，連他的一根頭髮也不可落地，因為他今日與神一同作事。於是百姓救約拿單免了死亡。

【14:46】掃羅就上去，不再追趕非利士人；非利士人也往自己的地方去了。

【14:47】掃羅取得以色列的國權後，便攻擊他四圍的一切仇敵，就是摩押人、亞捫人、以東人、瑣巴諸王、和非利士人。他無論往何處去，都打敗仇敵。

【14:48】掃羅奮勇攻擊亞瑪力人，救了以色列人脫離搶掠他們之人的手。

●撒下 14:44¹ 直譯，這樣向我行，並且加倍的這樣行。有些古卷無，向我。

【14:44】And Saul said, God do so ¹to me and more so, for you shall surely die, Jonathan.

【14:45】Then the people said to Saul, Shall Jonathan die, who has executed this great salvation in Israel? Far from it! As Jehovah lives, not a hair of his head shall fall to the ground; for he has worked with God this day. So the people rescued Jonathan so that he did not die.

【14:46】Then Saul went up from following the Philistines, and the Philistines went to their own place.

【14:47】Now when Saul had taken the kingdom over Israel, he fought against all his enemies all around, against Moab and against the children of Ammon and against Edom and against the kings of Zobah and against the Philistines. And wherever he turned, he did them harm.

【14:48】And he performed valiantly and struck the Amalekites and delivered Israel from the hand of those who had plundered them.

14:44¹ (to) Some MSS omit, to me.

14:49^a
代上八 33
九 39
參撒上三一 2

14:49^b
撒上十八 17, 19

14:49^c
撒上十八 20, 27
十九 12, 17
撒下六 20-21, 23
二一 8

14:50^a
撒下二 8

【14:49】掃羅的兒子是^a約拿單、亦施韋、麥基舒亞。他的兩個女兒名字如下：長女名叫^b米拉，次女名叫^c米甲。

【14:50】掃羅的妻子名叫亞希暖，是亞希瑪斯的女兒。掃羅軍隊的元帥名叫^a押尼珥，是尼珥的兒子；尼珥是掃羅的叔叔。

【14:51】掃羅的父親基士，押尼珥的父親尼珥，都是亞別的兒子。

【14:52】掃羅在世的一切日子，與非利士人有猛烈的爭戰；掃羅遇見有能力的人或勇士，都^a招募了來跟隨他。

撒母耳記上 第十五章

六 掃羅在征服 亞瑪力人的事上不順從 十五 1 ~ 35

【15:1】撒母耳對掃羅說，耶和華差遣我^a膏你為王，治理祂的百姓以色列；所以現在你當聽從耶和華所說的話。

14:52^a
撒上八 11

15:1^a
撒上九 16

【14:49】Now the sons of Saul were ^aJonathan and Ishvi and Malchi-shua. And the names of his two daughters were these: The name of the firstborn was ^bMerab, and the name of the younger was ^cMichal.

【14:50】And the name of Saul's wife was Ahinoam the daughter of Ahimaaz. And the name of the captain of his army was ^aAbner the son of Ner, Saul's uncle.

【14:51】And Kish was Saul's father; and Ner, the father of Abner, was the son of Abiel.

【14:52】And there was severe war against the Philistines all the days of Saul; and when Saul saw any mighty man or any valiant man, he ^atook him for himself.

1 SAMUEL 15

F. Saul's Disobedience in His Conquest of the Amalekites 15:1-35

【15:1】And Samuel said to Saul, Jehovah sent me to ^aanoint you king over His people, over Israel. Now therefore listen to the voice of the words of Jehovah.

14:49^a
1 Chron. 8:33;
9:39;
cf. 1 Sam. 31:2

14:49^b
1 Sam. 18:17, 19

14:49^c
1 Sam. 18:20, 27;
19:12, 17;
2 Sam. 6:20-21,
23; 21:8

14:50^a
2 Sam. 2:8

14:52^a
1 Sam. 8:11

15:1^a
1 Sam. 9:16

【15:2】萬軍之耶和華如此說，以色列人從埃及上來的時候，在路上^{1a}亞瑪力人抵擋他們；爲着亞瑪力人向以色列人所作的，我要懲罰他們。

【15:3】現在你要去擊打亞瑪力人，^{1a}滅絕他們所有的，不可憐惜他們，將男女、孩童、喫奶的，並牛、羊、駱駝和驢，盡都殺死。

【15:4】於是掃羅招聚百姓，在提拉因點閱他們，共有步兵二十萬，另有猶大人一萬。

【15:5】掃羅到了亞瑪力的京城，在河谷中設下埋伏。

●撒^上 15:2¹ 按豫表，亞瑪力人表徵肉體一墮落的人。（出十七 8～16，創六 3 上，羅三 20 上。）神創造的是人，不是肉體，但人墮落了，至終成爲肉體。就實際的意義說，在整個宇宙中，神惟一的仇敵不是撒但，乃是肉體。（羅八 7。）肉體，墮落的人，完全與撒但是一，（太十六 23，）被撒但用以抵抗神。（加五 17。）

●撒^上 15:3¹ 直譯，獻上。（即使其毀滅。）後文同。神吩咐掃羅將亞瑪力人滅絕，乃是智慧的把掃羅擺在一個情形中，爲要試驗他。

【15:2】 Thus says Jehovah of hosts, I will punish the^{1a} Amalekites for what they did to Israel when they set themselves against them in the way as they came up out of Egypt.

【15:3】 Go now and strike the Amalekites; and^{1a} utterly destroy all that they have, and do not spare them, but kill both man and woman, infant and suckling, oxen and sheep, camel and donkey.

【15:4】 And Saul summoned the people and mustered them in Telaim, two hundred thousand footmen and ten thousand men of Judah.

【15:5】 And Saul came to the city of the Amalekites and set an ambush in the river valley.

15:2¹ (Amalekites) In typology the Amalekites signify the flesh—the fallen man (Exo. 17:8-16; Gen. 6:3a; Rom. 3:20a). God created man, not the flesh, but man became fallen and eventually became flesh. In the entire universe God's unique enemy, in a practical sense, is not Satan but the flesh (Rom. 8:7). The flesh, the fallen man, is altogether one with Satan (Matt. 16:23) and is used by Satan to fight against God (Gal. 5:17).

15:3¹ (utterly) Lit., devote (i.e., to destruction). So throughout this chapter. In charging Saul to utterly destroy the Amalekites, God wisely put Saul in a situation in order to test him.

15:6^a
士一 16
四 11
撒上二七 10
三十 29

【15:6】掃羅對^a基尼人說，去罷，你們離開亞瑪力人下去，恐怕我將你們和亞瑪力人一同殺滅；因為以色列眾人從埃及上來的時候，你們曾以恩慈待他們。於是基尼人離開亞瑪力人去了。

【15:7】掃羅擊打亞瑪力人，從哈腓拉直到埃及前的書珥，

【15:8】生擒了亞瑪力人的王^a亞甲，用刀滅絕亞瑪力的眾民。

【15:9】掃羅和百姓卻¹憐惜亞甲，也愛惜上好的羊、牛、肥畜、羊羔，並一切美物，不肯滅絕；凡下賤和無價值的，都滅絕了。

●撒 15:9¹ 掃羅和百姓憐惜該滅絕之物中上好的，這描繪一個事實：在經歷上我們寶貝自己肉體、天然生命好的方面，不想加以毀滅。我們在神的恩典以外，不倚靠祂、信靠祂，無論作甚麼，都是出於肉體的。肉體的每一面，無論是善或惡，都與恩典和神的君王職分對抗，使我們不能享受基督。（參加三 3，五 2～4 與註。）所以，我們必須恨惡肉體的每一面，在毀滅肉體的事上絕對。

【15:6】And Saul said to the^a Kenites, Go, depart; go down from among the Amalekites; otherwise, I will destroy you with them; for you showed kindness to all the children of Israel when they came up out of Egypt. And the Kenites departed from among the Amalekites.

【15:7】Then Saul struck the Amalekites from Havilah as you go toward Shur, which is opposite Egypt.

【15:8】And he captured^a Agag the king of the Amalekites alive and utterly destroyed all the people with the edge of the sword.

【15:9】But Saul and the people¹ spared Agag and the best of the sheep and of the oxen and of the fatlings, and the lambs and all that was good, and would not utterly destroy them; but everything that was despised and worthless, this they utterly destroyed.

15:9¹ (spared) Saul and the people's sparing the best of the things that should have been utterly destroyed portrays the fact that, experientially, we treasure the good aspects of our flesh, our natural life, and do not wish to destroy them. Whatever we do apart from God's grace and apart from depending on Him and trusting in Him is of the flesh. Every aspect of the flesh, whether good or evil, is in opposition to grace and God's kingship and keeps us from enjoying Christ (cf. Gal. 3:3; 5:2-4, and notes). Therefore, we must hate every aspect of the flesh and be absolute in destroying the flesh.

15:6^a
Judg. 1:16;
4:11;
1 Sam. 27:10;
30:29

15:8^a
Num. 24:7;
Esth. 3:1

15:8^a
民二四 7
斯三 1

【15:10】耶和華的話臨到撒母耳，說，

【15:11】我立掃羅爲王，我^a後悔了；
因爲他轉去不跟從我，不履行我的話。
撒母耳便甚惱怒，終夜^b哀求耶和華。

【15:12】撒母耳清早起來，要在早晨迎接掃羅。有人告訴撒母耳說，掃羅去了迦密，在那裏^a爲自己立了¹記念碑，又回來，經過這裏下到吉甲。

【15:13】撒母耳到了掃羅那裏，掃羅對他說，願耶和華賜福與你，耶和華的話我已履行了。

【15:14】撒母耳說，我耳中聽見的這羊叫、牛鳴，是怎麼回事呢？

●撒母耳 15:12¹ 掃羅立這記念碑，不是爲着神的國，乃是爲着記念他自己的勝利，使他和他的王國致富。這很強的指明，掃羅的目的是要在神的國裏建立自己的王國。

【15:10】And the word of Jehovah came to Samuel, saying,

【15:11】I^a repent that I made Saul king, for he has turned back from following Me and has not fulfilled My words. And Samuel was angry, and he^b cried to Jehovah all night long.

【15:12】Then Samuel rose early to meet Saul in the morning. And it was told Samuel, saying, Saul went to Carmel and has now set up a¹ monument^a for himself, and he has returned and passed on down to Gilgal.

【15:13】And Samuel came to Saul, and Saul said to him, Blessed are you of Jehovah! I have fulfilled the word of Jehovah.

【15:14】And Samuel said, What then is this bleating of sheep in my ears and the lowing of oxen that I hear?

15:12¹ (monument) Saul built this monument not for the kingdom of God but for the remembrance of himself because of the victory that made both him and his monarchy rich. This was a strong indication that Saul's intention was to build up his monarchy within God's kingdom.

15:11^a

創六 6

撒母耳十五 35

15:11^b

參撒母耳十五 35

十六 1

15:12^a

參撒母耳十四 52

15:11^a

Gen. 6:6;

1 Sam. 15:35

15:11^b

cf. 1 Sam. 15:35;

16:1

15:12^a

cf. 1 Sam. 14:52

【15:15】掃羅說，這些是從亞瑪力人那裏帶來的；因為百姓愛惜上好的牛羊，要¹獻與耶和華你的神；其餘的，我們都滅絕了。

【15:16】撒母耳對掃羅說，你住口罷，我要將耶和華昨夜向我所說的話告訴你。掃羅說，請講。

【15:17】撒母耳說，你雖然以自己為^a小，豈不是以色列支派的元首麼？耶和華膏了你作以色列的王。

【15:18】耶和華差遣你行路，說，你去滅絕那些犯罪的亞瑪力人，攻打他們，直到將他們滅盡。

【15:19】你為何沒有聽從耶和華的話，急忙擄掠財物，行耶和華眼中看為惡的事呢？

●撒下 15:15¹ 神不要這些上好的牛羊用作祭物獻給祂。在祂眼中，這樣的事是惡的。（19。）呈獻給神的任何出自肉體之物，在神眼中乃是惡的。照我們自己的意願向神獻祭，乃是僭妄且有罪的。見創四 5 與註，太七 22～23 與 23 註 1。

【15:15】And Saul said, They have been brought from the Amalekites; for the people spared the best of the sheep and oxen to¹sacrifice to Jehovah your God, and the rest we have utterly destroyed.

【15:16】Then Samuel said to Saul, Stop, and I will tell you what Jehovah spoke to me last night. And he said to him, Speak.

【15:17】And Samuel said, Though you are^asmall in your own eyes, are you not the head of the tribes of Israel? And Jehovah has anointed you king over Israel.

【15:18】And Jehovah sent you on a journey and said, Go and utterly destroy the sinners, the Amalekites, and fight against them until they are consumed.

【15:19】Why then did you not obey the voice of Jehovah, but flew upon the spoil and did that which was evil in the sight of Jehovah?

15:15¹ (sacrifice) God did not want the best of the cattle to be used as a sacrifice to Him. In His eyes, such a thing was evil (v. 19). Anything presented and sacrificed to God that has its source in the flesh is evil in His sight. To offer something to God according to our own will is presumptuous and is sinful. See Gen. 4:5 and note; Matt. 7:22-23 and note 23¹.

【15:20】掃羅對撒母耳說，我實在聽從了耶和華的話，行了耶和華所差遣我行的路，擒了亞瑪力王亞甲來，並滅絕了亞瑪力人。

【15:21】百姓卻在所奪得的物中取了牛羊，就是當滅之物中最好的，要在吉甲獻與耶和華你的神。

【15:22】撒母耳說，耶和華喜悅^a燔祭和平安祭，豈如喜悅人聽從祂的話呢？看哪，聽從勝於獻祭；聽命勝於公羊的脂油。

【15:23】¹悖逆與行邪術的罪相等；頑梗與拜虛神和家神相同。你既厭棄耶和華的話，耶和華也^{2a}厭棄你作王。

●撒母耳 15:23¹ 照我們自己的意願行善，實際上是悖逆神寶座和祂經綸的行為。（見出十七 16 註 1。）掃羅的不順從，暴露他是背叛神的人，也是神的仇敵。（見二二 17 註 2。）掃羅所作的，與接觸邪靈，要行邪靈的意願而不行神的意願，是同樣的邪惡。撒母耳在本節的話指明，憐惜我們肉體好的方面，使我們與邪靈和拜偶像有牽連。

【15:20】And Saul said to Samuel, I surely did obey the voice of Jehovah, and I went on the journey that Jehovah sent me on. And I have brought Agag the king of the Amalekites and have utterly destroyed the Amalekites.

【15:21】But of the spoil the people took sheep and oxen, the chief of those things devoted to destruction, to sacrifice to Jehovah your God in Gilgal.

【15:22】And Samuel said, / Does Jehovah delight in^a burnt offerings and sacrifices / As much as in obeying the voice of Jehovah? / Behold, to obey is better than sacrifice, / And to heed, than the fat of rams.

【15:23】For¹ rebellion is like the sin of divination, / And insubordination is like idolatry and teraphim. / Because you have rejected the word of Jehovah, / He has also^{2a} rejected you from being king.

15:23¹ (rebellion) Doing good according to our own will is actually an act of rebellion against God's throne and His economy (see note 16¹ in Exo. 17). Saul's disobedience exposed him as being a rebel against God and an enemy of God (see note 17¹ in ch. 22). What Saul did was as evil as contacting an evil spirit for the purpose of carrying out the intention of that spirit, not God's intention. Samuel's word in this verse indicates that sparing the good aspects of our flesh involves us with evil spirits and idolatry.

15:22^a

詩五十 8-9
賽一 11-13
耶七 22-23
彌六 6-8
何六 6
太九 13
可十二 33
來十 6-9

15:23^a

撒母耳上 14
十五 26

15:22^a

Psa. 50:8-9;
Isa. 1:11-13;
Jer. 7:22-23;
Micah 6:6-8;
Hosea 6:6;
Matt. 9:13;
Mark 12:33;
Heb. 10:6-9

15:23^a

1 Sam. 13:14;
15:26

【15:24】掃羅對撒母耳說，我有罪了，我因懼怕百姓，聽從他們的話，就違犯了耶和華的命令和你的言語。

【15:25】現在求你赦免我的罪，同我回去，我好敬拜耶和華。

【15:26】撒母耳對掃羅說，我不同你回去；因為你厭棄耶和華的話，耶和華也厭棄你作以色列的王。

【15:27】撒母耳轉身要走，掃羅扯住他外袍的衣邊，衣邊就撕斷了。

●撒母耳 15:23² 我們若在對付肉體的事上不絕對，就會像掃羅那樣失去我們的君王職分。關於掃羅不順從的記載乃是警告，指明我們不該在神的國裏憑肉體作任何事。我們必須在凡事上，將我們的肉體連肉體的邪情私慾釘十字架，（加五 24，羅八 13，）並且忠信的運用我們的靈跟隨主，祂就是住在我們靈裏，與我們是一的賜生命、終極完成的靈。（林前十五 45，六 17，提後四 22，加五 16，25。）這樣，神的國，就是作基督內在身體的召會，（太十六 18～19，羅十四 17，弗一 22～23，）就要得着建立，且要終極完成於新耶路撒冷。（啓二一 2。）

【15:24】And Saul said to Samuel, I have sinned; for I have transgressed the commandment of Jehovah and your words, because I feared the people and obeyed their voice.

【15:25】Now therefore pardon my sin, I beg you, and return with me so that I may worship Jehovah.

【15:26】But Samuel said to Saul, I will not return with you, for you have rejected the word of Jehovah, and Jehovah has rejected you from being king over Israel.

【15:27】And when Samuel turned around to go, ¹Saul seized the corner of his cloak, and it tore.

15:23² (rejected) If we are not absolute in dealing with our flesh, we, like Saul, will lose our kingship. This account of Saul's disobedience is a warning, indicating that we should not do anything in the kingdom of God by our flesh. In everything we must crucify our flesh with its passions and its lusts (Gal. 5:24; Rom. 8:13) and faithfully exercise our spirit to follow the Lord, who is the life-giving, consummated Spirit indwelling our spirit and who is one with us (1 Cor. 15:45; 6:17; 2 Tim. 4:22; Gal. 5:16, 25). Then the kingdom of God, the church as the intrinsic Body of Christ (Matt. 16:18-19; Rom. 14:17; Eph. 1:22-23), which will consummate in the New Jerusalem (Rev. 21:2), will be built up.

15:27¹ (Saul) Lit., he.

15:28^a
撒上二八 17-18
參王上十一 30-31

【15:28】撒母耳對他說，今日耶和華已將以色列國從你身上^a 撕斷，將這國賜給¹ 與你親近的人，他比你更好。

15:29^a
民二三 19
結二四 14

【15:29】以色列的尊高者必不說謊，也不^a 後悔；因為祂並非人，絕不後悔。

【15:30】掃羅說，我有罪了，雖然如此，求你在我百姓的長老和以色列人面前尊重我，同我回去，我好敬拜耶和華你的神。

【15:31】於是撒母耳跟隨掃羅回去，掃羅就敬拜耶和華。

【15:32】撒母耳說，把亞瑪力王亞甲帶到我這裏來。亞甲就歡歡喜喜的來到他那裏，因他心裏說，死亡的苦楚必定轉消了。

●撒上 15:28¹ 這與掃羅親近的人就是大衛。
(十六 1 ~ 13, 二八 17。)

●撒上 15:34¹ 直譯，掃羅的基比亞。

【15:28】And Samuel said to him, Jehovah has^a torn the kingdom of Israel away from you today and has given it to an¹ associate of yours, who is better than you.

【15:29】Moreover the Eminence of Israel does not lie nor^a repent, for He is not a man that He should repent.

【15:30】Then¹ Saul said, I have sinned. Honor me now, I beg you, before the elders of my people and before Israel, and return with me so that I may worship Jehovah your God.

【15:31】So Samuel returned after Saul, and Saul worshipped Jehovah.

【15:32】Then Samuel said, Bring Agag the king of the Amalekites near to me. And Agag came to him cheerfully, for Agag said, Surely the bitterness of death has turned.

15:28¹ (associate) This associate was David (16:1-13; 28:17).

15:30¹ (Saul) Lit., he.

15:28^a
1 Sam. 28:17-18;
cf. 1 Kings 11:30-31

15:29^a
Num. 23:19;
Ezek. 24:14

【15:33】撒母耳說，你怎樣用刀使婦人喪子，你母親在婦人中也必照樣喪子。於是，撒母耳在吉甲耶和華面前，將亞甲砍成碎塊。

【15:34】撒母耳往拉瑪去；掃羅也上¹他所住的基比亞，到自己的家去了。

【15:35】撒母耳直到死的日子，再沒有去看掃羅；但撒母耳為掃羅^a悲傷。耶和華也^b後悔立掃羅為以色列的王。

【15:33】And Samuel said, Just as your sword has made women childless, so shall your mother be childless among women. And Samuel hewed Agag to pieces before Jehovah in Gilgal.

【15:34】And Samuel went to Ramah, and Saul went up to his house in Gibeah of Saul.

【15:35】And Samuel never again saw Saul unto the day of his death, though Samuel^a mourned for Saul. And Jehovah^b repented that He had made Saul king over Israel.

撒母耳記上 第十六章

叁 大衛的歷史

撒上十六 1 ~ 撒下二四 25

一 神所豫備，
合乎神心的人

撒上十六 1 ~ 撒下一 27

1 蒙神揀選
十六 1 ~ 10

1 SAMUEL 16

III. The History concerning David

1 Sam. 16:1 — 2 Sam. 24:25

A. Prepared by God to Be a Man
according to the Heart of God

1 Sam. 16:1 — 2 Sam. 1:27

1. Chosen by God
16:1-10

15:35^a
撒上十六 1
15:35^b
撒上十五 11

15:35^a
1 Sam. 16:1
15:35^b
1 Sam. 15:11

16:1^a
撒十五 23, 26
16:1^b
撒十五 35
16:1^c
撒上十 1
16:1^d
撒上二十 6
彌五 2
路二 4
16:1^e
撒上十六 11-13
十七 12
得四 22
代上二 8 4
太一 6

【16:1】耶和華對撒母耳說，我既^a厭棄掃羅作以色列的王，你爲他^b悲傷要到幾時呢？你將^c膏油盛滿了角，我差遣你往^d伯利恆人^e耶西那裏¹去；因爲我已在他眾子之中，爲自己看定一個作王的。

【16:2】撒母耳說，我怎能去呢？掃羅若聽見，必要殺我。耶和華說，你可以牽一隻母牛犢去，說，我來是要向耶和華獻祭。

●撒上 16:1¹ 神放棄掃羅，厭棄他作以色列的王。（十五 23。）隨後神立即差遣撒母耳去接觸一個也許只有十五歲的青年人大衛。這表明當掃羅僭用甚至濫用神所賜的君王職分，以建立自己的王國時，神知道那個局面，並且作了奇妙的事，豫備正確的人。神隱密的來到波阿斯和路得的曾孫大衛（得四 21～22）那裏。

大衛是神所創造並豫備，作一個合乎神心的人。（十三 14 上。）不然，他就不會成爲這樣的人。然而，十六～十七章顯示，他還需要經過蒙揀選、受訓練、受膏、受試驗、並蒙稱許的過程。大衛登基的時候年三十歲。（撒下五 4。）他爲撒母耳所膏之後，受試驗約有十五年之久，特別是受到掃羅的麻煩和攪擾。至終，大衛通過試驗而蒙神稱許。

【16:1】And Jehovah said to Samuel, How long will you^a mourn for Saul, though I have^b rejected him from being king over Israel? Fill your horn with^c oil, and¹ go; I will send you to^d Jesse the^e Bethlehemite; for I have² selected for Myself a king among his sons.

【16:2】And Samuel said, How can I go? If Saul hears of it, he will kill me. And Jehovah said, Take a heifer with you, and say, I have come to sacrifice to Jehovah.

16:1¹ (go) God had abandoned Saul, rejecting him from being king over Israel (15:23). Immediately thereafter God sent Samuel to contact a youth, David, who was perhaps only fifteen years old. This shows that while Saul was usurping and even abusing the God-given kingship in order to build up his own monarchy, God was aware of the situation and was doing something marvelous to prepare the right person. God went secretly to David, the great grandson of Boaz and Ruth (Ruth 4:21-22).

David was created and prepared by God to be a man according to the heart of God (13:14a). Otherwise, he could not have been such a man. However, as shown in chs. 16—17, he still needed to pass through the process of being chosen, trained, anointed, tested, and approved. David was thirty years old when he began to reign (2 Sam. 5:4). After David was anointed by Samuel, he was tested for about fifteen years. In particular, he was bothered and troubled by Saul. Eventually, David passed the test and was approved by God.

16:1² (selected) Lit., seen.

16:1^a
1 Sam. 15:35
16:1^b
1 Sam. 15:23, 26
16:1^c
1 Sam. 10:1
16:1^d
1 Sam. 16:11-13;
17:12;
Ruth 4:22;
1 Chron. 28:4;
Matt. 1:6
16:1^e
1 Sam. 20:6;
Micah 5:2;
Luke 2:4

【16:3】你要請耶西來赴獻祭的筵席，
我必指示你當行的事。我所指給你的人，你要爲我膏他。

【16:4】撒母耳就照耶和華所說的去行，
來到伯利恆。那城的長老都戰戰兢兢的
出來迎接他，對他說，你是爲平安
來的麼？

【16:5】他說，是爲平安；我來是要向
耶和華獻祭。你們當使自己^a分別爲
聖，來與我同赴獻祭的筵席。撒母耳
就使耶西和他眾子分別爲聖，請他們
來赴獻祭的筵席。

【16:6】他們來的時候，撒母耳看見^a以
利押，就心裏說，耶和華的受膏者如
今必定在祂面前。

【16:7】耶和華卻對撒母耳說，不要看
他的^a外貌和他身材高大，我¹不揀選
他。因爲要緊的不是人怎樣看；人是
看外貌，耶和華是看^b內心。

●撒^上 16:7¹ 直譯，棄絕。

【16:3】Then call Jesse to the sacrifice, and I will make
known to you what you shall do. And you shall anoint
for Me the one whom I name to you.

【16:4】So Samuel did what Jehovah said and came to
Bethlehem. And the elders of the city came trembling to
meet him, and they said, Do you come peaceably?

【16:5】And he said, Peaceably. I have come to sacrifice
to Jehovah. ^aSanctify yourselves and come with me to
the sacrifice. And he sanctified Jesse and his sons and
called them to the sacrifice.

【16:6】And when they came, he saw ^aEliab and said,
Surely Jehovah's anointed is now before Him.

【16:7】But Jehovah said to Samuel, Do not regard his
^aappearance and the height of his stature, because
I have rejected him. For it is not how man sees that
matters; for man looks on the outward appearance, but
Jehovah looks on the ^bheart.

16:5^a
民十一 18
書三 5
七 13

16:6^a
撒^上十七 13

16:7^a
太二二 16
雅二 1
16:7^b
王上八 39
代上二八 9
詩七 9
箴二一 2
耶十一 20
十七 10
二十 12
路十六 15
徒一 24

16:5^a
Num. 11:18;
Josh. 3:5;
7:13

16:6^a
1 Sam. 17:13

16:7^a
Matt. 22:16;
James 2:1
16:7^b
1 Kings 8:39;
1 Chron. 28:9;
Psa. 7:9;
Prov. 21:2;
Jer. 11:20;
17:10;
20:12;
Luke 16:15;
Acts 1:24

【16:8】耶西叫^a亞比拿達從撒母耳面前經過，撒母耳說，耶和華也不揀選這一個。

【16:9】耶西又叫沙瑪從撒母耳面前經過，撒母耳說，耶和華也不揀選這一個。

【16:10】耶西叫他¹七個兒子都從撒母耳面前經過，撒母耳對耶西說，這些都不是耶和華所揀選的。

2 在卑微中受神訓練 十六 11

【16:11】撒母耳對耶西說，你的孩子們都在這裏麼？他說，還有那^{1a}最小的，正在放^b羊。撒母耳對耶西說，你打發人去帶他來；他若不到這裏來，我們必不坐席。

●撒母耳記上 16:10¹ 大衛是耶西的第八個兒子；（十七 12，14；）八這數字表徵復活。就聖經的意義說，大衛是在復活裏的一位，因此能為神所用。

●撒母耳記上 16:11¹ 大衛蒙神揀選後，（1～10，）藉着所受的遭遇，在卑微中受神訓練。神特意使他生為最小的、末後的，為要使他謙卑。不僅如此，大衛還被指派去作低微的工作，到野外照顧羊羣。

【16:8】Then Jesse called^a Abinadab and had him pass before Samuel; and¹ Samuel said, Jehovah has not chosen this one either.

【16:9】And Jesse had Shammah pass by; and he said, Jehovah has not chosen this one either.

【16:10】And Jesse had¹ seven of his sons pass before Samuel; and Samuel said to Jesse, Jehovah has not chosen these.

2. Trained by God in Humility 16:11

【16:11】Then Samuel said to Jesse, Are these all the young men you have? And he said, There is still the^{1a} youngest, but he is now tending the^b sheep. And Samuel said to Jesse, Send for him, and bring him; for we will not sit down until he comes here.

16:8¹ (Samuel) Lit., he.

16:10¹ (seven) David was the eighth son of Jesse (17:12, 14), the number eight signifying resurrection. In the scriptural sense, David was one who was in resurrection; hence, he was the one whom God could use.

16:11¹ (youngest) After being chosen by God (vv. 1-10), David was trained by God in humility through his circumstances. God purposely caused him to be born as the youngest one, the last one, to make him humble. Furthermore, David was assigned the lowly task of going to the field to take care of the sheep.

3 受膏 十六 12 ~ 23

16:12^a
撒十七 42

【16:12】耶西就打發人去帶了他來。他^a面色紅潤，雙目清秀，容貌俊美。耶和華說，這就是他，你起來膏他。

16:13^a
參撒十一 1
詩八九 20
16:13^b
士三 10
撒十 6, 10
參賽六一 1
路四 18

【16:13】撒母耳就拿起盛膏油的角，在他諸兄中^a膏了他；從那日起，^b耶和華的靈就^{1c}衝擊²大衛。於是撒母耳起身往拉瑪去了。

16:13^c
參賽十一 1-2
四二 1
太三 16

【16:14】耶和華的靈^a離開掃羅，有惡靈從耶和華那裏來驚擾他。

16:14^a
撒十八 12
二八 15-16

【16:15】掃羅的臣僕對他說，看哪，現在有惡靈從神那裏來驚擾你。

●撒上 16:13¹ 耶和華的靈衝擊大衛，印證撒母耳用油膏大衛這事。這與爲着救恩的生命無關，乃與爲着外面行動的能力有關。（見路二四 49 註 5 與徒二 2 註 1。）耶和華的靈離開掃羅，有惡靈從耶和華那裏來驚擾他，（14，）這進一步印證，神已經揀選了他以外的人。

●撒上 16:13² 意，蒙愛者。

3. Anointed 16:12-23

【16:12】So he sent for him and brought him in. Now he was^a ruddy and had beautiful eyes and a handsome appearance. And Jehovah said, Arise; anoint him, for this is he.

16:12^a
1 Sam. 17:42

【16:13】And Samuel took the horn of oil and^a anointed him in the midst of his brothers, and the^b Spirit of Jehovah¹ rushed^c upon² David from that day forward. Then Samuel rose up and went to Ramah.

16:13^a
cf. 1 Sam. 10:1;
Psa. 89:20
16:13^b
Judg. 3:10;
1 Sam. 10:6, 10;
cf. Isa. 61:1;
Luke 4:18

【16:14】And the Spirit of Jehovah^a departed from Saul, and an evil spirit from Jehovah terrorized him.

16:13^c
cf. Isa. 11:1-2;
42:1;
Matt. 3:16

【16:15】And Saul's servants said to him, See now, an evil spirit from God is terrorizing you.

16:14^a
1 Sam. 18:12;
28:15-16

16:13¹ (rushed) The rushing of the Spirit upon David was a confirmation of Samuel's anointing David with oil. It was related not to life for salvation but to power for outward activities (see notes 49³ in Luke 24 and 2¹ in Acts 2). The Spirit of Jehovah departing from Saul and an evil spirit from Jehovah terrorizing him (v. 14) were a further confirmation that God had chosen someone other than him.

16:13² (David) Meaning beloved.

16:16^a

撒下十六 23
十八 10
十九 9
參王下三 15

【16:16】願我們的主吩咐你面前的臣僕，找一個善於彈琴的人來；從神那裏來的惡靈臨到你身上的時候，他用手^a彈琴，你就好了。

【16:17】掃羅對臣僕說，你們可以為我看定一個善於彈琴的，帶到我這裏來。

【16:18】其中有一個僮僕回答說，我曾見伯利恆人耶西的一個兒子善於彈琴，是大能的勇士，又是戰士，說話合宜，容貌俊美，耶和華也與他同在。

【16:19】於是掃羅差遣使者去見耶西，說，請你打發你放^a羊的兒子¹大衛到我這裏來。

【16:20】耶西就牽來一頭驢，馱上餅，和一皮袋酒，並一隻山羊羔，交在他兒子大衛手中，送與掃羅。

●撒下 16:19¹ 在神主宰的權柄下，大衛被選為侍候掃羅的人。神把這二人擺在一起，非常親近的一同生活工作。然而，他們越親近，掃羅越恨大衛。掃羅和大衛因着被擺在一起，就成了彼此的試驗。掃羅被暴露為反對神意願的人，大衛卻顯為合乎神心的人。（十三 14 上。）這是神的主宰權柄。

【16:16】Let our lord speak. Your servants are before you; they will seek out a man who is skilled in playing the lyre. And when the evil spirit from God is upon you, he will^a play it by hand, and you will be well.

【16:17】And Saul said to his servants, Select for me a man who can play well, and bring him to me.

【16:18】And one of the attendants answered and said, I have just seen a son of Jesse the Bethlehemite, who is skilled in playing and a mighty man of valor and a man of war and prudent in speech and of good presence, and Jehovah is with him.

【16:19】So Saul sent messengers to Jesse and said, Send me¹ David your son, who is among the^a sheep.

【16:20】And Jesse took a donkey laden with bread and a skin of wine and a kid, and sent them by David his son to Saul.

16:19¹ (David) Under God's sovereignty David was selected to become an attendant of Saul. God put these two together to live and work together very closely. Eventually, however, the closer they became, the more Saul hated David. Simply by being put together, Saul and David became a test to each other. Saul was exposed as a person who was opposite to God's will, and David was manifested to be a man according to God's heart (13:14a). This was God's sovereignty.

16:16^a

1 Sam. 16:23;
18:10;
19:9;
cf. 2 Kings 3:15

16:19^a

1 Sam. 16:11;
17:15, 34

16:19^a

撒下十六 11
十七 15, 34

【16:21】大衛到了掃羅那裏，就侍立在掃羅面前。掃羅甚喜愛他，他就作了掃羅拿兵器的人。

【16:22】掃羅差遣人去見耶西，說，求你讓大衛侍立在我面前，因為他在我眼前蒙了恩。

【16:23】從神那裏來的惡靈臨到掃羅身上的時候，大衛就拿琴，用手^a彈奏，掃羅便暢快舒服，惡靈也離開他。

撒母耳記上 第十七章

4 在信靠神擊敗歌利亞的事上 受試驗並蒙稱許 十七 1 ~ 58

【17:1】非利士人招聚他們的軍隊，要來爭戰；他們聚集在屬猶大的梭哥，安營在梭哥和亞西加之間的以弗大憫。

【16:21】And David came to Saul and ¹entered his service. And ²Saul loved him greatly, and he became his armor bearer.

【16:22】And Saul sent word to Jesse, saying, Let David enter my service, for he has found favor in my sight.

【16:23】So whenever the evil spirit from God was upon Saul, David took his lyre and ^aplayed it by hand, and Saul was refreshed and was well; and the evil spirit departed from him.

1 SAMUEL 17

4. Tested and Approved in Trusting God and Defeating Goliath 17:1-58

【17:1】And the Philistines assembled their armies for battle, and they assembled in Socoh, which belongs to Judah. And they encamped between Socoh and Azekah in Ephes-dammim.

16:21¹ (entered) Lit., stood before him. So also in the next verse.

16:21² (Saul) Lit., he.

16:23^a
撒母耳記上 16:16

16:23^a
1 Sam. 16:16

【17:2】掃羅和以色列人也聚集，在以拉谷安營，擺列戰陣，要與非利士人打仗。

【17:3】非利士人站在這邊山上，以色列人站在那邊山上，當中有谷。

【17:4】從非利士人的營中出來一個討戰的人，名叫^a歌利亞，來自迦特，身高六肘零一虎口；

【17:5】頭戴銅盔，身穿鎧甲，鎧甲是銅的，重五千舍客勒；

【17:6】腿上有銅護脛，兩肩之中背負銅戟；

【17:7】槍桿粗如織布的機軸，槍頭是鐵的，重六百舍客勒。有一個拿盾牌的人在他前面走。

【17:2】And Saul and the men of Israel were assembled, and they encamped in the valley of Elah. And they set the battle in array against the Philistines.

【17:3】And the Philistines stood on one mountain on one side, and Israel stood on another mountain on the other side; and the valley was between them.

【17:4】And a champion came forth from the camps of the Philistines. His name was ^aGoliath, from Gath, and he was six cubits and a span tall.

【17:5】And there was a bronze helmet upon his head; and he was clothed with scaled armor, and the weight of the armor was five thousand bronze shekels.

【17:6】And he had bronze greaves upon his legs and a bronze javelin slung between his shoulders.

【17:7】And the shaft of his spear was like a weaver's beam, and the head of his spear weighed six hundred iron shekels; and his shield bearer went before him.

17:4^a
撒下十七 23
二一 9
參撒下二一 19
代上二十 5

17:4^a
1 Sam. 17:23;
21:9;
cf. 2 Sam. 21:19;
1 Chron. 20:5

【17:8】歌利亞對着以色列的戰陣站立，呼叫說，你們出來擺陣作甚麼？我不是非利士人麼？你們不是掃羅的僕人麼？你們可以爲自己揀選一個人，使他下到我這裏來。

【17:9】他若能與我戰鬪，將我殺死，我們就作你們的僕人；我若勝了他，將他殺死，你們就作我們的僕人，服事我們。

【17:10】那非利士人又說，我今日向以色列人的軍隊罵陣。你們給我一個人，讓我們戰鬪。

【17:11】掃羅和全以色列聽見那非利士人的這些話，就驚惶，極其害怕。

【17:12】大衛是猶大伯利恆一個以法他人的兒子；這以法他人名叫^a耶西，有^b八個兒子。當掃羅的時候，耶西在眾人中已經年紀老邁了。

【17:13】耶西的三個大兒子跟隨掃羅出征。這出征的三個兒子，名字如下：長子是^a以利押，次子是亞比拿達，三子是沙瑪；

【17:8】 And he stood and called out to the ranks of Israel and said to them, Why do you come out to set the battle in array? Am I not a Philistine, and you, Saul's servants? Choose a man for yourselves, and let him come down to me.

【17:9】 If he is able to fight with me and strike me down, we will be your servants; but if I prevail against him and strike him down, you will be our servants and serve us.

【17:10】 And the Philistine said, I defy the ranks of Israel this day. Give me a man, and let us fight together.

【17:11】 Now when Saul and all Israel heard these words of the Philistine, they were dismayed and greatly afraid.

【17:12】 Now David was the son of that Ephrathite from Bethlehem-judah, named^a Jesse, who had^b eight sons. And the man was an old man in the days of Saul, advanced in years among men.

【17:13】 And the three oldest sons of Jesse had gone after Saul to the battle. And the names of his three sons who had gone into the battle were^a Eliab the firstborn and the second to him Abinadab and the third Shammah;

17:12^a
撒下十六 1

17:12^b
撒下十六 10-11
參代上二 13-15

17:13^a
撒下十六 6, 8-9
參代上二 13

17:12^a
1 Sam. 16:1
17:12^b
1 Sam. 16:10-11;
cf. 1 Chron. 2:13-15

17:13^a
1 Sam. 16:6, 8-9;
cf. 1 Chron. 2:13

17:14^a
撒下十六 11

【17:14】大衛是^a最小的。那三個大兒子跟隨掃羅；

17:15^a
撒下十六 19

【17:15】大衛有時去侍候掃羅，有時離開，回伯利恆放他父親的^a羊。

17:16^a
參太四 2

【17:16】那非利士人早晚都近前來站着，如此^a四十日。

【17:17】一日，耶西對他兒子大衛說，你給你哥哥們拿這一伊法烘了的穗子和這十個餅，速速的送到營裏去，交給你哥哥們；

【17:18】又拿這十塊乳酪，送給他們的千夫長，且看望你哥哥們是否平安，向他們拿個憑證。

【17:19】掃羅與大衛的三個哥哥和以色列眾人，正在以拉谷與非利士人打仗。

【17:20】大衛清早起來，將羊交託一個看守的人，照着耶西所吩咐他的，帶着食物去了。到了輜重營，那出去擺陣的軍兵，正吶喊要戰。

【17:14】And David was the ^ayoungest. And the three oldest went after Saul,

【17:15】But David went back and forth from Saul to tend his father's ^asheep at Bethlehem.

【17:16】And the Philistine approached morning and evening, and he presented himself ^aforty days.

【17:17】And Jesse said to David his son, Take an ephah of this parched grain for your brothers and these ten loaves, and take them quickly to your brothers' camp.

【17:18】Also bring these ten cheeses to the captain of their thousand; and see how your brothers are doing, and take some token from them.

【17:19】Now Saul and they and all the men of Israel were in the valley of Elah, fighting with the Philistines.

【17:20】And David rose early in the morning and left the sheep with a keeper. And he took up the goods and went, as Jesse had commanded him. And he came to the entrenchment as the army was going forth to the battle line and shouting for the battle.

17:14^a
1 Sam. 16:11

17:15^a
1 Sam. 16:19

17:16^a
cf. Matt. 4:2

【17:21】以色列人和非利士人都擺陣，彼此相對。

【17:22】大衛把他帶來的食物，留在看守物件之人的手下，跑到戰陣上，前去問他哥哥們安。

【17:23】他正與他們說話的時候，那討戰的，就是來自迦特的非利士人，名叫^a歌利亞，從非利士人戰陣中上來，說的是同樣的那些話；大衛都聽見了。

【17:24】以色列眾人看見那人，就從他面前逃跑，極其害怕。

【17:25】以色列人彼此說，這上來的人你們看見了麼？他上來是要向以色列人罵陣。若有能打死他的，王必賞賜他大財，將自己的女兒給他為妻，並在以色列中免他父家納糧當差。

【17:26】大衛對站在旁邊的人說，有人殺這非利士人，除掉以色列的恥辱，怎樣待他呢？這^a未受割禮的非利士人是誰呢？竟敢向^b活神的軍隊罵陣麼？

【17:21】And Israel and the Philistines set the battle in array, array against array.

【17:22】And David left the things he had in the hand of the keeper of the equipment, and he ran to the array and went and greeted his brothers.

【17:23】And just as he was speaking with them, the champion, whose name was^a Goliath, the Philistine from Gath, came up out of the ranks of the Philistines, and he spoke according to the same words; and David heard.

【17:24】And all the men of Israel, when they saw the man, fled from before him; and they were very afraid.

【17:25】And the men of Israel said, Have you seen this man who has come up? Surely he comes up to defy Israel. But as for the man who strikes him down, the king will make him rich with great riches; and he will give him his daughter and make the house of his father¹ free in Israel.

【17:26】Then David spoke to the men who were standing with him, saying, What shall be done for the man who strikes down this Philistine and turns away reproach from Israel? For who is this^a uncircumcised Philistine that he should defy the ranks of the^b living God?

17:25¹ (free) I.e., free from tax and duty.

17:23^a
撒十七 4

17:23^a
1 Sam. 17:4

17:26^a
士十四 3
撒十四 6
十七 36
17:26^b
申五 26
書三 10

17:26^a
Judg. 14:3;
1 Sam. 14:6;
17:36
17:26^b
Deut. 5:26;
Josh. 3:10

【17:27】百姓照先前的話回答他說，有人能殺這非利士人，必如此如此待他。

【17:28】大衛的長兄以利押，聽見大衛與那些人所說的話，就向他發怒，說，你下來作甚麼？在曠野的那幾隻羊，你交託了誰？我知道你的驕傲和你心裏的惡意，你下來是要看爭戰。

【17:29】大衛說，我現在作了甚麼呢？我來豈沒有緣故麼？

【17:30】大衛就離開他轉向別人，照先前的話而說；百姓仍照先前的話回答他。

【17:31】有人聽見大衛所說的話，就報告在掃羅面前；掃羅便打發人叫他來。

【17:32】大衛對掃羅說，人都不必因這非利士人喪膽。你的僕人要去與這非利士人戰鬥。

【17:27】 And the people spoke to him according to these words, saying, Thus shall it be done to the man who strikes him down.

【17:28】 And Eliab his oldest brother heard him speaking to the men; and Eliab's anger was kindled against David, and he said, Why have you come down? And with whom have you left those few sheep in the wilderness? I know your pride and the evil of your heart, that you came down to see the battle.

【17:29】 And David said, What have I done now? Is there no cause?

【17:30】 And he turned around from him to another and spoke according to the same words, and the people responded to him according to the first words.

【17:31】 And when the words that David spoke were heard, they were reported to Saul; and he had him brought.

【17:32】 And David said to Saul, Let no man's heart fail because of him; your servant will go and fight with this Philistine.

【17:33】掃羅對大衛說，你不能去對抗這非利士人，與他戰鬪；因為你年紀還輕，而他自幼就作戰士。

【17:34】大衛對掃羅說，你僕人爲父親放羊，有時來了獅子或熊，從羣中啣一隻羊羔去。

【17:35】我就追趕牠，擊打牠，將羊羔從牠口中救出來。牠起來要害我，我就揪着牠的鬍子，將牠打死。

【17:36】你僕人曾打死獅子和熊，這未受割禮的非利士人向活神的軍隊罵陣，也必像獅子或熊一般。

【17:37】大衛又說，耶和華^a救我脫離獅子和熊的爪，也必救我脫離這非利士人的手。掃羅對大衛說，你去罷，耶和華必與你同在。

【17:38】掃羅就把自己的戰衣給大衛穿上，將銅盔戴在他頭上，又給他穿上鎧甲。

【17:33】But Saul said to David, You are not able to go against this Philistine to fight with him, for you are but a youth and he has been a man of war since his youth.

【17:34】And David said to Saul, Your servant has been tending his father's sheep; and when a lion or a bear came and took a lamb from the flock,

【17:35】I would go out after it and strike it and deliver the lamb from its mouth. And when it rose up against me, I would seize it by its beard and strike it and kill it.

【17:36】Both the lion and the bear did your servant strike; and this uncircumcised Philistine will be like one of them, for he has defied the ranks of the living God.

【17:37】And David said, Jehovah, who^a delivered me from the paw of the lion and from the paw of the bear, He will deliver me from the hand of this Philistine. And Saul said to David, Go, and may Jehovah be with you.

【17:38】And Saul put his own garment on David, and he placed a bronze helmet on his head and put his armor on him.

17:37^a
參提後四 17
來十一 33

17:37^a
cf. 2 Tim. 4:17;
Heb. 11:33

【17:39】大衛把掃羅的刀跨在戰衣外，因為素來沒有穿慣，就試着走一走。大衛對掃羅說，我穿戴這些不能走，因為素來沒有穿慣。於是摘脫了。

【17:40】他手中拿杖，又在溪中為自己挑選了五塊光滑的石子，放在袋裏，就是他所帶着牧人用的囊裏；手中拿着甩石的機弦，走近那非利士人。

【17:41】那非利士人也漸漸的走近大衛，拿盾牌的走在他前頭。

【17:42】那非利士人觀看，見了大衛，就藐視他；因為他^a年輕，面色紅潤，容貌俊美。

【17:43】那非利士人對大衛說，你拿杖到我這裏來，我豈是狗呢？那非利士人就指着自己的神咒詛大衛。

【17:44】那非利士人又對大衛說，你來攻擊我罷，我要將你的肉給空中的飛鳥、田野的走獸喫。

【17:39】 And David girded his sword over his garment and tried to go, for he had not tried the armor. Then David said to Saul, I cannot go in these because I have not tried them. And David took them off.

【17:40】 Then he took his staff in his hand, and he chose for himself five smooth stones from the brook and put them into the shepherd's bag that he had, that is, in his pouch; and his sling was in his hand. And he drew near to the Philistine.

【17:41】 And the Philistine came on and approached David, and the man who bore the shield was before him.

【17:42】 And when the Philistine looked and saw David, he scorned him; for he was but a^a youth and ruddy and handsome in appearance.

【17:43】 And the Philistine said to David, Am I a dog, that you come to me with staves? And the Philistine cursed David by his gods.

【17:44】 And the Philistine said to David, Come to me, and I will give your flesh to the birds of heaven and to the beasts of the field.

17:42^a
撒下十七 33
十六 12

17:42^a
1 Sam. 17:33;
16:12

17:45^a
詩二十 5-7
一二四 8

【17:45】大衛對那非利士人說，你來攻擊我，是靠着刀槍和銅戟；我來攻擊你，是在萬軍之耶和華，就是你所辱罵以色列軍陣之神的^a名裏。

17:46^a
書四 24
王上十八 36

【17:46】今日耶和華必將你交在我手裏；我必殺你，取下你的頭。我又要將非利士軍兵的屍首給空中的飛鳥、地上的野獸喫。全地就必^a知道以色列中有神；

17:47^a
撒下十四 6
代下十四 11
二十 15

【17:47】聚集在這裏的眾人也必知道耶和華^a施行拯救，不是用刀用槍，因為爭戰的勝敗在於耶和華。祂必將你們交在我們手裏。

【17:48】那非利士人起身，迎着大衛漸漸走近；大衛急忙迎着那非利士人，往戰陣跑去。

【17:49】大衛伸手到囊中，掏出一塊石子來，用機弦甩去，打中那非利士人的額；石子進入額內，他就仆倒，面伏於地。

【17:45】 Then David said to the Philistine, You come to me with sword and spear and javelin, but I come to you in the^a name of Jehovah of hosts, the God of the ranks of Israel, whom you have defied.

【17:46】 On this day Jehovah will deliver you up into my hand, and I will strike you and remove your head from you. And I will give the corpses of the camp of the Philistines to the birds of heaven and to the animals of the earth on this day. And all the earth will^a know that there is a God in Israel;

【17:47】 And all this congregation will know that it is not by sword or spear that Jehovah^a saves, for the battle is Jehovah's and He will deliver you into our hand.

【17:48】 And when the Philistine rose up and came and drew near to meet David, David hurried and ran toward the battle line to meet the Philistine.

【17:49】 And David put forth his hand into his bag and took a stone from there. And he slung it and struck the Philistine in his forehead. And the stone sank into his forehead, and he fell on his face to the ground.

17:45^a
Psa. 20:5-7;
124:8

17:46^a
Josh. 4:24;
1 Kings 18:36

17:47^a
1 Sam. 14:6;
2 Chron. 14:11;
20:15

【17:50】這樣，大衛用機弦和石子，^a勝了那非利士人，打死了他；大衛手中卻沒有刀。

【17:51】大衛跑去，站在那非利士人身旁，將他的^a刀從鞘中拔出來，用刀割了他的頭，將他殺死。非利士人看見他們的勇士死了，就都逃跑。

【17:52】以色列人和猶大人便起身吶喊，追趕非利士人，直到該，直到以革倫的城門。被殺的非利士人倒在往沙拉音的路上，直到迦特和以革倫。

【17:53】以色列人追趕非利士人回來，就奪了他們的營盤。

【17:54】大衛將那非利士人的頭拿到耶路撒冷，卻將他的軍裝放在自己的帳棚裏。

【17:55】掃羅看見大衛出去迎戰那非利士人，就對軍隊的元帥押尼珥說，押尼珥阿，這少年人是誰的兒子？押尼珥說，王阿，我指着你的性命起誓，我不知道。

【17:50】Thus David ^aprevailed over the Philistine with a sling and a stone, and struck the Philistine and killed him; but there was no sword in David's hand.

【17:51】Then David ran and stood beside the Philistine, and he took ¹the Philistine's ^asword and drew it out of its sheath and made certain he was dead by striking off his head with it. And when the Philistines saw that their mighty man was dead, they fled.

【17:52】And the men of Israel and Judah rose up and shouted and pursued the Philistines until you come to Gai and to the gates of Ekron. And the Philistines lay slain along the way to Shaaraim as far as Gath and Ekron.

【17:53】And the children of Israel returned from chasing the Philistines, and they plundered their camps.

【17:54】And David took the head of the Philistine and brought it to Jerusalem, but he put his armor in his tent.

【17:55】Now when Saul saw David going forth to meet the Philistine, he said to Abner the captain of the army, Whose son is this youth, Abner? And Abner said, As your soul lives, O king, I do not know.

【17:56】王說，你可以問問這幼年人是誰的兒子。

【17:57】大衛打死那非利士人回來，押尼珥領他到掃羅面前；他手中拿着那非利士人的頭。

【17:58】掃羅對他說，少年人哪，你是誰的兒子？大衛說，我是你僕人伯利恆人^a耶西的兒子。

【17:56】And the king said, Inquire whose son this young man is.

【17:57】So when David returned from striking down the Philistine, Abner took him and brought him before Saul; and the Philistine's head was in his hand.

【17:58】And Saul said to him, Whose son are you, young man? And David said, The son of your servant^a Jesse the Bethlehemite.

撒母耳記上 第十八章

5 受掃羅逼迫試驗 撒上一十八 1～撒下一 27

a 約拿單對大衛的愛 十八 1～5

【18:1】大衛對掃羅說完了話，約拿單的¹心與大衛的¹心相連；約拿單^a愛大衛，如同愛自己的性命。

【18:2】那日掃羅留住大衛，不讓他回父家。

1 SAMUEL 18

5. Persecuted and Tried by Saul 1 Sam. 18:1 — 2 Sam. 1:27

a. Jonathan's Love of David 18:1-5

【18:1】Now when he had finished speaking to Saul, the soul of Jonathan became knit with the soul of David; and Jonathan^a loved him like his own soul.

【18:2】And Saul took him that day and would not let him return to his father's house.

●撒上 18:1¹ 直譯，魂。

17:58^a
撒上一十六 1

17:58^a
1 Sam. 16:1

18:1^a
撒上一十九 1
二十 17
撒下一 26

18:1^a
1 Sam. 19:1;
20:17;
2 Sam. 1:26

【18:3】約拿單愛大衛如同愛自己的生命，就與他^a結盟。

【18:4】約拿單從身上脫下外袍，給了大衛，又將自己的戰衣，甚至將自己的刀、弓、腰帶，都給了他。

【18:5】掃羅無論差遣大衛往何處，他都前去，並且作事精明。掃羅就立他作戰士長，眾百姓和掃羅的臣僕都看為美。

b 掃羅嫉妒大衛 十八 6～9

【18:6】大衛打死了那非利士人，同眾人回來的時候，婦女們從以色列各城裏出來，歌唱跳舞，打鼓、歡唱、彈琴，迎接掃羅王。

【18:7】眾婦女舞蹈唱和，說，^a掃羅殺死千千，大衛殺死萬萬。

【18:3】Then Jonathan and David made a^a covenant, because he loved him like his own soul.

【18:4】And Jonathan stripped himself of the robe that was upon him, and he gave it to David, as well as his armor and even his sword and his bow and his belt.

【18:5】And David went forth; on every mission that Saul sent him he acted prudently. Therefore Saul set him over the men of battle, and it was good in the sight of all the people and also in the sight of Saul's servants.

b. Saul's Envy of David 18:6-9

【18:6】But when the men came home, as David returned from striking the Philistines, the women came out of all the towns of Israel singing and dancing to meet Saul the king, with tambourines and joyful songs and stringed instruments.

【18:7】And the women sang to one another as they played, and they said, ^aSaul has struck down his thousands;/ But David, his ten thousands.

【18:8】掃羅甚¹發怒，不喜悅這話，就說，她們將萬萬歸大衛，卻只將千千歸我；除了²王位以外，還有甚麼沒有給他？

【18:9】從那日起，掃羅就嫉視大衛。

c 掃羅設計殺大衛
十八 10 ~ 二十 42

【18:10】次日，從神那裏來的^a惡靈衝擊掃羅，他就在家中^{1b}胡言亂語。大衛照常用手彈琴，掃羅手裏拿着槍。

●撒^上 18:8¹ 掃羅發怒，並且嫉妒大衛，表明他這人全然在肉體裏，完全爲着自己。與掃羅成對照，大衛只知道照着神的心行事爲人。他沒有一點感覺要爲着自己，他只知道爲神的百姓和神的國勞苦並行事爲人。

●撒^上 18:8² 直譯，國。

●撒^上 18:10¹ 直譯，申言。

【18:8】And Saul was very¹ angry, for this saying displeased him. And he said, They ascribe ten thousands to David, but to me they ascribe only thousands. And what more can he have except the kingdom?

【18:9】So Saul eyed David from that day on.

c. Saul's Device to Kill David
18:10 – 20:42

【18:10】Then on the next day an^a evil spirit from God rushed upon Saul; and he^b prophesied in the midst of the house while David played the lyre by hand, as he had day by day. And the spear was in Saul's hand.

18:8¹ (angry) Saul became angry and envious of David, showing that he was a person fully in the flesh and absolutely for himself. In contrast to Saul, David knew only to behave and to have his being according to God's heart. He had no feeling for himself; rather, he knew only to labor and conduct himself for God's people and God's kingdom.

18:10^a
撒^上十六 14
十九 9
18:10^b
參撒^上十九 23-24

18:10^a
1 Sam. 16:14;
19:9
18:10^b
cf. 1 Sam. 19:23-24

18:11^a
撒上一十九 10
二十 33

【18:11】掃羅把槍一掄，心裏說，我要將大衛^a刺透，釘在牆上。大衛¹躲避了他兩次。

18:12^a
撒上一十六 13, 18
十八 28

【18:12】掃羅懼怕大衛，因為耶和華與大衛^a同在，卻離開了掃羅。

18:13^a
民二七 17
申三一 2
撒上一十八 16
撒下五 2

【18:13】所以掃羅使大衛離開自己，立他為千夫長，他就率民^a出入。

【18:14】大衛所行的無不精明，耶和華也與他同在。

【18:15】掃羅見大衛作事極其精明，就懼怕他。

【18:16】但全以色列和猶大的人都愛大衛，因為他領他們出入。

●撒上 18:11¹ 當掃羅企圖殺大衛時，大衛沒有抵抗或作甚麼來為自己報復；（參羅十二 19，弗四 26；）他只是躲避。報復和抵抗都是肉體的事。那些行肉體之事的人無分於神的國。（加五 21。）在神的國裏，肉體必須釘十字架。（加五 24。）

【18:11】Then Saul threw the spear; for he said, I will^a strike David even to the wall. But David¹ fled from him twice.

【18:12】And Saul was afraid of David, for Jehovah was^a with him and had departed from Saul.

【18:13】So Saul removed him from being with him and made him the captain of a thousand. And he^a went out and came in before the people.

【18:14】And David acted prudently in all his campaigns, and Jehovah was with him.

【18:15】And when Saul saw that he acted very prudently, he stood in awe of him.

【18:16】And all Israel and Judah loved David, for he went out and came in before them.

18:11^a
1 Sam. 19:10;
20:33

18:12^a
1 Sam. 16:13, 18;
18:28

18:13^a
Num. 27:17;
Deut. 31:2;
1 Sam. 18:16;
2 Sam. 5:2

18:11¹ (fled) When Saul attempted to kill him, David did not fight or do anything to avenge himself (cf. Rom. 12:19; Eph. 4:26); he only fled. Avenging and fighting back are matters of the flesh. Those who practice the things of the flesh have no share in the kingdom of God (Gal. 5:21). In the kingdom of God the flesh must be crucified (Gal. 5:24).

18:17^a
撒上一七 25
18:17^b
撒上二五 28

【18:17】掃羅對大衛說，看哪，我將大女兒米拉給你爲^a妻，只要你爲我奮勇，爲耶和華^b爭戰。掃羅心裏說，我不好親手害他，讓非利士人下手害他罷。

18:18^a
撒下七 18
參出三 11
士六 15

【18:18】大衛對掃羅說，^a我是誰，我是甚麼出身，我父家在以色列中是何等的家，豈敢作王的女婿呢？

18:19^a
撒下二一 8

【18:19】掃羅的女兒^a米拉到了當給大衛的時候，掃羅卻把她給了米何拉人亞得列爲妻。

【18:20】掃羅的次女米甲愛大衛；有人告訴掃羅，掃羅就喜悅。

【18:21】掃羅心裏說，我要將這女兒給大衛，作他的網羅，好讓非利士人下手害他。所以掃羅對大衛說，你今日可以第二次作我的女婿。

【18:22】掃羅吩咐臣僕說，你們暗中對大衛說，看哪，王喜悅你，王的臣僕也都喜愛你，所以你當作王的女婿。

【18:17】And Saul said to David, See, my oldest daughter Merab I will give to you as ^awife; only be valiant for me and fight Jehovah's ^bbattles. For Saul said, Let not my hand be upon him, but let the hand of the Philistines be upon him.

【18:18】And David said to Saul, Who am ^aI, and what is my life or my father's family in Israel, that I should be a son-in-law to the king?

【18:19】But at the time when ^aMerab the daughter of Saul was to be given to David, she was given to Adriel the Meholathite as wife.

【18:20】Now Michal the daughter of Saul loved David, and it was told Saul; and the matter pleased him.

【18:21】And Saul said, I will give her to him that she may be a snare to him and that the hand of the Philistines may be upon him. Therefore Saul said to David, For the second time, you may be my son-in-law today.

【18:22】Then Saul commanded his servants, Speak to David privately, saying, See, the king is pleased with you, and all his servants love you. So now become the king's son-in-law.

18:17^a
1 Sam. 17:25
18:17^b
1 Sam. 25:28

18:18^a
2 Sam. 7:18;
cf. Exo. 3:11;
Judg. 6:15

18:19^a
2 Sam. 21:8

【18:23】掃羅的臣僕就把這些話說給大衛聽。大衛說，你們以為作王的女婿是輕微的事麼？我是貧窮卑微的人。

【18:24】掃羅的臣僕告訴他說，大衛所說的如此如此。

【18:25】掃羅說，你們要對大衛這樣說，王不要甚麼聘禮，只要一百非利士人的陽皮，好在王的仇敵身上報仇。原來掃羅圖謀要使大衛喪在非利士人的^a手裏。

【18:26】掃羅的臣僕將這些話告訴大衛，大衛就歡喜作王的女婿。日期還沒有滿，

【18:27】大衛和跟隨他的人起身前往，擊殺了二百非利士人，將他們的陽皮帶來，滿數交給王，為要作王的女婿。於是掃羅將女兒^a米甲給大衛為妻。

【18:28】掃羅看見且知道耶和華與大衛同在；掃羅的女兒米甲也愛大衛。

【18:23】And Saul's servants spoke these words in David's ears. And David said, Is it such a light thing in your sight for me to become a son-in-law to the king, since I am a poor man and lightly esteemed?

【18:24】And Saul's servants told him, saying, This is what David said.

【18:25】Then Saul said, Thus shall you say to David, The king has no desire for a dowry but for a hundred Philistine foreskins, that he may be avenged of the king's enemies. For Saul planned to have David fall by the^a hand of the Philistines.

【18:26】So when his servants told David these things, David was pleased to become the king's son-in-law. And when the time had not yet expired,

【18:27】David rose up and went, he and his men; and he struck down two hundred Philistine men. And David brought their foreskins, and they gave them in full number to the king, that he might become the king's son-in-law. And Saul gave him^a Michal his daughter as wife.

【18:28】And Saul saw and knew that Jehovah was with David. And Michal the daughter of Saul loved him.

18:25^a
撒下十八 17

18:25^a
1 Sam. 18:17

18:27^a
撒下三 14

18:27^a
2 Sam. 3:14

【18:29】掃羅就更怕大衛，從此一直作大衛的仇敵。

【18:30】非利士人的軍長出來打仗；每逢他們出來時，大衛總比掃羅的眾臣僕作事更精明，因此他的名極受尊重。

撒母耳記上 第十九章

【19:1】掃羅對他兒子約拿單和眾臣僕說，要殺大衛；掃羅的兒子約拿單卻甚^a喜愛大衛。

【19:2】¹約拿單告訴大衛說，我父親掃羅想要殺你，所以明日早晨你要小心，留在隱密的地方，躲藏起來。

●撒^上 19:2¹ 掃羅想要殺大衛，約拿單和米甲卻幫助他逃走。（二十 1～42，十九 11～18。）一切與大衛有關的事都在神的主宰之下。神是主宰一切者，祂在一切之上，在一切之後，也在一切之中。在祂的主宰裏，神為着祂的國豫備大衛作合乎祂心的人。祂也豫備掃羅試驗大衛，把大衛放在試煉中，好成全他；又豫備掃羅的兒子約拿單和掃羅的女兒

【18:29】And Saul was even more afraid of David, and Saul was David's enemy from then on.

【18:30】Then the princes of the Philistines went forth; and as often as they went forth, David succeeded more than all the servants of Saul. So his name was very highly esteemed.

1 SAMUEL 19

【19:1】And Saul told Jonathan his son and all his servants to kill David. But Jonathan, Saul's son, took great^a delight in David.

【19:2】And ¹Jonathan told David, saying, Saul my father is seeking to kill you. Now therefore be on guard in the morning, and stay in some secret place, and hide yourself.

19:2¹ (Jonathan) As Saul was seeking to kill David, Jonathan and Michal helped him flee (20:1-42; 19:11-18). In everything related to David, God was sovereign. As the sovereign One, God is above everything, behind everything, and in everything. In His sovereignty God prepared David to be a man according to His heart for His kingdom. He also prepared Saul to perfect David by testing him and putting him on trial, and He prepared Jonathan, the son of Saul, and Michal, the daughter of Saul who became

19:1^a
撒^上十八 1

19:1^a
1 Sam. 18:1

【19:3】我就出到你躲藏的田裏，站在我父親旁邊，與他談論你的事；我看看情形怎樣，就必告訴你。

【19:4】約拿單向他父親掃羅說大衛的好話，說，王不可得罪王的僕人大衛，因為他未曾得罪你，他所行的都與你大有益處。

【19:5】他不顧性命^a殺那非利士人，耶和華就為全以色列大行拯救；那時你看見，也很歡喜，現在為何無故要殺大衛，犯流無辜人之血的罪呢？

米甲（後來成為大衛的妻子，）幫助大衛逃離掃羅。若沒有約拿單和米甲的幫助，大衛就無法忍受掃羅的逼迫和試驗。約拿單和米甲都豫表基督是神的供備，使我們能忍受神的試煉和試驗。

大衛受掃羅逼迫時，沒有消極的反抗，也沒有抱怨、定罪、批評或反對。用新約的話說，他是一直在十字架之下。他在任何情況下，每天都背十字架。（路九 23。）我們背十字架的力量，乃是基督復活的大能，（腓三 10，）就是基督自己作為復活。（約十一 25。）基督就是復活，祂在我們裏面活着，在我們裏面背十字架。（加二 20。）

【19:3】And I will go out and stand by my father's side in the field where you are. And I will speak about you to my father; and if I learn anything, I will tell you.

【19:4】So Jonathan spoke well about David to Saul his father and said to him, May the king not sin against his servant David, because he has not sinned against you, and because his deeds have been very good for you.

【19:5】For he risked his life when he^a struck down the Philistine, and Jehovah accomplished a great salvation for all Israel. You saw it and rejoiced. Why then will you sin against innocent blood by having David killed without cause?

David's wife, to help David to flee from Saul. Apart from the help rendered by Jonathan and Michal, David could not have endured being persecuted and tried by Saul. Both Jonathan and Michal typify Christ as God's provision for us to suffer God's trial and God's testing.

When David was persecuted by Saul, he did not react in a negative way, nor did he complain, condemn, criticize, or oppose. Using the New Testament term, he was always under the cross. He bore the cross every day under any kind of situation (Luke 9:23). The strength for us to bear the cross is the power of Christ's resurrection (Phil. 3:10), which is Christ Himself as the resurrection (John 11:25). Christ as the resurrection lives in us to bear the cross within us (Gal. 2:20).

19:5^a
參撒下十七 49-51

19:5^a
cf. 1 Sam. 17:49-51

【19:6】掃羅聽了約拿單的話，就起誓說，我指着永活的耶和華起誓，他必不至被處死。

【19:7】約拿單叫大衛來，把這一切事告訴他，約拿單帶大衛去見掃羅，他就和以前一樣，侍立在掃羅面前。

【19:8】此後又有爭戰的事。大衛出去與非利士人打仗，大大殺敗他們，他們就從他面前逃跑。

【19:9】從耶和華那裏來的^a惡靈又降在掃羅身上；掃羅手裏拿槍坐在屋裏，大衛正用手彈琴。

【19:10】掃羅用槍想要^a刺透大衛，釘在牆上；他卻從掃羅面前躲開，掃羅的槍刺入牆內。當夜大衛逃走^b躲避了。

【19:11】掃羅打發使者去大衛的房屋那裏窺探他，要在第二天早晨殺他。大衛的妻子米甲對他說，你今夜若不逃命，明日你要被殺。

【19:6】And Saul listened to the voice of Jonathan; and Saul swore, As Jehovah lives, he shall not be put to death.

【19:7】Then Jonathan called David, and Jonathan told him all these things. And Jonathan brought David to Saul, and he was in his presence as before.

【19:8】And there was war again. And David went out and fought against the Philistines. And he struck them with a great slaughter, and they fled from before him.

【19:9】Then there came an^a evil spirit from Jehovah upon Saul, and he sat in his house with his spear in his hand while David played the lyre by hand.

【19:10】And Saul sought to^a strike David even to the wall with the spear, but he slipped away from Saul's presence. And¹Saul struck the wall with his spear, but David fled and^b escaped that night.

【19:11】Then Saul sent messengers to David's house to watch him and kill him in the morning. And Michal, David's wife, told him, saying, If you do not save your life tonight, in the morning you will be killed.

19:10¹ (Saul) Lit., he.

19:9^a
撒下十六 14
十八 10

19:10^a
撒下十八 11
二十 33
19:10^b
來十一 34

19:9^a
1 Sam. 16:14;
18:10

19:10^a
1 Sam. 18:11;
20:33
19:10^b
Heb. 11:34

19:12^a
書二 15
徒九 25
林後十一 33

【19:12】於是米甲將大衛從窗戶裏^a縋下去；大衛就離去，逃走躲避了。

19:13^a
創三一 19

【19:13】米甲把家中的^a神像放在牀上，把山羊毛織的網子放在像的頭上，用衣服遮蓋。

【19:14】掃羅打發使者去捉拿大衛，米甲說，他病了。

【19:15】掃羅又打發使者去看大衛，說，當連牀將他抬上我這裏來，我好殺他。

【19:16】使者進去，看見牀上有神像，頭上有山羊毛織的網子。

【19:17】掃羅對米甲說，你爲甚麼這樣欺哄我，放走我的仇敵，使他逃脫呢？米甲對掃羅說，他對我說，你放我走，何必要我殺你呢？

19:18^a
撒上七 17

【19:18】大衛逃走脫身，來到拉瑪見^a撒母耳，將掃羅向他所行的事都述說了。他和撒母耳就往拿約去居住。

【19:19】有人告訴掃羅說，大衛在拉瑪的拿約。

【19:12】So Michal let David^a down through the window, and he went away and fled and escaped.

【19:13】Then Michal took the^a teraphim and laid it in the bed. And she put a net of goats' hair on its head and covered it with clothing.

【19:14】And when Saul sent messengers to take David, she said, He is sick.

【19:15】And Saul sent the messengers to see David, saying, Bring him up to me on his bed that I may kill him.

【19:16】And when the messengers went in, there was the teraphim in the bed with a net of goats' hair on its head.

【19:17】Then Saul said to Michal, Why have you deceived me like this and let my enemy go so that he has slipped away? And Michal said to Saul, He said to me, Let me go; why should I kill you?

【19:18】So David fled and slipped away and came to^a Samuel at Ramah, and he told him all that Saul had done to him. And he and Samuel went and dwelt at Naioth.

【19:19】Then it was told Saul, saying, David is now at Naioth in Ramah.

19:12^a
Josh. 2:15;
Acts 9:25;
2 Cor. 11:33

19:13^a
Gen. 31:19

19:18^a
1 Sam. 7:17

【19:20】掃羅打發使者去捉拿大衛。去的人見有一班申言者正在申言，撒母耳站着監管他們；^a神的靈臨到掃羅的使者身上，他們也就申言。

【19:21】有人將這事告訴掃羅，他又打發別的使者去，他們也申言。掃羅第三次再打發使者去，他們也申言。

【19:22】然後掃羅自己也往拉瑪去，到了西沽的大井，問人說，撒母耳和大衛在那裏？有人說，在拉瑪的拿約。

【19:23】他就往拉瑪的拿約去。神的靈也臨到他身上，他就一面走一面^a申言，直到拉瑪的拿約。

【19:24】他也脫了衣服，並且在撒母耳面前申言，那一晝一夜露體躺臥。因此有話說，掃羅也^a列在申言者中間麼？

【19:20】 So Saul sent messengers to seize David; and when they saw the company of prophets prophesying and Samuel standing and presiding over them, the^a Spirit of God came upon Saul's messengers, and they also prophesied.

【19:21】 And it was told Saul, and he sent other messengers, and they also prophesied. And Saul again sent messengers the third time, and they also prophesied.

【19:22】 Then he himself went to Ramah. And he came to the great well that is in Secu; and he asked and said, Where are Samuel and David? And someone said, They are now at Naioth in Ramah.

【19:23】 So he went there, toward Naioth in Ramah. And the Spirit of God came upon him as well, and he went on and^a prophesied until he came to Naioth in Ramah.

【19:24】 And he also stripped off his clothes and also prophesied before Samuel, and he lay naked all that day and all that night. Therefore they say, Is Saul also^a among the prophets?

撒母耳記上 第二十章

【20:1】大衛從拉瑪的拿約逃跑，來到約拿單面前，說，我作了甚麼？我有甚麼罪孽，在你父親面前犯了甚麼罪，他竟尋索我的性命呢？

【20:2】約拿單對他說，斷然不是！你絕不至於死。我父親作事，無論大小，沒有不叫我知道的。怎麼獨有這事隱瞞我呢？事情絕不會如此。

【20:3】大衛又起誓說，你父親準知我在你眼前蒙恩；所以他心裏說，不如不叫約拿單知道這事，恐怕他愁煩。但我確實指着^a永活的耶和華起誓，又指着你的性命起誓，我離死不過一步。

【20:4】約拿單對大衛說，凡¹你心裏所求的，我必為你成就。

【20:5】大衛對約拿單說，明日是^a初一，我當與王同席，求你讓我去藏在田野，直到後天晚上。

●撒母耳記上 20:4¹ 直譯，你的魂所說的。

1 SAMUEL 20

【20:1】 Then David fled from Naioth in Ramah and came and said to Jonathan, What have I done? What is my iniquity, or what is my sin before your father, that he is seeking my life?

【20:2】 And he said to him, Far from it! You shall not die. My father does nothing great or small that he does not disclose to me. So why should my father hide this matter from me? Such would not happen.

【20:3】 Then David swore again and said, Your father fully knows that I have found favor in your sight; so he says, Do not let Jonathan know about this; otherwise, he will be grieved. But truly as Jehovah^a lives and as your soul lives, there is but a step between me and death.

【20:4】 And Jonathan said to David, Whatever you say, I will do for you.

【20:5】 And David said to Jonathan, It is the^a new moon tomorrow, and I am to sit with the king at the meal. But let me go, and I will hide myself in the field until the following evening.

20:3^a
得三 13
撒母耳記上 20:21
二五 26
王下二 2, 4, 6

20:5^a
撒母耳記上 20:18
參民十 10
二八 11

20:3^a
Ruth 3:13;
1 Sam. 20:21;
25:26;
2 Kings 2:2, 4, 6

20:5^a
1 Sam. 20:18;
cf. Num. 10:10;
28:11

20:6^a

撒下十六 1, 4
彌五 2
路二 4

【20:6】你父親若察覺我不在，你就說，大衛切求我許他趕回自己的城^a 伯利恆去，因為他全家在那裏獻年祭。

【20:7】你父親若這樣說，好；你僕人就平安了。他若大大發怒，你就知道他決意要害我。

【20:8】求你以恩慈待你僕人，因你已經帶你僕人在耶和華面前與你^a 結盟。我若有罪孽，不如你自己殺我，何必將我帶到你父親那裏呢？

【20:9】約拿單說，這事絕不至臨到你！我若知道我父親決意害你，我豈不告訴你麼？

【20:10】大衛對約拿單說，你父親若用嚴厲的話回答你，誰來告訴我呢？

【20:11】約拿單對大衛說，來，我們往田野去罷。二人就往田野去了。

【20:12】約拿單對大衛說，願耶和華以色列的神為證。明日約在這時候，或後天，我探我父親的意思，若向你有好意，我就必打發人告訴你。

【20:6】If your father misses me at all, you shall say, David earnestly asked leave of me to run to ^aBethlehem his city, for it is the yearly sacrifice there for all his family.

【20:7】If he says in this way, Fine; then your servant will have peace. But if he becomes angry at all, know that evil has been determined by him.

【20:8】Deal kindly then with your servant, for you have brought your servant into a ^acovenant of Jehovah with you. But if there is any iniquity in me, you kill me. Why then should you bring me to your father?

【20:9】And Jonathan said, Far be it from you! For if I knew at all that evil has been determined by my father to come upon you, would I not tell it to you?

【20:10】Then David said to Jonathan, Who will tell me whether or not your father has responded to you harshly?

【20:11】And Jonathan said to David, Come and let us go out into the field. And they both went out into the field.

【20:12】And Jonathan said to David, By Jehovah, the God of Israel: When I search out my father about this time tomorrow, or on the following day, and if he is good toward David, I will surely send word to you and disclose it to you.

20:6^a

1 Sam. 16:1, 4;
Micah 5:2;
Luke 2:4

20:8^a

1 Sam. 18:3;
20:16;
2 Sam. 21:7

20:8^a

撒下十八 3
二十 16
撒下二一 7

20:13^a
書一 5, 17
撒下十七 37

【20:13】我父親若有意害你，而我不告訴你，使你平平安安的走，願耶和華¹重重的降罰與我。願耶和華^a與你同在，如同從前與我父親同在一樣。

20:14^a
撒下九 1, 3, 7

【20:14】我活着的時候，你要以耶和華的^a慈愛待我，免我死亡；

【20:15】就是我死後，耶和華從地上剪除你每一個仇敵的時候，你也永不可向我家絕了慈愛。

【20:16】於是約拿單與大衛家結盟，說，願耶和華藉大衛仇敵的手追討背約的罪。

20:17^a
撒下十八 1-3

【20:17】約拿單因着對大衛的愛，就使大衛再起誓，因他^a愛大衛如同愛自己的性命。

【20:18】約拿單對他說，明日是初一，你的座位空着，人必察覺你不在。

●撒下 20:13¹ 直譯，向約拿單這樣行，並且加倍的這樣行。

【20:13】May Jehovah do so to Jonathan, and even more, if it pleases my father to do you evil, and I do not disclose it to you and send you away to go in peace. And may Jehovah be^a with you as He was with my father.

【20:14】And while I am still alive, do show me the^a lovingkindness of Jehovah, that I may not die;

【20:15】And never cut off your lovingkindness from my house, not even when Jehovah has cut off David's enemies to the man from the face of the earth.

【20:16】So Jonathan made a covenant with the house of David, saying, And Jehovah will require it at the hand of David's enemies.

【20:17】And Jonathan made David swear again by his love for him, for he^a loved him as he loved his own soul.

【20:18】Then Jonathan said to him, Tomorrow is the new moon; and you will be missed, for your seat will be empty.

20:13^a
Josh. 1:5, 17;
1 Sam. 17:37

20:14^a
2 Sam. 9:1, 3, 7

20:17^a
1 Sam. 18:1-3

【20:19】你等三日，就要速速下去，到你從前遇事藏身的地方，留在以色列石頭那裏。

【20:20】我要向石頭旁邊射三箭，如同射箭靶一樣。

【20:21】我要打發僮僕，說，去把箭找來。我若對僮僕說，看哪，箭在你後頭，把箭拿來；你就可以回來；我指着永活的耶和華起誓，你必平安無事。

【20:22】我若這樣對童子說，看哪，^a箭在你前頭；你就要去，因為是耶和華打發你去的。

【20:23】至於你我今日所說的話，有耶和華^a在你我中間為證，直到永遠。

【20:24】大衛就去藏在田野。到了初一日，王坐席要喫飯。

【20:25】王照常坐在他的座位，就是靠牆的座位上，約拿單起身而立，押尼珥坐在掃羅旁邊，大衛的席位空着。

【20:19】And when you have waited three days, you shall go far down and come to the place where you hid yourself while all this was happening; and you shall remain at the stone Ezel.

【20:20】And I will shoot three arrows to its side, as though I were shooting at a mark.

【20:21】And just then I will send a boy, saying, Go; find the arrows. If I say to the boy, The arrows are there to this side of you; gather them; then come, for you have peace and there is no problem, as Jehovah lives.

【20:22】But if I speak in this way to the young man, The^a arrows are there beyond you; then go, for Jehovah has sent you away.

【20:23】And concerning this matter that I and you have spoken of, it is Jehovah who is^a between me and you forever.

【20:24】So David hid himself in the field. And when the new moon came, the king sat at the meal to eat.

【20:25】And the king sat on his seat as at other times, on his seat near the wall; and Jonathan rose up, and Abner sat down beside Saul, but David's place was empty.

20:22^a
撒下二十 37

20:22^a
1 Sam. 20:37

20:23^a
撒下二十 42

20:23^a
1 Sam. 20:42

【20:26】然而那日掃羅沒有說甚麼，他想大衛遇事以致^a不潔，他必定是不潔。

【20:27】次日，就是初二日，大衛的席位還空着。掃羅對他兒子約拿單說，耶西的兒子為何昨日、今日都沒有來喫飯？

【20:28】約拿單回答掃羅說，大衛切求我許他往^a伯利恆去。

【20:29】他說，求你讓我去，因為我們家族在那城裏有獻祭的事；我兄長吩咐我去。如今我若在你眼前蒙恩，求你讓我脫身去見我的弟兄。因此，大衛沒有赴王的席。

【20:30】掃羅向約拿單發怒，對他說，你這邪僻悖逆之婦人的兒子！我豈不知道你選擇耶西的兒子，自取羞辱，並且使你母親露體蒙羞麼？

【20:31】耶西的兒子若在地上活着，你和你的國必站立不住。現在你要打發人去，將他捉拿交給我；他是該死的。

【20:26】But Saul said nothing that day about it, for he thought, Something has happened to him; he is ^anot clean; surely he is not clean.

【20:27】And on the day after the new moon, the second day, David's place was empty. And Saul said to Jonathan his son, Why has the son of Jesse come neither yesterday nor today to the meal?

【20:28】And Jonathan answered Saul, David asked leave of me earnestly to go to ^aBethlehem.

【20:29】And he said, Let me go, I beg you; for our family has a sacrifice in that city, and my brother commanded me to be there. So now if I have found favor in your sight, let me slip away to see my brothers. Therefore he has not come to the king's table.

【20:30】And Saul's anger burned against Jonathan, and he said to him, You son of a perverse, rebellious woman! Do I not know that you have chosen the son of Jesse to your own shame and to the shame of your mother's nakedness?

【20:31】For as long as the son of Jesse is alive on the earth, you and your kingdom will not be established. Now therefore send someone and bring him to me, for he is as good as dead.

【20:32】約拿單回答他父親掃羅說，他爲甚麼該被處死？他作了甚麼呢？

【20:33】掃羅向約拿單掄槍要^a刺他，約拿單就知道他父親決意要殺大衛。

【20:34】於是約拿單氣忿忿的從席上起來，在這初二日沒有喫飯；他因見父親羞辱大衛，就爲大衛愁煩。

【20:35】到了次日早晨，約拿單按着與大衛約定的時候出到田野，有一個小僮僕跟着他。

【20:36】約拿單對僮僕說，你跑去，把我所射的箭找來。僮僕跑去，約拿單就把^a箭射在僮僕前頭。

【20:37】僮僕到了約拿單落箭之地，約拿單在僮僕後面呼叫說，箭不是在你前頭麼？

【20:32】And Jonathan answered Saul his father and said to him, Why must he be put to death? What has he done?

【20:33】But Saul threw his spear at him in order to^a strike him down. So Jonathan knew that it was determined by his father to put David to death.

【20:34】And Jonathan rose up from the table in burning anger and did not eat any food on the second day of the new moon, for he was grieved about David because his father had shamed him.

【20:35】Then in the morning Jonathan went forth to the field for the appointment with David, and a small boy was with him.

【20:36】And he said to his boy, Run and find the arrows that I am shooting. While the boy was running, he shot the^a arrow beyond him.

【20:37】And when the boy came to the place of the arrow that Jonathan had shot, Jonathan called out after the boy and said, The arrow is there beyond you.

20:33^a
撒十八 11
十九 10

20:33^a
1 Sam. 18:11;
19:10

20:36^a
撒二十二 22

20:36^a
1 Sam. 20:22

【20:38】約拿單又在僮僕後面呼叫說，速速的去，不要停留。約拿單的僮僕就把箭拾起，來到主人那裏。

【20:39】僮僕一點也不知道這是甚麼意思，只有約拿單和大衛知道。

【20:40】約拿單將他的器械交給僮僕，對他說，你拿到城裏去罷。

【20:41】僮僕一去，大衛就從那石頭南邊藏身之處出來，面伏於地，拜了三拜；二人彼此親嘴，相對哭泣，大衛哭得更慟。

【20:42】約拿單對大衛說，你平平安安的去罷，因為我們二人曾在耶和華的名裏起誓說，願耶和華^a在你我中間，並你我的後裔中間為證，直到永遠。大衛就起身走了，約拿單也往城裏去了。

【20:38】And Jonathan called out to the boy, Hurry up quickly; do not stay there. And Jonathan's boy gathered the arrows and came to his master.

【20:39】And the boy knew nothing; only Jonathan and David knew the matter.

【20:40】Then Jonathan gave his equipment to his boy and said to him, Go; bring them to the city.

【20:41】And when the boy went, David rose up from his hiding place toward the south and fell on his face to the ground; and he bowed himself three times. And they kissed each other; and they wept for each other, but David more greatly.

【20:42】And Jonathan said to David, Go in peace, because both of us have sworn in the name of Jehovah, saying, May Jehovah be^a between me and you and between my seed and your seed forever. Then ¹David rose up and left, and Jonathan went into the city.

20:42^a
撒下二十 23

20:42^a
1 Sam. 20:23

20:42¹ (David) Lit., he.

撒母耳記上 第二十一章

d 大衛得祭司
亞希米勒
供給陳設聖餅和歌利亞的刀
二一 1 ~ 9

21:1^a
1-6;
太十二 3-4
可二 25-26
路六 3-4
21:1^b
撒上二二 19

【21:1】^a 大衛往 ^b 挪伯去，到了祭司亞希米勒那裏；亞希米勒戰戰兢兢的出來迎接他，對他說，你爲甚麼獨自來，沒有人跟隨呢？

【21:2】大衛對祭司亞希米勒說，王吩咐我一件事，說，我差遣你、吩咐你的這件事，不要使人知道。故此我已派定少年人在某處等候我。

【21:3】現在你手下有甚麼？求你 ¹ 給我五個餅，或是別樣找得着的食物。

【21:4】祭司回答大衛說，我手下沒有平常的餅，只有聖 ^a 餅；若少年人沒有親近婦人，纔可以喫。

●撒上 21:3¹ 給我，直譯，交交在我手中。

21:4^a
出二五 30
利二四 5-9

1 SAMUEL 21

d. David's Being Supplied with
the Holy Bread of the Presence and with the Sword
of Goliath by the Priest Ahimelech
21:1-9

【21:1】^a And David went to ^b Nob to Ahimelech the priest. And Ahimelech came trembling to meet David and said to him, Why are you alone, and no one with you?

【21:2】And David said to Ahimelech the priest, The king has charged me with some matter, and he said to me, Let no man know anything about the matter that I have sent you on and charged you with. So I have made an appointment with my young men at such and such a place.

【21:3】Now then what do you have on hand? Give five loaves of bread into my hand, or whatever there is to be found.

【21:4】And the priest answered David and said, There is no common bread on hand; yet there is holy ^a bread, but only if the young men have kept themselves from women.

21:1^a
vv. 1-6;
Matt. 12:3-4;
Mark 2:25-26;
Luke 6:3-4
21:1^b
1 Sam. 22:19

21:4^a
Exo. 25:30;
Lev. 24:5-9

【21:5】大衛回答祭司說，我們實在沒有親近婦人，我出征的時候，素來如此；即使是平常行路，少年人的器皿還是聖別的；何況今日，他們的器皿更是聖別的！

【21:6】祭司就拿聖餅給他；因為在那裏沒有別的餅，只有¹陳設餅，是當時爲了放上熱的餅，從耶和華面前撤下來的。

【21:7】當日有掃羅的一個臣僕在那裏，留在耶和華面前。他名叫^a多益，是以東人，作掃羅的司牧長。

【21:8】大衛對亞希米勒說，你手下這裏有槍有刀沒有？因為王的事甚急，我手裏連刀劍器械都沒有帶。

【21:5】And David answered the priest and said to him, Women have indeed been kept from us, as previously when I went forth; and the vessels of the young men were holy, even if it was a common journey. How much more then today will their vessels be holy!

【21:6】So the priest gave him what was holy, for there was no bread there except the ¹bread of the Presence, which was taken from before Jehovah, to be replaced by hot bread at the time it was taken.

【21:7】Now one of Saul's servants was there that day, detained before Jehovah. His name was ^aDoeg the Edomite, the chief of the shepherds that belonged to Saul.

【21:8】And David said to Ahimelech, And is there not a spear or a sword here on hand? For I have brought neither my sword nor my equipment with me, for the king's matter was urgent.

21:7^a
撒上一二二 9, 22
詩五二標題

21:7^a
1 Sam. 22:9, 22;
Psa. 52 title

●撒上一二二 21:6¹ 見太十二 1 ~ 4 與 3 註 1。

21:6¹ (bread) See Matt. 12:1-4 and note 3².

【21:9】祭司說，你在以拉谷所打死的非利士人歌利亞，他的^a刀在這裏，裹在布中，放在以弗得後邊，你若要拿去給自己用，就拿去罷；除此以外，這裏再沒有別的。大衛說，這刀沒有可比的；你給我罷。

e 大衛躲避掃羅，
逃到迦特王亞吉那裏
二一 10 ~ 15

【21:10】那日大衛起來，從掃羅面前逃走，來到迦特王^a亞吉那裏。

【21:11】亞吉的臣僕對亞吉說，這不是以色列地的王大衛麼？¹那裏的婦女跳舞唱和，不是指着他說，^a掃羅殺死千千，大衛殺死萬萬麼？

【21:12】大衛將這些話放在心裏，甚是懼怕迦特王亞吉，

【21:13】就在他們眼前改變了尋常的舉動，在他們手下^a假裝瘋癲，在城門的門扇上胡寫亂畫，使唾沫流在鬍子上。

●撒上 21:11¹ 那裏的婦女，直譯，她們。

【21:9】And the priest said, The ^asword of Goliath the Philistine, whom you struck down in the valley of Elah, is here, wrapped in a cloth behind the ephod. If you will take it, take it; for there is no other here but that one. And David said, There is none like it; give it to me.

e. David's Fleeing from Saul
and Going to Achish the King of Gath
21:10-15

【21:10】Then David rose up and fled that day from before Saul, and he went to ^aAchish the king of Gath.

【21:11】But the servants of Achish said to him, Is this not David the king of the land? Is this not him of whom they sang to one another in dances, saying, ^aSaul has struck down his thousands; / But David, his ten thousands?

【21:12】And David took these words to heart and feared Achish the king of Gath greatly.

【21:13】So he disguised his sanity in their sight and acted like a ^amadman before them, and he made marks on the doors of the gate and let his spittle run down his beard.

【21:14】亞吉對臣僕說，你們看，這人是瘋子。爲甚麼帶他到我這裏來呢？

【21:15】我豈缺少瘋子，你們帶這人來在我面前瘋癲麼？這人豈可進我的家呢？

撒母耳記上 第二十二章

f 大衛住在亞杜蘭洞、摩押的米斯巴、
和猶大的哈列樹林裏
二二 1～5

【22:1】大衛就離開那裏，逃到^a亞杜蘭洞。他的弟兄和他父親的全家聽見了，就都下到他那裏。

【22:2】凡受窘迫的、欠債的、魂裏苦惱的，都聚集到大衛那裏；大衛就作他們的首領，跟隨他的約有四百人。

【22:3】大衛從那裏往^a摩押的米斯巴去，對摩押王說，求你讓我父母搬出來，住在你們這裏，等我知道神要爲我怎樣行。

【21:14】And Achish said to his servants, Look, you see that the man is mad. Why have you brought him to me?

【21:15】Do I lack madmen that you have brought this one to me to be a madman before me? Shall this one come into my house?

1 SAMUEL 22

f. David's Staying in the Cave of Adullam, in Mizpeh of Moab, and in the Forest of Hereth of Judah
22:1-5

【22:1】Then David went from there and escaped to the^acave of Adullam. And when his brothers and all his father's house heard of it, they went down to him there.

【22:2】And everyone who was in distress and everyone who was in debt and everyone who was discontented gathered to him, and he became captain over them. And with him were about four hundred men.

【22:3】And David went from there to Mizpeh of^aMoab. And he said to the king of Moab, Let my father and mother go forth and be with you until I know what God will do for me.

22:1^a
撒下二三 13
代上十一 15
詩五七標題
一四二標題
來十一 38

22:1^a
2 Sam. 23:13;
1 Chron. 11:15;
Psa. 57 title;
142 title;
Heb. 11:38

22:3^a
參得一 1-4
四 17

22:3^a
cf. Ruth 1:1-4;
4:17

【22:4】大衛領他父母到摩押王面前；
大衛住山寨多少日子，他父母也住摩
押王那裏多少日子。

【22:5】申言者^a迦得對大衛說，你不要
住在山寨，要離開這裏進入猶大地。
大衛就離開那裏，進入哈列的樹林。

g 掃羅因大衛的緣故，
殺祭司亞希米勒和他全家
二二 6 ~ 23

【22:6】掃羅聽見大衛和跟隨他的人被
發現了。那時掃羅坐在基比亞高處的
垂絲柳樹下，手裏拿着槍，眾臣僕侍
立在他左右。

【22:7】掃羅對左右侍立的臣僕說，便雅
憫人哪，你們要聽我的話：耶西的兒子
能將^a田地和葡萄園賜給你們各人麼？
能立你們各人作千夫長和百夫長麼？

【22:8】你們竟都結黨害我；我的兒子
與耶西的兒子^a結盟的時候，無人告
訴我；我的兒子挑唆我的臣僕¹謀害
我，就如今日的光景，你們也無人告
訴我，爲我憂慮。

【22:4】And he brought them before the king of Moab,
and they remained with him all the time that David was
in the stronghold.

【22:5】And ^aGad the prophet said to David, Do not stay
in the stronghold; depart and go into the land of Judah.
So David departed and went into the forest of Hereth.

g. Saul's Killing Ahimelech the Priest
and His Family because of David
22:6-23

【22:6】Then Saul heard that David and the men with him
had been discovered. Now Saul was sitting in Gibeah, under
the tamarisk tree on the height; and his spear was in his
hand, and all his servants were standing around him.

【22:7】And Saul said to his servants standing around him,
Hear now, you Benjaminites: Will the son of Jesse give
every one of you ^afields and vineyards, will he make every
one of you captains of thousands and captains of hundreds,

【22:8】That every one of you has conspired against me,
so that no one discloses it to me when my son makes a
^acovenant with the son of Jesse, and none of you is sorry
for me or discloses it to me when my son stirs up my
servant against me to ambush me as on this day?

22:5^a
撒下二四 11,
18-19
代上二一 9-19
二九 29
代下二九 25

22:5^a
2 Sam. 24:11, 18-
19;
1 Chron. 21:9-19;
29:29;
2 Chron. 29:25

22:7^a
參撒上八 11-14

22:7^a
cf. 1 Sam. 8:11-14

22:8^a
撒上十八 3

22:8^a
1 Sam. 18:3

【22:9】那時被立管理掃羅臣僕的以東人^a 多益回答說，我曾看見耶西的兒子到了挪伯，亞希突的兒子亞希米勒那裏。

【22:10】亞希米勒爲他^a 求問耶和華，又給他食物，並給他非利士人歌利亞的刀。

【22:11】王就打發人將亞希突的兒子祭司亞希米勒，和他父親的全家，就是在挪伯的眾祭司都召了來；他們就都來見王。

【22:12】掃羅說，亞希突的兒子，你要聽我的話。他說，我主，我在這裏。

【22:13】掃羅對他說，你爲甚麼與耶西的兒子結黨害我，將食物和刀給他，又爲他求問神，使他起來謀害我，就如今日的光景？

【22:9】Then ^aDoeg the Edomite, who was set over Saul's servants, answered and said, I saw the son of Jesse coming to Ahimelech the son of Ahitub at Nob.

【22:10】And he ^ainquired of Jehovah for him and gave him provisions, and he gave him the sword of Goliath the Philistine.

【22:11】Then the king sent men to call Ahimelech the priest, the son of Ahitub, and all his father's house, the priests who were in Nob. And all of them came to the king.

【22:12】And Saul said, Hear now, you son of Ahitub. And he said, Here I am, my lord.

【22:13】And Saul said to him, Why have you conspired against me, you and the son of Jesse, in that you have given him food and a sword, and have inquired of God for him, so that he rises up against me to ambush me as on this day?

【22:14】亞希米勒回答王說，王的眾臣僕中有誰像大衛那樣忠信呢？他是王的女婿，又是王的參謀，並且在王家中是尊貴的。

【22:15】我豈是從今日纔爲他求問神呢？斷不是這樣！王不要歸咎於僕人，和僕人父親的全家；因爲這整件事，無論大小，僕人都不知道。

【22:16】王說，亞希米勒阿，你和你^a父親的全家都是該死的。

【22:17】王就對左右侍立的¹護衛兵說，你們轉過去²殺耶和華的祭司，因爲他們與大衛聯手，又知道大衛逃跑，竟沒有告訴我。王的臣僕卻不肯伸手殺耶和華的祭司。

●撒^a上 22:17¹ 或，跑腿者。

●撒^a上 22:17² 掃羅把亞希米勒和他全家殺了，（6～23，參詩五二標題，）這顯示掃羅全然背叛神，完全不服神，不以神爲他的王和他的元首。他是由悖逆所構成的；這樣的悖逆就和拜偶像一樣邪惡。（十五 23。）一切的悖逆都是任意妄爲，膽敢離開神而行事。

【22:14】And Ahimelech answered the king and said, And who among all your servants is as faithful as David, who is the king's son-in-law and has access to your council and is honored in your house?

【22:15】Was it just today that I began to inquire of God for him? Far be it from me! May the king not impute anything to his servant nor to all my father's house, for your servant knows nothing of this matter, small or great.

【22:16】But the king said, You shall surely die, Ahimelech, you and all your^a father's house.

【22:17】Then the king said to the runners who were standing around him, Turn, and¹ kill the priests of Jehovah, because their hand is also with David, and because they knew that he was fleeing and they did not disclose it to me. But the king's servants would not put forth their hand to attack the priests of Jehovah.

22:17¹ (kill) Saul's killing of Ahimelech and his family (vv. 6-23; cf. Psa. 52 title) shows that Saul was utterly rebellious toward God. He had no subordination to God, nor did he take God as his King and Head. He was constituted with rebellion, which is as evil as the worship of idols (15:23). All rebellion is a matter of presumption, a matter of daring to do things without God.

22:16^a
參撒^a上二 31-33
三 13-14

22:16^a
cf. 1 Sam. 2:31-33;
3:13-14

【22:18】王對多益說，你轉過去殺祭司罷。以東人多益就轉過去殺祭司，那日殺了穿細麻布以弗得的八十五人；

【22:19】又用刀攻擊祭司城挪伯，將城中的男女、孩童、喫奶的，和牛、驢、羊，盡都用刀殺滅。

【22:20】亞希突的兒子亞希米勒有一個兒子，名叫^a亞比亞他，脫身逃去跟隨大衛。

【22:21】亞比亞他將掃羅殺耶和華祭司的事告訴大衛。

【22:22】大衛對亞比亞他說，那日我見以東人多益在那裏，我就知道他必告訴掃羅。你父親的全家喪命，都是因我的緣故。

【22:23】你可以住在我這裏，不要懼怕；因為尋索你命的，就是尋索我命的，你在我這裏可得保全。

【22:18】And the king said to Doeg, You turn, and attack the priests. And Doeg the Edomite turned, and he attacked the priests. And on that day he killed eighty-five men who wore the linen ephod.

【22:19】And he struck Nob, the city of the priests, with the edge of the sword, both men and women, infants and sucklings, and oxen and asses and sheep, with the edge of the sword.

【22:20】But one of the sons of Ahimelech the son of Ahitub escaped, whose name was^a Abiathar, and he fled after David.

【22:21】And Abiathar told David that Saul had slain the priests of Jehovah.

【22:22】And David said to Abiathar, I knew on that day when Doeg the Edomite was there that he would surely tell Saul. I am responsible for all the lives of your father's house.

【22:23】Remain with me, and do not be afraid; for he who seeks my life seeks your life, for you will be kept safe with me.

22:20^a
撒下二三 6, 9
撒下十五 24

22:20^a
1 Sam. 23:6, 9;
2 Sam. 15:24

撒母耳記上 第二十三章

h 大衛擊敗非利士人，
住在基伊拉
二三 1 ~ 12

【23:1】有人告訴大衛說，非利士人正在攻擊基伊拉，搶奪禾場。

【23:2】所以大衛^a求問耶和華說，我去攻打這些非利士人，可以不可以？耶和華對大衛說，你可以去攻打非利士人，拯救基伊拉。

【23:3】跟隨大衛的人對他說，我們在猶大這裏尚且懼怕，何況往基伊拉去攻擊非利士人的軍旅呢？

【23:4】大衛又求問耶和華。耶和華回答說，你起身下基伊拉去，因我已將非利士人交在你手裏。

【23:5】大衛和跟隨他的人往基伊拉去，攻打非利士人，奪走他們的牲畜，又大大擊殺他們。這樣，大衛救了基伊拉的居民。

1 SAMUEL 23

h. David's Defeating the Philistines
and Staying in Keilah
23:1-12

【23:1】And some told David, saying, The Philistines are now fighting against Keilah and robbing the threshing floors.

【23:2】And David^a inquired of Jehovah, saying, Shall I go and strike these Philistines? And Jehovah said to David, Go and strike the Philistines, and save Keilah.

【23:3】And David's men said to him, Here we are, afraid here in Judah; how much more if we go to Keilah against the ranks of the Philistines!

【23:4】So David inquired yet again of Jehovah. And Jehovah answered him and said, Rise up; go down to Keilah, for I have delivered the Philistines into your hand.

【23:5】Then David and his men went to Keilah and fought against the Philistines and carried off their cattle and struck them down with a great slaughter. And David saved the inhabitants of Keilah.

23:2^a
撒下二二 10
三十 8
撒下二 1
五 19, 23

23:2^a
1 Sam. 22:10;
30:8;
2 Sam. 2:1;
5:19, 23

【23:6】亞希米勒的兒子亞比亞他，逃到基伊拉見大衛的時候，是手裏拿着^a以弗得下去的。

【23:7】有人告訴掃羅說，大衛到了基伊拉。掃羅說，神將他¹交付在我手裏了，因為他進入有門有閂的城，關閉在裏頭了。

【23:8】於是掃羅招聚眾民去打仗，要下到基伊拉，圍困大衛和跟隨他的人。

【23:9】大衛知道掃羅設計要害他，就對祭司亞比亞他說，將以弗得拿過來。

【23:10】大衛說，耶和華以色列的神阿，你僕人確實聽見掃羅要往基伊拉來，為我的緣故滅城。

【23:11】基伊拉的¹居民會將我交在掃羅手裏麼？掃羅會照着你僕人所聽見的下來麼？耶和華以色列的神阿，求你指示僕人。耶和華說，掃羅必下來。

●撒十四 23:7¹ 交付，直譯，隔絕。希伯來文經文意不詳。

●撒十四 23:11¹ 直譯，主人。下節者同。

【23:6】Now it so happened that when Abiathar the son of Ahimelech fled to David at Keilah, he came down with an ^aephod in his hand.

【23:7】Then it was told Saul that David had come to Keilah. And Saul said, God has ¹delivered him into my hand; for he is shut in, because he has entered a city with gates and bars.

【23:8】And Saul summoned all the people to battle, to go down to Keilah, to besiege David and his men.

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

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

【23:11】Will the men of Keilah deliver me into his hand? Will Saul come down, as Your servant has heard? O Jehovah the God of Israel, do tell Your servant. And Jehovah said, He will come down.

23:7¹ (delivered) Lit., alienated; the meaning of the Hebrew text is uncertain.

【23:12】大衛又說，基伊拉的居民會將我和跟隨我的人交在掃羅手裏麼？耶和華說，他們必將你交出來。

i 大衛留在西弗曠野
二三 13 ~ 28

【23:13】大衛和跟隨他的約有六百人，就起身出了基伊拉，往他們所能往的地方去。有人告訴掃羅，大衛已經離開基伊拉逃走；於是掃羅不出來了。

【23:14】大衛住在曠野的山寨裏，住在西弗^a曠野的山地。掃羅天天尋索大衛，神卻不將大衛交在他手裏。

【23:15】大衛¹知道掃羅出來尋索他的命。那時，他在西弗曠野的何列斯；

【23:16】掃羅的兒子約拿單起身，往何列斯去見大衛，¹使他倚靠神剛強行事；

●撒^上 23:15¹ 直譯，看見。

●撒^上 23:16¹ 直譯，使他的手在神裏面剛強。

【23:12】And David said, Will the men of Keilah deliver me and my men into the hand of Saul? And Jehovah said, They will deliver you.

i. David's Remaining in the Wilderness of Ziph
23:13-28

【23:13】So David and his men, about six hundred men, rose up and went forth from Keilah; and they went about wherever they could. And when it was told Saul that David had slipped away from Keilah, he ceased his going forth.

【23:14】And David remained in the wilderness in strongholds, and he remained in the hill country in the^a wilderness of Ziph. And Saul sought him every day, but God did not deliver him into his hand.

【23:15】And David saw that Saul went forth to seek his life, and David was in the wilderness of Ziph at Horesh.

【23:16】Then Jonathan the son of Saul rose up and went to David at Horesh, and he strengthened his hand in God.

23:14^a
詩六三標題
來十一 38

23:14^a
Psa. 63 title;
Heb. 11:38

23:17^a
撒十五 28
二十 31
二四 20

【23:17】對他說，不要懼怕。我父親掃羅的手必搆不到你；你必作以色列的^a王，我必在你以下位居第二。這事連我父親掃羅也知道了。

23:18^a
撒上十八 3

【23:18】於是二人在耶和華面前立^a約。大衛仍住在何列斯，約拿單回家去了。

23:19^a
撒上二六 1
詩五四標題
23:19^b
來十一 38

【23:19】^a西弗人上到基比亞見掃羅，說，大衛不是在我們那裏，在何列斯的山寨中，在荒野南邊的哈基拉^b山藏着麼？

【23:20】王阿，現在請照你¹自己的意願下來，我們必將他交在王的手裏。

【23:21】掃羅說，願耶和華賜福與你們，因你們顧恤我。

【23:22】請你們回去，再確實查明他腳蹤所到之處，是誰看見他在那裏，因為有人對我說，他甚狡猾。

【23:17】And he said to him, Do not be afraid, for the hand of Saul my father will not find you; and you will become^a king over Israel, and I will be second to you; and even Saul my father knows that.

【23:18】And the two of them made a^a covenant before Jehovah. And David remained in Horesh, and Jonathan went to his house.

【23:19】Then some^a Ziphites went up to Saul at Gibeah, saying, David is indeed hiding among us in the strongholds at Horesh, on the^b hill of Hachilah, which is south of the desert!

【23:20】Now then, O king, come down, according to all your soul's desire to come down; and we will deliver him into the hand of the king.

【23:21】And Saul said, Blessed are you of Jehovah, for you have had compassion on me.

【23:22】Go now, and make sure once more; and find out and look into his place, where he sets foot, who has seen him there; for I am told that he is very cunning.

23:17^a
1 Sam. 15:28;
20:31;
24:20

23:18^a
1 Sam. 18:3

23:19^a
1 Sam. 26:1;
Psa. 54 title
23:19^b
Heb. 11:38

●撒上 23:20¹ 直譯，魂。

【23:23】所以要查知他一切藏匿的地方，回來據實告訴我，我就與你們同去；他若在境內，我必從猶大的各家族中搜出他來。

【23:24】西弗人就起身，在掃羅以先往西弗去。大衛和跟隨他的人在瑪雲的曠野，在荒野南邊的亞拉巴。

【23:25】掃羅和跟隨他的人去尋找大衛；有人告訴大衛，他就下到磐石，住在瑪雲的曠野。掃羅聽見，便在瑪雲的曠野追趕大衛。

【23:26】掃羅在山這邊走，大衛和跟隨他的人在山那邊走。大衛急忙躲避掃羅；因為掃羅和跟隨他的人，四面圍住大衛和跟隨他的人，要拿獲他們。

【23:27】有使者來見掃羅，說，非利士人犯境搶掠，請快快回去。

【23:28】於是掃羅不追趕大衛，回去與非利士人接戰；因此那地方叫作¹西拉哈瑪希羅結。

●撒^上 23:28¹ 意，逃脫的磐石。

【23:23】And look about and learn of all his hiding places where he lurks, and come back to me with sure information; then I will go with you, and if he is in the land, I will search him out among all the thousands of Judah.

【23:24】And they rose up and went to Ziph before Saul. And David and his men were in the wilderness of Maon, in the Arabah to the south of the desert.

【23:25】And Saul and his men went to seek him. And when some told David this, he went down to the rock and remained in the wilderness of Maon. And when Saul heard of it, he pursued after David in the wilderness of Maon.

【23:26】And Saul went on one side of the mountain, while David and his men went on the other side of the mountain. And David hurried to get away from Saul, while Saul and his men were closing in on David and his men in order to capture them.

【23:27】Then a messenger came to Saul, saying, Hurry and come, for the Philistines have raided the land.

【23:28】So Saul returned from pursuing after David, and he went to meet the Philistines; therefore they call that place the Rock of Escape.

j 大衛住在隱基底的山寨裏
二三 29 ~ 二四 2

【23:29】大衛從那裏上去，住在隱基底的山寨裏。

撒母耳記上 第二十四章

【24:1】掃羅追趕非利士人回來，有人告訴他說，看哪，大衛在隱基底的^a曠野。

【24:2】掃羅就從全以色列中選取三千精兵，率領他們往野羊的磐石一帶去，尋索大衛和跟隨他的人。

k 掃羅落在大衛手裏，
大衛卻不殺他
二四 3 ~ 22

【24:3】到了路旁的羊圈，在那裏有洞，掃羅進去大解。大衛和跟隨他的人正坐在^a洞裏的深處。

j. David's Remaining in the Strongholds of En-gedi
23:29 – 24:2

【23:29】And David went up from there and remained in the strongholds of En-gedi.

1 SAMUEL 24

【24:1】And when Saul returned from following the Philistines, some told him, saying, David is now in the^awilderness of En-gedi.

【24:2】And Saul took three thousand choice men from all Israel and went to seek David and his men upon the Rocks of the Wild Goats.

k. Saul's Falling into the Hand of David
but David Not Killing Him
24:3-22

【24:3】And he came to the sheepfolds along the way, and a cave was there. And Saul went in to relieve himself. Now David and his men were sitting in the innermost part of the^acave.

24:1^a
來十一 38

24:1^a
Heb. 11:38

24:3^a
詩五七標題
一四二標題

24:3^a
Psa. 57 title;
142 title

24:4^a
撒下二四 10
二六 8

【24:4】跟隨大衛的人對他說，耶和華曾對你說，我要將你的仇敵^a交在你手裏，你可以照你看爲好的待他；如今那日子到了。大衛就起來，悄悄的割下掃羅外袍的衣邊。

24:5^a
撒下二四 10

【24:5】隨後大衛心中^a自責，因爲割下掃羅的衣邊；

24:6^a
撒下十二 3
二六 9-11
撒下一 14

【24:6】他對跟隨他的人說，我的主乃是耶和華的^a受膏者，¹我在耶和華面前萬不敢作這樣伸手害他的事，因他是耶和華的受膏者。

【24:7】大衛用這些話攔住跟隨他的人，不容他們起來害掃羅。掃羅起來，從洞裏出去，繼續走他的路。

●撒下 24:6¹ 大衛敬畏神，不敢推翻神所安排的神聖等次。在神的國裏，有神聖的權柄等次。掃羅不是自立爲王，乃是神所立所膏的王；（十 1；）所以他是神聖的權柄，大衛爲此敬畏神。大衛守住神在祂選民中間所命定的權柄等次，這爲他將來作神選民的王立下美好的根基。他若背叛掃羅，就會對百姓成爲背叛神所命定、設立之王的先例。參創九 25 註 1 與猶 9 註 3。

【24:4】And David's men said to him, The day is here of which Jehovah said to you, I am about to^a give your enemy into your hand. Do then to him according to what seems good in your sight. So David rose up and cut off a corner of Saul's cloak without being noticed.

【24:5】But afterward David's heart^a smote him because he had cut off a corner of Saul's cloak.

【24:6】And he said to his men,¹ Jehovah forbid that I should do such a thing to my lord, Jehovah's^a anointed, as stretch out my hand against him; for he is Jehovah's anointed.

【24:7】So David checked his men with these words and would not allow them to rise up against Saul. And Saul rose up out of the cave and went on his way.

24:4^a
1 Sam. 24:10;
26:8

24:5^a
2 Sam. 24:10

24:6^a
1 Sam. 12:3;
26:9-11;
2 Sam. 1:14

24:6¹ (Jehovah) David feared God and did not dare to overthrow the divine order arranged by God. In God's kingdom there is a divine order of authority. Saul was not a self-appointed king; he was the king appointed and anointed by God (10:1). Saul was therefore the divine authority, and David feared God in this. David kept the God-ordained order of authority among God's elect. By so doing, David laid a good foundation for himself to be the king of God's elect in the coming days. If he had rebelled against Saul, he would have been to the people an example of rebellion against the God-ordained, appointed king. Cf. notes 25¹ in Gen. 9 and 9³ in Jude.

【24:8】隨後大衛也起來，從洞裏出去，在掃羅後面呼叫說，我主，我王。掃羅往後觀看，大衛就屈身，臉伏於地下拜。

【24:9】大衛對掃羅說，你為何聽信人的話，說，大衛想要害你呢？

【24:10】今日你親眼看見在洞中，耶和華將你交在我手裏；有人叫我殺你，¹我卻愛惜你，說，我必不伸手害我的主，因為他是耶和華的受膏者。

【24:11】我父阿，看看你外袍的衣邊在我手中。我割下你的衣邊，沒有殺你；你由此可以知道並看明，我手中並沒有邪惡和叛逆的事。我雖沒有得罪你，你卻^a獵取我的命。

●撒^上 24:10¹ 此乃照古譯本；希伯來文經文作，它（我的眼）卻愛惜你。大衛在這裏所作的，正是新約所教導的，不要以惡報惡，反要以善勝惡。（羅十二 17，21。）

【24:8】 Then David rose up afterward and came out of the cave. And he called after Saul, saying, My lord the king. And when Saul looked behind him, David bowed with his face to the ground and paid him homage.

【24:9】 And David said to Saul, Why do you listen to men's words that say, David now seeks your harm?

【24:10】 Just this day your eyes have seen that Jehovah gave you into my hand today in the cave. And though some told me to kill you, ¹I spared you and said, I will not stretch out my hand against my lord, for he is Jehovah's anointed.

【24:11】 Now my father, look, indeed, look at the corner of your cloak in my hand; for in that I cut off the corner of your cloak and did not kill you, know and see that there is no harm or transgression in my hand. And though I have not sinned against you, you ^ahunt after my life in order to take it.

24:10¹ (I) Following some ancient versions; the Hebrew text reads, it (my eye) spared you. What David did here was exactly what the New Testament teaches concerning not repaying evil for evil but overcoming evil with good (Rom. 12:17, 21).

24:11^a
撒^上二三 14, 23
二六 20

24:11^a
1 Sam. 23:14, 23;
26:20

【24:12】願耶和華在你我中間^a判斷是非，在你身上爲我伸冤，我卻不親手加害於你。

【24:13】古人有句俗語說，惡事出於惡人；我卻不親手加害於你。

【24:14】以色列王出來要尋找誰呢？追趕誰呢？不過追趕一條死狗，一隻^a 蛇蚤就是了。

【24:15】願耶和華在你我中間作審判官，斷定是非，並且鑒察，爲我伸冤，藉審判使我脫離你的手。

【24:16】大衛向掃羅說完這些話，掃羅就說，我兒大衛，這是你的聲音麼？掃羅放聲¹大哭，

●撒上 24:16¹ 大衛敬畏神並尊重神的生活，征服了鹵莽的掃羅，使掃羅不再追趕大衛。（16～22。）大衛在與掃羅的關係上，對於在作爲神國之召會生活（羅十四 17）裏的新約信徒，是很好的榜樣。

【24:12】May Jehovah^a judge between me and you, and may Jehovah avenge me of you; but my hand will not be against you.

【24:13】As the proverb of the ancients says, Out of the wicked comes forth wickedness; but my hand will not be against you.

【24:14】After whom does the king of Israel come out? Whom do you pursue? A dead dog; a single^a flea.

【24:15】May Jehovah then be Judge and decide between me and you. And may He see and plead my cause and release me through His judgment out of your hand.

【24:16】And when David finished speaking these words to Saul, Saul said, Is this your voice, my son David? And Saul lifted up his voice and¹ wept.

24:16¹ (wept) David's God-fearing and God-honoring life subdued the reckless Saul and stopped Saul from pursuing him (vv. 16-22). In his relationship with Saul, David is a very good pattern for the New Testament believers in the church life as God's kingdom (Rom. 14:17).

【24:17】對大衛說，你比我公義；因為你以善待我，我卻以惡待你。

【24:18】你今日已表明你是如何以善待我；因為耶和華將我交在你手裏，你卻沒有殺我。

【24:19】人若遇見仇敵，豈肯放他安好無事的去呢？願耶和華因你今日向我所行的，以善報你。

【24:20】現在我知道你必要作^a王，以色列的國必在你手裏得着堅立。

【24:21】現在你要指着耶和華向我^a起誓，不剪除我的後裔，不從我父家除滅我的名。

【24:22】於是大衛向掃羅起誓，掃羅就回家去；大衛和跟隨他的人也上山寨去了。

【24:17】And he said to David, You are more righteous than I; for you have repaid me with good, while I have repaid you with evil.

【24:18】And you have declared today how you did good to me, because Jehovah delivered me up into your hand, but you would not kill me.

【24:19】For if a man finds his enemy, will he send him away safely? May Jehovah therefore reward you with good for what you have done to me this day.

【24:20】And now I indeed know that you will surely be^aking and that the kingdom of Israel will be established in your hand.

【24:21】Now therefore^aswear to me by Jehovah that you will not cut off my seed after me and that you will not destroy my name from my father's house.

【24:22】So David swore to Saul. And Saul went to his house, and David and his men went up to the stronghold.

24:20^a
撒下二三 17

24:20^a
1 Sam. 23:17

24:21^a
撒下二 7

24:21^a
2 Sam. 21:7

撒母耳記上 第二十五章

I 撒母耳的死 二五 1 上

【25:1 上】^a撒母耳¹死了，全以色列聚集，爲他^b哀哭，將他葬在拉瑪他自己的宅第。

m 大衛對付拿八和亞比該 二五 1 下～44

【25:1 下】大衛起身，下到巴蘭的曠野。

●撒上 25:1¹ 撒母耳在正確、完滿的享受神所應許之美地的分以後，安然死去。撒母耳因着在他所有的身分和職任上都忠信，（見七 3 註 1 二段，）就在他一生每一方面每一點上，都享受那作基督豫表的美地。（見申八 7 註 1。）他對美地的享受，超過舊約裏所有別的人。

撒母耳成爲祭司、申言者、士師，以引進大衛的國，好在地上完成神的經綸。所以他建立了神的國，並寫了關於神國的一切規例。（十 25。）雖然撒母耳對掃羅的君王職分失望，（十五 35，）他死時卻對大衛的國（豫表神的國）滿有令人鼓舞的期望。這對他是個安慰。

1 SAMUEL 25

1. Samuel's Death 25:1a

【25:1a】Then ^aSamuel¹ died, and all Israel gathered together and ^bmourned for him; and they buried him at his house in Ramah.

m. David's Dealing with Nabal and Abigail 25:1b-44

【25:1b】And David rose up and went down into the wilderness of Paran.

25:1¹ (died) Samuel died a peaceful death after he had properly and fully enjoyed his portion in the God-promised good land. Because he was faithful in all his statuses and offices (see note 3¹, par. 2, in ch. 7), Samuel enjoyed the good land, a type of Christ (see note 7¹ in Deut. 8), in every way and in every sense throughout his entire life. His enjoyment of the land exceeded that of everyone else in the Old Testament.

Samuel became a priest, a prophet, and a judge to usher in the Davidic kingdom for the accomplishing of God's economy on the earth. He therefore established the kingdom of God and wrote all the regulations concerning the kingdom of God (10:25). Although Samuel was disappointed with Saul's kingship (15:35), he died with the encouraging expectation of the Davidic kingdom, a type of the kingdom of God. This was a comfort to him.

25:1^a
撒上二八 3
25:1^b
創五十 10
民二十 29
申三四 8

25:1^a
1 Sam. 28:3
25:1^b
Gen. 50:10;
Num. 20:29;
Deut. 34:8

【25:2】在瑪雲有一個人，他的產業在迦密。這人非常富裕，有三千綿羊，一千山羊；他正在迦密剪羊毛。

【25:3】那人名叫拿八；他的妻子名叫亞比該，是個有見識、形貌美麗的婦人。拿八為人剛愎，行事兇惡；他是迦勒族的人。

【25:4】大衛在曠野聽說拿八正在剪羊毛，

【25:5】大衛就打發十個少年人，對他們說，你們上迦密去見拿八，題我的名問他安。

【25:6】你們要如此說，願你長壽；願你平安，願你家^a平安，願你一切所有的都平安。

【25:7】現在我聽說有人為你剪羊毛；你的牧人在迦密的一切日子和我們在一處，我們沒有侮辱他們，他們也未曾失落甚麼。

【25:2】 Now there was a man in Maon, whose possessions were in Carmel. And the man was very wealthy: He had three thousand sheep and a thousand goats. And at that time he was shearing his sheep in Carmel.

【25:3】 And the man's name was Nabal, and his wife's name was Abigail. And the woman had good discernment and was beautiful in appearance. But the man was hard, and he was evil in his doings; and he was a Calebite.

【25:4】 And David heard in the wilderness that Nabal was shearing his sheep.

【25:5】 So David sent ten young men; and David said to the young men, Go up to Carmel, and go to Nabal and greet him in my name.

【25:6】 And thus shall you say, Live long; and peace be to you, and ^apeace be to your house, and peace be to all that you have.

【25:7】 Now therefore I hear that you have shearers; your shepherds have now been with us, and we have not harmed them, nor has there been anything missing from them, all the time they were in Carmel.

25:6^a
代上十二 18
太十 13
路十 5

25:6^a
1 Chron. 12:18;
Matt. 10:13;
Luke 10:5

【25:8】可以問你的少年人，他們必告訴你。所以願這些少年人在你眼前蒙恩，因為我們是在好日子來的。求你將手上所有的，無論是甚麼，賜一點給你的僕人們，和你兒子大衛。

【25:9】大衛的少年人到了，題大衛的名，將這些話都告訴了拿八，然後等待答覆。

【25:10】拿八回答大衛的僕人說，大衛是誰？耶西的兒子是誰？現今從主人面前奔逃的^a僕人甚多，

【25:11】我豈可將食物、飲水、和為我剪羊毛人所宰的肉，給我不知道從那裏來的人呢？

【25:12】大衛的少年人就轉身從原路回去，照這一切話告訴大衛。

【25:13】大衛向跟隨他的人說，你們各人都要佩上刀。他們各人就佩上刀，大衛也佩上刀。跟隨大衛上去的，約有四百人，留下二百人^a看守器具。

【25:8】 Ask your young men, and they will tell you. Therefore let these young men find favor in your sight, for we come in a good time. Give whatever you may have on hand to your servants and to your son David.

【25:9】 So David's young men went and spoke to Nabal according to all these words in the name of David; then they waited.

【25:10】 But Nabal answered David's servants and said, Who is David, or who is the son of Jesse? There are many^a servants today who break away from their masters.

【25:11】 Shall I then take my food and my water and my meat that I have slaughtered for my shearers, and give it to men who come from I do not know where?

【25:12】 Then David's young men turned back on their way. And they returned and came and told him all these things.

【25:13】 And David said to his men, Each man gird on his sword. And each man girded on his sword, and David also girded on his sword. And they went up after David, about four hundred men. And two hundred remained^a with the baggage.

25:10^a
撒二二 8

25:10^a
1 Sam. 22:8

25:13^a
撒上三十 10, 24

25:13^a
1 Sam. 30:10, 24

【25:14】拿八的一個少年人告訴拿八的妻子亞比該說，大衛從曠野打發使者來問我們主人的安，主人卻辱罵他們。

【25:15】但是那些人待我們甚好；我們在田野與他們來往的時候，沒有被他們侮辱，也未曾失落甚麼。

【25:16】我們在他們那裏牧羊的一切日子，他們晝夜作我們的^{1a}保障。

【25:17】所以你當明白，看怎樣行纔好，因為禍患必定臨到我主人和他全家。他是個卑劣之徒，無人敢與他說話。

【25:18】亞比該急忙將^a二百個餅，兩皮袋酒，五隻宰好的羊，五細亞烘了的穗子，一百串葡萄乾，二百個無花果餅，都馱在驢上。

【25:14】But one of the young men told Abigail, Nabal's wife, saying, David has just sent messengers from the wilderness to greet our master, but he shouted insultingly at them.

【25:15】But the men were very good to us; and we were not harmed, nor did we miss anything all the time we went with them when we were in the fields.

【25:16】They were a^a wall to us both by night and by day all the time we were with them tending the sheep.

【25:17】Now therefore know and consider what you will do, because evil has been determined against our master and against all his house; for he is so worthless a man that no one can speak to him.

【25:18】Then Abigail hurried and took^a two hundred loaves of bread and two skins of wine and five sheep ready dressed and five measures of parched grain and one hundred clusters of raisins and two hundred cakes of figs, and she put them on her donkeys.

●撒^上 25:16¹ 直譯，牆垣。

25:16^a
參伯一 10

25:16^a
cf. Job 1:10

25:18^a
參撒下十六 1

25:18^a
cf. 2 Sam. 16:1

【25:19】她對少年人說，你們在我前頭走，我隨着你們去。這事她卻沒有告訴丈夫拿八。

【25:20】亞比該騎着驢，正在山的隱蔽處往下走，見大衛和跟隨他的人從對面下來，亞比該就迎接他們。

【25:21】大衛曾說，我在曠野為這人看守所有的，以致他一樣不失落，¹實在是徒然了；因他向我以惡報善。

【25:22】凡屬拿八的男丁，我若^a留一個到明日早晨，願神¹重重的降罰與我。

●撒^上 25:21¹ 大衛這裏的話，指明他被拿八觸怒了。在這事上，大衛沒有通過試驗。他在掃羅的逼迫下，曾背負更大的十字架，（見十九 2 註 1 二段，）卻在與拿八有關的這個小十字架上失敗了。肉體乃是常常藉着小的十字架被暴露。

●撒^上 25:22¹ 直譯，向大衛的仇敵這樣行，並且加倍的這樣行。

【25:19】 And she said to her young men, Go on before me; I am coming right behind you. But she did not tell her husband Nabal.

【25:20】 And as she rode on her donkey and came down under the cover of the mountain, David and his men at that moment came down toward her; and she met them.

【25:21】 Now David had said, ¹It was certainly in vain that I guarded all that this fellow has in the wilderness, so that nothing was missed of all that he has; for he has repaid me evil for good.

【25:22】 May God do so to David's enemies, and even more, if I ^aleave so much as a male child of all that he has until morning.

25:21¹ (It) David's word here indicates that he was offended by Nabal. In this matter David did not pass the test. He bore the bigger cross under the persecution by Saul (see note 2¹, par. 2, in ch. 19), but in this small cross involving Nabal he failed. It is often through the small crosses that the flesh is exposed.

【25:23】亞比該見大衛，便急忙下驢，
在大衛面前臉伏於地叩拜，

【25:24】俯伏在大衛的腳前，說，我主
阿，願這罪孽單單歸我；求你讓婢女
向你進言，請你聽婢女的話。

【25:25】我主不要把這卑劣之人拿八放
在心上，他的名字怎樣，爲人也怎樣；
他名叫¹拿八，他爲人果然愚頑。但我
主所打發的少年人，婢女並沒有看見。

【25:26】我主阿，耶和華既然^a阻止你
流人的血，阻止你親手^b報仇，所以
我指着永活的耶和華起誓，並指着你的
性命起誓，說，願你的仇敵和謀害
我主的人，都像拿八一樣。

【25:27】如今求你將婢女給我主送來的
這禮物，給跟隨我主的少年人。

【25:23】And when Abigail saw David, she hurried and
got down from her donkey and fell on her face before
David; and she bowed herself to the ground.

【25:24】And she fell at his feet and said, Upon me alone,
my lord, be this iniquity; and let your female servant
speak in your hearing, and hear the words of your
female servant.

【25:25】May my lord not take this worthless man Nabal
to heart. For as his name is, so he is: ¹Nabal is his name,
and folly is with him. But I your female servant did not
see my lord's young men, whom you sent.

【25:26】And now, my lord, as Jehovah lives and as
your soul lives, since Jehovah has ^awithheld you from
entering into bloodshed and from ^bavenging yourself
by your own hand, now therefore let your enemies and
those who seek harm against my lord be like Nabal.

【25:27】And now this present which your servant has
brought to my lord, let it be given to the young men who
follow my lord.

●撒 25:25¹ 意，愚頑。

25:25¹ (Nabal) Meaning fool.

25:26^a
撒 25:33-34,
39
參撒下 12:9
創 20:6
25:26^b
參羅 12:19
來 10:30

25:26^a
1 Sam. 25:33-34,
39;
cf. 2 Sam. 12:9;
Gen. 20:6
25:26^b
cf. Rom. 12:19;
Heb. 10:30

25:28^a
王上十一 38
撒上二 35
25:28^b
撒上十八 17

【25:28】求你饒恕婢女的罪過；耶和華必爲我主建立^a穩固的家，因我主爲耶和華^b爭戰；並且在你平生的日子，你身上查不出有甚麼惡來。

25:29^a
詩六六 9

【25:29】雖有人起來追逼你，尋索你的性命，我主的性命卻在耶和華你的神那裏，^a包裹在生命的囊中；你仇敵的性命，耶和華必拋去，如從機弦甩出去一樣。

25:30^a
撒上十三 14

【25:30】到了耶和華照祂論到你所說的一切好處待我主，立你作以色列的^a領袖時，

【25:31】我主必不至因曾無故流人的血，爲自己報仇，而良心有虧，心中不安。耶和華善待我主的時候，求你記念婢女。

【25:32】大衛對亞比該說，耶和華以色列的神是當受頌讚的，因爲祂今日打發你來迎接我。

【25:28】Please forgive the transgression of your female servant, for Jehovah will no doubt make a^a sure house for my lord, because my lord^b fights the battles of Jehovah; and no evil will be found in you throughout your days.

【25:29】And though men rise up to pursue you and to seek your life, my lord's life will be^a bound up in the bundle of the living with Jehovah your God; and the lives of your enemies He will sling out, as from the hollow of the sling.

【25:30】And when Jehovah has done to my lord according to all the good He has spoken concerning you and has appointed you^a ruler over Israel,

【25:31】This will not be a qualm of conscience to you or a stumbling block in heart to my lord, that you shed blood without cause or that my lord has avenged himself. And when Jehovah has dealt well with my lord, may you remember your female servant.

【25:32】And David said to Abigail, Blessed be Jehovah, the God of Israel, who sent you this day to meet me.

25:28^a
1 Kings 11:38;
1 Sam. 2:35
25:28^b
1 Sam. 18:17

25:29^a
Psa. 66:9

25:30^a
1 Sam. 13:14

【25:33】你的見識當受稱讚；你也當受稱讚，因為你今日攔阻我流人的血，親手報仇。

【25:34】那 ^a 阻止我加害你之永活的耶和華以色列的神，我指着祂確切的起誓，你若沒有速速的來迎接我，到明日早晨，凡屬拿八的男丁必定不 ^b 留一個。

【25:35】大衛從亞比該手中受了她送來的禮物，就對她說，你平平安安的上你家去罷，看哪，我聽了你的話，准了你的情面。

【25:36】亞比該到拿八那裏，見他在家裏設擺筵席，如同王的筵席。拿八心中暢快，大大的醉了；亞比該無論大小事都沒有告訴他，直等到次日早晨。

【25:37】到了早晨，拿八醒了酒，他的妻子將這些事都告訴他，他的心在他裏面如同死了，他的身僵如石頭。

【25:33】And blessed be your discretion; and blessed be you, who have kept me this day from entering into bloodshed and from avenging myself by my own hand.

【25:34】For surely as Jehovah the God of Israel lives, who has ^a withheld me from harming you, unless you had hurried and come to meet me, indeed there would not have been ^b left to Nabal even a male child until morning's light.

【25:35】So David took from her hand what she brought to him. And he said to her, Go up in peace to your house. See, I have listened to your voice and have accepted your person.

【25:36】And Abigail went to Nabal. And just then he was having a feast in his house, like the feast of a king. And Nabal's heart was merry within him, and he was extremely drunk; therefore she told him nothing, small or great, until the light of morning.

【25:37】And in the morning, when the wine had left Nabal, his wife told him these things. And his heart died within him, and he became like a stone.

25:34^a
撒下二五 26
25:34^b
撒下二五 22

25:34^a
1 Sam. 25:26
25:34^b
1 Sam. 25:22

【25:38】大約過了十天，耶和華擊打拿八，他就死了。

【25:39】大衛聽見拿八死了，就說，耶和華是當受頌讚的，因我從拿八手中所受的羞辱，祂已爲我伸了冤，又^a阻止僕人行惡；耶和華也使拿八的惡歸到他自己頭上。於是大衛打發人去，向亞比該題說要娶她爲^{1b}妻。

【25:40】大衛的僕人到了迦密見亞比該，對她說，大衛打發我們來見你，要娶你爲妻。

【25:41】亞比該就起來，面伏於地，說，你的使女情願作婢女，洗我主僕人的腳。

【25:42】亞比該急忙起身，騎上驢，帶着五個跟隨她的使女，跟從大衛的使者去，作了大衛的妻子。

●撒下 25:39¹ 大衛娶亞比該和亞希暖（43）爲妻，顯出他在性慾上的軟弱。後來他謀殺烏利亞，奪取拔示巴，（撒下十一，）這失敗的根在此就已經顯明。見撒下十一 4 註 1。

【25:38】And about ten days later Jehovah struck Nabal, and he died.

【25:39】And when David heard that Nabal was dead, he said, Blessed be Jehovah, who has pleaded the cause of my reproach at the hand of Nabal and who has^a withheld His servant from evildoing; and Jehovah has returned the evildoing of Nabal upon his own head. And David sent men to propose to Abigail, that he might take her to himself as^{1b} wife.

【25:40】And when David's servants came to Abigail at Carmel, they spoke to her, saying, David has sent us to you, to take you to himself as wife.

【25:41】And she rose up and fell on her face to the ground. And she said, Here is your female servant, as a slave to wash the feet of my lord's servants.

【25:42】And Abigail hurried and rose up; and she rode on a donkey, with her five young women following her. And she went after the messengers of David, and she became his wife.

25:39¹ (wife) In David's taking Abigail and Ahinoam (v. 43) as his wives, David's weakness in the matter of sex was manifested. The root of his later failure in murdering Uriah and taking Bath-sheba (2 Sam. 11) was manifested here. See note 4¹ in 2 Sam. 11.

25:39^a
撒下二五 26

25:39^b
參撒下二五 43-44

25:39^a
1 Sam. 25:26

25:39^b
cf. 1 Sam. 25:43-44

25:43^a

撒下三 2-3
代上三 1

25:43^b

撒下二 7-3
三十 5
撒下二 2

25:44^a

撒下三 13-14

【25:43】大衛先娶了耶斯列人^a 亞希暖，她們二人都作了他的^b 妻子。

【25:44】掃羅已將他的女兒^a 米甲，就是大衛的妻子，給了來自迦琳之拉億的兒子帕提爲妻。

撒母耳記上 第二十六章

n 耶和華將掃羅交在大衛手中，
但大衛不殺他
二六 1 ~ 25

【26:1】^a 西弗人到基比亞見掃羅，說，大衛不是在荒野前的哈基拉山藏着麼？

【26:2】掃羅就起身，帶領以色列的^a 三千精兵，下到西弗的曠野，要在那裏尋索大衛。

【26:3】掃羅在荒野前的哈基拉山，在路旁安營。大衛住在曠野，¹ 聽說掃羅跟着他來到曠野，

●撒下 26:3¹ 直譯，看見。

【25:43】David also took^a Ahinoam of Jezreel; and both of them became his^b wives.

【25:44】Now Saul had given^a Michal his daughter, David's wife, to Palti the son of Laish, who was from Gallim.

1 SAMUEL 26

n. Jehovah's Delivering Saul into the Hand
of David but David Not Killing Him
26:1-25

【26:1】And the^a Ziphites came to Saul at Gibeah, saying, David is hiding himself on the hill of Hachilah, which is opposite the desert!

【26:2】And Saul rose up and went down to the wilderness of Ziph, with him^a three thousand choice men of Israel, to seek David in the wilderness of Ziph.

【26:3】And Saul encamped on the hill of Hachilah, which is opposite the desert, by the road. And David remained in the wilderness, but he saw that Saul had come into the wilderness after him.

25:43^a

2 Sam. 3:2-3;
1 Chron. 3:1

25:43^b

1 Sam. 27:3;
30:5;
2 Sam. 2:2

25:44^a

2 Sam. 3:13-14

26:1^a

撒下三 19
詩五四標題

26:2^a

撒下二 4-2

26:1^a

1 Sam. 23:19;
Psa. 54 title

26:2^a

1 Sam. 24:2

【26:4】就打發人去探聽，便知道掃羅果然來到。

【26:5】大衛起來，到掃羅安營的地方，察看掃羅和他的元帥尼珥的兒子^a押尼珥躺臥之處；掃羅睡在輜重營裏，百姓安營在他周圍。

【26:6】大衛對赫人亞希米勒和洗魯雅的兒子約押的兄弟^a亞比篩說，誰同我下到營裏，到掃羅那裏去？亞比篩說，我同你下去。

【26:7】於是大衛和亞比篩夜間到了百姓那裏，見掃羅睡臥在輜重營裏；他的^a槍在頭旁，插在地上。押尼珥和百姓躺臥在他周圍。

【26:8】亞比篩對大衛說，今日神將你的仇敵^a交在你手裏了，現在求你讓我拿槍將他刺透在地，一刺就成，不用再刺。

【26:4】 And David sent spies and knew for certain that Saul had come.

【26:5】 So David rose up and went to the place where Saul encamped. And David looked on the place where Saul and ^aAbner the son of Ner, the captain of his army, lay. Now Saul was lying within the entrenchment, and the people were encamped around him.

【26:6】 And David responded and spoke to Ahimelech the Hittite and ^aAbishai the son of Zeruiah, the brother of Joab, saying, Who will go down with me to Saul at the camp? And Abishai said, I will go down with you.

【26:7】 So David and Abishai went to the people by night; and there lay Saul, sleeping within the entrenchment, and his ^aspear was stuck in the ground by his head. And Abner and the people lay around him.

【26:8】 And Abishai said to David, God has ^adelivered your enemy into your hand today. Now therefore let me strike him with the spear even to the ground with one stroke, and I will not do it twice.

26:5^a
撒十四 50
十七 55
撒下二 8

26:6^a
撒下二 18
三 30
十六 9
十九 21
代上二 16

26:7^a
撒上二六 11, 16
參撒上十八 10-11
十九 9-10

26:8^a
撒上二四 4, 18

26:5^a
1 Sam. 14:50;
17:55;
2 Sam. 2:8

26:6^a
2 Sam. 2:18;
3:30;
16:9;
19:21;
1 Chron. 2:16

26:7^a
1 Sam. 26:11, 16;
cf. 1 Sam. 18:10-11;
19:9-10

26:8^a
1 Sam. 24:4, 18

26:9^a
撒上一二四 6, 10
二六 11, 16, 23
撒下一 16

【26:9】大衛對亞比篩說，不可殺害他；有誰伸手害耶和華的^{1a}受膏者而無罪呢？

【26:10】大衛又說，我指着永活的耶和華起誓，他或是被耶和華擊打，或是他的日子到了而死，或是下到戰場陣亡；

【26:11】我在耶和華面前，萬不敢伸手害耶和華的受膏者。現在你可以將他頭旁的槍和水瓶拿來，我們就走。

【26:12】大衛從掃羅的頭旁拿了槍和水瓶，二人就走了，沒有人看見，沒有人知道，也沒有人醒起，都睡着了，因為耶和華使他們^a沉沉的睡了。

【26:13】大衛過到那邊去，遠遠的站在山頂上，與他們相離甚遠。

【26:14】大衛呼叫百姓和尼珥的兒子押尼珥，說，押尼珥阿，你不回答麼？押尼珥回答說，你是誰，竟呼叫王呢？

●撒上一 26:9¹ 見二四 6 註 1。

【26:9】But David said to Abishai, Do not destroy him; for who can stretch out his hand against Jehovah's^{1a}anointed and be guiltless?

【26:10】And David said, As Jehovah lives, Jehovah will strike him down, or his day will come to die, or he will go down in battle and perish.

【26:11】Jehovah forbid that I should stretch out my hand against Jehovah's anointed. Now therefore take the spear that is by his head and the water jug, and let us go.

【26:12】So David took the spear and the water jug by Saul's head, and they went away. And no one saw it or knew about it, nor did anyone awake, for all of them were sleeping; for a^a deep sleep from Jehovah had fallen upon them.

【26:13】And David crossed over to the other side and stood on the top of the hill far off; a great distance was between them.

【26:14】And David called out to the people and to Abner the son of Ner, saying, Will you not answer, Abner? And Abner answered and said, Who are you that calls out to the king?

26:9^a
1 Sam. 24:6, 10;
26:11, 16, 23;
2 Sam. 1:16

26:12^a
cf. Isa. 29:10;
Gen. 2:21;
15:12

26:9¹ (anointed) See note 6¹ in ch. 24.

【26:15】大衛對押尼珥說，你不是個大丈夫麼？以色列中誰能比你呢？民中有一人進來要殺害王你的主，你為何沒有保護王你的主呢？

【26:16】你所作的這事是不好的。我指着永活的耶和華起誓，你們都是該死的；因為沒有保護你們的主，就是耶和華的受膏者。現在你看看王頭旁的槍和水瓶在那裏。

【26:17】掃羅聽出是大衛的聲音，就說，我兒大衛，這是你的聲音麼？大衛說，我主我王阿，是我的聲音；

【26:18】又說，我主為甚麼竟追趕僕人呢？我作了甚麼？我手裏有甚麼惡事？

【26:19】現在求我主我王聽僕人的話：若是耶和華激動你攻擊我，願耶和華收納祭物；若是¹人激動你，願他們在耶和華面前受咒詛；因為他們今日²趕逐我，不容我在耶和華的^a產業上有分，說，你去事奉別神罷。

【26:15】And David said to Abner, Are you not a man? Who is like you in Israel? Why then have you not guarded your lord the king? For one of the people came in to destroy the king your lord.

【26:16】This thing is not good that you have done. As Jehovah lives, you are as good as dead because you did not guard your lord, Jehovah's anointed. Now therefore, see where the king's spear and the water jug that were by his head are.

【26:17】And Saul recognized David's voice; and he said, Is this your voice, my son David? And David said, It is my voice, my lord, O king.

【26:18】And he said, Why does my lord pursue after his servant? For what have I done? Or what evil is in my hand?

【26:19】Now therefore let my lord the king hear the words of his servant. If it is Jehovah who has stirred you up against me, let Him accept an offering; but if it is the sons of men, let them be cursed before Jehovah; for they have¹ driven me out today, so that I cannot share in Jehovah's^a inheritance, saying, Go, serve other gods.

26:19^a
撒下十四 16
二十 19

26:19^a
2 Sam. 14:16;
20:19

【26:20】現在求王不要使我的血流在離開耶和華之面的地上；以色列王出來是尋找一隻^a 虻，如同人在山上獵取鷓鴣一般。

【26:21】掃羅說，我有罪了。我兒大衛，你回來罷，因你今日看我的性命為寶貴，我必不再加害你。我作了糊塗事，大大錯了。

【26:22】大衛回答說，王阿，你的槍在這裏，可以吩咐一個少年人過來拿去。

●撒下 26:19¹ 直譯，人的子孫。

●撒下 26:19² 大衛認為，留在美地是最大的祝福，從美地上被趕逐到別地事奉別神乃是咒詛。大衛期望留在美地，有分於耶和華的產業並事奉祂。他真誠的信靠神，並忠信的與神同行，使他完全有資格享受美地到高的水平，甚至達到照着神的心作王，建立一國成為神在地上的國。大衛與神是一；他與神只有一個國。（參撒下七 16 註 1。）這樣的一個人享受那豫表基督的美地，（見申八 7 註 1，）達到極點。

【26:20】 Now therefore do not let my blood fall to the ground apart from the presence of Jehovah; for the king of Israel has come forth to seek a single^a flea, as one might hunt a partridge in the mountains.

【26:21】 And Saul said, I have sinned. Return, my son David; for I will not harm you anymore, because my life was precious in your sight this day. I have indeed acted foolishly and have made a very great mistake.

【26:22】 And David answered and said, Here is the spear, O king. Let one of the young men cross over and get it.

26:19¹ (driven) David considered that to remain in the good land was the greatest blessing and that to be driven out of the good land and to go to another land to serve other gods was a curse. David expected to remain in the good land and share in Jehovah's inheritance and serve Him. His sincere trust in God and his faithful walk with God qualified him fully to enjoy the good land to a high level, even up to the kingship according to God's heart with a kingdom that became the kingdom of God on the earth. David was one with God. He and God had only one kingdom (cf. note 16¹ in 2 Sam. 7). Such a one enjoyed the good land, a type of Christ (see note 7¹ in Deut. 8), to the uttermost.

【26:23】耶和華必照各人的公義忠實報應他：今日耶和華將你^a交在我手裏，我卻不肯伸手害耶和華的受膏者；

【26:24】看哪，我今日怎樣重看你的性命，願耶和華也照樣重看我的性命，拯救我脫離一切患難。

【26:25】掃羅對大衛說，我兒大衛，願你得福。你必有作為，也必得勝。於是大衛繼續走他的路，掃羅也回他的本處去了。

撒母耳記上 第二十七章

○ 大衛逃往非利士人之地，
住在那裏
二七 1～二八 2

【27:1】大衛心裏說，如今看來，必有一日我死在掃羅手裏。我最好逃奔到非利士人的地去；掃羅就必絕望，不再在以色列的四境內尋索我。這樣，我便可以脫離他的手。

【26:23】 And Jehovah will repay to each man his righteousness and faithfulness: Because Jehovah has^a delivered you into my hand today, and I would not stretch out my hand against Jehovah's anointed;

【26:24】 Then just as great as your life was in my eyes this day, so great may my life be in Jehovah's eyes that He would deliver me from all distress.

【26:25】 And Saul said to David, Blessed are you, my son David. You shall most certainly both do and prevail. And David went on his way, and Saul returned to his place.

1 SAMUEL 27

o. David's Escaping to and Staying
in the Land of the Philistines
27:1 — 28:2

【27:1】 And David said in his heart, I will now one day perish at the hand of Saul. There is nothing better for me than to escape into the land of the Philistines; then Saul will despair of seeking me any longer within all the territory of Israel. Thus I will escape from his hand.

27:2^a
撒上二一 10
參王上二 39-40

【27:2】於是大衛起身，和跟隨他的六百人，¹過到迦特王瑪俄的兒子^a亞吉那裏去。

27:3^a
撒上二五 42-43

【27:3】大衛和跟隨他的人，各人帶着眷屬，都住在迦特的亞吉那裏；大衛和他的兩個^a妻子，就是耶斯列人亞希暖，和作過拿八妻子的迦密人亞比該，都住在那裏。

【27:4】有人告訴掃羅說，大衛逃到迦特；掃羅就不再尋索他了。

【27:5】大衛對亞吉說，我若在你眼前蒙恩，求你在鄉間的一個城邑中賜我地方，我好居住在那裏。僕人何必與王同住王城呢？

27:6^a
書十五 31
撒上三十一
代上十二 1

【27:6】當日亞吉將^a洗革拉賜給他；因此洗革拉屬猶大王，直到今日。

●撒上 27:2¹ 大衛是最能幹、最有經歷的戰士，原可為掃羅使用，滅絕非利士人；但掃羅由於自私和嫉妒，不用大衛完成這事，反而逼迫大衛。大衛因着掃羅要把他除去，就被迫逃往以色列最大的敵國。

【27:2】So David rose up and ¹crossed over, he and the six hundred men who were with him, to ^aAchish the son of Maach, the king of Gath.

【27:3】And David and his men remained with Achish in Gath, he and his men, each man with his household: David and his two ^awives, Ahinoam the Jezreelite and Abigail the wife of Nabal, the Carmelite.

【27:4】And it was told Saul that David had fled to Gath, so he no longer sought him.

【27:5】And David said to Achish, If now I have found favor in your sight, let me be given a place in one of the country towns; and I will dwell there. For why should your servant dwell in the royal city with you?

【27:6】So Achish gave him ^aZiklag that day; therefore Ziklag belongs to the kings of Judah to this day.

27:2^a
1 Sam. 21:10;
cf. 1 Kings 2:39-40

27:3^a
1 Sam. 25:42-43

27:6^a
Josh. 15:31;
1 Sam. 30:1;
1 Chron. 12:1

27:2¹ (crossed) David was the most skillful and experienced fighter and could have been useful to Saul in utterly destroying the Philistines, but because of Saul's selfishness and envy, Saul would not use David to accomplish this but instead persecuted David. Because Saul wanted to do away with him, David was forced to flee to the country that was Israel's greatest enemy.

【27:7】大衛住在非利士人鄉間的日子，共有一年零四個月。

【27:8】大衛和跟隨他的人上去，侵奪^a基述人、基色人、和^b亞瑪力人；這幾族歷來所住的地，遠及書珥，直到埃及地。

【27:9】大衛擊殺那地的人，無論男女都沒有留下一個存活的，又奪獲羊、牛、驢、駱駝並衣服，回來見亞吉。

【27:10】亞吉說，¹你們今日侵奪了誰呢？大衛說，侵奪了猶大的南方、耶拉篋人的南方、基尼人的南方。

【27:11】無論男女，大衛沒有留下一個存活的帶到迦特來；他心裏說，恐怕他們將我們的事告訴人，說，大衛行了這樣的事。大衛住在非利士人鄉間的時候，他慣常這樣行。

●撒^上 27:10¹ 有些古卷作，你們今日豈沒有進行侵奪麼？另作，你們今日侵奪了甚麼地方呢？

【27:7】And the length of time that David remained in the country of the Philistines was a year and four months.

【27:8】Now David and his men went up and attacked the^aGeshurites and the Girzites and the^bAmalekites, for they were the inhabitants of the land from of old, as you go to Shur and unto the land of Egypt.

【27:9】And David struck the land; and he left neither man nor woman alive but took the sheep and the oxen and the asses and the camels and the clothing. Then he returned and came to Achish.

【27:10】Then Achish said, ¹Against whom have you conducted an attack today? And David said, Against the south of Judah and against the south of the Jerahmeelites and against the south of the Kenites.

【27:11】Now David left neither man nor woman alive to be brought to Gath, for he said, Perhaps they will tell of us, saying, Thus did David do. And such was his custom as long as he dwelt in the country of the Philistines.

27:10¹ (Against) Some MSS read, Have you not; others, Where have you.

27:8^a
書十三 2
27:8^b
撒^上十五 7-8

27:8^a
Josh. 13:2
27:8^b
1 Sam. 15:7-8

【27:12】亞吉信了大衛，心裏說，大衛已在本族以色列人中有了臭名，所以他必永遠作我的僕人了。

撒母耳記上 第二十八章

【28:1】那些日子，非利士人聚集軍旅，要攻打以色列。亞吉對大衛說，你要清楚知道，你和跟隨你的人都要隨我出戰。

【28:2】大衛對亞吉說，既是如此，僕人所能作的事，王必知道。亞吉對大衛說，這樣，我立你永遠作我的護衛。

p 撒母耳預告掃羅悲慘的結局 二八 3 ~ 25

【28:3】那時^a撒母耳已經死了，全以色列爲他哀哭，將他埋葬在拉瑪，就是在他本城裏。掃羅曾將^b交鬼的和行巫術的人驅逐出境。

【28:4】非利士人聚集，來到書念安營；掃羅將全以色列聚集起來，在基利波安營。

【27:12】And Achish trusted David, saying, He has made himself utterly odious to his people Israel; therefore he shall be my servant forever.

1 SAMUEL 28

【28:1】Then in those days the Philistines gathered their camps together for war to fight against Israel. And Achish said to David, Know assuredly that you shall go out with me into the camp, you and your men.

【28:2】And David said to Achish, This being so, you will know what your servant can do. And Achish said to David, Therefore I will make you my bodyguard for life.

p. Saul's Tragic Ending Pretold by Samuel 28:3-25

【28:3】Now^a Samuel was dead, and all Israel had mourned for him; and they had buried him in Ramah, that is, in his own city. And Saul had the^b mediums and the soothsayers put out of the land.

【28:4】And the Philistines gathered together, and they came and encamped in Shunem; and Saul gathered all Israel together, and they encamped in Gilboa.

^a28:3
撒二五 1

^b28:3
利十九 31
二十 27
申十八 10-11
撒上二八 9
參王下二一 6

^a28:3
1 Sam. 25:1
^b28:3
Lev. 19:31;
20:27;
Deut. 18:10-11;
1 Sam. 28:9;
cf. 2 Kings 21:6

【28:5】掃羅看見非利士人的軍旅就懼怕，心中大大發顫。

【28:6】掃羅^a求問耶和華，耶和華卻不藉夢、或^b烏陵、或申言者回答他。

【28:7】掃羅對臣僕說，當爲我找一個¹交鬼的婦人，我好去問她。臣僕說，看哪，在隱多珥有一個交鬼的婦人。

【28:8】於是掃羅改了裝，穿上別的衣服，帶着兩個人，夜裏去見那婦人。掃羅說，求你用^a交鬼的法術爲我問吉凶，將我所告訴你的死人，爲我招上來。

【28:9】婦人對他說，看哪，你知道掃羅所作的，他已將交鬼的和行巫術的從這地剪除。你爲何陷害我的性命，使我死呢？

●撒^a上 28:7¹ 撒母耳曾警告掃羅，他的悖逆與行邪術的罪相等。（十五 23。）這裏掃羅行邪術，涉及接觸邪靈，比拜偶像更惡劣。

【28:5】And when Saul saw the camp of the Philistines, he was afraid, and his heart trembled greatly.

【28:6】And Saul^a inquired of Jehovah; but Jehovah did not answer him, not by dreams or by the^b Urim or by the prophets.

【28:7】Then said Saul to his servants, Seek for me a woman who is a¹ medium that I may go to her and inquire of her. And his servants said to him, There is now a woman who is a medium at En-dor.

【28:8】Then Saul disguised himself and put on other clothes. And he and two men with him went, and they came to the woman by night. And he said,^a Consult a departed spirit for me, and bring up to me the one whom I tell you.

【28:9】But the woman said to him, Look, you know what Saul has done, that he has cut off the mediums and the soothsayers from the land. Why then do you lay a snare for my life to make me die?

28:7¹ (medium) Samuel had warned Saul that his rebellion was like the sin of divination (15:23). Here Saul practiced divination, which involves contact with evil spirits and is worse than idol worship.

28:6^a
撒十四 37
28:6^b
參出二八 30
民二七 21
申三三 8

28:8^a
利十九 31
申十八 11
徒十六 16

28:6^a
1 Sam. 14:37
28:6^b
cf. Exo. 28:30;
Num. 27:21;
Deut. 33:8

28:8^a
Lev. 19:31;
Deut. 18:11;
Acts 16:16

【28:10】掃羅向婦人指着耶和華起誓說，我指着永活的耶和華起誓，你必不因這事受刑。

【28:11】婦人說，我為你招誰上來呢？掃羅說，為我招撒母耳上來。

【28:12】婦人看見撒母耳，就大聲呼叫，對掃羅說，你是掃羅，為甚麼欺哄我呢？

【28:13】王對婦人說，不要懼怕，你看見了甚麼？婦人對掃羅說，我看見有¹神明從地裏上來。

【28:14】掃羅說，他是怎樣的形狀？婦人說，有一個老人上來，身穿長袍。掃羅知道是撒母耳，就屈身，面伏於地下拜。

【28:15】撒母耳對掃羅說，你為甚麼攪擾我，招我上來？掃羅回答說，我甚窘急；因為非利士人攻擊我，神也^a離開我，不再藉申言者或夢回答我。因此我呼喚你，請你指示我應當怎樣行。

【28:10】 Then Saul swore to her by Jehovah, saying, As Jehovah lives, no punishment shall happen to you for this thing.

【28:11】 So the woman said, Whom shall I bring up to you? And he said, Bring up Samuel to me.

【28:12】 Now when the woman saw Samuel, she cried out with a loud voice; and the woman spoke to Saul, saying, Why have you deceived me? For you are Saul.

【28:13】 And the king said to her, Do not be afraid. But what do you see? And the woman said to Saul, I see¹ some divine being coming up out of the earth.

【28:14】 And he said to her, What is his appearance? And she said, An old man is coming up; and he is wrapped in a cloak. Then Saul knew that it was Samuel, and he bowed with his face to the ground and paid him homage.

【28:15】 And Samuel said to Saul, Why have you disturbed me by bringing me up? And Saul said, I am greatly distressed; for the Philistines wage war against me, and God has^a turned away from me and answers me no more, neither through the prophets nor by dreams. Therefore I have called you, that you may make known to me what I shall do.

●撒^上 28:13¹ 或，神；希伯來文，elohim，伊羅欣。

28:13¹ (some) Or, a god; Heb. elohim.

【28:16】撒母耳說，既然耶和華已經離開你，且與你為敵，你何必問我呢？

【28:17】耶和華已經親自照着祂藉我所說的話行了；^a 祂已經從你手裏¹奪去國權，賜給與你親近的人，就是大衛。

【28:18】因你^a沒有聽從耶和華的話，沒有在亞瑪力人身上執行祂的烈怒，所以今日耶和華向你行了這事。

【28:19】耶和華也必將以色列同你交在非利士人的手裏，明日^{1a}你和你眾子必與我在一處了；耶和華也必將以色列的軍兵交在非利士人手裏。

【28:20】掃羅全身猛然仆倒在地，因撒母耳的話而甚懼怕；那一晝一夜沒有喫甚麼，就毫無力氣。

●撒 28:17¹ 直譯，撕去。

●撒 28:19¹ 關於掃羅悲慘的結局，（三一 1～5，）見三一 6 註 1。

【28:16】And Samuel said, Why then have you inquired of me? For Jehovah has turned away from you and become your adversary.

【28:17】And Jehovah has done for Himself just as He spoke through me, for ^aJehovah has torn the kingdom out from your hand and given it to an associate of yours, to David.

【28:18】Because you did ^anot listen to the voice of Jehovah and did not execute His burning anger upon the Amalekites, therefore Jehovah has done this thing to you this day.

【28:19】And Jehovah will also give Israel with you into the hand of the Philistines, and tomorrow^{1a} you and your sons will be with me; Jehovah will also give the camp of Israel into the hand of the Philistines.

【28:20】Then immediately Saul fell his full length to the ground, and he was very afraid because of Samuel's words. And there was no strength in him, for he had not eaten food all day and all night.

28:19¹ (you) On Saul's tragic end (31:1-5), see note 6¹ in ch. 31.

28:17^a
撒 上十五 28

28:18^a
撒 上十五 11

28:19^a
參撒 上三一 8

28:17^a
1 Sam. 15:28

28:18^a
1 Sam. 15:11

28:19^a
cf. 1 Sam. 31:8

【28:21】婦人到掃羅面前，見他極其驚惶，就對他說，看哪，婢女聽了你的話；我不顧惜自己的性命，聽了你對我所說的話。

【28:22】現在求你也聽婢女的話，讓我在你面前擺上一點食物；你要喫，好有力氣行路。

【28:23】掃羅不肯，說，我不喫。但他的僕人和婦人都勉強他，他纔聽了他們的話，從地上起來，坐在牀上。

【28:24】婦人家裏有一隻^a肥牛犢；她急忙將肥牛犢宰了，又拿麵搥成無酵餅烤了，

【28:25】擺在掃羅和他僕人面前。他們喫完，當夜就起身走了。

【28:21】 And the woman came to Saul and saw that he was very troubled. And she said to him, Indeed, your servant has listened to your voice; and I have put my life in my hand and have listened to your words which you spoke to me.

【28:22】 Now therefore, you listen also to the voice of your servant, and let me set a morsel of bread before you; and eat, that you may have strength when you go on your way.

【28:23】 But he refused and said, I will not eat. Then his servants, as well as the woman, compelled him, and he listened to their voice; and he rose up from the ground and sat on the bed.

【28:24】 And the woman had a^a fattened calf in the house; and she hurried and killed it, and took flour and kneaded it, and baked unleavened bread with it.

【28:25】 And she brought it before Saul and his servants, and they ate. And they rose up and went away that night.

28:24^a
創十八 7-8
路十五 23

28:24^a
Gen. 18:7-8;
Luke 15:23

撒母耳記上 第二十九章

q 大衛在神的主宰下，
被阻止加入非利士人的軍隊
去攻擊以色列
二九 1 ~ 11

29:1^a
撒上一二八 1

【29:1】非利士人將他們所有的軍旅^a聚集到亞弗；以色列人在耶斯列的泉旁安營。

【29:2】非利士人的首領各率軍隊，或百或千，挨次往前走過去；大衛和跟隨他的人同着亞吉，在後邊跟着往前走過去。

29:3^a
撒上一二七 7
二八 1-2

【29:3】非利士人的首領說，這些希伯來人在這裏作甚麼？亞吉對非利士人的首領說，這不是以色列王掃羅的臣僕大衛麼？他在我這裏有些^a年日了。自從他投降我直到今日，我在他身上未曾見到甚麼過錯。

1 SAMUEL 29

q. David's Being Sovereignly Kept Away by God
from Joining the Philistines' Camp
to Fight against Israel
29:1-11

【29:1】And the Philistines^a gathered all their camps together at Aphek; and Israel encamped by the spring that is in Jezreel.

【29:2】And the lords of the Philistines passed on by hundreds and by thousands; and David and his men passed on at the rear with Achish.

【29:3】And the princes of the Philistines said, What are these Hebrews doing here? And Achish said to the princes of the Philistines, Is this not David, the servant of Saul the king of Israel, who has been with me these days, or even these^a years? And I have found nothing wrong in him since the day he deserted to me to this day.

29:1^a
1 Sam. 28:1

29:3^a
1 Sam. 27:7;
28:1-2

【29:4】非利士人的首領向亞吉發怒，對他說，你要¹叫這人回去，使他回到你所安置他的地方，不可叫他和我們一同下到戰陣，恐怕他在陣上成了我們的對頭。這人要用甚麼與他主人和好呢？豈不是用我們這些人的首級麼？

【29:5】從前以色列的婦女跳舞唱和說，^a掃羅殺死千千，大衛殺死萬萬，所說的不是這個大衛麼？

●撒^a上 29:4¹ 本章大衛蒙神主宰的保守，未加入非利士人的軍隊去攻擊以色列。因此，他沒有牽連在毀滅掃羅、他的眾子（包括約拿單、）和以色列人（三一 1～5）的事上。他回到非利士人之地，也使他能救回被亞瑪力人擄去的兩個妻子，和跟隨他之人的家人。（三十。）

從這記載中的一切小事上，我們看見神詳細的作工，以完成祂的經綸。神運用祂主宰的權柄，拯救大衛脫離左右為難的情形。神作這事，不僅是為着大衛的緣故，也是為着祂的經綸。耶穌基督稱為大衛的子孫，（太一 1，）指明大衛與神成為人以完成祂在已過永遠裏的定意，（彌五 2，）有密切的關係。若沒有大衛，就不會有基督的譜系，使那是神的基督來成為人，與人類成為一，因而完成神的經綸。

【29:4】But the princes of the Philistines were angry with him. And the princes of the Philistines said to him, ¹Make the man go back, that he may return to his place that you have assigned him, so that he does not go down with us into the battle and does not become our adversary in the battle. For with what might this man reconcile himself to his master? Will it not be with the heads of these men?

【29:5】Is this not David, of whom they sang to one another in dances, saying, ^aSaul has struck down his thousands;/ But David, his ten thousands?

29:4¹ (Make) In this chapter David was sovereignly kept by God from joining the Philistines' camp to fight against Israel. Thus, he was not involved in the destruction of Saul, his sons (including Jonathan), and the men of Israel (31:1-5). His returning to the land of the Philistines also enabled him to rescue his two wives and the families of his men, who had been captured by the Amalekites (ch. 30).

All the small things in this record show that God was working in a detailed way to carry out His economy. God exercised His sovereignty to rescue David from his dilemma. God did this not only for David's sake but also for the sake of His economy. Jesus Christ is called the son of David (Matt. 1:1), indicating that David was very much related to God's becoming a man to fulfill what had been determined in eternity past (Micah 5:2). Without David there would not have been the genealogy through which Christ as God became a man to be one with mankind and to thereby accomplish God's economy.

29:5^a
撒^a上十八 7
二一 11

29:5^a
1 Sam. 18:7;
21:11

【29:6】亞吉叫大衛來，對他說，我指着永活的耶和華起誓，你是正直人。你隨我在軍中出入，我看你甚好。自從你來我這裏，直到今日，我在你身上未曾見到甚麼惡事；只是眾首領不喜悅你。

【29:7】現在你可以平平安安的回去，免得你作非利士人首領不喜歡的事。

【29:8】大衛對亞吉說，我作了甚麼？自從我到你面前的那一天，直到今日，你在僕人身上見到甚麼過錯，使我不去攻打我主我王的仇敵呢？

【29:9】亞吉回答大衛說，我知道你在我眼前是好人，如同神的^a使者一般；只是非利士人的首領說，這人不可同我們上陣。

【29:10】故此你和跟你來的人，就是你的主人的僕人，明日要清早起來；你們清早起來，天一亮就回去。

【29:6】 And Achish called David and said to him, As Jehovah lives, you are upright, and it is acceptable in my sight that you go forth and come in with me in the camp; for I have not found evil in you since the day you came to me to this day. But you are not acceptable to the lords.

【29:7】 Now therefore return and go in peace, so that you do not do anything displeasing to the lords of the Philistines.

【29:8】 And David said to Achish, But what have I done? And what wrong have you found in your servant since the day I began to be with you to this day, that I should not go and fight against the enemies of my lord the king?

【29:9】 And Achish answered and said to David, I know that you are as acceptable to me as an^a angel of God; nevertheless the princes of the Philistines have said, He shall not go up with us into the battle.

【29:10】 Now therefore rise up early in the morning with your master's servants who came with you; indeed rise up early in the morning, and when you have daylight, go.

29:9^a
撒下十四 17, 20
十九 27
亞十二 8
加四 14

29:9^a
2 Sam. 14:17, 20;
19:27;
Zech. 12:8;
Gal. 4:14

【29:11】於是大衛和跟隨他的人清早起
來，一早就離開，回非利士人之地去。
非利士人也上耶斯列去了。

撒母耳記上 第三十章

r 大衛征服亞瑪力人，
擄掠了他們所擄掠的
三十 1 ~ 31

【30:1】第三日，大衛和跟隨他的人到了^a洗革拉。^b亞瑪力人已經侵奪南
地和洗革拉；他們攻破洗革拉，用火
焚燒，

【30:2】擄了城內的婦女和其中的大小人
口，卻沒有殺一個，都帶着上路走了。

【30:3】大衛和跟隨他的人到了那城，
不料，城已燒燬，他們的妻子、兒子、
女兒都被擄去了。

【30:4】大衛和跟隨他的人就放聲大哭，
直哭到沒有力氣再哭。

【29:11】 So David rose up early, he and his men, to go in
the morning, to return into the land of the Philistines.
And the Philistines went up to Jezreel.

1 SAMUEL 30

r. David's Conquering the Amalekites
and Capturing Their Captives
30:1-31

【30:1】 And when David and his men came to^a Ziklag on
the third day, the^b Amalekites had made a raid upon the
south and upon Ziklag; and they had struck Ziklag and
burned it with fire.

【30:2】 And they had taken the women and all who were
in it captive, both small and great; they had killed none,
but had carried them off, and had gone on their way.

【30:3】 And David and his men came to the city; and
there it was, burned with fire. And their wives and their
sons and their daughters had been taken captive.

【30:4】 And David and the people who were with him
lifted up their voice and wept until they had no strength
to weep.

30:1^a
撒下二七 6
30:1^b
撒下十五 2-3

30:1^a
1 Sam. 27:6
30:1^b
1 Sam. 15:2-3

30:5^a
撒上二五 42-43

【30:5】大衛的兩個^a妻子，耶斯列人亞希暖，和作過拿八妻子的迦密人亞比該，也被擄去了。

30:6^a
出十七 4
民十四 10

【30:6】大衛甚是窘急，因眾人各為自己的兒子和女兒，魂裏苦惱，說，要^a用石頭打死他。大衛卻因耶和華他的神得以剛強。

30:7^a
撒上二三 6, 9

【30:7】大衛對亞希米勒的兒子祭司^a亞比亞他說，請你將以弗得拿來給我。亞比亞他就將以弗得拿給大衛。

30:8^a
撒上二三 2
撒下五 19

【30:8】大衛^{1a}求問耶和華說，我可以追趕這幫人麼？我追得上麼？耶和華說，你可以追，必定追得上，並且必定救得回來。

【30:9】於是，大衛和跟隨他的六百人就去了；他們來到比梭溪，有些人留下，停在那裏。

●撒上 30:8¹ 大衛是個信靠神的人，他在一切試煉中照着神的主宰權柄而行。（十七 36～37，二三 14～16。）當他受試煉時，他尋求神的帶領。（6 下～10。）他與神是一，並照着神行事為人。

【30:5】And David's two^a wives had been taken captive, Ahinoam the Jezreelite and Abigail the wife of Nabal the Carmelite.

30:5^a
1 Sam. 25:42-43

【30:6】And David was very distressed because the people spoke of^a stoning him, for the soul of all the people was bitter, every man because of his sons and his daughters. But David strengthened himself in Jehovah his God.

30:6^a
Exo. 17:4;
Num. 14:10

【30:7】And David said to^a Abiathar the priest, the son of Ahimelech, Bring the ephod to me. So Abiathar brought the ephod to David.

30:7^a
1 Sam. 23:6, 9

【30:8】And David^{1a} inquired of Jehovah, saying, Shall I pursue after this band? Will I overtake them? And He said to him, Pursue, for you will certainly overtake them, and you will certainly deliver them.

30:8^a
1 Sam. 23:2;
2 Sam. 5:19

【30:9】So David went, he and the six hundred men who were with him; and they came to the brook Besor, where those who were left stayed behind.

30:8¹ (inquired) David was a person who trusted in God and walked according to God's sovereignty in all his trials (17:36-37; 23:14-16). While he was under trial, he sought God's leading (vv. 6b-10). He was one with God and behaved according to God.

【30:10】大衛和四百人往前追趕；有二百人疲乏，不能過比梭溪，所以停在那裏。

【30:11】這四百人在田野遇見一個埃及人，就帶他到大衛那裏，給他餅喫，給他水喝，

【30:12】又給他一塊無花果餅，兩串葡萄乾。他喫了，¹就^a精神復原；因為他已經三日三夜沒有喫餅，沒有喝水了。

【30:13】大衛對他說，你是屬誰的？你從那裏來？他說，我是埃及的少年人，是亞瑪力人的奴僕；因我三日前患病，我主人就把我撇棄了。

【30:14】我們侵奪了基利提人的南地，和屬猶大的地，並迦勒的南地，又用火燒了洗革拉。

【30:10】And David pursued, he and four hundred men; for two hundred stayed behind, who were too exhausted to cross over the brook Besor.

【30:11】And they found an Egyptian in the field and brought him to David. And they gave him food, and he ate; and they gave him water to drink.

【30:12】And they gave him a piece of fig cake and two raisin cakes; and he ate, and his^a spirit returned to him; for he had eaten no food and had drunk no water for three days and three nights.

【30:13】And David said to him, To whom do you belong and where are you from? And he said, I am a young man of Egypt, the servant of an Amalekite man; and my master abandoned me because I fell sick three days ago.

【30:14】We attacked the south of the Cherethites and what belongs to Judah and the south of Caleb; and we burned Ziklag with fire.

●撒^上 30:12¹ 直譯，他的靈就回到他身上。

30:12^a
參士十五 19
路八 55

30:12^a
cf. Judg. 15:19;
Luke 8:55

【30:15】大衛對他說，你願意領我們下到這幫人那裏麼？他說，你要向我指着神起誓，不殺我，也不將我交在我主人手裏，我就領你下到這幫人那裏。

【30:16】那人領大衛下去，見他們散在那地各處，喫喝慶祝，因為從非利士地和猶大地所擄來的財物甚多。

【30:17】大衛從黎明直到次日晚上，擊殺他們，除了四百騎駱駝的少年人之外，沒有一個逃脫的。

【30:18】亞瑪力人所擄去的，大衛全都奪回，並救回他的兩個妻子。

【30:19】無論是小是大，是兒子是女兒，或是亞瑪力人所擄去的一切財物，大衛都奪回來，沒有失落一個。

【30:20】大衛奪了所有的牛羣羊羣，跟隨他的人把這些趕在原有的羣畜前邊，說，這是大衛的¹掠物。

【30:15】And David said to him, Can you lead me down to this band? And he said, Swear to me by God that you will neither kill me nor deliver me into the hand of my master, and I will lead you down to this troop.

【30:16】And he led him down; and there they were, spread over the whole land, eating and drinking and celebrating because of all the great spoil that they had taken from the land of the Philistines and from the land of Judah.

【30:17】And David struck them from twilight until the evening of the next day; and not a man of them escaped except for four hundred young men, who rode upon camels and fled.

【30:18】And David delivered all that the Amalekites had taken; and David delivered his two wives.

【30:19】And nothing was missed by them, neither small nor great, neither sons nor daughters, neither spoil nor anything that they had taken; David brought everything back.

【30:20】And David took all the flocks and the herds, which they drove before the other cattle and of which they said, This is David's¹ spoil.

【30:21】大衛到了那疲乏不能跟隨，留在比梭溪的^a二百人那裏。他們出來迎接大衛並跟隨的人；大衛前來問他們安。

【30:22】與大衛同去的人中，所有的惡人和匪類反應說，這些人既然沒有和我們同去，我們所奪的財物就不分給他們，只將他們各人的妻子兒女給他們，使他們帶去就是了。

【30:23】大衛說，我的弟兄們，耶和華所賜給我們的，你們不可以這樣處理；因為祂保守我們，將這幫來攻擊我們的人交在我們手裏。

【30:24】這事誰肯聽從你們呢？下到戰陣的得多少，^a留下來看守器具的也得多少；應當大家^b平分。

●撒三上 30:20¹ 大衛與亞瑪力人爭戰，得了許多豐富的掠物。他逐漸富有時，掃羅卻被擊敗。大衛興旺，掃羅卻衰微以至於死。（三一 1～5。）

【30:21】Then David came to the^a two hundred men who had been too exhausted to follow David and who had been left behind at the brook Besor. And they went forth to meet David and to meet the people who were with him; and David came near to the people and greeted them.

【30:22】And all the wicked and worthless men among the men that had gone with David responded; and they said, Because they did not go with us, we will not give them anything of the spoil that we have delivered, except every man his wife and his children that they may lead them off and go away.

【30:23】Then said David, You shall not do so, my brothers, with that which Jehovah has given us, who has kept us and given this band that came against us into our hand.

【30:24】And who will listen to you in this matter? For as his share is who goes down to the battle, so shall his share be who^a stays by the baggage; they shall^b share alike.

30:20¹ (spoil) By fighting the Amalekites David gained many rich spoils. While he was becoming rich, Saul was being defeated. David was flourishing, but Saul was diminishing, even to death (31:1-5).

【30:25】大衛定此爲以色列的律例和典章，從那日起，直到今日。

【30:26】大衛到了洗革拉，從掠物中取些送給他朋友猶大的長老，說，這是從耶和華仇敵那裏奪來的，送你們爲禮物。

【30:27】他送禮物給在伯特利的，在南地拉末的，在雅提珥的，

【30:28】在亞羅珥的，在息末的，在以實提莫的，

【30:29】在拉哈勒的，在耶拉篋人各城的，在基尼人各城的，

【30:30】在何珥瑪的，在歌拉珊的，在亞撻的，

【30:31】在希伯崙的，並大衛和跟隨他的人往來所到各處的人。

【30:25】 And from that day forward he made it a statute and an ordinance for Israel unto this day.

【30:26】 And David came to Ziklag, and he sent some of the spoil to the elders of Judah, to his companions, saying, Here is a present for you from the spoil of the enemies of Jehovah:

【30:27】 For those in Bethel, and for those in Ramoth of the south, and for those in Jattir,

【30:28】 And for those in Aroer, and for those in Siphmoth, and for those in Eshtemoa,

【30:29】 And for those in Racal, and for those in the cities of the Jerahmeelites, and for those in the cities of the Kenites,

【30:30】 And for those in Hormah, and for those in Borashan, and for those in Athach,

【30:31】 And for those in Hebron, and for all the places where David himself and his men had gone about.

撒母耳記上 第三十一章

s 掃羅的結局
三一 1 ~ 13

31:1^a
1~13;
代上十 1-12

【31:1】^a 非利士人攻打以色列人，以色列人在非利士人面前逃跑，在基利波山有被殺仆倒的。

31:2^a
參撒十四 49
代上八 33

【31:2】非利士人緊追掃羅和他兒子們，擊殺了掃羅的兒子^{1a} 約拿單、亞比拿達、麥基舒亞。

【31:3】掃羅遭受猛烈攻擊，他被弓箭手射中，受傷甚重，

●撒母耳 31:2¹ 約拿單知道大衛必要作王，（二三 17，）但他因着對自己父親天然的情感，沒有照着神的旨意去跟隨大衛，反而留在他父親那裏。按豫表，約拿單跟隨大衛，原可表徵我們跟隨基督，並讓祂居首位。（西一 18。）約拿單因着失敗，就遭受他父親同樣的結局，與他父親一同死在戰場。因此，他失去了他對神所應許之美地那一分正確且充分的享受。

1 SAMUEL 31

s. Saul's End
31:1-13

31:1^a
vv. 1-13;
1 Chron. 10:1-12

【31:1】^a Now the Philistines were fighting against Israel; and the men of Israel fled from before the Philistines and fell down slain on Mount Gilboa.

31:2^a
cf. 1 Sam. 14:49;
1 Chron. 8:33

【31:2】And the Philistines chased Saul and his sons; and the Philistines struck down^{1a} Jonathan and Abinadab and Malchi-shua, Saul's sons.

【31:3】And the battle bore heavily against Saul, and the archers hit him; and he was badly wounded by the archers.

31:2¹ (Jonathan) Jonathan realized that David would be the king (23:17), but instead of going to follow David according to God's will, Jonathan remained with his father because of his natural affection toward his father. In type, Jonathan's following David would have signified our following Christ and our giving Him the preeminence (Col. 1:18). Because of his failure Jonathan suffered the same fate as his father and died with him in the battle. Thus, Jonathan lost the proper and adequate enjoyment of his portion in the good land promised by God.

【31:4】就吩咐拿他兵器的人說，你拔出刀來，將我刺死，免得這些未受割禮的人來刺我，凌辱我。但拿兵器的人甚^a懼怕，不肯刺他；掃羅就把刀拿來，伏在刀上死了。

【31:5】拿兵器的人見掃羅已死，也伏在自己的刀上；和他一同死了。

【31:6】這樣，^a掃羅和他三個兒子，與拿他兵器的人，以及所有跟隨他的人，都在那一天一同¹死亡。

●撒下 31:6¹ 掃羅悲慘的結局，完全是由於他沒有正確的與神的經綸發生關係。神要在祂的選民中間建立祂的國，就把掃羅帶進祂的經綸裏，但掃羅沒有參與神的經綸並與其合作，反而自私的僭取神的國，以建立自己的王國。大衛的情形卻完全不同。當大衛受撒母耳所膏，他清楚明白他是被神指派作王，但他一點沒有想到王權。掃羅被任命作王後，立刻充滿王權的思想，包括如何讓他兒子接續他。（二十 31。）在這點上，掃羅自私並錯誤到極點。至終，神放棄掃羅，把他割除，將國從他身上撕斷。（十五 28。）掃羅因着被神放棄，就被撒下單獨一人，如同孤兒，當難處臨到時，得不着幫助為供備。因着掃羅的自私，以色列人在與非利士人爭戰時，就被擊敗、

【31:4】 Then Saul said to his armor bearer, Draw your sword, and thrust me through with it, lest these uncircumcised come and thrust me through and abuse me. But his armor bearer would not, for he was very^a afraid. So Saul took his sword and fell on it.

【31:5】 And when his armor bearer saw that Saul was dead, he likewise fell on his sword and died with him.

【31:6】 So ^aSaul and his three sons and his armor bearer, as well as all his men, ¹died that day together.

31:6¹ (died) Saul's tragic end was altogether due to his not being properly related to God's economy. God, wanting to build up His kingdom among His chosen people, had brought Saul into His economy, but instead of participating in God's economy and cooperating with it, Saul was selfish and usurped God's kingdom to build up his own monarchy. With David the situation was entirely different. When David was anointed by Samuel, he had a clear understanding that he had been assigned by God to be the king, but he did not have any thought about kingship. After Saul was appointed to be the king, he was immediately filled with thoughts of the kingship, including how his son would succeed him (20:31). In this, Saul was selfish and wrong to the uttermost. Eventually, God gave Saul up and cut him off, tearing the kingdom away from him (15:28). Because Saul was given up by God, he was left alone, like an orphan, having no provision of help when trouble came. Because of Saul's selfishness, the people of Israel suffered defeat and were

【31:7】在山谷另一邊並約但河¹西的以色列人，見以色列²軍兵逃跑，掃羅和他兒子們都死了，也就棄城逃跑；非利士人便來住在其中。

【31:8】次日，非利士人來剝那些被殺之人的衣服，發現掃羅和他三個兒子仆倒在基利波山，

被屠殺，掃羅和他眾子也都被殺了。掃羅要為自己和兒子得國的野心，以及他對大衛的妒忌，廢掉並了結他對神所應許之美地的享受。掃羅、他三個兒子、以及拿他兵器之人集體的死亡，乃是神對那背叛祂、僭奪祂、並成了祂仇敵之人公平的審判。（代上十 13 ~ 14。）

我們該從掃羅悲慘的結局學功課，把我們的肉體釘十字架，並否認我們的自私—私利和私圖。（加五 24，太十六 24，腓二 3。）掃羅可怕的結局記載在這裏，對一切在神國裏事奉的人是很強的警告：不要在神國裏作另外的工作，也不要神國裏濫用甚麼。我們不該像掃羅，企圖為自己建立『王國；』反之，我們都該作獨一無二的工作，建立神的國，就是建造基督的身體。

- 撒下 31:7¹ 直譯，另一邊。
- 撒下 31:7² 直譯，人。

【31:7】And when the men of Israel who were on the other side of the valley and who were on the other side of the Jordan saw that the men of Israel had fled and that Saul and his sons were dead, they forsook the cities and fled; and the Philistines came and dwelt in them.

【31:8】And the next day the Philistines came to strip the slain, and they found Saul and his three sons fallen on Mount Gilboa.

slaughtered in the fight against the Philistines, and Saul and his sons were killed. Saul's ambition to have the kingdom for himself and for his son, with his jealousy of David, annulled and ended his enjoyment of the good land promised by God. The collective death of Saul, his three sons, and his armor bearer was God's fair judgment on the one who had rebelled against Him, had usurped Him, and had become His enemy (1 Chron. 10:13-14).

From Saul's tragic end we should learn the lesson of crucifying our flesh and denying our selfishness—our self-interest and self-seeking (Gal. 5:24; Matt. 16:24; Phil. 2:3). The record of Saul's terrible end is a strong warning to all who serve in the kingdom of God not to do a separate work within the kingdom of God or to abuse anything in the kingdom. We should not be like Saul, trying to build up a "monarchy" for ourselves; rather, we should all do one unique work to build up the kingdom of God, the Body of Christ.

【31:9】就割下他的首級，剝了他的軍裝，打發人送到非利士人之地的四境，在他們偶像的廟裏，並向非利士民傳報好消息；

【31:10】又將掃羅的軍裝放在亞斯他錄廟裏，將他的屍身釘在^a伯珊的城牆上。

【31:11】^a基列雅比的居民聽見非利士人向掃羅所行的事，

【31:12】他們中間所有的勇士就起身，走了一夜，將掃羅的屍身，和他兒子的屍身，從伯珊城牆上取下來；他們到了雅比，就在那裏把屍身用火燒了；

【31:13】將他們的骸骨葬在雅比的垂絲柳樹下，並且禁食七日。

【31:9】 And they cut off his head and stripped off his armor; and they sent them all around, throughout the land of the Philistines in order to announce the good news in the houses of their idols and to the people.

【31:10】 And they put his armor in the house of Ashtaroth; and they fastened his body to the wall of ^aBeth-shan.

【31:11】 And when the inhabitants of ^aJabesh-gilead heard what the Philistines had done to Saul,

【31:12】 All the valiant men rose up and went all night and took the body of Saul and the bodies of his sons from the wall of Beth-shan; and they came to Jabesh and burned them there.

【31:13】 And they took their bones and buried them under the tamarisk at Jabesh, and they fasted seven days.

31:10^a
撒下二—12

31:11^a
士二—8
撒下十一—1
撒下二 4-5

31:10^a
2 Sam. 21:12

31:11^a
Judg. 21:8;
1 Sam. 11:1;
2 Sam. 2:4-5

撒母耳記下 第一章

t 大衛的反應
— 1 ~ 27

1:1^a
撒上三十 17-20

【1:1】¹ 掃羅死後，大衛^a 擊殺亞瑪力人回來，在洗革拉住了兩天。

【1:2】 第三天，有一個人從掃羅的營裏來，衣服撕裂，頭蒙塵土。他到大衛面前，伏地叩拜。

【1:3】 大衛問他說，你從那裏來？他說，我從以色列的營裏逃來。

【1:4】 大衛又問他說，事情怎樣？請告訴我。他說，百姓從戰場逃跑，也有許多人仆倒死亡，掃羅和他兒子約拿單也^a 死了。

【1:5】 大衛問報信的少年人說，你怎麼知道掃羅和他兒子約拿單死了呢？

●撒下 1:1¹ 見撒上一 1 註 1。

2 SAMUEL 1

t. David's Reaction
1:1-27

1:1^a
1 Sam. 30:17-20

【1:1】¹ Now after the death of Saul, when David had returned from the ^aslaughter of the Amalekites, David remained in Ziklag two days.

【1:2】 And on the third day there came a man from Saul's camp with his clothes torn and dirt on his head. And when he came to David, he fell to the ground and paid him homage.

【1:3】 And David said to him, Where did you come from? And he said to him, From the camp of Israel I have escaped.

【1:4】 And David said to him, What has happened? Tell me. And he said that the people had fled from the battle and that also many of the people had fallen and died and that also Saul and Jonathan his son were ^adead.

【1:5】 And David said to the young man that told him these things, How do you know that Saul and Jonathan his son are dead?

1:4^a
2 Sam. 4:10

1:1¹ (Now) See note 1¹ in 1 Sam. 1.

【1:6】報信的少年人說，我偶然到^a 基利波山，看見掃羅靠在自己的槍上，又見戰車和馬兵緊緊的追他。

【1:7】他回頭看見我，就呼叫我。我說，我在這裏。

【1:8】他問我說，你是誰？我說，我是亞瑪力人。

【1:9】他說，請站到我身邊來，將我殺死；因為痛苦抓住了我，但我的生命¹尚存。

【1:10】我知道他仆倒後必不能活，就去站在他身邊，將他殺死，把他頭上的冠冕、臂上的鐲子取下，拿到我主這裏。

【1:11】大衛就把自己的衣服撕裂，跟隨他的眾人也都如此。

【1:6】 And the young man that told him these things said, By chance I happened to be upon^a Mount Gilboa; and just then Saul leaned on his spear, and just then the chariots and horsemen pursued closely after him.

【1:7】 And when he looked behind him, he saw me; and he called to me. And I said, Here I am.

【1:8】 And he said to me, Who are you? And I said to him, I am an Amalekite.

【1:9】 Then he said to me, Stand over me, and kill me; for anguish has seized me because my life is yet wholly within me.

【1:10】 So I stood over him and put him to death, for I knew that he would not live after his fall; and I took the crown that was upon his head and the armlet that was on his arm, and I have brought them to my lord here.

【1:11】 Then David took hold of his clothes and tore them, as did all the men who were with him.

●撒下 1:9¹ 直譯，在我裏面卻還完整。

【1:12】他們爲掃羅和他兒子約拿單，
爲耶和華的民，並爲以色列家，悲哀
哭號，禁食到晚上，因爲這些人都倒
在刀下了。

【1:13】大衛問報信的少年人說，你是
那裏的人？他說，我是亞瑪力寄居者
的兒子。

【1:14】大衛說，¹你伸手殺害耶和華的
^a受膏者，怎麼不畏懼呢？

【1:15】大衛叫了一個少年人來，說，
你近前來 ^a殺他罷。那少年人擊殺他，
他就死了。

【1:16】大衛對他說，^a流你血的罪歸到
你自己的頭上，因爲你親口指證說，
我殺了耶和華的受膏者。

●撒下 1:14¹ 大衛對亞瑪力少年人報信的反應，
（14～16，）指明他沒有把掃羅當作仇敵，反而
一直認爲他是神的受膏者。（見撒上二四 6 註 1。）

【1:12】And they mourned and wept and fasted until
evening for Saul and for Jonathan his son and for the
people of Jehovah and for the house of Israel, because
they had fallen by the sword.

【1:13】And David said to the young man who told him
these things, Where are you from? And he said, I am the
son of an Amalekite stranger.

【1:14】And David said to him, ¹How is it that you were
not afraid to stretch out your hand to destroy Jehovah's
^aanointed?

【1:15】Then David called one of the young men and said,
Come near; ^afall on him. And he struck him, and he died.

【1:16】And David said to him, Your ^ablood be upon your
head, for your mouth has testified against you, saying, I
have killed Jehovah's anointed.

1:14¹ (How) David's reaction to the report of the young Amalekite
(vv. 14-16) indicates that he did not consider Saul his enemy but always
regarded him as God's anointed (see note 6¹ in 1 Sam. 24).

1:14^a
撒上二四 6, 10
二六 9

1:15^a
撒下四 10

1:16^a
書二 19
撒下三 29
王上二 32, 37
太二七 25
徒十八 6

1:14^a
1 Sam. 24:6, 10;
26:9

1:15^a
2 Sam. 4:10

1:16^a
Josh. 2:19;
2 Sam. 3:29;
1 Kings 2:32, 37;
Matt. 27:25;
Acts 18:6

【1:17】大衛為掃羅和他兒子約拿單唱
以下這首哀歌，

【1:18】且吩咐將這歌教導猶大人；這
歌名叫弓歌，寫在^a雅煞珥書上：

【1:19】以色列的榮美在你的高處被殺。
^a勇士何竟仆倒！

【1:20】不要在^a迦特報告；不要在亞實
基倫街上傳揚；免得非利士人的女子
喜樂，免得未受割禮者的女子歡躍。

【1:21】基利波的羣山哪，願你們那裏
不降甘露和雨水，也沒有田地出產供
物作舉祭！因為勇士的盾牌在那裏被
污厭棄，掃羅的盾牌不再抹油。

【1:22】未見被殺者的血，未見勇士的
脂油，約拿單的^a弓箭絕不退縮，掃
羅的刀劍絕不空回。

【1:23】掃羅和約拿單活時可愛可悅，
死時並不分離。他們比鷹更快，比獅
還強。

【1:17】And David sang this dirge over Saul and over
Jonathan his son;

【1:18】And he commanded them to teach the children
of Judah The Song of the Bow. It is now written in the
book of^a Jashar:

【1:19】The beauty of Israel lies slain upon your high
places./ How the^a mighty have fallen!

【1:20】Tell it not in^a Gath; / Bear not the news of it
in the streets of Ashkelon; / Lest the daughters of
the Philistines rejoice, / Lest the daughters of the
uncircumcised triumph.

【1:21】O mountains of Gilboa, let there be no dew or rain
upon you, / Nor fields of heave offerings. / For there the
shield of the mighty was defiled, / The shield of Saul, no
more anointed with oil.

【1:22】From the blood of the slain, from the fat of the
mighty, / The^a bow of Jonathan has not turned back, /
And the sword of Saul has not returned empty.

【1:23】Saul and Jonathan were beloved and pleasant in
their lives, / And in their death they were not divided. / They
were swifter than eagles; / They were stronger than lions.

1:18^a
書十 13

1:19^a
撒下一 25, 27

1:20^a
撒上十七 4
彌一 10

1:22^a
撒上十八 4

1:18^a
Josh. 10:13

1:19^a
2 Sam. 1:25, 27

1:20^a
1 Sam. 17:4;
Micah 1:10

1:22^a
1 Sam. 18:4

【1:24】以色列的女子阿，當為掃羅哭號；他曾使你們穿朱紅的華衣，給你們的衣服加上黃金的妝飾。

【1:25】勇士何竟在戰場上仆倒！約拿單在你的高處被殺。

【1:26】我的兄弟約拿單哪，我為你悲痛；你之於我何等可悅。你對我的^a愛美妙非常，過於婦女的愛。

【1:27】勇士何竟仆倒，戰具何竟滅沒！

【1:24】O daughters of Israel, weep over Saul, who clothed you in scarlet with splendor, / Who put ornaments of gold on your apparel.

【1:25】How are the mighty fallen in the midst of the battle! / Jonathan lies slain upon your high places.

【1:26】I am distressed for you, my brother Jonathan; so very pleasant were you to me. / Your^a love to me was wonderful, beyond the love of women.

【1:27】How the mighty have fallen, / And the weapons of war perished!

1:26^a
撒十八1-3

1:26^a
1 Sam. 18:1-3

撒母耳記下 第二章

二 為百姓所加冠，
作神在地上之國的王

二 1 ~ 二四 25

1 為百姓所加冠
二 1 ~ 五 25

a 為猶大支派所加冠
二 1 ~ 四 12

2 SAMUEL 2

B. Crowned by the People to Be the King
for the Kingdom of God on the Earth

2:1 — 24:25

1. Crowned by the People
2:1 — 5:25

a. Crowned by the Tribe of Judah
2:1 — 4:12

2:1^a
撒下二 10
二三 2, 4
撒下五 19
2:1^b
撒下二 11
書十四 13
撒下三 31

【2:1】此後，大衛^a問耶和華說，我可以上猶大的一座城去麼？耶和華說，你上去罷。大衛說，我上那裏去呢？耶和華說，上^b希伯崙去。

2:2^a
撒下二 42-43

【2:2】於是大衛和他的兩個^a妻子，一個是耶斯列人亞希暖，一個是作過迦密人拿八妻子的亞比該，都上那裏去了。

【2:3】大衛也將跟隨他的人，和他們各人的眷屬，一同帶上去，住在希伯崙的城邑中。

2:4^a
撒下五 3
徒十三 22
2:4^b
士二 8
撒下十一 1
三一 11

【2:4】猶大人來到希伯崙，在那裏¹膏大衛作猶大家的^a王。有人告訴大衛說，葬埋掃羅的是^b基列雅比人。

【2:5】大衛就打發使者去見基列雅比人，對他們說，願耶和華賜福與你們！因為你們以這樣的恩慈待你們的主人掃羅，將他葬埋。

●撒下 2:4¹ 見五 3 註 1。

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

【2:2】So David went up there, as well as his two^a wives, Ahinoam the Jezreelitess and Abigail the wife of Nabal the Carmelite.

【2:3】And David brought up his men who were with him, each man with his household; and they dwelt in the cities of Hebron.

【2:4】And the men of Judah came, and there they¹ anointed David^a king over the house of Judah. And they told David, saying, It is the men of^b Jabesh-gilead who have buried Saul.

【2:5】And David sent messengers to the men of Jabesh-gilead and said to them, Blessed are you of Jehovah, because you have shown this kindness to your master, to Saul, and buried him.

2:1^a
1 Sam. 22:10;
23:2, 4;
2 Sam. 5:19
2:1^b
2 Sam. 2:11;
Josh. 14:13;
1 Sam. 30:31

2:2^a
1 Sam. 25:42-43

2:4^a
2 Sam. 5:3;
Acts 13:22
2:4^b
Judg. 21:8;
1 Sam. 11:1;
31:11

2:4¹ (anointed) See note 3¹ in ch. 5.

【2:6】你們既行了這事，願耶和華以慈愛誠實待你們，我也要¹為此厚待你們。

【2:7】現在你們的手要剛強，你們要作奮勇的人，因為你們的主人掃羅死了，猶大家也已經膏我作他們的王。

【2:8】掃羅軍隊的元帥尼珥的兒子^a押尼珥，曾將掃羅的兒子¹伊施波設帶過河，到瑪哈念，

【2:9】立他作王，治理基列、亞書利人的地、耶斯列、以法蓮、便雅憫、和全以色列。

【2:10】掃羅的兒子伊施波設登基的時候年四十歲，作以色列王二年；惟獨猶大家歸從大衛。

【2:11】大衛在希伯崙作猶大家的王，共^a七年零六個月。

●撒下 2:6¹ 直譯，以這善對待你們。

●撒下 2:8¹ 意，羞辱之人。這是特意把他原來的名字，即代上八 33 的伊施巴力，更改了。

【2:6】And now may Jehovah show kindness and faithfulness to you; and I also will¹ repay you for this good, because you have done this thing.

【2:7】And now may your hands be strong, and you be valiant; for your master Saul is dead, and also the house of Judah has anointed me king over them.

【2:8】But^a Abner the son of Ner, the captain of Saul's army, took¹ Ish-bosheth the son of Saul and brought him over to Mahanaim.

【2:9】And he made him king over Gilead and over the Ashurites and over Jezreel and over Ephraim and over Benjamin and over all Israel.

【2:10】Ish-bosheth the son of Saul was forty years old when he began to reign over Israel, and he reigned two years. However the house of Judah followed David.

【2:11】And the time that David was king in Hebron over the house of Judah was^a seven years and six months.

2:6¹ (repay) Lit., do you this good.

2:8¹ (Ish-bosheth) Meaning man of shame. It is a deliberate alteration of his given name, Eshbaal, in 1 Chron. 8:33.

2:8^a
撒下十四 50

2:8^a
1 Sam. 14:50

2:11^a
撒下五 5
代上三 4

2:11^a
2 Sam. 5:5;
1 Chron. 3:4

【2:12】尼珥的兒子押尼珥，和掃羅的兒子伊施波設的僕人，從瑪哈念出來，往基遍去。

【2:13】洗魯雅的兒子^a約押和大衛的僕人也出來，在基遍池旁與他們相遇；他們都坐下，一班在池這邊，一班在池那邊。

【2:14】押尼珥對約押說，讓少年人起來，在我們面前戲耍罷。約押說，可以。

【2:15】他們就起來，按着人數走過去，屬便雅憫，屬掃羅兒子伊施波設的，過去十二名，大衛的僕人也過去十二名。

【2:16】他們彼此揪頭，用刀刺肋，一同仆倒。所以，那地叫作希利甲哈素林，就在基遍。

【2:17】那日的戰事兇猛，押尼珥和以色列人敗在大衛的僕人面前。

【2:12】 And Abner the son of Ner and the servants of Ish-bosheth the son of Saul went forth from Mahanaim to Gibeon.

【2:13】 And ^aJoab the son of Zeruiah and the servants of David went forth and met them at the pool of Gibeon. And they sat down, these on the one side of the pool and those on the other side of the pool.

【2:14】 And Abner said to Joab, Let the young men arise and compete before us. And Joab said, Let them arise.

【2:15】 And they arose and went over by number, twelve for Benjamin and for Ish-bosheth the son of Saul, and twelve of the servants of David.

【2:16】 And each seized his opponent by the head, and his sword went into his opponent's side; and they fell down together. And that place was called Helkath-hazzurim, which is at Gibeon.

【2:17】 And the battle was very severe that day, and Abner and the men of Israel were routed before the servants of David.

【2:18】在那裏有洗魯雅的三個兒子：^a約押、亞比篩、亞撒黑。亞撒黑腳快如野地的羚羊一般；

【2:19】亞撒黑追趕押尼珥，直追趕他不偏左右。

【2:20】押尼珥回頭說，亞撒黑，是你麼？他說，是我。

【2:21】押尼珥對他說，你或轉向右或轉向左，拿住一個少年人，奪取他的戰衣罷。亞撒黑卻不肯轉開不追趕他。

【2:22】押尼珥又對亞撒黑說，你轉開不要追趕我。我何必將你擊殺在地呢？若那樣，我怎能仰起臉見你哥哥約押呢？

【2:23】亞撒黑仍不肯轉開；押尼珥就用槍尾^a刺入他的肚腹，甚至槍從背後透出，亞撒黑就仆倒在那裏，當場死了。眾人趕到亞撒黑仆倒而死的地方，就都站住。

【2:18】 And there were three sons of Zeruiah there, ^aJoab and Abishai and Asahel. Now Asahel was swift of foot, like one of the gazelles which are in the field.

【2:19】 And Asahel pursued after Abner; and as he went, he did not turn to the right hand or to the left from behind Abner.

【2:20】 Then Abner looked behind him and said, Is that you, Asahel? And he said, It is I.

【2:21】 And Abner said to him, Turn away to your right or to your left, and seize one of the young men, and take his armor for yourself. But Asahel would not turn away from following him.

【2:22】 And Abner said again to Asahel, Turn away from following me. Why should I strike you to the ground? How then could I lift up my face to Joab your brother?

【2:23】 But he refused to turn away, so Abner ^astruck him in the stomach with the end of his spear; and the spear came out behind him. And he fell down there and died in that place. And everyone who came to the place where Asahel fell down and died stood still.

【2:24】約押和亞比篩追趕押尼珥，日落的時候，到了通往基遍曠野的路上，基亞對面的亞瑪山。

【2:25】便雅憫人聚集，跟隨押尼珥，成爲一隊，站在一個山頭上。

【2:26】押尼珥呼叫約押說，刀劍豈可永遠吞滅人麼？你豈不知終久必有苦楚麼？你要等何時纔叫百姓回去不追趕弟兄呢？

【2:27】約押說，我指着神的生存起誓，你若不說戲耍的那句話，今日早晨百姓就必上去，各人也不會追趕弟兄了。

【2:28】於是約押吹角，眾民就站住，不再追趕以色列人，也不再打仗了。

【2:29】那一整夜，押尼珥和跟隨他的人走過亞拉巴；他們過了約但河，又走過全¹畢倫，到了瑪哈念。

●撒下 2:29¹ 希伯來文意不詳。有者譯作，早晨。

【2:24】But Joab and Abishai pursued after Abner. And as the sun went down, they came to the hill of Ammah, which is before Giah on the way to the wilderness of Gibeon.

【2:25】And the children of Benjamin gathered together behind Abner and became one troop, and they stood on the top of a hill.

【2:26】And Abner called out to Joab and said, Shall the sword devour forever? Do you not know that it will be bitter in the end? Then how long shall it be before you command the people to return from following their brothers?

【2:27】And Joab said, As God lives, if you had not spoken, then surely the people would have gone up each one from following his brother in the morning only.

【2:28】And Joab blew the trumpet, and all the people stood still; and they pursued after Israel no more, neither did they fight anymore.

【2:29】And Abner and his men walked all that night through the Arabah. And they crossed over the Jordan and went through all the¹Bithron, and they came to Mahanaim.

2:29¹ (Bithron) The meaning of the Hebrew is uncertain; others translate, the morning.

【2:30】約押追趕押尼珥回來，聚集眾民，見大衛的僕人中缺少了十九個人和亞撒黑。

【2:31】但大衛的僕人擊殺便雅憫人和跟隨押尼珥的人，共三百六十人。

【2:32】眾人將亞撒黑抬去葬在伯利恆，他父親的墳墓裏。約押和跟隨他的人走了一整夜，天亮的時候到了希伯崙。

撒母耳記下 第三章

【3:1】掃羅家和大衛家爭戰許久。大衛家日見¹強盛；掃羅家日見衰弱。

●撒下 3:1¹ 在大衛家和掃羅家所發生的一切細節，都有神在幕後，在祂的主宰權柄裏調度局面，使其有利於大衛，這是為着祂自己、祂的百姓、祂的國度、和祂的經綸的緣故。（參羅八 28。）

【2:30】And Joab returned from following Abner. And he gathered all the people together, and among David's servants there were nineteen men missing plus Asahel.

【2:31】And the servants of David had struck down of Benjamin and among Abner's men three hundred and sixty men, who died.

【2:32】And they took up Asahel and buried him in the tomb of his father, which was in Bethlehem. And Joab and his men walked all night, and the day dawned on them at Hebron.

2 SAMUEL 3

【3:1】Now there was a long war between the house of Saul and the house of David; but David became continually¹ stronger, and the house of Saul became continually weaker.

3:1¹ (stronger) In all the details concerning the house of David and the house of Saul, God was behind the scenes in His sovereignty to direct the situation so that it would turn out in David's favor for the sake of Himself, His people, His kingdom, and His economy (cf. Rom. 8:28).

3:2^a
2-5;
代上三 1-4

【3:2】^a 大衛在希伯崙得了¹幾個兒子：
長子暗嫩是耶斯列人亞希暖所生的；

3:3^a
撒下十四 32
十五 8

【3:3】次子基利押是作過迦密人拿八妻子的亞比該所生的；三子押沙龍是^a基述王達買的女兒瑪迦的兒子；

【3:4】四子亞多尼雅是哈及的兒子；五子示法提雅是亞比他的兒子；

【3:5】六子以特念是大衛的妻子以格拉所生的。大衛這幾個兒子都是在希伯崙生的。

【3:6】掃羅家和大衛家爭戰的時候，押尼珥在掃羅家大有權勢。

3:7^a
撒下二一 8-10

【3:7】掃羅有一個妃嬪，名叫^a利斯巴，是愛亞的女兒。一日，¹伊施波設對押尼珥說，你爲甚麼與我父親的妃嬪同房呢？

●撒下 3:2¹ 大衛在希伯崙從六個妻子生了六個兒子，（2～5，）後來在耶路撒冷又娶了好些后妃，生了好些兒子，（五 13，）進一步顯出他放縱肉體情慾的弱點。見撒下二五 39 註 1。

●撒下 3:7¹ 此乃照許多古譯本；希伯來文經文作，他。

【3:2】^a And in Hebron ¹sons were born to David. His firstborn was Amnon, of Ahinoam the Jezreelitess;

【3:3】And his second, Chileab, of Abigail the wife of Nabal the Carmelite; and the third, Absalom the son of Maacah, the daughter of Talmai the king of ^aGeshur;

【3:4】And the fourth, Adonijah the son of Haggith; and the fifth, Shephatiah the son of Abital;

【3:5】And the sixth, Ithream, of Eglah David's wife. These were born to David in Hebron.

【3:6】And while there was war between the house of Saul and the house of David, Abner made himself strong in the house of Saul.

【3:7】Now Saul had a concubine whose name was ^aRizpah, the daughter of Aiah. And ¹Ish-bosheth said to Abner, Why did you go in to my father's concubine?

3:2¹ (sons) David's begetting six sons of six wives in Hebron (vv. 2-5) and his later taking more concubines and wives and begetting more sons in Jerusalem (5:13) further manifested his weakness in the indulgence of the lust of the flesh. See note 39¹ in 1 Sam. 25.

3:7¹ (Ish-bosheth) Following many ancient versions; the Hebrew text reads, he.

3:2^a
vv. 2-5;
1 Chron. 3:1-4

3:3^a
2 Sam. 14:32;
15:8

3:7^a
2 Sam. 21:8-10

【3:8】押尼珥因伊施波設的話，就甚發怒，說，我豈是猶大的狗頭呢？我今日以恩慈待你父親掃羅的家，和他的弟兄、朋友，不將你交在大衛手裏，你今日竟爲這婦人的事責罪我麼？

【3:9】我若不照着耶和華向大衛所^a起的誓去行，

【3:10】把^a國從掃羅家挪去，建立大衛的位，使他治理以色列和猶大，從^b但直到別是巴，¹願神重重的降罰與我！

【3:11】伊施波設懼怕押尼珥，不敢回答一句。

【3:12】押尼珥打發使者到大衛所在之處去見他，說，這地歸誰呢？又說，你與我立約，¹我必幫助你，使全以色列都轉向你。

●撒下 3:10¹ 直譯，願神向押尼珥這樣行，並且加倍的這樣行。

●撒下 3:12¹ 直譯，看哪，我的手與你同在。

【3:8】Then Abner became very angry about the words of Ish-bosheth; and he said, Am I a dog's head that belongs to Judah? Today I show kindness to the house of Saul your father, to his brothers, and to his friends, and have not delivered you into the hand of David; yet you charge me today with iniquity concerning this woman.

【3:9】May God do so to Abner, and even more, if I do not do for David as Jehovah has^a sworn to him,

【3:10】To transfer the^a kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, from^b Dan even to Beer-sheba!

【3:11】And he could not answer Abner another word, because he feared him.

【3:12】And Abner sent messengers to David where he was, saying, To whom shall the land belong? and saying, Make your covenant with me; and then my hand will be with you, to turn all Israel to you.

3:9^a
1 Sam. 15:28;
16:12-13

3:10^a
1 Chron. 12:23
3:10^b
Judg. 20:1;
1 Sam. 3:20;
2 Sam. 17:11;
24:2, 15;
1 Kings 4:25

3:9^a
撒下十五 28
十六 12-13

3:10^a
代上十二 23
3:10^b
士二十 1
撒下三 20
撒下十七 11
二四 2, 15
王上四 25

3:13^a
撒十四 49

【3:13】大衛說，好，我與你立約；但有一件事我要求你，你來見我面的時候，若不將掃羅的女兒^a米甲帶來，必不得見我的面。

3:14^a
撒上十八 25, 27

【3:14】大衛就打發使者去見掃羅的兒子伊施波設，說，你要將我的妻子米甲交給我；她是我從前用一百非利士人的陽皮所^a聘定的。

3:15^a
撒上二五 44

【3:15】伊施波設就打發人去，將米甲從拉億的兒子，她丈夫^a帕鐵那裏接回來。

【3:16】米甲的丈夫和她同去，跟在她後面，一面走一面哭，直到巴戶琳。押尼珥說，你回去罷。帕鐵就回去了。

【3:17】押尼珥與以色列的長老商議說，從前你們想要大衛作王治理你們，

【3:18】現在你們可以行；因為耶和華曾論到大衛說，我必藉我僕人大衛的手，救我民以色列脫離非利士人和眾仇敵的手。

【3:13】And ¹David said, Fine, I will make a covenant with you; but I require one thing of you, namely, you shall not see my face, unless you first bring ^aMichal, Saul's daughter, when you come to see my face.

【3:14】Then David sent messengers to Ish-bosheth Saul's son, saying, Deliver my wife Michal to me, whom I ^aespoused for a hundred Philistine foreskins.

【3:15】And Ish-bosheth sent men and had her taken from her husband, from ^aPaltiel the son of Laish.

【3:16】And her husband went along with her to Bahurim, walking and weeping after her. But Abner said to him, Go; return. And he returned.

【3:17】Now Abner had conferred with the elders of Israel, saying, For some time now you have been seeking for David to be king over you.

【3:18】So do it now, for Jehovah has spoken of David, saying, By My servant David I will save My people Israel out of the hand of the Philistines and out of the hand of all their enemies.

3:13^a
1 Sam. 14:49

3:14^a
1 Sam. 18:25, 27

3:15^a
1 Sam. 25:44

3:13¹ (David) Lit., he.

【3:19】押尼珥也把這話說給便雅憫人聽，又到希伯崙，將以色列人和便雅憫全家所看為好的一切事，說給大衛聽。

【3:20】押尼珥帶着二十個人來到希伯崙見大衛，大衛就為押尼珥和他帶來的人設擺筵席。

【3:21】押尼珥對大衛說，我要起身去招聚全以色列來見我主我王，與你立約，你就可以照着¹心願作王。於是大衛送押尼珥走，押尼珥就平平安安的去。

【3:22】大衛的僕人和約押出征回來，帶了許多掠物。那時押尼珥不在希伯崙大衛那裏，因為大衛已經送他走，他也平平安安的去。

【3:23】約押和跟隨他的全軍到了，就有人告訴約押說，尼珥的兒子押尼珥來見王，王送他走，他也平平安安的去。

【3:19】 And Abner also spoke in the ears of Benjamin; and Abner went also to speak in the ears of David in Hebron all that seemed good to Israel and that seemed good to the whole house of Benjamin.

【3:20】 So Abner came to David to Hebron, and twenty men with him. And David held a feast for Abner and for the men who were with him.

【3:21】 And Abner said to David, I will rise up and go and gather all Israel to my lord the king, that they may make a covenant with you and that you may reign over all that your soul desires. And David sent Abner away, and he went in peace.

【3:22】 And there came the servants of David and Joab from an attack, and they brought great spoil with them. But Abner was not with David in Hebron, for he had sent him away, and he had gone in peace.

【3:23】 And when Joab and all the army that was with him came, they told Joab, saying, Abner the son of Ner has come to the king; and he has sent him away, and he has gone in peace.

●撒下 3:21¹ 直譯，你魂所願意的。

【3:24】約押去見王說，你作了甚麼事？
押尼珥來見你，你為何送他走，讓他
平平安安的去了呢？

【3:25】你當曉得，尼珥的兒子押尼珥
來是要誑哄你，要知道你的出入和你
一切所行的事。

【3:26】約押從大衛那裏出來，就打發
使者去追趕押尼珥；他們從西拉井那
裏將他帶回來，大衛卻不知道。

【3:27】押尼珥回到希伯崙，約押領他
到城門旁邊，假作要與他密談，就在
那裏刺透他的肚腹，他便死了；這是
為他兄弟^a亞撒黑報流血的仇。

【3:28】事後大衛聽見了，就說，流尼
珥的兒子^a押尼珥的血，這罪在耶和
華面前必永不歸我和我的國。

【3:29】願流他血的罪歸到約押頭上，
和他父的全家；又願約押家不斷有患
漏症的，患癲瘋的，架拐而行的，被
刀殺死的，缺乏飲食的。

【3:24】Then Joab went to the king and said, What have
you done? Abner has just come to you. Why is it that you
have sent him away and he has gone?

【3:25】You know Abner the son of Ner, that he came to
deceive you, to discover your going out and your coming
in, and to know everything that you do.

【3:26】And when Joab went out from David, he sent
messengers after Abner, who brought him back from the
well of Sirah, though David did not know about it.

【3:27】And when Abner returned to Hebron, Joab took
him aside in the gate to speak with him privately. And
there he struck him in the stomach, so that he died for
the bloodshed of^a Asahel his brother.

【3:28】Then afterward, when David heard of it, he said,
I and my kingdom are innocent of the bloodshed of
^aAbner the son of Ner before Jehovah forever.

【3:29】May it fall on the head of Joab and on all his
father's house; and may there not fail from the house of
Joab one who has an issue or who is a leper or who leans
on a staff or who falls by the sword or who lacks bread!

3:27^a
撒下二 23

3:28^a
王上二 5, 32

3:27^a
2 Sam. 2:23

3:28^a
1 Kings 2:5, 32

【3:30】約押和他兄弟亞比篩殺了押尼珥，是因押尼珥在基遍爭戰的時候，殺了他們的兄弟亞撒黑。

【3:31】大衛對約押和跟隨他的眾人說，你們當撕裂衣服，腰束^a麻布，在押尼珥棺前哀哭。大衛王也跟在棺後。

【3:32】他們將押尼珥葬在希伯崙。王在押尼珥的墓旁放聲而哭，眾民也都哭了。

【3:33】王為押尼珥舉哀，說，押尼珥何竟像愚頑人死去呢？

【3:34】你手未曾被捆綁，腳未曾被銅鍊鎖住。你倒斃，如人倒斃在兇惡之徒面前一樣。於是眾民又為押尼珥哀哭。

【3:35】還在白天的時候，眾民來勸大衛喫飯，但大衛起誓說，我若在日落以前喫飯，或喫別物，¹願神重重的降罰與我！

●撒下 3:35¹ 直譯，願神向我這樣行，並且加倍的這樣行。

【3:30】 So Joab and Abishai his brother slew Abner because he had killed their brother Asahel at Gibeon in the battle.

【3:31】 And David said to Joab and to all the people who were with him, Tear your clothes, and gird yourselves with ^asackcloth, and mourn over Abner. And King David followed the bier.

【3:32】 And they buried Abner in Hebron. And the king lifted up his voice and wept at the grave of Abner, and all the people wept.

【3:33】 And the king lamented for Abner and said, Should Abner die / As a fool dies?

【3:34】 Your hands were not bound, / Nor were your feet put into fetters. / As a man falls before wicked men, you fell. / And all the people wept over him again.

【3:35】 And all the people came to make David eat food while it was still day; but David swore, saying, God do so to me, and more also, if I taste bread or anything else before the sun goes down!

3:31^a
2 Kings 19:1;
Joel 1:13;
Rev. 11:3

3:31^a
王下十九 1
珥一 13
啓十一 3

【3:36】眾民知道了，就都以爲美；凡王所行的，眾民無不喜悅。

【3:37】那日，眾民和全以色列纔知道，殺尼珥的兒子押尼珥，並非出於王意。

【3:38】王對臣僕說，你們豈不知今日以色列中倒下了一個作統帥的偉人麼？

【3:39】我雖然受膏爲王，今日還是軟弱；^a洗魯雅的這兩個兒子太強，我難應付。願耶和華照着行惡之人的惡報應他。

【3:36】 And all the people took note of it, and it pleased them; as everything that the king did pleased all the people.

【3:37】 And all the people and all Israel understood that day that it was not of the king to put Abner the son of Ner to death.

【3:38】 And the king said to his servants, Do you not know that a prince and a great man has fallen this day in Israel?

【3:39】 And today I am weak, even though anointed king; and these men, the sons of ^aZeruiah, are too difficult for me. May Jehovah reward the evildoer according to his evil!

3:39^a
cf. 2 Sam. 16:10;
19:22

撒母耳記下 第四章

【4:1】掃羅的兒子伊施波設聽見押尼珥死在希伯崙，手就發軟；全以色列也都驚惶。

【4:2】掃羅的兒子伊施波設有兩個跟隨的人，都是帶隊的首領，一個名叫巴拿，一個名叫利甲，是便雅憫子孫比錄人臨門的兒子；比錄也算是屬於便雅憫。

2 SAMUEL 4

【4:1】 Now when Saul's son Ish-bosheth heard that Abner had died in Hebron, he lost courage, and all Israel was dismayed.

【4:2】 And Saul's son had two men, the captains of bands. The name of the one was Baanah, and the name of the second Rechab, the sons of Rimmon the Beerothite, of the children of Benjamin; for Beeroth is also considered to belong to Benjamin.

3:39^a
參撒下十六 10
十九 22

【4:3】比錄人早先逃到基他音，在那裏寄居，直到今日。

【4:4】掃羅的兒子約拿單有一個兒子，是兩腿殘廢的。掃羅和約拿單死亡的消息從耶斯列傳到的時候，他纔五歲。他乳母抱着他逃跑；因為跑得太急，孩子掉下來，腿就瘸了。他名叫^{1a}米非波設。

【4:5】一日，比錄人臨門的兩個兒子利甲和巴拿出去，約在正午天熱的時候，到了伊施波設的家；伊施波設正睡午覺。

【4:6】他們進了房子，假作要取麥子，就刺透伊施波設的肚腹；然後利甲和他兄弟巴拿就逃跑了。

【4:7】他們進房子的時候，伊施波設正在臥房裏躺在牀上，他們擊殺他，割了他的首級，拿着首級在通往亞拉巴的路上走了一整夜；

【4:3】And the Beerothites fled to Gittaim and have been sojourners there until this day.

【4:4】Now Jonathan, Saul's son, had a son who had crippled feet. He was five years old when the news came of Saul and Jonathan out of Jezreel. And his nurse took him up and fled. And as she hurried to flee, he fell and was made lame. And his name was ^{1a}Mephibosheth.

【4:5】And the sons of Rimmon the Beerothite, Rechab and Baanah, went, and around the time of the heat of the day they came into the house of Ish-bosheth, while he was taking his noonday rest.

【4:6】And they came into the midst of the house, as though they were taking wheat. And they stabbed him in the stomach. And Rechab and Baanah his brother escaped.

【4:7】Now they had come into the house as he lay on his bed in his bedchamber, and they struck him and killed him and beheaded him. And they took his head and traveled by the way of the Arabah all night.

●撒下 4:4¹ 在代上八 34，九 40 稱為米力巴力。

4:4¹ (Mephibosheth) Called Merib-baal in 1 Chron. 8:34 and 9:40.

【4:8】將伊施波設的首級拿到希伯崙見大衛，對王說，你的仇敵掃羅曾尋索你的性命；看哪，這是他兒子伊施波設的首級。耶和華今日爲我主我王在掃羅和他後裔的身上報了仇。

【4:9】大衛回答比錄人臨門的兒子利甲和他兄弟巴拿說，我指着救贖我性命脫離一切苦難之永活的耶和華起誓：

【4:10】^a從前有人報告我說，掃羅死了，他自以爲是報好消息；我就拿住他，將他殺在洗革拉，這是我給他作報消息的賞賜。

【4:11】何況惡人在義人家裏將他殺在牀上，我豈不從你們手中追討流他血的罪，從地上除滅你們呢？

【4:12】於是大衛吩咐少年人將他們殺了，砍斷他們的手腳，把他們掛在希伯崙的池旁；卻將伊施波設的首級葬在希伯崙押尼珥的墳墓裏。

【4:8】And they brought the head of Ish-bosheth to David in Hebron; and they said to the king, Here is the head of Ish-bosheth the son of Saul, your enemy who sought your life. And Jehovah has granted my lord the king to be avenged this day of Saul and of his seed.

【4:9】Then David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said to them, As Jehovah lives, who has redeemed my soul out of all distress,

【4:10】^aWhen one told me, saying, Saul is now dead! thinking he was a bearer of good news, I took hold of him and slew him in Ziklag — that was the reward I gave him for the news.

【4:11】How much more when wicked men slay a righteous person in his own house upon his bed! And now should I not demand his blood of your hand and take you away from the earth?

【4:12】Then David commanded his young men, and they slew them and cut off their hands and their feet and hanged them up over the pool in Hebron. But they took the head of Ish-bosheth and buried it in the sepulcher of Abner in Hebron.

撒母耳記下 第五章

b 爲其餘的眾支派所加冠 五 1 ~ 5

5:1^a
1~3;
代上十一 1-3

【5:1】^a 以色列眾支派來到希伯崙見大衛，說，看哪，我們是你的骨肉。

5:2^a
撒下七 7
代上十七 6
詩七八 71-72
太二 6

【5:2】從前掃羅作我們王的時候，率領以色列人出入的是你；耶和華曾對你說，你必^a牧養我的民以色列，作以色列的領袖。

5:3^a
撒下二 4
撒上十六 13
徒十三 22

【5:3】於是以色列的長老都來到希伯崙見大衛王，大衛王在希伯崙耶和華面前與他們立約，他們就^a膏大衛作¹以色列的王。

●撒下 5:3¹ 在二 4，大衛受膏作猶大支派的王。這裏大衛爲其餘的眾支派所膏，（1 ~ 5，）並爲着神百姓以色列的緣故，被神堅立作王，他的國得着高舉。（6 ~ 25。）掃羅想要高舉自己和他的王國，卻沒有成功。相反的，關於大衛，神爲着祂百姓的緣故，作了一切的事來堅立並高舉大衛和他的國。（參太二三 12。）大衛的歷史，特別是撒下十八 1 ~ 撒下五 25 的記載，表明主宰

2 SAMUEL 5

b. Crowned by All the Other Tribes 5:1-5

【5:1】^aThen all the tribes of Israel came to David at Hebron; and they spoke, saying, Here we are; we are your bone and your flesh.

【5:2】Even previously, when Saul was king over us, it was you who led out and brought in Israel. And Jehovah said to you, You shall^a shepherd My people Israel, and you shall be ruler over Israel.

【5:3】And all the elders of Israel came to the king at Hebron. And King David made a covenant with them in Hebron before Jehovah, and they^a anointed David¹ king over Israel.

5:1^a
vv. 1-3;
1 Chron. 11:1-3

5:2^a
2 Sam. 7:7;
1 Chron. 17:6;
Psa. 78:71-72;
Matt. 2:6

5:3^a
2 Sam. 2:4;
1 Sam. 16:13;
Acts 13:22

5:3¹ (king) In 2:4 David was anointed king over the tribe of Judah. Here David was anointed by the other tribes (vv. 1-5) and established by God as king with his kingdom exalted for the sake of God's people Israel (vv. 6-25). Saul had tried to exalt himself with his monarchy, but he did not succeed. In contrast, in relation to David God did everything to establish and exalt him and his kingdom for the sake of God's people (cf. Matt. 23:12). David's history, particularly the record in 1 Sam. 18:1 through 2 Sam. 5:25, shows that the sovereign God was moving and

5:4^a
參路三 23

5:4^b
王上二 11
代上二九 27

5:5^a
撒下二 11
代上三 4

【5:4】大衛登基的時候年^a三十歲，作王^b四十年；

【5:5】在希伯崙作猶大王^a七年零六個月，在耶路撒冷作全以色列和猶大王三十三年。

^c 爲着神百姓以色列的緣故，
被神堅立作王，他的國得着高舉
五 6 ~ 25

【5:6】^a大衛王和跟隨他的人到了耶路撒冷，要攻打住在那地的^b耶布斯人。耶布斯人對大衛說，你不能進這裏來，就是瞎子和瘸子也會把你趕走！（他們心裏想，大衛絕不能進這裏來。）

【5:7】然而大衛攻取了^a錫安的保障，就是如今的大衛城。

的神在幕後運行作事，調度每一個人和每一個局面，好藉着正確的人，在祂的選民中建立祂的國，以完成祂的經綸。

【5:4】David was^a thirty years old when he began to reign; he reigned^b forty years.

【5:5】In Hebron he reigned over Judah^a seven years and six months, and in Jerusalem he reigned thirty-three years over all Israel and Judah.

**c. Established by God as King with His Kingdom
Exalted for the Sake of God's People Israel
5:6-25**

【5:6】^aAnd the king and his men went to Jerusalem against the^b Jebusites, the inhabitants of the land. And they spoke to David, saying, You shall not come in here: Even the blind and the lame will drive you back! (thinking, David cannot come in here.)

【5:7】But David took the stronghold of^a Zion, which is now the city of David.

acting behind the scenes, directing everyone and every situation in order to build up His kingdom in His elect through the proper person for the carrying out of His economy.

5:4^a
cf. Luke 3:23

5:4^b
1 Kings 2:11;
1 Chron. 29:27

5:5^a
2 Sam. 2:11;
1 Chron. 3:4

5:6^a
6-10;
代上十一 4-9

5:6^b
書十五 63
士一 21
十九 11

5:6^a
vv. 6-10;
1 Chron. 11:4-9

5:6^b
Josh. 15:63;
Judg. 1:21;
19:11

【5:8】當日，大衛說，誰攻打耶布斯人，
當上水道攻打大衛¹心裏所恨惡的瘸
子和瞎子。因此有俗語說，瞎子和瘸
子必不得進²殿裏去。

【5:9】大衛住在保障裏，稱保障爲大衛
城。大衛又從¹米羅往裏，周圍築牆。

【5:10】大衛日見強大，耶和華萬軍之
神與他¹同在。

【5:11】^a推羅王^b希蘭差遣使者來見大
衛，並且將^c香柏木和木匠、石匠送
來，給大衛建造宮殿。

●撒下 5:8¹ 直譯，魂。

●撒下 5:8² 直譯，那屋。

●撒下 5:9¹ 卽城堡。

●撒下 5:10¹ 這指明大衛有神的同在。再者，
希蘭幫助大衛建造宮殿，以及大衛勝過非利士人，
（11～25，）都是神在大衛的環境中給他外面的
印證。我們若與神是一，以完成祂的經綸，我們
就會一直有神內裏的同在，也會有環境中外面的
印證。

【5:8】And David said on that day, Whoever would strike
the Jebusites, let him go up to the watercourse and
strike the lame and the blind, who are hated by David's
soul. Therefore they say, The blind and the lame shall
not come into the house.

【5:9】So David dwelt in the stronghold and called it the
city of David. And David built all around from the¹Millo
and inward.

【5:10】And David became greater and greater; and
Jehovah the God of hosts was¹with him.

【5:11】^aAnd ^bHiram the king of Tyre sent messengers
to David, as well as ^ccedar timbers and carpenters and
masons; and they built David a house.

5:9¹ (Millo) I.e., the citadel.

5:10¹ (with) This indicates that David had God's presence. Moreover,
Hiram's helping David to build himself a house and David's victory
over the Philistines (vv. 11-25) were outward confirmations from God in
David's environment. If we are one with God for the accomplishing of
His economy, we will always have the inward presence of God and the
outward confirmation in our environment.

【5:12】大衛就知道耶和華已經堅立他作以色列王，又為祂自己的民以色列的緣故，高舉了他的國。

【5:13】大衛從希伯崙來到耶路撒冷之後，在耶路撒冷又娶了好些¹后妃，生了兒子和女兒。

【5:14】^a他在耶路撒冷所生的兒子，名字是沙母亞、朔罷、^b拿單、所羅門、

【5:15】益轄、以利書亞、尼斐、雅非亞、

【5:16】以利沙瑪、以利雅大、以利法列。

【5:17】非利士人聽見人膏大衛作以色列王，非利士眾人就上來尋索大衛；大衛聽見，就下到保障。

【5:18】非利士人來了，佈散在利乏音谷。

【5:12】And David perceived that Jehovah had established him as king over Israel and that He had exalted his kingdom for the sake of His people Israel.

【5:13】And David took more¹ concubines and wives from Jerusalem after he came from Hebron, and more sons and daughters were born to David.

【5:14】^aAnd these are the names of those who were born to him in Jerusalem: Shammua and Shobab and^b Nathan and Solomon

【5:15】And Ibhar and Elishua and Nepheg and Japhia

【5:16】And Elishama and Eliada and Eliphelet.

【5:17】Now when the Philistines heard that they had anointed David king over Israel, all the Philistines went up in search of David; and David heard of it and went down to the stronghold.

【5:18】And the Philistines came and spread out in the valley of Rephaim.

5:14^a
14-16;
代上三 5-8
5:14^b
亞十二 12
路三 31

5:14^a
vv. 14-16;
1 Chron. 3:5-8
5:14^b
Zech. 12:12;
Luke 3:31

●撒下 5:13¹ 見三 2 註 1。

5:13¹ (concubines) See note 2¹ in ch. 3.

【5:19】大衛^a求問耶和華說，我可以上去攻打非利士人麼？你會將他們交在我手裏麼？耶和華對大衛說，你上去罷，因我必將非利士人交在你手裏。

【5:20】大衛來到巴力毘拉心，在那裏擊殺非利士人，說，耶和華在我面前沖破敵人，如同水沖破堤岸一般。因此給那地方起名叫¹巴力毘拉心。

【5:21】非利士人將偶像撇在那裏，大衛和跟隨他的人就把它們拿去了。

【5:22】非利士人又上來，佈散在利乏音谷。

【5:23】大衛求問耶和華；耶和華說，不要上去，要繞到他們後頭，從桑樹林對面攻打他們。

【5:24】你聽見桑樹梢上有腳步的聲音，就要急速行動，因為那時耶和華已經在你前頭去攻打非利士人的軍隊。

●撒下 5:20¹ 意，衝破之主。

【5:19】Then David^a inquired of Jehovah, saying, Shall I go up against the Philistines? Will You deliver them into my hand? And Jehovah said to David, Go up, for I will certainly deliver the Philistines into your hand.

【5:20】So David came to Baal-perazim, and David struck them there. And he said, Jehovah has broken forth upon my enemies before me like the breaking forth of a flood. Therefore he called the name of that place¹ Baal-perazim.

【5:21】And¹ the Philistines left their images there, and David and his men carried them away.

【5:22】And the Philistines came up again and spread out in the valley of Rephaim.

【5:23】And David inquired of Jehovah, and He said, You shall not go up; go around behind them and come upon them opposite the balsam trees.

【5:24】And when you hear the sound of marching in the tops of the balsam trees, then you shall act decisively; for then Jehovah will have gone forth before you to strike the army of the Philistines.

5:20¹ (Baal-perazim) Meaning the Lord of breakings forth.

5:21¹ (the) Lit., they.

【5:25】大衛就照耶和華所吩咐的去行，擊殺非利士人，從¹基遍直到基色。

【5:25】 And David did as Jehovah had commanded him, and he struck down the Philistines from ¹Gibeon until you come to Gezer.

撒母耳記下 第六章

2 大衛顧到神在地上的居所 六 1 ~ 七 29

a 照顧神約櫃的居所 六 1 ~ 23

【6:1】大衛又聚集以色列中所有挑選的三萬人。

【6:2】^a 大衛起身，率領跟隨他的眾人前往，要從巴拉猶大將¹神的^b約櫃運上來；這櫃是以那坐在二^c嚙嚙啣中間萬軍之耶和華的名起名的。

●撒下 5:25¹ 此乃照代上十四 16 及七十士希臘文譯本；希伯來文經文作，迦巴。

●撒下 6:2¹ 神為大衛作了一切的事，以堅立他作王，並高舉他的國使神的定旨得以完成。就在這時，大衛開始想到神在地上要有一個住處。他住在香柏木的宮中，而代表神的約櫃卻仍沒有住

2 SAMUEL 6

2. David's Care for God's Habitation on the Earth 6:1 — 7:29

a. Taking Care of the Habitation of the Ark of God 6:1-23

【6:1】 And David again gathered all the chosen men of Israel, thirty thousand.

【6:2】^a And David rose up and went with all the people who were with him from Baale-judah to bring up from there the ^{1b}Ark of God, which is called by the Name, the name of Jehovah of hosts, who is enthroned between the ^ccherubim.

5:25¹ (Gibeon) According to 1 Chron. 14:16 and the Septuagint; the Hebrew text reads, Geba.

6:2¹ (Ark) God had done everything for David to establish him as king and to exalt his kingdom for the fulfillment of His purpose. At this juncture David began to take thought concerning God's dwelling place on earth. Whereas he was living in a house of cedar, the Ark, which represented God,

6:2^a
2~11;
代上十三 6-14
6:2^b
代下 4
6:2^c
出二五 22
撒下四 4
詩八十 1

6:2^a
vv. 2-11;
1 Chron. 13:6-14
6:2^b
2 Chron. 1:4
6:2^c
Exo. 25:22;
1 Sam. 4:4;
Psa. 80:1

【6:3】他們將神的約櫃放在新^a車上，
從山岡上^b亞比拿達的家裏運走；亞
比拿達的兩個兒子烏撒和亞希約趕
這新車。

【6:4】他們將神的約櫃從山岡上亞比拿
達家裏運走；亞希約在櫃前行走。

【6:5】大衛和以色列全家在耶和華面
前，用松木製造的各樣樂器和琴、瑟、
鼓、鈴、鈸，作樂跳舞。

處。（七 2。）大衛無法忍受這樣的情形，就決定
要將神的約櫃遷到一個永久的住處。這指明大衛的
心是在神的家，神的居所上。凡神為我們所作的，
以及祂所賜給我們的，都應當叫我們關心神在地
上居所的建造。神在地上有家，乃是對祂仇敵撒
但的一大羞辱。歷代以來，撒但一直竭力在濫用、
僭奪、霸佔這地。結果就一面而言，神已被趕離
這地。那就是大衛時候的情形。然而，大衛乃是
為着神；他與神是一，並且是照着神。大衛是合
乎神心的人，（撒 上十三 14，）他渴望豫備一個
神能在地上定居的地方。

【6:3】And they set the Ark of God upon a new^a cart and
brought it out of the house of^b Abinadab, which was
on the hill. And Uzzah and Ahio, the sons of Abinadab,
drove the new cart.

【6:4】And they brought it with the Ark of God out of the
house of Abinadab, which was on the hill; and Ahio went
before the Ark.

【6:5】And David and all the house of Israel played before
Jehovah on all manner of instruments of cypress wood,
with lyres and with harps and with tambourines and
with sistrums and with cymbals.

still did not have a home (7:2). Unable to bear such a situation, David decided
to remove the Ark of God to a permanent dwelling place. This indicates that
David's heart was set on God's house, God's habitation. Whatever God does
for us and whatever He gives to us should be altogether for our concern for
the building up of God's dwelling place on earth. For God to have a house on
earth is a great shame to His enemy, Satan. For generations Satan has been
struggling to abuse, usurp, and occupy the earth. As a result, in a sense God
has been driven away from the earth. That was the situation at David's time.
However, David was for God; he was one with God and according to God. As
a man according to God's heart (1 Sam. 13:14), David desired to prepare a
place where God could settle on the earth.

【6:6】到了拿艮的禾場，因為牛閃前蹄，烏撒就伸手扶住神的約櫃。

【6:7】耶和華向烏撒發怒；神因他的¹錯誤當場擊殺他，他就²死在神的約櫃旁。

【6:8】大衛惱怒，因為耶和華突然擊殺烏撒；那地方便稱為¹毘列斯烏撒，直到今日。

【6:9】那日，大衛懼怕耶和華，說，耶和華的約櫃怎可到我這裏來？

●撒下 6:7¹ 希伯來文意不詳。

●撒下 6:7² 以色列人也許受了非利士人的影響，用牛車搬運約櫃。（3～6，參撒上六 7～14。）約櫃原該由利未人扛抬。（民四 15，七 9，代上十五 2。）神沒有定罪屬世的非利士人用牛車搬運約櫃，但祂不能容忍自己的百姓也這樣作。在神的主宰權柄下，牛閃前蹄，烏撒好意伸手扶住神的約櫃，就立刻被擊殺。人天然的手摸着神聖的東西，帶進了神的怒氣。

●撒下 6:8¹ 意，衝破在烏撒身上。

【6:6】And when they came to Nachon's threshing floor, Uzzah reached out for the Ark of God and took hold of it; for the oxen had stumbled.

【6:7】And the anger of Jehovah was kindled against Uzzah, and God struck him there for his¹ error; and he² died there by the Ark of God.

【6:8】And David was angry because Jehovah had broken forth with an outburst upon Uzzah; and that place has been called¹ Perez-uzzah to this day.

【6:9】And David was afraid of Jehovah that day; and he said, How shall the Ark of Jehovah come to me?

6:7¹ (error) The meaning of the Hebrew is uncertain.

6:7² (died) The people of Israel, perhaps influenced by the Philistines, moved the Ark by means of a cart (vv. 3-6; cf. 1 Sam. 6:7-14). The Ark should have been borne by the Levites (Num. 4:15; 7:9; 1 Chron. 15:2). God did not condemn the worldly Philistines for using a cart to move the Ark, but He would not tolerate the same action by His people. Under God's sovereignty the oxen stumbled, and when Uzzah, with a good intention, reached out for the Ark of God and took hold of it, he was killed instantly. The natural hand, the hand of man, touching something divine brought in God's anger.

6:8¹ (Perez-uzzah) Meaning the breaking forth on Uzzah.

【6:10】於是大衛不肯將耶和華的約櫃搬到¹大衛城他那裏，卻轉運到迦特人俄別以東的家中。

【6:11】耶和華的約櫃停在迦特人俄別以東家中三個月；耶和華^a賜福給俄別以東和他的全家。

【6:12】有人告訴大衛王說，耶和華因為神的約櫃，賜福給俄別以東的家，和一切屬他的。^a大衛就去，歡歡喜喜的將神的約櫃從俄別以東家中抬上^b大衛城去。

【6:13】抬耶和華約櫃的人走了六步，大衛就獻牛與肥畜為祭。

【6:14】大衛束着細麻布的^{1a}以弗得，在耶和華面前極力跳舞。

●撒下 6:10¹ 這是錫安，大衛私有的城，乃耶路撒冷這公有城的中心。（五 7。）

●撒下 6:14¹ 大衛穿了只有祭司纔能穿的衣服以弗得。那時他是君王，又是祭司。就一面意義說，他違背了神聖的定命；但就另一面意義說，這乃是尊重並榮耀神。

【6:10】So David did not want to remove the Ark of Jehovah to himself in the¹city of David. But David carried it aside to the house of Obed-edom the Gittite.

【6:11】And the Ark of Jehovah remained in the house of Obed-edom the Gittite three months; and Jehovah^ablessed Obed-edom and all his household.

【6:12】And it was told King David, saying, Jehovah has blessed the house of Obed-edom and all that he has because of the Ark of God. ^aSo David went and brought up the Ark of God from the house of Obed-edom into the^bcity of David with rejoicing.

【6:13】And when those who bore the Ark of Jehovah had gone six paces, he sacrificed an ox and a fatling.

【6:14】And David danced with all his might before Jehovah; and David was girded with a linen^{1a}ephod.

6:10¹ (city) This was Zion, David's private city, which was the center of the public city of Jerusalem (5:7).

6:14¹ (ephod) David wore a garment, the ephod, which only the priests should wear. On that occasion he was a priest as well as a king. In a sense, he broke the divine ordination, but in another sense, this was an honor and a glory to God.

6:11^a
代上二六 4-5

6:12^a
12 下 ~19;
代上十五 25~
十六 3
6:12^b
撒下五 7
王上八 1

6:14^a
撒下二 18
二二 18

6:11^a
1 Chron. 26:4-5

6:12^a
vv. 12b-19;
1 Chron.
15:25—16:3
6:12^b
2 Sam. 5:7;
1 Kings 8:1

6:14^a
1 Sam. 2:18;
22:18

【6:15】這樣，大衛和以色列的全家歡呼吹角，將耶和華的約櫃抬上來。

【6:16】耶和華的約櫃進入大衛城的時候，掃羅的女兒米甲從窗戶往下觀看，見大衛王在耶和華面前踴躍跳舞，心裏就藐視他。

【6:17】眾人將耶和華的約櫃抬進去，安放在所豫備的地方，就是在大衛為約櫃所搭的^a帳棚裏。大衛在耶和華面前獻燔祭和^b平安祭。

【6:18】大衛獻完了燔祭和平安祭，就在萬軍之耶和華的名裏給百姓祝福，

【6:19】並且分給所有的百姓，給以色列全體羣眾，無論男女，每人一個餅，¹一塊肉，一個葡萄餅；眾百姓就各回各家去了。

【6:15】So David and all the house of Israel brought up the Ark of Jehovah with shouting and with the sound of the trumpet.

【6:16】And when the Ark of Jehovah came into the city of David, Michal the daughter of Saul looked down through a window and saw King David leaping and dancing before Jehovah; and she despised him in her heart.

【6:17】And they brought in the Ark of Jehovah and set it in its place in the midst of the^a tent that David had pitched for it. And David offered up burnt offerings and^b peace offerings before Jehovah.

【6:18】And when David finished offering up the burnt offerings and the peace offerings, he blessed the people in the name of Jehovah of hosts.

【6:19】And he apportioned to all the people, to the whole multitude of Israel, to both men and women, to each one, a cake of bread and a¹ portion of meat and a cake of raisins. And all the people went away, each to his own house.

●撒下 6:19¹ 希伯來文意不詳。有者領會作，一分酒；又有者領會作，一個棗餅。

6:19¹ (portion) The meaning of the Hebrew is uncertain; others understand, a portion of wine; others, a date cake.

6:17^a
代上十五 1
代下 4
6:17^b
參王上八 62-63

6:17^a
1 Chron. 15:1;
2 Chron. 1:4
6:17^b
cf. 1 Kings 8:62-63

【6:20】大衛回去要給眷屬祝福；掃羅的女兒米甲出來迎接他，說，以色列王今日在他臣僕的婢女眼前露體，如同無賴之徒無恥露體一樣，多麼叫人尊重阿！

【6:21】大衛對米甲說，這是在耶和華面前；耶和華已^a揀選我，使我高過你父和你父的全家，立我作耶和華民以色列的領袖，所以我在耶和華面前作樂跳舞。

【6:22】我還要更叫人輕視，並且自己看為卑下；至於你所說的那些婢女，她們倒要尊重我。

【6:23】掃羅的女兒米甲，直到死日，沒有兒女。

【6:20】 Then David returned to bless his household. And Michal the daughter of Saul went forth to meet David; and she said, How the king of Israel has made himself honorable today, uncovering himself today in the sight of the maids of his servants as some worthless fellow might shamelessly uncover himself!

【6:21】 And David said to Michal, It was before Jehovah, who^a chose me above your father and above all his house, to appoint me ruler over the people of Jehovah, over Israel; so I played before Jehovah.

【6:22】 And I will yet be more lightly esteemed than this, and I will be base in my own sight; but by the female servants of whom you have spoken, by them will I be honored.

【6:23】 And Michal the daughter of Saul had no child until the day of her death.

6:21^a
撒下十三 14

6:21^a
1 Sam. 13:14

撒母耳記下 第七章

b 要為神建殿 七 1 ~ 29

7:1^a
1-29;
代上十七 1-27

【7:1】^a 王住在自己¹ 宮中，耶和華使他得安息，不被四圍一切仇敵擾亂。

7:2^a
撒下七 17
十二 1
7:2^b
出二六 1

【7:2】那時，王對申言者^a 拿單說，看哪，我住在香柏木的宮中，神的約櫃反倒住在^b 幔子裏。

【7:3】拿單對王說，凡你心中所想的，只管去作，因為耶和華與你同在。

【7:4】當夜，耶和華的話臨到拿單，說，

7:5^a
王上五 3
八 19
代上二二 6-8
二八 2-3

【7:5】你去對我僕人大衛說，耶和華如此說，你要^a 建造殿宇給我居住麼？

7:6^a
王上八 16
7:6^b
參四十四 17, 34

【7:6】自從我領以色列人從埃及上來的日子，直到今日，我^a 未曾住過殿宇，常在會幕和^b 帳幕中行走。

●撒下 7:1¹ 直譯，房屋，或家。後文同。5、6、7、13 節之『殿宇』和 11、27 節之『家室』亦同。

2 SAMUEL 7

b. Wanting to Build a House for God 7:1-29

【7:1】^a And as the king dwelt in his house and Jehovah gave him rest all around from all his enemies,

【7:2】The king said to ^aNathan the prophet, See now, I dwell in a house of cedar, but the Ark of God dwells within ^bcurtains.

【7:3】And Nathan said to the king, All that is in your heart go and do, for Jehovah is with you.

【7:4】And in that night the word of Jehovah came to Nathan, saying,

【7:5】Go and say to My servant David, Thus says Jehovah, Is it you who will ^abuild Me a house for Me to dwell in?

【7:6】For I ^ahave not dwelt in a house, since the day I brought the children of Israel up out of Egypt to this day; but I went about in a tent and in a ^btabernacle.

7:1^a
vv. 1-29;
1 Chron. 17:1-27

7:2^a
2 Sam. 7:17;
12:1
7:2^b
Exo. 26:1

7:5^a
1 Kings 5:3;
8:19;
1 Chron. 22:6-8;
28:2-3

7:6^a
1 Kings 8:16
7:6^b
cf. Exo. 40:17, 34

7:7^a
利二六 11-12
申二三 14

【7:7】我在以色列眾人中間^a行走時，
何曾向以色列那一支派的士師，就是
我吩咐牧養我民以色列的說，你為何
不給我建造香柏木的殿宇呢？

7:8^a
撒下十六 11
詩七八 70

【7:8】現在，你要對我僕人大衛這樣說，
萬軍之耶和華如此說，我從^a草場上
選取了你，叫你不再跟從羊羣，使你
作我民以色列的領袖。

【7:9】凡你所到之處，我都與你同在，
將你的一切仇敵從你面前剪除。我必
使你得大名，好像地上偉人的名一樣。

7:10^a
出十五 17
詩四四 2
耶二四 6
摩九 15

【7:10】我必為我民以色列選定一個地
方，^a栽植他們，使他們住自己的地
方，不再受攪擾；兇惡之子也不再像
從前苦害他們，

【7:7】In all My^a going about among all the children of
Israel, did I ever speak a word to any of the tribes of
Israel, whom I commanded to shepherd My people Israel,
saying, Why have you not built Me a house of cedar?

7:7^a
Lev. 26:11-12;
Deut. 23:14

【7:8】And now thus shall you say to My servant David,
Thus says Jehovah of hosts, I took you from the^a pasture,
from following the sheep, that you might be ruler over
My people, over Israel;

7:8^a
1 Sam. 16:11;
Psa. 78:70

【7:9】And I have been with you in every place that you
have gone and have cut off all your enemies before you;
and I will make a great name for you, like the name of
the great ones who are on the earth.

【7:10】And I will appoint a place for My people Israel
and will^a plant them there, that they may dwell in their
own place and be disturbed no more; and the sons of
wickedness will ill-treat them no more as before,

7:10^a
Exo. 15:17;
Psa. 44:2;
Jer. 24:6;
Amos 9:15

【7:11】並不像我命^a士師治理我民以色列的日子以來那樣。我必使你得安息，不被一切仇敵擾亂。再者，我耶和華向你宣告，耶和華必為你建立¹家室。

●撒下 7:11¹ 神對大衛渴望為祂建殿的回應，就某種意義說，乃是進來阻止大衛，指出在大衛能為神作甚麼以前，他需要神為他作事。神向大衛豫言，神要為他建立家室，並且要從這家室給他一個後裔。（11～12。）大衛的家室實在就是大衛的家人，大衛的家庭，至終產生了耶穌基督。（太一 1，6～16。）

本章的豫言與賽十一 1 論到基督是從耶西的不所發的嫩條，從他根生的枝子這豫言有關。在所羅門的時候，大衛的家是一棵茂盛的樹，但不久以後，那棵樹開始被砍下。至終，只剩下樹不，主要由約瑟和馬利亞二人所組成。那時神就進來把祂的兒子基督，構建到大衛家裏面。（太一 18～20。）結果生下一個神人，就是孩童耶穌，祂是神聖的子，又是人的後裔。（路一 31～32，35。）那就是神為大衛建立家室，藉此給大衛一個後裔。至終，本章裏大衛的家室和大衛的後裔，二者都是豫表，啓示出三一神在祂永遠的經綸裏，渴望將祂自己在基督裏，建造到祂所揀選的人裏面，把他們作成一個家（基督同召會，）並產生後裔（包羅萬有的基督。）

【7:11】 Even since the time when I commanded that there be^a judges over My people Israel; and I will give you rest from all your enemies. Moreover Jehovah declares to you that Jehovah will make you a¹ house.

7:11¹ (house) In His response to David's desire to build Him a house, God in a sense came in to stop David by indicating that before David could do something for God, he needed God to do something for him. God prophesied to David that He would build him a house and that from this house He would give him a seed (vv. 11-12). David's house is, literally, David's household, David's family, which eventually issued in Jesus Christ (Matt. 1:1, 6-16).

The prophecy in this chapter is related to the prophecy in Isa. 11:1 concerning Christ as the sprout from the stump of Jesse and the branch from his roots. At the time of Solomon the house of David was a flourishing tree, but a short time later it began to be cut down. Eventually, it became a stump consisting mainly of two persons, Joseph and Mary. At that juncture God came in to constitute His Son, Christ, into David's family (Matt. 1:18-20). As a result, the child Jesus was born as a God-man, as both a divine Son and a human seed (Luke 1:31-32, 35). That was God's building a house for David, through which He gave David a seed. Ultimately, David's house and David's seed in this chapter are types revealing that in His eternal economy the Triune God desires to build Himself in Christ into His chosen people to make them a house (Christ with the church) and to produce a seed (the all-inclusive Christ).

7:12^a
王上二 10
一 21
徒十三 36
申三一 16
7:12^b
羅一 3
徒十三 23
太一 1
提後二 8
7:12^c
但七 14
路一 33
來一 8
約十八 36

【7:12】你在世的日子滿足，與你列祖^a
同睡的時候，我必興起你腹中所出的^{1b}
後裔接續你，我也必堅定²他的^c國。

●撒下 7:12¹ 這裏『你…的後裔』就字面說，是指大衛的兒子所羅門，他在舊約裏建造殿作神的居所。（王上五 5，八 15～20，代上二二 9～10，二八 6。）然而，按來一 5 下（那裏引用了本章 14 節上，）大衛的後裔實際上就是基督作神的長子，（來一 5 上，6，）兼有神性和人性，在這裏由所羅門豫表。（見太一 1 註 3。）神的兒子藉着構成（建造）到大衛家裏，就是到大衛的所是裏，成了大衛的後裔。這裏神實際上是告訴大衛，他不需要為神建造甚麼，反而需要神把祂的兒子建造到大衛裏面。神不要大衛為祂建造香柏木的殿，（5～7，）神也不滿意於大衛僅僅作合乎神心的人。（撒下十三 14。）神的願望是要將祂自己在基督裏作到大衛的人性裏面，作他的生命、性情和構成。這樣，神的兒子基督就能成為大衛的一切，包括他的家（住處）和他的後裔。

本章乃是藉着豫表揭示一個豫言，給我們看見，我們無須為神建造甚麼。我們無法用自己或任何屬自己的東西作材料建造神的家，召會。（提前三 15。）召會作為神的家，就是神與蒙祂救贖之人相互的住處，（約十四 2～3，20，23，十五 4，）乃是以基督作獨一的元素建造的。（見創二 22 註

【7:12】When your days are fulfilled and you^a sleep with your fathers, I will raise up your^{1b} seed after you, which will come forth from your body, and I will establish his^{2c} kingdom.

7:12¹ (seed) Your seed here refers, literally, to Solomon, David's son, who built the temple as God's dwelling place in the Old Testament (1 Kings 5:5; 8:15-20; 1 Chron. 22:9-10; 28:6). However, according to Heb. 1:5b, which quotes v. 14a of this chapter, David's seed is actually Christ as God's firstborn Son (Heb. 1:5a, 6), who has both divinity and humanity and is typified here by Solomon (see note 1³ in Matt. 1). The Son of God became David's seed by being constituted (built) into David's family, i.e., into David's being. Here God was actually telling David that instead of building something for God, David needed God to build His Son into him. God did not want David to build Him a house of cedar (vv. 5-7), nor was God satisfied that David would be merely a man according to His heart (1 Sam. 13:14). God's desire was to work Himself in Christ into David's humanity to be his life, nature, and constitution. In this way Christ, the Son of God, would become everything to David, including his house (dwelling place) and his seed.

Second Samuel 7 is the unveiling of a prophecy through typology showing us that there is no need for us to build something for God. We cannot build God's house, the church (1 Tim. 3:15), by using ourselves or anything of ourselves as the material. The church as the house of God, the mutual abode of God and His redeemed (John 14:2-3, 20, 23; 15:4), is built with Christ as the unique element (see note 22¹ in Gen.

7:12^a
1 Kings 2:10;
1:21;
Acts 13:36;
Deut. 31:16
7:12^b
Rom. 1:3;
Acts 13:23;
Matt. 1:1;
2 Tim. 2:8
7:12^c
Dan. 7:14;
Luke 1:33;
Heb. 1:8;
John 18:36

1。) 因此，我們需要神將基督建造到我們內在的構成裏，使我們全人被基督重新構成。召會的建造，是藉着基督安家在我們心裏，就是藉着祂將自己建造到我們裏面，使我們的心，我們內裏的構成，成為祂的家。（弗三 17。）那構成（建造）到我們裏面的基督，乃是神的家和我們的家；祂也成了我們的後裔，作我們的產業和珍寶。

●撒下 7:12² 本節裏他的國，是指基督的國。（路一 32 ~ 33。）在新約開頭，基督首先被引介為大衛的子孫，然後纔被引介為亞伯拉罕的子孫。（太一 1。）基督是大衛的子孫，完成本章所引介神與大衛所立的約，使神所揀選的人能被帶進諸天的國，並有分於神聖的權柄。基督是亞伯拉罕的子孫，完成神與亞伯拉罕所立的約，（創十二 3，十五 1 ~ 21，二二 18，）使經過過程的三一神作為終極完成的靈，能成為神所揀選之人的福分，作他們神聖的產業。（加三 14，徒二六 18。）神要成為祂子民的福分，就必須在地上有一個國，好在其中以祂完滿、神聖的權柄施行祂的行政。因此，新約裏福音的傳揚囑咐我們，要先為我們的悖逆悔改，（太三 2，四 17，）並接受基督這大衛的子孫作我們的王，使祂能在神的國裏，在我們裏面並在我們之上施行管治。在國度裏，在主的管治之下，基督這位亞伯拉罕的子孫把我們帶進三一神作我們福分的享受裏。

2). Thus, we need God to build Christ into our intrinsic constitution so that our entire being will be reconstituted with Christ. The building of the church is by Christ's making His home in our hearts, i.e., by His building Himself into us, making our heart, our intrinsic constitution, His home (Eph. 3:17). The very Christ who is constituted (built) into us is God's house and our house, and He also becomes our seed as our heritage and our treasure.

7:12² (kingdom) His kingdom in this verse refers to Christ's kingdom (Luke 1:32-33). In the beginning of the New Testament Christ is introduced first as the son of David and then as the son of Abraham (Matt. 1:1). Christ is the son of David to fulfill God's covenant with David introduced in this chapter, that God's elect may be brought into the kingdom of the heavens and participate in the divine authority. Christ is the son of Abraham to fulfill God's covenant with Abraham (Gen. 12:3; 15:1-21; 22:18) so that the processed Triune God as the consummated Spirit could become the blessing of God's elect as their divine inheritance (Gal. 3:14; Acts 26:18). In order to be the blessing to His people, God must have a kingdom on earth in which to exercise His administration under His full, divine authority. Hence, the preaching of the gospel in the New Testament charges us to first repent of our rebellion (Matt. 3:2; 4:17) and receive Christ as the son of David, as our King, that He may rule in us and over us in God's kingdom. Under the Lord's ruling in the kingdom, Christ as the son of Abraham brings us into the enjoyment of the Triune God as our blessing.

7:13^a
撒下七 16
王上九 5
代上十七 12, 14
詩八九 4, 29,
36-37
路一 32-33
來一 8
7:14^a
詩八九 26-27
來一 5
7:14^b
詩八九 32-33
來十二 6

【7:13】¹ 他必為我的名建造殿宇；我必堅定他的國位，直到^a 永遠。

【7:14】我要作他的^a 父，他要作我的¹ 子。² 他若有了罪孽，我必用人的杖，用³ 世人的鞭^b 責打他；

●撒下 7:13¹ 基督是在實際裏真正把召會建造為神的家，神的殿的那一位。（太十六 18，提前三 15，弗二 21。）基督也是召會在其中並憑以得着建造的元素。因此基督是家，就是祂的身體；（約二 19～21，林前十二 12；）基督也是後裔，就是那建造者。基督建造召會，乃是藉着將祂自己建造到我們裏面，就是藉着進到我們靈裏，並將祂自己從我們的靈擴展到我們的心思、情感和意志裏，以佔有我們全魂。（弗三 17。）這建造乃是神的神性與我們蒙救贖、復活、並被拔高之人性的調和，成為神的居所和我們的居所——一個相互的住處。（約十四 23，十五 4。）至終，這建造要終極完成於新耶路撒冷，直到永遠，在其中神所救贖的人乃是帳幕，給神居住；神自己乃是殿，給祂所救贖的人居住。（啓二一 3，22。）

●撒下 7:14¹ 12 節論到『後裔』以及 14 節論到『我的子』的話，含示大衛的後裔要成為神的兒子，也就是說，人的後裔要成為神聖的子。這符合保羅在羅一 3～4 的話，論到基督是大衛的後裔，在復活裏，在祂的人性裏被標出為神的兒子；（見該處 4 註 6；）也關聯到主在太二二 41～45 所問的問題，論到基督如何既是大衛的子孫，又是神的兒子作大

【7:13】It is ¹he who will build a house for My name, and I will establish the throne of his kingdom ^aforever.

【7:14】I will be his ^aFather, and he will be My ¹son. ²If he commits iniquity, I will ^bstrike him with the rod of men and with the stripes of the sons of men;

7:13¹ (he) Christ is the One who actually builds the church as God's house, God's temple (Matt. 16:18; 1 Tim. 3:15; Eph. 2:21), in reality. Christ is also the element in which and with which the church is built. Hence, Christ is the house, His Body (John 2:19-21; 1 Cor. 12:12), and Christ is also the seed, the Builder. Christ builds the church by building Himself into us, i.e., by entering into our spirit and spreading Himself from our spirit into our mind, emotion, and will to occupy our entire soul (Eph. 3:17). This building, a mingling of God's divinity with our redeemed, resurrected, and uplifted humanity, becomes God's habitation and our habitation—a mutual abode (John 14:23; 15:4). Eventually, this building will consummate in the New Jerusalem for eternity, in which God's redeemed are the tabernacle for God to dwell in and God Himself is the temple for His redeemed to dwell in (Rev. 21:3, 22).

7:14¹ (son) The word concerning “your seed” in v. 12 and “My son” in v. 14 implies that the seed of David would become the Son of God, i.e., that a human seed would become a divine Son. This word corresponds with Paul's word in Rom. 1:3-4 concerning Christ as the seed of David being designated the Son of God in His humanity in resurrection (see note 4¹ there). It also relates to the Lord's question in Matt. 22:41-45 concerning how the Christ could be both the son of David and the Son of

7:13^a
2 Sam. 7:16;
1 Kings 9:5;
1 Chron. 17:12,
14;
Psa. 89:4, 29, 36-
37;
Luke 1:32-33;
Heb. 1:8
7:14^a
Psa. 89:26-27;
Heb. 1:5
7:14^b
Psa. 89:32-33;
Heb. 12:6

衛的主——一個奇妙的人，一個兼有神、人二性的神人。這些經節清楚揭示，人的後裔，就是人的兒子，能成為神的兒子。神自己這位神聖者，成了人的後裔，一個人（大衛）的後裔。這後裔就是神人耶穌，耶和華救主，（太一 18～21，提後二 8，）單憑祂的神性，祂就是神的兒子。（路一 35。）藉着祂的復活，祂作為人的後裔，也在祂的人性裏成了神的兒子。因此，在基督裏，神構成到人裏面，人也構成到神裏面，神與人調和在一起成為一個實體，就是這位神人。這含示神在祂經綸裏的目的，是要使祂自己成為人，為要使人在生命和性情上成為神。

在復活裏並藉着復活，神的長子基督成了賜生命的靈。（林前十五 45。）作為這樣一位靈，祂進到神所揀選的人裏面，將祂自己作為生命，分賜並建造到他們裏面，成為他們內裏的構成。這樣，祂就使他們成為神人，成為神許多的兒子，（來二 10，）就是祂自己這位神長子的大量複製。（羅八 29，約壹三 2。）因此，他們作為人的後裔，就藉着新陳代謝的變化過程，成為具有神性之神的兒子。（見羅十二 2 註 3 與註 4。）這新陳代謝的過程就是建造召會作為基督身體和神的家，（弗一 22～23，二 20～22，）將神建造到人裏面，並將人建造到神裏面，亦即將神聖的元素構成到人的元素裏，並將人的元素構成到神聖的元素裏。這建造要終極完成於新耶路撒冷這偉大的團體神人，就是神眾子的集大成與總和。（啓二一 7。）

●撒下 7:14² 從這裏到 15 節末了的話，單單指着大衛的兒子所羅門，不是指着基督。

●撒下 7:14³ 直譯，人的子孫。

God as David's Lord—a wonderful person, a God-man with two natures, divinity and humanity. These verses clearly unveil that a seed of man, i.e., a son of man, can become the Son of God. God Himself, the divine One, became a human seed, the seed of a man, David. This seed was Jesus, the God-man, Jehovah the Savior (Matt. 1:18-21; 2 Tim. 2:8), who was the Son of God by virtue of His divinity alone (Luke 1:35). Through His resurrection He as the human seed became the Son of God in His humanity as well. Thus, in Christ God was constituted into man, man was constituted into God, and God and man were mingled together to be one entity, the God-man. This implies that God's intention in His economy is to make Himself man in order to make man God in life and in nature.

In and through resurrection Christ, the firstborn Son of God, became the life-giving Spirit (1 Cor. 15:45). As such a Spirit He enters into God's chosen people to dispense, to build, Himself as life into their being to be their inner constitution. In this way He makes them God-men, the many sons of God (Heb. 2:10), the mass reproduction of Himself as the firstborn Son of God (Rom. 8:29; 1 John 3:2). Thus, they, the human seeds, become the sons of God with divinity through the metabolic process of transformation (see notes 2³ and 2⁴ in Rom. 12). This metabolic process is the building up of the church as the Body of Christ and the house of God (Eph. 1:22-23; 2:20-22) by the building of God into man and man into God, i.e., by the constituting of the divine element into the human element and the human element into the divine element. This building will consummate in the New Jerusalem as a great, corporate God-man, the aggregate, the totality, of all the sons of God (Rev. 21:7).

7:14² (If) The word from this point to the end of v. 15 refers only to Solomon, David's son, and not to Christ.

【7:15】但我的^a慈愛必不離開他，像我使慈愛離開我在你面前所廢棄的掃羅一樣。

【7:16】你的¹家和你的^{1a}國必在你面前永遠堅立；你的¹國位必永遠堅定。

【7:17】拿單就按這一切話，照這全部異象，告訴大衛。

●撒下 7:16¹ 大衛的家指基督，大衛的國指基督的國，大衛的國位指基督的寶座。大衛的國就是基督的國，大衛和基督同有一個國位（寶座。）（賽九 7，十六 5，路一 32，徒二 29～31。）眾申言者說到大衛與基督時，將他們當作一個。（耶三十 9，結三四 23～24，三七 24～25，何三 5，摩九 11。）基督就是真大衛。（太十二 3～4 與 3 註 1。）因此，神對大衛的回應，使基督與大衛並大衛的後裔成爲一。（12。）這含示神在祂經綸裏的目的，是要將祂自己在基督裏建造到祂所揀選的人裏面，使祂與祂的子民成爲一。神從永遠到永遠的目的，是要使祂自己成爲我們，好叫我們能在生命、性情、構成上，但不在神格上，成爲祂。至終，藉着神建造的工作，包羅萬有、延展無限的基督，三一神的具體化身，成了基督身體上的每一個肢體，以及新人裏的每一個人。（林前十二 12，西三 10～11。）在召會中，在身體裏，在新人裏，基督是一切，又在一切之內。

【7:15】But My^a lovingkindness will not depart from him, as I took it away from Saul, whom I put away before you.

【7:16】And your¹ house and your^{1a} kingdom will be made sure forever before you; your¹ throne will be established forever.

【7:17】According to all these words and according to this whole vision did Nathan speak to David.

7:16¹ (house) David's house refers to Christ, David's kingdom refers to Christ's kingdom, and David's throne refers to Christ's throne. The kingdom of David is Christ's kingdom, and David and Christ have one throne (Isa. 9:7; 16:5; Luke 1:32; Acts 2:29-31). The prophets spoke of David and Christ as one (Jer. 30:9; Ezek. 34:23-24; 37:24-25; Hosea 3:5; Amos 9:11). Christ is the real David (Matt. 12:3-4 and note 3²). Hence, God's response to David made Christ one with David and with David's seed (v. 12). This implies that God's intention in His economy is to build Himself in Christ into His chosen people, making Him and His people one. God's intention from eternity to eternity is to make Himself us that we may become Him in life, in nature, and in constitution but not in the Godhead. Eventually, through God's building work the all-inclusive and all-extensive Christ, the embodiment of the Triune God, becomes every member in the Body of Christ and every person in the new man (1 Cor. 12:12; Col. 3:10-11). In the church, in the Body, and in the new man, Christ is all, and He is in all.

7:18^a
撒十八 18
參出三 11
士六 15

【7:18】於是大衛王進去，坐在耶和華面前，說，主耶和華阿，^a我是誰？我的家算甚麼？你竟帶我到這地步呢？

【7:19】主耶和華阿，這在你眼中還看為小事；你又說到你僕人的家至於久遠；主耶和華阿，這豈是人的常情麼？

【7:20】主耶和華阿，大衛還有何言可以對你說呢？因為你^a知道你的僕人。

【7:21】你因所說的話，並照你的心意，行了這一切大事，使你僕人知道。

【7:22】因此，主耶和華阿，你本為大；照我們耳中所聽見的一切，^a沒有可比你的，^b除你以外再沒有神。

【7:23】有誰能比你的民以色列呢？以色列是地上獨特的國民，是神去^a救贖出來作自己的子民，好為自己立名的；你又在你的民面前，為你自己、為你的地行大而可畏的事，將你的民從埃及，從列國和他們的神救贖出來，歸與你自己。

【7:18】Then King David went and sat before Jehovah; and he said, ^aWho am I, O Lord Jehovah, and what is my house that You have brought me this far?

【7:19】And this was yet a small thing in Your sight, O Lord Jehovah; but You have spoken also of the house of Your servant for a great while to come; and is this the custom for man, O Lord Jehovah?

【7:20】And what more can David say to You? For You ^aknow Your servant, O Lord Jehovah.

【7:21】For Your word's sake and according to Your own heart, You have done all this greatness to make Your servant know it.

【7:22】Therefore You are great, O Lord Jehovah; for there is ^anone like You, nor is there any God ^bbesides You, according to all that we have heard with our ears.

【7:23】And who is like Your people Israel, a nation unique on the earth, whom God went to ^aredeem to Himself as a people in order to make a name for Himself and to do for You what is great and awesome for Your land and before Your people, whom You have redeemed to Yourself out of Egypt, from the nations and their gods?

7:18^a
1 Sam. 18:18;
cf. Exo. 3:11;
Judg. 6:15

7:20^a
Psa. 139:1-4

7:22^a
Deut. 33:26;
1 Kings 8:23;
Psa. 86:8;
89:6

7:22^b
Isa. 45:5

7:23^a
Deut. 9:26;
Neh. 1:10

7:22^a
申三三 26
王上八 23
詩八六 8
八九 6
7:22^b
賽四五 5
7:23^a
申九 26
尼一 10

【7:24】你曾堅立你的民以色列作你的^a子民，直到永遠；耶和華阿，你也作了他們的神。

【7:25】耶和華神阿，你所說關於你僕人和僕人家的話，如今求你堅定，直到永遠，並照你所說的而行。

【7:26】願你的名永遠被尊為大，人要說，萬軍之耶和華是治理以色列的神；這樣，你僕人大衛的家必在你面前堅立。

【7:27】萬軍之耶和華以色列的神阿，因你啓示你的僕人，說，我必為你¹建立家室，所以僕人心中纔敢向你如此禱告。

【7:28】主耶和華阿，惟有你是神；你的話是真實的，你也將這美好的事告訴了僕人。

【7:29】現在願你樂意賜福與僕人的家，使這家永存在你面前；主耶和華阿，這原是你所說的。願你僕人的家，因你的賜福永遠蒙福。

●撒下 7:27¹ 直譯，建造。

【7:24】And You have established Your people Israel to be a^a people to You forever, and You, O Jehovah, became their God.

【7:25】And now, O Jehovah God, confirm forever the word which You have spoken concerning Your servant and concerning his house, and do as You have spoken.

【7:26】And may Your name be magnified forever when men say, Jehovah of hosts is God over Israel; and the house of Your servant David will be established before You.

【7:27】For You, O Jehovah of hosts, God of Israel, have revealed to Your servant, saying, I will build you a house; therefore Your servant has found it in his heart to pray this prayer to You.

【7:28】And now, O Lord Jehovah, You are God, and Your words are true, and You have spoken this good matter to Your servant;

【7:29】Now therefore may it please You to bless the house of Your servant, that it may be before You forever; for You, O Lord Jehovah, have spoken it. And with Your blessing may the house of Your servant be blessed forever.

撒母耳記下 第八章

3 大衛征服他的仇敵，
堅固他的國
八 1 ~ 十 19

a 大衛征服非利士人、摩押人、
瑣巴人、亞蘭人和以東人
八 1 ~ 14

8:1^a
1-18;
代上十八 1-17

【8:1】^a 此後，大衛攻打非利士人，把他們制伏，從他們手中奪取了¹ 京城的控制權。

8:2^a
參民二四 17

【8:2】他又攻打^a 摩押人，使他們躺臥在地上，用繩量一量；他量出二繩來，把他們殺了，量出一滿繩來，讓他們存活。摩押人就臣服於大衛，給他進貢。

【8:3】瑣巴王利合的兒子哈大底謝往¹ 大河去，要恢復他的國權；大衛就攻打他，

●撒下 8:1¹ 直譯，母（城）的嚼環。本句的意思有爭議。代上十八 1 作，迦特，和屬迦特的鄉村。

●撒下 8:3¹ 許多古卷作，伯拉河；即幼發拉底河。

2 SAMUEL 8

3. David's Conquest over His Enemies
for the Strengthening of His Kingdom
8:1 – 10:19

a. David's Conquests over the Philistines,
Moab, Zobah, Syria, and Edom
8:1-14

【8:1】^a And after this David struck the Philistines and subdued them. And David took¹ control of the chief city out of the hand of the Philistines.

8:1^a
vv. 1-18;
1 Chron. 18:1-17

【8:2】And he struck^a Moab. And making them lie down on the ground, he measured them with a measuring line; and he measured out two lengths of them to be put to death and one full length to be kept alive. And the Moabites became servants to David and brought tribute.

8:2^a
cf. Num. 24:17

【8:3】Then David struck Hadadezer the son of Rehob, the king of Zobah, when he went to recover his power at the¹ River.

8:1¹ (control) Lit., the bridle of the mother (city). The meaning of the phrase is disputed. First Chronicles 18:1 reads, Gath and her villages.

8:3¹ (River) I.e., the Euphrates; many MSS insert, Euphrates.

【8:4】從他那裏擒拿了馬兵一千七百，步兵二萬。大衛將拉戰車的馬砍斷蹄筋，只留下足穀拉一百輛車的馬。

【8:5】大馬色的亞蘭人來幫助瑣巴王哈大底謝，大衛就殺了亞蘭人二萬二千。

【8:6】於是大衛在大馬色的亞蘭人中間設立防營，亞蘭人就臣服於他，給他進貢。大衛無論往那裏去，耶和華都使他得勝。

【8:7】他奪了哈大底謝臣僕所拿的^a金盾牌，帶到耶路撒冷。

【8:8】大衛王又從屬哈大底謝的比他和比羅他城中，奪取了許多的銅。

【8:9】哈馬王陀以聽見大衛殺敗哈大底謝的全軍，

【8:4】And David took from him a thousand seven hundred horsemen and twenty thousand foot soldiers. And David hamstrung all the chariot horses but left enough of them for a hundred chariots.

【8:5】And when the¹ Syrians of Damascus came to help Hadadezer the king of Zobah, David struck twenty-two thousand men among the Syrians.

【8:6】And David put garrisons among the Syrians of Damascus, and the Syrians became servants to David and brought tribute. And Jehovah preserved David wherever he went.

【8:7】And David took the^a shields of gold that were with the servants of Hadadezer and brought them to Jerusalem.

【8:8】And from Betah and Berothai, cities of Hadadezer, King David took very much bronze.

【8:9】Then when Toi the king of Hamath heard that David had struck down all the army of Hadadezer,

8:7^a
王下十一 10

8:7^a
2 Kings 11:10

8:5¹ (Syrians) Heb. Aram; i.e., the Arameans. So throughout the book.

【8:10】就打發他兒子約蘭去見大衛王，問他的安，祝賀他，因為他攻打哈大底謝，擊敗了他；原來陀以與哈大底謝常常爭戰。約蘭手中帶着金銀銅的物件而來，

【8:11】大衛王將這些物件，連同他從所制伏的各國得來而分別為聖的金銀，都^a分別為聖歸給耶和華，

【8:12】就是從¹亞蘭人、摩押人、亞捫人、非利士人、亞瑪力人所得來的，以及從瑣巴王利合的兒子哈大底謝所掠之物。

【8:13】大衛在鹽谷擊殺了亞蘭一萬八千人回來，就得了名聲；

【8:14】又在全^a以東設立防營，以東就都臣服於大衛。大衛無論往那裏去，耶和華都使他得勝。

●撒下 8:12¹ 有幾種古卷以及一些譯本作，以東。下節者同。

【8:10】Toi sent Joram his son to King David to greet him and congratulate him for fighting against Hadadezer and striking him down, for Hadadezer had been at war with Toi. And in ¹Joram's hand were articles of silver and of gold and of bronze.

【8:11】King David ^aconsecrated these also to Jehovah along with the silver and gold that he consecrated from all the nations that he had subdued:

【8:12】From the ¹Syrians and from the Moabites and from the children of Ammon and from the Philistines and from the Amalekites and from the spoil of Hadadezer the son of Rehob, the king of Zobah.

【8:13】And David made a name for himself when he returned from striking down the Syrians in the Valley of Salt, that is, eighteen thousand men.

【8:14】And he put garrisons in ^aEdom; throughout all Edom he put garrisons; and all the Edomites became servants to David. And Jehovah preserved David wherever he went.

8:10¹ (Joram's) Lit., his.

8:12¹ (Syrians) Several MSS and some versions read, Edom. So also in the next verse.

8:11^a
王上七 51
代上二六 26

8:11^a
1 Kings 7:51;
1 Chron. 26:26

8:14^a
民二四 18

8:14^a
Num. 24:18

b 大衛作王，施行公理和公義 八 15 ~ 18

【8:15】大衛作全以色列的王，又向眾民施行公理和公義。

【8:16】^a 洗魯雅的兒子約押統領軍隊，亞希律的兒子約沙法作記事官，

【8:17】亞希突的兒子撒督，和^a 亞比亞他的兒子亞希米勒作祭司，西萊雅作書記，

【8:18】耶何耶大的兒子比拿雅¹ 統管² 基利提人和比利提人，大衛的眾子都作³ 領袖。

8:16^a
16-18;
撒下二十 23-26

8:17^a
代上二四 6
可二 26

b. David's Reign in Justice and Righteousness 8:15-18

【8:15】So David reigned over all Israel, and David executed justice and righteousness for all his people.

【8:16】^a And Joab the son of Zeruiah was over the army, and Jehoshaphat the son of Ahilud was recorder.

【8:17】And Zadok the son of Ahitub and Ahimelech the son of ^aAbiathar were priests, and Seraiah was scribe.

【8:18】And Benaiah the son of Jehoiada ¹was over the ²Cherethites and the Pelethites, and David's sons were his ³chief ministers.

8:16^a
vv. 16-18;
2 Sam. 20:23-26

8:17^a
1 Chron. 24:6;
Mark 2:26

撒母耳記下 第九章

c 大衛恩待約拿單 的兒子米非波設 九 1 ~ 13

●撒下 8:18¹ 此乃照古譯本，以及二十 23 和代上十八 17；希伯來文經文作，與。

●撒下 8:18² 即護衛和跑腿者。

●撒下 8:18³ 直譯，祭司；但不是按專門名詞的意思用。二十 26 者同。

2 SAMUEL 9

c. David's Showing Kindness to Mephibosheth the Son of Jonathan 9:1-13

8:18¹ (was) Following some ancient versions and 20:23 and 1 Chron. 18:17; the Hebrew text reads, and.

8:18² (Cherethites) I.e., the bodyguard and the runners.

8:18³ (chief) Lit., priests; but not used in the technical sense of the word. So also in 20:26.

9:1^a
撒下二十 14-15
撒下九 7

【9:1】大衛問說，掃羅家還有剩下的人沒有？我要因約拿單的緣故，以^a恩慈待他。

9:2^a
撒下十六 1-4
十九 17-30

【9:2】掃羅家有一個僕人，名叫洗巴，有人叫他來見大衛，王問他說，你是^a洗巴麼？他說，僕人是。

9:3^a
撒下四 4
十九 26
九 13

【9:3】王說，掃羅家還有人沒有？我要以神的恩慈待他。洗巴對王說，還有約拿單的一個兒子，是兩腿^a殘廢的。

【9:4】王說，他在那裏？洗巴對王說，他在羅底巴，亞米利的兒子瑪吉家裏。

【9:5】於是大衛王打發人去，從羅底巴亞米利的兒子瑪吉家裏把他接來。

9:6^a
撒下四 4
十六 4
十九 24-25, 30
二一 7

【9:6】掃羅的孫子，約拿單的兒子^a米非波設來見大衛，面伏於地叩拜。大衛說，米非波設。米非波設說，僕人在此。

【9:1】And David said, Is there still anyone left of the house of Saul, that I may show ^akindness to him for Jonathan's sake?

【9:2】Now there was a servant of the house of Saul, whose name was Ziba; and they called him to David. And the king said to him, Are you ^aZiba? And he said, I am your servant.

【9:3】And the king said, Is there yet anyone at all of the house of Saul, that I may show the kindness of God to him? And Ziba said to the king, There is still a son of Jonathan; he is ^acrippled in his feet.

【9:4】Then the king said to him, Where is he? And Ziba said to the king, He is just now in the house of Machir the son of Amiel in Lo-debar.

【9:5】And King David sent men and took him from the house of Machir the son of Amiel, from Lo-debar.

【9:6】And ^aMephibosheth the son of Jonathan, the son of Saul, came to David and fell on his face and paid homage. And David said, Mephibosheth. And he said, Your servant is here.

9:1^a
1 Sam. 20:14-15;
2 Sam. 9:7

9:2^a
2 Sam. 16:1-4;
19:17-30

9:3^a
2 Sam. 4:4;
19:26;
9:13

9:6^a
2 Sam. 4:4;
16:4;
19:24-25, 30;
21:7

【9:7】大衛說，你不要懼怕，我必因你父親約拿單的緣故，以¹恩慈待你，將你祖父掃羅一切的地都歸還你；你也可以常在我^a席上喫飯。

【9:8】米非波設又叩拜，說，僕人算甚麼，不過如死^a狗一般，竟蒙你這樣看顧！

【9:9】王召了掃羅的僕人洗巴來，對他說，我已將原屬掃羅和他全家的一切產業，都賜給你主人的兒子了。

【9:10】你和你的眾子，並你的眾僕人，要爲他耕種田地，把所產的拿來供他食用；你主人的兒子米非波設要常在我席上喫飯。洗巴有十五個兒子，二十個僕人。

【9:11】洗巴對王說，凡我主我王吩咐僕人的，僕人都必遵行。王又說，米非波設必在我席上喫飯，如同王的一個兒子。

●撒下 9:7¹ 大衛以恩慈待約拿單的兒子米非波設，是履行他與約拿單之間的盟約。（撒上二十四 14～17。）

【9:7】And David said to him, Do not be afraid, for I will surely show¹ kindness to you for the sake of Jonathan your father; and I will restore to you all the land of your father Saul, and you will eat food at my^a table continually.

【9:8】And he paid him homage and said, What is your servant that you should look upon a dead^a dog like me?

【9:9】And the king called Ziba, Saul's attendant, and said to him, All that belongs to Saul and to all his house I give to your master's son.

【9:10】And you shall work the land for him, you and your sons and your servants; and you shall bring in the produce that your master's son may have food to eat; and Mephibosheth, your master's son, will eat food continually at my table. Now Ziba had fifteen sons and twenty servants.

【9:11】Then Ziba said to the king, According to all that my lord the king has commanded his servant, so will your servant do. And Mephibosheth, said David, shall eat at my table like one of the king's sons.

9:7¹ (kindness) The kindness shown by David to Mephibosheth, Jonathan's son, was a fulfillment of David's covenant with Jonathan (1 Sam. 20:14-17).

【9:12】米非波設有一個小兒子，名叫米迦。凡住在洗巴家裏的人都作了米非波設的僕人。

【9:13】於是米非波設住在耶路撒冷，因為他常在王的席上喫飯。他兩腿都是瘸的。

撒母耳記下 第十章

d 大衛征服亞捫人和亞蘭人
+ 1 ~ 19

【10:1】^a 此後，亞捫人的王死了，他兒子哈嫩接續他作王。

【10:2】大衛說，我要以恩慈待^a拿轄的兒子哈嫩，正如他父親以恩慈待我一樣。於是大衛差遣臣僕，為他喪父安慰他。大衛的臣僕到了亞捫人的地。

【10:3】但亞捫人的首領對他們的主哈嫩說，大衛差人到你這裏來安慰你，你就真以為他是尊重你父親麼？他差臣僕到你這裏來，不是為詳察窺探，要傾覆這城麼？

【9:12】 And Mephibosheth had a young son, whose name was Mica. And all who dwelt in the house of Ziba were servants to Mephibosheth.

【9:13】 And Mephibosheth dwelt in Jerusalem because he ate at the king's table continually. And he was crippled in both his feet.

2 SAMUEL 10

d. David's Conquests over Ammon and Syria
10:1-19

【10:1】^a And after this the king of the children of Ammon died, and Hanun his son reigned in his place.

【10:2】 And David said, I will show kindness to Hanun the son of ^aNahash, just as his father showed kindness to me. And David sent word through his servants to comfort him concerning his father. And David's servants came into the land of the children of Ammon.

【10:3】 But the princes of the children of Ammon said to Hanun their lord, Do you really think that David is honoring your father just because he sent some men to you to comfort you? Has not David sent his servants to you in order to search out the city and to spy on it and to overthrow it?

10:1^a
1-19;
代上十九 1-19

10:2^a
撒上一 1

10:1^a
vv. 1-19;
1 Chron. 19:1-19

10:2^a
1 Sam. 11:1

【10:4】哈嫩便將大衛臣僕的鬍鬚剃去一半，又割掉他們下半截的衣服，¹使他們露出下體，然後打發他們回去。

【10:5】有人將這事告訴大衛，他就差人去迎接他們，因為這些人甚覺羞恥。王對他們說，你們住在耶利哥，等到鬍鬚長起再回來。

【10:6】亞捫人見自己為大衛所憎惡，就打發人去，招募伯利合的亞蘭人，和瑣巴的亞蘭人，步兵二萬，與瑪迦王的人一千，陀伯人一萬二千。

【10:7】大衛聽見了，就差派約押和勇猛的全軍出去。

【10:8】亞捫人出來，在城門口擺陣；瑣巴與利合的亞蘭人、陀伯人、並瑪迦人，另在郊野擺陣。

【10:4】 So Hanun took David's servants and shaved off half their beards and cut away half their garments at the buttocks, and he sent them away.

【10:5】 Now when they told this to David, he sent some to meet them, for the men were very ashamed. And the king said, Stay in Jericho until your beards grow back, then return.

【10:6】 And when the children of Ammon saw that they had become odious to David, the children of Ammon sent and hired the Syrians of Beth-rehob and the Syrians of Zobah, twenty thousand foot soldiers, and the king of Maacah with one thousand men, and the men of Tob, twelve thousand men.

【10:7】 And when David heard of it, he sent Joab and all the host of mighty men.

【10:8】 And the children of Ammon went forth and set the battle in array at the entrance of the gate; but the Syrians of Zobah and of Rehob and the men of Tob and of Maacah were alone in the field.

●撒下 10:4¹ 直譯，直到臀部。

【10:9】約押看見前後都有敵人的戰陣，就從以色列的精兵中挑選一部分，使他們對着亞蘭人擺陣。

【10:10】其餘的兵交在他兄弟亞比篩手下，使他們對着亞捫人擺陣。

【10:11】約押對亞比篩說，亞蘭人若強過我，你就來幫助我；亞捫人若強過你，我就去幫助你。

【10:12】你要剛強；為我們的民和我們神的城邑，我們都當剛強；願耶和華照祂所看為好的而行。

【10:13】於是約押和跟隨他的人前進攻打亞蘭人；亞蘭人在約押面前逃跑。

【10:14】亞捫人見亞蘭人逃跑，他們也在亞比篩面前逃跑進城。約押就從亞捫人那裏回去，進了耶路撒冷。

【10:9】 Now when Joab saw that there were battle lines against him before and behind, he chose some of the choice men in Israel and set them in array against the Syrians.

【10:10】 And the rest of the people he put under the charge of Abishai his brother and set them in array against the children of Ammon.

【10:11】 And he said, If the Syrians are too strong for me, then you shall help me; and if the children of Ammon are too strong for you, then I will come to help you.

【10:12】 Be strong and let us be bold for the sake of our people and for the sake of the cities of our God, and may Jehovah do what seems good in His sight.

【10:13】 So Joab and the people who were with him approached the battle against the Syrians, and ¹the Syrians fled before him.

【10:14】 And the children of Ammon saw that the Syrians fled, and they fled from before Abishai and entered the city. And Joab returned from the children of Ammon and entered Jerusalem.

10:13¹ (the) Lit., they.

【10:15】亞蘭人見自己在以色列人面前被擊敗，就又聚集。

【10:16】哈大底謝差遣人，將¹大河那邊的亞蘭人調來。他們到了希蘭，哈大底謝的軍長朔法率領他們。

【10:17】有人告訴大衛，他就聚集以色列眾人，過約但河來到希蘭。亞蘭人迎着大衛擺陣，與他打仗。

【10:18】亞蘭人在以色列人面前逃跑；大衛殺了亞蘭七百輛戰車的人，和四萬馬兵，又擊殺亞蘭的軍長朔法，他就死在那裏。

【10:19】臣服於哈大底謝的諸王，見自己在以色列人面前被擊敗，就與以色列人和好，臣服於他們。於是亞蘭人不敢再幫助亞捫人了。

【10:15】Now when the Syrians saw that they had been routed before Israel, they gathered themselves together.

【10:16】And Hadadezer sent word and brought forth the Syrians who were beyond the¹River. And they came to Helem, and Shobach the captain of the army of Hadadezer was before them.

【10:17】And it was told David, and he gathered all Israel together and passed over the Jordan and came to Helem. And the Syrians set themselves in array to meet David, and they fought with him.

【10:18】And the Syrians fled before Israel. And David slew seven hundred charioteers of the Syrians and forty thousand horsemen; and he struck Shobach the captain of their army, and he died there.

【10:19】And when all the kings who were servants of Hadadezer saw that they had been routed by Israel, they made peace with Israel and served them. So the Syrians were afraid to help the children of Ammon anymore.

●撒下 10:16¹ 卽幼發拉底河。

10:16¹ (River) I.e., the Euphrates.

撒母耳記下 第十一章

4 大衛放縱的罪 十一 1 ~ 27

11:1^a
代上二十一

【11:1】^a到了年初，列王出戰的時候，大衛差派約押和跟隨他的臣僕，並以色列全軍出戰；他們殲毀亞捫人，圍攻拉巴。但大衛仍住在耶路撒冷。

【11:2】一日，傍晚時分，大衛從牀上起來，在王宮的平頂上散步，從平頂上看見一個婦人沐浴，容貌甚美。

11:3^a
撒下二三 39
太一 6

【11:3】大衛就差人打聽那婦人是誰。有人說，她不是別人，乃是以連的女兒，赫人^a烏利亞的妻子拔示巴。

【11:4】大衛差使者去，將婦人接來；她來了，大衛就與她¹同房。（那時她的月經纔得潔淨。）事後她回家去了。

●撒下 11:4¹ 以色列的一切仇敵被征服，大衛被高舉作以色列的王之後，他在安寧的環境中犯了大

2 SAMUEL 11

4. David's Indulging Sin 11:1-27

11:1^a
1 Chron. 20:1

【11:1】^aAnd at the turn of the year, at the time when kings go forth to battle, David sent out Joab and his servants with him and all Israel; and they destroyed the children of Ammon and besieged Rabbah. But David remained in Jerusalem.

【11:2】And late one afternoon David rose from his bed and went for a walk on the roof of the king's house. And from the roof he saw a woman bathing, and the woman was very beautiful to look at.

【11:3】And David sent and inquired about the woman. And someone said, This is none other than Bath-sheba the daughter of Eliam and wife of ^aUriah the Hittite.

11:3^a
2 Sam. 23:39;
Matt. 1:6

【11:4】And David sent messengers and took her; and she came to him, and he ¹lay with her. (Now she had just purified herself from her uncleanness.) And she returned to her house.

11:4¹ (lay) After all the enemies of Israel were subdued and David was exalted as the king of Israel, David committed a great sin while he was

【11:5】後來婦人懷了孕，就打發人去告訴大衛說，我懷了孕。

【11:6】大衛差人到約押那裏，說，你打發赫人烏利亞到我這裏來。約押就打發烏利亞去見大衛。

罪。這指明每當我們在安寧的環境中享安逸，很容易被引誘放縱肉體。（參彼前四 1 與註 4。）大衛的罪，乃是他放縱眼目情慾和肉體情慾的結果。（2 下～3。）大衛濫用他王權的勢力，（4～5，）搶奪人，故意犯姦淫。大衛犯下了這樣的事之後，又裝假設法遮蓋他的惡行。（6～13。）然後，他串通約押，謀殺自己忠信的僕人烏利亞，好奪取烏利亞的妻子。（14～25，十二 9。）在此大衛的行爲與約瑟和波阿斯的行爲完全不同；約瑟跑走並避開姦淫，（創三九 1～12，）波阿斯也保守自己清潔，不放縱罪的肉體。（得三。）大衛因着這一個罪，干犯了十誡的後五條。（出二十 13～17。）大衛的罪大大的侮辱並得罪神，把他過去一切的成就，幾乎都抹煞了。

大衛是合乎神心的人，（撒下十三 14，）在每一面都是完全的，卻在放縱肉體情慾的事上失敗了。（王上十五 5。）在這事上大衛是鬆懈的，犧牲了自己在追求神的事上高超的成就。他雖然在屬靈的追求上有高超的成就，卻仍然能犯這樣一個大罪。這該成爲我們眾人的警告。

【11:5】 And the woman conceived; and she sent word and told David and said, I am pregnant.

【11:6】 Then David sent word to Joab: Send me Uriah the Hittite. So Joab sent Uriah to David.

in a peaceful situation. This indicates that whenever we are at ease in a peaceful situation, it is easy for us to be seduced to indulge our flesh (cf. 1 Pet. 4:1 and note 4). David's sin was the issue of his indulging of the lust of the eyes and the lust of the flesh (vv. 2b-3). David, abusing the power of his kingship (vv. 4-5), committed willful adultery by robbery. After committing such an act, David tried to cover his evil deed by means of a pretense (vv. 6-13). Then he murdered Uriah, his faithful servant, by conspiring with Joab, so that he could take Uriah's wife (vv. 14-25; 12:9). David's behavior here was utterly different from that of Joseph, who ran and escaped from adultery (Gen. 39:1-12), and Boaz, who kept himself clean from the indulgence of the flesh of sin (Ruth 3). By his one sin David broke the last five of the Ten Commandments (Exo. 20:13-17). David's sin was a great insult and offense to God, and it nearly annulled all his attainments from the past.

David, a man according to God's heart (1 Sam. 13:14), was perfect in every way, but he failed in the matter of the indulgence of the lust of the flesh (1 Kings 15:5). In this matter David was loose, and he sacrificed his high attainment in the pursuit of God. Even though he was a person of high attainment in his spiritual pursuit, he was still able to commit such a great sin. This should be a warning to all of us.

【11:7】烏利亞來了，大衛問約押好，也問眾兵好，又問爭戰的事怎樣。

【11:8】大衛對烏利亞說，你下到家裏去，洗洗腳罷。烏利亞出了王宮，隨後王送他一分食物。

【11:9】烏利亞卻和他主人的眾僕人一同睡在王宮門外，沒有下到自己家裏去。

【11:10】有人告訴大衛說，烏利亞沒有下到自己家裏去。大衛就問烏利亞說，你從遠路回來，爲甚麼不下到自己家裏去呢？

【11:11】烏利亞對大衛說，約櫃和以色列與猶大兵都住在^a棚裏，我主約押和我主的僕人都在田野安營；我豈可回家喫喝，與妻子同寢呢？我指着¹王和王的性命起誓，我絕不行這事！

【11:7】 And Uriah came to him, and David asked how Joab was doing and how the people were doing and how the battle was going.

【11:8】 And David said to Uriah, Go down to your house, and wash your feet. And Uriah went forth from the king's house, and there followed him a present from the king.

【11:9】 But Uriah lay down at the entrance to the king's house with all the servants of his lord and did not go down to his house.

【11:10】 And they told David, saying, Uriah did not go down to his house. Then David said to Uriah, Have you not just come from a journey? Why have you not gone down to your house?

【11:11】 And Uriah said to David, The Ark and Israel and Judah dwell in^a huts, and my lord Joab and the servants of my lord are encamped in the open field. Shall I then go to my house to eat and drink, and to lie with my wife? As you live and your soul lives, I shall by no means do this thing!

●撒下 11:11¹ 直譯，你的生存和你魂的生存。

11:11^a
參撒下七 2, 6

11:11^a
cf. 2 Sam. 7:2, 6

【11:12】大衛對烏利亞說，你今日仍住在這裏，明日我纔打發你去。於是烏利亞那日和次日住在耶路撒冷。

【11:13】大衛召請烏利亞來，叫他在自己面前喫喝，使他喝醉。到了晚上，烏利亞出去與他主的僕人一同住宿，並沒有下到自己家裏去。

【11:14】次日早晨，大衛寫信與約押，交烏利亞親手帶去。

【11:15】信內寫着說，要派烏利亞到戰事最激烈的前方，你們便退後，使他被擊殺而死。

【11:16】於是約押在圍城的時候，知道敵人那裏有勇士，便將烏利亞派在那裏。

【11:17】城裏的人出來和約押打仗；民中有幾個大衛的僕人陣亡了，赫人烏利亞也死了。

【11:18】約押差人去將爭戰的一切事告訴大衛；

【11:12】 And David said to Uriah, Remain here today also, and tomorrow I will send you back. So Uriah remained in Jerusalem that day and the following.

【11:13】 Then David invited him to eat and drink in his presence, and he made him drunk. Then in the evening he went forth to lie down on his bed with the servants of his lord, and he did not go down to his house.

【11:14】 Then in the morning David wrote a letter to Joab and sent it by the hand of Uriah.

【11:15】 And he wrote in the letter, saying, Put Uriah in the forefront of the hardest battle, and withdraw from him that he may be struck down and die.

【11:16】 So when Joab besieged the city, he assigned Uriah to the place where he knew the valiant men were.

【11:17】 And the men of the city went forth and fought with Joab; and some of the people, some of the servants of David, fell. And Uriah the Hittite died also.

【11:18】 And Joab sent a messenger to tell David all the things concerning the battle;

【11:19】又囑咐使者說，你把爭戰的一切事對王說完了，

【11:20】王若發怒，對你說，你們打仗爲甚麼挨近城呢？豈不知敵人必從城牆上射箭麼？

【11:21】從前打死耶路比設兒子^a亞比米勒的是誰呢？豈不是一個婦人從城牆上拋下一塊上磨石來，打在他身上，他就死在提備斯麼？你們爲甚麼挨近城牆呢？你就說，你的僕人赫人烏利亞也死了。

【11:22】使者就去了；他來見大衛，將約押打發他去說的一切話奏告大衛。

【11:23】使者對大衛說，敵人強過我們，出到郊野與我們打仗，但我們追殺他們，直到城門口。

【11:24】射箭的從城牆上射王的僕人，射死幾個；你的僕人赫人烏利亞也死了。

【11:19】 And he commanded the messenger, saying, When you have finished telling the king all the things concerning the battle,

【11:20】 If the king's anger rises up and he says to you, Why did you go so close to the city to fight? Did you not know that they would shoot from the wall?

【11:21】 Who struck down^a Abimelech the son of Jerubbesheth? Did not a woman throw an upper millstone upon him from the wall so that he died at Thebez? Why did you go so close to the wall? Then you shall say, Your servant Uriah the Hittite is also dead.

【11:22】 So the messenger went, and he came and told David all that Joab had sent him for.

【11:23】 And the messenger said to David, The men prevailed against us and came out to us in the field, but we drove them back to the entrance of the gate.

【11:24】 Then the archers shot at your servants from the wall, and some of the king's servants died. And your servant Uriah the Hittite is also dead.

11:21^a
士九 53

11:21^a
Judg. 9:53

【11:25】大衛對使者說，你對約押這樣說，不要因這事難過，刀劍或吞滅這人或吞滅那人，沒有一定的；你只管竭力攻城，將城傾覆。你要用這話勉勵約押。

【11:26】烏利亞的妻子聽見丈夫烏利亞死了，就為他哀哭。

【11:27】哀哭的日子過了，大衛差人將她接到宮裏，她就作了大衛的^a妻子，給大衛生了一個兒子。但大衛所行的這事，耶和華甚不喜悅。

【11:25】Then David said to the messenger, Thus shall you say to Joab, Do not let this matter displease you, for the sword devours one as well as another. Strengthen your fighting against the city and overthrow it. And encourage him.

【11:26】And when the wife of Uriah heard that Uriah her husband was dead, she made lamentation for her husband.

【11:27】And when the mourning was over, David sent for her and brought her to his house; and she became his^a wife and bore a son to him. But the thing that David did displeased Jehovah.

撒母耳記下 第十二章

5 神懲罰的定罪 十二 1 ~ 15 上

【12:1】耶和華差遣^a拿單去見大衛。拿單到了大衛那裏，對他說，在一座城裏有兩個人，一個是富戶，一個是窮人。

2 SAMUEL 12

5. God's Punishing Condemnation 12:1-15a

【12:1】Then Jehovah sent^a Nathan to David. And he went to him and said to him, Two men lived in a city, one rich and the other poor.

11:27^a
撒下十二 9

11:27^a
2 Sam. 12:9

12:1^a
撒下七 2, 4, 17
十二 7, 13, 25
王上一 10, 22, 34
四 5
代上二九 29
代下九 29

12:1^a
2 Sam. 7:2, 4, 17;
12:7, 13, 25;
1 Kings 1:10, 22,
34;
4:5;
1 Chron. 29:29;
2 Chron. 9:29

【12:2】富戶有許多羊羣牛羣；

【12:3】窮人除了所買來養活的一隻小母羊羔之外，別無所有。羊羔在他和他兒女身邊長大，喫他那一點的食物，喝他杯中所有的，睡在他懷中，對於他如同女兒一樣。

【12:4】有一旅客來到富戶那裏；富戶捨不得從自己的羊羣牛羣中取一隻豫備給過路的客人喫，卻取了那窮人的羊羔，豫備給到他那裏的人喫。

【12:5】大衛就甚惱怒那人，對拿單說，我指着永活的耶和華起誓，行這事的人該死；

【12:6】他必償還羊羔^a四倍，因為他行了這事，又因為他沒有憐恤的心。

【12:7】拿單對大衛說，你就是那人。耶和華以色列的神如此說，我^a膏你作以色列的王，^b救你脫離掃羅的手；

【12:2】The rich man had very many flocks and herds,

【12:3】But the poor man had nothing but one small ewe lamb, which he had bought. And he nourished it, and it grew up together with him and his children; it ate of the morsels of his food and drank out of his own cup and lay on his bosom; indeed it was like a daughter to him.

【12:4】And there came a traveler to the rich man. But¹the rich man refused to take something from his own flock and herd to dress for the wayfarer who had come to him; but he took the poor man's ewe lamb and dressed it for the man who had come to him.

【12:5】And David's anger was greatly kindled against the man. And he said to Nathan, As Jehovah lives, the man who has done this is worthy of death;

【12:6】And he shall restore the ewe lamb^a fourfold because he has done this thing and because he had no pity.

【12:7】Then Nathan said to David, You are the man. Thus says Jehovah the God of Israel, I^a anointed you king over Israel, and I^b delivered you from the hand of Saul;

12:6^a
出二二 1
路十九 8

12:7^a
撒下十六 13
12:7^b
撒下二三 14
詩十八標題

12:6^a
Exo. 22:1;
Luke 19:8

12:7^a
1 Sam. 16:13
12:7^b
1 Sam. 23:14;
Psa. 18 title

12:4¹ (the) Lit., he.

【12:8】我將你主人的家業賜給你，將你主人的妻妾交在你懷裏，又將以色列和猶大家賜給你；這若是太少，還可以¹多多的加給你。

【12:9】你爲甚麼藐視耶和華的話，行祂眼中看爲惡的事？你用刀^a擊殺赫人烏利亞，又娶了他的妻子作你的^b妻子；你是借亞捫人的刀殺了他。

【12:10】你既藐視我，娶了赫人烏利亞的妻子爲妻，故此^{1a}刀劍必永不離開你的家。

●撒下 12:8¹ 直譯，把這樣和那樣。

●撒下 12:10¹ 聖經記載神對大衛懲罰的審判，今天對我們乃是警戒。（林前十 11。）神不僅滿有慈愛憐憫，也是公正可畏的。一面，神赦免大衛，（13，）但另一面，祂照着祂行政的公義，管教並懲治大衛。（10～14。）神在大衛身上施行嚴厲的懲罰，因爲他所犯的罪太邪惡了。大衛失敗後，他家中發生許多惡事，包括亂倫、謀殺和背叛。（十三，十五 1～十九 8 上。）大衛家中這空前罪惡的源頭，乃是大衛放縱肉體的情慾。這表明神對愛祂之人的懲治和行政的對付，甚至會影響他們的兒女。☞

【12:8】And I gave you your master's house and your master's wives into your bosom, and I gave you the house of Israel and Judah; and if this were too little, I would have added to you such and such things.

【12:9】Why have you despised the word of Jehovah by doing what is evil in His sight? You have^a struck down Uriah the Hittite with the sword and have taken his wife as your^b wife and have slain him with the sword of the children of Ammon.

【12:10】Now therefore the^{1a} sword will not depart from your house forever because you have despised Me and have taken the wife of Uriah the Hittite to be your wife.

12:10¹ (sword) The account of God's punishing judgment on David is written as a warning to us today (1 Cor. 10:11). God is not only loving and merciful, but He is also just and fearsome. On the one hand, God forgave David (v. 13), but on the other hand, He disciplined and chastised David according to His governmental righteousness (vv. 10-14). God exercised a severe punishment upon David because his sin was very evil. After David's failure many evils, including incest, murder, and rebellion, took place in his family (ch. 13; 15:1-19:8a). The source of the unprecedented evil in David's family was David's indulgence in the lust of the flesh. This shows that God's chastisement and His governmental dealing with those who love Him may even affect their children.☞

12:9^a
撒下十一 15, 17
12:9^b
撒下十一 27

12:10^a
撒下十三 28-29
十八 33

12:9^a
2 Sam. 11:15, 17
12:9^b
2 Sam. 11:27

12:10^a
2 Sam. 13:28-29;
18:33

【12:11】耶和華如此說，看哪，我必從你家中興起禍患攻擊你；我必在你眼前把你的^a妻妾賜給與你親近的人，他必在¹日光之下與她們同寢。

【12:12】你在暗中行這事，我卻要在全以色列面前，在¹日光之下施行報應。

【12:13】大衛對拿單說，我^a得罪耶和華了。拿單說，耶和華已經除掉你的^b罪，你必不至於死。

大衛是合乎神心的人，使神有路開始君王時代，為祂要來的基督建立神在地上的國。很可惜的是，大衛在那惡者試誘他的重要時刻，沒有極力控制自己的情慾，卻沉溺其中，犯了粗鄙的罪，得罪神到極點。神愛大衛，然而大衛因着自己的罪，失去了立場和地位，並且失去了十二支派中的十一個支派。（二十 1～2。）大衛的罪撒下所羅門敗壞的種子，（見 24 註 1，）導致神所賜的國分裂；（王上十一 9～13，十二 1～17；）也撒下所羅門後裔在君王職分上敗壞的種子，至終導致他們失去國家和先祖的聖地，以致聖民被擄，分散到全地，沒有平安，直到今時。

●撒下 12:11¹ 直譯，這日頭的眼中。

●撒下 12:12¹ 直譯，日頭面前。

【12:11】 Thus says Jehovah, I will now raise up trouble against you from within your house; and I will take your^a wives before your eyes and will give them to your companion, and he will lie with your wives in the sight of this sun.

【12:12】 For you did this secretly, but I will do this thing before all Israel and even before the sun.

【12:13】 And David said to Nathan, I have^a sinned against Jehovah. And Nathan said to David, Jehovah has also put away your^b sin; you will not die.

David, being a man according to God's heart, afforded God the way to begin the age of the kingship for the establishing of God's kingdom on the earth for His coming Christ. How regrettable it was that David, at a crucial time of the evil one's temptation, did not exercise strong control over his lust but indulged in it and committed a gross sin that offended God to the uttermost. God loved David, but because of his sin David lost his standing and position as well as eleven of the twelve tribes (20:1-2). David's sin sowed the seed of Solomon's corruption (see note 24¹), which issued in the dividing of the God-given kingdom (1 Kings 11:9-13; 12:1-17), and the seed of the corruption of Solomon's descendants in the kingship, which issued ultimately in the loss of the nation and of the holy land of their fathers, in the captivity of the holy people, and in their being scattered around the globe and having no peace up to the present time.

【12:14】只是你因着行這事，叫耶和華的仇敵大得^a褻瀆的機會，故此，你所得的兒子必定要死。

【12:15 上】拿單就回家去了。

6 神對大衛懲罰的審判
十二 15 下～二十 26

a 從烏利亞妻子所生孩子的死
十二 15 下～23

【12:15 下】耶和華擊打烏利亞妻子給大衛所生的孩子，他就得了重病。

【12:16】大衛為這孩子懇求神，而且禁食，進入內室，終夜躺在地上。

【12:17】他家中的老僕來到他身邊，要把他從地上扶起來，他卻不願意，也不同他們喫飯。

【12:14】 Nevertheless, because you have given the enemies of Jehovah much occasion to^a blaspheme Him because of this thing, the son who is born to you shall also surely die.

【12:15a】 Then Nathan went to his house.

6. God's Punishing Judgment on David
12:15b — 20:26

a. The Death of the Child Born of Uriah's Wife
12:15b-23

【12:15b】 And Jehovah struck the child whom Uriah's wife bore to David, and he was very sick.

【12:16】 And David besought God for the child; and David fasted and went in and spent all night lying on the ground.

【12:17】 And the elders of his house stood over him to raise him from the ground; but he did not want to, nor would he eat food with them.

【12:18】到第七日，孩子死了。大衛的臣僕不敢告訴他孩子死了，因他們說，看哪，孩子還活着的時候，我們對他說話，他尚且不肯聽；我們怎能告訴他孩子死了？他可能會傷害自己。

【12:19】大衛見臣僕彼此低聲說話，就知道孩子死了。他對臣僕說，孩子死了麼？他們說，死了。

【12:20】大衛就從地上起來，沐浴，抹膏，換了衣裳，進耶和華的殿敬拜；然後回宮，要人擺飯，他便喫了。

【12:21】臣僕對他說，你所行的這事，是甚麼意思？孩子活着的時候，你禁食哭泣；孩子死了，你倒起來喫飯。

【12:22】大衛說，孩子還活着，我禁食哭泣；因為我想，誰知道呢？或許耶和華施恩與我，使孩子得以存活。

【12:18】And on the seventh day the child died. And David's servants were afraid to tell him that the child was dead; for they said, While the child was alive, we spoke to him, and he did not listen to our voice; how then can we tell him that the child is dead? He will do himself some harm.

【12:19】And David saw that his servants were whispering, and David perceived that the child was dead. And David said to his servants, Is the child dead? And they said, He is dead.

【12:20】Then David rose up from the ground and washed and anointed himself and changed his clothes. And he went to the house of Jehovah and worshipped. Then he went to his house; and when he requested it, they set food before him, and he ate.

【12:21】And his servants said to him, What is this thing that you have done? While the child was alive, you fasted and wept; but as soon as the child died, you rose up and ate bread.

【12:22】And he said, While the child was still alive, I fasted and wept; for I thought, Who knows? Jehovah may be gracious to me, and the child may live.

12:23^a
創三七 35
伯十 21
十六 22
12:23^b
伯七 10

【12:23】如今孩子死了，我何必禁食？
我豈能使他返回？我必^a往他那裏去，
他卻^b不能回我這裏來。

b 所羅門的出生 十二 24 ~ 25

12:24^a
代上二二 9
太一 6

【12:24】大衛安慰他的妻子拔示巴，進
到她那裏去，與她同寢，她就生了一
個兒子，大衛給他起名叫^{1a}所羅門。
耶和華喜愛他，

【12:25】就差遣申言者拿單，為耶和華
的緣故給他起名叫¹耶底底亞。

c 大衛征服亞捫人 十二 26 ~ 31

●撒下 12:24¹ 意，平安的。這指明大衛可能期
望得着平安的時期。但從那時起，在大衛家中和整
個以色列國裏，都沒有平安。

●撒下 12:25¹ 意，耶和華喜愛的。大衛向神悔
改後，（詩五一，）神赦免了他的罪，並給他一個
兒子，是神喜愛的。然而，神為着祂公義的緣故仍
然管教他。（見 10 註 1。）一面，神在他行政的對
付上是公義的；另一面，祂是滿有愛、憐憫、恩慈、
恩典和赦免的。見太一 6 註 4 一段。

【12:23】But now that he is dead, why should I fast? Can I
bring him back again? I will^a go to him, but he will^b not
come back to me.

b. The Birth of Solomon 12:24-25

【12:24】And David comforted Bath-sheba his wife and
went in unto her and lay with her. And she bore a
son, and he called his name^{1a} Solomon. And Jehovah
loved him;

【12:25】And He sent word through Nathan the prophet
and called his name¹ Jedidiah for Jehovah's sake.

c. David's Conquest over the Children of Ammon 12:26-31

12:24¹ (Solomon) Meaning peaceful. This indicates that David might
have expected to have a peaceful time. But from that time there was no
peace in David's family or in the entire kingdom of Israel.

12:25¹ (Jedidiah) Meaning beloved of Jehovah. After David repented
to God (Psa. 51), God forgave him of his sin and gave him a son who was
God's beloved. Nevertheless, God still disciplined him for the sake of His
righteousness (see note 10¹). On the one hand, God is righteous in His
governmental dealing; on the other hand, He is loving and merciful, full
of kindness, grace, and forgiveness. See note 6³, par. 1, in Matt. 1.

12:23^a
Gen. 37:35;
Job 10:21;
16:22
12:23^b
Job 7:10

12:24^a
1 Chron. 22:9;
Matt. 1:6

【12:26】^a 約押攻打亞捫人的拉巴，取了那京城。

【12:27】約押打發使者去見大衛，說，我攻打拉巴，取了水城。

【12:28】現在你要聚集其餘的軍兵來，安營圍攻這城，取下這城；免得我取了這城，人就以我的名叫這城。

【12:29】於是大衛聚集眾軍，往拉巴去攻城，就取了這城，

【12:30】奪了亞捫人之王頭上的金冠冕；其上的金子重一他連得，且嵌着寶石。人將這冠冕戴在大衛頭上。大衛帶走了從城裏所奪的許多財物，

【12:31】又將城裏的人拉出來，放在鋸下，或鐵耙下，或鐵斧下，或叫他經過甓窑；大衛待亞捫人的各城都是如此。其後，大衛和眾人都回耶路撒冷去了。

【12:26】^a Now Joab fought against Rabbah of the children of Ammon and took the royal city.

【12:27】 And Joab sent messengers to David and said, I have fought against Rabbah; indeed I have taken the city of water.

【12:28】 Now therefore gather the rest of the people, and encamp against the city, and take it; otherwise I myself will take the city, and it will be called by my name.

【12:29】 So David gathered all the people and went to Rabbah and fought against it and took it.

【12:30】 And he took the crown of their king from off his head. And the weight of it was a talent of gold, and it had precious stones; and it was put upon David's head. And he brought forth the spoil of the city, a very great amount.

【12:31】 And he brought out the people who were in it and set them under saws and iron cutting tools and iron axes and made them pass through the brick kilns; and thus did he do to all the cities of the children of Ammon. And David and all the people returned to Jerusalem.

撒母耳記下 第十三章

d 大衛的兒子暗嫩
與他妹妹他瑪的亂倫
十三 1 ~ 22

【13:1】此後發生了一件事：大衛的兒子^a押沙龍有一個美麗的妹妹，名叫^b他瑪；大衛的兒子^c暗嫩愛上了她。

【13:2】暗嫩爲他妹妹他瑪憂急成病；因爲他瑪還是處女，暗嫩眼看難以向她行事。

【13:3】暗嫩有一個朋友，名叫約拿達，是大衛哥哥示米亞的兒子。這約拿達爲人極其狡猾；

【13:4】他問暗嫩說，王的兒子阿，你爲何一天比一天¹瘦弱呢？你不能告訴我麼？暗嫩對他說，我愛上了我兄弟押沙龍的妹妹他瑪。

●撒下 13:4¹ 或，萎靡不振。

2 SAMUEL 13

d. The Incest of Amnon the Son of David
with His Sister Tamar
13:1-22

【13:1】And some time after this, it so happened that^a Absalom the son of David had a beautiful sister, whose name was^b Tamar; and^c Amnon the son of David loved her.

【13:2】And Amnon was so distraught that he made himself sick because of Tamar his sister; for she was a virgin, and it seemed impossible to Amnon to do anything to her.

【13:3】Now Amnon had a friend whose name was Jonadab the son of Shimeah, David's brother; and Jonadab was a very crafty man.

【13:4】And he said to him, Why are you, O son of the king, so downcast morning after morning? Will you not tell me? And Amnon said to him, I love Tamar, my brother Absalom's sister.

13:1^a
2 Sam. 3:3;
1 Chron. 3:2
13:1^b
1 Chron. 3:9
13:1^c
2 Sam. 3:2;
1 Chron. 3:1

13:1^a
撒下三 3
代上三 2
13:1^b
代上三 9
13:1^c
撒下三 2
代上三 1

【13:5】約拿達說，你躺在牀上裝病；你父親來看你，就對他說，請叫我妹妹他瑪來，把食物遞給我喫；叫她在眼前豫備食物，使我看見，好從她手裏接過來喫。

【13:6】於是暗嫩躺臥裝病。王來看他，他對王說，請叫我妹妹他瑪來，在我眼前作兩個餅，我好從她手裏接過來喫。

【13:7】大衛就打發人到宮裏，對他瑪說，你往你哥哥暗嫩的屋裏去，爲他豫備食物。

【13:8】他瑪就到她哥哥暗嫩的屋裏；暗嫩正躺臥。他瑪把麵拿來搥好，在他眼前作餅，且烤熟了。

【13:9】她把鍋拿來，在他面前將餅從鍋裏倒出來，他卻不肯喫，說，叫眾人離開我出去罷！眾人就都離開他，出去了。

【13:5】 And Jonadab said to him, Lie down on your bed, and pretend to be sick; and when your father comes to see you, tell him, Please let Tamar my sister come and give me bread to eat, and let her make me food in my sight that I may see it and eat from her hand.

【13:6】 So Amnon lay down and pretended to be sick. And when the king came to see him, Amnon said to the king, Please let Tamar my sister come and make a couple of cakes in my sight, that I may eat them from her hand.

【13:7】 Then David sent word home to Tamar, saying, Go now to your brother Amnon's house, and make him food.

【13:8】 So Tamar went to her brother Amnon's house; and he was lying down. And she took dough and kneaded it and made cakes in his sight and baked the cakes.

【13:9】 And she took the pan and emptied it before him, but he refused to eat. Then Amnon said, Have all the men go out from me. And all the men went out from him.

【13:10】暗嫩對他瑪說，你把食物拿進內室，我好從你手裏接過來喫。他瑪就把所作的餅拿來，送到內室她哥哥暗嫩那裏，

【13:11】拿着餅上前給他喫，他便拉住他瑪，說，我妹妹，你來與我同寢。

【13:12】他瑪說，我哥哥，不可這樣，不要玷辱我。以色列中^a不當這樣行，你不要作這愚妄的事。

【13:13】你玷辱了我，我要將我的羞恥帶往那裏去呢？至於你，你在以色列中也必成了愚妄人。現在請你向王題說，他必不禁止我歸你。

【13:14】但暗嫩不肯聽她的話，因比她力大，就玷辱她，與她同寢。

【13:15】隨後，暗嫩極其恨她，那恨她的恨比先前愛她的愛更甚。暗嫩對她說，你起來，去罷。

【13:10】And Amnon said to Tamar, Bring the food into my room so that I may eat from your hand. And Tamar took the cakes that she had made and brought them to Amnon her brother in his room.

【13:11】And when she brought them near to him to eat, he took hold of her and said to her, Come lie with me, my sister.

【13:12】And she said to him, No, my brother. Do not¹ force me, for such a thing should^a not be done in Israel. Do not commit this folly.

【13:13】And where will I carry my shame? And you, you will be like one of the foolish men in Israel. Now therefore, speak to the king, I beg you; for he will not withhold me from you.

【13:14】But he would not listen to her voice. And being stronger than she, he forced her and lay with her.

【13:15】Then Amnon hated her with a very great hatred, for the hatred with which he hated her was greater than the love with which he had loved her. And Amnon said to her, Rise up and go.

13:12^a
利十八 11

13:12^a
Lev. 18:11

13:12¹ (force) Lit., humble. So throughout this chapter.

【13:16】他瑪對他說，不要這樣，你^a趕我出去，這惡比你先前對我所行的更大。但暗嫩不肯聽她的話，

【13:17】就叫伺候自己的僮僕來，說，將這個女子從我這裏趕出去，隨後就關門上門。

【13:18】那時他瑪穿着¹長袖衣服，因為沒有出嫁的公主都是穿這樣的外袍。暗嫩的僕人就把她領出去，隨後關門上門。

【13:19】他瑪把灰撒在頭上，撕裂所穿的長袖衣服，以手抱頭，一面行走，一面哭喊。

【13:20】她胞兄押沙龍問她說，莫非你哥哥暗嫩與你親近了麼？我妹妹，暫且不要作聲，他是你的哥哥，不要將這事放在心上。他瑪就孤孤單單的住在她胞兄押沙龍家裏。

●撒下 13:18¹ 或，彩衣。（參創三七 3。）下節者同。

【13:16】But she said to him, Do not cause this greater wrong by ^asending me away, greater than the other that you have done to me. But he would not listen to her.

【13:17】And he called his young man who served him and said, Send this woman away from me outside, and bolt the door behind her.

【13:18】Now she had a long garment with sleeves, for the virgin daughters of the king dressed themselves in such robes. So his servant brought her outside and bolted the door behind her.

【13:19】And Tamar put ashes upon her head and rent the long garment with sleeves that was upon her, and she put her hand on her head and went off, crying aloud as she went.

【13:20】Then Absalom her brother said to her, Has Amnon your brother been with you? But be quiet now, my sister. He is your brother; do not take this thing to heart. And Tamar remained in her brother Absalom's house, desolate.

【13:21】大衛王聽見這一切事，就甚發怒。

【13:22】押沙龍並不和他哥哥暗嫩說好說歹；因為暗嫩玷辱他妹妹他瑪，所以押沙龍恨惡他。

e 大衛的兒子
押沙龍殺暗嫩
十三 23 ~ 39

【13:23】過了二年，在靠近以法蓮的巴力夏瑣，有人為押沙龍剪羊毛；押沙龍請王的眾子與他同去。

【13:24】押沙龍來見王，說，現在有人為僕人剪羊毛，請王和王的臣僕與僕人同去。

【13:25】王對押沙龍說，不必，我兒，我們不必都去，免得你負擔太重。押沙龍懇切請王，王仍是不肯去，只是為他祝福。

【13:26】押沙龍說，王若不去，請讓我哥哥暗嫩與我們同去。王說，何必要他與你同去呢？

【13:21】And when King David heard about all these things, he was very angry.

【13:22】But Absalom did not speak anything good or evil to Amnon, for Absalom hated Amnon because he had forced Tamar his sister.

e. The Murder of Amnon by Absalom
the Son of David
13:23-39

【13:23】Then after two full years, while Absalom had sheep shearers in Baal-hazor, which is by Ephraim, Absalom invited all the king's sons.

【13:24】And Absalom came to the king and said, Your servant now has sheep shearers. May the king and his servants go now with your servant.

【13:25】But the king said to Absalom, No, my son; let us not all go, or we will be a burden to you. And he pressed him, but he would not go; yet he gave him his blessing.

【13:26】Then Absalom said, If not, then let Amnon my brother go with us. And the king said to him, Why should he go with you?

【13:27】押沙龍懇切求王，王就派暗嫩和王的眾子與他同去。

【13:28】押沙龍吩咐僕人說，你們注意，看暗嫩飲酒，心裏高興的時候，我對你們說，殺暗嫩，你們便殺他，不要懼怕。這不是我吩咐你們的麼？你們只管剛強奮勇。

【13:29】押沙龍的僕人就照押沙龍所吩咐的，向暗嫩行了。王的眾子都起來，各人騎上騾子，逃跑了。

【13:30】他們還在路上，有風聲傳到大衛那裏，說，押沙龍將王的眾子都擊殺了，沒有留下一個。

【13:31】王就起來，撕裂自己的衣服，躺在地上；王的臣僕也都撕裂衣服，站在旁邊。

【13:32】大衛哥哥示米亞的兒子約拿達回應說，我主，不要以為他們把王的眾子少年人都殺了，其實只有暗嫩一個人死了。自從暗嫩玷辱押沙龍妹妹他瑪的那日，押沙龍就定意殺暗嫩了。

【13:27】But Absalom pressed him, and he let Amnon and all the king's sons go with him.

【13:28】And Absalom commanded his attendants, saying, Watch now when Amnon's heart is merry with wine; and when I say to you, Strike Amnon, then kill him. Do not be afraid; is it not I who have commanded you? Be strong and valiant.

【13:29】And Absalom's attendants did to Amnon as Absalom had commanded. And all the king's sons rose up, and each mounted his mule and fled.

【13:30】And while they were on the way, the report came to David, namely, Absalom has struck down all the king's sons, and not one of them is left.

【13:31】And the king rose up and rent his garments and lay on the ground, and all his servants stood by with their garments rent.

【13:32】Then Jonadab the son of Shimeah, David's brother, answered and said, Let not my lord think that all the young men, the sons of the king, have been killed, for Amnon alone is dead. For this has been determined by Absalom since the day ¹Amnon forced Tamar his sister.

13:32¹ (Amnon) Lit., he.

【13:33】現在，我主我王，不要把這事放在心上，以為王的眾子都死了；其實只有暗嫩一個人死了。

【13:34】押沙龍逃跑了。守望的少年人舉目觀看，見有許多人從後面山邊的路而來。

【13:35】約拿達對王說，看哪，王的眾子都來了，果然與你僕人所說的相合。

【13:36】話纔說完，王的眾子都到了，放聲大哭。王和眾臣僕也都哭得甚慟。

【13:37】押沙龍逃到基述王亞米忽的兒子達買那裏去了。大衛天天為他兒子悲哀。

【13:38】押沙龍逃到基述，在那裏住了三年。

【13:39】暗嫩死後，大衛王為暗嫩的事得了安慰，就切切想要到押沙龍那裏去。

【13:33】 Now therefore let my lord the king not take the matter to heart, thinking that all the king's sons are dead; for only Amnon is dead.

【13:34】 But Absalom fled. And the young man who kept watch lifted up his eyes and looked, and there they were, a multitude of people coming from the road behind him at the side of the mountain.

【13:35】 Then Jonadab said to the king, Here come the king's sons; as your servant has said, so has it been.

【13:36】 And when he had finished speaking, there came the king's sons, and they lifted up their voice and wept. And the king and all his servants also wept exceedingly.

【13:37】 But Absalom fled and went to Talmai the son of Ammihud, the king of Geshur. And David mourned for his son every day.

【13:38】 So Absalom fled and went to Geshur. And he was there three years.

【13:39】 And David the king longed to go out to Absalom, for he was comforted concerning Amnon, since he was dead.

撒母耳記下 第十四章

f 約押設計使押沙龍回來 十四 1 ~ 24

【14:1】洗魯雅的儿子約押，知道王的心掛念押沙龍，

【14:2】就打發人往提哥亞去，從那裏帶了一個聰明的婦人來，對她說，請你假裝居喪的，穿上喪服，不要用油抹身，要裝作為死者居喪多日的婦人；

【14:3】進去見王，對王如此如此說。於是約押將當說的話¹教導了婦人。

【14:4】提哥亞婦人進去對王說話；她面伏於地叩拜，說，王阿，求你拯救！

【14:5】王問她說，你有甚麼事？她說，我實在是寡婦，我丈夫死了。

●撒下 14:3¹ 直譯，放在她口中。

2 SAMUEL 14

f. Joab's Device to Bring Absalom Back 14:1-24

【14:1】And Joab the son of Zeruiah perceived that the king's heart was set on Absalom.

【14:2】So Joab sent word to Tekoa and had a wise woman brought from there. And he said to her, Pretend to be in mourning, and put on mourning garments, and do not anoint yourself with oil; but be like a woman who has mourned for the dead a long time.

【14:3】And go to the king and speak with him in this way. And Joab put the words in her mouth.

【14:4】And when the woman of Tekoa spoke to the king, she fell on her face to the ground and paid him homage and said, Help, O king!

【14:5】And the king said to her, What troubles you? And she said, Truly I am a widow, and my husband is dead.

【14:6】你婢女有兩個兒子，一日他們二人在田間爭鬪，沒有人從中排解，這個就把那個打死了。

【14:7】現在全家族的人都起來攻擊你的婢女，說，你將那打死兄弟的交出來，我們好將他處死，償他所打死兄弟的命；即使是^a承受家業的，我們也要滅絕。這樣，他們要將我剩下的炭火滅盡，不給我丈夫^b留名留後在地上。

【14:8】王對婦人說，你回家去罷，我必為你下令。

【14:9】提哥亞婦人又對王說，我主我王，願這罪孽歸我和我父家，與王和王的位無干。

【14:10】王說，對你說這事的，你就帶他到我這裏來，他必不再打擾你。

【14:6】 And your servant had two sons. And the two struggled with each other in the field, and there was no one to part them. So the one struck down the other and killed him.

【14:7】 And now the whole family has risen up against your servant, and they say, Give over that one who struck down his brother that we may put him to death for the life of his brother whom he has slain, even if we destroy the^a heir also. Thus they will quench my coal which is left without leaving to my husband a^b name or a remainder on the face of the earth.

【14:8】 Then the king said to the woman, Go to your house, and I will issue a command concerning you.

【14:9】 And the woman of Tekoa said to the king, O my lord the king, the iniquity be upon me and upon the house of my father, and the king and his throne be guiltless.

【14:10】 And the king said, If anyone says anything to you, bring him to me, and he shall not touch you anymore.

14:7^a
參太二一 38
可十二 7
路二十 14
14:7^b
申二五 6

14:7^a
cf. Matt. 21:38;
Mark 12:7;
Luke 20:14
14:7^b
Deut. 25:6

【14:11】婦人說，願王記念耶和華你的神，不許^a報血仇的人施行殺滅，恐怕他們滅絕我的兒子。王說，我指着永活的耶和華起誓，你的兒子連一根頭髮也不至落在地上。

【14:12】婦人說，請讓婢女向我主我王說一句話。王說，你說罷。

【14:13】婦人說，王爲何想出這樣的事，要害神的民呢？王不使他所趕逐的那人回來，王說這話就¹不免有罪了。

【14:14】我們都是必死的，如同水潑在地上，不能收回。神並不奪取人的性命，乃設法使被趕逐的人不至被趕逐永遠離開祂。

【14:15】如今我來將這話告訴我主我王，是因百姓使我懼怕；婢女¹想，讓我告訴王，也許王會成就婢女所求的。

●撒下 14:13¹ 直譯，像是個有罪的人了。

●撒下 14:15¹ 直譯，說。17 節者同。

【14:11】And she said, May the king remember Jehovah your God, so that the^a avenger of blood may kill no more and they destroy not my son. And he said, As Jehovah lives, not a hair from your son shall fall to the ground.

【14:12】Then the woman said, Let your servant speak a word to my lord the king. And he said, Speak.

【14:13】And the woman said, Why then have you devised such a thing against the people of God? For in speaking this word, the king is like one who is guilty, in that the king does not bring back his banished one.

【14:14】For we must die and are like water spilled on the ground, which cannot be gathered again. Yet God does not take away life, but devises ways that the banished one would not be cast out from Him.

【14:15】Now therefore that I have come to speak this word to my lord the king, it is because the people made me afraid; and your servant said, I will now speak to the king; perhaps the king will perform his servant's request.

【14:16】人要將我和我兒子從神的產業中一同除滅，王必應允救婢女脫離那人的手。

【14:17】婢女又想，願我主我王的話安慰我；因為我主我王能辨別善惡，如同^a神的使者一樣。惟願耶和華你的神與你同在。

【14:18】王回答婦人說，我要問你一件事，你不要瞞着我。婦人說，願我主我王說。

【14:19】王說，這一切事莫非是約押一手¹安排的麼？婦人回答說，我主我王阿，我指着你的性命起誓，我主我王的話正對，不偏左右，是王的僕人約押吩咐我的，這一切話是他²教導你婢女的。

【14:20】你的僕人約押行這事，為要使事情有轉圜；我主卻有智慧，如神使者的智慧一樣，能知地上一切的事。

●撒下 14:19¹ 直譯，與你同在。

●撒下 14:19² 直譯，放在你婢女口中。

【14:16】For the king will hear and deliver his servant from the hand of the man who would destroy me and my son together out of the inheritance of God.

【14:17】Then your servant said, Let the word of my lord the king be a comfort to me, for as an^a angel of God is, so is my lord the king in discerning good and evil; and may Jehovah your God be with you.

【14:18】And the king answered and said to the woman, Do not hide the matter from me which I will ask of you. And the woman said, Let my lord the king speak.

【14:19】And the king said, Is the hand of Joab with you in all this? And the woman answered and said, As your soul lives, O my lord the king, no one can turn to the right or left of anything that my lord the king has said; for your servant Joab commanded me, and it is he who has put all these words in the mouth of your servant.

【14:20】In order to change the appearance of the matter, your servant Joab did this thing; and my lord is wise, as wise as an angel of God, knowing all that there is in the land.

14:17^a

1 Sam. 29:9;
2 Sam. 19:27;
Zech. 12:8;
Gal. 4:14

14:17^a

撒下二九 9
撒下十九 27
亞十二 8
加四 14

【14:21】王對約押說，看哪，我¹應允你這事。你可以去，把那少年人押沙龍帶回來。

【14:22】約押就面伏於地叩拜，稱謝王，又說，王既應允僕人的事，我主我王阿，你僕人今日知道自己在你眼前蒙恩了。

【14:23】於是約押起身往基述去，將押沙龍帶回耶路撒冷。

【14:24】王說，使他回自己家裏去，不要見我的面。押沙龍就回自己家裏去，沒有見王的面。

g 押沙龍的俊美和他的兒女 十四 25 ~ 27

【14:25】全以色列之中，無人像押沙龍那樣俊美，大得人的稱讚；他從腳底到頭頂毫無瑕疵。

【14:21】Then the king said to Joab, I will now do this thing; go therefore, and bring the young man Absalom back.

【14:22】And Joab fell on his face to the ground and paid homage and blessed the king; and Joab said, Today your servant knows that I have found favor in your sight, O my lord the king, in that the king has granted his servant's request.

【14:23】Then Joab rose up and went to Geshur and brought Absalom to Jerusalem.

【14:24】And the king said, Let him turn to his own house, but let him not see my face. So Absalom turned to his own house and did not see the king's face.

g. Absalom's Beauty and His Children 14:25-27

【14:25】Now there was none in Israel to be praised more greatly for his beauty than Absalom; from the sole of his foot to the crown of his head there was no blemish in him.

●撒下 14:21¹ 直譯，成就。下節者同。

【14:26】他每到年底剪髮一次；因為頭上積髮甚重，他就剪去；他把每次剪下的頭髮稱一稱，按王的法碼重二百舍客勒。

【14:27】押沙龍得了三個兒子，一個女兒；女兒名叫他瑪，是個容貌美麗的女子。

h 押沙龍要見他父親大衛的面 十四 28 ~ 33

【14:28】押沙龍住在耶路撒冷足有二年，沒有見王的面。

【14:29】押沙龍打發人去叫約押來，要差他去見王，約押卻不肯來。第二次打發人去叫他，他仍不肯來。

【14:30】所以押沙龍對僕人說，你們看，約押有一塊田，與我的田相近，他有大麥在那裏，你們去放火燒了。押沙龍的僕人就去放火燒了那塊田。

【14:31】於是約押起來，到押沙龍家裏，問他說，你的僕人為何放火燒了我的那塊田呢？

【14:26】And when he cut the hair of his head (and it was at the end of each year that he cut it, for it became heavy on him and he cut it), he weighed the hair of his head at two hundred shekels, according to the king's weight.

【14:27】And to Absalom were born three sons and one daughter, whose name was Tamar; she was a woman of beautiful appearance.

h. Absalom's Seeking to See His Father David 14:28-33

【14:28】And Absalom dwelt in Jerusalem for two full years and did not see the king's face.

【14:29】Then Absalom sent for Joab so that he might send him to the king, but he would not come to him. And he sent for him yet a second time, but he would not come.

【14:30】Then he said to his servants, See, Joab's portion of land is near mine, and he has barley there; go and set it on fire. So Absalom's servants set the portion of land on fire.

【14:31】And Joab rose up and came to Absalom at his house; and he said to him, Why did your servants set my portion of land on fire?

【14:32】押沙龍對約押說，我打發人去見你，說，請你來，我要差你去見王，替我說，我為何從基述回來呢？不如仍在那裏。現在請讓我見王的面；我身上若有罪孽，任憑王把我處死就是了。

【14:33】於是約押去見王，將這話奏告王，王便叫押沙龍來。押沙龍來見王，在王面前伏於地叩拜，王就與押沙龍親嘴。

撒母耳記下 第十五章

i 押沙龍的反叛 十五 1 ~ 十九 8 上

【15:1】此後，押沙龍為自己^a豫備車馬，又豫備五十人在他前頭奔走。

【15:2】押沙龍常常清早起來，站在城門的路旁，凡有爭訟要去求王判斷的，押沙龍就叫他過來，問他說，你是那一城的人？回答說，僕人是以色列某支派的人。

【14:32】 And Absalom said to Joab, I sent for you, saying, Come now that I may send you to the king to say, Why have I come from Geshur? It would have been better for me to be there still. Now therefore let me see the king's face; and if there is any iniquity in me, let him put me to death.

【14:33】 So Joab went to the king and spoke to him, and he called for Absalom. And he came to the king and bowed himself with his face to the ground before the king. And the king kissed Absalom.

2 SAMUEL 15

i. Absalom's Revolt 15:1 — 19:8a

【15:1】 And after this Absalom^a prepared for himself a chariot and horses and fifty men to run before him.

【15:2】 And Absalom would rise up early and stand beside the way into the gate; and when any man who had a cause that should have come to the king for judgment came, Absalom would call to him and say, What city are you from? And he would say, Your servant is from one of the tribes of Israel.

15:1^a
王上一 5

15:1^a
1 Kings 1:5

【15:3】押沙龍對他說，看哪，你的事¹有情有理，無奈王沒有委人聽你伸訴。

【15:4】押沙龍又說，恨不得我被立為這地的士師！凡有爭訟求審判的到我這裏來，我必為他施行公義。

【15:5】若有人近前來要拜押沙龍，押沙龍就伸手拉住他，與他親嘴。

【15:6】以色列人中，凡去見王求判斷的，押沙龍都是如此待他們。這樣，押沙龍竊奪了以色列人的心。

【15:7】滿了四十年，押沙龍對王說，求你准我離去，在希伯崙還我向耶和華所許的願。

【15:8】因為你的僕人住在亞蘭的^a基述時，曾許願說，耶和華若使我回耶路撒冷，我必¹事奉耶和華。

【15:3】Then Absalom would say to him, See, your matters are good and right, but there is no one appointed by the king to hear you.

【15:4】And Absalom would say, Oh that I were made a judge in the land, that every man who had a cause or a matter to be judged would come to me, and I would do him justice!

【15:5】And so when any man came near to pay him homage, he would put forth his hand and take hold of him and kiss him.

【15:6】And Absalom acted in this way to all the Israelites who came to the king for judgment. And Absalom stole the hearts of the men of Israel.

【15:7】And at the end of forty years Absalom said to the king, Let me go now and repay my vow, which I vowed to Jehovah in Hebron.

【15:8】For your servant vowed a vow while I was dwelling in^a Geshur in Syria, saying, If Jehovah will indeed bring me back to Jerusalem, I will¹ worship Jehovah.

●撒下 15:3¹ 直譯，又美好又正直。

●撒下 15:8¹ 或，敬拜。

15:8¹ (worship) Or, serve.

【15:9】王說，你平平安安的去罷。押沙龍就起身，往希伯崙去了。

【15:10】押沙龍打發探子到以色列各支派，說，你們一聽見角聲就說，押沙龍在希伯崙作王了。

【15:11】有二百人應邀從耶路撒冷與押沙龍同去，都是單單純純去的，並不知道甚麼事。

【15:12】押沙龍獻祭的時候，打發人去將大衛的謀士基羅人亞希多弗，從他本城基羅請了來。於是叛逆之勢甚強，隨從押沙龍的人民，日漸增多。

【15:13】有報信的人來見大衛，說，以色列人的心都歸向押沙龍了。

【15:14】大衛就對耶路撒冷跟隨他的眾臣僕說，起來，我們逃走罷，不然都不能躲避押沙龍的面了；要速速的去，恐怕他迅速趕上我們，加害於我們，用刀擊殺城裏的人。

【15:15】王的臣僕對王說，我主我王所選定的，僕人們在此，都願遵行。

【15:9】 And the king said to him, Go in peace. So he rose up and went to Hebron.

【15:10】 But Absalom sent spies throughout all the tribes of Israel, saying, When you hear the sound of the trumpet, you shall say, Absalom is king in Hebron.

【15:11】 And with Absalom there went two hundred men from Jerusalem, who had been called and went innocently; they did not know anything.

【15:12】 And while he was offering the sacrifices, Absalom sent for Ahithophel the Gilonite, a counselor of David, from his city Giloh. And the conspiracy gained strength, and the people with Absalom increased continually.

【15:13】 Then a messenger came to David, saying, The hearts of the men of Israel have gone after Absalom.

【15:14】 And David said to all his servants who were with him in Jerusalem, Rise up, and let us flee; for none of us will escape from Absalom otherwise. Hurry and go, lest he quickly overtake us and bring harm down upon us and strike the city with the edge of the sword.

【15:15】 And the king's servants said to the king, In all that my lord the king chooses, here we are, your servants.

【15:16】於是王出去了，他的全家都跟隨他；王只留下十個妃嬪看守宮殿。

【15:17】王出去，眾民都跟隨他；他們到了最遠處的房子那裏，就停下來。

【15:18】王的臣僕都從他旁邊過去；所有的基利提人、比利提人、和迦特人，就是從迦特跟隨王來的六百人，都在王面前過去。

【15:19】王對迦特人以太說，你是外邦人，是從你本地遷來的，爲甚麼與我們同去呢？你可以回去與新王同住。

【15:20】你近日纔來，而我是能去那裏就去那裏，我今日怎好叫你與我們一同飄流呢？你不如帶你的弟兄回去罷；願耶和華的慈愛和誠實與你同在。

【15:21】以太回答王說，我指着永活的耶和華起誓，又指着我主我王的性命起誓，無論生死，我主我王在那裏，你僕人也必在那裏。

【15:22】大衛對以太說，你前去過溪罷。於是迦特人以太帶着跟隨他的眾人，和所有的婦人孩子，就都過去了。

【15:16】 So the king went forth, and all his house after him. But the king left ten concubines to keep the house.

【15:17】 And the king went forth, and all the people after him; and they stopped at the last house.

【15:18】 And all his servants passed on beside him; and all the Cherethites and all the Pelethites and all the Gittites, six hundred men who came after him from Gath, passed on before the king.

【15:19】 Then the king said to Ittai the Gittite, Why are you also going with us? Return and abide with the king, for you are a foreigner as well as an exile from your place.

【15:20】 You came just recently, so should I today make you wander with us, while I go about wherever I can? Return and take your brothers back; lovingkindness and truth be with you.

【15:21】 But Ittai answered the king and said, As Jehovah lives and as my lord the king lives, in whatever place my lord the king will be, whether for death or for life, there shall your servant most certainly be.

【15:22】 And David said to Ittai, Go and pass over. And Ittai the Gittite and all his men and all the little ones with him passed over.

15:23^a
王上二 37
約十八 1

【15:23】徧地的人都放聲大哭。眾民盡都過去，王也過了^a汲淪溪；眾民都向着通往曠野的路過去了。

15:24^a
撒下八 17
二十 25
15:24^b
參書三 3, 15-17

【15:24】看哪，^a撒督也來了，所有與他在一起的利未人，也^b抬着神的約櫃來了；他們將神的約櫃放下，亞比亞他上來，等着眾民盡都從城裏出來過去。

【15:25】王對撒督說，你將神的約櫃抬回城去。我若在耶和華眼前蒙恩，祂必使我回來，再見約櫃和祂的居所。

15:26^a
撒上三 18

【15:26】倘若祂這樣說，我不喜悅你；看哪，我在這裏，願祂照自己所^a看為好的待我。

【15:27】王又對祭司撒督說，你不是先見麼？你可以安然回城；你兒子亞希瑪斯和亞比亞他的兒子約拿單，你們的兩個兒子，都可以與你們同去。

【15:28】看哪，我要在曠野的渡口那裏等候，直到有話從你們那裏來告訴我。

【15:23】And all the land wept with a loud voice, and all the people passed over. And the king passed over the brook ^aKidron, and all the people passed over toward the way of the wilderness.

【15:24】And there came ^aZadok also and all the Levites with him, ^bbearing the Ark of the Covenant of God; and they set the Ark of God down, and Abiathar went up until all the people had finished passing over from the city.

【15:25】Then the king said to Zadok, Bring the Ark of God back into the city. If I should find favor in the sight of Jehovah, He will bring me back and show me it and His habitation.

【15:26】But if He should say thus, I am not pleased with you, let Him then do with me as it seems good in His ^asight.

【15:27】And the king said to Zadok the priest, You are a seer; return to the city in peace with Ahimaaz your son and Jonathan the son of Abiathar, your two sons with you.

【15:28】See, I will wait at the fords of the wilderness until word comes from you to inform me.

15:23^a
1 Kings 2:37;
John 18:1

15:24^a
2 Sam. 8:17;
20:25

15:24^b
cf. Josh. 3:3, 15-17

15:26^a
1 Sam. 3:18

【15:29】於是撒督和亞比亞他將神的約櫃抬回耶路撒冷，他們就住在那裏。

【15:30】大衛蒙頭赤腳由^a橄欖山的上坡上去，一面上一面哭。跟隨他的眾人也各自蒙着頭上去，一面上一面哭。

【15:31】有人告訴大衛說，亞希多弗也在叛黨之中，隨從押沙龍。大衛禱告說，耶和華阿，求你使亞希多弗的計謀變為愚拙。

【15:32】大衛到了山頂敬拜神的地方，見亞基人戶篩，衣服撕裂，頭蒙塵土來迎接他。

【15:33】大衛對他說，你若與我一同過去，必累贅我；

【15:34】你若回城去，對押沙龍說，王阿，我願作你的僕人；我從前作你父親的僕人，現在我也照樣作你的僕人；這樣，你就可以為我破壞亞希多弗的計謀。

【15:29】So Zadok and Abiathar brought the Ark of God back to Jerusalem, and they remained there.

【15:30】And David went up the ascent to the^a Mount of Olives, weeping as he went up, and he had his head covered and he went barefoot. And all the people who were with him each covered his own head; and they went up, weeping as they went up.

【15:31】Then someone told David, saying, Ahithophel is among the conspirators with Absalom. And David said, Turn, I pray, the counsel of Ahithophel into foolishness, O Jehovah.

【15:32】Then when David came to the summit, where God was worshipped, Hushai the Archite came to meet him with his coat torn and with earth on his head.

【15:33】And David said to him, If you pass over with me, you will be a burden to me.

【15:34】But if you return to the city and say to Absalom, I am your servant, O king; as I was your father's servant in the past, so will I be your servant now; then you will defeat the counsel of Ahithophel for me.

15:30^a
路十九 37, 41
徒一 12
亞十四 4

15:30^a
Luke 19:37, 41;
Acts 1:12;
Zech. 14:4

【15:35】祭司撒督和亞比亞他豈不都在那裏與你在一起麼？你在王宮裏聽見甚麼，就要告訴祭司撒督和亞比亞他。

【15:36】他們的兩個兒子，就是撒督的兒子亞希瑪斯，和亞比亞他的兒子約拿單，也都和他們一同在那裏；凡你們所聽見的，可以託這二人送信給我。

【15:37】於是，大衛的朋友^a戶篩進了城；押沙龍也進了耶路撒冷。

撒母耳記下 第十六章

【16:1】大衛剛過山頂，見米非波設的僕人^a洗巴拉着備好了的兩匹驢，驢上馱着二百個餅，一百串葡萄乾，一百個夏天的果品，一皮袋酒來迎接他。

【16:2】王問洗巴說，你帶這些來是甚麼意思？洗巴說，驢是給王的家眷騎的，餅和夏天的果品是給少年人喫的，酒是給在曠野疲乏的人喝的。

【15:35】 And will not Zadok and Abiathar the priests be with you there? Therefore whatever you hear from the king's house you shall tell Zadok and Abiathar the priests.

【15:36】 And there with them will be their two sons, Ahimaaz the son of Zadok and Jonathan the son of Abiathar; and through them you shall send to me whatever you hear.

【15:37】 So ^aHushai, David's friend, came to the city; and Absalom came to Jerusalem.

2 SAMUEL 16

【16:1】 And when David was a little past the summit, ^aZiba, Mephibosheth's attendant, came to meet him with a pair of saddled asses and upon them two hundred loaves of bread and a hundred clusters of raisins and a hundred summer fruit and a skin of wine.

【16:2】 And the king said to Ziba, Why do you have these? And Ziba said, The asses are for the king's household to ride on, and the bread and the summer fruit are for the young men to eat, and the wine is for those who faint in the wilderness to drink.

15:37^a
代上二七 33

15:37^a
1 Chron. 27:33

16:1^a
撒下九 2, 9-13
十九 17-29

16:1^a
2 Sam. 9:2, 9-13;
19:17-29

【16:3】王問說，你主人的兒子在那裏？
洗巴對王說，他還留在耶路撒冷，因他說，¹以色列家今日必將我父親的國歸還我。

【16:4】王對洗巴說，看哪，凡屬米非波設的都歸你了。洗巴說，我向你叩拜。我主我王阿，願我在你眼前蒙恩。

【16:5】大衛王到了巴戶琳，見有一個人從那裏出來，是掃羅家族基拉的兒子，名叫^a示每；他出來時，一面走一面咒罵，

【16:6】又拿石頭打大衛王和王的眾臣僕；眾民和眾勇士都在王的左右。

【16:7】示每咒罵的時候這樣說，你這流人血的卑劣之徒，去罷，去罷。

●撒下 16:3¹ 這裏洗巴譏毀米非波設，以欺哄大衛，要得着凡屬米非波設之物。（參十九 24～30。）

【16:3】And the king said, And where is your master's son? And Ziba said to the king, He is now dwelling in Jerusalem, for he said, ¹Today the house of Israel will restore to me the kingdom of my father.

【16:4】And the king said to Ziba, Now all that belongs to Mephibosheth is yours. And Ziba said, I bow myself to you. May I find favor in your sight, O my lord the king.

【16:5】And when King David came to Bahurim, a man of the family of the house of Saul came forth from there, whose name was ^aShimei, the son of Gera; he came forth, cursing as he came forth.

【16:6】And he threw stones at David and at all the servants of King David, and all the people and all the mighty men were on his right and on his left.

【16:7】And Shimei spoke thus in his cursing, Go away, go away, you man of bloodshed and worthless fellow.

16:3¹ (Today) Here Ziba slandered Mephibosheth to deceive David and gain all the belongings of Mephibosheth (cf. 19:24-30).

16:5^a
撒下十九 16
王上二 8, 36-46

16:5^a
2 Sam. 19:16;
1 Kings 2:8, 36-46

【16:8】你流掃羅家的血，接續他作王；耶和華把流這一切血的罪報應在你身上，又將國交在你兒子押沙龍手中；現在你自取其禍，因為你是流人血的人。

【16:9】洗魯雅的兒子^a亞比篩對王說，這死狗怎可咒罵我主我王呢？求你容我過去，取下他的頭來。

【16:10】王說，洗魯雅的兒子，^a我與你們何干？他咒罵，若是因耶和華告訴他要咒罵大衛，如此，誰敢說你為甚麼這樣行呢？

【16:11】大衛又對亞比篩和眾臣僕說，我¹親生的兒子尚且尋索我的性命，何況這便雅憫人呢？由他咒罵罷，因為這是耶和華告訴他的。

【16:12】或者耶和華見我遭難，為了今日這人對我的咒罵，就以好處回報我。

【16:8】Jehovah has returned upon you all the blood of the house of Saul, in whose place you have reigned; and Jehovah has delivered the kingdom into the hand of Absalom your son; and now you have been taken in your own mischief, for you are a man of bloodshed.

【16:9】Then ^aAbishai the son of Zeruiah said to the king, Why should this dead dog curse my lord the king? Let me go over and take off his head.

【16:10】But the king said, ^aWhat have I to do with you, you sons of Zeruiah? If he curses, and if Jehovah has told him to curse David, who then can say, Why have you done so?

【16:11】And David said to Abishai and all his servants, Now my son, who came forth from my body, seeks my life; how much more then this Benjaminite will do so. Leave him alone and let him curse, for Jehovah has told him to do so.

【16:12】It may be that Jehovah will look on the wrong done to me and that Jehovah will repay me with good for his cursing on this day.

●撒下 16:11¹ 直譯，從自己內裏部分出來的。

16:9^a
撒下二六 6
撒下三 30

16:10^a
撒下三 39
十九 22
參路九 54-55

16:9^a
1 Sam. 26:6;
2 Sam. 3:30

16:10^a
2 Sam. 3:39;
19:22;
cf. Luke 9:54-55

【16:13】於是大衛和跟隨他的人往前行路。示每沿着山邊，與大衛並行，一面行走一面咒罵，又拿石頭打他，拿塵土揚他。

【16:14】王和跟隨他的眾人疲疲乏乏的到了一個地方，就在那裏歇息歇息。

【16:15】押沙龍和以色列眾百姓來到耶路撒冷；亞希多弗也與他同來。

【16:16】大衛的朋友亞基人戶篩來見押沙龍，對他說，願王萬歲！願王萬歲！

【16:17】押沙龍對戶篩說，這是你以恩慈待朋友麼？為甚麼不與你的朋友同去呢？

【16:18】戶篩對押沙龍說，不然，耶和華和這民，並以色列眾人所揀選的，我必歸順他，與他同住。

【16:19】再者，我當服事誰呢？豈不應當在前王的兒子面前服事麼？我怎樣在你父親面前服事，也必照樣在你面前服事。

【16:13】 And David and his men went on their way. And Shimei went along the hillside opposite him, cursing as he went; and he threw stones at him and cast dust upon him.

【16:14】 And the king and all the people who were with him arrived weary, and he refreshed himself there.

【16:15】 Meanwhile Absalom and all the people, the men of Israel, came to Jerusalem; and Ahithophel was with him.

【16:16】 And when Hushai the Archite, David's friend, came to Absalom, Hushai said to Absalom, Long live the king! Long live the king!

【16:17】 And Absalom said to Hushai, Is this your kindness to your friend? Why did you not go with your friend?

【16:18】 And Hushai said to Absalom, No; but the one whom Jehovah and this people and all the men of Israel choose, his will I be, and with him will I dwell.

【16:19】 Furthermore, whom should I serve? Should it not be in the presence of his son? As I served in the presence of your father, so will I be in your presence.

【16:20】押沙龍對亞希多弗說，你們定個計謀，我們怎樣行纔好。

【16:21】亞希多弗對押沙龍說，你父親所留下看守宮殿的^a妃嬪，你可以與她們親近。全以色列聽見你已使你父親憎惡你，凡與你在一起的人，手就更堅強了。

【16:22】於是人爲押沙龍在宮殿的平頂上支搭帳棚；押沙龍在以色列眾人眼前，與他父親的妃嬪親近。

【16:23】那些日子亞希多弗所定的計謀，好像人問神的話一樣；他無論給大衛，或給押沙龍所定的計謀，都是這樣。

撒母耳記下 第十七章

【17:1】亞希多弗又對押沙龍說，求你准我挑選一萬二千人，今夜我就起身追趕大衛，

【16:20】 Then Absalom said to Ahithophel, Give your counsel as to what we should do.

【16:21】 And Ahithophel said to Absalom, Go in unto your father's^a concubines whom he left to keep the house, and all Israel will hear that you have made yourself abhorrent to your father; then the hands of all those who are with you will be strong.

【16:22】 So they spread a tent for Absalom upon the roof, and Absalom went in unto his father's concubines in the sight of all Israel.

【16:23】 Now the counsel of Ahithophel that he gave in those days was as if one inquired of the oracle of God; all the counsel of Ahithophel was thus, both with David and with Absalom.

2 SAMUEL 17

【17:1】 Then Ahithophel said to Absalom, Let me now choose twelve thousand men, and I will arise and pursue after David tonight.

16:21^a
撒下十二 11

16:21^a
2 Sam. 12:11

【17:2】趁他疲乏手軟，我忽然追上他，
使他驚惶；跟隨他的民必都逃跑，我
就單擊殺王一人，

【17:3】使全民都歸順你。你所尋索的
人一死，全民就如已經歸順你；全民
就必平安無事。

【17:4】押沙龍和以色列的眾長老都以
這話為美。

【17:5】押沙龍說，把亞基人戶篩也召
來，我們也要聽他怎樣說。

【17:6】戶篩到了押沙龍那裏，押沙龍
向他說，亞希多弗是如此如此說的，
他所說的，我們可以去行麼？若不可
以，你就說罷。

【17:7】戶篩對押沙龍說，亞希多弗這
次所定的計謀不好。

【17:8】戶篩又說，你知道，你父親和跟
隨他的人都是勇士，現在他們魂裏苦惱，
如同田野丟崽子的^a母熊一般，而且你
父親是個戰士，必不和民一同住宿。

【17:2】And I will come upon him while he is weary and
weak-handed. And I will terrorize him, and all the
people who are with him will flee; then I will strike
down the king only.

【17:3】And I will bring all the people back to you; the
return of the whole depends on what happens to the man
whom you are seeking. All the people will be at peace.

【17:4】And the word seemed right in the sight of Absalom
and in the sight of all the elders of Israel.

【17:5】Then Absalom said, Call now for Hushai the
Archite also that we may hear what he also has to say.

【17:6】So Hushai came to Absalom; and Absalom spoke
to him, saying, Ahithophel has spoken in this way. Shall
we do what he says? If not, you speak.

【17:7】And Hushai said to Absalom, The counsel that
Ahithophel has given this time is not good.

【17:8】Hushai said moreover, You know your father and
his men, that they are mighty men and bitter in soul,
like a^a bear robbed of her whelps in the field; and your
father is a man of war and will not lodge with the people.

【17:9】他現今或藏在坑中，或在別處；
若有人首先被殺，凡聽見的必說，跟
隨押沙龍的民被殺了。

【17:10】即使是勇士，他的心像獅子的心，也必¹失去勇氣；因為全以色列都知道你父親是勇士，跟隨他的也都是英勇的人。

【17:11】依我之計，不如將全以色列的人，從但直到別是巴，如同海邊的沙那樣多，聚集到你這裏來，你也親自出戰。

【17:12】這樣，我們在何處遇見他，就下到他那裏，如同露水下在地上一樣，連他帶跟隨他的眾人，一個也不留下。

【17:13】他若進了那一座城，全以色列的人必帶繩子去，將那城拉到河裏，使那裏連一塊石頭也找不到。

【17:9】 He is now hidden in some pit or some other place; and when some of them fall at the beginning, whoever hears of it will say, There is a slaughter among the people who are with Absalom.

【17:10】 And even he who is valiant, whose heart is like the heart of a lion, will utterly melt in fear; for all Israel knows that your father is a mighty man and that those who are with him are valiant men.

【17:11】 But I counsel that all Israel be gathered together unto you, from Dan to Beer-sheba, like the sand that is by the sea in multitude, and that you go into battle in person.

【17:12】 Then we will come upon him in some place where he will be found, and we will light upon him as dew falls upon the ground; and we will not leave among him and among the men who are with him even one.

【17:13】 And if he should withdraw into a city, all Israel will carry ropes to that city, and we will pull it into the river, until not even a stone is found there.

●撒下 17:10¹ 直譯，融化。

【17:14】押沙龍和以色列眾人說，亞基人戶篩的計謀比亞希多弗的計謀更好；這是因耶和華命定要破壞亞希多弗的良謀，爲要使災禍臨到押沙龍。

【17:15】戶篩對祭司撒督和亞比亞他說，亞希多弗爲押沙龍和以色列的長老所定的計謀是如此如此，我所定的計謀是如此如此。

【17:16】現在你們要急速打發人去，告訴大衛說，今夜不可住在曠野的¹渡口，務要過河，免得王和跟隨他的眾人都被吞滅。

【17:17】那時，約拿單和亞希瑪斯停留在隱羅結那裏，不敢進城，恐怕被人看見；有一個使女出來，將話告訴他們，他們就去告訴大衛王。

【17:14】And Absalom and all the men of Israel said, The counsel of Hushai the Archite is better than the counsel of Ahithophel; for Jehovah had ordained the defeat of the good counsel of Ahithophel to the intent that Jehovah might bring evil upon Absalom.

【17:15】Then Hushai said to Zadok and Abiathar the priests, Thus and thus did Ahithophel counsel Absalom and the elders of Israel, and thus and thus did I counsel.

【17:16】Now therefore send word quickly and tell David, saying, Do not lodge tonight at the¹ fords of the wilderness, but pass over by all means; otherwise, the king will be swallowed up, as well as all the people who are with him.

【17:17】Now Jonathan and Ahimaaz were staying in En-rogel, and a female servant would go and tell them, and they would go and tell King David; for they could not risk being seen coming into the city.

●撒下 17:16¹ 有些古卷作，平原。

17:16¹ (fords) Some MSS read, plains.

【17:18】然而有一個少年人看見他們，
就去告訴押沙龍。他們二人急忙離
開，來到巴戶琳某人的家裏；那人院
中有一口井，他們就下到井裏。

【17:19】那家的婦人用大布鋪在井面，又
在上頭^a鋪上碎麥，事就沒有給人知道。

【17:20】押沙龍的僕人來到那家，到婦
人那裏，說，亞希瑪斯和約拿單在那
裏？婦人對他們說，他們過了溪了。
僕人找他們，找不着，就回耶路撒冷
去了。

【17:21】他們走後，二人從井裏上來，
就去告訴大衛王。他們對大衛說，亞
希多弗如此如此定謀害你們，你們務
要起來，快快過¹溪。

【17:22】於是大衛和跟隨他的眾人都起
來，過約但河；到了天亮，沒有剩下
一人不過約但河的。

【17:18】 But a young man saw them, and he told Absalom.
And both of them went off quickly and came to the house
of a man in Bahurim, who had a well in his courtyard;
and they went down into it.

【17:19】 And his wife took the covering and spread it over
the mouth of the well, and she^a strew grain over it; and
the matter was unknown.

【17:20】 Then Absalom's servants came to the woman at
the house and said, Where are Ahimaaz and Jonathan?
And the woman said to them, They have crossed over
the brook of water. And when they searched for them
and could not find them, they returned to Jerusalem.

【17:21】 And after they departed, they came up out of
the well and went and told King David. And they said
to David, Rise up and cross quickly over the water, for
thus has Ahithophel given counsel against you.

【17:22】 So David rose up with all the people who
were with him, and they crossed over the Jordan; by
morning's light there was not one left who had not
crossed over the Jordan.

17:19^a
參書二 4-6

17:19^a
cf. Josh. 2:4-6

●撒下 17:21¹ 直譯，水。

17:23^a
參太二七 5

【17:23】亞希多弗見他的計謀不被採納施行，就備上驢，起來往本城本家去；他安頓了家，便^a上吊死了，葬在他父親的墳墓裏。

【17:24】大衛到了瑪哈念，押沙龍和跟隨他的以色列眾人也都過了約但河。

17:25^a
撒下十九 13
二十 9, 12
王上二 32

【17:25】押沙龍立^a亞瑪撒統領軍隊，代替約押。亞瑪撒是¹以色列人以特拉的兒子；以特拉曾與拿轄的女兒亞比該親近，這亞比該與約押的母親洗魯雅是姊妹。

【17:26】以色列人和押沙龍都安營在基列地。

17:27^a
撒下十九 31-32
王上二 7

【17:27】大衛到了瑪哈念，亞捫族的拉巴人拿轄的兒子朔比，羅底巴人亞米利的兒子瑪吉，基列的羅基琳人^a巴西萊，

【17:28】帶着被褥、盆碗、瓦器、小麥、大麥、麥麵、炒穀、豆子、紅豆、炒豆、

●撒下 17:25¹ 直譯，那名叫以色列人以特拉之人的兒子。

【17:23】And when Ahithophel saw that his counsel was not followed, he saddled his donkey and rose up and went to his house in his city; and he set his house in order and^a hanged himself. And he died and was buried in the sepulcher of his father.

【17:24】Then David came to Mahanaim. And Absalom crossed over the Jordan, he and all the men of Israel with him.

【17:25】And Absalom set^a Amasa over the army, instead of Joab. Now Amasa was the son of a man whose name was Ithra the Israelite, who went in unto Abigail the daughter of Nahash, Zeruiah's sister, Joab's mother.

【17:26】And Israel and Absalom camped in the land of Gilead.

【17:27】And when David came to Mahanaim, Shobi the son of Nahash of Rabbah of the children of Ammon, and Machir the son of Amiel of Lo-debar, and^a Barzillai the Gileadite of Rogelim,

【17:28】Brought beds and basins and earthen vessels and wheat and barley and meal and parched grain and beans and lentils and other parched grain

17:23^a
cf. Matt. 27:5

17:25^a
2 Sam. 19:13;
20:9, 12;
1 Kings 2:32

17:27^a
2 Sam. 19:31-32;
1 Kings 2:7

【17:29】蜂蜜、奶油、綿羊、牛奶餅，供給大衛和跟隨他的人喫；他們說，民在曠野，必飢渴困乏了。

【17:29】 And honey and butter and sheep and cheese from the herd to David and the people who were with him for them to eat; for they said, The people are hungry and weary and thirsty in the wilderness.

撒母耳記下 第十八章

2 SAMUEL 18

【18:1】大衛點閱跟隨他的人，立千夫長、百夫長率領他們。

【18:1】 Then David mustered the people who were with him, and he set captains of thousands and captains of hundreds over them.

【18:2】大衛打發百姓出戰，三分之一在約押手下，三分之一在洗魯雅的儿子，約押兄弟亞比篩手下，三分之一在迦特人以太手下。王對百姓說，我也必親自與你們一同出戰。

【18:2】 And David sent the people out, a third under the hand of Joab and a third under the hand of Abishai the son of Zeruiah, Joab's brother, and a third under the hand of Ittai the Gittite. And the king said to the people, I myself will surely go forth with you also.

【18:3】百姓卻說，你不可出戰。若是我們逃跑，¹ 敵人必不介意；我們陣亡一半，¹ 敵人也不介意。² 但是你一人強似我們萬人，所以你不如在城裏幫助我們。

【18:3】 But the people said, You shall not go forth; for if we flee off, they will not care about us; and if half of us die, they will not care about us. ¹ But you are worth ten thousand of us; therefore it is better for you to be available to help us from the city.

●撒下 18:3¹ 直譯，他們。

●撒下 18:3² 此乃照一些古卷和七十士希臘文譯本；許多古卷作，現在像我們這樣的有一萬人。

18:3¹ (But) Following some MSS and the Septuagint; many MSS read, Now there are ten thousand like us.

【18:4】王向他們說，你們看怎麼好，我就怎麼行。於是王站在城門旁，眾百姓百人一隊或千人一隊的出去了。

【18:5】王囑咐約押、亞比篩、以太說，你們要為我的緣故寬待那少年人押沙龍。王為押沙龍囑咐眾將的話，百姓都聽見了。

【18:6】百姓出到田野迎着以色列人，在以法蓮樹林裏交戰。

【18:7】以色列人敗在大衛的僕人面前；當日在那裏陣亡的甚多，共有二萬人。

【18:8】戰事在那裏蔓延到全地，那日¹死於樹林的百姓比²死於刀劍的更多。

【18:9】押沙龍偶然遇上大衛的僕人。押沙龍騎着騾子，騾子走到大橡樹纏結的枝子底下，他的^a頭髮被樹枝鉤住，就懸掛在半空中，所騎的騾子便離他去了。

●撒下 18:8¹ 直譯，樹林所吞滅的。

●撒下 18:8² 直譯，刀劍所吞滅的。

【18:4】And the king said to them, What seems best in your sight I will do. So the king stood at the side of the gate, and all the people went forth by hundreds and by thousands.

【18:5】And the king commanded Joab and Abishai and Ittai, saying, Deal gently for my sake with the young man Absalom. And all the people heard when the king gave the command to all the captains concerning Absalom.

【18:6】And the people went forth into the field against Israel, and the battle was in the forest of Ephraim.

【18:7】And the people of Israel were struck there before the servants of David, and there was a great slaughter of twenty thousand there on that day.

【18:8】And the battle was spread there over the face of all the land, and the forest devoured more people that day than the sword devoured.

【18:9】And Absalom happened to meet the servants of David, and Absalom was riding upon his mule. And the mule went under the tangled branches of a great terebinth; and his^a head was caught in the terebinth, and he was left hanging between heaven and earth while the mule that was under him went on.

18:9^a
參撒下十四 26

18:9^a
cf. 2 Sam. 14:26

【18:10】有一個人看見，就告訴約押說，
我看見押沙龍掛在橡樹上了。

【18:11】約押對告訴他的人說，你既看見了，爲甚麼不在那裏將他打死落在地上呢？那樣，我會賞你十錠銀子和一條腰帶。

【18:12】那人對約押說，我就是手中得你一千錠銀子，也不敢伸手害王的兒子；因爲我們聽見王囑咐你和亞比篩並以太，說，你們無論誰都要顧全那少年人押沙龍。

【18:13】我若妄爲不忠，害了他的性命，就是你自己也必與我爲敵，因爲無論何事都瞞不過王。

【18:14】約押說，我不能這樣與你留連。
約押手拿三根短槍，趁押沙龍在橡樹¹上還活着，就刺透他的心。

【18:10】 And a certain man saw this; and he told Joab and said, I have just seen Absalom hanging from a terebinth.

【18:11】 And Joab said to the man who told him this, And you have just seen this. Why did you not strike him down to the ground there? For I would have given you ten pieces of silver and a belt.

【18:12】 And the man said to Joab, Though I would receive a thousand pieces of silver in my hand, I would not put forth my hand against the son of the king; for in our hearing the king commanded you and Abishai and Ittai, saying, Take care of the young man Absalom, whoever you be.

【18:13】 On the other hand, if I had dealt treacherously with his life (there is nothing hidden from the king), you would have set yourself against me.

【18:14】 Then Joab said, I will not linger here with you. And he took three staves in his hand and thrust them through Absalom's heart while he was still alive in the midst of the terebinth.

●撒下 18:14¹ 直譯，中心。

【18:15】給約押拿兵器的十個少年人圍繞押沙龍，擊殺他，將他殺死。

【18:16】約押^a吹角，攔阻百姓，他們就回來，不再追趕以色列人。

【18:17】他們將押沙龍丟在林中一個大坑裏，上頭立起一大堆石頭。全以色列的人都逃跑，各人回自己的帳棚去了。

【18:18】押沙龍活着的時候，在王谷為自己立了一根石柱，因他說，我沒有兒子為我留名作記念。他就以自己的名稱那石柱叫押沙龍記念碑，直到今日。

【18:19】撒督的兒子^a亞希瑪斯說，讓我跑去，向王報信說，耶和華已為他伸了冤，救他脫離仇敵的手。

【18:20】約押對他說，你今日^a不可作報信的人，改日可以報信；今日你不可報信，因為王的兒子死了。

【18:15】And ten young men who carried Joab's armor surrounded Absalom and struck him, and they killed him.

【18:16】And Joab^a blew the trumpet; and the people returned from pursuing after Israel, for Joab restrained the people.

【18:17】And they took Absalom and threw him into a great pit in the forest, and they cast up over him a very great mound of stones. And all Israel fled, every man to his tent.

【18:18】Now Absalom, while he was alive, had taken a pillar which was in the king's valley and raised it up for himself, for he said, I have no son to keep my name in remembrance. And he called the pillar by his own name, and it is called Absalom's Monument to this day.

【18:19】Then^a Ahimaaz the son of Zadok said, Let me now run and announce the news to the king, that Jehovah has avenged him of his enemies.

【18:20】And Joab said to him, You shall^a not be the bearer of the news this day, but you shall announce the news on another day; yet on this day you shall not announce the news, for the king's son is dead.

18:16^a
撒下二 28
二十 22

18:16^a
2 Sam. 2:28;
20:22

18:19^a
撒下十五 36

18:19^a
2 Sam. 15:36

18:20^a
參撒下十八 29

18:20^a
cf. 2 Sam. 18:29

【18:21】約押對古實人說，你去將你所看見的告訴王。古實人向約押下拜，就跑去了。

【18:22】撒督的兒子亞希瑪斯又對約押說，無論怎樣，求你也讓我隨着古實人跑去。約押說，我兒，你報這信息，既不得賞賜，何必要跑去呢？

【18:23】他又說，無論怎樣，我要跑去。約押說，你跑去罷。亞希瑪斯就沿平原的路跑去，趕過了古實人。

【18:24】大衛正坐在內外城門之間。守望的人走到城門樓的平頂，到了城牆上，舉目觀看，見有一個人獨自跑來。

【18:25】守望的人就呼叫着告訴王。王說，他若獨自一個人，必是要親口報信的。那人跑得漸漸近了。

【18:26】守望的人又見一個人跑來，就對守城門的人呼叫說，又有一個人獨自跑來。王說，這也必是報信的。

【18:21】 And Joab said to the Cushite, Go, tell the king what you have seen. And the Cushite bowed to Joab and ran.

【18:22】 Then Ahimaaz the son of Zadok said yet again to Joab, But come what may, let me also run after the Cushite. And Joab said, Why will you run, my son, seeing that you will have no reward for the news?

【18:23】 But come what may, he said, I will run. And he said to him, Run. And Ahimaaz ran by way of the plain and passed the Cushite.

【18:24】 Now David was sitting between the two gates. And the watchman went up on the roof of the gate to the wall; and lifted up his eyes and looked, and there came a man running alone.

【18:25】 And the watchman called out and told the king. And the king said, If he is alone, there is news in his mouth. And he continued coming and drew near.

【18:26】 Then the watchman saw another man running; and the watchman called out to the gatekeeper and said, Here comes a man running alone. And the king said, This one also brings news.

【18:27】守望的人說，我看前頭人的跑法，好像撒督的兒子亞希瑪斯的跑法一樣。王說，他是個好人，必是來報好信息的。

【18:28】亞希瑪斯向王呼叫，說，平安了；就在王面前伏於地叩拜，說，耶和華你的神是當受頌讚的，因祂已將那舉手攻擊我主我王的人交給王了。

【18:29】王問說，少年人押沙龍平安不平安？亞希瑪斯說，約押打發王的僕人和我，你的僕人，那時我看見眾民大大喧嚷，卻不知道是甚麼事。

【18:30】王說，你退去，站在那裏。他就退去，站在那裏。

【18:31】這時，古實人來到了；他說，有信息報給我主我王，耶和華今日已給你伸了冤，救你脫離一切興起攻擊你之人的手了。

【18:27】And the watchman said, I think the running of the first one is like the running of Ahimaaz the son of Zadok. And the king said, He is a good man and comes with good news.

【18:28】And Ahimaaz called out and said to the king, All is well; and he bowed down to the king on his face to the ground. And he said, Blessed be Jehovah your God, who has delivered up the men who have lifted up their hand against my lord the king.

【18:29】And the king said, Is all well with the young man Absalom? And Ahimaaz said, When Joab sent the king's servant and me your servant, I saw a great commotion, but I do not know what it was.

【18:30】And the king said, Turn aside, and stand here. And he turned aside and stood there.

【18:31】Just then the Cushite came; and the Cushite said, Good news for my lord the king, for today Jehovah has avenged you of all who have risen up against you.

【18:32】王問古實人說，少年人押沙龍平安不平安？古實人說，願我主我王的仇敵，和一切興起攻擊你，要害你的人，都與那少年人一樣！

【18:33】王就心裏傷慟，上城門樓去哀哭，一面走一面說，我兒押沙龍阿！我兒，我兒押沙龍！我恨不得替你死，押沙龍阿，我兒，我兒！

【18:32】 And the king said to the Cushite, Is all well with the young man Absalom? And the Cushite said, May the enemies of my lord the king and all those who rise up against you to harm you be like that young man!

【18:33】 And the king was badly shaken, and he went up to the chamber over the gate and wept. And as he went, he spoke thus, O my son Absalom! My son, my son Absalom! If only I had died instead of you! O Absalom, my son, my son!

撒母耳記下 第十九章

2 SAMUEL 19

【19:1】有人告訴約押說，看哪，王爲押沙龍哭泣悲哀。

【19:2】那日百姓聽說王爲他兒子憂傷，他們眾人得勝的歡樂就變成悲哀。

【19:3】那日百姓偷偷的進城，就如敗陣逃跑、慚愧的民偷偷逃走一般。

【19:4】王蒙着臉，大聲哀號說，我兒押沙龍阿！押沙龍，我兒，我兒阿！

【19:1】 And Joab was told: The king now weeps and mourns for Absalom.

【19:2】 And the victory that day was turned to mourning for all the people, for the people heard it said that day that the king was grieved concerning his son.

【19:3】 And the people stole into the city that day as shamed people steal away when they flee in battle.

【19:4】 And the king covered his face and cried with a loud voice, O my son Absalom! O Absalom, my son, my son!

【19:5】約押進屋子去見王，說，你今日使你一切僕人臉面慚愧了；他們今日救了你的性命，和你兒女妻妾的性命，

【19:6】你卻愛那些恨你的人，恨那些愛你的人；你今日表明了，將帥和僕人對你不算甚麼。我今日纔曉得，若押沙龍活着，我們都死亡，你就喜悅了。

【19:7】現在你當起來，出去安慰你僕人的心。我指着耶和華起誓，你若不去，今夜必無一人與你同在一處；這禍患就比你從幼年到如今所遭的更甚。

【19:8 上】於是王起來，坐在城門口。

⌋ 押沙龍反叛失敗後，
大衛的國得平定
十九 8 下～ 43

【19:5】 Then Joab came to the king at his house and said, Today you have shamed the faces of all your servants, who saved your life today and the lives of your sons and daughters and the lives of your wives and the lives of your concubines,

【19:6】 In that you love those who hate you and hate those who love you; for you have made it clear today that princes and servants are nothing to you. But I realize today that if Absalom had lived and we all had died today, then it would have been fine in your sight.

【19:7】 Now therefore rise up; go forth and comfort the hearts of your servants. For I swear by Jehovah that if you do not go forth, not a man will remain with you tonight; and that will be worse for you than all the evil that has come upon you from your youth until now.

【19:8a】 So the king rose up and sat in the gate.

j. The Peaceful Settlements in David's Kingdom
after Absalom's Revolt
19:8b-43

【19:8 下】有人告訴眾民說，看哪，王坐在城門口；眾民就都到王面前。以色列人已經逃跑，各人回自己的帳棚去了。

【19:9】在以色列眾支派中，眾人紛紛議論說，王曾救我們脫離仇敵的手，又救我們脫離^a非利士人的手，現在他竟因押沙龍逃離此地。

【19:10】我們所膏為王，治理我們的押沙龍，已經陣亡。現在為甚麼不出一言請王回來呢？

【19:11】大衛王差人去見祭司^a撒督和亞比亞他，說，你們當向猶大長老說，全以色列的人已經傳話到王那¹裏，你們在這事上為甚麼落後呢？

【19:12】你們是我的弟兄，是我的骨肉，為甚麼要在請王回來的事上落後呢？

●撒下 19:11¹ 此乃照許多古譯本；希伯來文經文下加，到他住家。

【19:8b】And all the people were told, saying, The king is now sitting in the gate. And all the people came before the king. Now Israel had fled, every man to his tent.

【19:9】And all the people quarreled throughout all the tribes of Israel, saying, The king delivered us out of the hand of our enemies, and he saved us out of the hand of the^a Philistines; and now he has fled out of the land because of Absalom.

【19:10】But Absalom, whom we anointed as king over us, is dead in battle. Now therefore why do you say nothing about bringing the king back?

【19:11】And King David sent word to^a Zadok and to Abiathar the priests, saying, Speak to the elders of Judah, saying, Why are you the last to bring the king back to his house, seeing that the word of all Israel has come to the king¹?

【19:12】You are my brothers; you are my bone and my flesh. Why then are you the last to bring the king back?

19:11¹ (king) Following many ancient versions; the Hebrew text adds, to his house.

19:9^a
撒下五 20-25
八 1, 12

19:9^a
2 Sam. 5:20-25;
8:1, 12

19:11^a
撒下十五 29, 35
十七 15
二十 25

19:11^a
2 Sam. 15:29, 35;
17:15;
20:25

19:13^a
撒下十七 25
19:13^b
撒下八 16

【19:13】也要對^a亞瑪撒說，你不是我的骨肉麼？你若不替^b約押在我面前常作軍隊的元帥，願神¹重重的降罰與我。

【19:14】如此，他就使猶大眾人的心轉變，如同一人的心。他們便打發人去見王，說，請王和王的眾臣僕回來。

【19:15】王就回來，到了約但河；猶大人來到吉甲，要去迎接王，請王過約但河。

【19:16】來自巴戶琳的便雅憫人，基拉的兒子^a示每，急忙與猶大人一同下去迎接大衛王。

【19:17】跟從示每的有一千便雅憫人，還有掃羅家的僕人^a洗巴，和他十五個兒子、二十個僕人；他們都速速的過約但河到王面前。

●撒下 19:13¹ 直譯，這樣向我行，並且加倍的這樣行。

【19:13】And you shall say to ^aAmasa, Are you not my bone and my flesh? May God do so to me, and even more, if you do not become captain of the army before me continually in the place of ^bJoab.

【19:14】And he turned the heart of all the men of Judah as one man, and they sent word to the king, saying, Return, you and all your servants.

【19:15】So the king returned and came to the Jordan, and Judah came to Gilgal to go to meet the king, to bring the king over the Jordan.

【19:16】And ^aShimei the son of Gera, the Benjaminite who was from Bahurim, hurried and went down with the men of Judah to meet King David.

【19:17】And there were a thousand men with him from Benjamin; and ^aZiba, the attendant of the house of Saul, and his fifteen sons and his twenty servants with him were there. And they rushed down to the Jordan before the king.

19:13^a
2 Sam. 17:25
19:13^b
2 Sam. 8:16

19:16^a
2 Sam. 16:5;
1 Kings 2:8

19:17^a
2 Sam. 9:2-13;
16:1-4

19:16^a
撒下十六 5
王上二 8

19:17^a
撒下九 2-13
十六 1-4

【19:18】有渡船過去，渡王的家眷，照王所看為好的而行。王要過約但河的時候，基拉的兒子示每俯伏在王面前，

【19:19】對王說，求我主不要算我為有罪；我主我王出耶路撒冷的那日，你僕人所行悖逆的事，求我主不要記念，也不要放在心上。

【19:20】你僕人明知自己有罪，所以我今日來了；在約瑟全家之中，我是首先下來迎接我主我王的。

【19:21】洗魯雅的兒子亞比篩回應說，示每既咒罵耶和華的受膏者，不應當為此處死他麼？

【19:22】大衛說，洗魯雅的兒子，^a我與你們何干，使你們今日作我的對頭呢？今日在以色列中豈可處死人呢？我豈不知今日我作以色列的王麼？

【19:23】於是王對示每說，你必不死。王又向他起誓。

【19:18】And the crossing was being made in order to bring the king's household over and to do whatever was good in his sight. And Shimei the son of Gera fell down before the king as he was about to cross the Jordan.

【19:19】And he said to the king, Let not my lord consider me guilty; and do not remember how your servant did wrong on the day my lord the king went forth from Jerusalem, that the king should take it to heart.

【19:20】For your servant knows that I have sinned; and now I have come today, the first of all the house of Joseph to come down, to meet my lord the king.

【19:21】Then Abishai the son of Zeruiah answered and said, Shall not Shimei be put to death for this, for he has cursed Jehovah's anointed?

【19:22】And David said, ^aWhat have I to do with you, O sons of Zeruiah, that you should be an adversary to me today? Should any man in Israel be put to death today? For do I not know that today I am king over Israel?

【19:23】And the king said to Shimei, You will not die. And the king swore so to him.

19:24^a
撒下九 6

【19:24】掃羅的孫子^a米非波設也下去迎接王。他自從王離去的那天，直到王平平安安回來的日子，沒有修腳，沒有剃鬚鬚，也沒有洗衣服。

【19:25】他從耶路撒冷來迎接王的時候，王問他說，米非波設，你為甚麼沒有與我同去呢？

【19:26】他說，我主我王阿，僕人是^a瘸腿的。那日我心裏說，我要給自己備驢騎上，與王同去，無奈我的僕人欺哄了我，

【19:27】又在我主我王面前讒毀我。然而我主我王如同^a神的使者一般；你看怎樣好，就怎樣行罷。

【19:28】因為我祖全家的人，對於我主我王，不過是該死的人，你卻將僕人列於在王席上^a喫飯的人中，我現在還有甚麼道理再向王哀求呢？

【19:24】Then ^aMephibosheth the son of Saul came down to meet the king. Now he had neither taken care of his feet nor trimmed his beard nor washed his clothes from the day the king left until the day he came back in peace.

【19:25】And when he came from Jerusalem to meet the king, the king said to him, Why did you not come with me, Mephibosheth?

【19:26】And he said, My lord, O king, my servant deceived me; for your servant said, I will saddle myself a donkey that I may ride on it and go with the king. For your servant is ^alame.

【19:27】And ¹Ziba slandered your servant before my lord the king. But my lord the king is like an ^aangel of God; therefore do what is good in your sight.

【19:28】For all my father's house were but men worthy of death before my lord the king, but you set your servant among those who ^aeat at your table. What further right then do I have to cry out more to the king?

19:24^a
2 Sam. 9:6

19:26^a
2 Sam. 4:4;
9:3, 13

19:27^a
1 Sam. 29:9;
2 Sam. 14:17, 20;
Zech. 12:8

19:28^a
2 Sam. 9:7, 10,
13;
1 Kings 2:7

19:27¹ (Ziba) Lit., he.

19:26^a
撒下四 4
九 3, 13

19:27^a
撒上二九 9
撒下十四 17, 20
亞十二 8

19:28^a
撒下九 7, 10, 13
王上二 7

【19:29】王對他說，你何必再題你的事呢？我說，你要與洗巴均分地土。

【19:30】米非波設對王說，我主我王既平平安安的回宮，就任憑洗巴都取了也可以。

【19:31】基列人^a巴西萊從羅基琳下來，要送王過約但河，就與王一同過了約但河。

【19:32】巴西萊非常老邁，已經八十歲了。王住在瑪哈念的時候，他曾供養王；他原是大富戶。

【19:33】王對巴西萊說，你與我一同過去，我要在耶路撒冷供養你，使在我身邊。

【19:34】巴西萊對王說，我在世的年日還能有多少，使我與王同上耶路撒冷呢？

【19:35】我現在^a八十歲了，還能嘗出飲食的滋味、辨別美惡麼？還能聽男女歌唱的聲音麼？僕人何必還累贅我主我王呢？

【19:29】And the king said to him, Why speak any more of your affairs? I say that you and Ziba shall divide the land.

【19:30】And Mephibosheth said to the king, Let him even take it all, since my lord the king has arrived at his house in peace.

【19:31】Then ^aBarzillai the Gileadite came down from Rogelim, and he crossed over the Jordan with the king, to escort him through the Jordan.

【19:32】And Barzillai was very old, eighty years of age; and he had provided the king with food while he remained in Mahanaim, for he was a very great man.

【19:33】And the king said to Barzillai, Cross over with me, and I will provide you with food in Jerusalem at my side.

【19:34】But Barzillai said to the king, How many are the days of the years of my life, that I should go up with the king to Jerusalem?

【19:35】I am ^aeighty years old today. Can I discern between good and bad? Can your servant taste what I eat and what I drink? Can I hear anymore the voice of singing men and women? Why then should your servant be a further burden to my lord the king?

19:31^a
撒下十七 27
王上二 7

19:31^a
2 Sam. 17:27;
1 Kings 2:7

19:35^a
詩九十 10

19:35^a
Psa. 90:10

【19:36】僕人只不過畧走一點路，陪王過約但河，王何必賜我這樣的賞報呢？

【19:37】求你准僕人回去，好死在我本城，葬在我父母的墓旁。這裏有你的僕人^a金罕，讓他同我主我王過去；你看怎樣好，就怎樣待他。

【19:38】王說，金罕可以與我一同過去；你看怎樣好，我就怎樣待他；凡你要我作的，我都必爲你成就。

【19:39】於是眾民過約但河，王也過去。王與巴西萊親嘴，爲他祝福，巴西萊就回本地去了。

【19:40】王過去，到了吉甲，金罕也跟他過去。猶大眾民和以色列民的一半也都送王過去。

【19:41】以色列眾人來見王，對王說，我們弟兄猶大人爲甚麼偷偷的送王和王的家眷，以及所有屬大衛的人過約但河？

【19:36】Your servant would just cross a little way over the Jordan with the king. Why then should the king reward me with such a reward?

【19:37】Let your servant return that I may die in my city near the grave of my father and my mother. But here is your servant^aChimham, let him cross over with my lord the king; and do with him what is good in your sight.

【19:38】And the king said, Chimham shall cross over with me, and I will do with him what is good in your sight; and whatever you wish for me to do, I will do for you.

【19:39】And all the people crossed over the Jordan, and the king crossed over. And the king kissed Barzillai and blessed him, and he returned to his own place.

【19:40】So the king crossed over to Gilgal, and Chimham crossed over with him. And all the people of Judah, and half the people of Israel as well, brought the king over.

【19:41】Then all the men of Israel came to the king and said to the king, Why have our brothers the men of Judah stolen you away and brought the king and his household over the Jordan along with the men of David with him?

【19:42】猶大眾人回答以色列人說，因為王與我們是親屬，你們為何因這事發怒？我們喫了王的甚麼呢？王賜了我們甚麼禮物呢？

【19:43】以色列人回答猶大人說，按支派，我們在王身上有^a十分；在大衛身上，我們也比你們更有分。你們為何藐視我們？請王回來不是我們先說的麼？但猶大人的話比以色列人的話更硬。

【19:42】And all the men of Judah answered the men of Israel, Because the king is near of kin to us. Why then are you angry about this matter? Have we eaten at all at the king's expense? Or has he given us any gift?

【19:43】And the men of Israel answered the men of Judah and said, We have^a ten parts in the king, and in David too we have more than you. Why then have you despised us? And were we not the first to speak of bringing our king back? But the speaking of the men of Judah was more prevailing than the speaking of the men of Israel.

撒母耳記下 第二十章

k 示巴的背叛 二十 1 ~ 22

【20:1】在那裏恰有一個卑劣之徒，名叫示巴，是便雅憫人比基利的兒子。他吹^a角，說，我們在大衛身上無^b分，在耶西的兒子身上無業。以色列人哪，你們各人回自己的帳棚去罷！

【20:2】於是以色列人都離開大衛上去，不跟隨他，卻跟隨比基利的兒子示巴；但猶大人從約但河直到耶路撒冷，都緊緊跟隨他們的王。

2 SAMUEL 20

k. The Rebellion of Sheba 20:1-22

【20:1】Now there was a worthless fellow there whose name was Sheba, the son of Bichri, a Benjaminite. And he blew the^a trumpet and said, We have no^b portion in David, / Nor do we have an inheritance in the son of Jesse. / Every man to his tents, O Israel!

【20:2】And all the men of Israel went up from following David and followed Sheba the son of Bichri, but the men of Judah clung to their king, from the Jordan to Jerusalem.

19:43^a
參王上十一 30-31

19:43^a
cf. 1 Kings 11:30-31

20:1^a
撒下十五 10
20:1^b
王上十二 16
代下十 16

20:1^a
2 Sam. 15:10
20:1^b
1 Kings 12:16;
2 Chron. 10:16

20:3^a
撒下十五 16
十六 21-22

【20:3】大衛王來到耶路撒冷自己的宮中，就把從前留下看守宮殿的十個^a妃嬪放在禁宮裏，供養她們，但不與她們親近。她們被拘禁，過着如同寡婦的生活，直到死的日子。

20:4^a
撒下十七 25

【20:4】王對^a亞瑪撒說，你要在三日之內將猶大人召集到我這裏來，你也要在這裏。

【20:5】亞瑪撒就去召集猶大人，卻耽延過了王所限的日期。

【20:6】大衛對亞比篩說，現在比基利的兒子示巴必加害我們，比押沙龍更甚。你要帶着你主的僕人追趕他，免得他得了堅固城，從我們眼前逃脫。

【20:7】約押的人和基利提人、比利提人、並所有的勇士，都跟着亞比篩，從耶路撒冷出去，追趕比基利的兒子示巴。

【20:3】And David came to his house at Jerusalem. And the king took the ten^a concubines, whom he had left to keep the house, and put them under guard; and he provided for them but did not go in unto them. So they were shut up until the day of their death, living like widows.

【20:4】Then the king said to^a Amasa, Call the men of Judah to me in three days, and you be present here.

【20:5】And Amasa went to call Judah, but he delayed beyond the time that¹ David appointed to him.

【20:6】Then David said to Abishai, Now Sheba the son of Bichri will do us more harm than Absalom did. You take servants of your lord and pursue after him; otherwise he will find himself some fortified cities and escape out of our sight.

【20:7】So the men of Joab went out after him, along with the Cherethites and the Pelethites and all the mighty men; and they went forth from Jerusalem to pursue after Sheba the son of Bichri.

20:3^a
2 Sam. 15:16;
16:21-22

20:4^a
2 Sam. 17:25

20:5¹ (David) Lit., he.

20:8^a
撒下二 13

【20:8】他們在^a基遍的大石那裏，亞瑪撒迎面而來。那時約押束着戰衣，戰衣上有佩刀的帶子繫在腰間，刀在鞘內；約押前行，刀從鞘內掉出來。

20:9^a
撒下十九 13

【20:9】^a約押左手拾起刀來，對亞瑪撒說，我兄弟，你平安麼？就用右手抓住亞瑪撒的鬍子，要與他^b親嘴。

20:9^b
參太二六 49
可十四 45
路二二 47

20:10^a
王上二 5

【20:10】^a亞瑪撒沒有防備約押手裏所拿的刀；約押用刀^b刺入他的肚腹，他的腸子流在地上；沒有再刺他，他就死了。約押和他兄弟亞比篩往前追趕比基利的兒子示巴。

20:10^b
撒下三 27
士三 21
參撒下二 23

【20:11】有約押的一個少年人站在亞瑪撒屍身旁邊，說，誰喜悅約押，誰歸順大衛，就當跟隨約押去。

【20:12】亞瑪撒在路當中，輾在自己的血裏；那少年人看見眾民都站住。他見所有來到亞瑪撒屍身旁的人都站住，就把屍身從大路挪到田間，把一件衣服扔在其上。

【20:8】 When they were at the large stone that is in^aGibeon, Amasa came to meet them. And Joab was in military dress, and over it was a belt with a sword in its sheath, fastened on his loins; and when he went forward, it fell out.

【20:9】 And ^aJoab said to Amasa, Is it well with you, my brother? And he took hold of Amasa's beard with his right hand to ^bkiss him.

【20:10】 But ^aAmasa did not notice the sword which was in Joab's hand. And ¹Joab ^bstruck him in the stomach with it and poured out his bowels onto the ground, and he did not strike him a second time; and he died. And Joab and Abishai his brother pursued after Sheba the son of Bichri.

【20:11】 And one of Joab's young men stood by him and said, Whoever favors Joab and whoever is for David, let him follow Joab.

【20:12】 And Amasa lay wallowing in his blood in the middle of the road, and the man saw that all the people stood still. And when he saw that all who came by him were stopping, he carried Amasa off the road into the field and put a garment over him.

20:8^a
2 Sam. 2:13

20:9^a
2 Sam. 19:13

20:9^b
cf. Matt. 26:49;
Mark 14:45;
Luke 22:47

20:10^a
1 Kings 2:5

20:10^b
2 Sam. 3:27;
Judg. 3:21;
cf. 2 Sam. 2:23

20:10¹ (Joab) Lit., he.

【20:13】屍身從大路挪移之後，眾民就都過去，跟隨約押去追趕比基利的兒子示巴。

【20:14】示巴走遍以色列各支派，直到伯瑪迦和亞比拉，並所有比利人之地；那些地方的人也都聚集跟隨他。

【20:15】約押和跟隨的人到了亞比拉和伯瑪迦，圍困示巴，就對着城築壘，與城外的外牆相對而立；跟隨約押的眾民撞擊城牆，要使牆塌陷。

【20:16】有一個聰明的婦人從城上呼叫說，聽阿，聽阿，請對約押說，你走近這裏來，我好與你說話。

【20:17】約押就走近婦人那裏，婦人說，你是約押不是？他說，我是。婦人說，請你聽婢女的話。約押說，我在聽。

【20:18】婦人說，古時有話說，當先在亞比拉求問，然後事就定妥。

【20:13】 As soon as he was removed from the road, all the men went on after Joab to pursue after Sheba the son of Bichri.

【20:14】 And ¹Sheba went on throughout all the tribes of Israel to Abel and to Beth-maacah and unto all the Berites; and they gathered together and also went after him.

【20:15】 And they came and besieged him at Abel of Beth-maacah; and they cast up a siege mound against the city, and it stood against the rampart. And all the people who were with Joab battered the wall, to throw it down.

【20:16】 And a wise woman from the city cried out, Listen! Listen! Say to Joab, Come near here that I may speak to you.

【20:17】 And he came near to her; and the woman said, Are you Joab? And Joab said, I am. And she said to him, Listen to the words of your female servant. And he said, I am listening.

【20:18】 Then she spoke, saying, They used to speak in former times, saying, They shall surely ask for counsel in Abel; and thus they would end matters.

20:14¹ (Sheba) Lit., he.

20:19^a
申三二 9
撒上二六 19
撒下二一 3

【20:19】我們這城的人在以色列人中是和平、忠信的；你竟想要毀壞以色列中的¹大城。你為何要吞滅耶和華的^a產業呢？

【20:20】約押回答說，絕不是，我絕不吞滅毀壞。

【20:21】事情不是這樣，是因以法蓮山地的一個人，比基利的兒子名叫示巴，舉手攻擊大衛王。你們只要將他一個人交出來，我便離城而去。婦人對約押說，那人的首級必從城牆上丟給你。

【20:22】於是婦人憑她的^a智慧去勸眾人；他們便割下比基利的兒子示巴的首級，丟給約押。約押吹角，眾人就離城而散，各人回自己的帳棚去了。約押回耶路撒冷，到王那裏。

Ⅰ 大衛的國重新建立 二十 23 ~ 26

●撒下 20:19¹ 直譯，城與母。

【20:19】I am of the peaceable and faithful of Israel; you are seeking to destroy a city and a mother in Israel. Why will you swallow up the^a inheritance of Jehovah?

【20:20】And Joab answered and said, Far be it, far be it from me, that I would swallow up or destroy.

【20:21】The matter is not so, but a man from the hill country of Ephraim, Sheba the son of Bichri by name, has lifted up his hand against the king, against David. Deliver him only, and I will depart from the city. And the woman said to Joab, His head will immediately be thrown over the wall to you.

【20:22】So the woman went to all the people in her^a wisdom; and they cut off the head of Sheba the son of Bichri and threw it to Joab. And he blew the trumpet, and they dispersed from the city, every man to his tent. And Joab returned to Jerusalem to the king.

I. The Re-establishment of the Kingdom of David 20:23-26

20:19^a
Deut. 32:9;
1 Sam. 26:19;
2 Sam. 21:3

20:22^a
Eccl. 9:15

20:22^a
傳九 15

20:23^a
23-26;
撒下八 16-18
代上十八 15-17

【20:23】^a 約押統領以色列全軍，耶何耶大的兒子比拿雅統管基利提人和比利提人，

【20:24】亞多蘭掌管服苦役的人，亞希律的兒子約沙法作記事官，

【20:25】示法作書記，撒督和亞比亞他作祭司，

【20:26】睚珥人以拉作大衛手下的¹領袖。

【20:23】^a Now Joab was over all the army of Israel, and Benaiah the son of Jehoiada was over the Cherethites and over the Pelethites,

【20:24】And Adoram was over the forced labor, and Jehoshaphat the son of Ahilud was recorder,

【20:25】And Sheva was scribe, and Zadok and Abiathar were priests,

【20:26】And Ira the Jairite was also a ¹chief minister to David.

20:23^a
vv. 23-26;
2 Sam. 8:16-18;
1 Chron. 18:15-17

撒母耳記下 第二十一章

7 大衛王位的末期 二一 1 ~ 二四 25

a 大衛為百姓處理饑荒的事 二一 1 ~ 14

【21:1】大衛在位的日子有饑荒，一連三年，大衛就^a求問耶和華。耶和華說，這是因着掃羅，因着他的家流了人的血，因為他曾殺死^b基遍人。

●撒下 20:26¹ 直譯，祭司。見八 18 註 3。

21:1^a
撒下五 19
撒上二三 2
參民二七 21
21:1^b
參書九 3-17

2 SAMUEL 21

7. The Last Stage of David's Kingship 21:1 — 24:25

a. David's Taking Care of the Famine for the People 21:1-14

【21:1】And there was a famine in the days of David for three years, year after year; and David ^ainquired of Jehovah. And Jehovah said, It is because of Saul and because of his house of bloodshed, for he put those ^bGibeonites to death.

21:1^a
2 Sam. 5:19;
1 Sam. 23:2;
cf. Num. 27:21
21:1^b
cf. Josh. 9:3-17

20:26¹ (chief) Lit., priest. See note 18³ in ch. 8.

【21:2】原來這基遍人不是以色列人，乃是亞摩利人中所剩的；以色列人曾向他們起誓，不殺滅他們，掃羅卻為以色列人和猶大人發熱心，想要殺滅他們。大衛王召了基遍人來，

【21:3】對他們說，我當為你們怎樣行？可用甚麼遮罪，使你們為耶和華的^a產業祝福？

【21:4】基遍人對他說，我們和掃羅與他家的事並不關乎金銀，我們也不願以色列中有一個人被處死。大衛說，你們怎樣說，我就為你們怎樣行。

【21:5】他們對王說，那從前毀壞我們，謀害我們，要滅絕我們，使我們不得在以色列全境內立足的人，

【21:6】請將他子孫中的七人交給我們，我們要在耶和華面前，將他們懸掛在耶和華所揀選之掃羅的基比亞。王說，我必交給你們。

【21:2】 So the king called for the Gibeonites and spoke to them. Now the Gibeonites were not of the children of Israel but were of the remnant of the Amorites, and the children of Israel had sworn to them. But Saul had sought to slay them in his zeal for the children of Israel and Judah.

【21:3】 And David said to the Gibeonites, What shall I do for you? And how shall I make expiation that you may bless the^a inheritance of Jehovah?

【21:4】 And the Gibeonites said to him, It is not a matter of silver or gold between us and Saul and his house, and it is not for us to put any man to death in Israel. And he said, Whatever you say I will do for you.

【21:5】 Then they said to the king, The man who consumed us and who made plans against us to destroy us so that we would not remain within any of the territory of Israel,

【21:6】 Let seven men from among his sons be given to us, and we will hang them unto Jehovah in Gibeah of Saul, the chosen of Jehovah. And the king said, I will give them.

21:7^a
撒下二十 8, 16
21:7^b
撒下九 6

【21:7】王因爲自己與掃羅的兒子約拿單之間，曾有指着耶和華所起的^a誓，就愛惜掃羅的孫子，約拿單的兒子^b米非波設，不交出來，

21:8^a
撒下三 7
21:8^b
撒下十八 19

【21:8】卻把愛雅的女兒^a利斯巴給掃羅所生的兩個兒子亞摩尼和米非波設，以及掃羅女兒^b米拉給米何拉人巴西萊兒子亞得列所生的五個兒子，

21:9^a
得一 22

【21:9】交在基遍人的手裏。基遍人就把他們，在耶和華面前懸掛在山上，這七人就一同死亡。他們被處死的時候，正是收割日子的起頭，就是動手^a割大麥的時候。

【21:10】愛雅的女兒利斯巴用麻布爲自己鋪在磐石上，從動手收割的時候，直到天降雨在屍身上的時候，日間不容空中的飛鳥落在屍身上，夜間不讓田野的走獸前來糟踐。

●撒下 21:8¹ 此乃照兩種希伯來文古卷和七十士希臘文譯本，與撒下十八 19 相符；多數希伯來文古卷作，米甲。

【21:7】But the king spared ^aMephibosheth, the son of Jonathan, the son of Saul, because of the ^boath of Jehovah that was between them, between David and Jonathan the son of Saul.

【21:8】So the king took the two sons of ^aRizpah the daughter of Aiah, whom she bore to Saul, Armoni and Mephibosheth; and the five sons of ^bMerab the daughter of Saul, whom she bore to Adriel the son of Barzillai the Meholathite.

【21:9】And he delivered them into the hands of the Gibeonites. And they hanged them on the mountain before Jehovah, and the seven perished together. And they were put to death in the days of harvest, in the first days, at the beginning of the ^abarley harvest.

【21:10】And Rizpah the daughter of Aiah took sackcloth and spread it on a rock for herself, from the beginning of harvest until rain from heaven fell on ¹their bodies; and she did not allow the birds of heaven to come upon them by day or the beasts of the field by night.

21:8¹ (Merab) Following two Hebrew MSS, which agree with 1 Sam. 18:19; other Hebrew MSS read, Michal.

21:10¹ (their) Lit., them.

21:7^a
2 Sam. 9:6
21:7^b
1 Sam. 20:8, 16

21:8^a
2 Sam. 3:7
21:8^b
1 Sam. 18:19

21:9^a
Ruth 1:22

【21:11】有人將掃羅的妃嬪愛雅女兒利
斯巴所行的這事告訴大衛。

【21:12】大衛就去，從^a基列雅比居民那
裏，將掃羅的骸骨和他兒子約拿單的骸
骨搬了來；原來非利士人從前在基利波
殺掃羅，將屍身懸掛在伯珊的街市上，
基列雅比居民把屍身從那裏偷了去。

【21:13】大衛將掃羅的骸骨和他兒子約
拿單的骸骨，從那裏搬上去；眾人把
被懸掛七人的骸骨收殮了，

【21:14】將掃羅和他兒子約拿單的骸骨
葬在便雅憫地的洗拉，在掃羅父親基
士的墳墓裏；他們行了王所吩咐的。
此後神^a應允國民為那地所懇求的。

b 大衛征服非利士人 二一 15 ~ 22

【21:15】非利士人又與以色列人打仗；
大衛帶着僕人下去，與非利士人接
戰，大衛就疲乏了。

【21:11】And it was told David what Rizpah the daughter
of Aiah, the concubine of Saul, had done.

【21:12】And David went and took the bones of Saul and
the bones of Jonathan his son from the men of^a Jabesh-
gilead, who had stolen them from the open square of
Beth-shan, where the Philistines had hanged them on
the day when the Philistines slew Saul in Gilboa.

【21:13】So he brought up the bones of Saul and the bones
of Jonathan his son from there, and they gathered the
bones of those who had been hanged.

【21:14】And they buried the bones of Saul and of
Jonathan his son in the land of Benjamin in Zela, in the
grave of Kish his father; and they did all that the king
had commanded. And God^a responded to the entreaty
for the land after that.

b. David's Conquest over the Philistines 21:15-22

【21:15】And again the Philistines were at war with Israel;
and David went down, and his servants with him, and
fought with the Philistines. And David became faint.

21:12^a
撒下三一 11-13
撒下二 4-5

21:12^a
1 Sam. 31:11-13;
2 Sam. 2:4-5

21:14^a
撒下二四 25

21:14^a
2 Sam. 24:25

【21:16】有巨人的後代以實比諾，他的槍是銅的，重三百舍客勒，又佩着新刀；他想要殺大衛。

【21:17】但洗魯雅的兒子亞比篩幫助大衛，擊打那非利士人，將他殺死。那時，跟隨大衛的人向大衛起誓說，以後你不可再與我們一同出戰，免得你使以色列的^a燈熄滅了。

【21:18】^a後來，以色列人又在歌伯與非利士人打仗；戶沙人西比該殺了巨人的一個後代撒弗。

【21:19】以後在歌伯又與非利士人打仗；伯利恆人雅雷俄珥金的兒子伊勒哈難殺了迦特人歌利亞，這人的槍桿粗如織布的機軸。

【21:20】又在迦特打仗，那裏有一個身量高大的人，手腳都是六指，共有二十四個指頭；他也是巨人所生的。

【21:16】 And Ishbi-benob, who was one of the children of the giant and whose spear weighed three hundred shekels of bronze, was girded with new weapons; and he intended to slay David.

【21:17】 But Abishai the son of Zeruiah helped him and struck down the Philistine and killed him. Then David's men swore to him, saying, You shall not go forth with us again into battle, lest you quench the^a lamp of Israel.

【21:18】^aThen after this there was war again with the Philistines at Gob; and Sibbecai the Hushathite slew Saph, who was one of the children of the giant.

【21:19】 And there was war with the Philistines, again at Gob; and Elhanan the son of Jaare-oregim, the Bethlehemite, slew Goliath the Gittite, the shaft of whose spear was like a weaver's beam.

【21:20】 And again there was war at Gath, where there was a man of great stature, who had six fingers on each hand and six toes on each foot, twenty-four in number; and he also had been born to the giant.

21:17^a
參詩一三二 17
王上十一 36
十五 4
王下八 19
代下二一 7
撒下二二 29

21:18^a
18-22;
代上二十 4-8

21:17^a
cf. Psa. 132:17;
1 Kings 11:36;
15:4;
2 Kings 8:19;
2 Chron. 21:7;
2 Sam. 22:29

21:18^a
vv. 18-22;
1 Chron. 20:4-8

21:21^a
撒下十七 10,
25-26, 36

【21:21】這人向以色列人^a罵陣，大衛的哥哥示米亞的兒子約拿單就殺了他。

【21:22】這四個人是在迦特的巨人所生的，他們都死在大衛和他僕人的手下。

撒母耳記下 第二十二章

c 大衛作歌感謝讚美神
二二 1 ~ 51

22:1^a
1-51;
詩十八
22:1^b
撒下二三 14
二四 15
二七 1

【22:1】^a當耶和華^b救大衛脫離他一切仇敵的手，並脫離掃羅之手的日子，他向耶和華念這¹歌的話，

22:2^a
詩三一 3
七一 3
九一 2
一四四 2

【22:2】說，耶和華是我的巖石，我的^a山寨，我的解救者；

22:3^a
創十五 1
撒下二二 31
詩三 3
八四 9, 11

【22:3】是¹我的神，我的磐石，我所投靠的；是我的^a盾牌，拯救我的^b角，我的高臺，我的避難所；我的救主阿，你是救我脫離強暴的。

●撒下 22:1¹ 大衛的這首歌是他與神親密的談話，成了詩十八。（見該處註。）

●撒下 22:3¹ 或，我磐石的神。

【21:21】And he^a defied Israel; and Jonathan the son of Shimei, David's brother, slew him.

【21:22】These four had been born to the giant in Gath, and they fell by the hand of David and by the hands of his servants.

2 SAMUEL 22

c. David's Thanking and Praising to God in a Song
22:1-51

【22:1】^aAnd David spoke the words of this¹ song to Jehovah on the day when Jehovah^b delivered him from the hand of all his enemies and from the hand of Saul.

【22:2】And he said: Jehovah is my crag and my^a fortress and my Deliverer;

【22:3】¹My God, my rock, in whom I take refuge; / My^a shield and the^b horn of my salvation, my high retreat and my refuge; / My Savior, You save me from violence.

21:21^a
1 Sam. 17:10, 25-26, 36

22:1^a
vv. 1-51;
Psa. 18
22:1^b
1 Sam. 23:14;
24:15;
27:1

22:2^a
Psa. 31:3;
71:3;
91:2;
144:2

22:3^a
Gen. 15:1;
2 Sam. 22:31;
Psa. 3:3;
84:9, 11

22:3^b
Luke 1:69

22:1¹ (song) This song of David's, being his intimate talk to God, became Psalm 18 in the Psalms (see notes there).

22:3¹ (My) Lit., God of my rock.

【22:4】我呼求當受讚美的耶和華，我就蒙拯救脫離仇敵。

【22:5】曾有死亡的波浪環繞我；毀滅的急流使我驚懼。

【22:6】陰間的^a繩索纏繞我；死亡的網羅臨到我。

【22:7】我在急難中^a呼求耶和華，向我的神呼救。祂從殿中聽了我的聲音，我的呼救入了祂的耳中。

【22:8】那時因祂發怒，地就搖撼戰抖，天的根基也震動搖撼。

【22:9】從祂鼻孔冒煙上騰，從祂口中發火焚燒；連炭也燒燬了。

【22:10】祂使天下垂，^a親自降臨；有幽暗在祂腳下。

【22:11】祂乘坐^a嘒嘒飛行，在風的翅膀上顯現。

【22:12】祂以黑暗和烏黑的水雲、天空的厚雲為祂四圍的帷幕。

【22:4】I called upon Jehovah, who is worthy of praise, / And from my enemies I was saved.

【22:5】For the waves of death encompassed me; / The torrents of destruction assailed me.

【22:6】The^a cords of Sheol surrounded me; / The snares of death confronted me.

【22:7】In my distress I^a called upon Jehovah / And called to my God. / And He heard my voice from His temple, / And my cry came to His ears.

【22:8】Then the earth shook and quaked, / And the foundations of the heavens trembled and shook about, / For He was furious.

【22:9】Smoke went up from His nostrils, / And fire from His mouth devoured; / Coals blazed forth from Him.

【22:10】He bowed the heavens down and^a descended, / And deep darkness was under His feet.

【22:11】He rode upon a cherub and did fly; / He was seen upon the wings of the wind.

【22:12】And He made darkness pavilions around Him: / Dark waterclouds, thick clouds of the skies.

22:6^a
參詩一一六 3

22:7^a
詩一一六 4
一二〇 1
拿二 2, 7

22:10^a
詩一四四 5
賽六四 1

22:6^a
cf. Psa. 116:3

22:7^a
Psa. 116:4;
120:1;
Jonah 2:2, 7

22:10^a
Psa. 144:5;
Isa. 64:1

【22:13】因祂面前的光輝，火炭都燄起來。

【22:14】耶和華從天上打雷，至高者發出聲音。

【22:15】祂射出箭來，使¹我的仇敵四散，發出閃電，使他們潰亂。

【22:16】耶和華的斥責一發，鼻孔的氣一出，^a海底就出現，居人之地的根基也顯露。

【22:17】祂從高天伸手抓住我，把我從大水中^a拉上來。

【22:18】祂救我脫離我的勁敵，和那些恨我的人，因為他們比我強盛。

【22:19】我遭遇災難的日子，他們迎面攻擊我，但耶和華成了我的扶持。

【22:20】祂領我到寬闊之處；祂救拔我，因祂喜悅我。

【22:13】Out of the brightness before Him / Fiery coals were kindled.

【22:14】Jehovah thundered from heaven, / And the Most High uttered His voice.

【22:15】And He sent forth arrows and scattered¹ my enemies; / Lightning bolts, and discomfited them.

【22:16】The^a channels of the sea were seen, / The foundations of the habitable land were laid bare, / By the rebuke of Jehovah, / At the blast of the breath of His nostrils.

【22:17】He reached forth from on high; He took me; / He^a drew me out of great waters.

【22:18】He delivered me from my strong enemy / And from those who hate me, for they were too mighty for me.

【22:19】They confronted me in the day of my calamity, / But Jehovah became my support.

【22:20】He brought me forth to a place broad and free; / He rescued me, for He took delight in me.

●撒下 22:15¹ 我的仇敵，直譯，他們。

22:15¹ (my) Lit., them.

22:16^a
詩一一四 3-5

22:16^a
Psa. 114:3-5

22:17^a
詩一四四 7
賽四三 2

22:17^a
Psa. 144:7;
Isa. 43:2

【22:21】耶和華按着我的公義報答我，
按着我手中的清潔回報我。

【22:22】因為我謹守了耶和華的道路，
未曾作惡離開我的神。

【22:23】祂的一切典章常在我面前；祂
的律例，我也未曾離棄。

【22:24】我向祂作了完全人，我也保守
自己遠離我的罪孽。

【22:25】所以耶和華按我的公義，按我
在祂眼前的清潔回報我。

【22:26】信實的人，你以信實待他；完
全的人，你以完全待他；

【22:27】純潔的人，你以純潔待他；乖
僻的人，你以彎曲待他。

【22:28】困苦の百姓，你必拯救；但你
的眼目察看高傲の人，使他們降卑。

【22:21】Jehovah has recompensed me according to my
righteousness; / According to the cleanness of my hands
He has repaid me.

【22:22】For I have kept the ways of Jehovah / And have
not acted wickedly by turning away from my God.

【22:23】For all His judgments were before me, / And as
for His statutes, I did not turn away from them.

【22:24】I was perfect toward Him, / And I kept myself
from my iniquity.

【22:25】Therefore Jehovah recompensed me according
to my righteousness, / According to my cleanness in
His sight.

【22:26】With the faithful You show Yourself faithful, /
With the perfect man You show Yourself perfect,

【22:27】With the pure You show Yourself pure, / And
with the perverse You show Yourself contrary.

【22:28】And You save the afflicted people, / But Your eyes
are upon the haughty that You may bring them down;

22:29^a
參詩一一九 105
撒下二一 17
伯二九 3

【22:29】耶和華阿，你是我的^a燈；耶和華必照明我的黑暗。

【22:30】我藉着你衝入敵軍，藉着我的神跳過牆垣。

【22:31】至於神，祂的道路是完全的；耶和華的話是^a煉淨的。凡投靠祂的，祂便作他們的^b盾牌。

【22:32】除了耶和華，誰是神呢？除了我們的神，誰是磐石呢？

【22:33】神是我堅固的保障，祂¹使我的道路完全；

【22:34】^a祂使¹我的腳快如母鹿的蹄，又使我在^b高處站穩；

【22:35】^a祂教導我的手能以爭戰，使我的膀臂能開銅弓。

●撒下 22:33¹ 此乃照詩十八 32；希伯來文意不詳。

●撒下 22:34¹ 有些古卷作，他的腳。

【22:29】For You are my^a lamp, O Jehovah. / And Jehovah lights up my darkness;

【22:30】For by You I can run up against a troop; / By my God I can leap over a wall.

【22:31】As for God, His way is perfect; / The word of Jehovah is^a tried. / He is a^b shield to all who take refuge in Him.

【22:32】For who is God other than Jehovah, / And who is a rock except our God?

【22:33】God is my strong fortress, / And He¹ makes my way perfect;

【22:34】^aHe makes¹ my feet like hinds' feet / And sets me on my^b high places;

【22:35】^aHe teaches my hands to wage war / So that my arms may bend a bronze bow.

22:33¹ (makes) Following Psalms 18:32; the meaning of the Hebrew is uncertain.

22:34¹ (my) Some MSS read, his feet.

22:29^a
cf. Psalms 119:105;
2 Sam. 21:17;
Job 29:3

22:31^a
Psalms 12:6;
119:140;
Proverbs 30:5
22:31^b
2 Sam. 22:3

22:34^a
Habakkuk 3:19
22:34^b
Deuteronomy 32:13;
33:29;
Isaiah 58:14
22:35^a
Psalms 144:1

22:31^a
詩十二 6
一一九 140
箴三十 5
22:31^b
撒下二二 3

22:34^a
哈三 19
22:34^b
申三二 13
三三 29
賽五八 14
22:35^a
詩一四四 1

【22:36】你把你救恩的^a 盾牌賜給了我，
你的溫和俯就使我為大。

【22:37】你使我腳下的地步寬闊，我的
腳未曾滑跌。

【22:38】我追趕我的仇敵，滅絕了他們；
不將他們滅絕，我總不轉回。

【22:39】我滅絕他們，擊潰他們，使他
們不能起來；他們都倒在我的腳下。

【22:40】你以力量束我的腰，使我能爭
戰；你也使那起來攻擊我的，都服在
我以下。

【22:41】你又使我的仇敵在我面前轉背
逃跑，我就殲滅那恨我的人。

【22:42】他們仰望，卻無人拯救；就是
呼求耶和華，祂也不應允。

【22:43】我搗碎他們，如同地上的灰塵；
我打碎他們，踐踏他們，如同街上的泥土。

【22:36】And You have given me the^a shield of Your
salvation, / And Your condescending gentleness has
made me great.

【22:37】You have broadened the places of my steps
under me, / And my feet have not slipped.

【22:38】I pursued my enemies and destroyed them, / And
I did not turn back until they were consumed.

【22:39】And I devoured them and shattered them, so that
they did not rise up; / Indeed, they have fallen under my feet.

【22:40】And You girded me with strength for war; / You
brought down under me those who rose up against me.

【22:41】You also made my enemies turn their back to me,
/ And I annihilated those who hated me.

【22:42】They looked, but there was no one to save them; /
They looked to Jehovah, but He did not answer them.

【22:43】Then I beat them like the dust of the earth; / I
pounded them, I stamped them, like the mud of the streets.

22:44^a
賽五五 5

【22:44】你救我脫離我百姓的爭競，保護我作列國的元首；我^a素不認識的民必事奉我。

【22:45】外邦人要歸順我，一聽見我的名聲就必順從我。

【22:46】外邦人要沮喪，¹戰戰兢兢的出他們的營寨。

【22:47】耶和華是^a活神；願我的磐石受頌讚；願神，那拯救我的磐石，被高舉；

【22:48】這位神就是那爲我伸冤，使眾民服在我以下，

【22:49】又使我脫離仇敵的。你把我舉起，高過那些起來攻擊我的；你救我脫離強暴的人。

【22:50】^a耶和華阿，因此我要在列國中稱謝你，歌頌你的名。

22:47^a
申三二 40
啓四 9

22:50^a
羅十五 9

【22:44】And You rescued me from the strivings of my people; / You have kept me as the head of the nations; / A people whom I have^a not known serves me.

【22:45】Foreigners come cringing to me; / At the mere hearing of a report, they obey me;

【22:46】Foreigners are discouraged / And¹ come quaking out of their fortresses.

【22:47】Jehovah^a lives; and blessed be my rock, / And exalted be God, the rock of my salvation,

【22:48】The God who executes vengeance for me / And brings down peoples under me,

【22:49】And who brings me forth from my enemies. / Yes, You exalted me above those who rise up against me; / From the violent man You delivered me.

【22:50】^aTherefore I give thanks to You among the nations, O Jehovah; / And I sing psalms to Your name.

22:44^a
Isa. 55:5

22:47^a
Deut. 32:40;
Rev. 4:9

22:50^a
Rom. 15:9

●撒下 22:46¹ 此乃照詩十八 45；希伯來文經文作，束上腰。

22:46¹ (come) Following Psalms 18:45; the Hebrew text reads, gird themselves.

22:51^a
詩一四四 10

22:51^b
撒下十六 12-13
詩八九 20

22:51^c
撒下七 12-13, 16
詩八九 29

【22:51】耶和華向祂所立的^a王顯極大的救恩，施慈愛給祂的^b受膏者，就是給大衛和他的^c後裔，直到永遠。

撒母耳記下 第二十三章

d 大衛末了的話
二三 1～7

23:1^a
撒下十六 3, 12-13

【23:1】以下是大衛末了的話：耶西的兒子大衛，那被興起得高位，為雅各的神^a所膏，以色列的美歌者，宣告說，

23:2^a
可十二 36
彼後一 21
參太十 20

【23:2】^a耶和華的靈藉着我說，祂的話在我舌頭上。

23:3^a
撒下二二 3, 32, 47
申三二 4

【23:3】以色列的神說話，^a以色列的磐石對我說，¹那以公義治理人，存着對神的敬畏執掌權柄的，

●撒下 23:3¹ 3～4 節所說的那一位乃指大衛（豫表基督。）

【22:51】It is He who magnifies salvation to His^a king / And executes lovingkindness to His^b anointed, / To David and to his^c seed forever.

2 SAMUEL 23

d. David's Last Words
23:1-7

【23:1】Now these are the last words of David: The declaration of David the son of Jesse, / And the declaration of the man who has been raised up on high, / The^a anointed of the God of Jacob, / The one lovely in the psalms of Israel.

【23:2】The^a Spirit of Jehovah spoke through me, / And His word was on my tongue.

【23:3】The God of Israel spoke, / The^a Rock of Israel spoke to me, / ¹Who rules among men righteously, / Who rules with the fear of God.

23:3¹ (Who) Who in vv. 3-4 refers to David, who typifies Christ.

22:51^a
Psa. 144:10

22:51^b
1 Sam. 16:12-13;
Psa. 89:20

22:51^c
2 Sam. 7:12-13, 16;
Psa. 89:29

23:1^a
1 Sam. 16:3, 12-13

23:2^a
Mark 12:36;
2 Pet. 1:21;
cf. Matt. 10:20

23:3^a
2 Sam. 22:3, 32, 47;
Deut. 32:4

23:4^a
士五 31
箴四 18

【23:4】必像^a日出的晨光，如無雲的早晨，如雨後的晴光，使地發生嫩草。

23:5^a
詩八九 28
賽五五 3

【23:5】我的家在神面前豈非如此？因祂與我立了永^a約，這約凡事皆有安排，盡得保全。我的一切救恩，和我一切所想望的，祂豈不使其生長發旺？

【23:6】但匪類都必像荊棘被丟棄，因為人不敢用手拿它；

【23:7】碰它的人必帶鐵器和槍桿，終久它必在原處被火焚燒。

e 大衛的勇士 二三 8 ~ 39

23:8^a
8~39;
代上十一 1~41

【23:8】^a大衛勇士的名字記在下面：他革捫人約設巴設，又稱伊斯尼人亞底挪，他是¹軍官的統領，一時擊殺了八百人。

●撒下 23:8¹ 直譯，三者之首。

【23:4】And is like the light of the morning when the^a sun rises,/ A morning without clouds,/ As when the tender grass sprouts up from the earth/ At the sun's shining after a rain.

【23:5】For is not my house so with God? / For He has made an eternal^a covenant with me, / Ordered in all things and secure. / For all my salvation and all my desire,/ Will He not indeed make them grow?

【23:6】But the wicked, all of them, will be / Like thorns to be thrust away, / Because they cannot be taken with the hand.

【23:7】But the man who touches them/ Must arm himself with an iron rod or with the shaft of a spear; / And they will be burned with fire in their place.

e. David's Mighty Men 23:8-39

【23:8】^aThese are the names of the mighty men whom David had: Josheb-basshebeth a Tahchemonite; he was the¹chief of the captains; the same is Adino the Eznite, who fought against eight hundred, who were slain at one time.

23:4^a
Judg. 5:31;
Prov. 4:18

23:5^a
Psa. 89:28;
Isa. 55:3

23:8^a
vv. 8-39;
1 Chron. 11:1-41

23:8¹ (chief) Lit., head of the three.

【23:9】其次是亞合人朵多的兒子以利亞撒；從前非利士人聚集在¹那裏要打仗，以色列人往上撤退，有跟隨大衛的三個勇士向非利士人罵陣，其中有以利亞撒。

【23:10】他起來擊殺非利士人，直到手臂疲乏，手黏住刀把；那日耶和華大行拯救，百姓轉回，在以利亞撒後頭專專剝取財物。

【23:11】其次是哈拉人亞基的兒子沙瑪。一日，非利士人聚集成羣，在那裏有一塊長滿紅豆的田，百姓在非利士人面前逃跑。

【23:12】沙瑪卻站在那塊田中間，救護那塊田，並擊殺非利士人；耶和華又大行拯救。

【23:13】收割的時候，三十個首領中有三個人下到^a亞杜蘭洞見大衛；有一羣非利士人在^b利乏音谷安營。

【23:9】 After him was Eleazar the son of Dodo, the son of an Ahohite, one among the three mighty men with David, when they defied the Philistines who were gathered¹ there for battle, and the men of Israel went away.

【23:10】 He rose up and struck the Philistines until his hand was weary; and his hand clung to the sword, and Jehovah accomplished a great salvation that day; and the people returned after him, but only to strip the slain.

【23:11】 And after him was Shammah the son of Agee the Hararite. Now the Philistines were gathered into a troop where there was a plot of land full of lentils, and the people fled before the Philistines.

【23:12】 But he stationed himself in the midst of the plot and defended it and struck the Philistines, and Jehovah accomplished a great salvation.

【23:13】 Now three of the thirty chief men went down and came to David at harvest time in the cave of^a Adullam; and the Philistine troop was encamped in the valley of^b Rephaim.

【23:14】那時大衛在山寨，非利士人的防營在伯利恆。

【23:15】大衛渴想，說，甚願有人將伯利恆城門旁、井裏的水打來給我喝！

【23:16】這三個勇士就闖過非利士人的營，從伯利恆城門旁的井裏打水，拿來奉給大衛。他卻不肯喝，將水奠給耶和華，

【23:17】說，耶和華阿，我斷不敢作這事！這三個人冒着性命的危險去打水，這水好像他們的血，我豈可喝呢？如此，大衛不肯喝。這些是三個勇士所作的事。

【23:18】洗魯雅的儿子，約押的兄弟^a亞比篩，是這三個勇士的首領；他舉槍殺了三百人，就在三個勇士裏得了名。

【23:14】Now at that time David was in the stronghold; and the garrison of the Philistines was at that time in Bethlehem.

【23:15】And David said longingly, If only someone would give me water to drink from the well of Bethlehem that is by the gate!

【23:16】And the three mighty men burst through the camp of the Philistines and drew water from the well of Bethlehem that is by the gate. And they carried it and brought it to David, but he would not drink it; rather he poured it out to Jehovah.

【23:17】And he said, Far be it from me, O Jehovah, that I should do this! Shall I drink the blood of the men who went at the risk of their lives? Therefore he would not drink it. These things the three mighty men did.

【23:18】And ^aAbishai the brother of Joab, the son of Zeruiah, was chief of the three. And he brandished his spear against three hundred, who were slain; and he had a name among the three.

23:18^a
撒下二 18
撒上一六 6

23:18^a
2 Sam. 2:18;
1 Sam. 26:6

【23:19】他在這¹三十個勇士裏是最尊貴的，所以作他們的首領，只是不及前三個勇士。

【23:20】有甲薛勇士耶何耶大的兒子^a比拿雅，是大有作為的。他殺了摩押人亞利伊勒的兩個兒子；又在下雪的日子下坑裏去，殺了一隻獅子。

【23:21】他又殺了一個壯偉的埃及人；埃及人手裏拿着槍，比拿雅只拿着棍子下去對抗他，從埃及人手裏奪過槍來，用那槍將他殺死。

【23:22】耶何耶大的兒子比拿雅行了這些事，就在三個勇士裏得了名。

【23:23】他比那三十個勇士都尊貴，只是不及前三個勇士。大衛立他作護衛長。

【23:24】有約押的兄弟^a亞撒黑，是三十個勇士之一；還有伯利恆人朵多的兒子伊勒哈難；

【23:25】哈律人沙瑪；哈律人以利加；

●撒下 23:19¹ 許多古卷作，三個。

【23:19】He was indeed the most honored among the¹thirty, and he became their leader; but he did not attain to the three.

【23:20】And ^aBenaiah the son of Jehoiada, the son of a valiant man from Kabzeel, was great in mighty deeds. He struck the two sons of Ariel the Moabite; he also went down and struck a lion in the midst of a pit on a snowy day.

【23:21】And he struck an Egyptian, an imposing man. And the Egyptian had a spear in his hand, but he went down to him with a staff and snatched the spear out of the hand of the Egyptian and slew him with his own spear.

【23:22】These things Benaiah the son of Jehoiada did, and he had a name among the three mighty men.

【23:23】He was more honored than the thirty, but he did not attain to the three. And David set him over his bodyguard.

【23:24】^aAsahel the brother of Joab was one of the thirty; Elhanan the son of Dodo of Bethlehem;

【23:25】Shammah the Harodite; Elikah the Harodite;

23:19¹ (thirty) Many MSS read, three.

23:20^a
撒下八 18
二十 23
王上二 25, 35
四 4

23:20^a
2 Sam. 8:18;
20:23;
1 Kings 2:25, 35;
4:4

23:24^a
撒下二 18
代上二 7

23:24^a
2 Sam. 2:18;
1 Chron. 27:7

【23:26】帕勒提人希利斯；提哥亞人益吉的兒子以拉；

【23:27】亞拿突人亞比以謝；戶沙人米本乃；

【23:28】亞合人撒們；尼陀法人瑪哈萊；

【23:29】尼陀法人巴拿的兒子希立；便雅憫族基比亞人利拜的兒子以太；

【23:30】比拉頓人比拿雅；迦實溪人希太；

【23:31】亞拉巴人亞比亞本；巴魯米人押斯瑪弗；

【23:32】沙本人以利雅哈巴；雅善兒子中的約拿單；

【23:33】哈拉人沙瑪；哈拉人沙拉的兒子亞希暗；

【23:34】瑪迦人亞哈拜的兒子以利法列；瑪迦人的兒子；基羅人亞希多弗的兒子以連；

【23:35】迦密人希斯萊；亞巴人帕萊；

【23:26】Helez the Paltite; Ira the son of Ikkesh the Tekoite;

【23:27】Abiezer the Anathothite; Mebunnai the Hushathite;

【23:28】Zalmon the Ahohite; Maharai the Netophathite;

【23:29】Heleb the son of Baanah the Netophathite; Ittai the son of Ribai from Gibeah of the children of Benjamin;

【23:30】Benaiah the Pirathonite; Hiddai from the brooks of Gaash;

【23:31】Abi-albon the Arbathite; Azmaveth the Barhumite;

【23:32】Eliahba the Shaalbonite; of the sons of Jashen, Jonathan;

【23:33】Shammah the Hararite; Ahiam the son of Sharar the Ararite;

【23:34】Eliphelet the son of Ahasbai; the son of the Maachathite; Eliam the son of Ahithophel the Gilonite;

【23:35】Hezrai the Carmelite; Paarai the Arbite;

【23:36】瑣巴人拿單的兒子以甲；迦得人巴尼；

【23:37】亞捫人洗勒；比錄人拿哈萊（是給洗魯雅的兒子約押拿兵器的）；

【23:38】以帖人以拉；以帖人迦立；

【23:39】赫人^a烏利亞。以上共有三十七人。

【23:36】Igal the son of Nathan of Zobah; Bani the Gadite;

【23:37】Zelek the Ammonite; Naharai the Beerothite, the armor¹ bearer to Joab the son of Zeruiah;

【23:38】Ira the Ithrite; Gareb the Ithrite;

【23:39】^aUriah the Hittite. They were thirty-seven in all.

撒母耳記下 第二十四章

f 大衛最後的罪 二四 1 ~ 25

【24:1】^a耶和華又向以色列人發怒，¹撒但就激動大衛，使他們受害，說，你去^b數算以色列人和猶大人。

【24:2】王對跟隨他的軍隊元帥約押說，你去走遍以色列眾支派，從^a但直到別是巴，數點百姓，我好知道百姓的數目。

●撒下 24:1¹ 直譯，他。大衛數點以色列人和猶大人，乃是由於撒但的激動，使以色列人受害，（代上二一 1，）但這是神所許可的。

2 SAMUEL 24

f. David's Last Sin 24:1-25

【24:1】^aAnd again the anger of Jehovah was kindled against Israel; and ¹he moved David against them, saying, Go, ^bnumber Israel and Judah.

【24:2】And the king said to Joab the captain of the army, who was with him, Go now throughout all the tribes of Israel, from ^aDan to Beer-sheba, and count the people, that I may know the number of the people.

23:37¹ (bearer) Some MSS read, bearers.

24:1¹ (he) This was Satan who moved David against Israel to number Israel and Judah (1 Chron. 21:1), but this was permitted by God.

23:39^a
撒下十一 3, 6

23:39^a
2 Sam. 11:3, 6

24:1^a
1-25;
代上二一 1-28
24:1^b
參代上二七 23-24

24:2^a
士二十一
撒下三 10
二四 15

24:1^a
vv. 1-25;
1 Chron. 21:1-28
24:1^b
cf. 1 Chron.
27:23-24

24:2^a
Judg. 20:1;
2 Sam. 3:10;
24:15

【24:3】約押對王說，無論百姓有多少，願耶和華你的神再加增百倍，使我主我王親眼得見。我主我王何必喜悅行這事呢？

【24:4】但王的話勝過約押和眾軍長。約押和眾軍長就從王面前出去，數點以色列的百姓。

【24:5】他們過了約但河，在河谷中，城右邊的亞羅珥安營，向迦得和雅謝走去，

【24:6】又到了基列和他停合示地；又到了但雅安，繞到西頓。

【24:7】他們來到推羅的保障，並希未人和迦南人所有的城市，又到猶大南方的別是巴。

【24:8】他們走遍全地，過了九個月零二十天，就回到耶路撒冷。

【24:3】 And Joab said to the king, Now may Jehovah your God add to the people a hundred times as many as they are, while the eyes of my lord the king may see it. But why does my lord the king desire this thing?

【24:4】 Nevertheless the king's word prevailed against Joab and against the captains of the army. And Joab and the captains of the army went forth before the king to count the people of Israel.

【24:5】 And they crossed the Jordan and encamped at Aroer to the right of the city, which was in the midst of the river valley, toward Gad and unto Jazer.

【24:6】 Then they came to Gilead and to the land of Tahtim-hodshi, and they came to Dan-jaan and around to Sidon.

【24:7】 And they came to the stronghold of Tyre and all the cities of the Hivites and of the Canaanites, and they went on to the south of Judah at Beer-sheba.

【24:8】 And when they had gone about throughout all the land, they came to Jerusalem at the end of nine months and twenty days.

【24:9】約押將所數點百姓的數目呈報於王：以色列拿刀的勇士有八十萬，猶大人有五十萬。

【24:10】大衛數算百姓以後，^a心中自責，就對耶和華說，我行這事是^b犯大罪了；耶和華阿，現今求你除掉僕人的罪孽，因我所行的甚是愚昧。

【24:11】大衛早晨起來，耶和華的話臨到申言者^a迦得，就是大衛的先見，說，

【24:12】你去告訴大衛，耶和華如此說，我給你題三樣災，你可以選擇一樣，我好降與你。

【24:13】於是迦得來見大衛，把這些災告訴他，對他說，你願意在你的地上有七年的^a饑荒臨到呢？是你在敵人面前逃跑，被追趕三個月呢？是在你的地上有三日的瘟疫呢？現在你要思想，看看我該用甚麼話回覆那差我來的。

【24:9】And Joab gave the number of the count of the people to the king. And there were in Israel eight hundred thousand valiant men who drew the sword, and the men of Judah were five hundred thousand men.

【24:10】And David's ^aheart smote him after he had numbered the people. And David said to Jehovah, I have ^bsinned greatly in what I have done; but now, O Jehovah, put away the iniquity of Your servant, for I have acted very foolishly.

【24:11】And when David rose up in the morning, the word of Jehovah came to ^aGad the prophet, David's seer, saying,

【24:12】Go and speak to David, Thus says Jehovah, I am offering you three things; choose one of them for Me to do for you.

【24:13】So Gad went to David and told him these things. And he said to him, Shall seven years of ^afamine come upon you in your land? Or shall you flee before your adversaries for three months while they pursue you? Or shall there be three days of pestilence in your land? Consider now and see what word I should return to Him who sent me.

24:10^a
撒下二四 5
24:10^b
撒下十二 13

24:11^a
撒下二二 5

24:13^a
參撒下二一 1

24:10^a
1 Sam. 24:5
24:10^b
2 Sam. 12:13

24:11^a
1 Sam. 22:5

24:13^a
cf. 2 Sam. 21:1

24:14^a
出三四 6
尼九 17
詩八六 15

【24:14】大衛對迦得說，我甚為難；我們願落在耶和華的手裏，因為祂有豐盛的^a 憐恤；我不願落在人的手裏。

24:15^a
申二八 21
詩七八 50

【24:15】於是，耶和華降^a 瘟疫於以色列，自早晨到所定的時候；從但直到別是巴，百姓中死了七萬人。

24:16^a
創六 6
撒十五 11
珥二 13-14
拿三 9-10
24:16^b
代下三 1

【24:16】天使向耶路撒冷伸手要滅城的時候，耶和華就^a 後悔不降這災；祂對滅民的天使說，穀了，現在住手罷。那時，耶和華的使者在耶布斯人亞勞拿的^b 禾場附近。

24:17^a
王下十九 35
代下三二 21
賽三七 36
徒十二 23
啓十四 19

【24:17】大衛看見那擊殺百姓的^a 天使，就對耶和華說，是我犯了罪，是我行了惡；但這羣羊作了甚麼呢？願你的手攻擊我和我的父家。

24:18^a
代下三 1

【24:18】當日，迦得來見大衛，對他說，你上去，在耶布斯人亞勞拿的^{1a} 禾場上，為耶和華立一座壇。

●撒下 24:18¹ 亞勞拿（在代上二一 15 ~ 28 稱作阿珥楠）的禾場，成了神殿建造的地點。（代下三 1。）

【24:14】And David said to Gad, I am in a great strait; let us fall into the hand of Jehovah, for His^a compassions are great; and do not let me fall into the hand of man.

【24:15】So Jehovah sent a^a pestilence in Israel from the morning until the appointed time; and seventy thousand people died among the people from Dan to Beer-sheba.

【24:16】And when the angel stretched forth his hand toward Jerusalem to destroy it, Jehovah^a repented of the harm. And He said to the angel who destroyed the people, It is enough; now hold back your hand. And the angel of Jehovah was by the^b threshing floor of Araunah the Jebusite.

【24:17】And David spoke to Jehovah when he saw the^a angel striking the people and said, It is I who have sinned, and it is I who have acted wickedly. But these sheep, what have they done? Let Your hand, I pray, be against me and against the house of my father.

【24:18】And Gad came to David on that day; and he said to him, Go up and raise up an altar to Jehovah on the^{1a} threshing floor of Araunah the Jebusite.

24:14^a
Exo. 34:6;
Neh. 9:17;
Psa. 86:15

24:15^a
Deut. 28:21;
Psa. 78:50

24:16^a
Gen. 6:6;
1 Sam. 15:11;
Joel 2:13-14;
Jonah 3:9-10
24:16^b
2 Chron. 3:1

24:17^a
2 Kings 19:35;
2 Chron. 32:21;
Isa. 37:36;
Acts 12:23;
Rev. 14:19

24:18^a
2 Chron. 3:1

24:18¹ (threshing) The threshing floor of Araunah (who is called Ornan in 1 Chron. 21:15-28) became the site where the temple of God was built (2 Chron. 3:1).

【24:19】大衛就照着迦得的話，就是耶和華所吩咐的，上去了。

【24:20】亞勞拿觀看，見王和王的臣僕向着他走過來，就出去迎接，面伏於地，向王下拜，

【24:21】說，我主我王爲何來到僕人這裏呢？大衛說，我要向你買這禾場，爲耶和華築一座壇，使百姓中的災疫^a止住。

【24:22】亞勞拿對大衛說，我主我王看甚麼爲好，就拿去獻上罷。看哪，這裏有牛可以作燔祭，有打糧的^a器具和套牛的軛可以當柴燒。

【24:23】王阿，這一切，我亞勞拿都奉給你；又對王說，願耶和華你的神^a悅納你。

【24:24】王對亞勞拿說，不然；我必按着價值向你買，我不願用白得之物作燔祭獻給耶和華我的神。大衛就用五十舍客勒銀子買了那禾場與牛。

【24:19】And David went up according to Gad's word, as Jehovah had commanded.

【24:20】And Araunah looked out and saw the king and his servants coming over toward him. And Araunah went forth and bowed down before the king with his face to the ground.

【24:21】And Araunah said, Why has my lord the king come to his servant? And David said, To buy the threshing floor from you to build an altar to Jehovah, that the plague may be^a stayed among the people.

【24:22】And Araunah said to David, May my lord the king take and offer up whatever seems good in his sight. Look, the oxen for the burnt offering and the threshing^a instruments and the yokes for the oxen for the wood —

【24:23】All this, O king, does Araunah give to the king. Then Araunah said to the king, May Jehovah your God^a accept you.

【24:24】But the king said to Araunah, No; but I will surely buy it from you for a price, and I will not offer to Jehovah my God burnt offerings that cost me nothing. So David bought the threshing floor and the oxen for fifty shekels of silver.

24:21^a
民十六 48, 50

24:22^a
參王上十九 21

24:23^a
申三三 11
詩二十 3

24:21^a
Num. 16:48, 50

24:22^a
cf. 1 Kings 19:21

24:23^a
Deut. 33:11;
Psa. 20:3

【24:25】大衛在那裏爲耶和華^a築了一座壇，獻燔祭和平安祭。如此，耶和華應允國民爲那地所懇求的，災疫在以色列人中就止住了。

【24:25】And there David^a built an altar to Jehovah, and he offered burnt offerings and peace offerings. And Jehovah responded to the entreaty for the land, and the plague was stayed in Israel.

聖經

THE HOLY BIBLE

舊約恢復本

Old Testament Recovery Version

列王紀上/下

The First & Second Kings

列王紀

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二六 撒迦利雅作以色列王 十五 8～12

二七 沙龍作以色列王 十五 13～15

二八 米拿現作以色列王 十五 16～22 上

二九 比加轄作以色列王 十五 22 下～26

三十 比加作以色列王 十五 27～31

三一 約坦作猶大王 十五 32～38 上

三二 亞哈斯作猶大王 十五 38 下～十六 20

三三 何細亞作以色列王 十七 1～41

三四 希西家作猶大王 十八 1～二十 21 上

1 希西家的亨通 十八 1～8

2 亞述犯境 十八 9～十九 37

a 亞述王撒縵以色的犯境 十八 9～12

b 亞述王西拿基立侮辱且褻瀆的攻擊與挑釁 十八 13～十九 37

3 耶和華的醫治 二十 1～11

4 希西家的失敗 二十 12～19

5 希西家引水入城及其終局 二十 20～21 上

T. The Reign of Joash (Jehoash) over Judah (11:17—12:21)

U. The Reign of Jehoahaz over Israel (13:1-9a)

V. The Reign of Jehoash (Joash) over Israel (13:9b-25)

W. The Reign of Amaziah over Judah (14:1-22)

X. The Reign of Jeroboam over Israel (14:23-29)

Y. The Reign of Azariah (Uzziah) over Judah (15:1-7)

Z. The Reign of Zechariah over Israel (15:8-12)

AA. The Reign of Shallum over Israel (15:13-15)

BB. The Reign of Menahem over Israel (15:16-22a)

CC. The Reign of Pekahiah over Israel (15:22b-26)

DD. The Reign of Pekah over Israel (15:27-31)

EE. The Reign of Jotham over Judah (15:32-38a)

FF. The Reign of Ahaz over Judah (15:38b—16:20)

GG. The Reign of Hoshea over Israel (17:1-41)

HH. The Reign of Hezekiah over Judah (18:1—20:21a)

1. Hezekiah's Prosperity (18:1-8)

2. The Invasion of the Assyrians (18:9—19:37)

a. The Invasion under Shalmaneser the King of Assyria (18:9-12)

b. The Attacking and Challenging of Sennacherib the King of Assyria with Insult and Blasphemy (18:13—19:37)

3. The Healing of Jehovah (20:1-11)

4. The Failure of Hezekiah (20:12-19)

5. Hezekiah Bringing Water into the City and His End (20:20-21a)

三五 瑪拿西作王 二十 21 下～二一 18 上

三六 亞們作王 二一 18 下～ 26 上

三七 約西亞作王 二一 26 下～二三 30 上

三八 約哈斯作王 二三 30 下～ 33

三九 約雅敬作王 二三 34 ～二四 6 上

四十 約雅斤作王 二四 6 下～ 9, 二五 27 ～ 30

四一 巴比倫王尼布甲尼撒圍困耶路撒冷 二四 10 ～ 16

四二 西底家作王 二四 17 ～ 20

四三 耶路撒冷被攻陷，猶大人被遷徙 二五 1 ～ 21

四四 基大利的管理 二五 22 ～ 26

四十 約雅斤作王（續） 二五 27 ～ 30

II. The Reign of Manasseh (20:21b—21:18a)

JJ. The Reign of Amon (21:18b-26a)

KK. The Reign of Josiah (21:26b—23:30a)

LL. The Reign of Jehoahaz (23:30b-33)

MM. The Beginning of the Reign of Jehoiakim (23:34—24:6a)

NN. The Reign of Jehoiachin (24:6b-9; 25:27-30)

OO. Nebuchadnezzar the King of Babylon Besieging Jerusalem (24:10-16)

PP. The Reign of Zedekiah (24:17-20)

QQ. The Fall of Jerusalem and the Carrying Away of Judah into Exile (25:1-21)

RR. The Governing of Gedaliah (25:22-26)

SS. The Reign of Jehoiachin (cont'd) (25:27-30)

書介

著者：列王紀上、下在希伯來文聖經中原爲一卷。書中未有證據指明著者是誰。有些猶太和基督徒教師推測是耶利米所寫。

著時：以色列被擄到巴比倫期間，主前五六一年之後。（王下二五 27。）

著地：也許在耶路撒冷。

涵蓋時段：兩卷書共涵蓋四百五十五年：列王紀上涵蓋一百一十九年，從主前一〇一五年至主前八九七年，即從大衛離世，（二 10，）到以色列王亞哈的兒子亞哈謝作王的時候；（二二 51；）列王紀下涵蓋三百三十六年，從主前八九六年至主前五六一年，即從以色列王亞哈的兒子約蘭作王，（王下三 1～3，）到被擄之時，以未米羅達在巴比倫作王期間。（王下二五 27。）

主 題：

神在祂的經綸中，在行政上對付地上神聖君王職分因列王所受的破壞與毀壞，以及神公正對付的悲慘結果

INTRODUCTION

Author: Originally, 1 and 2 Kings were one book in the Hebrew Scriptures. Nothing in 1 and 2 Kings indicates who the author was. Some Jewish and Christian teachers have supposed that Jeremiah wrote them.

Time of Writing: Some time during the Babylonian captivity of Israel and after 561 B.C. (2 Kings 25:27).

Place of Writing: Probably in Jerusalem.

Time Period Covered: The two books cover 455 years: 1 Kings covers 119 years, from 1015 to 897 B.C., that is, from the death of David (2:10) to the reign of Ahaziah, the son of Ahab, king of Israel (22:51); 2 Kings covers 336 years, from 896 B.C. to 561 B.C., that is, from the reign of Jehoram, the son of Ahab, king of Israel (3:1-3) to the captivity, during the reign of Evil-merodach in Babylon (25:27).

Subject:

God's Governmental Dealing, in God's Economy, with the Devastation and Ruin of the Divine Kingship on Earth by the Kings, and the Tragic Issue of the Just Dealing of God

列王紀上 第一章

壹 大衛的晚年和去世

王上一 1 ~ 二 11

一 老邁衰萎

— 1 ~ 4

【1:1】¹大衛²王³年紀老邁，雖用衣服遮蓋，仍不覺暖。

●王上 1:1¹ 以色列人的歷史書，顯著的點乃是以豫表的方式，詳細描繪如何經歷基督是神所賜給我們的美地，作我們的分。（見申八 7 註 1。）首先，約書亞記給我們看見，取得、佔有、並守住美地的路。然後，士師記、路得記、撒母耳記上、下這幾卷書，給我們看見一些人在得了美地為業之後，如何留在美地上並享受美地。我們還需要列王紀上、下，給我們看見更多的人如何留於並享受美地。

列王作為以色列人的代表，是在最高的水平上享受美地。他們豫表新約的信徒，蒙神拯救，為要享受基督作他們的美地，達到作王的水平。（羅五 17，提後二 12，啓二十 4，6，二二 5 下。）兩卷列王紀所描繪的圖畫，詳細記述大衛王之後治理以色列的諸王之性格、存心、愛好、習慣、道德和行動。這樣一幅圖畫指明，我們的所是、我們的願望、

1 KINGS 1

I. The Old Age and Decease of David

1:1 — 2:11

A. Being Old and Fading Away

1:1-4

【1:1】¹Now when King ²David was old and advanced in ³years, they covered him with clothing, but he could not get warm.

1:1¹ (Now) The striking point of the historical books concerning Israel is that they portray in detail, in the way of typology, how to experience Christ as the good land given to us by God as our portion (see note 7¹ in Deut. 8). First, the book of Joshua shows the way to gain, to take possession of, and to keep the good land. Then the books of Judges, Ruth, and 1 and 2 Samuel show how certain persons remained in the good land and enjoyed the good land after they took possession of it. First and 2 Kings are needed to show how more persons remained in and enjoyed the good land.

The kings, as representatives of Israel, enjoyed the good land on the highest level. They are types of the New Testament believers, who were saved by God to enjoy Christ as their good land up to the level of the kingship (Rom. 5:17; 2 Tim. 2:12; Rev. 20:4, 6; 22:5b). The picture portrayed in the two books of Kings depicts in detail the character, intention, preferences, habits, morality, and actions of all the kings who reigned over Israel after David the king. Such a picture indicates that what we are, what we desire, what we

我們的意圖、以及我們如何行事為人，都與我們留在基督裏，有分於祂一切追測不盡之豐富作我們的享受，有極大的關係。這幅關於以色列的圖畫，結束於一個悲劇：列王雖然被擺在君王職分的蒙福情形裏，卻對神不忠信，也不妥善的顧到他們的基業，以致失去了美地，並被擄到拜偶像的世界。在我們與基督的關係上，這對我們應當是嚴肅的警示和警戒。我們若在以上所題的任何事上錯了，就會失去作我們享受的基督。見利十八 25 註 2。

列王紀的中心思想是：神在祂的經綸中，在行政上對付地上神聖君王職分因列王所受的破壞與毀壞，以及神公正對付的悲慘結果，就是作神國在地上基地的聖地被丟失，以及維持基督家譜這條線的聖民被擄去。那地遭毀壞以及聖民被擄去，幾乎終結了把基督帶到人性裏所需要的兩條線；（見太一 16 註 2；）但根據太一 1 ~ 17 的家譜，甚至經過被擄，這兩條線仍然持續着。因着神主宰的權柄，祂使被擄的人歸回，為要恢復美地，並保存基督家譜的十四代。（太一 17 下。）這樣，神仍然完成了祂的心意，在祂的三一裏將自己帶到人性裏，並建立祂屬靈的國。

●王上 1:1² 列王紀上的頭兩章記載，可視為撒母耳記上、下所記大衛歷史的結論。

●王上 1:1³ 大衛不但變得老邁，並且漸漸衰萎。大衛的一生有美好的開始，如同明亮的日頭升起，他的生平同他的事業如日中天。然而，他的放縱情慾（撒下十一）破壞了他的事業，使他輝煌的生平衰萎，如日落黃昏。大衛晚年沒有甚麼輝煌、優越、或光彩的事。

intend to do, and how we behave have very much to do with our remaining in Christ and participating in all His unsearchable riches for our enjoyment. This picture concerning Israel ends with a tragedy of all the kings who were put into the blessed situation of the kingship and who were not faithful to God and did not take good care of their inheritance: they lost the good land and were carried away as captives to the idol-worshipping world. This should be a solemn alarm and warning to us in our relationship with Christ. If we are wrong in any of the matters mentioned above, we will suffer the loss of Christ as our enjoyment. See note 25² in Lev. 18.

The central thought of the books of Kings is God's governmental dealing, in God's economy, with the devastating and ruining of the divine kingship on the earth by the kings, and the tragic issue of the just dealing of God, i.e., the loss of the Holy Land, which was the base of God's kingdom on the earth, and the capture of the holy people, who maintained the line of Christ's genealogy. The devastating of the land and the carrying away of the holy people almost ended the two lines needed for the bringing of Christ into humanity (see note 16² in Matt. 1). Nevertheless, according to the genealogy in Matt. 1:1-17, these two lines were continued even through the captivity. In His sovereignty God carried out the return from captivity in order to recover the good land and preserve fourteen generations of Christ's genealogy (Matt. 1:17c). Thus God still carried out His intention to bring Himself in His Trinity into humanity and to set up His spiritual kingdom.

1:1² (David) The record of the first two chapters of 1 Kings could be considered a conclusion of the history of David recorded in 1 and 2 Samuel.

1:1³ (years) David not only became old but also was fading away. David's life had a good beginning, like the bright sun rising, and his life with his career became like the sun shining at noon. However, his indulgence in lust (2 Sam. 11) spoiled his career and caused his bright life to fade like the sunset in the evening. In David's old age there was nothing bright, excellent, or splendid.

【1:2】所以臣僕對他說，不如爲我主我王尋找一個年少的處女，使她侍立在王面前，照料王，睡在王的懷中，好叫我主我王得暖。

【1:3】於是他們在以色列全境尋找美貌的少女，尋得書念女子亞比煞，就帶到王那裏。

【1:4】這少女極其美貌，她照料王，伺候王，王卻沒有與她親近。

二 立所羅門 爲王位繼承人 — 5 ~ 53

【1:5】那時，哈及的兒子^a亞多尼雅高擡自己，說，我必作王；他爲自己豫備戰車、馬兵，又派五十人在他前面奔走。

【1:6】他父親素來沒有使他難過，說，你爲甚麼這樣作？他也甚俊美，生在押沙龍之後。

【1:2】So his servants said to him, Let a young virgin be sought for my lord the king, and let her wait on the king and serve him; and let her lie in your bosom so that my lord the king may get warm.

【1:3】Thus they sought for a beautiful young woman throughout all the territory of Israel, and they found Abishag the Shunammite and brought her to the king.

【1:4】And the young woman was very beautiful, and she served the king and ministered to him; but the king did not know her.

B. Making Solomon the Successor to His Throne 1:5-53

【1:5】Then ^aAdonijah the son of Haggith exalted himself, saying, I will be king. And he prepared a chariot and horsemen for himself and fifty men to run before him.

【1:6】And his father had never displeased him by saying, Why have you done thus and thus? And he also was very handsome, and his mother bore him after Absalom.

1:5^a
撒下三 4
代上三 2

1:5^a
2 Sam. 3:4;
1 Chron. 3:2

1:7^a
撒下八 16
二 18
1:7^b
撒上二二 20
撒下八 17

【1:7】亞多尼雅與洗魯雅的儿子^{1a}約押，
和祭司^b亞比亞他商議；二人就跟從
他，幫助他。

1:8^a
撒下二十 25
王上一 26, 32
1:8^b
撒下八 18
1:8^c
撒下七 2
十二 1

【1:8】但祭司^a撒督、耶何耶大的兒子^b
^b比拿雅、申言者^c拿單、示每、利
以、並大衛的勇士，都不與亞多尼
雅在一起。

【1:9】一日，亞多尼雅在隱羅結旁、瑣
希列石頭那裏，宰了牛羊、肥畜，請
他的諸弟兄，就是王的眾子，並所有
作王臣僕的猶大人；

1:10^a
撒下十二 24

【1:10】惟獨申言者拿單、比拿雅、並勇
士、和他的兄弟^a所羅門，他都沒有請。

【1:11】拿單對所羅門的母親拔示巴說，
哈及的兒子亞多尼雅作王了，我們的
主大衛卻不知道；這事你沒有聽見麼？

●王上 1:7¹ 大衛軍隊的元帥約押，曾參與謀殺
烏利亞；（撒下十一 6～17；）他對大衛所犯的罪，
消極的感覺也許一直沒有過去。這可能是約押隨同
亞多尼雅背叛的原因。

【1:7】And he conferred with ^{1a}Joab the son of Zeruijah
and with ^bAbiathar the priest; and following Adonijah,
they helped him.

【1:8】But ^aZadok the priest and ^bBenaiah the son of
Jehoiada and ^cNathan the prophet and Shimei and Rei
and the mighty men who belonged to David were not
with Adonijah.

【1:9】And Adonijah sacrificed sheep and oxen and
fatlings by the stone of Zohemoth, which is beside En-
rogel; and he called all his brothers, the sons of the king,
and all the men of Judah, the servants of the king.

【1:10】But he did not call Nathan the prophet and
Benaiah and the mighty men and ^aSolomon his brother.

【1:11】Then Nathan spoke to Bath-sheba, Solomon's
mother, saying, Have you not heard that Adonijah the son
of Haggith reigns and our lord David does not know it?

1:7¹ (Joab) Joab, the captain of David's army, who participated in
the murder of Uriah (2 Sam. 11:6-17), might never have lost his negative
feeling concerning David's sin. It might have been because of this that
Joab joined Adonijah in his rebellion.

1:7^a
2 Sam. 8:16;
2:18
1:7^b
1 Sam. 22:20;
2 Sam. 8:17

1:8^a
2 Sam. 20:25;
1 Kings 1:26, 32
1:8^b
2 Sam. 8:18
1:8^c
2 Sam. 7:2;
12:1

1:10^a
2 Sam. 12:24

【1:12】現在你來，我給你出個主意，好保全你和你兒子所羅門的性命。

【1:13】你去，進到大衛王那裏，對他說，我主我王阿，你不是曾向婢女起誓說，你兒子所羅門必接續我^a作王，坐在我的位上麼？現在亞多尼雅怎麼作了王呢？

【1:14】你還在那裏與王說話的時候，我會隨後進去，證實你的話。

【1:15】於是拔示巴進入內室見王；王甚老邁，書念女子亞比煞正伺候王。

【1:16】拔示巴向王屈身下拜；王說，你要甚麼？

【1:17】她說，我主阿，你曾向婢女指着耶和華你的神起誓說，你兒子^a所羅門必接續我作王，坐在我的位上。

【1:18】現在亞多尼雅作王了，我主我王¹你卻不知道。

【1:12】Now therefore come and let me give you counsel to save your life and the life of your son Solomon.

【1:13】Go in at once to King David and say to him, Did you not, my lord O king, swear to your female servant, saying, Solomon your son shall^a reign after me, and he shall sit upon my throne? Then why does Adonijah reign?

【1:14】Just when you are there and still speaking with the king, I will come in after you and confirm your words.

【1:15】So Bath-sheba went in to the king in the chamber. And the king was very old, and Abishag the Shunammite was ministering to the king.

【1:16】And Bath-sheba bowed and paid homage to the king. And the king said, What do you wish?

【1:17】And she said to him, My lord, you swore by Jehovah your God to your female servant, saying,^a Solomon your son shall reign after me, and he shall sit upon my throne.

【1:18】But now, at this moment Adonijah reigns, and¹ you, my lord the king, know nothing of it.

●王上 1:18¹ 有些古卷作，現在。

1:18¹ (you) Some MSS read, now.

1:13^a
王上一 30
參代上二二 9

1:13^a
1 Kings 1:30;
cf. 1 Chron. 22:9

1:17^a
撒下十二 24
太一 6

1:17^a
2 Sam. 12:24;
Matt. 1:6

【1:19】他宰了許多牛羊、肥畜，請了王的眾子和祭司亞比亞他，並元帥約押；惟獨王的僕人所羅門，他沒有請。

【1:20】我主我王阿，以色列眾人的眼目都仰望你，等你向他們表明，在我主我王之後誰坐你的位。

【1:21】若不然，到我主我王與列祖同睡時，我和我兒子所羅門必算為罪人了。

【1:22】拔示巴還與王說話的時候，申言者拿單進來了。

【1:23】有人奏告王說，申言者拿單來了。拿單進到王前，面伏於地，向王下拜。

【1:24】拿單說，我主我王果曾說過，亞多尼雅必接續我作王，坐在我的位上麼？

【1:19】 And he has sacrificed oxen and fatlings and sheep abundantly and has called for all the king's sons and for Abiathar the priest and for Joab the captain of the army, but he has not called for Solomon your servant.

【1:20】 And you, my lord the king, the eyes of all Israel are upon you, that you would declare to them who will sit upon the throne of my lord the king after him.

【1:21】 Otherwise when my lord the king sleeps with his fathers, I and my son Solomon will be counted as offenders.

【1:22】 And just while she was still speaking with the king, Nathan the prophet came in.

【1:23】 And they told the king, saying, Nathan the prophet is here. And he came in before the king and paid homage to the king with his face to the ground.

【1:24】 And Nathan said, My lord the king, have you said, Adonijah shall reign after me, and he shall sit upon my throne?

【1:25】因他今日下去，宰了許多牛羊、肥畜，請了王的眾子和軍長，並祭司亞比亞他；他們正在亞多尼雅面前喫喝，說，願亞多尼雅王萬歲！

【1:26】惟獨我，就是你的僕人，和祭司撒督，耶何耶大的兒子比拿雅，並你的僕人所羅門，他都沒有請。

【1:27】這事果然是出於我主我王麼？王卻沒有告訴僕人們，在我主我王之後誰坐你的位。

【1:28】大衛王回答說，叫拔示巴來。拔示巴就進到王前，站在王面前。

【1:29】王起誓說，我指着那^a救贖我性命脫離一切患難之永活的耶和華起誓，

【1:30】我既然指着耶和華以色列的神向你起誓說，你兒子所羅門必接續我^a作王，接替我坐在我的位上；我今日就必照這話而行。

【1:25】For he has gone down today and sacrificed oxen and fatlings and sheep abundantly and has called for all the king's sons and for the captains of the army and for Abiathar the priest; and now they are eating and drinking before him, and they say, May King Adonijah live!

【1:26】But he has not called for me, me your servant, and for Zadok the priest and for Benaiah the son of Jehoiada and for Solomon your servant.

【1:27】Has this thing been done by my lord the king, and you have not made known to your servants who shall sit upon the throne of my lord the king after him?

【1:28】Then King David answered and said, Call Bathsheba to me. And she came in before the king and stood before the king.

【1:29】And the king swore and said, As Jehovah lives, who has^a redeemed my soul out of all adversity,

【1:30】Indeed as I have sworn to you by Jehovah the God of Israel, saying, Solomon your son shall^a reign after me, and he shall sit upon my throne in my place; so indeed will I do this day.

1:29^a
撒下四 9

1:30^a
王上一 13, 17

1:29^a
2 Sam. 4:9

1:30^a
1 Kings 1:13, 17

【1:31】於是，拔示巴面伏於地，向王下拜，說，願我主大衛王萬歲！

【1:32】大衛王說，將祭司撒督、申言者拿單、耶何耶大的兒子比拿雅召來。他們就來到王面前。

【1:33】王對他們說，要帶領你們主的僕人，使我兒子所羅門騎我的騾子，送他下到基訓；

【1:34】在那裏，祭司撒督和申言者拿單要^a膏他作以色列的王；你們也要吹角，說，願所羅門王萬歲！

【1:35】然後要跟隨他上來；他要來坐在我的位上，接續我作王；我已立他作以色列和猶大的^a領袖。

【1:36】耶何耶大的兒子比拿雅回答王說，^a阿們！願耶和華我主我王的神也這樣命定。

【1:37】耶和華怎樣^a與我主我王同在，願祂照樣與所羅門同在，使他的國位比我主大衛王的國位更大。

【1:31】Then Bath-sheba bowed her face to the ground and paid homage to the king, and she said, May my lord King David live forever.

【1:32】And King David said, Call Zadok the priest and Nathan the prophet and Benaiah the son of Jehoiada to me. And they came in before the king.

【1:33】And the king said to them, Take the servants of your lord with you, and cause Solomon my son to ride upon my own mule, and bring him down to Gihon.

【1:34】And let Zadok the priest and Nathan the prophet^a anoint him there as king over Israel; and blow the trumpet and say, May King Solomon live!

【1:35】Then come up after him; and he shall come and sit upon my throne, and he shall reign in my place; for I have appointed him as^a ruler over Israel and over Judah.

【1:36】And Benaiah the son of Jehoiada answered the king and said, ^aAmen! May Jehovah, the God of my lord the king, so ordain!

【1:37】As Jehovah^a has been with my lord the king, so may He be with Solomon; and may He make his throne greater than the throne of my lord King David.

1:34^a
撒下十 1
十六 13
撒下五 3
王上一 39

1:35^a
撒下九 16
十三 14
撒下七 8

1:36^a
申二七 15-26
詩七二 19
耶二八 6
林前十四 16

1:37^a
撒下二十 13

1:34^a
1 Sam. 10:1;
16:13;
2 Sam. 5:3;
1 Kings 1:39

1:35^a
1 Sam. 9:16;
13:14;
2 Sam. 7:8

1:36^a
Deut. 27:15-26;
Psa. 72:19;
Jer. 28:6;
1 Cor. 14:16

1:37^a
1 Sam. 20:13

【1:38】於是祭司撒督、申言者拿單、耶何耶大的兒子比拿雅、基利提人、和比利提人都下去，使所羅門騎大衛王的騾子，將他送到基訓。

【1:39】祭司撒督就從耶和華的帳幕中取了盛^a膏油的角來，^b膏所羅門。人就吹角，眾民都說，願所羅門王萬歲！

【1:40】眾民跟隨他上來，吹着笛，大大歡呼，地因他們的聲音就震動。

【1:41】亞多尼雅和所請的眾客筵宴方畢，聽見這聲音；約押聽見角聲就說，城中為何有這喧嚷的聲音呢？

【1:42】他正說話的時候，祭司亞比亞他的兒子^a約拿單來了。亞多尼雅說，進來罷；你是個忠義的人，必是報好信息。

【1:43】約拿單回答亞多尼雅說，我們的主大衛王誠然立所羅門爲王了！

【1:38】So Zadok the priest and Nathan the prophet and Benaiah the son of Jehoiada and the Cherethites and the Pelethites went down and caused Solomon to ride upon King David's mule, and they brought him to Gihon.

【1:39】And Zadok the priest took the horn of^a oil from the Tent of Jehovah and^b anointed Solomon; and they blew the trumpet, and all the people said, May King Solomon live!

【1:40】And all the people went up after him; and the people were playing on pipes and rejoicing with great joy, and the land shook with the sound of them.

【1:41】And Adonijah and all the invited guests with him heard it as they finished eating. And Joab heard the sound of the trumpet and said, Why is there the sound of the city in an uproar?

【1:42】Just as he was still speaking, ^aJonathan the son of Abiathar the priest came. And Adonijah said, Come in; for you are a worthy man and bring good news.

【1:43】And Jonathan answered and said to Adonijah, Alas! Our lord King David has made Solomon king!

1:39^a
參出三十 23-32
1:39^b
代上二九 22

1:39^a
cf. Exo. 30:23-32
1:39^b
1 Chron. 29:22

1:42^a
撒下十五 27, 36

1:42^a
2 Sam. 15:27, 36

【1:44】王差遣祭司撒督、申言者拿單、耶何耶大的兒子比拿雅、基利提人、和比利提人與所羅門同去，他們使所羅門騎王的騾子。

【1:45】祭司撒督和申言者拿單，在基訓已經膏他作王；眾人都從那裏歡呼着上來，以致合城震動。這就是你們所聽見的聲音；

【1:46】並且所羅門已經登了^a國位。

【1:47】王的臣僕也來為我們的主大衛王祝福，說，願你的神使所羅門的名比你的名更尊榮，使他的國位比你的國位更大；王就在牀上^a屈身下拜。

【1:48】王又這樣說，耶和華以色列的神是^a當受頌讚的，祂賜我一人今日坐在我的位上，我也親眼看見了。

【1:49】亞多尼雅的眾客聽見這話就都驚懼，起來四散。

【1:44】And the king has sent with him Zadok the priest and Nathan the prophet and Benaiah the son of Jehoiada and the Cherethites and the Pelethites, and they have caused him to ride upon the king's mule.

【1:45】And Zadok the priest and Nathan the prophet have anointed him as king in Gihon; and they have gone up from there rejoicing, so that the city is in an uproar. This is the sound that you heard.

【1:46】And Solomon is also sitting upon the^a throne of the kingdom.

【1:47】Moreover the king's servants came to bless our lord King David, saying, May your God make the name of Solomon better than your name, and may He make his throne greater than your throne; and the king^a bowed himself upon his bed.

【1:48】And thus also did the king say, ^aBlessed be Jehovah the God of Israel, who has given me today one to sit on my throne while my eyes may see it.

【1:49】And all the invited guests who were with Adonijah became frightened and rose up; and they went away, each on his own way.

1:46^a
王上二 12
代上二九 23

1:47^a
參創四七 31

1:48^a
代上二九 10
詩四一 13
一〇六 48
路一 68

1:46^a
1 Kings 2:12;
1 Chron. 29:23

1:47^a
cf. Gen. 47:31

1:48^a
1 Chron. 29:10;
Psa. 41:13;
106:48;
Luke 1:68

1:50^a
出二七 2
二一 14
王上二 28

【1:50】亞多尼雅懼怕所羅門，就起來，去抓住^a祭壇的角。

【1:51】有人告訴所羅門說，看哪，亞多尼雅懼怕所羅門王，現在抓住祭壇的角，說，願所羅門王今日向我起誓，必不用刀殺僕人。

【1:52】所羅門說，他若作忠義的人，連一根^a頭髮也不至落在地上；但他身上若發現有甚麼惡，就必死亡。

【1:53】於是所羅門王差遣人，使亞多尼雅從壇上下來。他就來，向所羅門王下拜；所羅門對他說，你回家去罷。

列王紀上 第二章

三 臨終囑咐他的兒子所羅門，
就是大衛王位的繼承人
二 1 ~ 9

【1:50】 And Adonijah was afraid because of Solomon; and he rose up and went away, and he took hold of the^a horns of the altar.

【1:51】 And it was told Solomon, saying, Now Adonijah is afraid of King Solomon; for he has just now taken hold of the horns of the altar, saying, Let King Solomon swear to me today that he will not kill his servant with the sword.

【1:52】 And Solomon said, If he is a worthy man, not a^a hair of his will fall to the ground; but if wickedness is found in him, he shall die.

【1:53】 So King Solomon sent men and had him brought down from the altar. And he came and paid homage to King Solomon. And Solomon said to him, Go to your house.

1 KINGS 2

C. Giving the Final Charge to Solomon His Son
as the Successor to the Davidic Throne
2:1-9

1:50^a
Exo. 27:2;
21:14;
1 Kings 2:28

1:52^a
1 Sam. 14:45;
Acts 27:34

1:52^a
撒下十四 45
徒二七 34

【2:1】¹ 大衛的 ^a 死期臨近了，就囑咐他兒子 ¹ 所羅門說，

【2:2】我現在要 ^a 走全地之人必走的路。所以，你當 ^b 剛強，^c 作大丈夫，

【2:3】謹守耶和華你神所吩咐的，行祂的道路，照着摩西律法上所寫的，謹守祂的律例、誡命、典章和 ¹ 法度；好叫你無論作甚麼事，不拘往何處去，盡都順利；

●王上 2:1¹ 大衛和所羅門這兩位王，是基督兩方面重要的豫表。首先，大衛豫表基督復活以前在地上受苦的一面。基督從出生開始就受苦。祂的一生開始於地位最卑微的馬槽，結束於釘十字架。馬槽和十字架，是祂受苦一生的兩端。大衛也是自幼就受苦，但藉着受苦，他豫備材料，（代上十八 7～11，二二 2～5，14～16 上，二八 2，二九 2～9，）得着建造聖殿的正確立場，（代上二一 18～30，代下三 1，）並豫備建造者所羅門和所有的幫助者。（代上二八 9～11，20～21。）第二，所羅門豫表基督（太十二 42）說神智慧的話，（太十三 35，）建造召會作神的殿，（太十六 18，林前三 16，弗二 21～22，）並在神的國和神國的威榮裏得榮耀。（賽九 7，啓十一 15。）這兩個豫表有力的證明，以色列諸王的歷史與神永遠的經綸有關，這經綸就是關於基督作神的具體化身，以及召會作基督生機的身體。

●王上 2:3¹ 直譯，見證。

【2:1】When ¹ David's time to ^a die drew near, he commanded ¹ Solomon his son, saying,

【2:2】I am ^a going the way of all the earth. Be ^b strong therefore and ^c be a man;

【2:3】And keep the commandment of Jehovah your God by walking in His ways, by keeping His statutes, His commandments, and His ordinances and His testimonies as they are written in the law of Moses, that you may prosper in all that you do and wherever you turn;

2:1¹ (David's) The first two kings, David and Solomon, are important types of Christ in two aspects. First, David typifies Christ in the aspect of His suffering on earth before His resurrection. From the time of His birth, Christ suffered. His life began in a manger in the lowest estate and ended in His being crucified on the cross. The manger and the cross were the two ends of His suffering life. David also suffered from his youth; yet through his suffering he prepared the materials (1 Chron. 18:7-11; 22:2-5, 14-16a; 28:2; 29:2-9), gained the proper ground for the building of the temple (1 Chron. 21:18-30; 2 Chron. 3:1), and prepared Solomon, the builder, and all the helpers (1 Chron. 28:9-11, 20-21). Second, Solomon typifies Christ (Matt. 12:42) in His speaking God's word of wisdom (Matt. 13:35), in His building the church as the temple of God (Matt. 16:18; 1 Cor. 3:16; Eph. 2:21-22), and in His being glorified in the kingdom of God and its splendor (Isa. 9:7; Rev. 11:15). These two types are strong evidences that the history of the kings of Israel is related to God's eternal economy, which concerns Christ as the embodiment of God and the church as the organic Body of Christ.

2:4^a
撒下七 25, 28
參王上六 12
2:4^b
撒下七 12-13
王上八 25
九 5

【2:4】好使耶和華堅立祂所^a說關於我的話，說，你的子孫若謹慎自己所行的道路，全心全魂、誠誠實實的行在我面前，就不斷有人坐以色列的^b國位。

2:5^a
撒下三 27
王上二 32
2:5^b
撒下二十 10

【2:5】你也知道洗魯雅的兒子¹約押向我所行的，就是他向以色列兩個元帥，尼珥的兒子^a押尼珥和益帖的兒子^b亞瑪撒所行的；他殺了他們，在太平之時流這二人的血，如在爭戰之時一樣，將這爭戰的血染了自己腰間的帶和腳上的鞋。

【2:6】所以你要照你的智慧行，不讓他白頭安然下陰間。

2:7^a
撒下十七 27-29
十九 31-38

【2:7】你當以恩慈待基列人^a巴西萊的眾子，使他們列於你席上喫飯的人中；因為我躲避你哥哥押沙龍的時候，他們曾拿食物來迎接我。

●王上 2:5¹ 在 5～9 節，大衛囑咐所羅門關於約押、示每和巴西萊的事，指明大衛在臨終的時候，心中沒有平安和安慰。他對付這些人，乃是他沉溺於罪的結果。神赦免了他，（撒下十二 13，）但神的公義審判不讓他過去。見撒下十二 10 註 1。

【2:4】That Jehovah may establish His word which He^a spoke concerning me, saying, If your children take heed to their way by walking before Me in truth with all their heart and with all their soul, there shall not fail — He said — to be a man upon the^b throne of Israel for you.

【2:5】Furthermore you know what¹ Joab the son of Zeruiah did to me, by that which he did to the two captains of the armies of Israel, to^a Abner the son of Ner and to^b Amasa the son of Jether, whom he slew; and he shed the blood of war in peace and put the blood of war upon his girdle around his loins and upon his sandals that are on his feet.

【2:6】Do therefore according to your wisdom, and do not let his gray-haired head go down into Sheol in peace.

【2:7】And show mercy to the sons of^a Barzillai the Gileadite, and let them be among those who eat at your table; for so they drew near to me when I fled from Absalom your brother.

2:5¹ (Joab) David's charges to Solomon in vv. 5-9 regarding Joab, Shimei, and Barzillai indicate that while David was on his deathbed he had no peace or comfort in his heart. His dealing with these persons was the issue of his indulgence in sin. God forgave him (2 Sam. 12:13), but God's righteous judgment would not let him go. See note 10¹ in 2 Sam. 12.

2:4^a
2 Sam. 7:25, 28;
cf. 1 Kings 6:12
2:4^b
2 Sam. 7:12-13;
1 Kings 8:25;
9:5

2:5^a
2 Sam. 3:27;
1 Kings 2:32
2:5^b
2 Sam. 20:10

2:7^a
2 Sam. 17:27-29;
19:31-38

2:8^a
撒下十六 5-8
十九 23

【2:8】在你這裏有巴戶琳的便雅憫人，基拉的兒子^a示每；我往瑪哈念去的那日，他用狠毒的咒詛咒罵我，後來卻下約但河迎接我，我就指着耶和華向他起誓說，我必不用刀殺你。

【2:9】現在你不要以他爲無罪；你是有智慧的人，必知道怎樣待他，使他白頭見殺，流血下到陰間。

四 他地上的生命終止 二 10 ~ 11

【2:10】大衛與他列祖同^a睡，葬在大衛城。

【2:11】^a大衛作以色列王四十年：在希伯崙作王七年，在耶路撒冷作王三十三年。

貳 列王的掌權 王上二 12 ~ 王下二五 30

一 所羅門作王 王上二 12 ~ 十一 43 上

2:10^a
徒十三 36
二 29

2:11^a
11-12;
代上二九 26-28

【2:8】And now there is with you ^aShimei the son of Gera, the Benjaminite of Bahurim, who cursed me with a terrible curse on the day I went to Mahanaim; but he came down to meet me at the Jordan, and I swore to him by Jehovah, saying, I shall not kill you with the sword.

【2:9】Now therefore do not hold him guiltless; for you are a wise man, and you will know what to do to him. And you shall bring his gray-haired head down into Sheol with blood.

D. Ceasing in His Life on Earth 2:10-11

【2:10】And David ^aslept with his fathers, and he was buried in the city of David.

【2:11】^aAnd the time that David reigned over Israel was forty years: in Hebron he reigned seven years, and in Jerusalem he reigned thirty-three years.

2:8^a
2 Sam. 16:5-8;
19:23

2:10^a
Acts 13:36;
2:29

2:11^a
vv. 11-12;
1 Chron. 29:26-28

II. The Reign of the Kings 1 Kings 2:12 — 2 Kings 25:30

A. The Reign of Solomon 2:12 — 11:43a

1 了結背叛的因素，
以堅立他的國
二 12 ~ 46

【2:12】所羅門坐他父親大衛的位，他的國甚是堅固。

【2:13】哈及的兒子^a亞多尼雅來見所羅門的母親拔示巴，拔示巴說，你是為平安來的麼？他說，是為平安；

【2:14】又說，我有話對你說。拔示巴說，你說罷。

【2:15】亞多尼雅說，你知道國原是歸我的，全以色列也都仰望我作王；不料，國反歸了我的弟弟，因他得國是出於耶和華。

【2:16】現在我有一件事求你，請不要推辭。拔示巴說，你說罷。

【2:17】他說，求你對所羅門王題說，將書念女子^a亞比煞賜我為妻，因他必不推辭你。

1. Ending the Factors of Rebellion
for the Establishment of His Kingdom
2:12-46

【2:12】And Solomon sat upon the throne of David his father, and his kingdom was firmly established.

【2:13】Then ^aAdonijah the son of Haggith came to Bathsheba the mother of Solomon. And she said, Do you come peaceably? And he said, Peaceably.

【2:14】Then he said, I have something to say to you. And she said, Speak.

【2:15】And he said, You know that the kingdom was mine and that all Israel looked to me to reign; but the kingdom has turned and has become my brother's, for it was of Jehovah to be his.

【2:16】Now therefore I ask one thing of you; do not refuse me. And she said to him, Speak.

【2:17】And he said, Please tell Solomon the king — for he will not refuse you — to give me ^aAbishag the Shunammite as my wife.

2:13^a
王上一 5-10

2:13^a
1 Kings 1:5-10

2:17^a
王上一 3

2:17^a
1 Kings 1:3

【2:18】拔示巴說，好，我必為你對王題說。

【2:19】於是，拔示巴去見所羅門王，要為亞多尼雅向他題說；王起來迎接，向她下拜，就坐在位上，並給王母設一座位，她便坐在王的右邊。

【2:20】拔示巴¹說，我有一件小事求你，請不要推辭。王說，請母親說，我必不推辭。

【2:21】拔示巴說，請將書念女子亞比煞賜給你哥哥亞多尼雅為妻。

【2:22】所羅門王回答他母親說，為何替亞多尼雅求書念女子亞比煞呢？你可以為他求國，因為他是我的哥哥；可以為他，並為祭司亞比亞他和洗魯雅的兒子約押求。

●王上 2:20¹ 直譯，求。

●王上 2:23¹ 直譯，這樣向我行，並且加倍的這樣行。二十 10 者同。

【2:18】And Bath-sheba said, Fine; I will speak to the king for you.

【2:19】So Bath-sheba went to King Solomon to speak to him for Adonijah. And the king rose up to meet her and bowed himself before her; and he sat on his throne and had a throne set for the king's mother, and she sat at his right hand.

【2:20】And she said, Let me ask one small thing of you; do not refuse me. And the king said to her, Ask, my mother, for I will not refuse you.

【2:21】And she said, Let Abishag the Shunammite be given to Adonijah your brother as his wife.

【2:22】And King Solomon answered and said to his mother, And why do you ask Abishag the Shunammite for Adonijah? Ask for him the kingdom also, since he is my older brother, indeed for him and for Abiathar the priest and for Joab the son of Zeruiah.

【2:23】所羅門王就指着耶和華起誓說，
亞多尼雅說這話是自己送命，不然，
願神¹重重的降罰與我。

【2:24】耶和華堅立我，使我坐在我父
親大衛的位上，並照着祂所應許的，
爲我建立家室；現在我指着永活的耶
和華起誓，亞多尼雅今日必被處死。

【2:25】於是所羅門王差遣耶何耶大的
兒子^a比拿雅，下手擊殺亞多尼雅，
他就死了。

【2:26】王對祭司亞比亞他說，你往亞
拿突，到自己的田地去罷；你本是該
死的，但因你在我父親大衛面前^a抬
過主耶和華的約櫃，又在我父親所受
的一切苦難中與他同^b受苦難，所以
我今日不將你殺死。

【2:27】所羅門就革除亞比亞他，不許
他作耶和華的祭司；這便應驗了耶和
華在示羅論以利家所^a說的話。

【2:23】 Then King Solomon swore by Jehovah saying,
God do so to me, and even more, if Adonijah has not
spoken this word against his own life.

【2:24】 Now therefore as Jehovah lives, who has
established me and seated me on the throne of David
my father, and who has made me a house as He has
promised, surely Adonijah shall be put to death today.

【2:25】 So King Solomon sent ^aBenaiah the son of
Jehoiada, and he struck him down so that he died.

【2:26】 And to Abiathar the priest, the king said, Go to
Anathoth, to your own fields, for you are worthy of
death; but I will not kill you at this time, for you ^abore
the Ark of the Lord Jehovah before David my father and
you ^bsuffered affliction in all that my father suffered.

【2:27】 So Solomon thrust Abiathar out from being a
priest to Jehovah, fulfilling the word of Jehovah which
He had ^aspoken concerning the house of Eli in Shiloh.

2:25^a
撒下八 18

2:26^a
撒下十五 24, 29
2:26^b
撒上二二 20-23

2:27^a
撒上二 27-36

2:25^a
2 Sam. 8:18

2:26^a
2 Sam. 15:24, 29
2:26^b
1 Sam. 22:20-23

2:27^a
1 Sam. 2:27-36

2:28^a
王上一 50

【2:28】約押雖然沒有歸從押沙龍，卻歸從了亞多尼雅。這風聲傳到約押那裏，他就逃到耶和華的帳幕，抓住^a祭壇的角。

2:29^a
參出二一 14

【2:29】有人告訴所羅門王說，約押逃到耶和華的帳幕，現今在^a祭壇的旁邊；所羅門就差遣耶何耶大的兒子比拿雅，說，你去將他殺死。

【2:30】比拿雅來到耶和華的帳幕，對約押說，王這樣說，你出來罷。他說，我不出去，我要死在這裏。比拿雅就回話給王說，約押如此說，如此回答我。

2:31^a
民三五 33
申十九 13
二一 8-9

【2:31】王說，你照着他所說的而行，殺死他，將他葬埋，好將約押無故流人^a血的罪，從我和我的父家除去。

2:32^a
撒下三 27
王上二 5
2:32^b
撒下十七 25
二十 9-10

【2:32】耶和華必將約押流人血的罪，報應在他自己的頭上；因為他擊殺兩個比他又義又好的人，就是以色列的元帥，尼珥的兒子^a押尼珥，和猶大的元帥，益帖的兒子^b亞瑪撒，用刀殺了他們，我父親大衛卻不知道。

【2:28】And the report came to Joab, for Joab had followed after Adonijah, though he had not followed after Absalom. And Joab fled into the Tent of Jehovah, and he took hold of the^a horns of the altar.

【2:29】And when it was told King Solomon that Joab had fled into the Tent of Jehovah and that he was just then beside the^a altar, Solomon sent Benaiah the son of Jehoiada, saying, Go and strike him down.

【2:30】And Benaiah came to the Tent of Jehovah and said to him, Thus says the king, Come out. And he said, No; rather I will die here. Then Benaiah brought word to the king again, saying, Thus has Joab said, and thus has he answered me.

【2:31】And the king said to him, Do as he has spoken, and strike him down and bury him, that you may remove the^a blood which Joab has shed without cause from me and from my father's house.

【2:32】And Jehovah will return his blood upon his head because he struck down two men more righteous and better than himself and slew them with the sword, though my father David did not know of it, that is, ^aAbner the son of Ner, the captain of the army of Israel, and ^bAmasa the son of Jether, the captain of the army of Judah.

2:28^a
1 Kings 1:50

2:29^a
cf. Exo. 21:14

2:31^a
Num. 35:33;
Deut. 19:13;
21:8-9

2:32^a
2 Sam. 3:27;
1 Kings 2:5
2:32^b
2 Sam. 17:25;
20:9-10

【2:33】故此，流這二人血的罪必報應在約押和他後裔的頭上，直到永遠；惟有大衛和他的後裔，並他的家與國位，必從耶和華那裏得平安，直到永遠。

【2:34】於是耶何耶大的兒子比拿雅上去，擊殺約押，將他殺死，葬在曠野約押自己的宅第。

【2:35】王就立耶何耶大的兒子^a比拿雅統領軍隊，代替約押，又使祭司^b撒督代替亞比亞他。

【2:36】王差遣人將^a示每召來，對他說，你要在耶路撒冷為自己建造房屋居住，不可出來往別處去。

【2:37】你當確實的知道，你何日出來過汲淪溪，何日必死；流你血的罪必歸到你自己的頭上。

【2:38】示每對王說，這話甚好；我主我王怎樣說，僕人必怎樣行。於是示每多日住在耶路撒冷。

【2:33】 So their blood shall return upon Joab's head and upon his seed's head forever, but to David and to his seed and to his house and to his throne there shall be peace forever from Jehovah.

【2:34】 And Benaiah the son of Jehoiada went up and struck him down and killed him, and he was buried at his own house in the wilderness.

【2:35】 And the king put ^aBenaiah the son of Jehoiada in his place over the army, and the king put ^bZadok the priest in Abiathar's place.

【2:36】 Then the king sent word and called for ^aShimei. And he said to him, Build yourself a house in Jerusalem, and dwell there; and you shall not go forth from there to any place whatever.

【2:37】 For on the day that you go forth and cross over the brook Kidron, know for certain that you shall surely die; your blood will be upon your own head.

【2:38】 And Shimei said to the king, This word is good; as my lord the king has said, so will your servant do. So Shimei dwelt in Jerusalem many days.

2:35^a
撒下八 18
二三 20
王上四 4
2:35^b
代上二九 22
2:36^a
王上二 8

2:35^a
2 Sam. 8:18;
23:20;
1 Kings 4:4
2:35^b
1 Chron. 29:22
2:36^a
1 Kings 2:8

【2:39】過了三年，示每的兩個僕人逃到迦特王瑪迦的兒子亞吉那裏去；有人告訴示每說，看哪，你的僕人在迦特。

【2:40】於是示每起來，備上驢，往迦特到亞吉那裏去找他的僕人。示每去了，就從迦特帶他僕人回來。

【2:41】有人告訴所羅門說，示每離開耶路撒冷往迦特去，已經回來了。

【2:42】王就差遣人將示每召了來，對他說，我豈不是叫你指着耶和華起誓，並且鄭重的警戒你說，你當確實的知道，你那日出來往別處去，那日必死麼？你也對我說，這話甚好，我必聽從。

【2:43】現在你爲何不謹守你指着耶和華起的誓，和我所吩咐你的命令呢？

【2:44】王又對示每說，你向我父親大衛所行的一切惡事，你自己心裏也知道，耶和華必把你的惡報應在你自己頭上；

【2:39】 Then at the end of three years two of Shimei's servants ran off to Achish the son of Maacah, the king of Gath; and they told Shimei, saying, Your servants are now in Gath.

【2:40】 So Shimei rose up and saddled his donkey and went to Gath, unto Achish, to seek his servants. And Shimei went and brought his servants from Gath.

【2:41】 And it was told Solomon that Shimei had gone from Jerusalem to Gath and had returned.

【2:42】 So the king sent word and called for Shimei; and he said to him, Did I not make you swear by Jehovah and solemnly warn you, saying, On the day that you go forth and travel to any place whatever, know for certain that you shall surely die? And you said to me, This word that I have heard is good.

【2:43】 Why then have you not kept the oath of Jehovah and the commandment that I charged you with?

【2:44】 And the king said to Shimei, You yourself know all the evil, which your heart is conscious of, that you did to David my father; and Jehovah will return your evil upon your own head.

2:45^a
參賽九 6-7

【2:45】惟有所羅門王必得福，並且大衛的^a國位必在耶和華面前堅定，直到永遠。

【2:46】於是王吩咐耶何耶大的兒子比拿雅，他去擊殺示每，示每就死了。這樣，國便在所羅門的手中得堅定。

列王紀上 第三章

2 娶埃及王女兒爲妻 三 1

【3:1】所羅門與埃及王法老結親，娶了¹法老的^a女兒爲妻，接她進入大衛城，直等到造完了自己的^b宮和耶和華的^c殿，並耶路撒冷周圍的^d城牆。

●王上 3:1¹ 在娶埃及王女兒爲妻的事上，所羅門跟隨他父親放縱情慾，娶外邦妻子。（撒下十一。）這廢掉神的聖民與屬撒但系統（邪惡世界）的人之間的分別。所羅門不受神律法的規律並約束，在這律法裏，神囑咐以色列人不可與外邦人聯婚，因爲外邦人會使他們拜偶像。（出三四 16，申七 3～4，書二三 12～13。）在這事上，所羅門在執行神的經綸時不順從神，沒有照這經綸所吩咐的，滅盡

【2:45】But King Solomon will be blessed, and the^a throne of David will be established before Jehovah forever.

【2:46】So the king gave commands to Benaiah the son of Jehoiada, and he went out and struck him down so that he died. And the kingdom was established in the hand of Solomon.

1 KINGS 3

2. Marrying the Daughter of the King of Egypt 3:1

【3:1】And Solomon allied himself by marriage with Pharaoh, the king of Egypt, and he took¹ Pharaoh's^a daughter and brought her to the city of David until he completed the building of his^b house and the^c house of Jehovah and the^d wall of Jerusalem all around.

3:1¹ (Pharaoh's) In marrying the daughter of the king of Egypt, Solomon followed his father in indulging his lust to gain a Gentile wife (2 Sam. 11). This was the annulling of the separation of God's holy people from the people of Satan's cosmos, the evil world. Solomon was not regulated and restricted by the law of God, in which God charged Israel not to marry the Gentiles, because the Gentiles would cause Israel to worship idols (Exo. 34:16; Deut. 7:3-4; Josh. 23:12-13). In this matter Solomon was disobedient to God in carrying out God's economy, which

2:45^a
cf. Isa. 9:6-7

3:1^a
2 Chron. 8:11;
cf. Exo. 34:16;
Deut. 7:3-4
3:1^b
1 Kings 7:1
3:1^c
1 Kings 6:1-38
3:1^d
1 Kings 9:15

3:1^a
代下八 11
參出三四 16
申七 3-4
3:1^b
王上七 1
3:1^c
王上六 1-38
3:1^d
王上九 15

3 尋求神 三 2 ~ 4

【3:2】當那些日子，百姓仍在邱壇獻祭，因為還沒有為耶和華的名建殿。

【3:3】所羅門愛耶和華，遵行他父親大衛的律例，只是仍在¹邱壇獻祭燒香。

【3:4】^a所羅門王到基遍去獻祭，因為那裏有極大的邱壇；他在那壇上獻一千燔祭牲。

4 尋求智慧 三 5 ~ 15

那地一切拜偶像的外邦人。（申七 2。）所羅門娶埃及人為妻也埋下禍根，使他將來墮入腐敗和毀壞之中。（十一，參加六 7 ~ 8。）

●王上 3:3¹ 一面，所羅門尋求神；另一面，他也在邱壇獻祭燒香。（3 下 ~ 4，參申十二 5 ~ 14。）在舊約裏，邱壇是消極的辭，因它指外邦迦南人敬拜偶像的地方。（民三三 52。）在這事上，所羅門是愚昧的，缺少異象。見十一 7 與註，十二 31 ~ 32 與註。

3. Seeking for God 3:2-4

【3:2】The people however were sacrificing in the high places, for there had still not been built a house for the name of Jehovah up to those days.

【3:3】And Solomon loved Jehovah, walking in the statutes of David his father; however he sacrificed and burned incense in the¹high places.

【3:4】^aAnd the king went to Gibeon to sacrifice there, for that was the great high place; a thousand burnt offerings did Solomon offer on that altar.

3:4^a
2 Chron. 1:3

4. Seeking for Wisdom 3:5-15

included the destroying of all the idol-worshipping Gentiles in the land (Deut. 7:2). Solomon's marriage to an Egyptian also laid a foundation for his future fall in corruption and ruin (ch. 11; cf. Gal. 6:7-8).

3:3¹ (high) On the one hand, Solomon was seeking God. On the other hand, he sacrificed and burned incense in the high places (vv. 3b-4; cf. Deut. 12:5-14). In the Old Testament high places is a negative term, for it refers to the places where the Gentile people, the Canaanites, worshipped their idols (Num. 33:52). In this matter Solomon was foolish and lacking in vision. See 11:7 and note, and 12:31-32 and notes.

3:4^a
代下 1:3

【3:5】^a 在基遍，夜間夢中，耶和華向所羅門顯現；神說，我當賜給你甚麼？你可以求。

【3:6】所羅門說，你僕人我父親大衛用誠實、公義、和對你正直的心，行在你面前，你就按着他所行的，向他大施恩慈，又爲他存留這大恩慈，賜他一個兒子坐在他的位上，正如今日一樣。

【3:7】耶和華我的神阿，如今你使僕人接續我父親大衛作王；但我是幼童，不知道怎樣出入。

【3:8】僕人住在你所揀選的民中，這民多得無法數點，無法計算。

【3:9】所以求你賜僕人^{1a} 聰明的心，可以審斷你的民，能辨別善惡。不然，誰能審斷你這² 眾多的民呢？

●王上 3:9¹ 直譯，能聽的心。

●王上 3:9² 直譯，沉重。

【3:5】^a In Gibeon Jehovah appeared to Solomon in a dream at night; and God said, Ask what I should give you.

【3:6】And Solomon said, You have shown great lovingkindness to Your servant David my father, because he walked before You in truth and righteousness and in uprightness of heart with You; and You have kept for him this great lovingkindness and have given him a son to sit upon his throne, as it is this day.

【3:7】And now, O Jehovah my God, You have made Your servant king in the place of David my father, though I am a little child; I do not know how to go out or come in.

【3:8】And Your servant is in the midst of Your people, whom You have chosen, a vast people that cannot be numbered or counted for multitude.

【3:9】Give therefore to Your servant an^a understanding heart to judge Your people and to discern between good and evil. For who is able to judge this great people of Yours?

【3:10】所羅門求這事，他的話在¹主眼中看為美。

【3:11】神對他說，你既然^a求這事，不為自己求長壽、求財富，也不求滅絕你仇敵的性命，單為自己求辨識可以聽訟，

【3:12】我就照你的話而行。看哪，我賜你^a智慧和明辨的心，甚至在你以前沒有像你的，在你以後也沒有興起來像你的。

【3:13】你所沒有求的，我也賜給你，就是財富、榮耀，使你在世的一切日子，列王中沒有一個能比你的。

【3:14】你若行我的道路，謹守我的律例和誡命，正如你父親大衛所行的，我必使你長壽。

【3:10】And this word seemed good in the sight of the¹Lord, that Solomon had asked for this matter.

【3:11】And God said to him, Because you have^aasked for this matter and have not asked for long life for yourself and have not asked for riches for yourself and have not asked for the life of your enemies, but have asked for discernment for yourself to understand justice;

【3:12】I now do according to your words. I now give you a heart of^awisdom and understanding, so that there has been no one like you before you, nor will one rise up after you like you.

【3:13】And I also give you that for which you did not ask, both riches and glory, so that there will be no one among kings like you all your days.

【3:14】And if you walk in My ways, keeping My statutes and My commandments, as David your father walked, I will extend your days.

3:11^a
參路十二 31

3:12^a
王上四 29-34
五 12
十 23-24
傳一 16
路十一 31

3:11^a
cf. Luke 12:31

3:12^a
1 Kings 4:29-34;
5:12;
10:23-24;
Eccl. 1:16;
Luke 11:31

●王上 3:10¹ 許多古卷作，耶和華。

3:10¹ (Lord) Many MSS read, Jehovah.

【3:15】所羅門醒了，不料是個夢。他就到耶路撒冷去，站在¹耶和華的約櫃前，獻燔祭和平安祭，又為他的眾臣僕設擺筵席。

5 判斷兩個妓女 爭執的案件 三 16 ~ 28

【3:16】一日，有兩個妓女來見王，站在他面前。

【3:17】一個婦人說，我主阿，我和這婦人同住一房；她在房中的時候，我生了一個孩子。

【3:18】我生孩子後第三日，這婦人也生了孩子。我們是同住的，除了我們二人之外，房中再沒有外人與我們在一起。

【3:19】夜間，這婦人睡着的時候，壓在她的兒子身上，兒子就死了。

●王上 3:15¹ 有些古卷作，主。

【3:15】Then Solomon awoke, and behold, it was a dream. And he went to Jerusalem and stood before the Ark of the Covenant of ¹Jehovah, and he offered up burnt offerings and offered peace offerings and made a feast for all his servants.

5. Judging the Case of the Two Harlots' Quarreling 3:16-28

【3:16】At that time two harlots came to the king and stood before him.

【3:17】And the one woman said, Oh, my lord, I and this woman dwell in one house, and I gave birth while she was in the house.

【3:18】And on the third day after I gave birth, this woman also gave birth. And we were together; there was no stranger with us in the house; only we two were in the house.

【3:19】And this woman's son died during the night, because she lay on him.

3:15¹ (Jehovah) Some MSS read, the Lord.

【3:20】她半夜起來，趁婢女睡着，從我旁邊把我的兒子抱去，放在她懷裏，又把她那死了的兒子放在我懷裏。

【3:21】早晨我起來要給我的兒子喫奶，不料，他死了；但我早晨細細的察看，那不是我所生的兒子。

【3:22】那婦人說，不然，活的是我的兒子，死的是你的兒子。這婦人說，不然，死的是你的兒子，活的是我的兒子。她們就在王面前如此爭論。

【3:23】王說，這婦人說活的是我的兒子，死的是你的兒子；那婦人說不然，死的是你的兒子，活的是我的兒子。

【3:24】就吩咐說，給我拿刀來。人就把刀拿到王面前。

【3:25】王說，將活孩子劈成兩半，一半給這個婦人，一半給那個婦人。

【3:20】 So she rose up in the middle of the night and took my son from beside me while your female servant was sleeping and laid him in her bosom, and her dead son she laid in my bosom.

【3:21】 Then when I rose up in the morning to nurse my son, there he was, dead. But when I examined him in the morning, that was not my son whom I had given birth to.

【3:22】 And the other woman said, No! The live one is my son, and the dead one is your son. And the first said, No! The dead one is your son, and the live one is my son. And they went on arguing like this before the king.

【3:23】 Then the king said, This one says, This is my son, the live one, and the dead one is your son; and that one says, No! The dead one is your son, and the live one is my son.

【3:24】 And the king said, Get me a sword. And they brought a sword before the king.

【3:25】 And the king said, Divide the live child between the two, and give half to one and half to the other.

【3:26】兒子還活着的那婦人，因憐恤自己的兒子，心急如焚，就對王說，我主阿，將活孩子給那婦人罷，絕不可殺他！那婦人卻說，這孩子也不歸我，也不歸你，把他劈了罷！

【3:27】王回答說，將活孩子給這婦人，絕不可殺他；這婦人實在是他的母親。

【3:28】全以色列聽見王所作的判斷，就都敬畏他；因為見他裏面有神的^a智慧，能施行公理。

列王紀上 第四章

6 他管理之 行政的組織 四 1 ~ 19

【4:1】所羅門王作全以色列的王。

【4:2】他的大臣記在下面：撒督的兒子^a亞撒利雅作祭司，

【4:3】示沙的兩個兒子以利何烈、亞希亞作書記，亞希律的兒子約沙法作記事官，

【3:26】And the woman whose son was the live one said to the king (for her compassions for her son burned within), Oh, my lord, give the live child to her, and do not by any means kill him! But the other said, He shall neither be mine nor yours; divide him.

【3:27】And the king answered and said, Give her the live child, and do not by any means kill him; she is his mother.

【3:28】And all Israel heard of the judgment that the king had exercised, and they feared the king; for they saw that the^a wisdom of God was within him to execute justice.

1 KINGS 4

6. The Organization of His Governmental Administration 4:1-19

【4:1】Now King Solomon was king over all Israel.

【4:2】And these were the officials with him: ^aAzariah the son of Zadok, the priest;

【4:3】Elihoreph and Ahijah, the sons of Shisha, scribes; Jehoshaphat the son of Ahilud, the recorder;

3:28^a
王上三 9, 11, 12
參拉七 25

3:28^a
1 Kings 3:9, 11,
12;
cf. Ezra 7:25

4:2^a
代上六 10

4:2^a
1 Chron. 6:10

【4:4】耶何耶大的兒子^a比拿雅統領軍隊，撒督和亞比亞他作大祭司，

【4:5】^a拿單的兒子亞撒利雅監管眾官吏，拿單的兒子撒布得作領袖，作王的朋友，

【4:6】亞希煞作家宰，亞比大的兒子亞多尼蘭掌管服苦役的人。

【4:7】所羅門在全以色列立了十二個官吏；他們供給王和王家的食物，每年各人必須供給一個月。

【4:8】他們的名字記在下面：在以法蓮山地有便戶珥；

【4:9】在瑪迦斯、沙賓、伯示麥、以倫伯哈南有便底甲；

【4:10】在亞魯泊有便希悉，屬他管理的有梭哥和希弗全地；

【4:11】在多珥全高地有便亞比拿達，他娶了所羅門的女兒他法爲妻；

【4:4】And ^aBenaiah the son of Jehoiada was over the army; and Zadok and Abiathar were high priests;

【4:5】And Azariah the son of ^aNathan was over the superintendents; and Zabud the son of Nathan was the principal officer, the king's friend;

【4:6】And Ahishar was over the household; and Adoniram the son of Abda was over the forced labor.

【4:7】And Solomon had twelve superintendents over all Israel, who provided food for the king and his house; each month of the year one had to provide food.

【4:8】And these are their names: Ben-hur, in the hill country of Ephraim;

【4:9】Ben-deker, in Makaz and in Shaalbim and Beth-shemesh and Elon-beth-hanan;

【4:10】Ben-hesed, in Arubboth (to him pertained Socoh and all the land of Hephher);

【4:11】Ben-abinadab, in all the highland of Dor (he had Taphath the daughter of Solomon as his wife);

【4:12】在他納和米吉多，並靠近撒拉他拿、耶斯列下邊的全伯善，從伯善到亞伯米何拉，直到約念之外，有亞希律的兒子巴拿；

【4:13】在基列的拉末有便基別，屬他管理的有在基列的瑪拿西子孫睚珥的村落，以及巴珊的亞珥歌伯全境，有大城六十座，都有城牆和銅門；

【4:14】在瑪哈念有易多的兒子亞希拿達

【4:15】在拿弗他利有亞希瑪斯，他也娶了所羅門的一個女兒巴實抹為妻；

【4:16】在亞設和¹比亞祿有戶篩的兒子巴拿；

【4:17】在以薩迦有帕路亞的兒子約沙法

【4:18】在便雅憫有以拉的兒子示每；

【4:19】在基列地，就是從前屬亞摩利人的王西宏和巴珊王噩之地，有烏利的兒子基別，那地只有一個官吏。

【4:12】 Baana the son of Ahilud, in Taanach and Megiddo and all Beth-shean, which is beside Zarethan, beneath Jezreel, from Beth-shean to Abel-meholah, as far as beyond Jokmeam;

【4:13】 Ben-geber, in Ramoth-gilead (to him pertained the villages of Jair the son of Manasseh, which are in Gilead; and to him pertained the region of Argob, which is in Bashan, sixty great cities with walls and bronze bars);

【4:14】 Ahinadab the son of Iddo, in Mahanaim;

【4:15】 Ahimaaz, in Naphtali (he also took Basemath the daughter of Solomon as his wife);

【4:16】 Baana the son of Hushai, in Asher and¹Bealoth;

【4:17】 Jehoshaphat the son of Paruah, in Issachar;

【4:18】 Shimei the son of Ela, in Benjamin;

【4:19】 Geber the son of Uri, in the land of Gilead, the land of Sihon the king of the Amorites and Og the king of Bashan (and there was only one superintendent in that land).

●王上 4:16¹ 或，在亞祿。

4:16¹ (Bealoth) Or, in Aloth.

7 他在神豐厚祝福下的興盛 四 20 ~ 五 18

【4:20】猶大人和以色列人眾多，如同海邊的^a沙那樣多，都喫喝快樂。

【4:21】所羅門統管諸國，從^{1a}大河到非利士人之地，直到埃及的邊界；所羅門在世的一切日子，這些國都^b進貢服事他。

【4:22】所羅門每日所用的食物有細麵三十¹歌珥，粗麵六十歌珥，

【4:23】肥牛十隻，草場的牛二十隻，羊一百隻，還有鹿、羚羊、麋子和肥禽。

●王上 4:21¹ 即幼發拉底河。24 節者同。所羅門統管的範圍，從幼發拉底大河延伸到非利士人之地（在地中海岸，）直到埃及的邊界，（代下九 26，）這應驗了神向祂選民以色列的應許。（創十五 18，出二三 31，申十一 24。）這應許終極的應驗是在基督第二次來以後，千年國時期以色列復興的時候。（見創十五 18 註 1。）

●王上 4:22¹ 等於一賀梅珥或十伊法，約二百公升。

7. His Prosperity under the Rich Blessing of God 4:20 – 5:18

【4:20】Judah and Israel were as numerous as the^a sand that is by the sea in multitude, eating and drinking and rejoicing.

【4:21】And Solomon ruled over all the kingdoms from the^{1a} River to the land of the Philistines and unto the border of Egypt; they^b brought tribute and served Solomon all the days of his life.

【4:22】And Solomon's provisions for one day were thirty¹ cors of fine flour and sixty cors of meal,

【4:23】Ten fattened oxen and twenty pastured oxen and a hundred sheep, besides deer and gazelles and roebucks and fattened fowl.

4:21¹ (River) I.e., the Euphrates. So also in v. 24. Solomon's dominion extended from the great river Euphrates to the land of the Philistines (at the seashore of the Mediterranean) and to the border of Egypt (2 Chron. 9:26) as the fulfillment of the promise of God to His elect Israel (Gen. 15:18; Exo. 23:31; Deut. 11:24). The ultimate fulfillment of this promise will be in the millennium, at the restoration of Israel, after the second coming of Christ (see note 18¹ in Gen. 15).

4:22¹ (cors) Equal to a homer or to ten ephahs, approximately five bushels.

4:20^a
創二二 17
代下 9

4:21^a
創十五 18
出二三 31
書一 4
詩七二 8
4:21^b
詩六八 29
七二 10

4:20^a
Gen. 22:17;
2 Chron. 1:9

4:21^a
Gen. 15:18;
Exo. 23:31;
Josh. 1:4;
Psa. 72:8
4:21^b
Psa. 68:29;
72:10

4:24^a
代上二二 9

【4:24】所羅門管理大河西邊，從提弗薩直到迦薩的全地，管理大河西邊的諸王；他的四境盡都^a平安。

4:25^a
撒下三 10
十七 11
二四 2

【4:25】所羅門在世的一切日子，從^a但到別是巴的猶大人和以色列人，都在自己的^b葡萄樹下和無花果樹下安然居住。

4:25^b
王下十八 31
賽三六 16
彌四 4
亞三 10

【4:26】所羅門有套車的馬四萬廐，還有馬兵一萬二千。

【4:27】那十二個官吏各按各月供給所羅門王，並一切前來與所羅門王同席之人的食物，一無所缺。

【4:28】他們也各按各分，將養馬與快馬的大麥和乾草，送到該送的地方。

4:29^a
王上三 12
路十一 31

【4:29】神賜給所羅門^a智慧、極大的聰明、和寬廣的心，如同海邊的沙那樣不可測量。

【4:24】For he had dominion over all the area west of the River, from Tiphseh to Gaza, over all the kings west of the River; and he had^a peace on all sides around him.

【4:25】And Judah and Israel dwelt securely, every man under his^a vine and under his fig tree, from^b Dan to Beer-sheba, throughout all Solomon's days.

【4:26】And Solomon had forty thousand stalls of horses for his chariots and twelve thousand horsemen.

【4:27】And those superintendents provided food for King Solomon and for all who came to King Solomon's table, each in his month; they left nothing lacking.

【4:28】And they also brought to the place where it should be, barley and straw for the horses and steeds, each according to his charge.

【4:29】And God gave Solomon^a wisdom and very much understanding and largeness of heart, even as the sand that is on the seashore.

4:24^a
1 Chron. 22:9

4:25^a
2 Kings 18:31;
Isa. 36:16;
Micah 4:4;
Zech. 3:10
4:25^b
2 Sam. 3:10;
17:11;
24:2

4:29^a
1 Kings 3:12;
Luke 11:31

4:30^a
參徒七 22

【4:30】所羅門的¹智慧超過一切東方人的智慧，和^a埃及人的一切智慧。

4:31^a
代上十五 19
詩八九標題

【4:31】他比萬人更有智慧，比以斯拉人^a以探，並瑪曷的兒子希幔、甲各、達大更有智慧。他的名聲傳揚在四圍的列國。

4:32^a
箴一 1
傳十二 9
4:32^b
歌一 1

【4:32】他說過^a箴言三千句，他的^b詩歌有一千零五首。

【4:33】他講論草木，自利巴嫩的香柏樹直到牆上長出的牛膝草，又講論走獸、飛鳥、爬物和魚。

●王上 4:30¹ 所羅門的智慧完全是在物質的範圍裏，沒有一點屬靈的成分。他的智慧與保羅的智慧截然不同。保羅的智慧是屬靈的智慧，論到基督安家是我們心裏，（弗三 17，）我們照着靈行事為人，（羅八 4，）以及二靈一神的靈和人的靈。（羅八 16。）所羅門的智慧是那要來之真智慧的影兒。真正的智慧乃是神；神具體化身在基督裏，（西二 9，）基督又成了我們的智慧，在我們裏面，（林前一 24，30，）使我們與神是一，並使我們在生命和性情上，但不在神格上，與神一式一樣。這是何等的智慧！

【4:30】And Solomon's¹ wisdom was greater than the wisdom of all the children of the east and all the wisdom of^a Egypt.

【4:31】For he became wiser than all men, wiser than^a Ethan the Ezrahite, and Heman, and Calcol and Darda, the sons of Mahol. And his fame was among all the surrounding nations.

【4:32】And he spoke three thousand^a proverbs, and his^b songs numbered a thousand and five.

【4:33】And he discoursed about trees, from the cedar that is in Lebanon to the hyssop that shoots forth out of the wall; he also discoursed about animals and about birds and about creeping things and about fish.

4:30¹ (wisdom) Solomon's wisdom was absolutely in the physical realm, without any spiritual element. His wisdom was altogether different from the wisdom of Paul, which was a spiritual wisdom concerning Christ making His home in our hearts (Eph. 3:17), our walking and having our being according to the spirit (Rom. 8:4), and the two spirits—the divine Spirit and the human spirit (Rom. 8:16). Solomon's wisdom was a shadow of the real wisdom that was to come. The real wisdom is God, and God is embodied in Christ (Col. 2:9), who has become our wisdom to be in us (1 Cor. 1:24, 30), making us one with God and making us the same as God in life and in nature but not in the Godhead. What wisdom this is!

4:30^a
cf. Acts 7:22

4:31^a
1 Chron. 15:19;
Psa. 89 title

4:32^a
Prov. 1:1;
Eccl. 12:9
4:32^b
S. S. 1:1

4:34^a
代下九 23
王上十 1
參王上十 8

【4:34】¹ 從萬民中，從地上一切聽見所羅門智慧的君王那裏，都有人來聽他的^a 智慧話。

列王紀上 第五章

5:1^a
撒下五 11

【5:1】推羅王^a 希蘭，平素愛大衛；他聽見以色列人膏所羅門，接續他父親作王，就差遣臣僕來見他。

5:2^a
2-16;
代下二 3-18

【5:2】^a 所羅門也差遣人去見希蘭，說，

5:3^a
撒下七 5
代上二二 7-8
二八 3

【5:3】你知道我父親大衛因四圍的爭戰，不能為耶和華他神的名^a 建殿，直等到耶和華使¹ 仇敵都服在他腳下。

5:4^a
王上四 24
代上二二 9

【5:4】現在耶和華我的神使我四圍得^a 安息，沒有對頭，沒有災禍。

●王上 4:34¹ 所羅門輝煌的國，連同他在神豐厚祝福下的興盛，（四 20～五 18，九～十，）豫表千年國時期基督的國。在千年國期間，列國都要歸向基督。（亞十四 16。）

●王上 5:3¹ 直譯，他們。

【4:34】And they¹ came from all the peoples to hear the^a wisdom of Solomon, from all the kings of the earth who had heard of his wisdom.

1 KINGS 5

【5:1】Now^a Hiram the king of Tyre sent his servants to Solomon when he heard that they had anointed him king in place of his father, for Hiram had always loved David.

【5:2】^a And Solomon sent word to Hiram, saying,

【5:3】You know about David my father that he was not able to^a build a house for the name of Jehovah his God because of the warfare that his enemies surrounded him with, until Jehovah put them under the soles of his feet.

【5:4】But now Jehovah my God has given me^a rest all around; there is no adversary or evil occurrence.

4:34¹ (came) Solomon's splendid kingdom, with his prosperity under the rich blessing of God (4:20—5:18; chs. 9—10), is a type of Christ's kingdom in the millennium. During the millennium all the nations will come to Christ (Zech. 14:16).

4:34^a
2 Chron. 9:23;
1 Kings 10:1;
cf. 1 Kings 10:8

5:1^a
2 Sam. 5:11

5:2^a
vv. 2-16;
2 Chron. 2:3-18
5:3^a
2 Sam. 7:5;
1 Chron. 22:7-8;
28:3

5:4^a
1 Kings 4:24;
1 Chron. 22:9

【5:5】看哪，我有意為耶和華我神的名^a建殿，是照耶和華對我父親大衛所說的，說，你的兒子，就是我所要設立，接續你坐在你位上的，他必為我的名建殿。

【5:6】所以求你吩咐人從利巴嫩為我砍伐香柏木，我的僕人必與你的僕人一同作工，我必照你所說定的，把你僕人的工價給你；因為你知道，在我們中間沒有人像西頓人那樣善於砍伐樹木。

【5:7】希蘭聽見所羅門的話，就甚歡喜，說，今日耶和華當受頌讚；祂賜給大衛一個有智慧的兒子，治理這眾多的民。

【5:8】希蘭打發人去見所羅門，說，你差遣人向我所題的事，我聽見了；關於¹香柏木和¹松木，凡你所願的我都必成全。

●王上 5:8¹ 見六 15 註 1。

【5:5】And now I intend to ^abuild a house for the name of Jehovah my God according to what Jehovah spoke to David my father, saying, Your son, whom I will put on your throne in your place, he will build the house for My name.

【5:6】Now therefore command that they cut for me cedars from Lebanon. And my servants will be with your servants, and I will give you payment for your servants, according to whatever you say; for you know that among us there is no one who knows how to cut timber like the Sidonians.

【5:7】And when Hiram heard Solomon's words, he rejoiced greatly and said, Blessed be Jehovah this day, who has given David a wise son over this great people.

【5:8】And Hiram sent word to Solomon, saying, I have heard the message which you have sent me. I will do all your desire concerning ¹cedar timber and ¹cypress timber.

5:8¹ (cedar) See note 15¹ in ch. 6.

【5:9】我的僕人必將木料從利巴嫩運下海裏；我把這些木料紮成筏子，浮海運到你所指定我的地方，在那裏拆開，你就可以收取。你也要成全我所願的，將食物給我的家。

【5:10】於是希蘭照着所羅門所願的一切，給他香柏木和松木。

【5:11】所羅門給希蘭麥子二萬¹歌珥，最上等的油二十歌珥，作他家的食物；所羅門每年都是這樣給希蘭。

【5:12】耶和華照着所應許的賜智慧給所羅門；希蘭與所羅門和好，二人彼此立約。

【5:13】所羅門王從全以色列人中徵召服苦役的，共有三萬人，

【5:14】派他們輪流，每月一萬人到利巴嫩去；一個月在利巴嫩，兩個月在家裏。亞多尼蘭掌管這些服苦役的人。

【5:9】 My servants will bring down from Lebanon to the sea, and I will make them into rafts by sea to the place that you direct me; and I will break them apart there, and you can carry off. And you can fulfill my desire by giving food to my household.

【5:10】 So Hiram gave Solomon cedar timber and cypress timber, all that he desired.

【5:11】 And Solomon gave Hiram twenty thousand¹ cors of wheat as food for his household and twenty cors of the finest oil; this did Solomon give to Hiram year by year.

【5:12】 And Jehovah gave Solomon wisdom, as He had promised him; and there was peace between Hiram and Solomon, and the two of them made a treaty.

【5:13】 And King Solomon levied forced labor out of all Israel, and the forced labor amounted to thirty thousand men.

【5:14】 And he sent them to Lebanon, ten thousand a month by courses: one month they were in Lebanon, and two months they were at home. And Adoniram was over the forced labor.

●王上 5:11¹ 見四 22 註 1。

5:11¹ (cors) See note 22¹ in ch. 4.

【5:15】所羅門有七萬扛抬重物的，八萬在山上鑿石頭的；

【5:16】此外，所羅門有三千三百督工的官長，監管作工的百姓。

【5:17】王下令，人就開採出又大又寶貴的^a石頭來，用鑿成的石頭立殿的根基。

【5:18】所羅門的匠人和希蘭的匠人，並迦巴勒人，將石頭鑿好，豫備木料和石頭建殿。

【5:15】And Solomon had seventy thousand burden bearers and eighty thousand stonecutters in the mountains,

【5:16】Besides Solomon's three thousand three hundred chief officers over the work, who directed the people who did the work.

【5:17】And the king commanded, and they quarried great^a stones, costly stones, in order to lay the foundation of the house with hewn stone.

【5:18】And Solomon's builders and Hiram's builders and the Gebalites fashioned the stone and prepared the timber and the stones in order to build the house.

5:17^a
1 Kings 6:7;
1 Chron. 22:2

列王紀上 第六章

8 建造神的殿
和所羅門自己的宮室
六 1 ~ 八 66

a 殿
六 1 ~ 38

1 KINGS 6

8. Building the Temple of God
as well as His Own Palaces
6:1 — 8:66

a. The Temple
6:1-38

5:17^a
王上六 7
代上二二 2

6:1^a
代下三 2
6:1^b
王上八 13
代下三 1
徒七 47
參拉五 2
約二 14, 19

【6:1】以色列人出埃及地後四百八十年，
¹ 所羅門作以色列王^a 第四年西弗月，
就是二月，開工建造耶和華的^{2b} 殿。

●王上 6:1¹ 所羅門建殿是根據耶和華賜給大衛的應許。（五 5，撒下七 12～13。）所羅門照着他父親大衛王的囑咐，用大衛所豫備的材料，（代上二二 6～11，14～16，）按着神所指示大衛的樣式，建造神的殿。（代上二八 11～19，參創六 14～16，出二五 8～9。）

●王上 6:1² 殿頂替帳幕，作神在地上的居所。殿首先表徵成爲肉體作神具體化身的基督，（西二 9，）作神在地上的居所；（約二 19～21，一 14；）殿也表徵召會，包括所有的信徒，就是基督的肢體，作基督的擴大，成爲神在地上的居所。（林前三 16～17，六 19，弗二 21～22。）基督與召會是一；基督是頭，召會是身體。（弗一 22～23，西一 18 上。）身體是頭的擴大，給神居住。因此，神住在基督裏，就是神住在召會裏。

所羅門和他所建的殿，分別豫表基督和祂的身體（召會，）作神永遠經綸的中心、實際和目標。所羅門和殿既然在以色列的歷史中扮演最有力的角色，並且在這樣的歷史中佔有廣大的範疇，二者就有力的證明，在舊約裏，按豫表說，以色列的歷史與神永遠經綸的完成極有關係。這清楚的指明，歷史書是按神關於基督與召會之永遠經綸的觀點寫的。

【6:1】 Then in the four hundred eightieth year after the children of Israel had come forth out of the land of Egypt, in the^a fourth year of his reign over Israel, in the month of Ziv (this is the second month), ¹Solomon began to build the^{2b} house of Jehovah.

6:1¹ (Solomon) Solomon's building of the temple was according to the promise of Jehovah given to David (5:5; 2 Sam. 7:12-13). Solomon built the temple according to his father King David's charge, with the materials prepared by David (1 Chron. 22:6-11, 14-16), according to God's own design given to David (1 Chron. 28:11-19; cf. Gen. 6:14-16; Exo. 25:8-9).

6:1² (house) The temple replaced the tabernacle as God's dwelling on earth. The temple first signifies the incarnated Christ, the embodiment of God (Col. 2:9), as God's dwelling on the earth (John 2:19-21; 1:14). It also signifies the church, including all the believers, the members of Christ, as the enlargement of Christ to be God's dwelling on the earth (1 Cor. 3:16-17; 6:19; Eph. 2:21-22). Christ and the church are one, Christ being the Head and the church being the Body (Eph. 1:22-23; Col. 1:18a). The Body is the enlargement of the Head for God's dwelling. Hence, God's dwelling in Christ is God's dwelling in the church.

Solomon and the temple built by him typify Christ and His Body, the church, respectively, as the center, the reality, and the goal of God's eternal economy. Since Solomon and the temple play the strongest roles in the history of Israel and occupy a wide realm in such a history, they are strong evidence that the history of Israel is very much related to the accomplishing of God's eternal economy in the Old Testament in the way of typology. This is a clear indication that the books of history were written from the point of view of God's eternal economy concerning Christ and the church.

6:1^a
2 Chron. 3:2
6:1^b
1 Kings 8:13;
2 Chron. 3:1;
Acts 7:47;
cf. Ezra 5:2;
John 2:14, 19

6:2^a
代下三 3
參出二六 16, 18,
22-24
拉六 3

【6:2】所羅門王爲耶和華所建的殿，長^{1a}六十肘，寬二十肘，高三十肘。

6:3^a
代下三 4

【6:3】聖殿的外殿前有^a廊子，長二十肘，與殿的寬度一樣，闊十肘，在殿的前面。

殿是建造在稱爲摩利亞山的錫安山這地基上；摩利亞山就是亞伯拉罕獻上以撒，（創二二 2，）以及大衛向耶和華獻祭的地方。（代上二一 18～二二 1，代下三 1。）這進一步指明，聖經是一卷關於神經綸的記載。以撒豫表基督，祂在以撒被獻給神的同一地方釘了十字架。（見創二二 2 註 1，可十 1 註 1。）

●王上 6:2¹ 殿和殿裏至聖所的尺寸，是帳幕及其內至聖所尺寸的兩倍。（2，20，參出二六 3 註 1，18 註 1，33 註 1。）不僅如此，除了約櫃以外，（19，）其餘物件和器具的大小和數量都大爲擴大。（代下四 1～8。）這指明基督自己（由約櫃表徵）雖不能擴大，但我們對基督一切豐富的經歷，就如殿及其物件和器具所表徵的，都應當大大擴增並擴大，（弗三 8，14～19，腓三 7～14，）好與祂擴大的彰顯相配。見結四十 1 註 1 二段。

【6:2】And the house which King Solomon built to Jehovah was ^{1a}sixty cubits long and twenty cubits wide and thirty cubits high.

【6:3】And the ^aportico that was before the temple of the house was twenty cubits long, across the width of the house, and ten cubits deep, in front of the house.

6:2^a
2 Chron. 3:3;
cf. Exo. 26:16, 18,
22-24;
Ezra 6:3

6:3^a
2 Chron. 3:4

The temple was built on the ground of Mount Zion, called Mount Moriah, where Abraham offered Isaac (Gen. 22:2) and David offered his sacrifice to Jehovah (1 Chron. 21:18—22:1; 2 Chron. 3:1). This is a further indication that the Bible is a record concerning God's economy. Isaac was a type of Christ, who was crucified in the same place where Isaac was offered to God (see notes 2¹ in Gen. 22 and 1¹ in Mark 10).

6:2¹ (sixty) The dimensions of the temple and the Holy of Holies in the temple were twice those of the tabernacle (vv. 2, 20; cf. notes 3¹, 18¹, and 33¹ in Exo. 26). Furthermore, with the exception of the Ark (v. 19), the size and number of the furnishings and the utensils were greatly enlarged (2 Chron. 4:1-8). This indicates that although Christ Himself (signified by the Ark) cannot be enlarged, our experience of Christ in all His riches, as signified by the temple and its furnishings and utensils, should be greatly increased and enlarged (Eph. 3:8, 14-19; Phil. 3:7-14) to match His enlarged expression. See note 1¹, par. 2, in Ezek. 40.

【6:4】他爲殿作了有¹固定窗櫺的^{2a}窗戶。

【6:5】靠着殿牆，圍着¹外殿²內殿的牆，建了四圍的樓房；這樣，就造了四圍的³旁屋。

●王上 6:4¹ 固定的窗櫺使窗戶一直敞開，又能擋住消極、可厭的東西。它們表徵賜生命之靈的交通，使神聖的相交一直敞開，又防止一切消極事物的侵入。

●王上 6:4² 殿的窗戶是爲着讓空氣和光進來，表徵賜生命之靈的交通，帶進屬靈的空氣和神聖的光。

●王上 6:5¹ 卽聖所。外殿，聖所，（17，）表徵信徒的魂作神的殿，聖別歸神；內殿，至聖所，（5 下，16，）表徵信徒的靈作神的殿。（弗二 22 與註 3，來十 19 與註。）至聖所的尺寸長寬高都相等，如同最大型的至聖所新耶路撒冷一樣。（20，啓二一 16 與註 4。）

●王上 6:5² 直譯，發言處。後文同。這是至聖所。（16。）

●王上 6:5³ 旁屋是殿的豐滿，表徵基督那追測不盡的豐富成爲祂的延展，就是召會，基督的身

【6:4】And for the house he made^{1a} windows with² fixed lattices.

【6:5】And against the wall of the house he built a structure with stories all around, next to the walls of the house all around the¹ temple and the² innermost sanctuary; and he made³ side chambers all around.

6:4² (fixed) The fixed lattices were for keeping the windows open and for keeping the negative, undesirable things away. They signify the fellowship of the life-giving Spirit keeping the opening for the divine communication and protecting from the invasion of all negative matters.

6:4¹ (windows) The windows of the temple were for air and light. They signify the life-giving Spirit's fellowship, which brings in the spiritual air and the divine light.

6:5¹ (temple) I.e., the Holy Place. The outer temple, the Holy Place (v. 17), signifies the soul of the believers as God's temple, which is sanctified unto God, whereas the innermost sanctuary, the Holy of Holies (vv. 5b, 16), signifies the spirit of the believers as God's temple (Eph. 2:22 and note 4; Heb. 10:19 and note). The Holy of Holies was the same in its three dimensions, as is the New Jerusalem, the largest form of the Holy of Holies (v. 20; Rev. 21:16 and note 4).

6:5² (innermost) Lit., oracle. So throughout this chapter. This is the Holy of Holies (v. 16).

6:5³ (side) The side chambers, as the fullness of the temple, signify the unsearchable riches of Christ becoming His extension, which is the

【6:6】樓房下¹層寬五肘，中層寬六肘，第三層寬七肘；因殿的外牆四圍留有牆坎，免得梁木插入殿牆。

【6:7】建殿是用採石場豫備好的^{1a}石頭，所以建殿的時候，在殿裏聽不見鎚子、斧子、或任何鐵器的響聲。

體，作基督的豐滿，彰顯。（弗三 8，一 22 下～23。）殿兼指基督（約二 19～22）和召會；（林前三 16，弗二 21；）旁屋表徵召會是基督的延展，作祂的豐滿這一面。

●王上 6:6¹ 旁屋有三層，（三這數字表徵在復活裏的三一神，）表徵召會在三一神並在復活裏彰顯基督，作祂的豐滿。

●王上 6:7¹ 石頭表徵基督在變化裏的人性，即表徵經過變化的基督。（7，36，五 17，代下三 6。）基督是神，在祂成為肉體時穿上人的肉體。（約一 14，來二 14。）基督既成了在肉體裏的人，就是在舊造裏的人，因此，祂人性的部分就需要變化。這樣一位經過變化的基督，現今是在神的神聖建造裏的基石、房角石、活石、寶貴的石頭和頂石。（賽二八 16，林前三 11，弗二 20，彼前二 4，啓四 3，

【6:6】The lowest¹ story was five cubits wide; and the middle, six cubits wide; and the third, seven cubits wide; for he provided for outsets to the house all around the outside, so that the beams would not be inserted into the walls of the house.

【6:7】And the house, when it was being built, was built of finished^{1a} stone, cut at the quarry, so that neither hammer nor ax nor any iron tool was heard in the house when it was being built.

church, the Body of Christ, as the fullness, the expression, of Christ (Eph. 3:8; 1:22b-23). The temple refers to both Christ (John 2:19-22) and the church (1 Cor. 3:16; Eph. 2:21), whereas the side chambers signify the church in the aspect of its being the extension of Christ as His fullness.

6:6¹ (story) That the side chambers were in three stories (the number three signifying the Triune God in resurrection) signifies that the church expresses Christ, as His fullness, in the Triune God and in resurrection.

6:7¹ (stone) The stones signify Christ's humanity in transformation, the transformed Christ (vv. 7, 36; 5:17; 2 Chron. 3:6). As God, Christ in His incarnation put on man's flesh (John 1:14; Heb. 2:14). Having become a man in the flesh, i.e., a man in the old creation, He needed to be transformed in His human part. Such a transformed Christ is now the foundation stone, the cornerstone, the living stone, the precious stone, and the topstone in God's divine building (Isa. 28:16; 1 Cor. 3:11; Eph. 2:20; 1 Pet. 2:4; Rev. 4:3; Zech. 4:7). The stones in the temple also signify

【6:8】當中旁屋的¹門口在殿右邊，門內有旋螺的樓梯，可以上到中層，從中層可以上到第三層。

【6:9】所羅門建殿，並且建造完成；他用香柏木作棟梁，又用香柏木板遮蓋。

【6:10】靠着全殿所造的樓房，每層高五肘，用香柏木料與殿連接。

【6:11】耶和華的話臨到所羅門說，

【6:12】論到你所建的這殿，你若遵行我的律例，履行我的典章，謹守我的一切誡命，行在其中，我必向你實現我對你父親大衛所說的話；

亞四 7。) 殿裏的石頭也表徵在基督裏的信徒，被基督變化成爲石頭。(太十六 18，約一 42，彼前二 5，啓二一 11，14，19 ~ 20。)

●王上 6:8¹ 旁屋的門表徵作基督豐滿之召會的往來，交通。若沒有門，就指明召會的自治。眾地方召會作基督的旁屋，該使他們的門寬敞，亦即敞開與其他召會交通，從而避免自治。

【6:8】The ¹door of the middle side chamber was on the right side of the house; and they went up by winding stairs into the middle story, and from the middle into the third.

【6:9】So he built the house and finished it, and he covered the house with beams and planks of cedar.

【6:10】And he built the stories against all the house, five cubits high; and the structure was held to the house by cedar timbers.

【6:11】Then the word of Jehovah came to Solomon, saying,

【6:12】As for this house that you are building, if you walk in My statutes and execute My ordinances and keep all My commandments by walking in them, then I will establish My word with you, which I spoke to David your father;

the believers in Christ who have been transformed by Christ as the stone (Matt. 16:18; John 1:42; 1 Pet. 2:5; Rev. 21:11, 14, 19-20).

6:8¹ (door) The door of the side chambers signifies the communication, the fellowship, of the church as the fullness of Christ. The lacking of a door would have indicated the autonomy of the churches. All the local churches as chambers of Christ should widen their doors, i.e., be open to fellowship with the other churches, thus avoiding autonomy.

【6:13】我必住在以色列人^a中間，並不丟棄我民以色列。

【6:14】所羅門建造殿宇，並且建造完成。

【6:15】他用¹香柏木板造殿內的牆，從地到頂都貼上木板，殿的地面都鋪上¹松木板。

【6:16】他又把殿後部的二十肘，從地到頂都用香柏木板遮蔽，建造為內殿，就是^a至聖所。

●王上 6:15¹ 建造聖殿所用不同種類的木頭，表徵基督人性不同的方面。古時猶太人在他們的墓地栽種松樹；因此，松木（15 下，34）表徵基督在祂死裏的人性，即表徵釘十字架的耶穌。（參創六 14 與註 1。）香柏木長在利巴嫩山上；（詩一〇四 16；）因此，香柏木（9，10 下，15 上，16，36）表徵基督在復活裏的人性，即表徵復活的基督。（參歌四 8 與註 2。）橄欖油豫表神的靈；因此，橄欖木（23，31 ～ 33）表徵基督在神的靈裏的人性，即表徵受膏的基督。（來一 9。）我們要成為神建造的材料，（林前三 9，12，）就需要在基督的死、祂的復活、和祂的靈裏經歷祂。（腓三 10，一 19。）

【6:13】And I will dwell in the^a midst of the children of Israel, and I will not forsake My people Israel.

【6:14】So Solomon built the house and finished it.

【6:15】And he built the walls of the house within with¹cedar boards; from the floor of the house to the wall of the ceiling he covered them on the inside with wood. And he overlaid the floor of the house with boards of¹cypress.

【6:16】And he built twenty cubits of the rear part of the house with cedar boards from the floor to the walls of the ceiling; and he built it within as an innermost sanctuary, as the^aHoly of Holies.

6:15¹ (cedar) The different kinds of wood used in constructing the temple signify different aspects of Christ's humanity. In ancient times the Jews planted cypress trees above their graves; hence, cypress (vv. 15b, 34) signifies Christ's humanity in His death, the crucified Jesus (cf. Gen. 6:14 and note 2). Cedar trees grew on the mountains of Lebanon (Psa. 104:16); thus, cedar (vv. 9, 10b, 15a, 16, 36) signifies Christ's humanity in resurrection, the resurrected Christ (cf. S.S. 4:8 and note 2). Olive oil typifies the Spirit of God; hence, olive wood (vv. 23, 31-33) signifies Christ's humanity in the Spirit of God, the anointed Christ (Heb. 1:9). In order to become materials for God's building (1 Cor. 3:9, 12), we need to experience Christ in His death, His resurrection, and His Spirit (Phil. 3:10; 1:19).

【6:17】至聖所前有¹外殿，這殿長四十肘。

【6:18】殿裏鋪的香柏木刻着野瓜和初開的花；殿裏一概鋪了香柏木，一點石頭都不顯露。

【6:19】^a他在殿裏豫備了內殿，好將耶和華的^{1b}約櫃安放在那裏。

【6:20】內殿裏面長二十肘，寬二十肘，高二十肘，都貼上純¹金；又將香柏木作的²壇包上純金。

●王上 6:17¹ 見 5 註 1。

●王上 6:19¹ 六～七章並未題到造約櫃，因為所羅門仍然保留摩西所造的約櫃。（19，八 3～9。）見出二五 10～22 註。

●王上 6:20¹ 金表徵神的神聖性情，神性。（20～22。）

●王上 6:20² 20～22 節的壇是香壇。（出三十 1～10 與註。）見來九 4 註 1。

【6:17】And the house, that is, the ¹temple before the Holy of Holies, was forty cubits long.

【6:18】And there was cedar on the house within, carved with gourds and open flowers. It was all cedar; there was no stone showing.

【6:19】^aAnd he prepared an innermost sanctuary in the midst of the house within, in order to put the ^{1b}Ark of the Covenant of Jehovah there.

【6:20】And the interior of the innermost sanctuary was twenty cubits long and twenty cubits wide and twenty cubits high; and he overlaid it with pure ¹gold, and he overlaid the cedar ²altar.

6:17¹ (temple) See note 5¹.

6:19¹ (Ark) There is no mentioning in 1 Kings 6—7 of the building of the Ark of the Covenant because Solomon kept the Ark made by Moses (6:19; 8:3-9). See notes on Exo. 25:10-22.

6:20¹ (gold) Gold signifies God's divine nature, divinity (vv. 20-22).

6:20² (altar) The altar in vv. 20-22 is the incense altar (Exo. 30:1-10 and notes). See note 4¹ in Heb. 9.

6:19^a
19-28;
代下三 8-13
6:19^b
王上八 6-10
出四十 20-21
代下五 7
來九 3-4

6:19^a
vv. 19-28;
2 Chron. 3:8-13
6:19^b
1 Kings 8:6-10;
Exo. 40:20-21;
2 Chron. 5:7;
Heb. 9:3-4

【6:21】所羅門用純金貼了殿裏面；又把金鍊子橫掛在內殿前，¹內殿都貼上金子。

【6:22】全殿貼上金子，直到都貼了；屬於內殿的^a壇，整個都用金子包裹。

【6:23】他用¹橄欖木作兩個^{基路伯}，各高十肘，安在內殿。

【6:24】^{基路伯}的一個翅膀長五肘，第二個翅膀也長五肘；從這翅膀尖到那翅膀尖共有十肘。

【6:25】第二個^{基路伯}的兩個翅膀也是十肘；兩個^{基路伯}的尺寸、形像都是一樣。

【6:26】第一個^{基路伯}高十肘，第二個^{基路伯}也是如此。

【6:21】And Solomon overlaid the house within with pure gold; and he drew gold chains before the innermost sanctuary, and overlaid ¹it with gold.

【6:22】So he overlaid all the house with gold, until all the house was complete; and the whole ^aaltar, which belonged to the innermost sanctuary, he overlaid with gold.

【6:23】And in the innermost sanctuary he made two cherubim of ¹olive wood, ten cubits high.

【6:24】And the one wing of the cherub was five cubits, and the second wing of the cherub was five cubits; ten cubits from the end of its one wing to the end of its other wing.

【6:25】And the second cherub was ten cubits; both cherubim had one measure and one shape.

【6:26】The height of the one cherub was ten cubits, and so was that of the second cherub.

6:22^a

Exo. 30:1, 3, 6;
Heb. 9:4

●王上 6:21¹ 這裏的內殿，原文為代名詞『它，』也可能指上一節的壇。

●王上 6:23¹ 見 15 註 1。

6:21¹ (it) Referring probably to the altar of the preceding verse.

6:23¹ (olive) See note 15¹.

6:22^a
出三十 1, 3, 6
來九 4

【6:27】他將兩個^a基路伯安在內殿中間；
基路伯的^a翅膀是張開的，這基路伯的一
個翅膀觸着這邊的牆，第二個基路伯的
一個翅膀觸着那邊的牆，裏邊的兩個
翅膀在殿中間彼此相觸。

【6:28】又用金子包裹二基路伯。

【6:29】殿周圍所有的牆上刻着¹基路伯、
¹棕樹、和初開的花，內殿、外殿都是
如此。

【6:30】殿的地板貼上金子，內殿、外
殿都是如此。

【6:31】又用橄欖木製造內殿入口的門；
門楣、門框有牆寬的五分之一。

【6:32】在橄欖木作的兩扇門上，刻着基
路伯、棕樹、和初開的花，都貼上金子，
基路伯和棕樹都打上金子。

【6:27】 And he put the cherubim in the midst of the inner house. And the^a wings of the cherubim were spread out so that the wing of the one cherub was touching the wall and the wing of the second cherub was touching the second wall; and their other wings were touching at the middle of the house, wing to wing.

【6:28】 And he overlaid the cherubim with gold.

【6:29】 And he carved all the walls of the house all around with engraved carvings of¹ cherubim and¹ palm trees and open flowers, in both the inner chamber and the outer one.

【6:30】 And the floor of the house he overlaid with gold, in both the inner chamber and the outer one.

【6:31】 And for the entrance of the innermost sanctuary he made doors of olive wood; the lintel and doorposts were a fifth of the breadth of the wall.

【6:32】 And there were two doors of olive wood. And he carved carvings of cherubim and palm trees and open flowers upon them, and he overlaid them with gold and spread the gold upon the cherubim and the palm trees.

【6:33】又照樣用橄欖木製造外殿入口的門框，有牆寬的四分之一。

【6:34】用松木作門兩扇；第一扇門分兩頁，是摺疊的；第二扇門分兩頁，也是摺疊的。

【6:35】門上面刻着嚙腳伯、棕樹、和初開的花，都用金子貼了，均勻的貼在雕刻物上。

【6:36】他又用鑿成的石頭三層、香柏木梁一層建築¹內院。

【6:37】所羅門在位第四年西弗月，立了耶和華殿的根基。

【6:38】到十一年布勒月，就是八月，殿的各部分都按着指定的樣式完成。他建殿共用了七年。

●王上 6:36¹ 殿的內院，表徵藉着神的聖別而與俗世有分別。內院是用鑿成的石頭三層、香柏木梁一層建築的。鑿成的石頭三層，表徵釘十字架的（鑿成的）基督在祂的復活（三這數字）裏；香柏木梁一層，表徵復活的基督在祂的人性裏。

【6:33】So also he made for the entrance of the temple doorposts of olive wood, out of a fourth of the breadth of the wall,

【6:34】And two doors of cypress wood; the two leaves of the one door folded, and the two leaves of the second door folded.

【6:35】And he carved cherubim and palm trees and open flowers on them, and he overlaid them with gold evenly applied over the carved work.

【6:36】And he built the ¹inner court with three courses of hewn stone and a course of cedar beams.

【6:37】In the fourth year the foundation of the house of Jehovah was laid, in the month of Ziv;

【6:38】And in the eleventh year, in the month of Bul (which is the eighth month) the house was completed in all its parts and according to all its specifications. Thus he was seven years building it.

6:36¹ (inner) The inner court of the temple signifies the separation from the common world through God's sanctification. It was built with three courses of hewn stone, signifying the crucified (hewn) Christ in His resurrection (the number three), and with one course of cedar beams, signifying the resurrected Christ in His humanity.

列王紀上 第七章

b 建造宮室 與神的居所相關聯 七 1 ~ 12

【7:1】所羅門爲自己建造^{1a}宮室，共用了十三年，纔全部完成。

●王上 7:1¹ 所羅門建造他的宮室與神的居所相關聯。（1 ~ 12。）所羅門建造宮室所用的材料，與建殿的材料相同。這指明他的宮室與神的居所地位相等。神的居所是爲着使神得着祂子民的敬拜；所羅門的宮室是爲着使他掌管行政，治理百姓。所羅門的行政就是神對祂子民的行政管理。（代下九 8。）所羅門建造他的宮室與神的居所相關聯，指明神管理祂子民的行政，該與祂得着祂子民的敬拜並行。

在豫表裏，王的宮室和神的殿是分開的；但在新約的實際裏，這二者乃是一個建造。新約的信徒一面是神的祭司，事奉、敬拜神；另一面是神的君王，爲神掌權。（彼前二 5，9，啓一 6，五 10，二十 6。）新耶路撒冷是殿，作神的居所，並作信徒在其中生活並作祭司事奉神的地方；新耶路撒冷也是宮室，作王中之王的父神，以及與祂同作王的所有兒女，在其中生活並作王掌權的地方。（啓二一 22，二二 3，5。）

1 KINGS 7

b. His Palaces Built in Association with God's Dwelling 7:1-12

【7:1】And Solomon was thirteen years building his own^{1a} house, and he finished all his house.

7:1¹ (house) Solomon built his palaces in association with God's dwelling (vv. 1-12). Solomon's palaces were built with the same materials as those used for the temple. This indicates that his palaces were of the same rank as God's dwelling. God's dwelling was for God to be worshipped by His people. Solomon's palaces were for him to administrate his government over the people. Solomon's government was the governmental administration of God over His people (2 Chron. 9:8). The fact that Solomon's palaces were built in association with God's dwelling indicates that God's government over His people should go along with His worship by His people.

In the type the king's palaces and God's temple were separate, whereas in the New Testament reality these two are one building. The New Testament believers are on the one hand God's priests to serve, to worship, God and on the other hand God's kings to reign for God (1 Pet. 2:5, 9; Rev. 1:6; 5:10; 20:6). The New Jerusalem will be the temple as God's dwelling place and the place in which the believers will live and serve God as priests, and also a palace in which God the Father as the King of kings and all His children as His co-kings will live and reign as kings (Rev. 21:22; 22:3, 5).

7:1^a
1 Kings 3:1;
cf. 1 Kings 9:10;
2 Chron. 8:1

7:1^a
王上三 1
參王上九 10
代下八 1

【7:2】他建造利巴嫩林宮，長一百肘，寬五十肘，高三十肘，有香柏木柱四行，柱上有香柏木梁。

【7:3】每行柱子十五根，柱子上有橫梁，共四十五根，橫梁上以香柏木爲蓋。

【7:4】有窗框三行，窗與窗相對，共有三層。

【7:5】所有的門口和門框都是厚木見方的，有窗戶三層，窗與窗相對。

【7:6】他又造有柱子的廊子，長五十肘，寬三十肘；這些柱子前又有廊子，廊子前又有柱子和臺階。

【7:7】又造了設有寶座的廊子，就是審判的廊子，他可以在那裏施行審判；這廊子從地到頂都用香柏木遮蔽。

【7:8】在廊後另一個院內，有所羅門住的宮室，造法相同。所羅門又爲所娶法老的女兒建造一宮，造法與這廊子一樣。

【7:2】And he built the Lebanon Forest House, a hundred cubits long and fifty cubits wide and thirty cubits high, upon four rows of cedar pillars, with cedar beams upon the pillars.

【7:3】And it was roofed with cedar above the forty-five beams that were upon the pillars, fifteen in a row.

【7:4】And there were window frames in three rows, and window was next to window in three tiers.

【7:5】And all the doorways and doorposts had square frames, and window was next to window in three tiers.

【7:6】And he made the portico of pillars, fifty cubits long and thirty cubits wide, with a portico before them and with pillars and a threshold before them.

【7:7】And he made the throne portico, where he would execute judgment, the judgment portico; and it was covered with cedar from floor to floor.

【7:8】And his house that he was to dwell in, in the court to the rear of the throne portico, was of the same workmanship. He also made a house for Pharaoh's daughter, whom Solomon had taken as his wife, like this portico.

【7:9】建造這一切所用的，都是寶貴的石頭，是按着尺寸鑿成，用鋸子裏外鋸齊的；從根基直到檐石，從外頭直到大院，都是如此。

【7:10】根基是寶貴的大石頭，有長十肘的，有長八肘的；

【7:11】上面有按着尺寸鑿成的寶貴石頭，也有香柏木。

【7:12】大院周圍有鑿成的石頭三層、香柏木梁一層，與耶和華殿的內院和殿廊一樣。

c 戶蘭一所羅門的工匠 七 13 ~ 14

【7:13】^a 所羅門王差遣人往推羅去，將¹ 戶蘭召了來。

●王上 7:13¹ 所羅門，殿的建造者，豫表基督；（太十二 42；）戶蘭，柱子的建造者，豫表新約中有恩賜的人，他們成全聖徒，為着建造基督的身體。（弗四 8，11 ~ 12，16。）建造的工作不是由所羅門直接完成，乃是由所羅門藉着戶蘭完成；這指明基督不是直接建造召會，乃是藉着有恩賜的人建造。

【7:9】All these were of costly stones, cut according to measure, sawed with saws, within and without, from the foundation to the coping, and from the outside to the great court.

【7:10】And the foundation was of costly stones, large stones, stones of ten cubits and stones of eight cubits.

【7:11】And above were costly stones, cut according to measure, and cedar.

【7:12】And the great court surrounding had three rows of hewn stone and a row of cedar beams, as did the inner court of the house of Jehovah and the portico of the house.

c. Hiram, Solomon's Workman 7:13-14

【7:13】^a And King Solomon sent for ¹Hiram and brought him from Tyre.

7:13¹ (Hiram) Solomon, the builder of the temple, is a type of Christ (Matt. 12:42), and Hiram, the builder of the pillars, is a type of the gifted persons in the New Testament, who perfect the saints for the building up of the Body of Christ (Eph. 4:8, 11-12, 16). That the work of building was not done by Solomon directly but by Solomon through Hiram indicates that Christ builds up the church not directly but through the gifted persons.

7:13^a
13-14;
代下二 13-14

7:13^a
vv. 13-14;
2 Chron. 2:13-14

【7:14】他是一個寡婦的兒子，屬¹拿弗他利支派，他父親是²推羅人，作銅匠的。戶蘭滿有^a智慧、悟性、技能，善於作各樣銅工。他³來到所羅門王那裏，作王一切的工作。

●王上 7:14¹ 參代下二 14，那裏說到戶蘭的母親是『但支派一個婦人。』但支派是拜偶像的支派，使神的百姓絆跌，從神的道上墜落。（創四九 17 與註。）戶蘭的母親屬於但，這指明戶蘭的起源和所有的人一樣，是有罪的。（詩五一 5，參約八 44 上。）戶蘭成了一個『屬拿弗他利支派』的人，拿弗他利支派是復活的支派，也就是變化的支派；（創四九 21 與註，）這表徵我們要成為神建造的一部分，並有分於這建造的工作，就需要藉着在基督的復活裏得重生並變化，（彼前一 3，林後三 18，）而從『但支派』轉到『拿弗他利支派。』

●王上 7:14² 推羅是外邦城市，以商業著稱；因此，推羅與撒但是一。（結二八 12，16。）戶蘭的父親是戶蘭作銅工之技能的源頭。然而，他的父親死了，留下他的母親（他存在的源頭）為寡婦。這表徵為着建造召會，就是建造神的居所，我們若要對神有用，就需要取得世俗的學問和技能，但必須讓我們的『推羅』父親（即這些事物的源頭）死了。不僅如此，我們的『但』母親必須『成為寡婦』（與屬世的源頭分開，）我們也必須屬於『拿弗他利支派，』即變化的支派。因此，我們繼續保有學問和

【7:14】He was the son of a widow and of the tribe of¹Naphtali, and his father was a man of²Tyre, a bronze worker; and he was full of^awisdom and understanding and skill to do all kinds of work in bronze. And he³came to King Solomon and did all his work.

7:14¹ (Naphtali) Cf. 2 Chron. 2:14, which says that Hiram's mother was "a woman of the daughters of Dan." The tribe of Dan is the tribe of idolatry that caused God's people to stumble and fall from God's way (Gen. 49:17 and note). The fact that Hiram's mother was of Dan indicates that Hiram's origin, like that of all men, was of sin (Psa. 51:5; cf. John 8:44a). That Hiram became one who was "of the tribe of Naphtali," the tribe of resurrection, i.e., of transformation (Gen. 49:21 and note), signifies that in order to be a part of God's building and participate in its building work, we need to be transferred from the "tribe of Dan" into the "tribe of Naphtali" by being regenerated and transformed in Christ's resurrection (1 Pet. 1:3; 2 Cor. 3:18).

7:14² (Tyre) Tyre was a Gentile city noted for its commerce; hence, it was one with Satan (Ezek. 28:12, 16). Hiram's father was the source of Hiram's skill in working with bronze. However, his father died, leaving his mother, the source of his existence, a widow. This signifies that in order to be useful to God for the building of the church, God's dwelling place, we need to acquire the secular learning and skills but must allow our "Tyrian" father, the source of these things, to die. Furthermore, our "Danite" mother must be "widowed" (separated from the worldly source), and we must be of the "tribe of Naphtali," the tribe of transformation. Thus, we continue to possess the learning and the skills without the

d 兩根銅柱 七 15 ~ 22

【7:15】^a 他製造兩根銅¹柱，²每根柱子高³十八肘，⁴柱子圍³十二肘；

技能，卻不保有其源頭；我們的存在（母親）不再聯於我們屬世的來源；而且我們乃是在復活裏。摩西和使徒保羅是這原則絕佳的榜樣。

●王上 7:14³ 戶蘭從推羅被帶往耶路撒冷，就是建造聖殿之地，到所羅門王那裏。（13 ~ 14。）耶路撒冷豫表召會。今日所羅門（基督）和神今時的建造，二者都在召會中。因此，我們要對神的建造有用，就必須取得世俗的技能，活在復活裏，並來到正確的立場，就是召會的立場。

●王上 7:15¹ 所羅門在殿前所立的兩根大柱子，是殿外最顯著的特徵。在聖經裏，柱子是神建造的標記、見證。（創二八 18 ~ 19 上，22 上，王上七 15 ~ 22，加二 9，提前三 15，啓三 12。）在此有兩根（二是見證的數字）柱子，指明柱子豎立乃是見證神的建造是甚麼，如同標識牌一樣。兩根柱子的名稱，（21 與註，）見證主必定堅立祂的建造，（參太十六 18，）並見證真正的力量是在這建造裏。（參弗三 17 ~ 18。）按豫表，銅表徵神的審判。（出二七 1 ~ 8，民二一 8 ~ 9，約三 14。）殿的兩根銅柱，表徵基督受了神的審判，成為神在地上居所

d. The Two Bronze Pillars 7:15-22

【7:15】^a And he formed the two bronze¹ pillars; ²eighteen cubits was the height of ³each pillar, and a line of ²twelve cubits encompassed ³each pillar.

source, our existence (mother) is no longer linked to our worldly origin, and we are in resurrection. Moses and the apostle Paul are excellent examples of this principle.

7:14³ (came) Hiram was brought from Tyre to King Solomon in Jerusalem (vv. 13-14), the place where the temple was to be built. Jerusalem typifies the church. Both today's Solomon (Christ) and God's present building are in the church. Thus, in order to be useful to God for His building, we must gain secular skills, live in resurrection, and come to the proper ground, the ground of the church.

7:15¹ (pillars) The two large pillars set up by Solomon in front of the temple were a striking feature of the exterior of the temple. In the Scriptures the pillar is a sign, a testimony, of God's building (Gen. 28:18-19a, 22a; 1 Kings 7:15-22; Gal. 2:9; 1 Tim. 3:15; Rev. 3:12). That there were two pillars here (two being the number of testimony) indicates that these pillars stood as a testimony, like a signboard, of what God's building is. The names of the two pillars (v. 21 and notes) testify that the Lord will establish His building (cf. Matt. 16:18) and that genuine strength is in the building (cf. Eph. 3:17-18). In typology, bronze signifies God's judgment (Exo. 27:1-8; Num. 21:8-9; John 3:14). The temple's two bronze pillars signify the Christ who was judged by God and who became the supporting strength of God's

7:15^a
vv. 15-22;
2 Chron. 3:15-17

7:15^a
15-22;
代下三 15-17

【7:16】又用銅鑄了兩個¹柱頂安在柱子上，一個柱頂高五肘，另一個柱頂也高五肘。

的支撐力量。（參啓一 15 與註 1，註 2。）這位基督該在召會生活中為信徒所經歷，且該作到他們裏面，把他們構成柱子，支撐神的建造。

●王上 7:15² 直譯，第一根柱子。

●王上 7:15³ 十八肘（每根柱子的高度—15，王下二五 17）是三個十二肘單位（柱圍）的一半。三這數字表徵三一神；十二這數字表徵三一神（三）與祂所造之人（四）的調和（相乘，）並進一步表徵，在神永遠的行政中這調和是完整且完全的。

（參啓二一 12 註 2，二二 2 註 4。）因此，我們若要作柱子，見證神的建造，就必須首先在神的審判（銅一太十六 24，加二 20）下審判自己，然後被三一神充滿、浸透並浸潤。每根柱子各是一半，指明無論我們與三一神的調和多麼完全，我們在自己裏面還是不完全的，需要別人與我們相配。（參出二六 16 註 1。）

●王上 7:15⁴ 直譯，第二根柱子。

●王上 7:16¹ 兩個銅柱頂遮蓋柱子上端。每個柱頂全高五肘，（16，代下三 15，）分成底座（三肘—王下二五 17）與各柱頂上端的兩個球。（代下四 12。）在此，三這數字表徵復活的過

【7:16】And he made two¹ capitals of molten bronze to set upon the tops of the pillars; the height of the one capital was five cubits, and the height of the second capital was five cubits.

dwelling on the earth (cf. Rev. 1:15 and notes 1 and 2). This Christ should be experienced by the believers in the church life and should be wrought into them to constitute them pillars to support God's building.

7:15² (eighteen) Eighteen cubits (the height of each pillar—v. 15; 2 Kings 25:17) is half of three units of twelve cubits (the circumference of the pillar). The number three signifies the Triune God, and the number twelve signifies the mingling (multiplying) of the Triune God (three) with His creature man (four). It signifies further that this mingling is complete and perfect in God's eternal administration (cf. note 12² in Rev. 21 and note 2⁴ in Rev. 22). Thus, if we would be pillars as a testimony of God's building, we must first judge ourselves under God's judgment (bronze—Matt. 16:24; Gal. 2:20) and then be filled, saturated, and permeated with the Triune God. That each pillar is a half indicates that no matter how completely we are mingled with the Triune God, we are not complete in ourselves; we need others to match us (cf. note 16¹ in Exo. 26).

7:15³ (each) Lit., the one pillar...the second pillar.

7:16¹ (capitals) The two bronze capitals covered the tops of the pillars. The total height of each capital was five cubits (v. 16; 2 Chron. 3:15), divided between the base (three cubits—2 Kings 25:17) and the two bowls on top of each capital (2 Chron. 4:12). The number three here signifies

程；二這數字表徵見證；（申十七 6；）五這數字表徵負責；（見太二五 2 註 1；）十這數字（兩個柱頂合起來的高度）表徵完全負責。球是柱頂的榮耀、華美、裝飾和冠冕。球由裝修的格子網（如格子架，）和擰成的鍊索形成的花圈所遮蓋。（17。）這些表徵錯綜複雜的光景，而那些在神建造中作柱子的人，（加二 9，啓三 12，）在其中生活並承擔責任。網子上刻着百合花，（19，）花圈上有兩行各一百個石榴。（18，王下二五 17，代下三 16，四 13。）百合花表徵信靠神的生活，（歌二 1～2，太六 28，30，加二 20，）多種子的石榴表徵神聖生命之豐富的彰顯。信心的生活彰顯神聖生命的豐富，乃是在錯綜複雜的光景中並藉着這光景，經歷基督之釘十字架的結果。（參林後四 7～18。）按屬靈的意義說，柱頂的球乃是見證（二，）指明那些將自己置於神的審判（銅）之下，算自己一無所是的人，能完全（十）承擔責任（五，）並在錯綜複雜的光景中（裝修的格子網和擰成的鍊索，）出自復活的過程（柱頂的底座高三肘，）彰顯神聖生命的豐富（石榴，）因為他們不憑自己活，乃憑神活（百合花。）作柱子（神建造的標記）的信徒，必須負起憑信而活的見證，就是能承擔責任，並且在裝修格子網的除去和擰成鍊索的限制下，藉着復活的過程，彰顯生命的豐富。

關於兩根銅柱及其柱頂與屬靈經歷的關係，更多的細節見創世記生命讀經第八三至八四篇。

the process of resurrection; the number two, a testimony (Deut. 17:6); the number five, the bearing of responsibility (see note 2¹ in Matt. 25); and the number ten (the combined height of the two capitals), fullness in bearing responsibility. The bowls were the glory, beauty, decoration, and crown of the capitals. They were covered with nets of checker work (like a trellis) and wreaths of chain work (v. 17). These signify the complicated and intermixed situation in which those who are pillars in God's building (Gal. 2:9; Rev. 3:12) live and bear responsibility. Lilies were on the nets (v. 19), and two rows of one hundred pomegranates were on the wreaths (v. 18; 2 Kings 25:17; 2 Chron. 3:16; 4:13). Lilies signify a life of faith in God (S.S. 2:1-2; Matt. 6:28, 30; Gal. 2:20), and pomegranates, having many seeds, signify the expression of the riches of the divine life. A life of faith that expresses the riches of the divine life is the issue of the experience of Christ's crucifixion in and through the complicated and intermixed situation (cf. 2 Cor. 4:7-18). In spiritual significance the bowls of the capitals are a testimony (two) indicating that those who place themselves under God's judgment (bronze), counting themselves as nothing, are able to bear responsibility (five) in full (ten) and express the riches of the divine life (pomegranates) in the midst of a complicated and intermixed situation (the checker work and chain work) out of the process of resurrection (the base of the capitals, three cubits in height) because they do not live by themselves but by God (lilies). A believer who is a pillar as a sign of God's building must bear the testimony of living by faith to bear responsibility and express the riches of life through the process of resurrection under the crossing out of the checker work and the restriction of the chain work.

For additional details concerning the two bronze pillars and their capitals in relation to spiritual experience, see Life-study of Genesis, Messages Eighty-three and Eighty-four.

【7:17】柱子上端的柱頂有裝修的格子網和擰成的鍊索形成的花圈，一個柱頂有七個，另一個柱頂也有七個。

【7:18】他作了柱子；一個網子周圍有兩行石榴，遮蓋¹柱子上端的柱頂；另一個柱頂也是這樣作。

【7:19】廊子裏柱子上端的柱頂徑四肘，刻着百合花。

【7:20】兩根柱子上的柱頂，在網子旁邊的鼓肚上，按着鼓肚，¹每一柱頂有二百個石榴，分行環繞。

【7:21】他將兩根^a柱子立在殿廊前頭：右邊立一根，起名叫¹雅斤；左邊立一根，起名叫²波阿斯。

●王上 7:18¹ 此乃照許多古卷及七十士希臘文譯本；別的古卷作，石榴。

●王上 7:20¹ 直譯，第二個柱頂。

●王上 7:21¹ 意，祂必堅立。

●王上 7:21² 意，在祂裏面有力量。

【7:17】There were nets of checker work with wreaths of chain work for the capitals that were at the top of the pillars, seven for the one capital, and seven for the second capital.

【7:18】So he made the pillars; and there were two rows of pomegranates around the one network, to cover the capitals that were at the top of the ¹pillars. And he did the same for the second capital.

【7:19】And the capitals that were at the top of the pillars in the portico were of lily work, four cubits in diameter.

【7:20】So then the capitals that were on the two pillars were above and close to the bulge that was beside the network. And there were two hundred pomegranates, in rows around ¹both capitals.

【7:21】And he erected the ^apillars at the portico of the temple. When he erected the right pillar, he called its name ¹Jachin; and when he erected the left pillar, he called its name ²Boaz.

7:18¹ (pillars) Following many MSS and the Septuagint; other MSS read, pomegranates.

7:20¹ (both) Lit., the second.

7:21¹ (Jachin) Meaning He will establish.

7:21² (Boaz) Meaning in Him is strength.

【7:22】在柱子上端刻着百合花。這樣，造柱子的工就完畢了。

e 銅海和十個銅盆
七 23 ~ 40 上

【7:23】^a 他又¹鑄一個銅海，直徑十肘，樣式是圓的，高五肘，圍三十肘。

【7:24】在海邊緣之下，周圍有野瓜環繞；每肘十瓜，圍繞着銅海，共有兩行，是鑄海的時候鑄上的。

【7:25】海立在十二隻銅牛背上，三隻向北，三隻向西，三隻向南，三隻向東；海在牛上，牛尾都向內。

●王上 7:23¹ 銅海和十個銅盆（23 ~ 40 上）表徵神那叫人知罪自責、審判和更新的靈，這靈基於基督的死，將那些有分於神在地上居所的人身上，一切消極的事物洗去。（約十六 8，多三 5。）所羅門也築了銅祭壇，（九 25，）此處沒有列出。（見出二七 1 ~ 8 註。）

【7:22】And at the top of the pillars was lily work. And the work on the pillars was completed.

e. The Bronze Sea with Ten Bronze Lavers
7:23-40a

【7:23】^a And he made the¹ molten sea, ten cubits from brim to brim, fully round; and it was five cubits high, and a line of thirty cubits encompassed it.

【7:24】And under its brim there were gourds all around, encircling it, ten to a cubit, surrounding the sea all around; the gourds were cast in two rows when they were cast.

【7:25】It stood upon twelve oxen, three facing north and three facing west and three facing south and three facing east; and the sea was upon them, and all their hindquarters were within.

7:23¹ (molten) The bronze sea with ten bronze lavers (vv. 23-40) signifies the convicting, judging, and renewing Spirit of God, who, based on the death of Christ, washes away all the negative things from those participating in the dwelling of God on earth (John 16:8; Titus 3:5). Solomon also built an altar of bronze (9:25), which is not listed here (see notes in Exo. 27:1-8).

7:23^a
vv. 23-26;
2 Chron. 4:2-5

7:23^a
23-26;
代下四 2-5

【7:26】海厚一掌，其邊如杯邊的作法，如百合花，可容二千罷特。

【7:27】他用銅製造十個盆座，每座長四肘，寬四肘，高三肘。

【7:28】座的造法是這樣：這些座都有鑲板，鑲板在框架中間。

【7:29】框架中間的鑲板上有獅子、牛和嚙路伯；框架上有小座，獅子和牛以下有垂下的環飾。

【7:30】每盆座有四個銅輪和銅軸。盆座的四腳有鑄成的支架在盆以下，其旁都有環飾。

【7:31】盆口是在冠狀架裏面，高出一肘；冠狀架的口是圓的，如同小座的作法，徑一肘半，在口上有雕工，其上的鑲板是方的，不是圓的。

【7:26】And it was a handbreadth thick; and its brim was like the work of a cup's brim, like the flower of a lily; it held two thousand baths.

【7:27】And he made the ten bases of bronze; one base was four cubits long and four cubits wide, and it was three cubits high.

【7:28】And this was the work of each base: They had panels, and the panels were between frames.

【7:29】And on the panels that were between the frames were lions, oxen, and cherubim. And above the frames was a pedestal, and below the lions and oxen there were wreaths of hanging work.

【7:30】And each base had four bronze wheels with bronze axles. And its four feet had supports; underneath the laver the supports had been cast, with wreaths at the side of each.

【7:31】And the mouth of ¹the laver was within this crown, and it rose above by one cubit; and its mouth was round like the work of a pedestal; it was a cubit and a half; and upon its mouth were engravings as well, and its panels were square, not round.

7:31¹ (the) Lit., it.

【7:32】四個輪子在鑲板以下，輪軸與盆座相連，每輪高一肘半。

【7:33】輪的作法如同車輪的作法；軸、輞、輻、轂都是鑄的。

【7:34】每盆座四角上都有支架，共四個支架，是盆座的一部分。

【7:35】座頂有圓架，高半肘；座頂有撐子和鑲板，是與座一塊鑄的。

【7:36】在撐子表面和鑲板上，各按空處刻着基路伯、獅子和棕樹，周圍有環飾。

【7:37】十個盆座都是這樣作，都是一個鑄法、尺寸和樣式。

【7:38】^a又製造十個銅盆，每盆可容四十罷特；每盆徑四肘，在那十個盆座上，每座上有一盆。

【7:32】And the four wheels were underneath the panels, and the wheel axles were in the base; each wheel was a cubit and a half high.

【7:33】And the work of the wheels was like the work of a chariot wheel: their axles and their rims and their spokes and their hubs were all molten.

【7:34】And there were four supports at the four corners of each base; its supports were part of the base.

【7:35】And at the top of the base there was a round band half a cubit high; and at the top of the base, its stays and its panels were of one piece.

【7:36】And on the surfaces of the stays and on its panels he engraved cherubim, lions, and palm trees, as there was space on each, with wreaths all around.

【7:37】In this manner he made the ten bases; all of them had one casting, one measure, and one form.

【7:38】^aAnd he made ten bronze lavers; each laver held forty baths; each laver was four cubits across; there was one laver upon every one of the ten bases.

7:38^a
代下四 6
參出三十 18

7:38^a
2 Chron. 4:6;
cf. Exo. 30:18

【7:39】將盆座五個放在殿的右邊，五個放在殿的左邊；^a 又將海放在殿的右邊，就是在東南邊。

【7:40 上】^a 戶蘭又造了¹鍋、鏟和碗。

f 戶蘭爲所羅門所作的工 七 40 下~ 47

【7:40 下】這樣，戶蘭完成了他爲所羅門王所作耶和華殿的一切工。

【7:41】所造的就是：兩根柱子，和柱子上端柱頂的兩個球，並兩個蓋着柱子上端柱頂兩個球的網子；

【7:42】四百個石榴，安在兩個網子上，每網兩行石榴，蓋着柱子上端柱頂的兩個球；

【7:43】十個盆座和其上的十個盆；

●王上 7:40¹ 此乃照許多古卷和七十士希臘文譯本；別的古卷作，盆。

【7:39】And he set the bases, five on the right side of the house and five on the left side of the house; ^a and the sea he set on the right side of the house, on the east side at the south.

【7:40a】^a And Hiram made the ¹pots and the shovels and the bowls.

f. Hiram's Work for Solomon 7:40b-47

【7:40b】Thus Hiram finished doing all the work that he was doing for King Solomon in the house of Jehovah:

【7:41】The two pillars, and the two bowls of the capitals that were at the top of the pillars, and the two networks to cover the two bowls of the capitals that were at the top of the pillars;

【7:42】And the four hundred pomegranates for the two networks, two rows of pomegranates for each network, to cover the two bowls of the capitals that were on the pillars;

【7:43】And the ten bases and the ten lavers upon the bases;

7:40¹ (pots) Following many MSS and the Septuagint; other MSS read, basins.

【7:44】一個海和海下的十二隻牛；

【7:45】鍋、鏟和碗。戶蘭給所羅門王所造耶和華殿裏的這一切器具，都是用磨亮的銅造的；

【7:46】是王在約但平原，在疎割和撒拉但之間用膠泥鑄成的。

【7:47】因為這一切器具太多，所以所羅門都沒有過秤；銅的重量無法可查。

g 殿的器具 七 48 ~ 51

【7:48】所羅門又造耶和華殿裏的一切器具：金^{1a}壇和擺陳設餅的金^{2b}桌子；

●王上 7:48¹ 金壇及其香，表徵復活並升天的基督是代求者，（羅八 34，來七 25，）也是甜美的香氣，使神悅納祂的贖民。（啓八 3。）見出三十 1 ~ 10、34 ~ 38 註。

●王上 7:48² 擺陳設餅的金桌子，表徵經過了成為肉體、釘十字架、復活、並升天過程的基督，成了賜生命的靈，作神選民屬靈的食物。（約六 32 ~ 63。）見出二五 23 ~ 30 註。

【7:44】And the one sea and the twelve oxen under the sea;

【7:45】And the pots and the shovels and the bowls; all these vessels that Hiram made for King Solomon in the house of Jehovah were of burnished bronze.

【7:46】The king cast them in the plain of the Jordan, in the clay ground between Succoth and Zarethan.

【7:47】And Solomon left all the vessels unweighed because of the very great number; the weight of bronze could not be ascertained.

g. The Vessels of the Temple 7:48-51

【7:48】And Solomon made all the vessels that were in the house of Jehovah: the golden^{1a} altar; and the golden^{2b} table upon which the bread of the Presence was put;

7:48¹ (altar) The golden altar with its incense signifies the resurrected and ascended Christ as the Intercessor (Rom. 8:34; Heb. 7:25) and as the sweet savor for God's acceptance of His redeemed (Rev. 8:3). See notes in Exo. 30:1-10, 34-38.

7:48² (table) The golden table for the bread of the Presence signifies the Christ who has gone through the processes of incarnation, crucifixion, resurrection, and ascension and has become the life-giving Spirit to be the spiritual food of God's elect (John 6:32-63). See notes in Exo. 25:23-30.

7:48^a
出三七 25-29
7:48^b
出三七 10-16
代下四 8

7:48^a
Exo. 37:25-29
7:48^b
Exo. 37:10-16;
2 Chron. 4:8

7:49^a
出二五 31-38
代下四 7

【7:49】內殿前的¹純金^a燈臺，右邊五個，左邊五個；並其上的花、燈盞、燈剪，都是金的；

【7:50】杯、鑷子、碗、調羹、火盆，都是純金的；以及內殿，就是至聖所的門樞，和外殿的門樞，都是金的。

【7:51】這樣，所羅門王為耶和華殿所作的一切工完成了。所羅門把他父親大衛^a分別為聖之物，就是銀子、金子和器具，都帶來放在耶和華殿的府庫裏。

列王紀上 第八章

h 獻殿
八 1 ~ 66

(一) 帳幕與殿合併
1 ~ 11

●王上 7:49¹ 純金燈臺，表徵藉着復活成了賜生命之靈的基督，作祂子民神聖的光。（約八 12。）見出二五 31 ~ 40 註。

【7:49】And the^{1a} lampstands of pure gold, five on the right and five on the left, before the innermost sanctuary; and the flowers and the lamps and the tongs, of gold;

【7:50】And the large cups and the snuffers and the bowls and the small cups and the firepans, of pure gold; and the hinges, for the doors of the inner house, the Holy of Holies, and for the doors of the house of the temple, of gold.

【7:51】Thus all the work that King Solomon did in the house of Jehovah was finished. And Solomon brought in the things that David his father had^a sanctified, the silver and the gold and the vessels, and he put them in the treasuries of the house of Jehovah.

1 KINGS 8

h. The Dedication of the Temple
8:1-66

(1) The Tabernacle Being Merged with the Temple
vv. 1-11

7:49¹ (lampstands) The lampstands of pure gold signify the Christ who has become the life-giving Spirit through His resurrection to be the divine light to His people (John 8:12). See notes in Exo. 25:31-40.

7:49^a
Exo. 25:31-38;
2 Chron. 4:7

7:51^a
2 Sam. 8:11;
1 Chron. 26:26

8:1^a
1~11;
代下五 2-14
8:1^b
參撒下六 17

【8:1】^a 那時，所羅門將以色列的長老們和各支派的首領，就是以色列人宗族的首領，招聚到耶路撒冷所羅門王那裏，要把耶和華的^b約櫃從大衛城，就是錫安，運上來。

8:2^a
利二三 34
王上八 65
代下七 8-10

【8:2】以他念月，就是七月，在^a節期的時候，以色列人都聚集到所羅門王那裏。

【8:3】以色列的眾長老來到，祭司便抬起約櫃；

【8:4】他們將耶和華的約櫃、¹會幕、和會幕裏的一切聖器具，都運上來，是祭司和利未人將這一切運上來的。

【8:5】所羅門王和聚集到他那裏的以色列全會眾，一同在約櫃前獻牛羊為祭，多得無法計算，無法數點。

●王上 8:4¹ 1~11 節表明，帳幕是與殿合併的。帳幕內的物件放進殿裏，指明作為神居所的帳幕與殿乃是一。帳幕是可移動的前身，行經曠野；殿在豫表上是神建造的終極完成。

【8:1】^a Then Solomon assembled the elders of Israel and all the heads of the tribes, the leaders of the fathers' houses of the children of Israel, before King Solomon in Jerusalem in order to bring up the^b Ark of the Covenant of Jehovah from the city of David, which is Zion.

【8:2】And all the men of Israel assembled themselves before King Solomon at the^a feast in the month of Ethanim, which is the seventh month.

【8:3】And when all the elders of Israel came, the priests took up the Ark;

【8:4】And they brought up the Ark of Jehovah and the¹ Tent of Meeting and all the holy vessels that were in the tent; and the priests and Levites brought them up.

【8:5】And King Solomon and all the assembly of Israel, who had assembled before him and were with him before the Ark, were sacrificing sheep and oxen which could not be counted or numbered for multitude.

8:1^a
vv. 1-11;
2 Chron. 5:2-14
8:1^b
cf. 2 Sam. 6:17

8:2^a
Lev. 23:34;
1 Kings 8:65;
2 Chron. 7:8-10

8:4¹ (Tent) Verses 1-11 show that the tabernacle was merged with the temple. The contents of the tabernacle were placed in the temple, indicating that as God's dwelling place the tabernacle and the temple were one. The tabernacle was a portable precursor moving through the wilderness, whereas the temple was a consummation of God's building in typology.

8:6^a

出二六 33-34
王上六 16

【8:6】祭司將耶和華的約櫃抬進所豫備的地方，就是聖殿的內殿，也就是^a至聖所，放在兩個基路伯的翅膀底下。

【8:7】因為基路伯張着翅膀在約櫃所在之處以上，遮掩約櫃和抬櫃的槓。

【8:8】這兩根槓甚長，槓頭在內殿前的聖所可以看見，在殿外卻不能看見，直到今日還在那裏。

8:9^a

出二五 21
四十 20
申十一 5
來九 4

【8:9】約櫃裏只有兩塊石^a版，就是以色列人出埃及地後，耶和華與他們立約的時候，摩西在何烈山所放的；除此以外，並無別物。

8:10^a

10-11;
參出四十 34-35
結十 3-4
啓十五 8
徒二 2

【8:10】^a祭司從聖所出來的時候，有雲充滿耶和華的殿；

【8:6】And the priests brought the Ark of the Covenant of Jehovah to its place, into the innermost sanctuary of the house, into the ^aHoly of Holies under the wings of the cherubim.

【8:7】For the cherubim had their wings spread out over the place of the Ark, and the cherubim covered the Ark and its poles overhead.

【8:8】And the poles extended out so that the ends of the poles could be seen from the Holy Place before the innermost sanctuary, but they were not seen outside; and they are there to this day.

【8:9】There was nothing in the Ark except the two stone ^atablets, which Moses placed there at Horeb when Jehovah made a covenant with the children of Israel when they came out of the land of Egypt.

【8:10】^aAnd when the priests came out of the Holy Place, the cloud filled the house of Jehovah;

8:6^a

Exo. 26:33-34;
1 Kings 6:16

8:9^a

Exo. 25:21;
40:20;
Deut. 10:1-5;
Heb. 9:4

8:10^a

vv. 10-11;
cf. Exo. 40:34-35;
Ezek. 10:3-4;
Rev. 15:8;
Acts 2:2

8:11^a
代下五 14
七 1-2
結四三 5
四四 4

【8:11】因着那雲的緣故，祭司不能站立供職，因為¹耶和華的^a榮光充滿了耶和華的殿。

(二) 所羅門對百姓的祝福和宣告 12 ~ 21

8:12^a
12-50;
代下六 1-39

【8:12】^a那時所羅門說，耶和華曾說，祂要住在^b幽暗之中。

8:12^b
出二十 21
申四 11
詩九七 2

【8:13】我已經為你^a建造巍峨的殿宇，作你永遠的^b居所。

8:13^a
撒下七 13
徒七 47

【8:14】王轉臉為以色列全會眾祝福，以色列全會眾都站着。

8:13^b
出十五 17
參詩一三二 14
太二三 21

【8:15】所羅門說，耶和華以色列的神是當受頌讚的，祂親口向我父親大衛說話，也親手成就了；祂說，

●王上 8:11¹ 耶和華的榮光充滿了殿，（參出四十 34，）將天上的神帶到地上，並將地聯於天。見創二八 12 註 2。

【8:11】And the priests were not able to stand and minister because of the cloud, for the^{1a} glory of Jehovah filled the house of Jehovah.

(2) Solomon's Blessing and Declaration to the People vv. 12-21

【8:12】^aThen Solomon said, Jehovah has said that He would dwell in^b deep darkness.

【8:13】I have surely^a built You a lofty house, a place for You to^b dwell in forever.

【8:14】And the king turned about and blessed all the congregation of Israel while all the congregation of Israel stood.

【8:15】And he said, Blessed be Jehovah the God of Israel, who spoke with His mouth to David my father and fulfilled it with His hand, saying,

8:11^a
2 Chron. 5:14;
7:1-2;
Ezek. 43:5;
44:4

8:12^a
vv. 12-50;
2 Chron. 6:1-39

8:12^b
Exo. 20:21;
Deut. 4:11;
Psa. 97:2

8:13^a
2 Sam. 7:13;
Acts 7:47

8:13^b
Exo. 15:17;
cf. Psa. 132:14;
Matt. 23:21

8:11¹ (glory) The glory of Jehovah filled the temple (cf. Exo. 40:34), bringing the God who is in the heavens to the earth and joining the earth to the heavens. See note 12² in Gen. 28.

8:16^a
申十二 11
王上八 29
8:16^b
代上二八 4

【8:16】自從我領我民以色列出埃及的日子以來，我未曾在以色列眾支派中選擇一城建造殿宇，使我的^a名可以立在那裏；但我^b揀選了大衛治理我民以色列。

8:17^a
參撒下七 3
代上十七 2

【8:17】我父親大衛^a心中立意，要為耶和華以色列神的名建殿；

【8:18】耶和華卻對我父親大衛說，你心中立意為我的名建殿，這心意甚好；

8:19^a
撒下七 5
王上五 3

【8:19】只是你不可^a建殿，惟你腰中所出的¹兒子必為我的名建殿。

8:20^a
撒下七 12-13

【8:20】現在耶和華履行了祂所說的話，因我已經起來接續我父親大衛坐以色列的^a國位，正如耶和華所應許的，我又為耶和華以色列神的名建造了這殿。

8:21^a
申三一 26
王上八 9

【8:21】我也在那裏為^a約櫃豫備了一個地方，櫃內有耶和華的約，就是祂領我們列祖出埃及地的時候，與他們所立的。

【8:16】 Since the day when I brought My people Israel out from Egypt, I have not chosen a city out of all the tribes of Israel to build a house for My^a name that it might be there; but I^b chose David to be over My people Israel.

【8:17】 And it was on David my father's^a heart to build a house for the name of Jehovah the God of Israel;

【8:18】 But Jehovah said to David my father, Because it was on your heart to build a house for My name, you have done well that it was on your heart;

【8:19】 However you will not^a build the house, but your¹ son, who will come forth from your loins, he will build the house for My name.

【8:20】 And Jehovah has established His word which He spoke; for I have risen up in the place of David my father, and I sit upon the^a throne of Israel, as Jehovah promised, and I have built the house for the name of Jehovah the God of Israel.

【8:21】 And there I have set a place for the^a Ark, in which is the covenant of Jehovah, which He made with our fathers when He brought them out from the land of Egypt.

8:16^a
Deut. 12:11;
1 Kings 8:29
8:16^b
1 Chron. 28:4

8:17^a
cf. 2 Sam. 7:3;
1 Chron. 17:2

8:19^a
2 Sam. 7:5;
1 Kings 5:3

8:20^a
2 Sam. 7:12-13

8:21^a
Deut. 31:26;
1 Kings 8:9

●王上 8:19¹ 見太一 1 註 3。

8:19¹ (son) See note 1³ in Matt. 1.

(三) 所羅門的禱告

22 ~ 53

【8:22】所羅門當着以色列全會眾，站在耶和華的壇前，向天伸開雙手禱告，

【8:23】說，耶和華以色列的神阿，上天下地沒有神可比你的，你向那全心行在你面前的僕人守約並施慈愛；

【8:24】你守住了你向你僕人我父親大衛所應許的話；你親口說過，今日果然親手成就了。

【8:25】耶和華以色列的神阿，現在求你向你僕人我父親大衛守住你的應許；你曾對他說，你的子孫若謹守他們的道路，行在我面前，像你行在我面前一樣，^a就不斷有人在我面前坐以色列的國位。

【8:26】以色列的神阿，現在求你使你向你僕人我父親大衛所說的話得着證實。

(3) Solomon's Prayer

vv. 22-53

【8:22】Then Solomon stood before the altar of Jehovah in front of all the congregation of Israel and spread his hands toward heaven.

【8:23】And he said, O Jehovah, God of Israel, there is no god like You, in heaven above or on the earth below, who keeps covenant and lovingkindness with Your servants who walk before You with all their heart;

【8:24】You who have kept with Your servant David my father that which You have promised him; indeed You have spoken with Your mouth and have fulfilled with Your hand this day.

【8:25】And now, O Jehovah, God of Israel, keep with Your servant David my father that which You promised him, saying, ^aThere shall not fail you a man in My sight to sit upon the throne of Israel, if only your children keep their way by walking before Me as you have walked before Me.

【8:26】Now therefore, O God of Israel, may Your word that You spoke to Your servant David my father be confirmed.

8:25^a
王上二 4
九 5

8:25^a
1 Kings 2:4;
9:5

8:27^a
代下二 6
申十 14
尼九 6
參賽六六 1
徒七 48-49

8:27^b
太十二 6
徒十七 24

8:29^a
申十二 11
王上八 16
九 3

8:29^b
王上八 52
參代下六 40
七 15
尼一 6

【8:27】神果真住在地上麼？看哪，^a天和天上的天尚且容不下你，何況我所建的這^b殿呢？

【8:28】耶和華我的神阿，求你垂顧僕人的禱告和懇求，俯聽僕人今日在你面前所發的呼喊和禱告。

【8:29】願你的眼目晝夜看顧這殿，看顧你所說，我的^a名要立在那裏的地方；求你^b垂聽僕人向此處所發的禱告。

【8:30】你僕人和你民以色列向此處禱告的時候，求你垂聽他們的懇求；求你在¹天上你的居所垂聽，垂聽而赦免。

●王上 8:30¹ 所羅門禱告說，當神的子民向這殿，就是向祂在地上的居所禱告的時候，求神從天上的居所垂聽他們的懇求。這指明神有天上和地上的兩個居所。實際上，這二者乃是一，是神一個居所的兩端。今天在基督裏作神居所的信徒，（弗二 21 ~ 22，）乃是特別的子民，是在天上也在地上的子民。（弗二 6，西三 1 ~ 3。）見創二八 17 註 2。

【8:27】But will God indeed dwell on the earth? Behold, the ^aheavens and the heaven of heavens are not able to contain You, how much less this ^bhouse which I have built.

【8:28】Yet have regard to the prayer of Your servant and to his supplication, O Jehovah my God, and listen to the cry and to the prayer which Your servant is praying before You today;

【8:29】That Your eyes may be open toward this house night and day, toward the place of which You have said, My ^aname will be there, to ^blisten to the prayer which Your servant will pray toward this place.

【8:30】And listen to the supplication of Your servant and of Your people Israel when they pray toward this place. Hear then in Your dwelling place in the ¹heavens; and when You hear, forgive.

8:30¹ (heavens) Solomon prayed that God would hear from His dwelling place in the heavens the supplication offered to Him by His people when they prayed toward the temple as His dwelling place on the earth. This indicates that God has two dwelling places, one in the heavens and one on the earth. Actually, these two are one; they are the two ends of God's one dwelling place. Today the believers in Christ as God's dwelling place (Eph. 2:21-22) are a particular people, a people who are in the heavens and on the earth (Eph. 2:6; Col. 3:1-3). See note 17¹ in Gen. 28.

8:27^a
2 Chron. 2:6;
Deut. 10:14;
Neh. 9:6;
cf. Isa. 66:1;
Acts 7:48-49

8:27^b
Matt. 12:6;
Acts 17:24

8:29^a
Deut. 12:11;
1 Kings 8:16;
9:3

8:29^b
1 Kings 8:52;
cf. 2 Chron.
6:40;
7:15;
Neh. 1:6

【8:31】人若得罪鄰舍，有人叫他起誓，
他來到這殿，在你的壇前起誓，

【8:32】求你在天上垂聽並行事，審斷
你的僕人，定惡人有罪，照他的行徑
回報在他頭上；稱義人爲義，照他的
義賞賜他。

【8:33】你的民以色列若因犯罪得罪你，
敗在仇敵面前，又歸向你，承認你的
名，在這殿裏向你禱告懇求，

【8:34】求你在天上垂聽，赦免你民以
色列的罪，使他們歸回你賜給他們列
祖之地。

【8:35】你的民因犯罪得罪你，你苦待
他們，使天閉塞不下雨；他們若向此
處禱告，承認你的名，回轉離開他們
的罪，

【8:36】求你在天上垂聽，赦免你眾僕
人和以色列民的罪，將當行的善道指
教他們，且降雨在你的地上，就是你
賜給你民爲業之地。

【8:31】 If a man sins against his neighbor and is made
to take an oath, and he comes and takes an oath before
Your altar in this house;

【8:32】 Then hear in the heavens and act and judge Your
servants, condemning the wicked by bringing his way
on his head and justifying the righteous by giving to him
according to his righteousness.

【8:33】 When Your people Israel are defeated before an
enemy because they have sinned against You, and they
turn to You and confess Your name and pray and make
supplication to You in this house;

【8:34】 Then hear in the heavens, and forgive the sin
of Your people Israel, and bring them back to the land
which You gave to their fathers.

【8:35】 When the heavens are shut up and there is no
rain because they have sinned against You, and they
pray toward this place and confess Your name and turn
from their sin when You afflict them;

【8:36】 Then hear in the heavens and forgive the sin of
Your servants and of Your people Israel; indeed teach
them the good way in which they should walk, and bring
rain upon Your land, which You have given to Your
people for an inheritance.

【8:37】這地若有饑荒、瘟疫、旱風、霉爛、羣蝗、毀蝗，或有仇敵把他們圍困在他們城邑所在之地，無論遭遇甚麼災禍疾病，

【8:38】你的民以色列眾人中，若有任何一人，自覺心中有¹罪疚，向這殿伸開雙手，無論禱告甚麼，懇求甚麼，

【8:39】求你在天上你的居所垂聽、赦免並行事；你是知道人心的，惟有你知道所有¹世人的心，求你照各人一切的行徑施行賞罰；

【8:40】使他們在你賜給我們列祖的土地上，一生的日子都^a敬畏你。

【8:41】至於不屬你民以色列的外邦人，為你名從遠方而來；

【8:37】If there is famine in the land, if there is pestilence, if there is blight or mildew, swarming locust or consuming locust, if their enemy besieges them in the land of their cities, whatever plague, whatever sickness there is;

【8:38】Whatever prayer, whatever supplication, which will be made by any man of all Your people Israel, each knowing the plague of his own heart, when he spreads out his hands toward this house;

【8:39】Then hear in the heavens Your dwelling place, and forgive and act and render to each man according to all his ways, whose heart You know; for You, You alone know the hearts of all the children of men;

【8:40】That they may^a fear You all the days that they live in the land which You have given to our fathers.

【8:41】And also concerning the foreigner, who is not of Your people Israel but comes from a distant country for the sake of Your name

●王上 8:38¹ 原文與上節之『災禍』同字。

●王上 8:39¹ 世人，直譯，人的子孫。

【8:42】他們聽到你的大名和大能的手，
並伸出來的膀臂，就來向着這殿禱
告，

【8:43】求你在天上你的居所垂聽，照
着外邦人向你所呼求的一切而行，使
地上萬民都認識你的名，敬畏你，像
你的民以色列一樣；又使他們知道我
建造的這殿，是¹稱為你名下的。

【8:44】你的民若在你所差遣他們的路
上，出去與仇敵爭戰，向着你所選擇
的城與我為你名所建造的殿，向你耶
和華禱告，

【8:45】求你在天上垂聽他們的禱告和
懇求，為他們施行公理。

【8:46】他們若犯罪得罪你，（世上沒
有不^a犯罪的人，）你向他們發怒，
將他們交給仇敵，以致擄掠他們的人
把他們擄到仇敵之地，或遠或近；

【8:42】(For they will hear about Your great name and
Your strong hand and Your outstretched arm), when he
comes and prays toward this house;

【8:43】Then hear in the heavens Your dwelling place,
and act according to all that the foreigner calls upon
You for, that all the peoples of the earth may know Your
name and that they may fear You, as do Your people
Israel, and that they may know that this house which I
have built is called by Your name.

【8:44】If Your people go out to battle against their
enemy by the way which You have sent them, and they
pray to Jehovah toward the city which You have chosen
and the house which I have built for Your name;

【8:45】Then hear their prayer and their supplication in
the heavens and maintain their cause.

【8:46】If they have sinned against You (for there is no
man who does not^a sin) and You are angry with them
and deliver them up to the enemy, so that they are
carried away captive unto the land of the enemy, far
away or nearby;

●王上 8:43¹ 直譯，你的名在其上被稱呼的。

8:46^a

箴二十 9
傳七 20
羅三 23
約壹一 8, 10

8:46^a

Prov. 20:9;
Eccl. 7:20;
Rom. 3:23;
1 John 1:8, 10

【8:47】他們若在擄到之地心裏回想起罪來，在擄掠他們之人的地回心轉意，^a懇求你說，我們有了罪，作了孽，行了惡；

【8:48】他們若在擄掠他們之仇敵的地，全心全魂歸向你，又向着自己的¹地，就是你賜給他們列祖之地，和你所選擇的¹城，並我為你名所建造的¹殿，向你禱告，

●王上 8:48¹ 31 ~ 48 節題到神垂聽祂選民禱告的七種情形。這末了的情形（48）強調三件事：聖地，豫表基督是神分給信徒的分；（見申八 7 註 1；）聖城，表徵在基督裏神的國；（詩四八 1 ~ 2；）聖殿，表徵神在地上的家，召會。（弗二 21，提前三 15。）這是關乎神經綸的三件緊要的事。在被擄到巴比倫期間，但以理把窗戶開向耶路撒冷，一日三次，向着聖地、聖城與聖殿禱告。（但六 10。）這指明當我們向神的禱告是向着神永遠經綸裏的目標，就是基督、神的國、與神的家時，神必垂聽我們的禱告。這意思是說，不論我們為誰禱告，我們的禱告都該對準神的權益，就是對準基督與召會—神在地上的權益，以完成神的經綸。

【8:47】 But if they take it to heart in the land where they were carried captive, and they repent and make supplication ^ato You in the land of those who carried them away captive, saying, We have sinned and committed iniquity and acted wickedly;

【8:48】 And if they return to You with all their heart and with all their soul in the land of their enemies, who have carried them captive, and they pray to You toward their ¹land that You have given to their fathers, the ¹city that You have chosen, and the ¹house that I have built for Your name;

8:48¹ (land) Verses 31-48 mention seven conditions concerning God's listening to the prayers of His elect. In this, the last, condition three things are stressed (v. 48): the Holy Land, typifying Christ as the portion allotted by God to the believers (see note 7¹ in Deut. 8); the holy city, signifying the kingdom of God in Christ (Psa. 48:1-2); and the holy temple, signifying God's house, the church, on the earth (Eph. 2:21; 1 Tim. 3:15). These are the three crucial things regarding God's economy. During the Babylonian captivity Daniel prayed toward the Holy Land, the holy city, and the holy temple three times a day by opening his window toward Jerusalem (Dan. 6:10). This indicates that God will listen to our prayer when our prayer to God is toward Christ, the kingdom of God, and the house of God as the goal in God's eternal economy. This means that no matter for whom we are praying, our prayers should be aimed at the interests of God, i.e., at Christ and the church as God's interests on earth, for the fulfilling of God's economy.

【8:49】求你在天上你的居所垂聽他們的禱告和懇求，為他們施行公理，

【8:50】饒恕犯罪得罪你的民，赦免他們違背你的一切過犯，使他們在擄掠他們的人面前蒙憐恤，叫擄掠他們的人憐恤他們；

【8:51】（因為他們是你的子民，你的產業，是你從埃及，從^a鐵爐中領出來的；）

【8:52】願你的眼顧及你僕人和你民以色列的懇求，每當他們向你呼求，願你垂聽。

【8:53】主耶和華阿，因你已將他們從地上的萬民中^a分別出來，作你的^b產業，正如你領我們列祖出埃及的時候，藉你僕人摩西所說的。

（四）所羅門給百姓進一步的祝福
54 ~ 61

【8:49】Then hear their prayer and their supplication in the heavens Your dwelling place and maintain their cause,

【8:50】And forgive Your people who have sinned against You and all their transgressions which they have transgressed against You, and grant them compassion in the sight of those who lead them captive, that they might have compassion on them

【8:51】(For they are Your people and Your inheritance, whom You brought out from Egypt, from the midst of an iron^a furnace);

【8:52】That Your eyes may be open to the supplication of Your servant and to the supplication of Your people Israel to listen to them whenever they call upon You.

【8:53】For You have^a separated them from all the peoples of the earth to be Your^b inheritance, as You spoke through Moses Your servant, when You brought our fathers out from Egypt, O Lord Jehovah.

（4）Solomon's Further Blessing to the People
vv. 54-61

8:51^a
申四 20
耶十一 4

8:51^a
Deut. 4:20;
Jer. 11:4

8:53^a
出十九 5-6
申十四 2
8:53^b
申九 26, 29

8:53^a
Exo. 19:5-6;
Deut. 14:2
8:53^b
Deut. 9:26, 29

【8:54】^a 所羅門在耶和華的壇前屈膝跪着，向天伸開雙手，向耶和華禱告懇求已畢，就起來，

【8:55】站着，大聲為以色列全會眾祝福，說，

【8:56】耶和華是當受頌讚的；祂照着一切所應許的，賜安息給祂民以色列人。凡祂藉着祂僕人摩西所說美好應許的話，一句都沒有落空。

【8:57】願耶和華我們的神與我們同在，像與我們列祖同在一樣；願祂不撇下我們，不丟棄我們，

【8:58】使我們的心歸向祂，遵行祂一切的道路，謹守祂吩咐我們列祖的誡命、律例和典章。

【8:54】^a And when Solomon had finished praying all this prayer and supplication to Jehovah, he rose up from before the altar of Jehovah, from kneeling on his knees with his hands spread toward the heavens.

【8:55】And he stood and blessed the whole congregation of Israel with a loud voice, saying,

【8:56】Blessed be Jehovah, who has given rest to His people Israel, according to all that He promised. Not one word of all His good promises which He spoke through Moses His servant has failed.

【8:57】May Jehovah our God be with us, as He was with our fathers; let Him not forsake us nor abandon us,

【8:58】That He may incline our hearts to Himself, to walk in all His ways and to keep His commandments and His statutes and His ordinances, which He commanded our fathers.

【8:59】願我向耶和華懇求的這些話，
晝夜離耶和華我們的神不遠，使祂¹
每日為祂僕人和祂民以色列人²施行
公理，

【8:60】使地上的萬民都知道，惟獨^a耶
和華是神，並無別神。

【8:61】所以你們的心當完全歸向耶和
華我們的神，你們當遵行祂的律例，
謹守祂的誡命，如今日一樣。

●王上 8:59¹ 每日，直譯，每日按當日的事。

●王上 8:59² 神為祂的民施行公理，意即神就
着祂民的處境施行公理。歷世紀以來，神一直為
祂的民以色列人施行公理。當以色列人與神不對
時，神就藉着外邦強權（包括巴比倫、波斯、希
臘和羅馬帝國）的手，懲治並管教他們。但是當
這些國家對付以色列人太過，神就為以色列人施
行公理，懲罰那些錯待他們的人。（見賽十5註1，
二六13註1一段。）這指明在物質範圍背後有屬
靈的範圍，神在其中管理整個宇宙，每日按當日
的需要，為祂的民施行公理。神如此行，是為着
祂的選民，就是以色列人和在基督裏的信徒。（彼
前四17與註1。）

【8:59】And let these words of mine, with which I made
supplication to Jehovah, be near to Jehovah our God
day and night to maintain the cause of His servant and
the¹ cause of His people Israel as each day requires;

【8:60】That all the peoples of the earth may know that
^aJehovah is God; there is none else.

【8:61】Let your heart therefore be perfect with Jehovah
our God, to walk in His statutes and to keep His
commandments as on this day.

8:59¹ (cause) For God to maintain the cause of His people means that
He executes justice regarding their situation. Throughout the centuries
God has maintained the cause of His people Israel. When they were
wrong with Him, He chastised them and disciplined them through the
hands of the Gentile powers, including the Babylonian, Persian, Grecian,
and Roman empires. But when these nations went too far in dealing with
Israel, God maintained Israel's cause, punishing those who mistreated
them (see note 5¹ in Isa. 10 and note 13¹, par. 1, in Isa. 26). This indicates
that behind the physical realm there is the spiritual realm, in which God
governs the entire universe, executing justice for His people every day
as each day requires. God does this for His elect, for both Israel and the
believers in Christ (1 Pet. 4:17 and note 1).

8:60^a

申四 35, 39
王上十八 39

8:60^a

Deut. 4:35, 39;
1 Kings 18:39

(五) 所羅門和眾民
向神獻上大量的祭牲
62 ~ 64

8:62^a
62-63;
代下七 4-5

【8:62】^a 王和以色列眾人一同在耶和華面前獻祭。

【8:63】 所羅門向耶和華獻平安祭，用牛二萬二千，羊十二萬。這樣，王和以色列眾人為耶和華的殿行了奉獻之禮。

8:64^a
64-66;
代下七 7-10

【8:64】^a 當日，王因耶和華面前的銅壇太小，容不下燔祭、素祭、和平安祭牲的脂油，便將耶和華殿前院子當中分別為聖，在那裏獻¹燔祭、¹素祭、和¹平安祭牲的脂油。

(六) 所羅門和他的民
守節十四日
65 ~ 66

●王上 8:64¹ 見利一～三論燔祭、素祭及平安祭的註解。

(5) Solomon and the People Offering
a Vast Quantity of Sacrifices to God
vv. 62-64

【8:62】^a And the king and all Israel with him offered sacrifices before Jehovah.

【8:63】 And Solomon offered a sacrifice of peace offerings, which he offered to Jehovah: twenty-two thousand oxen and one hundred and twenty thousand sheep. Thus the king and all the children of Israel dedicated the house of Jehovah.

【8:64】^a On that day the king sanctified the middle of the court that was before the house of Jehovah, for there he offered the ¹burnt offering and the ¹meal offering and the fat of ¹peace offerings because the bronze altar which was before Jehovah was too small to receive the burnt offering and the meal offering and the fat of peace offerings.

8:62^a
vv. 62-63;
2 Chron. 7:4-5

8:64^a
vv. 64-66;
2 Chron. 7:7-10

(6) Solomon and His People Holding a Feast
for Fourteen Days
vv. 65-66

8:64¹ (burnt) See notes on the burnt offering, the meal offering, and the peace offering in Lev. 1-3.

【8:65】那時所羅門和以色列眾人，就是從哈馬口直到埃及小河的人，聚集成爲大會，在耶和華我們的神面前守節七日又七日，共十四日。

【8:66】第八日，王遣散眾民；他們都爲王祝福，並且因耶和華向祂僕人大衛和祂民以色列人所行一切美善的事，就都心中歡喜快樂，各回各的帳棚去了。

列王紀上 第九章

9 所羅門在列國中 榮耀的巔峯 九 1 ~ 十 29

a 耶和華悅納所羅門的禱告，
並應許堅立他的國位，直到永遠
九 1 ~ 9

【9:1】^{1a} 所羅門建造耶和華的殿和王宮，
並所羅門所願意造的一切，都完畢了，

●王上 9:1¹ 見四 34 註 1。九~十章描繪所羅門在列國中榮耀的巔峯。所羅門在以色列國中，因以色列國的輝煌而得榮。這是在千年國裏基督的豫表。

【8:65】And Solomon held a feast at that time and all Israel with him, a great congregation, from the entrance of Hamath to the brook of Egypt, before Jehovah our God, seven days and seven more days, fourteen days in all.

【8:66】On the eighth day he sent the people away, and they blessed the king and went to their tents joyful and happy in heart for all the goodness which Jehovah had shown to David His servant and to Israel His people.

1 KINGS 9

9. The Highest Peak of Solomon's Glory among the Nations 9:1 — 10:29

a. Jehovah's Acceptance of His Prayer and
Jehovah's Promise to Establish His Throne Forever
9:1-9

【9:1】^a And when ¹Solomon had finished building the house of Jehovah and the king's house and everything that Solomon desired to make,

9:1¹ (Solomon) See note 34¹ in ch. 4. Chapters 9 and 10 portray the highest peak of Solomon's glory among the nations. Solomon was glorified in the kingdom of Israel with the splendor of that kingdom. This is a prefigure of Christ in the millennium.

9:1^a
1-9;
代下七 11-22

9:1^a
vv. 1-9;
2 Chron. 7:11-22

9:2^a
王上三 5
十一 9
代下 7

【9:2】耶和華就第二次向所羅門顯現，如先前在基遍向他^a顯現一樣。

9:3^a
王上八 16, 29
王下二 4

【9:3】耶和華對他說，你在我面前所禱告懇求的，我都應允了；我已將你所建造的這殿分別為聖，把我的^a名永遠立在那裏；我的眼、我的心也必常在那裏。

【9:4】至於你，你若像你父親大衛那樣，憑純全正直的心行在我面前，遵行我一切所吩咐你的，謹守我的律例和典章，

9:5^a
撒下七 13, 16
9:5^b
王上二 4
八 25

【9:5】我就必堅立你的國位，使你治理以色列，直到^a永遠，正如我應許你父親大衛說，^b你的子孫必不斷有人坐以色列的國位。

【9:6】倘若你們和你們的子孫轉離不跟從我，不守我擺在你們面前的誠命和律例，去事奉敬拜別神，

【9:7】我就必將以色列人從我賜給他們的地上剪除，並且我為自己的名所分別為聖的殿，也必丟棄不顧，使以色列人在萬民中成為笑談和譏誚的因由。

【9:2】Jehovah appeared to Solomon a second time, as He had^a appeared to him at Gibeon.

【9:3】And Jehovah said to him, I have heard your prayer and your supplication which you have made before Me; I have sanctified this house which you have built by putting My^a name there forever, and My eyes and My heart will be there continually.

【9:4】And as for you, if you walk before Me, as David your father walked, with a perfect and upright heart by doing according to all that I have commanded you and keep My statutes and My ordinances,

【9:5】Then I will establish the throne of your kingdom over Israel^a forever, as I promised to David your father, saying, ^bYou will not lack a man on the throne of Israel.

【9:6】But if you or your sons indeed turn away from following Me and do not keep My commandments and My statutes, which I have put before you, and go and serve other gods and worship them,

【9:7】Then I will cut Israel off from the face of the land which I have given them, and the house which I have sanctified for My name I will cast out of My sight, and Israel will be a proverb and a byword among all the peoples.

9:2^a
1 Kings 3:5;
11:9;
2 Chron. 1:7

9:3^a
1 Kings 8:16, 29;
2 Kings 21:4

9:5^a
2 Sam. 7:13, 16
9:5^b
1 Kings 2:4;
8:25

【9:8】這殿¹必成為荒堆，將來經過的人必驚訝、嗤笑，說，耶和華為何向這地和這殿如此行呢？

【9:9】人必說，是因此地的人離棄領他們列祖出埃及地之耶和華他們的神，去依附別神，敬拜事奉別神，所以耶和華使這一切災禍臨到他們。

b 所羅門與希蘭結盟 九 10 ~ 14

【9:10】^a 所羅門建造耶和華的殿和王宮，這兩所共用了二十年，完畢的時候，

【9:11】因推羅王希蘭曾照所羅門一切所要的，資助他香柏木、松木和金子，所羅門王就把加利利地的二十座城給了希蘭。

【9:12】希蘭從推羅出來，察看所羅門給他的這些城，就不喜悅，

●王上 9:8¹ 此乃照一些譯本；希伯來文經文作，雖然甚高。

【9:8】And this house will become¹ heaps, and everyone who passes by it will be astonished and hiss and say, Why has Jehovah done this to this land and to this house?

【9:9】And they will say, Because they forsook Jehovah their God, who brought their fathers out of the land of Egypt, and laid hold of other gods and worshipped them and served them; therefore Jehovah brought all this evil upon them.

b. His Alliance with Hiram 9:10-14

【9:10】^a And at the end of the twenty years in which Solomon had built the two houses, the house of Jehovah and the king's house,

【9:11】Since Hiram the king of Tyre had supplied Solomon with cedar wood and with cypress wood and with gold, according to all that he desired, King Solomon gave Hiram twenty cities in the land of Galilee.

【9:12】And Hiram came out from Tyre to see the cities which Solomon had given him, and they did not please him.

9:8¹ (heaps) According to some versions; the Hebrew text reads, exalted.

9:10^a
10-28;
代下八 1-18

9:10^a
vv. 10-28;
2 Chron. 8:1-18

【9:13】說，我兄弟阿，你給我的這些是甚麼城呢？他就給這些城所在之地起名叫迦步勒地，直到今日。

【9:14】希蘭送給所羅門王一百二十他連得金子。

c 所羅門又建造許多城
九 15 ~ 24

【9:15】以下所記的，是所羅門王徵召服苦役的人，爲着建造耶和華的殿、自己的宮、¹米羅、耶路撒冷的城牆、夏瑣、米吉多和基色。

【9:16】（先前埃及王法老上來攻取基色，用火焚燒，殺了城內居住的迦南人，將城賜給他女兒所羅門的妻子作妝奩。）

【9:17】所羅門重建基色、下伯和崙、

【9:18】巴拉、和猶大地曠野裏的達莫，

【9:13】 And he said, What are these cities which you have given me, my brother? And he called them the land of Cabul, as it is unto this day.

【9:14】 And Hiram sent to the king one hundred and twenty talents of gold.

c. Building Further Cities
9:15-24

【9:15】 Now this is the account of the forced labor which King Solomon levied to build the house of Jehovah and his own house and the ¹Millo and the wall of Jerusalem, and Hazor and Megiddo and Gezer.

【9:16】 (Pharaoh, the king of Egypt, had gone up and captured Gezer and burned it with fire and had slain the Canaanites who lived in the city and given it as a dowry to his daughter, the wife of Solomon.)

【9:17】 And Solomon rebuilt Gezer and lower Beth-Horon,

【9:18】 And Baalath and Tamar in the wilderness, in the land of Judah,

●王上 9:15¹ 卽城堡。24 節者同。

9:15¹ (Millo) I.e., the citadel. So also in v. 24.

【9:19】又建造所有的積貨城，並屯車城和馬兵城，以及他在耶路撒冷、利巴嫩、和他治理的全地所願建造的。

【9:20】至於所^a剩下，屬於亞摩利人、赫人、比利洗人、希未人、耶布斯人，不屬於以色列人的眾民，

【9:21】他們的子孫在他們之後餘留在那地，以色列人不能滅盡，所羅門就徵召他們作服苦役的人，直到今日。

【9:22】惟有以色列人，所羅門不使他們作奴僕，乃是作戰士，作他的臣僕、軍長、軍官、車兵長、馬兵長。

【9:23】所羅門有五百五十督工的官長，監管作工的人。

【9:24】法老的^a女兒從大衛城搬上所羅門為她建造的宮裏；那時，所羅門纔建造米羅。

【9:19】And all the storage cities that Solomon had, even the cities for chariots, and the cities for horsemen and what Solomon desired to build in Jerusalem and in Lebanon and in all the land of his dominion.

【9:20】All of the people that were^a left of the Amorites, the Hittites, the Perizzites, the Hivites, and the Jebusites, who were not of the children of Israel,

【9:21】Their children who were left after them in the land whom the children of Israel were not able to destroy utterly, Solomon levied as forced labor, as they are unto this day.

【9:22】But Solomon did not make slaves of the children of Israel; for they were the men of war and his servants and his officers and his captains and the officers over his chariots and his horsemen.

【9:23】These were the chief of the officers over Solomon's work, five hundred and fifty, who ruled over the people doing the work.

【9:24】As soon as Pharaoh's^a daughter came up from the city of David into her house which¹ Solomon had built for her, he built the Millo.

9:24¹ (Solomon) Lit., he.

9:20^a
參士三 1

9:20^a
cf. Judg. 3:1

9:24^a
王上三 1
七 8

9:24^a
1 Kings 3:1;
7:8

d 所羅門每年三次獻祭
九 25

【9:25】所羅門^a 每年三次在他爲耶和華所築的壇上獻燔祭和平安祭，在耶和華面前的壇上燒成香氣。這樣，他把殿建造完畢了。

e 所羅門得希蘭幫助，建立船隊
九 26 ~ 28

【9:26】所羅門王又在以東地紅海邊，靠近以祿的以旬迦別製造船隻。

【9:27】希蘭差遣他的僕人，就是熟悉泛海的船家，與所羅門的僕人一同坐船航海。

【9:28】他們去了俄斐，從那裏得了四百二十他連得金子，運到所羅門王那裏。

d. His Offerings Three Times a Year
9:25

【9:25】And ^athree times a year Solomon offered up burnt offerings and peace offerings on the altar which he had built to Jehovah, and he burned incense with them on the altar which was before Jehovah. Thus he finished the house.

e. Building a Navy with Hiram's Cooperation
9:26-28

【9:26】King Solomon also built ships in Ezion-geber, which is near Eloth on the shore of the Red Sea, in the land of Edom.

【9:27】And Hiram sent his servants in the ships, sailors who knew the sea, with the servants of Solomon.

【9:28】And they went to Ophir and took four hundred and twenty talents of gold from there and brought it to King Solomon.

9:25^a
Exo. 23:14-17;
Deut. 16:16

9:25^a
出二三 14-17
申十六 16

列王紀上 第十章

f 示巴女王來向所羅門致敬
並聽他智慧的話
+ 1 ~ 10, 13

【10:1】^a 示巴^b 女王聽見所羅門因耶和華之名所得的名聲，就來要用難解的話試驗所羅門。

【10:2】她帶着許多隨從到耶路撒冷來，又有駱駝馱着香料、許多金子和寶石。她來見了所羅門，就把心裏所有的對所羅門都說出來。

【10:3】所羅門將她所問的都答上了，沒有一樣對王是隱祕不能答的。

【10:4】示巴女王見所羅門^a 一切的智慧，和他所建造的宮室，

●王上 11:1¹ 所羅門的墮落乃在於放縱情慾，寵愛許多外邦女子；（1 ~ 3；）在於離棄曾兩次向他顯現的神；（9 下；）並在於受他所寵愛外邦女子的引誘，去敬拜外邦偶像。（4 ~ 8。）

1 KINGS 10

f. The Queen of Sheba Coming to Pay Her Honor to Him and Listen to His Words of Wisdom
10:1-10, 13

【10:1】^a And the ^b queen of Sheba had heard of Solomon's fame in connection with the name of Jehovah, and she came to test him with hard questions.

【10:2】And she came to Jerusalem with a very large retinue, with camels bearing spices and with very much gold and precious stones. And when she came to Solomon, she spoke all that was on her heart to him.

【10:3】And Solomon answered every matter of hers; there was nothing hidden from the king that he did not answer her.

【10:4】And when the queen of Sheba saw ^a all the wisdom of Solomon and the house that he had built

11:1¹ (loved) Solomon's fall was in his indulging his lust by loving many foreign women (vv. 1-3), in his forsaking God, who appeared to him twice (v. 9b), and in his worshipping the Gentile idols through the seducing by the foreign women whom he loved (vv. 4-8).

10:1^a
vv. 1-13;
2 Chron. 9:1-12
10:1^b
Matt. 12:42;
Luke 11:31

10:4^a
Matt. 6:29;
Luke 12:27

10:1^a
1-13;
代下九 1-12
10:1^b
太十二 42
路十一 31

10:4^a
太六 29
路十二 27

【10:5】他席上的膳餚，羣臣的座次，僕人的侍候，他們的服飾，和司酒的服飾，以及他在耶和華殿裏所獻的燔祭，就詫異得神不守舍。

【10:6】她對王說，我在我本地所聽見的話，論到你的事和你的智慧，實在是真的；

【10:7】我先前不信那些話，及至我來親眼見了，纔知道人所告訴我的還不到一半；你的智慧和你的昌盛超過我所聽見的傳聞。

【10:8】屬你的人是有福的！你的這些臣僕，常侍立在你面前聽你智慧的話，是^a有福的！

【10:9】耶和華你的神是當受頌讚的；祂喜悅你，使你坐以色列的國位；^a因為耶和華永遠愛以色列，所以立你作王，使你施行公理和^b公義。

【10:10】於是，示巴女王將一百二十他連得金子、極多的香料、和寶石送給所羅門王；以後奉來的香料，再也沒有像示巴女王送給所羅門的這樣多。

【10:5】 And the food of his table and the seating of his servants and the service and apparel of his ministers and his cupbearers and his burnt offerings that he offered up at the house of Jehovah, there was no more spirit in her.

【10:6】 And she said to the king, The word that I heard in my land concerning your deeds and your wisdom is true,

【10:7】 But I did not believe the words until I came and my own eyes saw. And indeed the half was not told to me; your wisdom and prosperity far exceed the report that I heard.

【10:8】 Happy are your men! ^aHappy are these your servants, who attend you continually and hear your wisdom!

【10:9】 Blessed be Jehovah your God, who has delighted in you and set you upon the throne of Israel. ^aBecause Jehovah loves Israel forever, He has made you king to execute justice and ^brighteousness.

【10:10】 And she gave the king a hundred and twenty talents of gold and a very great store of spices and some precious stones; never again did so great an abundance of spices come as that which the queen of Sheba gave to King Solomon.

10:8^a
箴三 13
八 34

10:9^a
參代下二 11
10:9^b
撒下八 15

10:8^a
Prov. 3:13;
8:34

10:9^a
cf. 2 Chron. 2:11
10:9^b
2 Sam. 8:15

g 希蘭的船隊爲神的殿
和所羅門的宮室運來寶貴材料
+ 11 ~ 12

【10:11】希蘭的船隊從俄斐運了金子來，
又從俄斐運了許多檀香木和寶石來。

【10:12】王用檀香木爲耶和華殿和王宮
作欄杆，又爲歌唱的人作琴瑟；以後
再沒有這樣的檀香木進來，也沒有人
看見過，直到今日。

f 示巴女王來向所羅門致敬
並聽他智慧的話（續）
+ 13

【10:13】示巴女王一切所要所求的，所
羅門王都送給她，另外照王的厚意餽
送她。於是女王和她的臣僕回她本地
去了。

h 所羅門因列國的進貢和稅賦而致富，
並建立防禦
+ 14 ~ 29

【10:14】^a 所羅門每年所得的金子，重
六百六十六他連得；

g. Hiram's Fleet Bringing Precious Goods
for the Temple of God and Solomon's Palace
10:11-12

【10:11】Moreover Hiram's fleet, which carried gold
from Ophir, brought a great many almug trees and
precious stones.

【10:12】And the king made of the almug trees a banister
for the house of Jehovah and for the king's house, and
lyres and harps for the singers; such almug trees have
not come nor have been seen again to this day.

f. The Queen of Sheba Coming to Pay Her Honor to Him
and Listen to His Words of Wisdom (cont'd)
10:13

【10:13】And King Solomon gave to the queen of Sheba all
that she desired, whatever she asked for, besides that
which King Solomon gave her from his bounty. And she
returned and went to her own land, she and her servants.

h. Enriched with Tribute and Tariff from the
Nations, and Building a Defense
10:14-29

【10:14】^a Now the weight of gold that came to Solomon in
one year was six hundred sixty-six talents of gold,

10:14^a
14-28;
代下九 13-28

10:14^a
vv. 14-28;
2 Chron. 9:13-28

【10:15】另外還有商人、來往作貿易的人、亞拉伯的諸王、與那地的省長所進的金子。

【10:16】所羅門王用錘出來的金子打成擋牌二百面，每面用金子六百舍客勒；

【10:17】又用錘出來的金子，打成^a盾牌三百面，每面用金子三彌那；王把這些都放在利巴嫩林宮裏。

【10:18】王又造了一個象牙大寶座，用精金包裹。

【10:19】寶座有六層臺階，座的後背有圓頂；座位兩旁有扶手，靠近扶手有兩隻獅子站立。

【10:20】六層臺階上有十二隻獅子站立，左邊六隻，右邊六隻；在列國中沒有這樣作的。

【10:21】所羅門王一切的飲器都是金的，利巴嫩林宮裏的一切器皿都是純金的，沒有用銀子作的；所羅門年間，銀子算不了甚麼。

【10:15】 Besides that which came through the traders and through the traffic of the merchants and through all the kings of Arabia and the governors of the land.

【10:16】 And King Solomon made two hundred large shields of beaten gold; he put six hundred shekels of gold upon each large shield.

【10:17】 And he made three hundred smaller^a shields of beaten gold; he put three minas of gold upon each smaller shield. And the king put them in the Lebanon Forest House.

【10:18】 And the king made a large ivory throne and overlaid it with the finest gold.

【10:19】 The throne had six steps, and the top of the throne was rounded at its back; and there were armrests on either side next to the place of the seat, and two lions stood next to the armrests.

【10:20】 And twelve lions stood there upon the six steps on either side. Nothing like it had ever been made in any kingdom.

【10:21】 And all King Solomon's drinking vessels were of gold, and all the vessels of the Lebanon Forest House were of pure gold; none were of silver, which was not considered as anything in the days of Solomon.

10:17^a
王上十四 26

10:17^a
1 Kings 14:26

【10:22】因為王有他施船隊與希蘭的船隊一同航海；三年一次，他施船隊把金銀、象牙、猿猴、孔雀運來。

【10:23】^a 所羅門王的財寶與 ^b 智慧，勝過地上的 ^c 列王。

【10:24】全地的王都求見所羅門的面，要聽神賜在他心中智慧的話。

【10:25】他們各帶貢物，就是銀器、金器、衣服、軍械、香料、馬和騾，每年有一定之例。

【10:26】^a 所羅門聚集戰車馬兵，有戰車一千四百輛，馬兵一萬二千名，安置在屯車城，並在耶路撒冷，在王那裏。

【10:27】王在耶路撒冷使銀子多如石頭，香柏木多如低陸的桑樹。

【10:28】所羅門的馬出自埃及和古厄，是王的商人從古厄按着定價買來的。

【10:22】For the king had at sea a fleet from Tarshish as well as Hiram's fleet. Once every three years the fleet from Tarshish came bearing gold and silver and ivory and apes and peacocks.

【10:23】And King ^a Solomon excelled all the ^b kings of the earth in wealth and in ^c wisdom.

【10:24】And all the earth sought the presence of Solomon to hear his wisdom, which God had put in his heart.

【10:25】And they each brought their tribute, vessels of silver and vessels of gold, and robes and weapons and spices, horses and mules, so much year by year.

【10:26】^a And Solomon gathered chariots and horsemen together; and he had a thousand four hundred chariots and twelve thousand horsemen, which he stationed in the chariot cities and with the king at Jerusalem.

【10:27】And the king caused silver to be as plentiful as stones in Jerusalem; and cedars, like the sycamores that are in the lowlands.

【10:28】And the horses that Solomon had came from Egypt and from Kue; the king's traders bought them from Kue at a fixed price.

10:23^a
路十二 27
10:23^b
路十一 31
10:23^c
王上三 13

10:23^a
Luke 12:27
10:23^b
1 Kings 3:13
10:23^c
Luke 11:31

10:26^a
26-29;
代下 14-17

10:26^a
vv. 26-29;
2 Chron. 1:14-17

【10:29】從埃及買來的車，每輛價銀六百舍客勒，馬每匹一百五十舍客勒；赫人諸王和亞蘭諸王所買的車馬，也是這樣經他們手帶出來的。

列王紀上 第十一章

10 以色列歷史的悲劇 十一 1 ~ 43 上

a 所羅門的墮落 1 ~ 8

【11:1】所羅門王在法老的女兒之外，又¹寵愛許多^a外邦女子，就是摩押女子、亞捫女子、以東女子、西頓女子、赫人女子。

【11:2】論到這些國民，耶和華曾對以色列人說，你們^a不可到他們中間去，他們也不可到你們中間來，因為他們必使你們的心偏離，去隨從他們的神。所羅門卻愛戀這些國的女子。

【11:3】所羅門有妃七百，都是公主，還有嬪三百；這些妃嬪使他的心偏離了。

【10:29】 A chariot could be imported from Egypt for six hundred shekels of silver and a horse for a hundred and fifty shekels, and thus they brought them out to all the kings of the Hittites and the kings of Syria by their own means.

1 KINGS 11

10. The Tragedy of Israel's History 11:1-43a

a. Solomon's Fall vv. 1-8

【11:1】But King Solomon¹ loved many^a foreign women in addition to Pharaoh's daughter — Moabite, Ammonite, Edomite, Sidonian, and Hittite women,

【11:2】From among the nations concerning which Jehovah had said to the children of Israel, You shall^a not go among them, nor shall they come among you, for they will surely turn your heart after their gods. Solomon clung to these in love.

【11:3】And he had seven hundred princess wives and three hundred concubines, and his wives turned his heart away.

11:1^a
尼十三 26
參申十七 17

11:2^a
參申七 3-4

11:1^a
Neh. 13:26;
cf. Deut. 17:17

11:2^a
cf. Deut. 7:3-4

11:4^a
參王上八 61
十五 3, 14

【11:4】所羅門年老的時候，他的妃嬪使他的心偏離，去隨從別神；他的心就^a不像他父親大衛的心那樣，完全向着耶和華他的神。

【11:5】所羅門隨從西頓人的女神亞斯他錄，和亞捫人的可憎之物米勒公。

【11:6】所羅門行耶和華眼中看為惡的事，不像他父親大衛那樣，專一^a跟從耶和華。

【11:7】所羅門為摩押的可憎之物基抹，和亞捫人的可憎之物摩洛，在耶路撒冷對面的山上建築¹邱壇。

●王上 11:7¹ 即外邦人敬拜偶像之處。當以色列人進入並據有迦南地，神命令他們拆毀列國一切的邱壇。（民三三 52。）在此，所羅門，就是那照着神的渴望，在神子民一的立場上建造聖殿者，帶頭再次建築邱壇。這些邱壇與淫亂和敬拜偶像有關。所羅門建築邱壇，特別與他放縱情慾，寵愛許多外邦女子有關。見十二 31 註 1。

【11:4】And when Solomon was old, his wives turned his heart after other gods; and his heart was^a not perfect toward Jehovah his God like the heart of David his father.

【11:5】And Solomon went after Ashtoreth the goddess of the Sidonians and after Milcom the detestable thing of the Ammonites.

【11:6】And Solomon did what was evil in the sight of Jehovah and did not fully^a follow Jehovah as David his father had done.

【11:7】Then Solomon built a¹ high place to Chemosh the detestable thing of Moab in the mountain that is before Jerusalem and to Molech the detestable thing of the children of Ammon.

11:7¹ (high) Places where the Gentile peoples worshipped their idols. When the children of Israel entered the land of Canaan to possess it, God commanded them to destroy all the high places of the nations (Num. 33:52). Here Solomon, the very one who had built the temple according to God's desire on the ground of the oneness of God's people, took the lead to build up the high places once again. These high places were related to fornication and idolatry. Solomon's setting up of the high places was especially connected with the indulgence of lust in his loving many foreign women. See note 31² in ch. 12.

11:4^a
cf. 1 Kings 8:61;
15:3, 14

11:6^a
cf. Num. 14:24;
Josh. 14:8, 14

11:6^a
參民十四 24
書十四 8, 14

【11:8】他為所有向自己的神燒香獻祭的外邦妃嬪，也是這樣行。

b 神的懲治
9 ~ 40

(一) 神向所羅門發怒，
定意要將他的國撕去，
賜給他的臣僕
(以色列國的分裂)
9 ~ 13

【11:9】¹耶和華向所羅門發怒，因為他的心偏離了耶和華以色列的神；耶和華曾兩次向他^a顯現，

【11:10】並曾為這事吩咐他不可隨從別神；他卻沒有遵守耶和華所吩咐的。

●王上 11:9¹ 所羅門墮落後，神進來懲罰並管教他。神向所羅門發怒，定意要將他的國撕去，賜給他的臣僕。(9 ~ 13。)然而，為着大衛的緣故，神不在所羅門活着的日子行這事，卻要在他兒子的日子行這事。(12, 34。)此外，為着大衛和神所選擇耶路撒冷的緣故，神仍然為所羅門的兒子保留一個支派。(13, 32 ~ 33, 35 ~ 36。)

【11:8】And so he did for all his foreign wives, who burned incense and offered sacrifices to their gods.

b. God's Chastisement
vv. 9-40

(1) God Becoming Angry with Solomon and
Determining to Tear the Kingdom Away from Him
and Give It to His Servant
(the Division of the Kingdom of Israel)
vv. 9-13

【11:9】¹So Jehovah became angry with Solomon because his heart turned away from Jehovah the God of Israel, who had^a appeared to him twice,

【11:10】And who had commanded him concerning this very matter, not to go after other gods; but he did not keep that which Jehovah had commanded.

11:9¹ (So) After Solomon fell, God came in to punish and discipline him. God became angry with Solomon and determined to tear the kingdom away from him and give it to his servant (vv. 9-13). For David's sake, however, God would not do this in Solomon's days but would do it in the days of his son (vv. 12, 34). Moreover, for David's sake and for the sake of Jerusalem, which God had chosen, God would still keep one tribe for the son of Solomon (vv. 13, 32-33, 35-36).

11:9^a
王上三 5
九 2
代下 7

11:9^a
1 Kings 3:5;
9:2;
2 Chron. 1:7

11:11^a
王上十一 31, 35
十四 8

【11:11】耶和華對所羅門說，你既行了這事，不遵守我所吩咐你守的約和律例，我必將你的國^a 撕去，賜給你的臣僕。

【11:12】然而，因你父親大衛的緣故，我不在你活著的日子行這事，我必從你兒子的手中將國撕去。

【11:13】只是我不將全國從你撕去；我要因我僕人大衛和我所選擇的耶路撒冷，將¹ 一個^a 支派留給你的兒子。

(二) 神懲治的行動

14 ~ 40

【11:14】耶和華使以東人哈達興起，作所羅門的對頭；他是以東王的後裔。

●王上 11:13¹ 神選民的國分裂為二：兩個支派的南國，猶大國，以及十個支派的北國，以色列國。（30 ~ 32。）猶大是真正的國，以色列是背道的分裂。神選民中間的分裂導致混亂，混亂總是伴隨分裂。（創十一 7 ~ 9。）見太一 7 註 1。

【11:11】And Jehovah said to Solomon, Because you have done this and have not kept My covenant and My statutes, which I commanded you, I will surely^a tear the kingdom away from you and give it to your servant.

【11:12】However I will not do it in your days, because of David your father; I will tear it out of your son's hand.

【11:13】But I will not tear the whole kingdom away from you; I will give¹ one^a tribe to your son because of David My servant and because of Jerusalem, which I have chosen.

(2) The Actions of God's Chastisements

vv. 14-40

【11:14】And Jehovah raised up an adversary to Solomon, Hadad the Edomite; he was of the king's seed in Edom.

11:13¹ (one) The kingdom of God's elect was split into two: the southern kingdom, the kingdom of Judah, of two tribes and the northern kingdom, the kingdom of Israel, of ten tribes (vv. 30-32). Judah was genuine, but Israel was a division in apostasy. The division among God's elect issued in confusion, which always accompanies division (Gen. 11:7-9). See note 7¹ in Matt. 1.

11:11^a
1 Kings 11:31, 35;
14:8

11:13^a
1 Kings 11:32, 36;
12:20

【11:15】先前大衛攻擊^a以東，元帥約押上去葬埋陣亡的人，將以東的男丁都殺了。

【11:16】約押和以色列眾人在那裏住了六個月，直到將以東的男丁盡都剪除。

【11:17】那時哈達還是幼童；他和他父親的臣僕，幾個以東人，一起逃往埃及。

【11:18】他們從米甸起行，到了巴蘭；從巴蘭帶着幾個人，來到埃及見埃及王法老；法老給他房屋，爲他派定糧食，又給他田地。

【11:19】哈達在法老眼前大蒙恩惠，以致法老將自己妻子的妹妹，就是王后答比匿的妹妹，賜他爲妻。

【11:20】答比匿的妹妹給哈達生了兒子基努拔；答比匿使基努拔在法老的宮裏斷奶，基努拔就在法老的宮裏，在法老的眾子中生活。

【11:15】Now when David was in ^aEdom and Joab the captain of the army went up to bury the slain, he struck down all the males in Edom;

【11:16】For Joab and all Israel remained there for six months, until he had cut down every male in Edom.

【11:17】But Hadad fled, he and some Edomite men from among his father's servants with him, and went into Egypt; and Hadad was a young boy then.

【11:18】Thus they arose from Midian and went to Paran, and they took men from Paran with them and went to Egypt, to Pharaoh, the king of Egypt, who gave him a house and appointed him a portion of food and gave him land.

【11:19】And Hadad found so much favor in the sight of Pharaoh that Pharaoh gave him the sister of his wife, the sister of Tahpenes the queen, as his wife.

【11:20】And the sister of Tahpenes bore him Genubath his son, and Tahpenes weaned him in Pharaoh's house, and Genubath was in Pharaoh's house among Pharaoh's sons.

11:21^a
王上二 10

【11:21】哈達在埃及聽見大衛與他列祖同^a睡，元帥約押也死了，就對法老說，求你讓我離開，往我本地去。

【11:22】法老對他說，你在我這裏有甚麼缺乏，竟想要往你本地去呢？他說，我沒有缺乏甚麼，只是求你讓我離去。

11:23^a
撒下八 3, 5

【11:23】神又使以利亞大的兒子利遜興起，作所羅門的對頭；他先前逃避主人^a 瑣巴王哈大底謝。

【11:24】大衛擊殺瑣巴人的時候，利遜招聚了一羣人在身邊，自己作他們的頭目，往大馬色居住，在那裏作王。

【11:25】所羅門在世的一切日子，哈達爲患之外，利遜也作以色列的對頭；他恨惡以色列人，且作了亞蘭人的王。

11:26^a
王上十二 2
代下十三 6

【11:26】所羅門的臣僕，尼八的兒子^a 耶羅波安也舉手攻擊王；他是洗利達的以法蓮人，他母親是寡婦，名叫洗魯阿。

【11:21】And when Hadad heard in Egypt that David^a slept with his fathers and that Joab the captain of the army was dead, Hadad said to Pharaoh, Let me depart that I may go to my own land.

【11:22】But Pharaoh said to him, But what have you lacked while with me that now you are seeking to go to your own land? And he said, Nothing; only let me depart.

【11:23】And God raised up another adversary to him, Rezon the son of Eliada, who had fled from his lord, Hadadezer the king of^a Zobah.

【11:24】And he gathered men to himself and became the captain of the band when David slew those of Zobah; and they went to Damascus and dwelt there; and they reigned in Damascus.

【11:25】And he was an adversary to Israel all the days of Solomon in addition to the evil that Hadad did; and he abhorred Israel and reigned over Syria.

【11:26】And^a Jeroboam the son of Nebat, an Ephraimite of Zeredah, a servant of Solomon, whose mother's name was Zeruah, also a widow, lifted up his hand against the king.

11:21^a
1 Kings 2:10

11:23^a
2 Sam. 8:3, 5

11:26^a
1 Kings 12:2;
2 Chron. 13:6

【11:27】他舉手攻擊王的緣故是這樣：
先前所羅門建造¹米羅，修補他父親
大衛的城的破口。

【11:28】耶羅波安是個有才能的人；所
羅門見這少年人殷勤，就派他監管約
瑟家一切服苦役的人。

【11:29】那時，有一次耶羅波安出了耶
路撒冷，示羅人申言者^a亞希雅在路
上遇見他。亞希雅穿着一件新衣；他
們二人在田野，以外並無別人。

【11:30】亞希雅拿着自己穿的那件新
衣，^a撕成十二片，

【11:31】對耶羅波安說，你給自己拿十
片；因為耶和華以色列的神如此說，
我必將國從所羅門手裏撕去，將十個
支派賜給你，

【11:32】（但因我僕人大衛，和我在以
色列眾支派中所^a選擇的耶路撒冷城的
緣故，所羅門仍然可以有一個支派，）

【11:27】And this was the reason he lifted up his hand
against the king: Solomon was building the ¹Millo,
closing up the breach of the city of David his father.

【11:28】And the man Jeroboam was an able man; and
Solomon saw that the young man was industrious, so he
set him over all the forced labor of the house of Joseph.

【11:29】And at that time Jeroboam went forth from
Jerusalem, and the prophet ^aAhijah the Shilonite
found him on the way. And ¹Ahijah was wearing a new
garment, and the two of them were alone in the field.

【11:30】And Ahijah laid hold of the new garment that
was on him and ^atore it into twelve pieces.

【11:31】And he said to Jeroboam, Take ten pieces for
yourself; for thus says Jehovah the God of Israel, I am
now tearing the kingdom out of the hand of Solomon
and giving the ten tribes to you

【11:32】(But the one tribe will be his because of My
servant David and because of Jerusalem, the city that I
have ^achosen out of all the tribes of Israel)

●王上 11:27¹ 卽城堡。

11:27¹ (Millo) I.e., the citadel.

11:29¹ (Ahijah) Lit., he.

11:29^a

王上十二 15
十四 2
十五 29
代下九 29

11:30^a

參撒下十五 27
王下二 12

11:32^a

王上十四 21
申十二 5

11:29^a

1 Kings 12:15;
14:2;
15:29;
2 Chron. 9:29

11:30^a

cf. 1 Sam. 15:27;
2 Kings 2:12

11:32^a

1 Kings 14:21;
Deut. 12:5

【11:33】因為他們離棄我，敬拜西頓人的女神亞斯他錄、摩押的神基抹、和亞捫人的神米勒公，沒有遵行我的道路，行我眼中看為正的事，守我的律例和典章，像他父親大衛一樣。

【11:34】但我不從他手裏將全國奪去；我必使他終身為君，這是因着我所揀選的僕人大衛的緣故，因他謹守我的誠命和律例。

【11:35】我必從¹所羅門兒子的手裏將國奪去，把這國十個支派賜給你，

【11:36】還將一個支派留給他的兒子，使我僕人大衛在我所選擇立我名的耶路撒冷城裏，在我面前一直有^a燈光。

【11:37】我必選取你，使你照¹心裏一切所願的掌權，作王治理以色列。

●王上 11:35¹ 直譯，他。

●王上 11:37¹ 直譯，魂。

【11:33】Because they have forsaken Me and have worshipped Ashtoreth the goddess of the Sidonians and Chemosh the god of Moab and Milcom the god of the children of Ammon and have not walked in My ways by doing what is upright in My sight and by keeping My statutes and My ordinances as David his father did.

【11:34】But I will not take the whole kingdom out of his hand, but I will make him leader all the days of his life because of David My servant, whom I chose and who kept My commandments and My statutes.

【11:35】Yet I will take the kingdom out of his son's hand and will give it to you, that is, the ten tribes;

【11:36】And to his son I will give one tribe, that My servant David may have a ^alamp always before Me in Jerusalem, the city where I have chosen to put My name.

【11:37】And I will take you, and you will reign according to all that your soul desires; and you will be king over Israel.

11:36^a
撒下二一 17
王上十五 4
王下八 19
代下二一 7

11:36^a
2 Sam. 21:17;
1 Kings 15:4;
2 Kings 8:19;
2 Chron. 21:7

【11:38】你若聽從我一切所吩咐你的，遵行我的道路，行我眼中看為正的事，謹守我的律例和誡命，像我僕人大衛所行的，我就與你同在，為你建造穩固的家，像我為大衛所建造的一樣；我也要將以色列賜給你。

【11:39】我必因所羅門所行的這些惡，使大衛的後裔受患難，但不至於永遠。

【11:40】所羅門因此想要殺耶羅波安；耶羅波安卻起身逃往埃及，到了埃及王^a示撒那裏；他就住在埃及，直到所羅門死了。

c 所羅門作全以色列的王
四十年後崩逝
41 ~ 43 上

【11:41】^a 所羅門其餘的事，凡他所行的和他的智慧，豈不都寫在所羅門記上麼？

【11:42】所羅門在耶路撒冷作全以色列的王共四十年。

【11:38】 And if you listen to all that I command you and walk in My ways and do what is upright in My sight by keeping My statutes and My commandments, as David My servant did, I will be with you and will build you a sure house, as I built for David; and I will give you Israel.

【11:39】 And I will afflict the seed of David because of this, but not forever.

【11:40】 Solomon therefore sought to kill Jeroboam, but Jeroboam rose up and fled into Egypt to ^aShishak the king of Egypt; and he was in Egypt until the death of Solomon.

c. Solomon's Decease after Reigning
over All Israel for Forty Years
vv. 41-43a

【11:41】^a And the rest of the acts of Solomon and all that he did as well as his wisdom, are they not written in the book of the acts of Solomon?

【11:42】 And the time that Solomon reigned in Jerusalem over all Israel was forty years.

11:40^a
王上十四 25
代下十二 2-9

11:40^a
1 Kings 14:25;
2 Chron. 12:2-9

11:41^a
41-43;
代下九 29-31

11:41^a
vv. 41-43;
2 Chron. 9:29-31

【11:43 上】所羅門與他列祖同¹睡，葬在他父親大衛的城裏。

二 羅波安作猶大王，
耶羅波安作以色列王
王上十一 43 下～十四 31 上

1 羅波安
接續所羅門作王
十一 43 下

【11:43 下】他兒子羅波安接續他作王。

●王上 11:43¹ 所羅門的崩逝（41～43）是在沮喪失望之中。他的榮美像草上的花凋謝，（太六 29，彼前一 24，）他榮華的一生成成了『虛空的虛空，』正如他所傳講的。（傳一 2。）然而，神藉着他（豫表基督）所作的，卻存到永遠。（見二 1 註 1。）

在屬靈生命的光下，所羅門顯然是智慧人而不是屬靈人；他是有才幹的人，卻不是生命的人；他的智慧是恩賜，而不是生命的度量。他一生的成就，乃是證明他有來自神所給智慧之恩賜的才幹，而不是顯出神聖生命成熟的才能。才幹離了生命就像蛇，毒害神的子民；生命乃像鴿子，以生命供應神的子民。參得四 18 註 1。

所羅門藉着神所給的恩賜，對神所賜美地的享受達到最高水平。然而，因着他屬靈生命的成熟度量很小，放縱情慾不受約束，就從神經綸之美地的

【11:43a】And Solomon¹ slept with his fathers and was buried in the city of David his father.

B. The Reigns of Rehoboam over Judah
and of Jeroboam over Israel
11:43b — 14:31a

1. Rehoboam Continuing the Reign
after Solomon
11:43b

【11:43b】And Rehoboam his son reigned in his place.

11:43¹ (slept) Solomon's decease (vv. 41-43) was in gloomy disappointment. His glory fell off like the flower of grass (Matt. 6:29; 1 Pet. 1:24), and his splendid career became "vanity of vanities," as he had preached (Eccl. 1:2). However, what God did through him as a type of Christ remains forever (see note 1¹ in ch. 2).

Under the light of the spiritual life, it is clear that Solomon was a wise man but not a spiritual man; a man of capability, not a man of life; a man whose wisdom was a gift, not a measure of life. The careers he accomplished were evidences of his capacity from his God-given gift of wisdom, not manifestations of the ability of the maturity of the divine life. Capability apart from life is like a snake, poisoning God's people; life is like a dove, supplying God's people with life. Cf. note 18¹ in Ruth 4.

Solomon's enjoyment of the God-given good land reached the highest level through his God-given gift. However, because of his small measure in the maturity of the spiritual life, he was cut off from the enjoyment of

列王紀上 第十二章

2 羅波安遭受國度的分裂， 失去十個支派 十二 1 ~ 24

12:1^a
1-19;
代下十 1-19

【12:1】^a 羅波安往示劍去；因為以色列眾人都到了示劍，要立他作王。

12:2^a
王上十一 26, 40

【12:2】尼八的兒子^a 耶羅波安聽見這事，（那時他仍在埃及，因他先前躲避所羅門王，逃往埃及，就住在那裏；

【12:3】以色列人打發人去請他來，）他就和以色列全會眾都來見羅波安，對他說，

享受截斷。他的父親大衛，一個合乎神心的人，因這同樣粗鄙且醜惡的罪而失敗。（撒下十一。）所羅門在這屬撒但的試誘下失敗，更甚於他父親。這使他的子孫喪失百分之九十以上的國度，導致神選民中間歷世歷代的分裂與混亂。至終，他們失去神所賜之地，在外邦拜偶像之地成為俘虜。因着所羅門的失敗，以色列國現今仍在受苦。這對我們該是何等的警戒和警示！我們必須謹慎；在放縱情慾上甚至一點失敗，也會破壞召會，扼殺召會生活光輝的一面。

1 KINGS 12

2. Rehoboam Suffering the Division of the Kingdom and Losing Ten Tribes 12:1-24

【12:1】^aThen Rehoboam went to Shechem, for all Israel had come to Shechem to make him king.

12:1^a
vv. 1-19;
2 Chron. 10:1-19

【12:2】And when^a Jeroboam the son of Nebat heard of it (for he was still in Egypt, where he had fled from King Solomon; and Jeroboam dwelt in Egypt;

12:2^a
1 Kings 11:26, 40

【12:3】And they sent word to him and called him), Jeroboam and all the congregation of Israel came and spoke to Rehoboam, saying,

the good land in God's economy because of his unbridled indulgence of his lust. His father David, a man according to God's heart, failed in this same gross and ugly sin (2 Sam. 11). Solomon's failure in this satanic temptation was much greater than his father's. This caused his descendants to lose more than ninety percent of their kingdom and caused the people of God's elect to suffer division and confusion among themselves throughout many generations. Eventually, they lost the God-given land and became captives in the foreign lands of idol worship. The nation of Israel is still suffering because of Solomon's failure. What a warning and an alarm this should be to us! We must be careful. Even a little failure in the indulgence of lust can damage the church and kill the splendid aspects of the church life.

12:4^a
王上四 7, 22-23
參撒八 11-18

【12:4】你父親使我們¹負難負的^a軛；
現在求你使你父親要我們作的苦工，
並他加在我們身上的重軛輕鬆些，我
們就事奉你。

【12:5】羅波安對他們說，你們暫且去
三日，再來見我。民就去了。

【12:6】羅波安的父親所羅門在世的時候，
有侍立在他面前的老年人，羅波安王和他們^a商議，
說，你們給我出個甚麼主意，我好回覆這民。

【12:7】老年人對他說，今日你若作這
民的僕人，服事他們，用好話回答他們，
他們就會永遠作你的僕人。

●王上 12:4¹ 以色列十二支派，供應所羅門和他的大家庭，包括所羅門的一千妃嬪（十一 3）連同一切眷屬的每日所需。（四 22 ~ 23, 27 ~ 28。）至終，提供這些日用所需的要求，成為百姓棄絕所羅門的因素。耶羅波安以所羅門窮奢極侈的生活，和他加於百姓的重賦為他背叛的理由。所羅門喪國，部分是因他放縱情慾並拜偶像，部分是因百姓需要背負供給所羅門大家庭的重擔。

【12:4】Your father made our^{1a} yoke hard. Now therefore
make the hard service of your father and his heavy yoke
that he put upon us lighter, and we will serve you.

【12:5】And he said to them, Go away for another three
days, then return to me. And the people went away.

【12:6】Then King Rehoboam took^a counsel with the
elders who attended Solomon his father while he was
alive, saying, What counsel do you give me to return as
an answer to this people?

【12:7】And they spoke to him, saying, If today you will
be a servant to this people and serve them and answer
them and speak good words to them, then they will be
your servants always.

12:4¹ (yoke) The twelve tribes of Israel provided the daily necessities of Solomon and his vast family (4:22-23, 27-28), which included Solomon's one thousand wives and concubines (11:3) with all their dependents. Eventually, the requirement to provide these daily necessities became a factor in the people's rejecting of Solomon. Jeroboam took Solomon's extraordinary, luxurious life and his heavy levying on the people as the cause of his rebellion. Solomon lost the kingdom partly due to his indulgence in lust and idol worship and partly because the people were burdened by the need to provide for Solomon's vast family.

12:4^a
1 Kings 4:7, 22-
23;
cf. 1 Sam. 8:11-18

12:6^a
Job 12:12;
32:7

12:6^a
伯十二 12
三二 7

【12:8】王卻棄絕老年人給他出的主意，反而和那些與他一同長大，在他面前侍立的少年人商議，

【12:9】說，這民對我說，求你使你父親加在我們身上的軛輕鬆些；你們出個甚麼主意，我們好回覆他們呢？

【12:10】那些與他一同長大的少年人說，這民對你說，你父親使我們負重軛，求你使我們輕鬆些；你要對他們如此說，我的大拇指頭比我父親的腰還粗。

【12:11】我父親使你們負重軛，我要加重你們的軛；我父親用鞭子責打你們，我要用蠍子鞭責打你們。

【12:12】耶羅波安和眾百姓照着羅波安王所說，你們第三日再來見我的那話，在第三日來了。

【12:13】王嚴厲的回答百姓；他棄絕了老年人所出的主意，

【12:8】 But he forsook the counsel of the elders with which they counseled him and took counsel with the young men who had grown up with him, who attended him.

【12:9】 And he said to them, What counsel do you give me that we may return an answer to this people who have spoken to me, saying, Lighten the yoke that your father put upon us?

【12:10】 And the young men who grew up with him spoke to him, saying, Thus shall you say to this people who have spoken to you, saying, Your father made our yoke heavy, but you must make it lighter on us; thus shall you speak to them, My little finger is thicker than my father's loins.

【12:11】 And now, whereas my father laid a heavy yoke upon you, I will increase your yoke; my father chastised you with whips, but I will chastise you with scorpions.

【12:12】 And Jeroboam and all the people came to Rehoboam on the third day as the king had spoken, saying, Return to me on the third day.

【12:13】 And the king answered the people harshly; and he forsook the counsel of the elders that they had given him

【12:14】卻照着少年人所出的主意對百姓說，我父親使你們負重軛，我要加重你們的軛；我父親用鞭子責打你們，我要用蠍子鞭責打你們。

【12:15】王不肯聽從百姓，因這事的轉變乃出於耶和華，為要實現祂藉示羅人^a亞希雅對尼八的兒子耶羅波安所說的話。

【12:16】以色列眾人見王不聽從他們，就回覆王說，我們在大衛身上有甚麼^a分呢？我們在耶西的兒子身上並沒有產業。以色列阿，回你的帳棚去罷。大衛阿，顧你自己的家罷。於是，以色列人都往自己的帳棚去了。

【12:17】惟獨住猶大城邑的以色列人，羅波安仍作他們的王。

【12:18】羅波安王差遣掌管服苦役之人的亞多蘭往以色列人那裏去，以色列眾人就用石頭打死他。羅波安王急忙上車，逃到耶路撒冷去了。

【12:14】And spoke to them according to the counsel of the young men, saying, My father made your yoke heavy, but I will increase your yoke; my father chastised you with whips, but I will chastise you with scorpions.

【12:15】So the king did not listen to the people, for this turn of events was of Jehovah that He might establish His word which Jehovah had spoken through ^aAhijah the Shilonite to Jeroboam the son of Nebat.

【12:16】And when all Israel saw that the king would not listen to them, the people returned an answer to the king, saying, What ^aportion do we have in David? Neither do we have an inheritance in the son of Jesse. To your tents, O Israel. Now see to your own house, O David. And Israel went to their tents.

【12:17】But as for the children of Israel who dwelt in the cities of Judah, Rehoboam reigned over them.

【12:18】Then King Rehoboam sent Adoram, who was over the forced labor, and all Israel stoned him to death. And King Rehoboam made haste to get up into his chariot and flee to Jerusalem.

12:15^a
王上十一 31-38

12:15^a
1 Kings 11:31-38

12:16^a
撒下二十一 1

12:16^a
2 Sam. 20:1

【12:19】這樣，以色列人背叛大衛家，直到今日。

【12:20】以色列眾人聽見耶羅波安回來了，就打發人去請他到會眾那裏，立他作全以色列的王。除了猶大支派以外，沒有隨從大衛家的。

【12:21】^a 羅波安來到耶路撒冷，招聚猶大全家和便雅憫支派的人，共十八萬，都是挑選的戰士，要與以色列家爭戰，好使國歸回所羅門的兒子羅波安。

【12:22】但神的話臨到¹ 神人^a 示瑪雅，說，

【12:23】你去告訴所羅門的兒子猶大王羅波安，和猶大、便雅憫全家，並其餘的民，說，

【12:24】耶和華如此說，你們不可上去與你們的弟兄以色列人爭戰。各歸各家去罷；因為這事是出於我。眾人就聽從耶和華的話，照着耶和華的話回去了。

●王上 12:22¹ 直譯，屬神的人。全書同。

【12:19】 So Israel has rebelled against the house of David until this day.

【12:20】 And when all Israel heard that Jeroboam had returned, they sent word to him and called him to the assembly; and they made him king over all Israel. There was none who followed the house of David except the tribe of Judah alone.

【12:21】^a And when Rehoboam came to Jerusalem, he gathered all the house of Judah and the tribe of Benjamin, one hundred eighty thousand choice warriors, to wage war with the house of Israel in order to return the kingdom to Rehoboam the son of Solomon.

【12:22】 But the word of God came to^a Shemaiah the man of God, saying,

【12:23】 Speak to Rehoboam the son of Solomon, the king of Judah, and to all the house of Judah and Benjamin and to the rest of the people, saying,

【12:24】 Thus says Jehovah, You shall not go up and wage war with your brothers the children of Israel. Every man return to his house; for this matter is of Me. So they listened to the word of Jehovah and returned and went according to the word of Jehovah.

12:21^a
21~24;
代下十一 1~4

12:22^a
代下十二 5, 7, 15

12:21^a
vv. 21-24;
2 Chron. 11:1-4

12:22^a
2 Chron. 12:5, 7,
15

3 耶羅波安的背道 十二 25 ~ 33

12:25^a
參士九 46-49
12:25^b
士八 8-9, 17

【12:25】耶羅波安在以法蓮山地建築^a示劍，就住在其中；又從示劍出去，建築^b毘努伊勒。

【12:26】耶羅波安心裏說，現在這國要歸大衛家了。

【12:27】這民若上去，在耶路撒冷耶和華的殿裏獻祭，他們的心必¹歸向他們的主猶大王羅波安；他們必把我殺了，回到猶大王羅波安那裏去。

●王上 12:27¹ 神曾命定祂的百姓一年三次聚集在耶路撒冷。（申十六 16。）耶羅波安惟恐十個支派去耶路撒冷敬拜神，就必歸向他們合法的王。因此，他設立了兩個分裂的敬拜中心，說，去耶路撒冷實在不方便。（28 ~ 29。）耶羅波安背道的源頭是自私的野心，渴望有自己的王國。基督教的分裂，主要也是自私的野心造成的。

3. The Apostasy of Jeroboam 12:25-33

12:25^a
cf. Judg. 9:46-49
12:25^b
Judg. 8:8-9, 17

【12:25】Then Jeroboam built up^a Shechem in the hill country of Ephraim, and he dwelt in it; and he went forth from there and built up^b Peniel.

【12:26】And Jeroboam said in his heart, Now the kingdom will return to the house of David.

【12:27】If this people go up to make sacrifices in the house of Jehovah at Jerusalem, the heart of this people will¹ return to their lord, to Rehoboam the king of Judah; and they will slay me and return to Rehoboam the king of Judah.

12:27¹ (return) God had ordained that His people come together three times a year in Jerusalem (Deut. 16:16). Jeroboam was afraid that the ten tribes would return to their rightful king if they went to worship God in Jerusalem. Thus, he set up two divisive worship centers, saying that it was not convenient to travel to Jerusalem (vv. 28-29). The source of Jeroboam's apostasy was selfish ambition, the desire to have his own kingdom. The divisions in Christianity are also caused mainly by selfish ambition.

12:28^a
王下十 29
十七 16
代下十一 15
十三 8
何八 5-6
十 5
十三 2
12:28^b
出三二 4, 8
12:29^a
創二八 19
王下十 29

【12:28】耶羅波安王就籌畫定妥，鑄造了兩隻^{1a}金牛犢，對眾民說，以色列人哪，你們上耶路撒冷去，實在是難；看哪，這就是領你們出埃及地的^b神！

【12:29】他就把牛犢一隻安在^a伯特利，一隻放在但。

●王上 12:28¹ 耶羅波安的背道（25～33，十三 33～34）包括：（一）鑄造了兩隻金牛犢（偶像，）把一隻安在伯特利，一隻放在但，為要岔引他的百姓，不在耶路撒冷敬拜神，（25～30，）因而干犯神的定命，就是在聖地只可有一個獨一的敬拜中心，以保守以色列人的一；（申十二 2～18；）（二）造了邱壇的殿，又從那不屬利未支派的俗民中，立人為祭司；（31，十三 33 下，代下十三 9；）（三）定八月十五日為節期，（他私心所虛構之節期的月日，）像在猶大的節期一樣；（32 上，33 下；）（四）在伯特利的壇上，向他所鑄造的牛犢獻祭，又將邱壇的祭司安置在伯特利；（32 下～33 上；）（五）他雖然不是祭司，卻上壇燒香。（33 下。）耶羅波安的背道，可視為豫表今天基督教國的背道，其中有自己分裂的敬拜中心、聖品階級與平信徒制度、自定的宗教『節期、』以及拜偶像。參士十七 5 註 1。

【12:28】And the king took counsel and made two^{1a} calves of gold. And he said to them, It is too much for you to go up to Jerusalem. Behold your^b gods, O Israel, who brought you up out of the land of Egypt!

【12:29】And he set one in^a Bethel, and he put the other one in Dan.

12:28¹ (calves) Jeroboam's apostasy (vv. 25-33; 13:33-34) consisted of his (1) making two calves (idols) of gold, putting one in Bethel and the other in Dan, in order to distract his people from worshipping God in Jerusalem (vv. 25-30), thus breaking God's ordination of having one unique worship center in the Holy Land for keeping the unity, the oneness, of the children of Israel (Deut. 12:2-18); (2) building a temple at the high places and appointing priests from among the common people who were not of the tribe of Levi (v. 31; 13:33b; 2 Chron. 13:9); (3) ordaining a feast on the fifteenth day of the eighth month (the month he had devised in his own heart), like the feast that was in Judah (vv. 32a, 33b); (4) offering sacrifices on the altar at Bethel to the calves that he had made, and placing in Bethel the priests of the high places (vv. 32b-33a); and (5) going up to the altar to burn incense (v. 33b) although he was not a priest. The apostasy of Jeroboam can be considered a type of the apostasy in today's Christendom, with its divisive worship centers, its clergy-laity system, its self-ordained religious "feasts," and its idolatry. Cf. note 5¹ in Judg. 17.

12:28^a
2 Kings 10:29;
17:16;
2 Chron. 11:15;
13:8;
Hosea 8:5-6;
10:5;
13:2
12:28^b
Exo. 32:4, 8
12:29^a
Gen. 28:19;
2 Kings 10:29

12:30^a
王上十三 34
王下十七 21

【12:30】這事就成了^{1a}罪，因為百姓遠到但去拜那牛犢。

12:31^a
王上十三 32
12:31^b
王上十三 33
王下十七 32
代下十一 14-15
十三 9

【12:31】耶羅波安造了¹邱壇的^{2a}殿，又從那不屬利未人的百姓中，立人為^b祭司。

●王上 12:30¹ 耶羅波安的背道成了嚴重的罪，使他全家在神審判下被除滅，（十三 34，十四 7～11，十五 29～30，）至終導致以色列人被擄。（十四 15～16，王下十七 20～23。）在整卷列王紀裏，耶羅波安的罪一再被題及。

●王上 12:31¹ 設立邱壇就有了分裂。因此，邱壇的意義就是分裂。這些邱壇代替了神為保守祂子民的一所選擇的獨一地方，成了這獨一地方之外的另一選擇。（見申十二 5 註 1。）在本書中，所羅門和耶羅波安這二王帶頭設立邱壇，前者是因放縱情慾，（見十一 7 註 1，）後者是因野心。（見 27 註 1。）因此，邱壇與情慾、野心、拜偶像有關。神子民中間一切的分裂，都聯於這三件邪惡的事。

邱壇是高地，高舉在一般水平之上。這指明邱壇涉及高舉某些事物。原則上，基督教每一分裂都涉及高舉、高擡一些基督以外的事物。任何被高舉超過基督的事物，甚至是聖經的教訓和合乎聖經的實行，都可用來設立『邱壇，』在神的子民中間造成分裂。見林前一 2 註 9 與 9 註 3。

【12:30】And this thing became a ^{1a}sin; and the people went to worship the one as far as Dan.

【12:31】And he made a ^{1a}house of ²high places and appointed ^bpriests from among the people who were not from the sons of Levi.

12:30¹ (sin) Jeroboam's apostasy became a serious sin that caused his entire family to be destroyed under God's judgment (13:34; 14:7-11; 15:29-30) and eventually led to Israel's being carried away into captivity (14:15-16; 2 Kings 17:20-23). The sins of Jeroboam are referred to repeatedly throughout the books of the Kings.

12:31² (high) To set up a high place is to have a division. Hence, the significance of the high places is division. These places were a substitute and an alternative for the unique place chosen by God to preserve the oneness of His people (see note 5¹ in Deut. 12). In this book two kings—Solomon and Jeroboam—took the lead to set up the high places, the former because of the indulgence of lust (see note 7¹ in ch. 11) and the latter because of ambition (see note 27¹). Thus, the high places were related to lust, ambition, and idolatry. All the divisions among God's people are connected to these three evil things.

A high place is an elevation, something lifted above the common level. This indicates that a high place involves the exalting of something. In principle, every division in Christianity involves the uplifting, the exalting, of something other than Christ. Anything that is exalted above Christ, even biblical teachings and scriptural practices, can be used to set up a "high place" to cause division among God's people. See notes 2⁹ and 9² in 1 Cor. 1.

12:30^a
1 Kings 13:34;
2 Kings 17:21

12:31^a
1 Kings 13:32
12:31^b
1 Kings 13:33;
2 Kings 17:32;
2 Chron. 11:14-15;
13:9

【12:32】耶羅波安定八月十五日爲^a節期，像在猶大的節期一樣，自己上壇獻祭；他在伯特利也這樣向他所鑄造的牛犢獻祭，又將他所立邱壇的祭司安置在伯特利。

【12:33】他在八月十五日，就是他私心所虛構之節期的月日，上他在伯特利所造的壇獻祭；他爲以色列人定了節期，並且上壇燒香。

在舊約裏，邱壇的意義重大，因爲邱壇嚴重破壞神選民中間一的立場。這些邱壇一旦設立，甚至連好王也不易將其廢去。（十五 14，二二 43，王下十二 3，十四 4，十五 4，35，參王下十八 4，二三 8，12，15，19。）

●王上 12:31² 這字在此處指明，耶羅波安在邱壇建殿。

【12:32】And Jeroboam ordained a ^afeast in the eighth month, on the fifteenth day of the month, like the feast that is in Judah, and he went up to the altar; he did likewise at Bethel, sacrificing to the calves that he had made. And he placed in Bethel the priests of the high places that he had made.

【12:33】And he went up to the altar that he had made at Bethel on the fifteenth day, in the eighth month, that is, the month he had devised in his own heart; and he ordained a feast for the children of Israel and went up to the altar to burn incense.

The high places in the Old Testament are a matter of great significance, for they seriously damaged the ground of oneness among God's elect. Once these places were set up, they were not easily removed, even by the good kings (15:14; 22:43; 2 Kings 12:3; 14:4; 15:4, 35; cf. 2 Kings 18:4; 23:8, 12, 15, 19).

12:31¹ (house) The word house here indicates that Jeroboam built a temple on the high places.

列王紀上 第十三章

4 神對耶羅波安在伯特利 所造之壇的審判 十三 1 ~ 32

13:1^a
王下二三 17

【13:1】那時，有一個^a神人憑耶和華的話從猶大來到伯特利；耶羅波安正站在壇旁要燒香。

13:2^a
王下二三 15-16

【13:2】神人憑耶和華的話向壇呼叫，說，壇哪，壇哪，耶和華如此說，看哪，大衛家必生一個兒子，名叫約西亞；他必將邱壇的祭司，就是在你上面燒香的，宰殺在你上面作祭物，將人的^a骨頭燒在你上面。

【13:3】當日，神人¹設個兆頭，說，這是耶和華所說的兆頭：看哪，這壇必破裂，壇上的灰必傾撒。

1 KINGS 13

4. God's Judgment on the Altar at Bethel Made by Jeroboam 13:1-32

13:1^a
2 Kings 23:17

【13:1】And at that moment there came a^a man of God from Judah by the word of Jehovah to Bethel while Jeroboam was standing at the altar to burn incense.

13:2^a
2 Kings 23:15-16

【13:2】And he cried out against the altar by the word of Jehovah and said, Altar, O altar, thus says Jehovah: Behold, a son shall be born to the house of David, Josiah by name; and he will sacrifice upon you the priests of the high places who burn incense upon you, and men's^a bones will they burn upon you.

【13:3】And he gave a sign that day, saying, This is the sign that Jehovah has spoken: The altar here will be torn apart, and the ashes that are upon it will be poured out.

●王上 13:3¹ 直譯，賜。5 節者同。

【13:4】耶羅波安王聽見神人向伯特利的壇所呼叫的話，就從壇上伸手，說，拿住他！王向神人所伸的手就枯乾了，不能收回；

【13:5】壇也破裂了，灰從壇上傾撒了，正如神人憑耶和華的話所設的兆頭。

【13:6】王回應神人說，請你爲我懇求耶和華你的神施恩惠，^a爲我禱告，使我的手能收回。於是神人懇求耶和華施恩惠，王的手就能收回，像先前一樣。

【13:7】王對神人說，請你同我到宮裏去喫飯，加添心力，我也必給你賞賜。

【13:8】但神人對王說，你就是把你的家產一半^a給我，我也不同你進去，也不在這地方喫飯喝水；

【13:4】And when the king heard the word of the man of God that he cried out against the altar in Bethel, Jeroboam stretched out his hand from over the altar, saying, Lay hold of him! And his hand, which he had stretched out against him, withered, and he could not draw it back to himself.

【13:5】And the altar was torn apart, and the ashes were poured forth from the altar, according to the sign that the man of God had given by the word of Jehovah.

【13:6】And the king responded and said to the man of God, Entreat Jehovah your God, I beg you, and ^aintercede for me that my hand may be restored to me. And the man of God entreated Jehovah, and the king's hand was restored to him as it had been formerly.

【13:7】Then the king said to the man of God, Come home with me, and have something to eat; and I will give you a gift.

【13:8】But the man of God said to the king, If you ^agave me half your household, I would not go with you; and I will not eat food nor drink water in this place;

13:6^a
創二十 17
王下二十 2-5
伯四二 8
箴十五 29
參雅五 16

13:6^a
Gen. 20:17;
2 Kings 20:2-5;
Job 42:8;
Prov. 15:29;
cf. James 5:16

13:8^a
參民二二 18
二四 13

13:8^a
cf. Num. 22:18;
24:13

【13:9】因為有耶和華的話這樣囑咐我說，不可喫飯喝水，也不可從你去的原路回來。

【13:10】於是神人從別的路回去，不從他來伯特利的原路回去。

【13:11】有一個老申言者住在伯特利，他¹兒子們來，將神人當日在伯特利所行的一切事告訴他；神人向王所說的話，他們也都告訴了父親。

【13:12】父親問他們說，神人從那條路去了呢？兒子們就告訴他；原來他們看見那從猶大來的神人所去的路。

【13:13】老申言者就對他兒子們說，你們為我備驢。他們備好了驢，他就騎上，

【13:14】去追趕神人，遇見他坐在橡樹底下，就問他說，你是從猶大來的神人不是？他說，是。

【13:9】 For thus was I commanded by the word of Jehovah, saying, You shall not eat food nor drink water, nor shall you return by the way that you came.

【13:10】 So he went by another way and did not return by the way that he came to Bethel.

【13:11】 Now there was a certain old prophet dwelling in Bethel. And his¹ sons came and related to him all the things that the man of God had done that day in Bethel; the words that he had spoken to the king, they also related to their father.

【13:12】 And their father said to them, Which way did he go? Now his sons had seen which way the man of God, who came from Judah, had gone.

【13:13】 And he said to his sons, Saddle the donkey for me. So they saddled the donkey for him, and he rode on it.

【13:14】 And he went after the man of God and found him sitting under a terebinth. And he said to him, Are you the man of God who came from Judah? And he said, I am.

●王上 13:11¹ 兒子們，有些古卷作，兒子。

13:11¹ (sons) Some MSS read, son.

【13:15】老申言者對他說，請你同我到
家裏去喫飯。

【13:16】但神人說，我不可同你回去進
你的家，也不可在這裏同你喫飯喝水；

【13:17】因為有耶和華的話對我說，你
在那裏不可喫飯喝水，也不可從你去的
原路回來。

【13:18】老申言者對他說，我也是申言
者，和你一樣；有天使憑耶和華的話
對我說，你去把他帶回你的家，叫他
喫飯喝水。這都是老申言者誑哄他。

【13:19】於是神人同老申言者回去，在
他家裏喫飯喝水。

【13:20】二人坐席的時候，耶和華的話
臨到那帶神人回來的申言者，

【13:21】他就對那從猶大來的神人喊着
說，耶和華如此說，你既違背耶和華
的話，不遵守耶和華你神給你的命令，

【13:15】 And he said to him, Come home with me, and eat
some food.

【13:16】 But he said, I cannot return with you and go with
you; neither will I eat food nor drink water with you in
this place.

【13:17】 For I was told by the word of Jehovah, You shall
not eat food nor drink water there, nor shall you return
by going on the way that you came there.

【13:18】 And the old man said, I also am a prophet like
you, and an angel has spoken to me by the word of
Jehovah, saying, Bring him back with you to your house
that he may eat food and drink water. He lied to him.

【13:19】 So he returned with him and ate food in his
house and drank water.

【13:20】 And while they were sitting at the table, the word
of Jehovah came to the prophet who brought him back;

【13:21】 And he cried out to the man of God who came
from Judah, saying, Thus says Jehovah, Because you have
rebelled against the word of Jehovah and did not keep
the command that Jehovah your God commanded you,

【13:22】反倒回來，在耶和華告訴你不可喫飯喝水的地方喫飯喝水；你的屍身不得入你列祖的墳墓。

【13:23】喫飯喝水之後，老申言者爲所帶回來的申言者備驢。

【13:24】他就去了，在路上有^a獅子遇見他，將他咬死。他的屍身拋在路上，驢站在屍身旁邊，獅子也站在屍身旁邊。

【13:25】看哪，有些人從那裏經過，看見屍身拋在路上，獅子站在屍身旁邊，就來到老申言者所住的城裏述說這事。

【13:26】那把神人從路上帶回來的申言者聽見這事，就說，這是那違背了耶和華話的神人，所以耶和華把他交給獅子；獅子撕裂他，咬死他，是照着耶和華對他所說的話。

【13:22】But returned and ate food and drank water in the place concerning which He said to you, Do not eat food and do not drink water; your corpse shall not come to the grave of your fathers.

【13:23】And after he had eaten food and had drunk water, the old man saddled the donkey for him, that is, for the prophet whom he had brought back.

【13:24】And as he went, a^a lion met him on the way and killed him. And his corpse was thrown on the road, and the donkey stood beside it; the lion stood beside the corpse also.

【13:25】And some men soon passed by and saw the corpse thrown on the road and the lion standing beside the corpse, and they went and told it in the city where the old prophet dwelt.

【13:26】And when the prophet who had brought him back from the way heard it, he said, It is the man of God, who rebelled against the word of Jehovah; and Jehovah has given him to the lion, which tore him apart and killed him, according to the word of Jehovah which He spoke to him.

13:24^a
參王上二十 36

13:24^a
cf. 1 Kings 20:36

【13:27】老申言者就對他兒子們說，你們爲我備驢；他們就備了驢。

【13:28】他去了，看見神人的屍身拋在路上，驢和獅子站在屍身旁邊，獅子卻沒有喫屍身，也沒有把驢撕裂。

【13:29】老申言者就把神人的屍身抱起來，馱在驢上，帶回自己的城裏，要爲他哀哭，葬埋他；

【13:30】就把他的屍身安放在自己的墳墓裏，爲他哀哭，說，哀哉，我兄弟阿！

【13:31】安葬之後，老申言者對他兒子們說，我死了，你們要把我葬在葬神人的墳墓裏，把我的^a屍骨靠着他的屍骨安放。

【13:32】因爲他憑耶和華的話，指着伯特利的^a壇和撒瑪利亞各城邱壇之殿所喊的話，必定應驗。

【13:27】 Then he spoke to his sons, saying, Saddle the donkey for me; and they saddled it.

【13:28】 And he went and found his corpse thrown on the road and the donkey and the lion standing beside the corpse; the lion had not eaten the corpse, nor had it torn the donkey apart.

【13:29】 And the prophet took up the corpse of the man of God and laid it on the donkey and brought it back; and it was brought to the city of the old prophet for mourning and for burial.

【13:30】 And he laid his corpse in his own grave and mourned over him, saying, Alas, my brother!

【13:31】 And after he had buried him, he spoke to his sons, saying, When I die, bury me in the grave where the man of God is buried; beside his bones lay my^a bones.

【13:32】 For the word that he cried out by the word of Jehovah against the^a altar that is in Bethel and against all the houses of the high places that are in the cities of Samaria shall surely come to pass.

13:31^a
王下二三 17-18

13:31^a
2 Kings 23:17-18

13:32^a
王上十三 2
王下二三 15-19

13:32^a
1 Kings 13:2;
2 Kings 23:15-19

5 耶羅波安進一步的背道 十三 33 ~ 34

13:33^a
士十七 5
王上十二 31

【13:33】這事以後，耶羅波安仍不離開他的惡道，又從百姓中立人爲邱壇的^a祭司；凡願意的，他都使他¹承接聖職，成爲邱壇的祭司。

13:34^a
王上十二 30
王下十七 21

【13:34】這事就成了耶羅波安家的^a罪，甚至叫他的家從地上除滅了。

列王紀上 第十四章

6 亞希雅豫言 耶羅波安悲慘的結局 十四 1 ~ 18

14:2^a
撒下二八 8
撒下十四 2
王上二二 30

【14:1】那時，耶羅波安的兒子亞比雅病了。

14:2^b
王上十一 29-31

【14:2】耶羅波安對他的妻子說，你起來^a改裝，使人不知道你是耶羅波安的妻子，往示羅去；在那裏有申言者^b亞希雅，他曾說到我必作這民的王。

●王上 13:33¹ 直譯，雙手充滿。

5. The Further Apostasy of Jeroboam 13:33-34

【13:33】After this matter Jeroboam did not turn from his evil way, but he again made ^apriests for the high places from among the people; whoever desired it, he ¹consecrated to be priests of the high places.

13:33^a
Judg. 17:5;
1 Kings 12:31

【13:34】And this matter became a ^asin to the house of Jeroboam, so as even to cut it off and destroy it from the face of the earth.

13:34^a
1 Kings 12:30;
2 Kings 17:21

1 KINGS 14

6. Ahijah's Prophecy concerning the Tragic Ending of Jeroboam 14:1-18

【14:1】At that time Abijah the son of Jeroboam became ill.

【14:2】And Jeroboam said to his wife, Rise up now, and ^adisguise yourself so that no one will recognize that you are the wife of Jeroboam, and go to Shiloh. ^bAhijah the prophet is there; it is he who spoke concerning me, that I should be king over this people.

14:2^a
1 Sam. 28:8;
2 Sam. 14:2;
1 Kings 22:30
14:2^b
1 Kings 11:29-31

13:33¹ (consecrated) Lit., filled his hands.

【14:3】現在你要手中帶着十個餅、一些餅乾、和一瓶蜜去見他，他必告訴你這童子將要怎樣。

【14:4】耶羅波安的妻子就這樣行，起身往示羅去，到了亞希雅的家。亞希雅因年紀老邁，^a眼目發直，不能看見。

【14:5】但耶和華先對亞希雅說，看哪，耶羅波安的妻子要來，為她的兒子向你求話，因她兒子病了；你當如此如此告訴她。她進來的時候必裝作別的婦人。

【14:6】她剛進門口，亞希雅聽見她腳步的響聲，就說，耶羅波安的妻子，進來罷。你為何裝作別的婦人呢？我奉差遣將嚴厲的話告訴你。

【14:7】你去告訴耶羅波安，耶和華以色列的神如此說，我從民中將你高舉，立你作我民以色列的^a領袖，

【14:3】 And take in your hand ten loaves and some cakes and a cruse of honey, and go to him. He will tell you what will happen to the boy.

【14:4】 And Jeroboam's wife did so; that is, she rose up and went to Shiloh, and she came to the house of Ahijah. Now Ahijah could not see, for his^a eyes were fixed because of his age.

【14:5】 But Jehovah said to Ahijah, The wife of Jeroboam has now come to seek a word from you concerning her son, for he is ill. Thus and thus shall you speak to her. And it will be that when she comes in, she will pretend to be another woman.

【14:6】 So when Ahijah heard the sound of her footsteps as she entered through the door, he said, Come in, wife of Jeroboam. Why do you pretend to be another woman? For I have a hard message for you.

【14:7】 Go and tell Jeroboam, Thus says Jehovah the God of Israel, Because I exalted you from among the people and made you^a ruler over My people Israel,

14:4^a
創四八 10
二七 1
撒上四 15

14:4^a
Gen. 48:10;
27:1;
1 Sam. 4:15

14:7^a
參王上十六 2

14:7^a
cf. 1 Kings 16:2

14:8^a
王上十一 11, 31

【14:8】將國從大衛家^a 撕去賜給你；你卻不像我僕人大衛那樣，遵守我的誠命，全心跟從我，只行我眼中看為正的事，

14:9^a
王上十二 28
參出三四 17

【14:9】反倒行惡，比那些在你以先的更甚，又去^a 為自己造了別神，鑄了偶像，惹我發怒，將我丟在背後。

【14:10】因此，我必使災禍臨到耶羅波安的家，將屬耶羅波安的男丁，無論困住的、自由的，都從以色列中剪除；我必除滅耶羅波安家的後代，如人燒掉糞土，直到燒盡一般。

14:11^a
參王上十六 4

【14:11】^a 凡屬耶羅波安的人，死在城中的必被狗喫，死在田野的必被空中的鳥喫；這是耶和華說的。

【14:12】所以你起身往你家去罷；你的腳一進城，你的孩子就必死了。

【14:8】And I^a tore away the kingdom from the house of David and gave it to you; and yet you have not been like My servant David, who kept My commandments and who followed Me with all his heart, doing only what was upright in My sight,

【14:9】But you have done more evil than all who were before you and have gone and^a made for yourself other gods and idols, so as to provoke Me to anger; and you have cast Me behind your back —

【14:10】Because of this then, I am now bringing evil upon the house of Jeroboam, and I will cut off from Jeroboam every male, bond and free, in Israel; and I will sweep up after the house of Jeroboam as a man might sweep up dung until it is all gone.

【14:11】^a Him of Jeroboam's who dies in the city, the dogs will eat; and him who dies in the field, the birds of heaven will eat; for Jehovah has spoken it.

【14:12】Rise up then, and go to your house: When your feet enter the city, the child will die.

14:8^a
1 Kings 11:11, 31

14:9^a
1 Kings 12:28;
cf. Exo. 34:17

14:11^a
cf. 1 Kings 16:4

14:13^a
代下十九 3

【14:13】以色列眾人必爲他哀哭，將他葬埋；凡屬耶羅波安的人，惟有他得入墳墓，因爲在耶羅波安的家中，只見他對耶和華以色列的神有^a可悅之處。

14:14^a
王上十五 29

【14:14】耶和華必爲自己興起一王治理以色列；就在今日，甚至就是現在，他必剪除^a耶羅波安的家。

14:15^a
書二三 15-16
14:15^b
王上十五 29
十六 6, 23
十八 11

【14:15】耶和華必擊打以色列人，使他們搖動，像水中的蘆葦一般；又將以色列人從耶和華賜給他們列祖的這^a美地上拔出來，^b分散在¹大河那邊，因爲他們作木像，惹耶和華發怒。

14:16^a
王上十二 30
十三 34
十五 26, 30, 34
十六 19, 26

【14:16】因耶羅波安所犯、並使以色列人犯罪的^a罪，耶和華必將以色列人丟棄。

14:17^a
王上十五 21, 33
十六 6, 8, 15, 23
歌六 4

【14:17】耶羅波安的妻子起身離去，到了^a得撒，剛到家的門檻，童子就死了。

【14:13】And all Israel will mourn for him and bury him, for he alone of Jeroboam's will go into the grave, because in him some^a good thing toward Jehovah the God of Israel was found among the house of Jeroboam.

【14:14】And Jehovah will raise up for Himself a king over Israel who will cut off the^a house of Jeroboam this day and even now.

【14:15】And Jehovah will strike Israel, as a reed is shaken in the water; and He will uproot Israel out of this^a good land, which He gave to their fathers, and will^b scatter them beyond the¹ River, because they made their Asherahs, provoking Jehovah to anger.

【14:16】And He will give Israel up on account of the^a sins of Jeroboam, by which he sinned and by which he caused Israel to sin.

【14:17】And Jeroboam's wife rose up and departed, and she came to^a Tirzah. As she came to the threshold of the house, the boy died.

14:13^a
2 Chron. 19:3

14:14^a
1 Kings 15:29

14:15^a
Josh. 23:15-16
14:15^b
2 Kings 15:29;
17:6, 23;
18:11

14:16^a
1 Kings 12:30;
13:34;
15:26, 30, 34;
16:19, 26

14:17^a
1 Kings 15:21, 33;
16:6, 8, 15, 23;
S. S. 6:4

【14:18】以色列眾人將他葬埋，爲他哀哭，正如耶和華藉他僕人申言者亞希雅所說的話。

7 耶羅波安作以色列十個支派的王，
他的性命因神
嚴厲的刑罰而結束
十四 19 ~ 20

【14:19】耶羅波安其餘的事，他怎樣^a爭戰，怎樣作王，都寫在以色列諸王記上。

【14:20】耶羅波安作王的年日有二十二年；他就與他列祖同睡。他兒子拿答接續他作王。

8 羅波安登基作猶大王
十四 21 ~ 24

【14:21】^a所羅門的兒子羅波安作猶大王。他登基的時候年四十一歲，在耶路撒冷，就是耶和華從以色列眾支派中所選擇立祂名的城，作王十七年。羅波安的母親名叫拿瑪，是亞捫人。

【14:18】And all Israel buried him and mourned for him according to the word of Jehovah, which He spoke through His servant Ahijah the prophet.

7. Jeroboam Reigning over the Ten Tribes of Israel,
and His Life Being Ended
by the Severe Punishment of God
14:19-20

【14:19】And the rest of the acts of Jeroboam, how he^a waged war and how he reigned, they are there written in the book of the chronicles of the kings of Israel.

【14:20】And the time that Jeroboam reigned was twenty-two years; and he slept with his fathers. And Nadab his son reigned in his place.

8. Rehoboam Enthroned and Reigning over Judah
14:21-24

【14:21】^aAnd Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty-one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city where Jehovah had chosen, out of all the tribes of Israel, to put His name. And his mother's name was Naamah the Ammonitess.

14:19^a
參代下十三 2-20

14:19^a
cf. 2 Chron. 13:2-20

14:21^a
21-22;
代下十二 13-14

14:21^a
vv. 21-22;
2 Chron. 12:13-14

【14:22】猶大人行耶和華眼中看為惡的事，因他們所犯的罪，觸動祂的妒忌，比他們列祖所行的一切更甚。

【14:23】他們也在各高岡上，各青翠樹下，為自己築邱壇，立柱像和木像。

【14:24】猶大地也有¹ 變童。猶大人照着耶和華在以色列人面前所趕出之外邦人一切可憎惡的事而行。

9 羅波安被 埃及王擊敗、搶奪 十四 25 ~ 28

【14:25】^a 羅波安王第五年，埃及王示撒上來攻打耶路撒冷，

【14:26】奪取耶和華殿和王宮裏的寶物，盡都奪走了；又奪去所羅門製造的一切金盾牌。

●王上 14:24¹ 原文意，男廟妓。十五 12，二二 46 者同。

【14:22】And Judah did what was evil in the sight of Jehovah and provoked Him to jealousy because of the sins which they committed, above all the sins which their fathers had committed.

【14:23】And they also built for themselves high places and pillars and Asherahs on every high hill and under every flourishing tree,

【14:24】And there were also male cult prostitutes in the land. They acted according to all the abominations of the nations that Jehovah had dispossessed before the children of Israel.

9. Rehoboam Defeated and Robbed by the King of Egypt 14:25-28

【14:25】^a Then in the fifth year of King Rehoboam, Shishak the king of Egypt came up against Jerusalem.

【14:26】And he took away the treasures of the house of Jehovah and the treasures of the king's house; indeed he took away all. And he took away all the shields of gold that Solomon had made.

14:25^a
vv. 25-28;
2 Chron. 12:9-11

14:25^a
25-28;
代下十二 9-11

【14:27】羅波安王製造銅盾牌代替那些金盾牌，交在看守王宮門的護衛長手中保管。

【14:28】王每逢進耶和華的殿，護衛兵就拿這些盾牌，隨後仍將盾牌送回護衛房裏。

10 羅波安與耶羅波安時常爭戰，
以及羅波安葬在大衛城
十四 29 ~ 31 上

【14:29】^a 羅波安其餘的事，凡他所行的，豈不都寫在猶大諸王記上麼？

【14:30】羅波安與耶羅波安之間常有爭戰。

【14:31 上】羅波安與他列祖同睡，與他列祖一同葬在大衛城裏。他母親名叫拿瑪，是亞捫人。

三 亞比央作猶大王
十四 31 下~十五 8 上

【14:31 下】他兒子亞比央接續他作王。

【14:27】And King Rehoboam made shields of bronze in their place and committed them into the hands of the captains of the guard, who kept the door of the king's house.

【14:28】And whenever the king went into the house of Jehovah, the guards carried them and returned them to the guardroom.

10. Rehoboam Fighting with Jeroboam
Continually and Being Buried in the City of David
14:29-31a

【14:29】^a And the rest of the acts of Rehoboam and all that he did, are they not written in the book of the chronicles of the kings of Judah?

【14:30】And there was war between Rehoboam and Jeroboam continually.

【14:31a】And Rehoboam slept with his fathers and was buried with his fathers in the city of David. And his mother's name was Naamah the Ammonitess.

C. The Reign of Abijam over Judah
14:31b – 15:8a

【14:31b】And Abijam his son reigned in his place.

14:29^a
29-31;
代下十二 15-16

14:29^a
vv. 29-31;
2 Chron. 12:15-16

列王紀上 第十五章

15:1^a
1-2;
代下十三 1-2

【15:1】^a 尼八的兒子耶羅波安王十八年，亞比央登基作猶大王，

【15:2】 在耶路撒冷作王三年。他母親名叫瑪迦，是押比沙龍的女兒。

【15:3】 亞比央行他父親在他以前所犯的一切罪；他的心不像他祖大衛的心那樣，完全向着耶和華他的神。

15:4^a
王上十一 36

【15:4】 然而耶和華他的神因¹ 大衛的緣故，仍使他在耶路撒冷有^a 燈光，興起他兒子接續他作王，堅立耶路撒冷；

15:5^a
撒下十一 3-4, 15
十二 9
太一 6

【15:5】 因為大衛除了¹ 赫人^a 烏利亞那件事，都是行耶和華眼中看為正的事，在世的日子沒有偏離耶和華一切所吩咐他的。

【15:6】 羅波安在世的日子，與耶羅波安之間常有爭戰。

●王上 15:4¹ 即因那要成為肉體，作大衛後裔的基督。（太一 1，羅一 3。）見太一 7 註 1。

●王上 15:5¹ 見撒下十一 4 註 1。

1 KINGS 15

【15:1】^a And in the eighteenth year of King Jeroboam the son of Nebat, Abijam began to reign over Judah.

【15:2】 He reigned three years in Jerusalem, and his mother's name was Maacah, the daughter of Abishalom.

【15:3】 And he walked in all the sins of his father, which he had done before him; and his heart was not perfect with Jehovah his God like the heart of David his father.

【15:4】 Yet for¹ David's sake Jehovah his God gave him a^a lamp in Jerusalem, raising up his son after him and establishing Jerusalem;

【15:5】 Because David did what was upright in the sight of Jehovah and did not turn aside from anything that He had commanded him all the days of his life, except in the¹ matter of^a Uriah the Hittite.

【15:6】 And there was war between Rehoboam and Jeroboam all the days of his life.

15:1^a
vv. 1-2;
2 Chron. 13:1-2

15:4^a
1 Kings 11:36

15:5^a
2 Sam. 11:3-4, 15;
12:9;
Matt. 1:6

15:4¹ (David's) I.e., for Christ, who was to be incarnated as one of David's descendants (Matt. 1:1; Rom. 1:3). See note 7¹ in Matt. 1.

15:5¹ (matter) See note 4¹ in 2 Sam. 11.

15:7^a
參代下十三 22
15:7^b
參代下十三 2-20

【15:7】^a 亞比央其餘的事，凡他所行的，豈不都寫在猶大諸王記上麼？亞比央與耶羅波安之間常有^b 爭戰。

15:8^a
代下十四 1

【15:8 上】^a 亞比央與他列祖同睡，人將他葬在大衛城裏。

四 亞撒作猶大王 十五 8 下～ 24

【15:8 下】他兒子亞撒接續他作王。

【15:9】以色列王耶羅波安二十年，亞撒登基作猶大王，

【15:10】在耶路撒冷作王四十一年。他祖母名叫瑪迦，是押比沙龍的女兒。

15:11^a
代下十四 2

【15:11】亞撒像他祖大衛一樣，^a 行耶和華眼中看為正的事。

【15:12】他從猶大地除去變童，又除掉他列祖所造的一切偶像；

【15:7】^a And the rest of the acts of Abijam and all that he did, are they not written in the book of the chronicles of the kings of Judah? And there was^b war between Abijam and Jeroboam.

【15:8a】^a And Abijam slept with his fathers, and they buried him in the city of David.

D. The Reign of Asa over Judah 15:8b-24

【15:8b】And Asa his son reigned in his place.

【15:9】And in the twentieth year of Jeroboam the king of Israel, Asa began to reign as king in Judah.

【15:10】And he reigned forty-one years in Jerusalem, and his¹ mother's name was Maacah, the daughter of Abishalom.

【15:11】^a And Asa did what was upright in the sight of Jehovah, as David his father had done.

【15:12】And he put away the male cult prostitutes out of the land and removed all the idols that his fathers had made.

15:7^a
cf. 2 Chron. 13:22
15:7^b
cf. 2 Chron. 13:2-20

15:8^a
2 Chron. 14:1

15:11^a
2 Chron. 14:2

15:10¹ (mother's) I.e., his grandmother. So also in v. 13.

15:13^a
13-15;
代下十五 16-18

【15:13】^a 並且廢了他祖母瑪迦太后的位，因她爲¹亞舍拉造了可憎的像。亞撒砍下她所造可憎的像，燒在汲淪溪邊，

15:14^a
王上二二 43
王下十二 3

【15:14】但是邱壇還^a沒有廢去；不過亞撒的心一生都純全的向着耶和華。

【15:15】亞撒將他父親所分別爲聖，與自己所分別爲聖的金銀和器皿，都奉到耶和華的殿裏。

【15:16】亞撒和以色列王巴沙在世的日子，他們之間常有爭戰。

15:17^a
17-22;
代下十六 1-6

【15:17】^a 以色列王巴沙上來攻擊猶大，修築拉瑪，不許人從猶大王亞撒那裏出入。

15:18^a
王上十四 26
王下十二 18
十八 15-16

【15:18】於是亞撒將^a耶和華殿和王宮府庫裏所剩下的金銀，都交在他臣僕手中，打發他們往大馬色的亞蘭王希旬的孫子，他伯利們的兒子便哈達那裏去，說，

【15:13】^a And he also removed Maacah his mother from being queen mother because she had made an abominable image for ¹Asherah. And Asa cut down her abominable image and burned it at the brook Kidron.

【15:14】But the high places were ^anot removed; otherwise the heart of Asa was perfect with Jehovah all his days.

【15:15】And he brought into the house of Jehovah the things his father had sanctified and the things he sanctified, silver and gold and vessels.

【15:16】And there was war between Asa and Baasha the king of Israel all their days.

【15:17】^a And Baasha the king of Israel went up against Judah; and he built Ramah to prevent anyone from going out or coming in to Asa the king of Judah.

【15:18】And Asa took all the silver and gold that was left among the treasures of the ^ahouse of Jehovah as well as the treasures of the king's house, and gave them into the hands of his servants. And King Asa sent them forth to Ben-hadad the son of Tabrimmon, the son of Hezion, the king of Syria, who dwelt in Damascus, saying,

15:13^a
vv. 13-15;
2 Chron. 15:16-18

15:14^a
1 Kings 22:43;
2 Kings 12:3

15:17^a
vv. 17-22;
2 Chron. 16:1-6

15:18^a
1 Kings 14:26;
2 Kings 12:18;
18:15-16

●王上 15:13¹ 一異教女神的名。

15:13¹ (Asherah) The name of a female deity.

【15:19】你父親與我父親立約，我也與你立約。現在我將金銀送你為禮物，你去廢掉你與以色列王巴沙所立的約，使他離開我。

【15:20】便哈達聽從亞撒王的話，派他的軍長去攻擊以色列的城邑；他們就攻破以雲、但、亞伯伯瑪迦、全基尼烈、並全拿弗他利地。

【15:21】巴沙聽見，就停工不修築拉瑪，仍住在得撒。

【15:22】於是亞撒王通告猶大眾人，不准一人免役，吩咐他們將巴沙修築拉瑪所用的石頭、木頭都運走；亞撒王就用這些修築便雅憫的迦巴和米斯巴。

【15:23】^a 亞撒其餘一切的事，他一切的勇力，他所行的一切，並他所建築的城邑，豈不都寫在猶大諸王記上麼？只是亞撒年老的時候，¹ 腳患了病。

【15:19】 There is an alliance between me and you, between my father and your father. I am now sending you a present of silver and gold; go and break your alliance with Baasha the king of Israel, so that he goes away from me.

【15:20】 And Ben-hadad listened to King Asa and sent the captains of forces that he had against the cities of Israel, and he struck Ijon and Dan and Abel-beth-maacah and all Chinneroth with all the land of Naphtali.

【15:21】 And when Baasha heard this, he stopped building Ramah and dwelt in Tirzah.

【15:22】 Then King Asa made a proclamation to all Judah; no one was exempt. And they carried away the stones of Ramah and its timber, with which Baasha had built it; and King Asa built with these Geba of Benjamin and Mizpah.

【15:23】^a And the rest of all the acts of Asa and all his might and all that he did and the cities that he built, are they not written in the book of the chronicles of the kings of Judah? Yet in the time of his old age he was¹ diseased in his feet.

●王上 15:23¹ 見代下十六 12 註 1。

15:23¹ (diseased) See note 12¹ in 2 Chron. 16.

15:23^a
23-24;
代下十六 11-14

15:23^a
vv. 23-24;
2 Chron. 16:11-14

15:24^a
代下十七 1
王上二二 41

【15:24】亞撒與他列祖同睡，與他列祖一同葬在他祖大衛的城裏。他兒子^a約沙法接續他作王。

五 拿答作以色列王 十五 25 ~ 31

15:25^a
王上十四 20

【15:25】猶大王亞撒第二年，耶羅波安的兒子^a拿答登基作以色列王，他作以色列王共二年。

15:26^a
王上十二 30
十四 16
十五 30, 34

【15:26】拿答行耶和華眼中看為惡的事，行他父親所行的道路，行在他父親使以色列人^a犯罪的那罪中。

【15:27】以薩迦家亞希雅的儿子巴沙謀叛拿答，在非利士人的基比頓殺了他；那時拿答和以色列眾人正圍困基比頓。

【15:28】在猶大王亞撒第三年，巴沙殺了他，篡了他的位。

15:29^a
王上十四 10, 14

【15:29】巴沙一作王，就殺了^a耶羅波安的全家；凡屬耶羅波安有氣息的，他沒有留下一個，直到把他們都滅盡了，正如耶和華藉祂僕人示羅人亞希雅所說的話。

【15:24】And Asa slept with his fathers and was buried with his fathers in the city of David his father. And^a Jehoshaphat his son reigned in his place.

E. The Reign of Nadab over Israel 15:25-31

【15:25】And^a Nadab the son of Jeroboam began to reign over Israel in the second year of Asa the king of Judah, and he reigned over Israel two years.

【15:26】And he did what was evil in the sight of Jehovah and walked in the way of his father and in his sin by which he caused Israel to^a sin.

【15:27】And Baasha the son of Ahijah, of the house of Issachar, conspired against him; and Baasha struck him down in Gibbethon, which belonged to the Philistines, while Nadab and all Israel were laying siege to Gibbethon.

【15:28】And Baasha killed him in the third year of Asa the king of Judah, and he reigned in his place.

【15:29】And as soon as he became king, he struck down all the^a house of Jeroboam; he left to Jeroboam not one who had breath, until he had destroyed them, according to the word of Jehovah, which He spoke through His servant Ahijah the Shilonite,

15:24^a
2 Chron. 17:1;
1 Kings 22:41

15:25^a
1 Kings 14:20

15:26^a
1 Kings 12:30;
14:16;
15:30, 34

15:29^a
1 Kings 14:10, 14

【15:30】這是因耶羅波安所犯，並使以色列人犯罪的罪，因他惹動了耶和華以色列神的怒氣。

【15:31】拿答其餘的事，凡他所行的，豈不都寫在以色列諸王記上麼？

六 巴沙作以色列王 十五 32 ~ 十六 7

【15:32】^a 亞撒和以色列王巴沙在世的日子，他們之間常有爭戰。

【15:33】猶大王亞撒第三年，亞希雅的儿子巴沙在得撒登基，作全以色列的王共二十四年。

【15:34】他行耶和華眼中看為惡的事，行耶羅波安所行的道路，行在他使以色列人^a犯罪的那罪中。

列王紀上 第十六章

【16:1】耶和華的話臨到哈拿尼的儿子^a耶戶，責備巴沙，說，

【15:30】Because of the sins of Jeroboam, which he committed and by which he caused Israel to sin, because of his provocation by which he provoked Jehovah the God of Israel to anger.

【15:31】And the rest of the acts of Nadab and all that he did, are they not written in the book of the chronicles of the kings of Israel?

F. The Reign of Baasha over Israel 15:32 — 16:7

【15:32】^a And there was war between Asa and Baasha the king of Israel all their days.

【15:33】In the third year of Asa the king of Judah, Baasha the son of Ahijah began to reign over all Israel in Tirzah for twenty-four years.

【15:34】And he did what was evil in the sight of Jehovah and walked in the way of Jeroboam and in his sin by which he caused Israel to^a sin.

1 KINGS 16

【16:1】And the word of Jehovah came to^a Jehu the son of Hanani against Baasha, saying,

15:32^a
王上十五 16

15:32^a
1 Kings 15:16

15:34^a
王上十五 26, 30

15:34^a
1 Kings 15:26, 30

16:1^a
王上十六 7
代下十九 2
二十 34

16:1^a
1 Kings 16:7;
2 Chron. 19:2;
20:34

【16:2】^a 我既從塵土中提拔你，立你作我民以色列的領袖，你竟行耶羅波安所行的道路，使我民以色列犯罪，以他們的罪惹我發怒；

【16:3】 看哪，我必除滅巴沙和他家的後代，我必使你的家像尼八的兒子耶羅波安的家一樣。

【16:4】 屬巴沙的人，死在城中的必被狗喫，死在田野的必被空中的鳥喫。

【16:5】 巴沙其餘的事，凡他所行的，和他的勇力，豈不都寫在以色列諸王記上麼？

【16:6】 巴沙與他列祖同睡，葬在得撒。他兒子以拉接續他作王。

【16:7】 耶和華的話也藉着哈拿尼的兒子，申言者耶戶，來責備巴沙和他的家，因他行耶和華眼中看為惡的一切事，以他手所作的惹耶和華發怒，像耶羅波安的家一樣，又因他殺了¹耶羅波安的家。

●王上 16:7¹ 耶羅波安的家，直譯，它；或，他（指耶羅波安。）

【16:2】^a Because I exalted you out of the dust and made you a leader over My people Israel, yet you have walked in the way of Jeroboam and have caused My people Israel to sin, thereby provoking Me to anger by their sins;

【16:3】 I am now sweeping up after Baasha and after his house, and I will make your house like the house of Jeroboam the son of Nebat.

【16:4】 Him of Baasha who dies in the city, the dogs will eat; and him who dies in the field, the birds of heaven will eat.

【16:5】 And the rest of the acts of Baasha and what he did and his might, are they not written in the book of the chronicles of the kings of Israel?

【16:6】 And Baasha slept with his fathers and was buried in Tirzah. And Elah his son reigned in his place.

【16:7】 Moreover through the prophet Jehu the son of Hanani the word of Jehovah came against Baasha and against his house, both because of all the evil that he did in the sight of Jehovah, provoking Him to anger with the work of his hands and by being like the house of Jeroboam, and because he struck¹ it down.

16:7¹ (it) Or, him.

七 以拉作以色列王 十六 8 ~ 14

【16:8】猶大王亞撒二十六年，巴沙的兒子以拉在得撒登基，作以色列王共二年。

【16:9】有管理他一半戰車的臣子^a心利與人同謀背叛他。那時他在得撒，在得撒家宰亞雜家裏喝醉了，

【16:10】心利進去擊殺他，把他殺死，篡了他的位；這是猶大王亞撒二十七年的事。

【16:11】心利一登基坐王位，就殺了巴沙的全家，連他的親屬、朋友，也沒有留下一個男丁。

【16:12】心利這樣毀滅巴沙的全^a家，正如耶和華藉申言者耶戶責備巴沙的話；

【16:13】這是因巴沙和他兒子以拉所犯，並使以色列人犯罪的一切罪，就是以他們的虛無之物惹耶和華以色列的神發怒。

G. The Reign of Elah over Israel 16:8-14

【16:8】In the twenty-sixth year of Asa the king of Judah Elah the son of Baasha began to reign over Israel in Tirzah for two years.

【16:9】And his servant^a Zimri, the captain of half his chariots, conspired against him. While he was in Tirzah, drinking himself drunk in the house of Arza, who was over the household in Tirzah,

【16:10】Zimri came in and struck him down and killed him, in the twenty-seventh year of Asa the king of Judah; and he reigned in his place.

【16:11】And as soon as he began to reign, just as he sat on his throne, he struck down all the house of Baasha; there was not a male left to him, neither kinsman nor friend.

【16:12】Thus Zimri destroyed all the^a house of Baasha according to the word of Jehovah, which He spoke against Baasha through Jehu the prophet,

【16:13】Because of all the sins of Baasha and the sins of Elah his son, which they committed and by which they caused Israel to sin, thereby provoking Jehovah the God of Israel to anger with their idols.

16:9^a
王下九 31

16:9^a
2 Kings 9:31

16:12^a
王上十六 3

16:12^a
1 Kings 16:3

【16:14】以拉其餘的事，凡他所行的，豈不都寫在以色列諸王記上麼？

八 心利作以色列王 十六 15 ~ 20

【16:15】猶大王亞撒二十七年，心利在得撒作王七日。那時民正安營圍攻屬非利士人的^a基比頓。

【16:16】在那裏安營的民聽說心利結黨背叛，又殺了王，以色列眾人當日就在營中立元帥暗利作以色列王。

【16:17】暗利和跟隨他的以色列眾人，從基比頓上去，圍困得撒。

【16:18】心利見城被攻取，就進了王宮的衛所，放火焚燒王宮，自焚而死；

【16:19】這是因他犯罪，行耶和華眼中看為惡的事，行耶羅波安所行的道路，行在耶羅波安所犯，使以色列人犯罪的那罪中。

【16:14】And the rest of the acts of Elah and all that he did, are they not written in the book of the chronicles of the kings of Israel?

H. The Reign of Zimri over Israel 16:15-20

【16:15】In the twenty-seventh year of Asa the king of Judah Zimri began to reign for seven days in Tirzah. And the people were encamped against ^aGibbethon, which belonged to the Philistines.

【16:16】And when the people who were encamped there heard it said, Zimri has conspired and even struck down the king, all Israel made Omri, the captain of the army, king over Israel that day in the camp.

【16:17】And Omri went up, and all Israel with him, from Gibbethon, and they besieged Tirzah.

【16:18】And when Zimri saw that the city had been taken, he went up to the citadel of the king's house and burned the king's house over him with fire and died,

【16:19】Because of his sins that he committed by doing what was evil in the sight of Jehovah, walking in the way of Jeroboam and in his sin which he did, causing Israel to sin.

16:15^a
王上十五 27

16:15^a
1 Kings 15:27

【16:20】心利其餘的事，和他結黨背叛的情形，豈不都寫在以色列諸王記上麼？

九 暗利作以色列王 十六 21 ~ 28 上

【16:21】那時，以色列民分爲兩半：一半隨從基納的兒子提比尼，要立他作王；一半隨從暗利。

【16:22】但隨從暗利的民，勝過隨從基納的兒子提比尼的民；提比尼死了，暗利就作了王。

【16:23】猶大王亞撒三十一年，暗利登基作以色列王共十二年；他在得撒作王六年。

【16:24】暗利用二他連得銀子，向撒瑪買了撒瑪利亞山，在山上造城，就按着山的原主撒瑪的名，給所造的城起名叫^a撒瑪利亞。

【16:25】^a暗利行耶和華眼中看爲惡的事，比他以前的諸王作惡更甚。

【16:20】And the rest of the acts of Zimri and his conspiracy that he conspired, are they not written in the book of the chronicles of the kings of Israel?

I. The Reign of Omri over Israel 16:21-28a

【16:21】At that time the people of Israel were divided into two: Half of the people went after Tibni the son of Ginath, making him king, and half after Omri.

【16:22】But the people who followed Omri prevailed over the people who followed Tibni the son of Ginath; and Tibni died, and Omri began to reign.

【16:23】In the thirty-first year of Asa the king of Judah Omri began to reign over Israel for twelve years; he reigned six years in Tirzah.

【16:24】And he bought the hill of Samaria from Shemer for two talents of silver; and he built upon the hill and called the name of the city that he built ^aSamaria, after the name of Shemer, the owner of the hill.

【16:25】And ^aOmri did what was evil in the sight of Jehovah and was more evil than all who were before him.

16:24^a
參王上十六 29
二十一
二二 37

16:25^a
彌六 16
參王上十六 30

16:24^a
cf. 1 Kings 16:29;
20:1;
22:37

16:25^a
Micah 6:16;
cf. 1 Kings 16:30

【16:26】他行了尼八的兒子耶羅波安所行的一切道路，行在耶羅波安使以色列人犯罪的那罪中，就是以他們的虛無之物惹耶和華以色列的神發怒。

【16:27】暗利其餘所行的事，和他所顯出的勇力，豈不都寫在以色列諸王記上麼？

【16:28 上】暗利與他列祖同睡，葬在撒瑪利亞。

十 亞哈作以色列王 十六 28 下～二二 40

1 登基作以色列王 十六 28 下～ 29

【16:28 下】他兒子亞哈接續他作王。

【16:29】猶大王亞撒三十八年，暗利的兒子亞哈登基作了以色列王。暗利的兒子亞哈，在撒瑪利亞作以色列王二十二年。

【16:26】And he went in all the way of Jeroboam the son of Nebat and in his sin by which he caused Israel to sin, thereby provoking Jehovah the God of Israel to anger with their idols.

【16:27】And the rest of the acts of Omri that he did and his might that he showed, are they not written in the book of the chronicles of the kings of Israel?

【16:28a】And Omri slept with his fathers and was buried in Samaria.

J. The Reign of Ahab over Israel 16:28b — 22:40

1. Beginning to Reign over Israel 16:28b-29

【16:28b】And Ahab his son reigned in his place.

【16:29】And Ahab the son of Omri began to reign over Israel in the thirty-eighth year of Asa the king of Judah. And Ahab the son of Omri reigned over Israel in Samaria twenty-two years.

2 行耶和華眼中看爲惡的事，
比他以前的諸王更甚
十六 30 ~ 33

【16:30】暗利的兒子亞哈，行耶和華眼中看爲惡的事，比他以前的諸王更甚。

【16:31】他行在尼八的兒子耶羅波安的罪中，還以爲輕，又娶了西頓人的王謁巴力的女兒^{1a}耶洗別爲妻，去事奉敬拜^b巴力，

【16:32】在撒瑪利亞建造^a巴力的廟，在廟裏爲巴力立了壇。

【16:33】亞哈又造^a亞舍拉像，他所行的惹耶和華以色列神的怒氣，比他以前的以色列諸王更甚。

3 他在位的日子，有人重修耶利哥城
就受了咒詛，正如所豫言的
十六 34

2. Doing What Was Evil in the Eyes of Jehovah
More Than All Who Were before Him
16:30-33

【16:30】And Ahab the son of Omri did what was evil in the sight of Jehovah, more than all who were before him.

【16:31】And as if it were a light thing for him to walk in the sins of Jeroboam the son of Nebat, he took as his wife^{1a} Jezebel the daughter of Ethbaal the king of the Sidonians; and he went and served^b Baal and worshipped him.

【16:32】And he raised up an altar to Baal in the^a house of Baal, which he had built in Samaria.

【16:33】And Ahab made the^a Asherah. And Ahab did more to provoke Jehovah the God of Israel to anger than all the kings of Israel who had been before him.

3. In His Days Jericho Being Rebuilt,
Bringing In the Curse Prophesied
16:34

16:31^a
王上十九 1-2
二一 23, 25-26
王下九 7
啓二 20
16:31^b
王上二二 53
王下三 2
十七 16

16:32^a
王下十 21, 25-27

16:33^a
王上十八 19
王下十三 6
二一 3

16:31^a
1 Kings 19:1-2;
21:23, 25-26;
2 Kings 9:7;
Rev. 2:20
16:31^b
1 Kings 22:53;
2 Kings 3:2;
17:16

16:32^a
2 Kings 10:21,
25-27

16:33^a
1 Kings 18:19;
2 Kings 13:6;
21:3

16:34^a
參書六 26
16:34^b
王下二 4, 18, 19

【16:34】亞哈在位的日子，有伯特利人希伊勒^a重修^b耶利哥城；他立根基的時候，喪了長子亞比蘭；安門的時候，喪了幼子西割，正如耶和華藉嫩的兒子約書亞所說的話。

列王紀上 第十七章

4 神藉申言者以利亞對付亞哈 十七 1 ~ 十九 9 上

a 使天閉塞不下雨 十七 1 ~ 24

【17:1】基列寄居的提斯比人以利亞對亞哈說，我指着永活的耶和華，就是我侍立在祂面前以色列的神起誓，這幾年除非憑我的話，天必不降露，不^{1a}下雨。

(一) 神打發以利亞去靠溪水 和烏鴉叨來的食物養生 2 ~ 7

【17:2】耶和華的話臨到以利亞說，

●王上 17:1¹ 見雅五 17 與註。

【16:34】In his days Hiel the Bethelite^a built^b Jericho. He laid its foundations at the cost of Abiram his firstborn, and he set up its gates at the cost of Segub his youngest son, according to the word of Jehovah, which He spoke through Joshua the son of Nun.

1 KINGS 17

4. God's Dealing with Ahab through Elijah the Prophet 17:1 — 19:9a

a. Shutting Up the Heavens from Rain 17:1-24

【17:1】And Elijah the Tishbite, from among the inhabitants of Gilead, said to Ahab, As Jehovah the God of Israel lives, before whom I stand, there shall not be dew nor^{1a} rain during these years, except by my word.

(1) God Sending Elijah to Live on Water from the Brook and on Food Brought by Ravens vv. 2-7

【17:2】And the word of Jehovah came to him, saying,

16:34^a
cf. Josh. 6:26
16:34^b
2 Kings 2:4, 18, 19

17:1^a
雅五 17
啓十一 6
參王上十八 1
路四 25

17:1^a
James 5:17;
Rev. 11:6;
cf. 1 Kings 18:1;
Luke 4:25

17:1¹ (rain) See James 5:17 and note.

【17:3】你離開這裏往東去，藏在約但河前的基立溪旁。

【17:4】你要喝那溪裏的水，我已吩咐烏鴉在那裏供養你。

【17:5】以利亞就去，照着耶和華的話行了；他去住在約但河前的基立溪旁。

【17:6】烏鴉早晨給他叼餅和肉來，晚上也給他叼餅和肉來；他又喝那溪裏的水。

【17:7】過了些日子，溪水乾了，因為那地沒有下雨。

**(二) 神打發以利亞往一個寡婦那裏去得供養
8 ~ 24**

**(1) 以利亞神奇的用麵和油供給那寡婦，
而非從她得供養
8 ~ 16**

【17:8】耶和華的話臨到他，說，

【17:3】Go from here and turn eastward, and hide yourself by the brook Cherith, which is before the Jordan.

【17:4】And you shall drink from the brook, and I have commanded the ravens to feed you there.

【17:5】And he went and did according to the word of Jehovah; that is, he went and stayed by the brook Cherith, which is before the Jordan.

【17:6】And the ravens would bring him bread and meat in the morning and bread and meat in the evening; and he drank from the brook.

【17:7】Then after a while the brook dried up, for there had been no rain in the land.

**(2) God Sending Elijah to a Widow to Feed Him
vv. 8-24**

**(a) Elijah Miraculously Providing Meal and Oil
for the Widow, instead of Being Fed by Her
vv. 8-16**

【17:8】And the word of Jehovah came to him, saying,

【17:9】你起身往¹西頓的^a撒勒法去，住在那裏；我已吩咐那裏的一個寡婦供養你。

【17:10】以利亞就起身往撒勒法去；到了城門口，見有一個寡婦在那裏撿柴。以利亞呼叫她，說，求你用器皿取點水來給我喝。

【17:11】她去取水的時候，以利亞又呼叫她，說，求你帶點餅來給我。

【17:12】她說，我指着永活的耶和華你的神起誓，我沒有餅，罈內只有一把麵，瓶裏只有一點油；我現在撿兩根柴，要回去爲我和我兒子作餅；我們喫了，就死了罷。

【17:13】以利亞對她說，不要怕，可以照你所說的去作罷。只要用這油和麵先爲我作一個小餅，拿來給我，然後爲你和你的兒子作餅。

●王上 17:9¹ 見路四 26 註 1。

【17:9】Rise up and go to^a Zarephath, which belongs to Sidon, and stay there. I have just commanded a¹ widow there to keep you fed.

【17:10】And he rose up and went to Zarephath. And when he came to the entrance of the city, a widow was there gathering sticks. And he called to her and said, I beg you, bring me a little water in a vessel, that I may drink.

【17:11】And she went to get it. Then he called to her and said, I beg you, bring me a piece of bread in your hand.

【17:12】And she said, As Jehovah your God lives, I have nothing baked, but only a handful of meal in a barrel and a little oil in a jar; and I am now gathering a few sticks that I may go and prepare it for me and my son, that we may eat it and die.

【17:13】And Elijah said to her, Do not fear. Go, do as you have said. But make me a little cake out of it first, and bring it out to me; then make something for yourself and for your son afterward.

17:9¹ (widow) See note 26² in Luke 4.

17:14^a
參王下四 2-7

【17:14】因為耶和華以色列的神如此說，罈內的麵必不用完，瓶裏的^a油必不短缺，直到耶和華使雨降在地上的日子。

【17:15】婦人就照以利亞的話去行。她和以利亞並她家中的人，喫了許多日子。

【17:16】¹罈內的麵果然沒有用完，瓶裏的油也沒有短缺，正如耶和華藉以利亞所說的話。

(2) 以利亞使寡婦死去的兒子活過來 17 ~ 24

17:17^a
參王下四 18-20

【17:17】這些事以後，作那家主母的婦人，她^a兒子病了，病得甚重，以致身無氣息。

【17:18】婦人對以利亞說，^a神人哪，我與你何干？你竟到我這裏來，使神想起我的罪孽，叫我的兒子死呢？

●王上 17:16¹ 以利亞的神蹟，如同所羅門的財富、榮耀和顯赫，完全是在物質的範圍裏，在神舊約的經綸裏，與神新約經綸任何屬靈的事物毫無關係。見四 30 註 1。

【17:14】For thus says Jehovah the God of Israel, The barrel of meal will not give out, nor will the jar of^a oil fail, until the day that Jehovah sends rain upon the face of the earth.

【17:15】And she went and did according to the word of Elijah. And she and he and her house ate for many days.

【17:16】The¹ barrel of meal did not give out, nor did the jar of oil fail, according to the word of Jehovah, which He had spoken through Elijah.

(b) Elijah Raising Up the Widow's Dead Son vv. 17-24

【17:17】Then after these things the^a son of the woman, the mistress of the house, became ill; and his illness was so severe that there was no breath left in him.

【17:18】And she said to Elijah, What have I done to you, O^a man of God, that you have come to me to recall my iniquity and kill my son?

17:14^a
cf. 2 Kings 4:2-7

17:17^a
cf. 2 Kings 4:18-20

17:18^a
Deut. 33:1;
1 Kings 20:28

17:16¹ (barrel) Elijah's miracles, like Solomon's riches, glory, and splendor, were altogether in the physical realm, in God's Old Testament economy. They did not involve anything spiritual in God's New Testament economy. See note 30¹ in ch. 4.

【17:19】以利亞對她說，把你兒子交給我。以利亞就從婦人懷中將孩子接過來，抱到他所住的樓房，放在自己的牀上，

【17:20】就呼求耶和華，說，耶和華我的神阿，我寄居在這寡婦的家裏，難道你竟降禍與她，使她的兒子死了麼？

【17:21】以利亞三次^a伏在孩子的身上，呼求耶和華，說，耶和華我的神阿，求你使這孩子的魂回到他裏面！

【17:22】耶和華應允以利亞的話，孩子的魂回到他裏面，他就活了。

【17:23】以利亞將孩子從樓上抱下來，進屋子^a交給他母親，說，看哪，你的兒子活了。

【17:24】婦人對以利亞說，現在我纔知道你是神人，耶和華的話在你口中是真的。

【17:19】 And he said to her, Bring me your son. And he took him out of her bosom and carried him up into the upper chamber where he was staying, and he laid him upon his own bed.

【17:20】 And he cried to Jehovah and said, Jehovah, my God, have You also brought evil upon the widow, to whom I am a guest, by slaying her son?

【17:21】 And he^a stretched himself upon the child three times and cried to Jehovah and said, Jehovah, my God, I beg You, let this child's soul come into him again!

【17:22】 And Jehovah listened to the voice of Elijah; and the child's soul came into him again, and he lived.

【17:23】 And Elijah took the child and brought him down from the upper room into the house and^a gave him to his mother. And Elijah said, See, your son is alive.

【17:24】 And the woman said to Elijah, Now by this I know that you are a man of God and that the word of Jehovah in your mouth is truth.

17:21^a
王下四 34-35
徒二十 10

17:21^a
2 Kings 4:34-35;
Acts 20:10

17:23^a
路七 15
徒九 41
來十一 35

17:23^a
Luke 7:15;
Acts 9:41;
Heb. 11:35

列王紀上 第十八章

b 使天開啓降雨
十八 1 ~ 46

(一) 神打發以利亞去見亞哈
1 ~ 2

【18:1】過了許久，到第三年，耶和華的話臨到^a以利亞，說，你去，使亞哈得見你；我要降雨在地上。

【18:2】以利亞就去，要使亞哈得見他。那時，在撒瑪利亞的饑荒甚重。

(二) 亞哈藉着俄巴底來見以利亞
3 ~ 16

【18:3】亞哈將他的家宰俄巴底召了來。（俄巴底甚是敬畏耶和華；

【18:4】耶洗別剪除耶和華眾申言者的時候，俄巴底將一百個申言者，每五十人藏在一個^a洞裏，拿餅和水供養他們。）

【18:5】亞哈對俄巴底說，你去走遍這地，到一切水泉旁和一切溪邊；或者我們找得着青草，可以救活騾馬，免得喪失一些牲口。

1 KINGS 18

b. Opening Up the Heavens to Rain
18:1-46

(1) God Sending Elijah to Ahab
vv. 1-2

【18:1】Then after many days the word of Jehovah came to^a Elijah in the third year, saying, Go, present yourself to Ahab; and I will send rain upon the face of the earth.

【18:2】And Elijah went to present himself to Ahab. And the famine was severe in Samaria.

(2) Ahab Meeting Elijah through Obadiah
vv. 3-16

【18:3】And Ahab called for Obadiah, who was over his house. (Now Obadiah feared Jehovah greatly.

【18:4】And when Jezebel cut off the prophets of Jehovah, Obadiah took a hundred prophets and hid them by fifties in a^a cave and kept them fed with bread and water.)

【18:5】And Ahab said to Obadiah, Go through the land, to all the springs of water and to all the brooks; perhaps we will find grass to keep the horses and the mules alive and not lose some of the animals.

18:1^a
參王上十七 1
路四 25
雅五 17

18:1^a
cf. 1 Kings 17:1;
Luke 4:25;
James 5:17

18:4^a
王上十九 9
來十一 38

18:4^a
1 Kings 19:9;
Heb. 11:38

【18:6】於是二人分地巡行，亞哈獨走一路，俄巴底獨走一路。

【18:7】俄巴底在路上恰與以利亞相遇，俄巴底認出他來，就面伏於地，說，你真是我主以利亞麼？

【18:8】以利亞對他說，我是。你去告訴你主人，以利亞在這裏。

【18:9】俄巴底說，我犯了甚麼罪，你竟要將僕人交在亞哈手裏，使他殺我呢？

【18:10】我指着永活的耶和華你的神起誓，無論那一邦那一國，我主沒有不打發人去找你的；人若說你沒有在那裏，就必使那國那邦的人起誓說，實在是找不着你。

【18:11】現在你說，要去告訴你主人，以利亞在這裏。

【18:12】恐怕我一離開你，耶和華的^a靈就提你到我所不知道的地方去；這樣，我去告訴亞哈，他若找不着你，就必殺我；僕人卻是自幼敬畏耶和華的。

【18:6】 And they divided the land between them in order to pass through it: Ahab went one way by himself, and Obadiah went another way by himself.

【18:7】 And while Obadiah was on the way, Elijah met him at that moment; and he recognized him and fell on his face and said, Is it indeed you, my lord Elijah?

【18:8】 And he said to him, It is I. Go and say to your lord, Elijah is here.

【18:9】 And he said, What sin have I committed, that you give your servant into the hand of Ahab to put me to death?

【18:10】 As Jehovah your God lives, there is no nation or kingdom that my lord has not sent men into in order to seek you; and when they said, He is not here, he had an oath taken from the kingdom or nation that they had not found you there.

【18:11】 And now you say, Go and say to your lord, Elijah is here.

【18:12】 And it will happen that when I go away from you, the^a Spirit of Jehovah will carry you off, I know not where; and when I come and tell Ahab, and he cannot find you, he will slay me, although I your servant have feared Jehovah since my youth.

18:12^a
王下二 16
結三 12, 14
八 3
徒八 39

18:12^a
2 Kings 2:16;
Ezek. 3:12, 14;
8:3;
Acts 8:39

【18:13】耶洗別殺耶和華眾申言者的時候，
我將耶和華的一百個申言者，每五十人
藏在一個洞裏，拿餅和水供養他們，豈
沒有人將^a我所作的這事告訴我主麼？

【18:14】現在你說，要去告訴你主人，
以利亞在這裏；他必殺我。

【18:15】以利亞說，我指着永活的萬軍
之耶和華，就是我侍立在祂面前的那
位起誓，我今日必使亞哈得見我。

【18:16】於是俄巴底去迎着亞哈，告訴
他；亞哈就去迎着以利亞。

(三) 迦密山上的試驗，
證明誰是真神
17 ~ 40

【18:17】亞哈見了以利亞，便說，使以
色列遭災的就是你麼？

【18:18】以利亞說，使以色列遭災的不
是我，乃是你和你父家；因為你們離
棄耶和華的誡命，去隨從^a諸巴力。

【18:13】 Was it not told my lord^a what I did when Jezebel
slew the prophets of Jehovah, that I hid a hundred of
Jehovah's prophets by fifties in a cave and kept them
fed with bread and water?

【18:14】 And now you say, Go and say to your lord, Elijah
is here; and he will slay me.

【18:15】 Then Elijah said, As Jehovah of hosts lives,
before whom I stand, I will present myself to him today.

【18:16】 Then Obadiah went to meet Ahab, and he told
him. And Ahab went to meet Elijah.

(3) The Test on Mount Carmel to Prove
Who the Real God Is
vv. 17-40

【18:17】 And when Ahab saw Elijah, Ahab said to him, Is
that you, the troubler of Israel?

【18:18】 And he said, I have not troubled Israel, but you and
your father's house have, in that you have forsaken the
commandments of Jehovah and have gone after the^a Baals.

18:19^a

參王上十八 22, 40
二二 6
王下三 13
耶十四 14
二七 9-10, 16
彼後二 1
啓二 20

【18:19】現在你當差遣人，招聚以色列眾人，和耶洗別所供養，巴力的那^a四百五十個申言者，以及亞舍拉的那四百個申言者，使他們都上迦密山去見我。

【18:20】亞哈就差遣人到以色列眾人那裏，招聚眾申言者上迦密山。

【18:21】以利亞前來對眾民說，你們^a心持兩意要到幾時呢？^b若耶和華是神，就當跟從耶和華；若巴力是神，就當跟從巴力。眾民一言不答。

【18:22】以利亞對眾民說，作耶和華申言者的，只剩下我一個人，巴力的^a申言者，卻有四百五十人。

【18:23】當給我們兩隻公牛，巴力的申言者可以挑選一隻，切成塊子放在柴上，不要點火；我也豫備一隻公牛放在柴上，也不點火。

【18:24】你們呼求你們神的名，我也呼求耶和華的名；那^a降火回應的神，就是神。眾民回答說，這話甚好。

18:21^a

太六 24
參王下十七 41

18:21^b

參書二四 15

18:22^a

王上十八 19

18:24^a

王上十八 38

【18:19】 And now send word, and gather all Israel to me at Mount Carmel, as well as the^a four hundred and fifty prophets of Baal and the four hundred prophets of the Asherah, who eat at Jezebel's table.

【18:20】 So Ahab sent word to all the children of Israel and gathered the prophets together unto Mount Carmel.

【18:21】 Then Elijah came near to all the people and said, How long will you go hopping between^a two opinions?^b If Jehovah is God, follow Him; but if Baal is, follow him. And the people did not answer him a word.

【18:22】 And Elijah said to the people, I alone am left as a prophet of Jehovah, but Baal's^a prophets are four hundred and fifty men.

【18:23】 Let them therefore give us two bulls. And let them choose one bull for themselves and cut it in pieces and put it on the wood, but let them apply no fire; and I will prepare the other bull and put it on the wood, and I will apply no fire.

【18:24】 Then call on the name of your god, and I will call on the name of Jehovah; and the God who answers by^a fire, He will be God. And all the people answered and said, The word seems good.

18:19^a

cf. 1 Kings 18:22, 40;
22:6;
2 Kings 3:13;
Jer. 14:14;
27:9-10, 16;
2 Pet. 2:1;
Rev. 2:20

18:21^a

Matt. 6:24;
cf. 2 Kings 17:41

18:21^b

cf. Josh. 24:15

18:22^a

1 Kings 18:19

18:24^a

1 Kings 18:38

【18:25】以利亞對巴力的申言者說，你們既是人多，當先挑選一隻公牛，豫備好了，就呼求你們神的名，卻不要點火。

【18:26】他們將所給他們的公牛豫備好了，從早晨到午間，^a呼求巴力的名，說，巴力阿，求你回應我們！卻沒有聲音，沒有回應的。他們在所築的壇四圍踴跳。

【18:27】到了正午，以利亞嬉笑他們，說，大聲呼求罷，因為他是神；他或在默想，或走到一邊，或在行路。他或在睡覺，就要醒來。

【18:28】他們大聲呼求，按着他們的規矩，用刀槍自割自刺，直到血流滿身。

【18:29】中午過後，他們¹狂呼亂叫，直到獻^{2a}晚祭的時候，卻沒有聲音，沒有回應的，也沒有理會的。

●王上 18:29¹ 直譯，申言。

●王上 18:29² 直譯，素祭。36 節者同。

【18:25】And Elijah said to the prophets of Baal, Choose one bull for yourselves, and prepare it first, for there are many of you. And call on the name of your god, but apply no fire.

【18:26】So they took the bull which had been given them and prepared it; and they^a called on the name of Baal from morning until noon, saying, O Baal, answer us! But there was no voice, and no one answered. And they leaped around the altar that had been made.

【18:27】Then at noon Elijah mocked them and said, Cry out with a loud voice, for he is a god; for he is meditating or has wandered off or is on a journey. Perhaps he is asleep and will awake.

【18:28】And they cried out with a loud voice and cut themselves, according to their custom, with swords and spears until blood gushed out all over them.

【18:29】And when noon had past, they prophesied until the time of the offering up of the^a meal offering; but there was no voice nor any that answered nor any attention paid.

18:26^a
Matt. 6:7

18:29^a
cf. Exo. 29:39-41

18:26^a
太六 7

18:29^a
參出二九 39-41

18:30^a
王上十九 10, 14

【18:30】以利亞對眾民說，你們到我這裏來。眾民就到他那裏。他便重修已經^a毀壞的耶和華的壇。

18:31^a
書四 3
18:31^b
創三二 28
三五 10
王下十七 34

【18:31】以利亞照雅各子孫支派的數目，取了^a十二塊石頭，（耶和華的話曾臨到雅各，說，你的名要叫^b以色列，）

【18:32】用這些石頭在耶和華的名裏築一座壇，在壇的四圍挖溝，可容穀種二細亞。

【18:33】他又在壇上擺好了柴，把公牛切成塊子，放在柴上，說，你們用四個桶盛滿水，倒在燔祭和柴上；

【18:34】又說，倒第二次；他們就倒第二次。又說，倒第三次；他們就倒第三次。

【18:35】水流在壇的四圍，溝裏也滿了水。

【18:30】Then Elijah said to all the people, Come near to me. And all the people came near to him. And he repaired the altar of Jehovah which was^a broken down.

【18:31】And Elijah took^a twelve stones, according to the number of the tribes of the sons of Jacob (to whom the word of Jehovah came, saying, ^bIsrael shall be your name);

【18:32】And with the stones he built an altar in the name of Jehovah, and he made a trench around the altar, with a capacity of two measures of seed.

【18:33】And he arranged the wood and cut the bull in pieces and laid it on the wood. And he said, Fill four jars with water, and pour the water on the burnt offering and on the wood.

【18:34】And he said, Do it a second time. And they did it a second time. And he said, Do it a third time. And they did it a third time.

【18:35】And the water went around the altar, and he filled the trench also with water.

18:30^a
1 Kings 19:10, 14

18:31^a
Josh. 4:3
18:31^b
Gen. 32:28;
35:10;
2 Kings 17:34

18:36^a
出三 6

18:36^b
撒十七 46
書四 24

【18:36】到了獻晚祭的時候，申言者以利亞近前來，說，^a 亞伯拉罕、以撒、以色列的神，耶和華阿，求你今日使人^b 知道你在以色列中是神，也知道我是你的僕人，又是憑你的話行這一切事。

【18:37】耶和華阿，求你應允我，應允我，使這民知道你耶和華是神，又知道是你叫他們的心回轉。

18:38^a
利九 24
士六 21
王上十八 24

【18:38】於是耶和華降下^a 火來，燒盡燔祭、木柴、石頭、塵土，又燒乾溝裏的水。

18:39^a
申四 35, 39
王上八 60

【18:39】眾民看見了，就面伏於地，說，^a 耶和華是神！耶和華是神！

18:40^a
王上十九 1
參王下十 25

【18:40】以利亞對他們說，^a 拿住巴力的申言者，不讓他們一人逃脫！眾人就拿住他們；以利亞帶他們下到基順河邊，在那裏殺了他們。

(四) 降下大雨 41 ~ 46

【18:36】Then at the time of the offering up of the meal offering, Elijah the prophet came near and said, O Jehovah, God of ^aAbraham, Isaac, and Israel, let it be ^bknown today that You are God in Israel and that I am Your servant and that I have done all these things by Your word.

【18:37】Answer me, O Jehovah; answer me, that this people may know that You, O Jehovah, are God and that You have turned their heart back again.

【18:38】And the ^afire of Jehovah fell and consumed the burnt offering and the wood and the stones and the dust, and it licked up the water that was in the trench.

【18:39】And when all the people saw this, they fell on their faces and said, ^aJehovah — He is God! Jehovah — He is God!

【18:40】And Elijah said to them, ^aSeize the prophets of Baal; let not one of them escape! And they seized them, and Elijah brought them down to the brook Kishon and slaughtered them there.

(4) The Great Downpour of Rain vv. 41-46

18:36^a
Exo. 3:6
18:36^b
1 Sam. 17:46;
Josh. 4:24

18:38^a
Lev. 9:24;
Judg. 6:21;
1 Kings 18:24

18:39^a
Deut. 4:35, 39;
1 Kings 8:60

18:40^a
1 Kings 19:1;
cf. 2 Kings 10:25

【18:41】以利亞對亞哈說，你上去喫喝罷，因為有多雨的響聲了。

【18:42】亞哈就上去喫喝。以利亞上了迦密山頂，屈身在地，將臉伏在兩膝之間；

【18:43】對僕人說，你上去，向海觀看。僕人就上去觀看，說，沒有甚麼。他說，你再去觀看；如此七次。

【18:44】第七次僕人說，看哪，有一小片^a雲，如人的手掌那樣大，從海裏上來。以利亞說，你上去告訴亞哈，當套車下去，免得被雨阻擋。

【18:45】霎時間，天因風雲黑暗，降下大^a雨。亞哈就坐車往耶斯列去了。

【18:46】¹耶和華的^a手臨到以利亞身上，他就^b束上腰，奔在亞哈前頭，直到耶斯列的入口。

●王上 18:46¹ 指耶和華的靈。參拉七 6 註 2。

【18:41】 Then Elijah said to Ahab, Go up; eat and drink, for there is the sound of an abundance of rain.

【18:42】 And Ahab went up to eat and drink. And Elijah went up to the top of Carmel, and he bowed down on the earth and put his face between his knees.

【18:43】 And he said to his attendant, Go up now; look toward the sea. And he went up and looked and said, There is nothing. And he said seven times, Go back.

【18:44】 And at the seventh time the attendant said, Now there is a^a cloud, small as a man's hand, coming up out of the sea. And Elijah said, Go up and say to Ahab, Prepare a chariot and go down, so that the rain does not stop you.

【18:45】 And in the meantime the heavens became black with clouds, and there was wind and a great^a rain. And Ahab mounted his chariot and went to Jezreel.

【18:46】 And the^{1a} hand of Jehovah was upon Elijah; and he^b girded up his loins and ran before Ahab to the entrance of Jezreel.

18:46¹ (hand) Referring to the Spirit of Jehovah. Cf. note 6² in Ezra 7.

18:44^a
參路十二 54

18:45^a
雅五 18

18:46^a
王下三 15
結一 3
三 14
18:46^b
出十二 11
王下四 29
九 1
耶一 17
路十二 35

18:44^a
cf. Luke 12:54

18:45^a
James 5:18

18:46^a
2 Kings 3:15;
Ezek. 1:3;
3:14
18:46^b
Exo. 12:11;
2 Kings 4:29;
9:1;
Jer. 1:17;
Luke 12:35

列王紀上 第十九章

c 以利亞受亞哈妻子
耶洗別的威嚇
十九 1 ~ 9 上

19:1^a
王上十八 40
19:1^b
王上十六 31
啓二 20

【19:1】亞哈將以利亞一切所行的，和他用刀^a殺眾申言者的一切事，都告訴^b耶洗別。

【19:2】耶洗別就差遣使者去見以利亞，說，明日到這時候，我若不使你的性命像那些人的性命一樣，願神明¹重重的降罰與我。

【19:3】以利亞害怕，就起來逃命，到了猶大的別是巴，將僕人留在那裏；

【19:4】自己在曠野走了一日的路程，來到一棵羅騰樹下，就坐在那裏求死，說，耶和華阿，^a罷了；求你現在取我的性命，因為我不比我的列祖好。

●王上 19:2¹ 直譯，這樣行，並且加倍的這樣行。

1 KINGS 19

c. Elijah Being Threatened by Jezebel,
the Wife of Ahab
19:1-9a

【19:1】And Ahab told^a Jezebel all that Elijah had done and all about how he had^b slain all the prophets with the sword.

【19:2】And Jezebel sent a messenger to Elijah, saying, The gods do so to me and even more, if by this time tomorrow I do not make your life like the life of one of them!

【19:3】And because he was afraid, he rose up and went away for his life; and he came to Beer-sheba, which belongs to Judah, and left his attendant there.

【19:4】And he himself went a day's journey into the wilderness and came and sat down under a certain broom shrub; and he requested for himself that he might die and said,^a It is enough; now, O Jehovah, take my life, for I am no better than my fathers.

19:1^a
1 Kings 16:31;
Rev. 2:20
19:1^b
1 Kings 18:40

19:4^a
cf. Num. 11:15;
Jonah 4:3, 8

19:4^a
參民十一 15
拿四 3, 8

【19:5】他就躺在羅騰樹下睡着了。忽然有一個天使拍他，說，起來喫罷。

【19:6】他觀看，見頭旁有炭火烤的餅，與一瓶水；他就喫了喝了，仍然躺下。

【19:7】耶和華的^a使者第二次來拍他，說，起來喫罷；因爲你當走的路甚遠。

【19:8】他就起來喫了喝了，仗着這飲食的力，走了^a四十晝四十夜，到了神的山，就是^b何烈山。

【19:9 上】他在那裏進了一個^a洞，就住在洞中。

5 耶和華在以利亞沮喪時 給他的託付 十九 9 下～18

【19:9 下】耶和華的話臨到他，說，以利亞阿，你在這裏作甚麼？

【19:5】And he lay down and slept under the broom shrub. And suddenly an angel touched him and said to him, Rise up and eat.

【19:6】And he looked, and there at his head was a cake, baked on hot stones, and a jar of water. And he ate and drank, and lay down again.

【19:7】And the^a angel of Jehovah came again the second time and touched him and said, Rise up and eat; for the journey is too great for you.

【19:8】And he rose up and ate and drank, and he went in the strength of that food^a forty days and forty nights to^b Horeb the mount of God.

【19:9a】And there he went into a^a cave and lodged there.

5. Jehovah's Commission to Elijah in His Discouragement 19:9b-18

【19:9b】And at that time the word of Jehovah came to him; and He said to him, What are you doing here, Elijah?

19:7^a
王上十九 5
徒十二 7

19:8^a
參出二四 18
三四 28
申九 9, 18
太四 2
可一 13
路四 2

19:8^b
出三 1
申四 10

19:9^a
來十一 38

19:7^a
1 Kings 19:5;
Acts 12:7

19:8^a
cf. Exo. 24:18;
34:28;
Deut. 9:9, 18;
Matt. 4:2;
Mark 1:13;
Luke 4:2

19:8^b
Exo. 3:1;
Deut. 4:10

19:9^a
Heb. 11:38

19:10^a
王上十九 14
王下十 16
19:10^b
王上十八 4
羅十一 3
19:10^c
王上十八 22

【19:10】他說，我爲耶和華萬軍之神大發^a妒忌；因爲以色列人背棄了你的約，拆毀了你的壇，用刀^b殺了你的申言者，只^c剩下我一個人，他們還尋索要奪我的命。

19:11^a
出二四 12
三四 2
19:11^b
結一 4
19:11^c
結三七 7

【19:11】耶和華說，你出來站在^a山上，在我耶和華面前。那時耶和華從那裏經過，在祂面前有烈^b風大作，崩山碎石，耶和華卻不在風中；風後^c地震，耶和華卻不在其中；

19:12^a
參伯四 12, 16

【19:12】地震後有火，耶和華也不在火中；火後有¹微小柔細的^a聲音。

19:13^a
出三 6

【19:13】以利亞聽見，就用外衣蒙上^a臉，出來站在洞口。有聲音向他說，以利亞阿，你在這裏作甚麼？

●王上 19:12¹ 神以微小柔細的聲音對以利亞說話，指明神將以利亞引進新約時代；神在新約時代對祂子民說話不是發聲如雷，乃是微小柔細的。（參約壹二 27。）

【19:10】And he said, I have been very ^ajealous for Jehovah the God of hosts; for the children of Israel have forsaken Your covenant, thrown down Your altars, and ^bslain Your prophets with the sword; and I alone am ^cleft, and they seek to take my life.

【19:11】And He said, Go out, and stand upon the ^amountain before Jehovah. And suddenly Jehovah passed by, and a great, strong ^bwind rent the mountains and broke the rocks in pieces before Jehovah — Jehovah was not in the wind. And after the wind, an ^cearthquake — Jehovah was not in the earthquake.

【19:12】And after the earthquake, a fire — Jehovah was not in the fire. And after the fire, ¹a gentle, quiet ^avoice.

【19:13】And when Elijah heard it, he wrapped his ^aface in his mantle and went out and stood at the entrance of the cave. And then a voice came to him and said, What are you doing here, Elijah?

19:12¹ (a) The fact that God spoke to Elijah in a gentle, quiet voice indicates that God was ushering Elijah into the New Testament age, in which God speaks to His people not by thundering but gently and quietly (cf. 1 John 2:27).

19:10^a
1 Kings 19:14;
2 Kings 10:16
19:10^b
1 Kings 18:4;
Rom. 11:3
19:10^c
1 Kings 18:22

19:11^a
Exo. 24:12;
34:2
19:11^b
Ezek. 1:4
19:11^c
Ezek. 37:7

19:12^a
cf. Job 4:12, 16

19:13^a
Exo. 3:6

19:14^a
王上十九 10

【19:14】他說，我爲耶和華萬軍之神大發^a妒忌；因爲以色列人背棄了你的約，拆毀了你的壇，用刀殺了你的申言者，只剩下我一個人，他們還尋索要奪我的命。

【19:15】耶和華對他說，你去罷，從你的原路回大馬色的曠野去；到了那裏，就要膏哈薛作亞蘭王，

【19:16】又膏寧示的孫子^a耶戶作以色列王，並膏亞伯米何拉人沙法的兒子^b以利沙作申言者接續你。

【19:17】將來躲過^a哈薛之刀的，必被^b耶戶所殺；躲過耶戶之刀的，必被以利沙所殺。

【19:18】但^a我在以色列中爲自己留下了¹七千人，都是未曾向巴力屈膝，未曾與巴力親嘴的。

●王上 19:18¹ 這些忠信者，得勝者，仍然與神站在一起。至終，神懲罰以色列人，將他們趕出列祖之地，使他們成了俘虜。（王下二四～二五。）後來乃是被擄之人中的得勝者，將以色列人帶回。

19:16^a
王下九 1-6
19:16^b
王下二 9, 15
參王上十九 19-21

19:17^a
王下八 12
十三 3, 22
19:17^b
參王下九 ~ 十

19:18^a
羅十一 4

【19:14】And he said, I have been very ^ajealous for Jehovah the God of hosts; for the children of Israel have forsaken Your covenant, thrown down Your altars, and slain Your prophets with the sword; and I alone am left, and they seek to take my life.

【19:15】And Jehovah said to him, Go; return on your way to the wilderness of Damascus; and when you come there, anoint Hazael as king over Syria;

【19:16】And ^aJehu the son of Nimshi you shall anoint as king over Israel; and ^bElisha the son of Shaphat of Abel-meholah you shall anoint as prophet in your place.

【19:17】And him who escapes the sword of ^aHazael, ^bJehu will kill; and him who escapes the sword of Jehu, Elisha will kill.

【19:18】Yet ^aI have left Myself ¹seven thousand in Israel, all the knees that have not bowed unto Baal and every mouth that has not kissed him.

19:18¹ (seven) These faithful ones, the overcomers, were still standing with God. Eventually, God punished Israel by sending Israel away from their fathers' land as captives (2 Kings 24-25). Later, it was the overcomers among the captives who brought Israel back. One of these

19:14^a
1 Kings 19:10

19:16^a
2 Kings 9:1-6
19:16^b
2 Kings 2:9, 15;
cf. 1 Kings 19:19-21

19:17^a
2 Kings 8:12;
13:3, 22
19:17^b
cf. 2 Kings 9-10

19:18^a
Rom. 11:4

6 以利亞遇見以利沙，
得着他跟隨自己，
並頂替自己
十九 19 ~ 21

19:19^a
王下二 8, 13

【19:19】於是以利亞離開那裏走了，遇見沙法的兒子以利沙；他正在耕地，在他前頭有十二對牛，自己趕着第十二對。以利亞往前走到他那裏，將自己的^a 外衣搭在他身上。

19:20^a
參太八 21
路九 61

【19:20】以利沙就撇下牛，跑去跟隨以利亞，說，求你^a 讓我先與父母親嘴，然後我便跟隨你。以利亞對他說，你回去罷，我向你作了甚麼呢？

19:21^a
參撒下二四 22
19:21^b
王下三 11

【19:21】以利沙就離開他回去，把一對牛宰了，用套牛的^a 器具煮肉給民喫，隨後就起身跟隨以利亞，^b 服事他。

其中有一位得勝者但以理，將窗戶開向耶路撒冷向神禱告。（但六 10。）藉着但以理滿有恩典的禱告，神就將以色列人帶回他們列祖之地。

6. Elijah Finding Elisha
and Gaining Him
to Follow Him and Replace Him
19:19-21

19:19^a
2 Kings 2:8, 13

【19:19】And he went from there and found Elisha the son of Shaphat. And he was plowing with twelve yokes before him, and he was with the twelfth. And Elijah went over to him and threw his^a mantle upon him.

19:20^a
cf. Matt. 8:21;
Luke 9:61

【19:20】And he left the oxen and ran after Elijah and said, ^aLet me kiss my father and my mother, and I will follow you. And he said to him, Go back again; for what have I done to you?

19:21^a
cf. 2 Sam. 24:22
19:21^b
2 Kings 3:11

【19:21】And he returned from him and took the yoke of oxen and slaughtered them; and he boiled their flesh with the^a implements of the oxen and gave it to the people, and they ate. And he rose up and went after Elijah and ^bministered to him.

overcomers, Daniel, prayed with his window open toward Jerusalem (Dan. 6:10). Through his gracious prayer God brought Israel back to their fathers' land.

列王紀上 第二十章

7 應付亞蘭王便哈達 二十 1 ~ 43

【20:1】亞蘭王^a 便哈達聚集他的全軍，率領三十二個王，帶着車馬上來圍攻撒瑪利亞；

【20:2】又差遣使者進城見以色列王亞哈，對他說，便哈達如此說，

【20:3】你的金銀都是我的，你妻子兒女中最美好的也是我的。

【20:4】以色列王回答說，我主我王阿，就照你所說的，我與我所有的都是你的。

【20:5】使者又來說，便哈達如此說，我已差遣人去見你，說，你要將你的金銀、妻子、兒女都給我；

【20:6】但明日約在這時候，我還要差遣我的臣僕到你那裏，搜查你的家和你僕人的家；凡你眼中所喜愛的，他們都要下手拿去。

1 KINGS 20

7. Dealing with Ben-hadad the King of Syria 20:1-43

【20:1】And ^aBen-hadad the king of Syria assembled all his army together; and there were thirty-two kings with him, as well as horses and chariots. And he went up and besieged Samaria and fought against it.

【20:2】And he sent messengers to the city to Ahab the king of Israel and said to him, Thus says Ben-hadad,

【20:3】Your silver and your gold are mine; your best wives and children also are mine.

【20:4】And the king of Israel answered and said, As you say, O my lord the king, I and all that I have are yours.

【20:5】And the messengers came again and said, Thus speaks Ben-hadad, saying, I sent word to you, saying, You shall give me your silver and your gold and your wives and your children;

【20:6】But tomorrow at this time I will send my servants to you, and they will search your house and your servants' houses; and whatever is pleasant in your sight, they will put in their hand and take away.

20:1^a
王上十五 18
王下六 24
八 7

20:1^a
1 Kings 15:18;
2 Kings 6:24;
8:7

【20:7】以色列王召了那地所有的長老來，說，請你們看看，這人是怎樣的設法害我；他先差遣人到我這裏來，要我的妻子、兒女和金銀，我並沒有拒絕他。

【20:8】眾長老和眾百姓對王說，不要聽從他，也不要應允他。

【20:9】故此，以色列王對便哈達的使者說，你們告訴我主我王說，你頭一次差遣人向僕人所要的，我都照辦；但這次所要的，我不能照辦。使者就去將話回覆便哈達。

【20:10】便哈達又差遣人去見亞哈說，撒瑪利亞的塵土若穀跟從我的人每人捧一捧的，願神明重重的降罰與我！

【20:11】以色列王回答說，你們告訴他說，纔束上戰衣的，休要像卸下戰衣的誇口。

【20:12】便哈達和諸王正在帳棚裏喝酒，聽見這話，就對他的臣僕說，擺隊罷。他們就擺隊攻城。

【20:7】 And the king of Israel called all the elders of the land and said, Look now, and see how this man seeks trouble; for he sent word to me for my wives and my children and my silver and my gold; and I did not deny him.

【20:8】 And all the elders and all the people said to him, Do not listen to him, nor shall you give consent.

【20:9】 And he said to the messengers of Ben-hadad, Tell my lord the king, All that you sent for to your servant at the first I will do; but this thing I cannot do. And the messengers departed and brought word back to him.

【20:10】 And Ben-hadad sent word to him and said, The gods do so to me and even more, if the dust of Samaria will provide even a handful for all the people who follow me!

【20:11】 And the king of Israel answered and said, Tell him, Let not him who puts on his armor boast like him who takes it off.

【20:12】 And when he heard this word, as he and the kings in the tents were drinking, he said to his servants, Set yourselves in position. And they set themselves in position against the city.

【20:13】這時有一個申言者前來見以色列王亞哈，說，耶和華如此說，這一大羣人你看見了麼？看哪，今日我必將他們^a交在你手裏，你就知道我是耶和華。

【20:14】亞哈說，藉着誰呢？他回答說，耶和華如此說，藉着諸省長的少年侍從。亞哈說，誰要先開戰呢？他說，就是你。

【20:15】於是亞哈數點侍候諸省長的少年人，共有二百三十二名，後又數點眾民，就是以色列眾人，共有七千名。

【20:16】正午他們出城；便哈達和幫助他的三十二個王，正在帳棚裏喝醉了。

【20:17】諸省長的少年侍從先出城；便哈達差遣人去探望，他們告訴他說，有人從撒瑪利亞出來了。

【20:13】 Then at that moment a certain prophet approached Ahab the king of Israel and said, Thus says Jehovah, Have you seen all this great multitude? I am now^a delivering it into your hand today, and you will know that I am Jehovah.

【20:14】 And Ahab said, Through whom? And he said, Thus says Jehovah, Through the attendants of the leaders of the provinces. Then he said, Who shall begin the battle? And he said, You.

【20:15】 And he numbered the attendants of the leaders of the provinces, and they were two hundred and thirty-two; and after them he numbered all the people, all the children of Israel, seven thousand.

【20:16】 And they went out at noon; and Ben-hadad was drinking himself drunk in the tents, he and the kings, the thirty-two kings who helped him.

【20:17】 And the attendants of the leaders of the provinces went out first. And Ben-hadad sent out men, and they told him, saying, Some men have come forth from Samaria.

【20:18】他說，他們若為講和出來，要活捉他們；若為打仗出來，也要活捉他們。

【20:19】從城裏出來的，有諸省長的少年侍從，和跟隨他們的軍兵；

【20:20】各人遇見敵人就殺。亞蘭人逃跑，以色列人追趕他們；亞蘭王便哈達騎着馬，和馬兵一同逃跑。

【20:21】以色列王出城攻打車馬，大大擊殺亞蘭人。

【20:22】那申言者前來見以色列王，對他說，去罷，你當自強，留意看明你所要作的；因為到明年^a初，亞蘭王必上來攻擊你。

【20:23】亞蘭王的臣僕對亞蘭王說，以色列人的神是^a山神，所以他們勝過我們；但我們若在平原與他們打仗，必定勝過他們。

【20:18】And he said, If they have come forth for peace, take them alive; or if they have come forth for war, take them alive.

【20:19】But these had come forth from the city, the attendants of the leaders of the provinces and the army that followed them.

【20:20】And each man struck down his¹opponent; and the Syrians fled, and Israel pursued them. And Ben-hadad the king of Syria escaped on a horse with the horsemen.

【20:21】And the king of Israel went forth and struck down the horses and chariots, and he struck down the Syrians with a great slaughter.

【20:22】And the prophet approached the king of Israel and said to him, Go; strengthen yourself, and consider and see what you should do; for at the^areturn of the year the king of Syria will come up against you.

【20:23】And the servants of the king of Syria said to him, Their gods are gods of the^amountains; therefore they were stronger than we. But if we fight against them in the plain, we will surely be stronger than they.

20:22^a
王上二十 26

20:22^a
1 Kings 20:26

20:23^a
王上二十 28

20:23^a
1 Kings 20:28

20:20¹ (opponent) Lit., man.

【20:24】你當這樣行：把諸王革去，各撤其位，派省長代替他們；

【20:25】又照你所喪失的軍兵，為自己數點一支軍兵，馬補馬，車補車；我們在平原與他們打仗，必定勝過他們。王便聽臣僕的話去行。

【20:26】次年初，便哈達果然點齊亞蘭人上亞弗去，要與以色列人打仗。

【20:27】以色列人也數點整齊，豫備食物，迎着亞蘭人出去。以色列人對着他們安營，好像^a兩小羣山羊羔；亞蘭人卻滿了那地。

【20:28】有神人前來見以色列王，對他說，耶和華如此說，亞蘭人既說^a耶和華是山神，不是谷地的神，所以我必將這一大羣人都交在你手中，你們就知道我是耶和華。

【20:24】So do this: Remove the kings, each from his place, and put governors in their places.

【20:25】And you number an army, like the army that you lost, horse for horse and chariot for chariot; and we will fight against them in the plain. We will surely be stronger than they. And he listened to their voice and did so.

【20:26】And at the return of the year Ben-hadad numbered the Syrians and went up to Aphek to fight with Israel.

【20:27】And the children of Israel were numbered and supplied with food, and they went to meet them. And the children of Israel encamped before them like^a two little flocks of goats, but the Syrians filled the land.

【20:28】And the man of God approached and spoke to the king of Israel and said, Thus says Jehovah, Because the Syrians have said, ^aJehovah is a God of the mountains, but He is not a God of the valleys, I will deliver all this great multitude into your hand; and you will know that I am Jehovah.

20:27^a
參創三二 2, 7
歌六 13

20:27^a
cf. Gen. 32:2, 7;
S. S. 6:13

20:28^a
王上二十 23

20:28^a
1 Kings 20:23

【20:29】以色列人與亞蘭人相對安營七日，到第七日兩軍交戰；那一日以色列人殺了亞蘭人步兵十萬。

【20:30】其餘的逃入亞弗城；城牆倒塌，壓死剩下的二萬七千人。便哈達也逃入城，逐室躲藏。

【20:31】他的臣僕對他說，我們聽說以色列家的王都是有恩慈的王，我們不如腰束麻布，頭套繩索，出去見以色列王，或者他會存留你的性命。

【20:32】於是他們腰束^a麻布，頭套繩索，來見以色列王，說，你的僕人便哈達說，求你存留我的性命。亞哈說，他還活着麼？他是我的兄弟。

【20:33】這些人正在探兆頭，便急忙抓住他的話說，便哈達是你的兄弟。王說，你們去領他來。便哈達出來見王，王就請他上車。

【20:29】 And they camped, one army against the other, for seven days. Then on the seventh day the battle was joined, and the children of Israel struck down a hundred thousand footmen of the Syrians in one day.

【20:30】 And the rest fled to Aphek, into the city; and the wall fell on the twenty-seven thousand of them who were left. And Ben-hadad fled and came into the city, hiding from one room to another.

【20:31】 And his servants said to him, Look now, we have heard that the kings of the house of Israel are merciful kings. We beg you, let us put sackcloth on our loins and ropes upon our heads, and go out to the king of Israel. Perhaps he will preserve your life.

【20:32】 And they girded^a sackcloth on their loins and ropes on their heads, and came to the king of Israel and said, Your servant Ben-hadad says, I beg you, preserve my life. And he said, Is he still alive? He is my brother.

【20:33】 And the men were looking for some sign and quickly caught what came from him; and they said, Ben-hadad is your brother. And he said, Go and bring him. And Ben-hadad came forth to him, and he brought him up into the chariot.

20:32^a
撒下三 31
參書九 3-5

20:32^a
2 Sam. 3:31;
cf. Josh. 9:3-5

20:34^a
參王上十五 20

【20:34】便哈達對王說，我父親從你父親那裏所奪的^a城邑，我必歸還；你可以在大馬色立街市，像我父親在撒瑪利亞所立的一樣。亞哈說，憑着這約，我放你回去；就與他立約，放他去了。

【20:35】有申言者的一個¹門徒，憑耶和華的話對他的同伴說，你打我罷。那人卻不肯打他。

【20:36】他就對那人說，你既不聽從耶和華的話，你一離開我，必有^a獅子咬死你。那人一離開他，果然有獅子遇見他，把他咬死了。

【20:37】申言者的門徒又遇見另一個人，對他說，你打我罷。那人就打他，將他打傷。

【20:38】那申言者就去了，用頭巾蒙眼，改換面目，在路旁等候王。

【20:34】And Ben-hadad said to him, The^a cities that my father took from your father I will restore; and you shall make streets for yourself in Damascus, as my father made in Samaria. And I, said Ahab, will send you away with this treaty. So he made a treaty with him and sent him away.

【20:35】And a certain one of the sons of the prophets said to his companion by the word of Jehovah, Strike me. But the man refused to strike him.

【20:36】Then he said to him, Because you have not listened to the voice of Jehovah, as soon as you depart from me, the^a lion will strike you down. And when he had departed from him, the lion found him and struck him down.

【20:37】Then he found another man and said, Strike me. And the man struck him violently and wounded him.

【20:38】And the prophet departed and waited for the king by the way, and he disguised himself with a bandage over his eyes.

20:34^a
cf. 1 Kings 15:20

20:36^a
1 Kings 13:24

20:36^a
王上十三 24

●王上 20:35¹ 直譯，兒子。

【20:39】王從那裏經過，他向王呼叫說，你僕人出戰，在戰陣之中，有人轉過來，帶着另一個人來見我，說，你看守這人；他若不見了，你的命必代替他的命；不然，你必交出一他連得銀子來。

【20:40】僕人正在忙這忙那的時候，那人就跑走了。以色列王對他說，你的判決正是如此；你自己已經斷定了。

【20:41】他急忙除掉蒙眼的頭巾，以色列王就認出他是一個申言者。

【20:42】他對王說，耶和華如此說，因你將我^a定要¹滅絕的人從你手中放去，你的命就必代替他的命，你的民也必代替他的民。

【20:43】於是以色列王悶悶不樂的回到撒瑪利亞，進了他的宮。

【20:39】 And when the king passed by, he cried out to the king and said, Your servant went out into the midst of the battle; and then a man turned aside and brought another man to me and said, Guard this man; if he is missing at all, your life will be for his life, or you will pay a talent of silver.

【20:40】 And because your servant was doing things here and there, he got away. And the king of Israel said to him, So be your judgment; you have determined it yourself.

【20:41】 Then he quickly took the bandage away from over his eyes; and the king of Israel recognized that he was one of the prophets.

【20:42】 And he said to him, Thus says Jehovah, Because you have released out of your hand the man whom I had^a devoted to destruction, your life shall be for his life, and your people for his people.

【20:43】 And the king of Israel went to his house sullen and vexed, and he came to Samaria.

●王上 20:42¹ 直譯，獻上。（即使其毀滅。）

20:42^a
參撒下十五 9-11

20:42^a
cf. 1 Sam. 15:9-11

列王紀上 第二十一章

8 用不義手段 強取拿伯的葡萄園 二一 1 ~ 29

【21:1】這些事以後，又發生一件事：
耶斯列人拿伯在耶斯列有一個葡萄園，靠近撒瑪利亞王亞哈的宮。

【21:2】亞哈對拿伯說，你將你的^a葡萄園給我作菜園，因為靠近我的宮；我要把更好的葡萄園換給你，或是你看為好，我就按着價值給你銀子。

【21:3】拿伯對亞哈說，耶和華絕不許我將祖先的^a產業給你！

【21:4】亞哈因耶斯列人拿伯告訴他的話，說，我不將我祖先的產業給你，就悶悶不樂的回宮，躺在牀上，轉臉向內，也不喫飯。

【21:5】亞哈的妻子耶洗別來見他，問他說，你為甚麼靈裏這樣憂悶，不喫飯呢？

1 KINGS 21

8. Taking Naboth's Vineyard by Force in Injustice 21:1-29

【21:1】And after these things, it so happened that Naboth the Jezreelite had a vineyard, which was in Jezreel, alongside the palace of Ahab the king of Samaria.

【21:2】And Ahab spoke to Naboth, saying, Give me your^a vineyard, that I may have it for a vegetable garden; for it is nearby, alongside my house. And I will give you in its place a better vineyard than it; or if it seems good to you, I will give you its value in money.

【21:3】And Naboth said to Ahab, Jehovah forbid that I give the^a inheritance of my fathers to you!

【21:4】And Ahab came into his house sullen and vexed because of the word that Naboth the Jezreelite had spoken to him; for he had said, I will not give you the inheritance of my fathers. And he lay down on his bed and turned away his face and would eat no food.

【21:5】And Jezebel his wife came to him and said to him, Why is your spirit so sullen that you will not eat any food?

21:2^a
參撒八 14

21:3^a
民三六 7
參結四六 18

21:2^a
cf. 1 Sam. 8:14

21:3^a
Num. 36:7;
cf. Ezek. 46:18

【21:6】亞哈對她說，因我向耶斯列人拿伯說，你將你的葡萄園給我，我給你價銀；或是你願意，我就把別的葡萄園換給你；他卻說，我不將我的葡萄園給你。

【21:7】亞哈的妻子耶洗別對他說，你現在是作王治理以色列不是？只管起來喫飯，讓你的心暢快：我必將耶斯列人拿伯的葡萄園給你。

【21:8】於是她託亞哈的名寫信，用亞哈的印印上，送給那些在拿伯的城內與拿伯同城居住的長老和貴冑。

【21:9】信上寫着說，你們當宣告禁食，叫拿伯坐在民間的首位上。

【21:10】又叫兩個匪徒坐在拿伯對面，作見證告他說，你^a 謗讟神和王了；隨後就把他拉出去用石頭打死。

【21:11】拿伯城裏的人，就是那些在他城裏居住的長老和貴冑，就照着耶洗別打發人給他們的指示，照着她送給他們的信上所寫的而行。

【21:6】 And he said to her, Because I spoke to Naboth the Jezreelite and said to him, Give me your vineyard for money; or else, if it pleases you, I will give you another vineyard for it; and he said, I will not give you my vineyard.

【21:7】 And Jezebel his wife said to him, Do you now exercise sovereignty over Israel? Rise up, eat some food, and let your heart be glad: I will give you the vineyard of Naboth the Jezreelite.

【21:8】 And she wrote letters in Ahab's name and sealed them with his seal, and she sent the letters to the elders and to the nobles who dwelt with Naboth in his city.

【21:9】 And she wrote in the letters, saying, Proclaim a fast, and set Naboth at the head of the people.

【21:10】 And put two worthless fellows before him, and they shall testify against him, saying, You^a cursed God and the king. Then carry him out, and stone him that he may die.

【21:11】 And the men of his city, the elders and the nobles who dwelt in his city, did according to the instructions that Jezebel had sent to them, as it was written in the letters that she had sent to them.

21:10^a
出二二 28
徒六 11
二三 5

21:10^a
Exo. 22:28;
Acts 6:11;
23:5

【21:12】他們宣告禁食，叫拿伯坐在民間的首位上。

【21:13】兩個匪徒來坐在拿伯的對面；這兩個匪徒當着百姓作見證告他說，拿伯謗讟神和王了。眾人就把他^a拉到城外，用石頭打死。

【21:14】於是打發人去見耶洗別，說，拿伯被石頭打死了。

【21:15】耶洗別聽見拿伯被石頭打死，就對亞哈說，你起來將耶斯列人拿伯不肯爲價銀給你的葡萄園佔取爲業罷；因爲拿伯已經不在，已經死了。

【21:16】亞哈聽見拿伯死了，就起來，下到耶斯列人拿伯的葡萄園去，要佔取爲業。

【21:17】耶和華的話臨到提斯比人以利亞，說，

【21:12】They proclaimed a fast, and set Naboth at the head of the people.

【21:13】And the two worthless fellows came and sat before him; and the worthless men testified against him, against Naboth, in the presence of the people, saying, Naboth cursed God and the king. And they^a carried him out of the city and stoned him with stones, and he died.

【21:14】And they sent word to Jezebel, saying, Naboth has been stoned and is dead.

【21:15】And when Jezebel heard that Naboth had been stoned and was dead, Jezebel said to Ahab, Rise up and take possession of the vineyard of Naboth the Jezreelite, which he refused to give you for money; for Naboth is not alive but dead.

【21:16】And when Ahab heard that Naboth was dead, Ahab rose up to go down to the vineyard of Naboth the Jezreelite to take possession of it.

【21:17】And the word of Jehovah came to Elijah the Tishbite, saying,

21:13^a
利二四 14
民十五 35-36
徒七 58
來十一 37

21:13^a
Lev. 24:14;
Num. 15:35-36;
Acts 7:58;
Heb. 11:37

【21:18】你起來，下去迎見那在撒瑪利亞的以色列王亞哈；他現今正在拿伯的葡萄園裏，他下到那裏去，要將那園佔取爲業。

【21:19】你要對他說，耶和華如此說，你殺了人，又得他的產業麼？又要對他說，耶和華如此說，狗在何處舔^a拿伯的血，也必在何處舔你的血。

【21:20】亞哈對以利亞說，我仇敵阿，你找到了我麼？以利亞說，我找到你了；因爲你^a賣了自己，行耶和華眼中看爲惡的事。

【21:21】耶和華說，看哪，我必使災禍臨到你，除滅你的後代；以色列中凡屬亞哈的男丁，無論困住的、自由的，我都要剪除；

【21:22】我必使你的家像尼八的兒子^a耶羅波安的家，又像亞希雅的兒子^b巴沙的家，因爲你惹我發怒，又使以色列人犯罪。

【21:18】Rise up and go down to meet Ahab the king of Israel, who is in Samaria. He is now in the vineyard of Naboth, where he has gone down to take possession of it.

【21:19】And you shall speak to him, saying, Thus says Jehovah, Have you killed and also taken possession? Then you shall speak to him, saying, Thus says Jehovah, In the place where the dogs licked up the ^ablood of Naboth, the dogs will lick up your blood also.

【21:20】And Ahab said to Elijah, Have you found me, my enemy? And he said, I have found you because you have ^asold yourself to do what is evil in the sight of Jehovah.

【21:21】I am now bringing evil upon you, and I will take away your posterity and will cut off from Ahab every male, bond and free, in Israel;

【21:22】And I will make your house like the house of ^aJeroboam the son of Nebat and like the house of ^bBaasha the son of Ahijah because of the provocation by which you have provoked Me to anger and caused Israel to sin.

21:19^a
王下九 25-26
王上二一 29
參王上二二 38

21:20^a
王上二一 25
王下十七 17
羅七 14

21:22^a
王上十五 29
21:22^b
王上十六 4, 11

21:19^a
2 Kings 9:25-26;
1 Kings 21:29;
cf. 1 Kings 22:38

21:20^a
1 Kings 21:25;
2 Kings 17:17;
Rom. 7:14

21:22^a
1 Kings 15:29
21:22^b
1 Kings 16:4, 11

21:23^a
王下九 36
啓二 20

【21:23】論到耶洗別，耶和華也說，狗必在耶斯列的外郭喫^a 耶洗別的肉。

21:24^a
參王上十四 11
十六 4

【21:24】凡屬亞哈的人，^a 死在城中的必被狗喫，死在田野的必被空中的鳥喫。

21:25^a
參王上十六 31-33
啓二 20

【21:25】（的確從來沒有像亞哈的，他賣了自己，受他妻子^a 耶洗別聳動，行耶和華眼中看爲惡的事；

【21:26】他照耶和華在以色列人面前所趕出之亞摩利人所行的，行了極可憎的事，去跟從偶像。）

21:27^a
賽三八 15

【21:27】亞哈聽見這些話，就撕裂衣服，身穿麻布，並且禁食；他睡臥也穿着麻布，並且^a 緩緩而行。

【21:28】耶和華的話臨到提斯比人以利亞，說，

21:29^a
參王下十 7

【21:29】亞哈在我面前這樣自卑，你看見了麼？因他在我面前自卑，他還在世的日子，我不降這禍；到他^a 兒子的日子，我必降這禍與他的家。

【21:23】 And concerning Jezebel, Jehovah also spoke, saying, The dogs will eat^a Jezebel by the rampart of Jezreel.

【21:24】 Him of Ahab's who^a dies in the city, the dogs will eat; and him who dies in the field, the birds of heaven will eat.

【21:25】 (Indeed there was none like Ahab, who sold himself to do what was evil in the sight of Jehovah because^a Jezebel his wife urged him on.

【21:26】 And he acted very abominably in going after idols, according to all that the Amorites did, whom Jehovah had dispossessed before the children of Israel.)

【21:27】 And when Ahab heard these words, he tore his clothes and put sackcloth upon his flesh and fasted; and he lay in sackcloth and went about^a carefully.

【21:28】 And the word of Jehovah came to Elijah the Tishbite, saying,

【21:29】 Do you see how Ahab humbles himself before Me? Because he humbles himself before Me, I will not bring the evil upon him in his days; in his^a son's days I will bring the evil upon his house.

21:23^a
2 Kings 9:36;
Rev. 2:20

21:24^a
cf. 1 Kings 14:11;
16:4

21:25^a
cf. 1 Kings 16:31-33;
Rev. 2:20

21:27^a
Isa. 38:15

21:29^a
cf. 2 Kings 10:7

列王紀上 第二十二章

9 他可憐的結局 二二 1 ~ 40

【22:1】亞蘭和以色列之間，連續三年沒有爭戰。

【22:2】到第三年，猶大王 ^a約沙法 ^b 下去見以色列王。

【22:3】以色列王對臣僕說，你們知道麼？ ^a基列的拉末是屬我們的，我們卻靜默不動，不從亞蘭王手裏奪回來。

【22:4】亞哈問約沙法說，你肯同我去進攻基列的拉末麼？約沙法對以色列王說， ^a你我不分彼此，我的民如同你的民，我的馬如同你的馬。

【22:5】約沙法對以色列王說，請你先 ^a求問耶和華怎麼說。

1 KINGS 22

9. His Miserable Ending 22:1-40

【22:1】And they continued three years without war between Syria and Israel.

【22:2】Then in the third year ^aJehoshaphat the king of Judah ^b came down to the king of Israel.

【22:3】And the king of Israel said to his servants, Do you know that ^aRamoth-gilead is ours, and yet we keep quiet without taking it out of the hand of the king of Syria?

【22:4】And he said to Jehoshaphat, Will you go with me into battle at Ramoth-gilead? And Jehoshaphat said to the king of Israel, ^aI will be as you are; my people will be as your people; my horses, as your horses.

【22:5】And Jehoshaphat said to the king of Israel, ^aAsk today, I beg you, for the word of Jehovah.

22:2^a
王上十五 24
22:2^b
2-35;
代下十八 2-34
22:3^a
申四 43
書二十 8
王下八 28

22:4^a
王下三 7

22:5^a
王下三 11

22:2^a
1 Kings 15:24
22:2^b
vv. 2-35;
2 Chron. 18:2-34
22:3^a
Deut. 4:43;
Josh. 20:8;
2 Kings 8:28

22:4^a
2 Kings 3:7

22:5^a
2 Kings 3:11

22:6^a
參彼後二 1

【22:6】於是以色列王招聚^a 申言者，約有四百人，問他們說，我可以去進攻基列的拉末麼？還是應當忍着不去？他們說，可以上去，因為¹ 主必將那城交在王的手裏。

22:7^a
王下三 11

【22:7】約沙法說，這裏不是還有耶和華的^a 申言者，我們可以求問他麼？

【22:8】以色列王對約沙法說，還有一個人，是音拉的兒子米該雅，我們可以藉他求問耶和華；只是我恨他，因為他指着我所說的豫言，不說吉語，單說凶言。約沙法說，王不必這樣說。

【22:9】以色列王就召了一個官員來，說，你快將音拉的兒子米該雅帶來。

【22:10】以色列王和猶大王約沙法在撒瑪利亞城門口的空場上，各穿王服，坐在位上，所有的申言者都在他們面前說豫言。

【22:6】And the king of Israel assembled the^a prophets, about four hundred men, and said to them, Shall I go against Ramoth-gilead to battle, or shall I refrain? And they said, Go up, and the¹ Lord will give it into the king's hand.

【22:7】But Jehoshaphat said, Is there not yet another^a prophet of Jehovah here, that we might inquire of him?

【22:8】And the king of Israel said to Jehoshaphat, There is yet one man by whom we may inquire of Jehovah; but I hate him, for he prophesies no good concerning me, but evil. It is Micaiah the son of Imlah. And Jehoshaphat said, Let not the king say so.

【22:9】Then the king of Israel called a certain officer and said, Quickly bring Micaiah the son of Imlah.

【22:10】Now the king of Israel and Jehoshaphat the king of Judah were sitting, each on his throne, arrayed in their robes, on the threshing floor at the entrance of the gate of Samaria; and all the prophets were prophesying before them.

22:6^a
cf. 2 Pet. 2:1

22:7^a
2 Kings 3:11

●王上 22:6¹ 許多古卷作，耶和華。

22:6¹ (Lord) Many MSS read, Jehovah.

【22:11】基拿拿的兒子西底家給自己造了兩個鐵角，說，耶和華如此說，你要用這角牴觸亞蘭人，直到將他們滅盡。

【22:12】所有的申言者也都這樣豫言，說，可以上基列的拉末去，必然順利，因為耶和華必將那城交在王的手中。

【22:13】那去召米該雅的使者對米該雅說，看哪，眾申言者一口同音的都向王說吉言，你不如像他們那樣說話，也說吉言。

【22:14】米該雅說，我指着永活的耶和華起誓，^a耶和華對我說甚麼，我就說甚麼。

【22:15】米該雅到王面前，王問他說，米該雅阿，我們可以去進攻基列的拉末麼？還是應當忍着不去？他說，可以上去，必然順利，因為耶和華必將那城交在王的手中。

【22:11】And Zedekiah the son of Chenaanah made for himself horns of iron; and he said, Thus says Jehovah, With these you will push the Syrians until you have destroyed them.

【22:12】And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and succeed; for Jehovah will deliver it into the king's hand.

【22:13】And the messenger who went to call Micaiah spoke to him, saying, See, the words of the prophets, being of one accord, seem good to the king. Let your word, I beg you, be like the word of one of them, and speak good.

【22:14】And Micaiah said, As Jehovah lives, ^athat which Jehovah says to me, that will I speak.

【22:15】And when he came to the king, the king said to him, Micaiah, shall we go against Ramoth-gilead to battle, or shall we refrain? And he said to him, Go up, and succeed; for Jehovah will deliver it into the hand of the king.

22:14^a
民二二 18-19
二四 13

22:14^a
Num. 22:18-19;
24:13

【22:16】王對他說，我當嚴嚴的囑咐你
多少次，你纔在耶和華的名裏向我不
說別的，只說實話呢？

【22:17】米該雅說，我看見以色列眾民
散在山上，如同沒有牧人的^a羊羣一
般。耶和華說，這些人沒有主人，他
們可以平平安安的各歸各家去。

【22:18】以色列王對約沙法說，我豈沒
有告訴你，這人指着我所說的豫言，
不說吉語，單說凶言麼？

【22:19】米該雅說，因此，你要聽耶和
華的話；我看見耶和華坐在^a寶座上，
天上的萬軍^b侍立在祂左右。

【22:20】耶和華說，誰去引誘亞哈，使
他上基列的拉末去，倒斃在那裏呢？
這個就這樣說，那個就那樣說。

【22:21】隨後有一個靈出來，站在耶和
華面前，說，我去引誘他。

【22:16】And the king said to him, How many times shall
I adjure you to tell me nothing but the truth in the name
of Jehovah?

【22:17】And he said, I saw all Israel scattered upon the
mountains, like^a sheep that have no shepherd. And
Jehovah said, These have no master; let each of them
return to his house in peace.

【22:18】And the king of Israel said to Jehoshaphat, Did I
not tell you that he prophesies no good concerning me,
but evil?

【22:19】And Micaiah said, Hear therefore the word of
Jehovah, I saw Jehovah sitting upon His^a throne, and all
the host of heaven^b standing by Him, on His right hand
and on His left.

【22:20】And Jehovah said, Who shall entice Ahab, that
he may go up and fall at Ramoth-gilead? And one said
after this manner, and another said after that manner.

【22:21】And there came forth a certain spirit and stood
before Jehovah and said, I will entice him.

22:17^a
民二七 17
太九 36

22:19^a
詩十一 4
一〇三 19
賽六 1
但七 9
啓四 2
22:19^b
伯一 6
二 1
但七 10
啓五 11

22:17^a
Num. 27:17;
Matt. 9:36

22:19^a
Psa. 11:4;
103:19;
Isa. 6:1;
Dan. 7:9;
Rev. 4:2
22:19^b
Job 1:6;
2:1;
Dan. 7:10;
Rev. 5:11

【22:22】耶和華問他說，你用何法呢？
他說，我要前去，在他一切申言者口中作謊言的靈。耶和華說，你去引誘他，必能成功；你前去如此行罷。

【22:23】現在耶和華已將謊言的靈放在你這一切申言者的口中，並且耶和華已經指着你說了凶言。

【22:24】基拿拿的兒子西底家前來，^a打米該雅的臉，說，耶和華的靈從那條路離開我去與你說話呢？

【22:25】米該雅說，你逐室躲藏的那日，就必看見了。

【22:26】以色列王說，將米該雅帶回去，交給邑宰亞們和王的兒子約阿施。

【22:27】你要說，王如此說，把這個人下在^a監裏，使他受苦，喫不飽喝不足，直到我平平安安的回來。

【22:22】And Jehovah said unto him, How? And he said, I will go forth and be a lying spirit in the mouth of all his prophets. And He said, You shall entice him and surely prevail. Go forth, and do so.

【22:23】So now Jehovah has put a lying spirit in the mouth of all these your prophets, and Jehovah has spoken evil concerning you.

【22:24】Then Zedekiah the son of Chenaanah approached and ^astruck Micaiah upon the cheek and said, Which way did the Spirit of Jehovah pass from me to speak to you?

【22:25】And Micaiah said, You will see on that day when you go from room to room to hide yourself.

【22:26】And the king of Israel said, Take Micaiah and carry him back to Amon the governor of the city and to Joash the king's son.

【22:27】And you shall say, Thus says the king, Put this man in ^aprison, and feed him with the bread of affliction and with the water of affliction, until I come in peace.

22:24^a
哀三 30
可十四 65
徒二三 2
太五 39
路六 29

22:24^a
Lam. 3:30;
Mark 14:65;
Acts 23:2;
Matt. 5:39;
Luke 6:29

22:27^a
代下十六 10
耶二十 2
三十七 15
三十八 6

22:27^a
2 Chron. 16:10;
Jer. 20:2;
37:15;
38:6

22:28^a
參民十六 29
申十八 22
22:28^b
彌一 2

【22:28】米該雅說，你若能平平安安的回來，那就是^a耶和華沒有藉我說話了；又說，眾民哪，¹你們都要^b聽！

【22:29】以色列王和猶大王約沙法上基列的拉末去了。

【22:30】以色列王對約沙法說，我要改裝上陣，你可以仍穿王服。以色列王就^a改裝上陣。

【22:31】先是亞蘭王吩咐他的三十二個車兵長說，他們的兵將，無論大小，你們都不可與他們爭戰，^a只要與以色列王爭戰。

【22:32】車兵長看見約沙法，便說，這必是以色列王。他們就轉過去與他爭戰，約沙法便呼喊。

【22:33】車兵長見不是以色列王，就轉回不追他了。

●王上 22:28¹ 直譯，他們。

【22:28】And Micaiah said, If you return in peace at all, ^aJehovah has not spoken by me. And he said, ^bListen, O peoples, all of ¹you!

【22:29】And the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead.

【22:30】And the king of Israel said to Jehoshaphat, I will disguise myself and enter into the battle; but you put on your robes. And the king of Israel ^adisguised himself and went into the battle.

【22:31】And the king of Syria commanded the thirty-two captains of his chariots, saying, Fight neither with small nor great, but with the ^aking of Israel only.

【22:32】And when the captains of the chariots saw Jehoshaphat, they said, Surely this is the king of Israel. And they turned against him to fight, and Jehoshaphat cried out.

【22:33】And when the captains of the chariots perceived that he was not the king of Israel, they turned back from pursuing him.

22:28^a
cf. Num. 16:29;
Deut. 18:22
22:28^b
Micah 1:2

22:30^a
2 Chron. 35:22

22:31^a
cf. 2 Sam. 17:2

22:28¹ (you) Lit., them.

【22:34】有一人隨便開弓，恰巧射入以色列王的¹甲縫裏。王對趕車的說，我^a受了傷，你把車轉回去，拉我離開戰陣罷。

【22:35】那日戰事越發猛烈，有人扶王站在車上，對着亞蘭人；到晚上，王就死了，血從傷處流在車中。

【22:36】約在日落的時候，有¹號令傳遍軍中，說，各歸本城，各歸本地罷！

【22:37】王既死了，人將他送到撒瑪利亞，就葬在那裏；

【22:38】又有人把他的車涮洗在撒瑪利亞的池旁，（妓女在那裏洗澡，）狗來舔他的^a血，正如耶和華所說的話。

●王上 22:34¹ 直譯，鱗甲與胸甲之間。

●王上 22:36¹ 直譯，喊聲。

【22:34】And a man drew a bow at random and hit the king of Israel between the scale armor and the breastplate. And the king of Israel said to his charioteer, Turn your hand, and drive me out of the camp; for I am^a wounded.

【22:35】And the battle increased that day; and the king was propped up in his chariot before the Syrians, and he died in the evening; and the blood of the wound ran out into the hollow of the chariot.

【22:36】And the cry went throughout the army at the going down of the sun, saying, Every man to his city, and every man to his own land!

【22:37】And the king died and was brought to Samaria. And they buried the king in Samaria.

【22:38】And someone washed the chariot by the pool of Samaria; and the dogs licked his^a blood where the harlots bathed, according to the word of Jehovah, which He had spoken.

22:39^a
詩四五 8
摩三 15

【22:39】亞哈其餘的事，凡他所行的，和他所修造的^a象牙宮，並他所建築的一切城邑，豈不都寫在以色列諸王記上麼？

【22:40】亞哈與他列祖同睡；他兒子亞哈謝接續他作王。

十一 約沙法作猶大王 二二 41 ~ 50

22:41^a
41~50;
代下二十 31~
二一 1

【22:41】^a以色列王亞哈第四年，亞撒的兒子約沙法登基作了猶大王。

【22:42】約沙法登基的時候年三十五歲，在耶路撒冷作王二十五年；他母親名叫阿蘇巴，乃示利希的女兒。

22:43^a
參代下十七 3
22:43^b
王上十五 14
王下十二 3

【22:43】約沙法行他父親亞撒所行的一切^a道路，不偏離左右，行耶和華眼中看為正的事；只是邱壇還^b沒有廢去，百姓仍在邱壇上獻祭燒香。

【22:44】約沙法與以色列王和好。

【22:39】 And the rest of the acts of Ahab and all that he did and the^a ivory house that he built and all the cities that he built, are they not written in the book of the chronicles of the kings of Israel?

【22:40】 And Ahab slept with his fathers; and Ahaziah his son reigned in his place.

K. The Reign of Jehoshaphat over Judah 22:41-50

【22:41】^aAnd Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab the king of Israel.

【22:42】 Jehoshaphat was thirty-five years old when he began to reign, and he reigned twenty-five years in Jerusalem; and his mother's name was Azubah, the daughter of Shilhi.

【22:43】 And he walked in all the^a way of Asa his father; he turned not aside from it, doing what was right in the sight of Jehovah. Nevertheless the high places were^b not removed; the people offered sacrifices and burned incense still on the high places.

【22:44】 And Jehoshaphat made peace with the king of Israel.

22:39^a
Psa. 45:8;
Amos 3:15

22:41^a
vv. 41-50;
2 Chron.
20:31—21:1

22:43^a
cf. 2 Chron. 17:3
22:43^b
1 Kings 15:14;
2 Kings 12:3

【22:45】約沙法其餘的事，和他所顯出的勇力，並他怎樣爭戰，豈不都寫在猶大諸王記上麼？

【22:46】約沙法將他父親亞撒在世的日子所剩下的變童，都從猶大地除去了。

【22:47】那時以東沒有王，有總督治理。

【22:48】約沙法製造他施^a船隻，要往俄斐去運金子；只是沒有去，因為船在以旬迦別破壞了。

【22:49】那時亞哈的兒子亞哈謝對約沙法說，讓我的僕人和你的僕人坐船同去罷。約沙法卻不肯。

【22:50】約沙法與他列祖同睡，並與他列祖一同葬在他祖大衛的城裏；他兒子約蘭接續他作王。

十二 亞哈謝作以色列王
王上二二 51 ～王下一 18

【22:45】And the rest of the acts of Jehoshaphat and his might that he showed and how he warred, are they not written in the book of the chronicles of the kings of Judah?

【22:46】And the remainder of the male cult prostitutes, which were left in the days of his father Asa, he put away from out of the land.

【22:47】And there was no king in Edom; a deputy was king.

【22:48】Jehoshaphat made^a ships of Tarshish to go to Ophir for gold; but they did not go, for the ships were wrecked at Ezion-geber.

【22:49】Then Ahaziah the son of Ahab said to Jehoshaphat, Let my servants go with your servants in the ships. But Jehoshaphat was not willing.

【22:50】And Jehoshaphat slept with his fathers and was buried with his fathers in the city of David his father; and Jehoram his son reigned in his place.

L. The Reign of Ahaziah over Israel
1 Kings 22:51 — 2 Kings 1:18

22:48^a
王上九 26

22:48^a
1 Kings 9:26

22:51^a
王上二二 40

【22:51】猶大王約沙法十七年，亞哈的兒子^a亞哈謝，在撒瑪利亞登基作以色列王；他作以色列王共二年。

【22:52】他行耶和華眼中看為惡的事，行他父親和母親所行的道路，又行那使以色列人犯罪，尼八的兒子耶羅波安的道路。

【22:53】他照他父親一切所行的，事奉敬拜^a巴力，惹耶和華以色列的神發怒。

22:53^a
王上十六 31

【22:51】^aAhaziah the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat the king of Judah; and he reigned two years over Israel.

【22:52】And he did what was evil in the sight of Jehovah and walked in the way of his father and in the way of his mother and in the way of Jeroboam the son of Nebat, who caused Israel to sin.

【22:53】And he served^a Baal and worshipped him and provoked Jehovah the God of Israel to anger, according to all that his father had done.

22:51^a
1 Kings 22:40

22:53^a
1 Kings 16:31

列王紀下 第一章

十二 亞哈謝作以色列王（續）

— 1 ~ 18

【1:1】亞哈死後，^a摩押背叛以色列。

【1:2】一日，亞哈謝從撒瑪利亞王宮樓上的窗戶掉下來，就病了；於是差遣使者，說，你們去問以革倫的神^{1a}巴力西卜，我這病能好不能好。

【1:3】但耶和華的使者對提斯比人以利亞說，你起來，上去迎着撒瑪利亞王的使者，對他們說，你們去問以革倫神巴力西卜，豈因以色列中沒有神麼？

【1:4】所以耶和華如此說，你必不下你所上的牀，必定要死。以利亞就去了。

【1:5】使者回來見王，王問他們說，你們爲甚麼回來？

●王下 1:2¹ 見太十 25 註 1。

2 KINGS 1

L. The Reign of Ahaziah over Israel (cont'd)

1:1-18

【1:1】And ^aMoab rebelled against Israel after the death of Ahab.

【1:2】And Ahaziah fell through the lattice in his upper chamber which was in Samaria and became ill. And he sent messengers and said to them, Go and inquire of ^{1a}Baal-zebub the god of Ekron whether I will recover from this sickness.

【1:3】But the Angel of Jehovah said to Elijah the Tishbite, Arise; go up to meet the messengers of the king of Samaria and say to them, Is it because there is no God in Israel that you go to inquire of Baal-zebub the god of Ekron?

【1:4】Now therefore thus says Jehovah, You shall not come down from the bed on which you have gone up, but you shall surely die. And Elijah departed.

【1:5】And when the messengers returned to him, he said to them, Why have you returned?

1:2¹ (Baal-zebub) See note 25¹ in Matt. 10.

1:1^a
參撒下八 2

1:2^a
參太十 25
十二 24
可三 22
路十一 15, 18-19

1:1^a
cf. 2 Sam. 8:2

1:2^a
cf. Matt. 10:25;
12:24;
Mark 3:22;
Luke 11:15, 18-19

【1:6】使者對他說，有一個人上來迎着我們，對我們說，去罷，你們回去見差你們來的王，對他說，耶和華如此說，你差人去問以革倫神巴力西卜，豈因以色列中沒有神麼？所以你必不下你所上的牀，必定要死。

【1:7】王問他們說，那上來迎着你們，告訴你們這話的，是怎樣的人？

【1:8】他們說，他^a身穿毛衣，腰束皮帶。王說，這是提斯比人以利亞。

【1:9】於是王差遣一個五十夫長，帶着他那五十人去見以利亞。他上到以利亞那裏，以利亞正坐在山頂上。五十夫長對他說，¹神人哪，王說，你下來！

【1:10】以利亞回答五十夫長說，我若是神人，願^a火從天上降下來，燒滅你和你那五十人。於是有火從天上降下來，燒滅五十夫長和他那五十人。

【1:6】 And they said to him, A man came up to meet us and said to us, Go and return to the king who sent you, and say to him, Thus says Jehovah, Is it because there is no God in Israel that you send men to inquire of Baal-zebub the god of Ekron? Therefore you shall not come down from the bed on which you have gone up, but you shall surely die.

【1:7】 And he said to them, What sort of man was he who came up to meet you and spoke these words to you?

【1:8】 And they said to him, A ^ahairy man, and he was girded with a leather girdle around his loins. And he said, It is Elijah the Tishbite.

【1:9】 And he sent a captain of fifty with his fifty to him. And the captain went up to him, and there he was, sitting on the top of the hill. And he said to him, O man of God, the king says, Come down!

【1:10】 And Elijah answered and said to the captain of fifty, If I am a man of God, let ^afire come down from heaven and consume you and your fifty. Then fire came down from heaven and consumed him and his fifty.

●王下 1:9¹ 直譯，屬神的人。全書同。

1:8^a
太三 4
可一 6
亞十三 4

1:8^a
Matt. 3:4;
Mark 1:6;
Zech. 13:4

1:10^a
路九 54
啓十一 5

1:10^a
Luke 9:54;
Rev. 11:5

【1:11】王又差遣另一個五十夫長，帶着他那五十人去見以利亞。五十夫長對以利亞說，神人哪，王如此說，你快快下來。

【1:12】以利亞回答他們說，我若是神人，願火從天上降下來，燒滅你和你那五十人。於是神的火從天上降下來，燒滅五十夫長和他那五十人。

【1:13】王又差遣第三個五十夫長，帶着他那五十人去。這五十夫長上去，一來就雙膝跪在以利亞面前，懇求他說，神人哪，願我的性命和你這五十個僕人的性命，在你眼中看為寶貴。

【1:14】已經有火從天上降下來，燒滅先前那兩個五十夫長，和他們各自帶的五十人；現在願我的性命在你眼中看為寶貴。

【1:15】¹耶和華的使者對以利亞說，你同着他下去，不要怕他。以利亞就起來，同着他下去見王。

【1:11】 And again the king sent another captain of fifty with his fifty. And the captain answered and said to him, O man of God, thus says the king, Come down quickly.

【1:12】 And Elijah answered and said to them, If I am the man of God, let fire come down from heaven and consume you and your fifty. And the fire of God came down from heaven and consumed him and his fifty.

【1:13】 And again the king sent a captain of a third fifty with his fifty. And the third captain of fifty went up; and he came and fell on his knees before Elijah, and he entreated him and said to him, O man of God, may my soul and the soul of these fifty servants of yours be precious in your sight.

【1:14】 Already fire has come down from heaven and consumed the first two captains of fifty and their fifties; and now may my soul be precious in your sight.

【1:15】 And the ¹Angel of Jehovah said to Elijah, Go down with him; do not be afraid of him. And he rose up and went down with him to the king.

【1:16】以利亞對王說，耶和華如此說，你差人去問以革倫神巴力西卜，豈因以色列中沒有神可以求祂的話麼？所以你必不下你所上的牀，必定要死。

【1:17】亞哈謝果然死了，正如以利亞所說耶和華的話。因他沒有兒子，他兄弟^a約蘭接替他作王，正在猶大王約沙法的兒子約蘭第二年。

【1:18】亞哈謝其餘所行的事，豈不都寫在以色列諸王記上麼？

列王紀下 第二章

十三 以利亞被提 二 1 ~ 18

【2:1】耶和華要用旋風^a接以利亞升天的時候，¹以利亞與¹以利沙從吉甲前行。

●王下 2:1¹ 以利亞是舊約時代連同舊約經綸的豫表，以利沙是新約時代連同新約經綸的豫表。藉着經過吉甲、伯特利、耶利哥、和約但河這四個地

【1:16】Then he said to him, Thus says Jehovah, Because you sent messengers to inquire of Baal-zebub the god of Ekron—was it because there is no God in Israel to inquire of His word? —therefore you shall not come down from the bed on which you have gone up, but you shall surely die.

【1:17】And he died according to the word of Jehovah which Elijah had spoken. And ^aJehoram began to reign in his place in the second year of Jehoram the son of Jehoshaphat, the king of Judah, because he had no son.

【1:18】And the rest of the acts of Ahaziah which he did, are they not written in the book of the chronicles of the kings of Israel?

2 KINGS 2

M. The Rapture of Elijah 2:1-18

【2:1】And when Jehovah was about to ^atake up Elijah by a whirlwind into heaven, ¹Elijah went with ¹Elisha from Gilgal.

2:1¹ (Elijah) Elijah is a type of the Old Testament age with the Old Testament economy, and Elisha is a type of the New Testament age with the New Testament economy. The age was changed by passing through four

1:17^a
參王下三 1
八 16

1:17^a
cf. 2 Kings 3:1;
8:16

2:1^a
參創五 24

2:1^a
cf. Gen. 5:24

【2:2】以利亞對以利沙說，你留在這裏，因耶和華已差遣我到伯特利去。以利沙說，我指着永活的耶和華和你的性命起誓，我必不離開你。於是二人下到伯特利。

【2:3】在伯特利的申言者¹門徒出來見以利沙，對他說，耶和華今日要將你的²師傅提上去離開你，你知道麼？他說，我也知道，你們不要作聲。

方，（1～8，）時代轉換了。吉甲是神的百姓受割禮以對付肉體的地方；（書五 2～9；）伯特利是捨棄世界，完全轉向神，以神為一切的地方；（創十二 8；）耶利哥是約書亞和以色列人進入美地時，必須擊敗的第一座城，表徵神仇敵的領頭者—撒但（書六 1～27；）約但河是新約之浸開始的地方，表徵死。（太三 5～6 與 6 註 2。）為要過約但河，以利亞用自己的外衣擊打河水，他的外衣豫表澆灌的靈，能力的靈。（8。）能力的靈對付死河，好為以利亞和以利沙開路，讓他們過河。這一切乃是表徵，我們要經歷從舊約時代轉換到新約時代，就必須對付我們的肉體，（加五 24，）捨棄世界轉向神，（約壹二 15～17，）擊敗撒但，（啓十二 11，）並經過死。（羅六 3～4，加二 20。）

●王下 2:3¹ 直譯，兒子。後文同。

●王下 2:3² 直譯，主人。後文同。

【2:2】And Elijah said to Elisha, Stay here, for Jehovah has sent me as far as Bethel. And Elisha said, As Jehovah lives and as your soul lives, I will not leave you. So they went down to Bethel.

【2:3】Then the sons of the prophets who were in Bethel came out to Elisha and said to him, Do you know that Jehovah will take away your master from over your head today? And he said, I too know it; be silent.

places—Gilgal, Bethel, Jericho, and the river Jordan (vv. 1-8). Gilgal was a place where God's people were circumcised to deal with their flesh (Josh. 5:2-9); Bethel is the place to give up the world and turn to God absolutely, taking God as everything (Gen. 12:8); Jericho, the first city that Joshua and the people of Israel had to defeat when they entered into the good land, signifies the head of God's enemy, Satan (Josh. 6:1-27); and the river Jordan, where the New Testament baptism began, signifies death (Matt. 3:5-6 and note 6²). To cross the river Jordan, Elijah struck the water with his mantle, which typifies the outpoured Spirit, the Spirit of power (v. 8). The Spirit of power dealt with the river of death so that the way was opened for Elijah and Elisha to cross over. All this signifies that in order for the age to be changed from the Old Testament to the New Testament in our experience, we must deal with our flesh (Gal. 5:24), give up the world and turn to God (1 John 2:15-17), defeat Satan (Rev. 12:11), and pass through death (Rom. 6:3-4; Gal. 2:20).

【2:4】以利亞對他說，以利沙，你留
在這裏，因耶和華已差遣我往耶利哥
去。以利沙說，我指着永活的耶和華
和你的性命起誓，我必不離開你。於
是二人到了耶利哥。

【2:5】在耶利哥的申言者門徒就近以利
沙，對他說，耶和華今日要將你的師
傅提上去離開你，你知道麼？他說，
我也知道，你們不要作聲。

【2:6】以利亞對以利沙說，你留在這裏，
因耶和華已差遣我往約但河去。以利沙
說，我指着永活的耶和華和你的性命起
誓，我必不離開你。於是二人繼續前行。

【2:7】申言者的門徒中有五十人也去
了，遠遠的站在他們對面；二人在約
但河邊站住。

【2:8】以利亞將自己的^{1a}外衣捲起來擊
打水，水就^b左右分開，二人走乾
地而過。

●王下 2:8¹ 以利亞的外衣豫表澆灌的靈，能力
的靈。（路二四 49，徒一 8。）我們要得着以利亞

【2:4】And Elijah said to him, Elisha, stay here, for
Jehovah has sent me to Jericho. And he said, As Jehovah
lives and as your soul lives, I will not leave you. And
they came to Jericho.

【2:5】And the sons of the prophets who were at Jericho
approached Elisha and said to him, Do you know that
Jehovah will take away your master from over your
head today? And he said, I too know it; be silent.

【2:6】And Elijah said to him, Stay here, for Jehovah has
sent me to the Jordan. And he said, As Jehovah lives
and as your soul lives, I will not leave you. So the two of
them went on.

【2:7】And fifty men from the sons of the prophets went
and stood opposite them at a distance, while the two of
them stood by the Jordan.

【2:8】And Elijah took his^{1a} mantle and wrapped it together
and struck the water; and it^b parted to this side and
that, so that the two of them crossed over on dry ground.

2:8¹ (mantle) Elijah's mantle typifies the outpoured Spirit, the
Spirit of power (Luke 24:49; Acts 1:8). In order to receive the

2:8^a
王上十九 19
2:8^b
參出十四 21
賽六三 12
書三 17

2:8^a
1 Kings 19:19
2:8^b
cf. Exo. 14:21;
Isa. 63:12;
Josh. 3:17

【2:9】過去之後，以利亞對以利沙說，我被接去離開你以前，該爲你作甚麼，你只管求我。以利沙說，願你的靈¹加倍的臨到我。

【2:10】以利亞說，你所求的是件難事。雖然如此，我被接去離開你的時候，你若看見我，事就必這樣爲你成就；不然，必不成就。

【2:11】他們正走着說話，忽有^a火車火馬將二人隔開，^b以利亞就乘旋風^{1c}升天去了。

的外衣，就是能力的靈，就必須跟隨主從吉甲到伯特利，從伯特利到耶利哥，再從耶利哥到約但河。（見1註1。）不僅如此，我們必須將『自己的衣服，撕爲兩片，』（12，）指明我們不再寶貴我們的所是和我們所能作的。（參太十六24。）藉着這一切步驟，我們就進入新時代，就是新約時代，在其中基督所行的，乃是恩典的事。

●王下 2:9¹ 直譯，雙分。

●王下 2:11¹ 以利亞被提，豫表在神經綸裏舊約時代的了結。但以利亞自己並沒有被了結；他被接到天上，等候下個時代，在其中他要看見以利沙（基

【2:9】And when they had crossed over, Elijah said to Elisha, Ask what I should do for you before I am taken from you. And Elisha said, Let a double portion of your spirit be upon me.

【2:10】And he said, You have asked a hard thing. If you see me when I am taken from you, so will it be to you; but if not, it will not be so.

【2:11】And as they went on and talked, suddenly a^a chariot of fire and horses of fire appeared; and they separated the two of them. And^b Elijah^{1c} went up by a whirlwind into heaven.

mantle of Elijah, the Spirit of power, we must follow the Lord from Gilgal to Bethel, from Bethel to Jericho, and from Jericho to the Jordan (see note 1¹). Furthermore, we must “tear our clothes into two pieces” (v. 12), indicating that we no longer treasure what we are or what we can do (cf. Matt. 16:24). Through all these steps we enter into a new age, the age of the New Testament, where Christ is doing gracious things.

2:11¹ (went) Elijah’s rapture typified the termination of the Old Testament age in God’s economy. However, Elijah himself was not terminated. He was taken up into heaven to await the next age, in which

2:11^a
王下六 17
2:11^b
太十七 3
2:11^c
啓十一 12
徒一 9

2:11^a
2 Kings 6:17
2:11^b
Matt. 17:3
2:11^c
Rev. 11:12;
Acts 1:9

2:12^a
王下十三 14

【2:12】以利沙看見，就呼叫說，^a我父阿，我父阿，以色列的戰車馬兵阿！於是不再看見他了。以利沙拿着自己的衣服，¹撕為兩片。

2:13^a
王上十九 19

【2:13】他拾起以利亞身上掉下來的^a外衣，回去站在約但河岸邊。

【2:14】他拿着以利亞身上掉下來的外衣擊打河水，說，耶和華以利亞的神在那裏呢？擊打河水之後，水也左右分開，以利沙就過去了。

【2:15】在耶利哥的申言者門徒從對面看見他，就說，¹以利亞的靈停在以利沙身上了。他們就來迎接他，在他面前俯伏於地，

督)行許多恩典和甜美的事。聖經說以利亞要回來。(瑪四 5，路一 17，太十一 14，十七 10～13，參十七 3～4，啓十一 3～12。)在新約時代末了，以利亞要回來，在三年半大災難期間，作兩個見證人之一。(見啓十一 3～12 註。)

●王下 2:12¹ 見 8 註 1。

●王下 2:15¹ 雖然以利沙得着以利亞的靈，就是那靈，這靈在以利亞的時候曾行大神蹟，就如叫天

【2:12】And Elisha saw it and cried, ^aMy father, my father, the chariot of Israel and its horsemen! And he did not see him anymore. And he grasped his clothes and ¹tore them in two pieces.

【2:13】And he picked up Elijah's ^amantle, which had fallen from him, and returned and stood by the bank of the Jordan.

【2:14】And he took Elijah's mantle, which had fallen from him, and struck the water and said, Where is Jehovah, the God of Elijah? And when he also struck the water, it parted to this side and that, and Elisha crossed over.

【2:15】And when the sons of the prophets who were at Jericho opposite him saw him, they said, The ¹spirit of Elijah rests on Elisha. And they came to meet him and bowed themselves to the ground before him.

he will see Elisha (Christ) doing many gracious and sweet things. The Scriptures say that Elijah will come back again (Mal. 4:5; Luke 1:17; Matt. 11:14; 17:10-13; cf. 17:3-4; Rev. 11:3-12). At the end of the New Testament age Elijah will return to be one of the two witnesses during the three and a half years of the great tribulation (see notes on Rev. 11:3-12).

2:12¹ (tore) See note 8¹.

2:15¹ (spirit) Although Elisha received the spirit of Elijah, the Spirit, who at Elijah's time performed great miracles such as shutting up the

2:12^a
2 Kings 13:14

2:13^a
1 Kings 19:19

【2:16】對他說，你的僕人們這裏有五十個壯士，求你讓他們去尋找你師傅，恐怕^a耶和華的靈將他提起來，投在某山某谷。以利沙說，你們不必打發人去。

【2:17】他們再三催促，直到他不好意思推辭，他就說，你們打發人去罷。他們便打發五十人去，尋找了三天，也沒有找着。

閉塞，叫天開啓，並吩咐火從天降下，（王上十七 1，十八 37～38，41～45，王下一 9～12，）但這靈藉以利沙所行的卻不同。以利沙所行的，與福音書裏主耶穌所行的非常相似；他行了許多恩典和甜美的事。（19～22，四 1～六 7。）

以利亞豫表施浸者約翰，使百姓自知有罪，是該死的。（路一 17，太十一 11，14，三 1～2，6～11 上。）先基督而來的施浸者約翰，引進基督；這由以利亞引進以利沙所豫表。以利沙豫表基督，（路四 27，）在生命裏行恩典的神蹟。以利沙是舊約裏的豫表，他代表神在恩典裏新約的經綸。恩典是神藉着將祂自己賜給我們，作我們的享受，而爲我們作一切的事。（約一 1，14～17。）這恩典的結果乃是神聖的生命；這神聖的生命豐富高超到一個地步，甚至使我們與基督一同作王。（羅五 17。）

【2:16】 And they said to him, Here with your servants are fifty strong men; let them go and seek your master, lest the ^aSpirit of Jehovah has taken him up and cast him upon some mountain or into some valley. And he said, You shall not send them.

【2:17】 But when they urged him until he was ashamed, he said, Send them. So they sent fifty men, who searched for three days but did not find him.

heavens, opening up the heavens, and calling down fire from heaven (1 Kings 17:1; 18:37-38, 41-45; 2 Kings 1:9-12), acted in a different way through Elisha. Elisha behaved in a way which was very similar to that of the Lord Jesus in the Gospels, doing many gracious and sweet things (vv. 19-22; 4:1-6:7).

Elijah was a type of John the Baptist in convicting people unto death (Luke 1:17; Matt. 11:11, 14; 3:1-2, 6-11a). John the Baptist, who came before Christ, ushered in Christ, as typified by Elijah's ushering in Elisha, who was a type of Christ (Luke 4:27) in doing miracles of grace in life. Elisha was a type in the Old Testament who represented God's New Testament economy in grace. Grace is God doing everything for us by giving Himself to us as our enjoyment (John 1:1, 14-17). This grace issues in the divine life, which is rich and high, even unto making us co-kings with Christ (Rom. 5:17).

【2:18】他們回到以利沙那裏，那時以利沙還留在耶利哥；他對他們說，我豈沒有告訴你們不必去麼？

十四 以利沙恩典的職事 二 19 ~ 25, 四 1 ~ 六 7

1 治好耶利哥惡劣的水 二 19 ~ 22

【2:19】耶利哥城的人對以利沙說，這城的地勢美好，我主看見了；只是水惡劣，以致地不出產。

【2:20】以利沙說，你們把一個新瓶裏面裝鹽，拿來給我。他們就拿來給他。

【2:21】他出到水源，將鹽倒在那裏，說，耶和華如此說，我¹治好了這水，這裏必不再有死亡或不出產的事。

●王下 2:21¹ 耶利哥（4）表徵掌死權的撒但。（來二 14。）以利沙所行將耶利哥的水治好的神蹟，與主耶穌所行變水為酒的神蹟，（約二 3 ~ 11，）意義是一樣的，就是變死亡為生命。

【2:18】And they returned to him while he stayed at Jericho; and he said to them, Did I not say to you, Do not go?

N. Elisha's Ministry of Grace 2:19-25; 4:1 — 6:7

1. Healing the Bad Water of Jericho 2:19-22

【2:19】And the men of the city said to Elisha, The location of the city is good, as my lord can see; but the water is bad, and the land is barren.

【2:20】And he said, Bring me a new jar, and put salt in it. And they brought it to him.

【2:21】And he went out to the source of the water and threw salt there; and he said, Thus says Jehovah, I have¹healed this water; there will not be any more death or barrenness from there.

2:21¹ (healed) Jericho (v. 4) signifies Satan, with whom is the might of death (Heb. 2:14). The significance of the miracle performed by Elisha in healing the water at Jericho and of the miracle performed by the Lord Jesus in changing water into wine (John 2:3-11) is the same—the changing of death into life.

【2:22】於是那水治好了，直到今日，正如以利沙所說的話。

2 咒詛譏誚他的童子 二 23 ~ 25

【2:23】以利沙從那裏上伯特利去，正沿路上去的時候，有些童子從城裏出來，譏誚他說，禿頭的^a上去罷，禿頭的上去罷。

【2:24】他回頭看着他們，在耶和華的名裏¹咒詛他們。於是有兩隻母熊從林中出來，撕裂他們中間四十二個孩子。

【2:25】以利沙從伯特利上迦密山，又從迦密山回到撒瑪利亞。

列王紀下 第三章

十五 約蘭作以色列王 三 1 ~ 27, 六 8 ~ 八 15

●王下 2:24¹ 以利沙咒詛譏誚他的童子，與主耶穌在太二三 13 ~ 36 對經學家和法利賽人宣佈八重災禍所作的，在原則上是一樣的。

【2:22】So the water has been healed to this day, according to the word of Elisha, which he spoke.

2. Cursing the Mocking Boys 2:23-25

【2:23】And he went up from there to Bethel. And as he was going up on the way, some little boys came out from the city and mocked him and said to him, ^aGo up, baldhead; go up, baldhead.

【2:24】And he turned around and looked at them and ¹cursed them in the name of Jehovah. Then two female bears came out of the woods and tore up forty-two children among them.

【2:25】And he went from there to Mount Carmel, and from there he returned to Samaria.

2 KINGS 3

O. The Reign of Jehoram over Israel 3:1-27; 6:8 — 8:15

2:24¹ (cursed) Elisha's cursing of the mocking boys was the same in principle as what the Lord Jesus did in pronouncing eight woes on the scribes and Pharisees in Matt. 23:13-36.

2:23^a
參王下二 11

2:23^a
cf. 2 Kings 2:11

1 與摩押王爭戰 三 1 ~ 27

3:1^a
王下八 16
參王下一 17

【3:1】猶大王約沙法十八年，亞哈的兒子^a 約蘭在撒瑪利亞登基作以色列王；他作王共十二年。

3:2^a
王上十六 31-32

【3:2】他行耶和華眼中看為惡的事，只是不像他父親和母親所行的，因為除掉他父親所造^a 巴力的柱像。

3:3^a
王上十二 30
十四 16

【3:3】然而，他緊貼着尼八的兒子耶羅波安使以色列人^a 犯罪的¹ 罪，總不離開。

3:4^a
撒下八 2

【3:4】摩押王米沙牧養許多羊，每年將十萬隻羊羔，和十萬隻公綿羊的毛，給以色列王^a 進貢。

3:5^a
王下一 1

【3:5】亞哈^a 死後，摩押王背叛以色列王。

●王下 3:3¹ 約蘭跟隨那在以色列創立分裂和偶像敬拜的人。見王上十二 27 ~ 32 與註。

1. Fighting against the King of Moab 3:1-27

3:1^a
2 Kings 8:16;
cf. 2 Kings 1:17

【3:1】Now ^aJehoram the son of Ahab began to reign over Israel in Samaria in the eighteenth year of Jehoshaphat the king of Judah, and he reigned twelve years.

3:2^a
1 Kings 16:31-32

【3:2】And he did what was evil in the sight of Jehovah, but not as his father and his mother had done, for he put away the pillar of ^aBaal, which his father had made.

3:3^a
1 Kings 12:30;
14:16

【3:3】Yet he clung to the ¹sins of Jeroboam the son of Nebat, by which he caused Israel to ^asin; he did not turn away from ²them.

3:4^a
2 Sam. 8:2

【3:4】Now Mesha the king of Moab was a sheep breeder, who would pay as ^atribute to the king of Israel one hundred thousand lambs and the wool of one hundred thousand rams.

3:5^a
2 Kings 1:1

【3:5】And when Ahab ^adied, the king of Moab rebelled against the king of Israel.

3:3¹ (sins) Jehoram followed the one who was the founder of division and idol worship in Israel. See 1 Kings 12:27-32 and notes.

3:3² (them) Lit., it.

【3:6】那時約蘭王出撒瑪利亞，點閱全以色列的人。

【3:7】他前行的時候，差人去見猶大王約沙法，說，摩押王背叛我，你肯同我去攻打摩押麼？他說，我肯上去，^a你我不分彼此，我的民如同你的民，我的馬如同你的馬。

【3:8】¹約蘭說，我們從那條路上去呢？
¹約沙法說，從以東曠野的路上去。

【3:9】於是，以色列王、猶大王、和以東王起行，繞道走了七日的路程；軍隊和所帶的牲口沒有水喝。

【3:10】以色列王說，哀哉！耶和華召我們這三王來，乃要把¹我們交在摩押人的手裏。

【3:6】And King Jehoram went forth from Samaria on that day and mustered all Israel.

【3:7】And he went and sent to Jehoshaphat the king of Judah, saying, The king of Moab has rebelled against me. Will you go with me to Moab to fight? And he said, I will go up: ^aI will be as you are; my people will be as your people; my horses, as your horses.

【3:8】And he said, By which way shall we go up? And he said, By the way of the wilderness of Edom.

【3:9】So the king of Israel and the king of Judah and the king of Edom set out, and they circled about on a journey of seven days. And there was no water for the army or for the animals that followed them.

【3:10】And the king of Israel said, Alas! Jehovah has called these three kings together to deliver them into the hand of Moab.

●王下 3:8¹ 直譯，他。

●王下 3:10¹ 直譯，他們。

3:11^a
王上二二 7
3:11^b
王上十九 21

【3:11】但約沙法說，這裏沒有^a耶和華的申言者，我們可以藉他求問耶和華麼？以色列王的一個臣子回答說，這裏有沙法的兒子以利沙，就是從前^{1b}服事以利亞的。

【3:12】約沙法說，他有耶和華的話。於是以色列王和約沙法，並以東王，都下去見他。

3:13^a
參王上十八 19
二二 6

【3:13】以利沙對以色列王說，我與你何干？去見你父親的^a申言者和你母親的申言者罷。以色列王對他說，不要這樣說，因為耶和華召我們這三王來，乃要把¹我們交在摩押人的手裏。

3:14^a
代下十七 3-9

【3:14】以利沙說，我指着我所侍立在祂面前，永活的萬軍之耶和華起誓，我若不看猶大王^a約沙法的情面，必不理你，不睬你。

3:15^a
撒下十五 5
代上二五 1
參撒下十六 23
3:15^b
王上十八 46
結一 3
三 14, 22
八 1
三七 1
四十 1
徒十一 21

【3:15】現在你們給我找一個^a彈琴的來。那彈琴的一彈，^b耶和華的手就臨到以利沙。

- 王下 3:11¹ 直譯，倒水在以利亞手上的。
- 王下 3:13¹ 直譯，他們。

【3:11】But Jehoshaphat said, Is there no^a prophet of Jehovah here, by whom we may inquire of Jehovah? And one of the servants of the king of Israel answered and said, Elisha the son of Shaphat is here, who used to^b pour water on the hands of Elijah.

【3:12】And Jehoshaphat said, The word of Jehovah is with him. And the king of Israel and Jehoshaphat and the king of Edom went down to him.

【3:13】And Elisha said to the king of Israel, What do I have in this that concerns you? Go to the^a prophets of your father and to the prophets of your mother. And the king of Israel said to him, No; for Jehovah has called these three kings together to deliver them into the hand of Moab.

【3:14】And Elisha said, As Jehovah of hosts, before whom I stand, lives, were it not that I regard^a Jehoshaphat the king of Judah, I would not even look at you or see you.

【3:15】But now bring me a^a musician. And as the musician played, the^b hand of Jehovah came upon him.

3:11^a
1 Kings 22:7
3:11^b
1 Kings 19:21

3:13^a
cf. 1 Kings 18:19;
22:6

3:14^a
2 Chron. 17:3-9

3:15^a
1 Sam. 10:5;
1 Chron. 25:1;
cf. 1 Sam. 16:23
3:15^b
1 Kings 18:46;
Ezek. 1:3;
3:14, 22;
8:1;
37:1;
40:1;
Acts 11:21

【3:16】他便說，耶和華如此說，你們要在這谷中到處挖溝；

【3:17】因為耶和華如此說，你們不見風，不見雨，但這谷必滿了^a水，使你們和牛羊、牲口有水喝。

【3:18】在耶和華眼中這還算為小事，祂也必將摩押人交在你們手中。

【3:19】你們必攻破一切堅城美邑，砍伐各種佳樹，塞住一切水泉，用石頭糟蹋一切良田。

【3:20】^a次日早晨，約在獻素祭的時候，有水從以東方面而來，那地就滿了水。

【3:21】摩押眾人聽見這三王上來要與他們爭戰，凡及齡能束上戰衣的，都被召集站在邊界上。

【3:22】次日早晨，日光照在水上，摩押人清早起來，看見對面水紅如血，

【3:16】 And he said, Thus says Jehovah, Make this valley trenches, all trenches!

【3:17】 For thus says Jehovah, You will not see wind, nor will you see rain; but that valley will be filled with^a water, and you will drink, as will your cattle and your animals.

【3:18】 And this is but a small thing in the sight of Jehovah, for He will deliver Moab into your hand.

【3:19】 And you will strike every fortified city and every choice city, and every good tree you will fell, and all the springs of water you will stop, and every fine portion of land you will mar with stones.

【3:20】 And in the^a morning, at about the time of the offering up of the meal offering, there came water from the direction of Edom, and the land was filled with water.

【3:21】 Now when all Moab heard that the kings had come up to fight against them, any of those old enough to strap on armor and upward were called out; and they stationed themselves at the border.

【3:22】 And when they rose up early in the morning, the sun shone on the water; and the Moabites saw the water before them as red as blood.

3:17^a
詩一〇七 35
賽四一 18
四三 19-20

3:17^a
Psa. 107:35;
Isa. 41:18;
43:19-20

3:20^a
參出二九 39-40

3:20^a
cf. Exo. 29:39-40

【3:23】就說，這是血阿；必是三王彼此攻擊，互相殘殺。摩押人哪，現在去搶奪財物罷！

【3:24】摩押人到了以色列營，以色列人就起來攻打他們，以致他們在以色列人面前逃跑。以色列人進入摩押人的境內，擊殺他們，

【3:25】拆毀摩押的城邑，各人拋石填滿一切良田，塞住一切水泉，砍伐各種佳樹，只剩下吉珥哈列設的石牆，甩石的兵包圍攻打那城。

【3:26】摩押王見戰事激烈，難以對敵，就率領七百拿刀的兵，要衝過陣去到以東王那裏，卻是不能；

【3:27】便將那應當接續他作王的長子，在城牆上獻為燔祭。以色列人遭遇大怒，於是三王離開摩押王，各回本地去了。

【3:23】 And they said, This is blood; the kings have no doubt fought against themselves, and each has struck down his companion. Now therefore to the spoil, O Moab!

【3:24】 And when they came to the camp of Israel, the Israelites rose up and struck the Moabites, so that they fled before them. And they went among them and struck down the Moabites.

【3:25】 And they overturned the cities, and on every fine portion of land each man threw his stone and filled it up, and every spring of water they stopped, and every good tree they felled. Only at Kir-hareseth did they leave stones standing, but the slingers encircled it and struck it.

【3:26】 And when the king of Moab saw that the battle went hard against him, he took with him seven hundred men who drew the sword, in order to break through to the king of Edom; but they were not able to do it.

【3:27】 So he took his firstborn son, who was to reign in his place, and offered him up as a burnt offering upon the wall. And great wrath came upon Israel, and they departed from him and returned to their land.

列王紀下 第四章

十四 以利沙恩典的職事（續）

四 1 ~ 六 7

3 稱無爲有

四 1 ~ 17, 42 ~ 44

【4:1】有一個申言者門徒的妻子哀求以利沙說，你僕人我丈夫死了，他敬畏耶和華是你知道的。現在有債主來，要取我兩個^a兒子作他的奴僕。

【4:2】以利沙問她說，我可以爲你作甚麼呢？你告訴我，你家裏有甚麼？她說，婢女家中除了一瓶^a油之外，沒有甚麼。

【4:3】以利沙說，你去，到外面向你眾鄰舍借空器皿，不要少借；

【4:4】然後進屋裏去，把自己和兒子關在門內，你要將油倒在所有的器皿裏，倒滿了的放在一邊。

2 KINGS 4

N. Elisha's Ministry of Grace (cont'd)

4:1 — 6:7

3. Calling the Things Not Being as Being

4:1-17, 42-44

【4:1】Now a certain woman from among the wives of the sons of the prophets cried out to Elisha, saying, Your servant my husband is dead, and you know that your servant feared Jehovah. And the creditor has come to take my two^a children to himself as servants.

【4:2】And Elisha said to her, What shall I do for you? Tell me, what do you have in your house? And she said, Your servant has nothing at all in the house, except a jar of^a oil.

【4:3】And he said, Go and borrow vessels outside, from all your neighbors, empty vessels, and not just a few.

【4:4】Then go in and shut the door behind you and your sons, and pour out into all those vessels; and each one you fill set aside.

4:1^a
尼五 5
太十八 25

4:2^a
王上十七 12

4:1^a
Neh. 5:5;
Matt. 18:25

4:2^a
1 Kings 17:12

【4:5】於是婦人離開以利沙去了，把自己和兒子關在門內；兒子把器皿拿給她，她就倒油。

【4:6】器皿都¹滿了，她對兒子說，再給我拿器皿來。兒子說，再沒有器皿了。油就止住了。

【4:7】婦人去告訴神人，神人說，你去賣油還債，所剩的，你和你兒子可以靠着度日。

【4:8】一日，以利沙經過書念，在那裏有一個大戶的婦人，強留他喫飯。此後，以利沙每從那裏經過，就轉進去喫飯。

【4:9】婦人對丈夫說，我看出那常從我們這裏經過的是聖別的¹神人。

●王下 4:6¹ 以利沙在 1 ~ 7、8 ~ 17 與 42 ~ 44 節稱無爲有，（參羅四 17 上，）與主耶穌在太十四 14 ~ 21 與十五 32 ~ 39 食飽羣眾所作的，在原則上是同樣的事。

●王下 4:9¹ 以利沙是神人（直譯，屬神的人，）行事如同神在地上的代表，如同代理的神。（參撒上二 35 註 2。）新約的信徒也該如此。（參徒二八 9 註 1 與提前六 11 註 1。）

【4:5】So she went away from him and shut the door behind herself and her sons; and they brought the vessels to her, and she poured out into them.

【4:6】And when she had¹ filled the vessels, she said to her son, Bring me another vessel. But he said to her, There is no other vessel. And the oil stopped.

【4:7】And she went and told the man of God. And he said, Go and sell the oil, and pay your debt; and you and your sons can live off the rest.

【4:8】And one day Elisha was passing through Shunem; and there was a wealthy woman there, who compelled him to have a meal. So whenever he passed through, he would turn aside and have a meal there.

【4:9】And she said to her husband, Now I know that this man who continually passes through unto us is a holy¹ man of God.

4:6¹ (filled) Elisha's calling things not being as being in vv. 1-7, 8-17, and 42-44 (cf. Rom. 4:17b) was the same thing in principle that the Lord Jesus did when He fed the multitudes in Matt. 14:14-21 and 15:32-39.

4:9¹ (man) As the man of God, Elisha behaved himself as God's representative, as the acting God, on the earth (cf. note 35² in 1 Sam. 2). The New Testament believers should be the same (cf. notes 9¹ in Acts 28 and 11¹ in 1 Tim. 6).

【4:10】我們可以爲他蓋一間小樓房，在其中安放牀榻、桌子、椅子和燈，他來到我們這裏，就可以進去歇息。

【4:11】一日，以利沙來到那裏，就進那樓躺臥。

【4:12】以利沙對僕人^a基哈西說，你叫這書念婦人來。他就把婦人叫了來，婦人站在以利沙面前。

【4:13】以利沙告訴僕人，你對她說，你既爲我們費了許多心思，有甚麼可以爲你作的呢？有甚麼要替你向王或元帥說的麼？她回答說，我在我本民中安居無事。

【4:14】以利沙對僕人說，究竟當爲她作甚麼呢？基哈西說，她沒有兒子，她丈夫也老了。

【4:15】以利沙說，再叫她來。於是基哈西叫了她來，她就站在門口。

【4:16】以利沙說，到^a明年這時候，你必抱一個兒子。她說，不會的，神人，我主阿，不要欺哄你的婢女。

【4:10】Let us make a little walled upper room and put a bed and a table and a chair and a lamp for him; and when he comes to us, he can turn aside there.

【4:11】Then one day he came there, and he turned aside into the upper room and lay down there.

【4:12】And he said to ^aGehazi his attendant, Call this Shunammite. And he called her, and she stood before him.

【4:13】And he said to him, Say to her, You have gone to all this trouble for us; what can be done for you? Should you be spoken of to the king or to the captain of the army? And she said, I dwell in the midst of my people.

【4:14】And he said, What then can be done for her? And Gehazi said, Indeed she has no son, and her husband is old.

【4:15】Then he said, Call her. And he called her, and she stood at the door.

【4:16】And he said, At this time ^anext year you shall embrace a son. And she said, No, my lord, O man of God, do not deceive your servant.

4:12^a
王下五 20-21, 25
八 4-5

4:12^a
2 Kings 5:20-21,
25;
8:4-5

4:16^a
創十七 21
十八 14

4:16^a
Gen. 17:21;
18:14

【4:17】 婦人果然懷孕，到了次年那時候，生了一個兒子，正如以利沙對她所說的。

4 叫死人復活 四 18 ~ 37

【4:18】 孩子漸漸長大，一日出到他父親和收割的人那裏；

【4:19】 他對父親說，我的頭阿！我的頭阿！他父親對僕人說，把他抱到他母親那裏。

【4:20】 僕人把他抱去，交給他母親；孩子坐在母親的膝上，到晌午就死了。

【4:21】 他母親抱他上了樓，將他放在神人的牀上，把他關在裏面，就出來，

【4:22】 呼叫她丈夫說，請你打發一個僕人給我牽一匹驢來，我要快快的去見神人，就回來。

【4:23】 丈夫說，今日不是月朔，也不是安息日，你為何要去見他呢？婦人說，平安無事。

【4:17】 And the woman conceived and bore a son at that time the next year, as Elisha had told her.

4. Resurrecting the Dead 4:18-37

【4:18】 And when the child grew up, one day he went out to his father among the reapers;

【4:19】 And he said to his father, My head! My head! And he said to his attendant, Carry him to his mother.

【4:20】 And when he had carried him in and brought him to his mother, the child lay upon her lap until noon, then died.

【4:21】 And she went up and laid him on the bed of the man of God, and she shut the door behind him and went out.

【4:22】 Then she called her husband and said, Send me one of the attendants and one of the donkeys that I may run to the man of God and return.

【4:23】 And he said, Why will you go to him today? It is neither the new moon nor the Sabbath. But she said, It will be fine.

【4:24】於是她備上驢，對僕人說，你快快趕着走，我若沒有告訴你，就不要爲我慢下來。

【4:25】婦人就往^a迦密山去見神人。神人遠遠的看見她，就對僕人基哈西說，書念的婦人在那裏。

【4:26】你現在跑去迎接她，問她說，你平安麼？你丈夫平安麼？孩子平安麼？她說，平安。

【4:27】婦人來到山上神人那裏，就抱住神人的腳。基哈西前來要推開她，但神人說，由她罷；因爲她魂裏愁苦，耶和華向我隱瞞，沒有指示我。

【4:28】婦人說，我何嘗向我主求過兒子呢？我豈沒有說過，^a不要欺哄我麼？

【4:29】以利沙對基哈西說，你^a束上腰，手拿我的杖前去。若遇見人，^b不要向他問安；人若向你問安，也不要回答；要^c把我的杖放在孩子臉上。

【4:24】Then she saddled the donkey and said to her attendant, Urge the beast, and do not restrain the ride for me unless I tell you.

【4:25】So she went. And she came to the man of God at Mount^a Carmel. And when the man of God saw her at a distance, he said to Gehazi his attendant, That is the Shunammite over there.

【4:26】Run now to meet her, and say to her, Is it well with you? Is it well with your husband? Is it well with the child? And she said, It is well.

【4:27】And when she came to the man of God on the mountain, she clung to his feet. And Gehazi approached to push her away, but the man of God said, Leave her alone; for she is bitter in soul, and Jehovah has hidden from me and has not told me.

【4:28】And she said, Did I ask my lord for a son? Did I not say, ^aDo not mislead me?

【4:29】Then he said to Gehazi, ^aGird up your loins, and take my staff in your hand, and go. If you meet anyone, do ^bnot greet him; and if anyone greets you, do not respond to him. And ^clay my staff upon the face of the boy.

4:25^a
王上十八 19-20
王下二 25

4:25^a
1 Kings 18:19-20;
2 Kings 2:25

4:28^a
王下四 16

4:28^a
2 Kings 4:16

4:29^a
出十二 11
王上十八 46
王下九 1
耶一 17
路十二 35

4:29^a
Exo. 12:11;
1 Kings 18:46;
2 Kings 9:1;
Jer. 1:17;
Luke 12:35

4:29^b
路十 4

4:29^b
Luke 10:4

4:29^c
參徒十九 12

4:29^c
cf. Acts 19:12

【4:30】孩子的母親說，我指着永活的耶和華和你的性命起誓，我必不離開你。於是以利沙起身，隨着她去了。

【4:31】基哈西在他們前面先去，把杖放在孩子臉上，卻沒有聲音，也沒有動靜。基哈西就迎着以利沙回來，告訴他說，孩子還沒有醒過來。

【4:32】以利沙進了屋子，看見孩子死了，放在自己的牀上。

【4:33】他就^a關上門，只有自己和孩子在裏面，他便向耶和華禱告。

【4:34】又上牀^a伏在孩子身上，口對口，眼對眼，手對手；既俯伏在孩子身上，孩子的身體就漸漸溫暖起來。

【4:35】然後他下來，在屋裏來往走了一趟，又上去俯伏在孩子身上，孩子打了七個噴嚏，就¹睜開眼睛了。

●王下 4:35¹ 以利沙叫死人從死裏復活，賜生命給死人，（18～37，）與主耶穌在肉身一面和屬靈一面所作的相同。（路七 11～17，約十一 41～44，五 25。）

【4:30】And the mother of the boy said, As Jehovah lives and as your soul lives, I will not leave you. And he rose up and followed her.

【4:31】And Gehazi passed on before them and set the staff upon the boy's face, but there was no sound or reaction. Therefore he returned to meet him and told him, saying, The boy has not awakened.

【4:32】And when Elisha went into the house, there was the dead boy, laid out on his bed.

【4:33】And he went in and^a shut the door behind the two of them, and he prayed to Jehovah.

【4:34】Then he got up and^a lay on the child, and he put his mouth on his mouth and his eyes on his eyes and his palms on his palms; and he stretched himself over him, and the flesh of the child became warm.

【4:35】And he got down and walked about in the house once to and fro. Then he got up and stretched himself over him, and the boy sneezed seven times. Then the boy¹ opened his eyes.

4:35¹ (opened) Elisha's resurrecting the dead from death, giving life to the dead (vv. 18-37), is the same as what the Lord Jesus did, both physically and spiritually (Luke 7:11-17; John 11:41-44; 5:25).

4:33^a
王下四 4
太六 6

4:34^a
王上十七 21
徒二十 10

4:33^a
2 Kings 4:4;
Matt. 6:6

4:34^a
1 Kings 17:21;
Acts 20:10

【4:36】以利沙叫基哈西說，你叫那書念婦人來；於是基哈西去叫她。她來到以利沙那裏，以利沙說，將你兒子抱起來。

【4:37】婦人就進來，在以利沙腳前俯伏於地，向他下拜，然後抱起她^a兒子出去了。

5 用麵去除野瓜的毒 四 38 ~ 41

【4:38】以利沙又來到吉甲，那地正有^a饑荒。申言者的門徒坐在他面前，他對僕人說，你將大鍋放在火上，給申言者的門徒熬湯。

【4:39】有一個人出到田野掐菜，遇見一棵野瓜藤，就摘了一兜野瓜；他進來把瓜切了，攪在熬湯的鍋中，他們並不知道那是甚麼東西。

【4:40】他們把湯倒出來給眾人喫；眾人喫湯的時候，都喊叫說，神人哪，鍋中有致死的毒物。眾人就不能喫了。

【4:36】And he called Gehazi and said, Call that Shunammite. So he called her. And when she came to him, he said, Take up your son.

【4:37】And she came and fell at his feet and bowed herself to the ground. And she took up her^a son and went out.

5. Nullifying the Poison of the Wild Gourds with Flour 4:38-41

【4:38】Then Elisha returned to Gilgal, and there was a^a famine in the land. And the sons of the prophets sat before him. And he said to his attendant, Put on the big pot, and boil some stew for the sons of the prophets.

【4:39】And one went out into the field to gather herbs. And he found a wild vine and gathered from it a lapful of wild gourds. And he came and cut them up into the pot of stew, though they did not know what they were.

【4:40】And they poured out the stew for the men to eat. And while they were eating some of the stew, they cried out and said, O man of God, there is poison in the pot. And they were not able to eat it.

4:37^a
參王上十七 23
王下八 1, 5
來十一 35

4:37^a
cf. 1 Kings 17:23;
2 Kings 8:1, 5;
Heb. 11:35

4:38^a
王下八 1

4:38^a
2 Kings 8:1

【4:41】以利沙說，拿點¹麵來。他把麵撒在鍋中，說，倒出來，給眾人喫罷。鍋中就沒有甚麼有害之物了。

3 稱無爲有（續） 四 42 ~ 44

【4:42】有一個人從巴力沙利沙來，把初熟大麥作的餅二十個，並新穗子，裝在口袋裏，帶來給神人。以利沙說，^a把這些給眾人喫。

【4:43】他的僕人說，我怎能把這一點擺在一百人面前呢？以利沙說，你只管給眾人喫罷；因爲耶和華如此說，眾人必喫了，還剩下。

【4:44】僕人就擺在眾人面前，他們喫了，果然¹還剩下，正如耶和華所說的。

●王下 4:41¹ 以利沙用麵去除野瓜的毒，與主耶穌用祂自己作細麵，醫治祂的門徒脫離法利賽人的酵，在原則上是一樣的。

●王下 4:44¹ 見 6 註 1。

【4:41】And he said, Then bring some¹ flour. And he threw it into the pot and said, Pour it out for the people that they may eat. And there was nothing harmful in the pot.

3. Calling the Things Not Being as Being (cont'd) 4:42-44

【4:42】Then a man came from Baal-shalishah and brought to the man of God bread of the firstfruits, twenty loaves of barley, and fresh ears of grain in his sack. And Elisha said, ^aGive it to the people that they may eat.

【4:43】And his servant said, How can I set this before a hundred people? And he said, Give it to the people that they may eat; for thus says Jehovah, They shall eat and have some left.

【4:44】So he set it before them; and they ate, and there was¹ some left, according to the word of Jehovah.

4:41¹ (flour) Elisha's nullifying the poison of the wild gourds with flour is the same in principle as the Lord Jesus' healing His disciples of the leaven of the Pharisees with Himself as the fine flour (Matt. 16:6-12).

4:44¹ (some) See note 6¹.

4:42^a
參太十四 16-21
十五 32-38
可六 37-44
八 4-9
路九 13-17
約六 5-13

4:42^a
cf. Matt. 14:16-21;
15:32-38;
Mark 6:37-44;
8:4-9;
Luke 9:13-17;
John 6:5-13

列王紀下 第五章

6 醫治患麻瘋者 五 1 ~ 27

【5:1】亞蘭王的元帥^a 乃縵，在他主人面前爲大，極受尊寵，因耶和華曾藉他使亞蘭人得勝；他又是大能的勇士，只是患了麻瘋。

【5:2】先前亞蘭人結隊出去，從以色列地擄了一個小女子，她就在乃縵的妻子面前伺候她。

【5:3】她對主母說，巴不得我主人在撒瑪利亞的申言者面前，那麼，他必能治好主人的麻瘋。

【5:4】乃縵進去，告訴他主人說，從以色列地來的女子如此如此說。

2 KINGS 5

6. Healing Leprosy 5:1-27

【5:1】Now^a Naaman, the captain of the army of the king of Syria, was a great man in the sight of his master and highly respected, because by him Jehovah had given deliverance to Syria. But the man, though a mighty man of valor, was a leper.

【5:2】And the Syrians had gone out in bands and had taken captive a little girl from the land of Israel, and she waited on Naaman's wife.

【5:3】And she said to her mistress, If only my master were with the prophet who is in Samaria! Then he would cure him of his leprosy.

【5:4】And Naaman went in and told his master, saying, Thus and thus did the girl who is from the land of Israel say.

5:1^a
Luke 4:27

●王下 5:1¹ 同你，直譯，在你面前。

5:1^a
路四 27

5:5^a
參王下五 22-23

【5:5】亞蘭王說，你可以去，我也會送信給以色列王。於是乃縵手中帶着銀子^a十他連得，金子六千舍客勒，衣裳十套，就去了；

【5:6】且帶信給以色列王，信上說，現在這信到了你那裏，你就知道我打發臣僕乃縵去見你，是要你治好他的麻瘋。

【5:7】以色列王讀了信就撕裂衣服，說，我豈是神，能使人死、^a使人活呢？這人竟打發人來，叫我治好一個人的麻瘋。你們留意，看看這人是怎樣尋隙攻擊我。

【5:8】^a神人以利沙聽見以色列王撕裂衣服，就打發人去見王，說，你爲甚麼撕了衣服呢？可以使那人到我這裏來，他就知道以色列中有申言者了。

【5:9】於是，乃縵帶着車馬來了，站在以利沙的家門口。

【5:10】以利沙打發一個使者，對乃縵說，你去在約但河中^a沐浴七次，你的肉必復原，你就必得^b潔淨。

5:7^a
申三二 39
撒上二 6

5:8^a
申三三 1
士十三 6
撒上二 27
王上十三 1

5:10^a
參約九 7
5:10^b
可一 42

【5:5】Then the king of Syria said, Go then, and I will send a letter to the king of Israel. And he went and took with him^a ten talents of silver and six thousand shekels of gold and ten changes of clothes.

【5:6】And he brought the letter to the king of Israel, which read: And now, when this letter comes to you, I am sending Naaman my servant to you, that you may cure him of his leprosy.

【5:7】And when the king of Israel read the letter, he tore his clothes and said, Am I God to put to death and to^a give life, that this man sends word to me to cure a man of his leprosy? Therefore consider now and see how he seeks an occasion against me.

【5:8】And when Elisha the^a man of God heard that the king of Israel had torn his clothes, he sent word to the king, saying, Why have you torn your clothes? Let him come to me, and he will know that there is a prophet in Israel.

【5:9】And Naaman came with his horses and his chariot and stood at the entrance of the house of Elisha.

【5:10】And Elisha sent a messenger to him, saying, Go and^a wash in the Jordan seven times, and your flesh shall be restored; and you shall be^b clean.

5:5^a
cf. 2 Kings 5:22-23

5:7^a
Deut. 32:39;
1 Sam. 2:6

5:8^a
Deut. 33:1;
Judg. 13:6;
1 Sam. 2:27;
1 Kings 13:1

5:10^a
cf. John 9:7
5:10^b
Mark 1:42

【5:11】乃縵卻發怒走了，說，我想他必定出來見我，站着呼求耶和華他神的名，在患處以上搖手，治好這痲瘋。

【5:12】大馬色的河¹亞罷拿和法珥法，豈不比以色列的一切水更好麼？我不能在那裏沐浴，得潔淨麼？於是氣忿忿的轉身去了。

【5:13】他的僕人進前來，對他說，我父阿，申言者若叫你作一件大事，你豈不作麼？何況說你去沐浴而得潔淨呢？

【5:14】於是乃縵下去，照着神人的話，在約但河裏浸了七次。他的肉¹復原，好像^a小孩子的肉，他就^b潔淨了。

【5:11】 But Naaman became furious and went away and said, I thought, He will surely come out to me and stand and call on the name of Jehovah his God, and wave his hand over the place and cure the leper.

【5:12】 Are not the ¹Abana and the Pharpar, the rivers of Damascus, better than all the waters of Israel? Could I not wash in them and be clean? So he turned and went away in a rage.

【5:13】 And his servants came near and spoke to him and said, My father, had the prophet told you to do some great thing, would you not have done it? How much more then, when he says to you, Wash and be clean?

【5:14】 So he went down and dipped in the Jordan seven times according to the word of the man of God. And his flesh was ¹restored to be like the ^aflesh of a little boy, and he was ^bclean.

●王下 5:12¹ 有些古卷作，亞瑪拿。

●王下 5:14¹ 主耶穌在盡職時也醫治患痲瘋的人。（太八1～3，路十七11～19。）見路四26註1。

5:12¹ (Abana) Some MSS read, Amana.

5:14¹ (restored) The Lord Jesus also healed lepers in His ministry (Matt. 8:1-3; Luke 17:11-19). See note 26² in Luke 4.

5:14^a
伯三三 25
5:14^b
路四 27
可一 42

5:14^a
Job 33:25
5:14^b
Luke 4:27;
Mark 1:42

【5:15】乃縵帶着一切跟隨他的人，回到神人那裏；他進去，站在他面前，說，如今我知道，除了在以色列之外，全地並沒有^a神。現在求你收下僕人的禮物。

【5:16】以利沙說，我指着永活的耶和華，就是我侍立在祂面前的那位起誓，我必^a不接受。乃縵再三的求他，他卻不接受。

【5:17】乃縵說，你若不肯接受，請將兩騾子馱的土賜給你僕人，因你僕人必不再將燔祭或平安祭獻與別神，只獻給耶和華。

【5:18】惟有這件事，願耶和華饒恕你僕人：我主人進臨門廟叩拜的時候，我用手攙他，我在臨門廟也就叩拜。我在臨門廟叩拜的這事，願耶和華饒恕僕人。

【5:19】以利沙對他說，你平平安安的去罷。乃縵離開他走了不遠，

【5:15】 And he returned to the man of God, he and all his company, and came and stood before him and said, Now I know that there is no ^aGod in all the earth except with Israel. And now, please accept a present from your servant.

【5:16】 But he said, As Jehovah lives, before whom I stand, I will ^areceive nothing. And Naaman urged him to take it, but he refused.

【5:17】 And Naaman said, Then if not, please let your servant be given two mule-loads of earth, for your servant will no more offer burnt offerings and sacrifices to other gods, but to Jehovah only.

【5:18】 In this matter may Jehovah pardon your servant: When my master goes into the house of Rimmon to bow down there and leans on my arm, and I bow down in the house of Rimmon, when I bow down in the house of Rimmon, may Jehovah pardon your servant in this matter.

【5:19】 And he said to him, Go in peace. And when he had gone from him a little way,

【5:20】神人以利沙的僕人基哈西心裏說，我主人白白放過這亞蘭人乃縵，不從他手裏受他帶來的禮物，我指着永活的耶和華起誓，我必跑去追上他，向他要些東西。

【5:21】於是基哈西追趕乃縵。乃縵看見有人追趕，就急忙下車迎着他，說，都平安麼？

【5:22】他說，都平安。我主人打發我來說，剛纔有兩個少年人，是申言者的門徒，從以法蓮山地來見我；請你賜他們一他連得銀子，兩套衣裳。

【5:23】乃縵說，請接受二他連得。他再三的促請基哈西，並將二他連得銀子包在兩個口袋裏，連同兩套衣裳，交給兩個僕人；他們就在基哈西前頭抬着走。

【5:24】到了山岡，基哈西從他們手中接過來，存放在屋裏；然後打發他們離去，他們就走了。

【5:20】 Gehazi, the attendant of Elisha the man of God said, Now my master has spared Naaman this Syrian by not receiving from his hand that which he brought. As Jehovah lives, I will run after him and take something from him.

【5:21】 So Gehazi pursued Naaman. And when Naaman saw him running after him, he alighted from the chariot to meet him and said, Is all well?

【5:22】 And he said, All is well. My master has sent me, saying, Now at this moment two young men from among the sons of the prophets have come to me from the hill country of Ephraim; please give them a talent of silver and two changes of clothes.

【5:23】 And Naaman said, Please take two talents. And he urged him and bound two talents of silver in two bags, with two changes of clothes, and gave them to two of his attendants; and they carried them before him.

【5:24】 And when he came to the hill, he took them from their hand and deposited them in the house. And he sent the men away, and they departed.

【5:25】基哈西進去，站在他主人面前。
以利沙問他說，基哈西，你從那裏來？他說，僕人沒有往那裏去。

【5:26】以利沙對他說，那人下車轉回迎你的時候，我的心豈沒有去呢？這豈是接受銀子和衣裳，買橄欖園、葡萄園、牛羊、僕婢的時候呢？

【5:27】因此，乃縵的麻瘋必沾附於你和你的後裔，直到永遠。基哈西從以利沙面前出去，就患了^a麻瘋，像雪那樣白。

【5:25】 And he went in and stood before his master. And Elisha said to him, Where have you come from, Gehazi? And he said, Your servant has not gone anywhere.

【5:26】 And he said to him, Did not my heart go with you when the man turned from his chariot to meet you? Is it a time to receive silver and to receive clothing and olive groves and vineyards and sheep and oxen and male servants and female servants?

【5:27】 Therefore the leprosy of Naaman shall cleave to you and to your seed forever. And he went out from his presence a^a leper as white as snow.

5:27^a
Exo. 4:6;
Num. 12:10;
2 Kings 15:5

列王紀下 第六章

7 用一根木頭，
使掉在水裏的斧頭浮上來
六 1～7

【6:1】申言者的門徒對以利沙說，看哪，我們¹同你所住的地方過於窄小，

【6:2】求你讓我們到約但河去，各人從那裏取一根木料，在那裏為我們自己造個處所居住。他說，你們去罷。

●王下 6:1¹ 同你，直譯，在你面前。

2 KINGS 6

7. Causing the Ax Head to Float
by Means of a Wooden Stick
6:1-7

【6:1】 Then the sons of the prophets said to Elisha, The place here where we dwell before you is too narrow for us.

【6:2】 Let us go to the Jordan and each take a beam from there, and let us make for ourselves a place there, where we may dwell. And he said, Go.

5:27^a
出四 6
民十二 10
王下十五 5

【6:3】 有一人說，求你與僕人們同去。
他說，我去。

【6:4】 於是以利沙與他們同去。他們到了約但河，就砍伐樹木。

【6:5】 有一人砍伐木料的時候，¹斧頭掉在水裏，他就呼叫說，哀哉！我主阿，這斧子是借來的。

【6:6】 神人問說，掉在那裏了？他將那地方指給以利沙看。以利沙砍了一根木頭，拋在那裏，就使斧頭¹浮上來。

【6:7】 以利沙說，你自己拿上來罷。那人就伸手把斧頭拿起來。

十五 約蘭作以色列王（續） 六 8 ～ 八 15

●王下 6:5¹ 斧頭，直譯，鐵。下節者同。

●王下 6:6¹ 以利沙用一根木頭，使掉在水裏的斧頭浮上來；這表徵基督在復活裏，藉祂的十字架恢復墮落在死水裏之罪人所失去的能力。（弗二 1 ～ 6。）

【6:3】 And someone said, Please go with your servants.
And he said, I will go.

【6:4】 And he went with them. And when they came to the Jordan, they cut down the trees.

【6:5】 But as one was felling a beam, the ax head fell into the water; and he cried out and said, Alas, my master! It was borrowed.

【6:6】 And the man of God said, Where did it fall? And he showed him the place. And he cut down a stick and threw it there and made the iron¹ float.

【6:7】 And he said, Take it up for yourself. And he stretched out his hand and took it.

O. The Reign of Jehoram over Israel (cont'd) 6:8 — 8:15

6:6¹ (float) Elisha's causing an ax head that had fallen into the water to float by means of a wooden stick signifies Christ's recovering through His cross in resurrection the lost power of sinners that had fallen into the death water (Eph. 2:1-6).

2 亞蘭王便哈達
與以色列人爭戰
六 8 ~ 23

【6:8】亞蘭王與以色列人爭戰，和他的臣僕商議說，我要在某處某處安營。

【6:9】神人打發人去見以色列王，說，你要謹慎，不要從某處經過，因為亞蘭人從那裏下來了。

【6:10】以色列王差人去窺探神人所告訴、所警戒他的地方，就在那裏小心防備，沒有受害，不只一兩次。

【6:11】亞蘭王因這事心裏驚疑，召了臣僕來，對他們說，我們這裏有誰幫助以色列王，你們不告訴我麼？

【6:12】有一個臣僕說，我主我王阿，無人幫助他；只有以色列中的申言者以利沙，將王在臥房裏所說的話^a告訴以色列王了。

2. Ben-hadad the King of Syria
Waging War against Israel
6:8-23

【6:8】Now the king of Syria waged war against Israel. And he took counsel with his servants, saying, In such and such a place shall my camp be.

【6:9】And the man of God sent word to the king of Israel, saying, Beware that you do not pass such a place, for the Syrians are going down there.

【6:10】And the king of Israel sent word to the place that the man of God told him about.¹ So the king alerted² the place and put it on guard not merely once or twice.

【6:11】And the heart of the king of Syria was enraged over this matter. And he called his servants and said to them, Tell me, which of us sides with the king of Israel?

【6:12】And one of his servants said, None, my lord O king; but Elisha, the prophet who is in Israel,^a tells the king of Israel the words which you speak in your bedroom.

6:10¹ (So) Others translate, So Elisha alerted him.

6:10² (the) Lit., it.

6:12^a
參耶二三 23-24
但二 22

6:12^a
cf. Jer. 23:23-24;
Dan. 2:22

【6:13】王說，你們去看看他在那裏，我好打發人去捉拿他。有人告訴王說，他在多坍。

【6:14】王就打發車馬和大軍往那裏去，在夜間來到，包圍那城。

【6:15】神人的侍從清早起來出去，看見車馬軍兵包圍了城。少年人對神人說，哀哉！我主阿，我們怎樣行纔好？

【6:16】神人說，不要懼怕，因為與我們同在的，比與他們同在的^a更多。

【6:17】以利沙禱告說，耶和華阿，求你開他的眼目，使他能看見。耶和華開少年人的眼目，他就看見滿山有^a火車火馬圍繞以利沙。

【6:18】¹亞蘭人下到以利沙那裏，以利沙禱告耶和華說，求你擊打這民，使他們眼目昏迷。耶和華就照以利沙的話，擊打他們，使他們眼目昏迷。

【6:13】 And he said, Go and see where he is, that I may send for him and seize him. And it was told him, saying, He is in Dothan.

【6:14】 And he sent horses and chariots and a massive army there. And they came by night and surrounded the city.

【6:15】 And the servant of the man of God rose early and went out, and there it was: an army with horses and chariots surrounding the city. And his attendant said to him, Alas, my master! What shall we do?

【6:16】 And he said, Do not fear, for they who are with us are ^amore than they who are with them.

【6:17】 And Elisha prayed and said, O Jehovah, open his eyes that he may see. And Jehovah opened the eyes of the attendant, and he saw: The mountain was full of ^ahorses and chariots of fire all around Elisha.

【6:18】 And when the ¹Syrians came down to him, Elisha prayed to Jehovah and said, Strike this nation with blindness. And He struck them with blindness according to Elisha's word.

●王下 6:18¹ 直譯，他們。

6:18¹ (Syrians) Lit., they.

6:16^a
代下三二 7

6:17^a
王下二 11
參詩六八 17
亞一 8-10
六 1-7

6:16^a
2 Chron. 32:7

6:17^a
2 Kings 2:11;
cf. Psa. 68:17;
Zech. 1:8-10;
6:1-7

【6:19】以利沙對他們說，這不是那條路，也不是那座城；你們跟我去，我必領你們到所尋找的人那裏。於是領他們到了撒瑪利亞。

【6:20】他們進了撒瑪利亞，以利沙禱告說，耶和華阿，求你開這些人的眼目，使他們能看見。耶和華開他們的眼目，他們就看見了，不料，是在撒瑪利亞的城中。

【6:21】以色列王見了他們，就問以利沙說，我父阿，我可以擊殺他們麼？我可以擊殺他們麼？

【6:22】以利沙說，不可擊殺他們。你用刀用弓擄來的，你豈會擊殺他們麼？當在他們面前設擺飲食，使他們^a喫喝，然後回到他們的主人那裏。

【6:23】王就為他們豫備了盛大的¹筵席；他們喫喝完了，王打發他們離去，他們就回到自己主人那裏。從此，亞蘭人不再結隊侵犯以色列地了。

●王下 6:23¹ 為仇敵豫備筵席這件事，描繪出照着新約職事之基督徒生活的美德。（羅十二 20～21。）

【6:19】 Then Elisha said to them, This is not the way, and this is not the city. Follow me, and I will bring you to the man whom you seek. And he brought them to Samaria.

【6:20】 And when they came to Samaria, Elisha said, O Jehovah, open the eyes of these men that they may see. And Jehovah opened their eyes and they saw that they were in the midst of Samaria.

【6:21】 And when he saw them, the king of Israel said to Elisha, Shall I strike them? Shall I strike them, my father?

【6:22】 And he said, You shall not strike them. Would you strike those whom you have taken captive by your sword and your bow? Set bread and water before them, and let them^a eat and drink and go back to their master.

【6:23】 Then he prepared a great¹ feast for them; and when they had eaten and drunk, he sent them away, and they went to their master. And the bands of Syria no longer came into the land of Israel.

6:23¹ (feast) The matter of preparing a feast for the enemies portrays the virtues of the Christian life according to the New Testament ministry (Rom. 12:20-21).

6:22^a
箴二五 21
羅十二 20
太五 44

6:22^a
Prov. 25:21;
Rom. 12:20;
Matt. 5:44

3 亞蘭王便哈達
圍困撒瑪利亞
六 24 ~ 七 20

【6:24】此後，亞蘭王便哈達聚集他的全軍，上來^a圍困撒瑪利亞。

【6:25】於是撒瑪利亞有了大饑荒；城被圍困，以致一個驢頭賣八十舍客勒銀子，¹半升鴿子糞賣五舍客勒銀子。

【6:26】一日，以色列王在城上經過，有一個婦人向他呼叫說，我主我王阿，求你幫助。

【6:27】王說，耶和華不幫助你，我從何處幫助你？是從禾場，或是從酒醱呢？

【6:28】王問婦人說，你有甚麼事？她說，這婦人對我說，將你的兒子交出來，我們今日可以喫，明日可以喫我的兒子。

●王下 6:25¹ 直譯，四分之一卡夫。卡夫為容量單位，一卡夫約等於二公升。

3. Ben-hadad the King of Syria
Besieging Samaria
6:24 – 7:20

【6:24】And after this Ben-hadad the king of Syria gathered all his army and went up and^a besieged Samaria.

【6:25】And there was a great famine in Samaria; and they besieged it until the head of a donkey was sold for eighty pieces of silver and a fourth part of a¹ kab of doves' dung was sold for five pieces of silver.

【6:26】And once, as the king of Israel was passing by upon the wall, a woman cried out to him, saying, Help me, my lord O king.

【6:27】And he said, If Jehovah does not help you, from where shall I help you? From the threshing floor or the winepress?

【6:28】And the king said to her, What is your trouble? And she said, This woman said to me, Give up your son that we may eat him today, and we will eat my son tomorrow.

6:25¹ (kab) A measure of capacity equal to approximately one pint.

6:24^a
1 Kings 20:1

6:24^a
王上二+1

6:29^a
利二六 29
申二八 53, 55, 57
結五 10

【6:29】我們就煮了我的^a兒子喫了。次日我對她說，將你的兒子交出來，我們可以喫；她卻將她的兒子藏起來了。

【6:30】王聽見婦人的話，就撕裂衣服；當時王在城上經過，百姓看見王貼身穿着麻衣。

【6:31】王說，我今日若讓沙法的兒子以利沙的頭仍留在他身上，願神^{1a}重重的降罰與我。

【6:32】那時，以利沙正坐在家中，^a長老們也與他同坐。王從他面前伺候的人中打發一個人去；使者還沒有到，以利沙就對長老們說，你們有沒有看見這兇手之子，打發人來取我的頭？你們看着使者來到，就關上門，用門將他推出去。在他後頭不是有他主人腳步的響聲麼？

●王下 6:31¹ 直譯，這樣向我行，並且加倍的這樣行。

【6:29】So we boiled my^a son and ate him. And on the next day I said to her, Give up your son that we may eat him; but she hid her son.

【6:30】And when the king heard the woman's words, he tore his clothes. And as he passed by upon the wall, the people could see that he had sackcloth upon his flesh underneath.

【6:31】And he said, God^a do so to me, and even more, if the head of Elisha the son of Shaphat remains on him today.

【6:32】Now Elisha was sitting in his house, and the^a elders were sitting with him. And the king had sent a man from before him. Before the messenger came to him, he said to the elders, Do you see that this son of a murderer has sent someone to take away my head? When the messenger comes, see that you shut the door and hold the door closed against him. Surely the sound of his master's feet is behind him.

6:29^a
Lev. 26:29;
Deut. 28:53, 55,
57;
Ezek. 5:10

6:31^a
1 Kings 19:2

6:32^a
Ezek. 8:1;
14:1;
20:1

6:31^a
王上十九 2

6:32^a
結八 1
十四 1
二十 1

【6:33】以利沙還與他們說話的時候，使者下到他那裏，王也到了，說，這災禍是從耶和華那裏來的，我何必再仰望耶和華呢？

列王紀下 第七章

【7:1】以利沙說，你們要聽耶和華的話，耶和華如此說，明日約到這時候，在撒瑪利亞城門那裏，一¹細亞細麵要賣一舍客勒銀子，二細亞大麥也要賣一舍客勒銀子。

【7:2】有一個攙扶王的軍長回答神人說，即便耶和華在天上開了^a窗戶，也不能有這事。以利沙說，你必親眼看見，卻不得喫。

【7:3】在城門口那裏有四個^a患癩瘋的人，他們彼此說，我們爲何坐在這裏等死呢？

●王下 7:1¹ 等於三分之一伊法，或大約七、八公升的乾量。

【6:33】 While he was still talking with them, the ¹king came down to him and said, This evil is from Jehovah; why should I wait for Jehovah any longer?

2 KINGS 7

【7:1】 And Elisha said, Hear the word of Jehovah: Thus says Jehovah, At about this time tomorrow a ¹seah of fine flour will be sold for a shekel and two seahs of barley will be sold for a shekel in the gate of Samaria.

【7:2】 Then the captain on whose arm the king leaned answered the man of God and said, Even if Jehovah made ^awindows in heaven, could this thing happen? And he said, Your eyes shall indeed see it, but you shall not eat from it.

【7:3】 Now there were four ^aleprous men at the entrance of the gate. And they said to one another, Why are we sitting here until we die?

6:33¹ (king) Others read, messenger.

7:1¹ (seah) Equal to a third of an ephah, or about six or seven dry quarts.

7:2^a
創七 11
瑪三 10

7:3^a
參利十三 45-46
路四 27

7:2^a
Gen. 7:11;
Mal. 3:10

7:3^a
cf. Lev. 13:45-46;
Luke 4:27

【7:4】我們若說，我們進城去罷，城裏有饑荒，必死在那裏；若坐在這裏，也必是死。來罷，我們去投歸亞蘭人的軍營，他們若留我們的活命，就活着；若殺我們，就死了罷。

【7:5】黃昏的時候，他們起來往亞蘭人的營盤去；到了營邊，不見一人在那裏。

【7:6】因為主使亞蘭人的軍隊聽見^a車馬、大軍的聲音；他們就彼此說，這必是以色列王雇了赫人的諸王，和埃及人的諸王，來攻擊我們。

【7:7】所以，在黃昏的時候他們起來逃跑，撇下帳棚、馬、驢，營盤照舊，只顧逃命。

【7:8】那些患痲瘋的到了營邊，進了一座帳棚，喫了喝了，且從其中拿出金銀和衣服來，去收藏了；回來又進了另一座帳棚，從其中拿出財物來，去收藏了。

【7:4】If we say, Let us enter the city, the famine is in the city and we will die there; but if we sit here, we will also die. Now therefore let us go and desert to the camp of the Syrians. If they keep us alive, we will live; and if they kill us, we will die.

【7:5】So they rose up in the twilight to go to the camp of the Syrians. And when they came to the edge of the camp of the Syrians, there was not a man there.

【7:6】Now the Lord had made the camp of the Syrians hear the^a sound of chariots and the sound of horses, the sound of a great army; and each man said to his brother, Now the king of Israel has hired the kings of the Hittites and the kings of the Egyptians to come against us.

【7:7】And they rose up and fled in the twilight, and they abandoned their tents and their horses and their donkeys, indeed the whole camp just as it was, and fled for their lives.

【7:8】So when these lepers came to the edge of the camp, they entered one tent and began to eat and drink. And they took silver and gold and clothing from there, and went and hid them. And they went back and entered another tent and took things from there and went and hid them.

7:6^a
參撒下五 24
王下十九 7
伯十五 21

7:6^a
cf. 2 Sam. 5:24;
2 Kings 19:7;
Job 15:21

【7:9】 那時，他們彼此說，我們所作的
的不對。今日是有好信息的日子，
我們竟不作聲。若等到天亮，罪孽
必臨到我們。來罷，我們現在就去
向王家報信。

【7:10】 他們就去呼叫守城門的，告訴
他們說，我們到了亞蘭人的營，不見
一人在那裏，也無人聲，只有拴着的
馬和驢，帳棚都照舊。

【7:11】 守城門的就宣告這消息，向裏
面的王家報信。

【7:12】 王夜間起來，對臣僕說，我告
訴你們亞蘭人向我們如何行：他們知
道我們飢餓，所以出到營外，埋伏在
田野，說，以色列人出城的時候，我
們就活捉他們，並且得以進城。

【7:9】 Then they said to one another, We are not doing
right. This day is a day of good tidings, and we remain
silent. If we delay until the morning's light, our iniquity
will find us out. Now therefore, come and let us go and
tell the king's household.

【7:10】 So they went and called out to the gatekeepers
of the city and told them saying, We went to the camp
of the Syrians, and there was not a man there nor even
the sound of a man; but the horses were tied, and the
donkeys were tied, and the tents were left as they were.

【7:11】 And the gatekeepers proclaimed it and told the
king's household within.

【7:12】 And the king rose up in the night and said to his
servants, I will tell you what the Syrians have done
to us: They know that we are hungry; and they have
gone out from the camp to hide themselves in the field,
saying, When they come out from the city, we will take
them alive; and into the city we will go.

【7:13】有一個臣僕回應說，我們不如用城裏剩下之馬中的五匹馬，（這些馬和城裏剩下的以色列羣眾一樣，也和那些已經滅絕的以色列羣眾一樣，）打發人去看看。

【7:14】於是取了兩輛車和馬，王差人去追尋亞蘭軍，說，你們去看看。

【7:15】他們就追尋到約但河，看見滿道上都是亞蘭人急忙逃跑時丟棄的衣服和器具，使者就回來報告王。

【7:16】眾人就出去，擄掠亞蘭人的營盤。於是一^a細亞細麵賣一舍客勒銀子，二細亞大麥也賣一舍客勒銀子，正如耶和華所說的。

【7:17】王派攙扶他的那軍長看守城門，眾人在城門那裏將他踐踏，他就死了，正如神人在王下來見他的時候所說的。

【7:13】 And one of his servants answered and said, Let some men take five of the remaining horses that are left in ¹the city — they are like all the multitude of Israel which remain in ¹the city; they are like all the multitude of Israel which have perished — and let us send them and see.

【7:14】 So they took two chariots with horses, and the king sent them after the army of Syria, saying, Go and see.

【7:15】 And when they went after them toward the Jordan, all the way was full of garments and equipment that the Syrians had thrown off in their haste. And the messengers returned and told the king.

【7:16】 And the people went forth and plundered the camp of the Syrians. And a ^aseah of fine flour was sold for a shekel, and two seahs of barley for a shekel, according to the word of Jehovah.

【7:17】 Now the king had appointed the captain on whose arm he leaned to have charge of the gate; and the people trampled him in the gate, and he died as the man of God had said, who spoke when the king had come down to him.

7:16^a
王下七 1, 18

7:16^a
2 Kings 7:1, 18

7:13¹ (the) Lit., her.

【7:18】神人曾對王說，明日約到這時候，在撒瑪利亞城門那裏，二細亞大麥要賣一舍客勒銀子，一細亞細麵也要賣一舍客勒銀子；

【7:19】那軍長回答神人說，^a即便耶和華在天上開了窗戶，也不能有這事。神人說，你必親眼看見，卻不得喫。

【7:20】這事果然發生在他身上；因為眾人在城門那裏將他踐踏，他就死了。

列王紀下 第八章

4 以利沙說到 神所命定的七年饑荒 八 1 ~ 6

【8:1】以利沙曾對那兒子被他救活的^a婦人說，你和你的全家要起身往你可住的地方去住，因為耶和華已¹命^b饑荒來到，並且饑荒必臨到這地^c七年之久。

●王下 8:1¹ 直譯，呼召。

【7:18】 So just as the man of God had spoken to the king, saying, Two seahs of barley will be sold for a shekel and a seah of fine flour will be sold for a shekel at about this time tomorrow in the gate of Samaria;

【7:19】 And the captain had answered the man of God and said, ^aEven if Jehovah made windows in heaven, could this thing happen? and the man of God had said, Your eyes shall indeed see it, but you shall not eat from it;

【7:20】 So it happened to him; for the people trampled him in the gate, and he died.

2 KINGS 8

4. Elisha Telling of a Seven-year Famine Ordered by God 8:1-6

【8:1】 Now Elisha had spoken to the ^awoman whose son he had restored to life, saying, Rise up, and you and your household go and dwell wherever you can; for Jehovah has called for a ^bfamine, and it will also come upon the land for ^cseven years.

7:19^a
王下七 2

7:19^a
2 Kings 7:2

8:1^a
王下四 32-37
8:1^b
撒下二四 13
代上二一 12
詩一〇五 16
8:1^c
參創四一 27

8:1^a
2 Kings 4:32-37
8:1^b
2 Sam. 24:13;
1 Chron. 21:12;
Psa. 105:16
8:1^c
cf. Gen. 41:27

【8:2】婦人就起身，照神人的話而行，帶着全家離開，在非利士人之地住了七年。

【8:3】七年完了，那婦人從非利士人之地回來，就出去爲自己的房屋田地哀告王。

【8:4】那時王正與神人的僕人^a基哈西談話，說，請你將以利沙所行的一切大事向我述說。

【8:5】基哈西正向王述說以利沙如何使死人復活，恰巧那兒子被以利沙救活的婦人，爲自己的房屋田地來哀告王。基哈西說，我主我王阿，這就是那婦人，這是她的兒子，就是以利沙所救活的。

【8:6】王問那婦人，她就把那事向王述說。於是王爲她派一個官員，說，凡屬這婦人的都還給她，自從她離開這地直到今日，她田地的出產也都還給她。

5 以利沙與亞蘭王
便哈達友好的接觸
八 7 ~ 15

【8:2】So the woman rose up and did according to the word of the man of God. And she and her household went and dwelt in the land of the Philistines for seven years.

【8:3】And at the end of the seven years the woman returned from the land of the Philistines. And she went forth to cry unto the king for her house and her land.

【8:4】And the king was talking to^a Gehazi the attendant of the man of God, saying, Recount to me all the great things that Elisha has done.

【8:5】And while Gehazi was telling the king how Elisha had restored the dead boy to life, there came the woman whose son he had restored to life, crying to the king for her house and her land. And Gehazi said, My lord O king, this is the woman, and this is her son whom Elisha restored to life.

【8:6】And the king asked the woman, and she recounted it to him. And the king appointed a certain officer for her, saying, Restore all that was hers and all the produce of her land from the day that she left the country until now.

5. Elisha's Friendly Contact
with Ben-hadad the King of Syria
8:7-15

8:4^a
王下四 12

8:4^a
2 Kings 4:12

8:7^a
王上二十一
王下六 24

【8:7】以利沙來到大馬色，亞蘭王^a便哈達正患病。有人告訴王說，神人來到這裏了。

8:8^a
王上十九 15, 17
8:8^b
參王下一 2

【8:8】王就對^a哈薛說，你帶着禮物去見神人，託他求問耶和華，說，我這^b病能好不能好？

【8:9】於是哈薛帶着大馬色的各樣美物爲禮物，用四十匹駱駝馱着，去見以利沙。到了他那裏，站在他面前，說，你兒子亞蘭王便哈達打發我來見你，他問說，我這病能好不能好？

【8:10】以利沙對哈薛說，你去¹對他說，你必能好；但耶和華指示我，他必要死。

【8:11】神人定睛看着哈薛，甚至他羞慚。神人就哭了。

●王下 8:10¹ 有些古卷作，說，你必不能好。

【8:7】And Elisha went to Damascus. And ^aBen-hadad the king of Syria was sick. And it was told him, saying, The man of God has come here.

【8:8】And the king said to ^aHazael, Take a gift with you, and go to meet the man of God; and inquire of Jehovah through him, saying, Will I recover from this ^bsickness?

【8:9】So Hazael went to meet him; and he took a gift with him, even all good things of Damascus, forty camel loads. And he came and stood before him and said, Your son Ben-hadad the king of Syria has sent me to you, saying, Will I recover from this sickness?

【8:10】And Elisha said to him, ¹Go and say to him, You shall certainly recover; however Jehovah has shown me that he shall certainly die.

【8:11】And he fixed his gaze and stared at him until he was ashamed. Then the man of God began to weep.

8:7^a
1 Kings 20:1;
2 Kings 6:24

8:8^a
1 Kings 19:15, 17
8:8^b
cf. 2 Kings 1:2

8:10¹ (Go) Some MSS read, Go and say, You shall certainly not recover.

8:12^a
參王下十 32
十三 3, 7, 22

【8:12】哈薛說，我主爲甚麼哭？以利沙說，因爲我知道你對^a以色列人所要行的惡：你要用火焚燒他們的保障，用刀殺死他們的壯丁，摔死他們的嬰孩，剖開他們的孕婦。

8:13^a
參王上十九 15

【8:13】哈薛說，你僕人算甚麼，不過是一條狗，怎能行這大事呢？以利沙說，耶和華指示我，你必作^a亞蘭王。

【8:14】哈薛離開以利沙，去見他的主人。主人問他說，以利沙對你說甚麼？哈薛說，他告訴我你必能好。

【8:15】次日，哈薛拿被衾浸在水中，蒙住王的臉，王就死了；於是哈薛篡了他的位。

十六 約蘭作猶大王 八 16 ~ 24 上

●王下 8:19¹ 卽因那要成爲肉體，作大衛後裔的基督。（太一 1，羅一 3。）見太一 7 註 1。

【8:12】And Hazael said, Why are you weeping, my lord? And he said, Because I know the evil that you will do to the^a children of Israel: Their strongholds you will set on fire, and their choice young men you will slay with the sword, and their little ones you will dash to pieces, and their pregnant women you will rip open.

【8:13】And Hazael said, But what is your servant, who is but a dog, that he should do this great thing? And Elisha said, Jehovah has shown me that you will be king over^a Syria.

【8:14】And he went from Elisha and came to his master. And his master said to him, What did Elisha say to you? And he said, He told me that you shall certainly recover.

【8:15】But on the next day he took the heavy covering over Ben-hadad and dipped it in water and spread it over his face, so that he died; and Hazael reigned in his place.

P. The Reign of Jehoram over Judah 8:16-24a

8:19¹ (David) I.e., because of Christ, who was to be incarnated as one of David's descendants (Matt. 1:1; Rom. 1:3). See note 7¹ in Matt. 1.

8:12^a
cf. 2 Kings 10:32;
13:3, 7, 22

8:13^a
cf. 1 Kings 19:15

8:16^a
王下三 1
參王下一 17

【8:16】以色列王亞哈的兒子^a 約蘭第五年，猶大王約沙法還在位的時候，約沙法的兒子約蘭登基作了猶大王。

8:17^a
17-22;
代下二一 5-10

【8:17】^a 約蘭登基的時候年三十二歲，在耶路撒冷作王八年。

【8:18】他行以色列諸王所行的道路，與亞哈家所作的一樣，因為他娶了亞哈的女兒為妻，行耶和華眼中看為惡的事。

8:19^a
撒下二一 17
王上十一 36
十五 4

【8:19】耶和華卻因祂僕人¹ 大衛的緣故，不肯滅絕猶大，照祂所應許大衛的，永遠為他的緣故賜^a 燈光與他的子孫。

8:20^a
王下三 9
參王上二二 47
創二七 40

【8:20】¹ 約蘭年間，^a 以東人背叛，脫離了猶大的手下，自己立王。

【8:16】 Now in the fifth year of ^a Joram the son of Ahab, the king of Israel, while Jehoshaphat was king of Judah, Jehoram the son of Jehoshaphat, the king of Judah, began to reign.

【8:17】 ^a He was thirty-two years old when he began to reign, and he reigned eight years in Jerusalem.

【8:18】 And he walked in the way of the kings of Israel and as the house of Ahab had done, for Ahab's daughter was his wife; and he did what was evil in the sight of Jehovah.

【8:19】 But Jehovah would not destroy Judah, because of ¹ David His servant, as He had promised him that for his sake He would provide a ^a lamp for his children always.

【8:20】 In his days ^a Edom revolted from under the hand of Judah, and they installed a king over themselves.

8:16^a
2 Kings 3:1;
cf. 2 Kings 1:17

8:17^a
vv. 17-22;
2 Chron. 21:5-10

8:19^a
2 Sam. 21:17;
1 Kings 11:36;
15:4

8:20^a
2 Kings 3:9;
cf. 1 Kings 22:47;
Gen. 27:40

●王下 8:20¹ 即 16 節的第二個約蘭。（參代下二一 9。）他是猶大王。

【8:21】約蘭率領他所有的戰車過到撒益去；他夜間起來，攻擊那些包圍他的以東人和車兵長，但他的兵眾逃回自己的帳棚去了。

【8:22】這樣，以東人背叛，脫離了猶大的手下，直到今日。那時立拿人也背叛了。

【8:23】約蘭其餘的事，凡他所行的，豈不都寫在猶大諸王記上麼？

【8:24 上】約蘭與他列祖同睡，與他列祖一同葬在^a大衛城。

十七 亞哈謝作猶大王 八 24 下～ 29

【8:24 下】他兒子亞哈謝接續他作王。

【8:25】以色列王亞哈的兒子約蘭十二年，猶大王約蘭的兒子^a亞哈謝登基。

【8:21】So ¹Joram crossed over to Zair, and all his chariots with him. And he rose up at night and struck the Edomites all around him and the captains of the chariots, but his people fled to their tents.

【8:22】So Edom revolted from under the hand of Judah, as it is to this day. Then Libnah revolted at the same time.

【8:23】And the rest of the acts of Joram and all that he did, are they not written in the book of the chronicles of the kings of Judah?

【8:24a】And Joram slept with his fathers and was buried with his fathers in the^a city of David.

Q. The Reign of Ahaziah over Judah 8:24b-29

【8:24b】And Ahaziah his son reigned in his place.

【8:25】In the twelfth year of Joram the son of Ahab, the king of Israel, ^aAhaziah the son of Jehoram, the king of Judah, began to reign.

8:21¹ (Joram) A spelling variant of Jehoram in v. 16 (cf. 2 Chron. 21:9). He is the king of Judah.

8:24^a
參代下二一 20

8:24^a
cf. 2 Chron.
21:20

8:25^a
25-29;
代下二二 1-6

8:25^a
vv. 25-29;
2 Chron. 22:1-6

【8:26】他登基的時候年二十二歲，在耶路撒冷作王一年。他母親名叫亞他利雅，是以色列王暗利的孫女。

【8:27】亞哈謝行亞哈家所行的道路，行耶和華眼中看為惡的事，與亞哈家一樣，因為他是亞哈家的女婿。

【8:28】他與亞哈的兒子約蘭同往基列的拉末去，與亞蘭王哈薛爭戰。亞蘭人^a打傷了約蘭。

【8:29】約蘭王回到耶斯列，醫治在拉末與亞蘭王哈薛打仗的時候所受的傷。猶大王約蘭的兒子亞哈謝，因為亞哈的兒子約蘭病了，就下到^a耶斯列看望他。

列王紀下 第九章

十八 耶戶作以色列王
九 1 ~ 十 36

【8:26】Ahaziah was twenty-two years old when he began to reign, and he reigned one year in Jerusalem. And his mother's name was Athaliah, the ¹daughter of Omri the king of Israel.

【8:27】And he walked in the way of the house of Ahab and did what was evil in the sight of Jehovah, like the house of Ahab; for he was a son-in-law to the house of Ahab.

【8:28】And he went with Joram the son of Ahab to fight with Hazael the king of Syria at Ramoth-gilead. And the Syrians ^astruck Joram.

【8:29】And Joram the king returned to heal in Jezreel of his wounds that the Syrians had inflicted on him in Ramah when he fought with Hazael the king of Syria. And Ahaziah the son of Jehoram, the king of Judah, went down to see Joram the son of Ahab in ^aJezreel, for he was sick.

2 KINGS 9

R. The Reign of Jehu over Israel
9:1 — 10:36

8:26¹ (daughter) I.e., granddaughter.

8:28^a
王下九 15

8:28^a
2 Kings 9:15

8:29^a
王下九 16

8:29^a
2 Kings 9:16

9:1^a
王上十八 46
王下四 29
耶一 17
路十二 35

9:1^b
撒十一 1

9:2^a
王上十九 16
王下九 14, 20

9:3^a
參王上十九 16
代下二 7

【9:1】申言者以利沙叫了一個申言者的門徒來，對他說，^a你束上腰，手拿這瓶^b膏油往基列的拉末去。

【9:2】到了那裏，你要去見寧示的孫子，約沙法的兒子^a耶戶；你要進去，使他從同僚中起來，帶他進入密室，

【9:3】將瓶裏的膏油倒在他頭上，說，耶和華如此說，我已^a膏你作以色列的王。然後你就開門逃跑，不要遲延。

【9:4】於是那少年人，就是申言者的僕人，往基列的拉末去了。

【9:5】到了那裏，看見眾軍長都坐着，就說，將軍哪，我有話對你說。耶戶說，我們眾人中，你要對那一個說呢？他說，將軍哪，我要對你說。

【9:6】耶戶就起來，進了屋子；少年人將膏油倒在他頭上，對他說，耶和華以色列的神如此說，我已膏你作耶和華之民以色列的王。

【9:1】And Elisha the prophet called one of the sons of the prophets and said to him, ^aGird up your loins, and take this flask of ^boil in your hand, and go to Ramoth-gilead.

【9:2】And when you arrive there, look there for ^aJehu the son of Jehoshaphat, the son of Nimshi; and go in and make him rise up from among his brothers, and bring him to an inner room.

【9:3】Then take the flask of oil and pour it on his head and say, Thus says Jehovah, I have ^aanointed you king over Israel. Then open the door and flee, and do not delay.

【9:4】So the young man, the prophet's attendant, went to Ramoth-gilead.

【9:5】And when he came, there the captains of the army were sitting. And he said, I have a word for you, O captain. And Jehu said, To which one of all of us? And he said, To you, O captain.

【9:6】And he rose up and went into the house; and he poured the oil on his head and said to him, Thus says Jehovah the God of Israel, I have anointed you king over the people of Jehovah, over Israel.

9:1^a
1 Kings 18:46;
2 Kings 4:29;
Jer. 1:17;
Luke 12:35

9:1^b
1 Sam. 10:1

9:2^a
1 Kings 19:16;
2 Kings 9:14, 20

9:3^a
cf. 1 Kings 19:16;
2 Chron. 22:7

9:7^a
王上二一 5-15
啓二 20
六 10
9:7^b
王上十八 4

【9:7】你要擊殺你主人亞哈的家，我好在 ^{1a} 耶洗別身上伸她 ^b 流我僕人眾申言者和耶和華一切僕人之血的冤。

9:8^a
王上十一 17

【9:8】^a 亞哈全家必都滅亡，以色列中凡屬亞哈的男丁，無論是困住的、自由的，我都要剪除；

9:9^a
王上十四 10
十五 29
十六 3
二一 22
9:9^b
王上十六 11
二一 22
9:10^a
王上二一 23
王下九 35-36

【9:9】我要使亞哈的家像尼八兒子 ^a 耶羅波安的家，又像亞希雅兒子 ^b 巴沙的家。

【9:10】至於耶洗別，狗必在耶斯列田裏 ^a 喫她，無人將她葬埋。說完了，少年人就開門逃跑了。

9:11^a
耶二九 26
何九 7
參徒二六 24

【9:11】耶戶出來，回到他主人的臣僕那裏，有人問他說，平安麼？這 ^a 狂妄的人來見你有甚麼事呢？他對他們說，你們認得那人，也知道他說甚麼。

【9:7】And you shall strike the house of Ahab your master, and I will avenge the ^a blood of My servants the prophets and the blood of all the servants of Jehovah at the hand of ^{1b} Jezebel.

【9:8】And the whole house of ^a Ahab will perish, and I will cut off from Ahab every male, bond and free, in Israel;

【9:9】And I will make the house of Ahab like the ^a house of Jeroboam the son of Nebat and like the house of ^b Baasha the son of Ahijah;

【9:10】And the dogs shall ^a eat Jezebel in the lot of Jezreel, and there will be none to bury her. Then he opened the door and fled.

【9:11】And when Jehu came out to the servants of his master, someone said to him, Is all well? Why did this ^a mad fellow come to you? And he said to them, You know the man and his ranting.

9:7^a
1 Kings 18:4
9:7^b
1 Kings 21:5-15;
Rev. 2:20;
6:10

9:8^a
2 Kings 10:17

9:9^a
1 Kings 14:10;
15:29;
16:3;
21:22
9:9^b
1 Kings 16:11;
21:22
9:10^a
1 Kings 21:23;
2 Kings 9:35-36

9:11^a
Jer. 29:26;
Hosea 9:7;
cf. Acts 26:24

●王下 9:7¹ 見啓二 20 註。

9:7¹ (Jezebel) See notes on Rev. 2:20.

【9:12】他們說，這是假話；請你據實的告訴我們。他說，他如此如此對我說；他說，耶和華如此說，我已膏你作以色列的王。

【9:13】他們就急忙各將自己的^a衣服鋪在臺階上，使耶戶坐在其上；他們^b吹角，說，耶戶作王了！

【9:14】這樣，寧示的孫子，約沙法的兒子耶戶，背叛¹約蘭。（先是約蘭和全以色列因為亞蘭王^a哈薛的緣故，把守基列的^b拉末；

【9:15】但約蘭王回到耶斯列，醫治與亞蘭王哈薛打仗時，亞蘭人使他受的^a傷。）耶戶說，若合你們的意思，就不容人逃出城往耶斯列去報信。

【9:16】於是耶戶坐車往耶斯列去，因為約蘭病臥在那裏。猶大王^a亞哈謝已經下去看望他。

●王下 9:14¹ 卽八 16 的第一個約蘭。他是以色列王。

【9:12】And they said, That is a lie; please tell us. And he said, Thus and thus he said to me, saying, Thus says Jehovah, I have anointed you king over Israel.

【9:13】Then they moved quickly; and every man took his^a garment and put it under him on the bare steps; and they blew the^b trumpet and said, Jehu is king!

【9:14】And Jehu the son of Jehoshaphat, the son of Nimshi, conspired against¹Joram. (Now Joram had been defending^a Ramoth-gilead, he and all Israel, because of^b Hazael the king of Syria,

【9:15】But Jehoram the king returned to be healed in Jezreel of the^a wounds which the Syrians had inflicted on him when he fought Hazael the king of Syria). And Jehu said, If this is your desire, let no fugitive depart from the city and go and tell it in Jezreel.

【9:16】So Jehu rode off in a chariot and went to Jezreel, for Joram was lying ill there. And^a Ahaziah the king of Judah had come down to see Joram.

9:14¹ (Joram) A spelling variant of Jehoram in v. 15. He is the king of Israel.

9:13^a
太二一 7-8
可十一 7-8
9:13^b
撒下十五 10
王上一 34
9:14^a
王上十九 17
9:14^b
王上二二 3
王上八 28

9:15^a
王下八 29
代下二二 6

9:16^a
王下八 28-29
代下二二 6-7

9:13^a
Matt. 21:7-8;
Mark 11:7-8
9:13^b
2 Sam. 15:10;
1 Kings 1:34
9:14^a
1 Kings 22:3;
2 Kings 8:28
9:14^b
1 Kings 19:17

9:15^a
2 Kings 8:29;
2 Chron. 22:6

9:16^a
2 Kings 8:28-29;
2 Chron. 22:6-7

【9:17】守望的人站在耶斯列的城樓上，看見耶戶帶着一大羣人來，就說，我看見一大羣人。約蘭說，找一個騎馬的，打發他去迎接他們，問說，平安不平安？

【9:18】騎馬的就去迎接耶戶，說，王如此問說，平安不平安？耶戶說，平安不平安與你何干？你轉到我後頭罷。守望的人又報告說，使者到了他們那裏，卻不回來。

【9:19】王又打發第二個騎馬的去；這人到了他們那裏，說，王如此問說，平安不平安？耶戶說，平安不平安與你何干？你轉到我後頭罷。

【9:20】守望的人又報告說，他到了他們那裏，也不回來；車的趕法像寧示的孫子耶戶的趕法，因為他趕得甚猛。

【9:21】約蘭說，套車！人就給他套車。以色列王^a約蘭和猶大王亞哈謝，各坐自己的車出去迎接耶戶，在耶斯列人^b拿伯的那塊田裏遇見他。

【9:17】 And the watchman stood on the tower in Jezreel and saw Jehu's multitude as he came, and he said, I see a multitude. And Jehoram said, Take a horseman, and send him to meet them; and let him say, Is there peace?

【9:18】 So the horseman went to meet him and said, Thus says the king, Is there peace? And Jehu said, What do you have to do with peace? Turn behind me. And the watchman reported, saying, The messenger went to them but did not return.

【9:19】 And he sent out a second horseman; and he came to them and said, Thus says the king, Is there peace? And Jehu said, What do you have to do with peace? Turn behind me.

【9:20】 And the watchman reported, saying, He went to them but did not return; and the driving is like the driving of Jehu the son of Nimshi, because he drives furiously.

【9:21】 And Jehoram said, Yoke the chariot! And someone yoked his chariot. And^a Jehoram the king of Israel and Ahaziah the king of Judah went out, each in his chariot, and went to meet Jehu; and they found him in the lot of^b Naboth the Jezreelite.

9:21^a
代下二二 7
9:21^b
王上二一 1

9:21^a
2 Chron. 22:7
9:21^b
1 Kings 21:1

【9:22】約蘭見耶戶就說，耶戶阿，平安不平安？耶戶說，你母親耶洗別的淫行邪術這樣多，還能有甚麼平安？

【9:23】約蘭就轉¹車逃跑，對亞哈謝說，亞哈謝阿，有陰謀！

【9:24】耶戶拉滿了弓，射中約蘭的¹脊背，箭從心窩穿出，約蘭就曲身倒在車上。

【9:25】耶戶對他的軍長畢甲說，你把他抬起來，拋在耶斯列人拿伯的那塊田裏。你當追想，你我一同坐車跟隨他父親亞哈的時候，耶和華論亞哈所說的諭言，

【9:26】說，我昨日實在看見了^a拿伯的血和他眾子的血，我必在這塊田裏報應你；這是耶和華說的。現在你要照着耶和華的話，把他抬起來，拋在這塊田裏。

●王下 9:23¹ 直譯，手。

●王下 9:24¹ 直譯，兩臂之間。

【9:22】And when Jehoram saw Jehu, he said, Is there peace, Jehu? And he said, What peace can there be, so long as the harlotries and sorceries of Jezebel your mother are so many?

【9:23】And Jehoram turned the¹ reins and tried to flee. And he said to Ahaziah, Treachery, Ahaziah!

【9:24】And Jehu drew his bow with full strength and struck Jehoram between his arms; and the arrow went through his heart, and he sank down in his chariot.

【9:25】And Jehu said to Bidkar his officer, Take him up, and throw him in the lot of the field of Naboth the Jezreelite; for remember how you and I were riding together behind Ahab his father, and Jehovah uttered this oracle against him:

【9:26】Surely I have seen the^a blood of Naboth and the blood of his sons yesterday, declares Jehovah; and I will repay you in this lot, declares Jehovah. And now, take him up and throw him in the lot, according to the word of Jehovah.

9:23¹ (reins) Lit., his hands.

9:26^a
王上二一 19
二二 38

9:26^a
1 Kings 21:19;
22:38

【9:27】猶大王^a 亞哈謝見這光景，就沿着通往園亭的路逃跑；耶戶追趕他，說，把這人也殺在車上。人就在靠近以伯蓮的姑珥坡上擊傷了他。他逃到米吉多，就死在那裏。

【9:28】他的臣僕用車將他的屍首送到耶路撒冷，與他列祖一同葬在大衛城，他自己的墳墓裏。

【9:29】^a 亞哈謝登基作猶大王，是在亞哈的兒子約蘭十一年。

【9:30】耶戶到了耶斯列；耶洗別聽見，就塗眼、梳頭，從窗戶裏往外觀看。

【9:31】耶戶進門的時候，耶洗別說，殺自己主人的^a 心利阿，平安麼？

【9:32】耶戶仰臉向窗戶觀看，說，誰在我這邊？誰？有兩三個太監從窗戶往外看他。

【9:33】耶戶說，把她扔下來。他們就把她扔下來。她的血濺在牆上和馬上；於是耶戶策馬把她踐踏了。

【9:27】And ^aAhaziah the king of Judah saw this and fled toward the garden house; and Jehu pursued after him and said, Strike him too in his chariot. So they struck him at the ascent of Gur, which is by Ibleam. And he fled to Megiddo and died there.

【9:28】And his servants carried him in a chariot to Jerusalem and buried him in his grave with his fathers in the city of David.

【9:29】And in the eleventh year of Joram the son of Ahab, ^aAhaziah began to reign over Judah.

【9:30】And Jehu came to Jezreel; and Jezebel heard of it. And she put paint on her eyes and adorned her head, and she looked out the window.

【9:31】And as Jehu entered the gate, she said, Is all well, ^aZimri, you murderer of ¹your master?

【9:32】And he lifted up his face to the window and said, Who is on my side? Who? And two or three eunuchs looked out at him.

【9:33】And he said, Throw her down. And they threw her down. And some of her blood spattered on the wall and on the horses, and he trampled her.

【9:34】耶戶進去，喫了喝了，就說，
你們去料理這被咒詛的婦人，把她葬
埋了，因為她是王的女兒。

【9:35】他們就去葬埋她，卻找不到她
的全屍，只找到她的頭骨、腳和手掌。

【9:36】他們回去告訴耶戶，耶戶說，
這正是耶和華藉祂僕人提斯比人以利
亞所說的話，說，¹在耶斯列那塊田
裏，狗必^a喫耶洗別的肉；

【9:37】耶洗別的屍首必在耶斯列那塊
田裏，如同田地上的糞土，甚至人不
能說這是耶洗別。

【9:34】And he came in, and ate and drank, and said,
Attend now to this cursed woman and bury her, for she
is a king's daughter.

【9:35】But when they went to bury her, they found no
more of her than her skull and her feet and the palms of
her hands.

【9:36】And they returned and reported it to him. And
he said, This is the word of Jehovah, which He spoke
through His servant Elijah the Tishbite, saying, ¹In the
lot of Jezreel the dogs will ^aeat the flesh of Jezebel;

【9:37】And the corpse of Jezebel will be like dung upon
the surface of the field in the lot of Jezreel, so that they
will not say, This is Jezebel.

●王下 9:36¹ 耶洗別悲慘的結局，豫示大妓女（背
道之羅馬天主教）的結局。（啓十七 16～17 與註。）

9:31¹ (your) Lit., his.

9:36¹ (In) The pitiful ending of Jezebel foreshadows the ending of the
great harlot, the apostate Roman Catholic Church (Rev. 17:16-17 and notes).

9:36^a
王上二一 23

9:36^a
1 Kings 21:23

列王紀下 第十章

2 KINGS 10

【10:1】亞哈有七十個兒子在撒瑪利亞。
耶戶寫信送到撒瑪利亞，給耶斯列的首領，就是眾長老，並給¹教養亞哈眾子的人，說，

【10:2】你們那裏既有你們主人的眾子，
又有戰車、馬匹、堅固城和兵器，這信到了你們那裏，

【10:3】你們就可以在你們主人的眾子
中，選擇一個最好、最合宜的，使他
坐他父親的位，你們也可以為你們主
人的家爭戰。

【10:4】他們卻甚懼怕，說，二王在他面
前尚且站立不住，我們怎能站得住呢？

【10:5】家宰、邑宰、長老、和教養眾
子的人，打發人去見耶戶，說，我們
是你的僕人；凡你對我們所說的，我
們都必遵行。我們不立誰作王，你看
怎樣好就怎樣行。

【10:1】 Now Ahab had seventy sons in Samaria, and Jehu wrote letters and sent them to Samaria to the rulers of Jezreel, the elders, and to the ¹guardians of the children of Ahab, saying,

【10:2】 Now then, when this letter comes to you, since your master's sons are with you, and there are with you chariots and horses, a fortified city and weapons,

【10:3】 Look for the best and fittest of your master's sons, and set him on the throne of his father, and fight for your master's house.

【10:4】 But they feared very greatly and said, If the two kings could not stand before him, how then can we stand before him?

【10:5】 And he who was over the household and he that was over the city and the elders and the guardians of the children sent word to Jehu, saying, We are your servants; all that you say to us, we will do. We will not make anyone king. What is good in your sight, do.

●王下 10:1¹ 教養…的人，或，養育…之父；如民十一 12 者。5 節者同。

10:1¹ (guardians) Or, nursing fathers; as in Num. 11:12. So also in v. 5.

【10:6】耶戶第二次給他們寫信說，你們若歸屬我，聽從我的話，明日這時候，要將你們主人眾子的首級帶到耶斯列來見我。那時王的兒子七十人都住在城中那些撫養他們的大臣那裏。

【10:7】信一到，他們就把王的^a兒子七十人殺了，將首級裝在筐子裏，送到在耶斯列的耶戶那裏。

【10:8】有使者來告訴耶戶說，他們將王眾子的首級送來了。耶戶說，將首級在城門口堆作兩堆，擱到早晨。

【10:9】次日早晨，耶戶出來，站着對眾民說，你們都是公義的。我^a背叛我主人，將他殺了；但這些人都是誰殺的呢？

【10:10】由此可知，耶和華^a指着亞哈家所說的話，一句都沒有^b落空，因為耶和華藉祂僕人以利亞所說的，祂都成就了。

【10:6】 Then he wrote a letter to them a second time, saying, If you are mine and listen to my voice, take the heads of the sons of your master, and come to me at Jezreel tomorrow at this time. Now the king's sons, seventy men, were with the great men of the city, who had brought them up.

【10:7】 And when the letter reached them, they took the king's^a sons and slaughtered them, seventy men; and they placed their heads in baskets and sent them to him in Jezreel.

【10:8】 And the messenger came and told him, saying, They have brought the heads of the king's sons. And he said, Put them in two heaps at the entrance of the gate until the morning.

【10:9】 And in the morning he went out and stood and said to all the people, You are righteous. I^a conspired against my master and have killed him; but who struck all these?

【10:10】 Know therefore that nothing of the word of Jehovah, which Jehovah^a spoke concerning the house of Ahab, shall^b fall to the earth; for Jehovah has done that which He spoke through His servant Elijah.

●王下 10:10¹ 直譯，落在地上。

10:7^a
參王上二一 29

10:9^a
王下九 14

10:10^a
參王上二一 17-21
10:10^b
參撒下三 19

10:7^a
cf. 1 Kings 21:29

10:9^a
2 Kings 9:14

10:10^a
cf. 1 Kings 21:17-21
10:10^b
cf. 1 Sam. 3:19

【10:11】凡屬亞哈家在耶斯列所剩下的人，和他所有的大臣、朋友、祭司，耶戶盡都殺了，沒有留下一個。

【10:12】耶戶起身往撒瑪利亞去。在路上¹牧人相聚之處，

【10:13】耶戶遇見猶大王亞哈謝的弟兄，問他們說，你們是誰？他們說，我們是亞哈謝的弟兄，現在下去要問王的眾子和太后的眾子安。

【10:14】耶戶說，活捉他們。跟從的人就活捉了他們，將他們殺在牧人¹相聚之處的坑邊，共四十二人，沒有留下一個。

【10:15】耶戶從那裏前行，恰遇利甲的兒子^a約拿達來迎接他，耶戶問他安，對他說，你的心對我是不是正直，像我的心對你的心那樣？約拿達說，是。耶戶說，若是這樣，你向我伸手，他就伸手；耶戶拉他上車到自己身邊。

●王下 10:12¹ 牧人相聚之處，或，牧人的伯艾可。

●王下 10:14¹ 相聚之處，或，伯艾可。

【10:11】So Jehu killed all that remained of the house of Ahab in Jezreel and all his great men and his acquaintances and his priests, until he left him no one remaining.

【10:12】Then he rose up and departed and came into Samaria. And while he was at the¹shepherds' meeting place on the way,

【10:13】Jehu came upon the brothers of Ahaziah the king of Judah; and he said, Who are you? And they said, We are the brothers of Ahaziah, and have come down to greet the sons of the king and the sons of the queen mother.

【10:14】And he said, Take them alive. And they took them alive and slew them, forty-two men, at the pit of the¹meeting place; and he left not one of them remaining.

【10:15】And when he departed from there, he came upon^aJehonadab the son of Rechab coming to meet him; and he greeted him and said to him, Is your heart right, as my heart is with your heart? And Jehonadab said, It is. And Jehu said, If it is, give me your hand. And he gave him his hand, and Jehu took him up to himself into the chariot.

10:12¹ (shepherds') Or, Beth-eked of the shepherds.

10:14¹ (meeting) Or, Beth-eked.

10:15^a
耶三五 6-10, 14,
16, 18

10:15^a
Jer. 35:6-10, 14,
16, 18

10:16^a
王上十九 10, 14

【10:16】耶戶說，你和我同去，看我爲耶和華發的^a熱心；於是請他一同乘車。

10:17^a
王下九 8
代下二二 8

【10:17】到了撒瑪利亞，耶戶就把在撒瑪利亞屬^a亞哈剩下的人都殺了，直到滅盡，正如耶和華對以利亞所說的話。

【10:18】耶戶招聚眾民，對他們說，亞哈只是稍微事奉巴力，耶戶卻要大大事奉他。

10:19^a
王上十八 19
二二 6

【10:19】現在把巴力的眾^a申言者、一切事奉巴力的人、並巴力的眾祭司，都召到我這裏來，一個也不可缺席，因爲我要給巴力獻大祭；凡缺席的必不得活。耶戶這樣用詭計而行，是要殺盡事奉巴力的人。

【10:20】耶戶說，要爲巴力¹召開嚴肅會。於是他們宣告召開大會。

【10:16】And he said, Come with me, and see my^a zeal for Jehovah. So they made him ride in his chariot.

【10:17】And when he came to Samaria, he struck all who were left to^a Ahab in Samaria, until he had destroyed him, according to the word of Jehovah, which He spoke to Elijah.

【10:18】And Jehu gathered all the people together and said to them, Ahab served Baal a little, but Jehu will serve him much.

【10:19】Now call to me all the^a prophets of Baal, all his servants, and all his priests; let none be missing. For I have a great sacrifice to do to Baal. Whoever is missing will not live. But Jehu acted in subtlety, in order that he might destroy the worshippers of Baal.

【10:20】And Jehu said, Sanctify a solemn assembly for Baal. And they proclaimed it.

10:16^a
1 Kings 19:10, 14

10:17^a
2 Kings 9:8;
2 Chron. 22:8

10:19^a
1 Kings 18:19;
22:6

●王下 10:20¹ 召開，直譯，分別出來。

【10:21】耶戶差人走遍全以色列；凡事奉巴力的人都來了，沒有剩下一個不來的。他們進了巴力廟，^a巴力廟中從這邊到那邊，都滿了人。

【10:22】耶戶吩咐掌管禮服的人說，拿出禮服來，給一切事奉巴力的人穿。他就拿出禮服來給了他們。

【10:23】耶戶和利甲的兒子約拿達進了巴力廟，對事奉巴力的人說，你們察看察看，在你們這裏不可有耶和華的僕人，只可有事奉巴力的人。

【10:24】耶戶和約拿達進去，獻平安祭和燔祭。耶戶先爲自己安排八十人在外面，說，我將這些人交在你們手中，若有一人脫逃，誰放的必要償命。

【10:25】耶戶獻完了燔祭，就出來對護衛兵和眾軍長說，你們進去殺他們，不要讓一人出來。護衛兵和軍長就用刀殺他們，將屍首拋出去，並到巴力廟的¹內堂去，

●王下 10:25¹ 直譯，城。

【10:21】And Jehu sent word throughout all Israel, and all the worshippers of Baal came; and there was not one left who did not come. And they came to the house of Baal, and the ^ahouse of Baal was filled from one end to the other.

【10:22】And he said to the one who was over the wardrobe, Bring out garments for all the worshippers of Baal. And he brought out the garments to them.

【10:23】And Jehu and Jehonadab the son of Rechab came to the house of Baal; and he said to the worshippers of Baal, Search and see that none of the servants of Jehovah are here with you; only the worshippers of Baal should be here.

【10:24】And they came to offer sacrifice and burnt offerings. Now Jehu had stationed for himself eighty men outside; and he had said, He who allows any of the men to escape whom I bring into your hands will give up his life instead.

【10:25】And when he finished offering the burnt offering, Jehu said to the guards and to the captains, Go in and slay them; let no one get out. And they struck them with the edge of the sword. And the guards and the captains threw them out, and they went to the ¹inner room of the house of Baal.

10:25¹ (inner) Lit., city.

【10:26】他們將巴力廟中的柱像都拿出來燒了；

【10:27】又毀壞了巴力柱像，拆毀了巴力廟作為廁所，直到今日。

【10:28】這樣，耶戶從以色列中消滅了巴力。

【10:29】只是耶戶仍舊跟從尼八的兒子耶羅波安¹使以色列人^a犯罪的罪，就是拜伯特利和但的²金牛犢，並不離開。

【10:30】耶和華對耶戶說，¹因你辦好我眼中看為正的事，照我心中所願的一切待亞哈家，你的子孫必坐以色列的國位，直到^a第四代。

●王下 10:29¹ 或，這使以色列人犯罪者的罪。31 節者同。

●王下 10:29² 見王上十二 28 註 1。

●王下 10:30¹ 這指明要享受美地，我們必須是對的。我們享受基督作美地有多少，在於我們的所是，以及我們照着神的心對了多少。

【10:26】And they brought out the pillars of the house of Baal and burned them.

【10:27】And they broke down the pillar of Baal, and broke down the house of Baal and made it a latrine, as it is to this day.

【10:28】Thus Jehu eradicated Baal from Israel.

【10:29】However as regards the sins of Jeroboam the son of Nebat,¹by which he caused Israel to^asin, Jehu did not turn away from them, that is, the²golden calves which were in Bethel and in Dan.

【10:30】And Jehovah said to Jehu,¹Because you have done well in executing what is right in My eyes and have dealt with the house of Ahab according to all that was in My heart, your sons to the^afourth generation shall sit on the throne of Israel.

10:29¹ (by) Or, who caused Israel to sin. So also in v. 31.

10:29² (golden) See note 28¹ in 1 Kings 12.

10:30¹ (Because) This indicates that to enjoy the good land we must be right. How much we enjoy Christ as our good land depends on what we are and how right we are according to God's heart.

10:29^a
王上十二 30
十四 16

10:29^a
1 Kings 12:30;
14:16

10:30^a
王下十五 12

10:30^a
2 Kings 15:12

【10:31】只是耶戶不全心謹慎遵行耶和華以色列神的律法，不離開耶羅波安使以色列人犯罪的罪。

【10:32】在那些日子，耶和華開始^a割削以色列國；^b哈薛在以色列的四境擊敗他們，

【10:33】乃是從約但河東起，攻擊^a基列全地，就是迦得人、流便人、瑪拿西人之地，從靠近亞嫩谷邊的亞羅珥起，包括基列和巴珊。

【10:34】耶戶其餘的事，凡他所行的，和他的勇力，豈不都寫在以色列諸王記上麼？

【10:35】耶戶與他列祖同睡，人將他葬在撒瑪利亞；他兒子約哈斯接續他作王。

【10:36】耶戶在撒瑪利亞作以色列王二十八年。

【10:31】But Jehu was not careful to walk in the law of Jehovah the God of Israel with all his heart; he did not turn from the sins of Jeroboam, by which he caused Israel to sin.

【10:32】In those days Jehovah began to^a cut away portions of land in Israel, and^b Hazael struck them in all the borders of Israel

【10:33】From the Jordan eastward, all the land of Gilead, the Gadites, the Reubenites, and the Manassites, from Aroer, which is by the valley of Arnon, both^a Gilead and Bashan.

【10:34】And the rest of the acts of Jehu and all that he did and all his might, are they not written in the book of the chronicles of the kings of Israel?

【10:35】And Jehu slept with his fathers, and they buried him in Samaria. And Jehoahaz his son reigned in his place.

【10:36】Now the time which Jehu reigned over Israel in Samaria was twenty-eight years.

10:32^a
參王上十一 30-31
10:32^b
參王上十九 17
王下八 12

10:33^a
摩一 3, 13

10:32^a
cf. 1 Kings 11:30-31
10:32^b
cf. 1 Kings 19:17;
2 Kings 8:12

10:33^a
Amos 1:3, 13

列王紀下 第十一章

十九 亞他利雅非法作猶大王 十一 1 ~ 16

11:1^a
1-3;
代下二二 10-12
11:1^b
王下八 26
代下二四 7

【11:1】^a 亞哈謝的母親 ^b 亞他利雅見她兒子死了，就起來剿滅王室所有的後裔。

11:2^a
王下十一 21
十二 1

【11:2】但約蘭王的女兒，亞哈謝的妹妹約示巴，將亞哈謝的兒子 ^a 約阿施從那些將要被殺的王子中偷出來，把他和他的乳母都藏在臥房裏。她們把他藏起來，躲避亞他利雅，他就沒有被殺。

【11:3】約阿施和他的乳母藏在耶和華的殿裏六年；亞他利雅作了那地的王。

11:4^a
4-20;
代下二三 1-21

【11:4】^a 第七年，耶何耶大打發人把迦利人和護衛兵的眾百夫長帶來，領他們進了耶和華的殿，到他那裏。他與他們立約，使他們在耶和華殿裏起誓，又將王的兒子指給他們看，

2 KINGS 11

S. The Illegitimate Reign of Athaliah over Judah 11:1-16

【11:1】^a Now when ^b Athaliah the mother of Ahaziah saw that her son was dead, she rose up and destroyed all the royal seed.

【11:2】But Jehosheba, the daughter of King Joram and sister of Ahaziah, took ^a Joash the son of Ahaziah and stole him away from among the sons of the king who were to be killed; ¹ she put him and his nurse into the bedchamber. So they hid him from Athaliah, and he was not killed.

【11:3】And he was with her, hidden in the house of Jehovah, for six years while Athaliah reigned over the land.

【11:4】^a Then in the seventh year Jehoiada sent word and gathered the captains of the hundreds over the Carites and over the guards and brought them to him at the house of Jehovah. And he made a covenant with them and put them under an oath in the house of Jehovah, then showed them the king's son.

11:1^a
vv. 1-3;
2 Chron. 22:10-12
11:1^b
2 Kings 8:26;
2 Chron. 24:7
11:2^a
2 Kings 11:21;
12:1

11:4^a
vv. 4-20;
2 Chron. 23:1-21

【11:5】吩咐他們說，你們當這樣行：凡安息日進班的，三分之一要看守王宮，

【11:6】三分之一要在蘇珥門，三分之一要在護衛兵院的後門。你們要看守王宮，攔阻閒人。

【11:7】你們所有在安息日出班的，三分之二要看守耶和華的殿，護衛王；

【11:8】各人手拿兵器，四面圍護王。凡擅入你們班次的，必被處死；王出入的時候，你們當跟隨他。

【11:9】眾百夫長就照着祭司耶何耶大一切所吩咐的去行，各帶所管安息日進班出班的人來見祭司耶何耶大。

【11:10】祭司將耶和華殿裏所藏大衛王的槍和^a 盾牌交給百夫長。

【11:5】 And he commanded them, saying, This is the thing that you shall do: A third of you who come on duty on the Sabbath shall keep watch over the king's house;

【11:6】 And another third shall keep watch in the gate of Sur; and another third shall keep watch at the gate behind the guards. You shall keep watch over the house for a defense.

【11:7】 And the two divisions of you, all who go off duty on the Sabbath, shall keep watch over the house of Jehovah for the king.

【11:8】 And you shall surround the king, each man with his weapons in his hand; and whoever enters the ranks shall be put to death; and you shall be with the king in his goings and comings.

【11:9】 And the captains of the hundreds did according to all that Jehoiada the priest commanded them. And each took his men, those who came on duty on the Sabbath with those who went off duty on the Sabbath; and they came to Jehoiada the priest.

【11:10】 And the priest gave the spears and ^a shields that had belonged to King David, which were in the house of Jehovah, to the captains of the hundreds.

11:10^a
撒下八7
代上十八7

11:10^a
2 Sam. 8:7;
1 Chron. 18:7

【11:11】護衛兵手中各拿兵器，在壇和殿那裏，從殿右直到殿左，站在王子的四圍。

【11:12】祭司領王子出來，給他戴上冠冕，將¹律法書交給他，立他作王，用膏膏他；眾人拍掌說，願王萬歲！

【11:13】亞他利雅聽見護衛兵和民的聲音，就進耶和華的殿，到民那裏，

【11:14】看見王照例站在^a柱旁，百夫長和吹號的人在王左右，那地的眾民歡樂吹號；亞他利雅就撕裂衣服，喊叫說，反了！反了！

【11:15】祭司耶何耶大吩咐管轄軍兵的百夫長說，將她趕出班外，凡跟隨她的必用刀殺死；因為祭司說，她不可在耶和華的殿裏被殺。

【11:11】And the guards stood, each man with his weapons in his hand, from the right flank of the house to the left flank of the house, by the altar and by the house, to guard the king all around.

【11:12】And he brought the king's son out and gave him the crown and the testimony. And they made him king and anointed him, and they clapped their hands and said, Long live the king!

【11:13】Now when Athaliah heard the noise of the guard and of the people, she went to the people at the house of Jehovah.

【11:14】And she looked, and there was the king, standing by the^a pillar, according to the custom, with captains and their trumpets near the king. And all the people of the land rejoiced and blew the trumpets. And Athaliah tore her clothes and cried out, Treason! Treason!

【11:15】And Jehoiada the priest commanded the captains of the hundreds who had been set over the army and said to them, Bring her out between the ranks, and anyone who follows her kill with a sword; for the priest said, She shall not be killed in the house of Jehovah.

●王下 11:12¹ 直譯，見證。

11:2¹ (she) Following 2 Chron. 22:11; the Hebrew text lacks she put.

【11:16】眾兵就閃開讓她去；她經由馬的入口處進王宮時，便在那裏被殺。

二十 約阿施作猶大王 十一 17 ~ 十二 21

【11:17】耶何耶大使王和民與耶和華立^a約，使他們作耶和華的民；又在王與民之間立約。

【11:18】於是那地的眾民都到^a巴力廟，拆毀了廟，將巴力的壇和像完全打碎，又在壇前將巴力的祭司瑪坦殺了。祭司耶何耶大派官看守耶和華的殿，

【11:19】又率領百夫長和迦利人與護衛兵，以及那地的眾民，請王從耶和華的殿下來，經護衛兵的門進入王宮，他就坐上王位。

【11:20】那地的眾民都歡樂，合城都安靜；眾人已將亞他利雅在王宮那裏用刀殺了。

【11:16】 And they made way for her, and she went to the house of the king through the horses' entrance and was killed there.

T. The Reign of Joash (Jehoash) over Judah 11:17 – 12:21

【11:17】 And Jehoiada made a ^acovenant between Jehovah and the king and the people that they would be Jehovah's people, and also between the king and the people.

【11:18】 And all the people of the land went to the ^ahouse of Baal and broke it down: The altars to him and his images they shattered to pieces, and they slew Mattan the priest of Baal before the altars. And the priest appointed officers over the house of Jehovah.

【11:19】 And ¹Jehoiada gathered the captains of the hundreds and the Carites and the guards and all the people of the land. And they brought the king down from the house of Jehovah and came by way of the guard gate to the house of the king, and he sat upon the throne of the kings.

【11:20】 And all the people of the land rejoiced, and the city was quiet; for they had slain Athaliah with the sword at the house of the king.

11:19¹ (Jehoiada) Lit., he.

11:17^a
參書二四 25
撒下五 3

11:17^a
cf. Josh. 24:25;
2 Sam. 5:3

11:18^a
王下十 21, 23, 26

11:18^a
2 Kings 10:21,
23, 26

【11:21】^a 約阿施登基的時候年七歲。

列王紀下 第十二章

【12:1】耶戶第七年，約阿施登基，在耶路撒冷作王四十年。他母親名叫西比亞，是別是巴人。

【12:2】約阿施在祭司耶何耶大教導他的一切日子，就行耶和華眼中看為正的事；

【12:3】只是¹ 邱壇還^a 沒有廢去，百姓仍在邱壇獻祭燒香。

【12:4】約阿施對眾祭司說，凡奉到耶和華殿分別為聖之物中的銀子—每一個經過數點之人當納的^a 銀子，各人被估的身價，或各人心中起意要奉到耶和華殿的銀子—

●王下 12:3¹ 見王上十二 31 註 1。

【11:21】^{1a} Jehoash was seven years old when he began to reign.

2 KINGS 12

【12:1】In the seventh year of Jehu, Jehoash began to reign; and he reigned forty years in Jerusalem. And his mother's name was Zibiah of Beer-sheba.

【12:2】And Jehoash did what was right in the sight of Jehovah all the days in which Jehoiada the priest instructed him.

【12:3】However the¹ high places were^a not removed; the people still sacrificed and burned incense in the high places.

【12:4】And Jehoash said to the priests, All the money of the sanctified things which goes into the house of Jehovah — the^a money of everyone who passes through the numbering, the money of each person's assessment, and all the money that comes up in the heart of anyone to bring into the house of Jehovah —

11:21¹ (Jehoash) A spelling variant of Joash.

12:3¹ (high) See note 31² in 1 Kings 12.

【12:5】祭司每人當從所認識的人收了來，修理殿的一切破損之處。

【12:6】無奈到了約阿施王二十三年，祭司仍未修理殿的破損之處。

【12:7】所以約阿施王召了大祭司耶何耶大和眾祭司來，對他們說，你們怎麼不修理殿的破損之處呢？從今以後，你們不要從所認識的人再收銀子，要將所收的交出來，用以修理殿的破損之處。

【12:8】眾祭司答應不再從百姓收銀子，也不修理殿的破損之處。

【12:9】祭司耶何耶大取了一個櫃子，在櫃蓋上鑽了一個洞孔，^a放於壇旁，在進耶和華殿的右邊；守¹門的祭司將奉到耶和華殿的一切銀子投在櫃裏。

【12:5】Let the priests take, each man from his acquaintance; and they shall repair what is broken in the house, wherever anything is found broken.

【12:6】But as of the twenty-third year of King Jehoash, the priests had not repaired what was broken in the house.

【12:7】So King Jehoash summoned Jehoiada the priest and the priests and said to them, Why have you not been repairing what is broken in the house? Now therefore take no more money from your acquaintances, but deliver it for what is broken in the house.

【12:8】And the priests agreed that they would neither take money from the people nor repair what was broken in the house.

【12:9】Then Jehoiada the priest took a chest and bored a hole in its lid, and he ^aput it beside the altar, on the right side as one comes into the house of Jehovah. And the priests who guarded the threshold put all the money that came into the house of Jehovah into it.

●王下 12:9¹ 直譯，門檻。

12:9^a
可十二 41
路二 1

12:9^a
Mark 12:41;
Luke 21:1

12:10^a
參王下二二 4

【12:10】他們見櫃裏的銀子多了，便叫王的書記和大祭司上來，將耶和華殿裏所得的銀子包起來，加以^a數算。

12:11^a
王下二二 5-6

【12:11】把所稱的銀子交給^a辦事的，就是耶和華殿裏督工的人；督工的人把銀子支付給修理耶和華殿的木匠和建築工，

【12:12】並支付給泥水匠和石匠，又用以買木料和鑿成的石頭，修理耶和華殿的破損之處，並支付修理殿的各樣開支。

【12:13】但那奉到耶和華殿的銀子，沒有用以作耶和華殿裏的銀杯、燈剪、碗、號、或任何金銀器皿；

【12:14】乃將那銀子交給辦事的人，用以修理耶和華的殿。

【12:15】他們將銀子交給那些人，好付給作工的人，並不與那些人算賬，因為他們辦事誠實可信。

【12:10】And whenever they saw that there was a large amount of money in the chest, the king's scribe and the high priest would go up and bind the money that came into the house of Jehovah in bags and^a count it.

【12:11】And they would give the money that was weighed out into the hands of those who^a did the work, who had the oversight of the house of Jehovah; and these would pay it out to the carpenters and the builders who worked on the house of Jehovah,

【12:12】And to the masons and to the stone hewers and for the purchase of timber and hewn stone, to repair what was broken in the house of Jehovah, and for any other outlay to repair the house.

【12:13】But there were no cups of silver, snuffers, basins, trumpets, or any vessels of gold or any vessels of silver prepared for the house of Jehovah out of the money that was brought into the house of Jehovah;

【12:14】For they gave it all to those who did the work, who repaired the house of Jehovah with it.

【12:15】And they did not ask for an accounting from the men into whose hands they had given the money to use for doing the work, for these worked faithfully.

12:10^a
cf. 2 Kings 22:4

12:11^a
2 Kings 22:5-6

12:16^a
利五 15-19
12:16^b
利七 7-9

【12:16】惟有^a贖愆祭的銀子和贖罪祭的銀子，沒有奉到耶和華的殿，都歸^b祭司。

12:17^a
17-18;
代下二四 23-24
12:17^b
王上十九 17
王下八 12

【12:17】^a那時，亞蘭王^b哈薛上來攻打迦特，攻取了；哈薛就定意上來攻打耶路撒冷。

12:18^a
王上十五 18
王下十六 8
十八 15-16
參王上十四 26
王下十四 14

【12:18】猶大王約阿施將一切分別爲聖的物，就是他列祖猶大王約沙法、約蘭、亞哈謝所分別爲聖的物，和自己所分別爲聖的物，並^a耶和華殿與王宮府庫裏所有的金子，都送給亞蘭王哈薛；哈薛就從耶路撒冷¹退去了。

【12:19】約阿施其餘的事，凡他所行的，豈不都寫在猶大諸王記上麼？

12:20^a
20-21;
代下二四 25-27

【12:20】^a約阿施的臣僕起來，同謀背叛，在下到悉拉路上的米羅宮裏擊殺他。

●王下 12:18¹ 直譯，上去。

【12:16】The money from the^a trespass offerings and the money from the sin offerings was not brought into the house of Jehovah; it was the^b priests'.

【12:17】^aAt that time^b Hazael the king of Syria went up and fought against Gath and took it. And Hazael set his face to go up toward Jerusalem.

【12:18】And Jehoash the king of Judah took all the sanctified things which Jehoshaphat and Jehoram and Ahaziah, his fathers the kings of Judah, had sanctified and his own sanctified things and all the gold that was found in the treasuries of the^a house of Jehovah and the house of the king; and he sent it to Hazael the king of Syria. And he went up from Jerusalem.

【12:19】And the rest of the acts of Joash and all that he did, are they not written in the book of the chronicles of the kings of Judah?

【12:20】^aAnd his servants rose up and formed a conspiracy. And they struck Joash down in the house of Millo, on the way that leads down to Silla.

12:16^a
Lev. 5:15-19
12:16^b
Lev. 7:7-9

12:17^a
vv. 17-18;
2 Chron. 24:23-24

12:17^b
1 Kings 19:17;
2 Kings 8:12

12:18^a
1 Kings 15:18;
2 Kings 16:8;
18:15-16;
cf. 1 Kings 14:26;
2 Kings 14:14

12:20^a
vv. 20-21;
2 Chron. 24:25-27

【12:21】 乃是他的臣僕示米押的兒子約撒甲和朔默的兒子約薩拔^a擊殺他，他就死了。眾人將他葬在大衛城，與他的列祖葬在一起。他兒子亞瑪謝接續他作王。

列王紀下 第十三章

二一 約哈斯作以色列王 十三 1～9 上

【13:1】 猶大王亞哈謝的兒子約阿施二十三年，耶戶的兒子約哈斯在撒瑪利亞登基，作以色列王十七年。

【13:2】 約哈斯行耶和華眼中看為惡的事，隨從尼八的兒子耶羅波安¹使以色列人^a犯罪的罪，總不離開。

●王下 13:2¹ 或，這使以色列人犯罪者的罪。6、11 節者同。

【12:21】 And it was Jozacar the son of Shimeath and Jehozabad the son of Shomer, his servants, who^a struck him down; and he died. And they buried him with his fathers in the city of David. And Amaziah his son reigned in his place.

2 KINGS 13

U. The Reign of Jehoahaz over Israel 13:1-9a

【13:1】 In the twenty-third year of Jehoash the son of Ahaziah, the king of Judah, Jehoahaz the son of Jehu began to reign over Israel in Samaria; he reigned seventeen years.

【13:2】 And he did what was evil in the sight of Jehovah and followed after the sins of Jeroboam the son of Nebat¹ by which he caused Israel to^a sin; he did not turn away from them.

13:2¹ (by) Or, who caused Israel to sin. So also in vv. 6 and 11.

13:3^a
王上十九 17
王下八 12
13:3^b
王下十三 24-25

【13:3】於是耶和華的怒氣向以色列人發作，將他們屢次交在亞蘭王^a 哈薛和他兒子^b 便哈達的手裏。

13:4^a
王下十四 26
出三 7

【13:4】（約哈斯懇求耶和華，耶和華就應允他，因為^a 見以色列人所受亞蘭王的欺壓。

【13:5】耶和華賜給以色列人一位拯救者，他們就從亞蘭人手下出來；於是以色列人仍舊安居在自己的帳棚裏。

【13:6】然而他們不離開耶羅波安家的罪，就是他使以色列人犯罪的罪，仍然行在其中；並且仍然有¹ 木像立在撒瑪利亞。）

【13:7】亞蘭王殺滅約哈斯的民，使他們如同禾場上的塵沙被踐踏，只給約哈斯留下五十馬兵、十輛戰車、和一萬步兵。

●王下 13:6¹ 或，亞舍拉（Asherah；）指一異教女神的像。

【13:3】And the anger of Jehovah was kindled against Israel; and He gave them continually into the hand of^a Hazael the king of Syria and into the hand of^b Benhadad the son of Hazael.

【13:4】(And Jehoahaz entreated Jehovah; and Jehovah listened to him, for He^a saw the oppression of Israel, for the king of Syria oppressed them.

【13:5】And Jehovah gave Israel a deliverer, and they went out from under the hand of Syria; and the children of Israel dwelt in their tents as they had before.

【13:6】However they did not depart from the sins of the house of Jeroboam, by which he caused Israel to sin, but walked in them. And also the¹ Asherah remained standing in Samaria.)

【13:7】For he left to Jehoahaz of the people not more than fifty horsemen and ten chariots and ten thousand foot soldiers, for the king of Syria destroyed them and made them like the dust at threshing.

13:3^a
1 Kings 19:17;
2 Kings 8:12
13:3^b
2 Kings 13:24-25

13:4^a
2 Kings 14:26;
Exo. 3:7

13:6¹ (Asherah) The image of a female deity.

【13:8】約哈斯其餘的事，凡他所行的和他的勇力，豈不都寫在以色列諸王記上麼？

【13:9 上】約哈斯與他列祖同睡，人將他葬在撒瑪利亞。

二二 約阿施作以色列王 十三 9 下～25

【13:9 下】他兒子約阿施接續他作王。

【13:10】猶大王約阿施三十七年，約哈斯的兒子約阿施在撒瑪利亞登基，作以色列王十六年。

【13:11】他行耶和華眼中看為惡的事，不離開尼八的兒子耶羅波安使以色列人犯罪的一切罪，仍然行在其中。

【13:8】And the rest of the acts of Jehoahaz and all that he did and his might, are they not written in the book of the chronicles of the kings of Israel?

【13:9a】And Jehoahaz slept with his fathers, and they buried him in Samaria.

V. The Reign of Jehoash (Joash) over Israel 13:9b-25

【13:9b】And Joash his son reigned in his place.

【13:10】In the thirty-seventh year of ¹Joash the king of Judah, ²Jehoash the son of Jehoahaz began to reign over Israel in Samaria; he reigned sixteen years.

【13:11】And he did what was evil in the sight of Jehovah; he did not turn away from all the sins of Jeroboam the son of Nebat, by which he caused Israel to sin; he walked in them.

13:10¹ (Joash) A spelling variant of Jehoash, found in ch. 12. He was the king of Judah.

13:10² (Jehoash) A spelling variant of Joash (cf. vv. 12-13).

13:12^a
12-13;
王下十四 15-16
13:12^b
王下十四 8-14

【13:12】^a 約阿施其餘的事，凡他所行的，和他與猶大王^b 亞瑪謝爭戰的勇力，豈不都寫在以色列諸王記上麼？

【13:13】約阿施與他列祖同睡，耶羅波安坐了他的位。約阿施與以色列諸王一同葬在撒瑪利亞。

【13:14】以利沙得了必死的¹病，以色列王約阿施下來看他，在他面前哭泣，說，我父阿！我父阿！以色列的^a戰車馬兵阿！

【13:15】以利沙對他說，你取弓箭來。王就取了弓箭到他那裏；

【13:16】以利沙對以色列王說，你用手拿弓。王就用手拿弓。以利沙按手在王的手上，

●王下 13:14¹ 以利沙爲別人行神奇醫治的神蹟，但照着神的旨意，他自己卻沒有藉神蹟得醫治。（參提後四 20 註 1。）

【13:12】^a And the rest of the acts of Joash and all that he did and his might with which he fought with^b Amaziah the king of Judah, are they not written in the book of the chronicles of the kings of Israel?

【13:13】And Joash slept with his fathers; and Jeroboam sat upon his throne. And Joash was buried in Samaria with the kings of Israel.

【13:14】Now when Elisha was¹ ill with his illness by which he eventually died, Joash the king of Israel went down to him and wept over him and said, My father! My father! The^a chariots of Israel and its horsemen!

【13:15】And Elisha said to him, Take a bow and arrows; and he took a bow and arrows to him.

【13:16】And he said to the king of Israel, Grasp the bow; and he grasped the bow. And Elisha put his hands over the hands of the king,

13:14¹ (ill) Elisha performed miracles of divine healing for others, but, in the will of God, he himself was not healed by a miracle (cf. note 20² in 2 Tim. 4).

13:12^a
vv. 12-13;
2 Kings 14:15-16
13:12^b
2 Kings 14:8-14

13:14^a
2 Kings 2:12

【13:17】說，你開朝東的窗戶；他就開了。以利沙說，射箭罷；他就射箭。以利沙說，這是耶和華的¹得勝箭，就是戰勝亞蘭人的箭；因為你必在亞弗擊敗亞蘭人，直到滅盡他們。

【13:18】以利沙又說，取幾枝箭來；他就取了來。以利沙對以色列王說，向地射罷；他射了三次，便止住了。

【13:19】神人向他發怒，說，你應當射五六次，就能擊敗亞蘭人，直到滅盡；現在你只能擊敗亞蘭人^a三次。

【13:20】以利沙死了，人將他葬埋。到了新年，有摩押人結隊犯境。

【13:21】有人正葬死人，忽然看見一隊來襲的人，就把死人拋在以利沙的墳墓裏；一¹碰着以利沙的骸骨，那死人就^a復活，站起來了。

●王下 13:17¹ 或，救恩，拯救。

●王下 13:21¹ 以利沙身體雖然死了，卻仍在靈裏盡職，使一個死人活過來。甚至死了的以利沙

【13:17】And he said, Open the window toward the east; and he opened it. And Elisha said, Shoot; and he shot. And he said, Jehovah's arrow of¹ victory, an arrow of victory against Syria; for you will strike Syria in Aphek until you have consumed it.

【13:18】And he said, Take the arrows; and he took them. And he said to the king of Israel, Strike the ground; and he struck the ground three times then stopped.

【13:19】And the man of God became angry with him and said, You should have struck it five or six times; then you would have struck Syria until you had consumed them. But now you shall strike Syria only^a three times.

【13:20】And Elisha died, and they buried him. Now the bands of the Moabites would invade the land at the coming in of the new year.

【13:21】And it so happened that as the people were burying a man, they saw a band; and they cast the man into the grave of Elisha. And as soon as the man¹ touched the bones of Elisha, he^a came to life and stood up on his feet.

13:17¹ (victory) Or, salvation; deliverance.

13:21¹ (touched) Elisha was deceased in his body yet still ministered in the spirit to enliven one of the dead. Even the dead Elisha could

13:19^a
王下十三 25

13:19^a
2 Kings 13:25

13:21^a
賽二六 19
參王下四 35

13:21^a
Isa. 26:19;
cf. 2 Kings 4:35

【13:22】約哈斯在世的一切日子，亞蘭王哈薛屢次欺壓以色列人。

【13:23】耶和華卻因與亞伯拉罕、以撒、雅各所立的^a約，仍施恩給¹以色列人，憐恤他們，看顧他們，不肯滅盡他們，不趕逐他們離開自己面前，直到如今。

【13:24】亞蘭王哈薛死了，他兒子便哈達接續他作王。

【13:25】從前哈薛和約阿施的父親約哈斯爭戰時所攻取的城邑，現在約哈斯的兒子約阿施，都從哈薛的兒子^a便哈達手中奪回；約阿施^b三次打敗便哈達，^c收回了以色列的城邑。

也能使人活過來。這是基督在復活裏的圖畫。無論誰碰着祂，就活過來。重生就是靈裏死了的人碰着死而復活的基督，而活過來。（參約五 25，弗二 1～6 上。）

●王下 13:23¹ 直譯，他們。

【13:22】And Hazael the king of Syria oppressed Israel all the days of Jehoahaz.

【13:23】But Jehovah was gracious to them and had compassion on them and turned to them because of His^a covenant with Abraham, Isaac, and Jacob, and He would not destroy them; and He has not cast them from His presence until now.

【13:24】And Hazael the king of Syria died, and Ben-hadad his son reigned in his place.

【13:25】And Jehoash the son of Jehoahaz retook the cities out of the hand of^a Ben-hadad the son of Hazael that he had taken in war out of the hand of Jehoahaz his father; Joash struck him^b three times and^c recovered the cities of Israel.

enliven people. This is a picture of Christ in resurrection. Whoever touches Him is enlivened. Regeneration involves a spiritually dead person touching the dead and resurrected Christ and being enlivened (cf. John 5:25; Eph. 2:1-6a).

13:23^a
出二 24-25
參出三二 13

13:25^a
參摩一 4
13:25^b
王下十三 18-19
13:25^c
王下十四 25, 28

13:23^a
Exo. 2:24-25;
cf. Exo. 32:13

13:25^a
cf. Amos 1:4
13:25^b
2 Kings 13:18-19
13:25^c
2 Kings 14:25, 28

列王紀下 第十四章

二三 亞瑪謝作猶大王 十四 1 ~ 22

14:1^a
1-6;
代下二五 1-4
14:1^b
王下十二 21

【14:1】^a 以色列王約哈斯的兒子約阿施
第二年，猶大王約阿施的兒子^b 亞瑪
謝登基。

【14:2】他登基的時候年二十五歲，在
耶路撒冷作王二十九年；他母親名叫
約耶但，是耶路撒冷人。

【14:3】亞瑪謝行耶和華眼中看為正的事，
只是不如他祖大衛；他照他父親
約阿施一切所行的而行。

【14:4】只是邱壇^a還沒有廢去，百姓仍
在邱壇獻祭燒香。

【14:5】國在他手中一堅定，他就把^a 殺
他父王的臣僕殺了；

14:4^a
王下十二 3
十五 4

14:5^a
王下十二 20-21

2 KINGS 14

W. The Reign of Amaziah over Judah 14:1-22

【14:1】^aIn the second year of Joash the son of ¹Joahaz,
the king of Israel, ^bAmaziah the son of Joash, the king of
Judah, began to reign.

【14:2】He was twenty-five years old when he began
to reign, and he reigned in Jerusalem for twenty-
nine years; and his mother's name was Jehoaddin of
Jerusalem.

【14:3】And he did what was right in the sight of Jehovah,
yet not like David his father; he did according to all that
Joash his father had done.

【14:4】However the high places were ^anot removed; the
people still sacrificed and burned incense in the high places.

【14:5】And when the kingdom was established in his
hand, he struck down his servants who had ^astruck
down his father the king.

14:1^a
vv. 1-6;
2 Chron. 25:1-4
14:1^b
2 Kings 12:21

14:4^a
2 Kings 12:3;
15:4

14:5^a
2 Kings 12:20-21

14:1¹ (Joahaz) A spelling variant of Jehoahaz.

14:6^a
申二四 16
參耶三一 29, 30
結十八 4, 20

【14:6】但他沒有把殺王之人的兒子處死，是照摩西律法書上所寫，耶和華所吩咐的，說，^a 父親不可因兒子的緣故被處死，兒子也不可因父親的緣故被處死；各人要因自己的罪被處死。

14:7^a
代下二五 11

【14:7】^a 亞瑪謝在鹽谷殺了以東人一萬，又戰取了西拉，改名叫約帖，直到今日。

14:8^a
8-14;
代下二五 17-24

【14:8】^a 那時，亞瑪謝差遣使者去見耶戶的孫子，約哈斯的兒子以色列王約阿施，說，你來，我們在戰場上彼此見面。

14:9^a
參士九 7-15

【14:9】以色列王約阿施差遣人去見猶大王亞瑪謝，^a 說，利巴嫩的蒺藜差遣人去見利巴嫩的香柏樹，說，將你的女兒給我兒子為妻；然而利巴嫩有一隻野獸經過，把蒺藜踐踏了。

14:10^a
申八 14
代下二六 16
三二 25
參結二八 2, 5, 17

【14:10】你打敗了以東人，就心裏^a 高傲。你自以為榮，在家裏安居就罷了；為何要惹禍，使自己和猶大國一同敗亡呢？

【14:6】 But the children of the murderers he did not put to death, as it is written in the book of the law of Moses, in which Jehovah commanded, saying, ^a Fathers shall not be put to death because of their children, nor shall children be put to death because of their fathers; but every man shall be put to death for his own sin.

【14:7】^a He struck ten thousand of Edom in the Valley of Salt; and he captured Sela in battle and called the name of it Joktheel, as it is to this day.

【14:8】^a Then Amaziah sent messengers to Jehoash the son of Jehoahaz the son of Jehu, the king of Israel, saying, Come, let us confront each other.

【14:9】 And Jehoash the king of Israel sent word to Amaziah the king of Judah, ^a saying, The thornbush that was in Lebanon sent word to the cedar that was in Lebanon, saying, Give your daughter to my son as his wife; but a wild beast that was in Lebanon passed by and trampled the thornbush.

【14:10】 You have surely struck Edom, and your heart has ^a lifted you up. Glorify yourself, but remain in your home. Why should you stir up trouble so that you and Judah with you fall?

14:6^a
Deut. 24:16;
cf. Jer. 31:29, 30;
Ezek. 18:4, 20

14:7^a
2 Chron. 25:11

14:8^a
vv. 8-14;
2 Chron. 25:17-24

14:9^a
cf. Judg. 9:7-15

14:10^a
Deut. 8:14;
2 Chron. 26:16;
32:25;
cf. Ezek. 28:2, 5, 17

【14:11】亞瑪謝卻不肯聽從；於是以色列王約阿施上來，在屬猶大的伯示麥，與猶大王亞瑪謝在戰場上彼此見面。

【14:12】猶大人敗在以色列人面前，各人逃往自己的帳棚去了。

【14:13】以色列王約阿施在伯示麥擒住亞哈謝的孫子，約阿施的兒子猶大王亞瑪謝，就來到耶路撒冷，拆毀耶路撒冷的城牆，從^a以法蓮門直到^b角門，共四百肘。

【14:14】他又將^a耶和華殿裏與王宮府庫裏所有的金銀和器皿都拿了去，並帶人去爲質，就回撒瑪利亞去了。

【14:15】^a約阿施其餘所行的事，和他的勇力，並他與猶大王亞瑪謝爭戰的事，豈不都寫在以色列諸王記上麼？

【14:16】約阿施與他列祖同睡，葬在撒瑪利亞，與以色列諸王葬在一起。他兒子耶羅波安接續他作王。

【14:11】 But Amaziah would not listen; so Jehoash the king of Israel went up, and he and Amaziah the king of Judah confronted each other in Beth-shemesh, which belongs to Judah.

【14:12】 And Judah was defeated before Israel, and they fled, each man to his tent.

【14:13】 And Jehoash the king of Israel captured Amaziah the king of Judah the son of Jehoash the son of Ahaziah in Beth-shemesh; and he came to Jerusalem and tore down the wall of Jerusalem from the^a gate of Ephraim to the^b Corner Gate, four hundred cubits.

【14:14】 And he took all the gold and silver and all the vessels that were found in the^a house of Jehovah and in the treasuries of the king's house as well as hostages, and returned to Samaria.

【14:15】^aAnd the rest of the acts of Jehoash which he did and his might and how he fought with Amaziah the king of Judah, are they not written in the book of the chronicles of the kings of Israel?

【14:16】 And Jehoash slept with his fathers and was buried in Samaria with the kings of Israel. And Jeroboam his son reigned in his place.

14:13^a

尼八 16
十二 39

14:13^b

代下二六 9
耶三一 38
亞十四 10

14:14^a

王上十四 26
參王下十二 18

14:15^a

15-16;
王下十三 12-13

14:13^a

Neh. 8:16;
12:39

14:13^b

2 Chron. 26:9;
Jer. 31:38;
Zech. 14:10

14:14^a

1 Kings 14:26;
cf. 2 Kings 12:18

14:15^a

vv. 15-16;
2 Kings 13:12-13

【14:17】^a 以色列王約哈斯的兒子約阿施死後，猶大王約阿施的兒子亞瑪謝又活了十五年。

【14:18】亞瑪謝其餘的事，豈不都寫在猶大諸王記上麼？

【14:19】耶路撒冷有人結黨背叛亞瑪謝，他就逃到拉吉；叛黨卻打發人追到拉吉，在那裏將他殺了。

【14:20】人就用馬將他的屍首馱回去，葬在耶路撒冷，在大衛城裏，與他的列祖在一起。

【14:21】猶大眾民選取¹亞撒利雅，立他接續他父親亞瑪謝作王，那時他年十六歲。

【14:22】亞瑪謝王與他列祖同睡之後，亞撒利雅修築以拉他，使其仍歸猶大。

二四 耶羅波安作以色列王 十四 23 ~ 29

●王下 14:21¹ 在代下二六稱為烏西雅。（參王下十五 13。）

【14:17】^a And Amaziah the son of Joash, the king of Judah, lived for fifteen years after the death of Jehoash the son of Jehoahaz, the king of Israel.

【14:18】And the rest of the acts of Amaziah, are they not written in the book of the chronicles of the kings of Judah?

【14:19】And they formed a conspiracy against him in Jerusalem, and he fled to Lachish; and they sent men after him to Lachish, and they killed him there.

【14:20】And they brought him on horses, and he was buried in Jerusalem with his fathers in the city of David.

【14:21】And all the people of Judah took¹ Azariah, who was sixteen years old, and made him king in place of his father Amaziah.

【14:22】It was he who built Elath and restored it to Judah after Amaziah the king slept with his fathers.

X. The Reign of Jeroboam over Israel 14:23-29

14:21¹ (Azariah) Called Uzziah in 2 Chron. 26 (cf. 2 Kings 15:13).

【14:23】猶大王約阿施的兒子亞瑪謝十五年，以色列王約阿施的兒子耶羅波安在撒瑪利亞登基，作王四十一年。

【14:24】他行耶和華眼中看為惡的事，不離開尼八的兒子耶羅波安¹使以色列人^a犯罪的一切罪。

【14:25】他^a收回以色列邊界之地，從哈馬口直到¹亞拉巴海，正如耶和華以色列的神藉祂的僕人，迦特希弗人亞米太的兒子申言者^b約拿所說的。

【14:26】因為耶和華^a看見以色列人遭受患難，甚是艱苦，無論困住的、自由的，都沒有了，也無人幫助以色列人。

【14:27】耶和華並沒有說要將以色列的名從天下塗抹，乃藉約阿施的兒子耶羅波安拯救他們。

●王下 14:24¹ 或，這使以色列人犯罪者的一切罪。

●王下 14:25¹ 卽死海。

【14:23】In the fifteenth year of Amaziah the son of Joash, the king of Judah, Jeroboam the son of Joash, the king of Israel, began to reign in Samaria; he reigned forty-one years.

【14:24】And he did what was evil in the sight of Jehovah; he did not turn away from all the sins of Jeroboam the son of Nebat,¹ by which he caused Israel to^a sin.

【14:25】He^a restored the border of Israel from the entrance of Hamath to the¹ sea of the Arabah, according to the word of Jehovah the God of Israel, which He spoke through His servant^b Jonah the son of Amittai, the prophet who was of Gath-hepher.

【14:26】For Jehovah^a saw the affliction of Israel, that it was very bitter, for there was neither bond nor free left, nor was there anyone to help Israel.

【14:27】And Jehovah did not say that He would blot out the name of Israel from under heaven but saved them by the hand of Jeroboam the son of Joash.

14:24¹ (by) Or, who caused Israel to sin.

14:25¹ (sea) I.e., the Dead Sea.

14:24^a
王上十四 16

14:25^a
王下十三 25
十四 28
14:25^b
拿一 1
參太十二 39-40

14:26^a
出三 7
王下十三 4

14:24^a
1 Kings 14:16

14:25^a
2 Kings 13:25;
14:28
14:25^b
Jonah 1:1;
cf. Matt. 12:39-40

14:26^a
Exo. 3:7;
2 Kings 13:4

14:28^a
參撒下八 6
王上十一 24
代上十八 5-6
代下八 3-4

【14:28】耶羅波安其餘的事，凡他所行的和他的勇力，他怎樣爭戰，怎樣收回^a大馬色和先前屬猶大的哈馬歸以色列，豈不都寫在以色列諸王記上麼？

【14:29】耶羅波安與他列祖以色列諸王同睡。他兒子撒迦利雅接續他作王。

列王紀下 第十五章

二五 亞撒利雅（烏西雅）作猶大王 十五 1 ~ 7

15:1^a
代下二六 1

【15:1】以色列王耶羅波安二十七年，猶大王亞瑪謝的兒子^{1a}亞撒利雅登基。

15:2^a
2-3;
代下二六 3-4

【15:2】^a他登基的時候年十六歲，在耶路撒冷作王五十二年；他母親名叫耶可利雅，是耶路撒冷人。

【15:3】亞撒利雅行耶和華眼中看為正的事，是照他父親亞瑪謝一切所行的；

●王下 15:1¹ 在代下二六稱為烏西雅。參13註1。

【14:28】And the rest of the acts of Jeroboam and all that he did and his might, how he warred and how he restored for Israel^a Damascus and Hamath, which had belonged to Judah, are they not written in the book of the chronicles of the kings of Israel?

【14:29】And Jeroboam slept with his fathers, with the kings of Israel. And Zechariah his son reigned in his place.

2 KINGS 15

Y. The Reign of Azariah (Uzziah) over Judah 15:1-7

【15:1】In the twenty-seventh year of Jeroboam the king of Israel, ^{1a}Azariah the son of Amaziah, the king of Judah, began to reign.

【15:2】^aHe was sixteen years old when he began to reign, and he reigned fifty-two years in Jerusalem; and his mother's name was Jecoliah of Jerusalem.

【15:3】And he did what was right in the sight of Jehovah, according to all that his father Amaziah had done.

14:28^a
cf. 2 Sam. 8:6;
1 Kings 11:24;
1 Chron. 18:5-6;
2 Chron. 8:3-4

15:1^a
2 Chron. 26:1

15:2^a
vv. 2-3;
2 Chron. 26:3-4

15:1¹ (Azariah) Called Uzziah in 2 Chron. 26. Cf. note 13¹ in this chapter.

15:4^a
王下十四 4
十五 35

【15:4】只是邱壇還^a沒有廢去，百姓仍在邱壇獻祭燒香。

15:5^a
5-7;
代下二六 21-23
15:5^b
參利十三 46

【15:5】^a耶和華擊打王，使他患¹痲瘋，直到死日；他就住在^b別的宮裏。王的兒子約坦管理家事，²治理那地的民。

【15:6】亞撒利雅其餘的事，凡他所行的，豈不都寫在猶大諸王記上麼？

【15:7】亞撒利雅與他列祖同睡，人將他葬在大衛城，與他列祖在一起。他兒子約坦接續他作王。

二六 撒迦利雅作以色列王 十五 8 ~ 12

●王下 15:5¹ 這是因亞撒利雅越分，不守神的典章所說的，就是只有神所命立的祭司，纔能有分於祭司的事奉。（代下二六 16 ~ 21。）

●王下 15:5² 直譯，審判。

【15:4】However the high places were ^anot removed; the people still sacrificed and burned incense in the high places.

【15:5】^aAnd Jehovah struck the king, so that he was a ¹leper until the day of his death; and he dwelt in a ^bseparate house. And Jotham, the king's son, was over the household, judging the people of the land.

【15:6】And the rest of the acts of Azariah and all that he did, are they not written in the book of the chronicles of the kings of Judah?

【15:7】And Azariah slept with his fathers, and they buried him with his fathers in the city of David. And Jotham his son reigned in his place.

Z. The Reign of Zechariah over Israel 15:8-12

15:5¹ (leper) This was because of Azariah's overstepping in not keeping God's ordinance, which said that only the priests ordained by God could participate in the priestly service (2 Chron. 26:16-21).

15:4^a
2 Kings 14:4;
15:35

15:5^a
vv. 5-7;
2 Chron. 26:21-23
15:5^b
cf. Lev. 13:46

【15:8】猶大王亞撒利雅三十八年，耶羅波安的儿子撒迦利雅在撒瑪利亞作以色列王六個月。

【15:9】他行耶和華眼中看為惡的事，正如他列祖所行的，不離開尼八的儿子耶羅波安¹使以色列人^a犯罪的罪。

【15:10】雅比的儿子沙龍與人同謀背叛他，在百姓面前^a擊殺他，篡了他的位。

【15:11】撒迦利雅其餘的事，都寫在以色列諸王記上。

【15:12】這就是從前耶和華對耶戶的話，說，你的子孫必坐以色列的國位，直到^a第四代；這話果然應驗了。

二七 沙龍作以色列王 十五 13 ~ 15

●王下 15:9¹ 或，這使以色列人犯罪者的罪。
18、24、28 節者同。

【15:8】In the thirty-eighth year of Azariah the king of Judah, Zechariah the son of Jeroboam began to reign over Israel in Samaria; he reigned six months.

【15:9】And he did what was evil in the sight of Jehovah, as his fathers had done; he did not turn away from the sins of Jeroboam the son of Nebat, ¹by which he caused Israel to ^asin.

【15:10】And Shallum the son of Jabesh conspired against him and ^astruck him down before the people. So he killed him and reigned in his place.

【15:11】And the rest of the acts of Zechariah are there written in the book of the chronicles of the kings of Israel.

【15:12】This was the word of Jehovah which He spoke to Jehu, saying, Your sons to the ^afourth generation shall sit on the throne of Israel; and it was so.

AA. The Reign of Shallum over Israel 15:13-15

15:9¹ (by) Or, who caused Israel to sin. So also in vv. 18, 24, and 28.

15:9^a
王上十四 16

15:9^a
1 Kings 14:16

15:10^a
參王下十二 20
十五 25, 30

15:10^a
cf. 2 Kings 12:20;
15:25, 30

15:12^a
王下十 30

15:12^a
2 Kings 10:30

【15:13】猶大王¹烏西雅三十九年，雅比的兒子沙龍登基，在撒瑪利亞作王一個月。

【15:14】迦底的兒子米拿現從^a得撒上去，到了撒瑪利亞，在那裏擊殺雅比的兒子沙龍，篡了他的位。

【15:15】沙龍其餘的事，和他與人同謀背叛的情形，都寫在以色列諸王記上。

二八 米拿現作以色列王 十五 16 ~ 22 上

【15:16】那時米拿現從得撒出發，攻打提斐薩和其四境，擊殺城中一切的人；因為人不給他開城，他就把城擊破，剖開其中所有的孕婦。

【15:17】猶大王亞撒利雅三十九年，迦底的兒子米拿現登基，在撒瑪利亞作以色列王十年。

●王下 15:13¹ 即 1 ~ 7 節的亞撒利雅。30、32、34 節者同。

【15:13】Shallum the son of Jabesh began to reign in the thirty-ninth year of¹Uzziah the king of Judah, and he reigned one month in Samaria.

【15:14】And Menahem the son of Gadi went up from^aTirzah and came to Samaria. And he struck down Shallum the son of Jabesh in Samaria and killed him. And he reigned in his place.

【15:15】And the rest of the acts of Shallum and the conspiracy which he formed are there written in the book of the chronicles of the kings of Israel.

BB. The Reign of Menahem over Israel 15:16-22a

【15:16】Then Menahem struck Tiphsah and all who were in it and its borders from Tirzah; because they did not open to him, he struck it; all its pregnant women he ripped open.

【15:17】In the thirty-ninth year of Azariah the king of Judah, Menahem the son of Gadi began to reign over Israel; he reigned ten years in Samaria.

15:13¹ (Uzziah) I.e., Azariah of vv. 1-7. So also in vv. 30, 32, and 34.

15:14^a
王上十六 23, 24

15:14^a
1 Kings 16:23, 24

【15:18】他行耶和華眼中看為惡的事，
終身不離開尼八的兒子耶羅波安使以
色列人犯罪的罪。

【15:19】^a 亞述王普勒來攻擊以色列地，
米拿現給他一千他連得銀子，請普勒
幫助他，使國在他手中得堅固。

【15:20】米拿現向以色列一切大富戶索
要銀子，使他們各出五十舍客勒，好
給亞述王。於是亞述王回去，不在那
地停留。

【15:21】米拿現其餘的事，凡他所行的，
豈不都寫在以色列諸王記上麼？

【15:22 上】米拿現與他列祖同睡。

二九 比加轄作以色列王 十五 22 下～ 26

【15:22 下】他兒子比加轄接續他作王。

【15:18】 And he did what was evil in the sight of Jehovah;
he did not turn away from the sins of Jeroboam the son
of Nebat, by which he caused Israel to sin, throughout
all his days.

【15:19】^a Pul the king of Assyria came against the land,
and Menahem gave Pul a thousand talents of silver so
that he would support his efforts to keep the kingdom in
his hand.

【15:20】 And Menahem exacted the money from Israel,
from all the great men of wealth, each one man giving
fifty shekels of silver, so that he could give it to the king
of Assyria. And the king of Assyria returned and did not
stay there in the land.

【15:21】 And the rest of the acts of Menahem and all that
he did, are they not written in the book of the chronicles
of the kings of Israel?

【15:22a】 And Menahem slept with his fathers.

CC. The Reign of Pekahiah over Israel 15:22b-26

【15:22b】 And Pekahiah his son reigned in his place.

【15:23】猶大王亞撒利雅五十年，米拿現的兒子比加轄在撒瑪利亞登基，作以色列王二年。

【15:24】他行耶和華眼中看為惡的事，不離開尼八的兒子耶羅波安使以色列人犯罪的罪。

【15:25】比加轄的軍長，利瑪利的兒子比加與人同謀背叛他，在撒瑪利亞王宮裏的衛所，與亞珥歌伯和亞利耶一同殺了他；有五十個基列人幫助比加。比加殺了他，篡了他的位。

【15:26】比加轄其餘的事，凡他所行的，都寫在以色列諸王記上。

三十 比加作以色列王 十五 27 ~ 31

【15:27】猶大王亞撒利雅五十二年，利瑪利的兒子比加在撒瑪利亞登基，作以色列王二十年。

【15:28】他行耶和華眼中看為惡的事，不離開尼八的兒子耶羅波安使以色列人犯罪的罪。

【15:23】In the fiftieth year of Azariah the king of Judah, Pekahiah the son of Menahem began to reign over Israel in Samaria; he reigned two years.

【15:24】And he did what was evil in the sight of Jehovah; he did not turn away from the sins of Jeroboam the son of Nebat, by which he caused Israel to sin.

【15:25】And Pekah the son of Remaliah, his captain, conspired against him. And he struck him down, along with Argob and Arieah, in Samaria in the palace of the king's house; and with him were fifty men from among the Gileadites. So he killed him and reigned in his place.

【15:26】And the rest of the acts of Pekahiah and all that he did are there written in the book of the chronicles of the kings of Israel.

DD. The Reign of Pekah over Israel 15:27-31

【15:27】In the fifty-second year of Azariah the king of Judah, Pekah the son of Remaliah began to reign over Israel in Samaria; he reigned twenty years.

【15:28】And he did what was evil in the sight of Jehovah; he did not turn away from the sins of Jeroboam the son of Nebat, by which he caused Israel to sin.

15:29^a

王下十六 7
代上五 6, 26
代下二八 20

15:29^b

賽九 1
代下十六 4

【15:29】以色列王比加年間，亞述王^a提革拉毘列色來奪了以雲、亞伯伯瑪迦、亞挪、基低斯、夏瑣、基列和加利利，加利利就是^b拿弗他利全地，將這些地方的居民都擄到亞述去了。

15:30^a

參王下十七 1
十八 1

【15:30】烏西雅的儿子約坦二十年，以拉的兒子^a何細亞與人同謀背叛利瑪利的兒子比加，擊殺他，篡了他的位。

【15:31】比加其餘的事，凡他所行的，都寫在以色列諸王記上。

三一 約坦作猶大王 十五 32 ~ 38 上

15:32^a

32-35;
代下二七 1-3

【15:32】^a以色列王利瑪利的兒子比加第二年，猶大王烏西雅的儿子約坦登基。

【15:33】他登基的時候年二十五歲，在耶路撒冷作王十六年；他母親名叫耶路沙，是撒督的女兒。

【15:29】In the days of Pekah the king of Israel ^aTiglath-pileser the king of Assyria came and took Ijon and Abel-beth-maacah and Janoah and Kedesh and Hazor and Gilead and Galilee, all the land of ^bNaphtali; and he carried them away captive to Assyria.

【15:30】And ^aHoshea the son of Elah formed a conspiracy against Pekah the son of Remaliah, and he struck him down and killed him and reigned in his place in the twentieth year of Jotham the son of Uzziah.

【15:31】And the rest of the acts of Pekah and all that he did are there written in the book of the chronicles of the kings of Israel.

EE. The Reign of Jotham over Judah 15:32-38a

【15:32】^aIn the second year of Pekah the son of Remaliah, the king of Israel, Jotham the son of Uzziah, the king of Judah, began to reign.

【15:33】He was twenty-five years old when he began to reign, and he reigned sixteen years in Jerusalem; and his mother's name was Jerusha, the daughter of Zadok.

15:29^a

2 Kings 16:7;
1 Chron. 5:6, 26;
2 Chron. 28:20

15:29^b

Isa. 9:1;
2 Chron. 16:4

15:30^a

cf. 2 Kings 17:1;
18:1

15:32^a

vv. 32-35;
2 Chron. 27:1-3

【15:34】約坦行耶和華眼中看為正的事，照他父親烏西雅一切所行的而行；

【15:35】只是邱壇^a還沒有廢去，百姓仍在邱壇獻祭燒香。約坦建立耶和華殿的上門。

【15:36】約坦其餘的事，凡他所行的，豈不都寫在猶大諸王記上麼？

【15:37】在那些日子，耶和華纔打發亞蘭王^a利汛和利瑪利的兒子比加去攻擊猶大。

【15:38 上】約坦與他列祖同睡，與他列祖一同葬在他祖大衛的城。

三二 亞哈斯作猶大王 十五 38 下～十六 20

【15:38 下】他兒子亞哈斯接續他作王。

【15:34】And he did what was right in the sight of Jehovah; he did according to all that his father Uzziah had done.

【15:35】However the high places were^a not removed; the people still sacrificed and burned incense in the high places. He built the upper gate of the house of Jehovah.

【15:36】And the rest of the acts of Jotham that he did, are they not written in the book of the chronicles of the kings of Judah?

【15:37】In those days Jehovah began to send^a Rezin the king of Syria and Pekah the son of Remaliah against Judah.

【15:38a】And Jotham slept with his fathers and was buried with his fathers in the city of David his father.

FF. The Reign of Ahaz over Judah 15:38b – 16:20

【15:38b】And Ahaz his son reigned in his place.

15:35^a
王下十五 4
參王下十八 4

15:37^a
王下十六 5
賽七 1

15:35^a
2 Kings 15:4;
cf. 2 Kings 18:4

15:37^a
2 Kings 16:5;
Isa. 7:1

列王紀下 第十六章

16:1^a
1-4;
代下二八 1-4

【16:1】^a 利瑪利的兒子比加十七年，猶大王約坦的兒子亞哈斯登基。

【16:2】他登基的時候年二十歲，在耶路撒冷作王十六年。他不像他祖大衛行耶和華他神眼中看為正的事，

【16:3】卻行以色列諸王所行的道路，甚至照着耶和華從以色列人面前趕出的外邦人所行^a可憎的事，使他的兒子經^b火。

【16:4】他又在邱壇上、山岡上、各青翠^a樹下獻祭燒香。

【16:5】那時，亞蘭王^a利汛和以色列王利瑪利的兒子比加上來攻打耶路撒冷，圍困亞哈斯，卻不能勝他。

【16:6】當時亞蘭王利汛收回以拉他歸與亞蘭，將猶大人從以拉他趕出去；亞蘭人來到以拉他，住在那裏，直到今日。

16:3^a
申十二 31
十八 9
王下二一 2
16:3^b
利十八 21
參詩一〇六 37-38

16:4^a
申十二 2
王上十四 23

16:5^a
王下十五 37
賽七 1

2 KINGS 16

【16:1】^aIn the seventeenth year of Pekah the son of Remaliah, Ahaz the son of Jotham, the king of Judah, began to reign.

【16:2】Ahaz was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem. And he did not do what was right in the sight of Jehovah his God, as David his father had done,

【16:3】But walked in the way of the kings of Israel; and he even caused his son to pass through the^a fire, according to the^b abominations of the nations that Jehovah had dispossessed before the children of Israel.

【16:4】And he sacrificed and burned incense in the high places and on the hills and under every flourishing^a tree.

【16:5】Then^a Rezin the king of Syria and Pekah the son of Remaliah, the king of Israel, came up to Jerusalem to battle. And they besieged Ahaz, but they were not able to fight with him.

【16:6】At that time Rezin the king of Syria restored Elath to Syria and drove the Jews from Elath; and the Syrians came to Elath and have dwelt there to this day.

16:1^a
vv. 1-4;
2 Chron. 28:1-4

16:3^a
Lev. 18:21;
cf. Psa. 106:37-38
16:3^b
Deut. 12:31;
18:9;
2 Kings 21:2

16:4^a
Deut. 12:2;
1 Kings 14:23

16:5^a
2 Kings 15:37;
Isa. 7:1

16:7^a
王下十五 29

【16:7】亞哈斯差遣使者去見亞述王^a提革拉毘列色，說，我是你的僕人，你的兒子；現在亞蘭王和以色列王起來攻擊我，求你上來救我脫離他們的手。

16:8^a
王下十二 18
十八 15-16
代下二八 21

【16:8】亞哈斯將^a耶和華殿裏和王宮府庫裏所有的金銀，都送給亞述王為禮物。

【16:9】亞述王應允了他，就上去攻打大馬色，將城攻取，把城中的居民擄去吉珥，並且殺了利汛。

16:10^a
賽八 2

【16:10】亞哈斯王到大馬色去迎接亞述王提革拉毘列色，看見在大馬色的壇，就照壇的一切作法，把壇的樣式和模樣，送到祭司^a烏利亞那裏。

【16:11】祭司烏利亞照着亞哈斯王從大馬色送來的一切，築了一座壇；在亞哈斯王從大馬色回來之先，就那樣築好了。

【16:7】 And Ahaz sent messengers to ^aTiglath-pileser the king of Assyria, saying, I am your servant and your son; come up, and save me out of the hand of the king of Syria and out of the hand of the king of Israel, who have risen up against me.

【16:8】 And Ahaz took the silver and the gold that was found in the ^ahouse of Jehovah and in the treasuries of the king's house, and sent it as a present to the king of Assyria.

【16:9】 And the king of Assyria listened to him. And the king of Assyria went up against Damascus, and he took it and carried the people of it away captive to Kir. And he killed Rezin.

【16:10】 And King Ahaz went to meet Tiglath-pileser the king of Assyria at Damascus, and he saw the altar that was at Damascus. And King Ahaz sent to ^aUrijah the priest the form of the altar and the pattern of it, according to all its workmanship.

【16:11】 And Urijah the priest built an altar according to all that King Ahaz had sent him from Damascus. Urijah the priest made it that way before King Ahaz came from Damascus.

16:7^a
2 Kings 15:29

16:8^a
2 Kings 12:18;
18:15-16;
2 Chron. 28:21

16:10^a
Isa. 8:2

16:12^a
參代下二六 16-19

【16:12】王從大馬色回來看見壇，就近前來，在壇上^a獻祭；

【16:13】燒燔祭、素祭，澆上奠祭，將平安祭牲的血灑在壇上。

16:14^a
代下四 1

【16:14】他又將耶和華面前的銅^a壇從殿前，從耶和華殿和新壇的中間，搬去放在新壇的北邊。

16:15^a
出二九 39-41

【16:15】亞哈斯王吩咐祭司烏利亞說，^a早晨的燔祭和晚上的素祭，王的燔祭和素祭，那地眾民的燔祭、素祭和奠祭，都要燒在大壇上，燔祭牲和平安祭牲的血，也都要灑在這壇上；只是銅壇要給我作求問之用。

【16:16】祭司烏利亞就照着亞哈斯王所吩咐的一切行了。

【16:12】And when the king came from Damascus, the king saw the altar; and the king approached the altar and^a offered upon it.

【16:13】And he burned his burnt offering and his meal offering, and poured out his drink offering, and sprinkled the blood of his peace offerings upon the altar.

【16:14】And the bronze^a altar which was before Jehovah, he brought forward from the front of the house, from between his altar and the house of Jehovah, and put it by the side of his altar on the north.

【16:15】And King Ahaz commanded Urijah the priest, saying, Upon the great altar burn the^a morning burnt offering and the evening meal offering, and the king's burnt offering and his meal offering, and the burnt offering of all the people of the land and their meal offering and their drink offerings; and sprinkle upon it all the blood of the burnt offering and all the blood of the sacrifice. And the bronze altar shall be for me to inquire by.

【16:16】And Urijah the priest did according to all that King Ahaz had commanded.

16:12^a
cf. 2 Chron.
26:16-19

16:14^a
2 Chron. 4:1

16:15^a
Exo. 29:39-41

16:17^a
王上七 27-28, 38
16:17^b
王上七 23
16:17^c
王上七 25

【16:17】亞哈斯王打掉^a盆座的鑲板，把洗濯盆從座上挪下來；又將^b銅海從馱海的銅^c牛上搬下來，放在鋪石地。

【16:18】他又因亞述王的緣故，將殿內為安息日所蓋的廊子，和王從外邊進殿的入口，從耶和華的殿挪去。

【16:19】^a亞哈斯其餘所行的事，豈不都寫在猶大諸王記上麼？

【16:20】亞哈斯與他列祖同睡，與他列祖一同葬在大衛城。他兒子希西家接續他作王。

列王紀下 第十七章

三三 何細亞作以色列王

十七 1 ~ 41

17:1^a
參王下十五 30
十八 1

【17:1】猶大王亞哈斯十二年，以拉的兒子^a何細亞在撒瑪利亞登基，作以色列王九年。

【16:17】And King Ahaz cut off the panels of the^a bases and removed the laver from off them; and he took down the^b sea from off the bronze^c oxen that were under it and put it upon a pavement of stone.

【16:18】And the covered way for use on the Sabbath, which they had built in the house, and the king's entry outside, he removed from the house of Jehovah because of the king of Assyria.

【16:19】^aAnd the rest of the acts of Ahaz which he did, are they not written in the book of the chronicles of the kings of Judah?

【16:20】And Ahaz slept with his fathers and was buried with his fathers in the city of David; and Hezekiah his son reigned in his place.

2 KINGS 17

GG. The Reign of Hoshea over Israel

17:1-41

【17:1】In the twelfth year of Ahaz the king of Judah, ^aHoshea the son of Elah began to reign in Samaria over Israel; he reigned for nine years.

16:17^a
1 Kings 7:27-28, 38
16:17^b
1 Kings 7:23
16:17^c
1 Kings 7:25

16:19^a
vv. 19-20;
2 Chron. 28:26-27

17:1^a
cf. 2 Kings 15:30;
18:1

【17:2】他行耶和華眼中看爲惡的事，只是不像在他以前的以色列諸王。

【17:3】亞述王^a撒縵以色上來攻擊何細亞，何細亞就向他稱臣，給他進貢。

【17:4】後來亞述王發現何細亞背叛，因他差使者去見埃及王梭，不照已往年所行的，給亞述王獻上貢物；亞述王就把他鎖禁，囚在監裏。

【17:5】亞述王上來攻擊以色列徧地，上到撒瑪利亞，圍困三年。

【17:6】何細亞第九年，亞述王¹攻取了^a撒瑪利亞，將以色列人遷徙到亞述，把他們安置在^b哈臘，並歌散的哈博河邊，以及^c瑪代人的城邑。

●王下 17:6¹ 神藉亞述人對北方的以色列國施行的審判，應當對南方的猶大國是警告；但猶大人繼續行邪惡的路，較前更甚，（19，）這迫使神採取行動，藉着巴比倫人審判他們。（二四～二五。）

【17:2】And he did what was evil in the sight of Jehovah, but not like the kings of Israel that had been before him.

【17:3】Against him^a Shalmaneser the king of Assyria came up, and Hoshea became his servant and rendered presents to him.

【17:4】But the king of Assyria found conspiracy in Hoshea; for he had sent messengers to So the king of Egypt and did not send up a present to the king of Assyria as he had from year to year. And the king of Assyria shut him up and bound him in prison.

【17:5】And the king of Assyria invaded the whole land, and he went up against Samaria and besieged it three years.

【17:6】In the ninth year of Hoshea, the king of Assyria¹ took^a Samaria and carried Israel away into Assyria; and he placed them in^b Halah and by the Habor, the river of Gozan, and in the cities of the^c Medes.

17:6¹ (took) God's judgment on the northern kingdom of Israel through the Assyrians should have been a warning to the southern kingdom of Judah, but the people continued in their evil ways more than ever (v. 19), forcing God to take action and to judge them through the Babylonians (chs. 24–25).

17:3^a
3-7;
參王下十八 9-12

17:6^a
參何十三 16
17:6^b
參代上五 26
17:6^c
參徒二 9

17:3^a
vv. 3-7;
cf. 2 Kings 18:9-12

17:6^a
cf. Hosea 13:16
17:6^b
cf. 1 Chron. 5:26
17:6^c
cf. Acts 2:9

【17:7】這是因以色列人犯罪得罪那把他們從埃及王法老手下，^a 從埃及地領上來的耶和華他們的神，去敬畏別神，

【17:8】照耶和華在他們面前所趕出之外邦人的風俗，和以色列諸王所定的條規而行。

【17:9】以色列人暗中行不正的事，違背耶和華他們的神，在他們所有的城邑，從瞭望樓直到堅固城，為自己建築邱壇；

【17:10】在各高岡上、各青翠樹下，為自己立柱像和木像；

【17:11】在那裏各邱壇上燒香，正如耶和華在他們面前所遷出之外邦人所行的，又行惡事惹動耶和華的怒氣；

【17:12】且事奉^a偶像，雖然耶和華曾對他們說，你們不可行這事。

【17:7】 And this happened because the children of Israel sinned against Jehovah their God, who had brought them up^a out of the land of Egypt from under the hand of Pharaoh, the king of Egypt, and had feared other gods;

【17:8】 And they walked in the statutes of the nations that Jehovah had dispossessed from before the children of Israel and those of the kings of Israel, which they had made.

【17:9】 And the children of Israel secretly did things against Jehovah their God that were not right; and they built high places in all their cities for themselves, from the watchmen's tower to the fortified city.

【17:10】 And they set up for themselves pillars and Asherahs on every high hill and under every flourishing tree;

【17:11】 And there they burned incense in all the high places, as did the nations that Jehovah had carried away from before them, and they did wicked things to provoke Jehovah to anger;

【17:12】 And they served^a idols, concerning which Jehovah had said to them, You shall not do this thing.

17:13^a
尼九 30
撒九 9

【17:13】耶和華藉眾^{1a} 申言者、眾先見，警戒以色列人和猶大人，說，當從你們的惡道轉回，照着我吩咐你們列祖，並藉我僕人眾申言者所傳給你們的一切律法，謹守我的誠命和律例。

17:14^a
申九 6
三一 27
代下三十 8
徒七 51

【17:14】他們卻不聽從，竟硬着^a 頸項，像他們的列祖不相信耶和華他們的神，硬着頸項一樣。

17:15^a
申二九 25
17:15^b
申三二 21
王上十六 13
17:15^c
耶二 5
羅一 21

【17:15】他們厭棄祂的律例，和祂與他們列祖所立的^a 約，並祂警戒他們的¹ 話，隨從^b 虛無的神，自己成為^c 虛妄，又隨從周圍的外邦人，雖然耶和華曾吩咐他們，不可像那些人那樣行事。

●王下 17:13¹ 神在祂的愛裏，差遣眾申言者到以色列人那裏，為他們的惡事、罪行和邪惡，作見證警戒他們，並幫助他們歸向神，但百姓不聽從眾申言者，竟硬着頸項。（13～14。）

●王下 17:15¹ 直譯，見證。

【17:13】And Jehovah testified against Israel and against Judah through all the ^{1a} prophets and all the seers, saying, Turn from your evil ways; and keep My commandments and My statutes, according to all the law which I commanded your fathers and which I sent to you through My servants the prophets.

【17:14】But they would not hear; and they stiffened their ^a necks, which became like the neck of their fathers, who did not believe in Jehovah their God.

【17:15】And they rejected His statutes and His ^a covenant, which He had made with their fathers, and His testimonies, which He had testified unto them; and they followed ^b vanity and became ^c vain, and went after the nations that were around them, concerning whom Jehovah had charged them not to act like them.

17:13^a
Neh. 9:30;
1 Sam. 9:9

17:14^a
Deut. 9:6;
31:27;
2 Chron. 30:8;
Acts 7:51

17:15^a
Deut. 29:25
17:15^b
Deut. 32:21;
1 Kings 16:13
17:15^c
Jer. 2:5;
Rom. 1:21

17:13¹ (prophets) In His love God sent the prophets to the people of Israel to testify to them against their evils, sins, and wickednesses and to help them return to God, but instead of hearing the prophets, the people stiffened their necks (vv. 13-14).

17:16^a
王上十二 28
參出三二 4

17:16^b
王上十五 13
十六 33
王下十三 6

17:16^c
申四 19
王下二一 3
二三 5
耶八 2

17:16^d
王上十六 31
二二 53

17:17^a
利十八 21
王下十六 3
十七 31
結二三 37

17:17^b
王上二一 20, 25

17:18^a
參王上十一 13, 32
十二 20

17:19^a
王下八 18
十七 8

17:20^a
士二 14
王下十三 3

【17:16】他們離棄耶和華他們神的一切誠命，爲自己鑄了兩個^a牛犢的像，造了^b亞舍拉像，敬拜^c天上的萬象；並且事奉^d巴力。

【17:17】又使他們的兒女經^a火，並且占卜、行法術，^b賣了自己，行耶和華眼中看爲惡的事，惹動祂的怒氣。

【17:18】所以耶和華向以色列人大大發怒，從自己面前趕出他們，只剩下^a猶大一個支派。

【17:19】猶大人也不遵守耶和華他們神的誠命，反倒^a照以色列人所定的條例而行。

【17:20】耶和華就厭棄以色列所有的後裔，使他們受苦，把他們^a交在搶奪他們的人手中，直到趕出他們離開自己面前。

【17:16】And they forsook all the commandments of Jehovah their God and made for themselves molten images, that is, two^a calves; and they made an^b Asherah and worshipped all the^c host of heaven; and they served^d Baal.

【17:17】And they caused their sons and their daughters to pass through^a fire and practiced divination and enchantments; and they^b sold themselves to do what was evil in the sight of Jehovah, in order to provoke Him to anger.

【17:18】Therefore Jehovah was very angry with Israel, and He removed them out of His sight; nothing remained except the^a tribe of Judah.

【17:19】Judah also did not keep the commandments of Jehovah their God but^a walked in the statutes of Israel, which they had made.

【17:20】And Jehovah rejected all the seed of Israel; and He afflicted them and^a delivered them into the hand of plunderers, until He had cast them out of His sight.

17:16^a
1 Kings 12:28;
cf. Exo. 32:4

17:16^b
1 Kings 15:13;
16:33;
2 Kings 13:6

17:16^c
Deut. 4:19;
2 Kings 21:3;
23:5;
Jer. 8:2

17:16^d
1 Kings 16:31;
22:53

17:17^a
Lev. 18:21;
2 Kings 16:3;
17:31;
Ezek. 23:37

17:17^b
1 Kings 21:20, 25

17:18^a
cf. 1 Kings 11:13,
32;
12:20

17:19^a
2 Kings 8:18;
17:8

17:20^a
Judg. 2:14;
2 Kings 13:3

17:21^a
王上十一 11, 31
17:21^b
王上十二 20
17:21^c
王上十二 30
十三 34
十四 16

【17:21】祂將以色列國從大衛家^{1a}奪回；他們就立尼八的兒子耶羅波安作^b王。耶羅波安驅使以色列人不隨從耶和華，使他們犯了大^{2c}罪。

【17:22】以色列人行在耶羅波安所犯的一切罪中，總不離開，

【17:23】直到耶和華將以色列人從自己面前趕出，正如祂藉祂僕人眾申言者所說的。這樣，以色列人從本地被遷徙到^a亞述，直到今日。

【17:24】^a亞述王從巴比倫、古他、亞瓦、哈馬、和西法瓦音把人遷來，安置在^{1b}撒瑪利亞的各城，代替以色列人；他們就得了撒瑪利亞為業，住在其中的各城。

●王下 17:21¹ 直譯，撕去。

●王下 17:21² 見王上十二 27 ~ 32 與註。

●王下 17:24¹ 至終，亞述王所遷移來的異教徒與留在以色列的猶太人通婚，結果產生了混亂並攙雜的敬拜，如約四 20 撒瑪利亞婦人所題的。這混亂和攙雜的敬拜，可視為豫表那種特別見於天主教的攙雜敬拜，就是對神的敬拜攙雜着外邦的作法和異教的偶像敬拜。

【17:21】For He^a tore Israel from the house of David. Now they had made Jeroboam the son of Nebat^b king, and Jeroboam drove Israel away from following Jehovah and made them commit a great^{1c} sin.

【17:22】And the children of Israel walked in all the sins of Jeroboam which he did; they did not depart from them,

【17:23】Until Jehovah removed Israel from His sight, as He had said through all His servants the prophets. And Israel was carried away from their own land to^a Assyria; as it is unto this day.

【17:24】And the king of^a Assyria brought people from Babylon and from Cuthah and from Avva and from Hamath and from Sepharvaim, and made them dwell in the cities of^{1b} Samaria in place of the children of Israel; and they took possession of Samaria and dwelt in its cities.

17:21¹ (sin) See 1 Kings 12:27-32 and notes.

17:24¹ (Samaria) Eventually, the heathens brought in by the king of Assyria intermarried with the Jews who remained in Israel. As a result, a confused and mixed worship was produced, such as that referred to by the Samaritan woman in John 4:20. This confusion and mixture may be regarded as a type of the kind of worship, found especially in Catholicism, that is a mixture of the worship of God with heathen practices and the pagan worship of idols.

17:21^a
1 Kings 11:11, 31
17:21^b
1 Kings 12:20
17:21^c
1 Kings 12:30;
13:34;
14:16

17:23^a
2 Kings 17:6

17:24^a
Ezra 4:2
17:24^b
Matt. 10:5

17:23^a
王下十七 6

17:24^a
拉四 2
17:24^b
太十 5

【17:25】他們纔住那裏的時候，不敬畏耶和華，所以耶和華叫獅子進入他們中間，咬死了些人。

【17:26】有人告訴亞述王說，你所遷徙安置在撒瑪利亞各城的那些民，不知道那地之神的規矩，所以祂打發獅子進入他們中間；看哪，獅子咬死他們，因為他們不知道那地之神的規矩。

【17:27】亞述王就吩咐說，你們叫一個從那裏遷徙來的祭司回去，住在那裏，將那地之神的規矩指教那些民。

【17:28】於是有一個從撒瑪利亞遷徙去的祭司回來，住在^a伯特利，指教他們怎樣敬畏耶和華。

【17:29】然而，各邦國之人在所住的城裏，仍然製造自己的神像，安置在撒瑪利亞人所造邱壇的廟中。

【17:25】And when they began dwelling there, they did not fear Jehovah, so Jehovah sent lions among them, which killed some of them.

【17:26】And they spoke to the king of Assyria, saying, The nations that you have carried away and made to dwell in the cities of Samaria do not know the custom of the God of the land; therefore He has sent lions among them, and now they are killing them because they do not know the custom of the God of the land.

【17:27】And the king of Assyria gave a command, saying, Take there one of the priests whom you have carried away from there; and let¹ him go and dwell there, and let him teach them the custom of the God of the land.

【17:28】Then one of the priests whom they had carried away from Samaria came and dwelt in^a Bethel, and he taught them how to fear Jehovah.

【17:29】And every nation made gods of their own and put them in the houses of the high places that the Samaritans had made, every nation in their cities in which they dwelt.

17:28^a
王上十二 29

17:28^a
1 Kings 12:29

17:27¹ (him) Lit., them.

【17:30】巴比倫人造疎割比訥像；古他人造匿甲像；哈馬人造亞示瑪像；

【17:31】亞瓦人造匿哈和他珥他像；西法瓦音人用火焚燒兒女，獻給西法瓦音的神亞得米勒和亞拿米勒。

【17:32】他們懼怕耶和華，也從他們中間立各階層的人作邱壇的祭司，爲他們在邱壇的廟中獻祭。

【17:33】他們又^a懼怕耶和華，又事奉自己的神，從何邦遷來，就隨何邦的風俗。

【17:34】他們直到今日仍照先前的風俗去行，不專心敬畏耶和華，不照着雅各子孫的律例和典章，也不照着耶和華吩咐他們的律法和誡命而行；這雅各，就是從前耶和華起名叫^a以色列的。

【17:35】耶和華曾與他們立約，吩咐他們說，你們不可敬畏別神，不可跪拜事奉他們，也不可向他們獻祭；

【17:30】And the people of Babylon made Succoth-benoth, and the people of Cuth made Nergal, and the people of Hamath made Ashima,

【17:31】And the Avvites made Nibhaz and Tartak; and the Sepharvites burned their children in fire to Adrammelech and Anammelech, the gods of Sepharvaim.

【17:32】So they feared Jehovah; and they made for themselves from all their classes priests for the high places, who offered sacrifices for them in the houses of the high places.

【17:33】They^a feared Jehovah but served their own gods after the custom of the nations, from which they had been carried away.

【17:34】Unto this day they have done according to their former customs: They do not fear Jehovah; nor do they act according to their statutes and their ordinances, nor according to the law and commandment that Jehovah commanded the sons of Jacob, whom He named^a Israel.

【17:35】And Jehovah had made a covenant with them and commanded them, saying, You shall not fear other gods, nor bow down to them, nor serve them, nor sacrifice to them.

17:33^a
參番一 5
約四 22

17:34^a
創三二 28
三五 10
王上十八 31

17:33^a
cf. Zeph. 1:5;
John 4:22

17:34^a
Gen. 32:28;
35:10;
1 Kings 18:31

【17:36】惟獨耶和華，就是那用大能和伸出來的膀臂^a領你們從埃及地上來的，你們當敬畏、跪拜，向祂獻祭。

【17:37】祂給你們寫的律例、典章、律法和誡命，你們應當永遠謹守遵行；你們不可敬畏別神。

【17:38】我耶和華與你們所立的約，你們不可忘記，也不可敬畏別神；

【17:39】但要敬畏耶和華你們的神，祂必救你們脫離一切仇敵的手。

【17:40】他們卻不聽從，仍照先前的風俗去行。

【17:41】如此，這些民又^a懼怕耶和華，又事奉他們雕製的偶像，他們的子子孫孫也是這樣；他們的祖宗怎樣行，他們也照樣行，直到今日。

【17:36】But Jehovah alone, who^a brought you up out of the land of Egypt with great power and with an outstretched arm, Him shall you fear, and Him shall you worship, and to Him shall you sacrifice.

【17:37】And the statutes and the ordinances and the law and the commandment which He wrote out for you, you shall be certain to do forever; and you shall not fear other gods.

【17:38】And you shall not forget the covenant that I have made with you, neither shall you fear other gods;

【17:39】But you shall fear Jehovah your God, and He will deliver you out of the hand of all your enemies.

【17:40】But they did not listen but acted according to their former customs.

【17:41】So these nations^a feared Jehovah but served their graven images, as well as their children and their children's children; as their fathers had done, so they have done unto this day.

列王紀下 第十八章

三四 希西家作猶大王 十八 1 ~ 二十 21 上

1 希西家的亨通 十八 1 ~ 8

18:1^a
1-3;
代下二九 1-2
18:1^b
參王下十五 30
十七 1

【18:1】^a 以色列王以拉的兒子^b 何細亞第三年，猶大王亞哈斯的兒子希西家登基。

【18:2】他登基的時候年二十五歲，在耶路撒冷作王二十九年；他母親名叫亞比，是撒迦利雅的女兒。

【18:3】希西家行耶和華眼中看為正的事，是照他祖大衛一切所行的。

【18:4】他^a 廢去邱壇，拆毀柱像，砍下木像，打碎摩西所造的銅^b 蛇，因為到那時以色列人仍向銅蛇燒香；希西家叫銅蛇為¹ 尼戶士坦。

●王下 18:4¹ 意，銅塊。摩西照着神的指示造銅蛇，拯救百姓免於死亡。（民二一 8 ~ 9。）然而，百姓因着迷信，竟將銅蛇當作偶像；因這緣故，希西家將其打碎。

18:4^a
王下二三 8
代下十四 3
十七 6
三一 1
18:4^b
民二一 8-9

2 KINGS 18

HH. The Reign of Hezekiah over Judah 18:1 — 20:21a

1. Hezekiah's Prosperity 18:1-8

【18:1】^aAnd in the third year of^b Hoshea the son of Elah, the king of Israel, Hezekiah the son of Ahaz, the king of Judah, began to reign.

【18:2】He was twenty-five years old when he began to reign, and he reigned twenty-nine years in Jerusalem; and his mother's name was Abi, the daughter of Zechariah.

【18:3】And he did what was right in the sight of Jehovah, according to all that David his father had done.

【18:4】He^a removed the high places and broke down the pillars and cut down the Asherah and broke in pieces the bronze^b serpent that Moses had made, for until those days the children of Israel had burned incense to it; and he called it¹ Nehushtan.

18:4¹ (Nehushtan) Meaning a piece of bronze. Moses, according to God's instructions, had made that bronze serpent in order to rescue the people from death (Num. 21:8-9). However, in their superstition the people eventually regarded the bronze serpent as an idol, and for this reason Hezekiah broke it in pieces.

18:1^a
vv. 1-3;
2 Chron. 29:1-2
18:1^b
cf. 2 Kings 15:30;
17:1

18:4^a
2 Kings 23:8;
2 Chron. 14:3;
17:6;
31:1
18:4^b
Num. 21:8-9

【18:5】希西家信靠耶和華以色列的神，在他前後的猶大諸王中^a沒有一個像他的。

【18:6】他緊聯於耶和華，總不離開而不跟隨祂，並且謹守耶和華所吩咐摩西的誡命。

【18:7】耶和華與他同在，他無論往何處去，盡都順利。他背叛亞述王，不肯事奉他。

【18:8】希西家擊敗非利士人，直到迦薩，並迦薩的四境，從瞭望樓到堅固城。

2 亞述犯境 十八 9 ~ 十九 37

a 亞述王撒縵以色的犯境 十八 9 ~ 12

【18:9】^a希西家王第四年，就是以色列王以拉的兒子何細亞第七年，亞述王撒縵以色上來攻打撒瑪利亞，將城圍困；

【18:5】He trusted in Jehovah the God of Israel, so that after him there was^a no one like him among all the kings of Judah, nor any among those who were before him.

【18:6】And he clung to Jehovah; he did not turn away from following after Him but kept His commandments, which Jehovah commanded Moses.

【18:7】And Jehovah was with him; everywhere he went, he prospered. And he rebelled against the king of Assyria and would not serve him.

【18:8】He struck the Philistines as far as Gaza and its borders, from the watchmen's tower to the fortified city.

2. The Invasion of the Assyrians 18:9 — 19:37

a. The Invasion under Shalmaneser the King of Assyria 18:9-12

【18:9】^aAnd in the fourth year of King Hezekiah, which was the seventh year of Hoshea the son of Elah, the king of Israel, Shalmaneser the king of Assyria came up against Samaria and besieged it.

【18:10】過了三年就攻取了城。希西家第六年，以色列王何細亞第九年，撒瑪利亞被攻取了。

【18:11】亞述王將以色列人擄到亞述，把他們安置在哈臘，並歌散的哈博河邊，以及瑪代人的城邑；

【18:12】都因他們不聽從耶和華他們神的話，違背祂的約，就是耶和華僕人摩西所吩咐的一切，既不聽從，也不遵行。

b 亞述王西拿基立侮辱
且褻瀆的攻擊與挑釁
十八 13 ~ 十九 37

【18:13】^{1a} 希西家王十四年，亞述王西拿基立上來攻擊猶大的一切堅固城，將那些城攻取了。

●王下 18:13¹ 關於十八 13 ~ 二十 19，見賽三六 1 ~ 三九 8 註。

【18:10】 And at the end of three years they took it; in the sixth year of Hezekiah, that is, the ninth year of Hoshea the king of Israel, Samaria was taken.

【18:11】 And the king of Assyria carried Israel away captive to Assyria and settled them in Halah and by the Habor, the river of Gozan, and in the cities of the Medes;

【18:12】 For they would not listen to the voice of Jehovah their God but transgressed His covenant, that is, all that Moses the servant of Jehovah had commanded; and they would not listen to it nor do it.

b. The Attacking and Challenging of Sennacherib
the King of Assyria with Insult and Blasphemy
18:13 — 19:37

【18:13】^{1a} And in the fourteenth year of King Hezekiah, Sennacherib the king of Assyria went up against all the fortified cities of Judah and took them.

18:13¹ (And) For 18:13—20:19, see notes in Isa. 36:1—39:8.

18:13^a
13~37;
賽三六 1~22
代下三二 1~16

18:13^a
vv. 13-37;
Isa. 36:1-22;
2 Chron. 32:1-16

【18:14】猶大王希西家差人往拉吉去見亞述王，說，我有罪了，求你離開我回去；凡你罰我的，我必承當。於是亞述王罰猶大王希西家銀子三百他連得，金子三十他連得。

【18:15】希西家就把^a耶和華殿裏和王宮府庫裏所有的銀子都給了他。

【18:16】那時，猶大王希西家將耶和華殿門上的金子，和他自己包在柱上的金子，都剝下來，給了亞述王。

【18:17】亞述王從拉吉差遣¹元帥、²太監長、和³軍長率領大軍往耶路撒冷，到希西家王那裏去。他們上到耶路撒冷；來到以後，就站在上池的引水道旁，在通往漂布地的大路上。

【18:14】And Hezekiah the king of Judah sent word to the king of Assyria at Lachish, saying, I have sinned; withdraw from me. I will bear whatever you impose upon me. And the king of Assyria imposed upon Hezekiah the king of Judah a levy of three hundred talents of silver and thirty talents of gold.

【18:15】And Hezekiah gave all the silver that was found in the^a house of Jehovah and in the treasuries of the king's house.

【18:16】At that time Hezekiah stripped the doors of the temple of Jehovah and the posts that Hezekiah the king of Judah had overlaid, and he gave them to the king of Assyria.

【18:17】And the king of Assyria sent Tartan and Rab-saris and Rab-shakeh from Lachish to Jerusalem to King Hezekiah with a great force. And they went up and came to Jerusalem. And when they came up, they came and stood by the conduit of the upper pool, which is on the road to the Fuller's Field.

18:15^a
cf. 2 Kings 12:18;
16:8

- 王下 18:17¹ 原文音譯，他珥探。
- 王下 18:17² 原文音譯，拉伯撒利。
- 王下 18:17³ 原文音譯，拉伯沙基。後文同。

18:15^a
參王下十二 18
十六 8

18:18^a

王下十八 37

十九 2

賽二二 20

18:18^b

賽二二 15

【18:18】他們呼叫王；希勒家的兒子家宰^a以利亞敬、書記^b舍伯那、和亞薩的兒子記事官約亞，就出來見他們。

【18:19】軍長對他們說，你們去告訴希西家，亞述大王如此說，你所倚靠的有甚麼可仗賴的呢？

【18:20】你說有打仗的計謀和能力，我說，不過是虛言。你到底倚靠誰纔背叛我呢？

【18:21】現在你倚靠^a埃及，乃是倚靠壓傷的葦杖，人若靠這杖，這杖必刺透他的手；埃及王法老向一切倚靠他的人正是這樣。

【18:22】你們若對我說，我們信靠耶和華我們的神；希西家豈不是曾將這位神的邱壇和祭壇廢去，且對猶大和耶路撒冷的人說，你們當在耶路撒冷這壇前敬拜麼？

【18:23】現在你把抵押給我主亞述王，我就給你二千匹馬，看你能不能派出足穀騎馬的人。

【18:18】And they called out to the king. And ^aEliakim the son of Hilkiah, who was over the household, and ^bShebna the scribe and Joah the son of Asaph, the recorder, came out to them.

【18:19】And Rab-shakeh said to them, Say now to Hezekiah, Thus says the great king, the king of Assyria: What is this confidence in which you trust?

【18:20】You say (but it is a vain word), There is counsel and strength for war. Now in whom do you trust, that you rebel against me?

【18:21】You now have put your trust in the staff of this broken reed, in ^aEgypt, in that which, if a man should lean on it, it will go into his hand and pierce it; so is Pharaoh, the king of Egypt, to all who trust in him.

【18:22】And if you say to me, We trust in Jehovah our God; is it not He whose high places and altars Hezekiah has taken away and has said to Judah and Jerusalem, You shall worship only before this altar in Jerusalem?

【18:23】Now therefore give pledges to my master, the king of Assyria; and I will give you two thousand horses, if indeed you are able to set the riders on them.

18:18^a

2 Kings 18:37;

19:2;

Isa. 22:20

18:18^b

Isa. 22:15

18:21^a

參結二九 6-7

賽三十 2-3

18:21^a

cf. Ezek. 29:6-7;

Isa. 30:2-3

【18:24】若不然，你怎能拒絕我主臣僕中一位最小的官長呢？你竟倚靠埃及供應你戰車馬兵麼？

【18:25】現在我上來攻擊毀滅這地方，豈沒有耶和華的意思麼？耶和華對我說，你上去攻擊毀滅這地罷。

【18:26】希勒家的兒子以利亞敬、舍伯那和約亞對軍長說，求你用 ^{1a} 亞蘭語和僕人說話，因為我們懂得；不要用 ² 猶大語和我們說話，免得達到城牆上百姓的耳中。

【18:27】軍長對他們說，我主差遣我來，豈是單對你的主和你說這些話麼？不也是對這些坐在城牆上，要與你們一同喫自己糞、喝自己尿的人說麼？

【18:28】於是軍長站着，用猶大語大聲喊着說，你們當聽亞述大王的話。

●王下 18:26¹ 卽敘利亞語。

●王下 18:26² 卽希伯來語。

【18:24】How then can you refuse one official of the least of my master's servants and put your trust in Egypt for chariots and horsemen?

【18:25】Have I now come up apart from Jehovah against this place to destroy it? Jehovah said to me, Go up against this land and destroy it.

【18:26】And Eliakim the son of Hilkiah and Shebna and Joah said to Rab-shakeh, Please speak to your servants in ^{1a} Aramaic, because we understand it; and do not speak with us in the ² Jews' language in the hearing of the people who are upon the wall.

【18:27】But Rab-shakeh said to them, Has my master sent me only to your master and to you to speak these words, and not to the men who sit on the wall, that they may eat their own dung and drink their own urine with you?

【18:28】And Rab-shakeh stood and cried with a loud voice in the Jews' language and spoke and said, Hear the word of the great king, the king of Assyria:

18:26¹ (Aramaic) The language of Syria.

18:26² (Jews') I.e., Hebrew.

18:26^a
拉四 7
但二 4

18:26^a
Ezra 4:7;
Dan. 2:4

【18:29】王如此說，你們不要被希西家欺哄了，因他不能救你們脫離¹我的手。

【18:30】也不要讓希西家使你們信靠耶和華，說，耶和華必拯救我們，這城必不交在亞述王的手中。

【18:31】不要聽希西家的話，因亞述王如此說，你們要¹與我和好，出來向我投降；各人就可以喫自己^a葡萄樹和無花果樹的果子，喝自己井裏的水；

【18:32】等我來領你們到一地，與你們^a本地一樣，就是有五穀和新酒之地，有糧食和葡萄園之地，有橄欖樹和蜂蜜之地，好使你們存活，不至於死。希西家勸導你們說，耶和華必拯救我們；你們不要聽他的話。

【18:33】^a列國的神有那一個曾救自己的地脫離亞述王的手呢？

【18:29】Thus says the king, Do not let Hezekiah deceive you, because he is not able to deliver you out of¹my hand.

【18:30】Neither let Hezekiah cause you to trust in Jehovah, saying, Jehovah will surely deliver us, and this city will not be given into the hand of the king of Assyria.

【18:31】Do not listen to Hezekiah; for thus says the king of Assyria, Make¹your peace with me, and come out to me; and let each eat from his own^avine and each from his own fig tree, and let each drink the waters of his own cistern,

【18:32】Until I come and take you away to a land like your^aland, a land of grain and new wine, a land of bread and vineyards, a land of olive trees and honey, that you may live and not die. So do not listen to Hezekiah when he tries to persuade you, saying, Jehovah will deliver us.

【18:33】^aHave any of the gods of the nations delivered at all their land out of the hand of the king of Assyria?

●王下 18:29¹ 許多古卷作，他的手。

●王下 18:31¹ 直譯，給我祝福。

18:29¹ (my) Many MSS read, his.

18:31¹ (your) Lit., a blessing.

18:31^a
王上四 25

18:32^a
出三 8
申八 7-8

18:33^a
33-34;
參王下十九 12-13

18:31^a
1 Kings 4:25

18:32^a
Exo. 3:8;
Deut. 8:7-8

18:33^a
vv. 33-34;
cf. 2 Kings 19:12-13

【18:34】哈馬、亞珥拔的神在那裏？西法瓦音、希拿、以瓦的神在那裏？他們曾救撒瑪利亞脫離我的手麼？

【18:35】這些地所有的神中，有誰曾救自己的地脫離我的手呢？難道耶和華能救耶路撒冷脫離我的手麼？

【18:36】百姓靜默不言，並不回答一句，因為王曾吩咐說，不要回答他。

【18:37】當下，希勒家的兒子家宰^a以利亞敬、書記舍伯那、並亞薩的兒子記事官約亞，都撕裂衣服，來到希西家那裏，將軍長的話告訴了他。

列王紀下 第十九章

【19:1】^a希西家王聽見，就撕裂衣服，披上^b麻布，進了耶和華的殿。

【18:34】Where are the gods of Hamath and of Arpad? Where are the gods of Sepharvaim, Hena, and Ivvah? And have they delivered Samaria out of my hand?

【18:35】Who among all the gods of these lands have delivered their land out of my hand, that Jehovah should deliver Jerusalem out of my hand?

【18:36】But the people were silent and did not answer him a word, because of the commandment of the king that said, You shall not answer him.

【18:37】Then ^aEliakim the son of Hilkiah, who was over the household, and Shebna the scribe, and Joah the son of Asaph, the recorder, came to Hezekiah with their clothes torn and told him the words of Rab-shakeh.

2 KINGS 19

【19:1】^aAnd when King Hezekiah heard, he tore his clothes and covered himself with ^bsackcloth and went into the house of Jehovah.

18:37^a
王下十八 18, 26
十九 2
賽二二 20

19:1^a
一-37;
賽三七 1-38
代下三二 17-23
19:1^b
撒下三 31
王上二十 31
珥一 13
啓十一 3

18:37^a
2 Kings 18:18,
26;
19:2;
Isa. 22:20

19:1^a
vv. 1-37;
Isa. 37:1-38;
2 Chron. 32:17-23
19:1^b
2 Sam. 3:31;
1 Kings 20:31;
Joel 1:13;
Rev. 11:3

【19:2】他打發家宰以利亞敬、書記舍伯那、和祭司中的長老，都披上麻布，去見亞摩斯的兒子¹ 申言者^a 以賽亞，

【19:3】對他說，希西家如此說，今日是急難、責罰、凌辱的日子，就如孩子臨產，婦人卻沒有力量生產。

●王下 19:2¹ 舊約歷史書與新約之間的連接乃是神的經綸，這經綸是為着基督和祂的身體，召會。這連接見於列王的歷史，其中包括申言者，他們是神的得勝者，豫言到神新約的經綸。申言者一再進來幫助列王或對付他們，如這裏以賽亞幫助希西家的例證。（參撒下七 1～17，十二 1～15 上，王上十八，王下三。）賽七 14 與九 6 的豫言，指明神自己要穿上人性，將祂的神性與人性調和；賽五三的豫言揭示，成為人的神，要在祂的人性裏作人的救贖主，為人的罪被殺。因此，藉着申言者的豫言，列王的歷史在豫表上就連於神成為人，將人救贖歸回祂自己，使祂將祂所救贖的人，在生命和性情上，但不在神格上，作成與祂一樣，好使神能將祂的經綸完成於基督的身體作基督的擴大。基督這身體要終極完成於新耶路撒冷，作神宇宙團體的彰顯和擴大，直到永遠。

【19:2】 And he sent Eliakim, who was over the household, and Shebna the scribe and the elders of the priests, who had covered themselves with sackcloth, to ^{1a}Isaiah the prophet, the son of Amoz.

【19:3】 And they said to him, Thus says Hezekiah, This day is a day of affliction and rebuke and contempt, for children have come to the point of birth, and there is no strength to bring them forth.

19:2¹ (Isaiah) The link between the Old Testament books of history and the New Testament is God's economy, which is for Christ and His Body, the church. This link is shown in the kings' history, which includes the prophets, who, as God's overcomers, prophesied concerning God's New Testament economy. Again and again the prophets came in either to help the kings or to deal with them, as illustrated here by Isaiah's helping Hezekiah (cf. 2 Sam. 7:1-17; 12:1-15a; 1 Kings 18; 2 Kings 3). The prophecies in Isa. 7:14 and 9:6 indicate that God would put humanity upon Himself, mingling His divinity with humanity, and the prophecy in Isa. 53 unveils that in His humanity the God who had become man would be man's Redeemer who would be slain for man's sin. Thus, in typology the history of the kings is linked through the prophecies of the prophets to God's becoming a man to redeem man back to Himself that He might make His redeemed people the same as God in life and in nature but not in the Godhead so that God can consummate His economy in the Body of Christ as the enlargement of Christ. This Body of Christ will consummate in the New Jerusalem as God's universal, corporate expression and enlargement for eternity.

19:4^a
參賽一 9

【19:4】或者耶和華你的神聽見軍長的一切話，就是他主人亞述王打發他來辱罵活神的話，耶和華你的神聽見了，就斥責這些話。故此，求你爲^a餘剩的民揚聲禱告。

【19:5】希西家王的臣僕就去見以賽亞。

【19:6】以賽亞對他們說，要這樣對你們的主人說，耶和華如此說，你聽見亞述王的僕人褻瀆我的話，不要懼怕。

19:7^a
王下十九 37

【19:7】我必使一靈進入他裏面，他要聽見風聲就歸回本地。我必使他在那裏倒在^a刀下。

19:8^a
王下十八 14

【19:8】軍長回去，正遇見亞述王攻打立拿；原來他早聽見亞述王拔營離開^a拉吉。

【19:9】亞述王聽見人論古實王特哈加，說，他出來要與你爭戰。於是亞述王又打發使者去見希西家，說，

【19:4】 It may be that Jehovah your God will hear all the words of Rab-shakeh, whom his master the king of Assyria has sent to reproach the living God, and will reprove the words which Jehovah your God has heard. Therefore lift up a prayer for the ^aremnant which is left.

【19:5】 So the servants of King Hezekiah came to Isaiah.

【19:6】 And Isaiah said to them, Thus shall you say to your master, Thus says Jehovah, Do not be afraid of the words which you have heard, with which the servants of the king of Assyria have blasphemed Me.

【19:7】 Indeed, I will put a spirit in him, so that he will hear a report and return to his land. And I will cause him to fall by the ^asword in his own land.

【19:8】 And Rab-shakeh returned and found the king of Assyria fighting against Libnah, because he had heard that the king had departed from ^aLachish.

【19:9】 And he heard a report about Tirhakah the king of Ethiopia, which said, He has now come forth to make war with you. And he sent messengers again to Hezekiah, saying,

19:4^a
cf. Isa. 1:9

19:7^a
2 Kings 19:37

19:8^a
2 Kings 18:14

【19:10】你們對猶大王希西家如此說，
不要讓你所信靠的神欺哄你，說，耶
路撒冷必不交在亞述王的手中。

【19:11】你總聽說亞述諸王向各地所行
的，乃是盡行毀滅，難道你還能得拯
救麼？

【19:12】我列祖所毀滅的，就是歌散、
哈蘭、利色、和在提拉撒的伊甸人，^a
這些國的神何曾拯救這些國呢？

【19:13】哈馬的王和亞珥拔的王，西法瓦
音城、希拿、和以瓦的王都在那裏呢？

【19:14】希西家從使者手裏接過書信
來，念完了，就上耶和華的殿，將書
信展開在耶和華面前。

【19:15】希西家在耶和華面前禱告，說，
坐在二^a基路伯中間耶和華以色列的神
阿，惟獨你是地上萬國的^b神，你曾
創造諸天與地。

【19:10】 Thus shall you speak to Hezekiah the king of
Judah, saying, Do not let your God in whom you trust
deceive you, saying, Jerusalem will not be delivered into
the hand of the king of Assyria.

【19:11】 Indeed, you have heard what the kings of Assyria
have done to all lands, destroying them utterly. And will
you be delivered?

【19:12】^aHave the gods of the nations whom my fathers
have destroyed delivered them: Gozan and Haran and
Rezeph and the children of Eden, who were in Telassar?

【19:13】 Where are the king of Hamath and the king of
Arpad and the king of the city of Sepharvaim, of Hena
and Ivvah?

【19:14】 And Hezekiah took the letter from the hand of
the messengers and read it, and Hezekiah went up to the
house of Jehovah and spread it before Jehovah.

【19:15】 And Hezekiah prayed before Jehovah and said,
O Jehovah, God of Israel, who is enthroned between the
^acherubim, You, You alone, are the^b God of all the kingdoms
of the earth; You made the heavens and the earth.

19:12^a
參王下十八 33-34

19:12^a
cf. 2 Kings 18:33-
34

19:15^a
出二五 22
19:15^b
參啓一 5

19:15^a
Exo. 25:22
19:15^b
cf. Rev. 1:5

【19:16】耶和華阿，求你側耳而聽；耶和華阿，求你睜眼而看；要聽西拿基立打發使者來辱罵活神的話。

【19:17】耶和華阿，亞述諸王果真使列國和列國之地變為荒涼，

【19:18】將列國的神像都扔在火裏，因為它們本不是神，乃是^a人手所造的，是木頭和石頭，所以被滅絕。

【19:19】耶和華我們的神阿，現在求你救我們脫離亞述王的手，使地上萬國都知道，惟獨你耶和華是神。

【19:20】亞摩斯的兒子以賽亞就打發人去見希西家，說，耶和華以色列的神如此說，你既向我禱告亞述王西拿基立的事，我已聽見了。

【19:21】所以耶和華論他這樣說，^a錫安的處女藐視你，嗤笑你；耶路撒冷的女子在你背後搖頭。

【19:16】Incline Your ear, O Jehovah, and hear; open Your eyes, O Jehovah, and see; and listen to the words of Sennacherib, who has sent him to reproach the living God.

【19:17】Truly, O Jehovah, the kings of Assyria have laid waste the nations and their lands,

【19:18】And have cast their gods into the fire, because they were not gods but the^a work of men's hands, wood and stone; so they destroyed them.

【19:19】And now, O Jehovah our God, save us from his hand, that all the kingdoms of the earth may know that You alone, O Jehovah, are God.

【19:20】Then Isaiah the son of Amoz sent a message to Hezekiah, saying, Thus says Jehovah the God of Israel, Because you have prayed to Me concerning Sennacherib king of Assyria, I have heard.

【19:21】This is the word which Jehovah has spoken concerning him: The virgin daughter of^a Zion / Has despised you and laughed at you; / The daughter of Jerusalem / Has shaken her head behind you.

19:18^a

詩一一五 4
賽四四 10-17
耶十 3-5
徒十九 26

19:18^a

Psa. 115:4;
Isa. 44:10-17;
Jer. 10:3-5;
Acts 19:26

19:21^a

哀二 13

19:21^a

Lam. 2:13

【19:22】你辱罵誰？褻瀆誰？你揚起聲來，高舉眼目攻擊誰呢？乃是攻擊以色列的聖者。

【19:23】你藉你的使者辱罵主，你說，我率領許多戰車上了山嶺的高處，到了利巴嫩極深之處；我要砍伐其中高大的香柏樹和佳美的松樹；我必進到其中極遠的住處，和其中茂密的樹林。

【19:24】我挖井喝了外邦的水；我必用腳掌踏乾¹埃及一切的河。

【19:25】耶和華說，我早先^a所作的，古時所定的，你豈沒有聽見麼？現在我將它實現，就是藉你使堅固城荒廢，變為亂堆。

【19:26】所以其中的居民力量短缺，驚惶羞愧；他們像田間的菜蔬，和嫩草的青苗，如^a長在房頂上的草，未長成就被曬枯。

【19:22】Whom have you reproached and reviled? / Against whom have you lifted up your voice / And lifted up your eyes haughtily? / Against the Holy One of Israel.

【19:23】By your messengers you have reproached the Lord, / And you have said, In the multitude of my chariots / I have come up to the height of the mountains, / To the sides of Lebanon; / And I have cut down its tall cedars, / And the choicest of its cypresses; / And I have entered into its farthest lodging place, / And its luxuriant forest.

【19:24】I have dug / And have drunk foreign waters, / And with the sole of my feet I have dried up / All the rivers of¹Egypt.

【19:25】Have you not heard / That long ago I^a did it And that from the days of old I had formed it? / Now I have brought it to pass, / That you should destroy fortified cities / And make them into ruinous heaps.

【19:26】Therefore their inhabitants were short of strength; / They were dismayed and felt ashamed; / They were like vegetation of the field / And green shoots of tender grass, / Like^a grass which grows on the housetops / And is scorched before it has grown up.

●王下 19:24¹ 埃及，有者譯作，被圍困之處。

19:24¹ (Egypt) Some versions translate, besieged places.

19:25^a
賽八 6-8
十 5-6

19:26^a
詩一二九 6

19:25^a
Isa. 8:6-8;
10:5-6

19:26^a
Psa. 129:6

19:27^a
詩一三九 2

【19:27】你坐下，你出去，你進來，你向我發烈怒，我都^a知道。

19:28^a
伯四—2
結二九 4
三八 4
摩四 2

【19:28】因你向我發烈怒，又因你狂傲的話上達我的耳中，我必用^a鉤子鉤住你的鼻子，把嚼環放在你的嘴裏，使你從原路轉回去。

19:29^a
參利二五 22

【19:29】希西家阿，這是給你的兆頭：你們今^a年要喫遺落自生的，明年也要喫遺落自長的；至於後年，你們要撒種收割，栽植葡萄園，喫其中的果子。

19:30^a
賽一 9
十 20-22
19:30^b
賽二七 6
何十四 5

【19:30】猶大家所逃脫^a餘剩的，仍要往下^b扎根，向上結果。

19:31^a
賽九 7

【19:31】必有餘剩的民從耶路撒冷而出，必有逃脫的人從錫安山而來。¹萬軍之耶和華的^a熱心必成就這事。

【19:32】所以，耶和華論亞述王如此說，他必不得來到這城，也不在這裏射箭；不得拿盾牌到城前，也不築壘攻城。

【19:27】But I^a know your sitting down, / And your going out and your coming in, / And your raging against Me.

【19:28】Because your raging against Me / And your arrogance have come up into My ears, / I will put My^a hook in your nose, / And My bridle in your lips; / And I will turn you back on the way by which you came.

【19:29】And this shall be the sign to you: This^a year you shall eat that which grows up of itself, and in the second year that which shoots up from the same, and in the third year sow and reap and plant vineyards and eat their fruit.

【19:30】And the^a remnant of those who have escaped of the house of Judah will again take^b root downward and bear fruit upward.

【19:31】For a remnant will go forth out of Jerusalem, and from Mount Zion those who have escaped. The^a zeal of Jehovah¹ of hosts will perform this.

【19:32】Therefore thus says Jehovah concerning the king of Assyria, He shall not come to this city, / Nor shoot an arrow there; / Neither shall he come against it with a shield / And build up a mound against it.

19:27^a
Psa. 139:2

19:28^a
Job 41:2;
Ezek. 29:4;
38:4;
Amos 4:2

19:29^a
cf. Lev. 25:22

19:30^a
Isa. 1:9;
10:20-22
19:30^b
Isa. 27:6;
Hosea 14:5
19:31^a
Isa. 9:7

●王下 19:31¹ 有些古卷無，萬軍之。

19:31¹ (of) Some MSS omit, of hosts.

【19:33】他從那條路來，必從那條路回去，必不得進入這城；這是耶和華說的。

【19:34】我為自己的緣故，又為我^a僕人大衛的緣故，必^b保護拯救這城。

【19:35】當夜，耶和華的^a使者出去，在亞述營中殺了十八萬五千人。清早有人起來一看，都是死屍了。

【19:36】亞述王西拿基立就拔營回去，住在尼尼微。

【19:37】一日在他的神尼斯洛廟裏叩拜，¹他兒子亞得米勒和沙利色用刀殺了他，就逃到亞拉臘地。他兒子以撒哈頓接續他作王。

列王紀下 第二十章

3 耶和華的醫治 二十 1 ~ 11

●王下 19:37¹ 有些古卷無，他兒子。

【19:33】 By the way on which he came, / By the same shall he return, / And into this city he shall not come, / Declares Jehovah.

【19:34】 And around this city I will put an^a enclosure, / To save it, / For My own sake, / And for the sake of David, My^b servant.

【19:35】 And that night an^a angel of Jehovah went out and struck the Assyrians' camp, a hundred and eighty-five thousand; and when they rose up early in the morning, all of them were dead corpses.

【19:36】 Then Sennacherib the king of Assyria departed and went back to dwell in Nineveh.

【19:37】 And as he was worshipping in the house of Nisroch his god, Adrammelech and Sharezer¹ his sons struck him down with the sword; and they escaped to the land of Ararat. And Esar-haddon his son reigned in his place.

2 KINGS 20

3. The Healing of Jehovah 20:1-11

19:37¹ (his) Some MSS omit, his sons.

19:34^a
王上十一 13
19:34^b
王下二十 6
賽三一 5

19:35^a
代下三二 21-22
撒下二四 17
徒十二 23

19:34^a
2 Kings 20:6;
Isa. 31:5
19:34^b
1 Kings 11:13

19:35^a
2 Chron. 32:21-22;
2 Sam. 24:17;
Acts 12:23

20:1^a
1~11;
賽三八 1-8
代下三二 24
20:1^b
參撒下十七 23

【20:1】^a 那些日子，希西家病得要死；
亞摩斯的兒子申言者以賽亞去見他，
對他說，耶和華如此說，^b 你當留遺命
給你的家，因為你將要死，不能活了。

【20:2】希西家就轉臉朝牆，禱告耶和
華，說，

【20:3】耶和華阿，求你記念我在你面
前怎樣按真實，並存完全的心行事，
又作了你眼中所看為善的。希西家就
痛哭了。

【20:4】以賽亞出來，還沒有出中¹院，
耶和華的話就臨到他，說，

【20:5】你回去告訴我民的領袖希西家，
耶和華你祖大衛的神如此說，我^a聽
見了你的禱告，看見了你的^b眼淚。
看哪，我必醫治你；到第三日，你必
上到耶和華的殿。

20:5^a
王下十九 20
詩六五 2
參雅五 16
20:5^b
詩三九 12
五六 8

【20:1】^a In those days Hezekiah became mortally ill; and
Isaiah the son of Amoz, the prophet, came to him and
said to him, Thus says Jehovah, ^b Put your house in
order, for you are about to die and will not live.

【20:2】And he turned his face to the wall and prayed to
Jehovah, saying,

【20:3】Now, O Jehovah, please remember how I have
walked before You in truth and with a perfect heart and
have done what is good in Your sight. And Hezekiah
wept many tears.

【20:4】And Isaiah had not gone out of the middle¹ court
when the word of Jehovah came to him, saying,

【20:5】Return and speak to Hezekiah the leader of
My people, Thus says Jehovah, the God of David your
father, I have ^a heard your prayer; I have seen your
^b tears. I will now heal you: On the third day you will go
up to the house of Jehovah;

20:1^a
vv. 1-11;
Isa. 38:1-8;
2 Chron. 32:24
20:1^b
cf. 2 Sam. 17:23

20:5^a
2 Kings 19:20;
Psa. 65:2;
cf. James 5:16
20:5^b
Psa. 39:12;
56:8

●王下 20:4¹ 直譯，城。

20:4¹ (court) Lit., city.

20:6^a
王下十九 34

【20:6】我必加增你十五年的壽數，並且我要救你和這城脫離亞述王的手；我爲自己和我僕人大衛的緣故，必^a保護這城。

【20:7】以賽亞說，當取一塊無花果餅來。人就取了來，貼在瘡上，王便痊愈了。

20:8^a
代下三二 24
參太十六 1
林前一 22

【20:8】希西家問以賽亞說，耶和華必醫治我，到第三日，我必上耶和華的殿，有甚麼^a兆頭呢？

【20:9】以賽亞說，耶和華必成就祂所說的事。這是祂給你的兆頭；你要日影向前進十級呢？還是要往後退十級？

【20:10】希西家說，日影向前進十級容易，我要日影往後退十級。

20:11^a
參書十 12-13

【20:11】申言者以賽亞呼求耶和華，耶和華就使那落在亞哈斯¹臺階上的日影，往後退了十^a級。

●王下 20:11¹ 或，日晷。

【20:6】And I will add to your life fifteen years; and I will deliver you and this city from the hand of the king of Assyria, and I will put an^a enclosure around this city for My own sake and for the sake of David My servant.

【20:7】And Isaiah said, Bring a cake of figs. And they brought it and laid it on the boil, and he recovered.

【20:8】And Hezekiah said to Isaiah, What will be the^a sign that Jehovah will heal me and that I will go up to the house of Jehovah on the third day?

【20:9】And Isaiah said, This will be the sign from Jehovah to you, that Jehovah will do this thing which He has spoken. Shall the shadow go forward ten steps or go back ten steps?

【20:10】And Hezekiah said, It is an easy matter for the shadow to go down ten steps. No; rather let the shadow go backward ten steps.

【20:11】And Isaiah the prophet cried to Jehovah; and He brought the shadow on the steps, which had descended on the steps of Ahaz, ten^a steps backward.

20:6^a
2 Kings 19:34

20:8^a
2 Chron. 32:24;
cf. Matt. 16:1;
1 Cor. 1:22

20:11^a
cf. Josh. 10:12-13

4 希西家的失敗 二十 12 ~ 19

20:12^a
12-19;
賽三九 1-8

【20:12】^a那時，巴比倫王巴拉但的兒子¹比羅達巴拉但聽見希西家病了，就送書信和禮物給他。

20:13^a
代下三二 31
20:13^b
代下三二 27

【20:13】希西家聽從^a使者的話，就把他整個^b寶庫，銀子、金子、香料、和貴重的膏油，以及他的軍器庫，並他所珍藏的一切，都給他們看；他家中和他所管治的全境之內，希西家沒有一樣不給他們看的。

【20:14】於是申言者以賽亞來見希西家王，問他說，這些人說了甚麼？他們從那裏來見你？希西家說，他們從遠方的巴比倫來。

【20:15】以賽亞說，他們在你家裏看見了甚麼？希西家說，凡我家中所有的，他們都看見了；我所珍藏的，沒有一樣不給他們看的。

●王下 20:12¹ 有些古卷以及賽三九 1 的平行經文作，米羅達巴拉但。

4. The Failure of Hezekiah 20:12-19

【20:12】^aAt that time¹ Berodach-baladan the son of Baladan, the king of Babylon, sent letters and a gift to Hezekiah, because he had heard that Hezekiah had been sick.

【20:13】And Hezekiah listened to^a them and showed them all his^b treasury, the silver and the gold, and the spices and the fine oil, and his armory and everything which was found among his treasures; there was nothing in his house or in all his dominion that Hezekiah did not show them.

【20:14】Then Isaiah the prophet came to King Hezekiah and said to him, What did these men say? And from where have they come to you? And Hezekiah said, They have come from a distant land, from Babylon.

【20:15】And he said, What have they seen in your house? And Hezekiah said, They have seen everything that is in my house; there is nothing among my treasures that I have not shown them.

20:12^a
vv. 12-19;
Isa. 39:1-8

20:13^a
2 Chron. 32:31
20:13^b
2 Chron. 32:27

20:12¹ (Berodach-baladan) Some MSS and the parallel in Isa. 39:1 read, Merodach-baladan.

【20:16】以賽亞對希西家說，你要聽耶和華的話：

【20:17】日子必到，凡你家裏所有的，並你列祖積蓄到今日的，都要被帶到^a 巴比倫去，不留下一樣；這是耶和華說的。

【20:18】並且從你而出，你所生的子孫中，必有^a 被擄去在巴比倫王宮裏當太監的。

【20:19】希西家對以賽亞說，你所說耶和華的話甚好。他又說，在我的年日中必有太平和穩固的景況。

5 希西家引水入城及其終局 二十 20 ~ 21 上

【20:20】^a 希西家其餘的事，和他的勇力，他怎樣挖池、挖引水道、引水入城，豈不都寫在猶大諸王記上麼？

【20:21 上】^a 希西家與他列祖同睡。

【20:16】Then Isaiah said to Hezekiah, Hear the word of Jehovah:

【20:17】The days are now coming when everything that is in your house and that your fathers have laid up as a treasure unto this day will be carried away to ^aBabylon; nothing will be left, says Jehovah.

【20:18】And they will ^atake away some of your sons who will issue from you, whom you will beget, and they will become eunuchs in the palace of the king of Babylon.

【20:19】And Hezekiah said to Isaiah, The word of Jehovah which you have spoken is good. He said moreover, Indeed there will be peace and truth in my days.

5. Hezekiah Bringing Water into the City and His End 20:20-21a

【20:20】^a And the rest of the acts of Hezekiah and all his might, and how he made the pool and the conduit and brought the water into the city, are they not written in the book of the chronicles of the kings of Judah?

【20:21a】^a And Hezekiah slept with his fathers.

20:17^a
王下二五 13
代下三六 18
耶二十 5
二七 22

20:18^a
王下二四 15
代下三三 11
三六 20

20:20^a
代下三二 25-32

20:21^a
代下三二 33

20:17^a
2 Kings 25:13;
2 Chron. 36:18;
Jer. 20:5;
27:22

20:18^a
2 Kings 24:15;
2 Chron. 33:11;
36:20

20:20^a
2 Chron. 32:25-32

20:21^a
2 Chron. 32:33

三五 瑪拿西作王
二十 21 下～二一 18 上

【20:21 下】他兒子瑪拿西接續他作王。

列王紀下 第二十一章

【21:1】^a 瑪拿西登基的時候年十二歲，
在耶路撒冷作王五十五年；他母親名
叫協西巴。

【21:2】瑪拿西行耶和華眼中看為惡的
事，就像耶和華在以色列人面前趕出
的外邦人所行可憎的事一樣。

【21:3】他重建他父親希西家所毀壞的^a
邱壇，又為巴力立壇，造亞舍拉像，
就如以色列王^b 亞哈所行的，且敬拜
事奉天上的萬象。

【21:4】他又在耶和華的殿中築壇；耶
和華曾指着這殿說，我必立^a 我的名
在耶路撒冷。

【21:5】他在耶和華殿的兩^a 院中為天上
的萬象築壇，

II. The Reign of Manasseh 20:21b – 21:18a

【20:21b】And Manasseh his son reigned in his place.

2 KINGS 21

【21:1】^aManasseh was twelve years old when he began to
reign, and he reigned fifty-five years in Jerusalem; and
his mother's name was Hephzibah.

【21:2】And he did what was evil in the sight of Jehovah,
like the abominations of the nations whom Jehovah had
dispossessed from before the children of Israel.

【21:3】And he rebuilt the^a high places that Hezekiah his
father had destroyed, and he raised up altars to Baal and
made an Asherah, as^b Ahab the king of Israel had done;
and he worshipped all the host of heaven and served them.

【21:4】And he built altars in the house of Jehovah,
concerning which Jehovah had said, In Jerusalem will I
put^a My name.

【21:5】And he built altars to all the host of heaven in the
two^a courts of the house of Jehovah.

21:1^a
1-9;
代下三三 1-9

21:3^a
王下十八 4
21:3^b
參王上十六 32-33

21:4^a
申十二 11
王上八 16, 29
九 3
王下二三 27
耶七 30
三二 34

21:5^a
王上七 12
王下二三 12

21:1^a
vv. 1-9;
2 Chron. 33:1-9

21:3^a
2 Kings 18:4
21:3^b
cf. 1 Kings 16:32-33

21:4^a
Deut. 12:11;
1 Kings 8:16, 29;
9:3;
2 Kings 23:27;
Jer. 7:30;
32:34

21:5^a
1 Kings 7:12;
2 Kings 23:12

【21:6】並使他的兒子經火，又觀兆，行法術，立交鬼的和行巫術的，多行耶和華眼中看為惡的事，惹動祂的怒氣。

【21:7】他又把他所造的亞舍拉雕像放在殿內；論到這殿，耶和華曾對大衛和他兒子所羅門說，我要在這殿，並在我從以色列眾支派中所選擇的耶路撒冷，立^a我的名，直到永遠；

【21:8】只要以色列人照着我一切所吩咐他們的，並照着我僕人摩西所吩咐他們的一切律法，謹守遵行，我就不再使他們^a飄流，離開我所賜給他們列祖之地。

【21:9】他們卻不聽從；瑪拿西引誘他們行惡，比耶和華在以色列人面前所滅的列國更甚。

【21:10】耶和華藉祂僕人眾申言者說，

【21:6】 And he caused his son to pass through fire and practiced soothsaying and enchantments, and appointed mediums and spiritists; he did what was evil in the sight of Jehovah beyond measure, provoking Him to anger.

【21:7】 And he put the engraved image of the Asherah that he had made in that house concerning which Jehovah had said to David and to Solomon his son, In this house and in Jerusalem, which I have chosen out of all the tribes of Israel, I will put^a My name forever;

【21:8】 And I will no longer cause the foot of Israel to^a wander away from the land that I gave their fathers, if only they will be certain to act according to all that I have commanded them and according to all the law that My servant Moses commanded them.

【21:9】 But they would not listen, and Manasseh led them astray to do more evil than the nations which Jehovah had destroyed from before the children of Israel.

【21:10】 And Jehovah spoke through His servants the prophets, saying,

21:7^a
王下二一4

21:7^a
2 Kings 21:4

21:8^a
撒下七 10

21:8^a
2 Sam. 7:10

21:11^a
王下二 2, 16
二三 26
二四 3
耶十五 4
21:11^b
王上二 26

【21:11】因猶大王^{1a}瑪拿西行這些可憎的事，行惡比先前^b亞摩利人所行的更甚，並且用他的偶像，使猶大人犯罪；

21:12^a
撒上三 11
耶十九 3

【21:12】所以耶和華以色列的神如此說，看哪，我必將這樣的災禍降與耶路撒冷和猶大，叫一切聽見的人無不^a耳鳴。

21:13^a
賽二八 17
哀二 8
摩七 7-8

【21:13】我必將量撒瑪利亞的^a準繩，和亞哈家的線鉞，拉在耶路撒冷上，且必擦淨耶路撒冷，如人擦盤，擦淨了就將盤倒扣。

【21:14】我必丟棄我產業中餘剩的民，把他們交在自己的仇敵手中，使他們成為一切仇敵擄掠搶奪之物；

【21:15】是因他們自從列祖出埃及之日，直到如今，常行我眼中看為惡的事，惹動我的怒氣。

●王下 21:11¹ 瑪拿西的罪特別使神定意不再容忍百姓，而要毀壞聖殿，蹂躪聖地，並使百姓被擄。瑪拿西作王時，神的容忍達到極限，以致祂放棄了聖民、聖殿、聖城和聖地。

【21:11】Because^{1a} Manasseh the king of Judah has done these abominations and has done more evil than all that the^b Amorites did, who were before him, and has caused Judah also to sin with his idols;

【21:12】Therefore thus says Jehovah the God of Israel, I am now bringing such evil upon Jerusalem and Judah that both^a ears of everyone who hears of it will tingle.

【21:13】And over Jerusalem I will stretch the^a line of Samaria and the plummet of the house of Ahab, and I will wipe Jerusalem as one wipes a pan, wiping it and turning it upside down.

【21:14】And I will forsake the remnant of My inheritance and deliver them into the hand of their enemies, and they will become plunder and spoil to all their enemies;

【21:15】Because they have done what is evil in My sight and have provoked Me to anger since the day their fathers came forth out of Egypt even to this day.

21:11¹ (Manasseh) It was Manasseh's sin in particular that caused God to determine not to tolerate the people any longer but to destroy the temple, devastate the Holy Land, and send the people away into captivity. With the reign of Manasseh God's toleration reached its limit, and He gave up the holy people, the holy temple, the holy city, and the Holy Land.

21:11^a
2 Kings 21:2, 16;
23:26;
24:3;
Jer. 15:4
21:11^b
1 Kings 21:26

21:12^a
1 Sam. 3:11;
Jer. 19:3

21:13^a
Isa. 28:17;
Lam. 2:8;
Amos 7:7-8

【21:16】瑪拿西行耶和華眼中看為惡的事，使猶大人犯罪；除了這罪以外，又流許多無辜人的血，使這血充滿了耶路撒冷，從這邊直到那邊。

【21:17】^a 瑪拿西其餘的事，凡他所行的，和他所犯的罪，豈不都寫在猶大諸王記上麼？

【21:18 上】^a 瑪拿西與他列祖同睡，葬在自己宮中的園內，就是烏撒的園內。

三六 亞們作王 二一 18 下～26 上

【21:18 下】他兒子亞們接續他作王。

【21:19】^a 亞們登基的時候年二十二歲，在耶路撒冷作王二年；他母親名叫米舒利密，是約提巴人哈魯斯的女兒。

【21:20】亞們行耶和華眼中看為惡的事，與他父親瑪拿西所行的一樣。

【21:21】他行他父親一切所行的道路，事奉並跪拜他父親所事奉的偶像；

【21:16】And Manasseh also shed very much innocent blood, until he filled Jerusalem with it from one end to another, besides his sin by which he caused Judah to sin, doing what was evil in the sight of Jehovah.

【21:17】^a And the rest of the acts of Manasseh and all that he did and his sin which he committed, are they not written in the book of the chronicles of the kings of Judah?

【21:18a】^a And Manasseh slept with his fathers and was buried in the garden of his own house, in the garden of Uzza.

JJ. The Reign of Amon 21:18b-26a

【21:18b】And Amon his son reigned in his place.

【21:19】^a Amon was twenty-two years old when he began to reign, and he reigned two years in Jerusalem; and his mother's name was Meshullemeth, the daughter of Haruz of Jotbah.

【21:20】And he did what was evil in the sight of Jehovah, as Manasseh his father had done.

【21:21】And he walked in all the way that his father had walked, and he served the idols that his father had served and worshipped them;

21:17^a
代下三三 10-19

21:18^a
代下三三 20

21:19^a
19-24;
代下三三 21-25

21:17^a
2 Chron. 33:10-19

21:18^a
2 Chron. 33:20

21:19^a
vv. 19-24;
2 Chron. 33:21-25

【21:22】離棄耶和華他列祖的神，不行耶和華的道路。

【21:23】亞們的臣僕同謀背叛他，在宮裏把王殺了。

【21:24】但那地的民殺了所有同謀背叛亞們王的人，立他兒子約西亞接續他作王。

【21:25】亞們其餘所行的事，豈不都寫在猶大諸王記上麼？

【21:26 上】亞們葬在烏撒的園內，自己的墳墓裏。

三七 約西亞作王 二一 26 下～二三 30 上

【21:26 下】他兒子約西亞接續他作王。

列王紀下 第二十二章

【22:1】^a 約西亞登基的時候年八歲，在耶路撒冷作王三十一年；他母親名叫耶底大，是波斯加人亞大雅的女兒。

【21:22】And he forsook Jehovah, the God of his fathers, and did not walk in the way of Jehovah.

【21:23】And the servants of Amon conspired against him, and they killed the king in his own house.

【21:24】But the people of the land struck down all those who had conspired against King Amon. And the people of the land made Josiah his son king in his place.

【21:25】And the rest of the acts of Amon that he did, are they not written in the book of the chronicles of the kings of Judah?

【21:26a】And he was buried in his grave in the garden of Uzza.

KK. The Reign of Josiah 21:26b – 23:30a

【21:26b】And Josiah his son reigned in his place.

2 KINGS 22

【22:1】^a Josiah was eight years old when he began to reign, and he reigned thirty-one years in Jerusalem; and his mother's name was Jedidah, the daughter of Adaiah from Bozkath.

22:1^a
1-2;
代下三四 1-2

22:1^a
vv. 1-2;
2 Chron. 34:1-2

【22:2】約西亞行耶和華眼中看為正的事，行他祖大衛一切所行的道路，不偏左右。

【22:3】^a 約西亞王十八年，王差遣米書蘭的孫子，亞薩利的兒子，書記沙番到耶和華殿去，吩咐他說，

【22:4】你上去見大祭司希勒家，使他將奉到耶和華殿的^a銀子，就是守門的從民中收聚的銀子，結算清楚，

【22:5】交給辦事的，就是耶和華殿裏督工的人，讓他們交給耶和華殿裏^a作工的人，好修理殿的破損之處；

【22:6】就是交給木匠、建築工和泥水匠，去買木料和鑿成的石頭，修理殿宇；

【22:7】將銀子交在那些人手裏，但不與他們^a算賬，因為他們辦事誠實可信。

【22:2】And he did what was right in the eyes of Jehovah and walked in all the way of David his father and did not turn to the right or to the left.

【22:3】^aIn the eighteenth year of King Josiah, the king sent Shaphan the son of Azaliah the son of Meshullam, the scribe, to the house of Jehovah, saying,

【22:4】Go up to Hilkiah the high priest and have him sum up the^a money that is brought to the house of Jehovah, which the doorkeepers have collected from the people.

【22:5】And let them deliver it into the hand of those who do the work, who have the oversight of the house of Jehovah; and let them deliver it to those who^a do the work who are in the house of Jehovah, for the repair of what was broken in the house,

【22:6】To the carpenters and the builders and the masons, and for the purchase of timber and hewn stones to repair the house.

【22:7】But do not ask them for an^a accounting of the money delivered into their hand, for they work faithfully.

22:3^a
3-20;
代下三四 8-28

22:4^a
王下十二 4, 9-10

22:5^a
王下十二 11-12

22:7^a
王下十二 15

22:3^a
vv. 3-20;
2 Chron. 34:8-28

22:4^a
2 Kings 12:4,
9-10

22:5^a
2 Kings 12:11-12

22:7^a
2 Kings 12:15

【22:8】大祭司希勒家對書記沙番說，我在耶和華殿裏得了^a律法書。希勒家將書遞給沙番，沙番就讀了。

【22:9】書記沙番到王那裏，回覆王說，你的僕人已將殿裏所有的銀子倒出來，交給辦事的，就是耶和華殿裏督工的人。

【22:10】書記沙番又告訴王說，祭司希勒家遞給我一卷書。沙番就在王面前誦讀那書。

【22:11】王聽見律法上的話，便撕裂衣服。

【22:12】王吩咐祭司希勒家、沙番的兒子亞希甘、米該亞的兒子亞革波、書記沙番、和王的臣僕亞撒雅，說，

【22:8】 Then Hilkiah the high priest said to Shaphan the scribe, I have found the^a book of the law in the house of Jehovah. And Hilkiah gave the book to Shaphan, and he read it.

【22:9】 And Shaphan the scribe came to the king and brought back word to the king and said, Your servants have emptied out the money which was found in the house and have delivered it into the hand of those who do the work, who have the oversight of the house of Jehovah.

【22:10】 And Shaphan the scribe reported to the king, saying, Hilkiah the priest has given me a book. And Shaphan read it aloud before the king.

【22:11】 And when the king heard the words of the book of the law, he tore his clothes.

【22:12】 And the king commanded Hilkiah the priest and Ahikam the son of Shaphan and Achbor the son of Micaiah and Shaphan the scribe and Asaiah the king's servant, saying,

【22:13】你們去爲我、爲民、爲全猶大的人，以所發現這書上的話求問耶和華；因爲我們列祖沒有聽從這書上的言語，沒有照着書上所寫關於我們的事去行，耶和華就向我們大發烈^a怒。

【22:14】於是祭司希勒家和亞希甘、亞革波、沙番、亞撒雅，都去見女申言者戶勒大；戶勒大是管禮服的沙龍的妻子；沙龍是哈珥哈斯的孫子，特瓦的兒子。戶勒大住在耶路撒冷第二區；他們把事情告訴了她。

【22:15】她對他們說，耶和華以色列的神如此說：你們對那差遣你們來見我的人說，

【22:16】耶和華如此說，我必照着猶大王所誦讀那書上的一切話，降禍與這地方和其上的居民；

【22:17】因爲他們離棄我，向別神燒香，用他們手所作的一切惹我發怒，所以我的忿怒必向這地方發作，總不熄滅。

【22:13】Go; inquire of Jehovah for me and for the people and for all Judah concerning the words of this book that has been found, for the ^aanger of Jehovah which is kindled against us is great, because our fathers have not listened to the words of this book by doing according to all that is written concerning us.

【22:14】So Hilkiah the priest and Ahikam and Achbor and Shaphan and Asaiah went to Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, the keeper of the wardrobe (now she dwelt in Jerusalem in the second quarter), and they spoke to her.

【22:15】And she said to them, Thus says Jehovah the God of Israel: Tell the man who has sent you to me,

【22:16】Thus says Jehovah, I am now bringing evil to this place and upon its inhabitants, even all the words of the book which the king of Judah has read;

【22:17】Because they have forsaken Me and have burned incense to other gods, so as to provoke Me to anger with all the work of their hands. Therefore My anger is kindled against this place, and it shall not be quenched.

【22:18】然而差遣你們來求問耶和華的猶大王，你們要這樣對他說：耶和華以色列的神如此說，至於你所聽見的話，

【22:19】就是我指着這地方和其上的居民所說，要使這地方和其上的居民變為^a荒涼、並受咒詛的話，你一聽見便心裏柔順，在我耶和華面前自卑，又撕裂衣服，在我面前哭泣，因此我就應允了你；這是耶和華說的。

【22:20】為此，我必使你歸到你列祖那裏，你必平平安安的歸到墳墓裏；我要降與這地方的一切災禍，你也不至親眼看見。他們就回覆王去了。

列王紀下 第二十三章

【23:1】^a王差遣人招聚猶大和耶路撒冷的眾長老到他那裏。

【23:2】王和猶大眾人與耶路撒冷所有的居民，並祭司、申言者、和所有的百姓，無論大小，都上到耶和華的殿；王就把耶和華殿裏所得^a約書中的一切話，^b念給他們聽。

【22:18】 But to the king of Judah who sent you to inquire of Jehovah, thus shall you say to him: Thus says Jehovah the God of Israel, regarding the words which you have heard,

【22:19】 Because your heart was tender, and you humbled yourself before Jehovah when you heard what I spoke against this place and against its inhabitants, that they would become a ^adesolation and a curse, and you have torn your clothes and wept before Me, I also have heard you, declares Jehovah.

【22:20】 Therefore I will gather you to your fathers, and you will be gathered to your grave in peace; and your eyes will not see all the evil which I will bring upon this place. And they brought back word to the king.

2 KINGS 23

【23:1】^aThen the king sent men, and they gathered to him all the elders of Judah and Jerusalem.

【23:2】 And the king went up to the house of Jehovah, and all the men of Judah and all the inhabitants of Jerusalem were with him, as well as the priests and the prophets and all the people, both small and great; and he ^aread aloud, in their hearing, all the words of the ^bbook of the covenant, which had been found in the house of Jehovah.

22:19^a
利二六 31-32
耶九 11

22:19^a
Lev. 26:31-32;
Jer. 9:11

23:1^a
1-3;
代下三四 29-32

23:1^a
vv. 1-3;
2 Chron. 34:29-32

23:2^a
參王下二二 8
申三一 26
23:2^b
申三一 11

23:2^a
Deut. 31:11
23:2^b
cf. 2 Kings 22:8;
Deut. 31:26

23:3^a
王下十一 17
代下十五 12

【23:3】王站在柱旁，在耶和華面前立^a約，要全心全魂跟從耶和華，謹守祂的誠命、¹法度和律例，成就這書上所記的約言。眾民都一同立這約。

23:4^a
王下十七 16
二一 3

【23:4】王吩咐大祭司希勒家和副祭司們，並守門的，將那為^a巴力和亞舍拉，並天上萬象所造的一切器皿，都從耶和華殿裏搬出去，在耶路撒冷外汲淪溪旁的田間燒了，把灰拿到伯特利去。

23:5^a
王上十六 31-32
23:5^b
徒七 42

【23:5】從前猶大諸王所立拜偶像的祭司，在猶大城邑的邱壇和耶路撒冷的周圍燒香，現在王都廢去，又廢去向^a巴力和日、月、星宿、並^b天上萬象燒香的人；

23:6^a
代下三四 4

【23:6】^a又從耶和華殿裏將亞舍拉像搬到耶路撒冷外的汲淪溪那裏，在汲淪溪焚燒，搗碎成灰，將灰撒在平民的墳上；

【23:3】 And the king stood beside the pillar and made a^a covenant before Jehovah, to walk after Jehovah and to keep His commandments and His testimonies and His statutes with all his heart and with all his soul, so as to establish the words of this covenant which were written in this book. And all the people stood with the covenant.

【23:4】 And the king commanded Hilkiah the high priest and the priests of the second order and the doorkeepers to bring out of the temple of Jehovah all the vessels that were made for^a Baal and for Asherah and for all the host of heaven; and he burned them outside Jerusalem in the fields of Kidron and carried their ashes to Bethel.

【23:5】 And he did away with the idol priests, whom the kings of Judah had appointed to burn incense in the high places in the cities of Judah and the areas surrounding Jerusalem, as well as those who burned incense to^a Baal, to the sun and to the moon and to the constellations and to all the^b host of heaven.

【23:6】^a And he brought the Asherah from the house of Jehovah out of Jerusalem to the brook Kidron and burned it in the brook Kidron and ground it to dust and cast its dust on the graves of the children of the people.

23:3^a
2 Kings 11:17;
2 Chron. 15:12

23:4^a
2 Kings 17:16;
21:3

23:5^a
1 Kings 16:31-32
23:5^b
Acts 7:42

23:6^a
2 Chron. 34:4

●王下 23:3¹ 直譯，見證。

【23:7】又拆毀耶和華殿裏¹變童的屋子，
就是婦女爲亞舍拉織²掛飾的地方；

【23:8】並且從猶大的城邑帶眾祭司來，
污穢祭司燒香的邱壇，從迦巴直到別是
巴，又^a拆毀城門旁的邱壇，這些邱壇
在邑宰約書亞的門口，進城門的左邊。

【23:9】但是邱壇的祭司不登耶路撒冷
耶和華的壇，只在他們弟兄中間喫無
酵餅。

【23:10】王又污穢¹欣嫩子谷的^a陀斐
特，不許人在那裏使兒女經火獻給
摩洛；

●王下 23:7¹ 原文意，男廟妓。

●王下 23:7² 掛飾，或，帳棚。直譯，屋子。

●王下 23:10¹ 即新約的 Gehenna，幾欣拿。（見
太五 22 註 9。）

【23:7】He also broke down the houses of the male cult
prostitutes which were in the house of Jehovah, where
the women were weaving¹ hangings for the Asherah.

【23:8】Then he brought all the priests from the cities
of Judah and defiled the high places where the priests
burned incense, from Geba to Beer-sheba; and he^a broke
down the high places of the gates which were at the
entrance of the gate of Joshua the governor of the city,
which were on one's left at the gate of the city.

【23:9】However the priests of the high places did not
come up to the altar of Jehovah in Jerusalem, but they
ate unleavened bread among their brothers.

【23:10】And he defiled^a Topheth, which is in the¹ valley
of the sons of Hinnom, so that no one could make his son
or his daughter pass through fire to Molech.

23:7¹ (hangings) Or, tents; lit., houses.

23:10¹ (valley) Gehenna of the New Testament (see note 22⁸ in
Matt. 5).

23:8^a
王下十八 4
代下十四 3
十七 6

23:8^a
2 Kings 18:4;
2 Chron. 14:3;
17:6

23:10^a
賽三十 33
耶七 31-32
十九 6, 11-14

23:10^a
Isa. 30:33;
Jer. 7:31-32;
19:6, 11-14

【23:11】又將猶大諸王在耶和華殿入口，在聖殿區域內靠近太監拿單米勒的屋子，向日頭所獻的馬廢去，且將獻給日頭的車用火焚燒。

【23:12】猶大諸王在亞哈斯樓頂上所築的壇，和瑪拿西在耶和華殿兩^a院中所築的壇，王都拆毀了，從那裏迅速搬走，把灰倒在汲淪溪中。

【23:13】從前以色列王所羅門在耶路撒冷前，在毀滅山右邊，為西頓人可憎的神亞斯他錄、摩押人可憎的神基抹、亞捫人可憎的神米勒公所築的邱壇，王都污穢了。

【23:14】又拆毀柱像，砍下亞舍拉像，將人的骨頭充滿了那些地方。

【23:11】 And he did away with the horses which the kings of Judah had dedicated to the sun, at the entrance of the house of Jehovah, by the chamber of Nathan-melech the officer, which was in the precincts; and he burned the chariots of the sun with fire.

【23:12】 And the altars which were on the roof at the upper chamber of Ahaz, which the kings of Judah had made, and the altars which Manasseh had made in the two^a courts of the house of Jehovah, the king tore down; and he removed them quickly from there and cast their dust into the brook Kidron.

【23:13】 And the high places which were before Jerusalem, which were on the right of the mount of destruction which Solomon the king of Israel had built to Ashtoreth, the detestable thing of the Sidonians, and to Chemosh, the detestable thing of Moab, and to Milcom, the abomination of the children of Ammon, the king defiled.

【23:14】 And he broke in pieces the pillars and cut down the Asherahs and filled their places with human bones.

23:12^a
王下二一5

23:12^a
2 Kings 21:5

23:15^a
王上十二 33
23:15^b
王上十四 16

【23:15】還有伯特利的^{1a}壇，就是那^b使以色列人犯罪，尼八的兒子耶羅波安所築的邱壇，連這壇並邱壇，他也拆毀了。他將邱壇焚燒，打碎成灰，並焚燒了亞舍拉像。

23:16^a
王上十三 2
參太二三 27

【23:16】約西亞轉身，看見山上的墳墓，就打發人將墳墓裏的^a骸骨取出來，燒在壇上，污穢了壇，正如從前神人所宣告耶和華的話。

23:17^a
王上十三 1

【23:17】約西亞問說，我所看見的是甚麼碑？那城裏的人對他說，先前有^a神人從猶大來，豫先宣告王現在向伯特利壇所行的事，這就是他的墳墓。

23:18^a
王上十三 31

【23:18】約西亞說，由他安息罷；不要讓任何人挪移他的骸骨。他們就不動他的骸骨，也不動從撒瑪利亞來那申言者的^a骸骨。

●王下 23:15¹ 15～16 節約西亞對尼八的兒子耶羅波安所築的壇（邱壇）所作的，應驗了王上十三 1～3 神人所說的豫言。

【23:15】And furthermore the ^{1a}altar which was at Bethel, the high place which Jeroboam the son of Nebat, who ^bcaused Israel to sin, had made, even that altar and high place he broke down. And he burned the high place and beat it into dust and burned the Asherah.

23:15^a
1 Kings 12:33
23:15^b
1 Kings 14:16

【23:16】Then Josiah turned and saw the graves which were there in the mountain, and he sent men and took the ^abones from the graves and burned them on the altar and defiled it, according to the word of Jehovah, which the man of God proclaimed, who proclaimed these things.

23:16^a
1 Kings 13:2;
cf. Matt. 23:27

【23:17】Then he said, What is this monument which I see? And the men of the city said to him, It is the grave of the ^aman of God who came from Judah and proclaimed these things which you have done against the altar in Bethel.

23:17^a
1 Kings 13:1

【23:18】And he said, Let him rest; let no man move his bones. So they left his bones alone with the ^abones of the prophet who came from Samaria.

23:18^a
1 Kings 13:31

23:15¹ (altar) What Josiah did in vv. 15-16 concerning the altar, the high place, that Jeroboam the son of Nebat built was a fulfillment of the prophecy by the man of God in 1 Kings 13:1-3.

【23:19】從前以色列諸王在撒瑪利亞的城邑建築邱壇的廟，惹動耶和華的怒氣，現在約西亞也都廢去了，並照着他在伯特利所行的一切，處理這些廟。

【23:20】他又將那裏邱壇的祭司都宰殺在壇上，並在壇上燒人的骨頭，然後回耶路撒冷去。

【23:21】王吩咐眾民說，你們當照這約書上所寫的，向耶和華你們的神守^a逾越節。

【23:22】自從士師治理以色列人的日子，和以色列王、猶大王在位的一切日子以來，實在^a沒有守過這樣的逾越節；

【23:23】只有約西亞王十八年在耶路撒冷向耶和華守這逾越節。

【23:24】凡猶大地和耶路撒冷所見^a交鬼的、行巫術的、家中的神像、偶像、並一切可憎之物，約西亞盡都除掉，為要成就祭司希勒家在耶和華殿裏所得之^b書上所寫律法的話。

【23:19】And Josiah also removed all the houses of the high places which were in the cities of Samaria, which the kings of Israel made, provoking Jehovah to anger, and did to them according to all that he had done in Bethel.

【23:20】And all the priests of the high places who were there he slaughtered on the altars and burned human bones on them. Then he returned to Jerusalem.

【23:21】And the king commanded all the people saying, Hold the^a Passover to Jehovah your God according to all that is written in this book of the covenant.

【23:22】Surely^a no Passover like this had been held since the days of the judges who judged Israel nor in all the days of the kings of Israel and of the kings of Judah.

【23:23】But in the eighteenth year of King Josiah this Passover was held to Jehovah in Jerusalem.

【23:24】And moreover Josiah utterly removed the^a mediums and the soothsayers and the teraphim and the idols and all the detestable things that were seen in the land of Judah and in Jerusalem, that he might confirm the words of the law which were written in the^b book that Hilkiah the priest found in the house of Jehovah.

23:21^a
參出十二 3-11
利二三 5-8
民九 2-4
申十六 2-8
代下三五 1-17
參代下三十 1-2

23:22^a
22-23;
代下三五 18-19

23:24^a
利十九 31
二十 27
申十八 11
王下二一 6
23:24^b
王下二二 8

23:21^a
cf. Exo. 12:3-11;
Lev. 23:5-8;
Num. 9:2-4;
Deut. 16:2-8;
2 Chron. 35:1-17;
cf. 2 Chron. 30:1-2

23:22^a
vv. 22-23;
2 Chron. 35:18-19

23:24^a
Lev. 19:31;
20:27;
Deut. 18:11;
2 Kings 21:6
23:24^b
2 Kings 22:8

23:25^a
王下十八 5

【23:25】在約西亞以前，沒有王像他照着摩西的一切律法，全心、全魂、全力回轉歸向耶和華；在他以後也^a沒有一個王興起像他。

23:26^a
王下二一 11
二四 3
耶十五 4

【23:26】然而，¹耶和華向猶大所發猛烈的怒氣沒有轉消，是因^a瑪拿西諸事惹動祂。

23:27^a
王下二四 3, 20
參王下十七 18, 20
23:27^b
王下二一 4

【23:27】耶和華說，我也必將猶大人從我面前^a趕出，如同趕出以色列人一般；我必棄掉我從前所選擇的這城耶路撒冷，和我所說，^b我的名必立在那裏的殿。

【23:28】約西亞其餘的事，凡他所行的，豈不都寫在猶大諸王記上麼？

23:29^a
29-30 上；
代下三五 20-24
23:29^b
耶四六 2

【23:29】^a約西亞年間，埃及王^b法老尼哥上到¹伯拉河攻擊亞述王；約西亞王出去接戰。埃及王在米吉多看見約西亞，就殺了他。

●王下 23:26¹ 因着瑪拿西所作的一切惹動神，（二一 1～18，）甚至約西亞的良善也無法拯救猶大脫離神毀滅的手。

●王下 23:29¹ 卽幼發拉底河。二四 7 者同。

【23:25】And before him there was no king like him who turned to Jehovah with all his heart and with all his soul and with all his might according to all the law of Moses, and after him^a no one has risen up like him.

【23:26】However¹ Jehovah did not turn from His great burning anger with which His anger burned against Judah, because of all the provocations by which^a Manasseh provoked Him.

【23:27】And Jehovah said, I will^a remove Judah also from My sight, as I have removed Israel. And I will cast off this city which I have chosen, Jerusalem, and the house of which I said,^b My name will be there.

【23:28】And the rest of the acts of Josiah and all that he did, are they not written in the book of the chronicles of the kings of Judah?

【23:29】^aIn his days^b Pharaoh Neco, the king of Egypt, went up against the king of Assyria to the river Euphrates. And King Josiah went out to meet him; and when¹ Pharaoh Neco saw him at Megiddo, he killed him.

23:26¹ (Jehovah) Because of all that Manasseh did to provoke God (21:1-18), even Josiah's goodness could not rescue Judah out of God's destroying hand.

23:29¹ (Pharaoh) Lit., he.

23:25^a
2 Kings 18:5

23:26^a
2 Kings 21:11;
24:3;
Jer. 15:4

23:27^a
2 Kings 24:3, 20;
cf. 2 Kings 17:18, 20
23:27^b
2 Kings 21:4

23:29^a
vv. 29-30a;
2 Chron. 35:20-24
23:29^b
Jer. 46:2

【23:30 上】他的臣僕用車將他的死屍從米吉多送到耶路撒冷，葬在他自己的墳墓裏。

三八 約哈斯作王 二三 30 下～33

【23:30 下】^a猶大地的民選取約西亞的兒子約哈斯，膏了他，立他接續他父親作王。

【23:31】約哈斯登基的時候年二十三歲，在耶路撒冷作王三個月；他母親名叫哈慕他，是立拿人耶利米的女兒。

【23:32】約哈斯行耶和華眼中看為惡的事，是照他列祖一切所行的。

【23:33】法老尼哥將約哈斯鎖禁在哈馬地的^a利比拉，不許他在耶路撒冷作王，又罰猶大地銀子一百他連得，金子一他連得。

三九 約雅敬作王 二三 34～二四 6 上

【23:30a】And his servants drove him dead in a chariot from Megiddo and brought him to Jerusalem and buried him in his grave.

LL. The Reign of Jehoahaz 23:30b-33

【23:30b】^aAnd the people of the land took Jehoahaz the son of Josiah and anointed him and made him king in the place of his father.

【23:31】Jehoahaz was twenty-three years old when he began to reign, and he reigned three months in Jerusalem; and the name of his mother was Hamutal, the daughter of Jeremiah, from Libnah.

【23:32】And he did what was evil in the eyes of Jehovah, according to all that his fathers had done.

【23:33】And Pharaoh Neco imprisoned him in^a Riblah, in the land of Hamath, so that he might not reign in Jerusalem; and he imposed on the land a fine of one hundred talents of silver and a talent of gold.

MM. The Beginning of the Reign of Jehoiakim 23:34 – 24:6a

^a23:30
30 下-34;
代下三六 1-4

^a23:30
vv. 30b-34;
2 Chron. 36:1-4

^a23:33
王下二五 6, 20-21
耶三九 5-6
五二 9-10, 26-27

^a23:33
2 Kings 25:6, 20-21;
Jer. 39:5-6;
52:9-10, 26-27

23:34^a
參王下二四 17
但一 7
23:34^b
參耶二二 11-12

【23:34】法老尼哥立約西亞的兒子以利亞敬接續他父親約西亞作王，給他^a改名叫約雅敬，卻將約哈斯帶到埃及，他就^b死在那裏。

【23:35】約雅敬將金銀給法老；他向那地的民徵稅，好照着法老的命令繳納銀子；他按着對各人所估定的，向那地的民索要金銀，好給法老尼哥。

23:36^a
36-37;
代下三六 5

【23:36】^a約雅敬登基的時候年二十五歲，在耶路撒冷作王十一年；他母親名叫西布大，是魯瑪人昆大雅的女兒。

【23:37】約雅敬行耶和華眼中看為惡的事，是照他列祖一切所行的。

列王紀下 第二十四章

24:1^a
代下三六 6
耶二五 1, 9
三五 11
但一 1

【24:1】約雅敬在位的日子，巴比倫王^a尼布甲尼撒上到猶大；約雅敬作他的臣僕三年，然後又背叛他。

【23:34】And Pharaoh Neco made Eliakim the son of Josiah king in the place of Josiah his father and^a changed his name to Jehoiakim. And he took Jehoahaz and brought him to Egypt, and he^b died there.

【23:35】And Jehoiakim gave silver and gold to Pharaoh, but he taxed the land to give the silver according to Pharaoh's word. He exacted the silver and the gold from the people of the land, from each man according to his estimation, to give it to Pharaoh Neco.

【23:36】^aJehoiakim was twenty-five years old when he began to reign, and he reigned eleven years in Jerusalem; and the name of his mother was Zebidah, the daughter of Pedaiiah from Rumah.

【23:37】And he did what was evil in the eyes of Jehovah, according to all that his fathers had done.

2 KINGS 24

【24:1】In his days^a Nebuchadnezzar the king of Babylon came up, and Jehoiakim became his servant for three years; then he turned and rebelled against him.

23:34^a
cf. 2 Kings 24:17;
Dan. 1:7
23:34^b
cf. Jer. 22:11-12

23:36^a
vv. 36-37;
2 Chron. 36:5

24:1^a
2 Chron. 36:6;
Jer. 25:1, 9;
35:11;
Dan. 1:1

24:2^a
王下二五 4
耶三二 28-29
三五 11

【24:2】耶和華打發^a迦勒底人、亞蘭人、摩押人、和亞捫人，結隊攻擊約雅敬；祂打發他們攻擊毀滅猶大，正如耶和華藉祂僕人眾申言者所說的話。

24:3^a
王下二三 27
二四 20
參王下十七 18, 20

【24:3】這事臨到猶大人，誠然是耶和華所命的，要將他們從自己面前^a趕出，是因瑪拿西的罪，就是他一切所行的；

24:4^a
王下二一 16

【24:4】又因他流^a無辜人的血，使耶路撒冷滿了無辜人的血；耶和華不肯赦免。

24:5^a
5-6;
代下三六 8

【24:5】^a約雅敬其餘的事，凡他所行的，豈不都寫在猶大諸王記上麼？

24:6^a
耶二二 18-19
三六 30

【24:6 上】^a約雅敬與他列祖同睡。

四十 約雅斤作王 二四 6 下～9，二五 27～30

24:6^b
參斯二 6

【24:6 下】他兒子^b約雅斤接續他作王。

【24:2】And Jehovah sent against him bands of the^a Chaldeans and bands of the Syrians and bands of the Moabites and bands of the children of Ammon; and He sent them against Judah to destroy it, according to the word of Jehovah, which He spoke through his servants the prophets.

【24:3】Surely it was at the command of Jehovah that this came to pass against Judah, to^a remove them out of His sight because of the sins of Manasseh, according to all that he had done,

【24:4】And also for the^a innocent blood that he shed; for he filled Jerusalem with innocent blood; and Jehovah would not forgive.

【24:5】^aAnd the rest of the acts of Jehoiakim and all that he did, are they not written in the book of the chronicles of the kings of Judah?

【24:6a】And^a Jehoiakim slept with his fathers.

NN. The Reign of Jehoiachin 24:6b-9; 25:27-30

【24:6b】And^b Jehoiachin his son reigned in his place.

24:2^a
2 Kings 25:4;
Jer. 32:28-29;
35:11

24:3^a
2 Kings 23:27;
24:20;
cf. 2 Kings 17:18,
20

24:4^a
2 Kings 21:16

24:5^a
vv. 5-6;
2 Chron. 36:8

24:6^a
Jer. 22:18-19;
36:30

24:6^b
cf. Esth. 2:6

24:7^a
耶四六 2, 13, 26

【24:7】埃及王不再從他本地出來，因為^a巴比倫王將原屬埃及王的地，從埃及小河，直到伯拉河，都奪去了。

24:8^a
8-9;
參代下三六 9
24:8^b
耶十三 18
二九 2

【24:8】^a約雅斤登基的時候年十八歲，在耶路撒冷作王三個月；他母親名叫^b尼護施他，是耶路撒冷人以利拿單的女兒。

【24:9】約雅斤行耶和華眼中看為惡的事，是照他父親一切所行的。

四一 巴比倫王尼布甲尼撒 圍困耶路撒冷 二四 10 ~ 16

24:10^a
但一 1

【24:10】那時，巴比倫王^a尼布甲尼撒的臣僕上到耶路撒冷，城就被他們圍困了。

【24:11】當他的臣僕圍困城的時候，巴比倫王尼布甲尼撒親自來攻城。

【24:7】And the king of Egypt did not come out of his land again, for the king of ^aBabylon had taken all that belonged to the king of Egypt from the brook of Egypt to the river Euphrates.

【24:8】^aJehoiachin was eighteen years old when he began to reign, and he reigned three months in Jerusalem; and the name of his mother was ^bNehushta, the daughter of Elnathan from Jerusalem.

【24:9】And he did what was evil in the sight of Jehovah, according to all that his father had done.

OO. Nebuchadnezzar the King of Babylon Besieging Jerusalem 24:10-16

【24:10】At that time the servants of ^aNebuchadnezzar the king of Babylon went up to Jerusalem, and the city came under siege.

【24:11】And Nebuchadnezzar the king of Babylon came against the city while his servants were besieging it.

24:7^a
Jer. 46:2, 13, 26

24:8^a
vv. 8-9;
cf. 2 Chron. 36:9
24:8^b
Jer. 13:18;
29:2

24:10^a
Dan. 1:1

【24:12】猶大王約雅斤和他母親、臣僕、首領、太監一同出城，投降巴比倫王；巴比倫王便拿住他，那時是巴比倫王第八年。

【24:13】巴比倫王從那裏，將耶和華殿的一切寶物，和王宮裏的寶物都拿去了，將以色列王所羅門所造耶和華殿裏的一切金^a器都搗毀了，正如耶和華所說的；

【24:14】又將全耶路撒冷的人民和眾首領，並所有大能的勇士，共一萬人，連一切工匠、鐵匠都遷徙了去；除了那地極貧窮的人以外，沒有剩下的；

【24:15】並將^a約雅斤和王母、后妃、太監、與那地的權貴，都從耶路撒冷^b遷徙到巴比倫去了；

【24:16】又將一切勇士七千人，和工匠、鐵匠一千人，都是能上陣的勇士，全遷徙到巴比倫去了。

【24:12】And Jehoiachin the king of Judah went out to the king of Babylon, he and his mother and his servants and his captains and his eunuchs; and the king of Babylon took him in the eighth year of ¹his reign.

【24:13】And he brought out from there all the treasures of the house of Jehovah and the treasures of the king's house. And he cut in pieces all the golden ^avessels which Solomon the king of Israel had made in Jehovah's temple, as Jehovah had said.

【24:14】And he carried away into exile all Jerusalem and all the captains and all the mighty men of valor, ten thousand captives, and all the craftsmen and smiths. None remained except the poorest people of the land.

【24:15】And he carried ^aJehoiachin away into exile to Babylon; and the king's mother and the king's wives and his eunuchs and the leading men of the land, he ^bcarried away into exile from Jerusalem to Babylon.

【24:16】And all the seven thousand men of valor and the one thousand craftsmen and smiths, all mighty men fit for war, even these the king of Babylon carried away into exile to Babylon.

24:13^a
代下三六 7, 10
拉一 7
但一 2
五 2-3

24:15^a
代下三六 10
太一 11
24:15^b
斯二 6

24:13^a
2 Chron. 36:7,
10;
Ezra 1:7;
Dan. 1:2;
5:2-3

24:15^a
2 Chron. 36:10;
Matt. 1:11
24:15^b
Esth. 2:6

24:12¹ (his) I.e., Nebuchadnezzar's reign.

四二 西底家作王 二四 17 ~ 20

24:17^a
耶三七 1
參代下三六 10

【24:17】巴比倫王立約雅斤的叔叔瑪探雅接替他作王，給瑪探雅改名叫^a西底家。

24:18^a
18~20;
代下三六 11-13
耶五二 1-3

【24:18】^{1a}西底家登基的時候年二十一歲，在耶路撒冷作王十一年；他母親名叫哈慕他，是立拿人耶利米的女兒。

●王下 24:18¹ 以色列歷史中共有四十一個王。頭三個，就是掃羅、大衛和所羅門，統治全體以色列人。從羅波安到西底家，有十九個王（不算非法的王亞他利雅—十一 1 ~ 16，）統治南方的猶大；從耶羅波安到何細亞，也有十九個王，統治北方的以色列。在這四十一個王中，有九個，包括大衛，比較而言，在神眼中是好的。有三十個，包括掃羅，在神眼中是惡的。有兩個，所羅門和耶戶，是半好半惡的。

那些惡王邪惡的根，正如以色列人邪惡的根一樣，乃是他們離棄神這活水的泉源，並轉向異教的偶像作他們破裂不能存水的池子。（耶二 13。）這兩件惡事把他們淹沒在拜偶像、放縱情慾、不公正流無辜人之血的死水中。他們的邪惡得罪神

PP. The Reign of Zedekiah 24:17-20

24:17^a
Jer. 37:1;
cf. 2 Chron. 36:10

【24:17】Then the king of Babylon made ¹Jehoiachin's uncle Mattaniah king in his place, and he changed his name to ^aZedekiah.

24:18^a
vv. 18-20;
2 Chron. 36:11-13;
Jer. 52:1-3

【24:18】^{1a}Zedekiah was twenty-one years old when he began to reign, and he reigned eleven years in Jerusalem; and his mother's name was Hamutal, the daughter of Jeremiah, from Libnah.

24:17¹ (Jehoiachin's) Lit., his.

24:18¹ (Zedekiah) There were altogether forty-one kings in the history of Israel. The first three, Saul, David, and Solomon, reigned over the entire people of Israel. Nineteen kings, from Rehoboam to Zedekiah (not counting the illegitimate reign of Athaliah—11:1-16), reigned over Judah in the south, and nineteen, from Jeroboam to Hoshea, reigned over Israel in the north. Among these forty-one kings, nine, including David, were comparatively good in the eyes of God. Thirty, including Saul, were evil in the sight of God. Two, Solomon and Jehu, were partly good and partly evil.

The root of the evil of the evil kings, like that of the evil of the people of Israel, was their forsaking the very God as the fountain of living waters and their turning away to the pagan idols as broken cisterns that hold no water (Jer. 2:13). These two evils drowned them in the death waters of idolatry, of the indulgence of lusts, and of injustice in shedding the blood of the innocent.

到一個地步，使神不肯將祂的怒氣從他們轉消，而把他們先丟棄在亞述人手中，（十七 6，）後丟棄在巴比倫人手中；（二四 10～二五 21；）這些人毀壞並焚燒聖殿、聖城，且把聖民擄到異教拜偶像之地，使聖地荒涼七十年。（耶二五 11。）因此他們這些神的選民，失去對神所賜美地的享受，不再是在聖地上神國的國民，而在外邦之地作了被擄的人。

所有的王都該徹底領悟，他們作王治國，不該為着自己的利益與亨通，乃該為着神永遠的經綸，使神能在地上得着一個國，以保守以馬內利的地，（賽八 8，）使基督得以作王；並得着一班人，以維繫基督的譜系，好將基督帶到地上。為這目的，諸王必須是拿細耳人，以神作他們的頭，他們的權柄，並順從祂，作祂的僕人，放棄一切世界的宴樂（酒。）（見民六 3 註 1。）但諸王在這點上都失敗而構不上神所要的，包括他們中間最好的王大衛。（撒下十一。）因此，他們沒有為着神的經綸完成神的定旨，反而失去了在神國裏的掌權，就是享受美地（包羅萬有的基督一見申八 7 註 1）拔尖的分。

在蒙神揀選並賜福的選民中間，諸王如此可憐歷史的悲慘結局，對我們這些在新約時代神的選民，該是嚴肅的警告，並向我們指明，我們應該如何清明審慎，留意每一事例特別的點。只像大衛一樣作合乎神心的人，或只像今天許多誠實的基督徒一樣，在神眼中作半對和半好的人，並不能使我們穀資格完滿的有分於基督，享受在祂裏面的一切權利，而使我們構得上成為召會，作基督的身體，並

Their evils offended their God to such an extent that He would not turn His anger from them but cast them off, first into the hands of the Assyrians (17:6) and then into the hands of the Babylonians (24:10—25:21), who destroyed and burned the holy temple and the holy city, carried away into captivity the holy people to a pagan land of idol worship, and desolated the Holy Land for seventy years (Jer. 25:11). Thus, they, as God's elect, lost the enjoyment of the God-given good land and, instead of remaining the citizens of God's kingdom in the Holy Land, became captives in a heathen land.

All the kings should have had a thorough realization that they were to be kings who ruled not for their own interest and prosperity but for God's eternal economy, that God could have a nation on the earth to keep the land of Immanuel (Isa. 8:8) for Christ's reign and a people for a genealogy to bring Christ to the earth. For this purpose the kings had to be Nazarites, who take God as their Head, their authority, who submit themselves to Him as His servants, and who abandon all the pleasures (wines) of the world (see note 3¹ in Num. 6). But all the kings failed God in this, including David, the best one among them (2 Sam. 11). Thus, they did not fulfill God's purpose for His economy. Rather, they lost their reign in God's kingdom, which is the top portion of the enjoyment of the good land (the all-inclusive Christ—see note 7¹ in Deut. 8).

The tragic result of such a pitiful history of the kings among God's chosen and blessed elect should be a serious warning to us, God's elect in the New Testament age, and should indicate to us how sober we should be to take heed to the particular points of each case. Just to be one who is according to God's heart, like David, and just to be partly right and good in the eyes of God, like many honest Christians today, do not qualify us to partake of Christ in full and to enjoy all the rights in Him that we may adequately become the church as the

【24:19】西底家行耶和華眼中看為惡的事，是照約雅敬一切所行的。

【24:20】這些事臨到耶路撒冷和猶大，是因耶和華的怒氣發作，直到祂將人民從自己面前趕出。後來西底家^a背叛了巴比倫王。

列王紀下 第二十五章

四三 耶路撒冷被攻陷，
猶大人被遷徙
二五 1 ~ 21

作神與基督的國。我們這些新約的得勝者，必須藉着基督復活的大能，模成祂的死，（腓三 10，）使我們向自己、向天然的人死，而在復活裏向神活着。我們這些神新約的尋求者，必須憑那包羅萬有、賜生命之靈全備的供應而活基督、顯大基督、並與基督一同活動行事，在那靈裏並照着那靈作每一件事；（腓一 19 ~ 21 上，加五 16，25，羅八 4；）我們要成為神聖生命賽程中的勝利者，這種生活對我們是絕對必要的；這使我們能在召會時代完滿的享受基督作神所賜的美地，並在國度時代得着榮耀的賞賜，最完滿的有分於基督。（林前九 24 ~ 27，腓三 12 ~ 14。）

【24:19】And he did what was evil in the sight of Jehovah, according to all that Jehoiakim had done.

【24:20】For it was through the anger of Jehovah that this came to pass in Jerusalem and in Judah until He cast them out from His presence. And Zedekiah^a rebelled against the king of Babylon.

2 KINGS 25

QQ. The Fall of Jerusalem
and the Carrying Away of Judah into Exile
25:1-21

Body of Christ and as the kingdom of God and of Christ. Conformity to Christ's death by the power of His resurrection (Phil. 3:10) is required of us, the New Testament overcomers, that we may die to ourselves, our natural man, and live to God in resurrection. A life of living Christ, magnifying Christ, and moving and acting with Christ by the bountiful supply of the all-inclusive, life-giving Spirit, doing everything in and according to the Spirit (Phil. 1:19-21a; Gal. 5:16, 25; Rom. 8:4), is indispensable for us, God's New Testament seekers, to be winners in the racecourse of the divine life that we may fully enjoy Christ as the God-given good land in the church age and be gloriously rewarded to partake of Christ, in the fullest sense, in the kingdom age (1 Cor. 9:24-27; Phil. 3:12-14).

25:1^a
1~12;
耶三九 1~10
五二 4~16
25:1^b
耶三四 1~2
結二四 2
25:1^c
結二一 22
二六 8

【25:1】^a 西底家作王第九年十月初十日，巴比倫王尼布甲尼撒率領全軍來攻擊^b 耶路撒冷，對城安營，四圍築^c 壘攻城。

【25:2】於是城被圍困，直到西底家王十一年。

【25:3】四月初九日，城裏^a 饑荒嚴重，甚至那地的百姓都沒有糧食。

【25:4】城被攻破，一切兵丁就在夜間從靠近王園兩城牆之間的門，出城逃跑；迦勒底人正在四圍攻城，王沿着通往亞拉巴的路逃去。

【25:5】迦勒底人的軍隊追趕王，在耶利哥的平原追上他；他的全軍都離開他四散了。

【25:6】^a 迦勒底人拿住王，帶他到在利比拉的巴比倫王那裏審判他。

25:3^a
參哀四 9-10

25:6^a
耶三二 4

【25:1】^a In the ninth year of his reign, in the tenth month, on the tenth day of the month, Nebuchadnezzar the king of Babylon came, he and his whole army, against^b Jerusalem and encamped against it; and they built a^c siege wall against it all around.

【25:2】So the city came under siege until the eleventh year of King Zedekiah.

【25:3】On the ninth day of the fourth month, the^a famine was so severe within the city that there was no food for the people of the land.

【25:4】Then the city was breached, and all the men of war fled by night by way of the gate between the two walls, which was by the king's garden, while the Chaldeans were all around the city; and the king went on the way toward the Arabah.

【25:5】And the army of the Chaldeans pursued after the king, and they overtook him in the plains of Jericho; and all his army was scattered from him.

【25:6】And^a they seized the king and brought him up to the king of Babylon at Riblah, and they pronounced judgment upon him.

25:1^a
vv. 1-12;
Jer. 39:1-10;
52:4-16
25:1^b
Jer. 34:1-2;
Ezek. 24:2
25:1^c
Ezek. 21:22;
26:8

25:3^a
cf. Lam. 4:9-10

25:6^a
Jer. 32:4

25:7^a
參結十二 13

【25:7】他們在西底家眼前殺了他的眾子，並且剜了西底家的^a眼睛，用銅鍊鎖着他，帶到巴比倫去。

【25:8】巴比倫王尼布甲尼撒十九年五月初七日，巴比倫王的臣僕，護衛長尼布撒拉旦來到耶路撒冷，

25:9^a
代下三六 19
參耶十七 27
何八 14
摩二 5
詩七九 1

【25:9】焚燒^a耶和華的殿和王宮，並耶路撒冷的一切房屋；每一大幢的房屋，他都用火焚燒了。

25:10^a
耶一 3

【25:10】跟從護衛長的迦勒底人全軍，就^a拆毀耶路撒冷四圍的城牆。

25:11^a
王下二四 12
25:11^b
代下三六 20

【25:11】那時護衛長尼布撒拉旦將城裏所剩下的百姓，並已經^a投降巴比倫王的人，以及所剩下的羣眾，都^b遷徙去了。

25:12^a
王下二四 14
耶四十七

【25:12】但護衛長留下那地一些^a最窮的人，使他們修理葡萄園，耕種田地。

【25:7】And they slaughtered Zedekiah's sons before his eyes then put out Zedekiah's^a eyes and bound him with bronze fetters and brought him to Babylon.

【25:8】In the fifth month, on the seventh day of the month (this was the nineteenth year of King Nebuchadnezzar, the king of Babylon), Nebuzaradan, the captain of the bodyguard, the servant of the king of Babylon, came to Jerusalem.

【25:9】And he burned the^a house of Jehovah and the king's house and all the houses of Jerusalem, and every large house he burned with fire.

【25:10】And all the army of the Chaldeans who were with the captain of the bodyguard^a broke down the walls around Jerusalem.

【25:11】And the rest of the people who were left in the city and the deserters who^a deserted to the king of Babylon and the rest of the multitude, Nebuzaradan the captain of the bodyguard^b carried away into exile.

【25:12】But the captain of the bodyguard left some of the^a poorest of the land to be vinedressers and field workers.

25:7^a
cf. Ezek. 12:13

25:9^a
2 Chron. 36:19;
cf. Jer. 17:27;
Hosea 8:14;
Amos 2:5;
Psa. 79:1

25:10^a
Neh. 1:3

25:11^a
2 Kings 24:12
25:11^b
2 Chron. 36:20

25:12^a
2 Kings 24:14;
Jer. 40:7

25:13^a
13-17;
耶五二 17-23

25:13^b
王上七 15
耶二七 19

25:13^c
王上七 27

25:13^d
王上七 23
王下十六 17

25:14^a
參出二七 3
王上七 45-51

【25:13】^a 耶和華殿的銅^b 柱，並耶和華殿的^c 盆座和銅^d 海，迦勒底人都打碎了，將那些銅運到巴比倫去了。

【25:14】他們又把鍋、鏟、燈剪、調羹、並供職用的一切銅^a 器，都帶去了。

【25:15】火盆和碗，無論金的銀的，護衛長也都帶去了。

【25:16】所羅門為耶和華殿所造的兩根銅柱、一個銅海、和幾個盆座，這一切器物的銅，多得無法可稱。

【25:17】這一根¹ 柱子^a 高十八肘，柱上有銅的柱頂，高三肘；柱頂的周圍有網子和石榴，都是銅的；那一根柱子，照此一樣，也有網子。

●王下 25:17¹ 關於柱子的細節，見王上七 15 ~ 22 註。

【25:13】^a And the Chaldeans broke in pieces the bronze^b pillars, which were in the house of Jehovah, and the^c bases and the bronze^d sea, which were in the house of Jehovah. And they carried their bronze to Babylon.

【25:14】And they took away the pots and the shovels and the snuffers and the spoons and all the bronze^a vessels with which they ministered.

【25:15】And the captain of the bodyguard took away the firepans and the bowls: that which was of gold, for its gold, and that which was of silver, for its silver.

【25:16】As for the two pillars, the one sea, and the bases which Solomon had made for the house of Jehovah, the bronze of all these vessels was beyond weight.

【25:17】The^a height of one¹ pillar was eighteen cubits, and a bronze capital was upon it; and the height of the capital was three cubits; and a network and pomegranates were upon the capital all around, all of bronze; and the second pillar was like these with a network.

25:17¹ (pillar) For the details concerning the pillars, see notes in 1 Kings 7:15-22.

25:13^a
vv. 13-17;
Jer. 52:17-23

25:13^b
1 Kings 7:15;
Jer. 27:19

25:13^c
1 Kings 7:27

25:13^d
1 Kings 7:23;
2 Kings 16:17

25:14^a
cf. Exo. 27:3;
1 Kings 7:45-51

25:17^a
cf. 1 Kings 7:15-18;
2 Chron. 3:15

【25:18】^a 護衛長拿住祭司長西萊雅、
副祭司西番亞、和三個守門的；

【25:19】又從城中拿住一個管理兵丁的
太監，並在城裏所遇常見王面的五個
人，和檢點那地人民之軍長的書記，
以及城裏所遇見那地的民六十個人。

【25:20】護衛長尼布撒拉旦將這些人帶
到在利比拉的巴比倫王那裏。

【25:21】巴比倫王就擊殺他們，在哈馬
地的利比拉把他們處死。這樣，猶大
人被¹遷徙離開了本地。

●王下 25:21¹ 以色列人離棄神，隨從偶像，所以神將他們分散在萬國之中；但在祂永遠的愛裏，（耶三一 3，）祂必將他們帶回他們列祖之地。雖然耶路撒冷和聖殿被毀，神的百姓被擄，神仍然使被擄的人歸回，（見以斯拉記，）以保守基督家譜『從遷徙巴比倫到基督』的十四代。（太一 17。）神那樣恩待大衛、所羅門和以色列國，

【25:18】^a And the captain of the bodyguard took Seraiah the chief priest and Zephaniah the second priest and the three doorkeepers.

【25:19】And from the city he took one eunuch, who was overseer of the men of war, and five men from the king's inner circle who were found in the city, and the scribe of the captain of the army, who mustered the people of the land, and sixty men of the people of the land who were found in the city.

【25:20】And Nebuzaradan the captain of the bodyguard took them and brought them to the king of Babylon in Riblah.

【25:21】And the king of Babylon struck them down and put them to death in Riblah, in the land of Hamath; so Judah was carried away into¹ exile out of its land.

25:21¹ (exile) The children of Israel forsook God and went after idols, so God dispersed them into all the nations; yet, in His eternal love (Jer. 31:3) He would bring them back to their fathers' land. Although Jerusalem and the temple were destroyed and God's people were carried away into captivity, God still carried out the return from captivity (see Ezra) in order to preserve the fourteen generations of Christ's genealogy "from the deportation to Babylon until the Christ" (Matt. 1:17). God was gracious to

四四 基大利的管理 二五 22 ~ 26

25:22^a
耶三九 14
四十 5

【25:22】至於猶大地剩下的民，就是巴比倫王尼布甲尼撒所剩下的，巴比倫王立了沙番的孫子，亞希甘的兒子^a基大利管理他們。

25:23^a
23-24;
耶四十 7-9

【25:23】^a眾軍長和屬他們的人聽見巴比倫王立了基大利管理他們，就到米斯巴見基大利，其中有尼探雅的兒子以實瑪利、加利亞的兒子約哈難、尼陀法人單戶篋的兒子西萊雅、瑪迦人的兒子雅撒尼亞、和屬他們的人。

乃是要保守基督家譜的線，使基督得以進到人性裏，並保持一班人，叫他們據有以馬內利之地為業，（賽八 8，）使基督得以在地上建立祂的國。藉着被擄的人歸回，美地得以恢復，神也得以完成祂的心意，在祂的三一裏將自己帶到人性裏，建立祂屬靈的國。

因着以色列人的失敗與神的審判，基督家譜的線變得非常窄細，但在神的主宰權柄裏，這條線從未中斷。大衛王室被毀滅，但神還保守大衛的線，使祂能藉着成為肉體來作人。（見太一 16 註 2，二 23 註 3。）這將神帶到人這裏，帶到人性裏；並且這事改變了整個宇宙（包括諸天在內）的時代。

RR. The Governing of Gedaliah 25:22-26

25:22^a
Jer. 39:14;
40:5

【25:22】And for the people who were left in the land of Judah, whom Nebuchadnezzar the king of Babylon left behind, he appointed ^aGedaliah the son of Ahikam the son of Shaphan over them.

25:23^a
vv. 23-24;
Jer. 40:7-9

【25:23】^aAnd when all the captains of the forces, they and their men, heard that the king of Babylon had appointed Gedaliah, they came to Gedaliah at Mizpah, that is, Ishmael the son of Nethaniah and Johanan the son of Kareah and Seraiah the son of Tanhumeth the Netophathite and Jaazaniah the son of the Maacathite, they and their men.

David, Solomon, and the nation of Israel in order to keep the line of Christ's genealogy that Christ might come into humanity and in order to maintain a people to possess the land of Immanuel (Isa. 8:8), so that Christ could come to establish His kingdom on the earth. Through the return from captivity the good land was recovered, and God carried out His intention to bring Himself in His Trinity into humanity and to set up His spiritual kingdom.

Because of Israel's failure and God's judgment, the line of the genealogy of Christ became very thin, but in God's sovereignty that line was never broken. The royal Davidic family was destroyed, but God kept David's lineage so that He could come to be a man through incarnation (see notes 16² in Matt. 1 and 23³ in Matt. 2). This brought God to humanity and into humanity, and it changed the age in the whole universe, including the heavens.

【25:24】基大利向他們和屬他們的人起誓，說，你們不必懼怕迦勒底人的臣僕，只管住在這地服事巴比倫王，就可以安好無事。

【25:25】七月間，王室的後裔以利沙瑪的孫子，尼探雅的兒子^a以實瑪利，帶着十個人來，擊殺了基大利，和同他在米斯巴的猶大人與迦勒底人。

【25:26】於是眾民，無論大小，連眾軍長，因為懼怕迦勒底人，都起身往埃及去了。

四十 約雅斤作王（續） 二五 27 ~ 30

【25:27】^a猶大王約雅斤被遷徙後三十七年，就是巴比倫王以未米羅達登基那一年，十二月二十七日，巴比倫王使猶大王約雅斤抬頭，提他出監；

【25:28】又對他說恩慈的話，使他的位高過與他一同在巴比倫眾王的位。

【25:24】And Gedaliah swore to them and their men and said to them, Do not be afraid of the servants of the Chaldeans; dwell in the land and serve the king of Babylon, and it will be well with you.

【25:25】In the seventh month, ^aIshmael the son of Nethaniah the son of Elishama, of the royal seed, came with ten men with him; and they struck down Gedaliah and he died. And they did the same to the Jews and the Chaldeans who were with him at Mizpah.

【25:26】And all the people, both small and great, and the captains of the forces rose up and went to Egypt, for they were afraid of the Chaldeans.

NN. The Reign of Jehoiachin (cont'd) 25:27-30

【25:27】^aIn the thirty-seventh year of the exile of Jehoiachin the king of Judah, in the twelfth month, on the twenty-seventh day of the month, Evil-merodach the king of Babylon, in the year that he became king, released Jehoiachin the king of Judah from prison.

【25:28】And he spoke with him kindly and set his throne above the throne of the kings who were with him in Babylon.

25:25^a
耶四十 14-15

25:25^a
Jer. 40:14-15

25:27^a
27-30;
耶五二 31-34

25:27^a
vv. 27-30;
Jer. 52:31-34

【25:29】他換下囚服，終身常在巴比倫王面前喫飯。

【25:30】他所需用的食物，不斷由王賜給，每日一分，終身都是這樣。

【25:29】 And Jehoiachin changed his prison clothes and ate his food in his presence continually all the days of his life.

【25:30】 And for his allowance, a continual allowance was given to him by the king, a portion for each day, all the days of his life.

聖經

THE HOLY BIBLE

舊約恢復本

Old Testament Recovery Version

歷代志上/下

The First & Second Chronicles

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- 4. The Proclamation of Their Release by Cyrus the King of Persia (vv. 22-23)**

書介

著者：歷代志上、下在希伯來文聖經中原爲一卷，也許是以斯拉所寫。（比較代下三六 22 ~ 23 與拉一 1 ~ 3 上。）

著時：也許在主前四五八年之後，波斯王亞達薛西在位期間，（拉七 1，）以斯拉從巴比倫回到耶路撒冷的時候。（拉八 31 ~ 32。）

著地：也許在耶路撒冷。

涵蓋時段：兩卷書共涵蓋五百二十年：歷代志上涵蓋約四十一年（不包括一～九章先祖的家譜，）從主前一〇五六年至主前一〇一五年，即從掃羅離世（十）到大衛離世；（二九 28；）歷代志下涵蓋約四百七十九年，從主前一〇一五年至主前五三六年，即從所羅門作王（代下一 1）到波斯王古列元年。（代下三六 22。）

主 題：

神在人歷史中行動的全部紀事，
從亞當經過撒母耳
到以色列被擄歸回，
連同神對付猶大諸王一些重要細節的陳述

INTRODUCTION

Author: Originally, 1 and 2 Chronicles were one book in the Hebrew Scriptures. They were probably written by Ezra (cf. 2 Chron. 36:22-23 and Ezra 1:1-3a).

Time of Writing: Probably after 458 B.C., during the reign of Artaxerxes the king of Persia (Ezra 7:1), when Ezra returned from Babylon to Jerusalem (Ezra 8:31-32).

Place of Writing: Perhaps in Jerusalem.

Time Period Covered: The two books cover 520 years: 1 Chronicles covers about forty-one years (excluding the forefathers' genealogy in chs. 1—9), from 1056 B.C. to 1015 B.C., that is, from the death of Saul (ch. 10) to the death of David (29:28); 2 Chronicles covers about 479 years, from 1015 B.C. to 536 B.C., that is, from the reign of Solomon (1:1) to the first year of Cyrus the king of Persia (36:22).

Subject:

A Full Chronology of God's Move in Man's History from Adam through Samuel to Israel's Return from Their Captivity, with a Presentation of Some of the Important Details of God's Dealing with the Kings of Judah

歷代志上 第一章

壹 從亞當
到以色列十二支派的家譜
代上一 1 ~ 九 44

一 從亞當到亞伯拉罕的家譜
— 1 ~ 27

【1:1】^{1a} 亞當、^b 塞特、以挪士、

●代上 1:1¹ 歷代志上、下涵蓋人類從亞當到亞伯拉罕的家譜、神選民從亞伯拉罕到掃羅家族的家譜、以及以色列從掃羅王起，到以色列人被擄歸回為止的歷史。這兩卷書的中心思想，第一，給我們看見神在人歷史中行動的全部紀事，包括從亞當到撒母耳的家譜（參撒上、下與王上、下裏，從撒母耳起的紀事。）這個紀事指明神在人歷史中的行動，要為神豫備道路，在人性中實施祂永遠的經綸，這事不僅與神選民的歷史有關，更與整個人類的歷史有關。（太一 1 ~ 17，參路三 23 ~ 38。）這很強的證明，那位要來作神具體化身的基督，不是僅僅為着神所揀選的一個族類，乃是為着神所創造的整個人類。第二，向我們陳述神對付猶大諸王一些重要的細節，是撒上、下與王上、下所沒有記載的。（見代下十一 5 註 1。）末了，描繪神在人歷史中行

1 CHRONICLES 1

I. The Genealogy from Adam
to the Twelve Tribes of Israel
1 Chron. 1:1 — 9:44

A. The Genealogy from Adam to Abraham
1:1-27

【1:1】^{1a} Adam, ^b Seth, Enosh,

1:1¹ (Adam) The books of 1 and 2 Chronicles cover the genealogy of mankind from Adam to Abraham and of God's elect from Abraham to the family of Saul, and the history of Israel from Saul the king to Israel's return from their captivity. The central thought of these two books is as follows: First, they give us a full chronology of God's move in man's history by including the genealogy from Adam to Samuel (cf. the chronology in 1 and 2 Samuel and 1 and 2 Kings, which begins with Samuel). This chronology indicates that God's move in man's history to prepare the way for God to carry out His eternal economy in humanity is a matter that concerns not only the history of God's elect but also the history of the entire race of mankind (Matt. 1:1-17; cf. Luke 3:23-38). This is strong evidence that the Christ who was to come as the embodiment of God is not only for the one race chosen by God but for the entire human race created by God. Second, these books present to us some of the important details of God's dealing with the kings of Judah that are not recorded in 1 and 2 Samuel and in 1 and 2 Kings (see note 5¹ in 2 Chron. 11). Finally, they

1:1^a
vv. 1-4a;
Gen. 5:1-32;
cf. Luke 3:36b-38
1:1^b
Gen. 4:25-26

1:1^a
1-4 上;
創五 1-32
參路三 36 下 ~38
1:1^b
創四 25-26

【1:2】該南、瑪勒列、雅列、

【1:3】以諾、瑪土撒拉、拉麥、

【1:4】挪亞、^a閃、含、雅弗。

【1:5】^a雅弗的兒子是歌篾、瑪各、瑪代、雅完、土巴、米設、提拉。

【1:6】歌篾的兒子是亞實基拿、低法、陀迦瑪。

【1:7】雅完的子孫是以利沙、他施、基提人、羅單人。

【1:8】^a含的兒子是古實、麥西、弗、迦南。

【1:9】古實的兒子是西巴、哈腓拉、撒弗他、拉瑪、撒弗提迦。拉瑪的兒子是示巴、底但。

【1:10】古實又生寧錄；他是地上最早的勇士。

動的完整歷史，就是從亞當到亞伯拉罕，從亞伯拉罕到撒母耳，以及從帶進君王職分的撒母耳到以色列被擄歸回的完整歷史。

【1:2】Kenan, Mahalalel, Jared,

【1:3】Enoch, Methuselah, Lamech,

【1:4】Noah, ^aShem, Ham, and Japheth.

【1:5】^aThe sons of Japheth: Gomer and Magog and Madai and Javan and Tubal and Meshech and Tiras.

【1:6】And the sons of Gomer: Ashkenaz and Diphath and Togarmah.

【1:7】And the sons of Javan: Elishah and Tarshish, Kittim and Rodanim.

【1:8】^aThe sons of Ham: Cush and Mizraim, Put and Canaan.

【1:9】And the sons of Cush: Seba and Havilah and Sabta and Raama and Sabtecha. And the sons of Raama: Sheba and Dedan.

【1:10】And Cush begot Nimrod: He began to be a mighty one on the earth.

portray a complete history of God's move in man's history from Adam to Abraham, from Abraham to Samuel, and from Samuel, who brought in the kingship, to Israel's return from their captivity.

1:4^a
創六 10
九 18

1:5^a
五-7;
創十 2-4

1:8^a
八-10;
創十 6-8

1:4^a
Gen. 6:10;
9:18

1:5^a
vv. 5-7;
Gen. 10:2-4

1:8^a
vv. 8-10;
Gen. 10:6-8

【1:11】^a 麥西生路低人、亞拿米人、利哈比人、拿弗土希人、

【1:12】 帕斯魯細人、迦斯路希人、迦斐託人；從迦斯路希人出來的有非利士人。

【1:13】 迦南生長子西頓，又生赫、

【1:14】 和耶布斯人、亞摩利人、革迦撒人、

【1:15】 希未人、亞基人、西尼人、

【1:16】 亞瓦底人、洗瑪利人、哈馬人。

【1:17】^a 閃的兒子是以攔、亞述、亞法撒、路德、亞蘭、烏斯、戶勒、基帖、米設。

【1:18】 亞法撒生沙拉；沙拉生希伯。

【1:19】 希伯生了兩個兒子，一個名叫法勒，因為在他的日子人纔分地居住；法勒的兄弟名叫約坍。

【1:11】^a And Mizraim begot the Ludim and the Anamim and the Lehabim and the Naphtuhim

【1:12】 And the Pathrusim and the Casluhim, from which came the Philistines, and the Caphtorim.

【1:13】 And Canaan begot Sidon his firstborn and Heth

【1:14】 And the Jebusites and the Amorites and the Girgashites

【1:15】 And the Hivites and the Arkites and the Sinites

【1:16】 And the Arvadites and the Zemarites and the Hamathites.

【1:17】^a The sons of Shem: Elam and Asshur and Arpachshad and Lud and Aram and Uz and Hul and Gether and Meshech.

【1:18】 And Arpachshad begot Shelah, and Shelah begot Eber.

【1:19】 And to Eber were born two sons: The name of the one was Peleg, for in his days the earth was divided; and his brother's name was Joktan.

【1:20】約坍生亞摩答、沙列、哈薩瑪非、耶拉、

【1:21】哈多蘭、烏薩、德拉、

【1:22】以巴錄、亞比瑪利、示巴、

【1:23】阿斐、哈腓拉、約巴；這些都是約坍的兒子。

【1:24】^a 閃、亞法撒、沙拉、

【1:25】希伯、法勒、拉吳、

【1:26】西鹿、拿鶴、他拉、

【1:27】亞伯蘭，就是^a 亞伯拉罕。

二 亞伯拉罕的家譜 — 28 ~ 34

【1:28】亞伯拉罕的兒子是^a 以撒、以實瑪利。

【1:29】^a 他們的後代記在下面：以實瑪利的長子是尼拜約，其次是基達、押德別、米比衫、

【1:30】米施瑪、度瑪、瑪撒、哈達、提瑪、

【1:20】And Joktan begot Almodad and Sheleph and Hazarmaveth and Jerah

【1:21】And Hadoram and Uzal and Diklah

【1:22】And Ebal and Abimael and Sheba

【1:23】And Ophir and Havilah and Jobab; all these were the sons of Joktan.

【1:24】^aShem, Arpachshad, Shelah,

【1:25】Eber, Peleg, Reu,

【1:26】Serug, Nahor, Terah,

【1:27】Abram (the same is ^aAbraham).

B. The Genealogy of Abraham 1:28-34

【1:28】The sons of Abraham: ^aIsaac and Ishmael.

【1:29】^aThese are their generations: the firstborn of Ishmael, Nebaioth; then Kedar and Adbeel and Mibsam;

【1:30】Mishma and Dumah; Massa, Hadad, and Tema;

1:24^a
24-27;
創十一 11-26
參路三 34-36

1:27^a
創十七 5

1:28^a
創二一 2-3

1:29^a
29-31;
創二五 13-16

1:24^a
vv. 24-27;
Gen. 11:11-26;
cf. Luke 3:34-36

1:27^a
Gen. 17:5

1:28^a
Gen. 21:2-3

1:29^a
vv. 29-31;
Gen. 25:13-16

【1:31】伊突、拿非施、基底瑪；這些都是以實瑪利的兒子。

【1:32】^a 亞伯拉罕的妾基土拉所生的兒子，是心蘭、約珊、米但、米甸、伊施巴、書亞。約珊的兒子是示巴、底但。

【1:33】米甸的兒子是以法、以弗、哈諾、亞比大、以勒大；這些都是基土拉的子孫。

【1:34】亞伯拉罕生¹以撒。以撒的兒子是^a以掃和^{2b}以色列。

三 以掃的家譜 — 35 ~ 54

【1:35】^a 以掃的兒子是以利法、流珥、耶烏施、雅蘭、可拉。

【1:36】以利法的兒子是提幔、阿抹、洗玻、迦坦、基納斯、亭納、亞瑪力。

●代上 1:34¹ 見太一 1 註 4 與 2 註 1。

●代上 1:34² 見太一 2 註 2。

【1:31】 Jetur, Naphish, and Kedemah; these were the sons of Ishmael.

【1:32】^a And the sons of Keturah, Abraham's concubine: She bore Zimran and Jokshan and Medan and Midian and Ishbak and Shuah. And the sons of Jokshan: Sheba and Dedan.

【1:33】 And the sons of Midian: Ephah and Epher and Hanoah and Abida and Eldaah. All these were the sons of Keturah.

【1:34】 And Abraham begot ¹Isaac. The sons of Isaac: ^aEsau and ^{2b}Israel.

C. The Genealogy of Esau 1:35-54

【1:35】^a The sons of Esau: Eliphaz, Reuel, and Jeush, and Jaalam and Korah.

【1:36】 The sons of Eliphaz: Teman and Omar, Zephi and Gatam, Kenaz and Timna and Amalek.

1:34¹ (Isaac) See notes 1⁴ and 2¹ in Matt. 1.

1:34² (Israel) See note 2² in Matt. 1.

1:32^a
32-33;
創二五 1-4

1:34^a
創二五 25-26
1:34^b
創三二 28

1:35^a
35-37;
創三六 4-5, 10-13

1:32^a
vv. 32-33;
Gen. 25:1-4

1:34^a
Gen. 25:25-26
1:34^b
Gen. 32:28

1:35^a
vv. 35-37;
Gen. 36:4-5, 10-13

【1:37】流珥的兒子是拿哈、謝拉、沙瑪、米撒。

【1:38】^a 西珥的兒子是羅坍、朔巴、祭便、亞拿、底順、以察、底珊。

【1:39】羅坍的兒子是何利、荷幔；羅坍的妹妹是亭納。

【1:40】朔巴的兒子是亞勒文、瑪拿轄、以巴錄、示非、阿南。祭便的兒子是亞雅、亞拿。

【1:41】亞拿的兒子是底順。底順的兒子是哈默蘭、伊是班、益蘭、基蘭。

【1:42】以察的兒子是辟罕、撒番、亞干。底珊的兒子是烏斯、亞蘭。

【1:43】^a 以色列人未有君王治理以前，在以東地作王的記在下面。有比珥的兒子比拉，他的京城名叫亭哈巴。

【1:44】比拉死了，波斯拉人謝拉的兒子約巴接替他作王。

【1:37】 The sons of Reuel: Nahath, Zerah, Shammah, and Mizzah.

【1:38】^a And the sons of Seir: Lotan and Shobal and Zibeon and Anah and Dishon and Ezer and Dishan.

【1:39】 And the sons of Lotan: Hori and Homam. And Lotan's sister: Timna.

【1:40】 The sons of Shobal: Alian and Manahath and Ebal, Shephi and Onam. And the sons of Zibeon: Aiah and Anah.

【1:41】 The ¹son of Anah: Dishon. And the sons of Dishon: Hamran and Eshban and Ithran and Cheran.

【1:42】 The sons of Ezer: Bilhan and Zaavan, Jaakan. The sons of Dishan: Uz and Aran.

【1:43】^a And these are the kings who reigned in the land of Edom before a king of the children of Israel reigned: Bela the son of Beor; and the name of his city was Dinhabah.

【1:44】 And Bela died, and Jobab the son of Zerah of Bozrah reigned in his place.

1:38^a
38-42;
創三六 20-28

1:38^a
vv. 38-42;
Gen. 36:20-28

1:43^a
43-54;
創三六 31-43

1:43^a
vv. 43-54;
Gen. 36:31-43

1:41¹ (son) Lit., sons.

【1:45】約巴死了，提幔地的人戶珊接替他作王。

【1:46】戶珊死了，比達的兒子哈達接替他作王；這哈達就是在摩押田野擊殺米甸人的，他的京城名叫亞未得。

【1:47】哈達死了，瑪士利加人桑拉接替他作王。

【1:48】桑拉死了，大河邊的利河伯人掃羅接替他作王。

【1:49】掃羅死了，亞革波的兒子巴勒哈南接替他作王。

【1:50】巴勒哈南死了，哈達接替他作王，他的京城名叫巴伊，他的妻子名叫米希他別，是米薩合的孫女，瑪特列的女兒。

【1:51】哈達死了，以東人的各¹族有亭納族、亞勒瓦族、耶帖族、

【1:45】And Jobab died, and Husham of the land of the Temanites reigned in his place.

【1:46】And Husham died; and Hadad the son of Bedad, who struck Midian in the field of Moab, reigned in his place; and the name of his city was Avith.

【1:47】And Hadad died, and Samlah of Masrekah reigned in his place.

【1:48】And Samlah died, and Shaul of Rehoboth by the River reigned in his place.

【1:49】And Shaul died, and Baal-hanan the son of Achbor reigned in his place.

【1:50】And Baal-hanan died, and Hadad reigned in his place. And the name of his city was Pai; and his wife's name was Mehetabel the daughter of Matred, the daughter of Mezahab.

【1:51】And Hadad died. And the¹clans of Edom were: the clan of Timna, the clan of Aliah, the clan of Jetheth,

●代上 1:51¹ 或，族長。本節至 54 節者皆同。

1:51¹ (clans) Or, chiefs.

【1:52】阿何利巴瑪族、以拉族、比嫩族、

【1:53】基納斯族、提幔族、米比薩族、

【1:54】瑪基疊族、以蘭族。這些是以東人的各族。

歷代志上 第二章

四 以色列的家譜

二 1 ~ 九 44

1 以色列的眾子

二 1 ~ 2

【2:1】以色列的¹兒子記在下面：^a流便、^b西緬、^c利未、^d猶大、^e以薩迦、西布倫、

【2:2】^a但、^b約瑟、^c便雅憫、^d拿弗他利、^e迦得、亞設。

2 猶大的家譜

二 3 ~ 四 23

●代上 2:1¹ 關於以色列的兒子，見創四九註。

【1:52】 The clan of Oholibamah, the clan of Elah, the clan of Pinon,

【1:53】 The clan of Kenaz, the clan of Teman, the clan of Mibzar,

【1:54】 The clan of Magdiel, the clan of Iram. These were the clans of Edom.

1 CHRONICLES 2

D. The Genealogy of Israel

2:1 — 9:44

1. The Sons of Israel

2:1-2

【2:1】 These are the ¹sons of Israel: ^aReuben, ^bSimeon, ^cLevi and ^dJudah, ^eIssachar and Zebulun,

【2:2】 ^aDan, ^bJoseph and ^cBenjamin, ^dNaphtali, ^eGad and Asher.

2. The Genealogy of Judah

2:3 — 4:23

2:1¹ (sons) For the sons of Israel, see notes in Gen. 49.

2:1^a
創二九 32
2:1^b
創二九 33
2:1^c
創二九 34
2:1^d
創二九 35
2:1^e
創三十 18-20
2:2^a
創三十 6
2:2^b
創三十 22-24
2:2^c
創三五 18
2:2^d
創三十 8
2:2^e
創三十 10-13

2:1^a
Gen. 29:32
2:1^b
Gen. 29:33
2:1^c
Gen. 29:34
2:1^d
Gen. 29:35
2:1^e
Gen. 30:18-20
2:2^a
Gen. 30:6
2:2^b
Gen. 30:22-24
2:2^c
Gen. 35:18
2:2^d
Gen. 30:8
2:2^e
Gen. 30:10-13

2:3^a
創三八 3-5
四六 12

【2:3】¹猶大的兒子是^a珥、俄南、示拉，這三人是迦南人²拔書亞給他生的。猶大的長子珥在耶和華眼中看爲惡，耶和華就叫他死了。

2:4^a
創三八 6, 11, 18,
25

【2:4】猶大的兒媳^{1a}他瑪，給猶大生^{1b}法勒斯和謝拉。猶大共有五個兒子。

2:4^b
創三八 29-30
得四 12
太一 3

【2:5】^a法勒斯的兒子是希斯崙、哈母勒。

2:5^a
創三八 29
四六 12
得四 18
太一 3

【2:6】謝拉的兒子是心利、以探、希幔、甲各、大拉，共五人。

2:7^a
書六 18
七 25

【2:7】迦米的兒子是¹亞割珥，這亞割珥在當滅的物上犯了不忠實的罪，叫以色列人^a遭禍。

【2:8】以探的兒子是亞撒利雅。

●代上 2:3¹ 猶大支派是君王支派，（五 2 上，）產生從大衛到基督的諸王。（來七 14。）因此，在十二支派的十二個家譜中，猶大的家譜是惟一算在太一和路三所記載基督家譜之中的。見太一 2 註 3 與註 4。

●代上 2:3² 拔書亞，或，書亞的女兒。

●代上 2:4¹ 見太一 3 註 1 與註 2。

●代上 2:7¹ 卽亞干。（書七 1。）

【2:3】The sons of ¹Judah: ^aEr and Onan and Shelah, which three were born to him by ²Bath-shua the Canaanitess. And Er, Judah's firstborn, was wicked in the sight of Jehovah; and He slew him.

2:3^a
Gen. 38:3-5;
46:12

【2:4】And ^{1a}Tamar his daughter-in-law bore him ^{1b}Perez and Zerah. The sons of Judah were five in all.

2:4^a
Gen. 38:6, 11, 18,
25

【2:5】The sons of ^aPerez: Hezron and Hamul.

2:4^b
Gen. 38:29-30;
Ruth 4:12;
Matt. 1:3

【2:6】And the sons of Zerah: Zimri and Ethan and Heman and Calcol and Dara; five of them in all.

2:5^a
Gen. 38:29;
46:12;
Ruth 4:18;
Matt. 1:3

【2:7】And the ¹son of Carmi: Achar, the ^atroubler of Israel, who transgressed by what was accursed.

2:7^a
Josh. 6:18;
7:25

【2:8】And the son of Ethan: Azariah.

2:3¹ (Judah) The tribe of Judah is the royal tribe (5:2a), producing kings from David to Christ (Heb. 7:14). Hence, the genealogy of Judah, among the twelve genealogies of the twelve tribes, is the only one that is counted in the genealogy of Christ as recorded in Matt. 1 and Luke 3. See notes 2³ and 2⁴ in Matt. 1.

2:3² (Bath-shua) Or, the daughter of Shua.

2:4¹ (Tamar) See notes 3¹ and 3² in Matt. 1.

2:7¹ (son) Lit., sons. So also in the next verse.

2:9^a
9~12;
得四 19~22
太一 3~5

【2:9】^a 希斯崙所生的兒子是耶拉篋、
蘭、基路拜。

【2:10】蘭生亞米拿達，亞米拿達生拿
順；拿順是猶大人的首領。

【2:11】拿順生撒門，撒門生¹波阿斯，

【2:12】波阿斯生俄備得，俄備得生耶西；

【2:13】耶西生長子^a以利押，次子亞比
拿達，三子示米亞，

【2:14】四子拿坦業，五子拉代，

【2:15】六子阿鮮，七子^a大衛。

【2:16】他們的姊妹是洗魯雅和亞比該。
^a 洗魯雅的兒子是亞比篩、約押、亞
撒黑，共三人。

【2:17】亞比該生^a亞瑪撒；亞瑪撒的父
親是以實瑪利人益帖。

●代上 2:11¹ 11 ~ 15 節，見太一 5 註 2 與註 4，
6 註 1 與註 2。

【2:9】And the sons of ^aHezron, who were born to him:
Jerahmeel and Ram and Chelubai.

【2:10】And Ram begot Amminadab, and Amminadab
begot Nahshon, the prince of the children of Judah;

【2:11】And Nahshon begot Salma, and Salma begot ¹Boaz,

【2:12】And Boaz begot Obed, and Obed begot Jesse;

【2:13】And Jesse begot his firstborn ^aEliab, and Abinadab
the second, and Shimea the third,

【2:14】Nethaneel the fourth, Raddai the fifth,

【2:15】Ozem the sixth, ^aDavid the seventh;

【2:16】And their sisters were Zeruiah and Abigail. And
the sons of ^aZeruiah: Abishai and Joab and Asahel, three.

【2:17】And Abigail bore ^aAmasa, and the father of Amasa
was Jether the Ishmaelite.

2:9^a
vv. 9-12;
Ruth 4:19-22;
Matt. 1:3-5

2:13^a
1 Sam. 16:6-9;
17:13

2:15^a
1 Sam. 17:12, 14

2:16^a
2 Sam. 2:18

2:17^a
2 Sam. 17:25

2:11¹ (Boaz) For vv. 11-15, see notes 5², 5⁴, 6¹, and 6² in Matt. 1.

【2:18】希斯崙的兒子迦勒與妻子阿蘇巴生子，也與耶畧生子；阿蘇巴的兒子記在下面：耶設、朔罷、押墩。

【2:19】阿蘇巴死了，迦勒又娶以法他，以法他給他生了^a戶珥。

【2:20】戶珥生烏利，烏利生^a比撒列。

【2:21】後來希斯崙在六十歲的時候，娶了基列父親瑪吉的女兒，與她同房；瑪吉的女兒給他生了西割。

【2:22】西割生睚珥；睚珥在基列地有二十三個城邑。

【2:23】後來基述人和亞蘭人從¹睚珥的子孫奪了睚珥的村落，並基納和其鄉村，共六十個城邑。這些都是基列父親瑪吉的子孫。

【2:24】希斯崙在迦勒以法他死後，他的妻子亞比雅給他生了亞施戶；亞施戶是提哥亞的父親。

【2:18】 And Caleb the son of Hezron had children by Azubah his wife, and by Jerioth; her sons are these: Jeshar and Shobab and Ardon.

【2:19】 And Azubah died; and Caleb took Ephrath to himself, and she bore him^a Hur.

【2:20】 And Hur begot Uri, and Uri begot^a Bezaleel.

【2:21】 And afterward Hezron went to the daughter of Machir the father of Gilead and took her when he was sixty years old; and she bore him Segub.

【2:22】 And Segub begot Jair, who had twenty-three cities in the land of Gilead.

【2:23】 And Geshur and Aram took the villages of Jair from them, with Kenath and its villages, sixty cities. All these were sons of Machir the father of Gilead.

【2:24】 And after the death of Hezron in Calebephrahah, Abijah, Hezron's wife, bore him Ashhur, the father of Tekoa.

2:19^a
出十七 10, 12
二四 14

2:20^a
出三一 2
三六 1
三八 22
代下 一 5

2:19^a
Exo. 17:10, 12;
24:14

2:20^a
Exo. 31:2;
36:1;
38:22;
2 Chron. 1:5

●代上 2:23¹ 睚珥的子孫，直譯，他們。

【2:25】希斯崙長子耶拉篋的兒子，有長子蘭、和布拿、阿連、阿鮮、亞希雅。

【2:26】耶拉篋另有一個妻子名叫亞他拉，是阿南的母親。

【2:27】耶拉篋長子蘭的兒子是瑪斯、雅憫、以結。

【2:28】阿南的兒子是沙買、雅大。沙買的兒子是拿答、亞比述。

【2:29】亞比述的妻子名叫亞比孩，亞比孩給他生了亞辦和摩利。

【2:30】拿答的兒子是西列、亞遍；西列死了沒有兒子。

【2:31】亞遍的兒子是以示；以示的兒子是示珊；示珊的兒子是亞來。

【2:32】沙買兄弟雅大的兒子是益帖、約拿單；益帖死了沒有兒子。

【2:25】 And the sons of Jerahmeel, the firstborn of Hezron, were: Ram the firstborn and Bunah and Oren and Ozem and Ahijah.

【2:26】 And Jerahmeel had another wife, whose name was Atarah; she was the mother of Onam.

【2:27】 And the sons of Ram, the firstborn of Jerahmeel, were Maaz and Jamin and Eker.

【2:28】 And the sons of Onam were Shammai and Jada. And the sons of Shammai: Nadab and Abishur.

【2:29】 And the name of Abishur's wife was Abihail, and she bore him Ahban and Molid.

【2:30】 And the sons of Nadab: Seled and Appaim; and Seled died without sons.

【2:31】 And the ¹son of Appaim: Ishi; and the ¹son of Ishi: Sheshan; and the ¹son of Sheshan: Ahlai.

【2:32】 And the sons of Jada, the brother of Shammai: Jether and Jonathan; and Jether died without sons.

2:31¹ (son) Lit., sons.

【2:33】約拿單的兒子是比勒、撒薩。
這些都是耶拉篋的子孫。

【2:34】示珊沒有兒子，只有女兒；示珊有一個僕人是埃及人，名叫耶哈。

【2:35】示珊將女兒給了僕人耶哈爲妻，給他生了亞太。

【2:36】亞太生拿單，拿單生撒拔，

【2:37】撒拔生以弗拉，以弗拉生俄備得，

【2:38】俄備得生耶戶，耶戶生亞撒利雅，

【2:39】亞撒利雅生希利斯，希利斯生以利亞薩，

【2:40】以利亞薩生西斯買，西斯買生沙龍，

【2:41】沙龍生耶加米雅，耶加米雅生以利沙瑪。

【2:42】耶拉篋兄弟迦勒的子孫有長子米沙，是西弗之祖；還有希伯崙之祖瑪利沙的眾子。

【2:33】 And the sons of Jonathan: Peleth and Zaza. These were the sons of Jerahmeel.

【2:34】 And Sheshan had no sons but daughters; and Sheshan had an Egyptian servant, whose name was Jarha.

【2:35】 And Sheshan gave his daughter to Jarha his servant as his wife, and she bore him Attai.

【2:36】 And Attai begot Nathan, and Nathan begot Zabad,

【2:37】 And Zabad begot Ephlal, and Ephlal begot Obed,

【2:38】 And Obed begot Jehu, and Jehu begot Azariah,

【2:39】 And Azariah begot Helez, and Helez begot Eleasah,

【2:40】 And Eleasah begot Sismai, and Sismai begot Shallum,

【2:41】 And Shallum begot Jekamiah, and Jekamiah begot Elishama.

【2:42】 And the sons of Caleb, the brother of Jerahmeel, were Mesha his firstborn, who was the father of Ziphi; and the sons of Mareshah the father of Hebron.

【2:43】希伯崙的兒子是可拉、他普亞、利肯、示瑪。

【2:44】示瑪生拉含，是約干之祖。利肯生沙買；

【2:45】沙買的兒子是瑪雲；瑪雲是伯夙之祖。

【2:46】迦勒的妾以法生哈蘭、摩撒、迦謝；哈蘭生迦卸。

【2:47】雅代的兒子是利健、約坦、基珊、毘力、以法、沙亞弗。

【2:48】迦勒的妾瑪迦生示別、特哈拿，

【2:49】又生麥瑪拿之祖沙亞弗、抹比拿和基比亞之祖示法。迦勒的女兒是押撒。

【2:50】這些都是迦勒的子孫。^a以法他的長子戶珥的兒子，記在下面：基列耶琳之祖朔巴，

【2:43】 And the sons of Hebron: Korah and Tappuah and Rekem and Shema.

【2:44】 And Shema begot Raham, the father of Jorkeam. And Rekem begot Shammai;

【2:45】 And the son of Shammai was Maon; and Maon was the father of Beth-zur.

【2:46】 And Ephah, Caleb's concubine, bore Haran and Moza and Gazez; and Haran begot Gazez.

【2:47】 And the sons of Jehdai: Regem and Jotham and Geshan and Pelet and Ephah and Shaaph.

【2:48】 Maacah, Caleb's concubine, bore Sheber and Tirhanah;

【2:49】 And she bore Shaaph the father of Madmannah, Sheva the father of Machbena and the father of Gibeaz. And the daughter of Caleb was Achsah.

【2:50】 These are the sons of Caleb. The ¹sons of Hur, the firstborn of ^aEphrathah: Shobal the father of Kiriath-jearim,

2:50¹ (sons) Lit., son.

【2:51】伯利恆之祖薩瑪，伯迦得之祖哈勒。

【2:52】基列耶琳之祖朔巴的子孫是哈羅以和半數的米努哈人。

【2:53】基列耶琳的諸家族是以帖人、布特人、舒瑪人、密來人，又從這些人中生有瑣拉人和以實陶人來。

【2:54】薩瑪的子孫是伯利恆人、尼陀法人、亞他綠伯約押人、半數的瑪拿哈人、瑣利人，

【2:55】和住雅比斯眾書記的家族：特拉人、示米押人、蘇甲人。這些都是基尼人，是從^a利甲家之祖哈末傳下來的。

歷代志上 第三章

【3:1】^a大衛在希伯崙所生的兒子記在下面：長子暗嫩，是耶斯列人亞希暖生的；次子但以利，是迦密人亞比該生的。

【2:51】 Salma the father of Bethlehem, Hareph the father of Beth-gader.

【2:52】 And Shobal the father of Kiriath-jearim had sons: Haroeh and half of the Menuhoth.

【2:53】 And the families of Kiriath-jearim were the Ithrites and the Puthites and the Shumathites and the Mishraites; from them came the Zoreathites and the Eshtaolites.

【2:54】 The sons of Salma: Bethlehem and the Netophathites, Atroth-beth-joab and half the Manahathites, the Zorites.

【2:55】 And the families of the scribes who dwelt at Jabez: the Tirathites, the Shimeathites, the Suchathites. These are the Kenites that came from Hammath, the father of the house of^a Rechab.

1 CHRONICLES 3

【3:1】^aAnd these are the sons of David, who were born to him in Hebron: the firstborn Amnon, by Ahinoam the Jezreelitess; the second, Daniel, by Abigail the Carmelitess;

2:55^a
王下十 15
耶三五 2

2:55^a
2 Kings 10:15;
Jer. 35:2

3:1^a
1~4;
撒下三 2~5

3:1^a
vv. 1-4;
2 Sam. 3:2-5

【3:2】三子押沙龍，是基述王達買的女兒瑪迦的兒子；四子亞多尼雅，是哈及的兒子；

【3:3】五子示法提雅，是亞比他生的；六子以特念，是大衛的妻子以格拉生的。

【3:4】這六人都是大衛在希伯崙生的。大衛在希伯崙作王^a七年零六個月，在耶路撒冷作王^b三十三年。

【3:5】^a大衛在耶路撒冷所生的兒子是示米亞、朔罷、¹拿單、^{1b}所羅門；這四人是亞米利的女兒²拔書亞生的；

【3:6】還有益轄、以利沙瑪、以利法列、

【3:7】挪迦、尼斐、雅非亞、

【3:8】以利沙瑪、以利雅大、以利法列，共九人。

【3:9】這些都是大衛的兒子，妃嬪的兒子不在其內；還有他們的姊妹^a他瑪。

【3:2】The third, Absalom the son of Maacah, the daughter of Talmai the king of Geshur; the fourth, Adonijah the son of Haggith;

【3:3】The fifth, Shephatiah by Abital; the sixth, Ithream, by Eglah his wife.

【3:4】Six were born to him in Hebron. And he reigned there^a seven years and six months; and he reigned in Jerusalem^b thirty-three years.

【3:5】^aAnd these were born to him in Jerusalem: Shimea and Shobab and ¹Nathan and ^{1b}Solomon: four, by ²Bath-shua the daughter of Ammiel;

【3:6】And Ibhar and Elishama and Eliphelet

【3:7】And Nogah and Nepheg and Japhia

【3:8】And Elishama and Eliada and Eliphelet, nine.

【3:9】All were sons of David, besides the sons of the concubines; and ^aTamar was their sister.

●代上 3:5¹ 見太一 6 註 4。

●代上 3:5² 這是拔示巴。見太一 6 註 3。

3:5¹ (Nathan) See note 6³ in Matt. 1.

3:5² (Bath-shua) This is Bathsheba. See note 6⁴ in Matt. 1.

3:4^a
撒下二 11
五 5
3:4^b
撒下五 5
王上二 11
代上二九 27

3:5^a
五-8;
撒下五 14-16
代上十四 4-7

3:5^b
撒下十二 24

3:4^a
2 Sam. 2:11;
5:5
3:4^b
2 Sam. 5:5;
1 Kings 2:11;
1 Chron. 29:27

3:5^a
vv. 5-8;
2 Sam. 5:14-16;
1 Chron. 14:4-7
3:5^b
2 Sam. 12:24

3:9^a
撒下十三 1

3:9^a
2 Sam. 13:1

【3:10】^a 所羅門的兒子是¹羅波安，羅波安的兒子是亞比雅，亞比雅的兒子是亞撒，亞撒的兒子是約沙法，

【3:11】約沙法的兒子是約蘭，約蘭的兒子是亞哈謝，亞哈謝的兒子是約阿施，

【3:12】約阿施的兒子是亞瑪謝，亞瑪謝的兒子是¹亞撒利雅，亞撒利雅的兒子是約坦，

【3:13】約坦的兒子是亞哈斯，亞哈斯的兒子是希西家，希西家的兒子是瑪拿西，

【3:14】瑪拿西的兒子是亞們，亞們的兒子是約西亞。

【3:15】^a 約西亞的兒子有長子約哈難、次子¹約雅敬、三子西底家、四子沙龍。

- 代上 3:10¹ 見太一 7 註 1。
- 代上 3:12¹ 見太一 8 註 1。
- 代上 3:15¹ 見太一 11 註 2。

【3:10】^a And Solomon's son was ¹Rehoboam; Abijah his son, Asa his son, Jehoshaphat his son,

【3:11】 Joram his son, Ahaziah his son, Joash his son,

【3:12】 Amaziah his son, ¹Azariah his son, Jotham his son,

【3:13】 Ahaz his son, Hezekiah his son, Manasseh his son,

【3:14】 Amon his son, Josiah his son.

【3:15】^a And the sons of Josiah: the firstborn Johanan, the second ¹Jehoiakim, the third Zedekiah, the fourth Shallum.

3:10¹ (Rehoboam) See note 7¹ in Matt. 1.

3:12¹ (Azariah) See note 8¹ in Matt. 1.

3:15¹ (Jehoiakim) See note 11¹ in Matt. 1.

【3:16】約雅敬的兒子是¹耶哥尼雅²和西底家。

【3:17】被擄者^a耶哥尼雅的兒子是撒拉鐵、

【3:18】瑪基蘭、毘大雅、示拿薩、耶加米、何沙瑪、尼大比雅。

【3:19】毘大雅的兒子是^{1a}所羅巴伯、示每。所羅巴伯的兒子是米書蘭、哈拿尼雅，他們的姊妹是示羅密。

【3:20】米書蘭的兒子是哈舒巴、阿黑、比利家、哈撒底、于沙希悉，共五人。

【3:21】哈拿尼雅的兒子是毘拉提、耶篩亞；還有利法雅的眾子、亞珥難的眾子、俄巴底亞的眾子、示迦尼的眾子，也是他的子孫。

●代上 3:16¹ 見太一 11 註 3 與註 4。

●代上 3:16² 或，耶哥尼雅的兒子是西底家。

●代上 3:19¹ 見太一 12 註 2。

【3:16】And the ¹son of Jehoiakim: ²Jeconiah his son; Zedekiah his son.

【3:17】And the sons of ^aJeconiah, the captive: Shealtiel his son,

【3:18】And Malchiram and Pedaiah, and Shenazzar, Jecamiah, Hoshama, and Nedabiah.

【3:19】And the sons of Pedaiah were ^{1a}Zerubbabel and Shimei. And the sons of Zerubbabel: Meshullam and Hananiah, and Shelomith their sister;

【3:20】And Hashubah and Ohel and Berechiah and Hasadiah and Jushab-hesed, five.

【3:21】And the ¹sons of Hananiah: Pelatiah and Isaiah, the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shecaniah.

3:16¹ (son) Lit., sons.

3:16² (Jeconiah) See notes 11² and 11³ in Matt. 1.

3:19¹ (Zerubbabel) See note 12² in Matt. 1.

3:21¹ (sons) Lit., son.

3:17^a
Matt. 1:12

3:19^a
Ezra 2:2;
Hag. 1:1, 12, 14;
Zech. 4:6

3:17^a
太一 12

3:19^a
拉二 2
該一 1, 12, 14
亞四 6

【3:22】示迦尼的兒子是示瑪雅；示瑪雅
的兒子是哈突、以甲、巴利亞、尼
利雅、沙法，共六人。

【3:23】尼利雅的兒子是以利約乃、希
西家、亞斯利干，共三人。

【3:24】以利約乃的兒子是何大雅、以
利亞實、昆萊雅、阿谷、約哈難、第
來雅、阿拿尼，共七人。

歷代志上 第四章

【4:1】猶大的子孫是^a法勒斯、希斯崙、
迦米、戶珥、朔巴。

【4:2】朔巴的兒子利亞雅生雅哈；雅哈
生亞戶買和拉哈。這些是瑣拉人的諸
家族。

【4:3】以坦之祖的兒子記在下面：耶斯
列、伊施瑪、伊得巴；他們的姊妹名
叫哈悉勒玻尼。

【4:4】基多之祖是昆努伊勒，戶沙之祖
是以謝珥；這些都是伯利恆之祖以法
他的長子戶珥的兒子。

【3:22】 And the sons of Shecaniah: Shemaiah; and the
sons of Shemaiah: Hattush and Igal and Bariah and
Neariah and Shaphat, six.

【3:23】 And the sons of Neariah: Elioenai and Hezekiah
and Azrikam, three.

【3:24】 And the sons of Elioenai: Hodaviah and Eliashib
and Pelaiah and Akkub and Johanan and Delaiah and
Anani, seven.

1 CHRONICLES 4

【4:1】 The sons of Judah: ^aPerez, Hezron, and Carmi, and
Hur and Shobal.

【4:2】 And Reaiah the son of Shobal begot Jahath; and
Jahath begot Ahumai and Lahad. These are the families
of the Zoreathites.

【4:3】 And these were the sons of the father of Etam:
Jizreel and Ishma and Idbash; and the name of their
sister was Hazzelelponi;

【4:4】 And Penuel the father of Gedor and Ezer the father
of Hushah; these were the sons of Hur, the firstborn of
Ephrathah, the father of Bethlehem.

4:1^a
代上二 5

4:1^a
1 Chron. 2:5

【4:5】提哥亞之祖亞施戶有兩個妻子，就是希拉和拿拉。

【4:6】拿拉給亞施戶生亞戶撒、希弗、提米尼、哈轄斯他利；這些都是拿拉的兒子。

【4:7】希拉的兒子是洗列、¹以斯哈、伊提南。

【4:8】哥斯生亞諾、瑣比巴、並哈崙兒子亞哈黑的諸家族。

【4:9】雅比斯比他眾弟兄更尊貴，他母親給他起名叫雅比斯，意思說，我生他甚是痛苦。

【4:10】雅比斯呼求以色列的神說，願你豐厚的賜福與我，^{1a}擴張我的境界，願你的手與我同在，願你保守我不遭患難，不受艱苦。神就使他所求的得以成就。

●代上 4:7¹ 另作，瑣轄。

●代上 4:10¹ 雅比斯的禱告說到擴張美地的境界，這表徵擴大贏得基督並享受基督的境界；（參

【4:5】And Ashhur the father of Tekoa had two wives, Helah and Naarah.

【4:6】And Naarah bore him Ahuzzam and Hephher and Temeni and Haahashtari; these were the sons of Naarah.

【4:7】And the sons of Helah: Zereth,¹ Izhar, and Ethnan.

【4:8】And Koz begot Anub and Zobebah and the families of Aharhel the son of Harum.

【4:9】And Jabez was held in more honor than his brothers; and his mother called his name Jabez, saying, Because I bore him with pain.

【4:10】And Jabez called on the God of Israel saying, Oh that You would richly bless me and ^{1a}enlarge my border, and that Your hand would be with me, and that You would so keep me from evil that it would not grieve me! And God caused what he had requested to come to pass.

4:7¹ (Izhar) Others read, and Zohar.

4:10¹ (enlarge) The enlarging of the border of the good land in the prayer of Jabez signifies the enlarging of the border of the gaining of

4:10^a
參書十七 14-18

4:10^a
cf. Josh. 17:14-18

【4:11】書哈的弟兄基綠生米黑，米黑是伊施屯之祖。

【4:12】伊施屯生伯拉巴、巴西亞、並珥拿轄之祖提欣拿；這些都是利迦人。

【4:13】基納斯的兒子是^a俄陀聶、西萊雅。俄陀聶的兒子是哈塔。

【4:14】憫挪太生俄弗拉；西萊雅生¹革夏納欣人之祖約押，他們都是匠人。

【4:15】耶孚尼的兒子是迦勒，迦勒的兒子是以路、以拉、拿安；以拉的兒子¹是基納斯。

腓三 8 ~ 14；）基督是美地的實際。（見申八 7 註 1。）我們都該有這樣的禱告，就是求神擴大我們享受基督的境界。（參弗三 14 ~ 19。）見 40 註 1。

●代上 4:14¹ 革夏納欣人，或匠人谷。

●代上 4:15¹ 直譯，和基納斯。

【4:11】And Chelub the brother of Shuah begot Mehir, who was the father of Eshton.

【4:12】And Eshton begot Bethrapha and Paseah and Tehinnah the father of Ir-nahash; these were the men of Recah.

【4:13】And the sons of Kenaz: ^aOthniel and Seraiah; and the ¹son of Othniel: Hathath.

【4:14】And Meonothai begot Ophrah; and Seraiah begot Joab the father of ¹Gerharashim, for they were craftsmen.

【4:15】And the sons of Caleb the son of Jephunneh: Iru, Elah, and Naam; and the ¹son of Elah: ²Kenaz.

Christ and the enjoyment of Christ (cf. Phil. 3:8-14), who is the reality of the good land (see note 7¹ in Deut. 8). We all should have such a prayer, a prayer that God would enlarge the border of our enjoyment of Christ (cf. Eph. 3:14-19). See note 40¹.

4:13¹ (son) Lit., sons.

4:14¹ (Geharashim) Or, the valley of craftsmen.

4:15¹ (son) Lit., sons.

4:15² (Kenaz) Lit., and Kenaz.

4:17¹ (sons) Lit., son.

4:13^a
Josh. 15:17;
Judg. 1:13;
3:9, 11

4:13^a
書十五 17
士一 13
三 9, 11

【4:16】耶哈利勒的兒子是西弗、西法、提利、亞撒列。

【4:17】以斯拉的兒子是益帖、米列、以弗、雅倫。米列的妻子比提雅懷孕，生米利暗、沙買、和以實提摩之祖益巴。

【4:18】這些是米列所娶法老的女兒比提雅所生的兒子。米列又娶猶大女子爲妻，生基多之祖雅列、梭哥之祖希伯、和撒挪亞之祖耶古鐵。

【4:19】荷第雅的妻子是拿含的姊妹，她所生的兒子是迦米人基伊拉和瑪迦人以實提摩之祖。

【4:20】示門的兒子是暗嫩、林拿、便哈南、提倫。以示的兒子是梭黑與便梭黑。

【4:21】猶大的兒子是^a示拉，示拉的兒子是利迦之祖珥、瑪利沙之祖拉大、和在伯亞實比織細麻布的各家族，

【4:16】 And the sons of Jehallelel: Ziph and Ziphah, Tiria and Asareel.

【4:17】 And the ¹sons of Ezra: Jether and Mered and Ephraim and Jalon; and Bithiah conceived and bore to Mered Miriam and Shammai and Ishbah the father of Eshtemoa.

【4:18】 (But his Judahite wife bore Jered the father of Gedor and Heber the father of Soco and Jekuthiel the father of Zanoah.) And these are the sons of Bithiah the daughter of Pharaoh, whom Mered took.

【4:19】 And the sons of the wife of Hodia, the sister of Naham: the father of Keilah the Garmite and Eshtemoa the Maacathite.

【4:20】 And the sons of Shimon: Amnon and Rinnah, Benhanan and Tilon. And the sons of Ishi: Zoheth and Benzoheth.

【4:21】 The sons of ^aShelah the son of Judah: Er the father of Lecah and Laadah the father of Mareshah and the families of the house of those who worked with fine linen at Beth-ashbea

【4:22】還有約敬、哥西巴人、約阿施、薩拉，他們曾在摩押掌權，又有雅叔比利恆。（但這些都是古時所記載的。）

【4:23】這些人都是窯匠，是尼他應和基低拉的居民；他們在那裏與王同住，爲王作工。

3 西緬的家譜 四 24 ~ 43

【4:24】^a 西緬的兒子是尼母利、雅憫、雅立、謝拉、掃羅。

【4:25】掃羅的兒子是沙龍，沙龍的兒子是米比衫，米比衫的兒子是米施瑪。

【4:26】米施瑪的子孫如下：米施瑪的兒子是哈母利，哈母利的兒子是撒刻，撒刻的兒子是示每；

【4:27】示每有十六個兒子，六個女兒，他弟兄的兒子不多，他們各家族不如猶大族的人丁增多。

【4:28】^a 西緬的子孫住在別是巴、摩拉大、哈薩書亞、

【4:22】 And Jokim and the men of Cozeba and Joash and Saraph, who ruled over Moab, and Jashubi-lehem. (But the records are ancient.)

【4:23】 These were the potters and the inhabitants of Netaim and Gedarah; they dwelt there with the king for his work.

3. The Genealogy of Simeon 4:24-43

【4:24】 The sons of ^aSimeon: Nemuel and Jamin, Jarib, Zerah, Shaul;

【4:25】 Shallum his son, Mibsam his son, Mishma his son.

【4:26】 And the sons of Mishma: Hammuel his son, Zaccur his son, Shimei his son;

【4:27】 And Shimei had sixteen sons and six daughters, but his brothers did not have many sons; neither did all their family multiply like the sons of Judah.

【4:28】 ^aAnd they dwelt at Beer-sheba and Moladah and Hazar-shual,

4:24^a
民二六 12-13

4:24^a
Num. 26:12-13

4:28^a
28-33;
書十九 1-8

4:28^a
vv. 28-33;
Josh. 19:1-8

【4:29】辟拉、以森、陀臘、

【4:30】彼土利、何珥瑪、洗革拉、

【4:31】伯瑪嘉博、哈薩蘇撒、伯比利、沙拉音，這些城邑直到大衛作王的時候都是屬他們的，

【4:32】還有屬這些城邑的村莊。此外還有以坦、亞因、臨門、陀健、亞珊五個城邑，

【4:33】和這些城邑周圍所有的村莊，直到巴力。這些是他們的住處，他們都有自己家譜的記載。

【4:34】還有米所巴、雅米勒、亞瑪謝的兒子約沙、

【4:35】約珥、約示比的兒子耶戶；約示比是西萊雅的儿子，西萊雅是亞薛的儿子。

【4:36】還有以利約乃、雅哥巴、約朔海、亞帥雅、亞底業、耶西篋、比拿雅、

【4:37】示非的儿子細撒；示非是亞龍的儿子，亞龍是耶大雅的儿子，耶大雅是申利的儿子，申利是示瑪雅的儿子。

【4:29】 And at Bilhah and at Ezem and at Tolad

【4:30】 And at Bethuel and at Hormah and at Ziklag

【4:31】 And at Beth-marcaboth and at Hazar-susim and at Beth-biri and at Shaaraim. These were their cities until the reign of David.

【4:32】 And their villages were Etam and Ain, Rimmon and Tochen and Ashan, five cities;

【4:33】 As well as all their villages which were around these cities, as far as Baal. These were their dwelling places and their genealogical enrollment.

【4:34】 And Meshobab and Jamlech and Joshah the son of Amaziah

【4:35】 And Joel and Jehu the son of Joshibiah, the son of Seraiah, the son of Asiel,

【4:36】 And Elioenai and Jaakobah and Jeshohaiah and Asaiah and Adiel and Jesimiel and Benaiah

【4:37】 And Ziza the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah —

【4:38】以上題名的人，都是在家族中作首領的；他們宗族的人數大大增多。

【4:39】他們往山谷東邊基多口去，為自己的羊羣尋找草場，

【4:40】尋得¹肥美的草場，地又寬闊又平靜安寧；從前住在那裏的是含族的人。

【4:41】以上錄名的人，在猶大王^a希西家在位的日子，來攻擊含族人的帳棚和那裏所有的米烏尼人，將他們滅盡，直到今日，並且住在他們的地方，因為那裏有草場可以牧放羊羣。

【4:42】西緬的子孫中，有五百人上西珥山，他們的首領是以示的兒子毘拉提、尼利雅、利法雅和烏薛；

【4:43】他們擊殺了逃脫剩下的^a亞瑪力人，就住在那裏直到今日。

●代上 4:40¹ 西緬支派尋找肥美的草場，和寬闊、平靜安寧的地，這是個豫表，表徵我們對基督作我們美地的享受，該是寬闊、平靜安寧的。

【4:38】 These mentioned by name were leaders in their families; and their fathers' houses increased greatly.

【4:39】 And they went to the entrance of Gedor, as far as the east side of the valley, to seek pasture for their flocks.

【4:40】 And they found¹ rich and good pasture and a spacious and quiet and peaceful land, for they who had formerly dwelt there were of Ham.

【4:41】 And these written by name came in the days of^a Hezekiah the king of Judah, and struck their tents and the Meunim who were found there, and destroyed them utterly, as they are to this day; and they have dwelt in place of them; for there was pasture there for their flocks.

【4:42】 And some of them from among the sons of Simeon, five hundred men, went to Mount Seir, having at their head Pelatiah and Neariah and Rephaiah and Uzziel, the sons of Ishi;

【4:43】 And they struck down the rest of the^a Amalekites who had escaped; and they have dwelt there to this day.

4:40¹ (rich) As a type, the tribe of Simeon's finding rich and good pasture and a spacious and quiet and peaceful land signifies that our enjoyment of Christ as our good land should be spacious, quiet, and peaceful.

4:41^a
王下十八8

4:41^a
2 Kings 18:8

4:43^a
出十七 14-16

4:43^a
Exo. 17:14-16

歷代志上 第五章

4 流便的家譜 五 1 ~ 10

5:1^a
創二九 32
四九 3-4
5:1^b
創四八 22

【5:1】以色列長子^{1a}流便的子孫記在下面。（流便是長子，但因他污穢了父親的牀，他長子的名分就歸了以色列兒子^b約瑟的兩個兒子。他沒有按長子名分載入家譜；

5:2^a
創四九 8-10
太一 2
5:2^b
彌五 2
太二 6

【5:2】^a猶大勝過他的弟兄，^b君王也是從他而出，長子的名分卻歸約瑟。）

5:3^a
創四六 9
出六 14
民二六 5-6

【5:3】以色列長子流便的兒子是^a哈諾、法路、希斯倫、迦米。

【5:4】約珥的子孫如下：約珥的兒子是示瑪雅，示瑪雅的兒子是歌革，歌革的兒子是示每，

【5:5】示每的兒子是米迦，米迦的兒子是利亞雅，利亞雅的兒子是巴力，

●代上 5:1¹ 見創三五 22 註 1 與四八 5 註 1。

1 CHRONICLES 5

4. The Genealogy of Reuben 5:1-10

5:1^a
Gen. 29:32;
49:3-4
5:1^b
Gen. 48:22

【5:1】And the sons of ^{1a}Reuben the firstborn of Israel (for he was the firstborn; but because he defiled his father's bed, his birthright was given to the sons of ^bJoseph the son of Israel; but he was not to be enrolled in the genealogy according to the birthright,

5:2^a
Gen. 49:8-10;
Matt. 1:2
5:2^b
Micah 5:2;
Matt. 2:6

【5:2】For ^aJudah prevailed among his brothers, and ^bfrom him was the leader, but the birthright was Joseph's) —

5:3^a
Gen. 46:9;
Exo. 6:14;
Num. 26:5-6

【5:3】The sons of Reuben the firstborn of Israel: ^aHanoch and Pallu, Hezron and Carmi.

【5:4】The sons of Joel: Shemaiah his son, Gog his son, Shimei his son,

【5:5】Micah his son, Reaiah his son, Baal his son,

5:1¹ (Reuben) See notes 22¹ in Gen. 35 and 5¹ in Gen. 48.

5:6^a
王下十五 29
十六 7
代上五 26
代下二八 20

【5:6】巴力的兒子是備拉；這備拉是流便人的首領，被亞述王^a提革拉毘尼色擄去。

【5:7】他的弟兄照着家族，按着家譜排行的記載是作首領的耶利、撒迦利雅、

【5:8】比拉；比拉是亞撒的兒子，亞撒是示瑪的兒子，示瑪是約珥的兒子，約珥住在亞羅珥，延到尼波和巴力免，

【5:9】又向東延到¹伯拉河這邊曠野的入口，因為他們在基列地牲畜增多。

【5:10】掃羅在位的日子，他們與^a夏甲人爭戰，夏甲人倒在他們手下，他們就在基列東邊徧處，住在夏甲人的帳棚裏。

5 迦得的家譜 五 11 ~ 17

【5:11】迦得的子孫在流便子孫對面，住在巴珊地，延到撒迦。

●代上 5:9¹ 卽幼發拉底河。十八 3 者同。

【5:6】Beerah his son, whom ^aTilgath-pilneser the king of Assyria carried away captive; he was the leader of the Reubenites.

【5:7】And his brothers by their families, in the genealogical enrollment of their generations, were: Jeiel the chief and Zechariah

【5:8】And Bela the son of Azaz, the son of Shema, the son of Joel, who dwelt in Aroer, as far as Nebo and Baal-meon;

【5:9】And he dwelt on the east as far as the entrance to the wilderness from the river Euphrates; for their cattle were multiplied in the land of Gilead.

【5:10】And in the days of Saul they waged war with the ^aHagarites, who fell by their hand; and they dwelt in their tents throughout the east side of Gilead.

5. The Genealogy of Gad 5:11-17

【5:11】And the children of Gad dwelt opposite them in the land of Bashan as far as Salecah.

5:6^a
2 Kings 15:29;
16:7;
1 Chron. 5:26;
2 Chron. 28:20

5:10^a
1 Chron. 5:19-20;
Psa. 83:6

5:10^a
代上五 19-20
詩八三 6

【5:12】他們的首領是約珥，副首領是沙番，還有雅乃和住在巴珊的沙法。

【5:13】按宗族是他們弟兄的，有米迦勒、米書蘭、示巴、約賴、雅干、細亞、希伯，共七人。

【5:14】這些都是亞比孩的兒子，亞比孩是戶利的兒子，戶利是耶羅亞的兒子，耶羅亞是基列的兒子，基列是米迦勒的兒子，米迦勒是耶示篩的兒子，耶示篩是耶哈多的兒子，耶哈多是布斯的兒子。

【5:15】古尼的孫子，押比疊的兒子亞希，是他們宗族的首領。

【5:16】他們住在基列、巴珊和巴珊的鄉鎮、並沙崙的一切郊野，直到四圍的交界。

【5:17】這些人在猶大王^a約坦並以色列王^b耶羅波安在位的日子，都載入家譜。

【5:12】Joel was the head and Shapham the next, then Jaanai, and Shaphat in Bashan.

【5:13】And their brothers according to their fathers' houses were Michael and Meshullam and Sheba and Jorai and Jacan and Zia and Eber, seven.

【5:14】These were the sons of Abihail, the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz:

【5:15】Ahi the son of Abdiel, the son of Guni, was the head of their fathers' house.

【5:16】And they dwelt in Gilead in Bashan and in its towns and in all the pasture lands of Sharon as far as their limits.

【5:17】All these were enrolled in genealogies in the days of ^aJotham the king of Judah and in the days of ^bJeroboam the king of Israel.

5:17^a

王下十五 5, 32

5:17^b

王下十四 16, 29

5:17^a

2 Kings 15:5, 32

5:17^b

2 Kings 14:16, 29

6 關於流便人、
迦得人、和瑪拿西半支派的人
插進的話
五 18 ~ 26

【5:18】流便人、迦得人、和瑪拿西半支派的人，能拿盾牌和刀劍，能拉弓射箭，善於爭戰，能出征的勇士，共有四萬四千七百六十人。

【5:19】他們與^a夏甲人、伊突人、拿非施人、挪答人爭戰。

【5:20】他們得了神的幫助攻打敵人，夏甲人和一切跟隨夏甲人的，都交在他們手中，因為他們在陣上¹呼求神；因着他們倚靠神，神就應允他們的祈求。

●代上 5:20¹ 流便人、迦得人、和瑪拿西半支派的人呼求神，使他們能擊敗仇敵並據有他們的地；今天這對我們乃是榜樣。我們也該向神呼求，告訴祂我們要更多贏得基督，更多據有基督，更多享受基督作神所分給我們的分。（西一 12。）見四 10 註 1。

6. An Insertion concerning the Children
of Reuben, the Gadites,
and the Half-tribe of Manasseh
5:18-26

【5:18】The children of Reuben and the Gadites and half the tribe of Manasseh were among the valiant men, men who carried shield and sword, and drew the bow and were skillful in war — forty-four thousand seven hundred sixty ready for war.

【5:19】And they waged war with the^a Hagarites and Jetur and Naphish and Nodab;

【5:20】And they were helped against them, and the Hagarites were delivered into their hand, as well as all who were with them; for they¹ cried out to God in the battle, and He was entreated for them because they trusted in Him.

5:20¹ (cried) The children of Reuben, the Gadites, and the half-tribe of Manasseh crying out to God that they might defeat their enemies and possess their land is a pattern for us today. We too should cry out to God, telling Him that we want to gain more of Christ, possess more of Christ, and enjoy more of Christ as our God-allotted portion (Col. 1:12). See note 10¹ in ch. 4.

5:19^a
代上五 10

5:19^a
1 Chron. 5:10

【5:21】他們擄掠了夏甲人的牲畜，有駱駝五萬，羊二十五萬，驢二千；又有¹人十萬。

【5:22】敵人被殺仆倒的甚多，因為這爭戰是出於神。他們就住在敵人的地上，直到^a被擄的時候。

【5:23】瑪拿西半支派的人住在那地，從巴珊延到巴力黑們、示尼珥與黑門山；他們人數眾多。

【5:24】他們宗族的首領是以弗、以示、以列、亞斯列、耶利米、何達威雅、雅疊，都是大能的勇士，是有名的人，是宗族的首領。

【5:25】他們干犯了他們列祖的神，隨從那地之民的神行邪淫；這民就是神在他們面前所除滅的。

【5:21】 And they took their livestock: their fifty thousand camels, and two hundred fifty thousand sheep, and two thousand donkeys, as well as one hundred thousand people.

【5:22】 For many fell down slain, for the war was of God. And they dwelt in their place until the^a captivity.

【5:23】 And the children of the half-tribe of Manasseh dwelt in the land, from Bashan as far as Baal-hermon and Senir and Mount Hermon; they were many.

【5:24】 And these were the heads of their fathers' houses: Ephraim and Ishi and Eliel and Azriel and Jeremiah and Hodaviah and Jahdiel, mighty men of valor, famous men, heads of their fathers' houses.

【5:25】 But they trespassed against the God of their fathers, and went as harlots after the gods of the peoples of the land, whom God had destroyed before them.

5:22^a
代上五 6
王下十五 29
十七 6

5:22^a
1 Chron. 5:6;
2 Kings 15:29;
17:6

●代上 5:21¹ 直譯，人的魂。

5:26^a
代下二一 16
參代下三六 22
拉一 1, 5
該一 14
5:26^b
王下十五 19
5:26^c
王下十七 6
十八 11

【5:26】故此，以色列的神^a激動亞述王^b普勒的靈，和亞述王提革拉毘尼色的靈；祂就把流便人、迦得人、瑪拿西半支派的人，遷徙到^c哈臘、哈博、哈拉、與歌散河邊，直到今日還在那裏。

歷代志上 第六章

7 利未的家譜 六 1 ~ 81

6:1^a
創四六 11
出六 16
民二六 57
代上二三 6
6:2^a
出六 18

【6:1】^a利未的兒子是革順、哥轄、米拉利。

【6:2】哥轄的兒子是^a暗蘭、以斯哈、希伯倫、烏薛。

【6:3】暗蘭的兒子是^a亞倫、摩西，還有女兒米利暗。^b亞倫的兒子是拿答、亞比戶、以利亞撒、以他瑪。

【6:4】以利亞撒生^a非尼哈，非尼哈生亞比書，

【6:5】亞比書生布基，布基生烏西，

【6:6】烏西生西拉希雅，西拉希雅生米拉約；

6:3^a
出六 20
6:3^b
3 下 ~8;
代上六 50-53
參拉七 3-5
6:4^a
民二五 11-13

【5:26】And the God of Israel^a stirred up the spirit of^b Pul the king of Assyria and the spirit of Tilgath-pilneser the king of Assyria; and He carried them away, the Reubenites and the Gadites and the half-tribe of Manasseh, and brought them to^c Halah and Habor and Hara and to the river Gozan, where they are to this day.

1 CHRONICLES 6

7. The Genealogy of Levi 6:1-81

【6:1】^aThe sons of Levi: Gershon, Kohath, and Merari.

【6:2】And the sons of Kohath: ^aAmram and Izhar and Hebron and Uzziel.

【6:3】And the children of Amram: ^aAaron and Moses and Miriam. ^bAnd the sons of Aaron: Nadab and Abihu, Eleazar and Ithamar.

【6:4】Eleazar begot^a Phinehas; Phinehas begot Abishua,

【6:5】And Abishua begot Bukki, and Bukki begot Uzzi,

【6:6】And Uzzi begot Zerahiah, and Zerahiah begot Meraioth;

5:26^a
2 Chron. 21:16;
cf. 2 Chron. 36:22;
Ezra 1:1, 5;
Hag. 1:14
5:26^b
2 Kings 15:19
5:26^c
2 Kings 17:6;
18:11

6:1^a
Gen. 46:11;
Exo. 6:16;
Num. 26:57;
1 Chron. 23:6
6:2^a
Exo. 6:18

6:3^a
Exo. 6:20
6:3^b
vv. 3b-8;
1 Chron. 6:50-53;
cf. Ezra 7:3-5

6:4^a
Num. 25:11-13

【6:7】 米拉約生亞瑪利雅，亞瑪利雅生亞希突，

【6:8】 亞希突生^a撒督，撒督生亞希瑪斯，

【6:9】 亞希瑪斯生亞撒利雅，亞撒利雅生約哈難，

【6:10】 約哈難生亞撒利雅；（這亞撒利雅在所羅門於耶路撒冷所建造的殿中，供祭司的職分；）

【6:11】^a 亞撒利雅生亞瑪利雅，亞瑪利雅生亞希突，

【6:12】 亞希突生撒督，撒督生沙龍，

【6:13】 沙龍生^a希勒家，希勒家生亞撒利雅，

【6:14】 亞撒利雅生西萊雅，西萊雅生約薩答；

【6:15】 當耶和華藉尼布甲尼撒的手^a遷徙猶大和耶路撒冷人的時候，這^b約薩答也被遷徙了去。

【6:7】 Meraioth begot Amariah, and Amariah begot Ahitub,

【6:8】 And Ahitub begot^a Zadok, and Zadok begot Ahimaaz,

【6:9】 And Ahimaaz begot Azariah, and Azariah begot Johanan,

【6:10】 And Johanan begot Azariah (it was he who served as priest in the house that Solomon built in Jerusalem);

【6:11】^a And Azariah begot Amariah, and Amariah begot Ahitub,

【6:12】 And Ahitub begot Zadok, and Zadok begot Shallum,

【6:13】 And Shallum begot^a Hilkiah, and Hilkiah begot Azariah,

【6:14】 And Azariah begot Seraiah, and Seraiah begot Jehozadak,

【6:15】 And^a Jehozadak went into captivity when Jehovah^b carried away Judah and Jerusalem by the hand of Nebuchadnezzar.

6:8^a
撒下八 17

6:11^a
11-14;
參拉七 1-3

6:13^a
王下二 2-4

6:15^a
王下二 5 8-21
6:15^b
拉五 2

6:8^a
2 Sam. 8:17

6:11^a
vv. 11-14;
cf. Ezra 7:1-3

6:13^a
2 Kings 22:4

6:15^a
Ezra 5:2
6:15^b
2 Kings 25:8-21

【6:16】^a 利未的兒子是革順、哥轄、米拉利。

【6:17】革順兒子的名字是立尼、示每。

【6:18】哥轄的兒子是暗蘭、以斯哈、希伯倫、烏薛。

【6:19】米拉利的兒子是抹利、母示。這些是按着利未人宗族分的各家族。

【6:20】革順的子孫如下：革順的兒子是立尼，立尼的兒子是雅哈，雅哈的兒子是薪瑪，

【6:21】薪瑪的兒子是約亞，約亞的兒子是易多，易多的兒子是謝拉，謝拉的兒子是耶特賴。

【6:22】哥轄的子孫如下：哥轄的兒子是亞米拿達，亞米拿達的兒子是^a可拉，可拉的兒子是亞惜，

【6:23】亞惜的兒子是以利加拿，以利加拿的兒子是以比雅撒，以比雅撒的兒子是亞惜，

【6:16】^aThe sons of Levi: Gershom, Kohath, and Merari.

【6:17】And these are the names of the sons of Gershom: Libni and Shimei.

【6:18】And the sons of Kohath: Amram and Izhar and Hebron and Uzziel.

【6:19】The sons of Merari: Mahli and Mushi. And these are the families of Levi according to their fathers:

【6:20】Of Gershom: Libni his son, Jahath his son, Zimmah his son,

【6:21】Joah his son, Iddo his son, Zerah his son, Jeatherai his son.

【6:22】The sons of Kohath: Amminadab his son, ^aKorah his son, Assir his son,

【6:23】Elkanah his son, and Ebiasaph his son, and Assir his son,

【6:24】亞惜的兒子是他哈，他哈的兒子是烏列，烏列的兒子是烏西雅，烏西雅的兒子是少羅。

【6:25】以利加拿的兒子是亞瑪賽和亞希摩。

【6:26】亞希摩的兒子是以利加拿，以利加拿的兒子是瑣菲，瑣菲的兒子是拿哈，

【6:27】拿哈的兒子是以利押，以利押的兒子是耶羅罕，耶羅罕的兒子是^a以利加拿，以利加拿的兒子是撒母耳。

【6:28】撒母耳的兒子是長子^{1a}約珥，和亞比亞。

【6:29】米拉利的子孫如下：米拉利的兒子是抹利，抹利的兒子是立尼，立尼的兒子是示每，示每的兒子是烏撒，

【6:30】烏撒的兒子是示米亞，示米亞的兒子是哈基雅，哈基雅的兒子是亞帥雅。

【6:24】Tahath his son, Uriel his son, Uziah his son, and Shaul his son.

【6:25】And the sons of Elkanah: Amasai and Ahimoth.

【6:26】As for Elkanah, the sons of Elkanah: Zophai his son, and Nahath his son,

【6:27】Eliab his son, Jeroham his son, ^aElkanah his son.

【6:28】And the sons of Samuel: the firstborn ^{1a}Joel and Abijah.

【6:29】The sons of Merari: Mahli, Libni his son, Shimei his son, Uzza his son,

【6:30】Shimea his son, Haggiah his son, Asaiah his son.

●代上 6:28¹ 參 33 節與撒上八 2。希伯來文經文作，瓦實尼；或，和次子。

6:28¹ (Joel) Cf. v. 33 and 1 Sam. 8:2; the Hebrew text reads, Vashni, or, and the second.

6:27^a
撒上一 1

6:27^a
1 Sam. 1:1

6:28^a
撒上八 2

6:28^a
1 Sam. 8:2

6:31^a
撒下六 17
代上十六 1, 4-5

【6:31】^a 約櫃安設之後，大衛設立以下的人在耶和華殿中負責¹歌唱的服事。

【6:32】他們就在會幕的帳幕前供職歌唱，直到所羅門在耶路撒冷建造了耶和華的殿；他們按着班次供職。

6:33^a
代上十五 17, 19
十六 41, 42
代下五 12
詩八八標題

【6:33】供職的人和他們的子孫記在下面：哥轄人的子孫中有歌唱的^{1a}希幔；希幔是約珥的兒子，約珥是¹撒母耳的兒子，

6:34^a
撒上一 1

【6:34】撒母耳是^a以利加拿的兒子，以利加拿是耶羅罕的兒子，耶羅罕是以列的兒子，以列是陀亞的兒子，

【6:35】陀亞是蘇弗的兒子，蘇弗是以利加拿的兒子，以利加拿是瑪哈的兒子，瑪哈是亞瑪賽的兒子，

●代上 6:31¹ 見二三 2 註 1。

●代上 6:33¹ 希幔和撒母耳都是大背叛者可拉的後裔。(37。)見民十六 33 註 1 二段，詩四二 1 註 1。

【6:31】And these are they whom David set over the¹service of song in the house of Jehovah after the^aArk was at rest.

【6:32】And they ministered before the tabernacle of the Tent of Meeting with singing until Solomon built the house of Jehovah in Jerusalem; and they attended to their service according to their order.

【6:33】And these are they who attended and their sons: Of the sons of the Kohathites: ^{1a}Heman the singer, the son of Joel, the son of ¹Samuel,

【6:34】The son of ^aElkanah, the son of Jeroham, the son of Eliel, the son of Toah,

【6:35】The son of Zuph, the son of Elkanah, the son of Mahath, the son of Amasai,

6:31^a
2 Sam. 6:17;
1 Chron. 16:1, 4-5

6:33^a
1 Chron. 15:17,
19;
16:41, 42;
2 Chron. 5:12;
Psa. 88 title

6:34^a
1 Sam. 1:1

6:31¹ (service) See note 2¹ in ch. 23.

6:33¹ (Heman) Heman and Samuel were descendants of the great rebel Korah (v. 37). See note 33¹, par. 2, in Num. 16 and note 1¹ in Psa. 42.

【6:36】亞瑪賽是以利加拿的兒子，以利加拿是約珥的兒子，約珥是亞撒利雅的儿子，亞撒利雅是西番雅的儿子，

【6:37】西番雅是他哈的儿子，他哈是亞惜的儿子，亞惜是以比雅撒的儿子，以比雅撒是可拉的儿子，

【6:38】可拉是以斯哈的儿子，以斯哈是哥轄的儿子，哥轄是利未的儿子，利未是以色列的儿子。

【6:39】希幔的族兄^a亞薩站在希幔右邊供職；亞薩是比利家的儿子，比利家是示米亞的儿子，

【6:40】示米亞是米迦勒的儿子，米迦勒是巴西雅的儿子，巴西雅是瑪基雅的儿子，

【6:41】瑪基雅是伊特尼的儿子，伊特尼是謝拉的儿子，謝拉是亞大雅的儿子，

【6:42】亞大雅是以探的儿子，以探是薪瑪的儿子，薪瑪是示每的儿子，

【6:36】The son of Elkanah, the son of Joel, the son of Azariah, the son of Zephaniah,

【6:37】The son of Tahath, the son of Assir, the son of Ebiasaph, the son of Korah,

【6:38】The son of Izhar, the son of Kohath, the son of Levi, the son of Israel;

【6:39】And his brother^a Asaph, who stood at his right hand: Asaph, the son of Berechiah, the son of Shimea,

【6:40】The son of Michael, the son of Baaseiah, the son of Malchijah,

【6:41】The son of Ethni, the son of Zerah, the son of Adaiah,

【6:42】The son of Ethan, the son of Zimmah, the son of Shimei,

6:39^a
代上十五 17, 19
代下五 12
拉二 41
尼七 44
詩五十標題

6:39^a
1 Chron. 15:17, 19;
2 Chron. 5:12;
Ezra 2:41;
Neh. 7:44;
Psa. 50 title

【6:43】示每是雅哈的兒子，雅哈是革順的兒子，革順是利未的兒子。

【6:44】他們的族弟兄米拉利的子孫，在他們左邊供職的有^a以探；以探是基示的兒子，基示是亞伯底的兒子，亞伯底是瑪鹿的兒子，

【6:45】瑪鹿是哈沙比雅的儿子，哈沙比雅是亞瑪謝的兒子，亞瑪謝是希勒家的兒子，

【6:46】希勒家是暗西的兒子，暗西是巴尼的兒子，巴尼是沙麥的兒子，

【6:47】沙麥是末力的兒子，末力是母示的兒子，母示是米拉利的兒子，米拉利是利未的兒子。

【6:48】他們的族弟兄利未人被派辦理神殿帳幕中的一切事。

【6:49】亞倫和他的子孫在^a燔祭壇和^b香壇上燒祭物和香，爲着至聖所裏一切的工，並爲以色列人^c遮罪，是照神僕人摩西所吩咐的一切。

【6:43】The son of Jahath, the son of Gershom, the son of Levi.

【6:44】And their brothers the sons of Merari were on the left hand: ^aEthan the son of Kishi, the son of Abdi, the son of Malluch,

【6:45】The son of Hashabiah, the son of Amaziah, the son of Hilkiah,

【6:46】The son of Amzi, the son of Bani, the son of Shemer,

【6:47】The son of Mahli, the son of Mushi, the son of Merari, the son of Levi.

【6:48】And their brothers the Levites were given to all the service of the tabernacle of the house of God.

【6:49】And Aaron and his sons made offerings upon the ^aaltar of burnt offering and upon the ^baltar of incense for all the work of the Holy of Holies and in order to make ^cexpiation for Israel, according to all that Moses the servant of God had commanded.

6:44^a
代上十五 17
參詩八九標題

6:44^a
1 Chron. 15:17;
cf. Psa. 89 title

6:49^a
利一 7, 9
6:49^b
出三十 7
6:49^c
出三十 10
利四 20

6:49^a
Lev. 1:7, 9
6:49^b
Exo. 30:7
6:49^c
Exo. 30:10;
Lev. 4:20

6:50^a
50-53;
代上六 3 下 -8

【6:50】^a 亞倫的子孫如下：亞倫的兒子是以利亞撒，以利亞撒的兒子是非尼哈，非尼哈的兒子是亞比書，

【6:51】亞比書的兒子是布基，布基的兒子是烏西，烏西的兒子是西拉希雅，

【6:52】西拉希雅的兒子是米拉約，米拉約的兒子是亞瑪利雅，亞瑪利雅的兒子是亞希突，

【6:53】亞希突的兒子是撒督，撒督的兒子是亞希瑪斯。

【6:54】以下是他們在境內，按着營寨居住的地方：亞倫的子孫^a 哥轄人的家族先拈鬮得地，

【6:55】^a 以色列人將猶大地的希伯崙和四圍的郊野給了他們；

【6:56】只是將屬城的田地和村莊給了耶孚尼的兒子迦勒。

【6:50】^a And these are the sons of Aaron: Eleazar his son, Phinehas his son, Abishua his son,

【6:51】 Bukki his son, Uzzi his son, Zerahiah his son,

【6:52】 Meraioth his son, Amariah his son, Ahitub his son,

【6:53】 Zadok his son, Ahimaaz his son.

【6:54】 And these are their dwelling places according to their encampments, within their borders. To the sons of Aaron, to the family of the ^aKohathites (for to them did the lot come):

【6:55】^a And they gave them Hebron in the land of Judah and its pasture lands surrounding it;

【6:56】 But the fields of the city and its villages they gave to Caleb the son of Jephunneh.

6:50^a
vv. 50-53;
1 Chron. 6:3b-8

6:54^a
書二一 4, 10

6:54^a
Josh. 21:4, 10

6:55^a
55-60;
書二一 11-19

6:55^a
vv. 55-60;
Josh. 21:11-19

【6:57】給亞倫子孫的有¹庇護城希伯崙，立拿和屬城的郊野，雅提珥，以實提莫和屬城的郊野，

【6:58】希崙和屬城的郊野，底璧和屬城的郊野，

【6:59】亞珊和屬城的郊野，伯示麥和屬城的郊野；

【6:60】還有便雅憫支派地業中的迦巴和屬城的郊野，阿勒篾和屬城的郊野，亞拿突和屬城的郊野。他們按家族所得的城共十三座。

【6:61】按鬪給^a哥轄其餘子孫的，有瑪拿西半支派地業中，就是那支派家族地業中的十座城。

【6:62】按着家族給^a革順子孫的，有以薩迦支派地業中，亞設支派地業中，拿弗他利支派地業中，以及巴珊內瑪拿西支派地業中的十三座城。

【6:57】And to the children of Aaron they gave the¹city of refuge, Hebron; and Libnah and its pasture lands, and Jattir, and Eshtemoa and its pasture lands,

【6:58】And Hilen and its pasture lands, Debir and its pasture lands,

【6:59】And Ashan and its pasture lands, and Bethshemesh and its pasture lands;

【6:60】And out of the tribe of Benjamin: Geba and its pasture lands, and Alemeth and its pasture lands, and Anathoth and its pasture lands. All their cities were thirteen cities, according to their families.

【6:61】And to the rest of the children of^aKohath were given by lot out of the family of the tribe, out of the half-tribe, half of Manasseh, ten cities.

【6:62】And to the children of^aGershon, according to their families, out of the tribe of Issachar and out of the tribe of Asher and out of the tribe of Naphtali and out of the tribe of Manasseh in Bashan, thirteen cities.

●代上 6:57¹ 見民三五 15 註 1。

6:57¹ (city) Lit., cities. So also in v. 67. See note 15¹ in Num. 35.

6:61^a
代上六 66-70
參書二一 5

6:61^a
1 Chron. 6:66-70;
cf. Josh. 21:5

6:62^a
書二一 6

6:62^a
Josh. 21:6

【6:63】 按着家族，按鬮給^a 米拉利子孫的，有流便支派地業中，迦得支派地業中，西布倫支派地業中的十二座城。

【6:64】 以色列人將這些城和屬城的郊野給了利未人。

【6:65】 他們按鬮把猶大子孫支派地業中，西緬子孫支派地業中，便雅憫子孫支派地業中，這些題名的城給了利未人。

【6:66】^a 哥轄子孫家族中，有些從以法蓮支派得了他們境內的城邑。

【6:67】 給他們的有在以法蓮山地的庇護城示劍和屬城的郊野，基色和屬城的郊野，

【6:68】 約緬和屬城的郊野，伯和崙和屬城的郊野，

【6:69】 亞雅崙和屬城的郊野，迦特臨門和屬城的郊野；

【6:63】 To the children of ^aMerari were given by lot, according to their families, out of the tribe of Reuben and out of the tribe of Gad and out of the tribe of Zebulun, twelve cities.

【6:64】 And the children of Israel gave the cities and their pasture lands to the Levites.

【6:65】 And they gave by lot those cities which were mentioned by name out of the tribe of the children of Judah and out of the tribe of the children of Simeon and out of the tribe of the children of Benjamin.

【6:66】^a And some of the families of the children of Kohath had cities of their territory from the tribe of Ephraim.

【6:67】 And they gave them the city of refuge Shechem and its pasture lands in the hill country of Ephraim, and Gezer and its pasture lands,

【6:68】 And Jokmeam and its pasture lands, and Beth-horon and its pasture lands,

【6:69】 And Aijalon and its pasture lands, and Gath-rimmon and its pasture lands;

【6:70】還有瑪拿西半支派地業中的亞乃和屬城的郊野，比連和屬城的郊野，給了哥轄子孫其餘的家族。

【6:71】^a 給革順子孫的如下：瑪拿西半支派家族的地業中，有巴珊的哥蘭和屬城的郊野，亞斯他錄和屬城的郊野；

【6:72】以薩迦支派的地業中，有基低斯和屬城的郊野，大比拉和屬城的郊野，

【6:73】拉末和屬城的郊野，亞年和屬城的郊野；

【6:74】亞設支派的地業中，有瑪沙和屬城的郊野，押頓和屬城的郊野，

【6:75】戶割和屬城的郊野，利合和屬城的郊野；

【6:76】拿弗他利支派的地業中，有加利利的基低斯和屬城的郊野，哈們和屬城的郊野，基列亭和屬城的郊野。

【6:77】^a 給米拉利其餘子孫的如下：西布倫支派的地業中，有臨摩挪和屬城的郊野，他泊和屬城的郊野；

【6:70】And out of the half-tribe of Manasseh: Aner and its pasture lands, and Bileam and its pasture lands, for the rest of the families of the children of Kohath.

【6:71】^aTo the children of Gershom were given out of the family of the half-tribe of Manasseh: Golan in Bashan and its pasture lands, and Ashtaroth and its pasture lands;

【6:72】And out of the tribe of Issachar: Kedesh and its pasture lands, Daberath and its pasture lands,

【6:73】And Ramoth and its pasture lands, and Anem and its pasture lands;

【6:74】And out of the tribe of Asher: Mashal and its pasture lands, and Abdon and its pasture lands,

【6:75】And Hukok and its pasture lands, and Rehob and its pasture lands;

【6:76】And out of the tribe of Naphtali: Kedesh in Galilee and its pasture lands, and Hammon and its pasture lands, and Kiriathaim and its pasture lands.

【6:77】^aTo the rest of the children of Merari were given out of the tribe of Zebulun: Rimmono and its pasture lands, and Tabor and its pasture lands;

6:71^a
71-76;
書二一 27-33

6:71^a
vv. 71-76;
Josh. 21:27-33

6:77^a
77-81;
書二一 34-39

6:77^a
vv. 77-81;
Josh. 21:34-39

【6:78】在約但河與耶利哥相對的那邊，
在約但河東，流便支派的地業中，有
曠野中的比悉和屬城的郊野，雅哈撒
和屬城的郊野，

【6:79】基底莫和屬城的郊野，米法押
和屬城的郊野；

【6:80】迦得支派的地業中，有基列的拉
末和屬城的郊野，瑪哈念和屬城的郊野，

【6:81】希實本和屬城的郊野，雅謝和
屬城的郊野。

歷代志上 第七章

8 以薩迦的家譜 七1~5

【7:1】^a 以薩迦的兒子是陀拉、普瓦、
雅述、伸崙，共四人。

【7:2】陀拉的兒子是烏西、利法雅、耶
勒、雅買、易伯散、示母利，都是宗
族的首領。陀拉子孫是大能的勇士；
到大衛在位的日子，他們的^a人數按
譜系共有二萬二千六百名。

【6:78】And on the other side of the Jordan by Jericho, on
the east side of the Jordan, out of the tribe of Reuben:
Bezer in the wilderness and its pasture lands, and
Jahzah and its pasture lands,

【6:79】And Kedemoth and its pasture lands, and
Mephaath and its pasture lands;

【6:80】And out of the tribe of Gad: Ramoth in Gilead and
its pasture lands, and Mahanaim and its pasture lands,

【6:81】And Heshbon and its pasture lands, and Jazer and
its pasture lands.

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8. The Genealogy of Issachar 7:1-5

【7:1】^a And the sons of Issachar were Tola and Puah,
Jashub and Shimron, four.

【7:2】And the sons of Tola: Uzzi and Rephaiah and Jeriel
and Jahmai and Ibsam and Shemuel, the heads of their
fathers' houses. The sons of Tola were mighty men of
valor in their generations; their^a number in the days of
David was twenty-two thousand six hundred.

7:1^a
創四六13
民二六23-24

7:2^a
參代上二一5

7:1^a
Gen. 46:13;
Num. 26:23-24

7:2^a
cf. 1 Chron. 21:5

【7:3】烏西的兒子是伊斯拉希；伊斯拉希的兒子是米迦勒、俄巴底亞、約珥、伊示雅；這五人都是首領。

【7:4】他們所率領的，按譜系，照着宗族，出戰的軍隊共有三萬六千人，因為他們的妻子和兒子眾多。

【7:5】他們的族弟兄在以薩迦各家族中都是大能的勇士，按家譜登記的，共有八萬七千人。

9 便雅憫的家譜 七6～12，八1～40

【7:6】^a便雅憫的兒子是比拉、比結、耶疊，共三人。

【7:7】比拉的兒子是以斯本、烏西、烏薛、耶利摩、以利，共五人，都是宗族的首領，是大能的勇士；他們的子孫按家譜登記的，共有二萬二千零三十四人。

【7:8】比結的兒子是細米拉、約阿施、以利以謝、以利約乃、暗利、耶利摩、亞比雅、亞拿突、亞拉篋；這些都是比結的兒子。

【7:3】And the sons of Uzzi: Izrahiah; and the sons of Izrahiah: Michael and Obadiah and Joel and Isshiah; all five of them were chief men.

【7:4】And with them by their generations, according to their fathers' houses, were bands for war, thirty-six thousand; for they had many wives and sons.

【7:5】And their brothers among all the families of Issachar were valiant men of valor, enrolled by genealogy, in all eighty-seven thousand.

9. The Genealogy of Benjamin 7:6-12; 8:1-40

【7:6】^aThe sons of Benjamin: Bela and Becher and Jediahel, three.

【7:7】And the sons of Bela: Ezbon and Uzzi and Uzziel and Jerimoth and Iri, five; they were the heads of fathers' houses, mighty men of valor, and were enrolled by genealogy, twenty-two thousand thirty-four.

【7:8】And the sons of Becher: Zemirah and Joash and Eliezer and Elioenai and Omri and Jeremoth and Abijah and Anathoth and Alemeth; all these were the sons of Becher.

7:6^a
創四六 21
民二六 38
代上八 1

7:6^a
Gen. 46:21;
Num. 26:38;
1 Chron. 8:1

【7:9】他們都是宗族的首領，是大能的勇士；他們的子孫按譜系載入家譜的，共有二萬零二百人。

【7:10】耶疊的兒子是比勒罕，比勒罕的兒子是耶烏施、便雅憫、以忽、基拿拿、細坦、他施、亞希沙哈。

【7:11】這些都是耶疊的子孫，¹都是宗族的首領，是大能的勇士；他們的子孫能服役打仗的，共有一萬七千二百人。

【7:12】還有以珥的兒子書品、戶品，並亞黑的兒子戶伸。

10 拿弗他利的家譜 七 13

【7:13】^a拿弗他利的兒子是雅薛、沽尼、耶色、沙龍；這些都是辟拉的子孫。

11 瑪拿西的家譜 七 14 ~ 19

【7:9】And they were enrolled by genealogy by their generations, the heads of their fathers' houses, mighty men of valor, twenty thousand two hundred.

【7:10】And the ¹son of Jediahel: Bilhan; and the sons of Bilhan: Jeush and Benjamin and Ehud and Chenaanah and Zethan and Tarshish and Ahishahar.

【7:11】All these were the sons of Jediahel, according to the heads of their fathers' houses, mighty men of valor, seventeen thousand two hundred, ready for the service of war.

【7:12】And Shuppim and Huppim, the children of Ir; Hushim, the son of Aher.

10. The Genealogy of Naphtali 7:13

【7:13】^aThe sons of Naphtali: Jahziel and Guni and Jezer and Shallum, the sons of Bilhah.

11. The Genealogy of Manasseh 7:14-19

7:10¹ (son) Lit., sons. So also in vv. 12 and 17.

●代上 7:11¹ 都是，直譯，按照。

7:14^a
14-19;
民二六 29-33

【7:14】^a 瑪拿西的兒子亞斯列，是他的妾亞蘭人所生的；她又生了基列的父親瑪吉。

7:15^a
民二七 1
三六 10-11
書十七 3

【7:15】瑪吉娶的妻子是戶品和書品的姊妹，名叫瑪迦。瑪拿西的次子名叫^a 西羅非哈；西羅非哈只有幾個女兒。

【7:16】瑪吉的妻子瑪迦生了一個兒子，給他起名叫昆利施；昆利施的兄弟名叫示利施；示利施的兒子是烏蘭和利金。

【7:17】烏蘭的兒子是比但。這些都是基列的子孫；基列是瑪吉的兒子，瑪吉是瑪拿西的兒子。

【7:18】基列的姊妹哈摩利吉生了伊施荷、亞比以謝、瑪拉。

【7:19】示米大的兒子是亞現、示劍、利克希、阿尼安。

12 以法蓮的家譜 七 20 ~ 29

【7:14】^aThe sons of Manasseh: Asriel, whom his Syrian concubine bore; she bore Machir the father of Gilead.

【7:15】And Machir took a wife, the sister of Huppim and Shuppim; and the name of their sister was Maacah. And the name of the second son was ^aZelophehad, and Zelophehad had daughters.

【7:16】And Maacah the wife of Machir bore a son, and she called his name Peresh; and the name of his brother was Sheresh; and his sons were Ulam and Rakem.

【7:17】And the son of Ulam: Bedan. These were the sons of Gilead, the son of Machir, the son of Manasseh.

【7:18】And his sister Hamolecheth bore Ishhod and Abiezer and Mahlah.

【7:19】And the sons of Shemidah were Ahian and Shechem and Likhi and Aniam.

12. The Genealogy of Ephraim 7:20-29

7:14^a
vv. 14-19;
Num. 26:29-33

7:15^a
Num. 27:1;
36:10-11;
Josh. 17:3

【7:20】^a 以法蓮的兒子是書提拉，書提拉的兒子是比列，比列的兒子是他哈，他哈的兒子是以拉大，以拉大的兒子是他哈，

【7:21】他哈的兒子是撒拔，撒拔的兒子是書提拉。以法蓮又生以謝、以列；這二人因為下去奪取迦特人的牲畜，被本地出生的迦特人殺了。

【7:22】他們的父親以法蓮為他們悲哀了多日，他的弟兄都來安慰他。

【7:23】以法蓮與妻子同房，他的妻子就懷孕生了一個兒子，以法蓮因為家裏遭禍，就給這兒子起名叫¹比利亞。

【7:24】他的女兒是舍伊拉；她建築了下伯和崙、上伯和崙、與烏羨舍伊拉。

【7:25】比利亞的兒子是利法和利悉，利悉的兒子是他拉，他拉的兒子是他罕，

【7:26】他罕的兒子是拉但，拉但的兒子是亞米忽，亞米忽的兒子是以利沙瑪，

●代上 7:23¹ 意，遭禍。

【7:20】^a And the sons of Ephraim: Shuthelah and Bered his son and Tahath his son and Eleadah his son and Tahath his son

【7:21】And Zabad his son and Shuthelah his son and Ezer and Elad. And the men of Gath who had been born in the land slew them, because they came down to take their cattle.

【7:22】And Ephraim their father mourned many days, and his brothers came to comfort him.

【7:23】And he went in to his wife, and she conceived and bore a son; and he called his name ¹Beriah, for it was when misfortune was in his house.

【7:24】And his daughter was Sheerah; and she built lower and upper Beth-horon and Uzen-sheerah.

【7:25】And Rephah was his son, as well as Resheph and Telah his son and Tahan his son,

【7:26】Ladan his son, Ammihud his son, Elishama his son,

7:23¹ (Beriah) Meaning upon misfortune.

【7:27】以利沙瑪的兒子是嫩，嫩的兒子是^a約書亞。

【7:28】以法蓮人的地業和住處是伯特利與其鄉村、東邊的拿蘭、西邊的基色與其鄉村、示劍與其鄉村，直到¹迦薩與其鄉村。

【7:29】¹貼着瑪拿西人境界的，有伯善與其鄉村、他納與其鄉村、米吉多與其鄉村、多珥與其鄉村。以色列兒子約瑟的子孫住在這些地方。

13 亞設的家譜 七 30 ~ 40

【7:30】^a亞設的兒子是音拿、亦施瓦、亦施韋、比利亞，他們的姊妹是西拉。

【7:31】比利亞的兒子是希別、瑪結，瑪結是比撒威的父親。

【7:32】希別生雅弗勒、朔默、何坦、和他們的姊妹書雅。

●代上 7:28¹ 有些古卷作，迦雅。

●代上 7:29¹ 或，在瑪拿西人手中的。

【7:27】Nun his son, ^aJoshua his son.

【7:28】And their possession and dwelling places were Bethel and its villages, and Naaran to the east, and Gezer to the west and its villages, and Shechem and its villages as far as to ¹Ayyah and its villages.

【7:29】And ¹in the hands of the children of Manasseh were Beth-shean and its villages, Taanach and its villages, Megiddo and its villages, Dor and its villages. In these dwelt the children of Joseph the son of Israel.

13. The Genealogy of Asher 7:30-40

【7:30】^aThe sons of Asher: Imnah and Ishvah and Ishvi and Beriah; and Serah was their sister.

【7:31】And the sons of Beriah: Heber and Malchiel, who is the father of Birzaith.

【7:32】And Heber begot Japhlet and Shomer and Hotham and Shua their sister.

7:28¹ (Ayyah) Many MSS read, Azzah.

7:29¹ (in) Or, along the borders of.

【7:33】雅弗勒的兒子是巴薩、賓哈、亞施法；這些都是雅弗勒的兒子。

【7:34】朔默的兒子是亞希、羅迦、耶戶巴、亞蘭。

【7:35】朔默兄弟希連的兒子是瑣法、音那、示利斯、亞抹。

【7:36】瑣法的兒子是書亞、哈尼弗、書阿勒、比利、音拉、

【7:37】比悉、河得、珊瑪、施沙、益蘭、比拉。

【7:38】益帖的兒子是耶孚尼、昆斯巴、亞拉。

【7:39】烏拉的兒子是亞拉、漢尼業、利寫。

【7:40】這些都是亞設的子孫，是宗族的首領，是精壯大能的勇士，是首領中的頭目；他們的子孫按家譜登記，能服役打仗的，人數共有二萬六千名。

【7:33】And the sons of Japhlet: Pasach and Bimhal and Ashvath; these are the sons of Japhlet.

【7:34】And the sons of ¹Shemer: Ahi and Rohgah and Jehubbah and Aram.

【7:35】And the ¹sons of his brother Helem: Zophah and Imna and Shelesh and Amal.

【7:36】The sons of Zophah: Suah and Harnepher and Shual and Beri and Imrah,

【7:37】Bezer and Hod and Shamma and Shilshah and Ithran, and Beera.

【7:38】And the sons of Jether: Jephunneh and Pispah and Ara.

【7:39】And the sons of Ulla: Arah and Hanniel and Rizia.

【7:40】All these were the sons of Asher, the heads of fathers' houses, choice and mighty men of valor, chiefs of the princes. And the number of them enrolled by genealogy for the service in war was twenty-six thousand men.

7:34¹ (Shemer) Shomer in v. 32.

7:35¹ (sons) Lit., son.

歷代志上 第八章

9 便雅憫的家譜（續） 八 1 ~ 40

【8:1】^a 便雅憫生長子比拉、次子亞實別、三子亞哈拉、

【8:2】四子挪哈、五子拉法。

【8:3】比拉的兒子是亞大、基拉、亞比忽、

【8:4】亞比書、乃幔、亞何亞、

【8:5】基拉、示孚汛、戶蘭。

【8:6】^a 以忽的兒子記在下面。（這些是迦巴居民宗族的首領，被遷徙到瑪拿轄；

【8:7】他們是乃幔、亞希亞、基拉，人將他們遷去。）以忽生烏撒、亞希忽。

【8:8】沙哈連休了他的妻子戶伸和巴拉之後，在摩押鄉間生了兒子。

【8:9】他從妻子賀得生了約巴、洗比雅、米沙、瑪拉干、

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9. The Genealogy of Benjamin (cont'd) 8:1-40

【8:1】^a And Benjamin begot Bela his firstborn, Ashbel the second, and Aharah the third,

【8:2】Nohah the fourth, and Rapha the fifth.

【8:3】And Bela had sons: Addar and Gera and Abihud

【8:4】And Abishua and Naaman and Ahoah

【8:5】And Gera and Shephuphan and Hiram.

【8:6】And these are the sons of ^aEhud (these were the heads of fathers' houses of the inhabitants of Geba; and they carried them away to Manahath,

【8:7】Namely, Naaman and Ahijah and Gera; he carried them into exile); and he begot Uzza and Ahihud.

【8:8】And Shazaraim begot children in the field of Moab after he had sent away Hushim and Baara his wives.

【8:9】And he begot by Hodesh his wife: Jobab and Zibia and Mesha and Malcham

8:1^a
創四六 21
民二六 38
代上七 6

8:1^a
Gen. 46:21;
Num. 26:38;
1 Chron. 7:6

8:6^a
士三 15

8:6^a
Judg. 3:15

【8:10】耶烏斯、沙迦、米瑪；他這些兒子都是宗族的首領。

【8:11】他從戶伸生了亞比突、以利巴力。

【8:12】以利巴力的兒子是希伯、米珊、沙麥，沙麥建立阿挪和羅德與其鄉村。

【8:13】又有比利亞和示瑪，是亞雅崙居民宗族的首領，是驅逐迦特居民的。

【8:14】亞希約、沙煞、耶利末、

【8:15】西巴第雅、亞拉得、亞得、

【8:16】米迦勒、伊施巴、約哈都是比利亞的兒子。

【8:17】西巴第雅、米書蘭、希西基、希伯、

【8:18】伊施米萊、伊斯利亞、約巴都是以利巴力的兒子。

【8:19】雅金、細基利、撒底、

【8:20】以利乃、洗勒太、以列、

【8:10】And Jeuz and Sachia and Mirmah; these were his sons, the heads of fathers' houses.

【8:11】And by Hushim he begot Abitub and Elpaal.

【8:12】And the sons of Elpaal: Eber and Misham and Shemed, who built Ono and Lod and its villages;

【8:13】And Beriah and Shema, who were heads of fathers' houses of the inhabitants of Aijalon; they drove away the inhabitants of Gath.

【8:14】And Ahio, Shashak, and Jeremoth,

【8:15】And Zebadiah and Arad and Eder

【8:16】And Michael and Ishpah and Joha were the sons of Beriah.

【8:17】And Zebadiah and Meshullam and Hizki and Heber

【8:18】And Ishmerai and Izliah and Jobab were the sons of Elpaal.

【8:19】And Jakim and Zichri and Zabdi

【8:20】And Elienai and Zillethai and Eliel

【8:21】亞大雅、比拉雅、申拉都是示每的兒子。

【8:22】伊施班、希伯、以列、

【8:23】亞伯頓、細基利、哈難、

【8:24】哈拿尼雅、以攔、安陀提雅、

【8:25】伊弗底雅、昆努伊勒都是沙煞的兒子。

【8:26】珊示萊、示哈利、亞他利雅、

【8:27】雅利西、以利亞、細基利都是耶羅罕的兒子。

【8:28】這些人按譜系都是宗族的首領，是爲首的，住在耶路撒冷。

【8:29】在^a基遍住的有基遍的父親耶利，他的妻子名叫瑪迦；

【8:30】他的長子是亞伯頓，他又生蘇珥、基士、巴力、拿答、

【8:31】基多、亞希約、撒迦、¹米基羅。

●代上 8:31¹ 此乃照古譯本；（參九 37；）希伯來文經文無，米基羅。

【8:21】And Adaiah and Beraiah and Shimrath were the sons of Shimei.

【8:22】And Ishpan and Eber and Eliel

【8:23】And Abdon and Zichri and Hanan

【8:24】And Hananiah and Elam and Anthothijah

【8:25】And Iphdeiah and Penuel were the sons of Shashak.

【8:26】And Shamsherai and Shehariah and Athaliah

【8:27】And Jaareshiah and Elijah and Zichri were the sons of Jeroham.

【8:28】These were heads of fathers' houses, according to their generations, chief men; these dwelt in Jerusalem.

【8:29】^aAnd in Gibeon there dwelt the father of Gibeon, and his wife's name was Maacah;

【8:30】And his firstborn son was Abdon, then Zur and Kish and Baal and Nadab

【8:31】And Gedor and Ahio and Zecher¹ and Mikloth.

8:31¹ (and) Following the ancient versions (cf. 9:37); the Hebrew text lacks the words and Mikloth.

8:29^a
29-38;
代上九 35-44

8:29^a
vv. 29-38;
1 Chron. 9:35-44

【8:32】 米基羅生示米暗。這些人和他們的弟兄一同住在耶路撒冷，相對而居。

【8:33】 尼珥生基士，^a基士生掃羅，^b掃羅生約拿單、麥基舒亞、亞比拿達、伊施巴力。

【8:34】^a約拿單的兒子是米力巴力；^{1b}米力巴力生米迦。

【8:35】 米迦的兒子是毘敦、米勒、他利亞、亞哈斯。

【8:36】 亞哈斯生耶何阿達，耶何阿達生亞拉篴、亞斯瑪威、心利，心利生摩撒，

【8:37】 摩撒生比尼亞，比尼亞的兒子是拉法，拉法的兒子是以利亞薩，以利亞薩的兒子是亞悉。

【8:38】 亞悉有六個兒子，他們的名字是亞斯利干、波基路、以實瑪利、示亞利雅、俄巴底雅、哈難；這些都是亞悉的兒子。

【8:32】 And Mikloth begot Shimeah. And these also dwelt opposite their brothers in Jerusalem, with their brothers.

【8:33】 And Ner begot Kish; and ^aKish begot Saul; and ^bSaul begot Jonathan and Malchishua and Abinadab and Esh-baal.

【8:34】 And the son of ^aJonathan was Merib-baal; and ^bMerib-baal begot Micah.

【8:35】 And the sons of Micah: Pithon and Melech and Tarea and Ahaz.

【8:36】 And Ahaz begot Jehoaddah; and Jehoaddah begot Alemeth and Azmaveth and Zimri; and Zimri begot Moza;

【8:37】 And Moza begot Binea; Rapha was his son, Eleasah his son, Azel his son.

【8:38】 And Azel had six sons, and these were their names: Azrikam, Bocheru, and Ishmael and Sheariah and Obadiah and Hanan; all these were the sons of Azel.

●代上 8:34¹ 卽米非波設。（撒下四 4。）

8:33^a
撒下九 1
十四 51
8:33^b
撒下十四 49
三一 2
代上十 2
8:34^a
撒下四 4
8:34^b
撒下九 12

8:33^a
1 Sam. 9:1;
14:51
8:33^b
1 Sam. 14:49;
31:2;
1 Chron. 10:2
8:34^a
2 Sam. 4:4
8:34^b
2 Sam. 9:12

【8:39】亞悉兄弟以設的兒子有長子烏蘭、次子耶烏施、三子以利法列。

【8:40】烏蘭的兒子都是大能的勇士，是弓箭手；他們有許多的子孫，共一百五十名。這些都是便雅憫的子孫。

歷代志上 第九章

14 歸回之以色列人的家譜 九 1 ~ 34

【9:1】以色列眾人都按家譜登記，寫在以色列諸王記上；^a猶大人因為不忠信，被遷徙到巴比倫。

【9:2】^a那些首先回來，住在自己地業^b城邑中的，有以色列人、祭司、利未人和殿役。

【9:3】有些猶大人、便雅憫人、以法蓮人、瑪拿西人住在耶路撒冷。

【8:39】And the sons of Eshek his brother were Ulam his firstborn, Jeush the second, and Eliphelet the third.

【8:40】And the sons of Ulam were mighty men of valor, archers; and they had many children and grandchildren, one hundred fifty. All these were of the sons of Benjamin.

1 CHRONICLES 9

14. The Genealogy of the Returned Children of Israel 9:1-34

【9:1】So all Israel was enrolled by genealogy, and they are now written in the book of the kings of Israel; and ^aJudah was carried away captive to Babylon for their unfaithfulness.

【9:2】^aNow the first ones to dwell in their possessions in their ^bcities were Israel, the priests, the Levites, and the temple servants.

【9:3】And some of the children of Judah and some of the children of Benjamin and some of the children of Ephraim and Manasseh dwelt in Jerusalem:

9:1^a
代上五 26
王下二五 8-21

9:2^a
2-17;
尼十一 3-19
9:2^b
拉二 70
尼七 73

9:1^a
1 Chron. 5:26;
2 Kings 25:8-21

9:2^a
vv. 2-17;
Neh. 11:3-19
9:2^b
Ezra 2:70;
Neh. 7:73

【9:4】猶大兒子法勒斯的子孫中有烏太；
烏太是亞米忽的兒子，亞米忽是暗利的兒子，暗利是音利的兒子，音利是巴尼的兒子。

【9:5】示羅人中，有長子亞帥雅和他的眾子。

【9:6】謝拉的子孫中，有耶烏利和他的弟兄，共六百九十人。

【9:7】便雅憫的子孫中，有哈西努的曾孫、何達威雅的孫子、米書蘭的兒子撒路；

【9:8】又有耶羅罕的兒子伊比尼雅，米基立的孫子、烏西的兒子以拉，伊比尼雅的曾孫、流珥的孫子、示法提雅的儿子米書蘭，

【9:9】和他們的族弟兄，按譜系共有九百五十六名；這些人都是按着他們的宗族作宗族的首領。

【9:10】祭司中有耶大雅、耶何雅立、雅斤；

【9:4】 Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, of the children of Perez the son of Judah;

【9:5】 And of the Shilonites: Asaiah the firstborn and his sons.

【9:6】 And of the sons of Zerah: Jeuel and their brothers, six hundred ninety.

【9:7】 And of the sons of Benjamin: Sallu the son of Meshullam, the son of Hodaviah, the son of Hassenuah;

【9:8】 And Ibneiah the son of Jeroham: and Elah the son of Uzzi, the son of Michri; and Meshullam the son of Shephatiah, the son of Reuel, the son of Ibrijah;

【9:9】 And their brothers, according to their generations, nine hundred fifty-six; all these men were heads of fathers' houses according to their fathers' houses.

【9:10】 And of the priests: Jedaiah and Jehoiarib and Jachin;

【9:11】還有管理神殿的^a 亞撒利雅；亞撒利雅是希勒家的兒子，希勒家是米書蘭的兒子，米書蘭是撒督的兒子，撒督是米拉約的兒子，米拉約是亞希突的兒子。

【9:12】有瑪基雅的曾孫、巴施戶珥的孫子、耶羅罕的兒子亞大雅；又有亞第業的兒子瑪賽；亞第業是雅希細拉的兒子，雅希細拉是米書蘭的兒子，米書蘭是米實利密的兒子，米實利密是音麥的兒子。

【9:13】還有他們的弟兄，都是宗族的首領，共有一千七百六十人，是善於作神殿事奉之工的。

【9:14】利未人米拉利的子孫中，有哈沙比雅的曾孫、押利甘的孫子、哈述的兒子示瑪雅，

【9:15】有拔巴甲、黑勒施、迦拉，並亞薩的曾孫、細基利的孫子、米迦的兒子瑪探雅，

【9:11】^a And Azariah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the ruler of the house of God;

【9:12】 And Adaiah the son of Jeroham, the son of Pashhur, the son of Malchijah; and Maasai the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer;

【9:13】 And their brothers, heads of their fathers' houses, one thousand seven hundred sixty able men for the work of the service of the house of God.

【9:14】 And of the Levites: Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, of the sons of Merari;

【9:15】 And Bakbakkar, Heresh, and Galal; and Mattaniah the son of Mica, the son of Zichri, the son of Asaph;

【9:16】又有耶杜頓的曾孫、迦拉的孫子、示瑪雅的兒子俄巴底，還有以利加拿的孫子、亞撒的兒子比利家；以利加拿住在尼陀法人的村莊。

【9:17】守門的是沙龍、亞谷、達們、亞希幔、和他們的弟兄，以沙龍為首領；

【9:18】至今他們仍駐守朝東的王門。這些是利未人營中守門的。

【9:19】¹可拉的曾孫、以比雅撒的孫子、可利的兒子沙龍，和他宗族的弟兄^a可拉人，都管理事奉之工，守會幕的門；他們的祖宗曾管理耶和華的營，把守營的入口。

【9:20】從前以利亞撒的兒子^a非尼哈管理他們，耶和華也與他同在。

●代上 9:19¹ 在供職的利未人中，有叛逆神和摩西的大背叛者可拉的子孫。（19，31，見民十六 33 註 1 二段。）

【9:16】 And Obadiah the son of Shemaiah, the son of Galal, the son of Jeduthun; and Berechiah the son of Asa, the son of Elkanah, who dwelt in the villages of the Netophathites.

【9:17】 And the gatekeepers: Shallum and Akkub and Talmon and Ahiman and their brothers. Shallum was the chief,

【9:18】 Being stationed until then at the king's gate on the east. These were the gatekeepers for the camps of the children of Levi.

【9:19】 And Shallum the son of Kore, the son of Ebiasaph, the son of ¹Korah, and his brothers of his father's house, the ^aKorahites, were over the work of the service as keepers of the thresholds of the tent; and their fathers had been over the camp of Jehovah, keepers of the entrance.

【9:20】 And ^aPhinehas the son of Eleazar was ruler over them in time past; Jehovah was with him.

9:19¹ (Korah) Among the serving Levites were the descendants of Korah, the great rebel who rebelled against God and Moses (vv. 19, 31; see note 33¹, par. 2, in Num. 16).

9:19^a
代上二六 1

9:19^a
1 Chron. 26:1

9:20^a
參民二五 11-13

9:20^a
cf. Num. 25:11-13

【9:21】米施利米雅的儿子撒迦利雅是看守會幕門口的。

【9:22】被選守門的共有二百一十二人。他們在自己的村莊，按家譜登記；大衛和先見撒母耳因他們忠信，派定他們擔這職任。

【9:23】他們和他們的子孫作守衛看守耶和華殿的門，就是會幕之殿的門。

【9:24】在東西南北，四方都有守門的。

【9:25】他們的族弟兄住在自己的村莊，每七日按時進來與他們換班。

【9:26】這四個守門長都是利未人，都忠信看守神殿的房屋和府庫。

【9:27】他們在神殿的四圍住宿，因為他們身負守衛之責，且要負責每日早晨開門。

【9:28】利未人中有管理為事奉用之器皿的，按着數目拿出拿入；

【9:21】 Zechariah the son of Meshelemiah was gatekeeper of the entrance of the Tent of Meeting.

【9:22】 All these who were chosen to be gatekeepers in the thresholds were two hundred twelve. These were enrolled by genealogy in their villages; David and Samuel the seer appointed them because of their faithfulness.

【9:23】 So they and their sons had charge of the gates of the house of Jehovah, the house of the tent, as guards.

【9:24】 On the four sides were the gatekeepers, toward the east, west, north, and south.

【9:25】 And their brothers in their villages were to come in every seven days from time to time to be with them:

【9:26】 For the four chief gatekeepers, who were Levites, were faithful and were over the chambers and over the treasuries in the house of God.

【9:27】 And they spent the night around the house of God because the charge of the watch was upon them; and they had charge of opening it morning by morning.

【9:28】 And some of them had charge of the vessels of service; for these were counted when they were brought in, and they were counted when they were taken out.

【9:29】又有人受派管理器具和聖所的一切器皿，並細麵、酒、油、乳香、香料。

【9:30】祭司的子孫中，有人用香料^a複合調製成膏油。

【9:31】利未人瑪他提雅是可拉族沙龍的長子，他受託管理盤中烤的物。

【9:32】他們族弟兄哥轄人的子孫中，有管理^a陳設餅的，每安息日豫備擺列。

【9:33】這些人是歌唱的，是利未人宗族的首領，住在殿的房屋，晝^a夜供職，不作別樣的工。

【9:34】這些人按譜系都是利未人宗族的首領，是爲首的，住在耶路撒冷。

【9:29】And some of them also were appointed over the furniture, and over all the vessels of the sanctuary, and over the fine flour and the wine and the oil and the frankincense and the spices.

【9:30】And some of the sons of the priests prepared the^a compounding of the spices.

【9:31】And Mattithiah, one of the Levites, who was the firstborn of Shallum the Korahite, was entrusted with the things that were baked in pans.

【9:32】And some of their brothers from the sons of the Kohathites were over the rows of^a bread, to prepare them every Sabbath.

【9:33】And these are the singers, heads of fathers' houses of the Levites, who dwelt in the chambers and were free from other service, for they were employed in their work day and^a night.

【9:34】These were heads of fathers' houses of the Levites according to their generations, chief men; these dwelt at Jerusalem.

9:30^a
Exo. 30:23-25

9:32^a
Lev. 24:5-8

9:33^a
Psa. 134:1

15 掃羅家族的家譜 九 35 ~ 44

15. The Genealogy of the House of Saul 9:35-44

9:30^a
出三十 23-25

9:32^a
利二四 5-8

9:33^a
詩一三四 1

【9:35】^a 在基遍住的有基遍的父親耶利，他的妻子名叫瑪迦；

【9:36】 他的長子是亞伯頓，他又生蘇珥、基士、巴力、尼珥、拿答、

【9:37】 基多、亞希約、撒迦利雅、米基羅。

【9:38】 米基羅生示米暗。這些人也和他們的弟兄一同住在耶路撒冷，相對而居。

【9:39】 尼珥生基士，基士生掃羅，掃羅生約拿單、麥基舒亞、亞比拿達、伊施巴力。

【9:40】 約拿單的兒子是米力巴力；米力巴力生米迦。

【9:41】 米迦的兒子是毘敦、米勒、他利亞、¹ 亞哈斯。

【9:42】 亞哈斯生雅拉，雅拉生亞拉篋、亞斯瑪威、心利，心利生摩撒，

●代上 9:41¹ 此乃照古譯本；（參八 35；）希伯來文經文無，亞哈斯。

【9:35】^a And in Gibeon there dwelt the father of Gibeon, Jeiel, and his wife's name was Maacah;

【9:36】 And his firstborn son was Abdon, then Zur and Kish and Baal and Ner and Nadab

【9:37】 And Gedor and Ahio and Zechariah and Mikloth.

【9:38】 And Mikloth begot Shimeam. And these also dwelt opposite their brothers in Jerusalem, with their brothers.

【9:39】 And Ner begot Kish; and Kish begot Saul; and Saul begot Jonathan and Malchishua and Abinadab and Esh-baal.

【9:40】 And the son of Jonathan was Merib-baal; and Merib-baal begot Micah.

【9:41】 And the sons of Micah: Pithon and Melech and Tahrea¹ and Ahaz.

【9:42】 And Ahaz begot Jarah; and Jarah begot Alemeth and Azmaveth and Zimri; and Zimri begot Moza;

9:41¹ (and) Following the ancient versions (cf. 8:35); the Hebrew text lacks the words and Ahaz.

【9:43】摩撒生比尼亞；比尼亞的兒子是利法雅，利法雅的兒子是以利亞薩，以利亞薩的兒子是亞悉。

【9:44】亞悉有六個兒子，他們的名字是亞斯利干、波基路、以實瑪利、示亞利雅、俄巴底雅、哈難；這些都是亞悉的兒子。

歷代志上 第十章

貳 治理全以色列之諸王的歷史

代上十 1～代下九 31 上

一 掃羅的結局

十 1～14

【10:1】^{1a} 非利士人攻打以色列人，以色列人在非利士人面前逃跑，在基利波山有被殺仆倒的。

【10:2】非利士人緊追掃羅和他兒子們，擊殺了掃羅的兒子^a 約拿單、亞比拿達、麥基舒亞。

●代上 10:1¹ 關於本章，見撒上三一註。

【9:43】 And Moza begot Binea; and Rephaiah his son, Eleasah his son, Azel his son.

【9:44】 And Azel had six sons, and these were their names: Azrikam, Bocheru, and Ishmael and Sheariah and Obadiah and Hanan; these were the sons of Azel.

1 CHRONICLES 10

II. The History concerning the Kings over All Israel

1 Chron. 10:1 — 2 Chron. 9:31a

A. Saul's End

10:1-14

【10:1】^{1a} And the Philistines fought against Israel, and the men of Israel fled from before the Philistines and fell down slain on Mount Gilboa.

【10:2】 And the Philistines chased Saul and his sons; and the Philistines struck down^a Jonathan and Abinadab and Malchi-shua, Saul's sons.

10:1¹ (And) For ch. 10, see notes in 1 Sam. 31.

^{10:1^a}
1~12;
撒上三一 1~13

^{10:2^a}
撒上十四 49
代上八 33

^{10:1^a}
vv. 1-12;
1 Sam. 31:1-13

^{10:2^a}
1 Sam. 14:49;
1 Chron. 8:33

【10:3】掃羅遭受猛烈攻擊，他被弓箭手射中，受傷甚重，

【10:4】就吩咐拿他兵器的人說，你拔出刀來，將我刺死，免得這些未受割禮的人來凌辱我。但拿兵器的人甚^a懼怕，不肯刺他；掃羅就把刀拿來，伏在刀上死了。

【10:5】拿兵器的人見掃羅已死，也伏在刀上死了。

【10:6】這樣，掃羅和他三個兒子，並他的全家，都一同死亡。

【10:7】在山谷的以色列眾人見¹以色列軍兵逃跑，掃羅和他兒子們都死了，也就棄城逃跑；非利士人便來住在其中。

【10:8】次日，非利士人來剝那些被殺之人的衣服，發現掃羅和他兒子們仆倒在基利波山，

【10:3】And the battle bore heavily against Saul, and the archers hit him; and he was wounded by the archers.

【10:4】Then Saul said to his armor bearer, Draw your sword, and thrust me through with it, lest these uncircumcised come and abuse me. But his armor bearer would not, for he was very ^aafraid. So Saul took his sword and fell on it.

【10:5】And when his armor bearer saw that Saul was dead, he likewise fell on his sword and died.

【10:6】So Saul and his three sons died, and all his house died together.

【10:7】And when all the men of Israel who were in the valley saw that they had fled and that Saul and his sons were dead, they forsook their cities and fled; and the Philistines came and dwelt in them.

【10:8】And the next day the Philistines came to strip the slain, and they found Saul and his sons fallen on Mount Gilboa.

●代上 10:7¹ 以色列軍兵，直譯，他們。

【10:9】就剝了他的衣服，取了他的首級和軍裝，打發人送到非利士人之地的四境，向他們的偶像和非利士民眾傳報好消息；

【10:10】又將掃羅的軍裝放在他們神的廟裏，將他的首級釘在^a大衮廟中。

【10:11】基列雅比眾人聽見非利士人向掃羅所行的一切事，

【10:12】他們中間所有的勇士就起身，將掃羅的屍身和他兒子的屍身收拾起來，送到雅比，將他們的骸骨葬在雅比的橡樹下，並且禁食七日。

【10:13】這樣，掃羅死了，因為他對耶和華不忠信，沒有遵守^a耶和華的話，又因他求問^b交鬼的婦人，

【10:14】沒有求問耶和華；所以耶和華使他被殺，把^a國轉給耶西的兒子大衛。

【10:9】 And they stripped him and took his head and his armor, and they sent them all around, throughout the land of the Philistines in order to announce the good news to their idols and to the people.

【10:10】 And they put his armor in the house of their gods, and they fastened his head in the house of ^aDagon.

【10:11】 And when all Jabesh-gilead heard all that the Philistines had done to Saul,

【10:12】 All the valiant men rose up and took the body of Saul and the bodies of his sons; and they brought them to Jabesh and buried their bones under the terebinth at Jabesh, and they fasted seven days.

【10:13】 So Saul died on account of his unfaithfulness which he committed against Jehovah, because of the ^aword of Jehovah which he did not keep, and also because he asked the counsel of a ^bmedium, inquiring of it.

【10:14】 And he did not inquire of Jehovah; therefore He killed him and turned the ^akingdom to David the son of Jesse.

10:10^a
士十六 23
撒前五 2-7

10:13^a
撒上十三 13-14
10:13^b
撒上二八 7

10:14^a
參代上十二 23

10:10^a
Judg. 16:23;
1 Sam. 5:2-7

10:13^a
1 Sam. 13:13-14
10:13^b
1 Sam. 28:7

10:14^a
cf. 1 Chron.
12:23

歷代志上 第十一章

二 大衛作王 十一 1～二九 30

1 被加冠立為王 十一 1～9

11:1^a
1-3;
撒下五 1-3

【11:1】^{1a} 以色列眾人聚集到希伯崙見大衛，說，看哪，我們是你的骨肉。

11:2^a
結三四 23

【11:2】從前掃羅作王的時候，率領以色列人出入的是你；耶和華你的神曾對你說，你必^a牧養我的民以色列，作我民以色列的領袖。

【11:3】於是以色列的長老都來到希伯崙見大衛王；大衛在希伯崙耶和華面前與他們立約，他們就膏大衛作以色列的王，是照耶和華藉撒母耳所說的話。

11:4^a
4-9;
撒下五 6-10

【11:4】^a 大衛和以色列眾人到了耶路撒冷，就是耶布斯；耶布斯人是當地的居民。

●代上 11:1¹ 關於一一～二一章大衛作王的歷史，見撒下五～二四註。

1 CHRONICLES 11

B. The Reign of David

11:1 — 29:30

1. Crowned and Established as King 11:1-9

【11:1】^{1a} Then all Israel gathered themselves to David at Hebron, saying, Here we are, your bone and your flesh.

11:1^a
vv. 1-3;
2 Sam. 5:1-3

【11:2】Even previously, when Saul was king, it was you who led out and brought in Israel. And Jehovah your God said to you, It is you who shall^a shepherd My people Israel, and you shall be ruler over My people Israel.

11:2^a
Ezek. 34:23

【11:3】And all the elders of Israel came to the king at Hebron. And David made a covenant with them in Hebron before Jehovah, and they anointed David king over Israel according to the word of Jehovah spoken by Samuel.

【11:4】^a And David and all Israel went to Jerusalem, that is, Jebus; and the Jebusites were the inhabitants of the land there.

11:4^a
vv. 4-9;
2 Sam. 5:6-10

11:1¹ (Then) For the history of David's reign in chs. 11—21, see notes in 2 Sam. 5—24.

【11:5】耶布斯的居民對大衛說，你不能進這裏來。然而大衛攻取了錫安的保障，就是如今的大衛城。

【11:6】大衛說，誰先攻打耶布斯人，必作首領和元帥。洗魯雅的儿子約押先上去，就作了首領。

【11:7】大衛住在保障裏，所以那保障叫作大衛城。

【11:8】大衛又四圍建築城牆，從米羅起，達到城的周圍，城的其餘部分是約押修理的。

【11:9】大衛日見強大，萬軍之耶和華與他同在。

2 他的勇士 十一 10 ~ 十二 40

【11:10】以下記錄的是大衛勇士的首領，就是奮勇幫助他得國、照着耶和華所說關於以色列的話，與以色列眾人一同立他作王的。

【11:5】 And the inhabitants of Jebus said to David, You shall not come in here. But David took the stronghold of Zion, which is now the city of David.

【11:6】 And David said, Whoever strikes the Jebusites first will be the chief and the captain. And Joab the son of Zeruiah went up first, so he became chief.

【11:7】 So David dwelt in the stronghold; therefore they called it the city of David.

【11:8】 And he built the city all around, from the Millo even unto the surrounding area, and Joab repaired the rest of the city.

【11:9】 And David became greater and greater, and Jehovah of hosts was with him.

2. His Mighty Men 11:10 – 12:40

【11:10】 And these are the chief of the mighty men whom David had, who showed themselves strong with him in his kingdom, with all Israel, to make him king according to the word of Jehovah concerning Israel.

【11:11】^a 大衛的勇士列述如下：哈革摩尼人的兒子雅朔班，他是三十勇士的統領，一時舉槍殺了三百人。

【11:12】 其次是亞合人朵多的兒子以利亞撒，他是三個勇士裏的一個。

【11:13】 他從前與大衛在巴斯達閔，非利士人聚集在那裏要打仗。那裏有一塊長滿大麥的田，百姓在非利士人面前逃跑；

【11:14】 他們卻站在那塊田中間，救護那田，擊殺非利士人；耶和華又大行拯救。

【11:15】 三十個首領中有三個人下到磐石那裏，進了亞杜蘭洞見大衛；非利士人的軍隊在利乏音谷安營。

【11:16】 那時大衛在山寨，非利士人的防營在伯利恆。

【11:17】 大衛渴想，說，甚願有人將伯利恆城門旁、井裏的水打來給我喝！

【11:11】^a And these are the number of the mighty men whom David had: Jashobeam the son of a Hachmonite, the chief of the thirty; he brandished his spear against three hundred, and they were slain at one time.

【11:12】 After him was Eleazar the son of Dodo, the Ahohite; he was among the three mighty men.

【11:13】 He was with David at Pas-dammim, and the Philistines gathered themselves there for battle, and there was a plot of land full of barley there; and the people fled before the Philistines.

【11:14】 But they stationed themselves in the midst of the plot and delivered it and struck the Philistines, and Jehovah accomplished a great salvation.

【11:15】 Now three of the thirty chief men went down to the rock to David in the cave of Adullam while the army of the Philistines was encamped in the valley of Rephaim.

【11:16】 Now at that time David was in the stronghold, and the garrison of the Philistines was in Bethlehem at that time.

【11:17】 And David said longingly, If only someone would give me water to drink from the well of Bethlehem that is by the gate!

【11:18】這三個人就闖過非利士人的營，從伯利恆城門旁的井裏打水，拿來奉給大衛。大衛卻不肯喝，將水奠給耶和華，

【11:19】說，在我的神面前，我斷不敢作這事！這三個人冒着性命的危險去打水，這水好像他們的血，我豈可喝呢？如此，大衛不肯喝。這些是三個勇士所作的事。

【11:20】約押的兄弟亞比篩是這三個勇士的首領；他舉槍殺了三百人，就在三個勇士裏得了名。

【11:21】他在¹三十個勇士裏是最尊貴的，所以作他們的首領，只是不及前三個勇士。

【11:22】有甲薛勇士耶何耶大的兒子比拿雅，是大有作為的。他殺了摩押人亞利伊勒的兩個兒子；又在下雪的日子下坑裏去，殺了一隻獅子。

【11:18】And the three burst through the camp of the Philistines and drew water from the well of Bethlehem that is by the gate. And they carried it and brought it to David, but David would not drink it; rather he poured it out to Jehovah.

【11:19】And he said, Far be it from me, before my God, that I should do this! Shall I drink the blood of these men who went at the risk of their lives? For at the risk of their lives they brought it. Therefore he would not drink it. These things the three mighty men did.

【11:20】And Abishai the brother of Joab was chief of the three. And he brandished his spear against three hundred, who were slain; and he had a name among the three.

【11:21】He was indeed honored among the two of the¹thirty, and he became their leader; but he did not attain to the three.

【11:22】And Benaiah the son of Jehoiada, the son of a valiant man from Kabzeel, was great in mighty deeds. He struck the two sons of Ariel the Moabite; he also went down and struck a lion in the midst of a pit on a snowy day.

●代上 11:21¹ 希伯來文經文作，三個中的兩個。

11:21¹ (thirty) The Hebrew text reads, three.

【11:23】他又殺了一個身量高大的埃及人，那人高五肘，手裏拿着槍，槍桿粗如織布的機軸，比拿雅只拿着棍子下去，從埃及人手裏奪過槍來，用那槍將他殺死。

【11:24】耶何耶大的兒子比拿雅行了這些事，就在三個勇士裏得了名。

【11:25】他比那三十個勇士都尊貴，只是不及前三個勇士。大衛立他作護衛長。

【11:26】軍中的勇士有約押的兄弟亞撒黑；伯利恆人朵多的兒子伊勒哈難；

【11:27】¹哈律人沙瑪；比倫人希利斯；

【11:28】提哥亞人益吉的兒子以拉；亞拿突人亞比以謝；

【11:29】戶沙人西比該；亞合人以來；

●代上 11:27¹ 照撒下二三 25；希伯來文作，哈羅人沙莫。

【11:23】And he struck an Egyptian, a man of great stature, five cubits tall. And the Egyptian had a spear in his hand like a weaver's beam, but he went down to him with a staff and snatched the spear out of the hand of the Egyptian and slew him with his own spear.

【11:24】These things Benaiah the son of Jehoiada did, and he had a name among the three mighty men.

【11:25】He was indeed more honored than the thirty, but he did not attain to the three. And David set him over his bodyguard.

【11:26】And the mighty men of the armies were: Asahel the brother of Joab; Elhanan the son of Dodo of Bethlehem;

【11:27】Shammoth the ¹Harodite; Helez the Pelonite;

【11:28】Ira the son of Ikkesh the Tekoite; Abiezer the Anathothite;

【11:29】Sibbecai the Hushathite; Ilai the Ahohite;

11:27¹ (Harodite) Following 2 Sam. 23:25; the Hebrew reads, Harorite.

【11:30】尼陀法人瑪哈萊；尼陀法人巴拿的兒子希立；

【11:31】便雅憫族基比亞人利拜的兒子以太；比拉頓人比拿雅；

【11:32】迦實溪人戶萊；亞拉巴人亞比；

【11:33】巴路米人押斯瑪弗；沙本人以利雅哈巴；

【11:34】基孫人哈深的子孫中，哈拉人沙基的兒子約拿單；

【11:35】哈拉人沙甲的兒子亞希暗；吾珥的兒子以利法勒；

【11:36】米基拉人希弗；比倫人亞希雅；

【11:37】迦密人希斯羅；伊斯拜的兒子拿萊；

【11:38】拿單的兄弟約珥；哈基利的兒子彌伯哈；

【11:39】亞捫人洗勒；比錄人拿哈萊（他是給洗魯雅的兒子約押拿兵器的；）

【11:30】Maharai the Netophathite; Heled the son of Baanah the Netophathite;

【11:31】Ithai the son of Ribai from Gibeah of the children of Benjamin; Benaiah the Pirathonite;

【11:32】Hurai from the brooks of Gaash; Abiel the Arbathite;

【11:33】Azmaveth the Baharumite; Eliahba the Shaalbonite;

【11:34】Of the sons of Hashem the Gizonite, Jonathan the son of Shagee the Hararite;

【11:35】Ahiam the son of Sacar the Hararite; Eliphal the son of Ur;

【11:36】Hepher the Mecherathite; Ahijah the Pelonite;

【11:37】Hezro the Carmelite; Naarai the son of Ezbai;

【11:38】Joel the brother of Nathan; Mibhar the son of Hagri;

【11:39】Zelek the Ammonite; Naharai the Beerothite, the armor bearer to Joab the son of Zeruiah;

【11:40】以帖人以拉；以帖人迦立；

【11:41】赫人^a烏利亞；亞萊的兒子撒拔；

【11:42】流便人示撒的兒子亞第拿；（他是流便人中的一個首領，率領三十人；）

【11:43】瑪迦的兒子哈難；彌特尼人約沙法；

【11:44】亞施他拉人烏西亞；亞羅珥人何坦的兒子沙瑪和耶利；

【11:45】提洗人申利的兒子耶疊，和他的兄弟約哈；

【11:46】瑪哈未人以利業；伊利拿安的兒子耶利拜和約沙未雅；摩押人伊特瑪；

【11:47】以利業，俄備得，並米瑣八人雅西業。

歷代志上 第十二章

【12:1】大衛因基士兒子掃羅的緣故，躲在^a洗革拉的時候，以下這些人來到他那裏；他們都列在幫助他打仗的勇士之中。

【11:40】Ira the Ithrite; Gareb the Ithrite;

【11:41】^aUriah the Hittite; Zabad the son of Ahlai;

【11:42】Adina the son of Shiza the Reubenite, a chief of the Reubenites, and thirty with him;

【11:43】Hanan the son of Maacah and Joshaphat the Mithnite;

【11:44】Uzzia the Ashterathite; Shama and Jeiel the sons of Hotham the Aroerite;

【11:45】Jediael the son of Shimri, and Joha his brother, the Tizite;

【11:46】Eliel the Mahavite, and Jeribai and Joshaviah the sons of Elnaam, and Ithma the Moabite;

【11:47】Eliel and Obed and Jaasiel the Mezobaite.

1 CHRONICLES 12

【12:1】Now these are those who came to David at ^aZiklag while he was still hidden away because of Saul the son of Kish, and they were among the mighty men who helped him in battle.

11:41^a
撒下十一 6

11:41^a
2 Sam. 11:6

12:1^a
撒下二七 6

12:1^a
1 Sam. 27:6

【12:2】他們善於拉弓，能用左右兩手甩石並拉弓射箭，都是便雅憫人掃羅的族弟兄。

【12:3】為首的是亞希以謝，其次是約阿施，都是基比亞人示瑪的兒子；還有亞斯瑪威的兒子耶薛和毘力，又有比拉迦，並亞拿突人耶戶，

【12:4】基遍人以實買雅，（他在三十人中是勇士，管理他們，）且有耶利米，雅哈悉，約哈難，和基得拉人約撒拔，

【12:5】伊利烏賽，耶利摩，比亞利雅，示瑪利雅，哈律弗人示法提雅，

【12:6】可拉人以利加拿、耶西亞、亞薩列、約以謝、雅朔班，

【12:7】基多人耶羅罕的兒子猶拉和西巴第雅。

【12:8】有些迦得人到曠野的山寨投奔大衛，都是大能的勇士，服役的戰士，能使用盾牌和槍；他們的面貌好像獅子，快跑如同山上的羚羊。

【12:2】 They drew the bow, and with both right and left hands they could sling stones and shoot arrows with the bow; they were from among the brothers of Saul from Benjamin.

【12:3】 The chief was Ahiezer, then Joash, the sons of Shemaah the Gibeathite; and Jeziel and Pelet, the sons of Azmaveth; and Beracah and Jehu the Anathothite;

【12:4】 And Ishmaiah the Gibeonite, a mighty man among the thirty and over the thirty; and Jeremiah and Jahaziel and Johanan and Jozabad the Gederathite;

【12:5】 Eluzai and Jerimoth and Bealiah and Shemariah and Shephatiah the Haruphite;

【12:6】 Elkanah and Isshiah and Azarel and Joezer and Jashobeam, the Korahites;

【12:7】 And Joelah and Zebadiah, the sons of Jeroham of Gedor.

【12:8】 And some of the Gadites separated themselves unto David at the stronghold in the wilderness, mighty men of valor, men fit for the service of war, who could wield shield and spear and whose faces were like the faces of lions; and they were as swift as gazelles upon the mountains:

【12:9】為首的是以薛，第二是俄巴底雅，第三是以利押，

【12:10】第四是彌施瑪拿，第五是耶利米，

【12:11】第六是亞太，第七是以利業，

【12:12】第八是約哈難，第九是以利薩巴，

【12:13】第十是耶利米，第十一是末巴奈。

【12:14】這些都是迦得人中的軍長，至小的能抵一百人，至大的能抵一千人。

【12:15】正月，約但河水漲過兩岸的時候，這些人過了河，使一切住在谷中的人東奔西逃。

【12:16】又有便雅憫人和猶大人到山寨大衛那裏。

【12:17】大衛出去迎接他們，回應他們說，你們若是和和平平的到我這裏來幫助我，我的心就與你們相契；你們若是將我這手中沒有過錯的人出賣給我的敵人，願我們列祖的神察看責罰。

【12:9】 Ezer the chief, Obadiah the second, Eliab the third,

【12:10】 Mishmannah the fourth, Jeremiah the fifth,

【12:11】 Attai the sixth, Eliel the seventh,

【12:12】 Johanan the eighth, Elzabad the ninth,

【12:13】 Jeremiah the tenth, Machbannai the eleventh.

【12:14】 These from among the sons of Gad were heads of the army; he who was least was equal to a hundred, and the greatest to a thousand.

【12:15】 These are the ones who crossed over the Jordan in the first month, when it overflowed all its banks; and they put to flight all those of the valleys, to the east and to the west.

【12:16】 And some of the children of Benjamin and Judah came to David at the stronghold.

【12:17】 And David went out to meet them; and he responded and said to them, If you have come to me in peace in order to help me, my heart will be knit to you; but if you have come to betray me to my adversaries, though there is no wrong in my hands, may the God of our fathers see and reprove.

【12:18】那時神的靈¹臨到那三十個勇士的首領亞瑪撒，他就說，大衛阿，我們是歸於你的；耶西的兒子阿，我們在你這邊。願你平平安安，願幫助你的也都平安；因為你的神幫助你。大衛就收留他們，立他們作帶隊的首領。

【12:19】大衛從前與非利士人同去，要與掃羅爭戰，有些瑪拿西人來投奔大衛，他們卻沒有幫助非利士人；因為非利士人的首領商議，打發他回去，說，恐怕大衛拿我們的首級，歸降他的主人掃羅。

【12:20】大衛往洗革拉去的時候，有瑪拿西人的千夫長押拿、約撒拔、耶疊、米迦勒、約撒拔、以利戶、洗勒太從瑪拿西來投奔他。

【12:21】這些人幫同大衛攻擊羣匪；他們都是大能的勇士，都是軍長。

【12:22】那時天天有人到大衛那裏幫助他，以致成了大軍，如神的軍一樣。

【12:18】Then the Spirit¹ came upon Amasai, the head of the thirty, and he said, We are yours, O David, / And are with you, O son of Jesse. / Peace, peace be with you, / And peace with those who help you; / For your God helps you. And David received them and made them heads of the troops.

【12:19】And some from Manasseh fell away to David when he came with the Philistines for battle against Saul. (But they did not help them, for the lords of the Philistines, upon deliberation, sent him away, saying, He will fall back to his master Saul at the cost of our heads.)

【12:20】As he went to Ziklag, some fell away to him: Adnah and Jozabad and Jediahel and Michael and Jozabad and Elihu and Zillethai, captains of thousands who were from Manasseh.

【12:21】And they helped David against the band of raiders, for they were all mighty men of valor, and they were captains of the army.

【12:22】Indeed day by day they came to David to help him, until there was a great army, like the army of God.

●代上 12:18¹ 臨到，直譯，穿在…身上。

12:18¹ (came) Lit., clothed Amasai.

【12:23】那些裝備好能打仗的人，來到希伯崙見大衛，要照着耶和華的話將掃羅的國轉給大衛，他們的數目如下：

【12:24】猶大的子孫中，拿盾牌和槍，裝備好能打仗的，有六千八百人。

【12:25】西緬的子孫中，能上陣大能的勇士，有七千一百人。

【12:26】利未的子孫中，有四千六百人。

【12:27】耶何耶大是亞倫家的首領，跟從他的有三千七百人。

【12:28】還有少年大能的勇士撒督，出於他宗族的有首領二十二人。

【12:29】便雅憫的子孫，掃羅的族弟兄中，也有三千人，他們向來大半向掃羅家守信忠誠。

【12:30】以法蓮子孫中大能的勇士，在他們宗族裏著名的有二萬零八百人。

【12:23】 And these are the numbers of the heads of those who were armed for war and came to David at Hebron to turn the kingdom of Saul unto him according to the word of Jehovah:

【12:24】 The children of Judah who carried shield and spear were six thousand eight hundred, armed for war;

【12:25】 Of the children of Simeon, mighty men of valor for the war, seven thousand one hundred;

【12:26】 Of the children of Levi, four thousand six hundred.

【12:27】 And Jehoiada was the leader of the house of Aaron; and with him were three thousand seven hundred;

【12:28】 As well as Zadok, a young mighty man of valor; and from his father's house, twenty-two captains;

【12:29】 And of the children of Benjamin, the brothers of Saul, three thousand; for until that time the greater part of them kept their allegiance to the house of Saul;

【12:30】 And of the children of Ephraim, twenty thousand eight hundred mighty men of valor, men of renown in their fathers' houses;

【12:31】瑪拿西半支派的人中，記名來立大衛作王的，有一萬八千人。

【12:32】以薩迦的子孫中，通達時務，知道以色列人所當行的，有二百首領；他們的族弟兄都聽從他們的命令。

【12:33】西布倫的子孫中，能用各樣兵器出去打仗、擺陣的有五萬人，他們幫助大衛並無二心。

【12:34】拿弗他利的子孫中，有一千軍長，跟從他們、拿盾牌和槍的有三萬七千人。

【12:35】但人中，能擺陣的有二萬八千六百人。

【12:36】亞設的子孫中，能出去打仗、擺陣的有四萬人。

【12:37】約但河另一邊的流便人、迦得人、瑪拿西半支派的人中，拿着各樣兵器打仗的有十二萬人。

【12:31】 And of the half-tribe of Manasseh, eighteen thousand, who were designated by name to come and make David king.

【12:32】 And of the children of Issachar, men who understood the times that they might know what Israel should do, the heads of them were two hundred; and all their brothers were at their command;

【12:33】 Of Zebulun, those who were able to go forth in war, who could set the battle in array with all the equipment of war, were fifty thousand, and they helped David without a double heart;

【12:34】 And of Naphtali, one thousand captains, and with them, with shield and spear, thirty-seven thousand;

【12:35】 And of the Danites who could set the battle in array, twenty-eight thousand six hundred;

【12:36】 And of Asher, those who were able to go forth in war, who could set the battle in array, forty thousand;

【12:37】 And on the other side of the Jordan, of the Reubenites and the Gadites and the half-tribe of Manasseh, with all the equipment of war for the battle, one hundred twenty thousand.

【12:38】以上都是能整齊擺陣的戰士，他們都全心來到希伯崙，要立大衛作全以色列的王；以色列其餘的人也都一心要立大衛作王。

【12:39】他們在那裏三日，與大衛在一起，又喫又喝，因為他們的族弟兄給他們豫備了。

【12:40】靠近他們的人，甚至從以薩迦、西布倫、拿弗他利來的，將許多食物，就是麵餅、無花果餅、葡萄乾、酒、油，用驢、駱駝、騾子、牛馱來，又帶了許多的牛和羊來，因為以色列中充滿歡樂。

歷代志上 第十三章

3 顧到神約櫃的居所 十三 1 ~ 十六 43

【13:1】大衛與千夫長、百夫長，就是一切首領商議。

【12:38】 All these, men of war who could order the battle array, came with a perfect heart to Hebron to make David king over all Israel; and all the rest of Israel as well were of one heart to make David king.

【12:39】 And they were there with David for three days, eating and drinking; for their brothers had provided for them.

【12:40】 Moreover those near them, as far as Issachar and Zebulun and Naphtali, brought bread on asses and on camels and on mules and on oxen — provisions of flour, cakes of figs, and clusters of raisins, and wine and oil, and oxen and sheep, in abundance; for there was joy in Israel.

1 CHRONICLES 13

3. Taking Care of the Habitation of the Ark of God 13:1 — 16:43

【13:1】 And David took counsel with the captains of the thousands and of the hundreds, with every leader.

【13:2】大衛對以色列全會眾說，你們若以為美，若這事是出於耶和華我們的神，我們就差遣人走遍以色列地，見我們留在各地的弟兄們，又見和他們一起住在有郊野之城的祭司和利未人，使他們都聚集到我們這裏。

【13:3】我們要把我們神的^a約櫃運回我們這裏，因為當掃羅在位的日子，我們沒有在約櫃前求問神。

【13:4】全會眾都說，可以如此行；這事眾民都看為對。

【13:5】於是大衛將以色列眾人，從埃及的¹西曷河直到哈馬口，都招聚了來，要從基列耶琳將神的約櫃運來。

【13:6】^a大衛率領以色列眾人上到巴拉，就是屬猶大的基列耶琳，要從那裏將那坐在二基路伯中間之耶和華神的約櫃運上來；這櫃是以耶和華神的名起名的。

【13:2】 And David said to all the congregation of Israel, If it seems good to you, and it is from Jehovah our God, let us send far and wide to our brothers who remain in all the land of Israel and to the priests and the Levites who are with them in their cities with pasture lands, that they may gather themselves to us.

【13:3】 And let us bring back the^a Ark of our God to ourselves, for we did not inquire of it in the days of Saul.

【13:4】 And all the congregation said that they would do so, for the matter was right in the sight of all the people.

【13:5】 And David gathered all Israel together from the¹Shihor of Egypt even to the entrance of Hamath to bring the Ark of God from Kiriath-jearim.

【13:6】^a And David went up with all Israel to Baalah, that is, to Kiriath-jearim, which is Judah's, to bring up from there the Ark of God, of Jehovah, who sits enthroned between the cherubim, which is called by the Name;

●代上 13:5¹ 即埃及小河。

13:5¹ (Shihor) I.e., the brook of Egypt.

13:3^a
參撒上一七 1-2

13:3^a
cf. 1 Sam. 7:1-2

13:6^a
6-14;
撒下六 2-11

13:6^a
vv. 6-14;
2 Sam. 6:2-11

【13:7】他們將神的約櫃放在新車上，
從亞比拿達的家裏運走；烏撒和亞希
約趕車。

【13:8】大衛和以色列眾人在神面前，
用琴、瑟、鼓、鈸、號作樂，極力跳
舞歌唱。

【13:9】到了基頓的禾場，因為牛閃前
蹄，烏撒就伸手扶住約櫃。

【13:10】耶和華向烏撒發怒，因他伸手
^a扶住約櫃而擊殺他，他就當場死在
神面前。

【13:11】大衛因耶和華突然擊殺烏撒，
就惱怒，稱那地方為毘列斯烏撒，直
到今日。

【13:12】那日，大衛懼怕神，說，我怎
可將神的約櫃運到我這裏來？

【13:13】於是大衛不將約櫃搬到大衛城
他那裏，卻轉運到迦特人俄別以東的
家中。

【13:7】 And they set the Ark of God upon a new cart
from the house of Abinadab, and Uzzah and Ahio
drove the cart.

【13:8】 And David and all Israel played before God with
all their strength, even with songs and with lyres and
with harps and with tambourines and with cymbals and
with trumpets.

【13:9】 And when they came to Chidon's threshing floor,
Uzzah stretched out his hand to take hold of the Ark; for
the oxen had stumbled.

【13:10】 And the anger of Jehovah was kindled against
Uzzah, and He struck him because he stretched out his
hand ^ato the Ark; and he died there before God.

【13:11】 And David was angry because Jehovah had
broken forth with an outburst upon Uzzah, and he called
that place Perez-uzzah, as it is to this day.

【13:12】 And David was afraid of God that day, saying,
How shall I bring the Ark of God to myself?

【13:13】 So David did not remove the Ark to himself to the
city of David, but he carried it aside into the house of
Obed-edom the Gittite.

13:10^a
參民四 15
代上十五 13

13:10^a
cf. Num. 4:15;
1 Chron. 15:13

【13:14】神的約櫃在俄別以東家中，與他的家同在三個月，耶和華賜福給俄別以東的家，和他一切所有的。

歷代志上 第十四章

【14:1】^a 推羅王希蘭差遣使者來見大衛，並且將香柏木和石匠、木匠送來，要給他建造宮殿。

【14:2】大衛就知道耶和華已經堅立他作以色列王，並且因耶和華的民以色列的緣故，他的國已大大被高舉。

【14:3】大衛在耶路撒冷又娶了好些后妃，生了兒子和女兒。

【14:4】^a 他在耶路撒冷所生的兒子，名字是沙母亞、朔罷、拿單、所羅門、

【14:5】益轄、以利書亞、以法列、

【14:6】挪迦、尼斐、雅非亞、

【14:7】以利沙瑪、比利雅大、以利法列。

【13:14】 And the Ark of God remained with the house of Obed-edom in his house three months, and Jehovah blessed the house of Obed-edom and all that he had.

1 CHRONICLES 14

【14:1】^a And Hiram the king of Tyre sent messengers to David, as well as cedar timbers and masons and carpenters to build a house for him.

【14:2】 And David perceived that Jehovah had established him as king over Israel and that his kingdom was highly exalted for the sake of His people Israel.

【14:3】 And David took more wives in Jerusalem, and David begot more sons and daughters.

【14:4】^a And these are the names of those who were born, whom he had in Jerusalem: Shammua and Shobab and Nathan and Solomon

【14:5】 And Ibhar and Elishua and Elpelet

【14:6】 And Nogah and Nepheg and Japhia

【14:7】 And Elishama and Beeliada and Eliphelet.

14:1^a
1~16;
撒下五 11-25

14:1^a
vv. 1-16;
2 Sam. 5:11-25

14:4^a
4-7;
代上三 5-8

14:4^a
vv. 4-7;
1 Chron. 3:5-8

【14:8】非利士人聽見大衛受膏作以色列的王，非利士眾人就上來尋索大衛；大衛聽見，就出去迎擊他們。

【14:9】非利士人來了，侵奪利乏音谷。

【14:10】大衛求問神說，我可以上去攻打非利士人麼？你會將他們交在我手裏麼？耶和華對他說，你上去罷，我必將他們交在你手裏。

【14:11】非利士人上到巴力毘拉心，大衛在那裏擊殺他們。大衛說，神藉我的手沖破敵人，如同水沖破堤岸一般。因此人給那地方起名叫巴力毘拉心。

【14:12】非利士人將他們的神像撇在那裏，大衛吩咐人用火^a焚燒了。

【14:13】非利士人又侵奪利乏音谷。

【14:8】Now when the Philistines heard that David was anointed king over all Israel, all the Philistines went up in search of David; and David heard of it and went out against them.

【14:9】And the Philistines came and made a raid in the valley of Rephaim.

【14:10】Then David inquired of God, saying, Shall I go up against the Philistines? Will You deliver them into my hand? And Jehovah said to him, Go up, and I will deliver them into your hand.

【14:11】And they went up to Baal-perazim, and David struck them there. And David said, God has broken forth upon my enemies by my hand like the breaking forth of a flood. Therefore they called the name of that place Baal-perazim.

【14:12】And they left their gods there; and David gave the order, and they were^a burned with fire.

【14:13】And the Philistines made yet another raid in the valley.

14:12^a
出三二 20
申七 5, 25
十二 3

14:12^a
Exo. 32:20;
Deut. 7:5, 25;
12:3

【14:14】大衛求問神；神對他說，不要直接上去攻擊，要繞到他們後頭，從桑樹林對面攻打他們。

【14:15】你聽見桑樹梢上有腳步的聲音，就要出戰，因為神已經在你前頭去攻打非利士人的¹軍隊。

【14:16】大衛就照神所吩咐的去行；他們擊殺非利士人的軍隊，從基遍直到基色。

【14:17】於是大衛的名聲傳到各地，耶和華使列國都懼怕他。

歷代志上 第十五章

【15:1】大衛在大衛城為自己建造宮殿，又為神的約櫃豫備地方，支搭^a帳幕。

【15:2】那時大衛說，除了利未人之外，無人可抬神的約櫃；因為耶和華揀選他們^a抬耶和華的約櫃，且永遠事奉祂。

●代上 14:15¹ 或，營。下節者同。

【14:14】And David inquired again of God, and God said to him, You shall not go up after them; go around behind them, and come upon them opposite the balsam trees.

【14:15】And when you hear the sound of marching in the tops of the balsam trees, then you shall go out to battle; for God will have gone forth before you to strike the¹ army of the Philistines.

【14:16】And David did as God had commanded him, and they struck down the army of the Philistines from Gibeon even unto Gezer.

【14:17】And David's fame went forth among all the lands, and Jehovah put the fear of him upon all the nations.

1 CHRONICLES 15

【15:1】And David made houses for himself in the city of David, and he prepared a place for the Ark of God and pitched a^a tent for it.

【15:2】Then David said, None should bear the Ark of God except the Levites, for Jehovah has chosen them to^a bear the Ark of Jehovah and to minister to Him forever.

14:15¹ (army) Or, camp. So also in v. 16.

15:1^a
撒下六 17
代上十六 1
代下 4

15:2^a
民四 15
申十 8
代上十五 15, 26

15:1^a
2 Sam. 6:17;
1 Chron. 16:1;
2 Chron. 1:4

15:2^a
Num. 4:15;
Deut. 10:8;
1 Chron. 15:15,
26

【15:3】大衛招聚以色列眾人到耶路撒冷，要將耶和華的¹約櫃抬上去，到他所豫備的地方。

【15:4】大衛又聚集亞倫的子孫和利未人。

【15:5】哥轄子孫中有首領烏列，和他的弟兄一百二十人。

【15:6】米拉利子孫中有首領亞帥雅，和他的弟兄二百二十人。

【15:7】革順子孫中有首領約珥，和他的弟兄一百三十人。

【15:8】以利撒反子孫中有首領示瑪雅，和他的弟兄二百人。

【15:9】希伯崙子孫中有首領以列，和他的弟兄八十人。

【15:10】烏薛子孫中有首領亞米拿達，和他的弟兄一百一十二人。

【15:3】So David assembled all Israel at Jerusalem in order to bring up the¹Ark of Jehovah to its place, which he had prepared for it.

【15:4】And David gathered the sons of Aaron and the Levites:

【15:5】Of the sons of Kohath, Uriel the leader, and his brothers, one hundred twenty;

【15:6】Of the sons of Merari, Asaiah the leader, and his brothers, two hundred twenty;

【15:7】Of the sons of Gershom, Joel the leader, and his brothers, one hundred thirty;

【15:8】Of the sons of Elizaphan, Shemaiah the leader, and his brothers, two hundred;

【15:9】Of the sons of Hebron, Eliel the leader, and his brothers, eighty;

【15:10】Of the sons of Uzziel, Amminadab the leader, and his brothers, one hundred twelve.

●代上 15:3¹ 見撒下六 2 註 1。

15:3¹ (Ark) See note 2¹ in 2 Sam. 6.

15:11^a
代上六 8
十六 39

15:11^b
撒下二 20
王上二 26, 35

【15:11】大衛將祭司^a撒督和^b亞比亞他，並利未人烏列、亞帥雅、約珥、示瑪雅、以列、亞米拿達召來，

【15:12】對他們說，你們是利未人宗族的首領，你們和你們的弟兄應當使自己分別為聖，好將耶和華以色列神的約櫃抬上來，到我所豫備的地方。

【15:13】先前因為你們沒有抬這約櫃，耶和華我們的神就突然^a擊殺我們，因我們沒有按定例求問祂。

【15:14】於是祭司和利未人使自己分別為聖，好將耶和華以色列神的約櫃抬上來。

【15:15】利未子孫就用^a槓，肩抬神的約櫃，是照耶和華的話，正如摩西所吩咐的。

【15:16】大衛吩咐利未人的首領，派他們的弟兄作歌唱的，用琴、瑟和響鈸等樂器作樂，歡歡喜喜的揚聲歌頌。

【15:11】And David called for ^aZadok and ^bAbiathar the priests and the Levites, for Uriel, Asaiah and Joel, Shemaiah and Eliel and Amminadab;

【15:12】And he said to them, You are the heads of the fathers' houses of the Levites; sanctify yourselves, you and your brothers, and bring up the Ark of Jehovah the God of Israel to the place that I have prepared for it.

【15:13】For because you did not bring it up the first time, Jehovah our God ^abroke forth upon us; for we did not seek Him according to the ordinance.

【15:14】So the priests and the Levites sanctified themselves in order to bring up the Ark of Jehovah the God of Israel.

【15:15】And the sons of the Levites bore the Ark of God as Moses had commanded, according to the word of Jehovah, upon their shoulders with the ^apoles upon them.

【15:16】And David told the leaders of the Levites to appoint their brothers as singers with musical instruments — harps, lyres, loud-sounding cymbals — to raise sounds of joy.

15:11^a
1 Chron. 6:8;
16:39
15:11^b
1 Sam. 22:20;
1 Kings 2:26, 35

15:13^a
撒下六 8
代上十三 11

15:13^a
2 Sam. 6:8;
1 Chron. 13:11

15:15^a
出二五 13-14

15:15^a
Exo. 25:13-14

【15:17】於是利未人派約珥的兒子^a 希幔，和他弟兄中比利家的兒子^b 亞薩，並他們族弟兄米拉利子孫裏古沙雅的兒子^c 以探。

【15:18】和他們在一起的，還有他們的弟兄作第二班，就是撒迦利雅、¹雅薛、示米拉末、耶歇、烏尼、以利押、比拿雅、瑪西雅、瑪他提雅、以利斐利戶、彌克尼雅，並守門的俄別以東和耶利。

【15:19】這樣，歌唱的希幔、亞薩、以探敲銅鈸，大發響聲；

【15:20】撒迦利雅、雅薛、示米拉末、耶歇、烏尼、以利押、瑪西雅、比拿雅鼓瑟，調用¹女音；

【15:21】瑪他提雅、以利斐利戶、彌克尼雅、俄別以東、耶利、亞撒西雅領首彈琴，調用第八音。

●代上 15:18¹ 有些古卷作，便、雅薛。

●代上 15:20¹ 也許是指女高音。

【15:17】 So the Levites appointed ^aHeman the son of Joel; and of his brothers, ^bAsaph the son of Berechiah; and of the sons of Merari their brothers, ^cEthan the son of Kushaiah;

【15:18】 And with them their brothers of the second order: Zechariah, ¹and Jaaziel, and Shemiramoth and Jehiel and Unni, Eliab and Benaiah and Maaseiah and Mattithiah and Eliphelehu and Mikneiah, and Obed-edom and Jeiel, the doorkeepers.

【15:19】 So the singers, Heman, Asaph, and Ethan, were appointed to sound aloud with bronze cymbals;

【15:20】 And Zechariah and Aziel and Shemiramoth and Jehiel and Unni and Eliab and Maaseiah and Benaiah with harps set to ¹alamoth;

【15:21】 And Mattithiah and Eliphelehu and Mikneiah and Obed-edom and Jeiel and Azaziah were appointed to lead with lyres set to ¹sheminith.

15:18¹ (and) Some MSS add, Ben.

15:20¹ (alamoth) Perhaps referring to soprano tones.

15:21¹ (sheminith) Or, the octave.

【15:22】利未人的首領基拿尼雅管理歌唱的事，又訓練人歌唱，因為他精通此事。

【15:23】比利家、以利加拿是為約櫃守門的。

【15:24】祭司示巴尼、約沙法、拿坦業、亞瑪賽、撒迦利雅、比拿亞、以利以謝在神的約櫃前吹^a號；俄別以東和耶希亞也是為約櫃守門的。

【15:25】^a於是大衛和以色列的長老並千夫長，都去從俄別以東的家，歡歡喜喜的將耶和華的約櫃抬上來。

【15:26】神幫助抬耶和華約櫃的利未人，他們就獻上七隻公牛和七隻公羊。

【15:27】大衛和所有抬約櫃的利未人，並歌唱的人，以及歌唱人的首領基拿尼雅，都穿着細麻布的外袍；大衛另外穿着細麻布的^a以弗得。

【15:22】And Chenaniah, the leader of the Levites, was over the song; he instructed about the song, because he was skillful.

【15:23】And Berechiah and Elkanah were doorkeepers for the Ark.

【15:24】And Shebaniah and Joshaphat and Nethaneel and Amasai and Zechariah and Benaiah and Eliezer, the priests, blew the^a trumpets before the Ark of God; and Obed-edom and Jehiah were doorkeepers for the Ark.

【15:25】^aSo David and the elders of Israel and the captains of thousands went to bring up the Ark of the Covenant of Jehovah from the house of Obed-edom with rejoicing.

【15:26】And because God helped the Levites who bore the Ark of the Covenant of Jehovah, they sacrificed seven bulls and seven rams.

【15:27】And David was clothed with a fine linen robe, as were all the Levites who bore the Ark and the singers and Chenaniah, the song leader of the singers; and David had on a linen^a ephod.

15:24^a
民十8
代上十五28
十六6

15:25^a
十五25~十六3;
撒下六12-19

15:27^a
出二八4
撒上二18

15:24^a
Num. 10:8;
1 Chron. 15:28;
16:6

15:25^a
15:25—16:3;
2 Sam. 6:12-19

15:27^a
Exo. 28:4;
1 Sam. 2:18

【15:28】這樣，以色列眾人歡呼吹角、吹號、敲鈸，鼓瑟彈琴大發響聲，將耶和華的約櫃抬上來。

【15:29】耶和華的約櫃進了大衛城的時候，掃羅的女兒米甲從窗戶往下觀看，見大衛王踴躍跳舞，心裏就藐視他。

歷代志上 第十六章

【16:1】眾人將神的約櫃抬進去，安放在大衛為約櫃所搭的^a帳棚裏，就在神面前獻燔祭和平安祭。

【16:2】大衛獻完了燔祭和平安祭，就在耶和華的名裏給百姓祝福，

【16:3】並且分給以色列人，無論男女，每人一個餅、¹一塊肉、一個葡萄餅。

●代上 16:3¹ 希伯來文意不詳。有者領會作，一分酒；又有者領會作，一個棗餅。

【15:28】 So all Israel brought up the Ark of the Covenant of Jehovah with shouting and with the sound of the horn and with trumpets and with cymbals, sounding aloud with harps and lyres.

【15:29】 And when the Ark of the Covenant of Jehovah came to the city of David, Michal the daughter of Saul looked down through a window and saw King David dancing and playing; and she despised him in her heart.

1 CHRONICLES 16

【16:1】 And they brought the Ark of God and set it in the midst of the^a tent that David had pitched for it. And they offered up burnt offerings and peace offerings before God.

【16:2】 And when David finished offering up the burnt offerings and the peace offerings, he blessed the people in the name of Jehovah.

【16:3】 And he apportioned to everyone of Israel, to both men and women, to each one, a cake of bread and a¹ portion of meat and a cake of raisins.

16:3¹ (portion) The meaning of the Hebrew is uncertain; others understand a portion of wine; others, a date cake.

16:1^a
代上十五 1
代下一 4

16:1^a
1 Chron. 15:1;
2 Chron. 1:4

16:4^a
代上六 31-32

【16:4】大衛^a 派幾個利未人在耶和華的約櫃前事奉，頌揚、稱謝、讚美耶和華以色列的神：

【16:5】爲首的是亞薩，其次是撒迦利雅、雅薛、示米拉末、耶歇、瑪他提雅、以利押、比拿雅、俄別以東、耶利，鼓瑟彈琴；惟有亞薩敲鈸，大發響聲；

【16:6】祭司比拿雅和雅哈悉常在神的約櫃前吹號。

【16:7】那日那時，大衛初次託付^a 亞薩和他的弟兄以詩歌稱謝耶和華，說，

【16:8】^a 你們要稱謝耶和華，^b 呼求祂的名，在萬民中傳揚祂的作爲。

【16:9】要向祂唱詩、歌頌，談論祂一切奇妙的作爲。

【16:10】要因祂的聖名誇耀；尋求耶和華的人，心中應當喜樂。

【16:11】要尋求耶和華與祂的能力，時常^a 尋求祂的面。

16:7^a
代上六 39

16:8^a
8-22;
詩一〇五 1-15
16:8^b
創四 26
賽十二 4

16:11^a
詩二四 6
二七 8

【16:4】And he^a appointed some of the Levites as ministers before the Ark of Jehovah and to commemorate and thank and praise Jehovah the God of Israel:

【16:5】Asaph the chief; and second to him Zechariah; Jeiel and Shemiramoth and Jehiel and Mattithiah and Eliab and Benaiah and Obed-edom and Jeiel, with harps and with lyres; and Asaph sounding aloud with cymbals;

【16:6】And Benaiah and Jahaziel the priests with trumpets continually before the Ark of the Covenant of God.

【16:7】On that day, at that time, David first ordained the giving of thanks to Jehovah by the hand of^a Asaph and his brothers.

【16:8】^aGive thanks to Jehovah; ^bcall upon His name; / Make known His deeds among the peoples.

【16:9】Sing to Him; sing psalms to Him; / Muse upon all His wondrous deeds.

【16:10】Glory in His holy name; / Let the heart of those who seek Jehovah rejoice.

【16:11】Seek Jehovah and His strength; / ^aSeek His face continually.

16:4^a
1 Chron. 6:31-32

16:7^a
1 Chron. 6:39

16:8^a
vv. 8-22;
Psa. 105:1-15
16:8^b
Gen. 4:26;
Isa. 12:4

16:11^a
Psa. 24:6;
27:8

【16:12】祂僕人以以色列的後裔，祂所揀選雅各的子孫哪，你們要記念祂所行奇妙的作為，和祂的奇事，並祂口中的判語。

【16:13】（12、13 節合併。）

【16:14】祂是耶和華我們的神，全地都有祂的判斷。

【16:15】你們要記念祂的約，直到永遠；記念祂所吩咐的話，直到千代，

【16:16】就是祂與亞伯拉罕所立的^a約，向以撒所起的^b誓。

【16:17】祂又將這約向^a雅各確立為律例，向以色列確立為永遠的約，

【16:18】說，我必將迦南地^a賜給你，作你們產業的分。

【16:19】當時你們^a人數有限，非常稀少，並且¹在那地為^b寄居的；

●代上 16:19¹ 直譯，在其中。

【16:12】Remember His wondrous deeds, which He has done, / His signs and the judgments of His mouth,

【16:13】O seed of Israel His servant, / O children of Jacob, His chosen ones.

【16:14】He is Jehovah our God; / His judgments are in all the earth.

【16:15】Remember His covenant forever, / The word that He commanded to a thousand generations,

【16:16】The^a covenant that He made with Abraham, / And His^b oath unto Isaac.

【16:17】And He confirmed it unto^a Jacob as a statute, / Unto Israel as an eternal covenant,

【16:18】Saying, To you I will^a give the land of Canaan, / The portion of your inheritance;

【16:19】When you were men^a few in number, / Indeed very few and^b strangers in¹ the land;

16:19¹ (the) Lit., it.

16:16^a
參創十七 1-8
十五 18
16:16^b
參創二二 16
創二六 3
路一 73
16:17^a
創三五 9-13

16:18^a
創十三 15
十五 18-21

16:19^a
申七 7
二六 5
16:19^b
創十七 8
二三 4
四七 9
利二五 23
代上二九 15
來十一 13

16:16^a
cf. Gen. 17:1-8;
15:18
16:16^b
cf. Gen. 22:16;
Gen. 26:3;
Luke 1:73
16:17^a
Gen. 35:9-13

16:18^a
Gen. 13:15;
15:18-21

16:19^a
Deut. 7:7;
26:5
16:19^b
Gen. 17:8;
23:4;
47:9;
Lev. 25:23;
1 Chron. 29:15;
Heb. 11:13

16:20^a
創十二 10
二十一
四六 3, 6

【16:20】他們^a從這邦遊到那邦，從這國行到那¹國。

16:21^a
創十二 17
二十 3

【16:21】耶和華不容甚麼人欺壓他們，為他們的緣故^a責備君王，

16:22^a
參創二十 7

【16:22】說，不可觸犯我所膏的人，也不可加害我的^a申言者。

16:23^a
23~33;
詩九六 1~13

【16:23】^a全地都要向耶和華歌唱，天天傳揚祂的救恩。

【16:24】要在列邦中述說祂的榮耀，在萬民中述說祂的奇事。

【16:25】因耶和華為大，當受極大的讚美；祂在萬神之上當受敬畏。

16:26^a
詩一一五 4-8

【16:26】眾民的神都屬^a虛無，惟獨耶和華造作諸天。

【16:27】有尊榮和威嚴在祂面前，有能力和喜樂在祂聖所。

【16:28】眾民中的各族阿，你們要將榮耀能力歸給耶和華，都歸給耶和華；

【16:20】And they^a went about from nation to nation, / And from one kingdom to another people.

【16:21】He allowed no man to oppress them; / Indeed He^a rebuked kings for their sake.

【16:22】Saying, Do not touch My anointed ones, / And do My^a prophets no harm.

【16:23】^aSing to Jehovah all the earth; / Proclaim His salvation from day to day.

【16:24】Declare His glory among the nations, / His wondrous deeds among all the peoples.

【16:25】For Jehovah is great and much to be praised, / And He is to be feared above all gods.

【16:26】For all the gods of the peoples are^a idols, / But Jehovah made the heavens.

【16:27】Majesty and splendor are before Him; / Strength and gladness are in His place.

【16:28】Ascribe to Jehovah, O families of the peoples, / Ascribe to Jehovah, glory and strength;

16:20^a
Gen. 12:10;
20:1;
46:3, 6

16:21^a
Gen. 12:17;
20:3

16:22^a
cf. Gen. 20:7

16:23^a
vv. 23-33;
Psa. 96:1-13

16:26^a
Psa. 115:4-8

●代上 16:20¹ 直譯，民。

【16:29】要將耶和華的名所當得的榮耀歸給祂，拿着供物到祂面前來。當以聖別的¹妝飾敬拜耶和華；

【16:30】全地要在祂面前戰抖。祂使世界堅立，不致動搖。

【16:31】願天喜樂，願地歡騰；願人在列邦中說，耶和華^a作王了！

【16:32】願海和其中所充滿的澎湃；願田和其中所有的都歡樂；

【16:33】那時，林中的樹木都要在耶和華面前歡唱，因為祂^a來要審判這地。

【16:34】應當稱謝耶和華，因祂本為善，祂的慈愛永遠長存；

【16:35】要說，^a拯救我們的神阿，求你救我們，聚集我們，使我們脫離列邦，我們好稱謝你的聖名，以讚美你為誇耀。

【16:29】Ascribe to Jehovah the glory of His name;/ Bring an offering, and come before Him. / Worship Jehovah in holy splendor;

【16:30】Tremble before Him, all the earth. / Indeed the world has been established; it will not be moved;

【16:31】Let the heavens rejoice and the earth be glad;/ And let them say among the nations, Jehovah^a reigns!

【16:32】Let the sea and its fullness roar;/ Let the field and all that is in it exult;

【16:33】Then the trees of the forest will sing for joy / Before Jehovah, for He is^a coming / To judge the earth.

【16:34】Give thanks to Jehovah, for He is good, / For His lovingkindness is forever;

【16:35】And say, ^aSave us, O God of our salvation;/ And gather us and deliver us out of the nations, / That we may give thanks to Your holy name, / That we may glory in Your praise.

16:31^a
詩九三 1
九七 1
九九 1
賽五二 7
啓十一 15, 17
十九 6

16:33^a
詩九八 9
參帖後一 7-8

16:35^a
35-36;
詩一〇六 47-48

16:31^a
Psa. 93:1;
97:1;
99:1;
Isa. 52:7;
Rev. 11:15, 17;
19:6

16:33^a
Psa. 98:9;
cf. 2 Thes. 1:7-8

16:35^a
vv. 35-36;
Psa. 106:47-48

●代上 16:29¹ 或，威榮。

16:36^a
申二七 15
林前十四 16
啓二二 21

【16:36】耶和華以色列的神，從亙古直到永遠，是當受頌讚的。眾百姓都說，^a 阿們，並且讚美耶和華。

16:37^a
代上十六 4-5

【16:37】大衛將亞薩和他的弟兄們^a 留在那裏，就是耶和華的約櫃前，使他們按每日的職分，在約櫃前不斷事奉；

【16:38】又留下俄別以東和他的族弟兄六十八人，與耶杜頓的兒子俄別以東，並何薩作守門的；

【16:39】且留下祭司撒督和他弟兄眾祭司在基遍的邱壇，耶和華的¹帳幕前，

16:40^a
參出二九 38-41
民二八 3-8

【16:40】好在燔祭壇上，^a 每日早晚，照着一切寫在耶和華律法書上，祂所吩咐以色列人的，常給耶和華獻燔祭。

●代上 16:39¹ 帳幕與銅祭壇在基遍，約櫃卻在耶路撒冷的帳棚裏。（十五 28 ~十六 1。）這是不正常的光景。見撒下四 11 註 1。

【16:36】Blessed be Jehovah the God of Israel, / From eternity to eternity. And all the people said, ^aAmen, and praised Jehovah.

【16:37】So there before the Ark of the Covenant of Jehovah he ^aleft Asaph and his brothers to minister before the Ark continually, as every day's work dictated;

【16:38】As well as Obed-edom and his sixty-eight ¹relatives, with Obed-edom the son of Jeduthun and Hosah as gatekeepers;

【16:39】And Zadok the priest and his brothers the priests before the ¹tabernacle of Jehovah in the high place which was at Gibeon,

【16:40】To offer up burnt offerings to Jehovah upon the burnt offering altar continually ^aevery morning and every evening, according to all that was written in the law of Jehovah, which He commanded Israel.

16:36^a
Deut. 27:15;
1 Cor. 14:16;
Rev. 22:21

16:37^a
1 Chron. 16:4-5

16:40^a
cf. Exo. 29:38-41;
Num. 28:3-8

16:38¹ (relatives) Lit., brothers.

16:39¹ (tabernacle) The tabernacle with the bronze altar was at Gibeon while the Ark was in a tent at Jerusalem (15:28—16:1). This was an abnormal situation. See note 11¹ in 1 Sam. 4.

16:41^a
代上六 33
16:41^b
代上二五 1, 3, 6

【16:41】與他們一同被留下的有^a希幔、^b耶杜頓、和其餘被選名字錄在冊上的人，稱謝耶和華，因祂的慈愛永遠長存。

【16:42】希幔、耶杜頓同着他們吹號、敲鈸，大發響聲，並用別的樂器隨着歌頌神；耶杜頓的子孫作守門的。

【16:43】^a於是眾百姓各歸各家；大衛也回去為家眷祝福。

16:43^a
撒下六 19

歷代志上 第十七章

4 要為神建殿 十七 1 ~ 27

【17:1】^{1a}大衛住在自己²宮中，對申言者拿單說，看哪，我住在香柏木的宮中，耶和華的約櫃反倒住在幔子之下。

17:1^a
1~27;
撒下七 1-29

●代上 17:1¹ 關於本章，見撒下七註。

●代上 17:1² 直譯，房屋，或家。後文同。4、5、6、12 節之『殿宇』和 10、25 節之『家室』亦同。

【16:41】And with them were ^aHeman and ^bJeduthun and the rest of those who had been chosen, who had been mentioned by name, to give thanks to Jehovah, for His lovingkindness endures forever.

【16:42】And with them were Heman and Jeduthun with trumpets and cymbals for those who were to sound aloud and with instruments for the songs of God, and the sons of Jeduthun were to be at the gate.

【16:43】^aAnd all the people, each one, departed to his house; and David returned to bless his house.

16:41^a
1 Chron. 6:33
16:41^b
1 Chron. 25:1, 3, 6

16:43^a
2 Sam. 6:19

1 CHRONICLES 17

4. Wanting to Build a House for God 17:1-27

【17:1】^{1a}And as David dwelt in his house, David said to Nathan the prophet, See now, I dwell in a house of cedar, but the Ark of the Covenant of Jehovah dwells under curtains.

17:1^a
vv. 1-27;
2 Sam. 7:1-29

17:1¹ (And) For this chapter, see notes in 2 Sam. 7.

【17:2】拿單對大衛說，凡你心中所想的，只管去作，因為神與你同在。

【17:3】當夜，神的話臨到拿單，說，

【17:4】你去對我僕人大衛說，耶和華如此說，^a建造殿宇給我居住的，不是你。

【17:5】自從我領以色列人從埃及上來的日子，直到今日，我未曾住過殿宇，乃從這帳棚到那帳棚，從這帳幕到那帳幕。

【17:6】我在以色列眾人中間行走時，何曾向以色列的一個士師，就是我吩咐^a牧養我民的說，你為何不給我建造香柏木的殿宇呢？

【17:7】現在，你要對我僕人大衛這樣說，萬軍之耶和華如此說，我從草場上選取了你，叫你不再跟從羊羣，使你作我民以色列的領袖。

【17:8】凡你所到之處，我都與你同在，將你的一切仇敵從你面前剪除。我必使你得大名，好像地上偉人的名一樣。

【17:2】And Nathan said to David, All that is in your heart do, for God is with you.

【17:3】And in that night the word of God came to Nathan, saying,

【17:4】Go and say to David My servant, Thus says Jehovah, It will not be you who ^abuilds Me a house to dwell in.

【17:5】For I have not dwelt in a house, since the day I brought up Israel to this day; but I have been from tent to tent and from tabernacle to tabernacle.

【17:6】In all My going about among all Israel, did I ever speak a word to any of the judges of Israel, whom I commanded to ^ashepherd My people, saying, Why have you not built Me a house of cedar?

【17:7】And now thus shall you say to My servant David, Thus says Jehovah of hosts, I took you from the pasture, from following the sheep, that you might be ruler over My people Israel;

【17:8】And I have been with you in every place that you have gone and have cut off all your enemies before you; and I will make a name for you, like the name of the great ones who are on the earth.

17:4^a
代上二八 3

17:4^a
1 Chron. 28:3

17:6^a
參代上十一 2
詩七八 71-72

17:6^a
cf. 1 Chron. 11:2;
Psa. 78:71-72

17:9^a
耶三一 8-12
結三四 13

【17:9】我必爲我民以色列選定一個^a地方，栽植他們，使他們住自己的地方，不再受攪擾；兇惡之子也不再像從前擾害他們，

17:10^a
撒下七 27
代上十七 25

【17:10】並不像我命士師治理我民以色列的日子以來那樣；我必制伏你的一切仇敵。再者，我耶和華向你宣告，耶和華必爲你建立^a家室。

17:11^a
代上二八 5
王上八 20
詩一三二 11
耶二三 5-6
約七 42
羅一 3

【17:11】你在世的日子滿足，到你列祖那裏去的時候，我必從你的眾子中興起你的^a後裔接續你，我也必堅定他的國。

17:12^a
王上五 5
代上二八 6-7
亞六 12-13

【17:12】他必爲我^a建造殿宇；我必堅定他的國位，直到永遠。

17:13^a
詩八九 26
來一 5
17:13^b
路一 32-33

【17:13】我要作他的^a父，他要作我的^b子；我必不使我的慈愛離開他，像我使慈愛離開你以前的掃羅一樣。

【17:14】我卻要將他永遠堅立在我家裏和我國裏；他的國位必永遠堅定。

【17:15】拿單就按這一切話，照這全部異象，告訴大衛。

【17:9】 And I will appoint a^a place for My people Israel and will plant them there, that they may dwell in their own place and be disturbed no more; and the sons of wickedness will waste them away no more as before,

【17:10】 Even since the time when I commanded that there be judges over My people Israel; and I will subdue all your enemies. Moreover I declare to you that Jehovah will build you a^a house.

【17:11】 When your days are fulfilled that you must go to be with your fathers, I will raise up your^a seed after you, which will be from your sons, and I will establish his kingdom.

【17:12】 It is he who will^a build a house for Me, and I will establish his throne forever.

【17:13】 I will be his^a Father, and he will be My^b son; and My lovingkindness I will not take from him, as I took it away from him who was before you.

【17:14】 And I will set him in My house and My kingdom forever, and his throne will be established forever.

【17:15】 According to all these words and according to this whole vision did Nathan speak to David.

17:9^a
Jer. 31:8-12;
Ezek. 34:13

17:10^a
2 Sam. 7:27;
1 Chron. 17:25

17:11^a
1 Chron. 28:5;
1 Kings 8:20;
Psa. 132:11;
Jer. 23:5-6;
John 7:42;
Rom. 1:3

17:12^a
1 Kings 5:5;
1 Chron. 28:6-7;
Zech. 6:12-13

17:13^a
Psa. 89:26;
Heb. 1:5

17:13^b
Luke 1:32-33

【17:16】於是大衛王進去，坐在耶和華面前，說，耶和華神阿，我是誰？我的家算甚麼，你竟帶我到這地步呢？

【17:17】神阿，這在你眼中還看為小事；你又說到你僕人的家至於久遠；耶和華神阿，你竟看顧我好像看顧高貴的人。

【17:18】對於你給僕人的尊榮，大衛還有何言可以加添呢？因為你知道你的僕人。

【17:19】耶和華阿，你因僕人的緣故，並照你的心意，行了這一切大事，為要使人知道這一切事。

【17:20】耶和華阿，照我們耳中所聽見的一切，沒有可比你的，除你以外再沒有神。

【17:21】有誰能比你的民以色列呢？以色列是地上獨特的國民，是神去救贖出來作自己的子民，好為自己立大而可畏的名，又在你從埃及贖出來的民面前，驅逐列邦人。

【17:16】 Then King David went and sat before Jehovah; and he said, Who am I, O Jehovah God, and what is my house that You have brought me this far?

【17:17】 And this was a small thing in Your sight, O God; but You have spoken of the house of Your servant for a great while to come; and You have regarded me according to the custom for a man of high degree, O Jehovah God.

【17:18】 What more can David add to say to You concerning this honoring of Your servant? For You know Your servant.

【17:19】 O Jehovah, for Your servant's sake and according to Your own heart, You have done all this greatness to make known all these great things.

【17:20】 O Jehovah, there is none like You, nor is there any God besides You, according to all that we have heard with our ears.

【17:21】 And who is like Your people Israel, a nation unique on the earth, which God went to redeem to Himself as a people in order to make for Yourself a name of greatness and awesomeness to drive out nations from before Your people, whom You have redeemed out of Egypt?

【17:22】你使你的民以色列作你的子民，直到永遠；耶和華阿，你也作了他們的神。

【17:23】耶和華阿，願你所說關於你僕人和僕人家的話，如今得以堅立，直到永遠，求你照你所說的而行。

【17:24】願你的名永遠堅立，被尊為大，人要說，萬軍之耶和華是以色列的神，實在是以色列的神；這樣，你僕人大衛的家必在你面前堅立。

【17:25】我的神阿，因你啓示你的僕人，你必為他建立^a家室，所以僕人心中纔敢在你面前如此禱告。

【17:26】耶和華阿，惟有你是神，論到你的僕人，你已講說了這美好的事。

【17:27】現在你已樂意賜福與僕人的家，使這家永存在你面前；耶和華阿，你已經賜福，你僕人的家要蒙福到永遠。

【17:22】And You have made Your people Israel to be a people to You forever, and You, O Jehovah, became their God.

【17:23】And now, O Jehovah, may the word which You have spoken concerning Your servant and concerning his house be established forever, and do as You have spoken.

【17:24】And may Your name be established and magnified forever when men say, Jehovah of hosts is the God of Israel, even a God to Israel; and the house of David Your servant will be established before You.

【17:25】For You, O my God, have revealed to Your servant, that You will build him a^a house; therefore Your servant has found it in his heart to pray before You.

【17:26】And now, O Jehovah, You are God, and You have spoken this good matter concerning Your servant;

【17:27】Now therefore You have been pleased to bless the house of Your servant, that it may be before You forever; for You, O Jehovah, have blessed, and it is blessed forever.

17:25^a
撒下七 11
代上十七 10

17:25^a
2 Sam. 7:11;
1 Chron. 17:10

歷代志上 第十八章

5 他的出征 十八 1 ~ 二十 8

a 征服非利士人、摩押人、 瑣巴人、亞蘭人和以東人 十八 1 ~ 17

【18:1】^a 此後，大衛攻打非利士人，把他們制伏，從他們手中奪取了迦特，和屬迦特的鄉村。

【18:2】他又攻打摩押，摩押人就臣服於大衛，給他進貢。

【18:3】瑣巴王哈大底謝往伯拉河去，要堅定自己的國權；大衛就在哈馬攻打他，

【18:4】從他那裏奪了戰車一千，馬兵七千，步兵二萬。大衛將拉戰車的馬砍斷蹄筋，只留下足穀拉一百輛車的馬。

【18:5】大馬色的亞蘭人來幫助瑣巴王哈大底謝，大衛就殺了亞蘭人二萬二千。

1 CHRONICLES 18

5. His Conquests 18:1 – 20:8

a. Over the Philistines, Moab, Zobah, Syria, and Edom 18:1-17

【18:1】^a And after this David struck the Philistines and subdued them. And David took Gath and her villages out of the hand of the Philistines.

【18:2】 And he struck Moab, and the Moabites became servants to David and brought tribute.

【18:3】 Then David struck Hadadezer the king of Zobah at Hamath, when he went to establish his power at the river Euphrates.

【18:4】 And David took from him one thousand chariots and seven thousand horsemen and twenty thousand foot soldiers. And David hamstringed all the chariot horses but left enough of them for a hundred chariots.

【18:5】 And when the Syrians of Damascus came to help Hadadezer the king of Zobah, David struck twenty-two thousand men among the Syrians.

18:1^a
1-17;
搬下八 1-18

18:1^a
vv. 1-17;
2 Sam. 8:1-18

【18:6】於是大衛在大馬色的亞蘭人中間設立防營，亞蘭人就臣服於他，給他進貢。大衛無論往那裏去，耶和華都使他得勝。

【18:7】他奪了哈大底謝臣僕所拿的¹金盾牌，帶到耶路撒冷。

【18:8】大衛又從屬哈大底謝的提巴和均二城中，奪取了許多的銅，後來所羅門用此製造銅海、銅柱、和一切的銅器。

【18:9】哈馬王陀烏聽見大衛殺敗瑣巴王哈大底謝的全軍，

【18:10】就打發他兒子哈多蘭去見大衛王，問他的安，因為他攻打哈大底謝，擊敗了他；原來陀烏與哈大底謝常常爭戰。哈多蘭帶着金銀銅的各樣物件而來。

●代上 18:7¹ 大衛將他勝利的掠物奉獻給神，為着建造殿，就是神在地上的居所。（7～11。）見二二3註1。

【18:6】And David put garrisons among the Syrians of Damascus, and the Syrians became servants to David and brought tribute. And Jehovah preserved David wherever he went.

【18:7】And David took the¹ shields of gold that were on the servants of Hadadezer and brought them to Jerusalem.

【18:8】And from Tibhath and Cun, cities of Hadadezer, David took very much bronze, with which Solomon made the bronze sea and the pillars and the vessels of bronze.

【18:9】Then when Tou the king of Hamath heard that David had struck down all the army of Hadadezer the king of Zobah,

【18:10】He sent Hadoram his son to King David to greet him and congratulate him for fighting against Hadadezer and striking him down, for Hadadezer had been at war with Tou. And Hadoram brought all kinds of articles of gold and of silver and of bronze.

18:7¹ (shields) David consecrated to God the spoils of his victories for the building up of the temple, God's dwelling place on earth (vv. 7-11). See note 3¹ in ch. 22.

【18:11】大衛王將這些物件，並從各國取來的金銀，就是從以東人、摩押人、亞捫人、非利士人、亞瑪力人所取來的，都^a分別爲聖歸給耶和華。

【18:12】洗魯雅的兒子亞比篩在鹽谷擊殺了以東一萬八千人。

【18:13】大衛在以東設立防營，以東人就都臣服於他。大衛無論往那裏去，耶和華都使他得勝。

【18:14】大衛作全以色列的王，又向眾民施行公理和公義。

【18:15】洗魯雅的兒子約押統領軍隊，亞希律的兒子約沙法作記事官，

【18:16】亞希突的兒子撒督和亞比亞他的兒子亞希米勒作祭司，沙威沙作書記，

【18:17】耶何耶大的兒子比拿雅統管基利提人和比利提人，大衛的眾子都在王的左右作首領。

【18:11】King David^a consecrated these also to Jehovah along with the silver and gold that he had carried from all the nations: from the Edomites and from the Moabites and from the children of Ammon and from the Philistines and from the Amalekites.

【18:12】Moreover Abishai the son of Zeruiah struck down the Edomites in the Valley of Salt, that is, eighteen thousand men.

【18:13】And he put garrisons in Edom, and all the Edomites became servants to David. And Jehovah preserved David wherever he went.

【18:14】So David reigned over all Israel and executed justice and righteousness for all his people.

【18:15】And Joab the son of Zeruiah was over the army, and Jehoshaphat the son of Ahilud was recorder.

【18:16】And Zadok the son of Ahitub and Abimelech the son of Abiathar were priests, and Shavsha was scribe.

【18:17】And Benaiah the son of Jehoiada was over the Cherethites and the Pelethites, and David's sons were chief at the king's side.

歷代志上 第十九章

b 征服亞捫人和亞蘭人 十九 1 ~ 二十 3

19:1^a
1~19;
撒下十 1~19

【19:1】^a 此後，亞捫人的王拿轄死了，他兒子接續他作王。

【19:2】 大衛說，我要以恩慈待拿轄的兒子哈嫩，因為他父親以恩慈待我。於是大衛差遣使者，為他喪父安慰他。大衛的臣僕到了亞捫人的地見哈嫩，要安慰他。

【19:3】 但亞捫人的首領對哈嫩說，大衛差人到你這裏來安慰你，你就真以為他是尊重你父親麼？他的臣僕到你這裏來，不是為詳察窺探，要傾覆這地麼？

【19:4】 哈嫩便將大衛臣僕的鬍鬚剃去一半，又割掉他們下半截的衣服，¹ 使他們露出下體，然後打發他們回去。

●代上 19:4¹ 直譯，直到臀部。

1 CHRONICLES 19

b. Over Ammon and Syria 19:1 — 20:3

【19:1】^a And after this Nahash the king of the children of Ammon died, and his son reigned in his place.

【19:2】 And David said, I will show kindness to Hanun the son of Nahash, because his father showed kindness to me. And David sent messengers to comfort him concerning his father. And David's servants came into the land of the children of Ammon to Hanun to comfort him.

【19:3】 But the princes of the children of Ammon said to Hanun, Do you really think that David is honoring your father just because he sent to you some men to comfort you? Have not his servants come to you in order to search out and to overthrow and to spy on the land?

【19:4】 So Hanun took David's servants and shaved them and cut away half their garments at the hips, and he sent them away.

19:1^a
vv. 1-19;
2 Sam. 10:1-19

【19:5】有人去將這些人所遭遇的事告訴大衛，他就差人去迎接他們，因為這些人甚覺羞恥。王對他們說，你們住在耶利哥，等到鬍鬚長起再回來。

【19:6】亞捫人見自己為大衛所憎惡，哈嫩和亞捫人就打發人拿一千他連得銀子，從米所波大米，從瑪迦的亞蘭人，並從瑣巴雇戰車和馬兵。

【19:7】於是他們雇了三萬二千輛戰車，和瑪迦王並他的軍兵；他們來安營在米底巴前。亞捫人也從他們的各城出來，聚集交戰。

【19:8】大衛聽見了，就差派約押和勇猛的全軍出去。

【19:9】亞捫人出來，在城門口擺陣，所來的諸王另在郊野擺陣。

【19:10】約押看見前後都有敵人的戰陣，就從以色列的精兵中挑選一部分，使他們對着亞蘭人擺陣；

【19:5】 Now when they went and told David about the men, he sent some to meet them, for the men were very ashamed. And the king said, Stay in Jericho until your beards grow back, then return.

【19:6】 And when the children of Ammon saw that they had made themselves odious to David, Hanun and the children of Ammon sent one thousand talents of silver to hire for themselves chariots and horsemen from Mesopotamia and from the Syrians of Maacah and from Zobah.

【19:7】 So they hired for themselves thirty-two thousand chariots and the king of Maacah and his people, who came and camped before Medeba. And the children of Ammon gathered together from their cities and came to the battle.

【19:8】 And when David heard of it, he sent Joab and all the host of mighty men.

【19:9】 And the children of Ammon went forth and set the battle in array at the entrance of the city, but the kings who had come were alone in the field.

【19:10】 Now when Joab saw that there were battle lines against him before and behind, he chose some of the choice men in Israel and set them in array against the Syrians.

【19:11】其餘的兵交在他兄弟亞比篩手下，他們就對着亞捫人擺陣。

【19:12】約押對亞比篩說，亞蘭人若強過我，你就來幫助我；亞捫人若強過你，我就去幫助你。

【19:13】你要剛強；為我們的民和我們神的城邑，我們都當剛強；願耶和華照祂所看為好的而行。

【19:14】於是約押和跟隨他的人前進攻打亞蘭人；亞蘭人在約押面前逃跑。

【19:15】亞捫人見亞蘭人逃跑，他們也在約押的兄弟亞比篩面前逃跑進城。約押就進耶路撒冷去了。

【19:16】亞蘭人見自己在以色列人面前被擊敗，就打發使者將¹大河那邊的亞蘭人調來，哈大底謝的軍長朔法率領他們。

【19:11】 And the rest of the people he put under the charge of Abishai his brother, and they arrayed themselves against the children of Ammon.

【19:12】 And he said, If the Syrians are too strong for me, then you shall help me; and if the children of Ammon are too strong for you, then I will help you.

【19:13】 Be strong and let us be bold for the sake of our people and for the sake of the cities of our God, and may Jehovah do what seems good in His sight.

【19:14】 So Joab and the people who were with him approached the battle against the Syrians, and ¹the Syrians fled before him.

【19:15】 And the children of Ammon saw that the Syrians fled, and they also fled from before Abishai his brother and entered the city. And Joab entered Jerusalem.

【19:16】 Now when the Syrians saw that they had been routed before Israel, they sent messengers and brought forth the Syrians who were beyond the ¹River with Shophach the captain of the army of Hadadezer before them.

19:14¹ (the) Lit., they.

19:16¹ (River) I.e., the Euphrates.

【19:17】有人告訴大衛，他就聚集以色列眾人，過約但河來到亞蘭人那裏，對着他們擺陣。大衛既迎着亞蘭人擺陣，亞蘭人就與他打仗。

【19:18】亞蘭人在以色列人面前逃跑。大衛殺了亞蘭七千輛戰車的人，和四萬步兵，又殺了亞蘭的軍長朔法。

【19:19】臣服於哈大底謝的諸王，見自己在以色列人面前被擊敗，就與大衛和好，臣服於他。於是亞蘭人不願再幫助亞捫人了。

歷代志上 第二十章

【20:1】^a到了年初，列王出戰的時候，約押率領軍兵毀壞亞捫人的地。他去圍攻拉巴；大衛仍留在耶路撒冷。約押攻打拉巴，將城傾覆。

【19:17】 And it was told David, and he gathered all Israel together and passed over the Jordan and came to them and set his men in array against them. When David set his men in array to meet the Syrians in battle, they fought with him.

【19:18】 And the Syrians fled before Israel. And David slew seven thousand charioteers of the Syrians and forty thousand footmen, and he put Shophach the captain of the army to death.

【19:19】 And when the servants of Hadadezer saw that they had been routed before Israel, they made peace with David and served him. So the Syrians were not willing to help the children of Ammon anymore.

1 CHRONICLES 20

【20:1】^a Then at the time of the turn of the year, at the time when kings go forth to battle, Joab led the army and devastated the land of the children of Ammon. And he went and besieged Rabbah while David remained in Jerusalem. And Joab struck Rabbah and overthrew it.

20:1^a
1-3;
撒下十一 1
十二 26-31

20:1^a
vv. 1-3;
2 Sam. 11:1;
12:26-31

【20:2】大衛奪了亞捫人之王頭上的金冠冕；其上的金子重一他連得，且嵌有寶石；人將這冠冕戴在大衛頭上。大衛帶走了從城裏所奪的許多財物，

【20:3】又將城裏的人拉出來，¹ 放在鋸下，或鐵耙下、或鐵斧下；大衛待亞捫人的各城都是如此。其後，大衛和眾人都回耶路撒冷去了。

c 征服非利士人 二十 4 ~ 8

【20:4】^a 後來，以色列人在基色與非利士人起了爭戰。戶沙人西比該殺了巨人的一個兒子細派，非利士人就被制伏了。

【20:5】又與非利士人打仗；睚珥的兒子伊勒哈難，殺了迦特人^a 歌利亞的兄弟拉哈米，這人的槍桿粗如織布的機軸。

【20:2】 And David took the crown of their king from off his head and found it to weigh a talent of gold, and in it were precious stones; and it was put upon David's head. And he brought forth the spoil of the city, a very great amount.

【20:3】 And he brought out the people who were in it and hewed them with saws and iron cutting tools and axes, and thus did David do to all the cities of the children of Ammon. And David and all the people returned to Jerusalem.

c. Over the Philistines 20:4-8

【20:4】^a Then after this a war arose with the Philistines at Gezer; and Sibbecai the Hushathite slew Sippai, one of the children of the giants; and they were subdued.

【20:5】 And there was war again with the Philistines; and Elhanan the son of Jair slew Lahmi the brother of ^aGoliath the Gittite, the shaft of whose spear was like a weaver's beam.

●代上 20:3¹ 直譯，用鋸、鐵耙、或鐵斧鋸他們。

20:4^a
4-8;
撒下二 18-22

20:5^a
撒下十七 4

20:4^a
vv. 4-8;
2 Sam. 21:18-22

20:5^a
1 Sam. 17:4

【20:6】又在迦特打仗，那裏有一個身量高大的人，手腳都是六指，共有二十四個指頭；他也是巨人所生的。

【20:7】這人向以色列人罵陣，大衛的哥哥示米亞的兒子約拿單就殺了他。

【20:8】這幾個人是迦特的巨人所生的，他們都死在大衛和他僕人的手下。

【20:6】 And again there was war at Gath, where there was a man of great stature, who had six fingers on each hand and six toes on each foot, twenty-four in all; and he also had been born to the giant.

【20:7】 And he defied Israel; and Jonathan the son of Shimea, David's brother, slew him.

【20:8】 These had been born to the giant in Gath; and they fell by the hand of David and by the hands of his servants.

歷代志上 第二十一章

6 他末次的罪 二一 1 ~ 二二 1

【21:1】^{ab}撒但起來攻擊以色列人，激動大衛數算他們。

【21:2】大衛對約押和民中的首領說，你們去數點以色列人，從別是巴直到但，將結果帶來給我，我好知道他們的數目。

1 CHRONICLES 21

6. His Last Sin 21:1 — 22:1

【21:1】^aAnd ^bSatan stood up against Israel and moved David to number Israel.

【21:2】 And David said to Joab and to the captains of the people, Go and count Israel, from Beer-sheba to Dan, and bring the results to me, that I may know their number.

21:1^a
1~28;
撒下二四 1-25
21:1^b
伯一 6-12
二 1-7
亞三 1-2
太四 10

21:1^a
vv. 1-28;
2 Sam. 24:1-25
21:1^b
Job 1:6-12;
2:1-7;
Zech. 3:1-2;
Matt. 4:10

【21:3】約押說，願耶和華使祂的百姓比現在加增百倍。我主我王阿，他們不都是我主的僕人麼？我主爲何要求作這事？爲何使以色列人陷在罪裏呢？

【21:4】但王的話勝過約押。約押就出去，走遍以色列，然後回到耶路撒冷。

【21:5】約押將所數點百姓的數目呈報大衛：全以色列拿刀的有一百一十萬人；猶大拿刀的有四十七萬人。

【21:6】惟有利未人和便雅憫人^a沒有數在其中，因爲約押厭惡王的這話。

【21:7】神不喜悅這數點百姓的事，便擊打以色列人。

【21:8】大衛對神說，我行這事是犯大罪了；現今求你除掉僕人的罪孽，因我所行的甚是愚昧。

【21:9】耶和華對大衛的先見迦得說，

【21:3】 And Joab said, May Jehovah add to His people a hundred times as many as they are. But, O my lord the king, are they not all my lord's servants? Why does my lord request this? Why should he become a cause of guilt to Israel?

【21:4】 Nevertheless the king's word prevailed over Joab, and Joab went forth and went throughout all Israel and came to Jerusalem.

【21:5】 And Joab gave the sum of the numbering of the people to David. And all Israel were one million one hundred thousand men who drew the sword, and Judah was four hundred seventy thousand men who drew the sword.

【21:6】 But he did^a not number Levi and Benjamin among them, for the king's word was abhorrent to Joab.

【21:7】 And this matter displeased God, and He struck Israel.

【21:8】 And David said to God, I have sinned greatly in that I have done this thing; but now put away the iniquity of Your servant, for I have acted very foolishly.

【21:9】 And Jehovah spoke to Gad, David's seer, saying,

21:6^a
參代上二七 24

21:6^a
cf. 1 Chron.
27:24

【21:10】你去告訴大衛說，耶和華如此說，我給你題三樣災，你可以自己選擇一樣，我好降與你。

【21:11】於是迦得來見大衛，對他說，耶和華如此說，你可以自己選取，

【21:12】或三年的饑荒；或敗在你敵人面前，被仇敵的刀追趕三個月；或三日之久有耶和華的刀，就是有瘟疫在這地上，耶和華的使者在以色列的四境施行毀滅。現在你看看，我該用甚麼話回覆那差我來的。

【21:13】大衛對迦得說，我甚為難；我願落在耶和華的手裏，因為祂有豐盛的^a 憐恤；我不願落在人的手裏。

【21:14】於是，耶和華降瘟疫於以色列，以色列人就死了七萬。

【21:15】神差遣使者去滅耶路撒冷，剛要滅的時候，耶和華看見，就^a 後悔不降這災；祂對滅城的天使說，戢了，現在住手罷。那時，耶和華的使者站在耶布斯人阿珥楠的禾場附近。

【21:10】Go and speak to David, saying, Thus says Jehovah, I am offering you three things; choose for yourself one of them, that I may do it to you.

【21:11】So Gad went to David and said to him, Thus says Jehovah, Take for yourself

【21:12】Either three years of famine, or three months to be swept away before your adversaries, while the sword of your enemies overtakes you, or three days of the sword of Jehovah, even pestilence in the land, and the angel of Jehovah destroying throughout all the territory of Israel. And now see what word I should return to Him who sent me.

【21:13】And David said to Gad, I am in a great strait; let me fall into the hand of Jehovah, for His^a compassions are very great; and do not let me fall into the hand of man.

【21:14】So Jehovah sent a pestilence in Israel, and seventy thousand people of Israel fell.

【21:15】And God sent an angel to Jerusalem to destroy it; but as he was destroying it, Jehovah saw and^a repented of the harm. And He said to the destroying angel, It is enough; now hold back your hand. And the angel of Jehovah was standing by the threshing floor of Ornan the Jebusite.

21:13^a
出三四 6
詩一〇三 8
一三〇 7

21:13^a
Exo. 34:6;
Psa. 103:8;
130:7

21:15^a
創六 6
出三二 14
拿四 2

21:15^a
Gen. 6:6;
Exo. 32:14;
Jonah 4:2

【21:16】大衛舉目，看見耶和華的使者站在天地之間，手裏有拔出來的刀，伸在耶路撒冷以上。大衛和長老都身穿麻衣，面伏於地。

【21:17】大衛對神說，吩咐數算百姓的不是我麼？是我犯了罪，行了惡，但這羣^a羊作了甚麼呢？耶和華我的神阿，願你的手攻擊我和我的父家，不要攻擊你的民，使他們遭受災疫。

【21:18】耶和華的使者吩咐迦得去告訴大衛，叫他上去，在耶布斯人^{1a}阿珥楠的禾場上爲耶和華立一座壇。

【21:19】大衛就照着迦得在耶和華名裏所說的話上去了。

【21:20】那時阿珥楠正打麥子，回頭看見天使，就和他四個兒子都藏起來了。

●代上 21:18¹ 耶布斯人阿珥楠的禾場，成了神的殿建造的地方。（代下三 1。）

【21:16】 And David lifted up his eyes and saw the angel of Jehovah standing between the earth and the heavens, with his drawn sword in his hand stretched out over Jerusalem. Then David and the elders, covered with sackcloth, fell on their faces.

【21:17】 And David said to God, Was it not I who ordered the numbering of the people? And it is I who have sinned and acted very wickedly. But these^a sheep, what have they done? O Jehovah my God, let Your hand, I pray, be against me and against the house of my father, but not against Your people that they should be plagued.

【21:18】 And the angel of Jehovah commanded Gad to tell David that David should go up and raise up an altar to Jehovah on the^{1a} threshing floor of Ornan the Jebusite.

【21:19】 And David went up at Gad's word, which he spoke in the name of Jehovah.

【21:20】 And Ornan turned back and saw the angel, and his four sons who were with him hid themselves; and Ornan was threshing wheat.

21:18¹ (threshing) The threshing floor of Ornan the Jebusite became the site where the temple of God was built (2 Chron. 3:1).

21:17^a
王上二二 17
詩一〇〇 3
賽五三 6

21:17^a
1 Kings 22:17;
Psa. 100:3;
Isa. 53:6

21:18^a
參代下三 1

21:18^a
cf. 2 Chron. 3:1

【21:21】大衛到了阿珥楠那裏，阿珥楠一看，見是大衛，就從禾場上出去，面伏於地，向他下拜。

【21:22】大衛對阿珥楠說，請你按足價將這禾場的地賣給我，我好在其上爲耶和華築一座壇，使百姓受的災疫止住。

【21:23】阿珥楠對大衛說，你只管拿去；我主我王看怎樣好，就怎樣行罷。看哪，我也將牛給你作燔祭，打糧的器具給你當柴燒，麥子給你作素祭。這些我都送給你。

【21:24】大衛王對阿珥楠說，不然；我必用足價向你買。我不願拿你的物給耶和華，也不願用白得之物獻爲燔祭。

【21:25】於是大衛爲那塊地給了阿珥楠六百舍客勒重的金子。

【21:26】大衛在那裏爲耶和華築了一座壇，獻燔祭和平安祭。他呼求耶和華，耶和華就應允他，使^a火從天降在燔祭壇上。

【21:21】 And as David came to Ornan, Ornan looked and saw David. And he went forth from the threshing floor and bowed down to David with his face to the ground.

【21:22】 And David said to Ornan, Give me the site of the threshing floor that I may build on it an altar to Jehovah. For the full price you shall give it to me, that the plague may be stayed from the people.

【21:23】 And Ornan said to David, Take it; and may my lord the king do whatever seems good in his sight. Look, I have given the oxen for the burnt offerings and the threshing instruments for the wood and the wheat for the meal offering — all this I give.

【21:24】 But King David said to Ornan, No; but I will surely buy it for the full price, for I will not take what is yours for Jehovah and offer up burnt offerings that cost me nothing.

【21:25】 So David gave to Ornan six hundred shekels of gold by weight for the site.

【21:26】 And there David built an altar to Jehovah, and he offered burnt offerings and peace offerings. And he called on Jehovah, and He answered him with^a fire from heaven upon the altar of burnt offering.

21:26^a
利九 24
代下七 1

21:26^a
Lev. 9:24;
2 Chron. 7:1

【21:27】耶和華吩咐使者，他就收刀入鞘。

【21:28】那時，大衛見耶和華在耶布斯人阿珥楠的禾場上應允了他，就在那裏獻祭。

【21:29】摩西在曠野所造之耶和華的帳幕和燔祭壇，那時都在^a基遍的高處；

【21:30】只是大衛不敢前去求問神，因為懼怕耶和華使者的刀。

歷代志上 第二十二章

【22:1】大衛說，這就是耶和華神的^a殿，這就是為以色列人獻燔祭的壇。

7 他為着建造
神殿的豫備
二二 2 ~ 19

【21:27】And Jehovah commanded the angel, and he returned his sword to its sheath.

【21:28】At that time, when David saw that Jehovah had answered him on the threshing floor of Ornan the Jebusite, he sacrificed there.

【21:29】And the tabernacle of Jehovah, which Moses made in the wilderness, and the altar of burnt offering at that time were in the high place at ^aGibeon.

【21:30】And David was not able to go before it to inquire of God because he was terrified of the sword of the angel of Jehovah.

1 CHRONICLES 22

【22:1】Then David said, This is the ^ahouse of Jehovah God, and this is the altar of the burnt offering for Israel.

7. His Preparations for the Building
of the Temple of God
22:2-19

21:29^a
王上三 4
代上十六 39
代下 3

21:29^a
1 Kings 3:4;
1 Chron. 16:39;
2 Chron. 1:3

22:1^a
創二八 17
申十二 5-7, 11
代下三 1
六 5-6

22:1^a
Gen. 28:17;
Deut. 12:5-7, 11;
2 Chron. 3:1;
6:5-6

【22:2】¹ 大衛吩咐聚集在以色列地寄居的人，從其中派石匠開鑿石頭，要建造神的殿。

【22:3】大衛^{1a} 豫備許多鐵，作門扇上的釘子和鉤子；又豫備許多銅，多得無法可稱；

【22:4】又豫備無數的香柏木，因為西頓人和推羅人給大衛運了許多香柏木來。

●代上 22:2¹ 二二 2～二九 30 是大衛歷史的補充。

●代上 22:3¹ 大衛為着建造神的殿，豫備許多材料，豫表基督用祂追測不盡的豐富為供備，以建造神的召會。（十八 7～11，二二 2～5，14～16 上，二八 2，二九 2～9，參弗三 8～10。）大衛在困難之中、（14、）在受試煉中、並在爭戰得勝中的豫備，豫表基督在受試煉中，並在祂與撒但及其黑暗權勢爭戰之生活的得勝中，為着建造神的召會所作豐富的供備。

【22:2】¹ And David ordered the gathering of the sojourners who were in the land of Israel. And he appointed masons to hew the wrought stones for the building of the house of God.

【22:3】And David^{1a} prepared iron in abundance for the nails of the doors of the gates and for the clasps; and bronze in abundance, without weight;

【22:4】And cedar trees without number, for the Sidonians and the Tyrians brought cedar trees in vast quantity to David.

22:2¹ (And) First Chronicles 22:2—29:30 is a supplement to the history of David.

22:3¹ (prepared) David's preparing of the materials in abundance for the building of the temple of God typifies Christ's providing for the building of the church of God with His unsearchable riches (18:7-11; 22:2-5, 14-16a; 28:2; 29:2-9; cf. Eph. 3:8-10). David's preparation in his affliction (v. 14), in his trials, and in the victory of his fightings typifies Christ's rich provision for the building of the church of God in His trials and in His victory in His life of fighting against Satan with his power of darkness.

22:3^a
1 Chron. 29:2, 7

22:3^a
代上二九 2, 7

【22:5】大衛說，我兒子所羅門還年幼嬌嫩，要為耶和華建造的殿宇必須極其宏偉，名譽榮耀傳遍各地；所以我為殿豫備材料。於是，大衛在未死之先豫備的材料甚多。

【22:6】大衛召了他兒子所羅門來，囑咐他給耶和華以色列的神建造殿宇。

【22:7】大衛¹對所羅門說，我兒阿，我^a心裏本想為耶和華我神的名建造殿宇；

【22:8】只是耶和華的話臨到我，說，你流了多人的血，打了多次大仗；你^a不可為我的名建造殿宇，因為你在我眼前使多人的血流在地上。

【22:9】看哪，你要生一個兒子；他必是個得享¹安息的人，我必使他得安息，不被四圍一切仇敵擾亂；他的名要叫^a所羅門，他在位的日子，我必將^b和平與安寧賜給以色列。

●代上 22:7¹ 另作，對他兒子所羅門說，我心裏...

●代上 22:9¹ 大衛是戰士，為要得着供備；他的兒子所羅門是平安王，在太平中享受藉他父親得勝所得着並達到的。見王上二 1 註 1。

【22:5】And David said, Solomon my son is young and tender, and the house that is to be built to Jehovah must be exceedingly great in fame and glory throughout all lands; I will therefore make preparations for it. So David prepared an abundance before his death.

【22:6】Then he called for Solomon his son and commanded him to build a house for Jehovah the God of Israel.

【22:7】And David said to¹ Solomon, My son, as for me, it was on my^a heart to build a house for the name of Jehovah my God.

【22:8】But the word of Jehovah came to me, saying, You have shed blood abundantly and have waged great wars. You shall^a not build a house for My name, for you have shed much blood on the earth in My sight.

【22:9】Behold, a son will be born to you. He will be a man of¹ rest, and I will give him rest from all his enemies around him, for^a Solomon will be his name, and I will give^b peace and quiet to Israel throughout his days.

22:7¹ (Solomon) Some read, Solomon his son, As for me,...

22:9¹ (rest) David was a fighter to gain the provisions, and his son Solomon was a peaceful king, enjoying in peace what was gained and attained through his father's victories. See note 1¹ in 1 Kings 2.

22:7^a
王上八 17
代上二八 2

22:8^a
撒下七 5
王上五 3
八 19
代上十七 4
二八 3

22:9^a
撒下十二 24
22:9^b
王上四 24
五 4

22:7^a
1 Kings 8:17;
1 Chron. 28:2

22:8^a
2 Sam. 7:5;
1 Kings 5:3;
8:19;
1 Chron. 17:4;
28:3

22:9^a
2 Sam. 12:24
22:9^b
1 Kings 4:24;
5:4

22:10^a
撒下七 13
22:10^b
撒下七 14
代上二八 6
來一 5

【22:10】¹ 他必為我的名^a 建造殿宇；他要作我的子，我要作他的^b 父；我必堅定他的國位，使他治理以色列，直到永遠。

22:11^a
撒下七 13
王上六 12

【22:11】我兒阿，現今願耶和華與你同在；願你亨通，照祂指着你說的話，^a 建造耶和華你神的殿。

22:12^a
參王上三 9, 12
詩七二 1

【22:12】惟願耶和華賜你^a 見識和聰明，願祂託付你治理以色列，願你遵守耶和華你神的律法。

【22:13】你若謹守遵行耶和華指着以色列所吩咐摩西的律例和典章，就得亨通。你當剛強壯膽，不要懼怕，也不要驚惶。

【22:14】看哪，我在困難之中為耶和華的殿豫備了金子十萬他連得，銀子一百萬他連得，銅和鐵多得無法可稱；我也豫備了木頭、石頭，你還可以增添。

【22:10】It is ¹he who will ^abuild a house for My name; and he will be My son, and I will be his ^bFather; and I will establish the throne of his kingdom over Israel forever.

【22:11】Now, my son, may Jehovah be with you; and may you prosper and ^abuild the house of Jehovah your God, as He has spoken concerning you.

【22:12】Only, let Jehovah give you ^ainsight and understanding, and let Him give you charge over Israel that you may keep the law of Jehovah your God;

【22:13】Then you will prosper if you are certain to perform the statutes and ordinances with which Jehovah charged Moses concerning Israel. Be strong and be bold; do not be afraid or dismayed.

【22:14】Now then in my affliction I have prepared for the house of Jehovah one hundred thousand talents of gold and one million talents of silver and bronze and iron without weight, for it is in abundance; and timber and stone I have prepared; and you may add to these.

22:10^a
2 Sam. 7:13
22:10^b
2 Sam. 7:14;
1 Chron. 28:6;
Heb. 1:5

22:11^a
2 Sam. 7:13;
1 Kings 6:12

22:12^a
cf. 1 Kings 3:9,
12;
Psa. 72:1

●代上 22:10¹ 見太一 1 註 3。

22:10¹ (he) See note 1³ in Matt. 1.

【22:15】你這裏有許多匠人，就是鑿石的人、石匠、木匠、和一切能作各樣工的巧匠，

【22:16】並有無數的金、銀、銅、鐵。你當起來辦事，願耶和華與你同在。

【22:17】大衛又吩咐以色列的眾首領幫助他兒子所羅門，說，

【22:18】耶和華你們的神確實與你們同在，叫你們四圍都^a安寧；因祂已將這地的居民交在我手中，這地已經在耶和華與祂百姓面前被制伏了。

【22:19】現在你們當立定¹心意，尋求耶和華你們的神；也當起來建造耶和華神的聖所，好將耶和華的^a約櫃和神的聖器皿，都搬進為耶和華名建造的殿裏。

【22:15】And with you there are workmen in abundance, masons and workers in stone and wood and all manner of men who are skillful in every kind of work.

【22:16】To the gold and silver and bronze and iron there is no number. Arise and do it, and may Jehovah be with you.

【22:17】And David commanded all the leaders of Israel to help Solomon his son, saying,

【22:18】Indeed Jehovah your God is with you. And He has given you^a rest all around. For He has given the inhabitants of the land into my hand, and the land has been subdued before Jehovah and before His people.

【22:19】Now set your heart and your soul to seek after Jehovah your God; and arise and build the sanctuary of Jehovah God, in order to bring the^a Ark of the Covenant of Jehovah and all the holy vessels of God to the house that is to be built for the name of Jehovah.

22:18^a
申十二 10
王上四 24
代上二二 9
二三 25

22:19^a
王上八 6, 21
代下五 7
六 11

22:18^a
Deut. 12:10;
1 Kings 4:24;
1 Chron. 22:9;
23:25

22:19^a
1 Kings 8:6, 21;
2 Chron. 5:7;
6:11

●代上 22:19¹ 心意，直譯，心與魂。

歷代志上 第二十三章

8 他安排祭司
和利未人供職的班次
二三 1 ~ 二六 32

a 立他兒子所羅門作以色列的王
二三 1

【23:1】大衛年紀老邁，日子滿足，就立他兒子^a所羅門作以色列的王。

b 利未人供職的班次
二三 2 ~ 32

【23:2】大衛招聚以色列的眾首領，以及¹祭司和¹利未人。

【23:3】利未人從^{1a}三十歲以上的都被數點，他們男丁的數目共有三萬八千；

●代上 23:2¹ 大衛安排以色列人向神供職的班次，與神的殿有關，（六 31 ~ 48，二三 ~ 二六，）豫表在新約裏，那靈在召會事奉上有次序的安排。（林前十二 4 ~ 11。）這進一步豫表身體的頭基督設立了祂身體中的等次，給所有的肢體持守。（林前十二 28 ~ 30，十四 40。）

●代上 23:3¹ 見民四 3 註 1。

1 CHRONICLES 23

8. His Arrangement of the Order
of the Services of the Priests and the Levites
23:1 — 26:32

a. Making Solomon His Son King over Israel
23:1

【23:1】Now when David was old and full of days, he made^aSolomon his son king over Israel.

b. The Divisions of the Services of the Levites
23:2-32

【23:2】And he gathered all the leaders of Israel and the¹priests and the¹Levites.

【23:3】And the Levites were numbered from^{1a}thirty years old and upward; and their number, head by head and man by man, was thirty-eight thousand.

23:2¹ (priests) David's arranging in order Israel's services to God related to the temple of God (6:31-48; chs. 23-26) typifies the Spirit's arranging in order the church services in the New Testament (1 Cor. 12:4-11). It typifies further that as the Head of the Body, Christ has set up an order in His Body for all the members to keep (1 Cor. 14:40).

23:3¹ (thirty) See note 3¹ in Num. 4.

23:1^a
王上一 33-39
代上二 8-5
二九 22, 28

23:1^a
1 Kings 1:33-39;
1 Chron. 28:5;
29:22, 28

23:3^a
民四 3, 47

23:3^a
Num. 4:3, 47

【23:4】其中有二萬四千人監管耶和華殿的事，有六千人作官長和審判官，

【23:5】有四千人作守門的，又有四千人用¹大衛所造讚美的樂器讚美耶和華。

【23:6】大衛按利未兒子革順、哥轄、米拉利的家族，將他們分了^a班次。

【23:7】^a屬革順人的，有拉但和示每。

【23:8】拉但的兒子，為首的是耶歇，還有細坦和約珥，共三人。

【23:9】示每的兒子是示羅密、哈薛、哈蘭三人。這些是拉但宗族的首領。

【23:10】示每的兒子是雅哈、細拿、耶烏施、比利亞；這四人是示每的兒子。

【23:11】為首的是雅哈，其次是細撒。但耶烏施和比利亞的子孫不多，所以合算為一個宗族。

【23:4】 Of these twenty-four thousand were to oversee the work of the house of Jehovah, and six thousand were officers and judges,

【23:5】 And four thousand were gatekeepers, and four thousand were to praise Jehovah with the instruments that I have made for praising, said David.

【23:6】 And David formed them into ^adivisions according to the sons of Levi: Gershon, Kohath, and Merari.

【23:7】 ^aOf the Gershonites: Ladan and Shimei.

【23:8】 The sons of Ladan: Jehiel the chief and Zetham and Joel, three.

【23:9】 The sons of Shimei: Shelomoth and Haziel and Haran, three. These were the heads of the fathers' houses of Ladan.

【23:10】 And the sons of Shimei: Jahath, Zina, and Jeush, and Beriah. These four were the sons of Shimei.

【23:11】 And Jahath was the chief, and Zizah the second. But Jeush and Beriah did not have many sons; therefore they became a father's house in one reckoning.

23:6^a
代下八 14
三五 4
參拉六 18

23:7^a
出六 17
民三 18
代上六 17

23:6^a
2 Chron. 8:14;
35:4;
cf. Ezra 6:18

23:7^a
Exo. 6:17;
Num. 3:18;
1 Chron. 6:17

●代上 23:5¹ 直譯，我。

23:12^a
出六 18
民三 19
代上六 2, 18

【23:12】^a 哥轄的兒子是暗蘭、以斯哈、希伯倫、烏薛四人。

23:13^a
出六 20
23:13^b
出二八 1
來五 4
23:13^c
出三十 7
民十六 40
撒上二 28

【23:13】^a 暗蘭的兒子是亞倫和摩西。^b 亞倫和他的子孫永遠分別出來，好分別至聖的物，在耶和華面前^c 燒香，事奉祂，在祂的名裏祝福，直到永遠。

23:14^a
申三三 1

【23:14】至於^{1a} 神人摩西，他子孫的名字列在利未支派中。

23:15^a
出二 22
十八 3-4

【23:15】摩西的兒子是^a 革舜和以利以謝。

【23:16】革舜的兒子，爲首的是細布業；

【23:17】以利以謝的兒子，爲首的是利哈比雅；以利以謝沒有別的兒子，但利哈比雅的子孫甚多。

【23:18】以斯哈的兒子，爲首的是示羅密。

【23:19】希伯倫的兒子，爲首的是耶利雅，其次是亞瑪利亞，第三是雅哈悉，第四是耶加面。

【23:12】^aThe sons of Kohath: Amram, Izhar, Hebron, and Uzziel, four.

【23:13】The sons of ^aAmram: Aaron and Moses; and ^bAaron was separated that he might sanctify the most holy things forever, he and his sons, by burning ^cincense before Jehovah, by ministering to Him, and by blessing in His name forever.

【23:14】And as for Moses the ^aman of God, his sons were named among the tribe of Levi.

【23:15】The sons of Moses: ^aGershom and Eliezer.

【23:16】The sons of Gershom: Shebuel the chief.

【23:17】And the sons of Eliezer were: Rehabiah the chief; and Eliezer had no other sons, but the sons of Rehabiah were very many.

【23:18】The sons of Izhar: Shelomith the chief.

【23:19】The sons of Hebron: Jeriah the chief, Amariah the second, Jahaziel the third, and Jekameam the fourth.

23:12^a
Exo. 6:18;
Num. 3:19;
1 Chron. 6:2, 18

23:13^a
Exo. 6:20
23:13^b
Exo. 28:1;
Heb. 5:4
23:13^c
Exo. 30:7;
Num. 16:40;
1 Sam. 2:28

23:14^a
Deut. 33:1

23:15^a
Exo. 2:22;
18:3-4

●代上 23:14¹ 直譯，屬神的人。

【23:20】烏薛的兒子，爲首的是米迦，其次是耶西雅。

【23:21】^a 米拉利的兒子是抹利和母示。抹利的兒子是以利亞撒和基士。

【23:22】以利亞撒死了，沒有兒子，只有女兒；她們的族弟兄，基士的兒子們，娶了她們爲妻。

【23:23】母示的兒子是末力、以得、耶利摩三人。

【23:24】以上是利未的子孫，按他們的宗族，作宗族的首領，照人名的數目，逐一數點，從^a 二十歲以上，都作耶和華殿事奉之工。

【23:25】大衛說，耶和華以色列的神已經使祂的百姓得^a 安息，祂必永遠住在耶路撒冷；

【23:26】利未人也不必再^a 抬帳幕，和其中一切事奉用的器皿了。

【23:20】The sons of Uzziel: Micah the chief and Isshiah the second.

【23:21】^aThe sons of Merari: Mahli and Mushi. The sons of Mahli: Eleazar and Kish.

【23:22】And Eleazar died and had no sons, only daughters; and their brothers the sons of Kish took them as their wives.

【23:23】The sons of Mushi: Mahli and Eder and Jeremoth, three.

【23:24】These were the sons of Levi according to their fathers' houses, the heads of the fathers' houses of those who had been counted, by the number of names, head by head, who did the work for the service of the house of Jehovah, from^a twenty years old and upward.

【23:25】For David said, Jehovah the God of Israel has given^a rest to His people, and He will dwell in Jerusalem forever;

【23:26】And also the Levites need not^a carry the tabernacle and all its vessels for its service.

23:21^a
出六 19
代上六 19
二四 26

23:24^a
代下三一 17
拉三 8
代上二三 27
參民四 30
八 24

23:25^a
代下二二 18

23:26^a
代下三五 3
參民四 5-15

23:21^a
Exo. 6:19;
1 Chron. 6:19;
24:26

23:24^a
2 Chron. 31:17;
Ezra 3:8;
1 Chron. 23:27;
cf. Num. 4:30;
8:24

23:25^a
1 Chron. 22:18

23:26^a
2 Chron. 35:3;
cf. Num. 4:5-15

【23:27】照着大衛末了所吩咐的，利未的子孫從二十歲以上的都被數點。

【23:28】他們的職任是輔助亞倫的子孫，在耶和華的殿事奉，照管院子和房屋，並潔淨一切聖物，就是作神殿事奉之工；

【23:29】並管理^a陳設餅、素祭的細麵、無酵薄餅、煎盤上作的物、用油調透的物，又管理各樣量度容量和尺寸的器具；

【23:30】每日早晨，站立稱謝讚美耶和華，晚上也是如此；

【23:31】又照管一切向耶和華獻燔祭的事，在^a安息日、¹月朔並節期，按數照例，不斷的在耶和華面前獻上；

【23:32】又看守^a會幕和聖所，並守耶和華所吩咐他們弟兄亞倫子孫的，在耶和華的殿^b事奉。

【23:27】For by the last words of David the sons of Levi were numbered from twenty years and upward.

【23:28】For their station was alongside the sons of Aaron for the service of the house of Jehovah in the courts and in the chambers and in the purifying of all the holy things, that is, the work of the service of the house of God;

【23:29】And for the rows of ^abread and the fine flour of the meal offering and the unleavened wafers and what is baked in the pan and what is mixed with oil and all measures of quantity and size;

【23:30】And to stand morning by morning to thank and praise Jehovah, and likewise in the evening;

【23:31】And to offer all the burnt offerings to Jehovah, according to the number ordained for them, on the ^aSabbaths, at the ¹new moons, and on the appointed feasts, continually before Jehovah;

【23:32】And they were to keep the charge of the ^aTent of Meeting and the charge of the sanctuary and the charge of the sons of Aaron their brothers for the ^bservice of the house of Jehovah.

●代上 23:31¹ 見民二八 11 註 1。

23:31¹ (new) See note 11¹ in Num. 28.

23:29^a
利二四 5-8

23:29^a
Lev. 24:5-8

23:31^a
代下八 13
三一 3

23:31^a
2 Chron. 8:13;
31:3

23:32^a
民一 53
23:32^b
民三 7-8

23:32^a
Num. 1:53
23:32^b
Num. 3:7-8

歷代志上 第二十四章

c 祭司分爲二十四個班次 二四 1 ~ 19

24:1^a
利十 1, 6
民二六 60

【24:1】亞倫子孫的班次記在下面：亞倫的兒子是^a拿答、亞比戶、以利亞撒、以他瑪。

24:2^a
利十 2
民二六 61

【24:2】¹拿答、亞比戶^a死在他們父親之先，沒有兒子；故此，以利亞撒、以他瑪供祭司的職分。

24:3^a
撒下八 17
代上二四 31

【24:3】大衛同着以利亞撒的子孫^a撒督，和以他瑪的子孫亞希米勒，將他們的族弟兄按事奉的職責分成班次。

【24:4】因以利亞撒子孫中爲首的，比以他瑪子孫中爲首的更多，就把他們分班如下：以利亞撒的子孫中，作宗族首領的有十六人；以他瑪的子孫中，按宗族作首領的有八人。

●代上 24:2¹ 見利十 1 ~ 11 與註。

1 CHRONICLES 24

c. The Ordering of the Priests in Twenty-four Divisions 24:1-19

24:1^a
Lev. 10:1, 6;
Num. 26:60

【24:1】And the divisions of the sons of Aaron were these: the sons of Aaron: ^aNadab and Abihu, Eleazar and Ithamar.

24:2^a
Lev. 10:2;
Num. 26:61

【24:2】But ¹Nadab and Abihu ^adied before their father and had no children; therefore Eleazar and Ithamar served as priests.

24:3^a
2 Sam. 8:17;
1 Chron. 24:31

【24:3】And David with ^aZadok of the sons of Eleazar and Ahimelech of the sons of Ithamar divided them according to their offices in their service.

【24:4】Since more chief men were found among the sons of Eleazar than the sons of Ithamar, they were divided thus: of the sons of Eleazar there were sixteen, heads of fathers' houses; and of the sons of Ithamar, according to their fathers' houses, eight.

24:2¹ (Nadab) See Lev. 10:1-11 and notes.

【24:5】他們都掣籤分班，彼此一樣；
在聖所和神面前作官長的，有以利亞撒的子孫，也有以他瑪的子孫。

【24:6】利未人中作書記的拿坦業的兒子示瑪雅，在王和官長、祭司撒督、^a亞比亞他的兒子亞希米勒、並祭司宗族和利未人宗族的首領面前，記錄他們的名字，在以利亞撒的子孫中取一宗族，在以他瑪的子孫中取一宗族。

【24:7】掣出來的第一籤是耶何雅立，
第二是耶大雅，

【24:8】第三是哈琳，第四是梭琳，

【24:9】第五是瑪基雅，第六是米雅民，

【24:10】第七是哈歌斯，第八是^a亞比雅，

【24:11】第九是耶書亞，第十是示迦尼，

【24:12】第十一是以利亞實，第十二是雅金，

【24:13】第十三是胡巴，第十四是耶是比押，

【24:14】第十五是璧迦，第十六是音麥，

【24:5】And they were divided by lot, each like the others; for there were officers of the sanctuary and officers of God, both from the sons of Eleazar and from the sons of Ithamar.

【24:6】And Shemaiah the son of Nethaneel the scribe, from among the Levites, recorded them in the presence of the king and the leaders and Zadok the priest and Ahimelech the son of ^aAbiathar and the heads of the fathers' houses of the priests and of the Levites, one fathers' house being drawn for Eleazar and one drawn for Ithamar.

【24:7】Now the first lot came forth to Jehoiarib, the second to Jedaiah,

【24:8】The third to Harim, the fourth to Seorim,

【24:9】The fifth to Malchijah, the sixth to Mijamin,

【24:10】The seventh to Hakkoz, the eighth to ^aAbijah,

【24:11】The ninth to Jeshua, the tenth to Shecaniah,

【24:12】The eleventh to Eliashib, the twelfth to Jakim,

【24:13】The thirteenth to Huppah, the fourteenth to Jeshebeab,

24:6^a
撒下八 17
可二 26

24:6^a
2 Sam. 8:17;
Mark 2:26

24:10^a
路一 5

24:10^a
Luke 1:5

【24:15】第十七是希悉，第十八是哈闢悉，

【24:16】第十九是毘他希雅，第二是以西結，

【24:17】第二十一是雅斤，第二十二是迦末，

【24:18】第二十三是第來雅，第二十四是瑪西亞。

【24:19】這就是他們事奉的¹班次，要照他們祖宗亞倫所給他們的^a規例，就是耶和華以色列的神所吩咐亞倫的，進入耶和華的殿事奉。

d 其餘的利未人
都掣籤供職
二四 20 ~ 31

【24:20】利未其餘的子孫如下：暗蘭的子孫中有書巴業；書巴業的子孫中有耶希底亞。

●代上 24:19¹ 或，職責。

【24:14】The fifteenth to Bilgah, the sixteenth to Immer,

【24:15】The seventeenth to Hezir, the eighteenth to Happizziez,

【24:16】The nineteenth to Pethahiah, the twentieth to Jehezkel,

【24:17】The twenty-first to Jachin, the twenty-second to Gamul,

【24:18】The twenty-third to Delaiah, the twenty-fourth to Maaziah.

【24:19】These were their offices in their service for coming into the house of Jehovah according to the^a arrangement given to them by Aaron their father, as Jehovah the God of Israel had commanded him.

d. The Rest of the Levites
Casting Lots for Their Duty
24:20-31

【24:20】And of the rest of the sons of Levi: of the sons of Amram, Shubael; of the sons of Shubael, Jehdeiah.

24:19^a
路一 8

24:19^a
Luke 1:8

【24:21】利哈比雅的子孫中，有爲首的伊示雅。

【24:22】以斯哈人中有示羅摩；示羅摩的子孫中有雅哈。

【24:23】希伯倫的兒子，有爲首的耶利雅，其次亞瑪利亞，第三雅哈悉，第四耶加面。

【24:24】烏薛的兒子有米迦；米迦的子孫中有沙密。

【24:25】米迦的兄弟是伊示雅；伊示雅的子孫中有撒迦利雅。

【24:26】米拉利的兒子是抹利、母示、雅西雅；雅西雅的兒子有比挪；

【24:27】米拉利的子孫有雅西雅的兒子比挪、朔含、撒刻、伊比利。

【24:28】抹利的兒子中有以利亞撒；以利亞撒沒有兒子。

【24:29】基士的子孫中有耶拉篋。

【24:21】Of Rehabiah: of the sons of Rehabiah, Isshiah the chief.

【24:22】Of the Izharites, Shelomoth; of the sons of Shelomoth, Jahath.

【24:23】And the sons of Hebron: Jeriah the chief, Amariah the second, Jahaziel the third, Jekameam the fourth.

【24:24】The sons of Uzziel, Micah; of the sons of Micah, Shamir.

【24:25】The brother of Micah, Isshiah; of the sons of Isshiah, Zechariah.

【24:26】The sons of Merari: Mahli and Mushi; the sons of Jaaziah: Beno.

【24:27】The sons of Merari: of Jaaziah were Beno and Shoham and Zaccur and Ibri.

【24:28】Of Mahli: Eleazar, who had no sons.

【24:29】Of Kish: the sons of Kish: Jerahmeel.

【24:30】母示的兒子中有末力、以得、耶利摩。按着宗族這些都是利未的子孫。

【24:31】他們在大衛王和撒督、亞希米勒、並祭司宗族和利未人宗族的首領面前^a掣籤，正如他們的弟兄亞倫的子孫一般；各宗族的首領與年幼的兄弟沒有分別。

歷代志上 第二十五章

e 將亞薩、希幔、
並耶杜頓子孫中的一些人
分爲二十四班歌唱
二五 1 ~ 31

【25:1】大衛和軍中的眾首領，從^a亞薩、^{1b}希幔、並^c耶杜頓的子孫中，將一些人分別出來事奉，要他們彈琴、鼓瑟、敲鈸、^{2d}唱歌。事奉供職的人數記在下面：

- 代上 25:1¹ 見民十六 33 註 1 二段。
- 代上 25:1² 直譯，申言，2、3 節者同。

【24:30】And the sons of Mushi: Mahli and Eder and Jerimoth. These were the sons of the Levites according to their fathers' houses.

【24:31】These likewise^a cast lots even as their brothers the sons of Aaron in the presence of David the king and Zadok and Ahimelech and the heads of the fathers' houses of the priests and of the Levites, the head of the fathers' houses even as his younger brother.

1 CHRONICLES 25

e. Setting Apart Some of the Sons of Asaph,
Heman, and Jeduthun into
Twenty-four Divisions for Singing
25:1-31

【25:1】Moreover David and the leaders of the army set apart for the service some of the sons of^a Asaph and^{1b} Heman and^c Jeduthun to^d prophesy with lyres, harps, and cymbals. And the list of those who did the work according to their service was:

25:1¹ (Heman) See note 33¹, par. 2, in Num. 16.

24:31^a
1 Chron. 25:8;
26:13-14;
Neh. 11:1;
cf. Acts 1:26

25:1^a
1 Chron. 6:39
25:1^b
1 Chron. 6:33
25:1^c
1 Chron. 16:41-42
25:1^d
1 Chron. 9:33;
15:16;
2 Chron. 23:18;
Neh. 12:27-29

24:31^a
代上二五 8
二六 13-14
尼十一 1
參徒一 26

25:1^a
代上六 39
25:1^b
代上六 33
25:1^c
代上十六 41-42
25:1^d
代上九 33
十五 16
代下二三 18
尼十二 27-29

【25:2】屬亞薩兒子的，有撒刻、約瑟、尼探雅、亞薩利拉，亞薩的這些兒子都在亞薩手下，遵王的指示唱歌。

【25:3】屬耶杜頓的，有耶杜頓的兒子基大利、西利、耶篩亞、¹示每、哈沙比雅、瑪他提雅六人，都歸他們父親耶杜頓指揮，彈琴、唱歌、稱謝、讚美耶和華。

【25:4】屬希幔的，有希幔的兒子布基雅、瑪探雅、烏薛、細布業、耶利摩、哈拿尼雅、哈拿尼、以利亞他、基大利提、羅幔提以謝、約施比加沙、瑪羅提、何提、瑪哈秀；

【25:5】這些都是王的先見希幔的兒子，憑神的話¹高舉祂的大能。神賜給希幔十四個兒子，三個女兒；

●代上 25:3¹ 此乃照七十士希臘文譯本和一種希伯來文古卷；多數古卷無，示每。

●代上 25:5¹ 高舉祂的大能，直譯，舉角。（參撒上二 10。）

【25:2】Of the sons of Asaph: Zaccur and Joseph and Nethaniah and Asharelah, the sons of Asaph, under the hand of Asaph, who prophesied under the king's direction.

【25:3】Of Jeduthun: the sons of Jeduthun: Gedaliah and Zeri and Jeshai¹ah and Shimei and Hashabiah and Mattithiah, six, under the direction of their father Jeduthun with the lyre, who prophesied in giving thanks and praising Jehovah.

【25:4】Of Heman: the sons of Heman: Bukkiah, Mattaniah, Uzziel, Shebuel and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti and Romamti-ezer, Joshbekashah, Mallothi, Hothir, Mahazioth;

【25:5】All these were the sons of Heman the king's seer, for¹ exalting His power with the words of God; and God gave Heman fourteen sons and three daughters.

25:3¹ (and) Following the Septuagint and one Hebrew MS; most MSS do not have the words and Shimei.

25:5¹ (exalting) Lit., lifting up the horn (cf. 1 Sam. 2:10).

【25:6】他們都歸他們父親指揮，在耶和華的殿唱歌、敲鈸、彈琴、鼓瑟，在神的殿事奉。亞薩、耶杜頓、希幔都遵王的指示。

【25:7】他們和他們的弟兄受訓練向耶和華唱歌，都是善於歌唱的，共有二百八十八人。

【25:8】這些人無論大小，為師的、為徒的，都一同^a掣籤分了職守。

【25:9】掣出來的第一籤是亞薩的兒子約瑟；第二是基大利，他和他弟兄並兒子共十二人；

【25:10】第三是撒刻，他和他兒子並弟兄共十二人；

【25:11】第四是伊洗利，他和他兒子並弟兄共十二人；

【25:12】第五是尼探雅，他和他兒子並弟兄共十二人；

【25:13】第六是布基雅，他和他兒子並弟兄共十二人；

【25:6】 All these were under the direction of their father for song in the house of Jehovah, with cymbals, harps, and lyres, for the service of the house of God, Asaph, Jeduthun, and Heman being under the direction of the king.

【25:7】 And the number of them, with their brothers who were instructed in singing to Jehovah, all of whom were skillful, was two hundred eighty-eight.

【25:8】 And they^a cast lots for their duties, all alike, the small as well as the great, the teacher as well as the student.

【25:9】 Now the first lot came forth for Asaph to Joseph; the second to Gedaliah, he and his brothers and his sons, twelve;

【25:10】 The third to Zaccur, his sons and his brothers, twelve;

【25:11】 The fourth to Izri, his sons and his brothers, twelve;

【25:12】 The fifth to Nethaniah, his sons and his brothers, twelve;

【25:13】 The sixth to Bukkiah, his sons and his brothers, twelve;

25:8^a
代上二四 31
二六 13-14

25:8^a
1 Chron. 24:31;
26:13-14

【25:14】第七是耶薩利拉，他和他兒子並弟兄共十二人；

【25:15】第八是耶篩亞，他和他兒子並弟兄共十二人；

【25:16】第九是瑪探雅，他和他兒子並弟兄共十二人；

【25:17】第十是示每，他和他兒子並弟兄共十二人；

【25:18】第十一是亞薩列，他和他兒子並弟兄共十二人；

【25:19】第十二是哈沙比雅，他和他兒子並弟兄共十二人；

【25:20】第十三書巴業，他和他兒子並弟兄共十二人；

【25:21】第十四是瑪他提雅，他和他兒子並弟兄共十二人；

【25:22】第十五是耶利摩，他和他兒子並弟兄共十二人；

【25:14】 The seventh to Jesharelah, his sons and his brothers, twelve;

【25:15】 The eighth to Jeshaiiah, his sons and his brothers, twelve;

【25:16】 The ninth to Mattaniah, his sons and his brothers, twelve;

【25:17】 The tenth to Shimei, his sons and his brothers, twelve;

【25:18】 The eleventh to Azarel, his sons and his brothers, twelve;

【25:19】 The twelfth to Hashabiah, his sons and his brothers, twelve;

【25:20】 For the thirteenth, Shubael, his sons and his brothers, twelve;

【25:21】 For the fourteenth, Mattithiah, his sons and his brothers, twelve;

【25:22】 For the fifteenth to Jeremoth, his sons and his brothers, twelve;

【25:23】第十六是哈拿尼雅，他和他兒子並弟兄共十二人；

【25:24】第十七是約施比加沙，他和他兒子並弟兄共十二人；

【25:25】第十八是哈拿尼，他和他兒子並弟兄共十二人；

【25:26】第十九是瑪羅提，他和他兒子並弟兄共十二人；

【25:27】第二十是以利亞他，他和他兒子並弟兄共十二人；

【25:28】第二十一是何提，他和他兒子並弟兄共十二人；

【25:29】第二十二是基大利提，他和他兒子並弟兄共十二人；

【25:30】第二十三是瑪哈秀，他和他兒子並弟兄共十二人；

【25:31】第二十四是羅幔提以謝，他和他兒子並弟兄共十二人。

【25:23】 For the sixteenth to Hananiah, his sons and his brothers, twelve;

【25:24】 For the seventeenth to Joshbekashah, his sons and his brothers, twelve;

【25:25】 For the eighteenth to Hanani, his sons and his brothers, twelve;

【25:26】 For the nineteenth to Mallothi, his sons and his brothers, twelve;

【25:27】 For the twentieth to Eliathah, his sons and his brothers, twelve;

【25:28】 For the twenty-first to Hothir, his sons and his brothers, twelve;

【25:29】 For the twenty-second to Giddalti, his sons and his brothers, twelve;

【25:30】 For the twenty-third to Mahazioth, his sons and his brothers, twelve;

【25:31】 For the twenty-fourth to Romamti-ezer, his sons and his brothers, twelve.

歷代志上 第二十六章

f 守門人的班次 二六 1 ~ 19

【26:1】守門人的班次記在下面：可拉族亞薩的子孫中，有可利的兒子米施利米雅。

【26:2】米施利米雅有幾個兒子，長子是撒迦利亞，次子是耶疊，三子是西巴第雅，四子是耶提聶，

【26:3】五子是以攔，六子是約哈難，七子是以利約乃。

【26:4】俄別以東有許多兒子，長子是示瑪雅，次子是約薩拔，三子是約亞，四子是沙甲，五子是拿坦業，

【26:5】六子是亞米利，七子是以薩迦，八子是毘烏利太，因為神^a賜福與俄別以東。

【26:6】他的兒子示瑪雅生了幾個兒子，都是大能的壯士，掌管父親的家。

1 CHRONICLES 26

f. The Divisions of the Doorkeepers 26:1-19

【26:1】For the divisions of the doorkeepers: of the Korahites, Meshelemiah the son of Kore, of the sons of Asaph.

【26:2】And Meshelemiah had sons: Zechariah the firstborn, Jediahel the second, Zebadiah the third, Jathniel the fourth,

【26:3】Elam the fifth, Jehohanan the sixth, Eliehoenai the seventh.

【26:4】And Obed-edom had sons: Shemaiah the firstborn, Jehozabad the second, Joah the third and Sacar the fourth and Nethaneel the fifth,

【26:5】Ammiel the sixth, Issachar the seventh, Peullethai the eighth; for God^a blessed him.

【26:6】And to Shemaiah his son were sons born, who ruled over the house of their father, for they were mighty men of valor.

26:5^a
參撒下六 11-12

26:5^a
cf. 2 Sam. 6:11-12

【26:7】示瑪雅的儿子是俄得尼、利法益、俄備得、以利薩巴，以利薩巴的弟兄，以利戶和西瑪迦，是壯士。

【26:8】這些都在俄別以東的子孫之中，他們和他們的兒子並弟兄，都是善於辦事的壯士；俄別以東的子孫共六十二人。

【26:9】米施利米雅有兒子和弟兄，都是壯士，共十八人。

【26:10】米拉利子孫何薩有幾個兒子：爲首的是申利，（他原不是長子，是他父親立他爲首，）

【26:11】其次是希勒家，第三是底巴利雅，第四是撒迦利亞；何薩的兒子並弟兄共十三人。

【26:12】這些是守門人的班次，是班次中爲首的，與他們的弟兄得了同樣的職守，在耶和華殿裏供職。

【26:13】他們無論大小，都按着宗族^a掣¹籤，分守各門。

【26:7】 The sons of Shemaiah: Othni and Rephael and Obed and Elzabad, whose brothers, Elihu and Semachiah, were valiant men.

【26:8】 All these were among the sons of Obed-edom: they and their sons and their brothers, men of strength able for the service, sixty-two of Obed-edom.

【26:9】 And Meshelemiah had sons and brothers, valiant men, eighteen.

【26:10】 And Hosah, of the children of Merari, had sons: Shimri the chief (for although he was not the firstborn, his father made him chief)

【26:11】 Hilkiah the second, Tebaliah the third, Zechariah the fourth; all the sons and brothers of Hosah were thirteen.

【26:12】 To these divisions of the doorkeepers, the chief men, were given duties like those of their brothers, to minister in the house of Jehovah.

【26:13】 And they ^acast ¹lots, the small as well as the great, according to their fathers' houses, for every gate.

●代上 26:13¹ 參書十四 2 註 1。

26:13¹ (lots) Cf. note 2¹ in Josh. 14.

【26:14】掣籤守東門的是示利米雅；他的兒子撒迦利亞是有見識的謀士，人給他掣籤，掣出的籤是守北門。

【26:15】俄別以東守南門，他的兒子守庫房。

【26:16】書聘與何薩守西門，靠近沙利基門，在往上去的街道上。守衛相對而立。

【26:17】守東門的有六個利未人；守北門的每日有四個人，守南門的每日有四個人；守庫房的有兩個人，又有兩個人輪班替換。

【26:18】在西面的柱廊，街道上有四個人，柱廊那裏有兩個人。

【26:19】以上是可拉族子孫中，和米拉利子孫中，守門人的班次。

g 分派一些利未人
看守神殿的府庫
和聖物的府庫
二六 20 ~ 28

【26:14】 And the lot for the east fell to Shelemiah. Then for Zechariah his son, a counselor with insight, they cast lots; and his lot went out for the north.

【26:15】 For Obed-edom it went out for the south; and for his sons it went out for the storehouse.

【26:16】 For Shuppim and Hosah it went out for the west, by the gate of Shallecheth on the ascending road. Guard corresponded to guard.

【26:17】 On the east: six Levites; on the north: four a day; on the south: four a day; and for the storehouse: two by two;

【26:18】 At the colonnade to the west: four at the road and two at the colonnade.

【26:19】 These were the divisions of the doorkeepers, from the sons of the Korahites and from the sons of Merari.

g. Assigning Some of the Levites
to Keep the Treasures of the House of God
and of the Dedicated Gifts
26:20-28

【26:20】利未人中，有亞希雅掌管神殿的府庫和聖物的府庫。

【26:21】拉但的子孫，就是革順族拉但的子孫中，作革順族拉但宗族首領的，是耶希伊利。

【26:22】耶希伊利的兒子西坦，和他兄弟約珥，掌管耶和華殿的府庫。

【26:23】暗蘭族、以斯哈族、希伯倫族、烏薛族也有職分。

【26:24】摩西的孫子，革舜的兒子細布業掌管府庫。

【26:25】還有他的族弟兄，出於以利以謝的；以利以謝的兒子是利哈比雅，利哈比雅的兒子是耶篩亞，耶篩亞的兒子是約蘭，約蘭的兒子是細基利，細基利的兒子是示羅密。

【26:26】這示羅密和他的弟兄掌管府庫的聖物，就是大衛王和眾宗族首領、千夫長、百夫長、並軍長所^a分別為聖的物；

【26:20】And of the Levites, Ahijah was over the treasures of the house of God and over the treasures of the dedicated gifts.

【26:21】The sons of Ladan, the sons of the Gershonites belonging to Ladan, the heads of the fathers' houses belonging to Ladan the Gershonite: Jehieli.

【26:22】The sons of Jehieli: Zetham and Joel his brother, who were over the treasures of the house of Jehovah.

【26:23】Of the Amramites, the Izharites, the Hebronites, and the Uzzielites,

【26:24】Shebuel the son of Gershom, the son of Moses, was ruler over the treasures.

【26:25】And his brothers: From Eliezer came Rehabiah his son and Jeshaiiah his son and Joram his son and Zichri his son and Shelomoth his son.

【26:26】This Shelomoth and his brothers were over all the treasures of the dedicated gifts, which David the king and the heads of the fathers' houses, the captains over thousands and hundreds and the captains of the army, had^a dedicated;

26:26^a
撒下八 11
王上七 51

26:26^a
2 Sam. 8:11;
1 Kings 7:51

【26:27】他們將爭戰時所奪的財物分別爲聖，以備修造耶和華的殿。

【26:28】先見撒母耳、基士的兒子掃羅、尼珥的兒子押尼珥、洗魯雅的兒子約押所分別爲聖的物，以及其他人所分別爲聖的物，都歸示羅密和他的弟兄掌管。

h 任命一些利未人作官長和審判官，
在聖殿以外的事務上，管理以色列
二六 29 ~ 32

【26:29】以斯哈族中，有基拿尼雅和他眾子作官長和審判官，在聖殿以外的事務上，管理以色列。

【26:30】希伯倫族中有哈沙比雅和他弟兄一千七百人，都是壯士，在約但河西監督以色列，辦理耶和華的事，並服事王。

【26:31】希伯倫族中，爲首的是耶利雅。（關於希伯倫族，大衛作王第四十年，曾照他們的出生記錄，按宗族作調查，在基列的雅謝，從他們中間尋得大能的勇士。）

【26:27】 Out of the spoil won in battles they dedicated these to repair the house of Jehovah.

【26:28】 And all that Samuel the seer and Saul the son of Kish and Abner the son of Ner and Joab the son of Zeruiah had dedicated, and whoever had dedicated anything, was under the hand of Shelomoth and his brothers.

h. Appointing Some of the Levites to the Outward
Duties over Israel, as Officers and Judges
26:29-32

【26:29】 Of the Izharites, Chenaniah and his sons were appointed to the outward duties over Israel, as officers and judges.

【26:30】 Of the Hebronites, Hashabiah and his brothers, men of valor, one thousand seven hundred, had the oversight of Israel beyond the Jordan to the west for all the business of Jehovah, and for the service of the king.

【26:31】 Of the Hebronites, Jerijah was chief. (As for the Hebronites, in the fortieth year of David's reign a search was made according to their generations by fathers' houses, and among them mighty men of valor were found at Jazer-gilead.)

【26:32】耶利雅的弟兄有二千七百人，都是壯士，且作宗族的首領；大衛王派他們監督流便人、迦得人、和瑪拿西半支派的人，辦理一切與神有關的事和王的事務。

歷代志上 第二十七章

9 在大衛行政管理中的官長
二七 1 ~ 34

a 服事王的官長
1 ~ 15

【27:1】以色列人，他們宗族的首領、千夫長、百夫長和官長，都按他們的數目分定班次，週年按月輪流，替換出入¹服事王；每班是二萬四千人。

●代上 27:1¹ 服事王的官長有十二班，每班二萬四千人，週年按月輪流，辦理王事。（1 ~ 15。）大衛的生活水準是過度的，過於奢侈，這成了所羅門時代以後所發生背叛的隱藏因素。見王上十二 4 註 1。

【26:32】And his brothers, men of valor, were two thousand seven hundred, heads of fathers' houses, whom King David made overseers over the Reubenites and the Gadites and the half-tribe of the Manassites, for every matter pertaining to God and for the affairs of the king.

1 CHRONICLES 27

9. The Officers in the Administration
of David's Government
27:1-34

a. The Officers Who Served the King
vv. 1-15

【27:1】And these are the children of Israel by their number, the heads of fathers' houses, and the captains of thousands and of hundreds, and their officers who¹served the king in all the matters of the divisions that came in and went out month by month throughout all the months of the year; for every division there were twenty-four thousand.

27:1¹ (served) The officers who served the king were of twelve divisions, twenty-four thousand in each division, taking care of the king's affairs month by month throughout all the months of the year (vv. 1-15). David's standard of living was excessive and too luxurious, and it became a hidden factor in the rebellion that occurred after the time of Solomon. See note 4¹ in 1 Kings 12.

【27:2】管理正月第一班的是撒巴第業的兒子雅朔班；他班內有二萬四千人。

【27:3】他是法勒斯的子孫，是正月班一切軍長的首領。

【27:4】管理二月班的是亞哈希人朵代，他那一班還有¹副官密基羅；他班內有二萬四千人。

【27:5】三月第三班的軍長是祭司耶何耶大的兒子，爲首的比拿雅；他班內有二萬四千人。

【27:6】這^a比拿雅是那三十人中的勇士，管理那三十人；他班內又有他兒子暗米薩拔。

【27:7】四月第四班的軍長是約押的兄弟^a亞撒黑，接續他的是他兒子西巴第雅；他班內有二萬四千人。

【27:8】五月第五班的軍長是伊斯拉人珊合；他班內有二萬四千人。

【27:2】Over the first division for the first month was Jashobeam the son of Zabdiel; and in his division were twenty-four thousand.

【27:3】He was from the children of Perez, the chief of all the captains of the army for the first month.

【27:4】And over the division of the second month was Dodai the Ahohite and his division, with Mikloth being the leader; and in his division were twenty-four thousand.

【27:5】The third captain of the army for the third month was Benaiah the chief, the son of Jehoiada the priest; and in his division were twenty-four thousand.

【27:6】This is that^a Benaiah who was the mighty man of the thirty and who was over the thirty; and in his division was Ammizabad his son.

【27:7】The fourth for the fourth month was^a Asahel the brother of Joab and Zebadiah his son after him; and in his division were twenty-four thousand.

【27:8】The fifth for the fifth month was the captain Shamhuth the Izrahite and in his division were twenty-four thousand.

●代上 27:4¹ 直譯，首領。

27:6^a
撒下八 18
二三 20-23
代上十一 24-25

27:7^a
撒下二三 24
代上十一 26
撒下二 18

27:6^a
2 Sam. 8:18;
23:20-23;
1 Chron. 11:24-25

27:7^a
2 Sam. 23:24;
1 Chron. 11:26;
2 Sam. 2:18

【27:9】六月第六班的軍長是提哥亞人益吉的兒子以拉；他班內有二萬四千人。

【27:10】七月第七班的軍長是以法蓮子孫中比倫人希利斯；他班內有二萬四千人。

【27:11】八月第八班的軍長是謝拉族戶沙人西比該；他班內有二萬四千人。

【27:12】九月第九班的軍長是便雅憫族亞拿突人亞比以謝；他班內有二萬四千人。

【27:13】十月第十班的軍長是謝拉族尼陀法人瑪哈萊；他班內有二萬四千人。

【27:14】十一月第十一班的軍長是以法蓮子孫中比拉頓人比拿雅；他班內有二萬四千人。

【27:15】十二月第十二班的軍長是俄陀聶族尼陀法人黑珉；他班內有二萬四千人。

【27:9】 The sixth for the sixth month was Ira the son of Ikkesh the Tekoite; and in his division were twenty-four thousand.

【27:10】 The seventh for the seventh month was Helez the Pelonite, from the children of Ephraim; and in his division were twenty-four thousand.

【27:11】 The eighth for the eighth month was Sibbecai the Hushathite, from the Zerahites; and in his division were twenty-four thousand.

【27:12】 The ninth for the ninth month was Abiezer the Anathothite, from the Benjamites; and in his division were twenty-four thousand.

【27:13】 The tenth for the tenth month was Maharai the Netophathite, from the Zerahites; and in his division were twenty-four thousand.

【27:14】 The eleventh for the eleventh month was Benaiah the Pirathonite, from the children of Ephraim; and in his division were twenty-four thousand.

【27:15】 The twelfth for the twelfth month was Heldai the Netophathite, of Othniel; and in his division were twenty-four thousand.

b 管理十二支派
和亞倫家的軍長
16 ~ 24

【27:16】¹ 管理以色列眾支派的記在下面：管流便人的是細基利的兒子，作首領的以利以謝；管西緬人的是瑪迦的兒子示法提雅；

【27:17】管利未人的是基母利的兒子哈沙比雅；管亞倫子孫的是撒督；

【27:18】管猶大人的是大衛的一個哥哥以利戶；管以薩迦人的是米迦勒的兒子暗利；

【27:19】管西布倫人的是俄巴第雅的兒子伊施瑪雅；管拿弗他利人的是亞斯列的兒子耶利摩；

【27:20】管以法蓮子孫的是阿撒細雅的兒子何細亞；管瑪拿西半支派的是毘大雅的儿子約珥；

●代上 27:16¹ 大衛行政裏管理的次序，豫表新約召會裏對基督權柄與作頭的服從。（弗一 22 ~ 23，五 24，西一 18 上。）

b. The Captains Who Ruled over
the Twelve Tribes and the House of Aaron
vv. 16-24

【27:16】And ¹over the tribes of Israel were these: for the Reubenites was Eliezer the son of Zichri, the leader; for the Simeonites, Shephatiah the son of Maacah;

【27:17】For Levi, Hashabiah the son of Kemuel; for Aaron, Zadok;

【27:18】For Judah, Elihu, one of the brothers of David; for Issachar, Omri the son of Michael;

【27:19】For Zebulun, Ishmaiah the son of Obadiah; for Naphtali, Jeremoth the son of Azriel;

【27:20】For the children of Ephraim, Hoshea the son of Azariah; for the half-tribe of Manasseh, Joel the son of Pedaiiah;

27:16¹ (over) The governmental order in David's administration typifies the submission to the authority and headship of Christ in the church in the New Testament (Eph. 1:22-23; 5:24; Col. 1:18a).

【27:21】管基列地瑪拿西那半支派的是撒迦利亞的兒子易多；管便雅憫人的是押尼珥的兒子雅西業；

【27:22】管但人的是耶羅罕的兒子亞薩列。以上是以色列眾支派的首領。

【27:23】以色列人二十歲及以下的，大衛沒有記其數目，因耶和華曾說，必加增以色列人如天上的^a星那樣多。

【27:24】洗魯雅的兒子約押動手^a數算，但^b沒有數完，耶和華的烈怒因這數算的事就臨到以色列人，因此數目也沒有寫在大衛王記上。

c 掌管王府庫、
監理王產業的官長
25 ~ 31

【27:25】掌管王府庫的是亞疊的兒子押斯馬威；掌管田野、城邑、村莊、及城樓之倉庫的是烏西雅的儿子約拿單；

【27:26】掌管耕作田地之人的是基綠的兒子以斯利；

【27:21】For the other half of Manasseh, in Gilead, Iddo the son of Zechariah; for Benjamin, Jaasiel the son of Abner;

【27:22】For Dan, Azarel the son of Jeroham. These were the captains of the tribes of Israel.

【27:23】But David did not take the number of those from twenty years old and under, because Jehovah had said He would increase Israel like the^a stars of heaven.

【27:24】Joab the son of Zeruiah had begun to^a number them but did^b not finish; and because of this, wrath came upon Israel. Nor was the number put into the account in the chronicles of King David.

c. The Officers over the King's Treasures
and the Overseers of the King's Property
vv. 25-31

【27:25】And over the king's treasures was Azmaveth the son of Adiel; and over the treasures in the fields, in the cities, and in the villages and in the towers was Jonathan the son of Uzziah;

【27:26】And over those who did the work of the field for tilling the ground was Ezri the son of Chelub;

27:23^a
創十五 5

27:24^a
參撒下二四 1-2
27:24^b
參代上二一 5-6

27:23^a
Gen. 15:5

27:24^a
cf. 2 Sam. 24:1-2
27:24^b
cf. 1 Chron. 21:5-6

【27:27】掌管葡萄園的是拉瑪人示每；
掌管葡萄園酒窖的是實弗米人撒巴底；

【27:28】掌管低陸橄欖樹和^a 桑樹的是基
第利人巴勒哈南；掌管油庫的是約阿施；

【27:29】掌管在^a 沙崙牧放之牛羣的是
沙崙人施提賚；掌管在山谷牧放之牛
羣的是亞第賚的兒子沙法；

【27:30】掌管駝羣的是以實瑪利人阿比
勒；掌管驢羣的是米崙人耶希底亞；
掌管羊羣的是夏甲人雅悉。

【27:31】這些是掌管大衛王產業的官員。

d 大衛的謀士、教師、朋友、
和他軍隊的元帥
32 ~ 34

【27:32】大衛的叔叔約拿單作謀士；這
人聰明，又作書記；哈摩尼的兒子耶
歇作王眾子的教師。

【27:27】And over the vineyards was Shimei the
Ramathite; and over the produce of the vineyards in the
wine cellars was Zabdi the Shiphmite;

【27:28】And over the olive trees and the^a sycamore trees
that were in the lowland was Baal-hanan the Gederite;
and over the oil stores was Joash;

【27:29】And over the cattle that grazed in^a Sharon was
Shitrai the Sharonite; and over the cattle that were in
the valleys was Shaphat the son of Adlai;

【27:30】And over the camels was Obil the Ishmaelite;
and over the asses was Jehdeiah the Meronothite; and
over the flocks was Jaziz the Hagrite.

【27:31】All these were the overseers of the property that
belonged to King David.

d. David's Counselors, Teachers, Friends,
and the Captain of His Army
vv. 32-34

【27:32】In addition, Jonathan, David's uncle, was a
counselor, a man of understanding, and a scribe; and
Jehiel the son of Hachmoni was with the king's sons;

27:28^a
王上十 27
代下— 15
九 27
路十九 4

27:29^a
代上五 16
賽六五 10
徒九 35

27:28^a
1 Kings 10:27;
2 Chron. 1:15;
9:27;
Luke 19:4

27:29^a
1 Chron. 5:16;
Isa. 65:10;
Acts 9:35

27:33^a
撒下十五 12
27:33^b
撒下十五 37
27:34^a
王上一 7
代上二四 6
27:34^b
撒下八 16
代上十一 6

【27:33】^a 亞希多弗也作王的謀士；亞基人^b 戶篩作王的朋友；

【27:34】亞希多弗之後，有比拿雅的兒子耶何耶大和^a 亞比亞他接續他作謀士；^b 約押作王的元帥。

歷代志上 第二十八章

10 招聚以色列的眾首領到耶路撒冷 二八 1 ~ 二九 25

a 他向會眾的訓言 二八 1 ~ 8

【28:1】大衛招聚以色列的眾首領，就是各支派的首領、輪班服事王之人的首領、千夫長、百夫長、掌管王和王子產業牲畜的官員、連同太監、和有能力的人，就是一切大能的勇士，都到耶路撒冷來。

【28:2】大衛王站起來，說，我的弟兄，我的百姓阿，你們當聽我言，我^a 心裏本想為耶和華的約櫃建造安居的殿宇，作為我神的^b 腳凳；我已經豫備建造的材料。

28:2^a
王上八 17
代上二二 7
28:2^b
詩九 5
一三二 7
賽六六 1
哀二 1
參詩一一〇 1

【27:33】And ^aAhithophel was the king's counselor; and ^bHushai the Archite was the king's friend;

【27:34】And after Ahithophel was Jehoiada the son of Benaiah, then ^aAbiathar; and the captain of the king's army was ^bJoab.

1 CHRONICLES 28

10. Assembling All the Leaders of Israel at Jerusalem 28:1 — 29:25

a. His Address to the Assembly 28:1-8

【28:1】And David assembled at Jerusalem all the leaders of Israel: the leaders of the tribes, and the leaders of the divisions who served the king, and the captains of thousands, and the captains of hundreds, and the overseers of all the property and cattle of the king and of his sons, with the eunuchs and the mighty men, indeed all the mighty men of valor.

【28:2】And David the king rose to his feet and said, Hear me, my brothers and my people: I had it in my ^aheart to build a house of rest for the Ark of the Covenant of Jehovah and for the ^bfootstool of our God, and I prepared materials for building it.

27:33^a
2 Sam. 15:12
27:33^b
2 Sam. 15:37
27:34^a
1 Kings 1:7;
1 Chron. 24:6
27:34^b
2 Sam. 8:16;
1 Chron. 11:6

28:2^a
1 Kings 8:17;
1 Chron. 22:7
28:2^b
Psa. 99:5;
132:7;
Isa. 66:1;
Lam. 2:1;
cf. Psa. 110:1

28:3^a
撒下七 5
王上五 3
八 19
代上十七 4
二二 8

【28:3】只是神對我說，^a你不可為我的名建造殿宇，因你是戰士，流了人的血。

28:4^a
撒下十六 12-13
撒下七 8
詩七八 70

【28:4】然而，耶和華以色列的神從我父的全家^a揀選我作以色列的王，直到永遠；因祂揀選^b猶大為首領，在猶大家中揀選我父家，在我父的眾子裏喜悅我，立我作全以色列的王。

28:4^b
創四九 8
代上五 2
詩七八 68

28:5^a
代上二二 9-10
二三 1

【28:5】耶和華賜我許多兒子，在我的眾子中揀選我兒子^a所羅門坐耶和華國的位，治理以色列。

28:6^a
撒下七 13
王上五 5
八 20
參亞六 12-13

【28:6】耶和華對我說，¹你兒子所羅門必^a建造我的殿和院宇；因為我揀選他作我的子，我也必作他的父。

28:7^a
詩八九 28-37
一三二 12
但二 44

【28:7】他若堅決遵行我的誠命和典章，如今日一樣，我就必^a堅定他的國，直到永遠。

28:8^a
申四 1
五 33

【28:8】現今在耶和華的會眾，以色列眾人眼前，並在我們的神耳中，我囑咐你們應當謹守並尋求耶和華你們神的一切誠命，如此你們就可以^a承受這美地，並遺留給你們以後的子孫，永遠為業。

【28:3】But God said to me, ^aYou shall not build a house for My name, for you are a man of war and have shed blood.

【28:4】But Jehovah the God of Israel ^achose me out of all my father's house to be king over Israel forever; for He chose ^bJudah as leader, and in the house of Judah the house of my father, and among the sons of my father He took pleasure in me, making me king over all Israel.

【28:5】And out of all my sons — for Jehovah has given me many sons — He has chosen ^aSolomon my son to sit on the throne of the kingdom of Jehovah over Israel.

【28:6】And He said to me, ¹Solomon your son, he shall ^abuild My house and My courts; for I have chosen him to be My son, and I will be his Father.

【28:7】And I will ^aestablish his kingdom forever, if he is resolute in doing My commandments and My ordinances, as on this day.

【28:8】And now in the sight of all Israel, the assembly of Jehovah, and in the hearing of our God, observe and seek after all the commandments of Jehovah your God in order that you may ^apossess the good land and leave it as an inheritance forever to your children after you.

28:3^a
2 Sam. 7:5;
1 Kings 5:3;
8:19;
1 Chron. 17:4;
22:8

28:4^a
1 Sam. 16:12-13;
2 Sam. 7:8;
Psa. 78:70

28:4^b
Gen. 49:8;
1 Chron. 5:2;
Psa. 78:68

28:5^a
1 Chron. 22:9-10;
23:1

28:6^a
2 Sam. 7:13;
1 Kings 5:5;
8:20;
cf. Zech. 6:12-13

28:7^a
Psa. 89:28-37;
132:12;
Dan. 2:44

28:8^a
Deut. 4:1;
5:33

●代上 28:6¹ 見太一 1 註 3。

28:6¹ (Solomon) See note 1³ in Matt. 1.

b 囑咐他的兒子所羅門要事奉耶和華，
建造神的殿
二八 9 ~ 21

【28:9】我兒所羅門哪，你當認識耶和華你父親的神，全心¹樂意的事奉祂，因為耶和華鑒察眾人的^a心，知道人的一切思想意念。你若^b尋求祂，祂必使你尋見；你若離棄祂，祂必永遠丟棄你。

【28:10】你當謹慎，因耶和華揀選你建造殿宇作為聖所；你當剛強去行。

【28:11】大衛將殿的廊子、旁屋、府庫、樓房、內室、和安放遮罪蓋之至聖所的¹樣式²指示他兒子所羅門；

●代上 28:9¹ 直譯，用甘願的魂。

●代上 28:11¹ 所羅門所建造的殿不是按照任何人的設計，因為神已經將建造的樣式清楚明白的指示大衛，（11 ~ 19，）就如神在西乃山上將帳幕的樣式指示摩西一樣。（出二五 ~ 三十，參創六 14 ~ 16，林前三 10 ~ 12，來十一 10。）所羅門就這樣照着啓示給他父親大衛的樣式，在正確的立場上建殿。（代下三 1。）

●代上 28:11² 直譯，交給。12、13 節者同。

b. Charging Solomon His Son to Serve God
and to Build the Temple of God
28:9-21

【28:9】And you, Solomon my son, know the God of your father, and serve Him with your whole heart and with a willing soul, for Jehovah searches all the ^a hearts and understands every imagination of the thoughts. If you ^b seek Him, He will be found by you; but if you forsake Him, He will cast you away forever.

【28:10】See now that Jehovah has chosen you to build a house for the sanctuary — be strong and do it.

【28:11】Then David gave Solomon his son the ¹ pattern of the portico of the temple and its buildings and its storehouses and its upper rooms and its inner rooms and the building for the expiation cover;

28:11¹ (pattern) The temple built by Solomon was not according to any human design, for God had clearly shown David the pattern of the building (vv. 11-19), just as He had shown Moses the pattern of the tabernacle on Mount Sinai (Exo. 25-30; cf. Gen. 6:14-16; 1 Cor. 3:10-12; Heb. 11:10). Thus did Solomon build the temple on the proper ground (2 Chron. 3:1) according to the pattern revealed to his father, David.

28:9^a
1 Sam. 16:7;
Psa. 7:9;
Prov. 21:2;
Jer. 17:10;
Acts 1:24
28:9^b
2 Chron. 15:2;
Prov. 8:17;
Jer. 29:13

28:9^a
撒下十六 7
詩七 9
箴二一 2
耶十七 10
徒一 24
28:9^b
代下十五 2
箴八 17
耶二九 13

【28:12】又將他被靈感動所得的^a樣式，就是耶和華殿的院子、周圍的房屋、神殿的府庫、和聖物府庫的一切樣式，都指示他；

【28:13】又指示他祭司和利未人的班次，與耶和華殿裏各樣事奉的工作，並耶和華殿裏一切事奉用之器皿的樣式；

【28:14】關於金器，是按着各樣事奉用的器皿金子的¹重量；關於一切銀器，是按着各樣事奉用之銀器的重量；

【28:15】^a金燈臺和其金燈的重量，是按着每一燈臺和其燈的重量，以及銀燈臺的重量，是按着每一燈臺和其燈的重量，都是照着各種燈臺的用途；

●代上 28:14¹ 大衛在神所賜他的異象中，不僅看見器具的大小，也看見器具的重量。器具的大小和重量表徵在召會中，對基督經歷的各方面，以及肢體不同的恩賜和功用，都必須有正確的比重和平衡。（參林前十二 14～31，十四 5～6，19。）

【28:12】And the^a pattern of all that he had by the Spirit, for the courts of the house of Jehovah, and for all the chambers around, and for the treasuries of the house of God, and for the treasuries of the dedicated gifts;

【28:13】And for the divisions of the priests and the Levites, and for all the work of the service of the house of Jehovah, and for all the vessels of the service of the house of Jehovah;

【28:14】And for the gold, by¹ weight of the gold for all the vessels of each kind of service; for all the vessels of silver, by weight for all the vessels for each kind of service;

【28:15】And for the weight of the^a lampstands of gold and their lamps of gold, by weight for each lampstand and its lamps; and for the weight of the lampstands of silver, by weight for the lampstand and its lamps, according to the service of each kind of lampstand;

28:14¹ (weight) In the vision given to him by God, David saw not only the sizes of the vessels but also their weight. The size and the weight signify that in the church the different aspects of the experience of Christ and the different gifts and functions of the members must be properly proportioned and balanced (cf. 1 Cor. 12:14-31; 14:5-6, 19).

【28:16】每張陳設餅金桌子金子的重量，銀桌子銀子的重量；

【28:17】純金的肉叉、盤子、和壺的重量；關於金碗，是按着每一金碗的重量；關於銀碗，是按着每一銀碗的重量；

【28:18】關於精金的香^a壇，是按着香壇的重量；以及作成車子樣式的^b基路伯金子的重量，這基路伯張開翅膀，遮掩耶和華的約櫃。

【28:19】大衛說，這一切樣式的細工，都是耶和華的手在我身上，¹畫出來使我明白的。

【28:20】大衛又對他兒子所羅門說，你當剛強壯膽去行；不要懼怕，也不要驚惶，因為耶和華神，就是我的神，與你同在；祂必不撇下你，也不丟棄你，直到耶和華殿事奉的工作都完畢了。

【28:16】And for the gold, by weight for the tables of the rows of bread for each table, and for the silver for the tables of silver;

【28:17】And for the flesh hooks and the basins and the pitchers, of pure gold; and for the bowls of gold, by weight for each bowl; and for the bowls of silver, by weight for each bowl;

【28:18】And for the incense^a altar of refined gold, by weight; and gold for the figure of the chariot, that is, the^b cherubim, spreading out their wings and covering the Ark of the Covenant of Jehovah.

【28:19】All this, said David, has He made clear by a writing from the hand of Jehovah upon me, all the details of the pattern.

【28:20】And David said to Solomon his son, Be strong and be bold and do it; do not be afraid or dismayed, for Jehovah God, my God, is with you. He will not fail you nor forsake you until the completion of all the work for the service of the house of Jehovah.

28:18^a
出三十一-10
28:18^b
出二五 18-22
王上六 23-28

28:18^a
Exo. 30:1-10
28:18^b
Exo. 25:18-22;
1 Kings 6:23-28

●代上 28:19¹ 直譯，寫。

【28:21】有祭司和利未人的各班，爲要辦理神殿各樣的事，又有一切有智慧且樂意的人，在各樣事奉的工作上幫助你；並有眾首領和眾民，全心聽從你的命令。

歷代志上 第二十九章

c 他爲建造神殿所豫備的，
激動以色列眾首領
樂意獻上他們的禮物
二九 1～9

【29:1】大衛王對全會眾說，我兒子所羅門是神特選的，還年幼嬌嫩；這工程甚大，因這¹宮殿不是爲人，乃是爲耶和華神建造的。

【29:2】我爲我神的殿已經盡力，^a豫備金子作金器，銀子作銀器，銅作銅器，鐵作鐵器，木作木器，紅瑪瑙和可鑲嵌的寶石，黑石和彩石，以及各樣的寶石，還有許多大理石。

●代上 29:1¹ 卽聖殿。19 節者同。

【28:21】 And here are the divisions of priests and Levites for all the service of the house of God, and with you in all the work will be every willing man with wisdom for any service; also the leaders and all the people will be wholly at your command.

1 CHRONICLES 29

c. His Preparation for the Building of the Temple
of God Stirring Up the Leaders of Israel to
Willingly Offer Their Gifts
29:1-9

【29:1】 And David the king said to all the assembly, Solomon my son, he alone whom God has chosen, is young and tender, and the work is great because the¹palace is not for man but for Jehovah God.

【29:2】 And as much as was in my power I have^a prepared for the house of my God the gold for the things of gold and the silver for the things of silver and the bronze for the things of bronze and the iron for the things of iron and the wood for the things of wood, onyx stones and inlaid stones, stones of antimony and variegated stones, and every kind of precious stone and marble stones in abundance.

29:1¹ (palace) I.e., the temple. So also for v. 19.

【29:3】且因我愛慕我神的殿，就在我已豫備建造聖殿的材料之外，又將我自己積蓄的金銀獻上，建造我神的殿，

【29:4】就是俄斐金三千他連得，以及精煉的銀子七千他連得，以貼殿牆。

【29:5】金子作金器，銀子作銀器，並藉匠人的手製造一切。今日有誰樂意獻上，¹將自己獻給耶和華呢？

【29:6】於是，各宗族的首領、以色列各支派的首領、千夫長、百夫長、並監管王工的官長，都樂意獻上；

【29:7】他們為神殿的使用，獻上金子五千他連得零一萬達利克，銀子一萬他連得，銅一萬八千他連得，鐵十萬他連得。

【29:3】 Furthermore, because I set my affection on the house of my God, and since I have a private treasure of gold and silver, I give it for the house of my God over and above all that I have prepared for this holy house:

【29:4】 Three thousand talents of gold, from the gold of Ophir, and seven thousand talents of refined silver for overlaying the walls of the houses,

【29:5】 Gold for the things of gold and the silver for the things of silver and for all the work by the hands of the craftsmen. And who will offer willingly, ¹consecrating himself today to Jehovah?

【29:6】 And the leaders of the fathers' houses and the leaders of the tribes of Israel and the captains of thousands and of hundreds with the overseers of the king's work offered willingly;

【29:7】 And they gave for the service of the house of God five thousand talents and ten thousand darics of gold, and ten thousand talents of silver, and eighteen thousand talents of bronze, and one hundred thousand talents of iron.

●代上 29:5¹ 直譯，向耶和華將自己的手充滿。

29:5¹ (consecrating) Lit., filling his hand.

【29:8】凡有寶石的都交到耶和華殿的府庫，由革順人耶歇經手。

【29:9】因這些人全心樂意獻給耶和華，百姓就因他們樂意奉獻而歡喜；大衛王也大大歡喜。

d 他在全會眾面前
頌讚耶和華
二九 10 ~ 20 上

【29:10】所以，大衛在全會眾眼前頌讚耶和華，說，耶和華以色列的神，我們的父，你是當受^a頌讚的，從亙古直到永遠。

【29:11】耶和華阿，^a尊大、能力、榮美、勝利、威嚴都是你的；凡天上地上的都是你的；耶和華阿，^b國度也是你的，並且你被高舉，為萬有之首。

【29:12】豐富尊榮都從你而來，你也治理萬有。在你手裏有能力和權能，使人尊大強盛都¹出於你。

●代上 29:12¹ 直譯，在你手中。

【29:8】And those with whom gems were found gave them to the treasure of the house of Jehovah through Jehiel the Gershonite.

【29:9】Then the people rejoiced because they offered willingly; for with their whole heart they offered willingly to Jehovah. And David the king also rejoiced with great joy.

d. His Blessing to Jehovah
in the Sight of All the Assembly
29:10-20a

【29:10】And David blessed Jehovah in the sight of all the assembly. And David said, You are ^ablessed, O Jehovah, God of Israel, our Father, from eternity to eternity.

【29:11】Yours, O Jehovah, is the ^agreatness and the power and the splendor and the victory and the majesty, indeed all that is in heaven and on earth; Yours, O Jehovah, is the ^bkingdom, and You are exalted as Head over all.

【29:12】Both riches and glory proceed from You, and You rule over all. In Your hand are power and might, and it is in Your hand to make great and to give strength to all.

29:10^a
路一 68

29:11^a
提前一 17
啓五 13
七 12
29:11^b
太六 13

29:10^a
Luke 1:68

29:11^a
1 Tim. 1:17;
Rev. 5:13;
7:12
29:11^b
Matt. 6:13

【29:13】我們的神阿，現在我們稱謝你，讚美你榮耀的名。

【29:14】我算甚麼，我的民算甚麼，竟有力量如此樂意奉獻？因為萬物都從你而來，我們把從你手所得的獻給你。

【29:15】我們在你面前是^a客旅，是寄居的，與我們列祖一樣；我們在地上的日子如^b影兒，沒有指望。

【29:16】耶和華我們的神阿，我們豫備這許多材料，要為你的聖名給你建造殿宇，都是從你手而來，都是屬你的。

【29:17】我的神阿，我知道你察驗人^a心，喜悅正直。我以正直的心樂意獻上這一切；現在我歡歡喜喜的看見，你的民在這裏都樂意奉獻與你。

【29:18】耶和華我們列祖亞伯拉罕、以撒、以色列的神阿，求你使你的民^a心中常存這樣的思想意念，堅定他們的心歸向你。

【29:13】 Now therefore, our God, we thank You and praise Your glorious name.

【29:14】 But who am I, and who are my people, that we should have strength to offer so willingly in this way? For all things are from You, and from Your hand we have given to You.

【29:15】 For we are^a strangers before You and sojourners, as were all our fathers; our days upon earth are like a^b shadow, and there is no hope.

【29:16】 O Jehovah our God, as for all this abundance that we have prepared for building You a house for Your holy name, it is from Your hand, and all is Yours.

【29:17】 I know also, O my God, that You try the^a heart and take pleasure in uprightness. I, in the uprightness of my heart, have offered willingly all these things; and now I have seen with joy Your people, who are present here, offering willingly to You.

【29:18】 O Jehovah, the God of Abraham, Isaac, and Israel, our fathers, keep this forever in the imagination of the thoughts of Your people's heart and establish their^a heart toward You.

29:15^a
代上十六 19
29:15^b
伯十四 2
詩一〇二 11
一四四 4

29:17^a
撒下十六 7
代上二八 9
箴十七 3
徒一 24

29:18^a
帖後三 5

29:15^a
1 Chron. 16:19
29:15^b
Job 14:2;
Psa. 102:11;
144:4

29:17^a
1 Sam. 16:7;
1 Chron. 28:9;
Prov. 17:3;
Acts 1:24

29:18^a
2 Thes. 3:5

【29:19】又求你賜我兒子所羅門純全的心，遵守你的誠命、¹法度、律例，成就這一切的事，用我所豫備的建造宮殿。

【29:20 上】大衛對全會眾說，你們應當頌讚耶和華你們的神。

e 全會眾的反應
二九 20 下～ 25

【29:20 下】於是全會眾頌讚耶和華他們列祖的神，低頭拜耶和華與王。

【29:21】次日，他們向耶和華獻平安祭和燔祭，就是獻公牛一千隻，公綿羊一千隻，羊羔一千隻，並同獻的奠祭；又為以色列眾人獻許多的祭。

【29:22】那日，他們在耶和華面前喫喝，大大歡樂。他們再次立大衛的兒子所羅門作王，^a膏他為耶和華作領袖，又膏^b撒督作祭司。

●代上 29:19¹ 直譯，見證。

【29:19】And to Solomon my son give a wholeness of heart to keep Your commandments, Your testimonies, and Your statutes, and to do all and build the palace for which I have prepared these things.

【29:20a】Then David said to all the assembly, Bless Jehovah your God.

e. The Reaction of All the Assembly
29:20b-25

【29:20b】And all the assembly blessed Jehovah, the God of their fathers; and they bowed down and paid homage to Jehovah and the king.

【29:21】And they offered sacrifices to Jehovah and offered up burnt offerings to Jehovah on the next day — one thousand bulls, one thousand rams, one thousand lambs, with their drink offerings and sacrifices in abundance for all Israel.

【29:22】And they ate and drank before Jehovah on that day with great joy. And they made Solomon the son of David king a second time and ^aanointed him as ruler for Jehovah, and ^bZadok as priest.

29:22^a
參王上一 34-39
29:22^b
王上二 35

29:22^a
cf. 1 Kings 1:34-39
29:22^b
1 Kings 2:35

【29:23】於是所羅門坐在耶和華所賜的位上，接續他父親大衛作王，萬事亨通；以色列眾人也都聽從他。

【29:24】眾首領和勇士，並大衛王的眾子，都服從所羅門王。

【29:25】耶和華使所羅門在以色列眾人眼前甚為尊大，又賜他君王的威嚴，勝過在他以前所有的以色列王。

11 他地上的生命終止 二九 26 ~ 30

【29:26】耶西的兒子大衛作全以色列的王。

【29:27】他作以色列王^a四十年：在希伯崙作王七年，在耶路撒冷作王三十三年。

【29:28】他年紀老邁，日子滿足，滿享豐富、尊榮，就死了；他兒子所羅門接續他作王。

【29:23】And Solomon sat upon the throne of Jehovah as king in place of David his father and prospered, and all Israel obeyed him.

【29:24】And all the leaders and mighty men and also all the sons of King David submitted themselves to Solomon the king.

【29:25】And Jehovah magnified Solomon exceedingly in the sight of all Israel and bestowed upon him a royal majesty that had never been on any king before him over Israel.

11. Ceasing His Life on Earth 29:26-30

【29:26】Thus David the son of Jesse reigned over all Israel.

【29:27】And the time which he reigned over Israel was^a forty years; in Hebron he reigned seven years, and in Jerusalem he reigned thirty-three.

【29:28】And David died at a good old age, full of days, riches, and honor; and Solomon his son reigned in his place.

^a29:27
撒下五 4-5
王上二 11

^a29:27
2 Sam. 5:4-5;
1 Kings 2:11

【29:29】大衛王始終的事，都寫在先見撒母耳的書上，和申言者拿單並先見迦得的書上；

【29:30】他掌王權的事和他的勇力，以及他和以色列並地上列國所經過的¹事，也都寫在這些書上。

●代上 29:30¹ 直譯，時期。

【29:29】 And the acts of David the king, the first and the last, are there written in the chronicles of Samuel the seer and in the chronicles of Nathan the prophet and in the chronicles of Gad the seer,

【29:30】 With all his reign and his might and the times that befell him and Israel and all the kingdoms of the lands.

歷代志下 第一章

三 所羅門作王

— 1 ~ 九 31 上

1 尋求智慧

— 1 ~ 12

【1:1】大衛的兒子¹所羅門國位堅固；耶和華他的神與他同在，使他甚為尊大。

【1:2】所羅門吩咐以色列眾人，就是千夫長、百夫長、審判官、以及全以色列所有作宗族首領的領袖都來。

【1:3】所羅門帶同全會眾往基遍的^a邱壇去，因那裏有神的^b會幕，就是耶和華僕人摩西在曠野所製造的。

【1:4】只是神的^a約櫃，大衛已經從基列耶琳運上去，到他為約櫃所豫備的地方，因他曾在耶路撒冷為約櫃支搭了帳幕。

●代下 1:1¹ 關於— 1 ~ 九 31 上所羅門作王，見王上三 4 ~ 十一 43 上註。

2 CHRONICLES 1

C. The Reign of Solomon

1:1 — 9:31a

1. Seeking for Wisdom

1:1-12

【1:1】And ¹Solomon the son of David was strengthened in his kingdom, and Jehovah his God was with him and magnified him exceedingly.

【1:2】And Solomon spoke to all Israel, to the captains of thousands and of hundreds and to the judges and to every leader of all Israel, the heads of the fathers' houses.

【1:3】And Solomon and all the assembly with him went up to the ^ahigh place that was in Gibeon, for the ^bTent of Meeting of God was there, which Moses the servant of Jehovah had made in the wilderness.

【1:4】However David had brought up the ^aArk of God from Kiriath-jearim to the place that David had prepared for it, for he had pitched a tent for it in Jerusalem.

1:3^a
1 Kings 3:4;
1 Chron. 16:39
1:3^b
Exo. 29:10;
Lev. 1:1;
Num. 14:10;
Josh. 18:1
1:4^a
cf. 2 Sam. 6:2-17;
1 Chron.
15:25-16:1

1:1¹ (Solomon) For the reign of Solomon in 1:1—9:31a, see notes in 1 Kings 3:4—11:43a.

1:3^a
王上三 4
代上十六 39

1:3^b
出二九 10
利一 1
民十四 10
書十八 1

1:4^a
參撒下六 2-17
代上十五 25~
十六 1

1:5^a
出二七 1-2
三八 1-2

【1:5】戶珥的孫子，烏利的兒子比撒列所造的^a銅壇，也在基遍耶和華的會幕前；所羅門和會眾都在壇前求問。

1:6^a
王上三 4

【1:6】所羅門上到耶和華面前會幕的銅壇那裏，在壇上^a獻一千燔祭牲。

1:7^a
7-12;
王上三 5-14

【1:7】^a當夜，神向所羅門顯現，對他說，我當賜給你甚麼？你可以求。

【1:8】所羅門對神說，你曾向我父親大衛大施恩慈，使我接續他作王。

1:9^a
創十三 16
王上四 20

【1:9】耶和華神阿，現在求你使你向我父親大衛所說的話得以實現；因你立我作這民的王，他們如同地上的^a塵沙那樣多。

【1:10】求你賜我智慧和知識，我好在這民前出入；不然，誰能審斷你這眾多的民呢？

【1:5】And the^a bronze altar that Bezaleel the son of Uri, the son of Hur, had made was there before the tabernacle of Jehovah, and Solomon and the assembly inquired at it.

【1:6】And Solomon went up there before Jehovah to the bronze altar, which was at the Tent of Meeting, and he^a offered upon it one thousand burnt offerings.

【1:7】^aDuring that night God appeared to Solomon and said to him, Ask what I should give you.

【1:8】And Solomon said to God, You have shown great lovingkindness to David my father and have made me king in his place.

【1:9】And now, O Jehovah God, may Your promise to David my father be fulfilled, for You have made me king over a people as numerous as the^a dust of the earth.

【1:10】Now give me wisdom and knowledge, that I may go out and come in before this people; for who can judge this great people of Yours?

1:5^a
Exo. 27:1-2;
38:1-2

1:6^a
1 Kings 3:4

1:7^a
vv. 7-12;
1 Kings 3:5-14

1:9^a
Gen. 13:16;
1 Kings 4:20

【1:11】神對所羅門說，你心裏既有此意，並不求財富、資產、尊榮，也不求滅絕那恨你之人的性命，又不求長壽，只爲自己求智慧和知識，好審斷我的民，就是我立你作王來治理的；

【1:12】我必賜你智慧和知識，也必賜你財富、資產、尊榮，在你以前的列王都沒有這樣，在你以後的也必沒有這樣。

2 他在神豐厚祝福下的興盛 — 13 ~ 2:18

【1:13】於是，所羅門¹從基遍的邱壇，從會幕前回到耶路撒冷，治理以色列。

【1:14】^a所羅門聚集戰車馬兵，有戰車一千四百輛，馬兵一萬二千名，安置在屯車城，並在耶路撒冷，與王在一起。

●代下 1:13¹ 此乃照七十士希臘文譯本及通俗拉丁文譯本；希伯來文經文作，到。

【1:11】Then God said to Solomon, Because this is on your heart and you have not asked for riches, wealth, or honor, nor for the life of those who hate you, nor have you even asked for long life, but have asked for wisdom and knowledge for yourself so that you may judge My people over whom I have made you king;

【1:12】Wisdom and knowledge are granted to you; and riches and wealth and honor I will give you, such as no kings who were before you have had, nor any after you will have.

2. His Prosperity under the Rich Blessing of God 1:13 — 2:18

【1:13】Then Solomon came to Jerusalem¹ from the high place that was in Gibeon, from the Tent of Meeting; and he reigned over Israel.

【1:14】^aAnd Solomon gathered chariots and horsemen together; and he had one thousand four hundred chariots and twelve thousand horsemen, which he stationed in the chariot cities and with the king at Jerusalem.

1:13¹ (from) Following the Septuagint and the Vulgate; the Hebrew text reads, to.

1:14^a
14-17;
王上十 26-29
參代下九 25-28

1:14^a
vv. 14-17;
1 Kings 10:26-29;
cf. 2 Chron.
9:25-28

【1:15】王在耶路撒冷使金銀多如石頭，
香柏木多如低陸的桑樹。

【1:16】所羅門的馬出自埃及和古厄，
是王的商人從古厄按着定價買來的。

【1:17】他們從埃及¹買來的車，每輛價
銀六百舍客勒，馬每匹一百五十舍客
勒；赫人諸王和亞蘭諸王所買的車馬，
也是這樣經他們手帶出來的。

歷代志下 第二章

【2:1】所羅門定意爲耶和華的名建造殿
宇，又爲自己的國建造宮室。

【2:2】所羅門數點出七萬人扛抬重物，
八萬人在山上鑿石頭，三千六百人督
管他們。

【1:15】 And the king caused silver and gold to be as
plentiful as stones in Jerusalem; and cedars, like the
sycamores that are in the lowlands.

【1:16】 And the horses that Solomon had came from Egypt
and from Kue; the king's traders bought them from Kue
at a fixed price.

【1:17】 And they could import from Egypt a chariot for six
hundred shekels of silver and a horse for one hundred fifty
shekels, and thus they brought them out to all the kings of
the Hittites and the kings of Syria by their own means.

2 CHRONICLES 2

【2:1】 Now Solomon purposed to build a house for the
name of Jehovah and his royal palace.

【2:2】 And Solomon counted out seventy thousand men to
bear burdens and eighty thousand men as stonecutters
in the mountains and three thousand six hundred men
to oversee them.

●代下 1:17¹ 直譯，帶上並帶出。

2:3^a
3~18;
參王上五 2-16

【2:3】^a 所羅門差人去見推羅王¹ 戶蘭，
說，你怎樣待我父親大衛，運香柏木
給他建宮居住，求你也這樣待我。

2:4^a
出三十 7
代下十三 11
2:4^b
利二四 5-8
2:4^c
代下十三 11
參民二八 3-8

【2:4】看哪，我要為耶和華我神的名
建造殿宇，分別為聖獻給祂，在祂
面前燒^a馨香的香，常擺^b陳設餅，
^c每早晚、安息日、月朔、並耶和華
我們神所定的節期獻燔祭；這是以
色列永遠的定例。

【2:5】我所要建造的殿宇甚大；因為我
們的神大於諸神。

2:6^a
王上八 27
代下六 18
申十 14
尼九 6

【2:6】但誰能為祂建造殿宇呢？^a天和
天上的天尚且容不下祂。我是誰？
能為祂建造殿宇麼？不過在祂面前
燒香而已。

【2:3】^a And Solomon sent word to Hiram the king of
Tyre, saying, As you did to David my father, in that you
sent him cedars to build a house for him to dwell in, so
do for me.

【2:4】I am now about to build a house for the name of
Jehovah my God to sanctify to Him, for the burning of
^afragrant incense before Him and the arranging of the ^brows
of bread continually and the offering up of burnt offerings
in the ^cmorning and in the evening, on Sabbaths and on new
moons and on the appointed feasts of Jehovah our God, this
being an ordinance for Israel forever.

【2:5】And the house which I am building will be great;
for greater is our God than all the gods.

【2:6】But who is able to build Him a house? For the
^aheavens and the heaven of heavens are not able to
contain Him. And who am I, that I should build Him a
house, except to burn incense before Him?

2:3^a
vv. 3-18;
cf. 1 Kings 5:2-16

2:4^a
Exo. 30:7;
2 Chron. 13:11
2:4^b
Lev. 24:5-8
2:4^c
2 Chron. 13:11;
cf. Num. 28:3-8

2:6^a
1 Kings 8:27;
2 Chron. 6:18;
Deut. 10:14;
Neh. 9:6

●代下 2:3¹ 卽希蘭。（王上五 2。）

【2:7】現在求你差一個人來，就是善用金、銀、銅、鐵，和紫色、朱紅色、藍色線，並精於雕刻之工的巧匠，與我父親大衛所豫備，在猶大和耶路撒冷我這裏的巧匠一同作工。

【2:8】又求你從利巴嫩運些香柏木、松木、檀香木到我這裏來，因我知道你的僕人善於砍伐利巴嫩的樹木。我的僕人必與你的僕人一同作工，

【2:9】好給我豫備許多木料，因我要建造的殿宇偉大美妙。

【2:10】至於你的僕人，就是砍伐樹木的工人，我必給他們打好了的小麥二萬¹歌珥，大麥二萬歌珥，酒二萬罷特，油二萬罷特。

【2:11】推羅王戶蘭寫信送給所羅門，說，耶和華因為愛祂的子民，所以立你作他們的王；

●代下 2:10¹ 等於一賀梅珥或十伊法，約二百公升。

【2:7】 So now send me a man, skillful in working with gold and with silver and with bronze and with iron and with purple and crimson and blue cloth, and who knows how to make engravings, to be with the skillful men who are with me in Judah and in Jerusalem, whom David my father prepared.

【2:8】 Send me timber of cedar, cypress, and algum from Lebanon, for I know that your servants know how to cut the timber of Lebanon. And now my servants will be with your servants,

【2:9】 To prepare for me timber in abundance; for the house which I am building will be great and wonderful.

【2:10】 And now I will give to your servants, the hewers who cut timber, twenty thousand¹ cors of crushed wheat and twenty thousand cors of barley and twenty thousand baths of wine and twenty thousand baths of oil.

【2:11】 And Hiram the king of Tyre answered by letter, sending it to Solomon, saying, Because Jehovah loves His people, He has made you king over them.

2:10¹ (cors) Equal to a homer, or ten ephahs, approximately five bushels.

【2:12】戶蘭又說，造作諸天與地的耶和華以色列的神是當受頌讚的；祂賜給大衛王一個有智慧的兒子，¹滿有見識和悟性，可以為耶和華建造殿宇，又為自己的國建造宮室。

【2:13】^a 現在我打發一個精巧、滿有悟性的人去，就是¹戶蘭亞比，

【2:14】他是但支派一個婦人的兒子，父親是推羅人；他善用金、銀、銅、鐵、石、木，和紫色、藍色線、細麻與朱紅色線製造各物，並精於各種雕刻，又能設計各樣交託給他的巧工；他可以與你的巧匠和你父親我主大衛的巧匠一同作工。

【2:15】我主所說的小麥、大麥、油、酒，願我主運來給眾僕人；

●代下 2:12¹ 滿有，直譯，知道。下節者同。

●代下 2:13¹ 卽戶蘭。見王上七 13 ~ 14 註。

【2:12】Hiram also said, Blessed be Jehovah the God of Israel, who made the heavens and the earth, who has given King David a wise son¹ endowed with discernment and understanding, who will build a house for Jehovah and his royal palace.

【2:13】^a And now I have sent a skillful man, endowed with understanding,¹ Hiram-abi,

【2:14】The son of a woman of the daughters of Dan, whose father is a man of Tyre, who knows how to work in gold and in silver and in bronze and in iron, in stones and in wood, in purple, in blue cloth, and in fine linen and in crimson cloth and who knows how to make all kinds of engraving, and to fashion any design which is given to him, to work with your skillful men and the skillful men of my lord David your father.

【2:15】And now let my lord send to his servants the wheat and the barley, the oil and the wine of which he spoke;

2:12¹ (endowed) Lit., who knows. So also in v. 13.

2:13¹ (Hiram-abi) I.e., Hiram. See notes in 1 Kings 7:13-14.

2:13^a
13-14;
王上七 13-14

2:13^a
vv. 13-14;
1 Kings 7:13-14

【2:16】我們必照你一切所需的，從利巴嫩砍伐樹木，紮成筏子，浮海運到約帕。你可以從那裏運上耶路撒冷去。

【2:17】所羅門倣照他父親大衛所作的，數點所有在以色列地^a寄居的人，共得十五萬三千六百名；

【2:18】他使其中七萬人扛抬重物，八萬人在山上鑿石頭，三千六百人督理百姓作工。

【2:16】 And we will cut whatever timber you need from Lebanon and bring it to you on rafts by sea to Joppa, and you can bring it up to Jerusalem.

【2:17】 And Solomon numbered all the men who were^a sojourners who were in the land of Israel after the census which David his father had made of them, and they found one hundred fifty-three thousand six hundred.

【2:18】 And he appointed seventy thousand of them as burden bearers and eighty thousand as stonecutters in the mountains, and three thousand six hundred overseers to make the people work.

2:17^a
1 Chron. 22:2

歷代志下 第三章

3 建造神的殿
和自己的宮室
三 1 ~ 七 10

a 殿
三 1 ~ 14, 16

2 CHRONICLES 3

3. Building the Temple of God
as well as His Own Palaces
3:1 — 7:10

a. The Temple
3:1-14, 16

2:17^a
代上二二 2

3:1^a
創二二 2

3:1^b
參代上二一 15,
18, 28

3:1^c
王上六 1
徒七 47

【3:1】所羅門在耶路撒冷，耶和華向他父親大衛顯現的^{1a}摩利亞山上，就是耶布斯人阿珥楠的^b禾場上，大衛所豫備的地方，開工^c建造耶和華的殿。

3:2^a
2-4;
王上六 1-3

【3:2】^a所羅門作王第四年二月初二日開工建造。

【3:3】所羅門建造神殿所立的根基，乃是這樣：¹長六十肘，寬二十肘，都按着古時的尺寸。

【3:4】殿前的廊子長二十肘，與殿的寬度一樣，高一百二十肘；裏面貼上純金。

●代下 3:1¹ 神揀選耶路撒冷作敬拜祂的中心，開始於祂在創二二 2 對亞伯拉罕所說的話，（見該處註 2，）並清楚見於申十二 5～18。（見該處註。）因此，所羅門不需要揀選建殿的地方，因為神已經選好地方，並且告訴了大衛。（撒下二四 18～25。）

●代下 3:3¹ 關於所羅門所建之殿的細節，見王上六～七註。

【3:1】And Solomon began to ^abuild the house of Jehovah in Jerusalem on ^{1b}Mount Moriah, where He had appeared to David his father, at the place that David prepared, on the ^cthreshing floor of Ornan the Jebusite.

【3:2】^aAnd he began to build on the second day of the second month in the fourth year of his reign.

【3:3】And these are the foundations which Solomon laid to build the house of God. The ¹length in cubits, according to the former standard, was sixty cubits, and it was twenty cubits wide.

【3:4】And the portico that was at the front was as long as the width of the house, twenty cubits; and its height was one hundred twenty cubits. And he overlaid it within with pure gold.

3:1¹ (Mount) God's choosing of Jerusalem as His worship center began with His word to Abraham in Gen. 22:2 (see note 2 there) and is clearly seen in Deut. 12:5-18 (see notes there). Hence, Solomon did not need to select a place in which to build the temple, for the place had already been selected by God and made known to David (2 Sam. 24:18-25).

3:3¹ (length) For the details of the temple built by Solomon, see notes in 1 Kings 6—7.

3:1^a
1 Kings 6:1;
Acts 7:47

3:1^b
Gen. 22:2

3:1^c
cf. 1 Chron.
21:15, 18, 28

3:2^a
vv. 2-4;
1 Kings 6:1-3

3:5^a
王上五 8
歌一 17

【3:5】¹ 大殿的牆都鋪上 ^a 松木，又貼上精金，上面雕刻棕樹和鍊子。

3:6^a
代上二九 2, 8
參啓二一 18-21

【3:6】又用 ^a 寶石裝飾殿牆，使殿華美；所用的金子都是巴瓦音的金子。

【3:7】又用金子貼殿的棟梁、門檻、牆壁、門扇；牆上雕刻基路伯。

3:8^a
8-13;
參王上六 19-28

【3:8】^a 又建造至聖所，長二十肘，與殿的寬度一樣，寬也是二十肘；貼上精金，共用金子六百他連得。

【3:9】釘子是金的，重五十舍客勒；樓房都貼上金子。

【3:10】在至聖所按造像的法子作兩個基路伯，用金子包裹。

【3:5】And the ¹greater house he overlaid with ^acypress wood, and he overlaid it with fine gold and put palm trees and chains on it.

【3:6】And he adorned the house with ^aprecious stones for beauty, and the gold was gold from Parvaim.

【3:7】And he overlaid the house — the beams, the thresholds, and its walls and its doors — with gold; and he carved cherubim on the walls.

【3:8】^aAnd he made the house of the Holy of Holies; its length, across the width of the house, was twenty cubits, and its width was twenty cubits; and he overlaid it with fine gold amounting to six hundred talents.

【3:9】And the weight of the nails was fifty shekels of gold, and the upper chambers he overlaid with gold.

【3:10】And he made two cherubim of sculptured work in the house of the Holy of Holies, and they overlaid them with gold.

3:5^a
1 Kings 5:8;
S. S. 1:17

3:6^a
1 Chron. 29:2, 8;
cf. Rev. 21:18-21

3:8^a
vv. 8-13;
cf. 1 Kings 6:19-28

●代下 3:5¹ 指聖所。

3:5¹ (greater) Referring to the Holy Place.

【3:11】兩個^ㄟ基路伯的翅膀共長二十肘。
這一個^ㄟ基路伯的一個翅膀長五肘，觸着
殿這邊的牆；那一個翅膀也長五肘，
與那^ㄟ基路伯翅膀相接。

【3:12】那^ㄟ基路伯的一個翅膀長五肘，觸
着殿那邊的牆；那一個翅膀也長五肘，
緊接着第一個^ㄟ基路伯的翅膀。

【3:13】這兩個^ㄟ基路伯張開翅膀，共長
二十肘，面向外殿而立。

【3:14】又用藍色、紫色、朱紅色線，
和細麻織^a幔子，在其上繡着^ㄟ基路伯。

b 兩根銅柱 三 15, 17

【3:15】^a在殿前造了兩根^ㄟ柱子，高
三十五肘；每柱子上端的柱頂高五肘。

a 殿（續） 三 16

●代下 3:15¹ 見王上七 15 註 1。

【3:11】And the wingspan of the cherubim was twenty cubits; the wing of one, of five cubits, touched the wall of the house, and its other wing, of five cubits, touched the wing of the other cherub.

【3:12】And the wing of the other cherub, of five cubits, touched the wall of the house, and its other wing, of five cubits, was attached to the wing of the first cherub.

【3:13】The wings of these cherubim were spread out twenty cubits in length; and they stood on their feet, and their faces were toward the house.

【3:14】And he made the^a veil of blue and purple and crimson cloth and fine linen, and he put cherubim upon it.

b. The Two Bronze Pillars 3:15, 17

【3:15】^aAnd at the front of the house he made two^ㄟpillars, thirty-five cubits high; and the capital that was on the top of each was five cubits high.

a. The Temple (cont'd) 3:16

3:15¹ (pillars) See note 15¹ in 1 Kings 7.

3:14^a
出二六 31
太二七 51
可十五 38

3:15^a
15-17;
王上七 15-22
3:15^b
王下二五 17
耶五二 21

3:14^a
Exo. 26:31;
Matt. 27:51;
Mark 15:38

3:15^a
vv. 15-17;
1 Kings 7:15-22
3:15^b
2 Kings 25:17;
Jer. 52:21

【3:16】又在內殿作鍊子，安在柱子上端；又作一百個石榴，安在鍊子上。

b 兩根銅柱（續）
三 17

【3:17】將兩根柱子立在殿前，一根在右邊，一根在左邊；右邊的起名叫¹雅斤，左邊的起名叫²波阿斯。

歷代志下 第四章

c 銅祭壇
四 1

【4:1】他又製造一座^a銅壇，長二十肘，寬二十肘，高十肘。

d 銅海和十個銅盆
四 2～6

- 代下 3:17¹ 意，祂必建立。
- 代下 3:17² 意，在祂裏面有力量。

【3:16】And he made chains in the innermost sanctuary and set them on the tops of the pillars, and he made one hundred pomegranates and put them on the chains.

b. The Two Bronze Pillars (cont'd)
3:17

【3:17】And he erected the pillars in front of the temple, one on the right and one on the left; and he called the name of the one on the right¹ Jachin and the name of the one on the left² Boaz.

2 CHRONICLES 4

c. The Bronze Altar
4:1

【4:1】And he made an^a altar of bronze; its length was twenty cubits, and its width was twenty cubits, and its height was ten cubits.

d. The Bronze Sea with the Ten Bronze Lavers
4:2-6

- 3:17¹ (Jachin) Meaning He will establish.
- 3:17² (Boaz) Meaning in Him is strength.

4:1^a
王上八 64
王下十六 14
代下七 7
結四三 13-17
參出二七 1-8

4:1^a
1 Kings 8:64;
2 Kings 16:14;
2 Chron. 7:7;
Ezek. 43:13-17;
cf. Exo. 27:1-8

【4:2】^a 又鑄一個銅海，直徑十肘，樣式是圓的，高五肘，圍三十肘。

【4:3】海周圍有¹牛的樣式，²每肘十隻，圍繞着銅海，共有兩行，是鑄海的時候鑄上的。

【4:4】海立在十二隻銅牛背上，三隻向北，三隻向西，三隻向南，三隻向東；海在牛上，牛尾都向內。

【4:5】海厚一掌，其邊如杯邊的作法，如百合花，可容三千罷特。

【4:6】又製造十個^a盆，可在其中洗濯，五個放在右邊，五個放在左邊，獻燔祭所用之物要在盆中清洗；但海是為祭司洗濯用的。

●代下 4:3¹ 王上七 24 作，野瓜。

●代下 4:3² 每肘十隻，或，有十肘。

【4:2】^a And he made the molten sea, ten cubits from brim to brim, fully round; and it was five cubits high, and a line of thirty cubits encompassed it.

【4:3】And under it there were ¹figures of oxen all around, encircling it, ²for ten cubits, surrounding the sea all around; the oxen were cast in two rows when they were cast.

【4:4】It stood upon twelve oxen, three facing north and three facing west and three facing south and three facing east; and the sea was upon them, and all their hindquarters were within.

【4:5】And it was a handbreadth thick; and its brim was like the work of a cup's brim, like the flower of a lily; it could hold three thousand baths.

【4:6】And he made ten ^abasins in which to wash, to rinse the things for the burnt offering, and he set five on the right and five on the left; but the sea was for the priests to wash in.

4:3¹ (figures) First Kings 7:24 reads, gourds.

4:3² (for) Or, ten to a cubit.

e 殿的器具 四 7 ~ 8

【4:7】他又照所定的樣式造十個金^a燈臺放在殿裏，五個在右邊，五個在左邊。

【4:8】又造十張^a桌子放在殿裏，五張在右邊，五張在左邊；又造一百個金碗。

f 院子 四 9 ~ 10

【4:9】又造祭司院、大院和大院的門，用銅包裹門扇。

【4:10】^a將海安在殿的右邊，就是在東南邊。

g 戶蘭爲所羅門所作的工 四 11 ~ 五 1

【4:11】^a戶蘭又造了鍋、鏟和碗。這樣，戶蘭完成了他爲所羅門王所作神殿中的工。

e. The Vessels of the Temple 4:7-8

【4:7】Then he made the ten golden^a lampstands according to the ordinance for them, and he put them in the temple, five on the right and five on the left.

【4:8】And he made ten^a tables and placed them in the temple, five on the right and five on the left; and he made one hundred golden bowls.

f. The Courts 4:9-10

【4:9】And he made the court of the priests and the great court and the doors of the court, and he overlaid their doors with bronze.

【4:10】^aAnd he put the sea on the right side of the house, on the east side southward.

g. Hiram's Work for Solomon 4:11 — 5:1

【4:11】^aAnd Hiram made the pots and the shovels and the bowls. Thus Hiram finished doing the work that he was doing for King Solomon in the house of God:

4:7^a
出二五 31-39
王上七 49
代下四 20

4:8^a
王上七 48
代下四 19

4:10^a
王上七 39

4:11^a
四 11~ 五 1;
王上七 40-51

4:7^a
Exo. 25:31-39;
1 Kings 7:49;
2 Chron. 4:20

4:8^a
1 Kings 7:48;
2 Chron. 4:19

4:10^a
1 Kings 7:39

4:11^a
4:11—5:1;
1 Kings 7:40-51

【4:12】所造的就是：兩根柱子，和¹柱子上端柱頂的兩個球，並兩個蓋着柱子上端柱頂兩個球的網子；

【4:13】四百個石榴，安在兩個網子上，每網兩行石榴，蓋着柱子上端柱頂的兩個球。

【4:14】又造盆座，並造其上的盆；

【4:15】一個海和海下的十二隻牛；

【4:16】鍋、鏟、肉叉、與一切相關的器具，都是戶蘭亞比用磨亮的銅給所羅門王為耶和華的殿所造的，

【4:17】是王在約但平原，在疎割和撒利但之間用膠泥鑄成的。

【4:18】所羅門所製造的這一切器具，數量甚多，銅的重量無法可查。

【4:12】 The two pillars and the bowls and the two capitals that were at the top of the pillars and the two networks to cover the two bowls of the capitals that were at the top of the pillars;

【4:13】 And the four hundred pomegranates for the two networks, two rows of pomegranates for each network, to cover the two bowls of the capitals that were on the pillars.

【4:14】 He also made the bases, and he made the basins upon the bases;

【4:15】 And the one sea and the twelve oxen under it.

【4:16】 And the pots and the shovels and the forks and all their vessels that Hiram-abi made for King Solomon for the house of Jehovah were of burnished bronze.

【4:17】 The king cast them in the plain of the Jordan, in the clay ground between Succoth and Zeredah.

【4:18】 And Solomon made all these vessels in great number, for the weight of bronze could not be ascertained.

●代下 4:12¹ 直譯，柱子上端的球和兩個柱頂。

【4:19】所羅門又造神殿裏的一切器具：
金壇和擺陳設餅的桌子；

【4:20】純金的燈臺和燈盞，可以照例
點在內殿前；

【4:21】還有燈臺上的花、燈盞和燈剪，
都是金的，且是最純的金；

【4:22】又有鑷子、碗、調羹、火盆，
都是純金的；以及殿的入口、最裏面
屬至聖所的門扇、和外殿的門扇，都
是金的。

歷代志下 第五章

【5:1】這樣，所羅門為耶和華殿所作的一
切工完成了。所羅門把他父親大衛
分別為聖之物，就是銀子、金子和器
具，都帶來放在神殿的府庫裏。

h 獻殿
五 2 ~ 七 10

【4:19】 And Solomon made all the vessels that were in
the house of God: the golden altar; and the tables upon
which the bread of the Presence was put;

【4:20】 And the lampstands and their lamps of pure
gold to burn according to their ordinance before the
innermost sanctuary;

【4:21】 And the flowers and the lamps and the tongs, of
gold, of purest gold;

【4:22】 And the snuffers and the bowls and the small cups
and the firepans, of pure gold; and the entrance of the
house, its innermost doors for the Holy of Holies, and
the doors of the house of the temple, of gold.

2 CHRONICLES 5

【5:1】 Thus all the work that Solomon did for the house
of Jehovah was finished. And Solomon brought in the
things that David his father had sanctified, even the
silver and the gold and all the vessels, and he put them
in the treasuries of the house of God.

h. The Dedication of the Temple
5:2 — 7:10

(一) 帳幕與殿合併
五 2 ~ 14

5:2^a
2-14;
王上八 1-11

【5:2】^a那時，所羅門將以色列的長老們和各支派的首領，就是以色列人宗族的首領，招聚到耶路撒冷，要把耶和華的約櫃從大衛城，就是錫安，運上來。

【5:3】於是以色列眾人在七月節期前，都聚集到王那裏。

5:4^a
代上十五 2

【5:4】以色列的眾長老來到，^a利未人便抬起約櫃。

【5:5】他們將約櫃、會幕、和會幕裏的一切聖器具都運上來，是祭司和利未人將這一切運上來的。

【5:6】所羅門王和聚集到他那裏的以色列全會眾，都在約櫃前獻牛羊爲祭，多得無法計算，無法數點。

【5:7】祭司將耶和華的約櫃抬進所豫備的地方，就是聖殿的內殿，也就是至聖所，放在兩個嗒路伯的翅膀底下。

(1) The Tabernacle Being Merged with the Temple
5:2-14

【5:2】^aThen Solomon assembled the elders of Israel and all the heads of the tribes, the leaders of the fathers' houses of the children of Israel, to Jerusalem in order to bring up the Ark of the Covenant of Jehovah from the city of David, which is Zion.

【5:3】And all the men of Israel assembled themselves before the king at the feast, which is in the seventh month.

【5:4】And when all the elders of Israel came, the ^aLevites took up the Ark.

【5:5】And they brought up the Ark and the Tent of Meeting and all the holy vessels that were in the Tent; the priests and Levites brought them up.

【5:6】And King Solomon and all the assembly of Israel, who had assembled before him before the Ark, were sacrificing sheep and oxen which could not be counted or numbered for multitude.

【5:7】And the priests brought the Ark of the Covenant of Jehovah to its place, into the innermost sanctuary of the house, into the Holy of Holies under the wings of the cherubim.

5:2^a
vv. 2-14;
1 Kings 8:1-11

5:4^a
1 Chron. 15:2

【5:8】 基路伯張着翅膀在約櫃所在之處以上，遮掩約櫃和抬櫃的槓。

【5:9】 這兩根槓甚長，從約櫃伸出的槓頭，在內殿前可以看見，在殿外卻不能看見，直到今日還在那裏。

【5:10】 約櫃裏只有兩塊^a石版，就是以色列人出埃及後，耶和華與他們立約的時候，摩西在何烈山所放的；除此以外，並無別物。

【5:11】 當時在那裏所有的祭司，不分班次，都將自己分別爲聖；祭司從聖所出來的時候，

【5:12】 全體歌唱的利未人，亞薩、^a希幔、耶杜頓、和他們的眾子、並眾弟兄，都穿細麻布衣服，站在壇的東邊，敲鈸、鼓瑟、彈琴；有一百二十個吹號的祭司和他們在一起。

【5:8】 And the cherubim spread out their wings over the place of the Ark, and the cherubim covered the Ark and its poles overhead.

【5:9】 And the poles extended out, so that the ends of the poles could be seen coming out from the Ark before the innermost sanctuary, but they were not seen outside; and they are there to this day.

【5:10】 There was nothing in the Ark except the two^a tablets, which Moses put there at Horeb when Jehovah made a covenant with the children of Israel when they came out of Egypt.

【5:11】 And when the priests came out of the Holy Place (for all the priests who were present had sanctified themselves without regard to their divisions),

【5:12】 All the Levitical singers, Asaph, ^aHeman, Jeduthun, and their sons and their brothers clothed in fine linen, with cymbals and with harps and lyres, were standing east of the altar; and one hundred twenty priests who blew the trumpets were with them.

5:10^a
申十 1-5
參代下六 11

5:10^a
Deut. 10:1-5;
cf. 2 Chron. 6:11

5:12^a
代上六 33

5:12^a
1 Chron. 6:33

【5:13】吹號的、歌唱的都一齊發聲，聲合爲一，讚美感謝耶和華；他們吹號、敲鈸，用各種樂器，揚聲讚美耶和華說，耶和華本爲善，祂的慈愛永遠長存；那時，有雲充滿那殿，就是耶和華的殿。

【5:14】因着那雲的緣故，祭司不能站立供職，因爲^a耶和華的榮光充滿了神的殿。

歷代志下 第六章

(二) 所羅門對百姓的祝福和宣告 六 1 ~ 11

【6:1】^a那時所羅門說，耶和華曾說，祂要住在^b幽暗之中。

【6:2】但我已經爲你建造高大的殿宇，作你永遠的^a居所。

【6:3】王轉臉爲以色列全會眾祝福，以色列全會眾都站着。

【5:13】 And when the trumpeters and the singers were one to make themselves heard with one voice in praising and in giving thanks to Jehovah, and when they lifted up their voice with trumpets and with cymbals and with musical instruments in praise to Jehovah, saying, For He is good, for His lovingkindness is forever; then the house, the house of Jehovah, was filled with a cloud.

【5:14】 And the priests were not able to stand and minister because of the cloud, for the^a glory of Jehovah filled the house of God.

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(2) Solomon's Blessing and Declaration to the People 6:1-11

【6:1】^aThen Solomon said, Jehovah has said that He would dwell in deep^b darkness.

【6:2】 Yet I have built You a lofty house, even a^a place for You to dwell in forever.

【6:3】 And the king turned about and blessed all the congregation of Israel while all the congregation of Israel stood.

5:14^a
出四十 35
代下七 1-2
結四三 5
四四 4
參啓十五 8

5:14^a
Exo. 40:35;
2 Chron. 7:1-2;
Ezek. 43:5;
44:4;
cf. Rev. 15:8

6:1^a
1-39;
王上八 12-50
6:1^b
出二十 21
申四 11
詩九七 2
6:2^a
參詩一三五 21

6:1^a
vv. 1-39;
1 Kings 8:12-50
6:1^b
Exo. 20:21;
Deut. 4:11;
Psa. 97:2
6:2^a
cf. Psa. 135:21

【6:4】所羅門說，耶和華以色列的神是當受頌讚的；祂親口向我父親大衛說話，也親手成就了；祂說，

【6:5】^a自從我領我民出埃及地的日子以來，我未曾在以色列眾支派中選擇一城建造殿宇，使我的名可以立在那裏，也未曾揀選一人作我民以色列的領袖；

【6:6】但^a選擇耶路撒冷，使我的名可以立在那裏，又揀選^b大衛治理我民以色列。

【6:7】我父親大衛心中立意，要為耶和華以色列神的名^a建殿；

【6:8】耶和華卻對我父親大衛說，你心中立意要為我的名建殿，這心意甚好；

【6:9】只是你不可建殿，惟你腰中所出的¹兒子必為我的名建殿。

【6:4】And he said, Blessed be Jehovah the God of Israel, who spoke with His mouth to David my father and fulfilled it with His hands, saying,

【6:5】^aSince the day when I brought My people out from the land of Egypt, I have not chosen a city out of all the tribes of Israel to build a house for My name that it might be there; nor did I choose a man to be a ruler over My people Israel;

【6:6】But I have^a chosen Jerusalem that My name might be there, and I have chosen^b David to be over My people Israel.

【6:7】And it was on David my father's heart to^a build a house for the name of Jehovah the God of Israel;

【6:8】But Jehovah said to David my father, Because it was on your heart to build a house for My name, you have done well that it was on your heart;

【6:9】However you will not build the house, but your¹ son, who will come forth from your loins, he will build the house for My name.

6:5^a
撒下七 6-7

6:6^a
代下十二 13
詩七八 68
6:6^b
參撒下十六 11-13
代上二八 4
詩七八 70

6:7^a
代上二八 2
參撒下七 2-3
代上十七 1-2

6:5^a
2 Sam. 7:6-7

6:6^a
2 Chron. 12:13;
Psa. 78:68

6:6^b
cf. 1 Sam. 16:11-13;
1 Chron. 28:4;
Psa. 78:70

6:7^a
1 Chron. 28:2;
cf. 2 Sam. 7:2-3;
1 Chron. 17:1-2

【6:10】現在耶和華履行了祂所說的話，因我已經起來接續我父親大衛坐以色列的國位，正如耶和華所應許的，我又為耶和華以色列神的名建造了這殿。

【6:11】我將約櫃安置在那裏，櫃內有^a耶和華的約，就是祂與以色列人所立的。

(三) 所羅門的禱告 六 12 ~ 42

【6:12】所羅門當着以色列全會眾，站在耶和華的壇前，伸開雙手。

【6:13】所羅門曾造一個銅臺，長五肘，寬五肘，高三肘，放在院中；他就站在臺上，當着以色列全會眾屈膝跪下，向天伸開雙手，

【6:14】說，耶和華以色列的神阿，天上地上沒有神可比你的；你向那全心行在你面前的僕人守約並施慈愛；

【6:10】 And Jehovah has established His word which He spoke; for I have risen up in the place of David my father, and I sit upon the throne of Israel, as Jehovah promised, and I have built the house for the name of Jehovah the God of Israel.

【6:11】 And there I have set the Ark, in which is the^a covenant of Jehovah, which He made with the children of Israel.

(3) Solomon's Prayer 6:12-42

【6:12】 Then he stood before the altar of Jehovah in front of all the congregation of Israel and spread out his hands.

【6:13】 Now Solomon had made a bronze platform, five cubits long and five cubits wide and three cubits high and had put it in the midst of the court; and he stood on it. Then he knelt on his knees in front of all the congregation of Israel and spread out his hands toward the heavens.

【6:14】 And he said, O Jehovah, God of Israel, there is no god like You, in heaven or on earth, who keeps covenant and lovingkindness with Your servants who walk before You with all their heart;

6:11^a
代下五 10

6:11^a
2 Chron. 5:10

【6:15】你守住了你向你僕人我父親大衛所應許的話；你親口說過，今日果然親手成就了。

【6:16】耶和華以色列的神阿，求你向你僕人我父親大衛守住你的應許；你曾對他說，你的子孫若謹守他們的道路，遵行我的律法，像你在我面前所行的一樣，^a就不斷有人在我面前坐以色列的國位。

【6:17】耶和華以色列的神阿，現在求你使你向你僕人大衛所說的話得着證實。

【6:18】神果真與人同住在地上麼？看哪，^a天和天上的天尚且容不下你，何況我所建的這殿呢？

【6:19】耶和華我的神阿，求你垂顧僕人的禱告和懇求，俯聽僕人在你面前所發的呼喊和禱告。

【6:15】You who have kept with Your servant David my father that which You have promised him; indeed You have spoken with Your mouth and have fulfilled with Your hand this day.

【6:16】And now, O Jehovah, God of Israel, keep with Your servant David my father that which You promised him, saying, ^aThere shall not fail you a man in My sight to sit upon the throne of Israel, if only your children keep their way by walking in My law as you have walked before Me.

【6:17】Now therefore, O Jehovah, God of Israel, may Your word that You spoke to Your servant David be confirmed.

【6:18】But will God indeed dwell with man on the earth? Behold, the ^aheavens and the heaven of heavens are not able to contain You, how much less this house which I have built.

【6:19】Yet have regard to the prayer of Your servant and to his supplication, O Jehovah my God, and listen to the cry and to the prayer which Your servant is praying before You;

6:16^a
王上二 4
代下七 18

6:16^a
1 Kings 2:4;
2 Chron. 7:18

6:18^a
代下二 6
申十 14
尼九 6
參徒七 48

6:18^a
2 Chron. 2:6;
Deut. 10:14;
Neh. 9:6;
cf. Acts 7:48

6:20^a
尼一 6
代下十六 9
6:20^b
參但六 10

【6:20】願你的^a眼目晝夜看顧這殿，看顧你所說，要立你名的地方；求你垂聽僕人向此處所發的^b禱告。

6:21^a
但六 10
6:21^b
但九 19

【6:21】你僕人和你民以色列向此處^a禱告的時候，求你垂聽他們的懇求；求你從天上你的居所垂聽，垂聽而^b赦免。

6:22^a
出二二 11
利五 1
6:22^b
太二三 18

【6:22】人若得罪鄰舍，有人叫他^a起誓，他來到這殿，在你的^b壇前起誓，

【6:23】求你從天上垂聽並行事，審斷你的僕人，報應惡人，照他的行徑回報在他頭上；稱義人爲義，照他的義賞賜他。

6:24^a
參書七 11-12
6:24^b
利二六 40-42

【6:24】你的民以色列若因犯罪得罪你，^a敗在仇敵面前，又回轉^b承認你的名，在這殿裏，在你面前禱告懇求，

【6:25】求你從天上垂聽，赦免你民以色列的罪，使他們歸回你賜給他們和他們列祖之地。

【6:20】That Your^a eyes may be open toward this house day and night, toward the place of which You have said that You would put Your name there, to listen to the prayer which Your servant will^b pray toward this place.

【6:21】And listen to the supplications of Your servant and of Your people Israel when they^a pray toward this place. Hear then from Your dwelling place, from the heavens; and when You hear, ^bforgive.

【6:22】If a man sins against his neighbor and is made to take an^a oath, and he comes and takes an oath before Your^b altar in this house;

【6:23】Then hear from the heavens and act and judge Your servants, repaying the wicked by bringing his way on his head and justifying the righteous by giving to him according to his righteousness.

【6:24】And if Your people Israel are^a defeated before an enemy because they have sinned against You, and they turn and^b confess Your name and pray and make supplication before You in this house;

【6:25】Then hear from the heavens, and forgive the sin of Your people Israel, and bring them back to the land which You gave to them and to their fathers.

6:20^a
Neh. 1:6;
2 Chron. 16:9
6:20^b
cf. Dan. 6:10

6:21^a
Dan. 6:10
6:21^b
Dan. 9:19

6:22^a
Exo. 22:11;
Lev. 5:1
6:22^b
Matt. 23:18

6:24^a
cf. Josh. 7:11-12
6:24^b
Lev. 26:40-42

6:26^a
申十一 17
王上十七 1
代下七 13

【6:26】你的民因犯罪得罪你，你苦待他們，使天閉塞^a不下雨；他們若向此處禱告，承認你的名，回轉離開他們的罪，

【6:27】求你在天上垂聽，赦免你眾僕人和你民以色列的罪，將當行的善道指教他們，且降雨在你的地上，就是你賜給你民為業之地。

6:28^a
代下二十 9

【6:28】這地若有饑荒、^a瘟疫、旱風、霉爛、羣蝗、毀蝗，或有仇敵把他們圍困在他們¹城邑所在之地，無論遭遇甚麼災禍疾病，

【6:29】你的民以色列，或是一人，或是眾人，自覺災禍和痛苦，向這殿伸開雙手，無論禱告甚麼，懇求甚麼，

【6:26】When the heavens are shut up and there is ^ano rain because they have sinned against You, and they pray toward this place and confess Your name and turn from their sin when You afflict them;

【6:27】Then hear in the heavens and forgive the sin of Your servants and of Your people Israel; indeed teach them the good way in which they should walk, and bring rain upon Your land, which You have given to Your people for an inheritance.

【6:28】If there is famine in the land, if there is ^apestilence, if there is blight or mildew, swarming locust or consuming locust, if their enemies besiege them in the land of their ¹cities, whatever plague, and whatever sickness there is;

【6:29】Whatever prayer, whatever supplication, which will be made by any man or by all Your people Israel, each knowing his own plague and his own pain, when he spreads out his hands toward this house;

6:26^a
Deut. 11:17;
1 Kings 17:1;
2 Chron. 7:13

6:28^a
2 Chron. 20:9

【6:30】求你從天上你的居所垂聽、赦免；你是知道人心的，惟有你知道¹世人的心，求你照各人一切的行徑施行賞罰；

【6:31】使他們在你賜給我們列祖的地上，一生的日子都^a敬畏你，遵行你的道路。

【6:32】至於不屬你民以色列的外邦人，爲你的大名和大能的手，並伸出來的膀臂，從遠方而來，向着這殿禱告，

【6:33】求你從天上你的居所垂聽，照着外邦人向你所呼求的一切而行，使地上萬民都認識你的名，敬畏你，像你的民以色列一樣；又使他們知道我建造的這殿，是¹稱爲你名下的。

●代下 6:30¹ 世人，直譯，人的子孫。

●代下 6:33¹ 直譯，你的名在其上被稱呼的。

【6:30】Then hear from the heavens Your dwelling place, and forgive and render to each man according to all his ways, whose heart You know; for You, You alone know the hearts of the children of men;

【6:31】That they may^a fear You to walk in Your ways all the days that they live in the land which You have given to our fathers.

【6:32】And also concerning the foreigner, who is not of Your people Israel but comes from a distant country for the sake of Your great name and Your strong hand and Your outstretched arm, when they come and pray toward this house;

【6:33】Then hear from the heavens, from Your dwelling place, and act according to all that the foreigner calls upon You for, that all the peoples of the earth may know Your name and that they may fear You, as do Your people Israel, and that they may know that this house which I have built is called by Your name.

【6:34】你的民若在你所差遣他們的路
上，出去與仇敵爭戰，向着你所選擇
的這城與我爲你名所建造的殿，向你
禱告，

【6:35】求你從天上垂聽他們的禱告和
懇求，爲他們施行公理。

【6:36】他們若犯罪得罪你，（世上沒
有不犯罪的人，）你向他們發怒，將
他們交給仇敵，以致擄掠他們的人把
他們擄到或遠或近之地；

【6:37】他們若在擄到之地心裏回想起
罪來，在擄掠他們之人的地^a回心轉
意，懇求你說，我們有了罪，作了孽，
行了惡；

【6:38】他們若在擄到之地，全心全魂
歸向你，又向着自己的地，就是你賜
給他們列祖之地，和你所選擇的城，
並我爲你名所建造的殿禱告，

【6:34】If Your people go out to battle against their
enemies by the way which You have sent them, and they
pray to You toward this city which You have chosen and
the house which I have built for Your name;

【6:35】Then hear their prayer and their supplication
from the heavens, and maintain their cause.

【6:36】If they have sinned against You (for there is no
man who does not sin) and You are angry with them and
deliver them up to the enemy, so that they are carried
away captive unto a land, far away or nearby;

【6:37】But if they take it to heart in the land where
they were carried captive, and they^a repent and make
supplication to You in the land of those who carried
them away captive, saying, We have sinned and
committed iniquity and acted wickedly;

【6:38】And if they return to You with all their heart and
with all their soul in the land of their captivity, where
they have been carried captive, and they pray toward
their land that You have given to their fathers, and the
city that You have chosen, and to the house that I have
built for Your name;

6:37^a
申三十 1-6
尼一 8-9

6:37^a
Deut. 30:1-6;
Neh. 1:8-9

【6:39】求你從天上你的居所垂聽他們的禱告和懇求，為他們施行公理，饒恕犯罪得罪你的民。

【6:40】我的神阿，現在求你^a睜眼看、側耳聽在此處所獻的禱告。

【6:41】耶和華神阿，現在求你^a起來，和你有能力的約櫃同入你的安息之所。耶和華神阿，願你的祭司披上救恩；願你的聖民蒙福歡樂。

【6:42】耶和華神阿，求你不要厭棄你的受膏者，記念向你僕人^a大衛所施的慈愛。

歷代志下 第七章

(四) 耶和華的榮光充滿殿 七1～3

【7:1】^a所羅門禱告已畢，就有^b火從天上降下來，燒盡燔祭和別的祭。^c耶和華的榮光充滿了殿；

【6:39】 Then hear their prayer and their supplications from the heavens, from Your dwelling place, and maintain their cause, and forgive Your people who have sinned against You.

【6:40】 Now, O my God, may Your eyes be^a open and Your ears attentive to the prayer that is made in this place.

【6:41】 And now^a arise, O Jehovah God, to Your resting place, / You and the Ark of Your strength. / Let Your priests, O Jehovah God, be clothed with salvation, / And let Your saints rejoice in what is good.

【6:42】 O Jehovah God, do not turn away the face of Your anointed one, / Remember Your lovingkindness to^a David Your servant.

2 CHRONICLES 7

(4) The Glory of Jehovah Filling the House 7:1-3

【7:1】^aAnd when Solomon had finished praying, the^b fire came down from heaven and devoured the burnt offering and the sacrifices; and the^c glory of Jehovah filled the house.

6:40^a
王下十九 16
代下七 15
尼一 6

6:41^a
詩一三二 8-9
參代上二八 2

6:42^a
參詩一三二 1, 10

6:40^a
2 Kings 19:16;
2 Chron. 7:15;
Neh. 1:6

6:41^a
Psa. 132:8-9;
cf. 1 Chron. 28:2

6:42^a
cf. Psa. 132:1, 10

7:1^a
王上八 54
7:1^b
利九 24
王上十八 38
代上二一 26
7:1^c
代下五 14

7:1^a
1 Kings 8:54
7:1^b
Lev. 9:24;
1 Kings 18:38;
1 Chron. 21:26
7:1^c
2 Chron. 5:14

【7:2】因耶和華的榮光充滿了耶和華的殿，所以祭司都不能進耶和華的殿。

【7:3】那火降下，耶和華的榮光在殿上的時候，以色列眾人看見，就在鋪石地上，面伏於地敬拜，稱謝耶和華說，耶和華本為善，祂的慈愛永遠長存。

（五）所羅門和眾民
向神獻上大量的祭牲
七4～7

【7:4】^a 王和眾民在耶和華面前獻祭。

【7:5】所羅門王用牛二萬二千，羊十二萬獻祭。這樣，王和眾民為神的殿行了奉獻之禮。

【7:6】祭司侍立，各盡職守；利未人也拿着耶和華的樂器，就是大衛王造出來，藉利未人幫助，用以讚美耶和華的。（因祂的慈愛永遠長存。）祭司在眾人對面吹號，以色列眾人都站立。

【7:2】And the priests were not able to enter the house of Jehovah, for the glory of Jehovah filled the house of Jehovah.

【7:3】And all the children of Israel, seeing the fire coming down and the glory of Jehovah upon the house, bowed down on the pavement with their faces to the ground and worshipped and thanked Jehovah, saying, For He is good; for His lovingkindness endures forever.

(5) Solomon and the People
Offering a Vast Quantity of Sacrifices to God
7:4-7

【7:4】^a And the king and all the people offered sacrifices before Jehovah.

【7:5】And King Solomon offered a sacrifice of twenty-two thousand oxen and one hundred twenty thousand sheep. Thus the king and all the people dedicated the house of God.

【7:6】And the priests stood at their posts and the Levites with the musical instruments of Jehovah, which David the king had made for praising Jehovah (for His lovingkindness endures forever) whenever David praised with their help. And the priests sounded the trumpets opposite them, and all Israel was standing.

7:4^a
4~10;
王上八 62-66

7:4^a
vv. 4-10;
1 Kings 8:62-66

【7:7】所羅門因他所造的銅壇容不下燔祭、素祭和脂油，便將耶和華殿前院子當中分別爲聖，在那裏獻燔祭和平安祭牲的脂油。

(六) 所羅門和他的民
守節十四日
七 8 ~ 10

【7:8】那時所羅門和以色列眾人，就是從哈馬口直到埃及小河的人，聚集成爲大會，一同守節七日。

【7:9】第八日舉行^a嚴肅會；他們行奉獻壇的禮七日，守節七日。

【7:10】七月二十三日，王遣散眾民，各歸各的帳棚；他們因耶和華向大衛和所羅門與祂民以色列人所行一切美善的事，就都心中歡喜快樂。

4 所羅門在列國中
榮耀的最高峯
七 11 ~ 九 28

【7:7】And Solomon sanctified the middle of the court that was before the house of Jehovah, for there he offered the burnt offering and the fat of peace offerings because the bronze altar which Solomon had made was not able to receive the burnt offering and the meal offering and the fat.

(6) Solomon and His People
Holding a Feast for Fourteen Days
7:8-10

【7:8】And Solomon held a feast at that time for seven days, and all Israel with him, a very great congregation, from the entrance of Hamath to the Brook of Egypt.

【7:9】And on the eighth day they held a^a solemn assembly, for they held the dedication of the altar seven days and the feast seven days;

【7:10】And on the twenty-third day of the seventh month he sent the people away to their tents, rejoicing and happy in heart for the goodness that Jehovah had shown to David and to Solomon and to Israel His people.

4. The Highest Peak of His Glory
among the Nations
7:11 — 9:28

a 耶和華悅納他的禱告，
並應許要
堅立他的國位，直到永遠
七 11 ~ 22

7:11^a
11~22;
王上九 1-9

【7:11】^a 所羅門完成了耶和華的殿和王宮；在耶和華的殿和他的宮中，凡他心中起意要作的，都順順利利的作成了。

7:12^a
申十二 5
十六 2
二六 2

【7:12】夜間耶和華向所羅門顯現，對他說，我已聽了你的禱告，也^a選擇這地方作為向我獻祭的殿宇。

7:13^a
代下六 26

【7:13】我若使天閉塞^a不下雨，或吩咐蝗蟲吞喫這地的出產，或打發瘟疫到我的民中，

【7:14】這¹稱為我名下的民，若是自卑、禱告，尋求我的面，從他們邪惡的行徑轉回，我必從天上垂聽，赦免他們的罪，醫治他們的地。

7:15^a
詩三三 18
彼前三 12

【7:15】現今我必^a睜眼看、側耳聽從此處所獻的禱告。

●代下 7:14¹ 直譯，我的名在其上被稱呼的。

a. Jehovah's Acceptance of His Prayer
and Jehovah's Promise
to Establish His Throne Forever
7:11-22

【7:11】^aThus Solomon finished the house of Jehovah and the king's house; and all that had come up in Solomon's heart to do in the house of Jehovah and in his own house he successfully accomplished.

7:11^a
vv. 11-22;
1 Kings 9:1-9

【7:12】And Jehovah appeared to Solomon in the night and said to him, I have heard your prayer and have^a chosen this place for Myself as a house of sacrifice.

7:12^a
Deut. 12:5;
16:2;
26:2

【7:13】If I shut up the heavens so that there is^a no rain, or if I command the locust to devour the land, or if I send pestilence among My people,

7:13^a
2 Chron. 6:26

【7:14】And My people, who are called by My name, humble themselves and pray and seek My face and turn from their evil ways; then I will hear from heaven and forgive their sin and heal their land.

【7:15】Now My^a eyes will be open and My ears attentive to the prayer from this place.

7:15^a
Psa. 33:18;
1 Pet. 3:12

【7:16】現在我已選擇這殿，分別爲聖，
使我的名永遠在那裏；我的眼、我的心也必常在那裏。

【7:17】至於你，你若像你父親大衛那樣行在我面前，遵行我一切所吩咐你的，謹守我的律例和典章，

【7:18】我就必堅立你的國位，正如我與你父大衛所立的約，說，你的子孫必^a不斷有人作以色列的統治者。

【7:19】倘若你們轉離我，丟棄我擺在你們面前的律例和誡命，去事奉敬拜別神，

【7:20】我就必將以色列人從我賜給他們的地上拔出來，並且我爲自己的名所分別爲聖的殿，也必丟棄不顧，使這殿在萬民中成爲笑談和譏誚的因由。

【7:21】這殿雖然甚高，將來經過的人必驚訝說，^a耶和華爲何向這地和這殿如此行呢？

【7:16】For now I have chosen and have sanctified this house, that My name may be there forever; and My eyes and My heart will be there continually.

【7:17】And as for you, if you walk before Me, as David your father walked, and do according to all that I have commanded you and keep My statutes and My ordinances;

【7:18】Then I will establish the throne of your kingdom, as I covenanted with David your father, saying, You will^a not lack a man to be ruler in Israel.

【7:19】But if you turn away and forsake My statutes and My commandments that I have put before you, and go and serve other gods and worship them;

【7:20】Then I will pluck them out of My land which I have given them, and this house, which I have sanctified for My name, I will cast out of My sight and make it a proverb and a byword among all the peoples.

【7:21】And concerning this house, which is so high, everyone who passes by it will be astonished and say, ^aWhy has Jehovah done this to this land and to this house?

7:18^a
王上八 25
代下六 16

7:18^a
1 Kings 8:25;
2 Chron. 6:16

7:21^a
申二九 24
耶二二 8-9

7:21^a
Deut. 29:24;
Jer. 22:8-9

【7:22】人必說，是因此地的人離棄耶和華他們列祖的神，就是領他們出埃及地的神，去依附別神，敬拜事奉別神，所以耶和華使這一切災禍臨到他們。

歷代志下 第八章

b 所羅門與戶蘭結盟 八 1 ~ 2

【8:1】^a 所羅門建造耶和華的殿和自己的宮，共用了二十年，完畢以後，

【8:2】所羅門修築戶蘭送給他的那些城邑，使以色列人住在那裏。

c 建造許多城 八 3 ~ 11

【8:3】所羅門往哈馬瑣巴去，征服了那地方。

【8:4】所羅門建造曠野裏的達莫，又建造哈馬所有的積貨城；

【7:22】 And they will say, Because they forsook Jehovah, the God of their fathers, who brought them out of the land of Egypt, and laid hold of other gods, and they worshipped them and served them; therefore He has brought all this evil upon them.

2 CHRONICLES 8

b. His Alliance with Hiram 8:1-2

【8:1】^a And at the end of the twenty years in which Solomon had built the house of Jehovah and his own house,

【8:2】¹ He built the cities which Hiram had given to ¹him and settled the children of Israel there.

c. Building Further Cities 8:3-11

【8:3】 Then Solomon went to Hamath-zobah and overcame it.

【8:4】 And he built Tadmor in the wilderness and all the storage cities which he built in Hamath.

8:1^a
1-18;
王上九 10-28

8:1^a
vv. 1-18;
1 Kings 9:10-28

8:2¹ (He) Lit., Solomon.

【8:5】又建造上伯和崙、下伯和崙作為堅固城，都有牆，有門，有門；

【8:6】又建造巴拉和所有的積貨城，並一切屯車城和馬兵城，以及他在耶路撒冷、利巴嫩、和他治理的全地中所願建造的。

【8:7】至於所剩下，屬於赫人、亞摩利人、比利洗人、希未人、耶布斯人，不屬於以色列人的眾民，

【8:8】他們的子孫在他們之後餘留在那地，以色列人未曾將他們滅盡，所羅門就徵召他們作^a服苦役的人，直到今日。

【8:9】惟有以色列人，所羅門不使他們當奴僕為他作工，乃是作戰士，作他軍官的統領，和他的車兵長、馬兵長。

【8:10】所羅門王有二百五十督工的官長，監管作工的人。

【8:5】And he built upper Beth-horon and lower Beth-horon, fortified cities with walls, gates, and bars,

【8:6】And Baalath and all the storage cities that Solomon had, even all the cities for the chariots, and the cities for the horsemen and all that Solomon desired to build in Jerusalem and in Lebanon and in all the land of his dominion.

【8:7】All the people who were left of the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites, who were not of Israel,

【8:8】From their descendants who were left after them in the land, whom the children of Israel had not destroyed utterly, these Solomon levied as^a forced labor, as they are unto this day.

【8:9】But Solomon did not make slaves of the children of Israel for his work, for they were the men of war and the officers over his captains and the officers over his chariots and his horsemen.

【8:10】And these were the chief of the officers of King Solomon, two hundred fifty, who ruled over the people.

8:8^a

代下二 17-18
王上四 6
書十六 10

8:8^a

2 Chron. 2:17-18;
1 Kings 4:6;
Josh. 16:10

8:11^a
王上三 1
七 8

【8:11】所羅門將^a法老的女兒帶出大衛城，上到爲她建造的宮裏；因所羅門說，耶和華約櫃到過之處都是聖的，所以我的妻子不可住在以色列王大衛的宮裏。

d 所羅門在每日
並所定的節期獻祭
八 12 ~ 16

【8:12】那時，所羅門在耶和華的壇上，就是在廊子前他所築的壇上，向耶和華獻燔祭；

【8:13】又照着摩西的吩咐在安息日和月朔，並所定的節期，^a一年三次，就是^b除酵節、^c七七節、^d住棚節，獻每日所當獻的祭。

【8:14】所羅門照着他父親大衛所定的例，派定祭司事奉的^a班次，又派定利未人的^b職守，使他們按每日所當作的讚美耶和華，在祭司面前供職；又派守門的按着班次看守各門，因爲^{1c}神人大衛是這樣吩咐的。

●代下 8:14¹ 直譯，屬神的人。全書同。

【8:11】Then Solomon brought up ^aPharaoh's daughter from the city of David into the house which he had built for her; for he said, My wife shall not dwell in the house of David the king of Israel, for the places where the Ark of Jehovah has entered are holy.

d. His Offerings, Daily
and at the Appointed Feasts
8:12-16

【8:12】Then Solomon offered up burnt offerings to Jehovah on the altar of Jehovah which he had built before the portico,

【8:13】Even as required daily, offering them up according to the commandment of Moses, on the Sabbaths and on the new moons and on the appointed feasts ^athree times in a year, at the ^bFeast of Unleavened Bread and at the ^cFeast of Weeks and at the ^dFeast of Tabernacles.

【8:14】And according to the ordinance of David his father, he appointed the ^adivisions of the priests for their service, and the Levites for their ^bcharges to praise and to minister before the priests even as required daily, and the gatekeepers by their divisions at every gate; for thus was the commandment of David the ^cman of God.

8:11^a
1 Kings 3:1;
7:8

8:13^a
出二三 14, 17
三四 23-24

8:13^b
申十六 16
參出十二 15-20

8:13^c
出二三 16
民二八 26
申十六 9-10

8:13^d
申十六 13-15

8:14^a
參代上二四
路一 8

8:14^b
參代上二五

8:14^c
尼十二 24, 36
參申三三 1
代上二三 14

8:13^a
Exo. 23:14, 17;
34:23-24

8:13^b
Deut. 16:16;
cf. Exo. 12:15-20

8:13^c
Exo. 23:16;
Num. 28:26;
Deut. 16:9-10

8:13^d
Deut. 16:13-15

8:14^a
cf. 1 Chron. 24;
Luke 1:8

8:14^b
cf. 1 Chron. 25

8:14^c
Neh. 12:24, 36;
cf. Deut. 33:1;
1 Chron. 23:14

【8:15】王所吩咐眾祭司和利未人的，
無論是辦任何事或掌管府庫，他們都不偏違。

【8:16】所羅門一切的工，從耶和華殿立根基的日子，直到建成，都順利進行。這樣，耶和華的殿就完成了。

e 所羅門的船隊以及與戶蘭的合作
八 17 ~ 18

【8:17】那時，所羅門往以東地靠近¹海邊的以旬迦別和以祿去。

【8:18】戶蘭差遣他的僕人，將船隻和熟悉泛海的僕人送到所羅門那裏；他們同着所羅門的僕人去了俄斐，從那裏得了四百五十他連得金子，運到所羅門王那裏。

歷代志下 第九章

f 示巴女王來向所羅門致敬
並聽他智慧的話
九 1 ~ 9, 12

●代下 8:17¹ 卽紅海。（參王上九 26。）

【8:15】And they did not turn aside from the commandment of the king concerning the priests and the Levites concerning any matter and concerning the treasuries.

【8:16】So all the work of Solomon was carried out, from the day of the foundation of the house of Jehovah even until its completion. Thus the house of Jehovah was finished.

e. His Navy and the Cooperation with Hiram
8:17-18

【8:17】Then Solomon went to Ezion-geber and to Eloth on the shore of the¹sea, in the land of Edom.

【8:18】And Hiram sent him ships by his servants, and servants who knew the sea; and they went with the servants of Solomon to Ophir and took four hundred fifty talents of gold from there and brought it to King Solomon.

2 CHRONICLES 9

f. The Queen of Sheba Coming to Pay Him Honor
and to Listen to His Words of Wisdom
9:1-9, 12

8:17¹ (sea) I.e., the Red Sea (cf. 1 Kings 9:26).

【9:1】^a 示巴^b 女王聽見所羅門的名聲，
就來到耶路撒冷，要用難解的話試驗
所羅門；她帶着許多隨從，又有駱駝
馱着香料、許多金子和寶石。她來見
了所羅門，就把心裏所有的對所羅門
都說出來。

【9:2】所羅門將她所問的都¹ 答上了，
沒有一樣對所羅門是隱祕不能答的。

【9:3】示巴女王見所羅門的智慧，和他
所建造的宮室，

【9:4】他席上的膳餚，羣臣的座次，僕
人的侍候，他們的服飾，司酒和司酒
的服飾，以及他上耶和華殿的臺階，
就詫異得神不守舍。

【9:5】她對王說，我在我本地所聽見的話，
論到你的事和你的智慧，實在是真的；

【9:1】^a And the ^b queen of Sheba had heard of Solomon's
fame, and she came to Jerusalem with a very large
retinue and with camels bearing spices and much
gold and precious stones to test Solomon with hard
questions. And when she came to Solomon, she spoke
with him all that was on her heart.

【9:2】And Solomon answered every matter of hers, and
there was nothing hidden from Solomon that he did not
answer her.

【9:3】And when the queen of Sheba saw the wisdom of
Solomon and the house that he had built

【9:4】And the food of his table and the seating of his
servants and the service and apparel of his ministers
and his cupbearers and their apparel and his ascent by
which he went up to the house of Jehovah, there was no
more spirit in her.

【9:5】And she said to the king, The word that I heard in
my land concerning your deeds and your wisdom is true,

●代下 9:2¹ 直譯，向她表明。下文的『答』同。

【9:6】我先前不信那些人的話，及至我來親眼見了，纔知道你的大智慧，人所告訴我的還不到一半；你實在超過我所聽見的傳聞。

【9:7】屬你的人是有福的！你的這些臣僕，常侍立在你面前聽你智慧的話，是有福的！

【9:8】耶和華你的神是當受頌讚的；祂喜悅你，使你坐祂的國位，為耶和華你的神作王；因為你的神愛以色列人，要永遠堅立他們，所以立你作他們的王，使你施行公理和公義。

【9:9】於是，示巴女王將一百二十他連得金子、極多的香料、和寶石送給王；示巴女王送給所羅門王的香料，是從未有過的。

g 戶蘭的僕人為神的殿
和所羅門的宮室運來寶貴的材料
九 10～11

【9:10】戶蘭的僕人和所羅門的僕人從俄斐運了金子來，也運了檀香木和寶石來。

【9:6】 But I did not believe their words until I came and my own eyes saw. And indeed the half of the greatness of your wisdom was not told me, and you exceed the report that I heard.

【9:7】 Happy are your men! And happy are these your servants, who stand before you continually and hear your wisdom!

【9:8】 Blessed be Jehovah your God, who has delighted in you and set you upon His throne as king for Jehovah your God. Because your God loves Israel to establish them forever, He has placed you as king over them to execute justice and righteousness.

【9:9】 And she gave the king one hundred twenty talents of gold and a very great store of spices and precious stones, and there had never been spices like those which the queen of Sheba gave to King Solomon.

g. Hiram's Servants Bringing Precious Goods
for the Temple of God and Solomon's Palace
9:10-11

【9:10】 Moreover Hiram's servants and Solomon's servants who brought gold from Ophir brought algum trees and precious stones.

【9:11】王用檀香木爲耶和華殿和王宮作臺階，又爲歌唱的人作琴瑟；猶大地從來沒有見過這樣的。

f 示巴女王來向所羅門致敬
並聽他智慧的話（續）
九 12

【9:12】所羅門王按示巴女王所帶來給他的，還她禮物，另外照她一切所求的，都送給她。於是女王和她的臣僕轉回她本地去了。

h 所羅門因列國諸王的進貢
和商賈的稅賦而致富
九 13～24, 26～27

【9:13】^a 所羅門每年所得的金子，重六百六十六他連得；

【9:14】另外還有商人和來往作貿易的人所進的金子，並且亞拉伯的諸王與各地的省長，都帶金銀給所羅門。

【9:11】 And the king made of the alnum trees steps for the house of Jehovah and for the king's house and lyres and harps for the singers; such as these had not been seen before in the land of Judah.

f. The Queen of Sheba Coming to Pay Him Honor
and to Listen to His Words of Wisdom (cont'd)
9:12

【9:12】 And King Solomon gave to the queen of Sheba all that she desired, whatever she asked for, besides that which she brought to the king. And she turned and went to her own land, she and her servants.

h. Enriched with the Tribute by the Kings of the Nations
and the Tariff on the Traders and Merchants
9:13-24, 26-27

【9:13】^a Now the weight of gold that came to Solomon in one year was six hundred sixty-six talents of gold,

【9:14】 Besides that which was brought by the traders and the merchants and by all the kings of Arabia and the governors of the land, who brought gold and silver to Solomon.

9:13^a
13-28;
王上十 14-28

9:13^a
vv. 13-28;
1 Kings 10:14-28

【9:15】所羅門王用錘出來的金子，打成擋牌二百面，每面用錘出來的金子六百舍客勒；

【9:16】又用錘出來的金子，打成盾牌三百面，每面用金子三百舍客勒；王把這些都放在利巴嫩林宮裏。

【9:17】王又造了一個象牙大寶座，用純金包裹。

【9:18】寶座有六層臺階，又有金腳凳，與寶座相連；座位兩旁有扶手，靠近扶手有兩隻獅子站立。

【9:19】六層臺階上有十二隻獅子站立，左邊六隻，右邊六隻；在列國中沒有這樣作的。

【9:20】所羅門王一切的飲器都是金的，利巴嫩林宮裏的一切器皿都是純金的；所羅門年間，銀子算不了甚麼。

【9:15】And King Solomon made two hundred large shields of beaten gold; he put six hundred shekels of beaten gold upon each large shield.

【9:16】And he made three hundred smaller shields of beaten gold; he put three hundred shekels of gold upon each smaller shield. And the king put them in the Lebanon Forest House.

【9:17】And the king made a large ivory throne and overlaid it with pure gold.

【9:18】And the throne had six steps, and a footstool of gold was attached to the throne, and there were armrests on either side next to the place of the seat, and two lions stood next to the armrests.

【9:19】And twelve lions stood there upon the six steps on either side. Nothing like it had ever been made in any kingdom.

【9:20】And all King Solomon's drinking vessels were of gold, and all the vessels of the Lebanon Forest House were of pure gold; silver was considered as nothing in the days of Solomon.

【9:21】因為王有船隊與戶蘭的僕人一同往他施去；三年一次，他施船隊把金銀、象牙、猿猴、孔雀運來。

【9:22】所羅門王的財寶與智慧，勝過地上的列王。

【9:23】全地的王都求見所羅門的面，要聽神賜在他心中智慧的話。

【9:24】他們各帶貢物，就是銀器、金器、衣服、軍械、香料、馬和騾，每年有一定之例。

i 購建戰車馬兵作為防衛
九 25, 28

【9:25】所羅門有車和馬四千棚，有馬兵一萬二千名，安置在屯車城，並在耶路撒冷，在王那裏。

h 所羅門因列國諸王的進貢
和商賈的稅賦而致富（續）
九 26 ~ 27

【9:21】For the king had a fleet which went to Tarshish with Hiram's servants. Once every three years the fleet from Tarshish came bearing gold and silver and ivory and apes and peacocks.

【9:22】And King Solomon excelled all the kings of the earth in wealth and in wisdom.

【9:23】And all the kings of the earth sought the presence of Solomon, to hear his wisdom, which God had put in his heart.

【9:24】And they each brought their tribute, vessels of silver and vessels of gold, and robes, weapons and spices, horses and mules, so much year by year.

i. Building a Defense of Chariots and Cavalry
9:25, 28

【9:25】And Solomon had four thousand stalls for horses and chariots; and twelve thousand horsemen, which he stationed in the chariot cities and with the king at Jerusalem.

h. Enriched with the Tribute by the Kings of the Nations
and the Tariff on the Traders and Merchants (cont'd)
9:26-27

9:26^a
創十五 18
出二三 31
詩七二 8

【9:26】所羅門統管諸王，從^{1a}大河到非利土地，直到埃及的邊界。

【9:27】王在耶路撒冷使銀子多如石頭，香柏木多如低陸的桑樹。

i 購建戰車馬兵作為防衛（續）
九 28

【9:28】有人從埃及和各地為所羅門趕馬羣來。

5 所羅門作全以色列的王
四十年後崩逝
九 29 ~ 31 上

【9:29】^a所羅門其餘的事，自始至終，豈不都寫在申言者^b拿單的年代志上，和示羅人^c亞希雅的豫言書上，並先見^d易多論尼八兒子耶羅波安的異象書上麼？

【9:30】所羅門在耶路撒冷作全以色列的王共四十年。

●代下 9:26¹ 卽幼發拉底河。見王上四 21 註 1。

【9:26】And he was the ruler over all the kings from the^{1a}River unto the land of the Philistines and unto the border of Egypt.

【9:27】And the king caused silver to be as plentiful as stones in Jerusalem, and cedars, like the sycamores that are in the lowlands.

i. Building a Defense of Chariots and Cavalry (cont'd)
9:28

【9:28】And they brought horses for Solomon from Egypt and from all the lands.

5. His Decease after Reigning
over All Israel for Forty Years
9:29-31a

【9:29】^aAnd the rest of the acts of Solomon, the first and the last, are they not written in the chronicles of^bNathan the prophet and in the prophecy of^cAhijah the Shilonite and in the visions of^dIddo the seer concerning Jeroboam the son of Nebat?

【9:30】And Solomon reigned in Jerusalem over all Israel forty years.

9:26¹ (River) I.e., the Euphrates. See note 21¹ in 1 Kings 4.

9:26^a
Gen. 15:18;
Exo. 23:31;
Psa. 72:8

9:29^a
vv. 29-31;
1 Kings 11:41-43
9:29^b
2 Sam. 7:2;
12:1;
1 Chron. 29:29
9:29^c
1 Kings 11:29;
12:15;
14:2;
15:29
9:29^d
2 Chron. 12:15;
13:22

9:29^a
29-31;
王上十一 41-43
9:29^b
撒下七 2
十二 1
代上二九 29
9:29^c
王上十一 29
十二 15
十四 2
十五 29
9:29^d
代下十二 15
十三 22

【9:31 上】所羅門與他列祖同睡，葬在他父親大衛的城裏。

叁 猶大諸王的歷史
九 31 下～三六 23

一 羅波安作王
九 31 下～十二 16 上

1 接續所羅門作王
九 31 下

【9:31 下】他兒子羅波安接續他作王。

歷代志下 第十章

2 遭受國度分裂，
失去十個支派
十 1～十一 4

【10:1】^a 羅波安往示劍去；因為以色列眾人都到了示劍，要立他作王。

【10:2】尼八的兒子耶羅波安聽見這事，（那時他在埃及，因他先前^a躲避所羅門王，逃往那裏；他聽見這事，就從埃及回來；

【9:31a】And Solomon slept with his fathers, and they buried him in the city of David his father.

III. The History concerning the Kings of Judah 9:31b – 36:23

A. The Reign of Rehoboam 9:31b – 12:16a

1. Continuing the Reign after Solomon 9:31b

【9:31b】And Rehoboam his son reigned in his place.

2 CHRONICLES 10

2. Suffering the Division of the Kingdom and Losing Ten Tribes 10:1 – 11:4

【10:1】^aThen Rehoboam went to Shechem, for all Israel had come to Shechem to make him king.

【10:2】And when Jeroboam the son of Nebat heard of it (for he was in Egypt, where he had^a fled from Solomon the king; and Jeroboam returned from Egypt;

10:1^a
1-19;
王上十二 1-19

10:2^a
王上十一 40

10:1^a
vv. 1-19;
1 Kings 12:1-19

10:2^a
1 Kings 11:40

【10:3】以色列人打發人去請他來，)
他就和以色列眾人來見羅波安，對他說，

【10:4】你父親使我們負難負的軛；現在求你使你父親要我們作的苦工，並他加在我們身上的重軛輕鬆些，我們就事奉你。

【10:5】羅波安對他們說，你們暫且去三日，再來見我。民就去了。

【10:6】羅波安的父親所羅門在世的時候，有侍立在他面前的老年人，羅波安王和他們商議，說，你們給我出個甚麼主意，我好回覆這民。

【10:7】老年人對他說，你若善待這民，使他們喜悅，向他們說好話，他們就會永遠作你的僕人。

【10:8】王卻棄絕老年人給他出的主意，反而和那些與他一同長大，在他面前侍立的少年人商議，

【10:3】 And they sent word to him and called him),
Jeroboam and all of Israel came and spoke to Rehoboam,
saying,

【10:4】 Your father made our yoke hard. Now therefore
make the hard service of your father and his heavy yoke
that he put upon us lighter, and we will serve you.

【10:5】 And he said to them, Go away for another three
days, then return to me. And the people went away.

【10:6】 Then King Rehoboam took counsel with the elders
who attended Solomon his father while he was alive,
saying, What counsel do you give me to return as an
answer to this people?

【10:7】 And they spoke to him, saying, If you will be good
to this people and please them and speak good words to
them, then they will be your servants always.

【10:8】 But he forsook the counsel of the elders with which
they counseled him and took counsel with the young men
who had grown up with him, who attended him.

【10:9】說，這民對我說，求你使你父親加在我們身上的軛輕鬆些；你們出個甚麼主意，我們好回覆他們呢？

【10:10】那些與他一同長大的少年人說，這民對你說，你父親使我們負重軛，求你使我們輕鬆些；你要對他們如此說，我的小拇指比我父親的腰還粗；

【10:11】我父親使你們負重軛，我要加重你們的軛；我父親用鞭子責打你們，我要用蠍子鞭責打你們。

【10:12】耶羅波安和眾百姓照着羅波安王所說，你們第三日再來見我的那話，在第三日來了。

【10:13】羅波安王嚴厲的回答他們；他棄絕了老年人所出的主意，

【10:14】卻照着少年人所出的主意對他們說，我父親使你們負重軛，我要加重你們的軛；我父親用鞭子責打你們，我要用蠍子鞭責打你們。

【10:9】 And he said to them, What counsel do you give me that we may return an answer to this people who have spoken to me, saying, Lighten the yoke that your father put upon us?

【10:10】 And the young men who grew up with him spoke with him, saying, Thus shall you say to the people who have spoken to you, saying, Your father made our yoke heavy, but you must make it lighter on us; thus shall you say to them, My little finger is thicker than my father's loins.

【10:11】 And now, whereas my father laid a heavy yoke upon you, I will increase your yoke; my father chastised you with whips, but I will chastise you with scorpions.

【10:12】 And Jeroboam and all the people came to Rehoboam on the third day as the king had spoken, saying, Return to me on the third day.

【10:13】 And the king answered them harshly; and King Rehoboam forsook the counsel of the elders

【10:14】 And spoke to them according to the counsel of the young men, saying, I will make your yoke heavy, and I will add to it; my father chastised you with whips, but I will chastise you with scorpions.

【10:15】王不肯聽從百姓，因這事的轉變乃出於神，爲要實現耶和華藉示羅人^a亞希雅對尼八兒子耶羅波安所說的話。

【10:16】以色列眾人見王不聽從他們，就回覆王說，我們在大衛身上有甚麼分呢？我們在耶西的兒子並沒有產業。以色列人哪，各回自己的帳棚去罷。大衛阿，顧你自己的家罷。於是，以色列眾人都往自己的帳棚去了。

【10:17】惟獨住猶大城邑的以色列人，羅波安仍作他們的王。

【10:18】羅波安王差遣掌管服苦役之人的哈多蘭往以色列人那裏去，以色列人就用石頭打死他。羅波安王急忙上車，逃到耶路撒冷去了。

【10:19】這樣，以色列人背叛大衛家，直到今日。

【10:15】 So the king did not listen to the people, for this turn of events was of God that Jehovah might establish His word which He had spoken through ^aAhijah the Shilonite to Jeroboam the son of Nebat.

【10:16】 And when all Israel saw that the king would not listen to them, the people returned an answer to the king, saying, What portion do we have in David? Neither do we have an inheritance in the son of Jesse. Each one to your tents, O Israel. Now see to your own house, O David. And all Israel went to their tents.

【10:17】 But as for the children of Israel who dwelt in the cities of Judah, Rehoboam reigned over them.

【10:18】 Then King Rehoboam sent Hadoram, who was over the forced labor, and the children of Israel stoned him to death. And King Rehoboam made haste to get up into his chariot and flee to Jerusalem.

【10:19】 So Israel has rebelled against the house of David until this day.

歷代志下 第十一章

11:1^a
1-4;
王上十二 21-24

【11:1】^a 羅波安來到耶路撒冷，招聚猶大家和便雅憫家的人，共十八萬，都是挑選的戰士，要與以色列人爭戰，好使國歸回羅波安。

【11:2】但耶和華的話臨到神人示瑪雅，說，

【11:3】你去告訴所羅門的兒子猶大王羅波安，和在猶大、便雅憫的以色列眾人，說，

【11:4】耶和華如此說，你們不可上去與你們的弟兄爭戰。各歸各家去罷；因為這事是出於我。眾人就聽從耶和華的話歸回，不去與耶羅波安爭戰。

3 作王治理猶大和便雅憫 十一 5 ~ 23

【11:5】¹ 羅波安住在耶路撒冷，在猶大地修築城邑作為保障。

●代下 11:5¹ 代下十一 5 ~ 23, 十三 1 ~ 21, 十四 6 ~ 十五 15, 十七 1 ~ 19, 十九 1 ~ 二十 30, 二一

2 CHRONICLES 11

【11:1】^a And when Rehoboam came to Jerusalem, he gathered the house of Judah and Benjamin, one hundred eighty thousand choice warriors, to wage war with Israel in order to return the kingdom to Rehoboam.

【11:2】But the word of Jehovah came to Shemaiah the man of God, saying,

【11:3】Speak to Rehoboam the son of Solomon, the king of Judah, and to all Israel in Judah and Benjamin, saying,

【11:4】Thus says Jehovah, You shall not go up and wage war with your brothers. Every man return to his house; for this matter is of Me. So they listened to the words of Jehovah and returned from going against Jeroboam.

3. Reigning over Judah and Benjamin 11:5-23

【11:5】¹ And Rehoboam dwelt in Jerusalem and built cities for defense in Judah.

11:5¹ (And) Second Chronicles 11:5-23; 13:1-21; 14:6—15:15; 17:1-19; 19:1—20:30; 21:12-18; 24:14b-24; 25:5-16; 26:6-21a; 28:8-15; 29:3—

11:1^a
vv. 1-4;
1 Kings 12:21-24

【11:6】他修築了伯利恆、以坦、提哥亞、

【11:7】伯夙、梭哥、亞杜蘭、

【11:8】迦特、瑪利沙、西弗、

【11:9】亞多萊音、拉吉、亞西加、

【11:10】瑣拉、亞雅崙、希伯崙，這些都是猶大和便雅憫的堅固城。

【11:11】羅波安又堅固各處的保障，在其中安置軍長，又貯備糧食、油和酒。

12～18, 二四 14 下～24, 二五 5～16, 二六 6～21 上, 二八 8～15, 二九 3～三二 8, 三三 11～17, 以及三四 3～7, 乃是猶大十二個王歷史的補充, 說到神對付他們的細節, 是聖經別處沒有說到的; 並且告訴我們, 神這樣對付他們的原因。在這補充裏沒有說到一個以色列王, 因為那些王都離棄了正確的立場, 就是耶路撒冷的立場, (王上十二 25～33,) 以及神藉摩西所賜基要的信仰。因此, 神因着他們的背道, 就棄絕了他們。猶大諸王不像以色列的王, 他們照着摩西基要的教訓, 留在神選民合一的立場上保守一。(十三 4～11。) 見太一 7 註 1 二段。

【11:6】 He built Bethlehem and Etam and Tekoa

【11:7】 And Beth-zur and Soco and Adullam

【11:8】 And Gath and Mareshah and Ziph

【11:9】 And Adoraim and Lachish and Azekah

【11:10】 And Zorah and Aijalon and Hebron, which are in Judah and in Benjamin, fortified cities.

【11:11】 And he strengthened the fortresses and put commanders in them, as well as stores of food and oil and wine,

32:8; 33:11-17; and 34:3-7 are a supplement to the history of twelve of the kings of Judah, giving details not found elsewhere concerning God's dealing with them and also telling us the reasons God dealt with them in the way that He did. In this supplement none of the kings of Israel is included because all those kings forsook both the proper ground, the ground of Jerusalem (1 Kings 12:25-33), and the fundamental faith given by God through Moses. Thus, God forsook them because of their apostasy. Unlike the kings of Israel, the kings of Judah remained on the ground of the unity of God's chosen people and kept the oneness according to the fundamental teaching of Moses (13:4-11). See note 7¹, par. 2, in Matt. 1.

【11:12】他在各城裏豫備盾牌和槍，且使城極其堅固。猶大和便雅憫都歸屬了他。

【11:13】全以色列的¹祭司和利未人都從四境來歸從羅波安。

【11:14】利未人撇下他們的郊野和產業，來到猶大與耶路撒冷，是因耶羅波安和他的兒子棄絕他們，不許他們^a供職作耶和華的祭司。

【11:15】耶羅波安爲邱壇、¹山羊、並他所鑄造的^a牛犢，自行設立祭司。

【11:16】以色列各支派中，凡立定心意尋求耶和華以色列神的，都隨從利未人，來到耶路撒冷向耶和華他們列祖的神獻祭。

●代下 11:13¹ 羅波安接受正確的立場，並持守基本的信仰，吸引了祭司和利未人，以及以色列各支派尋求神的人，來到耶路撒冷與羅波安聯合，因而堅固猶大國，使所羅門的兒子羅波安強盛三年。（13～17，參十二1。）

●代下 11:15¹ 或，山羊鬼。

【11:12】And in every city, shields and spears; and he made them exceedingly strong. And Judah and Benjamin belonged to him.

【11:13】And the ¹priests and the Levites who had been throughout all Israel presented themselves to him out of all their territory;

【11:14】For the Levites abandoned their pasture lands and their property and went to Judah and Jerusalem because Jeroboam and his sons cast them out so that they could not ^afunction as priests to Jehovah.

【11:15】And he appointed priests for himself for the high places and for the ¹goats and the ^acalves that he had made.

【11:16】And those from all the tribes of Israel who set their hearts to seek Jehovah the God of Israel came after them to Jerusalem to sacrifice to Jehovah, the God of their fathers.

11:13¹ (priests) Rehoboam's taking the proper ground and keeping the fundamental faith attracted the priests and the Levites and the seekers of God from all the tribes of Israel, and they went to Jerusalem to join Rehoboam, thus strengthening the kingdom of Judah and supporting Rehoboam the son of Solomon for three years (vv. 13-17; cf. 12:1).

11:15¹ (goats) Or, goat demons.

11:14^a
代下十三 9

11:15^a
王上十二 28

11:14^a
2 Chron. 13:9

11:15^a
1 Kings 12:28

【11:17】這樣，他們就堅固了猶大國，使所羅門的兒子羅波安強盛三年，因為他們三年之間遵行大衛和所羅門的道路。

【11:18】羅波安娶大衛兒子耶利摩的女兒瑪哈拉為妻，她也就是耶西的兒子以利押的女兒亞比孩的女兒。

【11:19】她給羅波安生了幾個兒子，就是耶烏施、示瑪利雅、撒罕。

【11:20】羅波安後來又娶押沙龍的女兒瑪迦；瑪迦給羅波安生了亞比雅、亞太、細撒、示羅密。

【11:21】羅波安^a愛押沙龍的女兒瑪迦，勝過所有的妻妾。（他娶了¹十八個^b妻子和¹六十個妾，生了二十八個兒子和六十個女兒。）

【11:17】And they strengthened the kingdom of Judah and supported Rehoboam the son of Solomon for three years, for they walked in the way of David and Solomon for three years.

【11:18】And Rehoboam took to himself for his wife Mahalath the daughter of Jerimoth the son of David and of Abihail the daughter of Eliab the son of Jesse.

【11:19】And she bore him sons: Jeush and Shemariah and Zaham.

【11:20】And after her he took Maacah the daughter of Absalom; and she bore him Abijah and Attai and Ziza and Shelomith.

【11:21】And Rehoboam^a loved Maacah the daughter of Absalom above all his wives and his concubines. (For he had taken¹ eighteen^b wives and¹ sixty concubines and begot twenty-eight sons and sixty daughters.)

11:21^a
參申二一 15-17
11:21^b
參申十七 17
王上十一 3

11:21^a
cf. Deut. 21:15-17
11:21^b
cf. Deut. 17:17;
1 Kings 11:3

●代下 11:21¹ 羅波安過着放縱情慾的生活，在這事上他必定是受他父親的影響。（王上十一 1～3。）

11:21¹ (eighteen) In living a life of the indulgence of lust, Rehoboam was surely influenced by his father (1 Kings 11:1-3).

【11:22】羅波安¹立瑪迦的兒子亞比雅為太子，在他弟兄中作領袖，因為想要立他接續作王。

【11:23】羅波安辦事精明，使他眾子分散在猶大和便雅憫全地各堅固城裏，又賜他們許多糧食，為他們多尋妻子。

歷代志下 第十二章

4 被埃及王擊敗、搶奪 十二 1 ~ 12

【12:1】羅波安的國堅立強盛的時候，他就離棄耶和華的律法，以色列眾人都隨從他。

●代下 11:22¹ 雖然羅波安能幹精明，他的國也是在一的正確立場上，並且他持守摩西照着神啓示而有的基要教訓，但他沒有為神在地上的權益勞苦，以建立神的國，反而為自己的權益工作，使神的國變質，成為一個不僅為着他自己，也為着他子孫的王國。（22 ~ 23。）因此，他失去他國的大部分。他父親所羅門的國是榮耀光彩的，但羅波安作王不久，就幾乎失去了整個國。（十 1 ~ 十一 4。）這損失是由於他沒有為神的權益勞苦。參撒上一 6 註 1。

【11:22】And Rehoboam¹ appointed Abijah the son of Maacah to be chief prince, the leader among his brothers; for he intended to make him king.

【11:23】And he acted wisely and dispersed all his sons throughout all the lands of Judah and Benjamin, to all the fortified cities; and he gave them food in abundance and sought many wives for them.

2 CHRONICLES 12

4. Defeated and Robbed by the King of Egypt 12:1-12

【12:1】And when the kingdom of Rehoboam was established and when it was strong, he and all Israel with him forsook the law of Jehovah.

11:22¹ (appointed) Although Rehoboam was capable and wise, and although his kingdom was on the proper ground of oneness and he was fundamental in keeping the teachings of Moses according to God's revelation, Rehoboam did not labor for God's interest on the earth to build up the kingdom of God. Instead, he worked for his own interest, transmuting the kingdom of God into a monarchy not only for himself but also for his descendants (vv. 22-23). For this he lost the greater part of his kingdom. The kingdom of his father Solomon was glorious and splendid, but not long after Rehoboam began to reign, he lost nearly the entire kingdom (10:1-11:4). This loss was due to his failure to labor for God's interest. Cf. note 6¹ in 1 Sam. 31.

12:2^a
王上十一 40
十四 25

【12:2】羅波安王第五年，埃及王^a示撒上來攻打耶路撒冷，因為王和民對耶和華不忠信；

【12:3】示撒帶戰車一千二百輛，馬兵六萬，並且跟他從埃及來的路比人、蘇基人和古實人，多得不可勝數。

【12:4】他攻取了猶大的堅固城，就來到耶路撒冷。

【12:5】那時，猶大的首領因為示撒就聚集在耶路撒冷；有申言者^a示瑪雅去見羅波安和眾首領，對他們說，耶和華如此說，你們離棄了我，所以我也離棄你們，把你們交在示撒手裏。

【12:6】於是以色列的眾首領和王都自卑說，耶和華是公義的。

【12:7】耶和華見他們自卑，耶和華的話就臨到示瑪雅說，他們既自卑，我必不滅絕他們；我必使他們畧得拯救，不藉着示撒的手將我的^a怒氣倒在耶路撒冷；

12:5^a
王上十二 22
代下十一 2
十二 15

12:7^a
參代下三四 25

【12:2】 Then in the fifth year of King Rehoboam, ^aShishak the king of Egypt came up against Jerusalem, because they had been unfaithful to Jehovah,

【12:3】 With one thousand two hundred chariots and sixty thousand horsemen. And the people who came with him from Egypt were without number: Libyans, Sukkiim, and Cushites.

【12:4】 And he captured the fortified cities which belonged to Judah and came as far as Jerusalem.

【12:5】 And ^aShemaiah the prophet came to Rehoboam and the princes of Judah who were gathered in Jerusalem because of Shishak; and he said to them, Thus says Jehovah, You have forsaken Me, so I also have forsaken you, delivering you into the hand of Shishak.

【12:6】 So the princes of Israel and the king humbled themselves and said, Jehovah is righteous.

【12:7】 And when Jehovah saw that they had humbled themselves the word of Jehovah came to Shemaiah, saying, They have humbled themselves; I will not destroy them, but I will give them a little deliverance, and My ^awrath will not be poured out on Jerusalem by the hand of Shishak;

12:2^a
1 Kings 11:40;
14:25

12:5^a
1 Kings 12:22;
2 Chron. 11:2;
12:15

12:7^a
cf. 2 Chron.
34:25

【12:8】然而他們必作示撒的僕人，好叫他們知道，服事我與服事地上的列國有甚麼分別。

【12:9】^a於是，埃及王示撒上來攻打耶路撒冷，奪取耶和華殿和王宮裏的寶物，盡都奪走了；又奪去所羅門製造的金盾牌。

【12:10】羅波安王製造銅盾牌代替那些金盾牌，交在看守王宮門的護衛長手中保管。

【12:11】王每逢進耶和華的殿，護衛兵就拿這些盾牌，隨後仍將盾牌送回護衛房裏。

【12:12】王自卑的時候，耶和華的怒氣就從他轉消，不將他們滅盡，並且在猶大中間也有善益的事。

5 與以色列的耶羅波安爭戰，
以及葬在大衛城
十二 13～16 上

【12:8】For they will become his servants that they may know the difference between serving Me and serving the kingdoms of the lands.

【12:9】^aAnd Shishak the king of Egypt came up against Jerusalem and took away the treasures of the house of Jehovah and the treasures of the king's house; indeed he took away all. And he took away the shields of gold that Solomon had made.

【12:10】And King Rehoboam made shields of bronze in their place and committed them into the hands of the captains of the guard, who kept the entrance of the king's house.

【12:11】And whenever the king went into the house of Jehovah, the guards came and carried them and returned them to the guardroom.

【12:12】And when he humbled himself, the anger of Jehovah turned away from him, and He did not destroy them completely; and also things in Judah were good.

5. Fighting with Jeroboam of Israel
and Being Buried in the City of David
12:13-16a

12:9^a
9-11;
王上十四 25-28

12:9^a
vv. 9-11;
1 Kings 14:25-28

12:13^a
13-14;
王上十四 21-22

【12:13】^a 羅波安王自強，在耶路撒冷作王。他登基的時候年四十一歲，在耶路撒冷，就是耶和華從以色列眾支派中所選擇立祂名的城，作王十七年。羅波安的母親名叫拿瑪，是亞捫人。

【12:14】羅波安行惡，因他不立定心意尋求耶和華。

12:15^a
15-16;
王上十四 29-31

【12:15】^a 羅波安所行的事，自始至終，豈不都按着家譜的記載，寫在申言者示瑪雅和先見易多的年代志上麼？羅波安與耶羅波安之間常有爭戰。

【12:16 上】羅波安與他列祖同睡，葬在大衛城裏。

二 亞比雅作王 十二 16 下～十四 1 上

【12:16 下】他兒子亞比雅接續他作王。

【12:13】^a So King Rehoboam strengthened himself in Jerusalem and reigned. Now Rehoboam was forty-one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city where Jehovah had chosen, out of all the tribes of Israel, to put His name. And his mother's name was Naamah the Ammonitess.

【12:14】And he did what was evil, because he did not prepare his heart to seek Jehovah.

【12:15】^a And the acts of Rehoboam, the first and the last, are they not written in the chronicles of Shemaiah the prophet and Iddo the seer according to the genealogical records? And there were wars between Rehoboam and Jeroboam continually.

【12:16a】And Rehoboam slept with his fathers and was buried in the city of David.

B. The Reign of Abijah 12:16b — 14:1a

【12:16b】And Abijah his son reigned in his place.

12:13^a
vv. 13-14;
1 Kings 14:21-22

12:15^a
vv. 15-16;
1 Kings 14:29-31

歷代志下 第十三章

13:1^a
1-2;
王上十五 1-2

【13:1】^a 耶羅波安王十八年，亞比雅登基作猶大王，

【13:2】 在耶路撒冷作王三年。他母親名叫米該亞，是基比亞人烏列的女兒。亞比雅與耶羅波安爭戰。

【13:3】 亞比雅率領挑選的兵四十萬開戰，都是勇敢的戰士；耶羅波安也挑選大能的勇士八十萬，對着亞比雅擺陣。

【13:4】 亞比雅站在以法蓮山地的洗瑪臉山上，說，耶羅波安和以色列眾人哪，要聽我說：

13:5^a
撒下七 12, 16

【13:5】 耶和華以色列的神曾立¹ 鹽約，將以色列^a 國永遠賜給大衛和他的子孫，你們不知道麼？

13:6^a
王上十一 26
十二 20

【13:6】 無奈大衛兒子所羅門的臣僕、尼八兒子^a 耶羅波安起來背叛他的主人。

●代下 13:5¹ 見利二 13 註 2。

2 CHRONICLES 13

【13:1】^a In the eighteenth year of King Jeroboam, Abijah began to reign over Judah.

【13:2】 He reigned three years in Jerusalem, and his mother's name was Micaiah, the daughter of Uriel from Gibeah. And there was war between Abijah and Jeroboam.

【13:3】 And Abijah began the battle with an army of valiant men of war, four hundred thousand choice men. And Jeroboam set the battle in array against him with eight hundred thousand choice men, mighty men of valor.

【13:4】 And Abijah stood up on Mount Zemaraim, which is in the hill country of Ephraim, and said, Hear me, Jeroboam and all Israel:

【13:5】 Do you not know that Jehovah the God of Israel gave the^a kingdom over Israel to David forever, to him and to his sons, by a¹ covenant of salt?

【13:6】 But^a Jeroboam the son of Nebat, the servant of Solomon the son of David, rose up and rebelled against his lord.

13:1^a
vv. 1-2;
1 Kings 15:1-2

13:5^a
2 Sam. 7:12, 16

13:6^a
1 Kings 11:26;
12:20

13:5¹ (covenant) See note 13² in Lev. 2.

【13:7】有些無賴的匪徒聚集在他左右，逞強攻擊所羅門的兒子羅波安；那時羅波安還年輕，心中怯弱，不能抵擋他們。

【13:8】現在你們有意抗拒大衛子孫中所治耶和華的國，你們的人甚多，又有耶羅波安為你們所造當作神的^a金牛犢。

【13:9】你們不是驅逐耶和華的^a祭司亞倫的子孫和利未人麼？你們又照着異地之民的樣子為自己立^b祭司，無論何人牽一隻公牛犢、七隻公綿羊來¹承接聖職，就可作那本不是神者的祭司。

【13:10】至於我們，耶和華是我們的神，我們並沒有離棄祂；我們有事奉耶和華的祭司，都是亞倫的子孫，並有利未人各盡其職。

【13:7】 And worthless men, just scoundrels, gathered around him and strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was young and tender in heart and could not withstand them.

【13:8】 And now you think that you can withstand the kingdom of Jehovah in the hand of the sons of David because you are a great multitude and with you are the^a golden calves that Jeroboam made as gods for you.

【13:9】 Have you not cast out the^a priests of Jehovah, the sons of Aaron, and the Levites? And you made for yourselves^b priests like those of the peoples of other lands, so that anyone who comes to¹ consecrate himself with a bull of the herd and seven rams becomes a priest of what are not gods.

【13:10】 But as for us, Jehovah is our God, and we have not forsaken Him; and the priests who minister to Jehovah are the sons of Aaron, and the Levites are in their work.

13:8^a
王上十二 28

13:9^a
代下十一 14-15
13:9^b
王上十二 31

13:8^a
1 Kings 12:28

13:9^a
2 Chron. 11:14-15
13:9^b
1 Kings 12:31

●代下 13:9¹ 直譯，充滿自己的手。

13:9¹ (consecrate) Lit., fill his hands with.

【13:11】他們每日早晚向耶和華^a燒燔祭，和馨香的香，又在純金的桌子上擺陳設餅；他們也照料金燈臺和燈盞，每晚點起；我們謹守耶和華我們神所交付的職守，你們卻離棄了祂。

【13:12】我們這裏有率領我們的神，也有祂的祭司拿着號筒，向你們吹出大聲。以色列人哪，不要與耶和華你們列祖的神^a爭戰，因你們必不能亨通。

【13:13】耶羅波安卻派伏兵繞到猶大人的後頭。這樣，以色列人在猶大人的前頭，伏兵在猶大人的後頭。

【13:14】猶大人回頭，見前後受敵，就呼求耶和華，祭司也吹號。

【13:15】於是猶大人吶喊；猶大人吶喊的時候，神就在亞比雅與猶大人面前，擊敗耶羅波安和以色列眾人。

【13:16】以色列人在猶大人面前逃跑，神將他們交在猶大人手裏。

【13:11】And they^a offer in smoke to Jehovah burnt offerings morning by morning and evening by evening as well as fragrant incense, and they set the rows of bread upon the pure table, and they care for the golden lampstand and its lamps that it may burn evening by evening; for we keep the charge of Jehovah our God, but you have forsaken Him.

【13:12】And here with us is God at our head and His priests with the trumpets of alarm to sound out against you. O children of Israel, do not^a fight against Jehovah, the God of your fathers, for you will not succeed.

【13:13】Now Jeroboam had sent an ambush around to come up from behind them. So they were in front of Judah, and the ambush was behind them.

【13:14】And when Judah looked back, the battle was right on them, before and behind; and they cried out to Jehovah, and the priests sounded the trumpets.

【13:15】And the men of Judah shouted; and when the men of Judah shouted, God struck Jeroboam and all Israel before Abijah and Judah.

【13:16】And the children of Israel fled before Judah, and God gave them into their hand.

【13:17】亞比雅和他的百姓大大擊殺以色列人，以色列人仆倒死亡的精兵有五十萬。

【13:18】那時，以色列人被制伏了，猶大人得勝，是因倚靠耶和華他們列祖的神。

【13:19】亞比雅追趕耶羅波安，攻取了他的幾座城，就是伯特利和屬伯特利的鄉村，耶沙拿和屬耶沙拿的鄉村，以弗倫和屬以弗倫的鄉村。

【13:20】亞比雅在世的日子，耶羅波安不能再強盛，耶和華攻擊他，他就死了。

【13:21】亞比雅卻漸漸強盛，娶了¹十四個^a妻妾，生了二十二個兒子，十六個女兒。

【13:22】^a亞比雅其餘的事和他的言行，都寫在申言者易多的評傳上。

【13:17】 And Abijah and his people struck a great blow on them, so that five hundred thousand choice men from Israel fell slain.

【13:18】 Thus the children of Israel were subdued at that time; and the children of Judah prevailed, because they relied on Jehovah, the God of their fathers.

【13:19】 And Abijah pursued after Jeroboam and took cities from him: Bethel and its villages, and Jeshanah and its villages, and Ephron and its villages.

【13:20】 And Jeroboam never regained power during the days of Abijah; but Jehovah struck him, and he died.

【13:21】 And Abijah grew stronger; and he took to himself¹ fourteen^a wives and begot twenty-two sons and sixteen daughters.

【13:22】^a And the rest of the acts of Abijah and his ways and his words are written in the commentary of the prophet Iddo.

●代下 13:21¹ 參十一 21 註 1。

13:21¹ (fourteen) Cf. note 21¹ in ch. 11.

13:21^a
參代下十一 21

13:21^a
cf. 2 Chron.
11:21

13:22^a
參王上十五 7

13:22^a
cf. 1 Kings 15:7

歷代志下 第十四章

14:1^a
王上十五 8

【14:1 上】^a 亞比雅與他列祖同睡，人把他葬在大衛城裏。

三 亞撒作王 十四 1 下~十六 14

【14:1 下】他兒子亞撒接續他作王。亞撒在位的日子，那地太平十年。

14:2^a
王上十五 11

【14:2】^a 亞撒行耶和華他神眼中看為善為正的事，

【14:3】除掉外邦神的壇和邱壇，打碎柱像，砍下木像，

【14:4】吩咐猶大人尋求耶和華他們列祖的神，遵行祂的律法和誡命。

【14:5】他從猶大各城邑除掉¹邱壇和香壇。在他面前國享太平。

●代下 14:5¹ 見王上十二 31 註 1。

2 CHRONICLES 14

【14:1a】^a And Abijah slept with his fathers, and they buried him in the city of David.

14:1^a
1 Kings 15:8

C. The Reign of Asa 14:1b – 16:14

【14:1b】And Asa his son reigned in his place. In his days the land was quiet for ten years.

【14:2】^a And Asa did what was good and upright in the sight of Jehovah his God;

14:2^a
1 Kings 15:11

【14:3】For he removed the foreign altars and the high places and smashed the pillars and hewed down the Asherahs,

【14:4】And he commanded Judah to pursue Jehovah, the God of their fathers, and perform the law and the commandment.

【14:5】And from all the cities of Judah he removed the¹high places and the incense altars. And the kingdom was quiet before him.

14:5¹ (high) See note 31² in 1 Kings 12.

【14:6】他在猶大建造了幾座堅固城。
那地太平，那些年間沒有戰爭，因為
耶和華使他得安息。

【14:7】他對猶大人說，我們要建造這些城
邑，四圍築牆，蓋樓，安門，作門；地¹
還屬我們，是因我們尋求耶和華我們的
神；我們既尋求祂，祂就使我們四圍得
安息。於是他們建造城邑，諸事亨通。

【14:8】亞撒的軍兵，出自猶大的，有
拿擋牌、拿槍的三十萬人，出自便雅
憫的，有拿盾牌、拉弓的二十八萬人；
這些都是大能的勇士。

【14:9】¹古實人謝拉率領軍兵一百萬，
戰車三百輛，出來攻擊猶大人，來到
瑪利沙。

【14:10】亞撒出去迎戰，他們就在瑪利
沙的洗法谷擺陣。

【14:6】 And he built fortress cities in Judah; for the land
was quiet and there was no war against him during
those years, because Jehovah had given him rest.

【14:7】 For he said to Judah, Let us build these cities and
put around them walls with towers, gates, and bars. The
land is still before us because we have pursued Jehovah
our God; we have pursued Him, and He has given us rest
all around. So they built and prospered.

【14:8】 And Asa had an army of three hundred thousand
from Judah who bore shields and spears and of two
hundred eighty thousand from Benjamin who bore hand
shields and drew bows; all these were mighty men of valor.

【14:9】 And Zerah the ¹Cushite went out to them with an
army of one million men and three hundred chariots,
and he came to Mareshah.

【14:10】 And Asa went out before him and set the battle in
array in the valley of Zephathah at Mareshah.

●代下 14:7¹ 直譯，還在我們面前。

●代下 14:9¹ 或，埃提阿伯人（衣索匹亞人。）
全章同。

14:9¹ (Cushite) Or, Ethiopian. So throughout this chapter.

【14:11】亞撒呼求耶和華他的神，說，耶和華阿，我們或是有能，或是無力，除你以外，沒有誰能幫助我們。耶和華我們的神阿，求你幫助我們，因為我們信靠你，^a 在你的名裏來攻擊這軍眾。耶和華阿，你是我們的神，不要讓人勝過你。

【14:12】於是耶和華在亞撒和猶大人面前擊敗古實人，古實人就逃跑了。

【14:13】亞撒和跟隨他的百姓追趕他們，直到基拉耳；古實人倒斃的甚多，¹ 不能再強盛，因為他們潰敗在耶和華與祂軍兵面前。猶大人就奪了許多財物，

【14:14】又擊破基拉耳四圍的一切城邑，因為耶和華使其中的人都甚恐懼。猶大人又將所有的城掠奪一空，因其中可掠奪的財物甚多。

【14:15】他們又擊破羣畜的棚，奪取許多的羊和駱駝，就回耶路撒冷去了。

●代下 14:13¹ 或，他們沒有一個存活的。

【14:11】And Asa called out to Jehovah his God and said, O Jehovah, there is none besides You to help us, between the mighty and those without strength. Help us, O Jehovah our God, for we trust in You, and ^ain Your name we have come against this multitude. O Jehovah, You are our God; do not let mortal man prevail against You.

【14:12】And Jehovah struck the Cushites before Asa and before Judah, and the Cushites fled.

【14:13】And Asa and the people who were with him pursued them as far as Gerar; and so many of the Cushites fell that ¹they could not recover, for they were shattered before Jehovah and before His army. And they carried away very much spoil.

【14:14】And they struck all the cities surrounding Gerar, for the fear of Jehovah was upon them. And they plundered all the cities, for there was much plunder in them.

【14:15】And they also struck the cattle tents and carried away sheep in abundance and camels, and they returned to Jerusalem.

14:13¹ (they) Or, there was none left alive to them.

歷代志下 第十五章

15:1^a

民二四 2
撒上一十 10
十一 6
代上十二 18
代下二四 20

15:2^a

王下十八 7
代下二十 17
雅四 8

【15:1】^a 神的靈臨到俄德的兒子亞撒利雅。

【15:2】他出來迎接亞撒，對他說，亞撒和猶大、便雅憫眾人哪，要聽我說，你們若¹ 順從耶和華，耶和華必^a 與你們同在；你們若尋求祂，祂必被你們尋見；你們若離棄祂，祂必離棄你們。

【15:3】以色列沒有真神，沒有訓誨的祭司，也沒有律法，已經許久了；

【15:4】但他們在急難的時候歸向耶和華以色列的神，尋求祂，祂就被他們尋見。

【15:5】那時，出入的人不得平安，各地的居民都遭大亂；

【15:6】國攻擊國，城攻擊城，互相損毀，因為神用各樣災難擾亂他們。

●代下 15:2¹ 直譯，與耶和華同在。

2 CHRONICLES 15

【15:1】And the ^aSpirit of God came upon Azariah the son of Oded.

【15:2】And he went out to meet Asa and said to him, Hear me, Asa and all Judah and Benjamin: Jehovah is ^awith you while you are with Him; and if you pursue Him, He will be found by you; but if you forsake Him, He will forsake you.

【15:3】Now for a long time Israel has been without the true God and without a teaching priest and without law.

【15:4】But in their distress they turned to Jehovah the God of Israel and sought Him, and He was found by them.

【15:5】For in those times there was no peace to him who went out or to him who came in, for great afflictions were upon all the inhabitants of the lands.

【15:6】For they were crushed, nation against nation and city against city, for God afflicted them with every distress.

15:1^a

Num. 24:2;
1 Sam. 10:10;
11:6;
1 Chron. 12:18;
2 Chron. 24:20

15:2^a

2 Kings 18:7;
2 Chron. 20:17;
James 4:8

【15:7】但你們要剛強，不要手軟，因你們所行的必得賞賜。

【15:8】亞撒聽見這些話，就是俄德兒子申言者亞撒利雅的申言，就壯起膽來，從猶大、便雅憫全地，並以法蓮山地所奪的各城，將¹可憎之物除掉，又把耶和華殿廊前耶和華的壇重新修築了。

【15:9】他又招聚猶大、便雅憫的眾人，並他們中間寄居的以法蓮人、瑪拿西人、西緬人；有許多以色列人歸降亞撒，因見耶和華他的神與他同在。

【15:10】亞撒作王第十五年的三月，他們都聚集在耶路撒冷。

【15:11】當日他們從所取的掠物中，將牛七百隻、羊七千隻，獻給耶和華為祭。

【15:12】他們就立^a約，要全心全魂尋求耶和華他們列祖的神。

【15:7】But you be strong and do not let your hands fail, for there is reward for your labor.

【15:8】And when Asa heard these words, that is, the prophecy of Oded the prophet, he strengthened himself and put away the¹ detestable things from all the land of Judah and Benjamin and from the cities that he had taken in the hill country of Ephraim. And he restored the altar of Jehovah, which was before the portico of Jehovah.

【15:9】And he gathered all Judah and Benjamin and the sojourners with them from Ephraim and Manasseh and Simeon, for many from Israel threw in their lot with him when they saw that Jehovah his God was with him.

【15:10】So they gathered themselves at Jerusalem in the third month in the fifteenth year of the reign of Asa.

【15:11】And they sacrificed to Jehovah on that day from the spoil they had brought, seven hundred oxen and seven thousand sheep.

【15:12】And they entered into a^a covenant to pursue Jehovah, the God of their fathers, with all their heart and with all their soul,

●代下 15:8¹ 卽偶像。

15:8¹ (detestable) I.e., the idols.

15:12^a

王下二三 3
代下二三 16
二九 10
三四 31

15:12^a

2 Kings 23:3;
2 Chron. 23:16;
29:10;
34:31

【15:13】凡不尋求耶和華以色列神的，無論大小、男女，必被處死。

【15:14】他們就大聲歡呼，吹號吹角，向耶和華起誓。

【15:15】猶大眾人爲所起的誓歡喜，因他們是全心起誓，全然樂意尋求耶和華；耶和華就被他們尋見，並且使他們四圍平靜。

【15:16】^a 亞撒王又廢了他祖母瑪迦太后的位，因她爲¹亞舍拉造了可憎的像。亞撒砍下她所造可憎的像，搗得粉碎，燒在汲淪溪邊。

【15:17】但是邱壇還沒有從以色列中廢去；不過亞撒的心一生都純全的向着耶和華。

【15:18】亞撒將他父親所分別爲聖，與自己所分別爲聖的金銀和器皿，都奉到神的殿裏。

【15:13】 And covenanted that anyone who did not pursue Jehovah the God of Israel would be put to death, whether small or great, whether man or woman.

【15:14】 And they swore to Jehovah with a loud voice and with shouting and with trumpets and with horns.

【15:15】 And all Judah rejoiced over the oath, for with all their heart they swore and with all their desire they sought Him. And He was found by them, and Jehovah gave them rest all around.

【15:16】^a And he also removed Maacah, the mother of Asa the king, from being queen mother because she had made for¹ Asherah an abominable image; and Asa cut down her abominable image and crushed it to powder and burned it at the brook Kidron.

【15:17】 But the high places were not taken away from Israel; otherwise Asa's heart was perfect all his days.

【15:18】 And he brought into the house of God the things that his father had sanctified and that he had sanctified — silver and gold and vessels.

15:16^a
16-18;
王上十五 13-15

15:16^a
vv. 16-18;
1 Kings 15:13-15

●代下 15:16¹ 一異教女神的名。

15:16¹ (Asherah) The name of a female deity.

【15:19】從這時直到亞撒作王第三十五年，都沒有爭戰的事。

歷代志下 第十六章

【16:1】^a 亞撒作王第三十六年，以色列王巴沙上來攻擊猶大，修築拉瑪，不許人從猶大王亞撒那裏出入。

【16:2】於是亞撒從耶和華殿和王宮的府庫裏拿出金銀來，送給住大馬色的亞蘭王便哈達，說，

【16:3】你父親與我父親立約，我也與你立約。現在我將金銀送給你，你去廢掉你與以色列王巴沙所立的約，使他離開我。

【16:4】便哈達聽從亞撒王的話，派他的軍長去攻擊以色列的城邑；他們就攻破以雲、但、亞伯瑪音、和拿弗他利一切的積貨城。

【16:5】巴沙聽見就停工，不修築拉瑪了。

【15:19】 And there was no war until the thirty-fifth year of Asa's reign.

2 CHRONICLES 16

【16:1】^a In the thirty-sixth year of the reign of Asa, Baasha the king of Israel went up against Judah and built Ramah that he might prevent anyone from going out or coming to Asa the king of Judah.

【16:2】 And Asa brought out silver and gold from the treasures of the house of Jehovah and the king's house and sent them to Ben-hadad the king of Syria who was dwelling in Damascus, saying,

【16:3】 There is an alliance between me and you as there was between my father and your father. I am now sending you silver and gold; go, break your alliance with Baasha the king of Israel, so that he goes away from me.

【16:4】 And Ben-hadad listened to King Asa. And he sent the captains of his armies against the cities of Israel, and they struck Ijon and Dan and Abel-maim and all the store cities of Naphtali.

【16:5】 And when Baasha heard this, he stopped building Ramah and ceased his work.

16:1^a

1-6;

王上十五 17-22

16:1^a

vv. 1-6;

1 Kings 15:17-22

【16:6】於是亞撒王帶領猶大眾人，將巴沙修築拉瑪所用的石頭、木頭都運走，用以修築迦巴和米斯巴。

【16:7】那時，先見^a哈拿尼來見猶大王亞撒，對他說，因你^b倚靠亞蘭王，沒有倚靠耶和華你的神，所以亞蘭王的軍兵逃脫了你的手。

【16:8】^a古實人、路比人的軍隊不是甚大麼？戰車馬兵不是極多麼？只因你倚靠耶和華，祂便將他們交在你手裏。

【16:9】^a耶和華的眼目遍察全地，要加強那些心中純全向着祂的人。你這事行得愚昧；此後，你必有^b爭戰的事。

【16:10】亞撒因此惱恨先見，向他發怒，將他囚在^a監裏，上了枷鎖。那時亞撒也虐待一些人民。

【16:6】 And Asa the king took all Judah, and they carried away the stones of Ramah and its timber, with which Baasha had built it, and built Geba and Mizpah with them.

【16:7】 And at that time ^aHanani the seer came to Asa the king of Judah and said to him, Because you have ^btrusted in the king of Syria and have not trusted in Jehovah your God, therefore the army of the king of Syria has escaped out of your hand.

【16:8】 Were not the ^aCushites and the Lubim a large host, with a very great abundance of chariots and horsemen? And because you trusted in Jehovah, He gave them into your hands.

【16:9】 For the ^aeyes of Jehovah run to and fro throughout all the earth to strengthen those whose heart is perfect toward Him. You have acted foolishly in this matter; hence from this time on you will have ^bwars.

【16:10】 Then Asa became angry with the seer and put him in ^aprison in stocks, for he was in a rage against him because of this matter. And Asa oppressed some of the people at that time.

16:7^a
參王上十六 1
代下十九 2
16:7^b
參賽三一 1
耶十七 5

16:8^a
代下十四 9-12

16:9^a
箴十五 3
亞四 10
彼前三 12
16:9^b
王上十五 16, 32

16:10^a
參代下十八 26
耶二十 2

16:7^a
cf. 1 Kings 16:1;
2 Chron. 19:2
16:7^b
cf. Isa. 31:1;
Jer. 17:5

16:8^a
2 Chron. 14:9-12

16:9^a
Prov. 15:3;
Zech. 4:10;
1 Pet. 3:12
16:9^b
1 Kings 15:16, 32

16:10^a
cf. 2 Chron.
18:26;
Jer. 20:2

【16:11】^a 亞撒所行的事，自始至終都寫在猶大和以色列諸王記上。

【16:12】亞撒作王第三十九年，腳¹患了病，而且甚重；然而他即使在病中，也沒有尋求耶和華，只尋求醫生。

●代下 16:12¹ 雖然亞撒是個好王，作了許多好事，但因着與亞蘭王便哈達結盟，就得罪了神。（1～6。）不僅如此，他惱恨先見責備他倚靠亞蘭王而不倚靠耶和華。（10。）可能是因着這個過犯，亞撒患了嚴重的腳疾。這病使他死去。（13。）

神對付猶大諸王是在他們生活的細節上，這表明我們這些愛神、尋求基督的人，單單站在召會一的正確立場上，並持守基要真理是不動的。我們還需要留意我們是誰，我們如何行事，如何為人，包括我們的興趣、存心、目的、目標、態度、以及說話的方式。神對付猶大所有的好王，是照着摩西律法的細節。任何人即使稍為干犯律法一點，就會失去對美地享受的一大部分。在舊約時代，神的百姓必須照着律法生活為人。今天我們生活為人必須憑着新約，照着屬靈的律，就是照着住在我們靈裏那複合、賜生命、包羅萬有、終極完成的靈。（羅八 4，16，加五 16，25。）我們需要從猶大諸王的例子有所學習，在

【16:11】^a And the acts of Asa, the first and the last, are there written in the book of the kings of Judah and Israel.

【16:12】And in the thirty-ninth year of his reign, Asa became ¹diseased in his feet; his disease was very severe, yet even in his disease he pursued not Jehovah but the physicians.

16:12¹ (diseased) Although Asa was a good king and did many good things, he offended God by forming an alliance with Ben-hadad king of Syria (vv. 1-6). Furthermore, he became angry with the seer who rebuked him for trusting in the king of Syria instead of trusting in Jehovah (v. 10). It might have been because of this offense that Asa became severely diseased in his feet. This disease caused his death (v. 13).

God's dealing with the kings of Judah in the details of their living shows that it is not adequate for us who love God and seek Christ only to stand on the proper ground of the oneness of the church and to keep the fundamental truth. We also need to take care of who we are, how we behave, and how we conduct ourselves, including our interests, our intention, our purpose, our goal, our attitude, and our way of speaking. God dealt with all the good kings of Judah according to the law of Moses in detail. Anyone who was wrong with the law even a little would lose a great part of the enjoyment of the good land. In the Old Testament time, God's people were required to behave themselves according to the law. Today we are required by the New Testament to conduct ourselves according to the spiritual law, which is the compound, life-giving, all-inclusive, consummated Spirit, who dwells in our spirit (Rom. 8:4, 16;

【16:13】亞撒作王四十一年而死，與他列祖同睡，

【16:14】人將他葬在大衛城他為自己
所鑿的墳墓裏，放在牀上，其牀堆
滿各樣^a香料，就是按調製香品者之
法複合成的香料，又為他燒了許多的
物件。

歷代志下 第十七章

四 約沙法作王 十七 1 ~ 二十一 1 上

【17:1】亞撒的兒子約沙法接續他作王，
奮勇自強，防備以色列人，

我們日常生活的一切細節中過神人的生活，在其中我們天然的生命被釘死，使我們憑裏面神聖的生命活着。（加二 20。）我們需要受警戒並儆醒，凡我們所說、所作、所彰顯的，我們的態度、我們的靈、和我們的目的，都必須被賜生命、複合、包羅萬有的靈所煉淨。不然，我們就會大大失去對基督（今日的美地）的享受。（見申八 7 註 1。）見王上一 1 註 1 二段。

【16:13】And Asa slept with his fathers and died in the forty-first year of his reign.

【16:14】And they buried him in his own grave, which he had hewn out for himself in the city of David. And they laid him in the resting place, which he had filled with various kinds of ^aspices blended in the perfumer's art, and they made a very great burning for him.

2 CHRONICLES 17

D. The Reign of Jehoshaphat 17:1 — 21:1a

【17:1】And Jehoshaphat his son reigned in his place, and he strengthened himself against Israel.

Gal. 5:16, 25). We need to learn from the example of the kings of Judah to have a God-man living in all the details of our daily life, a living in which we are crucified in our natural life to live by the divine life within us (Gal. 2:20). We need to be warned and be on the alert that whatever we say, whatever we do, whatever we express, our attitude, our spirit, and our intention must be purified by the life-giving, compound, all-inclusive Spirit. Otherwise, we will lose much in the enjoyment of Christ, today's good land (see note 7¹ in Deut. 8). See note 1¹, par. 2, in 1 Kings 1.

16:14^a
創五十 2
路二三 56
二四 1
約十九 39-40

16:14^a
Gen. 50:2;
Luke 23:56;
24:1;
John 19:39-40

【17:2】安置軍兵在猶大一切堅固城裏，又安置防兵在猶大地和他父親亞撒所攻取以法蓮的城邑中。

【17:3】耶和華與約沙法同在，因為他行他祖大衛起初^a所行的道路，不尋求諸巴力，

【17:4】只尋求他父親的神，遵行祂的誡命，不照以色列人所行的而行。

【17:5】所以耶和華使國在他手中得堅定；猶大眾人給約沙法進貢，他大有財富和尊榮。

【17:6】他心志高昂，遵行耶和華的道路，並且從猶大除掉一切邱壇和木像。

【17:7】他作王第三年，就¹差遣大臣便亥伊勒、俄巴底、撒迦利雅、拿坦業、米該亞，往猶大各城去^a教訓百姓；

●代下 17:7¹ 約沙法差遣大臣、利未人和祭司，用耶和華的律法書教訓猶大人，（7～9，）藉此建立神的國。

【17:2】And he put forces in all the fortified cities of Judah and put garrisons in the land of Judah and in the cities of Ephraim that Asa his father had taken.

【17:3】And Jehovah was with Jehoshaphat because he walked in the former^a ways of David his father; and he did not pursue the Baals

【17:4】But pursued the God of his father and walked in His commandments and did not do as Israel had done.

【17:5】Therefore Jehovah established the kingdom in his hand. And all Judah gave tribute to Jehoshaphat, and he had riches and honor in abundance.

【17:6】And his heart was exalted in the ways of Jehovah; and even more, he removed the high places and the Asherahs from Judah.

【17:7】And in the third year of his reign he¹ sent his officials Ben-hail and Obadiah and Zechariah and Nethaneel and Micaiah to^a teach in the cities of Judah;

17:7¹ (sent) Jehoshaphat established the kingdom of God by sending his officials, the Levites, and the priests to teach the children of Judah by the book of the law of Jehovah (vv. 7-9).

17:3^a
王下二二 2
參王上二二 43

17:3^a
2 Kings 22:2;
cf. 1 Kings 22:43

17:7¹
代下三五 3

17:7¹
2 Chron. 35:3

【17:8】同着他們的有利未人示瑪雅、尼探雅、西巴第雅、亞撒黑、示米拉末、約拿單、亞多尼雅、多比雅、駝巴多尼雅；又有祭司以利沙瑪、約蘭同着他們。

【17:9】他們帶着耶和華的律法書，在猶大施教，周遊猶大各城教訓百姓。

【17:10】猶大四圍各地的列國都^a畏懼耶和華，不敢與約沙法爭戰。

【17:11】有些非利士人給約沙法送禮物，納貢銀；亞拉伯人也送他羊羣，有公綿羊七千七百隻，公山羊七千七百隻。

【17:12】約沙法日漸強大，極其強盛，在猶大建造營寨和積貨城。

【17:13】他在猶大城邑中有許多工程，又在耶路撒冷有戰士，就是大能的勇士。

【17:8】 And with them he sent the Levites Shemaiah and Nethaniah and Zebadiah and Asahel and Shemiramoth and Jehonathan and Adonijah and Tobijah and Tobadonijah, the Levites; and with them, Elishama and Jehoram, the priests.

【17:9】 And they taught in Judah, having the book of the law of Jehovah; and they went around all the cities of Judah and taught among the people.

【17:10】 And the^a fear of Jehovah was upon all the kingdoms of the lands that were around Judah, and they waged no war against Jehoshaphat.

【17:11】 And some of the Philistines would bring presents to Jehoshaphat and silver as tribute; even the Arabians would bring him flocks, seven thousand seven hundred rams and seven thousand seven hundred male goats.

【17:12】 And Jehoshaphat grew exceedingly great, and he built fortresses and store cities in Judah.

【17:13】 And he conducted many works in the cities of Judah and had men of war, mighty men of valor, in Jerusalem.

17:10^a
代下十四 14
二十 29

17:10^a
2 Chron. 14:14;
20:29

【17:14】他們點閱的結果，按着宗族，記在下面：屬猶大的千夫長中，有千夫長押拿，率領大能的勇士三十萬；

【17:15】其次是千夫長約哈難，率領大能的勇士二十八萬；

【17:16】其次是細基利的兒子亞瑪斯雅，他爲耶和華甘心奉獻自己，率領大能的勇士二十萬。

【17:17】屬便雅憫的，有大能的勇士以利雅大，率領拿弓箭和盾牌的二十萬；

【17:18】其次是約薩拔，率領裝備好能打仗的十八萬。

【17:19】這些都是伺候王的，還有王在全猶大堅固城中所安置的不在其內。

【17:14】 And this was the muster of them according to their fathers' house: of Judah, the captains of thousands: Adnah the captain, and with him three hundred thousand mighty men of valor;

【17:15】 And next to him was Jehohanan the captain, and with him two hundred eighty thousand;

【17:16】 And next to him was Amasiah the son of Zichri, who offered himself willingly to Jehovah, and with him two hundred thousand mighty men of valor.

【17:17】 And of Benjamin: Eliada, a mighty man of valor, and with him two hundred thousand men armed with bow and shield;

【17:18】 And next to him was Jehozabad, and with him one hundred eighty thousand armed for war.

【17:19】 These were those who served the king, besides those whom the king had put in the fortified cities throughout all Judah.

歷代志下 第十八章

(以色列王亞哈可憐的結局
十八 1 ~ 34)

18:1^a
代下十九 2
二十 35

【18:1】約沙法大有財富和尊榮，就與亞哈^a結親。

18:2^a
2-34;
王上二二 2-35

【18:2】^a過了幾年，他下到撒瑪利亞去見亞哈。亞哈爲他和跟從他的人宰了許多牛羊，慫恿他上去攻打基列的拉末。

【18:3】以色列王亞哈問猶大王約沙法說，你肯同我去進攻基列的拉末麼？他回答說，你我不分彼此，我的民如同你的民，我們必與你一同作戰。

【18:4】約沙法對以色列王說，請你先求問耶和華怎麼說。

【18:5】於是以色列王招聚申言者四百人，問他們說，我們可以去進攻基列的拉末麼？還是應當忍着不去？他們說，可以上去，因爲神必將那城交在王的手裏。

2 CHRONICLES 18

(The Miserable Ending of Ahab the King of Israel)
18:1-34

【18:1】And Jehoshaphat had great riches and honor, and he^a allied himself in marriage with Ahab.

18:1^a
2 Chron. 19:2;
20:35

【18:2】^aAnd after a number of years he came down to Ahab in Samaria. And Ahab slaughtered sheep and oxen in abundance for him and for the people who were with him, and persuaded him to go up against Ramoth-gilead.

18:2^a
vv. 2-34;
1 Kings 22:2-35

【18:3】And Ahab the king of Israel said to Jehoshaphat the king of Judah, Will you go with me to Ramoth-gilead? And ¹Jehoshaphat said to him, I will be as you are; my people will be as your people; we will be with you in battle.

【18:4】And Jehoshaphat said to the king of Israel, Ask today, I beg you, for the word of Jehovah.

【18:5】And the king of Israel assembled the prophets, four hundred men, and said to them, Shall we go against Ramoth-gilead to battle, or shall I refrain? And they said, Go up, and God will give it into the king's hand.

18:3¹ (Jehoshaphat) Lit., he.

【18:6】約沙法說，這裏不是還有耶和華的申言者，我們可以求問他麼？

【18:7】以色列王對約沙法說，還有一個人，是音拉的兒子米該雅，我們可以藉他求問耶和華；只是我恨他，因為他指着我所說的豫言，不說吉語，總是說凶言。約沙法說，王不必這樣說。

【18:8】以色列王就召了一個官員來，說，你快將音拉的兒子米該雅帶來。

【18:9】以色列王和猶大王約沙法在撒瑪利亞城門口的空場上，各穿王服，坐在位上，所有的申言者都在他們面前說豫言。

【18:10】基拿拿的兒子西底家給自己造了兩個鐵角，說，耶和華如此說，你要用這角牴觸亞蘭人，直到將他們滅盡。

【18:11】所有的申言者也都這樣豫言，說，可以上基列的拉末去，必然順利，因為耶和華必將那城交在王的手中。

【18:6】 But Jehoshaphat said, Is there not yet another prophet of Jehovah here, that we might inquire of him?

【18:7】 And the king of Israel said to Jehoshaphat, There is yet one man by whom we may inquire of Jehovah; but I hate him, for he prophesies no good concerning me, but always evil. He is Micaiah the son of Imla. And Jehoshaphat said, Let not the king say so.

【18:8】 Then the king of Israel called a certain officer and said, Quickly bring Micaiah the son of Imla.

【18:9】 Now the king of Israel and Jehoshaphat the king of Judah were sitting each on his throne, arrayed in their robes, sitting on the threshing floor at the entrance of the gate of Samaria; and all the prophets were prophesying before them.

【18:10】 And Zedekiah the son of Chenaanah made for himself horns of iron, and he said, Thus says Jehovah, With these you will push the Syrians until you have destroyed them.

【18:11】 And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and succeed; for Jehovah will deliver it into the king's hand.

【18:12】那去召米該雅的使者對米該雅說，看哪，眾申言者一口同音的都向王說吉言，你不如像他們那樣說話，也說吉言。

【18:13】米該雅說，我指着永活的耶和華起誓，我的神說甚麼，我就說甚麼。

【18:14】米該雅到王面前，王問他說，米該雅阿，我們可以去進攻基列的拉末麼？還是應當忍着不去？他說，可以上去，必然順利，因為他們必被交在你們手裏。

【18:15】王對他說，我當嚴嚴的囑咐你多少次，你纔在耶和華的名裏向我不說別的，只說實話呢？

【18:16】米該雅說，我看見以色列眾民散在山上，如同沒有牧人的^a羊羣一般。耶和華說，這些人沒有主人，他們可以平平安安的各歸各家去。

【18:17】以色列王對約沙法說，我豈沒有告訴你，這人指着我所說的豫言，不說吉語，單說凶言麼？

【18:12】And the messenger who went to call Micaiah spoke to him, saying, See, the words of the prophets, being of one accord, seem good to the king. So let your word, I beg you, be like one of them, and speak good.

【18:13】And Micaiah said, As Jehovah lives, that which my God says, that will I speak.

【18:14】And when he came to the king, the king said to him, Micaiah, shall we go against Ramoth-gilead to battle, or shall I refrain? And he said, Go up, and succeed; for they will be delivered into your hand.

【18:15】And the king said to him, How many times shall I adjure you to tell me nothing but the truth in the name of Jehovah?

【18:16】And he said, I saw all Israel scattered upon the mountains, like ^asheep that have no shepherd. And Jehovah said, These have no master; let each of them return to his house in peace.

【18:17】And the king of Israel said to Jehoshaphat, Did I not tell you that he prophesies no good concerning me, but evil?

18:16^a
民二七 17
太九 36

18:16^a
Num. 27:17;
Matt. 9:36

【18:18】米該雅說，因此，你們要聽耶和華的話；^a我看見耶和華坐在寶座上，天上的萬軍侍立在祂左右。

【18:19】耶和華說，誰去引誘以色列王亞哈，使他上基列的拉末去，倒斃在那裏呢？這個就這樣說，那個就那樣說。

【18:20】隨後有一個靈出來，站在耶和華面前，說，我去引誘他。耶和華問他說，你用何法呢？

【18:21】他說，我要前去，在他一切申言者口中作謊言的靈。耶和華說，你去引誘他，必能成功；你前去如此行罷。

【18:22】現在耶和華已將謊言的靈放在你這些申言者的口中，並且耶和華已經指着你說了凶言。

【18:23】基拿拿的兒子西底家前來，^a打米該雅的臉，說，耶和華的靈從那條路離開我去與你說話呢？

【18:24】米該雅說，你逐室躲藏的那日，就必看見了。

【18:18】And Micaiah said, Hear therefore the word of Jehovah, ^aI saw Jehovah sitting on His throne and all the host of heaven standing on His right hand and His left.

【18:19】And Jehovah said, Who shall entice Ahab the king of Israel, that he may go up and fall at Ramoth-gilead? And one said after this manner, and another said after that manner.

【18:20】And there came forth a certain spirit and stood before Jehovah and said, I will entice him. And Jehovah said unto him, How?

【18:21】And he said, I will go forth and be a lying spirit in the mouth of all his prophets. And He said, You shall entice him and surely prevail. Go forth, and do so.

【18:22】So now Jehovah has put a lying spirit in the mouth of these your prophets, and Jehovah has spoken evil concerning you.

【18:23】Then Zedekiah the son of Chenaanah approached and ^astruck Micaiah upon the cheek and said, Which way did the Spirit of Jehovah pass from me to speak to you?

【18:24】And Micaiah said, You will see on that day when you go from room to room to hide yourself.

【18:25】以色列王說，將米該雅帶回去，交給邑宰亞們和王的兒子約阿施。

【18:26】你要說，王如此說，把這個人下在監裏，使他受苦，喫不飽、喝不足，直到我平平安安的回來。

【18:27】米該雅說，你若能平平安安的回來，那就是耶和華沒有藉我說話了；又說，眾民哪，你們都要聽！

【18:28】以色列王和猶大王約沙法上基列的拉末去了。

【18:29】以色列王對約沙法說，我要改裝上陣，你可以仍穿王服。於是以色列王^a改裝，他們就上陣去了。

【18:30】先是亞蘭王吩咐車兵長說，他們的兵將，無論大小，你們都不可與他們爭戰，只要與以色列王爭戰。

【18:31】車兵長看見約沙法，便說，這必是以色列王；他們就圍繞他，與他爭戰。約沙法呼喊，耶和華就幫助他；神驅使他們離開他。

【18:25】And the king of Israel said, Take Micaiah and carry him back to Amon the governor of the city and to Joash the king's son.

【18:26】And you shall say, Thus says the king, Put this man in prison, and feed him with the bread of affliction and with the water of affliction until I return in peace.

【18:27】And Micaiah said, If you return in peace at all, Jehovah has not spoken by me. And he said, Listen, O peoples, all of you!

【18:28】And the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead.

【18:29】And the king of Israel said to Jehoshaphat, I will disguise myself and enter into the battle; but you put on your robes. And the king of Israel^a disguised himself, and they went into the battle.

【18:30】And the king of Syria commanded the captains of his chariots, saying, Fight neither with small nor great, but with the king of Israel only.

【18:31】And when the captains of the chariots saw Jehoshaphat, they said, This is the king of Israel. And they surrounded him to fight, and Jehoshaphat cried out. And Jehovah helped him, and God diverted them from him.

18:29^a
參代下三五 22

18:29^a
cf. 2 Chron.
35:22

【18:32】車兵長見不是以色列王，就轉回不追他了。

【18:33】有一人隨便開弓，恰巧射入以色列王的¹甲縫裏。王對趕車的說，我受了傷，你把車轉回去，拉我離開戰陣罷。

【18:34】那日戰事越發猛烈，有人扶以色列王站在車上，對着亞蘭人，直到晚上；約在日落的時候，王就死了。

歷代志下 第十九章

【19:1】猶大王約沙法平平安安的回耶路撒冷，到自己宮裏。

【18:32】 And when the captains of the chariots perceived that he was not the king of Israel, they turned back from pursuing him.

【18:33】 And a man drew a bow at random and hit the king of Israel between the scale armor and the breastplate. And the king of Israel said to his charioteer, Turn your hand, and drive me out of the camp; for I am wounded.

【18:34】 And the battle increased that day; and the king of Israel was propped up in his chariot before the Syrians until the evening, and he died at the time of the setting of the sun.

2 CHRONICLES 19

【19:1】 Then Jehoshaphat the king of Judah returned to his house in Jerusalem in peace.

●代下 18:33¹ 或，鱗甲與胸甲之間。

【19:2】先見哈拿尼的兒子耶戶出來迎接約沙法王，對他說，¹ 你豈當幫助惡人，愛那恨惡耶和華的人呢？因此耶和華的忿怒臨到了你。

【19:3】然而你還有善行，因你從這地除掉了木像，立定心意尋求神。

【19:4】約沙法住在耶路撒冷，以後又出巡民間，從別是巴直到以法蓮山地，引導人民歸向耶和華他們列祖的神。

【19:5】他又在猶大徧地的堅固城裏，一城一城的設立^a 審判官，

●代下 19:2¹ 神是大的，但祂也在意祂子民生活中的一切細節。原則上，在任何大小事上犯錯，都是嚴肅的事。約沙法因着幫助以色列邪惡的王亞哈而受先見耶戶的責備，（1～3，參十八，）指明在猶大諸王的記載裏，神乃是以他們行為的每一細節，即使是相當小的事，作為管教他們的原因。參十六 12 註 1 二段。

【19:2】And Jehu the son of Hanani the seer went out to meet him; and he said to King Jehoshaphat, ¹Should you help the wicked and love those who hate Jehovah? Because of this matter wrath has come upon you from Jehovah.

【19:3】Nevertheless there are some good things found in you, for you have purged the Asherahs out of the land and have set your heart to pursue God.

【19:4】And Jehoshaphat dwelt in Jerusalem. And he went out again among the people, from Beer-sheba to the hill country of Ephraim, and brought them back to Jehovah, the God of their fathers.

【19:5】And he set up ^ajudges in the land throughout all the fortified cities of Judah, city by city.

19:2¹ (Should) God is great, but He also cares about all the details of His people's living. In principle, to be wrong in anything, great or small, is a serious matter. Jehoshaphat's being rebuked by Jehu the seer for helping Ahab, the evil king of Israel (vv. 1-3; cf. ch. 18), indicates that in the record of the kings of Judah, God took every detail of their behavior, even if it was quite small, as a reason to discipline them. Cf. note 12¹, par. 2, in ch. 16.

【19:6】對他們說，你們辦事應當謹慎，因為你們判斷不是為人，乃是為耶和華；宣判的時候，祂必與你們同在。

【19:7】現在你們應當敬畏耶和華；你們要謹慎辦事，因為耶和華我們的神沒有不公，^a 不偏待人，也不受賄賂。

【19:8】約沙法也從^a 利未人、祭司、並以色列宗族的首領中設立一些人，在耶路撒冷為耶和華判斷，處理爭訟的事。他們就回耶路撒冷去了。

【19:9】約沙法囑咐他們說，你們當這樣敬畏耶和華，以純全的心忠信的辦事：

【19:10】你們住在各城裏的弟兄，若有爭訟的事來到你們這裏，或為流血，或為犯¹ 律法、誡命、律例和典章，你們要警戒他們，免得他們在耶和華面前有了罪過，以致祂的忿怒臨到你們和你們的弟兄；你們要這樣行，就沒有罪過了。

【19:6】 And he said to the judges, Consider what you are doing, for you judge not for man but for Jehovah, and He is with you in pronouncing judgment.

【19:7】 Now therefore let the fear of Jehovah be upon you; be careful how you act, for there is no iniquity with Jehovah our God,^a nor respect of persons, nor the taking of bribes.

【19:8】 And also in Jerusalem Jehoshaphat set up some of the^a Levites and priests and heads of the fathers' houses in Israel for the judgment of Jehovah and for disputes. And they came back to Jerusalem.

【19:9】 And he commanded them, saying, Thus shall you do in the fear of Jehovah, faithfully and with a perfect heart.

【19:10】 And for every dispute that comes to you from among your brothers who dwell in their cities, whether concerning bloodshed or concerning¹ law or commandment, statute or ordinance, you shall warn them, so that they are not guilty before Jehovah and so that wrath does not come upon you and your brothers. Thus shall you act, and you will not be guilty.

●代下 19:10¹ 見路一 6 註 4。

19:10¹ (law) See note 6⁴ in Luke 1.

19:7^a
徒十 34
羅二 11
弗六 9
西三 25
彼前一 17

19:8^a
代下十七 8

19:7^a
Acts 10:34;
Rom. 2:11;
Eph. 6:9;
Col. 3:25;
1 Pet. 1:17

19:8^a
2 Chron. 17:8

【19:11】看哪，凡屬耶和華的事，有祭司長亞瑪利雅管理你們；凡屬王的事，有猶大家的首領以實瑪利的兒子西巴第雅管理你們；在你們面前有利未人作官長。你們應當壯膽行事，願耶和華與善人同在。

歷代志下 第二十章

【20:1】此後，摩押人和亞捫人，還有一些¹米烏尼人隨同他們，來攻擊約沙法。

【20:2】有人來報告約沙法說，從海那邊，就是從亞蘭，有大批軍眾來攻擊你，如今他們在哈洗遜他瑪，就是隱基底。

【20:3】約沙法便懼怕，定意^a尋求耶和華，在全猶大宣告^b禁食。

●代下 20:1¹ 此乃照七十士希臘文譯本；（參二六 7，代上四 41；）希伯來文經文作，亞捫人。

【19:11】 And now Amariah the chief priest is over you in all matters concerning Jehovah; and Zebadiah the son of Ishmael, the ruler of the house of Judah, is over you in all matters concerning the king. And the Levites will serve before you as officers. Be strong and take action, and may Jehovah be with the good.

2 CHRONICLES 20

【20:1】 Then after this the children of Moab and the children of Ammon and with them some of the¹Meunim came against Jehoshaphat for battle.

【20:2】 And some came and told Jehoshaphat, saying, A great multitude has come upon you from beyond the sea, from Syria; and they are now in Hazazon-tamar (this is En-gedi).

【20:3】 And Jehoshaphat was afraid and set his face to^a pursue Jehovah, and he proclaimed a^b fast throughout all Judah.

20:1¹ (Meunim) Following the Septuagint (cf. 26:7; 1 Chron. 4:41); the Hebrew reads, Ammonites.

20:3^a
代下十五 12
十七 4
十九 3
20:3^b
拉八 21
耶三六 9
珥一 14
二 15
拿三 5

20:3^a
2 Chron. 15:12;
17:4;
19:3
20:3^b
Ezra 8:21;
Jer. 36:9;
Joel 1:14;
2:15;
Jonah 3:5

【20:4】於是猶大人聚集，求耶和華幫助；猶大各城都有人出來尋求耶和華。

【20:5】約沙法就在猶大和耶路撒冷的會中，站在耶和華殿的新院前，

【20:6】說，耶和華我們列祖的神阿，你不是^a天上的神麼？你不是^b萬邦萬國的主宰麼？在你手中有大能大力，無人能抵擋你。

【20:7】我們的神阿，你不是曾把這地的居民從你民以色列人面前^a趕出去，將這地賜給你^b朋友亞伯拉罕的後裔永遠為業麼？

【20:8】他們住在這地，又在這地為你的名建造聖所，說，

【20:9】倘有禍患臨到我們，無論是刀劍¹災殃，或是瘟疫饑荒，我們在急難的時候，站在^a這殿前，在你面前向你呼求，因為你的名在這殿裏，你必垂聽而拯救。

【20:4】 And Judah gathered themselves to seek help from Jehovah; indeed out of all the cities of Judah they came to seek Jehovah.

【20:5】 And Jehoshaphat stood up in the assembly of Judah and Jerusalem, in the house of Jehovah, before the new court;

【20:6】 And he said, O Jehovah, the God of our fathers, are You not God in^a heaven? And are You not ruler over all the^b kingdoms of the nations? And in Your hand is strength and might, and there is no one who can stand against You.

【20:7】 Did You not, O our God, ^adispossess the inhabitants of this land before Your people Israel and give it forever to the seed of Abraham Your^b friend?

【20:8】 And they have dwelt in it and built in it for You a sanctuary for Your name, saying,

【20:9】 If evil comes upon us, the sword or judgment or pestilence or famine, we will stand^a before this house and before You — for Your name is in this house — and cry unto You in our affliction, and You will hear and save.

●代下 20:9¹ 直譯，懲罰。

20:6^a

代下三六 23

拉六 9-10

20:6^b

參但四 17, 25, 32

20:7^a

參出三三 2

詩四四 2

20:7^b

賽四一 8

雅二 23

20:9^a

參王上八 33

代下六 20

拉十 1

20:6^a

2 Chron. 36:23;

Ezra 6:9-10

20:6^b

cf. Dan. 4:17, 25,

32

20:7^a

cf. Exo. 33:2;

Psa. 44:2

20:7^b

Isa. 41:8;

James 2:23

20:9^a

cf. 1 Kings 8:33;

2 Chron. 6:20;

Ezra 10:1

20:10^a
申二 19
20:10^b
民二十 21

【20:10】現在這裏有^a亞捫人、摩押人、
和西珥山人；從前以色列人從埃及地
到這裏來的時候，你不讓以色列人侵
犯他們，以色列人就從他們^b轉開，
不滅絕他們；

【20:11】看哪，他們怎樣報復我們，要
來驅逐我們離開你的¹地，就是你賜
給我們爲業的。

20:12^a
詩二五 15
一二三 1-2
一四一 8

【20:12】我們的神阿，你不懲罰他們
麼？因爲我們無力抵擋這來攻擊我們
的大批軍眾，我們也不知道該怎樣
行，我們的眼目單^a仰望你。

【20:13】猶大眾人和他們的孩子、妻子、
兒女，都站在耶和華面前。

20:14^a
士三 10
六 34
撒上一 10
十一 6

【20:14】那時，^a耶和華的靈在會中臨
到利未人亞薩的子孫，瑪探雅的玄
孫，耶利的曾孫，比拿雅的孫子，撒
迦利雅的儿子雅哈悉；

【20:10】And now at this moment the^a children of Ammon
and Moab and Mount Seir, whom You would not let
Israel invade when they came out of the land of Egypt,
but they^b turned away from them and did not destroy
them —

【20:11】At this moment they are rewarding us by coming
to cast us out of Your possession, which You gave us as a
possession.

【20:12】O our God, will You not judge them? For we have
no strength before this great multitude that is coming
against us, and we do not know what to do; but our eyes
are^a upon You.

【20:13】And all Judah stood before Jehovah with their
little ones, their wives, and their children.

【20:14】Then the^a Spirit of Jehovah came upon Jahaziel
the son of Zechariah, the son of Benaiah, the son of Jeiel,
the son of Mattaniah, the Levite of the sons of Asaph, in
the midst of the assembly;

20:10^a
Deut. 2:19
20:10^b
Num. 20:21

20:12^a
Psa. 25:15;
123:1-2;
141:8

20:14^a
Judg. 3:10;
6:34;
1 Sam. 10:10;
11:6

●代下 20:11¹ 直譯，產業。

【20:15】他說，猶大眾人、耶路撒冷的居民、和約沙法王，你們要聽。耶和華對你們如此說，不要因這大批軍眾懼怕驚惶；因為^a爭戰的勝敗不在於你們，乃在於神。

【20:16】明日你們要下去抵擋他們；他們是從洗斯坡上來，你們必在耶魯伊勒曠野前，河谷的盡頭遇見他們。

【20:17】猶大和耶路撒冷人哪，這次你們不要爭戰，只管站住，堅定站立，看那與你們同在的耶和華施行^a拯救。不要懼怕，也不要驚惶。明日當出去迎戰，因為耶和華與你們同在。

【20:18】約沙法就低頭面伏於地，猶大眾人和耶路撒冷的居民也俯伏在耶和華面前，敬拜耶和華。

【20:19】屬哥轄子孫和可拉子孫的利未人都起來，用極大的聲音讚美耶和華以色列的神。

【20:15】 And he said, Listen, all you of Judah and you inhabitants of Jerusalem and King Jehoshaphat. Thus says Jehovah to you, Do not be afraid nor dismayed because of this great multitude, for the ^abattle is not yours but God's.

【20:16】 Tomorrow go down against them. They are coming up at the ascent of Ziz, and you will find them at the end of the river valley before the wilderness of Jeruel.

【20:17】 It is not for you to fight in this battle. Station yourselves; stand and see the ^asalvation of Jehovah among you, O Judah and Jerusalem. Do not be afraid nor dismayed. Tomorrow go out to meet them, for Jehovah is with you.

【20:18】 And Jehoshaphat bowed his head with his face to the ground, and all Judah and the inhabitants of Jerusalem fell before Jehovah to worship Jehovah.

【20:19】 And the Levites, of the children of the Kohathites and of the children of the Korahites, rose up to praise Jehovah the God of Israel with an exceedingly loud voice.

【20:20】次日清早，眾人起來出到提哥亞的曠野去。出去的時候，約沙法站着說，猶大人和耶路撒冷的居民哪，你們聽我說；^a 相信耶和華你們的神，就必穩固；相信祂的申言者，就必亨通。

【20:21】約沙法既與民商議了，就設立一些人，穿着聖別的禮服走在軍前，向耶和華歌唱，稱謝說，當稱謝耶和華，因祂的慈愛永遠長存。

【20:22】眾人一開始歡呼歌唱讚美，耶和華就派伏兵擊殺那來攻擊猶大人的亞捫人、摩押人、和西珥山人，他們就被打敗了。

【20:23】亞捫人和摩押人起來，擊殺住西珥山的人，將他們殺盡滅絕；滅盡住西珥山的人之後，他們又^a彼此自相擊殺。

【20:24】猶大人來到曠野的望樓，向那軍眾觀看，見屍橫徧地，沒有一個逃脫的。

【20:20】 And they rose up early in the morning and went out to the wilderness of Tekoa. And as they went out, Jehoshaphat stood up and said, Hear me, O Judah and you inhabitants of Jerusalem. ^a Believe in Jehovah your God, and you will be established; believe in His prophets, and you will succeed.

【20:21】 And when he had taken counsel with the people, he appointed them to sing to Jehovah and give thanks in holy array as they went out before the army and say, Give thanks to Jehovah, for His lovingkindness endures forever.

【20:22】 And when they began to shout in song and to praise, Jehovah set ambushes for the children of Ammon, Moab, and Mount Seir, who were coming out against Judah; and they were struck.

【20:23】 And the children of Ammon and Moab stood up against the inhabitants of Mount Seir to absolutely destroy and demolish them; and when they had made an end of the inhabitants of Seir, every man ^a helped to destroy his neighbor.

【20:24】 And Judah came to the wilderness watchtower and looked upon the multitude; and there they were, fallen corpses on the ground, and no one escaped.

【20:25】約沙法和他的百姓就來收取他們的掠物，在屍首中見了許多財物、珍寶，他們剝脫下來作為已有的，多得無法攜帶；因為甚多，直收取了三日。

【20:26】第四日眾人聚集在¹比拉迦谷，在那裏頌讚耶和華，因此那地方名叫比拉迦谷，直到今日。

【20:27】猶大人和耶路撒冷人都歡歡喜喜的回耶路撒冷，約沙法率領他們；耶和華使他們因戰勝仇敵而歡喜快樂。

【20:28】他們彈琴、鼓瑟、吹號來到耶路撒冷，進了耶和華的殿。

【20:29】各地諸國聽見耶和華戰敗以色列的仇敵，就都^a畏懼神。

【20:25】And when Jehoshaphat and his people came to take the spoil of them as plunder, they found among them in abundance both possessions and corpses and precious vessels, and stripped these for themselves, more than they could carry. And they spent three days taking spoil, for there was much.

【20:26】And on the fourth day they assembled themselves in the valley of ¹Beracah (for there they blessed Jehovah; therefore they have called the name of that place the valley of Beracah to this day).

【20:27】And they turned, every man of Judah and Jerusalem, with Jehoshaphat at their head, to go back to Jerusalem with rejoicing; for Jehovah had caused them to rejoice over their enemies.

【20:28】And they came to Jerusalem with harps and lyres and trumpets, to the house of Jehovah.

【20:29】And the ^afear of God was upon all the kingdoms of the lands when they heard that Jehovah had fought with the enemies of Israel.

●代下 20:26¹ 意，頌讚。

20:26¹ (Beracah) Meaning blessing.

【20:30】這樣，約沙法的國得享太平，因為他的神使他四圍平靜。

【20:31】^a約沙法作猶大王，登基的時候年三十五歲，在耶路撒冷作王二十五年；他母親名叫阿蘇巴，乃示利希的女兒。

【20:32】約沙法行他父親亞撒所行的道路，不偏離左右，行耶和華眼中看為正的事；

【20:33】只是邱壇^a還沒有廢去，百姓也沒有立定心意歸向他們列祖的神。

【20:34】^a約沙法其餘的事，自始至終都寫在哈拿尼的兒子耶戶的年代志上，載入以色列諸王記中。

【20:35】此後，猶大王約沙法與以色列王亞哈謝^a結盟；亞哈謝行惡太甚。

【20:36】約沙法與他合夥造船要往他施去，他們在以旬迦別造船。

【20:30】So the kingdom of Jehoshaphat was quiet, for his God had given him rest all around.

【20:31】^aAnd Jehoshaphat reigned over Judah; he was thirty-five years old when he began to reign. And he reigned twenty-five years in Jerusalem. And his mother's name was Azubah, the daughter of Shilhi.

【20:32】And he walked in the way of his father Asa and did not turn away from it, doing what was right in the sight of Jehovah.

【20:33】However the high places were^a not removed, nor as yet did the people set their heart after the God of their fathers.

【20:34】^aAnd the rest of the acts of Jehoshaphat, the first and the last, are there written in the chronicle of Jehu the son of Hanani, which is inserted in the book of the kings of Israel.

【20:35】Then after this, Jehoshaphat the king of Judah^a joined himself to Ahaziah the king of Israel; he acted wickedly in so doing.

【20:36】And he joined himself with him to make ships to go to Tarshish, and they made the ships in Ezion-geber.

20:31^a
31-33;
王上二二 41-43

20:33^a
王上二二 43
代下十五 17

20:34^a
王上二二 45

20:35^a
王上二二 44
代下十八 1
十九 2

20:31^a
vv. 31-33;
1 Kings 22:41-43

20:33^a
1 Kings 22:43;
2 Chron. 15:17

20:34^a
1 Kings 22:45

20:35^a
1 Kings 22:44;
2 Chron. 18:1;
19:2

【20:37】那時瑪利沙人多大瓦的兒子以利以謝向約沙法豫言，說，¹ 因你與亞哈謝結盟，耶和華必破壞你所造的。後來那些船果然破壞，不能往他施去了。

歷代志下 第二十一章

【21:1 上】^a 約沙法與他列祖同睡，葬在大衛城，與他的列祖在一起。

五 約蘭作王 二一 1 下～20

【21:1 下】他兒子約蘭接續他作王。

【21:2】約蘭有幾個兄弟，就是約沙法的兒子亞撒利雅、耶歇、撒迦利雅、亞撒利雅、米迦勒、示法提雅；這些都是¹ 猶大王約沙法的兒子。

●代下 20:37¹ 見十九 2 註 1。

●代下 21:2¹ 此乃照多數古譯本；希伯來文經文作，以色列。

【20:37】Then Eliezer the son of Dodavahu from Mareshah prophesied against Jehoshaphat, saying,
¹Because you have joined yourself with Ahaziah, Jehovah has destroyed your works. And the ships were shattered and were unable to go to Tarshish.

2 CHRONICLES 21

【21:1a】^aAnd Jehoshaphat slept with his fathers and was buried with his fathers in the city of David.

E. The Reign of Jehoram 21:1b-20

【21:1b】And Jehoram his son reigned in his place.

【21:2】And he had brothers, the sons of Jehoshaphat: Azariah and Jehiel and Zechariah and Azariahu and Michael and Shephatiah; all these were the sons of Jehoshaphat the king of¹ Judah.

20:37¹ (Because) See note 2¹ in ch. 19.

21:2¹ (Judah) Following most ancient versions. The Hebrew text reads, Israel.

21:1^a
王上二二 50

21:1^a
1 Kings 22:50

21:3^a
申二一 15-17

【21:3】他們的父親將許多禮物，就是金銀、寶物、和猶大的堅固城，賜給他們；但將國賜給約蘭，因為他是^a長子。

【21:4】約蘭興起治理他父親的國，奮勇自強，就用刀殺了他的眾兄弟和以色列的幾個首領。

21:5^a
5-10;
王下八 17-22

【21:5】^a約蘭登基的時候年三十二歲，在耶路撒冷作王八年。

21:6^a
王下八 18
參代下十八 1

【21:6】他行以色列諸王所行的道路，與亞哈家所作的一樣，因他娶了亞哈的女兒為^a妻，行耶和華眼中看為惡的事。

21:7^a
撒下七 12-17

【21:7】耶和華卻因自己與大衛所立的^{1a}約，不肯滅大衛的家，並要照着自己所應許的，永遠賜^b燈光與大衛和他的子孫。

21:7^b
撒下二一 17
王上十一 36

【21:8】約蘭年間，以東人背叛，脫離了猶大的手下，自己立王。

【21:3】 And their father gave them many gifts of silver and gold and precious things, along with fortified cities in Judah; but the kingdom he gave to Jehoram, for he was the ^afirstborn.

【21:4】 And when Jehoram rose up over the kingdom of his father and strengthened himself, he slew all his brothers with the sword as well as the princes of Israel.

【21:5】 ^aJehoram was thirty-two years old when he began to reign, and he reigned eight years in Jerusalem.

【21:6】 And he walked in the way of the kings of Israel and as the house of Ahab had done, for Ahab's daughter was his ^awife; and he did what was evil in the sight of Jehovah.

【21:7】 But Jehovah would not destroy the house of David, because of the ^{1a}covenant He had made with David and since He had promised him that He would provide a ^blamp for him and for his children always.

【21:8】 In his days Edom revolted from under the hand of Judah, and they installed a king over themselves.

21:3^a
Deut. 21:15-17

21:5^a
vv. 5-10;
2 Kings 8:17-22

21:6^a
2 Kings 8:18;
cf. 2 Chron. 18:1

21:7^a
2 Sam. 7:12-17

21:7^b
2 Sam. 21:17;
1 Kings 11:36

●代下 21:7¹ 見撒下七 5 ~ 17 與註。

21:7¹ (covenant) See 2 Sam. 7:5-17 and notes.

【21:9】約蘭率領軍長和所有的戰車過去；他夜間起來，攻擊那些包圍他的以東人和車兵長。

【21:10】這樣，以東人背叛，脫離了猶大的手下，直到今日。那時，立拿人也背叛，脫離了猶大的手下，因為約蘭離棄耶和華他列祖的神。

【21:11】他又在猶大山地建築邱壇，使耶路撒冷的居民行邪淫，引誘猶大人偏離正路。

【21:12】申言者以利亞達信與約蘭，說，耶和華你祖大衛的神如此說，因為你不行你父親^a約沙法和猶大王^b亞撒所行的道路，

【21:13】乃行以色列諸王所行的道路，使猶大人和耶路撒冷的居民行邪淫，像^a亞哈家使百姓行邪淫一樣，又殺了你父家比你好的諸兄弟，

【21:14】看哪，耶和華要降大災殃擊打你的百姓、你的兒女和妻子、並你一切所有的。

【21:9】So Jehoram crossed over with his captains and all his chariots with him. And he rose up at night and struck the Edomites all around him and the captains of the chariots.

【21:10】So Edom revolted from under the hand of Judah, as it is to this day. Then Libnah revolted at the same time from under his hand, for he had forsaken Jehovah, the God of his fathers.

【21:11】He also made high places in the hill country of Judah and caused the inhabitants of Jerusalem to commit harlotries and led Judah astray.

【21:12】And a letter came to him from Elijah the prophet, saying, Thus says Jehovah, the God of David your father, Because you have not walked in the ways of^a Jehoshaphat your father and in the ways of^b Asa the king of Judah

【21:13】But have walked in the way of the kings of Israel and caused Judah and the inhabitants of Jerusalem to commit harlotries, as the house of^a Ahab committed harlotries, and also have slain your brothers, those of your father's house, who were better than you,

【21:14】Jehovah is now striking your people and your children and your wives and all your possessions with a great plague;

21:12^a
代下十七 3
21:12^b
代下十四 2-5

21:13^a
參王上十六 29-33

21:12^a
2 Chron. 17:3
21:12^b
2 Chron. 14:2-5

21:13^a
cf. 1 Kings 16:29-33

【21:15】你的腸子必患病，日加沉重，以致你的腸子墜落下來。

【21:16】以後，耶和華^a激動非利士人和靠近古實的亞拉伯人的靈，來攻擊約蘭。

【21:17】他們上來攻擊猶大，侵入境內，擄掠了王宮裏所有的財物和他的兒女、妻子，除了他的小兒子^a約哈斯之外，沒有留下一個兒子。

【21:18】這一切事以後，耶和華擊打約蘭，使他的腸子患不能醫治的病。

【21:19】過了一段時間，約有二年，他的腸子墜落下來，病重而死。他的民沒有爲他燒甚麼物件，像從前爲他列祖所燒的一樣。

【21:20】約蘭登基的時候年三十二歲，在耶路撒冷作王八年。他去世無人悼惜，人將他葬在大衛城，只是不在諸王的墳墓裏。

【21:15】And you yourself will be severely ill with a disease of your bowels, to the point that your bowels will come out day by day because of the illness.

【21:16】And Jehovah^a stirred up the spirit of the Philistines and Arabians who are next to the Cushites against Jehoram.

【21:17】And they came up against Judah and broke through into it and carried away all the possessions that were found in the king's house as well as his sons and his wives; and no son was left to him except^a Jehoahaz, the youngest of his sons.

【21:18】And after all this, Jehovah struck him in his bowels with the incurable illness.

【21:19】And in the course of time, at the end of two years, his bowels came out because of the illness, and he died with severe illnesses. And his people did not make a burning for him, like the burning they had made for his fathers.

【21:20】He was thirty-two years old when he began to reign, and he reigned eight years in Jerusalem. And he departed with no one's regret; and they buried him in the city of David, but not in the tombs of the kings.

21:16^a
代上五 26
耶五一 11
參代下三六 22

21:17^a
代下二五 23
參代下二二 6

21:16^a
1 Chron. 5:26;
Jer. 51:11;
cf. 2 Chron.
36:22

21:17^a
2 Chron. 25:23;
cf. 2 Chron. 22:6

歷代志下 第二十二章

六 亞哈謝作王 二二 1 ~ 9

22:1^a
1 下 ~6;
王下八 24~29

【22:1】耶路撒冷的居民立約蘭的小兒子¹亞哈謝接續他作王，因為隨同亞拉伯人上來攻營的一隊軍兵，曾殺了亞哈謝的眾兄長；因此，猶大王約蘭的兒子^a亞哈謝作了王。

22:2^a
代下二一 6

【22:2】亞哈謝登基的時候年¹二十二歲，在耶路撒冷作王一年；他母親名叫^a亞他利雅，是暗利的孫女。

【22:3】亞哈謝也行亞哈家所行的道路，因為他母親給他主謀，使他行惡。

【22:4】他行耶和華眼中看為惡的事，像亞哈家一樣；因他父親死後有亞哈家的人給他主謀，使他敗壞。

●代下 22:1¹ 在二一 17 稱為約哈斯。

●代下 22:2¹ 此乃照王下八 26 及一些古譯本；希伯來文經文作，四十二歲。

2 CHRONICLES 22

F. The Reign of Ahaziah 22:1-9

22:1^a
vv. 1b-6;
2 Kings 8:24-29

【22:1】And the inhabitants of Jerusalem made ¹Ahaziah, his youngest son, king in his place, for the band of men who had come up to the camp with the Arabians had slain all the older sons; so ^aAhaziah the son of Jehoram the king of Judah reigned.

22:2^a
2 Chron. 21:6

【22:2】Ahaziah was ¹twenty-two years old when he began to reign, and he reigned one year in Jerusalem; and his mother's name was ^aAthaliah, the ²daughter of Omri.

【22:3】He also walked in the ways of the house of Ahab, for his mother was his counselor in acting wickedly.

【22:4】And he did what was evil in the sight of Jehovah, like the house of Ahab; for they were his counselors after the death of his father, to his own destruction.

22:1¹ (Ahaziah) Called Jehoahaz in 21:17.

22:2¹ (twenty-two) Following 2 Kings 8:26 and some ancient versions. The Hebrew text reads, forty-two years.

22:2² (daughter) I.e., granddaughter.

22:5^a
代下十八 3, 28
十九 2
王上二二 3

【22:5】他照亞哈家的計謀而行，同以色列王亞哈的兒子約蘭往^a基列的拉末去，與亞蘭王哈薛爭戰。亞蘭人打傷了約蘭，

22:6^a
王下九 16

【22:6】約蘭回到耶斯列，醫治在拉末與亞蘭王哈薛打仗所受的傷。猶大王約蘭的兒子^{1a}亞哈謝因為亞哈的兒子約蘭病了，就下到耶斯列看望他。

22:7^a
王下九 21
22:7^b
王下九 6-7

【22:7】亞哈謝去見^a約蘭就被害了，這是出於神；因為他到了，就同約蘭出去攻擊寧示的孫子耶戶，這耶戶是耶和華所^b膏，使他剪除亞哈家的。

22:8^a
王下十一-14, 17

【22:8】耶戶討^a亞哈家罪的時候，遇見猶大的眾首領和亞哈謝的眾姪子服事亞哈謝，就把他們都殺了。

●代下 22:6¹ 此乃照王下八 29；希伯來文經文作，亞撒利雅。

【22:5】He walked also in their counsel and went with Jehoram the son of Ahab the king of Israel to battle against Hazael the king of Syria at^a Ramoth-gilead. And the Syrians struck¹ Joram,

【22:6】And he returned to heal in Jezreel because of the wounds that they had inflicted on him in Ramah when he fought with Hazael the king of Syria. And^{1a} Ahaziah the son of Jehoram, the king of Judah, went down to see Jehoram the son of Ahab in Jezreel, for he was sick.

【22:7】Now the downfall of Ahaziah was of God, because he went to^a Joram. And when he arrived, he went out with Jehoram against Jehu the son of Nimshi, whom Jehovah had^b anointed to cut off the house of Ahab.

【22:8】And when Jehu was executing judgment on the house of^a Ahab, he found the captains of Judah and the sons of Ahaziah's brothers serving Ahaziah; and he slew them.

22:5^a
2 Chron. 18:3, 28;
19:2;
1 Kings 22:3

22:6^a
2 Kings 9:16

22:7^a
2 Kings 9:21
22:7^b
2 Kings 9:6-7

22:8^a
2 Kings 10:11-14, 17

22:5¹ (Joram) An alternate spelling of Jehoram in this verse.

22:6¹ (Ahaziah) Following 2 Kings 8:29. The Hebrew text here reads, Azariah.

22:9^a
參王下九 27

【22:9】^a 亞哈謝藏在撒瑪利亞，耶戶尋找他，眾人將他拿住，送到耶戶那裏，就殺了他，將他葬埋；因他們說，他是那全心尋求耶和華之約沙法的兒子。這樣，亞哈謝的家無力保守國權。

七 亞他利雅非法作王 二二 10 ~ 二三 15

22:10^a
10-12;
王下十一 1-3
22:10^b
王下八 26
十一 1
代下二四 7

【22:10】^a 亞哈謝的母親^b 亞他利雅見她兒子死了，就起來¹ 剿滅猶大王室所有的後裔。

【22:11】但王的女兒約示巴將亞哈謝的兒子約阿施從那些將要被殺的王子中偷出來，把他和他的乳母都藏在臥房裏。約蘭王的女兒約示巴是祭司耶何耶大的妻子，因她是亞哈謝的妹妹，她收藏了約阿施，躲避亞他利雅，亞他利雅就沒有把他殺死。

●代下 22:10¹ 此乃照一些希伯來文古卷和王下十一 1；別的古卷作，對...說話。

【22:9】And he sought for ^aAhaziah, and they caught him; for he had been hiding in Samaria. And they brought him to Jehu and killed him. And they buried him, for they said, He is the son of Jehoshaphat, who pursued Jehovah with all his heart. And the house of Ahaziah did not have the strength to retain the kingdom.

G. The Illegitimate Reign of Athaliah 22:10 — 23:15

【22:10】^aAnd when ^bAthaliah the mother of Ahaziah saw that her son was dead, she rose up and ¹destroyed all the royal seed of the house of Judah.

【22:11】But Jehoshabeath the daughter of the king took Joash the son of Ahaziah and stole him from among the sons of the king who were being killed. And she put him and his nurse in the bedroom. So Jehoshabeath the daughter of King Jehoram, the wife of Jehoiada the priest — for she was the sister of Ahaziah — hid him from Athaliah, so that she could not kill him.

22:9^a
cf. 2 Kings 9:27

22:10^a
vv. 10-12;
2 Kings 11:1-3
22:10^b
2 Kings 8:26;
11:1;
2 Chron. 24:7

22:10¹ (destroyed) According to some Hebrew MSS and 2 Kings 11:1; other MSS read, and she spoke to.

【22:12】約阿施和她們一同藏在神殿裏六年；亞他利雅作了那地的王。

歷代志下 第二十三章

【23:1】^a 第七年，耶何耶大奮勇自強，將耶羅罕的兒子亞撒利雅、約哈難的兒子以實瑪利、俄備得的兒子亞撒利雅、亞大雅的儿子瑪西雅、細基利的兒子以利沙法這幾個百夫長召來與自己立約。

【23:2】他們走遍猶大，從猶大各城招聚利未人和以色列宗族的首領到耶路撒冷來。

【23:3】全會眾在神殿裏與王立約。耶何耶大對他們說，看哪，王的兒子必當作王，正如耶和華指着大衛子孫^a所說的。

【23:4】你們當這樣行：你們祭司和利未人中，凡安息日進班的，三分之一要把守各門，

【22:12】 And he was with them, hidden in the house of God, for six years. And Athaliah reigned over the land.

2 CHRONICLES 23

【23:1】^a Then in the seventh year Jehoiada strengthened himself and took the captains of the hundreds — Azariah the son of Jeroham and Ishmael the son of Johanan and Azariah the son of Obed and Maaseiah the son of Adaiah and Elishaphat the son of Zichri — into a covenant with him.

【23:2】 And they went around in Judah and gathered the Levites from all the cities of Judah and the chief fathers of Israel, and they came to Jerusalem.

【23:3】 And all the congregation made a covenant with the king in the house of God. And ¹Jehoiada said to them, Now, the king's son shall reign, as Jehovah^a spoke concerning the sons of David.

【23:4】 This is the thing that you shall do: A third of you who come on duty on the Sabbath, of the priests and of the Levites, shall be the doorkeepers;

23:1^a
1-21;
王下十一 4-20

23:1^a
vv. 1-21;
2 Kings 11:4-20

23:3^a
代下六 16

23:3^a
2 Chron. 6:16

23:3¹ (Jehoiada) Lit., he.

【23:5】三分之一要在王宮，三分之一要在基址門；眾百姓要在耶和華殿的院內。

【23:6】除了祭司和供職的^a利未人之外，不准任何人進耶和華的殿；惟獨他們可以進去，因為他們是聖別的；眾百姓要遵守耶和華所吩咐的。

【23:7】利未人要手中各拿兵器，四面圍護王；凡擅入殿宇的，必被處死；王出入的時候，你們當跟隨他。

【23:8】利未人和猶大眾人，都照着祭司耶何耶大一切所吩咐的去行，各帶所管安息日進班出班的人來，因為祭司耶何耶大不許他們下班。

【23:9】祭司耶何耶大將神殿裏所藏大衛王的槍、盾牌、擋牌交給百夫長。

【23:5】 And another third shall keep watch in the king's house, and another third shall keep watch in the Gate of the Foundation, and all the people shall be in the courts of the house of Jehovah.

【23:6】 But let no one come into the house of Jehovah except the priests and the ministering^a Levites; they can come because they are holy; but all the people shall keep the charge of Jehovah.

【23:7】 And the Levites shall surround the king, each man with his weapons in his hand; and whoever enters the house shall be put to death; and you shall be with the king in his comings and goings.

【23:8】 And the Levites and all Judah did according to all that Jehoiada the priest commanded them. And each took his men, those who came on duty on the Sabbath with those who went off duty on the Sabbath; for Jehoiada the priest did not dismiss the divisions.

【23:9】 And Jehoiada the priest gave the spears and the large and small shields that had belonged to King David, which were in the house of God, to the captains of the hundreds.

23:6^a
代上二三 28-30

23:6^a
1 Chron. 23:28-30

【23:10】他又分派眾民手中各拿兵器，在壇和殿那裏，從殿右直到殿左，站在王子的四圍。

【23:11】於是他們領王子出來，給他戴上冠冕，將^{1a}律法書交給他，立他作王。耶何耶大和眾子膏他，他們說，願王萬歲！

【23:12】亞他利雅聽見民奔走讚美王的聲音，就進耶和華的殿，到民那裏，

【23:13】看見王站在殿入口的柱旁，百夫長和吹號的人在王左右，那地的眾民歡樂吹號，又有歌唱的，用各樣的樂器領人讚美；亞他利雅就撕裂衣服，說，反了！反了！

【23:14】祭司耶何耶大帶管轄軍兵的百夫長出來，對他們說，將她趕出班外，凡跟隨她的必用刀殺死；因為祭司說，不可在耶和華的殿裏殺她。

【23:10】 And he set all the people, each man with his javelin in his hand, from the right flank of the house to the left flank of the house, by the altar and by the house, to guard the king all around.

【23:11】 And they brought the king's son out and put the crown on him and gave him the ^atestimony, and they made him king. And Jehoiada and his sons anointed him, and they said, Long live the king!

【23:12】 Now when Athaliah heard the noise of the people running and praising the king, she went to the people at the house of Jehovah.

【23:13】 And she looked, and there was the king, standing by the pillar at the entrance, with the captains and their trumpets near the king. And all the people of the land rejoiced and blew the trumpets, and the singers with their musical instruments were leading the praise. And Athaliah tore her clothes and said, Treason! Treason!

【23:14】 And Jehoiada the priest brought out the captains of the hundreds who had been set over the army and said to them, Bring her out between the ranks, and anyone who follows her shall be killed with a sword; for the priest said, They shall not kill her in the house of Jehovah.

●代下 23:11¹ 直譯，見證。

【23:15】眾兵就閃開讓她去；她經由王宮馬門的入口處進王宮時，他們便在那裏把她殺了。

八 約阿施作王 二三 16～二四 27 上

【23:16】耶何耶大與眾民和王立^a約，使他們作耶和華的民。

【23:17】於是眾民都到^a巴力廟，拆毀了廟，將巴力的壇和像打碎，又在壇前將巴力的祭司瑪坦殺了。

【23:18】耶何耶大派官看守耶和華的殿，是在祭司利未人手下；這些祭司利未人是^a大衛所分派，照管耶和華的殿，照摩西律法上所寫，給耶和華獻上燔祭，並按大衛所定的例，歡樂歌唱的。

【23:19】他又設立^a守門的把守耶和華殿的各門，無論為何事不潔淨的人，都不准進去。

【23:15】And they made way for her, and she went to the king's house through the entrance of the horses' gate; and they killed her there.

H. The Reign of Joash 23:16 — 24:27a

【23:16】And Jehoiada made a^a covenant between himself and all the people and the king that they would be Jehovah's people.

【23:17】And all the people went to the house of^a Baal and broke it down: The altars to him and his images they broke up, and they slew Mattan the priest of Baal before the altars.

【23:18】And Jehoiada placed officers of the house of Jehovah under the authority of the Levitical priests whom David had^a apportioned over the house of Jehovah, to offer up the burnt offerings of Jehovah, as was written in the law of Moses, with rejoicing and singing, according to the order of David.

【23:19】And he set the^a doorkeepers at the doors of the house of Jehovah so that no one would enter who was unclean in any respect.

23:16^a
參代下十五 12

23:17^a
參王下十 25-28

23:18^a
代上二三 6

23:19^a
參代上二六 1-19

23:16^a
cf. 2 Chron.
15:12

23:17^a
cf. 2 Kings 10:25-28

23:18^a
1 Chron. 23:6

23:19^a
cf. 1 Chron. 26:1-19

【23:20】他率領百夫長和貴胄，與民間的官長，並那地的眾民，請王從耶和華的殿下來，經上門進入王宮，立王坐在國位上。

【23:21】那地的眾民都歡樂，合城都安靜；眾人已將亞他利雅用刀殺了。

歷代志下 第二十四章

【24:1】^a 約阿施登基的時候年七歲，在耶路撒冷作王四十年。他母親名叫西比亞，是別是巴人。

【24:2】祭司耶何耶大在世的一切^a日子，約阿施行耶和華眼中看為正的事。

【24:3】耶何耶大為他娶了兩個妻子，他就生兒生女。

【24:4】此後，約阿施心中有意重修耶和華的殿，

【23:20】 And ¹Jehoiada gathered the captains of the hundreds and the nobles and the rulers of the people and all the people of the land and brought the king down from the house of Jehovah. And they went through the upper gate to the king's house and set the king upon the throne of the kingdom.

【23:21】 And all the people of the land rejoiced, and the city was quiet; for they had slain Athaliah with the sword.

2 CHRONICLES 24

【24:1】^a Joash was seven years old when he began to reign, and he reigned forty years in Jerusalem. And his mother's name was Zibiah of Beer-sheba.

【24:2】 And Joash did what was right in the sight of Jehovah all the ^adays of Jehoiada the priest.

【24:3】 And Jehoiada took two wives for himself, and he begot sons and daughters.

【24:4】 Now after this it came up in Joash's heart to restore the house of Jehovah.

24:1^a
1~14;
王下十一 21~
十二 16

24:2^a
參代下二六 5

24:1^a
vv. 1-14;
2 Kings
11:21—12:16

24:2^a
cf. 2 Chron. 26:5

23:20¹ (Jehoiada) Lit., he.

【24:5】便招聚眾祭司和利未人，對他們說，你們要往猶大各城去，向以色列眾人收集捐銀，每年可以修理你們神的殿；你們要急速辦理這事。只是利未人不急速辦理。

【24:6】於是王召了祭司長耶何耶大來，對他說，從前耶和華的僕人摩西，為見證的會幕向以色列會眾所規定的^a捐項，你為何不要求利未人，從猶大和耶路撒冷帶來作修理殿的費用呢？

【24:7】因為那惡婦^a亞他利雅的眾子曾拆毀神的殿，甚至用耶和華殿中所有分別為聖的物供奉諸巴力。

【24:8】於是王下令，眾人作了一個櫃子，放在耶和華殿的門外。

【24:9】又通告猶大和耶路撒冷的百姓，要將神僕人摩西在曠野向以色列人所規定的捐項，給耶和華帶來。

【24:10】眾首領和百姓都歡歡喜喜的將銀子帶來，投入櫃中，直到捐完。

【24:5】 And he gathered the priests and Levites and said to them, Go out to the cities of Judah, and collect from all Israel money to repair the house of your God from year to year; and you shall do the matter quickly. But the Levites did not act quickly.

【24:6】 So the king called for Jehoiada the chief priest and said to him, Why have you not required of the Levites to bring from Judah and from Jerusalem the^a tax levied by Moses the servant of Jehovah on the congregation of Israel for the Tent of Testimony?

【24:7】 For the sons of the wicked^a Athaliah had broken up the house of God and even used the holy things of the house of Jehovah for the Baals.

【24:8】 And the king gave orders, and they made a chest and put it outside, by the gate of the house of Jehovah.

【24:9】 And they made a proclamation in Judah and in Jerusalem to bring to Jehovah the tax levied by Moses the servant of God on Israel in the wilderness.

【24:10】 And all the officers and all the people rejoiced, and they brought their taxes and cast them into the chest until they had finished.

24:6^a
出三十 12-16

24:6^a
Exo. 30:12-16

24:7^a
王下八 26
十一 1
代下二二 10

24:7^a
2 Kings 8:26;
11:1;
2 Chron. 22:10

【24:11】每逢利未人把櫃抬到王所派的司事面前，見銀子多了，王的書記和祭司長的屬員就來將櫃倒空，然後將櫃抬回原處。他們天天都這樣作，收集的銀子甚多。

【24:12】王與耶何耶大將銀子交給作耶和華殿裏辦事的人，他們就雇了石匠、木匠，重修耶和華的殿；又雇了鐵匠、銅匠，修理耶和華的殿。

【24:13】工人操作，修復的工作在他們手中不斷進行；他們將神的殿修造得與先前一樣，而且甚是堅固。

【24:14】工程完了，他們就把餘下的銀子拿到王與耶何耶大面前，用以製造耶和華殿事奉和獻祭所用的^a器皿，以及調羹和金銀的器皿。耶何耶大在世的一切日子，眾人常在耶和華殿裏獻燔祭。

【24:11】 And whenever the chest was brought to the king's officer by the Levites, and whenever they saw that there was a large amount of money, the king's scribe and the officer of the chief priest would come and empty the chest and take it and return it to its place. They did so daily, and they collected a large amount of money.

【24:12】 And the king and Jehoiada would give it to those who did the work of service of the house of Jehovah, and they would hire stone hewers and carpenters to restore the house of Jehovah, and also workers in iron and bronze to repair the house of Jehovah.

【24:13】 And those who did the work worked, and the restoration work progressed in their hands; and they restored the house of God to its proper proportions and strengthened it.

【24:14】 And when they had finished, they brought the rest of the money before the king and Jehoiada and made with it ^avessels for the house of Jehovah, vessels for service and for offering up burnt offerings, and cups and vessels of gold and silver. And they offered up burnt offerings in the house of Jehovah continually all the days of Jehoiada.

24:14^a
王下十二 13

24:14^a
2 Kings 12:13

【24:15】耶何耶大年紀老邁，日子滿足而死；死的時候年一百三十歲。

【24:16】人將他葬在大衛城，與諸王在一起，因為他在以色列人中行善，對神和神的殿也作了美善的事。

【24:17】耶何耶大死後，猶大的眾首領來朝拜王；王就聽從他們。

【24:18】他們離棄耶和華他們列祖之神的殿，去事奉亞舍拉和偶像；因他們這罪過，就有忿怒臨到猶大和耶路撒冷。

【24:19】但神仍^a遣申言者到他們那裏，引導他們歸向耶和華；這些申言者向他們^b作見證，他們卻不肯聽。

【24:20】那時，^a神的靈披戴在祭司耶何耶大的兒子^b撒迦利亞身上，他就站在民以上，對他們說，神如此說，你們為何干犯耶和華的誡命，以致不得亨通呢？因為你們離棄耶和華，所以祂也離棄你們。

【24:15】And when Jehoiada became old and full of days, he died; and he was one hundred thirty years old when he died.

【24:16】And they buried him in the city of David with the kings, because he had done well in Israel and with God and His house.

【24:17】And after the death of Jehoiada the captains of Judah came and bowed down to the king; then the king listened to them.

【24:18】And they forsook the house of Jehovah, the God of their fathers, and they served the Asherahs and the idols; so wrath came upon Judah and Jerusalem for this guilt of theirs.

【24:19】And He^a sent prophets to them to bring them back to Jehovah; and they^b testified to them, but they did not pay attention.

【24:20】Then the^a Spirit of God clothed^b Zechariah the son of Jehoiada the priest; and he stood above the people and said to them, Thus says God, Why do you transgress the commandments of Jehovah, so that you do not prosper? For you have forsaken Jehovah, and He has forsaken you.

24:19^a
代下三六 15
耶二五 4
參太二三 34
路十一 49
24:19^b
尼九 26
24:20^a
撒下十 10
十一 6
代上十二 18
代下十五 1
二十 14
24:20^b
太二三 35
路十一 51

24:19^a
2 Chron. 36:15;
Jer. 25:4;
cf. Matt. 23:34;
Luke 11:49
24:19^b
Neh. 9:26
24:20^a
1 Sam. 10:10;
11:6;
1 Chron. 12:18;
2 Chron. 15:1;
20:14
24:20^b
Matt. 23:35;
Luke 11:51

24:21^a
太二一 35
二三 37
來十一 37

【24:21】眾民同謀要害撒迦利亞，就照王的吩咐，在耶和華殿的院內^a用石頭打死他。

24:22^a
王下十一 4-8
代下二三 1-7

【24:22】這樣，約阿施王不想念撒迦利亞的父親^a耶何耶大向自己所施的恩慈，殺了他的兒子；撒迦利亞臨死的時候說，願耶和華鑒察伸冤！

24:23^a
23-24;
王下十二 17-18

【24:23】^a次年歲首，亞蘭人的軍兵上來攻擊約阿施，來到猶大和耶路撒冷，從民中殺了他們的眾首領，將所掠的一切財貨送到大馬色王那裏。

【24:24】亞蘭人的軍兵雖然只來了一小隊，耶和華卻將大隊的軍兵交在他們手裏，是因猶大人離棄耶和華他們列祖的神，所以藉亞蘭人向約阿施執行懲罰。

24:25^a
25-27;
王下十二 20-21

【24:25】^a亞蘭人離開了約阿施，離去時，他正患重病；他的臣僕同謀背叛他，要報祭司耶何耶大兒子流血之仇；他們把他殺在牀上，他就死了，人將他葬在大衛城，只是不葬在諸王的墳墓裏。

【24:21】 So they conspired against him, and at the command of the king they^a stoned him to death in the court of the house of Jehovah.

【24:22】 Thus Joash the king did not remember the kindness which^a Jehoiada his father had shown him, and he slew his son; and when he died he said, May Jehovah see and avenge!

【24:23】^a And at the turn of the year the army of the Syrians came up against him and came to Judah and Jerusalem and destroyed all the leaders of the people from among the people and sent all their spoil to the king of Damascus.

【24:24】 Although the army of the Syrians had come with a small number of men, Jehovah delivered into their hand a very great army, because they had forsaken Jehovah, the God of their fathers. Thus they executed judgment on Joash.

【24:25】^a And when they went from him — for they left him in great sickness — his servants conspired against him because of the blood of the sons of Jehoiada the priest and slew him on his bed; and he died, and they buried him in the city of David. However they did not bury him among the tombs of the kings.

24:21^a
Matt. 21:35;
23:37;
Heb. 11:37

24:22^a
2 Kings 11:4-8;
2 Chron. 23:1-7

24:23^a
vv. 23-24;
2 Kings 12:17-18

24:25^a
vv. 25-27;
2 Kings 12:20-21

【24:26】同謀背叛他的是亞捫婦人示米押的兒子撒拔，和摩押婦人示米利的兒子約薩拔。

【24:27 上】至於他的眾子和許多警戒他的諭言，並他重新建立神殿的事，都寫在諸王記的評傳上。

九 亞瑪謝作王 二四 27 下～二五 28

【24:27 下】他兒子亞瑪謝接續他作王。

歷代志下 第二十五章

【25:1】^a 亞瑪謝登基的時候年二十五歲，在耶路撒冷作王二十九年；他母親名叫約耶但，是耶路撒冷人。

【25:2】亞瑪謝行耶和華眼中看為正的事，只是心不純全。

【25:3】國在他手中一堅定，他就把殺他父王的臣僕殺了；

【24:26】Now those who conspired against him were Zabad the son of Shimeath the Ammonitess and Jehozabad the son of Shimrith the Moabitess.

【24:27a】And concerning his sons and the many oracles against him and his laying the foundations of the house of Jehovah, indeed these things are written in the record of the book of the kings.

I. The Reign of Amaziah 24:27b – 25:28

【24:27b】And Amaziah his son reigned in his place.

2 CHRONICLES 25

【25:1】^a Amaziah was twenty-five years old when he began to reign, and he reigned twenty-nine years in Jerusalem; and his mother's name was Jehoaddan from Jerusalem.

【25:2】And he did what was right in the sight of Jehovah, but not with a perfect heart.

【25:3】And when the kingdom was firmly in his control, he slew those servants who had struck down his father the king;

^a25:1
1-4;
王下十四 1-6

^a25:1
vv. 1-4;
2 Kings 14:1-6

25:4^a
申二四 16
參耶三一 29-30
結十八 20

【25:4】但他沒有將他們的兒子處死，是照摩西書上律法所寫，耶和華所吩咐的，說，^a 父親不可因兒子的緣故而死，兒子也不可因父親的緣故而死；各人要因自己的罪而死。

25:5^a
民一 3

【25:5】亞瑪謝招聚猶大人，按着全猶大和便雅憫的宗族，設立千夫長、百夫長，又數點他們，從^a 二十歲以上，能拿槍拿盾牌出去打仗的精兵，共有三十萬；

【25:6】又用銀子一百他連得，從以色列招募了十萬大能的勇士。

25:7^a
參代下十九 2

【25:7】有一個神人來見亞瑪謝，說，王阿，不要讓以色列的軍兵與你同去，因為耶和華^a 不與以色列人，不與任何以法蓮的子孫同在。

【25:8】你不如自己去打仗罷；當奮勇爭戰。不然神必使你傾敗在敵人面前，因為神有能力幫助人得勝，也有能力使人傾敗。

【25:4】 But their children he did not put to death, but acted according to what is written in the law in the book of Moses, where Jehovah commanded, saying, ^aFathers shall not be put to death because of their children, nor shall children be put to death because of their fathers; but every man shall be put to death for his own sin.

【25:5】 And Amaziah gathered Judah together and arranged them according to the fathers' houses, by captains of thousands and by captains of hundreds, throughout all Judah and Benjamin. And he numbered them from ^atwenty years old and upward and found them to be three hundred thousand chosen men able to go out to war, who could handle spear and shield.

【25:6】 He also hired from Israel one hundred thousand mighty men of valor for one hundred talents of silver.

【25:7】 But a man of God came to him, saying, O king, do not let the army of Israel go out with you, for Jehovah is ^anot with Israel, not with any of the children of Ephraim.

【25:8】 Rather go by yourself and do it; be strong for the battle. Otherwise God will cast you down before your enemies, for in God there is power to help or cast down.

25:4^a
Deut. 24:16;
cf. Jer. 31:29-30;
Ezek. 18:20

25:5^a
Num. 1:3

25:7^a
cf. 2 Chron. 19:2

【25:9】亞瑪謝問神人說，我給了以色列軍兵的一百他連得銀子怎麼樣呢？神人說，耶和華能把比這更多的賜給你。

【25:10】於是亞瑪謝將從以法蓮來的軍兵分別出來，叫他們回自己的地方去。故此，他們甚惱怒猶大人，氣忿忿的回自己的地方去了。

【25:11】亞瑪謝壯起膽來，率領他的民到鹽谷，^a殺了西珥人一萬。

【25:12】猶大人又生擒了一萬人，帶到西拉的山崖頂，從那裏把他們扔下去，以致他們都摔得粉身碎骨。

【25:13】但亞瑪謝所打發回去，不許一同出征的那些軍兵攻打猶大諸城，從撒瑪利亞直到伯和崙，殺了他們中間三千人，掠奪了許多財物。

【25:9】 And Amaziah said to the man of God, And what shall be done with the hundred talents of silver, which I have given to the company of Israel? And the man of God said, Jehovah can give you much more than this.

【25:10】 So Amaziah separated them (the company that had come to him from Ephraim) and let them go to their own place. And their anger was greatly kindled against Judah, and they returned to their place in fierce anger.

【25:11】 And Amaziah strengthened himself and led forth his people. And he went to the Valley of Salt and ^astruck down ten thousand of the children of Seir;

【25:12】 And the children of Judah captured ten thousand alive. And they brought them to the top of Sela and cast them down from the top of Sela, so that all of them were dashed to pieces.

【25:13】 But the men of the company whom Amaziah had sent back from going into battle with him raided the cities of Judah, from Samaria to Beth-horon; and they struck down three thousand of them and took much spoil.

25:11^a
王下十四 7

25:11^a
2 Kings 14:7

25:14^a
代下二五 20
參代下二八 23

【25:14】亞瑪謝殺了以東人回來時，也把西珥人的^a神像帶回，立為自己的神，在它們面前叩拜燒香。

【25:15】耶和華的怒氣向亞瑪謝發作，就差一個申言者去見他，說，這民的神不能救自己的民脫離你的手，你為何尋求它們呢？

【25:16】申言者與王說話的時候，王對他說，我們何曾立你作王的謀士呢？你住口罷；為何要挨打呢？申言者就止住了；又說，我知道神定意要滅你，因為你行這事，不聽從我出的主意。

【25:17】^a猶大王亞瑪謝與羣臣商議，就差遣人去見耶戶的孫子，約哈斯的兒子以色列王約阿施，說，你來，我們在戰場上彼此見面。

25:17^a
17-24;
王下十四 8-14

【25:14】And after Amaziah came from striking the Edomites, he brought the^a gods of the children of Seir and set them up as his gods; and he worshipped before them and burned incense to them.

【25:15】And the anger of Jehovah was kindled against Amaziah; and He sent a prophet to him and said to him, Why do you seek after the gods of the people who did not deliver their own people from your hand?

【25:16】And when he spoke to him,¹the king said to him, Have we made you a counselor to the king? Stop; why should you be struck down? So the prophet stopped and said, I know that God has determined to destroy you, for you have done this and have not listened to my counsel.

【25:17】^aThen Amaziah the king of Judah took counsel and sent word to Joash the son of Jehoahaz, the son of Jehu, the king of Israel, saying, Come, let us confront each other.

25:14^a
2 Chron. 25:20;
cf. 2 Chron.
28:23

25:17^a
vv. 17-24;
2 Kings 14:8-14

25:16¹ (the) Lit., he.

【25:18】以色列王約阿施差遣人去見猶大王亞瑪謝，說，利巴嫩的^a蒺藜差遣人去見利巴嫩的香柏樹，說，將你的女兒給我兒子為妻；然而利巴嫩有一隻野獸經過，把蒺藜踐踏了。

【25:19】你說，看哪，我打敗了以東人；你就心裏高傲，自以為榮。如今你在家裏安居就罷了；為何要惹禍，使自己和猶大國一同敗亡呢？

【25:20】亞瑪謝卻不肯聽；這是出於神，好將他們交在敵人手裏，因為他們尋求^a以東的神。

【25:21】於是以色列王約阿施上來，在屬猶大的伯示麥，與猶大王亞瑪謝在戰場上彼此見面。

【25:22】猶大人敗在以色列人面前，各人逃往自己的帳棚去了。

【25:18】 And Joash the king of Israel sent word to Amaziah the king of Judah, saying, ^aThe thornbush that was in Lebanon sent word to the cedar that was in Lebanon, saying, Give your daughter to my son as his wife; but a wild beast that was in Lebanon passed by and trampled the thornbush.

【25:19】 You say that you have just struck Edom, and your heart exalts you to glorify yourself. Remain now in your home; why should you stir up trouble so that you and Judah with you fall?

【25:20】 But Amaziah would not listen, for it was of God, so that He might deliver them into his hand, for they had sought after the ^agods of Edom.

【25:21】 So ¹Jehoash the king of Israel went up, and he and Amaziah the king of Judah confronted each other in Beth-shemesh, which belongs to Judah.

【25:22】 And Judah was defeated before Israel, and they fled, each man to his tent.

【25:23】以色列王約阿施在伯示麥擒住約哈斯的孫子，約阿施的兒子猶大王亞瑪謝，將他帶到耶路撒冷，又拆毀耶路撒冷的城牆，從以法蓮門直到角門，共四百肘。

【25:24】他又將俄別以東所看守神殿裏的一切^a金銀和器皿，與王宮裏的財寶，都拿了去，並帶人去爲質，就回撒瑪利亞去了。

【25:25】^a以色列王約哈斯的兒子約阿施死後，猶大王約阿施的兒子亞瑪謝又活了十五年。

【25:26】亞瑪謝其餘的事，自始至終，豈不都寫在猶大和以色列諸王記上麼？

【25:27】自從亞瑪謝轉離而不跟從耶和華之後，在耶路撒冷有人結黨背叛他，他就逃到拉吉；叛黨卻打發人追到拉吉，在那裏將他殺了。

【25:23】 And Joash the king of Israel captured Amaziah the king of Judah the son of Jehoash the son of Jehoahaz in Beth-shemesh, and he brought him to Jerusalem and tore down the wall of Jerusalem from the gate of Ephraim to the Corner Gate, four hundred cubits.

【25:24】 And he took all the ^agold and silver and all the vessels that were found in the house of God with Obed-edom and the treasures of the king's house as well as hostages, and returned to Samaria.

【25:25】 ^aAnd Amaziah the son of ¹Joash, the king of Judah, lived fifteen years after the death of Joash the son of Jehoahaz, the king of Israel.

【25:26】 And the rest of the acts of Amaziah, the first and the last, are they not there, written in the book of the kings of Judah and Israel?

【25:27】 And from the time that Amaziah turned away from following Jehovah, they formed a conspiracy against him in Jerusalem, and he fled to Lachish; and they sent men after him to Lachish, and they killed him there.

25:24^a
王下十四 14
參代下十二 9
二五 13
三六 18

25:25^a
二五 25~二六 2;
王下十四 17-22

25:24^a
2 Kings 14:14;
cf. 2 Chron. 12:9;
25:13;
36:18

25:25^a
25:25—26:2;
2 Kings 14:17-22

25:25¹ (Joash) A spelling variant of Jehoash (v. 23).

【25:28】人就用馬將他的屍首馱回去，葬在猶大京城，與他的列祖在一起。

歷代志下 第二十六章

十 烏西雅作王

二六 1 ~ 23 上

【26:1】猶大眾民選取^{1a}烏西雅，立他接續他父親亞瑪謝作王，那時他年十六歲。

【26:2】亞瑪謝王與他列祖同睡之後，烏西雅修築以祿，使其仍歸猶大。

【26:3】^a烏西雅登基的時候年十六歲，在耶路撒冷作王五十二年；他母親名叫耶可利雅，是耶路撒冷人。

【26:4】烏西雅行耶和華眼中看為正的事，是照他父親亞瑪謝一切所行的。

【26:5】通曉神異象的撒迦利亞在世的日子，烏西雅定意尋求神；他尋求耶和華，神就使他亨通。

●代下 26:1¹ 在王下十四 21 稱為亞撒利雅。

【25:28】And they brought him on horses and buried him with his fathers in the city of Judah.

2 CHRONICLES 26

J. The Reign of Uzziah

26:1-23a

【26:1】And all the people of Judah took^{1a}Uzziah, who was sixteen years old, and made him king in the place of his father Amaziah.

【26:2】It was he who built Eloth and restored it to Judah after the king slept with his fathers.

【26:3】^aUzziah was sixteen years old when he began to reign, and he reigned fifty-two years in Jerusalem; and his mother's name was Jechiliah, from Jerusalem.

【26:4】And he did what was right in the sight of Jehovah, according to all that Amaziah his father had done.

【26:5】And he set himself to seek after God during the days of Zechariah, who had understanding in the vision of God; and as long as he sought after Jehovah, God caused him to prosper.

26:1¹ (Uzziah) Called Azariah in 2 Kings 14:21.

26:1^a
王下十五 1-2

26:1^a
2 Kings 15:1-2

26:3^a
3-4;
王下十五 2-3

26:3^a
vv. 3-4;
2 Kings 15:2-3

【26:6】他出去攻擊非利士人，拆毀了迦特的城牆、雅比尼的城牆、和亞實突的城牆；在非利士人中，在亞實突境內，又建築了些城。

【26:7】神幫助他攻擊非利士人，和住在姑珥巴力的亞拉伯人，並米烏尼人。

【26:8】亞捫人給烏西雅進貢；他的名聲傳到埃及的¹邊境，因他甚是強盛。

【26:9】烏西雅在耶路撒冷的角門和谷門，並城牆轉彎之處，建築城樓，使其堅固。

【26:10】又在曠野建築望樓，挖了許多井，因他在低陸與平原的牲畜甚多；又在山地和肥美之地，有農夫和修理葡萄園的人，因為他喜愛農事。

【26:6】 And he went out and waged war against the Philistines. And he broke down the wall of Gath and the wall of Jabneh and the wall of Ashdod, and he built cities in the vicinity of Ashdod and among the Philistines.

【26:7】 And God helped him against the Philistines and against the Arabians who dwelt in Gur-baal and against the Meunim.

【26:8】 And the Ammonites gave tribute to Uzziah; and his fame went as far as the entrance of Egypt, for he became exceedingly strong.

【26:9】 And Uzziah built towers in Jerusalem at the Corner Gate and at the Valley Gate and at the Angle, and he fortified them.

【26:10】 And he built towers in the wilderness and hewed out many cisterns, for he had much cattle, both in the lowlands and in the plain; he had farmers and vinedressers in the hills and in the fruitful fields, for he loved the soil.

●代下 26:8¹ 直譯，入口。

【26:11】烏西雅又有軍兵，照書記耶利和官長瑪西雅點閱所得的數目，在王的一位將軍哈拿尼雅手下，分隊出戰。

【26:12】宗族的首領，大能的勇士，總數共有二千六百人。

【26:13】他們手下的軍兵共有三十萬七千五百人，都有大能，善於爭戰，幫助王攻擊仇敵。

【26:14】烏西雅為他們，就是為全軍，豫備盾牌、槍、盔、甲、弓、和甩石的機弦。

【26:15】又在耶路撒冷製作巧匠設計的機器，安在城樓和角樓上，用以射箭並發大石。烏西雅的名聲傳到遠方；因為他得了非常的幫助，甚是強盛。

【26:16】他既^a強盛，就^b心高氣傲，以致自招毀滅。他干犯耶和華他的神，^c進耶和華的殿，要在香^d壇上燒香。

【26:11】 Furthermore Uzziah had an army of soldiers that went out to war in companies according to the number of their muster done by Jeiel the scribe and Maaseiah the officer under the hand of Hananiah, one of the king's captains.

【26:12】 The whole number of heads of fathers' houses, of mighty men of valor, was two thousand six hundred.

【26:13】 And under their hand was an army force of three hundred seven thousand five hundred who could make war with mighty power to help the king against the enemy.

【26:14】 And Uzziah prepared for them, for all the army, shields and spears and helmets and body armor and bows and sling stones.

【26:15】 And in Jerusalem he made machines, invented by skillful men, to be on the towers and at the corners for shooting with arrows and great stones. And his fame went out far abroad, for he was marvelously helped until he was strong.

【26:16】 But when he had become^a strong, his heart became^b uplifted, to his own destruction. And he trespassed against Jehovah his God and^c went into the temple of Jehovah to burn incense upon the incense^d altar.

26:16^a

代下十一 17
十二 1

26:16^b

申八 14
王下十四 10
代下二五 19
三二 25
結二八 2, 5, 17

26:16^c

參代下二七 2

26:16^d

參王上十二 33
王下十六 12-13

26:16^a

2 Chron. 11:17;
12:1

26:16^b

Deut. 8:14;
2 Kings 14:10;
2 Chron. 25:19;
32:25;
Ezek. 28:2, 5, 17

26:16^c

cf. 2 Chron. 27:2

26:16^d

cf. 1 Kings 12:33;
2 Kings 16:12-13

【26:17】祭司亞撒利雅跟着他進去，還有耶和華的祭司八十人和亞撒利雅在一起，都是英勇的人。

【26:18】他們阻擋烏西雅王，對他說，烏西雅阿，給耶和華燒^a香不是你的事，乃是亞倫子孫作祭司的，就是那些分別出來燒香之人的事。你出聖所罷，因為你干犯了神，你必不會從耶和華神那裏得尊榮。

【26:19】烏西雅就發怒，他手裏拿着香爐要燒香。他向祭司發怒的時候，在耶和華殿中香壇旁眾祭司面前，額上忽然發出^a麻瘋。

【26:20】祭司長亞撒利雅和眾祭司觀看，見他額上發出麻瘋，就催他離開那裏；他自己也急速出去，因為^a耶和華擊打了他。

【26:17】And Azariah the priest went in after him, and with ¹Azariah were eighty priests of Jehovah who were valiant men.

【26:18】And they withstood Uzziah the king and said to him, It does not belong to you, Uzziah, to burn ^aincense to Jehovah, but to the priests, the sons of Aaron, who have been consecrated to burn incense. Go out of the sanctuary, for you have trespassed and there will be no honor for you from Jehovah God.

【26:19】Then Uzziah became angry, and in his hand was a censer for burning incense. And when he became angry with the priests, ^aleprosy broke out on his forehead before the priests in the house of Jehovah beside the incense altar.

【26:20】And Azariah the chief priest and all the priests looked at him, and there he was, leprous on his forehead; and they rushed him out of there, and he himself also hurried out to go out, for ^aJehovah had stricken him.

26:18^a
出三十 7-8
民十六 40

26:19^a
出四 6
民十二 10
王下五 27

26:20^a
王下十五 5

26:18^a
Exo. 30:7-8;
Num. 16:40

26:19^a
Exo. 4:6;
Num. 12:10;
2 Kings 5:27

26:20^a
2 Kings 15:5

26:17¹ (Azariah) Lit., him.

26:21^a
利十三 2, 44-46
民十二 10, 14-15
太八 2

26:21^b
參利十三 46
民五 2

【26:21】烏西雅王患癩瘋直到死日；他^a身患癩瘋，住在^b別的宮裏，因他從耶和華的殿被隔離了。他兒子約坦管理王家的事，治理那地的民。

26:22^a
賽一 1
六 1

【26:22】^a烏西雅其餘的事，自始至終都是亞摩斯的兒子申言者以賽亞所記的。

【26:23 上】烏西雅與他列祖同睡，人將他葬在王陵的田間，與他的列祖在一起；因為人說，他是患癩瘋的。

十一 約坦作王 二六 23 下～二七 9 上

【26:23 下】他兒子約坦接續他作王。

歷代志下 第二十七章

27:1^a
一-3;
王下十五 32-35

【27:1】^a約坦登基的時候年二十五歲，在耶路撒冷作王十六年；他母親名叫耶路沙，是撒督的女兒。

27:2^a
代下二六 16

【27:2】約坦行耶和華眼中看為正的事，是照他父親烏西雅一切所行的，只是不^a入耶和華的殿。百姓還是行敗壞的事。

【26:21】 So Uzziah the king was a leper until the day of his death; and he dwelt in a ^aseparate house as a ^bleper, for he was cut off from the house of Jehovah. And Jotham his son was over the king's house, judging the people of the land.

【26:22】 And Isaiah the prophet, the son of Amoz, wrote down the rest of the acts of ^aUzziah, the first and the last.

【26:23a】 And Uzziah slept with his fathers; and they buried him with his fathers in the burial field which belonged to the kings, for they said, He is a leper.

K. The Reign of Jotham 26:23b – 27:9a

【26:23b】 And Jotham his son reigned in his place.

2 CHRONICLES 27

【27:1】^aJotham was twenty-five years old when he began to reign, and he reigned sixteen years in Jerusalem; and his mother's name was Jerusha, the daughter of Zadok.

【27:2】 And he did what was right in the sight of Jehovah according to all that his father Uzziah had done; only he did not ^aenter into the temple of Jehovah. Yet the people still acted corruptly.

26:21^a
cf. Lev. 13:46;
Num. 5:2

26:21^b
Lev. 13:2, 44-46;
Num. 12:10, 14-15;
Matt. 8:2

26:22^a
Isa. 1:1;
6:1

27:1^a
vv. 1-3;
2 Kings 15:32-35

27:2^a
2 Chron. 26:16

【27:3】約坦建立耶和華殿的上門，在俄斐勒城牆上多有建造。

【27:4】又在猶大山地建造城邑，在樹林中建築營寨和高樓。

【27:5】約坦與亞捫人的王打仗勝了他們；當年亞捫人給他銀子一百他連得、小麥一萬¹歌珥、大麥一萬歌珥；第二年、第三年也是這樣向他進貢。

【27:6】約坦日漸強盛，因他在耶和華他的神面前堅守正道。

【27:7】^a 約坦其餘的事和一切爭戰，並他所行的道路，都寫在以色列和猶大諸王記上。

【27:8】他登基的時候年二十五歲，在耶路撒冷作王十六年。

【27:9 上】約坦與他列祖同睡，人將他葬在大衛城裏。

【27:3】 He built the upper gate of the house of Jehovah and built much on the wall of the Ophel.

【27:4】 And he built cities in the hill country of Judah, and in the forests he built fortresses and towers.

【27:5】 And he fought with the king of the children of Ammon and prevailed against them. And the children of Ammon gave him that same year one hundred talents of silver and ten thousand¹ cors of wheat and ten thousand of barley. This much did the children of Ammon pay him also in the second and third years.

【27:6】 So Jotham became strong, because he ordered his ways before Jehovah his God.

【27:7】^a And the rest of the acts of Jotham and all his wars and his ways are there written in the book of the kings of Israel and Judah.

【27:8】 He was twenty-five years old when he began to reign, and he reigned sixteen years in Jerusalem.

【27:9a】 And Jotham slept with his fathers, and they buried him in the city of David.

●代下 27:5¹ 等於一賀梅珥或十伊法，約二百公升。

27:5¹ (cors) Equal to a homer, or ten ephahs, approximately five bushels.

十二 亞哈斯作王
二七 9 下～二八 27 上

【27:9 下】他兒子亞哈斯接續他作王。

歷代志下 第二十八章

【28:1】^a 亞哈斯登基的時候年二十歲，
在耶路撒冷作王十六年。他不像他祖
大衛行耶和華眼中看為正的事，

【28:2】卻行以色列諸王所行的道路，
甚至為諸巴力製作鑄像。

【28:3】他又在¹欣嫩子谷燒香，並且照
着耶和華從以色列人面前趕出的外邦
人所行可憎的事，用火焚燒他的兒女；

【28:4】並在邱壇上、山岡上、各青翠
樹下獻祭燒香。

●代下 28:3¹ 即新約的 Gehenna，幾欣拿。（見
太五 22 註 9。）

L. The Reign of Ahaz
27:9b – 28:27a

【27:9b】And Ahaz his son reigned in his place.

2 CHRONICLES 28

【28:1】^a Ahaz was twenty years old when he began to
reign, and he reigned sixteen years in Jerusalem. And
he did not do what was right in the sight of Jehovah as
David his father had done,

【28:2】But he walked in the ways of the kings of Israel
and even made molten images for the Baals.

【28:3】And he burned incense in the¹ valley of the son
of Hinnom and burned his children in fire, according
to the abominations of the nations that Jehovah had
dispossessed before the children of Israel.

【28:4】And he sacrificed and burned incense on the high
places and on the hills and under every flourishing tree.

28:1^a
vv. 1-4;
2 Kings 16:1-4

28:3¹ (valley) Gehenna of the New Testament (see note 22⁸ in
Matt. 5).

28:1^a
1-4;
王下十六 1-4

【28:5】所以，耶和華他的神將他交在亞蘭王手裏。亞蘭人打敗他，擄了他許多的民，帶到大馬色去。他又被交在以色列王手裏，以色列王向他大行擊殺。

【28:6】利瑪利的兒子^a比加，一天之內在猶大殺了十二萬人，都是勇士，因為他們離棄了耶和華他們列祖的神。

【28:7】有一個以法蓮的勇士，名叫細基利，殺了王的兒子瑪西雅、管理王宮的押斯利甘、和宰相以利加拿。

【28:8】以色列人從他們的^a弟兄中，擄了婦人帶兒女共有二十萬，又從他們那裏掠奪了許多的財物，將掠物帶到撒瑪利亞去了。

【28:9】但那裏有耶和華的一個申言者，名叫俄德，出去迎接來撒瑪利亞的軍兵，對他們說，看哪，因為耶和華你們列祖的神惱怒猶大人，所以將他們交在你們手裏，你們竟在怒氣中殺戮了他們，這怒氣已經達到天上了。

【28:5】 Therefore Jehovah his God delivered him into the hand of the king of Syria; and they struck him and carried away captive from him a great multitude. And they brought them to Damascus. And he was also delivered into the hand of the king of Israel, and he struck a great blow on him.

【28:6】 For ^aPekah the son of Remaliah slew one hundred twenty thousand in Judah on one day, all of them valiant men, because they had forsaken Jehovah, the God of their fathers.

【28:7】 And Zichri, a mighty man of Ephraim, slew Maaseiah, the king's son, and Azrikam, the ruler of the house, and Elkanah, who was second to the king.

【28:8】 And the children of Israel carried away captive two hundred thousand women, sons, and daughters of their ^abrothers, and also plundered much spoil from them; and they brought the spoil to Samaria.

【28:9】 But a prophet of Jehovah was there, whose name was Oded; and he went out to meet the army that was coming to Samaria and said to them, Now, because Jehovah, the God of your fathers, was angry with Judah, He has given them into your hand, and you have slain them in a rage which has reached up to heaven.

28:6^a
王下十五 27
十六 5
賽七 1

28:6^a
2 Kings 15:27;
16:5;
Isa. 7:1

28:8^a
參代下十一 4

28:8^a
cf. 2 Chron. 11:4

【28:10】如今你們又有意強逼猶大人和耶路撒冷人作你們的奴婢，你們豈不也有得罪耶和華你們神的事麼？

【28:11】現在你們當聽我說，要將從你們弟兄中擄來的人釋放回去，因為耶和華的烈怒已經臨到你們。

【28:12】於是，以法蓮人的幾個首領，就是約哈難的兒子亞撒利雅、米實利末的兒子比利家、沙龍的兒子耶希西家、和哈得萊的兒子亞瑪撒，起來攔擋出兵回來的人，

【28:13】對他們說，你們不可將這些被擄的人帶到這裏來，因為你們這樣作，就是想要使我們得罪耶和華，加增我們的罪和過犯；我們的罪過甚大，已經有烈怒臨到以色列了。

【28:14】於是帶兵器的人，將擄來的人口和掠來的財物，都留在眾首領和全會眾的面前。

【28:10】 And now you intend to subjugate the children of Judah and Jerusalem as your male and female slaves. Is there not even with you anything but trespasses against Jehovah your God?

【28:11】 Now therefore listen to me, and return the captives that you have carried away captive from among your brothers, for the burning anger of Jehovah is upon you.

【28:12】 Then some of the heads of the children of Ephraim, Azariah the son of Johanan and Berechiah the son of Meshillemoth and Jehizkiah the son of Shallum and Amasa the son of Hadlai, rose up against those coming from the war;

【28:13】 And they said to them, You shall not bring the captives here, for you intend to bring a trespass against Jehovah upon us to add to our sins and our trespass; for our trespass is great, and there is burning anger upon Israel.

【28:14】 So the soldiers left the captives and the plunder before the leaders and all the assembly.

28:15^a
王下六 22
箴二五 21-22
羅十二 20

【28:15】以上題名的那些人就起來，將被擄的人領去；其中有赤身的，就從所掠的財物中拿出衣服來，給他們穿上。他們給這些人衣服穿，又給他們鞋子，並且^a給他們喫喝，用膏抹他們；其中有軟弱的，就使他們騎驢，將他們送到棕樹城耶利哥他們的弟兄那裏；隨後就回撒瑪利亞去了。

28:16^a
王下十六 7

【28:16】那時，亞哈斯王^a差遣人去見亞述諸王，求他們幫助，

【28:17】因為以東人又來攻擊猶大，擄掠子民。

【28:18】非利士人也來侵佔低陸和猶大南方的城邑，取了伯示麥、亞雅崙、基低羅、梭哥和屬梭哥的鄉村、亭拿和屬亭拿的鄉村、瑾鎖和屬瑾鎖的鄉村，就住在那裏。

【28:19】因為以色列王亞哈斯在猶大放肆，大大干犯耶和華，所以耶和華使猶大卑微。

【28:15】 And those men who have been mentioned by name rose up and took the captives, and with the spoil clothed all who were naked among them. And they clothed them and gave them sandals and^a fed them and gave them something to drink, and they anointed them and carried all the feeble among them on asses and brought them to Jericho, the city of palms, to their brothers. And they returned to Samaria.

【28:16】 At that time King Ahaz^a sent word to the kings of Assyria to help him,

【28:17】 For again the Edomites came and struck Judah and carried away captives.

【28:18】 And the Philistines raided the cities of the lowlands and the south of Judah and took Beth-shemesh and Aijalon and Gederoth and Soco with its villages and Timnah with its villages and Gimzo with its villages; and they dwelt there.

【28:19】 For Jehovah humbled Judah on account of Ahaz the king of Israel, for he cast off restraint in Judah and trespassed greatly against Jehovah.

28:15^a
2 Kings 6:22;
Prov. 25:21-22;
Rom. 12:20

28:16^a
2 Kings 16:7

28:20^a
王下十六 7

【28:20】^a 亞述王提革拉毘尼色到他那裏，並沒有加強他，反倒擾害他。

28:21^a
王下十六 8

【28:21】亞哈斯從^a 耶和華殿裏和王宮中，並首領家內取了一部分財寶給亞述王，這也無濟於事。

【28:22】這亞哈斯王在急難的時候，越發干犯耶和華；

28:23^a
參代下二五 14

【28:23】他向那些攻擊他的^a 大馬色之神獻祭，說，因為亞蘭諸王的神幫助他們，我也獻祭與它們，它們好幫助我。但那些神使他和以色列眾人傾敗了。

28:24^a
代下二九 19
參王下十六 17
28:24^b
參代下二九 3, 7
28:24^c
參代下三十 14

【28:24】亞哈斯將神殿裏的^a 器皿都聚了來，搗毀了，又封鎖耶和華殿的^b 門，並且在耶路撒冷各處的拐角為自己築^c 壇。

【28:25】他又在猶大各城建造邱壇，向別神燒香，惹動耶和華他列祖之神的怒氣。

【28:20】And ^aTilgath-pilneser the king of Assyria came against him and distressed him and did not strengthen him.

【28:21】For Ahaz took away a portion of the ^ahouse of Jehovah and of the house of the king and the officials and gave it to the king of Assyria, but it did not help him.

【28:22】And at the time of his distress, he added to his trespass against Jehovah, this same King Ahaz;

【28:23】For he sacrificed to the ^agods of Damascus, which had struck him, for he said, Because the gods of the kings of Syria helped them, to them will I sacrifice, so that they will help me. But they were the ruin of him and of all Israel.

【28:24】And Ahaz gathered together the ^avessels of the house of God and cut the vessels of the house of God into pieces, and he shut up the ^bdoors of the house of Jehovah and made himself ^caltars in every corner in Jerusalem.

【28:25】And in every city of Judah he made high places for burning incense to other gods and provoked Jehovah, the God of his fathers, to anger.

28:20^a
2 Kings 16:7

28:21^a
2 Kings 16:8

28:23^a
cf. 2 Chron.
25:14

28:24^a
2 Chron. 29:19;
cf. 2 Kings 16:17
28:24^b
cf. 2 Chron.
29:3, 7
28:24^c
cf. 2 Chron.
30:14

28:26^a
26-27;
王下十六 19-20

【28:26】^a 亞哈斯其餘的事，和他所行的一切道路，自始至終都寫在猶大和以色列諸王記上。

【28:27 上】亞哈斯與他列祖同睡，葬在耶路撒冷城裏，沒有送入以色列諸王的墳墓中。

十三 希西家作王 二八 27 下～三二 33 上

1 重修耶和華的殿，
從聖所中挪去污穢之物
二八 27 下～二九 36

【28:27 下】他兒子希西家接續他作王。

歷代志下 第二十九章

【29:1】^{1a} 希西家登基的時候年二十五歲，在耶路撒冷作王二十九年；他母親名叫亞比雅，是撒迦利雅的女兒。

●代下 29:1¹ 關於二九 1～三二 33 所說希西家作王，見賽三六 1～三九 8 註。

【28:26】^a Now the rest of his acts and all his ways, the first and the last, are there written in the book of the kings of Judah and Israel.

【28:27a】And Ahaz slept with his fathers; and they buried him in the city, in Jerusalem, for they did not bring him to the tombs of the kings of Israel.

M. The Reign of Hezekiah 28:27b – 32:33a

1. Restoring the House of Jehovah and
Bringing Out the Impurity from the Holy Place
28:27b – 29:36

【28:27b】And Hezekiah his son reigned in his place.

2 CHRONICLES 29

【29:1】^{1a} Hezekiah began to reign at the age of twenty-five years, and he reigned twenty-nine years in Jerusalem; and his mother's name was Abijah, the daughter of Zechariah.

29:1¹ (Hezekiah) For the reign of Hezekiah in 29:1–32:33, see notes in Isa. 36:1–39:8.

28:26^a
vv. 26-27;
2 Kings 16:19-20

29:1^a
vv. 1-2;
2 Kings 18:1-3

29:1^a
1-2;
王下十八 1-3

【29:2】希西家行耶和華眼中看爲正的事，是照他祖大衛一切所行的。

【29:3】他在位第一年正月，開了耶和華殿的^a門，^b重新修理。

【29:4】他叫眾祭司和利未人來，聚集在東邊的寬闊處，

【29:5】對他們說，利未人哪，當聽我說，現在你們要使自己分別爲聖，又將耶和華你們列祖之神之殿分別爲聖，從聖所中除去污穢之物。

【29:6】我們的列祖不忠信，行了耶和華我們神眼中看爲惡的事，離棄祂，轉臉不顧耶和華的¹居所，以背向着祂。

【29:7】他們又封鎖^a廊門，熄滅燈火，不在聖所中向以色列的神燒香，或獻燔祭。

【29:2】And he did what was right in the sight of Jehovah, according to all that David his father had done.

【29:3】He, in the first year of his reign, in the first month, opened the^a doors of the house of Jehovah and^b repaired them.

【29:4】And he brought in the priests and the Levites and gathered them at the east square.

【29:5】And he said to them, Listen to me, you Levites: Sanctify yourselves now, and sanctify the house of Jehovah, the God of your fathers; and bring out the impurity from the holy place.

【29:6】For our fathers were unfaithful and did what was evil in the sight of Jehovah our God, and they forsook Him and turned their faces from the¹ dwelling place of Jehovah, and they turned their backs on Him.

【29:7】They also shut up the^a doors of the portico and extinguished the lamps; and they did not burn the incense, nor did they offer up the burnt offering in the holy place to the God of Israel.

●代下 29:6¹ 或，帳幕。

29:6¹ (dwelling) Or, tabernacle.

29:3^a
參代下二八 24
二九 7
29:3^b
參王下十二 14
代下二四 13
王下二二 5-6
代下三四 10

29:3^a
cf. 2 Chron.
28:24;
29:7
29:3^b
cf. 2 Kings 12:14;
2 Chron. 24:13;
2 Kings 22:5-6;
2 Chron. 34:10

29:7^a
參代下二八 24
二九 3

29:7^a
cf. 2 Chron.
28:24;
29:3

【29:8】因此，耶和華的忿怒臨到猶大和耶路撒冷，使其中的人成為令人驚恐、驚駭、嗤笑的因由，正如你們親眼所見的。

【29:9】所以我們的祖宗倒在刀下，我們的兒女妻子也被擄掠。

【29:10】現在我心中有意與耶和華以色列的神立^a約，好使祂的烈怒轉離我們。

【29:11】我的眾子阿，現在不要懈怠，因為耶和華揀選你們站在祂面前^a事奉祂，作服事祂、向祂燒香的人。

【29:12】於是，利未人起來，哥轄的子孫中有亞瑪賽的兒子瑪哈和亞撒利雅的儿子約珥，米拉利的子孫中有亞伯底的兒子基士和耶哈利勒的兒子亞撒利雅，革順的子孫中有薪瑪的兒子約亞和約亞的兒子伊甸，

【29:13】以利撒反的子孫中有申利和耶利，亞薩的子孫中有撒迦利雅和瑪探雅，

【29:8】 Therefore the wrath of Jehovah was upon Judah and Jerusalem, and He made them an object of horror, astonishment, and hissing, as you see with your own eyes.

【29:9】 For indeed, our fathers fell by the sword, and our sons and our daughters and our wives are captives because of this.

【29:10】 Now it is on my heart to make a^a covenant with Jehovah the God of Israel, that His burning anger may turn away from us.

【29:11】 My sons, do not now be negligent, for Jehovah has chosen you to stand before Him to^a minister to Him and to be His ministers and burn incense.

【29:12】 Then the Levites rose up: Mahath the son of Amasai and Joel the son of Azariah, from among the sons of the Kohathites; and from among the sons of Merari, Kish the son of Abdi and Azariah the son of Jehallelel; and of the Gershonites, Joah the son of Zimmah and Eden the son of Joah;

【29:13】 And of the sons of Elizaphan, Shimri and Jeuel; and of the sons of Asaph, Zechariah and Mattaniah;

29:10^a
代下十五 12

29:11^a
民三 6
十八 2

29:10^a
2 Chron. 15:12

29:11^a
Num. 3:6;
18:2

【29:14】希幔的子孫中有耶歇和示每，
耶杜頓的子孫中有示瑪雅和烏薛；

【29:15】他們聚集他們的弟兄，使自己
分別爲聖，又照着王的吩咐，憑耶和
華的話，進去^a潔淨耶和華的殿。

【29:16】祭司進入耶和華殿的內部，要
潔淨殿，將殿中所有污穢之物搬到耶
和華殿的院子裏，利未人接去，搬到
外頭汲淪溪邊。

【29:17】他們從正月^a初一日起，將殿
分別爲聖，初八日到了耶和華的殿
廊，又用了八日將耶和華的殿分別爲
聖，到正月十六日纔完成。

【29:18】於是他們進去見希西家王，說，
我們已將耶和華的全殿，燔祭壇與壇
的一切器皿，陳設餅的桌子與桌子的一
切器皿，都潔淨了；

【29:14】And of the sons of Heman, Jehuel and Shimei;
and of the sons of Jeduthun, Shemaiah and Uzziel.

【29:15】And they gathered their brothers together and
sanctified themselves. And they went in, according to
the command of the king by the words of Jehovah, to
^acleanse the house of Jehovah.

【29:16】And the priests went into the inner part of the
house of Jehovah to cleanse it; and they brought out into
the court of the house of Jehovah all the uncleanness
that they found in the temple of Jehovah, and the
Levites took it to carry it outside to the brook Kidron.

【29:17】And they began on the ^afirst day of the first
month to sanctify the house, and on the eighth day of
the month they came to the portico of Jehovah; then
they sanctified the house of Jehovah for eight days, and
on the sixteenth day of the first month they finished.

【29:18】Then they went in to Hezekiah the king and said,
We have cleansed the whole house of Jehovah: the altar
of burnt offering with all its vessels and the table of the
rows of bread with all its vessels.

29:15^a
參尼十三 9
太二一 12

29:15^a
cf. Neh. 13:9;
Matt. 21:12

29:17^a
參出十二 2

29:17^a
cf. Exo. 12:2

29:19^a
代下二八 24

【29:19】並且亞哈斯王在位干犯耶和華的時候所廢棄的一切^a器皿，我們已豫備齊全，且分別爲聖了，現今都在耶和華的壇前。

【29:20】於是希西家王清早起來，聚集城裏的首領都上耶和華的殿。

【29:21】他們牽了^a七隻公牛、七隻公羊、七隻羊羔、七隻公山羊，要爲國、爲聖所、爲猶大人作^b贖罪祭。王吩咐亞倫的子孫眾祭司，把這些獻在耶和華的壇上。

【29:22】他們宰了公牛，祭司把血接過來，灑在壇上；宰了公羊，把血灑在壇上；又宰了羊羔，也把血灑在壇上。

【29:23】然後把作贖罪祭的公山羊牽到王和會眾面前，他們就按手在其上。

【29:19】And all the ^avessels that King Ahaz cast out during his reign when he trespassed we have prepared and sanctified, and they are now before the altar of Jehovah.

【29:20】Then Hezekiah the king rose up early and gathered all the leaders of the city and went up to the house of Jehovah.

【29:21】And they brought ^aseven bulls and seven rams and seven lambs and seven male goats as a ^bsin offering for the kingdom and for the sanctuary and for Judah. And he ordered the sons of Aaron, the priests, to offer them up on the altar of Jehovah.

【29:22】So they slaughtered the cattle, and the priests took the blood and sprinkled it on the altar; then they slaughtered the rams and sprinkled the blood on the altar, and they slaughtered the lambs and sprinkled the blood on the altar.

【29:23】Then they brought the male goats of the sin offering before the king and the congregation, and they laid their hands on them.

29:19^a
2 Chron. 28:24

29:21^a
1 Chron. 15:26;
Ezek. 45:23;
Job 42:8
29:21^b
Lev. 4:14

29:21^a
代上十五 26
結四五 23
伯四二 8
29:21^b
利四 14

29:24^a
利四 26

【29:24】祭司宰了羊，將血獻在壇上作贖罪祭，為以色列眾人^a遮罪，因為王吩咐將燔祭和贖罪祭為以色列眾人獻上。

29:25^a
代上十五 16
二五 6

【29:25】王又派利未人在耶和華的殿中^a敲鈸，鼓瑟，彈琴，乃照大衛、王的先見迦得、並申言者拿單所吩咐的，因為這是由耶和華藉申言者所吩咐的。

【29:26】利未人拿大衛的樂器，祭司拿號，一同站立。

【29:27】希西家吩咐在壇上獻燔祭，燔祭一獻，就唱讚美耶和華的歌，用號，並用以色列王大衛的樂器相和。

【29:28】全會眾都敬拜，歌唱的歌唱，吹號的吹號，如此直到燔祭獻完了。

【29:29】獻完了祭，王和一切跟隨的人都屈身敬拜。

【29:24】And the priests slaughtered them and offered their blood as a sin offering upon the altar to make^a expiation for all Israel, for the king had commanded the burnt offering and the sin offering for all Israel.

【29:25】And he set the Levites in the house of Jehovah with^a cymbals, with harps, and with lyres in the way David and Gad the king's seer and Nathan the prophet had commanded, for the commandment was from Jehovah through His prophets.

【29:26】And the Levites stood with the instruments of David, and the priests, with the trumpets.

【29:27】And Hezekiah ordered the offering up of the burnt offering at the altar. And when the burnt offering began, the song of Jehovah began also, as well as the trumpets with the accompaniment of the instruments of David the king of Israel.

【29:28】And the whole congregation worshipped, and the singers sang, and the trumpeters trumpeted — all this until the burnt offering was finished.

【29:29】And when the offering was finished, the king and all who were found with him bowed down and worshipped.

29:24^a
Lev. 4:26

29:25^a
1 Chron. 15:16;
25:6

29:30^a
代上十六 7-36

【29:30】希西家王與眾首領，又吩咐利未人用^a大衛和先見亞薩的詩辭讚美耶和華；他們就歡歡喜喜的讚美耶和華，低頭敬拜。

【29:31】希西家說，你們既然¹奉獻自己歸與耶和華，就要前來把祭物和感謝祭奉到耶和華殿裏。會眾就把祭物和感謝祭奉來，凡心中樂意的也將燔祭奉來。

29:32^a
參王上八 63
代上二九 21
拉六 17

【29:32】會眾所奉來的燔祭，^a數目如下：公牛七十隻，公羊一百隻，羊羔二百隻，這些都是作燔祭獻給耶和華的。

【29:33】又有分別為聖之物，公牛六百隻，綿羊三千隻。

29:34^a
參代下三五 11

【29:34】但祭司太少，不能^a剝盡燔祭牲的皮，所以他們的弟兄利未人幫助他們，直等獻燔祭的工作完了，又等其餘的祭司使自己分別為聖了，因為利未人在使自己分別為聖的事上心正意誠，勝過祭司。

【29:30】And Hezekiah the king and the leaders commanded the Levites to praise Jehovah with the words of^a David and of Asaph the seer. And they praised with rejoicing and bowed down and worshipped.

【29:31】Then Hezekiah responded and said, Now you¹ have consecrated yourselves to Jehovah; come near and bring sacrifices and thank offerings to the house of Jehovah. So the congregation brought sacrifices and thank offerings, and all who were willing in heart brought burnt offerings.

【29:32】And the^a number of burnt offerings that the congregation brought was seventy cattle, one hundred rams, and two hundred lambs; all these were for a burnt offering to Jehovah.

【29:33】And the things consecrated were six hundred cattle and three thousand sheep;

【29:34】However the priests were too few and could not^a flay all the burnt offerings, so their brothers the Levites aided them until the work was finished and until the rest of the priests had sanctified themselves, for the Levites were more upright in heart than the priests in sanctifying themselves.

29:30^a
1 Chron. 16:7-36

29:32^a
cf. 1 Kings 8:63;
1 Chron. 29:21;
Ezra 6:17

29:34^a
cf. 2 Chron.
35:11

●代下 29:31¹ 直譯，雙手充滿。

29:31¹ (have) Lit., have filled your hands.

【29:35】並且燔祭和平安祭牲的脂油，以及與燔祭同獻的奠祭甚多。這樣，耶和華殿中的事奉都建立齊備了。

【29:36】這事辦得甚速，希西家和眾民因神為眾民所豫備的，就都喜樂。

【29:35】 And besides the abundance of burnt offerings there were also the fat of the peace offerings and the drink offerings for the burnt offerings. So the service of the house of Jehovah was established.

【29:36】 And Hezekiah and all the people rejoiced over what God had prepared for the people, for the thing had happened so suddenly.

歷代志下 第三十章

2 恢復逾越節 三十 1 ~ 三一 1

【30:1】希西家差遣人去見¹以色列和猶大眾人，又寫信給以法蓮人和瑪拿西人，叫他們到耶路撒冷耶和華的殿，向耶和華以色列的神守^a逾越節；

●代下 30:1¹ 希西家不但發信給猶大人，也給以色列眾人，為要保守神所有選民的一。（1 上，6 上。）他要以色列和猶大眾人，到耶路撒冷神殿所在的地方守逾越節，好題醒他們要在全以色列中，保守敬拜神的獨一立場。（1 下，參申十二 5，11，13 ~ 14。）希西家領悟，保守獨一的立場纔能使神的心喜悅。

2 CHRONICLES 30

2. Recovering the Passover 30:1 — 31:1

【30:1】And Hezekiah sent word to¹all Israel and Judah and also wrote letters to Ephraim and Manasseh telling them to come to the house of Jehovah in Jerusalem to hold the^aPassover to Jehovah the God of Israel.

30:1¹ (all) Hezekiah sent letters not only to the people of Judah but also to all the people of Israel in order to keep the oneness of all God's elect (vv. 1a, 6a). He asked all the people of Israel and Judah to come to Jerusalem, where the house of God was, to hold the Passover in order to remind them to keep the one unique ground of the worship of God among all Israel (v. 1b; cf. Deut. 12:5, 11, 13-14). Hezekiah realized that keeping the unique ground pleases the heart of God.

30:1^a
參代下三五 6

30:1^a
cf. 2 Chron. 35:6

【30:2】因為王和眾首領，並耶路撒冷全會眾已經商議，要在^a二月守逾越節；

【30:3】¹正月間他們不能守，因為使自己分別為聖的祭司尚不敷用，百姓也沒有聚集在耶路撒冷。

【30:4】王與全會眾都以這事為美。

【30:5】於是立了命令，傳遍全以色列，從別是巴直到但，叫他們都來，在耶路撒冷向耶和華以色列的神守逾越節；因為他們¹許久沒有照所寫的例守節了。

【30:6】跑信的就帶着王和眾首領手中所發的信，遵着王命走遍全以色列和猶大；信內說，以色列人哪，你們當^a轉向耶和華亞伯拉罕、以撒、以色列的神，好叫祂轉向你們這脫離^b亞述諸王之手的餘民。

●代下 30:3¹ 直譯，那時。

●代下 30:5¹ 或，許多人。

【30:2】For the king and his officers and all the congregation in Jerusalem had taken counsel to hold the Passover in the^a second month,

【30:3】Because they could not hold it at that time, for the priests had not sanctified themselves in sufficient number nor had the people gathered to Jerusalem.

【30:4】And the matter seemed right in the sight of the king and in the sight of all the congregation.

【30:5】So they established a decree to send a proclamation throughout all Israel, from Beer-sheba to Dan, telling them to come to hold the Passover to Jehovah the God of Israel in Jerusalem; for they had not held it¹ for a long time, as it was decreed in writing.

【30:6】And as the king had commanded, the runners went with the letters from the hand of the king and his officers throughout all Israel and Judah, saying, You children of Israel, ^areturn to Jehovah, the God of Abraham, Isaac, and Israel, and He will return to the remnant of you who have escaped from the hand of the kings of ^bAssyria.

30:5¹ (for) Or, in great number.

【30:7】你們不要像你們的列祖和你們的弟兄一樣；他們干犯耶和華他們列祖的神，以致耶和華使他們荒涼，正如你們所見的。

【30:8】現在不要像你們的列祖硬着頸項，只要歸順耶和華，進入祂所永遠分別爲聖的聖所；又要事奉耶和華你們的神，好使祂的烈怒轉離你們。

【30:9】你們若轉向耶和華，你們的弟兄和兒女必在擄掠他們的人面前蒙憐恤，得以歸回這地，因爲耶和華你們的神有恩典、有憐恤；你們若轉向祂，祂必不轉臉不顧你們。

【30:10】跑信的就由這城到那城，走遍以法蓮和瑪拿西地，直到西布倫；那裏的人卻戲笑他們，譏誚他們。

【30:11】然而亞設、瑪拿西、西布倫中也有人自卑，來到耶路撒冷。

【30:12】神的手也在猶大人身上，賜他們^a同一的心，使他們遵行王與眾首領憑耶和華之言所發的命令。

【30:7】 And do not be like your fathers and like your brothers, who trespassed against Jehovah, the God of their fathers, so that He made them a desolation, as you now see.

【30:8】 Do not now be stiff-necked, as your fathers were; yield to Jehovah, and come to His sanctuary, which He has sanctified forever, and serve Jehovah your God, that His burning anger may turn away from you.

【30:9】 For when you turn to Jehovah, your brothers and your children will find compassion before those who led them captive and will return to this land, for Jehovah your God is gracious and compassionate, and will not turn His face away from you if you return to Him.

【30:10】 So the runners passed from city to city in the land of Ephraim and Manasseh and as far as Zebulun, but they laughed them to scorn and mocked them.

【30:11】 Nevertheless some men from Asher and Manasseh and Zebulun humbled themselves and came to Jerusalem.

【30:12】 Moreover the hand of God was on Judah, giving them^a one heart to perform the commandment of the king and the officers by the word of Jehovah.

30:13^a
參出十二 15-20
代下三十 21

【30:13】二月，有許多百姓在耶路撒冷聚集，成為極大的會，要守^a除酵節。

【30:14】他們起來，把耶路撒冷的祭壇和一切香壇盡都除去，拋在汲淪溪中。

【30:15】^a二月十四日，宰了逾越節的羊羔。祭司與利未人覺得慚愧，就使自己分別為聖，把燔祭奉到耶和華殿中。

【30:16】他們遵着神人摩西的律法，照例站在自己的地方；祭司從利未人手裏接過血來，灑在壇上。

【30:17】會中有許多人尚未使自己分別為聖，所以利未人為一切不^a潔之人宰逾越節的羊羔，使他們聖別歸耶和華。

【30:18】以法蓮、瑪拿西、以薩迦、西布倫有許多人尚未自潔，他們卻也喫逾越節的羊羔，不合所記錄的^a定例。希西家為他們禱告，說，

【30:13】And many people gathered at Jerusalem to hold the ^aFeast of Unleavened Bread in the second month, a very great congregation.

【30:14】And they rose up and removed the altars that were in Jerusalem, and they removed all the incense altars and threw them into the brook Kidron.

【30:15】Then they slaughtered the passover sacrifice on the fourteenth day of the ^asecond month. And the priests and the Levites were ashamed, and they sanctified themselves and brought burnt offerings to the house of Jehovah.

【30:16】And they stood at their station after their custom, according to the law of Moses, the man of God: The priests sprinkled the blood that they received from the hand of the Levites.

【30:17】For there were many in the congregation who had not sanctified themselves; therefore the Levites were charged with slaughtering the passover sacrifices for everyone who was not ^aclean, to sanctify them to Jehovah.

【30:18】For a great number of the people, many from Ephraim and Manasseh and Issachar and Zebulun, had not cleansed themselves, yet they ate the passover otherwise than as ^aprescribed; for Hezekiah prayed for them, saying, May Jehovah the Good expiate for everyone

30:13^a
cf. Exo. 12:15-20;
2 Chron. 30:21

30:15^a
2 Chron. 30:2;
cf. Exo. 12:2;
2 Chron. 29:17

30:17^a
John 11:55

30:18^a
cf. Exo. 12:43-49

30:15^a
代下三十 2
參出十二 2
代下二十九 17

30:17^a
約十一 55

30:18^a
參出十二 43-49

【30:19】凡立定心意尋求神，就是耶和華他列祖之神的，雖不照着聖所潔淨之禮自潔，求至善的耶和華也¹寬恕他。

【30:20】耶和華垂聽希西家的禱告，就¹饒恕百姓。

【30:21】在耶路撒冷的以色列人大大喜樂，守^a除酵節七日；利未人和祭司用響亮的樂器，日日讚美耶和華。

【30:22】希西家慰勉一切善於事奉耶和華的利未人；於是眾人喫節期的筵席七日，獻平安祭，又稱頌耶和華他們列祖的神。

【30:19】Who has prepared his heart to seek after God, after Jehovah, the God of his fathers, even though he is not according to the rules of purification for the sanctuary.

【30:20】And Jehovah heard Hezekiah and¹healed the people.

【30:21】And the children of Israel who were found at Jerusalem held the^aFeast of Unleavened Bread for seven days with great rejoicing, and the Levites and the priests praised Jehovah day by day, with loud instruments played to Jehovah.

【30:22】And Hezekiah encouraged all the Levites who showed themselves well-skilled in their service to Jehovah, and so they ate the food of the appointed feast for seven days, sacrificing sacrifices of peace offerings and extolling Jehovah, the God of their fathers.

●代下 30:19¹ 直譯，遮蓋他（的罪。）

●代下 30:20¹ 直譯，醫治。許多喫逾越節羊羔的人尚未自潔，結果就患了病。（18～20。）這豫表新約信徒不配的有分於主的筵席。（林前十一27～31。）

30:20¹ (healed) A great number of the people who ate the passover had not cleansed themselves, and they became sick as a result (vv. 18-20). This is a type of the New Testament believers' participating in the Lord's table in an unworthy manner (1 Cor. 11:27-31).

30:21^a
出十二15-20
十三6-7
拉六22

30:21^a
Exo. 12:15-20;
13:6-7;
Ezra 6:22

【30:23】全會眾商議，要再守節七日；
於是歡歡喜喜的又守節七日。

【30:24】猶大王希西家^a賜給會眾公牛
一千隻，羊七千隻為祭物；眾首領也
賜給會眾公牛一千隻，羊一萬隻，並
有許多的祭司使自己分別為聖。

【30:25】猶大全會眾、祭司、利未人、
並那從以色列來的會眾、以及從以
色列地來住在猶大的寄居者，盡都
喜樂。

【30:26】這樣，在耶路撒冷大有喜樂，
自從以色列王大衛兒子^a所羅門的時
候，在耶路撒冷沒有這樣的喜樂。

【30:27】那時，祭司利未人起來，為民^a
^a祝福；他們的聲音蒙神垂聽，他們
的禱告達到天上祂的^b聖所。

【30:23】And the whole congregation took counsel to hold
the feast another seven days, and they held the feast
those seven days with rejoicing.

【30:24】For Hezekiah the king of Judah^a contributed
one thousand bulls and seven thousand sheep to the
congregation, and the leaders contributed one thousand
bulls and ten thousand sheep to the congregation, and a
great number of priests sanctified themselves.

【30:25】And all the congregation of Judah with the
priests and the Levites and all the congregation who
came from Israel and the sojourners who came from the
land of Israel and dwelt in Judah rejoiced,

【30:26】And there was great rejoicing in Jerusalem, for
since the days of^a Solomon the son of David, the king of
Israel, there had not been the like in Jerusalem.

【30:27】Then the Levitical priests rose up and^a blessed
the people; and their voice was heard and their prayer
went up to His^b holy habitation, to heaven.

30:24^a
參代下三五 7-9

30:26^a
參代下七 8-10

30:27^a
參民六 23-26
30:27^b
申二六 15
詩六八 5

30:24^a
cf. 2 Chron.
35:7-9

30:26^a
cf. 2 Chron. 7:8-
10

30:27^a
cf. Num. 6:23-26
30:27^b
Deut. 26:15;
Psa. 68:5

歷代志下 第三十一章

31:1^a
申七 5

【31:1】這事既都完畢，在那裏的以色列眾人就出到猶大的諸城邑，^a打碎柱像，砍下木像，又在全猶大、便雅憫、以法蓮和瑪拿西，將邱壇和祭壇拆毀淨盡。於是以色列眾人都回到自己的城，各歸自己的地業。

3 設立祭司和利未人 供職的班次 三一 2 ~ 21

31:2^a
代上二三 6
二四 1

【31:2】希西家¹派定祭司和利未人的^a班次，使祭司和利未人各按班次，各照職任，獻燔祭和平安祭，在耶和華²殿門內事奉，稱謝讚美耶和華。

●代下 31:2¹ 希西家設立祭司和利未人供職的班次，（2 ~ 21，）表徵作頭的基督，在召會中設立事奉神的次序。（林前十二 28 ~ 30。）參代上二三 2 註 1。

●代下 31:2² 殿，直譯，營（複數。）

2 CHRONICLES 31

【31:1】And when all this was finished, all Israel who were present went out to the cities of Judah and ^abroke down the pillars and hewed down the Asherahs and pulled down the high places and the altars out of all Judah and Benjamin and in Ephraim and Manasseh until they destroyed them all. And all the children of Israel returned to their cities, each man to his own possessions.

3. Setting the Services of the Priests and the Levites in Order 31:2-21

【31:2】And Hezekiah¹ appointed the ^adivisions of the priests and the Levites by their divisions, each of the priests and the Levites according to his service, for the burnt offering and for the peace offerings, to minister and give thanks and praise in the gates of the ²temple of Jehovah.

31:1^a
Deut. 7:5

31:2^a
1 Chron. 23:6;
24:1

31:2¹ (appointed) Hezekiah's setting the services of the priests and the Levites in order (vv. 2-21) signifies Christ, as the Head, setting in order the services of God in the church (1 Cor. 12:28-30). Cf. note 2¹ in 1 Chron. 23.

31:2² (temple) Lit., camps.

31:3^a
出二九 38-42
31:3^b
民二八 9-10
31:3^c
民二八 11-15

【31:3】又從王的產業中設定作燔祭的部分，作^a早晚的燔祭，和^b安息日、^c月朔、並節期的燔祭，都是按耶和華律法上所記載的。

31:4^a
參民十八 8-24
尼十三 10

【31:4】他又吩咐住耶路撒冷的百姓將祭司和利未人^a所應得的分給他們，使他們專心履行耶和華的律法。

31:5^a
利二七 30
申十四 28
尼十三 12

【31:5】諭旨一出，以色列人就把初熟的五穀、新酒、新油、蜜、和田地各樣的出產，多多送來，又把各物的^a十分之一多多送來。

【31:6】住猶大各城的以色列人和猶大人，也將牛羊的十分之一，並分別為聖歸耶和華他們神之聖物中的十分之一，盡都送來，累積成堆。

【31:3】Also he appointed the king's portion of his substance for the burnt offerings, the^a morning and evening burnt offerings and the burnt offerings of the^b Sabbaths and the^c new moon and the appointed feasts, as written in the law of Jehovah.

【31:4】And he commanded the people who dwelt in Jerusalem to give the^a portion for the priests and the Levites, that they might devote themselves to the law of Jehovah.

【31:5】And when the commandment went out, the children of Israel gave in abundance the firstfruits of the grain and of the new wine and of the fresh oil and of the honey and of all the produce of the field; and they brought the^a tithe of everything in abundance.

【31:6】And the children of Israel and Judah who dwelt in the cities of Judah also brought the tithe of the herd and of the flock and the tithe of the dedicated things, which had been dedicated to Jehovah their God, and laid them heap upon heap.

31:3^a
Exo. 29:38-42
31:3^b
Num. 28:9-10
31:3^c
Num. 28:11-15

31:4^a
cf. Num. 18:8-24;
Neh. 13:10

31:5^a
Lev. 27:30;
Deut. 14:28;
Neh. 13:12

【31:7】從三月開始¹堆積，到七月纔完。

【31:8】希西家和眾首領來，看見堆積的物品，就頌讚耶和華，又為耶和華的民以色列人祝福。

【31:9】希西家向祭司和利未人查問這堆積的物品；

【31:10】撒督家的祭司長亞撒利雅對他說，自從民將¹供物送到耶和華殿以來，我們不但喫飽，且剩下的甚多；因為耶和華^a賜福給祂的民，所剩下的纔這樣豐盛。

【31:11】希西家吩咐在耶和華殿裏豫備倉房，他們就豫備了。

【31:12】他們忠信的將供物和十分取一之物，並分別為聖之物，都搬入倉內。利未人歌楠雅掌管這些物品，他兄弟示每為副管，

●代下 31:7¹ 直譯，立堆積之物的根基。

●代下 31:10¹ 直譯，舉祭。12、14 節者同。

【31:7】In the third month they began to lay the foundation of the heaps, and in the seventh month they finished.

【31:8】And when Hezekiah and the leaders came and saw the heaps, they blessed Jehovah and His people Israel.

【31:9】And Hezekiah inquired of the priests and the Levites concerning the heaps;

【31:10】And Azariah the chief priest, of the house of Zadok, spoke to him and said, Since the time that the people began to bring the contributions into the house of Jehovah, there has been eating and satisfaction and an abundance left over, for Jehovah has^a blessed His people and this great amount is left over.

【31:11】Then Hezekiah gave orders to prepare storechambers in the house of Jehovah, and they prepared them.

【31:12】And they brought in the contribution and the tithe and dedicated things faithfully. And Conaniah the Levite was ruler over them, and Shimei his brother was second,

31:10^a
參瑪三 10

31:10^a
cf. Mal. 3:10

【31:13】耶歇、亞撒細雅、拿哈、亞撒黑、耶利末、約撒拔、以列、伊斯瑪基雅、瑪哈、比拿雅都是督理，在歌楠雅和他兄弟示每的手下，是希西家王和管理神殿的亞撒利雅所派的。

【31:14】守東門的利未人音拿的兒子可利，掌管獻與神的甘心祭，發放獻與耶和華的供物和至聖的物。

【31:15】在他手下有伊甸、岷雅岷、耶書亞、示瑪雅、亞瑪利雅、示迦尼雅，在祭司的各城裏忠信的供職，弟兄無論大小，都按着班次，把他們應得的分，分給他們。

【31:16】但那些按家譜登記，從三歲以上的男丁，凡每日照本分進耶和華的殿供職，按班次盡職守的，不包括在內。

【31:17】至於祭司家譜的登記，乃是按宗族；^a 二十歲以上之利未人的登記，乃是按班次中的職守。

【31:13】And Jehiel and Azariah and Nahath and Asahel and Jerimoth and Jozabad and Eliel and Ismachiah and Mahath and Benaiah were overseers under Conaniah and Shimei his brother by appointment of Hezekiah the king and Azariah the ruler of the house of God.

【31:14】And Kore the son of Imna the Levite, the gatekeeper on the east, was over the freewill offerings of God, to distribute the contributions of Jehovah and the most holy things.

【31:15】And under him were Eden and Miniamin and Jeshua and Shemaiah, Amariah, and Shecaniah, serving faithfully in the cities of the priests, to distribute the portion to their brothers by divisions, great and small alike,

【31:16】Except for those who were enrolled by genealogy, males from three years old and upward, all who went to the house of Jehovah for their day-to-day duties, for their service in their offices by their divisions.

【31:17】Now concerning the enrollment of the priests by genealogy, it was by their fathers' houses; and that of the Levites of those ^atwenty years old and upward was by their offices in their divisions.

31:17^a

代上二三 24, 27
參代上二三 3
民四 3
八 24

31:17^a

1 Chron. 23:24,
27;
cf. 1 Chron. 23:3;
Num. 4:3;
8:24

【31:18】按家譜所登記的，包括他們所有的小孩、妻子、兒女，就是他們的全體會眾；因他們在聖別中，忠信的將自己分別爲聖。

【31:19】至於亞倫子孫作祭司，住在各城郊野的，在每一城都有題名的人，把應得的分，分給祭司中所有的男丁，和一切按家譜登記的利未人。

【31:20】希西家在猶大徧地這樣辦理，在耶和華他的神面前行美善、正直、忠信的事。

【31:21】凡他着手所辦的事，無論是關於神殿的事奉，或是遵照律法和誡命，爲要尋求他的神，他都盡心去行，無不亨通。

歷代志下 第三十二章

4 建立防禦，
抵擋亞述人入侵
三二 1 ~ 23

【31:18】 And the enrollment by genealogy included all their little ones, their wives, and their sons and daughters, the whole congregation of them; for they sanctified themselves faithfully in holiness.

【31:19】 And for the sons of Aaron the priests, who were in the pasture lands of their cities, in each and every city, there were men who were mentioned by name, to distribute portions to all the males among the priests and to all who were enrolled by genealogy among the Levites.

【31:20】 And Hezekiah did this throughout all Judah, and he did what was good and upright and faithful before Jehovah his God.

【31:21】 And in every work that he began in service to the house of God and in accordance with the law and the commandment, to seek after his God, he did it with all his heart and prospered.

2 CHRONICLES 32

4. Building a Defense
against the Invasion of the Assyrians
32:1-23

【32:1】希西家行了這些忠信的事以後，
亞述王^a西拿基立來侵入猶大，對着
堅固城紮營，想要攻破佔為己有。

【32:2】希西家見西拿基立來，定¹意要
攻打耶路撒冷，

【32:3】就與首領和勇士商議，塞住城
外的¹水泉；他們就都幫助他。

【32:4】於是有許多人聚集，塞了一切
水泉，並通流那地的小河，說，亞述
諸王來，為何讓他們得着許多水呢？

【32:5】希西家奮勇自強，修築所有拆
毀的^a城牆，¹在城牆上立起城樓，並
且在城外另築一城牆；他又堅固大衛
城的米羅，製造了許多兵器、盾牌。

●代下 32:2¹ 直譯，臉面。

●代下 32:3¹ 直譯，泉水。

●代下 32:5¹ 此乃照一些古譯本；希伯來文經文
作，立起於城樓上。

【32:1】After these things and this faithfulness,^a Sennacherib
the king of Assyria came and entered Judah. And he
encamped against the fortified cities and intended to break
into them for himself.

【32:2】And when Hezekiah saw that Sennacherib
had come and that his face was set to fight against
Jerusalem,

【32:3】He took counsel with his officers and mighty men
to stop the water of the fountains that were outside the
city, and they helped him.

【32:4】So many people gathered together and stopped
all the fountains and the brook that flowed through the
land, saying, Why should the kings of Assyria come and
find an abundance of water?

【32:5】And he took courage and built up all the^a wall
that was broken down and¹ erected towers on it and built
another wall outside; and he strengthened the Millo in the
city of David and made weapons and shields in abundance.

32:5¹ (erected) Following some ancient versions; the Hebrew text
reads, erected on the towers.

【32:6】他設立軍長管理百姓，將他們招聚到城門的寬闊處，慰勉他們，說，

【32:7】你們當剛強壯膽，不要因亞述王和跟隨他的所有軍眾懼怕、驚惶，因為與我們同在的，比與他們同在的^a更大：

【32:8】與他們同在的是^a肉臂，^b與我們同在的卻是耶和華我們的神，祂幫助我們，為我們爭戰。百姓就靠猶大王希西家的話，安然無懼了。

【32:9】此後，^a亞述王西拿基立和他的全軍攻打拉吉，就差遣臣僕到耶路撒冷，見猶大王希西家和一切在耶路撒冷的猶大人，說，

【32:10】^a亞述王西拿基立如此說，你們倚靠甚麼，還留在耶路撒冷受困呢？

【32:11】希西家對你們說，耶和華我們的神必救我們脫離亞述王的手，這不是誘勸你們，使你們受飢渴而死麼？

【32:6】And he set battle captains over the people and gathered them to himself in the square at the gate of the city. And he encouraged them, saying,

【32:7】Be strong and be bold; do not be afraid or dismayed because of the king of Assyria or because of all the multitude that is with him, for there is Someone^a greater with us than with him:

【32:8】With him is an arm of^a flesh, but^b with us is Jehovah our God to help us and to fight our battles. And the people relied on the words of Hezekiah the king of Judah.

【32:9】After this^a Sennacherib the king of Assyria sent his servants to Jerusalem — now he was before Lachish and all his forces were with him — to Hezekiah the king of Judah and to all Judah who were in Jerusalem, saying,

【32:10】^aThus says Sennacherib the king of Assyria, In what are you trusting, that you remain in a siege in Jerusalem?

【32:11】Is not Hezekiah trying to persuade you to give yourselves up to die by famine and by thirst, saying, Jehovah our God will deliver us from the hand of the king of Assyria?

32:7^a
王下六 16

32:8^a
耶十七 5
32:8^b
代下十五 2
二十 17

32:9^a
王下十八 17
賽三六 2

32:10^a
王下十八 19
賽三六 4

32:7^a
2 Kings 6:16

32:8^a
Jer. 17:5
32:8^b
2 Chron. 15:2;
20:17

32:9^a
2 Kings 18:17;
Isa. 36:2

32:10^a
2 Kings 18:19;
Isa. 36:4

【32:12】這^a希西家豈不是曾將耶和華的邱壇和祭壇廢去，且吩咐猶大與耶路撒冷的人說，你們當在一個壇前敬拜，在其上燒香麼？

【32:13】我與我列祖向各地眾民所行的，你們豈不知道麼？^a各地列邦的神何嘗能救自己的地脫離我的手呢？

【32:14】我列祖所滅絕的國，那些神中誰能救自己的民脫離我的手呢？難道你們的神能救你們脫離我的手麼？

【32:15】所以現在不要讓希西家這樣欺哄誘勸你們，也不要信他；因為沒有任何一邦一國的神，能救自己的民脫離我的手和我列祖的手；何況你們的神，更不能救你們脫離我的手！

【32:16】西拿基立的臣僕還說了別的話，攻擊耶和華神和祂的僕人希西家。

【32:12】^aWas it not the same Hezekiah who took away His high places and His altars and who commanded Judah and Jerusalem, saying, Before one altar you shall worship, and upon it shall you burn incense?

【32:13】Do you not know what I and my fathers have done to all the peoples of the lands? ^aWere the gods of the nations of the lands at all able to deliver their land out of my hand?

【32:14】Who was there among all the gods of those nations that my fathers destroyed who could deliver his people out of my hand, that your God would be able to deliver you out of my hand?

【32:15】Now therefore do not let Hezekiah deceive you, nor persuade you in this way, and do not believe him; for there is no god of any nation or kingdom who was able to deliver his people out of my hand and out of the hand of my fathers. How much less will your God deliver you out of my hand!

【32:16】And his servants said still more against Jehovah God and against Hezekiah His servant.

【32:17】西拿基立也寫信辱罵耶和華以色列的神，攻擊祂，說，各地列邦的神怎樣不能救自己的民脫離我的手，希西家的神也照樣不能救自己的民脫離我的手。

【32:18】^a 亞述王的臣僕用猶大語向城牆上耶路撒冷的民大聲呼叫，要使他們懼怕、驚惶，以便取城。

【32:19】他們說話攻擊耶路撒冷的神，如同攻擊地上諸民的神，就是人手所造的神一樣。

【32:20】希西家王和亞摩斯的兒子申言者以賽亞爲此^a 禱告，向天呼求。

【32:21】^a 耶和華就差遣一個使者，把亞述王營中所有大能的勇士、首領和將帥，盡都滅了。亞述王滿面含羞的回到他的本地，進了他神的廟中，¹ 他親生的幾個兒子在那裏用刀殺了他。

●代下 32:21¹ 他親生的幾個兒子，直譯，從他腹中出來的。

【32:17】And he wrote letters to cast contempt on Jehovah the God of Israel and to speak against Him, saying, Like the gods of the nations of the lands that did not deliver their people out of my hand, so the God of Hezekiah will not deliver His people out of my hand.

【32:18】^a And they cried out in a loud voice in the Jews' language against the people of Jerusalem who were upon the wall in order to frighten them and terrify them, so that they might take the city.

【32:19】And they spoke against the God of Jerusalem as they had against the gods of the peoples of the land, the work of men's hands.

【32:20】But Hezekiah the king and Isaiah the prophet, the son of Amoz, ^aprayed about this, and they cried out to heaven.

【32:21】^a And Jehovah sent an angel, who annihilated all the mighty men of valor and the leaders and the captains in the camp of the king of Assyria. So he returned with shame of face to his own land. And when he entered the house of his god, some of those who had come forth from his bowels felled him there with the sword.

32:18^a
王下十八 28
賽三六 13

32:20^a
王下十九 14-19
賽三七 1, 14-20

32:21^a
王下十九 35
賽三七 36

32:18^a
2 Kings 18:28;
Isa. 36:13

32:20^a
2 Kings 19:14-19;
Isa. 37:1, 14-20

32:21^a
2 Kings 19:35;
Isa. 37:36

【32:22】這樣，耶和華救了希西家和耶路撒冷的居民，脫離亞述王西拿基立的手，也脫離一切仇敵的手，並且四圍¹護衛了他們。

【32:23】有許多人到耶路撒冷，將供物獻與耶和華，又將寶物送給猶大王希西家，以致希西家從此在列邦人的眼中看為尊高。

5 患病及復原 三二 24 ~ 26

【32:24】^a那些日子，希西家病得要死，就禱告耶和華；耶和華對他說話，賜他一個兆頭。

【32:25】希西家卻沒有照他所受的好處報答耶和華，因他心裏^a高傲；故此忿怒要臨到他和猶大並耶路撒冷。

【32:26】但希西家和耶路撒冷的居民自覺心裏高傲，就一同^a自卑，以致耶和華的忿怒在希西家的日子，沒有臨到他們。

●代下 32:22¹ 直譯，引導（含保護意。）

【32:22】Thus Jehovah saved Hezekiah and the inhabitants of Jerusalem out of the hand of Sennacherib the king of Assyria and out of the hand of everyone, and He¹ protected them on all sides.

【32:23】And many brought gifts to Jehovah at Jerusalem and precious things to Hezekiah the king of Judah, so that he was exalted in the sight of all the nations thereafter.

5. His Illness and Recovery 32:24-26

【32:24】^aIn those days Hezekiah became mortally ill, and he prayed to Jehovah. And He spoke to him and gave him a sign.

【32:25】But Hezekiah did not respond according to the benefit he had received, for his heart was^a proud; therefore wrath came upon him and upon Judah and Jerusalem.

【32:26】But Hezekiah^a humbled himself for the pride of his heart, he and the inhabitants of Jerusalem, so that the wrath of Jehovah did not come again upon them in the days of Hezekiah.

32:22¹ (protected) Lit., guided (with the implied notion of protection).

32:24^a
王下二十 1-11
賽三八 1-8

32:25^a
代下二六 16

32:26^a
參代下三三 12

32:24^a
2 Kings 20:1-11;
Isa. 38:1-8

32:25^a
2 Chron. 26:16

32:26^a
cf. 2 Chron.
33:12

6 他的亨通及結局 三二 27 ~ 33 上

【32:27】希西家大有財富和尊榮，爲自己建造府庫，收藏金銀、寶石、香料、盾牌、和各樣的珍寶；

【32:28】又建造倉房，收藏所出產的五穀、新酒和新油，又爲各類牲口蓋棚，爲羊羣築圈。

【32:29】並且爲自己建造城邑，還獲得許多的羊羣牛羣，因爲神賜他極多的財產。

【32:30】這希西家也塞住基訓水流的上泉，引水直下，流在大衛城的西邊。希西家所作的事盡都亨通。

6. His Prosperity and End 32:27-33a

【32:27】Now Hezekiah had very much wealth and honor, and he made for himself treasuries for silver and gold and precious stones and for spices and shields and all kinds of valuable goods,

【32:28】As well as storehouses for produce of grain and new wine and fresh oil, and stalls for all kinds of cattle, and flocks in sheepfolds.

【32:29】And he built cities and acquired many flocks and herds, for God had given him very many possessions.

【32:30】And it was this Hezekiah who stopped the upper spring of the water of Gihon and directed it down to the west side of the city of David. And Hezekiah prospered in all his works.

32:31^a
參王下二十 12-13
賽三九 1-2
32:31^b
出十五 25
申八 2, 16

【32:31】惟有一件事，就是巴比倫王侯的^{1a}使者奉差遣來見希西家，訪問那地所發生的奇事；在這件事上神離棄他，要^b試驗他，好知道他心中的一切。

32:32^a
王下十八 ~ 二十
32:32^b
賽三六 ~ 三九

【32:32】希西家其餘的事和他所行忠信的事，都寫在猶大、以色列的^a諸王記上，亞摩斯的兒子申言者^b以賽亞的異象書中。

32:33^a
王下二十 21

【32:33 上】^a希西家與他列祖同睡，人將他葬在大衛子孫墓地的高坡；他死的時候，猶大眾人和耶路撒冷的居民，都向他致敬。

十四 瑪拿西作王 三二 33 下~三三 20 上

【32:33 下】他兒子瑪拿西接續他作王。

●代下 32:31¹ 希西家是猶大最好的王之一，他甚至他身上也有隱藏的缺點，他裏面有個東西爲着自己的利益和願望。這在王下二十 12 ~ 19 和賽三九 1 ~ 8 被暴露。（見賽三九註。）

【32:31】So also in the matter of the^{1a} envoys of the princes of Babylon, who had been sent to him to inquire about the wonders that had happened in the land, God forsook him only to^b test him and know all that was in his heart.

【32:32】And the rest of the acts of Hezekiah and his deeds of faithfulness are there written in the vision of^a Isaiah the prophet, the son of Amoz, in the book of the^b kings of Judah and Israel.

【32:33a】^aAnd Hezekiah slept with his fathers, and they buried him in the upper part of the tombs of David's sons; and all Judah and the inhabitants of Jerusalem honored him when he died.

N. The Reign of Manasseh 32:33b – 33:20a

【32:33b】And Manasseh his son reigned in his place.

32:31¹ (envoys) Hezekiah was one of the best kings of Judah, but even with him there was a hidden defect, something within him for his own interests and desire. This is exposed in 2 Kings 20:12-19 and in Isa. 39:1-8 (see notes there).

32:31^a
cf. 2 Kings 20:12-13;
Isa. 39:1-2
32:31^b
Exo. 15:25;
Deut. 8:2, 16

32:32^a
Isa. 36—39
32:32^b
2 Kings 18—20

32:33^a
2 Kings 20:21

歷代志下 第三十三章

33:1^a
1-9;
王下二一 1-9
33:1^b
參賽三 4
代下三四 1

【33:1】^a瑪拿西登基的時候年^b十二歲，
在耶路撒冷作王五十五年。

【33:2】他行耶和華眼中看為惡的事，
就像耶和華在以色列人面前趕出的外
邦人所行可憎的事一樣。

【33:3】他重建他父親希西家所拆毀的^a
邱壇，又為諸巴力立壇，造亞舍拉像，
且敬拜事奉天上的萬象。

33:3^a
參王下十八 4
代下三一 1

【33:4】他又在耶和華的殿中築壇；耶
和華曾指着這殿說，我的^a名必永遠
在耶路撒冷。

33:4^a
代下六 6

【33:5】他在耶和華殿的兩院中為天上
的萬象築壇，

【33:6】並在¹欣嫩子谷使他的兒女經
火，又觀兆，行法術，用邪術，立交
鬼的和行巫術的，多行耶和華眼中看
為惡的事，惹動祂的怒氣。

●代下 33:6¹ 即新約的 Gehenna，幾欣拿。（見
太五 22 註 9。）

2 CHRONICLES 33

【33:1】^aManasseh was ^btwelve years old when he began
to reign, and he reigned fifty-five years in Jerusalem.

【33:2】And he did what was evil in the sight of Jehovah,
like the abominations of the nations whom Jehovah had
dispossessed before the children of Israel.

【33:3】And he rebuilt the ^ahigh places that Hezekiah
his father had torn down; and he raised up altars to the
Baals and made Asherahs, and he worshipped all the
host of heaven and served them.

【33:4】And he built altars in the house of Jehovah,
concerning which Jehovah had said, In Jerusalem will
My ^aname be forever.

【33:5】And he built altars to all the host of heaven in the
two courts of the house of Jehovah.

【33:6】And he caused his children to pass through fire in
the ¹valley of the son of Hinnom, and practiced soothsaying
and enchantments and sorcery, and appointed mediums
and spiritists; he did what was evil in the sight of
Jehovah beyond measure, provoking Him to anger.

33:1^a
vv. 1-9;
2 Kings 21:1-9
33:1^b
cf. Isa. 3:4;
2 Chron. 34:1

33:3^a
cf. 2 Kings 18:4;
2 Chron. 31:1

33:4^a
2 Chron. 6:6

33:6¹ (valley) Gehenna of the New Testament (see note 22⁸ in
Matt. 5).

【33:7】他又把他所造的雕像放在神的殿內；論到這殿，神曾對大衛和他兒子所羅門說，我要在這殿，並在我從以色列眾支派中所^a選擇的耶路撒冷，立我的名，直到永遠；

【33:8】只要以色列人照着我藉摩西所頒賜的一切律法、律例和典章，謹守遵行我所吩咐他們的一切，我就不再使他們的腳^a挪移離開我所派定給他們列祖之地。

【33:9】瑪拿西引誘猶大和耶路撒冷的居民行¹惡，比耶和華在以色列人面前所滅的列國更甚。

●代下 33:9¹ 見王下二一 11 註 1。雖然猶大諸王站在神所揀選合一的立場上，並持守對神話語的信仰，但他們的光景與他們的地位不相配。他們多半像以色列國的王一樣，離棄神作活水的泉源，跟隨偶像，為自己鑿出破裂不能存水的池子。（耶二 13。）猶大諸王一再干犯神藉摩西賜給他們的律法；這律法原是為管制他們，保守他們留在對神所應許之美地的享受裏。至終神進來，把他們從美地挪去。（三六 11～20。）祂不允許他們享受祂所賜的美地，因為他們沒有遵守律法以彰顯祂，反而彰顯祂的仇敵魔鬼。

【33:7】 And he put the engraved image of the idol that he had made in the house of God, concerning which God had said to David and to Solomon his son, In this house and in Jerusalem, which I have^a chosen out of all the tribes of Israel, I will put My name forever;

【33:8】 And I will no longer^a remove the foot of Israel from the land that I have appointed for your fathers, if only they will be certain to do all that I have commanded them according to all the law and the statutes and the ordinances given through Moses.

【33:9】 And Manasseh led Judah and the inhabitants of Jerusalem astray to do more¹ evil than the nations which Jehovah had destroyed before the children of Israel.

33:9¹ (evil) See note 11¹ in 2 Kings 21. Although the kings of Judah stood on the ground of unity chosen by God and kept their belief in the Word of God, their condition did not match their standing. Most of them, like the kings of the kingdom of Israel, forsook God as the fountain of living waters and followed the idols, hewing out for themselves broken cisterns that hold no water (Jer. 2:13). The kings of Judah repeatedly broke the law of God, which was given to them through Moses to govern them and keep them in the enjoyment of the God-promised good land. Eventually, God came in to take them away from the good land (36:11-20). He would not allow them to enjoy the good land that He had given them because they did not keep His law to express Him but instead expressed His enemy, the devil.

【33:10】耶和華¹警戒瑪拿西和他的百姓，他們卻是不聽。

【33:11】所以耶和華使亞述王的將帥來攻擊他們，用鐐鉤鉤住瑪拿西，用銅鍊鎖住他，帶到^a巴比倫去。

【33:12】他在急難的時候懇求耶和華他的神，且在他列祖的神面前極其^a自卑。

在神永遠的經綸裏，父將子，就是美地所豫表包羅萬有的基督，分給我們作我們永遠的分，並把我們遷到祂裏面，使我們能有分於祂。（西一 12～13，林前一 30，9。）我們需要站在基督身體一的正確立場上，（弗四 3～6，）並像保羅一樣守住正確的信仰。（提後四 7。）我們也需要在基督裏生活並行事為人，（西二 6～7，）照着神行動，作祂的彰顯。（見十六 12 註 1 二段。）這樣我們就必享受基督，而我們對基督這美地享受的境界也必擴大。（代上四 10。）我們若沒有作神的彰顯而行動，就必失去對基督的享受，並必被仇敵擄去離開基督，就像以色列人一樣。（三六 6，20，參加五 1～4，西二 8。）

●代下 33:10¹ 警戒，直譯，向…說話。

【33:10】And Jehovah spoke to Manasseh and to his people, but they would not listen.

【33:11】Therefore Jehovah brought upon them the captains of the army which belonged to the king of Assyria, and they took Manasseh captive with hooks and bound him in bronze fetters and took him to ^aBabylon.

【33:12】And in his distress he entreated Jehovah his God and ^ahumbled himself greatly before the God of his fathers.

In the eternal economy of God, the Father has allotted the Son, the all-inclusive Christ typified by the good land, to us as our eternal portion and has transferred us into Him that we may partake of Him (Col. 1:12-13; 1 Cor. 1:30, 9). We need to stand on the proper ground of the oneness of the Body of Christ (Eph. 4:3-6) and keep the proper faith as Paul did (2 Tim. 4:7). We also need to live and walk in Christ (Col. 2:6), conducting ourselves according to God to be His expression (see note 12¹, par. 2, in ch. 16). Then we will enjoy Christ, and the border of our enjoyment of Christ as the good land will be enlarged (1 Chron. 4:10). If we do not conduct ourselves as God's expression, we will lose the enjoyment of Christ and will be carried away from Him by the enemy into "captivity," as the children of Israel were (36:6, 20; cf. Gal. 5:1-4; Col. 2:8).

33:11^a
參王下二十 17

33:12^a
參代下三二 26
三四 27

33:11^a
cf. 2 Kings 20:17

33:12^a
cf. 2 Chron.
32:26;
34:27

【33:13】他向耶和華禱告，耶和華就應允他的祈求，垂聽他的懇求，使他歸回耶路撒冷，仍坐^a國位。瑪拿西這纔知道耶和華的確是神。

【33:14】此後，瑪拿西在大衛城外，從谷中的基訓西邊起，直到魚門口，建築城牆，環繞俄斐勒，這牆築得甚高；又在猶大各堅固城內派駐勇敢的軍長。

【33:15】他除掉外邦人的神像與耶和華殿中的偶像，又將他在耶和華殿的山上和耶路撒冷所築的各壇，都拆毀拋在城外；

【33:16】又重修耶和華的祭壇，在壇上獻平安祭和感謝祭，並且吩咐猶大人奉耶和華以色列的神。

【33:17】百姓卻仍在邱壇上獻祭，不過只是獻給耶和華他們的神。

【33:13】And he prayed to Him, and He was entreated by him and heard his supplication; and He brought him back to Jerusalem to his^a kingdom. Then Manasseh knew that Jehovah indeed was God.

【33:14】And afterward he built an outer wall for the city of David on the west side of the Gihon in the valley even to the entrance of the Fish Gate, and he surrounded the Ophel with it and raised it very high. And he put the valorous captains in all the fortified cities in Judah.

【33:15】And he removed the foreign gods and the idol from the house of Jehovah and all the altars that he had built on the mount of the house of Jehovah and in Jerusalem, and he cast them out of the city.

【33:16】And he restored the altar of Jehovah, and he sacrificed on it sacrifices of peace offerings and thank offerings; and he commanded Judah to serve Jehovah the God of Israel.

【33:17】Nevertheless the people still sacrificed at the high places but did so to Jehovah their God.

【33:18】瑪拿西其餘的事，和他向他的神禱告的話，並眾先見在耶和華以色列神的名裏對他說的話，都寫在以色列諸王記上。

【33:19】他的禱告，與神怎樣應允他的祈求，他未自卑以前的一切罪和過犯，並在何處建築邱壇，設立木像和雕像，都寫在¹何賽的書上。

【33:20 上】^a 瑪拿西與他列祖同睡，人將他葬在他自己的宮裏。

十五 亞們作王 三三 20 下～25 上

【33:20 下】他兒子亞們接續他作王。

【33:21】^a 亞們登基的時候年二十二歲，在耶路撒冷作王二年。

【33:22】他行耶和華眼中看為惡的事，與他父親瑪拿西所行的一樣。亞們向他父親瑪拿西所雕製的一切偶像獻祭，並且事奉它們。

●代下 33:19¹ 或，眾先見。

【33:18】Now the rest of the acts of Manasseh and his prayer to his God and the words of the seers who spoke to him in the name of Jehovah the God of Israel are there, written among the records of the kings of Israel.

【33:19】His prayer also and how God was entreated by him, and all his sin and his trespass, and the sites where he built high places and set up the Asherahs and the idols before he humbled himself are there written among the records of¹ Hozai.

【33:20a】^a And Manasseh slept with his fathers, and they buried him in his house.

O. The Reign of Amon 33:20b-25a

【33:20b】And Amon his son reigned in his place.

【33:21】^a Amon was twenty-two years old when he began to reign, and he reigned two years in Jerusalem.

【33:22】And he did what was evil in the sight of Jehovah, as Manasseh his father had done. And Amon sacrificed to all the idols that Manasseh his father had made and served them.

33:19¹ (Hozai) Or, the seers.

33:20^a
王下二一 18

33:20^a
2 Kings 21:18

33:21^a
21~25;
王下二一 19-24

33:21^a
vv. 21-25;
2 Kings 21:19-24

【33:23】這亞們不在耶和華面前自卑，
像他父親瑪拿西自卑一樣，反而他的
過犯越發增多。

【33:24】他的臣僕同謀背叛他，在宮裏
殺了他。

【33:25 上】但那地的民殺了所有同謀背
叛亞們王的人。

十六 約西亞作王 三三 25 下～三五 27

【33:25 下】那地的民又立他兒子約西亞
接續他作王。

歷代志下 第三十四章

【34:1】^a 約西亞登基的時候年八歲，在
耶路撒冷作王三十一年。

【34:2】他行耶和華眼中看為正的事，
行他祖大衛所行的道路，不偏左右。

【33:23】 And he did not humble himself before Jehovah
as Manasseh his father had humbled himself, but this
Amon multiplied trespass.

【33:24】 And his servants conspired against him and
killed him in his own house.

【33:25a】 But the people of the land struck down all those
who had conspired against King Amon.

P. The Reign of Josiah 33:25b – 35:27

【33:25b】 And the people of the land made Josiah his son
king in his place.

2 CHRONICLES 34

【34:1】^a Josiah was eight years old when he began to
reign, and he reigned thirty-one years in Jerusalem.

【34:2】 And he did what was right in the eyes of Jehovah
and walked in the ways of David his father and did not
turn to the right or to the left.

34:1^a
1-2;
王下二二 1-2

34:1^a
vv. 1-2;
2 Kings 22:1-2

【34:3】他作王第八年，尚且¹年幼，就尋求他祖大衛的神。到了第十二年，他開始^a潔淨猶大和耶路撒冷，除掉邱壇、木像、雕像和鑄像。

【34:4】眾人在他面前拆毀巴力的壇，他砍下其上的香壇，又把木像、雕像和鑄像打碎成灰，撒在向那些偶像獻祭之人的墳上。

【34:5】他將他們祭司的骸骨燒在他們自己的壇上，這樣便潔淨了猶大和耶路撒冷。

【34:6】他又在瑪拿西、以法蓮、西緬、直到拿弗他利各城，和四圍破壞之處，

【34:7】拆毀祭壇，把木像和雕像打碎成灰，砍下以色列徧地所有的香壇，然後回耶路撒冷去。

●代下 34:3¹ 這指明人幼年就有接觸神的性能。

【34:3】And in the eighth year of his reign, while he was still¹ young, he began to seek after the God of David his father. And in the twelfth year he began to^a purge Judah and Jerusalem of the high places and the Asherahs and the idols and the molten images.

【34:4】And they tore down the altars to the Baals in his presence, and the incense altars that were set upon them he hewed down; and the Asherahs and the idols and the molten images he shattered and ground them to dust and scattered it upon the graves of those who had sacrificed to them.

【34:5】And he burned the bones of the priests upon their own altars and so purged Judah and Jerusalem.

【34:6】And in the cities of Manasseh and Ephraim and Simeon, as far as Naphtali, in their ruins all around,

【34:7】He also tore down the altars and beat the Asherahs and idols into dust, and he hewed down all the incense altars throughout the land of Israel. Then he returned to Jerusalem.

34:3¹ (young) This indicates that man has the capacity to contact God at a young age.

34:8^a
8-28;
王下二 3-20
34:8^b
王下十二 12
代下二 12
二九 3
拉九 9

【34:8】^a 約西亞作王第十八年，他潔淨了地和殿之後，就差遣亞薩利的兒子沙番、邑宰瑪西雅、約哈斯的兒子記事官約亞，去^b 修理耶和華他神的殿。

【34:9】他們去見大祭司希勒家，將奉到神殿的銀子交給他；這銀子是看守殿門的利未人從瑪拿西、以法蓮、和一切以色列剩下的人，以及猶大、便雅憫眾人，並耶路撒冷的居民手中收來的。

【34:10】他們將這銀子交給辦事的，就是耶和華殿裏督工的人，讓他們交給在耶和華殿裏作工，繕補修理這殿的工匠，

【34:11】就是交給木匠和建築工，去買鑿成的石頭和木料，作架木與棟梁，修建猶大諸王所毀壞的殿宇。

【34:8】^a And in the eighteenth year of his reign, when he had purged the land and the house, he sent Shaphat the son of Azaliah and Maaseiah the governor of the city and Joah the son of Joahaz the recorder to^b repair the house of Jehovah his God.

【34:9】And they came to Hilkiah the high priest and delivered the money that had been brought into the house of God, which the Levites, the doorkeepers, had collected from the hands of Manasseh and Ephraim and from all the remnant of Israel and from all Judah and Benjamin and the inhabitants of Jerusalem.

【34:10】And they delivered it into the hand of those who did the work, who had the oversight of the house of Jehovah; and those who did the work, who worked in the house of Jehovah, used it to mend and repair the house.

【34:11】And they gave it to the carpenters and the builders for the purchase of hewn stones and timber for couplings and to make beams for the buildings that the kings of Judah had destroyed.

34:8^a
vv. 8-28;
2 Kings 22:3-20
34:8^b
2 Kings 12:12;
2 Chron. 24:12;
29:3;
Ezra 9:9

【34:12】 這些人辦事誠實可信，督工的是利未人米拉利的子孫雅哈和俄巴底；監管的是哥轄的子孫撒迦利亞和米書蘭；還有善於作樂的利未人，

【34:13】 他們管理扛抬的人，監管所有作各種工作的人；利未人中也有作書記、作司事、作守門的。

【34:14】 他們將奉到耶和華殿的銀子運出來的時候，祭司希勒家偶然得了耶和華藉摩西所頒賜的^a律法書。

【34:15】 希勒家對書記沙番說，我在耶和華殿裏得了律法書。於是將書遞給沙番。

【34:16】 沙番把書拿到王那裏，同時回覆王說，凡交託僕人們辦的，他們都在辦理。

【34:17】 他們已經把耶和華殿裏的銀子倒出來，交在督工的和作工的手裏了。

【34:12】 And the men did the work faithfully, and the overseers over them were Jahath and Obadiah the Levites, of the sons of Merari, and Zechariah and Meshullam, of the sons of the Kohathites, to supervise; and the Levites who were all skilled in musical instruments

【34:13】 Were over the burden bearers and supervised all who did the work from task to task; and some of the Levites were scribes and officials and gatekeepers.

【34:14】 And when they brought out the money that had been brought into the house of Jehovah, Hilkiah the priest found the book of the^a law of Jehovah given through Moses.

【34:15】 And Hilkiah responded and said to Shaphan the scribe, I have found the book of the law in the house of Jehovah. And Hilkiah gave the book to Shaphan.

【34:16】 And Shaphan brought the book to the king and in addition brought back word to the king, saying, All that was committed to the hand of your servants they are doing.

【34:17】 They have emptied out the money that was found in the house of Jehovah and have delivered it into the hand of the overseers and into the hand of those who do the work.

34:14^a
申三一 26

34:14^a
Deut. 31:26

【34:18】書記沙番又告訴王說，祭司希勒家遞給我一卷書。沙番就在王面前誦讀那書。

【34:19】王聽見律法上的話，便撕裂衣服。

【34:20】王吩咐希勒家、沙番的兒子亞希甘、米迦的兒子亞比頓、書記沙番、和王的臣僕亞撒雅，說，

【34:21】你們去爲我、爲以色列和猶大剩下的人，以所發現這書上的話求問耶和華；因爲我們列祖沒有遵守耶和華的言語，沒有照着這書上所記的去行，耶和華的^a烈怒就倒在我們身上。

【34:22】於是希勒家和王所派的眾人，都去見女申言者戶勒大；戶勒大是管禮服的沙龍的妻子；沙龍是哈斯拉的孫子，特瓦的兒子。戶勒大住在耶路撒冷第二區；他們就照王的這話告訴了她。

【34:23】她對他們說，耶和華以色列的神如此說：你們對那差遣你們來見我的人說，

【34:18】Then Shaphan the scribe reported to the king, saying, Hilkiah the priest has given me a book. And Shaphan read aloud in it before the king.

【34:19】And when the king heard the words of the law, he tore his clothes.

【34:20】And the king commanded Hilkiah and Ahikam the son of Shaphan and Abdon the son of Micah and Shaphan the scribe and Asaiah the king's servant, saying,

【34:21】Go; inquire of Jehovah for me and for those who are left in Israel and in Judah concerning the words of the book that has been found; for great is the^a wrath of Jehovah that has been poured out on us, because our fathers have not kept the word of Jehovah by doing according to all that is written in this book.

【34:22】And Hilkiah and those whom the king had commanded went to Huldah the prophetess, the wife of Shallum the son of Tokhath, the son of Hasrah, the keeper of the wardrobe (now she dwelt in Jerusalem in the second quarter); and they spoke to her to that effect.

【34:23】And she said to them, Thus says Jehovah the God of Israel: Tell the man who sent you to me,

34:21^a
申二九 27
代下二八 25

34:21^a
Deut. 29:27;
2 Chron. 28:25

【34:24】耶和華如此說，看哪，我必照着在猶大王面前所誦讀那書上所寫的一切咒詛，降禍與這地方和其上的居民；

【34:25】因為他們^a離棄我，向別神燒香，用他們手所作的一切惹我發怒，所以我的忿怒必如火倒在這地方，總不熄滅。

【34:26】然而差遣你們來求問耶和華的猶大王，你們要這樣對他說：耶和華以色列的神如此說，至於你所聽見的話，

【34:27】就是我指着這地方和其上居民所說的話，你一聽見便心裏柔輓，在神面前^a自卑；你既在我面前自卑，又撕裂衣服，在我面前哭泣，因此我就應允了你；這是耶和華說的。

【34:28】看哪，我必使你歸到你列祖那裏，你必平平安安的歸到墳墓裏；我要降與這地方和其上居民的一切災禍，你也不至親眼看見。他們就回覆王去了。

【34:24】Thus says Jehovah, I am now bringing evil upon this place and upon its inhabitants, even all the curses that are written in the book that they have read aloud before the king of Judah.

【34:25】Because they have^a forsaken Me and have burned incense to other gods, so as to provoke Me to anger with all the works of their hands. Therefore My wrath will be poured out on this place, and it shall not be quenched.

【34:26】But to the king of Judah who sent you to inquire of Jehovah, thus shall you say to him: Thus says Jehovah the God of Israel, regarding the words which you have heard,

【34:27】Because your heart was tender, and you^a humbled yourself before God when you heard His words against this place and against its inhabitants and humbled yourself before Me and tore your clothes and wept before Me, I also have heard you, declares Jehovah.

【34:28】I will then gather you to your fathers, and you will be gathered to your grave in peace; and your eyes will not see all the evil which I will bring upon this place and upon its inhabitants. And they brought word back to the king.

34:25^a
申二九 25
王下二一 22

34:25^a
Deut. 29:25;
2 Kings 21:22

34:27^a
參王上二一 29
賽五七 15

34:27^a
cf. 1 Kings 21:29;
Isa. 57:15

34:29^a
29-32;
王下二三 1-3

【34:29】^a 王差遣人招聚猶大和耶路撒冷的眾長老來。

【34:30】王和猶大眾人與耶路撒冷的居民，並祭司、利未人、和所有的百姓，無論大小，都上到耶和華的殿；王就把耶和華殿裏所得約書中的一切話，念給他們聽。

34:31^a
代下十五 12

【34:31】王站在他的地方，在耶和華面前立^a約，要全心全魂跟從耶和華，謹守祂的誡命、¹法度、律例，履行這書上所記的約言；

【34:32】又使所有在耶路撒冷和便雅憫的人都參與立約。於是耶路撒冷的居民都照着他們列祖之神的約而行。

【34:29】^a And the king sent word and gathered all the elders of Judah and Jerusalem.

【34:30】And the king went up to the house of Jehovah, with all the men of Judah and the inhabitants of Jerusalem and the priests and the Levites and all the people, both great and small; and he read aloud, in their hearing, all the words of the book of the covenant, which had been found in the house of Jehovah.

【34:31】And the king stood up where he was and made a^a covenant before Jehovah to walk after Jehovah and to keep His commandments and His testimonies and His statutes with all his heart and with all his soul by performing the words of the covenant which were written in this book.

【34:32】And he made all who were found in Jerusalem and Benjamin enter into the covenant. So the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers.

34:29^a
vv. 29-32;
2 Kings 23:1-3

34:31^a
2 Chron. 15:12

●代下 34:31¹ 直譯，見證。

【34:33】約西亞從屬於以色列人的各地，將一切可憎之物除掉，使所有在以色列的人都事奉耶和華他們的神；約西亞在世的日子，他們都隨從耶和華他們列祖的神，總不離開。

歷代志下 第三十五章

【35:1】約西亞在耶路撒冷向耶和華守^a逾越節；他們在^b正月十四日，宰了逾越節的羊羔。

【35:2】王分派祭司各盡職守，又勉勵他們辦耶和華殿中的事；

【35:3】又對那歸耶和華為聖、教訓以色列眾人的利未人說，你們將聖^a約櫃安放在以色列王大衛兒子所羅門建造的殿裏，不必再用肩扛抬。現在要事奉耶和華你們的神，服事祂的民以色列。

【35:4】你們應當按着宗族，照着^a班次，遵以色列王大衛和他兒子所羅門所寫的，豫備自己。

【34:33】And Josiah removed all the abominations out of all the lands that belonged to the children of Israel, and he made all who were found in Israel serve Jehovah their God; throughout his days they did not turn from following after Jehovah, the God of their fathers.

2 CHRONICLES 35

【35:1】And Josiah held the^a Passover to Jehovah in Jerusalem, and they slaughtered the passover sacrifice on the^b fourteenth day of the first month.

【35:2】And he set the priests in their offices and encouraged them in the service of the house of Jehovah.

【35:3】And he said to the Levites who taught all Israel, who were sanctified to Jehovah, Put the holy^a Ark into the house that Solomon the son of David, the king of Israel, built; it shall no longer be the burden on your shoulders. Now serve Jehovah your God and His people Israel,

【35:4】And prepare yourselves according to your fathers' houses by your^a divisions according to what David the king of Israel wrote and according to the document of Solomon his son.

35:1^a
王下二三 21-23
35:1^b
出十二 6
拉六 19

35:3^a
代下五 7

35:4^a
代上二三 6
代下八 14
拉六 18

35:1^a
2 Kings 23:21-23
35:1^b
Exo. 12:6;
Ezra 6:19

35:3^a
2 Chron. 5:7

35:4^a
1 Chron. 23:6;
2 Chron. 8:14;
Ezra 6:18

【35:5】要按着你們的弟兄，一般民眾宗族的分組，站在聖處，利未人的每一班次代表一個宗族的一部分。

【35:6】要宰逾越節的羊羔，使自己分別為聖，為你們的弟兄豫備了，好照着耶和華藉摩西所吩咐的話而行。

【35:7】約西亞從羊羣中，將綿羊羔和山羊羔^a賜給一般的民眾，全部給那裏的眾人作逾越節的祭物，總數有三萬隻，還有牛三千隻；這都是出自王的產業。

【35:8】約西亞的眾首領也將甘心祭賜給百姓、祭司和利未人；又有管理神殿的希勒家、撒迦利亞和耶歇，將羊羔二千六百隻，牛三百隻，給祭司作逾越節的祭物。

【35:9】利未人的首領歌楠雅，和他兩個兄弟示瑪雅、拿坦業，與哈沙比雅、耶利、約撒拔，將羊羔五千隻，牛五百隻，賜給利未人作逾越節的祭物。

【35:5】 And stand in the holy place for the groups of the fathers' houses of your brothers, the common people, and let each division of Levites stand for a portion of a father's house.

【35:6】 And slaughter the passover sacrifice, and sanctify yourselves and prepare it for your brothers, to act according to the word of Jehovah given through Moses.

【35:7】 And Josiah^a contributed to the common people lambs and kids from the flock, all for the passover offerings, to all who were found there, thirty thousand animals in number, and three thousand cattle; these were from the king's possessions.

【35:8】 And his officers contributed a freewill offering to the people, to the priests, and to the Levites; Hilkiah and Zechariah and Jehiel, the rulers of the house of God, gave to the priests for the passover offerings two thousand six hundred from the flock and three hundred cattle.

【35:9】 Conaniah also, and Shemaiah and Nethaneel, his brothers, and Hashabiah and Jeiel and Jozabad, the leaders of the Levites, contributed to the Levites for the passover offerings five thousand from the flock and five hundred cattle.

35:7^a
參代下三一 3
王上八 63

35:7^a
cf. 2 Chron. 31:3;
1 Kings 8:63

【35:10】這樣，事奉的事齊備了；祭司站在自己的地方，利未人按着班次站立，都是照王所吩咐的。

【35:11】利未人宰了逾越節的羊羔；祭司從他們手裏接過^a血來灑在壇上，利未人給羊羔^b剝皮，

【35:12】將作燔祭的部分拿出來，按着宗族的分組分給一般的民眾，好照摩西書上所寫的，獻給耶和華；獻牛也是這樣。

【35:13】他們按着定例，用火^a烤逾越節的羊羔；別的聖物用鍋，用鼎，用盤^b煮了，速速的送給所有一般的民眾。

【35:14】然後爲自己和祭司豫備祭物，因爲祭司們，就是亞倫的子孫，忙於獻燔祭和脂油，直到晚上；所以利未人爲自己和祭司們，就是亞倫的子孫，豫備祭物。

【35:10】So the service was prepared, and the priests stood in their place, and the Levites by their divisions, according to the command of the king.

【35:11】And they slaughtered the passover sacrifices; and while the priests sprinkled the^a blood that they received from their hand, the Levites^b flayed them.

【35:12】And they removed the burnt offerings that they might give them to the groups of the fathers' houses of the common people to offer to Jehovah, as it is written in the book of Moses. And so they did with the cattle.

【35:13】And they^a roasted the passover in fire according to the ordinance, and they^b boiled the holy offerings in pots and in cauldrons and in pans, and carried them quickly to all the common people.

【35:14】And afterward they provided for themselves and for the priests, because the priests, the sons of Aaron, were busy offering the burnt offerings and the fat until night; therefore the Levites provided for themselves and for the priests, the sons of Aaron.

35:11^a
代下二九 22
35:11^b
參代下二九 34

35:11^a
2 Chron. 29:22
35:11^b
cf. 2 Chron.
29:34

35:13^a
出十二 8-9
申十六 7
35:13^b
參撒上一二 13-15

35:13^a
Exo. 12:8-9;
Deut. 16:7
35:13^b
cf. 1 Sam. 2:13-15

35:15^a
代上二五 1-6

【35:15】歌唱的亞薩子孫，照着大衛、^a亞薩、希幔、和王的先見耶杜頓所吩咐的，站在自己的地方。守門的看守各門，不用離開他們的服事，因為他們的弟兄利未人給他們豫備祭物。

【35:16】這樣，事奉耶和華的事當日都齊備了，好照着約西亞王的吩咐守逾越節，獻燔祭在耶和華的壇上。

35:17^a
出十二 15-20
十三 6-7
代下三十 21

【35:17】在那裏的以色列人當時就守逾越節，又守^a除酵節七日。

35:18^a
王下二三 22-23

【35:18】自從申言者撒母耳的日子以來，在以色列中^a沒有守過這樣的逾越節，以色列諸王也沒有守過，像約西亞、祭司、利未人、在那裏的猶大眾人和以色列眾人、以及耶路撒冷居民所守的逾越節。

【35:19】這逾越節是約西亞作王第十八年守的。

【35:15】And the singers, the sons of Asaph, were in their place according to the command of David and^a Asaph and Heman and Jeduthun the king's seer. And the gatekeepers were at each gate; they did not need to turn from their service, for their brothers the Levites provided for them.

【35:16】Thus all the service of Jehovah was prepared that same day, in order to hold the Passover and offer up burnt offerings upon the altar of Jehovah according to the command of King Josiah.

【35:17】And the children of Israel who were found there held the Passover at that time, and the Feast of^a Unleavened Bread for seven days.

【35:18】And a Passover like that had^a never been held in Israel since the days of Samuel the prophet, nor did any of the kings of Israel hold such a Passover as was held by Josiah and the priests and the Levites and all Judah and Israel who were found there and the inhabitants of Jerusalem.

【35:19】In the eighteenth year of the reign of Josiah this Passover was held.

35:15^a
1 Chron. 25:1-6

35:17^a
Exo. 12:15-20;
13:6-7;
2 Chron. 30:21

35:18^a
2 Kings 23:22-23

35:20^a
耶四六2

35:20^b
王下二三 29-30

【35:20】約西亞整頓了殿，在這一切事以後，^a 埃及王尼哥上來，要攻擊靠近¹ 伯拉河的迦基米施；^b 約西亞出去抵擋他。

【35:21】尼哥差遣使者來見約西亞，說，猶大王阿，我與你何干？我今日來不是要攻擊你，乃是要攻擊與我爭戰之家，並且神吩咐我速行。你為自己的緣故，不要干預神的事，免得祂毀滅你，因為神與我同在。

【35:22】約西亞卻不肯轉去離開他，反而^a 改裝要與他打仗；他不聽從尼哥所說出自神口中的話，來到米吉多谷爭戰。

【35:23】弓箭手射中約西亞王；王對他的臣僕說，我受了重傷，你們扶我下戰車罷。

●代下 35:20¹ 卽幼發拉底河。

【35:20】After all this, when Josiah had set the temple in order, Neco the ^aking of Egypt went up to fight against Carchemish by the Euphrates; and ^bJosiah went out against him.

【35:21】And ¹Neco sent messengers to him, saying, What have I to do with you, O king of Judah? I have not come up against you today but against the house with which I am at war, and God has commanded me to hurry. Refrain for your own sake from interfering with God, who is with me, and He will not destroy you.

【35:22】But Josiah would not turn his face from him, but he ^adisguised himself so that he might fight with him; and he did not listen to the words of Neco from the mouth of God but came to fight in the valley of Megiddo.

【35:23】And the archers shot at King Josiah; and the king said to his servants, Take me away, for I have been wounded severely.

35:20^a
Jer. 46:2
35:20^b
2 Kings 23:29-30

35:22^a
cf. 2 Chron.
18:29;
1 Kings 22:30, 34

35:21¹ (Neco) Lit., he.

35:24^a
創四一 43

【35:24】他的臣僕扶他下了戰車，上了他的^a次車，送他到耶路撒冷；他就死了，葬在他列祖的墳墓裏。猶大眾人和耶路撒冷眾人都爲他悲哀。

35:25^a
哀四 20
參耶二二 10

【35:25】耶利米爲約西亞^a作哀歌。所有歌唱的男女在他們的哀歌中，追悼約西亞，直到今日，他們在以色列中以此作爲定例；這些歌都記在哀歌書上。

35:26^a
王下二三 28

【35:26】^a約西亞其餘的事和他照着耶和華律法上所記而行的善事，

【35:27】並他自始至終所行的，都寫在以色列和猶大諸王記上。

歷代志下 第三十六章

十七 約哈斯作王
三六 1 ~ 3

36:1^a
1-4;
王下二三 30-34

【36:1】^a猶大地的民選取約西亞的兒子約哈斯，在耶路撒冷立他接續他父親作王。

【35:24】 So his servants took him out of the chariot and put him in the^a chariot of his second-in-command, and they brought him to Jerusalem; and he died and was buried in the tombs of his fathers. And all Judah and Jerusalem mourned for Josiah.

【35:25】 And Jeremiah^a lamented for Josiah. And all the male singers and female singers speak of Josiah in their lamentations to this day, for they have made it a custom in Israel; and they are there written in the lamentations.

【35:26】^a Now the rest of the acts of Josiah and his good deeds according to what is written in the law of Jehovah

【35:27】 And his acts, first and last, are there written in the book of the kings of Israel and Judah.

2 CHRONICLES 36

Q. The Reign of Jehoahaz
36:1-3

【36:1】^a Then the people of the land took Jehoahaz the son of Josiah and made him king in the place of his father in Jerusalem.

35:24^a
Gen. 41:43

35:25^a
Lam. 4:20;
cf. Jer. 22:10

35:26^a
2 Kings 23:28

36:1^a
vv. 1-4;
2 Kings 23:30-34

【36:2】約哈斯登基的時候年二十三歲，
在耶路撒冷作王三個月。

【36:3】埃及王在耶路撒冷廢了他，又
罰猶大地銀子一百他連得，金子一他
連得。

十八 約雅敬作王 三六 4～5, 8 上

【36:4】埃及王尼哥立約哈斯的哥哥以
利亞敬作猶大和耶路撒冷的王，給他
改名叫約雅敬，卻將他兄弟約哈斯帶
到埃及去了。

【36:5】約雅敬登基的時候年二十五歲，
在耶路撒冷作王十一年，行耶和華他
神眼中看為惡的事。

十九 巴比倫王尼布甲尼撒 將神殿裏的器皿帶到巴比倫去 三六 6～7, 10 上

【36:2】¹Joahaz was twenty-three years old when
he began to reign, and he reigned three months in
Jerusalem.

【36:3】And the king of Egypt deposed him at Jerusalem
and imposed on the land a fine of one hundred talents of
silver and a talent of gold.

R. The Reign of Jehoiakim 36:4-5, 8a

【36:4】And the king of Egypt made Eliakim his brother
king over Judah and Jerusalem and changed his name
to Jehoiakim. But Neco took Joahaz his brother and
carried him away to Egypt.

【36:5】Jehoiakim was twenty-five years old when
he began to reign, and he reigned eleven years in
Jerusalem; and he did what was evil in the sight of
Jehovah his God.

S. Nebuchadnezzar the King of Babylon Carrying the Vessels of the Temple into Babylon 36:6-7, 10a

36:2¹ (Joahaz) A spelling variant of Jehoahaz in v. 1. So also in v. 4.

36:6^a
王下二四 1

【36:6】巴比倫王^a 尼布甲尼撒上來攻擊他，用銅鍊鎖着他，將他帶到巴比倫去。

36:7^a
王下二四 13
代下三六 10, 18
拉一 7
但一 1-2
五 2

【36:7】尼布甲尼撒又將耶和華殿裏的一些^a 器皿帶到巴比倫，放在巴比倫他神的廟裏。

十八 約雅敬作王（續） 三六 8 上

36:8^a
王下二四 5-6

【36:8 上】^a 約雅敬其餘的事和他所行可憎的事，並他一切的遭遇，都寫在以色列和猶大諸王記上。

二十 約雅斤作王 三六 8 下~ 9

36:9^a
參王下二四 8

【36:8 下】他兒子約雅斤接續他作王。

【36:9】約雅斤登基的時候年^a 八歲，在耶路撒冷作王三個月零十天，行耶和華眼中看為惡的事。

【36:6】Against him^a Nebuchadnezzar the king of Babylon came up and bound him in bronze fetters to carry him to Babylon.

【36:7】Nebuchadnezzar also carried away some of the^a vessels of the house of Jehovah to Babylon and put them in his temple in Babylon.

R. The Reign of Jehoiakim (cont'd) 36:8a

【36:8a】^aNow the rest of the acts of Jehoiakim and his abominations which he did and that which was found against him are there written in the book of the kings of Israel and Judah.

T. The Reign of Jehoiachin 36:8b-9

【36:8b】And Jehoiachin his son reigned in his place.

【36:9】Jehoiachin was^a eight years old when he began to reign, and he reigned three months and ten days in Jerusalem; and he did what was evil in the sight of Jehovah.

36:6^a
2 Kings 24:1

36:7^a
2 Kings 24:13;
2 Chron. 36:10,
18;
Ezra 1:7;
Dan. 1:1-2;
5:2

36:8^a
2 Kings 24:5-6

36:9^a
cf. 2 Kings 24:8

十九 巴比倫王尼布甲尼撒
將神殿裏的器皿帶到巴比倫去（續）
三六 10 上

【36:10 上】次年歲首，尼布甲尼撒王差遣人將約雅斤和耶和華殿裏各樣寶貴的^a器皿^b帶到巴比倫。

二一 西底家作王
三六 10 下～13

【36:10 下】他又立約雅斤父親的兄弟^c西底家作猶大和耶路撒冷的王。

【36:11】^{1a}西底家登基的時候年二十一歲，在耶路撒冷作王十一年，

【36:12】行耶和華他神眼中看為惡的事。申言者耶利米以出自耶和華口中的話勸他，他仍不在耶利米面前自卑。

S. Nebuchadnezzar the King of Babylon
Carrying the Vessels of the Temple into Babylon (cont'd)
36:10a

【36:10a】And at the turn of the year King Nebuchadnezzar sent men and^a brought him to Babylon with the precious^b vessels of the house of Jehovah.

U. The Reign of Zedekiah
36:10b-13

【36:10b】And he made^c Zedekiah his brother king over Judah and Jerusalem.

【36:11】^{1a} Zedekiah was twenty-one years old when he began to reign, and he reigned eleven years in Jerusalem.

【36:12】And he did what was evil in the sight of Jehovah his God; he did not humble himself before Jeremiah the prophet whose speaking was from the mouth of Jehovah.

36:10^a
代下三六 7, 18
36:10^b
耶二七 20
太一 11

36:10^a
Jer. 27:20;
Matt. 1:11
36:10^b
2 Chron. 36:7, 18

36:10^c
耶三七 1
參王下二四 17

36:10^c
Jer. 37:1;
cf. 2 Kings 24:17

36:11^a
11-13;
王下二四 18-20
耶五二 1-3

36:11^a
vv. 11-13;
2 Kings 24:18-20;
Jer. 52:1-3

●代下 36:11¹ 見王下二四 18 註 1。

36:11¹ (Zedekiah) See note 18¹ in 2 Kings 24.

【36:13】尼布甲尼撒王曾使他指着神起誓，他也背叛了；他強項硬心，不歸向耶和華以色列的神。

二二 遷徙到巴比倫

三六 14 ~ 23

1 原因

14 ~ 16

【36:14】祭司的眾首領和百姓也極其不忠信，照着外邦人一切可憎的事而行，污穢了耶和華在耶路撒冷分別為聖的殿。

【36:15】耶和華他們列祖的神因為愛惜自己的民和自己的居所，¹時常^a差遣使者去警戒他們。

【36:16】他們卻嬉笑神的使者，^a藐視祂的言語，譏誚祂的^b申言者，以致耶和華的忿怒向祂的百姓發作，到無可救治的地步。

●代下 36:15¹ 直譯，從早起來。

【36:13】And he also rebelled against King Nebuchadnezzar, who had made him swear by God; but he stiffened his neck and hardened his heart from turning to Jehovah the God of Israel.

V. The Deportation to Babylon

36:14-23

1. The Cause

vv. 14-16

【36:14】Moreover all the leaders of the priests and the people acted exceedingly unfaithfully according to all the abominations of the nations, and they polluted the house of Jehovah which He had sanctified in Jerusalem.

【36:15】And Jehovah, the God of their fathers,^a sent word to them¹ day after day through His messengers because He had compassion on His people and on His dwelling place.

【36:16】But they mocked the messengers of God and^a despised His words and scoffed at His^b prophets until the wrath of Jehovah rose up against His people, until there was no remedy.

36:15¹ (day) Lit., rising up early and sending.

36:15^a
耶七 25
二五 4
二六 5
二九 19
三五 15
四四 4

36:16^a
民十五 31
撒下十二 9
箴一 30
十三 13

36:16^b
太五 12
路六 23

36:15^a
Jer. 7:25;
25:4;
26:5;
29:19;
35:15;
44:4

36:16^a
Num. 15:31;
2 Sam. 12:9;
Prov. 1:30;
13:13

36:16^b
Matt. 5:12;
Luke 6:23

2 遷徙 17 ~ 20 上

36:17^a
王下二五 1
參申二八 49

【36:17】所以，耶和華使迦勒底人的王來^a 攻擊他們，在他們聖所的殿裏用刀殺了他們的壯丁，不憐恤他們的少男和處女、老人和軟弱的；耶和華將他們都交在迦勒底王手裏。

36:18^a
王下二五 13-15
代下三六 7, 10

【36:18】迦勒底王將神殿裏的一切大小^a 器皿，與耶和華殿裏的財寶，並王和眾首領的財寶，都帶到巴比倫去了。

36:19^a
王下二五 9
耶五二 13
詩七四 7
七九 1
參耶十七 27
何八 14
摩二 5

【36:19】迦勒底人^a 焚燒神的殿，拆毀耶路撒冷的城牆，用火燒了城裏的一切宮殿，將城裏一切寶貴的器皿都毀壞了。

36:20^a
王下二五 11
太一 11

【36:20 上】凡脫離刀劍的，迦勒底王都^a 遷徙到巴比倫去，

3 以色列人被擄的期限 20 下 ~ 21

【36:20 下】作他和他子孫的奴僕，直到波斯國掌權。

2. The Deportation vv. 17-20a

【36:17】Therefore He brought up^a against them the king of the Chaldeans, who slew their young men with the sword in the house of their sanctuary and had no compassion on young man or virgin, on old man or feeble; He delivered them all into his hand.

【36:18】And all the^a vessels of the house of God, great and small, and the treasures of the house of Jehovah and the treasures of the king and of his princes, all these he brought to Babylon.

【36:19】And they^a burned down the house of God; and they broke down the wall of Jerusalem and burned down all its palaces with fire, and all its precious vessels were given up to destruction.

【36:20a】And those who escaped from the sword he^a carried away to Babylon,

3. The Duration of the Captivity of Israel vv. 20b-21

【36:20b】and they became servants to him and to his sons until the reign of the kingdom of Persia,

36:17^a
2 Kings 25:1;
cf. Deut. 28:49

36:18^a
2 Kings 25:13-15;
2 Chron. 36:7, 10

36:19^a
2 Kings 25:9;
Jer. 52:13;
Psa. 74:7;
79:1;
cf. Jer. 17:27;
Hosea 8:14;
Amos 2:5

36:20^a
2 Kings 25:11;
Matt. 1:11

36:21^a
利二六 34-35, 43
36:21^b
耶二五 12
二九 10
參但九 2

【36:21】這就應驗耶和華藉耶利米口所說的話，直到地享了^a安息：地在荒涼的一切日子便守安息，直滿了^b七十年。

4 波斯王古列 宣告釋放以色列人 22 ~ 23

36:22^a
22-23;
拉一 1-3
36:22^b
耶二五 13
二九 10
36:22^c
拉一 5
該一 14

【36:22】^a波斯王古列元年，耶和華為要成就祂藉耶利米口所說的^b話，就^c激動波斯王古列的靈，使他通告全國，下詔書說，

36:23^a
賽四四 28
四五 1, 13
36:23^b
代下二十 6
拿一 9
啓十一 13

【36:23】波斯王^a古列如此說，耶和華^b天上的神已將地上萬國賜給我，又囑咐我在猶大的耶路撒冷為祂建造殿宇。你們中間凡作祂子民的，可以上去，願耶和華他的神與他同在！

【36:21】So as to fulfill the word of Jehovah by the mouth of Jeremiah, until the land had enjoyed its^a sabbaths: As long as it lay desolate it kept sabbath, until^b seventy years were fulfilled.

4. The Proclamation of Their Release by Cyrus the King of Persia vv. 22-23

【36:22】^aAnd in the first year of Cyrus the king of Persia, so that the^b word of Jehovah by the mouth of Jeremiah might be accomplished, Jehovah^c stirred up the spirit of Cyrus the king of Persia; and he made a proclamation throughout all his kingdom and put it also in writing, saying,

【36:23】Thus says^a Cyrus the king of Persia: All the kingdoms of the earth has Jehovah the God of^b heaven given to me; and He has charged me to build Him a house in Jerusalem, which is in Judah. Whoever there is among you of all His people, may Jehovah his God be with him, and let him go up!

36:21^a
Lev. 26:34-35, 43
36:21^b
Jer. 25:12;
29:10;
cf. Dan. 9:2

36:22^a
vv. 22-23;
Ezra 1:1-3
36:22^b
Jer. 25:13;
29:10
36:22^c
Ezra 1:5;
Hag. 1:14

36:23^a
Isa. 44:28;
45:1, 13
36:23^b
2 Chron. 20:6;
Jonah 1:9;
Rev. 11:13

聖經

THE HOLY BIBLE

舊約恢復本

Old Testament Recovery Version

以斯拉記

Ezra

以斯拉記

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EZRA

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一 被擄之人在以斯拉帶領下歸回 七 1～八 36

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書介

著者：以斯拉，為亞倫的子孫，（七 1～5，）
精通摩西律法的祭司並經學家。（七 6，
11～12。）

著時：主前四五七年以後。

著地：耶路撒冷。

涵蓋時段：本書涵蓋時段約八十年，從主前五三六
年到主前四五七年；即波斯王古列元年，（一
1，）至波斯王亞達薛西第七年之後的正月初
一日。（十 17，七 7。）

主 題：

以色列人從被擄中歸回，
重建神的殿，開始
神選民中間照着神的經綸，
為着神在地上見證的恢復

INTRODUCTION

**Author: Ezra, a descendant of Aaron (7:1-5), and a
priest and a scribe skilled in the law of Moses (7:6,
11-12).**

Time of Writing: After 457 B.C.

Place of Writing: Jerusalem.

**Time Period Covered: This book covers a period of
about eighty years, from 536 B.C. to 457 B.C., from
the first year of Cyrus the king of Persia (1:1) to the
first day of the first month following the seventh
year of Artaxerxes the king of Persia (10:17; 7:7).**

Subject:

**The Return of the Children of Israel from Their Captivity
and the Rebuilding of the House of God
as the Initiation of God's Recovery among His Elect
for His Testimony on the Earth according to His Economy**

以斯拉記 第一章

壹 被擄之人在所羅巴伯
的君王領導下歸回

— 1 ~ 6 22

一 波斯王古列的詔令

— 1 ~ 4

【1:1】^{1a} 波斯王古列元年，耶和華為要
成就祂藉耶利米口所說的^b話，就^{2c}
激動波斯王³古列的靈，使他通告全
國，下詔書說，

● 1:1¹ 以斯拉記、尼希米記和以斯帖記，是舊約神選民歷史的末三卷書，與神被擄的選民有關。

（代下三六 17 ~ 21。）以斯拉記論到神的百姓從被擄歸回，（參但以理書、哈該書、撒迦利亞書和瑪拉基書，）到耶路撒冷重建聖殿；尼希米記論到聖城的修復、重建。以斯帖記給我們一個範例，說出無所不在、無所不能的神，如何成為隱藏的神，祕密保守並照顧祂被擄的選民。

以斯拉記所載以色列人從被擄中的兩次歸回，應驗了神藉耶利米所說的應許—被擄僅僅為時七十年。（耶二五 11 ~ 12，二九 10，代下三六

EZRA 1

I. The Return of the Captivity under the Kingly Leadership of Zerubbabel

1:1-6:22

A. The Decree of Cyrus the King of Persia

1:1-4

【1:1】^{1a} Now in the first year of Cyrus the king of Persia, so
that the^b word of Jehovah by the mouth of Jeremiah might
be accomplished, Jehovah^{2c} stirred up the spirit of³ Cyrus
the king of Persia; and he made a proclamation throughout
all his kingdom and put it also in writing, saying,

1:1¹ (Now) Ezra, Nehemiah, and Esther, the last three books of the history of God's chosen people in the Old Testament, are related to God's chosen people in their captivity (2 Chron. 36:17-21). Ezra concerns the return of God's people from their captivity (cf. Daniel, Haggai, Zechariah, and Malachi) to Jerusalem to rebuild the temple, and Nehemiah concerns the repair, the rebuilding, of the city. Esther presents to us a pattern of how the omnipresent and omnipotent God becomes the hiding God who secretly preserves and cares for His chosen people in their captivity.

The book of Ezra provides a record of the two returns of the children of Israel from their captivity, which fulfilled God's promise, spoken through Jeremiah, that the captivity would last only seventy years (Jer. 25:11-12; 29:10;

1:1^a
vv. 1-3;
2 Chron. 36:22-
23
1:1^b
Jer. 25:12-13;
29:10
1:1^c
Ezra 1:5;
Hag. 1:14;
cf. 1 Chron. 5:26

1:1^a
1-3;
代下三六 22-23
1:1^b
耶二五 12-13
二九 10
1:1^c
拉一 5
該一 14
參代上五 26

21 ~ 22, 但九 2。) 第一次歸回是在所羅巴伯的君王領導下, (一~六,) 他是大衛王室的後裔, 由古列派為猶大省長。(五 14, 參 8 註 1。) 第二次歸回是在以斯拉的祭司領導下。(七~十。)

以色列人從被擄中歸回耶路撒冷, 有四個極重要的點: (一) 恢復神呼召以色列人的定旨, 使他們按祂的律法成為祂的見證; (見出二十 1 註 1;) (二) 恢復以色列人在耶路撒冷獨一立場上的一; (申十二 5, 11 ~ 14;) (三) 恢復以色列人對神所應許之美地的享受; (四) 使神得以實現祂的意願, 就是藉着以色列人有分於並享受美地, 在撒但所篡竊的地上建造神的殿, 並建立祂的國, 為要完成祂永遠的經綸。前述一切要點, 豫表今天召會生活的恢復, 就是召會從被擄到大巴比倫 (啓十七 1 ~ 6) 得着恢復, 回到神所選擇獨一的立場, 就是一的立場。

● 1:1² 在被擄到巴比倫七十年期滿時, 全能、主宰的神隱密的行動, 公開的激動古列王釋放以色列被擄的人, 回到他們自己的地, 建造神的殿。(1 ~ 4。) 激動古列的靈, 以及猶大、便雅憫、利未等支派首領的靈, (5,) 乃是隱藏的神所作的, (見斯一 1 註 1 一段,) 為着祂重建耶路撒冷聖殿的行動。

● 1:1³ 古列不但發出詔令, 命令以色列被擄的人回到耶路撒冷, 在那裏重建神的殿, (2 ~ 4,) 並且自己在這事上合作, (7 ~ 11,) 所以他稱為神的牧人, 成就神所喜悅的; (賽四四 28;) 他也稱為神的受膏者, 為神的定旨効力。(賽四五 1 ~ 4, 13。)

2 Chron. 36:21-22; Dan. 9:2). The first return was under the kingly leadership of Zerubbabel (chs. 1-6), a descendant of the royal family of David who was appointed to be the governor of Judah by Cyrus (5:14; cf. note 8¹). The second return was under the priestly leadership of Ezra (chs. 7-10).

The return of Israel to Jerusalem from their captivity was crucial in four points: (1) it recovered the purpose of God's calling Israel to make them His testimony according to His law (see note 1¹ in Exo. 20); (2) it recovered the oneness of Israel on the unique ground of Jerusalem (Deut. 12:5, 11-14); (3) it recovered Israel's enjoyment of the good land promised by God; and (4) it allowed God to fulfill His intention of having His house built and His kingdom established on the Satan-usurped earth in order to carry out His eternal economy through Israel's participation in and enjoyment of the good land. All the foregoing crucial points typify today's recovery of the church life, which is a recovery of the church out of captivity in the great Babylon (Rev. 17:1-6) back to the unique ground of God's choice, the ground of oneness.

1:1² (stirred) At the expiration of the seventy years of the captivity in Babylon, the omnipotent, sovereign God moved in a hidden way to stir up King Cyrus openly to release the Israelite captives to go back to their own land to build up God's temple (vv. 1-4). The stirring up of the spirit of Cyrus and the spirits of the leaders of the tribes of Judah, Benjamin, and Levi (v. 5) was a work of the hiding God (see note 1¹, par. 1, in Esth. 1) for His move to rebuild His house in Jerusalem.

1:1³ (Cyrus) Because Cyrus not only issued the decree ordering the captives of Israel to go back to Jerusalem and rebuild the house of God there (vv. 2-4) but also cooperated in this matter (vv. 7-11), he is called God's shepherd, one who would fulfill God's desire (Isa. 44:28), and God's anointed, one who would serve God's purpose (Isa. 45:1-4, 13).

【1:2】波斯王^a古列如此說，耶和華^b
天上的神已將地上萬國賜給我，又
囑咐我在猶大的耶路撒冷爲祂建造¹
殿宇。

【1:3】你們中間凡作祂子民的，可以上
猶大的耶路撒冷，建造在耶路撒冷之
耶和華以色列神的殿；（祂是神；）
願這人的神與祂同在。

【1:4】凡餘剩的人，無論寄居何處，那
處的人要用金銀、財物、牲畜支助他，
另外也要爲在耶路撒冷神的殿，甘心
獻上禮物。

● 1:2¹ 以色列人從被擄中得恢復，其專一的目的是爲着重建殿宇，作神在地上祂選民中間的家，並爲着重建神在地上的國，以完成神永遠的經綸。照樣，主在今時代召會的恢復，其專一的目的是爲着眾聖徒在他們所在地聚在一起，在許多城市裏同被建造成爲神的家。（弗二 22 與註，啓一 11 與註。）藉着這樣的家，神要得着祂的國，以完成祂的經綸。

【1:2】Thus says^a Cyrus the king of Persia, All the
kingdoms of the earth has Jehovah the^b God of heaven
given to me; and He has charged me to build Him a¹
house in Jerusalem, which is in Judah.

【1:3】Whoever there is among you of all His people, may
his God be with him; and let him go up to Jerusalem,
which is in Judah, and let him build the house of Jehovah
the God of Israel—He is God—who is in Jerusalem.

【1:4】And everyone who is left, in whatever place he
sojourns, let the men of his place support him with
silver and with gold and with goods and with cattle,
besides the freewill offering for the house of God, which
is in Jerusalem.

1:2¹ (house) The particular intention of the recovery of Israel from their captivity was to rebuild the temple as God's house on the earth among His elect and to re-establish the kingdom of God on the earth for the accomplishing of God's eternal economy. Likewise, the particular intention of the Lord's recovery of the church in this age is to have all the saints come together in their localities to be built up together as the house of God in many cities (Eph. 2:22 and notes; Rev. 1:11 and note). Through such a house God will have His kingdom for the carrying out of His economy.

二 猶大和便雅憫的 宗族首領、祭司、 和利未人的回應 — 5 ~ 6

【1:5】於是，猶大和便雅憫的宗族首領、祭司、利未人，就是一切被神^a激動他靈的人，都起來要上去建造在耶路撒冷耶和華的殿。

【1:6】他們四圍的人就拿銀器、金子、財物、牲畜、寶物¹幫助他們，另外還有各樣甘心獻的禮物。

三 古列王的合作 — 7 ~ 11

【1:7】古列王也將¹耶和華殿的^a器皿拿出來，這些器皿是尼布甲尼撒從耶路撒冷拿出來，放在自己神之廟中的。

● 1:6¹ 直譯，堅固他們的手。

● 1:7¹ 神殿的金銀器皿，豫表對基督在祂的救贖（銀）裏和祂神聖的性情（金）裏各面不同的經歷。這些經歷乃是供應基督作神子民食物的憑藉。

B. The Response of the Heads of the Fathers' Houses of Judah and Benjamin, the Priests, and the Levites 1:5-6

【1:5】Then the heads of the fathers' houses of Judah and Benjamin and the priests and the Levites rose up, even everyone whose spirit God had^a stirred up to go up to build the house of Jehovah, which is in Jerusalem.

【1:6】And all those around them strengthened their hands with vessels of silver, with gold, with goods, and with cattle and with precious things, besides all that was offered willingly.

C. The Cooperation of King Cyrus 1:7-11

【1:7】Also King Cyrus brought out the^{1a} vessels of the house of Jehovah, which Nebuchadnezzar had brought out from Jerusalem and had put in the house of his gods;

1:7¹ (vessels) The gold and silver vessels of the house of God typify the experiences of the various aspects of Christ in His redemption (silver) and in His divine nature (gold). These experiences are the means to serve

1:5^a
拉一 1

1:5^a
Ezra 1:1

1:7^a
拉五 14
六 5
王下二四 13
代下三六 7
但五 2-3

1:7^a
Ezra 5:14;
6:5;
2 Kings 24:13;
2 Chron. 36:7;
Dan. 5:2-3

【1:8】波斯王古列派庫官米提利達將這些器皿拿出來，點交給猶大的首領^{1a}設巴薩。

【1:9】器皿的^a數目記在下面：金盤三十個，銀盤一千個，刀二十九把，

【1:10】金碗三十個，¹次等銀碗四百一十個，別的器皿一千件。

【1:11】金銀器皿共有五千四百件。被擄的人從巴比倫被帶上耶路撒冷的時候，設巴薩將這一切都帶上來。

以斯拉記 第二章

四 被擄歸回之人的數目

二 1 ~ 67

器皿從巴比倫歸回耶路撒冷，豫表基督的豐富歸回召會真正的一的獨一立場，使召會的恢復得着充實。見賽二二 24 註 2。

● 1:8¹ 或許是所羅巴伯的巴比倫名字；五 14、16 也題到此名。

● 1:10¹ 或，另一種。

【1:8】And Cyrus the king of Persia had them brought out by the hand of Mithredath the treasurer and had them enumerated to ^{1a}Sheshbazzar the prince of Judah.

【1:9】And this was ^atheir number: thirty gold dishes, one thousand silver dishes, twenty-nine knives,

【1:10】Thirty gold bowls, four hundred ten silver bowls of a different kind, and one thousand other vessels.

【1:11】There were five thousand four hundred vessels of gold and silver in all. Sheshbazzar brought up all of them with those of the captivity who were brought up from Babylon to Jerusalem.

EZRA 2

D. The Number of the Returned Captives

2:1-67

Christ as food to God's people. The return of the vessels from Babylon to Jerusalem typifies the return of Christ's riches to the unique ground of the genuine oneness of the church to enrich the recovery of the church. See note 24² in Isa. 22.

1:8¹ (Sheshbazzar) Perhaps the Babylonian name of Zerubbabel; also mentioned in 5:14, 16.

2:1^a

1~70;
尼七 6~73

2:1^b

王下二四 14~16
二五 11
代下三六 20

【2:1】^a 從前被巴比倫王尼布甲尼撒^b 遷徙到巴比倫猶大省的人，現在他們的子孫從被擄到之地上到耶路撒冷和猶大，各歸本城，這些人記在下面。

【2:2】他們是同着所羅巴伯、耶書亞、尼希米、西萊雅、利來雅、末底改、必珊、米斯拔、比革瓦伊、利宏、巴拿回來的。以色列民中男子的數目記在下面：

【2:3】巴錄的子孫二千一百七十二名；

【2:4】示法提雅的子孫三百七十二名；

【2:5】亞拉的子孫七百七十五名；

【2:6】巴哈摩押的子孫，屬耶書亞和約押子孫的，二千八百一十二名；

【2:7】以攔的子孫一千二百五十四名；

【2:8】薩土的子孫九百四十五名；

【2:9】薩改的子孫七百六十名；

【2:1】^a Now these were the children of the province who went up out of the captivity of those who had been carried away, whom Nebuchadnezzar the king of Babylon had^b carried away to Babylon, and who returned to Jerusalem and Judah, each man to his city.

【2:2】These came with Zerubbabel, Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mispar, Bigvai, Rehum, Baanah. The number of the men of the people of Israel:

【2:3】The children of Parosh, two thousand one hundred seventy-two.

【2:4】The children of Shephatiah, three hundred seventy-two.

【2:5】The children of Arah, seven hundred seventy-five.

【2:6】The children of Pahath-moab, of the children of Jeshua and Joab, two thousand eight hundred twelve.

【2:7】The children of Elam, one thousand two hundred fifty-four.

【2:8】The children of Zattu, nine hundred forty-five.

【2:9】The children of Zaccai, seven hundred sixty.

2:1^a

vv. 1-70;
Neh. 7:6-73

2:1^b

2 Kings 24:14-16;
25:11;
2 Chron. 36:20

【2:10】巴尼的子孫六百四十二名；

【2:11】比拜的子孫六百二十三名；

【2:12】押甲的子孫一千二百二十二名；

【2:13】亞多尼干的子孫六百六十六名；

【2:14】比革瓦伊的子孫二千零五十六名；

【2:15】亞丁的子孫四百五十四名；

【2:16】亞特的子孫，屬希西家子孫的，九十八名；

【2:17】比賽的子孫三百二十三名；

【2:18】約拉子孫一百一十二名；

【2:19】哈順的子孫二百二十三名；

【2:20】吉罷珥人九十五名；

【2:21】伯利恆人一百二十三名；

【2:22】尼陀法人五十六名；

【2:23】亞拿突人一百二十八名；

【2:24】亞斯瑪弗人四十二名；

【2:10】 The children of Bani, six hundred forty-two.

【2:11】 The children of Bebai, six hundred twenty-three.

【2:12】 The children of Azgad, one thousand two hundred twenty-two.

【2:13】 The children of Adonikam, six hundred sixty-six.

【2:14】 The children of Bigvai, two thousand fifty-six.

【2:15】 The children of Adin, four hundred fifty-four.

【2:16】 The children of Ater, of Hezekiah, ninety-eight.

【2:17】 The children of Bezai, three hundred twenty-three.

【2:18】 The children of Jorah, one hundred twelve.

【2:19】 The children of Hashum, two hundred twenty-three.

【2:20】 The children of Gibbar, ninety-five.

【2:21】 The children of Bethlehem, one hundred twenty-three.

【2:22】 The men of Netophah, fifty-six.

【2:23】 The men of Anathoth, one hundred twenty-eight.

【2:24】 The children of Azmaveth, forty-two.

【2:25】基列耶琳人、基非拉人、比錄人共七百四十三名；

【2:26】拉瑪人和迦巴人共六百二十一名；

【2:27】默瑪人一百二十二名；

【2:28】伯特利人和艾人共二百二十三名；

【2:29】尼波人五十二名；

【2:30】未必人一百五十六名；

【2:31】另一個以攔的子孫一千二百五十四名；

【2:32】哈琳的子孫三百二十名；

【2:33】羅德人、哈第人、阿挪人共七百二十五名；

【2:34】耶利哥人三百四十五名；

【2:35】西拿人三千六百三十名。

【2:36】祭司的數目記在下面：耶書亞家耶大雅的子孫九百七十三名；

【2:25】The children of Kiriath-arim, Chephirah, and Beeroth, seven hundred forty-three.

【2:26】The children of Ramah and Geba, six hundred twenty-one.

【2:27】The men of Michmas, one hundred twenty-two.

【2:28】The men of Bethel and Ai, two hundred twenty-three.

【2:29】The children of Nebo, fifty-two.

【2:30】The children of Magbish, one hundred fifty-six.

【2:31】The children of the other Elam, one thousand two hundred fifty-four.

【2:32】The children of Harim, three hundred twenty.

【2:33】The children of Lod, Hadid, and Ono, seven hundred twenty-five.

【2:34】The children of Jericho, three hundred forty-five.

【2:35】The children of Senaah, three thousand six hundred thirty.

【2:36】The priests: the children of Jedaiah, of the house of Jeshua, nine hundred seventy-three.

【2:37】音麥的子孫一千零五十二名；

【2:38】巴施戶珥的子孫一千二百四十七名；

【2:39】哈琳的子孫一千零一十七名。

【2:40】利未人有耶書亞和甲篾的子孫，屬何達威雅子孫的，共七十四名。

【2:41】歌唱的有^a亞薩的子孫一百二十八名。

【2:42】^a守門者的子孫有沙龍的子孫、亞特的子孫、達們的子孫、亞谷的子孫、哈底大的子孫、朔拜的子孫，共一百三十九名。

【2:43】^a殿役有西哈的子孫、哈蘇巴的子孫、答巴俄的子孫、

【2:44】基綠的子孫、西亞的子孫、巴頓的子孫、

【2:45】利巴拿的子孫、哈迦巴的子孫、亞谷的子孫、

【2:37】The children of Immer, one thousand fifty-two.

【2:38】The children of Pashhur, one thousand two hundred forty-seven.

【2:39】The children of Harim, one thousand seventeen.

【2:40】The Levites: the children of Jeshua and Kadmiel, of the children of Hodaviah, seventy-four.

【2:41】The singers: the children of ^aAsaph, one hundred twenty-eight.

【2:42】The children of the ^agatekeepers: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, in all one hundred thirty-nine.

【2:43】The ^atemple servants: the children of Ziha, the children of Hasupha, the children of Tabbaoth,

【2:44】The children of Keros, the children of Siaha, the children of Padon,

【2:45】The children of Lebanah, the children of Hagabah, the children of Akkub,

2:41^a
代上六 39

2:42^a
代上九 17-18

2:43^a
代上九 2
尼十一 3

2:41^a
1 Chron. 6:39

2:42^a
1 Chron. 9:17-18

2:43^a
1 Chron. 9:2;
Neh. 11:3

【2:46】哈甲的子孫、薩母萊的子孫、
哈難的子孫、

【2:47】吉德的子孫、迦哈的子孫、利
亞雅的子孫、

【2:48】利汛的子孫、尼哥大的子孫、
迦散的子孫、

【2:49】烏撒的子孫、巴西亞的子孫、
比賽的子孫、

【2:50】押拿的子孫、米烏寧的子孫、
尼普心的子孫、

【2:51】巴卜的子孫、哈古巴的子孫、
哈忽的子孫、

【2:52】巴洗律的子孫、米希大的子孫、
哈沙的子孫、

【2:53】巴柯的子孫、西西拉的子孫、
答瑪的子孫、

【2:54】尼細亞的子孫、哈提法的子孫。

【2:55】所羅門僕人的子孫有瑣太的子
孫、瑣斐列的子孫、比路大的子孫、

【2:46】The children of Hagab, the children of Shamlai,
the children of Hanan,

【2:47】The children of Giddel, the children of Gahar, the
children of Reaiah,

【2:48】The children of Rezin, the children of Nekoda, the
children of Gazzam,

【2:49】The children of Uzza, the children of Paseah, the
children of Besai,

【2:50】The children of Asnah, the children of Meunim,
the children of Nephisim,

【2:51】The children of Bakbuk, the children of Hakupha,
the children of Harhur,

【2:52】The children of Bazluth, the children of Mehida,
the children of Harsha,

【2:53】The children of Barkos, the children of Sisera, the
children of Temah,

【2:54】The children of Nezhiah, the children of Hatipha.

【2:55】The children of Solomon's servants: the children of
Sotai, the children of Hassophereth, the children of Peruda,

【2:56】雅拉的子孫、達昆的子孫、吉德的子孫、

【2:57】示法提雅的子孫、哈替的子孫、玻黑列哈斯巴音的子孫、亞米的子孫。

【2:58】殿役和所羅門僕人的子孫共三百九十二名。

【2:59】從特米拉、特哈薩、基綠、押但、音麥上來，卻不能指明他們的宗族和世系是不是以色列人的，記在下面：

【2:60】第來雅的子孫、多比雅的子孫、尼哥大的子孫，共六百五十二名。

【2:61】祭司的子孫中，有哈巴雅的子孫、哈哥斯的子孫、巴西萊的子孫；巴西萊因娶了基列人^a巴西萊的女兒為妻，所以按其名叫巴西萊。

【2:62】這些人在家譜的記載中尋查自己的記錄，卻尋不着，因此算為不潔，不准供祭司的職任。

【2:56】The children of Jaalah, the children of Darkon, the children of Giddel,

【2:57】The children of Shephatiah, the children of Hattil, the children of Pochereth-hazzebaim, the children of Ami.

【2:58】All the temple servants and the children of Solomon's servants were three hundred ninety-two.

【2:59】And these were those who went up from Tel-melah, Tel-harsha, Cherub, Addon, and Immer; but they could not give evidence of their fathers' houses nor their descendants, whether they were of Israel:

【2:60】The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred fifty-two.

【2:61】And of the children of the priests: the children of Hobaiah, the children of Hakkoz, the children of Barzillai, who took a wife from among the daughters of ^aBarzillai the Gileadite and was called by their name.

【2:62】These sought their registry among those who were enrolled by genealogy, but they were not found; therefore they were considered defiled and were excluded from the priesthood.

2:61^a
撒下十七 27
十九 31

2:61^a
2 Sam. 17:27;
19:31

2:63^a
出二八 30

【2:63】省長對他們說，不可喫至聖的物，直到有用^a烏陵和土明決疑的祭司興起來。

2:64^a
64-67;
尼七 66-69

【2:64】^a全會眾共有四萬二千三百六十名。

【2:65】此外，還有他們的僕婢七千三百三十七名，又有歌唱的男女二百名。

【2:66】他們有馬七百三十六匹，騾二百四十五匹，

【2:67】駱駝四百三十五隻，驢六千七百二十匹。

五 爲耶和華的殿甘心奉獻 二 68 ~ 70

2:68^a
68-69;
尼七 70-72

【2:68】^a有些宗族的首領到了耶路撒冷耶和華殿的地方，便爲神的殿甘心獻上禮物，要在原址把殿重新建立起來。

【2:63】And the governor told them that they should not eat of the most holy things until a priest stood up with^aUrim and Thummim.

【2:64】^aThe whole assembly together was forty-two thousand three hundred sixty,

【2:65】Besides their male servants and their female servants, of whom there were seven thousand three hundred thirty-seven; and they had two hundred male singers and female singers.

【2:66】Their horses were seven hundred thirty-six; their mules, two hundred forty-five;

【2:67】Their camels, four hundred thirty-five; their donkeys, six thousand seven hundred-twenty.

E. The Willing Offering for the House of Jehovah 2:68-70

【2:68】^aAnd some of the heads of fathers' houses, when they came to the house of Jehovah, which is in Jerusalem, offered willingly for the house of God to restore it on its foundation.

2:63^a
Exo. 28:30

2:64^a
vv. 64-67;
Neh. 7:66-69

2:68^a
vv. 68-69;
Neh. 7:70-72

【2:69】他們按力量捐入工程庫的有金子六萬一千達利克，銀子五千彌拿，並祭司的禮服一百件。

【2:70】於是祭司、利未人、民中的一些人、歌唱的、守門的、殿役、並以色列眾人，都住在自己的城裏。

以斯拉記 第三章

六 重建神的壇 三1～6上

【3:1】到了七月，以色列人住在各城；那時他們如同^a一人，聚集在耶路撒冷。

【3:2】約薩達的兒子^{1a}耶書亞和他的弟兄眾祭司，並撒拉鐵的兒子^b所羅巴伯與他的弟兄，都起來建造以色列神的壇，要照^{2c}神人摩西律法書上所寫的，在壇上獻^d燔祭。

● 3:2¹ 即大祭司約書亞。（參該一1，亞三1。）

● 3:2² 直譯，屬神的人。

【2:69】 They gave to the treasury of the work, according to their ability, sixty-one thousand darics of gold and five thousand minas of silver and one hundred priestly garments.

【2:70】 So the priests and the Levites and some of the people and the singers and the gatekeepers and the temple servants and all Israel dwelt in their cities.

EZRA 3

F. The Rebuilding of the Altar of God 3:1-6a

【3:1】 And when the seventh month came, and the children of Israel were in the cities, the people gathered together as^a one man to Jerusalem.

【3:2】 Then^{1a} Jeshua the son of Jozadak rose up, along with his brothers the priests and^b Zerubbabel the son of Shealtiel and his brothers, and they built the altar of the God of Israel to offer^c burnt offerings upon it, as it is written in the law of Moses the^d man of God.

3:2¹ (Jeshua) I.e., Joshua the high priest (cf. Hag. 1:1 and Zech. 3:1).

3:1^a
尼八1
士二十1
徒二46
四32

3:2^a
尼十二1, 7
參該一1, 12, 14
二2, 4
亞三1, 3, 6, 8-9

3:2^b
拉五2
代上三19
太一12
路三27

3:2^c
申三三1

3:2^d
申十二5-6

3:1^a
Neh. 8:1;
Judg. 20:1;
Acts 2:46;
4:32

3:2^a
Neh. 12:1, 7;
cf. Hag. 1:1, 12, 14;
2:2, 4;
Zech. 3:1, 3, 6, 8-9

3:2^b
Ezra 5:2;
1 Chron. 3:19;
Matt. 1:12;
Luke 3:27

3:2^c
Deut. 12:5-6

3:3^a
出二九 39
民二八 4

【3:3】他們因懼怕鄰近諸地的民，就在原有的基礎上立壇，又在其上向耶和華獻燔祭，就是^a早晚的燔祭。

3:4^a
利二三 34
尼八 14-17
亞十四 16
3:4^b
民二九 12-38

【3:4】他們又照律法書上所寫的守^{1a}住棚節，日日按數照例獻上^b每日所當獻的燔祭；

3:5^a
民二八 11-15
3:5^b
民二九 39

【3:5】其後獻常獻的燔祭，並在^a月朔與耶和華^b所定一切分別為聖的節期獻祭，又向耶和華獻各人的甘心祭。

3:6^a
拉三 11

【3:6 上】從七月初一日起，他們就向耶和華獻燔祭；

七 重建神的殿 三 6 下～13

● 3:4¹ 守住棚節，以及獻每日的燔祭，並月朔與耶和華所定一切節期各樣的祭，（4～6 上，）指明以色列人恢復了那已經失去至少七十年，對神的敬拜。

【3:3】And they set up the altar upon its bases, for fear was upon them because of the peoples of the lands; and they offered burnt offerings on it to Jehovah, burnt offerings of the^a morning and evening.

【3:4】And they held the^{1a} Feast of Tabernacles, as it is written, and offered the^b daily burnt offerings by number according to the ordinance as the duty of every day required;

【3:5】And afterward they offered the continual burnt offering and the offerings of the^a new moons and of all the^b appointed feasts of Jehovah that were sanctified and of everyone who offered willingly a freewill offering to Jehovah.

【3:6a】From the first day of the seventh month they began to offer up burnt offerings to Jehovah;

G. The Rebuilding of the House of God 3:6b-13

3:4¹ (Feast) The keeping of the Feast of Tabernacles and the offering of the daily burnt offerings and the offerings of the new moons and of all the appointed feasts of Jehovah (vv. 4-6a) indicate that Israel recovered the worship of God, which had been lost for at least seventy years.

3:2^d
Deut. 33:1
3:3^a
Exo. 29:39;
Num. 28:4

3:4^a
Lev. 23:34;
Neh. 8:14-17;
Zech. 14:16
3:4^b
Num. 29:12-38

3:5^a
Num. 28:11-15
3:5^b
Num. 29:39

3:6^a
Ezra 3:11

【3:6 下】但耶和華殿的^a根基尚未立定。

【3:7】他們又將銀子給石匠、木匠，把^a糧食、飲料、油給西頓人和推羅人，使他們將^b香柏樹從利巴嫩運到海裏，浮海運到約帕，是照波斯王^c古列所允准的。

【3:8】眾人到了耶路撒冷神殿的地方，第二年二月，撒拉鐵的兒子^a所羅巴伯，約薩達的兒子耶書亞，和他們其餘的弟兄，就是祭司和利未人，並一切被擄歸回耶路撒冷的人，都開工建造；他們派利未人，從^b二十歲以上的，督理建造耶和華殿的工作。

【3:9】於是猶大的子孫，就是耶書亞和他的子孫與弟兄，甲篾和他的子孫，另有利未人希拿達的子孫與弟兄，都起來如同^a一人，督理在神殿作工的人。

【3:6b】however the^a foundation of the temple of Jehovah had not yet been laid.

【3:7】They also gave money to the stone hewers and to the carpenters, and^a food and drink and oil to the Sidonians and to the Tyrians, to bring^b cedar trees from Lebanon to the sea at Joppa according to the authorization granted them by^c Cyrus the king of Persia.

【3:8】Now in the second year after they came to the house of God at Jerusalem, in the second month,^a Zerubbabel the son of Shealtiel and Jeshua the son of Jozadak and the rest of their brothers, the priests and the Levites, and all those who came out of captivity to Jerusalem began by appointing the Levites, from^b twenty years old and upward, to have oversight over the work of the house of Jehovah.

【3:9】Then Jeshua stood with his sons and his brothers, as^a one man, with Kadmiel and his sons, the sons of Judah, and with the sons of Henadad and their sons and their brothers the Levites, to have oversight over the workmen in the house of God.

3:7^a
Acts 12:20
3:7^b
2 Sam. 5:11;
1 Kings 5:6
3:7^c
Ezra 1:2-3;
6:3

3:8^a
Ezra 2:2;
4:3
3:8^b
1 Chron. 23:24

3:9^a
Ezra 3:1

3:7^a
徒十二 20
3:7^b
撒下五 11
王上五 6
3:7^c
拉一 2-3
六 3

3:8^a
拉二 2
四 3
3:8^b
代上二三 24

3:9^a
拉三 1

3:10^a
代上十六 4-6
二五 1-2

【3:10】匠人立耶和華殿根基的時候，¹
百姓首領所派的祭司穿着禮服吹號，^a
亞薩的子孫利未人敲鈸，照以色列王
大衛所指定的，都站着讚美耶和華。

3:11^a
代下三 3
參代下七 3

【3:11】他們彼此唱和，讚美稱謝耶和
華說，祂本爲善，祂向以色列人永
施慈愛。他們讚美耶和華的時候，
眾民大聲呼喊，因耶和華殿的^a根基
立定了。

3:12^a
該二 3

【3:12】然而有許多祭司、利未人、宗
族的首領，就是見過先前的^a殿的老
年人，現在親眼看見立這殿的根基，
便大聲哭號；也有許多人大聲歡呼，

【3:13】甚至百姓不能分辨歡呼的聲音
和哭號的聲音；因爲眾人大聲呼喊，
聲音遠處都可聽到。

【3:10】 And when the builders laid the foundation of the
temple of Jehovah, they set the priests in their apparel
with trumpets and the Levites, the^a sons of Asaph, with
cymbals, to praise Jehovah according to the directions
of David the king of Israel.

【3:11】 And they sang to one another in praising and
giving thanks to Jehovah, saying, For He is good, for His
lovingkindness is forever upon Israel. And all the people
shouted with a great shout when they praised Jehovah,
because the^a foundation of the house of Jehovah was laid.

【3:12】 But many of the priests and Levites and heads of
fathers' houses, the old men who had seen the first^a house,
wept with a loud voice when the foundation of this house
was laid before their eyes; and many shouted aloud for joy,

【3:13】 So that the people could not discern the sound
of the shout of joy from the sound of the weeping of the
people; for the people shouted with a loud shout, and
the sound was heard far away.

3:10^a
1 Chron. 16:4-6;
25:1-2

3:11^a
2 Chron. 3:3;
cf. 2 Chron. 7:3

3:12^a
Hag. 2:3

● 3:10¹ 百姓首領，直譯，他們。

以斯拉記 第四章

八 破壞

四 1 ~ 24

4:1^a
參尼四 1-11

【4:1】猶大和便雅憫的^{1a}敵人聽見被擄歸回的人爲耶和華以色列的神建造殿宇，

4:2^a
王下十七 23-24

【4:2】就前來見所羅巴伯和以色列的宗族首領，對他們說，請讓我們與你們一同建造；因爲我們尋求你們的神，與你們一樣；自從^a亞述王以撒哈頓帶我們上這地的日子以來，我們常常向祂獻祭。

4:3^a
參尼二 20

【4:3】但所羅巴伯、耶書亞、和其餘以色列的宗族首領對他們說，我們爲我們的神建殿，與你們^a無干，我們自己爲耶和華以色列的神協力建造，是照波斯王古列所吩咐的。

● 4:1¹ 這些人是亞述王從巴比倫和亞述遷來住在撒瑪利亞的。（王下十七 24 與註，約四 9 與註。）他們倣效以色列人尋求神並向神獻祭，假裝要幫助重建耶和華的殿，但他們爲所羅巴伯、約書亞、和其餘宗族首領所拒絕。（1 ~ 3。）

EZRA 4

H. The Frustration

4:1-24

4:1^a
cf. Neh. 4:1-11

【4:1】Now when the^{1a} adversaries of Judah and Benjamin heard that the children of the captivity were building a temple to Jehovah the God of Israel,

4:2^a
2 Kings 17:23-24

【4:2】They drew near to Zerubbabel and to the heads of fathers' houses and said to them, Let us build with you; for we seek your God as you do, and we have been sacrificing to Him since the days of Esar-haddon the king of^a Assyria, who brought us up here.

4:3^a
cf. Neh. 2:20

【4:3】But Zerubbabel and Jeshua and the rest of the heads of fathers' houses of Israel said to them, You have^a nothing to do with us in building a house to our God; but we ourselves together will build to Jehovah the God of Israel, as King Cyrus the king of Persia has commanded us.

4:1¹ (adversaries) These were people brought from Babylon and Assyria by the king of Assyria to inhabit Samaria (2 Kings 17:24 and note; John 4:9 and note). Imitating Israel in seeking God and sacrificing to God, they pretended to help the rebuilding of the house of Jehovah, but they were rejected by Zerubbabel, Joshua, and the rest of the heads of the fathers' houses (vv. 1-3).

【4:4】那地的民，就在猶大人建造的時候，使他們的手^a發軟，擾亂他們；

【4:5】從波斯王古列在位的日子，直到波斯王大利烏作王的時候，賄買謀士，破壞他們的計畫。

【4:6】在^a亞哈隨魯纔登基作王的時候，他們寫了訴狀，控告猶大和耶路撒冷的居民。

【4:7】^a亞達薛西在位的日子，比施蘭、米特利達、他別、和他們的同僚寫奏章給波斯王亞達薛西；奏章是用^b亞蘭文字寫的，譯為亞蘭方言。

【4:8】¹省長利宏和書記伸帥寫了奏章給亞達薛西王，控告耶路撒冷人。

【4:9】那時省長利宏、書記伸帥、和他們的同僚，審判官、官員、他毘拉人、波斯人、以力人、巴比倫人、書珊人，就是以攔人，

● 4:8¹ 從此處至六 18 的經文係亞蘭文，非希伯來文。

【4:4】Then the people of the land^a weakened the hands of the people of Judah and troubled them in building.

【4:5】And they hired counselors against them to frustrate their purpose all the days of Cyrus the king of Persia, even until the reign of Darius the king of Persia.

【4:6】And in the reign of^a Ahasuerus, in the beginning of his reign, they wrote an accusation against the inhabitants of Judah and Jerusalem.

【4:7】And in the days of^a Artaxerxes, Bishlam, Mithredath, Tabeel, and the rest of his companions wrote to Artaxerxes the king of Persia; and the script of the letter was written in^b Aramaic and translated into Aramaic.

【4:8】¹Rehum the chancellor and Shimshai the scribe wrote a letter against Jerusalem to Artaxerxes the king as follows

【4:9】(Then Rehum the chancellor, and Shimshai the scribe, and the rest of their companions, the judges, and the officials, the Tarpelites, the Persians, the men of Erech, the Babylonians, the men of Susa, that is the Elamites,

4:8¹ (Rehum) From here through 6:18 the text is in Aramaic, not in Hebrew.

【4:10】 以及其餘各民族，就是尊大的亞斯那巴所遷移、安置在^a撒瑪利亞城並大河以西其餘地方的人，

【4:11】 向王所呈的奏章，謄抄如下：河西的臣民致亞達薛西王。

【4:12】 王該知道，從王那裏上來的猶大人，已經到了耶路撒冷我們這裏；他們正在^a重建這反叛惡劣的城，即將把城牆築完，已經修好了根基。

【4:13】 如今王該知道，若是這城重建起來，城牆築完，他們就不再進貢、交課、納稅，終久必使諸王受虧損。

【4:14】 我們既¹食王家的鹽，不該見王受辱，因此上奏稟告於王。

● 4:14¹ 比喻之辭，意，受王供養。

【4:10】 And the rest of the nations, whom the great and noble Osnappar carried into exile and settled in the city of^a Samaria and in the rest of the province beyond the River, wrote. And now

【4:11】 This is the copy of the letter that they sent to him): To Artaxerxes the king, from your servants the men beyond the River. And now

【4:12】 Let it be known to the king that the Jews who came up from you have come to us to Jerusalem; they are^a rebuilding the rebellious and evil city and are finishing the walls and have repaired the foundations.

【4:13】 Now let it be known to the king that if this city is rebuilt and the walls are finished, they will not pay tribute, taxes, or tolls; and in the end it will cause damage to the kings.

【4:14】 Now because¹ we eat the salt of the palace, and it is not fitting for us to see the king's dishonor, we therefore have sent this letter to inform the king,

4:14¹ (we) A figurative expression meaning to be supported by the king.

【4:15】請王考察先王的記錄，必可查知這城是悖逆的城，與列王和各省有害；自古以來，常有人在其中行反叛的事，因此這城曾被拆毀。

【4:16】我們稟告於王，若是這城重建起來，城牆築完，河西之地王就無分了。

【4:17】那時王下諭達於省長利宏、書記伸帥、和他們的同僚，就是住撒瑪利亞並河西其餘地方的人，說，願你們平安。

【4:18】你們所呈的奏章，譯文已經在我面前讀過了。

【4:19】我命人考察，得知此城古來果然曾背叛諸王，其中常有悖逆反叛的事。

【4:20】從前也有強大的君王治理耶路撒冷，^a 統管河西全地，人就給他們進貢、交課、納稅。

【4:15】So that a search may be made in the book of the records of your fathers, and you may find in the book of the records and know that this city is a rebellious city and one that causes damage to kings and provinces and that they have stirred up sedition within it in times past; for which reason this city was laid waste.

【4:16】We inform the king that if this city is rebuilt and its walls are finished, then you will have no portion beyond the River.

【4:17】Then the king sent an answer to Rehum the chancellor and Shimshai the scribe and the rest of their companions who dwelt in Samaria and in the rest of the province beyond the River: Greetings. And now

【4:18】The letter which you sent to us has been read before me in translation.

【4:19】And a decree has been issued by me, and a search has been made; and it was found that this city in times past has risen against kings, and that rebellion and sedition have been made in it,

【4:20】And that there have been mighty kings over Jerusalem, who have ^aruled over all the lands beyond the River; and tribute, taxes and tolls were paid to them.

【4:21】現在你們要出令叫這些人停工，
使這城不得建造，等我降旨。

【4:22】你們當謹慎，在這事上不可疏忽；爲何容害加重，使王受虧損呢？

【4:23】亞達薛西王下諭的謄本，讀在利宏和書記伸帥，並他們的同僚面前，他們就急忙往耶路撒冷去見猶大人，用武力強迫他們停工。

【4:24】於是，在耶路撒冷神殿的工程就停止了，直停到波斯王大利烏第二年。

【4:21】 Now make a decree to stop these men, so that this city is not rebuilt until a decree is made by me.

【4:22】 And take care not to be negligent in this. Why should damage grow to the detriment of the kings?

【4:23】 Then when the copy of King Artaxerxes's letter was read before Rehum and Shimshai the scribe and their companions, they went in haste to Jerusalem to the Jews and stopped them by force and power.

【4:24】 So the work of the house of God, which is in Jerusalem, ceased; and it was stopped until the second year of the reign of Darius the king of Persia.

以斯拉記 第五章

九 因着哈該和撒迦利亞
申言的勉勵和幫助，
繼續重建之工
五 1～2

EZRA 5

I. The Rebuilding Work Continuing through
the Encouragement and Help of the Prophecies
of Haggai and Zechariah
5:1-2

【5:1】那時，¹ 申言者 ^a 哈該和易多的孫子 ^b 撒迦利亞，在臨到他們之以色列神的名裏，向猶大和耶路撒冷的猶大人申言。

● 5:1¹ 重建之工得以繼續，是因着申言者哈該和撒迦利亞申言的勉勵和幫助。（1～2。）在以色列人中間的神治行政裏，有三種職分：祭司、君王和申言者。大祭司的職責是將有關神百姓的事帶到神面前，等候神藉着烏陵和土明即時的說話。（出二八 30 與註。）然後大祭司將神的決斷和指示，傳給負神行政責任的君王，付諸實行。每當祭司與君王軟弱不能勝任，神就興起申言者為祂說話，以加強並輔助祭司職分與君王職分。（撒下三 11～21，撒下十二 1～25。）見民二七 21 註 1 與申十六 18 註 2。

為着神在地上居所的建造，祭司職分與君王職分的職事都是需要的。帳幕是藉着大祭司亞倫，和代表神聖權柄的摩西立起的；聖殿是在大祭司和所羅門王指示下建造的；聖殿的重建，是藉着約書亞的祭司職分，和猶大省長所羅巴伯（該一 1）的權柄完成的。在建造恢復的聖殿時，約書亞和所羅巴伯都有幾分軟弱灰心；因此，神使用申言者哈該和撒迦利亞為祂說話，加強並勉勵約書亞和所羅巴伯。（見哈該書和撒迦利亞書。）

【5:1】Now the ¹prophets, ^aHaggai the prophet and ^bZechariah the son of Iddo, prophesied to the Jews who were in Judah and Jerusalem in the name of the God of Israel who was over them.

5:1¹ (prophets) The rebuilding work continued through the encouragement and help of the prophesying of the prophets Haggai and Zechariah (vv. 1-2). In God's theocratic administration among the people of Israel, there were three offices: the priests, the kings, and the prophets. The responsibility of the high priest was to bring the matters concerning God's people into God's presence and wait on God for His instant speaking through the Urim and the Thummim (Exo. 28:30 and notes). The high priest then passed on God's decision and instructions to the king, who was responsible in God's administration to carry them out. Whenever the priests and the kings became weak and inadequate, God raised up the prophets to speak for Him in order to strengthen and assist the priesthood and the kingship (1 Sam. 3:11-21; 2 Sam. 12:1-25). See note 21¹ in Num. 27 and note 18¹ in Deut. 16.

For the building of God's dwelling place on earth, the ministries of both the priesthood and the kingship are needed. The tabernacle was raised up through Aaron, the high priest, and Moses, representing the divine authority; the temple was built under the high priest and Solomon the king; the rebuilding of the temple was accomplished through the priesthood of Joshua and the authority of Zerubbabel, the governor of Judah (Hag. 1:1). In the building of the recovered temple both Joshua and Zerubbabel became somewhat weak and discouraged. Therefore, God used the prophets Haggai and Zechariah to speak for Him and to strengthen and encourage Joshua and Zerubbabel (see the books of Haggai and Zechariah).

5:2^a
代上三 19
拉三 2
太一 12
路三 27
5:2^b
該一 12-14
參拉六 14

【5:2】於是撒拉鐵的兒子^a 所羅巴伯和約薩達的兒子耶書亞都起來，動手^b建造在耶路撒冷神的殿，有神的申言者與他們同在，幫助他們。

十 波斯王大利烏 降旨確認 五 3 ~ 六 12

【5:3】當時河西的總督達乃和示他波斯乃，並他們的同僚來見他們，這樣問說，誰降旨讓你們建造這殿，修成這牆呢？

【5:4】我們便告訴他們，建造這殿字的人叫甚麼名字。

【5:5】神的^a 眼目看顧猶大的長老，以致¹ 那些人沒有叫他們停工，直到呈報於大利烏，得着關於這事的回諭。

在神的經綸中，祭司職分和君王職分要存到永遠，（啓二二 3，5，）而在千年國時代和永世裏，申言者職分將不再需要。（但九 24 與註 4。）

● 5:5¹ 那些人，直譯，他們。

【5:2】Then ^aZerubbabel the son of Shealtiel and Jeshua the son of Jozadak rose up and began to ^bbuild the house of God, which is in Jerusalem; and the prophets of God were with them, helping them.

J. The Confirmation of the Decree of Darius the King of Persia 5:3-6:12

【5:3】At the same time Tattenai the governor beyond the River and Shethar-bozenai and their companions came to them and spoke to them in this way, Who gave you a decree to build this house and to finish this wall?

【5:4】Then we told them accordingly what the names of the men were who were constructing this building.

【5:5】But the ^aeye of their God was upon the elders of the Jews, and they did not stop them, until a report went to Darius; and then an answer was returned by letter concerning it.

In God's economy the priesthood and the kingship will remain forever (Rev. 22:3, 5), whereas in the age of the millennium and in eternity the prophethood will not be needed (Dan. 9:24 and note 4).

5:2^a
1 Chron. 3:19;
Ezra 3:2;
Matt. 1:12;
Luke 3:27
5:2^b
Hag. 1:12-14;
cf. Ezra 6:14

5:5^a
詩三三 18
三四 15
彼前三 12

5:5^a
Psa. 33:18;
34:15;
1 Pet. 3:12

【5:6】河西的總督達乃和示他波斯乃，並他們的同僚，就是在河西的官員，所呈於大利烏王的奏章，謄抄如下；

【5:7】他們呈報於王，報告中寫着說，願大利烏王諸事平安。

【5:8】王該知道，我們往猶大省去，到了至大神的殿，這殿是用大石建造的，梁木插入牆內；這工作進行甚為迅速，並且在他們手下亨通。

【5:9】我們問那些長老說，誰降旨讓我們建造這殿，修成這牆呢？

【5:10】我們又問他們的名字，要記錄他們首領的名字，稟告於王。

【5:11】他們這樣回答說，我們是^a天地之神的僕人，重建多年前所建造的^b殿，就是以色列的一位大君王建造完成的。

【5:6】 This is the copy of the letter that Tattenai the governor beyond the River and Shethar-bozenai and his companions the officials, who were beyond the River, sent to Darius the king;

【5:7】 They sent a report to him in which was written as follows, To Darius the king, all peace.

【5:8】 Let it be known to the king that we went to the province of Judah, to the house of the great God, which is being built with large stones, and timber is being laid in the walls; and this work is being conducted with diligence and prospers in their hands.

【5:9】 Then we asked those elders, speaking to them in this way, Who gave you a decree to build this house and to finish this wall?

【5:10】 We also asked them their names in order to inform you, so that we might write down the names of the men who were at their head.

【5:11】 And they returned us an answer in this way, saying, We are the servants of the^a God of heaven and earth and are rebuilding the^b house that was built many years ago, which a great king of Israel built and finished.

5:11^a
參拉六 9, 10
詩一三六 26
但二 19, 44
啓十一 13
5:11^b
王上六 1

5:11^a
cf. Ezra 6:9, 10;
Psa. 136:26;
Dan. 2:19, 44;
Rev. 11:13
5:11^b
1 Kings 6:1

5:12^a
王下二四 1-2
二五 8-11

【5:12】只因我們列祖惹天上的神發怒，神把他們交在迦勒底人巴比倫王^a 尼布甲尼撒的手中，他就拆毀這殿，又將百姓遷徙到巴比倫。

5:13^a
拉一 1

【5:13】然而巴比倫王^a 古列元年，古列王降旨建造神的這殿。

5:14^a
拉一 7-8
六 5
5:14^b
拉一 8

【5:14】神殿的金銀^a 器皿，就是尼布甲尼撒從耶路撒冷的殿中取出，帶到巴比倫廟裏的，古列王從巴比倫廟裏取出來，交給他所派為省長的，名叫^b 設巴薩，

5:15^a
拉三 8-10

【5:15】對他說，可以將這些器皿帶去，放在耶路撒冷的殿中，讓^a 神的殿在原處建造起來。

【5:16】於是這設巴薩來安放耶路撒冷神殿的根基；這殿從那時到如今一直在建造中，尚未完成。

【5:12】 But because our fathers had provoked the God of heaven to anger, He gave them into the hand of^a Nebuchadnezzar the king of Babylon, the Chaldean, who destroyed this house and carried the people away to Babylon.

【5:13】 But in the first year of^a Cyrus the king of Babylon, King Cyrus made a decree to build this house of God.

【5:14】 And also the gold and silver^a vessels of the house of God, which Nebuchadnezzar took out of the temple that was in Jerusalem and brought into the temple of Babylon, these King Cyrus took out of the temple of Babylon, and they were given to one whose name was^b Sheshbazzar, whom he had made governor;

【5:15】 And he said to him, Take these vessels, go and put them in the temple in Jerusalem, and let the^a house of God be rebuilt in its place.

【5:16】 Then the same Sheshbazzar came and laid the foundations of the house of God, which is in Jerusalem; and since that time even until now it has been under construction and has not yet been finished.

5:12^a
2 Kings 24:1-2;
25:8-11

5:13^a
Ezra 1:1

5:14^a
Ezra 1:7-8;
6:5
5:14^b
Ezra 1:8

5:15^a
Ezra 3:8-10

【5:17】現在王若以為美，請派人尋查王在巴比倫的寶庫，看古列王曾否降旨在耶路撒冷建造神的殿；王對這事喜悅如何，請降旨曉諭我們。

以斯拉記 第六章

【6:1】於是大利烏王降旨，人就在巴比倫存放寶物的典籍庫內尋查；

【6:2】在亞馬他，在瑪代省的宮內尋得一卷，其中有記錄這樣寫着：

【6:3】古列王元年，^a古列王降旨論到在耶路撒冷神的殿，要建造這殿為獻祭之處，建立殿的根基；殿高六十肘，寬六十肘，

【6:4】用三層大石頭，一層木頭，經費由王庫支付；

【5:17】 Now therefore if it seems good to the king, let a search be made in the king's treasure house, which is there in Babylon, to see whether it is the case that a decree was made by King Cyrus for the building of this house of God in Jerusalem; and let the king send his pleasure to us concerning this.

EZRA 6

【6:1】 Then Darius the king made a decree, and search was made in the house of the archives, where the treasures were stored in Babylon.

【6:2】 And a scroll was found at Achmetha, in the palace that is in the province of Media, and on it this was written as a record:

【6:3】 In the first year of King Cyrus, King ^aCyrus made a decree concerning the house of God at Jerusalem: Let the house be built, the place where they offer sacrifices; and let its foundations be raised, its height being sixty cubits, and its width sixty cubits,

【6:4】 With three layers of large stones, and one layer of timber; and let the expenses be given out of the king's house.

【6:5】並且神殿的金銀^a器皿，就是尼布甲尼撒從耶路撒冷的殿中取出，帶到巴比倫的，要歸還帶到耶路撒冷的殿中，各按原處放在神的殿裏。

【6:6】現在河西的總督達乃和示他波斯乃，並你們的同僚，就是在河西的官員，你們當遠離那裏。

【6:7】不要攔阻神這殿的工作，任憑猶大人的省長和猶大人的長老在原處建造神的這殿。

【6:8】我又降旨，論到你們向猶大人的這些長老，為建造神的這殿當怎樣行，就是從王的資產，從河西的貢物中，給他們撥出充足的經費，免得工程停頓。

【6:9】他們向天上的神獻燔祭所需用的公牛犢、公綿羊、綿羊羔，並所用的麥子、鹽、酒、油，都要照耶路撒冷祭司的話，每日供給他們，不得有誤；

【6:5】And also let the gold and silver^a vessels of the house of God, which Nebuchadnezzar took out of the temple which is in Jerusalem and brought to Babylon, be returned and brought again to the temple which is in Jerusalem, to its place; and you shall put them in the house of God.

【6:6】Now therefore, Tattenai the governor beyond the River, Shethar-bozenai, and your companions the officials, in the province beyond the River, keep far away from there.

【6:7】Leave the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God on its site.

【6:8】Moreover I make a decree concerning what you are to do for these elders of the Jews for the building of this house of God: From the property of the king, even the tribute of the province beyond the River, expenses are to be given in full to these men that the work not cease.

【6:9】And whatever is needed, young bulls and rams and lambs, for burnt offerings to the God of heaven; also wheat, salt, wine, and oil, according to the word of the priests who are in Jerusalem, let it be given to them day by day without fail,

6:10^a
參耶二九 7
提前二 1-2

【6:10】好叫他們獻馨香的祭給天上的神，又爲王和王眾子的性命^a禱告。

【6:11】我再降旨，無論誰更改這命令，必從他房屋中拆出一根梁木，把他舉起，釘在其上，並且因這緣故，使他的房屋成爲糞堆。

【6:12】若有任何王和民伸手更改這命令，拆毀在耶路撒冷神的這殿，願那使自己的^a名居住在那裏的神將他們滅絕。我大利烏降旨，當徹底迅速的遵行。

十一 神殿重建完成 六 13 ~ 15

【6:13】於是，河西總督達乃和示他波斯乃，並他們的同僚，就照着大利烏王所降的諭旨，徹底迅速的遵行。

【6:10】 That they may offer incense to the God of heaven and^a pray for the life of the king and his sons.

【6:11】 Also I have made a decree that whoever alters this word, timber shall be pulled out from his house, and he shall be lifted up and impaled on it, and his house shall be made a dunghill on account of this.

【6:12】 And may the God who has caused His^a name to dwell there overthrow any king or people who put forth their hand to alter this or to destroy this house of God, which is in Jerusalem. I, Darius, have made a decree; let it be carried out with all diligence.

K. The Completion of the Rebuilding of the House of God 6:13-15

【6:13】 Then Tattenai the governor beyond the River, Shethar-bozenai, and their companions, carried out everything with all diligence according to what Darius the king had sent order to do.

6:10^a
cf. Jer. 29:7;
1 Tim. 2:1-2

6:12^a
Exo. 20:24;
Deut. 12:5;
1 Kings 9:3

6:12^a
出二十 24
申十二 5
王上九 3

6:14^a
拉五 1-2
6:14^b
拉一 1-2
五 13
六 3
6:14^c
拉四 24
六 12
6:14^d
拉七 1
尼二 1
6:14^e
亞四 9

【6:14】猶大長老因申言者哈該、和易多的孫子撒迦利亞的^a申言，就建造這殿，凡事亨通。他們照着以色列神的命令和波斯王^b古列、^c大利烏、^d亞達薛西的旨意，^e建造完畢。

【6:15】大利烏王在位第六年，亞達月初三日，這殿完成了。

十二 爲重建之神殿行奉獻之禮 六 16 ~ 18

6:16^a
民七 10
申二十 5
王上八 63
代下七 5

【6:16】以色列人、祭司、利未人、並其餘被擄歸回的人都歡歡喜喜的^a行奉獻神這殿的禮。

【6:17】他們行奉獻神這殿的禮，獻公牛一百隻、公綿羊二百隻、綿羊羔四百隻，又照以色列支派的數目獻公山羊十二隻，爲以色列眾人作贖罪祭；

【6:18】且派立祭司按着組別，利未人按着^a班次，在耶路撒冷事奉神，是照^b摩西書上所寫的。

6:18^a
代上二三 6
二四 1
代下八 14
三五 4
6:18^b
民三 6
八 9

【6:14】And the elders of the Jews built, and they prospered through the^a prophesying of Haggai the prophet and Zechariah the son of Iddo. And they^b finished building according to the command of the God of Israel and according to the decree of^c Cyrus and^d Darius and^e Artaxerxes the king of Persia.

【6:15】And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.

L. The Dedication of the Rebuilt House of God 6:16-18

【6:16】And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, celebrated the^a dedication of this house of God with joy.

【6:17】And they offered for the dedication of this house of God one hundred bulls, two hundred rams, four hundred lambs, and for a sin offering for all Israel, twelve male goats according to the number of the tribes of Israel.

【6:18】And they set the priests in their courses and the Levites in their^a divisions for the service of God, which is in Jerusalem, as it is written in the^b book of Moses.

6:14^a
Ezra 5:1-2
6:14^b
Zech. 4:9
6:14^c
Ezra 1:1-2;
5:13;
6:3
6:14^d
Ezra 4:24;
6:12
6:14^e
Ezra 7:1;
Neh. 2:1

6:16^a
Num. 7:10;
Deut. 20:5;
1 Kings 8:63;
2 Chron. 7:5

6:18^a
1 Chron. 23:6;
24:1;
2 Chron. 8:14;
35:4
6:18^b
Num. 3:6;
8:9

十三 被擄歸回的子民 守逾越節 六 19 ~ 22

6:19^a
出十二 6

【6:19】正月^a十四日，被擄歸回的人守逾越節。

6:20^a
代下三十 15
三五 11

【6:20】原來，祭司和利未人一同自潔，全都潔淨了。利未人爲被擄歸回的眾人和他們的弟兄眾祭司，並爲自己宰^a逾越節的羊羔。

6:22^a
出十二 15-20
十三 6-7
代下三十 21
三五 17
6:22^b
拉七 27
箴二一 1

【6:22】歡歡喜喜的守^a除酵節七日；因爲耶和華使他們歡喜，又使¹亞述王的^b心轉向他們，堅固他們的手，作以色列神殿的工程。

● 6:22¹ 這裏的亞述王乃是波斯王大利烏，因爲當時亞述是波斯的一部分。

M. The Keeping of the Passover by the Children of the Captivity 6:19-22

6:19^a
Exo. 12:6

【6:19】And the children of the captivity held the Passover on the^afourteenth day of the first month.

6:20^a
2 Chron. 30:15;
35:11

【6:20】For the priests and the Levites had purified themselves together; all of them were pure. Then they slaughtered the^apassover for all the children of the captivity and for their brothers the priests and for themselves.

【6:21】And the children of Israel who returned from the captivity and all who had separated themselves from the defilement of the nations of the land to join them, to seek Jehovah the God of Israel, ate the passover

6:22^a
Exo. 12:15-20;
13:6-7;
2 Chron. 30:21;
35:17
6:22^b
Ezra 7:27;
Prov. 21:1

【6:22】And held the^aFeast of Unleavened Bread seven days with joy; for Jehovah had made them joyful and had turned the^bheart of the¹king of Assyria to them, to strengthen their hands in the work of the house of God, the God of Israel.

6:22¹ (king) The king of Assyria here was Darius king of Persia because Assyria was at that time a part of Persia.

以斯拉記 第七章

貳 被擄之人在
以斯拉的祭司領導下歸回
七 1 ~ 十 44

一 被擄之人在以斯拉帶領下歸回
七 1 ~ 八 36

1 因着以斯拉
向王請求而開始歸回
七 1 ~ 10

【7:1】這些事以後，波斯王亞達薛西在位的時候，有個¹以斯拉，他是^a西萊雅的儿子，西萊雅是亞撒利雅的儿子，亞撒利雅是希勒家的儿子，

● 7:1¹ 以色列人首次從被擄歸回，（見一 1 註 1，）需要所羅巴伯的君王領導；他是王室後裔，知道如何治理，並且領頭建造祭壇和聖殿。此後，領導的需要從王室轉到祭司職分，轉到大祭司亞倫的後裔以斯拉。（1 ~ 5。）以斯拉不僅是祭司，也是精通神律法的經學家。（6。）以斯拉是這樣的人，所以有能力應付這需要。

EZRA 7

II. The Return of the Captivity under the
Priestly Leadership of Ezra
7:1-10:44

A. The Return of the Captivity under Ezra
7:1-8:36

1. The Beginning of the Return through the
Request of Ezra to the King
7:1-10

【7:1】Now after these things, in the reign of Artaxerxes the king of Persia, ¹Ezra the son of ^aSeraiah, the son of Azariah, the son of Hilkiah,

7:1^a
vv. 1b-5;
1 Chron. 6:4-14

7:1¹ (Ezra) The first return of Israel from their captivity (see note 1¹ in ch. 1) needed the kingly leadership of Zerubbabel, a royal descendant who knew how to govern and who took the lead in building up the altar and the temple. After this, the need shifted from the royal family to the priesthood, to Ezra, a descendant of the high priest Aaron (vv. 1-5). Ezra was not only a priest but also a scribe, a person who was skilled in the law of God (v. 6). As such a one, Ezra had the capacity to meet the need.

7:1^a
1 下 ~5;
代上六 4-14

【7:2】希勒家是沙龍的兒子，沙龍是撒督的兒子，撒督是亞希突的兒子，

【7:3】亞希突是亞瑪利雅的兒子，亞瑪利雅是亞撒利雅的兒子，亞撒利雅是米拉約的兒子，

【7:4】米拉約是西拉希雅的兒子，西拉希雅是烏西的兒子，烏西是布基的兒子，

【7:5】布基是亞比書的兒子，亞比書是非尼哈的兒子，非尼哈是以利亞撒的兒子，以利亞撒是祭司長亞倫的兒子；

【7:2】The son of Shallum, the son of Zadok, the son of Ahitub,

【7:3】The son of Amariah, the son of Azariah, the son of Meraioth,

【7:4】The son of Zerahiah, the son of Uzzi, the son of Bukki,

【7:5】The son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest;

在所羅巴伯的領導下重建聖殿以後，百姓仍然是任性的，因為他們在構成上已成了巴比倫人。因此，需要以斯拉這樣的人，既是事奉神的祭司，又是經學家，學者，精通神的話，精通摩西的律法。以斯拉具有屬天神聖構成與文化的總和。他將百姓帶回到神的話，使他們被聖言中屬天的真理重新教育並重新構成。見尼八 1 註 1。

After the rebuilding of the temple under the leadership of Zerubbabel, the people were still unruly, for they had become Babylonian in their constitution. Therefore, there was the need for an Ezra, one who was both a priest who served God and also a scribe, a scholar, who was skilled in the Word of God, skilled in the law of Moses. Ezra bore the totality of the heavenly and divine constitution and culture. He brought the people back to the Word of God that they might be re-educated and reconstituted with the heavenly truths in the divine Word. See note 1' in Neh. 8.

7:6^a

拉七 11-12
尼八 1, 4, 13
十二 26, 36
太二 4
二三 2
可十二 35
參太十三 52

7:6^b

拉七 9, 28
八 18, 22, 31
尼二 8, 18

7:7^a

拉四 7

7:7^b

參拉八 1-14

7:7^c

拉八 15-19

7:7^d

拉二 43
八 17, 20

【7:6】這以斯拉從巴比倫上來，他是^a經學家，精通耶和華以色列神所賜摩西的律法。王賜他一切¹所求的，是因^{2b}耶和華他神的手幫助他。

【7:7】^a亞達薛西王第七年，也有些^b以色列人、^c祭司、利未人、歌唱的、守門的和^d殿役，上耶路撒冷去。

【7:8】王第七年五月，以斯拉到了耶路撒冷。

● 7:6¹ 首次從巴比倫歸回耶路撒冷是神起的頭，（— 1, 5, ）第二次歸回是以斯拉起的頭，他去向王懇求賜他所要的。以斯拉知道首次歸回並不完美，也不完全。他知道需要有精通神律法，認識神的心、神的渴望、和神的經綸的人，幫助百姓不僅籠統的認識神，更是按照神所說過的話認識神。以斯拉有這樣的才能，所以他自願去向王要求諭旨，准許猶太人歸回他們列祖之地。

● 7:6² 本書沒有說到神的靈，卻多次題到神的手。（見串珠 b。）當神的靈在裏面作工，那是靈；當神的靈在外面作工，那是神的手。

【7:6】This Ezra went up from Babylon, and he was a^a scribe skilled in the law of Moses, which Jehovah the God of Israel had given; and the king granted him all his¹ request according to the^{2b} hand of Jehovah his God upon him.

【7:7】Some of the^a children of Israel and some of the^b priests, and the Levites and the singers and the gatekeepers and the^c temple servants also went up to Jerusalem in the seventh year of^d Artaxerxes the king.

【7:8】And he came to Jerusalem in the fifth month, which was in the seventh year of the king;

7:6¹ (request) The first return from Babylon to Jerusalem was initiated by God (1:1, 5). The second return was initiated by Ezra, who went to the king and appealed to him to grant his request. Ezra realized that the first return was not perfect, not complete. He realized that there was the need for someone who was skilled in the law of God and who knew God's heart, God's desire, and God's economy, to help the people to know God not merely in a general way but according to what God had spoken. Ezra had such a capacity, so he volunteered to go to the king and to request a decree from the king permitting the Jews to return to the land of their fathers.

7:6² (hand) This book does not speak of the Spirit of God, but the hand of God is mentioned a number of times (see reference 6b). When God's Spirit works inwardly, that is the Spirit. When God's Spirit works outwardly, that is God's hand.

7:6^a

Ezra 7:11-12;
Neh. 8:1, 4, 13;
12:26, 36;
Matt. 2:4;
23:2;
Mark 12:35;
cf. Matt. 13:52

7:6^b

Ezra 7:9, 28;
8:18, 22, 31;
Neh. 2:8, 18

7:7^a

cf. Ezra 8:1-14

7:7^b

Ezra 8:15-19

7:7^c

Ezra 2:43;
8:17, 20

7:7^d

Ezra 4:7

【7:9】他在正月初一日，從巴比倫動身上來；因他^a神美善的手幫助他，五月初一日就到了耶路撒冷。

【7:10】以斯拉立定心意考究遵行耶和華的律法，並在以色列中教導¹律例和典章。

2 波斯王亞達薛西
頒給以斯拉的諭旨
七 11 ~ 28

【7:11】祭司以斯拉是經學家，精通耶和華的誡命和祂賜給以色列之律例的話。亞達薛西王頒給他的諭旨，謄抄如下：

【7:12】¹諸王之王亞達薛西，達於祭司以斯拉，精通天上神律法的經學家，願諸事美滿。如今

● 7:10¹ 見路一 6 註 4。以斯拉立定心意，不僅要考究遵行耶和華律法的主要部分，也要教導神的律例（細節）和典章（判決和審斷。）

● 7:12¹ 從此處至七 26 的經文係亞蘭文，非希伯來文。

【7:9】For on the first day of the first month he began to go up from Babylon, and on the first day of the fifth month he came to Jerusalem according to the good^a hand of his God upon him.

【7:10】For Ezra had set his heart to seek the law of Jehovah and to do it and to teach His¹ statutes and ordinances in Israel.

2. The Decree of Artaxerxes
the King of Persia to Ezra
7:11-28

【7:11】Now this is the copy of the letter that King Artaxerxes gave to Ezra the priest, the scribe, a scribe of the words of the commandments of Jehovah and of His statutes for Israel:

【7:12】¹Artaxerxes, the king of kings, to Ezra the priest, the scribe of the law of the God of heaven, perfect peace. And now

7:10¹ (statutes) See note 6⁴ in Luke 1. Ezra set his heart not only to seek and do the main part of the law of Jehovah but also to teach His statutes, the details, and His ordinances, the verdicts and judgments.

7:12¹ (Artaxerxes) From here through 7:26 the text is in Aramaic, not in Hebrew.

【7:13】在我國中的以色列民、他們的祭司和利未人，凡甘心獻上自己，要往耶路撒冷去的，我降旨准他們與你同去。

【7:14】你既然從王與他^a七個謀士面前奉差，去照你手中神的律法書，查問猶大和耶路撒冷的景況，

【7:15】又帶金銀，就是王和他謀士甘心獻給住在耶路撒冷之以色列神的，

【7:16】並帶你在巴比倫全省所得的一切金銀，連同百姓和祭司甘心樂意獻給在耶路撒冷他們神殿的禮物；

【7:17】所以你當用這金銀，審慎迅速的買公牛、公綿羊、綿羊羔，和同獻的素祭、奠祭之物，獻在耶路撒冷你們神殿的壇上。

【7:13】 I make a decree that any of the people of Israel and their priests and the Levites in my kingdom who offer themselves willingly to go to Jerusalem may go with you.

【7:14】 Inasmuch as you have been sent by the king and his^a seven counselors to inquire concerning Judah and Jerusalem according to the law of your God, which is in your hand,

【7:15】 And to carry the silver and gold, which the king and his counselors have offered willingly to the God of Israel, whose dwelling is in Jerusalem,

【7:16】 As well as all the silver and gold that you shall find in the whole province of Babylon, with the freewill offering of the people and the priests, who offered willingly for the house of their God, which is in Jerusalem;

【7:17】 With this money therefore you shall with all diligence buy bulls, rams, lambs, with their meal offerings and their drink offerings; and you shall offer them on the altar of the house of your God, which is in Jerusalem.

【7:18】剩下的金銀，你和你的弟兄看着怎樣用爲妥，就怎樣用，總要照着你們神的旨意。

【7:19】所交給你神殿中事奉用的器皿，你要全部交在耶路撒冷的神面前。

【7:20】你神殿裏其餘的需用，若要由你支付，你可以從王的寶庫裏支取。

【7:21】我亞達薛西王又降旨與河西的一切庫官，說，精通天上神律法的經學家祭司以斯拉，無論向你們要甚麼，你們都要周到迅速的備辦，

【7:22】就是銀子直到一百他連得，麥子一百柯珥，酒一百罷特，油一百罷特，鹽不計其數，也要給他。

【7:23】凡天上之神所吩咐的，當爲天上神的殿詳確辦理。爲何使忿怒臨到王和王眾子的國呢？

【7:18】And whatever seems good to you and to your brothers to do with the rest of the silver and the gold, you may do according to the will of your God.

【7:19】And the vessels that are given to you for the service of the house of your God, deliver in full before the God of Jerusalem.

【7:20】And the rest of the needs for the house of your God, which you have occasion to provide, you may provide for it out of the king's treasure house.

【7:21】And I, even I, Artaxerxes the king, make a decree to all the treasurers who are in the province beyond the River, that whatever Ezra the priest, the scribe of the law of the God of heaven, requires of you, it shall be done with all diligence,

【7:22】Up to one hundred talents of silver and up to one hundred cors of wheat and up to one hundred baths of wine and up to one hundred baths of oil and salt without prescribing how much.

【7:23】Whatever is commanded by the God of heaven, let it be done exactly for the house of the God of heaven. For why should wrath come upon the kingdom of the king and his sons?

【7:24】我們又要你們知道，凡是祭司、利未人、歌唱的、守門的、殿役、並在神這殿服事的人，你們不可叫他們進貢、交課、納稅。

【7:25】至於你以斯拉，要照着¹你神賜你的^a智慧，分派所有明白你神律法的人為士師、審判官，治理河西的眾百姓，使他們教訓一切不明白神律法的人。

【7:26】凡不遵行你神律法和王律法的人，就當審慎迅速的定他的罪，或治死，或放逐，或抄家，或囚禁。

【7:27】以斯拉說，耶和華我們列祖的神是當受頌讚的，因祂把這樣的意思放在王^a心裏，要修飾在耶路撒冷耶和華的殿；

【7:28】祂又在王和謀士面前，並王一切大能的軍長面前施慈愛與我。因^a耶和華我神的手幫助我，我就得以堅強，從以色列中招聚首領，與我一同上來。

● 7:25¹ 直譯，在你手中你神的智慧。

【7:24】We also inform you that it shall not be lawful to impose tribute, taxes, or tolls upon any of the priests and Levites, the singers, gatekeepers, temple servants, or servants of this house of God.

【7:25】And you, Ezra, according to the^a wisdom of your God that is in your hand, appoint magistrates and judges, who may judge all the people who are in the province beyond the River, all those who know the laws of your God; and teach anyone who does not know them.

【7:26】And everyone who will not observe the law of your God and the law of the king, let judgment be executed upon him with all diligence, whether to death or to banishment or to confiscation of goods or to imprisonment.

【7:27】Blessed be Jehovah, the God of our fathers, who has put such a thing as this into the king's^a heart, to beautify the house of Jehovah, which is in Jerusalem,

【7:28】And has extended lovingkindness to me before the king and his counselors, and before all the mighty officers of the king. And I was strengthened according to the^a hand of Jehovah my God upon me, and I gathered together out of Israel leading men to go up with me.

7:25^a
參王上三 28

7:27^a
拉六 22

7:28^a
拉七 6

7:25^a
cf. 1 Kings 3:28

7:27^a
Ezra 6:22

7:28^a
Ezra 7:6

以斯拉記 第八章

3 被擄歸回者 家譜的記載 八 1 ~ 20

【8:1】亞達薛西王在位的時候，同我從巴比倫上來的人，他們宗族的首領和他們家譜的記載如下：

【8:2】屬非尼哈的子孫有革順；屬以他瑪的子孫有但以理；屬大衛的子孫有哈突；

【8:3】屬示迦尼的子孫，屬巴錄的子孫，有撒迦利亞，同着他按家譜登記的，有男丁一百五十；

【8:4】屬巴哈摩押的子孫有西拉希雅的儿子以利約乃，同着他有男丁二百；

【8:5】屬示迦尼的子孫有雅哈悉的儿子，同着他有男丁三百；

【8:6】屬亞丁的子孫有約拿單的儿子以別，同着他有男丁五十；

【8:7】屬以攔的子孫有亞他利雅的儿子耶篩亞，同着他有男丁七十；

EZRA 8

3. The Genealogical Enrollment of Those Who Returned from Captivity 8:1-20

【8:1】Now these are the heads of their fathers' houses and the genealogical enrollment of those who went up with me from Babylon in the reign of Artaxerxes the king:

【8:2】Of the sons of Phinehas, Gershom. Of the sons of Ithamar, Daniel. Of the sons of David, Hattush.

【8:3】Of the sons of Shecaniah, of the sons of Parosh, Zechariah; and with him one hundred fifty males were enrolled by genealogy.

【8:4】Of the sons of Pahath-moab, Eliehoenai the son of Zerariah; and with him two hundred males.

【8:5】Of the sons of Shecaniah, the son of Jahaziel; and with him three hundred males.

【8:6】And of the sons of Adin, Ebed the son of Jonathan; and with him fifty males.

【8:7】And of the sons of Elam, Jeshaiiah the son of Athaliah; and with him seventy males.

【8:8】屬示法提雅的子孫有米迦勒的兒子西巴第雅，同着他有男丁八十；

【8:9】屬約押的子孫有耶歇的兒子俄巴底亞，同着他有男丁二百一十八；

【8:10】屬示羅密的子孫有約細斐的兒子，同着他有男丁一百六十；

【8:11】屬比拜的子孫有比拜的兒子撒迦利亞，同着他有男丁二十八；

【8:12】屬押甲的子孫有哈加坦的兒子約哈難，同着他有男丁一百一十；

【8:13】屬亞多尼干的子孫，是末後的，他們的名字是以利法列、耶利、示瑪雅，同着他們有男丁六十；

【8:14】屬比革瓦伊的子孫有烏太和撒布，同着他們有男丁七十。

【8:15】我招聚這些人在那流入亞哈瓦的河旁邊，我們在那裏安營三日。我察看百姓和祭司，見沒有利未人在那裏，

【8:8】And of the sons of Shephatiah, Zebadiah the son of Michael; and with him eighty males.

【8:9】Of the sons of Joab, Obadiah the son of Jehiel; and with him two hundred eighteen males.

【8:10】And of the sons of Shelomith, the son of Josiphiah; and with him one hundred sixty males.

【8:11】And of the sons of Bebai, Zechariah the son of Bebai; and with him twenty-eight males.

【8:12】And of the sons of Azgad, Johanan the son of Hakkatan; and with him one hundred ten males.

【8:13】And of the sons of Adonikam, the last ones; and these are their names: Eliphelet, Jeuel, and Shemaiah; and with them sixty males.

【8:14】And of the sons of Bigvai, Uthai and Zabbud; and with them seventy males.

【8:15】And I gathered them together to the river that runs to Ahava, and we camped there three days. When I observed the people and the priests, I found none of the sons of Levi there.

【8:16】就打發人去召首領以利以謝、亞列、示瑪雅、以利拿單、雅立、以利拿單、拿單、撒迦利亞、米書蘭，又召教師約雅立和以利拿單。

【8:17】我打發他們往迦西斐雅地方去見首領易多，又把他們在迦西斐雅地方，對易多和他的弟兄作殿役的當說甚麼話，都告訴他們，叫他們爲我們神的殿帶服事的人來。

【8:18】因我們^a神美善的手幫助我們，他們在以色列的曾孫，利未的孫子，抹利的後裔中帶了一個聰敏的人來，就是示利比，還有他的眾子與弟兄，共十八人；

【8:19】又有哈沙比雅，同着他有米拉利的子孫耶篩亞，並他的弟兄和他們的眾子，共二十人。

【8:20】從前大衛和眾首領派殿役服事利未人，現在從這些^a殿役中也帶了二百二十人來，都是按名指定的。

【8:16】 Then I sent for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for Meshullam, leading men; also for Joiarib, and for Elnathan, who were teachers.

【8:17】 And I sent them to Iddo the leading man at the place Casiphia; and I told them what to say to Iddo and his brothers the temple servants at the place Casiphia, namely, to bring ministers to us for the house of our God.

【8:18】 And according to the good^a hand of our God upon us they brought us a man of discretion, of the sons of Mahli, the son of Levi, the son of Israel; namely, Sherebiah, with his sons and his brothers, eighteen men;

【8:19】 And Hashabiah, and with him Jeshaiiah of the sons of Merari, his brothers and their sons, twenty;

【8:20】 And of the^a temple servants, whom David and the leaders had given for the service of the Levites, two hundred twenty temple servants—all of them were mentioned by name.

8:18^a
拉七 6

8:18^a
Ezra 7:6

8:20^a
拉二 43
七 7

8:20^a
Ezra 2:43;
7:7

4 在他們離開巴比倫前，
以斯拉宣告禁食
八 21 ~ 23

【8:21】那時，我在亞哈瓦河邊宣告^a禁食，為要在我們神面前謙卑，刻苦己心，為我們和我們的婦人孩子，並一切所有的，向祂尋求平坦的道路。

【8:22】我求王撥步兵馬兵，幫助我們抵擋路上的仇敵，本以為羞恥；因我們曾對王說，我們^a神的手必幫助一切尋求祂的，使他們得好處；但祂的能力和忿怒，必攻擊一切離棄祂的。

【8:23】我們為此禁食尋求我們的神，祂就應允了我們的祈求。

5 以斯拉為神殿
獻祭的供備
八 24 ~ 30

【8:24】我將祭司中的首領十二人分別出來，就是示利比、哈沙比雅、連同他們弟兄中的十人，

4. Ezra's Proclamation of a Fast
Before They Left Babylon
8:21-23

【8:21】Then I proclaimed a^a fast there, at the river Ahava, that we might humble ourselves before our God to seek from Him a straight way for ourselves and for our little ones and for all our possessions.

【8:22】For I was ashamed to ask for troops and horsemen from the king to help us against the enemy in the way because we had spoken to the king, saying, The^a hand of our God is for good upon all those who seek Him, but His power and His wrath is against all those who forsake Him.

【8:23】So we fasted and sought our God for this, and He was entreated by us.

5. Ezra's Provision for the Offerings
for the House of God
8:24-30

【8:24】Then I set apart twelve of the leading men of the priests, even Sherebiah, Hashabiah, and ten of their brothers with them,

8:21^a
代下二十 3

8:22^a
拉七 6

8:21^a
2 Chron. 20:3

8:22^a
Ezra 7:6

【8:25】將王和他的謀士、軍長，並在那裏的以色列眾人，為我們神殿所獻為¹舉祭的金銀和器皿，都稱了交給他們。

【8:26】我稱了交在他們手中的銀子有六百五十他連得；銀器重一百他連得；金子一百他連得；

【8:27】金碗二十個，重一千達利克；上等發亮的銅器皿兩個，寶貴如金。

【8:28】我對他們說，你們^a歸耶和華為聖，器皿也為聖；金銀是甘心獻給耶和華你們列祖之神的。

【8:29】你們當儆醒看守，直到你們在耶路撒冷耶和華殿的房屋內，在祭司和利未人的首領，並以色列各宗族的首領面前過了秤。

【8:30】於是，祭司和利未人按着分量接受金銀和器皿，要帶到耶路撒冷我們神的殿裏。

【8:25】And weighed out to them the silver and the gold and the vessels, the ¹heave offering for the house of our God, which the king and his counselors and his princes, and all Israel there present had offered.

【8:26】I weighed out into their hand six hundred fifty talents of silver and one hundred silver vessels of one hundred talents, one hundred talents of gold

【8:27】And twenty bowls of gold of one thousand darics, and two vessels of fine polished bronze as precious as gold.

【8:28】And I said to them, You are ^aholy to Jehovah, and the vessels are holy; and the silver and the gold are a freewill offering to Jehovah, the God of your fathers.

【8:29】Watch and keep them until you weigh them before the leaders of the priests and the Levites and the leaders of the fathers' houses of Israel at Jerusalem in the chambers of the house of Jehovah.

【8:30】So the priests and the Levites received the weight of the silver and the gold and the vessels, to bring them to Jerusalem to the house of our God.

● 8:25¹ 見出二五 2 註 1 與 3 註 1。

8:25¹ (heave) See notes 2¹ and 3¹ in Exo. 25.

6 被擄歸回之人的行程和到達 八 31 ~ 34

8:31^a
拉七 6

【8:31】正月十二日，我們從亞哈瓦河邊起行，要往耶路撒冷去；我們^a神的手幫助我們，救我們脫離仇敵和路上埋伏之人的手。

8:32^a
尼二 11

【8:32】我們到了^a耶路撒冷，在那裏住了三日。

【8:33】第四日，在我們神的殿裏把金銀和器皿都稱了，交在祭司烏利亞的兒子米利末的手中，同着他有非尼哈的兒子以利亞撒；與他們在一起的，還有利未人耶書亞的兒子約撒拔，和賓內的兒子挪亞底。

【8:34】一切都點了數目過了秤，當時就按着分量寫在冊上。

7 被擄歸回之人向神獻祭 八 35

6. The Journey and Arrival of the Returned Captivity 8:31-34

8:31^a
Ezra 7:6

【8:31】Then we set out from the river Ahava on the twelfth day of the first month to go to Jerusalem; and the^a hand of our God was upon us, and He delivered us from the hand of the enemy and from people set in ambush on the way.

8:32^a
Neh. 2:11

【8:32】And we came to^a Jerusalem and remained there three days.

【8:33】And on the fourth day the silver and the gold and the vessels were weighed out in the house of our God into the hand of Meremoth the son of Uriah the priest, and with him was Eleazar the son of Phinehas; and with them were the Levites, Jozabad the son of Jeshua, and Noadiah the son of Binnui.

【8:34】Everything was numbered and weighed, and all its weight was recorded at that time.

7. The Offerings to God by the Returned Captivity 8:35

【8:35】那些被遷徙之人的子孫，從被擄^a歸回的，向以色列的神獻燔祭，就是為以色列眾人獻公牛十二隻，公綿羊九十六隻，綿羊羔七十七隻，又獻公山羊十二隻作贖罪祭，這都是給耶和華作燔祭的。

8 被擄歸回之人將王的諭旨
交給王所派的各總督，
與河西的各省長
八 36

【8:36】他們將王的諭旨交給王所派的各總督，與河西的各省長，他們就資助百姓和神殿所需用的。

以斯拉記 第九章

二 被擄歸回之人脫離
外邦妻子的玷污而潔淨自己
九 1 ~ 十 44

1 由被擄歸回之人的眾首領所發起
九 1 ~ 2

【8:35】The children of those who had been carried away, who^a came out of captivity, offered burnt offerings to the God of Israel, twelve bulls for all Israel, ninety-six rams, seventy-seven lambs, twelve male goats for a sin offering, all as a burnt offering to Jehovah.

8. The Returned Captivity's Delivery
of the King's Decrees to the King's Satraps
and to the Governors beyond the River
8:36

【8:36】And they delivered the king's decrees to the king's satraps and to the governors beyond the River, and these supported the people and the house of God.

EZRA 9

B. The Purification of the Returned Captives
from the Defilement of Foreign Wives
9:1-10:44

1. Initiated by the Officials of the Returned Captives
9:1-2

9:1^a
參拉六 21
尼九 2
十 28
出三三 16
民二三 9

【9:1】這些事作完了，眾首領來見我，說，以色列民和祭司並利未人，^a沒有從四圍各地諸民中分別出來，仍照他們可憎的事去行，就是照迦南人、赫人、比利洗人、耶布斯人、亞捫人、摩押人、埃及人、亞摩利人可憎的事去行。

【9:2】因他們爲自己和兒子娶了這些民的¹女子爲妻，以致^a聖別的種類和這些地的諸民^b混雜；而且首領和官長在這不忠信的事上爲魁首。

9:2^a
瑪二 11
參申七 6
林前七 14
9:2^b
詩一〇六 35
參申七 3
書二三 12
林後六 14

2 以斯拉的反應 九 3 ~ 15

● 9:2¹ 神曾囑咐以色列人，他們進入美地時，不可與那地的人通婚。（12，申七 1 ~ 6。）在以斯拉的時代，不僅平民，甚至祭司和利未人也娶了外邦妻子。（1。）以斯拉承認，以色列人因着娶外邦妻子，輕視並忽畧了他們享受美地的權利，結果神就使他們被擄。（7，10 ~ 15。）參王上三 1 註 1 與林後六 14 註 2，註 3。

【9:1】Now when these things had been completed, the officials approached me, saying, The people of Israel and the priests and the Levites have ^anot separated themselves from the peoples of the lands, doing according to their abominations, even those of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

【9:2】For they have taken some of their ¹daughters for themselves and for their sons, so that the ^aholy seed have ^bmingled themselves with the peoples of the lands; indeed, the hand of the leaders and rulers has been foremost in this unfaithfulness.

9:1^a
cf. Ezra 6:21;
Neh. 9:2;
10:28;
Exo. 33:16;
Num. 23:9

9:2^a
Mal. 2:11;
cf. Deut. 7:6;
1 Cor. 7:14
9:2^b
Psa. 106:35;
cf. Deut. 7:3;
Josh. 23:12;
2 Cor. 6:14

2. Ezra's Reaction 9:3-15

9:2¹ (daughters) God had charged the children of Israel not to intermarry with the peoples of the land when they entered into the good land (v. 12; Deut. 7:1-6). At Ezra's time not only the common people but even the priests and the Levites had foreign wives (v. 1). Ezra confessed that because of their taking foreign wives Israel despised and neglected their right to enjoy the good land and, as a result, were given by God into captivity (vv. 7, 10-15). Cf. notes 1¹ in 1 Kings 3 and 14² and 14³ in 2 Cor. 6.

【9:3】我一聽見這事，就撕裂衣服和外袍，拔了頭髮和鬍鬚，驚懼憂悶而坐。

【9:4】凡為以色列神言語戰兢的，都因這被擄歸回之人的不忠信聚集到我這裏來；我驚懼憂悶而坐，直到晚上獻素祭的時候。

【9:5】晚上獻素祭的時候，我從憂傷刻苦中起來，穿着撕裂的衣袍，雙膝跪下，向耶和華我的神^a伸開雙手禱告，

【9:6】說，我的神阿，我^a抱愧蒙羞，不敢向我的神仰面；因為我們的^b罪孽滅頂，我們的罪過滔天。

【9:7】從我們列祖的日子直到今日，我們的罪過甚大；因我們的罪孽，我們和我們的君王、祭司，都交在各地諸王的手中，被刀殺、擄掠、搶奪，臉上蒙羞，正如今日的光景。

【9:3】And when I heard about this matter, I tore my garment and my robe, and pulled out hair from my head and my beard, and sat down appalled.

【9:4】Then everyone who trembled at the words of the God of Israel on account of the unfaithfulness of those of the captivity was gathered to me, and I sat appalled until the evening meal offering.

【9:5】And at the time of the evening meal offering I rose up from my affliction, even with my garment and my robe torn, and I fell on my knees and^a spread out my hands to Jehovah my God.

【9:6】And I said, O my God, I am ashamed and^a embarrassed to lift up my face to You, my God; for our^b iniquities have multiplied over our head, and our guilt has increased up to the heavens.

【9:7】Since the days of our fathers up to this day we have been exceedingly guilty; and because of our iniquities we, our kings and our priests, have been delivered up into the hand of the kings of the lands, to the sword, to captivity, and to plunder, and to shamefacedness, as it is this day.

9:5^a
王上八 22

9:6^a
伯十 15
路十八 13
9:6^b
詩三八 4
四十 12
參詩一〇六 6
但九 5

9:5^a
1 Kings 8:22

9:6^a
Job 10:15;
Luke 18:13
9:6^b
Psa. 38:4;
40:12;
cf. Psa. 106:6;
Dan. 9:5

9:8^a

拉九 14-15
參王下十九 30-31

9:8^b

賽二二 23

【9:8】現在耶和華我們的神恩待我們片時，爲我們留些^a逃脫的人，給我們安穩的^b釘子釘在祂的聖所，我們的神好光照我們的眼目，使我們在受轄制之中稍微復興。

9:9^a

拉九 14-15

【9:9】我們是奴僕，然而在受轄制之中，我們的神仍沒有丟棄我們，在波斯諸王眼前向我們施慈愛，使我們復興，能建立^a我們神的殿，修其荒廢之處，並使我們在猶大和耶路撒冷有牆垣。

【9:10】現在，我們的神阿，既是如此，我們還有甚麼話可說呢？因爲我們已經離棄你的命令，

【9:11】就是你藉你僕人眾申言者所吩咐的，說，你們要去得爲業之地是污穢之地，有各地之民的污穢，和他們叫這地從這邊直到那邊所充滿的可憎之事，還有他們的不潔。

9:12^a

申七 3
參拉九 2

【9:12】所以不可將你們的女兒嫁給他們的兒子，也不可爲你們的兒子^a娶他們的女兒，永不可爲他們求平安與好處，這樣你們就可以強盛，喫這地的美物，並遺留這地給你們的子孫永遠爲業。

【9:8】 And now for a brief moment favor has been shown by Jehovah our God to leave us a ^aremnant to escape and to give us a ^bpeg in His holy place, that our God may enlighten our eyes and give us a little reviving in our bondage.

【9:9】 For we are slaves, yet our God has not forsaken us in our bondage but has extended lovingkindness to us in the sight of the kings of Persia, to give us a reviving, to raise up the ^ahouse of our God and to repair its ruins, and to give us a wall in Judah and in Jerusalem.

【9:10】 And now, O our God, what shall we say after this? For we have forsaken Your commandments,

【9:11】 Which You commanded by Your servants the prophets, saying, The land which you are entering to possess is a land unclean with the uncleanness of the peoples of the lands, with their abominations, with which they have filled it from one end to another, and with their defilement.

【9:12】 Now therefore do not give your daughters to their sons, neither ^atake their daughters for your sons, nor seek their peace or their prosperity forever; that you may be strong and eat the good of the land and leave it for an inheritance to your children forever.

9:8^a

Ezra 9:14-15;
cf. 2 Kings 19:30-31

9:8^b

Isa. 22:23

9:9^a

Ezra 6:14-15

9:12^a

Deut. 7:3;
cf. Ezra 9:2

【9:13】我們因自己的惡行和大罪，遭遇了這一切的事，然而我們的神阿，你刑罰我們實在輕於我們的罪孽所當得的，又給我們留下這些逃脫的人；

【9:14】我們豈可再背棄你的命令，與行這些可憎之事的民通婚呢？若這樣行，你豈不向我們發怒，將我們滅絕，以致沒有一個剩下逃脫的人麼？

【9:15】耶和華以色列的神阿，你是公義的，我們這^a剩下的人纔得逃脫，正如今日的光景。我們在你面前有罪過，因此無人在你面前站立得住。

【9:13】And after all that has come upon us for our evil deeds and for our great guilt, seeing that You our God have punished us less than our iniquities deserve and have given us those who have escaped as this,

【9:14】Shall we again break Your commandments and intermarry with the peoples that do these abominations? Will You not be angry with us until You have consumed us, so that there should be no remnant nor any who escape?

【9:15】O Jehovah the God of Israel, You are righteous; for we have been left a^a remnant of those who have escaped, as it is this day. Here we are before You in our guilt, although none can stand before You because of this.

9:15^a
Ezra 9:8

以斯拉記 第十章

3 會眾的反應 + 1 ~ 5

【10:1】以斯拉哭泣並俯伏在^a神殿前，^b禱告認罪的時候，以色列中有極大的一羣男女和孩童聚集到以斯拉那裏；眾民無不痛哭。

EZRA 10

3. The Congregation's Reaction 10:1-5

【10:1】Now while Ezra^a prayed and made confession, weeping and throwing himself down before the^b house of God, a very large gathering of men and women and children was gathered together to him out of Israel; for the people wept very bitterly.

10:1^a
Neh. 1:4, 6;
Dan. 9:20
10:1^b
2 Chron. 20:9

9:15^a
拉九 8

10:1^a
代下二十 9
10:1^b
尼一 4, 6
但九 20

【10:2】屬以攔的子孫，耶歇的兒子示迦尼，對以斯拉說，我們對我們的神不忠信，娶了此地民中的外邦女子爲妻，然而對於這事，以色列人還有指望。

【10:3】現在我們當與我們的神立^a約，將這一切妻子和她們所生的兒女送走，照着我主和那因我們神命令戰兢之人所議定的，按律法而行。

【10:4】你起來，這是你當辦的事，我們必幫助你，你當剛強行事。

【10:5】以斯拉便起來，使祭司、利未人、和以色列眾人的首領起誓，要照這話去行；他們就起了誓。

4 最後的決定 + 6 ~ 44

【10:6】以斯拉從神殿前起來，進入以利亞實的兒子約哈難的屋裏；到了那裏^a不喫飯，也不喝水，因他爲那些被擄歸回之人的不忠信悲傷。

【10:2】And Shecaniah the son of Jehiel, one of the sons of Elam, answered and said to Ezra, We have acted unfaithfully against our God and have married foreign women from the peoples of the land, yet now there is hope for Israel concerning this.

【10:3】Now therefore let us make a^a covenant with our God to put away all the wives and those born of them according to the counsel of my lord and of those who tremble at the commandment of our God, and let it be done according to the law.

【10:4】Arise, for the matter is your responsibility, but we are with you; be strong, and do it.

【10:5】Then Ezra arose and made the leaders of the priests, the Levites, and all Israel swear that they would do according to this word; so they swore.

4. The Final Decision 10:6-44

【10:6】Then Ezra rose up from before the house of God and went into the chamber of Jehohanan the son of Eliashib; and when he came there, he^a ate no bread and drank no water, for he was mourning because of the unfaithfulness of those of the captivity.

10:3^a
代下三四 31

10:3^a
2 Chron. 34:31

10:6^a
申九 18

10:6^a
Deut. 9:18

【10:7】他們在猶大和耶路撒冷通告所有被擄歸回的人，叫他們在耶路撒冷聚集。

【10:8】凡不照首領和長老所議定，在三日之內來到的，他所有的財物必被沒收，他也必離開被擄歸回之人的會。

【10:9】於是，猶大和便雅憫眾人，三日之內都聚集在耶路撒冷。那日正是九月二十日，眾人都坐在神殿前的寬闊處；因這事，又因下大雨，就都戰兢。

【10:10】祭司以斯拉站起來，對他們說，你們行事不忠信，娶了外邦的女子為妻，增添以色列人的罪過。

【10:11】現在當向耶和華你們列祖的神認罪，遵行祂的旨意，從這地的諸民和外邦的女子分別出來。

【10:12】會眾都大聲回答說，你說得對，我們必照着你的話行。

【10:7】 And they made proclamation throughout Judah and Jerusalem to all the children of the captivity, that they should gather themselves together to Jerusalem;

【10:8】 And that whoever did not come within three days, according to the counsel of the leaders and the elders, all his possessions should be forfeited, and he himself should be separated from the congregation of the captivity.

【10:9】 Then all the men of Judah and Benjamin gathered themselves together to Jerusalem within the three days. It was the ninth month, on the twentieth day of the month, and all the people sat in the open square in front of the house of God, trembling because of this matter and because of the heavy rain.

【10:10】 And Ezra the priest stood up and said to them, You have acted unfaithfully and have married foreign women to increase the guilt of Israel.

【10:11】 Now therefore make confession to Jehovah the God of your fathers, and do His will, and separate yourselves from the peoples of the land and from the foreign women.

【10:12】 Then all the congregation answered and said with a loud voice, It is so; we must do as you have said.

【10:13】只是百姓眾多，又逢大雨的時令，我們不能站在外頭，這也不是一兩天能辦完的事，因我們在這事上犯了大罪；

【10:14】不如讓我們的首領代表全會眾辦理這事，凡我們城邑中娶了外邦女子為妻的，當按所定的日期，同着本城的長老和士師而來，直到辦完這事，使神因這事所發的烈怒轉離我們。

【10:15】惟有亞撒黑的兒子約拿單，特瓦的兒子雅哈謝阻擋這事，並有米書蘭和利未人沙比太幫助他們。

【10:16】被擄歸回的人如此而行。祭司以斯拉和一些宗族的首領都按着宗族，指名被分別出來；在十月初一日，他們坐下來查辦這事。

【10:17】到正月初一日，他們纔查出所有娶了外邦女子的人。

【10:13】 But the people are many, and it is a time of heavy rain, and we are not able to stand outside; neither is this a task for one day or two, for we have transgressed greatly in this matter.

【10:14】 Let our leaders represent the whole congregation, and let all those who are in our cities who have married foreign women come at appointed times and with them the elders of every city and their judges, until the fierce anger of our God is turned away from us on account of this matter.

【10:15】 Only Jonathan the son of Asahel and Jahzeiah the son of Tikvah stood up against this, and Meshullam and Shabbethai the Levite supported them.

【10:16】 And the children of the captivity did so. And Ezra the priest and certain heads of fathers' houses were set apart according to their fathers' houses, all of them by name; and they sat down on the first day of the tenth month to examine the matter.

【10:17】 And they finished with all the men who had married foreign women by the first day of the first month.

【10:18】在祭司子孫中查出娶了外邦女子爲妻的，就是耶書亞的子孫約薩達的兒子，和他弟兄瑪西雅、以利以謝、雅立、基大利。

【10:19】他們便^a保證必把他們的妻子送走；他們因有罪過，就爲自己的罪過獻上羣中的一隻^b公綿羊。

【10:20】音麥的子孫中，有哈拿尼、西巴第雅。

【10:21】哈琳的子孫中，有瑪西雅、以利雅、示瑪雅、耶歇、烏西雅。

【10:22】巴施戶珥的子孫中，有以利約乃、瑪西雅、以實瑪利、拿坦業、約撒拔、以利亞撒。

【10:23】利未人中，有約撒拔、示每、基拉雅（就是基利他，）還有毘他希雅、猶大、以利以謝。

【10:24】歌唱的人中有以利亞實。守門的人中，有沙龍、提聯、烏利。

【10:18】And among the sons of the priests who had married foreign women there were found of the sons of Jeshua the son of Jozadak and his brothers: Maaseiah and Eliezer and Jarib and Gedaliah.

【10:19】And they^a pledged that they would put away their wives; and being guilty, they offered a^b ram of the flock for their guilt.

【10:20】And of the sons of Immer: Hanani and Zebadiah.

【10:21】And of the sons of Harim: Maaseiah, and Elijah, and Shemaiah, and Jehiel, and Uzziah.

【10:22】And of the sons of Pashhur: Elioenai, Maaseiah, Ishmael, Nethaneel, Jozabad, and Elasah.

【10:23】And of the Levites: Jozabad, and Shimei, and Kelaiah (that is, Kelita), Pethahiah, Judah, and Eliezer.

【10:24】And of the singers: Eliashib. And of the gatekeepers: Shallum, and Telem, and Uri.

10:19^a
參王下十 15
加二 9
10:19^b
利六 6-7

10:19^a
cf. 2 Kings 10:15;
Gal. 2:9
10:19^b
Lev. 6:6-7

【10:25】以色列人巴錄的子孫中，有拉米、耶西雅、瑪基雅、米雅民、以利亞撒、瑪基雅、比拿雅。

【10:26】以攔的子孫中，有瑪他尼、撒迦利亞、耶歇、押底、耶利末、以利雅。

【10:27】薩土的子孫中，有以利約乃、以利亞實、瑪他尼、耶利末、撒拔、亞西撒。

【10:28】比拜的子孫中，有約哈難、哈拿尼雅、薩拜、亞勒。

【10:29】巴尼的子孫中，有米書蘭、瑪鹿、亞大雅、雅述、示押、耶利末。

【10:30】巴哈摩押的子孫中，有阿底拿、基拉、比拿雅、瑪西雅、瑪他尼、比撒列、賓內、瑪拿西。

【10:31】哈琳的子孫中，有以利以謝、伊示雅、瑪基雅、示瑪雅、西緬、

【10:32】便雅憫、瑪鹿、示瑪利雅。

【10:33】哈順的子孫中，有瑪特乃、瑪達他、撒拔、以利法列、耶利買、瑪拿西、示每。

【10:25】And of Israel: of the sons of Parosh: Ramiah, and Izziah, and Malchijah, and Mijamin, and Eleazar, and Malchijah, and Benaiah.

【10:26】And of the sons of Elam: Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Elijah.

【10:27】And of the sons of Zattu: Elioenai, Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza.

【10:28】And of the sons of Bebai: Jehohanan, Hananiah, Zabbai, Athlai.

【10:29】And of the sons of Bani: Meshullam, Malluch, and Adaiah, Jashub, and Sheal, Jeremoth.

【10:30】And of the sons of Pahath-moab: Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh.

【10:31】And of the sons of Harim: Eliezer, Isshijah, Malchijah, Shemaiah, Shimeon,

【10:32】Benjamin, Malluch, Shemariah.

【10:33】Of the sons of Hashum: Mattenai, Mattattah, Zabad, Eliphelet, Jeremai, Manasseh, Shimei.

【10:34】巴尼的子孫中，有瑪玳、暗蘭、烏益、

【10:35】比拿雅、比底雅、基祿、

【10:36】瓦尼雅、米利末、以利亞實、

【10:37】瑪他尼、瑪特乃、雅掃、

【10:38】巴尼、賓內、示每、

【10:39】示利米雅、拿單、亞大雅、

【10:40】瑪拿底拜、沙賽、沙賴、

【10:41】亞薩列、示利米雅、示瑪利雅、

【10:42】沙龍、亞瑪利雅、約瑟。

【10:43】尼波的子孫中，有耶利、瑪他提雅、撒拔、西比拿、雅玳、約珥、比拿雅。

【10:44】這些人都娶了外邦女子爲妻，其中也有一些已經生了兒女。

【10:34】 Of the sons of Bani: Maadai, Amram, and Uel,

【10:35】 Benaiah, Bedeiah, Cheluhi,

【10:36】 Vaniah, Meremoth, Eliashib,

【10:37】 Mattaniah, Mattenai, and Jaasu,

【10:38】 And Bani, and Binnui, Shimei,

【10:39】 And Shelemiah, and Nathan, and Adaiah,

【10:40】 Machnadebai, Shashai, Sharai,

【10:41】 Azarel, and Shelemiah, Shemariah,

【10:42】 Shallum, Amariah, Joseph.

【10:43】 Of the sons of Nebo: Jeiel, Mattithiah, Zabad, Zebina, Jaddai, and Joel, Benaiah.

【10:44】 All these had taken foreign wives; and some of them had wives by whom they had children.

聖經

THE HOLY BIBLE

舊約恢復本

Old Testament Recovery Version

尼希米記

Nehemiah

尼希米記

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NEHEMIAH

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書介

著者：尼希米，爲波斯和巴比倫王亞達薛西的司酒。
（一 11。）

著時：主前四三三年以後。

著地：耶路撒冷。

涵蓋時段：本書涵蓋時段至少十二年，從主前
四四五年到主前四三三年；即波斯和巴比倫
王亞達薛西二十年，（一 1，）至亞達薛西
三十二年之後某時。（十三 6～7。）

主 題：

重建耶路撒冷的城牆，
繼續神選民中間祂見證的恢復，
以完成祂的經綸

INTRODUCTION

**Author: Nehemiah, who was cupbearer to
Artaxerxes the king of Persia and Babylon (1:11).**

Time of Writing: After 433 B.C.

Place of Writing: Jerusalem.

**Time Period Covered: This book covers a period of
at least twelve years, from 445 B.C. to 433 B.C.,
from the twentieth year (1:1) to some time after
the thirty-second year of Artaxerxes the king of
Persia and Babylon (13:6-7).**

Subject:

**The Rebuilding of the Wall of the City of Jerusalem as
a Continual Recovery among God's Elect for His
Testimony for the Accomplishment of His Economy**

尼希米記 第一章

壹 在尼希米帶領下
重建耶路撒冷城
— 1 ~ 7:73

一 耶路撒冷景況的報告
— 1 ~ 3

【1:1】哈迦利亞的兒子¹尼希米的言語如下：²亞達薛西王二十年基斯流月，我在書珊京城；

● 1:1¹ 意，耶和華的安慰。尼希米是作王司酒的，（11，）並且至終被派作猶大的省長。（五14。）

● 1:1² 以斯拉記所載的歷史，乃是關於以色列人從被擄中歸回，重建神的殿，開始神選民中間照着神的經綸，為着祂在地上見證的恢復。尼希米記所載的歷史，乃是關於重建耶路撒冷的城牆，進一步恢復以色列人對神的事奉與敬拜，繼續神選民中間祂見證的恢復，以完成祂的經綸。

NEHEMIAH 1

I. The Rebuilding of the City of Jerusalem
under Nehemiah
1:1 — 7:73

A. The Report of the Condition of Jerusalem
1:1-3

【1:1】The words of¹Nehemiah the son of Hacaliah.²Now in the month Chislev, in the twentieth year, while I was in Susa the capital,

1:1¹ (Nehemiah) Meaning comfort of Jehovah. Nehemiah was the king's cupbearer (v. 11) and was eventually appointed to be the governor of Judah (5:14).

1:1² (Now) The book of Ezra is a history of the return of Israel's captivity and the rebuilding of the house of God as the initiation of God's recovery among His elect for His testimony on the earth according to His economy. The book of Nehemiah is a history of the rebuilding of the wall of the city of Jerusalem and the further recovery of Israel's services and worship to God, as a continual recovery among God's elect for His testimony for the accomplishing of His economy.

【1:2】那時，有我一個弟兄哈拿尼，同着幾個人從猶大來。我問他們那些被擄歸回、剩下逃脫的猶大人和¹耶路撒冷的光景。

【1:3】他們對我說，那些被擄歸回剩下的餘民在猶大省遭大難，受凌辱；並且耶路撒冷的^a城牆被拆毀，城門被火焚燒。

二 尼希米禁食禱告

— 4 ~ 11

【1:4】我聽見這些話，就坐下哭泣，悲哀幾日，在^a天上的神面前禁食^b禱告，

● 1:2¹ 耶路撒冷城是城內神殿的防衛和保護。這表徵神的殿作為神在地上的居所和家，需要祂的國得建立作範圍，以護衛祂在地上行政的權益，使祂能完成祂的經綸。重建神的殿，豫表神恢復墮落的召會；重建耶路撒冷的城牆，豫表神恢復祂的國。神建造祂的殿和建造祂的國是並行的。（太十六 18 ~ 19。）見詩四二 1 註 2 二段。

【1:2】Hanani, one of my brothers, came, he and some men from Judah; and I asked them about the Jews who had escaped, who were left from the captivity, and about¹Jerusalem.

【1:3】And they said to me, The remnant who are left from the captivity there in the province are in an exceedingly bad state and reproach, and the^awall of Jerusalem is broken down and its gates have been burned with fire.

B. Nehemiah's Prayer by Fasting

1:4-11

【1:4】And when I heard these words, I sat down and wept, and I mourned for some days; and I fasted and^aprayed before the^bGod of heaven,

1:2¹ (Jerusalem) The city of Jerusalem was a safeguard and protection for the house of God, which was in the city. This signifies that the house of God as His dwelling and home on the earth needs His kingdom to be established as a realm to safeguard His interests on the earth for His administration, that He may carry out His economy. The rebuilding of the house of God typifies God's recovery of the degraded church, and the rebuilding of the wall of the city of Jerusalem typifies God's recovery of His kingdom. God's building of His house and His building of His kingdom go together (Matt. 16:18-19). See note 1³, par. 2, in Psa. 42.

1:3^a
尼二 17
參王下二五 10

1:3^a
Neh. 2:17;
cf. 2 Kings 25:10

1:4^a
尼二 4
但二 18
1:4^b
拉十 1

1:4^a
Ezra 10:1
1:4^b
Neh. 2:4;
Dan. 2:18

【1:5】說，耶和華天上的神，大而可畏的神阿，你向愛你、守你誠命的人守約並施慈愛；

【1:6】願你側耳睜^a眼，垂聽你僕人的禱告，就是我現今晝夜在你面前爲你眾僕人以色列人所禱告的，^b承認我們以色列人向你所犯的罪。我與我父家都有罪了；

【1:7】我們向你所行的甚是敗壞，沒有遵守你吩咐你僕人摩西的¹誠命、律例和典章。

【1:8】求你記念所吩咐你僕人摩西的¹話，說，你們若不忠信，我就把你們^a分散在諸民中；

● 1:7¹ 見路一 6 註 4。

● 1:8¹ 尼希米向神禱告時站在神的話上，並照着這話禱告。（8～9。）因此，神受了祂自己的話的約束。

【1:5】And said, I beseech You, O Jehovah the God of heaven, the great and awesome God, who keeps covenant and lovingkindness with those who love Him and keep His commandments:

【1:6】Let Your ear be attentive and Your^a eyes open to hear the prayer of Your servant, which I pray before You now day and night, concerning the children of Israel, Your servants, while I^b confess the sins of the children of Israel that we have sinned against You. Indeed, I and the house of my father have sinned;

【1:7】We have been most corrupt toward You and have not kept the¹ commandments and the statutes and the ordinances that You commanded Moses Your servant.

【1:8】Remember now the¹ word that You commanded Moses Your servant, saying, If you are unfaithful, I will^a scatter you among the peoples;

1:7¹ (commandments) See note 6⁴ in Luke 1.

1:8¹ (word) In his prayer to God, Nehemiah stood on God's word and prayed according to it (vv. 8-9). Thus, God was bound by His own word.

1:6^a
2 Chron. 6:40
1:6^b
Ezra 10:1;
Dan. 9:20

1:8^a
Lev. 26:33;
Deut. 4:27;
28:64

1:6^a
代下 6:40
1:6^b
拉 10:1
但 9:20

1:8^a
利 26:33
申 4:27
二 8:64

1:9^a
申四 30~31
三十 2~3
1:9^b
申三十 4
可十三 27

【1:9】但你們若^a歸向我，謹守遵行我的誠命，你們被趕散的人，就是在^b天涯，我也必從那裏將他們招聚回來，帶到我所選擇給我名居住的地方。

【1:10】這些都是你的僕人、你的百姓，就是你用你的大能，和你大力的手所救贖的。

【1:11】主阿，求你側耳聽你僕人的禱告，和喜愛敬畏你名眾僕人的禱告，使你僕人今日亨通，使他在¹王面前蒙憐恤。我是作王司酒的。

尼希米記 第二章

三 王施恩應允尼希米

二 1 ~ 8

【2:1】^a亞達薛西王^b二十年尼散月，有酒擺在王面前，我拿起酒來奉給王。我素來在他面前沒有愁容。

● 1:11¹ 王，直譯，這人。

【1:9】 But if you^a return to Me and keep My commandments and perform them, though your outcasts are under the^b ends of heaven, from there I will gather them and bring them to the place where I have chosen to cause My name to dwell.

【1:10】 Now these are Your servants and Your people, whom You have redeemed by Your great power and by Your strong hand.

【1:11】 I beseech You, O Lord, let Your ear be attentive to the prayer of Your servant and to the prayer of Your servants, who take delight in fearing Your name; and cause Your servant to prosper today, and grant him to find compassion before this man. Now I was cupbearer to the king.

NEHEMIAH 2

C. The King's Favor in Giving Permission to Nehemiah

2:1-8

【2:1】 Then in the month of Nisan, in the^a twentieth year of^b Artaxerxes the king, while wine was being set before him, I took up the wine and gave it to the king. Now I had never been sad in his presence.

1:9^a
Deut. 4:30-31;
30:2-3
1:9^b
Deut. 30:4;
Mark 13:27

2:1^a
拉七 1
尼五 14
2:1^b
尼一 1

2:1^a
Neh. 1:1
2:1^b
Ezra 7:1;
Neh. 5:14

【2:2】王對我說，你既沒有病，爲甚麼面帶愁容呢？這不是別的，必是你心中愁煩。於是我甚懼怕。

【2:3】我對王說，¹願王萬歲！我列祖墳墓所在的^a那城荒涼，城門被火焚燒，我豈能面無愁容呢？

【2:4】王問我說，你要求甚麼？於是我禱告^a天上的神。

【2:5】我對王說，王若以爲美，僕人若在前王面前蒙恩惠，求王差遣我往猶大，到我列祖墳墓所在的城去，我好^a重新建造那城。

● 2:3¹ 尼希米是進取的人，抓住這機會對王說話。他雖是平民，是王的僕人，卻積極進取，向神自願效勞，有負擔建造耶路撒冷；他也積極的向王陳明他的請求。（4～8。）他的進取爲神大用。按豫表，尼希米的進取作爲他屬人行爲上的美德，表明我們天然的性能、才幹和美德，必須經過基督的十字架，而被帶進復活裏，就是帶進作爲終極完成之三一神的那靈裏，

【2:2】And the king said to me, Why is your face sad, since you are not ill? This is nothing other than sadness of heart. Then I was greatly frightened.

【2:3】And I said to the king, ¹May the king live forever! Why should my face not be sad, when the ^acity, the place of my fathers' graves, lies in waste and its gates are consumed with fire?

【2:4】And the king said to me, What do you request? So I prayed to the ^aGod of heaven.

【2:5】And I said to the king, If it please the king and if your servant has found favor before you, that you would send me to Judah to the city of my fathers' graves that I may ^arebuild it.

2:3¹ (May) Being an aggressive person, Nehemiah took advantage of this opportunity to speak to the king. Although he was a common man, a servant of the king, he was aggressive to volunteer himself to God for his burden concerning the building up of Jerusalem. He was also aggressive in making his requests known to the king (vv. 4-8). His aggressiveness was very much used by God. In type, Nehemiah's aggressiveness, as a virtue in his human conduct, shows that our natural capacity, natural ability, and natural virtues must pass through the cross of Christ and be brought into resurrection, i.e.,

2:3^a
參尼一 3
詩一〇二 14
一三七 6

2:4^a
拉五 12
尼一 4~5
二 20
但二 18

2:5^a
參詩五一 18

2:3^a
cf. Neh. 1:3;
Psa. 102:14;
137:6

2:4^a
Ezra 5:12;
Neh. 1:4-5;
2:20;
Dan. 2:18

2:5^a
cf. Psa. 51:18

【2:6】那時王后坐在王的旁邊。王問我說，你去需時多久？幾時回來？王喜歡差遣我去，我也把日期告訴了王。

【2:7】我又對王說，王若以為美，請賜我詔書，通知¹大河以西的諸省長准我經過，直到我抵達猶大；

（約十一 25，林前十五 45，）好在成就神經綸的事上對神有用。

尼希米是個不活在天然人裏，卻活在復活裏的人。他是進取的，但他的進取伴隨着其他特徵。在他與神的關係上，他愛神也愛神在地上的權益，包括聖地（表徵基督、）聖殿（表徵召會、）和聖城（表徵神的國。）尼希米這位愛神的人，也在交通裏禱告接觸神。（一 4，二 4 下，四 4～5，9。）不僅如此，尼希米信靠神，甚至與神是一。結果，他成為神的代表。尼希米在他與百姓的關係上，全然不自私；他不為自己尋求甚麼，也不顧自己的利益。他始終樂意為百姓和國家，犧牲他的所有。（五 10，14～19。）見四 18 註 1，五 14 註 1，八 2 註 1 二段，十三 30 註 1 二段。

● 2:7¹ 即幼發拉底河。全書同。

【2:6】And the king said to me (and the queen was sitting beside him), How long will your going be, and when will you return? So it pleased the king to send me, and I gave him a date.

【2:7】Then I said to the king, If it please the king, let letters be given to me for the governors beyond the¹ River, so that they will let me pass through until I come to Judah;

into the Spirit as the consummated Triune God (John 11:25; 1 Cor. 15:45), to be useful to God in the accomplishing of His economy.

Nehemiah was one who lived not in his natural man but in resurrection. He was aggressive, but his aggressiveness was accompanied by other characteristics. In his relationship with God, he was one who loved God and also loved God's interests on the earth, including the Holy Land (signifying Christ), the holy temple (signifying the church), and the holy city (signifying the kingdom of God). As a person who loved God, Nehemiah prayed to God to contact Him in fellowship (1:4; 2:4b; 4:4-5, 9). Furthermore, Nehemiah trusted in God and even became one with God. As a result, he became the representative of God. In his relationship with the people, Nehemiah was altogether unselfish; with him, there was no self-seeking or self-interest. He was always willing to sacrifice what he had for the people and for the nation (5:10, 14-19). See also notes 18¹ in ch. 4, 14¹ in ch. 5, 2¹, par. 2, in ch. 8, and 30¹, par. 2, in ch. 13.

2:7¹ (River) I.e., the Euphrates. So throughout the book.

2:8^a

拉七 6, 9, 28
八 18, 22, 31
尼二 18

【2:8】又賜詔書，通知看守王園林的亞薩，使他給我木料，作屬殿營樓之門的橫梁，並供城牆和我要¹住的房屋使用。因我^{2a}神美善的手幫助我，王就把我所求的賜給我。

四 尼希米往耶路撒冷的行程 與他親身的觀察

二 9 ~ 16

【2:9】王派了軍長和馬兵護送我。我到了河西的諸省長那裏，將王的詔書交給他們。

【2:10】和倫人^a參巴拉，並作¹臣僕的亞捫人多比雅，聽見有人來為以色列人求好處，就甚惱怒。

【2:11】我到了^a耶路撒冷，在那裏住了三日。

● 2:8¹ 住，直譯，進入。

● 2:8² 見拉七 6 註 2。

● 2:10¹ 可能指波斯王手下的官職。19 節者同。

2:10^a

參拉四 4~8

2:11^a

參拉八 32

【2:8】And a letter to Asaph, the keeper of the Park, which belongs to the king, so that he would give me timber to make beams for the gates of the palace that belongs to the house and for the wall of the city and for the house that I will be entering. And the king gave these to me according to the good^{1a} hand of my God, which was upon me.

D. Nehemiah's Journey to Jerusalem and His Personal Observation

2:9-16

【2:9】So I went to the governors beyond the River and gave them the king's letters. And the king had sent with me captains of the army and horsemen.

【2:10】And when^a Sanballat the Horonite and Tobiah the Ammonite¹ servant heard of this, it displeased them greatly that a man had come seeking the good of the children of Israel.

【2:11】Thus I came to^a Jerusalem and was there three days.

2:8¹ (hand) See note 6² in Ezra 7.

2:10¹ (servant) Probably referring to an official position under the Persian king. So also in v. 19.

2:8^a

Ezra 7:6, 9, 28;
8:18, 22, 31;
Neh. 2:18

2:10^a

cf. Ezra 4:4-8

2:11^a

cf. Ezra 8:32

【2:12】我夜間起來，有幾個人也一同起來；但^a神使我心裏起意要爲耶路撒冷作甚麼事，我並沒有告訴人。除了我騎的牲口以外，也沒有別的牲口在我那裏。

【2:13】當夜我出了谷門，往野狗泉去，到了糞門，察看耶路撒冷的城牆，見城牆被拆毀，城門被火焚燒。

【2:14】我又往前，到了泉門和王池，但所騎的牲口沒有地方過去。

【2:15】於是我在夜間沿溪而上，察看城牆，又轉身進入谷門，就回來了。

【2:16】我去過那裏，作了甚麼事，官長都不知道；我還沒有告訴猶大人、祭司、貴冑、官長、和其餘作工的人。

五 耶路撒冷城牆的重建 二 17 ~ 20

【2:12】And I arose at night, I and some few men with me. And I told no man what my^a God had put into my heart to do for Jerusalem. And there was no animal with me except the animal I rode on.

【2:13】And I went out at night by the Valley Gate, toward the Jackals' Spring and the Dung Gate, and inspected the walls of Jerusalem, which had been broken down and whose gates had been consumed with fire.

【2:14】Then I passed on to the Fountain Gate and to the King's Pool, but there was no place for the animal under me to pass through.

【2:15】And I went up at night by the brook and inspected the wall, and turned back and went in by the Valley Gate and so returned.

【2:16】And the rulers did not know where I had gone or what I had been doing; and I had not as yet told it to the Jews and the priests and the nobles and the rulers and the rest who were to do the work.

E. The Rebuilding of the Wall of Jerusalem 2:17-20

2:17^a
參詩五一 18
2:17^b
尼一 3
詩四四 13
七九 4
耶二四 9
結五 14~15
二二 4

【2:17】以後，我對他們說，我們所遭的禍患，耶路撒冷怎樣荒涼，城門被火焚燒，你們都看見了。來罷，我們^a重建耶路撒冷的城牆，免得再受^b凌辱。

【2:18】我告訴他們，我神美善的手怎樣幫助我，也把王對我所說的話告訴他們。他們就說，我們起來建造罷；於是他們奮勇作這善工。

【2:19】但和倫人參巴拉、作臣僕的亞捫人多比雅、和亞拉伯人基善聽見，就^a嗤笑我們，藐視我們，說，你們作的是甚麼事？你們要背叛王麼？

【2:20】我回答他們說，^{1a}天上的神必親自使我們亨通；所以我們作祂僕人的，要起來建造。你們卻在耶路撒冷無分、無權、無記念。

尼希米記 第三章

六 城牆建造的記載

三 1 ~ 32

● 2:20¹ 尼希米的答覆指明他作為神的僕人，並不膽怯，反而非常進取。見 3 註 1。

【2:17】 Then I said to them, You see the bad state we are in, that Jerusalem lies in waste and its gates are burned with fire. Come and let us ^abuild up the wall of Jerusalem so that we will no longer be a ^breproach.

【2:18】 And I told them about the hand of my God, which was good upon me, and also about the king's words, which he had spoken to me. And they said, Let us rise up and build; and they strengthened their hands for the good work.

【2:19】 But when Sanballat the Horonite and Tobiah the Ammonite servant and Geshem the Arabian heard of it, they ^amocked us and despised us; and they said, What is this thing that you will do? Will you rebel against the king?

【2:20】 And I answered them and said to them, ¹The ^aGod of heaven Himself will make us prosper; therefore we His servants will rise up and build. But you have no portion nor right nor memorial in Jerusalem.

NEHEMIAH 3

F. A Record of the Building of the Wall

3:1-32

2:20¹ (The) Nehemiah's response indicates that as a servant of God he was not cowardly but was very aggressive. See note 3¹.

2:17^a
cf. Psa. 51:18
2:17^b
Neh. 1:3;
Psa. 44:13;
79:4;
Jer. 24:9;
Ezek. 5:14-15;
22:4

2:19^a
Neh. 4:1;
Psa. 44:13

2:20^a
Neh. 1:4-5;
2:4

2:19^a
尼四 1
詩四四 13

2:20^a
尼一 4~5
二 4

3:1^a
尼三 20~21
十三 4, 7, 28
3:1^b
尼三 32
十二 39
約五 2
3:1^c
耶三一 38
亞十四 10

【3:1】那時，大祭司^a以利亞實和他的弟兄眾祭司起來建造^b羊門，將這門分別爲聖，安立門扇；又築城牆到哈米亞樓，將這樓分別爲聖，又築城牆到^c哈楠業樓。

【3:2】其旁是耶利哥人建造。其旁是音利的兒子撒刻建造。

【3:3】哈西拿的子孫建造^a魚門：架設橫梁，安門扇、門插和門門。

【3:4】其旁是哈哥斯的孫子，烏利亞的兒子米利末修造。其旁是米示薩別的孫子，比利迦的兒子米書蘭修造。其旁是巴拿的兒子撒督修造。

【3:5】其旁是提哥亞人修造；但是他們的貴冑¹不肯負軛服事他們的²主。

● 3:5¹ 不肯負軛，直譯，不將他們的頸項擺進來。

● 3:5² 或，主人（複數。）

【3:1】Then^a Eliashib the high priest rose up with his brothers the priests and built the^b Sheep Gate. They consecrated it and erected its doors; even as far as the Tower of the Hundred they consecrated it and as far as the^c Tower of Hananel.

【3:2】And next to him the men of Jericho built. And next to them Zaccur the son of Imri built.

【3:3】And the sons of Hassenaah built the^a Fish Gate: They laid its beams and set up its doors, its bolts, and its bars.

【3:4】And next to them Meremoth the son of Uriah, the son of Hakkoz made repairs. And next to them Meshullam the son of Berechiah, the son of Meshezabel made repairs. And next to them Zadok the son of Baana made repairs.

【3:5】And next to them the Tekoites made repairs, but their nobles would not put their necks to the service of their¹ Lord.

3:5¹ (Lord) Or, masters.

3:1^a
Neh. 3:20-21;
13:4, 7, 28
3:1^b
Neh. 3:32;
12:39;
John 5:2
3:1^c
Jer. 31:38;
Zech. 14:10

3:3^a
2 Chron. 33:14;
Neh. 12:39;
Zeph. 1:10

【3:6】 巴西亞的兒子耶何耶大與比所玳的兒子米書蘭修造古門：架設橫梁，安門扇、門插和門閂。

【3:7】 其旁是基遍人米拉提、米倫人雅頓，與基遍人和米斯巴人一同修造，直到河西總督府。

【3:8】 其旁是金匠哈海雅的兒子烏薛修造。其旁是調製香品者哈拿尼雅修造。這些人加固耶路撒冷的城牆，直到寬牆。

【3:9】 其旁是管理耶路撒冷一半地區，戶珥的兒子利法雅修造。

【3:10】 其旁是哈路抹的兒子耶大雅對着自己的房屋修造。其旁是哈沙尼的兒子哈突修造。

【3:11】 哈琳的兒子瑪基雅和巴哈摩押的兒子哈述修造另一段，包括爐樓。

【3:12】 其旁是管理耶路撒冷另一半地區，哈羅黑的兒子沙龍和他的女兒們修造。

【3:6】 And Joiada the son of Paseah and Meshullam the son of Besodeiah repaired the Old Gate: They laid its beams and set up its doors and its bolts and its bars.

【3:7】 And next to them Melatiah the Gibeonite and Jadon the Meronothite with the men of Gibeon and of Mizpah made repairs to the throne of the governor beyond the River.

【3:8】 Next to him Uzziel the son of Harhaiah, one of the goldsmiths, made repairs. And next to him Hananiah, one of the perfumers, made repairs, and they fortified Jerusalem even unto the Broad Wall.

【3:9】 And next to them Rephaiah the son of Hur, the ruler of half the district of Jerusalem, made repairs.

【3:10】 And next to them Jedaiah the son of Harumaph, opposite his house. And next to him Hattush the son of Hashabneiah made repairs.

【3:11】 Malchijah the son of Harim and Hasshub the son of Pahath-moab repaired another section, including the Tower of the Furnaces.

【3:12】 And next to him Shallum the son of Hallohesh, the ruler of half the district of Jerusalem, made repairs, he and his daughters.

【3:13】哈嫩和撒挪亞的居民修造谷門：重建那門，安門扇、門插和門閂，又建築城牆一千肘，直到糞門。

【3:14】管理伯哈基琳區，利甲的兒子瑪基雅修造糞門：重建那門，安門扇、門插和門閂。

【3:15】管理米斯巴區，各荷西的兒子沙崙修造泉門：重建那門，蓋門頂，安門扇、門插和門閂，又修造靠近王園^a西羅亞池的牆垣，直到那從大衛城下來的臺階。

【3:16】其後是管理伯夙一半地區，押卜的兒子尼希米修造，從^a大衛墳地的對面，直到挖造的池子，並勇士的房屋。

【3:17】其後是利未人在巴尼的兒子利宏手下修造。其旁是管理基伊拉一半地區的哈沙比雅，爲他本區修造。

【3:18】其後是利未人的弟兄，在管理基伊拉另一半地區，希拿達的兒子巴瓦伊手下修造。

【3:13】Hanun and the inhabitants of Zanoah repaired the Valley Gate: They built it and set up its doors, its bolts, and its bars, as well as one thousand cubits of the wall to the Dung Gate.

【3:14】And Malchijah the son of Rechab, the ruler of the district of Beth-haccherem repaired the Dung Gate: He built it and set up its doors, its bolts, and its bars.

【3:15】And Shallum the son of Colhozeh, the ruler of the district of Mizpah, repaired the Fountain Gate: He built it and covered it and set up its doors, its bolts, and its bars, as well as the wall of the Pool of^a Shelah by the King's Garden, even to the stairs that go down from the City of David.

【3:16】After him Nehemiah the son of Azbuk, the ruler of half the district of Beth-zur, made repairs, from a place opposite the^a Sepulchres of David and as far as the pool that was made and as far as the House of the Mighty Men.

【3:17】After him the Levites, under Rehum the son of Bani, made repairs. Next to him Hashabiah, the ruler of half the district of Keilah, made repairs for his district.

【3:18】After him their brothers, under Bavvai the son of Henadad, the ruler of half the district of Keilah, made repairs.

3:15^a
路十三 4
約九 7, 11

3:15^a
Luke 13:4;
John 9:7, 11

3:16^a
徒二 29

3:16^a
Acts 2:29

【3:19】其旁是管理米斯巴、耶書亞的兒子以謝修造另一段，對着軍械庫的上坡、城牆轉彎之處。

【3:20】其後是薩拜的兒子巴錄，竭力修造另一段，從城牆轉彎，直到大祭司以利亞實住宅的門口。

【3:21】其後是哈哥斯的孫子，烏利亞的兒子米利末修造另一段，從以利亞實住宅的門口，直到以利亞實住宅的盡頭。

【3:22】其後是住平原的祭司修造。

【3:23】其後是便雅憫與哈述對着自己的房屋修造。其後是亞難尼的孫子，瑪西雅的儿子亞撒利雅，在自己房屋的旁邊修造。

【3:24】其後是希拿達的兒子賓內修造另一段，從亞撒利雅的房屋直到城牆轉彎，又到城角。

【3:19】 And next to him Ezer the son of Jeshua, the ruler of Mizpah, repaired another section, opposite the ascent to the armory at the turning of the wall.

【3:20】 After him Baruch the son of Zabbai diligently repaired another section, from the turning of the wall to the door of the house of Eliashib the high priest.

【3:21】 After him Meremoth the son of Uriah the son of Hakkoz repaired another section, from the door of the house of Eliashib even to the end of the house of Eliashib.

【3:22】 And after him the priests, the men from the plain, made repairs.

【3:23】 After them Benjamin and Hasshub made repairs opposite their house. After them Azariah the son of Maaseiah the son of Ananiah made repairs beside his own house.

【3:24】 After him Binnui the son of Henadad repaired another section, from the house of Azariah to the turning of the wall, then to the corner.

【3:25】烏賽的兒子巴拉對着城牆的轉彎修造，又修造王上宮凸出來的城樓，靠近護衛兵院的那一段。其後是巴錄的兒子昆大雅修造。

【3:26】（殿役住在俄斐勒，直到朝東水門的對面和凸出來的城樓。）

【3:27】其後是提哥亞人修造另一段，對着那凸出來的大樓，直到俄斐勒的牆。

【3:28】從^a馬門往上，眾祭司各對着自己的房屋修造。

【3:29】其後是音麥的兒子撒督對着自己的房屋修造。其後是守東門、示迦尼的兒子示瑪雅修造。

【3:30】其後是示利米雅的兒子哈拿尼雅，和薩拉的第六子哈嫩，修造另一段。其後是比利迦的兒子米書蘭，對着自己的住所修造。

【3:25】Palal the son of Uzai made repairs from in front of the turning of the wall, and on the tower that projects out from the upper house of the king, which is by the court of the guard. After him was Pedaiah the son of Parosh.

【3:26】(Now the temple servants dwelt on the Ophel, as far as the point opposite the Water Gate on the east, and the tower that projects out.)

【3:27】After him the Tekoites repaired another section, opposite the great tower that projects out and to the wall of the Ophel.

【3:28】Above the^a Horse Gate the priests made repairs, each one opposite his own house.

【3:29】After them Zadok the son of Immer made repairs opposite his own house. And after him Shemaiah the son of Shecaniah, the keeper of the East Gate, made repairs.

【3:30】After him Hananiah the son of Shelemiah and Hanun the sixth son of Zalaph repaired a second section. After him Meshullam the son of Berechiah made repairs, opposite his quarters.

3:28^a
代下二三 15
耶三一 40

3:28^a
2 Chron. 23:15;
Jer. 31:40

【3:31】其後是金匠瑪基雅修造到殿役和商人的房屋，對着點閱門，直到城的角樓。

【3:32】金匠與商人在城的角樓和^a羊門中間修造。

尼希米記 第四章

七 仇敵的破壞 四 1 ~ 23

【4:1】^a參巴拉聽見我們建造城牆就發怒，大大惱恨，嗤笑猶大人，

【4:2】對他弟兄和撒瑪利亞的軍兵說，這些軟弱的猶大人作甚麼呢？他們¹要為自己修築城牆麼？要獻祭麼？要一日完成麼？要從土堆裏拿出火燒的石頭再立牆麼？

【4:3】亞捫人多比雅站在旁邊，說，他們所建造的石牆，就是狐狸上去也必踩出洞來。

● 4:2¹ 直譯，要（把修築城牆的工作）留給自己麼？

【3:31】After him Malchijah, one of the goldsmiths, made repairs as far as the house of the temple servants and the merchants, opposite the Muster Gate and as far as the ascent of the corner.

【3:32】And between the ascent of the corner and the^a Sheep Gate the goldsmiths and the merchants made repairs.

NEHEMIAH 4

G. The Frustration of the Enemy 4:1-23

【4:1】And when^a Sanballat heard that we were building the wall, he became angry and was greatly enraged; and he mocked the Jews.

【4:2】And he spoke to his brothers and the army of Samaria and said, What are these feeble Jews doing? Will they restore it for themselves? Will they sacrifice? Will they finish in a day? Will they revive the stones out of the dust heaps, though they are burned?

【4:3】And Tobiah the Ammonite was beside him, and he said, Even their stone wall that they are building, if a fox were to go up on it, he would breach it.

3:32^a
尼三 1

3:32^a
Neh. 3:1

4:1^a
尼二 19
四 7

4:1^a
Neh. 2:19;
4:7

【4:4】我們的神阿，求你垂聽，因為我們被藐視；求你使他們的凌辱歸在他們頭上，使他們在被擄到之地成為掠物。

【4:5】不要遮掩他們的罪孽，不要使他們的罪從你面前塗抹，因為他們在建造的人面前惹動你的怒氣。

【4:6】這樣，我們建造^a城牆，城牆就都連接起來，高至一半，因為百姓用心作工。

【4:7】參巴拉、多比雅、亞拉伯人、亞捫人、亞實突人，聽見耶路撒冷城牆修復的工作有進展，破裂的地方開始堵住，就甚發怒。

【4:8】他們^a同謀要來攻擊耶路撒冷，使城內擾亂。

【4:9】然而，我們禱告我們的神，又因他們的緣故，設立看守的人，晝夜防備。

【4:10】猶大人說，灰土尚多，扛抬的人力氣已經衰敗，所以我們不能建造城牆。

【4:4】Hear, O our God, for we are despised; and turn their reproach upon their own head, and give them as spoil in the land of captivity;

【4:5】And do not cover their iniquity and do not let their sin be blotted out before You, for they made provocations before the builders.

【4:6】So we built the^a wall; and all the wall was joined together to half its height, for the people had a heart to work.

【4:7】And when Sanballat and Tobiah and the Arabians and the Ammonites and the Ashdodites heard that the restoration of the walls of Jerusalem was advancing, that the breaches were beginning to be closed up, they became very angry;

【4:8】And all of them^a conspired together to come and fight against Jerusalem and cause confusion in it.

【4:9】But we prayed to our God, and because of them we set a watch against them day and night.

【4:10】And Judah said, / The strength of the burden bearers fails, / And the debris is great; / And we are not able / To build the wall.

4:6^a

詩五一 18
尼六 1, 6
十二 27
賽六十 18
詩一二二 7
參啓二一 12

4:8^a

詩八三 3~5

4:6^a

Psa. 51:18;
Neh. 6:1, 6;
12:27;
Isa. 60:18;
Psa. 122:7;
cf. Rev. 21:12

4:8^a

Psa. 83:3-5

【4:11】我們的敵人且說，趁他們還不知道，還看不見，我們進入他們中間殺他們，使工作止住。

【4:12】那靠近敵人居住的猶大人，十次來對我們說，他們必從你們所到的各處上來攻擊我們。

【4:13】所以我使百姓各按家族，拿刀、拿槍、拿弓，站在城牆後邊低窪的空曠處。

【4:14】我察看了，就起來對貴冑、官長、和其餘的百姓說，不要怕他們；當記念那大而可畏的主，要為你們的弟兄、兒女、妻子、家產¹爭戰。

【4:15】仇敵聽見我們知道他們的計謀，又見神破壞他們的計畫，就不來了；我們都回到城牆那裏，各作各的工。

● 4:14¹ 一面，以色列人豫備好爭戰；另一面，他們信靠神，相信神要為他們爭戰。（20 下。）在這事上他們也是進取的。（參二 20 註 1。）

【4:11】 And our adversaries said, They will not know, nor even see, until we come into their midst and slay them and cause the work to stop.

【4:12】 And when the Jews who dwelt near them came, they said to us ten times, They will come up against us from all the places that you turn to.

【4:13】 So I set men in the lowest places behind the wall, on the exposed areas, and I set the people by families with their swords, their spears, and their bows.

【4:14】 And when I saw the situation, I rose up and said to the nobles and the rulers and the rest of the people, Do not be afraid of them; remember the great and awesome Lord, and ¹fight for your brothers, your sons and your daughters, your wives and your houses.

【4:15】 And when our enemies heard that their counsel was known to us and that God frustrated it, we all returned to the wall, each man to his work.

4:14¹ (fight) On the one hand, the children of Israel were prepared to fight; on the other hand, they trusted in God, believing that He would fight for them (v. 20b). In this matter they too were aggressive (cf. note 20¹ in ch. 2).

【4:16】從那日起，我的僕人一半作工，一半拿槍、拿盾牌、拿弓、穿鎧甲；官長都站在猶大家眾人的後邊。

【4:17】建造城牆的、扛抬重物的，都佩帶兵器，一手作工，一手拿兵器。

【4:18】建造的人都腰間佩刀建造，吹角的人在¹我旁邊。

【4:19】我對貴胄、官長、和其餘的百姓說，這工程浩大，我們在城牆上彼此相離甚遠；

【4:20】你們聽見角聲在那裏，就要聚集到我們那裏去。我們的神必為我們^a爭戰。

【4:21】於是，我們作工，其中一半拿槍，從天亮直到星宿出現的時候。

● 4:18¹ 尼希米作為總司令，也在那些豫備與仇敵爭戰的人當中，並有分於夜間守望。（17～23。）他沒有將這些事留給別人作，乃是親自參與。

【4:16】And from that day half of my servants labored in the work, and half of them held the spears and the shields and the bows and the armor; and the rulers were behind all the house of Judah.

【4:17】Those who built the wall and those who carried burdens took the loads with one hand doing the work and with the other holding a weapon.

【4:18】And as for the builders, each had his sword strapped to his side, and so they built; and he who sounded the trumpet was beside¹ me.

【4:19】And I said to the nobles, the rulers, and the rest of the people, The work is great and large, and we are separated on the wall, each far from the other.

【4:20】In whatever place you hear the sound of the trumpet, gather yourselves to us there. Our God will^a fight for us.

【4:21】So we labored in the work; and half of them held spears from the start of dawn until the stars came out.

4:18¹ (me) As the commander-in-chief, Nehemiah was among those who were ready to fight against the enemy, and he took part in the night watch (vv. 17-23). He did not leave these matters to others but participated in them himself.

4:20^a
出十四 14
申一 30
三 22
二十 4
書十 14, 42
二三 3, 10

4:20^a
Exo. 14:14;
Deut. 1:30;
3:22;
20:4;
Josh. 10:14, 42;
23:3, 10

【4:22】那時，我又對百姓說，各人和他的僕人當在耶路撒冷城中住宿，好在夜間護衛我們，白晝作工。

【4:23】這樣，我和我的弟兄、僕人、並跟從我的護衛兵，都不脫衣服，¹各人右手拿着兵器。

尼希米記 第五章

八 內部問題的解決 五 1 ~ 19

1 百姓埋怨貴冑 和官長向他們取利 1 ~ 5

【5:1】百姓和他們的妻子大大^a呼號，埋怨他們的弟兄猶大人。

【5:2】有的說，我們和兒女人口眾多，要去得糧食喫飽活命；

【4:22】 I also said to the people at that time, Let every man and his servant spend the nights inside Jerusalem so that they may be a guard for us by night and work by day.

【4:23】 So neither I nor my brothers nor my servants nor the men of the guard who followed me, none of us took off our clothes; ¹each had his weapon at his right hand.

NEHEMIAH 5

H. The Settlement of the Interior Problem 5:1-19

1. The People's Complaint concerning the Nobles' and Rulers' Imposing Interest on the People vv. 1-5

【5:1】 And there was a great^a cry of the people and their wives against their brothers the Jews,

【5:2】 For there were some who said, With our sons and our daughters we are many; therefore we must get grain that we may eat and live.

● 4:23¹ 希伯來文經文意不詳。

4:23¹ (each) The Hebrew text is obscure.

5:1^a
參出二 23
三 7, 9
賽五 7

5:1^a
cf. Exo. 2:23;
3:7, 9;
Isa. 5:7

5:3^a
參利二五 35~39
申十五 7~8

【5:3】有的說，我們^a典了田地、葡萄園、房屋，要在饑荒中得糧食；

【5:4】有的說，我們已經用田地、葡萄園作抵押，借了錢給王納稅。

【5:5】其實我們的肉身與我們弟兄的肉身一樣，我們的兒女與他們的兒女一般；看哪，我們將要使兒女^a作人的僕婢。我們的女兒已有爲婢的；我們無力拯救，因爲我們的田地、葡萄園，已經歸了別人。

2 尼希米的斥責和決斷 6 ~ 13

【5:6】我聽見他們的呼號和這些話，便甚發怒。

【5:7】我心裏籌畫了，就斥責貴冑和官長，說，你們各人竟向自己的弟兄索取^a利息！於是我安排大會攻擊他們。

5:7^a
出二二 25
利二五 37
詩十五 5
結二二 12

【5:3】And there were some who said, We have^a pledged our fields and our vineyards and our houses that we might get grain in this famine.

【5:4】And there were some who said, We have borrowed money against our fields and our vineyards for the king's tribute.

【5:5】Yet now our flesh is like the flesh of our brothers, our children like their children; and now we are bringing our sons and daughters into^a bondage as slaves. And some of our daughters have already been brought into bondage; and it is not in our power to deliver them, for our fields and vineyards belong to others.

2. Nehemiah's Rebuke and Resolution vv. 6-13

【5:6】And I was very angry when I heard their cry and these words.

【5:7】And when I had considered this matter in my heart, I rebuked the nobles and the rulers and said to them, You men are charging^a interest, each man against his brother! And I set a great assembly against them.

5:3^a
cf. Lev. 25:35-39;
Deut. 15:7-8

5:5^a
2 Kings 4:1;
Matt. 18:25;
Exo. 21:7;
cf. Lev. 25:39

5:7^a
Exo. 22:25;
Lev. 25:37;
Psa. 15:5;
Ezek. 22:12

5:8^a
利二五 47~49

【5:8】我對他們說，我們盡力^a贖回了我們的弟兄，就是賣與外邦的猶大人；你們還要賣弟兄，使我們贖回來麼？他們靜默不語，無話可答。

5:9^a
利二五 36
撒十二 14
尼五 15
徒九 31

【5:9】我又說，你們所行的不善。爲着避免我們仇敵外邦人的毀謗，你們行事不當^a敬畏我們的神麼？

【5:10】我和我的弟兄與僕人也將銀錢糧食借給百姓；我們大家都放棄收取利息罷。

5:11^a
參利二五 10

【5:11】如今我勸你們將他們的田地、葡萄園、橄欖園、房屋，並向他們所取的銀錢、糧食、新酒和新油，百分之一的利息，都^a歸還他們。

【5:12】眾人說，我們必歸還，不向他們索要，必照你所說的去行。我就召了祭司來，叫眾人起誓，必照着所應許的去行。

【5:8】And I said to them, We have^a bought back our brothers the Jews who have been sold to the nations according to the best of our ability. So would you even sell your brothers that they would have to be sold back to us? And they held their peace and could find not a word to answer.

【5:9】Then I said, The thing that you are doing is not good. Should you not walk in the^a fear of our God because of the reproach of the nations our enemies?

【5:10】And even I, my brothers, and my servants lend them money and grain. Let us now abandon such taking of interest.

【5:11】^aRestore now to them, as of today, their fields, their vineyards, their olive groves, and their houses, as well as the hundredth part of the money and of the grain, new wine, and fresh oil that you charge them as interest.

【5:12】And they said, We will restore it, and we will require nothing from them; so will we do, even as you say. Then I called for the priests and took an oath from them that they would do according to this promise.

5:8^a
Lev. 25:47-49

5:9^a
Lev. 25:36;
1 Sam. 12:14;
Neh. 5:15;
Acts 9:31

5:11^a
cf. Lev. 25:10

5:13^a
徒十八 6
參可六 11
路九 5
徒十三 51
5:13^b
申二七 15
代上十六 36
尼八 6
詩一〇六 48
林前十四 16
啓二二 21

【5:13】我也^a抖着胸前的衣襟，說，凡不成就這應許的，願神照樣抖他離開家產和他勞碌得來的，直到抖空了。會眾都說，^b阿們；又讚美耶和華。百姓就照着所應許的去行。

3 尼希米的好榜樣 14 ~ 19

【5:14】自從王派我作猶大地的省長，就是從^a亞達薛西王二十年，直到三十二年，共十二年之久，我與我弟兄都¹沒有喫省長的俸祿。

● 5:14¹ 省長尼希米是在王的地位上，他在重建耶路撒冷城牆以完成神經綸的事上，居心純全。他不像以色列和猶大許多的王；他不自私，不尋求自己的利益，也不放縱性慾。所以他有資格享受拔尖的分，就是神向祂選民所應許之美地的君王職分。他不圖私利，反將銀錢糧食借給百姓，不收取利息，（10，）並供養別人，目的是為建造城牆。結果，他就為神所用，並從神得着幫助，完成重建耶路撒冷城牆的工作。（六 15 ~ 七 4。）尼希米乃是神子民中間領頭之人應該如何的榜樣。（參提前 3 2 ~ 7。）

【5:13】I also^a shook out the lap of my garment and said, May God shake out in the same way every man from his house and from his possessions who does not perform this promise; even so may he be shaken out and emptied. And all the assembly said, ^bAmen; and they praised Jehovah. And the people acted according to this promise.

3. Nehemiah's Good Example vv. 14-19

【5:14】Moreover from the time that the king appointed me to be governor in the land of Judah, from the twentieth year even to the thirty-second year of^a Artaxerxes the king, twelve years, I and my brothers did¹ not eat the food appointed for the governor.

5:14¹ (not) Nehemiah, as the governor, in the position of a king, was a man with a pure heart for the rebuilding of Jerusalem's wall in the carrying out of God's economy. Unlike many of the kings of Israel and Judah, he was not selfish, he did not seek his own interests, and he was not indulgent in sexual lust. Therefore, he was qualified to enjoy the top portion, the kingship of the good land promised by God to His elect. Instead of being self-seeking, he lent money and grain without interest (v. 10), and he fed others for the purpose of building up the wall. As a result, he was used by God and received help from Him to carry out the work of rebuilding the wall of the city of Jerusalem (6:15-7:4). Nehemiah was a pattern of what a leader among God's people should be (cf. 1 Tim. 3:2-7).

5:13^a
Acts 18:6;
cf. Mark 6:11;
Luke 9:5;
Acts 13:51
5:13^b
Deut. 27:15;
1 Chron. 16:36;
Neh. 8:6;
Psa. 106:48;
1 Cor. 14:16;
Rev. 22:21

5:14^a
Neh. 2:1

5:14^a
尼二 1

【5:15】在我以前的省長加重百姓的擔子，除了徵收銀子四十舍客勒以外，又索要糧食和酒，就是他們的僕人也轄制百姓；但我因^a 敬畏神，不這樣行。

【5:16】並且我堅定持續作城牆的工，並沒有置買田地；我的僕人也都聚集在那裏作工。

【5:17】除了從四圍外邦中到我們這裏來的人以外，有猶大平民和官長一百五十人，在我席上喫飯。

【5:18】每日豫備的有一隻公牛，六隻肥羊，又爲我豫備一些飛禽；每十日一次，多豫備各樣的酒。雖然如此，我並不要省長的俸祿，因爲百姓服役甚重。

【5:19】我的神阿，求你記念我爲這百姓所行的一切事，以善待我。

尼希米記 第六章

【5:15】 But the former governors, who were before me, laid heavy burdens on the people and took from them food and wine, besides forty shekels of silver; even their servants tyrannized the people. But I did not do so, because of the^a fear of God.

【5:16】 And I also applied myself to the work on this wall. And we did not acquire fields, and all my servants were gathered there for the work.

【5:17】 And there were at my table one hundred fifty men, Jews and rulers, besides those who came to us from the nations that surrounded us.

【5:18】 And what was prepared for one day was one ox and six choice sheep; also fowl was prepared for me, as well as all kinds of wine in abundance every ten days. Yet for this I did not demand the food appointed for the governor, for the service was heavy upon this people.

【5:19】 Remember me, O my God, for good, all that I have done for this people.

NEHEMIAH 6

九 仇敵進一步的破壞

六 1 ~ 14

6:1^a
尼六 15
參尼七 1

【6:1】參巴拉、多比雅、亞拉伯人基善、和我們其餘的仇敵，聽見我已經建造了^a城牆，其中沒有破裂之處，（不過到那時我還沒有在城門上安門扇，）

【6:2】參巴拉和基善就打發人來見我，說，請你來，我們在阿挪平原的一個村莊相會。他們卻圖謀害我。

【6:3】於是我差遣人去見他們，說，我現在辦理大工，不能下去。我為何放開工作，下去見你們，使工作停頓呢？

【6:4】他們四次這樣打發人來見我，我都如此回答。

【6:5】參巴拉第五次這樣打發僕人來見我，手裏拿着未封的信，

【6:6】信上寫着說，外邦人中有風聲，基善也說，你和猶大人謀反，因此你建造城牆。照他們這些話，你要作他們的王。

I. The Further Frustration of the Enemy

6:1-14

6:1^a
Neh. 6:15;
cf. Neh. 7:1

【6:1】And when it was reported to Sanballat and Tobiah and Geshem the Arabian and the rest of our enemies that I had built the^a wall and that no breach remained in it (though as yet I had not set up the doors in the gates)

【6:2】Sanballat and Geshem sent word to me, saying, Come; let us meet together among the villages in the plain of Ono. But they intended to do me harm.

【6:3】And I sent messengers to them, saying, I am doing a great work and cannot come down. Why should the work cease while I leave it to come down to you?

【6:4】And they sent word to me four times in this way, and I answered them in this way.

【6:5】Then Sanballat sent his servant to me in this way the fifth time, with an open letter in his hand,

【6:6】In which was written: It is reported among the nations, and Geshem says it, that you and the Jews intend to rebel; therefore you are building the wall. And, according to these words, you are to be their king.

【6:7】你又設立申言者在耶路撒冷指着
你宣告說，在猶大有王了！現在這些
話必傳與王知；所以請你來，與我們
彼此商議。

【6:8】我就差遣人去見他，說，你所說
的這些事，一概沒有，是你自己心裏
捏造的。

【6:9】他們都要使我們懼怕，意思說，他
們的手必軟弱不能作工，以致工作不能
成就。現在，神阿，求你堅固我的手。

【6:10】我到了米希大別的孫子，第來
雅的兒子示瑪雅家；那時，他閉門不
出。他說，我們不如在神的殿，在殿
堂中會面，將殿堂的門關鎖；因為他
們要來殺你，就是在夜裏來殺你。

【6:11】我說，像我這樣的人豈要逃跑
呢？像我這樣的人豈能進入殿裏¹保
全生命呢？我不進去！

● 6:11¹ 保全生命，直譯，而活。

【6:7】And you have also set up prophets to declare
in Jerusalem concerning you, saying, There is a king
in Judah! And now a report will be made to the king
according to these words. Come now therefore, and let
us take counsel together.

【6:8】Then I sent word to him, saying, None of these
things that you are saying have happened; rather you
have invented them in your own heart.

【6:9】For all of them tried to frighten us, thinking, Their
hands will be weakened from working, and it will not be
done. But now strengthen my hands!

【6:10】And I went to the house of Shemaiah the son of
Delaiah, the son of Mehetabel, who had shut himself
up. And he said, Let us meet together in the house of
God, within the temple; and let us shut the doors of the
temple, for they are coming to slay you; indeed at night
they are coming to slay you.

【6:11】But I said, Should a man like me flee? And who,
being like me, would go into the temple¹ to save his life?
I will not go in.

6:11¹ (to) Lit., and live.

【6:12】我看出神並沒有差遣他，是他自己這樣申言攻擊我，是多比雅和參巴拉賄買了他。

【6:13】賄買他的緣故，是要叫我懼怕，依從他這樣行，以致犯罪，他們就有理由傳揚惡言毀謗我。

【6:14】我的神阿，求你記得多比雅和參巴拉，照着他們所作的這些事報應他們，也要記得女申言者挪亞底和其餘的申言者，他們想要叫我懼怕。

十 建造的完成 六 15 ~ 七 4

【6:15】以祿月二十五日，^a城牆修完了，共修了五十二天。

【6:16】我們一切的仇敵聽見了，四圍的外邦人都懼怕，愁眉不展；因為知道這工作完成是出於我們的神。

【6:17】再者，在那些日子，猶大的貴冑屢次寄信與多比雅，多比雅也來信與他們。

【6:12】Then I perceived that surely God had not sent him but that he spoke this prophecy against me and that Tobiah and Sanballat had hired him.

【6:13】He had been hired for this reason, that I would be frightened and that I would act in such a way as to sin; then they would have cause for an evil report in order to reproach me.

【6:14】Remember, O my God, Tobiah and Sanballat according to these works of theirs, and also the prophetess Noadiah and the rest of the prophets, who tried to frighten me.

J. The Completion of the Building 6:15 – 7:4

【6:15】So the ^awall was completed on the twenty-fifth day of the month of Elul, in fifty-two days.

【6:16】And when all our enemies heard of it, all the nations that surrounded us were afraid and fell very low in their own eyes, for they knew that this work was done with the help of our God.

【6:17】Moreover in those days the nobles of Judah sent many letters unto Tobiah, and the letters of Tobiah came to them;

6:15^a
尼六 1
七 1

6:15^a
Neh. 6:1;
7:1

【6:18】在猶大有許多人與多比雅結盟，因他是亞拉兒子示迦尼的女婿，並且他的兒子約哈難娶了比利迦兒子米書蘭的女兒爲妻。

【6:19】他們常在我面前說多比雅的善行，也將我的話傳與他。多比雅又寄一些信來，要叫我懼怕。

尼希米記 第七章

【7:1】^a城牆建成，我安了門扇，守門的、歌唱的、和利未人都已派定。

【7:2】我就吩咐我的弟兄哈拿尼，和營樓長哈拿尼雅管理耶路撒冷，因爲哈拿尼雅是個忠信的人，又敬畏神過於眾人。

【7:3】我對他們說，等到日頭暖和，纔可開耶路撒冷的城門；人尚站着看守的時候，就要把門關好，你要上門；也當派耶路撒冷的居民，各按班次看守自己房屋對面之處。

【6:18】 For many in Judah were sworn to his cause because he was the son-in-law of Shecaniah the son of Arah; and his son Jehohanan had taken the daughter of Meshullam the son of Berechiah as his wife.

【6:19】 They also spoke of his good deeds before me and reported my words to him. And Tobiah sent letters to intimidate me.

NEHEMIAH 7

【7:1】 And when the ^awall was built and I had set up the doors, and the gatekeepers and the singers and Levites had been appointed,

【7:2】 I gave my brother Hanani, as well as Hananiah the commander of the citadel, charge over Jerusalem, for he was a faithful man and feared God more than most.

【7:3】 And I said to them, Do not let the gates of Jerusalem be opened until the sun is hot; and while some are standing guard, let them shut the doors, and you bar them; and appoint watches from the inhabitants of Jerusalem, each at his own watch and each opposite his own house.

【7:4】城廣大，其中的民卻稀少，房屋還沒有建造。

十一 登記被擄歸回的人，
以加增耶路撒冷的人數
七 5 ~ 73

【7:5】我的神使我心裏起意，招聚貴冑、官長和百姓，要照家譜登記。我找着第一次上來之人的家譜，其上寫着：

【7:6】^a 巴比倫王尼布甲尼撒從前所遷徙之猶大省的人，現在他們的子孫從被擄到之地上到耶路撒冷和猶大，各歸本城，這些人記在下面。

【7:7】他們是同着所羅巴伯、耶書亞、尼希米、亞撒利雅、拉米、拿哈瑪尼、末底改、必珊、密斯毘列、比革瓦伊、尼宏、巴拿回來的。以色列民中男子的數目記在下面：

【7:8】巴錄的子孫二千一百七十二名；

【7:4】 Now the city was wide and large; but the people were few in it and no houses had been built.

K. Enrolling the Returned Captives for the
Increase of the Population of Jerusalem
7:5-73

【7:5】 Then my God put it into my heart to assemble the nobles and the rulers and the people to be enrolled by genealogy. And I found the book of the genealogy of those who had first come up, and I found this written in it:

【7:6】^a These are the children of the province who went up out of the captivity of those who had been carried away, whom Nebuchadnezzar the king of Babylon had carried away and who returned to Jerusalem and to Judah, each man to his city;

【7:7】 Who came with Zerubbabel, Jeshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah. The number of the men of the people of Israel:

【7:8】 The children of Parosh, two thousand one hundred seventy-two.

7:6^a
6~73;
拉二 1~70

7:6^a
vv. 6-73;
Ezra 2:1-70

【7:9】示法提雅的子孫三百七十二名；

【7:10】亞拉的子孫六百五十二名；

【7:11】巴哈摩押的子孫，屬耶書亞和約押子孫的，二千八百一十八名；

【7:12】以攔的子孫一千二百五十四名；

【7:13】薩土的子孫八百四十五名；

【7:14】薩改的子孫七百六十名；

【7:15】賓內的子孫六百四十八名；

【7:16】比拜的子孫六百二十八名；

【7:17】押甲的子孫二千三百二十二名；

【7:18】亞多尼干的子孫六百六十七名；

【7:19】比革瓦伊的子孫二千零六十七名；

【7:20】亞丁的子孫六百五十五名；

【7:21】亞特的子孫，屬希西家子孫的，九十八名；

【7:9】 The children of Shephatiah, three hundred seventy-two.

【7:10】 The children of Arah, six hundred fifty-two.

【7:11】 The children of Pahath-moab, of the children of Jeshua and Joab, two thousand eight hundred eighteen.

【7:12】 The children of Elam, one thousand two hundred fifty-four.

【7:13】 The children of Zattu, eight hundred forty-five.

【7:14】 The children of Zaccai, seven hundred sixty.

【7:15】 The children of Binnui, six hundred forty-eight.

【7:16】 The children of Bebai, six hundred twenty-eight.

【7:17】 The children of Azgad, two thousand three hundred twenty-two.

【7:18】 The children of Adonikam, six hundred sixty-seven.

【7:19】 The children of Bigvai, two thousand sixty-seven.

【7:20】 The children of Adin, six hundred fifty-five.

【7:21】 The children of Ater, of Hezekiah, ninety-eight.

【7:22】哈順的子孫三百二十八名；
【7:23】比賽的子孫三百二十四名；
【7:24】哈拉的子孫一百一十二名；
【7:25】基遍人九十五名；
【7:26】伯利恆人和尼陀法人共一百八十八名；
【7:27】亞拿突人一百二十八名；
【7:28】伯亞斯瑪弗人四十二名；
【7:29】基列耶琳人、基非拉人、比錄人共七百四十三名；
【7:30】拉瑪人和迦巴人共六百二十一名；
【7:31】默瑪人一百二十二名；
【7:32】伯特利人和艾人共一百二十三名；
【7:33】另一個尼波的人五十二名；
【7:34】另一個以攔的子孫一千二百五十四名；
【7:35】哈琳的子孫三百二十名；

【7:22】The children of Hashum, three hundred twenty-eight.
【7:23】The children of Bezai, three hundred twenty-four.
【7:24】The children of Hariph, one hundred twelve.
【7:25】The children of Gibeon, ninety-five.
【7:26】The men of Bethlehem and Netophah, one hundred eighty-eight.
【7:27】The men of Anathoth, one hundred twenty-eight.
【7:28】The men of Beth-azmaveth, forty-two.
【7:29】The men of Kiriath-jearim, Chephirah, and Beeroth, seven hundred forty-three.
【7:30】The men of Ramah and Geba, six hundred twenty-one.
【7:31】The men of Michmas, one hundred twenty-two.
【7:32】The men of Bethel and Ai, one hundred twenty-three.
【7:33】The men of the other Nebo, fifty-two.
【7:34】The children of the other Elam, one thousand two hundred fifty-four.
【7:35】The children of Harim, three hundred twenty.

【7:36】耶利哥人三百四十五名；

【7:37】羅德人、哈第人、阿挪人共七百二十一名；

【7:38】西拿人三千九百三十名。

【7:39】祭司的數目記在下面：耶書亞家耶大雅的子孫九百七十三名；

【7:40】音麥的子孫一千零五十二名；

【7:41】巴施戶珥的子孫一千二百四十七名；

【7:42】哈琳的子孫一千零一十七名。

【7:43】利未人有耶書亞和甲篾的子孫，屬何達威雅子孫的，共七十四名。

【7:44】歌唱的有亞薩的子孫一百四十八名。

【7:45】守門的有沙龍的子孫、亞特的子孫、達們的子孫、亞谷的子孫、哈底大的子孫、朔拜的子孫，共一百三十八名。

【7:36】The children of Jericho, three hundred forty-five.

【7:37】The children of Lod, Hadid, and Ono, seven hundred twenty-one.

【7:38】The children of Senaah, three thousand nine hundred thirty.

【7:39】The priests: the children of Jedaiah, of the house of Jeshua, nine hundred seventy-three.

【7:40】The children of Immer, one thousand fifty-two.

【7:41】The children of Pashhur, one thousand two hundred forty-seven.

【7:42】The children of Harim, one thousand seventeen.

【7:43】The Levites: the children of Jeshua, of Kadmiel, of the children of Hodevah, seventy-four.

【7:44】The singers: the children of Asaph, one hundred forty-eight.

【7:45】The gatekeepers: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, one hundred thirty-eight.

【7:46】 殿役有西哈的子孫、哈蘇巴的子孫、答巴俄的子孫、

【7:47】 基綠的子孫、西亞的子孫、巴頓的子孫、

【7:48】 利巴拿的子孫、哈迦巴的子孫、薩買的子孫、

【7:49】 哈難的子孫、吉德的子孫、迦哈的子孫、

【7:50】 利亞雅的子孫、利汛的子孫、尼哥大的子孫、

【7:51】 迦散的子孫、烏撒的子孫、巴西亞的子孫、

【7:52】 比賽的子孫、米烏寧的子孫、尼普心的子孫、

【7:53】 巴卜的子孫、哈古巴的子孫、哈忽的子孫、

【7:54】 巴洗律的子孫、米希大的子孫、哈沙的子孫、

【7:46】 The temple servants: the children of Ziha, the children of Hasupha, the children of Tabbaoth,

【7:47】 The children of Keros, the children of Sia, the children of Padon,

【7:48】 The children of Lebanah, the children of Hagaba, the children of Salmai,

【7:49】 The children of Hanan, the children of Giddel, the children of Gahar,

【7:50】 The children of Reaiah, the children of Rezin, the children of Nekoda,

【7:51】 The children of Gazzam, the children of Uzza, the children of Paseah,

【7:52】 The children of Besai, the children of Meunim, the children of Nephushesim,

【7:53】 The children of Bakbuk, the children of Hakupha, the children of Harhur,

【7:54】 The children of Bazlith, the children of Mehida, the children of Harsha,

【7:55】巴柯的子孫、西西拉的子孫、答瑪的子孫、

【7:56】尼細亞的子孫、哈提法的子孫。

【7:57】所羅門僕人的子孫有瑣太的子孫、瑣斐列的子孫、比路大的子孫、

【7:58】雅拉的子孫、達昆的子孫、吉德子孫、

【7:59】示法提雅的子孫、哈替的子孫、玻黑列哈斯巴音的子孫、亞們的子孫。

【7:60】殿役和所羅門僕人的子孫共三百九十二名。

【7:61】從特米拉、特哈薩、基綠、亞頓、音麥上來，卻不能指明他們的宗族和世系是不是以色列人的，記在下面：

【7:62】第來雅的子孫、多比雅的子孫、尼哥大的子孫，共六百四十二名。

【7:63】祭司中有哈巴雅的子孫、哈哥斯的子孫、和巴西萊的子孫；巴西萊因娶了基列人巴西萊的女兒為妻，所以按其名叫巴西萊。

【7:55】 The children of Barkos, the children of Sisera, the children of Temah,

【7:56】 The children of Neziah, the children of Hatipha.

【7:57】 The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of Perida,

【7:58】 The children of Jaala, the children of Darkon, the children of Giddel,

【7:59】 The children of Shephatiah, the children of Hattil, the children of Pochereth-hazzebaim, the children of Amon.

【7:60】 All the temple servants and the children of Solomon's servants were three hundred ninety-two.

【7:61】 And these were those who went up from Tel-melah, Tel-harsha, Cherub, Addon, and Immer; but they could not give evidence of their fathers' houses nor their descendants, whether they were of Israel:

【7:62】 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred forty-two.

【7:63】 And of the priests: the children of Hobaiah, the children of Hakkoz, the children of Barzillai, who took a wife from among the daughters of Barzillai the Gileadite and was called after their name.

【7:64】這些人在家譜的記載中尋查自己的記錄，卻尋不着，因此算為不潔，不准供祭司的職任。

【7:65】省長對他們說，不可喫至聖的物，直到有用^a烏陵和土明決疑的祭司興起來。

【7:66】^a全會眾共有四萬二千三百六十名。

【7:67】此外，還有他們的僕婢七千三百三十七名，又有歌唱的男女二百四十五名。

【7:68】¹他們有馬七百三十六匹，騾二百四十五匹，

【7:69】駱駝四百三十五隻，驢六千七百二十匹。

【7:64】 These sought their registry among those who were enrolled by genealogy, but they were not found; therefore they were considered defiled and were excluded from the priesthood.

【7:65】 And the governor told them that they should not eat of the most holy things until a priest stood up with^aUrim and Thummim.

【7:66】^aThe whole assembly together was forty-two thousand three hundred sixty,

【7:67】 Besides their male servants and their female servants, of whom there were seven thousand three hundred thirty-seven; and they had two hundred forty-five male singers and female singers.

【7:68】¹Their horses were seven hundred thirty-six; their mules, two hundred forty-five;

【7:69】 Their camels, four hundred thirty-five; their donkeys, six thousand seven hundred twenty.

7:65^a
出二八 30
拉二 63

7:66^a
66~72;
拉二 64~69

7:65^a
Exo. 28:30;
Ezra 2:63

7:66^a
vv. 66-72;
Ezra 2:64-69

● 7:68¹ 有些古卷畧去本節，但本處參拉二 66。

7:68¹ (Their) Some MSS omit this verse, but cf. Ezra 2:66.

【7:70】有些宗族的首領為工程捐助。
省長捐入庫中的有金子一千達利克，
碗五十個，祭司的禮服五百三十件。

【7:71】宗族的首領捐入工程庫的有金
子二萬達利克，銀子二千二百彌拿。

【7:72】其餘百姓所捐的有金子二萬達
利克，銀子二千彌拿，祭司的禮服
六十七件。

【7:73】於是祭司、利未人、守門的、
歌唱的、民中的一些人、殿役、並以
色列眾人，都住在自己的城裏。七月
到了，以色列人住在自己的城裏。

尼希米記 第八章

貳 神選民的國重新構成
八1～十三31

一 在以斯拉帶領下重新立約
八1～十39

【7:70】And some from among the heads of fathers' houses
gave to the work. The governor gave to the treasury one
thousand darics of gold, fifty basins, and five hundred
thirty priests' garments.

【7:71】And some of the heads of fathers' houses gave into
the treasury of the work twenty thousand darics of gold
and two thousand two hundred minas of silver.

【7:72】And that which the rest of the people gave was
twenty thousand darics of gold and two thousand minas
of silver and sixty-seven priests' garments.

【7:73】So the priests and the Levites and the gatekeepers
and the singers and some of the people and the temple
servants and all Israel dwelt in their cities. And when
the seventh month came, the children of Israel were in
their cities.

NEHEMIAH 8

II. The Reconstitution of the Nation of God's Elect
8:1 — 13:31

A. The Renewing of the Covenant under Ezra
8:1 — 10:39

1 藉着回到神的律法，就是祂的話，
而回到神面前
八 1 ~ 18

【8:1】眾民如同^a一人，聚集在水門前的寬闊處，請經學家以斯拉將摩西的¹律法書帶來，這律法是耶和華吩咐以色列人遵守的。

● 8:1¹ 神對以色列的心意，是要在地上得着一班有神聖構成的百姓，作祂的見證。然而，那些從巴比倫被擄之地歸回耶路撒冷的人，多半不是生在以色列，長在以色列，乃是生在巴比倫，也長在巴比倫。巴比倫的元素已作到他們裏面，構成到他們全人裏面。所以，他們返回列祖之地，成為以色列的國民後，需要被重新構成。他們要被重新構成，就需要藉着回到神的律法，就是祂的話，而回到神面前。在以斯拉和尼希米帶領下，歸回的以色列人藉着神的話，集體的被神以祂自己所構成，成為一個國，作神的見證。見十三 30 註 1 一段。

要重新構成神的子民，就需要用神口裏所出、彰顯神的話教育他們。重新構成神的子民，乃是將他們放在神的話裏，使他們被話浸透，藉此教育他們。神的話與那靈是一。（約六 63，弗六 17。）藉着我們每天讀聖言，神的話就在我們裏面作工；並且那靈藉着話，自然而然的將神的性情同神的元素，分賜到我們裏面，使我們被神構成。

1. Coming Back to God by Coming Back
to His Law, His Word
8:1-18

【8:1】And all the people gathered as^a one man in the open area that was before the Water Gate. And they told Ezra the scribe to bring the book of the¹ law of Moses, which Jehovah had commanded to Israel.

8:1¹ (law) God's intention with Israel was to have on earth a divinely constituted people to be His testimony. However, most of those who had returned to Jerusalem from the captivity in Babylon had been born and raised not in Israel but in Babylon. The Babylonian element had been wrought into them and constituted into their being. Therefore, after they returned to the land of their fathers to be citizens of the nation of Israel, they needed to be reconstituted. In order to be reconstituted, they needed to come back to God by coming back to His law, that is, His word. Under Ezra and Nehemiah the returned people of Israel were collectively constituted by and with God through His word to be a nation as God's testimony. See note 30¹, par. 1, in ch. 13.

In order to reconstitute the people of God, there is the need to educate them with the word that comes out of the mouth of God and which expresses God. To reconstitute the people of God is to educate them by putting them into the Word of God that they may be saturated with the word. The word of God is one with the Spirit (John 6:63; Eph. 6:17). Through our daily reading of the divine Word, the word of God works within us, and the Spirit, through the word, spontaneously dispenses God's nature with God's element into our being, causing us to be constituted with God.

8:1^a
拉三 1

8:1^a
Ezra 3:1

【8:2】七月初一日，祭司¹以斯拉將律法書帶到男女會眾、並一切聽了能明白的人面前。

【8:3】他在水門前的寬闊處，從清早到晌午，在眾男女，並一切聽了能明白的人面前^a念這律法書。眾民側耳而聽。

【8:4】^a經學家以斯拉站在為這事特製的木臺上；瑪他提雅、示瑪、亞奈雅、烏利亞、希勒家、和瑪西雅站在他的右邊；毘大雅、米沙利、瑪基雅、哈順、哈拔大拿、撒迦利亞、和米書蘭站在他的左邊。

● 8:2¹ 以斯拉在神百姓的重新構成上非常有用，因為藉着他，百姓得以被神的話所重新構成。見拉七 1 註。

尼希米是以色列國的省長，首領，卻承認自己需要以斯拉，這指明他全然沒有野心。在重新構成以色列國的事上，尼希米知道自己不認識神的話。但是以認識神的話聞名的以斯拉仍活着，所以尼希米願意求助於以斯拉。尼希米知道，若沒有以斯拉，他就無法將神的百姓重新構成。

【8:2】And ¹Ezra the priest brought the law before the assembly, both men and women, and all who could hear with understanding, on the first day of the seventh month.

【8:3】And he ^aread in it before the open area that was before the Water Gate from first light until midday in the presence of the men and the women and those who could understand. And the ears of all the people were attentive to the book of the law.

【8:4】And Ezra the scribe stood upon a wooden platform that had been made for that purpose; and beside him stood Mattithiah and Shema and Anaiah and Uriah and Hilkiah and Maaseiah at his right hand; and at his left hand, Pedaiah and Mishaël and Malchijah and Hashum and Hashbaddanah, Zechariah, and Meshullam.

8:2¹ (Ezra) For the reconstituting of God's people, Ezra was very useful, for he was one through whom the people could be reconstituted with the word of God. See note 1¹ in Ezra 7.

In recognizing his need of Ezra, Nehemiah, the governor, the ruler, of the nation of Israel, indicated that he was altogether not ambitious. In reconstituting the nation, Nehemiah realized that he did not know God's Word. But Ezra, who was renowned for his knowledge of the Word of God, was still alive, and Nehemiah was willing to turn to Ezra for help. Nehemiah knew that without Ezra he could not reconstitute the people of God.

8:3^a
書八 34
申三一 11
尼十三 1

8:3^a
Josh. 8:34;
Deut. 31:11;
Neh. 13:1

8:4^a
拉七 6
太二三 2
可十二 35

8:4^a
Ezra 7:6;
Matt. 23:2;
Mark 12:35

【8:5】以斯拉站在眾民以上，在眾民眼前展開這書；他一展開，眾民就都站起來。

【8:6】以斯拉頌讚耶和華至大的神；眾民都舉手應聲說，^{1a} 阿們，阿們；就低頭，面伏於地，敬拜耶和華。

【8:7】耶書亞、巴尼、示利比、雅憫、亞谷、沙比太、荷第雅、瑪西雅、基利他、亞撒利雅、約撒拔、哈難、昆萊雅、和利未人，幫助百姓明白律法；百姓都站在自己的地方。

【8:8】他們念神的律法書，解譯並講明意思，使百姓明白所念的。

【8:9】^a 省長尼希米和作祭司的經學家以斯拉，並幫助百姓明白的利未人，對眾民說，今日是耶和華你們神的^b 聖日，不要悲哀哭泣。這是因為眾民聽見律法書上的話都哭了。

● 8:6¹ 這指明背叛的以色列人，已被神藉摩西所說的話完全折服，並完全征服。

【8:5】And Ezra opened the book in the sight of all the people (for he was above all the people); and when he opened it, all the people stood up.

【8:6】And Ezra blessed Jehovah the great God; and all the people answered, ^{1a} Amen, Amen, lifting up their hands. And they bowed their heads and worshipped Jehovah with their faces to the ground.

【8:7】Also Jeshua and Bani and Sherebiah, Jamin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites helped the people understand the law; and the people stood in their place.

【8:8】And they read in the book, in the law of God, interpreting and giving the sense, so that they understood the reading.

【8:9】And Nehemiah, who was the ^a governor, and Ezra the priest and scribe, and the Levites who helped the people understand said to all the people, This day is ^b holy unto Jehovah your God; do not mourn or weep. For all the people wept when they heard the words of the law.

8:6¹ (Amen) This indicates that rebellious Israel had been fully convinced and fully subdued by the word of God spoken through Moses.

8:6^a

民五 22
尼五 13
林前十四 16
啓二二 21

8:6^a

Num. 5:22;
Neh. 5:13;
1 Cor. 14:16;
Rev. 22:21

8:9^a

拉二 63
尼七 65, 70
十 1

8:9^b

利二三 24
民二九 1

8:9^a

Ezra 2:63;
Neh. 7:65, 70;
10:1

8:9^b

Lev. 23:24;
Num. 29:1

【8:10】他又對他們說，你們去喫肥美的，喝甘甜的，有不能豫備的就分給他，因為今日是我們主的聖日。你們不要憂愁，因耶和華的喜樂是你們的力量。

【8:11】於是利未人使眾民靜默，說，不要作聲，因今日是聖日；也不要憂愁。

【8:12】眾民都去喫喝，也分給人，大大快樂，因為他們明白所指示他們的話。

【8:13】次日，眾民宗族的首領、祭司、和利未人，都聚集到經學家以斯拉那裏，要¹深入領畧律法書上的話。

【8:14】他們見律法上寫着，耶和華藉摩西吩咐以色列人要在七月節住^a棚，

【8:10】 Then he said to them, Go your way; eat the fat, and drink the sweet wine, and send portions to him for whom nothing has been prepared; for this day is holy to our Lord. And do not be grieved, for the joy of Jehovah is your strength.

【8:11】 So the Levites stilled all the people, saying, Be quiet, for the day is holy; and do not be grieved.

【8:12】 And all the people went their way to eat and to drink and to send portions and to make great rejoicing, because they had understood the words that were declared to them.

【8:13】 And on the second day the heads of fathers' houses of all the people, the priests, and the Levites were gathered to Ezra the scribe, that is, in order to gain¹ insight into the words of the law.

【8:14】 And they found it written in the law that Jehovah had commanded through Moses that the children of Israel dwell in^{1a} booths during the feast in the seventh month,

● 8:13¹ 指領畧律法的話內在的意義。

8:13¹ (insight) Insight here refers to apprehending the intrinsic significance of the words of the law.

8:14^a
利二三 34, 42

8:14^a
Lev. 23:34, 42

8:15^a
申十六 16
參路九 33

【8:15】並要在各城和耶路撒冷宣揚傳佈說，你們當上山去，將橄欖樹、野橄欖樹、番石榴樹、棕樹、和各樣茂密樹的枝葉取來，照着所寫的搭^a棚。

8:16^a
士十六 27
撒上九 25
徒十 9

【8:16】於是百姓出去，取了樹枝來，各人在自己的^a房頂上，或院內，或神殿的院內，或水門的寬闊處，或以法蓮門的寬闊處搭棚。

8:17^a
代下八 13
拉三 4

【8:17】被擄歸回的全會眾就搭棚，住在^a棚裏。從嫩的兒子約書亞的日子，直到那日，以色列人沒有這樣行過；於是眾人大大喜樂。

● 8:18¹ 以色列人照着完整的律法，包括誡命、律例和典章作每件事。（路一 6 註 4。）他們有了復興，而成爲一個藉着神的話，並用神的話所構成的新國。

【8:15】And that they publish and proclaim in all their cities and in Jerusalem, saying, Go out to the mountain and bring olive branches and wild olive branches and myrtle branches and palm branches and branches of other leafy trees to make^a booths, as it is written.

【8:16】So the people went out and brought them, and all made booths for themselves on their^a roofs and in their courts and in the courts of the house of God and in the open area before the Water Gate and in the open area before the Gate of Ephraim.

【8:17】And all the assembly of those who returned from the captivity made booths and dwelt in the^a booths, for since the days of Jeshua the son of Nun to that day the children of Israel had not done so; and there was very great rejoicing.

8:15^a
Deut. 16:16;
cf. Luke 9:33

8:16^a
Judg. 16:27;
1 Sam. 9:25;
Acts 10:9

8:17^a
2 Chron. 8:13;
Ezra 3:4

8:14¹ (booths) Or, tabernacles. So throughout this chapter.

8:18¹ (ordinance) Israel did everything according to the complete law, with the commandments, the statutes, and the ordinances (see note 6⁴ in Luke 1). They had a revival and became a new nation, constituted through and with the word of God.

8:18^a
申三一 10~11

【8:18】從頭一天直到末一天，以斯拉每日^a念神的律法書。眾人守節七日，第八日照¹例有嚴肅會。

尼希米記 第九章

2 爲着已往向神有清楚的認罪，
並與神立確實的約
九 1 ~ 十 39

9:1^a
參利二三 39
代下七 10

【9:1】這月^a二十四日，以色列人聚集禁食，身穿麻衣，頭蒙塵土。

9:2^a
尼十 28
十三 30
參拉六 21
九 1

【9:2】以色列的後裔就與一切外邦人^a離絕，站着承認自己的罪和列祖的罪孽。

【9:3】那日四分之一的時間，他們站在自己的地方念耶和華他們神的律法書；又四分之一的時間，他們認罪並敬拜耶和華他們的神。

【8:18】And day by day, from the first day to the last day, he^a read in the book of the law of God. And they held the feast seven days, and on the eighth day there was a solemn assembly, according to the¹ ordinance.

8:18^a
Deut. 31:10-11

NEHEMIAH 9

2. Making a Clear Confession to God of Their Past
and Making a Firm Covenant with God
9:1 — 10:39

【9:1】Now on the^a twenty-fourth day of this month the children of Israel were assembled with fasting and in sackcloth, with earth¹ on their heads.

9:1^a
cf. Lev. 23:39;
2 Chron. 7:10

【9:2】And the descendants of Israel^a separated themselves from all foreigners, and they stood and confessed their sins and the iniquities of their fathers.

9:2^a
Neh. 10:28;
13:30;
cf. Ezra 6:21;
9:1

【9:3】And they stood up in their place and read in the book of the law of Jehovah their God for a fourth part of the day, and for another fourth part they confessed and worshipped Jehovah their God.

9:1¹ (on) Lit., on them.

【9:4】耶書亞、巴尼、甲篴、示巴尼、布尼、示利比、巴尼、基拿尼，站在利未人的臺上，大聲哀求耶和華他們的神。

【9:5】利未人耶書亞、甲篴、巴尼、哈沙尼、示利比、荷第雅、示巴尼、毘他希雅說，你們要站起來，頌讚耶和華，祂從亙古到永遠是你們的神：耶和華阿，你榮耀的名是當受頌讚的，當被高舉超越一切頌讚和讚美。

【9:6】你，惟獨你是耶和華；你^a造了天和天上的天，並天上的¹萬象，地和地上的萬物，海和海中的所有；這一切都是你所保存的；天軍也都敬拜你。

【9:7】你是耶和華神，曾揀選^a亞伯蘭，領他出迦勒底的吾珥，給他起名叫^b亞伯拉罕。

【9:4】Then Jeshua and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, and Chenani stood up on the Levites' platform and cried out with a loud voice to Jehovah their God.

【9:5】Then the Levites, Jeshua, and Kadmiel, Bani, Hashabneiah, Sherebiah, Hodiah, Shebaniah, and Pethahiah, said, Stand up and bless Jehovah your God from eternity to eternity: And may Your glorious name be blessed, / Which is exalted above all blessing and praise.

【9:6】You are Jehovah, / You alone; / You have^a made heaven, / The heaven of heavens with all its host, / The earth and all that is on it, / The seas and all that is in them; / And You give life to all of them; / And the host of heaven worships You.

【9:7】You are Jehovah God, / Who chose^a Abram / And brought him forth from Ur of the Chaldees / And gave him the name^b Abraham.

● 9:6¹ 或，眾軍。

9:6^a
創一 1
二 4
王下十九 15
啓十 6
十四 7

9:7^a
創十一 31
徒七 2~4
9:7^b
創十七 5

9:6^a
Gen. 1:1;
2:4;
2 Kings 19:15;
Rev. 10:6;
14:7

9:7^a
Gen. 11:31;
Acts 7:2-4
9:7^b
Gen. 17:5

9:8^a
創十五 18
十七 7~9
十二 7

【9:8】你見他在你面前心裏忠信，就與他^a立約，要把迦南人、赫人、亞摩利人、比利洗人、耶布斯人、革迦撒人之地賜給他，賜給他的後裔。你應驗了你的應許，因為你是公義的。

9:9^a
出三 7
9:9^b
出十四 10

【9:9】你看見我們列祖在埃及所受的^a困苦，垂聽他們在紅海邊的^b哀求，

9:10^a
參出七 ~ 十四

【9:10】就施行^a神蹟和奇事在法老和他一切臣僕，並他那地的眾民身上；因為你知道他們向我們列祖行事狂傲；你也使自己得了名聲，正如今日一樣。

9:11^a
出十四 21~22
詩七八 13
9:11^b
出十五 4~5

【9:11】你又在我們列祖面前^a把海分開，使他們在海中乾地上走過；卻將追趕他們的人拋在^b深海，如石頭拋在大水中。

9:12^a
出十三 21~22
民十四 14
尼九 19
林前十 1

【9:12】你日間在^a雲柱中引導他們，夜間在火柱中照亮他們當行的路。

【9:8】And You found his heart faithful before You / And made a^a covenant with him, / To give him the land of the Canaanites, / The Hittites, the Amorites, / And the Perizzites and the Jebusites and the Girgashites, / To give it to his seed. / And You have fulfilled Your promises, / For You are righteous.

【9:9】And You saw the^a affliction of our fathers in Egypt / And heard their^b cry by the Red Sea,

【9:10】And You performed^a signs and wonders on Pharaoh, / And on all his servants, and on all the people of his land; / For You knew that they acted arrogantly toward them; / And You made Yourself a name, as it is to this day.

【9:11】And You^a divided the sea before them, / So that they might pass through the midst of the sea on the dry land; / But their pursuers You threw into the^b depths, / Like a stone into mighty waters.

【9:12】Then in a^a pillar of cloud You led them by day, / And in a pillar of fire by night, / To light the way for them, / On which they should go.

9:8^a
Gen. 15:18;
17:7-9;
12:7

9:9^a
Exo. 3:7
9:9^b
Exo. 14:10

9:10^a
cf. Exo. 7-14

9:11^a
Exo. 14:21-22;
Psa. 78:13
9:11^b
Exo. 15:4-5

9:12^a
Exo. 13:21-22;
Num. 14:14;
Neh. 9:19;
1 Cor. 10:1

9:13^a
出十九 20

【9:13】你也降臨在^a 西乃山，從天上與他們說話，賜給他們公正的典章、真實的律法、美好的律例和誡命，

9:14^a
創二 2~3
出十六 23
二十 8~11
結二十 12, 20

【9:14】又使他們知道你的聖^a 安息日，並藉你僕人摩西吩咐他們遵行誡命、律例和律法。

9:15^a
出十六 4
詩七八 24~25
一〇五 40
約六 31
9:15^b
出十七 6
民二十 10
詩七八 15~16
林前十 4

【9:15】你從天上賜下^a 糧食充他們的飢，從^b 磐石使水流出解他們的渴；又叫他們進去得你起誓賜給他們的地。

【9:16】但他們，就是我們的列祖，行事狂傲，硬着頸項不聽從你的誡命；

9:17^a
民十四 4

【9:17】不肯聽從，也不記念你在他們中間所行的奇事，竟硬着頸項，自立^a 首領，要回埃及去受奴役。但你是樂意饒恕人的神，有恩典，有憐恤，¹ 不輕易發怒，有豐盛的慈愛，所以你沒有丟棄他們。

● 9:17¹ 或，恆久忍耐。

【9:13】And You came down upon Mount ^aSinai / And spoke with them from heaven. / And You gave them just ordinances and true laws, / Good statutes and commandments.

【9:14】And You made known to them / Your holy ^aSabbath / And prescribed commandments and statutes and a law for them / Through Moses Your servant.

【9:15】And You gave them ^abread from heaven / For their hunger, / And You made water come forth from a ^brock for them / For their thirst. / And You told them to enter / In order to possess the land, / Which You swore / To give them.

【9:16】But they and our fathers acted arrogantly / And stiffened their neck and would not listen to Your commandments.

【9:17】And they refused to listen / And would not remember Your wondrous acts, / Which You had done among them. / And they stiffened their neck and appointed a ^aleader / To return to their slavery in Egypt. / But You are a God of forgiveness, / Gracious and compassionate, / Long-suffering and abounding in lovingkindness; / So You did not forsake them.

9:13^a
Exo. 19:20

9:14^a
Gen. 2:2-3;
Exo. 16:23;
20:8-11;
Ezek. 20:12, 20

9:15^a
Exo. 16:4;
Psa. 78:24-25;
105:40;
John 6:31

9:15^b
Exo. 17:6;
Num. 20:10;
Psa. 78:15-16;
1 Cor. 10:4

9:17^a
Num. 14:4

9:18^a
出三二 4
詩一〇六 19~20
徒七 41

【9:18】甚至當他們爲自己鑄一隻^a牛犢，說，這是你的神，就是那領你從埃及上來的，因而大大褻慢了；

【9:19】你還是大施憐恤，沒有把他們丟棄在曠野。日間雲柱沒有離開他們，仍引導他們行路；夜間火柱也沒有離開他們，仍照亮他們當行的路。

9:20^a
民十一 17
賽六三 11
9:20^b
出十六 35

【9:20】你也賜下你良善的^a靈指教他們；沒有扣住^b嗎哪不給他們餬口，並賜水給他們解渴。

9:21^a
申二 7
二九 5
9:21^b
申八 4

【9:21】你在曠野^a四十年供養他們，他們就一無所缺；^b他們的衣服沒有穿破，腳也沒有走腫。

9:22^a
民二一 21~31
9:22^b
民二一 33~35

【9:22】你將列國和諸民賜給他們，將這些分給他們作疆界；他們就得了^a西宏之地、希實本王之地、和巴珊王^b疆之地。

9:23^a
創十五 5
二二 17
申十 22
9:23^b
徒七 45
十三 19

【9:23】你也使他們的子孫繁增，如同^a天上的星那樣多，帶他們到你所應許他們列祖進入^b得爲業之地。

【9:18】Indeed when they made for themselves / A molten^a calf, / And said, This is your God, / Who brought you up out of Egypt, / And showed great contempt;

【9:19】You, in Your great compassion, / Did not forsake them in the wilderness; / The pillar of cloud did not depart from over them by day, / To guide them on their way; / Nor the pillar of fire by night, / To light the way for them, on which they should go.

【9:20】And You gave Your good^a Spirit / To instruct them, / And did not withhold Your^b manna from their mouth, / And gave them water for their thirst.

【9:21】Indeed for^a forty years You sustained them in the wilderness; / They did not lack; /^b Their clothes did not wear out, / And their feet did not swell.

【9:22】And You gave them kingdoms and peoples, / And divided these to them as boundaries. / So they took possession of the land of^a Sihon, even the land of the king of Heshbon, / And the land of^b Og the king of Bashan.

【9:23】And their children You multiplied / Like the^a stars of heaven, / And You brought them into the land / That You told their fathers / To enter and^b possess.

9:18^a
Exo. 32:4;
Psa. 106:19-20;
Acts 7:41

9:20^a
Num. 11:17;
Isa. 63:11
9:20^b
Exo. 16:35

9:21^a
Deut. 2:7;
29:5
9:21^b
Deut. 8:4

9:22^a
Num. 21:21-31
9:22^b
Num. 21:33-35

9:23^a
Gen. 15:5;
22:17;
Deut. 10:22
9:23^b
Acts 7:45;
13:19

【9:24】他們的子孫進去得了那地；你在他們面前制伏那地的居民，就是迦南人；將迦南人和其君王，並那地的諸民，都交在他們手裏，讓他們任意對待。

【9:25】他們^a攻取了堅固的城邑、肥美的地土，得着了充滿各樣美物的房屋、鑿成的水井、葡萄園、橄欖園、並許多果樹爲業；他們就喫而得飽，身體肥胖，因你大大的善待，得以安逸享樂。

【9:26】然而，他們竟不順從，背叛了你，將你的律法丟在背後，^a殺害那些向他們作見證，要使他們歸向你的眾申言者，大大褻慢了你。

【9:27】所以你將他們^a交在敵人的手中，困迫他們；他們遭困迫的時候^b哀求你，你就從天上垂聽，照你的大憐恤賜給他們^c拯救者，救他們脫離敵人的手。

【9:24】And the children entered / And possessed the land; / And You subdued before them / The inhabitants of the land, the Canaanites; / And You gave them into their hand, / With their kings and the peoples of the land, / That they might do with them as they pleased.

【9:25】And they^a took their fortified cities / And a fertile land, / And took possession of their houses, / Full of every good thing, / Hewn cisterns, vineyards, and olive groves, / And fruit trees in abundance; / And they ate and were satisfied and grew fat, / And they delighted in Your great goodness.

【9:26】But they were disobedient and rebelled against You / And cast Your law behind their back. / And they^a slew Your prophets, / Who had testified against them / In order to turn them back to You; / And they showed great contempt.

【9:27】Therefore You^a delivered them into the hand of their oppressors, / And they oppressed them; / But when they^b cried out to You in the time of their oppression, / You heard from heaven, / And according to Your great compassions You gave them^c deliverers, / Who delivered them from the hand of their oppressors.

9:25^a
申六 10~11

9:26^a
王上十八 4
十九 10
太二三 37
徒七 52
太二一 35
可十二 5

9:27^a
士二 14
尼九 30
詩一〇六 41~42

9:27^b
詩一〇六 44~45

9:27^c
士二 16
三 9, 15
王下十三 5

9:25^a
Deut. 6:10-11

9:26^a
1 Kings 18:4;
19:10;
Matt. 23:37;
Acts 7:52;
Matt. 21:35;
Mark 12:5

9:27^a
Judg. 2:14;
Neh. 9:30;
Psa. 106:41-42

9:27^b
Psa. 106:44-45

9:27^c
Judg. 2:16;
3:9, 15;
2 Kings 13:5

9:28^a
詩一〇六 43

【9:28】但他們得安息之後，又在你面前行惡；你就丟棄他們在仇敵的手中，使仇敵轄制他們。然而他們轉回哀求你，你仍從天上垂聽，^a 屢次照你的憐恤拯救他們。

9:29^a
利十八 5
結二十 11
羅十 5
加三 12

【9:29】你警戒他們，要使他們歸服你的律法；他們卻行事狂傲，不聽從你的誡命，干犯你的典章，（人若^a 行這些，必因這些活着，）扭轉肩頭，硬着頸項，不肯聽從。

9:30^a
彼前一 10~11
彼後一 21

【9:30】你多年寬容他們，又用你的^a 靈藉你的眾申言者警戒他們，他們仍不聽從；所以你將他們交在各地之民的手中。

【9:31】然而因你豐盛的憐恤，你沒有把他們滅盡；你沒有丟棄他們，因為你是有恩典、有憐恤的神。

【9:28】 Then after they had rest, / They again did evil before You; / And You abandoned them to the hand of their enemies, / And they had dominion over them. / But when they cried out to You again, / You heard from heaven / And delivered them ^amany times / According to Your compassions.

【9:29】 And You testified against them in order to turn them back to Your law, / But they acted arrogantly and would not listen to Your commandments; / And they sinned against Your ordinances / (By which, if a man ^adoes them, he will live), / And they turned a stubborn shoulder / And stiffened their neck and would not listen.

【9:30】 Yet You bore with them / For many years / And testified to them by Your ^aSpirit / Through Your prophets, / But they would not give heed; / So You delivered them / Into the hand of the peoples of the lands.

【9:31】 Nevertheless in Your abundant compassions / You did not make an end of them; / And You did not forsake them, / For You are a gracious and compassionate God.

9:28^a
Psa. 106:43

9:29^a
Lev. 18:5;
Ezek. 20:11;
Rom. 10:5;
Gal. 3:12

9:30^a
1 Pet. 1:10-11;
2 Pet. 1:21

【9:32】我們的神阿，你是偉大、有能、可畏、守約並施慈愛的神；我們的君王、首領、祭司、申言者、列祖，和你的眾民，從^a 亞述列王的日子直到今日所遭遇的一切苦難，現在求你不要看為小。

【9:33】在一切臨到我們的事上，你卻是公義的；因你所行的是信實，我們所作的是邪惡。

【9:34】我們的君王、首領、祭司、列祖都不遵行你的律法，不聽從你的誠命和你警戒他們的¹ 話。

【9:35】他們在本國，在你所賜至大的美善中，在你所擺在他們面前這廣大^a 肥美的地上，不事奉你，也不轉離他們的惡行。

● 9:34¹ 直譯，見證。

【9:32】And now, our God,/ The great, the mighty, and the awesome God,/ Who keeps covenant and lovingkindness, / Do not let all the hardship seem small in Your sight / Which has come upon us, on our kings, on our rulers, / And on our priests and on our prophets / And on our fathers and on all Your people, / Since the days of the kings of ^aAssyria/ Until this day.

【9:33】But You are righteous / In all that has come upon us, / For You have acted faithfully / While we have acted wickedly;

【9:34】And our kings, our rulers, our priests, and our fathers / Have not performed Your law / Nor heeded Your commandments and Your testimonies, / By which You testified against them.

【9:35】But they, in their kingdom and in Your great goodness,/ Which You gave them,/ And in the broad and ^afat land / That You put before them,/ Did not serve You, nor did they turn / From their evil works.

【9:36】看哪，我們今天作了奴僕；至於你所賜給我們列祖，讓他們喫其上的果實和美物之地，我們竟在其上作了奴僕。

【9:37】這地的許多^a出產歸了列王，就是你因我們的罪所派轄制我們的；他們任意轄制我們的身體和牲畜，我們遭了大難。

【9:38】因這一切的事，我們立確實的約，寫在冊上；我們的首領、利未人和祭司，都在其上蓋了印。

尼希米記 第十章

【10:1】在約書上蓋印的記在下面：哈迦利亞的兒子，省長^a尼希米，和西底家；

【10:2】又有西萊雅、亞撒利雅、耶利米、

【10:3】巴施戶珥、亞瑪利雅、瑪基雅、

【10:4】哈突、示巴尼、瑪鹿、

【9:36】 Here we are, slaves today; / And as for the land that You gave to our fathers / To eat of its fruit and its goodness, / Here we are, slaves upon it.

【9:37】 And its abundant^a produce is for the kings / Whom You have put over us because of our sins; / And they rule over our bodies and over our cattle at their pleasure, / And we are in great distress.

【9:38】 And because of all this we are making a firm covenant and setting it in writing, and upon the sealed document are the names of our rulers, our Levites, and our priests.

NEHEMIAH 10

【10:1】 And those who are upon the sealed document are: ^aNehemiah the governor, the son of Hacaliah, and Zedekiah,

【10:2】 Seraiah, Azariah, Jeremiah,

【10:3】 Pashhur, Amariah, Malchijah,

【10:4】 Hattush, Shebaniah, Malluch,

9:37^a
申二八 33, 51

9:37^a
Deut. 28:33, 51

10:1^a
尼一 1
八 9

10:1^a
Neh. 1:1;
8:9

【10:5】哈琳、米利末、俄巴底亞、

【10:6】但以理、近頓、巴錄、

【10:7】米書蘭、亞比雅、米雅民、

【10:8】瑪西亞、璧該、示瑪雅，這些是祭司；

【10:9】又有利未人，就是亞散尼的兒子耶書亞、希拿達的子孫賓內、甲篴；

【10:10】還有他們的弟兄示巴尼、荷第雅、基利他、昆萊雅、哈難、

【10:11】米迦、利合、哈沙比雅、

【10:12】撒刻、示利比、示巴尼、

【10:13】荷第雅、巴尼、比尼努；

【10:14】又有民的首領，就是巴錄、巴哈摩押、以攔、薩土、巴尼、

【10:15】布尼、押甲、比拜、

【10:16】亞多尼雅、比革瓦伊、亞丁、

【10:17】亞特、希西家、押朔、

【10:5】 Harim, Meremoth, Obadiah,

【10:6】 Daniel, Ginnethon, Baruch,

【10:7】 Meshullam, Abijah, Mijamin,

【10:8】 Maaziah, Bilgai, Shemaiah; these were the priests.

【10:9】 And the Levites: namely, Jeshua the son of Azaniah, Binnui of the sons of Henadad, Kadmiel;

【10:10】 And their brothers, Shebaniah, Hodiah, Kelita, Pelaiah, Hanan,

【10:11】 Mica, Rehob, Hashabiah,

【10:12】 Zaccur, Sherebiah, Shebaniah,

【10:13】 Hodiah, Bani, Beninu.

【10:14】 The heads of the people: Parosh, Pahath-moab, Elam, Zattu, Bani,

【10:15】 Bunni, Azgad, Bebai,

【10:16】 Adonijah, Bigvai, Adin,

【10:17】 Ater, Hezekiah, Azzur,

【10:18】荷第雅、哈順、比賽、
【10:19】哈拉、亞拿突、尼拜、
【10:20】抹比押、米書蘭、希悉、
【10:21】米示薩別、撒督、押杜亞、
【10:22】昆拉提、哈難、亞奈雅、
【10:23】何細亞、哈拿尼雅、哈述、
【10:24】哈羅黑、昆利哈、朔百、
【10:25】利宏、哈沙拿、瑪西雅、
【10:26】亞希雅、哈難、亞難、
【10:27】瑪鹿、哈琳、巴拿。

【10:28】其餘的民、祭司、利未人、守門的、歌唱的、殿役、和一切從各地的民^a分別出來歸服神律法的，並他們的妻子、兒女，凡有知識能明白的，

● 10:29¹ 發咒，意指他們若不守約，就要咒詛自己。起誓，意指他們不能取消所立的約。

【10:18】Hodiah, Hashum, Bezai,
【10:19】Hariph, Anathoth, Nebai,
【10:20】Magpiash, Meshullam, Hezir,
【10:21】Meshezabel, Zadok, Jaddua,
【10:22】Pelatiah, Hanan, Anaiah,
【10:23】Hoshea, Hananiah, Hasshub,
【10:24】Hallohesh, Pilha, Shobek,
【10:25】Rehum, Hashabnah, Maaseiah,
【10:26】And Ahiah, Hanan, Anan,
【10:27】Malluch, Harim, Baanah.

【10:28】And the rest of the people, the priests, the Levites, gatekeepers, the singers, the temple servants, and all those who had^a separated themselves from the peoples of the lands unto the law of God, their wives, their sons, and their daughters, all who had knowledge and who had understanding,

10:29¹ (curse) For them to enter into a curse meant that they would curse themselves if they did not keep the covenant. For them to enter into an oath meant that they could not cancel the covenant which they had made.

10:28^a
尼九 2
十三 30
參拉六 21
九 1

10:28^a
Neh. 9:2;
13:30;
cf. Ezra 6:21;
9:1

【10:29】都隨從他們貴冑的弟兄，¹發咒起誓，必遵行神藉祂僕人摩西所賜的律法，謹守遵行耶和華我們主的一切誠命、典章和律例；

【10:30】並且必不^a將我們的女兒嫁給這地的民，也不為我們的兒子娶他們的女兒。

【10:31】這地的民若在^a安息日，或甚麼聖日，帶了貨物或糧食來賣給我們，我們必不買。每逢^b第七年，我們必不耕種，並且豁免一切債務。

【10:32】我們又為自己立下定例，每年各人^a捐銀一舍客勒的三分之一，為我們神殿的使用，

【10:33】就是為陳設餅、常獻的素祭、和常獻的燔祭，安息日、月朔、節期所獻的，與聖物，並為以色列人遮罪的贖罪祭，以及我們神殿裏一切工作的費用。

【10:29】Join with their brothers, their nobles, and enter into a ¹curse and an oath, to walk in the law of God, which was given through Moses the servant of God, and to keep and do all the commandments of Jehovah our Lord, as well as His ordinances and His statutes;

【10:30】And swear that we will not ^agive our daughters to the peoples of the land nor take their daughters for our sons;

【10:31】And if the peoples of the land bring in wares or any grain on the ^aSabbath day to sell, we will not buy it from them on the Sabbath or on any holy day; and we will forego the crops of the ^bseventh year and the exaction of every debt.

【10:32】We also lay upon ourselves obligations to ^acharge ourselves one-third shekel yearly for the service of the house of our God,

【10:33】For the rows of bread, and for the continual meal offering, and for the continual burnt offering, for the Sabbaths, for the new moons, for the appointed feasts, and for the holy things, and for the sin offerings, to make expiation for Israel, and for all the work of the house of our God.

10:30^a
申七 3
拉九 12

10:31^a
出二十 10
利二三 3
申五 12
參尼十三 15~22
10:31^b
出二三 10~11
利二五 4
申十五 1~2

10:32^a
參太十七 24

10:30^a
Deut. 7:3;
Ezra 9:12

10:31^a
Exo. 20:10;
Lev. 23:3;
Deut. 5:12;
cf. Neh. 13:15-22
10:31^b
Exo. 23:10-11;
Lev. 25:4;
Deut. 15:1-2

10:32^a
cf. Matt. 17:24

【10:34】我們祭司、利未人、和百姓都爲奉獻木柴掣籤，以便年年按着宗族，定期將木柴奉到我們神的殿裏，照着律法上所寫的，燒在耶和華我們神的壇上；

【10:35】以及年年將我們地上的^a初熟之物，和各樣樹上一切果子中初熟的，都奉到耶和華的殿裏；

【10:36】又照律法上所寫的，將我們^a頭胎的兒子和牲口奉上；將頭生的牛羊，都奉到我們神的殿，交給我們神殿裏供職的祭司；

【10:37】並將^a初熟麥子所磨的麵和舉祭、各樣樹上初熟的果子、新酒與新油奉給祭司，收在我們神殿的庫房裏，且把我們地上所產的^{1b}十分之一奉給利未人，因利未人在我們一切有耕作的鄉鎮中當取十分之一。

【10:34】And we the priests, the Levites, and the people have cast lots for the wood offering, in order to bring it to the house of our God, according to our fathers' houses, at appointed times year by year, to burn on the altar of Jehovah our God as it is written in the law;

【10:35】And in order to bring the^a firstfruits of our land and the firstfruits of all the fruit of every tree year by year to the house of Jehovah,

【10:36】As well as the^a firstborn of our sons and of our cattle, as it is written in the law; and in order to bring the firstlings of our herds and of our flocks to the house of our God, to the priests who minister in the house of our God.

【10:37】We will also bring the^a first of our dough and of our heave offerings and the fruit of every tree and the new wine and the fresh oil to the priests at the chambers of the house of our God, and the^{1b} tithe of our land to the Levites; for they, the Levites, are those who receive the tithes in all our rural towns.

10:35^a

出二三 19
三四 26
利二 12
民十八 12
申二六 2

10:36^a

出十三 2, 12~13
利二七 26
民十八 15, 17

10:37^a

利二三 17
民十五 20~21

10:37^b

申十二 6, 11
民十八 26
代下三一 12
尼十三 12

10:35^a

Exo. 23:19;
34:26;
Lev. 2:12;
Num. 18:12;
Deut. 26:2

10:36^a

Exo. 13:2, 12-13;
Lev. 27:26;
Num. 18:15, 17

10:37^a

Lev. 23:17;
Num. 15:20-21

10:37^b

Deut. 12:6, 11;
Num. 18:26;
2 Chron. 31:12;
Neh. 13:12

● 10:37¹ 見民十八 28 註 1。

10:37¹ (tithe) See note 28¹ in Num. 18.

【10:38】利未人取十分之一的時候，亞倫的子孫作祭司的，當有一個與利未人在一起；利未人也當從十分之一中取十分之一，奉到我們神的殿，收在庫房中。

【10:39】以色列人和利未人要將五穀、新酒與新油爲舉祭，奉到庫房裏，就是聖所的器皿、供職的祭司、守門的、和歌唱的所在之處；我們必不離棄我們神的殿。

【10:38】 And the priest, the son of Aaron, shall be with the Levites when the Levites receive the tithes; and the Levites shall bring the tithe of the tithes up to the house of our God, to the chambers of the storehouse.

【10:39】 For the children of Israel and the sons of Levi shall bring the heave offering of the grain, of the new wine, and of the fresh oil to the chambers, where the vessels of the sanctuary, the priests who minister, and the gatekeepers and the singers are; and we will not forsake the house of our God.

尼希米記 第十一章

二 國的重新改組 十一 1 ~ 十三 31

1 住處的安排 和官長的指派 十一 1 ~ 36

【11:1】百姓的首領住在耶路撒冷；其餘的百姓掣籤，每十人中使一人來住在^a聖城耶路撒冷，那九人住在別的城邑。

NEHEMIAH 11

B. The Reforming of the Nation

11:1 — 13:31

1. The Arrangement of the Dwellings and the Appointment of the Officers 11:1-36

【11:1】And the rulers of the people dwelt in Jerusalem, and the rest of the people cast lots in order to bring one in ten to dwell in Jerusalem, the^a holy city, while nine-tenths remained in the other cities.

11:1^a
尼十一 18
賽四八 2
五二 1
太四 5
二七 53

11:1^a
Neh. 11:18;
Isa. 48:2;
52:1;
Matt. 4:5;
27:53

【11:2】凡樂意獻上自己去住在耶路撒冷的，百姓都¹為他們祝福。

【11:3】以色列人、祭司、利未人、殿役、和所羅門僕人的子孫，都住在猶大諸城邑，在自己城內各人的地業中。本省的首領住在耶路撒冷的記在下面：

【11:4】有些猶大人和便雅憫人住在耶路撒冷。猶大人中有法勒斯的子孫，烏西雅的儿子亞他雅，烏西雅是撒迦利雅的儿子，撒迦利雅是亞瑪利雅的儿子，亞瑪利雅是示法提雅的儿子，示法提雅是瑪勒列的儿子；

● 11:2¹ 那時要任何人住在耶路撒冷，都是重擔。因着不斷有外人侵畧的威脅，很少人願意住在耶路撒冷。所以，需要藉着掣籤有些安排，纔有足數的人數住在耶路撒冷。那些中籤要住在耶路撒冷的人，必須遷到那裏。然而，有些人樂意的自願住在耶路撒冷，眾百姓就為他們祝福。

【11:2】And the people¹ blessed all the men who offered themselves willingly to dwell in Jerusalem.

【11:3】Now these are the heads of the province who dwelt in Jerusalem (but in the cities of Judah all dwelt in their possession in their cities, that is, Israel, the priests, and the Levites, and the temple servants, and the children of Solomon's servants):

【11:4】And in Jerusalem some of the children of Judah and some of the children of Benjamin dwelt. Of the children of Judah: Athaiah the son of Uzziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalalel, of the children of Perez;

11:2¹ (blessed) At that time it was a burden for anyone to dwell in Jerusalem. Because of the constant threat of foreign invasion, not many were willing to live in Jerusalem. Therefore, to have a sufficient number of people living in Jerusalem, there was the need of some arrangement by casting lots. The ones whose lot was to live in Jerusalem were required to move there. However, some were willing to volunteer to dwell in Jerusalem, and all the people blessed them.

【11:5】又有巴錄的兒子瑪西雅，巴錄是谷何西的兒子，谷何西是哈賽雅的兒子，哈賽雅是亞大雅的兒子，亞大雅是約雅立的兒子，約雅立是撒迦利雅的儿子，撒迦利雅是示羅尼的兒子。

【11:6】住在耶路撒冷，法勒斯的子孫共四百六十八名，都是勇士。

【11:7】便雅憫人中有米書蘭的兒子撒路，米書蘭是約葉的兒子，約葉是毘大雅的儿子，毘大雅是哥賴雅的儿子，哥賴雅是瑪西雅的儿子，瑪西雅是以鐵的儿子，以鐵是耶篩亞的儿子；

【11:8】在他以後有迦拜和撒來；便雅憫人共九百二十八名。

【11:9】細基利的兒子約珥是他們的監督，哈西努亞的兒子猶大是那城的副監督。

【11:10】祭司中有約雅立的兒子耶大雅，又有雅斤，

【11:5】 And Maaseiah the son of Baruch, the son of Colhozeh, the son of Hazaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of the Shilonite.

【11:6】 All the sons of Perez who dwelt in Jerusalem were four hundred sixty-eight valiant men.

【11:7】 And these are the sons of Benjamin: Sallu the son of Meshullam, the son of Joed, the son of Pedaiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jeshaiiah;

【11:8】 And after him Gabbai and Sallai: nine hundred twenty-eight.

【11:9】 And Joel the son of Zichri was their overseer; and Judah the son of Hassenuah was second over the city.

【11:10】 Of the priests: Jedaiah the son of Joiarib, Jachin,

【11:11】還有管理神殿的西萊雅，西萊雅是希勒家的兒子，希勒家是米書蘭的兒子，米書蘭是撒督的兒子，撒督是米拉約的兒子，米拉約是亞希突的兒子；

【11:12】還有他們的弟兄在殿裏供職的，共八百二十二名；又有耶羅罕的兒子亞大雅，耶羅罕是毘拉利的兒子，毘拉利是暗洗的兒子，暗洗是撒迦利亞的兒子，撒迦利亞是巴施戶珥的兒子，巴施戶珥是瑪基雅的儿子；

【11:13】還有他的弟兄作宗族首領的，共二百四十二名；又有亞薩列的兒子亞瑪帥，亞薩列是亞哈賽的兒子，亞哈賽是米實利末的兒子，米實利末是音麥的兒子；

【11:14】還有他們的弟兄，大能的勇士，共一百二十八名；哈基多琳的兒子撒巴第業是他們的監督。

【11:15】利未人中有哈述的兒子示瑪雅，哈述是押利甘的兒子，押利甘是哈沙比雅的儿子，哈沙比雅是布尼的兒子；

【11:11】Seraiah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the ruler of the house of God,

【11:12】And their brothers who did the work of the house, eight hundred twenty-two; and Adaiah the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashhur, the son of Malchijah,

【11:13】And his brothers, heads of fathers' houses, two hundred forty-two; and Amashsai the son of Azarel, the son of Ahzai, the son of Meshillemoth, the son of Immer,

【11:14】And their brothers, mighty men of valor, one hundred twenty-eight; and their overseer was Zabdiel the son of Haggadolim.

【11:15】And of the Levites: Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, the son of Bunni;

【11:16】又有利未人的首領沙比太和約撒拔，管理神殿外部的事。

【11:17】禱告的時候，領頭稱謝的是米迦的兒子瑪他尼，米迦是撒底的兒子，撒底是亞薩的兒子；又有瑪他尼弟兄中的八布迦爲副；還有沙母亞的兒子押大，沙母亞是加拉的兒子，加拉是耶杜頓的兒子。

【11:18】在^a聖城的利未人共二百八十四名。

【11:19】守門的是亞谷、達們、和他們的弟兄，他們看守各門，共一百七十二名。

【11:20】其餘的以色列人、祭司、利未人，都住在猶大的一切城邑，各在自己的地業中。

【11:21】殿役卻住在俄斐勒；西哈和基斯帕管理殿役。

【11:16】And Shabbethai and Jozabad, of the heads of the Levites, who were over the outside work of the house of God;

【11:17】And Mattaniah the son of Mica, the son of Zabdi, the son of Asaph, who was the first to begin the thanksgiving in prayer, with Bakbukiah, the second among his brothers; and Abda the son of Shammua, the son of Galal, the son of Jeduthun.

【11:18】All the Levites in the^a holy city were two hundred eighty-four.

【11:19】And the gatekeepers, Akkub, Talmon, and their brothers, who kept watch at the gates, were one hundred seventy-two.

【11:20】And the rest of Israel, the priests and the Levites, were in all the cities of Judah, every one in his own inheritance.

【11:21】But the temple servants dwelt on the Ophel. And Ziha and Gishpa were over the temple servants.

11:18^a
尼十一 1

11:18^a
Neh. 11:1

【11:22】在耶路撒冷，利未人的監督，照料神殿事務的是歌唱者亞薩的子孫，巴尼的兒子烏西，巴尼是哈沙比雅的儿子，哈沙比雅是瑪他尼的儿子，瑪他尼是米迦的儿子。

【11:23】王為歌唱的出令，為每日之需供給他們一定的糧。

【11:24】猶大兒子謝拉的子孫，米示薩別的儿子昆他希雅是王的助手，辦理一切關於百姓的事。

【11:25】至於村莊連同屬村莊的田地，有猶大人住在基列亞巴和屬基列亞巴的鄉村、底本和屬底本的鄉村、葉甲薛和屬葉甲薛的村莊、

【11:26】耶書亞、摩拉大、伯帕列、

【11:27】哈薩書亞、別是巴和屬別是巴的鄉村、

【11:28】洗革拉、米哥拿和屬米哥拿的鄉村、

【11:22】And the overseer of the Levites at Jerusalem was Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Mica, of the sons of Asaph, the singers, for the work of the house of God.

【11:23】For there was a commandment from the king concerning them and fixed provisions for the singers, as each day required.

【11:24】And Pethahiah the son of Meshezabel, of the children of Zerah the son of Judah, was at the king's hand in all matters concerning the people.

【11:25】And as for the villages, with their fields, some of the children of Judah dwelt in Kiriath-arba and its villages, and in Dibon and its villages, and in Jekabzeel and its outlying villages,

【11:26】And in Jeshua, and in Moladah, and Beth-pelet,

【11:27】And in Hazar-shual, and in Beer-sheba and its villages,

【11:28】And in Ziklag, and in Meconah and in its villages,

【11:29】音臨門、瑣拉、耶末、

【11:30】撒挪亞、亞杜蘭和屬這兩處的村莊、拉吉和屬拉吉的田地、亞西加和屬亞西加的鄉村。他們安營的地方是從別是巴直到欣嫩谷。

【11:31】便雅憫人從迦巴起，住在密抹、亞雅、伯特利和屬伯特利的鄉村、

【11:32】亞拿突、挪伯、亞難雅、

【11:33】夏瑣、拉瑪、基他音、

【11:34】哈疊、洗編、尼八拉、

【11:35】羅德、阿挪、匠人之谷。

【11:36】有幾班在猶大地的利未人，是歸於便雅憫的。

【11:29】And in En-rimmon, and in Zorah, and in Jarmuth,

【11:30】Zanoah, Adullam, and their villages, Lachish and its fields, Azekah and its villages. So they encamped from Beer-sheba as far as the valley of Hinnom.

【11:31】And the children of Benjamin dwelt from Geba onward, at Michmash and Aiya, and at Bethel and its villages,

【11:32】At Anathoth, Nob, Ananiah,

【11:33】Hazor, Ramah, Gittaim,

【11:34】Hadid, Zeboim, Neballat,

【11:35】Lod, and Ono, the valley of craftsmen.

【11:36】And certain courses of the Levites in Judah were joined to Benjamin.

尼希米記 第十二章

2 祭司和利未人的記載
十二 1 ~ 26

NEHEMIAH 12

2. A Record of the Priests and Levites
12:1-26

12:1^a
代上三 19
拉二 2
三 2
尼十二 47
太一 12
12:1^b
1 下 ~21;
尼十 2~27

【12:1】同着撒拉鐵的兒子^a 所羅巴伯和耶書亞上來的¹ 祭司與利未人，記在下面：祭司是^b 西萊雅、耶利米、以斯拉、

【12:2】亞瑪利雅、瑪鹿、哈突、

【12:3】示迦尼、利宏、米利末、

【12:4】易多、近頓、亞比雅、

【12:5】米雅民、瑪底雅、璧迦、

【12:6】示瑪雅、約雅立、耶大雅、

【12:7】撒路、亞木、希勒家、耶大雅。
這些人在耶書亞的日子，作祭司和他們弟兄的首領。

【12:8】利未人是耶書亞、賓內、甲篋、示利比、猶大、瑪他尼，這瑪他尼和他的弟兄管理稱謝的事。

【12:9】他們的弟兄八布迦和烏尼照事奉的班次，與他們相對站立。

● 12:1¹ 敬拜神是神國裏主要的事，在這事上主要事奉的人不是君王，乃是祭司連同作祭司僕人的利未人。（民十八 2，6。）

【12:1】 Now these are the ¹priests and the Levites who went up with ^aZerubbabel the son of Shealtiel and Jeshua: ^bSeraiah, Jeremiah, Ezra,

【12:2】 Amariah, Malluch, Hattush,

【12:3】 Shecaniah, Rehum, Meremoth,

【12:4】 Iddo, Ginnethoi, Abijah,

【12:5】 Mijamin, Maadiah, Bilgah,

【12:6】 Shemaiah, and Joiarib, Jedaiah.

【12:7】 Sallu, Amok, Hilkiah, Jedaiah. These were the heads of the priests and of their brothers in the days of Jeshua.

【12:8】 And the Levites: Jeshua, Binnui, Kadmiel, Sherebiah, Judah, and Mattaniah, who was over the thanksgiving, he and his brothers.

【12:9】 And Bakbukiah and Unno, their brothers, were opposite them, by their service groups.

12:1¹ (priests) The main serving ones in the worship of God, which is the main thing in God's kingdom, were not the kings but the priests with the Levites, who were the servants of the priests (Num. 18:2, 6).

12:1^a
1 Chron. 3:19;
Ezra 2:2;
3:2;
Neh. 12:47;
Matt. 1:12
12:1^b
vv. 1b-21;
Neh. 10:2-27

【12:10】耶書亞生約雅金，約雅金生以利亞實，以利亞實生耶何耶大，

【12:11】耶何耶大生約拿單，約拿單生押杜亞。

【12:12】在約雅金的日子，祭司作宗族首領的是西萊雅族的米拉雅、耶利米族的哈拿尼雅、

【12:13】以斯拉族的米書蘭、亞瑪利雅族的約哈難、

【12:14】米利古族的約拿單、示巴尼族的約瑟、

【12:15】哈琳族的押拿、米拉約族的希勒愷、

【12:16】易多族的撒迦利亞、近頓族的米書蘭、

【12:17】亞比雅族的細基利、米拿民族的某一位、摩亞底族的昆勒太、

【12:18】璧迦族的沙母亞、示瑪雅族的約拿單、

【12:10】And Jeshua begot Joiakim, and Joiakim begot Eliashib, and Eliashib begot Joiada,

【12:11】And Joiada begot Jonathan, and Jonathan begot Jaddua.

【12:12】And in the days of Joiakim, the priests, the heads of fathers' houses, were: of Seraiah, Meraiah; of Jeremiah, Hananiah;

【12:13】Of Ezra, Meshullam; of Amariah, Jehohanan;

【12:14】Of Malluchi, Jonathan; of Shebaniah, Joseph;

【12:15】Of Harim, Adna; of Meraioth, Helkai;

【12:16】Of Iddo, Zechariah; of Ginnethon, Meshullam;

【12:17】Of Abijah, Zichri; of Miniamin, of Moadiah, Piltai;

【12:18】Of Bilgah, Shammua; of Shemaiah, Jehonathan;

【12:19】約雅立族的瑪特乃、耶大雅族的烏西、

【12:20】撒來族的加萊、亞木族的希伯、

【12:21】希勒家族的哈沙比雅、耶大雅族的拿坦業。

【12:22】至於利未人，當以利亞實、耶何耶大、約哈難、押杜亞的日子，他們宗族的首領記在冊上。大利烏作波斯王的時候，作祭司的也記在冊上。

【12:23】利未人作宗族首領的記在年代志上，直到以利亞實的兒子約哈難的日子。

【12:24】利未人的首領是哈沙比雅、示利比、甲篴的兒子耶書亞，有他們的弟兄與他們相對站立，照着^{1a}神人大衛的命令，一班一班的讚美稱謝。

【12:25】瑪他尼、八布迦、俄巴底亞、米書蘭、達們、亞谷是守門的，在城門的庫房那裏看守。

【12:19】 And of Joiarib, Mattenai; of Jedaiah, Uzzi;

【12:20】 Of Sallai, Kallai; of Amok, Eber;

【12:21】 Of Hilkiah, Hashabiah; of Jedaiah, Nethaneel.

【12:22】 As for the Levites, in the days of Eliashib, Joiada, and Johanan and Jaddua, the heads of fathers' houses were recorded, as well as the priests, in the reign of Darius the Persian.

【12:23】 The sons of Levi, the heads of fathers' houses, were written in the book of the chronicles until the days of Johanan the son of Eliashib.

【12:24】 And the heads of the Levites: Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brothers opposite them, to praise and give thanks, according to the commandment of David the ^aman of God, service group next to service group.

【12:25】 Mattaniah and Bakbukiah, Obadiah, Meshullam, Talmon, Akkub were gatekeepers keeping the watch at the storehouses of the gates.

● 12:24¹ 直譯，屬神的人。36 節者同。

12:24^a
代下八 14
尼十二 36

12:24^a
2 Chron. 8:14;
Neh. 12:36

【12:26】這些都是在約撒達的孫子，耶書亞的兒子約雅金的日子，並在省長^a尼希米和作祭司的經學家以斯拉的日子，有職任的。

3 為重建的城牆行奉獻之禮 十二 27 ~ 43

【12:27】為耶路撒冷城牆行^a奉獻之禮的時候，眾民把利未人從他們所在的各處找出來，把他們帶到耶路撒冷，好稱謝、歌唱、敲鈸、鼓瑟、彈琴，歡歡喜喜的行奉獻之禮。

【12:28】歌唱者的子孫，從耶路撒冷周圍的平原和尼陀法人的村莊，

【12:29】並從伯吉甲，又從迦巴和押瑪弗的鄉間聚集，因為歌唱的人在耶路撒冷四圍為自己建造了村莊。

【12:30】祭司和利未人就潔淨自己，也潔淨百姓、城門和城牆。

【12:26】These were in the days of Joiakim the son of Jeshua, the son of Jozadak, and in the days of^aNehemiah the governor and of Ezra the priest, the scribe.

3. The Dedication of the Rebuilt Wall 12:27-43

【12:27】And at the^a dedication of the wall of Jerusalem they sought the Levites from all their places, to bring them to Jerusalem in order to hold the dedication with rejoicing and thanksgiving and singing with cymbals, harps, and lyres.

【12:28】So the sons of the singers gathered together from the plain around Jerusalem and from the villages of the Netophathites

【12:29】And from Beth-gilgal and from the fields of Geba and Azmaveth; for the singers had built outlying villages for themselves around Jerusalem.

【12:30】And the priests and the Levites purified themselves; and they purified the people and the gates and the wall.

【12:31】然後我帶猶大的首領上城牆，
分派兩大隊稱謝的人，列隊而行。第一隊在城牆上往右邊向糞門行走；

【12:32】在他們後頭走的有何沙雅與猶大首領的一半，

【12:33】又有亞撒利雅、以斯拉、米書蘭、

【12:34】猶大、便雅憫、示瑪雅、耶利米。

【12:35】還有些吹號之祭司的子孫，約拿單的兒子撒迦利亞，約拿單是示瑪雅的兒子，示瑪雅是瑪他尼的兒子，瑪他尼是米該亞的兒子，米該亞是撒刻的兒子，撒刻是亞薩的兒子；

【12:36】又有撒迦利亞的弟兄示瑪雅、亞薩列、米拉萊、基拉萊、瑪艾、拿坦業、猶大、哈拿尼，都拿着^a神人大衛的樂器；經學家以斯拉走在他們前面。

【12:37】到了泉門，他們直往前行，從大衛城的臺階隨城牆的地勢而上，在大衛的宮以上，走到朝東的水門。

【12:31】 Then I brought the leaders of Judah up onto the wall and appointed two great companies that gave thanks and went in procession. One went to the right upon the wall toward the Dung Gate;

【12:32】 And after them went Hoshai, and half of the leaders of Judah,

【12:33】 And Azariah, Ezra, and Meshullam,

【12:34】 Judah, and Benjamin, and Shemaiah, and Jeremiah,

【12:35】 And some of the priests' sons with trumpets: Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Micaiah, the son of Zaccur, the son of Asaph;

【12:36】 And his brothers, Shemaiah and Azarel, Milalai, Gilalai, Maai, Nethaneel and Judah, Hanani, with the musical instruments of David the^a man of God; and Ezra the scribe was before them.

【12:37】 And at the Fountain Gate, and straight in front of them, they went up by the stairs of the city of David, at the ascent of the wall, above the house of David, to the Water Gate on the east.

【12:38】第二隊稱謝的人與那一隊相迎而行，我和民的一半跟隨他們，在城牆上過了爐樓，直到寬牆；

【12:39】又過了以法蓮門、古門、^a魚門、哈楠業樓、哈米亞樓，直到^b羊門，就在護衛門站住。

【12:40】於是這兩隊稱謝的人，連我和官長的一半，站在神的殿裏。

【12:41】還有祭司以利亞金、瑪西雅、米拿民、米該雅、以利約乃、撒迦利亞、哈楠尼亞吹號；

【12:42】又有瑪西雅、示瑪雅、以利亞撒、烏西、約哈難、瑪基雅、以攔和以謝奏樂。歌唱的就大聲歌唱，伊斯拉希雅監督他們。

【12:43】那日，眾人獻大祭而歡樂，因為神使他們大大歡樂；連婦女帶孩童也都歡樂。耶路撒冷的歡聲，遠處都可聽見。

【12:38】 And the second company that gave thanks went to meet them, and I after them, with half of the people, upon the wall, above the Tower of the Furnaces, to the Broad Wall,

【12:39】 And above the Gate of Ephraim, and by the Old Gate, and by the ^aFish Gate and the Tower of Hananel and the Tower of the Hundred, to the ^bSheep Gate; and they stopped at the Gate of the Guard.

【12:40】 So the two companies that gave thanks stood in the house of God, as well as I and half of the rulers with me;

【12:41】 And the priests, Eliakim, Maaseiah, Miniamin, Micaiah, Elioenai, Zechariah, and Hananiah, with trumpets;

【12:42】 And Maaseiah and Shemaiah and Eleazar and Uzzi and Jehohanan and Malchijah and Elam and Ezer. And the singers sang loud, with Jezrahiah as the overseer.

【12:43】 And they offered great sacrifices that day and rejoiced, for God had caused them to rejoice greatly; and the women and children also rejoiced. And the joy of Jerusalem was heard from afar.

12:39^a

代下三三 14

尼三 3

番一 10

12:39^b

尼三 1, 32

12:39^a

2 Chron. 33:14;

Neh. 3:3;

Zeph. 1:10

12:39^b

Neh. 3:1, 32

4 祭司和利未人服事的指派，
並他們需要的供應
十二 44 ~ 47

【12:44】當日，派人管理庫房，將舉祭、初熟之物、和所取的十分之一，就是按各城田地，照律法所定歸給祭司和利未人的¹分，都收在裏頭；猶大人因祭司和利未人供職，就歡樂了。

【12:45】祭司和利未人遵守神所吩咐的，並守潔淨的禮。歌唱的和守門的，照着大衛和他兒子所羅門的命令，也如此行。

【12:46】古時，在大衛和亞薩的日子，有歌詠長，並有讚美稱謝神的詩歌。

● 12:44¹ 尼希米不僅將事奉的利未人和祭司帶來盡功用；他也供應他們每日的需用。（44 ~ 47。）在那時以前，沒有人合式的顧到這事。見民十八 8 ~ 32 註。

4. The Appointment of the Services of the Priests
and Levites and the Supply of Their Needs
12:44-47

【12:44】And on that day men were appointed over the chambers for the stores, for the heave offerings, for the firstfruits, and for the tithes, to gather into them, according to the cities' fields, the¹ portions assigned by the law for the priests and the Levites, for Judah rejoiced over the priests and Levites who served.

【12:45】And they kept the charge of their God and the charge of the purification, as did the singers and the gatekeepers, according to the command of David and Solomon his son.

【12:46】For in the days of David and Asaph, long ago, there were leaders of the singers, and there were songs of praise and thanksgiving to God.

12:44¹ (portions) Nehemiah not only brought the serving Levites and priests into function; he also supplied their daily necessities (vv. 44-47). Before that time, no one had taken care of this matter properly. See notes on Num. 18:8-32.

12:47^a
民十八 21, 24
12:47^b
民十八 26~28

【12:47】在所羅巴伯和尼希米的日子，以色列眾人將歌唱的、守門的，每日所當得的分供給他們；又把當得的分別爲聖給^a利未人，利未人又把當得的分別爲聖給^b亞倫的子孫。

尼希米記 第十三章

5 在神選民以色列身上所施的清理 十三 1 ~ 30 上

13:1^a
申三一 11~12
王下二三 2
尼八 3, 8, 18
九 3
13:1^b
申二三 3~5

【13:1】當日，人^a念摩西的律法書給百姓聽，遇見書上寫着說，¹亞捫人或摩押人^b永不可入神的會，

13:2^a
民二二 5
書二四 9~10
彼後二 15
13:2^b
民二三 11

【13:2】因爲他們沒有拿食物和水來迎接以色列人，反而雇了^a巴蘭咒詛他們，但我們的神使那^b咒詛變爲祝福。

13:3^a
出十二 38
民十一 4
13:3^b
參尼九 2
13:4^a
尼二 10

【13:3】眾民聽見這律法，就使一切^a閒雜人與以色列人^b分開。

【13:4】這事以前，蒙派管理我們神殿中屋子的祭司以利亞實，因與^a多比雅結親，

● 13:1¹ 見創十九 37 註 2 一段。

【12:47】 And in the days of Zerubbabel and in the days of Nehemiah all Israel gave the portions for the singers and the gatekeepers as each day required; and they consecrated portions for the ^aLevites, and the Levites consecrated portions for the sons of ^bAaron.

NEHEMIAH 13

5. The Clearance Exercised on Israel as God's Elect 13:1-30a

【13:1】 On that day they ^aread in the book of Moses in the hearing of the people; and it was found written in it that ^bno ¹Ammonite or Moabite should enter the assembly of God forever,

【13:2】 For they did not meet the children of Israel with bread and water, but hired ^aBalaam against them to curse them; yet our God turned the ^bcurse into a blessing.

【13:3】 And when they heard the law, they ^aseparated all the ^bmixed multitude from Israel.

【13:4】 Now before this, Eliashib the priest, who had been appointed over the chambers of the house of our God, because he was related to ^aTobiah,

12:47^a
Num. 18:21, 24
12:47^b
Num. 18:26-28

13:1^a
Deut. 31:11-12;
2 Kings 23:2;
Neh. 8:3, 8, 18;
9:3
13:1^b
Deut. 23:3-5

13:2^a
Num. 22:5;
Josh. 24:9-10;
2 Pet. 2:15
13:2^b
Num. 23:11

13:3^a
cf. Neh. 9:2
13:3^b
Exo. 12:38;
Num. 11:4
13:4^a
Neh. 2:10

13:1¹ (Ammonite) See note 37², par. 1, in Gen. 19.

【13:5】為他豫備了一間大屋子，那是從前存放素祭、乳香、器皿，以及照命令供給利未人、歌唱的、守門的，五穀、新酒、和新油的十分之一，並歸祭司之舉祭的地方。

【13:6】這一切發生時我不在耶路撒冷，因為巴比倫王亞達薛西^a三十二年，我到王那裏去；過了一段日子，我向王告假。

【13:7】我來到耶路撒冷，就知道以利亞實為多比雅在神殿的院內豫備屋子的這件惡事。

【13:8】我甚惱怒，就把多比雅的一切用器都從屋子裏拋出去，

【13:9】又吩咐人^a潔淨那些屋子，然後將神殿的器皿、素祭、和乳香搬回去。

【13:10】我見利未人^a所當得的分無人供給他們，甚至供職的利未人與歌唱的，俱各奔回自己的田地去了。

【13:5】Had prepared for him a large chamber where previously they had put the meal offering, the frankincense, and the vessels, as well as the tithes of the grain, the new wine, and the fresh oil, as commanded for the Levites and the singers and the gatekeepers, and the heave offerings for the priests.

【13:6】But during all this time I was not in Jerusalem, for in the ^athirty-second year of Artaxerxes the king of Babylon I went to the king; then after some time I asked leave from the king.

【13:7】And I came to Jerusalem and perceived the evil that Eliashib had done for Tobiah by preparing him a chamber in the courts of the house of God.

【13:8】And it grieved me much; therefore I cast all the household utensils of Tobiah out of the chamber.

【13:9】Then I gave commands, and they ^apurified the chambers; and I returned the vessels of the house of God, the meal offering, and the frankincense there.

【13:10】I also found out that the ^aportions of the Levites had not been given to them and thus the Levites and the singers, who performed the service, had gone back, each to his own fields.

13:6^a
尼五 14

13:9^a
參代下二九
15~16, 18

13:10^a
尼十 37

13:6^a
Neh. 5:14

13:9^a
cf. 2 Chron.
29:15-16, 18

13:10^a
Neh. 10:37

【13:11】我就斥責官長說，為何離棄神的殿呢？我便招聚利未人，使他們重站原來的崗位。

【13:12】猶大眾人就把五穀、新酒、和新油的十分之一，送入倉庫。

【13:13】我派祭司示利米雅、經學家撒督、和利未人毘大雅，作庫官管理倉庫；副官是瑪他尼的孫子，撒刻的兒子哈難。這些人都算是忠信的，他們的職分是將所供給的分給他們的弟兄。

【13:14】我的神阿，求你因這事記念我，不要塗抹我為我神的殿與其中的職任所行的善。

【13:15】那些日子，我在猶大見有人在^a安息日踴酒醉，搬運禾捆馱在驢上，又把酒、葡萄、無花果、和各樣的擔子，在安息日運進耶路撒冷；我就在他們賣食物的那日警戒他們。

【13:16】又有住在耶路撒冷的推羅人，把魚和各樣貨物運進來，在安息日，在耶路撒冷賣給猶大人。

【13:11】 So I contended with the rulers and said, Why has the house of God been forsaken? Then I gathered them together and set them in their stations.

【13:12】 And all Judah brought the tithe of the grain and the new wine and the fresh oil to the storehouses.

【13:13】 And I appointed treasurers over the storehouses, Shelemiah the priest, and Zadok the scribe, and of the Levites, Pedaiah; and next to them was Hanan the son of Zaccur, the son of Mattaniah; for they were counted faithful, and it was their charge to distribute to their brothers.

【13:14】 Remember me, O my God, concerning this, and do not blot out my loyal deeds, which I have done for the house of my God and for its services.

【13:15】 In those days I saw some in Judah treading wine presses on the ^aSabbath and bringing in heaps of grain and loading them on their donkeys, as well as wine, grapes and figs, and every kind of load, and they were bringing them into Jerusalem on the Sabbath day; and I protested on the day that they sold food.

【13:16】 And Tyrians who dwelt there were also bringing in fish and every kind of merchandise, and selling it on the Sabbath to the children of Judah and in Jerusalem.

13:15^a
Exo. 20:10;
Neh. 10:31

13:15^a
出二十 10
尼十 31

【13:17】我就斥責猶大的貴胄，對他們說，你們怎麼行這惡事瀆犯安息日呢？

【13:18】從前你們列祖豈不是這樣行，以致我們的神使這一切災禍臨到我們和這城麼？現在你們還瀆犯安息日，使神的忿怒越發臨到以色列。

【13:19】在安息日以前，耶路撒冷城門日落有黑影的時候，我就吩咐人將門關鎖，並且吩咐人不准開放，直到安息日過了；我又派我幾個僕人在城門站崗，免得有人在^a安息日擔甚麼擔子進來。

【13:20】於是商人和販賣各樣貨物的，有一兩次在耶路撒冷城外過夜。

【13:21】我就警戒他們，說，你們為何在城牆前面過夜？若再這樣，我必下手拿辦你們。從此以後，他們在安息日就不來了。

【13:17】 Then I contended with the nobles of Judah and said to them, What is this evil thing that you are doing, profaning the Sabbath day?

【13:18】 Did not your fathers act this way, and did not our God bring all this trouble upon us and upon this city? But you bring more wrath upon Israel by profaning the Sabbath.

【13:19】 And when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the doors be shut and commanded that they not be opened until after the Sabbath; and I set some of my servants at the gates so that no load could enter on the^a Sabbath day.

【13:20】 Then the merchants and sellers of all kinds of merchandise spent the night outside Jerusalem once or twice.

【13:21】 But I testified against them and said to them, Why do you spend the night in front of the wall? If you do so again, I will lay hands on you. From that time on they did not come on the Sabbath.

13:19^a
耶十七 21
約五 10

13:19^a
Jer. 17:21;
John 5:10

【13:22】我吩咐利未人當潔淨自己，並來守城門，使安息日分別為聖。我的神阿，求你也因這事記念我，照你的大慈愛憐惜我。

【13:23】那些日子，我也見猶大人^a娶了亞實突、亞捫、摩押的女子為妻。

【13:24】他們的兒女說話，一半是亞實突的話，不會說猶大的話，所說的是照着各民的方言。

【13:25】我就斥責他們，咒詛他們，打了他們幾個人，拔下他們的頭髮，叫他們指着神起誓，我說，你們^a不可將自己的女兒嫁給他們的兒子，也不可為自己的兒子和自己娶他們的女兒。

【13:26】我又說，以色列王所羅門不是在這些事上犯罪麼？在多國中並沒有一王像他，且^a蒙他神所愛，神使他作全以色列的王；然而連他也被^b外邦女子引誘犯罪。

【13:22】And I commanded the Levites that they should purify themselves and that they should come and keep the gates, in order to sanctify the Sabbath day. For this also remember me, O my God, and spare me according to the greatness of Your lovingkindness.

【13:23】In those days I also saw that the Jews had^a married women of Ashdod, Ammon, and Moab;

【13:24】And as for their children, half spoke in the language of Ashdod; and none of them could speak the language of Judah, but they spoke the language of the respective peoples.

【13:25】And I contended with them and cursed them and struck some of them and pulled out their hair; and I made them swear by God, saying, You shall^a not give your daughters to their sons nor take their daughters for your sons or for yourselves.

【13:26】Did not Solomon the king of Israel sin in these matters? And among the many nations there was no king like him, and he was^a beloved of his God, and God made him king over all Israel; yet the^b foreign wives caused even him to sin.

13:23^a
拉九 2
十 2, 10

13:23^a
Ezra 9:2;
10:2, 10

13:25^a
尼十 30
申七 3

13:25^a
Neh. 10:30;
Deut. 7:3

13:26^a
撒下十二 24~25
13:26^b
參王上十一 1~8

13:26^a
2 Sam. 12:24-25
13:26^b
cf. 1 Kings 11:1-8

【13:27】難道我們要聽從你們，行這一切大惡，娶外邦女子為妻，行事不忠信得罪我們的神麼？

【13:28】大祭司以利亞實的孫子，耶何耶大的一個兒子，是和倫人參巴拉的女婿，我就從我這裏把他趕出去。

【13:29】我的神阿，求你記念他們的罪；因為他們^a玷污了祭司的職任，並玷污了有關祭司職任及利未人的約。

【13:30 上】這樣，我¹潔淨他們，使他們離絕一切外邦的事物。

6 尼希米派定祭司
和利未人的職守，
派百姓獻木柴和初熟之物
十三 30 下～31

【13:30 下】我派定祭司和利未人的職守，使他們各盡其職。

【13:31】我又派百姓按定期獻木柴和初熟之物。我的神阿，求你記念我，以善待我。

● 13:30¹ 尼希米在以斯拉的幫助下，將以色列

【13:27】Shall we then listen to you and do all this great evil by acting unfaithfully against our God in marrying foreign women?

【13:28】And one of the sons of Joiada the son of Eliashib the high priest was the son-in-law of Sanballat the Horonite, so I chased him away from me.

【13:29】Remember them, O my God; for they have^a defiled the priesthood and the covenant of the priesthood and of the Levites.

【13:30a】Thus I¹ cleansed them from everything foreign.

6. Nehemiah Appointing Duties
for the Priests and Levites
for the Wood Offering and the Firstfruits
13:30b-31

【13:30b】And I appointed duties for the priests and the Levites, each in his work,

【13:31】And for the wood offering, at the appointed times, and for the firstfruits. Remember me, O my God, for good.

13:30¹ (cleansed) Nehemiah, with the help of Ezra, fully reconstituted

13:29^a
利十一 44
來十二 15

13:29^a
Lev. 11:44;
Heb. 12:15

國被擄歸回的人徹底的重新構成。（八 1～十三 31。）結果，以色列人成為特別的國，就是聖別、分別歸神、且彰顯神的國。他們被神的思想、神的考量、並神的一切所是所灌輸，使他們成為神的複製。結果，他們在地上成為神聖的國，彰顯神聖的特性。他們是個別的並團體的被重新構成，作神的見證。

以斯拉記和尼希米記中心、重要的點，乃是正確、適當的領導。在士師記，撒母耳記上、下，列王紀上、下，和歷代志上、下裏所記載的領導，大體上是黑暗的，而以斯拉記和尼希米記裏的記載全然是光明的。以斯拉記和尼希米記題起三位首領：所羅巴伯、以斯拉和尼希米。他們都是優越的首領，但三者之中最好、最高的是尼希米。惟有在所羅巴伯、以斯拉、尼希米這樣的人領導下，以色列纔能重新構成爲神在地上的見證，神在地上的彰顯，成為與外邦列國完全不同的子民。神這樣的見證豫表神今天所要得着的召會。

the returned captives of the nation of Israel (8:1—13:31). Consequently, Israel became a particular nation, a nation that was sanctified and separated unto God and that expressed God. They were transfused with the thought of God, with the considerations of God, and with all that God is, making them God's reproduction. As a result, they became a divine nation on earth expressing the divine character. They were reconstituted personally and corporately to be God's testimony.

The central and crucial point of the books of Ezra and Nehemiah is the matter of proper, adequate leadership. Whereas the record of the leadership in Judges, 1 and 2 Samuel, 1 and 2 Kings, and 1 and 2 Chronicles is, for the most part, dark, the record in Ezra and Nehemiah is altogether bright. In the books of Ezra and Nehemiah three leaders are mentioned: Zerubbabel, Ezra, and Nehemiah. They were all excellent leaders, but the best and the highest was Nehemiah. Only under the leadership of persons like Zerubbabel, Ezra, and Nehemiah could Israel be reconstituted to be the testimony, the expression, of God on earth, a people absolutely different from the Gentile nations. Such a testimony of God is a type of what God wants the church to be today.

聖經

THE HOLY BIBLE

舊約恢復本

Old Testament Recovery Version

以斯帖記

Esther

以斯帖記

綱 目

壹 隱藏的神祕密照顧那被分散受壓制的選民，如在以斯帖身上所看見的 一 1～二 23

一 在外邦世界設立一位頂尖的王 一 1～2

二 使王廢掉他的王后 一 3～22

三 興起一位猶大孤女冊封為后 二 1～23

貳 隱藏的神在隱密中向祂被擄受逼迫的選民所施公開的拯救，如在末底改身上所看見的 三 1～十 3

一 哈曼設謀欲滅絕所有在瑪代波斯的猶大人 三 1～15

二 末底改藉以斯帖與王親近並親密的接觸，對抗哈曼的計謀 四 1～八 2

三 猶大人公開、凱旋的勝過他們的仇敵——他們隱藏之神公開的拯救 八 3～十 3

ESTHER

Outline

I. The Secret Care of the Hiding God for His Oppressed Elect in Their Dispersion as Seen in Esther (1:1—2:23)

A. Establishing a Top King in the Gentile World (1:1-2)

B. Causing the King to Depose His Queen (1:3-22)

C. Raising Up a Jewish Orphan Virgin to Be Crowned as Queen (2:1-23)

II. The Open Salvation Accomplished by the Hiding God in Secrecy for His Persecuted Elect in Their Captivity as Seen in Mordecai (3:1—10:3)

A. Haman's Plot to Destroy All the Jews in Medo-Persia (3:1-15)

B. Mordecai's Confrontation of Haman's Plot through Esther's Close and Intimate Contact with the King (4:1—8:2)

C. The Open, Triumphant Victory of the Jews over Their Enemies— The Open Salvation of Their Hiding God (8:3—10:3)

書介

著者：也許是末底改，（九 20，23，）以斯帖的堂兄並撫養者。（二 5，7。）

著時：約於主前四七四年，亞哈隨魯王十二年十二月。（九 20，18，三 7。）

著地：波斯帝國書珊京城。（一 2。）

涵蓋時段：本書涵蓋時段至少十年，從主前四八四年到主前四七四年；即波斯王亞哈隨魯第三年，（一 3，）至亞哈隨魯十二年十二月十五日之後某時。（九 18，三 7。）

主 題：

揀選以色列人作選民的這位神，在他們被擄到外邦列國中的期間，對他們成了隱藏的神，藉着在隱密中行事，祕密的照顧他們，並公開的拯救他們

INTRODUCTION

Author: Probably Mordecai (9:20, 23), Esther's cousin, who raised her (2:5, 7).

Time of Writing: Around 474 B.C., in the twelfth month of the twelfth year of Ahasuerus (9:20, 18; 3:7).

Place of Writing: Susa, capital of the Persian Empire (1:2).

Time Period Covered: This book covers a period of at least ten years, from 484 B.C. to 474 B.C., from the third year of Ahasuerus (Xerxes) the king of Persia (1:3) to some time after the fifteenth day of the twelfth month of the twelfth year of Ahasuerus (9:18; 3:7).

Subject:

The Very God Who Chose Israel as His Elect Becoming a Hidden God to Them to Take Care of Them Secretly and to Save Them Openly While Acting in Secrecy during Their Captivity among the Gentile Nations

以斯帖記 第一章

壹 隱藏的神祕密照顧
那被分散受壓制的選民，
如在以斯帖身上所看見的
— 1 ~ 23

一 在外邦世界設立一位頂尖的王
— 1 ~ 2

【1:1】¹ 當 ² 亞哈隨魯作王的日子，（這
^a 亞哈隨魯從印度直到 ³ 古實，統管
一百二十七省，）

● 1:1¹ 以斯帖記給我們生動的記載，說到以色列隱藏的神，如何祕密照顧祂那些被分散受壓制的選民，並公開拯救祂那些被擄受逼迫的選民。以斯帖記的要點是：揀選亞伯拉罕後裔以色列人作選民的這位神，在祂使他們被擄到外邦列國之後，對他們成了隱藏的神，藉着在隱密中行事，祕密的照顧他們，並公開的拯救他們。（賽四五 15。）這是本書甚至在神的名應當題及的地方，也沒有題及的原因。（四 3，16。）

以斯帖記之記載的重要性，在於以下的事：（一）為着應驗神對亞伯拉罕的呼召，要他得着地和後裔（子民，）並使萬國得福；（創十二 1 ~ 3，二二 17 ~ 18；）（二）為

ESTHER 1

I. The Secret Care of the Hiding God
for His Oppressed Elect
in Their Dispersion as Seen in Esther
1:1 — 2:23

A. Establishing a Top King in the Gentile World
1:1-2

【1:1】¹ Now in the days of ² Ahasuerus (this is the ^a Ahasuerus who reigned from India to Ethiopia over one hundred twenty-seven provinces)

1:1¹ (Now) The book of Esther supplies a vivid record of how the hiding God of Israel secretly took care of His oppressed elect in their dispersion and openly saved His persecuted elect in their captivity. The crucial point of this book is that the very God who chose Israel, the descendants of Abraham, as His elect, after He gave them into captivity to the Gentile nations, became a hidden God to them to take care of them secretly and save them openly while acting in secrecy (Isa. 45:15). This is the reason this book does not mention the name of God even in places when the name of God should be mentioned (4:3, 16).

The account in the book of Esther is crucial in relation to the following matters: (1) for the fulfillment of God's calling of Abraham for a land, a seed (a people), and a blessing to all the nations (Gen. 12:1-3; 22:17-18); (2) for the fulfillment of the promise of God given through

1:1^a
拉四 6
參但九 1

1:1^a
Ezra 4:6;
cf. Dan. 9:1

【1:2】那些日子，亞哈隨魯王在書珊京城登了國位。

二 使王廢掉他的王后 — 3 ~ 22

【1:3】在位第三年，他爲一切首領臣僕設擺^a筵宴。有波斯和瑪代的權貴、貴胄、和各省的首領在他面前；

着應驗神藉摩西所賜的應許，就是神使以色列人被擄之後，仍要照顧他們；（申四 27 ~ 31；）（三）爲着成就所羅門在獻殿之日的禱告，求神在祂選民被擄時照顧他們；（王上八 46 ~ 53；）（四）爲使以色列人在被擄中存活，以保守基督家譜這一條線，使基督得以被帶進人類裏；（五）爲着保守一班子民據有聖地，作爲基督回來，在地上建立祂國的基礎。

● 1:1² 亞哈隨魯被設立爲王，管轄廣大的外邦帝國，（1 ~ 2，）亞哈隨魯廢掉王后瓦實提，（3 ~ 22，）猶大孤女以斯帖被興起，而被亞哈隨魯冊封爲后，（二 1 ~ 18，）以及以斯帖奉末底改的名，將人計畫暗殺王的事報告於王，救王免被暗殺，（二 19 ~ 23，）這些都描繪出隱藏的神祕密照顧祂那些被分散受壓制的選民。

● 1:1³ 卽埃提阿伯（衣索匹亞。）

【1:2】In those days when King Ahasuerus sat on the throne of his kingdom, which was in Susa the capital,

B. Causing the King to Depose His Queen 1:3-22

【1:3】In the third year of his reign, he held a^a banquet for all his princes and his servants. The army of Persia and Media, the nobles, and the princes of the provinces were before him

Moses that after God gave Israel into captivity, He would still take care of them (Deut. 4:27-31); (3) for the fulfillment of the prayer of Solomon on the day of the dedication of the temple that God would take care of His elect in their captivity (1 Kings 8:46-53); (4) for the keeping of the line of the genealogy of Christ through the survival of Israel in their captivity that Christ might be brought into the human race; and (5) to keep a people for the possessing of the Holy Land as a base for Christ to come back to establish His kingdom on earth.

1:1² (Ahasuerus) The establishing of Ahasuerus as king over a vast Gentile empire (vv. 1-2), the deposing of Queen Vashti by Ahasuerus (vv. 3-22), the raising up of Esther, a Jewish orphan virgin, to be crowned as queen by Ahasuerus (2:1-18), and Esther's saving the king from being assassinated by telling him in Mordecai's name of those who planned to assassinate him (2:19-23) all portray the secret care of the hiding God for His oppressed elect in their dispersion.

1:3^a

Gen. 40:20;
1 Kings 3:15;
Esth. 2:18;
Mark 6:21

1:3^a

創四十 20
王上三 15
斯二 18
可六 21

【1:4】 他把他國榮耀的豐富，和他盛大威嚴的華貴，給他們看了許多日，就是一百八十日。

【1:5】 這些日子滿了，王又為所有在書珊京城的人民，無論尊大或卑小，在王宮花園的院內設擺筵宴七日。

【1:6】 有白色棉織的幔子、藍色的掛帳，用細麻繩、紫色繩繫在銀環和白玉石柱上，有金銀的牀榻擺在斑岩、白玉石、珠母、黑玉石鋪的石地上。

【1:7】 用金器皿賜酒，器皿各有不同；照着王的厚意，所賜的御酒甚多。

【1:8】 喝酒乃照着定例，不准勉強人，因王吩咐宮裏的一切臣宰，要照各人的意願待他們。

【1:9】 王后瓦實提在亞哈隨魯王的王宮中，也為婦女設擺筵宴。

【1:4】 As he showed the glorious wealth of his kingdom and the splendor of his great majesty for many days, for one hundred eighty days.

【1:5】 And when these days were completed, the king held a banquet for seven days for all the people found in Susa the capital, both great and small, in the court of the garden of the king's palace.

【1:6】 There were white cotton curtains and blue hangings tied with cords of fine linen and purple to silver rings and marble pillars, as well as couches of gold and silver upon a pavement of porphyry, white marble, mother-of-pearl, and mosaics.

【1:7】 And drinks were served in vessels of gold, and the vessels were different from one another; and the royal wine was abundant, according to the king's bounty.

【1:8】 And the drinking was, by commandment, without constraint; for so the king had ordered all the officials of his house to do as each man desired.

【1:9】 Also Vashti the queen held a banquet for the women in the royal house that belonged to King Ahasuerus.

【1:10】第七日，亞哈隨魯王飲酒，心中快樂，就吩咐在他面前侍立的七個太監米戶幔、比斯他、哈波拿、比革他、亞拔他、西達、甲迦，

【1:11】請王后瓦實提戴着后冠到王面前，使各民和臣宰看她的美麗，因為她容貌甚美。

【1:12】王后瓦實提卻不肯遵王藉太監所傳的命令而來，所以王甚發怒，怒火中燒。

【1:13】王就問通達時務的智慧人說，（按王的常規，辦事必先詢問一切通曉法例和公理的人；

【1:14】那在王左右的是波斯和瑪代的七個首領甲示拿、示達、押瑪他、他施斯、米力、瑪西拿和米母干，他們常見王面，在國中坐首位，）

【1:15】王后瓦實提不遵行亞哈隨魯王藉太監所傳的命令，照法例應當怎樣對待她？

【1:10】 On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven eunuchs who served in the presence of Ahasuerus the king,

【1:11】 To bring Vashti the queen before the king with the royal crown, in order to show her beauty to the peoples and the princes; for she was beautiful in appearance.

【1:12】 But Queen Vashti refused to come at the king's command given through the king's eunuchs; and the king became very angry, and his wrath burned within him.

【1:13】 Then the king said to the wise men, who knew the times (for such was the custom of the king toward all who knew law and justice;

【1:14】 And those next to him were Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media, who saw the king's face and sat first in the kingdom):

【1:15】 According to the law, what is to be done to Queen Vashti because she has not performed the command of King Ahasuerus given through the eunuchs?

【1:16】米母干在王和眾首領面前回答說，王后瓦實提不但得罪王，也得罪亞哈隨魯王各省的臣民；

【1:17】因為王后所行的這事必傳到眾婦人的耳中，說，亞哈隨魯王吩咐王后瓦實提到王面前，她卻不來，這就使她們藐視自己的丈夫。

【1:18】今日波斯和瑪代的眾夫人聽見王后所行的這事，必向王的眾臣照樣¹行；這樣就必多有藐視和忿怒的事了。

【1:19】王若以為美，可以降旨，寫在波斯和瑪代人的法例中，永不廢除，不准瓦實提再到亞哈隨魯王面前，又請王將她王后的位分賜給比她好的人。

【1:20】王所降的旨意傳遍通國，（國度本來廣大，）所有的婦人，無論丈夫尊大或卑小，都必尊敬丈夫。

【1:16】 And Memucan answered before the king and the princes, Vashti the queen has done wrong not only to the king but also to all the princes and all the peoples who are in all the provinces of King Ahasuerus.

【1:17】 For this deed of the queen will go out to all women, causing them to view their husbands contemptibly as they say, King Ahasuerus commanded Vashti the queen to be brought to his presence, but she did not come.

【1:18】 And this day the princesses of Persia and Media who have heard of the queen's deed will speak likewise to all the king's princes, and contempt and wrath will abound.

【1:19】 If it please the king, let a royal order go forth from him, and let it be written among the laws of the Persians and the Medes, so that it cannot be overruled, that Vashti come no more into the presence of King Ahasuerus and that the king give her royal estate to another who is better than she.

【1:20】 And when the king's decree which he will make is heard throughout all his kingdom, vast though it is, all women will give honor to their husbands, great and small.

● 1:18¹ 直譯，說。

【1:21】王和眾首領都以米母干的話爲美，王就照這話去行，

【1:22】發詔書到王的各省，依照各省的文字達於各省，依照各族的方言達於各族，使作丈夫的在自己家中作主，各說本族的方言。

以斯帖記 第二章

三 興起一位猶大 孤女冊封爲后 二 1 ~ 23

【2:1】這些事以後，亞哈隨魯王的忿怒止息，就想念瓦實提和她所行的，並怎樣降旨辦她。

【2:2】於是王的侍臣對王說，不如爲王尋找美貌的年少處女。

【1:21】 And this word pleased the king and the princes, and the king did according to Memucan's word.

【1:22】 So he sent letters to all the king's provinces, to each province in its own script and to each people in their own language, that every man should be master in his own house and speak in the language of his own people.

ESTHER 2

C. Raising Up a Jewish Orphan Virgin to Be Crowned as Queen 2:1-23

【2:1】 After these things, when the anger of King Ahasuerus subsided, he remembered Vashti and what she had done and what had been decreed against her.

【2:2】 Then the king's attendants who served him said, Let young virgins, beautiful in appearance, be sought for the king;

【2:3】王可以派官員在國中的各省，把一切美貌的年少處女招聚到書珊京城的女¹院，交在王的太監，那照管女子的希該手下，給她們美容潤身的用品。

【2:4】王所喜愛的少女可以立為王后，代替瓦實提。王以這事為美，就如此行。

【2:5】在書珊京城有一個猶大人，名叫末底改，是便雅憫人基士的曾孫，示每的孫子，睚珥的兒子；

【2:6】從前巴比倫王尼布甲尼撒將猶大王耶哥尼雅遷徙去，末底改也在那些與耶哥尼雅一同^a被擄的人中，從耶路撒冷被遷去。

【2:3】And let the king appoint officers in all the provinces of his kingdom to gather all the young virgins, beautiful in appearance, to Susa the capital, to the house of the women and into the custody of Hegai the king's eunuch, who is in charge of the women; and let their cosmetics be given to them.

【2:4】And let the young woman who pleases the king become queen in place of Vashti. And the word pleased the king, and he did so.

【2:5】There was a Jew in Susa the capital whose name was Mordecai the son of Jair, the son of Shimei, the son of Kish, a Benjaminite,

【2:6】Who had been carried away from Jerusalem with the captives who had been^a carried away with Jeconiah the king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.

2:6^a

王下二四 14-15
代下三六 20
耶二四 1
二九 1-2

2:6^a

2 Kings 24:14-15;
2 Chron. 36:20;
Jer. 24:1;
29:1-2

【2:7】末底改撫養他叔叔的女兒¹哈大沙，就是²以斯帖，因為她沒有父母；這女子形貌美麗。她父母死了，末底改就收她為自己的女兒。

【2:8】王的諭旨和法令傳出，許多少女被招聚到書珊京城，交在希該手下，以斯帖也在這時候被帶進王宮，交在照管女子的希該手下。

【2:9】這少女得希該喜悅，就在他面前得恩慈。希該急速給她美容潤身的用品，和她所當得的分，又給她所當得、七個從王宮挑選的侍女，並使她和她的侍女搬入女院上好的地方。

【2:10】以斯帖未曾將她是那一^a族、有那些親屬告訴人，因為末底改囑咐她不可叫人知道。

● 2:3¹ 直譯，宮。後文同。

● 2:7¹ 她的猶大名字；意，番石榴。

● 2:7² 她的波斯名字；意，星。

【2:7】And he was foster father to ¹Hadassah, that is, ²Esther, his uncle's daughter, for she had neither father nor mother; and the young woman was beautiful in form and appearance. And when her father and mother died, Mordecai took her to himself as his daughter.

【2:8】So when the king's commandment and his decree were heard, and when many young women were gathered to Susa the capital into the custody of Hegai, Esther was taken to the king's house into the custody of Hegai, who was in charge of the women.

【2:9】And the young woman pleased him, and she obtained kindness in his presence. And he quickly gave her her cosmetics and her portions as well as the seven choice young maids who were to be given her from the king's house. And he transferred her and her young maids to the best place in the house of the women.

【2:10】Esther did not make known her ^apeople or her kindred, for Mordecai had charged her not to make these known.

2:7¹ (Hadassah) Her Jewish name, meaning myrtle.

2:7² (Esther) Her Persian name, meaning star.

【2:11】末底改天天在女院前行走，要知道以斯帖平安不平安，並情況如何。

【2:12】原來女子要先美容潤身，六個月用^a沒藥油，六個月用香料和女子美容潤身的用品，美容潤身的日期纔滿足；每個少女按女子的定例豫備滿十二個月，挨次進去見亞哈隨魯王時，

【2:13】乃是這樣進去見王：從女院到王宮的時候，凡她所要的，都必給她帶去。

【2:14】晚上進去，次日早晨回到女子第二院，交在王的太監，那照管妃嬪的沙甲手下。除非王喜愛她，她被題名召見，就不再進去見王。

【2:15】末底改叔叔亞比孩的女兒，就是末底改收為自己女兒的以斯帖，按次序當進去見王的時候，除了照管女子的太監希該所指定的，她別無所求。凡看見以斯帖的都喜悅她。

【2:11】 And every day Mordecai walked in front of the court of the house of the women to learn how Esther was and what was happening to her.

【2:12】 Now when the turn of each young woman came to go in to King Ahasuerus, at the end of the twelve months of her preparation according to the regulation for the women (for the days of their beautification were completed as follows: six months with oil of^a myrrh and six months with spices and with the women's cosmetics),

【2:13】 The young woman would go in to the king in this way: Anything that she desired was given her to go with her from the house of the women to the house of the king.

【2:14】 In the evening she would go in, and in the morning she would return to the second house of the women, to the custody of Shaashgaz the king's eunuch, who was in charge of the concubines. She would not go again in to the king unless the king delighted in her and she was summoned by name.

【2:15】 Now when the turn of Esther the daughter of Abihail, the uncle of Mordecai, who had taken her to himself as his daughter, came to go in to the king, she requested nothing except what Hegai the king's eunuch, who was in charge of the women, advised. And Esther obtained favor in the sight of all who saw her.

【2:16】亞哈隨魯王在位第七年十月，就是提別月，以斯帖被引入王宮見王。

【2:17】王愛以斯帖過於愛眾女子；她在王面前得蒙恩寵與恩慈，比眾處女更甚；王就把后^a冠戴在她頭上，立她為王后，代替瓦實提。

【2:18】王給眾首領和臣僕設擺盛大的^a筵宴，稱之為以斯帖的筵宴，又向各省行豁免的事，並照王的厚意大頒賞賜。

【2:19】第二次招聚處女的时候，末底改坐在王門那裏。

【2:20】以斯帖照着末底改所囑咐的，還沒有將她有那些^a親屬，是那一族告訴人；因為以斯帖遵行末底改所說的，如同受他撫養的時候一樣。

【2:21】當那些日子，末底改坐在王門那裏，王有兩個太監^a辟探和提列，是守門的，惱恨亞哈隨魯王，想要下手害他。

【2:16】 So Esther was taken to King Ahasuerus in his royal palace in the tenth month, which is the month Tebeth, in the seventh year of his reign.

【2:17】 And the king loved Esther more than all the other women. And she obtained favor and kindness with him more than all the other virgins, so he set the royal^a crown on her head and made her queen in place of Vashti.

【2:18】 And the king held a great^a banquet for all his princes and his servants, Esther's banquet; and he made it a holiday for the provinces and gave gifts according to the king's bounty.

【2:19】 And when the virgins were gathered together the second time, Mordecai was sitting in the king's gate.

【2:20】 Esther had not yet made known her^a kindred or her people, as Mordecai had charged her; for Esther did what Mordecai told her, as she had when he was bringing her up.

【2:21】 In those days, while Mordecai was sitting in the king's gate,^a Bigthan and Teresh, two of the king's eunuchs, among those who were in charge of the threshold, became angry and sought to lay hands on King Ahasuerus.

2:17^a
斯一 11
參斯六 8

2:18^a
斯一 3

2:20^a
斯二 10

2:21^a
斯六 2

2:17^a
Esth. 1:11;
cf. Esth. 6:8

2:18^a
Esth. 1:3

2:20^a
Esth. 2:10

2:21^a
Esth. 6:2

【2:22】這事給末底改知道了，他就^a告訴王后以斯帖；以斯帖奉末底改的名，報告於王。

【2:23】這事經過究察，果然是實，就把二人掛在木架上；這事且在王面前寫在年代志上。

以斯帖記 第三章

貳 隱藏的神在隱密中向祂被擄
受逼迫的選民所施公開的拯救，
如在末底改身上所看見的
三 1 ~ 十 3

一 哈曼設謀欲滅絕
所有在瑪代波斯的猶大人
三 1 ~ 15

【3:1】這些事以後，亞哈隨魯王使^{1a}亞甲族哈米大他的兒子哈曼尊大，²抬舉他，叫他位居與他在一起的眾首領之上。

● 3:1¹ 亞甲人是神的仇敵。神曾囑咐掃羅殺盡

【2:22】And the thing became known to Mordecai, and he^a told Esther the queen; and Esther told the king in Mordecai's name.

【2:23】And when the matter was investigated and found to be so, the two of them were hanged on the gallows; and it was written in the book of the chronicles in the presence of the king.

ESTHER 3

II. The Open Salvation Accomplished by the
Hiding God in Secrecy for His Persecuted
Elect in Their Captivity as Seen in Mordecai
3:1 — 10:3

A. Haman's Plot
to Destroy All the Jews in Medo-Persia
3:1-15

【3:1】After these things King Ahasuerus promoted Haman the son of Hammedatha the^{1a} Agagite, and he² advanced him and set his seat above all the princes who were with him.

3:1¹ (Agagite) The Agagites were enemies of God. God had

【3:2】在王門那裏，王的一切臣僕都跪拜哈曼，因為王曾如此吩咐；惟獨末底改^a不跪不拜。

【3:3】在王門那裏，王的臣僕問末底改說，你為何違犯王的命令呢？

【3:4】他們天天這樣對他說，他還是不聽，他們就告訴哈曼，要看末底改的話站得住站不住，因他已經告訴他們自己是猶大人。

【3:5】哈曼見末底改向他不跪不拜，就怒氣填胸。

【3:6】哈曼不屑只下手害末底改一人，因他們已將末底改的本族告訴他，所以他想要^a滅絕亞哈隨魯王通國所有的猶大人，就是末底改的本族。

所有的亞甲人，但他沒有這樣作，因此得罪了神。
（撒十五。）

● 3:1² 哈曼受王抬舉，無疑是神的對頭撒但所煽動的。

【3:2】And all the king's servants who were in the king's gate bowed down and paid homage to Haman, for so had the king commanded concerning him. But Mordecai^a did not bow down or pay homage.

【3:3】Then the king's servants who were in the king's gate said to Mordecai, Why do you transgress the king's command?

【3:4】And when they had spoken to him day after day and he did not listen to them, they told Haman, in order to see whether Mordecai's words would stand; for he had told them that he was a Jew.

【3:5】And when Haman saw that Mordecai did not bow down or pay homage to him, Haman was filled with rage.

【3:6】But he disdained to lay hands on Mordecai alone, for they had told him who the people of Mordecai were; therefore Haman sought to^a destroy all the Jews, the people of Mordecai, who were throughout the kingdom of Ahasuerus.

charged Saul to slay all the Agagites, but he failed to do this and thereby offended God (1 Sam. 15).

3:1² (advanced) Haman's being advanced by the king was no doubt at the instigation of Satan, the adversary of God.

3:7^a
斯九 24, 26
3:7^b
斯九 1

【3:7】亞哈隨魯王十二年正月，就是尼散月，人在哈曼面前，按日子和月分掣^a普珥，就是掣籤，擇定了^b十二月，就是亞達月。

3:8^a
參徒十六 20-21

【3:8】哈曼對亞哈隨魯王說，有一種民散居在王國各省的民中；他們的律例與萬民的律例^a不同，他們也不遵行王的律例，所以容留他們對王並不妥當。

【3:9】王若以為美，請下詔滅絕他們；我就稱一萬他連得銀子，交給辦理王事的人，納入王的府庫。

3:10^a
斯七 6
八 1
九 24
3:10^b
斯三 1

【3:10】於是王從自己手上摘下戒指，給猶大人的^a仇敵^b亞甲族哈米大他的兒子哈曼。

【3:11】王對哈曼說，這銀子仍賜給你，這民也交給你，你看怎樣好，就怎樣待他們。

【3:7】In the first month, which is the month Nisan, in the twelfth year of King Ahasuerus, they cast ^aPur, that is, the lot, before Haman from day to day and from month to month, until it fell on the ^btwelfth month, that is, the month Adar.

【3:8】And Haman said to King Ahasuerus, There is a certain people scattered and dispersed among the peoples throughout all the provinces of your kingdom; and their laws ^adiffer from those of all the people, nor do they keep the king's laws. Therefore it is not fitting for the king to let them remain.

【3:9】If it please the king, let it be decreed in writing that they be destroyed, and I will pay ten thousand talents of silver into the hands of those who have charge of the king's affairs, that they may bring it into the king's treasuries.

【3:10】Then the king took his signet ring from his hand and gave it to Haman the son of Hammedatha the ^aAgagite, the Jews' ^benemy.

【3:11】And the king said to Haman, The silver has been given to you, as well as the people, to do with them as it seems good to you.

3:7^a
Esth. 9:24, 26
3:7^b
Esth. 9:1

3:8^a
cf. Acts 16:20-21

3:10^a
Esth. 3:1
3:10^b
Esth. 7:6;
8:1;
9:24

【3:12】正月十三日，王的書記被召來，照着哈曼一切所吩咐的寫了詔書，傳與王的總督、各省的省長、和各族的首領，依照各省的文字達於各省，依照各族的方言達於各族；是奉亞哈隨魯王的名寫的，並且用王的戒指蓋了印。

【3:13】詔書由驛卒送達王的各省，吩咐要將所有的猶大人，無論老少婦女孩子，在一日之間，在十二月，就是亞達月^a十三日，^b全然殲滅，殺戮滅絕，並奪他們的財物為掠物。

【3:14】這文書經過抄錄，頒行各省成為法令，向各族宣示，使他們豫備等候那日。

【3:15】驛卒奉王的諭旨急忙出發；法令也在書珊京城頒佈。王和哈曼坐下飲酒，書珊城卻一片慌亂。

【3:12】 Then the king's scribes were summoned in the first month, on the thirteenth day of the month; and it was decreed in writing, according to all that Haman commanded, to the king's satraps and to the governors who were over each province and to the princes of every people, to each province in its own script and to each people in their own tongue; in the name of King Ahasuerus was it written, and it was sealed with the king's signet ring.

【3:13】 And letters were sent by couriers to all the king's provinces to destroy, to slay, and to ^aannihilate all the Jews, both young and old, children and women, in one day, that is, the ^bthirteenth day of the twelfth month, which is the month Adar, and to plunder their spoil.

【3:14】 A copy of the written decree to be issued as law in all the provinces was published to all the peoples so that they would be ready for that day.

【3:15】 The couriers went out, driven in haste by the king's command; and the decree was issued in Susa the capital. And the king and Haman sat down to drink, but the city of Susa was in confusion.

3:13^a
斯八 12
九 1
3:13^b
斯七 4
八 11
詩八三 4

3:13^a
Esth. 7:4;
8:11;
Psa. 83:4
3:13^b
Esth. 8:12;
9:1

以斯帖記 第四章

二 末底改藉以斯帖 與王親近並親密的接觸， 對抗哈曼的計謀 四 1 ~ 八 2

【4:1】末底改知道所¹發生的這一切事，就撕裂衣服，穿麻衣，蒙灰塵，在城中行走，大聲哀號。

【4:2】到了王門前停住腳步，因為穿麻衣的不可進王門。

【4:3】王的諭旨和法令所到的各省各處，猶大人大大悲哀，^{1a}禁食哭泣哀號，穿麻衣躺在灰中的甚多。

【4:4】王后以斯帖的宮女和太監來把這事告訴以斯帖，她甚是憂愁，就送衣服給末底改穿，要他脫下麻衣，他卻不接受。

● 4:1¹ 直譯，作成。

ESTHER 4

B. Mordecai's Confrontation of Haman's Plot through Esther's Close and Intimate Contact with the King 4:1 – 8:2

【4:1】Now when Mordecai learned about all that had been done, Mordecai rent his clothes and put on sackcloth and ashes; and he went out into the midst of the city and wailed loudly and bitterly.

【4:2】And he went up to the entrance of the king's gate, for no one was to enter the king's gate clothed in sackcloth.

【4:3】And throughout every province, wherever the king's commandment and his decree came, there was great mourning among the Jews, with ^{1a}fasting and weeping and wailing; many lay in sackcloth and ashes.

【4:4】And Esther's maids and her eunuchs came and told her, and the queen was greatly distressed. And she sent garments to clothe Mordecai, so that he might remove his sackcloth from him; but he would not accept them.

4:3^a
斯四 16
九 31
參但九 3

4:3^a
Esth. 4:16;
9:31;
cf. Dan. 9:3

【4:5】以斯帖就把王所派伺候她的一個太監，名叫哈他革召來，吩咐他去見末底改，要知道這是甚麼事，是為甚麼緣故。

【4:6】於是哈他革出到王門前城的寬闊處，見末底改。

【4:7】末底改將自己所遇的一切事，並哈曼為滅絕猶大人應許捐入王庫的準確銀數，都告訴了他；

【4:8】又將所抄寫在書冊頒佈，要滅絕猶大人的法令交給哈他革，要他給以斯帖看，向她說明，並囑咐她進去見王，向王求情，為本族的人在王面前懇求。

【4:9】哈他革回來，將末底改的話告訴以斯帖；

● 4:3¹ 雖然他們禁食向神懇求，（3，16，）但本節沒有題及神的名，這和一般所豫期的相反。見—1註1。

【4:5】 Then Esther called for Hathach, one of the king's eunuchs, whom he had appointed to serve her, and she commanded him to go out to Mordecai to find out what this was and why it was.

【4:6】 So Hathach went out to Mordecai at the open square of the city in front of the king's gate.

【4:7】 And Mordecai told him all that had happened to him and the exact sum of money that Haman had promised to pay into the king's treasuries for the destruction of the Jews.

【4:8】 And he also gave him a copy of the written decree which was issued in Susa for their destruction, that he might show Esther and tell her about it and charge her to go in to the king to supplicate him and make a request for her people before him.

【4:9】 And Hathach came and told Esther Mordecai's words.

4:3¹ (fasting) Although they fasted in their supplication to God (vv. 3, 16), in this verse there is no mention of the name of God, contrary to what would be expected. See note 1¹ in ch. 1.

【4:10】以斯帖就把以下的話告訴哈他革，吩咐他去見末底改，說，

【4:11】王的一切臣僕和王各省的人民都知道一條法令，無論男女，若不蒙召就進入內院見王，必被處死，除非王向他伸出^a金杖，叫他得以存活；現在我沒有蒙召進去見王已經三十日了。

【4:12】人就把以斯帖的話告訴末底改。

【4:13】末底改叫人回覆以斯帖說，你不要以為在王宮裏就強過一切猶大人，得免這禍。

【4:14】此時你若^a閉口不言，猶大人必從別處得解脫，蒙拯救；你和你父家就必滅亡。焉知你得了王后的位分，不是為現今這樣的時機麼？

【4:15】以斯帖就叫人回報末底改說，

【4:10】 Then Esther spoke to Hathach and ordered him to answer Mordecai:

【4:11】 All the king's servants and the people of the king's provinces know that for any man or woman who comes in to the king at the inner court who has not been called for, there is but one law, that he be put to death, unless the king holds out his^a scepter of gold to him that he may live; and I have not been called to come in to the king during these past thirty days.

【4:12】 And they told Mordecai Esther's words.

【4:13】 Then Mordecai told them to reply to Esther, Do not imagine that in the king's palace you will escape any more than all the Jews.

【4:14】 For if you remain^a silent at this time, relief and deliverance for the Jews will arise from some other place, and you and your father's house will perish. And who knows whether you have not come to the kingdom for such a time as this?

【4:15】 Then Esther told them to reply to Mordecai,

4:11^a
斯五 2
八 4

4:11^a
Esth. 5:2;
8:4

4:14^a
參斯二 10

4:14^a
cf. Esth. 2:10

【4:16】你當去招聚書珊城所有的猶大人，爲我^a禁食，三日之內，晝夜不喫不喝；我和我的侍女也要這樣禁食。然後我就違令進去見王；我若滅亡就滅亡罷。

【4:17】於是末底改就去照以斯帖一切所吩咐的而行。

以斯帖記 第五章

【5:1】第三日，以斯帖穿上朝服，進王宮的內院，對殿站立。王在殿裏坐在寶座上，對着殿門。

【5:2】王見王后以斯帖站在院內，以斯帖在王眼前蒙恩，王向她伸出手中的^a金杖；以斯帖便進前摸杖頭。

【5:3】王對她說，王后以斯帖阿，你有甚麼事？你求甚麼？就是^a國的一半，也必賜給你。

【4:16】Go; assemble all the Jews who are to be found in Susa, and ^afast for me; and do not eat or drink for three days, night or day; I also and my maids will fast in the same way. And so will I go in to the king, which is not according to the law; and if I perish, I perish.

【4:17】So Mordecai went his way and did according to all that Esther had commanded him.

ESTHER 5

【5:1】And on the third day Esther put on her royal robes and stood in the inner court of the king's house, in front of the king's house. And the king was sitting on his royal throne in the royal house, opposite the entrance to the house.

【5:2】And when the king saw Esther the queen standing in the court, she obtained favor in his sight. And the king held out to Esther his ^ascepter of gold, which was in his hand; and Esther drew near and touched the top of the scepter.

【5:3】Then the king said to her, What troubles you, Queen Esther? And what is your request? It shall be given to you, even to the ^ahalf of my kingdom.

【5:4】以斯帖說，王若以為美，就請王和哈曼今日赴我所豫備的筵席。

【5:5】王說，快把哈曼叫來，我們好照着以斯帖的話去行。於是王帶着哈曼赴以斯帖所豫備的筵席。

【5:6】在酒筵中，王問以斯帖說，你要甚麼？我必賜給你。你求甚麼？就是^a國的一半，也必為你成就。

【5:7】以斯帖回答說，我有所要，我有所求。

【5:8】我若在王眼前蒙恩，王若喜悅賜我所要的，成就我所求的，就請王和哈曼再赴我所要豫備的筵席；明日我必¹照王所問的說明。

【5:4】 And Esther said, If it please the king, let the king and Haman come today to the banquet I have prepared for him.

【5:5】 Then the king said, Bring Haman quickly, so that we may do as Esther says. And the king and Haman came to the banquet that Esther had prepared.

【5:6】 And the king said to Esther during the banquet of wine, What is your petition? For it shall be granted to you. And what is your request? Even to the ^ahalf of the kingdom it shall be done.

【5:7】 Then Esther answered and said, My petition and my request is this:

【5:8】 If I have found favor in the king's sight, and if it please the king to grant my petition and do what I request, let the king and Haman come to the banquet that I will prepare for them; and tomorrow I will do as the king says.

● 5:8¹ 直譯，照王所說的而行。

5:6^a
斯七 2
可六 23

5:6^a
Esth. 7:2;
Mark 6:23

【5:9】那日哈曼心中歡喜快樂的出來；
但見末底改在王門不站起來，也不因
他戰抖，就滿心^a惱怒末底改。

【5:10】哈曼暫且忍耐回家，叫人請他
朋友和他妻子細利斯來。

【5:11】哈曼將他財富的榮耀、兒女的
眾多、以及王使他尊大、抬舉他超乎
眾首領和王的臣僕之上的一切事，都
述說給他們聽。

【5:12】哈曼又說，王后以斯帖豫備筵
席，除了我之外，沒有請別人隨王赴
席，明日王后又請我隨王赴席。

【5:13】只是每逢我見猶大人末底改坐
在王門那裏，這一切對我就都沒有甚
麼意思。

【5:14】他的妻子細利斯和他一切的朋友
對他說，不如叫人作一個五十肘高的^a
木架，明早求王將末底改掛在其上，
然後你可以歡歡喜喜的隨王赴席。哈
曼以這話為美，就叫人作了木架。

【5:9】And Haman went out that day joyful and glad in heart; but when Haman saw Mordecai in the king's gate and that he did not arise or tremble because of him, Haman was filled with^a anger against Mordecai.

【5:10】But Haman restrained himself and went to his house. And he sent word and had his friends and Zeresh his wife brought to him.

【5:11】And Haman recounted to them the glory of his riches and the multitude of his children and all the things in which the king had promoted him and how he had advanced him above the princes and the king's servants.

【5:12】Haman also said, Even Esther the queen let no one come with the king to the banquet that she had prepared except me, and tomorrow also I am invited by her, together with the king.

【5:13】Yet all this means to me nothing as long as I see Mordecai the Jew sitting in the king's gate.

【5:14】Then Zeresh his wife and all his friends said to him, Let a^a gallows be made fifty cubits high, and in the morning ask the king to have Mordecai hanged on it; then go with the king to the banquet rejoicing. And the word seemed good to Haman, and he had the gallows made.

以斯帖記 第六章

6:1^a
但二 1
六 18
6:1^b
斯二 23
十 2

【6:1】那夜王^a睡不着覺，就吩咐人取^b年代記事錄來；人就在王面前念給他聽。

【6:2】正念到其上寫着說，王有兩個太監辟探和提列，是守門的，想要下手害亞哈隨魯王，末底改告發了他們。

【6:3】王說，末底改行了這事，賜他甚麼尊榮爵位沒有？伺候王的臣僕說，沒有賜他甚麼。

【6:4】王說，誰在院子裏？那時哈曼正進王宮的外院，要求王將末底改掛在他所豫備的^a木架上。

【6:5】王的臣僕說，看哪，哈曼站在院內。王說，讓他進來。

【6:6】哈曼就進去；王問他說，王喜歡賜尊榮的人，當如何待他呢？哈曼心裏說，王喜歡賜尊榮的，不是我是誰呢？

6:4^a
斯五 14
七 9

ESTHER 6

【6:1】On that night the king could ^anot sleep, so he gave orders to bring the book of the records of the ^bchronicles; and they were read before the king.

【6:2】And it was found written that Mordecai had given a report concerning Bigthana and Teresh, two of the king's eunuchs, among those who were in charge of the threshold, who had sought to lay hands on King Ahasuerus.

【6:3】And the king said, What honor and dignity has been bestowed on Mordecai for this? Then the king's servants who attended him said, Nothing has been done for him.

【6:4】And the king said, Who is in the court? Now Haman had just entered the outer court of the king's house to speak to the king about hanging Mordecai on the ^agallows that he had prepared for him.

【6:5】And the king's servants said to him, Haman is now standing in the court. And the king said, Let him come in.

【6:6】So Haman came in; and the king said to him, What shall be done for the man whom the king desires to honor? Now Haman said in his heart, Whom would the king desire to honor more than me?

6:1^a
Dan. 2:1;
6:18
6:1^b
Esth. 2:23;
10:2

6:4^a
Esth. 5:14;
7:9

【6:7】哈曼就對王說，對於王喜歡賜尊榮的人，

【6:8】當將王穿過的^a朝服，和王所騎過、頭戴御冠的馬帶來，

【6:9】將朝服和馬交在王極尊貴的一個大臣手中，命人將朝服給王喜歡賜尊榮的人穿上，使他^a騎上馬，走遍城裏的街市，叫人在他面前^b宣告說，王喜歡賜尊榮的人，就如此待他。

【6:10】王對哈曼說，照你所說的，快快取朝服和馬，去向坐在王門那裏的猶大人末底改那樣行。凡你所說的，一樣不可缺。

【6:11】於是哈曼取了朝服和馬，將朝服給末底改穿上，使他騎上馬，走遍城裏的街市，並在他面前宣告說，王喜歡賜尊榮的人，就如此待他。

【6:12】末底改仍回到王門那裏；哈曼卻悲哀的蒙着頭，急忙回家去了。

【6:7】And Haman said to the king, For the man whom the king desires to honor,

【6:8】Let a royal^a robe be brought, one which the king has worn, and a horse on which the king has ridden and on whose head a royal crown has been set.

【6:9】And let the robe and the horse be delivered into the hand of one of the king's most noble princes; and let them array the man whom the king desires to honor and make him^a ride on horseback through the street of the city; and let them^b proclaim before him, Thus shall it be done for the man whom the king desires to honor.

【6:10】Then the king said to Haman, Quickly take the robe and the horse, as you have said, and do so to Mordecai the Jew, who sits in the king's gate. Let nothing fail of all that you have said.

【6:11】Then Haman took the robe and the horse, and arrayed Mordecai, and made him ride through the street of the city; and he proclaimed before him, Thus shall it be done for the man whom the king desires to honor.

【6:12】And Mordecai returned to the king's gate. But Haman hurried to his house, mourning and with his head covered.

6:8^a
參撒下十八 4

6:9^a
參王上一 33
6:9^b
參創四一 43
王上一 34

6:8^a
cf. 1 Sam. 18:4

6:9^a
cf. 1 Kings 1:33
6:9^b
cf. Gen. 41:43;
1 Kings 1:34

6:13^a
斯五 13

【6:13】哈曼將所遭遇的一切事，述說給他的妻子細利斯和他的眾朋友聽。他的智慧人和他的妻子細利斯對他說，你在末底改面前開始敗落，他如果是^a猶大種族，你必不能勝他，終必在他面前敗落。

6:14^a
斯五 8

【6:14】他們還與哈曼說話的時候，王的太監來到，催哈曼快去赴以斯帖所豫備的^a筵席。

以斯帖記 第七章

【7:1】王和哈曼進去，與王后以斯帖一同宴飲。

7:2^a
斯五 3
可六 23

【7:2】在這第二天的酒筵中，王又問以斯帖說，王后以斯帖阿，你要甚麼？我必賜給你。你求甚麼？就是^a國的一半，也必為你成就。

7:3^a
斯四 8

【7:3】王后以斯帖回答說，王阿，我若在你眼前蒙恩，王若以為美，我所要的是王將我的性命賜給我，我所求的是王將我的^a本族賜給我；

【6:13】And Haman recounted to Zeresh his wife and to all his friends all that had happened to him. Then his wise men and Zeresh his wife said to him, If Mordecai, before whom you have begun to fall, is of the seed of the^aJews, you will not prevail against him; but you shall surely fall before him.

6:13^a
Esth. 5:13

【6:14】While they were still talking with him, the king's eunuchs arrived and hurriedly brought Haman to the^abanquet that Esther had prepared.

6:14^a
Esth. 5:8

ESTHER 7

【7:1】So the king and Haman went in to feast with Esther the queen.

【7:2】And the king said again unto Esther on the second day during the banquet of wine, What is your petition, Queen Esther? And it shall be granted to you. And what is your request? Even to the^ahalf of my kingdom it shall be done.

7:2^a
Esth. 5:3;
Mark 6:23

【7:3】Then Esther the queen answered and said, If I have found favor in your sight, O king, and if it please the king, let my life be given me as my petition, and that of my^apeople as my request;

7:3^a
Esth. 4:8

【7:4】因我和我的本族被賣了，要被殲毀，殺戮^a滅絕。我們若僅僅被賣為奴為婢，我也閉口不言，因為不值得叫王因敵人受攪擾。

【7:5】亞哈隨魯王問王后以斯帖說，擅敢起意如此行的是誰？這人在那裏？

【7:6】以斯帖說，敵人^a仇人就是這惡人哈曼。哈曼在王和王后面前就甚驚惶。

【7:7】於是王在怒中起來，離開酒席往王宮的花園去了；哈曼見王定意要加禍處罰他，就起來，求王后以斯帖救命。

【7:8】王從王宮花園回到酒筵的宮內，哈曼正伏在以斯帖所靠的榻上。王說，他竟敢在這宮內，在我面前凌辱王后麼？這話一出王口，人就蒙了哈曼的臉。

【7:4】For we have been sold, I and my people, to be destroyed, to be slain, and to^a perish. And if we had been sold as slaves, men and women, I would have remained silent, for the adversary is not worth the annoyance to the king.

【7:5】Then King Ahasuerus spoke and said to Esther the queen, Who is he, and where is he, who presumes to do so?

【7:6】And Esther said, An adversary and an^a enemy, this wicked Haman. Then Haman became terrified before the king and the queen.

【7:7】And the king arose in his anger from the banquet of wine and went into the palace garden, and Haman stood up to make a request for his life to Esther the queen; for he saw that harm had been determined against him by the king.

【7:8】And when the king returned from the palace garden into the house of the banquet of wine, Haman was prostrate on the couch where Esther was. Then the king said, Will he even humble the queen in front of me in this house? When the word went forth from the king's mouth, they covered Haman's face.

7:9^a
斯五 14

【7:9】在王面前的一個太監哈波拿說，哈曼還為那曾說善言救王的末底改，作了五十肘高的^a木架，現今立在哈曼家裏。王說，把哈曼掛在其上。

7:10^a
參詩七 16
箴十一 5-6
但六 24

【7:10】於是人將^a哈曼掛在他為末底改所豫備的木架上。王的忿怒這纔止息。

以斯帖記 第八章

【8:1】當日，亞哈隨魯王把猶大人仇敵哈曼的家產賜給王后以斯帖。末底改也來到王面前，因為以斯帖已經把末底改是她甚麼親屬，告訴了王。

8:2^a
斯三 10

【8:2】王摘下自己的^a戒指，就是他從哈曼取回的，給了末底改。以斯帖派末底改管理哈曼的家產。

三 猶大人公開、
凱旋的勝過他們的仇敵—
他們隱藏之神公開的拯救
八 3 ~ 十 3

【7:9】 Then Harbonah, one of the eunuchs who were before the king, said, And also there is the ^agallows standing in Haman's house, fifty cubits high, which Haman has made for Mordecai, who spoke good on behalf of the king. And the king said, Hang him on it.

【7:10】 So they hanged ^aHaman on the gallows that he had prepared for Mordecai. Then the king's anger subsided.

ESTHER 8

【8:1】 On that day King Ahasuerus gave the house of Haman, the enemy of the Jews, to Esther the queen. And Mordecai came before the king, for Esther had disclosed what he was to her.

【8:2】 And the king took off his ^asignet ring, which he had taken from Haman, and gave it to Mordecai. And Esther set Mordecai over the house of Haman.

7:9^a
Esth. 5:14

7:10^a
cf. Psa. 7:16;
Prov. 11:5-6;
Dan. 6:24

8:2^a
Esth. 3:10

C. The Open, Triumphant Victory of the Jews
over Their Enemies —
The Open Salvation of Their Hiding God
8:3 — 10:3

8:3^a
斯三 8-15
七 4

【8:3】以斯帖又在王面前進言；她俯伏在王腳前，流淚哀告，求他除掉亞甲族哈曼所設計要害猶大人的^a惡謀。

8:4^a
斯四 11
五 2

【8:4】王向以斯帖伸出^a金杖；以斯帖就起來，站在王前，

8:5^a
參斯三 13

【8:5】說，王若以為美，我若在前蒙恩，這事若在前顯為對，我若在前蒙喜悅，請王寫詔書，^a撤回亞甲族哈曼大他的兒子哈曼設謀傳達的詔書，就是他所寫，要除滅在王各省之猶大人的。

【8:6】我何忍見我本族的人遭禍？何忍見我的親族被滅呢？

【8:7】亞哈隨魯王對王后以斯帖和猶大人末底改說，因哈曼下手害猶大人，我已將他的家產賜給以斯帖，人也將哈曼掛在木架上。

【8:8】你們可以照你們所看為好的，奉王的名寫詔書給猶大人，用王的戒指蓋印；因為奉王名所寫、用王戒指蓋印的諭旨，人都不能撤回。

【8:3】And Esther spoke again before the king; and she fell down at his feet and wept and pleaded with him to overturn the^a evil plan of Haman the Agagite and his plot which he had plotted against the Jews.

【8:4】Then the king held out the^a scepter of gold to Esther. So Esther arose and stood before the king.

【8:5】And she said, If it please the king, and if I have found favor before him, and the thing seem right before the king, and I be pleasing in his eyes, let it be written to^a reverse the letters devised by Haman the son of Hammedatha the Agagite, which he wrote in order to destroy the Jews who are in all the king's provinces.

【8:6】For how can I bear to see the evil that will befall my people? Or how can I bear to see the destruction of my kindred?

【8:7】Then King Ahasuerus said to Esther the queen and to Mordecai the Jew, I have now given Esther the house of Haman, and him have they hanged on the gallows because he stretched out his hand against the Jews.

【8:8】Write also to the Jews, as it pleases you, in the king's name, and seal it with the king's signet ring; for a decree which has been written in the king's name and sealed with the king's signet ring cannot be reversed.

8:3^a
Esth. 3:8-15;
7:4

8:4^a
Esth. 4:11;
5:2

8:5^a
cf. Esth. 3:13

【8:9】那時是三月，就是西彎月，二十三日，王的書記被召了來，照着末底改一切所吩咐的寫了詔書，傳與那從印度直到古實一百二十七省的猶大人、總督、省長和首領，依照各省的文字達於各省，依照各族的方言達於各族，並依照猶大人的文字和方言達於猶大人。

【8:10】末底改奉亞哈隨魯王的名寫詔書，用王的戒指^a蓋印，把詔書交由驛卒，騎王用的御圈快馬送達各處。

【8:11】詔書中，王准各城的猶大人聚集保護自己的性命，殲毀殺戮滅絕各族各省要攻擊猶大人的一切¹仇敵，並他們的孩子和婦女，奪取他們的財物為掠物，

【8:12】這要在一日之間，在十二月，就是亞達月，^a十三日，在亞哈隨魯王的各省執行。

【8:9】 Then the king's scribes were called at that time, in the third month, which is the month Sivan, on the twenty-third day of the month. And it was decreed in writing, according to all that Mordecai commanded, to the Jews and to the satraps and governors and the princes of the provinces, which are from India to Ethiopia, one hundred twenty-seven provinces, to each province in its own script and to each people in their own language, and to the Jews in their own script and in their own language.

【8:10】 And he wrote in the name of King Ahasuerus and^a sealed it with the king's signet ring; and he sent letters by couriers on horseback, riding on swift steeds that were used in the king's service, bred of the royal stud,

【8:11】 In which letters the king allowed the Jews that were in every city to assemble and to stand for their life, to destroy, to slay, and to annihilate all the power of the people and province that might assault them, their little ones, and their women, and to plunder their spoil,

【8:12】 On one day in all the provinces of King Ahasuerus, on the^a thirteenth day of the twelfth month, which is the month Adar.

● 8:11¹ 直譯，勢力。

8:10^a
斯三 12
八 8

8:10^a
Esth. 3:12;
8:8

8:12^a
斯三 13

8:12^a
Esth. 3:13

【8:13】這文書經過抄錄，頒行各省成爲法令，向各族宣示，使猶大人豫備等候那日，在仇敵身上報仇。

【8:14】於是騎御用快馬的驛卒被王命催促，急忙起行；法令在書珊京城頒佈。

【8:15】末底改穿着藍色白色的朝服，頭戴大金冠冕，又穿^a紫色細麻布的外袍，從王面前出來；書珊城的人民都歡呼快樂。

【8:16】猶大人有光榮，歡喜快樂而得尊貴。

【8:17】王的諭旨和法令所到的各省各城，猶大人都歡喜快樂，設擺^a筵宴，以那日爲吉日。那地的各族中，有許多人因懼怕猶大人，就入了猶大籍。

【8:13】 A copy of the written decree to be issued as law in every province was published to all the peoples so that the Jews would be ready for that day to avenge themselves on their enemies.

【8:14】 So the couriers, riding on swift steeds that were used in the king's service, went out, driven in haste by the king's command; and the decree was issued in Susa the capital.

【8:15】 And Mordecai went forth from the presence of the king in royal robes of blue and white, and with a large crown of gold, and with a garment of fine linen and^a purple; and the city of Susa shouted and rejoiced.

【8:16】 For the Jews there was light and joy, and gladness and honor.

【8:17】 And throughout every province and throughout every city, wherever the king's commandment and his decree came, there was for the Jews joy and gladness, a^a feast and a good day. And many from among the peoples of the land became Jews, for the fear of the Jews had fallen on them.

8:15^a
但五 29
路十六 19

8:15^a
Dan. 5:29;
Luke 16:19

8:17^a
斯九 18

8:17^a
Esth. 9:18

以斯帖記 第九章

9:1^a
斯八 3, 5

【9:1】十二月，就是亞達月，十三日，王的諭旨和法令將要執行；那是猶大人的仇敵盼望轄制他們，猶大人^a反倒轄制恨他們之人的日子，

【9:2】猶大人在亞哈隨魯王各省自己的城裏聚集，下手擊殺那些想要害他們的人。無人能抵擋他們，因為各族都懼怕他們。

【9:3】各省的首領、總督、省長、和辦理王事的人，因懼怕末底改，就都幫助猶大人。

【9:4】末底改在朝中為大，名聲傳遍各省；末底改日漸昌大。

【9:5】猶大人用刀擊殺一切仇敵，殺戮滅絕，任意對待恨他們的人。

ESTHER 9

9:1^a
Esth. 8:3, 5

【9:1】Now in the twelfth month, which is the month Adar, on the thirteenth day of the month, when the king's commandment and his decree were about to be executed, on the day that the Jews' enemies hoped to rule over them (but it^a turned out to the contrary, so that the Jews had rule over them that hated them),

【9:2】The Jews assembled in their cities throughout all the provinces of King Ahasuerus to lay hand on those who sought their harm. And no one could withstand them, for the fear of them had fallen upon all the peoples.

【9:3】And all the princes of the provinces and the satraps and the governors and those who did the king's business, helped the Jews, because the fear of Mordecai had fallen upon them.

【9:4】For Mordecai was great in the king's house, and his fame went forth throughout all the provinces; for the man Mordecai became greater and greater.

【9:5】And the Jews struck all their enemies with the stroke of the sword and with slaughter and destruction, and they did as it pleased them to those who hated them.

【9:6】在書珊京城，猶大人殺滅了五百人。

【9:7】還有巴珊大他、達分、亞斯帕他、

【9:8】破拉他、亞大利雅、亞利大他、

【9:9】帕瑪斯他、亞利賽、亞利代、瓦耶撒他，

【9:10】這十人都是哈米大他的孫子，猶大人仇敵哈曼的兒子，猶大人也把他們殺了；但猶大人沒有下手掠奪^a財物。

【9:11】當日在書珊京城被殺的人數，呈到王面前。

【9:12】王對王后以斯帖說，猶大人在書珊京城殺滅了五百人，又殺了哈曼的十個兒子；在王其餘各省不知如何呢！現在你要甚麼？我必賜給你。你還求甚麼？也必為你成就。

【9:13】以斯帖說，王若以為美，求你准書珊的猶大人，明日也照今日的法令行，並將哈曼十個兒子的屍首掛在木架上。

【9:6】And in Susa the capital the Jews slew and destroyed five hundred men.

【9:7】And Parshandatha and Dalphon and Aspatha

【9:8】And Poratha and Adalia and Aridatha

【9:9】And Parmashta and Arisai and Aridai and Vaizatha,

【9:10】The ten sons of Haman the son of Hammedatha, the Jew's enemy, they slew; but they did not lay their hand on the ^a spoil.

【9:11】On that day the number of those who were slain in Susa the capital was brought before the king.

【9:12】And the king said to Esther the queen, The Jews have slain and destroyed five hundred men in Susa the capital as well as the ten sons of Haman. What then have they done in the rest of the king's provinces! Now what is your petition? And it shall be granted to you. Or what is your further request? And it shall be done.

【9:13】Then Esther said, If it please the king, let it be granted to the Jews who are in Susa to do tomorrow also according to this day's decree, and let Haman's ten sons be hanged upon the gallows.

9:10^a
斯九 15-16
參斯八 11

9:10^a
Esth. 9:15-16;
cf. Esth. 8:11

【9:14】王便下令如此行；法令在書珊頒佈，人就把哈曼十個兒子的屍首掛了起來。

【9:15】亞達月十四日，書珊的猶大人又聚集，在書珊殺了三百人，但沒有下手掠奪^a財物。

【9:16】在王各省其餘的猶大人也都聚集保護自己的性命，脫離仇敵，得享安息。他們殺了恨他們的人七萬五千，但沒有下手掠奪財物。

【9:17】這是在亞達月十三日的事；這月十四日他們享安息，並以這日為設筵歡樂的日子。

【9:18】但書珊的猶大人，在十三日、十四日聚集殺戮仇敵；這月十五日纔享安息，並以這日為^a設筵歡樂的日子。

【9:14】And the king commanded it to be so done; and a decree was issued in Susa, and they hanged Haman's ten sons.

【9:15】And the Jews who were in Susa assembled also on the fourteenth day of the month Adar and slew three hundred men in Susa, but they did not lay their hand on the^a spoil.

【9:16】And the rest of the Jews who were in the king's provinces assembled and stood for their lives, and they had rest from their enemies. And they slew seventy-five thousand of those who hated them; but they did not lay their hand on the spoil.

【9:17】This happened on the thirteenth day of the month Adar; and on the fourteenth day of the same they rested and made it a day of feasting and rejoicing.

【9:18】But the Jews who were in Susa assembled on the thirteenth day of the month and on the fourteenth of the month; and on the fifteenth day of the same they rested and made it a day of^a feasting and rejoicing.

9:15^a
斯九 10, 16
參斯八 11

9:15^a
Esth. 9:10, 16;
cf. Esth. 8:11

9:18^a
斯八 17

9:18^a
Esth. 8:17

【9:19】所以住在無城牆之村莊的猶大鄉民，都定亞達月十四日為設筵歡樂的吉日，彼此餽送禮物。

【9:20】末底改記錄這些事，並將書信送達亞哈隨魯王各省遠近所有的猶大人，

【9:21】囑咐他們每年要守亞達月十四日和十五日，

【9:22】作為猶大人脫離仇敵得安息的日子，並^a轉憂為喜、轉悲哀為吉日的月分；且定這兩日為設筵歡樂、彼此餽送、調濟^b窮人的日子。

【9:23】於是，猶大人執行他們所開始實行，並未底改所寫要他們作的事。

【9:24】原本所有猶大人的仇敵，亞甲族哈米大他的兒子哈曼，設謀害猶大人，要滅絕他們，並且掣了^a普珥，就是掣了籤，要擊潰滅絕他們；

【9:19】 Therefore the Jews of the villages, who dwell in towns in the open, make the fourteenth day of the month Adar a day of rejoicing and feasting, and a good day, and a day of sending portions to one another.

【9:20】 And Mordecai wrote these things down, and he sent letters to all the Jews who were in all the provinces of King Ahasuerus, both near and far,

【9:21】 Enjoining them that they should keep the fourteenth day of the month Adar and the fifteenth day of the same, year by year,

【9:22】 As the days on which the Jews had rest from their enemies, and as the month which was^a turned for them from sorrow to rejoicing and from mourning into a good day; that they should make them days of feasting and rejoicing, and of sending portions to one another and gifts to the^b poor.

【9:23】 And the Jews undertook what they had begun to do and what Mordecai had written to them to do.

【9:24】 For Haman the son of Hammedatha the Agagite, the enemy of all the Jews, had plotted against the Jews to destroy them and had cast^a Pur, that is, the lot, to vex them and destroy them;

9:22^a
詩三十一
9:22^b
加二一〇

9:22^a
Psa. 30:11
9:22^b
Gal. 2:10

9:24^a
斯三七

9:24^a
Esth. 3:7

【9:25】但¹以斯帖來到王面前，王便寫詔書，吩咐使哈曼謀害猶大人的惡謀，反過來加到他自己頭上，並吩咐把他和他的眾子都掛在木架上。

【9:26】照着普珥這名字，人就稱這兩日為普珥日。因這信上一切的話，又因他們在這事上所看見的，並他們所遭遇的，

【9:27】猶大人就立了定例，應承自己與後裔，並歸附他們的人，每年必按所記載的，並按指定的日期守這兩日，永遠不廢；

【9:28】世世代代、家家戶戶、各省各城，人必記念遵守這兩日，使這普珥日在猶大人中不被廢掉，在他們後裔中也不被忘記。

【9:25】But when¹ Esther came before the king, he commanded by letter that his wicked plot, which he had plotted against the Jews, should return upon his own head and that he and his sons should be hanged on the gallows.

【9:26】Therefore they called these days Purim, after the name of Pur. Therefore because of all the words of this letter and what they had seen in this regard and what had happened to them,

【9:27】The Jews established and made a custom for themselves and their seed and all who joined themselves to them, that they would not fail to keep these two days according to what has been written about them and according to the appointed time for them, year by year;

【9:28】And that these days should be remembered and kept throughout every generation, every family, every province, and every city; and that these days of Purim should not fail from among the Jews, nor the remembrance of them fade from their seed.

● 9:25¹ 直譯，她，或，它。全句或作，這事報到王面前。

9:25¹ (Esther) Lit., she, or, it.

【9:29】亞比孩的女兒王后以斯帖，和猶大人末底改，以全權寫了第二封信，確立普珥日的事，

【9:30】末底改將書信，就是和平真誠的話，送達亞哈隨魯國中一百二十七省所有的猶大人，

【9:31】勸他們按所定的日期，守這兩日為普珥日，禁食呼求，是照猶大人末底改和王后以斯帖為他們所定的，也是照他們為自己與後裔所定的。

【9:32】以斯帖的命令確立了普珥日的這些事；這命令也記錄在書上。

以斯帖記 第十章

【10:1】亞哈隨魯王使陸地和海島的人民都進貢。

【10:2】他以權柄勇力所行的，並王使末底改得尊大的詳確經過，豈不都寫在瑪代和波斯王的年代志上麼？

【9:29】 Then Esther the queen, the daughter of Abihail, and Mordecai the Jew wrote with all authority to confirm this second letter of Purim.

【9:30】 And he sent letters to all the Jews, to the one hundred twenty-seven provinces of the kingdom of Ahasuerus, that is, words of peace and truth,

【9:31】 Establishing these days of Purim at their appointed times, as Mordecai the Jew and Esther the queen had established for them and as they had established for themselves and for their seed in the matter of the fastings and their cry.

【9:32】 And the commandment of Esther confirmed these matters of Purim; and it was written in the book.

ESTHER 10

【10:1】 Now King Ahasuerus laid a tribute on the land and on the coastlands of the sea.

【10:2】 And all the acts of his power and of his might, and the full account of the greatness of Mordecai, to which the king advanced him, are they not written in the book of the chronicles of the kings of Media and Persia?

10:3^a
創四五 26
四一 44
代下二八 7
參但五 16, 29
10:3^b
尼二 10
詩一二二 6, 9

【10:3】猶大人末底改作亞哈隨魯王的^a宰相，在猶大人中爲大，得他眾弟兄的喜悅；他爲本族的人^b求好處，爲他種族所有人的幸福說話。

【10:3】For Mordecai the Jew was ^asecond to King Ahasuerus and great among the Jews and well-regarded by the multitude of his brothers, one who ^bsought the good of his people and who spoke for the welfare of all his seed.

10:3^a
Gen. 45:26;
41:44;
2 Chron. 28:7;
cf. Dan. 5:16, 29
10:3^b
Neh. 2:10;
Psa. 122:6, 9

聖經

THE HOLY BIBLE

舊約恢復本

Old Testament Recovery Version

約伯記

Job

約伯記

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 - b. The Prosperity of the Wicked (vv. 7-16)
 - c. Job's Questions concerning God's Recompense to the Wicked (vv. 17-34)
- 2. Eliphaz's Logic concerning the Recompense of Good and Evil (22:1-30)
- 3. Job's Desire to Clear Up His Case with God (23:1-17)
- 4. Job's Knowledge concerning God in His Dealings with All Kinds of Men (24:1-25)
- 5. Bildad's Concluding Word (25:1-6)
- 6. Job's Final Speaking to His Three Friends (26:1—32:1)
 - a. Rebuking Bildad Sarcastically (26:1-4)
 - b. Showing Off His Superior Knowledge concerning the Unlimited Power of God (26:5-14)
 - c. Holding Fast Insistently to His Righteousness and Integrity (27:1-7)
 - d. Teaching His Friends High-mindedly concerning the Hope of the Profane Man (27:8-23)
 - e. Showing Off His High-pitched Knowledge concerning the Way to Find Wisdom and Understanding (28:1-28)
 - f. Dwelling on His Excellent Past (29:1-25)
 - g. Sighing over His Miserable Present (30:1-31)
 - h. Boasting of His Uprightness, Righteousness, Integrity, and Perfection (31:1-40)

i 約伯的三友不再回答他 三二 1

叁 以利戶回答約伯的話 三二 2～三七 24

一 他對約伯第一次的改正和反駁 三二 2～三三 33

二 他對約伯第二次的改正和反駁 三四 1～37

三 他對約伯第三次的改正和反駁 三五 1～16

四 他對約伯末了的話 三六 1～三七 24

肆 神與約伯之間的對話 三八 1～四二 6

一 耶和華從旋風中回答約伯 三八 1～3, 四十 1～14

二 神以神聖的揭示向約伯顯現 三八 4～三九 30, 四十 15～
四一 34

1 論到宇宙 三八 4～38

2 論到動物 三八 39～三九 30

一 耶和華從旋風中回答約伯（續） 四十 1～14

（二 神以神聖的揭示向約伯顯現—續）

3 再論動物 四十 15～四一 34

三 約伯在個人經歷上得着神並厭惡自己 四二 1～6

伍 耶和華對約伯三友的對付 四二 7～9

陸 約伯的結局 四二 10～17

i. Job's Three Friends Ceasing to Answer Him (32:1)

III. Elihu's Answer to Job (32:2—37:24)

A. His First Correction and Refutation of Job (32:2—33:33)

B. His Second Correction and Refutation of Job (34:1-37)

C. His Third Correction and Refutation of Job (35:1-16)

D. His Final Word to Job (36:1—37:24)

IV. The Dialogue between God and Job (38:1—42:6)

A. Jehovah Answering Job out of the Whirlwind (38:1-3; 40:1-14)

B. God Appearing to Job with the Divine Unveilings (38:4—39:30; 40:15—
41:34)

1. Concerning the Universe (38:4-38)

2. Concerning the Animals (38:39—39:30)

A. Jehovah Answering Job out of the Whirlwind (cont'd) (40:1-14)

(B. God Appearing to Job with the Divine Unveilings—cont'd)

3. Again concerning the Animals (40:15—41:34)

C. Job Gaining God in His Personal Experience and Abhorring
Himself (42:1-6)

V. Jehovah's Dealing with the Three Friends of Job (42:7-9)

VI. Job's End (42:10-17)

書介

著者：約伯。

著時：按照約伯遊牧的生活方式，（一 3，）以及他為兒女獻燔祭的方式，本書似乎寫於亞伯拉罕、以撒、雅各的時期，（一 5，創二 2-13，三一 54，）約在主前二千年，即摩西寫五經以前五百年。

著地：烏斯地，（一 1，）此乃與以東有關聯之地區，（哀四 21，）位於亞拉伯曠野西邊。

涵蓋時段：本書涵蓋時段無法準確斷定；然而，約伯受試煉後又活了一百四十年，（四二 16，）因此本書涵蓋將近二百年，在主前二千年左右。

主 題：

神對付祂聖民的目的

INTRODUCTION

Author: Job.

Time of Writing: According to the way of Job's nomadic living (1:3) and the way he offered the burnt offering for his children, it seems that this book was written at the time of Abraham, Isaac, and Jacob (1:5; Gen. 22:13; 31:54), about 2000 B.C., five hundred years before Moses wrote the Pentateuch.

Place of Writing: The land of Uz (1:1), an area associated with Edom (Lam. 4:21), west of the Arabian desert.

Time Period Covered: The period of time that this book covers cannot be determined with accuracy; however, after his trials Job lived another 140 years (42:16), making the period of this book close to two hundred years, somewhere around 2000 B.C.

Subject:

The Purpose of God's Dealing with His Holy One

約伯記 第一章

壹 介言

— 1 ~ 2:10

一 約伯這人

— 1 ~ 5

【1:1】¹² 烏斯地有一個人名叫^{3a} 約伯；
這人^{4b} 完全且正直，敬畏神，遠離
惡事。

● 1:1¹ 約伯記是一卷記載敬虔人辯論的書，
論到聖徒受苦的目的，就是神對付祂子民的目的。
全書除了一、二章和四二章末了十一節，
都以詩歌體裁寫成。約伯記是聖經中五卷詩歌
書的頭一卷，其他四卷是詩篇、箴言、傳道書
和雅歌。

約伯記寫於神聖啓示進展的早期，（見二 13
註 1 二段，）所以沒有清楚啓示神對付祂子民
的目的。這啓示沒有給約伯，乃是給了保羅。
保羅的書信揭示，神對付我們的目的，乃是要
剝奪我們一切的事物，並銷毀我們，好叫我們
更多得着神。（腓三 8，林後四 16。）參創
四二 2 註 1 與詩七三 26 註 1。

● 1:1² 烏斯是以東的一座城。（哀四 21。）

JOB 1

I. Introduction

1:1 — 2:10

A. Job the Man

1:1-5

【1:1】¹There was a man in the land of ²Uz whose name
was ^{3a}Job; and this man was ^{4b}perfect and upright, and
he feared God and turned away from evil.

1:1¹ (There) Job is a book of the debates of godly men concerning
the purpose of the sufferings of the saints, that is, the purpose of God's
dealing with His people. The book is poetic in form, with the exception of
chs. 1 and 2 and the last eleven verses of ch. 42. Job is the first of the five
books of poetry in the Scriptures, the other four being Psalms, Proverbs,
Ecclesiastes, and Song of Songs.

The book of Job, written early in the progression of the divine
revelation (see note 13¹, par. 2, in ch. 2), does not contain a clear
revelation of God's purpose in dealing with His people. This revelation
was given not to Job but to Paul. As unveiled in Paul's Epistles, God's
purpose in dealing with us is to strip us of all things and to consume us
so that we may gain God more and more (Phil. 3:8; 2 Cor. 4:16). Cf. note
2¹ in Gen. 42 and note 26¹ in Psa. 73.

1:1² (Uz) A city in Edom (Lam. 4:21).

1:1^a
Ezek. 14:14, 20;
James 5:11
1:1^b
Gen. 6:9;
17:1;
Deut. 18:13;
2 Sam. 22:24;
Job 1:8;
2:3;
9:20;
Luke 1:6

1:1^a
結十四 14, 20
雅五 11
1:1^b
創六 9
十七 1
申十八 13
撒下二二 24
伯一 8
二 3
九 20
路一 6

【1:2】他生了^a七個兒子，三個女兒。

【1:3】他的家產有七千隻羊，三千隻駱駝，五百對牛，五百匹母驢，並有許多僕婢；這人在東方人中就為至大。

【1:4】他的兒子素常按着各人的日子，在各人家裏設擺筵席，並打發人去，請他們的三個姊妹來，與他們一同喫喝。

● 1:1³ 此名的意思是『遭恨惡』或『受逼害；』這與約伯受神仇敵撒但的恨惡和逼害相符。

● 1:1⁴ 完全，與裏面的人有關；正直，與外面的人有關。約伯不僅裏面完全、外面正直，更在積極一面敬畏神，在消極一面遠離惡事。然而，神造人不僅是要人敬畏祂、不犯錯；神乃是按着自己的形像，照着自己的樣式造人，為叫人彰顯祂。（創一 26 與註。）彰顯神比敬畏神和遠離惡事更高。

約伯也是一個純全的人。（二 3，9，二七 5，三一 6。）純全是完全和正直的總和。就約伯而言，純全是他這人的總體表現。在性格上，他是完全、正直的；在道德上，他有高標準的純全。

【1:2】And ^aseven sons and three daughters were born to him.

【1:3】And his possessions were seven thousand sheep and three thousand camels and five hundred yoke of oxen and five hundred female donkeys and a great many servants; and this man was greater than all the sons of the east.

【1:4】And his sons would go and hold feasts in each one's house, each on his own day, and they would send word and invite their three sisters to eat and drink with them.

1:1³ (Job) The name means hated, or persecuted. It corresponds to the hatred and persecution that Job suffered from Satan, the enemy of God.

1:1⁴ (perfect) Being perfect is related to the inner man, and being upright is related to the outer man. In addition to being perfect inwardly and upright outwardly, Job feared God positively and turned away from evil negatively. However, God did not create man merely to fear Him and not do anything wrong. Rather, God created man in His own image and according to His likeness that man may express God (Gen. 1:26 and notes). To express God is higher than fearing God and turning away from evil.

Job was also a man of integrity (2:3, 9; 27:5; 31:6). Integrity is the totality of being perfect and being upright. With respect to Job, integrity is the total expression of what he was. In character he was perfect and upright, and in his ethics he had a high standard of integrity.

【1:5】筵席的日子輪過了，約伯就打發人去，使他們¹分別為聖；他清早起來，按着他們眾人的數目獻^{1a}燔祭；因為約伯說，說不定我兒子犯罪，心中²咒詛了神。約伯常常這樣行。

二 在天上舉行關於約伯的會議 — 6 ~ 12 上

【1:6】有一天，^{1a}神的眾子來侍立在^b耶和華面前，^{2c}撒但也來³在其中。

● 1:5¹ 在筵席上過度的喫喝可能使人世俗化，所以約伯這個敬虔的父親，在他兒女筵席的日子過後，使他們分別為聖。他常常為他們獻燔祭。

● 1:5² 直譯，頌讚；或許是咒詛委婉的說法。11，二 5、9 者同。

● 1:6¹ 神的眾子就是眾天使。（參王上二 21 ~ 23，詩八九 5 ~ 7。）6 ~ 8 節的景象描述在天上所舉行關於約伯的兩次會議之一。約伯在他的完全、正直和純全上所達到的全是虛空，並沒有完成神的定旨，也沒有滿足神的願望。因此，神對約伯有愛的關切，而在天上舉行兩次會議，討論如何對付約伯。（6 ~ 8，二 1 ~ 3。）

【1:5】And when the days of feasting ran their course, Job would send word and ¹sanctify them; and he would rise early in the morning and offer ^{1a}burnt offerings according to the number of them all; for Job said, Perhaps my children have sinned and have ²cursed God in their heart. Job did this continually.

B. A Council Held in Heaven concerning Job 1:6-12a

【1:6】Then one day, when the ^{1a}sons of God came to present themselves ^bbefore Jehovah, ^{2c}Satan also came ³among them.

1:5¹ (sanctify) Because feasting, an excess in eating, can be worldly, Job, a godly father, sanctified his children after their days of feasting. He offered burnt offerings for them continually.

1:5² (cursed) Lit., blessed; perhaps used euphemistically for cursing. So also in v. 11; 2:5 and 9.

1:6¹ (sons) The sons of God are the angels (cf. 1 Kings 22:19-23; Psa. 89:5-7). The scene in vv. 6-8 depicts one of the two councils held in heaven concerning Job. What Job had attained in his perfection, uprightness, and integrity was altogether vanity. It neither fulfilled God's purpose nor satisfied God's desire. Thus, God was lovingly concerned for Job and held two councils in heaven concerning how to deal with Job (vv. 6-8; 2:1-3).

【1:7】耶和華問撒但說，你從那裏來？
撒但回答說，我從地上^a走來走去，
往返而來。

● 1:6² 直譯，那撒但，意即那對頭。此處至二
7 者皆同。見太四 10 註 1。

● 1:6³ 撒但背叛神以後，已經被神定罪，甚至
受神判刑。（見賽十四 12 ~ 15 與結二八 12 ~ 19
註。）但神按祂的智慧和主宰的權柄，還未在撒
但身上執行祂的審判。神仍然給撒但有限的時間，
讓他作些事，好應付一些消極的需要，以完成神
的經綸。神不能，也不願要求祂眾多良好天使中
的任何一位，來作傷害約伯所必須的事，就是剝
奪他的一切，使他能被神充滿。撒但是宇宙中惟
一的一位，能毅然願意完成神這目的，就是剝奪
約伯的家產和道德成就。因此，這裏和二章的景
象給我們看見，撒但仍是自由的，好被神特意用
作醜惡的工具，以執行神對愛祂之人嚴厲的對付。

約伯時代二千年以後，耶穌基督藉着十字
架上的死廢除撒但。（來二 14。）然而，撒但
進到神面前的權利仍未從他奪去。（參啓十二
10。）這權利要在大災難開頭的時候被奪去。
當得勝者被提到神的寶座那裏，撒但就要從天
上被摔到地上。（啓十二 5, 7 ~ 9。）從那時起，
撒但就不再有權利進到神面前了。

【1:7】And Jehovah said to Satan, Where have you come
from? And Satan answered Jehovah and said, From
^aroving the earth and going about in it.

1:6² (Satan) Lit., the satan, the adversary. So also through 2:7. See
note 10¹ in Matt. 4.

1:6³ (among) After he rebelled against God, Satan was condemned
and even sentenced by God (see notes in Isa. 14:12-15 and Ezek. 28:12-
19). Yet in His wisdom and sovereignty God did not execute His
judgment on Satan. God still has given Satan a certain limited time to do
something to meet some negative need in the fulfillment of His economy.
God could not and would not ask any of His many excellent angels to do
what was needed to damage Job in order to strip him of everything so
that he might be full of God. Satan was the unique one in the universe
who could and who would fulfill God's intention of stripping Job of his
possessions and his ethical attainment. Thus, the scene here and in ch.
2 shows that Satan remains free to be purposely used by God as an ugly
tool to execute God's severe dealing with His loving ones.

Two thousand years after the time of Job, Jesus Christ destroyed
Satan through His death on the cross (Heb. 2:14). However, Satan's right
to enter into the presence of God still has not been taken away from him
(cf. Rev. 12:10). This right will be taken away at the beginning of the
great tribulation. When the overcomers are raptured to God's throne,
Satan will be cast down from the heavens to the earth (Rev. 12:5, 7-9).
From that time onward, Satan will no longer have the right to enter into
the presence of God.

1:8^a
伯一 1

【1:8】耶和華問撒但說，你曾¹用心察看我的僕人約伯沒有？地上沒有人像他^a完全且正直，敬畏神，遠離惡事。

1:9^a
伯二 4
啓十二 10

【1:9】撒但^a回答耶和華說，¹約伯敬畏神，豈是無故呢？

1:10^a
參詩三 3
三四 7

【1:10】你豈不是^a四面圈上籬笆圍護他和他的家，並他一切所有的麼？他手所作的，你都賜福；他的家產也在地上大大增多。

● 1:8¹ 惟有神知道約伯有一個需要——他裏面沒有神。神向撒但誇獎約伯的完全、正直，（8，二3，）目的是要撒但爲神作點事，以應付約伯的需要。撒但這邪惡的天使，願意作善良天使所不願意作的；因此，他馬上接受這不光榮的任務。（12，二6。）見6註3一段。

● 1:9¹ 關於神對付尋求祂的人這件事，撒但的邪惡觀念乃是基於他得失的商業原則。撒但是個生意人，是個商人，（結二八 16，18，參啓十八 11～19，）他的思想是照着他的商業原則。他不知道神對付愛祂的人，目的乃是要使他們最完滿的得着祂，遠超過他們在祂之外所虧損的一切，（腓三 7～8，）使祂能藉着他們得以彰顯，以成就祂造人的目的。（創一 26。）

【1:8】And Jehovah said to Satan, Have you¹ considered My servant Job? For there is none like him on the earth, a^a perfect and upright man, who fears God and turns away from evil.

【1:9】Then Satan^a answered Jehovah and said,¹ Does Job fear God without cause?

【1:10】Have You not set a^a hedge around him and his household and all that he has? You have blessed the work of his hands, so that his possessions are spread throughout the land.

1:8^a
Job 1:1

1:9^a
Job 2:4;
Rev. 12:10

1:10^a
cf. Psa. 3:3;
34:7

1:8¹ (considered) Only God knew that Job had a need—he did not have God within him. God’s boasting to Satan regarding Job’s perfection and uprightness (v. 8; 2:3) was with the intention that Satan would do something for God to meet Job’s need. Satan, an evil angel, was willing to do what none of the good angels were willing to do, and he immediately accepted the dishonorable commission (v. 12; 2:6). See note 6³, par. 1.

1:9¹ (Does) Satan’s evil concept concerning God’s dealing with His seeking people is based on his commercial principle of gain or loss. Satan is a businessman, a merchant (Ezek. 28:16, 18; cf. Rev. 18:11-19), and his thought is according to his commercial principle. He does not recognize that God’s purpose in dealing with those who love Him is that they may gain Him to the fullest extent, surpassing the loss of all that they have other than Him (Phil. 3:7-8), that He might be expressed through them for the fulfillment of His purpose in creating man (Gen. 1:26).

【1:11】你且伸手，碰他一切所有的，
他必當面咒詛你。

【1:12 上】耶和華對撒但說，看哪，凡
他所有的，都在你手中；¹只是不可伸
手加害於他。

三 撒但攻擊約伯， 約伯乃在家產和兒女的事上受試煉 — 12 下～ 22

【1:12 下】於是撒但從耶和華面前退去。

● 1:12¹ 神為要成全祂所揀選的人，就派定一些患難給他們，就如在約伯和保羅的經歷中所看見的。這些患難雖然是神的派定，卻不是來自神，乃是來自撒但。（參林後十二 7～9。）神若沒有畫一道線，保守愛祂的人存活，撒但按他殘忍的性情，就會任意攻擊愛神的人，以破壞他們；神保守愛祂的人存活，為使他們最完滿的得着祂，好叫祂得着完全的滿足。神在審判撒但之後，仍容許撒但自由的控告、攻擊、破壞、逼迫、並殺害聖徒，使神在某個程度上可以使用他，以完成神特別的定旨。（林後四 16～17。）但神總是以祂所許可的界限，限制撒但。（參林前十 13。）

撒但對約伯的兩步攻擊，（13～19，二 7，）給神立下基礎，在約伯身上完成神榮耀的變化，並使約伯在他與奧秘之神的關係上，經歷奧秘的交往。

【1:11】But stretch forth Your hand and touch all that he has, and he will surely curse You to Your face.

【1:12a】And Jehovah said to Satan, Here is all that he has, in your hand; ¹only do not stretch forth your hand against him.

C. Satan Attacking Job and Job Suffering Trials in the Matter of His Possessions and Children 1:12b-22

【1:12b】And Satan went forth from Jehovah's presence.

1:12¹ (only) As seen in the experiences of both Job and Paul, God assigns certain afflictions to His chosen ones for their perfecting. Although these afflictions are God's assignment, they do not come from God but from Satan (cf. 2 Cor. 12:7-9). Satan, in his cruel nature, would attack God's lovers to any extent to damage them if God did not draw a line to preserve His lovers' existence that they might gain Him to the fullest extent for His fullest satisfaction. After God judged Satan, God still allowed him to be free to accuse, attack, damage, persecute, and martyr His saints that God may use him to a certain extent for the fulfillment of His particular purpose (2 Cor. 4:16-17). However, God always restricts him in the limit of His permission (cf. 1 Cor. 10:13).

Satan's attacks on Job in two steps (vv. 13-19; 2:7) laid a foundation for God to accomplish His glorious transformation on Job, and for Job to experience the mysterious transactions in his relationship with the mysterious God.

【1:13】有一天，約伯的兒女正在他們長兄的家裏，喫飯喝酒，

【1:14】有報信的來見約伯，說，牛正耕地，驢在旁邊喫草；

【1:15】示巴人忽然闖來，把牲畜擄去，並用刀殺了僕人；只有我一人逃脫，來報信給你。

【1:16】這人還說話的時候，又有人來說，¹神的火從天上降下來，將羣羊和僕人都燒滅了；只有我一人逃脫，來報信給你。

【1:17】這人還說話的時候，又有人來說，迦勒底人組成三隊，忽然闖入駱駝羣，把駱駝擄去，並用刀殺了僕人；只有我一人逃脫，來報信給你。

【1:13】 Then one day, when his sons and daughters were eating and drinking wine in the house of their firstborn brother,

【1:14】 A messenger came to Job and said, The oxen were plowing, and the donkeys were feeding beside them;

【1:15】 And the Sabeans fell upon them and took them away, and they struck the servants with the edge of the sword; and I alone have escaped to relate these things to you.

【1:16】 While this one was still speaking, another came and said, The ¹fire of God has fallen from heaven and burned up the sheep and the servants and devoured them; and I alone have escaped to relate these things to you.

【1:17】 While this one was still speaking, another came and said, The Chaldeans formed three companies and raided the camels and took them, and they struck the servants with the edge of the sword; and I alone have escaped to relate these things to you.

● 1:16¹ 與這報告相反，這火以及 19 節的大風，乃是撒但所鼓動的天然災害。

1:16¹ (fire) Contrary to this report, this fire, as well as the great wind in v. 19, was a natural calamity instigated by Satan.

【1:18】這人還說話的時候，又有人來說，你的兒女正在他們長兄的家裏，喫飯喝酒；

【1:19】不料，有大風從曠野那邊颳來，吹襲房屋的四角，房屋倒塌在少年人身上，他們就死了；只有我一人逃脫，來報信給你。

【1:20】約伯便起來，撕裂外袍，剃了頭，伏在地上敬拜，

【1:21】說，^a我赤身出於母胎，也必赤身^b歸回。^c賜給的是耶和華，收取的也是耶和華；耶和華的名是當受頌讚的。

【1:22】在這一切的事上，約伯並^a不犯罪，也不以神爲行事失當。

約伯記 第二章

四 在天上再舉行 關於約伯的會議 二 1～6

【1:18】 While this one was still speaking, another came and said, Your sons and your daughters were eating and drinking wine in the house of their firstborn brother;

【1:19】 And suddenly a great wind came from beyond the desert and struck the four corners of the house, so that it fell upon the young people and they died; and I alone have escaped to relate these things to you.

【1:20】 Then Job rose up and tore his clothes and shaved his head and fell to the earth and worshipped.

【1:21】 And he said, / ^aNaked I came out of my mother's womb, / And naked I will ^breturn there. / Jehovah ^cgives and Jehovah takes away; / Blessed be the name of Jehovah.

【1:22】 In all this Job did ^anot sin, nor did he charge God with unseemliness.

JOB 2

D. A Council Held Again in Heaven concerning Job 2:1-6

1:21^a
傳五 15
參詩四九 17
提前六 7

1:21^b
參創三 19
詩九十 3
傳十二 7

1:21^c
傳五 19
雅一 17

1:22^a
伯二 10

1:21^a
Eccl. 5:15;
cf. Psa. 49:17;
1 Tim. 6:7

1:21^b
cf. Gen. 3:19;
Psa. 90:3;
Eccl. 12:7

1:21^c
Eccl. 5:19;
James 1:17

1:22^a
Job 2:10

2:1^a
1-3;
伯一 6-8
2:1^b
伯一 6
林後十一 14
路二二 31

【2:1】^a 又有一天，¹ 神的眾子來侍立在耶和華面前，^{2b} 撒但也來在其中，站在耶和華面前。

2:2^a
彼前五 8

【2:2】耶和華問撒但說，你從那裏來？撒但回答說，我從地上^a 走來走去，往返而來。

2:3^a
伯二 9
四 6
參伯二七 5-6

【2:3】耶和華問撒但說，你曾¹ 用心察看我的僕人約伯沒有？地上沒有人像他完全且正直，敬畏神，遠離惡事；你雖激動我攻擊他，無故的毀滅他，他仍然持守他的^a 純全。

2:4^a
伯一 9
啓十二 10

【2:4】撒但^a 回答耶和華說，人以皮代皮，爲了自己的性命，情願付出一切所有的。

【2:5】你且伸手，傷他的骨頭和他的肉；他必當面咒詛你。

● 2:1¹ 見一 6 註 1。

● 2:1² 見一 6 註 2。

● 2:3¹ 見一 8 註 1。

【2:1】^a Then one day, when the ¹ sons of God came to present themselves before Jehovah, ^{2b} Satan also came among them to present himself before Jehovah.

【2:2】And Jehovah said to Satan, Where have you come from? And Satan answered Jehovah and said, From ^a roving the earth and going about in it.

【2:3】And Jehovah said to Satan, Have you ¹ considered My servant Job? For there is none like him on the earth, a perfect and upright man, who fears God and turns away from evil. And he still holds fast his ^a integrity, though you have moved Me against him to destroy him without cause.

【2:4】Then Satan ^a answered Jehovah and said, Skin for skin! Indeed all that a man has he will give for the sake of his life.

【2:5】But stretch forth Your hand, and touch his bone and his flesh; and he will surely curse You to Your face.

2:1¹ (sons) See note 6¹ in ch. 1.

2:1² (Satan) See note 6³ in ch. 1.

2:3¹ (considered) See note 8¹ in ch. 1.

2:1^a
vv. 1-3;
Job 1:6-8
2:1^b
Job 1:6;
2 Cor. 11:14;
Luke 22:31

2:2^a
1 Pet. 5:8

2:3^a
Job 2:9;
4:6;
cf. Job 27:5-6

2:4^a
Job 1:9;
Rev. 12:10

2:6^a
林後十二 7
參林前五 5

【2:6】耶和華對^a撒但說，他在你手中；
¹只要存留他的性命。

五 撒但攻擊約伯，
約伯乃在身體上受試煉
二 7 ~ 10

2:7^a
出九 9
利十三 18
申二八 27, 35

【2:7】於是撒但從耶和華面前退去，擊打
約伯，使他從腳掌到頭頂都長了毒^a瘡。

【2:8】約伯就坐在爐灰中，拿瓦片刮自己。

【2:9】他的妻子對他說，你仍然持守你的^a純全麼？你咒詛神，死了罷。

【2:10】約伯卻對她說，你說話像個愚
頑的婦人。難道我們從神得福樂，不
也受災禍麼？在這一切的事上，約伯
並^a不以嘴脣犯罪。

貳 約伯與他三友之間的辯論
二 11 ~ 三 1

● 2:6¹ 見一 12 註 1。

【2:6】And Jehovah said to ^aSatan, Here he is, in your
hand; ¹only spare his life.

E. Satan Attacking Job, and Job
Suffering the Trial in His Body
2:7-10

【2:7】And Satan went forth from Jehovah's presence and
struck Job with severe ^aboils from the sole of his foot to
the crown of his head.

【2:8】And he took a potsherd with which to scrape
himself, and he sat among the ashes.

【2:9】Then his wife said to him, Do you still hold fast
your ^aintegrity? Curse God and die.

【2:10】But he said to her, You speak as one of the foolish
women speaks. Should we receive the good from God
but not receive the ill? In all this Job did ^anot sin with
his lips.

II. The Debates between Job and His Three Friends
2:11 — 32:1

2:6^a
2 Cor. 12:7;
cf. 1 Cor. 5:5

2:7^a
Exo. 9:9;
Lev. 13:18;
Deut. 28:27, 35

2:9^a
Job 2:3

2:10^a
Job 1:22;
Psa. 39:1

2:6¹ (only) See note 12¹ in ch. 1.

一 約伯三友的來訪與安慰

二 11 ~ 13

【2:11】約伯的三個朋友，提幔人以利法、書亞人比勒達、拿瑪人瑣法，聽說有這一切的災禍臨到他身上，各人就從本處約會同來，爲他悲傷，安慰他。

【2:12】他們遠遠的舉目觀看，認不出他來，就放聲大哭；各人撕裂外袍，把塵土向天揚起來，落在自己的頭上。

【2:13】他們^a七天七夜同他坐在地上；
¹沒有人向他說一句話，因爲見他極其痛苦。

● 2:13¹ 約伯的三個朋友說不出話來，因爲他們不認識、不明白發生在約伯身上的事，目的是甚麼。這裏的景象指明，約伯和他的三個朋友，對所發生的那極痛苦、極可怕的事毫不明白，而在他們的敬虔中感到困惑，無法洞悉其原因是甚麼，其目的是甚麼，其結果將如何。實際上，約伯的經歷乃是神在祂神聖經綸裏所採取的一個步驟，要對自滿的約伯實行銷毀並剝奪，好將約伯

A. The Coming and Consoling of Job's Three Friends

2:11-13

【2:11】Now when Job's three friends heard of all this misfortune that came upon him, each came from his place, Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite; and they together made an appointment to come to console him and comfort him.

【2:12】And when they lifted up their eyes from a distance and did not recognize him, they lifted up their voice and wept; and they all tore their clothes and cast dust over their heads toward heaven.

【2:13】And they sat with him on the ground^a seven days and seven nights; but¹ none spoke a word to him, for they saw that his pain was very great.

2:13¹ (none) Job's three friends could not speak anything because they had no knowledge, no understanding, concerning the purpose of what had happened to Job. The scene here indicates that Job and his friends were ignorant concerning that most painful and most terrifying occurrence, and were puzzled in their godliness, unable to discern what the reason was, what the purpose was, and what the result would be. Actually, Job's experience was a step taken by God in His divine economy to carry out the consuming and stripping of the contented Job

2:13^a
創五十10
結三15

2:13^a
Gen. 50:10;
Ezek. 3:15

引進對神更深的追求，使他能得着神，而不是得着神的祝福，或他憑自己的完全和純全而有的成就。神在約伯身上施行剝奪和銷毀，好將他拆毀，使神能有一個根據和一條路，用神自己重建約伯，使他成為神人，在生命和性情上與神一樣（但無分於祂的神格，）好彰顯神。

聖經裏的神聖啓示是漸進的。到了約伯的時候，神聖啓示的進展只達到亞伯拉罕時代的水平，就是罪人需要神憑燔祭所流之血的救贖。（一 5，四二 8。）至於重生、（約三 6，彼前一 23、）更新、（林後四 16，弗四 23、）變化、（羅十二 2，林後三 18、）模成、（羅八 29、）和得榮（羅八 23，30，腓三 21）等事的神聖真理，在神舊約的經綸裏，還沒有明確的啓示給人。神無法向約伯和他的朋友講說這些事，因為他們是在神聖啓示的原始階段。

（參約三 7～12，十六 12～13。）這些事乃是直到使徒保羅的時候，纔完整的啓示出來。關於約伯和他朋友所不明白之事，保羅領受了完滿且明確的啓示。（弗三 3～6，9～11，西一 25～27。）若沒有保羅的書信，就難以明白約伯記，因為關於神對付祂子民的目的，約伯記的結語並沒有給我們明確的觀點。然而，按新約的觀點就非常清楚，神對付祂聖民的目的，乃是要使他們倒空一切，單單接受神，作他們所贏得的。（腓三 8，參詩七三 25～26。）神心頭的願望乃是要我們完滿的得着祂作生命，作生命的供應，並作我們全人的一切。

in order to usher Job into a deeper seeking after God, that he might gain God instead of His blessings and his attainments in his perfection and integrity. God's stripping and consuming were exercised over Job to tear Job down that God might have a base and a way to rebuild him with God Himself that he might become a God-man, the same as God in His life and nature but not in His Godhead, in order to express God.

The divine revelation in the Bible is progressive. Up to Job's time the progression of the divine revelation had reached only the level of Abraham's time, that is, that sinners need God's redemption with the shedding of the blood of the burnt offering (1:5; 42:8). The divine truths regarding such matters as regeneration (John 3:6; 1 Pet. 1:23), renewing (2 Cor. 4:16; Eph. 4:23), transformation (Rom. 12:2; 2 Cor. 3:18), conformation (Rom. 8:29), and glorification (Rom. 8:23, 30; Phil. 3:21) were not explicitly revealed to man in God's Old Testament economy. God could not speak such things to Job and his friends because they were in a primitive stage of the divine revelation (cf. John 3:7-12; 16:12-13). These things were not revealed in completion until the apostle Paul's time. Paul received a full and explicit revelation of things concerning which Job and his friends had no understanding (Eph. 3:3-6, 9-11; Col. 1:25-27). Without the Epistles of Paul it would be difficult to understand the book of Job, because the conclusion of Job does not give us an explicit view concerning the purpose of God's dealing with His people. However, in the view of the New Testament it is very clear that God's purpose in dealing with His holy people is that they would be emptied of everything and receive only God as their gain (Phil. 3:8; cf. Ps. 73:25-26). The desire of God's heart is that we would gain Him in full as life, as the life supply, and as everything to our being.

約伯記 第三章

二 約伯咒詛自己的生日

三 1 ~ 26

【3:1】此後，約伯開口^{1a}咒詛自己的生日。

● 3:1¹ 約伯受攪擾、困惑、迷惑到了極點，因為他雖然完全、正直且純全，卻有災禍臨到他的家產和兒女，且有災病臨到他的身體。約伯咒詛自己的生日（即咒詛自己的母親）時，必然不是完全、正直的，也沒有持守他的純全，反而在他的純正上破產了。

神在約伯身上的目的，是要銷毀他，剝奪他在最高標準的道德上，所達到並成就的完全和正直。（一 1。）神的目的也是要拆毀那在自己的完全和正直裏天然的約伯，使神能建立一個有神的性情和屬性，得更新的約伯。神的目的不是要得着一個在善惡知識樹線上的約伯，乃是要得着一個在生命樹（創二 9）線上的約伯。至終，神的目的是要使約伯成為屬神的人，（提前六 11，提後三 17，）充滿了作神具體化身的基督，成為神的豐滿，好在基督裏彰顯神。（弗三 14 ~ 21。）這樣一個屬神的人，按着神的經綸由神所構成，絕不會受任何難處和問題所困惑，以致咒詛自己的生日，寧願死不願活。見 11 註 1。

JOB 3

B. Job's Cursing of the Day of His Birth

3:1-26

【3:1】After this Job opened his mouth and ^{1a}cursed the day of his birth.

3:1¹ (cursed) Job was disturbed, perplexed, and entangled to the uttermost by his suffering of the disasters that befell his possessions and his children and the plague on his body, in spite of his perfection, uprightness, and integrity. When Job cursed the day of his birth, equivalent to cursing his mother, he surely was not perfect and upright, nor did he hold his integrity. Rather, he became bankrupt in integrity.

God's intention with Job was to consume him and to strip him of his attainments, his achievements, in the highest standard of ethics in perfection and uprightness (1:1). God's intention was also to tear down the natural Job in his perfection and uprightness that He might build up a renewed Job in God's nature and attributes. God's intention was not to have a Job in the line of the tree of the knowledge of good and evil but a Job in the line of the tree of life (Gen. 2:9). Eventually, God's intention was to make Job a man of God (1 Tim. 6:11; 2 Tim. 3:17), filled with Christ, the embodiment of God, to be the fullness of God for the expression of God in Christ (Eph. 3:14-21). Such a man of God, constituted with God according to His economy, would never be entangled by any troubles and problems so that he would curse his birth and prefer to die rather than to live. See note 11¹.

【3:2】約伯回應說，

【3:3】願我生的那日，和說懷了男胎的那夜，都滅沒。

【3:4】願那日變為黑暗；願神不從上面尋找它，願亮光不照在其上。

【3:5】願黑暗和死蔭索取那日；願密雲停在其上；願¹日蝕驚嚇它。

【3:6】願那夜被幽暗奪取，不與年中的日子同樂；也不入月中的數目。

【3:7】看哪，願那夜沒有生育；其間也沒有歡樂的聲音。

【3:8】願那些咒詛日子且善於惹動鱷魚的，咒詛那夜。

【3:9】願那夜黎明的星宿變為黑暗；盼望亮卻不亮，也不見黎明的¹光線。

【3:2】And Job responded and said,

【3:3】Let the day on which I was born perish, / And the night which said, A man has been conceived.

【3:4】Let that day be darkness; / Let God not seek it from above, / Nor let light shine upon it.

【3:5】Let darkness and the shadow of death reclaim it; / Let a cloud dwell upon it; / Let the things that blacken the day terrify it.

【3:6】As for that night, let deep darkness take hold of it; / Let it not rejoice among the days of the year; / Let it not come up in the number of the months.

【3:7】Behold, let that night be barren; / Let no joyous shout come in it.

【3:8】Let those curse it who curse the day, / Who are ready to rouse leviathan.

【3:9】Let its predawn stars be dark; / Let it wait for light and there be none, / And do not let it see the eyelids of the dawn.

● 3:5¹ 日蝕，直譯，使日烏黑的事。

● 3:9¹ 直譯，眼皮。

【3:10】因它沒有把懷我^a胎的門關閉，
也沒有將患難向我的眼隱藏。

【3:11】我為何不出母胎而¹死，不出母
腹而絕氣？

● 3:11¹ 在舊約裏約伯所經歷神的銷毀和剝奪，遠不如在新約裏保羅所經歷的。神首先剝奪約伯的家產，（一 13～19，）然後藉着他身體上所遭受的災病銷毀他這個人。（二 7。）在新約裏，神的銷毀和剝奪成為可喜悅的事。自保羅信主那天起，他就是一個在神的銷毀和神的剝奪之下的人。（林後四 8～18，腓三 7～8。）然而，當保羅為基督的緣故受困苦時，他是喜悅快樂的，（林後十二 10，）甚至為着他的經歷而在主裏喜樂。（西一 24，腓四 4。）相反的，約伯沒有喜樂，乃是一直煩惱。

保羅在經歷神的銷毀和剝奪時，四面受壓，卻不被困住；打倒了，卻不至滅亡。（林後四 8～9。）他不喪膽，反而期望被治死，好顯明基督的生命，也期望天天被銷毀，好得着更新；並藉着短暫輕微的苦楚，加添他在要來時代中所分享永遠重大的榮耀。（林後四 10～12，16～17，參羅八 18。）保羅不像約伯，他沒有咒詛自己的生日，也沒有說寧願死，不願生。相反的，經過許多考量後，保羅說，他寧願活着，不願離世，因為在他活着就是基督。（腓一 21～25。）保羅活基督，乃是為着讓他藉着耶穌基督之靈全備的供應，無論是生，是死，都顯大基督。（腓一 19～20。）他不在乎生或死；他只在乎活基督以顯大基督。當神造人時，祂要人過的就是這種生活。

【3:10】For it did not shut up the doors of the^a womb that bore me,/ Nor did it hide trouble from my eyes.

【3:11】Why did I not¹ die at birth,/ Come forth from the womb and expire?

3:11¹ (die) Job's experience of God's consuming and stripping in the Old Testament was far behind that of Paul in the New Testament. First, God stripped Job of his possessions (1:13-19), and then God consumed him by his suffering of the plague on his body (2:7). In the New Testament God's consuming and stripping become pleasant things. From the day he was converted, Paul was a person under God's consuming and God's stripping (2 Cor. 4:8-18; Phil. 3:7-8). However, when Paul was suffering distresses for the sake of Christ, he was well pleased (2 Cor. 12:10), and he even rejoiced in the Lord for his experiences (Col. 1:24; Phil. 4:4). In contrast, Job did not rejoice but was constantly vexed.

In his experience of God's consuming and stripping, Paul was not constricted by the pressures on every side and did not perish despite his being cast down (2 Cor. 4:8-9). He did not lose heart, but he expected to be put to death that he might manifest Christ's life, and to be consumed day by day that he might be renewed and, through the momentary lightness of his affliction, add to the eternal weight of glory that he would share in the ages to come (2 Cor. 4:10-12, 16-17; cf. Rom. 8:18). Unlike Job, Paul did not curse the day of his birth, and he did not say that he preferred to die rather than to live. On the contrary, after much consideration Paul said that he still preferred to live, not to die, because to him to live was Christ (Phil. 1:21-25). Paul's living Christ was for him to magnify Christ, whether through life or through death, by the bountiful supply of the Spirit of Jesus Christ (Phil. 1:19-20). He did not care for life or death; he cared only to live Christ for His magnification. When God created man, this is the kind of life He wanted man to live.

【3:12】 爲何有膝接收我？ 爲何有乳哺養我？

【3:13】 不然，我如今早已躺臥寂靜；
早已入睡安息，

【3:14】 與地上爲自己重建廢墟的君王
和謀士，

【3:15】 或與有金子，將銀子裝滿了房
屋的掌權者，一同安息；

【3:16】 或像隱而未現，不到期而落的
胎，歸於無有，如同未見光的嬰孩。

【3:17】 在那裏惡人不再攪擾，困乏人
得享安息；

【3:18】 被囚的人同得安逸，聽不見督
工的聲音。

【3:19】 大小都在那裏；奴僕脫離主人
的轄制。

【3:20】 祂爲何賜光給受患難的人，賜
生命給魂中愁苦的人呢？

【3:12】 Why did the knees receive me? / And why the
breasts, that I should suck?

【3:13】 For now I would have lain down and been
undisturbed; / I would have slept; then I would have
been at rest

【3:14】 With kings and counselors of the earth, / Who
rebuilt ruins for themselves;

【3:15】 Or with princes who had gold, / Who filled their
houses with silver.

【3:16】 Or like a miscarriage that has been concealed, I
would not have been, / Like infants that do not see the light.

【3:17】 There the wicked cease from their troubling, / And
there the weary rest.

【3:18】 Captives are altogether at ease; / They do not hear
the voice of the taskmaster.

【3:19】 The small and the great are there, / And the
servant is free from his master.

【3:20】 Why does He give light to him who suffers / And
life to the bitter in soul,

3:21^a
啓九 6
王上十九 4
拿四 3, 8

【3:21】他們切望^a死，卻不得死；求死
勝於求隱藏的珍寶；

【3:22】他們尋見墳墓就快樂，極其歡喜；

【3:23】人的道路既然遮隱，神又把他^a
四面圍困，爲何賜光和生命給他呢？

【3:24】我以歎息代替食物，我唉哼的
聲音湧出如水。

【3:25】因我所恐懼的臨到我身，我所
懼怕的迎我而來。

【3:26】我不得安逸，不得平靜，也不
得安息；卻有攪擾來到。

約伯記 第四章

三 第一回的辯論

四 1 ~ 十一 20

1 以利法用斥責回答約伯

四 1 ~ 五 27

【4:1】提幔人以利法回答說，

【3:21】Who wait for^a death, but it is not there; / And dig
for it more than for hidden treasures;

【3:22】Who rejoice to the point of exultation / And are
glad when they have found the grave;

【3:23】To the man whose way is hidden / And whom God
has^a hedged in?

【3:24】For my sighing comes as my food, / And my
groaning pours out like water.

【3:25】For I dread something, and it comes upon me; /
And what I fear comes to me.

【3:26】I have no ease and I have no quiet / And I have no
rest, but trouble comes.

JOB 4

C. The First Round of Debates

4:1 — 11:20

1. Eliphaz's Answer to Job by Rebuking

4:1 — 5:27

【4:1】Then Eliphaz the Temanite answered and said,

3:21^a
Rev. 9:6;
1 Kings 19:4;
Jonah 4:3, 8

3:23^a
Lam. 3:7;
cf. Job 1:10

【4:2】人若試圖與你說話，你就厭煩麼？但誰能忍住不說呢？

【4:3】看哪，你素來教導許多人，又堅固軟弱的^a手。

【4:4】你的言語曾把絆倒的人扶起；你又使彎曲乏力的^a膝穩固。

【4:5】但現在¹禍患臨到你，你就厭煩；挨近你，你便驚惶。

【4:6】你的倚靠，不是在於你敬畏神麼？你的盼望，不是在於你行徑^a純全麼？

【4:7】請你追想，無辜的人，有誰滅亡？正直的人，在何處被剪除？

【4:8】按我所見，那些耕¹罪孽、^a種毒害的人，都照樣收割。

【4:2】If one attempts a word with you, will you be wearied by it? / But who can refrain from speaking?

【4:3】Indeed, you have instructed many, / And you have strengthened the weak^a hands.

【4:4】Your words have raised up him who was stumbling, / And you have made the bowing^a knees firm.

【4:5】But now it comes to you, and you are wearied by it; / It touches you, and you are disturbed.

【4:6】Is not your fear of God your confidence, / And the^a integrity of your ways your hope?

【4:7】Remember now, who, being innocent, has ever perished? / And where have the upright ever been cut off?

【4:8】According to what I have seen, those who plow¹ iniquity / And those who^a sow trouble reap the same.

● 4:5¹ 直譯，它。

● 4:8¹ 約伯記的內容，乃是敬虔之人（包括約伯、他的三個朋友、以及年輕人以利戶）情緒的發表，加上神的說話。這五個敬虔人情緒的發表是照着他們敬虔生活的經歷，並基於他們對神與人之關係的屬人觀念。這些發表雖是在頒賜律法之前說出

4:8¹ (iniquity) The contents of the book of Job are the expressions of the sentiments of godly men, including Job, his three friends, and the young man Elihu, plus the speaking of God. The expressions of the sentiments of the five godly men were according to the experiences of their godly life and were based on human concepts concerning the relationship between God and man. They were uttered

4:3^a
賽三五 3
來十二 12

4:4^a
賽三五 3
來十二 12

4:6^a
伯二 3, 9

4:8^a
箴二二 8
何八 7
加六 7-8

4:3^a
Isa. 35:3;
Heb. 12:12

4:4^a
Isa. 35:3;
Heb. 12:12

4:6^a
Job 2:3, 9

4:8^a
Prov. 22:8;
Hosea 8:7;
Gal. 6:7-8

【4:9】他們因神的^a氣而滅亡，因神的怒氣而消沒。

【4:10】獅子的吼叫和猛獅的聲音盡都止息，少壯獅子的牙齒也都斷折；

【4:11】壯獅因無獵物而死，母獅之子也都離散。

【4:12】但有話暗暗的臨到我，我耳朵也聽到其細微的聲音。

的，卻滿了善惡的原則。說話者的邏輯是循着善惡知識樹的線；（創二 9；）基於這點，他們極其重視神的公平和公義的審判。他們在本書中許多的辯論，乃由於他們對神的審判不同的看法。約伯的朋友認為，約伯受苦是遭受神的審判。然而，約伯的受苦不是神的審判，乃是神的剝奪和銷毀，為要得着約伯，叫約伯更多得着神。見九 15 註 1，十 13 註 1 二段。

約伯、他的三個朋友和以利戶的話雖與神對人的目的相違，但在神的靈默示下，這些話被記載下來，好給神用來暴露這五個敬虔人對神認識上的錯誤。藉此，人就能蒙光照而看見，照着神心願的美意，人該被神充滿，單為着彰顯神，而不是彰顯人在其正直、純全裏的完全。

【4:9】By the^a breath of God they perish, / And by the blast of His anger they are consumed.

【4:10】The roaring of the lion and the sound of the fierce lion / And the teeth of the young lions are broken;

【4:11】The strong lion perishes for lack of prey, / And the whelps of the lioness are scattered.

【4:12】But a matter has stolen in unto me, / And my ear has received a whisper of it.

before the law was given, yet they were filled with the principle of good and evil. The logic of the speakers was according to the line of the tree of the knowledge of good and evil (Gen. 2:9), and, based on this, they considered God's justice and righteous judgment very much. Much of their debate in this book resulted from their different views concerning God's judgment. Job's friends thought that what he was suffering was a matter of God's judgment. However, Job's sufferings were not God's judgment but God's stripping and consuming that God might gain Job so that he might gain God more. See note 15¹ in ch. 9 and note 13¹, par. 2, in ch. 10.

Although they contradict God's purpose for man, the words of Job, his three friends, and Elihu were recorded under the inspiration of the Spirit of God to serve God's purpose of exposing the mistake of these five godly men in their knowing of God. Thus, man may be enlightened to realize that, according to the good pleasure of God's heart's desire, man should be filled with God to be the expression of God only, rather than the expression of man's perfection in his uprightness and integrity.

【4:13】在夜間異象的煩擾思念之中，
當世人沉睡的時候，

【4:14】恐懼、戰兢臨到我身，使我百
骨戰抖。

【4:15】有靈從我面前經過，我身上的
毫毛直立。

【4:16】那靈站住，我卻不能辨其形狀；
有影像在我眼前；我聽見低微的聲
音，說，

【4:17】必死的人豈能比神^a公義麼？人
豈能比造他的主潔淨麼？

【4:18】祂的僕人，祂尚且不信任；祂
的使者，祂也指責其^a謬誤；

【4:19】何況那些住在土房，根基在^a塵
土裏，像蠹蟲被壓毀的人呢！

【4:20】他們在早晚之間，就被打碎，
永遠滅亡，無人理會。

【4:13】In perplexing thoughts of the night visions, / When
deep sleep falls upon men,

【4:14】Dread came upon me, and trembling, / And caused
all my bones to dread.

【4:15】And a spirit passed before my face; / The hair of
my flesh bristled.

【4:16】It stood still, but I could not discern its appearance;
/ A form stood before my eyes; / I heard a murmur of a
voice:

【4:17】Can a mortal man be more^a righteous than God? /
Can a man be purer than his Maker?

【4:18】If He puts no trust in His servants, / And He
charges His angels with^a error,

【4:19】How much more those who dwell in houses of
clay, / Whose foundation is in^a dust, / Who are crushed
like a moth!

【4:20】From morning to evening they are smashed to pieces;
/ Without any considering it, they¹ continually perish.

4:17^a
伯九 2
二五 4

4:18^a
參賽十四 12
結二八 13-18
彼後二 4
猶 6

4:19^a
創二 7
三 19
伯十 9

4:17^a
Job 9:2;
25:4

4:18^a
cf. Isa. 14:12;
Ezek. 28:13-18;
2 Pet. 2:4;
Jude 6

4:19^a
Gen. 2:7;
3:19;
Job 10:9

4:20¹ (continually) Or, perish forever.

【4:21】他們帳棚的繩索從裏面一抽出，
他們就死去，且是無智慧而死。

約伯記 第五章

【5:1】你呼求罷！有誰答應你？諸聖者
之中，你轉向那一位呢？

【5:2】^a煩惱的確殺死愚妄人，嫉妒害
死癡獃人。

【5:3】我曾見愚妄人扎下根，但我忽然
咒詛他的住處。

【5:4】他的兒女遠離安妥，在城門口被
欺壓，無人搭救。

【5:5】他的莊稼，飢餓的人來喫盡了，¹
就是在荊棘裏的，也被取去了；²他的
財寶，³乾渴的人渴求奪取。

● 5:5¹ 此句希伯來文意不詳。

● 5:5² 直譯，他們的。

● 5:5³ 此乃照古譯本；希伯來文經文作，陷阱
吞喫了。

【4:21】 Should their tent cord be plucked up within them,
/ They die, and not in wisdom.

JOB 5

【5:1】 Call now! Is there anyone who will answer you? /
And to which of the holy ones will you turn?

【5:2】 Surely ^avexation slays the fool, / And jealousy kills
the simpleton.

【5:3】 I have seen the fool taking root, / But suddenly I
cursed his habitation.

【5:4】 His children are far from safety, / And they are
crushed in the gate; and there is no one to deliver them.

【5:5】 The hungry eat his harvest / And ¹even take it out
from the thorns, / And the ²thirsty pant after ³his wealth.

5:5¹ (even) The meaning of the Hebrew is uncertain.

5:5³ (his) Lit., their.

5:5² (thirsty) Following many ancient versions; the Hebrew text
reads, the snare.

【5:6】禍患原不是從土中出來，患難也不是從地裏發生；

【5:7】但人生來必遇^a患難，如同火星往上飛騰。

【5:8】至於我，我必尋求神，把我申訴的事託付神；

【5:9】祂行大事不可^a測度，行奇事不可勝數；

【5:10】賜^a雨在地面上，遣水於田野裏；

【5:11】將卑微的安置在^a高處，將^b哀痛的高舉到穩妥之地。

【5:12】祂破壞狡猾人的計謀，使他們的手無所成就。

【5:13】^a祂¹叫^b智慧人中了自己的詭計，使狡詐人的計謀速速破滅。

【5:14】他們白晝遇見黑暗，午間摸索如在夜間。

【5:6】For evil does not come forth from the dust, / Nor does trouble spring forth from the ground.

【5:7】But man is born unto^a trouble, / Just as sparks fly upward.

【5:8】But as for me, I would seek after God, / And I would commit my cause to God,

【5:9】Who does great things that cannot be^a searched, / Wonderful deeds that cannot be numbered;

【5:10】Who gives^a rain upon the surface of the earth / And sends water upon the surface of the fields;

【5:11】Who sets on^a high those who are lowly / And puts those who^b mourn safely above all.

【5:12】He frustrates the devices of the crafty, / So that their hands achieve no enterprise.

【5:13】^aHe seizes the^b wise in their own craftiness, / And the counsel of the wily is brought to a sudden end.

【5:14】By day they encounter darkness, / And at noon they grope about as in the night.

● 5:13¹ 直譯，在智慧人的狡詐中捉住他們。

5:7^a
伯十四 1

5:9^a
伯九 10
三七 5
詩四十 5
羅十一 33

5:10^a
詩六五 9-10
一四七 8
耶五 24
十四 22
太五 45
徒十四 17

5:11^a
撒二 7
詩七五 6-7
路一 52
雅四 10

5:11^b
雅四 9
參太五 4

5:13^a
林前三 19
參詩九 15-16

5:13^b
林前一 19
耶八 9

5:7^a
Job 14:1

5:9^a
Job 9:10;
37:5;
Psa. 40:5;
Rom. 11:33

5:10^a
Psa. 65:9-10;
147:8;
Jer. 5:24;
14:22;
Matt. 5:45;
Acts 14:17

5:11^a
1 Sam. 2:7;
Psa. 75:6-7;
Luke 1:52;
James 4:10

5:11^b
James 4:9;
cf. Matt. 5:4

5:13^a
1 Cor. 3:19;
cf. Psa. 9:15-16

5:13^b
1 Cor. 1:19;
Jer. 8:9

【5:15】但祂拯救窮乏人，脫離他們口中的刀，脫離強暴人的手。

【5:16】這樣，貧寒人有指望，不義者塞口無言。

【5:17】看哪，神所懲治的人是^a有福的；所以你不可¹輕看²全能者的^{3b}管教。

【5:18】因為祂打傷，又纏裹；祂擊傷，又親手^a醫治。

【5:19】你六次遭難，祂必救你；就是七次，災禍也無法害你。

【5:20】在饑荒中，祂必救贖你脫離死亡；在爭戰中，祂必救贖你脫離刀劍的權勢。

【5:21】你必被隱藏，不受口舌之¹害；毀滅臨到，你也不懼怕。

【5:15】But He saves the needy from the sword of their mouth,/ From the hand of the strong.

【5:16】Thus the poor have hope,/ And Injustice stops her mouth.

【5:17】Indeed, ^ablessed is the man whom God corrects;/ Therefore do not reject the ^{1b}chastening of the ²Almighty.

【5:18】For He wounds, but He binds up;/ He strikes, but His hands ^aheal.

【5:19】In six troubles He will deliver you;/ Indeed in seven no evil will touch you.

【5:20】In famine He will redeem you from death,/ And in battle, from the power of the sword.

【5:21】From the scourge of the tongue you will be hidden,/ And you will not be afraid of destruction when it comes.

● 5:17¹ 或，棄絕。

● 5:17² 希伯來文，Shaddai，沙代。全書同。見創十七 1 註 2。

● 5:17³ 見四 8 註 1。

5:17² (Almighty) Heb. Shaddai. So throughout the book. See note 1² in Gen. 17.

5:17¹ (chastening) See note 8¹ in ch. 4.

5:17^a
Psa. 94:12;
James 1:12

5:17^b
Prov. 3:11-12;
Heb. 12:5-6;
Psa. 94:12;
1 Cor. 11:32;
Rev. 3:19

5:18^a
Deut. 32:39;
Isa. 30:26;
Hosea 6:1

5:17^a
詩九四 12
雅一 12

5:17^b
箴三 11-12
來十二 5-6
詩九四 12
林前十一 32
啓三 19

5:18^a
申三二 39
賽三十 26
何六 1

【5:22】你遇見毀滅和饑荒，必置之一笑；地上的野獸，你也不懼怕。

【5:23】因為你必與田野的石頭立約；田野的走獸，也必與你和好。

【5:24】你必知道你帳棚平安，察看你的羊圈，也一無所失。

【5:25】你必知道你的後裔將要繁多，你的子孫要像地上的青草。

【5:26】你必壽足年邁纔歸墳墓，好像禾捆到時¹堆積起來。

【5:27】這理我們已經考察，本是如此；你應當聽，且要自己明白。

【5:22】 At destruction and at famine you will laugh, / And you will not be afraid of the animals of the earth.

【5:23】 For you will be in an alliance with the stones of the field, / And the animals of the field will be at peace with you.

【5:24】 And you will know that your tent is at peace, / And you will inspect your fold and miss nothing.

【5:25】 And you will know that your seed will be great, / And your offspring like the grass of the earth.

【5:26】 You will come to the grave at a ripe old age, / Like a shock of grain¹ coming up in its season.

【5:27】 This is it. We have searched it out; it is so. / Hear then and know it for yourself.

約伯記 第六章

2 約伯的表白

六 1 ~ 七 21

JOB 6

2. Job's Vindication

6:1 — 7:21

● 5:21¹ 直譯，鞭答。

● 5:26¹ 即堆聚於打穀場上，通常是堆高的。

5:26¹ (coming) I.e., to the threshing floor, usually elevated.

【6:1】約伯¹回答說，

【6:2】惟願我的¹煩惱稱一稱，我的災害也一起擺到天平上！

【6:3】現今這些都比海沙更重，所以我的言語急躁。

● 6:1¹ 約伯在六、七章為自己的表白，乃是整卷書的摘要。約伯表白自己時，陳述了他的苦況，（1～7，）向神挑戰，（8～13，）責怪他的朋友，（14～23，）自以為義，（24～30，）表示他對人生的虛空和結局有常識，（七 1～10，）並且下結論說他厭棄性命而想要死。（七 11～21。）約伯向神和自己的朋友挑戰，要他們給他一個答案。然而，對約伯記的答案不在這卷書裏，乃在新約裏。（見二 13 註 1 二段與四二 17 註 1。）

約伯像他的朋友一樣，也停頓在善惡的知識裏，不認識神的經綸，沒有充分的看見神創造人的定旨。他和他的朋友都毫無神聖的啓示，也無神聖生命的經歷。他不知道神的目的不是要加增他的完全、正直、公義和純全。相反的，神的目的就是要剝奪他這些自以為滿意的屬人美德，好叫他只尋求神並得着神自己。他的朋友和他，都不在神所命定人該在的生命樹線上。（創二 9，16～17。）

● 6:2¹ 見三 11 註 1。

【6:1】Then Job¹ answered and said,

【6:2】Oh that my¹ vexation were weighed indeed, / And that my ruin were lifted onto the scales together with it!

【6:3】For then it would be heavier than the sand of the seas; / Therefore my words have been rash.

6:1¹ (answered) Job's vindication of himself in chs. 6 and 7 is an extract of the entire book. As he vindicated himself, Job stated his grievances (vv. 1-7), challenged God (vv. 8-13), blamed his friends (vv. 14-23), justified himself (vv. 24-30), expressed that he had the common knowledge of the vanity and end of human life (7:1-10), and concluded by saying that he loathed life and wanted to die (7:11-21). Job was challenging God and his friends to give him an answer. However, the answer to the book of Job is found not in this book but in the New Testament (see note 13¹, par. 2, in ch. 2 and note 17¹ in ch. 42).

Job, like his friends, was halted in the knowledge of right and wrong, not knowing God's economy, not realizing in an adequate way the purpose for which God created man. He and his friends were devoid of the divine revelation and of the experience of the divine life. He had no idea that God had no intention to increase his perfection, uprightness, righteousness, and integrity. Rather, God's intention was to strip all these human virtues which he had as his contentment, so that he could seek and gain only God Himself. Neither his friends nor he were in the line of the tree of life as God ordained man to be (Gen. 2:9, 16-17).

6:2¹ (vexation) See note 11¹ in ch. 3.

【6:4】因全能者的箭射在我身上，其毒，
我的靈喝盡了；神的驚嚇擺陣攻擊我。

【6:5】野驢有草，豈會叫喚？牛有料，
豈會吼叫？

【6:6】物淡而無鹽，豈可喫麼？蛋白有
甚麼滋味呢？

【6:7】這些對我如同可厭的食物，我魂
不肯沾碰。

【6:8】惟願我得着所求的，願神賜我所
切望的；

【6:9】願神樂意把我壓碎，伸手將我剪除！

【6:10】我因沒有¹違棄那^a聖者的言語，
就仍有安慰，在不留情的痛苦中，還
可踴躍。

【6:11】我有甚麼力氣，使我等候？我
有甚麼結局，使我忍耐？

【6:4】For the arrows of the Almighty are in me, / The
poison of which my spirit drinks up; / The terrors of God
are arrayed against me.

【6:5】Does the wild ass bray over its grass? / Or does the
ox low over its fodder?

【6:6】Is what is savorless eaten without salt? / Or is there
any taste in the white of an egg?

【6:7】My soul refuses to touch them; / They are like
putrid food to me.

【6:8】Oh that I might have my request, / And that God
would grant me what I long for;

【6:9】That God would be willing to crush me; / That He
would release His hand and cut me off!

【6:10】Then there would still be comfort for me; / And I
would exult, even in writhing pain that does not spare, /
That I did not¹ deny the words of the^a Holy One.

【6:11】What is my strength, that I should wait? / And
what is my end, that I should be patient?

● 6:10¹ 或，遮蔽。

6:10¹ (deny) Or, conceal.

6:10^a
利十九 2
賽五七 15
何十一 9

6:10^a
Lev. 19:2;
Isa. 57:15;
Hosea 11:9

【6:12】我的力氣，豈是石頭的力氣？
我的肉身，豈是銅的呢？

【6:13】我裏面豈有絲毫的幫助麼？智
慧豈非從我趕出麼？

【6:14】那灰心的，他的朋友當以慈愛
待他，免得他撇棄敬畏全能者的心。

【6:15】我的弟兄行事詭詐，好像荒漠
的^a溪流，又像溪水流乾的河道。

【6:16】這溪因結冰混濁，有雪藏在其
中；

【6:17】天暖時就消沒，炎熱時便從原
處乾涸。

【6:18】結伴的客旅偏離原道，順溪而
行，上到荒野之地死亡。

【6:19】提瑪結伴的客旅瞻望溪流，示
巴同夥的人也等候。

【6:20】他們因信靠這溪就抱愧，來到
那裏便蒙羞。

【6:12】Is my strength the strength of stones? / Or is my
flesh bronze?

【6:13】Is there any help for me at all within me, / And has
wisdom been driven away from me?

【6:14】To him who is fainting there should be kindness from
his friend, / Else he will forsake the fear of the Almighty.

【6:15】My brothers have dealt as treacherously as a
desert^a brook, / As the rivulets of the desert brooks that
pass away,

【6:16】Which are turbid because of the ice, / And into
which the snow hides itself.

【6:17】When they are scorched, they are completely
consumed; / When it is hot, they are dried up from their place.

【6:18】Caravans divert their ways for them; / They go up
into the waste and perish.

【6:19】The caravans of Tema look for them; / The
companies of Sheba long for them.

【6:20】They are put to shame because they are confident;
/ They go there and are confounded.

6:15^a
耶十五 18
參猶 12

6:15^a
Jer. 15:18;
cf. Jude 12

【6:21】現在你們正是這樣；看見驚嚇的事便懼怕。

【6:22】我豈說過，請你們供給我？或說，從你們的財物中，送禮物給我？

【6:23】或說，拯救我脫離敵人的手？或說，救贖我脫離強暴人的手？

【6:24】請你們教導我，我便不作聲；請你們使我明白，我在何事上有錯。

【6:25】正直的言語，力量何其大！但你們的責備，是責備甚麼呢？

【6:26】你們想要駁正言語麼？絕望人的講論，不過如風。

【6:27】你們甚至拈鬮爲得孤兒，拿朋友當貨物。

【6:28】現在請你們看看我，我絕不當面說謊。

【6:29】請你們回轉，不要不公正；請你們再回轉，我還有公理在。

【6:30】我的舌上，豈有不義？我的上膛，豈不能辨別奸惡麼？

【6:21】 So now you have become such; / You see a terrible thing and are afraid.

【6:22】 Have I said, Give me something? / Or, Pay a bribe for me out of your wealth?

【6:23】 Or, Deliver me from the hand of the adversary? / Or, From the hand of the oppressors redeem me?

【6:24】 Teach me, and I will be silent; / Cause me to understand how I have erred.

【6:25】 How forceful are upright words! / But what does this reproving from you reprove?

【6:26】 Do you think you can reprove words? / But the words of a desperate man are for the wind.

【6:27】 You would even cast lots over the orphan / And bargain over your friend.

【6:28】 Now then be pleased to look upon me, / For surely I will not lie to your face.

【6:29】 Turn now; let there be no injustice. / Indeed turn; my righteousness is still here.

【6:30】 Is there any injustice on my tongue? / Can my palate not discern calamities?

約伯記 第七章

7:1^a
詩三九 5

【7:1】人在地上豈無勞役？他的^a日子豈不像雇工的日子？

【7:2】正像奴僕切慕遮蔭，又像雇工盼望工價，

【7:3】我也照樣承受虛空的歲月，有苦難的黑夜爲我派定。

【7:4】我躺臥的時候，便說，我何時起來？但黑夜漫長，我盡是翻來覆去，直到天亮。

【7:5】我的肉體以蟲子和塵土爲衣；我的皮膚纔收了口，又重新流膿。

【7:6】我的^a日子比梭更快，都消耗¹在無指望之中。

【7:7】求你記念，我的生命不過是一口^a氣；我的眼睛必不再見福樂。

● 7:6¹ 或，如線用盡。

JOB 7

7:1^a
Psa. 39:5

【7:1】Does not man have a term of hard service on earth? / And are his^a days not like the days of a hired hand?

【7:2】Like a servant who longs for the shade, / And like a hired hand who waits for his pay,

【7:3】So I am made to inherit months of vanity, / And nights of trouble are appointed to me.

【7:4】If I lie down, I say, / When will I arise? But the evening is long, / And I am full of tossings until the dawn.

【7:5】My flesh is clothed with worms and dirt clods; / My skin crusts and then oozes again.

【7:6】My^a days are swifter than a weaver's shuttle / And are spent¹ without hope.

【7:7】Remember that my life is a^a breath; / My eye will not see good again.

7:6^a
Job 9:25;
17:11;
Psa. 39:5

7:7^a
cf. Psa. 78:39;
James 4:14

7:6¹ (without) Or, as the thread runs out.

7:6^a
伯九 25
十七 11
詩三九 5

7:7^a
參詩七八 39
雅四 14

【7:8】觀看我的人，他的眼必不再見我；
你的眼目要看我，我卻不在了。

【7:9】雲彩消散而^a去，照樣，人下^b
陰間也不再上來。

【7:10】他^a不再回自己的家，他本地也
不再認識他。

【7:11】至於我，我也不禁止我口；我
靈困苦，我要發出言語；我魂苦惱，
我要吐露哀情。

【7:12】我豈是洋海，豈是大魚，你竟
防守我呢？

【7:13】當我說，我的牀必安慰我，我
的榻必承擔我的苦情；

【7:14】你就用夢驚駭我，用異象驚嚇
我；

【7:15】以致¹我寧肯窒息而死，寧肯死
亡，勝似留我這一身的骨頭。

【7:8】The eye of him who sees me will not look on me; /
Your eyes will be on me, but I will not be.

【7:9】The cloud is consumed and^a goes away: / Likewise
he who goes down into^b Sheol does not come up.

【7:10】He^a returns no more to his house, / Nor does his
place know him anymore.

【7:11】For my part, I also will not restrain my mouth; / I
will speak in the distress of my spirit; / I will complain
in the bitterness of my soul.

【7:12】Am I the sea, or a sea serpent, / That You must set
a watch over me?

【7:13】When I say, My bed will comfort me, / My couch
will bear up my complaint;

【7:14】Then You scare me with dreams / And terrify me
with visions,

【7:15】So that my soul would choose strangulation / And
death rather than my bones.

7:9^a
雅四 14
7:9^b
伯二一 13
7:10^a
撒下十二 23

7:9^a
James 4:14
7:9^b
Job 21:13
7:10^a
2 Sam. 12:23

● 7:15¹ 直譯，我的魂。

【7:16】我¹厭棄性命，不願永遠活着；你
任憑我罷，因我的日子不過是一口氣。

【7:17】^a人算^b甚麼，你竟看他爲大，
將他放在心上，

【7:18】每早晨察訪他，每時刻試驗他？

【7:19】你到何時纔轉眼不看我，纔任
憑我咽下唾沫呢？

【7:20】察看人的主阿，我若有罪，於
你何妨？爲何將我當作攻擊的對象，
使我成爲你的重擔呢？

【7:21】爲何不赦免我的過犯，除掉我
的罪孽？我現今要躺臥在^a塵土中；
你要殷勤的尋找我，我卻不在了。

約伯記 第八章

3 比勒達的反駁 八 1 ~ 22

● 7:16¹ 見三 11 註 1。

【7:16】I¹ loathe life; I would not live forever. / Leave me
alone, for my days are a mere breath.

【7:17】^aWhat is ^bmortal man that You magnify him, / And
that You consider him,

【7:18】And that You visit him every morning, / You try
him every moment?

【7:19】How long before You look away from me, / Before
You abandon me until I swallow my spittle?

【7:20】If I have sinned, what have I done to You, O
Watcher of man? / Why have You made me Your target
so that I have become a burden to You?

【7:21】And why do You not forgive my transgression /
And take away my iniquity? / For now I may lie down in
the ^adust; / And You will seek me out, and I will not be.

JOB 8

3. Bildad's Rebuttal 8:1-22

7:16¹ (loathe) See note 11¹ in ch. 3.

7:17^a
伯十五 14
7:17^b
17-18;
參詩八 4
一四四 3
來二 6

7:17^a
vv. 17-18;
cf. Psa. 8:4;
144:3;
Heb. 2:6
7:17^b
Job 15:14

7:21^a
但十二 2

7:21^a
Dan. 12:2

【8:1】書亞人比勒達¹ 回答說，

【8:2】這些話你要說到幾時？口中的言語如狂風要到幾時？

【8:3】神豈能屈枉^a 公理？全能者豈能屈枉公義？

【8:4】你的^a 兒女若得罪祂，祂就任憑他們受自己過犯的掌握。

【8:5】你若殷勤的尋求神，向全能者懇求；

【8:6】你若純潔正直，祂必定為你興起，使你公義的居所恢復興旺。

● 8:1¹ 比勒達對約伯的自我表白加以反駁時，他對人與神關係的邏輯，是建立在善惡、對錯之上，完全在善惡知識樹的原則裏，全然照着墮落之人屬人道德的觀念。在他的反駁裏，沒有在神聖啓示裏得亮光的味道，也沒有在神聖生命裏屬靈的品味。他完全是在黑暗裏，在人道德的虛妄裏。他的反駁完全無力說服約伯；在關於神的事上，約伯高過他同時代的人。

【8:1】Then Bildad the Shuhite¹ answered and said,

【8:2】How long will you speak these things? / And how long will the words of your mouth be like a mighty wind?

【8:3】Does God pervert^a justice? / Or does the Almighty pervert righteousness?

【8:4】If your^a children have sinned against Him, / He has delivered them into the hand of their transgression.

【8:5】If you seek earnestly after God / And make supplication unto the Almighty,

【8:6】If you are pure and upright, / Then surely He will rouse Himself for you / And restore well-being to your righteous habitation.

8:1¹ (answered) In his rebuttal to Job's self-vindication, Bildad's logic concerning man's relationship with God was built on good and evil, right and wrong, absolutely in the principle of the tree of the knowledge of good and evil, altogether according to the human, ethical concept of fallen man. In his rebuttal there was no flavor of being enlightened in the divine revelation and no taste of being spiritual in the divine life. He was altogether in darkness and in the vanity of man's ethics. His rebuttal was utterly powerless to convince Job, who was higher in things concerning God than his contemporaries.

8:3^a
伯三四 12
羅三 4-6

8:4^a
伯一 5, 18-19

8:3^a
Job 34:12;
Rom. 3:4-6

8:4^a
Job 1:5, 18-19

【8:7】你起初雖然微小，終久必甚昌大。

【8:8】請你查問前代，留意他們列祖所查究的。

【8:9】（我們不過從昨日纔有，一無所知，因為我們在地上的日子好像^a影兒。）

【8:10】他們豈不指教你，告訴你，從心裏發出言語呢？

【8:11】蒲草沒有泥沼，豈能生長？蘆荻沒有水，豈能發旺？

【8:12】尚青的時候，還沒有割下，就比百草先^a枯槁。

【8:13】凡忘記神的人，行徑也是這樣；不虔敬人的指望要滅沒，

【8:14】他所仰賴的必折斷，他所倚靠的是蜘蛛網。

【8:15】他倚靠自己的房屋，房屋卻站立不住；他抓住房屋，房屋卻不能留存。

【8:7】And though your beginning was small, / Your end will be very great.

【8:8】For inquire now of the former generation, / And attend to what their fathers have sought out.

【8:9】For we are of yesterday and know nothing, / Because our days upon the earth are a^a shadow.

【8:10】Will they not teach you and talk to you / And utter forth words from their heart?

【8:11】Can papyrus shoot up without marsh? / Can reeds grow without water?

【8:12】While it is still in its greenness and not cut down, / It^a withers before all other grasses.

【8:13】So are the paths of all who forget God; / And the hope of the profane perishes,

【8:14】Whose confidence is cut off, / And whose trust is a spider's web.

【8:15】He leans upon his house, but it will not stand; / He holds fast to it, but it will not endure.

8:9^a

代上二九 15
伯十四 2
十七 7
詩一〇二 11
一〇九 23
一四四 4
傳六 12

8:9^a

1 Chron. 29:15;
Job 14:2;
17:7;
Psa. 102:11;
109:23;
144:4;
Eccl. 6:12

8:12^a

詩三七 2
一二九 6

8:12^a

Psa. 37:2;
129:6

【8:16】他在日光之下滿了汁漿，他的枝苗爬滿了園子。

【8:17】他的根盤繞石堆，¹ 扎入石地。

【8:18】¹ 若有人從本地將他拔除，那地就不認他，說，我沒有見過你。

【8:19】看哪，這就是他道路中的喜樂；以後必另有人從塵土中發生。

【8:20】看哪，神必不丟棄完全人，也不扶助作惡的人。

【8:21】祂還要以喜笑充滿你的口，以歡呼充滿你的嘴。

【8:22】恨惡你的要披戴慚愧，惡人的帳棚必歸於無有。

【8:16】 He is full of sap before the sun, / And his shoots go forth over his garden.

【8:17】 His roots are entwined around a stone heap; / He looks upon a place of stones.

【8:18】 If ¹one destroys him from his place, / Then it denies him, saying, I have not seen you.

【8:19】 Indeed, that is the joy of his way; / And others spring forth out of the dust.

【8:20】 Indeed, God will not reject a perfect man, / Nor will He support evildoers.

【8:21】 He will yet fill your mouth with laughter / And your lips with shouting.

【8:22】 Those who hate you will be clothed with shame, / And the tent of the wicked will be no more.

● 8:17¹ 直譯，觀看。

● 8:18¹ 或，祂若從本地…。

8:18¹ (one) Or, He.

約伯記 第九章

4 約伯的不屈服 九 1 ~ 十 22

【9:1】約伯回答說，

【9:2】我真知道是這樣；但人在神面前
怎能成為^a義的？

【9:3】人若願意與祂爭辯，千件事中也不能回答一件。

【9:4】祂心裏有智慧，並且能力強大；
誰抗拒祂而平安無事呢？

【9:5】祂在怒中^{1a}把山翻倒挪移，山並不知覺；

【9:6】祂使地^a震動，離其本位，地的
柱子就搖撼；

【9:7】祂吩咐^a日頭，日頭就不升起，
祂又封閉眾星；

● 9:5¹ 5 ~ 7 節裏的事必定發生在亞當以前的世界，那時神因着撒但和他跟從者的背叛而審判諸天和地。（見創一2註1，賽十四13註1與15註1。）

JOB 9

4. Job's Unyieldingness 9:1 — 10:22

【9:1】Then Job answered and said,

【9:2】I do indeed know that it is so. / But how can a man
be^a righteous before God?

【9:3】If he is pleased to contend with Him, / He cannot
answer Him one thing in a thousand.

【9:4】He is wise in heart and mighty in strength — / Who
has ever resisted Him and come through whole? —

【9:5】He who^{1a} removes mountains, and they do not
know it, / When He overturns them in His anger;

【9:6】Who^a shakes the earth from its place, / And its
pillars shake;

【9:7】Who commands the^a sun, and it does not rise, / And
seals up the stars;

9:5¹ (removes) The events in vv. 5-7 must have happened in the preadamite world, at the time God judged the heavens and the earth because of the rebellion of Satan and his followers (see note 2¹ in Gen. 1 and notes 13¹ and 15¹ in Isa. 14).

9:2^a
伯二五 4
詩一四三 2
羅三 20, 10

9:5^a
詩四六 2
哈三 6
參太二一 21

9:6^a
賽十三 13
二 19, 21
該二 6
伯二六 11

9:7^a
摩八 9
太二四 29

9:2^a
Job 25:4;
Psa. 143:2;
Rom. 3:20, 10

9:5^a
Psa. 46:2;
Hab. 3:6;
cf. Matt. 21:21

9:6^a
Isa. 13:13;
2:19, 21;
Hag. 2:6;
Job 26:11

9:7^a
Amos 8:9;
Matt. 24:29

9:8^a
伯二六 7
詩一〇四 2
賽四十 22
耶十 12
五十一 15
亞十二 1
9:8^b
太十四 25
9:9^a
伯三八 32
9:9^b
伯三八 31
摩五 8

【9:8】祂獨自^a鋪張諸天，^b步行在¹海浪之上；

【9:9】祂造^a北斗、^b參星、昴星、和南方的密宮；

【9:10】祂行大事不可測度，行奇事不可勝數。

【9:11】看哪，祂從我旁邊經過，我卻不看見；祂在我面前走過，我也不察覺。

【9:12】看哪，祂奪取，誰能阻擋？誰敢問祂，^a你作甚麼？

【9:13】神必不收回祂的怒氣；扶助¹拉哈伯的，屈身在祂以下。

【9:14】既是這樣，我怎敢回答祂，怎敢選擇言辭與祂辯論？

● 9:8¹ 海浪，直譯，海的高處。

● 9:13¹ 古代敘事中題到的一種海怪。（參二六 12，賽五一 9。）

【9:8】Who alone^a stretched forth the heavens / And^b trod upon the heights of the sea;

【9:9】Who made the^a Bear, ^b Orion, and the Pleiades, / And the chambers of the south;

【9:10】Who does great things that cannot be searched, / Indeed, wonderful deeds that cannot be numbered.

【9:11】Indeed, He passes by me, but I do not see Him; / And He goes by, but I do not perceive Him.

【9:12】Indeed, He snatches away; who can stop Him? / Who can say to Him, ^aWhat are You doing?

【9:13】God does not turn back His anger; / Under Him¹ Rahab's helpers stoop.

【9:14】How then can I answer Him / And choose my words properly with Him?

9:8^a
Job 26:7;
Psa. 104:2;
Isa. 40:22;
Jer. 10:12;
51:15;
Zech. 12:1
9:8^b
Matt. 14:25
9:9^a
Job 38:32
9:9^b
Job 38:31;
Amos 5:8

9:12^a
Isa. 45:9;
Rom. 9:20

9:13¹ (Rahab's) A sea monster spoken of in ancient narratives (cf. 26:12; Isa. 51:9).

【9:15】我雖有義，也不能回答祂；只能向那¹ 審判我的懇求。

【9:16】我若呼籲，祂應允我，我仍不信祂真聽我的聲音。

【9:17】因祂用旋風摧殘我，無故的加增我的損傷。

【9:18】祂不容我喘一口氣，倒使我飽受苦惱。

【9:19】若論力量，祂真有能力；若論^a 審判，祂說，誰能定下日期傳我來呢？

【9:20】我雖是義的，我口要定我為有罪；我雖完全，¹ 我口必顯我為彎曲。

● 9:15¹ 約伯認為自己雖是義的，是完全的，也不能勝訴，（15，20～21，）因為神是有能力的，在祂的審判上，必不收回祂的怒氣。（13～24。）在此約伯有一個錯誤觀念，認為神是在怒氣中對付他。然而，神對付約伯不是因神的怒氣，而是因神的喜悅。（弗一 5，9。）這裏神不是在審判，乃是在剝奪、銷毀並拆毀，為要用神自己重新建造約伯。

● 9:20¹ 我口，或，祂。

【9:15】I, though righteous, could not answer Him; / I could only plead for mercy before my¹ Judge.

【9:16】If I called out and He answered me, / I do not believe that He would hearken to my voice.

【9:17】For He crushes me with a whirlwind / And multiplies my wounds without cause.

【9:18】He does not permit me to catch my breath, / But fills me with bitterness.

【9:19】If we speak of strength, indeed, He is mighty! / Or if of^a judgment, Who, says He, can appoint Me a time?

【9:20】Though I am righteous, my mouth would condemn me; / Though I am perfect,¹ it would prove me perverse.

9:15¹ (Judge) Job thought that he could not win his case, even though he was righteous and perfect (vv. 15, 20-21), because God is mighty and does not turn back His anger in His judgment (vv. 13-24). Here Job had a wrong concept, thinking that God was dealing with him in anger. However, God's dealing with Job was not God's anger but God's good pleasure (Eph. 1:5, 9). It was not God's judging but God's stripping, consuming, and tearing down that He might rebuild Job with Himself.

9:20¹ (it) Or, He.

【9:21】我本^a完全；我不顧¹自己；我厭棄我的性命。

【9:22】行善作惡都是一樣；所以我說，完全人和惡人，祂都滅絕。

【9:23】若有人忽然遭殺害之禍，祂必戲笑無辜人的¹絕望。

【9:24】地交在惡人手中；祂蒙蔽地上審判官的臉。若不是祂，是誰呢？

【9:25】我的^a日子比跑信的更快，急速過去，不見福樂。

【9:26】我的日子過去如¹快船，如急落抓食的鷹。

【9:27】我若說，我要忘記我的苦情，除去我的愁容，顯出愉快；

【9:28】我就懼怕我一切的痛苦，知道你必不以我為無辜。

● 9:21¹ 直譯，我的魂。

● 9:23¹ 有者譯作，試煉。

● 9:26¹ 直譯，蒲草船。

【9:21】I am^a perfect; I do not regard my soul; / I despise my life.

【9:22】It is all one; therefore I say, / He destroys the perfect and the wicked.

【9:23】If some scourge suddenly kills, / He derides the¹ despair of the innocent.

【9:24】The earth is given into the hand of the wicked; / He covers the faces of its judges. / If not He, then who is it?

【9:25】And my^a days are swifter than a running messenger; / They flee away, they do not see good;

【9:26】They go by like reed boats, / Like an eagle swooping on the prey.

【9:27】If I say, I will forget my complaint, / I will put off my sad countenance and look cheerful;

【9:28】I fear all my pains: / I know that You will not hold me innocent.

9:23¹ (despair) Others translate, trial.

【9:29】我必被你定為惡；我何必徒然勞苦？

【9:30】我若用雪水^a洗身，用鹼潔淨我的手，

【9:31】你還要把我扔在坑裏，連我的衣服都憎惡我。

【9:32】祂本不像我是人，使我可以回答祂，又使我們可以同聽審判。

【9:33】我們中間沒有仲裁的人，可以給我們兩造接手。

【9:34】願祂使祂的刑杖離開我，不使我因祂的可畏而驚惶；

【9:35】我就說話，並不懼怕祂；現在我卻不是這樣。

約伯記 第十章

【10:1】我魂厭煩我的^a性命；我必任由自己述說我的苦情；因魂裏苦惱，我要說話。

【9:29】I will be accounted wicked; / Why then do I labor in vain?

【9:30】If I^a wash myself with ¹soap / And cleanse my hands with lye,

【9:31】Yet You will plunge me into the pit, / And my own garments will abhor me.

【9:32】For He is not a man, as I am, that I should answer Him, / That we should enter into litigation together.

【9:33】There is no referee between us, / Who may lay his hand upon us both.

【9:34】Let Him take His rod away from me, / And let not the dread of Him terrify me;

【9:35】Then I would speak and not be afraid; / For I am not such.

JOB 10

【10:1】My soul loathes my own^a life; / I will let my complaint have free course in me; / I will speak in the bitterness of my soul.

9:30^a
詩七三 13

9:30^a
Psa. 73:13

10:1^a
王上十九 4
伯七 16
九 21

10:1^a
1 Kings 19:4;
Job 7:16;
9:21

9:30¹ (soap) Others understand, snow.

【10:2】我要對神說，不要定我為惡；
要指示我，你為何與我^a爭辯。

【10:3】你手勞碌所造的，你又欺壓，
又藐視，卻照耀惡人的計謀；這事你
以為美麼？

【10:4】你的眼豈是肉眼麼？你察看，
豈像人察看麼？

【10:5】你的日子豈像人的日子，你的
年歲豈像人的¹年歲，

【10:6】以致你追問我的罪孽，尋察我
的罪麼？

【10:7】其實，你知道我沒有行惡，^a並
且沒有能救我脫離你手的。

【10:8】你的手^a塑造我，造作我的四肢
百體，你卻要毀滅我。

【10:9】求你記念，你造作我如^a搏泥一
般；你還要使我歸於^b塵土麼？

● 10:5¹ 直譯，日子。

【10:2】I will say to God, Do not account me wicked; /
Make known to me why You^a contend with me.

【10:3】Does it seem good to You to oppress, / To despise
the toil of Your hands / And shine upon the counsel of
the wicked?

【10:4】Do You have eyes of flesh? / Or do You see as a
man sees?

【10:5】Are Your days like the days of a man, / Or Your
years like the days of a mighty man,

【10:6】That You would seek out my iniquity / And search
for my sin,

【10:7】Even though You know that I am not wicked / ^aAnd
that there is none who can deliver out of Your hand?

【10:8】Your hands have^a shaped me and made me
altogether, / Yet You destroy me.

【10:9】Remember now that You have made me like^a clay;
/ And will You return me to the^b dust?

【10:10】你不是將我倒出好像奶，使我凝結如同奶酪麼？

【10:11】你以皮和肉爲衣給我穿上，用骨與筋把我^a聯絡起來。

【10:12】你將生命和慈愛賜給我，你的眷顧也保守我的靈。

【10:13】然而你待我的這些事，早已^{1a}藏在你心裏；我知道這是你的意思：

● 10:13¹ 這指明約伯找不出神這樣對待他的理由，但他相信，神心裏隱藏着一些理由。約伯是對的；有件事隱藏在神心裏，就是歷世歷代的奧秘。

（弗三 9。）神按着自己的形像，照着自己的樣式造人（創一 26）之後，歷世歷代以來將祂的目的隱藏起來；在新約時代以前，沒有向任何人揭示祂的定旨。（弗三 4～5。）

這隱藏在神心裏的奧秘乃是神永遠的經綸，（弗一 10，三 9，提前一 4，）就是神永遠的目的同祂心頭的願望，要將祂自己在祂神聖的三一裏，作爲父在子裏藉着那靈，分賜到祂所揀選的人裏面，作他們的生命和性情，使他們與祂一樣，作祂的複製，（羅八 29，約壹三 2，）成爲一個生機體，基督的身體，就是新人，（弗二 15～16，）作神的豐滿，神的彰顯，（弗一 22～23，三 19，）這要終極完成於新耶路撒冷。（啓二一 2～二二 5。）約伯不知道神的目的，所以誤會了神，以爲神向他發怒，

【10:10】Have You not poured me out like milk / And curdled me like cheese?

【10:11】You have clothed me with skin and flesh / And^a woven me together with bones and sinews.

【10:12】You have granted me life and lovingkindness, / And Your visitation has preserved my spirit.

【10:13】But You have^{1a} hidden these things in Your heart; / I know that this is with You:

10:13¹ (hidden) This indicates that Job could not find the reason for God's treatment of him, but he believed that there had to be some reason hidden in God's heart. Job was right; something was hidden in God's heart—the mystery of the ages (Eph. 3:9). After creating man in His image and according to His likeness (Gen. 1:26), God kept His intention hidden throughout the ages. Before the New Testament time He did not unveil to anyone what His purpose was (Eph. 3:4-5).

The mystery hidden in God's heart is God's eternal economy (Eph. 1:10; 3:9; 1 Tim. 1:4), which is God's eternal intention with His heart's desire to dispense Himself in His Divine Trinity as the Father in the Son by the Spirit into His chosen people to be their life and nature that they may be the same as He is as His duplication (Rom. 8:29; 1 John 3:2), to become an organism, the Body of Christ as the new man (Eph. 2:15-16), for God's fullness, God's expression (Eph. 1:22-23; 3:19), which will consummate in the New Jerusalem (Rev. 21:2—22:5). Not knowing God's intention, Job misunderstood God and thought that God was angry with him and was judging him and punishing him. God's

10:11^a
詩一三九 13, 15

10:11^a
Psa. 139:13, 15

10:13^a
弗三 9

10:13^a
Eph. 3:9

【10:14】我若犯罪，你就察看我，並不赦免我的罪孽；

【10:15】我若行惡，便有了禍；我若爲義，也^a不敢抬頭，正是飽受羞辱，看見自己的困苦。

【10:16】我若昂首自得，你就如獅子追捕我；又在我身上顯出奇事。

【10:17】你更換見證人攻擊我，向我加增惱怒，如軍兵輪番攻擊我。

【10:18】你爲何使我出^a母胎呢？不如我當時氣絕，無眼得見我；

【10:19】就如從來沒有我一般；一出母胎，就被送入墳墓。

正在審判並懲罰他。神的目的不是要審判或懲罰約伯，乃是要把他拆毀，然後以神自己重新建造約伯，使他成爲神新造裏的新人。（林後五 17，加六 15。）這是給約伯、約伯記和約伯之表白的答案。

【10:14】If I sin, You mark me, / And You do not acquit me of my iniquity;

【10:15】If I am wicked, woe unto me; / If I am righteous, I^a cannot lift up my head, / Being filled with dishonor and looking on my affliction.

【10:16】And if ¹my head should be lifted up, You would hunt me down like a lion, / And You would again demonstrate wonders on me.

【10:17】You renew Your witnesses against me / And increase Your anger against me; / Attacking waves and a host are against me.

【10:18】And why have You brought me out of the^a womb? / I should have died that no eye had seen me;

【10:19】I should have been as though I had not been; / I should have been carried from birth to the grave.

intention was not to judge Job or to punish him but to tear him down and then rebuild him with Himself, to make Job a new man in God's new creation (2 Cor. 5:17; Gal. 6:15). This is the answer to Job, to the book of Job, and to Job's vindication.

10:16¹ (my) Lit., it.

10:20¹ (revived) Lit., cheerful.

10:15^a
拉九 6
路十八 13

10:15^a
Ezra 9:6;
Luke 18:13

10:18^a
伯三 3, 10-11

10:18^a
Job 3:3, 10-11

【10:20】我的日子不是甚少麼？求你住手寬容我，

【10:21】叫我在往而不^a返之先，就是往黑暗和死蔭之地以先，可以稍得暢快；

【10:22】那地黑暗，如同幽暗，是^a死蔭混沌之地，即使發光也像幽暗。

約伯記 第十一章

5 瑣法盲目的爭論 十一 1 ~ 20

【11:1】拿瑪人瑣法回答說，

【11:2】這許多的話，豈不該回答麼？多嘴多舌的人，豈可稱為義麼？

【11:3】你的空談，豈能使人不作聲麼？你戲笑的時候，豈沒有人叫你害羞麼？

【11:4】你說，我的道理純淨，我在你眼前清潔。

【11:5】惟願神說話，願祂向你開口，

【10:20】Are not my days few? Cease then, / And let me alone, that I may be somewhat¹ revived,

【10:21】Before I go, and never^a return, / To the land of darkness and the shadow of death,

【10:22】The land of gloom like deep darkness, / The^a shadow of death without order, / Which shines like deep darkness.

JOB 11

5. Zophar's Blind Argument 11:1-20

【11:1】Then Zophar the Naamathite answered and said,

【11:2】Should a multitude of words not be answered? / And should a man of much talk be justified?

【11:3】Shall your empty talk silence men? / And will you mock, and there be none to shame you?

【11:4】For you say, My doctrine is pure, / And I am clean in Your eyes.

【11:5】But, oh, that God would speak / And open His lips to you,

10:21^a
撒下十二 23
伯十六 22

10:22^a
伯三 5
詩二三 4

10:21^a
2 Sam. 12:23;
Job 16:22

10:22^a
Job 3:5;
Psa. 23:4

【11:6】並將智慧的奧秘告訴你！因為真智慧有兩面。所以你當知道，神已忘記你的一些罪孽。

【11:7】你能查出¹神的^a深奧麼？你能查出全能者的^b極限麼？

【11:8】祂的智慧如天之高，你還能作甚麼？深於陰間，你還能知道甚麼？

【11:9】其量度比地長，比海寬。

【11:10】祂若經過，將人拘禁，招聚審判大會，誰能阻擋祂呢？

【11:11】祂本知道虛謊的人；人的罪孽，祂雖不留意，還是無所不見。

【11:12】¹頭腦空洞的人能得知識，那便是¹野驢的駒子生得像人了。

● 11:7¹ 直譯，從神裏面所搜尋出來的。

● 11:12¹ 這必定不是交通或慈愛的話。瑣法說約伯是一個頭腦空洞，完全缺乏知識的人，他甚至把約伯比作野驢的駒子。難怪約伯責怪他的朋友沒有向他顯示慈愛。

【11:6】And that He would tell you the secrets of wisdom! / For there are two sides to sound reason. / Know then that God has forgotten some of your iniquity.

【11:7】Can you find out the^{1a} depths of God? / Can you find out the^b limit of the Almighty?

【11:8】It is the height of heaven — what can you do? / It is deeper than Sheol — what can you know?

【11:9】Its measure is longer than that of the earth / And broader than the sea.

【11:10】If He passes by and imprisons / And summons an assembly, who can stop Him?

【11:11】For He knows men of falsehood, / And He sees iniquity without considering it.

【11:12】But an¹ empty-headed man acquires intelligence / When the¹ foal of a wild ass is born as a man.

11:7¹ (depths) Lit., that which is to be searched out of God.

11:12¹ (empty-headed) This surely was not a word of fellowship or of lovingkindness. Zophar was saying that Job was an empty-headed man, a person altogether lacking in intelligence, even likening Job to a foal of a wild ass. No wonder Job blamed his friends for not showing any lovingkindness to him.

【11:13】你若將心安正，伸開雙手向祂禱告；

【11:14】你手裏若有罪孽，就當遠遠的除掉，也不容不義住在你帳棚之中；

【11:15】那時，你必仰起臉來，毫無瑕疵；你也必^a堅固，無所懼怕。

【11:16】你必忘記你的苦楚，就是想起也如流逝的水一樣。

【11:17】你在世的日子，要比正午更明；雖有黑暗，仍像早晨。

【11:18】你因有指望，就必穩固；也必四圍巡查，安然歇臥。

【11:19】你躺臥無人驚嚇，且有許多人向你求恩惠。

瑣法對於人在神面前地位的瞭解，完全是盲瞎的，他的辯論完全是根據人在道德範圍內天然的觀念，對人之於神該是甚麼，並沒有任何神聖啓示的亮光。

【11:13】 If you would set your heart right / And stretch your hands out to Him —

【11:14】 If there is iniquity in your hand, put it far away, / And do not let wrong dwell in your tents —

【11:15】 Then indeed you would lift up your face without blemish, / And you would be^a steadfast and would not be afraid.

【11:16】 For you will forget your misery; / You will remember it as waters that have passed away.

【11:17】 And your time here will rise more brightly than the noonday; / Dark though it may be, it will be like the morning.

【11:18】 And you will be secure, for there is hope; / And you will search about and lie down in security.

【11:19】 Indeed you will lie down, and there will be none to terrify you; / And many will entreat your favor.

Zophar was absolutely blind in his comprehension of man's standing before God, and his argument was altogether based on man's natural concept in the realm of ethics, without any enlightenment of the divine revelation regarding what man should be to God.

【11:20】但惡人的眼目必要失明，他們
無路可逃；他們的指望就是氣絕。

【11:20】 But the eyes of the wicked will fail, / And fleeing
will be lost to them, / And their hope will be to breathe
out their life.

約伯記 第十二章

JOB 12

四 第二回的辯論 十二 1 ~ 二十 29

D. The Second Round of Debates 12:1 — 20:29

1 約伯在認識神 之事上的優越感 十二 1 ~ 十三 2

1. Job's Superiority Complex in the Matter of Knowing God 12:1 — 13:2

【12:1】約伯回答說，

【12:1】 Then Job answered and said,

【12:2】你們真是有智慧的子民哪，你們死亡，智慧也就滅沒了。

【12:2】 Surely then you are the people, / And wisdom will
die with you.

【12:3】但我也有聰明，與你們一樣；我並非不及你們。你們所說這樣的事，誰不知道呢？

【12:3】 I also have understanding as you do; / I am
not inferior to you. / And who does not know things
like these?

【12:4】我這呼求神、蒙祂應允的人，竟成了朋友所譏笑的；公義完全的人，竟成了^a人所譏笑的。

【12:4】 I have become a laughingstock to ¹my friends, / I,
who have called out to God and He answers ²me. / The
righteous man, the perfect man, is a ^alaughingstock.

12:4^a
伯十七 2, 6
二一 3
三十一
參可五 40
路十六 14
徒十七 32

12:4^a
Job 17:2, 6;
21:3;
30:1;
cf. Mark 5:40;
Luke 16:14;
Acts 17:32

12:4¹ (my) Lit., his.

12:4² (me) Lit., him.

【12:5】安逸的人心裏藐視災禍；這災禍常常等待滑腳的人。

【12:6】強盜的帳棚興旺，惹神發怒的人穩固，這些人將自己的¹能力當作神。

【12:7】你且問走獸，走獸必^a指教你；又問空中的飛鳥，飛鳥必告訴你；

【12:8】或與地說話，地必指教你；海中的魚，也必向你說明。

【12:9】在這一切之中，誰不知道這是耶和華的手作成的呢？

【12:10】凡活物的^{1a}生命，和一切血肉之人的¹氣息，都在祂手中。

【12:11】耳朵豈不^a試驗言語，正如上膛品嚐食物麼？

● 12:6¹ 或，手。

● 12:10¹ 生命，希伯來文，nephesh，奈費許（魂。）氣息，希伯來文，ruach，如阿克（靈。）凡活物都有魂，但人不只有魂，也有靈。（參創二7註5二段與註6。）

【12:5】There is contempt for calamity in the thought of him who is at ease: / It is prepared for those whose foot slips.

【12:6】The tents of robbers prosper, / And those who provoke God have security, / Those who carry their god in their own¹ might.

【12:7】But ask now of the beasts, and they will^a teach you; / And of the birds of heaven, and they will tell you.

【12:8】Or speak to the earth, and it will teach you; / And the fish of the sea will declare to you.

【12:9】Who among all these does not know / That the hand of Jehovah has done this,

【12:10】In whose hand is the^{1a} life of every living thing / And the¹ breath of all flesh of man?

【12:11】Does not the ear^a try words / Even as the palate tastes food for itself?

12:6¹ (might) Or, hand.

12:10¹ (life) Heb. nephesh (soul)...ruach (spirit). Every living thing has a soul, but man has not only a soul but also a spirit (cf. notes 7⁵, par. 1, and 7⁶ in Gen. 2).

12:7^a
7-9;
參羅一 20

12:7^a
vv. 7-9;
cf. Rom. 1:20

12:10^a
徒十七 25
但五 23

12:10^a
Acts 17:25;
Dan. 5:23

12:11^a
參林前十四 29

12:11^a
cf. 1 Cor. 14:29

【12:12】你們說，年老的有智慧，壽高的有辨識。

【12:13】其實^a智慧和能力乃在於神；謀畧和辨識都屬於祂。

【12:14】看哪，祂拆毀的，就不能再建造；祂將人禁閉，便不得開釋。

【12:15】祂把^a水留住，水便枯乾；祂^b發出水來，水就翻地。

【12:16】在祂有能力和智慧；被欺騙的與欺騙人的，都屬於祂。

【12:17】祂把^a謀士剝衣擄去，又使審判官變成愚人。

【12:18】祂放鬆君王的綁，又用帶子捆他們的腰。

【12:19】祂把祭司剝衣擄去，又使有權勢的人傾敗。

【12:20】祂廢去忠信人的講論，又奪去老年人的謀畧。

【12:12】In aged men, you say, there is wisdom, / And in length of days there is understanding.

【12:13】But with Him are^a wisdom and might; / Counsel and understanding are His.

【12:14】Indeed, He breaks down, and it cannot be rebuilt; / He shuts a man up, and the door cannot be opened.

【12:15】Indeed, He withholds the^a waters, and they dry up; / And He^b sends them forth, and they overturn the earth.

【12:16】With Him are strength and effectual wisdom; / The deceived and the deceiver are His.

【12:17】He leads^a counselors away stripped, / And He makes fools of judges.

【12:18】He loosens the fetters of kings / And binds their loins with a belt.

【12:19】He leads priests away stripped, / And He overturns dignitaries.

【12:20】He removes the utterance of the trusty / And takes away the counsel of the elders.

12:13^a
但二 20
西二 3

12:15^a
創八 2
申十一 17
王上八 35
參王上十七 1

12:15^b
參創七 11-24
詩一四七 18
摩五 8
九 6

12:17^a
撒下十五 34
參賽二九 14
林前一 20

12:13^a
Dan. 2:20;
Col. 2:3

12:15^a
Gen. 8:2;
Deut. 11:17;
1 Kings 8:35;
cf. 1 Kings 17:1

12:15^b
cf. Gen. 7:11-24;
Psa. 147:18;
Amos 5:8;
9:6

12:17^a
2 Sam. 15:34;
cf. Isa. 29:14;
1 Cor. 1:20

【12:21】祂使貴冑蒙羞被辱，又放鬆壯士的腰帶。

【12:22】祂將深奧的事從黑暗中顯露出來，使死蔭^a顯為光明。

【12:23】祂使邦國興旺，又將其毀滅；祂使邦國開廣，又將其擄去。

【12:24】祂將地上民中首領的聰明奪去，使他們在荒廢無路之地飄流。

【12:25】他們無光，在黑暗中摸索；祂使他們東倒西歪，像醉酒的人一樣。

約伯記 第十三章

【13:1】看哪，這一切我眼都見過，我耳都聽過，而且明白。

【13:2】你們所知道的，我也知道；我並非不及你們。

2 約伯控訴他朋友是虛謊的
十三 3 ~ 19

【12:21】He pours contempt upon the princes / And loosens the belt of the strong.

【12:22】He uncovers the depths out of darkness / And^a brings to light the shadow of death.

【12:23】He makes nations great and destroys them; / He expands nations and leads them off.

【12:24】He removes the understanding of the heads of the people of the earth / And causes them to wander in a pathless waste.

【12:25】They grope in darkness, and there is no light; / And He causes them to stagger like a drunken man.

JOB 13

【13:1】Indeed, my eye has seen all this; / My ear has heard and understood it.

【13:2】What you know, I also know; / I am not inferior to you.

2. Job's Accusing His Friends of Being False
13:3-19

12:22^a
但二 22
林前四 5
二 10
太十 26

12:22^a
Dan. 2:22;
1 Cor. 4:5;
2:10;
Matt. 10:26

13:3^a
參伯九 3, 14

【13:3】但我要對全能者說話，我願與神^a理論。

13:4^a
參伯十六 2

【13:4】你們卻是以謊言遮飾的，都是^a無用的醫生。

【13:5】惟願你們全然不作聲，這就成為你們的智慧！

【13:6】請你們聽我的辯論，留心聽我嘴唇的分訴。

【13:7】你們要為神說不義的話麼？要為祂說詭詐的言語麼？

【13:8】你們要徇神的情面麼？要為祂爭論麼？

13:9^a
加六 7

【13:9】祂查出你們來，這豈是好麼？人欺哄人，你們也要照樣^a欺哄祂麼？

【13:10】你們若暗中徇情面，祂必要責備你們。

【13:11】祂的尊榮，豈不叫你們懼怕麼？祂的驚嚇，豈不落在你們身上麼？

【13:3】But I would speak to the Almighty, / And I desire to^a argue with God.

【13:4】Yet you are plasterers of lies; / ^aPhysicians of no value are you all.

【13:5】Oh that you would be altogether silent, / And this would be your wisdom!

【13:6】Hear now my argument, / And hearken to the contentions of my lips.

【13:7】Will you speak wrongly for God / And speak deceitfully for Him?

【13:8】Will you be partial to Him? / Will you contend for God?

【13:9】Will it be well with you when He searches you out? / Or will you^a deceive Him as one might deceive a man?

【13:10】He will surely reprove you / If you are secretly partial.

【13:11】Will not His majesty make you afraid / And His dread fall on you?

13:3^a
cf. Job 9:3, 14

13:4^a
cf. Job 16:2

13:9^a
Gal. 6:7

【13:12】你們所記念的話語，是爐灰的箴言；你們的¹辯護，是淤泥的¹辯護。

【13:13】你們不要作聲，任憑我罷，讓我說話；無論甚麼，就任它臨到罷。

【13:14】¹我要把我的肉叨在牙上，將我的命放在手中。

【13:15】看哪，祂必殺我；我沒有指望了。然而我在祂面前還要辯明我的道路。

【13:16】這也要成為我的拯救，因為不虔敬的人不得到祂面前。

【13:17】你們要細聽我的言語，使我所宣告的，入你們的耳中。

【13:18】看哪，我已^a陳明我的案件，知道自己必蒙表白。

【13:19】有誰與我爭論？若有，我就情願緘默不言，氣絕而亡。

【13:12】Your memorable sayings are proverbs of ashes; / Your defenses are defenses of clay.

【13:13】Be silent before me, and I myself will speak; / And let come on me what may.

【13:14】¹I will take my flesh in my teeth / And put my life in my hand.

【13:15】Indeed, He will kill me; I have no hope. / Nevertheless I will argue my ways before Him.

【13:16】This also will be my salvation, / That no profane man may come before Him.

【13:17】Hear carefully my words, / And let my declaration be in your ears.

【13:18】Here now, I have^a arranged my case; / I know that I will be vindicated.

【13:19】Who will contend with me? / For then I would be silent and die.

● 13:12¹ 直譯，堅壘。

● 13:14¹ 此乃照七十士希臘文譯本；希伯來文經文作，我何必把我的肉…？

13:14¹ (I) Following the Septuagint; the Hebrew text reads, Why should I take…?

3 約伯與神爭論 十三 20 ~ 十四 22

【13:20】惟有兩件，不要向我施行，我就不躲開你的面；

【13:21】就是把你的手縮回，遠離我身；又不使你的可畏威嚇我。

【13:22】這樣，你呼叫，我就回答；或是讓我說話，你回答我。

【13:23】我的罪孽和罪行有多少？求你叫我^a知道我的過犯與我的罪。

【13:24】你為何^a掩面，把我當作^b仇敵？

【13:25】你要驚動被風吹的葉子，追趕枯乾的碎秸麼？

【13:26】你寫下苦毒的事攻擊我，又使我承當幼年的罪孽；

【13:27】也把我的腳上了^a木狗，並察看我一切的道路，為我的腳掌劃定界限。

3. Job's Arguments with God 13:20 — 14:22

【13:20】Only do not do two things to me, / Then I will not hide from Your face:

【13:21】Withdraw Your hand far from me, / And do not let Your terror frighten me.

【13:22】Then call, and I will answer; / Or let me speak, and You respond to me.

【13:23】How many are my iniquities and sins? / Make my transgression and my sin^a known to me.

【13:24】Why do You^a hide Your face / And consider me as Your^b enemy?

【13:25】Will You harass a driven leaf / And pursue dry chaff?

【13:26】For You write bitter things against me / And cause me to inherit the iniquities of my youth;

【13:27】And You put my feet in^a stocks / And mark all my paths; / You set a limit for the soles of my feet.

13:23^a
賽五八 1
彌三 8

13:24^a
申三二 20
詩十三 1
四四 24
八八 14

13:24^b
伯十九 11
三三 10
哀二 5

13:27^a
伯三三 11
徒十六 24

13:23^a
Isa. 58:1;
Micah 3:8

13:24^a
Deut. 32:20;
Psa. 13:1;
44:24;
88:14

13:24^b
Job 19:11;
33:10;
Lam. 2:5

13:27^a
Job 33:11;
Acts 16:24

13:28^a
賽五十 9
雅五 2

【13:28】¹ 我像銷毀的朽爛之物，像^a 蟲蛀的衣裳。

約伯記 第十四章

14:1^a
創四七 9
伯十 20
詩三九 5
八九 47

【14:1】人爲婦人所生，^a 日子短少，飽受煩擾；

14:2^a
詩一〇三 15
賽四十 6
雅一 10
彼前一 24

【14:2】他長出如^a 花，¹ 又被割下；他飛去如影，不能存留。

14:3^a
伯二二 4
詩一四三 2

【14:3】這樣的人你豈睜眼看他，又叫我來與你^a 爭訟麼？

【14:4】誰能使潔淨之物出於污穢之中？誰也不能！

14:5^a
徒十七 2

【14:5】人的日子既然^a 限定，他的月數在你那裏；你既然制定他的界限，使他不能越過；

【14:6】便求你轉眼不看他，使他得歇息，直等他像雇工完畢他的日子。

● 13:28¹ 直譯，他。

● 14:2¹ 或，旋又凋謝。

【13:28】And such a one is like some rotten thing that wastes away, / Like a garment eaten by^a moths.

JOB 14

【14:1】Man, born of woman, / Is of^a few days and full of trouble.

【14:2】He comes forth like a^a blossom and¹ is cut down, / He also flees like a shadow and does not remain.

【14:3】And do You open Your eyes upon such a one / And bring me into^a litigation with You?

【14:4】Who can bring a clean thing out from the unclean? / No one!

【14:5】Since his days are^a determined, / And the number of his months is with You; / Since You have appointed his bounds, and he cannot go beyond;

【14:6】Look away from him that he may rest, / Until he fulfills his day like a hired hand.

13:28^a
Isa. 50:9;
James 5:2

14:1^a
Gen. 47:9;
Job 10:20;
Psa. 39:5;
89:47

14:2^a
Psa. 103:15;
Isa. 40:6;
James 1:10;
1 Pet. 1:24

14:3^a
Job 22:4;
Psa. 143:2

14:5^a
Acts 17:26

14:2¹ (is) Or, withers.

14:7^a
參賽十一-1
二七 6

【14:7】樹木若被砍下，還可指望再^a發芽，嫩枝生長不息。

【14:8】其根雖然衰老在地裏，榦也死在土中，

【14:9】及至得了水氣，還要發芽，又長枝條，像新栽的樹一樣。

【14:10】但人死了就倒下；人氣絕後，究竟^a在那裏呢？

【14:11】海中的水退盡，江河枯竭乾涸；

【14:12】人也是如此，躺下不再起來，直到^a天不再有了，仍不得復醒，也不得從睡中喚醒。

【14:13】惟願你把我藏在陰間，願你將我隱藏，等你的怒氣轉消，願你爲我定下日期，並記念我！

【14:7】For there is hope for a tree: / If it is cut down, it will^a sprout again, / And its tender shoot will not cease.

【14:8】Though its root grows old in the earth, / And its trunk dies in the dirt,

【14:9】At the scent of water it will bud / And will produce branches like a new plant.

【14:10】But a man dies and is laid low; / Yes, a man expires, and then^a where is he?

【14:11】The waters of the sea recede, / And the river becomes parched and dried up:

【14:12】So a man lies down and does not rise up; / Until the^a heavens are no more, ¹he will not awake, / Nor will ¹he be roused from ²his sleep.

【14:13】Oh, that You would hide me in Sheol, / That You would conceal me until Your anger has passed, / That You would set me an appointed time and remember me!

14:7^a
cf. Isa. 11:1;
27:6

14:10^a
Job 20:7;
cf. Job 7:8-10

14:12^a
cf. Matt. 5:18;
24:35;
2 Pet. 3:10, 13;
Isa. 51:6;
Psa. 102:25-26

14:10^a
伯二十 7
參伯七 8-10

14:12^a
參太五 18
二四 35
彼後三 10, 13
賽五一 6
詩一〇二 25-26

14:12¹ (he) Lit., they.

14:12² (his) Lit., their.

【14:14】人若死了，豈能再活？我只要在我一切勞役的日子等候，直到我被替換的時候來到。

【14:15】你呼叫，我便回答；你手所作的，你必羨慕。

【14:16】但如今你數點我的腳步，豈不察看我的罪麼？

【14:17】我的過犯被你封在囊中，你也縫嚴了我的罪孽。

【14:18】但山崩塌潰碎，磐石挪開原處；

【14:19】流水消磨石頭；所流溢的，洗去地上的塵土：你也照樣滅絕人的指望。

【14:20】你永遠勝過人，人就去世；你改變他的容貌，遣他離去。

【14:21】他的子孫得尊榮，他也不知道；降為卑微，他也不覺得。

【14:22】他只覺得自己肉身的疼痛，他的魂只為自己悲哀。

【14:14】 If a man dies, will he live again? / All the days of my service I would wait, / Until a change for me should come.

【14:15】 You would call, and I would answer You; / You would long after the work of Your hands.

【14:16】 For now You number my steps. / Do You not watch over my sin?

【14:17】 My transgression has been sealed up in a bag, / And You have fastened up my iniquity.

【14:18】 However the mountain falls and crumbles, / And the rock moves from its place;

【14:19】 Waters wear away stones; / Their torrents wash away the dust of the earth: / So You destroy the hope of man.

【14:20】 You prevail forever against him, and he passes away; / You change his countenance and send him away.

【14:21】 His sons gain honor, but he does not know it; / And they become insignificant, but he does not perceive it.

【14:22】 Only the pain of his own flesh does he feel, / And his own soul mourns for him.

約伯記 第十五章

4 以利法的斥責和警告 十五 1 ~ 35

- 【15:1】提幔人以利法回答說，
- 【15:2】智慧人豈可用虛空如風的知識回答，用東風充滿肚腹呢？
- 【15:3】他豈可用無益的話，和無濟於事的言語理論呢？
- 【15:4】你實在是廢棄對神的敬畏，阻止在神面前的默想。
- 【15:5】你的罪孽指教你的口，你選用詭詐人的舌頭。
- 【15:6】你自己的口定你有罪，並非是我；你自己的嘴唇見證你的不是。
- 【15:7】你豈是頭一個生下來的人麼？你出生在諸山之先麼？
- 【15:8】你曾聽見神的^a密旨麼？你還將智慧獨歸己有麼？
- 【15:9】你知道甚麼，是我們不知道的呢？你明白甚麼，是我們不明白的呢？

JOB 15

4. Eliphaz's Rebuke and Warning 15:1-35

- 【15:1】And Eliphaz the Temanite answered and said,
- 【15:2】Should a wise man answer with the knowledge of wind,/ And should he fill his belly with the east wind?
- 【15:3】Should he argue with useless talk / And with words by which he cannot avail?
- 【15:4】Indeed you do away with the fear of God / And restrain meditation before God.
- 【15:5】For your iniquity instructs your mouth,/ And you choose the tongue of the crafty.
- 【15:6】Your own mouth condemns you, and not I;/ And your own lips testify against you.
- 【15:7】Are you the first man born? / Or were you brought forth before the hills?
- 【15:8】Did you listen in on the^a secret council of God? / And do you limit wisdom to yourself?
- 【15:9】What do you know that we do not know? / What do you understand that is not with us?

15:8^a
耶二三 18, 22

15:8^a
Jer. 23:18, 22

【15:10】我們中間有白髮的，也有年紀老邁的，歲數比你父親還大。

【15:11】神的安慰，和祂對你所說溫和的話，你以為太小麼？

【15:12】你的心為何將你奪去？你的眼為何冒出火星，

【15:13】使你的靈轉而反對神，也任你的口發出這樣的言語？

【15:14】人是甚麼，竟能成為^a潔淨的呢？^b婦人所生的是甚麼，竟能成為^c義的呢？

【15:15】看哪，神不信靠祂的眾聖者；在祂眼前^a天也不潔淨。

【15:16】何況那可憎敗壞，喝不義如水的人呢！

【15:17】¹我指示你，你要聽我；我所看見的，我要述說，

● 15:17¹ 以利法在 17 ~ 35 節的警告，乃是根據善惡的原則。照着他的看法，好人必亨通，惡人必受苦。參詩七三與註。

【15:10】Both the grayheaded and the aged are among us, / Older than your father.

【15:11】Are the consolations of God too small for you, / Or the word spoken gently to you?

【15:12】Why does your heart take you away? / And why do your eyes flash,

【15:13】That you turn your spirit against God / And let words go forth from your mouth?

【15:14】What is mortal man, that he can be^a clean, / Or he who is^b born of a woman, that he can be^c righteous?

【15:15】Indeed, He puts no trust in His holy ones; / Even the^a heavens are not clean in His eyes.

【15:16】How much less one who is abominable and corrupt! / How much less a man who drinks wrong like water!

【15:17】¹I will tell you; hear me; / And what I have seen, that will I recount,

15:17¹ (I) Eliphaz's warning in vv. 17-35 was based on the principle of good and evil. In his view the good man would prosper and the wicked would suffer. Cf. Ps. 73 and notes.

15:14^a
伯十四 4
箴二十 9
15:14^b
伯二五 4
15:14^c
伯九 2
15:15^a
參伯一 6

15:14^a
Job 14:4;
Prov. 20:9
15:14^b
Job 25:4
15:14^c
Job 9:2
15:15^a
cf. Job 1:6

【15:18】就是智慧人從列祖所受，傳說而不隱瞞的；

【15:19】這地惟獨賜給他們的列祖，並沒有外人從他們中間經過；

【15:20】惡人一生之日，劬勞痛苦；為強暴人積存的年日，都數算過了。

【15:21】驚嚇的聲音常在他耳中；在平安時，搶奪的必臨到他。

【15:22】他不信自己能從黑暗中轉回；有刀劍窺伺等着他。

【15:23】他飄流在外求食，說，那裏有食物呢？他知道黑暗的日子在他手邊豫備好了。

【15:24】急難窘困叫他害怕，而且勝了他，好像君王豫備好上陣攻擊一樣；

【15:25】因為他伸手攻擊神，逞強攻擊全能者，

【15:26】挺着頸項，用盾牌的厚凸面，向全能者直闖；

【15:18】 What wise men have declared, / And have not hidden, from their fathers;

【15:19】 To whom alone the land was given, / And no stranger passed in their midst:

【15:20】 For all his days the wicked man travails in pain, / And numbered years are stored up for the ruthless man.

【15:21】 The sound of terrors is in his ears; / While he is at peace, the destroyer will come upon him.

【15:22】 He does not believe that he will return from the darkness, / And he is spied out for the sword.

【15:23】 He wanders for bread — where is it? / He knows that the day of darkness is ready at hand.

【15:24】 Distress and straits terrify him; / They prevail against him, like a king prepared for the attack;

【15:25】 Because he stretched out his hand against God, / And against the Almighty he acted mightily,

【15:26】 Running against Him with a stiff neck, / With the thick bosses of his shield;

【15:27】因為他的臉蒙上自己的脂油，
腰上積滿肥肉；

【15:28】他住在荒涼的城邑，住在人不
該居住、註定將成亂堆的房屋。

【15:29】他不得富足，財物不得常存，
出產也不纍垂於地。

【15:30】他不得離開黑暗；火焰要將他
的嫩枝燒乾，他要因神口中的氣逝去。

【15:31】願他不信靠虛假，欺哄自己；
因虛假必成為他的報應。

【15:32】他的日期未到之先，這事必成
就，他的枝子不得青茂。

【15:33】他必像葡萄樹未熟的葡萄被打
下，又像橄欖樹剛開的花被搖落。

【15:34】因為不虔敬之輩必無生育，受
賄賂之人的帳棚必被火燒；

【15:27】 Because he covered his face with his fatness /
And gathered fat upon his loins;

【15:28】 And he dwelt in desolated cities, / In houses
which should not have been inhabited, / Which were
appointed to become heaps.

【15:29】 He will not be rich, and his wealth will not
endure; / Nor will ¹his produce bend down to the earth.

【15:30】 He will not go away from darkness; / The flame
will dry up his shoots, / And by the breath of His mouth
he will go away.

【15:31】 Let him not trust in vanity, deceiving himself; /
For vanity will be his recompense.

【15:32】 It will be fully paid before his day, / And his
branch will not be flourishing.

【15:33】 He will shake off his unripe grapes like a vine, /
And he will cast off his blossom like an olive tree.

【15:34】 For the company of the profane will be barren, /
And fire will devour the tents of bribery.

【15:35】他們所懷的是毒害，所生的是罪孽，心裏所豫備的是詭詐。

約伯記 第十六章

5 約伯拒絕他朋友的話 十六 1～6

【16:1】約伯回答說，

【16:2】這樣的話我聽了許多；你們^a安慰人，卻都是叫人愁煩。

【16:3】虛空如風的言語有窮盡麼？有甚麼惹動你這樣回答呢？

【16:4】我也能像你們這樣說話，如果你們的¹心境像我現在的¹心境，我也會編撰言語攻擊你們，又向你們搖頭。

【16:5】我能用口堅固你們，我動嘴唇，就能消滅你們的痛苦。

【16:6】我若說話，痛苦仍不得消滅；我若忍住不說，有多少痛苦會離開我呢？

● 16:4¹ 心境，直譯，魂。

【15:35】 They conceive mischief and bring forth iniquity,
/ And their heart prepares deceit.

JOB 16

5. Job's Rejection of His Friends' Words 16:1-6

【16:1】 Then Job answered and said,

【16:2】 I have heard many such things; / Troubling^a comforters are you all.

【16:3】 Do words of wind have an end? / Or what has provoked you that you so respond?

【16:4】 I also could speak like you, / If your soul were in my soul's stead; / I could join my words together against you / And shake my head at you.

【16:5】 I could strengthen you with my mouth, / And the movement of my lips would mitigate your pain.

【16:6】 If I speak, my pain is not mitigated; / And if I forbear, how much departs from me?

16:2^a
Job 2:11;
cf. Job 13:4

16:2^a
伯二 11
參伯十三 4

6 約伯渴望神爲他申訴 十六 7 ~ 十七 16

【16:7】但現在¹神使我困乏，使我的親友都離棄我；

【16:8】又抓住我，作見證攻擊我；我身體的枯瘦也當面見證我的不是。

【16:9】主發怒撕裂我，敵對我，向我^a咬牙切齒。我的^b敵人以銳利的眼看着我。

【16:10】他們向我開口，打我的臉羞辱我，聚集一起攻擊我。

【16:11】神把我交給不公正的人，把我扔到惡人的手中。

【16:12】我素來安逸，祂折斷我，掐住我的頸項，把我摔碎。祂立我作祂的^a箭靶；

● 16:7¹ 直譯，祂。

6. Job's Desire That God Would Plead for Him 16:7 — 17:16

【16:7】But now He has worn me out;/ You have desolated all my company.

【16:8】And You have seized me; it is a testimony against me;/ And my leanness rises up against me; it testifies to my face.

【16:9】In His wrath He has torn me to pieces and been adverse toward me;/ He has^a gnashed His teeth at me./ My^b Adversary sharpens His eyes at me.

【16:10】With their mouth they gape at me;/ They strike my cheek reproachfully;/ They mass themselves together against me.

【16:11】God has delivered me over to the unjust / And cast me down into the hands of the wicked.

【16:12】I was at ease, and He broke me apart;/ Indeed He took me by my neck and dashed me to pieces./ And He set me up as His^a target;

16:9^a
哀二 16
徒七 54
參詩三五 16
三七 12
一一二 10
16:9^b
伯十三 24
十九 11

16:9^a
Lam. 2:16;
Acts 7:54;
cf. Psa. 35:16;
37:12;
112:10
16:9^b
Job 13:24;
19:11

16:12^a
伯七 20
哀三 12

16:12^a
Job 7:20;
Lam. 3:12

【16:13】祂的弓箭手圍繞我；祂破裂我的腰腎，並不留情；把我的膽傾倒在地上。

【16:14】祂將我破裂又破裂；如同勇士向我直闖。

【16:15】我縫麻布在我皮膚上，把我的角插在塵土中。

【16:16】我的臉因哭泣發紅，在我的眼皮上有死蔭；

【16:17】我的手中卻無強暴，我的禱告也是清潔。

【16:18】地阿，不要遮蓋我的^a血，願我的哀號¹不受阻擋。

【16:19】現今在天上是我的^a見證人，在高處有我的作證者。

【16:20】我的朋友譏誚我；我向神眼淚汪汪，

【16:13】His archers surrounded me; / He split open my kidneys and did not desist; / He poured out my gall upon the earth.

【16:14】He broke me open with breach upon breach; / He ran at me like a mighty man of war.

【16:15】I have sewn sackcloth upon my skin / And have cast my horn into the dust.

【16:16】My face is reddened with weeping, / And on my eyelids is the shadow of death;

【16:17】Though there is no violence in my hands, / And my prayer is pure.

【16:18】O earth, do not cover my^a blood; / And let there be no resting place for my crying out.

【16:19】Even now, there in heaven is my^a Witness, / And He who vouches for me is in the heights.

【16:20】My friends deride me; / My eye pours out tears to God,

● 16:18¹ 直譯，沒有（滯留的）地方。

16:18^a
創四 10

16:19^a
詩八九 37
羅一 9
九 1
林後一 23
腓一 8
帖前二 5, 10

16:18^a
Gen. 4:10

16:19^a
Psa. 89:37;
Rom. 1:9;
9:1;
2 Cor. 1:23;
Phil. 1:8;
1 Thes. 2:5, 10

【16:21】願祂在人與神的爭訟中爲人辯白，並在世人與鄰舍的爭訟中爲¹世人辯白。

【16:22】因爲再過幾年，我必走那往而不返之路。

約伯記 第十七章

【17:1】我的靈^a銷毀，我的日子滅盡，墳墓爲我豫備好了。

【17:2】真有戲笑我的在我這裏，我眼¹常見他們惹動我。

【17:3】願你給我憑質，在你那裏爲我作保；除你以外誰肯¹爲我擔保呢？

【17:4】因你¹使他們心無見識；所以你必不高舉他們。

● 16:21¹ 直譯，人的兒子。

● 17:2¹ 常見，直譯，停駐於。

● 17:3¹ 直譯，與我擊掌。（即爲人擔保時所作的動作。）

● 17:4¹ 直譯，遮隱他們的心，使其無見識。

【16:21】 That He would plead for a man in his case with God/ And for a son of man in his case with his neighbor.

【16:22】 For when years few in number have come,/ I will go the way from which I cannot return.

JOB 17

【17:1】 My spirit is ^abroken; / My days are extinct; / The graveyard is ready for me.

【17:2】 Surely there are mockers with me, / And my eye lingers on their provocation.

【17:3】 Lay down now a pledge for me with Yourself; / Who is he who will ¹strike hands with me?

【17:4】 For You have hidden their heart from insight; / Therefore You will not exalt them.

17:1^a
Psa. 51:17;
Prov. 15:13;
17:22;
18:14

17:3¹ (strike) I.e., the action that accompanies the giving of a pledge.

17:1^a
詩五一 17
箴十五 13
十七 22
十八 14

【17:5】那爲分得利益告發朋友的，連他兒女的眼睛也要失明。

【17:6】但神使我作了民中的^a笑談，我也成了他們吐唾沫在臉上的人。

【17:7】我的眼睛因憂愁昏花，我的百體好像影兒。

【17:8】正直人因此驚訝，無辜的人興起攻擊不虔敬之輩。

【17:9】然而義人要持守他的道路，^a手潔的人要越發有力量。

【17:10】至於你們眾人，可以回來，我在你們中間找不着一個智慧人。

【17:11】我的日子已經過了；我的計畫，我心所想望的，已經斷絕。

【17:12】他們以黑夜爲白晝；面對黑暗卻說，亮光近了。

【17:13】我若盼望^a陰間爲我的房屋；若下榻在黑暗中；

【17:5】He who denounces his friends for a share of the profit taken, / Even the eyes of his children will fail.

【17:6】But He has made me a^a byword of the people, / And I have become one on whom they may spit.

【17:7】And my eye has grown dim because of the sorrow, / And my members are all like a shadow.

【17:8】The upright are appalled at this, / And the innocent stir themselves up against the profane man.

【17:9】Yet the righteous man will hold fast to his way, / And he whose^a hands are clean will wax yet stronger.

【17:10】But all of you, come back now, / And I will not find a wise man among you.

【17:11】My days have passed; broken are my plans, / The cherished thoughts of my heart.

【17:12】They change night into day; / The light is near, they say in the face of darkness.

【17:13】If I wait for^a Sheol as my house; / If I spread my couch in the darkness;

17:6^a
申二八 37
伯三十 9
詩四四 14
六九 11

17:9^a
詩二四 4
提前二 8

17:13^a
伯二一 13

17:6^a
Deut. 28:37;
Job 30:9;
Psa. 44:14;
69:11

17:9^a
Psa. 24:4;
1 Tim. 2:8

17:13^a
Job 21:13

【17:14】若對墓坑呼叫說，你是我的父親；對蟲呼叫說，你是我的母親、姊妹；

【17:15】這樣，我的指望在那裏呢？我所指望的，誰能看見呢？

【17:16】這指望必下到陰間的門門那裏，那時我們已經安息在^a 塵土中。

約伯記 第十八章

7 比勒達的斥責和警告 十八 1 ~ 21

【18:1】書亞人比勒達回答說，

【18:2】你尋索言語要到幾時呢？你可以揣摩思想，然後我們就說話。

【18:3】我們為何算為畜生，在你眼中看作污穢呢？

【18:4】你這在惱怒中將自己撕裂的，難道大地為你見棄，磐石挪開原處麼？

【18:5】惡人的亮光必要熄滅，他的火焰必不照耀。

【17:14】If I call out to the pit, You are my father; / You are my mother and my sister, to the worm;

【17:15】Where then is my hope? / Indeed, my hope, who will see it?

【17:16】It will go down to the bars of Sheol, / When, at the same time, we have rest in the^a dust.

JOB 18

7. Bildad's Rebuke and Warning 18:1-21

【18:1】Then Bildad the Shuhite answered and said,

【18:2】How long will you hunt for words? / Consider, and afterward we will speak.

【18:3】Why are we considered to be like beasts / And have become unclean in your eyes?

【18:4】You who tear yourself in your anger, / Will the earth be forsaken for your sake, / Or will the rock be removed from its place?

【18:5】Indeed the light of the wicked goes out, / And the flame of his fire does not shine.

17:16^a
伯二一 26
四十一 13

17:16^a
Job 21:26;
40:13

【18:6】他帳棚中的亮光要變為黑暗，
他以上的燈也必熄滅。

【18:7】他堅強的腳步必見狹窄，他的
計謀必將自己打倒。

【18:8】因為他自己的腳將他送入網中，
他行走在纏人的網羅上。

【18:9】圈套必抓住他的腳跟；陷阱必
擒獲他。

【18:10】活扣為他藏在地裏，羈絆為他
藏在路上。

【18:11】四面的驚嚇要使他害怕，並且
追趕他的腳跟。

【18:12】他的力量必因飢餓衰敗，禍患
要備妥在他旁邊。

【18:13】禍患要吞喫他本身的肢體；死
亡的長子要吞喫他的肢體。

【18:14】他要從所倚靠的帳棚被拔出
來，被迫前行到令人驚嚇的王那裏。

【18:6】 The light is darkness in his tent, / And his lamp
above him goes out.

【18:7】 The steps of his strength are confined, / And his
counsel has cast him down.

【18:8】 For he has been cast into a net by his own feet, /
And he walks about on the webbing of a pitfall.

【18:9】 A snare grabs him by the heel; / A trap lays hold
on him.

【18:10】 A rope is hidden for him on the ground, / And a
trap for him, on the path.

【18:11】 Terrors frighten him all around / And chase him
at his heels.

【18:12】 His strength is famished, / And calamity is
prepared at his side.

【18:13】 It devours the members of his body; / The
firstborn of death devours his members.

【18:14】 He is rooted out of his tent, in which he trusts; /
And he is made to march to the king of terrors.

【18:15】不屬他的住在他的帳棚裏；硫磺撒在他所住之處。

【18:16】下邊，他的根要枯乾；上邊，他的枝子要剪除。

【18:17】人對他的記念從地上滅沒，他的名字在街上也不存留。

【18:18】他必從光明中被攆到黑暗裏，必被趕出世界。

【18:19】他在本民中必^a無子無孫，在寄居之地也無一人存留。

【18:20】以後來的要驚奇他的日子，好像以前去的受了驚駭一樣。

【18:21】不義之人的住處確是這樣，此乃不^a認識神之人的地步。

【18:15】That which is not his dwells in his tent; / Brimstone is scattered upon his habitation.

【18:16】Beneath, his roots are dried up; / And above, his branch is withered.

【18:17】The memory of him perishes from the earth, / And he has no name on the open plain.

【18:18】He is thrust out from the light to the darkness / And driven from the world.

【18:19】He has^a no posterity and no progeny among his people, / And there are none remaining where he sojourned.

【18:20】Those who come after will be astonished at his day, / As those who went before were horrified.

【18:21】Surely these are the dwellings of the unjust, / And this is the place of him who does not^a know God.

18:19^a
賽十四 22

18:19^a
Isa. 14:22

18:21^a
耶九 3
十 25
帖後一 6

18:21^a
Jer. 9:3;
10:25;
2 Thes. 1:6

約伯記 第十九章

8 約伯抱怨
他朋友錯誤的責備
十九 1～5

【19:1】約伯回答說，

JOB 19

8. Job's Complaint against His Friends
in Their Wrong Reproach
19:1-5

【19:1】Then Job answered and said,

【19:2】你們使我的魂受苦，用言語壓碎我，要到幾時呢？

【19:3】你們這^a十次羞辱我；你們錯待我也不以為恥。

【19:4】如果我真有錯，我的錯¹由我來承擔。

【19:5】你們果然要向我誇大，以我的羞辱為證指責我，

9 約伯抱怨神
嚴厲的剝奪
十九 6 ~ 29

【19:6】就該知道是神¹顛倒我的案情，用祂的網羅圍繞我。

【19:7】看哪，我呼叫說，殘暴！卻得不到回應；我呼求，卻得不到公斷。

● 19:4¹ 直譯，留在我這裏。

● 19:6¹ 約伯對他的朋友（1 ~ 5）並對神抱怨，表明他非常敏感。他敏感的以為別人都想要害他；他也誤會神，認為神派遣軍旅攻擊他。（12。）保羅與約伯相反，他對一切發生在他身上的事都能喜樂。（腓一 18，四 4，西一 24。）見三 11 註 1。

【19:2】How long will you grieve my soul / And crush me with your words?

【19:3】These^a ten times you have reproached me; / You are not ashamed to deal wrongly with me.

【19:4】And be it that I have erred, / My error remains with me.

【19:5】If you indeed magnify yourselves against me / And use my reproach in argument against me,

9. Job's Complaint toward God
in His Severe Stripping
19:6-29

【19:6】Know then that God has¹subverted my cause / And compassed me about with His net.

【19:7】Indeed, I cry out, Violence! and I am not answered; / I call for help, and there is no justice.

19:6¹ (subverted) Job's complaint against his friends (vv. 1-5) and toward God shows that he was very sensitive. In his sensitivity he thought that others were intending to damage him, and he misunderstood God, thinking that God had sent a troop against him (v. 12). In contrast to Job, Paul could rejoice in all that happened to him (Phil. 1:18; 4:4; Col. 1:24). See note 11¹ in ch. 3.

【19:8】祂^a用籬笆攔住我的道路，使我不得經過；又使黑暗籠罩我的路徑。

【19:9】祂從我身上剝去我的¹榮耀，摘去我頭上的¹冠冕。

【19:10】祂四面拆毀我，我便離世；祂將我的¹指望好像樹拔出來。

【19:11】祂的¹忿怒向我發作，以我爲^{1a}敵人。

【19:12】祂的軍旅一起來，修築戰路攻擊我，在我帳棚的四圍安營。

【19:13】祂使我的弟兄遠離我，使認識我的，全然與我生疏。

● 19:9¹ 約伯的榮耀就是他的完全、正直；他的冠冕就是他的純全。約伯說神剝去他的榮耀，摘去他頭上的冠冕，他這樣說是對的。

● 19:10¹ 約伯原先的指望是要建立他純全的『樹』，但神不容許這樣一棵樹在約伯裏面生長。反之，神將這棵樹，這指望拔出來。

● 19:11¹ 神雖然剝奪約伯，但神的確沒有向他發怒；神並沒有以約伯爲敵人，乃以他爲親密的朋友。見十 13 註 1。

【19:8】He has^a walled up my way so that I cannot pass; / And He has put darkness upon my paths.

【19:9】He has stripped my¹ glory from me / And taken away the¹ crown on my head.

【19:10】He has broken me all around, and I am gone; / And my¹ hope is plucked up like a tree.

【19:11】He has also kindled His¹ anger against me, / And in Himself He considers me as His^{1a} adversary.

【19:12】His troops come together / And cast up their highway against me / And encamp all around my tent.

【19:13】He has removed my brothers far from me, / And those who know me are wholly estranged from me.

19:9¹ (glory) Job's glory was his perfection and uprightness, and his crown was his integrity. Job was right in saying that God had stripped his glory from him and had taken away his crown from his head.

19:10¹ (hope) Job's hope had been to build up the "tree" of his integrity, but God would not allow such a tree to grow within Job. Rather, God had plucked up this tree, this hope.

19:11¹ (anger) Although God was stripping Job, He surely was not angry with him; neither did God consider Job His adversary but His intimate friend. See note 13¹ in ch. 10.

【19:14】我的親戚與我斷絕，我的知友都忘記我。

【19:15】在我家寄居的，和我的使女，都以我爲外人；我在他們眼中成了外邦人。

【19:16】我呼喚僕人，他卻不回答；我只得親口向他懇求。

【19:17】我的氣息，我妻子厭惡；¹我的懇求，我同母的弟兄也憎嫌。

【19:18】連小孩子也藐視我：我起來，他們就出言攻擊我。

【19:19】我的知友都憎惡我，我所愛的人向我翻臉。

【19:20】我的^a骨頭緊貼皮肉，我只剩牙皮逃脫了。

【19:21】我的朋友阿，可憐我，可憐我，因爲神的^a手攻擊我。

【19:22】你們爲甚麼彷彿神逼迫我，喫我的肉還以爲不足呢？

【19:14】My relatives have failed me,/ And my acquaintances have forgotten me.

【19:15】Those who sojourn in my house and my maids consider me as a stranger;/ I am a foreigner in their eyes.

【19:16】To my servant I call out, but he does not answer;/ I entreat him with my mouth.

【19:17】My breath is strange to my wife;/ And ¹my supplications, to the children of my mother's womb.

【19:18】Even little children despise me:/ I arise and they speak against me.

【19:19】All the men whom I take counsel with abhor me,/ And those whom I love have turned against me.

【19:20】My ^abones cleave to my skin and to my flesh,/ And I have escaped by the skin of my teeth.

【19:21】Pity me, pity me, O my friends;/ For the ^ahand of God has touched me.

【19:22】Why do you persecute me as God does / And are not satisfied with eating my flesh?

● 19:17¹ 或，我同母的弟兄也厭棄我。

19:17¹ (my) Or, I am loathsome.

19:20^a
詩一〇二 5
哀四 8

19:21^a
得一 13
賽五三 4

19:20^a
Psa. 102:5;
Lam. 4:8

19:21^a
Ruth 1:13;
Isa. 53:4

19:23^a
賽三十 8

【19:23】惟願我的言語現在寫上，都刻錄在^a書上；

19:24^a
耶十七 1

【19:24】用^a鐵筆鐫刻，用鉛灌在磐石上，直存到永遠。

19:25^a
詩十九 14
賽四三 14
四四 6
四八 17
四九 7, 26
五四 5
五九 20

【19:25】然而我知道我的^{1a}救贖主活着，末了祂必站立在地上；

【19:26】我這皮肉滅絕之後，我必在肉體之外^a得見神。

19:26^a
詩十七 15
約壹三 2

【19:27】我自己要見祂，要親眼看祂，是我而不是別人。我的心腸在我裏面渴想神，以至於耗盡。

【19:28】你們若說，我們要怎樣逼迫他？因為惹事的根乃在他身上；

【19:29】你們就當懼怕刀劍，因為忿怒惹動刀劍的刑罰，使你們知道有審判。

● 19:25¹ 約伯宣告他的救贖主活着，乃是照着祂客觀的看見，就着神的經綸而言那是不完全的。相反的，新約乃是照着主觀的看見，宣告我們的救贖主基督活在我們裏面，並要安家在我們心裏。（加二 20，弗三 17。）

【19:23】Oh that my words were now written! / Oh that they were inscribed in a^a book!

【19:24】That with an^a iron pen and with lead / They were engraved in rock forever!

【19:25】But I know that my^{1a} Redeemer lives, / And at the last He will stand upon the earth;

【19:26】And after this body of mine is destroyed, / Outside my flesh I will^a look on God,

【19:27】Whom I, even I, will look on for myself, / And my eyes will see; I, and no other. / My inward parts that long for God are consumed within me.

【19:28】If you say, How will we persecute him? / For the root of the matter is found in him;

【19:29】Be fearful of the sword, / For wrath brings the punishment of the sword, / That you may know that there is a judgment.

19:25¹ (Redeemer) Job's declaring that his Redeemer lives was according to his objective view, which was incomplete concerning God's economy. In contrast, the New Testament speaks according to the subjective view, declaring that Christ, our Redeemer, lives in us and is making His home in our hearts (Gal. 2:20; Eph. 3:17).

19:23^a
Isa. 30:8

19:24^a
Jer. 17:1

19:25^a
Psa. 19:14;
Isa. 43:14;
44:6;
48:17;
49:7, 26;
54:5;
59:20
19:26^a
Psa. 17:15;
1 John 3:2

約伯記 第二十章

10 瑣法對約伯的忿怒和教訓 二十 1 ~ 29

【20:1】拿瑪人瑣法回答說，

【20:2】爲此，我煩擾的思念叫我回答；
我的裏面急躁。

【20:3】我聽見那羞辱我、責備我的話；
我的^a靈憑我的悟性叫我回答。

【20:4】你豈不知亙古以來，自從人被
安置在地上，

【20:5】惡人的歡呼是短暫的，不虔敬
人的喜樂不過轉眼之間麼？

【20:6】他的高傲雖達到^a天上，頭雖頂
到雲中；

【20:7】他必永遠滅亡，像自己的糞一
樣；素來見他的人要說，他在那裏呢？

【20:8】他必如夢飛去，不被尋見；他
被趕逐如夜間的異象。

20:3^a
參弗四 23

20:6^a
賽十四 13-14
參俄 3-4

JOB 20

10. Zophar's Anger and Teaching toward Job 20:1-29

【20:1】Then Zophar the Naamathite answered and said,

【20:2】Because of this, my disquieting thoughts answer
me; / And hence my haste is in me.

【20:3】I hear the reproof that humiliates me, / And the
^aspirit of my understanding answers me.

【20:4】Do you not know this from of old, / Since man was
set upon the earth,

【20:5】That the joyous shouting of the wicked is short, /
And the rejoicing of the profane is but for a moment?

【20:6】Though his arrogance goes up to ^aheaven, / And
his head touches the clouds;

【20:7】Like his own dung he perishes forever; / Those
who have seen him say, Where is he?

【20:8】Like a dream he flies away and is not found; /
Indeed he is chased away like a vision of the night.

20:3^a
cf. Eph. 4:23

20:6^a
Isa. 14:13-14;
cf. Obad. 3-4

【20:9】親眼見過他的，必不再看見他；
他的本處，也再見不着他。

【20:10】他的兒女要求窮人的恩惠，他
的手要賠還不義之財。

【20:11】他的骨頭雖滿有青年之力，卻¹
要和他一同躺臥在^a塵土中。

【20:12】邪惡在他口中雖然甘甜，他將
其藏於舌下，

【20:13】愛戀不捨，含在口中；

【20:14】他的食物在肚腹裏，要起變化，
在他裏面成為^a虺蛇的惡毒。

【20:15】他吞了財寶，還要吐出；神要
從他腹中掏出來。

【20:16】他必吸虺蛇的毒；蝮蛇的舌頭
也必殺他。

【20:9】The eye looks on him then sees him no more, / Nor
does his place observe him anymore.

【20:10】His children seek the favor of the poor, / And his
hands return his wealth.

【20:11】His bones are full of youthful vigor, / Yet ¹it lies
down with him in the ^adust.

【20:12】Though wickedness is sweet in his mouth, /
Though he hides it under his tongue,

【20:13】Though he favors it and will not forsake it, / But
holds it in his mouth;

【20:14】His food in his bowels is changed; / It is the
^avenom of asps within him.

【20:15】He swallows down riches and vomits them up; /
God casts them forth from his stomach.

【20:16】He sucks the poison of asps; / The tongue of the
viper slays him.

● 20:11¹ 原文指青年之力要和他一同躺臥在塵
土中。

20:11¹ (it) I.e., youthful vigor.

20:11^a
伯二一 26

20:11^a
Job 21:26

20:14^a
申三二 33
詩一四〇 3
箴二三 32

20:14^a
Deut. 32:33;
Psa. 140:3;
Prov. 23:32

【20:17】他不得再見河川，就是流蜜與奶油之河。

【20:18】他勞碌得來的要賠還，不得¹享用；不能照交易所得的財貨歡樂。

【20:19】他欺壓、離棄窮人；強取非自己所蓋的房屋。

【20:20】他因貪得無厭，所喜悅的連一樣也不能保全。

【20:21】他所吞喫的，沒有一樣餘剩；所以他的福樂不能持久。

【20:22】他在充足滿盈的時候，必成為困苦；凡受苦楚的人，都必加手在他身上。

【20:23】¹神必將猛烈的忿怒降在他身上，像雨降在他身上，作他的食物，充滿他的肚腹。

【20:17】 He will not look on the rivers, / The streams flowing with honey and butter.

【20:18】 He will return what he toiled for and will not swallow it down; / And he will not rejoice according to the wealth of his trading.

【20:19】 For he has oppressed and abandoned the poor; / He has violently seized a house that he did not build.

【20:20】 Because he knew no respite in his craving, / Of that which he desired he will save nothing.

【20:21】 There will be nothing left of what he has devoured; / Thus his prosperity will not endure.

【20:22】 In the fullness of his sufficiency he will be distressed; / The hand of everyone in trouble will come against him.

【20:23】 In order to fill his belly, / ¹God will send the burning fierceness of His wrath on him / And will rain it upon him as his food.

● 20:18¹ 直譯，吞下。

● 20:23¹ 直譯，祂。

20:23¹ (God) Lit., He.

【20:24】他要躲避鐵製的兵器，但銅弓的箭要將他射透。

【20:25】他一抽，箭就從他身上出來；發光的箭頭，從他膽中出來；有驚惶臨到他身上。

【20:26】有全般的黑暗存留，作他的財寶；有非人所吹的火，要把他燒滅，把他帳棚中所剩下的燒燬。

【20:27】天要顯明他的罪孽，地要興起攻擊他。

【20:28】他家所累增的必被遷去，在神^a發怒的日子，必被沖沒。

【20:29】這是惡人從神所得的分，是神命定給他的產業。

【20:24】He will flee from the iron weapon, / But the bronze bow will strike him through.

【20:25】He draws the arrow out, and it comes out of his body; / Indeed the glittering point goes forth from his gall. / Terrors come upon him.

【20:26】Total darkness is laid up as his treasures; / A fire not fanned by man will devour him; / It will feed on what is left in his tent.

【20:27】The heavens will reveal his iniquity, / And the earth will rise up against him.

【20:28】The increase of his house will depart / As things swept away in the^a day of His wrath.

【20:29】This is the wicked man's portion from God / And the inheritance decreed to him by God.

20:28^a
箴十一4
番一18

20:28^a
Prov. 11:4;
Zeph. 1:18

約伯記 第二十一章

五 第三回的辯論 二一1～三二1

1 約伯對人生亨通 與禍患的結論 二一1～34

JOB 21

E. The Third Round of Debates

21:1 — 32:1

1. Job's Conclusion concerning Prosperity and Calamity in Human Life 21:1-34

a 約伯平息他朋友的話
1 ~ 6

- 【21:1】約伯回答說，
- 【21:2】你們要細聽我的言語，作為你們對我的安慰。
- 【21:3】請寬容我，我又要說話；我說了以後，你們再嗤笑罷。
- 【21:4】至於我，我豈是向人訴冤？我的靈為何不焦急呢？
- 【21:5】你們要看着我而驚奇，用手摀口。
- 【21:6】我每逢想起，就驚惶，渾身戰兢。

b 惡人的亨通
7 ~ 16

- 【21:7】^a 惡人為何存活，享大壽數，財勢強盛呢？
- 【21:8】他們的後裔在他們面前和他們一同堅立，他們的子孫在他們眼前也是如此。

a. His Calming Word to His Friends
vv. 1-6

- 【21:1】Then Job answered and said,
- 【21:2】Listen carefully to my word, / And let this be your consolations.
- 【21:3】Bear with me, and I will speak; / And after I have spoken, mock on.
- 【21:4】As for me, is my complaint to man? / And why should my spirit not be impatient?
- 【21:5】Look at me and be appalled; / And put your hand over your mouth.
- 【21:6】Even when I remember, I am troubled, / And horror takes hold of my flesh.

b. The Prosperity of the Wicked
vv. 7-16

- 【21:7】Why do the ^awicked live, / Grow old, even become mighty in riches?
- 【21:8】Their seed is established with them in their sight, / And their offspring, before their eyes.

21:7^a
詩三七 1, 35
七三 3
九二 7
傳七 15
八 12-14
耶十二 1
瑪三 15

21:7^a
Psa. 37:1, 35;
73:3;
92:7;
Eccl. 7:15;
8:12-14;
Jer. 12:1;
Mal. 3:15

【21:9】他們的家宅平安無懼，神的^a杖也不加在他們身上。

【21:10】他們的公牛孳生而不斷絕；母牛下犢而不掉胎。

【21:11】他們打發小孩子出去，多如羊羣；他們的兒女踴躍跳舞。

【21:12】他們隨着鼓和琴揚聲歌唱，又因簫聲歡喜。

【21:13】他們度日諸事亨通，轉眼下入^a陰間。

【21:14】他們對神說，^a離開我們罷；我們不願認識你的道路。

【21:15】^a全能者是誰，我們竟要事奉祂？向祂懇求有甚麼益處？

【21:16】看哪，他們的亨通不在自己手中；惡人的謀算離¹祂甚遠。

● 21:16¹ 此乃照七十士希臘文譯本；希伯來文經文作，我。

【21:9】 Their houses are free from dread, / And the^a rod of God is not upon them.

【21:10】¹Their bull breeds and does not fail; / ¹Their cow calves and does not miscarry.

【21:11】 They send forth their little ones like a herd, / And their children dance.

【21:12】 They lift up their voices to the tambourine and lyre, / And they rejoice at the sound of the flute.

【21:13】 They spend their days in prosperity, / And in a moment they go down into ^aSheol.

【21:14】 And they say unto God, ^aDepart from us, / For we do not desire the knowledge of Your ways.

【21:15】^aWhat is the Almighty, that we should serve Him? / And what profit is there, that we should pray to Him?

【21:16】 Indeed, their prosperity is not in their own hand. / The counsel of the wicked is far from ¹Him.

21:10¹ (Their) Lit., His.

21:16¹ (Him) Following the Septuagint; the Hebrew text reads, me.

c 約伯對神
報應惡人的問題
17 ~ 34

【21:17】惡人的燈何嘗熄滅？禍患何嘗臨到他們？¹神何嘗在怒中，把痛苦分給他們？

【21:18】他們何嘗像風前的碎稭，如暴風颳去的糠粃？

【21:19】你們說，神將惡人罪孽該受的懲罰，積存給他的兒女。我說，不如報應他本人，好使他親自知道。

【21:20】願他親眼看見自己敗亡，親自飲全能者的忿怒。

【21:21】他歲月的數目既然截斷，他的家在他身後還有甚麼可叫他喜悅呢？

【21:22】神既審判那在高位的，誰能將知識教訓祂呢？

【21:23】有人至死仍然力氣充足，盡得平靖安逸；

● 21:17¹ 直譯，祂。

c. Job's Questions concerning
God's Recompense to the Wicked
vv. 17-34

【21:17】How often is the lamp of the wicked put out, / So that their calamity comes upon them, / So that ¹God distributes sorrows in His anger?

【21:18】Do they become like straw before the wind / And like chaff that the storm carries off?

【21:19】You say, God stores up the punishment of his iniquity for his children. / I say, Let Him recompense him, so that he knows it.

【21:20】Let his eyes see his destruction, / And let him drink the wrath of the Almighty.

【21:21】For what is there for him to delight in, in his house after him, / When the number of his months is cut off?

【21:22】Will someone teach knowledge to God, / Seeing that He judges those who are on high?

【21:23】One dies in his full strength, / Being completely at ease and quiet;

21:17¹ (God) Lit., He.

【21:24】他的奶桶盈滿，他的骨髓滋潤。

【21:25】有人至死魂中痛苦，終身未嘗福樂的滋味。

【21:26】他們一樣躺臥在^a 塵土中，都被蟲子遮蓋。

【21:27】看哪，我知道你們的意圖，並誣害我的計謀。

【21:28】你們說，貴冑的房屋在那裏？惡人居住的帳棚在那裏？

【21:29】你們豈沒有詢問過路的人麼？不理會他們所引的證據麼？

【21:30】就是惡人在禍患的日子得存留，在怒氣滿溢的日子¹得逃脫。

【21:31】他所行的道路，有誰當面給他說明？他所作的，有誰報應他？

【21:24】His pails are full of milk, / And the marrow of his bones is moist.

【21:25】But another dies in bitterness of soul / And does not taste of good.

【21:26】They lie down alike in the^a dust, / And the worm covers them.

【21:27】Indeed, I know your thoughts, / And the devices by which you would wrong me.

【21:28】For you say, Where is the house of the prince? / Where is the tent of the dwellings of the wicked?

【21:29】Have you not asked those who travel the roads? / And do you not regard their evidence,

【21:30】That the wicked man is spared in the day of calamity, / That they are led forth at the day of overflowing wrath?

【21:31】Who will declare his way to his face? / And who will repay him what he has done?

21:26^a
伯十七 16
二十 11
四十 13

21:26^a
Job 17:16;
20:11;
40:13

● 21:30¹ 直譯，被帶去。

【21:32】他被抬到塋地時，有人看守墳墓。

【21:33】他要以谷中的土塊為甘甜；眾人隨他之後前去，在他以先去的也是無數。

【21:34】你們的回答既然只留下虛假，怎麼還用虛空的話安慰我呢？

約伯記 第二十二章

2 以利法對
善惡報應的邏輯
二二 1 ~ 30

【22:1】提幔人以利法回答說，

【22:2】人豈能對神有益呢？明智的人只能有益於己。

【22:3】你為人公義，豈叫全能者喜悅？你行徑完全，豈能使祂得利？

【22:4】豈是因你敬畏祂，祂就責備你，與你爭訟麼？

【21:32】 When he is borne to the grave, / A watch is kept over the tomb.

【21:33】 The clods of the valley are sweet to him; / And all men go in procession after him, / And those who went before him are without number.

【21:34】 Why then do you comfort me with vanity? / For your responses leave only falsehood behind.

JOB 22

2. Eliphaz's Logic concerning
the Recompense of Good and Evil
22:1-30

【22:1】 And Eliphaz the Temanite answered and said,

【22:2】 Can a man of might be of any use to God? / No, a man of insight is of use only to himself.

【22:3】 Is it a matter of delight to the Almighty that you are righteous? / Or is it a gain to Him that you make your ways perfect?

【22:4】 Is it because of your fear of Him that He reproves you, / That He enters into judgment with you?

【22:5】你的惡豈不是大麼？你的罪孽豈不是沒有窮盡麼？

【22:6】因你無故強取弟兄之物作^a抵押，剝去¹貧寒人的衣服。

【22:7】困乏的人，你沒有給他水喝；^a飢餓的人，你沒有給他食物。

【22:8】有能力的人，就得有地土；尊貴的人，也住在其中。

【22:9】你打發寡婦空着回去，你折斷孤兒的膀臂。

【22:10】因此，有網羅環繞你，有恐懼忽然使你驚惶；

【22:11】或有黑暗，以致你看不見，並有洪水淹沒你。

【22:12】神豈不是在高^a天麼？你看最高的星宿是何其高！

【22:13】你說，神^a知道甚麼？他豈能看透幽暗施行審判呢？

【22:5】Is not your wickedness great, / And is there no end to your iniquities?

【22:6】For you have taken^a pledges from your brothers without cause / And stripped the naked of their clothing.

【22:7】You have not given water to the weary to drink, / And you have withheld bread from the^a hungry.

【22:8】And as for the man of power, the earth was his; / And the man of honor dwelt in it.

【22:9】You have sent away the widows empty, / And the arms of the orphans have been crushed.

【22:10】Therefore snares are all around you; / And sudden dread troubles you,

【22:11】Or darkness, so that you cannot see; / And an abundance of waters covers you.

【22:12】Is not God at the height of^a heaven? / And look at the highest of the stars, how lofty they are!

【22:13】And you say, What does God^a know? / Can He judge through the deep darkness?

22:6^a

出二二 26
申二四 6, 10-18
伯二四 3, 9
結十八 12, 16

22:7^a

賽五八 7, 10
結十八 7, 16
太二五 42

22:12^a

詩一一五 3
傳五 2

22:13^a

參詩七三 11

22:6^a

Exo. 22:26;
Deut. 24:6, 10-18;
Job 24:3, 9;
Ezek. 18:12, 16

22:7^a

Isa. 58:7, 10;
Ezek. 18:7, 16;
Matt. 25:42

22:12^a

Psa. 115:3;
Eccl. 5:2

22:13^a

cf. Psa. 73:11

● 22:6¹ 直譯，赤身人。

【22:14】密雲將祂遮蓋，使祂不能看見；
祂在天的大圈上行走。

【22:15】你要依從古往的道路麼？這道路是惡人所行的；

【22:16】他們未到死期，就被攫去，他們的根基好像江河潰瀉；

【22:17】他們向神說，離開我們罷；又說，全能者能為¹我們成就甚麼呢？

【22:18】那知神以美物充滿他們的房屋；但惡人的謀算離¹祂好遠。

【22:19】義人看見了就歡喜，無辜的人也嗤笑他們，

【22:20】說，那些起來攻擊我們的，果然被剪除，其餘的都被火燒滅。

【22:21】¹你要與神親善和好，福樂必因此臨到你。

【22:22】你當領受祂口中的教訓，將祂的言語存在^a心裏。

【22:14】Thick clouds are a covering to Him, so He cannot see;/ And He walks upon the circle of the heavens.

【22:15】Will you keep the old way, / Which wicked men have trodden?

【22:16】Such were snatched away before their time, / Whose foundation was poured forth like a stream;

【22:17】Who said to God, Depart from us;/ And, What can the Almighty accomplish for¹us?

【22:18】Yet He fills their houses with good things. / But the counsel of the wicked is far from¹Him.

【22:19】The righteous see and rejoice, / And the innocent deride them,

【22:20】Saying, Surely those who rose up against us are cut off, / And the remnant of them the fire has devoured.

【22:21】¹Be well disposed to Him and at peace with Him;/ By such, good will come upon you.

【22:22】Receive instruction from His mouth, / And lay up His words in your^aheart.

● 22:17¹ 直譯，他們。

22:17¹ (us) Lit., them.

22:23^a
伯八 5-6

【22:23】你若歸向^a全能者，就必得建立。你若使不義遠離你的帳棚，

【22:24】將你的金塊丟在塵土裏，將俄斐的金子丟在溪河石頭之間，

【22:25】全能者就必作你的金塊，作你的寶銀。

【22:26】那時你要以全能者為喜樂，^a向神仰起臉來。

【22:27】你禱告祂，祂就聽你；你也要還你的願。

【22:28】你定意作何事，必然給你成就；亮光也必照耀你的路。

【22:29】人使你降卑，你就說，必得高升！^a謙卑的人，神必然拯救。

● 22:18¹ 此乃照七十士希臘文譯本；希伯來文經文作，我。

● 22:21¹ 按照以利法的邏輯，尋求神的義人必蒙神賜福並拯救。以利法的教訓，源頭不是神聖的啓示，乃是屬人的邏輯。不僅如此，他的教訓是根據善惡的原則，也就是善惡知識樹的原則。（創二 9，17。）

22:26^a
詩二五 1
約壹三 21

22:29^a
箴三 34
二九 23
太二三 12
路十四 11
雅四 6

【22:23】If you return to the^a Almighty, you will be built up./ If you put injustice far away from your tents,

【22:24】And place your gold nuggets in the dust / And your gold of Ophir in the stones of the brooks,

【22:25】Then the Almighty will be your gold nuggets / And precious silver to you.

【22:26】For then you will delight yourself in the Almighty, / And you will lift up your countenance^a to God.

【22:27】You will pray to Him, and He will hear you;/ And you will repay your vows.

【22:28】You will also decree something, and it will be established for you;/ And light will shine on your ways.

【22:29】When they cast you down, you will say, I am up! / And the^a lowly person He will save.

22:18¹ (Him) Following the Septuagint; the Hebrew text reads, me.

22:21¹ (Be) According to Eliphaz's logic, the God-seeking righteous man will be blessed and delivered by God. The source of Eliphaz's teaching is not divine revelation but human logic. Furthermore, his teaching is based on the principle of good and evil, which is the principle of the tree of the knowledge of good and evil (Gen. 2:9, 17).

22:23^a
Job 8:5-6

22:26^a
Psa. 25:1;
1 John 3:21

22:29^a
Prov. 3:34;
29:23;
Matt. 23:12;
Luke 14:11;
James 4:6

【22:30】人非无辜，神尚且搭救他；因你手中清洁，¹你必蒙拯救。

约伯记 第二十三章

3 约伯渴望向神陈明他的案件 二三 1 ~ 17

【23:1】约伯回答说，

【23:2】今日我的哀诉还是¹悲苦；我虽唉哼，所受的责打仍然沉重。

【23:3】惟愿我知道在哪里可以^a寻见神，使我可以到祂的座前！

【23:4】我要在祂面前将我的案件^a陈明，满口辩白。

【23:5】我必知道祂回答我的言语，明白祂向我所说的话。

【23:6】祂岂用大能与我争辩么？必不这样，祂必理会我。

● 22:30¹ 直译，他。

● 23:2¹ 此乃照一些古译本；希伯来文经文作，悖逆。

【22:30】He will deliver him who is not innocent;/ Yes, ¹you will be delivered through the cleanness of your hands.

JOB 23

3. Job's Desire to Clear Up His Case with God 23:1-17

【23:1】Then Job answered and said,

【23:2】Today also my complaint is ¹bitter;/ My stroke is heavy because of my groaning.

【23:3】Oh that I knew where I might ^afind Him,/ That I might come to His seat!

【23:4】I would ^apresent my cause in order before Him,/ And I would fill my mouth with arguments.

【23:5】I would know the words which He would answer me,/ And I would understand what He would speak to me.

【23:6】Would He contend with me in the greatness of His power?/ No; but He would give heed to me.

22:30¹ (you) Lit., he.

23:2¹ (bitter) Following some ancient versions; the Hebrew reads, rebellion.

23:3^a
徒十七 27
十五 17

23:4^a
伯十三 18
三三 5

23:3^a
Acts 17:27;
15:17

23:4^a
Job 13:18;
33:5

【23:7】在祂那里，正直人可以与祂辩论；这样，我必永远脱离那审判我的。

【23:8】看哪，我往¹前行，祂不在那里；往¹后走，也看不见祂；

【23:9】往¹左边，祂在哪里行事，我不能看到；祂在¹右边^a隐藏，我也不能见祂。

【23:10】然而祂^a知道我所行的路；祂^b试炼我之后，我必显出如金子。

【23:11】我脚紧随祂的步履；我谨守祂的道路，并不偏离。

【23:12】祂嘴唇的命令，我未曾离弃；¹我珍藏祂口中的^a言语，过于派定给我的饮食。

【23:13】只是祂的心意始终如一，谁能使祂转意呢？祂魂里所愿的，就行出来。

● 23:8¹ 或，东…西。

● 23:9¹ 或，北…南。

● 23:12¹ 我珍藏…饮食，或，（如七十士希腊文译本，）我将祂口中的言语珍藏在我怀中。

【23:7】There the upright man can argue with Him; / So I would be delivered forever from my Judge.

【23:8】Behold, I go¹ forward, but He is not there; / And¹ backward, but I do not perceive Him;

【23:9】To the¹ left, where He acts, but I cannot look on Him; / He^a hides Himself on the¹ right, so I cannot see Him.

【23:10】But He^a knows the way that I take; / Should He^b try me, I would come forth as gold.

【23:11】My foot has held fast to His steps; / I have kept His way and have not turned aside.

【23:12】As for the commandment of His lips, I have not turned back from it; / I have treasured the^a words of His mouth¹ more than my apportioned food.

【23:13】But He is of one mind, and who can turn Him? / And what His soul desires, that will He do.

23:8¹ (forward) Or, east...west.

23:9¹ (left) Or, north...south.

23:12¹ (more) Or (as in the Septuagint), in my bosom.

23:9^a
诗十 1

23:10^a
诗一三九 2-3, 23

23:10^b
亚十三 9
诗六六 10
一三九 23
林前三 13
彼前一 7

23:12^a
诗一一九 103

23:9^a
Psa. 10:1

23:10^a
Psa. 139:2-3, 23
23:10^b
Zech. 13:9;
Psa. 66:10;
139:23;
1 Cor. 3:13;
1 Pet. 1:7

23:12^a
Psa. 119:103

【23:14】祂向我所派定的，祂必作成；
這類的事，祂還有許多。

【23:15】所以我在祂面前驚惶；我思念
這事，便懼怕祂。

【23:16】神使我心怯，全能者使我驚惶；

【23:17】因為我雖面臨黑暗，卻沒有被
剪除，祂沒有使我的臉遮蔽不見幽暗。

【23:14】For He performs what has been appointed to me,
/ And many such things are with Him.

【23:15】Therefore I am terrified at His presence; / I
consider and am in dread of Him.

【23:16】So God has made my heart faint, / And the
Almighty has terrified me;

【23:17】Because I was not cut off before the darkness, /
Nor did He cover the deep darkness from my face.

約伯記 第二十四章

4 約伯對神 對付各種人的認識 二四 1 ~ 25

【24:1】全能者為何不把審判的定期貯
藏起來？為何認識祂的人看不見祂的
日子？

【24:2】有人挪移^a地界，搶奪羣畜而
牧養。

【24:3】他們把孤兒的驢趕去，強取寡
婦的牛作^a抵押。

JOB 24

4. Job's Knowledge concerning God in His Dealings with All Kinds of Men 24:1-25

【24:1】Why are times of judgment not stored up by the
Almighty? / And why do those who know Him not see
His days?

【24:2】Some remove^a landmarks; / They seize the flock
and pasture them.

【24:3】They drive away the donkey of the fatherless /
And take the widow's ox as a^a pledge.

24:2^a
申十九 14

24:3^a
伯二二 6
二四 9

24:2^a
Deut. 19:14

24:3^a
Job 22:6;
24:9

【24:4】他們使窮人離開所行的路；地上的困苦人盡都隱藏。

【24:5】看哪，這些窮苦人出去工作，如同曠野的野驢，殷勤尋找獵物；野地供給他們食物，給他們的兒女餬口。

【24:6】他們在田間收割禾稼作草料，摘取惡人餘剩的葡萄。

【24:7】他們過夜赤身無衣，在寒冷中毫無遮蓋；

【24:8】在山上被大雨淋濕；因沒有避身之處就緊挨着磐石。

【24:9】有人從母懷中搶奪孤兒，強取窮人身上之物作^a抵押。

【24:10】窮人赤身無衣，到處流浪；且在飢餓中扛抬禾捆。

【24:11】在那些人的圍牆內榨油，踹酒醪，自己卻口渴。

【24:12】有人從城內唉哼，受傷者的魂呼求；神卻不理會惡人的愚妄。

【24:4】They turn the needy out of the way; / The poor of the land are made to hide together.

【24:5】Indeed, like wild asses in the desert, / They go forth to their work, / Diligently seeking some prey; / The wilderness provides them food for their children.

【24:6】In the field they harvest their fodder, / And they glean the vintage of the wicked.

【24:7】They spend the night naked, without clothing; / And have no covering in the cold.

【24:8】They are wet from the mountain showers, / And for lack of shelter they embrace the rock.

【24:9】Some pluck the fatherless from the breast, / And what the poor has on, as a^a pledge.

【24:10】They go about naked, without clothing; / And being hungry, they take up the sheaves.

【24:11】Between their walls they press out oil; / They tread the winepresses yet suffer thirst.

【24:12】From the city men groan, / And the soul of the wounded cries out; / Yet God does not regard the folly.

24:9^a
出二二 26-27
申二四 12-13
伯二二 6
二四 3
結十八 12, 16

24:9^a
Exo. 22:26-27;
Deut. 24:12-13;
Job 22:6;
24:3;
Ezek. 18:12, 16

【24:13】又有人背棄光，不曉得光的道路，不留在光的路上。

【24:14】殺人者黎明起來，殺害困苦人與窮乏人；夜間又像盜賊。

【24:15】姦夫的眼目守候到黃昏，說，必無眼能見我；他就把臉蒙蔽。

【24:16】盜賊黑夜挖穿房屋，白日把自己關起來，並不認識光。

【24:17】早晨對他們如同死蔭，因為他們曉得死蔭的驚駭。

【24:18】他們在水面上快快漂去；他們所得的分在地上被咒詛；他們沒有一人再走葡萄園的路。

【24:19】乾旱炎熱消沒雪水，^a陰間也如此消沒犯罪之輩。

【24:13】 These are among those who rebel against the light; / They are not acquainted with its ways, / Nor do they abide in its paths.

【24:14】 The murderer rises at dawn; / He kills the poor and the needy; / And at night he is like a thief.

【24:15】 The eye of the adulterer also watches for the twilight, / Saying, Not an eye will see me; / And he disguises his face.

【24:16】 They dig through houses in the dark; / By day they shut themselves in: / They do not know the light.

【24:17】 For morning is to all of them like the shadow of death, / Because they are acquainted with the terrors of the shadow of death.

【24:18】 Swift are they upon the face of the waters; / Their portion is cursed in the earth; / There is none who turns toward the vineyards.

【24:19】 Drought and heat snatch the snow water, / As^a Sheol snatches those who have sinned.

【24:20】懷他的¹母要忘記他；蟲子要以他爲甘甜；他不再被人^a記念；不義的人必如樹折斷。

【24:21】他搶奪不懷孕不生育的婦人，又不善待寡婦。

【24:22】然而神用能力保全有權勢的人；祂興起，他們就難保性命。

【24:23】神使他們安穩，他們就有所倚靠；神的眼目也察看他們的道路。

【24:24】他們被高舉不過^a片時，就沒有了；他們被降爲卑，與眾人一樣被收聚，且如穗頭被割下。

【24:25】若不是這樣，誰能證實我是說謊的，使我的言語成空呢？

約伯記 第二十五章

5 比勒達的結語 二五 1～6

● 24:20¹ 直譯，胎。

【24:20】The womb forgets him; / The worm finds him sweet; / He is^a remembered no more; / And wrongdoing is broken like a tree.

【24:21】He despoils the barren woman who does not bear, / And does no good for the widow.

【24:22】But God preserves the mighty by His power; / He arises, and no one is certain of life.

【24:23】He grants¹ a man to be secure, and he rests on it; / And His eyes are upon their ways.

【24:24】They are exalted a^a little while, then they are no more; / And they are brought low; like all others, they are gathered in / And are cut off like the tops of the ears of grain.

【24:25】And if it is not so, then who will prove me a liar / And bring my words to nought?

JOB 25

5. Bildad's Concluding Word 25:1-6

【25:1】書亞人比勒達回答說，

【25:2】神有治理之權，威嚴可畏；祂在高處施行和平。

【25:3】祂的眾軍，豈能數算？祂的光一發，誰不^a蒙照呢？

【25:4】這樣，在神面前人怎能成為^a義的？^b婦人所生的怎能是潔淨的？

【25:5】看哪，在神眼前，月亮也無光亮，星宿也不純潔；

【25:6】何況如^a蟲的人，如蛆的¹世人呢！

【25:1】Then Bildad the Shuhite answered and said,

【25:2】Dominion and dread are with Him; / He makes peace in His high places.

【25:3】Is there any number to His armies? / And upon whom does His light not^a arise?

【25:4】How then can a man be^a righteous with God? /
^bAnd how can one born of a woman be pure?

【25:5】Indeed, even the moon has no brightness, / And the stars are not pure in His eyes.

【25:6】How much less a man, a maggot; / And the son of man, a^a worm!

25:3^a
Matt. 5:45

25:4^a
Job 4:17;
9:2;
Psa. 143:2

25:4^b
vv. 4b-6;
cf. Job 15:14-16

25:6^a
Psa. 22:6;
Isa. 41:14

約伯記 第二十六章

6 約伯對他三友末了的講論 二六 1 ~ 三二 1

a 譏諷的責備比勒達 二六 1 ~ 4

【26:1】約伯回答說，

JOB 26

6. Job's Final Speaking to His Three Friends 26:1 — 32:1

a. Rebuking Bildad Sarcastically 26:1-4

【26:1】Then Job answered and said,

● 25:6¹ 直譯，人的兒子。

【26:2】無能的人，蒙你何等的幫助！
膀臂無力的人，蒙你何等的拯救！

【26:3】無智慧的人，蒙你何等的指教；
你向他指示的智謀何其多！

【26:4】你向誰發出言語？誰的¹靈從你
而出？

b 炫耀他對神
無限能力的超越知識
二六 5 ~ 14

【26:5】陰魂在諸水以下戰兢，住在水
中的也是如此。

【26:6】在神面前^{1a}陰間赤露敞開，滅
亡之地也無所遮掩。

【26:7】神將^a北極鋪在空中，將大地懸
於^{1b}虛無之上；

● 26:4¹ 或，氣。

● 26:6¹ 見太十一 23 註 1。

● 26:7¹ 見三八 4 註 2。

【26:2】How you have helped him who is without power! /
How you have saved the arm of him who is without strength!

【26:3】How you have counseled him who is without
wisdom / And have plentifully declared sound knowledge!

【26:4】To whom have you uttered words? / And whose
¹spirit has come forth from you?

b. Showing Off His Superior Knowledge
concerning the Unlimited Power of God
26:5-14

【26:5】The deceased are made to tremble / Beneath the
waters, and those who inhabit them.

【26:6】^{1a}Sheol is naked before Him, / And ²Abaddon has
no covering.

【26:7】He stretches out the ^anorth over the void; / He
hangs the earth upon ^{1b}nothing.

26:4¹ (spirit) Or, breath.

26:6¹ (Sheol) See note 23¹ in Matt. 11.

26:6² (Abaddon) Meaning destruction.

26:7¹ (nothing) See note 4² in ch. 38.

26:6^a
箴十五 11
詩一三九 8
參來四 13

26:7^a
伯九 8
26:7^b
創一 2

26:6^a
Prov. 15:11;
Psa. 139:8;
cf. Heb. 4:13

26:7^a
Job 9:8
26:7^b
Gen. 1:2

26:8^a
箴三十 4
伯三七 11

【26:8】祂將^a水包在密雲中，水下的雲卻不破裂。

26:9^a
詩九七 2

【26:9】祂遮蔽自己的寶座，將^a雲鋪在其上；

26:10^a
箴八 27
26:10^b
箴八 29
耶五 22
伯三八 10

【26:10】在水面畫出^a圓圈爲界，作爲光暗的^b交界。

【26:11】天的柱子因祂的斥責震動驚奇。

【26:12】祂以能力平靜大海，祂藉聰明打傷¹拉哈伯；

26:13^a
賽二七 1

【26:13】藉祂的¹氣使天晴朗；祂的手刺透快逃的^a蛇。

【26:14】看哪，這些不過是神¹作爲的些微；我們所聽於祂的，是何等細微的聲音！至於祂大能的雷聲，誰能明瞭呢？

● 26:12¹ 見九 13 註 1。

● 26:13¹ 或，靈。

● 26:14¹ 直譯，道路。

【26:8】He binds up the^a waters in His thick clouds, / And the cloud is not rent under them.

【26:9】He covers the face of His throne; / He spreads His^a cloud over it.

【26:10】He drew a^a circle on the surface of the waters / As a^b boundary of the light and the darkness.

【26:11】The pillars of heaven shook / And were astounded at His rebuke.

【26:12】By His power He stilled the sea, / And by His understanding He struck down¹ Rahab.

【26:13】By His¹ Spirit the heavens became beauty; / His hand pierced the fleeing^a serpent.

【26:14】Indeed, these are but the fringes of His ways; / And how small a whisper do we hear of Him! / But as for the thundering of His mightiness, who can comprehend it?

26:8^a
Prov. 30:4;
Job 37:11

26:9^a
Psa. 97:2

26:10^a
Prov. 8:27
26:10^b
Prov. 8:29;
Jer. 5:22;
Job 38:10

26:13^a
Isa. 27:1

26:12¹ (Rahab) See note 13¹ in ch. 9.

26:13¹ (Spirit) Or, breath.

約伯記 第二十七章

c 堅持
他的義與純全
二七 1~7

【27:1】約伯繼續他的講論，說，

【27:2】我指着那奪去我的理的永活神，
就是那使我魂愁苦的全能者起誓，

【27:3】只要我的^a氣息尚在我裏面，神
的¹氣仍在我的鼻孔內，

【27:4】我的嘴必不說不義之言，我的
舌也不發詭詐之語。

【27:5】我絕不稱你們為義！我至死必
不丟棄自己的^a純全。

【27:6】我持定我的^a義，必不放鬆；在
我一生的日子，我的心必不責備我。

【27:7】願我的仇敵如惡人一樣，願那
起來攻擊我的，如不義之人一般。

● 27:3¹ 或，靈。

JOB 27

c. Holding Fast Insistently
to His Righteousness and Integrity
27:1-7

【27:1】Then Job again took up his discourse and said,

【27:2】As God lives, who has taken away my right, / And
the Almighty, who has embittered my soul,

【27:3】As long as my^a breath is in me / And the spirit of
God is in my nostrils,

【27:4】Surely my lips will not speak anything wrong, /
Nor will my tongue utter deceit.

【27:5】Far be it from me to declare you righteous! / Until
I die, I will not put away my^a integrity from me.

【27:6】To my^a righteousness I will hold fast, I will not let
it go; / My heart does not reproach me for any of my days.

【27:7】May my enemy be like a wicked man, / And may
he who rises up against me be like someone unjust.

27:3^a
Gen. 2:7;
7:22;
Job 33:4;
Acts 17:25

27:5^a
Job 31:6;
2:3

27:6^a
Job 32:1;
1 Cor. 4:4;
cf. Phil. 3:9

27:3^a
創二 7
七 22
伯三三 4
徒十七 25

27:5^a
伯三一 6
二 3

27:6^a
伯三二 1
林前四 4
參腓三 9

d 高傲的指教他的朋友
關於不虔敬之人的指望
二七 8 ~ 23

27:8^a
路十二 20

【27:8】不虔敬的人被神剪除，神奪取其^a 命的時候，他還有甚麼指望呢？

【27:9】患難臨到他，神豈聽他的哀聲？

【27:10】他豈以全能者為樂，隨時呼求神呢？

【27:11】神的¹作為，我要指教你們；關於全能者的事，我也不隱瞞。

【27:12】你們自己其實也都見過；為何你們竟全然變為虛妄呢？

【27:13】惡人在神那裏所有的分，強暴人從全能者所得的¹報，乃是這樣：

● 27:11¹ 直譯，手。

● 27:13¹ 直譯，產業。

d. Teaching His Friends High-mindedly
concerning the Hope of the Profane Man
27:8-23

【27:8】For what is the hope of the profane man when God cuts him off, / When He takes away his^a soul?

【27:9】Will God hear his cry / When distress comes upon him?

【27:10】Does he take delight in the Almighty? / Will he call upon God at all times?

【27:11】I will teach you about the hand of God; / What is with the Almighty I will not conceal.

【27:12】Indeed, all of you have seen it yourselves; / And why then have you become altogether vain?

【27:13】This is the portion with God for a wicked man, / And the inheritance that oppressors receive from the Almighty:

27:8^a
Luke 12:20

【27:14】倘或他的兒女增多，還是被刀劍所殺；他的子孫必不得飽食。

【27:15】他所遺留的人，必死而埋葬；他的寡婦也不哀哭。

【27:16】他雖^a堆積銀子如塵沙，豫備衣服如泥土；

【27:17】他只管^a豫備，義人卻要穿上；他的銀子，無辜的人要分取。

【27:18】他建造房屋如蠹蟲作窩，又如守望者所搭的棚。

【27:19】他躺臥時雖然富足，卻¹不再富足；一睜開眼，他的財富就不在了。

【27:20】驚恐如眾水將他追上，暴風在夜間將他颳去。

【27:21】東風把他飄去，又把他颳離本處。

【27:14】If his children are multiplied, it is for the sword;
/ And his offspring will not be satisfied with bread;

【27:15】Those who remain of him will be buried in death,
/ And his widows will not lament.

【27:16】Though he^a heaps up silver like dust / And
prepares garments like clay,

【27:17】He may^a prepare them, but the righteous will
wear them; / And the innocent will divide the silver.

【27:18】He builds his house as a moth does / And like a
hut that a watchman makes.

【27:19】He lies down rich but¹ will be rich no more; / He
opens his eyes, and he is not.

【27:20】Terrors overtake him like waters; / At night a
whirlwind steals him away.

【27:21】The east wind carries him off, and he goes; / And
it sweeps him out of his place.

● 27:19¹ 另作，不得收聚。（即不得歸到他的列祖那裏。）

27:19¹ (will) Others read, is not gathered (i.e., to his fathers).

27:16^a
箴十三 22
傳二 26

27:16^a
Prov. 13:22;
Eccl. 2:26

27:17^a
路十二 20

27:17^a
Luke 12:20

【27:22】神要向他射箭，並不留情；他急忙要逃脫神的手。

【27:23】人要向他拍掌，並發叱聲，趕他離開本處。

約伯記 第二十八章

e 炫耀他對尋求智慧
與明達之路的
高調知識
二八 1 ~ 28

【28:1】銀有礦坑，金有^a冶煉之處。

【28:2】鐵從地裏挖出，銅從石中鎔煉。

【28:3】採礦人爲黑暗定終點，探究幽暗¹陰翳中的石頭，直到極處；

【27:22】And God hurls at him and does not spare; / He hastily flees from His hand.

【27:23】Men clap their hands at him / And hiss him out of his place.

JOB 28

e. Showing Off His High-pitched Knowledge
concerning the Way
to Find Wisdom and Understanding
28:1-28

【28:1】There is certainly a mine for silver, / And a place for gold to be^a refined.

【28:2】Iron is taken out of the earth, / And copper is smelted from rock.

【28:3】The miner sets an end to the darkness, / And to the very end he searches out / The stones of deep darkness and of¹ gloom.

28:1^a
cf. Mal. 3:3

● 28:3¹ 或，死蔭。

28:3¹ (gloom) Or, the shadow of death.

28:1^a
參瑪三 3

【28:4】他們在無人居住之處刨開礦穴，
過路的人也想不到他們；他們與人遠離，
懸在空中搖來搖去。

【28:5】至於地，^a糧食由其中而出；地
下卻像被火翻轉。

【28:6】地中的石頭乃藍寶石之處，其
塵沙含有金子。

【28:7】礦中的路，鷺鳥不知道，鷹眼
也未見過；

【28:8】驕傲的野獸未曾踏過；兇猛的
獅子也未曾經過。

【28:9】人伸手鑿開堅石，從山根把山
傾倒。

【28:10】在磐石中鑿出水道，親眼看見
各樣寶物。

【28:11】他堵截河川，使其不得滴流，
使隱藏的物^a顯露見光。

【28:4】He breaks open a shaft apart from where men
dwell; / They are forgotten by the foot; / They are
suspended apart from men, they sway about.

【28:5】The earth — from it comes forth ^afood, / Yet
underneath it, it is turned up as it were by fire.

【28:6】Its stones are the place of sapphires, / And its dust
has gold.

【28:7】It is a path known by no bird of prey, / And the
falcon's eye has not seen it.

【28:8】The proud beasts have not trodden it; / The fierce
lion does not pass along it.

【28:9】¹The miner sends forth his hand into the flinty
rock; / He overturns the mountains by its roots.

【28:10】He cuts out channels in the rocks, / And his eye
sees every precious thing.

【28:11】He dams up the streams so that they do not trickle,
/ And that which is hidden he ^abrings out to the light.

28:5^a
Psa. 104:14

28:11^a
Job 12:22

28:9¹ (The) Lit., He.

28:5^a
詩一〇四 14

28:11^a
伯十二 22

【28:12】^a 然而智慧何處可尋？聰明之處在那裏？

【28:13】 智慧的價值無人知道，在活人之地也無處可尋。

【28:14】 深淵說，不在我裏面；滄海說，不在我這裏。

【28:15】 智慧不能用稀貴的金換得，也不能稱銀子爲其價值。

【28:16】 俄斐金、貴重的紅瑪瑙、或藍寶石，都不足與較量。

【28:17】 金子和玻璃，不足與比較，精金的器皿，也不足與交換。

【28:18】 珊瑚和水晶，都不足論；取得^a 智慧，勝過取得珍珠。

【28:19】¹ 古實的黃玉，不足與比較，純金也不足與較量。

【28:20】 這樣，^a 智慧從何處來？聰明之處在那裏？

【28:12】^a But where shall wisdom be found? / And where is the place of understanding?

【28:13】 Man does not know its price, / Nor is it found in the land of the living.

【28:14】 The deep says, It is not in me; / And the sea says, It is not with me.

【28:15】 Rare gold cannot be given for it, / Nor can silver be weighed out for its price.

【28:16】 It cannot be balanced with the gold of Ophir, / With precious onyx or with sapphire.

【28:17】 Gold and glass cannot compare with it, / Nor can vessels of fine gold be exchanged for it.

【28:18】 Coral and crystal cannot be mentioned with it; / Indeed the acquisition of^a wisdom is above that of pearls.

【28:19】 The topaz of¹ Cush cannot compare with it, / Nor can it be balanced with pure gold.

【28:20】^a From where then does wisdom come? / And where is the place of understanding?

● 28:19¹ 卽埃提阿伯（衣索匹亞。）

28:19¹ (Cush) I.e., Ethiopia.

【28:21】智慧向一切活物的眼目隱藏，
向空中的飛鳥掩蔽。

【28:22】滅沒和死亡說，我們曾親耳聽見其傳聞。

【28:23】神明白智慧的道路，曉得智慧的所在。

【28:24】因祂鑒察直到地極，遍觀普天之下。

【28:25】祂為風定輕重，按度量分配諸水，

【28:26】祂為雨水設定例，為雷電定道路；

【28:27】那時祂看見智慧，而且述說；
祂堅定智慧，並且查究。

【28:28】祂對人說，看哪，^a敬畏主就是智慧，遠離惡便是聰明。

【28:21】For it is hidden from the eyes of all living / And concealed from the birds of heaven.

【28:22】¹Abaddon and Death say, / We have heard a report of it with our ears.

【28:23】God understands the way to it; / He knows its place.

【28:24】For He sees to the ends of the earth; / He beholds all that is under heaven.

【28:25】When He gave weight to the wind / And apportioned the water by measure,

【28:26】When He made a decree for the rain / And a way for the thunderbolt;

【28:27】Then He saw it and declared it; / He established it and even searched it out.

【28:28】And He said to man, / Indeed, the ^afear of the Lord, that is wisdom; / And to depart from evil is understanding.

28:28^a
詩——10
箴—7
九 10

28:28^a
Psa. 111:10;
Prov. 1:7;
9:10

28:22¹ (Abaddon) Meaning destruction.

約伯記 第二十九章

f 沉緬於他美好的過去
二九 1 ~ 25

- 【29:1】約伯繼續他的講論，說，
- 【29:2】惟願我的景況如從前的月分，
如神保守我的日子；
- 【29:3】那時祂的燈照在我頭上，我藉
祂的光行過黑暗。
- 【29:4】我願如¹壯年的日子，那時神眷
臨我的帳棚，給我^a親密的指教；
- 【29:5】全能者仍與我同在，我的兒女
都環繞我；
- 【29:6】我的腳在奶中洗濯，磐石為我
出油成河！
- 【29:7】我出到城門，在廣場設立我的
座位，

● 29:4¹ 壯年，直譯，秋天。

JOB 29

f. Dwelling on His Excellent Past
29:1-25

- 【29:1】Then Job again took up his discourse and said,
- 【29:2】Oh that I were as in the months of old, / As in the
days when God watched over me;
- 【29:3】When His lamp shone over my head, / And by His
light I walked through darkness;
- 【29:4】As I was in the days of my¹ prime, / When^a intimate
counsel with God was over my tent;
- 【29:5】When the Almighty was yet with me, / And my
children were around me;
- 【29:6】When my steps were bathed in milk, / And the
rock poured out for me streams of oil!
- 【29:7】When I went out to the gate of the city, / When I
prepared my seat in the square,

29:4¹ (prime) Lit., autumn.

29:4^a
伯十五 8
詩二五 14

29:4^a
Job 15:8;
Psa. 25:14

【29:8】 少年人看見我就迴避，老年人也起身站立。

【29:9】 掌權者都停止說話，用手摀口；

【29:10】 領袖靜默無聲，舌頭貼住上膛。

【29:11】 耳朵聽見我的，就稱我有福；眼睛看見我的，便作證稱讚我；

【29:12】 因我拯救哀求的困苦人，和無人幫助的孤兒。

【29:13】 將要滅亡的爲我祝福，我也使寡婦心中歡呼。

【29:14】 我穿上^a公義，公義就作了我的衣服；我的公平如同外袍和冠冕。

【29:15】 我成了瞎子的眼，瘸子的腳。

【29:16】 我作了窮乏人的父，又爲素不認識的人查明案件。

【29:17】 我打破不義之人的牙牀，使他所抓得的從牙縫掉落。

【29:8】 The young men saw me and hid themselves, / And the aged rose up and stood.

【29:9】 Princes refrained from talking / And laid their hand over their mouth.

【29:10】 The voice of the nobles was hushed, / And their tongue stuck to the roof of their mouth.

【29:11】 For when the ear heard me, it blessed me; / And when the eye saw me, it bore witness to me;

【29:12】 Because I delivered the poor man who cried out, / And the orphan who had no one to help him.

【29:13】 The blessing of him who was perishing came upon me, / And I made the widow's heart shout for joy.

【29:14】 I put on^a righteousness, and it clothed me; / My justice was like a robe and a turban.

【29:15】 I was eyes to the blind, / And I was feet to the lame.

【29:16】 I was a father to the needy, / And the cause of him whom I did not know I investigated.

【29:17】 I broke the jaws of the unjust / And made him drop the prey from his teeth.

29:14^a
詩一三二 9
賽五九 17
六— 10
十一 5
弗六 14
啓十九 8
參賽六四 6

29:14^a
Psa. 132:9;
Isa. 59:17;
61:10;
11:5;
Eph. 6:14;
Rev. 19:8;
cf. Isa. 64:6

【29:18】於是我說，我必死在¹家中；
我必增添在世的日子，多如塵沙。

【29:19】我的根蔓延到水邊，露水終夜
霑在我的枝上。

【29:20】我的榮耀在身上常新，我的弓
在手中重新得力。

【29:21】人聆聽我而期待，靜默等候我的
指教。

【29:22】我說話之後，他們就不再說；
我的言語像^a雨露滴在他們身上。

【29:23】他們期待我如期待雨水；又張
開口如切慕春雨。

【29:24】我向他們含笑，他們不敢相信；
他們並沒有使我臉上的光黯淡。

【29:25】我為他們選擇道路，又坐首位；
我如君王在軍隊中居住，又如弔喪的
安慰傷心人。

【29:18】Then I said, I will die in my nest, / And I will
multiply my days like the sand.

【29:19】My root is spread out to the water, / And dew
abides on my branch at night.

【29:20】My glory is always new with me, / And my bow is
renewed in my hand.

【29:21】Men listened to me and waited, / And they were
silent for my counsel.

【29:22】After my words they spoke not again, / And my
speech distilled like^a dew upon them.

【29:23】And they waited for me as for the rain, / And
they opened their mouth wide as for the late rain.

【29:24】I smiled on them — they could not believe it; /
And they did not cast down the light of my countenance.

【29:25】I chose the way for them and sat as chief, / And I
dwelt as a king among the troops, / As one who comforts
those who mourn.

29:22^a
參申三二2

29:22^a
cf. Deut. 32:2

● 29:18¹ 直譯，窩。

約伯記 第三十章

g 爲他悲慘的現況歎息
三十 1 ~ 31

【30:1】但如今比我年少的人戲笑我；
其人之父，我曾藐視，不肯安在看守
我羊羣的狗中。

【30:2】他們壯年的力氣既已衰敗，其
手之力與我何益呢？

【30:3】他們因窮乏飢餓，身體枯瘦，
在荒廢淒涼的幽暗中，啃食於乾燥之
地；

【30:4】在草叢之中採鹹草，羅騰的根
爲他們的食物。

【30:5】他們從人羣中被趕出，人追喊
他們如追賊一般；

【30:6】以致他們必須住在極兇險的峽
谷之間，在地洞和巖穴之中。

【30:7】他們在草叢中叫喚，在荊棘下
聚集。

JOB 30

g. Sighing over His Miserable Present
30:1-31

【30:1】But now those who are younger than I / Hold me
in derision, / Those whose fathers I disdained / To put
with the dogs of my flock.

【30:2】Indeed, what good is the strength of their hands
to me? / Their vigor has perished from them.

【30:3】Withered up through want and hunger, / They
gnaw at the dry ground, / A gloom of waste and
desolation.

【30:4】They pick the mallow upon the bushes, / And the
roots of the broom shrub are their food.

【30:5】They are driven from the company of men; / Men
cry after them as after a thief;

【30:6】So that they must dwell in the most dreadful
ravines, / In caves of the earth and in the rocks.

【30:7】Among the bushes they bray; / Under the nettles
they huddle.

【30:8】這都是愚頑下賤人的兒女；他們被鞭打，趕出境外。

【30:9】現在我竟成了他們的歌曲，成了他們的^a笑談。

【30:10】他們厭惡我，遠遠的離開我；見了面就任意吐唾沫在我臉上。

【30:11】¹神鬆開繩索苦待我，所以他們在我面前²放肆。

【30:12】有下流之輩在我右邊起來，推開我的腳，築起毀壞的路攻擊我。

【30:13】他們毀壞我的道路，加增我的災難，對他們卻無助益。

【30:14】他們來如同闖進大破口；在廢墟中，輾輾而來。

【30:15】驚恐攻擊我；我的尊榮被趕逐，如同被風吹散，我的興隆如^a雲過去。

【30:8】Sons of fools, indeed sons of nameless men, / They have been stricken from the land.

【30:9】And now I have become their song, / And I am a^a byword to them.

【30:10】They abhor me; they stand aloof from me; / And they do not withhold their spit from my face.

【30:11】For He has loosened¹ my cord and afflicted me; / Therefore they have cast off restraint in my presence.

【30:12】At my right hand a brood rises up; / They send my feet running / And cast up against me their ways of destruction.

【30:13】They break up my path; / They promote my calamity, / Though there is no profit to them.

【30:14】As through a wide breach they come in; / Amid the ruin they roll on.

【30:15】Terrors are turned upon me; / My honor is pursued as by a wind, / And my prosperity passes away like a^a cloud.

● 30:11¹ 直譯，祂。

30:11¹ (my) Others read, His.

● 30:11² 直譯，脫去轡頭。

30:9^a
伯十七 6
詩六九 11

30:9^a
Job 17:6;
Psa. 69:11

30:15^a
伯七 9
詩一〇二 3
何六 4

30:15^a
Job 7:9;
Psa. 102:3;
Hosea 6:4

30:16^a
撒上一 15
詩四二 4

【30:16】現在我裏面的^a魂傾倒出來，
極其悲傷；困苦的日子將我抓住。

【30:17】黑夜將我的骨頭刺透，啃我的
疼痛毫不止息。

【30:18】因神的大力，我的外衣扭折變
形，如同裏衣的領子將我纏住。

【30:19】神把我扔在淤泥中，我就像^a
塵土和爐灰一般。

【30:20】主阿，我呼求你，你不應允我；
我站起來，你就定睛看我。

【30:21】你變成以殘忍待我，用你手的
大能追逼我。

【30:22】你把我提在風中，使我駕風而
行；又使我消散在風暴之中。

【30:23】我知道你要使我歸到死地，到
那為眾生所定的^a陰宅。

【30:24】然而人仆倒，豈不伸手；遇災
難，豈不呼救呢？

【30:16】And now my^a soul is poured out within me; / Days
of affliction have taken hold of me.

【30:17】The night rends my bones from me, / And my
gnawing pains do not rest.

【30:18】With great force my garments are distorted; / It
binds me like the collar of my coat.

【30:19】He has cast me into the mire, / And I am like^a
dust and ashes.

【30:20】I cry unto You, but You do not answer me; / I
stand up, and You stare at me.

【30:21】You have turned to become cruel to me; / With
the might of Your hand You pursue me.

【30:22】You lift me up into the wind; You make me ride
on it; / And You dissolve me in the storm.

【30:23】For I know that You will bring me into death, /
And to the^a house appointed for all living.

【30:24】Nevertheless does not a man put forth his hand
when he falls, / Or because of his disaster therefore cry out?

30:16^a
1 Sam. 1:15;
Psa. 42:4

30:19^a
創十八 27
伯四二 6

30:19^a
Gen. 18:27;
Job 42:6

30:23^a
參傳十二 5

30:23^a
cf. Eccl. 12:5

【30:25】日子艱難的，我豈不爲他哭泣？窮乏的，我魂豈不爲他憂愁？

【30:26】我期望得福樂，災禍就到了；我等待光明，黑暗便來了。

【30:27】我的心腸擾亂不安，困苦的日子迎我而來。

【30:28】我哀哭而行，黯無日光；我在會中站起來呼救。

【30:29】我與野狗爲弟兄，與駝鳥爲同伴。

【30:30】我的皮膚黑而脫落；我的骨頭因熱燒焦。

【30:31】所以我的琴音變爲悲音，我的簫聲變爲哭聲。

【30:25】Did I not weep for him who had hard days? / Was my soul not grieved for the needy?

【30:26】When I expected good, evil came; / And when I waited for light, darkness came.

【30:27】My inward parts are in turmoil and are not still; / Days of affliction have drawn near to me.

【30:28】I go about in sunless mourning. / I rise up in the congregation; I cry for help.

【30:29】I am a brother to jackals / And a companion to ostriches.

【30:30】My skin is black and falling from me, / And my bones burn with heat.

【30:31】My lyre has become mourning, / And my pipe, the voice of those who weep.

約伯記 第三十一章

h 誇耀他的正直、公義、
純全與完全
三一 1 ~ 40

JOB 31

h. Boasting of His Uprightness, Righteousness,
Integrity, and Perfection
31:1-40

【31:1】我與自己的眼立了約，怎能^a戀戀瞻望處女呢？

【31:2】從在上的神所得之分，從高處全能者所得之業，是甚麼呢？

【31:3】豈不是禍患臨到不義的，災害臨到作孽的麼？

【31:4】神豈不是察看我的道路，數點我的一切腳步麼？

【31:5】我若與虛謊同行，我的腳若急於追隨詭詐；

【31:6】（願神用公道的^a天平稱我，好知道我的^b純全；）

【31:7】我的腳步若偏離正路，我的心若隨着我的眼目，若有玷污粘在我手上；

【31:8】就願我所種的，有別人喫；我田所產的，連根被拔出來。

【31:9】我的心若因婦人受迷惑，我若在鄰舍的門外蹲伏；

【31:1】 I made a covenant with my eyes; / How then can I^a gaze upon a virgin?

【31:2】 What then is the portion from God above, / Or the inheritance of the Almighty on high?

【31:3】 Is it not calamity for the unjust / And misfortune for the workers of iniquity?

【31:4】 Does He not see my ways / And count all my steps?

【31:5】 If I have walked with falsehood, / And my foot has hastened after deceit —

【31:6】 Let Him weigh me in a righteous^a balance, / And let God know my^b integrity —

【31:7】 If my step has turned from the way, / And my heart has gone after my own eyes, / And if any spot has stuck to my hands;

【31:8】 May I sow and another eat; / Indeed may my produce be rooted up.

【31:9】 If my heart has been enticed into following after a woman, / Or I have lain in wait at my neighbor's door;

【31:10】就願我的妻子給別人推磨，別人也與她同寢。

【31:11】因為這是大惡，是審判官當罰的罪孽。

【31:12】這本是焚燒直到毀滅的火，必連根拔除我所有的出產。

【31:13】我的僕婢與我爭辯的時候，我若藐視不聽他們的情節，

【31:14】神興起，我怎樣行呢？祂查問，我怎樣回答呢？

【31:15】造我在^a腹中的，不也造他麼？使我們成形在腹中的，豈不是一位麼？

【31:16】我若不容貧寒人得其所願，或叫寡婦眼中失望，

【31:17】或獨自喫我一點食物，沒有孤兒與我同喫；

【31:10】 May my wife grind for another, / And may others kneel over her.

【31:11】 For that would have been a heinous act, / And it would be wickedness, to be punished by the judges.

【31:12】 For it is a fire that devours to ¹Abaddon / And would root up all my increase.

【31:13】 If I have despised the cause of my servant or my maid / When they contended with me,

【31:14】 What then will I do when God rises up? / And when He visits me, what will I answer Him?

【31:15】 Did not He who made me in the ^awomb make him? / And was it not One who fashioned us in the womb?

【31:16】 If I have withheld the poor from their desire, / Or have let the eyes of the widow fail,

【31:17】 Or have eaten my morsel alone / Without the orphan eating of it —

31:15^a
詩一三九 13

31:15^a
Psa. 139:13

31:12¹ (Abaddon) Meaning destruction.

【31:18】（從幼年時孤兒與我同長，好像兒子與父親一樣；我從出母腹就¹扶助寡婦；）

【31:19】我若見人因^a無衣死亡，或見窮乏人身無遮蓋；

【31:20】我若不使他因我羊的毛得暖，¹心中爲我祝福；

【31:21】我若在城門口見有幫助我的，就舉手攻擊孤兒；

【31:22】情願我的肩胛骨從肩頭脫落，我的膀臂在手肘處折斷。

【31:23】因爲神降的災禍使我恐懼，因祂的威嚴，我不能妄爲。

【31:24】我若以金子爲^a指望，對精金說，你是我的倚靠；

【31:25】我若因財物豐裕，因我手所得的甚多而歡喜；

【31:18】Rather, from my youth he grew up with me as with a father, / And from my mother's womb I guided¹ the widow —

【31:19】If I have seen someone perishing from^a lack of clothing / Or that the needy had no covering;

【31:20】If his loins have not blessed me, / And he has not been made warm with the fleece of my sheep;

【31:21】If I have raised my hand against the orphan / Because I saw that I had support among those in the gate;

【31:22】May my shoulder blade fall from the shoulder, / And may my arm be broken at the elbow.

【31:23】For calamity from God is dreadful to me, / And because of His majesty I can do nothing.

【31:24】If I have made gold my^a hope, / And have called fine gold my confidence;

【31:25】If I have rejoiced because my wealth was great / And because my hand had acquired much;

● 31:18¹ 直譯，引導。

● 31:20¹ 直譯，腰。

31:18¹ (the) Lit., her.

31:19^a
雅二 15

31:19^a
James 2:15

31:24^a
提前六 17

31:24^a
1 Tim. 6:17

【31:26】我若見太陽發光，明月行在空中，

【31:27】心就暗暗被引誘，口便親手；

【31:28】這也是審判官當罰的罪孽，因我背棄在上的神。

【31:29】我若見恨我的人遭災難就歡喜，見他遭禍患便高興；

【31:30】（我沒有容口犯罪，以咒詛求滅他的性命；）

【31:31】若我帳棚的人未曾說，誰不從¹我們主人的肉食得飽呢？

【31:32】（我從來沒有容客旅在街上住宿，總是開門迎接行路的人；）

【31:33】我若像^{1a}亞當^b遮掩我的過犯，將罪孽藏在懷中，

【31:26】If I have looked at the sun when it shone / Or the moon going on in splendor,

【31:27】And my heart has been secretly enticed, / And my mouth has kissed my hand;

【31:28】It too would be wickedness, to be punished by the judges, / For I would have denied God above.

【31:29】If I have rejoiced at the misfortune of him who hated me, / Or have exulted when evil found him —

【31:30】Rather, I have not allowed my mouth to sin / By asking for his life with a curse —

【31:31】If the men of my tent have not said, / Who can find one who has not been filled with ¹our master's meat? —

【31:32】The sojourner has not lodged in the street; / I have opened my doors to the highway —

【31:33】If I have ^acovered my transgressions ^{1a}as ^bAdam did / By hiding my iniquity in my bosom,

● 31:31¹ 我們，直譯，他。

● 31:33¹ 或，人。

31:31¹ (our) Lit., his.

31:33¹ (as) Or, as men do.

31:33^a
創三 8, 12
31:33^b
箴二八 13

31:33^a
Prov. 28:13
31:33^b
Gen. 3:8, 12

【31:34】因懼怕大眾，又因家族藐視我
使我驚恐，以致閉口無言，杜門不出；

【31:35】惟願有一位肯聽我！在這裏有
我所畫的押，願全能者^a回答我。願
控告我的寫上狀辭。

【31:36】我必將狀辭帶在肩上，又綁在
頭上為冠冕；

【31:37】我必向祂述說我腳步的數目，
必如君王進到祂面前！

【31:38】我的地若喊冤控告我，地的犁
溝若一同哭泣；

【31:39】我若喫我地所効力的卻不給價
銀，或叫原主喪命；

【31:40】願這地長出蒺藜代替麥子，長
出惡草代替大麥。約伯的話說¹完了。

● 31:40¹ 約伯藉着八次對他三個朋友的講
話，暴露了自己，揭露了自己許多消極的事，

【31:34】Because I so dreaded the great multitude, / And
the contempt of the families so frightened me, / That I
was silent and did not go out my door —

【31:35】Oh, that I had someone to hear me! / Here is my
signature! Let the Almighty^a answer me. / And let my
accuser write up the charge.

【31:36】Surely I would carry¹ it on my shoulder; / I would
bind it onto me like a crown;

【31:37】I would declare to Him the number of my steps; /
Like a prince I would approach Him!

【31:38】If my land cries out against me, / And its furrows
weep together;

【31:39】If I have eaten its strength without money, / And
have caused its owners to lose their life;

【31:40】May thorns come forth instead of wheat, / And
pungent weeds instead of barley. / The words of Job
are¹ ended.

31:36¹ (it) I.e., the scroll containing the charge.

31:40¹ (ended) Through his eight times of speaking to his three
friends, Job exposed himself, unveiling many negative things concerning

約伯記 第三十二章

i 約伯的三友不再回答他 三二 1

【32:1】於是這三個人，因約伯自以為^a義，就不再回答他。

叁 以利戶回答約伯的話 三二 2 ~ 三七 24

一 他對約伯第一次的改正和反駁 三二 2 ~ 三三 33

包括：他是自義的；他滿了理由；他責怪朋友不瞭解他，不在愛裏同情他；他埋怨神不公平，以無法解釋、嚴厲的方法對待他；他與神之間有個案件；他僅僅照着傳統所承受，虛空、客觀的知識認識神；他沒有得着在新約所揭示，關於神永遠經綸的神聖啓示；他因自己天然人的成功和成就而昏暗；他因自己天然領會的觀念而盲瞎；就着神所要他與神的關係而言，他是在黑暗與盲瞎中摸索；他滿意於自己所成爲的；他不知道自己在神面前可憐的光景，沒有被神浸透，沒有與神調和，沒有被神充滿，也沒有與神是一。

JOB 32

i. Job's Three Friends Ceasing to Answer Him 32:1

【32:1】Then these three men ceased answering Job, for he was^a righteous in his own eyes.

III. Elihu's Answer to Job 32:2 – 37:24

A. His First Correction and Refutation of Job 32:2 – 33:33

himself, including his being self-righteous; his being full of reasons; his blaming his friends for not understanding him and for not sympathizing with him in love; his complaining that God was not fair in treating him in an unexplainable, severe way; his having a legal case between him and God; his knowing God only in the vain, objective knowledge inherited from tradition; his having not received the divine revelation, as unveiled in the New Testament, concerning God's eternal economy; his being darkened by the success and attainments of his natural being; his being blinded by the concept of his natural understanding; his groping in darkness and in blindness concerning his relationship with God according to what God wants; his being content with what he had become; and his being unaware of his miserable situation before God in not being saturated with God, mingled with God, filled with God, and one with God.

32:1^a
伯十三 18
二七 6

32:1^a
Job 13:18;
27:6

【32:2】那時布西人，蘭族巴拉迦的兒子¹以利戶²發怒了。他向約伯發怒，是因約伯^a自以為義，不以神為義；

【32:3】他又向約伯的三個朋友發怒，因為他們找不出回答的話來，卻仍以約伯為有罪。

【32:4】以利戶要與約伯說話，就等候他們，因為他們比自己年老。

【32:5】以利戶見這三個人口中無話回答，就怒氣發作。

【32:6】布西人巴拉迦的兒子以利戶回答說，我年輕，你們年老，因此我退縮畏懼，不敢向你們陳說我所知道的。

【32:7】我說，年老的當說話，壽高的當以智慧指教人。

● 32:2¹ 意，祂是神，或祂是我的神。

● 32:2² 以利戶認為自己有智慧，但他向約伯和他的三個朋友發怒，（2～5，）顯為非常愚昧。怒氣發作是不智的。（箴二九 11，參弗四 26。）

【32:2】And the ¹anger of ²Elihu the son of Barachel the Buzite, of the family of Ram, was kindled. Against Job was his anger kindled because he ^ajustified himself rather than God;

【32:3】And against his three friends was his anger kindled because they had found no answer but had condemned Job.

【32:4】Now Elihu had waited to speak with Job, because they were older than he.

【32:5】But when Elihu saw that there was no answer in the mouth of the three men, his anger was kindled.

【32:6】So Elihu the son of Barachel the Buzite answered and said, I am young, / And you are aged; / Therefore I shrank back and was afraid / To declare to you what I know.

【32:7】I said, Let age speak, / And let the multitude of years make wisdom known.

32:2² (Elihu) Meaning He is God, or He is my God.

32:2¹ (anger) Elihu thought of himself as wise, but in being angry against Job and his three friends (vv. 2-5), he was very foolish. It is not wise to be burning with anger (Prov. 29:11; cf. Eph. 4:26).

【32:8】但¹在人裏面有^{2a}靈，全能者的^{2b}氣使人有聰明。

【32:9】並不是尊大的就有智慧，也不是年老的就明白公平。

【32:10】因此我說，你們要聽我言，我也要陳說我所¹知道的。

● 32:8¹ 或，乃是在人裏面的靈，就是全能者的氣，使人有聰明。在本節，在人裏面的靈，與全能者的氣，是同位語，指明人的靈就是神的氣。（見創二 7 註 5。）

● 32:8² 靈，希伯來文，ruach，如阿克。氣，希伯來文，nesha-mah，奈夏瑪。

● 32:10¹ 以利戶的說話指明他相當驕傲。雖然他確信自己能就着神對付約伯的目的，充分的回答約伯，但在他一切的說話中，以利戶並沒有以清楚的觀點回答約伯，不像新約裏使徒保羅那樣有清楚的異象，看見他虧損萬事，乃是以贏得基督為目標，（腓三 8～14，）並看見信徒所受的苦楚是要為他們成就永遠重大的榮耀。（林後四 17。）以利戶的話沒有一點神聖的智慧，但保羅有清楚啓示的話。因此，保羅的話實在是智慧的話。（林前十二 8。）

不僅如此，約伯、他的三個朋友和以利戶的說話，完全缺少運用靈接觸神。他們說到神，也說到

【32:8】But¹ there is a^{2a} spirit in man,/ And the^{2b} breath of the Almighty gives them understanding.

【32:9】It is not the great who are wise,/ Nor the old who understand justice.

【32:10】Therefore I say, Hear me; / I also will declare what I¹ know.

32:8¹ (there) Or, it is the spirit in man, indeed the breath of the Almighty, that gives them understanding. In this verse a spirit in man and the breath of the Almighty are in apposition, indicating that the spirit of man is the breath of God (see note 7⁵ in Gen. 2).

32:8² (spirit) Heb. ruach...neshamah.

32:10¹ (know) Elihu's speaking indicates that he was quite proud. Although he was full of assurance that he could answer Job adequately concerning God's purpose in dealing with Job, in all his speaking Elihu did not answer Job with a clear view like the apostle Paul's clear vision in the New Testament concerning the goal of gaining Christ in his suffering the loss of all things (Phil. 3:8-14) and concerning the believers' affliction working out for them an eternal weight of glory (2 Cor. 4:17). Elihu's word had nothing of the divine wisdom. With Paul, however, there was a clear word of revelation. Hence, Paul's word was truly the word of wisdom (1 Cor. 12:8).

Furthermore, the speaking of Job, of his three friends, and of Elihu was altogether lacking in the exercise of the spirit to contact God. They

【32:11】你們尋索要說甚麼時，我等候你們的話，側耳要聽你們的理論。

【32:12】我留心聽你們；誰知你們中間沒有人能駁倒約伯，答覆他的話。

【32:13】你們切不可說，我們已尋得智慧；神能擊敗他，人卻不能。

【32:14】約伯沒有陳明他的話向我爭辯，我也不用你們的話回應他。

【32:15】他們驚奇不再回答，無言可發。

【32:16】難道因他們不說話，站住不再回答，我就仍舊等候麼？

他們的靈，但在他們所有的辯論中，看不出他們在運用靈。反之，他們運用心思炫耀自己的知識。在這事上，以利戶跟隨年長者的榜樣，用同樣的方式說話。以利戶是一個滿了善惡知識的人，不是一個在靈裏的人。（參啓一 10。）

【32:11】Indeed, I have waited out your words; / I have given ear to your reasonings, / While you searched for what to say.

【32:12】Indeed I gave you my full attention; / But no one here could refute Job; / None of you answered his words.

【32:13】Do not say, We have found wisdom; / God will defeat him, not man.

【32:14】But he did not arrange his words against me; / Neither will I respond to him with your speeches.

【32:15】They are dismayed; they answer no more; / Words fail them.

【32:16】Then should I wait? For they do not speak, / For they stand still; they answer no more.

spoke concerning God, and they also referred to their spirit, but in all their debates there is no hint that they were exercising their spirit. Rather, they exercised their mind to make a display of their knowledge. In this matter Elihu followed the example of the older ones and spoke in the same way. Elihu was a person who was full of the knowledge of good and evil. He was not a person in the spirit (cf. Rev. 1:10).

【32:17】我也要回答我的一分話，陳說我所知道的。

【32:18】因為我滿了話，我裏面的靈催逼我。

【32:19】看哪，我裏面如盛酒的囊，沒有出氣的縫，又如^a新皮袋快要脹裂。

【32:20】我要說話，使我舒暢；我要開口回答。

【32:21】請不要讓我看人的^a情面，也不要讓我奉承人。

【32:22】我不曉得怎樣奉承，若奉承，造我的主必快快把我除去。

約伯記 第三十三章

【33:1】然而約伯阿，請聽我的話，側耳聽我一切的言語。

【33:2】請看，我已經開口，我的舌頭已經在我口中發言。

【33:3】我的言語顯明我心中的正直；我嘴唇所知道的，就清潔無偽的說出。

【32:17】I also will answer what has been apportioned to me;/ I also will declare what I know.

【32:18】For I am full of words;/ The spirit in my inward parts constrains me.

【32:19】Indeed, my inward parts are like wine that is not vented;/ Like^a new wineskins, they are about to burst.

【32:20】Let me speak, that there may be relief for me;/ Let me open my lips and answer.

【32:21】Let me not, I beg you, ^arespect any man's person, /Nor flatter any man;

【32:22】For I do not know how to flatter — / My Maker would soon bear me off.

JOB 33

【33:1】But now, Job, hear my speaking, / And give ear to all my words.

【33:2】Indeed now, I have opened my mouth;/ My tongue has spoken in my mouth.

【33:3】My words manifest the uprightness of my heart, / And what my lips know they speak sincerely.

32:19^a
太九 17

32:21^a
詩八二 2
箴二四 23

32:19^a
Matt. 9:17

32:21^a
Psa. 82:2;
Prov. 24:23

33:4^a
創二 7
伯十二 10
二七 3
賽四二 5
但五 23
徒十七 25

【33:4】神的靈造了我，全能者的^a氣使我得生。

【33:5】你若能，就回答我；請站起來，在我面前陳明。

【33:6】看哪，我在神面前與你一樣，也是由^a泥土中捏出來的。

【33:7】我的威嚇不能使你驚惶，我的壓力在你身上也不會沉重。

【33:8】你所說的我聽見了，我聽見你言語的聲音，說，

【33:9】我是^a清潔無過的；我是純潔的，在我裏面也沒有罪孽。

【33:10】看哪，神找機會攻擊我，以我爲^a仇敵，

【33:11】把我的腳上了^a木狗，察看我一切的行徑。

【33:12】我要回答你說，你這話不對，因神比人更大。

【33:4】The Spirit of God has made me, / And the^a breath of the Almighty has enlivened me.

【33:5】If you can, respond to me; / Arrange your words before me; take your stand.

【33:6】Indeed, I am before God as you are; / I too was cut out of^a clay.

【33:7】So no fear of me can terrify you, / Nor can my pressure be heavy upon you.

【33:8】You have surely spoken in my hearing, / And I have heard the voice of your words, saying,

【33:9】I am^a clean and without transgression; / I am pure, and there is no iniquity in me.

【33:10】See, He finds occasions for hostility against me; / He considers me as His^a enemy.

【33:11】He puts my feet in^a stocks; / He watches all my paths.

【33:12】However, in this you are not right, I will answer you, / For God is greater than man.

33:4^a
Gen. 2:7;
Job 12:10;
27:3;
Isa. 42:5;
Dan. 5:23;
Acts 17:25

33:6^a
Job 10:9;
Isa. 64:8

33:9^a
Job 11:4;
16:17

33:10^a
Job 13:24

33:11^a
Job 13:27;
Acts 16:24

33:6^a
伯十 9
賽六四 8

33:9^a
伯十一 4
十六 17

33:10^a
伯十三 24

33:11^a
伯十三 27
徒十六 24

【33:13】你為何與祂爭論說，祂的事祂都不回答呢？

【33:14】原來神用一種方式，甚至用兩種方式說話，人卻不理會；

【33:15】（人在牀上打盹沉睡的時候，神在^a夢中，在夜間的異象裏說話；）

【33:16】神就開通人的^a耳朵，將他們當受的教訓印在他們心上，

【33:17】好叫人轉離自己所行的，又將驕傲從人¹除掉。

【33:18】祂使人的魂不陷在坑裏，使人的生命不滅在刀下。

【33:19】人在牀上被神用痛苦懲治，骨頭不住的掙扎；

【33:20】以致他的生命厭棄食物，他的魂厭惡美味。

【33:21】他的肉消瘦，以致看不見，先前不見的骨頭，都凸出來。

【33:13】Why do you contend with Him, / Saying that He does not answer for any of His affairs?

【33:14】For God speaks in one way, / Indeed in two ways, without any perceiving it —

【33:15】In a ^adream, a night vision, / When deep sleep falls upon men / In the slumberings upon their beds —

【33:16】Then He opens the ^aears of men / And seals up their instruction,

【33:17】That He may turn man aside from his doing / And hide pride from man.

【33:18】He keeps his soul from the pit, / And his life from perishing by the sword.

【33:19】He is also chastened with pain upon his bed / And with continual strife in his bones,

【33:20】So that his life abhors bread, / And his soul, fancy food.

【33:21】His flesh is so consumed that it cannot be seen, / And his bones that had not been seen stick out.

33:15^a

創二十 6
民十二 6
太一 20
二 12, 13, 19, 22

33:16^a

伯三六 10, 15
詩四十 6
賽五十 4-5
啓二 7

33:15^a

Gen. 20:6;
Num. 12:6;
Matt. 1:20;
2:12, 13, 19, 22

33:16^a

Job 36:10, 15;
Psa. 40:6;
Isa. 50:4-5;
Rev. 2:7

● 33:17¹ 直譯，隱藏。

【33:22】他的魂臨近深坑，他的生命接近滅命者。

【33:23】一千天使中，若有一個在他身旁作傳話的，指示人所當行的事，

【33:24】神就向他開恩，說，救贖他免下深坑；我已經得了贖價。

【33:25】他的肉要比孩童的肉更嫩；他就反老還童。

【33:26】他禱告神，神就悅納他，使他歡呼朝見神的面；神又使人復得他的義。

【33:27】他要向人歌唱說，我犯了罪，屈枉正直，卻未受報應。

【33:28】神^a救贖了我的魂免入深坑；我的生命也必見光。

【33:29】看哪，神兩次、三次向人行這一切的事，

【33:22】 And his soul draws near to the pit, / And his life, to the destroyers.

【33:23】 If there is with him an angel, / An interpreter, one of a thousand, / To declare to man what is right for him,

【33:24】 Then He will be gracious to him and will say, / Redeem him from going down into the pit; / I have found a ransom.

【33:25】 His flesh will be fresher than in childhood; / He will return to the days of his youth.

【33:26】 He will pray to God, and He will accept him, / So that he sees His face with joyous shouting; / And ¹God restores to man his righteousness.

【33:27】 He will sing to men and say, / I sinned and perverted what was right, / But it was not paid back to me.

【33:28】 He has ^aredeemed my soul from perishing in the pit, / And my life will see the light.

【33:29】 Indeed, all these things God accomplishes for a man, / Twice, even three times,

33:28^a
伯三三 24
賽三八 17-18

33:28^a
Job 33:24;
Isa. 38:17-18

【33:30】為要從深坑救回人的魂，以^a活人之地的光照耀他。

【33:31】約伯阿，你當側耳聽我的話；不要作聲，我要說話。

【33:32】你若有話說，就可以回答我；你只管說，因我願以你為是。

【33:33】若不然，你就聽我說；你不要作聲，我便將智慧教訓你。

約伯記 第三十四章

二 他對約伯第二次的改正和反駁 三四 1 ~ 37

【34:1】以利戶繼續說，

【34:2】你們智慧人，要聽我的話；有知識的人，要側耳聽我說。

【34:3】因為^a耳朵試驗話語，好像上膛嘗食物。

【34:4】我們當為自己選擇何為是，彼此知道何為^a善。

【33:30】To bring his soul back from the pit, / To enlighten him with the ^alight of the living.

【33:31】Take heed, Job; hear me. / Be silent, and I will speak.

【33:32】If you have anything to say, answer me; / Speak, for I desire to justify you.

【33:33】If not, you listen to me; / Be silent, and I will teach you wisdom.

JOB 34

B. His Second Correction and Refutation of Job 34:1-37

【34:1】Then Elihu continued and said,

【34:2】Hear my words, you wise men; / And you who know, give ear to me.

【34:3】For the ^aear tries words / As the palate tastes food.

【34:4】Let us choose for ourselves what is right; / Let us know among ourselves what is ^agood.

34:5^a
伯二七 2

【34:5】約伯曾說，我是義的，神奪去我的^a理；

【34:6】我豈能說謊違背我的理？我雖無過，受的箭傷卻無法醫治。

【34:7】誰像約伯，喝譏誚如同喝水，

【34:8】與作孽的結伴而行，和惡人一同行走呢？

【34:9】他說，人以神為樂，總是無^a益。

【34:10】所以你們明理的人要聽我的話：神斷不至行惡，全能者斷不至作孽。

【34:11】祂必按人所作的^a報應人，使人照自己的行徑得報。

【34:12】神必不作惡，全能者也必不屈枉公理。

【34:5】For Job has said, I am righteous, / And God has¹taken away my^a right;

【34:6】Should I lie against my right? / My arrow wound is incurable, though I am without transgression.

【34:7】What man is like Job, / Who drinks up scoffing like water,

【34:8】Who goes in company with the workers of iniquity / And walks with wicked men?

【34:9】For he has said, It does not^a profit a man / To delight himself in God.

【34:10】Therefore, you men of understanding, hear me: / Far be it from God that He would do evil, / And from the Almighty that He would commit iniquity.

【34:11】For He will^a render a man's work to him / And will cause a man to find that which is according to his own way.

【34:12】Indeed in all certainty God will not do evil, / And the Almighty will not pervert justice.

34:5^a
Job 27:2

34:9^a
Job 21:15;
35:3;
Mal. 3:14

34:11^a
Psa. 62:12;
Prov. 24:12;
Jer. 32:19;
Matt. 16:27;
Rom. 2:6;
Rev. 22:12

34:9^a
伯二一 15
三五 3
瑪三 14

34:11^a
詩六二 12
箴二四 12
耶三二 19
太十六 27
羅二 6
啓二二 12

34:5¹ (taken) Or, turned aside my justice.

34:13^a
伯三八 4-7

【34:13】誰派祂治理^a地？誰安定全世界呢？

34:14^a
伯三三 4

【34:14】祂若只顧自己，將祂的^a靈和氣收歸自己；

34:15^a
伯十 9
傳十二 7
詩一〇四 29
一四六 4

【34:15】凡有血肉的必一同氣絕，人必仍歸^a塵土。

【34:16】你若明理，就當聽這話，側耳聽我言語的聲音。

【34:17】難道恨惡公理的，可以掌權麼？那公義且有大能的，你豈可定為有罪呢？

【34:18】祂對君王說，你是卑劣的！對貴冑說，你是邪惡的！

34:19^a
申一 17
雅二 1
太二二 16
可十二 14

【34:19】祂不^a徇掌權者的情面，也不看重富足的過於貧窮的；因為他們都是祂手所造的。

【34:20】在轉眼之間，半夜之中，他們就死亡；百姓被震動而去世，有權勢的被除滅非借人手。

【34:13】Who has ever put the^a earth in His charge? / Or who has ever set in order the whole world?

【34:14】If He were to consider Himself only, / He would gather back to Himself His^a spirit and His breath;

【34:15】All flesh would perish together, / And man would return to^a dust.

【34:16】If then you have understanding, hear this; / Give ear to the voice of my words.

【34:17】Shall one who hates justice govern? / And will you condemn the just and mighty One,

【34:18】He who says to a king, You worthless one! / And to nobles, You wicked one!

【34:19】He who does not^a respect the persons of princes, / Nor regard the rich man more than the poor, / For they are all the work of His hands?

【34:20】In a moment they die, and in the middle of the night / The people are shaken, and they pass away; / And the mighty are taken away, but by no human hand.

34:13^a
Job 38:4-7

34:14^a
Job 33:4

34:15^a
Job 10:9;
Eccl. 12:7;
Psa. 104:29;
146:4

34:19^a
Deut. 1:17;
James 2:1;
Matt. 22:16;
Mark 12:14

34:21^a
箴五 21
耶三二 19

【34:21】因為神^a注目觀看人的道路，
看明人一切的腳步。

34:22^a
摩九 2-3
耶二三 24

【34:22】沒有黑暗和死蔭，能給作孽的^a
藏身。

【34:23】因為神不必再三鑒察人，使人
到祂面前受審判。

【34:24】祂不必查究，就打破有勢力的人，
設立別人代替他們。

【34:25】因此祂知道他們的行為，在夜
間傾覆他們，使他們被壓碎。

【34:26】祂在眾人眼前擊打他們，如同
擊打惡人一樣；

【34:27】因為他們偏離不跟從祂，也不
留心祂一切的道路，

【34:28】以致貧窮人的哀聲達到祂那
裏，祂也聽了困苦人的哀聲。

【34:29】祂若靜默，誰能定罪祂？祂若
掩面，誰能看見祂？無論待一國或一人，
都是如此，

【34:21】For His^a eyes are upon the ways of a man, / And
He sees all his steps.

【34:22】There is no darkness and no shadow of death /
Where the workers of iniquity may^a hide themselves.

【34:23】For He does not need to consider a man further, /
That he should go to God in litigation.

【34:24】He breaks mighty men in pieces without inquiry
/ And puts others in their stead.

【34:25】Hence He knows their actions, / And He
overturns them in the night so that they are crushed.

【34:26】He strikes them as He would evil men, / In a
place where all can see;

【34:27】Because they turned aside from following after
Him / And would not regard any of His ways,

【34:28】So that they caused the cry of the poor to come
to Him, / And He heard the cry of the afflicted.

【34:29】When He is silent, who can condemn Him? /
When He hides His face, who can behold Him? / He does
so toward a nation and toward a man alike,

34:21^a
Prov. 5:21;
Jer. 32:19

34:22^a
Amos 9:2-3;
Jer. 23:24

【34:30】使不虔敬的人不得作王，免得有人牢籠百姓。

【34:31】有誰對神說，我擔受了責罰，不再有敗壞的行爲了；

【34:32】我所看不明的，求你指教我；我若作了孽，必不再作？

【34:33】祂施行報應，豈因你拒絕不受，就隨你的心願麼？要作揀選的是你，不是我；你所知道的，只管說罷。

【34:34】明理的人，和聽我話的智慧人，必對我說，

【34:35】約伯說話沒有知識，言語中毫無見識。

【34:36】我願約伯被試驗到底，因他回答像惡人一樣。

【34:37】他在罪上又加¹悖逆；在我們中間²拍掌，用許多言語頂撞神。

【34:30】That no profane man would reign, that there would be no snares for the people.

【34:31】For has anyone ever said to God, / I have borne chastisement; I will offend no more;

【34:32】What I do not see teach me; / If I have committed iniquity, I will do it no more?

【34:33】Should He recompense to fit you, since you have rejected it? / For you must choose, and not I. / So speak what you know.

【34:34】Men of understanding will say to me, / As well as the man of wisdom who hears me,

【34:35】Job has spoken without knowledge, / And his words are without insight.

【34:36】I wish that Job were tried to the limit / Because of his answering like evil men.

【34:37】For he adds¹ rebellion to his sin; / Among us he² claps his hands / And multiplies his words against God.

● 34:37¹ 或，（如在別處所譯者，）過犯。

● 34:37² 卽譏笑或嘲弄的手勢。

34:37¹ (rebellion) Or (as translated elsewhere), transgression.

34:37² (claps) I.e., as a gesture of mockery or scorn.

約伯記 第三十五章

三 他對約伯第三次的改正和反駁 三五 1 ~ 16

【35:1】以利戶繼續說，

【35:2】你說，我的^a公義勝於神的公義；
你以為這樣說有理，

【35:3】所以纔說，這與¹我有甚麼^a益處？
我不犯罪比犯罪有甚麼好處？

【35:4】我要用言語回答你，和在你這裏的朋友。

【35:5】你當向天觀看，瞻望那高於你的穹蒼。

【35:6】你若^a犯罪，對神能造成甚麼妨礙？
你的過犯增多，對神能作出甚麼損害？

【35:7】你若是^a公義，能^b給祂甚麼？
或者祂能從你手裏接受甚麼？

● 35:3¹ 直譯，你。

JOB 35

C. His Third Correction and Refutation of Job 35:1-16

【35:1】Then Elihu continued and said,

【35:2】Do you consider this to be just, / Do you say, My^a righteousness is more than God's?

【35:3】That you say, What^a advantage is there to¹ me, /
What do I profit, more than if I had sinned?

【35:4】I will respond to you with words, / And to your companions with you.

【35:5】Look unto heaven and see; / And behold the skies:
They are higher than you.

【35:6】If you^a sin, what do you accomplish against Him?
/ And if your transgressions are multiplied, what do you do to Him?

【35:7】If you are^a righteous, what can you^b give to Him, /
Or what does He receive from your hand?

35:3¹ (me) Lit., you.

35:2^a
伯三二 2

35:3^a
伯三四 9

35:6^a
箴八 36

35:7^a
伯二二 2-3

35:7^b
代上二九 14
羅十一 35
詩一一六 12

35:2^a
Job 32:2

35:3^a
Job 34:9

35:6^a
Prov. 8:36

35:7^a
Job 22:2-3
35:7^b
1 Chron. 29:14;
Rom. 11:35;
Psa. 116:12

【35:8】你的邪惡只能害像你這樣的人，
你的公義只能叫¹世人得益處。

【35:9】人因多受欺壓就哀求，因強權者的¹轄制便呼救；

【35:10】卻無人說，^a造我的神在那裏？
祂使人夜間^b歌唱，

【35:11】教訓我們勝於地上的走獸，使
我們有智慧勝於空中的飛鳥。

【35:12】他們在那裏，因惡人的驕傲呼
求，祂卻不答應。

【35:13】虛妄的呼求，神必不垂聽，全
能者也必不理會。

【35:14】何況你說，你不得見祂，你的
案件在祂面前，你正等候祂！

【35:15】但如今因祂未曾在怒中查究，
也不甚理會狂傲，

【35:8】Your wickedness affects a man like you, / And
your righteousness, a son of man.

【35:9】Because of the multitude of oppressions they cry
out; / They cry for help because of the arm of the mighty.

【35:10】But no one says, Where is God my^a Maker, / Who
gives^b songs in the night,

【35:11】Who teaches us more than the beasts of the earth
/ And makes us wiser than the birds of heaven?

【35:12】There they cry, but He does not answer, /
Because of the pride of evil men.

【35:13】Surely God does not hear an empty cry, / And the
Almighty does not regard it.

【35:14】How much less when you say that you do not
behold Him, / That the cause is before Him and you are
waiting on Him!

【35:15】But now, because He has not visited in His anger
/ Nor regarded such great arrogance,

● 35:8¹ 直譯，人的兒子。

● 35:9¹ 直譯，膀臂。

35:10^a
詩一四九 2
賽五四 5
35:10^b
詩四二 8
七七 6
一一九 62
徒十六 25

36:13^a
羅二 5

35:10^a
Psa. 149:2;
Isa. 54:5
35:10^b
Psa. 42:8;
77:6;
119:62;
Acts 16:25

36:13^a
Rom. 2:5

【35:16】所以約伯開口說虛妄的話，多發無知識的言語。

約伯記 第三十六章

四 他對約伯末了的話 三六 1～三七 24

【36:1】以利戶又接着說，

【36:2】你再容我片時，我就指示你；
因我還有話為神說。

【36:3】我要將所知道的從遠處引來，
將公義歸給造我的主。

【36:4】我的言語真不虛謊；有一位¹知識全備的與你同在。

【36:5】看哪，神有大能，並不藐視人；
祂大有智慧的能力。

【36:6】祂不容惡人存活，卻為困苦人伸冤。

【35:16】 Job opens his mouth in vanity; / He multiplies words without knowledge.

JOB 36

D. His Final Word to Job 36:1 – 37:24

【36:1】 And Elihu added this and said,

【36:2】 Bear with me a little, and I will show you; / For there is more to say for God.

【36:3】 I will bring my knowledge from afar / And will ascribe righteousness to my Maker.

【36:4】 For truly my words are not false; / One perfect in¹ knowledge is with you.

【36:5】 Indeed, God is mighty and does not despise; / He is mighty in strength of understanding.

【36:6】 He does not preserve the wicked man alive, / But gives justice to the afflicted.

● 36:4¹ 見三二 10 註 1。

36:4¹ (knowledge) See note 10¹ in ch. 32.

【36:7】祂的眼目¹時常看顧義人，祂使他們永遠和君王同坐寶座，他們就得着高舉。

【36:8】他們若被鎖鍊捆住，被苦難的繩索纏住，

【36:9】祂就把他們的作為和過犯指示他們，叫他們知道自己行動驕傲。

【36:10】祂也開通他們的耳朵得受教訓，吩咐他們離開罪孽轉回。

【36:11】他們若聽從事奉祂，就必度日亨通，歷年福樂。

【36:12】若不聽從，就要被刀殺滅，無知無識而死。

【36:13】但那心中不虔敬的人，^a積蓄怒氣；神捆綁他們時，他們竟不呼救。

【36:14】他們必在青年時死亡，與極污穢的人一樣喪命。

【36:7】He does not withdraw His eyes from the righteous;/ And with kings on the throne,/ He sets them forever, and they are exalted.

【36:8】And if they are bound in fetters,/ If they are caught in the cords of affliction,

【36:9】He shows them their work / And their transgressions, that they have acted arrogantly.

【36:10】He also opens their ear to instruction / And commands that they return from iniquity.

【36:11】If they hear and serve Him, / They will spend their days in prosperity / And their years in pleasantness.

【36:12】But if they do not hear, they will pass away by the sword / And die without knowledge.

【36:13】But those who are profane in heart^a lay up anger; / They do not cry for help when He binds them.

【36:14】They die in youth, / And their life ends among the most defiled.

● 36:7¹ 直譯，不從義人收回。

【36:15】神藉着困苦人所受的困苦救拔他們，藉着他們所受的欺壓開通他們的耳朵。

【36:16】神也必引你出離患難的虎口，進入寬闊不狹窄之地；擺在你席上的，必滿有肥甘。

【36:17】但你滿有惡人所當受的審判；判斷和刑罰抓住了你。

【36:18】不可容忿怒觸動你侮慢神，也不可因贖價大就偏行。

【36:19】你的呼救，或是你一切的勢力，能叫你不受患難麼？

【36:20】不要切慕黑夜，就是眾民在本處被除滅的時候。

【36:21】你要謹慎，不可轉向罪孽；因你選擇罪孽，過於選擇苦難。

【36:22】看哪，神因自己的能力被高舉：教訓人的，有誰像祂？

【36:23】誰派定祂的道路？誰說，你所行的不義？

【36:15】 He rescues the afflicted by their affliction / And opens their ear through oppression.

【36:16】 Indeed He allures you from the jaws of distress / Into a spacious place, where there is no constraint; / And what is upon your table is full of fatness.

【36:17】 But you are filled with the judgment of the wicked; / Judgment and litigation have taken hold of you.

【36:18】 Beware lest wrath allures you into scoffing, / And do not let the greatness of the ransom turn you aside.

【36:19】 Will your cry keep you from being in distress, / Or all the forces of your strength?

【36:20】 Do not long for the night, / When people are taken from their place.

【36:21】 Take heed; do not turn toward iniquity; / For you have chosen this rather than affliction.

【36:22】 Indeed, God is exalted in His power: / Who is a teacher like Him?

【36:23】 Who has appointed His way for Him? / And who says, You have done wrong?

【36:24】你要記得稱讚祂所行的爲大，
就是人所歌頌的。

【36:25】祂所行的，萬人都看見；世人都從遠處觀看。

【36:26】看哪，神爲大，我們不能知曉；
祂的年數不能測度。

【36:27】祂吸取水點，這水點從祂的雲霧中滴下成^a雨；

【36:28】雲霓將雨落下，沛然降與世人。

【36:29】人真能明白雲彩如何鋪張，神的帷幕如何發出雷聲麼？

【36:30】祂將閃電佈散在自己四圍，又遮覆海¹底。

【36:31】祂用這些審判眾民，且賜豐富的^a糧食。

【36:32】祂以閃電遮手，命閃電擊中目標。

【36:24】Remember to magnify His work, / Of which men sing.

【36:25】All mankind has gazed on it; / Man beholds it from afar.

【36:26】Indeed, God is great, and we do not know Him; / The number of His years we also cannot search out.

【36:27】For He draws up the drops of water / Which distill into^a rain from His mist,

【36:28】Which the skies pour down / And drop upon man abundantly.

【36:29】Can they indeed understand the spreading of the clouds, / The thunderings of His pavilion?

【36:30】Indeed, He scatters His lightning around Him / And covers the roots of the sea.

【36:31】For by these He judges the peoples; / He gives^a food in abundance.

【36:32】He fills His hands with lightning / And commands it to strike the mark.

36:27^a
伯五 10
耶十四 22
參創二 5-6

36:27^a
Job 5:10;
Jer. 14:22;
cf. Gen. 2:5-6

36:31^a
詩一三六 25

36:31^a
Psa. 136:25

● 36:30¹ 直譯，根。

【36:33】所發的雷聲將祂指明；牲畜也指明祂要來了。

約伯記 第三十七章

【37:1】我的心也因此戰兢，跳離原處。

【37:2】你們要留心聽神轟轟的聲音，聽祂口中所發的響聲。

【37:3】祂發出響聲震遍天下，發出閃電直到地極。

【37:4】隨後有雷聲轟轟，祂以自己威嚴之聲打雷，人聽見雷聲時，¹閃電仍然不斷。

【37:5】神奇妙的發出雷聲；祂行大事，我們不能知曉。

【37:6】祂對^a雪說，要降在地上；對大雨和暴雨，也是這樣說。

【37:7】祂封住各人的手，叫萬人都曉得祂的作為。

● 37:4¹ 直譯，祂並未制止它們。

【36:33】Its noise tells of Him; / The cattle as well tell concerning Him who is coming.

JOB 37

【37:1】At this, too, my heart trembles / And leaps from its place.

【37:2】Hear attentively the noise of His voice / And the sound that goes forth from His mouth.

【37:3】He sends it forth under the whole heaven, / And His lightning unto the ends of the earth.

【37:4】After it a voice roars; / He thunders with the voice of His majesty / And does not withhold ¹the lightning / When His voice is heard.

【37:5】God thunders wondrously with His voice; / He does great things that we cannot comprehend.

【37:6】For He says to the ^asnow, Fall on the earth, / And to the rain shower and His mighty showers of rain.

【37:7】He seals the hand of every man, / That all men may know His doing.

37:4¹ (the) Lit., them.

【37:8】野獸進入穴中，留在洞內。

【37:9】暴風出於南宮，寒冷出於北風。

【37:10】神噓氣成^a冰，寬闊之水也都凝結。

【37:11】祂又使密雲盛滿水氣；佈散閃電之雲；

【37:12】這雲藉着祂的指引，游行旋轉，得以在居人之地，遂行祂一切所吩咐的；

【37:13】祂使這雲臨到，或為責罰，或為滋潤地，或為施行慈愛。

【37:14】約伯阿，你要側耳聽這話；要站立思想神奇妙的作為。

【37:15】神如何向這些下令，如何使雲中的閃電照耀，你知道麼？

【37:16】密雲如何浮於空中，那知識全備者奇妙的作為，你知道麼？

【37:8】 Then the beast enters its lair / And remains in its dens.

【37:9】 Out of its chamber comes the whirlwind, / And from scattering winds, cold.

【37:10】 From the breath of God^a ice is yielded, / And the expanse of waters is frozen.

【37:11】 He also loads the thick clouds with moisture; / He scatters His lightning clouds;

【37:12】 And they turn about by His guidance, / That they may accomplish / All that He has commanded them / Upon the surface of the inhabited earth;

【37:13】 Whether for scourge or for His land / Or for lovingkindness' sake, He causes it to happen.

【37:14】 Give ear to this, Job; / Stand still and consider the wondrous acts of God.

【37:15】 Do you know how God lays His charge upon them / And causes His lightning clouds to shine?

【37:16】 Do you know about the balancing of the thick clouds, / The wondrous acts of Him who is perfect in knowledge?

37:10^a
伯三八 29-30
詩一四七 17

37:10^a
Job 38:29-30;
Psa. 147:17

【37:17】地因^a南風而寂靜時，你的衣服就熱起來，

【37:18】你豈能與神同鋪穹蒼麼？這穹蒼堅硬如鑄成的鏡子。

【37:19】我們因昏暗不能陳明我們的話，請你指教我們該對祂說甚麼。

【37:20】人豈可對祂說，我要說話？豈有人自願被吞滅麼？

【37:21】現在有雲遮蔽，人不得見光，但這光在雲上是明亮的；風一吹過，就使天清明。

【37:22】金光出於北方；在神那裏有可怕的威嚴。

【37:23】全能者是我們無法尋得的；祂大有能力，必不破壞公平和大義。

【37:24】所以人敬畏祂；凡自以為心中有智慧的人，祂都不看顧。

【37:17】You whose garments heat up / When, because of the^a south wind, the earth is still,

【37:18】Can you spread out the skies with Him, / The skies which are as hard as a molten mirror?

【37:19】Teach us what to say to Him; / We cannot arrange our words because of the darkness.

【37:20】Should it be said to Him, I will speak? / Or should a man say that he will be swallowed up?

【37:21】But now men do not look at the light, / Which is brilliant in the skies / When the wind has passed and cleared them.

【37:22】Out of the north comes golden splendor; / Upon God is the awesomeness of majesty.

【37:23】The Almighty — we cannot find Him out; / He is excellent in power, / And justice and the abundance of righteousness He will not damage.

【37:24】Therefore men fear Him; / He does not look upon any who are wise of heart.

約伯記 第三十八章

肆 神與約伯之間的對話

三八 1 ~ 四二 6

一 耶和華從旋風中回答約伯

三八 1 ~ 3, 四十 1 ~ 14

【38:1】^a 那時耶和華從旋風中¹ 回答約伯，說，

● 38:1¹ 神向約伯顯現，（1 ~ 3, 四十 1 ~ 14, ）目的是要給他看見他一無所是，而神是無限、追測不盡、無法追蹤的。神的顯現也含示神要幫助約伯認識，他是在錯誤的範圍裏，這範圍就是在他的完全、正直和純全上建立自己作為舊造裏的人。約伯以這些事為榮，但神認為這些事乃是攔阻，需要被剝奪，使約伯能接受神的性情、生命、元素和素質，因而新陳代謝的變化成為神人，就是在新造裏彰顯神並將神分賜給別的人。

神用各樣災難對付約伯，並剝奪他一切的是，乃是要除去他在敬虔成就和獲得上的自滿，並除去一切障礙和遮蔽，使他被倒空，好進一步尋求神，並能領悟，他人生中所缺少的乃是神自己。在約伯記末了，神進來將自己向約伯啟示，

JOB 38

IV. The Dialogue between God and Job

38:1 – 42:6

A. Jehovah Answering Job out of the Whirlwind

38:1-3; 40:1-14

【38:1】^a Then Jehovah¹ answered Job out of the whirlwind and said,

38:1^a
Job 40:6

38:1¹ (answered) In God's appearing to Job (vv. 1-3; 40:1-14), His intention was to show Job that he was nothing and that God is unlimited, unsearchable, and untraceable. God's appearing also implied that He wanted to help Job to know that he was in the wrong realm, the realm of building up himself as a man in the old creation in his perfection, uprightness, and integrity. Job glorified himself in these things, but God considered them frustrations to be stripped away so that Job might receive God in His nature, life, element, and essence and thus be metabolically transformed to be a God-man, a man in the new creation who expresses God and dispenses Him to others.

God's dealing with Job in all the disasters and His stripping him of all that he was, were to take away his contentment in his godly attainments and obtainments and to remove all the barriers and coverings so that he could be emptied for some further seeking after God and could realize that what he was short of in his human life was God Himself. At the

38:1^a
伯四十 6

38:2^a
伯三五 16
四二 3

【38:2】誰用無^a知的言語，使我的旨意
暗晦不明？

38:3^a
伯四十 7
王上十八 46
路十二 35

【38:3】你要如勇士^a束腰；我問你，你
可以指示我。

指明祂自己纔是約伯所該追求、得着並彰顯的。
神在約伯身上一切的對付，目的是要將約伯削減
至一無所有，但維持他的生存，（二 6，）使神
可以有時間，將祂自己分賜到約伯裏面。

● 38:4¹ 在論到宇宙（4～38）和動物（三八
39～三九 30，四十 15～四一 34）的神聖揭示中，
神的目的是要讓約伯看見，他是一個留在自己裏面
的人，他所思考關於宇宙和神的事，乃是遠在他能
力範圍以外。因此，神一次又一次的責問約伯，好
叫他謙卑安靜下來。（四十 3～5。）

在神向約伯的神聖揭示中，一點也沒有啓示
神對付約伯的目的。因此，對於這事的充分認
識，不在這卷書裏。必須等到基督來了，並且等
到使徒保羅被興起來，完成聖經裏關於神永遠
經綸中奧祕的神聖啓示，論到基督是神的奧祕，
（西二 2，）以及召會（基督的身體）是基督的
奧祕，（弗三 4～6，）其主要點乃是基督在祂
身體裏作榮耀的盼望；（西一 25～27；）那時，
關於神對付約伯的目的纔啓示出來。

【38:2】Who is this who darkens counsel / By words
without^a knowledge?

【38:3】^aGird up now your loins like a mighty man;/ For I
will ask of you, and you shall inform Me.

end of the book of Job, God came in to reveal Himself to Job, indicating
that He Himself was what Job should pursue, gain, and express. In all
God's dealings with Job, God's intention was to reduce Job to nothing,
yet to maintain his existence (2:6) so that He might have time to impart
Himself into Job.

38:4¹ (Where) In His divine unveilings concerning the universe (vv.
4-38) and concerning the animals (38:39—39:30; 40:15—41:34), God's
intention was to enable Job to see that he, a person who remained in
himself, was considering things regarding the universe and God that
were far beyond his capacity. Thus, God charged Job and questioned him
again and again in order to humble him and silence him (40:3-5).

In the divine unveilings to Job, nothing was revealed concerning the
purpose of God in dealing with Job. Thus, the adequate knowledge of this
matter is not found in this book. The revelation regarding the purpose of
God's dealing with Job had to wait until Christ came and until the apostle
Paul was raised up to complete the divine revelation in the Scriptures
regarding the mystery in God's eternal economy, which concerns Christ
as the mystery of God (Col. 2:2) and the church, the Body of Christ, as
the mystery of Christ (Eph. 3:4-6), the main point being that Christ is
within His Body as the hope of glory (Col. 1:25-27).

38:2^a
Job 35:16;
42:3

38:3^a
Job 40:7;
1 Kings 18:46;
Luke 12:35

二 神以神聖的揭示向約伯顯現 三八 4～三九 30，四十 15～四一 34

1 論到宇宙 三八 4～38

【38:4】¹我立大地^{2a}根基的時候，你在那裏？你若有聰明，只管告訴我。

【38:5】你若曉得就說，是誰定地的尺度？是誰把準繩拉在其上？

【38:6】地的基礎置於何物之上？地的角石是誰安放的？

【38:7】那時¹晨^a星一同歌唱，^b神的眾子也都歡呼。

● 38:4² 神創造地時，是有次序的，（賽四五 18，）祂立地的根基，定地的尺度，將地置於穩固基礎之上，並安放地的角石。（4～6。）地是有根基的，（亞十二 1 下，）但似乎沒有承托於甚麼物上。（參二六 7 下。）實際上，萬有是由基督所維持的。（來一 3 與註 2。）

● 38:7¹ 神創造宇宙時，首先鋪張諸天，（賽四二 5，亞十二 1，）然後創造星辰和天上的某些活物，包括天使。地是後來創造的；因此，當神造大地時，因着神在地上美麗的建造，晨星一同歌唱，神的眾子（天使——6，二 1）也都歡呼。

B. God Appearing to Job with the Divine Unveilings 38:4 – 39:30; 40:15 – 41:34

1. Concerning the Universe 38:4-38

【38:4】¹Where were you when I laid the^{2a} foundations of the earth? / Tell Me, if you have understanding.

【38:5】Who set its measurements — if you know? / Or who stretched the measuring line over it?

【38:6】Onto what were its bases sunk, / Or who laid its cornerstone,

【38:7】When the¹ morning^a stars sang together / And all the^{1b} sons of God shouted for joy?

38:4² (foundations) When God created the earth, He created it in an orderly way (Isa. 45:18), laying its foundations, measuring it out, placing it on solid bases, and laying its cornerstone (vv. 4-6). The earth has foundations (Zech. 12:1b), but it seemingly does not have anything supporting it (cf. 26:7b). Actually, all things are upheld by Christ (Heb. 1:3 and note 2).

38:7¹ (morning) When God created the universe, He first stretched forth the heavens (Isa. 42:5; Zech. 12:1). Then He created the stars and certain living things in the heavens, including the angels. The earth was created somewhat later. Thus, at the time when God was creating the earth, the morning stars sang together and all the sons of God (the angels—1:6; 2:1) shouted for joy because of God's beautiful building of the earth.

38:4^a
Psa. 24:2;
104:5;
Prov. 8:29;
Zech. 12:1;
Heb. 1:10

38:7^a
Isa. 14:12;
cf. Rev. 9:1;
12:4
38:7^b
Job 1:6; See
note 7¹

38:4^a
詩二四 2
一〇四 5
箴八 29
亞十二 1
來一 10

38:7^a
賽十四 12
參啓九 1
十二 4
38:7^b
伯一 6

38:8^a
創一 9-10
詩三三 7

【38:8】海水衝出，如出胎胞；那時誰
用門將^a海關閉？

38:9^a
創一 2

【38:9】是我用雲彩當海的衣服，用幽^a
暗當包裹海的布，

38:10^a
箴八 29
耶五 22
詩一〇四 9
伯二六 10

【38:10】我為海定^a界限，又安門和門，

38:11^a
詩六五 7
八九 9
路八 24

【38:11】說，你只可到這裏，不可越過，
你狂傲的^a浪要到此止住。

【38:12】你出生的日子以來，曾命定晨
光麼？你曾使曙光知道本位，

【38:13】叫這光¹普照地的四極，將惡
人從其中抖出來麼？

【38:14】地面¹改變如泥上蓋印；²萬物
出現如衣服一樣。

● 38:13¹ 普照，直譯，抓住。

● 38:14¹ 或，轉動。

● 38:14² 直譯，它們。

【38:8】And who hedged in the^a sea with doors / When it
burst forth, issuing from the womb,

【38:9】When I made clouds its clothing / And deep^a
darkness its swaddling clothes,

【38:10】And I broke out My^a boundaries for it / And set
up bars and doors,

【38:11】And I said, To here you shall come and no
farther, / And here shall your proud^a waves be stopped?

【38:12】Have you ever commanded the morning since
your days began? / Have you ever caused the dawn to
know its place,

【38:13】So that it might take hold of the ends of the
earth, / And the wicked might be shaken out of it?

【38:14】¹The earth is changed like clay under a seal, /
And ²all things on it stand forth like a garment.

38:8^a
Gen. 1:9-10;
Psa. 33:7

38:9^a
Gen. 1:2

38:10^a
Prov. 8:29;
Jer. 5:22;
Psa. 104:9;
Job 26:10

38:11^a
Psa. 65:7;
89:9;
Luke 8:24

38:14¹ (The) Lit., It.

38:14² (all) Lit., they stand forth.

【38:15】 亮光不照惡人，高舉的膀臂也必折斷。

【38:16】 你曾進到 ^a海的泉源，或在 ^b深淵的隱密處行走麼？

【38:17】 死亡的 ^a門，曾向你顯露麼？
死蔭的門，你曾見過麼？

【38:18】 地的廣闊，你能明瞭麼？你若全知道，只管說罷。

【38:19】 往光之居所的路在那裏？黑暗的本位在何處？

【38:20】 你能把黑暗帶到本境，看明達到其屋之路麼？

【38:21】 你總知道，因為那時你已經出生，你日子的數目也多。

【38:22】 你曾進入雪庫，或見過雹倉麼？

【38:23】 ^a這雪雹乃是我為降災的時候，
為打仗和爭戰的日子所貯存的。

【38:15】 And from the wicked their light is withheld, /
And the high arm is broken.

【38:16】 Have you entered into the springs of the ^asea, /
Or have you walked about in the recesses of the ^bdeep?

【38:17】 Have the ^agates of death been revealed to you, /
Or have you seen the gates of the shadow of death?

【38:18】 Have you comprehended the full expanse of the
earth? / Declare it, if you know it all.

【38:19】 Where is the way to the dwelling of the light? /
And the darkness, where is its place,

【38:20】 That you may take it to its boundary, / And that
you may perceive the paths to its house?

【38:21】 You know, for you were born then, / And the
number of your days is great.

【38:22】 Have you entered into the storehouses of the
snow, / Or have you seen the storehouses of the hail,

【38:23】 ^aWhich I have reserved for the day of calamity, /
For the day of battle and of war?

38:16^a
詩七七 19
38:16^b
創七 11
箴八 28
38:17^a
詩九 13
一〇七 18
賽三八 10
太十六 18

38:16^a
Psa. 77:19
38:16^b
Gen. 7:11;
Prov. 8:28
38:17^a
Psa. 9:13;
107:18;
Isa. 38:10;
Matt. 16:18

38:23^a
出九 18, 24
書十 11
賽二八 2
三十 30
結十三 11, 13
三八 22
啓八 7
十六 21

38:23^a
Exo. 9:18, 24;
Josh. 10:11;
Isa. 28:2;
30:30;
Ezek. 13:11, 13;
38:22;
Rev. 8:7;
16:21

【38:24】 往光分開之處的路在那裏？ 往東風在地上分散之處的路在那裏？

【38:25】 誰爲大雨分水道，誰爲雷電開道路，

【38:26】 使^a雨降在無人之地，無人居住的曠野；

【38:27】 使荒廢淒涼之地得着¹灌溉，^a青草的嫩苗得以生長？

【38:28】 雨有父麼？露水珠是誰生的？

【38:29】^a冰出於誰的胎？天上的霜是誰生的？

【38:30】 諸水隱藏，凍結如石頭，深淵表面凝結成冰。

【38:31】 你能繫住^a昴星的結，解開參星的帶麼？

【38:24】 Where is the way to the place where the light is divided, / To the place where the east wind scatters upon the earth?

【38:25】 Who cut a channel for the rain torrent, / Or a way for the thunderbolt,

【38:26】 To make it^a rain on a land where no man is, / On a wilderness in which there is no man;

【38:27】 To satisfy the waste and desolate land / And to cause the shoots of^a grass to sprout?

【38:28】 Does the rain have a father? / Or who begot the drops of dew?

【38:29】 From whose womb does the^a ice come forth? / And the frost of heaven, who gave birth to it?

【38:30】 The waters hide themselves and become like stone, / And the surface of the deep is frozen.

【38:31】 Can you fasten the bands of the^a Pleiades, / Or loosen the cords of Orion?

38:26^a
伯五 10
耶十四 22

38:27^a
創一 11
撒下二三 4
詩一四七 8

38:29^a
伯三七 10
詩一四七 17

38:31^a
伯九 9
摩五 8

38:26^a
Job 5:10;
Jer. 14:22

38:27^a
Gen. 1:11;
2 Sam. 23:4;
Psa. 147:8

38:29^a
Job 37:10;
Psa. 147:17

38:31^a
Job 9:9;
Amos 5:8

● 38:27¹ 直譯，飽食。

【38:32】你能按時領出十二宮麼？能引導北斗和隨它的¹眾星麼？

【38:33】你知道天的定例麼？能在地上建立天的^a管治麼？

【38:34】你能向雲彩揚起聲來，使充沛的雨水遮蓋你麼？

【38:35】你能打發閃電，叫閃電行去，並且對你說，我們在這裏麼？

【38:36】誰將^a智慧放在人的¹懷中，將聰明賜於人的²心思？

【38:37】塵土聚集成團，土塊緊緊結連時，誰能用智慧數算雲彩？誰能傾倒天上的水瓶？【38:38】（37、38節合併。）

2 論到動物 三八 39 ～三九 30

● 38:32¹ 直譯，眾子。

● 38:36¹ 直譯，腰部。

● 38:36² 希伯來文意不詳。

● 39:21¹ 直譯，牠們。

【38:32】Can you lead forth the ¹Mazzaroth in their season? / Or can you guide the Bear with its cubs?

【38:33】Do you know the laws of the heavens? / Do you establish their ^arule on the earth?

【38:34】Can you lift up your voice to the clouds, / So that a flood of water would cover you?

【38:35】Can you send forth lightnings, so that they would go / And say to you, Here we are?

【38:36】Who has put ^awisdom in the inward parts, / Or given understanding to the ¹mind?

【38:37】Who can number the clouds by wisdom, / Or who can tip over the water jars of heaven, 【38:38】When the dust runs into a mass / And the clods stick together?

2. Concerning the Animals 38:39 – 39:30

38:32¹ (Mazzaroth) Referring probably to a constellation.

38:36¹ (mind) The meaning of the Hebrew word is unclear.

39:21¹ (He) Lit., They.

38:33^a
創一 16, 14

38:36^a
詩五一 6

38:33^a
Gen. 1:16, 14

38:36^a
Psa. 51:6

38:39^a
詩一〇四 21

【38:39】獅子在洞中蹲伏，在叢林裏埋伏時，你能爲母獅獵取食物，滿足少壯^a獅子的食慾麼？【38:40】（39、40 節合併。）

38:41^a
詩一四七 9
路十二 24
參太六 26

【38:41】烏鴉之雛，因無食物飛來飛去，向神呼救時，誰爲^a烏鴉豫備食物？

【38:39】 Can you hunt prey for the lioness, / Or satisfy the appetite of the young^a lions, 【38:40】 When they crouch in their dens, / When they lie in wait in the thicket?

38:39^a
Psa. 104:21

【38:41】 Who provides for the^a raven its prey / When its young ones cry out to God / And wander about for lack of food?

38:41^a
Psa. 147:9;
Luke 12:24;
cf. Matt. 6:26

約伯記 第三十九章

39:1^a
詩一〇四 18
39:1^b
詩二九 9

【39:1】你知道山巖間的^a野山羊幾時生產麼？你能察定^b母鹿幾時下犢麼？

【39:2】你能數算牠們懷胎須滿足的月數麼？你知道牠們幾時生產麼？

【39:3】牠們屈身，將子生下，就把疼痛中所生的遣走。

【39:4】牠們的崽子漸漸肥壯，在荒野長大，一出去就不返回。

【39:5】誰放^a野驢出去自由？誰解開快驢的繩索？

JOB 39

【39:1】 Do you know the time when the mountain^a goats bring forth? / Can you mark the time when the^b hinds calve?

【39:2】 Can you number the months that they must fulfill? / Or do you know the time when they bring forth?

【39:3】 They crouch down; they give birth to their young ones; / They send forth their offspring.

【39:4】 Their young become strong; they grow up in the open field; / They go forth and do not return to them.

【39:5】 Who has sent out the^a wild ass free? / Or who has loosed the bonds of the swift ass,

39:1^a
Psa. 104:18
39:1^b
Psa. 29:9

39:5^a
Job 24:5;
Jer. 2:24

【39:6】我使曠野作牠的住家，使鹹地當牠的居所。

【39:7】牠嗤笑城內的喧嚷，不聽趕牲口者的呼喝。

【39:8】牠探覓羣山作草場，尋找各樣青綠之物。

【39:9】^a 野牛豈肯服事你，豈肯在你的槽旁過夜？

【39:10】你豈能用套繩將野牛繫在犁溝之間？牠豈肯隨你耙山谷之地？

【39:11】豈可因牠的力大，就倚靠牠？豈可把你勞碌的工交給牠作？

【39:12】豈可信靠牠把你的穀種運回家，又把穀收聚到你的禾場？

【39:13】^a 駝鳥的翅膀歡然煽展，豈是顯慈愛的翎毛和羽毛麼？

【39:14】因牠把蛋留在地上，使其在塵土中得溫暖；

【39:6】 Whose home I have made the wilderness, / And the salt land, his dwelling place?

【39:7】 He scorns the tumult of the city; / He does not hear the shouts of the driver.

【39:8】 He searches out the mountains for his pasture / And seeks after every green thing.

【39:9】 Will the ^awild ox be willing to serve you / Or spend the night by your manger?

【39:10】 Can you bind the wild ox to the furrows with his ropes? / Or will he plow the valleys behind you?

【39:11】 Will you trust in him because his strength is great? / Or will you leave your labor to him?

【39:12】 Will you have confidence in him that he will bring in your seed / And gather your grain to your threshing floor?

【39:13】 The wings of the ^aostrich flap joyously: / Are they the pinion and plumage of lovingkindness?

【39:14】 For she leaves her eggs on the earth / And warms them in the dust.

39:9^a
民二三 22

39:9^a
Num. 23:22

39:13^a
哀四 3

39:13^a
Lam. 4:3

【39:15】卻忘了腳會把蛋踹碎，田野的獸會把蛋踐踏。

【39:16】牠忍心待雛，似乎不是自己的；雖然徒受勞苦，也不懼怕；

【39:17】因為神使牠沒有智慧，也未將聰明分授與牠。

【39:18】牠幾時挺身騰躍，就嗤笑馬和騎馬的人。

【39:19】^a馬的大力是你所賜的麼？牠頸項上挖挲的鬃，是你給牠披上的麼？

【39:20】是你叫牠跳躍像蝗蟲麼？牠噴氣之威使人驚惶。

【39:21】¹牠在谷中刨地，以自己的力氣為樂；牠出去迎接佩帶兵器的人。

【39:22】牠嗤笑可怕的事，並不驚惶，也不因刀劍退回。

【39:23】箭袋和發亮的槍，並短槍，在牠身上錚錚有聲。

【39:15】And she forgets that a foot may crush them / Or that an animal of the field may trample them.

【39:16】She is hard with her children, as if they were not hers; / Though her labor may be in vain, she has no fear;

【39:17】Because God has caused her to forget wisdom / And has not appointed understanding to her.

【39:18】At that time when she lifts herself up on high, / She scorns the horse and its rider.

【39:19】Have you given the ^ahorse his might? / Have you clothed his neck with the quivering mane?

【39:20】Have you made him to leap like a locust? / His majestic snorting is terrible.

【39:21】¹He paws in the valley, / And he rejoices in his strength; / He goes forth to meet weapons.

【39:22】He laughs at fear and is not dismayed, / And he does not turn back from the sword.

【39:23】A quiver of arrows rattles against him, / The flashing spear and the javelin.

● 40:19¹ 直譯，道路。

40:15¹ (behemoth) Probably referring to the hippopotamus.

【39:24】牠發猛烈的怒氣將地吞下；一聽角聲就不耐站住。

【39:25】角每發聲，牠就說，阿哈！牠從遠處聞着戰氣，又聽見軍長大發雷聲，和兵丁吶喊。

【39:26】鷹能飛翔，展翅南飛，豈是藉你的聰明麼？

【39:27】^a大鷹上騰，在高處搭窩，豈是聽你的吩咐麼？

【39:28】牠住在山巖，宿於山峯和堅固之處；

【39:29】從那裏窺看食物，眼睛遠遠觀望。

【39:30】牠的雛也啞血；被殺的人在那裏，^a牠也在那裏。

【39:24】 With fierceness and rage he swallows the ground,
/ And he cannot stand still at the sound of the trumpet.

【39:25】 As often as the trumpet sounds, he says, Aha! /
And from afar he smells the battle, / The thundering of
captains and the shouting.

【39:26】 Is it by your understanding that the hawk soars,
/ Stretching his wings to the south?

【39:27】 Is it at your command that the ^aeagle mounts up
/ And makes his nest on high?

【39:28】 On the cliff he dwells and makes his lodging, /
Upon the point of the cliff and the stronghold.

【39:29】 From there he spies out food; / His eyes gaze on
it from afar.

【39:30】 And his young ones suck up the blood; / And
where the slain are, ^athere he is.

39:27^a
賽四十 31
箴二三 5

39:27^a
Isa. 40:31;
Prov. 23:5

39:30^a
結三九 17-19
太二四 28
路十七 37

39:30^a
Ezek. 39:17-19;
Matt. 24:28;
Luke 17:37

約伯記 第四十章

一 耶和華從旋風中
回答約伯（續）
四十 1 ~ 14

JOB 40

A. Jehovah Answering Job
out of the Whirlwind (cont'd)
40:1-14

【40:1】耶和華又回答約伯說，

【40:2】責難的人，豈可與全能者^a爭論？與神^b辯駁的，可以回答這些罷。

【40:3】於是約伯回答耶和華說，

【40:4】看哪，我是卑賤的，可用甚麼回答你呢？我只好用手摀^a口。

【40:5】我說了一次，再不回答；說了兩次，就不再說。

【40:6】於是耶和華從^a旋風中回答約伯，說，

【40:7】你要如勇士^a束腰；我問你，你可以指示我。

【40:8】你豈真要廢棄我所審斷的？^a豈可定我有罪，好顯自己為義麼？

【40:9】你有神那樣的膀臂麼？你能以祂那樣的聲音打雷麼？

【40:10】你當^a以威榮尊高為妝飾，以尊榮威嚴為衣服；

【40:1】And Jehovah answered Job and said,

【40:2】Shall one who finds fault^a contend with the Almighty? / Let him who^b argues with God answer it.

【40:3】Then Job answered Jehovah and said,

【40:4】Indeed, I am worthless. What shall I reply to You? / I lay my hand over my^a mouth.

【40:5】I have spoken once, and I will not answer; / And twice, and I will proceed no further.

【40:6】And Jehovah answered Job out of the^a whirlwind and said,

【40:7】^aGird up now your loins like a mighty man; / For I will ask of you, and you shall inform Me.

【40:8】Will you indeed annul My judgment? / ^aWill you condemn Me so that you may be justified?

【40:9】Or do you have an arm like God's, / And can you thunder with a voice like His?

【40:10】^aDeck yourself now with majesty and excellency, / And array yourself with honor and splendor.

40:2^a
伯十九 6
三三 13
40:2^b
伯九 32
十 7
十六 21
三十 21
40:4^a
箴三十 32
羅三 19

40:6^a
伯三八 1

40:7^a
伯三八 3

40:8^a
詩五一 4
羅三 4

40:10^a
參詩九三 1
一〇四 1

40:2^a
Job 19:6;
33:13
40:2^b
Job 9:32;
10:7;
16:21;
30:21
40:4^a
Prov. 30:32;
Rom. 3:19

40:6^a
Job 38:1

40:7^a
Job 38:3

40:8^a
Psa. 51:4;
Rom. 3:4

40:10^a
cf. Psa. 93:1;
104:1

【40:11】倒出你滿溢的怒氣，觀看一切
驕傲的人，使他們降卑；

【40:12】觀看一切^a驕傲的人，將他們
制伏；把惡人踐踏在他們所立之處；

【40:13】將他們一同隱藏在塵土中，把
他們的臉纏裹在隱密處。

【40:14】這樣，我也就稱讚你，因你的
右手能救自己。

（二 神以神聖的揭示 向約伯顯現一續）

3 再論動物 四十 15 ~ 四一 34

【40:15】你且觀看河馬，我^a造你也造
牠；牠喫草與牛一樣。

【40:16】看哪，牠的力量在腰間，能力
在肚腹的肌肉上。

【40:17】牠搖動尾巴如香柏樹；牠大腿
的筋互相聯結。

【40:11】Pour forth the overflowings of your anger, / And
look upon everyone who is proud, and abase him.

【40:12】Look upon everyone who is^a proud; bring him
down; / And tread down the wicked where they stand.

【40:13】Hide them in the dust together; / Bind their faces
in the hidden place.

【40:14】Then even I will praise you, / That your own
right hand can save you.

（B. God Appearing to Job with the Divine Unveilings — cont'd）

3. Again concerning the Animals 40:15 — 41:34

【40:15】Behold now the¹ behemoth, which I^a made as well
as you: / He eats grass like the ox.

【40:16】Behold now, his strength is in his loins, / And his
power is in the muscles of his belly.

【40:17】He bends his tail like a cedar; / The sinews of his
thighs knit together.

40:12^a
賽二 12, 17
但四 37

40:12^a
Isa. 2:12, 17;
Dan. 4:37

40:15^a
創一 24-26

40:15^a
Gen. 1:24-26

41:1¹ (leviathan) Probably referring to the crocodile.

【40:18】牠的骨頭好像銅管；牠的肢體彷彿鐵棍。

【40:19】牠在神的¹造物中爲首；惟有造牠的能拿刀劍靠近牠。

【40:20】諸山給牠出產食物，田野百獸也在那裏遊玩。

【40:21】牠伏在蓮葉之下，臥在蘆葦隱密處和沼澤裏。

【40:22】蓮葉的陰影遮蔽牠，溪旁的柳樹環繞牠。

【40:23】看哪，河水氾濫，牠不戰抖；就是約但河的水衝到牠口邊，牠也是安然。

【40:24】在牠警覺的時候，誰能捉拿牠，或用¹鉤子穿牠的鼻子呢？

【40:18】His bones are like bronze tubes; / His limbs, like iron bars.

【40:19】He is the first of God's ways; / Only his Maker can approach him with His sword.

【40:20】For the mountains yield food for him, / Where every animal of the field plays.

【40:21】Under the lotus plants he lies down, / In the covert of the reed and the marsh.

【40:22】The lotus plants cover him with their shade; / The willows of the brook surround him.

【40:23】Indeed, if a river overflows, he does not tremble; / He is confident, though the Jordan rushes against his mouth.

【40:24】Will anyone catch him while he is watching, / Or pierce his nose with a snare?

● 40:24¹ 直譯，牢籠。

● 41:14¹ 直譯，牠臉面的門。

約伯記 第四十一章

【41:1】你能用魚鉤釣上鱷魚，或用繩子壓下牠的舌頭麼？

【41:2】你能用繩索穿牠的鼻子，或用鉤穿牠的腮骨麼？

【41:3】牠豈向你連連懇求，或說柔和的話麼？

【41:4】牠豈肯與你立約，使你拿牠永遠作奴僕麼？

【41:5】你豈可拿牠當雀鳥玩耍，或為你的幼女將牠拴住麼？

【41:6】搭夥的漁夫，豈可拿牠當貨物買賣麼？豈能把牠分給商人麼？

【41:7】你能用倒鉤鎗扎滿牠的皮，或用魚叉叉滿牠的頭麼？

【41:8】你按手在牠身上，想起與牠的爭戰——你絕不再這樣行了！

JOB 41

【41:1】 Can you draw out ¹leviathan with a hook, / Or press down his tongue with a cord?

【41:2】 Can you put a rope in his nose, / Or pierce his jaw with a hook?

【41:3】 Will he make many supplications unto you, / Or speak soft words to you?

【41:4】 Will he make a covenant with you / That you would take him as a servant forever?

【41:5】 Will you play with him as with a bird, / Or bind him for your maidens?

【41:6】 Will the traders bargain over him? / Will they divide him up among merchants?

【41:7】 Can you fill his skin with harpoons, / Or his head with fishing spears?

【41:8】 Lay your hand on him, / And remember the battle — you will never do it again!

41:25¹ (the) Or, gods.

【41:9】看哪，人指望捉拿牠，是徒然的；
一見牠，豈不驚倒麼？

【41:10】沒有那麼兇猛的人敢惹牠；這
樣，誰能在我面前站立得住？

【41:11】^a誰曾先給了我，使我後來償
還？普天之下，萬物^b都是我的。

【41:12】論到鱷魚的肢體，和其大力，
並美好的體格，我不能緘默不言。

【41:13】誰能剝掉牠的外衣？誰能進牠
雙顎之間？

【41:14】誰能開¹牠的腮頰？牠牙齒的
四圍是可畏的。

【41:15】牠以成排的鱗甲為可誇，緊緊
合閉，封得嚴密。

【41:16】這鱗甲一一相連，氣也不得透
入其間；

【41:9】Indeed, any hope for him is vain; / Will not one be
even cast down at the sight of him?

【41:10】No one is so fierce as to stir him up; / Who then is
he who would stand before Me?

【41:11】^aWho has first given to Me that I should repay
him? / Whatever is under the whole heaven^b is Mine.

【41:12】I will not be silent about his limbs / Or about
the account of his mighty deeds or about the beauty
of his frame.

【41:13】Who can strip off his outer garment? / Who can
go within his double jaws?

【41:14】Who can open the doors of his face? / Around his
teeth is terror.

【41:15】His pride is his rows of scales, / Shut up as with a
tight seal.

【41:16】One is so near the other / That the air cannot
pass between them.

41:11^a
羅十一 35
41:11^b
詩二四 1
五十 12
林前十 26

41:11^a
Rom. 11:35
41:11^b
Psa. 24:1;
50:12;
1 Cor. 10:26

● 41:18¹ 直譯，眼皮。

【41:17】都是互相聯絡，膠結不能分離。

【41:18】牠打噴嚏，就發出光來；牠眼睛好像黎明的¹光線；

【41:19】從牠口中發出燒燬的火把，有火星飛迸而出。

【41:20】從牠鼻孔冒出煙來，如燒開的鍋，和點燬的燈心草。

【41:21】牠的氣點燬煤炭，有火焰從牠口中發出。

【41:22】牠頸項中存着勁力，在牠面前的都驚恐蹦跳。

【41:23】牠下垂的肉塊互相聯絡，緊貼其身，不能搖動。

【41:24】牠的心結實如石頭，如下磨石那樣結實。

【41:17】 Each is joined to the other; / They stick together and cannot be separated.

【41:18】 His sneezes flash forth light, / And his eyes are like the eyelids of the dawn.

【41:19】 Out of his mouth go forth flaming torches; / Sparks of fire leap out.

【41:20】 Out of his nostrils comes smoke, / As from a boiling pot and burning rushes.

【41:21】 His breath kindles coals, / And a flame comes from his mouth.

【41:22】 In his neck abides strength, / And terror dances before him.

【41:23】 The folds of his flesh are joined together; / They are firm upon him and immovable.

【41:24】 His heart is as firm as stone, / Indeed as firm as the lower millstone.

● 41:25¹ 或，諸神。

【41:25】牠一起來，¹勇士都驚恐；因着驚愕，便都昏亂。

【41:26】刀劍扎上牠，全都無用，槍、標槍、尖槍也都無效。

【41:27】牠以鐵爲乾草，以銅爲爛木。

【41:28】箭不能使牠逃避；彈石打在牠身上就變成碎稽。

【41:29】棍棒算如禾稽；牠嗤笑短槍颼的響聲。

【41:30】牠肚腹下如尖瓦片；牠如¹釘耙碾過淤泥。

【41:31】牠使深淵開滾如鍋，使洋海如鍋中沸騰的膏油。

【41:32】牠使行過的路發光，令人把深淵當作白髮老人。

【41:25】At his rising up, ¹the mighty fear; / They are beside themselves with consternation.

【41:26】The sword that reaches him cannot avail, / Nor the spear, the dart, or the javelin.

【41:27】He considers iron shafts as straw, / And bronze ones as rotted wood.

【41:28】The arrow does not make him flee; / With him slingstones turn to stubble.

【41:29】Clubs are considered as stubble; / He laughs at the quivering javelin.

【41:30】His underparts are like sharp potsherds; / He spreads himself like a ¹threshing sledge upon the mire.

【41:31】He makes the deep boil like a cauldron; / He makes the sea like a pot of ointment.

【41:32】Behind him he makes a shining wake; / One would think the deep to be white-haired.

● 41:30¹ 一種長而扁平的架子，底部有尖銳的鐵齒或石齒，推拉於收聚的穀粒之上，用以打穀。

● 41:34¹ 直譯，驕傲之子。

41:30¹ (threshing) A long, flat frame with sharp teeth of iron or rock on its underside, which is pulled across harvested grain in order to thresh it.

【41:33】在地上沒有一樣能與牠相比，
牠受造無所懼怕。

【41:34】凡高大的，牠都觀看而不懼怕；
牠在一切¹ 驕傲的水族以上作王。

約伯記 第四十二章

三 約伯在個人經歷上 得着神並厭惡自己 四二 1 ~ 6

【42:1】約伯回答耶和華說，

【42:2】我知道你萬事都^a能作，你的定
旨是不能攔阻的。

【42:3】誰用無^a知的言語，使你的旨意
隱藏呢？故此我说了我所不明白的；
這些事對我太^b奇妙，是我不知道的。

【42:4】求你聽我，我要說話；^a我要問
你，求你指示我。

【41:33】 On earth there is none his equal, / Who is made
without fear.

【41:34】 He beholds everything that is high; / He is king
over all the sons of pride.

JOB 42

C. Job Gaining God in His Personal Experience and Abhorring Himself 42:1-6

【42:1】 Then Job answered Jehovah and said,

【42:2】 I know that You^a can do all things / And that no
purpose of Yours can be restrained.

【42:3】 Who is this who hides counsel without^a knowledge?
/ Therefore I have uttered what I did not understand, /
Things too^b wonderful for me, which I did not know.

【42:4】 Hear now, and I will speak; / ^aI will ask of You,
and You shall inform me.

● 42:5¹ 直譯，耳聞。

42:2^a
太十九 26
可十 27
十四 36
路十八 27

42:3^a
伯三五 16
三八 2
42:3^b
詩一三九 6

42:4^a
伯三八 3
四十七

42:2^a
Matt. 19:26;
Mark 10:27;
14:36;
Luke 18:27

42:3^a
Job 35:16;
38:2
42:3^b
Psa. 139:6

42:4^a
Job 38:3;
40:7

42:5^a
太五 8

【42:5】我從前¹ 風聞有你，現在親眼^{2a}
看見你。

42:6^a
太十一 21

【42:6】因此我¹ 厭惡自己，在塵土和爐
灰中^a 懊悔。

伍 耶和華對
約伯三友的對付
四二 7～9

● 42:5² 按新約的意義說，看見神等於得着神。得着神就是在神的元素、生命和性情上接受神，使我們被神構成。所有蒙神救贖、重生、聖別、變化、模成且榮化的人，都要見神的面。（啓二二 4。）看見神使我們變化，（林後三 18，參約壹三 2，）因為我們看見神時，就把祂的元素接受到我們裏面，我們舊的元素也被排除了。這新陳代謝的過程就是變化。（羅十二 2。）看見神就是被變化成為神人基督榮耀的形像，使我們得以在神的生命裏彰顯神，並在祂的權柄裏代表祂。

● 42:6¹ 我們越看見神、認識神並愛神，就越厭惡自己，越否認自己。（太十六 24，路九 23，十四 26。）

【42:5】I had heard of You by the hearing of the ear,/ But
now my eye has^{1a} seen You;

42:5^a
Matt. 5:8

【42:6】Therefore I¹ abhor myself, and I^a repent / In dust
and ashes.

42:6^a
Matt. 11:21

V. Jehovah's Dealing with
the Three Friends of Job
42:7-9

42:5¹ (seen) In the New Testament sense, seeing God equals gaining God. To gain God is to receive God in His element, in His life, and in His nature that we may be constituted with God. All God's redeemed, regenerated, sanctified, transformed, conformed, and glorified people will see God's face (Rev. 22:4). Seeing God transforms us (2 Cor. 3:18; cf. 1 John 3:2), because in seeing God we receive His element into us and our old element is discharged. This metabolic process is transformation (Rom. 12:2). To see God is to be transformed into the glorious image of Christ, the God-man, that we may express God in His life and represent Him in His authority.

42:6¹ (abhor) The more we see God, know God, and love God, the more we abhor ourselves and the more we deny ourselves (Matt. 16:24; Luke 9:23; 14:26).

【42:7】耶和華對約伯說了這些話以後，就對提幔人以利法說，我的怒氣向你和你兩個朋友發作，因為你們議論我，不如我的僕人約伯說的¹是。

【42:8】現在你們要取七隻公牛，七隻公羊，到我僕人約伯那裏去，為自己獻上^a燔祭。我的僕人約伯要^b為你們禱告；我因悅納他，就不按你們的愚妄辦你們；你們議論我，不如我的僕人約伯說的是。

● 42:7¹ 約伯說他的受苦不是因受神的審判，這樣說是對的。照着他的良心，約伯覺得他並未作任何事，以致要神審判他或懲罰他。但他的確在受苦，所以他要與神探究他的處境。然而，約伯的三個朋友卻堅持約伯的受苦是證明他作錯了事，並且受神審判。因此，神進來定罪約伯的三個朋友，並且在某種程度上為約伯表白。

然而，約伯缺少神聖的啟示，不知道神對付祂子民的目的，乃是要祂的子民得着祂、有分於祂、擁有祂並享受祂，而不是其他一切的事物，直到他們的享受達到最完滿的地步，（腓三 7～14，林後四 16～17，）如新約裏神聖啟示至終所揭示的，就是祂的子民至終要成為新耶路撒冷。（啟二一 2～二二 5。）

【42:7】And after Jehovah had spoken these words to Job, Jehovah said to Eliphaz the Temanite, My anger is kindled against you and against your two friends, for you have not spoken concerning Me that which is right, as My servant Job¹ has.

【42:8】Now therefore take for yourselves seven bulls and seven rams, and go to My servant Job, and offer them as a^a burnt offering for yourselves. And My servant Job will^b pray for you; for I will accept him, so that I do not deal with you according to your folly; for you have not spoken concerning Me that which is right, as My servant Job has.

42:7¹ (has) Job was right in saying that his sufferings were not a matter of God's judgment. Job felt that, according to his conscience, he had not done anything that required God to judge him or to punish him. Nevertheless, he was suffering and he wanted to investigate his situation with God. Job's three friends, however, insisted that Job's sufferings were a proof that he had done something wrong and was being judged by God. Thus, God came in to condemn the three friends and to vindicate Job to a certain extent.

Nevertheless, Job was devoid of the divine revelation, not knowing that God's purpose in dealing with His people is that He wants His people to gain Him, to partake of Him, to possess Him, and to enjoy Him, rather than all things, until their enjoyment reaches the fullest extent (Phil. 3:7-14; 2 Cor. 4:16-17), as the divine revelation ultimately unveils in the New Testament, that His people may ultimately become the New Jerusalem (Rev. 21:2—22:5).

42:8^a
伯一 5
創八 20
42:8^b
創二 7
撒下十二 23
雅五 16
約壹五 16

42:8^a
Job 1:5;
Gen. 8:20
42:8^b
Gen. 20:7;
1 Sam. 12:23;
James 5:16;
1 John 5:16

【42:9】於是¹提幔人以利法、書亞人比勒達、拿瑪人瑣法，照着耶和華所吩咐的去行，耶和華就悅納約伯。

陸 約伯的結局

四二 10 ~ 17

【42:10】約伯爲他的朋友禱告，耶和華就使約伯從¹苦境^a轉回，並且耶和華賜給他的，比他從前所有的^{2b}加倍。

● 42:9¹ 神在祂回答約伯的話裏，沒有在意以利戶，因爲他的觀念雖然沒有錯，但也沒有達到神終極標準的水平。

● 42:10¹ 直譯，擄掠。

● 42:10² 神用這一切物質的福分祝福約伯，乃是在約伯晚年向他顯明神的慈愛和信實。這指明神在對付愛祂之人的事上是完全的、恩慈的。甚至今天，神藉着剝奪和銷毀來對付我們之後，並在祂的目的完成之後，神也給我們物質的福分。然而，神對付祂子民的目的，不是要給他們物質的福分，乃是要把祂自己給他們，作他們的永分，至終完成於新耶路撒冷。神賜給祂子民之神聖福分那包括一切的集大成、總和，乃是包羅萬有、賜生命的靈作經過過程之三一神的終極完成。（加三 14。）

【42:9】So¹ Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went and did as Jehovah told them; and Jehovah accepted Job.

VI. Job's End

42:10-17

【42:10】And Jehovah^a turned the captivity of Job when he prayed for his friends, and Jehovah gave Job^{1b} twice as much as he had before.

42:9¹ (Eliphaz) In His reply to Job, God paid no attention to Elihu because his concept had not come up to the level of God's ultimate standard, though it was not wrong.

42:10¹ (twice) All the physical blessings with which God blessed Job were to show Job God's lovingkindness and faithfulness in his latter days. This indicates that God is perfect and kind in dealing with those who love Him. Even today, after God deals with us by stripping us and consuming us, and after His purpose is accomplished, God gives us His physical blessings. However, God's purpose in dealing with His people is not to give physical blessings to them but to give Himself to them as their eternal portion, which ultimately consummates in the New Jerusalem. The all-embracing aggregate, the totality, of the divine blessing given by God to His people is the all-inclusive life-giving Spirit as the consummation of the processed Triune God (Gal. 3:14).

42:10^a

cf. Psa. 14:7;
126:1;
Ezek. 16:53

42:10^b

Isa. 40:2;
61:7;
Zech. 9:12;
James 5:11;
cf. Mark 10:30

42:10^a

參詩十四 7
一二六 1
結十六 53

42:10^b

賽四十 2
六一 7
亞九 12
雅五 11
參十 30

【42:11】約伯所有的兄弟姊妹，和以先所認識的人都來見他，在他家裏與他一同喫飯。因耶和華所降與他的一切災禍，他們都爲他悲傷，安慰他。每人也送他一塊銀子，和一個金環。

【42:12】這樣，耶和華^a後來賜福給約伯，比起先更多；他有一萬四千隻^b羊，六千隻駱駝，一千對牛，一千匹母驢。

【42:13】他也有^a七個兒子，三個女兒。

【42:14】他給長女起名叫耶米瑪，次女叫基洗亞，三女叫基連哈樸。

【42:15】在那全地，找不着像約伯的女兒那樣美貌的婦女。她們的父親使她們在弟兄中得產業。

【42:16】此後，約伯又活了一百四十年，得見他的兒孫，直到四代。

【42:11】 And all his brothers and all his sisters and all his previous acquaintances came to him and ate bread with him in his house. And they consoled and comforted him for all the misfortune that Jehovah had brought upon him. And each gave to him a piece of money, and each, a gold ring.

【42:12】 Thus Jehovah blessed Job's latter^a end more than his beginning; and he had fourteen thousand^b sheep and six thousand camels and a thousand yoke of oxen and a thousand female donkeys.

【42:13】 And he had^a seven sons and three daughters.

【42:14】 And he named the first Jemimah, and the second Keziah, and the third Keren-happuch.

【42:15】 And in all the land no women were found as beautiful as the daughters of Job. And their father gave them an inheritance among their brothers.

【42:16】 And after this, Job lived a hundred and forty years; and he saw his children and his grandchildren, even four generations.

42:12^a

雅五 11

42:12^b

伯一 3

42:13^a

伯一 2

42:12^a

James 5:11

42:12^b

Job 1:3

42:13^a

Job 1:2

【42:17】這樣，約伯年紀老邁，日子滿足而¹死。

● 42:17¹ 約伯記總共四十二章，留給我們一個緊要的問題，這問題有兩部分：神創造人的目的是甚麼，以及神對付祂選民的目的甚麼？這問題需要整本聖經來回答。新約特別是回應約伯記裏這個問題的長篇答案。這答案就是神照着祂美意而有的永遠經綸，就是將祂自己在祂神聖的三一裏—在父、子、靈裏，藉着祂的成為肉體、人性生活、釘死、復活和升天，連同那靈的澆灌，分賜到祂所揀選並救贖的人裏面，使他們都在生命和性情上，但不在神格上，與祂一模一樣，使他們成為祂的複製，以彰顯祂。（羅八 28～29 與註。）這樣一個神聖分賜的結果，乃是召會作基督的身體，作新人，並作三一神的生機體。這生機體要終極完成於新耶路撒冷，作為神成肉體的擴大和擴增，達到完滿的總結，就是三一神的豐滿，（弗三 19，）讓祂在祂調和着人性之神性裏團體的彰顯祂自己，直到永遠。這是新約裏的神聖啓示，作為對約伯受苦的答案，也是關於神創造人並對付祂選民之目的這個大問題的答案。

【42:17】 And Job died, old and full of days¹.

42:17¹ (days) The forty-two chapters in Job leave us with a crucial question of two parts: what was the purpose of God in His creation of man, and what is the purpose of God in His dealing with His chosen people? The entire Bible is needed to answer this question. In particular, the New Testament is a long answer to the question in Job. This answer is the eternal economy of God according to His good pleasure, which is to dispense Himself in His Divine Trinity—in the Father, in the Son, and in the Spirit—through His incarnation, human living, crucifixion, resurrection, and ascension, with the outpouring of the Spirit, into His chosen and redeemed people, to make all of them the same as He is in life and in nature but not in the Godhead, to make them His duplication that they may express Him (Rom. 8:28-29 and notes). The issue of such a divine dispensing is the church as the Body of Christ, as the new man, and as the organism of the Triune God. This organism will consummate in the New Jerusalem as the enlarged, the increased, incarnation of God consummated in full, that is, the fullness of the Triune God (Eph. 3:19) for Him to express Himself corporately in His divinity mingled with humanity for eternity. This is the divine revelation in the New Testament as the answer to the sufferings of Job and to the great question concerning God's purpose in His creation of man and in His dealing with His chosen people.

聖經

THE HOLY BIBLE

舊約恢復本

Old Testament Recovery Version

詩篇

Psalms

詩篇

綱 目

卷一 第一至四十一篇

指明神的心意是要將尋求的聖徒從律法轉向基督，使他們能享受神的家—召會

卷二 第四十二至七十二篇

指明聖徒藉着受苦、被高舉、並掌權的基督，經歷神與祂的家和城

卷三 第七十三至八十九篇

指明聖徒在經歷中領悟，神的家和城連同其中一切的享受，惟有藉着神子民正確的珍賞並高舉基督，纔得蒙保守並維持

卷四 第九十至一百零六篇

指明聖徒既聯於基督，就與神是一，使神藉着在祂的家和城裏的基督，恢復祂對於地的主權

卷五 第一百零七至一百五十篇

指明神的家和城成為聖徒的讚美、安全和願望，並且基督藉着神的家和城—召會，來作王治理全地

PSALMS

Outline

Book One (Psalms 1—41)

Indicating that God's intention is to turn the seeking saints from the law to Christ that they may enjoy the house of God—the church

Book Two (Psalms 42—72)

Indicating that the saints experience God and His house and city through the suffering, exalted, and reigning Christ

Book Three (Psalms 73—89)

Indicating that the saints, in their experiences, realize that the house and the city of God with all the enjoyments thereof can be preserved and maintained only with Christ properly appreciated and exalted by God's people

Book Four (Psalms 90—106)

Indicating that the saints, being joined to Christ, are one with God so that He can recover His title over the earth through Christ in His house and city

Book Five (Psalms 107—150)

Indicating that the house and the city of God become the praise, safety, and desire of the saints, and that Christ comes to reign over the whole earth through the house and the city of God—the church

書介

著者：大衛作詩七十三篇，（三～九，十一～三二，三四～四一，五一～六五，六八～七十，八六，一〇一，一〇三，一〇八～一一〇，一二二，一二四，一三一，一三三，一三八～一四五，）可拉子孫十二篇，（四二～四九，八四～八五，八七～八八，）亞薩十二篇，（五十，七三～八三，）所羅門二篇，（七二，一二七，）以探一篇，（八九，）摩西一篇。（九十。）其餘四十九篇著者不詳。

著時：始於主前第十一世紀（第九十篇除外，該詩由摩西寫於主前第十五世紀。）

著地：主要在耶路撒冷。

主 題：

尋求並接觸神的敬虔之人，藉着讚美、
禱告、並歡騰的歌唱，
所表達的情緒、感覺、感想和經歷

INTRODUCTION

Author: David wrote seventy-three psalms (3-9; 11-32; 34-41; 51-65; 68-70; 86; 101; 103; 108-110; 122; 124; 131; 133; 138-145); the sons of Korah, twelve (42-49; 84-85; 87-88); Asaph, twelve (50; 73-83); Solomon, two (72; 127); Ethan, one (89); and Moses, one (90). The authors of the other forty-nine psalms are unknown.

Time of Writing: Beginning in the eleventh century B.C. (except Psalm 90, written by Moses in the fifteenth century B.C.).

Place of Writing: **Mainly Jerusalem.**

Subject:

The Expressions of the Sentiments, Feelings, Impressions, and Experiences of Godly Men Seeking and Contacting God through Their Praises, Prayers, and Singing with Exultation

詩篇

卷一 第一至四十一篇

指明神的心意是要
將尋求的聖徒從律法
轉向基督，使他們能
享受神的家—召會

詩篇 第一篇

【1:1】¹ 不從惡人的計謀，不站罪人的道路，不^a坐褻慢人的座位；

● 1:1¹ 詩篇不是一卷道理或教訓的書，乃是一卷神聖啓示的書，由敬虔之人關於八件事的發表、情緒、感覺、感想、和經歷所組成：（一）神，以及神對付敬虔之人的方式；（二）神的律法，就是帶着神聖啓示的聖言；（三）神的家，就是殿，以及殿坐落在其上的錫安山，是神在地上居所的 center；（四）神的聖城耶路撒冷，是神家外圍的保護；（五）神的聖民以色列人，是神在列國中所愛的選民；（六）以色列人對神的愛，他們與神的交通，他們從神所領受的福分，他們在神對付之下的苦難，以及他們的環境；（七）他們的被擄；（八）他們對所品嘗、所享受之耶和華他們神的感謝和讚美。藉着詩人敬虔的發表，基督得以啓示，召會是神的家和神的城也得以豫表。☞

PSALM

BOOK ONE: Psalms 1 — 41

Indicating That God's Intention Is to
Turn the Seeking Saints from the Law
to Christ That They May Enjoy
the House of God — the Church

PSALM 1

【1:1】^{1a} Blessed is the man / Who does not walk / In the counsel of the wicked, / Nor stand on the path of sinners, / Nor^b sit in the seat of mockers;

1:1¹ (Blessed) Or, Happy. Psalms is not a book of doctrines or of any kind of teaching. It is a book of divine revelation composed of the expressions, sentiments, feelings, impressions, and experiences of godly men concerning (1) God and the way He is in His dealing with them; (2) the law of God as the holy Word with the divine revelation; (3) the house of God, the temple, and Mount Zion, on which the temple was seated, as the center of God's dwelling place on earth; (4) the holy city of God, Jerusalem, as the encompassing protection of the house of God; (5) the holy people of God, Israel, as God's beloved elect among the nations; (6) Israel's love toward God, their fellowship with God, their blessings received of God, their sufferings under God's dealings, and their environment; (7) their captivity; and (8) their thanksgivings and praises to Jehovah their God, whom they tasted and enjoyed. Through the godly expressions of the psalmists Christ is revealed and the church as God's house and God's city is typified. ☞

1:1^a
cf. Psa. 2:12;
84:12;
32:1-2;
Jer. 17:7;
Matt. 5:3-11;
Rev. 22:14
1:1^b
Psa. 26:4;
Jer. 15:17

1:1^a
詩二六 4
耶十五 17

詩篇是照着兩種觀念寫的：聖別着者的屬人觀念和神的神聖觀念。聖別着者的屬人觀念是從他們那由神創造的善良天性所產生，由他們聖別族類的傳統所形成，由聖別經書的教訓所構成，藉他們聖別生活的實行得促進，而從他們聖別的情緒和感想所發表出來的。詩篇裏神的神聖觀念是神聖的啓示，論到三個要項：（一）神永遠的經綸，以基督爲其中心與普及；（二）基督帶着祂的神性、人性、人性生活、包羅萬有的死、分賜生命並產生召會的復活、得榮、升天、在榮耀裏顯現、以及作王直到永遠；（三）神的心願，就是祂的喜悅，乃是在於基督作神的中心與普及，召會作神的豐滿以彰顯祂，國度爲着神永遠的行政，以及地的恢復，爲着祂在永世裏永遠的國。在詩篇中，惟有出於神的神聖觀念所寫的，而非出於詩人屬人觀念所寫的，纔可視爲神關於祂神聖經綸之神聖啓示的一部分。

照着神聖的觀念，詩篇這卷書的中心思想乃是基督（如明言所啓示的一路二四 44，）與召會作爲神的家和爲着神國之神的城（如聖殿和耶路撒冷城所豫表的。）在詩篇裏，神聖啓示的靈、實際和特徵，乃是作神永遠經綸之中心和普及的基督。爲此，基督先是三一神的具體化身，（西二 9，）然後是神的家、神的居所（由神的殿所表徵一約二 19 ~ 21，）也是神的國（由耶路撒冷城所表徵一路十七 21，啓二二 3 下，）並且從神的家起，在神的國裏，作全地的元首。（但二 34 ~ 35。）因此，基督在

The Psalms were written according to two kinds of concepts: the human concept of the holy writers and the divine concept of God. The human concept of the holy writers was produced out of their good nature created by God, formed with the traditions of their holy race, constituted with the teachings of the Holy Scriptures, promoted by their practice of a holy life, and uttered out of their holy sentiments and impressions. The divine concept of God as the divine revelation in the Psalms concerns three major items: (1) God's eternal economy, of which Christ is the centrality and universality; (2) Christ in His divinity, humanity, human living, all-inclusive death, life-imparting and church-producing resurrection, glorification, ascension, appearing in glory, and reigning forever; and (3) God's heart's desire, His good pleasure, in Christ as His centrality and universality, in the church as His fullness for His expression, in the kingdom for His eternal administration, and in the recovery of the earth for His eternal kingdom in eternity. In the Psalms only what is written out of the divine concept of God, and not what is written out of the human concept of the psalmists, should be considered as part of the divine revelation from God concerning His divine economy.

According to the divine concept, the central thought of the book of Psalms is Christ, as revealed in plain words (Luke 24:44), and the church as the house of God and the city of God for His kingdom, as typified by the temple and by the city of Jerusalem. The spirit, the reality, the characteristic, of the divine revelation in the book of Psalms is Christ as the centrality and universality of the eternal economy of God. For this, Christ is first the embodiment of the Triune God (Col. 2:9), then the house, the habitation, of God (signified by the temple—John 2:19-21), the kingdom of God (signified by the city of Jerusalem—Luke 17:21; Rev. 22:3b), and the Ruler of the entire earth from the house of God and in the kingdom of God (Dan. 2:34-35).

1:2^a
詩一一二 1
一一九 70, 77, 92
羅七 22
1:2^b
書一 8
詩一一九 97
1:2^c
參詩二 12
八四 12
三二 1~2
耶十七 7
太五 3~11
啓二二 14

【1:2】惟^a喜愛耶和華的¹律法，晝夜^b
默想，這人便爲^{2c}有福。

整個宇宙中是一切中的一切。（參弗一 23，西三 11。）這樣神聖的啓示，與全本聖經裏所啓示的一樣。但詩篇裏的神聖啓示，有一個特別的點，就是這樣高的啓示，甚至是神聖啓示的最高峯，乃是在古代敬虔聖民情緒的發表裏豫言出來。所以這樣的啓示攙雜着他們苦難中的安慰，以及敬虔的修養。這最高神聖啓示的總結乃是新耶路撒冷城，作神居所，帳幕，的表號，（啓二一 1～3，）使經過過程並終極完成的三一神，藉此得以在包羅萬有的基督裏得着顯明與彰顯，並且得以在新宇宙的新地上作王，直到永遠。

● 1:2¹ 一、二篇描繪屬人觀念和神聖觀念的對比。屬人觀念高舉律法，並高舉遵守律法者爲神所祝福者，而神聖的觀念宣告基督在神經綸中是神的受膏者。在一篇裏，詩人照他屬人、道德的觀念，珍賞並高舉律法到極點。這與神新約經綸裏神聖的觀念相反。在性質上，律法是聖的、義的、善的並屬靈的；（羅七 12，14 上；）但在地位上，律法原不在神經綸的主線上，乃是從神經綸的主線旁邊插進來的。（羅五 20 上。）神按着自己的形像，照着自己的樣式造人，（創一 26，）目的是使人能接受在生命樹裏的神作生命，（創二 8～9，16～17，）使人能活神並彰顯神。這是神經綸的主線。然而當這主線往前時，撒但進來誘騙

【1:2】Rather his^a delight is in the¹ law of Jehovah, / And in His law he^b meditates by day and by night.

Thus, He is all in all in the entire universe (cf. Eph. 1:23; Col. 3:11). Such a divine revelation is the same as what is revealed in the entire Holy Scriptures. The only particular point related to the divine revelation in the book of Psalms is that such a high revelation, even the highest peak of the divine revelation, is prophesied in the expressions of the sentiments of the ancient godly saints. Thus, it is mixed with their comfort in sufferings and with the cultivation of godliness. The consummation of this highest divine revelation is the city of New Jerusalem as a sign of the habitation, the tabernacle, of God (Rev. 21:1-3), through which the processed and consummated Triune God will be manifested and expressed in the all-inclusive Christ and will reign on the new earth in the new universe for eternity.

1:2¹ (law) Psalms 1 and 2 portray a contrast between the human concept and the divine revelation. The human concept exalts the law and the law-keeper as one blessed by God, whereas the divine revelation proclaims Christ as the One anointed of God in God's economy. In Psa. 1 the psalmist, according to his human, ethical concept, appreciated and uplifted the law to the uttermost. This is contrary to the divine concept in God's New Testament economy. In its nature the law is holy, righteous, good, and spiritual (Rom. 7:12, 14a), but in its position, the law is not in the main line of God's economy; rather, it entered in alongside the main line of God's economy (Rom. 5:20a). God created man in His image and according to His likeness (Gen. 1:26) with the intention that man would receive God as life in the tree of life (Gen. 2:8-9, 16-17) so that man could live God and express God. This is the main line of God's economy. But while this main line was

1:2^a
Psa. 112:1;
119:70, 77, 92;
Rom. 7:22
1:2^b
Josh. 1:8;
Psa. 119:97

人，用罪把人構成。（創三 1～6，羅五 19。）人墮落以後，神爲了繼續祂對人的定旨，就在祂經綸的主線之外添上律法。（加三 19 與註 1，註 2。）按照加四 24～25，律法的地位是妾的地位。（見該處 24 註 5。）妾沒有正統的地位。因此，珍賞並高舉律法，乃是把『妾』帶進神的經綸裏；這完全違反神的命定。

全部詩篇陳明律法與基督的對比。惟有基督自己（不是律法，）能將我們作成基督的肢體，並將我們模成基督，使我們成爲祂的補滿。（弗五 30～32，羅八 29。）聖經的靈沒有高舉基督以外的任何人事物。（太十七 1～5，腓三 7～8，西一 15～19。）至終，到詩篇末了，惟一留下的只有基督同祂的補滿，就是祂的身體，祂的召會，也就是神經綸中神的家和國，以完成神永遠的定旨。

在詩篇裏，就如在全本聖經裏，有兩條線：生命樹的線，就是生命線，和善惡知識樹的線，就是死亡線。（創二 8～9，16～17，與 9 註 3 二段。）在這兩條線之外還有律法的線，與生命線並行。神頒賜律法的目的，是要將神的子民引到基督，（加三 23～24，）就是引到生命線。（見出二五 1 註 1。）然而，作爲支線的律法若得着不當的高舉，就成了知識樹的線（就是死亡線）的一部分。（羅七 7～11，林後三 6 下。）神已經命定基督作祂經綸的中心與普及，以成就祂的喜悅。（弗一 9～10，三 8～11。）基督總結了律法，（羅十 4 上，）信徒就不再在律法之下了。（羅六 14。）

● 1:2² 或，快樂。

proceeding, Satan came in to deceive man and constitute man with sin (Gen. 3:1-6; Rom. 5:19). In order to continue His purpose with man after man's fall, God added the law to the main line of His economy (Gal. 3:19 and notes 1 and 2). According to Gal. 4:24-25 (see note 24⁵ there), the position of the law is that of a concubine. A concubine does not have an orthodox position. Thus, to appreciate and uplift the law is to bring a "concubine" into God's economy. This is absolutely against God's ordination.

The entire book of Psalms presents a contrast between the law and Christ. Only Christ Himself, not the law, can make us members of Christ and conform us to Christ that we may be His complement (Eph. 5:30-32; Rom. 8:29). The spirit of the Scriptures does not exalt anything or anyone other than Christ (Matt. 17:1-5; Phil. 3:7-8; Col. 1:15-19). Eventually, by the end of the Psalms the only thing that remains is Christ with His complement, which is His Body, His church, the house and kingdom of God in God's economy to fulfill God's eternal purpose.

In the book of Psalms, as in the entire Bible, there are two lines: the line of the tree of life, the line of life, and the line of the tree of the knowledge of good and evil, the line of death (Gen. 2:8-9, 16-17 and note 9³, par. 2). In addition to these two lines, the line of the law runs alongside the line of life. God's purpose in giving the law was to lead His people to Christ (Gal. 3:23-24), i.e., to the line of life (see note 1¹ in Exo. 25). However, if the law as the side line is exalted improperly, it becomes part of the line of the tree of knowledge, the line of death (Rom. 7:7-11; 2 Cor. 3:6b). God has ordained Christ to be the centrality and universality of His economy to fulfill His good pleasure (Eph. 1:9-10; 3:8-11). The law has been ended by Christ (Rom. 10:4a), and the believers are no longer under the law (Rom. 6:14).

1:3^a
耶十七 8

【1:3】他要像一棵^a樹栽在溪水旁，按時令結果子，葉子也不枯乾；凡他所作的，盡都¹順利。

1:4^a
伯二— 18
賽十七 13

【1:4】惡人並不是這樣，乃像^a糠粃被風吹散。

1:5^a
詩五 5
路二— 36

【1:5】因此當審判的時候，惡人必^a站立不住；罪人在義人的會中，也是如此。

1:6^a
鴻一 7
林前八 3

【1:6】因為耶和華^a知道義人的道路；惡人的道路，卻必滅亡。

● 1:3¹ 這裏屬人的觀念是：喜愛神律法的人，在凡事上盡都順利（亨通，）而惡人必遭損失。（4～5。）但詩人在七三篇的經歷卻相反。（七三 1～7，12～14。）這似乎矛盾的情形使詩人感到困擾，直到他在神的聖所裏受教導，單單以神自己，而不以神之外的任何事物，作他的分。（七三 16～17，25～26。）按照主在新約裏的教導，那些為義受逼迫的人（不是那些亨通的人）有福了。（太五 10。）使徒保羅追求基督，沒有在外面亨通，反而虧損萬事，看作糞土，為要贏得基督。（腓三 8。）

【1:3】 And he will be like a ^atree / Transplanted beside streams of water, / Which yields its fruit in its season, / And whose foliage does not wither; / And everything he does ¹prosper.

1:3^a
Jer. 17:8

【1:4】 The wicked are not so, / But are like ^achaff, / Which the wind drives away.

1:4^a
Job 21:18;
Isa. 17:13

【1:5】 Therefore the wicked will not ^astand in the judgment; / Nor the sinners, in the assembly of the righteous.

1:5^a
Psa. 5:5;
Luke 21:36

【1:6】 For Jehovah ^aknows the way of the righteous, / But the way of the wicked will perish.

1:6^a
Nahum 1:7;
1 Cor. 8:3

1:3¹ (prosper) The human concept here is that the man who delights in the law of God prospers in everything, whereas the wicked man suffers loss (vv. 4-5). But the experience of the psalmist in Psa. 73 was the opposite (73:1-7, 12-14). This seeming contradiction troubled the psalmist until he was instructed, in the sanctuary of God, to take only God Himself as his portion, not anything other than God (73:16-17, 25-26). According to the Lord's teaching in the New Testament, those who are persecuted for the sake of righteousness (not those who are prosperous) are blessed (Matt. 5:10). In his pursuing of Christ, the apostle Paul did not prosper outwardly but suffered the loss of all things and counted them as refuse that he might gain Christ (Phil. 3:8).

詩篇 第二篇

【2:1】^{12ab} 外邦爲甚麼吼鬧，² 萬民爲甚麼謀算虛妄的事？

【2:2】地上的君王一齊起來，臣宰一同^a 商議，要抵擋耶和華並祂的^{1b} 受膏者，

● 2:1¹ 一篇說到人所珍賞的律法，這乃是爲着聖徒個人的利益，就如蒙祝福得亨通。（1～3。）二篇說到基督以及基督所達到的，這乃是爲着神經綸的成就。聖別着者的屬人觀念高舉律法到一個地步，他們寶貴律法，渴望一生留在其中。啓示之神的神聖觀念高舉基督，爲要將聖別着者的觀念從律法轉向基督，使之與神聖啓示的神聖觀念相合。

● 2:1² 這是外邦和世上掌權者對基督的抵擋。（1～3。）這抵擋開始於希律和本丟彼拉多，（徒四 25～28，）而要終結於敵基督。（啓十九 19。）

● 2:2¹ 希伯來文的『彌賽亞』和希臘文的『基督，』意思都是『受膏者。』基督在永遠裏，在祂的神性裏，被神膏爲彌賽亞—基督—受膏者。（但九 26，約一 41。）祂這位受膏者成爲肉體而來，以成就神永遠的計畫。（路二 11，太一 16，十六 16。）祂在時間裏，在祂的人性裏，於受浸時再次受膏，主要是爲着在地上盡祂的職事。（太三 16～17，路四

PSALM 2

【2:1】^{1a} Why are the ^{2b} nations in an uproar, / And why do the ² peoples contemplate a vain thing?

【2:2】The kings of the earth take their stand, / And the rulers sit in ^a counsel together, / Against Jehovah and against His ^{1b} Anointed:

2:1¹ (Why) Psalm 1, concerning the law in man's appreciation, is for the personal benefit of the saints, such as their being blessed in prosperity (1:1-3). Psalm 2, concerning Christ and His attainments, is for the accomplishing of God's economy. The human concept of the holy writers uplifts the law to the extent that they treasured the law and desired to remain in it for their whole life. The divine concept of the unveiling God exalts Christ in order to turn the holy writers' concept from the law to Christ in accordance with the divine concept of the divine revelation.

2:1² (nations) This is the opposition to Christ by the nations and the rulers of the world (vv. 1-3). This opposition began with Herod and Pontius Pilate (Acts 4:25-28) and will conclude with Antichrist (Rev. 19:19).

2:2¹ (Anointed) Both Messiah (from Hebrew) and Christ (from Greek) mean the anointed One. In His divinity Christ was anointed by God in eternity to be the Messiah—Christ—the anointed One (Dan. 9:26; John 1:41). He came in His incarnation as the anointed One to accomplish God's eternal plan (Luke 2:11; Matt. 1:16; 16:16). In His humanity He was anointed again in time at His baptism for His ministry, mainly on the earth (Matt. 3:16-17; Luke 4:18-19; Acts 10:38; Heb. 1:9). In His

^{2:1}^a
vv. 1-2;
Acts 4:25-26
^{2:1}^b
Psa. 46:6;
Joel 3:9-13;
Rev. 11:18
^{2:2}^a
Mark 15:1
^{2:2}^b
Psa. 45:7;
Dan. 9:26;
John 1:41

^{2:1}^a
1~2;
徒四 25~26
^{2:1}^b
詩四六 6
珥三 9~13
啓十一 18
^{2:2}^a
可十五 1
^{2:2}^b
詩四五 7
但九 26
約一 41

【2:3】說，我們要掙開他們的^a 捆綁，
擺脫他們的繩索。

【2:4】那坐在諸天之上的必^a 發笑；¹ 主
必嗤笑他們。

【2:5】那時祂要在怒中對他們說話，在
烈怒中驚嚇他們，

【2:6】說，我已經立我的¹ 王在^{2a} 錫安
我的聖山上了。

18 ~ 19，徒十 38，來一 9。）基督在祂的復活裏，
成為賜生命的靈，（林前十五 45，）為要作神的受
膏者；基督在祂的升天裏，被立為主為基督，（徒二
36，）正式成為神的受膏者，主要是為着在祂天上的
職事裏完成神的託付。見約一 41 註 1 與徒二 36 註 2。

● 2:4¹ 有些古卷作，耶和華。

● 2:6¹ 本篇 4 ~ 6 節是神關於基督的宣告。為
着神的國，基督在祂的升天裏已在諸天之上被立、
登寶座為神的王，以成就神的經綸。（可十六 19，
徒二 36，五 31，啓一 5 上。）這國包括作基督
基業的列國，和作基督產業的地極。（8，太二八
18 ~ 20。）至終，基督在祂宇宙的國裏，必用鐵
杖治理列國。（9，啓十九 15。）

本篇啓示基督在神經綸裏的步驟，開始於祂在
永遠裏，在祂的神性裏的受膏，（2，）繼續於祂

【2:3】Let us break apart Their^a bonds / And cast Their
ropes away from us.

【2:4】He who sits in the heavens^a laughs; / The¹ Lord has
them in derision.

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

【2:6】But I have installed My¹ King / Upon^{2a} Zion, My
holy mountain.

resurrection Christ became the life-giving Spirit (1 Cor. 15:45) for the
purpose of being God's Anointed, and in His ascension He was made
both Lord and Christ (Acts 2:36), becoming God's Anointed in an official
way to carry out God's commission, mainly in His heavenly ministry. See
note 41¹ in John 1 and note 36¹ in Acts 2.

2:4¹ (Lord) Some MSS read, Jehovah.

2:6¹ (King) Verses 4-6 of this psalm are God's declaration concerning
Christ. In His ascension Christ was installed, enthroned, as God's King in
the heavens for God's kingdom to fulfill His economy (Mark 16:19; Acts
2:36; 5:31; Rev. 1:5a). This kingdom includes all the nations as Christ's
inheritance and the limits of the earth as Christ's possession (v. 8; Matt.
28:18-20). Eventually, in His universal kingdom Christ will rule the
nations with an iron rod (v. 9; Rev. 19:15).

This psalm reveals the steps of Christ in God's economy, beginning
from His being anointed in eternity in His divinity (v. 2) and continuing

【2:7】受膏者說，我要傳述耶和華的命令；祂曾對我說，^{1a} 你是我的兒子，我^b 今日生了你。

的復活（也含示祂的死—7，參徒十三 33，）祂的升天，（6，）祂設立祂宇宙的國度，（啓十一 15，）以列國作祂的基業並以地極作祂的產業，（8，）以及祂用鐵杖治理列國。（9。）

● 2:6² 神宣告祂已經立祂的王在錫安山上，不是在西乃山上。西乃山是頒賜律法的地方；在諸天之上的錫安山是今天基督在升天裏所在的地方。（啓十四 1。）新約的信徒不是來到西乃山，乃是來到錫安山。（來十二 18～22。）西乃山產生在律法下爲奴的兒女，但我們的母，就是那在上的耶路撒冷，是在諸天之上的錫安山那裏，產生應許的兒女，承受所應許的福—包羅萬有的靈。（加四 24～26，28，三 14。）

● 2:7¹ 7～9 節乃是基督的宣告。使徒保羅在徒十三 33 引用這話，指明本節是指基督的復活。神的受膏者基督被剪除，被釘十字架（但九 26）之後，在祂的人性裏復活，生爲神的長子。（羅一 3～4，八 29，來一 5～6。）祂所有的信徒藉着同一個復活，與祂一同出生，成爲祂許多的弟兄，就是神的眾子。（約二十 17，彼前一 3，羅八 29，來二 10。）見徒十三 33 註 1，羅一 4 註 6，約二十 17 註 2 與註 3。

【2:7】 I will recount the decree of Jehovah; / He said to Me: ^{1a}You are My Son; / ^bToday I have begotten You.

with His resurrection (implying His death also—v. 7; cf. Acts 13:33), His ascension (v. 6), His setting up His universal kingdom (Rev. 11:15) with the nations as His inheritance and the ends of the earth as His possession (v. 8), and His ruling the nations with an iron rod (v. 9).

2:6² (Zion) God proclaimed that He had installed His King on Mount Zion, not Mount Sinai. Mount Sinai was the place where the law was given, and Mount Zion in the heavens is the place where Christ is today in His ascension (Rev. 14:1). The New Testament believers have come not to Mount Sinai but to Mount Zion (Heb. 12:18-22). Mount Sinai produces children of slavery under the law, but our mother, the Jerusalem above, which is in the heavens at Mount Zion, produces children of promise who inherit the promised blessing—the all-inclusive Spirit (Gal. 4:24-26, 28; 3:14).

2:7¹ (You) Verses 7-9 are the declaration of Christ. This word was quoted by the apostle Paul in Acts 13:33, indicating that Psa. 2:7 refers to Christ's resurrection. After being cut off, crucified (Dan. 9:26), Christ, God's anointed One, was resurrected to be begotten in His humanity as the firstborn Son of God (Rom. 1:3-4; 8:29; Heb. 1:5-6). Through the same resurrection all His believers were born with Him to be His many brothers, the many sons of God (John 20:17; 1 Pet. 1:3; Rom. 8:29; Heb. 2:10). See notes 33¹ in Acts 13, 4¹ in Rom. 1, and 17² and 17³ in John 20.

2:8^a
詩七二 8
亞九 10
2:9^a
啓二 27
2:9^b
賽三十 14
耶十九 11
啓二 27

【2:8】你求我，我就將列國賜你爲基業，
將^a地極賜你爲產業。

【2:9】你必用^a鐵杖打破他們；你必將
他們如同窑匠的^b瓦器摔碎。

【2:10】¹現在你們君王應當留意；你們
地上的審判官該受警戒。

【2:11】當存^a畏懼事奉耶和華，又當存
戰兢而歡樂。

【2:12】當^{1a}以嘴親子，恐怕祂發怒，
你們便在路中滅亡，因爲祂的怒氣快
要發作。凡^{1b}投奔於祂的，都是^{2c}有
福的。

● 2:10¹ 10 ~ 12 節是關於神與基督要向世人發
怒的警告。在新約裏，基督要在怒中對世界施行審
判的那一段時間，稱爲『主的日子，』（徒二 20，
林前五 5，帖前五 2，帖後二 2，彼後三 10，）也
就是神的日子。（彼後三 12。）見珥一 15 註 1。

● 2:12¹ 投奔於子就是信入子基督，（約三
16，36，）以祂爲我們的避難所、保護、和藏身之
處。以嘴親子就是愛祂，因而享受祂。（約十四
21，23。）信主就是接受祂，（約一 12，）愛主就
是享受我們所接受的主。這二者乃是我們有分於主
的條件。見林前二 9 註 1。

2:11^a
林後五 11
來十二 28
猶 23

2:12^a
歌一 2
八 1
參撒十 1
王上十九 18

2:12^b
撒下二二 3, 31
詩五 11
七 1
十一 1
十六 1
十八 2, 30
二五 20
三一 1, 19
三四 8, 22
三七 40
五七 1
六四 10
七一 1
九一 4
一一八 8, 9
一四一 8
一四四 2
箴三十 5
鴻一 7

2:12^c
詩三四 8
八四 12
箴十六 20
耶十七 7
參詩一 2

【2:8】Ask of Me, / And I will give the nations as Your
inheritance / And the^alimits of the earth as Your possession.

【2:9】You will break them with an^airon rod; / You will
shatter them like a potter's^bvessel.

【2:10】¹Now therefore, O kings, be prudent; / Take the
admonition, O judges of the earth.

【2:11】Serve Jehovah with^afear, / And rejoice with
trembling.

【2:12】^{1a}Kiss the Son / Lest He be angry and you perish
from the way; / For His anger may suddenly be kindled. /
^{2b}Blessed are all those who^{1c}take refuge in Him.

2:10¹ (Now) Verses 10-12 are a warning concerning the coming wrath of
God and Christ upon the world. In the New Testament the period in which
Christ will come to execute His judgment in His wrath upon the world is
called “the day of the Lord” (Acts 2:20; 1 Cor. 5:5; 1 Thes. 5:2; 2 Thes. 2:2;
2 Pet. 3:10), which is also the day of God (2 Pet. 3:12). See note 15¹ in Joel 1.

2:12¹ (Kiss) To take refuge in the Son is to believe into the Son,
Christ (John 3:16, 36), taking Him as our refuge, protection, and hiding
place. To kiss the Son is to love the Son and thereby to enjoy Him (John
14:21, 23). To believe in the Lord is to receive Him (John 1:12); to love
the Lord is to enjoy the Lord whom we have received. These are the two
requirements for us to participate in the Lord. See note 9³ in 1 Cor. 2.

2:8^a
Psa. 72:8;
Zech. 9:10
2:9^a
Rev. 2:27
2:9^b
Isa. 30:14;
Jer. 19:11;
Rev. 2:27

2:11^a
2 Cor. 5:11;
Heb. 12:28;
Jude 23

2:12^a
S. S. 1:2;
8:1;
cf. 1 Sam. 10:1;
1 Kings 19:18

2:12^b
Psa. 34:8;
84:12;
Prov. 16:20;
Jer. 17:7;
cf. Psa. 1:1

2:12^c
2 Sam. 22:3, 31;
Psa. 5:11;
7:1;
11:1;
16:1;
18:2, 30;
25:20;
31:1, 19;
34:8, 22;
37:40;
57:1;
64:10;
71:1;
91:4;
118:8, 9;
141:8;
144:2;
Prov. 30:5;
Nahum 1:7; See
note 12¹

詩篇 第三篇

^a 大衛 ^b 逃避他兒子
押沙龍的時候作的詩。

【3:1】¹ 耶和華阿，我的敵人何其多！
有許多人起來攻擊我！

【3:2】有許多人論到¹我說，他得不着
神的拯救！（²細拉）

● 2:12² 或，快樂。屬人的觀念認為，人蒙福
是由於遵守耶和華的律法，（一 1 ~ 2，）與這裏
所說，人蒙福是由於投奔於子神聖觀念相對。

● 3:1¹ 三~七篇表明大衛關於敬虔生活的觀
念。三和七篇（可能加上四~六篇，）是大衛逃避
他兒子押沙龍的背叛（撒下十五 1 ~ 十九 8 上）時
所寫的；這背叛乃是大衛犯罪謀殺烏利亞並搶奪他
的妻子，（撒下十一，）受神懲治的結果。大衛在
這些詩中的禱告，說到他的苦難、他渴望向仇敵報
仇、他定罪別人、他的自義與純全；這些乃是照着
他屬人的觀念，為着他個人的利益。這些禱告不能
與使徒保羅在弗一 15 ~ 23 與三 14 ~ 21 為着成就
神經綸的屬靈禱告相比。

● 3:2¹ 直譯，我的魂。

● 3:2² 意，揚起！也許指暫停朗誦，讓伴奏聲
增強。

PSALM 3

A ^a Psalm of David,
when he ^b fled from Absalom his son

【3:1】¹ Jehovah, how many are my adversaries! / Many
are those who rise up against me!

【3:2】Many are those who say of my soul, / There is no
salvation for him in God! ¹Selah.

2:12² (Blessed) Or, Happy. The human concept that man is blessed
by keeping the law of Jehovah (1:1-2) is in contrast here to the divine
concept that man is blessed by taking refuge in the Son.

3:1¹ (Jehovah) Psalms 3—7 show David's concept concerning a godly
life. Psalms 3 and 7, and probably 4—6, were written by David in his flight
from his son Absalom's rebellion (2 Sam. 15:1—19:8a), which was the
outcome, under God's chastisement, of David's sin of murdering Uriah
and robbing him of his wife (2 Sam. 11). David's prayers in these psalms,
concerning his sufferings, his desire to be avenged of his adversaries,
his condemning of others, and his self-righteousness and integrity, are
according to his human concept and for his personal interest. They cannot
compare with the spiritual prayers of the apostle Paul in Eph. 1:15-23 and
3:14-21, which are for the fulfillment of God's economy.

3:2¹ (Selah) Meaning lift up! and probably denoting a pause in the
recitation to allow the accompanying music to swell.

3: 標題^a
詩四 ~ 九
十一 ~ 三二
三四 ~ 四一
五一 ~ 六五
六八 ~ 七〇
八六
一〇一
一〇三
一〇八 ~ 一一〇
一二二
一二四
一三一
一三三
一三八 ~ 一四五
3: 標題^b
撒下十五 14~17

3: Title^a
Psa. 4-9;
11-32;
34-41;
51-65;
68-70;
86;
101;
103;
108-110;
122;
124;
131;
133;
138-145
3: Title^b
2 Sam. 15:14-17

3:3^a
創十五 1
詩二八 7
八四 9, 11
一一九 114

3:3^b
詩六二 7

3:4^a
詩二 6
十八 6
四三 3

【3:3】但你耶和華是我四圍的^a 盾牌，
是我的^b 榮耀，又是叫我抬起頭來的。

【3:4】我用我的聲音呼求耶和華，祂就
從祂的^a 聖山上應允我。（細拉）

【3:5】我躺下睡覺，我醒過來，因為有
耶和華扶持我。

【3:6】雖有成萬的民周圍攻擊我，我也不
怕。

【3:7】耶和華阿，求你起來；我的神阿，
求你救我！願你¹ 擊打我一切仇敵的
腮骨，敲碎惡人的牙齒。

【3:8】^a 拯救屬於耶和華；願你賜福給
你的民。（細拉）

● 3:7¹ 大衛禱告要向仇敵報仇，這與新約相反；新約教導我們要愛我們的仇敵，為那逼迫我們的祝福並禱告。（太五 44，路六 27，35，羅十二 14，20。）詩篇裏關於詩人恨他們的仇敵、求神向仇敵報仇、以及他們咒詛別人的話，都不是神的話，乃是詩人在讚美神時從天然的情緒發出來的話。這些話由神的靈記載在聖經裏，有神的目的，就是要暴露詩人屬靈的情形，即詩人雖然愛神、尋求神，但他們在情緒上卻是天然的，不是屬靈的。

【3:3】 But You, O Jehovah, are a ^a shield around me, / My ^b glory and the One who lifts up my head.

【3:4】 With my voice I call out to Jehovah, / And He answers me from His ^a holy mountain. Selah.

【3:5】 I lay down and slept; / I awoke, for Jehovah sustains me.

【3:6】 I will not fear the myriads of the people / Who have set themselves against me all around.

【3:7】 Arise, O Jehovah; / Save me, O my God! / Oh that You would ¹ strike all my enemies on the cheek; / And break the teeth of the wicked.

【3:8】 ^a Salvation is of Jehovah: / Your blessing be upon Your people. Selah.

3:7¹ (strike) David's prayer for vengeance against his enemies is contrary to the New Testament, which teaches us to love our enemies and to bless those who persecute us and pray for them (Matt. 5:44; Luke 6:27, 35; Rom. 12:14, 20). In the Psalms the words concerning the psalmists' hating their enemies, their asking God to avenge them, and their cursing others are not the words of God but are words that issued from the psalmists' natural sentiment while they were praising God. They are recorded by the Spirit of God in the Holy Scripture to serve God's purpose of exposing the psalmists' spiritual condition, i.e., that although the psalmists loved God and sought Him, they were natural, not spiritual, in their sentiment.

3:3^a
Gen. 15:1;
Psa. 28:7;
84:9, 11;
119:114

3:3^b
Psa. 62:7

3:4^a
Psa. 2:6;
18:6;
43:3

3:8^a
Jonah 2:9;
Rev. 7:10;
19:1

3:8^a
拿二 9
啓七 10
十九 1

詩篇 第四篇

4: 標題^a
詩三標題

^a 大衛的詩，交與歌詠長；
用絲絃的樂器。

【4:1】顯我為¹義的神阿，我呼求的時候，求你應允我；我在窘困中，求你使我寬廣；求你恩待我，聽我的禱告。

【4:2】¹世人哪，你們將我的榮耀變為羞辱，要到幾時呢？你們喜愛虛妄，尋求虛謊，要到幾時呢？〔細拉〕

【4:3】你們要知道，耶和華已經¹分別虔誠人歸祂自己；我呼求耶和華，祂必聽我。

● 4:1¹ 在 1～4 節，大衛求神表白他的義；他宣告自己是神所分別歸祂自己的虔誠人，並且他呼求神，神就聽他；他也勸戒別人不要犯罪。根據他謀殺烏利亞並搶奪他妻子（撒下十一）的大失敗，他原該求神光照他，使他能看見自己是何等邪惡、有罪。

● 4:2¹ 世人，直譯，人的子孫。全書同。

● 4:3¹ 有些古卷及七十士希臘文譯本作，為自己奇妙的對待虔誠人。

PSALM 4

To the choir director: on the stringed instruments. A ^aPsalm of David

4:Title^a
Psa. 3 title

【4:1】When I call out, answer me, / O God of my ¹righteousness; / Make room for me when I am in straits; / Be gracious to me and hear my prayer.

【4:2】O sons of men, how long will my glory be made a reproach? / How long will you love vanity, will you seek a lie? Selah.

【4:3】But know that Jehovah ¹sets apart the faithful man for Himself. / Jehovah hears when I call out to Him.

4:1¹ (righteousness) In vv. 1-4 David asked God to vindicate him of his righteousness, proclaimed that he was a godly man whom God set apart for Himself and who was heard by God when he called out to Him, and admonished others not to sin. In light of his great failure in murdering Uriah and robbing him of his wife (2 Sam. 11), he should have asked God to enlighten him so that he could see how evil and sinful he was.

4:3¹ (sets) Some MSS read and the Septuagint translates, deals wonderfully with.

4:4^a
弗四 26

【4:4】^a 你們生氣，卻不要犯罪；在牀上的時候，要心裏思想，並要肅靜。
〔細拉〕

【4:5】當獻上公義的祭，又當信靠耶和華。

【4:6】有許多人說，誰能指示我們甚麼好處？耶和華阿，求你仰起臉來，^a光照我們。

【4:7】你使我心裏快樂，勝過人豐收五穀新酒時的快樂。

【4:8】我必安然躺下睡覺，因為獨有你耶和華使我安然居住。

詩篇 第五篇

^a 大衛的詩，交與歌詠長；
用吹的樂器。

【5:1】耶和華阿，求你側耳聽我的言語，顧念我的呻吟。

【5:2】我的^a王我的神阿，求你垂聽我呼求的聲音；因為我向你禱告。

【4:4】^a Be angry, yet do not sin; / Consider in your heart upon your bed, / And be silent. Selah.

【4:5】 Offer sacrifices of righteousness, / And trust in Jehovah.

【4:6】 Many are those who say, Who will show us any good? / Lift up upon us the ^alight of Your countenance, O Jehovah.

【4:7】 You have put joy in my heart, / More than when the ¹grain and new wine of others abound.

【4:8】 In peace I will both lie down and sleep, / For You alone, O Jehovah, cause me to dwell in safety.

PSALM 5

To the choir director: for the wind instruments. A ^aPsalm of David

【5:1】 To my words give ear, O Jehovah; / Consider my moaning.

【5:2】 Give heed to the sound of my cry, / My ^aKing and my God; / For to You do I pray.

4:7¹ (grain) Lit., their grain and their new wine.

4:4^a
Eph. 4:26

4:6^a
Num. 6:25-26;
Psa. 31:16;
67:1;
119:135

5: Title^a
Psa. 3 title

5:2^a
Psa. 10:16;
24:7-8;
44:4;
47:6-7;
68:24;
74:12;
84:3;
95:3;
98:6;
145:1;
149:2;
Isa. 33:22

4:6^a
民六 25~26
詩三一 16
六七 1
一一九 135

5: 標題^a
詩三標題

5:2^a
詩十 16
二四 7~8
四四 4
四七 6~7
六八 24
七四 12
八四 3
九五 3
九八 6
一四五 1
一四九 2
賽三三 22

【5:3】耶和華阿，早晨你必聽我的聲音；早晨我必向你陳明我的心意，並要守望。

【5:4】¹因為你不是喜悅邪惡的神；惡人不能與你同居。

【5:5】誇口的人不能站在你眼前；凡作孽的，都是你所恨惡的。

【5:6】說謊言的，你必滅絕；好流人血弄詭詐的人，為耶和華所憎惡。

【5:7】至於我，我必憑你豐盛的慈愛進入你的^a居所；我必存敬畏你的心向你的^b聖殿下拜。

【5:8】耶和華阿，求你因那埋伏等候我的人，憑你的公義引領我；使你的道路在我面前平直。

● 5:4¹ 大衛大大高舉並尊崇律法，且知道神不喜悅邪惡，乃恨惡罪孽。但他謀害烏利亞，竊取他的妻子，（撒下十一，）因而把律法中後五條誡命全都干犯了。這表明律法和對律法的知識，沒有任何效力。

【5:3】 O Jehovah, in the morning / You will hear my voice; / In the morning I will set forth my words in order to You, / And I will watch.

【5:4】 ¹For You are not a God who delights in wickedness; / Evil will not sojourn with You.

【5:5】 Those who boast will not stand / Before Your eyes; / You hate all workers of iniquity.

【5:6】 You will destroy those who speak lies. / Jehovah abhors a man of bloodshed and deceit.

【5:7】 But as for me, in the abundance of Your lovingkindness / I will come into Your^a house; / I will bow down toward Your^b holy temple / In fear of You.

【5:8】 O Jehovah, lead me in Your righteousness / On account of those who lie in wait for me; / Make Your way straight before me.

5:4¹ (For) David highly uplifted and exalted the law and knew that God does not delight in wickedness but hates iniquity. But he conspired against Uriah, murdered him, and stole his wife (2 Sam. 11), thus breaking all the last five commandments in the law. This shows that the law and the knowledge of it avail nothing.

5:7^a
創二八 17
王上八 29~30
5:7^b
詩十一 4
六五 4
一三八 2
拿二 4, 7
哈二 20

5:7^a
Gen. 28:17;
1 Kings 8:29-30
5:7^b
Psa. 11:4;
65:4;
138:2;
Jonah 2:4, 7;
Hab. 2:20

5:9^a
羅三 13
5:9^b
路十一 44
5:9^c
箴七 5
猶 16

【5:9】因為他們口中沒有誠實；他們內裏盡是敗壞；^a 他們的喉嚨是敞開的^b墳墓；他們用舌頭^c諂媚人。

【5:10】¹ 神阿，求你定他們有罪；願他們因自己的計謀跌倒；願你因他們許多的過犯，把他們趕逐出去，因為他們背叛了你。

【5:11】凡^a投奔於你的，願他們喜樂，永遠歡呼；願你覆庇他們；又願那愛你名的人，都因你歡欣。

【5:12】因為耶和華阿，你必賜福與義人；你必用恩惠如同盾牌環繞他。

詩篇 第六篇

^a 大衛的詩，交與歌詠長；
用絲絃的樂器，調用第八音。

【6:1】^a 耶和華阿，求你不要在怒中責備我，也不要烈怒中¹懲治我。

● 5:10¹ 見三 7 註 1。

● 6:1¹ 大衛領悟他受神懲治，但他在這裏的禱

【5:9】 For there is no truth in their mouth;/ Their inward part is corruption itself;/ ^a Their throat is an open ^b grave; / They ^c flatter with their tongue.

【5:10】 ¹ Hold them guilty, O God; / Let them fall by their own counsels; / Because of the multitude of their transgressions thrust them out, / For they have rebelled against You.

【5:11】 But let all who ^a take refuge in You rejoice; / Let them shout for joy forever; / And may You spread a cover over them; / And those who love Your name / Will exult in You.

【5:12】 For You will bless the righteous man, O Jehovah; / You will surround him with favor as with a shield.

PSALM 6

To the choir director: on the stringed instruments, on the octave. A ^a Psalm of David

【6:1】 ^a O Jehovah, do not rebuke me in Your anger, / Nor ¹ chasten me in Your burning wrath.

5:10¹ (Hold) See note 7¹ in Ps. 3.

6:1¹ (chasten) David realized that he was being chastened by God, but

5:9^a
Rom. 3:13
5:9^b
Luke 11:44
5:9^c
Prov. 7:5;
Jude 16

5:11^a
Psa. 2:12

6:Title^a
Psa. 3 title

6:1^a
Psa. 38:1

5:11^a
詩二 12

6:標題^a
詩三標題

6:1^a
詩三八 1

【6:2】耶和華阿，求你恩待我，因為我衰弱；耶和華阿，求你醫治我，因為我的骨頭髮顫，

【6:3】我的魂也大大的驚惶。耶和華阿，你要到幾時纔救我呢？

【6:4】耶和華阿，求你轉回，搭救我的魂；因你慈愛的緣故，求你拯救我。

【6:5】因為在^a死地無人記念你；在¹陰間有誰稱謝你？

【6:6】我因唉哼而困乏；我每夜流淚，把牀榻漂起，把褥子¹濕透。

【6:7】我因憂愁眼睛乾癢；又因我一切敵人的緣故，眼睛¹昏花。

【6:8】你們一切作孽的人，離開我罷，因為耶和華聽了我哭泣的聲音。

告，沒有多少為自己的失敗悔改認罪。（參五一1～17。）見四1註1。

● 6:5¹ 見太十一23註1。

● 6:6¹ 直譯，融化。

【6:2】 Be gracious to me, O Jehovah, for I am languishing; / Heal me, O Jehovah, for my bones are shaken,

【6:3】 And my soul is greatly shaken. / But as for You, O Jehovah, how long?

【6:4】 Return, O Jehovah; deliver my soul; / Save me for Your lovingkindness' sake.

【6:5】 For in^a death there is no remembrance of You; / In¹ Sheol who can give thanks to You?

【6:6】 I am weary with my groaning; / Every night I cause my bed to swim; / With my tears I dissolve my couch.

【6:7】 My eye is wasted because of grief; / It has aged because of all those who vex me.

【6:8】 Depart from me, all you workers of iniquity, / For Jehovah has heard the sound of my weeping.

in his prayer here there was little repentance and confession of his failure (cf. Psa. 51:1-17). See note 1¹ in Psa. 4.

6:5¹ (Sheol) See note 23¹ in Matt. 11.

6:5^a
詩三十9
八八10~12
一一五17
賽三八18

6:5^a
Psa. 30:9;
88:10-12;
115:17;
Isa. 38:18

【6:9】耶和華聽了我的懇求；耶和華收納我的禱告。

【6:10】我的一切仇敵都必羞愧，大大驚惶；他們必要退後，忽然羞愧。

詩篇 第七篇

^a大衛因^b便雅憫人古實的話，
向耶和華唱的^{*}流離歌。

【7:1】耶和華我的神阿，我^a投奔於你；
求你救我脫離一切追趕我的人，將我救拔出來；

【7:2】恐怕他們像獅子撕裂¹我，甚至撕碎，無人搭救。

● 6:7¹ 直譯，衰老。

● 7:^{*}（流離歌）本辭意義不明確，但顯然是指音樂的形式或節拍。（參哈三 1。）

● 7:2¹ 直譯，我的魂。

【6:9】 Jehovah has heard my supplication; / Jehovah receives my prayer.

【6:10】 All my enemies will be ashamed and greatly dismayed; / They will turn back; they will be put to shame suddenly.

PSALM 7

A ^{*}Shiggaion^a of David, which he sang to
Jehovah on account of Cush the^b Benjaminite

【7:1】 O Jehovah my God, in You do I^a take refuge. / Save me from all who pursue me, and deliver me;

【7:2】 Lest he tear my soul like a lion, / Tearing it apart without anyone to deliver it.

7:^{*} (Shiggaion) The meaning of the term is obscure but apparently denotes a musical form or tempo (cf. Hab. 3:1).

7:Title^a
Psa. 3 title
7:Title^b
2 Sam. 16:5-13
7:1^a
Psa. 2:12

7: 標題^a
詩三標題
7: 標題^b
撒下十六 5~13
7:1^a
詩二 12

【7:3】耶和華我的神阿，我若行了這事，
我的手中若有¹不義，

【7:4】我若以惡報那與我和好的人，
（¹那無故與我為敵的人，我倒拯救了他，）

● 7:3¹ 在本篇，大衛自認沒有過失，他求神按他的公義並純全判斷他。（8。）這表明大衛沒有蒙神光照而為自己的罪知罪自責。（參五一，賽六四 6，羅七 18，路十八 9～14，提前一 15。）

許多篇的詩就如約伯記一樣，給我們一個印象，我們需要敬虔、敬畏神、信靠神、遵守律法、維持純全，並且公義、正直、公平、完全。（參伯一 1 註 4 一段。）然而這樣的觀念不是照着新約神聖的啟示，乃完全是在律法之下，照着善惡知識的舊約觀念。新約啟示，我們已經與基督同釘十字架，（加二 20，）並和祂一同埋葬。（羅六 4。）死已經釋放我們脫離律法。（羅七 1～6，加二 19。）現今我們應當只接受基督這三一神的具體化身，並且讓祂活在我們裏面，不再顧到我們的公義、公平或純全，只顧到基督這活的一位。（腓三 6 下～9。）

● 7:4¹ 或，並且搶奪那無故與我為敵的人。

【7:3】 O Jehovah my God, if I have done this, / If there is¹unrighteousness in my hands,

【7:4】 If I have recompensed with evil him who was at peace with me / ¹(Rather, I have delivered him who vexed me without cause);

7:3¹ (unrighteousness) In this psalm David felt that he had done no wrong, and he asked God to judge him according to his righteousness and his integrity (v. 8). This shows that David had not been enlightened and convicted by God concerning his own sinfulness (cf. Psa. 51; Isa. 64:6; Rom. 7:18; Luke 18:9-14; 1 Tim. 1:15).

Like the book of Job, many of the psalms give us the impression that we need to be godly, to fear God and trust in Him, to keep the law, to maintain our integrity, and to be righteous, upright, just, and perfect (cf. note 1⁴, par. 1, in Job 1). Such a concept, however, is not according to the divine revelation of the New Testament; it is altogether the concept of the Old Testament under the law according to the knowledge of good and evil. The New Testament reveals that we have been crucified with Christ (Gal. 2:20) and buried with Him (Rom. 6:4). Death has liberated us from the law (Rom. 7:1-6; Gal. 2:19). Now we should simply receive Christ, the embodiment of the Triune God, and let Him live in us, no longer caring for our righteousness, justice, or integrity but caring only for Christ, the living One (Phil. 3:6b-9).

7:4¹ (Rather) Or, And have plundered him who vexed me without cause.

【7:5】就任憑仇敵追趕¹我，並且追上；
將我的性命踐踏在地上，使我的榮耀
歸於塵土。（細拉）

【7:6】耶和華阿，求你在怒中起來，挺
身抵擋我敵人的暴怒；求你爲我醒起；
你已經下令施行審判。

【7:7】願眾民的會環繞你；願你從其上
歸回高處。

【7:8】耶和華要向眾民施行^a審判；耶
和華阿，求你按我的公義，並按我裏
面的純全，判斷我。

【7:9】願惡人的惡斷絕；願你堅立義人；
因爲公義的神^a察驗人的¹心腸肺腑。

【7:10】我的盾牌是在於神，祂拯救心
裏正直的人。

【7:11】神是公義的^a審判者，又是天天
向惡人發怒的神。

【7:5】 Let the enemy pursue my soul and overtake me, /
And let him trample my life to the ground / And lay my
glory down in the dust. Selah.

【7:6】 Arise, O Jehovah, in Your anger; / Lift Yourself up
against the overflowing wrath of those who vex me, /
And awake for me: You have commanded judgment.

【7:7】 And let the assembly of the peoples surround You, /
And over it return on high.

【7:8】 Jehovah will execute^a judgment on the peoples; /
Judge me, O Jehovah, according to my righteousness /
And according to my integrity that is with me.

【7:9】 Oh, let the evil of the wicked come to an end, / But
establish the righteous man. / For the righteous God /
^aTries the hearts and the inward parts.

【7:10】 My shield is with God, / Who saves the upright in
heart.

【7:11】 God is a righteous^a Judge / And a God who has
indignation every day.

● 7:5¹ 直譯，我的魂。

● 7:9¹ 直譯，心和腎。

7:8^a
創十八 25
詩九 8
九六 13
九八 9
徒十七 31

7:9^a
詩二六 2
耶十一 20
十七 10
二十 12
路十六 15
啓二 23

7:11^a
詩五十 6
徒十七 31
提後四 8

7:8^a
Gen. 18:25;
Psa. 9:8;
96:13;
98:9;
Acts 17:31

7:9^a
Psa. 26:2;
Jer. 11:20;
17:10;
20:12;
Luke 16:15;
Rev. 2:23

7:11^a
Psa. 50:6;
Acts 17:31;
2 Tim. 4:8

【7:12】若有人不回頭，祂必磨快祂的刀，拉緊祂的弓，豫備妥當。

【7:13】祂也豫備了殺人的器械攻擊那人；祂使所射的箭燃燒。

【7:14】看哪，惡人受生產罪孽之苦；所懷的是毒害，所生的是虛假。

【7:15】他掘了坑，又挖深了，竟掉在自己所挖的陷阱裏。

【7:16】他的毒害必回到自己頭上；他的強暴必落在自己頭頂上。

【7:17】我要照着耶和華的公義稱謝祂，歌頌耶和華至高者的名。

【7:12】 If one does not turn, He will whet His sword. / He bends His bow and makes it ready.

【7:13】 And He prepares instruments of death against him; / He has made His arrows fiery shafts.

【7:14】 Behold, the evil man travails with iniquity; / He conceives mischief and brings forth falsehood.

【7:15】 He digs a pit and hollows it out, / Then he falls into the hole that he has made.

【7:16】 His mischief returns upon his own head, / And upon the crown of his own head his violence comes down.

【7:17】 I will give thanks to Jehovah according to His righteousness, / And I will sing psalms to the name of Jehovah the Most High.

詩篇 第八篇

^a 大衛的詩，交與歌詠長；
用 ^{*} 迦特樂器。

PSALM 8

To the choir director: on the ^{*} gittith.
A ^a Psalm of David

8: Title^a
Psa. 3 title

● 8: ^{*} 原文意義不明確。可能意指一種絲絃樂器。

8: ^{*} (gittith) The meaning of the Hebrew is obscure. Perhaps a stringed instrument is meant.

8: 標題^a
詩三標題

【8:1】¹耶和華我們的主阿，你的^a名在全地何其²尊大；你將你的榮美彰顯於天！

【8:2】你因¹敵人的緣故，^a從^{2b}嬰孩和²喫奶的口中，³建立了能力，使¹仇敵和¹報仇的，閉口無言。

● 8:1¹ 三～七篇啓示大衛關於敬虔生活的觀念，而八篇是他受感讚美基督的尊大。

● 8:1² 或，威嚴。9 節者同。三～七篇照着大衛屬人的觀念，描繪地上可憐紛亂的光景。此處，在八篇，照着神聖的啓示，成肉體、釘十字架、復活、升天、並被高舉之耶穌的名，（腓二 5～11，）在地上是尊大的；並且在大衛眼中，主的榮美是在天上。在本篇裏，地被聯於天，天被帶到地，使地與天成爲一。（創二八 12 與註 2。）

● 8:2¹ 表徵撒但，他在神的國裏是神的敵人（即對頭，）在神國之外是神的仇敵，他也是在地上來去往返報仇的人。（參伯一 7，彼前五 8。）在天上有神的榮美，在地上有耶穌尊大的名，但在天地之間有敵人、仇敵和報仇的。（弗二 2，六 12。）主從嬰孩和喫奶的（最年幼、最微小、最軟弱的人）口中，建立了能力，使讚美得以完全，藉此使這三類消極者閉口無言。在本篇裏，完全的讚美包括讚美主在天上的榮美，祂在地上的尊大，

【8:1】¹O Jehovah our Lord, / How ²excellent is Your ^aname / In all the earth, / You who have set Your glory over the heavens!

【8:2】^aOut of the mouths of ^{1b}babes and ¹sucklings / You have ²established strength / Because of Your ³adversaries, / To stop the ³enemy and the ³avenger.

8:1¹ (O) Psalms 3—7 reveal David's concepts concerning a godly life, whereas Psa. 8 is his inspired praise of the excellency of Christ.

8:1² (excellent) Or, majestic. So also in v. 9. Psalms 3—7 portray the poor and troubled situation on the earth according to David's human concept. Here, in Psa. 8, the name of the incarnated, crucified, resurrected, ascended, and exalted Jesus (Phil. 2:5-11) is excellent in the earth according to the divine revelation, and the Lord's glory is above the heavens in the sight of David. In this psalm the earth is linked to the heavens and the heavens are brought down to the earth, making the earth and the heavens one (Gen. 28:12 and note 2).

8:2³ (adversaries) Signifying Satan, who is God's adversary within God's kingdom, God's enemy outside God's kingdom, and the avenger who roves to and fro over the earth (cf. Job 1:7; 1 Pet. 5:8). Above the heavens is God's splendor, and on the earth is the excellent name of Jesus; but between the earth and heavens are the adversary, the enemy, and the avenger (Eph. 2:2; 6:12). The Lord stops these three categories of negative ones by establishing strength and perfecting praise out of the mouths of babes and sucklings, the youngest, smallest, and weakest ones. In this psalm the perfected praise includes the praise for the

【8:3】我觀看你指頭所造的¹天，並你所陳設的^a月亮星宿，

【8:4】便說，^{1a}人算甚麼，你竟²顧念他？世人算甚麼，你竟²眷顧他？

（1，）祂的成肉體、人性生活、受死、復活、升天和要來的國度。（4～8。）要這樣完全的讚美主，需要力量。主在祂救贖工作裏最高的成就，乃是加強最軟弱的和最微小的，並使他們口中所出、獻給祂的讚美得以完全。

● 8:2² 表徵諸天之國的子民，他們像小孩子。（太十八 3，十九 14。）主的救恩（包括祂的救贖、重生、聖別、更新和變化）停止我們一切天然、屬人的活動，使我們成為嬰孩和喫奶的，來讚美祂。

● 8:2³ 七十士希臘文譯本作，使讚美得以完全。（參太二一 16。）

● 8:3¹ 這裏，在夜間（由月亮星宿所指明）大衛將他的眼光從注視地轉而默想天。大衛從黑暗的地轉開，注視天上的月亮星宿，就看見神的創造和宇宙中神聖的次序。主救贖的目的是要將我們的眼光從黑暗紛亂的地轉向明亮有序的天。

● 8:4¹ 人是神創造裏中心的對象，以成就祂的經綸，完成祂的心願。4～6 節所寫關於人的事，

【8:3】When I see Your¹ heavens, the works of Your fingers, / ^aThe moon and the stars, which You have ordained,

【8:4】^aWhat is¹ mortal man, that You² remember him, / And the son of man, that You² visit him?

Lord's glory above the heavens, His excellency on the earth (v. 1), and His incarnation, human living, death, resurrection, ascension, and coming kingdom (vv. 4-8). To praise the Lord in such a perfected way requires strength. The highest consummation of the Lord's work in His redemption is to strengthen the weakest and smallest ones and perfect the praise they offer to Him out of their mouths.

8:2¹ (babes) Signifying the people of the kingdom of the heavens, who are like little children (Matt. 18:3; 19:14). The Lord's salvation, including His redemption, regeneration, sanctification, renewing, and transformation, stops all our natural, human activity and makes us babes and sucklings to praise Him.

8:2² (established) The Septuagint translates, perfected praise (cf. Matt. 21:16).

8:3¹ (heavens) Here David's view was turned in the night (indicated by the moon and the stars) from looking at the earth to contemplating the heavens. In looking away from the dark earth to the moon and the stars in the heavens, David saw God's creation and the divine order in the universe. The Lord's aim in His redemption is to turn our view from the dark and troubled earth to the bright and ordered heavens.

8:4¹ (mortal) Man is the central object of God in His creation for the accomplishing of His economy to fulfill His heart's desire. What is

【8:5】你使¹祂比²天使微小一點，並³賜祂榮耀尊貴爲冠冕。

先在創一 26 ~ 28 題到，然後在來二 6 ~ 8 引用。這三處經文啓示在三個階段裏的人：首先是在創一 26，在神的創造裏，神所創造的人；第二是在本節，在人的墮落裏，撒但所擄掠的人；第三是在來二 6，爲着完成神的救贖，成爲肉體的那人基督。這樣的人是神在祂的經綸裏所顧念，並在祂成爲肉體時所眷顧的。

● 8:4² 神在天上首先顧念人，然後祂藉着成爲肉體成爲人（五上，約一 14，腓二 7）來眷顧人。如此，祂將天帶到地，將地聯於天，使二者成爲一。（約一 51。）

● 8:5¹ 指成爲肉體的那人耶穌，連同祂的人性生活，爲着祂包羅萬有的死。（來二 7，9 上。）見來二 9 註 3。

● 8:5² 原文，elohim，伊羅欣，通常譯爲神。此處照七十士希臘文譯本。（參來二 7。）

● 8:5³ 指基督在其中得榮耀的復活，（約七 39 下，路二四 26，）以及祂在其中得尊貴的升天。（徒二 33 ~ 36，五 31 上。）這含示基督復活和升天之前那包羅萬有的死。（來二 9。）

本節描繪三一神在基督裏經過過程的一切步驟：成爲肉體、人性生活、受死、復活和升天。在這過程末了，祂終極完成爲賜生命的靈，（林前十五 45 下，）吹入祂信徒裏面，並澆灌在祂信徒身上。（約

【8:5】 You have made¹ Him a little lower than² angels / And have³ crowned Him with glory and honor.

written in vv. 4-6 concerning man was first alluded to in Gen. 1:26-28 and then quoted in Heb. 2:6-8. These three portions of the word reveal man in three stages: first, the God-created man in God's creation in Gen. 1:26; second, the Satan-captured man in man's fall in this verse; and third, Christ as a man in His incarnation for the accomplishing of God's redemption in Heb. 2:6. Such a man God remembers in His economy and visits in His incarnation.

8:4² (remember) God in the heavens first remembered man; then, He came to visit man by becoming a man through His incarnation (v. 5a; John 1:14; Phil. 2:7). In this way He brought the heavens down to the earth and joined the earth and the heavens, making these two one (John 1:51).

8:5¹ (Him) Referring to the man Jesus in His incarnation with His human living for His all-inclusive death (Heb. 2:7, 9a). See note 9¹ in Heb. 2.

8:5² (angels) Heb. elohim, normally translated God. The translation here follows the Septuagint (cf. Heb. 2:7).

8:5³ (crowned) Referring to Christ's resurrection, in which He was glorified (John 7:39b; Luke 24:26), and His ascension, in which He was honored (Acts 2:33-36; 5:31a). Christ's all-inclusive death (Heb. 2:9), which preceded His resurrection and ascension, is implied.

This verse portrays all the steps of the Triune God's process in Christ: incarnation, human living, death, resurrection, and ascension. At the end of this process He was consummated to be the life-giving Spirit (1 Cor. 15:45b) to be breathed into and poured out upon His believers (John

8:6^a
創一 26, 28
創九 2
8:6^b
林前十五 27
弗一 22
來二 8

【8:6】你派祂^{1a}管理你手所造的，使^b萬物，

【8:7】就是一切的牛羊並田野的獸，

【8:8】空中的鳥，海裏的魚，凡經行海道的，都^a服在祂的腳下。

【8:9】¹耶和華我們的主阿，你的名在全地何其尊大！

二十 22，徒二 17。）因此，神眷顧人是藉着經過漫長的過程，成為賜生命的靈臨到人，而進入人裏面，住在人裏面。（約十四 17，20。）

● 8:6¹ 6～8 節特別指千年國，那人基督要在其中管理一切受造之物，也指國度的復興。這話先應驗在亞當身上，（創一 26～28，）但由於人的墮落而受破壞。這話將在千年國復興時代裏，完滿應驗於基督同祂的身體，就是得勝者身上。（啓二十四～6，太十九 28，賽十一 6～9，六五 25。）

● 8:9¹ 在本節詩人認為地和天一樣尊大，如太六 9～10 主的禱告前半段所指明的。在千年國時，地將是尊大的，因為基督之名的尊大要充滿地；那時地和天要完全成為一。

【8:6】For You have caused Him to^{1a} rule over the works of Your hands; / You have put^b all things^c under His feet:

【8:7】All sheep and oxen, / As well as the beasts of the field,

【8:8】The birds of heaven and the fish of the sea, / Whatever passes through the paths of the seas.

【8:9】¹O Jehovah our Lord, / How excellent is Your name / In all the earth!

20:22; Acts 2:17). Thus, God visited man through the long journey of His process, through which He became the life-giving Spirit to reach man and enter into man to indwell man (John 14:17, 20).

8:6¹ (rule) Verses 6-8 specifically refer to the one-thousand-year kingdom, the millennium, in which the man Christ will rule over all the created things, and to the restoration in the kingdom. This word was fulfilled first in Adam (Gen. 1:26-28), but it was broken by man's fall. It will be fulfilled in full in Christ with His Body, the overcomers, in the millennium, the age of restoration (Rev. 20:4-6; Matt. 19:28; Isa. 11:6-9; 65:25).

8:9¹ (O) In this verse the psalmist considers that the earth is as excellent as the heavens, as indicated in the first part of the Lord's prayer in Matt. 6:9-10. In the millennium the earth will be excellent because the excellency of the name of Christ will fill the earth. At that time the earth and the heavens will be one in a complete way.

8:6^a
Gen. 1:26, 28;
Gen. 9:2
8:6^b
1 Cor. 15:27;
Eph. 1:22;
Heb. 2:8
8:6^c
Matt. 22:44;
1 Cor. 15:25

8:8^a
太二二 44
林前十五 25

詩篇 第九篇

9: 標題^a
詩三標題

^a 大衛的詩，
交與歌詠長；
^{*} 調用慕拉便。

【9:1】¹ 耶和華阿，我要全心稱謝你；
我要述說你一切奇妙的作為。

【9:2】我要因你喜樂歡欣；至高者阿，
我要歌頌你的名。

【9:3】我的¹仇敵轉身退去的時候，他
們一見你的面，就跌倒滅亡。

● 9: ^{*} 原文意義不明確。也許指一種歌聲。有些譯本作，悼喪子。

● 9:1¹ 本篇與十篇合為一篇按字母次序寫成的詩，或稱離合詩。在離合詩裏，每節的第一字母，或每行詩句的第一字母，係按希伯來字母次序排列。

● 9:3¹ 本篇表達大衛關於神對他在列國中仇敵之審判的觀念；在十～十四篇，大衛說到人在神面前的光景。大衛在這六篇詩裏的觀念乃是照着神所賜的律法，（見一 2 註 1，）並基於善惡知識樹的原則。（創二 9。）這些詩中沒有一事與神的經綸、神的權益、神的國、或神的計畫有關；每件事都是關於大衛個人的利益、個人的權益、個人的安全、和個人的平安。新約的信徒，憑基督

PSALM 9

To the choir director:
^{*} according to muth-labben.
A ^a Psalm of David

9:Title^a
Psa. 3 title

【9:1】¹ I will give thanks to You, O Jehovah, with all my heart; / I will tell out all Your wonders.

【9:2】I will rejoice and exult in You; / I will sing psalms to Your name, O Most High.

【9:3】When my¹ enemies turn back, / They stumble and perish at Your presence.

9: ^{*} (according) The meaning of the Hebrew is obscure. It may refer to a kind of singing voice. Some versions translate, over the death of a son.

9:1¹ (I) This psalm combined with Psa. 10 is one of the alphabetical, or acrostic, psalms. In the acrostic psalms the first letters of each verse, or sometimes of each line of poetry, follow the order of the Hebrew alphabet.

9:3¹ (enemies) This psalm expresses David's concept concerning God's judgment on his enemies among the nations, and in Psa. 10—14 David speaks of man's condition before God. David's concept in these six psalms is according to the law given by God (see note 2¹ in Psa. 1) and is based on the principle of the tree of the knowledge of good and evil (Gen. 2:9). Nothing in these psalms is related to God's economy, to God's interest, to God's kingdom, or to God's plan. Everything is concerning David's personal benefit, personal interest, personal safety, and personal peace.

【9:4】因你已經爲我伸冤，爲我辨屈；
你坐在寶座上，¹按公義審判。

【9:5】你曾斥責外邦，滅絕惡人；你塗
抹了他們的名，直到永永遠遠。

【9:6】仇敵到了盡頭；他們被毀壞，直
到永遠；你拆毀了他們的城邑；連他
們的名號，都歸於無有。

作生命樹而活，爲着完成神的經綸，不該以這裏
的大衛爲典範。

● 9:4¹ 大衛在此和 7～8 節的思想是，神坐
在寶座上爲王，只是按公義並以公平（公正）審
判世界。他的觀念是照着律法，照着善惡知識
樹。反之，新約的主要觀念是：基督治理世界，
是按憐憫和恩典拯救世人。（徒五 31 與註 2。）
在新約，神的寶座主要的是施恩的寶座，（來
四 16，）慈愛救主的寶座，而不是審判的寶座。
從永遠到永遠，神的心意乃是愛世人（由墮落
的人類組成，）要用祂的憐憫和恩典恩待人。（何
六 6，參太九 13，約三 16，提前二 3～4，多三
4～7。）當然新約也啓示，神的寶座是神權柄
的寶座，並且神要按公義審判祂自己的子民和世
人。（提後四 8，彼前四 17，羅三 19，啓四 2，
六 12～二十 15。）

【9:4】 For You have upheld my right and my cause; / You
sit on the throne, ¹judging righteously.

【9:5】 You have rebuked the nations; You have destroyed
the wicked; / You have blotted out their name forever
and ever.

【9:6】 The enemies are finished; they are in perpetual
ruins; / And You have uprooted their cities; the very
memory of them has perished.

The New Testament believers, who live by Christ as the tree of life for the
carrying out of God's economy, should not take David here as a model.

9:4¹ (judging) David's thought here and in vv. 7-8 is that God sits
as the King on the throne only to judge the world in righteousness and
with equity, i.e., with justice. His concept is according to the law and
according to the tree of the knowledge of good and evil. In contrast, the
principal concept of the New Testament is that Christ rules the world
to save the world in mercy and grace (Acts 5:31 and note 2). In the New
Testament God's throne is mainly the throne of grace (Heb. 4:16), the
throne of a loving Savior, not the throne of judgment. From eternity to
eternity God's intention is to love the world, which is composed of fallen
men, and to favor man with His mercy and grace (Hosea 6:6, cf. Matt.
9:13; John 3:16; 1 Tim. 2:3-4; Titus 3:4-7). Of course, the New Testament
also reveals that God's throne is the throne of God's authority and that
God will judge His own people and the world in His righteousness (2 Tim.
4:8; 1 Pet. 4:17; Rom. 3:19; Rev. 4:2; 6:12—20:15).

【9:7】惟耶和華坐着爲王，直到永遠；
祂已經爲審判立定祂的寶座。

【9:8】祂要按公義^a審判世界，按公正
判斷眾民。

【9:9】耶和華要給受欺壓的人作^a高臺，
在急難的時候作高臺。

【9:10】耶和華阿，認識你名的人要信
靠你，因你沒有離棄尋求你的人。

【9:11】應當歌頌^a住在^b錫安的耶和華，
將祂所行的傳揚在眾民中；

【9:12】因爲祂追討流人血的罪，記念
被殺的人，不忘記困苦人的哀求。

【9:13】耶和華阿，你是從死門把我提
拔起來的；求你恩待我，看那恨我的
人所加給我的苦難，

【9:14】好叫我述說你一切可讚美的事，
並在^a錫安¹城的門，因你的^b救恩^c
歡樂。

● 9:14¹ 城，直譯，女兒。

【9:7】 But Jehovah sits enthroned forever; / He has
established His throne for judgment.

【9:8】 And it is He who^a judges the world with righteousness;
/ He executes judgment on the peoples with equity.

【9:9】 And Jehovah is a^a high retreat for the oppressed, /
A high retreat in times of distress.

【9:10】 And those who know Your name put their trust in You,
/ For You have not forsaken those who seek You, O Jehovah.

【9:11】 Sing psalms to Jehovah, the^a Inhabitant of^b Zion; /
Declare His deeds among the peoples,

【9:12】 For He who avenges bloodshed remembers those
who were slain; / He does not forget the cry of the afflicted.

【9:13】 Be gracious to me, O Jehovah; look on my affliction
from those who hate me, / You who raise me from the
gates of death,

【9:14】 That I may tell out all Your praises / And, in the
gates of the^a daughter of Zion, ^bexult in Your^c salvation.

9:8^a
Psa. 1:5;
96:10, 13;
98:9;
Acts 17:31

9:9^a
2 Sam. 22:3;
Psa. 18:2;
48:3;
59:9, 16;
62:2;
144:2

9:11^a
Psa. 74:2;
76:2;
132:13;
cf. Isa. 12:6
9:11^b
Psa. 2:6

9:14^a
2 Kings 19:21;
Isa. 37:22;
62:11

9:14^b
Acts 16:34

9:14^c
1 Sam. 2:1;
Psa. 13:5;
20:5;
21:1;
35:9

9:8^a
詩一 5
九六 10, 13
九八 9
徒十七 31

9:9^a
撒下二二 3
詩十八 2
四八 3
五九 9, 16
六二 2
一四四 2

9:11^a
詩七四 2
七六 2
一三二 13
參賽十二 6

9:11^b
詩二 6

9:14^a
王下十九 21
賽三十七 22
六二 11

9:14^b
撒下二 1
詩十三 5
二十 5
二一 1
三五 9

9:14^c
徒十六 34

【9:15】外邦人陷在自己所掘的坑中；他們的腳在自己暗設的網羅裏纏住了。

【9:16】耶和華已將自己顯明了，祂已施行¹公理；惡人被自己手所作的纏住了。（²希該昂細拉）

【9:17】惡人，就是忘記神的外邦人，都必歸到陰間。

【9:18】窮乏人必不永久被忘，困苦人的指望，必不永遠落空。

【9:19】耶和華阿，求你起來！不要讓人得勝；願外邦人在你面前受審判。

【9:20】耶和華阿，求你使他們恐懼；願外邦人知道自己不過是人。（細拉）

● 9:16¹ 或，審判。

● 9:16² 也許指樂聲嘹亮增強，或合唱在默想中休止。

【9:15】 The nations have sunk in the pit that they have made; / In the net that they hid, their own foot is caught.

【9:16】 Jehovah has made Himself known; He has executed¹ justice; / The wicked have been snared in the work of their hands. ²Higgaion. Selah.

【9:17】 The wicked will be turned back to Sheol, / All the nations who forget God.

【9:18】 For not always will the needy be forgotten, / Nor will the hope of the afflicted perish forever.

【9:19】 Arise, O Jehovah! Let not mortal man prevail; / Let the nations be judged in Your sight.

【9:20】 Put them in fear, O Jehovah; / Let the nations know that they are mortal men. Selah.

9:16¹ (justice) Or, judgment.

9:16² (Higgaion) Referring, perhaps, to a resounding musical swell or to a meditative choral pause.

詩篇 第十篇

10:1^a
詩二二 1, 11, 19
三五 22
三八 21

【10:1】¹耶和華阿，你爲甚麼站在^a遠處？在急難的時候，爲甚麼隱藏？

【10:2】惡人在驕橫中，把窮苦人追得火急；願他們陷入自己所設的計謀裏！

【10:3】因爲惡人誇耀自己魂裏的慾望；貪婪的人咒詛耶和華，並且輕慢祂。

【10:4】惡人面帶高傲，說，耶和華必不追究；他一切所想的，都以爲^a沒有神。

【10:5】他的道路總是亨通；你的審判高高在上，超過他的眼界；至於他一切的敵人，他都向他們噴氣。

【10:6】他心裏說，我必不動搖，世世代代不遭災難。

● 10:1¹ 在七十士希臘文譯本中，九與十篇乃爲一篇詩。見九 1 註 1。

PSALM 10

10:1^a
Psa. 22:1, 11, 19;
35:22;
38:21

【10:1】¹Why, O Jehovah, do You stand^a far off? / Why do You hide Yourself in times of distress?

【10:2】Arrogantly the wicked hotly pursue the poor — / May they be caught in the plots that they devise!

【10:3】For the wicked man boasts of the desire of his soul, / And the rapacious man curses, even despises, Jehovah.

【10:4】The wicked man, according to the haughtiness of his countenance, / Says, He will not require it; / All his thoughts are this: ^aThere is no God!

【10:5】His ways succeed at all times; / Your judgments are on high, out of his sight; / As for all his adversaries, he snorts at them.

【10:6】He has said in his heart, I will not be shaken; / I will be in no trouble ¹forever.

10:4^a
Psa. 14:1;
53:1

10:1¹ (Why) In the Septuagint, Psa. 9 and 10 are one psalm. See note ¹ in Psa. 9.

10:6¹ (forever) Lit., from generation to generation.

【10:7】他^a滿口是咒詛、詭詐、欺壓；
他的舌底是毒害、罪孽。

【10:8】他在村莊埋伏等候；他在隱密
處殺害無辜的人；他的眼睛窺探不幸
的人。

【10:9】他埋伏在隱密處，如獅子蹲在
洞中；他埋伏，要掠取窮苦人；他拉
網，就把窮苦人掠去。

【10:10】他屈身蹲伏，不幸的人就倒在他
強勁的爪下。

【10:11】他心裏說，神已經忘記了；祂
掩面，絕不^a看這事。

【10:12】耶和華阿，求你起來；神阿，
求你舉手；不要忘記窮苦人。

【10:13】惡人為何輕慢神，心裏說，你
必不追究？

【10:14】其實你已經看見；因為毒害和
苦惱，你都察看，為要親手施行報應。
不幸的人把自己^a交託你；你向來是
幫助孤兒的。

【10:7】His^a mouth is full of curses and of deceit and
oppression; / Under his tongue are mischief and iniquity.

【10:8】He sits in the ambushes of the open villages; /
In hidden places he murders the innocent; / His eyes
secretly watch for the unfortunate.

【10:9】He lurks in secret like a lion in its covert; / He
lurks ready to seize the poor; / He seizes the poor,
drawing them up in his net.

【10:10】He stoops, he crouches, / And the unfortunate fall
by his mighty claws.

【10:11】He has said in his heart, God has forgotten; / He
has hidden His face; He will never^a see this.

【10:12】Arise, O Jehovah; O God, lift up Your hand. / Do
not forget the poor.

【10:13】Why does the wicked man despise God / And say
in his heart, You will not require it?

【10:14】You do see! For You observe mischief and
vexation, / To requite it with Your own hand. / To You
the unfortunate one^a commits his cause; / You have been
the help of the orphan.

【10:15】願你打斷惡人和壞人的膀臂；
願你追究他的惡，直到無可察覺。

【10:16】耶和華永永遠遠為^a王；外邦
人從祂的地已經滅絕了。

【10:17】耶和華阿，卑微人的願望，你
已經聽見；你必堅固他們的心；你必
親耳垂聽他們的祈求，

【10:18】為要給孤兒和受欺壓的人伸
冤，使地上的人不再威嚇他們。

詩篇 第十一篇

^a 大衛的詩，交與歌詠長。

【11:1】我^a投奔於耶和華；你們怎麼對
¹我說，²你當像鳥逃往山上去？

【11:2】惡人彎弓，把箭搭在弦上，要
在黑暗中射那心裏正直的人。

● 11:1¹ 直譯，我的魂。

● 11:1² 此乃照七十士希臘文譯本及一些古譯
本；希伯來文經文作，當像鳥逃往你們的山上去？

【10:15】 Break the arm of the wicked man and the evildoer;
/ Seek out his wickedness until You find no more.

【10:16】 Jehovah is ^aKing forever and ever; / The nations
have perished from His land.

【10:17】 You have heard the desire of the lowly, O Jehovah;
/ You will establish their heart; You will cause Your ears
to listen,

【10:18】 In order to execute justice for the orphan and the
oppressed one, / That the mortal man of the earth may
terrorize no longer.

PSALM 11

To the choir director. ^aOf David

【11:1】 In Jehovah have I ^ataken refuge. How can you say
to my soul, / Flee to ¹the mountains like a bird?

【11:2】 For behold, the wicked bend the bow; / They ready
their arrow on the string / To shoot in the dark at the
upright in heart.

11:1¹ (the) Following the reading of the Septuagint and some ancient
versions; the Hebrew text reads, your (plural) mountain.

10:16^a
出十五 18
詩二九 10
耶十 10
提前一 17
啓十一 15
十五 3

10:16^a
Exo. 15:18;
Psa. 29:10;
Jer. 10:10;
1 Tim. 1:17;
Rev. 11:15;
15:3

11: 標題^a
詩三標題

11:1^a
詩二 12

11:Title^a
Psa. 3 title

11:1^a
Psa. 2:12

【11:3】根基若毀壞，義人還能作甚麼呢？

【11:4】耶和華在祂的聖^a殿裏；耶和華的^b寶座在天上。祂的眼目察看；祂的¹目光察驗世人。

【11:5】耶和華試煉義人；惟有惡人和喜愛強暴的人，祂¹心裏恨惡。

【11:6】祂要向惡人密佈網羅；有^a烈火、硫磺、熱風，作他們杯中的分。

【11:7】因為耶和華是公義的；祂愛公義的行為。正直人必得見祂的面。

詩篇 第十二篇

^a 大衛的詩，
交與歌詠長；調用第八音。

【12:1】耶和華阿，求你拯救，因虔誠人斷絕了，忠信人已經從世人中間消失了。

● 11:4¹ 直譯，眼皮。表徵注視。

● 11:5¹ 直譯，魂。

【11:3】 When the foundations are destroyed, / What will the righteous man do?

【11:4】 Jehovah is in His holy ^atemple; / Jehovah — His ^bthrone is in heaven. / His eyes behold; / His ¹eyelids try the sons of men.

【11:5】 Jehovah tries the righteous man; / But the wicked man and him who loves violence, His soul hates.

【11:6】 He will rain down snares upon the wicked; / ^aFire and brimstone and a scorching wind will be the portion of their cup.

【11:7】 For Jehovah is righteous; He loves righteous deeds. / The upright man will behold His face.

PSALM 12

To the choir director: on the octave.
A ^aPsalm of David

【12:1】 Save, O Jehovah; for the faithful man is no more, / For the trustworthy have vanished from among the sons of men.

11:4¹ (eyelids) Signifying gazing.

11:4^a
拿二 7
彌一 2
哈二 20

11:4^b
詩一〇三 19
賽六六 1
太二三 22
啓四 2

11:6^a
創十九 24
結三八 22
路十七 29

11:4^a
Jonah 2:7;
Micah 1:2;
Hab. 2:20

11:4^b
Psa. 103:19;
Isa. 66:1;
Matt. 23:22;
Rev. 4:2

11:6^a
Gen. 19:24;
Ezek. 38:22;
Luke 17:29

12: 標題^a
詩三標題

12:Title^a
Psa. 3 title

【12:2】人人向鄰舍說虛謊的話；他們說話，是嘴脣油滑，心口不一。

【12:3】凡油滑的嘴脣，^a說誇大話的舌頭，願耶和華剪除；

【12:4】他們曾說，我們必能以舌頭得勝；我們的嘴脣是我們自己的；誰能作我們的主呢？

【12:5】耶和華說，因為困苦人所受的蹂躪，因為窮乏人的歎息，我現在要起來，把他安置在他所切慕的穩妥之地。

【12:6】耶和華的言語，是^a純淨的言語，如同地上爐中煉過的銀子，精煉過七次。

【12:7】耶和華阿，你必保守他們；你必護衛他們永遠脫離這世代的人。

【12:8】卑賤的事在世人中被高舉，惡人就到處遊行。

【12:2】 Each man speaks falsehood with his neighbor; / With flattering lips and a double heart they speak.

【12:3】 May Jehovah cut off all the flattering lips, / The^a tongue speaking great things,

【12:4】 Those who said, With our tongue we will prevail; / Our lips are our own: Who is our lord?

【12:5】 Because of the devastation of the poor, because of the sighing of the needy, / I will now arise, says Jehovah; / I will set him in the safety that he longs for.

【12:6】 The words of Jehovah are ^apure words, / Silver refined in a furnace on the earth, / Purified seven times.

【12:7】 You, O Jehovah, will keep them; / You will guard them from this generation forever.

【12:8】 The wicked go about all around, / While vileness is exalted among the sons of men.

12:3^a
雅三 5
但七 8, 20
啓十三 5

12:3^a
James 3:5;
Dan. 7:8, 20;
Rev. 13:5

12:6^a
詩一一九 140
十八 30
箴三十 5

12:6^a
Psa. 119:140;
18:30;
Prov. 30:5

詩篇 第十三篇

^a 大衛的詩，交與歌詠長。

【13:1】耶和華阿，你忘記我要到幾時呢？要到永遠麼？你掩面不顧我要到幾時呢？

【13:2】我魂裏籌算，心裏終日愁苦，要到幾時呢？我的仇敵高居我上，要到幾時呢？

【13:3】耶和華我的神阿，求你看顧我，應允我；求你使我眼目光明，免得我^a 沉睡至死；

【13:4】免得我的仇敵說，我勝過了他；免得我的敵人在我搖動的時候歡樂。

【13:5】但我信靠你的慈愛；我的心要因你的^a 救恩歡樂；

【13:6】我要向耶和華歌唱，因祂用厚恩待我。

PSALM 13

To the choir director. A ^aPsalm of David

【13:1】How long, O Jehovah? Will You forget me continually? / How long will You hide Your face from me?

【13:2】How long will I take counsel in my soul / And sorrow in my heart day after day? / How long will my enemy be exalted over me?

【13:3】Consider and answer me, O Jehovah my God; / Enlighten my eyes lest I ^asleep the sleep of death,

【13:4】Lest my enemy say, I have prevailed against him, / And my adversaries exult when I am shaken.

【13:5】But I trust in Your lovingkindness; / My heart will exult in Your ^asalvation;

【13:6】I will sing to Jehovah, / For He has dealt bountifully with me.

13:Title^a
Psa. 3 title

13:3^a
Dan. 12:2;
John 11:11-13;
1 Cor. 15:51

13:5^a
Psa. 9:14

13: 標題^a
詩三標題

13:3^a
但十二 2
約十一 11~13
林前十五 51

13:5^a
詩九 14

詩篇 第十四篇

^a 大衛的詩，交與歌詠長。

【14:1】^a 愚頑人心裏說，^b 沒有神。他們都是敗壞，行了可憎惡的事；^c 沒有一個人行善。

【14:2】^a 耶和華從天上垂看世人，^b 要看有明白的沒有，有尋求神的沒有。

【14:3】 他們都是偏離正路，一同變為敗壞；沒有行善的，連一個也沒有。

【14:4】 作孽的都沒有知識麼？他們吞喫我的百姓，如同喫飯一樣，並不呼求耶和華。

【14:5】 他們在那裏大大的害怕，因為神是在義人的族類中。

【14:6】 你們叫困苦人的謀算變為羞辱，然而耶和華是他們的^a 避難所。

【14:7】 但願以色列的^a 救恩從^b 錫安而出！耶和華使祂被擄的子民^c 歸回，那時雅各要歡騰，以色列要喜樂。

PSALM 14

To the choir director. ^a Of David

【14:1】^a The fool has said in his heart, / ^b There is no God. / They are corrupt; they commit abominable deeds; / ^c There is none who does good.

【14:2】^a Jehovah looked down from heaven / Upon the sons of men / ^b To see if there was anyone who had insight, / Who seeks after God.

【14:3】 They have all turned aside; / They are together perverse. / There is none who does good; / There is not even one.

【14:4】 Have they no knowledge, all the workers of iniquity, / Who eat up my people as they would eat up bread / And do not call upon Jehovah?

【14:5】 There they were in great fear, / For God is among the generation of the righteous.

【14:6】 You put the counsel of the afflicted to shame, / But Jehovah is their^a refuge.

【14:7】 Oh that the^a salvation of Israel might come forth from ^b Zion! / When Jehovah^c turns the captivity of His people, / Jacob will exult, Israel will rejoice.

14: Title^a
Psa. 3 title

14:1^a
vv. 1-7;
Psa. 53:1-6
14:1^b
Psa. 10:4
14:1^c
Rom. 3:12
14:2^a
Psa. 33:13
14:2^b
vv. 2b-3;
Rom. 3:11-12

14:6^a
Psa. 2:12;
46:1;
59:16;
61:3;
62:7, 8;
71:7;
73:28;
91:2, 9;
142:5;
143:9
14:7^a
cf. Isa. 46:13
14:7^b
Psa. 2:6
14:7^c
Job 42:10;
Psa. 53:6;
85:1;
126:1-4;
Jer. 30:3, 18;
Ezek. 16:53;
39:25;
Hosea 6:11;
Joel 3:1;
Amos 9:14

14: 標題^a
詩三標題

14:1^a
1~7;
詩五三 1~6
14:1^b
詩十 4
14:1^c
羅三 12
14:2^a
詩三三 13
14:2^b
2 下 ~3;
羅三 11~12

14:6^a
詩二 12
四六 1
五九 16
六一 3
六二 7, 8
七一 7
七三 28
九一 2, 9
一四二 5
一四三 9
14:7^a
參賽四六 13
14:7^b
詩二 6
14:7^c
伯四二 10
詩五三 6
八五 1
一二六 1~4
耶三十 3, 18
結十六 53
三九 25
何六 11
珥三 1
摩九 14

詩篇 第十五篇

15: 標題^a
詩三標題

15:1^a
參詩二四 3
15:1^b
詩二 6
三 4
四三 3

^a 大衛的詩。

【15:1】¹ 耶和華阿，誰能寄居你的² 帳幕？^a 誰能住在你的^b 聖山？

【15:2】¹ 就是行為純全，作事公義，從心裏說實話的人。

● 15:1¹ 十五和十六篇是一對，顯示遵守律法與有分於基督之間的對比。十五篇滿了善惡的觀念，而在十六篇裏，基督這人位頂替善惡。

● 15:1² 指神的家，聖殿。

● 15:2¹ 按照 2～5 節，大衛的觀念是，合乎律法的完全人能與神同住，滿足祂的心願和喜悅。因此，5 節說，行律法上所寫善事的人，必永不動搖。（參十六 8。）然而十六篇啓示，惟有神人基督能滿足神的心願，並成就神的喜悅。（太三 17，十七 5。）祂是神來成為人，過一種滿了神聖屬性彰顯於人性美德的人性生活、受死、復活、並升到神的右邊，惟有祂照着律法是完全的，能寄居神的帳幕，與神同住在祂的聖山上。在神的經綸裏，惟有神人基督這神的長子，連同基督許多的弟兄，就是神的眾子，（羅八 29，）能滿足神的心願，並成就祂的喜悅。

PSALM 15

A ^aPsalm of David

15:Title^a
Psa. 3 title

【15:1】¹ O Jehovah, who may sojourn in Your² tent? / ^aWho may dwell on Your^b holy mountain?

【15:2】¹ He who walks in integrity / And does righteousness / And speaks truth from his heart.

15:1^a
cf. Psa. 24:3
15:1^b
Psa. 2:6;
3:4;
43:3

15:1¹ (O) Psalms 15 and 16 are a pair showing a comparison between the keeping of the law and the participation in Christ. Psalm 15 is full of the concept of good and evil, whereas in Psa. 16 Christ, the person, replaces good and evil.

15:1² (tent) Referring to God's house, the temple.

15:2¹ (He) According to vv. 2-5, David's concept was that the man who is perfect according to the law may dwell with God for His heart's desire and good pleasure. Thus, v. 5 says that he who does the good things of the law will not be shaken forever (cf. 16:8). However, Psa. 16 reveals that only Christ, the God-man, can satisfy God's desire and fulfill His good pleasure (Matt. 3:17; 17:5). Only He—the very God who became a man, lived a human life full of the divine attributes expressed in human virtues, died, resurrected, and ascended to the right hand of God—is perfect according to the law and can sojourn in God's tabernacle and dwell with God on His holy mountain. In God's economy only the God-man Christ as the firstborn Son of God with His many brothers as the many sons of God (Rom. 8:29) can satisfy God's desire and fulfill His good pleasure.

【15:3】他不以舌頭讒謗人，不惡待朋友，也不隨夥辱罵鄰里。

【15:4】他眼中藐視可棄絕的人，卻尊重敬畏耶和華的人。他發了誓，雖然自己喫虧，也不更改。

【15:5】他不放債取利，也不受賄賂以害無辜。行這些事的人，必永不動搖。

詩篇 第十六篇

^a 大衛的 ^{*} 金詩。

【16:1】¹ 神阿，求你保守我，因為我^{2a}投奔於你。

● 16: ^{*} 原文意義不明確；有者領會作，金（詩；）另有者領會作，短詩。

● 16:1¹ 本篇短詩是說到奇妙的神人基督，（8～11，參徒二 25 上，）有四個階段：祂的人性生活（也含示祂的成為肉體—1～8、）祂的死、（9～10、）祂的復活、（10～11 上、）和祂的升天。（11 下。）見徒二 25～28 與註。

● 16:1² 基督在地上為人的時候，投奔於神，信靠神的保守。

【15:3】 He does not slander with his tongue;/ He does not do evil to his friend,/ Nor does he take up a reproach against his neighbor.

【15:4】 In his eyes a reprobate is despised,/ But he honors those who fear Jehovah./ Should he swear to his harm,/ He does not change.

【15:5】 He does not lend his money on interest,/ Nor accept a bribe against the innocent./ He who does these things will not be shaken forever.

PSALM 16

^{*} A ^a Michtam of David

【16:1】¹ Preserve me, O God, for I ^{2a} take refuge in You.

16: ^{*} (Michtam) The meaning of the Hebrew is uncertain; some understand, a golden jewel (of a poem); others, an epigram.

16:1¹ (Preserve) This short psalm refers to Christ (vv. 8-11; cf. Acts 2:25a), the wonderful God-man, in His four stages: His human living (implying also His incarnation—vv. 1-8), His death (vv. 9-10), His resurrection (vv. 10-11a), and His ascension (v. 11b). See Acts 2:25-28 and notes.

16:1² (take) When Christ was a man on earth, He took refuge in God and trusted in God's preservation.

16: 標題^a
詩三標題

16:1^a
詩二 12

16: Title^a
Psa. 3 title

16:1^a
Psa. 2:12

16:2^a
參詩十四 3

【16:2】¹我對耶和華說，²你是我的主；
^a我的好處不在你以外。

16:3^a
參歌七 10
賽六二 4

【16:3】論到地上的¹聖民，他們是尊高的人，是我所最^a喜悅的。

【16:4】以別¹神代替耶和華的，他們的愁苦必加增；他們所澆奠的血我不獻上，我嘴唇也不題別神的名號。

16:5^a
詩二三 5
一一六 13
參林前十 16

【16:5】耶和華是我的產業，是我^a杯中的^{1b}分；我所得的分你爲我持守。

16:5^b
民十八 20
詩七三 26
一一九 57
一四二 5
哀三 24
參路十 42

● 16:2¹ 我，有些古卷作，你（也許是向魂說話。）

● 16:2² 基督作爲人，以神爲祂的主；（太四 7，10；）祂的好處（福分、喜樂、享受）不在神以外，神是祂的分。（參路十八 19。）

● 16:3¹ 在基督的人性生活裏，祂愛父神；（約十四 31；）祂所喜悅的不是律法，乃是聖民，就是地上尊高的人，因爲他們是祂身體（召會）的肢體。（弗一 22 下～ 23，五 30。）

● 16:4¹ 基督在祂的人性生活裏與別神並他們的祭物無分無關，祂嘴唇也不題別神的名號。（太四 10。）

● 16:5¹ 在地上爲人的基督，以父神爲祂的產業（祂的基業）和祂杯中（祂的享受）的分。不僅如此，基督信靠神爲祂持守祂所得的分（祂產業的

【16:2】¹I say to Jehovah, ²You are my Lord; / ^aNo good have I beyond You;

【16:3】As for the ¹saints who are on the earth, they are the excellent; / All my ^adelight is in them.

【16:4】The sorrows of them who bartered for some other ¹god will be multiplied; / Their drink offerings of blood I will not offer, / Nor will I take up their names upon my lips.

【16:5】Jehovah is the ^{1a}portion of my inheritance and of my ^bcup; / You maintain my lot.

16:2¹ (I) Some MSS read, You say (perhaps addressing the soul).

16:2² (You) As a man, Christ took God as His Lord (Matt. 4:7, 10) and had no good (no blessing, no pleasure, and no enjoyment) beyond God as His portion (cf. Luke 18:19).

16:3¹ (saints) In His human living Christ loved God the Father (John 14:31) and delighted not in the law but in the saints, the excellent people on the earth, because they are the members of His Body, the church (Eph. 1:22b-23; 5:30).

16:4¹ (god) Christ in His human living had nothing to do with other gods and their offerings, nor did He take up their names upon His lips (Matt. 4:10).

16:5¹ (portion) As a man on earth Christ took God the Father as the portion of His inheritance (His possession) and of His cup (His enjoyment). Furthermore, Christ trusted in God to maintain His lot (the

16:2^a
cf. Psa. 14:3

16:3^a
cf. S. S. 7:10;
Isa. 62:4

16:5^a
Num. 18:20;
Psa. 73:26;
119:57;
142:5;
Lam. 3:24;
cf. Luke 10:42
16:5^b
Psa. 23:5;
116:13;
cf. 1 Cor. 10:16

16:6^a
林後十 13

【16:6】^{1a} 用繩量給我的地界，坐落在佳
美之處；我的產業實在美好。

16:7^a
詩七 9
二六 2

【16:7】我必頌讚那¹ 指教我的耶和華；
我的^a 心腸在夜間也警戒我。

16:8^a
8~11;
徒二 25~28

【16:8】^a 我¹ 將耶和華常擺在我面前；
因祂在我右邊，我便不至搖動。

16:9^a
詩三十 12

【16:9】因此我的心快樂，我的^{1a} 榮耀
歡騰；我的肉身也² 安然居住。

分。) 神為基督維持地，使祂可以承受為產業。(二
8，來一 2 下。)

● 16:6¹ 基督珍賞神用繩所量給祂的地界，以
及神所給祂美好的產業。列國連同全地(二 8) 對
基督這承受神產業的人，(來一 2 下，) 不僅是佳
美的，也是美好的。

● 16:7¹ 基督是耶和華謙卑的僕人，祂受神的
指教，並且祂的心腸在夜間也警戒祂。(賽五十 4，
路六 12。) 當神指教為人的基督時，基督藉着與神
接觸，祂的心腸也警戒祂。基督的心腸與神是一，
這是神人正確的經歷。(參腓一 8。)

● 16:8¹ 在基督的人性生活裏，祂將神(不是
律法) 常擺在祂面前，作祂的保障。耶穌從不獨自
一人，因為父神始終與祂同在。(約八 29。)

● 16:9¹ 七十士希臘文譯本作，舌。在希伯來
原文裏，舌字是榮耀。見徒二 26 註 1。

【16:6】The ^{1a}measuring lines have fallen on pleasant
places for me;/ Indeed the inheritance is beautiful to me.

【16:7】I will bless Jehovah, who ¹counsels me;/ Indeed in
the nights my ^ainward parts instruct me.

【16:8】^aI have ¹set Jehovah before me continually;/ Because
He is at my right hand, I shall not be shaken.

【16:9】Therefore my heart rejoices and my ^{1a}glory exults;
/ Even my flesh ²dwells securely.

portion of His inheritance). God maintains the earth for Christ that He
may inherit it as His possession (2:8; Heb. 1:2b).

16:6¹ (measuring) Christ appreciated the measured possession and
the beautiful inheritance given to Him by God. All the nations with the
earth (2:8) will be not only pleasant but also beautiful to Christ as the
man who inherited God's inheritance (Heb. 1:2b).

16:7¹ (counsels) Christ, the humble Servant of Jehovah, was counseled
by God, and His inward parts instructed Him in the nights (Isa. 50:4;
Luke 6:12). When God counseled Christ as a man, Christ's inward parts
instructed Him through His contact with God. The inward parts of Christ
were one with God. This is the proper experience of a God-man (cf. Phil. 1:8).

16:8¹ (set) In His human living Christ set God (not the law) before
Him continually to be His security. Jesus was never alone, for God the
Father was always with Him (John 8:29).

16:9¹ (glory) The Septuagint translates, tongue. See note 26¹ in Acts 2.

16:6^a
2 Cor. 10:13

16:7^a
Psa. 7:9;
26:2

16:8^a
vv. 8-11;
Acts 2:25-28

16:9^a
Psa. 30:12

16:10^a
詩三十 3
四九 15
16:10^b
徒十三 35
三 14
路四 34
16:10^c
詩四九 9
16:11^a
詩三六 9
二一 4
16:11^b
太七 14
16:11^c
詩二一 6
16:11^d
詩三六 8

【16:10】因為你必不將我的¹魂撇在^a陰間，也不叫你的^b聖者見^{2c}朽壞。

【16:11】你必將^a生命的^{1b}道路指示我；在你^{2c}面前有滿足的喜樂；在你²右手中有永遠的^d福樂。

● 16:9² 基督在祂的死裏，在陰間的時候，祂的肉身（物質的身體）安然居住，被埋在穩妥的墳墓裏。（太二七 59～60。）

● 16:10¹ 基督死後，祂的魂下到陰間（弗四 9）並留在那裏三天。神必不將基督的魂撇在陰間，也不叫祂這神的聖者見朽壞，指明基督的魂要從陰間復起，祂的肉身也要從墳墓復活。（太二八 6，約二十 5～9。）

● 16:10² 此乃照七十士希臘文譯本；（參徒二 27；）希伯來文經文作，坑。基督的身體三天內從墳墓復活；（林前十五 4；）因此，祂的身體沒有在墳墓裏見朽壞。

● 16:11¹ 見徒二 28 註 1。

● 16:11² 基督在神面前有分於滿足的喜樂，指明祂升到天上到神面前，為要享受祂所達到、所得着的。（徒一 9～11，二 36，五 31，腓二 9～11。）基督也享受神右手中永遠的福樂，指明在祂的升天裏，祂在神的右邊超越一切，好完成神關於召會—基督身體—的永遠經綸。（弗一 20 下～23。）

【16:10】For You will not abandon my¹soul to^aSheol,/ Nor let Your^bHoly One see the^{2c}pit.

【16:11】You will make known to me the^{1a}path of^blife;/ In Your^{2c}presence is fullness of joy;/ At Your²right hand there are^dpleasures forever.

16:9² (dwells) In His death, while Christ was in Hades, His flesh (His physical body) dwelt securely, being buried in a secured tomb (Matt. 27:59-60).

16:10¹ (soul) After His death, Christ's soul went to Sheol (Hades—Eph. 4:9) and remained there for three days. That God would not abandon Christ's soul to Sheol or let Him as God's Holy One see corruption indicates that Christ's soul would be raised up from Sheol and also that Christ's physical body would be resurrected from the tomb (Matt. 28:6; John 20:5-9).

16:10² (pit) The Septuagint translates, corruption (cf. Acts 2:27). Christ's body was resurrected from the tomb within three days (1 Cor. 15:4); hence, it did not see corruption in the tomb.

16:11¹ (path) See note 28¹ in Acts 2.

16:11² (presence) Christ is in God's presence participating in fullness of joy, indicating that He has ascended to the heavens to God's presence in order to enjoy His attainments and His obtainments (Acts 1:9-11; 2:36; 5:31; Phil. 2:9-11). Christ is also enjoying pleasures forever at God's right hand, indicating that He is at the right hand of God in His ascension to surpass all for the accomplishing of God's eternal economy concerning the church, the Body of Christ (Eph. 1:20b-23).

16:10^a
Psa. 30:3;
49:15
16:10^b
Acts 13:35;
3:14;
Luke 4:34
16:10^c
Psa. 49:9
16:11^a
Matt. 7:14
16:11^b
Psa. 36:9;
21:4
16:11^c
Psa. 21:6
16:11^d
Psa. 36:8

詩篇 第十七篇

17: 標題^a
詩三標題

^a 大衛的禱告。

【17:1】¹ 耶和華阿，求你聽聞公義，垂聽我的呼籲；求你側耳聽我這不出於詭詐嘴脣的禱告。

【17:2】願你對我的判語，從你面前發出；願你的眼睛察看公正。

【17:3】你已經^a 試驗我的心；你在夜間鑒察我；你^b 熬煉我，卻找不着甚麼。我立志使我口中沒有過犯。

【17:4】論到人的行為，我藉着你嘴脣的言語，保守自己不行強暴人的道路。

【17:5】我的步伐穩踏在你的^a 路徑上，我的腳步未曾滑跌。

● 17:1¹ 十七～二一篇啓示，大衛對一個在神面前的人，以及對他自己在神面前君王職分的觀念。他的觀念是基於遵守律法和善惡的原則。在神新約的經綸裏，我們不該憑自己遵守律法，乃該憑基督活在我們裏面而活基督。（加二 19～20，腓一 21 上。）

PSALM 17

A Prayer^a of David

17:Title^a
Psa. 3 title

【17:1】¹Hear, O Jehovah, what is righteous;/ Give heed to my cry;/ Give ear to my prayer,/ Which is not made with lips of deceit.

【17:2】May a judgment for me come forth from Your presence;/ May Your eyes regard equity.

【17:3】You have^a examined my heart; You have visited me by night;/ You have^b tried me: You have found nothing. / I have resolved that my mouth will not transgress.

【17:4】Regarding the works of man, by the word of Your lips, / I have kept myself from the paths of the violent man.

【17:5】My steps have held fast to Your^a tracks; / My footsteps have not slipped.

17:3^a
Psa. 26:2;
1 Chron. 29:17;
1 Thes. 2:4;
1 Pet. 1:7
17:3^b
Zech. 13:9;
Mal. 3:2-3

17:5^a
Psa. 44:18

17:1¹ (Hear) Psalms 17—21 reveal David's concept concerning a man before God and concerning David's kingship before God. His concept was based on the keeping of the law and the principle of good and evil. In God's New Testament economy we should not keep the law by ourselves but should live Christ by His living in us (Gal. 2:19-20; Phil. 1:21a).

17:3^a
詩二六 2
代上二九 17
帖前二 4
彼前一 7
17:3^b
亞十三 9
瑪三 2~3

17:5^a
詩四四 18

【17:6】神阿，我呼求你，因為你必應允我；求你向我側耳，聽我的言語。

【17:7】求你奇妙的顯示你的¹慈愛；你用右手拯救^a投靠你的，脫離起來攻擊他們的人。

【17:8】求你保護我，如同保護你眼中的^a瞳人；將我隱藏在你翅膀的^b蔭下，

【17:9】使我脫離欺壓我的惡人，就是圍困我，要害我命的仇敵。

【17:10】他們關閉了他們被脂油包裹的心，用口說狂妄的話。

【17:11】現在他們圍困了¹我們的腳步；他們瞪着眼，要把我們推倒在地。

【17:12】他像獅子急要抓食，又像少壯獅子蹲伏在隱密處。

● 17:7¹ 7～9節指明，大衛的觀念從1～6節他自己的公義，進步到神的慈愛以及神將他隱藏在神翅膀的蔭下。

● 17:11¹ 我們，有些古卷作，我。

【17:6】 I call on You, for You will answer me, O God; / Incline Your ear to me; hear my speaking.

【17:7】 Wondrously display Your¹ lovingkindness, / You who save by Your right hand / Those who take^a refuge in You from them who rise up against them.

【17:8】 Guard me like the^a pupil of Your eye; / In the^b shadow of Your wings hide me

【17:9】 From the presence of the wicked who oppress me, / From my deadly enemies, who close in upon me.

【17:10】 They have shut up their fat hearts; / With their mouths they speak arrogantly.

【17:11】 Now they have surrounded¹ us in our steps; / They have fixed their eyes on casting us down to the ground.

【17:12】 He is like a lion that is eager to tear, / And like a young lion lurking in hidden places.

17:7¹ (lovingkindness) Verses 7-9 indicate an improvement in David's concept from his own righteousness in vv. 1-6 to God's lovingkindness and God's hiding him in the shadow of His wings.

17:11¹ (us) Some MSS read, me.

17:7^a
詩二 12

17:8^a
申三二 10
亞二 8
17:8^b
得二 12
詩三六 7
五七 1
六三 7
九一 4
路十三 34

17:7^a
Psa. 2:12

17:8^a
Deut. 32:10;
Zech. 2:8
17:8^b
Ruth 2:12;
Psa. 36:7;
57:1;
63:7;
91:4;
Luke 13:34

【17:13】耶和華阿，求你起來，迎面¹
抵擋他，將他打倒。求你用你的刀救
護我的性命脫離惡人；

【17:14】耶和華阿，求你用手救護我脫
離世人，脫離那些只在今生有業分的
世人；你把你的財寶充滿他們的肚腹；
他們因有兒女就心滿意足，將他們的
富餘留給他們的嬰孩。

【17:15】至於我，我必在¹義中見你的
面；我^a醒了的時，必因見你的^{1b}
形像而心滿意足。

【17:13】 Arise, O Jehovah, ¹confront him; bring him down.
/ With Your sword rescue my soul from the wicked man,

【17:14】 From mortal men with Your hand, O Jehovah,
/ From mortal men of the world, whose portion is in
this life, / And whose belly You fill with Your treasure; /
They are satisfied with children, / And they leave their
abundance for their little ones.

【17:15】 As for me, in ¹righteousness I will behold Your
face; / When I ^aawake, I will be satisfied with Your
^{1b}likeness.

17:15^a

Isa. 26:19;
Dan. 12:2

17:15^b

Job 19:26;
1 John 3:2; See
note 15¹

● 17:13¹ 見三 7 註 1。

● 17:15¹ 本篇末了，大衛以神的形像（即同在）
為滿足，這表明他的進步，但他仍留於他在神面前的
義裏。大衛雖犯了大罪，娶拔示巴，並謀殺她的
丈夫烏利亞，（撒下十一，）卻仍誇耀自己的義。

17:13¹ (confront) See note 7¹ in Psa. 3.

17:15¹ (righteousness) The end of this psalm shows David's
improvement in his being satisfied with God's likeness (i.e., presence),
yet David still remained in his righteousness before God. David boasted
of his righteousness in spite of his great sin of taking Bathsheba and
murdering her husband, Uriah (2 Sam. 11).

17:15^a
賽二六 19
但十二 2
17:15^b
伯十九 26
約壹三 2

詩篇 第十八篇

耶和華的僕人^a 大衛的詩，交與歌詠長；
當耶和華救他脫離一切仇敵
和掃羅之手的日子，
^b他^{*} 向耶和華念這歌的話，說：

- 【18:1】耶和華我的^{1a} 力量阿，我愛你。
- 【18:2】^a 耶和華是我的巖石，我的^b 山寨，我的解救者；是我的神，我的^c 磐石，我所^d 投靠的；是我的^e 盾牌，拯救我的^f 角，我的^g 高臺。
- 【18:3】我呼求當受讚美的耶和華，就蒙拯救脫離仇敵。
- 【18:4】曾有死亡的繩索圍繞我；毀滅的急流使我驚懼。

- 18:^{*} 十八篇是人與神聖之神的談話，含示大衛與神的親密關係。
- 18:1¹ 1～5 節啟示，大衛的觀念進步到享受拯救的神作他的力量、巖石、山寨、解救者、神、磐石、盾牌、拯救的角和高臺，作他所投靠的。

PSALM 18

To the choir director. ^aOf David, the servant of Jehovah,
^bwho^{*} spoke to Jehovah the words of this song on the
day when Jehovah delivered him from the hand of all
his enemies and from the hand of Saul, and he said:

- 【18:1】I love You, O Jehovah, my^{1a} strength.
- 【18:2】^aJehovah is my crag and my^b fortress and
my Deliverer; / My God, my^c rock, in whom I^d take
refuge; / My^e shield and the^f horn of my salvation, my^g
high retreat.
- 【18:3】I called upon Jehovah, who is worthy of praise,
And from my enemies I was saved.
- 【18:4】The cords of death encompassed me; / And the
torrents of destruction assailed me.

- 18:^{*} (spoke) Psalm 18 is a human talk with the divine God, implying David's intimacy with God.
- 18:1¹ (strength) Verses 1-5 reveal the improvement of David's concept in his enjoyment of the saving God as his strength, his crag, his fortress, his Deliverer, his God, his rock, his shield, his horn of salvation, and his high retreat, in whom he took refuge.

18:Title^a
Psa. 3 title
18:Title^b
2 Sam. 22:1

18:1^a
Psa. 46:1;
59:9;
62:7;
118:14;
Isa. 12:2;
Jer. 16:19;
Hab. 3:19
18:2^a
2 Sam. 22:2-51
18:2^b
Psa. 31:3;
71:3;
91:2;
144:2
18:2^c
Deut. 32:4, 31;
1 Sam. 2:2;
Psa. 18:31, 46;
19:14;
28:1;
31:2;
42:9;
62:2, 6;
71:3;
73:26;
78:35;
89:26;
92:15;
94:22;
95:1;
144:1
18:2^d
Psa. 2:12
18:2^e
Gen. 15:1;
Psa. 18:30;
119:114;
144:2
18:2^f
Psa. 112:9;
Luke 1:69
18:2^g
Psa. 9:9;
144:2

18: 標題^a
詩三標題
18: 標題^b
撒下二二 1

18:1^a
詩四六 1
五九 9
六二 7
一一八 14
賽十二 2
耶十六 19
哈三 19
18:2^a
撒下二二 2~51
18:2^b
詩三一 3
七一 3
九一 2
一四四 2
18:2^c
申三二 4, 31
撒下二 2
詩十八 31, 46
十九 14
二八 1
三一 2
四二 9
六二 2, 6
七一 3
七三 26
七八 35
八九 26
九二 15
九四 22
九五 1
一四四 1
18:2^d
詩二 12
18:2^e
創十五 1
詩十八 30
一一九 114
一四四 2
18:2^f
詩一一二 9
路一 69
18:2^g
詩九 9
一四四 2

【18:5】陰間的繩索纏繞我；死亡的網羅臨到我。

【18:6】我在急難中¹呼求耶和華，向我的神呼救。祂從^a殿中聽了我的聲音，我在祂面前的呼救入了祂的耳中。

【18:7】那時因祂發怒，地就搖撼戰抖，山的根基也震動搖撼。

【18:8】從祂鼻孔冒煙上騰，從祂口中發火焚燒；連炭也燒燬了。

【18:9】祂^a使天下垂，親自降臨；有幽暗在祂腳下。

【18:10】祂乘坐^a基路伯飛行；祂駕御風的^b翅膀快飛。

【18:11】祂以黑暗為藏身之處，以烏黑的水雲、天空的厚雲為祂四圍的帷幕。

【18:12】有^a冰雹和火炭，透過祂的厚雲，從祂面前的光輝中發出。

【18:5】 The cords of Sheol surrounded me; / The snares of death confronted me.

【18:6】 In my distress I¹ called upon Jehovah / And cried out to my God. / He heard my voice from His^a temple, / And my cry before Him came to His ears.

【18:7】 Then the earth shook and quaked, / And the foundations of the mountains trembled and shook about, / For He was furious.

【18:8】 Smoke went up from His nostrils, / And fire from His mouth devoured; / Coals blazed forth from Him.

【18:9】 He^a bowed the heavens and descended, / And deep darkness was under His feet.

【18:10】 He rode upon a^a cherub and did fly; / He darted upon the^b wings of the wind.

【18:11】 He made darkness His hiding place, His pavilion around Him: / Dark waterclouds, thick clouds of the skies.

【18:12】 Out of the brightness before Him there broke through His clouds /^a Hail and fiery coals.

● 18:6¹ 見創四 26 註 2。

18:6¹ (called) See note 26² in Gen. 4.

18:6^a
參詩三 4
二七 4

18:6^a
cf. Psa. 3:4;
27:4

18:9^a
詩一四四 5

18:9^a
Psa. 144:5

18:10^a
結十 19
十一 22
18:10^b
詩一〇四 3

18:10^a
Ezek. 10:19;
11:22
18:10^b
Psa. 104:3

18:12^a
出九 18~19,
23~26
賽二八 2
結三八 22
啓八 7

18:12^a
Exo. 9:18-19, 23-26;
Isa. 28:2;
Ezek. 38:22;
Rev. 8:7

【18:13】耶和華也在天上打雷，至高者發出聲¹音。

【18:14】祂射出箭來，使¹我的仇敵四散；祂發出閃電，使他們潰亂。

【18:15】耶和華阿，你的斥責一發，你鼻孔的氣一出，^{1a}海底就出現，居人之地的根基也顯露。

【18:16】祂從高天伸手抓住我，把我從大水中拉上來。

【18:17】祂救我脫離我的勁敵，和那些恨我的人，因為他們比我強盛。

【18:18】我遭遇災難的日子，他們迎面攻擊我，但耶和華成了我的扶持。

● 18:13¹ 有些古卷下加，便有冰雹和火炭。

● 18:14¹ 我的仇敵，直譯，他們。

● 18:15¹ 此乃照某些古卷和撒下二二 16；別的古卷作，水。

【18:13】 Then Jehovah thundered in heaven, / And the Most High uttered His voice¹.

【18:14】 And He sent forth His arrows and scattered¹ my enemies; / And He shot forth lightning bolts and discomfited them.

【18:15】 The channels of the ^{1a}sea were seen, / And the foundations of the habitable land were laid bare / At Your rebuke, O Jehovah, / At the blast of the breath of Your nostrils.

【18:16】 He reached forth from on high; He took me; / He drew me out of great waters.

【18:17】 He delivered me from my strong enemy / And from those who hate me, for they were too mighty for me.

【18:18】 They confronted me in the day of my calamity, / But Jehovah became my support.

18:13¹ (voice) Some MSS add, hail and fiery coals.

18:14¹ (my) Lit., them.

18:15¹ (sea) Following certain MSS and 2 Sam. 22:16; other MSS read, water.

18:15^a
出十五 8
詩一〇六 9

18:15^a
Exo. 15:8;
Psa. 106:9

【18:19】祂領我到寬闊之處；祂救拔我，
因祂喜悅我。

【18:20】耶和華按着我的公義¹報答我，
按着我手中的清潔回報我。

【18:21】因為我謹守了耶和華的道路，
未曾作惡離開我的神。

【18:22】祂的一切典章常在我面前；祂
的律例，我也未曾離棄。

【18:23】我向祂作了完全人，我也保守
自己遠離我的罪孽。

【18:24】所以耶和華按我的公義，按我
在祂眼前手中的清潔回報我。

● 18:20¹ 在 20 ~ 28 節，大衛以為他的公義、完全、信實、清潔和純潔是神拯救他的原因，並且以為神的拯救是對他的回報。這是錯誤的觀念。神拯救我們，不是因我們的公義，乃是因祂的憐憫和憐恤，（哀三 22，弗二 1 ~ 9，多三 5，）並因祂自己的定旨。（提後一 9。）

【18:19】 He brought me forth to a place broad and free; /
He rescued me, for He took delight in me.

【18:20】 Jehovah has ¹recompensed me according to my
righteousness; / According to the cleanness of my hands
He has ¹repaid me.

【18:21】 For I have kept the ways of Jehovah / And have
not acted wickedly by turning away from my God.

【18:22】 For all His judgments were before me, / And I did
not turn His statutes away from me.

【18:23】 I was perfect toward Him, / And I kept myself
from my iniquity.

【18:24】 Therefore Jehovah recompensed me according
to my righteousness, / According to the cleanness of my
hands in His sight.

18:20¹(recompensed) In vv. 20-28 David considered his righteousness, perfection, faithfulness, cleanness, and purity as the cause of God's saving him, and he considered God's salvation a recompense to him. This is a wrong concept. God saves us not because of our righteousness but because of His mercy and His compassion (Lam. 3:22; Eph. 2:1-9; Titus 3:5) and because of His own purpose (2 Tim. 1:9).

18:25^a
25~26;
參雅二 13
太五 7
十八 33

【18:25】^a 信實的人，你以信實待他；
完全的人，你以完全待他。

【18:26】純潔的人，你以純潔待他；乖僻的人，你以彎曲待他。

【18:27】因為你必拯救困苦的人民，卻使高傲的眼目降卑；

【18:28】你必點亮我的^a燈；耶和華我的神必照明我的黑暗。

【18:29】我藉着你衝入敵軍，藉着我的神^a跳過牆垣。

【18:30】至於神，祂的道路是完全的；耶和華的話是^a煉淨的。凡^b投靠祂的，祂便作他們的^c盾牌。

【18:31】除了耶和華，誰是神呢？除了我們的神，誰是^a磐石呢？

【18:32】惟有那以力量束我的腰，使我道路完全的，祂是神；

【18:33】祂使我的腳快如^a母鹿的蹄，又使我在^b高處站穩；

18:28^a
詩一一九 105
一三二 17
箴六 23
二十 27
18:29^a
創四九 22

18:30^a
詩十二 6
18:30^b
詩二 12
18:30^c
創十五 1
詩十八 2
18:31^a
詩十八 2

18:33^a
撒下二二 34
哈三 19
18:33^b
申三二 13
三三 29
賽五八 14

【18:25】^aWith the faithful You show Yourself faithful, /
With a perfect man You show Yourself perfect,

【18:26】With the pure You show Yourself pure, / And
with the perverse You show Yourself contrary.

【18:27】For it is You who save the afflicted people, / But
the haughty eyes You bring down;

【18:28】For it is You who light my^a lamp; / Jehovah my
God lights up my darkness;

【18:29】For by You I can run up against a troop; / Indeed
by my God I can^a leap over a wall.

【18:30】As for God — His way is perfect; / The word of
Jehovah is^a tried. / He is a^b shield to all who^c take refuge
in Him.

【18:31】For who is God other than Jehovah, / And who is
a^a rock but our God?

【18:32】The God who girds me with strength / And makes
my way perfect,

【18:33】Who makes my feet like^a hinds' feet / And sets me
on my^b high places,

18:25^a
vv. 25-26;
cf. James 2:13;
Matt. 5:7;
18:33

18:28^a
Psa. 119:105;
132:17;
Prov. 6:23;
20:27

18:29^a
Gen. 49:22

18:30^a
Psa. 12:6
18:30^b
Gen. 15:1;
Psa. 18:2
18:30^c
Psa. 2:12
18:31^a
Psa. 18:2

18:33^a
2 Sam. 22:34;
Hab. 3:19
18:33^b
Deut. 32:13;
33:29;
Isa. 58:14

【18:34】祂^a教導我的手能以爭戰，使我的膀臂能開銅弓。

【18:35】你把你救恩的盾牌賜給了我，你的右手扶持我；你的溫和俯就使我爲大。

【18:36】你使我腳下的地步寬闊，我的腳未曾滑跌。

【18:37】我追趕我的仇敵，並且追上他們；不將他們滅絕，我總不轉回。

【18:38】我擊潰他們，使他們不能起來；他們都倒在我的腳下。

【18:39】你以力量束我的腰，使我能爭戰；你也使那起來攻擊我的，都服在我以下。

【18:40】你又使我的仇敵在我面前轉背逃跑，我就殲滅那恨我的人。

【18:41】他們呼求，卻無人拯救；就是呼求耶和華，祂也不應允。

【18:34】Who^a teaches my hands to wage war / So that my arms may bend a bronze bow.

【18:35】And You have given me the shield of Your salvation, / And Your right hand supports me; / And Your condescending gentleness has made me great.

【18:36】You have broadened the places of my steps under me, / And my feet have not slipped.

【18:37】I pursued my enemies and overtook them, / And I did not turn back until they were consumed.

【18:38】I shattered them, so that they were not able to rise up; / They fell under my feet.

【18:39】And You girded me with strength for war; / You brought down under me those who rose up against me.

【18:40】You also made my enemies turn their back to me, / And I annihilated those who hated me.

【18:41】They cried out, but there was no one to save them; / They cried out to Jehovah, but He did not answer them.

【18:42】我搗碎他們，如同風前的灰塵；
我¹踐踏他們，如同街上的泥土。

【18:43】你救我脫離百姓的爭競，立我
作列國的^a元首；我素^b不認識的民
必事奉我。

【18:44】他們一聽見我的名聲，就必順
從我；外邦人要^a歸順我。

【18:45】外邦人要沮喪，^a戰戰兢兢的
出他們的營寨。

【18:46】耶和華是活神；願我的^a磐石
受頌讚；願拯救我的^b神被高舉；

【18:47】這位神就是那爲我伸冤，使眾
民服在我以下，

【18:48】又使我脫離仇敵的。你還把我
舉起，高過那些起來攻擊我的；你救
我脫離強暴的人。

【18:49】耶和華阿，^a因此我要在列國
中稱謝你，^b歌頌你的名。

● 18:42¹ 有些古卷作，倒出。

【18:42】 Then I beat them like dust before the wind;/ Like
the mud of the streets I¹ pounded them.

【18:43】 You rescued me from the strivings of the people;
/ You have made me the^a head of the nations;/ A people
whom I had^b not known serves me.

【18:44】 At the mere hearing of a report, they obey me;/
Foreigners come^a cringing to me;

【18:45】 Foreigners are discouraged / And come^a quaking
out of their fortresses.

【18:46】 Jehovah lives; and blessed be my^a rock, / And
exalted be the^b God of my salvation,

【18:47】 The God who executes vengeance for me / And
subdues peoples under me,

【18:48】 Who rescues me from my enemies. / Indeed You
exalted me above those who rise up against me;/ From
the violent man You delivered me.

【18:49】^aTherefore I give thanks to You among the nations,
O Jehovah;/ And I will^b sing psalms to Your name.

18:42¹ (pounded) Some MSS read, emptied.

18:43^a
羅十五 12
弗一 22
18:43^b
賽五五 5

18:44^a
申三三 29
撒下二二 45
詩六六 3
八一 15
18:45^a
彌七 17

18:46^a
詩十八 2
18:46^b
詩五一 14
哈三 18

18:49^a
羅十五 9
18:49^b
詩七 17
九 2
六一 8

18:43^a
Rom. 15:12;
Eph. 1:22
18:43^b
Isa. 55:5

18:44^a
Deut. 33:29;
2 Sam. 22:45;
Psa. 66:3;
81:15
18:45^a
Micah 7:17

18:46^a
Psa. 18:2
18:46^b
Psa. 51:14;
Hab. 3:18

18:49^a
Rom. 15:9
18:49^b
Psa. 7:17;
9:2;
61:8

18:50^a
撒下七 13, 29
詩八九 29

【18:50】耶和華向祂所立的王顯極大的救恩，施慈愛給祂的受膏者，就是給大衛和他的¹後裔，直到^a永遠。

詩篇 第十九篇

^a大衛的詩，交與歌詠長。

【19:1】^a諸天^b述說神的榮耀，^c穹蒼傳揚祂手的作為。

【19:2】這日到那日發出言語；這夜到那夜傳出知識。

【19:3】無言無語，也無聲音可聽。

【19:4】^a它們的準繩通遍全地，它們的言語達到地極。神在¹諸天為太陽安設帳幕；

【19:5】太陽如同^a新郎出洞房，又如勇士歡然奔路。

● 18:50¹ 基督是大衛的後裔，（太一 1，羅一 3，）承受神與大衛所立的約。（撒下七 8～16。）

● 19:4¹ 直譯，它們。

【18:50】 It is He who magnifies salvation to His king / And executes lovingkindness to His anointed, / To David and to his¹ seed^a forever.

PSALM 19

To the choir director. A ^aPsalm of David

【19:1】 The ^aheavens^b declare the glory of God, / And the^c expanse proclaims the work of His hands.

【19:2】 Day to day pours forth speech, / And night to night tells out knowledge.

【19:3】 There is no speech and there are no words; / Their voice is not heard.

【19:4】 ^aIn all the earth their line has gone forth, / And their words to the end of the world. / In¹ the heavens He has made a tent for the sun,

【19:5】 And he, like a ^abridegroom, goes forth from his canopy; / He rejoices like a mighty man running the course.

18:50¹ (seed) Christ is the seed of David (Matt. 1:1; Rom. 1:3) to inherit the covenant God made with David (2 Sam. 7:8-16).

19:4¹ (the) Lit., them.

18:50^a
2 Sam. 7:13, 29;
Psa. 89:29

19: Title^a
Psa. 3 title

19:1^a
Psa. 8:1;
50:6

19:1^b
Rom. 1:20

19:1^c
Gen. 1:6-7;
Psa. 150:1

19:4^a
Rom. 10:18

19:5^a
Isa. 62:5;
Joel 2:16;
John 3:29

19: 標題^a
詩三標題

19:1^a
詩八 1
五十 6

19:1^b
羅一 20

19:1^c
創一 6~7
詩一五〇 1

19:4^a
羅十 18

19:5^a
賽六二 5
珥二 16
約三 29

【19:6】它從天這邊出來，繞到天那邊；
沒有一物被隱藏不得它的熱氣。

【19:7】耶和華的¹律法^a完全，能甦醒
人的魂；耶和華的¹法度可靠，能^b使
愚蒙人有智慧；

【19:8】耶和華的訓辭正直，能^a快活人
心；耶和華的命令清明，能^b明亮人眼；

【19:9】耶和華的¹教訓潔淨，存到永遠；
耶和華的^a典章真實，全然公義。

【19:10】都比^a金子可羨慕，且比極多
的精金可羨慕；比蜜^b甘甜，且比蜂
房下滴的蜜甘甜。

【19:11】況且你的僕人藉此受警戒，謹
守這些便有大賞賜。

● 19:7¹ 法度，直譯，見證。神的律法乃是祂
的見證。（見出二十 1 註 1。）在 7～11 節，大
衛對律法的評價非常高。見一 2 註 1。

● 19:9¹ 直譯，敬畏。

【19:6】 His going forth is from the end of the heavens, /
And his circuit is unto their ends; / And there is nothing
hidden from his heat.

【19:7】 The ¹law of Jehovah is ^aperfect, / Restoring the
soul; / The ¹testimony of Jehovah is faithful, / ^bMaking
the simple wise;

【19:8】 The precepts of Jehovah are right, / Making the
heart ^ajoyous; / The commandment of Jehovah is clear, /
^bEnlightening the eyes;

【19:9】 The fear of Jehovah is pure, / Enduring forever; / The
^ajudgments of Jehovah are truth / And altogether righteous.

【19:10】 More to be desired are they than ^agold, / Even
much refined gold; / ^bSweeter also than honey / And the
drippings of the honeycomb.

【19:11】 Moreover by them Your servant is warned; / In
keeping them there is much reward.

19:7¹ (law) The law of God is His testimony (see note 1¹ in Exo. 20). In
vv. 7-11 David esteemed the law very highly. See note 2¹ in Ps. 1.

19:7^a
羅七 12
雅一 25
19:7^b
詩一一九 98
提後三 15

19:8^a
詩一一九 14
19:8^b
詩一一九 105

19:9^a
啓十九 2

19:10^a
詩一一九 72, 127
箴八 10
19:10^b
詩一一九 103
箴十六 24
參士十四 18

19:7^a
Rom. 7:12;
James 1:25
19:7^b
Psa. 119:98;
2 Tim. 3:15

19:8^a
Psa. 119:14
19:8^b
Psa. 119:105

19:9^a
Rev. 19:2

19:10^a
Psa. 119:72, 127;
Prov. 8:10
19:10^b
Psa. 119:103;
Prov. 16:24;
cf. Judg. 14:18

【19:12】誰能察知自己的錯失呢？¹願
你不定罪我隱而未現的過錯。

【19:13】還求你攔阻僕人，不犯任意妄
為的罪；不容這罪轄制我；我便可以
完全，免犯大過。

● 19:12¹ 大衛在 12 ~ 14 節的禱告指明，大衛竭力遵守律法到一個地步，願意在他隱而未現的過錯上、在他任意妄為的罪上、在他口中的言語上、並在他心裏的意念上受對付。然而即使大衛能完全，這也不能討神喜悅。按照聖經整體的原則，神不要單單從人來的任何事物。不管事物多好，只要是單單屬人的，神就會把它擺在一邊。神所要的不是善人，甚至也不是完全人，乃是神人。神的願望是要成為肉體來作人，名叫耶穌，死於十字架，復活，並在復活裏成為賜生命的靈，（林前十五 45 下，林後三 6，17 上，）住在我們裏面，（羅八 11，）活在我們裏面，（加二 20，）並從我們活出祂自己。（腓一 21 上。）本篇該以聖經整體原則的眼光來評價；這原則就是：神主要的定旨是要使祂自己與人成為一，並使人與祂成為一，使祂與人同有一個生命、一個性情、和一個生活。凡與神是一的人，乃是神的生機體，就是基督的身體，這要終極完成於聖城新耶路撒冷。（啟二一 2 ~ 二二 5。）

【19:12】 Who can discern his errors? / ¹Clear me of my secret faults.

【19:13】 Also keep back Your servant from presumptuous sins; / Do not let them have dominion over me; / Then I will be blameless and cleared / Of great transgression.

19:12¹ (Clear) David's prayer in vv. 12-14 indicates that David was endeavoring to keep the law to the extent of being dealt with in his secret faults, in his presumptuous sins, in the words of his mouth, and in the meditation of his heart. However, even if David could have been perfect, this would not have pleased God. According to the entire principle of the Bible, God does not want anything merely from man. Regardless of how good a thing is, as long as it is merely human, God will put it aside. What God wants is not a good man, or even a perfect man, but a God-man. God's desire was to be incarnated as a man by the name of Jesus, to die on the cross, to be resurrected, and in resurrection to become a life-giving Spirit (1 Cor. 15:45b; 2 Cor. 3:6, 17a) to indwell us (Rom. 8:11), to live in us (Gal. 2:20), and to live Himself out of us (Phil. 1:21a). This psalm should be evaluated in view of the entire principle of the Bible, which is that God's main purpose is to make Himself one with man and to make man one with Him, that He and man may have one life, one nature, and one living. Those who are one with God are God's organism, the Body of Christ, which will consummate in the holy city, New Jerusalem (Rev. 21:2—22:5).

19:14^a
詩十八 2
19:14^b
伯十九 25

【19:14】耶和華我的^a磐石，我的^b救贖主阿，願我口中的言語，心裏的意念，在你面前蒙悅納。

詩篇 第二十篇

^a大衛的詩，交與歌詠長。

【20:1】¹願耶和華在你遭難的日子應允你；願雅各神的名將你安置在高處；

【20:2】願祂從^a聖所差來幫助，從^b錫安扶持你。

【20:3】願祂記念你的一切素祭，悅納你的燔祭。（細拉）

【20:4】願祂照你心所願的賜給你，成就你的一切籌算。

● 20:1¹ 二十、二一篇啓示，大衛對他在神面前君王職分的觀念。在本篇，大衛以神的所是和所有，祝福百姓。按照聖經的原則，尊優的祝福卑小的。（來七 7。）大衛能祝福他的百姓，指明他達到生命更高的身量。（參創四七 7 與註。）

【19:14】 May the words of my mouth and the meditation of my heart / Be acceptable before You, / O Jehovah, my^a rock and my^b Redeemer.

PSALM 20

To the choir director. A ^aPsalm of David

【20:1】¹May Jehovah answer you in the day of trouble; / May the name of the God of Jacob set you on high.

【20:2】 May He send you help from the^a sanctuary / And support you from^b Zion.

【20:3】 May He remember all your meal offerings / And accept your burnt offering. Selah.

【20:4】 May He give you according to your heart's desire / And fulfill all your intention.

20:1¹ (May) Psalms 20 and 21 reveal David's concept concerning his kingship before God. In this psalm David blessed his people with what God is and has. According to the principle of the Bible, the greater blesses the lesser (Heb. 7:7). That David could bless his people indicates that he had attained to a higher stature in life (cf. Gen. 47:7 and note).

19:14^a
Psa. 18:2
19:14^b
Job 19:25

20:Title^a
Psa. 3 title

20:2^a
Exo. 15:17;
2 Chron. 20:8-9;
Psa. 28:2;
73:17;
77:13;
96:6;
134:2;
150:1
20:2^b
Psa. 2:6

20: 標題^a
詩三標題

20:2^a
出十五 17
代下二十 8~9
詩二八 2
七三 17
七七 13
九六 6
一三四 2
一五〇 1
20:2^b
詩二 6

20:5^a
出十七 15
詩六十四 4
歌二 4
六 4, 10

【20:5】我們要因你的救恩得勝歡呼，
在我們神的名裏豎立^a旌旗。願耶和
華成就你一切所求的。

20:6^a
詩二 2
二八 8

【20:6】現在我知道耶和華拯救祂的^a受
膏者，必從祂的聖天上應允他，用祂
右手的大能拯救他。

20:7^a
賽三一 1
20:7^b
撒十七 45

【20:7】有人誇^a車，有人誇馬，但我們
要誇耶和華我們神的^b名。

【20:8】他們都屈身仆倒，我們卻起來，
立得正直。

20:9^a
詩一一八 25

【20:9】¹耶和華阿，求你^a拯救！我們
呼求的時候，願王應允我們。

詩篇 第二十一篇

^a大衛的詩，交與歌詠長。

【21:1】耶和華阿，王因你的能力喜樂；
他因你的救恩，何其歡騰。

● 20:9¹ 或，耶和華阿，求你救王。我們呼求
的時候，願祂應允我們。

【20:5】 May we shout victoriously in Your salvation / And
raise the ^abanner in the name of our God. / May Jehovah
fulfill all your petitions.

【20:6】 Now I know / That Jehovah saves His ^aanointed; /
He will answer him from His holy heaven / With mighty
acts of salvation from His right hand.

【20:7】 Some boast in ^achariots, and some in horses; / But
we boast in the ^bname of Jehovah our God.

【20:8】 They are humbled and fallen, / But we have risen
and stand upright.

【20:9】 ^{1a}Save, O Jehovah! / May the king answer us when
we call.

PSALM 21

To the choir director. A ^aPsalm of David

【21:1】 O Jehovah, in Your strength the king rejoices, /
And in Your salvation how greatly does he exult.

20:9¹ (Save) Or, Save the king, O Jehovah. May He hear us when we
call.

20:5^a
Exo. 17:15;
Psa. 60:4;
S. S. 2:4;
6:4, 10

20:6^a
Psa. 2:2;
28:8

20:7^a
Isa. 31:1
20:7^b
1 Sam. 17:45

20:9^a
Psa. 118:25

21:Title^a
Psa. 3 title

21: 標題^a
詩三標題

【21:2】他心裏所願的，你已經賜給他；
他嘴唇所求的，你未嘗不應允。〔細拉〕

【21:3】你以美福迎接他，把精金的冠
冕戴在他頭上。

【21:4】他向你求^a壽，你便賜給他，就
是日子長久，直到永遠。

【21:5】他因你的救恩大有榮耀；你將
尊榮威嚴加在他身上；

【21:6】你使他有洪福，直到永遠；又
使他在你面前歡喜快樂。

【21:7】王信靠耶和華；因至高者的慈
愛，他必不搖動。

【21:8】你的手要搜出你的一切仇敵；
你的右手要搜出那些恨你的人。

【21:9】你面光顯現的時候，要使他們
如在炎熱的火爐中；耶和華要在祂的
怒中吞滅他們，火要把他們燒盡了。

【21:10】你必從地上滅絕他們的¹子孫，
從世人中間滅絕他們的後裔。

【21:2】 You have given him his heart's desire / And have
not withheld the request of his lips. Selah.

【21:3】 For You meet him with blessings of goodness; /
You have set a crown of refined gold on his head.

【21:4】 He asked^a life of You; You granted it to him: /
Length of days forever and ever.

【21:5】 His glory is great in Your salvation; / You have
laid majesty and splendor upon him;

【21:6】 For You have made him to be blessings forever; /
You have made him glad with rejoicing in Your presence.

【21:7】 For the king trusts in Jehovah; / And because of
the lovingkindness of the Most High, he is not shaken.

【21:8】 Your hand finds all Your enemies; / Your right
hand finds those who hate You.

【21:9】 You make them like a furnace of fire / When Your
presence appears. / Jehovah swallows them in His anger,
/ And fire devours them.

【21:10】 You destroy their fruit from the earth, / And their
seed from among the sons of men.

【21:11】因為他們有意加害於你；他們
想出計謀，卻不能成功。

【21:12】你必使他們轉背逃跑；你對準
他們的臉，搭箭在弦。

【21:13】耶和華阿，願你因自己的能力
¹得高舉，我們就唱詩，歌頌你的大能。

● 21:13¹ 在此大衛頌讚耶和華。他是王，祝福
他的百姓；（二十 1～9；）他也是神的受膏者，
頌讚施膏的神。

【21:11】 Although they intend evil against You, / And they
think up a scheme, they will not prevail.

【21:12】 For You make them turn their back; / You aim
with Your bowstrings at their faces.

【21:13】 Be ¹exalted, O Jehovah, in Your strength; / We
will sing and psalm Your might.

21:13¹ (exalted) Here David blessed Jehovah. As the king, he
blessed his people (20:1-9), and as God's anointed one, he blessed the
anointing God.

詩篇 第二十二篇

22: 標題^a
詩三標題

^a 大衛的詩，
交與歌詠長；
調用^{*} 朝鹿。

22:1^a
太二七 46
可十五 34

【22:1】^{1a} 我的神，我的神，你為甚麼²
棄絕我？³ 為甚麼遠離不救我，不聽
我唉哼的言語？

● 22:^{*} 也許指一種當時常用的曲調。在此朝鹿
表徵在復活裏的基督；復活是在黎明的時候發生的。
（路二四 1。）鹿以躡越、跳躍聞名。在復活裏的
基督乃是躡越的一位。（歌二 8～9。）

● 22:1¹ 二二～二四篇是啓示基督的一組詩，
從祂的釘十字架說到祂來世的君王職分。二二篇是
關於基督的死，祂的復活，以及在祂復活裏所產生
的許多弟兄，以形成祂的召會。二三篇是關於基督
在祂的復活裏作牧者。二四篇是關於基督在神的國
裏作要來的王。

二二篇的主題是基督經過救贖的死，並進入產
生召會的復活。1～21 節陳明一幅詳細的圖畫，描
繪基督受死的苦，（參賽五三，）由受苦的大衛所
豫表；22～31 節說到復活的基督，由作君王治理
的所羅門所豫表。

● 22:1² 本篇起頭的問題是大衛受苦時所說的，
但成了豫言，說到基督受救贖之死的苦。基督在

PSALM 22

To the choir director:
according to the ^{*}hind of the dawn.
A ^aPsalm of David

22:Title^a
Psa. 3 title

【22:1】^{1a} My God, my God, why have You ²forsaken me? /
³Why are You so far from saving me, / From the words of
my groaning?

22:^{*} (hind) Perhaps a reference to a melody common at that time.
The hind of the dawn here signifies Christ in His resurrection, which took
place at early dawn (Luke 24:1). A hind is a deer known for its leaping and
jumping. Christ in resurrection is the leaping One (S.S. 2:8-9).

22:1¹ (My) Psalms 22—24 are a group of psalms revealing Christ from
His crucifixion to His kingship in the coming age. Psalm 22 concerns
Christ's death, His resurrection, and His many brothers produced in
His resurrection to form His church. Psalm 23 concerns Christ as the
Shepherd in His resurrection. Psalm 24 concerns Christ as the coming
King in God's kingdom.

The subject of Psa. 22 is the Christ who passed through the
redeeming death and entered into the church-producing resurrection.
Verses 1-21 give a detailed picture of Christ in His suffering of death (cf.
Isa. 53), as typified by David in his suffering, and vv. 22-31 refer to Christ
in His resurrection, as typified by Solomon in his kingly reign.

22:1² (forsaken) The question at the beginning of this psalm was
spoken by David in his suffering, but it became a prophecy concerning

22:1^a
Matt. 27:46;
Mark 15:34

【22:2】我的神阿，我白日呼求，你不應允；夜間呼求，也得不着安寧。

【22:3】但你是聖別的，是用以色列的讚美爲寶座的。

【22:4】我們的祖宗^a信靠你；他們信靠你，你便解救他們。

【22:5】他們哀求你，便蒙解救；他們信靠你，就不羞愧。

【22:6】¹但我是^a蟲，不是人，是眾人所羞辱，百姓所^b藐視的。

地上時，父神始終與祂同在，（約八 29，）但在祂釘十字架的某一個時候，神離開了祂。（太二七 45～46。）神是在經綸上，不是在素質上，離開祂。就素質說，神絕不會離開祂；但就經綸說，神棄絕祂一段時間。然而，基督是作爲神的兒子，神人，而死；因此，在祂的死裏有神聖永遠的元素。（徒二十 28，約壹一 7，來九 12。）見路三 22 註 1，太二七 45 註 1，46 註 2，約壹一 7 註 3 一段。

● 22:1³ 或，我唉哼的言語遠離不救我。

● 22:6¹ 6～8 節展示基督受苦以至於死，其間遭受了人的羞辱、藐視、嗤笑、撇嘴、搖頭和譏誚。（來十三 13 下，賽五三 3，路二三 11，可十五

【22:2】 O my God, I call out in the day, but You do not answer;/ And in the night, but there is no rest for me.

【22:3】 But You are holy, You who sit enthroned / Upon the praises of Israel.

【22:4】 In You our fathers^a trusted;/ They trusted and You rescued them.

【22:5】 To You they cried out and were delivered;/ In You they trusted and were not put to shame.

【22:6】¹But I am a^a worm and not a man,/ A reproach of men and one^b despised by the people.

Christ in His suffering of His redeeming death. While Christ was on the earth, God the Father was with Him all the time (John 8:29), but at a certain point in His crucifixion, God left Him (Matt. 27:45-46). God's leaving Him was economical, not essential. God could never leave Christ essentially, but economically God forsook Him for a time. Nevertheless, Christ died as the Son of God, a God-man; hence, in His death there is a divine and eternal element (Acts 20:28; 1 John 1:7; Heb. 9:12). See notes 22¹ in Luke 3, 45¹ and 46² in Matt. 27, and 7⁴, par. 1, in 1 John 1.

22:1³ (Why) Or, So far from my salvation are the words of my groaning.

22:6¹ (But) Verses 6-8 display Christ's suffering unto death through men's reproach, despising, deriding, sneering, head-shaking, and mocking (Heb. 13:13b; Isa. 53:3; Luke 23:11; Mark 15:29-32; Matt.

22:4^a
創十五 6
出十四 31

22:6^a
伯二五 6
賽四一 14
22:6^b
賽四九 7
五三 3

22:4^a
Gen. 15:6;
Exo. 14:31

22:6^a
Job 25:6;
Isa. 41:14
22:6^b
Isa. 49:7;
53:3

22:7^a
賽三七 22
路二三 35
22:7^b
王下十九 21
詩四四 14
太二七 39
可十五 29
22:8^a
太二七 43
22:8^b
詩三七 5
箴十六 3
22:9^a
詩七一 6
賽四九 1
22:10^a
賽四六 3

【22:7】凡看見我的都^a嗤笑我；他們撇嘴^b搖頭，說，

【22:8】^{1a}他把自己^b交託耶和華，耶和華可以救護他罷；耶和華既喜悅他，可以搭救他罷。

【22:9】¹但你是叫我出^a母腹的；我在母懷裏，你就使我有倚靠的心。

【22:10】我從^a出生就被交託給你；從我母腹中，你就是我的神。

【22:11】求你不要遠離我，因為患難臨近了，沒有人幫助我。

29～32，太二七 39～44。）嗤笑是輕蔑的戲弄或嘲笑。撇嘴是用面部表情的微笑或大笑，以表達譏諷或輕蔑。當基督在十字架上時，嘲弄的人也譏諷的搖頭。譏諷是對人的譏諷或輕蔑，以及嘲弄的模倣或戲擬。主耶穌基督被釘在十字架上時，遭受了這一切。

● 22:8¹ 另作，你當把自己交託耶和華。

● 22:9¹ 9～11 節表明，當人譏諷並嗤笑基督的時候，祂信靠神的拯救（就是復活。）祂定意受死，期盼從死亡中得拯救，就是從死人中復活。（路十八 31～33，來五 7。）

【22:7】 All who see me ^aderide me; / They sneer at me; they ^bshake their heads, saying,

【22:8】 ^{1a}He ^bcommitted himself to Jehovah; let Him rescue him; / Let Him deliver him since He takes pleasure in him.

【22:9】 ¹But You are the One who drew me forth from the ^awomb, / Who made me trust while at my mother's breasts.

【22:10】 I was cast upon You from ^abirth; / From my mother's womb You have been my God.

【22:11】 Do not be far from me, / For trouble is near, / For there is none to help me.

27:39-44). To deride is to make fun of or laugh at in contempt. To sneer is to smile or laugh with facial expressions that show scorn or contempt. When Christ was on the cross, the ridiculers also shook, or wagged, their heads in scorn. To mock is to hold up to scorn or contempt and to imitate or mimic in derision. All these things were suffered by the Lord Jesus Christ while He was nailed on the cross.

22:8¹ (He) Others read, Commit yourself.

22:9¹ (But) Verses 9-11 show that while people were mocking Him and deriding Him, Christ trusted in God for deliverance, that is, for resurrection. He intended definitely to die and expected to be delivered from death, that is, to be resurrected from the dead (Luke 18:31-33; Heb. 5:7).

22:7^a
Isa. 37:22;
Luke 23:35
22:7^b
2 Kings 19:21;
Psa. 44:14;
Matt. 27:39;
Mark 15:29
22:8^a
Matt. 27:43
22:8^b
Psa. 37:5;
Prov. 16:3
22:9^a
Psa. 71:6;
Isa. 49:1
22:10^a
Isa. 46:3

22:12^a
詩六八 30

【22:12】¹有許多^a公牛圍繞我；巴珊大力的公牛包圍我。

22:13^a
彼前五 8

【22:13】他們向我張口，好像抓撕吼叫的^a獅子。

22:14^a
詩二二 17
但五 6

【22:14】我如水被倒出來，我的^a骨頭都脫了節。我的心如蠟，在¹我裏面融化。

● 22:12¹ 12 ~ 18 節生動詳盡的描繪基督如何經過釘十字架的苦。（參可十五 16 ~ 37。）當基督被釘在十字架上時，由大力的公牛所表徵的許多兇惡之人包圍祂。（12。）他們向祂張口，好像抓撕吼叫的獅子。（13。）由犬類所表徵的惡人（參腓三 2 上）圍着祂，惡黨環繞祂。（16 上。）他們扎了祂的手，祂的腳。（16 下。）他們分了祂的外衣，又為祂的衣服拈鬮。（18。）他們也瞪着眼，輕蔑、惱恨的看祂。（17 下。）在十字架上祂如水被倒出來。（14 上，賽五三 12。）祂的骨頭都脫了節，（14 中，）因為祂無法支撐掛在十字架上的體重；這造成祂極大的煎熬和痛苦。並且，祂的骨頭，祂都能數算。（17 上。）祂的心如蠟，在祂裏面融化。（14 下。）祂的精力枯乾，如同瓦片，（15 上，）就是陶器的碎片。祂的舌頭貼在牙牀上。（15 中。）神將祂安置在死地的塵土中。（15 下。）

● 22:14¹ 我，或，我的心腸。見出二七 4 註 1 二段。

【22:12】¹Many^a bulls surround me; / The mighty bulls of Bashan encompass me.

22:12^a
Psa. 68:30

【22:13】They open their mouth at me, / Like a ravening and roaring^a lion.

22:13^a
1 Pet. 5:8

【22:14】I am poured out like water, / And all my^a bones are out of joint. / My heart is like wax; / It is melted within¹ me.

22:14^a
Psa. 22:17;
Dan. 5:6

22:12¹ (Many) Verses 12-18 depict in vivid detail how Christ passed through His suffering of crucifixion (cf. Mark 15:16-37). While Christ was being crucified on the cross, many fierce men, signified by mighty bulls, encompassed Him (v. 12). They opened their mouth at Him like a ravening and roaring lion (v. 13). Evil men, signified by dogs (cf. Phil. 3:2a), surrounded Him, and a congregation of evildoers enclosed Him (v. 16a-b). They pierced His hands and feet (v. 16c). They divided His garments to themselves, and for His clothing they cast lots (v. 18). They also looked, stared at Him with contempt and hatred (v. 17b). On the cross He was poured out like water (v. 14a; Isa. 53:12). All His bones were out of joint (v. 14b) because He could not hold up the weight of His body as it hung on the cross. This caused Him great agony and pain. Also, He counted all His bones (v. 17a). His heart was like wax melted within Him (v. 14c-d). His strength was dried up like a shard (v. 15a), a piece of broken pottery. His tongue was stuck to His jaws (v. 15b). God had put Him in the dust of death (v. 15c).

22:14¹ (me) Lit., my inward parts. See note 4¹, par. 2, in Exo. 27.

22:15^a
箴十七 22

【22:15】我的精力^a 枯乾，如同瓦片，
我的舌頭貼在牙牀上；¹ 你將我安置在
死地的塵土中。

22:16^a
腓三 2

【22:16】^a 犬類圍着我；惡黨環繞我；¹
他們^b 扎了我的^c 手，我的腳。

22:16^b
亞十二 10
約十九 37

22:16^c
路二四 40
約二十 20, 25, 27

【22:17】我的^a 骨頭，我都能數算；他
們^b 瞪着眼看我。

22:17^a
詩三四 20
約十九 36

22:17^b
路二三 35

22:18^a
太二七 35
可十五 24
路二三 34
約十九 24

【22:18】他們分了我的外衣，又爲我的
衣服^a 拈鬮。

● 22:15¹ 指神。一面，人將主耶穌釘十字架；
另一面，神殺了祂。耶穌若只是爲人所殺，祂就僅
僅是殉道者，而不是救贖主。但神爲着救贖我們而
審判祂，將祂置於死地。（賽五三 10 上。）世人
一切的罪都歸在作神羔羊的基督身上。（賽五三 6
下，彼前二 24 上，約一 29。）祂在十字架上代替
我們死，（林後五 21，彼前三 18，）好救贖我們
脫離我們的罪，脫離神的審判，並脫離永遠的沉淪。
（林前十五 3，約三 16～17，五 24。）

● 22:16¹ 此乃照七十士希臘文譯本及其他古譯
本；希伯來文經文作，好像獅子，我的手我的腳。

【22:15】 My strength is ^adried up like a shard, / And my
tongue is stuck to my jaws; / ¹You have put me in the
dust of death.

【22:16】 For ^adogs surround me; / A company of evildoers
encloses me; / ¹They ^bpierce my ^chands and feet.

【22:17】 I count all my ^abones; / They look, they ^bstare
at me.

【22:18】 They divide my garments to themselves, / And for
my clothing they ^acast lots.

22:15¹ (You) Referring to God. On one hand, man crucified the
Lord Jesus; on the other hand, God killed Him. If Jesus had been
killed only by man, He would have been merely a martyr and not
our Redeemer. But God judged Him and put Him into death for our
redemption (Isa. 53:10a). All the sin of the world was laid on Christ
as the Lamb of God (Isa. 53:6b; 1 Pet. 2:24a; John 1:29). On the cross
He died a vicarious death for us (2 Cor. 5:21; 1 Pet. 3:18) to redeem us
from our sins, from God's judgment, and from eternal perdition (1 Cor.
15:3; John 3:16-17; 5:24).

22:16¹ (They) Following the Septuagint and other ancient versions;
the Hebrew text reads, Like a lion, my hands and feet.

22:15^a
Prov. 17:22

22:16^a
Phil. 3:2

22:16^b
Zech. 12:10;
John 19:37

22:16^c
Luke 24:40;
John 20:20, 25,
27

22:17^a
Psa. 34:20;
John 19:36

22:17^b
Luke 23:35

22:18^a
Matt. 27:35;
Mark 15:24;
Luke 23:34;
John 19:24

【22:19】¹耶和華阿，求你不要遠離我；
我的幫助阿，求你快來援助我。

【22:20】求你救我的魂脫離刀劍，救¹
我^a寶貴的生命脫離^b犬類的爪；

【22:21】救我脫離^a獅子的口；求你應
允我，使我脫離野牛的角。

● 22:19¹ 在 19～21 節，基督求神救祂脫離死，
就是使祂從死裏復活。（來五 7 與註。）

● 22:20¹ 我寶貴的生命，直譯，我的獨一者。
指人最珍視的產業，就是他的生命。

● 22:22¹ 基督經過祂救贖的死之後，就進入產
生召會的復活。基督乃是在祂的復活裏，稱祂的門
徒為弟兄，（約二十 17，太二八 10，來二 11，）
因為在神永遠的眼光裏，基督復活的時候，祂的門
徒就都重生成為神的眾子。（彼前一 3。）在祂的
復活裏，基督自己生為神的長子，（二 7，徒十三
33，）並成為賜生命的靈，（林前十五 45 下，）所
有蒙神揀選並救贖的人也都要重生成為神的眾子，就
是基督的許多弟兄。（來二 10～12，羅八 29。）

【22:19】¹But You, O Jehovah, be not far off; / O my help,
hasten to aid me.

【22:20】Deliver my soul from the sword, / ^{1a}My precious
life from the power of the ^bdog;

【22:21】Save me from the mouth of the ^alion; / Indeed
¹while I am in the horns of wild oxen, answer me.

22:19¹ (But) In vv. 19-21 Christ asked God to deliver Him from death,
i.e., to raise Him up from death (Heb. 5:7 and note).

22:20¹ (My) Lit., My only one; a reference to a person's most prized
possession, his life.

22:21¹ (while) Lit., from the horns.

22:22¹ (brothers) After passing through His redeeming death,
Christ entered into the church-producing resurrection. It was in His
resurrection that Christ called His disciples His brothers (John 20:17;
Matt. 28:10; Heb. 2:11), for in God's eternal view His disciples were
regenerated and became God's sons in Christ's resurrection (1 Pet. 1:3).
In His resurrection Christ Himself was begotten to be God's firstborn Son
(2:7; Acts 13:33) and became the life-giving Spirit (1 Cor. 15:45b), and
all God's chosen and redeemed people were regenerated to be the many
sons of God, the many brothers of Christ (Heb. 2:10-12; Rom. 8:29).

22:20^a
詩三五 17
22:20^b
腓三 2
22:21^a
提後四 17
彼前五 8

22:20^a
Psa. 35:17
22:20^b
Phil. 3:2
22:21^a
2 Tim. 4:17;
1 Pet. 5:8

【22:22】^a我要向我的^{1b}弟兄宣告你的名；
在²會中我要讚美³你。

【22:23】你們敬畏耶和華的人，要¹讚美祂！你們雅各的後裔，都要榮耀祂！你們以色列的後裔，都要畏懼祂！

【22:24】因為祂沒有輕看、厭惡受苦之人的苦難；也沒有向他掩面；那受苦之人向祂呼求的時候，祂就垂聽。

● 22:22² 這裏的『會』表徵召會，指明主的弟兄們構成召會。（來二 11～12。）因此，祂的復活乃是產生召會的復活。

● 22:22³ 本節中的『你』是指父。基督在復活裏向祂的弟兄宣告父的名，並在召會中讚美父。（來二 12 與註 3。）

● 22:23¹ 大衛在會中向神讚美之後，接着勸神的子民要讚美耶和華，全地也要敬拜祂。（23～26，29～31。）基督在召會中領頭讚美神，而召會跟隨祂讚美神。如今以色列人應當跟隨基督與召會。到目前為止，以色列人還未跟隨；但基督回來時，所有的以色列人都要悔改並得救。（亞十二 10，羅十一 26～27。）那時他們要隨同召會一起讚美神。

【22:22】^aI will declare Your name to my^{1b} brothers; / In the midst of the² assembly I will praise³ You.

【22:23】You who fear Jehovah,¹ praise Him! / All you seed of Jacob, glorify Him! / And stand in awe of Him, all you seed of Israel!

【22:24】For He has not despised nor detested / The affliction of him who is afflicted; / And He has not hidden His face from him; / But when he cried out to Him, He heard.

22:22² (assembly) The assembly here signifies the church, indicating that the Lord's brothers constitute the church (Heb. 2:11-12). Thus, His resurrection is the church-producing resurrection.

22:22³ (You) You and Your in this verse refer to the Father. In resurrection Christ declared the Father's name to His brothers and praised the Father in the church (Heb. 2:12 and note 3).

22:23¹ (praise) Following his praise to God in the assembly, David advised God's people to praise Jehovah and all the earth to worship Him (vv. 23-26, 29-31). Christ took the lead in praising God in the church, and the church follows Him to praise God. Now Israel should follow Christ and the church. Thus far, Israel has not followed, but when Christ comes back, all Israel will repent and be saved (Zech. 12:10; Rom. 11:26-27). Then they will join the church to praise God.

【22:25】我在大會中讚美你的話，是從你而來的；我要在敬畏耶和華的人面前還我的願。

【22:26】卑微的人必喫得^a飽足；尋求耶和華的人必讚美祂——願你們的心永遠活着！

【22:27】地的^a四極都要想念耶和華，並且歸向祂；¹列國的萬族，都要在你面前敬拜。

【22:28】因為^a國度是耶和華的，¹祂在列國中掌權。

【22:29】地上一切豐肥的人，必喫喝而敬拜。凡下到塵土中不能存活自己性命的人，都要在祂面前^a下拜。

● 22:27¹ 召會引進基督的國，讓祂治理列國。（27～28。）基督復活所產生的召會，乃是國度的實際，（太十六 18～19，羅十四 17，）也是千年國裏國度實現的前身。

● 22:28¹ 作為基督的耶和華，要在千年國裏掌權治理列國。（二 8～9，啓十九 15，二十 4，6。）

【22:25】 From You comes my praise in the great assembly;
/ My vows will I pay before those who fear Him.

【22:26】 The lowly will eat and be^a satisfied; / Those who seek after Jehovah will praise Him — / May your hearts live forever!

【22:27】 All the^a ends of the earth / Will remember and return to Jehovah, / And all families of the¹ nations / Will worship before You;

【22:28】 For the^a kingdom is Jehovah's, / And¹ He rules among the nations.

【22:29】 All the flourishing of the earth / Will eat and worship. / All who go down into the dust will^a bow down before Him, / Even he who does not keep his soul alive.

22:27¹ (nations) The church ushers in Christ's kingdom for Christ to rule over the nations (vv. 27-28). The church, produced by Christ's resurrection, is the reality of the kingdom (Matt. 16:18-19; Rom. 14:17) and a precursor to the manifestation of the kingdom in the millennium.

22:28¹ (He) Jehovah as Christ will rule over the nations in the millennial kingdom (2:8-9; Rev. 19:15; 20:4, 6).

22:26^a
太五 6

22:27^a
詩二 8
六七 7
七二 8
九八 3

22:28^a
但七 14
太六 13

22:29^a
參賽四五 23
腓二 10

22:26^a
Matt. 5:6

22:27^a
Psa. 2:8;
Psa. 67:7;
72:8;
98:3

22:28^a
Dan. 7:14;
Matt. 6:13

22:29^a
cf. Isa. 45:23;
Phil. 2:10

22:30^a
賽五三 10
來二 13
22:30^b
詩四八 13
七八 6

【22:30】必有^{1a}後裔事奉祂；主的事必傳述與^b後代。

【22:31】他們必來把祂的公義傳給將要生的民，言明這是祂所行的。

詩篇 第二十三篇

23: 標題^a
詩三標題

^a 大衛的詩。

【23:1】¹耶和華是我的^{2a}牧者；我必^b不至缺乏。

● 22:30¹ 信徒是基督的後裔；他們把主的公義（稱義，救恩）傳給將要生的民，（30～31，）是指福音的傳揚。

● 23:1¹ 二三篇論到基督在祂的復活裏作牧者。按照本篇，基督牧養我們分五個階段：（一）享受基督作青草地，並那靈作可安歇的水；（2；）（二）在義路上得復興和變化；（3；）（三）行過死蔭的幽谷時，經歷復活、是靈的基督；（4；）（四）在與敵人爭戰上，更深、更高的享受復活的基督；（5；）（五）在耶和華殿中一生享受神聖的恩惠和慈愛。（6。）

● 23:1² 基督在祂的復活裏是牧者，（來十三 20，彼前二 25，五 4，）而基督復活所產生的召會

【22:30】A^{1a} seed will serve Him; / That which concerns the Lord will be told to a coming^b generation.

【22:31】They will come and declare His righteousness / To a people yet to be born, that He has done this.

PSALM 23

A^a Psalm of David

【23:1】¹Jehovah is my^{2a} Shepherd; I will^b lack nothing.

22:30¹ (seed) The believers are the seed of Christ, and their declaring the Lord's righteousness (justification, salvation) to a coming generation (vv. 30-31) refers to the preaching of the gospel.

23:1¹ (Jehovah) Psalm 23 concerns Christ as the Shepherd in His resurrection. According to this psalm, Christ shepherds us in five stages: (1) the enjoyment of Christ as the green pastures and of the Spirit as the waters of rest (v. 2); (2) the revival and transformation on the paths of righteousness (v. 3); (3) the experience of the resurrected pneumatic Christ while walking through the valley of the shadow of death (v. 4); (4) the deeper and higher enjoyment of the resurrected Christ in fighting against the adversaries (v. 5); and (5) the lifelong enjoyment of the divine goodness and kindness in the house of Jehovah (v. 6).

23:1² (Shepherd) Christ in His resurrection is the Shepherd (Heb. 13:20; 1 Pet. 2:25; 5:4), and the church produced by Christ's resurrection

22:30^a
Isa. 53:10;
Heb. 2:13
22:30^b
Psa. 48:13;
78:6

23: Title^a
Psa. 3 title

23:1^a
Psa. 80:1;
Isa. 40:11;
Jer. 31:10;
Ezek. 34:12;
John 10:11;
Heb. 13:20;
1 Pet. 2:25;
Rev. 7:17
23:1^b
Psa. 34:9-10

23:2^a
結三四 14
約十 9
23:2^b
賽四九 10
約七 38
啓七 17
23:3^a
詩十九 7
參羅十二 2
弗四 23
23:3^b
詩二五 11
三一 3
七九 9
一〇六 8
一〇九 21
一四三 11
23:3^c
詩五 8
二七 11
一三九 10
箴四 11

【23:2】祂使我躺臥在¹青^a草地上，領我在²可安歇的^b水邊。

【23:3】祂使我的魂^{1a}甦醒，為自己的^{2b}名^c引導我走³義路。

是祂的羊羣。（徒二十 28，彼前五 2。）藉着成為肉體、釘十字架、以及復活成為賜生命的靈，（林前十五 45，）基督作為耶和華，（約八 24，）三一神，（出三 14，）就有資格作我們的牧者。藉着祂救贖、洗淨我們，並叫我們復活、得着重生，我們就有資格作祂的羊羣。我們要享受基督的牧養，就必須在羊羣裏，就是在召會裏。

● 23:2¹ 青草地表徵基督是祂的羊得餵養的地方；（約十 9 與註 2；）青綠色表徵生命的豐富。基督藉着祂的成為肉體、死與復活，就能成為我們的青草地。

● 23:2² 可安歇的水，表徵在基督的復活裏得着完成的那靈。（約七 37 ~ 39 與 39 註 1。）在基督牧養的起初階段，小羊，就是基督裏的嬰孩，（約二 15，彼前二 2，）從基督這青草地得餵養，並喝那靈，（林前十二 13，）就是那復活、是靈的基督，作可安歇的水。

● 23:3¹ 在基督牧養的第二階段，祂使我們的魂甦醒（復興並變化—羅十二 2，弗四 23，）並引導我們（照着靈）走義路（以滿足義的要求—羅八 4。）我們要成為義的，就是照着神公義嚴格的要

【23:2】 He makes me lie down in¹ green^a pastures; / He leads me beside^{2b} waters of rest.

【23:3】 He^{1a} restores my soul; He^b guides me on the² paths of righteousness / For His^{3c} name's sake.

is His flock (Acts 20:28; 1 Pet. 5:2). By being incarnated, crucified, and resurrected to become the life-giving Spirit (1 Cor. 15:45), Christ as Jehovah (John 8:24), the Triune God (Exo. 3:14), is qualified to be our Shepherd. By His redeeming, washing, resurrecting, and regenerating us, we are qualified to be His flock. To enjoy Christ's shepherding, we need to be in the flock, i.e., in the church.

23:2¹ (green) The pastures signify Christ as the feeding place for His sheep (John 10:9 and note 2), and the color green signifies the riches of life. Christ can be our green pasture through His incarnation, death, and resurrection.

23:2² (waters) The waters of rest signify the Spirit, who was consummated in Christ's resurrection (John 7:37-39 and note 39¹). In the initial stage of Christ's shepherding, the lambs, the infants in Christ (John 21:15; 1 Pet. 2:2), feed on Christ as the green pasture and drink the Spirit (1 Cor. 12:13), the resurrected pneumatic Christ, as the waters of rest.

23:3¹ (restores) In the second stage of His shepherding, Christ restores (revives and transforms) our soul (Rom. 12:2; Eph. 4:23) and guides us (to walk according to the spirit) on the paths of righteousness (to fulfill the requirement of righteousness—Rom. 8:4). To be righteous, i.e., to be right

23:2^a
Ezek. 34:14;
John 10:9
23:2^b
Isa. 49:10;
John 7:38;
Rev. 7:17
23:3^a
Psa. 19:7;
cf. Rom. 12:2;
Eph. 4:23
23:3^b
Psa. 5:8;
27:11;
139:10;
Prov. 4:11
23:3^c
Psa. 25:11;
31:3;
79:9;
106:8;
109:21;
143:11

【23:4】我雖然行過^a死蔭的¹幽谷，也
不怕遭害，因為你與我同在；你的^{2b}
杖，你的²竿，都安慰我。

求，在神面前與人事物都是對的，就需要魂得着復興並變化，好使我們的心思、情感和意志是正確、平衡的。

● 23:3² 名指明人位。因此，『為自己的名』指在祂的人位裏。基督在祂的復活裏乃是那是靈的基督—賜生命的靈，祂在自己這人位裏，在我們裏面引導我們走義路。（參西三 17。）

● 23:3³ 義和路都是復活的基督。（林前一 30，約十四 6 上。）

● 23:4¹ 在基督牧養的第三階段，我們行過死蔭的幽谷（即經過人生的難處和苦難，）經歷那復活、是靈之基督的同在。我們行過死蔭的幽谷時，不怕遭害，因為那是靈的基督與我們同在。（太二八 20 下，提後四 22。）祂的同在對我們是安慰、拯救、和扶持的能力。我們在幽谷中的時候，應當簡單的留在那裏並安息在主裏。我們安息在主裏，會使谷縮短，使蔭減少，並將死除去。

● 23:4² 杖是為着保護，竿是為着訓練、引導和扶持。在死蔭的幽谷中，主的保護、引導、和扶持都安慰我們。

【23:4】 Even though I walk / Through the¹ valley of the
^a shadow of death, / I do not fear evil, / For You are with
me; / Your^{2b} rod and Your² staff, / They comfort me.

with persons, matters, and things before God according to His righteous and strict requirements, we need to be revived and transformed in our soul in order to be proper and balanced in our mind, emotion, and will.

23:3³ (name's) The name indicates the person. Hence, for His name's sake denotes being in His person. As the pneumatic Christ, the life-giving Spirit, in His resurrection, Christ leads us inwardly to walk in the paths of righteousness in Himself as the person (cf. Col. 3:17).

23:3² (paths) Both the paths and the righteousness are the resurrected Christ (John 14:6a; 1 Cor. 1:30).

23:4¹ (valley) In the third stage of His shepherding, we experience the presence of the resurrected pneumatic Christ as we walk through the valley of the shadow of death, i.e., through the troubles and sufferings of life. When we walk through the valley, we do not fear any evil, for the pneumatic Christ is with us (Matt. 28:20b; 2 Tim. 4:22). His presence is a comfort, a rescue, and a sustaining power to us. When we are in the valley, we should simply remain there and rest in the Lord. Our resting in the Lord will shorten the valley, reduce the shadow, and remove the death.

23:4² (rod) The rod is for protection, and the staff is for training, for guidance, and also for sustenance. In the valley of the shadow of death, the Lord's protection, guidance, and sustenance comfort us.

23:5^a
詩七八 19
箴九 2
徒十六 34
23:5^b
詩四五 7
九二 10
23:5^c
詩十六 5
一一六 13
參林前十 16, 21

【23:5】在我敵人面前，你爲我擺設^{1a}
筵席；你用油^{2b}膏了我的頭，使我的
福^{3c}杯滿溢。

● 23:5¹ 在基督牧養的第四階段，在我們對復活之基督更深、更高的享受中，主在我們敵人面前爲我們擺設筵席（基督同祂的豐富作我們的享受。）我們若從事屬靈的爭戰並擊敗敵人，就必在主的桌子前，豐富的享受祂作我們的筵席。（參創十四 17～18。）

● 23:5² 原文指節期筵席中所作的膏抹。在主牧養的第四階段，祂用油（歡樂的油一來一 9，表徵複合的靈這複合的膏油一出三十 23～26 與 25 註 2，26 註 1）膏了我們的頭。膏頭就是膏全身。（一三三 2，林後一 21。）這是複合、賜生命的靈在基督復活裏的塗抹。（約壹二 20 與註 1。）

● 23:5³ 在基督牧養的第四階段，我們的杯（福杯—林前十 16 上，太二六 27 與註）滿溢。本節含示三一神—子是筵席，（林前十一 23～26，）那靈是膏油，（路四 18，）父是祝福的源頭。（弗一 3。）

【23:5】 You spread a ^{1a}table before me / In the presence of my adversaries; / You ^{2b}anoint my head with oil; / My ^{3c}cup runs over.

23:5¹ (table) In the fourth stage of His shepherding, in the deeper and higher enjoyment of the resurrected Christ, the Lord spreads a table, a feast (Christ with His riches for our enjoyment), before us in the presence of our adversaries. If we fight the spiritual battle and defeat the adversaries, we will have a rich enjoyment of the Lord as our feast at His table (cf. Gen. 14:17-18).

23:5² (anoint) The Hebrew word refers to the anointing done at a festal banquet. In the fourth stage of His shepherding, the Lord anoints our head with oil (the oil of exultant joy—Heb. 1:9), signifying the compound Spirit as the compound ointment (Exo. 30:23-26 and notes 25¹ and 26¹). To anoint the head is to anoint the whole body (133:2; 2 Cor. 1:21). This is the anointing of the compound, life-giving Spirit in Christ's resurrection (1 John 2:20 and note 1).

23:5³ (cup) In the fourth stage of Christ's shepherding, our cup (the cup of blessing—1 Cor. 10:16a; Matt. 26:27 and note) runs over. In this verse the Triune God is implied—the Son as the table, the feast (1 Cor. 11:23-26), the Spirit as the anointing oil (Luke 4:18), and the Father as the source of the blessing (Eph. 1:3).

23:5^a
Psa. 78:19;
Prov. 9:2;
Acts 16:34
23:5^b
Psa. 45:7;
92:10
23:5^c
Psa. 16:5;
116:13;
cf. 1 Cor. 10:16,
21

23:6^a
創二八 17
詩二六 8
二七 4
八四 4

【23:6】我一生一世必有¹ 恩惠慈愛隨着我，我且要住在耶和華的^{1a} 殿中，² 直到永遠。

詩篇 第二十四篇

24: 標題^a
詩三標題

^a 大衛的詩。

【24:1】^{1a} 地和其中所^b 充滿的，世界和住在其間的，都屬耶和華。

● 23:6¹ 恩惠，直譯，美善。基督牧養的第五階段，乃是在耶和華的殿中一生享受神聖的恩惠和慈愛。在是靈的基督生機的牧養下，我們『一生一世』（指今世）必有恩惠慈愛隨着我們。『恩惠』指基督的恩，『慈愛』指父的愛，『隨着』含示那靈的交通。（林後十三 14。）至終，這樣對經過過程並終極完成之三一神的享受，將我們引到神的殿（基督、召會與新耶路撒冷—約一 14，二 21，提前三 15～16，啓二一 2～3，22）中對神的享受；我們要住在神的殿中，『直到永遠』（指今世、來世和永世。）

● 23:6² 直譯，日子長久。

● 24:1¹ 在二二篇，基督是救贖主和使人重生者，在二三篇祂是牧者，在本篇祂是王，要藉着召會，祂的身體，就是祂所救贖並重生、今天正在牧養的人，得回全地。基督第二次來時，要據有那

【23:6】 Surely¹ goodness and lovingkindness will follow me / All the days of my life, / And I will dwell in the^{1a} house of Jehovah / For the length of my days.

PSALM 24

A^a Psalm of David

【24:1】¹ The^a earth is Jehovah's, and its^b fullness, / The habitable land and those who dwell in it.

23:6¹ (goodness) The fifth stage of Christ's shepherding is the lifelong enjoyment of the divine goodness and lovingkindness in the house of Jehovah. Under the organic shepherding of the pneumatic Christ, goodness and lovingkindness follow us "all the days of [our] life," referring to the present age. Goodness refers to the grace of Christ, lovingkindness refers to the love of the Father, and follow implies the fellowship of the Spirit (2 Cor. 13:14). Eventually, this enjoyment of the processed and consummated Triune God ushers us into the enjoyment of God in the house of God (Christ, the church, and the New Jerusalem—John 1:14; 2:21; 1 Tim. 3:15-16; Rev. 21:2-3, 22), where we will dwell "for the length of [our] days," referring to the present age, the coming age, and eternity.

24:1¹ (The) In Psa. 22 Christ is the Redeemer and the Regenerator, in Psa. 23 He is the Shepherd, and in this psalm He is the King who will regain the entire earth through the church, His Body, the people whom He has redeemed and regenerated and is shepherding today. At His second

23:6^a
Gen. 28:17;
Psa. 26:8;
27:4; 84:4; See
note 6¹

24: Title^a
Psa. 3 title

24:1^a
Exo. 9:29;
19:5;
Deut. 10:14;
33:16;
1 Cor. 10:26
24:1^b
Psa. 50:12;
89:11

24:2^a
創一 9
伯三八 4, 6
詩一〇二 25
一三六 6
彼後三 5
24:3^a
3~5;
詩十五 1~5
賽三三 14~16
24:4^a
伯二二 30
24:4^b
詩七三 1
太五 8
提前一 5
提後二 22

【24:2】祂把地^a 奠定在海上，堅立在江河之上。

【24:3】^{1a}誰能登耶和華的² 山，誰能站在祂的聖所？

【24:4】就是^a 手潔^b 心清，魂不仰慕虛妄，不詭詐起誓的人。

已賜給祂作產業（二 8）的地，（啓十 1 ~ 2，）並要在全地建立神的國，（但二 34 ~ 35，啓十一 15，）因而恢復神對那被祂仇敵撒但所篡奪之地的權利。

● 24:3¹ 1 ~ 2 節論到神的國，乃是照着神聖的觀念。在 3 ~ 6 節，大衛回到守律法的天然觀念；這觀念與神的國無關。這再次顯明詩篇裏兩種觀念—屬人的觀念與神聖的觀念—混雜在一起。見一 1 註 1 二、三段，十五 2 註 1。

● 24:3² 在此，山含示城，（見四八 1 註 2，）城表徵神的國。（參三十 7 與註。）雖然主對地有權利，所有權，（1，）但今天這地為祂的仇敵所篡奪。然而，在這被篡奪的地上有耶和華的山，就是錫安山；（二 6；）這山完全向主敞開，絕對被祂據有。（1，3，7 ~ 10。）錫安所豫表的得勝者，（見四八 2 註 1，）乃是橋頭堡，主要藉以回來據有全地。（但二 34 ~ 35。）

【24:2】 For it is He who^a founded it upon the seas / And established it upon the streams.

【24:3】^{1a}Who may ascend the² mountain of Jehovah, / And who may stand in His holy place?

【24:4】 He who has^a clean hands and a^b pure heart, / Who has not lifted up his soul to falsehood / Or sworn deceitfully.

coming Christ will take possession of the earth (Rev. 10:1-2), which has been given to Him as His possession (2:8), and will establish God's kingdom on the whole earth (Dan. 2:34-35; Rev. 11:15), thus recovering God's right over the earth, which has been usurped by His enemy, Satan.

24:3¹ (Who) Verses 1-2, concerning God's kingdom, are according to the divine concept. In vv. 3-6 David returned to his natural concept of keeping the law, which has nothing to do with God's kingdom. This shows again the two kinds of concepts—the human concept and the divine concept—mixed together in the Psalms. See note 1¹, pars. 2 and 3, in Psa. 1, and note 2¹ in Psa. 15.

24:3² (mountain) The mountain here implies the city (see note 1² in Psa. 48), which signifies the kingdom of God (cf. 30:7 and note). Although the Lord has the right, the title, to the earth (v. 1), today the earth is usurped by His enemy. Yet on this usurped earth there is the mountain of Jehovah, Mount Zion (2:6), which is absolutely open to the Lord and absolutely possessed by Him (vv. 1, 3, 7-10). The overcomers, who are typified by Zion (see note 2¹ in Psa. 48), are the beachhead through which the Lord will return to possess the whole earth (Dan. 2:34-35).

24:2^a
Gen. 1:9;
Job 38:4, 6;
Psa. 102:25;
136:6;
2 Pet. 3:5
24:3^a
vv. 3-5;
Psa. 15:1-5;
Isa. 33:14-16
24:4^a
Job 22:30
24:4^b
Psa. 73:1;
Matt. 5:8;
1 Tim. 1:5;
2 Tim. 2:22

【24:5】他必從耶和華得着祝福，又從救他的神得着公義。

【24:6】這是尋求耶和華的族類，是^a尋求你面的雅各。（細拉）

【24:7】¹²眾^a城門哪，你們要抬起頭來；³永久的²門戶阿，你們要被舉起；^b榮耀的⁴王將要進來。

● 24:7¹ 7～10 節延續 1～2 節的神聖觀念，揭示得勝的基督在神永遠的國裏作要來的王。

● 24:7² 眾城門是列國的城門，門戶是百姓的家門。

● 24:7³ 永久指明恆切的等候並期待。（羅八 25，林前一 7，腓三 20。）基督是萬國所羨慕的。（該二 7。）一般說來，萬國都在期待基督來臨，但基督不會照着我們人的觀念很快就來；（彼後三 8～9；）因此，我們需要抬起頭來，恆切的等候並期待祂的來臨。

● 24:7⁴ 榮耀的王是萬軍之耶和華，就是終極完成的三一神具體化身在得勝且要來的基督裏。

（7～10，路二一 27，太二五 31。）耶和華就是耶穌，（太一 21 與註，）耶穌就是成為肉體、釘十字架、並復活的三一神，祂是剛強爭戰且得勝的一位；（啓五 5；）祂要在復活裏同祂的得勝者回來據有全地作祂的國。（但二 34～35，七 13～14，珥三 11，啓十一 15，十九 13～14。）

【24:5】 He will receive blessing from Jehovah, / And righteousness from the God of his salvation.

【24:6】 This is the generation of those who seek Him, / Those who ^aseek Your face, even Jacob. Selah.

【24:7】 ¹Lift up your heads, O ^{2a}gates; / And be lifted up, O ³long enduring ²doors; / And the ⁴King of ^bglory will come in.

24:7¹ (Lift) Verses 7-10, unveiling the victorious Christ as the coming King in God's eternal kingdom, continue the divine concept of vv. 1-2.

24:7² (gates) The gates are of the cities of the nations; the doors are of the houses of the people.

24:7³ (long) Indicating waiting and expecting with long endurance (Rom. 8:25; 1 Cor. 1:7; Phil. 3:20). Christ is the desire of all the nations (Hag. 2:7). All the nations, in a general way, are expecting Christ to come, but Christ will not come quickly according to our human concept (2 Pet. 3:8-9). Thus, we need to lift up our heads and await and expect His coming with long endurance.

24:7⁴ (King) The King of glory is Jehovah of hosts (that is, of armies), the consummated Triune God embodied in the victorious and coming Christ (vv. 7-10; Luke 21:27; Matt. 25:31). Jehovah is Jesus (Matt. 1:21 and note), and Jesus is the incarnated, crucified, and resurrected Triune God, who is strong in fighting and is victorious (Rev. 5:5). He is the One who will come back in His resurrection with His overcomers to possess the entire earth as His kingdom (Dan. 2:34-35; 7:13-14; Joel 3:11; Rev. 11:15; 19:13-14).

24:6^a
代上十六 11
詩二七 8
一〇五 4
來十一 6

24:7^a
詩一一八 19~20
賽二六 2

24:7^b
林前二 8

24:6^a
1 Chron. 16:11;
Psa. 27:8;
105:4;
Heb. 11:6

24:7^a
Psa. 118:19-20;
Isa. 26:2

24:7^b
1 Cor. 2:8

24:8^a
申十 17
詩五十 1
林前十 22
24:8^b
參出十五 3

【24:8】那榮耀的王是誰呢？就是^a剛強大能的耶和華，在^b爭戰中有大能的耶和華！

【24:9】眾城門哪，你們要抬起頭來；永久的門戶阿，你們要把頭抬起；榮耀的王將要進來。

【24:10】那榮耀的王是誰呢？萬軍之耶和華——祂是榮耀的王！（細拉）

詩篇 第二十五篇

^a大衛的詩。

【25:1】¹耶和華阿，我的魂^a仰望你。

● 25:1¹ 本篇是按字母次序寫成的詩，或稱離合詩。見九 1 註 1。二五～四一篇給我們看見，詩人在神的家中享受神時，情緒紛雜的發表。二、八、十六和二二～二四篇所描繪對基督的享受，把詩人引到享受的另一情形——在神的家中享受神。雖然神是宇宙的神，無所不在，但祂定居在祂的家中，使人能接觸祂並享受祂。（二三 6，二七 4。）在舊約時代，神的家，祂的住所，是在諸天之上，（王上八 30 下，39 上，43 上，）也在錫安山上的殿裏。（七六 2 下，一三五 21，賽八 18。）神在舊約裏物質的殿豫表祂在新約裏屬靈的殿。（彼前二 5。）在新約裏，首先，神的家是基督作神的帳幕和神的

【24:8】 Who is the King of glory? / Jehovah ^astrong and mighty! / Jehovah mighty in ^bbattle!

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

【24:10】 Who is this King of glory? / Jehovah of hosts — / He is the King of glory! Selah.

PSALM 25

^aOf David

【25:1】¹To You, O Jehovah, / I ^alift up my soul.

25:1¹ (To) This psalm is one of the alphabetical, or acrostic, psalms. See note 1¹ in Psa. 9. Psalms 25—41 show the mixed expressions of the psalmist's sentiments in his enjoyment of God in God's house. The enjoyment of Christ, as portrayed in Psa. 2, 8, 16, and 22—24, led the psalmist to another state of enjoyment—the enjoyment of God in the house of God. Although God is universal and omnipresent, He has located Himself in His house so that men may contact Him and enjoy Him (23:6; 27:4). In the Old Testament time God's house, His dwelling place, was both in the heavens (1 Kings 8:30b, 39a, 43a) and in the temple on Mount Zion (76:2b; 135:21; Isa. 8:18). God's physical house in the Old Testament is a type of His spiritual house in the New Testament (1 Pet. 2:5). God's house in the New Testament is, first, Christ as God's

24:8^a
Deut. 10:17;
Psa. 50:1;
1 Cor. 10:22
24:8^b
cf. Exo. 15:3

25:Title^a
Psa. 3 title

25:1^a
Psa. 86:4;
143:8

25: 標題^a
詩三標題

25:1^a
詩八六 4
一四三 8

25:2^a
林後一 9
25:2^b
賽四九 23
羅九 33
十 11
腓一 20

【25:2】我的神阿，我素來^a信靠你；求你不要叫我^b羞愧；不要叫我的仇敵向我誇勝。

【25:3】凡等候你的必不羞愧；惟有那無故行奸詐的，必要羞愧。

【25:4】耶和華阿，^a求你將你的道路指示我，將你的路徑教訓我。

【25:5】求你以你的真理引導我，教訓我；因為你是救我的神；我終日等候你。

【25:6】耶和華阿，求你記念你的憐恤和慈愛，因為這是亙古以來所常有的。

殿；（約一 14，二 21，西二 9；）其次，神的家是召會，基督的擴大，作神擴大的殿；（林前三 16，弗二 21～22，提前三 15，來三 6；）在終極完成時，神的家將是新耶路撒冷，其成分包括神的贖民作帳幕，（啓二一 2～3，）給神居住在祂的贖民裏並享受祂的贖民，也包括救贖的神自己作殿，（啓二一 22，）給祂的贖民住在祂裏面並享受祂；這個組合乃是神和人相互的居所，作相互的享受。我們在神的家中享受神，在今世乃是在基督裏並在召會裏，至終在來世和永世乃是在新耶路撒冷裏。

【25:2】 O my God, I ^atrust in You; / Do not let me be ^bashamed;/ Do not let my enemies exult over me.

【25:3】 Indeed may all who wait on You not be ashamed; / May those who deal treacherously without cause be ashamed.

【25:4】 ^aMake Your ways known to me, O Jehovah; / Teach me Your paths.

【25:5】 Guide me in Your truth, and teach me;/ For You are the God of my salvation;/ I wait on You all the day long.

【25:6】 Remember Your compassions, O Jehovah, / And Your acts of kindness, for they are from of old.

tabernacle and God's temple (John 1:14; 2:21; Col. 2:9); second, it is the church, the enlargement of Christ, as God's enlarged temple (1 Cor. 3:16; Eph. 2:21-22; 1 Tim. 3:15; Heb. 3:6). Consummately, God's house will be the New Jerusalem, a composition of God's redeemed as the tabernacle (Rev. 21:2-3) for God to dwell in and enjoy His redeemed, and the redeeming God Himself as the temple (Rev. 21:22) for His redeemed to dwell in and enjoy Him—a mutual dwelling of both God and man for their mutual enjoyment. We enjoy God in His house by being in Christ and in the church in this age, and ultimately in the New Jerusalem in the next age and in eternity.

25:2^a
2 Cor. 1:9
25:2^b
Isa. 49:23;
Rom. 9:33;
10:11;
Phil. 1:20

25:4^a
Exo. 33:13;
Psa. 27:11;
103:7

25:4^a
出三三 13
詩二七 11
一〇三 7

【25:7】求你不要記念我幼年的¹罪行，
和我的過犯；耶和華阿，求你因你的
良善，按你的慈愛記念我。

【25:8】耶和華是良善正直的；所以祂
必指示罪人當行的路。

【25:9】祂必按公理引領卑微的人，將
祂的道路教訓他們。

【25:10】對遵守祂的約和祂¹法度的人，
耶和華所行的都是慈愛和真實。

【25:11】耶和華阿，求你因你的^a名赦
免我的罪孽，因為我的罪孽重大。

● 25:7¹ 在本節和 11、18 節，大衛求神不要記念，而要赦免他的罪行、過犯、和重大的罪孽。我們認罪和神赦免我們的罪，乃是進入新約時代的門檻。（太三 1～2，可一 4～5，徒十 43，來八 12，約壹一 9。）

● 25:10¹ 直譯，見證。指律法，包括十誡、律例和典章。見出二十 1 註 1 與路一 6 註 4。

【25:7】The ¹sins of my youth and my transgressions, do not remember; / According to Your lovingkindness, remember me, / For the sake of Your goodness, O Jehovah.

【25:8】Jehovah is good and upright; / Therefore He instructs sinners concerning the way.

【25:9】He guides the lowly in justice / And teaches the lowly His way.

【25:10】All the paths of Jehovah are lovingkindness and truth / To those who observe His covenant and His ¹testimonies.

【25:11】For the sake of Your ^aname, O Jehovah, / Pardon my iniquity, for it is great.

25:7¹ (sins) In this verse and in vv. 11 and 18 David asked God not to remember but to forgive his sins, his transgressions, and his great iniquity. Our confession of sins and God's forgiveness of our sins are the threshold of the New Testament age (Matt. 3:1-2; Mark 1:4-5; Acts 10:43; Heb. 8:12; 1 John 1:9).

25:10¹ (testimonies) Referring to the law with the Ten Commandments, the statutes, and the ordinances. See notes 1¹ in Exo. 20 and 6⁴ in Luke 1.

【25:12】誰是敬畏耶和華的人？耶和華必指示他當選擇的道路。

【25:13】他的魂必居住在¹福樂中；他的後裔必承受^a地土。

【25:14】耶和華^a親密的¹指教敬畏祂的人；祂必使他們得知祂的約。

【25:15】我的眼目時常仰望耶和華，因為祂必將我的腳從網裏拉出來。

【25:16】求你轉向我，恩待我，因為我孤獨困苦。

【25:17】¹求你解除我心裏的愁苦，救我脫離我的禍患。

【25:18】求你看顧我的困苦和我的患難，赦免我一切的罪。

● 25:13¹ 或，順利。見— 3 註 1。

● 25:14¹ 在此大衛將約（律法）與神親密的指教相題並論，指明他情緒紛雜的發表。這樣紛雜的發表也可見於 15 ~ 18 上與 21 節。

● 25:17¹ 另作，我心裏的愁苦加多；求你救我脫離我的禍患。

【25:12】Who then is the man who fears Jehovah? / Him will He instruct concerning the way that he should choose.

【25:13】His soul will dwell in¹ prosperity, / And his seed will possess the^a land.

【25:14】The^a intimate¹ counsel of Jehovah is to those who fear Him, / And His¹ covenant will He make known to them.

【25:15】My eyes are continually turned to Jehovah, / For He will bring my feet out of the net.

【25:16】Turn toward me, and be gracious to me, / For I am alone and afflicted.

【25:17】¹Relieve the troubles of my heart, / And bring me out of my distresses.

【25:18】Look on my affliction and my suffering, / And forgive all my sins.

25:13¹ (prosperity) See note 3¹ in Psa. 1.

25:14¹ (counsel) Here David put the intimate counsel of God together with the covenant, the law, indicating the mixture in the expression of his sentiment. Such mixed expressions can be seen also in vv. 15-18a and 21.

25:17¹ (Relieve) Others read, The troubles of my heart are enlarged; bring me out.

25:13^a
詩三七 9

25:14^a
伯二九 4
箴三 32

25:13^a
Psa. 37:9

25:14^a
Job 29:4;
Prov. 3:32

【25:19】求你察看我的仇敵，因為他們人多；並且他們兇狠的痛恨我。

【25:20】求你保守我的性命，搭救我；不要讓我羞愧，因為我^a投奔於你。

【25:21】願¹純全¹正直保守我，因為我等候你。

【25:22】神阿，求你救贖以色列脫離他一切的愁苦。

詩篇 第二十六篇

^a 大衛的詩。

【26:1】耶和華阿，求你為我伸冤，因我向來行事¹純全，並且^a信靠耶和華；我必不搖動。

【26:2】耶和華阿，求你察看我，^a試驗我，熬煉我的^{1b}肺腑心腸。

● 25:21¹ 見十八 20 註 1。

● 26:1¹ 見七 3 註 1。11 節者同。

● 26:2¹ 直譯，腎和心。

【25:19】 Look on my enemies, for they are many; / Indeed they hate me with a violent hatred.

【25:20】 Keep my soul, and deliver me; / Do not let me be put to shame, / For I^a take refuge in You.

【25:21】 May¹ integrity and¹ uprightness preserve me, / For I wait on You.

【25:22】 Redeem Israel, O God, / Out of all his troubles.

PSALM 26

^a Of David

【26:1】 Judge me, O Jehovah; / For I have walked in my¹ integrity, / And in Jehovah I have^a trusted; / I will not waver.

【26:2】 Examine me, O Jehovah, and^a try me; / Test my^b inward parts and my heart.

25:21¹ (integrity) See note 20¹ in Ps. 18.

26:1¹ (integrity) See note 3¹ in Ps. 7. So also for v. 11.

25:20^a
詩二 12

25:20^a
Psa. 2:12

26: 標題^a
詩三標題

26: Title^a
Psa. 3 title

26:1^a
林後一 9

26:1^a
2 Cor. 1:9

26:2^a
詩十七 3
六六 10
一三九 23
林前三 13
彼前一 7
26:2^b
詩七 9
耶十一 20
十七 10
啓二 23

26:2^a
Psa. 17:3;
66:10;
139:23;
1 Cor. 3:13;
1 Pet. 1:7
26:2^b
Psa. 7:9;
Jer. 11:20;
17:10;
Rev. 2:23

26:3^a
約貳 4
約叁 3~4

【26:3】因為你的慈愛常在我眼前，我也按你的真理而^a行。

26:4^a
詩一 1
耶十五 17

【26:4】我沒有和虛謊人同^a坐，也不與假冒為善的人往來。

【26:5】我恨惡作惡之人的會，必不與惡人同坐。

26:6^a
詩七三 13
參太二七 24

【26:6】耶和華阿，我要^a洗手表明無辜，好環繞你的祭壇，

【26:7】發出稱謝的聲音，並述說你一切奇妙的作為。

26:8^a
代上二九 3
詩二三 6
二七 4
八四 1~2
一二二 1
參詩一三二
13~14

【26:8】耶和華阿，我^a愛你所住的殿，和你的榮耀^b所¹居之處。

【26:9】不要把我的魂和罪人一同除掉，也不要把我的性命和流人血的一同除掉。

26:8^b
出四十 34~35
代下五 14

● 26:8¹ 在此，居是停留以顯明。當以色列人立起帳幕，並他們把聖殿建造起來時，神的榮耀降在帳幕和聖殿上，居住在那裏，停留在那裏，向百姓顯出。（出四十 33 ~ 35，王上八 10 ~ 11。）今天召會乃是神的榮耀所居住而得以顯出之處。（弗三 21。）

【26:3】 For Your lovingkindness is before my eyes, / And I have^a walked in Your truth.

【26:4】 I do not^a sit with men of falsehood, / Nor will I associate with hypocrites.

【26:5】 I hate the assembly of evildoers, / Nor will I sit with the wicked.

【26:6】 I^a wash my hands in innocence / And go around Your altar, O Jehovah,

【26:7】 Making myself heard with the voice of thanksgiving / And telling out all Your wonderful deeds.

【26:8】 O Jehovah, I^a love the habitation of Your house, / And the place where Your glory^{1b} abides.

【26:9】 Do not gather my soul with sinners, / Nor my life with men of bloodshed,

26:3^a
2 John 4;
3 John 3-4

26:4^a
Psa. 1:1;
Jer. 15:17

26:6^a
Psa. 73:13;
cf. Matt. 27:24

26:8^a
1 Chron. 29:3;
Psa. 23:6;
27:4;
84:1-2;
122:1;
cf. Psa. 132:13-14
26:8^b
Exo. 40:34-35;
2 Chron. 5:14

26:8¹ (abides) Here, to abide is to remain for manifestation. When the people of Israel erected the tabernacle and when they built the temple, the glory of God descended upon the tabernacle and the temple to abide there, to remain there, to be manifested to the people (Exo. 40:33-35; 1 Kings 8:10-11). Today the church is the place where God's glory abides to be manifested (Eph. 3:21).

【26:10】他們的手中有惡計，右手滿有賄賂。

【26:11】至於我，我行事純全；求你救贖我，恩待我。

【26:12】我的腳站在平坦地方；在眾會中我要頌讚耶和華。

詩篇 第二十七篇

^a 大衛的詩。

【27:1】耶和華是我的^a 亮光，是我的^b 拯救；我還怕誰呢？耶和華是我生命的力量；我還懼怕誰呢？

【27:2】那作惡的，就是我的敵人，我的仇敵，他們前來喫我肉的時候，就絆跌仆倒。

【27:3】雖有軍兵安營攻擊我，我的心也不害怕；雖有爭戰興起攻擊我，我仍是安然。

【26:10】 In whose hand is a wicked scheme, / And whose right hand is full of bribes.

【26:11】 But as for me, I walk in my integrity; / Redeem me and be gracious to me.

【26:12】 My foot stands on level ground; / In the assemblies I will bless Jehovah.

PSALM 27

^a Of David

【27:1】 Jehovah is my^a light and my^b salvation; / Whom shall I fear? / Jehovah is the strength of my life; / Whom shall I dread?

【27:2】 When evildoers come near me / To devour my flesh, / It is they, my adversaries and my enemies, / Who stumble and fall.

【27:3】 If an army camps against me, / My heart does not fear; / If a battle arises against me, / In spite of this I am confident.

27: 標題^a
詩三標題

27:1^a
賽六+20
彌七8

27:1^b
出十五2
詩一一八14
賽十二2
六二11
啓七10

27:Title^a
Psa. 3 title

27:1^a
Isa. 60:20;
Micah 7:8

27:1^b
Exo. 15:2;
Psa. 118:14;
Isa. 12:2;
62:11;
Rev. 7:10

27:4^a
詩二三 6
二六 8
27:4^b
林後三 18
27:4^c
詩九十 17

【27:4】有一件事，我曾求耶和華，我仍要尋求；就是一生一世住在耶和華的^{1a}殿中，^b瞻仰祂的^{2c}榮美，在祂的殿裏求問。

27:5^a
詩三一 20
九一 1

【27:5】因為在我遭難的日子，祂必將我隱藏在祂的遮蔽處；祂必把我藏匿在祂帳幕的^a隱密處，將我高舉在磐石上。

27:6^a
來十三 15
27:6^b
弗五 19
西三 16

【27:6】現在我得以昂首，高過四圍的仇敵。我要在祂的帳幕裏獻歡呼的^a祭；我要唱^b詩，歌頌耶和華。

【27:7】耶和華阿，我用聲音呼籲的時候，求你垂聽，並求你恩待我，應允我。

27:8^a
代上十六 11
詩二四 6
一〇五 4
來十一 6

【27:8】你說，你們當^a尋求我的面；那時我的心向你說，耶和華阿，你的面我正要尋求。

● 27:4¹ 在 4～6 節詩人不是像在一篇那樣珍賞律法，乃是珍賞在神殿中享受神。在神殿中，就是在基督裏（約一 14，二 21）並在召會中，（提前三 15，）我們瞻仰神的榮美並求問神，（4，）被隱藏脫離患難並被藏匿脫離追逐者，（5 上，）被神高舉並得以昂首，（5 下，6 上，）獻歡呼的祭並唱詩歌頌神。（6 下。）

● 27:4² 或，可愛，可悅，可喜。

【27:4】 One thing I have asked from Jehovah; / That do I seek: / To dwell in the ^{1a}house of Jehovah / All the days of my life, / To ^bbehold the ^{2c}beauty of Jehovah, / And to inquire in His temple.

【27:5】 For He will conceal me in His shelter / In the day of trouble; / He will hide me in the ^ahiding place of His tent; / He will raise me up upon a rock.

【27:6】 And now my head is lifted up / Above my enemies who surround me. / And I will offer in His tent / ^aSacrifices of shouts of joy: / I will sing and ^bpsalm to Jehovah.

【27:7】 Hear, O Jehovah, when I call with my voice, / And be gracious to me and answer me.

【27:8】 When You say, ^aSeek My face, / To You my heart says, Your face, O Jehovah, will I seek.

27:4¹ (house) In vv. 4-6 the psalmist appreciated not the law, as in Psa. 1, but the enjoyment of God in His house. In God's house, that is, in Christ (John 1:14; 2:21) and in the church (1 Tim. 3:15), we behold God's beauty and inquire of God (v. 4), are concealed from calamities and hidden from our pursuers (v. 5a-b), are raised up and have our heads lifted up by God (vv. 5c, 6a), and offer up sacrifices of shouts of joy and sing and psalm to God (v. 6b-c).

27:4² (beauty) Or, loveliness, pleasantness, delightfulness.

27:4^a
Psa. 23:6;
26:8
27:4^b
2 Cor. 3:18
27:4^c
Psa. 90:17

27:5^a
Psa. 31:20;
91:1

27:6^a
Heb. 13:15
27:6^b
Eph. 5:19;
Col. 3:16

27:8^a
1 Chron. 16:11;
Psa. 24:6;
105:4;
Heb. 11:6

【27:9】不要向我掩面；不要在怒中趕逐僕人；你向來是我的幫助。救我的神阿，不要丟棄我，也不要離棄我。

【27:10】我父母離棄我，耶和華必收留我。

【27:11】耶和華阿，求你將你的道路指教我，因那埋伏等候我者的緣故，引導我走平坦的途徑。

【27:12】求你不要把我交給敵人，遂其所願；因為^a作假見證的，和口吐兇惡的，起來攻擊我。

【27:13】¹我信我必在活人之地得見耶和華的美善。

【27:14】要等候耶和華；當壯膽，堅固你的心；要等候耶和華。

【27:9】 Do not hide Your face from me; / Do not turn Your servant away in Your anger; / You have been my help. / Do not abandon me or forsake me, / O God of my salvation.

【27:10】 If my father and my mother forsake me, / Jehovah will take me up.

【27:11】 Teach me, O Jehovah, Your way, / And lead me on a level path / Because of those who lie in wait for me.

【27:12】 Do not give me over / To the will of my adversaries; / For^a false witnesses have risen up against me, / And those who breathe out threats.

【27:13】¹ I have believed / That I would see the goodness of Jehovah / In the land of the living.

【27:14】 Wait for Jehovah; / Be strong, and let your heart be encouraged. / Yes, wait for Jehovah.

27:12^a
王上二一 13
詩三五 11
太二六 59
可十四 56

27:12^a
1 Kings 21:13;
Psa. 35:11;
Matt. 26:59;
Mark 14:56

● 27:13¹ 有些古卷作，我若不信…。

27:13¹ (I) Some MSS insert, Unless.

詩篇 第二十八篇

28: 標題^a

詩三標題

28:1^a

詩十八 2

28:2^a

詩六三 4

一三四 2

哀二 19

提前二 8

28:4^a

哀三 64

^a 大衛的詩。

【28:1】耶和華阿，我向你呼求；我的^a磐石阿，不要不聽我；恐怕你向我閉口，我就如下到坑中的人一樣。

【28:2】我呼求你，向你至聖所^a舉手的時候，求你垂聽我懇求的聲音。

【28:3】不要把我和惡人，並作孽的，一同拖去除掉；他們與鄰舍說和平話，心裏卻是奸惡。

【28:4】¹願你按着他們所作的，並他們所行的惡報應他們；願你^a照着他們手所作的報應他們；願你將他們所應得的報應加給他們。

【28:5】他們既然不留心耶和華所行的，和祂手所作的，祂就必拆毀他們，不建立他們。

● 28:4¹ 4～5 節，見三 7 註 1。

PSALM 28

^a Of David

【28:1】To You, O Jehovah, do I call out;/ My^a rock, do not be deaf to me, / Lest, if You are silent to me, / I become like those who go down into the pit.

【28:2】Hear the voice of my supplications / When I cry out to You, / When I^a lift up my hands / Unto Your innermost sanctuary.

【28:3】Do not drag me away with the wicked / And with the workers of iniquity, / Who speak peace to their neighbors / While evil is in their heart.

【28:4】¹Repay them according to what they have done / And according to the evil of their deeds;/ ^aAccording to the work of their hands repay them;/ Return to them their due.

【28:5】For they do not regard the acts of Jehovah / Or the work of His hands;/ He will tear them down / And not rebuild them.

28:Title^a

Psa. 3 title

28:1^a

Psa. 18:2

28:2^a

Psa. 63:4;

134:2;

Lam. 2:19;

1 Tim. 2:8

28:4^a

Lam. 3:64

28:4¹ (Repay) For vv. 4-5, see note 7¹ in Psa. 3.

【28:6】耶和華是當受頌讚的，因為祂聽了我懇求的聲音。

【28:7】耶和華是我的力量，是我的^a盾牌；我的心信靠祂，我就得幫助；所以我的心歡樂；我必用詩歌稱謝祂。

【28:8】耶和華是¹祂百姓的力量，又是祂受膏者得救的保障。

【28:9】求你拯救你的百姓，賜福給你的產業，^a牧養他們，懷抱他們，直到永遠。

詩篇 第二十九篇

^a 大衛的詩。

【29:1】¹² 神的眾子阿，你們要將榮耀能力^a歸給耶和華，都歸給耶和華；

● 28:8¹ 有些古卷作，他們的力量。

● 29:1¹ 神，或，大能者。

● 29:1² 大衛在本篇的禱告和讚美太在物質、有形的範圍裏，無法與新約中的禱告和讚美相比。（參弗一 15～23，三 14～21，羅十一 33～36，十六 25～27。）

【28:6】 Blessed be Jehovah, / For He has heard the voice of my supplications.

【28:7】 Jehovah is my strength and my^a shield; / My heart trusts in Him, and I am helped; / Therefore my heart exults; / And with my song do I give thanks to Him.

【28:8】 Jehovah is¹ their strength; / And He is a stronghold of salvation to His anointed.

【28:9】 Save Your people, / And bless Your inheritance; / And^a shepherd them and carry them forever.

PSALM 29

A^a Psalm of David

【29:1】^{1a} Ascribe to Jehovah, O sons of the Mighty, / Ascribe to Jehovah glory and strength;

28:8¹ (their) Some MSS read, the strength of His people.

29:1¹ (Ascribe) David's prayer and praise in this psalm is too much in the material and physical realm and cannot compare with the prayer and praise in the New Testament (cf. Eph. 1:15-23; 3:14-21; Rom. 11:33-36; 16:25-27).

28:7^a
詩三 3

28:7^a
Psa. 3:3

28:9^a
詩二三 1
七八 71~72
賽四十 11

28:9^a
Psa. 23:1;
78:71-72;
Isa. 40:11

29: 標題^a
詩三標題

29:1^a
詩九六 7

29:Title^a
Psa. 3 title

29:1^a
Psa. 96:7

【29:2】要將耶和華的名所當得的榮耀歸給祂；當以聖別的¹妝飾敬拜耶和華。

【29:3】耶和華的聲音在眾水之上；^a榮耀的神^b打雷，耶和華打雷在大水之上。

【29:4】耶和華的聲音大有能力；耶和華的聲音滿有威嚴。

【29:5】耶和華的聲音震破香柏樹；耶和華震碎利巴嫩的香柏樹。

【29:6】祂使利巴嫩^a跳躍如牛犢，使¹西連跳躍如野牛犢。

【29:7】耶和華的聲音使火焰分岔。

【29:8】耶和華的聲音震動曠野；耶和華震動加低斯的曠野。

【29:9】耶和華的聲音¹使母鹿落胎，使林木落葉光禿；凡在祂殿中的都說，榮耀！

● 29:2¹ 或，威榮。

● 29:6¹ 卽黑門。（參申三 9。）

● 29:9¹ 另作，使橡樹扭轉。

【29:2】Ascribe to Jehovah the glory of His name; / Worship Jehovah in holy¹splendor.

【29:3】The voice of Jehovah is over the waters; / The God of^aglory^bthunders, / Jehovah over the great waters.

【29:4】The voice of Jehovah is powerful; / The voice of Jehovah is full of majesty.

【29:5】The voice of Jehovah breaks the cedars; / Indeed Jehovah breaks the cedars of Lebanon in pieces;

【29:6】And He makes Lebanon^askip like a calf, / And¹Sirion like a young wild ox.

【29:7】The voice of Jehovah cleaves out flames of fire.

【29:8】The voice of Jehovah shakes the wilderness; / Jehovah shakes the wilderness of Kadesh.

【29:9】The voice of Jehovah¹causes the hinds to calve / And strips the forests bare; / And in His temple all say, Glory!

29:2¹(splendor) Or, adornment.

29:6¹(Sirion) I.e., Hermon (cf. Deut. 3:9).

29:9¹(causes) Others read, makes the terebinths writhe.

29:3^a
徒七 2
29:3^b
啓十 3

29:3^a
Acts 7:2
29:3^b
Rev. 10:3

29:6^a
詩一一四 4, 6

29:6^a
Psa. 114:4, 6

【29:10】洪水氾濫之時，耶和華坐在寶座上；耶和華坐着爲^a王，直到永遠。

【29:11】願耶和華賜力量給祂的百姓。
願耶和華賜平安的福給祂的百姓。

詩篇 第三十篇

^a 大衛的詩，
^b 獻殿的歌。

【30:1】耶和華阿，我要尊崇你，因爲
你曾救拔我，不讓仇敵向我誇耀。

【30:2】耶和華我的神阿，我曾呼求你，
你醫治了我。

【30:3】耶和華阿，你曾把我的魂從陰間
提上來，使我存活，¹不至於下到坑中。

【30:4】耶和華的聖民哪，你們要歌頌
祂，^{1a}讚美祂可記念的聖名。

● 30:3¹ 有些古卷作，脫離那些下到坑中的人。

● 30:4¹ 或，稱謝。後文同。

【29:10】 Jehovah sat enthroned at the Flood, / And
Jehovah sits as ^aKing forever.

【29:11】 May Jehovah give strength to His people. / May
Jehovah bless His people with peace.

PSALM 30

A Psalm; a Song for the ^aDedication
of the House. ^bOf David

【30:1】 I extol You, O Jehovah, for You have drawn me up
/ And have not let my enemies rejoice over me.

【30:2】 O Jehovah my God, / I cried out to You, / And You
healed me.

【30:3】 O Jehovah, You have brought up my soul from
Sheol; / You have preserved me alive ¹that I would not go
down into the pit.

【30:4】 Sing psalms to Jehovah, you who are His faithful
ones; / And ^{1a}praise His holy ²memorial.

30:3¹(that) Some MSS read, from among those who go down.

30:4¹(praise) Or, give thanks. So throughout this psalm.

30:4²(memorial) I.e., name.

【30:5】因為祂的怒氣不過是轉眼之間，
祂的恩惠乃是一生之久；一宿雖然有
哭泣，早晨便必歡呼。

【30:6】至於我，我在平順時曾說，我
永不動搖。

【30:7】耶和華阿，你曾施恩惠，叫我
的¹山堅立。你掩了面，我就驚惶。

【30:8】耶和華阿，我曾呼求你；我向¹
耶和華懇求，說，

【30:9】我被害流血，下到坑中，有甚
麼益處呢？塵土豈能^a讚美你，傳說
你的¹信實麼？

【30:10】耶和華阿，求你應允我，恩待
我。耶和華阿，求你幫助我。

【30:11】你已將我的哀哭變為^a跳舞；
你已將我的麻衣解下，用喜樂給我
束腰，

● 30:7¹ 指大衛的國。

● 30:8¹ 有些古卷作，主。

● 30:9¹ 或，真實。

【30:5】 For His anger lasts but a moment, / His favor, a
lifetime; / Weeping may linger in the evening, / But a
ringing shout goes up in the morning.

【30:6】 As for me, I said in my prosperity, / I will never be
shaken.

【30:7】 O Jehovah, by Your favor You had made my
¹mountain stand strong. / You hid Your face; I was troubled.

【30:8】 To You, O Jehovah, I called out; / And to ¹Jehovah
I made my supplication.

【30:9】 What profit is there in my blood if I go down into
the pit? / Will the dust ^apraise You? Will it declare Your
¹faithfulness?

【30:10】 Hear, O Jehovah, and be gracious to me. / O
Jehovah, be my help.

【30:11】 You have turned for me my mourning into
^adancing; / You have loosened my sackcloth / And girded
me with rejoicing,

30:7¹ (mountain) Referring to David's kingdom.

30:8¹ (Jehovah) Some MSS read, the Lord.

30:9¹ (faithfulness) Or, truth.

30:9^a
詩六 5
八八 10

30:9^a
Psa. 6:5;
88:10

30:11^a
出十五 20
撒下六 14
詩一四九 3
一五〇 4
耶三一 4, 13
參哀五 15

30:11^a
Exo. 15:20;
2 Sam. 6:14;
Psa. 149:3;
150:4;
Jer. 31:4, 13;
cf. Lam. 5:15

【30:12】好叫我的^{1a}榮耀歌頌你，並不住聲。耶和華我的神阿，我要讚美你，直到永遠。

詩篇 第三十一篇

^a 大衛的詩，交與歌詠長。

【31:1】^a 耶和華阿，我^b投靠你；求你使我永不羞愧。求你憑你的公義¹搭救我。

【31:2】求你向我側耳，快快救我。求你作護衛我的^{1a}磐石，作拯救我的山寨。

【31:3】因為你是我的巖石，我的山寨；所以求你為你名的緣故，引導我，引領我。

● 30:12¹ 見徒二 26 註 1。

● 31:1¹ 在本篇，大衛說到神拯救他脫離急難。然而神對新約信徒所施的救恩，主要不是使他們脫離急難。神乃是在祂的救恩裏，在信徒的急難中扶持他們、加強他們，使他們活基督並顯大基督。（腓一 19～21 上。）

● 31:2¹ 大衛認為，神作磐石是為着保護他個人，但主耶穌說，祂作磐石是為着建造召會。（太十六 18。）

【30:12】 That my^{1a} glory might sing psalms to You and not be silent. / O Jehovah my God, I will praise You forever.

PSALM 31

To the choir director. A ^a Psalm of David

【31:1】^a In You, O Jehovah, do I^b take refuge; / Never let me be put to shame. / ¹ Rescue me in Your righteousness.

【31:2】 Incline Your ear to me; / Deliver me speedily. / Be to me a ^{1a} rock of protection, / A fortress, to save me.

【31:3】 For You are my crag and my fortress; / Therefore for Your name's sake / Lead me and guide me.

30:12¹ (glory) See note 26¹ in Acts 2.

31:1¹ (Rescue) In this psalm David speaks of God's saving him from his distress. However, God's salvation for the New Testament believers is not mainly from their distress. In His salvation God sustains and strengthens His believers in their distresses that they may live and magnify Christ (Phil. 1:19-21a).

31:2¹ (rock) In David's consideration God was a rock for his personal protection, but the Lord Jesus said that He is a rock for the building of the church (Matt. 16:18).

【31:4】求你救我脫離人爲我暗設的網羅，因爲你是我的保障。

【31:5】^{1a} 我將我的靈交在你手裏；耶和華真實的神阿，求你救贖我。

【31:6】我恨惡那尊奉¹虛無不實之神的人，但我信靠耶和華。

【31:7】我要因你的慈愛歡騰喜樂，因爲你已經看見我的困苦，知道我魂中的艱難。

【31:8】你未曾把我交在仇敵手裏；你使我的腳站在寬闊之處。

【31:9】耶和華阿，求你恩待我，因爲我在¹急難之中。我的眼睛因憂愁而乾癟，連我的魂與身子，也都衰殘。

● 31:5¹ 主耶穌在被釘十字架的末了，說了這話。（路二三 46，參約十九 30。）

● 31:6¹ 卽虛空的偶像。

● 31:9¹ 大衛的急難包括他的憂愁、（9、）愁苦、（10、）和反對者的凌辱。（11。）今天跟從

【31:4】 Bring me out of the net / That they have secretly laid for me, / For You are my protection.

【31:5】^{1a} Into Your hand I commit my spirit; / Redeem me, O Jehovah, God of truth.

【31:6】 I hate those who regard¹ vanities of falsehood, / But I trust in Jehovah.

【31:7】 I will exult and rejoice in Your lovingkindness, / Since You have seen my affliction; / You know the distress of my soul.

【31:8】 And You have not delivered me into the hand of the enemy; / You have made my feet stand in a place broad and free.

【31:9】 Be gracious to me, O Jehovah, for I am in¹ distress. / My eye is wasted away with grief, / Indeed my soul and body.

31:5¹ (into) This word was spoken by the Lord Jesus at the end of His crucifixion (Luke 23:46; cf. John 19:30).

31:6¹ (vanities) I.e., vain idols.

31:9¹ (distress) David's distress included his grief (v. 9), sorrow (v. 10), and the reproach (v. 11) of his opposers. The believers today who follow

31:5^a
Luke 23:46;
John 19:30;
Acts 7:59;
1 Pet. 4:19

31:5^a
路二三 46
約十九 30
徒七 59
彼前四 19

31:10^a
賽五三 3

【31:10】我的生命在^a愁苦中耗盡，我的年歲在歎息裏曠廢。我的力量因我的罪孽衰敗，我的骨頭也枯乾。

【31:11】我因一切敵人成了凌辱的對象，在鄰舍跟前更是這樣；那認識我的都懼怕我；在街上看見我的都躲避我。

【31:12】我被忘記，如同死人，無人思念；我好像毀壞的器皿。

【31:13】我聽見了許多人的^a讒謗；四圍都是驚嚇。他們一同^b商議攻擊我的時候，就圖謀要害我的性命。

【31:14】耶和華阿，我仍舊^a信靠你；我說，你是我的神。

【31:15】我^a一生的事在你手中；求你救我脫離仇敵的手，和那些追逼我的人。

主的信徒也遭受許多急難，包括逼迫。（林後六 4～5，提後三 12。）然而，在新約裏，使徒保羅沒有因他的急難抱怨。（參西一 24。）他反而說，萬有都互相効力，叫他得益處，使他作為神眾子中的一個，能被模成神長子的形像。（羅八 28～29。）

【31:10】 For my life has been consumed in ^asorrow, / And my years, in sighing. / My strength fails because of my iniquity, / And my bones have wasted away.

【31:11】 Because of all my adversaries, / I have become a reproach, / And especially so to my neighbors, / And something dreaded to my acquaintances; / Those who see me on the street flee from me.

【31:12】 I am forgotten, like a dead man out of mind; / I am like a destroyed vessel.

【31:13】 For I hear the ^aslander of many; / Terror is on every side. / When they take ^bcounsel together against me, / They scheme to take my life.

【31:14】 But I ^atrust in You, O Jehovah; / I say, You are my God.

【31:15】 My ^atimes are in Your hand; / Deliver me from the hand of my enemies and from those who pursue me.

the Lord also suffer much distress, including persecution (2 Cor. 6:4-5; 2 Tim. 3:12). In the New Testament, however, the apostle Paul did not complain about his distress (cf. Col. 1:24). Rather, he said that all things worked together for his good that he, as one of God's many sons, could be conformed to the image of the firstborn Son of God (Rom. 8:28-29).

31:10^a
Isa. 53:3

31:13^a
Jer. 20:10
31:13^b
Matt. 26:3-4;
27:1

31:14^a
Psa. 22:9;
Heb. 2:13

31:15^a
John 7:6-8

31:13^a
耶二十 10
31:13^b
太二六 3~4
二七 1

31:14^a
詩二二 9
來二 13

31:15^a
約七 6~8

31:16^a

民六 25
詩六 7, 19
一一九 135
但九 17

【31:16】求你使你的臉^a光照僕人，憑你的慈愛拯救我。

【31:17】耶和華阿，我呼求你的時候，求你叫我不至羞愧；求你使惡人羞愧，使他們在陰間靜默無聲。

【31:18】那逞驕傲輕慢，出狂妄的話攻擊義人的，願他虛妄的嘴啞而無言。

【31:19】你的美善，就是你為敬畏你的人所積存的，並你為^a投靠你的人，在世人面前所施行的，是何等大呢！

【31:20】你必把他們藏在你面前的^a隱密處，免得遇見人的計謀；你必將他們隱藏在遮蔽處，免受口舌的爭鬧。

【31:21】耶和華是當受頌讚的，因為祂在堅固城裏，奇妙的向我施展祂的慈愛。

【31:22】至於我，我曾驚惶的說，我從你眼前被隔絕；然而，我呼求你的時候，你仍聽我懇求的聲音。

【31:16】 Cause Your face to ^ashine upon Your servant; / Save me in Your lovingkindness.

【31:17】 O Jehovah, do not let me be put to shame when I call out to You; / Let the wicked be put to shame; let them be silent in Sheol.

【31:18】 Let the lips of falsehood be made dumb, / Which speak arrogantly against the righteous / With pride and contempt.

【31:19】 How great is Your goodness, / Which You have stored up for those who fear You, / Which You have accomplished in the sight of the sons of men / For those who ^atake refuge in You!

【31:20】 You hide them in the ^ahiding place of Your presence / Apart from the conspiracies of men; / You lay them away secretly in a shelter / Apart from the contention of tongues.

【31:21】 Blessed be Jehovah, / For He displayed His lovingkindness wondrously / To me in a fortified city.

【31:22】 I, on my part, had said in my alarm, / I am cut off before Your eyes; / But instead You heard / The voice of my supplications / When I cried out to You.

31:16^a

Num. 6:25;
Psa. 67:1;
80:3, 7, 19;
119:135;
Dan. 9:17

31:19^a

Psa. 2:12

31:20^a

Psa. 27:5;
91:1

31:19^a

詩二 12

31:20^a

詩二 7 5
九 1

【31:23】耶和華的聖民哪，你們都要^a
愛祂；耶和華護衛忠信的人，足足報
應行事驕傲的人。

【31:24】凡¹仰望耶和華的人，你們都
要壯膽，堅固你們的心。

詩篇 第三十二篇

^a 大衛的 ^{*} 訓誨詩。

【32:1】^a 得^{1b} 赦免其過，^c 遮蓋其罪的，
這人是² 有福的。

【32:2】耶和華不算為有罪孽，靈裏沒
有詭詐的，這人是有福的。

● 31:24¹ 或，等候。

● 32: ^{*} 本辭意義不明確。有者領會作，默想詩；
另有者領會作，訓誨詩。

● 32:1¹ 神赦免我們的罪，不算我們為有罪孽，
乃是基於基督的救贖。（弗一 7。）在基督的救贖
之外，公義的神不能赦免我們的罪。（來九 22。）

● 32:1² 或，快樂的。2 節者同。

【31:23】^a Love Jehovah, all you who are His faithful ones;
/ Jehovah guards the trustworthy, / And recompenses
abundantly / Him who acts haughtily.

【31:24】 Be strong, and let your heart be encouraged, / All
you who ¹ hope in Jehovah.

PSALM 32

^a Of David. A ^{*} Maschil

【32:1】^{1a} Blessed is he whose transgression is ^{2b} forgiven; /
Whose sin is ^c covered.

【32:2】 Blessed is the man to whom / Jehovah does not
impute iniquity / And in whose spirit there is no deceit.

31:24¹ (hope) Or, wait on.

32: ^{*} (Maschil) The meaning of this term is uncertain. Some
understand a meditative poem; others, a poem of instruction.

32:1² (forgiven) God's forgiving our sins and not imputing iniquity
to us are based on Christ's redemption (Eph. 1:7). Apart from Christ's
redemption the righteous God cannot forgive our sins (Heb. 9:22).

32:1¹ (Blessed) Or, Happy. So also in v. 2.

【32:3】我閉口不認罪的時候，因終日
唉哼，而骨頭枯乾。

【32:4】白日黑夜，你的^a手在我身上沉
重；我的^b精液耗盡，如在夏天的乾
旱中。（細拉）

【32:5】我向你^a陳明我的罪，不遮瞞
我的罪孽。我說，我要向耶和華承
認我的過犯；你就^b赦免¹我的罪孽。
（細拉）

【32:6】爲此，凡虔誠人都當趁你可尋
到的時候禱告你；大水氾濫的時候，
必不能臨及他。

【32:7】你是我^a藏身之處；你必保守
我脫離患難，以得救的歡呼四面環繞
我。（細拉）

【32:8】我要教導你，指示你當行的路；
我要勸戒你，定睛在你身上。

【32:3】 When I kept silent, my bones wasted away /
Through my groaning all day long.

【32:4】 For day and night Your^a hand / Was heavy upon
me; / My life^b sap was dried up / As in the drought of
summer. Selah.

【32:5】 I^a acknowledged my sin to You, / And I did not
cover my iniquity. / I said, I will confess my transgressions
to Jehovah. / Then You^b forgave the iniquity of my sin.
Selah.

【32:6】 Because of this let everyone who is faithful / Pray
to You at a time when You may be found; / Surely when
great waters overflow, / They will not reach him.

【32:7】 You are my^a hiding place; / You preserve me from
trouble; / You surround me with the ringing shouts of
deliverance. Selah.

【32:8】 I will instruct you and teach you concerning the
way you should go; / I will counsel you; my eye is upon you.

● 32:5¹ 直譯，我罪的罪孽。

32:4^a
撒五 6, 11
詩三八 2
徒十三 11

32:4^b
詩九二 14
一〇四 16
路二三 31

32:5^a
詩三八 18
五一 3
約壹一 9

32:5^b
詩一〇三 3
一三〇 4
可二 7
路五 21

32:7^a
詩三一 20
一一九 114

32:4^a
1 Sam. 5:6, 11;
Psa. 38:2;
Acts 13:11

32:4^b
Psa. 92:14;
104:16;
Luke 23:31

32:5^a
Psa. 38:18;
51:3;
1 John 1:9

32:5^b
Psa. 103:3;
130:4;
Mark 2:7;
Luke 5:21

32:7^a
Psa. 31:20;
119:114

【32:9】你不可像那無知的騾馬，必用^a
嚼環轡頭勒住；不然，就¹不能馴服。

【32:10】惡人必多受苦楚；惟獨信靠耶
和華的，必有慈愛四面環繞他。

【32:11】你們¹義人應當因耶和華喜樂
歡騰，你們心裏¹正直的人，都當歡呼。

詩篇 第三十三篇

【33:1】義人哪，你們應當因耶和華歡
呼；正直人的讚美是合宜的。

● 32:9¹ 或，不走近你。

● 32:11¹ 在本篇開頭大衛認自己的罪，（1～5，）但在末了卻稱義自己是義人，是心裏正直的人。實際上，在基督之外，沒有一人是義的，是心裏正直的。（羅三 10，耶十七 9。）大衛在此所寫的，乃是說到一個想在基督之外遵守律法的人。在神的經綸裏，祂不要我們努力遵守律法。祂要我們活神人基督，好使祂得着顯大。（腓一 19～21 上。）活基督以顯大基督就是享受祂。

【32:9】 Do not be like a horse or like a mule, without understanding; / Whose trappings consist of ^abit and bridle to restrain them, / Else they do not come near you.

【32:10】 Many are the sorrows that the wicked have; / But he who trusts in Jehovah is encompassed by lovingkindness.

【32:11】 Rejoice in Jehovah and exult, O ¹righteous ones; / And give a ringing shout, all you who are ¹upright in heart.

PSALM 33

【33:1】 Rejoice in Jehovah, O righteous ones. / Praise is becoming to the upright.

32:11¹ (righteous) In the beginning of this psalm David confessed his sins (vv. 1-5), but at the end he justified himself as righteous and upright in heart. In reality, apart from Christ no one is righteous and upright in heart (Rom. 3:10; Jer. 17:9). David's writing here is that of a person who tried to keep the law apart from Christ. In His economy God does not want us to endeavor to keep the law. He wants us to live Christ, the God-man, that He may be magnified (Phil. 1:19-21a). To live Christ in order to magnify Him is to enjoy Him.

【33:2】你們應當彈琴稱謝耶和華，用十絃瑟歌頌祂。

【33:3】應當向祂唱^a新歌；彈得巧妙，加上歡呼。

【33:4】因為耶和華的言語正直；凡祂所作的，盡都信實。

【33:5】祂喜愛公義和公平；徧地^a滿了耶和華的慈愛。

【33:6】諸天藉耶和華的^a話而造，萬象藉祂口中的氣而成。

【33:7】祂聚集^a海水如^b壘，把深洋安放在庫房。

【33:8】願全地都敬畏耶和華；願世上的居民都畏懼祂。

【33:9】因為祂^a說有，就有；^b命立，就立。

【33:10】耶和華使列國的^a籌算歸於無有，使眾民所打算的無有功效。

【33:2】 Give thanks to Jehovah with the lyre; / With the harp of ten strings sing psalms to Him.

【33:3】 Sing Him a^a new song; / Play skillfully with a joyous shout.

【33:4】 For the word of Jehovah is right, / And all His work is done in faithfulness.

【33:5】 He loves righteousness and justice; / The earth is^a full of the lovingkindness of Jehovah.

【33:6】 By the^a word of Jehovah the heavens were made, / And all their host, by the breath of His mouth.

【33:7】 He gathers the water of the^a sea like a^b heap; / He puts the deep waters into storage places.

【33:8】 Let all the earth fear Jehovah; / Let all the inhabitants of the world stand in awe of Him.

【33:9】 For He^a spoke, and it was; / He^b commanded, and it stood.

【33:10】 Jehovah brings the^a counsel of the nations to nothing; / He frustrates the intentions of the peoples.

33:3^a
詩四十 3
九六 1
九八 1
一四四 9
一四九 1
賽四二 10
啓五 9
十四 3

33:5^a
詩一一九 64

33:6^a
詩三三 9
一四八 5
來十一 3
彼後三 5

33:7^a
創一 9~10

33:7^b
出十五 8
詩七八 13

33:9^a
創一 3
來十一 3

33:9^b
詩一四八 5~6

33:10^a
彌四 12
參詩二 2

33:3^a
Psa. 40:3;
96:1;
98:1;
144:9;
149:1;
Isa. 42:10;
Rev. 5:9;
14:3

33:5^a
Psa. 119:64

33:6^a
Psa. 33:9;
148:5;
Heb. 11:3;
2 Pet. 3:5

33:7^a
Gen. 1:9-10

33:7^b
Exo. 15:8;
Psa. 78:13

33:9^a
Gen. 1:3;
Heb. 11:3

33:9^b
Psa. 148:5-6

33:10^a
Micah 4:12;
cf. Psa. 2:2

33:11^a
箴十九 21
賽四六 10
來六 17

【33:11】耶和華的^a籌算永遠立定，祂心中所打算的萬代常存。

33:12^a
詩一四四 15

【33:12】以耶和華為神的，那國是^a有福的；祂所^b揀選為自己產業的，那民是有福的。

33:12^b
申七 6
詩六五 4
一三五 4

【33:13】耶和華從天上觀看；祂看見一切的世人。

【33:14】祂從祂的居所，察看地上一切的居民；

【33:15】祂是那塑造他們眾人心的，洞悉他們一切作為的。

【33:16】君王不能因兵多¹得勝；勇士不能因力大得救。

【33:17】靠馬得救是枉然的；馬也不能因力大救人。

【33:18】看哪，耶和華的^a眼目，看顧敬畏祂的人，和¹仰望祂慈愛的人，

33:18^a
伯三六 7
詩三四 15
彼前三 12

【33:11】The^a counsel of Jehovah stands forever; / The intentions of His heart stand from generation to generation.

【33:12】^aBlessed is the nation whose God is Jehovah, / The people whom He has^b chosen as His own possession.

【33:13】Jehovah looks from heaven; / He sees all the sons of men.

【33:14】From the site of His habitation He gazes / At all the inhabitants of the earth,

【33:15】He who fashions the hearts of them all, / He who discerns all their works.

【33:16】No king is saved by a great army; / A mighty man is not delivered by great strength.

【33:17】A horse is a vain thing for salvation, / And it cannot deliver by its great power.

【33:18】Behold, the^a eye of Jehovah is upon those who fear Him, / Upon those who¹ hope in His lovingkindness,

33:11^a
Prov. 19:21;
Isa. 46:10;
Heb. 6:17

33:12^a
Psa. 144:15
33:12^b
Deut. 7:6;
Psa. 65:4;
135:4

33:18^a
Job 36:7;
Psa. 34:15;
1 Pet. 3:12

● 33:16¹ 直譯，得救。

● 33:18¹ 或，等候。22 節者同。

33:18¹(hope) Or, wait for. So also in v. 22.

【33:19】要^a救他們的性命脫離死亡，
並使他們在饑荒中存活。

【33:20】我們的魂向來等候耶和華；祂
是我們的幫助，我們的盾牌。

【33:21】我們的心必因祂喜樂，因為我
們向來信靠祂的聖名。

【33:22】耶和華阿，求你照着我們所仰
望你的，向我們施慈愛。

詩篇 第三十四篇

^a大衛在^{*}亞比米勒面前
^b裝瘋，被趕逐離去後，
所作的詩。

【34:1】¹我要時時²頌讚耶和華；讚美
祂的話必常在我口中。

● 34:^{*}也許是指非利士王的稱號，就如法老指
埃及王。

● 34:1¹本篇是按字母次序寫成的詩，或稱離
合詩。見九 1 註 1。

● 34:1²頌讚神就是讚美祂，帶着敬拜而稱讚
祂。見弗一 3 註 3。

【33:19】To^a deliver their soul from death / And to
preserve them alive in famine.

【33:20】Our soul waits on Jehovah; / He is our help and
our shield;

【33:21】For in Him our heart rejoices, / Because in His
holy name we trust.

【33:22】May Your lovingkindness, O Jehovah, be upon
us, / Even as we have hoped in You.

PSALM 34

^aOf David, when he^b disguised
his sanity before^{*} Abimelech,
who drove him out, and he departed

【34:1】¹I will² bless Jehovah at all times; / His praise will
continually be in my mouth.

34:^{*} (Abimelech) Probably a title referring to the kings of Philistia, as
Pharaoh referred to the kings of Egypt.

34:1¹ (I) This psalm is one of the alphabetical, or acrostic, psalms. See
note 1¹ in Psa. 9.

34:1² (bless) To bless God is to speak well of Him, praising Him with
adoration. See note 3¹ in Eph. 1.

【34:2】我的魂必因耶和華誇耀；卑微的人聽見，就要喜樂。

【34:3】你們要和我一同^a尊耶和華爲大，一同高舉祂的名。

【34:4】我曾尋求耶和華，祂就應允我，救我脫離一切使我恐懼的。

【34:5】人仰望祂，便有光榮；他們的臉必不蒙羞。

【34:6】我這窮苦人呼求，耶和華便垂聽，¹救²我脫離一切患難。

【34:7】耶和華的^a使者，在敬畏祂的人四圍^b安營，搭救他們。

【34:8】你們要^{1a}嘗嘗，便知道耶和華是美善的；投奔於祂的人^{2b}有福了。

● 34:6¹ 在此大衛將他蒙拯救脫離亞比米勒（迦特王亞吉—撒上二一10）的功勞歸給神；但事實上，他是以不體面的方式，藉着裝瘋拯救自己。（撒上二一10～二二1上。）

● 34:6² 直譯，他。

● 34:8¹ 神同祂的美善是我們可嘗的。（彼前二3與註1。）在神殿中，就是在基督裏，在召會裏，

【34:2】My soul makes its boast in Jehovah; / The lowly hear and they rejoice.

【34:3】^aMagnify Jehovah with me, / And let us exalt His name together.

【34:4】I sought Jehovah, and He answered me; / And He delivered me from all that terrified me.

【34:5】They looked to Him and were radiant; / And their faces will never be abashed.

【34:6】This poor man called out, and Jehovah heard; / And He¹ saved him out of all his troubles.

【34:7】The^a angel of Jehovah^b encamps / Around those who fear Him, and He delivers them.

【34:8】^{1a}Taste and see that Jehovah is good; / ^{2b}Blessed is the man who takes refuge in Him.

34:6¹ (saved) Here David gave God the credit for delivering him from Abimelech (Achish the king of Gath—1 Sam. 21:10). Actually, David delivered himself in a dishonorable way by disguising himself as being insane (1 Sam. 21:10—22:1a).

34:8¹ (Taste) God with His goodness can be tasted by us (1 Pet. 2:3 and note 1). We taste and see that God is good in His house, that is, in

34:3^a
詩三五 27
四十 16
六九 30
七十 4
路一 46

34:7^a
但三 28
六 22
太十八 10
徒十二 11
來一 14

34:7^b
創三二 1~2

34:8^a
來六 4~5
彼前二 3

34:8^b
詩二 12

34:3^a
Psa. 35:27;
40:16;
69:30;
70:4;
Luke 1:46

34:7^a
Dan. 3:28;
6:22;
Matt. 18:10;
Acts 12:11;
Heb. 1:14

34:7^b
Gen. 32:1-2

34:8^a
Heb. 6:4-5;
1 Pet. 2:3

34:8^b
Psa. 2:12

【34:9】耶和華的聖民哪，你們當敬畏祂，因敬畏祂的一無所缺。

【34:10】少壯獅子，還缺食忍餓；但尋求耶和華的，甚麼好處都不缺。

【34:11】孩子們，你們當來聽我的話；我要教導你們敬畏耶和華。

【34:12】^a誰是那喜愛生命，愛慕長壽，要享美福的人？

【34:13】你要禁止^a舌頭不出惡言，嘴唇不說詭詐的話。

【34:14】^a要離惡行善，尋求和睦，一心追趕。

【34:15】耶和華的眼目¹看顧義人，祂的耳朵聽他們的呼求。

【34:9】 Fear Jehovah, you who are His saints; / For there is no lack with those who fear Him.

【34:10】 The young lions hunger and starve, / But those who seek Jehovah will not lack any good thing.

【34:11】 Come, children; hear me. / I will teach you the fear of Jehovah.

【34:12】 ^aWho is the man who desires life, / Who loves having days in order to see good?

【34:13】 Guard your ^atongue from evil, / And your lips from speaking deceit.

【34:14】 ^aTurn away from evil and do good; / Seek peace and pursue it.

【34:15】 The eyes of Jehovah are set toward the righteous, / And His ears, toward their cry.

34:12^a
12~15;
彼前三 10~12

34:13^a
詩十五 3
三九 1
箴二一 23
雅一 26

34:14^a
詩三七 27
彼前三 11
約叁 11

34:12^a
vv. 12-15;
1 Pet. 3:10-12

34:13^a
Psa. 15:3;
39:1;
Prov. 21:23;
James 1:26

34:14^a
Psa. 37:27;
1 Pet. 3:11;
3 John 11

至終在新耶路撒冷裏，我們嘗嘗，便知道神是美善的。見二五 1 註 1。

● 34:8² 或，快樂。

● 34:15¹ 直譯，向着。

Christ, in the church, and eventually in the New Jerusalem. See note 1¹ in Psa. 25.

34:8² (Blessed) Or, Happy.

【34:16】耶和華向行惡的人變臉，要從地上剪除他們的名號。

【34:17】義人呼求，耶和華聽見了，便救他們脫離一切患難。

【34:18】耶和華靠近傷心的人，拯救靈裏^a痛悔的人。

【34:19】義人多有患難，但耶和華救他脫離這一切；

【34:20】又保全他一身的^a骨頭，¹連一根也不折斷。

【34:21】惡必害死惡人；恨惡義人的，必被定罪。

【34:22】耶和華救贖祂僕人的魂；凡^a投奔於祂的，必不至定罪。

【34:16】 The face of Jehovah is against those who do evil, / To cut off the memory of them from the earth.

【34:17】 The righteous cry out, and Jehovah hears; / And He saves them out of all their troubles.

【34:18】 Jehovah is near to those who are broken in heart, / And He saves those who are^a contrite in spirit.

【34:19】 Many are the troubles of the righteous man, / But Jehovah delivers him from all of them.

【34:20】 He keeps all his^a bones; / ¹Not one of them is broken.

【34:21】 Evil will slay the wicked, / And those who hate the righteous man will be condemned.

【34:22】 Jehovah redeems the soul of His servants, / And none who^a take refuge in Him will be condemned.

34:18^a
詩五一 17
賽五七 15
六六 2

34:20^a
約十九 36

34:22^a
詩二 12
參可十六 16

34:18^a
Psa. 51:17;
Isa. 57:15;
66:2

34:20^a
John 19:36

34:22^a
Psa. 2:12;
cf. Mark 16:16

● 34:20¹ 在此，大衛在描述自己的受苦時，豫表受苦的基督。（約十九 33，36，參出十二 46。）見約十九 36 註 2。

34:20¹ (Not) Here, in describing his own suffering, David typified the suffering Christ (John 19:33, 36; cf. Exo. 12:46). See note 36² in John 19.

詩篇 第三十五篇

35: 標題^a
詩三標題

^a 大衛的詩。

【35:1】耶和華阿，與我相爭的，求你與他們¹相爭；與我相戰的，求你與他們¹相戰。

【35:2】求你拿着大小的盾牌，起來幫助我；

【35:3】抽出槍來，擋住那追趕我的；求你對我的魂說：我是你的拯救。

【35:4】^a願那尋索我命的，蒙羞受辱；願那謀害我的，退後羞愧。

【35:5】願他們像風前的糠粃，有耶和華的^a使者趕逐他們。

● 35:1¹ 見三 7 註 1。在新約的經綸裏，屬靈的人絕不會求神與他的仇敵爭戰，如大衛在本篇所求的。

PSALM 35

^a Of David

35:Title^a
Psa. 3 title

【35:1】¹Strive, O Jehovah, with those who strive with me; / ¹Battle against those who battle against me.

【35:2】Take hold of buckler and shield, / And rise up as my help.

【35:3】Draw out also the spear, and close up the way / Against those who pursue me; / Say to my soul, / I am your salvation.

【35:4】^aLet those who seek my life / Be put to shame and humiliated; / Let those who devise evil for me / Be turned back and confounded.

【35:5】Let them be like chaff before the wind, / With the ^aangel of Jehovah driving them on.

35:4^a
Psa. 40:14;
70:2

35:5^a
Exo. 14:19;
Isa. 37:36

35:1¹ (Strive) See note 7¹ in Psa. 3. In the New Testament economy, a spiritual person would never ask God to fight against his enemies as David asked in this psalm.

35:4^a
詩四十四 14
七十七 2

35:5^a
出十四 19
賽三七 36

【35:6】願他們的道路，又暗又滑，有耶和華的使者追趕他們。

【35:7】因他們無故的爲我暗設網羅；無故的挖坑要害我的命。

【35:8】願^a毀滅不知不覺間臨到他身上；願他暗設的網纏住自己；願他落在其中滅沒。

【35:9】我的魂就必因耶和華歡騰，因祂的救恩歡喜。

【35:10】我的骨頭都要說，耶和華阿，誰能像你救護窮苦人，脫離那比他強壯的，救護困苦窮乏人，脫離那搶奪他的？

【35:11】惡毒的^a見證人起來，盤問我所不知道的事。

【35:12】他們向我以惡報善，使我的魂孤苦。

【35:13】至於我，當他們有病的時候，我便穿麻衣，禁食刻苦己¹心；我的禱告^a回到自己的懷中。

【35:6】 Let their way be darkness and slipperiness itself, / With the angel of Jehovah pursuing them.

【35:7】 For without cause they hid their net for me; / Without cause they dug a pit for me.

【35:8】 Let ^adestruction come upon him unawares, / And let his net, which he hid, catch him; / Let him fall into it, into destruction.

【35:9】 Then my soul will exult in Jehovah; / It will rejoice in His salvation.

【35:10】 All my bones will say, / Jehovah, who is like You, / Who delivers the poor from him who is too strong for him, / And the poor and needy from him who robs him?

【35:11】 Malicious ^awitnesses rise up; / They ask me about things I know nothing of.

【35:12】 They repay me evil for good; / I am bereaved in soul.

【35:13】 But I, when they were sick, / Had sackcloth as my clothing; / I afflicted my soul with fasting, / And my prayer ^areturned to my own bosom.

● 35:13¹ 直譯，魂。

35:8^a
賽四七 11
帖前五 3

35:11^a
詩二七 12
太二六 59

35:13^a
太十 13
路十 6

35:8^a
Isa. 47:11;
1 Thes. 5:3

35:11^a
Psa. 27:12;
Matt. 26:59

35:13^a
Matt. 10:13;
Luke 10:6

【35:14】我這樣行，好像他是我的朋友，
我的弟兄；我悲哀屈身，如同人爲母
親哀痛。

【35:15】但我跌倒了，他們卻歡喜，大
家聚集；我所不認識的那些毀謗者，
聚集攻擊我；他們不住的把我撕裂。

【35:16】他們如同不虔敬、好譏誚的阿
諛之人，向我^a咬牙切齒。

【35:17】主阿，你看着不理，要到幾時
呢？求你救我的魂脫離他們的殘害，
救¹我寶貴的生命脫離少壯獅子。

【35:18】我要在大會中稱謝你，在強大
的民中讚美你。

【35:19】求你不讓那無理與我爲仇的，
向我誇耀；不讓那無故^a恨我的，向
我擠眼。

【35:20】因爲他們不說^a和平話，倒設
想詭詐的言語，害地上的安靜人。

【35:14】 I conducted myself as if it had been my friend or
my brother; / Like one mourning for his mother, I bowed
down gloomily.

【35:15】 But at my stumbling they rejoice and gather
together; / The attackers, whom I did not know / Gather
together against me; / They tear at me and do not cease.

【35:16】 As profane mocking parasites, / They^a gnash
their teeth at me.

【35:17】 O Lord, how long will You look on? / Rescue my
soul from their destruction, / My¹ precious life from the
lions.

【35:18】 I will give You thanks in the great congregation;
/ Among a mighty people I will praise You.

【35:19】 Do not let those who are wrongly my enemies
rejoice over me; / Do not let those who^a hate me without
cause narrow their eyes at me.

【35:20】 For they do not speak^a peace, / But devise words
of deceit / Against the quiet people of the land.

35:16^a
詩三七 12
一一二 10
徒七 54

35:16^a
Psa. 37:12;
112:10;
Acts 7:54

35:19^a
詩三八 19
六九 4
約十五 25

35:19^a
Psa. 38:19;
69:4;
John 15:25

35:20^a
詩一二〇 7

35:20^a
Psa. 120:7

● 35:17¹ 我寶貴的生命，直譯，我的獨一者。
見二二 20 註 1。

35:17¹ (precious) See note 20¹ in Psa. 22.

【35:21】他們大大張口攻擊我，說，阿哈！阿哈！我們的眼已經看見了。

【35:22】耶和華阿，你已經看見了；求你不要閉口。主阿，求你不要遠離我。

【35:23】我的神我的主阿，求你奮興醒起，判清我的事，伸明我的冤。

【35:24】耶和華我的神阿，求你按你的公義爲我伸冤，不讓他們向我誇耀。

【35:25】不讓他們心裏說，^a阿哈！遂我們的心願了；不讓他們說，我們已經把他吞了。

【35:26】願那喜歡我遭難的，一同抱愧蒙羞；願那向我妄自尊大的，披慚愧，蒙羞辱。

【35:27】願那喜悅我公義得表白的，歡呼喜樂；願他們常說，當尊耶和華^a爲大，祂喜悅祂的僕人安好。

【35:28】我的舌頭要終日論說你的公義，並且讚美你。

【35:21】 And they open their mouth wide against me; / They say, Aha! Aha! Our eyes have seen it.

【35:22】 You have seen, O Jehovah; do not be silent. / O Lord, do not be far from me.

【35:23】 Awake, and stir Yourself for my cause, / For my claim, O my God and my Lord.

【35:24】 Vindicate me according to Your righteousness, O Jehovah my God; / And do not let them rejoice over me.

【35:25】 Do not let them say in their heart, / ^aAha! ¹That is what we wanted. / Do not let them say, We have swallowed him up.

【35:26】 May those who rejoice at my trouble / Be ashamed and confounded together; / May those who magnify themselves against me / Be clothed with shame and humiliation.

【35:27】 May those who delight in the vindication of my righteousness / Give a ringing shout and rejoice, / And may they say continually, / Jehovah be ^amagnified, / Who delights in the well-being of His servant.

【35:28】 And my tongue will declare Your righteousness / And Your praise all day long.

35:25^a
詩四十 15
可十五 29

35:25^a
Psa. 40:15;
Mark 15:29

35:27^a
詩三四 3

35:27^a
Psa. 34:3

35:25¹ (That) Lit., Our desire!

詩篇 第三十六篇

耶和華的僕人^a 大衛的詩，
交與歌詠長。

【36:1】惡人的罪過在¹ 他心裏說話；^a
他眼中不^b 怕神。

【36:2】他諂媚自己，在他看來，他的
罪孽不會被查出、被恨惡。

【36:3】他口中的言語，盡是奸惡詭詐；
他不再明智，不再行美善的事。

【36:4】他在牀上圖謀奸惡，站立在不
善的道路上，不棄絕惡事。

【36:5】¹ 耶和華阿，^a 你的慈愛，及於
諸天；你的信實，達到穹蒼。

● 36:1¹ 有些古卷作，我。

● 36:5¹ 5～10 節是大衛因神的慈愛、信實和公義，對神的讚美，夾雜着在神殿中對神的享受。然而這樣的讚美卻是在大衛控告惡人（1～4）之後，這再次表明詩篇中屬人觀念與神聖觀念的攙雜。（見—1 註 1 二、三段。）

PSALM 36

To the choir director.
Of the servant of Jehovah;^a of David

【36:1】Transgression speaks to the wicked / Within¹ his heart;/^a There is no^b dread of God / Before his eyes.

【36:2】For he flatters himself in his own eyes, / That his iniquity cannot be found out and hated.

【36:3】The words of his mouth are wickedness and deceit;/ He has ceased being wise and doing good.

【36:4】He plans wickedness on his bed;/ He sets himself on a way that is not good;/ He does not reject evil.

【36:5】¹ O Jehovah, ^a Your lovingkindness is in the heavens;/ Your faithfulness reaches unto the skies.

36:1¹ (his) Some MSS read, my.

36:5¹ (O) Verses 5-10 are David's praising of God for His lovingkindness, faithfulness, and righteousness mixed with the enjoyment of God in His house. However, such praising followed David's accusing of the wicked (vv. 1-4), showing again the mixture of the human concept and the divine concept in the Psalms (see note 1¹, pars. 2 and 3, in Psa. 1).

36: 標題^a
詩三標題

36:1^a
羅三 18
36:1^b
路十八 2

36:5^a
詩五七 10

36:Title^a
Psa. 3 title

36:1^a
Rom. 3:18
36:1^b
Luke 18:2

36:5^a
Psa. 57:10

【36:6】你的公義，好像神的眾山；你的判斷，如同深淵；耶和華阿，人和牲畜，你都救護。

【36:7】神阿，你的慈愛，何其寶貴！世人^a投靠在你^b翅膀的蔭下。

【36:8】他們必因你¹殿裏的^{2a}肥甘得以飽足，你也必叫他們喝你^b樂河的水。

● 36:8¹ 在此神的殿指舊約神的殿，豫表新約裏作基督身體的召會。（見約十四 2 註 1。）至終，神的殿要終極完成於新天新地的新耶路撒冷。（啓二一 3，22。）在正當的召會生活中，我們享受基督作肥甘，那靈作河，以及父作生命和光的源頭。（9。）這享受至終引我們在新耶路撒冷裏享受生命樹、生命水的河、以及生命的光。（啓二二 1～2，5。）

● 36:8² 按表徵說，『肥甘』意指豐盛；這辭特指祭牲（脂肪燒成）的灰。（Strong，史壯。）因此，神殿的肥甘來自祭牲、供物；這些都豫表包羅萬有的基督。（來十 5～10。）所以，神殿的肥甘指基督的豐富。（弗三 8。）供物的脂肪灰表徵基督藉着祂的死所成就的。（參利四 12 註 1 與六 10 註 1。）☞

【36:6】Your righteousness is like the mountains of God; / Your judgments are like the great deep; / You preserve man and beast, O Jehovah.

【36:7】How precious is Your lovingkindness, O God! / Thus the sons of men take^a refuge in the shadow of Your^b wings.

【36:8】They are saturated with the^{1a} fatness of Your² house, / And You cause them to drink of the^b river of Your pleasures.

36:8² (house) The house of God here refers to the temple in the Old Testament, which typifies the church as the Body of Christ in the New Testament (see note 2¹ in John 14). Ultimately, the house of God will consummate in the New Jerusalem in the new heaven and new earth (Rev. 21:3, 22). In the proper church life we enjoy Christ as the fatness, the Spirit as the river, and the Father as the fountain of life and light (v. 9). This enjoyment leads us ultimately to the enjoyment of the tree of life, the river of water of life, and the light of life in the New Jerusalem (Rev. 22:1-2, 5).

36:8¹ (fatness) Figuratively, fatness means abundance; specifically, the word refers to the (fatty) ashes of sacrifices (Strong). Thus, the fatness of God's house comes from the sacrifices, the offerings, all of which typify the all-inclusive Christ (Heb. 10:5-10). The fatness of God's house, therefore, refers to the riches of Christ (Eph. 3:8). The fatty ashes of the offerings are the signs of Christ's accomplishment through His death (cf. notes 12¹ in Lev. 4 and 10¹ in Lev. 6). ☞

36:7^a
詩二 12

36:7^b
得二 12
詩十七 8
五七 1
六一 4
九一 4

36:8^a
詩六三 5
賽二五 6

36:8^b
詩四六 4
約七 37~38
啓二二 1

36:7^a
Psa. 2:12

36:7^b
Ruth 2:12;
Psa. 17:8;
57:1;
61:4;
91:4

36:8^a
Psa. 63:5;
Isa. 25:6

36:8^b
Psa. 46:4;
John 7:37-38;
Rev. 22:1

36:9^a
詩十六 11
彼後一 3
36:9^b
詩八七 7
賽十二 3
耶二 13
約四 14
十九 34
啓七 17
36:9^c
彼前二 9
啓二二 5

【36:9】因為在你那裏，有^a生命的^b源頭；在你的^c光中，我們必得見光。

【36:10】願你不斷施慈愛給認識你的人，以公義待心裏正直的人。

【36:11】不要讓驕傲人的腳踐踏我，也不要讓兇惡人的手趕逐我。

【36:12】在那裏，作孽的人已經仆倒；他們被推倒，不能再起來。

8～9 節啓示，神聖的三一在神聖的分賜裏作神子民在神殿中的享受。肥甘，指子基督；神的樂河，指那靈作生命水的河；（約七 37～39，啓二二 1；）生命和光的源頭，（9，）指父作生命和光的源頭。（約一 4，約壹一 5，啓二一 23，二二 1～2，5。）這幾節指明，甚至在新約恩典時代之前的律法時代，尋求的聖民也在神地上的居所裏享受三一神。這幾節也進一步指明，整本聖經乃是按照一個支配的異象寫的，就是三一神將祂自己作到祂所揀選並救贖的人裏面，作他們的生命和生命的供應，好以神聖的三一，就是以父作源頭、子作肥甘、並那靈作河，浸透他們全人。

【36:9】 For with You is the ^afountain of ^blife; / In Your ^clight we see light.

【36:10】 Continue Your lovingkindness to those who know You, / And Your righteousness to those who are upright in heart.

【36:11】 Do not let the foot of the arrogant come upon me, / Nor let the hand of the wicked drive me away.

【36:12】 There the workers of iniquity are fallen; / They are cast down and unable to rise.

Verses 8-9 reveal the Divine Trinity in His divine dispensing as the enjoyment of God's people in His house. The fatness refers to Christ, the Son; the river of the divine pleasures, to the Spirit as the river of water of life (John 7:37-39; Rev. 22:1); and the fountain of life and light (v. 9), to the Father as the source of life and light (John 1:4; 1 John 1:5; Rev. 21:23; 22:1-2, 5). These verses indicate that even in the dispensation of law, before the dispensation of grace in the New Testament age, the seeking saints enjoyed the Triune God in His dwelling place on earth. They indicate further that the entire Bible was written according to the controlling vision that the Triune God is working Himself into His chosen and redeemed people to be their life and life supply in order to saturate their entire being with the Divine Trinity, that is, with the Father as the fountain, the Son as the fatness, and the Spirit as the river.

36:9^a
Psa. 87:7;
Isa. 12:3;
Jer. 2:13;
John 4:14;
19:34;
Rev. 7:17
36:9^b
Psa. 16:11;
2 Pet. 1:3
36:9^c
1 Pet. 2:9;
Rev. 22:5

詩篇 第三十七篇

37: 標題^a
詩三標題

^a 大衛的詩。

【37:1】¹ 不要因作惡的，忿忿不平，也不要嫉妒那行不義的。

【37:2】因為他們如草快要^a 枯萎，又如青菜快要枯乾。

【37:3】你當信靠耶和華而行善；住在地上，以祂的信實為糧。

【37:4】你要以耶和華為樂，祂就將你心裏所求的賜給你。

【37:5】當將你的¹ 事^a 交託耶和華，並信靠祂，祂就必成全。

【37:6】祂要使你的公義如^a 光發出，使你的公平明如正午。

● 37:1¹ 本篇是按字母次序寫成的詩，或稱離合詩。見九 1 註 1。本篇啟示，大衛照他對於神對付義人與惡人之事所持的邏輯，而有的情緒；這邏輯是基於那屬善惡知識樹，遵守律法的原則。（見創二 9 註 3。）

● 37:5¹ 直譯，道路。

PSALM 37

^a Of David

37:Title^a
Psa. 3 title

【37:1】¹ Do not be incensed because of evildoers; / Do not be envious of wrongdoers.

【37:2】 For they soon^a wither like grass / And fade away like green herbage.

【37:3】 Trust in Jehovah, and do good; / Dwell in the land, and feed on His faithfulness.

【37:4】 Delight yourself in Jehovah, / And He will give you the requests of your heart.

【37:5】^a Commit your way to Jehovah, / And trust in Him; and He will act.

【37:6】 And He will cause your righteousness to go forth like^a light, / And your justness like noonday.

37:2^a
Psa. 90:5-6;
James 1:11;
1 Pet. 1:24

37:5^a
Psa. 22:8;
Prov. 16:3

37:6^a
Isa. 58:8;
Micah 7:9

37:1¹ (Do) This psalm is one of the alphabetic, or acrostic, psalms. See note 1¹ in Psa. 9. It reveals David's sentiment in his logic concerning God's dealing with the righteous and with the wicked based on the principle of law-keeping, which belongs to the tree of the knowledge of good and evil (see note 9³ in Gen. 2).

【37:7】你當在耶和華面前靜默，耐心等待祂；不要因那道路亨通的，和那惡謀成就的，忿忿不平。

【37:8】當止住^a怒氣，離棄忿怒；不要忿忿不平，以致作惡。

【37:9】因為作惡的，必被剪除；惟有等候耶和華的，必^a承受地土。

【37:10】還有片時，惡人要歸於無有；你就是細察他的地方，他也不在了。

【37:11】但^a卑微的人必承受地土，以豐盛的平安為樂。

【37:12】惡人設謀害義人，又向他^a咬牙。

【37:13】主要笑他，因見他受罰的日子將要來到。

【37:14】惡人已經拔刀拉弓，要打倒困苦窮乏的人，要殺戮道路正直的人。

【37:7】 Be still before Jehovah, and wait for Him; / Do not be incensed because of him who enjoys prosperity on his way, / Because of the man who performs his evil schemes.

【37:8】 Cease from^a anger and forsake wrath; / Do not be incensed; it leads only to evil.

【37:9】 For the evildoers will be cut off; / But those who wait on Jehovah, / They will^a inherit the land.

【37:10】 And in a little while longer there will be no wicked man; / Indeed, you will look diligently for his place, and he will not be there.

【37:11】 But the^a lowly will inherit the land / And delight themselves in the abundance of peace.

【37:12】 The wicked man makes evil schemes against the righteous man / And^a gnashes his teeth at him.

【37:13】 The Lord will laugh at him, / For He sees that his day will come.

【37:14】 The wicked have drawn out the sword / And bent their bow, / To cast the poor and the needy down, / To slaughter those who are upright in their way.

37:8^a
太五 22
弗四 26

37:9^a
詩二五 13
三二 22, 34
賽五七 13
太五 5

37:11^a
太五 5

37:12^a
詩三五 16
一一二 10
徒七 54
參伯十六 9

37:8^a
Matt. 5:22;
Eph. 4:26

37:9^a
Psa. 25:13;
37:22, 34;
Isa. 57:13;
Matt. 5:5

37:11^a
Matt. 5:5

37:12^a
Psa. 35:16;
112:10;
Acts 7:54;
cf. Job 16:9

【37:15】他們的刀必刺入自己的心，他們的弓必被折斷。

【37:16】一個義人所有的雖^a少，勝過許多惡人的富餘。

【37:17】因為惡人的膀臂必被折斷，但耶和華扶持義人。

【37:18】耶和華知道完全人的日子，他們的產業要存到永遠。

【37:19】他們在患難的時候不至羞愧，在饑荒的日子必得飽足。

【37:20】惡人卻要滅亡，耶和華的仇敵要像草地的華美：他們要消滅，要如煙消滅。

【37:21】惡人借貸而不償還，義人卻恩待人，並且施捨。

【37:22】蒙耶和華^a賜福的，必^b承受地土，被祂咒詛的，必被剪除。

【37:23】義人的^a腳步被耶和華立定，他的道路，耶和華也喜愛。

【37:15】 Their sword will enter their own heart, / And their bows will be broken.

【37:16】 Better is the ^alittle that the righteous man has / Than the abundance of many wicked.

【37:17】 For the arms of the wicked will be broken, / But Jehovah upholds the righteous.

【37:18】 Jehovah knows the days of the perfect, / And their inheritance will be forever.

【37:19】 They will not be put to shame in a time of evil, / And in the days of famine they will be satisfied.

【37:20】 But the wicked will perish, / And the enemies of Jehovah will be like the glory of the pastures: / They are consumed; in smoke they are consumed.

【37:21】 The wicked borrow but do not repay, / But the righteous is gracious and gives.

【37:22】 For those ^ablessed by Him will ^binherit the land, / But those cursed by Him will be cut off.

【37:23】 A man's ^asteps are established by Jehovah, / And He delights in his way.

37:16^a
箴十五 16
十六 8

37:16^a
Prov. 15:16;
16:8

37:22^a
太二五 34
37:22^b
詩三七 9

37:22^a
Matt. 25:34
37:22^b
Psa. 37:9

37:23^a
箴二十 24

37:23^a
Prov. 20:24

【37:24】他雖失腳，也不至全身仆倒；
因為耶和華攙扶他的手。

【37:25】我從前年幼，現在年老，卻未見過義人被棄，也未見過他的後裔討飯。

【37:26】他終日恩待人，^a借給人；他的後裔也蒙福。

【37:27】^a你當離惡行善，就可永遠安居。

【37:28】因為耶和華喜愛公平，不撇棄祂的聖民；他們永蒙保守；但惡人的後裔必被剪除。

【37:29】義人必承受地土，永居其上。

【37:30】義人的口吐露智慧，他的舌頭講說公平。

【37:31】神的律法在他心裏；他的腳步必不滑跌。

【37:32】惡人窺探義人，想要殺他。

【37:24】 If he falls, he is not utterly cast down; / For Jehovah upholds him by the hand.

【37:25】 I was once a young man; now I am old. / Yet I have not seen the righteous man forsaken, / Nor his seed seeking bread.

【37:26】 He is always gracious and ^alends, / And his seed becomes a blessing.

【37:27】 ^aTurn away from evil and do good, / And abide forever.

【37:28】 For Jehovah loves justice / And does not abandon His faithful ones; / They are kept forever; / But the seed of the wicked is cut off.

【37:29】 The righteous will inherit the land, / And they will abide in it forever.

【37:30】 The mouth of the righteous utters wisdom, / And his tongue speaks justice.

【37:31】 The law of his God is in his heart; / His steps do not slip.

【37:32】 The wicked man watches for the righteous man / And seeks to slay him.

37:26^a
申十五 8
詩一一二 5
太五 42
路六 35

37:27^a
詩三四 14
彼前三 11
約叁 11

37:26^a
Deut. 15:8;
Psa. 112:5;
Matt. 5:42;
Luke 6:35

37:27^a
Psa. 34:14;
1 Pet. 3:11;
3 John 11

【37:33】耶和華必不撇他在惡人手中，
當他受審判的時候，也不定他的罪。

【37:34】你當等候耶和華，謹守祂的道路，
祂就抬舉你，使你承受地土；惡人被剪除的時候，你必看見。

【37:35】我見過惡人強橫可怕，好像青
翠樹在本地生長茂盛。

【37:36】有人從那裏經過，不料，他不
在了；我尋找他，卻尋不着。

【37:37】你要細察完全人，觀看正直人；
因為^a 和平人有好結局。

【37:38】至於有過犯的人，必全然滅絕；
惡人終必被剪除。

【37:39】但義人蒙拯救，是出於耶和華；
祂在患難時作他們的保障。

【37:40】耶和華幫助他們，解救他們；
祂解救他們脫離惡人，把他們救出來，
因為他們^a 投靠祂。

【37:33】 Jehovah does not leave him in his hand, / Nor let
him be condemned when he is judged.

【37:34】 Wait for Jehovah, / And keep His way; / And He
will exalt you to inherit the land; / When the wicked are
cut off, you will see it.

【37:35】 I have seen the wicked man terrorizing, / And
spreading himself like a luxuriant native tree.

【37:36】 Then someone passes by, and behold, he is not
there; / I search for him, and he is not found.

【37:37】 Observe the perfect man, and watch the upright
man; / For there is a future for the man of^a peace.

【37:38】 But the transgressors will be altogether destroyed;
/ The future of the wicked will be cut off.

【37:39】 And the salvation of the righteous is from
Jehovah; / He is their stronghold in a time of distress.

【37:40】 And Jehovah helps them and rescues them; /
He rescues them from the wicked, / And saves them, for
they^a take refuge in Him.

37:37^a
路十 6

37:37^a
Luke 10:6

37:40^a
詩二 12

37:40^a
Psa. 2:12

詩篇 第三十八篇

38: 標題^a

詩三標題

38:1^a

詩六 1

^a 大衛的記念詩。

【38:1】^{1a} 耶和華阿，求你不要在怒中責備我，不要在烈怒中懲治我。

【38:2】因為你的箭射入我身，你的手壓住我。

【38:3】因你的惱怒，我的肉無一完全；因我的罪，我的骨頭無一健全。

【38:4】我的罪孽高過我的頭，如同重擔叫我擔當不起。

【38:5】因我的愚昧，我的傷口發臭流膿。

● 38:1¹ 大衛在三七篇的禱告，說到義人必承受地土，（三七 29，）惡人必被剪除，（三七 34，）這是照着他天然的邏輯；但在本篇他的禱告中，神的懲治（1，3）迫使他在神面前歎息，（8～9，）承認他的罪，（3，）並陳明他的罪孽，（4，18，）這乃是照着神的啓示。參七 3 註 1。

PSALM 38

^a Psalm of David, for remembrance

38:Title^a

Psa. 3 title

38:1^a

Psa. 6:1

【38:1】^{1a} O Jehovah, do not rebuke me in Your indignation, / Nor chasten me in Your burning wrath.

【38:2】For Your arrows have sunk deep in me, / And Your hand has come down heavy upon me.

【38:3】There is no soundness in my flesh due to Your indignation; / There is no wholeness in my bones due to my sin.

【38:4】For my iniquities have passed over my head; / Like a heavy burden, they are too heavy for me.

【38:5】My wounds are odious and festering / Due to my foolishness.

38:1¹ (O) David's prayer in Psa. 37, in which he said that the righteous would inherit the land (37:29) and the wicked would be cut off (37:34), was according to his natural logic, but his prayer in this psalm, in which he was compelled by God's chastising (vv. 1, 3) to groan before God (vv. 8-9), to confess his sin (v. 3), and to declare his iniquity (vv. 4, 18), was according to God's revelation. Cf. note 3¹ in Psa. 7.

【38:6】我屈身彎腰，彎到極低，終日徘徊哀痛。

【38:7】我滿腰灼痛，我的肉無一完全。

【38:8】我被壓傷，身體麻木；因心裏¹歎息，我就呼喊。

【38:9】主阿，我的心願都在你面前，我的歎息不向你隱瞞。

【38:10】我心跳動，我力衰微；連我眼中的光，也沒有了。

【38:11】我的愛友良朋，因我的災病，都躲在旁邊站着；我的親屬也^a遠遠的站立。

【38:12】尋索我命的，設下網羅；想要害我的，口出敗壞，終日思想詭詐。

【38:6】 I am bent down and bowed utterly; / I go about all day long mourning.

【38:7】 For my loins are filled with burning, / And there is no soundness in my flesh.

【38:8】 I am benumbed and crushed utterly; / I cry out due to the¹ groaning of my heart.

【38:9】 O Lord, all my desire is before You, / And my groaning is not hidden from You.

【38:10】 My heart throbs; my strength fails me; / And as for the light of my eyes, neither is it with me.

【38:11】 Those who love me and those who are my friends stand aloof from my plague, / And my relatives stand^a far away.

【38:12】 And those who seek my soul lay traps for me, / And those who pursue my misfortune speak of destruction, / And they contemplate deceit all day long.

● 38:8¹ 在此，歎息指明詩人裏面有負擔禱告，但不知道要說甚麼。因此他所能作的，就是歎息。見羅八 26 註 2。

38:8¹ (groaning) Groaning here indicates that the psalmist had an inward burden to pray, but he did not know what to say. Hence, all he could do was groan. See note 26² in Rom. 8.

【38:13】但我如聾子不能聽，像啞吧不能開^a口。

【38:14】我如不聽見的人，口中沒有辯駁。

【38:15】耶和華阿，我仰望你；主我的神阿，你必應允我。

【38:16】我曾說，恐怕他們向我誇耀；免得我失腳的時候，他們向我誇大。

【38:17】我隨時會跌倒，我的痛苦常在我面前。

【38:18】我要陳明我的罪孽；我要因我的罪擔憂。

【38:19】但我的仇敵又活潑又強壯；無理恨我的人甚多。

【38:20】以惡報善的作我的對頭，因為我追求良善。

【38:21】耶和華阿，求你不要撇棄我；我的神阿，求你不要遠離我。

【38:22】^a拯救我的主阿，求你快快幫助我。

【38:13】 But I, like a deaf man, cannot hear; / And I am like a dumb man, who cannot open his^a mouth.

【38:14】 Indeed I am like a man who does not hear / And in whose mouth there are no reproofs.

【38:15】 For in You, O Jehovah, do I hope; / You will respond, O Lord my God.

【38:16】 For I said, May they never rejoice over me! / When my foot slips, they magnify themselves over me.

【38:17】 For I am ready to stumble, / And my pain is before me continually.

【38:18】 For I declare my iniquity; / I am anxious because of my sin.

【38:19】 But my enemies are vigorous; they are strong; / And those who wrongly hate me are many.

【38:20】 Those also who repay evil for good / Are my adversaries because I pursue what is good.

【38:21】 Do not abandon me, O Jehovah; / O my God, do not be far away from me.

【38:22】 Hasten to help me, / O Lord, my^a salvation.

詩篇 第三十九篇

39: 標題^a
詩三標題

39:1^a
詩三四 13
雅一 26

39:4^a
參詩九十 12

39:5^a
伯七 6
十四 1
39:5^b
詩三九 11
六二 9
傳一 2
賽四十 17

^a 大衛的詩，
交與歌詠長耶杜頓。

【39:1】我曾說，我要謹守我的道路，
免得我用^a 舌頭犯罪；惡人在我面前
的時候，我要籠住我的口。

【39:2】我默然無聲，連好話也不出口；
我的痛苦就發動了。

【39:3】我的心在我裏面發熱；我默想的
時候，火就燒起；我使用舌頭說話：

【39:4】耶和華阿，求你叫我曉得我的
結局，我的^a 壽數幾何。願我知道我的
生命何其短暫。

【39:5】看哪，你使我的^a 年日窄如手掌，
我一生的年數，在你面前如同無有；
各人站得穩妥的時候，不過盡是^{1b} 虛
幻。（細拉）

● 39:5¹ 或，一口氣。11 節者同。在本篇，主
帶領大衛領悟他乃是無有，盡是虛幻。我們領悟我

PSALM 39

To the choir director, to Jeduthun.
A ^aPsalm of David

39:Title^a
Psa. 3 title

39:1^a
Psa. 34:13;
James 1:26

39:4^a
cf. Psa. 90:12

39:5^a
Job 7:6;
14:1
39:5^b
Psa. 39:11;
62:9;
Eccl. 1:2;
Isa. 40:17

【39:1】I said, I will keep my ways, / So that I do not sin
with my ^atongue; / I will keep a muzzle on my mouth /
When the wicked are before me.

【39:2】I was dumb and silent; / I held my peace, even
from good; / And my pain was stirred up.

【39:3】My heart was hot within me; / While I mused, the
fire burned; / I spoke with my tongue:

【39:4】O Jehovah, cause me to know my end, / And
the measure of my ^adays, what it is. / May I know how
transient I am.

【39:5】Behold, You have made my ^adays as mere
handbreadths, / And my lifetime is as nothing before
You; / Surely every man ¹at his best is altogether ^{2b}vanity.
Selah.

39:5¹ (at) Lit., standing firm.

39:5² (vanity) Or, a (mere) breath. So also in v. 11. In this psalm David
was brought by the Lord to realize that he was nothing and vanity. Our

39:6^a
伯二七 16~17
傳二 26
39:6^b
路十二 20

【39:6】人的行動實係幻影；他們忙亂，真是枉然：^a積蓄財寶，卻不知將來有^b誰收取。

【39:7】主阿，如今我等甚麼呢？我的指望在乎你。

【39:8】求你救我脫離一切的過犯；不要使我受愚頑人的羞辱。

【39:9】因為這是你所作的，我就^a閉口不語。

【39:10】求你把你的擊打從我身上挪去；因你的手與我為敵，我便消滅。

【39:11】你因人的罪孽，就責備懲治他，叫他所喜愛的消失，如被蟲蛀。眾人真是^a虛幻。（細拉）

們的光景是罪惡的，（三八，）我們的處境是虛幻的，這就為基督開路，將我們釘十字架，並進到我們裏面，從我們活出祂自己，並使我們在生機的聯結裏與祂同活，藉此頂替我們，正如保羅在加二 20 所表達的。這是神那照着新約神聖啟示的神聖觀念。

【39:6】 Surely man goes about as a semblance; / Surely they bustle about in vain: / He ^aheaps up riches yet knows not / ^bWho will gather them.

【39:7】 And now what am I waiting for, O Lord? / My hope — it is in You.

【39:8】 Deliver me from all my transgressions; / Do not make me the fool's reproach.

【39:9】 I was ^adumb; I did not open my mouth; / For You have done this.

【39:10】 Remove Your plague from me; / By the hostility of Your hand I am consumed.

【39:11】 With rebukes You chasten a man because of iniquity, / And cause what is desirous to him to disappear like a moth. / Surely every man is ^avanity. Selah.

realizing that our condition is sinful (Psa. 38) and our situation is one of vanity opens the way for Christ to crucify us and enter into us to replace us by living Himself through us and causing us to live together with Him in an organic union, as expressed by Paul in Gal. 2:20. This is the divine concept of God according to the divine revelation of the New Testament.

39:6^a
Job 27:16-17;
Eccl. 2:26
39:6^b
Luke 12:20

39:9^a
詩三九 2

39:9^a
Psa. 39:2

39:11^a
詩三九 5

39:11^a
Psa. 39:5

【39:12】耶和華阿，求你聽我的禱告，
側耳聽我的呼求；我流淚，求你不要
靜默無聲。因為我在你面前是客旅，
是寄居的，像我列祖一樣。

【39:13】求你轉眼不看我，使我在去而
不返之先，可得暢快。

詩篇 第四十篇

^a 大衛的詩，交與歌詠長。

【40:1】我曾耐心等候耶和華，祂就側
耳垂聽我的呼求。

【40:2】祂從毀滅的坑裏，從淤泥中，
把我拉上來；祂使我的腳立在磐石上，
使我腳步穩當。

【40:3】祂賜^a新歌在我口中，就是對我
們神的讚美。許多人必看見而懼怕，
並要倚靠耶和華。

【40:4】那以耶和華為倚靠，不理會狂傲
和偏向虛假之輩的，這人便為^{1a}有福。

● 40:4¹ 或，快樂。

【39:12】 Hear my prayer, O Jehovah; / And give ear to my
cry; / Do not hold Your peace at my tears. / For I am a
stranger with You, / A sojourner, as all my fathers were.

【39:13】 Look away from me, that I may be cheerful, /
Before I go away and am no more.

PSALM 40

To the choir director. A ^aPsalm of David

【40:1】 I waited patiently on Jehovah, / And He inclined
to me / And heard my cry.

【40:2】 Then He brought me up out of a pit of destruction,
/ Out of the miry clay; / And He set my feet upon a rock, /
Establishing my steps.

【40:3】 Then He put a ^anew song in my mouth, / A praise
to our God. / Many see it and fear, / And they trust in
Jehovah.

【40:4】 ^{1a}Blessed is the man / Who makes Jehovah his
trust / And does not turn to the proud / Or to those who
turn aside after deception.

40:4¹ (Blessed) Or, Happy.

40: 標題^a
詩三標題

40:3^a
詩三三 3
啓五 9
十四 3

40:4^a
詩二 12

40:Title^a
Psa. 3 title

40:3^a
Psa. 33:3;
Rev. 5:9;
14:3

40:4^a
Psa. 2:12

40:5^a
詩一三九 17~18
賽五五 8

【40:5】耶和華我的神阿，你所行的奇事，並你向我們所懷的^a意念甚多，不能向你陳明。我若要宣告並講論，其事不勝述說。

40:6^a
6~8;
來十 5~7
40:6^b
撒十五 22
詩五一 16
太九 13
可十二 33
40:6^c
出二一 6
伯三三 16
三六 10, 15
賽五十 4~5

【40:6】^{1a}祭物和^{2b}供物，你不喜悅；你已經³開通我的^c耳朵；燔祭和贖罪祭，非你所要。

● 40:6¹ 6~8 節的話，事實上是基督的話，如保羅在來十 5~7 所引用的。6~8 節的豫言，是關於包羅萬有之基督最大的啓示之一，說到祂藉着成爲肉體第一次來，從神所領受的託付，就是要除去舊約的動物祭牲，而立定祂自己（在祂身體裏）作新約的祭物。（見來十 7 註 1 與 9 註 1。）這是要結束神舊約的經綸，而開始神新約的經綸，在其中基督頂替一切的供物和所有的人事。物。（參太十七 4~8，西二 16~17，三 10~11。）

6~8 節關於基督的豫言，乃是二、八、十六、二二~二四篇關於基督之啓示的目標和目的地。在這豫言裏，基督藉着成爲肉體而來，頂替動物祭牲，並立定祂自己作新約惟一的祭物，藉此結束神舊的經綸，而開始神新的經綸，就是

【40:5】 Many, O Jehovah my God, are the wonderful deeds which You have done / And Your^a thoughts toward us; / They cannot be set in order unto You. / Were I to declare and speak of them, / They would be too numerous to recount.

【40:6】^{1a}You do not delight in ^{2b}sacrifice and ²offering; / You have ³prepared ^cears for Me; / You do not require burnt offering and sin offering.

40:6¹ (You) The word in vv. 6-8 is actually the word of Christ, as quoted by Paul in Heb. 10:5-7. The prophecy in vv. 6-8 is one of the greatest revelations concerning the all-inclusive Christ in the commission that God committed to Christ in His first coming through incarnation, which was to put away the animal sacrifices of the old covenant and to establish Himself, in His body, as the sacrifice of the new covenant (see notes 7² and 9¹ in Heb. 10). This is to terminate God's Old Testament economy and to initiate God's New Testament economy, in which Christ replaces all the offerings as well as all things, all matters, and all persons (cf. Matt. 17:4-8; Col. 2:16-17; 3:10-11).

The prophecy in vv. 6-8 concerning Christ is the goal and destination of the revelation of Christ in Psa. 2, 8, 16, and 22-24. In this prophecy Christ comes through His incarnation to terminate God's old economy and initiate God's new economy, His New Testament economy, by replacing the animal sacrifices and establishing Himself as the unique sacrifice of

40:5^a
Psa. 139:17-18;
Isa. 55:8

40:6^a
vv. 6-8;
Heb. 10:5-7
40:6^b
1 Sam. 15:22;
Psa. 51:16;
Matt. 9:13;
Mark 12:33
40:6^c
Exo. 21:6;
Job 33:16;
36:10, 15;
Isa. 50:4-5

祂新約的經綸。基督作這樣的祭物，乃是立定新約經綸的因素，（太二六 28，）使祂成為新約經綸的中心與普及，好產生並建造召會作祂生機的身體，終極完成於新耶路撒冷。因此，為着從神的舊造中完成神的新造，基督轉換了時代。（林後五 17，加六 15。）祂的轉換時代，比創一所題的創造宇宙更重大。

● 40:6² 祭物是為着在神面前的罪和罪行，供物是為着與神的交通。這二者是舊約據以立定的元素，而舊約是舊約時代裏神經綸的中心與普及。神不喜悅，也不要祭物和供物，意思就是要結束祂在舊約時代的經綸。這是本豫言的重要性和重大性。

● 40:6³ 使徒保羅在來十 5 引用這話作『你卻為我豫備了身體。』開通奴僕的耳朵，指明主人要求奴僕順從。（出二一 6。）這表徵神對那在人性裏作神奴僕的基督要求順從。（腓二 7。）這順從，就是保羅在腓二 8 所說到的，是要祂行神的旨意，在肉體（身體）裏釘十字架，（西一 22，來十 7～8，）作祭物和供物。基於這點，保羅將開通耳朵解釋為豫備身體；基督在這身體裏，將自己獻給神作祭物和供物，以頂替舊約裏動物的祭物和供物。

the new covenant. As such a sacrifice, Christ is the factor that enacts God's New Testament economy (Matt. 26:28) that He may be its centrality and universality for the producing and building up of the church as His organic Body, which will consummate in the New Jerusalem. Hence, Christ has changed the age for the consummating of God's new creation out of God's old creation (2 Cor. 5:17; Gal. 6:15). His changing of the age is greater than the creation of the universe mentioned in Gen. 1.

40:6² (sacrifice) A sacrifice is for sin and sins before God, and an offering is for fellowship with God. These two things were the elements upon which the old covenant was established, and the old covenant was the centrality and universality of God's economy in the Old Testament. God's not delighting in and not requiring sacrifice and offering points to the termination of His economy in the Old Testament. This is the importance and the greatness of this prophecy.

40:6³ (prepared) Lit., bored My ears. This was quoted by the apostle Paul in Heb. 10:5 as "a body You have prepared for Me." The boring of the slave's ears indicates that the master required the slave's obedience (Exo. 21:6). It signifies that God required obedience of Christ, who in His humanity was God's slave (Phil. 2:7). This obedience, spoken of by Paul in Phil. 2:8, was for Him to do the will of God by being the sacrifice and the offering in His crucifixion in the flesh, the body (Col. 1:22; Heb. 10:7-10). Based on this, Paul interpreted the boring of the ears as the preparing of a body, in which Christ offered Himself to God as the sacrifice and the offering to replace the sacrifice and the offering of animals in the Old Testament.

【40:7】於是我說，看哪，我¹來了；我的事²經卷上已經記載了。

【40:8】我的神阿，我樂意實行你的旨意；你的律法在我^a裏面。

【40:9】我在^a大會中宣傳公義的佳音。看哪，我必不止住我的嘴唇；耶和華阿，這是你所知道的。

【40:10】我未曾把你的公義隱藏在心裏；我已陳明你的信實和救恩；在大會中，我未曾隱瞞你的慈愛和真實。

【40:11】耶和華阿，求你不要向我止住你的憐恤；願你的慈愛和真實，常常保守我。

● 40:7¹ 指明基督藉着成為肉體第一次來，以祂自己作立約的祭物和供物，為着立定新遺命（新約。）（太二六 28。）

● 40:7² 題到經卷，指明基督要照着舊約關於祂的豫言，行神的旨意，以成就神新約的經綸。（路二四 27, 44, 46, 約五 39, 46。）

【40:7】 Then I said, / Behold, I have¹ come; / In the² scroll of the book / It is written concerning Me.

【40:8】 I delight in doing Your will, O My God; / Indeed Your law is within My^a inward parts.

【40:9】 I bear tidings of righteousness / In the great^a congregation. / Behold, I will not withhold My lips; / O Jehovah, You know.

【40:10】 I have not hidden Your righteousness / Within My heart; / I have declared Your faithfulness and Your salvation; / I have not concealed Your lovingkindness and Your truth from the great congregation.

【40:11】 You, O Jehovah, do not withhold / Your compassions from me; / May Your lovingkindness and Your truth / Preserve me continually.

40:7¹ (come) Indicating Christ's first coming through His incarnation for the establishing of the new testament (covenant) by Himself as the enacting sacrifice and offering (Matt. 26:28).

40:7² (scroll) The mentioning of the scroll indicates that Christ would do God's will for the accomplishing of God's New Testament economy according to the Old Testament prophecies concerning Him (Luke 24:27, 44, 46; John 5:39, 46).

40:8^a
詩三七 31
耶三一 33

40:9^a
詩二二 25
三五 18

40:8^a
Psa. 37:31;
Jer. 31:33

40:9^a
Psa. 22:25;
35:18

【40:12】因有禍患圍困我，不可勝數；
我的罪孽追上了我，使我不能看見；
這些罪孽比我的頭髮還多；我就心寒
膽戰。

40:13^a
13~17;
詩七十 1~5

【40:13】^a 耶和華阿，求你喜悅搭救我；
耶和華阿，求你快快幫助我。

40:14^a
詩三五 4

【40:14】^a 願那些尋索要滅我命的，一
同抱愧蒙羞；願那些喜悅我遭難的，
退後受辱。

40:15^a
詩三五 21, 25
可十五 29

【40:15】願那些對我說，^a 阿哈，阿哈
的，因羞愧敗亡。

40:16^a
詩三四 3

【40:16】願一切尋求你的，因你歡喜快
樂；願那些愛你救恩的，常說，當尊
耶和華^a 為大！

【40:17】但我是困苦窮乏的；願主顧念
我。你是幫助我的，搭救我的；我的
神阿，求你不要耽延。

【40:12】 For evils encompass me until they cannot be
counted; / My iniquities have so overtaken me / That I
cannot see; / They are more numerous than the hairs of
my head; / Thus my heart fails me.

【40:13】^a Be pleased, O Jehovah, to deliver me; / O
Jehovah, hasten to help me.

40:13^a
vv. 13-17;
Psa. 70:1-5

【40:14】^a May those who seek my life to destroy it / Be put
to shame and confounded together; / May those who take
delight in my misfortune / Be turned back and humiliated.

40:14^a
Psa. 35:4

【40:15】 May those who say to me, ^a Aha! Aha! / Be desolate
because of their shame.

40:15^a
Psa. 35:21, 25;
Mark 15:29

【40:16】 May all those who seek You / Be glad and rejoice in
You; / May those who love Your salvation say continually,
/ May Jehovah be ^a magnified!

40:16^a
Psa. 34:3

【40:17】 But I am poor and needy; / May the Lord think
about me. / You are my help and my Deliverer; / O my
God, do not delay.

詩篇 第四十一篇

41: 標題^a
詩三標題

41:1^a
箴十四 21
加二 10

^a 大衛的詩，交與歌詠長。

【41:1】眷顧^a 貧窮人的有福了；他遭難的日子，耶和華必搭救他。

【41:2】願耶和華保守他，使他存活；願他在地上¹ 蒙福；求你不要把他交給仇敵，遂其所願。

【41:3】他患病在榻，耶和華必扶持他；他在病中，你爲他鋪牀。

【41:4】我曾說，耶和華阿，求你恩待我；求你醫治我的魂，因爲我得罪了你。

【41:5】我的仇敵用惡言議論我，說，他幾時死，他的名纔滅沒呢？

【41:6】他若來看我，就說假話。他心裏積存罪孽，走到外邊纔說出來。

【41:7】一切恨我的，都交頭接耳的議論我；他們設計要害我。

● 41:2¹ 或，快樂。

PSALM 41

To the choir director. A ^aPsalm of David

41:Title^a
Psa. 3 title

41:1^a
Prov. 14:21;
Gal. 2:10

【41:1】Blessed is he who considers the ^apoor; / In the day of evil Jehovah will deliver him.

【41:2】May Jehovah keep him and preserve him alive; / May he be ¹blessed in the land; / And do not give him over to the will of his enemies.

【41:3】Jehovah will sustain him on his sickbed; / You make all his bed in his illness.

【41:4】I said, O Jehovah, be gracious to me; / Heal my soul, for I have sinned against You.

【41:5】My enemies speak evil against me: / When will he die and his name perish?

【41:6】And if he comes to see me, he speaks falsehood. / His heart gathers iniquity to itself; / When he goes out, he speaks it.

【41:7】All who hate me whisper together against me; / Against me they devise my misfortune.

41:2¹ (blessed) Or, happy.

【41:8】他們說，有¹惡病貼在他身上；
他躺下，必不能再起來。

【41:9】^{1a}連我知己的^b朋友，我所倚靠，
^c喫過我飯的，也用腳踢我。

【41:10】耶和華阿，求你恩待我，使我
起來，我好¹報復他們。

【41:11】因我的仇敵不得向我誇勝歡
呼，由此我便知道你喜愛我。

【41:12】至於我，因我的¹純全，你扶
持了我，使我永遠站在你的面前。

【41:13】耶和華以色列的神，是當^a受
頌讚的，從永遠直到永遠。^b阿們，
阿們。

● 41:8¹ 直譯，彼列之物。

● 41:9¹ 本節，就是主耶穌在約十三 18 所引用的，乃是關於出賣主之加略人猶大的豫言。（約六 70 ~ 71，十三 18，23 ~ 27，路二二 21 ~ 22。）

● 41:10¹ 見三 7 註 1。

● 41:12¹ 神扶持我們，不是因我們的純全，乃是因祂自己的憐憫和憐恤。見十八 20 註 1。

【41:8】¹Some evil illness, they say, has been poured out on him;/ And when he lies down, he will not rise again.

【41:9】¹Even my familiar ^afriend, in whom I trusted, /
^bWho ^cate my bread, has lifted his heel against me.

【41:10】But You, O Jehovah, be gracious to me and raise me up / That I may ¹recompense them.

【41:11】By this I know that You delight in me, / That my enemy has not shouted in triumph over me.

【41:12】And as for me, You uphold me in my ¹integrity, / And You set me in Your presence forever.

【41:13】^aBlessed be Jehovah the God of Israel, / From eternity to eternity. / ^bAmen and Amen.

41:8¹ (Some) Lit., A thing of Belial.

41:9¹ (Even) This verse, quoted by the Lord Jesus in John 13:18, is a prophecy concerning Judas Iscariot, who betrayed the Lord (John 6:70-71; 13:18, 23-27; Luke 22:21-22).

41:10¹ (recompense) See note 7¹ in Psa. 3.

41:12¹ (integrity) God upholds us not in our integrity but in His own mercy and compassions. See note 20¹ in Psa. 18.

41:9^a
Psa. 55:13;
Jer. 20:10;
Matt. 26:50
41:9^b
John 13:18
41:9^c
Mark 14:18;
Obad. 7

41:13^a
1 Kings 8:15;
1 Chron. 16:36;
Psa. 72:18-19;
89:52;
106:48;
Luke 1:68
41:13^b
Matt. 6:13;
2 Cor. 1:20;
Rev. 3:14

41:9^a
約十三 18
41:9^b
詩五五 13
耶二十 10
太二六 50
41:9^c
可十四 18
俄 7

41:13^a
王上八 15
代上十六 36
詩七二 18~19
八九 52
一〇六 48
路一 68
41:13^b
太六 13
林後一 20
啓三 14

卷二 第四十二至七十二篇

指明聖徒藉着受苦、
被高舉、並掌權的基督，
經歷神與祂的家和城

詩篇 第四十二篇

^a可拉 ^b子孫的 ^{*}訓誨詩，
交與歌詠長。

【42:1】¹²神阿，我的魂³切慕你，如^a
鹿切慕^b溪水。

● 42: ^{*} 見三二篇標題註。

● 42:1¹ 詩篇卷一主要是大衛寫的。卷二的其中八篇，（四二～四九，）以及卷三的八四、八五、八七和八八篇，是可拉子孫的著作；可拉是帶頭背叛摩西和神的人。（民十六1～3。）大約在可拉背叛四百七十年以後，在大衛之時，從背叛者可拉的後裔中，出了申言者撒母耳、歌唱者希幔、和其他一些詩人。（代上六31～37。）在被擄期間，可拉的後裔繼續事奉。甚至領頭背叛者的後裔，也能成為敬虔的詩篇着者，在他們聖別的著作中讚美神，作為存到世世代代的記載。這是何等的恩典！

● 42:1² 一篇是卷一開頭的話，開始於律法；但卷二開始於神。當然，律法是無法與神比較的。這給我們看見，詩篇卷二比卷一高。詩篇五卷中的

BOOK TWO: Psalms 42 — 72

Indicating that the Saints Experience God and
His House and City through the Suffering,
Exalted, and Reigning Christ

PSALM 42

To the choir director.
A ^{*}Maschil ^aof the sons of ^bKorah

【42:1】¹As the ^ahart pants / After the ^bstreams of water, /
So my soul ²pants / For You, O ³God.

42: ^{*} (Maschil) See note on the superscription of Psa. 32.

42:1¹ (As) The psalms in Book One were written mainly by David. Eight psalms in Book Two (Psa. 42—49), as well as Psa. 84, 85, 87, and 88 in Book Three, were composed by the sons of Korah, who was the leader of a rebellion against Moses and God (Num. 16:1-3). About 470 years after Korah's rebellion, Samuel the prophet, Heman the singer, and some other psalmists came forth as Korah the rebel's descendants at the time of David (1 Chron. 6:31-37). The descendants of Korah continued to serve during the time of the captivity. Even the descendants of a leading rebel could become the godly writers of psalms, praising God in their holy writings as a record that has existed for generations. What a grace this was!

42:1³ (God) Psalm 1, the opening word of Book One, begins with the law, but Book Two begins with God. Surely there is no comparison between God and the law. This shows us that Book Two of the Psalms

42:Title^a
Psa. 43-49;
84; 85;
87; 88

42:Title^b
Num. 26:9-11

42:1^a
S. S. 2:9, 17;
8:14;
Isa. 35:6

42:1^b
cf. Joel 1:20

42: 標題 ^a
民二六 9~11
42: 標題 ^b
詩四三 ~ 四九
八四; 八五
八七; 八八
42:1^a
歌二 9, 17
八 14
賽三五 6
42:1^b
參珥一 20

42:2^a
詩六三 1
八四 2
賽四一 17
五五 1
太五 6
約七 37
啓二二 17
42:2^b
出二三 17
詩八四 7
啓二二 4

【42:2】我的魂^a渴想神，就是活神。我
幾時纔可以來^b朝見神呢？

【42:3】我晝夜以眼淚當飲食；人終日
對我說，你的神在那裏？

啓示是漸進的。詩篇就像有五級的階梯，以漸進的
方式把我們帶到更高的啓示中。

在卷一，詩人從律法轉向基督，而基督將他們
帶到神家和神城中享受神。卷二開始於直接享受
神，揭示詩人在神家中，更在神城中，藉着受苦、
被高舉、並作王的基督，對神有加強的享受。這
樣一位基督是罪人進入神裏面的路。（約十四 6，
20。）神的家是基督作神的帳幕和神的殿，（約
一 14，二 19～21，）也是召會作基督的擴大，
就是擴大的殿。（林前三 16，弗二 21。）環繞聖
殿的神城耶路撒冷，表徵神的國。基督與召會，
二者都是神的殿和神的國。（路十七 21 與註 1，
太十六 18～19 與 19 註 1，羅十四 17 與註 1。）
新耶路撒冷將是神的殿和神的國終極的完成。（啓
二一 22 與註 1，二二 1，3。）

● 42:1³ 在本篇，詩人和他的同胞被鄰國剝奪、
打敗而被擄時，（見 6 註 1，）他切慕並渴想神。
（2。）切慕渴想神與形式、宗教的敬拜神不同。
神是給我們喝的活水。（約四 10，14，七 37～
39 上，林前十二 13。）我們需要切慕並渴想祂而
飲於祂。

【42:2】My soul^a thirsts for God, / For the living God. /
When will I come and^b appear / Before God?

【42:3】My tears have been my food / Day and night, /
While they say to me all day long, / Where is your God?

is higher than Book One. Among the five books of the Psalms, the
revelation is progressive. The Psalms are like a stairway of five steps that
takes us higher in its revelation in a progressive way.

In Book One the psalmists were turned from the law to Christ, and
Christ brought them to the enjoyment of God in His house and in His
city. Book Two begins with the direct enjoyment of God and unveils the
psalmists' intensified enjoyment of God in His house, and even more in
His city, through the suffering, exalted, and reigning Christ. Such a Christ
is the way for sinners to enter into God (John 14:6, 20). God's house is
both Christ as God's tabernacle and God's temple (John 1:14; 2:19-21) and
the church as the enlargement of Christ, the enlarged temple (1 Cor. 3:16;
Eph. 2:21). Jerusalem, the city of God that surrounded the temple, signifies
God's kingdom. Both Christ and the church are the temple of God and the
kingdom of God (Luke 17:21 and note 1; Matt. 16:18-19 and note 19²; Rom.
14:17 and note 1). The New Jerusalem will be the consummation of God's
temple and God's kingdom (Rev. 21:22 and note 1; 22:1, 3).

42:1² (pants) In this psalm the psalmist was panting and thirsting (v. 2)
for God at a time when he and his people had been stripped and defeated
by the neighboring nations and were in captivity (see note 6¹). Panting and
thirsting for God are different from worshipping God in a formal, religious
way. God is our living water for us to drink (John 4:10, 14; 7:37-39a; 1 Cor.
12:13). We need to pant and thirst for Him and to drink Him.

42:2^a
Psa. 63:1;
84:2;
Isa. 41:17;
55:1;
Matt. 5:6;
John 7:37;
Rev. 22:17
42:2^b
Exo. 23:17;
Psa. 84:7;
Rev. 22:4

42:4^a
詩五五 14

42:4^b
賽三十 29
參來十二 22

42:5^a
詩四二 11
四三 5

42:5^b
民六 25~26
詩十七 15
四四 3
啓二二 4

42:6^a
申三 8~9
詩一三三 3

【42:4】我從前與眾人同往，用歡呼¹讚美的聲音，領他們到神的^a殿裏，大家^b守節；我²追想這些事，就倒出裏面的魂，極其悲傷。

【42:5】我的魂哪，^a你為何憂悶？為何在我裏面煩躁？應當仰望神；因祂的^{1b}臉是我的救恩，我還要讚美祂。

【42:6】我的神阿，我的魂在我裏面憂悶；所以我從約但地，從^a黑門嶺，從米薩山，¹記念你。

● 42:4¹ 或，稱謝。5、11，四三4、5，四四8者同。

● 42:4² 一面，詩人在切慕神；（1；）另一面，他在追想榮耀歡樂的往事，就是他曾率領守節的眾人，在神的殿裏與神的百姓一同享受神。事實上，這樣追想乃是離開他對神的切慕。他該留在切慕神的光景中。我們不該讓我們的思慮和對已往的回憶打岔我們，使我們離開現今對神的享受。（參腓三13～14與13註2。）

● 42:5¹ 雖然詩人被擄，（6與註，）並在敵人的辱罵和欺壓之下，（3，9下～10，）他卻享受神的臉，神的同在。

● 42:6¹ 這裏，詩人從遠離錫安和耶路撒冷之處記念神，這指明他是被擄到遙遠的異邦。

【42:4】 These things I ¹remember, / And I pour out my soul within me: / That I passed through with the throng; / I led them to the ^ahouse of God / With the voice of a joyous shout and ²praise, / The ^bfestal multitude.

【42:5】 ^aWhy are you cast down, O my soul? / And why are you disquieted within me? / Hope in God, for I will yet ¹praise Him / For the salvation of His ^{2b}countenance.

【42:6】 O my God, my soul is cast down within me; / Therefore I ¹remember You / From the land of the Jordan and the ^aHermans, / From Mount Mizar.

42:4² (praise) Or, thanksgiving.

42:4¹ (remember) On the one hand, the psalmist was panting after God (v. 1). On the other hand, he was recalling the glorious and pleasant past in his leading of the festal multitude to enjoy God in His house with His people. Actually, this recalling was a departure from his panting after God. He should have remained in the state of panting after God. We should not allow our considerations and our remembering of our past to distract us from our present enjoyment of God (cf. Phil. 3:13-14 and note 13²).

42:5¹ (praise) Or, thank. So also in v. 11; 43:4, 5; 44:8.

42:5² (countenance) Although the psalmist was in captivity (v. 6 and note) and was under his adversaries' reproaching and oppression (vv. 3, 9b-10), he enjoyed God's countenance, God's presence.

42:6¹ (remember) Here the psalmist remembered God from a place quite far from Zion and Jerusalem, indicating that he was in captivity in a far away country.

42:4^a
Psa. 55:14

42:4^b
Isa. 30:29;
cf. Heb. 12:22

42:5^a
Psa. 42:11;
43:5

42:5^b
Num. 6:25-26;
Psa. 17:15;
44:3;
Rev. 22:4

42:6^a
Deut. 3:8-9;
Psa. 133:3

42:7^a
詩八八 7
拿二 3

【42:7】你的瀑布發聲，深淵就¹與深淵
響應；你的^a波浪洪濤，都漫過我身。

42:8^a
伯三五 10
詩七七 6
一一九 62
徒十六 25

【42:8】白晝耶和華必向我施慈愛；^a黑
夜我要歌頌禱告那作我生命的神。

42:9^a
詩十八 2

【42:9】我要對神我的^a磐石說，你為何
忘記我？我為何因仇敵的欺壓，徘徊
哀痛呢？

【42:10】我的敵人辱罵我，好像打碎我
的骨頭，他們終日對我說，你的神在
那裏？

42:11^a
詩四二 5
42:11^b
詩三四 5
四三 5

【42:11】我的魂哪，^a你為何憂悶？為
何在我裏面煩躁？應當仰望神；因我
還要讚美祂，祂是我臉上的^b救恩，
是我的神。

【42:7】 Deep calls unto deep / At the sound of Your water
spouts; / All Your^a waves and Your billows / Pass over me.

42:7^a
Psa. 88:7;
Jonah 2:3

【42:8】 By day Jehovah commands / His lovingkindness, /
And by^a night His song is with me, / A prayer to the God
of my life.

42:8^a
Job 35:10;
Psa. 77:6;
119:62;
Acts 16:25

【42:9】 I say to God my^a rock, / Why have You forgotten
me? / Why do I go mourning / Because of the oppression
of the enemy?

42:9^a
Psa. 18:2

【42:10】 As with a shattering in my bones, / My
adversaries reproach me, / While they say to me all day
long, / Where is your God?

【42:11】^aWhy are you cast down, O my soul? / And why
are you disquieted within me? / Hope in God, for I will
yet praise Him, / The^b salvation of my countenance and
my God.

42:11^a
Psa. 42:5
42:11^b
Psa. 34:5;
43:5

詩篇 第四十三篇

【43:1】神阿，求你¹ 爲我伸冤，向不虔誠的國，爲我辨屈；求你救我脫離詭詐不義的人。

【43:2】因爲你是保護我的神。你爲何丟棄我？我爲何因仇敵的欺壓，徘徊哀痛呢？

【43:3】求你發出你的^{1a} 亮光和^b 真實，好引導我，帶我到你的^c 聖山，到你的^d 帳幕。

● 43:1¹ 或，審判我。四二、四三篇也許原爲一篇詩。

● 43:3¹ 亮光和真實（實際）不是分開的東西，乃是一件東西的兩面。真實是亮光的照耀，亮光是真實的源頭。（約壹一 5～6 與 6 註 6 末段。）當亮光照在我們身上，我們就接受真實，實際；當我們在交通中到神面前，我們就在亮光中。按照本節，神聖的亮光和神聖的真實，把神被擄的聖民引導到神的聖山和祂的帳幕那裏；帳幕豫表眾地方召會。亮光和真實都在召會裏。（提前三 15。）

PSALM 43

【43:1】¹Render judgment for me, O God; / And plead my cause / Before an unfaithful nation; / From the deceitful and unjust man / Deliver me.

【43:2】For You are the God of my protection. / Why have You rejected me? / Why do I go about mourning / Because of the oppression of the enemy?

【43:3】Send forth Your^{1a} light and Your^b truth; / They will lead me; / They will bring me to Your^c holy mountain / And to Your^d tabernacles.

43:1¹ (Render) Or, Judge me. Psalms 42 and 43 were probably composed as one psalm originally.

43:3¹ (light) Light and truth (reality) are not separate things but are two aspects of one thing. Truth is the shining of light, and light is the source of truth (1 John 1:5-6 and note 6⁶, final par.). When the light shines on us, we receive the truth, the reality, and when we go to God in fellowship, we are in the light. According to this verse the divine light and the divine truth lead God's captive saints to God's holy mountain and His tabernacles, which typify the local churches. Both light and truth are in the church (1 Tim. 3:15).

43:3^a
參約一 4

43:3^b
參約一 17

43:3^c
詩二 6
三 4
十五 1

43:3^d
詩四六 4
六五 4
八四 1

43:3^a
cf. John 1:4

43:3^b
cf. John 1:17

43:3^c
Psa. 2:6;
3:4;
15:1

43:3^d
Psa. 46:4;
65:4;
84:1

43:4^a
申十二 27
二六 4
尼十 34
詩六六 13~15
一一六 17~19

【43:4】我就到神的^{1a}祭壇，到我最喜樂的神那裏；神阿，我的神，我要彈琴讚美你。

43:5^a
詩四二 11

【43:5】我的魂哪，^a你為何憂悶？為何在我裏面煩躁？應當仰望神；因我還要讚美祂，祂是我臉上的救恩，是我的神。

詩篇 第四十四篇

44: 標題^a
詩四二標題

^a可拉子孫的^{*}訓誨詩，
交與歌詠長。

【44:1】¹神阿，你在古時，在我們列祖的日子所行的^a事，我們的列祖給我們講述過，我們親耳聽見了。

● 43:4¹ 寫四二～四四篇的詩人，是在被擄中愛神的人。（四二 6。）他們切慕神、渴想神，（四二 1～2，）並渴望回到耶路撒冷，上錫安山而到達祭壇。這樣，他們就能進到殿裏，與他們最喜樂的神相會。這就是為甚麼他們求神賜給他們亮光和真實，（3，）使他們知道如何從被擄得釋放，而回到神的居所。

● 44:^{*} 見三二篇標題註。

● 44:1¹ 在 1～8 節，詩人寶貴他們列祖已往的歷史，而在 9～26 節，他們歎息今日的光景。

【43:4】 And I will go to the^{1a} altar of God, / To God my exceeding joy; / And I will praise You with the harp, / O God, my God.

【43:5】 ^aWhy are you cast down, O my soul? / And why are you disquieted within me? / Hope in God, for I will yet praise Him, / The salvation of my countenance and my God.

PSALM 44

To the choir director.

^aOf the sons of Korah. A ^{*}Maschil

【44:1】¹O God, we have heard with our ears; / Our fathers have recounted it to us, / The^a work You did in their days, / In the days of old.

43:4¹ (altar) The psalmists who wrote Psa. 42—44 were lovers of God in their captivity (42:6). They were panting for God, thirsting for God (42:1-2), and desiring to return to Jerusalem, to go to Mount Zion to reach the altar. Then they could enter into the temple to meet God their exceeding joy. This is why they prayed that God would give them the light and the truth (v. 3) that they might know how to be released from their captivity and return to God's dwelling place.

44:^{*} (Maschil) See note on the superscription of Psa. 32.

44:1¹ (O) In vv. 1-8 the psalmists were treasuring their forefathers' past history, and in vv. 9-26 they were sighing for their present situation.

43:4^a
Deut. 12:27;
26:4;
Neh. 10:34;
Psa. 66:13-15;
116:17-19

43:5^a
Psa. 42:11

44:Title^a
Psa. 42 title

44:1^a
Exo. 10:2;
Isa. 63:11-13

44:2^a
出三四 24
書三 10
詩七八 55
八十 8
參代下二十 7
44:2^b
出十五 17
撒下七 10
詩八十 8
耶十七 8
44:3^a
出十五 6
詩十七 7
44:3^b
民六 25~26
詩十七 15
四二 5
四四 3
44:4^a
詩五 2

【44:2】你曾用手^a趕出外邦人，卻^b栽
培了¹我們列祖；你苦待眾民，卻叫¹
我們列祖發旺伸展。

【44:3】因為他們不是靠自己的刀劍得
地土，也不是靠自己的膀臂得拯救；
乃是靠你的^a右手、你的膀臂、和你^b
臉上的亮光，因為你喜悅他們。

【44:4】神阿，你是我的^a王；求你出令，
使雅各得拯救。

【44:5】我們藉你要推倒我們的敵人；
藉你的名要踐踏那起來攻擊我們
的人。

【44:6】因為我必不倚靠我的弓，我的
刀也不能拯救我。

【44:7】惟你救了我們脫離敵人，使恨
我們的人羞愧。

這二者都使他們受打岔，離開對神的切慕和渴想，
（四二 1 ~ 2，）也就是離開對神的享受。見四二
4 註 2。

● 44:2¹ 我們列祖，直譯，他們。

【44:2】You, by Your hand, / Have^a dispossessed nations,
but You have^b planted¹ our fathers; / You afflicted
peoples, but You spread¹ our fathers forth.

【44:3】For they did not possess the land by their
sword, / Nor did their arm save them; / Rather it was
Your^a right hand and Your arm, / And the light of Your^b
countenance; / For You delighted in them.

【44:4】You are my^a King, O God; / Command salvation for
Jacob.

【44:5】Through You we thrust back our adversaries;
/ Through Your name we trample those who rise up
against us.

【44:6】For I will not trust in my bow, / Nor will my sword
save me.

【44:7】But You save us from our adversaries, / And You
put to shame those who hate us.

Both were distractions from their panting and thirsting for God (42:1-2),
i.e., from their enjoying God. See note 4¹ in Ps. 42.

44:2¹ (our) Lit., them.

44:2^a
Exo. 34:24;
Josh. 3:10;
Psa. 78:55;
80:8;
cf. 2 Chron. 20:7
44:2^b
Exo. 15:17;
2 Sam. 7:10;
Psa. 80:8;
Jer. 17:8
44:3^a
Exo. 15:6;
Psa. 17:7
44:3^b
Num. 6:25-26;
Psa. 17:15;
42:5;
44:3
44:4^a
Psa. 5:2

44:8^a
詩三四 2

【44:8】我們終日因神^a誇耀，還要永遠讚美你的名。（細拉）

【44:9】¹然而你丟棄了我們，使我們受辱，不和我們的軍兵同去。

【44:10】你使我們從敵人面前轉身退後；那恨我們的人任意搶奪。

【44:11】你把我們交給人，好像快要被喫的^a羊，把我們^b分散在列國中。

【44:12】你以賤價^a賣了你的子民，所得的價值並沒有使你得利。

【44:13】你使我們受鄰國的羞辱，被四圍的人嗤笑譏刺。

【44:14】你使我們在列國中成了^a笑談，使眾民向我們搖頭。

【44:15】我的凌辱終日在我面前，我臉上的羞愧將我遮蔽；

【44:8】In God we^a boast all day long, / And we praise Your name forever. Selah.

【44:9】¹Nevertheless You have rejected us and humiliated us, / And You have not gone forth with our armies.

【44:10】You have caused us to turn back from the adversary, / And those who hate us take spoil for themselves.

【44:11】You have given us over like^a sheep to be eaten / And have^b scattered us among the nations.

【44:12】You have^a sold Your people for nothing / And have not gone high on their price.

【44:13】You have made us a reproach to our neighbors, / A mocking and a derision to those around us.

【44:14】You have made us a^a proverb among the nations, / Something to shake the head at among the peoples.

【44:15】All day long my humiliation is before me, / And the shame of my face covers me,

44:8^a
Psa. 34:2

44:11^a
Psa. 44:22

44:11^b
Lev. 26:33;
Deut. 4:27;
28:64;
Psa. 106:27;
Ezek. 20:23;
John 7:35;
1 Pet. 1:1

44:12^a
Deut. 32:30

44:14^a
Deut. 28:37;
1 Kings 9:7;
Jer. 24:9

● 44:9¹ 見 1 註 1。

44:9¹ (Nevertheless) See note 1¹.

44:11^a
詩四四 22
44:11^b
利二六 33
申四 27
二八 64
詩一〇六 27
結二十 23
約七 35
彼前一 1

44:12^a
申三二 30

44:14^a
申二八 37
王上九 7
耶二四 9

【44:16】都因那辱罵並毀謗者的聲音，
又因仇敵和報仇者的嘴臉。

【44:17】這都臨到我們身上；我們卻¹
沒有忘記你，也沒有對你的約不忠實。

【44:18】我們的心沒有退後，我們的腳
步也沒有偏離你的路；

【44:19】但你在野狗之處壓傷我們，用
死蔭遮蔽我們。

【44:20】倘若我們忘了我們神的名，或
向別神伸開雙手禱告，

【44:21】神豈不鑒察這事麼？因為祂^a
曉得人心裏的隱祕。

【44:22】但我們^a為你的緣故，終日被
殺，人看我們如^b將宰的羊。

● 44:17¹ 按照耶二 13，十一 10，以及何六 7，
詩人在 17 ~ 18 節的話，與神藉眾申言者所說的話
相反。（參但九 13 ~ 19。）

【44:16】 Because of the voice of him who reproaches and
reviles, / Because of the presence of the enemy and of
him who avenges himself.

【44:17】 All this has come upon us; but we have¹ not
forgotten You, / Nor have we been false to Your
covenant.

【44:18】 Our heart has not turned back, / Nor have our
steps deviated from Your way;

【44:19】 But You have crushed us in the place of jackals /
And have covered us with the shadow of death.

【44:20】 If we have forgotten the name of our God / Or
spread out our hands to a strange god,

【44:21】 Will God not search this out? / For He^a knows the
hidden things of the heart.

【44:22】 But^a for Your sake we are slain all day long; / We
are considered as^b sheep for slaughter.

44:17¹ (not) According to Jer. 2:13; 11:10; and Hosea 6:7, the
psalmist's word in vv. 17-18 was contrary to God's word spoken through
the prophets (cf. Dan. 9:13-19).

44:21^a
耶十七 10
約二 25
羅二 16
林前四 5
來四 12~13
啓二 23
44:22^a
羅八 36
44:22^b
詩四四 11
賽五三 7
徒八 32

44:21^a
Jer. 17:10;
John 2:25;
Rom. 2:16;
1 Cor. 4:5;
Heb. 4:12-13;
Rev. 2:23
44:22^a
Rom. 8:36
44:22^b
Psa. 44:11;
Isa. 53:7;
Acts 8:32

【44:23】¹ 主阿，求你醒起！為何儘睡呢？求你興起！不要永遠丟棄我們。

【44:24】你為何掩面，忘了我們所遭的苦難，和所受的欺壓？

【44:25】我們的性命伏於塵土；我們的肚腹緊貼地面。

【44:26】求你起來幫助我們，因你慈愛的緣故救贖我們。

【44:23】 Awake! Why are You sleeping, O ¹Lord? / Arise! Do not reject us forever.

【44:24】 Why do You hide Your face / And forget our affliction and our oppression?

【44:25】 For our soul bows down to the dust; / Our body clings to the earth.

【44:26】 Rise up; be our help, / And redeem us for Your lovingkindness' sake.

詩篇 第四十五篇

45: 標題 ^a
詩四二標題

^a可拉子孫的 ^{*}訓誨詩，
又是 ^{**}愛的歌，交與歌詠長；
調用 ^{***}百合花。

45:1^a
參伯三二 18~20
耶二十 9
45:1^b
詩二 6
二四 7~10
45:1^c
撒下二三 2

【45:1】我心裏 ^a湧出美辭，講說我論到
^{1b}王的作品。我的 ^{2c}舌頭是快手的筆。

● 45: ^{*} 見三二篇標題註。

● 45: ^{**} 希伯來原文是陰性的字，指明這裏的愛是男女之間的愛。按照歌一 14 ~ 15，基督是我們的良人，我們是祂的佳偶。本篇的主題是愛，而曲調稱為『百合花。』在此，愛和百合花都是說到聖徒，就是愛主耶穌的人。百合花指純潔、簡單、單一的信靠神的生活。（太六 28。）本篇描繪純潔、簡單、情深愛主的生活。

● 45: ^{***} 也許指一種當時常用的曲調。

● 45:1¹ 本篇是對所羅門所豫表，作王之基督的讚美。第一段，1 ~ 8 節，是對王本身的讚美；第二段，9 ~ 15 節，是對王后—王妻子的讚美；第三段，16 ~ 17 節，是對王的眾子—王子的讚美。

PSALM 45

To the choir director: according to
^{*}Shoshannim. ^aOf the sons of Korah.
A ^{**}Maschil; a song of ^{***}love

45:Title^a
Psa. 42 title

【45:1】My heart ^aoverflows with a good matter; / I speak
what I have composed concerning the ^{1b}King. / My
^{2c}tongue is the pen of a ready writer.

45:1^a
cf. Job 32:18-20;
Jer. 20:9
45:1^b
Psa. 2:6;
24:7-10
45:1^c
2 Sam. 23:2

45: ^{**} (Maschil) See note on the superscription of Psa. 32.

45: ^{***} (love) The Hebrew word is feminine, indicating that the love here is that between a male and a female. According to S.S. 1:14-15, Christ is our Beloved, and we are His love. The subject of this psalm is love, and the melody is called “lilies.” Here both love and lilies refer to the saints, the lovers of the Lord Jesus. A lily denotes a pure, simple, single life of trusting in God (Matt. 6:28). This psalm portrays a life of purity and simplicity with an affectionate love for the Lord.

45: ^{*} (Shoshannim) Meaning lilies; it may refer to a melody common at that time.

45:1¹ (King) Psalm 45 is a praise to Christ the King, who is typified by Solomon. The first section, vv. 1-8, is a praise concerning the King Himself, the second section, vv. 9-15, is a praise concerning the queen, the King's wife, and the third section, vv. 16-17, is a praise concerning the King's sons, the princes.

【45:2】你比世人^{1a}更美，你的嘴唇滿溢^b恩典；所以神^c賜福給你，直到永遠。

【45:3】大能者阿，願你腰間佩刀，大有¹尊榮和¹威嚴。

1～8節從四個方向讚美作王的基督：祂的佳美、（2、）祂的得勝、（3～5、）祂的國、（6～7、）和祂的美德。（8。）在這讚美裏，有平衡的兩對：基督的佳美和祂的得勝，基督的國和祂的美德。基督的佳美，是由祂帶着要求的得勝來平衡；（參太五 20，二五 14～30，約十五 2，6；）祂的國，就是祂得勝的結果，是由祂美德的甜美來平衡。

● 45:1² 我們對主耶穌若有情深的愛，我們的舌頭就會是快手的筆，迅速寫出我們的愛和我們的讚美。

● 45:2¹ 主耶穌首先在祂佳美的一面臨到我們，吸引我們歸祂自己。我們愛祂，是基督給我們看見祂的佳美，以及我們在基督的佳美裏享受祂的結果。

● 45:3¹ 基督的尊榮和威嚴，是祂得勝的標記。基督這大能者已勝過祂一切仇敵，並贏得勝利。（弗四 8，啓五 5。）威嚴是榮耀的彰顯。基督在地上時，只有一次顯示祂的威嚴，就是在山上變化形像的時候。（太十七 1～2。）祂復活、升天以後，在祂的尊榮和威嚴裏，將自己顯給保羅（徒二六 13～15）和約翰（啓一 9～20）看。基督在祂第二次來時，要照耀地，使地因祂榮耀的威嚴而發光。（啓十八 1。）

【45:2】You are^{1a} fairer than the sons of men; / ^bGrace is poured upon Your lips; / Therefore God has^c blessed You forever.

【45:3】Gird Your sword upon Your thigh, O mighty One, / In Your¹ majesty and Your¹ splendor.

Verses 1-8 are the praise of Christ the King from four directions: His fairness (v. 2), His victory (vv. 3-5), His kingdom (vv. 6-7), and His virtues (v. 8). In this praise there are two balanced pairs: Christ's fairness and His victory, and Christ's kingdom and His virtues. Christ's fairness is balanced by His victory with its requirements (cf. Matt. 5:20; 25:14-30; John 15:2, 6), and His kingdom, the issue of His victory, is balanced by the sweetness of His virtues.

45:1² (tongue) If we have an affectionate love for the Lord Jesus, our tongue will be the pen of a ready writer, ready to write our love and our praise.

45:2¹ (fairer) The Lord Jesus comes to us first in the aspect of His fairness, to attract us to Himself. Our love for Him is the issue of His showing us His fairness and of our enjoying Him in His fairness.

45:3¹ (majesty) Both Christ's majesty and His splendor are signs of His victory. Christ, the mighty One, has overcome all His enemies and has gained the victory (Eph. 4:8; Rev. 5:5). Splendor is the expression of glory. While Christ was on earth, He showed His splendor only once, when He was transfigured on the mountain (Matt. 17:1-2). After His resurrection and ascension, He showed Himself in His splendor and majesty to Paul (Acts 26:13-15) and to John (Rev. 1:9-20). In His second coming Christ will shine over the earth to illumine it with the splendor of His glory (Rev. 18:1).

【45:4】爲了真理、^{1a}溫柔、公義，願你在威嚴中坐車前往，無不²得勝；願你的右手³施行⁴可畏的事。

【45:5】你的箭銳利，射中王敵之心；眾民仆倒在你以下。

【45:6】^{1a}神阿，你的^b寶座是永永遠遠的；你²國的權杖是正直的³權杖。

● 45:4¹ 或，公義的溫柔。

● 45:4² 無論地上的情形如何，基督都得勝、亨通的坐車前往。（徒五 31。）從祂升天那日，祂就開始坐車前往；祂要繼續坐車前往，直到祂在得勝裏回來。（啓十九 11～16。）

● 45:4³ 施行，直譯，教導你。

● 45:4⁴ 基督所行可畏的事，包括祂的釘十字架、復活和升天。基督所作的每一件事，無論大小，都是可畏的。

● 45:6¹ 見來一 8 註 1 一段。

● 45:6² 基督的國是祂得勝的結果。（但二 34～35，七 13～14，太二八 18，啓十九 11～二十 6。）

● 45:6³ 權杖表徵權柄。本節的正直和 7 節的公義，都與權柄有關。（八九 14 上。）

【45:4】 And in Your splendor ride on ¹victoriously / Because of truth and ^{2a}meekness and righteousness; / And let Your right hand ³teach You ⁴awesome deeds.

【45:5】 Your arrows are sharp: / The peoples fall under You; / The arrows are in the heart of the King's enemies.

【45:6】 ^aYour ^bthrone, O ¹God, is forever and ever; / The ²scepter of uprightness is the scepter of Your ³kingdom.

45:4² (meekness) Or, the meekness of righteousness.

45:4¹ (victoriously) Regardless of the situation on earth, Christ is riding on triumphantly, prosperously (Acts 5:31). From the day of His ascension He began to ride on, and He will continue to ride until He comes back in victory (Rev. 19:11-16).

45:4³ (teach) Here teach You should be understood to mean perform for You.

45:4⁴ (awesome) Christ's awesome deeds include His crucifixion, resurrection, and ascension. Everything Christ does, whether great or small, is awesome.

45:6¹ (God) See note 8¹, par. 1, in Heb. 1.

45:6³ (kingdom) Christ's kingdom is the issue of His victory (Dan. 2:34-35; 7:13-14; Matt. 28:18; Rev. 19:11-20:6).

45:6² (scepter) The scepter signifies authority. Uprightness in this verse and righteousness in v. 7 are related to authority (89:14a).

【45:7】你愛公義，恨惡邪惡；所以神，
就是¹你的神，用²歡樂的油^a膏你，
勝過膏你的²同夥。

【45:8】你的¹衣服，都有^a沒藥、沉香、
桂皮的香氣；²象牙宮中有絲絃樂器的
聲音，使你快樂。

● 45:7¹ 見來一 8 註 1 一段。

● 45:7² 歡樂的油表徵神那複合、終極完成的靈；（出三十 23 ~ 25 與 25 註 2；）同夥表徵基督的信徒。（見來一 9 註 2。）基督的權柄、寶座、權杖、和其餘與國有關的一切，都在那靈的膏抹之下，指明基督的權柄和國度完全是屬靈的事。（羅十四 17，見路十七 20 註 2，21 註 1。）祂受了膏，目的是為着國度。

● 45:8¹ 衣服在這裏表徵基督的美德，這些美德是神聖屬性的彰顯；（賽六 1 與註 2；）沒藥和沉香表徵基督之死的甜美；（約十九 39 ~ 40；）桂皮表徵基督復活的馨香和驅逐的能力。（見出三十 25 註 2。）基督一切的美德都滿了祂死和復活的香氣，甜美的馨香。

● 45:8² 宮在這裏表徵眾地方召會；象牙是一種像骨的物質，表徵基督不能折斷的復活生命；（約十九 36 與註 2；）絲絃樂器表徵甜美、和諧的讚美。在主眼中看為美麗，且作祂彰顯的眾地方召會，是

【45:7】 You have loved righteousness and hated wickedness;
/ Therefore God, ¹Your God, has ^aanointed You / With the
²oil of gladness above Your ²companions.

【45:8】 All Your ¹garments smell of ^amyrrh and aloes, of
cassia; / From ²palaces of ivory, harpstrings have made
You glad.

45:7¹ (Your) See note 8¹, par. 1, in Heb. 1.

45:7² (oil) The oil of gladness signifies the compound, consummated Spirit of God (Exo. 30:23-25 and note 25¹), and the companions signify the believers of Christ (see note 9² in Heb. 1). Christ's authority, throne, scepter, and all else related to the kingdom are under the anointing of the Spirit, indicating that Christ's authority and kingdom are altogether a spiritual matter (Rom. 14:17; see notes 20² and 21¹ in Luke 17). He has been anointed for the purpose of the kingdom.

45:8¹ (garments) Garments here signify Christ's virtues, which are the expression of the divine attributes (Isa. 6:1 and note 2); myrrh and aloes signify the sweetness of Christ's death (John 19:39-40); and cassia signifies the fragrance and repelling power of Christ's resurrection (see note 25¹ in Exo. 30). All Christ's virtues are filled with the savor, the sweet fragrance, of His death and resurrection.

45:8² (palaces) Palaces here signify the local churches; ivory, a bone-like substance, signifies the unbroken resurrection life of Christ (John 19:36 and note 2); and harpstrings signify sweet, melodious praises. The local churches, which are beautiful in the eyes of the Lord and which are

【45:9】¹ 有君王的² 女兒，在你尊貴婦女之中；³ 王后穿戴⁴ 俄斐金子，站在你右邊。

用基督復活的生命建造的；並且有來自眾地方召會的讚美，使祂快樂。基督的衣服，就是祂的美德，產生了召會作祂的彰顯；（參彼前二 9；）祂的衣服和召會都滿了甜美。

● 45:9¹ 9 ~ 15 節是藉着對王后連同君王的女兒，並對童女的讚美，而讚美作王的基督。（14。）

● 45:9² 君王的女兒，表徵基督君尊的信徒；王尊貴的（或榮耀的）婦女，表徵基督尊貴、尊榮的信徒。我們這些信徒由君王所生，有君尊和尊貴的身分；我們照這身分行事為人，乃是榮耀基督。（弗四 1，帖後一 11 ~ 12。）

● 45:9³ 表徵召會，特別是得勝者，乃是基督獨一的妻子。在啓十九 7、9 上，羔羊的妻子是由應邀赴基督婚筵的得勝信徒所組成的團體新婦。（見該處 7 註 2 與 9 註 1。）照樣，在本篇裏，王后不是表徵單個的人；反之，她表徵一個團體的實體，由她所有的同伴所組成；這些同伴包括君王的女兒爲尊貴的婦女，以及童女爲其朋友。（14。）因此，在本篇裏，所羅門王同他的許多妃嬪（她們是公主，外邦諸王的女兒一王上十一 1，3，）是用在正面的意義，豫表作王的基督同祂團體的妻子，就是召會，（約三 29，弗五 24 ~ 25，31 ~ 32，）由來自各支派、各方言、各民族、各邦國（啓五 9）的信徒所組成。

【45:9】¹The ²daughters of kings are among Your most prized; / The ³queen stands at Your right hand in the ⁴gold of Ophir.

His expression, are built with the resurrection life of Christ, and from the local churches come the praises that make Him glad. Christ's garments, His virtues, have produced the church as His expression (cf. 1 Pet. 2:9), and both His garments and the church are full of sweetness.

45:9¹ (The) Verses 9-15 praise Christ the King in praising the queen with the daughters of kings and with the virgins (v. 14).

45:9² (daughters) The daughters of kings signify the believers of Christ in their royalty, and the king's most prized (or, honorable, glorious) women signify the believers of Christ in their honor and majesty. As those born of the King, we, the believers, have a royal and honorable status. Our conducting ourselves according to that status is a glory to Christ (Eph. 4:1; 2 Thes. 1:11-12).

45:9³ (queen) Signifying the church, especially the overcomers, as the unique wife of Christ. In Rev. 19:7 and 9a, the wife of the Lamb is a corporate bride composed of the overcoming believers invited to the marriage dinner of the Lamb (see notes 7² and 9¹ there). Likewise, in this psalm the queen does not signify an individual; rather, she signifies a corporate entity composed of all her companions: the daughters of kings as the honorable women and the virgins as her friends (v. 14). Thus, in this psalm Solomon the king with his many wives and concubines, who were princesses, daughters of Gentile kings (1 Kings 11:1, 3), are used in a positive sense to typify Christ as the King with His corporate wife, the church (John 3:29; Eph. 5:24-25, 31-32), composed of His believers from every tribe, tongue, people, and nation (Rev. 5:9).

【45:10】¹ 女子阿，你要聽，要看，要側耳而聽，要^a忘記你的民，和你的父家；

【45:11】王就羨慕你的¹美貌。因為祂是你的²主，你當敬拜祂。

在 8 節，召會由象牙宮這建築所豫表；在本節，召會由王后這妻子所描繪。在整本聖經中，這兩個表號—建築和新婦，都用以表徵召會。（參創二 22 與註。）一面，召會是神的建築，神的家；（提前三 15；）另一面，召會是基督的新婦，基督的妻子。（林後十一 2。）

● 45:9⁴ 王后穿戴金子，表徵召會顯出神聖的性情。召會所穿戴的『金子，』就是基督這神聖的一位，作信徒的義，使他們得神稱義。（路十五 22，林前一 30。）這是召會第一層的遮蓋。

● 45:10¹ 這女子就是王后，表徵召會；女子的民和她的父家，表徵召會天然的關係。這話與主在太十 37 和路十四 26 論到否認天然關係的話相符。

● 45:11¹ 王后的美貌，表徵藉着召會所彰顯之基督的美德。本篇讚美基督，不僅是讚美那直接屬於祂的事，也是讚美那藉祂的召會和祂的得勝者所顯明，間接屬於祂的事。我們說召會和信徒的美言，也是對基督的讚美。

【45:10】Hear, O ¹daughter, and see; and incline your ear;
/ And ^aforget your people and your father's house;

【45:11】Thus the King will desire your ¹beauty. / Because He is your ²Lord, / Worship Him.

In v. 8 the church is typified by the ivory palaces, the building, and in this verse the church is pictured as the queen, the wife. In the entire Scriptures these two figures—the building and the bride—are used to signify the church (cf. Gen. 2:22 and notes). On the one hand, the church is the building, the house, of God (1 Tim. 3:15), and on the other hand it is the bride, the wife, of Christ (2 Cor. 11:2).

45:9⁴ (gold) The queen's being covered with gold signifies the church's appearing in the divine nature. The "gold" that covers the church is Christ, the divine One, as the believers' righteousness for their justification (Luke 15:22; 1 Cor. 1:30). This is the first layer of the church's covering.

45:10¹ (daughter) The daughter is the queen, who signifies the church; her people and her father's house signify the natural relationships of the church. This word corresponds to the Lord's word regarding denying the natural relationships in Matt. 10:37 and Luke 14:26.

45:11¹ (beauty) The queen's beauty signifies the virtues of Christ expressed through the church. This psalm praises Christ not only concerning the things that are of Him directly but also concerning the things that are of Him indirectly as manifested through His church and His overcomers. Our speaking well of the church and the believers is also a praise to Christ.

【45:12】¹ 推羅的女子必帶着禮物而來；
¹ 民中的富足人，必向你求恩。

【45:13】¹ 王女在君尊的住處，極其榮華，
她的^a 衣服是用金線² 交織成的。

● 45:11² 在 1 節基督是王，在 2 節祂是人，在 6 節祂是神，在本節祂是主。基督作為召會的主，不僅配得召會的愛，也配得召會的敬拜。

● 45:12¹ 推羅的女子，表徵繁華世界的人。民中的富足人，表徵高階層的人，他們極為富有，卻沒有神的恩。（參林前一 26 ~ 28。）他們向王后所求的恩，乃是表徵召會所享受神的恩典。如本節所指明的，富足人要來到召會得着神的恩典。

● 45:13¹ 王女就是王后，表徵召會；她在君尊的住處極其榮華，表徵榮耀的召會（弗五 27）以基督為君尊的住處。首先，我們這些基督的信徒以基督為我們的住處；然後我們又成為祂的住處。（約十五 4，十四 3，20，23。）

● 45:13² 表徵藉着許多苦難並藉着死與復活而受了對付的基督，成為召會的義，滿足神公義的要求，使召會在神面前得稱義。（林前一 30。）因此，用金線交織成的衣服，再次指召會的第一層遮蓋，（就是基督作我們的義，我們藉祂得稱義，）由 9 節的俄斐金子所表徵。（見 9 註 4。）參出二八 39 註 1。

【45:12】 And the ¹daughter of Tyre will come with a gift;/
The ¹rich among the people will entreat your favor.

【45:13】 The king's ¹daughter is all glorious within the
royal abode;/ Her ^agarment is a ²woven work inwrought
with gold.

45:11² (Lord) In v. 1 Christ is the King, in v. 2 He is a man, in v. 6 He is God, and in this verse He is the Lord. As the Lord of the church, Christ is worthy not only of the church's love but also of her worship.

45:12¹ (daughter) The daughter of Tyre signifies the people of the flourishing world. The rich among the people signify the high class, who have great wealth but do not have God's favor (cf. 1 Cor. 1:26-28). The favor they entreat of the queen signifies the grace of God enjoyed by the church. As indicated by this verse, the rich will come to the church to obtain the grace of God.

45:13¹ (daughter) The king's daughter is the queen, signifying the church, and her being all glorious within the royal abode signifies the glorious church (Eph. 5:27), which takes Christ as her royal abode. First we, the believers of Christ, take Christ as our abode, and then we become His abode (John 15:4; 14:3, 20, 23).

45:13² (woven) Signifying the Christ who has been dealt with through many sufferings and through death and resurrection to become the righteousness of the church to meet the righteous requirement of God that the church may be justified before God (1 Cor. 1:30). Thus, the woven work inwrought with gold refers again to the first layer of covering—Christ as our righteousness, through whom we are justified—signified by the gold of Ophir in v. 9 (see note 9⁴). Cf. note 39¹ in Exo. 28.

【45:14】她要穿¹刺繡的衣服，被引到王前；隨從她的²陪伴^a童女，也要被帶到你面前。

【45:15】她們要喜樂歡欣的被引導；她們要^a進入王¹宮。

● 45:14¹ 另一件衣服，是她的第二層遮蓋，表徵召會要穿戴聖徒所行的義，被引到作王的基督面前，以滿足基督的要求，使基督與召會成為婚配。

（啓十九 8 與註 2，太二二 11 ~ 12 與 11 註 1。）本篇的王后有兩件衣服。第一件衣服，『俄斐金子，』（9，）是用金線交織成的，（13，）相當於基督作我們客觀的義，使我們得稱義；第二件衣服，刺繡的衣服，相當於基督藉着那靈變化的工作，『刺繡』到我們裏面，並從我們活出來，作我們主觀的義，使我們得勝。第一件衣服穿在我們身上，使我們可以站在神面前；（路十五 22；）第二件衣服編織到我們的性格裏，刺繡到我們的所是裏，使我們可以站在王面前。

● 45:14² 表徵得勝的聖徒，要應邀赴基督的筵筵。（啓十九 9。）

● 45:15¹ 表徵得勝的聖徒要喜樂歡欣的進入那作基督王宮的新耶路撒冷。（啓三 12。）本篇首先題到住處，（13，）然後題到王宮。當基督成為我們的住處，我們就成為祂的住處，就是相互的住處。（約十五 4。）因為基督是王，我們是王后，至終

【45:14】She will be led to the King in¹ embroidered clothing; / The^{2a} virgins behind her, her² companions, / Will be brought to You.

【45:15】They will be led with rejoicing and exultation; / They will^a enter the King's¹ palace.

45:14¹ (embroidered) Another garment, the second layer of her covering, signifying that the church will be led to Christ the King clothed with the righteousnesses of the saints to meet the requirement of Christ for their marriage (Rev. 19:8 and note 2; Matt. 22:11-12 and note 11¹). The queen in this psalm has two garments. The first garment, “the gold of Ophir” (v. 9), the woven work inwrought with gold (v. 13), corresponds to Christ as our objective righteousness, which is for our justification. The second garment, the embroidered clothing, corresponds to Christ “embroidered” into us by the transforming work of the Spirit and lived out of us as our subjective righteousnesses, which are for our victory. The first garment is put upon us that we may stand in the presence of God (Luke 15:22), whereas the second garment is woven into our character, embroidered into our being, that we may stand before the King.

45:14² (virgins) Signifying the overcoming saints, who will be invited to the marriage dinner of Christ (Rev. 19:9).

45:15¹ (palace) Signifying that the overcoming saints will enter the New Jerusalem, Christ's palace (Rev. 3:12), with rejoicing and exultation. This psalm mentions first the abode (v. 13) and then the palace. When Christ becomes our abode, we become His abode—a mutual abode (John 15:4). Because Christ is the King and we are the queen, eventually this

45:16^a
提後二 12
啓五 10
二十 4, 6

【45:16】你的¹子孫要接續你的¹列祖；
你要立他們在全地作^{1a}首領。

45:17^a
詩七二 17~19
瑪一 11

【45:17】我必叫你的^{1a}名被萬代記念；
所以眾民要永永遠遠讚美你。

這相互的住處，就成為新耶路撒冷所表徵的王宮；
新耶路撒冷實際上就是三一神作到信徒裏面，並與
他們調和成為一個實體，就是神與祂所救贖之人相
互的居所，直到永遠。（啓二一 3，22 與 22 註 2。）

● 45:16¹ 16 和 17 節，以讚美王的子孫來讚美
作王的基督。列祖在這裏表徵基督在肉身裏的先祖；
子孫表徵基督的得勝者，作祂的後裔；首領表徵基
督的得勝者，與祂一同作王，治理列國。（啓二
26，二十 4，6。）

本篇陳明基督之美麗的完整景象，完全圖畫，
給我們看見基督在祂自己裏面的美麗，（1～8，）
如四福音所揭示的；基督在召會—祂妻子—裏的美
麗，（9～15，）如書信所啓示的；以及基督在
祂所有子孫，就是在作眾首領之得勝者裏的美麗，
（16～17，）如在啓示錄所見的。

● 45:17¹ 基督的名要藉着得勝的聖徒，被萬代
記念；並且基督要藉着祂得勝並同作王的聖徒，得
着眾民的讚美。

【45:16】 In the place of Your¹ fathers will be Your¹ sons; /
You will make them^{1a} princes in all the earth.

【45:17】 I will cause Your^{1a} name to be remembered in
all generations; / Therefore the peoples will praise You
forever and ever.

mutual abode becomes the palace, which signifies the New Jerusalem,
which is actually the Triune God wrought into the believers and mingled
with them to be one entity, the mutual dwelling of God and His redeemed
for eternity (Rev. 21:3, 22 and note 22²).

45:16¹ (fathers) Verses 16 and 17 praise Christ the King in praising His
sons. Here fathers signifies Christ's forefathers in the flesh, sons signifies
the overcomers of Christ as His descendants, and princes signifies the
overcomers of Christ as His co-kings, who will reign with Christ over the
nations (Rev. 2:26; 20:4, 6).

This psalm presents a complete view, a full picture, of Christ's
beauty, which is in Christ Himself (vv. 1-8), as unveiled in the four
Gospels; in the church, His wife (vv. 9-15), as revealed in the Epistles;
and in all His sons, the overcomers as the princes (vv. 16-17), as seen
in Revelation.

45:17¹ (name) Christ's name will be remembered in all generations
through the overcoming saints, and Christ will be praised by the nations
through His overcoming and co-reigning saints.

45:16^a
2 Tim. 2:12;
Rev. 5:10;
20:4, 6; See note
16¹

45:17^a
Psa. 72:17-19;
Mal. 1:11

詩篇 第四十六篇

46: 標題^a
詩四二標題

^a可拉子孫的歌，交與歌詠長；
調用^{*}女音。

46:1^a
詩十四 6

【46:1】¹神是我們的^a避難所和力量，
是我們患難中隨時可得的幫助。

46:2^a
參啓八 8

【46:2】所以地雖改變，^a山雖搖動到海心，

【46:3】其中的水雖匉匉翻騰，山雖因
海漲而戰抖，我們也不害怕。（細拉）

46:4^a
詩三六 8
六五 9
46:4^b
詩四八 1, 8
八七 3

【46:4】有一道^{1a}河，這河的支流，使^{2b}
神的城快樂；這城就是至高者支搭^c
帳幕的聖處。

46:4^c
詩四三 3
八四 1

● 46:^{*} 也許指女高音。

● 46:1¹ 四六～四八篇讚美神爲大，特別在祂的城耶路撒冷裏。這些詩篇啓示神如何住在那作爲祂城，祂居所的召會中，給聖徒享受，使祂在基督裏作王管理全地。

● 46:4¹ 表徵三一神在基督裏藉着那靈而湧流，作祂子民的生命。（啓二二 1 與註 2，註 3。）

PSALM 46

To the choir director. ^aOf the sons of Korah.
According to ^{*}alamoth. A Song

46:Title^a
Psa. 42 title

【46:1】¹God is our ^arefuge and strength; / A help in
distress, He is most readily found.

46:1^a
Psa. 14:6

【46:2】Therefore we will not fear, / Though the earth
change, / And the ^amountains slip into the heart of the seas;

46:2^a
cf. Rev. 8:8

【46:3】Though the waters of the sea roar and foam; /
Though the mountains shake at its swelling. Selah.

【46:4】There is a ^{1a}river whose streams gladden the
^{2b}city of God, / The holy place of the ^ctabernacles of the
Most High.

46:4^a
Psa. 36:8;
65:9
46:4^b
Psa. 48:1, 8;
87:3
46:4^c
Psa. 43:3;
84:1

46:^{*} (alamoth) Perhaps referring to soprano voices.

46:1¹ (God) Psalms 46—48 praise God in His greatness, particularly in His city, Jerusalem. These psalms reveal how God dwells in the church as His city, His habitation, to be enjoyed by the saints, that in Christ He may be King over all the earth.

46:4¹ (river) Signifying the flowing of the Triune God in Christ through the Spirit as life to His people (Rev. 22:1 and notes 2 and 3).

46:5^a
利二六 12
申二三 14
賽十二 6
何十一 9
珥二 27
番三 15
亞二 5, 10~11

【46:5】神在城^a中；城必¹不動搖；到天一亮，神必幫助這城。

【46:6】外邦喧嚷，列國動搖。神發聲，地便鎔化。

【46:7】萬軍之耶和華與我們同在；雅各的神是我們的^a高臺。（細拉）

【46:8】你們來看耶和華的作為，看祂怎樣使地荒涼。

● 46:4² 四五篇的王豫表作王的基督；在本篇，以及通常在整本聖經裏，城表徵國。基督作為王，需要一座城讓祂在其中管治並作王。神的城是擴大、加強、並建造的召會，作為神在祂國裏作王的管治中心。作為神家的召會，（二三 6，二六 8，二七 4，三六 8，提前三 15，）必須擴大成為作神的城、神的國的召會。（啓五 9～10。）至終，在神的經綸裏，神的家成為聖城新耶路撒冷，作神永遠的居所，並作祂永遠的國的管治中心。（啓二一 2～3，22，二二 3。）

● 46:5¹ 不能動搖的城，就是不能震動的國，（來十二 28，）乃是基督自己連同祂的擴大，祂的擴增。（但二 34～35，44 與 35 註 2 二段。）

【46:5】 God is in the^a midst of her; she will¹ not be moved; / God helps her at the dawn of the morning.

【46:6】 The nations rage; the kingdoms are moved. / He utters His voice; the earth melts.

【46:7】 Jehovah of hosts is with us; / The God of Jacob is our^a high retreat. Selah.

【46:8】 Come, see the works of Jehovah, / How He has made desolations on earth.

46:4² (city) The king in Psa. 45 typifies Christ as the King; the city in this psalm, and often in the Bible as a whole, signifies a kingdom. As the King, Christ needs a city in which to rule and reign. The city of God is the enlarged, strengthened, and built-up church as the ruling center for God's reign in His kingdom. The church as the house of God (23:6; 26:8; 27:4; 36:8; 1 Tim. 3:15) must be enlarged to become the church as the city, the kingdom, of God (Rev. 5:9-10). Eventually, in God's economy the house of God becomes the holy city, New Jerusalem, as God's eternal habitation and the ruling center of His eternal kingdom (Rev. 21:2-3, 22; 22:3).

46:5¹ (not) The city, which cannot be moved, is the unshakable kingdom (Heb. 12:28), which is Christ Himself with His enlargement, His increase (Dan. 2:34-35, 44, and note 35³, par. 2).

46:5^a
Lev. 26:12;
Deut. 23:14;
Isa. 12:6;
Hosea 11:9;
Joel 2:27;
Zeph. 3:15;
Zech. 2:5, 10-11

46:7^a
2 Sam. 22:3;
Psa. 9:9;
46:11;
48:3

46:7^a
撒下二二 3
詩九 9
四六 11
四八 3

【46:9】祂止息^a刀兵，直到地極；祂折弓斷槍，用火焚燒戰車。

【46:10】¹你們要^a住手，要知道我是神。我必在列國中被高舉；我必在徧地上被高舉。

【46:11】萬軍之耶和華與我們同在；雅各的神是我們的高臺。（細拉）

詩篇 第四十七篇

^a可拉子孫的詩，
交與歌詠長。

【47:1】萬民哪，你們都要拍掌；要用誇勝的聲音向神歡呼。

● 46:10¹ 神對喧嚷的列國（6 上，二 1～2）說的這話乃是豫言，指明當召會得着擴大、加強、並建造成爲神的城，作神的國時，（參太十六 18，）神就得着立場對付列國，並據有全地。（參但二 34～35，啓十九 11～21。）

【46:9】 He makes^a wars cease unto the end of the earth; / He breaks the bow and cuts the spear to pieces; / He burns the war wagons with fire.

【46:10】¹ Be^a still and know that I am God. / I will be exalted among the nations; I will be exalted on earth.

【46:11】 Jehovah of hosts is with us; / The God of Jacob is our high retreat. Selah.

PSALM 47

To the choir director.
^aOf the sons of Korah. A Psalm

【47:1】 Clap your hands, all you peoples; / Shout to God with the voice of a triumphant sound.

46:10¹ (Be) This word spoken by God to the raging nations (v. 6a; 2:1-2) is a prophecy indicating that when the church is enlarged, strengthened, and built up to be a city as God's kingdom (cf. Matt. 16:18), God will have the ground to deal with the nations and possess the entire earth (cf. Dan. 2:34-35; Rev. 19:11-21).

47:2^a
亞十四 16
瑪一 14
啓十五 3

【47:2】因為耶和華至高者是可畏的：
祂是管理全地的大¹君^a王。

47:3^a
參書十 24~25

【47:3】祂叫眾民服在我們以下，又叫
列邦服在我們^a腳下。

【47:4】祂為我們選擇產業，就是祂所
愛之雅各的¹榮耀。（細拉）

【47:5】神在歡呼聲中上升；耶和華在
角聲中上升。

47:6^a
詩五 2

【47:6】你們要向神歌頌，歌頌；要向
我們的^a王歌頌，歌頌。

47:7^a
林前十四 15

【47:7】因為神是全地的王；你們要用^a
悟性歌頌。

47:8^a
賽六 1
啓四 2

【47:8】神作王治理列國；神^a坐在祂的
聖寶座上。

● 47:2¹ 當召會擴大為城，（參啓二一 22 與註 1，）我們在其中享受神作我們的一切時，（四六，）神就要藉着城征服萬民和列國，並在基督裏作大君王治理全地。（見四六 10 註 1。）

● 47:4¹ 或，誇耀。

【47:2】For Jehovah Most High is awesome: / A great^{1a} King over all the earth.

【47:3】He subdues peoples under us, / And nations under our^a feet.

【47:4】He chose our inheritance for us, / The excellency of Jacob, whom He loved. Selah.

【47:5】God ascends amidst shouting; / Jehovah, at the sound of a trumpet.

【47:6】Sing psalms to God, sing psalms; / Sing psalms to our^a King, sing psalms.

【47:7】For God is the King of all the earth; / Sing psalms with^a understanding.

【47:8】God reigns over the nations; / God^a sits upon His holy throne.

47:2¹ (King) When the church is enlarged as a city (cf. Rev. 21:22 and note 1), in which we enjoy God as our everything (Psa. 46), God will subdue the peoples and the nations through the city and rule over all the earth in Christ as the great King (see note 10¹ in Psa. 46).

47:2^a
Zech. 14:16;
Mal. 1:14;
Rev. 15:3

47:3^a
cf. Josh. 10:24-25

47:6^a
Psa. 5:2

47:7^a
1 Cor. 14:15

47:8^a
Isa. 6:1;
Rev. 4:2

【47:9】眾民的君王聚集，要作亞伯拉罕之神的民；因為地的盾牌是屬神的；祂大得高舉。

詩篇 第四十八篇

一首歌，^a可拉子孫的詩。

【48:1】^{1a}耶和華為大，在我們^b神的²城中，在祂的^c聖²山上，該大受讚美。

【48:2】在^a北面的^{1b}錫安山，是大君王的^c城，居高^d華美，為全地所喜悅。

● 48:1¹ 本篇是關於神的城之啓示的高峯。惟在有在表徵剛強並擴大之召會的城中，神纔能為大，並大受讚美。（參弗三 20～21。）

● 48:1² 這裏『祂的聖山』和『我們神的城』是同位語，指明山就是城。山和城二者都表徵神的國。

● 48:2¹ 錫安，大衛王的城，（撒下五 7，）是耶路撒冷城的中心，就是那作神在地上居所的殿建造的所在。（九 11，七四 2，七六 2 下，一三五 21，賽八 18。）耶路撒冷內的錫安，豫表作屬天耶路撒冷的召會裏的團體得勝者，就是得成全並成熟的神人。（來十二 22，啓十四 1～5。）錫安作為

【47:9】 The princes of the peoples have been gathered / As the people of the God of Abraham; / For the shields of the earth belong to God; / He is greatly exalted.

PSALM 48

A Song; a ^aPsalm of the sons of Korah

【48:1】^{1a}Great is Jehovah, / And much to be praised / In the ^{2b}city of our God, / In His ^choly ²mountain.

【48:2】^aBeautiful in elevation, / The joy of the whole earth, / Is Mount ^{1b}Zion, the ^csides of the north, / The ^dcity of the great King.

48:1¹ (Great) This psalm is the climax of the revelation concerning the city of God. Only in the city, signifying the strong and enlarged church, can God be great and much to be praised (cf. Eph. 3:20-21).

48:1² (city) Here His holy mountain is in apposition to city of our God, indicating that the mountain is the city. Both the mountain and the city signify the kingdom of God.

48:2¹ (Zion) Zion was the city of King David (2 Sam. 5:7), the center of the city of Jerusalem, where the temple as God's dwelling place on earth was built (9:11; 74:2; 76:2b; 135:21; Isa. 8:18). Zion within Jerusalem typifies the body of overcomers, the perfected and matured God-men, within the church as the heavenly Jerusalem (Heb. 12:22; Rev. 14:1-5). As the highlight and beauty of the holy city Jerusalem (v.

48:Title^a

Psa. 42 title

48:1^a

Psa. 77:13;

95:3;

96:4;

135:5;

145:3;

147:5;

1 John 4:4

48:1^b

Psa. 46:4;

87:3

48:1^c

Psa. 2:6;

87:1;

Zech. 8:3

48:2^a

Psa. 50:2;

Lam. 2:15

48:2^b

Psa. 2:6

48:2^c

Isa. 14:13

48:2^d

Zech. 14:16;

Matt. 5:35

48: 標題^a

詩四二標題

48:1^a

詩七七 13

九五 3

九六 4

一三五 5

一四五 3

一四七 5

約壹四 4

48:1^b

詩四六 4

八七 3

48:1^c

詩二 6

八七 1

亞八 3

48:2^a

賽十四 13

48:2^b

詩二 6

48:2^c

亞十四 16

太五 35

48:2^d

詩五十 2

哀二 15

【48:3】神在城的¹宮中自顯為^a高臺。

【48:4】看哪，眾王會合，一同經過。

【48:5】他們見了這城，就詫異驚惶，
急忙逃跑。

【48:6】戰兢在那裏抓住他們；他們疼痛掙扎，好像產難的婦人一樣。

【48:7】神阿，你用東風打破他施的船隻。

聖城耶路撒冷的高峯和美麗，（2，五十2，）豫表得勝者是召會的高峯、中心、拔高、加強、豐富、美麗和實際。（2，11～12，二十2，五三6上，八七2。）得勝者作為錫安，乃是基督身體的實際，並且終極完成眾地方召會中身體的建造，帶進永世裏終極完成的聖城新耶路撒冷，就是作神居所的至聖所。（啓二一1～3，16，22。）在新天新地裏，整個新耶路撒冷將成為錫安，所有的信徒都是得勝者。（啓二一7與註1。）

● 48:3¹ 城表徵宇宙的召會作神的國，（太十六18～19，）城內的宮表徵眾地方召會。在宇宙召會的眾地方召會中，神為人所認識。

【48:3】 God has made Himself known / In her¹ palaces as
a^a high retreat.

【48:4】 For, behold, the kings have assembled themselves;
/ They passed by together.

【48:5】 They saw; therefore they were astounded. / They
were dismayed; they hurried off in alarm.

【48:6】 Trembling seized them there; / Writhing, like that
of a woman in labor;

【48:7】 With an east wind You shattered / The ships of
Tarshish.

2; 50:2), Zion typifies the overcomers as the high peak, the center, the uplifting, the strengthening, the enriching, the beauty, and the reality of the church (vv. 2, 11-12; 20:2; 53:6a; 87:2). The overcomers as Zion are the reality of the Body of Christ and consummate the building up of the Body in the local churches to bring in the consummated holy city, New Jerusalem, the Holy of Holies as God's dwelling place, in eternity (Rev. 21:1-3, 16, 22). In the new heaven and new earth the entire New Jerusalem will become Zion, with all the believers as overcomers (Rev. 21:7 and note 1).

48:3¹ (palaces) The city signifies the universal church as God's kingdom (Matt. 16:18-19), and the palaces within the city signify the local churches. God is known in all the local churches of the universal church.

48:8^a
詩八七 5
賽二 2
彌四 1

【48:8】我們在萬軍之耶和華的城中，
就是我們神的城中，所看見的，正如
我們所聽見的。神必^a堅立這城，直
到永遠。（細拉）

【48:9】神阿，我們在你的殿中，想念
你的慈愛。

48:10^a
出三四 5
申二八 58
詩一一三 3
瑪一 11, 14

【48:10】神阿，你受的讚美，正如你的^a
名一樣，直到地極；你的右手滿了公義。

48:11^a
詩二 6
48:11^b
詩九七 8

【48:11】因你的判斷，^a錫安山應當^b快
樂，猶大的女子應當歡騰。

48:12^a
詩二 6

【48:12】你們當周遊^a錫安，四圍旋繞，
數點¹城樓。

48:13^a
詩一二二 7
48:13^b
詩二二 30
七八 4, 6

【48:13】當細看她的^a外郭，巡察她的
宮殿，為要傳述給^b後代。

● 48:12¹ 城樓和外郭（13）是為着與仇敵爭戰，
以保護城；宮殿（13）是給王居住。這一切指明召
會的功用。（弗六 10～20，二 20～22。）

【48:8】 As we have heard, / So we have seen / In the city
of Jehovah of hosts, / In the city of our God. / God will
^aestablish her forever. Selah.

【48:9】 We consider, O God, Your lovingkindness / In the
midst of Your temple.

【48:10】 As Your ^aname is, O God, / So is Your praise /
Unto the ends of the earth; / Your right hand is full of
righteousness.

【48:11】 Let Mount ^aZion ^brejoice; / Let the daughters of
Judah exult / Because of Your judgments.

【48:12】 Walk about ^aZion, and go around her; / Count her
¹towers.

【48:13】 Consider carefully her ^abulwarks; / Pass between
her palaces; / That you may recount it to the ^bgeneration
following.

48:12¹ (towers) Towers and bulwarks (v. 13) are for fighting the
enemies to protect the city, and palaces (v. 13) are for the king's dwelling.
All these indicate the functions of the church (Eph. 6:10-20; 2:20-22).

48:8^a
Psa. 87:5;
Isa. 2:2;
Micah 4:1

48:10^a
Exo. 34:5;
Deut. 28:58;
Psa. 113:3;
Mal. 1:11, 14

48:11^a
Psa. 2:6
48:11^b
Psa. 97:8

48:12^a
Psa. 2:6

48:13^a
Psa. 122:7
48:13^b
Psa. 22:30;
78:4, 6

【48:14】因為這神永永遠遠為我們的神；
祂必^{1a}引導我們，直到死時。

詩篇 第四十九篇

^a可拉子孫的詩，
交與歌詠長。

【49:1】¹萬民哪，你們都當聽這話；世
上一切的居民，

● 48:14¹ 在城中對神的享受上，神是我們的避難所、（四六 1、）我們的高臺、（四六 7、）和我們的引導。對神的這享受是藉着基督，在基督裏，並同着基督；對這享受的經歷是在作基督身體的宇宙召會裏，並在作身體彰顯的眾地方召會裏。

詩篇指明，我們首先需要經歷基督，然後基督要將我們引領到地方召會享受神。（二三 6。）召會作神的家得着擴大和加強，就成為城，就是神管治並掌權的國。（太十六 18～19。）在作為家的召會裏，我們享受神居住的一面；在作為城的召會裏，我們享受神管治並掌權的一面。

● 49:1¹ 四九～五一篇就着在基督裏對神的享受說到三類人。第一類（四九）是倚靠自己財貨（即基督以外的一切事物）的人。第二類（五十）是按照主的約呼求祂的人。第三類（五一）是一個人，就是大衛王，他向神悔改、認罪、並求神潔淨。第

【48:14】For this God is our God forever and ever. / He will^{1a} guide us even unto death.

PSALM 49

To the choir director.
^aOf the sons of Korah. A Psalm

【49:1】¹Hear this, all you peoples; / Give ear, all you inhabitants of the world,

48:14¹ (guide) In the enjoyment of God in the city, God is our refuge (46:1), our retreat (46:7), and our guide. This enjoyment of God is through Christ, in Christ, and with Christ, and it is experienced in the universal church as the Body of Christ and in the local churches as the expressions of the Body.

The Psalms indicate that we first need to experience Christ. Then Christ will lead us to the local church to enjoy God (23:6). When the church as the house of God is enlarged and strengthened, it becomes the city—the kingdom for God's ruling and reigning (Matt. 16:18-19). In the church as the house we enjoy God in the aspect of His dwelling. In the church as the city we enjoy God in the aspect of His ruling and reigning.

49:1¹ (Hear) Psalms 49—51 cover three categories of persons in relation to the enjoyment of God in Christ. The first category (Psa. 49) consists of those who trust in their wealth (i.e., in anything other than Christ). In the second category (Psa. 50) are those who call upon the Lord according to His covenant. The third category (Psa. 51) is a single person, King David, who

【49:2】無論上流下流，富足貧窮，都當側耳聽；

【49:3】我口要說智慧的話，我心所¹默想的是通達的事。

【49:4】我要側耳聽比喻，用琴解謎語。

【49:5】在患難的日子，欺詐我者的罪孽四面環繞我，我何必懼怕？

【49:6】那些人不過是^a倚靠自己的¹財貨，誇耀自己¹錢財的豐裕，

【49:7】他們一個也無法贖自己的弟兄，或替他將¹贖價給神，

一類的人無分於在基督裏對神的享受；第二類的人有分於對神的享受；第三類的這一個人，完滿的有分於在基督裏對神的享受。

● 49:3¹ 或，發表。

● 49:6¹ 今世的財貨和錢財，就是瑪門，代表基督以外的一切事物。（太六 24。）我們若倚靠這樣的東西，就無分於在神的家（召會）中，或在祂的城（國度）裏，在基督裏對神的享受。

● 49:7¹ 或，遮罪之物。

【49:2】Both low and high, / Rich and poor together;

【49:3】My mouth will speak wisdom, / And the¹ meditation of my heart will be that of understanding.

【49:4】I will incline my ear to a parable; / I will disclose my riddle upon the harp.

【49:5】Why should I fear in the days of evil, / When the iniquity of those who supplant me surrounds me,

【49:6】Those who^a trust in their¹ wealth / And boast in the multitude of their¹ riches?

【49:7】None can by any means redeem his brother / Or give to God¹ a ransom for him

repented, confessed his sins to God, and asked God for His purging. Those in the first category have no share in the enjoyment of God in Christ; those in the second category participate in the enjoyment of God; and the one in the third category has a full portion of the enjoyment of God in Christ.

49:3¹ (meditation) Or, utterance.

49:6¹ (wealth) In this age wealth and riches, which are mammon, represent all things other than Christ (Matt. 6:24). If we trust in such things, we will have no share in the enjoyment of God in Christ in His house, the church, or in His city, the kingdom.

49:7¹ (a) Or, an expiation.

49:6^a
伯三一 24
詩五二 7
箴十 15
十一 28
可十 24

49:6^a
Job 31:24;
Psa. 52:7;
Prov. 10:15;
11:28;
Mark 10:24

49:8^a
參可八 37

【49:8】（因為贖他^{1a}生命的價值極貴，
只可永遠罷休，）

49:9^a
詩八九 48

【49:9】叫他仍長遠^a活着，不見^b朽壞。

49:9^b
詩十六 10

49:10^a
傳二 18
參詩三九 6

【49:10】他必見智慧人死亡；又見愚頑
人和無知人一同滅亡，將他們的財貨^a
留給別人。

【49:11】他們心裏思想，他們的家必永
存，他們的住處必留到萬代；他們以
自己的名，稱自己的地。

【49:12】但人在尊貴中不能長久，乃像
要滅亡的畜類一樣。

【49:13】這就是¹信賴自己者的道路；
也是在他們以後，稱許他們話語者的
道路。（細拉）

● 49:8¹ 直譯，魂。

● 49:13¹ 信賴自己者，或，愚頑人；如 10 節者。

● 49:14¹ 此乃照多人的推斷；希伯來文經文作，
到了早晨，正直人必管轄他們。

【49:8】 (For the redemption of their^a soul is costly / And
must be given up forever),

【49:9】 That he would yet^a live always / And not see^b
corruption.

【49:10】 For he will see that wise men die; / The foolish
one and the senseless one perish alike / And^a leave their
wealth to others.

【49:11】 Their inward thought is that their houses will
remain forever, / That their habitations will remain from
generation to generation; / They call lands after their
own names.

【49:12】 But man in honor does not remain; / He is like
the beasts that perish.

【49:13】 Such is the way of those who are¹ self-confident,
/ And of those after them who approve of their sayings.
Selah.

49:13¹ (self-confident) Or, foolish; as in v. 10.

49:14¹ (And) According to the conjecture of many. The Hebrew text
reads, The upright will rule over them in the morning.

49:8^a
cf. Mark 8:37

49:9^a
Psa. 89:48

49:9^b
Psa. 16:10

49:10^a
Eccl. 2:18;
cf. Psa. 39:6

【49:14】他們如同羊羣派定下陰間；死亡必牧養他們。¹並且他們要直下到墳墓，他們的形體必被陰間所滅，以致他們無處可住。

【49:15】只是神必救贖我的魂，脫離陰間的能力，因祂必收納我。（細拉）

【49:16】見人發財、家室增榮的時候，你不要懼怕。

【49:17】因為他死的時候，甚麼也^a不能帶去；他的榮耀不能隨他下去。

【49:18】他活着的時候，雖然^{1a}自求多福，（你若使自己得福，人必誇獎你，）

【49:19】¹他必到他歷代的祖宗那裏去；他們永不見光。

【49:20】人在尊貴中卻沒有悟性，就像要滅亡的畜類一樣。

【49:14】 Like a flock, they are appointed for Sheol; / Death will shepherd them. / ¹And straight to the grave they will descend, / And their form will be for Sheol to consume / That there be no abode for them.

【49:15】 But God will redeem my soul / From the power of Sheol, / For He will receive me. Selah.

【49:16】 Do not fear when a man becomes rich, / When the glory of his house increases.

【49:17】 For when he dies, he will ^atake nothing; / His glory will not descend after him.

【49:18】 Though he ^ablessed his soul while he lived — / And men praise you when you do good for yourself —

【49:19】 ¹It will go to the generation of his fathers; / They will never see light.

【49:20】 A man in honor but without understanding / Is like the beasts that perish.

● 49:18¹ 直譯，為他的魂祝福。

● 49:19¹ 直譯，它。指 18 節『他的魂』（直譯。）

49:19¹ (It) Referring to his soul in v. 18.

49:17^a
傳五 15
提前六 7

49:18^a
申二九 19
詩十 3
參路十二 19

49:17^a
Eccl. 5:15;
1 Tim. 6:7

49:18^a
Deut. 29:19;
Psa. 10:3;
cf. Luke 12:19

詩篇 第五十篇

50: 標題 ^a
代上六 39
十五 17
十六 5, 7
代下二九 30
詩七三 ~ 八三

50:1^a
申十 17
詩二四 8
林前十 22

50:1^b
詩六五 8
一一三 3

50:2^a
詩四八 2
哀二 15

50:2^b
詩二 6

50:2^c
申三三 2
詩八十 1
九四 1
哈三 3~4
林後四 6
啓一 16
二一 23

50:3^a
詩九七 3
但七 9~10

50:4^a
詩九六 13
九八 9

^a 亞薩的詩。

【50:1】^a 大能者神耶和華，已經發言呼喚大地，從 ^b 日出之地到日落之處。

【50:2】從 ^a 全美的 ^{1b} 錫安，神已經 ^{2c} 發光了。

【50:3】我們的神要來，絕不靜默；有 ^a 烈火在祂面前吞滅，有暴風在祂四圍猛颺。

【50:4】祂呼喚上天下地，爲要 ^a 審判祂的民，說，

● 50:2¹ 見四八 2 註 1。錫安豫表召會，並要終極完成於新耶路撒冷，作終極完成之三一神與祂所救贖、重生、變化、並榮化之三部分選民神人二性的宇宙合併，這錫安在神永遠的經綸裏乃是全美的。（參弗二 10，啓二一 10 ~ 21。）

● 50:2² 神從祂的殿發光，乃是分賜祂的美善。在這樣的發光、分賜之下，我們在基督裏享受神。參民六 25 與註。

PSALM 50

A ^a Psalm of Asaph

【50:1】The ^a Mighty One, God Jehovah, / Speaks and summons the earth / From the ^b rising of the sun to its setting.

【50:2】Out of ^{1a} Zion, the perfection of ^b beauty, / God ^{2c} shines forth.

【50:3】Our God has come and will not be silent; / ^a Fire devours before Him, / And around Him it is exceedingly tempestuous.

【50:4】He calls to the heavens above, / And to the earth that He may ^a judge His people:

50:2¹ (Zion) See note 2¹ in Ps. 48. Zion, which typifies the church and will consummate in the New Jerusalem as the universal divine-human incorporation of the consummated Triune God and His redeemed, regenerated, transformed, and glorified tripartite elect, is the perfection of beauty in God's eternal economy (cf. Eph. 2:10; Rev. 21:10-21).

50:2² (shines) The shining forth of God out of His house is the dispensing of His goodness. Under such a shining, such a dispensing, we enjoy God in Christ. Cf. Num. 6:25 and notes.

50: Title ^a
1 Chron. 6:39;
15:17;
16:5, 7;
2 Chron. 29:30;
Psa. 73-83

50:1^a
Deut. 10:17;
Psa. 24:8;
1 Cor. 10:22

50:1^b
Psa. 65:8;
113:3

50:2^a
Psa. 2:6

50:2^b
Psa. 48:2;
Lam. 2:15

50:2^c
Deut. 33:2;
Psa. 80:1;
94:1;
Hab. 3:3-4;
2 Cor. 4:6;
Rev. 1:16;
21:23

50:3^a
Psa. 97:3;
Dan. 7:9-10

50:4^a
Psa. 96:13;
98:9

50:5^a
參太二四 31
帖前四 16~17
帖後二 1

50:5^b
創十五 18
出二四 7~8

50:6^a
詩九七 6
十九 1
八九 5

50:7^a
詩八一 8

50:7^b
申三一 19~21

50:8^a
賽一 11
耶七 22
彌六 6

【50:5】^a 招聚我的聖民到我這裏來，就是那些用祭物與我立 ^{1b} 約的人。

【50:6】^a 諸天必表明祂的公義，因為神自己是審判者。（細拉）

【50:7】^a 我的民哪，你們當聽，我要說話；以色列阿，我要 ^{1b} 警戒你；我是神，是你的神。

【50:8】我不是因你的祭物責備你，你的 ^a 燔祭常在我面前。

【50:9】我不從你家中取公牛，也不從你圈內取山羊；

【50:10】因為樹林中的百獸都是我的，千山上的牲畜也是我的。

【50:11】山中的飛鳥，我都認識；野地的走獸，我全知悉。

● 50:5¹ 用祭物與神立約，就是憑基督作我們的祭物，（來十 5，10，）並作我們與神之間的中保（提前二 5）而立約。

● 50:7¹ 或，向你作見證。

【50:5】^a Gather My saints to Me, / Those who have made a ^{1b} covenant with Me by sacrifice.

【50:6】Then the ^a heavens declare His righteousness, / For God Himself is Judge. Selah.

【50:7】^a Hear, O My people, and I will speak; / O Israel, and I will ^b testify ¹ against you: / I am God, your God.

【50:8】I will not reprove you because of your sacrifices, / And your ^a burnt offerings are before Me continually.

【50:9】I will not take a bull from your house / Nor goats from your folds,

【50:10】For every animal of the forest is Mine, / The cattle upon a thousand hills.

【50:11】I know every bird of the mountains, / And I am aware of everything that moves in the field.

50:5¹ (covenant) To make a covenant with God by sacrifice is to make a covenant by Christ as our sacrifice (Heb. 10:5, 10) and as the Mediator between us and God (1 Tim. 2:5).

50:7¹ (against) Or, to.

50:5^a
cf. Matt. 24:31;
1 Thes. 4:16-17;
2 Thes. 2:1

50:5^b
Gen. 15:18;
Exo. 24:7-8

50:6^a
Psa. 97:6;
19:1;
89:5

50:7^a
Psa. 81:8

50:7^b
Deut. 31:19-21

50:8^a
Isa. 1:11;
Jer. 7:22;
Micah 6:6

50:12^a
詩二四 1
八九 11
林前十 26

【50:12】我若是飢餓，我不用告訴你；
因為世界和其中所^a充滿的，都是我的。

【50:13】我豈喫公牛的肉，或喝山羊的
血呢？

【50:14】^a你要向神獻上¹感謝祭；又要
向至高者還你的^b願；

【50:15】並要在患難之日¹呼求我：我
必搭救你，你也要榮耀我。

● 50:14¹ 本篇告訴我們，有些神的聖民獻燔祭和別種的祭，（8～13，）但因為他們缺少情愛，就不向神獻上感謝祭。因此，詩人爲神說話，指明神所要的不是燔祭，乃是感謝祭。我們能心無所動的獻上某些祭；但我們向神滿了感謝而向祂獻上感謝的禱告時，我們的心乃是深有所感，我們向神滿了情愛和柔細的感覺；這是神渴望的一種祭。

● 50:15¹ 在聖經這本約書裏，神已立約將祂自己藉着救贖的基督（由祭物豫表—5，太二六 28，路二二 20）賜給我們。如今我們需要照着這約呼求主，使我們得以享受祂作我們的分。（一一六 13 與註。）見四九 1 註 1。

【50:12】 If I were hungry, I would not tell you; / For the world is Mine and the ^afullness thereof.

【50:13】 Shall I eat the flesh of bulls / Or drink the blood of goats?

【50:14】 ^aOffer to God a sacrifice of ¹thanksgiving, / And repay your ^bvows to the Most High;

【50:15】 And ¹call upon Me in the day of trouble: / I will deliver you, and you will glorify Me.

50:14¹ (thanksgiving) This psalm tells us that some of the saints of God were offering burnt offerings and other kinds of offerings (vv. 8-13), but because they were lacking in affection, they would not offer the sacrifice of thanksgiving to God. Thus, the psalmist, speaking for God, indicated that what God wants is not the burnt offering but the thanksgiving offering. We can offer certain offerings without being touched in our hearts, but when we are thankful to God and offer to Him a prayer of thanksgiving, our hearts are deeply touched and we are filled with affection and tender feeling toward God. This is the kind of offering God desires.

50:15¹ (call) In the Bible, a book of covenant, God has covenanted Himself to us through the redeeming Christ, typified by the sacrifices (v. 5; Matt. 26:28; Luke 22:20). Now we need to call on the Lord according to this covenant that we may enjoy Him as our portion (116:13 and note). See note 1¹ in Ps. 49.

50:12^a
Psa. 24:1;
89:11;
1 Cor. 10:26

50:14^a
Psa. 50:23;
107:22;
116:17;
Heb. 13:15

50:14^b
Job 22:27;
Psa. 22:25;
61:8;
65:1;
66:13;
76:11;
116:14, 18;
Eccl. 5:4-5

【50:16】但神對惡人說，你有何權傳述
我的律例，口中題到我的約呢？

【50:17】其實你恨惡管教，將我的言語
丟在背後。

【50:18】你見了盜賊，就樂意與他在一
起；你又與行姦淫的人，一同有分。

【50:19】你口任說惡言，你舌編造詭詐。

【50:20】你坐着毀謗你的兄弟，讒毀你
母親的兒子。

【50:21】你行了這些事，我還閉口不
言；你想我恰和你一樣。其實我要責
備你，將這些事擺在你眼前。

【50:22】你們忘記神的，要思想這事，
免得我把你們撕碎，無人搭救。

【50:23】凡獻上感謝祭的，便是榮耀我；
那使自己道路正直的，我必使他看見
神的救恩。

【50:16】 But to the wicked God says, / What right do you
have to declare My statutes / And take up My covenant
in your mouth,

【50:17】 Seeing that you hate correction / And cast My
words behind you?

【50:18】 When you see a thief, you take pleasure in him; /
And your portion is with adulterers.

【50:19】 You let your mouth loose for evil, / And your
tongue frames deceit.

【50:20】 You sit and speak against your brother; / You
defame the son of your mother.

【50:21】 These things you do, and I keep silent; / You
think that I am altogether like you. / I will rebuke you
and set forth the matter in order before your eyes.

【50:22】 Consider this then, you who forget God, / Lest I
tear you apart and there be none to deliver you.

【50:23】 Whoever offers a sacrifice of thanksgiving
glorifies Me; / And to him who sets his way right I will
show the salvation of God.

詩篇 第五十一篇

51: 標題^a
詩三標題
51: 標題^b
撒下十一 1~27
參太一 6
51: 標題^c
撒下十二 1~13
51:1^a
詩五一 9
賽四三 25
四四 22
徒三 19

^a 大衛與 ^b 拔示巴同房以後，
申言者 ^{*c} 拿單來見他；
那時他作了這詩，交與歌詠長。

【51:1】神阿，求你按你的慈愛¹ 恩待我，
按你豐盛的憐恤^{2a} 塗抹我的過犯。

【51:2】求你將我的罪孽^a 洗滌淨盡，並
潔淨我的罪。

【51:3】因為我知道我的過犯，我的罪
常在我面前。

● 51: ^{*} 本篇是在大衛犯了謀殺烏利亞，並奪取
他妻子的大罪，且受了申言者拿單責備之後作的。
（撒下十一 1 ~ 十二 14。）

● 51:1¹ 或，憐憫。見四九 1 註 1。

● 51:1² 在 3 ~ 5 和 17 節，大衛向神悔改並認
罪。大衛所用的動詞—塗抹、（1，9、）洗滌、（2，
7、）潔淨（2）和潔除，（7，）指明他的悔改和
認罪是徹底的，他的求赦免是真實的。

PSALM 51

To the choir director. A ^a Psalm of David,
when ^{*b} Nathan the prophet came to him,
after he had gone in to ^c Bath-sheba

【51:1】¹ Be gracious to me, O God, according to Your
lovingkindness; / According to the greatness of Your
compassions ^{2a} blot out my transgressions.

【51:2】^a Wash me thoroughly from my iniquity, / And from
my sin cleanse me.

【51:3】For I do know my transgressions, / And my sin is
before me continually.

51: ^{*} (Nathan) This psalm was composed after David's great sin in
murdering Uriah and robbing him of his wife and after he was rebuked
by the prophet Nathan (2 Sam. 11:1—12:14).

51:1¹ (Be) Or, Have mercy on me. See note 1¹ in Ps. 49.

51:1² (blot) In vv. 3-5 and 17 David repented and confessed his sins to
God. The verbs used by David—blot out (vv. 1, 9), wash (vv. 2, 7), cleanse
(v. 2), and purge (v. 7)—indicate that his repentance and confession were
thorough and that his asking for forgiveness was genuine.

51: Title^a
Psa. 3 title
51: Title^b
2 Sam. 12:1-13
51: Title^c
2 Sam. 11:1-27;
cf. Matt. 1:6
51:1^a
Psa. 51:9;
Isa. 43:25;
44:22;
Acts 3:19

51:2^a
Isa. 1:16;
Jer. 4:14;
1 John 1:7, 9

51:4^a
創二十 6
三九 9
撒下十二 13
路十五 18
51:4^b
路七 29
羅三 4

【51:4】我向你犯罪，惟獨^a得罪了你；
我在你眼前行了這惡。因此你¹責備
的時候，顯為^b公義；判斷的時候，
顯為清正。

51:5^a
羅五 12
51:5^b
詩五八 3

【51:5】看哪，我是¹在罪孽裏生的，我
母親^a在罪中^b懷了我。

51:6^a
伯三二 18
三八 36
詩十六 7
二六 2
51:6^b
彼前三 4

【51:6】看哪，你所喜愛的，是^{1a}內裏
真實；你在我^{1b}隱密處，必使我認識
智慧。

51:7^a
出十二 22
利十四 4
民十九 18
來九 19
51:7^b
賽一 18
啓七 14

【51:7】求你用^{1a}牛膝草潔除我的罪，
我就潔淨；求你洗滌我，我就^b比雪
更白。

● 51:4¹ 直譯，說話。

● 51:5¹ 承認我們生在罪中，如大衛在此所作的，指明我們不信靠自己。（參羅七 18，腓三 3。）
我們既領悟自己是罪惡的，神是聖別的，就單單信
靠祂。我們也領悟，我們需要基督作我們的中保和
我們的祭物。（見 7 註 1。）

● 51:6¹ 內裏是指人魂裏的各部分—心思、情
感和意志。隱密處是隱藏在魂裏的人的靈。見彼前
三 4 註 1。

● 51:7¹ 牛膝草豫表在謙卑和卑微人性裏的基
督。（王上四 33 上，出十二 22 上，腓二 5～8。）

【51:4】 Against You and You alone have I ^asinned, / And
I have done what is evil in Your sight. / Therefore You
are ^brighteous when You speak; / You are clear when
You judge.

【51:5】 Behold, I was ¹brought forth in iniquity, / And ^ain
sin did my mother ^bconceive me.

【51:6】 Behold, You delight in truth in the ^{1a}inward
parts; / And in the ^{1b}hidden part You would make known
wisdom to me.

【51:7】 Purge my sin with ^{1a}hyssop, and I will be clean; /
Wash me, and I will be ^bwhiter than snow.

51:5¹ (brought) To confess, as David did here, that we were born in
sin indicates that we have no trust in ourselves (cf. Rom. 7:18; Phil. 3:3).
Realizing that we are sinful and God is holy, we trust only in Him. Also,
we realize that we need Christ to be our Mediator and our sacrifice (see
note 7¹).

51:6¹ (inward) The inward parts are the parts of the human soul—
the mind, the emotion, and the will. The hidden part is the human spirit,
which is hidden within the soul. See note 4¹ in 1 Pet. 3.

51:7¹ (hyssop) Hyssop typifies Christ in His humble and humiliated
human nature (1 Kings 4:33a; Exo. 12:22a; Phil. 2:5-8). Here it implies

51:4^a
Gen. 20:6;
39:9;
2 Sam. 12:13;
Luke 15:18
51:4^b
Luke 7:29;
Rom. 3:4

51:5^a
Rom. 5:12
51:5^b
Psa. 58:3

51:6^a
Job 32:18;
38:36;
Psa. 16:7;
26:2

51:6^b
1 Pet. 3:4; See
note 6¹

51:7^a
Exo. 12:22;
Lev. 14:4;
Num. 19:18;
Heb. 9:19

51:7^b
Isa. 1:18;
Rev. 7:14

【51:8】求你使我得聽歡喜快樂的聲音，
使你所壓傷的骨頭，可以踴躍。

【51:9】求你掩面不看我的罪，^a塗抹我
一切的罪孽。

【51:10】神阿，求你爲我造^a清潔的心，
使我裏面^b重新有正直的靈。

【51:11】不要丟棄我，使我離開你的^{1a}
面；不要從我取去你^{2b}聖別的靈。

在這裏，牛膝草含示基督是中保（提前二 5，約壹
二 1）和祭物。（來十 5，10。）

● 51:10¹ 我們因犯罪而老舊，但我們蒙神赦免
以後，可得更新。（羅十二 2，林後四 16，弗四
23，多三 5。）

● 51:11¹ 神的面，實際上就是祂聖別的靈。我
們若失去神的面，就失去一切。

● 51:11² 此處和賽六三 10 ~ 11 所用『聖別的
靈』這名稱，與新約中所用的『聖靈』不同。在
舊約，聖別的靈是爲着讓神將祂的百姓分別歸祂自
己，而使他們成爲聖別。在新約時代的起頭，聖靈
是爲着神成爲肉體，在這成爲肉體裏，神在祂的神
聖性情裏分賜到人性裏，而與人的性情調和，（並

【51:8】Let me hear gladness and joy, / That the bones
which You have broken may exult.

【51:9】Hide Your face from my sins, / And ^ablot out all my
iniquities.

【51:10】Create in me a ^{1a}clean heart, O God, / And ^{2b}renew
a steadfast spirit within me.

【51:11】Do not cast me from Your ^{1a}presence, / And do not
take the ^{2b}Spirit of Your holiness away from me.

Christ as the Mediator (1 Tim. 2:5; 1 John 2:1) and the sacrifice (Heb.
10:5, 10).

51:10¹ (clean) Or, pure.

51:10² (renew) By sinning we become old; but after we are forgiven
by God, we can be renewed (Rom. 12:2; 2 Cor. 4:16; Eph. 4:23; Titus 3:5).

51:11¹ (presence) God's presence is actually the Spirit of His holiness.
If we lose God's presence, we lose everything.

51:11² (Spirit) The title the Spirit of holiness used here and in Isa.
63:10-11 is not the same as the Holy Spirit used in the New Testament.
The Spirit of holiness in the Old Testament is for God to make His people
holy by separating them unto Himself. The Holy Spirit at the initiation of
the New Testament age was for God's incarnation, in which God in His
divine nature was imparted into humanity and mingled with the human

51:9^a
詩五一 1

51:10^a
太五 8
徒十五 9

51:10^b
結十一 19
十八 31
三六 26

51:11^a
王下十三 23
十七 20

51:11^b
創六 3
士十六 20
撒下十六 14
賽六三 10~11

51:9^a
Psa. 51:1

51:10^a
Matt. 5:8;
Acts 15:9

51:10^b
Ezek. 11:19;
18:31;
36:26

51:11^a
2 Kings 13:23;
17:20

51:11^b
Gen. 6:3;
Judg. 16:20;
1 Sam. 16:14;
Isa. 63:10-11

51:12^a

撒二 1
詩十三 5
二一 1
三五 9
賽六一 10

【51:12】求你使我復得你^a救恩之樂，
賜我樂意的靈扶持我。

【51:13】我必將你的道路指教有過犯的人，
罪人必回轉歸向你。

【51:14】神阿，拯救我的神阿，求你救
我脫離^a流人血的罪；我的舌頭就歡
唱你的公義。

【51:15】主阿，求你使我嘴唇張開，我
的口便傳揚讚美你的話。

【51:16】你本不喜愛祭物；若喜愛，我
就獻上；^a燔祭你也不喜悅。

【51:17】神所要的祭，就是¹憂傷的^a靈；
神阿，¹憂傷^b痛悔的心，你必不輕看。

未形成第三性，）產生神人；這神人就內在說是聖
別的。（太一 18，路一 35。）見路一 15 註 2，35
註 3 與註 4。

● 51:17¹ 直譯，破碎。

【51:12】Restore to me the^a gladness of Your salvation, /
And sustain me with a willing spirit.

【51:13】I will teach transgressors Your ways, / And
sinners will turn back to You.

【51:14】Deliver me from the guilt of^a bloodshed, O God,
O God of my salvation; / And my tongue will ring forth
Your righteousness.

【51:15】O Lord, open my lips, / And my mouth will
declare Your praise.

【51:16】For You do not delight in sacrifice; / Otherwise I
would offer it; / You take no pleasure in^a burnt offerings.

【51:17】The sacrifices of God are a broken^a spirit; / A
broken and a^b contrite heart, O God, You will not despise.

nature (without forming a third nature) to produce a God-man who was
intrinsically holy (Matt. 1:18; Luke 1:35). See notes 15², 35², and 35³ in
Luke 1.

51:12^a

1 Sam. 2:1;
Psa. 13:5;
21:1;
35:9;
Isa. 61:10

51:14^a

cf. 2 Sam. 11:15;
17;
12:9

51:16^a

Psa. 40:6;
Amos 5:22;
Mark 12:33;
Heb. 10:5-6

51:17^a

Job 17:1;
Prov. 15:13;
17:22;
18:14;
Isa. 65:14

51:17^b

Psa. 34:18;
Isa. 57:15;
66:2

51:14^a

參撒下十一 15, 17;
十二 9

51:16^a

詩四十 6
摩五 22
可十二 33
來十 5~6

51:17^a

伯十七 1
箴十五 13
十七 22
十八 14
賽六五 14

51:17^b

詩三四 18
賽五七 15
六六 2

51:18^a
詩二 6

51:18^b

詩一〇二 16
一四七 2

【51:18】求你按你的美意¹善待^a錫安，
^b建造耶路撒冷的城牆。

【51:19】那時，你必喜愛公義的祭、燔
祭、並全牲的燔祭；那時，人必將公
牛獻在你壇上。

詩篇 第五十二篇

以東人^a多益來告訴掃羅說，
大衛到了亞希米勒家；
那時，^b大衛作了這^{*}訓誨詩，
交與歌詠長。

● 51:18¹ 18 ~ 19 節表徵藉着包羅萬有的基督作供物，得以在作神家（神居所）的地方召會裏，並在作神城（神國）的宇宙召會裏，有分於對神的享受。我們若是悔改、認罪、並求神潔淨的人，（約壹一 9，）就得以在神的家（地方召會）和神的城（宇宙召會）中，在基督裏享受神。這享受，就是這裏所題到的『善，』包含神建造召會、用祂的榮耀充滿召會、賜給召會祂豐富的同在，以祂自己作喜樂、平安、生命、亮光、穩妥、和一切屬靈的福分。（參弗一 3。）

● 52: ^{*} 見三二篇標題註。

【51:18】Do ¹good in Your good pleasure unto ^aZion; /
^bBuild the walls of Jerusalem.

【51:19】Then You will delight in the sacrifices of
righteousness, / In burnt offerings and whole burnt
offerings; / Then they will offer bulls upon Your altar.

PSALM 52

To the choir director. A ^{*}Maschil ^aof David,
when ^bDoeg the Edomite came
and told Saul and said to him,
David has come to the house of Ahimelech

51:18¹ (good) Verses 18-19 signify the participation in the enjoyment of God in the local church as God's house, God's dwelling, and in the universal church as God's city, God's kingdom, through the all-inclusive Christ as the offerings. If we are those who repent, confess our sins, and ask God for His purging (1 John 1:9), we will have the enjoyment of God in Christ in His house, the local church, and in His city, the universal church. This enjoyment, as the "good" mentioned here, includes God's building up the church, His filling the church with His glory, and His granting the church His rich presence with Himself as joy, peace, life, light, security, and every spiritual blessing (cf. Eph. 1:3).

52: ^{*} (Maschil) (Maschil) See note on the superscription of Ps. 32.

51:18^a
Psa. 2:6

51:18^b

Psa. 102:16;
147:2

52:Title^a

Psa. 3 title

52:Title^b

1 Sam. 21:7;
22:9

52: 標題^a

撒上一二 7
二二 9

52: 標題^b

詩三標題

【52:1】¹ 勇士阿，你為何以作惡自誇？
神的慈愛是常存的。

【52:2】 行詭詐的人哪，你的舌頭圖謀
敗壞的事，好像磨快的剃刀。

● 52:1¹ 五二～六七篇可視為詩人在神殿（家）中享受神時，從他們複雜情緒發出的虔誠表露。一面，詩人享受神和祂的拯救；另一面，他們定罪他們的仇敵，求神審判並滅絕他們。在這些詩篇裏，詩人的情緒是強烈、混雜且複雜的。

這部分的詩篇是論到在倫理範圍裏的人性，說到公正、正直，並持守人的純全。然而，這些事不是新約所啓示的屬靈。聖經中神聖的啓示是漸進的。要正確的珍賞詩篇，需要新約神經綸的啓示。神永遠的經綸是要把祂自己分賜到人裏面，並將祂的豐富分賜到人內在的所是裏，（弗三 8～9，14～19，）使祂成為人的生命和生命的供應。藉着祂的生命和祂賜生命之靈全備的供應，（腓一 19 下，）人就能活祂並顯大祂，（腓一 20～21 上，）使祂得以顯現。（提前三 16 上。）這樣，所有蒙祂揀選的人就能團體的成為祂的彰顯，作祂的豐滿，祂的生機體，就是召會。（弗一 22～23，三 19～21。）與新約中所啓示的屬靈標準作比較，這些詩篇裏的屬靈程度低得多了。參伯六 1 註 1 二段。

【52:1】¹ Why do you boast in evil, O mighty one? / God's lovingkindness endures continually.

【52:2】 Your tongue devises destruction; / It is like a sharpened razor, O worker of deceit.

52:1¹ (Why) Psalms 52—67 may be considered the pious expressions of the psalmists uttered out of their complex sentiments while enjoying God in His house. On the one hand, the psalmists enjoyed God and His salvation, and on the other hand, they condemned their enemies and asked God to judge and destroy them. In these psalms the sentiments of the psalmists were strong, mixed, and complex.

The psalms in this section concern humanity in the ethical realm. They speak of being just and upright and holding on to one's integrity. However, these things are not the spirituality revealed in the New Testament. The divine revelation in the Bible is progressive. To properly appreciate the Psalms requires the revelation of God's economy in the New Testament. God's eternal economy is to impart Himself into man and dispense His riches into man's inner being (Eph. 3:8-9, 14-19) that He may be man's life and life supply. By His life and the bountiful supply of His life-giving Spirit (Phil. 1:19b), man can live Him and magnify Him (Phil. 1:20-21a) for His manifestation (1 Tim. 3:16a). In this way, all His chosen people can corporately be His expression as His fullness, His organism, the church (Eph. 1:22-23; 3:19-21). In comparison with the spiritual standard revealed in the New Testament, the spiritual level in these psalms is much inferior. Cf. note 1¹, par. 2, in Job 6.

【52:3】你愛惡不愛善，愛說謊不愛說公義。（細拉）

【52:4】詭詐的舌頭阿，你愛說一切吞喫人的話。

【52:5】神也要¹拆毀你，直到永遠；祂要把你拿去，從你的帳棚中抽出，從活人之地將你連根拔除。（細拉）

【52:6】義人要看見而懼怕，並要笑他，說，

【52:7】看哪，這就是那不以神爲他¹力量的人，只^a倚仗他豐盛的財富，在慾望上堅立自己。

【52:8】至於我，我像神殿中青翠的^a橄欖樹，永永遠遠倚靠神的慈愛。

【52:9】我要稱謝你，直到永遠，因爲你行了這事；我也要在你聖民面前仰望你的名，這名本爲美好。

● 52:5¹ 在 1～7 節，大衛定罪惡人；在 8～9 節，大衛說到他在神殿中對神的享受。在此，大衛對他仇敵的忿恨，與他對神的讚美混雜在一起。見 37 註 1。

● 52:7¹ 或，避難所。

【52:3】 You have loved evil rather than good, / Falsehood rather than speaking righteousness. Selah.

【52:4】 You have loved all the devouring words, / O deceitful tongue.

【52:5】 God will likewise¹ break you down forever; / He will take you and pluck you up from your tent, / And uproot you from the land of the living. Selah.

【52:6】 And the righteous will see it and fear, / And they will laugh at him, saying,

【52:7】 Behold, this is that mighty man / Who did not make God his¹ strength, / But^a trusted in the multitude of his riches / And strengthened himself in his desire.

【52:8】 But I, like a flourishing^a olive tree / In the house of God, / Trust in God's lovingkindness / Forever and ever.

【52:9】 I will give You thanks forever, / For You have acted; / And I will hope in Your name in the presence of Your faithful ones, / For it is good.

52:5¹ (break) In vv. 1-7 David condemned the evil man, and in vv. 8-9 David spoke concerning his enjoyment of God in His house. Here David's hatred toward his enemy and his praise to God are mixed together. See note 7¹ in Ps. 3.

52:7¹ (strength) Or, refuge.

52:7^a
詩四九 6
路十二 21
提前六 17

52:8^a
耶十一 16
何十四 6
羅十一 24

52:7^a
Psa. 49:6;
Luke 12:21;
1 Tim. 6:17

52:8^a
Jer. 11:16;
Hosea 14:6;
Rom. 11:24

詩篇 第五十三篇

^a大衛的 ^{*}訓誨詩，
交與歌詠長；調用 ^{**}麻哈拉。

【53:1】^{1a}愚頑人心裏說，沒有神。他們都是敗壞，行了可憎惡的事；^b沒有一個人行善。

【53:2】神從天上垂看世人，要看有明白的沒有，有^a尋求祂的沒有。

【53:3】^a他們各人都退後，一同變為敗壞；並沒有行善的，連一個也沒有。

【53:4】作孽的沒有知識麼？他們吞喫我的百姓如同喫飯一樣，並不呼求神。

● 53: ^{*} 見三二篇標題註。

● 53: ^{**} 原文意不詳，也許指一種悲傷的曲調。

● 53:1¹ 這篇訓誨詩乃是說到大衛被外邦人攻擊的時候。因此，1～5節說到的人，是指外邦人。保羅在羅三 10～12 引用 1～3 節，指所有的人。

PSALM 53

To the choir director: according to ^{*}mahalath.
A ^{*}Maschil ^aof David

【53:1】^aThe ¹fool has said in his heart, / There is no God. / They are corrupt and commit abominable deeds; / ^bThere is none who does good.

【53:2】God looked down from heaven / Upon the sons of men / To see if there was anyone who had insight, / Who ^aseeks after God.

【53:3】^aAll of them have turned back; / They are together perverse. / There is none who does good; / There is not even one.

【53:4】Have they no knowledge, the workers of iniquity, / Who eat up my people as they would eat up bread / And do not call upon God?

53: ^{**} (Maschil) See note on superscription of Ps. 32.

53: ^{*} (mahalath) The meaning of the Hebrew is obscure; it may refer to a kind of sad melody.

53:1¹ (fool) This psalm of instruction refers to a time when David was being attacked by the Gentiles. Thus, the persons spoken of in vv. 1-5 are Gentiles. Verses 1-3 were quoted by Paul in Rom. 3:10-12, referring to all men.

53: 標題 ^a
詩三標題

53:1^a
1~6;
詩十四 1~7
53:1^b
羅三 12

53:2^a
參詩十 4
羅三 11

53:3^a
羅三 12

53: Title ^a
Psa. 3 title

53:1^a
vv. 1-6;
Psa. 14:1-7
53:1^b
Rom. 3:12

53:2^a
cf. Psa. 10:4;
Rom. 3:11

53:3^a
Rom. 3:12

53:5^a
參詩一四一 7
耶八 1~2
結六 5

【53:5】他們在無可懼怕之處，大大的害怕，因為神把那安營攻擊你之人的^a 骨頭散開了。你使他們蒙羞，因為神棄絕了他們。

53:6^a
詩二 6
53:6^b
詩十四 7

【53:6】但願以色列的¹ 救恩從^a 錫安而出！神使祂被擄的子民^b 歸回，那時雅各要歡騰，以色列要喜樂。

詩篇 第五十四篇

^a 西弗人來對掃羅說，
大衛豈不是在我們那裏藏身麼？
那時^b 大衛作了這^{*} 訓誨詩，
交與歌詠長；用絲絃的樂器。

【54:1】神阿，求你以你的名¹ 救我，憑你的大能為我伸冤。

● 53:6¹ 在大衛的情緒裏，這救恩只是為着猶太人，不是為着外邦人。（參弗三 6。）

● 54:^{*} 見三二篇標題註。

● 54:1¹ 在本篇，大衛沒有求神憑祂的信實憐憫他的仇敵，反而在自己尋求有分於享受神的幫助、扶持和拯救時，（1～4，）求神滅絕他的仇敵。（5。）屬靈的人不會這樣禱告。大衛豫表基督是

【53:5】 There they were in great fear, / Where there was no fear. / For God scattered the ^a bones / Of him who encamped against you. / You put them to shame / Because God has rejected them.

【53:6】 Oh that the ¹salvation of Israel might come forth from ^aZion! / When God ^bturns the captivity of His people, / Jacob will exult, Israel will rejoice.

PSALM 54

To the choir director: on the stringed instruments. A ^{*}Maschil ^aof David, when the ^bZiphites came and said to Saul, David is indeed hiding among us!

【54:1】 O God, ¹save me by Your name, / And execute judgment for me by Your might.

53:6¹ (salvation) In David's sentiment this salvation is only for the Jews, not for the Gentiles (cf. Eph. 3:6).

54:^{*} (Maschil) See note on superscription of Ps. 32.

54:1¹ (save) In this psalm, instead of asking God to have mercy on his enemies in His faithfulness, David asked God to annihilate his enemies (v. 5), while he himself was seeking to participate in the enjoyment of God in His help, sustenance, and salvation (vv. 1-4). A spiritual person would not pray

53:5^a
cf. Ps. 141:7;
Jer. 8:1-2;
Ezek. 6:5

53:6^a
Psa. 2:6
53:6^b
Psa. 14:7

54:Title^a
Psa. 3 title
54:Title^b
1 Sam. 23:19;
26:1

54: 標題^a
撒二 19
二六 1
54: 標題^b
詩三 標題

【54:2】神阿，求你聽我的禱告，側耳聽我口中的言語。

【54:3】因為外人起來攻擊我，強暴人尋索我的命；他們不把神^a擺在眼裏。
〔細拉〕

【54:4】看哪，神是^a幫助我的，主是扶持我命的。

【54:5】祂要報應那些埋伏等候我之人的惡。求你憑你的¹信實滅絕他們。

【54:6】我要把甘心祭獻給你，耶和華阿，我要¹讚美你的名，這名本為美好。

【54:7】祂從一切的急難中，把我救出來；我的眼睛也看見了我仇敵遭報。

爭戰的得勝者時，（參代上二二 3 註 1，）求神滅絕他的仇敵，是被稱義的；但在他屬靈的生活裏，大衛恨他的仇敵，求神毀滅他們，是不對的。這違反神選民屬靈生命的性情，甚至違反舊約箴二五 21 ~ 22 神的聖言，就是使徒保羅在羅十二 20 所引用的話。見三 7 註 1。

● 54:5¹ 或，真實。

● 54:6¹ 或，稱謝。

【54:2】 O God, hear my prayer; / Give ear to the words of my mouth.

【54:3】 For strangers have risen up against me, / And those who terrorize seek my life; / They do not^a set God before them. Selah.

【54:4】 Behold, God is my^a Helper; / The Lord is among those who sustain my soul.

【54:5】 He will return the evil to those who lie in wait for me. / Annihilate them in Your¹ faithfulness.

【54:6】 I will offer a freewill offering to You; / I will¹ praise Your name, O Jehovah, for it is good.

【54:7】 For He has delivered me from all distress, / And my eye looks triumphantly upon my enemies.

in such a way. In typifying Christ as the fighting Victor (cf. note 3¹ in 1 Chron. 22), David was justified in asking God to annihilate his enemies; but in his spiritual living, it was not right for David to hate his enemies and to ask God to destroy them. This is against the nature of the spiritual life of God's chosen people, and even against God's holy word in the Old Testament in Prov. 25:21-22, quoted by the apostle Paul in Rom. 12:20. See note 7¹ in Psa. 3.

54:5¹ (faithfulness) Or, truth.

54:6¹ (praise) Or, give thanks to.

54:3^a
詩十六 8
八六 14

54:4^a
詩一一八 7

54:3^a
Psa. 16:8;
86:14

54:4^a
Psa. 118:7

詩篇 第五十五篇

^a大衛的^{*}訓誨詩，
交與歌詠長；用絲絃的樂器。

【55:1】¹神阿，求你^a側耳聽我的禱告；
不要隱藏不聽我的懇求。

【55:2】求你垂聽我，應允我。我哀歎
不安，發聲唉哼，

【55:3】都因仇敵的聲音，惡人的欺壓；
因為他們^a使¹禍患落在我身上，發怒
氣以我為敵。

【55:4】我的心在我裏面絞痛，死的驚
惶落在我身上。

● 55:^{*} 見三二篇標題註。

● 55:1¹ 在 1～2, 4～8, 16～18 上, 22 和 23 節下, 大衛尋求經歷神的拯救。同時, 他在受仇敵欺壓時, 求神對付他的仇敵。(3, 9～15, 18 下～21, 23 上。) 他的請求不是基於憐憫和恩典的原則, 乃是基於善惡知識樹的原則。見三 7 註 1。

● 55:3¹ 直譯, 罪孽。

PSALM 55

To the choir director: on the stringed
instruments. A ^{*}Maschil^a of David

【55:1】^{1a}Give ear, O God, to my prayer;/ And do not hide
Yourself from my supplication.

【55:2】Give heed to me, and answer me./ I grow restless
in my complaint and moan,

【55:3】Because of the voice of the enemy,/ Because of the
oppression of the wicked man;/ For they^a drop iniquity
upon me,/ And in anger they make me their enemy.

【55:4】My heart writhes within me,/ And the terrors of
death have fallen upon me.

55:^{*} (Maschil) See note on superscription of Ps. 32.

55:1¹ (Give) In vv. 1-2, 4-8, 16-18a, 22, and 23b David sought to experience God's salvation. At the same time, while under the oppression of his enemy, he asked God to deal with his enemy (vv. 3, 9-15, 18b-21, 23a). His request was based not on the principle of mercy and grace but on the principle of the tree of the knowledge of good and evil. See note 7¹ in Ps. 3.

55:Title^a
Psa. 3 title

55:1^a
Psa. 86:6

55:3^a
cf. Ps. 27:12;
35:11;
2 Sam. 16:7-8;
Matt. 26:59-68;
John 18:30;
19:7

55: 標題^a
詩三標題

55:1^a
詩八六 6

55:3^a
參詩二七 12
三五 11
撒下十六 7~8
太二六 59~68
約十八 30
十九 7

【55:5】恐懼戰兢臨到我，驚恐漫過了我。

【55:6】我說，但願我有^a翅膀像鴿子，我就飛去，得以棲息。

【55:7】我必遠遊，宿在曠野。（細拉）

【55:8】我必速速逃走，脫離狂風暴雨。

【55:9】主阿，求你使他們混亂，¹意見分歧；因為我在城中看見了強暴和爭競的事。

【55:10】他們在城牆上晝夜繞行；在城內有罪孽和患難。

【55:11】城內也有毀壞人的事，欺壓和詭詐不離其街市。

【55:12】原來不是仇敵辱罵我；若是仇敵，還可忍耐。也不是恨我的人向我誇大；若是恨我的人，還可躲避他。

● 55:9¹ 直譯，舌。

【55:5】 Fear and trembling have come upon me, / And shuddering overwhelms me.

【55:6】 And I say, Oh that I had^a wings like a dove! / Then I would fly away and be at rest.

【55:7】 Indeed I would wander far away; / I would lodge in the wilderness. Selah.

【55:8】 I would hasten my escape / From the storm wind and the tempest.

【55:9】 Confuse, O Lord, divide their tongue; / For I have seen violence and contention in the city.

【55:10】 Day and night they go around it, / Upon its walls; / And iniquity and trouble are in the midst of it.

【55:11】 Utter ruin is in the midst of it, / And oppression and deceit / Do not depart from its streets.

【55:12】 For it is not an enemy who reproaches me; / Otherwise I could bear it. / It is not he who hates me who magnifies himself against me; / Otherwise I could hide myself from him.

55:13^a
撒下十五 12
詩四一 9
太二六 50

【55:13】不料是你，¹你原與我平等，
是我的^a密友，是我的知己。

55:14^a
詩四二 4
一二二 1

【55:14】我們素常甜蜜的交談；我們與
羣眾在^a神的殿中同行。

【55:15】¹願死亡忽然臨到他們；願他
們活活的下入陰間；因為在他們的住
處，在他們中間，都是邪惡。

【55:16】至於我，我要呼求神，耶和華
必拯救我。

【55:17】我要在晚上、早晨、晌午，哀
怨悲歎，祂必聽我的聲音。

【55:18】祂救贖我命脫離攻擊我的人，使
我得享平安，因為與我相爭的人甚多。

● 55:13¹ 直譯，合乎我評估的人。在這些經節，大衛豫言猶大出賣基督。（四一 9，約十三 18。）大衛豫表受苦的基督。（見王上二 1 註 1。）他遭受仇敵欺壓之苦時，在他複雜情緒的虔誠發表裏說出這豫言，指明猶大出賣基督乃是基督苦難的一部分。

● 55:15¹ 另作，願荒涼臨到他們。

【55:13】 But it is you, ¹my equal, / My close ^afriend and my acquaintance.

【55:14】 We were in sweet counsel together; / We walked with the throng in the ^ahouse of God.

【55:15】 ¹Let death surprise them; / May they go down into Sheol alive. / For evil is in their dwelling, in the midst of them.

【55:16】 As for me, I call out to God, / And Jehovah will save me.

【55:17】 Evening and morning and at noontime / I complain and moan, / And He hears my voice.

【55:18】 He has redeemed my soul in peace / From the battle against me, / For many are they who strive with me.

55:13¹ (my) Lit., a man according to my own estimate. In these verses David prophesied concerning Judas' betraying of Christ (41:9; John 13:18). David was a type of the suffering Christ (see note 1¹ in 1 Kings 2). In his pious expression of his complex sentiment concerning his suffering of his enemies' oppression, he uttered this prophecy, indicating that Judas' betrayal of Christ was a part of the sufferings of Christ.

55:15¹ (Let) Others read, Desolations be upon them.

55:13^a
2 Sam. 15:12;
Psa. 41:9;
Matt. 26:50

55:14^a
Psa. 42:4;
122:1

【55:19】那從亙古坐在寶座上的神，必聽見而苦待他們——〔細拉〕因為他們沒有改變，也不敬畏神。

【55:20】¹ 他伸手攻擊與他和好的人；他違犯自己的約。

【55:21】他的口如奶油光滑，他的心卻懷着爭戰；他的話比油柔和，其實是拔出來的刀。

【55:22】你要把你的重擔^a卸給耶和華，祂必扶持你；祂永不叫義人動搖。

【55:23】神阿，你必使那些人下入朽壞的坑。流人血行詭詐的人，必活不到半世；但我要信靠你。

【55:19】 God hears and answers them — / Even He who sits enthroned from of old — Selah / Because with them there is no change, / And they do not fear God.

【55:20】¹ He put forth his hands against those who were at peace with him; / He profaned his covenant.

【55:21】 Smooth were the buttery words of his mouth, / But his heart was war; / More soothing than oil were his words, / But they were in fact drawn swords.

【55:22】^a Cast your burden upon Jehovah, / And He will sustain you; / He will never allow the righteous to be moved.

【55:23】 But You, O God, will bring them down / Into the pit of decay. Men of bloodshed and deceit / Will not live out half their days; / But I will trust in You.

55:22^a
彼前五 7

55:22^a
1 Pet. 5:7

● 55:20¹ 卽 13 節出賣朋友的人。

55:20¹ (He) I.e., the betraying friend in v. 13.

詩篇 第五十六篇

56: 標題^a
撒下二一 11~15
56: 標題^b
詩三標題

^a 非利士人在迦特拿住大衛；
那時^b 他作了這^{*} 金詩，
交與歌詠長；
調用^{**} 遠方橡樹上之鴿。

【56:1】¹ 神阿，求你恩待我，因為人踐踏我，終日攻擊欺壓我。

【56:2】埋伏等候我的人，終日踐踏我，因逞驕傲攻擊我的人甚多。

【56:3】我懼怕的時候要信靠你。

【56:4】我信靠神，我讚美祂的話；^a 我信靠神，必不^b 懼怕；血肉之人能把我怎麼樣呢？

● 56: ^{*} 見十六篇標題註。

● 56: ^{**} 也許指一種當時常用的曲調。

● 56:1¹ 在本篇，大衛信靠神並享受神拯救他脫離死亡，不至跌倒。（1～4，8～13。）同時，他求神使他的仇敵墜落滅亡。（5～7。）見五四 1 註 1。

PSALM 56

To the choir director:
according to the^{*} dove on the distant terebinths.
^a Of David. A ^{**} Michtam,
when the^b Philistines seized him in Gath

56:Title^a
Psa. 3 title
56:Title^b
1 Sam. 21:11-15

【56:1】¹ Be gracious to me, O God; for man tramples me; / All day long he, fighting, oppresses me.

【56:2】Those who lie in wait for me trample me all day long, / For many are those who arrogantly fight against me.

【56:3】When I am afraid, / I trust in You.

【56:4】In God, whose word I praise, / ^a In God do I trust, and I will not be^b afraid. / What can flesh do to me?

56:4^a
Psa. 56:11
56:4^b
Psa. 27:1;
118:6;
Matt. 10:28;
Heb. 13:6

56: ^{**} (Michtam) See note on the superscription of Psa. 16.

56: ^{*} (dove) Perhaps a reference to a melody common at the time.

56:1¹ (Be) In this psalm David trusted in God and enjoyed God in His delivering him from death and stumbling (vv. 1-4, 8-13). At the same time, he asked God to cast down his enemies (vv. 5-7). See note 1¹ in Psa. 54.

56:4^a
詩五六 11
56:4^b
詩二七 1
一一八 6
太十 28
來十三 6

【56:5】他們終日扭曲我的話；他們一切的計謀，都是要害我。

【56:6】他們聚集，埋伏^a窺探我的腳蹤，等候要害我的命。

【56:7】他們有罪孽，還能逃脫麼？神阿，求你在怒中使眾民墜落滅亡。

【56:8】我幾次流離，你都數算。求你把我的眼淚裝在你的皮袋裏。這不都記在你^a冊子上麼？

【56:9】我呼求的日子，我的仇敵都要轉身退後；神幫助我，這是我所知道的。

【56:10】我信靠神，我讚美祂的話；我信靠耶和華，我讚美祂的話；

【56:11】^a我信靠神，必不懼怕；人能把我怎麼樣呢？

【56:12】神阿，我向你所許的願在我身上；我要將感謝祭獻給你。

【56:13】^a因為你救了我的命脫離死亡；你確實救了我的腳不至跌倒，使我在活人的^b光中行在神面前。

【56:5】 All day long they wrest my words; / All their thoughts are against me for evil.

【56:6】 They gather themselves; they lurk; / They^a watch my steps, / As they have waited to take my life.

【56:7】 Will there be deliverance for them in spite of their iniquity? / In anger cast down the peoples, O God.

【56:8】 You have counted my wanderings. / Put my tears into Your bottle. / Are they not in Your^a book?

【56:9】 Then my enemies will turn back / When I call; / This I know, / That God is for me.

【56:10】 In God, whose word I praise, / In Jehovah, whose word I praise,

【56:11】^aIn God do I trust; I will not be afraid. / What can man do to me?

【56:12】 Your vows, O God, are on me; / I will render thank offerings to You.

【56:13】^aFor You have delivered my soul from death, / Indeed, my feet from stumbling, / That I may walk before God / In the^b light of the living.

56:6^a
詩五九 3
七一 10
路十一 54
二十 20
約十一 57

56:8^a
出三二 32
詩一三九 16
瑪三 16

56:11^a
詩五六 4

56:13^a
詩一一六 8~9
56:13^b
伯三三 30

56:6^a
Psa. 59:3;
71:10;
Luke 11:54;
20:20;
John 11:57

56:8^a
Exo. 32:32;
Psa. 139:16;
Mal. 3:16

56:11^a
Psa. 56:4

56:13^a
Psa. 116:8-9
56:13^b
Job 33:30

詩篇 第五十七篇

大衛逃避掃羅，藏在^a洞裏；
那時^b他作了這^{*}金詩，
交與歌詠長；
調用^{**}休要毀壞。

【57:1】¹神阿，求你恩待我，恩待我；
因為我的²心^a投靠你；我要投靠在你^b翅膀的蔭下，等到災害過去。

● 57: ^{*} 見十六篇標題註。

● 57: ^{**} 此乃照馬索拉經文。另有者領會，此乃指一種當時常用，以『毀壞（指本國的仇敵）』一辭開頭的曲調。

● 57:1¹ 在本篇，大衛信靠神並享受神的拯救、慈愛和信實。（1～5，7～11。）同時，他又因仇敵遭災難（6下）而喜樂。見五四1註1。

我們信靠神，並享受神照着祂的慈愛和信實眷顧我們時，需要學習神管教的功課。我們需要找出我們在環境中受反對的原因，因這些反對乃是神的管教，以改正我們，破碎我們，使我們降卑，至終使我們在生命裏變化。（來十二5～11與7註1，10註1，彼前四12～19與17註1。）我們不該禱告求神使別人降卑；我們纔是需要被神降卑並破碎

PSALM 57

To the choir director:
^{*}Do not destroy.
^aOf David. A ^{**}Michtam,
when he fled from Saul, in the ^bcave

【57:1】¹Be gracious to me, O God, be gracious to me; / For my soul ^atakes refuge in You; / Indeed in the shadow of Your ^bwings I will take refuge, / Until the destruction passes by.

57: ^{**} (Michtam) See note on superscription of Psa. 16.

57: ^{*} (Do) According to the Masoretic text. Others understand a reference to a melody common at the time beginning with the word Destroy, referring to the enemies of the nation.

57:1¹ (Be) In this psalm David trusted in God and enjoyed God in His salvation, lovingkindness, and faithfulness (vv. 1-5, 7-11). At the same time, he rejoiced at the misfortune of his enemies (v. 6b). See note 1¹ in Psa. 54.

While we are trusting in God and enjoying His care according to His lovingkindness and faithfulness, we need to learn the lessons of God's discipline. We need to find out the reason for the oppositions against us in our environment, for they are God's discipline to correct us, to break us, and to bring us down for our eventual transformation in life (Heb. 12:5-11 and notes 7¹ and 10¹; 1 Pet. 4:12-19 and note 17¹). We should not pray that God would put others down; we are the ones who need to be brought down and broken

57:Title^a

Psa. 3 title

57:Title^b

1 Sam. 22:1;

24:3;

Psa. 142 title

57:1^a

Psa. 2:12

57:1^b

Psa. 36:7

57: 標題^a

撒下二二 1

二四 3

詩一四二標題

57: 標題^b

詩三標題

57:1^a

詩二 12

57:1^b

詩三六 7

57:2^a
創十四 18~19
民二四 16
但三 26
可五 7
路八 28

【57:2】我要呼求^a 至高的神，就是為我成全諸事的神。

【57:3】神必從天上發出慈愛和信實，並拯救我，祂斥責那踐踏我的人；〔細拉〕神必向我發出祂的慈愛和¹信實。

【57:4】我的性命在獅子中間；我躺臥在性如烈火的世人當中，他們的牙齒是槍是箭；他們的舌頭是快刀。

【57:5】^a神阿，願你被高舉，過於諸天；願你的榮耀徧及全地。

【57:6】他們為我的腳步設下網羅，壓制我的¹心。他們在我面前挖了坑，自己反掉在其中。〔細拉〕

【57:7】神阿，我心堅定，^a我心堅定。我要唱詩，我要歌頌。

的人。我們不該有許多詩篇裏所呈現的短處：沒有學習神管教的功課。參伯二 13 註 1。

● 57:1² 直譯，魂。

● 57:3¹ 或，真實。10 節者同。

● 57:6¹ 直譯，魂。

【57:2】 I call out to God the ^aMost High, / To the God who accomplishes all things for me.

【57:3】 He sends forth from heaven and saves me; / He reproaches him who would trample me; Selah / God sends forth / His lovingkindness and His ¹faithfulness.

【57:4】 My soul is among lions; / I lie down among those who blaze forth, the sons of men, / Whose teeth are spears and arrows, / And whose tongue is a sharp sword.

【57:5】 ^aBe exalted above the heavens, O God; / Let Your glory be above all the earth.

【57:6】 They have prepared a net for my steps; / My soul is bowed down. / They have dug a pit before me; / They have fallen into it themselves. Selah.

【57:7】 My heart is steadfast, O God; / ^aMy heart is steadfast. / I will sing, indeed I will sing psalms.

by God. We should not have the shortage, displayed in many of the psalms, of being devoid of learning the lessons of God's discipline. Cf. note 13¹ in Job 2.

57:3¹ (faithfulness) Or, truth. So also in v. 10.

57:2^a
Gen. 14:18-19;
Num. 24:16;
Dan. 3:26;
Mark 5:7;
Luke 8:28

57:5^a
Psa. 57:11;
108:5;
113:4

57:7^a
Psa. 108:1

57:5^a
詩五七 11
一〇八 5
一一三 4

57:7^a
詩一〇八 1

57:8^a
創四九 6
詩十六 9
三十 12
一〇八 1~2

【57:8】我的^a榮耀阿，你當醒起；琴瑟
阿，你們當醒起！我要¹極早醒起。

57:9^a
9~11;
詩一〇八 3~5

【57:9】^a主阿，我要在眾民中稱謝你；
我要在列邦中歌頌你。

57:10^a
詩三六 5
一〇八 4
一〇三 11

【57:10】因為你的^a慈愛如諸天之大；
你的信實達到穹蒼。

57:11^a
詩五七 5

【57:11】^a神阿，願你被高舉，過於諸天；
願你的榮耀徧及全地。

詩篇 第五十八篇

58: 標題^a
詩三標題

^a 大衛的^{*} 金詩，
交與歌詠長；
調用^{**} 休要毀壞。

【58:1】¹ 審判者阿，你們果真講公義麼？
世人哪，你們施行審判，豈按正直麼？

● 57:8¹ 直譯，喚醒黎明。

● 58:^{*} 見十六篇標題註。

● 58:^{**} 見五七篇標題註。

● 58:1¹ 或，大能者；有些譯本作，諸神。

在本篇，大衛首先定罪世人，（1～5，）然後
禱告願他們毀滅。（6～11。）見五四 1 註 1。

【57:8】 Awake, my^a glory; / Awake, O harp and lyre! / I
will awaken the dawn.

【57:9】^aI will give thanks to You among the peoples, O
Lord; / I will sing psalms to You among the nations.

【57:10】 For Your^a lovingkindness is as great as the
heavens; / And Your faithfulness reaches unto the skies.

【57:11】^aBe exalted above the heavens, O God; / Let Your
glory be above all the earth.

PSALM 58

To the choir director:
^{*} Do not destroy.
^a Of David. A ^{**} Michtam

57:8^a
Gen. 49:6;
Psa. 16:9;
30:12;
108:1-2

57:9^a
vv. 9-11;
Psa. 108:3-5

57:10^a
Psa. 36:5;
108:4;
103:11

57:11^a
Psa. 57:5

58: Title^a
Psa. 3 title

【58:1】¹ Do you indeed, O ² judges, speak righteousness? /
Do you judge in uprightness, O sons of men?

58: ^{**} (Michtam) See note on superscription of Psa. 16.

58: ^{*} (Do) See note on superscription of Psa. 57.

58:1² (judges) Or, mighty ones; others translate, gods.

58:1¹ (Do) In this psalm David first condemned the sons of men
(vv. 1-5) and then prayed for their destruction (vv. 6-11). See note 1¹ in
Psa. 54.

【58:2】不然，你們是心中謀行不義；
你們在地上稱出你們手所行的強暴。

【58:3】惡人一出母胎，就與神疏遠；
一離母腹，便走錯路，說謊言。

【58:4】他們的毒氣，好像蛇的毒氣；
他們好像閉耳的虵虺，

【58:5】不聽行法術者的聲音，也不聽
靈巧念咒者的聲音。

【58:6】神阿，求你敲碎他們口中的牙；
耶和華阿，求你敲掉少壯獅子的大牙。

【58:7】願他們消融如水流去。他們射
箭的時候，願箭彷彿被砍斷。

【58:8】願他們像蝸牛消融逝去，又像
婦人墜落未見天日的胎。

【58:9】你們用荊棘燒火，鍋還不覺熱，
祂要把青的和燒着的一齊用旋風颳去。

【58:10】義人見仇敵遭報，就歡喜；他
要在惡人的血中洗腳。

【58:11】人必說，義人誠然有果子；在
地上果有施行^a審判的神。

【58:2】No, in heart you perform injustice; / You weigh
out the violence of your hands on earth.

【58:3】The wicked are estranged from the womb; / They
err from their birth, speaking lies.

【58:4】Their venom is like the venom of a serpent; / They
are like the deaf cobra that has shut its ear,

【58:5】Which does not hear the sound of the charmers /
Or the wise spellbinder.

【58:6】O God, break their teeth in their mouth; / Break
off the fangs of the young lions, O Jehovah.

【58:7】Let them melt like water that runs off. / When he
shoots his arrows, / Let them be as though they were cut off.

【58:8】Let them be like a snail that melts and goes away, /
Like a woman's miscarriage, which by no means sees the sun.

【58:9】Before your pots can feel the fire of the thorns, /
Whether green or burning, He will sweep them away.

【58:10】The righteous man will rejoice when he sees
vengeance; / He will wash his feet in the blood of the wicked.

【58:11】And men will say, Indeed there is fruit for the
righteous man; / Indeed there is a God who^a judges on earth.

詩篇 第五十九篇

59: 標題^a
撒下十九 11
59: 標題^b
詩三標題

掃羅打發人^a 窺探大衛的房屋，要殺他；
那時^b 大衛作了這^{*} 金詩，
交與歌詠長；
調用^{**} 休要毀壞。

【59:1】我的神阿，求你救我脫離仇敵，
把我安置在高處，脫離那些起來攻擊
我的人。

【59:2】求你救我脫離作孽的人，救我
脫離流人血的人。

【59:3】因為看哪，他們埋伏，要害我的
命；有能力的人聚集攻擊我。耶和
華阿，這不是為我的過犯，也不是為
我的罪。

【59:4】我雖然無過，他們還是跑來，
豫備好攻擊我；求你醒起，前來幫助
我，並且察看。

● 59: ^{*} 見十六篇標題註。

● 59: ^{**} 見五七篇標題註。

PSALM 59

To the choir director:

^{*} Do not destroy. ^a Of David. A ^{**} Michtam,
when Saul sent men, and
they ^b watched the house in order to kill him

59:Title^a
Psa. 3 title
59:Title^b
1 Sam. 19:11

【59:1】 Deliver me from my enemies, O my God; / Set me
on high, secure from those who rise up against me.

【59:2】 Deliver me from the workers of iniquity, / And
save me from men of bloodshed.

【59:3】 For behold, they lie in wait for my soul; / The
strong gather themselves against me. / Not because of
any transgression of mine nor because of any sin of
mine, O Jehovah,

【59:4】 Not for any fault of mine, they run and ready
themselves; / Awake to meet me, and see.

59: ^{**} (Michtam) See note on superscription of Psa. 16.

59: ^{*} (Do) See note on superscription of Psa. 57.

【59:5】萬軍之神耶和華，以色列的神
阿，求你興起，懲罰萬邦；不要憐憫
一切詭詐作孽的人。（細拉）

【59:6】他們晚上轉回，叫號如狗，圍
城繞行。

【59:7】看哪，他們口中噴吐惡言，嘴
裏有刀；他們說，有誰聽見？

【59:8】但你耶和華必向他們^a發笑；你
要嗤笑萬邦。

【59:9】¹我的力量阿，我必儆醒等候你；
因為神是我的^a高臺。

【59:10】我的神要以慈愛迎接我；神要
叫我看見那些埋伏等候我的人遭報。

【59:11】不要殺他們，恐怕我的民忘記；
主阿，你是我們的盾牌，求你用你的
能力使他們四散，且降為卑。

【59:5】 Indeed You, O Jehovah, God of hosts, God of
Israel, / Arise to punish all the nations; / Have no mercy
upon any who treacherously commit iniquity. Selah.

【59:6】 They return in the evening; / They growl like a
dog / And go around the city.

【59:7】 Behold, they belch forth with their mouth; /
Swords are in their lips; / For, Who, they say, hears?

【59:8】 But You, O Jehovah, ^alaugh at them; / You have all
the nations in derision.

【59:9】 O ¹my strength, I will watch for You; / For God is
my ^ahigh retreat.

【59:10】 My God in His lovingkindness will meet me; / God
will let me look triumphantly upon those who lie in wait
for me.

【59:11】 Do not slay them, lest my people forget; /
Scatter them by Your power, and bring them down, / O
Lord our shield.

● 59:9¹ 有些古卷作，祂的力量。

59:9¹(my) Some MSS read, His strength.

59:8^a
詩二 4

59:9^a
詩九 9

59:8^a
Psa. 2:4

59:9^a
Psa. 9:9

【59:12】因他們口中的罪，和嘴裏的言語，並所說咒罵虛謊的話，願他們在自己的狂傲中被纏住。

【59:13】求你在怒中消滅他們；消滅他們以至於無有；人必知道神在雅各中間掌權，直到地極。（細拉）

【59:14】到了晚上，他們轉回；他們叫號如狗，圍城繞行。

【59:15】他們走來走去，尋找食物；若不得飽，就¹流連在外。

【59:16】¹但我要歌唱你的力量；早晨我要歡唱你的^a慈愛；因為你作過我的^b高臺，在我急難的日子，作過我的^c避難所。

【59:17】我的力量阿，我要歌頌你，因為神是我的高臺，是向我施慈愛的神。

【59:12】 For the sin of their mouth, / For the word of their lips, / Let them even be taken in their arrogance, / And because of the cursing and the lying that they speak.

【59:13】 Consume them in wrath; consume them so that they are no more; / And men will know that God rules in Jacob / Unto the ends of the earth. Selah.

【59:14】 They return in the evening; / They growl like a dog / And go around the city.

【59:15】 They wander about for food; / And if they are not filled, they¹linger.

【59:16】¹But I will sing of Your strength; / And I will joyfully sing of Your^alovingkindness in the morning. / For You have been my^bhigh retreat / And a^crefuge in the day of my distress.

【59:17】 O my strength, unto You I will sing psalms, / For God is my high retreat, / My God of lovingkindness.

● 59:15¹ 流連在外，另作，低嚙。

● 59:16¹ 大衛在 16 ~ 17 節向神讚美之前，控告並定罪他的仇敵。見五四 1 註 1。

59:15¹ (linger) Others read, murmur.

59:16¹ (But) David's praise to God in vv. 16-17 is preceded by his accusing and condemning his enemies. See note 1¹ in Ps. 54.

59:16^a
詩九十四 14
九二 2
一四三 8
59:16^b
詩九 9
59:16^c
詩十四 6

59:16^a
Psa. 90:14;
92:2;
143:8
59:16^b
Psa. 9:9
59:16^c
Psa. 14:6

詩篇 第六十篇

大衛與兩河間的^a 亞蘭
並瑣巴的亞蘭爭戰的時候，約押轉回，
在鹽谷攻擊以東，殺了一萬二千人；
那時^b 大衛作這^{*} 金詩，叫人學習；
交與歌詠長，調用^{**} 見證的百合花。

【60:1】神阿，你丟棄了我們，使我們破敗；你向我們發怒。求你使我們復興。

【60:2】你使地震動，而且崩裂。求你將裂口醫好，因為地搖動。

【60:3】你叫你的民遇見艱難；你叫我們喝那使人東倒西歪的酒。

【60:4】你把^a 旌旗賜給敬畏你的人，可以為真理揚起來。（細拉）

【60:5】^a 求你用右手拯救¹ 我們，應允¹ 我們，好叫你所親愛的人得救。

- 60:^{*} 見十六篇標題註。
- 60:^{**} 也許指一種當時常用的曲調。
- 60:5¹ 另作，我。

PSALM 60

To the choir director: according to the^{*} lily
of the testimony. A^{**} Michtam^a of David, for instruction,
when he struggled with^b Aram-naharaim and with
Aram-zobah, and Joab returned and struck twelve
thousand of Edom in the Valley of Salt

【60:1】O God, You have rejected us; You have broken out upon us; / You have been angry. Restore us.

【60:2】You have caused the earth to quake; You have split it open. / Heal the breaks in it, for it totters.

【60:3】You have shown Your people hard things; / You have made us drink wine to stagger us.

【60:4】You have given a^a banner to those who fear You, / To be displayed because of the truth. Selah.

【60:5】^a That Your beloved ones may be delivered, / Save with Your right hand, and answer¹ us.

60:^{**} (Michtam) See note on the superscription of Ps. 16.

60:^{*} (lily) Perhaps a reference to a melody common at the time.

60:5¹ (us) Others read, me.

60:Title^a

Psa. 3 title

60:Title^b

2 Sam. 8:13;

1 Chron. 18:12

60: 標題^a

撒下八 13

代上十八 12

60: 標題^b

詩三標題

60:4^a

出十七 15

詩二十 5

歌六 4, 10

60:5^a

五~12;

詩一〇八 6~13

60:4^a

Exo. 17:15;

Psa. 20:5;

S. S. 6:4, 10

60:5^a

vv. 5-12;

Psa. 108:6-13

60:6^a
詩八九 35
摩四 2

【60:6】神已經在祂的^{1a}聖別中說，我要歡樂；我要分開示劍，丈量疎割谷。

60:7^a
創四九 10

【60:7】基列是我的，瑪拿西也是我的，以法蓮是我的頭盔；猶大是我的^a杖；

60:8^a
撒下八 2
60:8^b
民二四 18
撒下八 14
參賽六三 1~3

【60:8】^a摩押是我的沐浴盆；我要向^b以東拋鞋；非利士阿，你要因我歡呼。

【60:9】誰能領我進被圍困的城？誰能引我到以東地？

60:10^a
詩四四 9
六十一

【60:10】神阿，你不是^a丟棄了我們麼？神阿，你不和我們的軍兵一同出戰麼？

【60:11】求你幫助我們脫離敵人，因為人的拯救是枉然的。

60:12^a
詩四四 5
賽六三 3

【60:12】我們因神纔得奮勇行事，^a踐踏我們敵人的就是祂。

【60:6】 God has spoken in His^{1a} holiness: I will exult;/ I will divide Shechem / And measure out the Valley of Succoth.

【60:7】 Gilead is Mine, and Manasseh is Mine, / And Ephraim is the helmet for My head;/ Judah is My^a scepter.

【60:8】^aMoab is My washbowl;/ Upon^b Edom I will cast My sandal;/ Philistia, shout aloud because of Me.

【60:9】 Who will bring me into the besieged city? / Who will lead me to Edom?

【60:10】 Will not You, O God, who^a rejected us / And who did not go forth, O God, with our armies?

【60:11】 Give us help from the adversary, / For a salvation by man is vain.

【60:12】 In God we will do valiantly, / And it is He who will^a tread down our adversaries.

60:6^a
Psa. 89:35;
Amos 4:2

60:7^a
Gen. 49:10

60:8^a
2 Sam. 8:2
60:8^b
Num. 24:18;
2 Sam. 8:14;
cf. Isa. 63:1-3

60:10^a
Psa. 44:9;
60:1

60:12^a
Psa. 44:5;
Isa. 63:3

詩篇 第六十一篇

61: 標題^a
詩三標題

^a 大衛的詩，交與歌詠長；
用絲絃的樂器。

【61:1】神阿，求你聽我的呼求，垂聽我的禱告。

【61:2】我心裏發昏的時候，我要從地極呼求你。求你領我到那比我更高的^a磐石。

【61:3】因為你作了我的^a避難所，作了我在仇敵面前的堅固臺。

【61:4】我要永遠¹住在你的^a帳幕裏；我要^b投靠在你^c翅膀下的隱密處。
〔細拉〕

【61:5】神阿，你已聽了我所許的願；你已將敬畏你名之人的產業賜給了我。

【61:6】你要加添王的^a壽數；願他的年歲代代無窮。

● 61:4¹ 直譯，寄居。

PSALM 61

To the choir director:
on the stringed instruments. ^aOf David

61:Title^a
Psa. 3 title

【61:1】Hear, O God, my cry;/ Give heed to my prayer.

【61:2】From the end of the earth/I will call out unto You / When my heart faints;/ Lead me to the ^arock that is higher than I.

【61:3】For You are a ^arefuge to me, / A strong tower before the enemy.

【61:4】Let me sojourn in Your ^atent forever;/ Let me take ^brefuge in the covering of Your ^cwings. Selah.

【61:5】For You, O God, have heard my vows;/ You have given me the inheritance of those who fear Your name.

【61:6】You will add ^adays to the days of the king;/ May his years be like generation after generation.

61:2^a
Psa. 18:2

61:3^a
Psa. 14:6

61:4^a
Psa. 15:1;
27:4-5

61:4^b
Psa. 2:12

61:4^c
Psa. 36:7

61:6^a
Psa. 21:4

61:2^a
詩十八 2

61:3^a
詩十四 6

61:4^a
詩十五 1
二七 4~5

61:4^b
詩二 12

61:4^c
詩三六 7

61:6^a
詩二一 4

【61:7】願他永遠住在神面前；願你分派慈愛和¹信實保守他。

【61:8】這樣，我要歌頌你的名，直到永遠，好天天¹還我所許的願。

詩篇 第六十二篇

^a 大衛的詩，
交與歌詠長耶杜頓。

【62:1】我的魂默默無聲，專等候神；
我的救恩是從祂而來。

【62:2】惟獨祂是我的^a磐石和我的拯救，
是我的^b高臺；我必不很動搖。

【62:3】你們大家攻擊一人，把他殺害，
如同毀壞歪斜的牆，將倒的壁，要到幾時呢？

● 61:7¹ 或，真實。

● 61:8¹ 這裏還願回報神的慈愛和信實（7）的思想，使人聯想到詩人與神之間的商業交易。（參太十九 27 與太二十 15 註 1。）

【61:7】 May he dwell forever before God; / Appoint lovingkindness and¹ faithfulness, that they may preserve him.

【61:8】 So I will sing psalms to Your name forever, / As I¹ repay my vows day by day.

PSALM 62

To the choir director, to Jeduthun.
A^a Psalm of David

【62:1】 My soul waits in silence for God alone; / My salvation is from Him.

【62:2】 He alone is my^a rock and my salvation, / My^b high retreat; I will not be greatly shaken.

【62:3】 How long will you assail a man / So that you may slay him, all of you, / Like a leaning wall or a tottering fence?

61:7¹ (faithfulness) Or, truth.

61:8¹ (repay) The thought here of repaying God for His lovingkindness and faithfulness (v. 7) suggests a commercial transaction between the psalmist and God (cf. Matt. 19:27 and note 15¹ in Matt. 20).

62: 標題^a
詩三標題

62: Title^a
Psa. 3 title

62:2^a
申三二 15
詩十八 2, 46
六二 6
八九 26
九五 1
62:2^b
詩九 9

62:2^a
Deut. 32:15;
Psa. 18:2, 46;
62:6;
89:26;
95:1
62:2^b
Psa. 9:9

【62:4】他們彼此商議，專要從他的尊位上把他推下；他們喜愛謊話；口雖祝福，心裏卻咒詛。（細拉）

【62:5】我的魂哪，你當默默無聲，專等候神，因為我的盼望是從祂而來。

【62:6】惟獨祂是我的^a磐石和我的拯救，是我的^b高臺，我必不動搖。

【62:7】我的拯救和我的榮耀，都在於神；我力量的^a磐石，我的^b避難所，是在神裏面。

【62:8】百姓阿，你們當時時信靠祂，在祂面前^a傾心吐意；神是我們的^b避難所。（細拉）

【62:9】下流人不過是虛空，上流人不過是虛假；放在天平裏就必升起；他們一共比^a空氣還輕。

【62:10】不要靠強暴得財，也不要妄想靠搶奪得利；若財寶加增，不要放在心上。

【62:4】 They only make plans to thrust him down from his dignity;/ They take delight in lies;/ With their mouth they bless,/ But inwardly they curse. Selah.

【62:5】 My soul, wait in silence for God alone,/ For my expectation is from Him.

【62:6】 He alone is my^a rock and my salvation,/ My^b high retreat; I will not be shaken.

【62:7】 On God my salvation and my glory depend;/ The^a rock of my strength, my^b refuge, is in God.

【62:8】 Trust in Him at all times, O people;/ ^aPour out your heart before Him;/ God is a^b refuge to us. Selah.

【62:9】 Men of low degree are but a vapor;/ Men of high degree, a lie./ In the balances they go up;/ Together they are less than a^a vapor.

【62:10】 Do not trust in oppression,/ And do not vainly hope in robbery;/ If wealth increases,/ Do not set your heart on it.

62:6^a
詩十八 2
六 2
62:6^b
詩九 9
62:7^a
詩三一 2~3
62:7^b
詩十四 6

62:8^a
撒上一 15
詩四二 4
哀二 19
62:8^b
詩十四 6

62:9^a
詩三九 5
賽四十 17

62:6^a
Psa. 18:2;
62:2
62:6^b
Psa. 9:9
62:7^a
Psa. 31:2-3
62:7^b
Psa. 14:6

62:8^a
1 Sam. 1:15;
Psa. 42:4;
Lam. 2:19
62:8^b
Psa. 14:6

62:9^a
Psa. 39:5;
Isa. 40:17

【62:11】神說了一次、兩次，我都聽見，
就是能力屬於神。

【62:12】主阿，慈愛也是屬於你，因為
你照着各人所行的^a報應他。

詩篇 第六十三篇

^a大衛在^b猶大曠野的時候，
作了這詩。

【63:1】神阿，你是我的神，我切切的
尋求你。在乾旱疲乏無水之地，我的
魂^a渴想你，我的身切慕你。

【63:2】我在^a聖所中曾如此瞻仰你，為
要見你的能力和你的榮耀。

【63:3】因你的慈愛比生命更好，我的
嘴唇要稱頌你。

【63:4】我還活的時候要這樣頌讚你；
我要在你的名裏^a舉手。

【63:5】我在牀上記念你，在夜更的時
候默想你，我的魂就像^a飽足了脂膏
肥油，我要以歡呼的嘴唇讚美你。
【63:6】（5、6 節合併。）

【62:11】 Once has God spoken; / Twice have I heard this, /
That strength belongs to God.

【62:12】 To You also, O Lord, belongs lovingkindness; /
For You^a repay every man according to his work.

PSALM 63

A^a Psalm of David,
when he was in the^b wilderness of Judah

【63:1】 O God, You are my God; I seek You diligently. / My
soul^a thirsts for You, / My flesh faints in longing for You,
/ In a dry and weary land without water.

【63:2】 So I have looked upon You in the^a sanctuary, /
Seeing Your power and Your glory.

【63:3】 Because Your lovingkindness is better than life, /
My lips praise You.

【63:4】 Thus I bless You while I live; / I^a lift up my hands
in Your name.

【63:5】 My soul is^a satisfied as with the rich fatness, /
And my mouth praises You with lips of joyous shouting,
【63:6】 When I remember You while on my bed, / When
I consider You in the night watches.

62:12^a
伯三四 11
詩二八 4
林後五 10
啓二二 12

63: 標題^a
詩三標題
63: 標題^b
撒上二三 14

63:1^a
詩四二 1~2
八四 2
一四三 6

63:2^a
詩二八 2
一三四 2

63:4^a
詩二八 2
一三四 2
提前二 8

63:5^a
詩三六 8
賽二五 6
耶三一 14

62:12^a
Job 34:11;
Psa. 28:4;
2 Cor. 5:10;
Rev. 22:12

63:Title^a
Psa. 3 title
63:Title^b
1 Sam. 23:14
63:1^a
Psa. 42:1-2;
84:2;
143:6

63:2^a
Psa. 28:2;
134:2

63:4^a
Psa. 28:2;
134:2;
1 Tim. 2:8

63:5^a
Psa. 36:8;
Isa. 25:6;
Jer. 31:14

63:7^a
得二 12
詩十七 8
五七 1
九一 4

【63:7】因為你曾幫助我，我要在你^a 翅膀的蔭下歡呼。

【63:8】我魂緊緊的跟隨你；你的右手扶持我。

【63:9】但那些尋索要滅我¹ 命的人，必往地的^a 低下之處去；

【63:10】他們必交在刀劍的權勢下，成為狐狸的¹ 食物。

【63:11】但王必因神喜樂；凡指着祂起誓的，必要誇口；因為說謊之人的口，必被塞住。

詩篇 第六十四篇

^a 大衛的詩，交與歌詠長。

【64:1】神阿，我哀歎的時候，求你聽我的聲音；求你保守我的性命，不受仇敵的驚恐。

● 63:9¹ 在 5～8 節，詩人寶貴對神的享受，但在 9～11 節，他因神對他仇敵的懲罰而喜樂。見五四 1 註 1。

● 63:10¹ 直譯，分。

【63:7】 For You have been my help, / And in the shadow of Your^a wings I will shout for joy.

【63:8】 My soul pursues after You; / Your right hand upholds me.

【63:9】 But those who seek my¹ life to destroy it / Will go into the^a lower parts of the earth;

【63:10】 They will be given over to the power of the sword; / They will be the portion of foxes.

【63:11】 But the king will rejoice in God; / Everyone who swears by Him will boast; / For the mouth of those who speak falsehood will be stopped.

PSALM 64

To the choir director. A ^a Psalm of David

【64:1】 Hear, O God, my voice in my complaint; / Preserve my life from the enemy's dread.

63:9¹ (life) In vv. 5-8 the psalmist treasures the enjoyment of God, but in vv. 9-11 he rejoices in God's punishing of his enemies. See note 1¹ in Psa. 54.

63:7^a
Ruth 2:12;
Psa. 17:8;
57:1;
91:4

63:9^a
Isa. 44:23;
Matt. 12:40;
Eph. 4:9;
Phil. 2:10

64: Title^a
Psa. 3 title

64: 標題^a
詩三標題

【64:2】求你把我隱藏，使我脫離作惡之人的密謀，和作孽之人的騷亂；

【64:3】他們磨舌如刀，發出苦毒的言語，好像比準了的箭，

【64:4】要在暗處射¹完全人。他們忽然射他，並不懼怕。

【64:5】他們彼此勉勵設計惡事；他們商量暗設網羅，說，誰能看見？

【64:6】他們圖謀不義，說，我們完成了精密的計謀；他們各人的意念和心思是深的。

【64:7】但神要用箭射他們，他們就忽然受傷。

【64:8】他們必被自己的舌頭所害而絆跌；凡看見他們的，必都搖頭。

● 64:4¹ 在此詩人用『完全人，』在 10 節用『義人』和『心裏正直的人，』指明他認為自己是完全的、義的、正直的。見七 3 註 1。

【64:2】 Hide me from the secret counsel of evildoers, / From the throng of the workers of iniquity,

【64:3】 Who have sharpened their tongue like a sword, / Who have aimed their arrow, their bitter word,

【64:4】 To shoot in secret places at the ¹perfect man. / They shoot suddenly at him and do not fear.

【64:5】 They firm up for themselves an evil matter; / They talk of laying snares secretly; / They say, Who will see them?

【64:6】 They seek out injustices, saying: / We have completed a carefully sought-out plan. / Indeed each man's inward thought / And heart are deep.

【64:7】 But God will shoot an arrow at them; / Suddenly they are wounded.

【64:8】 They are made to stumble over each other by their own tongue; / All who see them shake their heads.

64:4¹ (perfect) The psalmist's use of perfect man here and righteous man and upright in heart in v. 10 indicates that he considered himself perfect, righteous, and upright. See note 3¹ in Psa. 7.

【64:9】眾人都要害怕，要傳揚神的工作，並且思考祂的作為。

【64:10】義人必因耶和華喜樂，並要^a投靠祂；凡心裏正直的人，都要誇口。

詩篇 第六十五篇

^a 大衛的詩，一首歌，
交與歌詠長。

【65:1】神阿，在^a錫安，讚美應當歸你；所許的願，也要向你償還。

【65:2】^a聽禱告的主阿，凡有^b血肉的，都要來就你。

【65:3】罪孽勝了我；至於我們的過犯，你都要^a遮蓋。

【65:4】你所^a揀選，使他^b親近你，^c住在你院中的，這人便為有福。我們必因你居所，你聖殿的美福得^d滿足。

【65:5】^a拯救我們的神阿，你必以可畏的事，按公義應允我們；你本是一切^b地極、和遠處海上的人所倚靠的。

【64:9】 And all men will fear / And declare what has been done by God, / And they will ponder His work.

【64:10】 The righteous man will rejoice in Jehovah and^a take refuge in Him, / And all the upright in heart will boast.

PSALM 65

To the choir director.
A^a Psalm of David; a Song

【65:1】 Praise befits You, O God, in^a Zion; / And to You is the vow paid.

【65:2】 O You who^a hear prayer, / To You all^b flesh comes.

【65:3】 Iniquities prevail against me; / As for our transgressions, You make^a propitiation for them.

【65:4】 Blessed is he whom You have^a chosen and bring^b near / To^c dwell in Your courts. / We will be^d satisfied with the goodness of Your house, / Of Your holy temple.

【65:5】 By awesome deeds You answer us in righteousness, / O^a God of our salvation, / You who are the trust of all the^b ends of the earth / And of the remotest sea;

64:10^a
Psa. 2:12

65: Title^a
Psa. 3 title

65:1^a
Psa. 2:6

65:2^a
2 Kings 19:20;
20:5

65:2^b
Psa. 145:21;
Isa. 66:23

65:3^a
Lev. 4:26;
cf. Ezek. 16:63;
Dan. 9:24;
1 John 2:2

65:4^a
Psa. 33:12

65:4^b
Lev. 10:3;
Num. 16:5;
Ezek. 44:15

65:4^c
Psa. 23:6;
84:4, 10;
92:13

65:4^d
Psa. 36:8;
Jer. 31:14

65:5^a
1 Chron. 16:35;
Psa. 79:9;
85:4

65:5^b
Psa. 22:27

64:10^a
詩二 12

65: 標題^a
詩三標題

65:1^a
詩二 6

65:2^a
王下十九 20
二十 5

65:2^b
詩一四五 21
賽六六 23

65:3^a
利四 26
參結十六 63
但九 24
約壹二 2

65:4^a
詩三三 12

65:4^b
利十 3
民十六 5
結四四 15

65:4^c
詩二三 6
八四 4, 10
九二 13

65:4^d
詩三六 8
耶三一 14

65:5^a
代上十六 35
詩七九 9
八五 4

65:5^b
詩二二 27

【65:6】你既以大能束腰，就用力量立定諸山；

【65:7】使諸海的響聲，和其中波浪的響聲，並眾民的喧嘩，都^a平靜了。

【65:8】住在地極的人，因你的神蹟懼怕；你使日出日落之地都歡呼。

【65:9】你眷顧並^a澆灌地，使地大得肥美；神的^b河滿了水；你這樣豫備了地，好為人豫備五穀。

【65:10】你澆透地的犁溝，潤平犁脊；用^a甘霖使地鬆軟；其中發芽的，蒙你賜福。

【65:11】你以你的恩惠為年歲的冠冕，你的路徑都滴下脂油；

【65:12】曠野的草場也滿溢，小山以歡樂束腰。

【65:13】草場以羊羣為衣，山谷蓋滿了五穀。這一切都歡呼^a歌唱。

【65:6】 Who established the mountains in His strength, / Girded with might;

【65:7】 Who^a stilled the roaring of the seas, / The roaring of their billows, / And the tumult of the peoples.

【65:8】 And they who dwell in the uttermost parts / Are afraid of Your signs; / You make the exitways of the morning and the evening / Shout for joy.

【65:9】 You visit the earth and^a water it; / You enrich it greatly: / The^b river of God is full of water. / You provide¹ men grain, for so You have prepared² the earth.

【65:10】 Saturating its furrows, settling its ridges, / You soften it with^a showers; / You bless its sprouting forth.

【65:11】 You place a crown on a year with Your goodness, / And Your wagon tracks drop fatness;

【65:12】 The wilderness pastures overflow, / And the hills gird themselves with exultation.

【65:13】 The meadows are clothed with the flock, / And the valleys cover themselves in grain; / They shout for joy; indeed they^a sing.

65:9¹ (men) Lit., them.

65:9² (the) Lit., it.

65:7^a
詩八九 9
一〇七 29
可四 39
路八 24

65:9^a
利二六 4
伯五 10
詩六八 9
65:9^b
詩四六 4
啓二二 1
65:10^a
申三二 2
詩七二 6

65:13^a
賽四四 23
五五 12

65:7^a
Psa. 89:9;
107:29;
Mark 4:39;
Luke 8:24

65:9^a
Lev. 26:4;
Job 5:10;
Psa. 68:9
65:9^b
Psa. 46:4;
Rev. 22:1
65:10^a
Deut. 32:2;
Psa. 72:6

65:13^a
Isa. 44:23;
55:12

詩篇 第六十六篇

一首歌，一篇詩，交與歌詠長。

【66:1】全地都當向神歡呼，

【66:2】歌頌祂名的榮耀，使獻給祂的讚美顯為榮耀。

【66:3】當對神說，你的作為何等可畏！因你的大能，仇敵要歸順你。

【66:4】全地都要^a敬拜你，歌頌你；他們要歌頌你的名。（細拉）

【66:5】你們來看神所作的；祂向世人所行之事，是可畏的。

【66:6】祂將海變成^a乾地；眾人步行過河。我們在那裏因祂喜樂。

【66:7】祂用^a權能治理眾民，直到永遠；祂的眼睛鑒察列邦：悖逆的人不可自高。（細拉）

PSALM 66

To the choir director. A Song; a Psalm

【66:1】Shout joyfully to God, all the earth;

【66:2】¹Sing forth the glory of His name; / Make glorious His praise.

【66:3】Say to God, How awesome are Your deeds! / Because of the greatness of Your strength, Your enemies come cringing to You.

【66:4】All the earth will^a worship You / And sing psalms to You; / They will sing psalms to Your name. Selah.

【66:5】Come and see the works of God; / He is awesome in His deeds toward the sons of men.

【66:6】He turned the sea into^a dry land; / Through the river they crossed on foot. / There we rejoiced in Him.

【66:7】He rules by His^a might forever; / His eyes observe the nations: / Let not the rebellious exalt themselves. Selah.

66:4^a
詩二二 27
八六 9
亞十四 16
啓十五 4

66:6^a
出十四 21
書三 17
四 22
詩七四 15
一〇六 9

66:7^a
啓十一 17

66:4^a
Psa. 22:27;
86:9;
Zech. 14:16;
Rev. 15:4

66:6^a
Exo. 14:21;
Josh. 3:17;
4:22;
Psa. 74:15;
106:9
66:7^a
Rev. 11:17

66:2¹ (Sing) Or, Sing in psalms the glory...

【66:8】眾民哪，你們當頌讚我們的神，
使人得聽讚美祂的聲音；

【66:9】祂使我們的性命存活，也不叫
我們的腳滑跌。

【66:10】神阿，你曾^a試驗我們，^b熬煉
我們，如熬煉銀子一樣。

【66:11】你使我們進入網羅，把重擔放
在我們¹身上。

【66:12】你使人坐車軋我們的頭；我
們經過^a水火；你卻領我們出到豐富
之地。

【66:13】我要憑燔祭進入你的殿；我要
向你還我的願，

【66:14】就是在急難時我嘴唇所發的，
口中所許的。

【66:15】我要把肥畜作燔祭，連同公羊
的香氣獻給你；我要把公牛連同山羊
獻上。（細拉）

【66:8】 Bless our God, O peoples; / And make the voice of
His praise heard,

【66:9】 Who has kept our soul in life / And does not allow
our feet to slip.

【66:10】 For You have^a tried us, O God; / You have^b refined
us as silver is refined.

【66:11】 You have brought us into the net; / You have put
a heavy burden on our loins.

【66:12】 You have made men ride over our heads; / We
have gone through^a fire and water; / But You have
brought us forth into abundance.

【66:13】 I will come into Your house with burnt offerings;
/ I will pay my vows to You,

【66:14】 Which my lips uttered / And my mouth spoke
when I was in distress.

【66:15】 I will offer to You burnt offerings of fatlings /
With the smoke of rams; / I will offer cattle with goats.
Selah.

66:10^a

詩二六 2
林前三 13
彼前一 7
參林前三 15

66:10^b

賽四八 10
亞十三 9

66:12^a

賽四三 2
但三 26
亞十三 9
參林前三 13, 15

66:10^a

Psa. 26:2;
1 Cor. 3:13;
1 Pet. 1:7;
cf. 1 Cor. 3:15

66:10^b

Isa. 48:10;
Zech. 13:9

66:12^a

Isa. 43:2;
Dan. 3:26;
Zech. 13:9;
cf. 1 Cor. 3:13, 15

● 66:11¹ 直譯，腰間。

【66:16】 凡敬畏神的人，你們都來聽，
我要述說祂為¹我所行的事。

【66:17】 我曾用口呼求祂，¹我的舌頭
也頌揚祂。

【66:18】 我若心裏注重罪孽，主必^a
不聽。

【66:19】 但神實在聽見了；祂垂聽了我
禱告的聲音。

【66:20】 神是當受頌讚的，祂並沒有推卻
我的禱告，也沒有叫祂的慈愛離開我。

詩篇 第六十七篇

一篇詩，一首歌，
交與歌詠長；用絲絃的樂器。

【67:1】 願神憐憫我們，賜福與我們；
願祂用臉^a光照我們；〔細拉〕

● 66:16¹ 直譯，我的魂。

● 66:17¹ 或，我的舌頭下也有高舉。

【66:16】 Come, hear, all you who fear God, / And I will
recount what He has done for my soul.

【66:17】 To Him I called out with my mouth, / And¹ He was
extolled with my tongue.

【66:18】 If I regarded iniquity in my heart, / The Lord did^a
not hear.

【66:19】 But indeed God has heard; / He has given heed to
the voice of my prayer.

【66:20】 Blessed be God, / Who has not turned my prayer
away / Nor His lovingkindness from me.

PSALM 67

To the choir director: on the stringed instruments.
A Psalm; a Song

【67:1】 God be gracious to us and bless us; / May He make
His face^a shine upon us; Selah.

66:17¹ (He) Or, there was extolling under my tongue.

66:18^a
賽一 15
五九 2
耶十一 11
十四 12
約九 31

66:18^a
Isa. 1:15;
59:2;
Jer. 11:11;
14:12;
John 9:31

67:1^a
民六 25
詩三一 16

67:1^a
Num. 6:25;
Psa. 31:16

【67:2】好叫人在地上得知你的道路，
在萬國中得知你的救恩。

【67:3】神阿，願眾民讚美你；願眾民
都讚美你。

【67:4】願列邦喜樂歡呼，因為你必按
公正審判眾民，引導地上的列邦。
〔細拉〕

【67:5】神阿，願眾民讚美你；願眾民
都讚美你。

【67:6】地已經出了土產；神，就是我
們的神，要賜福與我們。

【67:7】神要賜福與我們；地的四極都
要敬畏祂。

【67:2】 That Your way may be known on earth, / And
Your salvation among all the nations.

【67:3】 Let the peoples praise You, O God; / Let the
peoples praise You, all of them.

【67:4】 Let the nations rejoice and shout for joy, / For
You will judge the peoples equitably / And will guide the
nations on the earth. Selah.

【67:5】 Let the peoples praise You, O God; / Let the
peoples praise You, all of them.

【67:6】 The earth has yielded its increase; / God, our God,
blesses us.

【67:7】 God blesses us; / And all the ends of the earth will
fear Him.

詩篇 第六十八篇

68: 標題^a
詩三標題

^a 大衛的詩，一首歌，
交與歌詠長。

【68:1】¹願神^a興起；願祂的²仇敵四散；
願恨祂的人從祂面前逃跑。

● 68:1¹ 這是引用民十 35 約櫃從西乃山往前行時，摩西的禱告。六八篇是所有詩篇裏關於基督神聖啓示的最高點，是以詩的體裁寫的，帶有豫表和表號，描繪神在地上，在基督裏行動的步驟。約櫃（豫表基督一出二五 10 ~ 22 與註）是帳幕（也豫表基督一約一 14）的中心。神在祂的選民以色列中間，在帳幕同約櫃裏，從西乃到錫安的行動，豫表三一神在作祂包羅萬有具體化身之基督裏的行動，從基督的成為肉體到祂的升天。在豫表裏，神的行動是從西乃，（8 下，17 下，）就是從頒佈律法和立起帳幕（表徵成為肉體的基督）開始，經過表徵地的曠野，（4 下，7 下，）到神的住處錫安山（表徵神在諸天裏的住處—16，啓十四 1。）在實際裏，神為着完成祂新約的經綸，在基督裏並藉着基督的行動，乃是開始於基督的成為肉體；這就是建立神又真又活的帳幕，使神住在祂裏面，並藉着祂在地上行動。神的行動繼續於基督在地上的人性生活，同祂的釘十字架和復活；終結於基督升到諸天裏的錫安山上。神這獨特的行動在本篇 1 ~ 18 節描繪出來。見弗四 8 註 1。

PSALM 68

To the choir director.
^aOf David. A Psalm; a Song

68:Title^a
Psa. 3 title

【68:1】¹Let God^a arise; let His² enemies be scattered; /
And let those who hate Him flee before Him.

68:1^a
Num. 10:35;
Isa. 33:3

68:1¹ (Let) A quotation of Moses' prayer in Num. 10:35, uttered when the Ark of the Covenant set out from Mount Sinai. Psalm 68 is the highest peak of the divine revelation concerning Christ in all the Psalms. It is written in poetry, with types and signs, portraying the steps in God's move on the earth in Christ. The Ark (typifying Christ—Exo. 25:10-22 and notes) was the center of the tabernacle (also typifying Christ—John 1:14). God's move in the tabernacle with the Ark among Israel, His elect, from Sinai to Zion typifies the Triune God's move in Christ as His all-inclusive embodiment from Christ's incarnation to His ascension. In the type, God's move was from Sinai (vv. 8b, 17b), beginning with the decreeing of the law and the erecting of the tabernacle, which signifies the incarnated Christ, through the wilderness (vv. 4b, 7b), which signifies the earth, to Mount Zion (v. 16), God's dwelling place, which signifies God's dwelling place in the heavens (Rev. 14:1). In the reality, God's move in Christ and through Christ for the accomplishing of His New Testament economy began with Christ's incarnation, which was the setting up of the real and living tabernacle in whom God dwelt and through whom He could move on earth; continued through Christ's human living on the earth with His crucifixion and resurrection; and concluded with Christ's ascension to Zion in the heavens. This unique move of God is portrayed in vv. 1-18 of this psalm. See note 8¹ in Eph. 4.

【68:2】你要驅逐他們，使他們如煙被風吹散；惡人要^a見神的面而滅沒，如蠟見火而融化。

【68:3】惟有義人必然喜樂；他們必在神面前歡欣，並歡喜快樂。

【68:4】你們當向神唱詩，歌頌祂的名；要因那坐車行過^a荒野的人¹誇勝，祂的名是^b耶和華；要在祂面前¹歡樂。

【68:5】神在祂的聖^a所作¹孤兒的父，作寡婦的伸冤者。

● 68:1² 這裏的仇敵豫表撒但和他在諸天界裏的邪惡勢力。（弗六 12。）這禱告實際上是神所有選民的切望。參 12 註 1。

● 68:4¹ 指明神的選民以色列於神在地上的行動中因神誇勝，並在祂面前歡樂。今天我們也該因神在地上的行動（從基督的成為肉體到祂的升天）而歡樂。

● 68:5¹ 神使基督裏的信徒，就是窮乏的（即孤兒和寡婦、）受捆綁的（即被囚的—6、）和孤獨的，（6，）都住在祂的居所，就是召會裏。（提前三 15。）召會這一個建造，包括了這樣的人。

【68:2】As smoke is driven away, You will drive them away;/ As wax melts before fire,/ The wicked will perish^a before God.

【68:3】But the righteous will rejoice; they will exult before God/ And be glad with rejoicing.

【68:4】Sing to God; sing psalms to His name;/ ¹Triumph in Him who rides through the^a deserts —/ For ^{2b}Jah is His name — and ¹exult before Him.

【68:5】A Father to the¹ orphans and a Judge for the widows/ Is God in His holy^a habitation.

68:1² (enemies) The enemies here typify Satan and his forces of evil in the heavenlies (Eph. 6:12). This prayer is actually the aspiration of all God's elect. Cf. note 12¹.

68:4¹ (Triumph) Indicating that Israel, God's elect, triumphed in God and exulted before Him in His move on the earth. Today we too should exult in the move of God on earth from Christ's incarnation to His ascension.

68:4² (Jah) A shortened form of Jehovah.

68:5¹ (orphans) God causes the believers in Christ as the needy ones (the orphans and widows), the bound ones (the prisoners—v. 6), and the solitary ones (v. 6) to dwell in His habitation, the church (1 Tim. 3:15). The church is a building that includes such people.

【68:6】神叫孤獨的有家可居住，使被囚的出來得亨通；惟有悖逆的住在乾燥之地。

【68:7】^a神阿，你曾^b在你百姓前頭出來，在荒野行走，〔細拉〕

【68:8】那時地見神的面就^a震動，天也落雨；西乃山見了以色列神的面也震動。

【68:9】神阿，你降下沛^a雨；你產業凋萎的時候，你使它復甦。

【68:10】你的¹羊羣住在其中；神阿，你憑你的恩惠為困苦人有所豫備。

【68:11】主發命令；¹傳^a好信息的^{2b}婦女成了大羣。

● 68:10¹ 直譯，活物。

● 68:11¹ 這表徵宣揚好信息，（12～13，）傳報基督的得勝，並祂所得的掠物作神選民的分。當我們宣揚好信息的時候，就享受三一神作基督為我們所得的掠物。（見12註4，13註2。）

【68:6】 God causes the solitary to dwell in a household; / He brings the prisoners forth into prosperity; / But the rebellious dwell in a parched land.

【68:7】^aO God, when You went forth^b before Your people, / When You marched through the desert, Selah.

【68:8】 The earth^a trembled, the heavens also dripped, / At the presence of God; / Sinai there quaked / At the presence of God, the God of Israel.

【68:9】 You shed forth bountiful^a rain, O God; / You confirmed Your inheritance when it languished.

【68:10】 Your living flock dwelt in¹ the land; / In Your goodness You provided for the poor, O God.

【68:11】 The Lord gives the command; / The^{1a} women who² bear the^b glad tidings are a great host.

68:10¹ (the) Lit., it.

68:11² (bear) This signifies the announcing of the glad tidings (vv. 12-13) of Christ's victory and the spoil gained by Him as the portion of God's elect. While we announce the glad tidings, we enjoy the Triune God as the spoil gained for us by Christ (see notes 12⁴ and 13²).

68:7^a
vv. 7-8;
cf. Judg. 5:4-5
68:7^b
Judg. 4:14;
2 Sam. 5:24;
Isa. 52:12
68:8^a
Exo. 19:18;
Isa. 64:1

68:9^a
Psa. 65:9-10;
72:6;
Acts 14:17

68:11^a
Exo. 15:20;
1 Sam. 18:6
68:11^b
Isa. 40:9;
Rom. 10:15

68:7^a
7~8;
參士五 4~5
68:7^b
士四 14
撒下五 24
賽五二 12
68:8^a
出十九 18
賽六四 1

68:9^a
詩六五 9~10
七二 6
徒十四 17

68:11^a
賽四十 9
羅十 15
68:11^b
出十五 20
撒十八 6

68:12^a
民三一 27
撒三十三 24

【68:12】統兵的¹君王逃跑了，逃跑了！
²留守在家的³婦女，^a分得了⁴掠物。

68:13^a
參詩一〇五 37

【68:13】你們雖然¹躺臥在羊圈之間，
卻像²鴿子的翅膀鍍了^a白銀，翎毛
鍍了綠黃色的金。

● 68:11² 表徵軟弱的人，（彼前三 7，）也就是在基督裏的一切信徒，（參林後十二 9～10，）他們除了傳報神在基督裏的得勝（十二 上）這好信息之外，甚麼也不能作。

● 68:12¹ 這裏被擊敗並四散的君王，豫表撒但和邪惡的世界管轄者，（弗六 12，）被神藉着祂在基督裏的行動所擊敗。（來二 14，西二 15。）

● 68:12² 留守在家，表徵不出外爭戰。我們雖然沒有參戰，卻享受基督的得勝並分得掠物。

● 68:12³ 直譯，她；集體的指 11 節的婦女。

● 68:12⁴ 表徵基督所成就、所完成、所達到、所得着的一切所獲，就是祂的死、復活、和升天之得勝的收穫。這『掠物』實際上就是經過過程、終極完成之三一神的豐富，作神選民的分，由 13 節的鴿子、白銀和金所豫表。見 13 註 2。

● 68:13¹ 表徵安息於神對祂選民的供備和眷顧中。

【68:12】The ¹kings of the armies flee. / They flee! / And
²she who ³abides at home / ^aDivides the ⁴spoil.

【68:13】Though you ¹lie among the sheepfolds, / There
are ²dove wings covered with ^asilver, / And its pinions,
with greenish yellow gold.

68:12^a
Num. 31:27;
1 Sam. 30:24

68:13^a
cf. Psa. 105:37

68:11¹ (women) Signifying the weak ones (1 Pet. 3:7), i.e., all the believers in Christ (cf. 2 Cor. 12:9-10), who can do nothing except proclaim the glad tidings of God's victory in Christ (v. 12a).

68:12¹ (kings) Here the defeated and scattered kings typify Satan and the evil world-rulers (Eph. 6:12), who were defeated by God through His move in Christ (Heb. 2:14; Col. 2:15).

68:12³ (abides) Abiding at home signifies not going out to the battle. Although we did not fight in the battle, we enjoy Christ's victory and divide the spoil.

68:12² (she) Referring collectively to the women in v. 11.

68:12⁴ (spoil) Signifying all the gains of the accomplishment, consummation, attainment, and obtainment of Christ as the reapings of the victory of His death, resurrection, and ascension. This "spoil" is actually the riches of the processed and consummated Triune God as the portion of God's elect, typified by the dove, the silver, and the gold in v. 13. See note 13².

68:13¹ (lie) Signifying resting in God's provision and care for His elect.

【68:14】¹全能者在境內趕散^{2a}列王的時候，勢如飄雪在撒們。

【68:15】巴珊山是¹大能的山，巴珊山是多峯多嶺的山：

● 68:13² 鴿子表徵那靈；（太三 16；）翅膀表徵那靈行動的能力；銀表徵基督包羅萬有的救贖，使祂的信徒得稱義，以進入祂完全的救恩裏；翎毛（鳥翅末端的羽毛，供應飛翔並升騰的力量）表徵那靈升騰的能力；金表徵神的神聖性情。這裏金是綠黃色的，綠色表徵神聖的生命，黃色表徵神聖的榮耀。因此，綠黃色的金表徵神的性情閃耀在祂的生命和榮耀裏。以上項目的內容，乃是基督在祂得勝裏所得的掠物，（12，）作神選民的享受，並且實際上就是三一神—那靈、基督、父神—同祂完整、完全、包羅萬有之救恩的一切項目。

● 68:14¹ 希伯來文，Shaddai，沙代。見創十七 1 註 2。

● 68:14² 見 12 註 1。

【68:14】When the ¹Almighty scattered/The ^{2a}kings in ³the land,/ It snowed on Zalmon.

【68:15】O ¹mighty mountain, O mountain of Bashan, / O many-peaked mountain, O mountain of Bashan:

68:13² (dove) The dove signifies the Spirit (Matt. 3:16), and the wings signify the moving power of the Spirit; silver signifies Christ in His all-inclusive redemption for His believers' justification as the entrance into His full salvation; pinions (the feathers at the end of a bird's wings that supply the strength to fly and soar) signify the soaring power of the Spirit; and gold signifies God in His divine nature. Here the gold is greenish-yellow, green signifying the divine life and yellow, the divine glory. Hence, greenish-yellow gold signifies God in His nature glittering in His life and glory. The contents of the above items, as the spoil (v. 12) gained by Christ in His victory for the enjoyment of God's elect, are actually the Triune God—the Spirit, Christ, and God the Father—with all the items of His complete, full, and all-inclusive salvation.

68:14¹ (Almighty) Heb. Shaddai. See note 1² in Gen. 17.

68:14² (kings) See note 12¹.

68:14³ (the) Lit., it.

68:16^a
詩二 6
七八 54
八七 1~2
一三二 13~14
賽二 2

【68:16】你們多峯多嶺的山哪，為何嫉視神所願居住的^{1a}山？耶和華必住這山，直到永遠。

68:17^a
王下二 11
六 17
68:17^b
申三三 2

【68:17】神的^a車輦累萬盈千；主在其中，好像在^b西乃，在聖所一樣。

68:18^a
詩四七 5
弗四 8

【68:18】你已經^{1a}升上高處，擄掠了²那些被擄的；你在人間，甚至在悖逆的人中間，受了³恩賜，叫⁴耶和華神可以⁵住在他們中間。

● 68:15¹ 另作，神的山。

● 68:16¹ 神的居所建造在錫安山上；（七六 2 下；）錫安山表徵宇宙的最高處，就是諸天。（來十二 22，啓十四 1。）建造的召會作為錫安的實際，不是屬地的，乃是屬天的。見四八 2 註 1。

● 68:18¹ 指基督升到第三層天，就是宇宙的最高處。（參賽十四 13。）見弗四 8 註 1。保羅在弗四引用此節，說到召會的建造，這很強的證明，古時殿的建造乃是豫表召會的建造。這也使我們有很強的根據，可以說，詩篇所說到的殿（家）和城乃是豫表召會。

● 68:18² 見弗四 8 註 2。

【68:16】Why do you look with envy, O many-peaked mountains, / At the^{1a} mountain on which God desires to dwell? / Indeed Jehovah will dwell there forever.

【68:17】The^a chariots of God are twenty thousand, / Thousands upon thousands; / The Lord is among them, / As at^b Sinai, in the sanctuary.

【68:18】You have^{1a} ascended on high; You have led captive² those taken captive; / You have received³ gifts among men, / Even the rebellious ones also, / That⁴ Jehovah God may⁵ dwell among them.

68:16^a
Psa. 2:6;
78:54;
87:1-2;
132:13-14;
Isa. 2:2

68:17^a
2 Kings 2:11;
6:17
68:17^b
Deut. 33:2

68:18^a
Psa. 47:5;
Eph. 4:8

68:15¹ (mighty) Others translate, mountain of God.

68:16¹ (mountain) The dwelling place of God is built on Mount Zion (76:2b), signifying the highest peak in the universe, the heavens (Heb. 12:22; Rev. 14:1). The built-up church as the reality of Zion is not earthly but heavenly. See note 2¹ in Psa. 48.

68:18¹ (ascended) Referring to Christ's ascension to the third heaven, the highest peak in the universe (cf. Isa. 14:13). See note 8¹ in Eph. 4. Paul's quoting of this verse in Eph. 4 in reference to the building up of the church is a strong proof that the building up of the temple in the ancient times is a type of the building of the church. It also provides a strong basis to say that the temple, the house, and the city referred to in the Psalms typify the church.

68:18² (those) See note 8² in Eph. 4.

【68:19】天天¹加給我們²美福的主，
就是拯救我們的神，是當受頌讚的。
〔細拉〕

【68:20】神是爲我們施行拯救的神；人
能¹脫離^a死亡，是在於主耶和華。

● 68:18³ 基督升到父那裏時，將一切祂所擄掠並帶來的人呈獻給父。然後父把這一切被擄的歸還基督，使他們各人成爲賜給基督的恩賜。見弗四 8 註 3。

● 68:18⁴ 希伯來文，Jah Elohim，耶和華伊羅欣。

● 68:18⁵ 這指明基督用一切的恩賜，（就是在基督裏的一切信徒，他們是有恩賜之人，都作那職事的一個工作，）建造基督的身體，作神今天在地上的居所。（弗四 7～12，16。）

● 68:19¹ 在神的家中享受神，（19～23，）乃是在祂居所的建造（18 下）之後。

● 68:19² 不是表徵物質事物的『美福，』乃是表徵三一神自己作基督得勝的掠物，給我們享受。（見 12 註 4 與 13 註 2。）見羅八 28 註 4。

● 68:20¹ 脫離死亡的路，乃是在基督裏享受那是復活生命的神。（約十一 25。）

【68:19】Blessed be the Lord, who day by day¹ loads us
with² good; / God is our salvation. Selah.

【68:20】God is to us / A God of deliverance, / And with
Jehovah the Lord / Are the¹ goings forth even from^a death.

68:20^a
Psa. 116:8;
Hosea 13:14

68:18³ (gifts) When Christ ascended to the Father, He presented to the Father all the ones whom He had captured and brought with Him. The Father then returned all these captured ones to Christ, making each of them a gift to Christ. See note 8³ in Eph. 4.

68:18⁴ (Jehovah) Heb. Jah Elohim.

68:18⁵ (dwell) This indicates that Christ uses all the gifts, i.e., all the believers in Christ as gifted persons, who do the one work of the ministry, to build up the Body of Christ as God's dwelling place on earth today (Eph. 4:7-12, 16).

68:19¹ (loads) The enjoyment of God in His house (vv. 19-23) follows the building up of His dwelling place (v. 18b).

68:19² (good) Signifying not the "good" of material things but the Triune God Himself enjoyed by us as the spoil of Christ's victory (see notes 12⁴ and 13²). See note 28³ in Rom. 8.

68:20¹ (goings) The way to go forth from death is to enjoy God in Christ as the resurrection life (John 11:25).

68:20^a
詩一一六 8
何十三 14

【68:21】神要¹打破祂仇敵的^a頭，就是那在自己罪過中往來之人的髮頂。

【68:22】主說，我要使他們從巴珊歸來，使他們從深海返回；

【68:23】使你的腳¹洗在血中，使你狗的舌頭，從仇敵得分。

【68:24】神阿，你是我的神，我的^a王；
¹人已經看見你¹行走，在¹聖所中行走：

【68:25】歌唱的行在前，作樂的隨在後，都在擊鼓的¹童女中間。

● 68:21¹ 我們在神的家中，也享受祂的勝過仇敵。見羅十六 20 註 1。

● 68:23¹ 此乃照七十士希臘文譯本；希伯來文經文作，打碎。

● 68:24¹ 這裏的人指仇敵，指不信者；行走指神的活動；聖所表徵召會。

● 68:25¹ 表徵信徒。（太二五 1 與註 3。）

【68:21】Indeed God will ¹smash / The ^ahead of His enemies, / The hairy crown / Of him who goes about in his guiltiness.

【68:22】The Lord said, I will bring them again from Bashan; / I will bring them again from the depths of the sea,

【68:23】That you may ¹bathe your foot in blood, / That the tongue of your dogs may have their portion from the enemies.

【68:24】¹They have seen Your ¹goings, O God, / The goings of my God, my ^aKing, in the ¹sanctuary:

【68:25】Singers go before; players after; / In the midst of ¹virgins sounding the tambourines.

68:21¹ (smash) In God's house we also enjoy His victory over the enemies. See note 20¹ in Rom. 16.

68:23¹ (bathe) Following the Septuagint; the Hebrew text reads, shatter.

68:24¹ (They) Here they refers to the enemies, to the unbelievers; goings refers to God's activities; and the sanctuary signifies the church.

68:25¹ (virgins) Signifying the believers (Matt. 25:1 and note 3).

68:26^a
申三三 28
耶二 13
十七 13

【68:26】你們從以色列^a源頭而來的，
當在各會中頌讚¹耶和華神。

68:27^a
撒上九 21
68:27^b
創四九 8~10
68:27^c
創四九 13
太四 15
68:27^d
創四九 21

【68:27】在那裏，有統管他們的小^{1a}便雅憫，有^{2b}猶大的首領在他們的羣眾中，有^{3c}西布倫的首領，有^{4d}拿弗他利的首領。

● 68:26¹ 有些古卷作，主。

● 68:27¹ 在 24 ~ 28 節神選民向神的讚美中，描繪出一幅豫表的景象，論到神新約的經綸，就是神為着祂的救恩，藉着基督完成神的救贖，並用福音美善的話，傳佈基督之成就的喜信。這裏題到的便雅憫有兩個名字，第一個是便俄尼。這是他母親拉結臨產將近於死時給他起的名，意為『我苦難之子。』（創三五 18 上。）作為苦難之子，便雅憫豫表基督在祂的成為肉體和地上的人性生活中，多受痛苦，（賽五三 3，）成就了神永遠的救贖，成功祂完滿的救恩。（來九 12。）拉結給她兒子起名叫便俄尼，但雅各立即將孩子的名改為便雅憫，意為『右手之子。』（創三五 18 下。）在右手邊，就是在榮耀和尊貴的地位。作為右手之子，便雅憫豫表基督在祂的復活、得勝、和升天裏是右手之子，在諸天之上盡職，執行神救贖的應用，施行祂的救恩。（來八 1 ~ 2，七 25。）基督成為肉體作便俄尼，多受痛苦，但在復活裏祂成了便雅憫，就是在榮耀和尊貴裏的右手之子。（八 17，可十六 19，徒二 33，五 31。）

【68:26】 Bless God in the congregations, / Even ¹Jehovah,
O you who are of the ^afountain of Israel.

【68:27】 There are little ^{1a}Benjamin, who rules them, / And the princes of ^{2b}Judah in their company, / The princes of ^{3c}Zebulun, the princes of ^{4d}Naphtali.

68:26¹ (Jehovah) Some MSS read, the Lord.

68:27¹ (Benjamin) In the praise rendered to God by His elect in vv. 24-28, a scenery in typology is portrayed concerning God's New Testament economy in the accomplishing of God's redemption by Christ for God's salvation and in the spreading of the glad tidings of Christ's accomplishment with the goodly words of the gospel. Benjamin, mentioned here, had two names, the first of which was Ben-oni. This name, given to him by his mother Rachel as she was dying in childbirth, means son of my affliction (Gen. 35:18a). As the son of affliction, Benjamin typifies Christ, who, as the man of sorrows (Isa. 53:3) in His incarnation and human life on earth, accomplished God's eternal redemption for His full salvation (Heb. 9:12). Whereas Rachel named her son Ben-oni, Jacob immediately changed the child's name to Benjamin, which means son of the right hand (Gen. 35:18b). To be at the right hand is to be in a position of glory and honor. As the son of the right hand, Benjamin typifies Christ, who, as the Son of the right hand in His resurrection, victory, and ascension, ministers in the heavens to carry out the application of God's redemption for His salvation (Heb. 8:1-2; 7:25). Christ was incarnated to be Ben-oni, the man of sorrows, but in resurrection He became Benjamin, the Son of the right hand in glory and honor (80:17; Mark 16:19; Acts 2:33; 5:31).

68:26^a
Deut. 33:28;
Jer. 2:13;
17:13

68:27^a
1 Sam. 9:21
68:27^b
Gen. 49:8-10
68:27^c
Gen. 49:13;
Matt. 4:15
68:27^d
Gen. 49:21

● 68:27² 猶大是獅子，有能力和權杖，也是神子民的平安（細羅。）（啓五 5 上，創四九 8～10。）便雅憫主要豫表在人性裏的基督，而猶大主要豫表在神性裏的基督。基督在祂的神性裏不是多受痛苦的人，乃是有能力和權柄（由權杖所表徵）的獅子。猶大特別豫表基督是神子民的得勝和神子民的平安。在應用救贖的事上，基督是我們的平安（和平。）（弗二 14～15。）

猶大是君王支派，始終由便雅憫這戰士支派陪同着，（創四九 27，）爲着神在地上的國。按豫表，在地理上相連的猶大和便雅憫，形成一組，爲着在神救恩的事上，完成並應用基督的救贖。在便雅憫一面，所強調的是救贖的完成；在猶大一面，所強調的是（在基督的升天裏）對救贖的應用。

● 68:27³ 西布倫住在海邊（加利利，）是停船的海口，（創四九 13，）豫表基督作爲傳福音者的『海口，』爲着傳揚神福音的輸送和擴展。基督成就了一切要當作福音傳揚的事之後，五旬節那天，至少有一百二十艘福音『船，』（他們全是加利利人一徒二 7，十三 31，）從這『海口』出發去擴展福音。見創四九 13 註 1。

● 68:27⁴ 按照創四九 21，（見該處註，）拿弗他利是被釋放的母鹿，他出嘉美的言語。拿弗他利豫表基督是在復活中從死裏得釋放的一位，由『被釋放的母鹿』所表徵，（二二標題，歌二 8～9，）祂出嘉美的言語，爲着傳揚祂的福音。（太二八 18～20。）☞

68:27² (Judah) Judah is the lion with the power and the scepter, and he is the peace (Shiloh) to God's people (Rev. 5:5a; Gen. 49:8-10). Whereas Benjamin typifies Christ mainly in His humanity, Judah typifies Christ mainly in His divinity. In His divinity Christ is not a man of sorrows but a lion with power and authority (signified by the scepter). In particular, Judah typifies Christ as the victory for God's people and the peace to God's people. In the application of redemption, Christ is our peace (Eph. 2:14-15).

Judah, the kingly tribe, was accompanied always by Benjamin, a warrior tribe (Gen. 49:27), for God's kingdom on the earth. In typology Judah and Benjamin, who were joined geographically, form a group for the accomplishment and application of Christ's redemption for God's salvation. With Benjamin the emphasis is on the accomplishment of redemption; with Judah the emphasis is on the application (in Christ's ascension) of redemption.

68:27³ (Zebulun) Dwelling at the shore of the sea (Galilee) and being a shore for ships (Gen. 49:13), Zebulun typifies Christ as the "shore" of the evangelists for the transportation and spreading in the preaching of God's gospel. After Christ accomplished all the things that are to be proclaimed as the gospel, on the day of Pentecost at least 120 gospel "ships," all of whom were Galileans (Acts 2:7; 13:31), set out from the "shore" to spread the gospel. See note 13¹ in Gen. 49.

68:27⁴ (Naphtali) According to Gen. 49:21 (see note there), Naphtali is a hind let loose, and he gives beautiful words. Naphtali typifies Christ as the One who is released from death in resurrection, signified by the hind let loose (Psa. 22 title; S.S. 2:8-9), and gives beautiful words for the preaching of His gospel (Matt. 28:18-20).☞

【68:28】你的能力是你神所命定的；¹神阿，求你堅固你爲我們所成全的事。

【68:29】因你在耶路撒冷的殿，¹列王必帶^a貢物獻給你。

按豫表，西布倫和拿弗他利形成一組，爲着擴展並推廣基督爲着神的救恩所成就之救贖的喜信。西布倫和拿弗他利的百姓都是加利利人，（太四 12～17，徒一 11，）基督的福音是從他們得着擴展、傳揚並推廣。

● 68:28¹ 28 節下～29 節上的話指明，神堅固祂爲選民所成全的事以後，由於神的殿在耶路撒冷，所以在神殿中對神之享受的影響就徧及耶路撒冷全城。神的殿表徵眾地方召會，耶路撒冷城表徵國度，就是召會的堅固和保護。

● 68:29¹ 29 節下～35 節的話指明，在神殿和神城中對神之享受的影響，是要爲神得着全地。這些經文所描繪的情景，要完成於要來的復興時代，（太十九 28，徒三 20～21，）那時全地的人要來到耶路撒冷敬拜神，並得着訓誨和光照。（賽二 2～3，亞八 20～23，十四 16。）

【68:28】Your God has commanded your strength; /
¹Strengthen, O God, that which You have done for us.

【68:29】Because of Your temple at Jerusalem, /¹Kings will bring a^a gift to You.

In typology Zebulun and Naphtali form a group for the spreading and the propagating of the glad tidings of Christ's redemption, accomplished for God's salvation. The people of both Zebulun and Naphtali were men of Galilee (Matt. 4:12-17; Acts 1:11), from whom the gospel of Christ has been spread, preached, and propagated.

68:28¹ (Strengthen) The word in vv. 28b-29a indicates that after God's strengthening of what He has done for His elect, the influence of the enjoyment of God in His house spreads to the entire city of Jerusalem because of the house of God, which was at Jerusalem. The house of God signifies the local churches, and the city of Jerusalem signifies the kingdom, the strengthening and the safeguard of the church.

68:29¹ (Kings) The word in vv. 29b-35 indicates that the influence of the enjoyment of God in His house and His city will gain the whole earth for God. The scenery portrayed in these verses will consummate in the coming age of restoration (Matt. 19:28; Acts 3:20-21), in which all the earth will come to Jerusalem to worship God and to receive instruction and enlightenment (Isa. 2:2-3; Zech. 8:20-23; 14:16).

68:29^a
撒下八 2, 6
王上四 21
詩七二 10
七六 11
啓二一 24

68:29^a
2 Sam. 8:2, 6;
1 Kings 4:21;
Psa. 72:10;
76:11;
Rev. 21:24

【68:30】求你叱喝蘆葦中的¹野獸，²眾民牛犢中成羣的公牛，把貪愛銀子的踹在腳下；求你把喜好爭戰的眾民趕散。

【68:31】公侯要從^a埃及出來朝見神；^{1b}古實人要急忙向神舉手禱告。

【68:32】^a地上的^b列國阿，你們要向神歌唱，要向主歌頌，〔細拉〕

【68:33】祂是那駕行在自古就有，^a天上之天以上的主。看哪，祂發出聲音，是極大的聲音。

【68:34】你們要將能力歸給神；祂的威榮在以色列之上，祂的能力是在穹蒼。

【68:35】神阿，你從聖所顯為可畏；以色列的神，是那將力量權能賜給百姓的。神是當受頌讚的！

【68:30】 Rebuke the ¹animals of the reeds, / The herd of the bulls among the calves of the peoples, / Trampling on those who lust after silver; / Scatter the ²peoples who take delight in war.

【68:31】 Nobles will come out of ^aEgypt; / ^{1b}Cush will quickly stretch out its hands to God.

【68:32】 O ^akingdoms of the ^bearth, / Sing to God, / Sing psalms to the Lord, Selah.

【68:33】 To Him who rides upon the ancient ^aheaven of heavens. / Behold, He utters His voice, a mighty voice.

【68:34】 Ascribe strength to God; / His excellence is over Israel, / And His strength is in the skies.

【68:35】 You are awesome, O God, from Your sanctuaries. / The God of Israel, He gives strength and power to the people. / Blessed be God!

● 68:30¹ 表徵埃及人。

● 68:30² 表徵列國。

● 68:31¹ 即埃提阿伯（衣索匹亞。）

68:30¹ (animals) Signifying the Egyptians.

68:30² (peoples) Signifying the nations.

68:31¹ (Cush) I.e., Ethiopia.

68:31^a
Isa. 19:19, 21

68:31^b
Psa. 87:4;
Isa. 45:14;
Zeph. 3:10

68:32^a
Psa. 102:22

68:32^b
Psa. 67:4;
100:1

68:33^a
Deut. 10:14;
1 Kings 8:27

68:31^a
賽十九 19, 21

68:31^b
詩八七 4
賽四五 14
番三 10

68:32^a
詩六七 4
一〇〇 1

68:32^b
詩一〇二 22

68:33^a
申十 14
王上八 27

詩篇 第六十九篇

69: 標題^a
詩三標題

^a 大衛的詩，交與歌詠長；
調用^{*} 百合花。

【69:1】¹ 神阿，求你救我；因為眾水威脅我的性命。

【69:2】我陷在深淤泥中，沒有立腳之地；我到了深水中，洪水漫過我身。

● 69:^{*} 見四五篇標題註。

● 69:1¹ 六九篇論到受苦的基督，由受苦的大衛所豫表；七二篇論到作王的基督，由作王的所羅門所豫表。本篇詳細的描繪基督的苦難：基督無故的為多人所恨；（4 上，約十五 25；）祂為神的緣故遭人辱罵；（7 上，9 下，羅十五 3；）祂為神的家，心裏焦急，如同火燒（9 上，約二 17；）祂多受苦難，無人體恤；（29 上，19 ~ 20，約十六 32；）祂哭泣求神救祂脫離死；（10，13 ~ 17，1 ~ 2，來五 7；）祂在十字架上受苦時，人拿苦膽給祂當食物；（21 上，太二七 34；）祂在十字架上渴了，人拿醋給祂喝（21 下，約十九 28 ~ 30；）祂為神所擊打並擊傷；（26，賽五三 10 上；）祂為一個門徒所賣。（25，徒一 16 ~ 20 上。）基督在地上經過由大衛的苦難所豫表受苦的生活之後，就升到諸天之上，如今在那裏作王掌權，由所羅門所豫表。

PSALM 69

To the choir director:
according to ^{*}Shoshannim. ^aOf David

69:Title^a
Psa. 3 title

【69:1】¹Save me, O God; for the waters / Threaten my life.

【69:2】I sink in deep mire, / And there is no place to stand; / I have come to the depths of water, / And the flood flows over me.

69:^{*} (Shoshannim) See note on the superscription of Psa. 45.

69:1¹ (Save) Psalm 69 is on the suffering Christ, typified by the suffering David, and Psa. 72 is on the reigning Christ, typified by the reigning Solomon. In this psalm the sufferings of Christ are portrayed in a detailed way: Christ was hated by many without cause (v. 4a; John 15:25); He was reproached for the sake of God (vv. 7a, 9b; Rom. 15:3); He was devoured by the zeal of God's house (v. 9a; John 2:17); He suffered much, and no one took pity on Him (vv. 29a, 19-20; John 16:32); He wept and entreated God to deliver Him out of death (vv. 10, 13-17, 1-2; Heb. 5:7); He was given gall as His food while He was suffering on the cross (v. 21a; Matt. 27:34); He was given vinegar to drink in His thirst on the cross (v. 21b; John 19:28-30); He was stricken and wounded by God (v. 26; Isa. 53:10a); and He was betrayed by one of His disciples (v. 25; Acts 1:16-20a). After His life of suffering on earth, typified by the sufferings of David, Christ ascended to the heavens, where He is now reigning as the King, typified by Solomon.

【69:3】我因呼求困乏，喉嚨發乾；我因等候我的神，眼睛失明。

【69:4】無故^a恨我的，比我頭髮還多；無理與我爲仇，要把我除滅的，極爲強盛；我沒有搶奪的，竟要我償還。

【69:5】神阿，我的愚昧你原知道；我的罪愆不能向你隱瞞。

【69:6】萬軍的主耶和華阿，求你叫那等候你的，不要因我蒙羞；以色列的神阿，求你叫那尋求你的，不要因我受辱。

【69:7】因我爲你的緣故擔受了^a辱罵，滿面羞愧。

【69:8】我的^a兄弟看我是外路人；我母親的兒子看我是外邦人。

【69:9】因¹我爲你的家，心裏焦急，如同^a火燒；並且辱罵你之人的^b辱罵，都落在我身上。

【69:3】 I am weary of my crying; / My throat is parched; / My eyes fail / While I wait for my God.

【69:4】 More numerous than the hairs of my head / Are those who ^ahate me without cause; / Mighty are those who would destroy me, / Those who are wrongly my enemies. / What I did not steal, / I must then restore.

【69:5】 O God, You know my foolishness, / And my sins of guilt are not hidden from You.

【69:6】 Do not let those who wait on You be put to shame because of me, / O Lord Jehovah of hosts; / Do not let those who seek You be humiliated because of me, / O God of Israel.

【69:7】 Because for Your sake I have borne ^areproach; / Humiliation has covered my face.

【69:8】 I have become a stranger to my ^abrothers, / And a foreigner to my mother's children.

【69:9】 For the ^azeal of Your house has devoured me, / And the ^breproaches of those who reproach You have fallen on me.

● 69:9¹ 直譯，爲你的家所發的熱心，將我吞盡。

69:4^a
詩三五 19
約十五 25

69:7^a
詩六九 9
耶十五 15
羅十五 3

69:8^a
參伯十九 13
約七 5
一 11

69:9^a
詩一一九 139
約二 17
69:9^b
羅十五 3

69:4^a
Psa. 35:19;
John 15:25

69:7^a
Psa. 69:9;
Jer. 15:15;
Rom. 15:3

69:8^a
cf. Job 19:13;
John 7:5;
1:11

69:9^a
Psa. 119:139;
John 2:17
69:9^b
Rom. 15:3

69:10^a
參來五 7

【69:10】我^a哭泣，以禁食刻苦我魂，
這倒成了我的羞辱。

69:11^a
詩四四 14
耶二四 9

【69:11】我拿麻布當衣裳，就成了他們的^a笑談。

69:12^a
路二 34

【69:12】坐在城門口的^a談論我，酒徒
也以我為歌曲。

69:13^a
賽四九 8
五六 7
林後六 2

【69:13】但耶和華阿，我在^a悅納的時候，
向你禱告；神阿，求你按你豐盛的慈愛，
憑你拯救的信實，應允我。

【69:14】求你救我出離淤泥，不讓我沉
陷下去；求你救我脫離那些恨我的人，
救我出離深水。

【69:15】求你不讓洪水漫過我，不讓深
淵吞滅我，不讓坑坎在我以上合口。

【69:16】耶和華阿，求你應允我，因為
你的慈愛本為美好；求你按你豐盛的
憐恤，回轉眷顧我。

【69:10】When I^a wept, when my soul was in fasting, / That
became a reproach to me.

【69:11】When I made sackcloth my clothing, / I became a
^aproverb to them.

【69:12】Those who sit in the gate^a talk about me, / And I
am the mocking song of those who drink liquor.

【69:13】But as for me, my prayer is to You, / O Jehovah,
in an^a acceptable time; / O God, in the abundance of
Your lovingkindness answer me, / In the faithfulness of
Your salvation.

【69:14】Deliver me out of the mire, and let me not sink; /
May I be delivered from those who hate me, / And out of
the depths of water.

【69:15】Do not let the flood of water flow over me, / Nor
let the deep swallow me, / Nor let the pit close its mouth
over me.

【69:16】Answer me, O Jehovah; for Your lovingkindness
is good; / According to the abundance of Your
compassions turn to me.

69:10^a
cf. Heb. 5:7

69:11^a
Psa. 44:14;
Jer. 24:9

69:12^a
Luke 2:34

69:13^a
Isa. 49:8;
56:7;
2 Cor. 6:2

【69:17】不要向你的僕人掩面，因我是在急難之中；求你速速的應允我。

【69:18】求你親近¹我，救贖²我；求你因我的仇敵把我贖回。

【69:19】你知道我受的^a辱罵、欺凌、羞辱；我的敵人都在你面前。

【69:20】辱罵傷破了我的心，我又憂愁難過；我指望有人體恤，卻沒有一個；我指望有人安慰，卻^a找不着一個。

【69:21】他們拿^a苦膽給我當食物；我^b渴了，他們拿^c醋給我喝。

【69:22】^{1a}願他們的筵席，在他們面前變為網羅，在他們平安的時候，變為陷阱。

【69:23】願他們的眼睛昏矇，不能^a看見；願你使他們的腰常常戰抖。

【69:17】 And do not hide Your face from Your servant, / For I am in distress; hurry and answer me.

【69:18】 Draw near to my soul; redeem it; / Ransom me because of my enemies.

【69:19】 You know my^a reproach / And my shame and my humiliation; / All my adversaries are before You.

【69:20】 Reproach has broken my heart, / And I am sick; / I looked for pity, but there was none; / And for comforters, but I found^a none.

【69:21】 But they gave me^a gall for my food, / And for my^b thirst they gave me^c vinegar to drink.

【69:22】^{1a} May their table become a snare before them / And a trap when they are at peace.

【69:23】 May their eyes be darkened so that they cannot^a see; / And make their loins shake continually.

69:19^a
Psa. 22:6;
Heb. 12:2

69:20^a
cf. John 16:32;
2 Tim. 4:16

69:21^a
Matt. 27:34
69:21^b
John 19:28

69:21^c
Matt. 27:48;
Mark 15:36;
Luke 23:36

69:22^a
vv. 22-23;
Rom. 11:9-10
69:23^a
Isa. 6:9-10;
Matt. 13:14

● 69:18¹ 直譯，我的魂。

● 69:18² 直譯，它；指我的魂。

● 69:22¹ 22 ~ 24 和 27 ~ 28 節，是詩人從他對仇敵複雜情緒而有的發表。見三 7 註 1。

69:22¹ (May) Verses 22-24 and 27-28 are the psalmist's expression from his complex sentiments concerning his enemies. See note 7¹ in Psa. 3.

69:19^a
詩二二 6
來十二 2

69:20^a
參約十六 32
提後四 16

69:21^a
太二七 34
69:21^b
約十九 28

69:21^c
太二七 48
可十五 36
路二三 36
69:22^a
22~23;
羅十一 9~10
69:23^a
賽六 9~10
太十三 14

【69:24】求你將你的惱恨，倒在他們身上；願你的烈怒，追上他們。

【69:25】^a願他們的營寨，變為荒涼；願他們的帳棚，無人居住。

【69:26】因為他們逼迫你所^a擊打的人，數說你所擊傷之人的傷痛。

【69:27】求你在他們的罪孽上加罪孽，不要讓他們進入你的義。

【69:28】願他們從^a生命冊上被塗抹，不得與義人一同登錄。

【69:29】但我是困苦傷痛的；神阿，願你的救恩將我安置在高處。

【69:30】我要以詩歌讚美神的名，以感謝^a尊祂為大；

【69:31】這便叫耶和華看為美，勝似獻牛，或是獻有角有蹄的公牛。

【69:32】溫柔的人看見了，就喜樂。尋求神的人，願你們的心甦醒。

【69:24】Pour out Your indignation upon them; / And may the burning fierceness of Your anger overtake them.

【69:25】^aMay their camp be desolate; / May there be no one to dwell in their tents.

【69:26】For they persecute him whom You have^a stricken, / And they recount the pain of those whom You have wounded.

【69:27】Add iniquity to their iniquity, / And do not let them come into Your righteousness.

【69:28】May they be blotted out of the^a book of life, / And may they not be written with the righteous.

【69:29】But I am poor and pained; / May Your salvation, O God, set me on high.

【69:30】I will praise the name of God with a song / And will^a magnify Him with thanksgiving;

【69:31】And it will be better to Jehovah than an ox / Or a bull with horns and hooves.

【69:32】The meek have seen it; they rejoice. / You who seek God, let your heart revive.

69:25^a
參徒一 20

69:26^a
賽五三 4, 10

69:28^a
出三二 32~33
腓四 3
啓三 5
十三 8
二十 12, 15

69:30^a
詩三四 3
路一 46
參來二 12

69:25^a
cf. Acts 1:20

69:26^a
Isa. 53:4, 10

69:28^a
Exo. 32:32-33;
Phil. 4:3;
Rev. 3:5;
13:8;
20:12, 15

69:30^a
Psa. 34:3;
Luke 1:46;
cf. Heb. 2:12

【69:33】因為耶和華垂聽了窮乏人，不藐視屬祂被囚的人。

【69:34】^a願天和地，洋海和其中一切的動物，都讚美祂。

【69:35】因為神要拯救^a錫安，建造猶大的城邑；¹祂的民要在那裏居住，得以為業。

【69:36】祂僕人的後裔要承受為業，愛祂名的人也要住在其中。

詩篇 第七十篇

^a大衛的記念詩，
交與歌詠長。

【70:1】^a神阿，求你快快搭救我；耶和華阿，求你快快幫助我。

【70:2】^a願那些尋索我命的，抱愧蒙羞；願那些喜悅我遭難的，退後受辱。

【70:3】願那些對我說，阿哈，阿哈的，因羞愧退去。

● 69:35¹ 祂的民，直譯，他們。

【69:33】 For Jehovah listens to the needy, / And He does not despise His prisoners.

【69:34】^aLet the heavens and the earth praise Him, / The seas and everything that moves in them.

【69:35】 For God will save^a Zion / And build the cities of Judah; / And they will abide there and possess it.

【69:36】 And the seed of His servants will inherit it, / And those who love His name will dwell in it.

PSALM 70

To the choir director.
^aOf David, for remembrance

【70:1】^aO God, hasten to deliver me; / O Jehovah, hasten to help me.

【70:2】^aMay those who seek my life / Be put to shame and confounded; / May those who take delight in my misfortune / Be turned back and humiliated;

【70:3】 May those who say, Aha! Aha! / Turn away because of their shame;

69:34^a
詩九六 11
賽四九 13

69:35^a
詩五一 18

70: 標題^a
詩三標題

70:1^a
1~5;
詩四十 13~17

70:2^a
詩三五 4

69:34^a
Psa. 96:11;
Isa. 49:13

69:35^a
Psa. 51:18

70:Title^a
Psa. 3 title

70:1^a
vv. 1-5;
Psa. 40:13-17

70:2^a
Psa. 35:4

【70:4】願一切尋求你的，因你歡喜快樂；願那些愛你救恩的，常說，當尊神爲大！

【70:5】但我是困苦窮乏的；神阿，求你速速到我這裏來。你是幫助我的，搭救我的；耶和華阿，求你不要耽延。

詩篇 第七十一篇

【71:1】^a耶和華阿，我^b投靠你；求你叫我永不羞愧。

【71:2】求你憑你的公義搭救我，救拔我；求你側耳聽我，拯救我。

【71:3】求你作我居住的^a磐石，使我可以常常進入其中。你已經命定要救我，因爲你是我的巖石，我的^b山寨。

【71:4】我的神阿，求你救我脫離惡人的手，脫離不義和殘暴之人的手；

【71:5】因爲主耶和華阿，你是我所盼望的，是我從年幼所倚靠的。

【70:4】 May all those who seek You / Be glad and rejoice in You; / And may those who love Your salvation / Say continually, / May God be magnified!

【70:5】 But I am poor and needy; / O God, hasten to me. / You are my help and my Deliverer; / O Jehovah, do not delay.

PSALM 71

【71:1】^aIn You, O Jehovah, do I^b take refuge; / Never let me be put to shame.

【71:2】 In Your righteousness deliver me and rescue me; / Incline Your ear to me and save me.

【71:3】 Be to me a^a rock of habitation for me to come to continually. / You have given command to save me, / For You are my rock and my^b fortress.

【71:4】 My God, rescue me from the hand of the wicked, / From the hand of the unjust and cruel;

【71:5】 For You are my hope, O Lord Jehovah, / My trust from my youth.

71:1^a
1~3;
參詩三一 1~3
71:1^b
詩二 12

71:3^a
撒下二二 3
詩十八 2
71:3^b
撒下二二 2
詩十八 2
九一 2
一四四 2

71:1^a
vv. 1-3;
cf. Ps. 31:1-3
71:1^b
Psa. 2:12

71:3^a
2 Sam. 22:3;
Psa. 18:2
71:3^b
2 Sam. 22:2;
Psa. 18:2;
91:2;
144:2

71:6^a
詩二二 10
賽四六 3
71:6^b
詩二二 9
賽四九 1

【71:6】我從^a 出生就受你扶持；使我出^b 母腹的是你；我必常常讚美你。

71:7^a
詩十四 6

【71:7】許多人以我爲怪，但你是我堅固的^a 避難所。

【71:8】我的口必終日滿了讚美你、歌頌你¹ 榮耀的話。

71:9^a
詩七一 18
參賽四六 4

【71:9】我^a 年老的時候，求你不要丟棄我；我力氣衰弱的時候，求你不要離棄我。

71:10^a
太二六 4
二七 1

【71:10】我的仇敵議論我，那些窺探要害我命的一同^a 商議，

【71:11】說，神已經離棄他；我們追趕他，捉拿他罷，因爲沒有人搭救他。

【71:12】神阿，求你不要遠離我；我的神阿，求你速速幫助我。

【71:13】願那些與我性命爲敵的，羞愧滅沒；願那些謀害我的，受辱蒙羞。

● 71:8¹ 或，尊榮，威嚴。

【71:6】 On You I have been sustained since^a birth; / It was You who took me from my mother's^b womb; / My praise is continually of You.

【71:7】 I am like a wonder to many, / But You are my strong^a refuge.

【71:8】 My mouth is filled with Your praise, / With Your¹ glory, all day long.

【71:9】 Do not cast me off in the time of^a old age; / When my strength fails, do not forsake me.

【71:10】 For my enemies speak concerning me, / And those who watch for my soul take^a counsel together,

【71:11】 Saying, God has forsaken him; / Pursue and lay hold of him, for there is no one to deliver him.

【71:12】 O God, do not be far away from me; / My God, hasten to help me.

【71:13】 May those who are the adversaries to my soul / Be put to shame and consumed; / May those who seek my misfortune / Wrap themselves in reproach and humiliation.

71:6^a
Psa. 22:10;
Isa. 46:3
71:6^b
Psa. 22:9;
Isa. 49:1

71:7^a
Psa. 14:6

71:9^a
Psa. 71:18;
cf. Isa. 46:4

71:10^a
Matt. 26:4;
27:1

71:8¹ (glory) Or, honor, majesty.

【71:14】我卻要常常盼望，並要越發讚美你。

【71:15】我的口終日要述說你的公義，和你的救恩，因我不知其數。

【71:16】我要來見證主耶和華大能的作為；我要題說你獨有的公義。

【71:17】神阿，自我年幼時，你就教訓我；直到如今，我傳揚你奇妙的作為。

【71:18】神阿，即使到我^a年老髮白的時候，求你仍不離棄我，等我將你的能力指示下代，將你的大能指示後世的人。

【71:19】神阿，你是行過^a大事的，你的公義甚高。神阿，^b誰能像你？

【71:20】你是叫¹我多經歷重大急難的，必使¹我^a復甦，使¹我從地的深處再上來。

【71:14】But I will hope continually / And will add yet more to all Your praise.

【71:15】My mouth will recount Your righteousness, / Your salvation, all day long; / For I do not know its full numbers.

【71:16】I will come with the proof of the mighty acts of the Lord Jehovah; / I will remind men of Your righteousness, Yours alone.

【71:17】O God, You have taught me from my youth; / And until now I have declared Your wondrous deeds.

【71:18】So even into my^a old age and grayheadedness, / O God, do not forsake me, / Until I have declared Your strength / Unto the next generation, / Your might unto everyone who is to come.

【71:19】And Your righteousness, O God, is so high, / You who have done^a great things. / O God,^b who is like You?

【71:20】You who have shown¹ me / Many great troubles / Will^a revive¹ me again / And bring¹ me up again / From the depths of the earth.

● 71:20¹ 另作，我們。

71:20¹ (me) Others read, us (three times).

71:18^a
詩七一 9
賽四六 4

71:19^a
撒十二 24
詩一二六 2~3
路一 49

71:19^b
出十五 11
詩三五 10
八九 6, 8
一一三 5

71:20^a
詩八十 18
賽二六 19
何六 2

71:18^a
Psa. 71:9;
Isa. 46:4

71:19^a
1 Sam. 12:24;
Psa. 126:2-3;
Luke 1:49

71:19^b
Exo. 15:11;
Psa. 35:10;
89:6, 8;
113:5

71:20^a
Psa. 80:18;
Isa. 26:19;
Hosea 6:2

【71:21】你要使我越發昌大，且轉來安慰我。

【71:22】我的神阿，我也要鼓瑟讚美你，讚美你的¹信實；以色列的聖者阿，我要彈琴歌頌你。

【71:23】我歌頌你的時候，我的嘴唇，和你所救贖我的魂，都必歡呼。

【71:24】並且我的舌頭，要終日講論你的公義；因為那些謀害我的人，已經蒙羞受辱了。

詩篇 第七十二篇

^a 所羅門的詩。

【72:1】神阿，求你將你的判斷賜給¹王，將你的公義賜給王的兒子。

● 71:22¹ 或，真實。

● 72:1¹ 在本篇，作王的基督由作王的所羅門，（見標題，）就是大衛的兒子，（太一1，二二42，）在亨通昌盛時所豫表。（王上九～十。）所羅門作王所豫表基督的作王，將是在復興時代的千年國裏。（太十九28，啓二十4，6。）

【71:21】 You will increase my greatness / And will turn and comfort me.

【71:22】 I will also praise You with the harp,/ I will praise Your¹ faithfulness, my God; / I will sing psalms to You with the lyre,/ O Holy One of Israel.

【71:23】 My lips will give a ringing shout / When I sing psalms to You,/ And my soul, which You have redeemed.

【71:24】 My tongue also will declare / Your righteousness all day long; / For they are put to shame, for they are confounded,/ They who seek my misfortune.

PSALM 72

^a Of Solomon

【72:1】 O God, give Your judgments to the¹ king, / And Your righteousness to the son of the king.

71:22¹ (faithfulness) Or, truth.

72:1¹ (king) In this psalm the reigning Christ is typified by the reigning Solomon (see superscription), the son of David (Matt. 1:1; 22:42), in his prosperous and flourishing time (1 Kings 9—10). The reign of Christ typified by the reign of Solomon will be in the millennium in the age of restoration (Matt. 19:28; Rev. 20:4, 6).

72:2^a
賽十一 4

【72:2】祂要按^{1a}公義審判你的民，按¹公平審判你的窮苦人。

72:3^a
詩八五 10
賽三二 17
五二 7

【72:3】大山小山，都要在公義中給民結出^a平安的果子。

【72:4】祂必為民中的窮苦人伸冤，拯救窮乏之輩，壓碎那欺壓人的。

【72:5】太陽還存，月亮還在，人要敬畏你，直到萬代。

72:6^a
申三二 2
詩六五 10

【72:6】祂必¹降臨，像雨降在已割的草地上，如^a甘霖澆灌大地。

72:7^a
參太五 18
二四 35
彼後三 10

【72:7】在祂的日子義人要發旺，大有平安，直到^a月亮不存。

● 72:2¹ 基督要按公義和公平作王，（見八九 14 註 1，）其結果乃是平安。（3，7，參賽三二 17，來十二 11。）

● 72:6¹ 基督第二次來時要得着全地，主要的不是藉着施行公義的審判，乃是藉着像雨降臨，好滋潤地上的人。祂要憐憫這地，像甘霖一樣滿帶恩典回來，滿足乾渴的人。（參啓二二 17。）到那日，列國都要得着基督如雨的澆灌，並要在祂的掌權下歡樂。

【72:2】He will judge Your people in^{1a} righteousness, / And Your poor with¹ justice.

72:2^a
Isa. 11:4

【72:3】The mountains will bear^a peace to the people, / And the hills, in righteousness.

72:3^a
Psa. 85:10;
Isa. 32:17;
52:7

【72:4】He will judge the poor of the people; / He will save the children of the needy / And crush the oppressor.

【72:5】They will fear You as long as the sun endures / And as long as the moon endures / Throughout the generations.

【72:6】He will¹ drop like rain upon mown grass, / Like abundant^a showers dripping on the earth.

72:6^a
Deut. 32:2;
Psa. 65:10

【72:7】In His days the righteous will flourish, / And there will be an abundance of peace / Until the^a moon is no more.

72:7^a
cf. Matt. 5:18;
24:35;
2 Pet. 3:10

72:2¹ (righteousness) The reigning of Christ will be in righteousness and justice (see note 14¹ in Psa. 89) and will issue in peace (vv. 3, 7; cf. Isa. 32:17; Heb. 12:11).

72:6¹ (drop) In His second coming Christ will gain the earth not mainly by exercising His righteous judgment but by coming like showers to water the people of the earth. He will have mercy on the earth and will come back graciously like showers of rain to satisfy the thirsty ones (cf. Rev. 22:17). In that day all the nations will be rained on by Christ and will be happy under His dominion.

72:8^a
詩二 8
亞九 10

72:8^b
出二三 31
王上四 21, 24

【72:8】祂要^a 執掌權柄，從這海直到那海，從^{1b} 大河直到地極。

【72:9】住在荒野的，必在祂面前下拜，祂的仇敵必要舔土。

【72:10】他施和海島並¹ 沿海一帶的王要進貢；示巴和西巴的王要獻^a 禮物。

【72:11】^a 諸王都要叩拜祂；萬國都要事奉祂。

【72:12】因為窮乏人呼求的時候，祂要搭救，沒有人幫助的窮苦人，祂也要搭救。

【72:13】祂要憐惜貧寒和窮乏的人，拯救窮乏人的性命。

【72:14】祂要救贖他們的性命脫離欺壓和強暴，他們的血在祂眼中看為^a 寶貴。

● 72:8¹ 卽幼發拉底河。

● 72:10¹ 卽地中海的島嶼和海岸。

【72:8】 And He will have^a dominion from sea to sea / And from the^{1b} River unto the ends of the earth.

【72:9】 The desert dwellers will bow down before Him, / And His enemies will lick the dust.

【72:10】 The kings of Tarshish and of the¹ coastlands / Will pay tribute; / The kings of Sheba and Seba / Will present^a gifts.

【72:11】 And all the^a kings will bow down before Him; / All the nations will serve Him.

【72:12】 For He will deliver the needy man when he cries, / And the poor man who has no one to help him.

【72:13】 He will have pity on the weak and needy, / And the souls of the needy He will save.

【72:14】 From oppression and violence / He will redeem their soul, / And their blood will be^a precious in His sight.

72:8¹ (River) I.e., the Euphrates.

72:10¹ (coastlands) I.e., the islands and shores of the Mediterranean Sea.

72:8^a
Psa. 2:8;
Zech. 9:10

72:8^b
Exo. 23:31;
1 Kings 4:21, 24

72:10^a
Psa. 68:29;
Isa. 60:6, 9;
Matt. 2:11;
Rev. 21:24

72:11^a
Isa. 49:7;
Rev. 21:24

72:14^a
2 Kings 1:13-14;
Psa. 116:15

72:10^a
詩六八 29
賽六十 6, 9
太二 11
啓二一 24

72:11^a
賽四九 7
啓二一 24

72:14^a
王下一 13~14
詩一一六 15

72:15^a
王上十 10
賽六十 6
太二 11

【72:15】祂要長久活着，示巴的^a金子要奉給祂；人要常常爲祂禱告，終日頌讚祂。

【72:16】在地上，甚至在山頂上，五穀必然茂盛。所結的穀實，要搖曳如利巴嫩的樹林；城裏的人要發旺如地上的草。

【72:17】祂的名要存到永遠，要留傳如日之久；人要因祂^a蒙福；萬國要稱祂^b有福。

【72:18】¹獨行奇事的耶和華神，以色列的神，是當^a受頌讚的；

【72:19】祂榮耀的名也當受頌讚，直到永遠；願祂的^a榮耀充滿全地。^b阿們，阿們。

【72:20】耶西的兒子大衛的禱告完畢。

● 72:18¹ 四一 13 是詩篇卷一的結語，而本篇 18 ~ 19 節是卷二的結語。這兩個結語相似，但本篇的結語進步了，題到神榮耀的名，以及全地充滿神的榮耀；這是因爲藉着神選民在神家和神城中享受神，全地就被神得着。（六八 29 註 1。）

【72:15】 So He shall live and to Him shall be given / The^a gold of Sheba; / And prayer shall be made continually for Him; / He shall be blessed all the day long.

【72:16】 There will be an abundance of grain on the earth, / Even at the tops of the mountains. / Its fruit will wave like the forests of Lebanon, / And those of the city will blossom like the foliage of the earth.

【72:17】 His name will be forever; / As long as the sun endures, His name will spread; / And men will be^a blessed in Him; / All the nations will call Him^b blessed.

【72:18】^{1a} Blessed be Jehovah God, the God of Israel, / Who alone does wondrous deeds;

【72:19】 And blessed be His glorious name forever; / And may His^a glory fill the whole earth. / ^b Amen and Amen.

【72:20】 The prayers of David the son of Jesse are ended.

72:18¹ (Blessed) Psalm 41:13 concludes Book One of the Psalms, and vv. 18-19 of this psalm conclude Book Two. The two are similar, but the conclusion in this psalm is improved by the mentioning of God's glorious name and the filling of the whole earth with His glory because of the gaining of the earth through the enjoyment of God in His house and His city (see note 29¹ in Ps. 68).

72:15^a
1 Kings 10:10;
Isa. 60:6;
Matt. 2:11

72:17^a
Gen. 12:3;
18:18;
22:18;
26:4;
Jer. 4:2;
Eph. 1:3

72:17^b
1 Tim. 6:15;
Rev. 5:13;
cf. Mal. 3:12;
Luke 1:48

72:18^a
vv. 18-19;
Psa. 41:13;
106:48

72:19^a
Num. 14:21;
Hab. 2:14

72:19^b
Psa. 41:13;
89:52

72:17^a
創十二 3
十八 18
二二 18
二六 4
耶四 2
弗一 3

72:17^b
提前六 15
啓五 13
參攏三 12
路一 48

72:18^a
18~19;
詩四一 13
一〇六 48

72:19^a
民十四 21
哈二 14

72:19^b
詩四一 13
八九 52

卷三 第七十三至八十九篇

指明聖徒在經歷中領悟，
神的家和城連同其中一切的享受，
惟有藉着神子民
正確的珍賞並高舉基督，
纔得蒙保守並維持

詩篇 第七十三篇

^a 亞薩的詩。

【73:1】¹ 神實在善待以色列那些 ^{2a} 清心的人。

【73:2】至於我，我的腳幾乎 ¹ 失閃；我的腳步險些滑跌。

● 73:1¹ 詩篇卷三的頭四篇，七三～七六篇，說到四件事：尋求神之聖民個人的苦難、（七三、）神殿的荒涼、（七四、）基督對使殿荒涼者的審判、（七五、）以及神在祂居所裏的得勝。（七六。）

● 73:1² 清心就是以神作我們惟一的目標和標的。見太五 8 註 1。

● 73:2¹ 2～16 節記載尋求神之詩人的受苦，以及他因惡人興旺而困惑。— 3～4 說，遵行律法的人順利（亨通，）惡人不得興旺；但這裏詩人見

BOOK THREE: Psalms 73 — 89

Indicating that the Saints, in Their Experiences,
Realize That the House and the City of God with
All the Enjoyments Thereof Can Be Preserved
and Maintained Only with Christ Properly
Appreciated and Exalted by God's People

PSALM 73

A ^a Psalm of Asaph

【73:1】¹ Surely God is good to Israel, / To those who are ^{2a} pure in heart.

【73:2】 But as for me, my feet were nearly ¹ turned aside; / My steps had almost slipped.

73:1¹ (Surely) The first four psalms in Book Three, Psa. 73—76, cover four matters: the personal sufferings of the seeking saints (Psa. 73), the desolation of God's house (Psa. 74), the judgment of Christ on the desolators (Psa. 75), and the victory of God in His dwelling place (Psa. 76).

73:1² (pure) To be pure in heart is to have God as our one goal and aim. See note 8¹ in Matt. 5.

73:2¹ (turned) Verses 2-16 are a record of the suffering of the seeking psalmist and his perplexity because of the prosperity of the wicked. Whereas Psa. 1:3-4 says that the law-keeper prospers and the wicked do

73: 標題 ^a
詩五十標題

73:1^a
詩二四 4
五一 10
太五 8
提前一 5

73:Title^a
Psa. 50 title

73:1^a
Psa. 24:4;
51:10;
Matt. 5:8;
1 Tim. 1:5

【73:3】我見惡人^a興旺，就嫉妒狂傲人。

【73:4】他們死的時候沒有疼痛，他們的身體也肥壯。

【73:5】他們沒有別人所受的苦，也不像別人遭災難。

【73:6】所以，驕傲是他們的項鍊；強暴像他們遮身的衣裳。

【73:7】他們的眼睛因體胖而凸出，他們心裏的幻想肆意氾濫。

【73:8】他們譏笑人，憑惡意說欺壓人的話；他們說話高傲。

【73:9】他們的口¹褻瀆諸天，他們的^a舌²毀謗全地。

自己受苦，（13～14，）惡人反倒常享安逸，積聚財寶，（12，）且得興旺，因而感困惑，（16，）幾乎絆跌。見一 3 註 1。

● 73:9¹ 直譯，置於。

● 73:9² 直譯，行於。

【73:3】 For I was envious of the arrogant, / When I saw the^a prosperity of the wicked.

【73:4】 For they have no pangs in their death, / And their body is well nourished.

【73:5】 They do not find themselves in the hardship of men, / Nor are they plagued like other men.

【73:6】 Therefore pride is a necklace for them, / Violence covers them like a garment.

【73:7】 Their eyes bulge out from fatness; / The imaginations of their heart overflow.

【73:8】 They mock and wickedly speak of oppression; / They speak loftily.

【73:9】 They set their mouth against the heavens, / And their^a tongue walks about on the earth.

not prosper, here the psalmist was puzzled (v. 16) and nearly stumbled by his own suffering (vv. 13-14) and the prosperity of the wicked, who are at ease and heap up riches (v. 12). See note 3¹ in Psa. 1.

【73:10】所以祂的民歸回這裏，充盈的水都被他們喝盡了；

【73:11】他們說，神怎能曉得？至高者豈有知識麼？

【73:12】看哪，這些就是惡人；他們常享安逸，^a 積聚財寶。

【73:13】我實在¹徒然潔淨了我的心，徒然^a洗手表明無辜；

【73:14】因為我終日遭災難，每早晨受懲治。

【73:15】我若說，我要這樣講；看哪，我就是對你這一代的眾子不忠了。

【73:16】我思索要明白這事，眼看實係為難；

● 73:13¹ 詩人認為他徒然潔淨了他的心，因為他沒有享受物質的興旺，反倒終日遭災難，每早晨受懲治。（14。）然而，真正的虛空乃是在神以外的任何事物。偶像是虛空；物質的興旺是虛空；神以外的任何事物都是虛空。（傳一 2。）清心乃是不把心置於神以外的任何事物。詩人進了神的聖所，就領悟這事。（17，25～26，見 25 註 1 與 26 註 1。）

【73:10】 Therefore His people return here, / And waters of abundance are drained by them;

【73:11】 And they say, How does God know? / And is there knowledge with the Most High?

【73:12】 Behold, these are the wicked; / And always at ease, they^a heap up riches.

【73:13】 Surely I have purified my heart in¹ vain, / And I have^a washed my hands in innocence.

【73:14】 For I have been plagued all day long / And chastened every morning.

【73:15】 If I had said, I will speak thus; / Behold, I would have betrayed the generation of Your children.

【73:16】 When I considered this in order to understand it, / It was a troublesome task in my sight,

73:13¹ (vain) The psalmist considered that he had purified his heart in vain because, instead of enjoying material prosperity, he was plagued all day long and chastened every morning (v. 14). However, the real vanity is anything besides God. Idols are vanity; material prosperity is vanity; anything other than God is vanity (Eccl. 1:2). A pure heart is one that is set on nothing but God. The psalmist realized this when he entered into the sanctuary of God (vv. 17, 25-26; see notes 25¹ and 26¹).

73:12^a
參詩三九 6
路十二 20

73:13^a
詩二四 4
二六 6
參申二一 6

73:12^a
cf. Psalms 39:6;
Luke 12:20

73:13^a
Psalms 24:4;
26:6;
cf. Deuteronomy 21:6

【73:17】等我進了¹神的^a聖所，我纔看清他們的結局。

【73:18】你實在把他們安在滑地，使他們掉在荒廢之中。

【73:19】他們轉眼之間，成了何等的荒涼！他們被驚恐滅盡了。

【73:20】人睡醒了怎樣看夢，主阿，你醒了，也必照樣輕看他們的影像。

【73:21】當時我心裏酸苦，¹肺腑被刺，

【73:22】我是蠢笨無知，在你面前如^a畜類一般。

● 73:17¹ 詩人因惡人興旺而困惑，其解答是在神的聖所得着的。首先，神的聖所，祂的居所，是在我們靈裏；（弗二 22；）第二，神的聖所乃是召會。（提前三 15。）因此，我們要進入神的聖所，就需要轉向我們的靈，並參加召會的聚會。我們一在聖所裏一在靈裏並在召會中，就會對惡人的情形有另一種看法，有特別的領會。（18～20。）在我們的靈裏並在召會中，我們得着神聖的啓示，並得着一切問題的說明。

● 73:21¹ 肺腑，直譯，腎。

【73:17】 Until I went into the^{1a} sanctuary of God; / Then I perceived their end.

【73:18】 Surely You set them in slippery places; / You cast them down into ruins.

【73:19】 How they are made desolate in a moment! / They are utterly consumed by terrors.

【73:20】 Like a dream, when one awakes, You, O Lord, / Upon arising, will despise their image.

【73:21】 When my heart was embittered, / And inwardly I was pricked;

【73:22】 I was brutish and knew nothing; / I was like a^a beast before You.

73:17¹ (sanctuary) Lit., sanctuaries. The solution to the psalmist's perplexity concerning the prosperity of the wicked was obtained in God's sanctuary. First, God's sanctuary, His habitation, is in our spirit (Eph. 2:22) and, second, it is the church (1 Tim. 3:15). Thus, to go into the sanctuary of God, we need to turn to our spirit and go to the meetings of the church. Once we are in the sanctuary—in the spirit and in the church—we will have another view, a particular perception, of the situation concerning the wicked (vv. 18-20). In our spirit and in the church we receive divine revelation and obtain the explanation to all our problems.

73:23^a
詩二三 4
一三九 18
賽四一 10

【73:23】然而我常與你^a同在；你緊握着我的^b右手。

73:23^b
賽四一 13
73:24^a
西三 4
參提前三 16

【73:24】你要以你的勸言引導我，以後必接我到^a榮耀裏。

73:25^a
詩四二 1~2
八四 2

【73:25】¹除你以外，在天上我有誰呢？
除你以外，在地上我也沒有所^a愛慕的。

73:26^a
詩十八 2
73:26^b
詩十六 5
一一九 57
一四二 5

【73:26】我的肉體和我的心腸衰殘，但神是我心裏的^a磐石，又是我的^{1b}業分，直到永遠。

● 73:25¹ 本節啓示，單純尋求神的人以神作他在天上惟一的產業，在地上獨一的愛慕。神是詩人獨一的目標；詩人除了神並得着神以外，不在意任何事物。在這事上，保羅也是這樣。（腓三 8。）

● 73:26¹ 在神的聖所裏，詩人受指教單單以神自己，而不是神以外的任何事物，為他的業分。不在意神的人也許贏得許多事物，並且似乎也興旺。然而，在意神的人會受神限制，甚至被神剝奪許多事物，正如約伯（伯一 6 ~ 二 10）和使徒保羅（腓三 7 ~ 8）的例子一樣。神對尋求祂者的目的，是要他們在祂裏面得着一切，而不被打岔離開對祂自己絕對的享受。這不是遵行律法的問題，像在一篇所說者，也不是對錯的問題，乃是得着神並持守神作一切的問題。見伯二 13 註 1。

【73:23】 Nevertheless I am continually^a with You; / You have taken hold of my^b right hand.

【73:24】 You will guide me with Your counsel, / And afterward You will receive me in^a glory.

【73:25】¹Whom do I have in heaven but You? / And besides You there is nothing I^a desire on earth.

【73:26】 My flesh and my heart fail, / But God is the^a rock of my heart and my^{1b} portion forever.

73:25¹ (Whom) This verse reveals that God's pure seeker would have God as his only possession in heaven and his unique desire on earth. God was the psalmist's unique goal. The psalmist did not care for anything except God and gaining Him. In this matter Paul was the same (Phil. 3:8).

73:26¹ (portion) In God's sanctuary the psalmist was instructed to take only God Himself as his portion, not anything other than God. The one who does not care for God may gain many things and seem to prosper. However, the one who cares for God will be restricted by God and even stripped by God of many things, as was the case with Job (Job 1:6–2:10) and the apostle Paul (Phil. 3:7-8). God's intention with His seekers is that they may find everything in Him and not be distracted from the absolute enjoyment of Himself. It is not a matter of keeping the law, as in Psa. 1, or of being right or wrong, but of gaining God and keeping God as everything. See note 13¹ in Job 2.

73:23^a
Psa. 23:4;
139:18;
Isa. 41:10
73:23^b
Isa. 41:13
73:24^a
Col. 3:4;
cf. 1 Tim. 3:16
73:25^a
Psa. 42:1-2;
84:2

73:26^a
Psa. 18:2
73:26^b
Psa. 16:5;
119:57;
142:5

【73:27】看哪，遠離你的，必要滅亡；
凡離棄你行邪淫的，你都滅絕了。

【73:28】但我^a親近神是與我有益；我
以主耶和華為我的^b避難所，好叫我
述說你一切的作為。

詩篇 第七十四篇

^a 亞薩的 ^{*} 訓誨詩。

【74:1】¹ 神阿，你為何永遠^a丟棄我們
呢？你的怒氣為何向你草場的^b羊如
煙冒出呢？

● 74: ^{*} 見三二篇標題註。

● 74:1¹ 本篇說到神殿的荒涼。在卷二末了達到在神殿和神城中對神最高的享受之後，詩人失去這享受，神的殿也荒涼了，就如本篇所描述的。1～11 節是詩人對神的聖所遭受長久荒涼和毀滅（3）的痛苦陳述。聖殿，神的殿，荒涼到被焚燒的地步，（7～8，）甚至環繞殿的城也遭毀壞。（代下三六 19。）荒涼的內在原因，乃是基督沒有被神的百姓高舉；他們沒有在凡事上讓祂居首位。（耶二 13，參西一 18，啓二 4 與註 2。）荒涼的問題得以解決，乃是藉着神的百姓對基督有正確的珍賞和高

【73:27】For behold, those who are far from You will
perish; / You destroy all who go about as harlots away
from You.

【73:28】But as for me, ^adrawing near to God is good for
me; / I have made the Lord Jehovah my ^brefuge, / That I
may declare all Your works.

PSALM 74

A ^{*} Maschil ^a of Asaph

【74:1】¹ Why, O God, have You ^acast us off forever? /
Why does Your anger smoke against the ^bsheep of
Your pasture?

74: ^{*} (Maschil) See note on superscription of Ps. 32.

74:1¹ (Why) This psalm concerns the desolation of the house of God. After reaching the highest enjoyment of God in His house and His city at the end of Book Two, the psalmist lost this enjoyment, and God's house was desolated, as described in this psalm. Verses 1-11 are the psalmist's painful presentation of the perpetual ruins and damage in the sanctuary of God (v. 3). The temple, God's house, was desolated to such an extent that it was burned (vv. 7-8), and the city surrounding it was ruined (2 Chron. 36:19). The intrinsic reason for the desolation was that Christ was not exalted by God's people; they did not give Him the preeminence, the first place, in everything (Jer. 2:13; cf. Col. 1:18; Rev. 2:4 and note 2).

73:28^a
雅四 8
73:28^b
詩十四 6

74: 標題 ^a
詩五十標題

74:1^a
詩四四 9
六十一
七七 7
耶三一 37
74:1^b
詩七九 13
九五 7
一〇〇 3
耶二三 1

73:28^a
James 4:8
73:28^b
Psa. 14:6

74:Title^a
Psa. 50 title
74:1^a
Psa. 44:9;
60:1;
77:7;
Jer. 31:37
74:1^b
Psa. 79:13;
95:7;
100:3;
Jer. 23:1

74:2^a
出十五 16
詩七七 15
74:2^b
詩二 6

【74:2】求你記念你古時所^a買來的¹會眾，就是你所贖作你產業支派的，並記念你所居住的^{1b}錫安山。

74:3^a
詩七九 1
耶五二 13
哀一 10
二 6~7
但九 17
參但八 11
十一 31
太二四 15

【74:3】求你舉步到那長久荒涼之地；仇敵在^a聖所中將一切盡行毀滅。

【74:4】你的敵人在你會所中吼叫；他們豎了自己的旗號為標幟。

【74:5】他們好像人揚起斧子，砍伐林中的樹。

74:6^a
王上六 18, 29, 32,
35

【74:6】聖所中一切的^a雕刻，現在他們都用斧子、錘子打壞了。

74:7^a
王下二五 9
賽六四 11

【74:7】他們^a用火焚燒你的聖所，褻瀆你名的住處，拆毀到地。

舉。（見八十 17 註 1。）在神的殿和神的城中對神的享受，惟有藉着神百姓正確的珍賞並高舉基督，纔得以維持並保守。

● 74:2¹ 1 ~ 2 節指明詩人關切兩件事：神的百姓和神的居所；這二者都受了破壞。對於這事，詩人深感失望。

【74:2】Remember Your¹ assembly, which You have^a purchased of old, / Which You have redeemed as the tribe of Your inheritance, / And Mount^{1b} Zion, where You dwell.

【74:3】Lift up Your steps unto the perpetual ruins; / The enemy has damaged everything in the^a sanctuary.

【74:4】Your adversaries have roared in the midst of Your assembly place; / They have set up their symbols as signs.

【74:5】It looked like when men bring up axes / On the thicket of the trees.

【74:6】And now they have struck down with hatchet and hammer / Its^a carved work altogether.

【74:7】They have^a set fire to Your sanctuary; / They have defiled the dwelling place of Your name to the ground.

The problem of desolation is solved by Christ being properly appreciated and exalted by God's people (see note 17¹ in Psa. 80). The enjoyment of God in the house and the city of God can be maintained and preserved only when Christ is properly appreciated and exalted by God's people.

74:2¹ (assembly) Verses 1-2 indicate that the psalmist was concerned about two things—God's people and God's dwelling place, both of which had been damaged. Regarding this, the psalmist was deeply disappointed.

74:2^a
Exo. 15:16;
Psa. 77:15
74:2^b
Psa. 2:6; See
note 2¹

74:3^a
Psa. 79:1;
Jer. 52:13;
Lam. 1:10;
2:6-7;
Dan. 9:17;
cf. Dan. 8:11;
11:31;
Matt. 24:15

74:6^a
1 Kings 6:18, 29,
32, 35

74:7^a
2 Kings 25:9;
Isa. 64:11

【74:8】他們心裏說，我們要把這些盡行毀滅；他們就把神在地上的會所都燒燬了。

【74:9】我們不見我們的標幟；不再有^a 申言者；我們內中也沒有人知道這災禍要到幾時。

【74:10】神阿，敵人辱罵要到幾時呢？仇敵藐視你的名，要到永遠麼？

【74:11】你爲甚麼縮回你的手，縮回你的^a 右手？求你從懷中伸出來，毀滅他們。

【74:12】¹但神自古以來爲我的^a 王，在全地中施行拯救。

【74:13】你曾用能力把海^a 分開，將水上海蛇的頭打破。

● 74:12¹ 12～23 節是訴之於神的能力，（13～17，）並基於神對祂約的信實，（20，）而爲神的權益迫切呼籲。（22 上。）這是最好的禱告榜樣。至終，神垂聽了這禱告，進來恢復被毀壞的聖所。（拉一～六。）

【74:8】 They said in their heart, Let us oppress them completely. / They have burned down all God's assembly places in the land.

【74:9】 We do not see our signs; there is no longer a^a prophet, / Nor is there anyone among us who knows how long.

【74:10】 How long, O God, will the adversary reproach? / Will the enemy despise Your name forever?

【74:11】 Why do You withdraw Your hand, even Your^a right hand? / Bring it forth from the midst of Your bosom; destroy them.

【74:12】¹ But God is my^a King of old, / Accomplishing salvation in the midst of the earth.

【74:13】 You^a divided the sea by Your strength; / You broke the heads of the sea serpents on the waters.

74:12¹ (But) Verses 12-23 are a desperate cry for God's interest (v. 22a) that appeals to His power (vv. 13-17) and is based on His faithfulness to His covenant (v. 20). This is an example of the best kind of prayer. Eventually, God heard this prayer and came in to restore the ruined sanctuary (Ezra 1—6).

74:9^a
哀二 9
結七 26

74:11^a
哀二 3

74:12^a
詩五 2

74:13^a
出十四 21
詩七八 13
一三六 13
尼九 11

74:9^a
Lam. 2:9;
Ezek. 7:26

74:11^a
Lam. 2:3

74:12^a
Psa. 5:2

74:13^a
Exo. 14:21;
Psa. 78:13;
136:13;
Neh. 9:11

【74:14】 你曾砸碎鱷魚的頭，把牠給荒野的禽獸爲食物。

【74:15】 你曾開出 ^a 泉源和急流；你使長流的江河 ^b 乾了。

【74:16】 白晝屬你，黑夜也屬你；月亮和日頭是你所豫備的。

【74:17】 地的一切 ^a 疆界，是你所立的；夏天和冬天是你所定的。

【74:18】 耶和華阿，仇敵辱罵你，愚頑民藐視你的名，求你記念這事。

【74:19】 不要將你斑鳩的性命交給野獸；不要永遠忘記你窮苦人的生命。

【74:20】 求你顧念所立的 ^a 約，因爲地上黑暗之處，都滿了強暴的居所。

【74:21】 不要叫受欺壓的人蒙羞回去。願困苦窮乏的人讚美你的名。

【74:22】 神阿，求你起來，爲自己伸訴；要記念愚頑人怎樣終日辱罵你。

【74:23】 不要忘記你敵人的聲音；那起來敵你之人的喧嘩時常上升。

【74:14】 You crushed the heads of the ¹leviathan; / You gave him as food to the creatures of the desert.

【74:15】 You broke open the ^afountain and the torrent; / You ^bdried up the ever-flowing streams.

【74:16】 The day is Yours; the night also is Yours; / You prepared the moon and the sun.

【74:17】 You established all the ^aborders of the earth: / You formed the summer and the winter.

【74:18】 Remember this: The enemy has reproached Jehovah, / And a foolish people has despised Your name.

【74:19】 Do not give the soul of Your turtledove to the wild beast; / Do not forget the life of Your poor forever.

【74:20】 Regard the ^acovenant, / For the dark places of the earth are full of the habitations of violence.

【74:21】 Do not let him who is oppressed return ashamed. / May the poor and needy praise Your name.

【74:22】 Arise, O God; contend for Your own cause; / Remember how the foolish man reproaches You all day long.

【74:23】 Do not forget the voice of Your adversaries; / The roar of those who rise up against You goes up continually.

74:14¹ (leviathan) Probably the crocodile.

74:15^a
出十七 6
民二十 8, 11
詩一〇五 41
賽四八 21

74:15^b
書二 10
四 23
詩六六 6
賽五一 10

74:17^a
申三二 8
徒十七 26

74:20^a
利二六 45
詩一〇六 45

74:15^a
Exo. 17:6;
Num. 20:8, 11;
Psa. 105:41;
Isa. 48:21

74:15^b
Josh. 2:10;
4:23;
Psa. 66:6;
Isa. 51:10

74:17^a
Deut. 32:8;
Acts 17:26

74:20^a
Lev. 26:45;
Psa. 106:45

詩篇 第七十五篇

^a 亞薩的詩，一首歌，
交與歌詠長；調用 ^{*} 休要毀壞。

【75:1】¹ 神阿，我們稱謝你，我們稱謝你，
因為你的名相近，人都述說你奇妙的作為。

【75:2】你說，我選定 ¹ 日期，必按公正
施行 ^a 審判。

【75:3】地和其上一切的居民，都融化
了；我曾立了地的柱子。（細拉）

【75:4】我對狂傲人說，不要狂傲；對
兇惡人說，不要舉角；

● 75: ^{*} 見五七篇標題註。

● 75:1¹ 本篇論到基督對使殿荒涼者的審判，
以應允七四篇的禱告。雖然本篇沒有題到基督或彌
賽亞，但審判（斷定）的神（7）必定是基督，因
為神已將審判的事全交與子基督。（約五 22。）基
督這神聖三一的第二者，是要在一切罪人身上施行
審判的那一位。（徒十 42。）這裏的審判施行於使
殿荒涼者，因他們在執行神對祂百姓的審判上過了
頭。（賽二六 13 註 1 一段。）

● 75:2¹ 基督要在祂選定的日期，審判使殿荒
涼者。（參徒十七 31。）

PSALM 75

To the choir director: ^{*} Do not destroy.
A ^a Psalm of Asaph; a Song

75: Title ^a
Psa. 50 title

【75:1】¹ We give thanks to You, O God; we give thanks, /
For Your name is near; men tell of Your wondrous deeds.

【75:2】When I choose the appointed ¹ time, / It is I who
^a judge with equity.

【75:3】The earth and all who dwell in it melt; / I have
established its pillars. Selah.

【75:4】I said to the boastful, Do not boast; / And to the
wicked, Do not lift up the horn.

75:2 ^a
Psa. 67:4;
Acts 17:31

75: ^{*} (Do) See note on superscription of Psa. 57.

75:1¹ (We) This psalm concerns the judgment of Christ on the
desolators in answer to the prayer in Psa. 74. Although this psalm does
not mention Christ or the Messiah, the very God who judges (v. 7) must
be Christ, for God has given all judgment to Christ the Son (John 5:22).
Christ, the second of the Divine Trinity, is the One who will execute
judgment upon all sinners (Acts 10:42). Here the judgment is upon the
desolators, who had gone too far in executing God's judgment on His
people (see note 13¹, par. 1, in Isa. 26).

75:2¹ (time) Christ's judgment upon the desolators will be at the time
appointed by Him (cf. Acts 17:31).

75: 標題 ^a
詩五十標題

75:2 ^a
詩六七 4
徒十七 31

【75:5】不要把你們的角高舉；不要挺着頸項說狂妄話。

【75:6】因為高舉非從東，非從西，也非從¹南而來。

【75:7】惟有神斷定：祂使這人降卑，使那人^a升高。

【75:8】耶和華手裏有^a杯，其中的酒起沫；杯內滿了攪雜之物，祂倒出來；地上的惡人必都喝這酒的渣滓，而且喝盡。

【75:9】至於我，我要宣揚直到永遠；我要歌頌雅各的神。

【75:10】惡人一切的角，我要砍斷；惟有義人的角，必被高舉。

● 75:6¹ 高舉非從東，非從西，也非從南而來，這指明高舉來自北方，也就是來自居住在北方的神。（參賽十四 13～14，結一 4，詩四八 2。）不僅如此，這指明基督這審判者（見 1 註 1）乃是獨一的。高舉不該來自神所居住之處以外的任何方向。所以，首位應當歸給祂。（西一 18。）

【75:5】 Do not lift your horn on high; / Do not speak arrogantly with a haughty neck.

【75:6】 For neither from the east nor from the west, / And neither from the¹ south, does exaltation come;

【75:7】 For God is the Judge: / He puts this one down and^a exalts that one.

【75:8】 For there is a^a cup in the hand of Jehovah, / And the wine foams; it is full of mixture, / And He pours from it; indeed its dregs will all the wicked of the earth / Drain off and drink up.

【75:9】 But as for me, I will declare forever, / I will sing psalms to the God of Jacob.

【75:10】 And all the horns of the wicked will I cut off, / But the horns of the righteous man will be exalted.

75:6¹ (south) The fact that exaltation comes neither from the east nor from the west nor from the south indicates that it comes from the north, i.e., from God, who dwells in the north (cf. Isa. 14:13-14; Ezek. 1:4; Psal. 48:2). Furthermore, this indicates that Christ as the Judge (see note 1¹) is unique. Exaltation should not come from any direction other than where He dwells. Therefore, preeminence should be given to Him (Col. 1:18).

75:7^a
撒二 7
路一 52

75:8^a
賽五一 17, 22
耶二五 15
啓十四 10
十六 19

75:7^a
1 Sam. 2:7;
Luke 1:52

75:8^a
Isa. 51:17, 22;
Jer. 25:15;
Rev. 14:10;
16:19

詩篇 第七十六篇

76: 標題^a
詩五十標題

^a 亞薩的詩，一首歌，
交與歌詠長；
用絲絃的樂器。

【76:1】¹ 在猶大神爲人所認識；在以色列祂的名爲大。

【76:2】在^{1a}撒冷有祂的帳幕；在^{2b}錫安有祂的居所。

【76:3】祂在¹那裏折斷^a弓上的火箭，
並盾牌、刀劍、和爭戰的兵器。（細拉）

【76:4】你比富有獵物的山，更有光華和榮美。

● 76:1¹ 本篇說到神在祂居所裏的得勝。1～5 節宣告神這有光華和榮美者，在祂帳幕裏的得勝。6～12 節是詩人讚美關於神的忿怒和可畏。

● 76:2¹ 見創十四 18 註 1。

● 76:2² 見四八 2 註 1。

● 76:3¹ 指神的居所。（2。）在神的居所，也就是在召會中，神擊敗仇敵，毀壞他的兵器。見羅十六 20 註 1。

76:2^a
創十四 18
來七 1
76:2^b
詩二 6
76:3^a
撒二 4
詩四六 9

PSALM 76

To the choir director:
on the stringed instruments.
A ^aPsalm of Asaph; a Song

76:Title^a
Psa. 50 title

【76:1】¹God is known in Judah; / His name is great in Israel.

【76:2】And in ^{1a}Salem is His tabernacle, / And His dwelling place, in ^{2b}Zion.

【76:3】¹There He broke the flashing arrows of the ^abow, / The shield and the sword and the battle. Selah.

【76:4】More glorious are You, / More excellent than the mountains of prey.

76:1¹ (God) This psalm concerns the victory of God in His dwelling place. Verses 1-5 are a declaration concerning the victory of God, as the glorious and excellent One, in His tabernacle. Verses 6-12 are the praise of the psalmist concerning the wrath and fearfulness of God.

76:2¹ (Salem) See note 18² in Gen. 14.

76:2² (Zion) See note 2¹ in Psa. 48.

76:3¹ (There) Referring to God's dwelling place (v. 2). It is in God's dwelling place, that is, in the church, that God defeats the enemy and destroys his instruments of war. See note 20¹ in Rom. 16.

76:2^a
Gen. 14:18;
Heb. 7:1
76:2^b
Psa. 2:6
76:3^a
1 Sam. 2:4;
Psa. 46:9

【76:5】心中勇敢的人，都被掠奪；他們睡了長覺，沒有一個勇士能措手。

【76:6】雅各的神阿，你的斥責一發，坐車的和騎馬的都^a沉睡了。

【76:7】惟獨你是可畏的；你的怒氣一發，誰能在你面前^a站得住呢？

【76:8】你從天上使人聽見判斷；地懼怕而靜默，

【76:9】那時神起來施行審判，要救地上一切卑微的人。（細拉）

【76:10】人的忿怒，要使你得稱讚；你要以你的餘怒束腰。

【76:11】你們要許願，並向耶和華你們的神還願；在祂四圍的人，都當拿貢物獻給那可畏的主。

【76:12】祂要挫折眾領袖的驕氣；祂向地上的君王，顯為可畏。

【76:5】 The stouthearted are despoiled; / They slept their sleep, / And none of the men of strength / Have found their hands.

【76:6】 At Your rebuke, O God of Jacob, / Both chariot and horse fall into^a deep sleep.

【76:7】 You, indeed You, are to be feared; / And who may^a stand before You once You are angry?

【76:8】 You caused judgment to be heard from the heavens; / The earth feared and was still,

【76:9】 When God rose for judgment, / To save all the meek of the earth. Selah.

【76:10】 For the wrath of man will praise You; / You will gird Yourself with the remainder of wrath.

【76:11】 Make vows and pay them to Jehovah your God; / Let all who are around Him bring gifts to Him who is to be feared.

【76:12】 He will cut off the spirit of the princes; / He is terrible to the kings of the earth.

76:6^a
賽三七 36
耶五一 39, 57
鴻三 18

76:7^a
拉九 15
詩一三〇 3
啓六 17
參路二一 36

76:6^a
Isa. 37:36;
Jer. 51:39, 57;
Nahum 3:18

76:7^a
Ezra 9:15;
Psa. 130:3;
Rev. 6:17;
cf. Luke 21:36

詩篇 第七十七篇

^a 亞薩的詩，
交與歌詠長耶杜頓。

【77:1】¹ 我要向神發聲呼求；我向神發聲，祂必側耳聽我。

【77:2】 我在急難之日尋求主；我在夜間伸手禱告，總不懈怠。我的魂不肯受安慰。

【77:3】 我想念神，就悲歎不安；我哀怨不平，靈便發昏。（細拉）

【77:4】 你叫我不能閉眼；我煩亂不安，不能說話。

【77:5】 我追想古時之日，上古之年；

● 77:1¹ 七七～八三篇形成一組，說到聖殿、聖城、和聖民這聖別的三項，遭蹂躪的光景。這些詩特別啓示復興的路，乃是高舉基督。這七篇詩是在殿裏事奉的利未人亞薩寫的。這些詩說到殿、耶路撒冷城、和百姓的荒涼，這指明這些詩是在以色列人被擄到巴比倫以後寫的。

PSALM 77

To the choir director, to Jeduthun.
^a Of Asaph. A Psalm

77:Title^a
Psa. 50 title

【77:1】¹ My voice calls out to God, and I will cry out; / My voice calls out to God, and He will give ear to me.

【77:2】 In the day of my distress I sought the Lord; / My hand was stretched out in the night, and it did not drop. / My soul refused to be comforted.

【77:3】 I remember God, and I moan; / I complain, and my spirit faints. Selah.

【77:4】 You hold open my eyelids; / I am disturbed and cannot speak.

【77:5】 I consider the days of old, / The years of ancient times;

77:1¹ (My) Psalms 77–83 form a cluster of psalms that cover the devastation of three holy things—the holy temple, the holy city, and the holy people. In particular, these psalms reveal the way of restoration—to exalt Christ. These seven psalms were written by Asaph, a Levite who had served in the temple. The fact that these psalms speak of the desolation of the temple, the city of Jerusalem, and the people indicates that they were written after the children of Israel had been taken captive to Babylon.

77: 標題^a
詩五十標題

77:6^a
詩四二 8
徒十六 25
77:6^b
林後二 13
77:7^a
詩四四 9
七四 1

【77:6】我想起我夜間的^a歌曲；我的心
沉思默想，我的^b靈也仔細省察。

【77:7】難道主要永遠^{1a}丟棄我們，不
再喜悅我們麼？

【77:8】難道祂的慈愛永遠止息，祂的
應許世世斷絕麼？

【77:9】難道神忘記開恩，因發怒就止
住祂的憐恤麼？〔細拉〕

【77:10】我便說，這是我的懦弱；¹但
我要追念至高者右手所賜的年代。

● 77:7¹ 因着神暫時丟棄祂的百姓，詩人感到困惑，而向神哀怨不平。（1～9。）神已揀選我們，絕不會棄絕我們。（申三一6，書一5，來十三5。）神可能允許我們離開祂片時，然後祂要來摸着我們，使我們歸向祂。（參羅十一24～25。）

● 77:10¹ 在10節下～20節，詩人追念已往，默想神為祂百姓所行的奇事，以此引進復興的主題。殿已被毀，城遭蹂躪，許多百姓被殺或被擄。然而，這不是說以色列已經了了，因為藉着高舉基督，必會有復興。（見八十17註1。）

【77:6】 I remember my^a song in the night; / I muse with
my own heart, and my^b spirit carefully searches.

【77:7】 Will the Lord^{1a} cast us off forever, / And will He
never be favorable to us again?

【77:8】 Has His lovingkindness ceased forever? / Has the
promise come to an end for all generations?

【77:9】 Has God forgotten to be gracious? / Or has He in
anger shut up His compassions? Selah.

【77:10】 Then I said, This is my infirmity; / ¹But I recall
the years of the right hand of the Most High.

77:7¹ (cast) The psalmist was puzzled and complained to God because God had cast off His people for a while (vv. 1-9). God has chosen us, and He will never forsake us (Deut. 31:6; Josh. 1:5; Heb. 13:5). He may allow us to depart from Him for a time; then He touches us, and we come back to Him (cf. Rom. 11:24-25).

77:10¹ (But) In vv. 10b-20 the psalmist recalled the past and mused on God's wondrous doings for His people. In this way he introduced the subject of restoration. The temple had been destroyed, the city had been devastated, and many of the people had been either killed or taken captive. This does not mean, however, that Israel is finished, for there will be restoration through the exalting of Christ (see note 17¹ in Psa. 80).

77:6^a
Psa. 42:8;
Acts 16:25
77:6^b
2 Cor. 2:13
77:7^a
Psa. 44:9;
74:1

【77:11】我要回想耶和華所行的，因我要記念你古時的奇事。

77:12^a
詩一四三 5

【77:12】^a我也要默想你一切所行的，默念你的作為。

77:13^a
詩二十 2
六三 2
六八 24
七三 17

【77:13】神阿，你的道路是在^{1a}聖所中；有何神明^b大如神呢？

77:13^b
詩四八 1
約壹四 4

【77:14】你是行奇事的神；你曾在眾民中，使人得知你的能力。

77:15^a
出十五 16
詩七四 2

【77:15】你曾用你的膀臂^a贖了你的民，就是雅各和約瑟的子孫。（細拉）

77:16^a
出十四 21
書三 16
詩一一四 3
哈三 10~11

【77:16】神阿，^a諸水見你；諸水一見，就都驚惶；深淵也都戰抖。

【77:17】雲中倒出水來；天空發出響聲；你的箭也閃射四方。

【77:11】 I will bring to remembrance the deeds of¹Jehovah, / For I will remember Your wonders from of old.

【77:12】^aAnd I will meditate on all that You have done / And muse on Your doings.

77:12^a
Psa. 143:5

【77:13】 O God, Your way is in the^{1a}sanctuary; / Who is so^bgreat a god as God?

77:13^a
Psa. 20:2;
63:2;
68:24;
73:17

【77:14】 You are the God who does wonders; / You have made known Your strength among the peoples.

77:13^b
Psa. 48:1;
1 John 4:4

【77:15】 You^aredeemed Your people with Your arm, / The sons of Jacob and Joseph. Selah.

77:15^a
Exo. 15:16;
Psa. 74:2

【77:16】 The^awaters saw You, O God; / The waters saw You; they were afraid; / Indeed the depths trembled.

77:16^a
Exo. 14:21;
Josh. 3:16;
Psa. 114:3;
Hab. 3:10-11

【77:17】 The clouds poured forth water; / The skies sent forth a sound; / Indeed Your arrows went here and there.

77:11¹ (Jehovah) Heb. Jah; a shortened form of Jehovah.

77:13¹ (sanctuary) God's way is hidden in the sea, and His paths in the great waters, with His footsteps, are not known to men (v. 19), but His way is revealed in His sanctuary, i.e., in our spirit and in the church (Eph. 2:22; 1 Tim. 3:15). When we exercise our spirit and live in the church, God's way becomes clear to us. See note 17¹ in Psa. 73.

● 77:13¹ 神的道路隱藏在海中，祂的路徑在大水中，祂的腳蹤無人知道；（19；）但祂的道路卻啓示在祂的聖所中，也就是在我們的靈和召會中。（弗二 22，提前三 15。）我們運用我們的靈，並活在召會裏，神的道路對我們就清楚了。見七三 17 註 1。

77:18^a
士五 4~5
詩十八 7
六八 8
徒四 31
十六 26

【77:18】你的雷聲在旋風中；閃電照亮
世界；大地^a戰抖震動。

77:19^a
出十四 21

【77:19】你的道路在^a海中，你的路徑
在大水中；你的腳蹤無人知道。

77:20^a
詩七八 52
八十 1

【77:20】你曾藉摩西和亞倫的手，引導
你的百姓，好像^a羊羣一般。

詩篇 第七十八篇

78: 標題^a
詩五十 標題

^a亞薩的^{*}訓誨詩。

78:1^a
申三二 1
賽五一 4
太十三 9

【78:1】我的民哪，你們要^a留心聽我的¹
教訓，側耳聽我口中的話。

78:2^a
太十三 35
78:2^b
太十三 3
詩四九 4

【78:2】^a我要開口說^b比喻；我要說出
古時的謎語，

● 78:^{*} 見三二篇標題註。

● 78:1¹ 本篇的主題是人的失敗和神的復興。
1 ~ 58 節是詩人追念以色列已往的失敗，59 ~ 64
節描述以色列失敗的結果，65 ~ 72 節說到神復興
以色列。

【77:18】 The sound of Your thunder was in the whirlwind;
/ Lightning illuminated the world; / The earth^a trembled
and quaked.

【77:19】 Your way was in the^a sea, / And Your paths in the
great waters; / And Your footsteps were not known.

【77:20】 You led Your people like a^a flock / By the hand of
Moses and Aaron.

PSALM 78

A^{*} Maschil^a of Asaph

【78:1】^aGive ear, O my people, to my¹ instruction; /
Incline your ears to the words of my mouth.

【78:2】^aI will open my mouth in a^b parable; / I will utter
riddles from of old,

78:^{*} (Maschil) See note on superscription of Ps. 32.

78:1¹ (instruction) The subject of this psalm is man's failure and God's
restoration. Verses 1-58 are the psalmist's recalling of Israel's failure in
the past; vv. 59-64 describe the issue of Israel's failure; and vv. 65-72 is a
word concerning God's restoration of Israel.

77:18^a
Judg. 5:4-5;
Psa. 18:7;
68:8;
Acts 4:31;
16:26

77:19^a
Exo. 14:21

77:20^a
Psa. 78:52;
80:1

78:Title^a
Psa. 50 title

78:1^a
Deut. 32:1;
Isa. 51:4;
Matt. 13:9

78:2^a
Matt. 13:35
78:2^b
Matt. 13:3;
Psa. 49:4

【78:3】是我們所聽見所知道的，也是我們的祖宗向我們所述說的。

【78:4】我們不將這些事向他們的子孫隱瞞，要將耶和華當得的讚美，和祂的能力，並祂所作的奇事，述說給後代聽。

【78:5】因為祂在雅各中立了見證，在以色列中設了律法，是祂吩咐我們祖宗，要他們給^a子孫知道的；

【78:6】使將要生的後代子孫，可以曉得；他們也要起來向他們的子孫述說；

【78:7】好叫他們寄望於神，不忘記神的作為，惟要遵守祂的命令；

【78:8】不至像他們的祖宗，是頑梗悖逆、^a居心不正之^b輩，他們的靈向着神不忠信。

【78:3】 Which we have heard and known, / And our fathers have related to us.

【78:4】 We will not hide them from their children, / But will relate to the generation to come / The praises of Jehovah and His strength / And His wondrous deeds that He has done.

【78:5】 Indeed He has established a testimony in Jacob / And appointed a law in Israel, / Which He commanded our fathers / That they should make them known to their^a children;

【78:6】 That the generation to come, / The children to be born, may know them, / Who should arise and relate them to their children;

【78:7】 That they might set their hope in God, / And not forget the deeds of God, / But observe His commandments;

【78:8】 That they might not be like their fathers, / A stubborn and rebellious generation, / A^a generation that did not set their^b heart right, / And whose spirit was not faithful to God.

78:5^a
申四 10

78:5^a
Deut. 4:10

78:8^a
詩七八 37
徒八 21
78:8^b
詩九五 10~11

78:8^a
Psa. 95:10-11
78:8^b
Psa. 78:37;
Acts 8:21

【78:9】以法蓮的子孫，帶着兵器，拿着弓箭，臨陣之日卻轉身退後。

【78:10】他們不遵守神的約，不肯遵行祂的律法；

【78:11】又忘記祂所行的，和祂向他們所顯奇妙的作為。

【78:12】祂在埃及地，在瑣安田，在他們祖宗的眼前，施行^a奇事。

【78:13】祂^a將海分開，使他們過去，又叫水立起如^b壘。

【78:14】祂白日用^a雲彩，終夜用火光，引導他們。

【78:15】祂在曠野裂開^a磐石，多多的給他們水喝，如從深淵而出。

【78:16】祂使水從磐石湧出，叫水如江河流下。

【78:17】他們卻仍舊得罪祂，在乾旱之地悖逆至高者。

【78:9】 The children of Ephraim, armed archers with bows, / Turned back in the day of battle.

【78:10】 They did not keep the covenant of God, / And they refused to walk in His law.

【78:11】 And they forgot His doings / And His wondrous deeds that He had shown them.

【78:12】 He did something^a wonderful in the sight of their fathers / In the land of Egypt, in the field of Zoan.

【78:13】 He^a divided the sea and caused them to pass through, / And He made the water stand as a^b heap.

【78:14】 And He led them with the^a cloud by day / And all the night with a light of fire.

【78:15】 He split^a rocks in the wilderness / And gave them abundant drink, as from the depths.

【78:16】 He also brought forth streams from the rock / And made water run down like rivers.

【78:17】 Yet they still continued to sin against Him, / To rebel against the Most High in the desert.

78:12^a
申六 22
詩七八 43
一〇五 27

78:13^a
出十四 21
詩七四 13

78:13^b
出十五 8
詩三三 7

78:14^a
出十三 21~22
詩一〇五 39

78:15^a
出十七 6
詩七八 20
一〇五 41
一一四 8
賽四八 21
林前十 4

78:12^a
Deut. 6:22;
Psa. 78:43;
105:27

78:13^a
Exo. 14:21;
Psa. 74:13

78:13^b
Exo. 15:8;
Psa. 33:7

78:14^a
Exo. 13:21-22;
Psa. 105:39

78:15^a
Exo. 17:6;
Psa. 78:20;
105:41;
114:8;
Isa. 48:21;
1 Cor. 10:4

78:18^a
出十七 2, 7
申六 16
詩七八 41, 56
九五 9
林前十 9
來三 9

78:19^a
出十六 3
民二一 5

78:19^b
詩二三 5
箴九 2
撒下九 7, 11, 13
參林前十 21

78:20^a
詩七八 15~16

78:21^a
民十一 1
賽六六 15

78:22^a
民十四 11
來三 19
猶 5

78:24^a
出十六 31
民十一 6~7
申八 3, 16

78:24^b
出十六 4
約六 31
參林前十 3

78:26^a
民十一 31

【78:18】他們心中^a試探神，隨自己所
欲的求食物；

【78:19】並且出言頂撞神，說，神豈能
在^a曠野擺設^b筵席麼？

【78:20】看哪，祂曾擊打^a磐石，使水
湧出，如同江河氾濫；祂還能賜糧食
麼？還能為祂的百姓豫備肉麼？

【78:21】所以耶和華聽見，就^a發怒。
有火向雅各燒起，有怒氣向以色列
上騰；

【78:22】因為他們^a不相信神，不倚靠
祂的救恩。

【78:23】祂卻吩咐在上的穹蒼，又敞開
天上的門，

【78:24】降^a嗎哪像雨給他們喫，將天
上的^b糧食賜給他們。

【78:25】人喫大能者的食物；祂差下糧
食，使他們飽足。

【78:26】祂使東^a風在天空颳起，又用
能力引來南風。

【78:18】And they put God to the^a test in their heart, / By
asking for food according to their desire.

【78:19】They also spoke against God; / They said, Can
God prepare a^a table in the^b wilderness?

【78:20】Behold, He struck the^a rock, / And water gushed
out, / And streams overflowed; / Can He also give us
bread, / Or provide meat for His people?

【78:21】Therefore Jehovah heard and was^a angry. / And a
fire was kindled against Jacob, / And also anger went up
against Israel;

【78:22】Because they did^a not believe in God, / And they
did not trust in His salvation.

【78:23】Yet He commanded the skies above / And opened
the doors of heaven;

【78:24】And He rained down upon them^a manna to eat /
And gave them the^b food of heaven.

【78:25】Man ate the bread of the mighty; / He sent them
full provision.

【78:26】He made the east^a wind blow in the heavens /
And guided the south wind by His strength.

78:18^a
Exo. 17:2, 7;
Deut. 6:16;
Psa. 78:41, 56;
95:9;
1 Cor. 10:9;
Heb. 3:9

78:19^a
Psa. 23:5;
Prov. 9:2;
2 Sam. 9:7, 11,
13;
cf. 1 Cor. 10:21

78:19^b
Exo. 16:3;
Num. 21:5

78:20^a
Psa. 78:15-16

78:21^a
Num. 11:1;
Isa. 66:15

78:22^a
Num. 14:11;
Heb. 3:19;
Jude 5

78:24^a
Exo. 16:31;
Num. 11:6-7;
Deut. 8:3, 16

78:24^b
Exo. 16:4;
John 6:31;
cf. 1 Cor. 10:3

78:26^a
Num. 11:31

78:27^a
出十六 13
民十一 32

【78:27】祂降肉像雨給他們，多如塵土，
又降¹飛^a鳥，多如海沙，

【78:28】落在他們的營中，在他們住處
的四圍。

【78:29】他們喫了，而且極其飽足；這
樣，祂就隨了他們所欲的。

【78:30】他們貪而無厭，食物還在口
中的時候，

【78:31】神的^a怒氣就向他們上騰，殺
了他們內中的肥壯人，打倒以色列的
少年人。

【78:32】雖經這一切，他們仍舊犯罪，^a
不相信祂奇妙的作為。

【78:33】因此祂使他們的日子在虛空中
耗盡，使他們的年歲在驚恐中度完。

【78:34】祂殺他們的時候，他們纔^a求
問祂，回轉過來，切切的尋求神。

● 78:27¹ 直譯，有翅膀的禽鳥。

【78:27】 And He rained upon them meat like dust, / And
winged^a birds like the sand of the seas.

【78:28】 And He made it fall in the midst of their camp, /
Around their habitations.

【78:29】 So they ate and were well filled; / Indeed what
they desired He brought to them.

【78:30】 They were not estranged from what they desired;
/ Their food was still in their mouths

【78:31】 When the^a anger of God went up against them /
And slew some of their fattest ones / And struck down
the choice men of Israel.

【78:32】 In spite of all this they still sinned / And did^a not
believe in His wondrous deeds.

【78:33】 Therefore He consumed their days with vanity, /
And their years with terror.

【78:34】 When He slew them, they^a inquired after Him, /
And they returned and diligently sought God.

78:27^a
Exo. 16:13;
Num. 11:32

78:31^a
Num. 11:33

78:32^a
Num. 14:11;
Psa. 78:22

78:34^a
Num. 21:7

78:31^a
民十四 11
民十一 33

78:32^a
民十四 11
詩七八 22

78:34^a
民二一 7

78:35^a
申三二 4, 15, 31
詩十八 2

【78:35】他們也追念神是他們的^a磐石，
至高的神是他們的救贖主。

【78:36】他們卻用口諂媚祂，用舌向祂
說謊。

【78:37】因他們的^a心向祂不堅定，在
祂的約上也不忠信。

【78:38】但祂有^a憐憫，遮蓋他們的罪
孽，不滅絕他們；而且屢次使自己的
怒氣轉消，不發盡祂的忿怒。

【78:39】祂想到他們不過是^a肉體，是
一陣去而不返的^{lb}風。

【78:40】他們在曠野悖逆祂，在荒地^a
叫祂擔憂，何其多呢！

【78:41】他們再三^a試探神，惹動以色列的^b聖者。

【78:42】他們不追念祂的^l能力，和贖
他們脫離敵人的日子；

● 78:39¹ 或，氣。

● 78:42¹ 直譯，手。

【78:35】 And they remembered that God was their^a rock, /
And the Most High God, their Redeemer.

【78:36】 But they flattered Him with their mouth / And
lied to Him with their tongue.

【78:37】 For their^a heart was not steadfast toward Him, /
Nor were they faithful to His covenant.

【78:38】 But He, being^a merciful, forgave their iniquity /
And did not destroy them; / Indeed He turned back His
anger many times / And did not stir up all His wrath.

【78:39】 And He remembered that they were^a flesh, / A
^{lb}wind that goes away and does not return.

【78:40】 How often they rebelled against Him in the
wilderness / And^a grieved Him in the desert!

【78:41】 And they repeatedly put God to the^a test / And
provoked the^b Holy One of Israel.

【78:42】 They did not remember His hand, / The day when
He ransomed them from the adversary;

78:39¹ (wind) Or, breath.

78:35^a
Deut. 32:4, 15,
31;
Psa. 18:2

78:37^a
Psa. 78:8;
Acts 8:21

78:38^a
Exo. 34:6;
Psa. 86:15

78:39^a
Gen. 6:3
78:39^b
James 4:14

78:40^a
Isa. 63:10;
Eph. 4:30

78:41^a
Psa. 78:18;
106:14;
Heb. 3:9

78:41^b
Psa. 71:22;
Isa. 30:15;
54:5;
60:9

78:37^a
詩七八 8
徒八 21

78:38^a
出三四 6
詩八六 15

78:39^a
創六 3
78:39^b
雅四 14

78:40^a
賽六三 10
弗四 30

78:41^a
詩七八 18
一〇六 14
來三 9

78:41^b
詩七一 22
賽三十 15
五四 5
六十九 9

78:43^a
43~51;
參詩一〇五
27~36

【78:43】^a那時祂在埃及顯神蹟，在瑣
安田顯奇事，

78:44^a
出七 17~24

【78:44】把他們的江河與溪流都變為^a
血，使他們不能喝。

78:45^a
出八 21~24

【78:45】祂打發^a蒼蠅成羣，落在他們
中間，嘍盡他們；又打發^b青蛙毀壞
他們；

78:45^b
出八 2~14

78:46^a
出十 12~15

【78:46】祂把他們地裏的出產交給毀^a
蝗，把他們勞碌得來的交給羣蝗。

78:47^a
出九 22~25

【78:47】祂用^a冰雹打壞他們的葡萄樹，
用¹嚴霜打壞他們的桑樹；

78:48^a
出九 19~21

【78:48】又把他們的^a牲畜交給冰雹，
把他們的羣畜交給閃電。

【78:49】祂打發猛烈的怒氣、盛怒、惱
恨和苦難，成了一羣降災禍的使者，
進入他們中間。

78:50^a
出九 3~6

【78:50】祂為自己的怒氣修平了路，不
使他們的魂免於死亡，乃將他們的生命
交給^a瘟疫。

● 78:47¹ 原文意不詳。

【78:43】^aWhen He set His signs in Egypt / And His
wonders in the field of Zoan;

【78:44】And He turned their rivers into ^ablood, / As well
as their streams, so that they could not drink.

【78:45】He sent among them a swarm of ^aflies, which
devoured them; / And ^bfrogs, which destroyed them.

【78:46】And He gave their increase to the consuming
^alocust, / And their labor to the swarming locust.

【78:47】He killed their vines with ^ahail, / And their
sycamores with ¹ice stones.

【78:48】He gave over their ^acattle also to the hail / And
their herds to the lightning bolts.

【78:49】He sent among them the burning fierceness of
His anger, / Overflowing wrath and indignation and
trouble, / A mission of angels of evils.

【78:50】He leveled a path for His anger; / He did not
spare their soul from death, / But gave their life over to
the ^apestilence.

78:43^a
vv. 43-51;
cf. Psa. 105:27-
36

78:44^a
Exo. 7:17-24

78:45^a
Exo. 8:21-24

78:45^b
Exo. 8:2-14

78:46^a
Exo. 10:12-15

78:47^a
Exo. 9:22-25

78:48^a
Exo. 9:19-21

78:50^a
Exo. 9:3-6

78:47¹(ice) The meaning of the Hebrew term is uncertain.

78:51^a
出十二 29
詩一〇五 36

【78:51】祂在埃及^a擊殺一切頭生的，
在含的帳棚中，擊殺他們力量強壯時
頭生的。

78:52^a
詩七七 20
八十一

【78:52】祂卻領出自己的民如羊，在曠
野引他們如^a羊羣。

78:53^a
出十四 27~28
十五 10

【78:53】祂領他們穩穩妥妥的，使他們
不至害怕；海卻^a淹沒他們的仇敵。

78:54^a
出十五 17
詩六八 16

【78:54】祂帶他們到自己聖地的境界，
到祂右手所得的這^a山。

78:55^a
出三四 24
詩四四 2

【78:55】祂在他們面前^a趕出外邦人，
用繩子將外邦的地量給他們，拈鬮分
給他們^b為業，叫以色列支派的人在
那裏住在他們的帳棚裏。

78:55^b
書二三 4
徒十三 19

【78:56】他們仍舊試探、悖逆至高的神，
不持守祂的見證；

【78:57】反倒退後，行詭詐，像他們的
祖宗一樣；他們翻轉，如同詭詐的弓。

78:58^a
利二六 30
王上十一 7
78:58^b
申三二 16, 21
詩七九 5

【78:58】他們用^a邱壇惹了祂的怒氣，
用雕製的偶像觸動祂的^b妒忌。

【78:51】 And He^a struck all the firstborn in Egypt, / The
firstfruits of their vigor in the tents of Ham.

78:51^a
Exo. 12:29;
Psa. 105:36

【78:52】 But He set forth His people like sheep / And led
them like a^a flock in the wilderness.

78:52^a
Psa. 77:20;
80:1

【78:53】 And He led them to safety, so that they did not
fear; / But the sea^a covered their enemies.

78:53^a
Exo. 14:27-28;
15:10

【78:54】 And He brought them forth to His holy border, /
The^a mountain, which His right hand had acquired.

78:54^a
Exo. 15:17;
Psa. 68:16

【78:55】 And He^a drove out the nations before them / And
allotted them as an^b inheritance by line, / And He made
the tribes of Israel dwell there in their tents.

78:55^a
Exo. 34:24;
Psa. 44:2
78:55^b
Josh. 23:4;
Acts 13:19

【78:56】 Yet they put Him to the test and rebelled against
God the Most High, / And did not keep His testimonies.

【78:57】 And they turned back and dealt treacherously,
as their fathers had done; / They turned aside like a
deceitful bow.

【78:58】 Indeed they provoked Him to anger with their^a high
places / And made Him^b jealous with their graven images.

78:58^a
Lev. 26:30;
1 Kings 11:7
78:58^b
Deut. 32:16, 21;
Psa. 79:5

【78:59】神聽見就發怒，極其厭惡以色列人。

【78:60】於是祂離棄^a示羅的帳幕，就是祂在人間所搭的帳棚；

【78:61】又將祂的^{1a}約櫃交與人擄去，將祂的榮美交在敵人手中。

【78:62】並將祂的百姓交與刀劍，向祂的產業發怒。

【78:63】他們的少年人被火燒滅，他們的處女也無喜歌。

【78:64】他們的祭司^a倒在刀下，他們的寡婦卻不哀哭。

【78:65】那時主如同睡醒，像勇士因飲酒呼喊。

【78:66】祂打退了祂的敵人，叫他們永蒙羞辱。

● 78:61¹ 直譯，能力。這是指聖殿建造之前，約櫃被非利士人所擄。（撒四。）

【78:59】 God heard, and He was angered; / And He greatly abhorred Israel.

【78:60】 Thus He forsook the tabernacle in ^aShiloh, / The tent in which He dwelt among men;

【78:61】 And He gave over His ^{1a}Ark into captivity, / And His ²glory into the hand of the adversary.

【78:62】 He also delivered His people to the sword / And was angry with His inheritance.

【78:63】 Fire devoured their young men, / And their virgins had no marriage song.

【78:64】 Their priests ^afell by the sword, / And their widows did not lament.

【78:65】 Then the Lord awoke as if from sleep, / Like a mighty man who shouts because of wine.

【78:66】 And He struck His adversaries and sent them back; / He put an everlasting reproach upon them.

78:61¹ (Ark) Lit., strength. This refers to the capture of the Ark by the Philistines before the temple was built (1 Sam. 4).

78:61² (glory) Or, beauty.

78:60^a
書十八 1
耶七 12, 14

78:61^a
撒四 11, 21

78:64^a
參撒四 11
二二 18

78:60^a
Josh. 18:1;
Jer. 7:12, 14

78:61^a
1 Sam. 4:11, 21

78:64^a
cf. 1 Sam. 4:11;
22:18

【78:67】並且祂棄掉約瑟的帳棚，不揀選以法蓮支派，

【78:68】卻^a揀選猶大支派，祂所愛的^b錫安山。

【78:69】祂蓋造祂的聖所，好像高峯，又像祂所建立永存之地。

【78:70】又揀選祂的僕人大衛，從^a羊圈中選取了他；

【78:71】叫他不再跟從那些帶奶的母羊，為要^{1a}牧養自己的百姓雅各，和自己的產業以色列。

【78:72】於是，他按心中的純全牧養他們，用手中的巧妙引導他們。

【78:67】 And He rejected the tent of Joseph, / And the tribe of Ephraim He did not choose.

【78:68】 Rather He^a chose the tribe of Judah, / Mount^b Zion, which He loved.

【78:69】 And He built His sanctuary like the heights, / Like the earth that He has founded forever.

【78:70】 Moreover He chose David His servant / And took him from the^a sheepfolds;

【78:71】 From following after the ewes He brought him / To^{1a} shepherd Jacob His people / And Israel His inheritance.

【78:72】 And he shepherded them according to the integrity of his heart, / And guided them by the skillfulness of his hands.

78:68^a
1 Sam. 16:1;
2 Chron. 6:6
78:68^b
Psa. 2:6;
87:2

78:70^a
2 Sam. 7:8;
cf. 1 Sam. 16:11

78:71^a
2 Sam. 5:2;
1 Chron. 11:2;
Psa. 28:9;
Ezek. 34:23

● 78:71¹ 在此大衛（70）豫表基督是神子民的牧者。（太二 6，約十 11，來十三 20，彼前二 25，五 4。）見二三 1 註 2。在神子民復興的事上，總是有基督的牧養，餵養。

78:71¹ (shepherd) Or, pasture, feed. So also in the next verse. Here David (v. 70) is a type of Christ as the Shepherd of God's people (Matt. 2:6; John 10:11; Heb. 13:20; 1 Pet. 2:25; 5:4). See note 1² in Psa. 23. In the restoration of God's people there is always the shepherding, the feeding, of Christ.

詩篇 第七十九篇

79: 標題^a
詩五十標題

79:1^a
哀一 10
啓十一 2
79:1^b
王下二五 9~10
代下三六 19
耶二六 18

79:2^a
參啓十一 9

^a 亞薩的詩。

【79:1】神阿，^a 外邦人進入你的產業，
污穢你的聖殿，使^b 耶路撒冷變成了
荒堆。

【79:2】他們把你僕人的^a 屍首，交與天
空的飛鳥爲食，把你聖民的肉，交與
地上的野獸；

【79:3】在耶路撒冷周圍流他們的血如
水，無人葬埋。

【79:4】我們成爲鄰國所羞辱的，成爲
我們四圍人所嗤笑譏刺的。

【79:5】耶和華阿，這要到幾時呢？你要動
怒到永遠麼？你的^a 妒忌要如火焚燒麼？

【79:6】^a 願你將你的忿怒倒在那^b 不
認識你的外邦，和那不呼求你名的
國度。

【79:7】因爲他們侵吞了雅各，使他的
住處變爲荒涼。

79:5^a
番一 18
三 8
來十 27

79:6^a
6~7;
耶十 25
79:6^b
帖前四 5

PSALM 79

A ^aPsalm of Asaph

【79:1】O God, the^a nations have come into Your inheritance;
/ They have defiled Your holy temple; / They have turned^b
^b Jerusalem into heaps.

【79:2】They have given the^a dead bodies of Your servants
/ As food for the birds of heaven, / The flesh of Your
saints to the animals of the earth.

【79:3】They have poured out their blood like water
around Jerusalem, / And there was no one to bury them.

【79:4】We have become a reproach to our neighbors, / A
mocking and a derision to those around us.

【79:5】How long, O Jehovah? Will You be angry forever?
/ Will Your^a jealousy burn like fire?

【79:6】^a Pour out Your wrath upon the nations / Who do^b
^b not know You, / And upon the kingdoms / Who do not
call upon Your name.

【79:7】For they have devoured Jacob / And have
desolated his habitation.

79: Title^a
Psa. 50 title

79:1^a
Lam. 1:10;
Rev. 11:2
79:1^b
2 Kings 25:9-10;
2 Chron. 36:19;
Jer. 26:18

79:2^a
cf. Rev. 11:9

79:5^a
Zeph. 1:18;
3:8;
Heb. 10:27

79:6^a
vv. 6-7;
Jer. 10:25
79:6^b
1 Thes. 4:5

【79:8】求你不要記念我們先祖的罪孽，
向我們追討；願你的憐恤快快迎着我們，
因為我們落到極卑微的地步。

【79:9】拯救我們的神阿，求你因你名的
榮耀，幫助我們；為你名的緣故，
搭救我們，遮蓋我們的罪。

【79:10】為何容外邦人說，他們的神在
那裏呢？願你使我們親眼看見，外邦
人得知你^a伸了你僕人流血的冤。

【79:11】願被囚之人的歎息，達到你面
前。願你按你的大能力，使那些命定要死的人得以存活。

【79:12】主阿，願你將我們鄰國所羞辱
你的羞辱，七倍歸還到他們懷中。

【79:13】我們，就是你的民並你草場的^a羊，
要稱謝你，直到永遠；我們要述說讚美你的話，
直到萬代。

【79:8】 Do not remember against us the iniquities of our
forefathers; / May Your compassions quickly meet us, /
For we have been brought very low.

【79:9】 Help us, O God of our salvation, / For the glory of
Your name; / And deliver us and expiate our sins, / For
Your name's sake.

【79:10】 Why should the nations say, / Where is their God? /
May the^a avenging of the blood of Your servants, which has
been poured out, / Be known among the nations in our sight.

【79:11】 May the sighing of the prisoner come before You.
/ According to the greatness of Your power preserve
those appointed to die,

【79:12】 And render to our neighbors sevenfold into
their bosom / Their reproach, with which they have
reproached You, O Lord.

【79:13】 And we, Your people and the^a sheep of Your
pasture, / Will give You thanks forever; / From generation
to generation we will tell out Your praise.

79:10^a
申三二 43
王下九 7
太二三 35
路十八 7
啓六 10

79:10^a
Deut. 32:43;
2 Kings 9:7;
Matt. 23:35;
Luke 18:7;
Rev. 6:10

79:13^a
詩七四 1
九五 7

79:13^a
Psa. 74:1;
95:7

詩篇 第八十篇

80: 標題 ^a
詩五十標題

80:1^a
詩七七 20
七八 52
80:1^b
詩二三 1
賽四十 11
80:1^c
出二五 22
撒上四 4
撒下六 2
詩九九 1
80:3^a
民六 25
詩三一 16

^a 亞薩的詩，交與歌詠長；
調用 ^{*} 見證的百合花。

【80:1】領約瑟如領 ^a 羊羣之以色列的 ^b
牧者阿，求你側耳聽； ^c 坐在二基路伯
之間的阿，求你發出光來。

【80:2】求你在以法蓮、便雅憫、瑪拿
西前面施展你的大能，來救我們。

【80:3】神阿，求你恢復我們，使你的
臉 ^a 發光，我們便要得救。

【80:4】耶和華萬軍之神阿，你向你百
姓的禱告 ¹ 發怒，要到幾時呢？

【80:5】你以眼淚當食物給他們喫，又
多量出眼淚給他們喝。

【80:6】你使鄰國因我們紛爭；我們的
仇敵在他們中間戲笑我們。

● 80: ^{*} 也許指一種當時常用的曲調。

● 80:4¹ 直譯，冒煙。

PSALM 80

To the choir director: according to
^{*} shoshannim-eduth. ^a Of Asaph. A Psalm

80:Title^a
Psa. 50 title

【80:1】O ^a Shepherd of Israel, give ear, / You who lead
Joseph like a ^b flock; / You who ^c are enthroned between
the cherubim, shine forth.

【80:2】Before Ephraim and Benjamin and Manasseh /
Stir up Your might, / And come to save us.

【80:3】O God, restore us; / And cause Your face to ^a shine,
and we will be saved.

【80:4】O Jehovah God of hosts, / How long will You fume
/ Against the prayer of Your people?

【80:5】You have fed them with the bread of tears / And
have made them drink tears in large measure.

【80:6】You have made us a cause of strife to our neighbors,
/ And our enemies deride us among themselves.

80:1^a
Psa. 23:1;
Isa. 40:11
80:1^b
Psa. 77:20;
78:52
80:1^c
Exo. 25:22;
1 Sam. 4:4;
2 Sam. 6:2;
Psa. 99:1
80:3^a
Num. 6:25;
Psa. 31:16

80: ^{*} (shoshannim-eduth) Meaning lilies, a testimony; it may refer to
a melody common at the time.

80:7^a
詩三一 16

【80:7】萬軍之神阿，求你恢復我們，
使你的臉^a發光，我們便要得救。

80:8^a
賽五 2
耶二 21
結十五 6
十七 6
可十二 1
路二十 9
約十五 1

【80:8】你從埃及挪出一棵^{1a}葡萄樹，^b
趕出外邦人，把這樹栽上。

80:8^b
出三四 24
詩四四 2
七八 55

【80:9】你在這樹前豫備了地方，它就
深深扎根，爬滿了地。

【80:10】它的影子遮滿了山，枝子好像
神的香柏樹。

80:11^a
詩七二 8

【80:11】它發出枝子，直到大海，發出
嫩枝，直到^{1a}大河。

80:12^a
詩八九 40
賽五 5
太二一 33

【80:12】你為何拆毀這樹的^a籬笆，任
憑一切過路的人摘取？

【80:13】林中出來的野豬把它糟蹋，野
地的走獸拿它當食物。

● 80:8¹ 在 8～13 節，詩人說到神對待以色列
如同祂的葡萄樹；祂把這樹從埃及挪出，並且栽上。
這葡萄樹曾經繁茂，至終卻成為荒涼。（參賽五。）

● 80:11¹ 卽幼發拉底河。

【80:7】 O God of hosts, restore us; / And cause Your face
to^a shine, and we will be saved.

【80:8】 You brought a^{1a} vine out of Egypt; / You^b drove out
nations and planted it;

【80:9】 You cleared the ground before it, / And it took
deep root and filled the land.

【80:10】 The mountains were covered with its shadow, /
And its boughs were like the cedars of God.

【80:11】 It put forth its branches unto the sea, / And its
shoots unto the^{1a} River.

【80:12】 Why have You broken down its^a hedges, / So that
all who pass by on the way pluck it?

【80:13】 The boar from the forest ravages it, / And that
which moves through the field feeds on it.

80:8¹ (vine) In vv. 8-13 the psalmist speaks regarding God's dealing with
Israel as His vine, which He brought out of Egypt and planted. Whereas the
vine once was flourishing, it eventually became desolate (cf. Isa. 5).

80:11¹ (River) I.e., the Euphrates.

80:7^a
Psa. 31:16

80:8^a
Isa. 5:2;
Jer. 2:21;
Ezek. 15:6;
17:6;
Mark 12:1;
Luke 20:9;
John 15:1

80:8^b
Exo. 34:24;
Psa. 44:2;
78:55

80:11^a
Psa. 72:8

80:12^a
Psa. 89:40;
Isa. 5:5;
Matt. 21:33

【80:14】萬軍之神阿，求你回轉，從天上垂看鑒察，¹ 眷顧這葡萄樹，

【80:15】就是你右手所栽的^a 枝幹，和你爲自己所堅固的¹ 枝子。

【80:16】這樹已經被火焚燒，被刀砍伐；他們因你臉上所顯的斥責滅亡了。

【80:17】願你的^a 手護庇你右邊的¹ 人，就是你爲自己所堅固的^b 人子。

● 80:14¹ 在 14～19 節，詩人求神爲基督，就是祂右邊之人（17）的緣故，眷顧祂的葡萄樹。

● 80:15¹ 直譯，兒子。這裏和 17 節的『子，』乃是主耶穌。何十一 1 與太二 15 指明，基督成爲人時，祂這位神的兒子就將自己聯於以色列。在以色列被神棄絕期間，神爲自己堅固這位獨一者。

● 80:17¹ 這人就是基督，祂在神的右邊，（可十六 19，徒二 33，五 31，）就是在宇宙的最高處。神已將全宇宙的第一位，最高的地位，首位，賜給了基督。這是基督的高舉。（腓二 9～11。）從荒涼得復興的路，就是高舉基督。甚麼時候神的子民不給基督首位，表徵召會之神的殿，就成爲荒涼。甚麼時候神的子民高舉基督，讓祂在他們生活的每一面居首位，就有恢復（19）和復興。（18—救活，或，復興。）見七四 1 註 1。

【80:14】O God of hosts, turn, we beseech You; / Look down from heaven and see, / And ¹visit this vine,

【80:15】Even the ^astock which Your right hand has planted / And the ¹son whom You have strengthened for Yourself.

【80:16】It is burned with fire; it is cut down; / They perish at the rebuke of Your countenance.

【80:17】Let Your ^ahand be upon the ¹man of Your right hand, / Upon the ^bson of man whom You have strengthened for Yourself;

80:14¹ (visit) In vv. 14-19 the psalmist asks God to visit His vine for the sake of Christ as the man of His right hand (v. 17).

80:15¹ (son) The son here and in v. 17 is the Lord Jesus. Hosea 11:1 and Matt. 2:15 indicate that when Christ became a man, He, the Son of God, joined Himself to Israel. During the time Israel was forsaken by God, this unique One was strengthened by God for Himself.

80:17¹ (man) This man is Christ, who is at the right hand of God (Mark 16:19; Acts 2:33; 5:31), the highest place in the universe. God has given the first place, the highest position, the preeminence, in the entire universe to Christ. This is the exaltation of Christ (Phil. 2:9-11). The way to be restored from desolation is to exalt Christ. Whenever God's people do not give Christ the preeminence, the house of God, signifying the church, becomes desolate. Whenever God's people exalt Christ, giving Him the preeminence in every aspect of their living, there is restoration (v. 19) and revival (v. 18). See note 1¹ in Ps. 74.

80:15^a
結十七 5~6
參賽十一 1
耶二三 5
亞三 8
六 12

80:17^a
詩八九 21
80:17^b
但七 13~14

80:15^a
Ezek. 17:5-6;
cf. Isa. 11:1;
Jer. 23:5;
Zech. 3:8;
6:12

80:17^a
Psa. 89:21
80:17^b
Dan. 7:13-14

80:18^a
徒二 21

【80:18】這樣，我們便不退後離開你；求你救活我們，我們就要^{1a}呼求你的名。

80:19^a
詩三一 16

【80:19】耶和華萬軍之神阿，求你恢復我們，使你的臉^a發光，我們便要得救。

詩篇 第八十一篇

81: 標題^a
詩五十標題

^a 亞薩的詩，交與歌詠長；
用^{*} 迦特樂器。

81:1^a
詩九五 1~2
九八 4, 6
一〇〇 1

【81:1】¹ 你們當向神我們的力量歡唱，向雅各的神^a歡呼。

【81:2】要唱起詩歌，擊手鼓，彈奏美妙的琴瑟。

● 80:18¹ 基督如今在神的右邊，（羅八 34，西三 1，彼前三 22，）凡呼求祂這樣一位的，必得恢復並復興。（徒二 33，21，羅十 12～13。）

● 81:^{*} 見八篇標題註。

● 81:1¹ 八一～八三篇啓示神的心意是要藉着祂的住處，就是眾地方召會，得着地作基督的產業；（八二 8；）撒但的計謀卻是要奪取神的住處，作為自己的產業，因而攔阻地被神得着。（八三 3，12。）

【80:18】 Then we will not turn back from You./ Revive us, and we will ^{1a}call upon Your name.

80:18^a
Acts 2:21

【80:19】 O Jehovah God of hosts, restore us;/ Cause Your face to ^ashine, and we will be saved.

80:19^a
Psa. 31:16

PSALM 81

To the choir director:
on the ^{*}gittith. ^aOf Asaph

81:Title^a
Psa. 50 title

【81:1】¹Sing for joy to God our strength;/ Make a ^ajoyful noise to the God of Jacob.

81:1^a
Psa. 95:1-2;
98:4, 6;
100:1

【81:2】 Lift up a song and sound the tambourine,/ The pleasant lyre with the harp.

80:18¹ (call) Christ is now at the right hand of God (Rom. 8:34; Col. 3:1; 1 Pet. 3:22), and whoever calls upon Him as such a One will be restored and revived (Acts 2:33, 21; Rom. 10:12-13).

81:^{*} (gittith) See note on the superscription of Psa. 8.

81:1¹ (Sing) Psalms 81—83 reveal God's intention to gain the earth for Christ's inheritance (82:8) through His habitations, the local churches, and Satan's plot to possess God's habitation for himself and thus withhold the earth from God (83:3, 12).

81:3^a
利二三 24
民十 10
二九 1

【81:3】當在月朔，在月望，在我們過節的日期^a吹角。

【81:4】因這是以色列的¹律例，是雅各之神的典章。

【81:5】祂出去攻擊埃及地的時候，在約瑟中間立此為證。我聽見我所不明白的言語，說，

【81:6】我使¹你的肩得脫^a重擔，¹你的手放下筐子。

【81:7】你在患難中呼求，我就搭救你；我在雷的隱密處應允你；我在^a米利巴水那裏試驗你。（細拉）

【81:8】^a我的民哪，你當聽，我要¹警戒你：以色列阿，甚願你肯聽從我！

● 81:4¹ 照着神的命定，神的選民以色列應當過喜樂的生活。（參腓四 4。）每年的節期，以及安息年和禧年，乃是歡樂、歌唱、歡呼的時候。（利二三，二五與註。）

● 81:6¹ 直譯，他的。

● 81:8¹ 或，向你作見證。

81:6^a
出一 11
賽十 27
十四 25

81:7^a
出十七 7
民二十 13

81:8^a
詩五十 7

【81:3】 Blow the ^atrumpet at the new moon, / At the full moon, on our feast day.

【81:4】 For that is a ¹statute of Israel, / An ordinance of the God of Jacob.

【81:5】 He appointed it as a testimony in Joseph / When He went out over the land of Egypt. / I heard a language that I did not know:

【81:6】 I turned ¹your shoulder from the ^aburden; / Your hands were freed from the basket.

【81:7】 You called in trouble, and I delivered you; / I answered you from the secret place of thunder; / I proved you at the waters of ^aMeribah. Selah.

【81:8】 ^aHear, O My people, and I will testify ¹against you: / O Israel, if you would listen to Me!

81:4¹ (statute) According to God's ordination Israel, God's elect, should live a joyful life (cf. Phil. 4:4). The annual feasts, as well as the sabbatical year and the year of jubilee, are times of rejoicing, singing, and shouting (Lev. 23 and 25, and notes).

81:6¹ (your) Lit., his (twice).

81:8¹ (against) Or, to.

81:3^a
Lev. 23:24;
Num. 10:10;
29:1

81:6^a
Exo. 1:11;
Isa. 10:27;
14:25

81:7^a
Exo. 17:7;
Num. 20:13

81:8^a
Psa. 50:7

81:9^a
出二十 3
申三二 12
詩四四 20
賽四三 12

【81:9】在你當中不可有^a別的神；^b外邦的神，你也不可下拜。

81:9^b
書二四 20, 23
撒七 3

81:10^a
出二十 2

81:10^b
詩一一九 131, 103

【81:10】我是^a耶和華你的神，是把你從埃及地領上來的；你要大大張^b口，我就給你充滿。

【81:11】無奈我的民不聽我的聲音，以色列不肯服從我。

81:12^a
徒七 42
十四 16

【81:12】我便^a任憑他們心裏頑梗，隨自己的計謀而行。

【81:13】甚願我的民肯聽從我，以色列肯遵行我的道路！

【81:14】我便速速制伏他們的仇敵，反手攻擊他們的敵人。

【81:15】恨耶和華的人必來歸順，¹祂百姓的時日必延到永遠。

81:16^a
申三二 14
詩一四七 14

81:16^b
申三二 13
撒十四 25
結十六 13, 19

【81:16】祂也必拿上好的^a麥子給他們喫；我必拿磐石所出的^b蜂蜜，叫你們飽足。

● 81:15¹ 祂百姓，直譯，他們。

【81:9】There shall be no ^astrange god among you, / Neither shall you worship any ^bforeign god.

【81:10】I am ^aJehovah your God, / Who brought you up out of the land of Egypt; / Open your ^bmouth wide, and I will fill it.

【81:11】But My people did not listen to My voice, / And Israel would not consent to Me.

【81:12】So I ^agave them over to the stubbornness of their heart: / They walked after their own counsels.

【81:13】Oh that My people had listened to Me, / That Israel had walked in My ways!

【81:14】I would have soon subdued their enemies / And turned My hand against their adversaries.

【81:15】Those who hate Jehovah would have come cringing to Him, / And their time would be forever.

【81:16】And He would have fed them with the finest of ^awheat; / Indeed with ^bhoney from the rock I would have satisfied you.

81:9^a
Exo. 20:3;
Deut. 32:12;
Psa. 44:20;
Isa. 43:12

81:9^b
Josh. 24:20, 23;
1 Sam. 7:3

81:10^a
Exo. 20:2

81:10^b
Psa. 119:131, 103

81:12^a
Acts 7:42;
14:16

81:16^a
Deut. 32:14;
Psa. 147:14

81:16^b
Deut. 32:13;
1 Sam. 14:25;
Ezek. 16:13, 19

詩篇 第八十二篇

82: 標題 ^a

詩五十標題

82:1^a

賽三 13

^a 亞薩的詩。

【82:1】神站在神的會中；在 ¹ 諸神中 ^a 行審判，

【82:2】說，你們審判不秉公義，徇惡人的情面，要到幾時呢？〔細拉〕

【82:3】你們當為貧寒的人和孤兒伸冤，為困苦和貧窮的人施行公理；

【82:4】當救護貧寒和窮乏的人，搭救他們脫離惡人的手。

【82:5】¹ 你們仍不知道，也不明白，在黑暗中走來走去；地的根基都搖動了。

【82:6】^a 我曾說，你們是神，都是至高者的 ^b 兒子。

● 82:1¹ 或，諸審判官；希伯來文，elohim，伊羅欣。6 節的『神』同。

● 82:5¹ 直譯，他們。

PSALM 82

A ^a Psalm of Asaph

82:Title^a

Psa. 50 title

82:1^a

Isa. 3:13

【82:1】God stands in the congregation of God; / He ^a judges in the midst of the ¹ gods.

【82:2】How long will you judge unjustly / And respect the persons of the wicked? Selah.

【82:3】Judge the poor and the orphan; / Execute justice for the afflicted and the destitute;

【82:4】Rescue the poor and the needy; / Deliver them from the hand of the wicked.

【82:5】¹ You do not know, nor do you understand; / You go about in darkness; / All the foundations of the earth are shaken.

【82:6】^a I said, You are gods, / And all of you are ^b sons of the Most High.

82:6^a

John 10:34-36

82:6^b

Luke 6:35;
cf. Luke 20:36

82:1¹ (gods) Or, judges; Heb. elohim. So also in v. 6.

82:5¹ (You) Lit., they (three times).

【82:7】然而，你們要死，與眾人一樣；
要仆倒，像首領中的一位。

【82:8】神阿，求你起來，^{1a} 審判這地；
因為你要^{1b} 得萬邦為業。

詩篇 第八十三篇

^a 亞薩的詩，一首歌。

【83:1】神阿，求你不要靜默；神阿，
求你不要閉口，也不要不作聲；

【83:2】因為看哪，你的仇敵喧嚷；恨
你的抬起頭來。

【83:3】他們¹ 同謀奸詐要害你的百姓，
彼此商議要害你所^{2a} 隱藏的人。

● 82:8¹ 這是詩人切望基督審判這地，並得萬邦為業。基督是被設立為審判這地，（約五 22，徒十七 31，）並配得萬邦為業的一位。見七五 1 註 1 與二 6 註 1。

● 83:3¹ 撒但的計謀是藉着列國彼此商議要害神所隱藏之人，就是在基督裏的信徒，為他自己奪取神的住處，就是眾地方召會為產業。（2 ~ 12。）

【82:7】 Nevertheless you will die like men / And fall like one of the princes.

【82:8】 Arise, O God; ^{1a} judge the earth; / For You will ^{1b} inherit all the nations.

PSALM 83

A Song; a ^a Psalm of Asaph

【83:1】 O God, do not keep silent; / Do not be quiet, and do not be still, O God.

【83:2】 For, behold, Your enemies are in tumult, / And those who hate You lift up their heads.

【83:3】 They¹ devise crafty counsel against Your people, / And conspire against Your ^{2a} hidden ones.

82:8¹ (judge) This is the aspiration of the psalmist for Christ to judge the earth and to inherit the nations. Christ is the One appointed to judge the earth (John 5:22; Acts 17:31) and the One worthy to inherit all the nations. See notes 1¹ in Psalms 75 and 6¹ in Psalm 2.

83:3¹ (devise) Satan's plot is to possess God's habitations, the local churches, for himself through the nations who conspire against God's hidden ones, the believers in Christ (vv. 2-12).

82:8^a
詩九六 13
九八 9
82:8^b
詩二 8

83: 標題 ^a
詩五十 標題

83:3^a
詩二七 5
三一 20

82:8^a
Psa. 96:13;
98:9
82:8^b
Psa. 2:8; See
note 8¹

83:Title^a
Psa. 50 title

83:3^a
Psa. 27:5;
31:20

83:4^a
斯三 6
詩七四 8

【83:4】他們說，來罷，我們將他們^a除滅，使他們不再成國，使以色列的名不再被人記念。

83:5^a
詩二 2

【83:5】他們同心^a商議，彼此結盟，要抵擋你；

【83:6】就是以東帳棚的人和以實瑪利人，摩押人和夏甲人，

【83:7】迦巴勒、亞捫和亞瑪力，非利士同推羅的居民；

【83:8】亞述也與他們聯合；他們作了羅得子孫的幫手。（細拉）

【83:9】求你待他們如待^a米甸，如在基順河待^b西西拉和耶賓一樣：

【83:10】他們在^a隱多珥滅亡，成了地上的糞土。

● 83:3² 今天我們在基督裏的信徒，乃是神所隱藏的人，屬世的人不認識我們。（約壹三 1。）然而，主耶穌回來時，隱藏的人要成為顯明的人。（西三 3～4。）今天不是我們顯明的時候，乃是我們隱藏的時候。

【83:4】 They have said, Come and let us^a destroy them from being a nation, / That the name of Israel may no longer be remembered.

【83:5】 For they have^a conspired together with one heart; / It is against You that they have made an alliance:

【83:6】 The tents of Edom and the Ishmaelites, / Moab and the Hagarites,

【83:7】 Gebal and Ammon and Amalek, / Philistia along with the inhabitants of Tyre;

【83:8】 Assyria is also joined with them; / They have been a help to the children of Lot. Selah.

【83:9】 Do with them as with^a Midian, / As with^b Sisera and Jabin, at the brook Kishon:

【83:10】 They were destroyed at^a Endor; / They became dung for the earth.

83:3² (hidden) Today we, the believers in Christ, are God's hidden ones, and the worldly people do not know us (1 John 3:1). However, when the Lord Jesus comes back, the hidden ones will become the manifested ones (Col. 3:3-4). Today is the time for us not to be manifested but to be hidden.

83:4^a
Esth. 3:6;
Psa. 74:8

83:5^a
Psa. 2:2

83:9^a
Num. 31:7;
Judg. 7:14-15;
Isa. 9:4

83:9^b
Judg. 4:2, 7, 15,
22;
1 Sam. 12:9

83:10^a
Josh. 17:11;
1 Sam. 28:7

83:9^a
民三一 7
士七 14~15
賽九 4

83:9^b
士四 2, 7, 15, 22
撒十二 9

83:10^a
書十七 11
撒二八 7

【83:11】求你叫他們的貴冑像^a 俄立和西伊伯，叫他們的首領都像^b 西巴和撒慕拿；

【83:12】這些人曾說，我們要得神的住處，作為自己的產業。

【83:13】¹ 我的神阿，求你叫他們像隨風滾轉的草，像風前的碎稭。

【83:14】火怎樣焚燒樹林，火焰怎樣燒燬山嶺，

【83:15】求你也照樣用你的狂風追趕他們，用你的暴雨恐嚇他們。

【83:16】耶和華阿，願你使他們滿面羞愧，好叫他們尋求你的名。

【83:17】願他們永遠羞愧驚惶，願他們抱愧滅亡；

【83:18】使他們知道惟獨你名為耶和華的，是管理全地的^a 至高者。

● 83:13¹ 在 1 和 13 ~ 18 節，詩人禱告求神對付列國，使他們知道惟獨神是管理全地的至高者，好叫他們尋求祂的名。這些事要發生在千年國復興的時候。（賽二 2 ~ 3，亞八 20 ~ 22。）

【83:11】 Make their nobles like^a Oreb and Zeeb, / And all their princes like^b Zebah and Zalmunna,

【83:12】 Who said, Let us possess for ourselves / The habitations of God.

【83:13】¹ O my God, make them like a tumbleweed, / Like stubble before the wind.

【83:14】 Like fire that burns a forest / And like a flame that sets mountains on fire,

【83:15】 So pursue them with Your tempest, / And terrify them with Your storm.

【83:16】 Fill their faces with shame, / That they may seek Your name, O Jehovah.

【83:17】 May they be ashamed and dismayed forever, / And may they be confounded and perish;

【83:18】 That they may know that You alone, whose name is Jehovah, / Are the^a Most High over all the earth.

83:13¹ (O) In vv. 1 and 13-18 the psalmist prayed that God would deal with the nations that they may know that God alone is the Most High over all the earth and that they may seek His name. These things will take place in the millennium, the time of restoration (Isa. 2:2-3; Zech. 8:20-22).

詩篇 第八十四篇

^a可拉子孫的詩，
交與歌詠長；用^{*}迦特樂器。

【84:1】^a萬軍之耶和華阿，你的^{1b}居所何等²可愛！

● 84:^{*} 見八篇標題註。

● 84:1¹ 或，帳幕（原文，複數。）見 4 註 1。

● 84:1² 本篇說到詩人對神殿與基督的愛，接續於七三篇開始的一些論及尋求神之人被剝奪，以及神的殿荒涼的詩篇之後。在恢復和復興時，（八十，）神殿的可愛和甜美加強了。

八四篇內在的內容，是關於享受基督為成肉體之三一神、為神人的隱密啓示。這隱密啓示的中心是神的家，（4，10，）由帳幕（出四十 2～8）和殿（王上六 1～3，八 3～11）所豫表。基督作三一神的具體化身，（西二 9，）乃是帳幕和殿之豫表的應驗。這應驗開始於祂的成為肉體，就是個人的基督，（約一 14，二 21，）並繼續直到完成於新耶路撒冷，就是團體的基督，極大的神人。（啓二一 2～3，22。）新約從馬太福音到啓示錄，包括三一神成為肉體的整個期間，乃是神聖的成為肉體的記載。在神的殿中享受基督作為成肉體的三一神，乃是由帳幕及其物件的排列所描繪。（見 3 註 1，來九 4 註 1 與註 3。）

PSALM 84

To the choir director: on the ^{*}gittith.
^aOf the sons of Korah. A Psalm

【84:1】^aHow ¹lovely are Your ^{2b}tabernacles, / O Jehovah of hosts!

84:^{*} (gittith) See note on the superscription of Ps. 8.

84:1² (tabernacles) See note 4¹.

84:1¹ (lovely) This psalm, concerning the psalmist's love for the house of God with Christ, follows the psalms on the stripping of God's seekers and the desolation of God's house, beginning with Ps. 73. In the recovery and restoration (Psa. 80) the loveliness and sweetness of God's house is intensified.

The intrinsic content of Psa. 84 is the secret revelation concerning the enjoyment of Christ as the incarnated Triune God, the God-man. The center of this secret revelation is the house of God (vv. 4, 10), typified by the tabernacle (Exo. 40:2-8) and the temple (1 Kings 6:1-3; 8:3-11). Christ as the embodiment of the Triune God (Col. 2:9) is the fulfillment of the types of the tabernacle and the temple. This fulfillment commenced in His incarnation as the individual Christ (John 1:14; 2:21) and will continue until it consummates in the New Jerusalem as the corporate Christ, the great God-man (Rev. 21:2-3, 22). The New Testament, from Matthew through Revelation, covers the entire span of the incarnation of the Triune God and is a record of the divine incarnation. The enjoyment of Christ as the incarnated Triune God in God's house is portrayed by the arrangement of the tabernacle and its furnishings (see note 3¹ in this chapter and notes 4¹ and 4³ in Heb. 9).

84: 標題 ^a
詩四二標題

84:1^a
詩二七 4
三六 8
四八 2
一二二 1
84:1^b
詩四三 3
四六 4

84:Title^a
Psa. 42 title

84:1^a
Psa. 27:4;
36:8;
48:2;
122:1
84:1^b
Psa. 43:3;
46:4

【84:2】我的魂¹羨慕，甚至¹渴想耶和華的^a院宇；我的心腸，我的肉體，向活神呼籲。

【84:3】萬軍之耶和華，我的^a王我的神阿，在你的¹兩座壇那裏，連^{2b}麻雀也找着^{3c}房屋；²燕子也爲自己找着菹雛之³窩。

● 84:2¹ 詩人羨慕，甚至渴想在神的帳幕裏，指明詩人愛神的帳幕到何等的地步。這愛藉着許多試煉而達到成熟。

● 84:3¹ 指獻祭牲的銅祭壇，和金香壇。這兩座壇表徵成爲肉體之三一神，就是基督作神的具體化身，爲着祂的擴增，所完成的主要工作。出四十五～六同時題起這兩座壇，指明在我們屬靈的經歷中，這二者關係密切。在豫表基督十字架的銅祭壇這裏，我們在神面前的問題藉着釘十字架的基督作祭物得了解決。這使我們有資格進入帳幕，（帳幕豫表基督是成爲肉體、可進入的三一神，）並在香壇這裏接觸神。在至聖所前面的金香壇這裏，（見來九 4 註 1，）這位在升天裏復活的基督是香，使我們在平安中蒙神悅納。我們藉着在香壇的禱告，進入至聖所，就是我們的靈，（來十 19，）在此經歷基督作見證的櫃及其內容。我們藉着對基督這樣的經歷，就被合併到帳幕，就是成爲肉體的三一神裏面，成爲團體基督的一部分，（林前十二 12，）作神的見證，使祂得着彰顯。見出十六 33 註 1，耶三一 33 註 1 二段。

【84:2】 My soul¹ longs, indeed even¹ faints, / For the^a courts of Jehovah; / My heart and my flesh cry out / To the living God.

【84:3】 At Your¹ two altars even the^{2a} sparrow has found a^{3b} home; / And the² swallow, a³ nest for herself, / Where she may lay her young, / O Jehovah of hosts, my^c King and my God.

84:2¹ (longs) The psalmist's longing and even fainting to be in God's tabernacles indicates to what extent the psalmist loved God's tabernacles. This love was matured through many trials.

84:3¹ (two) The bronze altar for the sacrifices and the golden altar of incense. The two altars signify the leading consummations of the work of the incarnated Triune God, who is Christ as the embodiment of God for His increase. The mentioning of these two altars together in Exo. 40:5-6 indicates that they are closely related in our spiritual experience. At the bronze altar, a type of the cross of Christ, our problems before God are solved through the crucified Christ as the sacrifices. This qualifies us to enter into the tabernacle, a type of Christ as the incarnated and enterable Triune God, and to contact God at the incense altar. At the golden altar of incense in front of the Holy of Holies (see note 4¹ in Heb. 9), the resurrected Christ in His ascension is the incense for us to be accepted by God in peace. Through our prayer at the incense altar we enter into the Holy of Holies—our spirit (Heb. 10:19)—where we experience Christ as the Ark of the Testimony with its contents. Through such an experience of Christ we are incorporated into the tabernacle, the incarnated Triune God, to become a part of the corporate Christ (1 Cor. 12:12) as God's testimony for His manifestation. See notes 33¹ in Exo. 16 and 33¹, par. 2, in Jer. 31.

【84:4】^a 住在你¹ 殿中的，便為有福；
他們仍要讚美你。（細拉）

【84:5】因你有力量，心中想往¹ 錫安大道的，這人便為有福。

● 84:3² 表徵信徒是微小且脆弱的。

● 84:3³ 房屋是安息的地方，窩是避難的地方。藉着兩座壇，神所救贖的人能找着窩作他們的避難所，並找着房屋與神同享安息。基督的十字架，由銅祭壇所豫表，是我們的『窩，』我們的避難所，在此我們蒙拯救脫離煩惱，在此我們也得以『避難，』即藉着傳福音，產生初信者。當我們經歷在升天裏復活的基督（由金香壇所豫表，）我們就在這樣一位基督裏蒙神悅納，並在神的殿中找着房屋，也就是安息之所。這殿是經過過程並終極完成的三一神，與一切祂所救贖、重生並變化之選民的聯結、調和與合併，（約十四 1～23，）在今世乃是基督的身體，在永世乃是新耶路撒冷，作神與祂所救贖之人相互的居所。（啓二一 3，22。）

● 84:4¹ 按豫表，殿是整體的召會，（提前三 15，）居所（1—帳幕，複數）是眾地方召會。（啓一 11。）

● 84:5¹ 錫安大道表徵我們想要進入作為神殿的召會，並尋求那成為肉體之三一神所完成的（由帳幕的器物所豫表一見 3 註 1，來九 4 註 3。）一面，我們已進入神裏面；另一面，我們還在進入神的大道上。大道在我們心中，意思是我們需要在裏面接受召會的路，而不僅是外面的接受。

【84:4】 Blessed are those who ^adwell in Your ¹house; /
They will yet be praising You. Selah.

【84:5】 Blessed is the man whose strength is in You, / In
whose heart are the ¹highways to Zion.

84:3² (sparrow) Signifying the believers, who are small and frail.

84:3³ (home) A home is a place of rest, and a nest is a place of refuge. Through the two altars God's redeemed can find a nest as their refuge and a home with God in rest. The cross of Christ, typified by the bronze altar, is our "nest," our refuge, where we are saved from our troubles and where we "lay" our young, i.e., produce new believers through the preaching of the gospel. When we experience the resurrected Christ in His ascension, typified by the golden altar of incense, we are accepted by God in such a Christ and find a home, a place of rest, in the house of God. This house is the processed and consummated Triune God united, mingled, and incorporated with all His redeemed, regenerated, and transformed elect (John 14:1-23) to be the Body of Christ in the present age and the New Jerusalem as the mutual dwelling place of God and His redeemed in eternity (Rev. 21:3, 22).

84:4¹ (house) In type, the house is the church as a totality (1 Tim. 3:15), and the tabernacles (v. 1) are the local churches (Rev. 1:11).

84:5¹ (highways) The highways to Zion signify our intention to enter into the church as the house of God and to seek the incarnated Triune God in His consummations, typified by the furniture in the tabernacle (see note 3¹ in this chapter and note 4³ in Heb. 9). On the one hand, we have entered into God; on the other hand, we are still on the highways to enter into God. That the highways are in our heart means that we need to take the way of the church internally, not merely externally.

84:6^a
參詩三十 11
一二六 6
耶三一 9

【84:6】他們經過^{1a}流淚谷，叫這谷變為²泉源之地；並有³秋雨之福，蓋滿了這谷。

84:7^a
詩二 6
84:7^b
申十六 16
耶三一 6

【84:7】他們行走，力上加力，各人到^{1a}錫安^b朝見神。

● 84:6¹ 或，巴迦谷。在錫安大道上的人，一面在神裏面得着加強；（5；）另一面，他們也受到撒但的反對，叫他們遭受逼迫。撒但所引起的難處和逼迫，會使大道成為流淚谷。這特殊的辭指明，詩人受了神的管教，並被神剝奪。（見七三 26 註 1，伯三 1 註 1。）

● 84:6² 當我們經過流淚谷，神叫這谷變為泉源之地。（參西一 24，來十 34。）這泉源就是那靈。（約四 14，七 38～39。）我們越在錫安大道上流淚，就越接受那靈。我們流淚時，就被那靈充滿，那靈也就成為我們的泉源。

● 84:6³ 經過流淚谷而進入召會生活的人，會發覺這樣流淚至終對他們成為大福。這福就是那靈。（加三 14。）他們所流的眼淚是自己的，但這些眼淚帶來泉源，成為秋雨，就是那靈作他們的福分。

● 84:7¹ 我們在召會這神的家中，雖然是在地上，卻也是在天上的錫安。（來十二 22。）見創二二 2 註 2 與詩四八 2 註 1。

【84:6】 Passing through the valley of ^{1a}Baca, / They make it a ²spring; / Indeed the ³early rain covers it with blessings.

【84:7】 They go from strength to strength; / Each ^aappears before God in ^{1b}Zion.

84:6¹ (Baca) Meaning weeping. On the one hand, those on the highways to Zion are strengthened in God (v. 5); on the other hand, they are opposed by Satan, who causes them to suffer persecution. The trouble and persecution caused by Satan can make the highway a valley of weeping. This special term indicates that the psalmist had been disciplined by God and had been stripped by Him (see notes 26¹ in Psa. 73 and 1¹ in Job 3).

84:6² (spring) When we pass through the valley of Baca, God makes this valley a spring (cf. Col. 1:24; Heb. 10:34). This spring is the Spirit (John 4:14; 7:38-39). The more we weep on the highways to Zion, the more we receive the Spirit. While we are weeping, we are being filled with the Spirit, and the Spirit becomes our spring.

84:6³ (early) Those who come into the church life by passing through the valley of weeping find that this weeping eventually becomes a great blessing to them. This blessing is the Spirit (Gal. 3:14). The tears they shed are their own, but these tears issue in a spring, which becomes the early rain, the Spirit as the blessing.

84:7¹ (Zion) In the church as God's house, although we are on earth, we are nonetheless in the heavenly Zion (Heb. 12:22). See notes 2² in Gen. 22 and 2¹ in Psa. 48.

84:6^a
cf. Psa. 30:11;
126:6;
Jer. 31:9

84:7^a
Deut. 16:16;
Jer. 31:6
84:7^b
Psa. 2:6

【84:8】耶和華萬軍之神阿，求你聽我的禱告；雅各的神阿，求你側耳聽。（細拉）

【84:9】神阿，求你垂顧我們的¹盾牌；求你觀看你¹受膏者的面。

【84:10】在你的院宇住一日，勝似在別處住千日；我寧願站在我神殿的門檻，也不願住在惡人的帳棚裏。

【84:11】因為耶和華神是^{1a}日頭，是^b盾牌；耶和華賜下恩典和榮耀；祂未嘗留下一樣好處，不給²那些行動正直的人。

【84:12】萬軍之耶和華阿，¹信靠你的人，便為^a有福。

● 84:9¹ 指大衛王，他豫表基督是神子民的盾牌，也是神的受膏者。

● 84:11¹ 我們住在神家裏所蒙的福，乃是享受成為肉體並終極完成的三一神，作日頭供應我們生命，（約一 4，八 12，）作盾牌保護我們脫離神的仇敵，（弗六 11～17，）作恩典給我們享受，（約一 14，17，）並作榮耀以彰顯神的威榮。（啓二一 11，23。）

● 84:11² 在詩人複雜的情緒中，那些行動正直的人可能是指遵守神律法的人。見十八 20 註 1 與七三 2 註 1。

● 84:12¹ 在詩人複雜的情緒中，『信靠你的人』可能是指住在神殿中的人。

【84:8】 O Jehovah God of hosts, hear my prayer; / Give ear, O God of Jacob. Selah.

【84:9】 Behold our¹ shield, O God; / And look upon the face of Your¹ anointed.

【84:10】 For a day in Your courts is better than a thousand; / I would rather stand at the threshold of the house of my God / Than dwell in the tents of the wicked.

【84:11】 For Jehovah God is a^{1a} sun and a^b shield; / Jehovah gives grace and glory; / He does not withhold anything good / From² those who walk uprightly.

【84:12】 O Jehovah of hosts, ^ablessed is the¹ man / Who trusts in You.

84:9¹ (shield) Referring to David the king, who typifies Christ as the shield to God's people and as God's Anointed.

84:11¹ (sun) The blessings of our dwelling in the house of God are our enjoyment of the incarnated and consummated Triune God as our sun to supply us with life (John 1:4; 8:12), as our shield to protect us from God's enemy (Eph. 6:11-17), as grace for our enjoyment (John 1:14, 17), and as glory for the manifestation of God in splendor (Rev. 21:11, 23).

84:11² (those) Probably referring, in the complex sentiments of the psalmist, to those who keep God's law. See notes 20¹ in Psa. 18 and 2¹ in Psa. 73.

84:12¹ (man) Probably referring, also in the complex sentiments of the psalmist, to the man who dwells in God's house.

84:11^a
賽六十 19~20
瑪四 2

84:11^b
詩三 3
十八 2

84:12^a
詩二 12
耶十七 7

84:11^a
Isa. 60:19-20;
Mal. 4:2

84:11^b
Psa. 3:3;
18:2

84:12^a
Psa. 2:12;
Jer. 17:7

詩篇 第八十五篇

85: 標題^a
詩四二標題

^a可拉子孫的詩，
交與歌詠長。

85:1^a
詩十四 7

【85:1】¹耶和華阿，你喜悅了你的地，
使雅各^a從被擄歸回。

85:2^a
詩三二 1
一三〇 4

【85:2】你^a赦免了你百姓的罪孽，遮蓋
了他們一切的罪。（細拉）

【85:3】你收去了所發的忿怒，使你猛
烈的怒氣轉消。

【85:4】拯救我們的神阿，求你¹恢復我
們，止住你向我們所發的惱怒。

● 85:1¹ 八五～八九篇形成一組。八五、八六、八八篇分別論到三件事：神百姓得復興、個人蒙拯救、以及從苦難中得釋放。歷世紀以來，這三件事一直是神子民所關切的。按照人的觀念，這三件事是正面的，但神的看法與我們不同。八七、八九篇啓示，按照神的心，祂關切的是基督與錫安；錫安有許多聖徒，乃是爲着神的家與神的城，使基督可以據有全地。

● 85:4¹ 本篇的主題是，可拉的子孫尋求以色列的復興。

PSALM 85

To the choir director.
^aOf the sons of Korah. A Psalm

85:Title^a
Psa. 42 title

【85:1】¹You have been pleased, O Jehovah, with Your
land;/ You have^a turned the captivity of Jacob.

85:1^a
Psa. 14:7

【85:2】You have^a forgiven the iniquity of Your people; /
You have covered all their sin. Selah.

85:2^a
Psa. 32:1;
130:4

【85:3】You have taken away all Your wrath; / You have
turned from the fierceness of Your anger.

【85:4】¹Restore us, O God of our salvation, / And cause
Your indignation toward us to cease.

85:1¹ (You) Psalms 85—89 form a cluster. Psalms 85, 86, and 88 concern three matters: the restoration of God's people, personal salvation, and release from sufferings, respectively. These three matters have been the continual concern of God's people for centuries. According to the human concept, these matters are positive, but God does not regard these things as we do. Psalms 87 and 89 reveal that God's concern, according to His heart, is Christ with Zion, in which are many saints and which is for the house of God and the city of God that Christ may possess the entire earth.

85:4¹ (Restore) The subject of this psalm is the seeking of the sons of Korah for the restoration of Israel.

【85:5】你要向我們發怒到永遠麼？你要將你的怒氣延留到萬代麼？

【85:6】你不再將我們^a救活，使你的百姓因你喜樂麼？

【85:7】耶和華阿，求你向我們顯示你的慈愛，又將你的救恩賜給我們。

【85:8】我要聽神耶和華所說的話，因為祂必向祂的百姓，祂的虔誠人，說^a平安的話；他們卻不可再轉向愚妄。

【85:9】祂的救恩，誠然與敬畏祂的人相近，叫榮耀住在我們的地上。

【85:10】慈愛和真實，彼此相遇；^a公義和平安，彼此相親。

【85:11】真實從地生出，公義從天俯視。

【85:12】耶和華必賜下^a好處，我們的地要多¹出土產。

【85:13】公義要行在祂面前，叫祂的腳蹤成為可走的路。

【85:5】 Will You be angry with us forever? / Will You extend Your anger from generation to generation?

【85:6】 Will You not again^a revive us, / That Your people may rejoice in You?

【85:7】 Show us, O Jehovah, Your lovingkindness, / And grant us Your salvation.

【85:8】 I will hear what God Jehovah will speak, / For He will speak^a peace / To His people and to His faithful ones; / But let them not turn again unto folly.

【85:9】 Surely His salvation is near to those who fear Him, / That glory may dwell in our land.

【85:10】 Lovingkindness and truth have met together; / ^aRighteousness and peace have kissed each other.

【85:11】 Truth has sprung forth from the earth, / And righteousness has looked down from heaven.

【85:12】 Indeed Jehovah will give what is^a good, / And our land will give its increase.

【85:13】 Righteousness will go before Him / And make His footsteps a way to walk in.

● 85:12¹ 直譯，給。

85:6^a
賽五七 15
何十四 7

85:8^a
亞九 10

85:10^a
詩七二 3
賽三二 17
來七 2

85:12^a
詩三四 10
八四 11
雅一 17

85:6^a
Isa. 57:15;
Hosea 14:7

85:8^a
Zech. 9:10

85:10^a
Psa. 72:3;
Isa. 32:17;
Heb. 7:2

85:12^a
Psa. 34:10;
84:11;
James 1:17

詩篇 第八十六篇

86: 標題^a
詩三標題

^a 大衛的禱告。

【86:1】¹ 耶和華阿，求你側耳應允我，
因我是困苦窮乏的。

【86:2】求你保存我的性命；因我是忠
信的。你是我的神，求你拯救這信靠
你的僕人。

【86:3】主阿，求你恩待我，因我終日
呼求你。

【86:4】主阿，求你使僕人的魂喜樂；
因為¹ 我的魂^a 仰望你。

【86:5】主阿，你本為良善，樂意饒恕人，
對一切呼求你的人，有豐盛的慈愛。

● 86:1¹ 本篇論到大衛尋求他個人蒙拯救。救
恩不是為着我們自己。神拯救人是為着祂的經綸，
為着祂的基督，為着錫安，並為着祂的家與祂的城，
好使祂有一天能藉着基督與祂的得勝者得着全地。
見八五 1 註 1。

● 86:4¹ 直譯，我向你舉起我的魂。

PSALM 86

A Prayer^a of David

86:Title^a
Psa. 3 title

【86:1】¹ Incline Your ear, O Jehovah; answer me; / For I
am poor and needy.

【86:2】 Keep my soul; for I am faithful; / Save Your
servant who trusts in You, O You who are my God.

【86:3】 Be gracious to me, O Lord; / For to You do I call
out all day long.

【86:4】 Cause the soul of Your servant to rejoice, / For
unto You, O Lord, do I^a lift up my soul.

【86:5】 For You, O Lord, are good and ready to forgive /
And abundant in lovingkindness to all who call upon You.

86:4^a
Psa. 25:1;
143:8

86:1¹ (Incline) This psalm concerns David's seeking for his personal
salvation. Salvation is not for ourselves. God saves people for His
economy, for His Christ, for Zion, and for His house and His city in order
that one day He might gain the entire earth through Christ with His
overcomers. See note 1¹ in Psa. 85.

86:4^a
詩二五 1
一四三 8

86:6^a
詩五五 1

【86:6】耶和華阿，求你^a側耳聽我的禱告，垂聽我懇求的聲音。

【86:7】我在患難之日要呼求你，因為你必應允我。

86:8^a
出十五 11

【86:8】主阿，諸神之中沒有^a可比你的；你的作為也無可比。

86:9^a
詩二二 27
六六 4
啓十五 4

【86:9】主阿，你所造的萬邦，都要來到你面前^a下拜；他們也要榮耀你的名。

【86:10】因你為大，且行奇妙的事；惟獨你是神。

【86:11】耶和華阿，求你將你的道路指教我；我要行在你的真理中。求你使我專心敬畏你的名。

【86:12】主我的神阿，我要全心讚美你；我要榮耀你的名，直到永遠。

【86:13】因為你向我發的慈愛是大的，你救了我的魂，免入極深的陰間。

86:14^a
詩五四 3

【86:14】神阿，驕傲的人起來攻擊我，又有一夥強橫的人尋索我的命；他們不將你^a擺在面前。

【86:6】^aGive ear, O Jehovah, to my prayer, / And give heed to the voice of my supplications.

【86:7】In the day of my distress I call upon You, / For You answer me.

【86:8】There is none^a like You among the gods, O Lord; / Nor are there any works like Yours.

【86:9】All the nations which You have made will come / And^a worship before You, O Lord; / And they will glorify Your name.

【86:10】For You are great, and You do wondrous deeds; / You alone are God.

【86:11】Teach me, O Jehovah, Your way; / I will walk in Your truth. / Make my heart single in fearing Your name.

【86:12】I will praise You, O Lord my God, with all my heart; / And I will glorify Your name forever.

【86:13】For Your lovingkindness is great toward me, / And You have delivered my soul from the lowest Sheol.

【86:14】O God, the proud have risen up against me, / And a company of violent men seek my life; / And they do not^a set You before them.

86:6^a
Psa. 55:1

86:8^a
Exo. 15:11

86:9^a
Psa. 22:27;
66:4;
Rev. 15:4

86:14^a
Psa. 54:3

【86:15】但主阿，你是有^a 憐恤有恩典的神，¹ 不輕易發怒，並有豐盛的慈愛和真實。

【86:16】求你轉向我，恩待我；將你的力量賜給你僕人，救你婢女的兒子。

【86:17】求你向我顯出善待我的憑據，叫恨我的人看見便羞愧；因為你耶和華幫助了我，安慰了我。

詩篇 第八十七篇

^a 可拉子孫的詩，一首歌。

【87:1】耶和華所立的^{1a} 根基在^b 聖山上。

● 86:15¹ 或，恆久忍耐。一〇三 8，一四五 8 者同。

● 87:1¹ 這神聖的根基（豫表基督是神獨一的根基，以建造祂的殿，就是召會一林前三 11）乃是建造在豫表眾地方召會的『聖山』上。耶路撒冷建造在這些聖山上，這些山的最高峯有錫安建造於其上，豫表召會中的得勝者。見四八 2 註 1。

【86:15】 But You, O Lord, are a ^acompassionate and gracious God, / Long-suffering and abundant in lovingkindness and truth.

【86:16】 Turn to me and be gracious to me; / Give Your strength to Your servant, / And save the son of Your female servant.

【86:17】 Show me a token of goodness, / That those who hate me may see it and be ashamed; / For You, O Jehovah, have helped me and comforted me.

PSALM 87

^a Of the sons of Korah. A Psalm; a Song

【87:1】 His ^{1a}foundation is in the ^bholy mountains.

87:1¹ (foundation) This divine foundation, typifying Christ as God's unique foundation for the building up of His house, the church (1 Cor. 3:11), is built in the "holy mountains," which typify the local churches. Jerusalem was built on these holy mountains, and among these mountains the highest peak is the one on which Zion was built, which typifies the overcomers in the church. See note 2¹ in Ps. 48.

87:2^a
啓二十 9

87:2^b
詩二 6

87:2^c
詩一一八 19~20
參啓二一 12

87:3^a
詩四六 4
四八 1, 8

【87:2】祂^a愛^{1b}錫安的^{2c}門，勝於愛雅各一切的住處。

【87:3】^a神的城阿，有榮耀的事是指着你說的。（細拉）

【87:4】我要題起¹拉哈伯和巴比倫人，他們是認識我的人；看哪，還有非利士和推羅並²古實人，他們說，³這一個生在那裏。

● 87:2¹ 本篇論到神對錫安與基督的願望。在舊約和新約裏，錫安含示神的家與神的城。錫安是對召會宇宙一面和地方一面詩意的稱呼。（來十二 22。）天上的錫安是得勝者最終的安息處。（啓十四 1。）見四八 2 註 1。

● 87:2² 門是爲着進出，表徵交通。新耶路撒冷有十二個門，（啓二一 12, 21，）這指明神的聖城滿了交通。

● 87:4¹ 卽埃及。

● 87:4² 卽埃提阿伯（衣索匹亞。）

● 87:4³ 本節所題來自這五個地方的人，代表地上所有的人。這些地方的人，誇耀生在那裏的名人。

【87:2】Jehovah^a loves the^{1b} gates of^{2c} Zion / More than all the dwellings of Jacob.

【87:3】Glorious things are spoken of you, / O^a city of God. Selah.

【87:4】I will make mention of¹ Rahab and Babylon as those who know Me; / Behold, Philistia and Tyre along with² Cush: /³ This one was born there, they say.

87:2² (Zion) This psalm concerns the desire of God for Zion with Christ. In both the Old Testament and the New Testament, Zion implies God's house and God's city. Zion is a poetic title of the church in both the universal sense and the local sense (Heb. 12:22). The heavenly Zion is the final place of rest for the overcomers (Rev. 14:1). See note 2¹ in Ps. 48.

87:2¹ (gates) Gates are for coming in and going out, signifying fellowship. The fact that the New Jerusalem will have twelve gates (Rev. 21:12, 21) indicates that God's holy city will be full of fellowship.

87:4¹ (Rahab) I.e., Egypt.

87:4² (Cush) I.e., Ethiopia.

87:4³ (This) The people from the five places mentioned in this verse represent all the people on earth. The people in these places boast of the famous persons born there.

87:2^a
Rev. 20:9

87:2^b
Psa. 118:19-20;
cf. Rev. 21:12

87:2^c
Psa. 2:6

87:3^a
Psa. 46:4;
48:1, 8

87:5^a
詩二 6
87:5^b
詩四八 8

【87:5】但論到^a錫安必說，¹這一個那一個都生在其中；而且至高者必親自^b堅立這城。

【87:6】當耶和華記錄眾民的時候，祂要數點出，¹這一個生在那裏。（細拉）

【87:7】歌唱的同跳舞的都要說，我的^a泉源都在¹你裏面。

87:7^a
詩三六 9
賽十二 3
耶二 13
約四 14
啓七 17

● 87:5¹ 6 節的『這一個，』（見 6 註 1，）與本節的『這一個那一個，』指明基督自己和眾聖徒都生在天上的錫安。（太一 20，加四 26～31，來十二 22～23 上。）這是神對錫安的數點、記錄。（6。）

● 87:6¹ 基督這獨一的一位，乃是眾聖徒的總和；（5；）祂是眾聖徒，又在眾聖徒裏面。（西三 11。）本篇揭示基督連同眾聖徒乃是神的家，要為着神的城，並為着讓神得着全地。

● 87:7¹ 即神的城。

【87:5】 But of ^aZion it will be said, / ¹This one and that one were born in her, / And the Most High Himself will ^bestablish her.

【87:6】 Jehovah will count / When He records the peoples: / This ¹One was born there. Selah.

【87:7】 Then singing as well as dancing, they will say, / All my ^asprings are in ¹you.

87:5^a
Psa. 2:6
87:5^b
Psa. 48:8

87:7^a
Psa. 36:9;
Isa. 12:3;
Jer. 2:13;
John 4:14;
Rev. 7:17

87:5¹ (This) This One in v. 6 (see note 6¹) and this one and that one in this verse indicate that Christ Himself and all the saints were born in the heavenly Zion (Matt. 1:20; Gal. 4:26-31; Heb. 12:22-23a). This is God's counting, God's record, concerning Zion (v. 6).

87:6¹ (One) The unique One, Christ, who is the totality of all the saints (v. 5) as the One who is all the saints and in all the saints (Col. 3:11). This psalm unveils Christ with all the saints to be God's house for God's city and for God to gain the whole earth.

87:7¹ (you) I.e., the city of God.

詩篇 第八十八篇

88: 標題^a
詩四二標題

^a 可拉子孫的詩，一首歌，
是以斯拉人希幔的^{*}訓誨詩，
交與歌詠長；
調用^{**}麻哈拉利暗俄。

88:1^a
詩二二 2
路十八 7

【88:1】耶和華¹拯救我的神阿，我^a晝夜在你面前呼求。

【88:2】願我的禱告達到你面前；求你側耳聽我的呼求。

【88:3】因為我的魂裏飽受患難，我的性命臨近陰間。

【88:4】我算在下坑的人之中，如同沒有¹幫助的人一樣。

● 88:^{*} 見三二篇標題註。

● 88:^{**} 原文意義不明確。也許指用低抑的聲音吟唱哀傷的曲調。

● 88:1¹ 本篇論到可拉的子孫希幔尋求從苦難中得釋放。見八五 1 註 1。

● 88:4¹ 或，力量。

PSALM 88

A Song; a ^aPsalm of the sons of Korah.
To the choir director:
according to ^{*}mahalath leannoth.
A ^{**}Maschil of Heman the Ezrahite.

88:Title^a
Psa. 42 title

【88:1】O Jehovah, the God of my¹salvation,/ I have cried out^aby day and in the night before You.

【88:2】May my prayer come before You; / Incline Your ear to my cry.

【88:3】For my soul is full of troubles,/ And my life draws near to Sheol.

【88:4】I am accounted among those who go down into the pit;/ I am like a man without any¹help,

88:1^a
Psa. 22:2;
Luke 18:7

88:^{**} (Maschil) See note on the superscription of Psa. 32.

88:^{*} (mahalath) The meaning of the Hebrew is obscure. It may refer to the singing of a sad melody with a subdued voice.

88:1¹ (salvation) This psalm concerns the seeking of Heman, a son of Korah, for his release from sufferings. See note 1¹ in Psa. 85.

88:4¹ (help) Or, strength.

【88:5】我被丟棄在死人之中，好像被殺的人躺在墳墓裏；他們是你不再記念的，與你的手隔絕了。

【88:6】你把我放在極深的坑裏，在黑暗的地方，在深處。

【88:7】你的忿怒重壓着我，你用你一切的波浪使我受苦。（細拉）

【88:8】你使我的知友^a遠離我，使我爲他們所憎惡。我被拘困，不得出來。

【88:9】我的眼睛因困苦而乾癢；耶和華阿，我天天呼求你，向你展開雙手禱告。

【88:10】你豈要行奇事給死人看麼？難道^a陰魂還能起來讚美你麼？（細拉）

【88:11】豈能在墳墓裏述說你的慈愛麼？豈能在¹滅亡中述說你的信實麼？

【88:5】 Abandoned among the dead, / Like the slain that lie in the grave, / Whom You remember no more, / And they are cut off from Your hand.

【88:6】 You have put me in the lowest pit, / In the dark places, in the depths.

【88:7】 Your wrath lies heavily upon me, / And You have afflicted me with all Your waves. Selah.

【88:8】 You have put my acquaintances^a far from me; / You have made me an abomination to them. / I am shut in and cannot go out.

【88:9】 My eye wastes away at the affliction; / I have called out to You, O Jehovah, every day; / I have spread out my hands to You.

【88:10】 Will You perform wonders for the dead? / Will the^a deceased rise up and praise You? Selah.

【88:11】 Will Your lovingkindness be declared in the grave, / Or Your faithfulness in¹ Abaddon?

● 88:11¹ 或，亞巴頓。

88:11¹(Abaddon) Meaning destruction.

88:8^a
伯十九 13
詩八八 18
路二三 49

88:8^a
Job 19:13;
Psa. 88:18;
Luke 23:49

88:10^a
詩六 5
三十 9
一一五 17
賽三八 18

88:10^a
Psa. 6:5;
30:9;
115:17;
Isa. 38:18

【88:12】你的奇事豈能在幽暗裏被知道麼？你的公義豈能在忘記之地被知道麼？

【88:13】耶和華阿，我卻呼求你；早晨我的禱告要達到你面前。

【88:14】耶和華阿，你為何丟棄我的魂？為何掩面不顧我？

【88:15】我自幼受苦，幾乎死亡；我忍受你的驚恐，¹ 慌張不安。

【88:16】你的烈怒漫過我身；你的驚嚇把我剪除。

【88:17】這些終日如水環繞我，一齊來圍困我。

【88:18】你使我的愛友良朋遠離我；我的知友都在黑暗裏。

【88:12】 Will Your wonders be made known in the darkness, / Or Your righteousness in the land of forgetfulness?

【88:13】 But I, O Jehovah, have cried out to You; / And in the morning my prayer comes before You.

【88:14】 Why, O Jehovah, have You rejected my soul? / Why do You hide Your face from me?

【88:15】 I have been afflicted and about to die since my youth; / I bear Your terrors; I am ¹overwhelmed.

【88:16】 Your fierce wrath has gone over me; / Your terrors have cut me off.

【88:17】 They surrounded me like water all day long; / They altogether encompassed me.

【88:18】 You have put far from me / Lover and friend; / My acquaintances are in darkness.

● 88:15¹ 此乃照七十士希臘文譯本；原文意不詳。

88:15¹ (overwhelmed) Following the Septuagint; the meaning of the Hebrew is uncertain.

詩篇 第八十九篇

以斯拉人以探的^{*}訓誨詩。

【89:1】¹我要歌唱耶和華的慈愛，直到永遠；我要用口將你的信實傳與萬代。

● 89:^{*} 見三二篇標題註。

● 89:1¹ 本篇，特別是3～4、19～29和34～37節，揭示神的心意是要祂的受膏者基督得着全地。在19～20節，基督，就是神記錄中獨一的一位，（八七6，）已成了神的聖者，神的大能者，神的受膏者。（徒二27，賽九6，太一16。）祂稱神為祂的父，祂的神。（26，約二十17。）祂成了長子和『地上最高的君王。』（27，羅八29，啓一5上。）祂的寶座在神面前，如日之恆一般；又如月亮永遠堅立。（36～37，七二5。）神要使祂的後裔存到永遠，『使祂的寶座如天之久。』（29。）神要延伸這獨一者的疆界，以致得着全地，『使祂的左手伸到海上，右手伸到河上。』（25，參啓十1～2。）這海可能指地中海，就是居人之地的中心。基督的疆界要延伸到所有的河上，指明基督要得着地的各部分（由各部分的河所表徵）為業，也就是得着全地為產業。（二8。）卷二和卷三都結束於神的國延伸到全地。（七二8，11，19，八九25，27。）

PSALM 89

A ^{*}Maschil of Ethan the Ezrahite

【89:1】¹I will sing of the lovingkindness of Jehovah forever; / From generation to generation I will make known Your faithfulness with my mouth.

89:^{*} (Maschil) See note on the superscription of Psa. 32.

89:1¹ (I) Psalm 89, especially vv. 3-4, 19-29, and 34-37, unveils the intention of God that Christ, His Anointed, would possess the entire earth. In vv. 19-20 Christ, the unique One in God's record (87:6), has become God's Holy One, God's mighty One, God's anointed One (Acts 2:27; Isa. 9:6; Matt. 1:16). He calls God His Father and His God (v. 26; John 20:17). He has become the Firstborn and "the highest of the kings of the earth" (v. 27; Rom. 8:29; Rev. 1:5a). His throne will be like the sun before God; it will be established forever like the moon (vv. 36-37; 72:5). God will establish His seed forever and "His throne as the days of heaven" (v. 29). God will extend the territory of this unique One so that He will possess the entire earth, setting "His hand on the sea and His right hand on the rivers" (v. 25; cf. Rev. 10:1-2). The sea probably refers to the Mediterranean Sea, the center of the populated earth. That Christ's territory will be extended to all the rivers indicates that Christ will possess all the parts of the earth, signified by their rivers; that is, He will possess the whole earth (2:8). Both Book Two and Book Three end with the extension of God's kingdom to the whole earth (72:8, 11, 19; 89:25, 27).

【89:2】因我曾說，你的慈愛必建立到永遠；你必將你的信實，堅立在諸天之上。

【89:3】我與我所揀選的人立了^a約；我向我的僕人大衛^b起了誓：

【89:4】我要堅立你的後裔，直到^a永遠；我要建立你的寶座，直到萬代。（細拉）

【89:5】耶和華阿，諸天要稱讚你的奇事；在聖者的會中，要稱讚你的信實。

【89:6】在天空誰能比耶和華呢？大能者的眾子中，有誰像耶和華呢？

【89:7】祂在聖者的議會中，是大可畏的神，比一切在祂四圍的更可畏懼。

【89:8】耶和華萬軍之神阿，誰能^a像你這大能的耶和華呢？你的信實是在你的四圍。

【89:9】你管轄海的狂濤：波浪翻騰，你^a使它平靜。

【89:2】 For I have said, Lovingkindness will be built up forever; / In the heavens themselves You will establish Your faithfulness.

【89:3】 I have made a^a covenant with My chosen one; / I have^b sworn to David My servant:

【89:4】 I will establish your seed^a forever, / And I will build up your throne from generation to generation. Selah.

【89:5】 And the heavens will praise Your wonders, O Jehovah, / Indeed Your faithfulness in the congregation of the holy ones.

【89:6】 For who in the skies can be compared to Jehovah? / Who among the sons of the mighty is like Jehovah,

【89:7】 Like God, greatly feared in the council of the holy ones / And awesome beyond all around Him?

【89:8】 O Jehovah God of hosts, who is^a like You, the mighty¹ Jah? / Your faithfulness also surrounds You.

【89:9】 You rule the swelling of the sea: / When its waves rise up, You^a still them.

89:8¹ (Jah) A shortened form of Jehovah.

89:3^a

撒下七 10~16
詩八九 34~35
耶三三 19~21

89:3^b

徒二 30

89:4^a

撒下七 13
代上十七 14
詩八九 29, 36
賽九 7

89:8^a

撒下二 2
詩七一 19

89:9^a

詩六五 7
一〇七 29
可四 39
路八 24

89:3^a

2 Sam. 7:10-16;
Psa. 89:34-35;
Jer. 33:19-21

89:3^b

Acts 2:30

89:4^a

2 Sam. 7:13;
1 Chron. 17:14;
Psa. 89:29, 36;
Isa. 9:7

89:8^a

1 Sam. 2:2;
Psa. 71:19

89:9^a

Psa. 65:7;
107:29;
Mark 4:39;
Luke 8:24

89:10^a
民十 35
詩六八 1, 30
九二 9
路一 51

【89:10】你把¹拉哈伯打碎，如同被殺的人；你用有能的膀臂^a打散了你的仇敵。

89:11^a
詩一一五 16

【89:11】^a諸天屬你，^b地也屬你；^c世界和其中所充滿的，都是你建立的。

89:11^b
出九 29
詩二四 1
林前十 26

【89:12】南北都是你創造的；他泊和黑門都因你的名歡呼。

89:11^c
詩五十 12

89:13^a
申五 15
詩一三六 12
彼前五 6

【89:13】你有大能的膀臂；你的^a手有力，你的右手也高舉。

89:14^a
詩九七 2

【89:14】^a公義和公平，是¹你寶座的根基；慈愛和真實，行在你面前。

89:15^a
詩四 6
賽二 5

【89:15】知道向你歡呼的，那民是有福的；耶和華阿，他們在你的^a面光中行走。

● 89:10¹ 卽埃及。

● 89:14¹ 公義和公平是神的神聖性情兩個主要的屬性，乃是神寶座的根基。這符合一個事實：在新耶路撒冷裏神寶座的根基是純金的，而金表徵神公義和公平之屬性的性情。（啓二一 18 下，二二 1。）見賽三二 1 註 2。

【89:10】 You crushed ¹Rahab like one slain; / You ^ascattered Your enemies with the arm of Your strength.

【89:11】 The ^aheavens are Yours; the ^bearth also is Yours; / The ^cworld and its fullness You have founded.

【89:12】 You created the north and the south; / Tabor and Hermon shout for joy at Your name.

【89:13】 You have an arm with might; / Your ^ahand is strong; Your right hand is high.

【89:14】 ^aRighteousness and justice are the ¹foundation of Your throne; / Lovingkindness and truth go before Your face.

【89:15】 Blessed are the people who know the joyful shout; / They walk, O Jehovah, in the ^alight of Your countenance.

89:10¹ (Rahab) I.e., Egypt.

89:14¹ (foundation) Righteousness and justice, two of the main attributes of God's divine nature, are the foundation of God's throne. This corresponds with the fact that the foundation of God's throne in the New Jerusalem is pure gold, signifying God's nature in the attributes of righteousness and justice (Rev. 21:18b; 22:1). See note 1² in Isa. 32.

89:10^a
Num. 10:35;
Psa. 68:1, 30;
92:9;
Luke 1:51

89:11^a
Psa. 115:16
89:11^b
Exo. 9:29;
Psa. 24:1;
1 Cor. 10:26
89:11^c
Psa. 50:12

89:13^a
Deut. 5:15;
Psa. 136:12;
1 Pet. 5:6

89:14^a
Psa. 97:2

89:15^a
Psa. 4:6;
Isa. 2:5

【89:16】他們因你的名終日歡騰，因你的公義得以高舉。

【89:17】你是他們力量的¹榮耀；因着你的恩惠，我們的角必被高舉。

【89:18】我們的盾牌屬耶和華，我們的王屬以色列的聖者。

【89:19】當時你在異象中論到^a你的¹聖者，說，我已把救助之力，加給那有能者；我已高舉那從民中所揀選的。

【89:20】我^a尋得我的僕人¹大衛，用我的聖膏油^b膏了祂。

【89:21】我的手必堅定的與祂同在；我的膀臂也必堅固祂。

【89:22】仇敵必不勒索祂，兇惡之子也不苦害祂。

【89:16】 In Your name they exult all day long, / And in Your righteousness they are exalted.

【89:17】 For You are the¹ glory of their strength, / And in Your favor our horn is exalted.

【89:18】 For our shield belongs to Jehovah, / And our king, to the Holy One of Israel.

【89:19】 Then You spoke in vision / Of^a Your¹ Holy One, and You said, / I have given help to One who is mighty; / I have exalted One chosen from My people.

【89:20】 I have^a found¹ David My Servant; / With My holy oil I have^b anointed Him,

【89:21】 With whom My hand will be established; / My arm will also strengthen Him.

【89:22】 The enemy will not exact anything from Him, / Nor will the son of wickedness afflict Him.

● 89:17¹ 或，華美。

● 89:19¹ 有些古卷作，眾聖者。

● 89:20¹ 指基督，在此由大衛所豫表。（參耶三十 9，結三四 23，何三 5，摩九 11。）

89:17¹ (glory) Or, beauty.

89:19¹ (Holy) Some MSS read, holy ones.

89:20¹ (David) Referring to Christ, typified here by David (cf. Jer. 30:9; Ezek. 34:23; Hosea 3:5; Amos 9:11).

89:19^a
詩十六 10

89:20^a
徒十三 22
七 45
太一 6
89:20^b
撒下十六 13

89:19^a
Psa. 16:10

89:20^a
Acts 13:22;
7:45;
Matt. 1:6
89:20^b
1 Sam. 16:13

【89:23】我要在祂面前打碎祂的敵人，
擊敗那些恨祂的人。

【89:24】我的信實和我的慈愛，要與祂
同在；因我的名，祂的角必被高舉。

【89:25】我要使祂的左手伸到^a海上，
右手伸到河上。

【89:26】祂要稱呼我說，你是我的^a父，
是我的神，是拯救我的^b磐石。

【89:27】我也要立祂爲^a長子，爲地上^b
最高的君王。

【89:28】我要向祂守住我的慈愛，直到
永遠；我與祂立的約，必要堅定。

【89:29】我也要使祂的^a後裔存到永遠，
使祂的^b寶座如天之久。

【89:30】倘若祂的^a子孫離棄我的律法，
不遵行我的典章，

【89:31】瀆犯我的律例，不遵守我的誠命，

【89:23】 And I will crush His adversaries before Him, /
And I will strike those who hate Him.

【89:24】 And My faithfulness and My lovingkindness will
be with Him, / And in My name His horn will be exalted.

【89:25】 And I will set His hand on the^a sea / And His
right hand on the rivers.

【89:26】 He will call upon Me, saying, You are My^a Father,
/ My God and the^b rock of My salvation.

【89:27】 I will also make Him the^a Firstborn, / The^b
highest of the kings of the earth.

【89:28】 I will keep My lovingkindness for Him forever, /
And My covenant will stand firm with Him.

【89:29】 And I will establish His^a seed forever, / And His^b
throne as the days of heaven.

【89:30】 If His^a children forsake My law / And do not walk
in My ordinances,

【89:31】 If they profane My statutes / And do not keep My
commandments,

89:25^a
詩七二 8

89:26^a
撒下七 14
代上二二 10
二八 6
來一 5

89:26^b
撒下二二 47
詩十八 2
六二 2

89:27^a
出四 22
詩二 7
羅八 29
來一 6

89:27^b
民二四 7
太一 6
啓一 5
十五 3
十七 14

89:29^a
詩八九 4, 36
十八 50
撒下二二 51

89:29^b
撒下七 16
代上二二 10
詩四五 6
賽九 7

89:30^a
撒下七 14

89:25^a
Psa. 72:8

89:26^a
2 Sam. 7:14;
1 Chron. 22:10;
28:6;
Heb. 1:5

89:26^b
2 Sam. 22:47;
Psa. 18:2;
62:2

89:27^a
Exo. 4:22;
Psa. 2:7;
Rom. 8:29;
Heb. 1:6

89:27^b
Num. 24:7;
Matt. 1:6;
Rev. 1:5;
15:3;
17:14

89:29^a
Psa. 89:4, 36;
18:50;
2 Sam. 22:51

89:29^b
2 Sam. 7:16;
1 Chron. 22:10;
Psa. 45:6;
Isa. 9:7

89:30^a
2 Sam. 7:14

【89:32】我就要用杖責罰他們的過犯，
用鞭責罰他們的罪孽。

【89:33】只是我必不將我的慈愛，全然
從祂挪去，也必不背棄我的信實。

【89:34】我必不違犯我的約，也不改變
我嘴唇所出的。

【89:35】我一次指着自己的聖別起誓；
我必不向大衛說謊。

【89:36】祂的^a後裔要存到永遠，祂的
寶座在我面前，如日之恆一般；

【89:37】又如月亮永遠堅立；這天上的
見證是確實的。（細拉）

【89:38】但你已^a丟掉棄絕他；你已惱
怒你的受膏者。

【89:39】你厭惡了與你僕人所立的約，
將他的冠冕拋擲於地，玷污了。

【89:40】你拆毀了他一切的圍牆；你使
他的保障變為荒場。

【89:32】 I will punish their transgression with a rod / And
their iniquity with stripes.

【89:33】 But My lovingkindness I will not utterly
take away from Him, / Nor will I be false to My own
faithfulness.

【89:34】 I will not profane My covenant, / Nor will I
change what has gone forth from My lips.

【89:35】 Once I have sworn by My holiness; / I will not lie
to David.

【89:36】 His^a seed shall endure forever, / And His throne,
like the sun before Me;

【89:37】 It shall be established forever like the moon; /
And the witness in the skies is firm. Selah.

【89:38】 But You have^a cast off and rejected; / You have
been angry with Your anointed.

【89:39】 You have abhorred the covenant of Your servant; /
You have profaned his crown by casting it to the ground.

【89:40】 You have broken down all his walls; / You have
brought his strongholds to ruin.

89:36^a
撒下七 13, 16
詩八九 4, 29

89:36^a
2 Sam. 7:13, 16;
Psa. 89:4, 29

89:38^a
詩四四 9
六十一
七十七

89:38^a
Psa. 44:9;
60:1;
77:7

【89:41】 凡過路的人都搶奪他；他成了鄰國所羞辱的。

【89:42】 你高舉了他敵人的右手；你叫他一切的仇敵喜樂。

【89:43】 你叫他的刀劍捲刃，叫他在爭戰之中站立不住。

【89:44】 你使他的光輝止息，將他的寶座推倒於地。

【89:45】 你減少他青年的日子；你使他披上羞愧。（細拉）

【89:46】 耶和華阿，這要到幾時呢？你要將自己隱藏到永遠麼？你的忿怒如火焚燒，要到幾時呢？

【89:47】 求你記念我的時候是何等的短少—你所創造的一切世人，你要使他們歸於何等的虛空！

【89:48】 甚麼人能常活而不見死？他能救自己的魂脫離陰間的權勢麼？（細拉）

【89:41】 All who pass by on the way plunder him;/ He has become a reproach to his neighbors.

【89:42】 You have exalted the right hand of his adversaries;/ You have caused all his enemies to rejoice.

【89:43】 Indeed You have turned back the edge of his sword/ And have not made him stand in the battle.

【89:44】 You have made his brightness cease / And have cast down his throne to the ground.

【89:45】 You have shortened the days of his youth;/ You have covered him with shame. Selah.

【89:46】 How long, O Jehovah? Will You hide Yourself forever? / How long will Your wrath burn like fire?

【89:47】 Remember how short my time is — / For what vanity You have created all the sons of men!

【89:48】 What man will live and not see death? / Will he deliver his soul from the power of Sheol? Selah.

【89:49】¹ 主阿，你先前所施行的慈愛，
就是你憑自己的信實向大衛^a起誓的，
在那裏呢？

【89:50】主阿，求你記念僕人們所受的
羞辱，記念我怎樣將一切強盛之民的
羞辱承當在我懷裏；

【89:51】耶和華阿，你的仇敵，用這羞
辱羞辱了你的僕人，羞辱了你受膏者
的腳蹤。

【89:52】耶和華是當^a受頌讚的，直到
永遠。^b 阿們，阿們。

● 89:49¹ 許多古卷作，耶和華。

【89:49】 Where are Your former acts of lovingkindness, O
¹Lord, / Which You^a swore to David in Your faithfulness?

【89:50】 Remember, O Lord, the reproach of Your
servants, / How I bear in my bosom the reproach of all
the mighty peoples,

【89:51】 With which Your enemies have reproached,
O Jehovah, / With which they have reproached the
footsteps of Your anointed.

【89:52】^aBlessed be Jehovah forever. / ^bAmen and Amen.

89:49¹ (Lord) Many MSS read, Jehovah.

卷四 第九十至一百零六篇

指明聖徒既聯於基督，
就與神是一，
使神藉着在祂的家和城裏的基督，
恢復祂對於地的主權

詩篇 第九十篇

^a 神人摩西的禱告。

【90:1】主阿，你世世代代作我們的^{1a}居所。

● 90:^{*} 直譯，屬神的人。

● 90:1¹ 九十～九二篇論到聖民在與基督的聯合裏，對神更深的經歷。三六 8 說到喝神樂河的水，並喫神殿裏的肥甘，指明我們能藉着喫喝主經歷祂。（參約六 48～58，63，七 37，林前十 3～4，十二 13。）按照賜律法者和本篇的着者摩西所說，我們也可以住在永遠的三一神我們的主裏面。（1，九一 9，申三三 27，參約十五 4，約壹四 15～16，啓二一 22。）住在神裏面乃是在神裏面過生活，（西二 6，三 3，約壹四 16，）以祂作我們的一切。這比喫喝祂更深。以神為我們的住處，我們永遠的居所，是對神最高、最完滿的經歷。

BOOK FOUR: Psalms 90 — 106

Indicating That the Saints,
Being Joined to Christ, Are One with God
So That He Can Recover His Title over the Earth
through Christ in His House and City

PSALM 90

A Prayer of Moses, the ^aman of God

【90:1】O Lord, You have been our^{1a} dwelling place / In all generations.

90:1¹ (dwelling) Psalms 90—92 concern the saints' deeper experience of God in their being identified with Christ. Psalm 36:8 speaks of drinking the river of God's pleasures and eating the fatness of God's house, indicating that we can experience the Lord by eating and drinking Him (cf. John 6:48-58, 63; 7:37; 1 Cor. 10:3-4; 12:13). According to Moses, the giver of the law and the writer of this psalm, we can also dwell in the eternal Triune God as our Lord (v. 1; 91:9; Deut. 33:27; cf. John 15:4; 1 John 4:15-16; Rev. 21:22). To dwell in God is to have our living in God (Col. 2:6; 3:3; 1 John 4:16), taking Him as our everything. This is deeper than eating and drinking Him. To take God as our habitation, our eternal dwelling place, is the highest and fullest experience of God.

90: Title^a
Deut. 33:1;
Josh. 14:6;
1 Chron. 23:14;
Ezra 3:2
90:1^a
Deut. 33:27;
Psa. 91:9;
Isa. 8:14;
Ezek. 11:16;
Rev. 21:22

90: 標題^a
申三三 1
書十四 6
代上二三 14
拉三 2
90:1^a
申三三 27
詩九一 9
賽八 14
結十一 16
啓二一 22

90:2^a
伯十五 7
箴八 25~26

90:2^b
詩九三 2
羅十六 26

90:3^a
創三 19
伯三四 15
詩一〇四 29
傳十二 7

90:4^a
彼後三 8

90:5^a
王下十九 26
詩一〇三 15
賽四十 6~8
雅一 11

【90:2】^a 諸山未曾生出，地與世界你未曾¹ 造成，從^b 亙古到永遠，你是神。

【90:3】你使人歸回^a 塵土，說，你們世人要歸回。

【90:4】在你看來，^a 千年如剛過的昨日，又如夜間的一更。

【90:5】你彷彿用暴雨將他們沖去；他們如睡一覺；早晨，他們如重新生長的^a 草；

【90:6】早晨發旺，重新生長，晚上割下枯乾。

【90:7】我們因你的怒氣而消滅，因你的忿怒而驚惶。

詩篇卷四揭示聖民在與基督的聯合裏，對神更深的經歷，以及神恢復祂對於地的主權與權利。這指明我們住在神裏面的經歷，乃是為基督來得地為業鋪路，使神得以恢復祂對於地的主權（所有權）與權利。（見九三 1 註 1。）沒有聖民對神更深的經歷，神就無法恢復這主權與權利。

● 90:2¹ 直譯，產出。

【90:2】 Before the ^a mountains were brought forth, / And before You gave birth to the earth and the world, / Indeed from ^b eternity to eternity, You are God.

【90:3】 You return man to ^a dust / And say, Return, you sons of men.

【90:4】 For a ^a thousand years in Your sight / Are like yesterday when it passes by / And like a watch in the night.

【90:5】 You sweep them away as with a rain flood; they are as in a sleep: / In the morning they are like ^a grass that comes up anew.

【90:6】 In the morning it flourishes and comes up anew; / In the evening it is cut down, and it dries up.

【90:7】 For we have been consumed by Your anger, / And by Your wrath we have been troubled.

Book Four of the Psalms unveils the saints' deeper experience of God in the identification with Christ, and God's recovery of His title and right over the earth. This indicates that our experience of dwelling in God paves the way for Christ to come to possess the earth that God may recover His title (ownership) and right over the earth (see note 1¹ in Psalms 93). Without the saints' deeper experience of God, God has no way to recover this title and right.

90:2^a
Job 15:7;
Prov. 8:25-26

90:2^b
Psa. 93:2;
Rom. 16:26

90:3^a
Gen. 3:19;
Job 34:15;
Psa. 104:29;
Eccl. 12:7

90:4^a
2 Pet. 3:8

90:5^a
2 Kings 19:26;
Psa. 103:15;
Isa. 40:6-8;
James 1:11

【90:8】你將我們的罪孽擺在你面前，
將我們隱藏的罪擺在你面光之中。

【90:9】我們經過的日子，都在你盛怒之中；
我們度盡的年歲，好像一聲歎息。

【90:10】我們一生的¹年日是^a七十歲，
若是強壯可到^b八十歲；但其中所矜
誇的，不過是勞苦愁煩，轉眼^c成空，
我們便如飛而去。

【90:11】誰曉得你怒氣的威勢？誰按着
你該受的敬畏曉得你的盛怒？

【90:12】求你指教我們怎樣^a數算自己的
日子，好叫我們得着智慧的心。

【90:13】耶和華阿，我們要等到幾時
呢？求你轉回，為你的僕人後悔。

【90:14】求你使我們在^a早晨飽得你的
慈愛，好叫我們一生歡呼喜樂。

● 90:10¹ 我們若以神為我們的居所，就會領悟我們在地上的人生是短暫的，並且滿了罪和苦難。（3～11。）我們必須住在神裏面，每時每刻活在祂裏面，因為在祂以外，只有罪和苦難。（8，約十六 33。）

【90:8】 You have set our iniquities before You, / Our secret sins in the light of Your countenance.

【90:9】 For all our days have passed away in Your overflowing wrath; / We bring our years to an end like a sigh.

【90:10】 The ¹days of our years are ^aseventy years, / Or, if because of strength, ^beighty years; / But their pride is labor and sorrow, / For it is soon ^cgone, and we fly away.

【90:11】 Who knows the power of Your anger, / And Your overflowing wrath according to the fear that is due You?

【90:12】 Teach us then to ^anumber our days / That we may gain a heart of wisdom.

【90:13】 Return, O Jehovah! How long? / And repent concerning Your servants.

【90:14】 Satisfy us in the ^amorning with Your lovingkindness / That we may give a ringing shout and rejoice all our days.

90:10¹ (days) If we take God as our dwelling place, we will realize that the span of our life on earth is brief and is full of sins and afflictions (vv. 3-11). We need to dwell in God, living in Him every minute, for outside of Him there are sins and afflictions (v. 8; John 16:33).

90:10^a
參創六 3
四七 9
申三四 7
90:10^b
撒下十九 35
90:10^c
雅四 14

90:12^a
參詩三九 4

90:14^a
詩五九 16
九二 2
一四三 8

90:10^a
cf. Gen. 6:3;
47:9;
Deut. 34:7
90:10^b
2 Sam. 19:35
90:10^c
James 4:14

90:12^a
cf. Psa. 39:4

90:14^a
Psa. 59:16;
92:2;
143:8

【90:15】求你照着你使我們受苦的日子，
照着我們遭難的年歲，叫我們喜樂。

【90:16】願你的作為向你僕人顯現，願
你的威榮向他們子孫顯明。

【90:17】願主我們神的¹恩惠，歸於我
們身上；願你堅立我們手所作的工，
歸於我們身上；我們手所作的工，願
你堅立。

詩篇 第九十一篇

【91:1】¹住在至高者^a隱密處的，必住
在²全能者的^b蔭下。

● 90:17¹ 或，榮美。

● 91:1¹ 九一篇論到聖民在基督以神為祂居所
的事上，與基督聯合為一。（見9註1。）在與基
督的聯合裏，聖民以至高者耶和華為他們的居所，
住在祂的隱密處，並住在祂翅膀的蔭下。（1～9。）
這乃是與神真正的一。在此我們由神所構成，並且
我們與神一同生活如同一人。

● 91:1² 希伯來文，Shaddai，沙代。見創十七
1註2。

【90:15】 Cause us to rejoice according to the days that
You have afflicted us, / According to the years that we
have seen evil.

【90:16】 Let Your work appear to Your servants, / And
Your splendor, to their children.

【90:17】 And let the¹ favor of the Lord our God be upon
us, / And establish the work of our hands upon us; /
Indeed the work of our hands, establish it.

PSALM 91

【91:1】 He who¹ dwells in the^a secret place of the Most
High / Will abide in the^b shadow of the² Almighty.

90:17¹ (favor) Or, beauty.

91:1¹ (dwells) Psalm 91 concerns the saints' identification with
Christ in His taking God as His dwelling place (see note 9¹). In their
identification with Christ, the saints make Jehovah the Most High their
habitation, dwelling in His secret place and abiding in His shadow under
His wings (vv. 1-9). This is the genuine oneness with God. Here, we are
constituted with Him, and we and God live together as one.

91:1² (Almighty) Heb. Shaddai. See note 1² in Gen. 17.

91:1^a
詩二七 5
三一 20
賽三二 2
91:1^b
詩三六 7
一二一 5

91:1^a
Psa. 27:5;
31:20;
Isa. 32:2
91:1^b
Psa. 36:7;
121:5

91:2^a
詩十四 6

【91:2】我要論到耶和華說，祂是我的^a
避難所，是我的山寨，是我的神，是
我所信靠的！

【91:3】因為祂必救你脫離捕鳥人的網
羅，脫離毒害的瘟疫。

91:4^a
詩二 12
91:4^b
詩三六 7
太二三 37
路十三 34

【91:4】祂必用自己的翎毛遮蔽你，你
要^a投靠在祂的^b翅膀底下；祂的真實，
是大小盾牌。

【91:5】你必不怕黑夜的驚駭，或是白
日的飛箭；

【91:6】也不怕黑暗中流行的瘟疫，或
是午間損毀人的毒病。

【91:7】雖有千人仆倒在你旁邊，萬人
仆倒在你右邊，災害卻不得臨近你。

【91:8】不過你要親眼觀看，見惡人遭報。

【91:9】因¹你已將至高者，耶和華我的^a
避難所，當¹你的^b居所；

● 91:9¹ 9～13 節的『你』是指基督；這可由
太四 6 撒但說到基督時引用本篇 11～12 節為證。

【91:2】 I say of Jehovah, / My^a refuge and My fortress, /
My God in whom I trust!

【91:3】 For He will deliver You / From the snare of the
fowler, / From the deadly pestilence.

【91:4】 With His pinions He will cover You, / And under
His^a wings You will^b take refuge; / His truth is a shield
and a buckler.

【91:5】 You will not be afraid of the terror by night, / Or
of the arrow that flies by day,

【91:6】 Or of the pestilence that walks in darkness, / Or of
the destruction that lays waste at noon.

【91:7】 A thousand will fall at Your side, / And ten thousand
at Your right hand; / But it will not come near to You.

【91:8】 You will only look on with Your eyes / And see the
recompense of the wicked.

【91:9】 For¹ You have made Jehovah, who is my^a refuge, /
Even the Most High, Your^b habitation;

91:9¹ (You) You and Your in vv. 9-13 refer to Christ, as proven by
the fact that vv. 11-12 of this psalm are quoted by Satan in Matt. 4:6 in

91:2^a
Psa. 14:6

91:4^a
Psa. 36:7;
Matt. 23:37;
Luke 13:34
91:4^b
Psa. 2:12

91:9^a
詩十四 6
91:9^b
詩七一 3
九十一

91:9^a
Psa. 14:6
91:9^b
Psa. 71:3;
90:1

【91:10】禍患必不臨到你，災害也不挨近你的帳棚。

【91:11】^a 因祂要為你吩咐祂的^{1b}使者，在你所行的一切道路上保護你。

【91:12】他們要用手托着你，免得你的腳碰在石頭上。

這指明在本篇，乃是基督以神為祂的居所，祂的住處。因此，不僅摩西以神為他的居所，（九十 1，）甚至主耶穌在地上時，也以父神為祂的居所。賜律法的摩西，和賜恩典的基督，同樣以神為他們的居所，為他們的住處。因此，聖民（由摩西所代表）與基督聯合為一。

與基督聯合，不僅是在祂的死、復活和升天裏與祂聯合，也是在祂以神為居所這事上與祂聯合。我們若要在基督的死、復活和升天裏與祂聯合，就必須住在基督裏；（約十五 4；）而住在基督裏不僅是停留在祂裏面，更是居住在祂裏面，以祂為我們的一切。

● 91:11¹ 我們與基督聯合時，就在天使的保守照顧之下，（太四 11，徒十二 7～10，來一 13～14，）蒙保護脫離撒但和邪靈。（13 與註。）

【91:10】 No evil will befall You, / Nor will any plague come near Your tent.

【91:11】 ^aFor He will give His ^{1b}angels charge concerning You / To keep You in all Your ways.

【91:12】 They will bear You up in their hands, / Lest You dash Your foot against a stone.

reference to Christ. This indicates that in this psalm it is Christ who takes God as His habitation, His dwelling place. Thus, not only Moses took God as his dwelling place (90:1), but even the Lord Jesus, while He was on earth, took God the Father as His habitation. Moses, the lawgiver, and Christ, the grace-giver, were the same in taking God as their dwelling place, as their habitation. Thus, the saints (represented by Moses) and Christ are identified as one.

To be identified with Christ is to be identified with Him not only in His death, in His resurrection, and in His ascension but also in His taking God as His habitation. If we would be identified with Christ in His death, resurrection, and ascension, we need to abide in Christ (John 15:4), and to abide in Christ is not only to remain in Him but also to dwell in Him, taking Him as our everything.

91:11¹ (angels) In the identification with Christ, we are under the preserving care of the angels (Matt. 4:11; Acts 12:7-10; Heb. 1:13-14) and are protected from Satan and the evil spirits (v. 13 and note).

91:11^a
vv. 11-12;
Matt. 4:6;
Luke 4:10-11
91:11^b
Exo. 23:20;
Psa. 34:7;
Matt. 18:10;
Acts 12:11

91:11^a
11~12;
太四 6
路四 10~11
91:11^b
出二三 20
詩三四 7
太十八 10
徒十二 11

【91:13】你要踹在¹獅子和¹虺蛇的身上，踐踏少壯獅子和^a大蛇。

【91:14】神說，因為¹祂專一愛我，我要搭救祂；因為祂認識我的名，我要把祂安置在高處。

【91:15】祂要呼求我，我就應允祂。祂在急難中，我要與祂同在；我要搭救祂，使祂尊貴。

【91:16】我要使祂年日^a延長，得以滿足，將我的救恩顯明給祂。

● 91:13¹ 這裏撒但被喻為吞喫神子民的獅子，（彼前五 8，）和毒害神子民的蛇。（啓十二 9。）

● 91:14¹ 14～16 節的『祂』也是指基督。（參 9 註 1。）這些經節是關乎基督的豫言。基督愛父神；（約十四 31；）祂已被安置在高處，高舉到諸天之上的至高處；（腓二 9～11；）如今祂在復活裏年日延長，看見神的救恩。（16，啓一 18 上。）在这一切事上，我們該與基督聯合。然後，我們就會與祂同活並愛神。如此，我們就要被高舉，並且年日延長，看見神的救恩。

【91:13】 You will tread upon the¹ lion and the¹ cobra; / You will trample the young lion and the^a serpent.

【91:14】 Because¹ He has set His love upon Me, I will rescue Him; / I will set Him on high, because He has known My name.

【91:15】 He will call upon Me, and I will answer Him. / I will be with Him in distress; / I will deliver Him and honor Him.

【91:16】 With an^a extension of His days I will satisfy Him, / And I will show Him My salvation.

91:13¹ (lion) Here Satan is likened to a lion that devours God's people (1 Pet. 5:8) and a serpent that poisons God's people (Rev. 12:9).

91:14¹ (He) He, Him, and His in vv. 14-16 also refer to Christ (cf. note 9¹). These verses are a prophecy concerning Christ. Christ loved God the Father (John 14:31); He has been set on high, exalted to the highest place in the heavens (Phil. 2:9-11); and He is now seeing God's salvation in the extension of His days in resurrection (v. 16; Rev. 1:18a). In all these matters we should be identified with Christ. Then we will live with Him and love God. Thus, we will be exalted, and we will see God's salvation in the extension of our days.

詩篇 第九十二篇

一首詩，安息日的歌。

【92:1】¹ 稱謝耶和華，歌頌你至高者的名，

【92:2】^a 早晨 ^b 傳揚你的慈愛，夜間傳揚你的信實，

【92:3】 彈奏十絃的樂器和瑟，用琴彈出 ¹ 幽雅的聲音；這本為美事。

【92:4】 因為耶和華阿，你藉着你所作的使我喜樂；因你手的工作，我要歡呼。

【92:5】 耶和華阿，你的工作何其大！你的意念極其深！

● 92:1¹ 九二篇表明，聖民與基督聯合，以神為他們的居所，（九十～九一，）而對神有更深的經歷，所帶進的結果。第一個結果是聖民因耶和華極大的工作而喜樂。（1～9。）當我們住在神裏面，以祂為我們的居所，我們就看見神完成祂經綸極大的工作，並因祂所作的而喜樂。（見四五 4 註 4。）

● 92:3¹ 希伯來文，higgaion，希該昂；也許指樂聲嘹亮增強，或合唱在默想中休止。

PSALM 92

A Psalm; a Song for the Sabbath day

【92:1】 It is good to ¹give thanks to Jehovah / And to sing psalms to Your name, O Most High;

【92:2】 To ^adeclare Your lovingkindness in the ^bmorning / And Your faithfulness in the nights,

【92:3】 Upon an instrument of ten strings and upon a harp, / Upon the ¹higgaion of the lyre.

【92:4】 For You have made me rejoice, O Jehovah, because of what You have done; / Because of the works of Your hands I will shout for joy.

【92:5】 How great are Your works, O Jehovah! / So very deep are Your thoughts!

92:1¹ (give) Psalm 92 shows the issue of the deeper experience of God in the saints' identification with Christ in taking God as their dwelling place (Psa. 90—91). The first issue is that the saints rejoice in the great works of Jehovah (vv. 1-9). When we dwell in God, taking Him as our habitation, we see His great works in the accomplishing of His economy and rejoice in them (see note 4⁴ in Psa. 45).

92:3¹ (higgaion) Referring perhaps to a resounding musical swell or to a meditative choral pause.

92:2^a
詩五九 16
九十 14
一四三 8
92:2^b
詩八九 1

92:2^a
Psa. 89:1
92:2^b
Psa. 59:16;
90:14;
143:8

【92:6】無知人不曉得，愚頑人也不明白。

【92:7】惡人茂盛如草，一切作孽之人發旺的時候，正是他們要滅亡，直到永遠。

【92:8】耶和華阿，惟有你為至高，直到永遠。

【92:9】耶和華，看哪，你的仇敵；看哪，你的仇敵都要滅亡；一切作孽的都要離散。

【92:10】你卻高舉了我的¹角，如野牛的角；我是被新油^{2a}膏了的。

● 92:10¹ 我們住在神裏面以祂為居所以前，可能是低沉且經常失敗的。住在神裏面的另一結果是，我們的角（爭戰的力量）被高舉，勝過我們屬靈的仇敵。（弗六 10～13。）

● 92:10² 膏，或，調和；與利二 4 所用者同。（見該處註 2。）住在神裏面以祂為居所的另一個結果是被新油調和；新油表徵終極完成的靈，（出三十 23～25 與 25 註 2，）這靈是新鮮且即時的。

【92:6】 A senseless man does not know them, / Nor does a fool understand ¹them.

【92:7】 When the wicked sprout like grass, / And all the workers of iniquity blossom, / It is so that they may be destroyed forever.

【92:8】 But You are on high forever, O Jehovah.

【92:9】 For behold, Your enemies, O Jehovah; / For behold, Your enemies will perish; / All the workers of iniquity will be scattered.

【92:10】 But You have exalted my ¹horn like that of a wild ox; / I am ^{2a}anointed with fresh oil.

92:6¹ (them) Lit., this.

92:10¹ (horn) Before we dwell in God as our habitation, we may be low and frequently defeated. A further issue of our dwelling in God is that our horn (fighting strength) is exalted over our spiritual enemies (Eph. 6:10-13).

92:10² (anointed) Or, mingled; the same word is used in Lev. 2:4 (see note 3 there). Another issue of our dwelling in God as our habitation is our being mingled with fresh oil, which signifies the consummated Spirit (Exo. 30:23-25 and note 25¹), who is fresh and present.

【92:11】我眼睛看見我的仇敵遭報；我耳朵聽見那些起來攻擊我的作惡之人受罰。

【92:12】義人要¹發旺如^a棕樹，生長如利巴嫩的香柏樹。

【92:13】他們^a栽植於耶和華的殿中，發旺在我們神的^b院裏。

【92:14】他們年老的時候，仍要結果子；要^a滿了汁漿而常發青；

【92:15】好顯明耶和華是正直的；祂是我的^a磐石，在祂^b毫無不義。

● 92:12¹ 住在神裏面，在祂殿中生活，以祂作一切的另一個結果是，我們穩固的栽植於祂的殿中，並在祂神聖生命的豐富裏發旺，到一個地步，甚至我們年老的時候，仍要結果子。（12～14。）

【92:11】 And my eye has seen its desire for my enemies; / My ears have heard their desire for the evildoers who rise up against me.

【92:12】 The righteous man will ¹flourish like the ^apalm tree; / He will grow like a cedar in Lebanon.

【92:13】 ^aPlanted in the house of Jehovah, / They will flourish in the ^bcourts of our God.

【92:14】 They will still bring forth fruit in old age; / They will be ^afull of sap and green;

【92:15】 To declare that Jehovah is upright; / He is my ^arock, and there is ^bno unrighteousness in Him.

92:12¹ (flourish) Still another issue of our dwelling in God, taking Him as everything in our living in His house, is that we are securely planted in His house and flourish in the riches of His divine life to such an extent that we bear fruit even in old age (vv. 12-14).

92:12^a
利二三 40
啓七 9

92:13^a
民二四 6
賽六一 3

92:13^b
詩九六 8
一〇〇 4
一一六 19
一三五 2

92:14^a
參申三四 7

92:15^a
詩十八 2

92:15^b
約壹一 9

92:12^a
Lev. 23:40;
Rev. 7:9

92:13^a
Num. 24:6;
Isa. 61:3

92:13^b
Psa. 96:8;
100:4;
116:19;
135:2

92:14^a
cf. Deut. 34:7

92:15^a
Psa. 18:2

92:15^b
1 John 1:9

詩篇 第九十三篇

93:1^a
代上十六 31
詩九五 3
九六 10
九九 1
賽五二 7
93:1^b
詩一〇四 1

【93:1】耶和華^{1a}作王；祂以威嚴爲衣^b穿上。耶和華以能力爲衣，以能力束腰。世界就²堅立，必不動搖。

【93:2】你的^a寶座自古就立定；你從亙古就有。

【93:3】耶和華阿，大水揚起了；大水揚起了聲音，揚起了波浪的響聲。

【93:4】耶和華在高處大有能力，勝過眾水的聲音，勝過洋海的大浪！

● 93:1¹ 九三～一〇一篇是一組，表明神要藉着基督作王，恢復祂對於地完全的主權和權利。神對於地有權利，因爲地和其中所充滿的一各種不同的民族，無論甚麼種族或膚色一都是祂造的。因此，祂是地的擁有者，並持有地的所有權狀。祂有充分的權利取得地，並要藉着基督作王如此執行。（參二 8，啓十 2，十一 15。）見九十 1 註 1。

● 93:1² 沒有基督作王，地就容易動搖。當神藉着基督作王，恢復祂對於地的主權與權利，地就不再動搖，卻要堅立。

PSALM 93

【93:1】Jehovah^{1a} reigns; He is^b clothed with majesty. / Jehovah is clothed, He has girded Himself, with strength. / Indeed the world has been² established; it will not be moved.

【93:2】Your^a throne is established from of old; / You are from eternity.

【93:3】The floods have lifted up, O Jehovah; / The floods have lifted up their voice; / The floods lift up their roaring.

【93:4】More than the voices of many waters, / Than the mighty breakers of the sea, / Jehovah on high is mighty!

93:1^a
1 Chron. 16:31;
Psa. 95:3;
96:10;
99:1;
Isa. 52:7
93:1^b
Psa. 104:1

93:2^a
Psa. 45:6

93:1¹ (reigns) Psalms 93—101 are a cluster showing that God will recover His full title and right over the earth through the reign of Christ. God has the right over the earth because the earth with all its fullness—all the different peoples of all races and colors—was created by Him. Thus, He is the Possessor of the earth and holds the title deed. He has the full right to claim the earth, and He will do it through the reign of Christ (cf. Psa. 2:8; Rev. 10:2; 11:15). See note 1¹ in Psa. 90.

93:1² (established) Apart from the reign of Christ the earth is easily shaken. When God recovers His title and right over the earth through the reign of Christ, the earth will no longer be shaken but will be established.

【93:5】耶和華阿，你的¹法度極為確定；
你的殿稱為聖別，是合宜的，直到永遠。

詩篇 第九十四篇

【94:1】耶和華阿，你是伸冤的神；伸
冤的神阿，求你¹發出光來！

【94:2】^a 審判全地的主阿，求你挺身而
立，使驕傲人受應得的報應。

【94:3】耶和華阿，惡人歡躍要到幾時
呢？要到幾時呢？

【94:4】他們絮絮叨叨，說狂妄的話；
一切作孽的人都誇耀自己。

【94:5】耶和華阿，他們強壓你的百姓，
苦害你的產業。

【94:6】他們殺死寡婦和寄居的，又殺
害孤兒。

● 93:5¹ 直譯，見證。

● 94:1¹ 九四篇啟示，基督要執行祂對世界的
審判。基督作王時，祂要發出光來，這將是祂對不
公平的世界，為人伸冤。

【93:5】 Your testimonies are very sure; / Holiness befits
Your house, / O Jehovah, forevermore.

PSALM 94

【94:1】 O God of vengeance, O Jehovah, / O God of
vengeance, ¹shine forth!

【94:2】 Lift Yourself up, O ^aJudge of the earth; / Render
the reward upon the proud.

【94:3】 How long, O Jehovah, will the wicked, / How long
will the wicked exult?

【94:4】 They burst out; they speak arrogantly; / All the
workers of iniquity boast.

【94:5】 They crush Your people, O Jehovah, / And afflict
Your inheritance.

【94:6】 They slay the widow and the stranger, / And they
murder orphans.

94:2^a
Gen. 18:25;
Psa. 50:6;
Heb. 12:23

94:1¹ (shine) Psalm 94 reveals that Christ will execute His judgment
over the world. When Christ reigns, He will shine, and this shining will
be His vengeance executed over the unjust world.

94:2^a
創十八 25
詩五十 6
來十二 23

94:7^a
詩十 11
結八 12
九 9

【94:7】他們說，耶和華必^a看不見，雅各的神必不思念。

【94:8】你們民間的無知人當思想；你們愚頑人，到幾時纔有智慧呢？

94:9^a
箴二十 12

【94:9】¹設置^a耳朵的，難道自己聽不見麼？造作眼睛的，難道自己看不見麼？

【94:10】¹管教列邦的，就是教導人知識的，難道自己不責備人麼？

94:11^a
林前三 20

【94:11】^a耶和華知道人的意念是虛妄的。

94:12^a
來十二 5
94:12^b
伯五 17
雅一 12

【94:12】耶和華阿，你所^a管教，用律法所教訓的人，是^b有福的；

【94:13】你使他在遭難的日子，得享安息，等到爲惡人豫備的坑挖好。

【94:7】 And they say, ¹Jehovah does ^anot see, / And the God of Jacob does not consider.

【94:8】 Consider, you senseless ones among the people; / And you foolish ones, when will you become wise?

【94:9】 He who planted the ^aear, does He not hear? / And He who formed the eye, does He not see?

【94:10】 He who ¹disciplines the nations, / He who teaches man knowledge, does He not reprove?

【94:11】 ^aJehovah knows the thoughts of man, / That they are vanity.

【94:12】 ^aBlessed is the man / Whom You ^bdiscipline, O Jehovah, / And teach out of Your law;

【94:13】 That You may give him rest from the days of evil / Until the pit is dug for the wicked.

94:7^a
Psa. 10:11;
Ezek. 8:12;
9:9

94:9^a
Prov. 20:12

94:11^a
1 Cor. 3:20

94:12^a
Job 5:17;
James 1:12
94:12^b
Heb. 12:5

94:7¹ (Jehovah) Heb. Jah; a shortened form of Jehovah. So also in v. 12.

● 94:9¹ 直譯，栽植。

● 94:10¹ 當基督作王時，祂要管教列邦，如同父親管教兒女一樣。參來十二 5 ~ 11。

94:10¹ (disciplines) When Christ reigns, He will discipline the nations much like a father disciplines his children. Cf. Heb. 12:5-11.

【94:14】因為耶和華必^a不丟棄祂的百姓，也不離棄祂的產業。

【94:15】審判要¹歸向公義，心裏正直的必都隨從。

【94:16】誰肯為我起來攻擊作惡的？誰肯為我站起抵擋作孽的？

【94:17】若不是耶和華幫助我，我的魂早已住在寂靜之中了。

【94:18】我正說我失了腳，耶和華阿，那時你的慈愛扶持了我。

【94:19】我裏面思慮繁多，那時你的安慰使我的魂歡樂。

【94:20】那藉着律例製造禍患，¹在位上行毀壞的，豈能與你相交麼？

● 94:15¹ 這指明今天在地上，審判已偏離公義；但基督回來作王時，要帶進公平，並要使審判歸向公義。見賽三二 1 註 2。

● 94:20¹ 在位上行毀壞的，直譯，毀壞的座位。

【94:14】For Jehovah will^a not abandon His people, / Nor will He forsake His inheritance.

【94:15】For judgment will¹ return unto righteousness, / And all the upright in heart will follow it.

【94:16】Who will rise up for me against the evildoers? / Who will stand up for me against the workers of iniquity?

【94:17】Unless Jehovah had been my help, / My soul would have soon dwelt in silence.

【94:18】When I said, My foot has slipped, / Your lovingkindness, O Jehovah, upheld me.

【94:19】When my disquieting thoughts within me are many, / Your comfortings delight my soul.

【94:20】Shall the seat of destruction be united with You, / Which devises trouble through its statutes?

94:15¹ (return) This indicates that on earth today judgment has gone astray from righteousness; but when Christ comes back to reign, He will bring in justice and will cause judgment to return to righteousness. See note 1² in Isa. 32.

【94:21】他們結黨攻擊義人的性命，將無辜的人定為死罪。

【94:22】但耶和華向來作我的高臺，我的神作了我^a投靠的^b磐石。

【94:23】祂叫他們的罪孽歸到他們身上；祂要因他們的惡滅絕他們；耶和華我們的神要把他們滅絕。

詩篇 第九十五篇

【95:1】來阿，我們要向耶和華歡唱，向拯救我們的^a磐石^b歡呼。

【95:2】我們要^a到祂面前來稱謝祂，用詩歌向祂歡呼。

【95:3】因耶和華是^a大神，是¹大^b君王，超乎萬神之上。

【95:4】地的深處在祂手中，山的高峯也屬祂。

【95:5】海洋屬祂，是祂造的；^a旱地也是祂手造成的。

● 95:3¹ 九五篇揭示，耶和華作為基督乃是據有地的大君王。（4～7。）

【94:21】They band together against the soul of the righteous man / And condemn innocent blood.

【94:22】But Jehovah has been my high tower, / And my God the ^arock of my ^brefuge;

【94:23】And He will return their iniquity upon them / And destroy them in their own evil; / Jehovah our God will destroy them.

PSALM 95

【95:1】Come, let us sing for joy to Jehovah; / Let us make a ^ajoyful noise to the ^brock of our salvation.

【95:2】Let us ^acome before His presence with thanksgiving; / Let us make a joyful noise to Him with psalms.

【95:3】For Jehovah is a ^agreat God / And a ¹great ^bKing above all gods.

【95:4】In His hand are the depths of the earth, / The heights of the mountains are His also.

【95:5】The sea is His, and He made it; / And His hands formed the ^adry land.

95:3¹ (great) Psalm 95 unveils that Jehovah as Christ is a great King who possesses the earth (vv. 4-7).

94:22^a
詩十四 6
94:22^b
詩十八 2

95:1^a
詩十八 2
六二 2
95:1^b
詩八一 1
95:2^a
詩一〇〇 2

95:3^a
詩四八 1
約壹四 4
95:3^b
詩五 2

95:5^a
創一 9
拿一 9

94:22^a
Psa. 18:2
94:22^b
Psa. 14:6

95:1^a
Psa. 81:1
95:1^b
Psa. 18:2;
62:2
95:2^a
Psa. 100:2

95:3^a
Psa. 48:1;
1 John 4:4
95:3^b
Psa. 5:2

95:5^a
Gen. 1:9;
Jonah 1:9

95:6^a
申三 6, 15
詩一〇〇 3

【95:6】來阿，我們要屈身敬拜，在^a 造
我們的耶和華面前跪下。

95:7^a
詩七四 1
七九 13

【95:7】因為祂是我們的神，我們是祂^a
^a 草場上的民，是祂手下的羊。你們^b
今日若聽見祂的聲音，

95:7^b
7 下~8;
來三 7~8, 15
四 7

【95:8】就不可^a 硬着心，像在^{1b} 米利巴，
像在曠野² 瑪撒的日子一樣；

95:8^a
出九 34
撒六 6

【95:9】^a 那時你們的祖宗雖然看見我的
作為，還是^b 試探我，試驗我。

95:8^b
出十七 7
民二十 13

【95:10】^a 四十年之久，我厭煩那一^b 代
的人，說，他們是心裏迷糊的百姓，
竟不曉得我的^{1c} 法則；

95:9^a
9~11;
來三 9~11

【95:11】所以我在怒中^a 起誓，說，^b 他
們絕不可進入我的¹ 安息！

95:9^b
民十四 22
詩七八 18

95:10^a
民十四 33~34
三二 13
徒七 36

95:10^b
詩七八 8

95:10^c
詩一〇三 7
賽五五 8

● 95:8¹ 七十士希臘文譯本譯為『惹怒。』（參
來三 8。）

● 95:8² 七十士希臘文譯本譯為『試探。』（參
來三 8。）

● 95:10¹ 見來三 10 註 2。

● 95:11¹ 豫表基督作神子民的安息。見來四 9
註 1。

95:11^a
民十四 23, 28
申一 34~35

95:11^b
來四 3, 5

【95:6】 Come, let us worship and bow down;/ Let us kneel
before Jehovah our^a Maker.

【95:7】 For He is our God,/ And we are the people of His^a
^a pasture / And the flock of His hand. / ^b Today, if you hear
His voice,

【95:8】 Do not^a harden your heart as at ^{1b} Meribah, / As in
the day of ² Massah in the wilderness;

【95:9】 ^a When your fathers ^b tested Me; / They tried Me,
even though they had seen My work.

【95:10】 For ^a forty years I loathed that ^b generation, / And
I said, They are a people who go astray in heart; / And
they do not know My ^{1c} ways;

【95:11】 Therefore I ^a swore in My anger: / ^b They shall by
no means enter into My ¹ rest!

95:8¹ (Meribah) Translated provocation in the Septuagint (cf. Heb.
3:8).

95:8² (Massah) Translated testing in the Septuagint (cf. Heb. 3:8).

95:10¹ (ways) See note 10² in Heb. 3.

95:11¹ (rest) Typifying Christ as the rest to God's people. See note 9¹ in
Heb. 4.

95:6^a
Deut. 32:6, 15;
Psa. 100:3

95:7^a
Psa. 74:1;
79:13

95:7^b
vv. 7b-8;
Heb. 3:7-8, 15;
4:7

95:8^a
Exo. 9:34;
1 Sam. 6:6

95:8^b
Exo. 17:7;
Num. 20:13

95:9^a
vv. 9-11;
Heb. 3:9-11

95:9^b
Num. 14:22;
Psa. 78:18

95:10^a
Num. 14:33-34;
32:13;
Acts 7:36

95:10^b
Psa. 78:8

95:10^c
Psa. 103:7;
Isa. 55:8

95:11^a
Num. 14:23, 28;
Deut. 1:34-35

95:11^b
Heb. 4:3, 5

詩篇 第九十六篇

96:1^a

詩三三 3

96:1^b

1 下 ~13;

代上十六 23~33

【96:1】你們要向耶和華唱 ^a 新歌；全地
都要向耶和華 ^b 歌唱。

【96:2】要向耶和華歌唱，頌讚祂的名，
天天傳揚祂的救恩。

【96:3】要在 ¹ 列邦中述說祂的榮耀，在
² 萬民中述說祂的奇事。

【96:4】因耶和華 ^a 爲大，當受極大的讚
美；祂在萬神之上當受敬畏。

【96:5】^a 眾民的神都屬虛無，惟獨耶和
華造作諸天。

【96:6】有尊榮和威嚴在祂面前，有能
力與華美在祂聖所。

● 96:3¹ 3 ~ 13 節指明，耶和華作爲基督要來
按公義和真實審判地、世界和眾民，並要作王管理
列邦。

● 96:3² 3、5、7、10、13 節的萬民（眾民，）
指明每一種族和膚色的人，在基督作王管理列邦
時，都要受祂審判。（參太二五 31 ~ 46。）

PSALM 96

【96:1】Sing to Jehovah a ^a new song; / ^b Sing to Jehovah,
all the earth.

【96:2】Sing to Jehovah, bless His name; / Proclaim His
salvation from day to day.

【96:3】Declare His glory among the ¹ nations, / His
wondrous deeds among all the ² peoples.

【96:4】For Jehovah is ^a great and much to be praised; /
He is to be feared above all gods.

【96:5】For all the ^a gods of the peoples are idols, / But
Jehovah made the heavens.

【96:6】Majesty and splendor are before Him; / Strength
and beauty are in His sanctuary.

96:3¹ (nations) Verses 3-13 indicate that Jehovah as Christ will come
to judge the earth, the world, and the peoples with righteousness and
truth, and that He will reign over the nations.

96:3² (peoples) The word peoples in vv. 3, 5, 7, 10, and 13 indicates
that people of every race and color will be judged by Christ in His reign
over the nations (cf. Matt. 25:31-46).

96:1^a

Psa. 33:3

96:1^b

vv. 1b-13;

1 Chron. 16:23-

33

96:4^a

Psa. 48:1;

95:3;

135:5;

145:3;

1 John 4:4

96:5^a

Dan. 5:4;

1 Cor. 8:5

96:4^a

詩四八 1

九五 3

一三五 5

一四五 3

約壹四 4

96:5^a

但五 4

林前八 5

96:7^a
詩二九 1

【96:7】眾民中的各族阿，你們要將榮耀能力^a 歸給耶和華，都歸給耶和華；

【96:8】要將耶和華的名所當得的榮耀歸給祂，拿供物來進入祂的院宇。

【96:9】當以聖別的¹ 妝飾敬拜耶和華；全地要在祂面前戰抖。

【96:10】要在列邦中說，耶和華^a 作王；世界就¹ 堅立，必不動搖；祂要按公正^b 審判眾民。

【96:11】願天喜樂，願^a 地歡騰；^b 願海和其中所充滿的澎湃；

【96:12】願田和其中所有的都歡樂；那時，林中的樹木都要在耶和華面前歡唱，

【96:13】^a 因為祂來了；祂來要審判這地；祂要按公義^b 審判世界，按祂的真實判斷眾民。

● 96:9¹ 或，威榮。

● 96:10¹ 見九三 1 註 2。

【96:7】^a Ascribe to Jehovah, O families of the peoples, / Ascribe to Jehovah, glory and strength;

【96:8】Ascribe to Jehovah the glory of His name; / Bring an offering, and come into His courts.

【96:9】Worship Jehovah in holy¹ splendor; / Tremble before Him, all the earth.

【96:10】Say among the nations, Jehovah^a reigns; / Indeed the world has been¹ established; it will not be moved; / He will^b judge the peoples with equity.

【96:11】Let the heavens rejoice and the^a earth be glad; / ^bLet the sea and its fullness roar.

【96:12】Let the field and all that is in it exult; / Then all the trees of the forest will sing for joy

【96:13】^a Before Jehovah, for He is coming; / For He is coming to judge the earth; / He will^b judge the world with righteousness, / And the peoples with His truth.

96:9¹ (splendor) Or, adornment.

96:10¹ (established) See note 1² in Ps. 93.

96:7^a
Psa. 29:1

96:10^a
Psa. 93:1
96:10^b
1 Sam. 2:10;
Psa. 9:8;
67:4;
98:9

96:11^a
Psa. 97:1
96:11^b
Psa. 98:7

96:13^a
Psa. 98:9
96:13^b
Psa. 9:8;
Isa. 11:4;
Acts 17:31;
Rev. 19:11

96:10^a
詩九三 1
96:10^b
撒二 10
詩九 8
六 7 4
九 8 9
96:11^a
詩九七 1
96:11^b
詩九八 7

96:13^a
詩九八 9
96:13^b
詩九 8
賽十一 4
徒十七 31
啓十九 11

詩篇 第九十七篇

97:1^a
代上十六 31
詩九三 1
九五 3
九六 10
九九 1
97:2^a
出二十 21
王上八 12
97:2^b
詩八九 14
97:3^a
詩五十 3
但七 9~10
97:4^a
詩七七 18

【97:1】耶和華^{1a}作王！願地歡騰，願眾海島喜樂。

【97:2】密雲和^a幽暗，在祂的四圍；^{1b}公義和公平，是祂寶座的根基。

【97:3】有^a火在祂前頭行，燒滅祂四圍的敵人。

【97:4】祂的^a閃電光照世界；地看見便震動。

【97:5】諸山見^a耶和華的面，就是全地之主的面，便^b鎔化如蠟。

【97:6】^a諸天傳揚祂的公義，萬民看見祂的^b榮耀。

【97:7】願一切事奉雕製的偶像，靠虛無之神像自誇的，都蒙羞愧 萬¹神哪，你們都當^a拜祂。

● 97:1¹ 按照 1 ~ 2、4 ~ 6、8 ~ 9、11 節，耶和華作為基督要作王，因此地要歡騰並喜樂。

● 97:2¹ 見八九 14 註 1。

● 97:7¹ 希伯來文，elohim，伊羅欣；七十士希臘文譯本譯為『使者。』（參來一 6，詩八 5。）

PSALM 97

【97:1】Jehovah^{1a} reigns! Let the earth be glad; / Let the many islands rejoice.

【97:2】Clouds and^a deep darkness surround Him; /^{1b} Righteousness and justice are the foundation of His throne.

【97:3】A^a fire goes before Him / And burns up His adversaries all around.

【97:4】His^a lightning illumines the world; / The earth sees and trembles.

【97:5】The mountains^a melt like wax at the^b presence of Jehovah, / At the presence of the Lord of the whole earth.

【97:6】The^a heavens declare His righteousness, / And all the peoples see His^b glory.

【97:7】Let all who serve a graven image be ashamed, / Who make their boast in idols; /^a Worship Him, all you¹ gods.

97:1¹ (reigns) According to vv. 1-2, 4-6, 8-9, and 11, Jehovah as Christ will reign, and because of this the earth will be glad and rejoice.)

97:2¹ (Righteousness) See note 14¹ in Ps. 89.

97:7¹ (gods) Heb. elohim; translated angels in the Septuagint (cf. Heb. 1:6; Ps. 8:5).

97:1^a
1 Chron. 16:31;
Psa. 93:1;
95:3;
96:10;
99:1
97:2^a
Exo. 20:21;
1 Kings 8:12
97:2^b
Psa. 89:14
97:3^a
Psa. 50:3;
Dan. 7:9-10
97:4^a
Psa. 77:18

97:5^a
Judg. 5:5;
Micah 1:4;
Nahum 1:5
97:5^b
Psa. 114:7
97:6^a
Psa. 50:6
97:6^b
Isa. 40:5;
66:18-19
97:7^a
Heb. 1:6

97:5^a
詩一一四 7
97:5^b
士五 5
彌一 4
鴻一 5
97:6^a
詩五十 6
97:6^b
賽四十 5
六六 18~19
97:7^a
來一 6

97:8^a
詩四八 11

【97:8】耶和華阿，因你的判斷，錫安聽見就^a喜樂，猶大的女子也歡騰。

97:9^a
詩八三 18

【97:9】因為耶和華阿，你是管理全地的^a至高者；你被尊崇，遠超萬神之上。

97:10^a
詩三三 18~19
但六 27
徒十二 11

【97:10】你們愛耶和華的，當恨惡邪惡！祂保護虔誠人的性命，^a搭救他們脫離惡人的手。

【97:11】撒播亮光是為義人，撒播喜樂是為心裏正直的人。

97:12^a
詩三十四

【97:12】義人哪，你們當因耶和華喜樂，^{1a}讚美祂可記念的聖名。

詩篇 第九十八篇

一篇詩。

98:1^a
詩三三 3

98:1^b
出十五 6
徒二 33

98:1^c
賽五二 10
路一 51

【98:1】你們要向耶和華唱^a新歌，因為祂行了奇妙的事。祂的^b右手和聖^c臂，為祂行了拯救。

● 97:12¹ 或，稱謝。

【97:8】 Zion hears and ^arejoices, / And the daughters of Judah are glad, / Because of Your judgments, O Jehovah.

【97:9】 For You, O Jehovah, are ^amost high over all the earth; / You are exalted far above all gods.

【97:10】 O you who love Jehovah, hate evil! / He preserves the souls of His faithful ones; / He ^adelivers them from the hand of the wicked.

【97:11】 Light is sown for the righteous man, / And rejoicing for the upright in heart.

【97:12】 Rejoice in Jehovah, O righteous ones; / And ^{1a}praise ²His holy memorial.

PSALM 98

A Psalm

【98:1】 Sing to Jehovah a ^anew song, / For He has done wonderful things. / His ^bright hand and His holy ^carm / Have accomplished salvation for Him.

97:12¹(praise) Or, give thanks to.

97:12²(His) I.e., His holy name.

97:8^a
Psa. 48:11

97:9^a
Psa. 83:18

97:10^a
Psa. 33:18-19;
Dan. 6:27;
Acts 12:11

97:12^a
Psa. 30:4

98:1^a
Psa. 33:3

98:1^b
Exo. 15:6;
Acts 2:33

98:1^c
Isa. 52:10;
Luke 1:51

98:2^a
賽四九 6
路三 6
98:2^b
賽六二 2

【98:2】耶和華使人知道祂的^a救恩，在
列邦人眼前顯出祂的^b公義。

98:3^a
路一 54
98:3^b
詩九六 2
賽五二 7, 10

【98:3】祂^a記念祂向以色列家所施的慈
愛與信實；地的四極，都看見我們神
的^b救恩。

98:4^a
詩八一 1

【98:4】全地都要向耶和華^a歡呼；要發
出大聲，歡呼歌頌。

【98:5】要用琴歌頌耶和華，用琴和詩
歌的聲音歌頌祂。

98:6^a
詩五 2
98:6^b
詩八一 1

【98:6】要用號和角聲，在^a君王耶和華
面前^b歡呼。

98:7^a
詩九六 11~12

【98:7】^a願海和其中所充滿的澎湃，世
界和住在其間的也要發聲。

【98:8】願江河拍手；願諸山在耶和華
面前一同歡呼，

98:9^a
詩九六 3
98:9^b
詩九 8
徒十七 31

【98:9】^a因為祂來，要審判地；祂要按
公義^b審判世界，按公正判斷眾民。

【98:2】Jehovah has made His^a salvation known; / In the
sight of the nations / He has revealed His^b righteousness.

【98:3】He^a remembered His lovingkindness and His
faithfulness / Toward the house of Israel; / All the ends
of the earth have seen / The^b salvation of our God.

【98:4】Make a^a joyful noise to Jehovah, all the earth; /
Break forth, and sing for joy, and sing psalms.

【98:5】Sing psalms to Jehovah with the lyre, / With the
lyre and the sound of melody.

【98:6】With trumpets and the sound of the horn / Make a^a
joyful noise before the^b King, Jehovah.

【98:7】^aLet the sea and its fullness roar, / The world and
those who inhabit it.

【98:8】Let the rivers clap their hands; / Let the
mountains sing for joy together

【98:9】^aBefore Jehovah, for He is coming / To judge the
earth. / He will^b judge the world with righteousness /
And the peoples with equity.

98:2^a
Isa. 49:6;
Luke 3:6
98:2^b
Isa. 62:2
98:3^a
Luke 1:54
98:3^b
Psa. 96:2;
Isa. 52:7, 10

98:4^a
Psa. 81:1

98:6^a
Psa. 81:1
98:6^b
Psa. 5:2

98:7^a
Psa. 96:11-12

98:9^a
Psa. 96:13
98:9^b
Psa. 9:8;
Acts 17:31

詩篇 第九十九篇

99:1^a
代上十六 31
詩九三 1

99:1^b
撒下四 4
詩八十一

99:2^a
詩二 6

99:2^b
約壹四 4

【99:1】耶和華^{1a}作王；眾民當戰抖。
祂^b坐在二基路伯之間；地當動搖。

【99:2】耶和華在^a錫安為^b大；祂被尊崇，超乎萬民之上。

【99:3】他們當讚美你大而可畏的名，
這名是聖別的；

【99:4】又當讚美王的能力，祂喜愛公平。你堅立公正，在雅各中施行公理和公義。

【99:5】你們當尊崇耶和華我們的神，
在祂^a腳凳前下拜；祂是聖別的。

【99:6】在祂的祭司中有^a摩西和^b亞倫，
在^c呼求祂名的人中有^d撒母耳，他們呼求耶和華，祂就應允他們。

【99:7】祂在^a雲柱中對他們說話；他們遵守祂的¹法度，和祂所賜給他們的律例。

● 99:1¹ 見九三 1 註 1。

● 99:7¹ 直譯，見證。

99:5^a
代上二八 2
詩一三二 7

99:6^a
出十五 25
十七 4
三二 30~32
民十二 13

99:6^b
利八 1~30

99:6^c
徒二 21
羅十 12

99:6^d
撒下十二 18
耶十五 1

99:7^a
出三三 9
民十二 5

PSALM 99

【99:1】Jehovah^{1a} reigns; let the peoples tremble. / He^b is enthroned between the cherubim; let the earth shake.

【99:2】Jehovah is^a great in^b Zion, / And He is exalted over all the peoples.

【99:3】Let them praise Your great and awesome name — / It is holy —

【99:4】And the strength of the King, who loves justice. / You have established equity; / You have executed / Justice and righteousness in Jacob.

【99:5】Exalt Jehovah our God, / And worship at His^a footstool; / Holy is He.

【99:6】^aMoses and ^bAaron among His priests, / And ^cSamuel among those who ^dcalled on His name — / They called out to Jehovah, / And He answered them.

【99:7】In the^a pillar of cloud He spoke to them; / They kept His testimonies and the statute that He gave them.

99:1¹ (reigns) See note 1¹ in Ps. 93.

99:1^a
1 Chron. 16:31;
Psa. 93:1

99:1^b
1 Sam. 4:4;
Psa. 80:1

99:2^a
1 John 4:4

99:2^b
Psa. 2:6

99:5^a
1 Chron. 28:2;
Psa. 132:7

99:6^a
Exo. 15:25;
17:4;
32:30-32;
Num. 12:13

99:6^b
Lev. 8:1-30

99:6^c
1 Sam. 12:18;
Jer. 15:1

99:6^d
Acts 2:21;
Rom. 10:12

99:7^a
Exo. 33:9;
Num. 12:5

【99:8】耶和華我們的神阿，你應允了他們；你是赦免他們的神，卻也是按他們所行施行報應的一位。

【99:9】你們要尊崇耶和華我們的神，在祂的^a聖山下拜；因為耶和華我們的神是聖別的。

詩篇 第一〇〇篇

^{*}稱謝的詩。

【100:1】¹全地當向耶和華^a歡呼。

【100:2】你們當歡喜的事奉耶和華；當歡唱着^a到祂面前來。

【100:3】你們當曉得耶和華是神；¹我們是祂^a造的，也是屬祂的；我們是祂的民，也是祂草場的^b羊。

● 100:^{*} 或，感謝祭的詩。

● 100:1¹ 本篇一開始就囑咐全地，當向耶和華——作王的基督——歡呼。

● 100:3¹ 另作，造我們的是祂，不是我們自己。

【99:8】 O Jehovah our God, You answered them; / You were a forgiving God to them, / Yet One avenging their deeds.

【99:9】 Exalt Jehovah our God, / And worship on His^a holy mountain; / For holy is Jehovah our God.

PSALM 100

A Psalm^{*} of thanksgiving

【100:1】¹Make a^a joyful noise to Jehovah, all the earth.

【100:2】 Serve Jehovah with rejoicing; / ^aCome before His presence with joyful singing.

【100:3】 Know that it is Jehovah who is God; / It is He who has^a made us and¹ not we ourselves. / We are His people and the^b sheep of His pasture.

100:^{*} (of) Or, for the thank offering.

100:1¹ (Make) This psalm opens with a charge given to all the earth to make a joyful noise to Jehovah as Christ, the reigning One.

100:3¹ (not) Others read, we are His.

99:9^a
詩二 6
三 4
四三 3
四八 1

100:1^a
詩八一 1

100:2^a
詩九五 2

100:3^a
伯十 8
詩九五 6
一四九 2
賽五四 5
100:3^b
詩七四 1
九五 7
參太二五 32

99:9^a
Psa. 2:6;
3:4;
43:3;
48:1

100:1^a
Psa. 81:1

100:2^a
Psa. 95:2

100:3^a
Job 10:8;
Psa. 95:6;
149:2;
Isa. 54:5
100:3^b
Psa. 74:1;
95:7;
cf. Matt. 25:32

100:4^a
詩九二 13
九六 8

【100:4】當稱謝着進入祂的門，讚美着
進入祂的^a院；當感謝祂，頌讚祂的名。

100:5^a
代上十六 34
詩三四 8
一〇六 1
一〇七 1
一一八 1, 29
一一九 68
一三五 3
一三六 1
耶三三 11
太十九 17

【100:5】因為耶和華本為^a善；祂的慈
愛存到永遠，祂的信實直到萬代。

詩篇 第一〇一篇

^a 大衛的詩。

101: 標題^a

詩三標題

101:1^a

詩八九 1

【101:1】¹ 我要歌唱^{2a} 慈愛和公平；耶
和華阿，我要向你歌頌。

【101:2】我要謹慎遵行完全的道路。
你幾時到我這裏來呢？我要存完全的
心，行在我家中。

【101:3】卑下的事，我都不擺在我眼前；
偏離正路之人所作的事，我甚恨惡，
不容沾在我身上。

● 101:1¹ 這裏的『我』是大衛，豫表基督，指
明這話是基督向神說的。在本篇，神的受膏者大衛
豫表基督是神所膏的人，作王為神管理全地。

● 101:1² 慈愛和公平，將是基督（在此由大衛
所豫表）作王並審判的基礎。所以本篇揭示基督如
何按慈愛和公平作王管理地，並對付所有的惡人。
（1，6，8。）

【100:4】 Enter His gates with thanksgiving, / His^a courts
with praise; / Give thanks to Him; bless His name.

【100:5】 For Jehovah is^a good; His lovingkindness is
forever, / And His faithfulness is to all generations.

PSALM 101

^a Of David. A Psalm

【101:1】¹ I will sing of^{2a} lovingkindness and justice; / To
You, O Jehovah, I will sing psalms.

【101:2】 I will give careful heed to the perfect way. / When
will You come to me? / I will walk in the perfectness of
my heart / Within my house.

【101:3】 I will not set anything base / Before my eyes; /
I hate what those who turn aside do; / It will not cling
to me.

101:1¹ (I) The I here is David, a type of Christ, indicating that this
word is the word spoken by Christ to God. In this psalm David, God's
anointed, typifies Christ as the man anointed by God to reign over the
earth for God.

101:1² (lovingkindness) Lovingkindness and justice will be the base of
the reign and judgment of Christ, typified here by David. Therefore, this
psalm unveils how Christ will reign over the earth with lovingkindness
and justice and deal with all the wicked (vv. 1, 6, 8).

100:4^a
Psa. 92:13;
96:8

100:5^a
1 Chron. 16:34;
Psa. 34:8;
106:1;
107:1;
118:1, 29;
119:68;
135:3;
136:1;
Jer. 33:11;
Matt. 19:17

101: Title^a

Psa. 3 title

101:1^a
Psa. 89:1

【101:4】彎曲的心必遠離我；一切的惡事，我不認識。

【101:5】在暗中讒謗他鄰居的，我必滅絕；眼目高傲，心裏驕縱的，我必不容忍。

【101:6】我眼要看這地忠信的人，叫他們與我同住；行在完全道路上的，他要伺候我。

【101:7】行詭詐的，必不得住在我家裏；說謊話的，必不得在我眼前堅立。

【101:8】我每日早晨，要滅絕這地所有的惡人，好把一切作孽的，從耶和華的^a城裏剪除。

【101:4】 A perverse heart will depart from me; / No evil will I know.

【101:5】 He who secretly slanders his neighbor, / Him I will destroy; / He who is of a haughty look and a proud heart, / Him I will not tolerate.

【101:6】 My eyes are on the faithful of the land, / That they may abide with me; / He who walks in the perfect way, / He will minister to me.

【101:7】 He who practices deceit / Will not dwell within my house; / He who speaks lies will not be maintained / In my sight.

【101:8】 Morning by morning I will destroy / All the wicked of the land, / In order to cut off from the^a city of Jehovah / All the workers of iniquity.

101:8^a
詩四八 8
賽六十 14

101:8^a
Psa. 48:8;
Isa. 60:14

詩篇 第一〇二篇

困苦人發昏的時候，
在耶和華面前傾吐苦情的禱告。

【102:1】耶和華阿，求你^a聽我的¹禱告；
願我的呼求達到你那裏。

【102:2】我在急難的日子，求你不要向我掩面；求你向我側耳；我呼求的日子，求你快快應允我。

【102:3】因為我的年日如^a煙消逝，我的骨頭如柴燒焦。

【102:4】我的心被擊打，如草枯乾，甚至我忘記喫飯。

● 102:1¹ 一〇二～一〇六篇是一組。一〇二篇的標題指明，這是困苦之人，就是受苦之人的禱告。詩人，敬虔的人，因着錫安連同聖殿與聖城的被毀和破壞而受苦。本篇有三段：1～11節與苦難和困苦有關；12～22節與錫安的重建，就是被毀之聖殿和聖城的復興有關；23～28節揭示，主在祂的復活裏乃是永遠的一位。本篇是論到基督，這由來一10～12引用25～27節所指明。

PSALM 102

**A Prayer of an afflicted one, when he is fainting
and pours out his complaint before Jehovah**

【102:1】O Jehovah, ^ahear my ¹prayer; / And let my cry
come unto You.

【102:2】Do not hide Your face from me / On the day of
my distress; / Incline Your ear to me; / On the day when I
call out, answer me quickly.

【102:3】For my days are consumed in ^asmoke, / And my
bones burn like a hearth.

【102:4】My heart is stricken like grass and dried up; /
Indeed I have even forgotten to eat my bread.

102:1¹ (prayer) Psalms 102—106 form a group. The title of Psa. 102 indicates that it is a prayer of an afflicted one, one who was suffering. The psalmist, a godly one, was suffering because of the destruction and devastation of Zion with the temple and the holy city. This psalm has three sections: vv. 1-11, concerning suffering and affliction; vv. 12-22, concerning the rebuilding of Zion, the restoration of the destroyed temple and the holy city; and vv. 23-28, unveiling the Lord as the One who is everlasting in His resurrection. That this psalm concerns Christ is indicated by the fact that vv. 25-27 are quoted in Heb. 1:10-12.

102:1^a
詩三九 12

102:1^a
Psa. 39:12

102:3^a
雅四 14

102:3^a
James 4:14

【102:5】因我唉哼的聲音，我的骨頭緊貼着肉。

【102:6】我如同曠野的^a 鵜鶘；我好像荒場的鴟鵂。

【102:7】我^a 徹醒不睡，就像房頂上孤單的^{1b} 麻雀。

【102:8】我的仇敵終日辱罵我；向我猖狂的人，指着 我 賭咒。

【102:5】 Because of the voice of my groaning / My bones cling to my flesh.

【102:6】 I am like a ^a pelican of the wilderness; / I have become like an owl of the desolate places.

【102:7】 I ^a watch, and I am like / A lone ^{1b} sparrow on a housetop.

【102:8】 All day long my enemies reproach me; / Those who deride me use me as a curse.

102:6^a
Isa. 34:11;
Zeph. 2:14

102:7^a
cf. Mark 14:33-37
102:7^b
Psa. 84:3

● 102:7¹ 詩人的困苦，是指基督的困苦。（6～8。）本節是論到基督受苦特別的一節，祂的受苦與祂為神家的焦急有關。（約二 17，詩六九 9。）在此基督被喻為房頂上孤單的麻雀；房頂指猶太人房屋的平頂，人常上房頂去禱告。（徒十 9。）這指明主耶穌在地上時，可能有時候也像房頂上孤單的麻雀，在夜間徹醒禱告，（太十四 23，路六 12，）不是顧到祂自己的權益，乃是顧到神和神家的權益。

按豫表，一〇二篇首先說到基督的受苦，特別說到祂的死。基督的受苦完成於祂的死；藉着祂的死，召會—神的家—得以產生。至終，召會作神的家，成為神的城，神的國。（太十六 18～19，羅十四 17，弗二 19。）

102:7¹ (sparrow) The affliction of the psalmist refers to the affliction of Christ (vv. 6-8). This verse is a particular verse concerning Christ's suffering, which was related to His zeal for God's house (John 2:17; Psa. 69:9). Here Christ is likened to a lone sparrow on a housetop, referring to the flat roof of a Jewish house, where people would often go to pray (Acts 10:9). This indicates that when the Lord Jesus was on earth, probably there were times when in the night He, like a lone bird on a housetop, would watch and pray (Matt. 14:23; Luke 6:12), caring not for His own interest but for the interest of God and of God's house.

In typology, Psa. 102 first refers to Christ's suffering, especially to His death. Christ's suffering consummated in His death, and through His death the church, God's house, came into existence. Eventually, the church as God's house becomes God's city, God's kingdom (Matt. 16:18-19; Rom. 14:17; Eph. 2:19).

102:6^a
賽三四 11
番二 14

102:7^a
參可十四 33~37
102:7^b
詩八四 3

【102:9】我喫過爐灰，如同喫飯，用眼淚與我所喝的攪和。

【102:10】這都因你的惱恨和忿怒；因你把我拾起，又把我拋去。

【102:11】我的年日如 ^a 日影偏斜；我也如 ^b 草枯乾。

【102:12】^a 耶和華阿，你卻永遠長存；你 ^b 可記念的名，也存到萬代。

【102:13】你必起來憐恤 ^{1a} 錫安，因現在是恩待她的時候；^b 所定的日期已經到了。

【102:9】 For I have eaten ashes like bread, / And have mixed my drink with weeping,

【102:10】 Because of Your indignation and Your wrath; / For You have taken me up and cast me away.

【102:11】 My days are like a ^a shadow that declines, / And I am dried up like ^b grass.

【102:12】^a But You, O Jehovah, abide forever; / And Your ^b memorial is from generation to generation.

【102:13】 You will arise and have compassion on ^{1a} Zion, / For it is time to be gracious to her; the ^b appointed time has come.

102:11^a
代上二九 15
伯八 9
詩一〇九 23
一四四 4

102:11^b
雅一 11
彼前一 24

102:12^a
哀五 19

102:12^b
出三 15
詩一三五 13

102:13^a
詩二 6

102:13^b
詩七五 2
賽四十 2

102:11^a
1 Chron. 29:15;
Job 8:9;
Psa. 109:23;
144:4

102:11^b
James 1:11;
1 Pet. 1:24

102:12^a
Lam. 5:19

102:12^b
Exo. 3:15;
Psa. 135:13

102:13^a
Psa. 2:6

102:13^b
Psa. 75:2;
Isa. 40:2

● 102:13¹ 本篇揭示基督的死並祂在復活裏的存在。（23～28 與 25 註 1。）基督死與復活的產品乃是召會，由錫安連同神的殿與神的城所豫表。（加四 26，來十二 22～23。）錫安是耶路撒冷城的中心，（16，21，）在本篇，錫安豫表召會作神國的中心。（太十六 18～19 與 19 註 1。）見四八 2 註 1。

102:13¹ (Zion) This psalm unveils Christ's death and His existence in His resurrection (vv. 23-28 and note 25¹). The product of Christ's death and resurrection is the church, typified by Zion with God's house and God's city (Gal. 4:26; Heb. 12:22-23). Zion is the center of the city of Jerusalem (vv. 16, 21), and in this psalm it typifies the church as the center of God's kingdom (Matt. 16:18-19 and note 19²). See note 2¹ in Psa. 48.

102:14^a
詩四八 13
尼四 2
哀四 1
參可十三 1

【102:14】你的僕人原來喜悅她的^{1a}石頭，恩待她的¹塵土。

【102:15】列國要敬畏耶和華的名，地上諸王都要敬畏你的榮耀；

【102:16】因為耶和華^{1a}建造了^b錫安，在祂^c榮耀裏顯現了。

● 102:14¹ 在本節，石頭豫表信徒作召會建造的材料，（彼前二 5，）塵土豫表召會的立場。我們該喜悅召會的眾肢體，也該愛護召會的立場，就是一的立場。（申十二 5～28，十四 23～25，約十七 11，21～23，林前一 10～13 上，弗四 3～6，啓一 11。）

● 102:16¹ 這裏重建錫安豫表重建召會。以色列的歷史是召會歷史的描繪。（林前九 24～十 11。）以色列在地上存在一段時間之後，經歷了一段毀壞和殘害的時期，並且以色列人被遷徙，被擄到巴比倫。（王下二四～二五。）照樣，召會藉着基督的死並在基督的復活裏產生，在地上存在一段時間後墮落了，（見提後一 1 註 1，彼後一 3 註 1，啓二 4 註 2，）至終受了殘害。啓示錄表明大巴比倫與召會相對。（啓十七 1～6。）至終，大巴比倫要傾倒，（啓十七 16，十八 2，）召會要完全被建立。（啓二一 2～二二 5。）

【102:14】For Your servants take pleasure in her^{1a} stones, / And show favor to her¹ soil.

【102:15】And the nations will fear the name of Jehovah, / And all the kings of the earth, Your glory;

【102:16】For Jehovah has^{1a} built up^b Zion; / He has appeared in His^c glory.

102:14¹ (stones) In this verse the stones typify the believers as the building materials of the church (1 Pet. 2:5), and the dust, the soil, typifies the ground of the church. We should take pleasure in all the members of the church and should favor the ground of the church, which is the ground of oneness (Deut. 12:5-28; 14:23-25; John 17:11, 21-23; 1 Cor. 1:10-13a; Eph. 4:3-6; Rev. 1:11).

102:16¹ (built) Here the rebuilding of Zion typifies the rebuilding of the church. The history of Israel is a portrait of the history of the church (1 Cor. 9:24—10:11). After existing on the earth for a time, Israel passed through a period of destruction and devastation, and the people of Israel were carried away to captivity in Babylon (2 Kings 24—25). Likewise, the church was produced through Christ's death and in Christ's resurrection, and then it existed on earth for a time before it became degraded (see notes 1¹ in 2 Tim. 1, 3¹ in 2 Pet. 1, and 4² in Rev. 2) and was eventually devastated. The book of Revelation shows that Babylon the Great is versus the church (Rev. 17:1-6). Eventually, Babylon the Great will fall (Rev. 17:16; 18:2) and the church will be fully established (Rev. 21:2—22:5).

102:14^a
Psa. 48:13;
Neh. 4:2;
Lam. 4:1;
cf. Mark 13:1

102:16^a
Psa. 51:18;
147:2
102:16^b
Psa. 2:6
102:16^c
Psa. 138:5;
Isa. 60:1-2

102:16^a
詩五一 18
一四七 2
102:16^b
詩二 6
102:16^c
詩一三八 5
賽六十 1~2

【102:17】祂垂顧窮乏人的禱告，並不藐視。

【102:18】這必為後代的人記下，將來受造的民要讚美耶和華。

【102:19】因為祂已從至高的聖所^a俯視耶和華從天向地觀看，

【102:20】要垂聽被囚之人的歎息，釋放那些命定要死的人；

【102:21】¹使人在^a錫安傳述耶和華的^b名，在耶路撒冷傳述讚美祂的話；

【102:22】就是在眾民和^a列國一同聚集，事奉耶和華的時候。

【102:23】祂使我的力量中途衰弱，使我的年日短少。

● 102:21¹ 21 ~ 22 節指明，藉着被建立、得復興的錫安（表徵召會，）列國和列邦都要讚美、敬拜耶和華。被殘害的召會得以重建（由錫安的重建所豫表—16，）就要使列國都轉向主，世上的國也要成為神和基督的國。（啓十一 15。）

【102:17】 He has regarded the prayer of the destitute, / And has not despised their prayer.

【102:18】 This will be written for a generation to come, / And a people to be created will praise ¹Jehovah.

【102:19】 For He has ^alooked down from the height of His sanctuary; / From heaven Jehovah beheld the earth,

【102:20】 To hear the groaning of the prisoner, / To release those appointed to die;

【102:21】 That the ^{1a}name of Jehovah may be declared in ^bZion, / And His praise, in Jerusalem,

【102:22】 When the peoples are gathered together, / And the ^akingdoms, to serve Jehovah.

【102:23】 He has weakened my strength in the way; / He has shortened my days.

102:18¹ (Jehovah) Heb. Jah; a shortened form of Jehovah.

102:21¹ (name) Verses 21-22 indicate that it is through the established, restored Zion (signifying the church) that all the nations and kingdoms will be brought into the praise and worship of Jehovah. The rebuilding of the devastated church, typified by the rebuilding of Zion (v. 16), will turn all the nations to the Lord, and the kingdom of the world will become the kingdom of God and of Christ (Rev. 11:15).

102:19^a
詩十一 4
十四 2
三三 13~14

102:21^a
詩二 6
102:21^b
詩二二 22
來二 12
102:22^a
詩二二 27
亞八 20~21

102:19^a
Psa. 11:4;
14:2;
33:13-14

102:21^a
Psa. 22:22;
Heb. 2:12
102:21^b
Psa. 2:6
102:22^a
Psa. 22:27;
Zech. 8:20-21

【102:24】我說，我的神阿，不要在我中年把我提去；你的年數世世無窮。

【102:25】^{1a}你起初立了地的^b根基，諸天也是你手的^c工作。

【102:26】^a天地都要滅沒，你卻^b長存；天地都要像^c衣服漸漸舊了；你要將天地如衣裳更換，天地就改變了。

【102:27】惟有你仍是^a一樣，你的年數也沒有窮盡。

【102:28】你僕人的子孫要長久安居，他們的後裔要堅立在你面前。

● 102:25¹ 25 ~ 27 節引用於來一 10 ~ 12，說到基督在祂的復活裏繼續存在。基督因着祂永遠、不變的存在，（啓一 18，來十三 8，）是使地轉向主的關鍵。基督受苦（6 ~ 8）是爲着救贖，而祂的救贖是爲着產生召會作神的家和神的城。（約十九 34 與註。）乃是在基督的復活裏，憑着基督的復活並藉着基督的復活，召會得以繼續存在，並要終極完成於復興，（12 ~ 22，太十九 28，徒三 21，）那時全地與列國的眾民都要轉向主。（21 ~ 22，賽二 2 ~ 3，亞八 20 ~ 22。）

【102:24】 I said, My God, / Do not take me away in the middle of my days; / Your years are throughout all generations.

【102:25】^{1a}Of old You laid the^b foundation of the earth, / And the heavens are the^c work of Your hands.

【102:26】^aThey will perish, but You^b endure; / Indeed all of them will wear out like a^c garment; / Like clothing You will change them, / And they will be changed.

【102:27】 But You are the^a same, / And Your years are without end.

【102:28】 The children of Your servants will continue, / And their seed will be established before You.

102:25¹ (Of) Verses 25-27, quoted in Heb. 1:10-12, speak of Christ's continuing existence in His resurrection. Christ is the key that turns the earth to the Lord because of His eternal and unchanging existence (Rev. 1:18; Heb. 13:8). Christ's suffering (vv. 6-8) was for redemption, and His redemption was to produce the church as the house of God and the city of God (John 19:34 and note). It is in Christ's resurrection, by Christ's resurrection, and through Christ's resurrection that the church continues its existence and will consummate in the restoration (vv. 12-22; Matt. 19:28; Acts 3:21), in which the entire earth with the peoples of all the nations will turn to the Lord (vv. 21-22; Isa. 2:2-3; Zech. 8:20-22).

102:25^a
vv. 25-27;
Heb. 1:10-12

102:25^b
Job 38:4, 6;
Psa. 24:2;
Zech. 12:1

102:25^c
Gen. 1:1;
Psa. 96:5

102:26^a
2 Pet. 3:10, 12;
Rev. 21:1

102:26^b
Heb. 12:27

102:26^c
Isa. 51:6;
Heb. 1:11

102:27^a
Mal. 3:6;
James 1:17

102:25^a
25~27;
來一 10~12

102:25^b
伯三八 4, 6
詩二四 2
亞十二 1

102:25^c
創一 1
詩九六 5

102:26^a
彼後三 10, 12
啓二一 1

102:26^b
來十二 27

102:26^c
賽五一 6
來一 11

102:27^a
瑪三 6
雅一 17

詩篇 第一〇三篇

103: 標題^a

詩三標題

103:1^a

詩一〇三 22

一〇四 1, 35

103:3^a

出三四 9

賽五五 7

彌七 18

103:3^b

出十五 26

詩一〇七 20

103:5^a

賽四十 31

^a 大衛的詩。

【103:1】¹ 我的魂哪，你要^a 頌讚耶和華；
在我裏面的一切，都要頌讚祂的聖名。

【103:2】 我的魂哪，你要頌讚耶和華，
不可忘記祂的一切恩惠：

【103:3】 祂^a 赦免你的一切罪孽，^b 醫治
你的一切疾病；

【103:4】 祂救贖你的命¹ 不見朽壞，以
慈愛和憐恤爲你的冠冕；

【103:5】 祂用美物使你¹ 所願的得以滿
足，以致你如^a 鷹反老還童。

● 103:1¹ 一〇三～一〇六篇是讚美那藉着基督
作王，恢復對全地之主權與權利的耶和華。這四篇
是對神歷史的敘述。本篇說到神的歷史中祂的慈愛
和憐恤，就如赦免祂子民的罪，醫治、救贖、並顧
念他們。這是神歷史的第一部分。

● 103:4¹ 或，免得下坑。

● 103:5¹ 所願的，原文意不詳。有者譯作，年歲；
另有者譯作，盛年。

PSALM 103

^a Of David

【103:1】^{1a} Bless Jehovah, O my soul; / And all that is
within me, bless His holy name.

【103:2】 Bless Jehovah, O my soul; / And do not forget all
His benefits:

【103:3】 He^a pardons all your iniquities; / He^b heals all
your diseases;

【103:4】 He redeems your life from the pit; / He crowns
you with lovingkindness and compassions;

【103:5】 He satisfies the¹ prime of your life with good, / So
that your youth is renewed like the^a eagle.

103:1¹ (Bless) Psalms 103—106 are the praising of Jehovah, who has
recovered the title and the right over the whole earth through the reign
of Christ. In these four psalms there is a narration of God's history. This
psalm speaks of God's history in His lovingkindness and compassions in
His forgiving of sins, healing, redeeming, and caring for His people. This
is the first part of God's history.

103:5¹ (prime) The meaning of the Hebrew is uncertain; some
translate, your years; others, your desires.

103: Title^a

Psa. 3 title

103:1^a

Psa. 103:22;

104:1, 35

103:3^a

Exo. 34:9;

Isa. 55:7;

Micah 7:18

103:3^b

Exo. 15:26;

Psa. 107:20

103:5^a

Isa. 40:31

【103:6】耶和華施行公義，為一切受欺壓的伸冤。

【103:7】祂使摩西知道祂的 ^{1a}法則，叫以色列人曉得祂的 ^{1b}作為。

【103:8】^a耶和華有憐恤，有恩典，不輕易發怒，且有豐盛的慈愛。

【103:9】^a祂不長久 ¹責備，也不永遠 ^b懷怒。

【103:10】祂沒有按我們的 ^a罪過對待我們，也沒有照我們的罪孽報應我們。

【103:11】天離地何等的高，祂的慈愛向敬畏祂的人，也是何等的大。

【103:12】東離西有多遠，祂叫我們的 ^a過犯，離我們也有多遠。

● 103:7¹ 或，道路。見來三 10 註 2。神使有經歷的人（如摩西）知道祂的法則，而叫年幼的，作孩童的，曉得祂的作為。神的法則和祂的作為對我們都是恩惠。

● 103:9¹ 直譯，爭辯。

【103:6】 Jehovah executes righteous acts,/ And judgments for all who are oppressed.

【103:7】 He made His ^{1a}ways known to Moses;/ His ^{1b}acts, to the children of Israel.

【103:8】 ^aJehovah is compassionate and gracious,/ Long-suffering and abundant in lovingkindness.

【103:9】 ^aHe will not always contend with us,/ Nor will He keep His ^banger forever.

【103:10】 He has not dealt with us according to our ^asins,/ Nor has He recompensed us according to our iniquities.

【103:11】 For as high as the heavens are above the earth,/ So great is His lovingkindness upon those who fear Him.

【103:12】 As far as the east is from the west,/ So far has He removed our ^atransgressions from us.

103:7¹ (ways) See note 10² in Heb. 3. To the experienced ones, such as Moses, God makes His ways known, and to the younger ones, to the children, He makes His acts known. Both God's ways and God's acts are benefits to us.

103:7^a
申三四 10

103:7^b
出三四 10
參詩一〇六 7

103:8^a
詩八六 15

103:9^a
賽五七 16

103:9^b
詩三十 5
耶三 5, 12
彌七 18

103:10^a
拉九 13

103:12^a
賽四三 25
耶五十 20
參利十六 22

103:7^a
Deut. 34:10

103:7^b
Exo. 34:10;
cf. Psalms 106:7;
See note 7¹

103:8^a
Psa. 86:15

103:9^a
Isa. 57:16

103:9^b
Psa. 30:5;
Jer. 3:5, 12;
Micah 7:18

103:10^a
Ezra 9:13

103:12^a
Isa. 43:25;
Jer. 50:20;
cf. Lev. 16:22

103:13^a
箴三 12
賽六三 16
耶三一 9

【103:13】^a 父親怎樣憐恤他的兒女，耶和華也怎樣憐恤敬畏祂的人。

103:14^a
創三 19
傳十二 7

【103:14】因為祂知道我們的本體，記念我們不過是^a 塵土。

103:15^a
詩九十 5~6
雅一 10~11

【103:15】至於世人，他的年日如^a 草一樣；他發旺如野地的^b 花：

103:15^b
伯十四 2
賽四十 7

【103:16】經風一吹，便歸無有；原處也不再認識它。

【103:17】但耶和華的慈愛，臨及敬畏祂的人，從亙古到永遠；祂的公義，也歸於子子孫孫；

【103:18】就是那些遵守祂的約，記念祂的訓辭而遵行的人。

103:19^a
詩十一 4
啓四 2

【103:19】耶和華在天上立定^a 寶座，祂的國統管萬有。

【103:20】你們作祂天使，就是聽從祂的¹ 命令，大有能力執行祂話語的，都要頌讚耶和華。

【103:13】 As compassionate as a ^a father is toward his children, / So compassionate is Jehovah toward those who fear Him.

【103:14】 For He knows our frame; / He remembers that we are ^a dust.

【103:15】 Man — his days are like ^a grass; / He flourishes like a field ^b flower:

【103:16】 For the wind passes over it, and it is no more; / And its own place knows of it no longer.

【103:17】 But Jehovah's lovingkindness is from eternity / Unto eternity upon those who fear Him, / And His righteousness is to the children's children;

【103:18】 To those who keep His covenant / And remember His precepts so as to do them.

【103:19】 Jehovah has established His ^a throne in the heavens, / And His kingdom rules over all.

【103:20】 Bless Jehovah, you His angels, / Who are mighty in strength to perform His word, / By obeying the voice of His word.

103:13^a
Prov. 3:12;
Isa. 63:16;
Jer. 31:9

103:14^a
Gen. 3:19;
Eccl. 12:7

103:15^a
Psa. 90:5-6;
James 1:10-11

103:15^b
Job 14:2;
Isa. 40:7

103:19^a
Psa. 11:4;
Rev. 4:2

● 103:20¹ 直譯，話的聲音。

【103:21】你們作祂眾軍，作祂僕役，
行祂所喜悅的，都要頌讚耶和華。

【103:22】你們一切被祂造的，在祂所
治理的各處，都要頌讚耶和華。我的
魂哪，你要頌讚耶和華。

詩篇 第一〇四篇

【104:1】¹我的魂哪，你要^a頌讚耶和華。
耶和華我的神阿，你爲至大。你以尊
榮威嚴爲衣服，

【104:2】披上^a亮光，如披外袍；^b鋪張
諸天，如鋪幕幔。

【104:3】耶和華在¹諸水中立樓閣的棟
梁，用雲彩爲車輦，藉着風的翅膀
而行。

【104:4】祂以^a風爲使者，以火焰爲
僕役；

● 104:1¹ 一〇四篇論到神的偉大，祂創造了宇宙及其中的萬有。這也是神歷史的一部分。（見一〇三 1 註 1。）

● 104:3¹ 即天空以上的水。（參創一 7。）

【103:21】 Bless Jehovah, all you His hosts, / You His
ministers who execute His will.

【103:22】 Bless Jehovah, all you His works, / In all places
of His dominion. / Bless Jehovah, O my soul.

PSALM 104

【104:1】^{1a}Bless Jehovah, O my soul. / O Jehovah my God,
You are very great. / You are clothed with majesty and
splendor,

【104:2】 Wrapped with^a light as with a garment; / You
^bstretch out the heavens like a tent curtain.

【104:3】 He lays the beams of His upper chambers in the
¹waters; / He makes the clouds His chariot; / He walks
upon the wings of the wind.

【104:4】 He makes^a winds His messengers, / Flames of fire
His ministers.

104:1¹ (Bless) Psalm 104 concerns God's greatness in the creation of the universe and all the things in it. This, too, is a part of God's history (see note 1¹ in Ps. 103).

104:3¹ (waters) I.e., the upper waters above the expanse (cf. Gen. 1:7).

104:1^a
詩一〇三 1

104:2^a
太十七 2
可九 3
提前六 16

104:2^b
伯九 8
賽四十 22
耶十 12
亞十二 1

104:4^a
來一 7

104:1^a
Psa. 103:1

104:2^a
Matt. 17:2;
Mark 9:3;
1 Tim. 6:16

104:2^b
Job 9:8;
Isa. 40:22;
Jer. 10:12;
Zech. 12:1

104:4^a
Heb. 1:7

104:5^a
伯三八 4, 6
詩二四 2

【104:5】將^a地立在根基上，使地永永遠遠不動搖。

104:6^a
創七 19
參創一 2, 9

【104:6】你用深淵如衣裳覆蓋地面；諸水立於^a山嶺之上。

104:7^a
詩十八 15
賽五十 2
太八 26
可四 39
路八 24
104:8^a
創八 5

【104:7】你的^a斥責一發，水便奔逃；
你的雷聲一發，水便奔流，

【104:8】（^a諸山升上，諸谷沉下，）
歸你為諸水所建立之處。

104:9^a
伯二六 10
三八 11
耶五 22

【104:9】你定了^a界限，使水不能過去，
不再轉回覆蓋地面。

104:10^a
申八 7
賽四一 18

【104:10】耶和華使^a泉源湧在山谷，流
在山間；

【104:11】使野地的走獸有水喝；野驢
得解其渴。

【104:12】天上的飛鳥在水旁住宿，在
枝葉間鳴叫。

104:13^a
詩六五 9
申十一 11

【104:13】¹祂從樓閣中^a澆灌山嶺。因
祂作為的果效，地就豐足。

【104:5】 He established the^a earth upon its foundations, /
So that it cannot be moved forever and ever.

104:5^a
Job 38:4, 6;
Psa. 24:2

【104:6】 You covered it with the deep as with a garment; /
The waters stood above the^a mountains.

104:6^a
Gen. 7:19;
cf. Gen. 1:2, 9

【104:7】 At Your^a rebuke they fled; / At the voice of Your
thunder they rushed away —

104:7^a
Psa. 18:15;
Isa. 50:2;
Matt. 8:26;
Mark 4:39;
Luke 8:24

【104:8】 The^a mountains rose, the valleys sank — / To the
place that You established for them.

104:8^a
Gen. 8:5

【104:9】 You set a^a border that they may not pass over, /
That they may not turn back to cover the earth.

104:9^a
Job 26:10;
38:11;
Jer. 5:22

【104:10】 He makes the^a springs gush forth in the valleys;
/ They run among the mountains;

104:10^a
Deut. 8:7;
Isa. 41:18

【104:11】 They give drink to every beast of the field; / The
wild asses quench their thirst.

【104:12】 The birds of heaven dwell alongside them; /
They utter their voice among the branches.

【104:13】 He^a waters the mountains from His upper
chambers. / The earth is satisfied with the fruit of
Your works.

104:13^a
Psa. 65:9;
Deut. 11:11

● 104:13¹ 直譯，你。

104:14^a
創一 11
申十一 15
詩一四七 8

104:14^b
創一 29
三 18
九 3

104:15^a
士九 13
傳十 19

104:15^b
詩二三 5
士九 9

104:15^c
徒十四 17

104:16^a
伯八 16
詩九二 14
路二三 31

104:19^a
創一 14
詩一三六 9

104:19^b
詩一三六 8
傳一 5
參摩八 9

【104:14】祂使^a 草生長，給牲畜喫；使^b 菜蔬生長，供給人用，使人從地裏出產食物：

【104:15】有^a 酒使人心喜悅，有^b 油使人容光煥發，有糧給人加添^c 心力。

【104:16】耶和華的樹木，就是祂所栽種，利巴嫩的香柏樹，都^a 滿了汁漿，

【104:17】雀鳥在其上搭窩；至於鸛，松樹是牠的房屋。

【104:18】高山爲野山羊的住所；巖石爲石獾的藏處。

【104:19】耶和華造月亮爲定^a 節令；^b 日頭自知何時沉落。

【104:20】你安設黑暗，便有了夜晚；夜間林中的百獸就四處爬動。

【104:21】少壯獅子吼叫，要抓食，向神尋求食物。

【104:22】日頭一出，獸便退隱，臥在洞裏。

【104:14】 He causes the^a grass to grow for the cattle, / And^b herbage for man's use, / That he may bring forth food from the earth:

【104:15】 Even^a wine that cheers man's heart, / ^bOil that makes his face shine, / And bread that sustains man's^c heart.

【104:16】 The trees of Jehovah are^a full of sap, / The cedars of Lebanon, which He planted,

【104:17】 Where the birds build their nests; / As for the stork, the cypresses are her house.

【104:18】 The high mountains are for the wild goats; / The cliffs are a refuge to the rock badgers.

【104:19】 He made the moon to mark^a seasons; / The^b sun knows the time of its going down.

【104:20】 You make darkness, and it is night, / In which all the beasts of the forest creep about.

【104:21】 The young lions roar after their prey, / Even to seek their food from God.

【104:22】 The sun rises: they retreat / And lie down in their dens.

104:14^a
Gen. 1:11;
Deut. 11:15;
Psa. 147:8

104:14^b
Gen. 1:29;
3:18;
9:3

104:15^a
Judg. 9:13;
Eccl. 10:19

104:15^b
Psa. 23:5;
Judg. 9:9

104:15^c
Acts 14:17

104:16^a
Job 8:16;
Psa. 92:14;
Luke 23:31

104:19^a
Gen. 1:14;
Psa. 136:9

104:19^b
Psa. 136:8;
Eccl. 1:5;
cf. Amos 8:9

【104:23】人出去作工，^a勞碌直到晚上。

【104:24】耶和華阿，你所造的何其多！
這些都是你用智慧造成的；徧地滿了你的造物。

【104:25】那邊有海，又大又廣；其中有爬物無數，大小活物都有。

【104:26】那裏有船航行；有你所造的鱷魚，在其中嬉戲。

【104:27】這一切都仰望你按時給牠們^a食物。

【104:28】你給牠們，牠們便拾取；你張開手，牠們就飽得美食。

【104:29】你掩面，牠們便驚惶；你收回牠們的氣，牠們就死亡，歸於^a塵土。

【104:30】你發出你的^a靈，牠們便受造，你也使地面更換一新。

【104:31】願耶和華的榮耀存到永遠！
願耶和華因自己所造的喜樂；

【104:23】 Man goes forth to his work / And to his ^alabor until evening.

【104:24】 How many are Your works, O Jehovah! / In wisdom You have made all of them; / The earth is full of Your creatures.

【104:25】 Yonder is the sea, great and extensively wide; / There the creeping things are, even without number, / The small animals with the great.

【104:26】 There the ships go; / Leviathan is there, whom You have formed / To play in it.

【104:27】 They all wait for You, / That You may give them ^afood at the proper time.

【104:28】 You give to them; they gather. / You open Your hand; they are satisfied with good.

【104:29】 You hide Your face; they are troubled. / You take away their breath; they perish, / And return to their ^adust.

【104:30】 You send forth Your ^aSpirit; they are created, / And You renew the surface of the ground.

【104:31】 May the glory of Jehovah endure forever! / May Jehovah rejoice in His works,

104:32^a
出十九 18
詩一四四 5

【104:32】祂看地，地便震動；祂摸山，
山就^a冒煙！

104:33^a
詩六三 4
一四六 2

【104:33】^a我要一生向耶和華唱詩；我
還活的時候，要向我神歌頌。

【104:34】願祂以我的默念為甘甜；我
要因耶和華喜樂。

104:35^a
詩一〇五 45
一〇六 1

【104:35】願罪人從地上滅絕，願惡人
歸於無有。我的魂哪，你要頌讚耶和
華。^{1a} 阿利路亞。

詩篇 第一〇五篇

一一六 19
一一七 2
一三五 1
一四六 1
一四七 1
一四八 1
一四九 1
一五〇 1
啓十九 1, 3~4, 6

【105:1】^a你們要稱謝耶和華，^b呼求祂
的名，在萬民中傳揚祂的作為。

【105:2】要向祂唱詩、歌頌，談論祂一
切奇妙的作為。

105:1^a
1~15;
代上十六 8~22
105:1^b
詩一一六 17
賽十二 4

● 104:35¹ 意，要讚美耶和華。見啓十九 1 註 1。
一〇三～一〇六篇對耶和華的讚美，結果乃是阿利路
亞。這阿利路亞開始於本節，繼續於一〇五 45 和一
〇六 1、48，這是因為地已完全被神恢復，並被帶到
基督的管治之下。（參啓十九 1～6，十一 15。）

【104:32】 He who looks on the earth, and it trembles; / He
who touches the mountains, and they^a smoke!

【104:33】^aI will sing to Jehovah while I live; / I will sing
psalms to my God while I yet have being.

【104:34】 May my musing be sweet to Him; / I will rejoice
in Jehovah.

【104:35】 May the sinners be consumed from off the earth,
/ And may the wicked be no more. / Bless Jehovah, O my
soul. / ^{1a}Hallelujah.

PSALM 105

【105:1】^aGive thanks to Jehovah; ^bcall upon His name; /
Make known His deeds among the peoples.

【105:2】 Sing to Him; sing psalms to Him; / Muse upon all
His wondrous deeds.

104:35¹ (Hallelujah) Meaning praise Jah; Jah being a shortened form
of Jehovah. See note 1¹ in Rev. 19. The praise of Jehovah in Psa. 103—106
issues in hallelujahs, beginning in this verse and continuing in 105:45
and 106:1, 48, because the earth has been fully recovered by God and
brought under Christ's dominion (cf. Rev. 19:1-6; 11:15).

104:32^a
Exo. 19:18;
Psa. 144:5

104:33^a
Psa. 63:4;
146:2

104:35^a
Psa. 105:45;
106:1;
111:1;
112:1;
113:1;
115:18;
116:19;
117:2;
135:1;
146:1;
147:1;
148:1;
149:1;
150:1;
Rev. 19:1, 3-4, 6

105:1^a
vv. 1-15;
1 Chron. 16:8-22
105:1^b
Psa. 116:17;
Isa. 12:4

【105:3】要因祂的聖名誇耀；尋求耶和華的人，心中應當喜樂。

【105:4】要^a尋求耶和華與祂的能力，時常^b尋求祂的面。

【105:5】祂僕人亞伯拉罕的後裔，祂所揀選雅各的子孫哪，你們要記念祂所行奇妙的作為，和祂的奇事，並祂口中的判語。【105:6】（5、6節合併。）

【105:7】祂是耶和華我們的神，全地都有祂的判斷。

【105:8】祂記念祂的¹約，直到永遠；記念祂所吩咐的話，直到千代，

【105:9】就是祂與^a亞伯拉罕所立的約，向^b以撒所起的誓。

【105:10】祂又將這約向^a雅各定為律例，向以色列定為永遠的約，

● 105:8¹ 一〇五篇說到神照着祂的約，對待亞伯拉罕和祂的後裔。（創十五。）這是神歷史的另一部分。（見一〇三 1 註 1。）

【105:3】 Glory in His holy name; / Let the heart of those who seek Jehovah rejoice.

【105:4】^aSeek Jehovah and His strength; / ^bSeek His face continually.

【105:5】 Remember His wondrous deeds, which He has done, / His signs and the judgments of His mouth,
【105:6】 O seed of Abraham His servant, / O children of Jacob, His chosen ones.

【105:7】 He is Jehovah our God; / His judgments are in all the earth.

【105:8】 He has remembered His¹ covenant forever, / The word that He commanded to a thousand generations,

【105:9】 The covenant that He made with^a Abraham, / And His oath unto^b Isaac.

【105:10】 And He confirmed it unto^a Jacob as a statute, / Unto Israel as an eternal covenant,

105:8¹ (covenant) Psalm 105 speaks of God in His dealing with Abraham and his descendants according to His covenant (Gen. 15). This is another part of God's history (see note 1¹ in Psa. 103).

105:4^a
來十一 6
105:4^b
詩二四 6
二七 8

105:4^a
Heb. 11:6
105:4^b
Psa. 24:6;
27:8

105:9^a
創十七 2
二二 15~18
105:9^b
創二六 2~3
105:10^a
創二八 10~15
三五 10~11

105:9^a
Gen. 17:2;
22:15-18
105:9^b
Gen. 26:2-3
105:10^a
Gen. 28:10-15;
35:10-11

105:11^a
創十三 15
十五 18

【105:11】說，我必^a將迦南地賜給你，
作你們產業的分。

105:12^a
創三四 30
申二六 5

【105:12】當時他們人數有限，非常^a稀少，並且¹在那地爲^b寄居的。

105:12^b
參來十一 9

【105:13】他們從這邦遊到那邦，從這國行到那¹國。

105:14^a
參創二十 6

【105:14】祂^a不容甚麼人欺壓他們，爲他們的緣故^b責備君王，

105:14^b
參創十二 17
二十 3

【105:15】說，不可觸犯我所膏的人，也不可加害我的申言者。

105:16^a
創四一 50
參王下八 1

【105:16】祂命^a饑荒降在那地上，¹將所倚靠的糧食，全行斷絕。

105:17^a
創四五 5, 7

【105:17】祂^a在他們以先打發一個人去；約瑟被^b賣爲奴僕。

105:17^b
創三七 28, 36
徒七 9

【105:18】人用腳鐐傷他的腳，他被鐵鍊^a捆拘。

105:18^a
創三九 20

【105:11】 Saying, To you I will^a give the land of Canaan, /
The portion of your inheritance;

【105:12】 When they were men few in number, / Indeed very^a few and^b strangers in¹ the land.

【105:13】 And they went about from nation to nation, /
From one kingdom to another people.

【105:14】 He^a allowed no man to oppress them; / Indeed He^b rebuked kings for their sake.

【105:15】 Saying, Do not touch My anointed ones, / And do My prophets no harm.

【105:16】 And He called a^a famine upon the land; / He broke the whole staff of bread.

【105:17】 He sent a man^{a1} before them; / Joseph was^b sold as a servant.

【105:18】 They afflicted his feet with fetters; / He himself was^a placed in irons.

105:11^a
Gen. 13:15;
15:18

105:12^a
Gen. 34:30;
Deut. 26:5

105:12^b
cf. Heb. 11:9

105:14^a
cf. Gen. 20:6

105:14^b
cf. Gen. 12:17;
20:3

105:16^a
Gen. 41:50;
cf. 2 Kings 8:1

105:17^a
Gen. 45:5, 7

105:17^b
Gen. 37:28, 36;
Acts 7:9

105:18^a
Gen. 39:20

● 105:12¹ 直譯，在其中。

105:12¹ (the) Lit., it.

● 105:13¹ 直譯，民。

● 105:16¹ 直譯，將所有糧食的杖折斷。

105:19^a
創四十 20~21
四一 54

【105:19】耶和華的話試煉他，直等到他所說的^a應驗了。

105:20^a
創四一 14

【105:20】王打發人把他^a解開，治理眾民的，把他釋放了；

105:21^a
創四一 40
徒七 10

【105:21】立他作王家之主，^a掌管王一切所有的，

【105:22】使他隨意捆綁王的臣宰，將智慧教導王的長老。

105:23^a
創四六 6~7
徒七 15

【105:23】於是以色列到了^a埃及，雅各在含地寄居。

105:24^a
出一 7
申二六 5

【105:24】耶和華使祂的百姓^a極其繁多，使他們比敵人強盛；

105:25^a
出一 10
徒七 19

【105:25】使敵人的心轉去恨祂的百姓，並用^a詭計待祂的僕人。

105:26^a
出三 10

【105:26】祂^a打發祂的僕人摩西，和祂所揀選的亞倫。

105:27^a
27~36;
詩七八 43~51

【105:27】^a他們在敵人中間施行祂的神蹟，在含地施行祂的奇事。

【105:19】 Until the time when his word ^acame to pass, / The word of Jehovah tried him.

【105:20】 The king sent men and ^afreed him, / Even the ruler of the peoples, and let him go.

【105:21】 He made him lord of his house / And ^aruler over all his possessions,

【105:22】 To imprison his princes at will, / And to teach his elders wisdom.

【105:23】 Then Israel came into ^aEgypt, / And Jacob sojourned in the land of Ham.

【105:24】 And He made His people very ^afruitful, / And caused them to be mightier than their adversaries.

【105:25】 He turned their heart to hate His people, / To deal ^acraftily with His servants.

【105:26】 He ^asent Moses His servant, / And Aaron, whom He had chosen.

【105:27】 ^aThey set His signs among them, / And wonders in the land of Ham.

105:19^a
Gen. 40:20-21;
41:54

105:20^a
Gen. 41:14

105:21^a
Gen. 41:40;
Acts 7:10

105:23^a
Gen. 46:6-7;
Acts 7:15

105:24^a
Exo. 1:7;
Deut. 26:5

105:25^a
Exo. 1:10;
Acts 7:19

105:26^a
Exo. 3:10

105:27^a
vv. 27-36;
Psa. 78:43-51

105:28^a
出十 21~23

【105:28】祂打發^a 黑暗，使那地黑暗；
他們沒有違背祂的話。

105:29^a
出七 20~21

【105:29】祂叫¹ 埃及的水變為^a 血，叫
他們的魚死了。

105:30^a
出八 2~3

【105:30】在他們的地上，甚至在他們
君王的內室，^a 青蛙多多滋生。

105:31^a
出八 21~24
105:31^b
出八 16~18

【105:31】祂說一聲，^a 蒼蠅就成羣而來，
並且他們四境之內都有了^b 虱子。

105:32^a
出九 23

【105:32】祂給他們降下^a 冰雹為雨，在
他們的地上降下火焰。

105:33^a
出九 25

【105:33】祂也擊打他們的葡萄樹和無
花果樹，^a 打壞他們境內的樹木。

105:34^a
出十 12~15

【105:34】祂說一聲，羣^a 蝗和舔蝗就來，
不計其數，

【105:35】喫盡了他們地上各樣的菜蔬，
和土地的出產。

【105:28】 He sent^a darkness and made it dark; / And they
did not rebel against His words.

【105:29】 He turned their waters into^a blood, / And killed
their fish.

【105:30】 Their land teemed with^a frogs, / Even in the
chambers of their kings.

【105:31】 He spoke, and a swarm of^a flies came; / There
were^b lice within all their borders.

【105:32】 He gave them^a hail for rain, / And flaming fire in
their land.

【105:33】 He struck their vines and their fig trees, / And
He^a broke the trees of their borders.

【105:34】 He spoke, and the swarming^a locusts came, /
And the licking locusts, even without number.

【105:35】 And they ate every herb in their land, / And they
ate the fruit of their ground.

105:28^a
Exo. 10:21-23

105:29^a
Exo. 7:20-21

105:30^a
Exo. 8:2-3

105:31^a
Exo. 8:21-24
105:31^b
Exo. 8:16-18

105:32^a
Exo. 9:23

105:33^a
Exo. 9:25

105:34^a
Exo. 10:12-15

● 105:29¹ 直譯，他們的水。

105:36^a
出十二 29
詩七八 51

【105:36】祂又^a擊殺他們那地一切的長子，就是他們¹強壯時頭生的。

【105:36】 He ^astruck all the firstborn in their land, / The firstfruits of all their vigor.

105:36^a
Exo. 12:29;
Psa. 78:51

105:37^a
出三 22
十二 35~36

【105:37】祂領¹自己的百姓帶銀子^a金子出來，祂支派中沒有一個軟弱的。

【105:37】 And He brought them out with silver and ^agold, / And there was none among His tribes who stumbled.

105:37^a
Exo. 3:22;
12:35-36

105:38^a
出十二 33

【105:38】他們^a出來的時候，埃及人便歡喜；因為埃及人懼怕他們。

【105:38】 Egypt rejoiced at their ^agoing forth, / For a dread of them had fallen upon them.

105:38^a
Exo. 12:33

105:39^a
出十三 21

【105:39】祂鋪張^a雲彩當遮蓋，夜間使火光照。

【105:39】 He spread a ^acloud for a covering, / And a fire to give light by night.

105:39^a
Exo. 13:21

105:40^a
出十六 13
民十一 31

【105:40】他們一求，祂就使^a鵲鴉飛來，並用^b天上的糧食，叫他們飽足。

【105:40】 They asked, and He brought ^aquails; / And He satisfied them with the ^bbread of heaven.

105:40^a
Exo. 16:13;
Num. 11:31

105:40^b
出十六 14~15
詩七八 24~25
約六 31

【105:41】祂打開^a磐石，水就湧出；在乾旱之處，水流成河。

【105:41】 He opened the ^arock, and water gushed forth; / It ran in the dry places like a river.

105:40^b
Exo. 16:14-15;
Psa. 78:24-25;
John 6:31

105:41^a
出十七 6
詩七八 15~16

【105:42】這都因祂記念祂的聖言，和祂的僕人亞伯拉罕。

【105:42】 For He remembered His holy word / And Abraham His servant.

105:41^a
Exo. 17:6;
Psa. 78:15-16

【105:43】祂帶領百姓歡樂而出，帶領選民歡呼前往。

【105:43】 And He brought forth His people with gladness, / His chosen ones with a ringing shout.

● 105:36¹ 強壯時，直譯，全部力量。

● 105:37¹ 自己的百姓，直譯，他們。

105:44^a
申六 10~11

【105:44】祂將列國的地賜給他們，他們便^a承受眾民勞碌得來的，

105:45^a
詩一〇四 35
一〇六 1

【105:45】好使他們謹守祂的律例，遵守祂的律法。^{1a}阿利路亞。

詩篇 第一〇六篇

106:1^a
詩一〇四 35
106:1^b
代上十六 34
詩一〇〇 5
一〇七 1

【106:1】^{1a}阿利路亞。你們要^b稱謝耶和華，因祂本為善，祂的慈愛永遠長存。

【106:2】誰能述說耶和華大能的作為？誰能宣告一切讚美祂的話？

【106:3】那些維護公理，常行公義的人，是有福的。

【106:4】耶和華阿，你用恩惠待你的百姓，求你也用這恩惠記念我；求你用你的救恩眷顧我，

● 105:45¹ 見一〇四 35 註 1。

● 106:1¹ 見一〇四 35 註 1。48 節者同。一〇六篇論到神在曠野和應許之地，照着祂的約，以恩惠對待以色列。這是神歷史的另一部分。見一〇三 1 註 1。

【105:44】 And He gave them the lands of the nations, / And they took^a possession of the labor of the peoples,

【105:45】 So that they might keep His statutes / And observe His laws. / ^{1a}Hallelujah.

PSALM 106

【106:1】 ^{1a}Hallelujah. / ^bGive thanks to Jehovah, for He is good, / For His lovingkindness is forever.

【106:2】 Who can utter the mighty acts of Jehovah, / Or declare all His praise?

【106:3】 Blessed are those who maintain justice, / Who execute righteousness at all times.

【106:4】 Remember me, O Jehovah, with Your favor toward Your people; / Visit me with Your salvation,

105:44^a
Deut. 6:10-11

105:45^a
Psa. 104:35;
106:1

106:1^a
Psa. 104:35
106:1^b
1 Chron. 16:34;
Psa. 100:5;
107:1

105:45¹ (Hallelujah) See note 35¹ in Psa. 104.

106:1¹ (Hallelujah) See note 35¹ in Psa. 104. So also for v. 48. Psalm 106 concerns God in His dealing with Israel in the wilderness and in the promised land with His favor according to His covenant. This is yet another part of God's history. See note 1¹ in Psa. 103.

【106:5】使我得見你的選民享美福，因你國民的喜樂而喜樂，與你的產業一同誇耀。

【106:6】我們與我們的祖宗一同^a犯罪；我們作了孽，行了惡。

【106:7】我們的祖宗在埃及不明白你的奇事；他們不記念你豐盛的^a慈愛，反倒在紅海邊行了^b悖逆。

【106:8】然而祂因自己的名拯救他們，為要使人知道祂的大能。

【106:9】祂^a斥責紅海，海便^b乾了；祂帶領他們經過深處，如同經過曠野。

【106:10】祂^a拯救他們脫離恨他們之人的手，救贖他們脫離仇敵的手。

【106:11】水^a淹沒他們的敵人，沒有一個存留。

【106:5】 That I may see the prosperity of Your chosen ones, / That I may rejoice in the joy of Your nation, / That I may glory with Your inheritance.

【106:6】 We^a have sinned with our fathers; / We committed iniquity; we have acted wickedly.

【106:7】 Our fathers in Egypt / Did not understand Your wonders; / They did not remember the multitude of Your^a acts of lovingkindness, / But^b rebelled by the sea, at the Red Sea.

【106:8】 But He saved them for His name's sake, / That He might make His power known.

【106:9】 Thus He^a rebuked the Red Sea, and it^b dried up; / And He led them through the depths as through the wilderness.

【106:10】 And He^a saved them from the hand of him who hated them, / And redeemed them from the hand of the enemy.

【106:11】 The water then^a covered their adversaries; / Not one of them was left.

106:6^a
Lev. 26:40;
1 Kings 8:47;
Ezra 9:6-7;
Jer. 14:20;
Dan. 9:5
106:7^a
Psa. 103:7
106:7^b
Exo. 14:11-12

106:9^a
Psa. 18:15;
Isa. 50:2
106:9^b
Exo. 14:21;
Isa. 51:10

106:10^a
Luke 1:71

106:11^a
Exo. 14:28;
Deut. 11:4

106:6^a
利二六 40
王上八 47
拉九 6~7
耶十四 20
但九 5
106:7^a
詩一〇三 7
106:7^b
出十四 11~12

106:9^a
詩十八 15
賽五十 2
106:9^b
出十四 21
賽五一 10

106:10^a
路一 71

106:11^a
出十四 28
申十一 4

106:12^a
出十四 31
106:12^b
出十五 1

【106:12】那時他們纔^a信了祂的話，^b
歌唱讚美祂。

【106:13】他們很快就忘了祂的作為，
不等候祂的指教，

【106:14】反倒在曠野^a大起貪慾，在荒地^b試探神。

【106:15】祂將他們所求的賜給他們，
卻¹使他們的魂衰弱。

【106:16】他們又在營中^a嫉妒摩西，和
耶和華的聖者亞倫。

【106:17】於是地裂開，^a吞下大坍，並
掩蓋亞比蘭一黨的人。

【106:18】有^a火在他們的黨中燄起，有
火焰燒燬了惡人。

【106:19】他們在何烈山造了^a牛犢，叩
拜鑄成的像。

【106:20】如此將他們的^a榮耀，換為喫
草之牛的像。

106:14^a
民十一 4, 34
林前十 6
106:14^b
出十七 2
詩七八 18

106:16^a
民十六 3

106:17^a
民十六 32
申十一 6

106:18^a
民十六 35
參民十一 1

106:19^a
出三二 4
申九 16
徒七 41

106:20^a
耶二 11
羅一 23

【106:12】Then they^a believed His words; / They^b sang
His praise.

【106:13】Soon they forgot His works; / They did not wait
for His counsel,

【106:14】But^a lusted exceedingly in the wilderness, / And^b
tempted God in the desert.

【106:15】And He gave them their request, / But He sent
leanness into their soul.

【106:16】And they were^a jealous of Moses in the camp /
And of Aaron, the holy one of Jehovah.

【106:17】The earth opened, and it^a swallowed up Dathan
/ And covered the company of Abiram.

【106:18】And a^a fire burned among their company; / A
flame engulfed the wicked.

【106:19】They made a^a calf in Horeb, / And worshipped a
molten image.

【106:20】Thus they exchanged their^a glory / For the
image of an ox that eats grass.

106:12^a
Exo. 14:31
106:12^b
Exo. 15:1

106:14^a
Num. 11:4, 34;
1 Cor. 10:6
106:14^b
Exo. 17:2;
Psa. 78:18

106:16^a
Num. 16:3

106:17^a
Num. 16:32;
Deut. 11:6

106:18^a
Num. 16:35;
cf. Num. 11:1

106:19^a
Exo. 32:4;
Deut. 9:16;
Acts 7:41

106:20^a
Jer. 2:11;
Rom. 1:23

● 106:15¹ 直譯，打發消瘦進入他們魂中。

【106:21】他們竟忘了神他們的救主；
祂曾在埃及行大事，

【106:22】在含地行奇事，在紅海邊行
可畏的事。

【106:23】所以祂說要^a滅絕他們；若非
有祂所揀選的摩西站在祂面前，堵住
破口，使祂的忿怒轉消，不滅絕他們，
他們早已滅亡了。

【106:24】他們又藐視那^a可喜愛之地，
^b不信祂的話；

【106:25】反倒在自己帳棚內^a發怨言，
不聽耶和華的聲音。

【106:26】所以祂對他們舉手起誓，必
叫他們^a倒在曠野，

【106:27】叫他們的後裔倒在列國之中，
^a分散在各地。

【106:28】他們又與^a巴力毘珥連合，且
喫了祭死神的物。

【106:21】 They forgot God their Savior, / Who had done
great things in Egypt,

【106:22】 Wondrous deeds in the land of Ham, / Awesome
things by the Red Sea.

【106:23】 Therefore He said that He would^a destroy them,
/ And would have, had not Moses His chosen one / Stood
in the breach before Him / To turn away His wrath from
destroying them.

【106:24】 Then they despised the^a pleasant land; / They
did^b not believe in His word;

【106:25】 Rather they^a murmured in their tents; / They
did not listen to the voice of Jehovah.

【106:26】 Therefore He lifted up His hand and swore to
them / That He would make them^a fall in the wilderness,

【106:27】 And that He would make their seed fall among
the nations, / And that He would^a disperse them among
the lands.

【106:28】 Then they joined themselves to^a Baal-peor, / And
ate sacrifices offered to the dead.

106:23^a
出三二 10
申九 14

106:24^a
耶三 19

106:24^b
申一 32
九 23

106:25^a
民十四 2
申一 27

106:26^a
民十四 28~35
林前十 5

106:27^a
詩四四 11

106:28^a
民二五 3
何九 10

106:23^a
Exo. 32:10;
Deut. 9:14

106:24^a
Jer. 3:19

106:24^b
Deut. 1:32;
9:23

106:25^a
Num. 14:2;
Deut. 1:27

106:26^a
Num. 14:28-35;
1 Cor. 10:5

106:27^a
Psa. 44:11

106:28^a
Num. 25:3;
Hosea 9:10

【106:29】這樣，他們以所行的惹耶和華發怒，便有瘟疫爆發在他們中間。

【106:30】那時 ^a 非尼哈站起來干豫，瘟疫纔止息。

【106:31】那就算爲他的 ^a 義，世代代直到永遠。

【106:32】他們在 ^a 米利巴水又叫耶和華發怒，甚至摩西也因他們受了虧損；

【106:33】是因他們違背祂的靈；摩西用嘴 ^a 說了急躁的話。

【106:34】他們不照耶和華所吩咐的，^a 滅絕外邦民，

【106:35】反與他們 ^a 混雜相合，學習他們的行爲，

【106:36】^a 事奉他們的偶像；這就成了自己的網羅。

【106:37】他們又把自己的兒女獻給 ^a 鬼魔爲祭物，

【106:29】 Thus they provoked Him to anger by their actions, / And the plague broke out among them.

【106:30】 Then ^aPhinehas stood up and intervened, / And the plague was stayed;

【106:31】 And it has been accounted to him as ^arighteousness / From generation to generation unto eternity.

【106:32】 Then they angered Him at the waters of ^aMeribah, / So that it went ill with Moses on account of them;

【106:33】 For they rebelled against His Spirit, / And he ^aspoke rashly with his lips.

【106:34】 They did not ^adestroy the peoples, / As Jehovah had commanded them;

【106:35】 But they ^amingled themselves with the nations / And learned their practices.

【106:36】 And they ^aserved their idols, / Which became a snare to them.

【106:37】 They also sacrificed their sons / And their daughters to ^ademons,

106:30^a
民二五 7~8

106:31^a
參創十五 6
雅二 23

106:32^a
民二十 2~13

106:33^a
民二十 10

106:34^a
申七 2, 16

106:35^a
拉九 2

106:36^a
士 13, 19
三 5~7

106:37^a
申三二 17
林前十 20

106:30^a
Num. 25:7-8

106:31^a
cf. Gen. 15:6;
James 2:23

106:32^a
Num. 20:2-13

106:33^a
Num. 20:10

106:34^a
Deut. 7:2, 16

106:35^a
Ezra 9:2

106:36^a
Judg. 2:13, 19;
3:5-7

106:37^a
Deut. 32:17;
1 Cor. 10:20

106:38^a
民三五 33

【106:38】流無辜人的血，就是自己兒女的血，把他們獻給迦南的偶像為祭物；那地就被血^a污穢了。

106:39^a
士八 22, 33
詩七三 27

【106:39】這樣，他們被自己所作的污穢了，在行為上^a犯了邪淫。

【106:40】耶和華向祂的百姓發怒，憎惡祂的產業。

106:41^a
尼九 27

【106:41】祂將他們^a交在外邦人的手裏，恨他們的人就轄制他們，

106:42^a
士四 3
十 12

【106:42】他們的仇敵也^a欺壓他們，他們就伏在那些人手下。

【106:43】祂屢次搭救他們，他們卻設謀悖逆，就因自己的罪孽降為卑下。

【106:44】然而祂聽見他們呼求的時候，就看顧他們的急難；

106:45^a
利二六 42
申七 12
詩一〇五 8
—— 5
參出二 24

【106:45】為他們的緣故記念祂的^a約，照祂豐盛的慈愛後悔；

【106:38】 And poured out innocent blood, / The blood of their sons and daughters, whom they sacrificed to the idols of Canaan; / And the land was^a polluted with bloodshed.

【106:39】 Thus they were defiled by their practices, / And went about as^a harlots by their actions.

【106:40】 And the anger of Jehovah was kindled against His people, / And He abhorred His inheritance.

【106:41】 And He^a gave them over into the hand of the nations: / And those who hated them ruled over them,

【106:42】 And their enemies^a oppressed them, / And they were subdued under their hand.

【106:43】 Many times He delivered them, / But they were rebellious in their counsel, / And they were brought low in their iniquity.

【106:44】 Yet He regarded their distress / When He heard their cry,

【106:45】 And for their sake He remembered His^a covenant, / And repented according to the multitude of His acts of lovingkindness;

106:38^a
Num. 35:33

106:39^a
Judg. 8:22, 33;
Psa. 73:27

106:41^a
Neh. 9:27

106:42^a
Judg. 4:3;
10:12

106:45^a
Lev. 26:42;
Deut. 7:12;
Psa. 105:8;
111:5;
cf. Exo. 2:24

106:46^a
王上八 50
代下三十 9

【106:46】祂也使他們在一切擄掠他們的人面前^a 蒙憐恤。

106:47^a
47~48;
代上十六 35~36

【106:47】^a 耶和華我們的神阿，求你拯救我們，從外邦中招聚我們，我們好稱謝你的聖名，以讚美你為誇耀。

106:48^a
詩四一 13
七二 18~19
路一 68

【106:48】耶和華以色列的神，從亙古直到永遠，是^a 當受頌讚的。願眾民都說，^b 阿們。阿利路亞。

106:48^b
林前十四 16
啓十九 4

【106:46】 And He caused them to find ^acompassion / With all their captors.

【106:47】 ^aSave us, O Jehovah our God; / And gather us out of the nations, / That we may give thanks to Your holy name, / That we may glory in Your praise.

【106:48】 ^aBlessed be Jehovah the God of Israel, / From eternity to eternity. / And let all the people say, ^bAmen. / Hallelujah.

106:46^a
1 Kings 8:50;
2 Chron. 30:9

106:47^a
vv. 47-48;
1 Chron. 16:35-36

106:48^a
Psa. 41:13;
72:18-19;
Luke 1:68
106:48^b
1 Cor. 14:16;
Rev. 19:4

卷五 第一百零七至一百五十篇

指明神的家和城
成爲聖徒的讚美、安全和願望，
並且基督藉着神的家和城一召會，
來作王治理全地

詩篇 第一〇七篇

107:1^a
詩一〇六 1

【107:1】你們要^a稱謝耶和華，因祂本爲善，祂的慈愛永遠長存。

107:2^a
賽三五 9~10
六二 12

【107:2】願耶和華的^{1a}贖民說這話，他們是祂從敵人手中所救贖的，

107:3^a
申三十 3
詩一〇六 47
賽四三 5~6
五六 8
耶二九 14
三一 10

【107:3】從各地，從東從西，從北從南，所^{1a}招聚來的。

● 107:2¹ 一〇七篇論到神在基督裏顧念並拯救祂所救贖的人。這裏『贖民』一辭含示基督，因祂是我們的救贖主，（加三 13，彼前一 18 ~ 19，）甚至是我們的救贖。（路二 38，林前一 30。）我們在基督裏享受神的顧念和拯救，這含示祂每天的搭救和救援。

● 107:3¹ 這招聚相當於啓五 9 所說，神用基督的血，『從各支派、各方言、各民族、各邦國中』買了人來。

BOOK FIVE: Psalms 107 – 150

Indicating That the House and the City of God
Become the Praise, Safety, and Desire of the Saints,
and That Christ Comes to Reign over the Whole Earth
through the House and the City of God – the Church

PSALM 107

【107:1】^aGive thanks to Jehovah, for He is good,/ For His lovingkindness is forever.

107:1^a
Psa. 106:1

【107:2】Let the^{1a}redeemed of Jehovah say so,/ Whom He redeemed from the hand of the adversary,

107:2^a
Isa. 35:9-10;
62:12

【107:3】And^{1a}gathered out of the lands,/ From the east and from the west,/ From the north and from the south.

107:3^a
Deut. 30:3;
Psa. 106:47;
Isa. 43:5-6;
56:8;
Jer. 29:14;
31:10

107:2¹ (redeemed) Psalm 107 concerns God's care for and deliverance of His redeemed in Christ. The word redeemed here implies Christ, for He is our Redeemer (Gal. 3:13; 1 Pet. 1:18-19) and even our redemption (Luke 2:38; 1 Cor. 1:30). In Christ we enjoy God's care and deliverance, which imply His rescue and saving every day.

107:3¹ (gathered) This gathering corresponds to Rev. 5:9, which speaks of those purchased for God by Christ's blood "out of every tribe and tongue and people and nation."

【107:4】他們在^a曠野，在荒野的路上¹
飄流，尋不見可住的城邑；

【107:5】又飢又渴，裏面的魂發昏。

【107:6】於是他們在患難中哀求耶和華，祂就從他們的禍患中搭救他們；

【107:7】又領他們行走直路，使他們走到可居住的城邑。

【107:8】但願人因耶和華的慈愛，和祂向世人所行的奇事，都稱謝祂。

● 107:4¹ 神顧念並拯救飢餓飄流的人、（4～9、）被囚在黑暗中死蔭裏的人、（10～16，參徒二六 18、）因自己過犯的行徑而生病的人、（17～22，參太九 2、）航海的人、（23～32、）以及窮乏人，（34～43，）豫表祂顧念並拯救祂在召會生活中的信徒。按照新約的啓示，神顧念並拯救信徒，需要基督在祂的升天裏坐在神的右邊，如一一〇篇所啓示的。因為基督是我們的大祭司，在諸天之上爲我們代求，（羅八 34，來七 25，）所以神的顧念就是基督對我們的顧念，神的拯救就是基督對我們的拯救。

【107:4】 They¹ wandered in the^a wilderness, on the desert way;/ They found no city of habitation.

【107:5】 Hungry and thirsty,/ Their soul fainted within them.

【107:6】 Then they cried out to Jehovah in their trouble,/ And He delivered them from their distresses.

【107:7】 And He led them on a straight way / That they might come to a city of habitation.

【107:8】 Let them give thanks to Jehovah for His lovingkindness / And for His wondrous deeds to the children of men.

107:4¹ (wandered) God's care and deliverance of the famished wanderers in vv. 4-9, of those imprisoned in darkness and the shadow of death in vv. 10-16 (cf. Acts 26:18), of the ones who are sick because of their way of transgression in vv. 17-22 (cf. Matt. 9:2), of the seafarers in vv. 23-32, and of the needy in vv. 34-43, typify His care for and deliverance of His believers in the church life. According to the New Testament revelation, God's care for the believers and His deliverance of the believers require that Christ be sitting in His ascension at the right hand of God, as revealed in Psa. 110. Because Christ is our High Priest in the heavens interceding for us (Rom. 8:34; Heb. 7:25), God's care is Christ's care for us and God's deliverance is Christ's deliverance of us.

107:9^a
詩一〇三 5

107:9^b
詩一四六 7
路一 53

107:10^a
伯十 21
詩一〇七 14
彌七 8
路一 79

【107:9】因祂使乾渴的¹人得以^a滿足，
使^b飢餓的¹人得飽美物。

【107:10】那些坐在^a黑暗中死蔭裏的
人，被困苦和鐵鍊捆鎖，

【107:11】是因他們違背神的話語，藐
視至高者的指教；

【107:12】所以祂用勞苦制伏他們的心；
他們跌倒，無人扶助。

【107:13】於是他們在患難中哀求耶和
華，祂就從他們的禍患中拯救他們。

【107:14】祂從^a黑暗和死蔭裏，領他們
出來，折斷他們的綁索。

【107:15】但願人因耶和華的慈愛，和
祂向世人所行的奇事，都稱謝祂。

【107:16】因為祂打破了銅門，砍斷了
鐵門。

● 107:9¹ 直譯，魂。

【107:9】For He^a satisfies the thirsty soul, / And the
^bfamished soul He fills with good.

【107:10】Some inhabited^a darkness and the shadow of
death, / And were bound in affliction and irons,

【107:11】Because they rebelled against the words of God /
And spurned the counsel of the Most High;

【107:12】Therefore He brought down their heart with
labor; / They stumbled, and there was no one to help them.

【107:13】Then they cried out to Jehovah in their trouble,
/ And He saved them from their distresses.

【107:14】He brought them out of^a darkness and the
shadow of death, / And He broke apart their bonds.

【107:15】Let them give thanks to Jehovah for His
lovingkindness / And for His wondrous deeds to the
children of men.

【107:16】For He breaks down the doors of bronze / And
cuts down the bars of iron.

107:9^a
Psa. 103:5

107:9^b
Psa. 146:7;
Luke 1:53

107:10^a
Job 10:21;
Psa. 107:14;
Micah 7:8;
Luke 1:79

107:14^a
詩一〇七 10
賽九 2

107:14^a
Psa. 107:10;
Isa. 9:2

【107:17】愚妄人因自己過犯的行徑，
和自己的罪孽受苦。

【107:18】他們的魂厭惡各樣的食物，
就臨近死門。

【107:19】於是他們在患難中哀求耶和
華，祂就從他們的禍患中拯救他們。

【107:20】祂發出話語 ^a 醫治他們，救他
們 ¹ 不見朽壞。

【107:21】但願人因耶和華的慈愛，和
祂向世人所行的奇事，都稱謝祂。

【107:22】願他們獻上感謝祭，用樂歌
述說祂的作為。

【107:23】那些坐船下到海中，在大水
上經理事務的人，

【107:24】他們看見耶和華的作為，並
祂在深水中的奇事。

【107:17】 Some were fools, because of their way of
transgression; / And because of their iniquities, they
were afflicted.

【107:18】 Their soul loathed all food, / And they drew near
to the gates of death.

【107:19】 Then they cried out to Jehovah in their trouble,
/ And He saved them out of their distresses.

【107:20】 He sent forth His word and ^a healed them, / And
He delivered them from the pits of destruction.

【107:21】 Let them give thanks to Jehovah for His
lovingkindness / And for His wondrous deeds to the
children of men.

【107:22】 And let them offer sacrifices of thanksgiving /
And declare His doings in joyful song.

【107:23】 Those who go down to the sea in ships, /
Conducting business on the mighty waters,

【107:24】 These see Jehovah's doings / And His wondrous
deeds in the deep.

107:20^a
王下二十 5
詩三十 2~3
一〇三 3

107:20^a
2 Kings 20:5;
Psa. 30:2-3;
103:3

● 107:20¹ 或，免得下坑。

【107:25】因祂一吩咐，就興起狂風，
揚起¹海中的波浪。

【107:26】¹他們上到天空，下到深淵；
他們的²心因災難便融化。

【107:27】他們搖搖晃晃，東倒西歪，好像醉酒的人；他們的智慧¹無法可施。

【107:28】於是他們在患難中哀求耶和華，祂就領他們從禍患中出來。

【107:29】祂使狂風止息，¹海浪就^a平靜。

【107:30】風息浪靜，他們便歡喜，祂就引他們到所願去的港口。

【107:31】但願人因耶和華的慈愛，和祂向世人所行的奇事，都稱謝祂。

【107:25】For He commanded and raised up a storm wind,
/ And it lifted up¹ the waves of the sea.

【107:26】¹They mounted up to the heavens; they went down to the depths; / Their soul melted in the calamity.

【107:27】They reeled and staggered like a drunken man,
/ And all their skill was swallowed up.

【107:28】Then they cried out to Jehovah in their trouble,
/ And He brought them out of their distresses.

【107:29】He made the storm be still, / And¹ the waves of the sea were^a calm;

【107:30】And they rejoiced that they were quiet, / And He brought them to the haven they desired.

【107:31】Let them give thanks to Jehovah for His lovingkindness / And for His wondrous deeds to the children of men.

● 107:25¹ 直譯，它的波浪。

● 107:26¹ 即 23 ~ 24 節題到的航海之人。

● 107:26² 直譯，魂。

● 107:27¹ 直譯，都被吞沒。

● 107:29¹ 直譯，它們的波浪。

107:25¹ (the) Lit., its waves.

107:26¹ (They) I.e., the seafarers mentioned in vv. 23-24.

107:29¹ (the) Lit., their waves.

107:29^a
詩六五 7
八九 9
太八 26

107:29^a
Psa. 65:7;
89:9;
Matt. 8:26

【107:32】願他們在百姓的大會中尊崇
祂，在長老的會集中讚美祂。

【107:33】祂使^a江河變為曠野，叫水泉
變為乾渴之地；

【107:34】使多結果實的地變為^a鹹地，
這都因其間居民的邪惡。

【107:35】祂使曠野變為水潭，叫旱地
變為^a水泉。

【107:36】祂使飢餓的人住在那裏，好
興建可住的城邑，

【107:37】又種田地，栽葡萄園，得着
豐盛的出產。

【107:38】祂又賜福給他們，叫他們大
大增多；也不叫他們的牲畜減少。

【107:39】當他們因暴虐、患難、愁苦，
人數減少，並且卑屈，

【107:40】祂使貴冑蒙羞被辱，使他們
在荒廢無路之地飄流。

【107:32】 And let them exalt Him in the congregation of
the people / And praise Him in the assembly of the elders.

【107:33】 He turns^a rivers into a wilderness, / And springs
of water into thirsty ground;

【107:34】 Fruitful land into a^a salt flat, / Because of the
wickedness of those who dwell in it.

【107:35】 He turns a wilderness into a pool of water, / And
a dry land into^a springs of water.

【107:36】 And He makes the hungry dwell there, / That
they may prepare a city of habitation

【107:37】 And sow fields and plant vineyards / And get a
fruitful yield.

【107:38】 He also blesses them, and they are multiplied
greatly; / And He does not let their cattle decrease.

【107:39】 When they are diminished and bowed down /
Through oppression, trouble, and sorrow,

【107:40】 He pours contempt on princes, / And makes
them wander in a pathless waste.

107:33^a
賽四二 15
五十 2

107:34^a
申二九 23
耶十七 6

107:35^a
詩一一四 8
賽三五 6~7
四一 18

107:33^a
Isa. 42:15;
50:2

107:34^a
Deut. 29:23;
Jer. 17:6

107:35^a
Psa. 114:8;
Isa. 35:6-7;
41:18

【107:41】祂卻將窮乏人安置在高處，脫離苦難，使他的家族繁衍，如同羊羣。

【107:42】正直人看見就喜樂；一切作孽之人都塞口無言。

【107:43】誰^a有智慧？願他留意這些事，並思想耶和華的慈愛。

詩篇 第一〇八篇

^a大衛的詩，一首歌。

【108:1】^a神阿，我心堅定；我要以我的榮耀唱詩歌頌。

【108:2】琴瑟阿，你們當醒起！我要¹極早醒起。

【108:3】耶和華阿，我要在眾民中稱謝你；我要在列邦中歌頌你。

【108:4】因為你的慈愛大過諸天，你的¹信實達到穹蒼。

● 108:2¹ 直譯，喚醒黎明。

● 108:4¹ 或，真實。

【107:41】But He raises the needy man high above affliction / And makes his families like flocks.

【107:42】The upright see it and rejoice; / And all iniquity stops its mouth.

【107:43】Who is ^awise? Then let him observe these things / And consider the lovingkindness of Jehovah.

PSALM 108

A Song; a ^aPsalm of David

【108:1】^aMy heart is fixed, O God; / I will sing, indeed I will sing psalms, / Even with my glory.

【108:2】Awake, O harp and lyre! / I will awaken the dawn.

【108:3】I will give thanks to You among the peoples, O Jehovah; / And I will sing psalms to You among the nations.

【108:4】For Your lovingkindness is higher than the heavens, / And Your ¹faithfulness reaches to the sky.

108:4¹ (faithfulness) Or, truth.

107:43^a
耶九 12
何十四 9
雅三 13

107:43^a
Jer. 9:12;
Hosea 14:9;
James 3:13

108: 標題^a
詩三標題
108:1^a
1~5;
詩五七 7~11

108:Title^a
Psa. 3 title
108:1^a
vv. 1-5;
Psa. 57:7-11

【108:5】神阿，願你被高舉，過於諸天；
願你的榮耀徧及全地。

【108:6】^{1a} 求你用右手拯救² 我們，應
允² 我們，好叫你所親愛的人得救。

【108:7】神已經在祂的¹ 聖別中說，我
要歡樂；我要分開示劍，丈量疎割谷。

【108:8】基列是我的；瑪拿西是我的；
以法蓮是我的頭盔；猶大是我的^{1a} 杖；

【108:9】摩押是我的沐浴盆；我要向以
東拋鞋；我必向非利士誇勝歡呼。

【108:10】誰能領我進堅固城？誰能引
我到以東地？

【108:11】神阿，你不是^a 丟棄了我們麼？
神阿，你不和我們的軍兵一同出戰麼？

● 108:6¹ 6 ~ 13 節引自六十 5 ~ 12，描繪神
在基督裏勝過眾仇敵。

● 108:6² 另作，我。

● 108:7¹ 或，聖所。

● 108:8¹ 或，頒佈律法者。

【108:5】 Be exalted above the heavens, O God; / And let
Your glory be above all the earth.

【108:6】^a That Your beloved ones may be delivered, / ¹ Save
with Your right hand, and answer ² us.

【108:7】 God has spoken in His ¹ holiness: I will exult; / I will
divide Shechem / And measure out the Valley of Succoth.

【108:8】 Gilead is Mine; Manasseh is Mine; / And Ephraim
is the helmet for My head; / Judah is My ^a scepter.

【108:9】 Moab is My washbowl; / Upon Edom I will cast
My sandal; / Over Philistia I will shout.

【108:10】 Who will bring me into the fortified city? / Who
will lead me to Edom?

【108:11】 Will not You, O God, who ^a rejected us / And who
did not go forth, O God, with our armies?

108:6¹ (Save) Verses 6-13, a quotation from Psa. 60:5-12, portray
God's victory in Christ over the enemies.

108:6² (us) Others read, me.

108:7¹ (holiness) Or, holy place.

108:6^a
6~13;
詩六十 5~12

108:8^a
創四九 10

108:11^a
詩四四 9

108:6^a
vv. 6-13;
Psa. 60:5-12

108:8^a
Gen. 49:10

108:11^a
Psa. 44:9

【108:12】求你幫助我們脫離敵人，因為人的拯救是枉然的。

【108:13】我們因神纔得奮勇行事，踐踏我們敵人的就是祂。

詩篇 第一〇九篇

^a 大衛的詩，交與歌詠長。

【109:1】¹ 我所讚美的神阿，求你不要閉口不言；

【109:2】因為惡人的嘴和詭詐人的口，已經張開攻擊我；他們用撒謊的舌頭對我說話。

● 109:1¹ 一〇九篇乃是大衛為他苦難的禱告，也是他苦難的描述。在此大衛是基督的豫表，而大衛的苦難豫表基督在肉身裏的苦難。（來五 7～8，彼前四 1。）這由一件事實指明：徒一 20 引用 8 節，應用於出賣基督的猶大。

大衛在本篇的禱告豫表基督的禱告。（來五 7 與註。）本篇的禱告，在下一篇得着答應；下一篇揭示升天裏的基督，指明神不僅是藉着復活，也是在升天裏，答應基督的禱告。

【108:12】 Give us help from the adversary, / For salvation by man is vain.

【108:13】 In God we will do valiantly, / And it is He who will tread down our adversaries.

PSALM 109

To the choir director. ^a Of David. A Psalm

【109:1】¹ O God of my praise, do not be silent;

【109:2】 For the mouth of the wicked man and the mouth of deceit are opened against me; / They speak to me with a lying tongue.

109:1¹ (O) Psalm 109 is a prayer of David concerning his sufferings and is also a description of his sufferings. David here is a type of Christ, and David's sufferings typify Christ's sufferings in His flesh (Heb. 5:7-8; 1 Pet. 4:1). This is indicated by the fact that v. 8 is quoted in Acts 1:20 and applied to Judas, who betrayed Christ.

David's prayer in this psalm typifies Christ's prayer (Heb. 5:7 and note). The prayer in this psalm is answered in the next, which unveils Christ in His ascension, indicating that God's answer to Christ's prayer was not only through resurrection but also in ascension.

【109:3】他們圍繞我，說怨恨的話，又無故的攻打我。

【109:4】他們與我為敵以報我愛，但我專心禱告。

【109:5】他們向我以惡報善，以恨報愛。

【109:6】願你派一個惡人轄制他，派一個對頭站在他右邊。

【109:7】他受審判的時候，願他被定為惡；願他的禱告，反成為罪。

【109:8】願他的年日短少；^a願別人得他的職分。

【109:9】願他的兒女為孤兒，他的妻子為寡婦。

【109:10】願他的兒女飄流討飯，從他們荒涼之處出來求食。

【109:11】願債主設下網羅奪取他一切所有的，願外人搶走他勞碌得來的。

【109:12】願無人向他延施憐憫；願無人恩待他的孤兒。

【109:3】 And with words of hatred they have surrounded me / And have fought against me without cause.

【109:4】 In return for my love they have become my adversaries, / But I am all prayer.

【109:5】 And they have set against me evil in return for good / And hatred in return for my love.

【109:6】 Appoint a wicked man over him, / And let an adversary stand at his right hand.

【109:7】 When he is judged, let him come forth wicked; / And let his prayer be counted as sin.

【109:8】 May his days be few; / ^aMay another take his office.

【109:9】 May his children be orphans, / And his wife a widow.

【109:10】 And may his children wander all about and beg, / And may they seek food far from their desolated ruins.

【109:11】 May the creditor seize all that he has, / And may strangers plunder the fruit of his labor.

【109:12】 May there be no one to extend him mercy, / Nor anyone to be kind to his orphans.

【109:13】願他的後人斷絕；願¹他的名字在下代就被塗抹。

【109:14】願他祖宗的罪孽被耶和華記念，願他母親的罪過不被塗抹。

【109:15】願這些罪常在耶和華面前，以致祂將他們的名號從地上剪除；

【109:16】因為他未曾想過要施慈愛，卻逼迫困苦、窮乏、和傷心的人，要把他們治死。

【109:17】他愛咒罵，咒罵就臨到他；他不喜愛祝福，祝福就遠離他。

【109:18】他拿咒罵當衣服穿上，這咒罵就如水進入他裏面，像油進入他的骨頭。

【109:19】願這咒罵當他遮身的衣服，當他常束的腰帶。

【109:13】 May his posterity be cut off; / In the generation following may¹ his name be blotted out.

【109:14】 May his fathers' iniquity be remembered before Jehovah, / And may his mother's sin not be blotted out.

【109:15】 May they be before Jehovah continually, / So that He may cut off the memory of them from the earth;

【109:16】 Because he did not remember to show lovingkindness, / But persecuted the poor and needy and brokenhearted, / To put them to death.

【109:17】 Indeed he loved cursing, so it came on him; / And he took no delight in blessing, so it was far from him.

【109:18】 And he clothed himself with cursing like his garment, / So it came into his inward parts like water / And into his bones like oil.

【109:19】 Let it be to him like the cloak that he wraps around himself, / And as a belt with which he constantly girds himself.

● 109:13¹ 有些古卷作，他們的。

109:13¹ (his) Some MSS read, their.

【109:20】這就是我的對頭，和說惡言攻擊我的人，從耶和華那裏所受的報應。

【109:21】主耶和華阿，求你爲你名的緣故恩待我；因你的慈愛美好，求你搭救我；

【109:22】因爲我困苦窮乏，內心受傷。

【109:23】我如日影漸漸偏斜而去；我如蝗蟲被抖掉。

【109:24】我因禁食，膝骨軟弱，我身上的肉也消瘦無油。

【109:25】我也成了他們^a所羞辱的：他們看見我，便^b搖頭。

【109:26】耶和華我的神阿，求你幫助我；求你照你的慈愛拯救我；

【109:27】他們就知道這是你的手，是你耶和華行了這事。

【109:28】任憑他們咒罵，惟願你賜福；他們幾時起來，就必蒙羞，你的僕人卻要歡喜。

【109:20】 This is the reward from Jehovah for my adversaries / And for those who speak evil against my soul.

【109:21】 But You, O Jehovah Lord, deal with me, / For Your name's sake; / Because Your lovingkindness is good, deliver me.

【109:22】 For I am poor and needy, / And my heart is wounded within me.

【109:23】 I am gone like a shadow that declines; / I am shaken off like the locust.

【109:24】 My knees wobble through fasting, / And my flesh has become lean, without fatness.

【109:25】 I have also become a^a reproach to them: / When they see me, they^b shake their heads.

【109:26】 Help me, O Jehovah my God; / Save me according to Your lovingkindness;

【109:27】 And they will know that this is Your hand, / That it is You, O Jehovah, who have done it.

【109:28】 Let them curse, but You bless; / When they arise, they will be put to shame, / And Your servant will rejoice.

109:25^a
詩二二 6
六九 19
八九 50~51
來十三 13

109:25^b
詩二二 7
太二七 39
可十五 29

109:25^a
Psa. 22:6;
69:19;
89:50-51;
Heb. 13:13

109:25^b
Psa. 22:7;
Matt. 27:39;
Mark 15:29

【109:29】願我的對頭披戴羞辱，願他們以自己的羞愧為外袍遮身。

【109:30】我要用口極力稱謝耶和華，我要在眾人中間讚美祂；

【109:31】因為祂站在窮乏人的右邊，要救他脫離那些審判他魂的人。

詩篇 第一一〇篇

^a 大衛的詩。

【110:1】^{1a} 耶和華對我主說，你坐在我的^{2b} 右邊，等我使你的仇敵作你的³ 腳凳。

● 110:1¹ 一一〇篇揭示在升天裏的基督，啓示基督是王、（2、）祭司、（4、）戰士（3）和得勝者。（5～7。）

本節論到基督的升天，新約曾多次引用；（太二二 44，可十二 36，路二十 42～43，徒二 34～35，來一 13；）基督坐在神的右邊，也在他處多次題到。（可十六 19，徒二 33，羅八 34 等。）

● 110:1² 見弗一 20 註 4。基督升到神的右邊，不僅是祂在一個地方的事，乃是祂在一個人位（父）裏的事。基督在祂的升天裏，進入父自己，並在那裏坐下。（約十六 28。）參賽二二 23 註 1。

【109:29】 May my adversaries be clothed with humiliation, / And may they wrap themselves with their own shame as with a mantle.

【109:30】 I will give much thanks to Jehovah with my mouth, / And in the midst of the multitude I will praise Him;

【109:31】 For He stands at the right hand of the needy / To save him from those who judge his soul.

PSALM 110

^a Of David. A Psalm

【110:1】^{1a} Jehovah declares to my Lord, / Sit at My^{2b} right hand / Until I make Your enemies / Your³ footstool.

110:1¹ (Jehovah) Psalm 110 unveils Christ in His ascension. In this psalm Christ is revealed as the King (v. 2), the Priest (v. 4), the Warrior (v. 3), and the Victor (vv. 5-7).

This verse concerning Christ's ascension is quoted numerous times in the New Testament (Matt. 22:44; Mark 12:36; Luke 20:42-43; Acts 2:34-35; Heb. 1:13), and Christ's sitting at the right hand of God is referred to a number of other times (Mark 16:19; Acts 2:33; Rom. 8:34; etc.).

110:1² (right) See note 20³ in Eph. 1. Christ's ascension to the right hand of God is not merely a matter of His being in a place but of His being in a person, the Father. In His ascension Christ entered into the Father's being and sat down there (John 16:28). Cf. note 23¹ in Isa. 22.

110: 標題^a
詩三標題

110:1^a
太二二 44
可十二 36
路二十 42~43
徒二 34~35

110:1^b
太二六 64
可十四 62
十六 19
徒七 55
弗一 20
來一 13
十 12~13

110: Title^a
Psa. 3 title

110:1^a
Matt. 22:44;
Mark 12:36;
Luke 20:42-43;
Acts 2:34-35

110:1^b
Matt. 26:64;
Mark 14:62;
16:19;
Acts 7:55;
Eph. 1:20;
Heb. 1:13;
10:12-13

110:2^a
來十二 22
啓十四 1
參詩二 6

110:2^b
創四九 10
詩四五 6
結十九 14

110:2^c
詩七二 8
亞六 13

110:3^a
士五 2, 9

110:3^b
參詩一三三 3
彌五 7

【110:2】耶和華必從^{1a}錫安伸出你能力的^b杖來：你要在你的仇敵中間^c掌權。

【110:3】當你爭戰的日子，你的民要¹以奉獻爲彩飾，^{2a}甘心獻上自己。你的少年人對你必如³清晨的^b甘露。

論到基督坐在神右邊的這話，含示基督的君王職分。基督在祂的升天裏，已經被神立爲主，爲基督，作全宇宙的元首，並作救主。（徒二 36，五 31，十 36。）

● 110:1³ 見來一 13 註 1。

● 110:2¹ 這裏的錫安不是地上的錫安，乃是諸天之上的錫安，如來十二 22 和啓十四 1 所題的。當基督回來時，神要從這天上的錫安，伸出基督能力的杖，掌管列國，就是基督的眾仇敵。（二 6，8～9，啓十九 15。）

● 110:3¹ 在主眼中，我們甘心的奉獻，將自己獻給祂，乃是一種彩飾。雖然召會墮落了，歷世紀以來仍有一條線，有一班人以奉獻爲彩飾，爲榮美，甘心將自己獻給主。

奉獻的彩飾乃是一種裝飾。我們若甘心將自己獻給主，就會有神聖、屬天的光彩而顯爲美麗。

【110:2】Jehovah will send forth / The ^ascepter of Your strength from ^{1b}Zion: / ^cRule in the midst of Your enemies.

【110:3】Your people will ¹offer themselves ^awillingly / In the day of Your warfare, / In the ²splendor of their consecration. / Your young men will be to You / Like the ^{3b}dew from the womb of the dawn.

This word concerning Christ's sitting at the right hand of God implies Christ's kingship. In His ascension Christ was made by God the Lord, the Christ, the Leader of the entire universe, and the Savior (Acts 2:36; 5:31; 10:36).

110:1³ (footstool) See note 13¹ in Heb. 1.

110:2¹ (Zion) Zion here is not the Zion on earth but the Zion in the heavens, as mentioned in Heb. 12:22 and Rev. 14:1. From this heavenly Zion God will send forth the scepter of Christ's strength to rule over all the nations, who are Christ's enemies, at His return (2:6, 8-9; Rev. 19:15).

110:3² (splendor) In the eyes of the Lord our willing consecration, our offering ourselves to Him, is a matter of splendor. Although the church has become degraded, throughout the centuries there has been a line of those who have offered themselves willingly to the Lord in the splendor, the beauty, of their consecration.

The word may also be translated adornment. The splendor of consecration is an adornment. If we offer ourselves willingly to the Lord, we will be beautified with a divine, heavenly splendor.

110:2^a
Gen. 49:10;
Psa. 45:6;
Ezek. 19:14

110:2^b
Heb. 12:22;
Rev. 14:1;
cf. Psa. 2:6

110:2^c
Psa. 72:8;
Zech. 6:13

110:3^a
Judg. 5:2, 9

110:3^b
cf. Psa. 133:3;
Micah 5:7

110:4^a
來七 21
110:4^b
來六 17
110:4^c
來五 6
七 17
110:4^d
創十四 18
110:4^e
約十二 34
110:4^f
亞六 13
110:5^a
詩十六 8
110:5^b
詩二 5
羅二 5
啓六 17
十一 18

【110:4】^a耶和華起了誓，必^b不¹後悔；
祂說，^c你是照着^{2d}麥基洗德的³等次，
^e永遠爲^{4f}祭司。

【110:5】¹主在你^a右邊，祂^b發怒的日子，
必打傷列王。

● 110:3² 直譯，成爲甘心祭。

● 110:3³ 基督在這裏將自己比喻爲需要得着溫
和柔細之甘露滋潤的植物。基督在祂完成神經綸的
路上，需要得滋潤。祂乃是被那些甘心將自己獻給
祂的人所滋潤。凡甘心將自己獻給基督爲祭的人，
乃是被喻爲滋潤基督之清晨甘露的少年人。

● 110:4¹ 或，改變。

● 110:4² 見創十四 18 註 2。

● 110:4³ 見創十四 18 註 3。

● 110:4⁴ 基督不僅是有能力和權柄的君王；
（1～2；）祂也是大祭司。（來二 17，四 14，六
20，八 1，九 11。）基督在祂升天裏的天上職事，
包括祂的君王職分和祭司職分。祂是君王，有權
杖管理這地，並處理我們的事務；祂也是大祭司，
在神面前爲我們代求，並處理我們的案件。（來七
25～26，九 24，羅八 34，啓一 12～13。）

● 110:5¹ 基督是主，是主人，在神的右邊，
（1，）當祂在發怒的日子，同祂的得勝者回來時，

【110:4】^aJehovah has sworn, / And He will ^bnot change: /
^cYou are a ^{1d}Priest ^eforever / According to the ²order of
^{3f}Melchizedec.

【110:5】The ¹Lord is at Your ^aright hand; / He will shatter
kings in the day of His ^banger.

110:3¹ (offer) Lit., be freewill offerings.

110:3³ (dew) Here Christ likens Himself to a plant that needs the
watering of the mild, soft, gentle dew. As Christ is on His way to carry out
God's economy, He needs to be watered. Christ is watered by those who
offer themselves willingly to Him. Whoever volunteers himself to Christ
as an offering is a young man likened to the dew conceived in the womb
of the dawn for watering Christ.

110:4³ (Melchizedec) See note 18¹ in Gen. 14.

110:4² (order) See note 18³ in Gen. 14.

110:4¹ (Priest) Christ is not only the King with power and authority (vv.
1-2); He is also the High Priest (Heb. 2:17; 4:14; 6:20; 8:1; 9:11). Christ's
heavenly ministry in His ascension includes both His kingship and His
priesthood. As the King He has the scepter to rule over the earth and to
manage our affairs, and as the High Priest He is interceding for us and
taking care of our case before God (Heb. 7:25-26; 9:24; Rom. 8:34; Rev.
1:12-13).

110:5¹ (Lord) Christ, who is the Lord, the Master, and who is at God's
right hand (v. 1), will shatter kings in the day of His anger at His coming

110:4^a
Heb. 7:21
110:4^b
Heb. 6:17
110:4^c
Heb. 5:6;
7:17
110:4^d
Zech. 6:13
110:4^e
John 12:34
110:4^f
Gen. 14:18
110:5^a
Psa. 16:8
110:5^b
Psa. 2:5;
Rom. 2:5;
Rev. 6:17;
11:18

110:6^a
撒下二 10
詩六七 4
八二 8
賽二 4

【110:6】祂要在列邦中施行^a 審判，使那處滿了屍首；祂要在¹大地上打傷仇敵的頭。

【110:7】祂要喝路旁的¹河水；因此祂必²抬起頭來。

詩篇 第一——篇

【111:1】^{1a}阿利路亞！²我要在正直人的聚集中，並^b在大會中，全心稱謝耶和華。

祂必打傷列王，並要在列邦中施行審判。（6，二 9，12，但二 34～35，44，珥三 11～12，啓十七 14，十九 11～21。）因此，基督將是最大的得勝者。

● 110:6¹ 表徵全地。

● 110:7¹ 河表徵得勝者。當基督領頭爭戰到底時，祂需要水喝，這水就是得勝者。參 3 註 3。見但二 34 註 1 二段。

● 110:7² 基督抬起頭來，是祂得勝、勝利的標記，表明祂勝過了眾仇敵。

● 111:1¹ 見一〇四 35 註 1。——～——八篇是一組，包含神選民的讚美，終結於啓示基督作房角石的特殊地位。（一一八 22。）

● 111:1² ——一篇是按字母次序寫成的詩，或稱離合詩。原文從本行開始，每行的第一字母係按希伯來字母次序排列。

【110:6】 He will execute^a judgment among the nations; / He will fill the place with corpses; / He will shatter the head / Over a¹ great land.

【110:7】 He will drink from the¹ brook by the way; / Therefore He will² lift up His head.

PSALM 111

【111:1】^{1a}Hallelujah! / ²I will give thanks to Jehovah with all my heart / In the council of the upright and^b in the assembly.

back with His overcomers and will execute judgment among the nations (v. 6; 2:9, 12; Dan. 2:34-35, 44; Joel 3:11-12; Rev. 17:14; 19:11-21). Thus, Christ will be the greatest Victor.

110:6¹ (great) Signifying the entire earth.

110:7¹ (brook) The brook signifies the overcomers. As Christ is taking the lead to fight through to the end, He will need water to drink, and this water will be the overcomers. Cf. note 3³. See note 34¹, par. 2, in Dan. 2.

110:7² (lift) Christ's lifting up His head is a sign of His victory, His triumph, in overcoming all the enemies.

111:1¹ (Hallelujah) See note 35¹ in Psa. 104. Psalms 111—118 are a group consisting of the praise of God's elect, which consummates in the revelation of Christ in His particular position as the cornerstone (118:22).

111:1² (I) Psalm 111 is one of the alphabetical, or acrostic, psalms. The first letter of each line, beginning with this line, follows the order of the Hebrew alphabet.

110:6^a
1 Sam. 2:10;
Psa. 67:4;
82:8;
Isa. 2:4

111:1^a
Psa. 104:35
111:1^b
Psa. 22:25;
35:18;
116:19

111:1^a
詩一〇四 35
111:1^b
詩二二 25
三五 18
一一六 19

【111:2】耶和華的¹作為本為^a大，凡喜愛祂作為的都必究察。

【111:3】祂所行的是尊榮和威嚴，祂的公義存到永遠。

【111:4】祂行了奇事，使人記念；耶和華有恩典，有憐恤。

【111:5】祂賜糧食給敬畏祂的人；祂永遠記念祂的約。

【111:6】祂向百姓顯出祂作為的大能，把列國賜給他們^a為業。

【111:7】祂手所作的，是真實公平；祂的訓辭都是確實的：

【111:8】是永永遠遠堅定的，是按真實正直施行的。

【111:9】祂向百姓施行^a救贖；祂命定祂的約，直到永遠；祂的名^b聖別可畏。

● 111:2¹ 本篇乃是神選民因神照着祂與亞伯拉罕、以撒、雅各所立的約而有的大作為讚美神。

● 111:10¹ 祂訓辭，直譯，它們。

【111:2】^aGreat are the¹ works of Jehovah, / And sought out by all who delight in them.

【111:3】His work is majesty and splendor, / And His righteousness endures forever.

【111:4】He has caused His wondrous deeds to be remembered; / Jehovah is gracious and compassionate.

【111:5】He gives food to those who fear Him; / He remembers His covenant forever.

【111:6】He has shown His people the power of His works / By giving them the^a heritage of the nations.

【111:7】The works of His hands are truth and justice; / All His precepts are sure:

【111:8】They are maintained forever and ever, / They are executed in truth and uprightness.

【111:9】He has sent^a redemption to His people; / He has commanded His covenant forever; / ^bHoly and awesome is His name.

111:2¹ (works) This psalm is the praise of God's elect for God's great works according to His covenant that He made with Abraham, Isaac, and Jacob.

111:10¹ (His) Lit., them.

111:10^a
伯二八 28
箴九 10
二四 21
路一 50
彼前二 17

【111:10】^a 敬畏耶和華是智慧的開端；
凡實行¹ 祂訓辭的，便為明智；讚美
祂的話存到永遠。

詩篇 第一一二篇

112:1^a
詩一〇四 35
112:1^b
詩一二八 1, 4
路一 50

【112:1】^{1a} 阿利路亞！^{2b} 敬畏耶和華，
甚喜愛祂命令的，這人便為有福。

【112:2】他的後裔在地上必強盛；正直
人的後代必蒙福。

【112:3】他家中有貲財和財富，他的義
存到永遠。

【112:4】正直人在黑暗中，有光向他出
現；他有恩惠，有憐恤，有公義。

● 112:1¹ 見一〇四 35 註 1。一一二篇乃是神的
選民因敬畏神，（1～2，）並因他們的美德（主
要是賙濟窮人—4～5，9，參林後九 6～11）蒙神
賜福，而讚美神。

● 112:1² 一一二篇是按字母次序寫成的詩，或
稱離合詩。原文自本行開始，每行第一字母係按希
伯來字母次序排列。

【111:10】The ^afear of Jehovah is the beginning of
wisdom; / All who practice ¹His precepts have a good
understanding. / His praise endures forever.

PSALM 112

【112:1】^{1a}Hallelujah! / ²Blessed is the man who ^bfears
Jehovah, / Who delights greatly in His commandments.

【112:2】His seed will be mighty on the earth; / The
generation of the upright will be blessed.

【112:3】Wealth and riches are in his house, / And his
righteousness endures forever.

【112:4】Light in the darkness arises to the upright; / They
are gracious and compassionate and righteous.

111:10^a
Job 28:28;
Prov. 9:10;
24:21;
Luke 1:50;
1 Pet. 2:17

112:1^a
Psa. 104:35
112:1^b
Psa. 128:1, 4;
Luke 1:50

112:1¹ (Hallelujah) See note 35¹ in Psa. 104. Psalm 112 is the praise of
God's elect for God's blessing given because of their fearing Him (vv. 1-2)
and because of their virtues, mainly in their giving to the poor (vv. 4-5, 9;
cf. 2 Cor. 9:6-11).

112:1² (Blessed) Psalm 112 is one of the alphabetical, or acrostic,
psalms. The first letter of each line, beginning with this line, follows the
order of the Hebrew alphabet.

112:5^a
詩三七 26
太五 42
路六 35

【112:5】施恩與人，^a借貸與人的，這人必得亨通；他被審判的時候，要訴明自己的冤。

【112:6】因為他永不動搖；義人必被記念，直到永遠。

【112:7】他必不怕兇惡的信息；他心堅定，信靠耶和華。

【112:8】他的心得得了扶持，總不懼怕，直到他看見敵人遭報。

【112:9】^a他分施^b賙濟貧窮；他的義存到永遠。他的角必被高舉，而有尊榮。

【112:10】惡人看見便惱恨，必咬牙而融化；惡人的心願要歸滅絕。

112:9^a
林後九 9
112:9^b
申十五 7~8
太六 2
羅十二 8

【112:5】 It is well with the man who is gracious and ^alends; / He will maintain his cause in judgment.

【112:6】 For he will never be moved; / The righteous man will be remembered forever.

【112:7】 He will not be afraid of evil tidings; / His heart is steadfast, trusting in Jehovah.

【112:8】 His heart is sustained, he is not afraid, / Until he sees what should happen to his adversaries.

【112:9】 ^aHe has scattered abroad; he has ^bgiven to the needy; / His righteousness endures forever; / His horn will be exalted with honor.

【112:10】 The wicked man will see it and be angry; / He will gnash his teeth and melt away; / The desire of the wicked will perish.

112:5^a
Psa. 37:26;
Matt. 5:42;
Luke 6:35

112:9^a
2 Cor. 9:9
112:9^b
Deut. 15:7-8;
Matt. 6:2;
Rom. 12:8

詩篇 第一一三篇

113:1^a
詩一〇四 35

【113:1】^{1a} 阿利路亞！耶和華的僕人哪，你們要讚美，讚美耶和華的名。

113:2^a
詩七二 19

【113:2】耶和華的名，是當^a 受頌讚的，從今時直到永遠。

113:3^a
賽五九 19
瑪一 11

【113:3】從^a 日出之地到日落之處，耶和華的名是應當讚美的。

113:4^a
詩八 1
參詩五七 5, 11
一〇八 5

【113:4】耶和華超乎萬國之上，祂的^a 榮耀高過諸天。

113:5^a
詩三五 10
七一 19
八九 6, 8

【113:5】^a 誰像耶和華我們的神呢？祂坐在至高之處，

【113:6】降卑自己，觀看天上地上的事。

113:7^a
撒二 8
詩一〇七 41

【113:7】^a 祂從灰塵裏抬舉貧寒人，從糞堆中提拔窮乏人；

● 113:1¹ 見一〇四 35 註 1。一一三篇是神的選民讚美神的尊高，（4～5，）並讚美祂的降卑，（6，）顧念低微窮乏之人。（7～9。）神的降卑顯明於祂的成為肉體。基督降卑自己，又因祂的降卑而被高舉。（腓二 5～11。）

PSALM 113

【113:1】^{1a} Hallelujah! / Praise, you servants of Jehovah, / Praise the name of Jehovah.

113:1^a
Psa. 104:35

【113:2】Let the name of Jehovah be^a blessed, / From now and to eternity.

113:2^a
Psa. 72:19

【113:3】From the^a rising of the sun to its setting / The name of Jehovah is to be praised.

113:3^a
Isa. 59:19;
Mal. 1:11

【113:4】Jehovah is high above all the nations, / And His^a glory is above the heavens.

113:4^a
Psa. 8:1;
cf. Psa. 57:5, 11;
108:5

【113:5】^a Who is like Jehovah our God, / Who has set His throne on high,

113:5^a
Psa. 35:10;
71:19;
89:6, 8

【113:6】Who humbles Himself to behold / The heavens and the earth?

【113:7】^a He raises the poor from the dust; / From the ash heap He lifts the needy;

113:7^a
1 Sam. 2:8;
Psa. 107:41

113:1¹ (Hallelujah) See note 35¹ in Psa. 104. This psalm is the praise of God's elect for God's exaltation (vv. 4-5) and His humility (v. 6) in taking care of the lowly and needy ones (vv. 7-9). God's humility was manifested in His incarnation. Christ humbled Himself and, because of His humility, was exalted (Phil. 2:5-11).

【113:8】使他們與尊貴人同坐，就是與祂百姓中的尊貴人同坐。

【113:9】祂使^a不能生育的婦人安居家中，作多子的快樂母親。阿利路亞！

詩篇 第一一四篇

【114:1】以色列^a出了埃及，雅各家離開說異語之民；

【114:2】那時猶大成為祂的^a聖所，以色列成為祂所治理的國。

【114:3】^a滄海看見就奔逃，^b約但河也倒流。

【114:4】大山踴躍如公羊，小山踴躍如羊羔。

【114:5】滄海阿，你為何奔逃？約但河阿，你為何倒流？

【114:6】大山哪，你為何踴躍如公羊？小山哪，你為何踴躍如羊羔？

【114:7】大地阿，你見了^a主的面，就是雅各神的面，便震動；

【114:8】祂叫^a磐石變為水池，叫堅石變為水泉。

【113:8】 That He may seat them with princes, / With the princes of His people.

【113:9】 He causes the ^abarren woman to keep house / As a joyful mother of children. / Hallelujah.

PSALM 114

【114:1】 When Israel ^awent forth from Egypt, / The house of Jacob from among a people of unintelligible speech,

【114:2】 Judah became His ^asanctuary, / Israel, His dominion.

【114:3】 The ^asea saw and fled; / The ^bJordan turned back.

【114:4】 The mountains skipped like rams, / The hills, like lambs.

【114:5】 What troubles you, O sea, that you flee? / O Jordan, that you turn back?

【114:6】 O mountains, that you skip like rams? / O hills, like lambs?

【114:7】 Tremble at the ^apresence of the Lord, O earth, / At the presence of the God of Jacob,

【114:8】 Who turns the ^arock into a pool of water, / The flint into a fountain of water.

113:9^a
撒二 5
賽五四 1

114:1^a
出十二 41~42, 51

114:2^a
出二五 8
詩七八 68~69

114:3^a
出十四 21
十五 8
詩七七 16
一〇六 9

114:3^b
書三 13~16

114:7^a
詩九七 5
九六 9

114:8^a
出十七 6
申八 15

113:9^a
1 Sam. 2:5;
Isa. 54:1

114:1^a
Exo. 12:41-42, 51

114:2^a
Exo. 25:8;
Psa. 78:68-69

114:3^a
Exo. 14:21;
15:8;
Psa. 77:16;
106:9

114:3^b
Josh. 3:13-16

114:7^a
Psa. 97:5;
96:9

114:8^a
Exo. 17:6;
Deut. 8:15

詩篇 第一一五篇

115:1^a
參徒十二 23

【115:1】耶和華阿，^a榮耀不要歸與我們，不要歸與我們，要因你的慈愛和¹真實，歸與你的名。

115:2^a
珥二 17

【115:2】^a為何容外邦人說，他們的神在那裏呢？

【115:3】然而我們的神在天上；祂隨自己的喜悅行事。

115:4^a
4~8;
詩一三五 15~18
參林前八 4

【115:4】^a他們的偶像不過是金的銀的，是人^b手所造的；

115:4^b
申四 28
賽四四 10~17
耶十 3~5
徒十九 26

【115:5】有口卻^a不能言，有眼卻^b不能看，

115:5^a
賽四六 7
耶十 5
參啓十三 15

【115:6】有耳卻不能聽，有鼻卻不能聞，

115:5^b
賽四四 9
啓九 20

【115:7】有手卻不能摸，有腳卻不能走，喉嚨也不能出聲。

PSALM 115

【115:1】Not to us, O Jehovah, not to us, / But to Your name give ^aglory, / For the sake of Your lovingkindness and Your ¹truth.

115:1^a
cf. Acts 12:23

【115:2】^aWhy should the nations say, / Where then is their God?

115:2^a
Joel 2:17

【115:3】But our God is in the heavens; / He does whatever He pleases.

【115:4】^aTheir idols are mere silver and gold, / The work of human ^bhands.

115:4^a
vv. 4-8;
Psa. 135:15-18;
cf. 1 Cor. 8:4

【115:5】They have mouths, but they do ^anot speak; / They have eyes, but they do ^bnot see.

115:4^b
Deut. 4:28;
Isa. 44:10-17;
Jer. 10:3-5;
Acts 19:26

【115:6】They have ears, but they do not hear; / They have noses, but they do not smell.

115:5^a
Isa. 46:7;
Jer. 10:5;
cf. Rev. 13:15

【115:7】They have hands, but they do not feel; / They have feet, but they do not walk; / They make no sound in their throat.

115:5^b
Isa. 44:9;
Rev. 9:20

● 115:1¹ 或，信實。

115:1¹ (truth) Or, faithfulness.

115:8^a
哈二 18~19

【115:8】造它們的，並一切^a倚靠它們的，都要¹和它們一樣。

115:9^a
詩六二 8
一二五 1
箴三 5

【115:9】以色列阿，當^a信靠耶和華；祂是他們的幫助，和他們的盾牌。

【115:10】亞倫家阿，當信靠耶和華；祂是他們的幫助，和他們的盾牌。

【115:11】你們敬畏耶和華的，當信靠耶和華；祂是他們的幫助，和他們的盾牌。

【115:12】耶和華向來記念我們；祂還要賜福給我們，要賜福給以色列家，賜福給亞倫家；

【115:13】凡敬畏耶和華的，無論大小，祂必賜福給他們。

【115:14】願耶和華叫你們和你們的子孫，日見加增。

【115:15】願你們蒙^a造天地之耶和華的福。

● 115:8¹ 見林前十二 3 註 1。

【115:8】 Those who make them, / All who^a trust in them, / Are¹ like them.

【115:9】 O Israel, ^atrust in Jehovah. / He is their help and their shield.

【115:10】 O house of Aaron, trust in Jehovah. / He is their help and their shield.

【115:11】 O you who fear Jehovah, trust in Jehovah. / He is their help and their shield.

【115:12】 Jehovah has been mindful of us; He will bless us; / He will bless the house of Israel; / He will bless the house of Aaron;

【115:13】 He will bless those who fear Jehovah, / Both small and great.

【115:14】 May Jehovah give you increase, / Both you and your children.

【115:15】 May you be blessed of Jehovah, / ^aMaker of heaven and earth.

115:8¹ (like) See note 3¹ in 1 Cor. 12.

115:8^a
Hab. 2:18-19

115:9^a
Psa. 62:8;
125:1;
Prov. 3:5

115:15^a
Gen. 2:4;
Exo. 20:11;
2 Chron. 2:12;
Psa. 121:2;
124:8;
134:3;
146:6;
Jer. 10:12;
32:17;
Acts 14:15;
Rev. 14:7

115:15^a
創二 4
出二十 11
代下二 12
詩一二一 2
一二四 8
一三四 3
一四六 6
耶十 12
三二 17
徒十四 15
啓十四 7

115:16^a
創一 26, 28

【115:16】天是耶和華的天；^a地，祂卻給了世人。

115:17^a
詩八八 10

【115:17】^a死人不能讚美耶和華；下到寂靜中的，也都不能。

115:18^a
詩一〇四 35

【115:18】但我們要頌讚耶和華，從今時直到永遠。^{1a}阿利路亞。

詩篇 第一一六篇

【116:1】我愛耶和華，因為祂聽了我的聲音，我的懇求；

【116:2】祂既向我側耳，我一生要呼求祂。

【116:3】死亡的繩索圍繞我，陰間的痛苦臨到我；我遭遇患難愁苦。

【116:4】然而我^a呼求耶和華的名。耶和華阿，求你救我的性命。

116:4^a
徒二 21

【115:16】 The heavens are the heavens of Jehovah, / But He has given the ^aearth to the children of men.

115:16^a
Gen. 1:26, 28

【115:17】 The ^adead do not praise ¹Jehovah, / Nor do any that go down into silence.

115:17^a
Psa. 88:10

【115:18】 But we will bless Jehovah / From now and to eternity. / ^{1a}Hallelujah.

115:18^a
Psa. 104:35

PSALM 116

【116:1】 I love Jehovah because He hears / My voice, my supplications,

【116:2】 Because He inclines His ear to me; / Therefore I will call upon Him all my days.

【116:3】 The bonds of death encompassed me, / And the distresses of Sheol fell upon me; / I fell upon trouble and sorrow.

【116:4】 But I ^acalled upon the name of Jehovah. / O Jehovah, I pray, deliver my soul.

116:4^a
Acts 2:21

115:17¹ (Jehovah) Heb. Jah; a shortened form of Jehovah. So also in the next verse.

115:18¹ (Hallelujah) See note 35¹ in Psa. 104.

● 115:18¹ 見一〇四 35 註 1。

【116:5】耶和華有恩典，有公義；我們的神有憐恤。

【116:6】耶和華保護愚蒙人：我落到卑微的地步，祂救了我。

【116:7】我的魂哪，你要仍歸安息，因為耶和華厚待了你。

【116:8】^a 主阿，你救我的性命免了死亡，救我的眼免了流淚，救我的腳免了跌倒。

【116:9】我要在耶和華面前，行在活人之地。

【116:10】^a 我信，¹ 所以我說話；我受了極大的困苦。

【116:11】我曾急促的說，^a 人都是說謊的。

【116:12】我拿甚麼^a 回報耶和華對我的
一切厚待？

【116:5】 Jehovah is gracious and righteous, / Indeed our God is compassionate.

【116:6】 Jehovah preserves the simple: / I was brought low, and He saved me.

【116:7】 Return to your rest, O my soul; / For Jehovah has dealt bountifully with you.

【116:8】^a For You have delivered my soul from death, / My eyes from tears, / My feet from stumbling.

【116:9】 I will walk before Jehovah / In the ¹land of the living.

【116:10】^a I believed, ¹therefore I spoke; / I was afflicted greatly.

【116:11】 I said in my haste, / ^aAll men are liars.

【116:12】 What shall I ^areturn to Jehovah / For all His benefits toward me?

116:8^a
vv. 8-9;
Psa. 56:13

116:10^a
2 Cor. 4:13

116:11^a
Rom. 3:4

116:12^a
Rom. 11:35;
cf. 2 Chron.
32:25

116:9¹ (land) Following the ancient versions; the Hebrew reads, lands.

116:10¹ (therefore) Following the Septuagint (cf. 2 Cor. 4:13); the Hebrew reads, for, or, when.

● 116:10¹ 此乃照七十士希臘文譯本；（參林後四 13；）希伯來文經文作，因為，或當。

116:8^a
8~9;
詩五六 13

116:10^a
林後四 13

116:11^a
羅三 4

116:12^a
羅十一 35
參代下三二 25

116:13^a
詩十六 5
116:13^b
詩九六 6
一〇五 1
徒二 21
羅十 12

【116:13】我要舉起救恩的^{1a} 杯，^{1b} 呼求
耶和華的名。

【116:14】哦，我要在祂眾民面前，向
耶和華還我的願。

【116:15】在耶和華眼中看虔誠人的^a
死，極爲^b 寶貴。

【116:16】耶和華阿，我真是你的^a 僕人；
我是你的僕人，是你婢女的兒子；你
已經解開我的綁索。

【116:17】我要將感謝祭獻給你，又要^a
呼求耶和華的名。

【116:18】哦，我要在祂眾民面前，向
耶和華還我的願；

【116:19】我要在耶和華殿的^a 院內，耶
路撒冷阿，就是在你中間，還我的願。
^b 阿利路亞。

● 116:13¹ 神豐富、完滿的救恩乃是賜給我們的杯，我們的分，而我們喝這杯並有分於這救恩的路，乃是呼求主的名。（2，4，13，17，創四 26，賽十二 2～4，徒二 21，羅十 12～13。）

【116:13】 I will take up the ^{1a}cup of salvation / And ^{1b}call
upon the name of Jehovah.

【116:14】 I will pay my vows to Jehovah, / Oh, in the
presence of all His people.

【116:15】 ^aPrecious in the sight of Jehovah / Is the ^bdeath
of His faithful ones.

【116:16】 O Jehovah! / Surely I am Your ^aservant; / I am
Your servant, the son of Your female servant; / You have
loosed my bonds.

【116:17】 To You I will offer a sacrifice of thanksgiving, /
And I will ^acall upon the name of Jehovah.

【116:18】 I will pay my vows to Jehovah, / Oh, in the
presence of all His people,

【116:19】 In the ^acourts of the house of Jehovah, / In the
midst of you, O Jerusalem. / ^bHallelujah.

116:13¹ (cup) God's rich and full salvation is a cup, a portion, given to us, and the way for us to drink this cup and partake of this salvation is to call on the name of the Lord (vv. 2, 4, 13, 17; Gen. 4:26; Isa. 12:2-4; Acts 2:21; Rom. 10:12-13).

116:13^a
Psa. 16:5
116:13^b
Psa. 99:6;
105:1;
Acts 2:21;
Rom. 10:12; See
note 13¹

116:15^a
Psa. 72:14
116:15^b
Num. 23:10;
Rev. 14:13
116:16^a
Psa. 113:1;
119:125;
143:12;
cf. 1 Cor. 7:22

116:17^a
Psa. 116:13

116:19^a
Psa. 92:13;
96:8
116:19^b
Psa. 104:35

116:15^a
民二三 10
啓十四 13
116:15^b
詩七二 14
116:16^a
詩一一三 1
一一九 125
一四三 12
參林前七 22

116:17^a
詩一一六 13

116:19^a
詩九二 13
九六 8
116:19^b
詩一〇四 35

詩篇 第一一七篇

117:1^a
羅十五 11

【117:1】萬國阿，你們都當^a讚美耶和華；萬民哪，你們都當稱頌祂。

117:2^a
詩一〇四 35

【117:2】因為祂向我們大施慈愛；耶和華的信實，存到永遠。^{1a}阿利路亞。

詩篇 第一一八篇

【118:1】你們要¹稱謝耶和華，因祂本為善，祂的慈愛永遠長存。

【118:2】願以色列說，祂的慈愛永遠長存。

【118:3】願亞倫家說，祂的慈愛永遠長存。

【118:4】願敬畏耶和華的說，祂的慈愛永遠長存。

● 117:2¹ 見一〇四 35 註 1。

● 118:1¹ 在一一八篇，神的選民因神豐盛的美善和永遠長存的慈愛而稱謝神，（1～21，27～29，）引到基督作神建築的房角石。（22～26。）

PSALM 117

【117:1】^aPraise Jehovah, all you nations; / Laud Him, all you peoples.

117:1^a
Rom. 15:11

【117:2】For His lovingkindness is great toward us, / And the faithfulness of Jehovah is forever. / ^{1a}Hallelujah.

117:2^a
Psa. 104:35

PSALM 118

【118:1】Give ¹thanks to Jehovah, for He is good, / For His lovingkindness is forever.

【118:2】Let Israel say, / His lovingkindness is forever.

【118:3】Let the house of Aaron say, / His lovingkindness is forever.

【118:4】Let those who fear Jehovah say, / His lovingkindness is forever.

117:2¹ (Hallelujah) See note 35¹ in Psa. 104.

118:1¹ (thanks) In Psa. 118 there is the thanksgiving of God's elect for God's bountiful goodness and everlasting lovingkindness (vv. 1-21, 27-29), leading to Christ as the cornerstone for God's building (vv. 22-26).

118:5^a
徒二 21

118:5^b
撒下二二 20
伯三六 16
詩十八 19
三一 8

118:6^a
詩五六 4, 11
來十三 6

【118:5】我在急難中^a呼求耶和華，耶和華就應允我，把我安置在^b寬闊之處。

【118:6】有耶和華幫助我，^a我必不懼怕；人能把我怎麼樣呢？

【118:7】有耶和華幫助我，作我的幫助者，我必看見那恨我的人遭報。

【118:8】^a投靠耶和華，勝過倚靠人。

【118:9】投靠耶和華，勝過倚靠尊貴人。

【118:10】萬民圍繞我；我在耶和華的名裏，必剿滅他們！

【118:11】他們圍繞我，確實圍繞我；我在耶和華的名裏，必剿滅他們！

【118:12】他們如同蜜蜂圍繞我，必像燒荊棘的火被撲滅；我在耶和華的名裏，必剿滅他們！

【118:5】 Out of my distress I ^acalled upon ¹Jehovah; / ¹Jehovah answered me and set me in a place ^bbroad and free.

【118:6】 Jehovah is for me; ^aI will not be afraid. / What can man do to me?

【118:7】 Jehovah is for me as my Helper, / And I will see what should happen to those who hate me.

【118:8】 It is better to ^atake refuge in Jehovah / Than to trust in man.

【118:9】 It is better to take refuge in Jehovah / Than to trust in princes.

【118:10】 All nations surrounded me; / In the name of Jehovah I indeed cut them down!

【118:11】 They surrounded me; yes, they surrounded me; / In the name of Jehovah I indeed cut them down!

【118:12】 They surrounded me like bees; / They were extinguished like a fire of thorns; / In the name of Jehovah I indeed cut them down!

118:5^a
Acts 2:21

118:5^b
2 Sam. 22:20;
Job 36:16;
Psa. 18:19;
31:8

118:6^a
Psa. 56:4, 11;
Heb. 13:6

118:8^a
Psa. 2:12

118:8^a
詩二 12

118:5¹ (Jehovah) Heb. Jah; a shortened form of Jehovah. So frequently throughout this psalm.

【118:13】¹ 人推撞我，要叫我跌倒，但耶和華幫助了我。

【118:14】^a 耶和華是我的力量，是我的詩歌，祂也成了我的¹ 拯救。

【118:15】在義人的帳棚裏，有歡呼得拯救的聲音。耶和華的^a 右手施展大能；

【118:16】耶和華的右手高舉；耶和華的右手施展大能。

【118:17】我必不至於死，仍要存活，並要述說耶和華的作為。

【118:18】耶和華雖嚴嚴的懲治我，卻沒有將我交於^a 死亡。

【118:19】你們要給我敞開^a 義門：我要進去，稱謝耶和華。

【118:13】¹ I was pushed hard that I might fall; / But Jehovah helped me.

【118:14】^a Jehovah is my strength and my song, / And He has become my¹ salvation.

【118:15】The voice of rejoicing and salvation / Is in the tents of the righteous. / The^a right hand of Jehovah does valiantly;

【118:16】The right hand of Jehovah is exalted; / The right hand of Jehovah does valiantly.

【118:17】I will not die, but live, / And declare the works of Jehovah.

【118:18】Jehovah has severely chastened me, / But He has not given me over to^a death.

【118:19】Open to me the^a gates of righteousness: / I will enter in through them; I will give thanks to Jehovah.

118:14^a
Exo. 15:2;
Isa. 12:2

118:15^a
Exo. 15:6;
Psa. 44:3;
98:1;
110:1

118:18^a
cf. 2 Cor. 6:9

118:19^a
Matt. 7:14

● 118:13¹ 此乃照古譯本；希伯來文經文作，你（即仇敵）推撞我。

● 118:14¹ 見賽十二 2 註 1。

118:13¹ (I) Following some ancient versions; the Hebrew text reads, You (i.e., the enemy) have pushed me hard.

118:14¹ (salvation) See note 2¹ in Isa. 12.

118:14^a
出十五 2
賽十二 2

118:15^a
出十五 6
詩四四 3
九八 1
一一〇 1

118:18^a
參林後六 9

118:19^a
太七 14

118:20^a
啓二一 27
二二 14

【118:20】這是耶和華的門；義人要從這門^a進去。

【118:21】我要稱謝你，因為你已經應允我，並且成了我的拯救。

118:22^a
22~23;
太二一 42
可十二 10~11
路二十 17
徒四 11
彼前二 7

【118:22】^{1a}匠人所棄的¹石頭，已成了^{2b}房角的頭塊石頭。

【118:23】這是耶和華所作的，在我們眼中看為希奇。

118:22^b
賽二八 16
弗二 20
彼前二 6

● 118:22¹ 見太二一 42 註 1，徒四 11 註 1 與註 2，彼前二 7 註 2。

● 118:22² 或，房角首石。見太二一 42 註 2，弗二 20 註 3，彼前二 4 註 2，7 註 1。基督作房角石，是為着在新約時代建造召會。在神新約的經綸裏，作房角石的基督在祂對我們所施的救恩裏，（徒四 11 ~ 12，）首先使我們成為活石，以建造神屬靈的殿。（太十六 16 ~ 18，約一 42，彼前二 2 ~ 6。）然後在祂變化我們的過程中，（羅十二 2 上，林後三 18，）將我們建造成為神的居所，（弗二 19 ~ 22，）使祂為着神的喜悅，完成神永遠的經綸。（弗一 9，三 9 ~ 11。）

【118:20】 This is the gate of Jehovah; / The righteous shall^a enter in through it.

【118:21】 I will give thanks to You, for You have answered me / And have become my salvation.

【118:22】^aThe ¹stone which the ¹builders rejected / Has become the ²head of the ^bcorner.

【118:23】 This is from Jehovah; / It is wonderful in our sight.

118:20^a
Rev. 21:27;
22:14

118:22^a
vv. 22-23;
Matt. 21:42;
Mark 12:10-11;
Luke 20:17;
Acts 4:11;
1 Pet. 2:7

118:22^b
Isa. 28:16;
Eph. 2:20;
1 Pet. 2:6

118:22¹ (stone) See notes 42¹ in Matt. 21, 11¹ and 11² in Acts 4, and 7² in 1 Pet. 2.

118:22² (head) Or, chief cornerstone. See notes 42² in Matt. 21, 20³ in Eph. 2, and 4¹ and 7¹ in 1 Pet. 2. Christ as the cornerstone is for the building up of the church in the New Testament age. In God's New Testament economy Christ as the cornerstone, in His saving us (Acts 4:11-12), first makes us living stones for the building up of God's spiritual house (Matt. 16:16-18; John 1:42; 1 Pet. 2:2-6), and then, in the process of His transforming us (Rom. 12:2a; 2 Cor. 3:18), builds us up into a dwelling place of God (Eph. 2:19-22), that He may carry out God's eternal economy for God's good pleasure (Eph. 1:9; 3:9-11).

【118:24】這是耶和華所定的^{1a}日子；
我們在其中要歡騰喜樂。

● 118:24¹ 這日子乃是基督復活的日子。在祂復活的日子，主耶穌被神作成房角石。在已過的永遠，基督為神所揀選，作神屬靈建築的房角石。（彼前一 20，二 4。）然後作匠人的猶太首領，棄絕祂到極點，到一個地步將祂釘在十字架上。（太二一 38～42 上。）在基督的復活裏，神第二次揀選基督作房角石，（徒四 10～11，）藉此印證祂在已過的永遠裏對基督原初的揀選。神使基督復活以後，將祂高舉到諸天之上。（路二四 51，徒一 9。）基督升到諸天之上的錫安，（啓十四 1，）進一步印證神已揀選祂作房角石。（賽二八 16，彼前二 6。）基督的復活與升天都證明並印證，祂是神所揀選的那一位，作神建築的房角石。

基督作為包羅萬有的石頭，乃是神行動的中心，為着建造神永遠的居所。（太二一 42，44，亞三 9，參啓五 5～6，徒四 10～12，賽二八 16，弗二 19～22，彼前二 4～8，但二 34～35，亞四 7，啓二一 11，參四 3。）基督所是的一切，祂所作成的一切，以及祂正在作的一切，都在於祂是房角石。因着祂是房角石，祂纔能為我們死，我們纔能與祂同釘十字架，與祂一同活過來，與祂一同復活，並與祂一同坐在諸天界裏；祂也纔能拯救我們，將我們變化成為寶石，並將我們建造在一起成為神的居所，就是神宇宙中獨一的殿。

【118:24】 This is the^{1a} day that Jehovah has made; / Let us exult and rejoice in it.

118:24¹ (day) This day is the day of Christ's resurrection. On the day of His resurrection the Lord Jesus was made the cornerstone by God. Christ was chosen by God in eternity past to be the cornerstone for God's spiritual building (1 Pet. 1:20; 2:4). Then, the Jewish leaders as the builders rejected Him to the uttermost, to such an extent that they put Him on the cross (Matt. 21:38-42a). God chose Christ as the cornerstone a second time in Christ's resurrection (Acts 4:10-11), thereby confirming His initial choosing of Christ in eternity past. After God resurrected Christ, He uplifted Him to the heavens (Luke 24:51; Acts 1:9). Christ's ascension to Zion in the heavens (Rev. 14:1) was a further confirmation that God had chosen Him to be the cornerstone (Isa. 28:16; 1 Pet. 2:6). Both Christ's resurrection and His ascension prove and confirm that He is the One whom God has chosen to be the head of the corner for God's building.

As the all-inclusive stone Christ is the centrality of God's move for the building up of His eternal habitation (Matt. 21:42, 44; Zech. 3:9, cf. Rev. 5:5-6; Acts 4:10-12; Isa. 28:16; Eph. 2:19-22; 1 Pet. 2:4-8; Dan. 2:34-35; Zech. 4:7; Rev. 21:11, cf. 4:3). Everything Christ is, everything He has done, and everything He is doing is due to the fact that He is the cornerstone. It is by His being the cornerstone that He could die for us, that we could be crucified with Him, made alive with Him, resurrected with Him, and seated with Him in the heavenlies, and that He could save us, transform us into precious stones, and build us together to be God's habitation, God's unique temple in the universe.

118:25^a
詩二十 9
太二一 9~10
可十一 9~10
約十二 13
118:26^a
太二一 9
二三 39
可十一 9
路十三 35
十九 38
約十二 13
118:27^a
出二七 2

【118:25】耶和華阿，¹求你^a拯救！耶和華阿，求你使我們²亨通！

【118:26】¹在耶和華名裏來的，是當^a受頌讚的；我們從耶和華的殿中，為你們祝福。

【118:27】耶和華是神，祂光照了我們；當用繩索把節期的祭牲拴住，牽到^a壇角那裏。

【118:28】你是我的神，我要稱謝你；你是我的神，我要尊崇你。

【118:29】你們要稱謝耶和華，因祂本為善；祂的慈愛永遠長存。

● 118:25¹ 希伯來文，hoshiah-na，和夏那，是新約 hosanna，和散那（太二一 9，可十一 9～10，約十二 13）的字源。

● 118:25² 不是豫表物質的亨通，乃是豫表弗一 3～14（見該處註）所描述三一神賜給我們屬天、屬靈、神聖的福分，這些福分因着基督是房角石（22）而臨到我們。

● 118:26¹ 基督兩次在耶和華的名裏來。第一次是在太二一 5～11 題到，後來祂被猶太人棄絕。當祂第二次來的時候，猶太人要再次用這話熱烈的歡迎祂。（太二三 39。）

【118:25】 O Jehovah, ¹do ^asave, we pray! / O Jehovah, do send ²prosperity, we pray!

【118:26】 ^aBlessed is He who ¹comes in the name of Jehovah; / We bless you from the house of Jehovah.

【118:27】 Jehovah is God, / And He has given us light; / Bind the sacrifice of the feast with cords / To the ^ahorns of the altar.

【118:28】 You are my God, and I give thanks to You. / You are my God; I will exalt You.

【118:29】 Give thanks to Jehovah, for He is good, / For His lovingkindness is forever.

118:25¹ (do) Heb. hoshiah-na, the source for hosanna in the New Testament (Matt. 21:9; Mark 11:9-10; John 12:13).

118:25² (prosperity) Typifying not material prosperity but the heavenly, spiritual, and divine blessings given to us by the Triune God, as described in Eph. 1:3-14 (see notes there), which come to us by Christ's being the cornerstone (v. 22).

118:26¹ (comes) Christ's coming in the name of Jehovah occurs twice. The first time is mentioned in Matt. 21:5-11. After that, He was rejected by the Jews. When He comes the second time, the Jews will again welcome Him warmly with these words (Matt. 23:39).

118:25^a
Psa. 20:9;
Matt. 21:9-10;
Mark 11:9-10;
John 12:13
118:26^a
Matt. 21:9;
23:39;
Mark 11:9;
Luke 13:35;
19:38;
John 12:13
118:27^a
Exo. 27:2

詩篇 第一一九篇

119:1^a
王上九 4
路一 6

【119:1】¹行徑完全，^a遵行耶和華²律法的，這樣的人是有福的。

● 119:1¹ 一一九篇是按字母次序寫成的詩，或稱離合詩。本篇以八節為一組，每組的第一個字母係按希伯來字母次序排列；共有二十二段，因此符合希伯來文的二十二個字母。不僅如此，每段的各節都開始於同一希伯來字母。

● 119:1² 本篇用『律法』一辭二十五次，（1，18等，）也用了『律法』好些不同的同義辭，包括『法度（直譯，見證，單數，）』（一次—88，）『法度（直譯，見證，複數，）』（二十二次—2，14等，）『話（單數，）』（三十六次—9，11等，）『話，言語（複數，）』（六次—57，103，130，139，147，161，參出三四 28，直譯，）『誠命（單數，）』（一次—96，）『誠命（複數，）』（二十一次—6，10等，）『律例，』（二十二次—5，8等，）『典章，』（十七次—7，13等，）『判語』（三次—75，120，137）和『訓辭。』（二十一次—4，15等。）從『律法』到『訓辭』這一切辭，總結於『道路（單數）』（四次—14，27，32，33）或『道路（複數，）』（三次—3，15，37，）表徵基督對於神的子民乃是神的道路。（約十四 6。）一一九篇有一百七十六節，描述基督是律法、誠命、典章、律例、訓辭和判語的實際。

PSALM 119

^{*}a (Aleph)

【119:1】 Blessed are those whose way is perfect, / Who^a walk in the ¹law of Jehovah.

119:1^a
1 Kings 9:4;
Luke 1:6

119: ^{*}(a) Psalm 119 is one of the alphabetical, or acrostic, psalms. The first letters of each group of eight verses follow the order of the Hebrew alphabet. The twenty-two sections of this psalm thus correspond to the twenty-two letters of the Hebrew alphabet. Furthermore, all the verses in a particular section begin with the same Hebrew letter.

119:1¹ (law) The word law is used twenty-five times in this psalm (vv. 1, 18, etc.). A number of different synonyms for law are also used, including testimony (once, in v. 88), testimonies (twenty-two times, in vv. 2, 14, etc.), word (thirty-six times, in vv. 9, 11, etc.), words (six times, in vv. 57, 103, etc.; cf. Exo. 34:28, lit.), commandment (once, in v. 96), commandments (twenty-one times, in vv. 6, 10, etc.), statutes (twenty-two times, in vv. 5, 8, etc.), ordinances (seventeen times, in vv. 7, 13, etc.), judgments (three times, in vv. 75, 120, 137), and precepts (twenty-one times, in vv. 4, 15, etc.). All these terms from law to precepts consummate in the way (four times, in vv. 14, 27, 32, 33) or ways (three times, in vv. 3, 15, 37), signifying Christ as the way of God for His people (John 14:6). Psalm 119 is a psalm of 176 verses describing Christ, who is the reality of the law, the commandments, the ordinances, the statutes, the precepts, and the judgments.

【119:2】遵守祂的¹法度，全心^{2a}尋求
祂的，這樣的人是有福的。

● 119:2¹ 直譯，見證。全篇同。基督是律法（即神的見證）的實際。神的見證表徵基督，神的具體化身，（西二 9，）是神所是之活的描繪。見出二十 1 註 1。

● 119:2² 與律法有關的有兩種人：第一種是守字句的人，由熱中猶太教者和大數的掃羅為例。（腓三 6 下。）第二種是尋求神的人，由詩人（特別是本篇的着者）和使徒保羅為例。（林後三 6。）本篇詩人是愛神的人，全心尋求神，愛神的名並記念神的名，（132, 55，）藉着求神的面尋求祂的恩，（58，）求神用臉光照他，（135，）行在神面前，（168，）將神的律法當作祂口中呼出愛的活話，（13, 72, 88，參提後三 16，）嘗神的話，覺得這話在他口中比蜜更甜，（103，）認為神的話比精金更寶貴，（127，）並且以神的話為他腳前的燈，路上的光。（105。）

本篇用了許多不同的動詞，表達尋求神的人對作神見證和神話語之神律法的態度：揀選它；（30, 173；）相信它；（66；）向它舉手；（48 上與註；）愛它；（47, 48, 97 等；）因它喜樂；（16, 24, 35 等；）嘗它；（103；）喜悅它；（14, 111, 162；）歌唱它；（54，參弗五 18～20；）看重它；（6, 117；）對它有完全的心；（80；）心傾向它；（36, 112；）尋求它，（45, 94，）羨慕它，（20, 40, 131，）以禱告仰望它；（43, 74, 114, 147；）信靠它；（42；）默想它；（15, 23, 48, 78, 99, 148，見 15 註 1；）揣摩它；（95；）

【119:2】Blessed are those who keep His¹ testimonies, /
Who^{2a} seek Him with all their heart.

119:2¹ (testimonies) Christ is the reality of the law as the testimony of God. The testimony of God signifies Christ, the embodiment of God (Col. 2:9), as the living portrait of what God is. See note 1¹ in Exo. 20.

119:2² (seek) There are two kinds of people in relation to the law: (1) the letter-keepers, illustrated by the Judaizers and Saul of Tarsus (Phil. 3:6b), and (2) the God-seekers, illustrated by the psalmists, especially by the writer of this psalm, and by the apostle Paul (2 Cor. 3:6). As a lover of God, the psalmist sought God with all his heart, loved God's name and remembered it (vv. 132, 55), sought God's favor by entreating His countenance (v. 58), asked God to cause His face to shine upon him (v. 135), walked in God's presence (v. 168), considered God's law to be His living and loving word breathed out of His mouth (vv. 13, 72, 88; cf. 2 Tim. 3:16), tasted God's word and found it sweeter than honey to his mouth (v. 103), esteemed God's word as more precious than fine gold (v. 127), and considered God's word a lamp to his feet and a light to his path (v. 105).

In this psalm many different verbs are used to express the attitude of the God-seekers toward God's law as God's testimony and God's word: choosing it (vv. 30, 173); believing it (v. 66); lifting up their hands unto it (v. 48a and note); loving it (vv. 47, 48, 97, etc.); delighting in it (vv. 16, 24, 35, etc.); tasting it (v. 103); rejoicing in it (vv. 14, 111, 162); singing of it (v. 54; cf. Eph. 5:18-20); regarding it (vv. 6, 117); having a sound heart in it (v. 80); inclining their heart unto it (vv. 36, 112); seeking it (vv. 45, 94), longing for it (vv. 20, 40, 131), and hoping in it with prayer (vv. 43, 74, 114, 147); trusting in it (v. 42); musing on it (vv. 15, 23, 48, 78, 99, 148; see note 15¹); considering it (v. 95); esteeming it right concerning all things (v.

【119:3】他們不作不義的事，惟遵行祂的道路。

【119:4】耶和華阿，你曾將你的訓辭吩咐我們，要我們殷勤遵守。

【119:5】但願我的行徑堅定，得以遵守你的¹律例！

【119:6】我看重你的一切誠命，就不至於羞愧。

【119:7】我學了你公義的典章，就以正直的心稱謝你。

【119:8】我必守你的律例；求你總不要丟棄我。

在萬事上以它為正直；（128 上；）學習它；（71, 73；）寶貴它如同一切的財物，（14，）如同擄物，（162，）勝過金銀，（72, 127，）並如同永遠的產業；（111；）將它珍藏在心裏；（11，參西三 16；）記念而不忘記它；（52, 16, 93；）畏懼它；（161 下，120；）緊緊跟隨它；（31；）不離棄、不偏離它；（87, 51, 157, 102, 110；）轉步歸向它；（59；）遵守並實行它；（33, 69；）遵行它並奔跑它的道路。（1, 32。）

● 119:5¹ 關於誠命、（6、）律例（5）和典章，（7，）見路一 6 註 4。

【119:3】 Surely they do no wrong; / They walk in His ways.

【119:4】 You have commanded that Your precepts / Be diligently kept.

【119:5】 Oh that my ways may be established / So as to keep Your¹ statutes!

【119:6】 Then I will not be put to shame, / When I regard all Your commandments.

【119:7】 I will give thanks to You with uprightness of heart / When I learn Your righteous ordinances.

【119:8】 I will keep Your statutes; / Do not utterly forsake me.

128a); learning it (vv. 71, 73); treasuring it as much as all riches (v. 14), as great spoil (v. 162), better than gold and silver (vv. 72, 127), and as a heritage forever (v. 111); treasuring it up in their heart (v. 11; cf. Col. 3:16); remembering it and not forgetting it (vv. 52, 16, 93); standing in awe of it (vv. 161b, 120); clinging to it (v. 31); not forsaking it, not swerving from it, not turning aside from it, and not going astray from it (vv. 87, 51, 157, 102, 110); turning their feet toward it (v. 59); keeping, observing, and doing it (vv. 33, 69); and walking in it and running the way of it (vv. 1, 32a).

119:5¹ (statutes) For the commandments (v. 6), statutes (v. 5), and ordinances (v. 7), see note 6⁴ in Luke 1.

b (Beth)

【119:9】少年人用甚麼使他的行徑純潔呢？是要遵行你的¹話。

【119:10】我全心尋求了你，求你不要叫我偏離你的誠命。

【119:11】我將你的話珍藏在^a心裏，免得我得罪你。

【119:12】耶和華阿，你是當受頌讚的；求你將你的律例教訓我。

【119:13】我用嘴唇述說你口中的一切典章。

● 119:9¹ 就着律法不僅是神的見證，也是神的話這一面說，基督是律法的實際。總之，祂是神的話。（約一 1，啓十九 13 下。）本篇的話是神寫成的話，但基督是神呼出的活話。（提後三 16 上。）寫成的話是字句，但活的話乃是那靈，（約六 63，弗六 17，）那靈乃是字句的實際。律法是基督這人位，而基督的人位乃是那靈。（林前十五 45，林後三 17。）那靈是神一切所是的實際。（約十六 13，約壹五 6。）因此，基督作為那靈，乃是律法的實際。

【119:9】 With what should a young man keep his way pure? / By guarding it according to Your¹ word.

【119:10】 With all my heart I have sought You; / Do not let me wander from Your commandments.

【119:11】 In my^a heart I have treasured up Your word / That I might not sin against You.

【119:12】 Blessed are You, O Jehovah; / Teach me Your statutes.

【119:13】 With my lips I have declared / All the ordinances of Your mouth.

119:9¹ (word) Christ is the reality of the law in the sense of its being not only the testimony of God but also the word of God. In total, He is the Word of God (John 1:1; Rev. 19:13b). The words of this psalm are the written words of God, but Christ is the living Word of God breathed out by God (2 Tim. 3:16a). The written words are the letters, but the living Word is the Spirit (John 6:63; Eph. 6:17), who is the reality of the letters. The law is the person of Christ, and the person of Christ is the Spirit (1 Cor. 15:45; 2 Cor. 3:17). The Spirit is the reality of whatever God is (John 16:13; 1 John 5:6). Hence, as the Spirit, Christ is the reality of the law.

119:11^a
詩三七 31
路二 19, 51

119:11^a
Psa. 37:31;
Luke 2:19, 51

【119:14】我喜悅你法度的道路，如同喜悅一切的財物。

【119:15】我要¹默想你的訓辭，看重你的道路。

【119:16】我要在你的律例中自樂；我不忘記你的話。

【119:17】求你厚待你的僕人，使我存活，並且遵守你的話。

【119:18】求你^a開我的眼睛，使我看出你律法中的奇妙。

【119:19】我是在地上^a寄居的；求你不要向我隱瞞你的誠命。

● 119:15¹ 這辭意義豐富，原文含示敬拜、與自己交談、以及大聲說話。默想話乃是藉着仔細揣摩而品嘗、享受它。禱告、對自己說話和讚美主，也可包括在默想話中。默想神的話乃是享受祂的話作為祂的氣，（提後三 16，）因而被神注入、將神吸入、並接受屬靈的滋養。

【119:14】 I have rejoiced in the way of Your testimonies / As much as in all riches.

【119:15】 I will¹ muse upon Your precepts / And regard Your ways.

【119:16】 I will take delight in Your statutes; / I will not forget Your word.

g (Gimel)

【119:17】 Deal bountifully with Your servant that I may live / And keep Your word.

【119:18】^aOpen my eyes that I may behold / Wondrous things out of Your law.

【119:19】 I am a^a sojourner in the earth; / Do not hide Your commandments from me.

119:15¹ (muse) Rich in meaning, the Hebrew word for muse (often translated meditate in the KJV) implies to worship, to converse with oneself, and to speak aloud. To muse on the word is to taste and enjoy it through careful considering. Prayer, speaking to oneself, and praising the Lord may also be included in musing on the word. To muse on the word of God is to enjoy His word as His breath (2 Tim. 3:16) and thus to be infused with God, to breathe God in, and to receive spiritual nourishment.

119:18^a
路二四 45
徒十六 14

119:19^a
詩三九 12
來十一 13
彼前二 11

119:18^a
Luke 24:45;
Acts 16:14

119:19^a
Psa. 39:12;
Heb. 11:13;
1 Pet. 2:11

【119:20】我時刻羨慕你的典章，甚至¹心碎。

【119:21】偏離你誠命，受咒詛的驕傲人，你已經責備他們。

【119:22】求你除掉我所受的羞辱和藐視，因我遵守你的法度。

【119:23】雖有首領坐着妄論我，你僕人卻^a默想你的律例。

【119:24】你的法度是我所喜樂的，是我的謀士。

【119:25】我的性命幾乎歸於塵土；求你照你的話¹將我^a救活。

【119:26】我述說我的行徑，你應允了我；求你將你的律例教訓我。

【119:20】 My soul is crushed with longing / For Your ordinances at all times.

【119:21】 You have rebuked the proud, the cursed, / Who wander from Your commandments.

【119:22】 Roll away from me reproach and contempt, / For I have kept Your testimonies.

【119:23】 Princes as well have sat and spoken against me, / But Your servant^a mused upon Your statutes.

【119:24】 Also Your testimonies are my delight; / They are my counselors.

d (Daleth)

【119:25】 My soul clings to the dust; / ^aEnliven me according to Your word.

【119:26】 I have recounted my ways, and You have answered me; / Teach me Your statutes.

● 119:20¹ 直譯，魂。28 節者同。

● 119:25¹ 或，賜我生命。50、88、93、107、149、154、156、159 節者同。

119:23^a
書一 8
詩一一九 48, 148

119:23^a
Josh. 1:8;
Psa. 119:48, 148

119:25^a
詩一一九 50, 107,
154

119:25^a
Psa. 119:50, 107,
154

【119:27】求你使我明白你訓辭的道路，
我就默想你的奇事。

【119:28】我的心因愁苦而融化；求你
照你的話使我堅立。

【119:29】求你使我離開虛謊的道路，
開恩將你的律法賜給我。

【119:30】我揀選了忠信的道路，將你
的典章擺在我面前。

【119:31】我緊緊跟隨你的法度；耶和
華阿，求你不要叫我羞愧。

【119:32】你既^a開廣我的心，我就奔跑
你誠命的道路。

【119:33】耶和華阿，求你將你律例的
道路指教我，我必遵守到底。

【119:34】求你賜我悟性，我便遵守你
的律法；且要全心謹守。

【119:35】求你使我行在你誠命的道路
上，因為我喜悅這道路。

【119:27】 Cause me to understand the way of Your
precepts, / And I will muse upon Your wondrous deeds.

【119:28】 My soul melts because of grief; / Strengthen me
according to Your word.

【119:29】 Remove from me the way of falsehood, / And
graciously grant me Your law.

【119:30】 I have chosen the way of faithfulness; / Your
ordinances I have set before me.

【119:31】 I cling to Your testimonies; / O Jehovah, do not
put me to shame.

【119:32】 I run the way of Your commandments, / For You^a
enlarge my heart.

【119:33】 Teach me, O Jehovah, the way of Your statutes; /
And I will keep it to the end.

【119:34】 Give me understanding, and I will observe Your
law; / Indeed I will keep it with all my heart.

【119:35】 Cause me to go on the path of Your
commandments, / For in it I delight.

119:32^a
王上四 29
賽六十 5
林後六 11

119:32^a
1 Kings 4:29;
Isa. 60:5;
2 Cor. 6:11

h (He)

【119:36】求你使我的心傾向你的法度，
不傾向不義之財。

【119:37】求你叫我轉眼不看虛假，叫
我在你的道路中活着。

【119:38】求你堅定你對僕人的話，這
話是叫人敬畏你。

【119:39】求你使我所怕的羞辱遠離我；
因你的典章本為美。

【119:40】看哪，我羨慕你的訓辭；求
你使我在你的公義中活着。

【119:41】耶和華阿，願你照你的話，使
你的慈愛，就是你的救恩，臨到我身上。

【119:42】我就有話回答那羞辱我的，
因我信靠你的話。

【119:43】求你叫真理的話，總不離開
我口，因我仰望了你的典章。

【119:44】我要常守你的律法，直到永
永遠遠。

【119:36】 Incline my heart to Your testimonies / And not
to unjust gain.

【119:37】 Turn my eyes from beholding vanity, / And
enliven me in Your ways.

【119:38】 Confirm to Your servant Your word, / Which is
for fearing You.

【119:39】 Turn away my reproach, which I fear; / For Your
ordinances are good.

【119:40】 Behold, I have longed after Your precepts; /
Enliven me in Your righteousness.

w (Vav)

【119:41】 May Your lovingkindness also come to me, O
Jehovah, / Your salvation according to Your word.

【119:42】 Thus I will have an answer for him who
reproaches me, / For I trust in Your word.

【119:43】 And do not take the word of truth utterly from
my mouth, / For I have hoped in Your ordinances.

【119:44】 Thus I will keep Your law continually, / Forever
and ever.

【119:45】我要行在寬闊之地，因我尋求了你的訓辭。

【119:46】我也要在^a君王面前，論說你的法度，並不以為恥。

【119:47】我要在你的誠命中自樂，這些誠命是我所愛的。

【119:48】我要向你的誠命¹舉手，這些誠命是我所愛的；我也要^a默想你的律例。

【119:49】求你記念向你僕人所說的話，你曾使我在這話中有盼望。

【119:50】這是在患難中的安慰，因為你的話¹將我^a救活。

● 119:48¹ 向神的話舉手，指明我們熱誠歡樂的接受它，並對它說，阿們。（尼八 5～6。）

● 119:50¹ 律法有兩面一字句的一面和那靈的一面。『那字句殺死人，那靈卻叫人活。』（林後三 6。）我們來就近律法的態度，若只是關切字句的誠命，我們所有的就是律法在殺死人的字句這一面。然而，我們若將律法的每一部分—所有的誠命、典章、律例、訓辭和判語，當作我們所愛之神呼出的話，我們就會有律法賜生命之靈的這一面。

【119:45】 And I will walk at liberty, / For I have sought Your precepts.

【119:46】 I will also speak of Your testimonies before^a kings / And not be ashamed.

【119:47】 And I will take delight in Your commandments, / Which I love.

【119:48】 And I will¹ lift up my hand to Your commandments, which I love; / And I will^a muse upon Your statutes.

z (Zayin)

【119:49】 Remember the word to Your servant / In which You have made me hope.

【119:50】 This is my comfort in my affliction, / For Your word has^{1a} enlivened me.

119:48¹ (lift) To lift up our hand unto the word of God is to indicate that we receive it warmly and gladly and that we say Amen to it (Neh. 8:5-6).

119:50¹ (enlivened) There are two aspects of the law—the aspect of the letter and the aspect of the Spirit. “The letter kills, but the Spirit gives life” (2 Cor. 3:6). If our attitude in coming to the law is to care only for the commandments in letters, we will have the law in the aspect of the killing letter. However, if we take every part of the law—all the commandments, ordinances, statutes, precepts, and judgments—as the word breathed out by the God whom we love, we will have the law in the aspect of the life-giving Spirit.

119:46^a
太十 18
可十三 9
徒九 15
二五 26
二六 1~2

119:48^a
詩一一九 23

119:50^a
詩一一九 25

119:46^a
Matt. 10:18;
Mark 13:9;
Acts 9:15;
25:26;
26:1-2

119:48^a
Psa. 119:23

119:50^a
Psa. 119:25

【119:51】驕傲的人極力譏誚我；我卻沒有偏離你的律法。

【119:52】耶和華阿，我記念你從古以來的典章，就得了安慰。

【119:53】我因惡人離棄你的律法，就怒氣發作，猶如火燒。

【119:54】在我寄居的住所，你的律例成了我的詩歌。

【119:55】耶和華阿，我夜間記念你的名，遵守你的律法。

【119:56】我所以如此，是因我守了你的訓辭。

律法的功用也有兩面。消極一面，律法暴露人的罪，（羅三 20 下，七 7 下，）叫罪人服在神面前。（羅三 19。）律法也將神所揀選的人看守在其監管之下，好帶他們歸於基督。（加三 23～24。）積極一面，律法的功用是神活的見證，將活神供應給尋求祂的人；（二，88；）律法也是神活的話，其功用是將神自己作為生命和光，分賜到那些愛律法的人裏面。（25，116，130。）見出十九 8 註 1 三段。

【119:51】 The proud have derided me greatly; / I have not swerved from Your law.

【119:52】 I have remembered Your ordinances from long ago, / O Jehovah, and have comforted myself.

【119:53】 Raging indignation seizes me because of the wicked, / Who forsake Your law.

【119:54】 Your statutes have become my songs of praise / In the house of my pilgrimage.

【119:55】 I have remembered Your name / In the night, O Jehovah, / And have kept Your law.

【119:56】 This has been mine, / That I have kept Your precepts.

The function of the law also has two aspects. On the negative side, the law exposes man's sin (Rom. 3:20b; 7:7b) and subdues sinners before God (Rom. 3:19). It also guards God's chosen people in its custody that they might be conducted to Christ (Gal. 3:23-24). On the positive side, as God's living testimony, the law functions to minister the living God to His seekers (vv. 2, 88), and as God's living word, the law functions to dispense God Himself as life and light into those who love the law (vv. 25, 116, 130). See note 8¹, par. 3, in Exo. 19.

ch (Heth)

119:57^a
詩十六 5
七三 26
一四二 5

【119:57】耶和華是我的^a業分；我曾說，
我要遵守你的言語。

【119:58】我全心求過你的¹恩；願你照
你的話恩待我。

【119:59】我籌算自己的道路，就轉步
歸向你的法度。

【119:60】我急忙遵守你的誠命，並不
遲延。

【119:61】惡人的繩索纏繞我，我卻沒
有忘記你的律法。

119:62^a
詩四二 8
徒十六 25

【119:62】我因你公義的典章，^a半夜起
來稱謝你。

【119:63】凡敬畏你，守你訓辭的人，
我都與他作伴。

119:64^a
詩三三 5

【119:64】耶和華阿，你的慈愛^a徧滿大
地；求你將你的律例教訓我。

【119:57】Jehovah is my^a portion; / I have promised to
keep Your words.

【119:58】I entreated Your¹ favor with my whole heart; /
Be gracious to me according to Your word.

【119:59】I considered my ways / And turned my feet
toward Your testimonies.

【119:60】I hurried and did not delay / To keep Your
commandments.

【119:61】The cords of the wicked surround me, / But I
have not forgotten Your law.

【119:62】At^a midnight I rise up to give thanks to You /
Because of Your righteous ordinances.

【119:63】I am a companion to all who fear You / And to
those who keep Your precepts.

【119:64】Your lovingkindness, O Jehovah,^a fills the earth;
/ Teach me Your statutes.

119:57^a
Psa. 16:5;
73:26;
142:5

119:62^a
Psa. 42:8;
Acts 16:25

119:64^a
Psa. 33:5

● 119:58¹ 直譯，面。

119:58¹ (favor) Lit., face.

t (Teth)

【119:65】耶和華阿，你向來是照你的話善待僕人。

【119:66】求你將明辨和知識教訓我，因我相信你的誠命。

【119:67】我受苦以先，走迷了路；現在卻遵守你的話。

【119:68】你本爲^a善，所行的也善；求你將你的律例教訓我。

【119:69】驕傲人編造謊言攻擊我；我卻要全心守你的訓辭。

【119:70】他們的心遲鈍，如蒙脂油；我卻以你的律法爲樂。

【119:71】我受苦是與我有益，爲要使我學習你的律例。

【119:72】你口中的律法與我有益，勝過千萬的^a金銀。

【119:65】 You have dealt well with Your servant, / O Jehovah, according to Your word.

【119:66】 Teach me proper discernment and knowledge, / For I believe in Your commandments.

【119:67】 Before I was afflicted, I went astray; / But now I keep Your word.

【119:68】 You are^a good and One who does good; / Teach me Your statutes.

【119:69】 The proud have plastered lies against me; / With my whole heart I will keep Your precepts.

【119:70】 Their heart is heavy as with fat; / But I delight in Your law.

【119:71】 It is good for me that I have been afflicted, / That I might learn Your statutes.

【119:72】 The law of Your mouth is better to me / Than thousands of pieces of^a gold and silver.

119:68^a
詩一〇〇 5
一〇六 1
可十 18

119:68^a
Psa. 100:5;
106:1;
Mark 10:18

119:72^a
詩十九 10
一一九 127
箴八 10

119:72^a
Psa. 19:10;
119:127;
Prov. 8:10

【119:73】你的手^a造作我、建立我；求
你賜我悟性，可以學習你的誠命。

【119:74】敬畏你的人看見我就喜樂，
因我仰望你的話。

【119:75】耶和華阿，我知道你的判語是
公義的；你使我受苦，是以信實待我。

【119:76】求你照着你對僕人所說的話，
以慈愛安慰我。

【119:77】願你的憐恤臨到我，使我存
活；因你的律法是我的喜樂。

【119:78】願驕傲人蒙羞，因為他們以
謊言屈枉我；但我要默想你的訓辭。

【119:79】願敬畏你的人歸向我，他們
就知道你的法度。

【119:80】願我的心在你的律例上完全，
使我不至蒙羞。

y (Yodh)

【119:73】Your hands have^a made me and fashioned
me; / Give me understanding that I may learn Your
commandments.

【119:74】Those who fear You will see me and rejoice, /
For I have hoped in Your word.

【119:75】I know, O Jehovah, that Your judgments are
righteous / And that in faithfulness You afflicted me.

【119:76】Let Your lovingkindness, I beseech You, be my
comfort, / According to Your word to Your servant.

【119:77】Let Your compassions come to me, and I will
live; / For Your law is my delight.

【119:78】Let the proud be put to shame, for they have
subverted my cause with a lie; / But I will muse upon
Your precepts.

【119:79】Let those who fear You turn to me, / And they
will know Your testimonies.

【119:80】May my heart be perfect in Your statutes, / That
I may not be put to shame.

k (Kaph)

【119:81】我的魂因渴想你的救恩以致
衰竭；我仰望你的話語。

【119:82】我的眼因盼望你的話語以致
昏矇，我說，你幾時纔安慰我？

【119:83】我好像煙薰的皮袋，但我不
忘記你的律例。

【119:84】你僕人的日子有多少？你幾
時纔向逼迫我的人施行公理呢？

【119:85】不依從你律法的驕傲人，為
我掘了坑。

【119:86】你的誠命盡都信實；他們詭
詐的逼迫我；求你幫助我。

【119:87】他們幾乎把我從地上滅絕；
但我沒有離棄你的訓辭。

【119:88】求你照你的慈愛將我^a救活，
我就遵守你口中的法度。

【119:81】 My soul faints while longing for Your salvation; /
I hope in Your word.

【119:82】 My eyes faint while longing for Your word, / As I
say, When will You comfort me?

【119:83】 For I have become like a wineskin in the smoke; /
But I do not forget Your statutes.

【119:84】 How many are the days of Your servant? / When
will You execute justice upon my persecutors?

【119:85】 The proud have dug pits for me, / Those who are
not according to Your law.

【119:86】 All Your commandments are faithful; / They
persecute me falsely; help me.

【119:87】 They have almost consumed me upon the earth; /
But I have not forsaken Your precepts.

【119:88】^aEnliven me according to Your lovingkindness, /
And I will keep the testimony of Your mouth.

119:88^a
詩一一九 159

119:88^a
Psa. 119:159

I (Lamedh)

119:89^a
賽四十八
太二四 35

【119:89】耶和華阿，你的^a話立定在天，
直到永遠。

【119:90】你的信實存到萬代；你堅定了地，地就長存。

【119:91】萬物照你的典章存到今日，
因為它們都是你的僕役。

【119:92】我若不是以你的律法為樂，
早就在患難中滅絕了。

【119:93】我永不忘記你的訓辭，因你用這訓辭將我救活。

119:94^a
徒二七 23

【119:94】我^a是屬你的；求你救我，因我尋求了你的訓辭。

【119:95】惡人等待我，要滅絕我，我卻要揣摩你的法度。

【119:96】我看一切圓滿的事都有盡頭，
惟有你的誠命極其寬廣。

【119:89】 Forever, O Jehovah, / Does Your^a word stand firm in heaven.

【119:90】 Your faithfulness is from generation to generation; / You established the earth, and it abides.

【119:91】 They abide to this day according to Your ordinances, / For all things are Your servants.

【119:92】 Unless Your law had been my delight, / I would have perished in my affliction.

【119:93】 I will never forget Your precepts, / For by them You have enlivened me.

【119:94】 I^a am Yours; save me, / For I have sought Your precepts.

【119:95】 The wicked have waited for me in order to destroy me, / But I consider Your testimonies.

【119:96】 I have seen an end to all perfection, / But Your commandment is all-expansive.

119:89^a
Isa. 40:8;
Matt. 24:35

119:94^a
Acts 27:23

m (Mem)

【119:97】我何等愛你的律法，終日不住的默想。

【119:98】你的誠命使我比仇敵^a有智慧，因這些誠命常與我同在。

【119:99】我比我所有的師傅更通達，因我默想你的法度。

【119:100】我比年老的更明白，因我守了你的訓辭。

【119:101】我禁止我的腳走一切的邪路，為要遵守你的話。

【119:102】我沒有偏離你的典章，因為你教訓了我。

【119:103】你的言語在我上膛何等甘美！在我口中^a比蜜更甜！

【119:104】我藉着你的訓辭，得以明白；所以我恨一切虛假的行徑。

【119:97】 Oh, how I love Your law! / All day long it is my musing.

【119:98】 Your commandments make me^a wiser than my enemies, / For they are always with me.

【119:99】 I have more insight than all my teachers, / For Your testimonies are my musing.

【119:100】 I understand more than the aged, / For I have kept Your precepts.

【119:101】 I have withheld my feet from every evil way, / That I might keep Your word.

【119:102】 I have not turned aside from Your ordinances, / For You have taught me.

【119:103】 How sweet are Your words to my taste! /
^aSweeter than honey to my mouth!

【119:104】 Through Your precepts I gain understanding; / Therefore I hate every false way.

119:98^a
提後三 15

119:98^a
2 Tim. 3:15

119:103^a
詩十九 10
箴十六 24
結三 3
啓十 9

119:103^a
Psa. 19:10;
Prov. 16:24;
Ezek. 3:3;
Rev. 10:9

n (Nun)

119:105^a

詩十八 28
箴六 23
彼後一 19

119:105^b

詩一一九 130

【119:105】你的話是我腳前的^a燈，是我路上的^b光。

【119:106】我曾起誓遵守你公義的典章，我必堅守這誓言。

【119:107】我甚是受苦；耶和華阿，求你照你的話將我^a救活。

【119:108】耶和華阿，求你悅納我口中的甘心祭，且將你的典章教訓我。

【119:109】我的性命常¹在危險之中，我卻不忘記你的律法。

【119:110】惡人爲我設下網羅，我卻沒有偏離你的訓辭而迷失。

【119:111】你的法度是我永遠的產業，因爲這是我心中的歡樂。

【119:112】我的心傾向你的律例，要永遠遵行，一直到底。

【119:105】 Your word is a ^alamp to my feet / And a ^blight to my path.

【119:106】 I have sworn and will confirm it, / That I will keep Your righteous ordinances.

【119:107】 I have been greatly afflicted; / O Jehovah, ^aenliven me according to Your word.

【119:108】 Accept, I pray, the freewill offerings of my mouth, O Jehovah; / And teach me Your ordinances.

【119:109】 My soul is continually in my hand, / But I do not forget Your law.

【119:110】 The wicked have laid a trap for me, / But I do not stray from Your precepts.

【119:111】 Your testimonies are my heritage forever, / For they are the gladness of my heart.

【119:112】 I have inclined my heart to perform Your statutes / Forever, to the end.

119:105^a

Psa. 18:28;
Prov. 6:23;
2 Pet. 1:19

119:105^b

Psa. 119:130

119:107^a

Psa. 119:25

● 119:109¹ 直譯，在我手中。

s (Samekh)

【119:113】心懷二意的人，爲我所恨；
但你的律法，爲我所愛。

【119:114】你是我藏身之處，又是我的
盾牌；我仰望你的話語。

【119:115】你們作惡的人離開我罷，我
好遵守我神的誠命。

【119:116】求你照你的話扶持我，使我
存活，也不叫我因所盼望的蒙羞。

【119:117】求你扶持我，使我得救，我
必時常看重你的律例。

【119:118】凡偏離你律例的人，你都輕
棄他們，因爲他們的詭詐必歸虛空。

【119:119】凡地上的惡人，你除掉他們
好像除掉渣滓；因此我愛你的法度。

【119:120】我因懼怕你，肉就發抖，我
也怕你的判語。

【119:113】 I hate those who are double-minded,/ But I love
Your law.

【119:114】 You are my hiding place and my shield;/ In
Your word do I hope.

【119:115】 Depart from me, you evildoers,/ That I may
keep the commandments of my God.

【119:116】 Uphold me according to Your word that I may
live,/ And do not let me be ashamed of my hope.

【119:117】 Hold me up that I may be safe,/ And I will
regard Your statutes continually.

【119:118】 You spurn all those who stray from Your
statutes,/ For their deceitfulness is vain.

【119:119】 You do away with all the wicked ones of the
earth like dross;/ Therefore I love Your testimonies.

【119:120】 My flesh trembles for fear of You,/ And I am
afraid of Your judgments.

` (Ayin)

【119:121】我行過公理和公義；求你不要把我撇給欺壓我的人。

【119:122】求你為僕人作保，使我得好處；不容驕傲人欺壓我。

【119:123】我的眼因盼望你的救恩和你公義的話，以致昏矇。

【119:124】求你照你的慈愛待僕人，將你的律例教訓我。

【119:125】我是你的僕人；求你賜我悟性，使我得知你的法度。

【119:126】這是耶和華行事的時候，因為人干犯了你的律法。

【119:127】所以我愛你的誠命，勝過^a金子，且勝過精金；

【119:128】因此你一切的訓辭，在萬事上，我都以為正直；我恨惡一切虛假的行徑。

【119:121】 I have performed justice and righteousness; / Do not leave me to my oppressors.

【119:122】 Guarantee Your servant's well-being; / Do not let the proud oppress me.

【119:123】 My eyes faint while longing for Your salvation / And for Your righteous word.

【119:124】 Deal with Your servant according to Your lovingkindness, / And teach me Your statutes.

【119:125】 I am Your servant; give me understanding, / That I may know Your testimonies.

【119:126】 It is time for Jehovah to act, / For they have broken Your law.

【119:127】 Therefore I love Your commandments / More than ^agold, indeed, more than fine gold;

【119:128】 Therefore I esteem all Your precepts concerning all things to be right, / And I hate every false way.

p (Pe)

【119:129】你的法度奇妙；所以我全魂
謹守。

【119:130】你的言語一¹解開，就發出^a
亮光，使愚蒙人通達。

【119:131】我張口喘氣，因我切慕你的
誠命。

【119:132】求你照着你待那些愛你名之
人的常例，轉向我，恩待我。

【119:133】求你用你的話使我腳步穩
當，不許甚麼罪孽轄制我。

【119:134】求你救贖我脫離人的欺壓，
使我遵守你的訓辭。

【119:135】求你用^a臉光照僕人，又將
你的律例教訓我。

【119:136】我的眼淚像河水^a流下，因
爲他們不守你的律法。

● 119:130¹ 或，開啓。神的話一向我們解開，
或開啓，就發出亮光，在裏面照耀我們的心和我們的
靈，將智慧和啓示分賜給我們。（弗一 17～18 上。）

【119:129】 Your testimonies are wonderful; / Therefore my
soul keeps them.

【119:130】 The ¹opening of Your words gives ^alight, /
Imparting understanding to the simple.

【119:131】 I opened my mouth wide and panted, / For I
longed for Your commandments.

【119:132】 Turn to me, and be gracious to me, / As is Your
custom with those who love Your name.

【119:133】 Establish my footsteps in Your word, / And do
not let any iniquity have dominion over me.

【119:134】 Redeem me from man's oppression, / That I
may keep Your precepts.

【119:135】 Cause Your ^aface to shine on Your servant, /
And teach me Your statutes.

【119:136】 My eyes ^ashed streams of water, / Because ¹men
do not keep Your law.

119:130¹ (opening) Or, unfolding. When God's word is opened, or
unfolded, to us, it gives us light, shining inwardly over our heart and our
spirit to impart wisdom and revelation to us (Eph. 1:17-18a).

119:130^a
詩一一九 105

119:130^a
Psa. 119:105

119:135^a
民六 25
詩三一 16
六七 1
八十三, 7, 19
但九 17
119:136^a
耶九 1, 18
十四 17
哀三 48
結九 4
腓三 18
參彼後二 8

119:135^a
Num. 6:25;
Psa. 31:16;
67:1;
80:3, 7, 19;
Dan. 9:17
119:136^a
Jer. 9:1, 18;
14:17;
Lam. 3:48;
Ezek. 9:4;
Phil. 3:18;
cf. 2 Pet. 2:8

ts (Tsadhe)

【119:137】耶和華阿，你是公義的；你的判語也是正直的。

【119:138】你憑公義和至大的信實，命定了你的法度。

【119:139】^{1a}我心裏焦急，如同火燒，因我的敵人忘記了你的言語。

【119:140】你的話極其^a精煉，爲你的僕人所愛。

【119:141】我微小被人藐視，卻不忘記你的訓辭。

【119:142】你的公義是永遠的公義，你的律法盡是真理。

【119:143】我遭遇患難窘迫，你的誠命卻是我的喜樂。

【119:144】你的法度永遠是公義的；求你賜我悟性，我就活了。

【119:137】 You are righteous, O Jehovah; / And Your judgments are upright.

【119:138】 You have commanded Your testimonies in righteousness / And great faithfulness.

【119:139】 My ^azeal has consumed me, / For my adversaries have forgotten Your words.

【119:140】 Your word is very ^apure, / And Your servant loves it.

【119:141】 I am small and despised, / But I do not forget Your precepts.

【119:142】 Your righteousness is an eternal righteousness, / And Your law is truth.

【119:143】 Distress and anguish have come upon me, / But Your commandments are my delight.

【119:144】 Your testimonies are righteous forever; / Give me understanding, and I will live.

119:139^a
詩六九 9

119:140^a
撒下二二 31
詩十二 6
十八 30
箴三十 5

119:139^a
Psa. 69:9

119:140^a
2 Sam. 22:31;
Psa. 12:6;
18:30;
Prov. 30:5

● 119:139¹ 直譯，我所發的熱心將我吞盡。

119:136¹ (men) Lit., they.

q (Qoph)

【119:145】耶和華阿，我全心呼求你，
求你應允我。我必遵守你的律例。

【119:146】我向你呼求，求你救我；我
要遵守你的法度。

【119:147】我趁^a天未亮呼求；我仰望
了你的言語。

【119:148】我趁夜更未換，將眼睜開，
爲要^a默想你的話語。

【119:149】求你照你的慈愛，聽我的聲
音；耶和華阿，求你照你的典章將我
救活。

【119:150】惡意逼迫我的人臨近了；他
們遠離你的律法。

【119:151】耶和華阿，你與我相近；你
一切的誡命盡是真理。

【119:152】我從你的法度，久已知道那
是你永遠立定的。

【119:145】 I called with my whole heart; answer me, O
Jehovah. / I will keep Your statutes.

【119:146】 I called upon You; save me, / And I will observe
Your testimonies.

【119:147】 I anticipated the ^adawn and cried out; / I hoped
in Your words.

【119:148】 My eyes anticipated the night watches, / That I
might ^amuse upon Your word.

【119:149】 Hear my voice according to Your lovingkindness;
/ O Jehovah, according to Your ordinances enliven me.

【119:150】 Those who persecute me with evil intent draw
near; / They are far from Your law.

【119:151】 You are near, O Jehovah; / And all Your
commandments are truth.

【119:152】 Of old I have known from Your testimonies /
That You have founded them forever.

119:147^a
詩五 3
一三〇 6
賽二六 9
可一 35

119:148^a
詩一一九 23

119:147^a
Psa. 5:3;
130:6;
Isa. 26:9;
Mark 1:35
119:148^a
Psa. 119:23

r (Resh)

【119:153】求你看顧我的苦難，搭救我；
因我沒有忘記你的律法。

【119:154】求你爲我辨屈，救贖我；求
你照你的話將我^a救活。

【119:155】救恩遠離惡人，因爲他們不
尋求你的律例。

【119:156】耶和華阿，你的憐恤本爲大；
求你照你的典章將我救活。

【119:157】逼迫我的和敵擋我的很多，
但我沒有偏離你的法度。

【119:158】我看見奸詐的人就厭惡，因
爲他們不遵守你的話。

【119:159】你看我怎樣愛你的訓辭；耶
和華阿，求你照你的慈愛將我^a救活。

【119:160】^a你話語的總和是真理，你
一切公義的典章永遠長存。

【119:153】 Look at my affliction, and deliver me; / For I
have not forgotten Your law.

【119:154】 Plead my case, and redeem me; / ^aEnliven me
according to Your word.

【119:155】 Salvation is far from the wicked, / For they do
not seek Your statutes.

【119:156】 Great are Your compassions, O Jehovah; /
Enliven me according to Your ordinances.

【119:157】 Many are my persecutors and my adversaries, /
But I have not swerved from Your testimonies.

【119:158】 I saw the treacherous and loathed them, /
Because they did not keep Your word.

【119:159】 See how I have loved Your precepts; / O
Jehovah, ^aenliven me according to Your lovingkindness.

【119:160】 The sum of Your ^aword is truth, / And all Your
righteous ordinances are forever.

119:154^a
詩一一九 25

119:154^a
Psa. 119:25

119:159^a
詩一一九 88

119:159^a
Psa. 119:88

119:160^a
約十七 17

119:160^a
John 17:17

sh (Shin)

【119:161】首領無故的逼迫我，但我的心畏懼你的言語。

【119:162】我因你的話歡喜，好像人得了許多擄物。

【119:163】虛謊是我所恨惡所憎嫌的，惟你的律法是我所愛的。

【119:164】我因你公義的典章，一天^a七次讚美你。

【119:165】愛你律法的人有大平安，甚麼都不能使他們絆跌。

【119:166】耶和華阿，我仰望了你的救恩，遵行了你的誠命。

【119:167】我的魂守了你的法度，這些法度我甚喜愛。

【119:168】我遵守了你的訓辭和法度，因我一切的行徑都在你面前。

【119:161】 Princes have persecuted me without cause, / But my heart stands in awe of Your words.

【119:162】 I rejoice at Your word, / Like one who finds great spoil.

【119:163】 I hate and abhor falsehood, / But I love Your law.

【119:164】^aSeven times a day I praise You / For Your righteous ordinances.

【119:165】 There is great peace for those who love Your law, / And there is no occasion of stumbling for them.

【119:166】 I have hoped for Your salvation, O Jehovah; / And I have done Your commandments.

【119:167】 My soul has kept Your testimonies, / And I love them very much.

【119:168】 I have kept Your precepts and Your testimonies, / For all my ways are before You.

^a119:164
參詩五五 17

^a119:164
cf. Psa. 55:17

t (Tav)

【119:169】耶和華阿，願我的呼籲達到你面前；求你照你的話賜我悟性。

【119:170】願我的懇求達到你面前；求你照你的話搭救我。

【119:171】願我的嘴唇傾吐讚美的話，因為你將你的律例教訓我。

【119:172】願我的舌頭歌唱你的話，因你一切的誠命盡是公義。

【119:173】願你用手幫助我，因我揀選了你的訓辭。

【119:174】耶和華阿，我切慕你的救恩，你的律法也是我的喜樂。

【119:175】願我的性命存活，可以讚美你；願你的典章幫助我。

【119:176】我如^a亡羊走迷了路；求你尋找僕人，因我沒有忘記你的誠命。

【119:169】 Let my cry come before You, O Jehovah; / Give me understanding according to Your word.

【119:170】 Let my supplication come before You; / Deliver me according to Your word.

【119:171】 Let my lips pour forth praise, / For You teach me Your statutes.

【119:172】 Let my tongue sing of Your word, / For all Your commandments are righteousness.

【119:173】 Let Your hand be ready to help me, / For I have chosen Your precepts.

【119:174】 I have longed for Your salvation, O Jehovah, / And Your law is my delight.

【119:175】 Let my soul live, and it will praise You; / And let Your ordinances help me.

【119:176】 I have gone astray like a^a lost sheep; seek Your servant, / For I have not forgotten Your commandments.

119:176^a
賽五三 6
太十 6
十八 11~12
路十五 4
彼前二 25

119:176^a
Isa. 53:6;
Matt. 10:6;
18:11-12;
Luke 15:4;
1 Pet. 2:25

詩篇 第一二〇篇

120: 標題^a
詩一二〇～一三四

^a 上行之歌。

【120:1】¹ 我在² 急難中呼求耶和華，祂就應允我。

【120:2】耶和華阿，求你救¹ 我脫離說謊的嘴唇，脫離詭詐的^a 舌頭。

【120:3】詭詐的舌頭阿，要給你甚麼呢？要拿甚麼加給你呢？

● 120:1¹ 一二〇～一三四篇是特別的一組，通稱為上行之歌。這些詩篇不是說到律法，乃是與被擄的事有關。以色列人喜愛律法，但因他們干犯律法，甚至到轉離神、拜偶像的地步，（耶二 13，）神就使他們被擄到偶像之地。百姓在被擄中受苦時，無法忘記錫安和耶路撒冷，就是他們所敬拜之神的標記、象徵。以色列人被擄時，是在走下坡的光景裏。回到耶路撒冷和錫安，是在走上坡的光景裏，就是『上…去。』（一二二 4。）耶路撒冷建造在錫安山上；因此，當百姓去耶路撒冷，他們必須登山；他們登山的時候，就唱上行之歌。

● 120:1² 一二〇篇是一位聖民上錫安時，為着耶和華拯救他脫離急難（或許是指他在被擄中遭受的苦難）而有的讚美。

● 120:2¹ 直譯，我的魂。6 節者同。

PSALM 120

A ^aSong of Ascents

120:Title^a
Psa. 120-134

【120:1】¹In my ²distress I called out to Jehovah, / And He answered me.

【120:2】O Jehovah, deliver my soul from lying lips, / From a ^atongue of deceit.

【120:3】What should be given to you, / And what further shall be done to you, / O tongue of deceit?

120:2^a
Psa. 12:3-4;
73:8-9;
James 3:5

120:1¹ (In) Psalms 120—134 are a particular group known as the Songs of Ascents. Instead of speaking concerning the law, these psalms are related to the matter of captivity. The people of Israel loved the law, but because they transgressed the law, even going so far as to turn from God and worship idols (Jer. 2:13), God sent them into captivity in a land of idols. As the people were suffering in captivity, they could not forget Zion and Jerusalem, which were signs, symbols, of the very God whom they worshipped. When the people of Israel were captured, they were in a downward situation. To return to Jerusalem and to Zion was to be in an upward situation, to “go up” (122:4). Jerusalem was built on Mount Zion. Therefore, when the people journeyed to Jerusalem, they had to ascend, and as they were ascending they sang a song of ascents.

120:1² (distress) Psalm 120 is the praise of a saint, in his going up to Zion, concerning Jehovah’s delivering him from his distress, referring, perhaps, to the afflictions he suffered in his captivity.

【120:4】就是勇士的利箭，連同羅騰木的炭火！

【120:5】我有禍了，因我寄居在¹米設，住在¹基達帳棚之中。

【120:6】我與那恨惡和平的人，許久同住。

【120:7】我願和平；但我發言，他們就要爭戰。

詩篇 第一二一篇

^a 上行之歌。

【121:1】¹我要向^{2a}山舉目。我的幫助從何而來？

● 120:5¹ 米設是在亞述極北之地，基達是在南方亞拉伯之地。（賽二一 13，16，結二七 21。）二者也許是指詩人在亞述人入侵時被擄去的地方。（王下十八 11，代下三二 1。）

● 121:1¹ 一二一篇是一位聖民上錫安時，因耶和華保護他免受一切災害、災難（7）而有的讚美。

● 121:1² 隱指造天地（包括山）的耶和華。（王下十九 15。）

【120:4】 The sharp arrows of a mighty man, / With the burning coals of the broom tree!

【120:5】 Woe is me, for I sojourn in ¹Meshech, / I dwell among the tents of ¹Kedar.

【120:6】 Long has my soul had its dwelling / With him who hates peace.

【120:7】 I am for peace; but when I speak, / They are for war.

PSALM 121

A ^a Song of Ascents

【121:1】¹I will lift up my eyes to the ^{2a}hills. / From where will my help come?

120:5¹ (Meshech) Meshech was a place far to the north in Assyria, and Kedar was a place to the south in Arabia (Isa. 21:13, 16; Ezek. 27:21). Both may refer to the places in which the psalmist was captured in the Assyrian invasion (2 Kings 18:11; 2 Chron. 32:1).

121:1¹ (I) Psalm 121 is the praise of a saint, in his going up to Zion, concerning Jehovah's keeping him from all evil, all disasters (v. 7).

121:1² (hills) An allusion to Jehovah, who created the heavens and the earth, including the hills (2 Kings 19:15).

121: 標題^a
詩一二〇標題
121:1^a
耶三 23
參詩一二三 1

121:Title^a
Psa. 120 title
121:1^a
Jer. 3:23;
cf. Psa. 123:1

121:2^a

詩一一五 9~11
一一八 6~7
一二四 8
一四六 5~6

【121:2】我的^a幫助從造天地的耶和華而來。

【121:3】祂必不叫你的腳滑跌；保護你的必不打盹。

【121:4】看哪，保護以色列的，也不打盹，也不睡覺。

【121:5】保護你的是耶和華；耶和華在你右邊^a蔭庇你。

【121:6】白日^a太陽必不傷你，夜間月亮必不害你。

【121:7】耶和華要保護你，免受一切的災害；祂要保護你的性命。

【121:8】你出你入，耶和華要保護你，從今時直到永遠。

【121:2】My^a help comes from Jehovah, / Who made heaven and earth.

【121:3】He will not let your foot slip; / He who keeps you will not slumber.

【121:4】Behold, Israel's Keeper / Will neither slumber nor sleep.

【121:5】Jehovah is your Keeper; / Jehovah is your^a shade at your right hand.

【121:6】The^a sun will not strike you by day, / Nor the moon by night.

【121:7】Jehovah will keep you from all evil; / He will keep your soul.

【121:8】Jehovah will keep your going out and your coming in / From now and to eternity.

121:2^a

Psa. 115:9-11;
118:6-7;
124:8;
146:5-6

121:5^a

詩九一 1
賽四 6
二五 4

121:5^a

Psa. 91:1;
Isa. 4:6;
25:4

121:6^a

賽四九 10
啓七 16
參拿四 8

121:6^a

Isa. 49:10;
Rev. 7:16;
cf. Jonah 4:8

詩篇 第一二二篇

^a大衛的 ^b上行之歌。

【122:1】人對我說，我們往 ¹耶和華的 ^a殿去，我就歡喜。

【122:2】耶路撒冷阿，我們的腳，站在你的 ^a門內。

【122:3】耶路撒冷被 ^a建造，如同 ^b連絡整齊的一座城；

【122:4】眾支派，就是耶和華的支派，^{1a}上那裏去，作以色列的見證，稱謝耶和華的名。

【122:5】因為在那裏設立了審判的寶座，就是大衛家的寶座。

● 122:1¹ 一二二篇是一位聖民上錫安時，因他對耶路撒冷神的殿之愛而有的讚美。這詩人不在意律法，乃在意錫安和耶路撒冷。

● 122:4¹ 見一二〇 1 註 1。

PSALM 122

A ^aSong of Ascents. ^bOf David

【122:1】I rejoiced when they said to me, / Let us go to the ^{1a}house of Jehovah.

【122:2】Our feet ¹are standing / Within your ^agates, O Jerusalem.

【122:3】Jerusalem has been ^abuilt as a city / That has been ^bcompacted together;

【122:4】To which the tribes ^{1a}go up, / The tribes of ²Jehovah — / A testimony for Israel — / To give thanks to the name of Jehovah.

【122:5】For there thrones are set for judgment, / Thrones of the house of David.

122:1¹ (house) Psalm 122 is the praise of a saint, in his going up to Zion, concerning his love for the house of God in Jerusalem. This psalmist cared not for the law but for Zion and Jerusalem.

122:2¹ (are) Or, were standing.

122:4¹ (go) See note 1¹ in Ps. 120.

122:4² (Jehovah) Heb. Jah; a shortened form of Jehovah.

122:Title^a

Psa. 120 title

122:Title^b

Psa. 3 title

122:1^a

Psa. 42:4;

Isa. 2:3;

Micah 4:2

122:2^a

Psa. 9:14;

87:2;

100:4;

cf. Rev. 21:12

122:3^a

Psa. 51:18;

147:2

122:3^b

cf. Eph. 2:21;

4:16

122:4^a

Isa. 2:3;

Zech. 14:16-19;

John 7:8

122: 標題 ^a

詩三標題

122: 標題 ^b

詩一二〇標題

122:1^a

詩四二 4

賽二 3

彌四 2

122:2^a

詩九 14

八七 2

一〇〇 4

參啓二 12

122:3^a

詩五一 18

一四七 2

122:3^b

參弗二 21

四 16

122:4^a

賽二 3

亞十四 16~19

約七 8

122:6^a
詩一三七 6
耶五一 50
但六 10
參太二三 37

122:6^b
詩一二五 5
一二八 6
耶二九 7

122:7^a
詩四八 13
參詩五一 18
尼四 6
六 1, 6, 15
賽六十一 8
啓二一 12

122:9^a
代上二九 3
尼十三 14

【122:6】你們要爲^a耶路撒冷求^b平安。
耶路撒冷阿，愛你的人必然興旺。

【122:7】願你^a城中平安，願你宮內
興旺。

【122:8】因我弟兄和同伴的緣故，我要
說，願平安在你中間。

【122:9】因耶和華我們神^a殿的緣故，
我要爲你求好處。

詩篇 第一二三篇

^a上行之歌。

【123:1】坐在天上的主阿，我向你舉^a
目。

【123:2】看哪，僕人的眼睛怎樣望主人
的手，使女的眼睛怎樣望主母的手，
我們的眼睛也照樣望耶和華我們的神，直到祂¹恩待我們。

● 123:2¹ 一二三篇是一位聖民上錫安時，因神恩待被擄歸回的人而有的讚美。這不在於我們愛神的律法，乃在於神恩待我們。

【122:6】Pray for the^a peace of^b Jerusalem. / Those who
love you will prosper.

【122:7】Peace be within your^a bulwarks, / And prosperity
within your citadels.

【122:8】For my brothers' and companions' sake I will
now say, / Peace be within you.

【122:9】For the sake of the^a house of Jehovah our God / I
will seek your good.

PSALM 123

A^a Song of Ascents

【123:1】To You do I lift up my^a eyes, / You who sit
enthroned in heaven.

【123:2】Behold, as the eyes of the servants / Look to the
hand of their masters, / As the eyes of a servant girl /
Look to the hand of her mistress, / So our eyes look to
Jehovah our God, / Until He is¹ gracious to us.

123:2¹ (gracious) Psalm 123 is the praise of a saint, in his going up to Zion, concerning God's being gracious to the returned captives. It is not a matter of our loving God's law but of His being gracious to us.

122:6^a
Psa. 125:5;
128:6;
Jer. 29:7

122:6^b
Psa. 137:6;
Jer. 51:50;
Dan. 6:10;
cf. Matt. 23:37

122:7^a
Psa. 48:13;
cf. Psa. 51:18;
Neh. 4:6;
6:1, 6, 15;
Isa. 60:18;
Rev. 21:12

122:9^a
1 Chron. 29:3;
Neh. 13:14

123: Title^a
Psa. 120 title

123:1^a
Psa. 121:1

123: 標題^a
詩一二〇標題

123:1^a
詩一二一 1

【123:3】耶和華阿，求你恩待我們，恩待我們；因爲我們飽受藐視，到了極點。

【123:4】我們的魂飽受那些安逸人的譏誚，和驕傲人的藐視，到了極點。

詩篇 第一二四篇

^a 大衛的 ^b 上行之歌。

【124:1】¹ 以色列人要說，若不是耶和華在我們這邊，

【124:2】若不是耶和華在我們這邊，當人起來攻擊我們，

【124:3】向我們發怒的時候，早就把我們活活的吞了；

【124:4】那時，大水必漫過我們，河水必淹沒¹ 我們；

【124:5】那時，狂傲的水必淹沒我們。

● 124:1¹ 一二四篇是以色列人上錫安時，因耶和華在他們仇敵入侵時幫助他們而有的讚美。

● 124:4¹ 直譯，我們的魂。5、7 節者同。

【123:3】 Be gracious to us, O Jehovah, be gracious to us; / For we are greatly filled with contempt.

【123:4】 Our soul is greatly filled / With the scorn of those who are at ease, / With the contempt of the proud.

PSALM 124

A ^a Song of Ascents. ^b Of David

【124:1】¹ If it had not been Jehovah who was on our side, / Let Israel say,

【124:2】 If it had not been Jehovah who was on our side / When men rose up against us;

【124:3】 Then they would have swallowed us up alive / When their anger burned against us;

【124:4】 Then the waters would have washed us away; / The stream would have passed over our soul;

【124:5】 Then the ¹ proud waters / Would have passed over our soul.

124:1¹ (If) Psalm 124 is the praise of Israel, in their going up to Zion, concerning Jehovah's help to Israel in the invasions of their enemies.

124:5¹ (proud) Or, insolent, raging.

124: 標題 ^a
詩三標題

124: 標題 ^b
詩一二〇標題

124: Title ^a
Psa. 120 title
124: Title ^b
Psa. 3 title

【124:6】耶和華是當受頌讚的，祂沒有把我們交給敵人，作他們爪牙下的獵物。

【124:7】我們好像雀鳥從捕鳥人的網羅裏逃脫；網羅破裂，我們逃脫了。

【124:8】我們得^a幫助，是在於造天地之耶和華的名。

詩篇 第一二五篇

^a 上行之歌。

【125:1】^a 信靠耶和華的人，好像^b 錫安山，永遠存在，總不動搖。

【125:2】眾山怎樣圍繞耶路撒冷，耶和華也照樣^{1a} 圍繞祂的百姓，從今時直到永遠。

【125:3】惡人的杖必不落在義人的業分上，免得義人伸手作罪孽。

● 125:2¹ 一二五篇是聖民上錫安時，因耶和華圍繞祂的百姓而有的讚美。

【124:6】Blessed be Jehovah, who has not given us / As prey to their teeth.

【124:7】Our soul has escaped like a bird, / Out of the snare of the fowlers; / The snare is broken, / And we have escaped.

【124:8】Our^a help is in the name of Jehovah, / Who made heaven and earth.

PSALM 125

A ^a Song of Ascents

【125:1】Those who^a trust in Jehovah are like Mount^b Zion, / Which cannot be moved but abides forever.

【125:2】Jerusalem — mountains surround her; / And Jehovah^{1a} surrounds His people / From now and to eternity.

【125:3】For the scepter of wickedness will not rest / Upon the allotment of the righteous, / That the righteous would not put forth / Their hands to iniquity.

125:2¹ (surrounds) Psalm 125 is the praise of the saints, in their going up to Zion, concerning Jehovah's surrounding of His people.

124:8^a
詩一二一 2

125: 標題^a
詩一二〇標題

125:1^a
賽二六 4
125:1^b
詩二 6

125:2^a
參亞二 5

124:8^a
Psa. 121:2

125:Title^a
Psa. 120 title

125:1^a
Isa. 26:4
125:1^b
Psa. 2:6
125:2^a
cf. Zech. 2:5

【125:4】耶和華阿，求你善待那些¹為善，和心裏正直的人。

【125:5】至於那些偏行彎曲道路的人，耶和華必將他們和作孽的人一同帶去受刑。願^a平安歸於以色列。

詩篇 第一二六篇

^a 上行之歌。

【126:1】當耶和華使那些¹被擄的人^a歸回錫安的時候，我們好像作夢的人。

【126:2】那時我們滿口喜笑，滿舌歡呼。那時列國中有人說，耶和華為他們行了^{1a}大事。

【126:3】耶和華為我們行了大事，我們就歡喜。

● 125:4¹ 除了神以外，再沒有良善的。（可十18，羅三12。）這裏的說法，指明詩人的觀念仍照着善惡的原則。見七3註1。

● 126:1¹ 直譯，歸回。原文與4節者不同字。

● 126:2¹ 一二六篇是被擄歸回的人上錫安時，因耶和華為他們行了大事而有的讚美。

【125:4】Do good, O Jehovah, to the¹ good / And to those upright in their hearts.

【125:5】But as for those who turn aside to their crooked ways, / Jehovah will lead them off with the workers of iniquity. / ^aPeace be upon Israel.

PSALM 126

A ^a Song of Ascents

【126:1】When Jehovah^a turned again the¹ captivity of Zion, / We were like those who dream.

【126:2】At that time our mouth was filled with laughter / And our tongue with a ringing shout. / At that time they said among the nations, / Jehovah has done^{1a} great things for them.

【126:3】Jehovah has done great things for us; / We are joyful.

125:4¹ (good) No one is good except God (Mark 10:18; Rom. 3:12). The expression here indicates that the psalmist's concept was still according to the principle of good and evil. See note 3¹ in Ps. 7.

126:1¹ (captivity) Lit., turning; not the same word as in v. 4.

126:2¹ (great) Psalm 126 is the praise of the returned captives, in their going up to Zion, concerning the great things that Jehovah had done for them.

125:5^a
詩一二二 8
一二八 6
加六 16

126: 標題^a
詩一二〇標題
126:1^a
詩十四 7

126:2^a
撒十二 24
詩七一 19
路一 49

125:5^a
Psa. 122:8;
128:6;
Gal. 6:16

126: Title^a
Psa. 120 title
126:1^a
Psa. 14:7

126:2^a
1 Sam. 12:24;
Psa. 71:19;
Luke 1:49

【126:4】耶和華阿，求你使我們被擄的人¹歸回，好像南地的河水復流。

【126:5】^a流淚撒種的，必歡呼^b收割。

【126:6】那帶¹種子流着淚出去撒播的，必要歡呼着帶禾捆回來。

詩篇 第一二七篇

^a所羅門的^b上行之歌。

【127:1】¹若不是耶和華^a建造²房屋，建造的人就枉然^b勞力；若不是耶和華^c看守²城池，看守的人就枉然儆醒。

● 126:4¹ 雖然有些人歸回了，但有許多人仍在被擄中，因此詩人爲他們禱告。

● 126:6¹ 也許是指被擄的人。按人說，他們被擄到異國是苦難。然而，按神說，藉着他們向外邦人傳揚神，被擄乃是撒種。結果，藉着這些被擄的人，有些外邦人（禾捆）被帶給神。這指明被擄的人，將認識神的種子撒在異教徒中間。參得一 16 與註 2。

● 127:1¹ 一二七篇是聖民上錫安時，因耶和華顧念並賜福給祂的百姓而有的讚美。

【126:4】 Turn ¹again, O Jehovah, our captivity / Like the streams in the south.

【126:5】 Those who sow in ^atears / Will ^breap with a ringing shout.

【126:6】 He who goes forth and weeps, / Bearing ¹seed for scattering, / Will no doubt come in with a ringing shout, / Bearing his sheaves with him.

PSALM 127

A ^aSong of Ascents. ^bOf Solomon

【127:1】 ¹Unless Jehovah ^abuilds the ²house, / Those who build it ^blabor in vain. / Unless Jehovah ^ckeeps the ²city, / The guard watches in vain.

126:4¹ (again) Although some of the people had returned, many remained in captivity; hence, the psalmist prayed for them.

126:6¹ (seed) Referring, perhaps, to the captives. In a human sense, their captivity in foreign countries was a suffering. In a divine sense, however, it was a sowing through their preaching to the Gentiles concerning God. As a result, a number of Gentiles (sheaves) were brought to God through these captives. This indicates that the captives sowed the seed of the knowledge of God among the heathen. Cf. Ruth 1:16 and note 2.

127:1¹ (Unless) Psalm 127 is the praise of the saints, in their going up to Zion, concerning Jehovah's care for and blessing to His people.

126:5^a
詩八十 5
參耶三一 9
126:5^b
加六 9

127: 標題 ^a
詩七二 標題
127: 標題 ^b
詩一二〇 標題
127:1^a
參詩五一 18
一四七 2
林前三 9
127:1^b
參林前五 58
127:1^c
詩一二一 3~5

126:5^a
Psa. 80:5;
cf. Jer. 31:9
126:5^b
Gal. 6:9

127:Title^a
Psa. 120 title
127:Title^b
Psa. 72 title
127:1^a
cf. Psa. 51:18;
147:2;
1 Cor. 3:9
127:1^b
cf. 1 Cor. 15:58
127:1^c
Psa. 121:3-5

【127:2】你們清晨早起，夜晚歇臥，喫勞碌得來的飯，本是¹枉然；耶和華在祂所親愛的人睡覺時，必仍然賜給他們食物。

【127:3】看哪，^{1a}兒女是耶和華所賜的產業；腹中的果子是祂所給的賞賜。

● 127:1² 若不是主建造召會作神的房屋，（太十六 18，）建造的人（林前三 10～12，弗四 11～12，16）就枉然勞力。若不是主看守城池，即看守作國度的召會，（太十六 18～19，羅十四 17，）看守召會的人（徒二十 28～31）就枉然儆醒。

● 127:2¹ 主若不為我們作甚麼，凡我們所作的，就全是枉然。我們需要在主裏，並靠着祂的恩典勞苦，（林前十五 10，58，西一 28～29，）但結果不在於我們的勞苦，乃在於神的眷顧和祝福。我們不該憑自己勞碌奮鬥，乃該信靠祂，並安息在祂裏面，因為祂甚至在所親愛的人睡覺時，仍對他們有所賜給。

● 127:3¹ 我們不該沒有信靠主而奮鬥，只該作生育兒女的好父親。我們憑自己的勞苦得不着甚麼，但我們能生育屬靈的兒女。（參林前四 15。）神除了顧念我們以外，還以擴增、以兒女賜福給我們。擴增不在於我們所作的，乃在於神賜給多少。顧念和祝福都從祂而來。

【127:2】It is ¹vain for you to rise up early, / To stay up late, / To eat the bread of toil; / All the same, He gives to His beloved while they sleep.

【127:3】Behold, ^{1a}children are the heritage of Jehovah, / The fruit of the womb a reward.

127:1² (house) Unless the Lord builds the church as God's house (Matt. 16:18), those who build it (1 Cor. 3:10-12; Eph. 4:11-12, 16) labor in vain. Unless the Lord keeps the city, i.e., keeps the church as the kingdom (Matt. 16:18-19; Rom. 14:17), those who guard the church (Acts 20:28-31) watch in vain.

127:2¹ (vain) If the Lord does not do anything for us, whatever we do will be in vain. We need to labor in the Lord and by His grace (1 Cor. 15:10, 58; Col. 1:28-29), but what the result will be depends not on our labor but on God's care and blessing. Instead of toiling and striving in ourselves, we need to trust in Him and rest in Him, for He gives to His beloved even while they sleep.

127:3¹ (children) Instead of striving without trusting in the Lord, we should simply be a good father producing children. We cannot gain much by our toil, but we can produce spiritual children (cf. 1 Cor. 4:15). In addition to His caring for us, God blesses us with increase, with children. Increase does not depend on what we do; it depends on how much God gives. Both the care and the blessing come from Him.

【127:4】少年時所生的兒女，好像勇士手中的箭。

【127:5】箭袋充滿了箭的人，便為有福。他們在城門口和仇敵說話的時候，必不至於羞愧。

詩篇 第一二八篇

^a 上行之歌。

【128:1】¹ 凡敬畏耶和華、遵行祂道路的人，便為有福。

● 128:1¹ 一二八～一三四篇乃是其餘七首上行之歌，其順序很有意義。一二八篇說到耶和華從錫安賜福給以色列，以及耶路撒冷的美福作了以色列的享受。一二九篇論到神公義的對付那些逼迫以色列、並恨惡錫安的人。因着以色列人和逼迫、恨惡他們的人一樣，有許多罪和罪孽，所以一三〇篇是赦免和救贖的詩。接着一三一一篇指明，我們經歷神的赦免以後，在神面前就謙卑安靜了。在這樣的光景中，神能興起，進入我們裏面，以我們為祂的安息之所。這就是錫安，成了神的居所，祂安息之所，如一三二篇所啟示的。接着，一三三篇表明，神的安息之所—錫安，是弟兄們能在一裏同聚的惟一地

【127:4】 Like arrows in the hand of a mighty man, / So are the children of one's youth.

【127:5】 Blessed is the man / Who fills his quiver with them. / ¹He will not be put to shame / When ¹he speaks with enemies in the gate.

PSALM 128

A ^a Song of Ascents

【128:1】¹ Blessed is everyone who fears Jehovah, / Who walks in His ways.

127:5¹ (He) Lit., They.

128:1¹ (Blessed) The sequence of Psa. 128—134, the remaining seven Songs of Ascents, is significant. Psalm 128 speaks of Jehovah's blessing to Israel from Zion and the prosperity of Jerusalem in Israel's enjoyment. Psalm 129 concerns God's righteous dealing with the persecutors of Israel and the haters of Zion. Because Israel, like their persecutors and haters, has many sins and iniquities, Psa. 130 is a psalm of forgiveness and redemption. Then Psa. 131 indicates that after we experience God's forgiveness, we become humble and quiet before God. In such a situation God can rise up, enter into us, and take us as His resting place. This is Zion becoming God's habitation, His resting place, as revealed in Psa. 132. Next, Psa. 133 shows that Zion, God's resting place, is the unique place where the brothers can come together in oneness and receive the

【128:2】你要喫親手勞碌得來的；你要蒙福，並且順利。

【128:3】你妻子在你的內室，好像^a多結果子的葡萄樹。你兒女圍繞你的桌子，好像^b橄欖栽子。

【128:4】敬畏耶和華的人，必要這樣蒙福。

【128:5】願耶和華¹從^a錫安²賜福給你；願你一生的日子，看見耶路撒冷的²美福。

【128:6】願你看見你兒女的兒女。^a願平安歸於以色列。

方，也是接受神所命定的福，就是永遠生命的惟一地方。最後，在一三四篇，以色列人首先囑咐祭司夜間稱頌神，然後他們祝福祭司；這指明以色列人既成爲錫安，就是最高的人，甚至高於祭司。（參來七 7。）

● 128:5¹ 神總是從錫安，就是從得勝者祝福祂的子民。（參民六 23～27，見四八 2 註 1。）

● 128:5² 一二八篇是聖民上錫安時，因耶和華從錫安（表徵眾召會中的得勝者—見四八 2 註 1）賜福給以色列，並因耶路撒冷（表徵召會作神的國）的美福作了以色列的享受而有的讚美。

【128:2】 You will indeed eat the labor of your hands;/ You will be blessed, and it will go well with you.

【128:3】 Your wife will be like a ^afruitful vine / In the innermost parts of your house. / Your children will be like ^bolive shoots / Round about your table.

【128:4】 Thus will the man be blessed / Who fears Jehovah.

【128:5】 Jehovah¹ bless you² from ^aZion; / And may you see the¹ prosperity of Jerusalem / All the days of your life.

【128:6】 May you also see the children of your children. / ^aPeace be upon Israel.

commanded blessing of God, even life forever. Finally, in Ps. 134 the children of Israel first charge the priests to praise God in the night, and then they bless the priests, indicating that the children of Israel, having become Zion, are the highest people, even higher than the priests (cf. Heb. 7:7).

128:5² (from) God always blesses His people from Zion, that is, from the overcomers (cf. Num. 6:23-27; see note 2¹ in Ps. 48).

128:5¹ (bless) Psalm 128 is the praise of a saint, in his going up to Zion, concerning Jehovah's blessing to Israel from Zion (signifying the overcomers in the churches—see note 2¹ in Ps. 48) and the prosperity of Jerusalem (signifying the church as God's kingdom) in their enjoyment.

128:3^a
創四九 22
結十九 10
128:3^b
詩五二 8

128:5^a
詩二 6

128:6^a
詩一二二 8
一二五 5

128:3^a
Gen. 49:22;
Ezek. 19:10
128:3^b
Psa. 52:8

128:5^a
Psa. 2:6

128:6^a
Psa. 122:8;
125:5

詩篇 第一二九篇

129: 標題^a
詩一二〇標題

^a 上行之歌。

【129:1】以色列當說，從我幼年以來，¹
敵人屢次苦害我，

【129:2】從我幼年以來，敵人屢次苦害
我，卻沒有勝過我。

【129:3】他們好像扶犁的，在我背上扶
犁而耕；耕的犁溝甚長。

【129:4】耶和華是公義的；祂砍斷了惡
人的繩索。

【129:5】願¹恨惡錫安的，都蒙羞退後。

● 129:1¹ 直譯，他們。2 節者同。

● 129:5¹ 一二九篇是一位聖民上錫安時，因神公義的對付那些逼迫以色列的人和恨惡錫安的人而有的讚美。在此以色列表徵新約的信徒，（加六16，）錫安表徵召會中的得勝者。（見四八2註1。）我們越愛主耶穌，就越被恨惡並受逼迫。（約十五18～20上。）

PSALM 129

A ^a Song of Ascents

129:Title^a
Psa. 120 title

【129:1】Many times have they afflicted me since my youth,/ Let Israel say,

【129:2】Many times have they afflicted me since my youth,/ Yet they did not prevail against me.

【129:3】The plowers plowed on my back; / They made their furrows long.

【129:4】Jehovah is righteous; / He has cut the cords of the wicked.

【129:5】May all who ¹hate Zion / Be put to shame and turned back.

129:5¹ (hate) Psalm 129 is the praise of a saint, in his going up to Zion, concerning God's righteous dealing with the persecutors of Israel and the haters of Zion. Here Israel signifies the New Testament believers (Gal. 6:16), and Zion signifies the overcomers in the church (see note 2¹ in Psa. 48). The more we love the Lord Jesus, the more we will be hated and persecuted (John 15:18-20a).

【129:6】願他們像房頂上的草，未長成而枯萎；

【129:7】收割的不穀一把，捆禾的也不穀滿懷。

【129:8】過路的也不說，願耶和華所賜的福，歸於你們；我們在耶和華的名裏，給你們祝福。

詩篇 第一三〇篇

^a 上行之歌。

【130:1】耶和華阿，我從深處向你^a呼求。

【130:2】主阿，求你聽我的聲音；願你側耳聽我懇求的聲音。

【130:3】耶和華阿，你若察看罪孽，主阿，誰能站得住呢？

【129:6】 May they be like grass on the housetops, / Which withers before it grows up,

【129:7】 With which the reaper does not fill his hand, / Or he who binds sheaves, his bosom.

【129:8】 Nor may those who pass by say, / The blessing of Jehovah be upon you! / We bless you in the name of Jehovah.

PSALM 130

A ^a Song of Ascents

【130:1】 Out of the depths I have ^a called upon You, O Jehovah.

【130:2】 O Lord, hear my voice; / Let Your ears be attentive / To the voice of my supplications.

【130:3】 If You, O ¹ Jehovah, marked iniquities, / Who, O Lord, would stand?

130:3¹ (Jehovah) Heb. Jah.

130: 標題^a
詩一二〇標題
130:1^a
詩六九 2, 14
哀三 55
拿二 2~3

130: Title^a
Psa. 120 title
130:1^a
Psa. 69:2, 14;
Lam. 3:55;
Jonah 2:2-3

【130:4】但在你有^{1a}赦免之恩，要叫人²敬畏你。

【130:5】我等候耶和華；我的魂等候，我也仰望祂的話。

【130:6】我的魂等候主，勝於守夜的等候天亮，勝於守夜的等候天亮。

【130:7】以色列阿，你當仰望耶和華；因耶和華有慈愛，在祂那裏有豐盛的救贖；

【130:8】祂必救贖以色列^a脫離一切的罪孽。

● 130:4¹ 一三〇篇是一位聖民上錫安時，因神赦免以色列並救贖（7）他們脫離一切罪孽而有的讚美。我們並不比一二九篇所題到的逼迫者和恨惡者好。我們是不完全的，需要神的赦免；我們是污穢的，需要祂的洗淨。（約壹一 7，9。）

● 130:4² 主越赦免我們，我們就越敬畏祂，也越愛祂。（路七 40 ～ 47 與 42 註 3，47 註 2。）

【130:4】 But with You there is^{1a} forgiveness, / That You would be² feared.

【130:5】 I wait for Jehovah; my soul waits, / And in His word I hope.

【130:6】 My soul waits for the Lord / More than watchmen for the morning, / Yes, watchmen for the morning.

【130:7】 Hope in Jehovah, O Israel; / For with Jehovah there is lovingkindness, / And with Him abundantly there is redemption;

【130:8】 And it is He who will redeem Israel / ^aFrom all its iniquities.

130:4¹ (forgiveness) Psalm 130 is the praise of a saint, in his going up to Zion, concerning God's forgiveness to Israel and His redeeming (v. 7) Israel from all their iniquity. We are not better than the persecutors and the haters mentioned in Psa. 129. Our imperfections need God's forgiveness and our filthiness needs His cleansing (1 John 1:7, 9).

130:4² (feared) The more the Lord forgives us, the more we fear Him, and the more we love Him (Luke 7:40-47 and notes 42³ and 47¹).

詩篇 第一三一篇

^a 大衛的 ^b 上行之歌。

【131:1】耶和華阿，我的¹心不狂傲，
我的眼不高大；過於重大和希奇的事，
我也不去行。

【131:2】我使我的魂平穩安靜，好像¹
斷過奶的^a孩子在他母親懷中；我的
魂在我裏面真像斷過奶的孩子。

【131:3】以色列阿，你當仰望耶和華，
從今時直到永遠。

● 131:1¹ 一三一篇是一位聖民上錫安時，因他在耶和華面前心謙卑、魂安靜（2）而有的讚美。這是一三〇篇所題到神的赦免和救贖的結果。

● 131:2¹ 詩人斷過奶，就是被剝奪了主以外的一切。（參七三。）當我們和詩人一樣謙卑、平穩、安靜、並斷過奶，我們就能勸勉別人仰望神。（3。）

PSALM 131

A ^a Song of Ascents ^b Of David

【131:1】O Jehovah, my¹ heart is not proud, / Nor are my eyes haughty; / Nor do I go about in things too great / Or too wondrous for me.

【131:2】Surely I have calmed / And quieted my soul, / Like a¹ weaned ^a child with its mother; / Like a weaned child is my soul within me.

【131:3】Hope in Jehovah, O Israel, / From now and to eternity.

131:1¹ (heart) Psalm 131 is the praise of a saint, in his going up to Zion, concerning his humbled heart and quieted soul (v. 2) before Jehovah. This was a result of God's forgiveness and redemption mentioned in Psa. 130.

131:2¹ (weaned) The psalmist had been weaned, or stripped, of everything except the Lord (cf. Psa. 73). When we have become like the psalmist, humble, calm, quiet, and weaned, we can advise others to hope in God (v. 3).

131:Title^a
Psa. 120 title
131:Title^b
Psa. 3 title

131:2^a
Matt. 18:3;
1 Cor. 14:20

131: 標題^a
詩三標題
131: 標題^b
詩一二〇標題

131:2^a
太十八 3
林前十四 20

詩篇 第一三二篇

132: 標題^a
詩一二〇標題

^a 上行之歌。

【132:1】耶和華阿，求你記念¹ 大衛，
記念他所受的一切² 苦難。

【132:2】^a 他怎樣向耶和華起誓，向雅
各的大能者許願，說，

【132:3】我必不進我的帳幕，也不上我的
牀榻；

【132:4】我不容我的眼睛睡覺，也不容
我的眼皮打盹；

【132:5】直等我為耶和華尋得所在，為
雅各的大能者尋得^{1a} 居所。

● 132:1¹ 一三二篇是一位聖民上錫安時，因耶和華藉着祂的受膏者大衛（豫表基督，）在錫安得了居所和安息而有的讚美。

● 132:1² 豫表基督的一切苦難。

● 132:5¹ 或，帳幕。7 節者同。

132:2^a
撒下七 1~2

132:5^a
王上八 13
徒七 46

PSALM 132

A ^a Song of Ascents

132: Title^a
Psa. 120 title

【132:1】Remember, O Jehovah, for¹ David's sake / All his
² afflictions;

【132:2】How ^a he swore to Jehovah / And vowed to the
Mighty One of Jacob:

【132:3】I shall not go into the tent of my house; / I shall
not go up onto the couch of my bed;

【132:4】I shall not give sleep to my eyes, / Slumber to my
eyelids;

【132:5】Until I find a place for Jehovah, / A ^a tabernacle
for the Mighty One of Jacob.

132:2^a
2 Sam. 7:1-2

132:5^a
1 Kings 8:13;
Acts 7:46

132:1¹ (David's) Psalm 132 is the praise of a saint, in his going up to Zion, concerning Jehovah's habitation and rest in Zion through David (typifying Christ) His anointed.

132:1² (afflictions) Typifying all the afflictions of Christ.

132:6^a
撒下十七 12
彌五 2
132:6^b
撒下七 1~2
代上十三 5
132:7^a
詩五 7
一二二 1
132:7^b
代上二八 2
詩九九 5
132:8^a
8~10;
代下六 41~42
參詩六八 1
民十 35~36
132:9^a
伯二九 14
賽六一 10
啓十九 8

【132:6】看哪，我們聽說約櫃在^a以法他，我們在^{1b}雅珥的田野尋見了。

【132:7】我們要進祂的^a居所，在祂^b腳凳前下拜。

【132:8】^a耶和華阿，求你興起，和你有能力的約櫃同入你安息之所。

【132:9】願你的祭司披上^a公義，願你的虔誠人歡呼。

【132:10】求你因你僕人大衛的緣故，不厭棄你的受膏者。

【132:11】耶和華向大衛憑真實起了誓，必不反覆，說，我要從你^{1a}本身所生的，立一位坐在你的寶座上。

● 132:6¹ 雅珥的田野，即基列耶琳。在此約櫃停在亞比拿達家中二十年，（撒下六 21 ~ 七 1，）後來纔由大衛運上大衛城，安放在大衛為約櫃所搭的帳棚裏。（撒下六 1 ~ 17，代上十三 1 ~ 14，十五 1 ~ 十六 1。）見撒下六 2 註 1。

● 132:11¹ 直譯，腹中的果子。見撒下七 12 註 1 與註 2，16 註 1。

【132:6】 Behold, we heard of it in ^aEphrathah; / We found it in the ^bfields of ¹Jaar.

【132:7】 We will go into His ^atabernacle; / We will worship at His ^bfootstool.

【132:8】 ^aArise, O Jehovah, unto Your resting place, / You and the Ark of Your strength.

【132:9】 Let Your priests be clothed with ^arighteousness, / And let Your faithful ones give a ringing shout.

【132:10】 For the sake of David Your servant, / Do not turn away the face of Your Anointed One.

【132:11】 Jehovah has sworn unto David in truth; / He will not turn from it: / Of the ^{1a}fruit of your body I will set One upon your throne.

132:6¹ (Jaar) I.e., Kiriath-jearim, where the Ark remained in the house of Abinadab for twenty years (1 Sam. 6:21—7:1) before it was brought up by David to the city of David and placed in a tent that David had pitched for it (2 Sam. 6:1-17; 1 Chron. 13:1-14; 15:1—16:1). See note 2¹ in 2 Sam. 6.

132:11¹ (fruit) See notes 12¹, 12², and 16¹ in 2 Sam. 7.

132:6^a
1 Sam. 17:12;
Micah 5:2
132:6^b
1 Sam. 7:1-2;
1 Chron. 13:5
132:7^a
Psa. 5:7;
122:1
132:7^b
1 Chron. 28:2;
Psa. 99:5
132:8^a
vv. 8-10;
2 Chron. 6:41-42;
cf. Psa. 68:1;
Num. 10:35-36
132:9^a
Job 29:14;
Isa. 61:10;
Rev. 19:8

132:11^a
2 Sam. 7:12;
Luke 1:32;
Acts 2:30;
13:23

132:11^a
撒下七 12
路一 32
徒二 30
十三 23

132:12^a
參王上二 4

【132:12】^a 你的眾子若守我的約，和我所教訓他們的¹法度，他們的子孫也必永遠坐在你的寶座上。

132:13^a
詩二 6

【132:13】因為耶和華揀選了^{1a}錫安，願意當作自己的居所，

132:14^a
詩一三二 8
參賽六六 1

【132:14】說，¹這是我永遠^{2a}安息之所；我要住在這裏，因為是我所願意的。

【132:15】我要豐厚的賜福與其中的糧，使其中的窮人飽得食物。

● 132:12¹ 直譯，見證。

● 132:13¹ 錫安作為耶和華的安息之所，（14、）豫表眾召會中的得勝者。見四八 2 註 1。

● 132:14¹ 當詩人在 13 節說到神揀選並渴望錫安時，神突然介入，接續詩人說了 14～18 節的話。這是詩篇寫作的奇妙方式。

● 132:14² 一三二篇題到七個與得勝者有關的項目：與神一同安息、與神同住、（14、）飽得食物、（15、）榮耀的衣服、（16、）得勝的角、（17、）照亮的燈、（17、）和發光的冠冕。（18。）這些項目是召會生活的高峯，描繪在錫安（神的山最高峯）之得勝者的光景。

【132:12】^a If your children keep My covenant / And My testimonies that I will teach them, / Their children also will sit / Upon your throne forever.

【132:13】For Jehovah has chosen ^{1a}Zion; / He has desired it for His habitation.

【132:14】¹This is My ^{2a}resting place forever; / Here will I dwell, for I have desired it.

【132:15】I will abundantly bless its provision; / I will satisfy its poor with bread.

132:12^a
cf. 1 Kings 2:4

132:13^a
Psa. 2:6

132:14^a
Psa. 132:8;
cf. Isa. 66:1

132:13¹ (Zion) As Jehovah's resting place (v. 14), Zion typifies the overcomers in the churches. See note 2¹ in Psa. 48.

132:14¹ (This) While the psalmist was speaking of God's choosing and desiring Zion in v. 13, God suddenly intervened to continue the psalmist's speaking in vv. 14-18. This is the wonderful way in which the Psalms were written.

132:14² (resting) Psalm 132 mentions seven items related to the overcomers: resting with God, dwelling with God (v. 14), food for satisfaction (v. 15), glorious clothing (v. 16), the horn of victory (v. 17), the enlightening lamp (v. 17), and the shining crown (v. 18). These items are at the top of the church life. They portray the situation of the overcomers in Zion, the highest peak of God's mountain.

132:16^a
代下六 41
賽六一 10

【132:16】我要使其中的祭司^a披上救恩，其中的虔誠人大聲歡呼。

132:17^a
結二九 21
路一 69

【132:17】我要叫大衛的^{1a}角在那裏長出；我為我的受膏者豫備^b明燈。

132:17^b
撒下二一 17
王上十一 36
十五 4
王下八 19
代下二一 7

【132:18】我要使他的仇敵披上羞恥，但他的冠冕要在他頭上發光。

詩篇 第一三三篇

^a大衛的^b上行之歌。

【133:1】¹看哪，弟兄²和睦同居，是何等的善，³何等的美！

● 132:17¹ 力量、能力和得勝的表號。

● 133:1¹ 一三三篇是一位聖民上錫安時，因弟兄在一裏同居，有耶和華所命定的福而有的讚美。當錫安被建造，神安息在那裏，並居住在耶路撒冷時，（如一三二篇所描述，）我們就有了聚集的地方，並且能在一裏同居。這是何等的善，何等的美！

● 133:1² 這裏題到的和睦，乃是一幅新約真正的一的圖畫。這一乃是經過過程並終極完成的三一神，與在基督裏的信徒相調和。（約十七 21 ~

【132:16】 And its priests I will ^aclothe with salvation, / And its faithful ones will shout with a ringing shout.

【132:17】 There I will cause a ^{1a}horn of David to shoot forth; / I have prepared a ^blamp for My anointed one.

【132:18】 I will clothe his enemies with shame, / But on him his crown will shine.

PSALM 133

A ^aSong of Ascents^b Of David

【133:1】¹Behold, ²how good and ²how pleasant it is / For brothers to dwell in ³unity!

132:17¹ (horn) A figure of strength, power, and victory.

133:1¹ (Behold) Psalm 133 is the praise of a saint, in his going up to Zion, concerning Jehovah's commanded blessing on brothers who dwell in oneness. When Zion is built up and when God is resting there and dwelling in Jerusalem, as depicted in Psa. 132, we have a place where we can gather and where we can dwell together in oneness. How good and how pleasant this is!

133:1³ (unity) The unity spoken of here is a picture of the genuine oneness in the New Testament. This oneness is the processed and consummated Triune God mingled with the believers in Christ (John

132:16^a
2 Chron. 6:41;
Isa. 61:10

132:17^a
Ezek. 29:21;
Luke 1:69

132:17^b
2 Sam. 21:17;
1 Kings 11:36;
15:4;
2 Kings 8:19;
2 Chron. 21:7

133:Title^a
Psa. 120 title
133:Title^b

133: 標題^a
詩三標題
133: 標題^b
詩一二〇標題

133:2^a
出二九 7
三十 25
參林後一 21
133:2^b
出三十 30
利八 12
133:2^c
出二八 33
三九 24~25

【133:2】這好比那上好的^{1a}油，澆在^b亞倫的頭上，²流到鬍鬚，又流到他的^c衣襟；

23。) 基督的身體既是這樣的調和，(弗四 4~6，) 身體本身就是一。按照本篇的圖畫，真正的一是由流淌的膏油和降下的甘露所構成，使基督的身體在神聖三一的神聖分賜裏，漸漸得以建造。

● 133:1³ 在本篇，信徒在一裏同居，其善無法估計，好比貴重的油澆在亞倫的頭上；其美無法計算，好比黑門的甘露降在錫安山。

● 133:2¹ 即出三十 23~33 的聖膏油，(見該處註，) 表徵包羅萬有、複合、施膏的靈，作經過過程之三一神的終極完成。(約壹二 20，27。)

● 133:2² 亞倫豫表基督作大祭司，(來五 4~5，) 亞倫的衣服豫表召會，基督的身體，作基督的豐滿，彰顯。(弗一 22~23，見出二八 2 註 1 與註 2。) 油從亞倫的頭流到他的衣襟，表徵頭與身體，基督與召會，都在神上好之油的膏抹下。(來一 9，林後一 21。) 複合、包羅萬有、賜生命之靈的膏抹，乃是真正的一的元素。(弗四 3~4 上與 3 註 2。)

【133:2】It is like the fine^{1a} oil upon the head / That² ran down upon the beard, / Upon^b Aaron's beard, / That ran down upon the^c hem of his garments;

17:21-23). Since the Body of Christ is such a mingling (Eph. 4:4-6), the Body itself is the oneness. According to the picture in this psalm, the genuine oneness is constituted of the spreading ointment and the descending dew for the gradual building up of the Body of Christ in the divine dispensing of the Divine Trinity.

133:1² (how) In this psalm the believers' dwelling together in oneness is likened to the inestimable goodness of the precious ointment on the head of Aaron and to the incalculable pleasantness of the dew of Hermon on the mountains of Zion.

133:2¹ (oil) Referring to the holy anointing oil in Exo. 30:23-33 (see notes there), which signifies the all-inclusive, compound, anointing Spirit as the consummation of the processed Triune God (1 John 2:20, 27).

133:2² (ran) Aaron typifies Christ as the High Priest (Heb. 5:4-5), and Aaron's garments typify the church, the Body of Christ, as the fullness, the expression, of Christ (Eph. 1:22-23; see notes 2¹ and 2² in Exo. 28). The oil running down from Aaron's head to the hem of his garments signifies that both the Head and the Body, both Christ and the church, are under the anointing of God's fine oil (Heb. 1:9; 2 Cor. 1:21). The anointing of the compound, all-inclusive, life-giving Spirit is the element of the genuine oneness (Eph. 4:3-4a and note 3²).

Psa. 3 title
133:2^a
Exo. 29:7;
30:25;
cf. 2 Cor. 1:21
133:2^b
Exo. 30:30;
Lev. 8:12
133:2^c
Exo. 28:33;
39:24-25

133:3^a
申三 8~9
四 48
133:3^b
箴十九 12
彌五 7
133:3^c
詩二 6
133:3^d
利二五 21
申二八 8
133:3^e
詩十六 11
二一 4

【133:3】又好比 ^a 黑門的 ^{1b} 甘露，降在
^c 錫安 ² 山；因為在那裏有耶和華所命
定的 ^d 福，就是 ^{3e} 永遠的生命。

● 133:3¹ 表徵神新鮮、復甦的恩典，藉着神新鮮的憐恤臨到我們。（哀三 22 ~ 23，參箴十九 12。）這恩典—三一神經過過程並終極完成，成為我們生命的供應，作我們的享受（約一 14，16 ~ 17，林後十三 14）—滋潤了我們。黑門是一座高山，表徵諸天，最高的地方，甘露從那裏降下。那靈的膏抹（2）和恩典的供應，使我們能在一裏生活。參出十六 13 註 2。

● 133:3² 原文，複數。一個錫安有許多山，豫表許多地方召會，作惟一宇宙召會的組成分子。我們在地地方召會中，每天享受主的恩典如同降下的甘露。

● 133:3³ 指神永遠的生命，（約三 16，弗四 18，）是神命定給那些在召會生活裏，在一裏同住之人的福。一三二篇豫表召會生活，在其中神進入祂的安息，我們也在神的居所中，得着滿足和安息。一三三篇豫表召會生活，最高的生活，弟兄在一裏同住的生活。這樣的生活使神進來，以施膏的靈、滋潤的恩典、和永遠的生命祝福我們。

【133:3】 Like the ^{1a} dew of ^b Hermon / That came down
upon the ² mountains of ^c Zion. / For there Jehovah
commanded the ^d blessing: / ^{3e} Life forever.

133:3¹ (dew) Signifying the fresh and refreshing grace of God, which comes to us through God's fresh compassions (Lam. 3:22-23; cf. Prov. 19:12). This grace—the Triune God processed and consummated to be our life supply for our enjoyment (John 1:14, 16-17; 2 Cor. 13:14)—waters us. Hermon, a high mountain, signifies the heavens, the highest place, from which the dew descends. The anointing of the Spirit (v. 2) and the supply of grace make it possible for us to live in oneness. Cf. note 13² in Exo. 16.

133:3² (mountains) The many mountains of the one Zion typify the many local churches as the components of the unique universal church. In the local churches we daily enjoy the Lord's grace as the descending dew.

133:3³ (Life) Referring to the eternal life of God (John 3:16; Eph. 4:18), which is commanded by God as a blessing to those who dwell together in oneness in the church life. Psalm 132 typifies the church life, in which God enters into His rest and we obtain satisfaction and rest in the habitation of God. Psalm 133 typifies the church living—the highest living, a living in which the brothers dwell together in oneness. Such a living causes God to come in to bless us with the anointing Spirit, the watering grace, and the eternal life.

133:3^a
Prov. 19:12;
Micah 5:7
133:3^b
Deut. 3:8-9;
4:48
133:3^c
Psa. 2:6
133:3^d
Lev. 25:21;
Deut. 28:8
133:3^e
Psa. 16:11;
21:4

詩篇 第一三四篇

134: 標題^a
詩一二〇標題

134:1^a
詩一一三 1
一三五 1~2

134:2^a
詩二八 2
六三 4

134:3^a
詩二 6
134:3^b
詩一二八 5

^a 上行之歌。

【134:1】¹ 耶和華的^a 眾僕人，夜間站在耶和華殿中的，你們當頌讚耶和華。

【134:2】你們當在聖所^a 舉手，頌讚耶和華。

【134:3】願造天地的耶和華，¹ 從^a 錫安^b 賜福給你們。

● 134:1¹ 一三四篇是末了一首上行之歌，（見一二〇 1 註 1，）是一位聖民上錫安時，因以色列人對神殿中事奉之祭司的囑咐和祝福而有的讚美。1～2 節是以色列人囑咐事奉之祭司要頌讚耶和華，3 節乃是以色列人對事奉之祭司的祝福。本篇指明，屬靈上最高的人，就是在錫安的人，能祝福每個人，並教導每個人。（參創四七 7 註 1。）

● 134:3¹ 見一二八 5 註 1。

PSALM 134

A ^a Song of Ascents

134: Title^a
Psa. 120 title

134:1^a
Psa. 113:1;
135:1-2

134:2^a
Psa. 28:2;
63:4

134:3^a
Psa. 128:5
134:3^b
Psa. 2:6

【134:1】¹ Bless Jehovah now, / All you ^a servants of Jehovah / Who stand by night in the house of Jehovah.

【134:2】^a Lift up your hands in the sanctuary, / And bless Jehovah.

【134:3】 May Jehovah, who made heaven and earth, / ^a Bless you ¹ from ^b Zion.

134:1¹ (Bless) As the last of the Songs of Ascents (see note 1¹ in Psa. 120), Psa. 134 is the praise of a saint, in his going up to Zion, concerning the charge and the blessing given by the children of Israel to the serving priests in the house of God. Verses 1-2 are the charge of the children of Israel to the serving priests to bless Jehovah, and v. 3 is the blessing of the children of Israel to the serving priests. This psalm indicates that the spiritually highest people, those who are in Zion, can bless everyone and instruct everyone (cf. note 7¹ in Gen. 47).

134:3¹ (from) See note 5² in Psa. 128.

詩篇 第一三五篇

135:1^a
詩一〇四 35
135:1^b
詩一三四 1
135:1^c
路十八 11

【135:1】^{1a} 阿利路亞！你們要讚美耶和華的名；² 耶和華的^b 僕人，站在耶和華殿中，^c 站在我們神殿院中的，你們要讚美祂。【135:2】（1、2 節合併。）

【135:3】你們要讚美耶和華，耶和華本為^a 善；要歌頌祂的名，因為這名是可喜悅的。

● 135:1¹ 見一〇四 35 註 1。一三五篇以及一四六～一五〇篇是『阿利路亞』詩篇，因為每篇開始和結束都是『阿利路亞。』

● 135:1² 一三五篇的主題是囑咐在耶和華殿中事奉祂的祭司，要為祂的美德讚美祂。

一三五～一三九篇是從不同方向寫的，發表詩人在神面前的情緒。這些詩篇顯示着者與神非常親近，並且關切神的權益。詩人必定是被神浸透並在神面前的人。惟有如此，他們纔有資格對他們所愛者寫這樣親密的詩。我們當渴慕像這些詩篇的着者，成為與神親密，不僅在神面前，甚至在神自己裏面生活行動的人。（約壹四 15～16。）

PSALM 135

【135:1】^{1a} Hallelujah! Praise the name of Jehovah; / Praise Him, you ^{2b}servants of Jehovah, 【135:2】Who ^astand in the house of Jehovah, / In the courts of the house of our God.

【135:3】Praise ¹Jehovah, for Jehovah is ^agood; / Sing psalms to His name, for it is pleasant.

135:1^a
Psa. 104:35
135:1^b
Psa. 134:1
135:2^a
Luke 18:11

135:3^a
Psa. 100:5;
Matt. 19:17

135:1¹ (Hallelujah) See note 35¹ in Psa. 104. Psalms 135 and 146—150 are “hallelujah” psalms, for each begins and ends with “Hallelujah.”

135:1² (servants) The subject of Psa. 135 is the charging of the priests who serve Jehovah in His house to praise Jehovah for His virtues.

Psalms 135—139 were written from different directions to express the sentiments of the psalmists before God. These psalms reveal that the writers were very close to God and were concerned for God’s interests. The psalmists must have been persons who were soaked with God and who were in the divine presence. Only in this way could they have been qualified to write such intimate psalms to the One whom they loved. Like the writers of these psalms, we should aspire to be those who are intimate with God and who live and walk not only in God’s presence but even in God Himself (1 John 4:15-16).

135:3¹ (Jehovah) Heb. Jah. So also in v. 4.

135:4^a
申十 15
詩一〇五 6
結二 5

【135:4】耶和華^a揀選了雅各歸祂自己，
揀選了以色列作祂^b自己的珍寶。

135:4^b
出十九 5
申七 6
多二 14

【135:5】因為我知道耶和華為^a大，也
知道我們的主超乎萬神之上。

135:5^a
詩四八 1
約壹四 4

【135:6】耶和華在天上，在地上，在海
中，在一切的深處，都隨自己的喜悅
而行。

135:7^a
耶十 13
五一 16

【135:7】^a祂使雲霧從地極上騰，造電
隨雨而閃，從祂府庫中帶出風來。

135:8^a
出十二 29
詩七八 51
一三六 10

【135:8】祂將埃及頭生的，連人帶牲畜，
都^a擊殺了。

135:9^a
出七 3
申六 22

【135:9】埃及阿，祂施行^a神蹟奇事在
你當中，在法老和他一切臣僕身上。

135:10^a
詩一三六 17~22

【135:10】祂擊打許多國，又^a殺戮大能
的王，

135:11^a
民二一 21~35
申二九 7

【135:11】就是亞摩利人的王^a西宏、和
巴珊王噩、並迦南一切的國王，

135:12^a
詩七八 55
徒十三 19

【135:12】將他們的地賜給祂的百姓以
色列^a為業。

【135:4】For Jehovah has^a chosen Jacob for Himself, /
Israel for His^b personal treasure.

【135:5】For I know that Jehovah is^a great / And that our
Lord is above all gods.

【135:6】Whatever Jehovah pleases He does / In heaven
and on earth, / In the seas and all the depths.

【135:7】^aHe causes the vapors to ascend from the ends of
the earth; / He makes lightning for the rain; / He brings
forth wind from His treasures.

【135:8】He^a struck the firstborn of Egypt, / Both of man
and of beast.

【135:9】He sent^a signs and wonders into your midst, O
Egypt, / Upon Pharaoh and all his servants.

【135:10】He struck many nations / And^a slew mighty
kings:

【135:11】^aSihon the king of the Amorites / And Og the
king of Bashan / And all the kingdoms of Canaan.

【135:12】And He gave their land as an^a inheritance, / An
inheritance to Israel His people.

135:4^a
Deut. 10:15;
Psa. 105:6;
Ezek. 20:5

135:4^b
Exo. 19:5;
Deut. 7:6;
Titus 2:14

135:5^a
Psa. 48:1;
1 John 4:4

135:7^a
Jer. 10:13;
51:16

135:8^a
Exo. 12:29;
Psa. 78:51;
136:10

135:9^a
Exo. 7:3;
Deut. 6:22

135:10^a
Psa. 136:17-22

135:11^a
Num. 21:21-35;
Deut. 29:7

135:12^a
Psa. 78:55;
Acts 13:19

【135:13】耶和華阿，你的名存到永遠；
耶和華阿，你可記念的名存到萬代。

【135:14】^a耶和華要¹為祂的百姓伸冤，
祂要憐恤祂的僕人。

【135:15】^a列國的^b偶像是銀的金的，
是人^c手所造的；

【135:16】有口卻不能言，有眼卻不能看，

【135:17】有耳卻不能聽，口中也沒有
氣息。

【135:18】造它們的，並一切倚靠它們
的，都要和它們一樣。

【135:19】^a以色列家阿，你們要¹頌讚耶
和華。亞倫家阿，你們要頌讚耶和華。

【135:20】利未家阿，你們要頌讚耶和華。
你們敬畏耶和華的，要頌讚耶和華。

【135:21】^a住在耶路撒冷的耶和華，當
從^b錫安受頌讚。阿利路亞。

● 135:14¹ 或，審判祂的百姓。

● 135:19¹ 頌讚神就是說祂的美言。（參弗一 3
與註 3。）

【135:13】 O Jehovah, Your name is forever; / O Jehovah,
Your memorial is from generation to generation.

【135:14】^aFor Jehovah will¹execute judgment for His people,
/ And He will have compassion concerning His servants.

【135:15】^aThe^bidols of the nations are mere silver and
gold, / The work of human^chands.

【135:16】 They have mouths, but they do not speak; / They
have eyes, but they do not see.

【135:17】 They have ears, but they do not give ear; / And
there is no breath in their mouths.

【135:18】 Those who make them, / All who trust in them, /
Will be like them.

【135:19】 O house of^aIsrael, ¹bless Jehovah. / O house of
Aaron, bless Jehovah.

【135:20】 O house of Levi, bless Jehovah. / O you who fear
Jehovah, bless Jehovah.

【135:21】 Blessed be Jehovah from^aZion, / Who^bdwells in
Jerusalem. / Hallelujah.

135:14¹ (execute) Or, judge His people.

135:19¹ (bless) To bless God is to speak well of Him (cf. Eph. 1:3 and
note 1).

135:14^a
申三二 36
參來十 30

135:15^a
15~18;
詩一一五 4~8

135:15^b
啓九 20

135:15^c
申四 28
賽三七 19

135:19^a
詩一一五 9~11

135:21^a
詩一二三 13~14
賽十二 6
珥三 21

135:21^b
詩二 6

135:14^a
Deut. 32:36;
cf. Heb. 10:30

135:15^a
vv. 15-18;
Psa. 115:4-8

135:15^b
Rev. 9:20

135:15^c
Deut. 4:28;
Isa. 37:19

135:19^a
Psa. 115:9-11

135:21^a
Psa. 2:6
135:21^b
Psa. 132:13-14;
Isa. 12:6;
Joel 3:21

詩篇 第一三六篇

【136:1】¹ 你們要稱謝耶和華，因祂本為善；祂的慈愛永遠長存。

【136:2】 你們要稱謝萬神之神，因祂的慈愛永遠長存。

【136:3】 你們要稱謝^a 萬主之主，因祂的慈愛永遠長存。

【136:4】 要稱謝那獨行大奇事的，因祂的慈愛永遠長存；

【136:5】 要稱謝那用^a 聰明^b 造天的，因祂的慈愛永遠長存；

【136:6】 要稱謝那鋪^a 地在水以上的，因祂的慈愛永遠長存；

【136:7】 要稱謝那造^a 大光的，因祂的慈愛永遠長存；

● 136:1¹ 一三六篇的主題是，囑咐百姓要稱謝耶和華，因祂的慈愛永遠長存。

PSALM 136

【136:1】¹ Give thanks to Jehovah, for He is good; / For His lovingkindness is forever.

【136:2】 Give thanks to the God of gods, / For His lovingkindness is forever.

【136:3】 Give thanks to the^a Lord of lords, / For His lovingkindness is forever;

【136:4】 To Him who alone does great wonders, / For His lovingkindness is forever;

【136:5】 To Him who by^a understanding^b made the heavens, / For His lovingkindness is forever;

【136:6】 To Him who spread forth the^a earth over the waters, / For His lovingkindness is forever;

【136:7】 To Him who made the^a great lights, / For His lovingkindness is forever;

136:1¹ (Give) The subject of Ps. 136 is the charging of the people to give thanks to Jehovah for His everlasting lovingkindness.

136:3^a
提前六 15

136:5^a
箴三 19
耶五一 15
136:5^b
創二 4
詩九六 5
136:6^a
詩二四 2
彼後三 5

136:7^a
創一 16

136:3^a
1 Tim. 6:15

136:5^a
Prov. 3:19;
Jer. 51:15
136:5^b
Gen. 2:4;
Psa. 96:5
136:6^a
Psa. 24:2;
2 Pet. 3:5
136:7^a
Gen. 1:16

【136:8】祂造日頭管白晝，因祂的慈愛永遠長存；

【136:9】祂造月亮星宿管黑夜，因祂的慈愛永遠長存。

【136:10】要稱謝那^a擊殺埃及人頭生的，因祂的慈愛永遠長存；

【136:11】祂^a領以色列人從他們中間出來，因祂的慈愛永遠長存；

【136:12】祂用大能的^a手和伸出來的膀臂，領他們出來，因祂的慈愛永遠長存；

【136:13】要稱謝那使紅海^a分開的，因祂的慈愛永遠長存；

【136:14】祂領以色列人從其中經過，因祂的慈愛永遠長存；

【136:15】祂把法老和他的軍兵¹推翻在^a紅海裏，因祂的慈愛永遠長存。

【136:16】要稱謝那引導自己的民行走^a曠野的，因祂的慈愛永遠長存；

【136:8】 The sun for ruling the day, / For His lovingkindness is forever;

【136:9】 The moon and the stars for ruling the night, / For His lovingkindness is forever;

【136:10】 To Him who^a struck Egypt in their firstborn, / For His lovingkindness is forever;

【136:11】 And^a brought forth Israel from their midst, / For His lovingkindness is forever;

【136:12】 With a mighty^a hand and an outstretched arm, / For His lovingkindness is forever;

【136:13】 To Him who^a divided the Red Sea apart, / For His lovingkindness is forever;

【136:14】 And brought Israel over through the midst of it, / For His lovingkindness is forever;

【136:15】 And shook off Pharaoh and his force into the^a Red Sea, / For His lovingkindness is forever;

【136:16】 To Him who marched His people through the^a wilderness, / For His lovingkindness is forever;

136:10^a
出十二 29
詩七八 51
一三五 8

136:11^a
出十二 51
十三 3

136:12^a
申四 34
但九 15

136:13^a
出十四 21
詩七四 13

136:15^a
出十四 27~28
詩七八 53

136:16^a
出十五 22
申八 15

136:10^a
Exo. 12:29;
Psa. 78:51;
135:8

136:11^a
Exo. 12:51;
13:3

136:12^a
Deut. 4:34;
Dan. 9:15

136:13^a
Exo. 14:21;
Psa. 74:13

136:15^a
Exo. 14:27-28;
Psa. 78:53

136:16^a
Exo. 15:22;
Deut. 8:15

● 136:15¹ 直譯，摔落。

【136:17】要稱謝那^a擊殺大君王的，因祂的慈愛永遠長存；

【136:18】祂殺戮威嚴的君王，因祂的慈愛永遠長存；

【136:19】就是殺戮亞摩利人的王西宏，因祂的慈愛永遠長存；

【136:20】又殺巴珊王噩，因祂的慈愛永遠長存；

【136:21】祂將他們的地賜給祂的百姓為業，因祂的慈愛永遠長存；

【136:22】就是賜給祂的僕人以色列為業，因祂的慈愛永遠長存。

【136:23】祂記念我們在卑微的地步，因祂的慈愛永遠長存；

【136:24】祂救拔我們脫離敵人，因祂的慈愛永遠長存；

【136:25】祂賜^a糧食給凡有血肉的，因祂的慈愛永遠長存。

【136:26】你們要稱謝^a天上的神，因祂的慈愛永遠長存。

【136:17】 To Him who^a struck great kings, / For His lovingkindness is forever;

【136:18】 And slew majestic kings, / For His lovingkindness is forever;

【136:19】 Sihon the king of the Amorites, / For His lovingkindness is forever;

【136:20】 And Og the king of Bashan, / For His lovingkindness is forever;

【136:21】 And gave their land as an inheritance, / For His lovingkindness is forever;

【136:22】 An inheritance to Israel His servant, / For His lovingkindness is forever;

【136:23】 Who remembered us in our low estate, / For His lovingkindness is forever;

【136:24】 And rescued us from our adversaries, / For His lovingkindness is forever;

【136:25】 Who gives^a food to all flesh, / For His lovingkindness is forever.

【136:26】 Give thanks to the^a God of heaven, / For His lovingkindness is forever.

詩篇 第一三七篇

137:1^a
拉八 15, 21
137:1^b
詩二 6
137:1^c
尼一 4

【137:1】我們曾在巴比倫的^a河邊坐下，
一¹追想^b錫安就^c哭了。

【137:2】我們把琴掛在那裏的柳樹上，

【137:3】因為在那裏，擄掠我們的要我們唱歌，苦待我們的要我們作樂，說，給我們唱一首^a錫安歌罷。

【137:4】我們怎能在外邦地唱耶和華的歌呢？

【137:5】耶路撒冷阿，我若^a忘記你，情願我的右手忘記技巧。

【137:6】我若不記念你，若不看^a耶路撒冷過於我所最喜樂的，情願我的舌頭貼於上膛。

● 137:1¹ 一三七篇說到以色列人在被擄時追想錫安，不忘記耶路撒冷。（5。）被擄者從被擄歸回以後，對被擄的悲傷經歷有甜美的追憶。就屬靈經歷說，當我們墮落又被主帶回，我們回顧已往，就嘗到主憐憫我們，恢復我們的甜美味。

137:3^a
參賽三五 10

137:5^a
賽六五 11

137:6^a
但六 10

PSALM 137

【137:1】By the^a rivers of Babylon, / There we sat down; indeed, we^b wept / When we¹ remembered^c Zion.

【137:2】On the willows in the midst of it / We hung up our lyres,

【137:3】For there our captors required of us songs, / And those who tormented us required of us mirth, saying, / Sing for us / One of the^a songs of Zion.

【137:4】How can we sing the song of Jehovah / In a foreign land?

【137:5】If I^a forget you, O Jerusalem, / Let my right hand forget its skill.

【137:6】Let my tongue cling to the roof of my mouth, / If I do not remember you, / If I do not prefer^a Jerusalem / Above my chief joy.

137:1^a
Ezra 8:15, 21
137:1^b
Neh. 1:4
137:1^c
Psa. 2:6

137:3^a
cf. Isa. 35:10

137:5^a
Isa. 65:11

137:6^a
Dan. 6:10

137:1¹ (remembered) Psalm 137 speaks of Israel's remembering Zion and not forgetting Jerusalem (v. 5) in their captivity. After returning from their captivity, the captives had a sweet remembrance of the sorrowful experience of captivity. In spiritual experience, when we fall and are brought back by the Lord, in our reminiscence we taste the sweetness of the Lord's mercy in restoring us.

137:7^a

賽三四 5~6
耶四九 7~22
哀四 21
結二五 12~14
摩一 11~12
俄 8

【137:7】耶和華阿，求你¹記念^a以東人在耶路撒冷遭難的日子所行的，他們說，拆毀！拆毀！直拆到根基！

137:8^a

耶五十 15, 29
啓十八 6

【137:8】將要被滅的巴比倫¹城阿，照你待我們的行爲^a報復你的，那人便爲有福。

【137:9】拿你的嬰孩摔在磐石上的，那人便爲有福。

詩篇 第一三八篇

^a 大衛的詩。

【138:1】我要全心¹稱謝你，在諸神面前歌頌你。

● 137:7¹ 詩人在這裏禱告控訴以東，以及在8～9節咒詛巴比倫，都是照着善惡的原則。（見三7註1。）按照新約的教導，我們該祝福那些反對我們的人，不該咒詛他們，（羅十二14，）並該爲那些逼迫我們的禱告。（太五44。）

● 137:8¹ 直譯，女兒。

● 138:1¹ 一三八篇的主題是，在向耶和華的聖殿下拜時稱謝祂。

【137:7】 Remember, O Jehovah, / ¹Against the children of ^aEdom, / The day of Jerusalem, / Who said, Lay it bare! Lay it bare, / Down to its foundation!

【137:8】 O daughter of Babylon, who are to be devastated, / Happy will he be who ^arepays you / The recompense of what you have rendered to us.

【137:9】 Happy will he be who seizes your little ones / And dashes them against the rock.

PSALM 138

^a Of David

【138:1】 I will ¹give You thanks with all my heart; / Before the gods I will sing psalms to You.

137:7¹ (Against) The psalmist's prayer here against Edom and his cursing of Babylon in vv. 8-9 are according to the principle of good and evil (see note 7¹ in Psa. 3). According to the teaching of the New Testament, we should bless and not curse those who oppose us (Rom. 12:14), and we should pray for those who persecute us (Matt. 5:44).

138:1¹ (give) The subject of Psa. 138 is the thanking of Jehovah in the worship toward His holy temple.

137:7^a

Isa. 34:5-6;
Jer. 49:7-22;
Lam. 4:21;
Ezek. 25:12-14;
Amos 1:11-12;
Obad. 8

137:8^a

Jer. 50:15, 29;
Rev. 18:6

138:Title^a

Psa. 3 title

138: 標題^a
詩三標題

【138:2】我要向你的聖^a殿下拜，爲你的慈愛和真實稱謝你的名；因你使你的話顯爲大，超過你一切的名聲。

【138:3】我呼求的日子，你就應允我，鼓勵我，使我魂裏有能力。

【138:4】耶和華阿，地上的君王都要稱謝你，因他們聽見了你口中的言語。

【138:5】他們要歌頌耶和華的作爲，因耶和華大有榮耀。

【138:6】耶和華雖高，仍^a看顧低微的人；祂卻從遠處認出^b驕傲的人。

【138:7】我雖^a行在患難中，你必使我存活；我的仇敵發怒，你必^b伸手抵擋他們，你的右手也必救我。

【138:8】耶和華必成全關乎我的事；耶和華阿，你的慈愛永遠長存；求你不要撇棄你親手所造的。

● 139:1¹ 一三九篇的主題是，詩人求耶和華鑒察並試煉。1～6節說到神無所不知，7～12節說到神無所不在。

【138:2】 I will bow toward Your holy^a temple / And give thanks to Your name / For Your lovingkindness and Your truth, / For You have magnified Your word above all Your name.

【138:3】 On the day that I called out, You answered me; / You encouraged me with strength in my soul.

【138:4】 All the kings of the earth will give thanks to You, O Jehovah; / For they have heard the words of Your mouth.

【138:5】 And they will sing of the ways of Jehovah, / For great is the glory of Jehovah.

【138:6】 For though Jehovah is high, He^a regards the lowly; / And the^b haughty He knows from afar.

【138:7】 Though I^a walk in the midst of trouble, / You will preserve me; / Against the wrath of my enemies You will^b stretch out Your hand, / And Your right hand will save me.

【138:8】 Jehovah will complete that which concerns me. / O Jehovah, Your lovingkindness is forever; / Do not forsake the works of Your own hands.

139:1¹ (searched) The subject of Psalms 139 is the psalmist's asking Jehovah for His searching and trying. Verses 1-6 speak of God's omniscience, and vv. 7-12, of God's omnipresence.

詩篇 第一三九篇

^a 大衛的詩，交與歌詠長。

【139:1】耶和華阿，你已經^{1a}鑒察我，^b認識我。

【139:2】我^a坐下，我起來，你都曉得；你從遠處知道我的意念。

【139:3】我行路，我躺臥，你都^a細察，你也深知我一切所行的。

【139:4】我的話還未到舌頭上，耶和華阿，你已完全知曉。

【139:5】你在我前後環繞我，按手在我身上。

【139:6】這樣的知識太奇妙，是我不能測的；至高，是我不能及的。

【139:7】我往那裏去躲避你的靈？我往那裏逃^a躲避你的面？

● 139:13¹ 肺腑，直譯，腎。

PSALM 139

To the choir director. ^aOf David. A Psalm

【139:1】O Jehovah, You have^{1a}searched me and^bknown me.

【139:2】You know when I^asit down and when I rise up; / You understand my thoughts from afar.

【139:3】You thoroughly^asearch my path and my lying down, / And You are acquainted with all my ways.

【139:4】For a word is not yet on my tongue, / And already You, O Jehovah, know it completely.

【139:5】You have closed in on me behind and before / And have laid Your hand on me.

【139:6】Oh, knowledge too wonderful for me! / It is so high; I cannot attain to it.

【139:7】Where shall I go, away from Your Spirit, / And where shall I flee^afrom Your presence?

139:Title^a
Psa. 3 title

139:1^a
Psa. 44:21;
139:23;
Jer. 17:10;
Rev. 2:23

139:1^b
John 2:24-25;
1 John 3:20

139:2^a
2 Kings 19:27;
Lam. 3:63

139:3^a
Job 14:16;
31:4;
Prov. 5:21

139:7^a
Jonah 1:3;
cf. Jer. 23:24

139:標題^a
詩三標題

139:1^a
詩四四 21
一三九 23
耶十七 10
啓二 23

139:1^b
約二 24~25
約壹三 20

139:2^a
王下十九 27
哀三 63

139:3^a
伯十四 16
三一 4
箴五 21

139:7^a
拿一 3
參耶二三 24

139:8^a
摩九 2~4

【139:8】我若升到^a天上，你在那裏；
我若在陰間下榻，你也在那裏。

【139:9】我若展開清晨的翅膀，飛到海
極居住，

【139:10】就是在那裏，你的手也必^a引
導我，你的右手必緊握着我。

【139:11】我若說，黑暗必定遮蔽我，
我周圍的亮光必成爲黑夜；

【139:12】^a黑暗對你也不是黑暗，黑夜
必如白晝發亮；黑暗和光明在你看都
是一樣。

【139:13】我的¹肺腑是你所^a造的；我
在母腹中，你已把我聯絡起來。

【139:14】我要讚美你，因我受造奇妙
可畏；你的^a作爲奇妙，這是我魂深
知道的。

● 139:19¹ 19 ~ 22 節描述詩人照着善惡的原
則，恨惡並厭憎惡人的邪惡。見七 3 註 1。

【139:8】 If I ascend into^a heaven, You are there; / If I make
my bed in Sheol, there You are.

【139:9】 If I take the wings of the dawn / And settle at the
limits of the sea,

【139:10】 There also Your hand will^a lead me, / And Your
right hand will take hold of me.

【139:11】 And if I say, Surely darkness will cover me, /
And the light around me will be night;

【139:12】 Even the^a darkness is not dark to You, / And
night shines like day; / The darkness is like the light.

【139:13】 For it was You who^a formed my inward parts; /
You wove me together in my mother's womb.

【139:14】 I will praise You, for I am awesomely and
wonderfully made; / Your^a works are wonderful, / And
my soul knows it well.

139:19¹ (slay) Verses 19-22 describe the psalmist's hating and loathing
the wickedness of the wicked according to the principle of good and evil.
See note 3¹ in Ps. 7.

139:8^a
Amos 9:2-4

139:10^a
Psa. 23:3;
139:24

139:12^a
Job 34:22;
Dan. 2:22

139:13^a
Job 10:8;
31:15;
Psa. 119:73;
Isa. 44:2;
Jer. 1:5;
Eccl. 11:5
139:14^a
Rev. 15:3

139:10^a
詩二三 3
一三九 24

139:12^a
伯三四 22
但二 22

139:13^a
伯十 8
三一 15
詩一一九 73
賽四四 2
耶一 5
傳十一 5
139:14^a
啓十五 3

【139:15】我在隱密中受造，在地的深處^a巧妙的形成，那時，我的形體並不向你隱藏。

【139:16】我未成形的體質，你的眼早已看見了；你所定的日子，我尚未度過一日，都寫在你的冊上了。

【139:17】神阿，你的^a意念對我何等寶貴！其數何等眾多！

【139:18】我若數點，比海沙更多。我睡醒的時候，仍與你同在。

【139:19】神阿，願你¹殺戮惡人一所以你們好流人血的，離開我去罷—

【139:20】就是那些惡意說話頂撞你的人，他們是你的仇敵，妄稱你的名。

【139:21】耶和華阿，恨惡你的，我豈不恨惡他們麼？起來攻擊你的，我豈不厭惡他們麼？

【139:22】我切切的恨惡他們；他們成了我的仇敵。

【139:15】 My frame was not hidden from You / When I was made in secret, / ^aSkillfully fashioned in the depths of the earth.

【139:16】 Your eyes saw my unformed substance; / And in Your book all of them were written: / The days that were ordained for me, / When not one of them was yet.

【139:17】 And how precious are Your ^athoughts to me, O God! / How great is the sum of them!

【139:18】 If I should count them, they would be more than the sand. / When I awake, I am still with You.

【139:19】 Oh that You, O God, would ¹slay the wicked — / Depart from me therefore, you men of bloodshed —

【139:20】 Those who speak of You with evil intent, / Who as Your enemies take Your name in vain.

【139:21】 Do I not hate those who hate You, O Jehovah? / And do I not loathe those who rise up against You?

【139:22】 I hate them with a perfect hatred; / They have become my own enemies.

【139:23】神阿，求你^a鑒察我，知道我的心；試煉我，知道我的思慮；

【139:24】看在我裏面有甚麼¹害人的行徑沒有，引導我走永遠的道路。

詩篇 第一四〇篇

^a 大衛的詩，交與歌詠長。

【140:1】¹耶和華阿，求你搭救我脫離惡人，保守我脫離強暴的人；

【140:2】他們心中圖謀惡事，不斷挑啓爭端。

【140:3】他們使舌頭尖利如蛇；嘴裏有虺蛇的^a毒氣。（細拉）

● 139:24¹ 害人的，有者領會作，拜偶像的。

● 140:1¹ 一四〇～一四五篇是大衛末了的禱告。這些詩不含重大或重要的事，但作為大衛的禱告，（特別是在 6～7，一四一 3，5 下，一四二 3 上，5，一四三 2 下，6，8，9 下～10，一四四 1～2，5 上，12～15，）其中滿了他與神親密的發表。然而，正如大衛早先所寫的詩，這六篇其中的四篇，也滿了善惡的原則。（9 下～13，一四一 10，一四三 12，一四五 20。）見七 3 註 1。

【139:23】^aSearch me, O God, and know my heart; / Try me, and know my anxious thoughts;

【139:24】And see if there is some¹harmful way in me, / And lead me on the eternal way.

PSALM 140

To the choir director. A ^aPsalm of David

【140:1】¹Deliver me, O Jehovah, from evil men; / From violent men preserve me;

【140:2】Who devise evil schemes in their hearts / And continually stir up wars.

【140:3】They have sharpened their tongues like that of a serpent; / The^a poison of adders is under their lips. Selah.

139:24¹ (harmful) Others understand, idolatrous.

140:1¹ (Deliver) Psalms 140—145 are David's final prayers. These psalms do not contain great or important matters, but as David's prayers (especially in vv. 6-7; 141:3, 5b; 142:3a, 5; 143:2b, 6, 8, 9b-10; and 144:1-2, 5a, 12-15) they are full of the expressions of his intimacy with God. However, as in earlier psalms written by David, four of these six psalms are also full of the principle of good and evil (vv. 9b-13; 141:10; 143:12; 145:20). See note 3¹ in Psalms 7.

【140:4】耶和華阿，求你保護我脫離惡人的手，保守我脫離強暴的人；他們圖謀推我跌倒。

【140:5】驕傲人爲我暗設網羅和繩索；他們在路旁鋪下網，爲我設下圈套。
〔細拉〕

【140:6】我曾對耶和華說，你是我的神；耶和華阿，求你側耳聽我懇求的聲音。

【140:7】主耶和華，我救恩的力量阿，在爭戰的日子，你遮護了我的頭。

【140:8】耶和華阿，求你不要遂惡人的心願；不要成就他們的計謀，免得他們自高。〔細拉〕

【140:9】至於那些昂首圍困我的人，願他們嘴脣的毒害把自己淹沒了。

【140:10】願火炭落在他們身上；願他們被丟在火中，拋在深坑裏，不能再起來。

【140:4】 Keep me, O Jehovah, from the hands of the wicked; / From violent men preserve me; / Who devise schemes to thrust me down.

【140:5】 The proud have hidden a trap for me and cords; / They have spread a net by the wayside; / They have set snares for me. Selah.

【140:6】 I said to Jehovah, You are my God; / Give ear, O Jehovah, to the voice of my supplications.

【140:7】 O Jehovah Lord, strength of my salvation, / You have covered my head in the day of battle.

【140:8】 O Jehovah, do not grant the desires of the wicked man; / Do not let his evil scheme advance, / Lest he be exalted. Selah.

【140:9】 As for the head of those who surround me, / May the mischief of their own lips cover them.

【140:10】 May burning coals drop down upon them; / May they be thrown down into the fire, / Into deep pits, never to rise again.

【140:11】願說讒言的人，在地上堅立不住；願禍患獵取強暴的人，將他打倒。

【140:12】我知道耶和華必為困苦人伸冤，必為窮乏人辨屈。

【140:13】義人必要稱謝你的名；正直人必住在你面前。

詩篇 第一四一篇

^a 大衛的詩。

【141:1】耶和華阿，我曾呼求你；求你快快臨到我這裏。我呼求你的時候，願你側耳聽我的聲音。

【141:2】願我的^a禱告如香陳列在你面前，願我舉手祈求，如獻晚祭。

【141:3】耶和華阿，求你在我的口邊設立守衛；求你把我嘴唇的門戶。

【141:4】求你不叫我的心偏向惡事，以致我和行罪孽的人一同行惡；也不叫我喫他們的美食。

【140:11】 Let no slanderer be established in the land;/ Let evil hunt down the violent man speedily.

【140:12】 I know that Jehovah will maintain the cause of the afflicted / And justice for the needy.

【140:13】 Surely the righteous will give thanks to Your name;/ The upright will dwell in Your presence.

PSALM 141

A ^aPsalm of David

【141:1】 O Jehovah, I have called upon You; hasten to me. / Give ear to my voice when I call out to You.

【141:2】 Let my ^aprayer be set before You as incense,/ The lifting up of my hands as the evening offering.

【141:3】 Set a watch, O Jehovah, before my mouth;/ Keep the door of my lips.

【141:4】 Do not let my heart turn to anything evil, / To practice deeds of wickedness / With men who commit iniquity;/ And let me not eat of their delicacies.

141: 標題^a
詩三標題

141:Title^a
Psa. 3 title

141:2^a
路一 10
徒十 4
啓五 8
八 3~4

141:2^a
Luke 1:10;
Acts 10:4;
Rev. 5:8;
8:3-4

【141:5】願義人憑慈愛擊打我，責備我；
這算爲我頭上的^a膏油，願我的頭不
躲閃，因我仍要禱告，抵制人的惡行。

【141:6】他們的審判官被扔在巖下；他
們要聽我的話，因爲這話令人愉悅。

【141:7】我們的骨頭散在陰間門口，好
像人耕田刨地掘起的土塊。

【141:8】主耶和華阿，我的眼目仰望你；
我^a投奔於你，求你不要將我的性命
傾倒出來。

【141:9】求你保護我脫離他們爲我設的
網羅，和作孽之人的圈套。

【141:10】願惡人¹落在自己的網裏，我
卻得以安然經過。

【141:5】 Let the righteous strike me in kindness and
reprove me; / Let not my head refuse^a oil upon the head,
/ For still my prayer is against their evil deeds.

【141:6】 Their judges are thrown down by the sides of the
rock, / And they hear my words, that they are pleasant.

【141:7】 As when one plows and breaks up the earth, / Our
bones are scattered at the mouth of Sheol.

【141:8】 For my eyes are upon You, O Jehovah Lord; / In
You I^a take refuge; do not pour out my soul.

【141:9】 Keep me from the trap they have set for me / And
from the snares of the workers of iniquity.

【141:10】 May the wicked¹ fall into their own nets / While I
alone pass by.

詩篇 第一四二篇

142: 標題^a
詩三標題
142: 標題^b
詩五七標題

^a 大衛在 ^b 洞裏作的 ^{*} 訓誨詩，
一篇禱告。

【142:1】我發聲哀求耶和華，發聲懇求耶和華。

【142:2】我在祂面前傾吐我的苦情，在祂面前訴說我的患難。

【142:3】我的靈在我裏面發昏的時候，你知道我的路徑。在我所行的道路上，人爲我暗設網羅。

【142:4】求你向我右邊觀看，因爲沒有人認識我；我無處逃避，也沒有人眷顧¹我。

【142:5】耶和華阿，我曾向你哀求；我說，你是我的^a避難所，是我在活人之地的^b業分。

● 142: ^{*} 見三二篇標題註。

● 142:4¹ 直譯，我的魂。

PSALM 142

^{*} A Maschil ^a of David,
when he was in the ^b cave. A Prayer

142:Title^a
Psa. 3 title
142:Title^b
Psa. 57 title

【142:1】 With my voice I cry to Jehovah; / With my voice I make my supplication to Jehovah.

【142:2】 I pour out my complaint before Him; / I declare my trouble before Him.

【142:3】 When my spirit fainted within me, / You knew my path. / On the way on which I walked / They have hidden a trap for me.

【142:4】 Look on my right hand and see, / For there is no one who regards me; / Refuge has failed me; / No one cares for me.

【142:5】 I cried to You, O Jehovah; / I said, You are my ^a refuge, / My ^b portion in the land of the living.

142:5^a
Psa. 14:6
142:5^b
Psa. 16:5;
73:26;
119:57;
Lam. 3:24

142: ^{*} (Maschil) See note on superscription of Psa. 32.

142:5^a
詩十四 6
142:5^b
詩十六 5
七三 26
一一九 57
哀三 24

【142:6】求你垂聽我的呼求，因我落到極卑微的地步；求你救我脫離逼迫我的人，因為他們比我強大。

【142:7】求你領¹我出離被囚之地，我好稱謝你的名。義人必環繞我，因為你必厚待我。

詩篇 第一四三篇

^a 大衛的詩。

【143:1】耶和華阿，求你聽我的禱告，側耳聽我的懇求，憑你的信實和公義應允我；

【143:2】求你不要傳喚你的僕人去受審，因為在你面前，凡活着的人^a沒有一個是義的。

【143:3】原來仇敵逼迫¹我，將我的命壓倒在地，使我住在幽暗之處，像死了許久的人一樣。

● 142:7¹ 直譯，我的魂。

● 143:3¹ 直譯，我的魂。

【142:6】 Give heed to my cry, / For I have been brought very low; / Deliver me from those who persecute me, / For they are stronger than I.

【142:7】 Bring my soul out of prison, / That I may give thanks to Your name. / The righteous will surround me, / For You will deal bountifully with me.

PSALM 143

A ^a Psalm of David

【143:1】 O Jehovah, hear my prayer; / Give ear to my supplications; / Answer me in Your faithfulness and in Your righteousness;

【143:2】 And do not enter into judgment with Your servant, / For ^a no one alive is righteous in Your sight.

【143:3】 For the enemy has persecuted my soul; / He has crushed my life down to the ground; / He has caused me to dwell in dark places, like those who have been long dead.

143: Title^a
Psa. 3 title

143:2^a
Job 9:2;
25:4;
Eccl. 7:20;
Rom. 3:10, 20;
Gal. 2:16

143: 標題^a
詩三標題

143:2^a
伯九 2
二五 4
傳七 20
羅三 10, 20
加二 16

【143:4】所以，我的靈在我裏面發昏；
我的心在我裏面驚懼。

【143:5】^a我追想古時之日，默念你的一切作為，默想你手的工作。

【143:6】我向你伸開雙手禱告，我的魂^a
渴想你，如乾旱之地盼雨一樣。〔細拉〕

【143:7】耶和華阿，求你速速應允我；
我的靈耗盡。不要向我掩面，免得我
像那些下坑的人一樣。

【143:8】求你使我清晨得聽你的^a慈愛，
因我信靠你。求你使我知道當行的道
路，因我的魂仰望你。

【143:9】耶和華阿，求你救我脫離我的
仇敵；¹我逃往你那裏^a避難。

【143:10】求你指教我遵行你的旨意，
因你是我的神；願你^a至善的靈引我
到平坦之地。

【143:4】 Therefore my spirit faints within me; / My heart
is appalled in the midst of me.

【143:5】^aI remember the days of old; / I meditate upon all
that You have done; / I muse upon the work of Your hands.

【143:6】 I spread out my hands to You; / My soul^a thirsts
for You like a parched land. Selah.

【143:7】 Hurry and answer me, O Jehovah; / My spirit
fails. / Do not hide Your face from me, / Lest I become
like those who go down into the pit.

【143:8】 Cause me to hear Your^a lovingkindness in the
morning, / For in You I trust. / Make known to me the
way on which I should walk, / For to You I lift up my soul.

【143:9】 Deliver me from my enemies, O Jehovah; / ¹I have
fled to You for a^a refuge.

【143:10】 Teach me to do Your will, / For You are my God;
/ Let Your^a good Spirit lead me / In a plain country.

143:5^a
Psa. 77:5

143:6^a
Psa. 42:2;
63:1;
84:2

143:8^a
Psa. 42:8;
59:16;
90:14;
92:2

143:9^a
Psa. 14:6

143:10^a
Neh. 9:20

● 143:9¹ 有古卷作，我藏身在你裏面。

143:9¹ (I) Some MSS read, I hide myself in You.

143:5^a
詩七七 5

143:6^a
詩四二 2
六三 1
八四 2

143:8^a
詩四二 8
五九 16
九一 14
九二 2

143:9^a
詩十四 6

143:10^a
尼九 20

【143:11】耶和華阿，求你爲你的名將我救活；憑你的公義，將¹我從患難中領出來；

【143:12】憑你的慈愛¹剪除我的仇敵，滅絕一切欺壓²我的人，因我是你的^a僕人。

詩篇 第一四四篇

^a 大衛的詩。

【144:1】耶和華我的^a磐石，是當受頌讚的；祂教導我的手爭戰，教導我的指頭打仗。

【144:2】祂是我慈愛的主，我的山寨，我的^a高臺，我的搭救者，我的盾牌，是我所^b投靠的；祂使我的百姓服在我以下。

【144:3】耶和華阿，^a人算甚麼，你竟認識他？世人算甚麼，你竟顧念他？

- 143:11¹ 直譯，我的魂。
- 143:12¹ 見三 7 註 1。
- 143:12² 我，直譯，我的魂。

【143:11】For Your name's sake, O Jehovah, preserve me alive; / In Your righteousness bring my soul out of trouble.

【143:12】And in Your lovingkindness¹ cut off my enemies / And destroy all those who oppress my soul, / For I am Your^a servant.

PSALM 144

^a Of David

【144:1】Blessed be Jehovah my^a rock, / Who teaches my hands for war / And my fingers for battle:

【144:2】My Lord of lovingkindness and my fortress, / My^a high retreat and my Deliverer, / My shield and He in whom I^b take refuge, / Who subdues my people under me.

【144:3】O Jehovah, ^awhat is man, that You take knowledge of him, / And the son of mortal man, that You think of him?

143:12¹ (cut) See note 7¹ in Ps. 3.

143:12^a
詩一一六 16
一一九 125

144: 標題^a
詩三標題

144:1^a
詩十八 2

144:2^a
詩九 9
144:2^b
詩二 12

144:3^a
伯七 17
詩八 4
來二 6

143:12^a
Psa. 116:16;
119:125

144: Title^a
Psa. 3 title

144:1^a
Psa. 18:2

144:2^a
Psa. 9:9
144:2^b
Psa. 2:12

144:3^a
Job 7:17;
Psa. 8:4;
Heb. 2:6

【144:4】人好像一口^a氣；他的年日如同影兒過去。

【144:5】耶和華阿，求你使天下垂，親自降臨；摸山，山就冒煙。

【144:6】求你發出閃電，使¹仇敵四散；射出你的箭，使他們潰亂。

【144:7】求你從高處伸手救拔我，拯救我出離大水，脫離外邦人的手；

【144:8】他們的口說虛謊的話，他們的右手是起假誓的右手。

【144:9】神阿，我要向你唱^a新歌；用十絃瑟向你歌頌；

【144:10】你是那使君王得救的，你是那^a救僕人大衛脫離害命之刀的。

【144:11】求你救拔我，拯救我脫離外邦人的手；他們的口說虛謊的話；他們的右手是起假誓的右手。

【144:4】 Man is like a ^abreath; / His days are like a passing shadow.

【144:5】 O Jehovah, bow Your heavens down and descend; / Touch the mountains, and they will smoke.

【144:6】 Flash forth lightning, and scatter them; / Send forth Your arrows, and discomfit them.

【144:7】 Stretch forth Your hand from on high; / Rescue me and deliver me / From the great waters, / From the hand of foreigners;

【144:8】 Whose mouth speaks deceit, / And whose right hand is a right hand of falsehood.

【144:9】 O God, I will sing a ^anew song to You; / Upon a harp of ten strings I will sing psalms to You,

【144:10】 Who gives salvation to kings, / Who ^arescues David His servant from the hurtful sword.

【144:11】 Rescue me and deliver me from the hand of foreigners, / Whose mouth speaks deceit, / And whose right hand is a right hand of falsehood.

● 144:6¹ 直譯，他們。

【144:12】¹願我們的兒子，從幼年好像^a樹木長大；願我們的女兒，如同房角的柱石，是按宮殿的樣式鑿成的；

【144:13】願我們的倉盈滿，能出各樣的糧食；願我們的羊，在田間孳生千萬。

【144:14】願我們的牛馱着滿馱；願無人闖進來搶奪，也無人出去爭戰，我們的街市上也無哭號的聲音。

【144:15】有這樣光景的百姓，便為有福；有耶和華為他們的神，這百姓便為^a有福。

● 144:12¹ 大衛是舊約的聖民，在 12～15 節為着物質的亨通禱告。見一 3 註 1，七三 13 註 1，26 註 1，一一八 25 註 2。

【144:12】¹May our sons be like ^aplants / Grown up in their youth; / May our daughters be like corner pillars / Hewn out in fashion for a palace;

【144:13】May our barns be full, / Furnishing produce of all kinds; / May our sheep bring forth thousands / And ten thousands in our fields;

【144:14】May our oxen be fully laden; / May there be no breaking in to rob or going forth to fight, / Or outcry in our streets.

【144:15】Blessed are the people who are so; / ^aBlessed are the people whose God is Jehovah.

144:12¹ (May) As an Old Testament saint, David prayed in vv. 12-15 concerning prosperity in material things. See notes 3¹ in Psa. 1, 13¹ and 26¹ in Psa. 73, and 25² in Psa. 118.

詩篇 第一四五篇

145: 標題^a
詩三標題

145:1^a
詩五 2

145:3^a
詩四八 1
約壹四 4

^a 大衛的讚美歌。

【145:1】¹ 我的神我的^a 王阿，我要² 尊崇你；我要永永遠遠頌讚你的名。

【145:2】我要天天頌讚你，我要永永遠遠讚美你的名。

【145:3】耶和華本為^a 大，該受大讚美；其大無法測度。

【145:4】這一代要對另一代稱頌你的作為，他們要傳揚你的大能。

【145:5】我要默想你威嚴的尊榮，和你奇妙的作為。

【145:6】人要講說你可畏之事的能力，我也要述說你的偉大。

● 145:1¹ 一四五篇是按字母次序寫成的詩，或稱離合詩。見九 1 註 1。

● 145:1² 一四〇～一四四篇帶進一四五篇，因神在基督裏作王，並因祂的國，（11～13，）而有對神的尊崇和讚美。

PSALM 145

A Song of Praise. ^a Of David

145:Title^a
Psa. 3 title

145:1^a
Psa. 5:2

145:3^a
Psa. 48:1;
1 John 4:4

【145:1】¹I will ²extol You, O my God and ^aKing;/ And I will bless Your name forever and ever.

【145:2】Every day I will bless You, / And I will praise Your name forever and ever.

【145:3】^aGreat is Jehovah, and much to be praised;/ And His greatness is unsearchable.

【145:4】One generation will laud Your works to another, / And they will declare Your mighty acts.

【145:5】Upon the glorious splendor of Your majesty / And upon Your wondrous works I will muse.

【145:6】And men will speak of the might of Your awesome deeds,/ And I will declare Your greatness.

145:1¹ (I) Psalm 145 is one of the alphabetic, or acrostic, psalms. See note 1¹ in Psa. 9.

145:1² (extol) Psalms 140—144 issue in the extolling and praising of God in Psa. 145 for God's reigning in Christ and His kingdom (vv. 11-13).

【145:7】他們要記念且說出你至大的美善，並要歡唱你的公義。

【145:8】^a耶和華有恩典，有憐恤，不輕易發怒，大有慈愛。

【145:9】耶和華善待萬有，祂的憐恤覆庇祂一切所造的。

【145:10】耶和華阿，你一切所造的，都要讚美你；你的虔誠人也要頌讚你。

【145:11】他們要講說你國的榮耀，談論你的大能，

【145:12】好叫世人知道¹你大能的作為，並¹你國度的威榮。

【145:13】你的國是^a永遠的國，你的管治權存到萬代。

【145:14】耶和華扶持一切跌倒的人，扶起一切被壓下的人。

【145:15】眾人的眼目都仰望你，你按時給他們^a食物。

【145:7】 They will utter the memory of Your great goodness / And will sing for joy of Your righteousness.

【145:8】^aJehovah is gracious and compassionate, / Long-suffering and great in lovingkindness.

【145:9】 Jehovah is good to all, / And His compassions are upon all His works.

【145:10】 All Your works will praise You, O Jehovah; / And Your faithful ones will bless You.

【145:11】 They will speak of the glory of Your kingdom / And tell of Your power,

【145:12】 To make known to the sons of men¹Your mighty acts / And the glorious splendor of¹Your kingdom.

【145:13】 Your kingdom is an^a eternal kingdom, / And Your dominion is throughout all generations.

【145:14】 Jehovah upholds all who are falling / And raises up all who are bowed down.

【145:15】 The eyes of everyone wait for You, / And You give them their^a food in due season.

● 145:12¹ 直譯，祂。

145:12¹ (Your) Lit., His (twice).

145:8^a
出三四 6
民十四 18
詩八六 15

145:8^a
Exo. 34:6;
Num. 14:18;
Psa. 86:15

145:13^a
但四 3
七 27

145:13^a
Dan. 4:3;
7:27

145:15^a
詩一〇四 27
一四六 7

145:15^a
Psa. 104:27;
146:7

【145:16】你張開手，使一切有生命的物都隨願飽足。

【145:17】耶和華在祂一切所行的，無不^a公義；在祂一切所作的，都有慈愛。

【145:18】凡^a呼求耶和華的，就是真實呼求祂的，耶和華便與他們^b相近。

【145:19】敬畏祂的，祂必成就他們的心願，也必聽他們的呼求，拯救他們。

【145:20】耶和華保護一切愛祂的人，卻要¹滅絕一切的惡人。

【145:21】我的口要說出讚美耶和華的話，凡有血肉的都要永永遠遠頌讚祂的聖名。

【145:16】You open up Your hand / And satisfy the desire of every living thing.

【145:17】Jehovah is ^arighteous in all His ways, / And faithfully kind in all His doings.

【145:18】Jehovah is ^anear to all who ^bcall upon Him, / To all who call upon Him in truth.

【145:19】He will fulfill the desire of those who fear Him, / And He will hear their cry and save them.

【145:20】Jehovah preserves all who love Him, / But He will ¹destroy all the wicked.

【145:21】My mouth will speak the praise of Jehovah, / And all flesh will bless His holy name forever and ever.

145:17^a
詩一一六 5
但九 14

145:18^a
羅十 12

145:18^b
申四 7
詩七五 1
一一九 151
一四八 14

145:17^a
Psa. 116:5;
Dan. 9:14

145:18^a
Deut. 4:7;
Psa. 75:1;
119:151;
148:14

145:18^b
Rom. 10:12

● 145:20¹ 見三 7 註 1。

145:20¹ (destroy) See note 7¹ in Psa. 3.

詩篇 第一四六篇

146:1^a
詩一〇四 35

【146:1】^{1a} 阿利路亞！我的魂哪，你要讚美耶和華！

146:2^a
詩六三 4
一〇四 33

【146:2】^a 我一生要讚美耶和華；我還活着的時候，要歌頌我的神。

146:3^a
詩一一八 9

【146:3】你們不要倚靠^{1a} 尊貴人，不要倚靠世人，他一點不能拯救。

【146:4】他的氣一斷，就歸回塵土；他所打算的，當日就銷滅了。

● 146:1¹ 見一〇四 35 註 1。一四六～一五〇篇，每篇都開始並結束於『阿利路亞。』這五篇可視為終極完成的讚美，相當於啓示錄末了的讚美。（啓十九 1～6。）一四六篇論到因耶和華從錫安作王而讚美祂。（10。）

七十士希臘文譯本中，有標題指明，一四六～一四八篇是哈該和撒迦利亞寫的。這應當是他們在被擄歸回以後寫的。神的百姓從被擄歸回，乃是極大的釋放和恢復。（見以斯拉記和尼希米記。）

● 146:3¹ 3～4 節說出本篇的背景。哈該和撒迦利亞生在被擄之地，見過巴比倫王和波斯王。這就是他們爲甚麼說，我們不該倚靠尊貴人。

PSALM 146

【146:1】^{1a} Hallelujah! / Praise Jehovah, O my soul!

146:1^a
Psa. 104:35

【146:2】^a I will praise Jehovah while I live; / I will sing psalms to my God while I yet have being.

146:2^a
Psa. 63:4;
104:33

【146:3】Do not trust in^{1a} princes, / In a son of man, with whom there is no salvation.

146:3^a
Psa. 118:9

【146:4】His breath goes forth; he returns to his earth; / On that day his plans perish.

146:1¹ (Hallelujah) See note 35¹ in Psa. 104. Psalms 146—150 each begin and end with the word Hallelujah. These five psalms may be considered the consummate praises, corresponding with the praises at the end of Revelation (Rev. 19:1-6). Psalm 146 concerns the praising of Jehovah for His reigning from Zion (v. 10).

In the Septuagint there are superscriptions which indicate that Psa. 146—148 were written by Haggai and Zechariah. This would have been after their return from captivity. The return of God's people from captivity was a great release and restoration (see Ezra and Nehemiah).

146:3¹ (princes) Verses 3-4 give the background of this psalm. Haggai and Zechariah, who were born in captivity, saw the kings of Babylon and Persia. This was why they said that we should not trust in princes.

146:5^a
詩一二一 2
一二四 8

【146:5】以雅各的神爲^a幫助，仰望耶和華他神的，這人便爲有福。

146:6^a
出二十 11
徒四 24
啓十四 7

【146:6】耶和華^a造天、地、海、和其中的萬物；祂守信實，直到永遠；

146:7^a
賽六一 1
路四 18
詩六八 6

【146:7】祂爲受欺壓的伸冤，賜食物給飢餓的。耶和華^a釋放被囚的；

146:8^a
賽三五 5
徒二六 18

【146:8】耶和華^a開了瞎子的眼睛；耶和華扶起被壓下的人；耶和華喜愛義人；

【146:9】耶和華保護寄居的，扶持孤兒和寡婦，卻使惡人的道路彎曲。

146:10^a
詩十 16
啓十一 15

【146:10】耶和華要^a作王，直到永遠；錫安哪，你的神要作王，直到萬代。阿利路亞！

【146:5】Blessed is the man whose^a help is the God of Jacob, / Whose hope is in Jehovah his God,

【146:6】Who^a made heaven and earth / And the sea, and all that is in them; / Who keeps faith forever;

【146:7】Who executes judgment for the oppressed; / Who gives food to the famished. / Jehovah^a frees the prisoners;

【146:8】Jehovah^a opens the eyes of the blind; / Jehovah raises up those who are bowed down; / Jehovah loves the righteous;

【146:9】Jehovah preserves the sojourners; / He upholds the orphan and the widow; / But He subverts the way of the wicked.

【146:10】Jehovah will^a reign forever, / Your God, O Zion,
¹forever and ever. / Hallelujah!

146:5^a
Psa. 121:2;
124:8

146:6^a
Exo. 20:11;
Acts 4:24;
Rev. 14:7

146:7^a
Isa. 61:1;
Luke 4:18;
Psa. 68:6

146:8^a
Isa. 35:5;
Acts 26:18

146:10^a
Psa. 10:16;
Rev. 11:15

146:10¹ (forever) Lit., from generation to generation.

詩篇 第一四七篇

147:1^a
詩一〇四 35

【147:1】^{1a} 阿利路亞！歌頌我們的神，
這本為美善；讚美的話是合宜的。

147:2^a
詩五一 18
一二三 3

【147:2】耶和華^a 建造耶路撒冷，^b 聚集
以色列¹ 被趕散的人。

147:2^b
申三十 3
賽十一 2
五六 8
路十三 34

【147:3】祂醫好^a 傷心的人，纏裹他們的
傷處。

147:3^a
詩三四 18
五一 17
賽六一 1

【147:4】祂數點^a 星宿的數目，一一給
它們起名。

147:4^a
創十五 5
詩八 3
賽四十 26

【147:5】我們的主為^a 大，大有能力；
祂的聰明無窮無盡。

147:5^a
詩四八 1
約壹四 4

【147:6】耶和華^a 扶持卑微的人，將¹
惡人貶降於地。

147:6^a
詩一四五 14
一四六 8

● 147:1¹ 見一〇四 35 註 1，一四六 1 註 1。

● 147:2¹ 一四七篇是因耶路撒冷重建，而有對
耶和華的讚美。聚集被趕散的人，乃是釋放被擄的
人，將他們帶回到耶路撒冷，重建耶路撒冷。

● 147:6¹ 指巴比倫人和波斯人；他們擄掠了那
些被趕散的人。（2。）

PSALM 147

【147:1】^{1a} Hallelujah! / For it is good to sing psalms to our
God; / For it is pleasant; praise is fitting.

147:1^a
Psa. 104:35

【147:2】Jehovah^a builds up Jerusalem; / He^b gathers the
¹ outcasts of Israel.

147:2^a
Psa. 51:18;
122:3

【147:3】He heals the^a brokenhearted / And binds up their
wounds.

147:2^b
Deut. 30:3;
Isa. 11:12;
56:8;
Luke 13:34

【147:4】He counts the number of the^a stars; / He calls
them all by their names.

147:3^a
Psa. 34:18;
51:17;
Isa. 61:1

【147:5】^a Great is our Lord, and mighty in power; / His
understanding is infinite.

147:4^a
Gen. 15:5;
Psa. 8:3;
Isa. 40:26

【147:6】Jehovah^a uplifts the lowly; / He brings the
¹ wicked down to the ground.

147:5^a
Psa. 48:1;
1 John 4:4

147:6^a
Psa. 145:14;
146:8

147:1¹ (Hallelujah) See notes 35¹ in Psa. 104 and 1¹ in Psa. 146.

147:2¹ (outcasts) Psalm 147 is a praise to Jehovah for the rebuilding
of Jerusalem. The gathering of the outcasts is the release of the captives
to bring them back to Jerusalem for the rebuilding of Jerusalem.

147:6¹ (wicked) The Babylonians and Persians as the captors of the
outcasts (v. 2).

147:7^a
出十五 21
詩九六 1~2

【147:7】你們要以感謝向耶和華^a歌唱，
用琴向我們的神歌頌；

【147:8】祂用雲遮天，為地備雨，使草
生長在山上，

【147:9】賜食物給走獸和啼叫的小^a
烏鴉。

【147:10】祂不喜悅馬的力大，不喜愛
人的腿快。

【147:11】耶和華喜愛敬畏祂和盼望祂
慈愛的人。

【147:12】耶路撒冷阿，你要^a頌讚耶和
華；錫安哪，你要稱頌你的神；

【147:13】因為祂堅固了你城門的門門，
賜福給你中間的兒女。

【147:14】祂使你境內平安；用上好的
麥子使你飽足。

【147:7】^aSing unto Jehovah with thanksgiving; / Sing
psalms to our God with the lyre;

【147:8】Who covers the heavens with clouds, / Who
prepares rain for the earth, / Who causes grass to grow
on the mountains,

【147:9】Who gives to the beast its food, / And to the
young^a ravens who cry.

【147:10】He takes no delight in the strength of horses; /
Nor pleasure in the legs of man.

【147:11】Jehovah takes pleasure in those who fear Him, /
In those who hope in His lovingkindness.

【147:12】^aLaud Jehovah, O Jerusalem; / Praise your God,
O Zion;

【147:13】For He has strengthened the bars of your gates;
/ He has blessed your children within you.

【147:14】He makes peace in your borders; / He satisfies
you with the finest wheat.

147:7^a
Exo. 15:21;
Psa. 96:1-2

147:9^a
Job 38:41;
Luke 12:24;
cf. Matt. 6:29

147:12^a
Psa. 102:21

147:12^a
詩一〇二 21

147:15^a
帖後三 1

【147:15】祂向地發出命令；祂的話速速^{1a}傳開。

【147:16】祂降雪如羊毛，撒霜如爐灰。

【147:17】祂擲下冰雹如碎渣；祂發出寒冷，誰能受得住呢？

【147:18】祂一發出祂的話，這些就都融化；祂使風颳起，水便流動。

【147:19】祂將祂的話^a指示雅各，將祂的律例和典章指示以色列。

【147:20】別國祂都沒有這樣對待過；至於祂的典章，他們向來都不知道。阿利路亞！

詩篇 第一四八篇

【148:1】^{1a}阿利路亞！你們要從天上讚美耶和華，要在^b高處讚美祂。

● 147:15¹ 直譯，奔跑。

● 148:1¹ 見一四六 1 註 1。一四八篇是因耶和華被尊崇的名，並祂超越的威榮，（13，）讚美祂。

【147:15】 He sends forth His command to the earth; / His word^a runs very swiftly.

【147:16】 He gives snow like wool; / He scatters frost like ashes;

【147:17】 He casts His hail like crumbs — / Who can stand before His cold?

【147:18】 He sends forth His word and melts them; / He causes His wind to blow; the waters flow.

【147:19】 He^a declares His word to Jacob, / His statutes and His ordinances to Israel.

【147:20】 He has not dealt so with any other nation; / And as for His ordinances, they have not known them. / Hallelujah!

PSALM 148

【148:1】^{1a}Hallelujah! / Praise Jehovah from the heavens; / Praise Him in the^b heights.

148:1¹ (Hallelujah) See note 1¹ in Psa. 146. Psalm 148 is a praise to Jehovah for His exalted name and for His transcending majesty (v. 13).

147:15^a
2 Thes. 3:1

147:19^a
Deut. 4:13;
33:4;
Psa. 78:5;
Rom. 9:4

148:1^a
Psa. 104:35
148:1^b
Matt. 21:9;
Mark 11:10;
Luke 2:14;
19:38

148:1^a
詩一〇四 35
148:1^b
太二一 9
可十一 10
路二 14
十九 38

148:2^a
詩一〇三 20~21

【148:2】祂的眾^a使者都要讚美祂；祂的眾軍都要讚美祂。

148:3^a
創一 14~16
詩一三六 8~9
耶三一 35

【148:3】^a日頭月亮，你們要讚美祂；放光的眾星，你們都要讚美祂。

148:4^a
申十 14
代下二 6
參林後十二 2

【148:4】^a諸天的天，和諸天之上的^b水，你們都要讚美祂。

148:4^b
創一 7

【148:5】願這些都讚美耶和華的名；因祂一^a吩咐，這些便都造成。

148:5^a
創一 6
詩三三 6, 9
來十一 3

【148:6】祂將這些立定，直到永永遠遠；祂頒佈了命令，就不能廢去。

148:7^a
創一 21
詩七四 13

【148:7】你們要從地上讚美耶和華，^a大魚和一切深淵，

【148:8】火與冰雹，雪和煙霧，執行祂話的狂風，

【148:9】大山和一切小山，結果子的樹木和一切香柏樹，

【148:10】野獸和一切牲畜，爬物和¹飛鳥，

【148:2】Praise Him, all His ^aangels; / Praise Him, all His hosts.

【148:3】Praise Him, ^asun and moon; / Praise Him, all stars of light.

【148:4】Praise Him, you ^aheaven of heavens, / And you ^bwaters that are above the heavens.

【148:5】Let them praise the name of Jehovah; / For He ^acommanded, and they were created.

【148:6】And He established them forever and ever; / He gave the decree which shall not pass away.

【148:7】Praise Jehovah from the earth, / You ^asea monsters and all the depths;

【148:8】Fire and hail, snow and smoke; / Stormy wind that executes His word;

【148:9】Mountains and all hills; / Fruit trees and all cedars;

【148:10】All animals wild and tame; / Creeping things and birds of flight;

148:2^a
Psa. 103:20- 21

148:3^a
Gen. 1:14-16;
Psa. 136:8-9;
Jer. 31:35

148:4^a
Deut. 10:14;
2 Chron. 2:6;
cf. 2 Cor. 12:2

148:4^b
Gen. 1:7

148:5^a
Gen. 1:6;
Psa. 33:6, 9;
Heb. 11:3

148:7^a
Gen. 1:21;
Psa. 74:13

● 148:10¹ 直譯，有翅膀的禽鳥。

【148:11】地上的君王和萬民，首領和地上一切審判官，

【148:12】少年人以及處女，老年人並孩童，都當讚美耶和華。

【148:13】願這些都讚美耶和華的名，因為獨有祂的名被尊崇；祂的榮美超乎天地之上。

【148:14】祂已將祂百姓的^a角舉起，使祂一切聖民以色列人，就是與祂^b相近的百姓，都讚美祂。阿利路亞！

詩篇 第一四九篇

【149:1】^{1a}阿利路亞！你們要向耶和華唱^b新歌，在聖民的會中唱出對祂的讚美。

【149:2】願以色列因造他的主喜樂；願^a錫安的民因他們的^b王歡騰。

● 149:1¹ 見一四六 1 註 1。一四九篇是因耶和華喜愛祂的百姓以色列，用救恩給低微的人作妝飾，（4，）而讚美祂。

【148:11】Kings of the earth and all peoples; / Princes and all judges of the earth;

【148:12】Choice young men as well as virgins; / Old men with young men.

【148:13】Let them praise the name of Jehovah, / For His name alone is exalted; / His glory is above the earth and the heavens.

【148:14】And He has raised up a^a horn for His people, / The praise of all His faithful ones, / The children of Israel, a people^b near to Him. / Hallelujah!

PSALM 149

【149:1】^{1a}Hallelujah! / Sing a^b new song to Jehovah; / Sing His praise in the congregation of His faithful ones.

【149:2】Let Israel rejoice in his Maker; / Let the children of^a Zion exult in their^b King.

149:1¹ (Hallelujah) See note 1¹ in Ps. 146. Psalm 149 is a praise to Jehovah for His taking pleasure in His people, Israel, and His adorning of the lowly with salvation (v. 4).

148:14^a
撒二 1
詩八九 17, 24
路一 69
148:14^b
申四 7
詩一四五 18
弗二 17

148:14^a
1 Sam. 2:1;
Psa. 89:17, 24;
Luke 1:69
148:14^b
Deut. 4:7;
Psa. 145:18;
Eph. 2:17

149:1^a
詩一〇四 35
149:1^b
詩三三 3
一四四 9

149:1^a
Psa. 104:35
149:1^b
Psa. 33:3;
144:9

149:2^a
詩二 6
149:2^b
詩五 2

149:2^a
Psa. 2:6
149:2^b
Psa. 5:2

【149:3】願他們跳舞讚美祂的名，擊鼓彈琴歌頌祂。

【149:4】因為耶和華喜愛祂的百姓；祂用救恩給低微的人作^a妝飾。

【149:5】願聖民在榮耀中歡樂；願他們在牀上歡呼。

【149:6】願他們¹口中稱讚神為高，願他們手裏有兩刃的刀，

【149:7】為要報復列邦，刑罰眾民；

【149:8】要用鍊子捆他們的君王，用鐵鐐鎖他們的尊貴人；

【149:9】要在他們身上施行所記錄的審判。祂的聖民都有這尊榮。阿利路亞！

【149:3】 Let them praise His name with dancing; / Let them sing psalms to Him with the tambourine and the lyre.

【149:4】 For Jehovah takes pleasure in His people; / He^a adorns the lowly with salvation.

【149:5】 Let the faithful ones exult in glory; / Let them give a ringing shout upon their beds.

【149:6】 Let the high praises of God be in their throats, / And a two-edged sword in their hand,

【149:7】 To execute vengeance on the nations / And punishment among the peoples;

【149:8】 To bind their kings with fetters / And their nobles with chains of iron;

【149:9】 To execute upon them the judgment written. / This honor is for all His faithful ones. / Hallelujah!

詩篇 第一五〇篇

150:1^a
詩一〇四 35
150:1^b
詩一三四 2

【150:1】^{1a} 阿利路亞！你們要在神的^b 聖所讚美祂，在祂顯能力的穹蒼讚美祂。

【150:2】要因祂大能的作為讚美祂，按着祂的宏偉至大讚美祂。

【150:3】要用角聲讚美祂，鼓瑟彈琴讚美祂；

【150:4】擊鼓跳舞讚美祂，用絲絃的樂器和簫的聲音讚美祂；

【150:5】用大響的鈸讚美祂，用高聲的鈸讚美祂。

【150:6】^a 凡有氣息的，都要讚美耶和華。阿利路亞！

● 150:1¹ 見一四六 1 註 1。一五〇篇乃是總結的囑咐：凡有氣息的，都要讚美耶和華。（6。）

PSALM 150

150:1^a
Psa. 104:35
150:1^b
Psa. 134:2

【150:1】^{1a} Hallelujah! / Praise God in His^b sanctuary; / Praise Him in the expanse that manifests His power.

【150:2】 Praise Him for His mighty acts; / Praise Him according to His vast greatness.

【150:3】 Praise Him with the blast of the trumpet; / Praise Him with the harp and lyre;

【150:4】 Praise Him with the tambourine and with dancing; / Praise Him with the stringed instrument and the pipe.

【150:5】 Praise Him with the loud cymbals; / Praise Him with the loud clanging cymbals.

【150:6】 Let^a everything that has breath praise¹ Jehovah. / Hallelujah!

150:6^a
Psa. 148:7-13;
Rev. 5:13

150:1¹ (Hallelujah) See note 1¹ in Psa. 146. Psalm 150 is a concluding charge to everything that has breath (v. 6) to praise God.

150:6¹ (Jehovah) Heb. Jah, a shortened form of Jehovah.

150:6^a
詩一四八 7~13
啓五 13

聖經

THE HOLY BIBLE

舊約恢復本

Old Testament Recovery Version

箴言

Proverbs

箴言

綱 目

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一 過正確為人生活的原則 一 1～九 18

二 智慧行義與愚妄作惡的對比 十 1～十九 29

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貳 希西家的輯錄—警戒與教訓 二五 1～二九 27

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PROVERBS

Outline

I. The collection of Solomon (1:1—24:34)

A. The principles for man to live a proper human life (1:1—9:18)

B. A contrast between doing righteousness in wisdom and doing wickedness in folly (10:1—19:29)

C. Admonitions and teachings (20:1—24:34)

II. The collection of Hezekiah—admonitions and teachings (25:1—29:27)

III. The word of Agur—general words of wisdom (30:1-33)

IV. The word of King Lemuel (31:1-31)

書介

著者：主要的著者及彙集者爲所羅門（一 1，十 1，二五 1，參王上四 32，傳十二 9）和希西家，（二五 1，）後者在二五至二九章加上一些先祖的箴言。三十章是出自亞古珥，三一章是出自利慕伊勒王；關於這二人未有明確資料。

著時：主前約一千年（所羅門的部分，一至二四章）以及主前約七百年（希西家的部分，二五至二九章。）三十至三一章著時不詳。

著地：也許在耶路撒冷。

主 題：

智慧的話，教導人如何行事爲人，並在爲人生活中建立他們的性格

INTRODUCTION

Author: The main writers and collectors are Solomon (1:1; 10:1; 25:1; cf. 1 Kings 4:32; Eccl. 12:9) and Hezekiah (25:1), who added some proverbs of the forefathers in chs. 25 – 29. Chapter 30 is attributed to Agur, and ch. 31 to King Lemuel; nothing definite is known concerning either man.

Time of Writing: About 1000 B.C. (Solomon's portion, chs. 1 – 24) and about 700 B.C. (Hezekiah's portion, chs. 25 – 29). The time of writing for chs. 30 – 31 is unknown.

Place of Writing: Probably Jerusalem.

Subject:

Words of Wisdom Teaching People How to Behave and How to Build Up Their Character in the Human Life

箴言 第一章

壹 所羅門的論集

— 1 ~ 二四 34

— 過正確

爲人生活的原則

— 1 ~ 九 18

【1:1】大衛的兒子以色列王所羅門的^{1a}
箴言：

● 1:1¹ 希伯來文, mishle, 米效, 意, 『比擬, 箴言, 比喻, 』用以陳述一般的真理。箴言是智慧人之言語的彙集, 強調人藉着接觸神, 從神所得的智慧, 這智慧教導人如何行事爲人, 並在爲人生活中建立他們的性格。因爲本書中的箴言主要是由律法時代兩位猶大王（所羅門和希西家）所收集, 所以箴言這卷書可視爲律法的輔助。律法是神的描繪, 要求神的百姓遵守, 使他們能成爲神的複本, 好叫神得着彰顯和榮耀。（見出二十 1 註 1。）箴言是律法的輔助, 指導人如何照着神的屬性, 就是照着神的所是, 行事爲人並建立自己。

箴言是聖經中神的聖言的一部分, 所以該視爲神的呼出, 給我們吸入, 叫我們從神得着生命的供應。（提後三 16。）因此, 我們讀箴言時, 該在靈

PROVERBS 1

I. The Collection of Solomon

1:1 — 24:34

A. The Principles for Man to Live a Proper Human Life

1:1 — 9:18

【1:1】The^{1a} proverbs of Solomon the son of David, the
king of Israel:

1:1¹ (proverbs) Heb. mishle, meaning similitudes, proverbs, parables, to represent general truths. Proverbs is a collection of the words of the wise. It stresses the wisdom that man receives of God through his contacting of God and that teaches man how to behave and build up his character in his human life. Since the proverbs were collected mainly by two kings of Judah (Solomon and Hezekiah) in the age of the law, the book of Proverbs may be considered a subsidiary to the law. The law is the portrait of God; as such, it demands that God's people keep it so that they may be made copies of God for His expression and glorification (see note 1¹ in Exo. 20). Proverbs, as a subsidiary to the law, instructs people how to behave and how to build themselves up according to God's attributes, i.e., according to what God is.

As a part of the holy word in God's Holy Scriptures, Proverbs should be considered the breath of God for us to breathe in that we may receive the life supply from God (2 Tim. 3:16). Hence, we should read Proverbs

1:1^a
王上四 32
箴十 1
二五 1
傳十二 9

1:1^a
1 Kings 4:32;
Prov. 10:1;
25:1;
Eccl. 12:9

【1:2】 要使人曉得智慧和訓誨，辨識通達的言語；

裏被神的豐滿所充滿。（弗五 18，三 19。）不僅如此，我們該用重生的靈，在新約生命的靈裏，調和着禱告來讀箴言，（弗六 17～18，）好用靈和生命，與話調和。（參約六 63。）當我們仍活在這身體裏，我們需要箴言來指導我們，如何在許多方面正確的生活。然而，按照神的經綸，箴言不該用來培養我們的己和天然的人，藉以建造舊人。反之，我們該拒絕自我修養，定罪天然人的建立，（參太十六 24，羅六 6，加二 20，）並藉着操練我們的靈同着那靈，在禱告的靈裏接觸話，作為新人（弗四 22～24）來讀箴言。這樣，箴言裏的話就會對我們成為靈和生命，不是為着培養我們天然的人，乃是為着培養我們重生的新人。我們必須是愛主並追求基督，而非追求自我完全（參腓三 3～14）的人，也是愛整本聖經中主話語的人，用禱告的靈來讀經，不是要得着字句道理，乃是要尋求生命的靈與生命的話，（參約五 39～40，林後三 6，）不是要得任何幫助以自我修養，乃是要滋養我們的靈，使我們能過一種在神聖美德上，就是在神聖屬性的彰顯上是完全的基督徒生活。我們若是這樣的人，這卷書就會給我們金塊和珠寶，加強我們追求基督的生活，以完成神的經綸，就是產生並建造基督的身體，終極完成那作神心頭願望和終極目標的新耶路撒冷。

【1:2】 For knowing wisdom and instruction; / For discerning words of understanding;

by being filled with the fullness of God in our spirit (Eph. 5:18; 3:19). Furthermore, we should read Proverbs in the New Testament Spirit of life (Rom. 8:2), with our regenerated spirit, mingling prayer with our reading (Eph. 6:17-18) in order to mingle the words with spirit and life (cf. John 6:63). While we are still living in this body, we need Proverbs to give us instructions on how to live rightly in many aspects. However, according to God's economy Proverbs should not be used to build up the old man by cultivating our self and our natural man. Rather, we should reject self-cultivation and condemn the building up of the natural man (cf. Matt. 16:24; Rom. 6:6; Gal. 2:20) and come to Proverbs as a new man (Eph. 4:22-24) by exercising our spirit with the Spirit to contact the word in the spirit of prayer. Then the word in Proverbs will become spirit and life to us, not to cultivate our natural man but to cultivate our regenerated new man. We must be persons who love the Lord and pursue Christ, not self-perfection (cf. Phil. 3:3-14), and who love the Lord's word in the entire Bible and read it with a praying spirit, not to seek the doctrine of letters but to seek the Spirit and word of life (cf. John 5:39-40; 2 Cor. 3:6), and not to gain any help for self-cultivation but to nourish our spirit that we may live a Christian life that is perfect in the divine virtues, which are the expressions of the divine attributes. If we are such persons, this book will render us nuggets and gems to strengthen our life of pursuing Christ for the fulfillment of God's economy in producing and building up the Body of Christ, which consummates the New Jerusalem as God's heart's desire and ultimate goal.

【1:3】使人領受訓誨，處事明智，有公義、公平和公正；

【1:4】使愚蒙人靈明，使少年人有知識和謀畧；

【1:5】使智慧人聽見，增長學識，使聰明人得着智謀；

【1:6】使人明白箴言和譬喻，懂得智慧人的言辭和隱語。

【1:7】^{1a} 敬畏耶和華是知識的開端；愚妄人藐視智慧和訓誨。

● 1:7¹ 箴言陳明過正確為人生活的原則。主要的原則是尊崇神，（7，三 5～10，）需要智慧，（20～33，三 13～24，四 5～9，）孝敬父母，（8～9，三 1～2，六 20，三十 17，）以及尊重婚姻。（五 1～20，三一 10～31。）

尊崇神就是在每件事上顧到並尊重神，絕不忘記祂是創造我們的奇妙之神。尊崇神就是敬畏神，（7，二 4～5，八 13，九 10，十 27，十四 2，26～27，十五 16，33 上，）信靠神，（三 5～8，26，十六 20，三十 5～6，）並尊榮神。（三 9～10。）尊崇神會使我們停止作惡，也會使我們感受別人的苦難，並向他們施憐憫，施憐恤。

【1:3】For receiving instruction in wise conduct, / Righteousness, justice, and equity;

【1:4】For giving prudence to the simple, / Knowledge and discretion to the young man;

【1:5】That the wise man may hear and increase in learning, / And he who has understanding may acquire sound counsel;

【1:6】For understanding proverb and figure, / The words of the wise and their difficult sayings.

【1:7】The ^{1a} fear of Jehovah is the beginning of knowledge; / Fools despise wisdom and instruction.

1:7¹ (fear) Proverbs presents the principles for man to live a proper human life. The major principles are revering God (1:7; 3:5-10), needing wisdom (vv. 20-33; 3:13-24; 4:5-9), honoring one's parents (1:8-9; 3:1-2; 6:20; 30:17), and holding marriage in honor (5:1-20; 31:10-31).

To revere God is to consider and regard Him in everything, never forgetting that He is the wonderful God who created us. To revere God is to fear God (1:7; 2:4-5; 8:13; 9:10; 10:27; 14:2, 26-27; 15:16, 33a), to trust in Him (3:5-8, 26; 16:20; 30:5-6), and to honor Him (3:9-10). Revering God stops us from doing evil. It also causes us to be touched by the sufferings of others and to show mercy and compassion to them.

1:7^a
伯二八 28
詩—— 10
箴九 10
彼前二 17

1:7^a
Job 28:28;
Psa. 111:10;
Prov. 9:10;
1 Pet. 2:17

【1:8】我兒，要聽你^{1a}父親的訓誨，不可離棄你¹母親的指教；

【1:9】因為這要作你頭上的華冠，你項上的金鍊。

【1:10】我兒，惡人若引誘你，你不可隨從。

【1:11】他們若說，你與我們同去，我們要埋伏流人的血，要無故蹲伏害無辜的人；

【1:12】我們要像¹陰間把他們活活吞下，把他們如同下坑的人囫圇吞了。

【1:13】我們必得各樣寶物，將所擄來的，裝滿我們的房屋；

● 1:8¹ 尊崇神和孝敬父母在箴言裏相題並論。（7～9。）在十誡裏，第五條關於孝敬父母的誡命，與頭四條關於神的誡命並列。（見出二十12註1。）孝敬父母，幾乎等於尊崇神。我們若尊崇神，就會孝敬父母。見弗六2～3與註。

● 1:12¹ 見太十一23註1。

【1:8】Hear, my son, the instruction of your^{1a} father,/ And do not reject the teaching of your¹ mother;

【1:9】For they will be a wreath of grace for your head / And ornaments for your neck.

【1:10】My son, if sinners entice you,/ Do not consent.

【1:11】If they say, Come with us; let us lie in wait for blood;/ Let us ambush the innocent without cause;

【1:12】Let us swallow them alive like¹ Sheol,/ And whole, like those who go down into the pit.

【1:13】We will find all manner of precious goods;/ We will fill our houses with booty;

1:8¹ (father) Revering God and honoring one's parents are mentioned together in Proverbs (vv. 7-9). In the Ten Commandments the fifth, concerning honoring one's parents, is ranked with the first four, concerning God (see note 12¹ in Exo. 20). To honor one's parents is nearly equal to revering God. If we revere God, we will honor our parents. See Eph. 6:2 and notes.

1:12¹ (Sheol) See note 23¹ in Matt. 11.

【1:14】你與我們一同有分，大家共用一個囊袋。

【1:15】我兒，不要與他們同行這道路；禁止你的腳走他們的途徑。

【1:16】因為他們的^a腳向惡奔跑；他們急速流人的血。

【1:17】好像飛鳥，雖有網羅張設在眼前，¹仍視而不見；

【1:18】這些人埋伏，是為自流己血；蹲伏，是為自害己命。

【1:19】凡貪戀財利的，所行之路都是如此；這會奪去得財者的命。

【1:20】¹智慧在街市上^a呼喊，²在廣場上發聲。

【1:14】Throw in your lot with us; / We will all have one purse —

【1:15】My son, do not walk with them on this way; / Keep your foot from their path.

【1:16】For their^a feet run toward evil, / And they hasten to shed blood.

【1:17】For in vain is the net spread / In the eyes of any bird;

【1:18】Yet they lie in wait for their own blood; / They ambush their own lives!

【1:19】Such are the ways of everyone greedy for gain; / It takes away the life of its owners.

【1:20】¹Wisdom^a cries out in the street; / ²She utters her voice in the open squares.

● 1:17¹ 直譯，仍是徒然。

● 1:20¹ 人需要智慧來過正確的為人生活，這是箴言中主要的原則之一。見 7 註 1 一段。

● 1:20² 見八 12 註 1。

1:20¹ (Wisdom) Man's need of wisdom to live a proper human life is one of the main principles in Proverbs. See note 7¹, par. 1.

1:20² (She) See note 12¹ in ch. 8.

1:16^a
賽五九 7
羅三 15

1:16^a
Isa. 59:7;
Rom. 3:15

1:20^a
20-21;
箴八 1-4
參約七 37

1:20^a
vv. 20-21;
Prov. 8:1-4;
cf. John 7:37

【1:21】在熱鬧街頭喊叫，在城門口，
在城裏發出言語，說，

【1:22】你們愚蒙人喜愛愚昧，褻慢人
喜歡褻慢，愚頑人恨惡知識，要到幾
時呢？

【1:23】你們當因我的責備回轉；看哪，
我要將我的靈^a澆灌你們，將我的話
指示你們。

【1:24】我^a呼喚，你們拒絕；我伸手，
無人理會，

【1:25】反倒輕棄我一切的勸戒，不肯
受我的責備。

【1:26】你們遭災難，我也必發笑；驚
恐臨到你們，我必嗤笑。

【1:27】驚恐臨到你們，好像狂風；災
難來到，如同旋風；急難困苦臨到你
們身上。

【1:28】那時，他們必呼求我，我卻不
答應；懇切的尋找我，卻尋不見。

【1:21】At the head of the tumultuous street she cries; / At
the entrance of the gates in the city she utters her sayings:

【1:22】How long, O simple ones, will you love simpleness,
/ And will scoffers delight themselves in scoffing, / And
will fools hate knowledge?

【1:23】Turn yourselves at my reproof — / Immediately I
will^a pour out my spirit on you; / I will make my words
known to you.

【1:24】Because I^a called and you refused; / I stretched out
my hand and no one heeded,

【1:25】And you neglected all my counsel / And would
have none of my reproof;

【1:26】I also will laugh at your calamity; / I will mock
when what you dread comes,

【1:27】When what you dread comes like a storm, / And
your calamity comes like a whirlwind, / When distress
and anguish come upon you.

【1:28】Then they will call on me, but I will not answer; /
They will seek me diligently, but they will not find me.

1:23^a
賽四四 3
珥二 28
亞十二 10

1:24^a
賽六五 12
耶七 13
參太十一 17

1:23^a
Isa. 44:3;
Joel 2:28;
Zech. 12:10

1:24^a
Isa. 65:12;
Jer. 7:13;
cf. Matt. 11:17

【1:29】因為他們恨惡知識，不選擇敬畏耶和華，

【1:30】不肯受我的勸戒，藐視我一切的責備，

【1:31】所以他們必喫自己行徑的果子，飽嘗自設的計謀。

【1:32】愚蒙人背道，必殺己身；愚頑人安逸，必滅己命。

【1:33】惟有聽從我的，必安然居住，得享安寧，免受災禍的驚恐。

箴言 第二章

【2:1】^a我兒，你若領受我的言語，將我的誠命珍藏在你的裏面，

【2:2】側耳聽智慧，傾心求聰明；

【2:3】你若呼求明哲，揚聲求聰明，

【2:4】尋找她，如尋找銀子，搜求她，如搜求隱藏的珍寶，

【1:29】Because they hated knowledge / And did not choose the fear of Jehovah,

【1:30】And would have none of my counsel / And despised all my reproof;

【1:31】They shall eat of the fruit of their own way / And be filled with their own devices.

【1:32】For the turning away of the simple will kill them, / And the prosperity of the foolish will cause them to perish;

【1:33】But he who listens to me will dwell securely / And will live at ease, without the dread of evil.

PROVERBS 2

【2:1】^aMy son, if you receive my words / And treasure up my commandments within you,

【2:2】Making your ear attentive to wisdom / And inclining your heart to understanding;

【2:3】Indeed, if you cry out for discernment / And lift up your voice for understanding;

【2:4】If you seek her like silver / And search for her like hidden treasures,

【2:5】你就明白如何敬畏耶和華，得以認識神。

【2:6】因為耶和華^a賜人智慧；知識和聰明都由祂口而出；

【2:7】祂給正直人積存真智慧，給行為純全的人作盾牌，

【2:8】保守公平的途徑，護庇虔誠人的道路。

【2:9】你就必明白公義、公平、公正，和一切善美的途徑。

【2:10】智慧必進入你心，你魂必喜悅知識；

【2:11】謀畧必護衛你；聰明必保守你：

【2:12】救你脫離邪惡的道路，脫離說乖謬話的人。

【2:13】那等人捨棄正直的途徑，行走黑暗的道路，

【2:5】Then you will understand the fear of Jehovah / And find the knowledge of God.

【2:6】For Jehovah^a gives wisdom; / From His mouth come knowledge and understanding;

【2:7】He stores up sound wisdom for the upright; / He is a shield to those who walk in integrity,

【2:8】Guarding the paths of justice / And keeping the way of His faithful ones.

【2:9】Then you will understand righteousness and justice / And equity, indeed, every good path.

【2:10】For wisdom will enter your heart, / And knowledge will be pleasant to your soul;

【2:11】Discretion will watch over you; / Understanding will keep you:

【2:12】To deliver you from the way of evil, / From the man who speaks perverse things,

【2:13】From those who forsake the paths of uprightness / To walk in the ways of darkness,

2:6^a
王上三 9, 12
雅一 5

2:6^a
1 Kings 3:9, 12;
James 1:5

【2:14】喜悅作惡，歡喜惡人的乖僻，

【2:15】他們的途徑彎曲，他們的道路偏岔。

【2:16】智慧要救你脫離¹淫婦，就是那油嘴滑舌的外女；

【2:17】她離棄少年的同伴，忘了神的盟約；

【2:18】她的家陷入死亡，她的路引向¹陰間。

【2:19】凡到她那裏去的，不得轉回，也得不着^a生命的途徑。

【2:20】智慧必使你行善人的道路，守義人的途徑。

【2:21】因為正直人必在^a地上居住；完全人必在其上存留。

【2:14】Who rejoice in doing evil / And delight in the perverseness of evil,

【2:15】Whose paths are crooked, / And who are devious in their ways;

【2:16】To deliver you from the strange woman, / From the adulteress who flatters with her words,

【2:17】Who forsakes the companion of her youth / And forgets the covenant of her God;

【2:18】For her house sinks down to death, / And her paths lead to the dead;

【2:19】None who go to her ever return, / Nor do they attain to the^a paths of life;

【2:20】That you may walk in the way of good men / And keep the paths of the righteous;

【2:21】For the upright will dwell in the^a land, / And the perfect will remain in it;

● 2:16¹ 直譯，陌生婦人。

● 2:18¹ 直譯，陰魂。

2:19^a
詩十六 11
箴五 6
十 17

2:19^a
Psa. 16:11;
Prov. 5:6;
10:17

2:21^a
詩三七 9, 11, 22,
29, 34

2:21^a
Psa. 37:9, 11, 22,
29, 34

【2:22】惟有惡人必從地上剪除，奸詐的必從其上拔出。

箴言 第三章

【3:1】我兒，不要忘記我的指教，你心要謹守我的誡命；

【3:2】因為它必將長久的日子、生命的年數與平安，加給你。

【3:3】不可使慈愛、真實離棄你：要繫在你頸項上，寫在你^a心版上。

【3:4】這樣，你必在神和人眼前蒙¹恩寵，²有美好的悟性。

【3:5】你要全心^a信靠耶和華，不可倚靠自己的聰明；

【3:6】在你一切的道路，都要認定祂，祂必修直你的途徑。

● 3:4¹ 或，恩典。

● 3:4² 七十士希臘文譯本作，準備作善美的事。（參羅十二 17，林後八 21。）

【2:22】 But the wicked will be cut off from the land, / And the treacherous will be uprooted from it.

PROVERBS 3

【3:1】 My son, do not forget my instruction, / But let your heart keep my commandments;

【3:2】 For length of days and years of life / And peace will they add to you.

【3:3】 Do not let lovingkindness and truth forsake you: / Bind them around your neck; / Write them upon the^a tablet of your heart.

【3:4】 Thus you will find¹ favor and² a reputation for fine understanding / In the sight of God and man.

【3:5】^aTrust in Jehovah with all your heart, / And do not rely on your own understanding;

【3:6】 In all your ways acknowledge Him, / And He will make your paths straight.

3:4¹ (favor) Or, grace.

3:4² (a) The Septuagint translates, exercise foresight for what is honorable (cf. Rom. 12:17; 2 Cor. 8:21).

3:3^a
箴七 3
六 21
耶十七 1
林後三 3
參申六 8
十一 18

3:5^a
詩三七 3-5

3:3^a
Prov. 7:3;
6:21;
Jer. 17:1;
2 Cor. 3:3;
cf. Deut. 6:8;
11:18

3:5^a
Psa. 37:3-5

3:7^a
羅十二 16

【3:7】不要自以為^a有智慧；要敬畏耶和華，遠離惡事。

【3:8】這便醫治你的身體，滋潤你的骨頭。

【3:9】你要以財物，和一切^a初熟的出產，尊榮耶和華。

【3:10】這樣，你的^a倉房必充滿有餘，你的酒醪必盈溢新酒。

【3:11】我兒，你不可輕看耶和華的^{1a}懲治，也不可厭煩祂的管教；

【3:12】^a因為耶和華所愛的，祂必管教，正如父親管教所喜愛的兒子。

【3:13】尋得智慧，得着聰明的，這人便為¹有福。

【3:14】因為賺得智慧勝過賺得銀子，其收益強於金子。

● 3:11¹ 或，指教，如 1 節者。

● 3:13¹ 或，快樂。18 節者同。

【3:7】Do not be^a wise in your own eyes; / Fear Jehovah, and depart from evil.

【3:8】It will be healing to your body / And refreshment to your bones.

【3:9】Honor Jehovah with your substance / And with the^a firstfruits of all your produce;

【3:10】Then your^a barns will be filled with plenty, / And your vats will burst open with new wine.

【3:11】My son, do not despise the^{1a} chastening of Jehovah, / Nor be weary of His discipline;

【3:12】^aFor whom Jehovah loves He disciplines, / Even as a father, the son in whom he delights.

【3:13】¹Blessed is the man who finds wisdom, / And the man who gains understanding.

【3:14】For her profit is better than the profit of silver, / And her income is better than gold.

3:7^a
Rom. 12:16

3:9^a
Exo. 23:19;
Deut. 26:2

3:10^a
Deut. 28:8

3:11^a
Job 5:17;
Psa. 94:12;
Heb. 12:5

3:12^a
Heb. 12:6

3:11¹ (chastening) Or, instruction, as in v. 1.

3:13¹ (Blessed) Or, Happy.

【3:15】^a 智慧比珊瑚更寶貴，你一切所喜愛的，都不足與她比較。

【3:16】她右手有長壽，左手有財富與尊榮。

【3:17】她的道路是安樂的道路；她的路徑全是平安。

【3:18】對持守她的人，她是^a 生命樹；持定她的是有福的。

【3:19】耶和華以¹ 智慧立^a 大地，以聰明定諸天；

【3:20】以知識使^a 深淵裂開，使天空滴下^b 甘露。

【3:21】我兒，要謹守真智慧和謀畧，不可使這些離開你的眼目。

【3:22】這些必作你魂的生命，作你頸項的美飾。

● 3:19¹ 耶和華藉以立大地並定諸天的這一位，乃是基督，祂是神的智慧。（林前一 24。）見八 12 註 1。

【3:15】^a She is more precious than corals, / And nothing you desire compares with her.

【3:16】Length of days is in her right hand; / In her left hand are riches and honor.

【3:17】Her ways are ways of pleasantness, / And all her paths are peace.

【3:18】She is a ^a tree of life to those who lay hold of her, / And happy are those who hold her fast.

【3:19】Jehovah by ¹ wisdom founded the ^a earth; / He established the heavens by understanding;

【3:20】By His knowledge the ^a depths were broken open / And the skies drop down the ^b dew.

【3:21】My son, do not let these depart from your sight: / Keep sound wisdom and discretion;

【3:22】And they will be life for your soul / And a graceful ornament for your neck.

3:19¹ (wisdom) This One by whom Jehovah founded the earth and established the heavens is Christ, who is the wisdom of God (1 Cor. 1:24). See note 12¹ in ch. 8.

【3:23】你必安然行路，你的腳必不至絆跌。

【3:24】你躺下，必不懼怕；你躺臥，必睡得香甜。

【3:25】忽然來的驚恐，你不要^a害怕；惡人的毀滅臨到，你也不要恐懼。

【3:26】因為耶和華是你所信靠的，祂必保守你的腳不被纏住。

【3:27】你手若有行善的力量，就不可推辭，^a當向那應得的人施行。

【3:28】你那裏若有現成的，不可對鄰舍說，去罷，明天再來，我必給你。

【3:29】你的鄰舍既在你附近安居，你不可設計害他。

【3:30】人未曾加害於你，你不可無故與他相爭。

【3:31】不可嫉妒強暴的人，也不可選擇他所行一切的路。

【3:23】Then you will walk on your way securely, / And your foot will not stumble.

【3:24】When you lie down, you will not be afraid; / But you will lie down, and your sleep will be sweet.

【3:25】Do not^a be afraid of sudden fear, / Nor of the destruction of the wicked when it comes;

【3:26】For Jehovah will be your confidence, / And He will keep your foot from being caught.

【3:27】Do not withhold good from those^a to whom it is due, / When it is in the power of your hand to do so.

【3:28】Do not say to your neighbor, Go, and come back; / And tomorrow I will give it — when you have it with you.

【3:29】Do not devise harm against your neighbor, / While he lives securely beside you.

【3:30】Do not strive with a man without cause, / If he has done you no harm.

【3:31】Do not envy a man of violence, / And do not choose any of his ways;

3:25^a
彼前三 6

3:25^a
1 Pet. 3:6

3:27^a
羅十三 7
加六 10

3:27^a
Rom. 13:7;
Gal. 6:10

【3:32】因為乖僻人為耶和華所憎惡；
祂親密的指教與正直人同在。

【3:33】耶和華咒詛惡人的家庭，賜福
與義人的居所。

【3:34】祂譏誚那好譏誚的人，賜恩給^a
謙卑的人。

【3:35】智慧人必承受¹尊榮，²愚昧人
必加添自己的羞辱。

箴言 第四章

【4:1】^a眾子阿，要聽父親的訓誨，要
留心聽，好得聰明。

【4:2】因我授與你們的是美好的學識；
不可離棄我的指教。

【4:3】我在父親面前為孝子，在母親眼
中為獨一的^a嬌兒。

● 3:35¹ 或，榮耀。

● 3:35² 原文意不詳。或可譯為，愚昧人高陞
也成為羞辱。

【3:32】For the perverse man is an abomination to
Jehovah,/ But His intimate counsel is with the upright.

【3:33】The curse of Jehovah is in the house of the wicked
man,/ But He blesses the dwelling place of the righteous.

【3:34】To scorers He is scornful,/ But to the^a humble
He gives grace.

【3:35】The wise will inherit¹ honor,/ ²But fools increase
their own disgrace.

PROVERBS 4

【4:1】^aHear, my sons, the instruction of a father,/ And be
attentive, that you may gain understanding;

【4:2】For I give you good teaching;/ Do not forsake my
instruction.

【4:3】For I was a son to my father,/ ^aTender and the only
beloved in the sight of my mother.

3:35¹ (honor) Or, glory.

3:35² (But) The Hebrew text is obscure. Another rendering may be,
But shame will be the promotion of fools.

3:34^a
雅四 6
彼前五 5
參路一 52

4:1^a
箴一 8

4:3^a
代上二九 1

3:34^a
James 4:6;
1 Pet. 5:5;
cf. Luke 1:52

4:1^a
Prov. 1:8

4:3^a
1 Chron. 29:1

【4:4】父親教訓我說，你心要謹記我的言語；遵守我的命令，便得存活。

【4:5】要得^a智慧，得聰明；不可忘記，也不可偏離我口中的言語。

【4:6】不可離棄智慧，智慧就保守你；要愛她，她就護衛你。

【4:7】智慧的開端就是，你要取得智慧；¹在你一切所得之中，要取得聰明。

【4:8】珍重智慧，她就使你高陞；懷抱智慧，她就使你尊榮。

【4:9】她必將華冠加在你頭上，把榮冕交給你。

【4:10】我兒，你要聽，要接受我的言語，你一生的年日就必增多。

【4:11】我已指教你走智慧的道路，引導你行正直的途徑。

【4:12】你行走，腳步必不受阻礙；你奔跑，也不至跌倒。

【4:4】And he taught me and said to me, / Let your heart hold fast to my words; / Keep my commandments and live;

【4:5】Get^a wisdom; get understanding; / Do not forget nor turn away from the words of my mouth.

【4:6】Do not forsake her, and she will keep you; / Love her, and she will guard you.

【4:7】The beginning of wisdom is this: / Get wisdom; and in all your getting, get understanding.

【4:8】Prize her highly, and she will exalt you; / She will honor you if you embrace her.

【4:9】She will give a garland of grace for your head; / A crown of beauty will she bestow on you.

【4:10】Hear, my son, and receive my words, / And the years of your life will be many.

【4:11】I have taught you in the way of wisdom; / I have led you in the paths of uprightness.

【4:12】When you walk, your steps will not be hindered; / And when you run, you will not stumble.

● 4:7¹ 或，要以你一切所得的，去得聰明。

【4:13】要持定訓誨，不可放鬆；當護衛她，因為她是你的生命。

【4:14】不可進惡人的途徑；不要行壞人的道路。

【4:15】要躲避，不可經過；要轉身而去。

【4:16】這等人若不行惡，就睡不着覺；不使人跌倒，就不得安眠；

【4:17】因為他們喫的是奸惡餅，喝的是強暴酒。

【4:18】但義人的途徑好像¹黎明的^a光，越照越明，直到日午。

● 4:18¹ 黎明的光，就是日出，表徵基督的來臨。（路一 78，彼後一 19。）這表號也可表徵我們每早晨得復興。基督徒的生活就像日頭出現。（士五 31，太十三 43。）我們基督徒該跟隨太陽，每早晨得復興並有新的起頭。然後我們該繼續上升，越照越明，直到日午。

【4:13】Take hold of instruction; do not let go; / Guard her, for she is your life.

【4:14】Do not enter the path of the wicked, / And do not walk in the way of the evil.

【4:15】Avoid it; do not pass by it; / Turn away from it and pass on by.

【4:16】For they cannot sleep unless they do evil; / And they are robbed of their sleep unless they cause someone to stumble.

【4:17】For they eat the bread of wickedness / And drink the wine of violence.

【4:18】But the path of the righteous is like the ^alight of ¹dawn, / Which shines brighter and brighter until the full day.

4:18¹ (dawn) The light of dawn, the sunrise, signifies Christ in His coming (Luke 1:78; 2 Pet. 1:19). This figure may also signify our being revived every morning. The Christian life is like the dawning of the sun (Judg. 5:31; Matt. 13:43). As Christians we should follow the sun to be revived and to have a new beginning every morning. Then we should continue to rise and shine brighter and brighter until the full day.

4:18^a
士五 31
撒下二三 4
但十二 3
太十三 43

4:18^a
Judg. 5:31;
2 Sam. 23:4;
Dan. 12:3;
Matt. 13:43

4:19^a
約壹二 10

【4:19】惡人的道路好像幽暗；自己不知因甚麼^a絆跌。

4:20^a
箴五 1

【4:20】^a我兒，要留心聽我的言語，側耳聽我的講論。

【4:21】都不可使這些離你的眼目；要持守在你心中。

4:22^a
箴十二 18
十三 17
十六 24

【4:22】因為對尋得的人，這些乃是生命，又是全身的^a醫治。

4:23^a
參申四 9
腓四 7
帖前三 13

【4:23】你要切切^a保守你心，因為生命的果效^b發之於心。

4:23^b
太十二 35
參太十五 19

【4:24】你要除掉邪僻的言辭，遠離乖謬的談論。

【4:25】你的眼目要向前正看，你的眼睛當向前直觀。

【4:26】要修直你腳下的途徑，堅定你一切的道路。

【4:27】不可偏向左右；要使你的腳離開邪惡。

【4:19】The way of the wicked is like deep darkness; / They do not know what they^a stumble over.

【4:20】^aMy son, be attentive to my words; / Incline your ear to my sayings.

【4:21】Do not let them depart from your sight; / Keep them in the midst of your heart.

【4:22】For they are life to those who find them, / And^a healing to all their flesh.

【4:23】^aKeep your heart with all vigilance, / For^b from it are the issues of life.

【4:24】Put away from you crooked speech, / And put perverse talk far from you.

【4:25】Let your eyes look directly ahead, / And let your gaze be straight in front of you.

【4:26】Make straight the path of your feet, / And all your ways will be established.

【4:27】Do not turn to the right or to the left; / Turn your foot away from evil.

4:19^a
1 John 2:10

4:20^a
Prov. 5:1

4:22^a
Prov. 12:18;
13:17;
16:24

4:23^a
cf. Deut. 4:9;
Phil. 4:7;
1 Thes. 3:13

4:23^b
Matt. 12:35;
cf. Matt. 15:19

箴言 第五章

5:1^a
箴四 20

【5:1】^a 我兒，要留心聽我的智慧，側耳聽我的聰明，

【5:2】為要使你謹守謀畧，嘴唇護衛知識。

【5:3】因為¹ 淫婦的嘴滴下蜂蜜，她的口比油更滑；

【5:4】至終她卻苦似茵蔯，快如^a 兩刃的刀。

【5:5】她的腳下入死地；她的腳步邁向陰間。

【5:6】她不走生命平坦的途徑；她所行的變遷不定，自己卻不知道。

● 5:3¹ 直譯，陌生婦人。20 節者同。1～20 節的囑咐是要尊重婚姻。（來十三 4 與註 1。）在尊重婚姻上，男人的忠信是基礎，婦人的美德是建立。（十二 4 上，十四 1 上，三一 10～31。）這是箴言裏過正確為人生活的原則之一。（見一 7 註 1 一段。）

PROVERBS 5

5:1^a
Prov. 4:20

【5:1】^a My son, be attentive to my wisdom; / Incline your ear to my understanding,

【5:2】 That you may keep discretion, / And your lips may guard knowledge.

【5:3】 For the lips of a ¹strange woman drip honey, / And her mouth is smoother than oil;

【5:4】 But in the end she is bitter as wormwood, / Sharp as a ^atwo-edged sword.

【5:5】 Her feet go down to death; / Her steps hold fast to Sheol.

【5:6】 She does not make straight the path of life: / Her ways wander, and she does not know it.

5:4^a
cf. Heb. 4:12;
Rev. 1:16

5:3¹ (strange) The charge in vv. 1-20 is to hold marriage in honor (Heb. 13:4 and note 1). In holding marriage in honor, the man's faithfulness is the base, and the woman's virtues are the building up (12:4a; 14:1a; 31:10-31). This is one of the principles in Proverbs for man to live a proper human life (see note 7¹, par. 1, in ch. 1).

【5:7】^a 眾子阿，現在要聽從我，不可離棄我口中的話。

【5:8】 你所行的路要離她遠，不可就近她的房門；

【5:9】 免得將你的尊榮給了別人，將你的歲月給了殘忍的人；

【5:10】 免得別人滿得你的貲財，你勞碌得來的歸入外人的家；

【5:11】 終久，你的皮肉和身體銷毀，你就悲歎，

【5:12】 說，我怎麼恨惡訓誨，我的心怎麼藐視責備！

【5:13】 也不聽從我教師的話，又不側耳聽那教導我的人；

【5:14】 我在會眾和大會裏，幾乎落在諸般的惡中。

【5:15】 你要喝自己池中的水，飲自己井裏流動的水。

【5:7】^a And now, my sons, listen to me, / And do not depart from the words of my mouth.

【5:8】 Keep your way far from her, / And do not go near the door of her house;

【5:9】 Lest you give your honor to others, / And your years to the cruel;

【5:10】 Lest strangers be filled with your wealth, / And your labors go to the house of a foreigner,

【5:11】 And you mourn at your end, / When your flesh and your body are consumed,

【5:12】 And you say, How I have hated instruction, / And my heart has despised reproof!

【5:13】 And I have not listened to the voice of my teachers / Nor inclined my ear to my instructors;

【5:14】 I was almost into every evil / In the midst of the congregation and assembly.

【5:15】 Drink waters out of your own cistern, / And running water out of your own well.

【5:16】你的泉源豈可漲溢在外，如同
溪水流在街上？

【5:17】這水惟獨歸你一人，不可與別
人同用。

【5:18】要使你的泉源蒙福；要喜悅你^a
少年所娶的妻，

【5:19】她如可愛的^a麀鹿，可喜的母鹿；
願她的胸懷使你時時滿足，她的愛情
使你常常迷戀。

【5:20】我兒，你為何迷戀淫婦？為何
抱外女的胸懷？

【5:21】因為人的道路都在耶和華^a眼
前，祂也考量人一切的途徑。

【5:22】惡人必被自己的罪孽捉住，他
必被自己罪惡的繩索纏繞。

【5:23】他因不受訓誨就必死亡，又因
愚妄過甚，必走迷了路。

【5:16】Should your springs be shed forth, / Like streams
of water in the streets?

【5:17】Let them be yours alone, / And not for strangers
with you.

【5:18】Let your fountain be blessed, / And rejoice in the
^awife of your youth,

【5:19】A lovely^a hind and a graceful doe. / Let her breasts
satisfy you at all times. / May you be ravished with her
love always.

【5:20】For why should you be ravished, my son, with
a strange woman / And embrace the bosom of an
adulteress?

【5:21】For the ways of a man are before the^a eyes of
Jehovah, / And He ponders all his paths.

【5:22】The wicked man is taken by his own iniquities, /
And he is held fast by the cords of his own sin.

【5:23】He will die for lack of instruction, / And in the
greatness of his folly he will go astray.

5:18^a
瑪二 14

5:19^a
創四九 21
撒下二二 34
歌二 7
三 5
哈三 19

5:21^a
耶十六 17
來四 13

5:18^a
Mal. 2:14

5:19^a
Gen. 49:21;
2 Sam. 22:34;
S. S. 2:7;
3:5;
Hab. 3:19

5:21^a
Jer. 16:17;
Heb. 4:13

箴言 第六章

【6:1】我兒，你若爲鄰舍作保，替生人擊掌擔保，

【6:2】你就被口中的話語纏住，被嘴裏的言語捉住。

【6:3】我兒，你既落在鄰舍手中，就當這樣行纔可救自己：你要去，降卑自己，懇求你的鄰舍。

【6:4】不容你的眼睛^a睡覺，不容你的眼皮打盹。

【6:5】要救自己，如羚羊脫離獵戶的手，如鳥脫離捕鳥人的手。

【6:6】懶惰人哪，你去察看^a螞蟻的行徑，就可得智慧。

【6:7】螞蟻沒有元帥，沒有官長，沒有統管，

【6:8】尚且在夏天豫備食物，在收割時聚斂糧食。

PROVERBS 6

【6:1】My son, if you have become a surety for your neighbor, / If you have given your hands as a pledge for a stranger,

【6:2】You are snared by the words of your mouth; / You are caught by the words of your mouth.

【6:3】Do this now, my son, and deliver yourself, / Since you have come into the hand of your neighbor: / Go, humble yourself, and plead with your neighbor.

【6:4】Do not give^a sleep to your eyes, / Nor slumber to your eyelids.

【6:5】Deliver yourself like a gazelle from the hunter's hand / And like a bird from the fowler's hand.

【6:6】Go to the^a ant, you sluggard; / Consider its ways, and be wise,

【6:7】Which, having no chief, / Officer, or ruler,

【6:8】Prepares its food in summer / And gathers its sustenance in the harvest.

6:4^a
詩一三二 4

6:4^a
Psa. 132:4

6:6^a
箴三十 25

6:6^a
Prov. 30:25

【6:9】懶惰人哪，你要躺臥到幾時呢？
你何時睡醒起來呢？

【6:10】^a 再睡片時，打盹片時，抱着手
躺臥片時，

【6:11】你的貧窮就必如強盜來臨，你的
缺乏就必如拿兵器的人來到。

【6:12】卑劣之徒，作惡之人，行事滿
口乖僻，

【6:13】擠眉弄眼，用腳示意，用指
點畫，

【6:14】^a 心存乖僻，常設惡謀，佈
散紛爭。

【6:15】所以，災難必忽然臨到；他必
頃刻破敗，無法可治。

【6:16】耶和華所恨惡的有六樣，連祂
魂所憎惡的共有七樣，

【6:17】就是高傲的眼、撒謊的舌、流
無辜人血的手、

【6:9】How long, sluggard, will you lie there? / When will
you arise from your sleep?

【6:10】^a A little sleep, a little slumber, / A little folding of
the hands to rest,

【6:11】And your poverty will come upon you like a
robber, / And your want, like an armed man.

【6:12】A worthless man, a wicked man, / Goes around
with a perverse mouth,

【6:13】Winking with his eyes, signaling with his feet, /
Pointing with his fingers;

【6:14】With perverseness in his ^aheart, he is devising evil
continually; / He injects discord.

【6:15】Therefore his calamity will come suddenly; / In a
moment he will be broken, and there will be no remedy.

【6:16】There are six things that Jehovah hates; / Indeed,
seven that are an abomination to His soul:

【6:17】Haughty eyes, a lying tongue, / And hands that
shed innocent blood,

6:10^a
10-11;
箴二四 33-34

6:10^a
vv. 10-11;
Prov. 24:33-34

6:14^a
太十五 19

6:14^a
Matt. 15:19

6:18^a
賽五九 7
羅三 15

【6:18】圖謀惡計的心、^a飛跑行惡的腳、

【6:18】A heart that devises wicked schemes, / ^aFeet that hurry to run to evil,

6:18^a
Isa. 59:7;
Rom. 3:15

6:19^a
箴六 14

【6:19】吐謊言的假見證人、並在弟兄中佈散^a紛爭的人。

【6:19】A false witness who utters lies, / And one who injects ^adiscord among brothers.

6:19^a
Prov. 6:14

6:20^a
箴一 8

【6:20】^a我兒，要謹守你父親的誡命，不可離棄你母親的指教，

【6:20】^aMy son, keep the commandment of your father, / And do not reject the teaching of your mother;

6:20^a
Prov. 1:8

6:21^a
箴三 3
七 3

【6:21】要常^a繫在你心上，綁在你頸項上。

【6:21】^aBind them continually on your heart; / Tie them around your neck.

6:21^a
Prov. 3:3;
7:3

6:22^a
箴三 23-24
參申六 6-8
十一 18-20

【6:22】你^a行走，它必引導你；你躺臥，它必看守你；你睡醒，它必與你談論。

【6:22】When you ^awalk about, it will guide you, / When you lie down, it will watch over you; / And when you awake, it will talk with you.

6:22^a
Prov. 3:23-24;
cf. Deut. 6:6-8;
11:18-20

6:23^a
詩十九 8
一一九 105

【6:23】因為誡命是^a燈，指教是光，訓誨的責備是生命的道路，

【6:23】For the commandment is a ^alamp, and the teaching a light, / And the reproofs of instruction are the way of life,

6:23^a
Psa. 19:8;
119:105

【6:24】能保守你遠離惡婦，遠離外女油滑的舌頭。

【6:24】To keep you from the evil woman, / From the smooth tongue of the adulteress.

【6:25】你心中不要貪戀她的美色，也不要被她的眼皮勾引；

【6:25】Do not desire her beauty in your heart, / Nor let her catch you with her eyelids;

【6:26】因為妓女的代價只是一塊餅；¹淫婦卻獵取人寶貴的性命。

【6:26】For the price of a harlot is a loaf of bread, / But the wife of another man hunts for the precious soul.

● 6:26¹ 或，有夫之婦。

【6:27】人若懷裏攬火，衣服豈能不燒燬呢？

【6:28】人若在火炭上走，腳豈能不灼傷呢？

【6:29】與鄰舍之妻同寢的，也是如此；凡挨觸她的，必難免受罰。

【6:30】賊因飢餓偷竊充飢，人不藐視他；

【6:31】他若被發現，就要賠還七倍，要將家中所有的盡都交出。

【6:32】與婦人行^a淫的，便是無知；行這事的，自毀性命。

【6:33】他必受傷損，遭凌辱；他的羞恥不得塗抹。

【6:34】因為嫉恨乃是男人的烈怒，在報仇的日子絕不留情。

【6:35】甚麼贖價，他都不顧；你雖送許多禮物，他也不肯干休。

【6:27】Can a man take fire in his bosom / And his clothes not be burned?

【6:28】Can a man walk on hot coals / And his feet not be scorched?

【6:29】So it is with him who goes in to his neighbor's wife; / No one who touches her will be unpunished.

【6:30】The thief is not despised if he steals / To satisfy himself when he is hungry;

【6:31】But if he is found out, he shall restore sevenfold; / He must give over all the substance of his house.

【6:32】He who commits^a adultery with a woman lacks sense; / He who does it destroys his own soul.

【6:33】He will find wounds and dishonor, / And his reproach will not be wiped away.

【6:34】For jealousy is the rage of a man, / And he will not spare in the day of vengeance.

【6:35】He will not regard any ransom, / Nor will he be content if you give him great gifts.

6:32^a
林前六 18
來十三 4

6:32^a
1 Cor. 6:18;
Heb. 13:4

箴言 第七章

7:1^a
箴二 1

【7:1】^a 我兒，你要遵守我的言語，將我的誠命珍藏在你的裏面。

【7:2】要遵守我的誠命，就得存活；保守我的指教，好像保守眼中的瞳人。

7:3^a
箴三 3

【7:3】繫在你指頭上，寫在你^a心版上。

【7:4】要對智慧說，你是我的姊妹，要稱呼聰明為密友，

【7:5】好保守你遠離¹淫婦，遠離說諂媚話的外女。

【7:6】我曾在我房屋的窗戶內，從我窗櫺之間往外觀看，

【7:7】見愚蒙人內，少年人中，分明有一個無知的少年人，

【7:8】從街上經過，走近淫婦的巷口，步上通往她家的路，

● 7:5¹ 直譯，陌生婦人。

PROVERBS 7

【7:1】^aMy son, keep my words, / And treasure up my commandments within you.

【7:2】Keep my commandments, and live; / And my teaching, like the apple of your eye.

【7:3】Bind them on your fingers; / Write them on the^a tablet of your heart.

【7:4】Say to wisdom, You are my sister, / And call understanding your close friend,

【7:5】That they may keep you from the strange woman, / From the adulteress who flatters with her words.

【7:6】For at the window of my house / I looked out through my lattice,

【7:7】And I saw among the simple ones, / I discerned among the youths, / A young man lacking sense,

【7:8】Passing along the street near her corner; / And he takes the way to her house,

7:1^a
Prov. 2:1

7:3^a
Prov. 3:3

【7:9】在黃昏，或晚上，或半夜，或黑暗之中。

【7:10】有一個婦人來迎接他，是妓女的打扮，心懷詭詐。

【7:11】這婦人喧嚷，任性不羈，在家裏停不住腳—

【7:12】有時在街市上，有時在寬闊處，或在各巷口蹲伏等候；

【7:13】她拉住那少年人，與他親嘴，厚顏無恥的對他說，

【7:14】我原要獻祭，今日纔還了所許的願。

【7:15】因此，我出來迎接你，懇切要見你的面，果然遇見了你。

【7:16】我已經用毯子和埃及細麻織的花紋布，鋪了我的牀；

【7:17】我又用沒藥、沉香、桂皮，薰了我的榻。

【7:9】In the twilight, in the evening of the day, / In the deep of night and darkness.

【7:10】And there comes a woman to meet him, / Dressed as a harlot and cunning of heart.

【7:11】She is rowdy and defiant; / Her feet do not stay at home —

【7:12】Now in the street, now in the squares, / And at every corner she lies in wait.

【7:13】And she grabs him and kisses him; / And with an impudent face she says to him,

【7:14】I had to make offerings; / Today I have paid my vows.

【7:15】Therefore I have come out to meet you, / To earnestly seek your presence; and I have found you.

【7:16】I have decked my couch with coverings, / Colored spreads of the linen of Egypt;

【7:17】I have sprinkled my bed with myrrh, / Aloes, and cinnamon.

【7:18】你來，我們可以飽嘗愛情，直到早晨；我們可以彼此親愛歡樂。

【7:19】因為我丈夫不在家，出門行遠路。

【7:20】他手拿銀囊，到月望纔回家。

【7:21】淫婦用許多花言巧語誘惑他，用諂媚的話哄逼他。

【7:22】少年人立刻跟隨她，好像牛往宰殺之地，又像人帶着鎖鍊去受愚妄人受的懲治，

【7:23】直到箭穿他的肝；他如同雀鳥急投網羅，並不知這會自喪己命。

【7:24】^a 眾子阿，現在要聽從我，留心聽我口中的話。

【7:25】你的心不可偏向淫婦的道路，不要迷入她的途徑。

【7:26】因為被她傷害仆倒的不少，被她殺戮的甚多。

【7:18】Come, let us drink our fill of love until the morning;/ Let us delight ourselves with love.

【7:19】For my husband is not at home;/ He has gone on a long journey.

【7:20】He has taken the money bag with him;/ He will come home at the full moon.

【7:21】With her great persuasiveness she beguiles him;/ With her smooth talk she compels him.

【7:22】He goes after her immediately, / As an ox goes to the slaughter, / Or as someone in fetters, to the correction of the fool,

【7:23】Until an arrow pierces through his liver. / As a bird hastens to the snare, / So he does not know that this will cost him his life.

【7:24】^a And now, my sons, listen to me, / And pay attention to the words of my mouth.

【7:25】Do not let your heart turn aside to her ways; / Do not stray into her paths.

【7:26】For many are those whom she has brought down wounded, / And numerous are all who have been slain by her.

【7:27】她的家是通往陰間的道路，下到死亡的密宮。

箴言 第八章

【8:1】智慧豈不^a呼叫？聰明豈不揚聲？

【8:2】她在路旁高處的頂上，在十字路口站立；

【8:3】在城門旁，在城門口，在城門的出入處大聲呼喊：

【8:4】眾人哪，我呼叫你們，我向¹世人發聲，說，

【8:5】愚蒙人哪，你們要會悟靈明；愚昧人哪，你們當心裏明白。

【8:6】你們當聽，因我要說尊高的事；我張嘴要論正直的事。

【8:7】我的口要發出真理，我的嘴憎惡邪惡。

【7:27】Her house is the way to Sheol, / Going down to the chambers of death.

PROVERBS 8

【8:1】Does not wisdom^a call, / And understanding lift up her voice?

【8:2】On the top of the heights, by the way, / Where the paths meet, she takes her stand;

【8:3】Beside the gates, at the entry of the city, / At the entrance of the doors, she cries aloud:

【8:4】To you, O men, I call; / And my voice is to the sons of men.

【8:5】O simple ones, understand prudence; / And, O fools, be of an understanding heart.

【8:6】Hear, for I will speak noble things; / And the opening of my lips will yield right things.

【8:7】For my mouth will utter truth, / And wickedness is an abomination to my lips.

● 8:4¹ 直譯，人的子孫。31 節者同。

【8:8】我口中的^a 言語都是公義，其中並無彎曲乖僻。

【8:9】這些言語對明達的人，是正直的；對有知識的人，是正確的。

【8:10】你們當受我的訓誨，不受銀子；寧得知識，勝得精金。

【8:11】^a 因為智慧比珊瑚更美，一切可喜愛的都不足與比較。

【8:12】¹ 我智慧與靈明同居，又尋得知識和謀畧。

【8:13】敬畏耶和華就要恨惡邪惡；驕傲、狂妄、惡道、以及乖謬的口，都為我所恨惡。

【8:14】我有計謀和真智慧；我乃聰明，我有能力。

● 8:12¹ 或，我智慧以靈明為居所。在箴言某些段落，神的智慧是人位化的。（一 20，三 19，四 5～9，七 4，八 1～36，九 1～11。）神的智慧這樣人位化，是指神聖三一的第二者，就是神的兒子基督，（林前一 24，西二 3，太十一 19 與註 3，）祂成了從神給所有新約信徒的智慧。（林前一 30。）

【8:8】All the ^a words of my mouth are in righteousness; / There is nothing twisted or crooked in them.

【8:9】They are all straight to him who understands, / And right to those who find knowledge.

【8:10】Receive my instruction, and not silver; / And knowledge rather than choice gold.

【8:11】^a For wisdom is better than corals, / And nothing that you desire compares with her.

【8:12】¹ I, wisdom, dwell with prudence, / And I find knowledge and discretion.

【8:13】The fear of Jehovah is to hate evil; / Pride and arrogance and the evil way / And the perverse mouth, I hate.

【8:14】Counsel is mine and sound wisdom; / I am understanding; I have might.

8:12¹ (I) Or, I, wisdom, make prudence my dwelling. In certain portions of this book the wisdom of God is personified (1:20; 3:19; 4:5-9; 7:4; 8:1-36; 9:1-11). This personification of God's wisdom is a reference to the second of the Divine Trinity, Christ, the Son of God (1 Cor. 1:24; Col. 2:3; Matt. 11:19 and note 3), who became wisdom from God to all the New Testament believers (1 Cor. 1:30).

8:15^a
參但二 21
羅十三 1

【8:15】帝王藉我^a掌權，君王藉我定公平。

【8:16】首領和貴胄一世上一切公正的
審判官，都是藉我掌權。

8:17^a
代上二八 9
代下十五 2
耶二九 13
太七 7

【8:17】愛我的，我也愛他；殷切^a尋求
我的，就必尋見。

【8:18】豐富和尊榮在我，恆久的貲財
和公義也在我。

【8:19】我的果實勝過金子，強如精金；
我的出產超乎精選的銀子。

8:20^a
詩二三 3
太二一 32

【8:20】我走在^a公義的道路上，行在公
平的途徑中，

【8:21】使愛我的承受資產，並充滿他
們的府庫。

8:22^a
約一 1

【8:22】耶和華在祂造化的^a起頭，在太
初造作萬物之先，就有了我。

【8:23】從亙古，從太初，未有大地以
前，我已被立。

8:24^a
約一 14, 18
三 16

【8:24】未有深淵，未有滿溢的水泉以
先，我已^a生出。

【8:15】By me kings^a reign,/ And rulers decree justice.

【8:16】By me princes rule,/ And nobles — all who judge
righteously.

【8:17】I love those who love me,/ And those who^a seek
me diligently will find me.

【8:18】Riches and honor are with me,/ Enduring wealth
and righteousness.

【8:19】My fruit is better than gold, even fine gold;/ And
my yield than choice silver.

【8:20】I walk in the^a way of righteousness,/ In the midst
of the paths of justice,

【8:21】That I may cause those who love me to inherit
substance/ And that I may fill their treasuries.

【8:22】Jehovah possessed me in the^a beginning of His
way,/ Before His works of old.

【8:23】I was set up from eternity,/ From the beginning,
before the earth was.

【8:24】When there were no depths, I was^a brought forth,
/When there were no fountains abounding with water.

8:15^a
cf. Dan. 2:21;
Rom. 13:1

8:17^a
1 Chron. 28:9;
2 Chron. 15:2;
Jer. 29:13;
Matt. 7:7

8:20^a
Psa. 23:3;
Matt. 21:32

8:22^a
John 1:1

8:24^a
John 1:14, 18;
3:16

【8:25】大山未曾奠定，小山未有以先，
我已生出；

【8:26】那時耶和華還沒有造出大地和
田野，並世上最初的塵土。

【8:27】祂^a立諸天，我在那裏；祂在淵
面周圍，畫出^b圓圈，

【8:28】上使穹蒼^a堅硬，下使淵源穩固，

【8:29】為滄海定出^a界限，使水不越過
祂的命令，畫定大地的根基；

【8:30】那時我在祂旁邊為工師，日日
為祂所^a喜愛，常常在祂面前歡躍，

【8:31】歡躍於祂所豫備居人之地；並
且世人是我所喜愛的。

【8:32】眾子阿，現在要聽從我；因為
謹守我道路的，便為有福。

【8:33】要聽訓誨，要有智慧，不可
輕忽。

【8:25】Before the mountains were settled, / Before the
hills, I was brought forth;

【8:26】When He had not yet made the earth and the
fields, / Nor the first dust of the world.

【8:27】When He^a established the heavens, I was there; /
When He inscribed a^b circle upon the surface of the deep,

【8:28】When He made^a firm the skies above, / When the
fountains of the deep became strong,

【8:29】When He set for the sea its^a boundary, / That the
waters should not transgress His commandment, / When
He marked out the foundations of the earth;

【8:30】Then I was by Him, as a master workman; / And I
was daily His^a delight, / Rejoicing always before Him,

【8:31】Rejoicing in His habitable earth; / And my delight
was in the sons of men.

【8:32】Now therefore, my sons, listen to me; / For blessed
are they who keep my ways.

【8:33】Hear instruction, and be wise; / And do not
neglect it.

8:27^a

詩三三 6
一三六 5
耶十 12
西一 16
來一 2

8:27^b

賽四十 22

8:28^a

創一 6-7

8:29^a

創一 9-10
伯三八 8-11
詩一〇四 9

8:30^a

太三 17
西一 13

8:27^a

Psa. 33:6;
136:5;
Jer. 10:12;
Col. 1:16;
Heb. 1:2

8:27^b

Isa. 40:22

8:28^a

Gen. 1:6-7

8:29^a

Gen. 1:9-10;
Job 38:8-11;
Psa. 104:9

8:30^a

Matt. 3:17;
Col. 1:13

【8:34】聽從我，日日在我門口儆醒，在我門框旁邊守候的，那人便為有福。

【8:35】因為尋得我的，就尋得^a生命，也必從耶和華得恩惠。

【8:36】但得罪我的，卻害自己的性命；恨惡我的，都喜愛死亡。

箴言 第九章

【9:1】智慧建造房屋，鑿出七根柱子；

【9:2】她宰牲調酒，設擺筵席；

【9:3】打發使女出去，自己在城中至高處呼叫，說，

【9:4】誰是愚蒙人，可以轉到這裏來。又對那無知的人說，

【9:5】你們來，喫我的餅，喝我調和的^a酒；

【9:6】你們要捨棄愚蒙，就得存活，並要走聰明的道路。

【8:34】Blessed is the man who listens to me, / Watching daily at my doors, / Waiting at my doorposts.

【8:35】For whoever finds me finds^a life, / And will obtain favor from Jehovah.

【8:36】But he who sins against me wrongs his own soul; / All who hate me love death.

PROVERBS 9

【9:1】Wisdom has built her house; / She has hewn out her seven pillars;

【9:2】She has slaughtered her beasts; / She has mingled her wine; / She has also set her table;

【9:3】She has sent forth her maidens; / She calls from the highest places of the city:

【9:4】Whoever is simple, let him turn in here; / As for him who lacks sense, she says to him,

【9:5】Come, eat of my bread, / And drink of the^a wine which I have mingled.

【9:6】Forsake foolishness, and live, / And walk in the way of understanding.

8:35^a
箴二 21
約三 36

8:35^a
Prov. 21:21;
John 3:36

9:5^a
箴九 2
歌五 1
賽五五 1

9:5^a
Prov. 9:2;
S. S. 5:1;
Isa. 55:1

【9:7】指正褻慢人的，必受羞辱；責備惡人的，必遭玷污。

【9:8】不要責備褻慢人，免得他恨你；要責備智慧人，他必愛你。

【9:9】指教智慧人，他就越發有智慧；指示義人，他就增長學識。

【9:10】^a 敬畏耶和華是智慧的開端，認識至聖者便是聰明。

【9:11】你藉着我，日子必增多，一生的年歲也必加添。

【9:12】你若有智慧，是與自己有益；你若褻慢，就必獨自擔當後果。

【9:13】愚昧婦人喧嚷；她是愚蒙，一無所知。

【9:14】她坐在自己的家門口，坐在城中高處的座位上，

【9:15】呼叫過路的，就是直行其道的人，說，

【9:7】He who corrects a scorner gets dishonor for himself, / And he who reproves a wicked man blemishes himself.

【9:8】Do not reprove a scorner, lest he hate you; / Reprove a wise man, and he will love you.

【9:9】Impart something to a wise man, and he will become wiser still; / Teach a righteous man, and he will increase in learning.

【9:10】^a The fear of Jehovah is the beginning of wisdom, / And the knowledge of the Holy One is understanding.

【9:11】For by me your days will be multiplied, / And the years of your life will be increased.

【9:12】If you are wise, you are wise for yourself; / And if you are scornful, you alone will bear it.

【9:13】The woman Foolishness is rowdy; / She is simple and knows nothing.

【9:14】And she sits at the door of her house, / On a seat in the heights of the city,

【9:15】To call to those who pass by, / Who go straight on their ways:

9:10^a
詩一一一 10
參伯二八 28
箴一 7

9:10^a
Psa. 111:10;
cf. Job 28:28;
Prov. 1:7

【9:16】誰是愚蒙人，可以轉到這裏來。
又對那無知的人說，

【9:17】偷來的水是甜的，暗得的餅是好的。

【9:18】人卻不知有陰魂在她那裏，她的客人在陰間的深處。

箴言 第十章

二 智慧行義 與愚妄作惡的對比 十 1 ~ 十九 29

【10:1】所羅門的箴言：^a 智慧之子使父親喜樂；愚昧之子叫母親憂愁。

【10:2】^a 不義之財毫無益處；惟有公義能救人脫離死亡。

【10:3】耶和華不讓¹ 義人受飢餓；但惡人所欲的，祂必推開。

● 10:3¹ 直譯，義人的魂。

【9:16】Whoever is simple, let him turn in here; / And as for him who lacks sense, she says to him,

【9:17】Stolen waters are sweet, / And bread gotten in secret is pleasant.

【9:18】But he does not know that the dead are there, / That her guests are in the depths of Sheol.

PROVERBS 10

B. A Contrast between Doing Righteousness in Wisdom and Doing Wickedness in Folly 10:1 — 19:29

【10:1】The proverbs of Solomon. ^a A wise son makes a father glad, / But a foolish son is a grief to his mother.

【10:2】^a Treasures of wickedness profit nothing, / But righteousness delivers from death.

【10:3】Jehovah will not allow the soul of the righteous man to go hungry, / But He thrusts away the desire of the wicked.

10:1^a
Prov. 15:20

10:2^a
Psa. 49:6;
Prov. 11:4;
Luke 12:19-20

10:1^a
箴十五 20

10:2^a
詩四九 6
箴十一 4
路十二 19-20

【10:4】閒懶的手，造成貧窮；殷勤的手，使人富足。

【10:5】夏天聚斂的，是明智之子；收割時睡覺的，是貽羞之子。

【10:6】祝福臨到義人的頭；¹ 惡人的口包藏強暴。

【10:7】義人的記念被稱讚；惡人的名字必朽爛。

【10:8】心中有智慧的，必受命令；說話愚妄的，必致傾倒。

【10:9】行為純全的，步步安穩；道路彎曲的，必致敗露。

【10:10】擠眉弄眼的，使人憂傷；說話愚妄的，必致傾倒。

【10:11】義人的口是生命的泉源；惡人的口包藏強暴。

【10:4】 A slack hand causes poverty, / But the hand of the diligent makes rich.

【10:5】 He who gathers in summer is a prudent son, / But he who sleeps at harvest time is a son who brings shame.

【10:6】 Blessings are upon the head of the righteous man, / ¹But the mouth of the wicked conceals violence.

【10:7】 The memory of the righteous man is blessed, / But the name of the wicked will rot.

【10:8】 The wise in heart will receive commandments, / But the foolish in speech will be cast down.

【10:9】 He who walks in integrity walks securely, / But he who perverts his ways will be known.

【10:10】 He who winks with the eye causes grief, / And the foolish in speech will be cast down.

【10:11】 The mouth of the righteous man is a fountain of life, / But the mouth of the wicked conceals violence.

● 10:6¹ 或，強暴遮蔽惡人的口。11 節者同。

10:6¹ (But) Or, But violence conceals the mouth of the wicked. So also in v. 11.

10:12^a

箴十七 9
林前十三 4, 7
彼前四 8

【10:12】恨能挑啟爭端；愛能^a遮掩一切過錯。

【10:13】聰明人嘴裏有智慧；無知人背上受刑杖。

【10:14】智慧人珍藏知識；愚妄人的口速致敗壞。

【10:15】^a富戶的財物是他的堅城；窮人的貧乏是¹他的敗壞。

【10:16】義人的工價引到生命；惡人的進項引到罪惡。

【10:17】謹守訓誨的，乃在生命的途徑上；離棄責備的，便失迷了路。

【10:18】包藏怨恨的，有說謊的嘴唇；口出讒謗的，是愚昧的人。

【10:19】多言多語難免有過；^a約束嘴唇乃為明智。

10:15^a

箴十八 11

10:19^a

箴十七 27-28
雅一 19
三 2

【10:12】Hatred stirs up strife, / But love^a covers all transgressions.

【10:13】In the lips of one who has understanding wisdom is found, / But a rod is for the back of him who lacks sense.

【10:14】Wise men treasure up knowledge, / But the mouth of a fool is imminent destruction.

【10:15】^aThe rich man's substance is his strong city; / The ruin of the poor is their poverty.

【10:16】The wages of the righteous man lead to life; / The income of the wicked man, to sin.

【10:17】He who heeds instruction is on the path of life, / But he who forsakes reproof goes astray.

【10:18】He who conceals hatred has lying lips, / And he who utters slander is a fool.

【10:19】When there are many words transgression does not cease, / But he who^a restrains his lips is prudent.

10:12^a

Prov. 17:9;
1 Cor. 13:4, 7;
1 Pet. 4:8

10:15^a

Prov. 18:11

10:19^a

Prov. 17:27-28;
James 1:19;
3:2

● 10:15¹ 他，直譯，他們。

【10:20】義人的舌如同精選的銀子；惡人的心所值無幾。

【10:21】義人的嘴餵養多人；愚妄人因無知而死亡。

【10:22】耶和華所賜的福使人富足，並不加上憂愁。

【10:23】愚昧人以施行惡計為戲耍；聰明人卻以智慧為樂。

【10:24】惡人所怕的，必臨到他；義人所願的，必蒙賜與。

【10:25】暴風一過，惡人歸於無有；義人卻有永久的根基。

【10:26】懶惰人叫差他的人如醋倒牙，如煙薰目。

【10:27】敬畏耶和華使人日子加多；但惡人的年歲必被減少。

【10:28】義人的盼望必得喜樂；惡人的指望必至滅沒。

【10:20】 The tongue of the righteous man is like choice silver; / The heart of the wicked is worth little.

【10:21】 The lips of the righteous man feed many, / But fools die for lack of sense.

【10:22】 It is the blessing of Jehovah that makes rich, / And He adds no sorrow with it.

【10:23】 Carrying out a wicked scheme is like sport to a fool, / But so is wisdom to a man of understanding.

【10:24】 The fear of the wicked man will come upon him, / And the desire of the righteous will be granted.

【10:25】 When the whirlwind passes, the wicked man is no more; / But the righteous man is an everlasting foundation.

【10:26】 Like vinegar to the teeth and like smoke to the eyes, / So is the sluggard to those who send him.

【10:27】 The fear of Jehovah prolongs days, / But the years of the wicked will be shortened.

【10:28】 The hope of the righteous is joy, / But the expectation of the wicked will perish.

【10:29】耶和華的道路是純全人的保障，卻成了作孽人的敗壞。

【10:30】義人永不動搖；惡人不得住在地上。

【10:31】義人的口滋生智慧；乖謬的舌必被割斷。

【10:32】義人的嘴能令人喜悅，惡人的口卻說乖謬的話。

箴言 第十一章

【11:1】詭詐的^a天平爲耶和華所憎惡；足重的法碼爲祂所喜悅。

【11:2】驕傲來，羞恥也來；謙卑人卻有智慧。

【11:3】正直人的純全必引導自己；奸詐人的乖僻必毀滅自己。

【11:4】忿怒的日子^a貲財無益；惟有公義能救人脫離死亡。

【10:29】The way of Jehovah is a stronghold to the upright,/ But it is ruin to the workers of iniquity.

【10:30】The righteous man will never be moved,/ But the wicked will not dwell in the land.

【10:31】The mouth of the righteous man brings forth wisdom,/ But the perverse tongue will be cut off.

【10:32】The lips of the righteous man know what is acceptable,/ But the mouth of the wicked is perverse.

PROVERBS 11

【11:1】A false^a balance is an abomination to Jehovah,/ But a full weight is His delight.

【11:2】When pride comes, then comes dishonor;/ But wisdom is with the humble.

【11:3】The integrity of the upright will guide them,/ But the perverseness of the treacherous will destroy them.

【11:4】^aRiches do not profit in the day of wrath,/ But righteousness delivers from death.

11:1^a
利十九 35-36
申二五 13-16
箴二十 10, 23

11:1^a
Lev. 19:35-36;
Deut. 25:13-16;
Prov. 20:10, 23

11:4^a
箴十 2

11:4^a
Prov. 10:2

【11:5】完全人的義必使他的道路平直；
但惡人必因自己的惡跌倒。

【11:6】正直人的義必拯救自己；奸詐
人必陷在自己的貪慾中。

【11:7】惡人一死，他的指望必滅絕；¹
罪人的盼望也必滅沒。

【11:8】義人得拯救脫離患難，有惡人
來代替他。

【11:9】不虔敬的人用口敗壞鄰舍；義
人卻因知識得救。

【11:10】義人得福，合城歡欣；惡人滅
亡，人都歡呼。

【11:11】因正直人祝福，城得高舉；因
邪惡人的口，城就傾覆。

【11:12】藐視鄰舍的乃為無知，聰明人
卻靜默不言。

【11:5】 The righteousness of the perfect man will make
his way straight, / But the wicked man will fall by his
own wickedness.

【11:6】 The righteousness of the upright will deliver them,
/ But the treacherous will be taken in their own craving.

【11:7】 When a wicked man dies, his expectation will
perish; / And the hope of the strong perishes.

【11:8】 The righteous man is delivered out of trouble, /
And the wicked man comes into it instead of him.

【11:9】 With his mouth the profane man destroys his
neighbor, / But through knowledge the righteous will
be delivered.

【11:10】 When it goes well with the righteous, the city exults;
/ And when the wicked perish, there is a ringing shout.

【11:11】 By the blessing of the upright the city is exalted, /
But it is torn down by the mouth of the wicked.

【11:12】 He who despises his neighbor lacks sense, / But a
man of understanding keeps silent.

● 11:7¹ 或，有能力者。

11:13^a
利十九 16
箴二十 19

【11:13】^a 往來搬弄是非的，洩漏祕密；
靈裏忠信的，遮隱事情。

11:14^a
箴十五 22
二四 6

【11:14】無智謀，民就敗落；^a 謀士多，
民就安全。

【11:15】為生人作保的，必受虧損；恨
惡擔保的，卻得安穩。

【11:16】恩德的婦女取得尊榮；強暴的
男子取得貲財。

11:17^a
太五 7

【11:17】^a 仁慈的人賞報己魂；殘忍的
人擾害己身。

11:18^a
何十 12
加六 8-9
雅三 18

【11:18】惡人賺得虛謊的工價；^a 播種
公義的，得真實的酬報。

【11:19】恆心為義的，必得生命；追求
邪惡的，必致死亡。

【11:20】心中乖僻的，為耶和華所憎惡；
行徑完全的，為祂所喜悅。

【11:21】¹ 你要確信，惡人必不免受罰；
義人的後裔必得拯救。

● 11:21¹ 你要確信，直譯，手連手；希伯來諺語，指明極為確定。

【11:13】^a He who goes about as a gossip reveals secrets, /
But he who is of a faithful spirit conceals a matter.

11:13^a
Lev. 19:16;
Prov. 20:19

【11:14】Where no sound counsel is, the people fall; / But
in the ^amultitude of counselors there is safety.

11:14^a
Prov. 15:22;
24:6

【11:15】He who is surety for a stranger will surely be
troubled, / But he who hates giving pledges is secure.

【11:16】A gracious woman lays hold of honor, / And
violent men lay hold of riches.

【11:17】The ^amerciful man rewards his own soul, / But
the cruel troubles his own flesh.

11:17^a
Matt. 5:7

【11:18】The wicked man earns deceitful wages, / But he
who ^asows righteousness gets a true reward.

11:18^a
Hosea 10:12;
Gal. 6:8-9;
James 3:18

【11:19】He who is steadfast in righteousness shall attain to
life, / And he who pursues evil advances to his own death.

【11:20】Those who are perverse in heart are an
abomination to Jehovah, / But those who are perfect in
their way are His delight.

【11:21】¹ Be assured: The evil man will not go unpunished;
/ But the seed of the righteous will be delivered.

11:21¹ (Be) Lit., Hand to hand; a Hebrew idiom indicating great
certainty.

【11:22】婦女美貌而無見識，如同金環戴在豬鼻上。

【11:23】義人的願望盡是美好；惡人的指望遭致忿怒。

【11:24】有人^a施散，卻更增添；有人吝惜過度，反致窮乏。

【11:25】^{1a}好施捨的，必得豐裕；滋潤人的，必得滋潤。

【11:26】屯積糧穀的，民必咒詛他；出賣糧穀的，祝福必臨到他頭上。

【11:27】殷切求善的，就求得恩惠；惟獨求惡的，惡必臨到他身。

【11:28】^a倚仗自己財物的必敗落；但義人必發旺如青葉。

【11:29】擾害己家的，必承受清風；愚妄人必作心中有智慧之人的僕人。

【11:22】Like a nose-ring of gold in a pig's snout, / So is a beautiful woman who is without discretion.

【11:23】The desire of the righteous is only good, / But the expectation of the wicked is wrath.

【11:24】There is one who^a scatters and increases yet more, / And there is one who withholds what is appropriate but ends up only in want.

【11:25】The^a blessing soul will prosper, / And he who waters will also be watered himself.

【11:26】As for him who withholds grain, the people will curse him; / But blessing will be upon the head of him who sells it.

【11:27】He who diligently seeks good seeks favor; / But as for him who searches after evil, it will come to him.

【11:28】He who^a trusts in his riches will fall, / But the righteous will flourish like the green leaf.

【11:29】He who troubles his own house will inherit the wind, / And a fool will be servant to the wise in heart.

11:24^a
Psa. 112:9;
2 Cor. 9:6-10

11:25^a
2 Cor. 9:6-10

11:28^a
Job 31:24;
Psa. 52:7;
Mark 10:24;
1 Tim. 6:17

● 11:25¹ 直譯，祝福的魂。

● 11:30¹ 直譯，魂。

11:24^a
詩一一二 9
林後九 6-10

11:25^a
林後九 6-10

11:28^a
伯三一 24
詩五二 7
可十 24
提前六 17

11:30^a
但十二 3
雅五 20

【11:30】義人所結的果子是生命樹；有智慧的，必能得 ^{la} 人。

11:31^a
耶二五 29
彼前四 17-18

【11:31】義人在世尚且 ^a 受報，惡人和罪人更是如此！

箴言 第十二章

【12:1】喜愛管教的，就是喜愛知識；恨惡責備的，卻是愚蠢。

【12:2】善人必蒙耶和華的恩惠；設詭計的人，耶和華必定罪。

【12:3】人靠邪惡不能堅立；義人的根必不動搖。

【12:4】^a 才德的婦人是丈夫的 ^b 冠冕；貽羞的婦人，如同丈夫骨中的朽爛。

【12:5】義人的籌算是公平；惡人的計謀是詭詐。

【12:6】惡人的話埋伏要流人的血；正直人的口必拯救人。

【12:7】惡人傾覆，歸於無有；義人的家，必站得住。

12:4^a
箴三一 10
12:4^b
參林前十一 7

【11:30】 The fruit of the righteous man is a tree of life, / And he who is wise wins ^a souls.

【11:31】 If the righteous man will be ^a recompensed on the earth, / How much more the wicked man and the sinner!

PROVERBS 12

【12:1】 Whoever loves correction loves knowledge, / But he who hates reproof is stupid.

【12:2】 A good man will obtain the favor of Jehovah, / But a man of wicked devices He will condemn.

【12:3】 A man will not be established by wickedness, / But the root of the righteous will not be moved.

【12:4】 A ^a worthy woman is the ^b crown of her husband, / But she who brings shame is like rottenness in his bones.

【12:5】 The thoughts of the righteous are just, / But the counsels of the wicked are deceitful.

【12:6】 The words of the wicked lie in wait for blood, / But the mouth of the upright will deliver them.

【12:7】 The wicked are overthrown and are no more, / But the house of the righteous will stand.

11:30^a
Dan. 12:3;
James 5:20

11:31^a
Jer. 25:29;
1 Pet. 4:17-18

12:4^a
Prov. 31:10
12:4^b
cf. 1 Cor. 11:7

【12:8】人必按自己的精明被稱讚；心中乖謬的，必被藐視。

【12:9】被人輕賤，卻有僕人，強如自尊，缺少食物。

【12:10】義人顧惜他牲畜的命；惡人的心腸卻是殘忍。

【12:11】^a 耕種自己田地的，必得飽食；追隨虛浮的，卻是無知。

【12:12】惡人想望壞人的網羅；義人的根得以結實。

【12:13】惡人嘴中的過錯是自己的網羅；但義人必從患難中出來。

【12:14】人因口所結的果子，必飽得美福；人手所作的，必為自己的報應。

【12:15】愚妄人所行的，在^a自己眼中看為正直，惟智慧人肯聽勸戒。

【12:16】愚妄人的惱怒¹立時顯露，惟精明人能忍辱藏羞。

【12:8】A man will be praised according to his prudence, / But he who is of a perverse heart will be despised.

【12:9】Better is he who is lightly esteemed and has a servant, / Than he who honors himself and lacks bread.

【12:10】A righteous man regards the life of his beast, / But the inward parts of the wicked are cruel.

【12:11】^a He who tills his land will have plenty of bread, / But he who pursues worthless things lacks sense.

【12:12】The wicked man desires the catch of evil men, / But the root of the righteous yields fruit.

【12:13】In the transgression of the lips there is a snare for the evil man, / But the righteous man will come out of trouble.

【12:14】A man will be satisfied with good by the fruit of his mouth, / And the result of man's deeds will be rendered to him.

【12:15】The way of a fool is right in his^a own eyes, / But a wise man listens to counsel.

【12:16】A fool's anger is known¹ at once, / But a prudent man conceals shame.

● 12:16¹ 直譯，今日。

12:16¹ (at) Lit., today.

12:11^a
創三 19
箴二八 19

12:11^a
Gen. 3:19;
Prov. 28:19

12:15^a
箴三 7
二一 2

12:15^a
Prov. 3:7;
21:2

【12:17】吐露真話的，說出公義；作假見證的，顯出詭詐。

【12:18】有人說話浮躁，如刀刺人；智慧人的舌頭卻能醫治人。

【12:19】口吐真話，永遠堅立；舌說謊言，只存片時。

【12:20】圖謀惡事的，心存詭詐；策畫和平的，便有喜樂。

【12:21】義人不遭災害；惡人滿受禍患。

【12:22】說謊言的嘴為耶和華所憎惡；行事忠信的，為祂所喜悅。

【12:23】精明人隱藏知識；愚昧人的心宣揚愚妄。

【12:24】殷勤人的手必掌權；懶惰的人必服苦役。

【12:25】人心^a憂慮，使心消沉；一句良^b言，使心喜樂。

【12:17】He who utters truth tells forth righteousness; / But a false witness, deceit.

【12:18】There is one who speaks rashly like the piercings of a sword, / But the tongue of the wise brings healing.

【12:19】The lip of truth shall be established forever, / But a lying tongue is only for a moment.

【12:20】Deceit is in the heart of those who devise evil, / But counselors of peace have joy.

【12:21】No harm will happen to the righteous man, / But the wicked are filled with trouble.

【12:22】Lying lips are an abomination to Jehovah, / But those who deal faithfully are His delight.

【12:23】A prudent man conceals knowledge, / But the heart of fools proclaims folly.

【12:24】The hand of the diligent will rule, / But the slothful will be under forced labor.

【12:25】^aAnxiety in the heart of a man weighs it down, / But a good ^bword brings it joy.

【12:26】義人引導他的鄰舍；惡人的道路叫人失迷。

【12:27】懶惰的人不燒烤獵物；殷勤的人卻得寶貴的財物。

【12:28】在公義的道路上有生命；其路徑之中並無死亡。

箴言 第十三章

【13:1】智慧之子¹聽父親的訓誨；褻慢的人不聽責備。

【13:2】人因口所結的果子，必享美福；奸詐人的願望乃是強暴。

【13:3】謹守^a口的，得保己命；大張嘴的，必致敗壞。

【13:4】懶惰¹人羨慕，卻無所得；殷勤¹人必得豐裕。

【13:5】義人恨惡虛謊；惡人發臭蒙羞。

【12:26】The righteous man is a guide to his neighbor, / But the way of the wicked leads them astray.

【12:27】The slothful man does not roast his game, / But the precious substance of men is to the diligent.

【12:28】In the way of righteousness is life, / And in its pathway there is no death.

PROVERBS 13

【13:1】A wise son¹ hears his father's instruction, / But a scorner does not listen to rebuke.

【13:2】A man will eat good from the fruit of his mouth, / But the desire of the treacherous is violence.

【13:3】He who guards his^a mouth keeps his soul, / But he who opens wide his lips will have destruction.

【13:4】The soul of the sluggard desires and has nothing, / But the soul of the diligent will be made fat.

【13:5】A righteous man hates what is false, / But a wicked man is odious and is confounded.

● 13:1¹ 或，（接受）父親的管教。

● 13:4¹ 直譯，人的魂。

13:1¹ (hears) Or, accepts his father's correction.

13:3^a
詩三九 1
箴二一 23
雅三 2

13:3^a
Psa. 39:1;
Prov. 21:23;
James 3:2

【13:6】行徑無可指摘的，有公義護衛；
犯罪的，被邪惡傾覆。

【13:7】有人偽充富足，卻一無所有；
有人裝作窮乏，卻多有^a財物。

【13:8】人生命的贖價是他的財富，窮
乏人卻聽不見威嚇的話。

【13:9】義人的光必喜樂；惡人的燈卻
要熄滅。

【13:10】傲慢只啓爭競；接受勸言的，
卻有智慧。

【13:11】不勞而得之財，必然消滅；勞
苦積蓄的，必見加增。

【13:12】所盼望的遲延未得，令人心憂；
所願意的臨到，乃是生命樹。

【13:13】藐視訓言的，自取滅亡；敬畏
誡命的，必得賞報。

【13:14】智慧人的指教是^a生命的泉源，
使人離開死亡的網羅。

【13:6】 Righteousness guards him who is blameless in the
way, / But wickedness overthrows the sinner.

【13:7】 There is one who pretends to be rich yet has
nothing; / There is one who pretends to be poor yet has
great^a wealth.

【13:8】 The ransom of a man's life is his riches, / But the
poor hears no threatening.

【13:9】 The light of the righteous rejoices, / But the lamp
of the wicked goes out.

【13:10】 Through pride comes nothing but strife, / But
wisdom is with those who receive counsel.

【13:11】 Wealth obtained by vanity will be diminished, /
But he who gathers by labor increases it.

【13:12】 Hope deferred makes the heart sick, / But when
what is desired comes, it is a tree of life.

【13:13】 Whoever despises the word brings destruction
on himself, / But he who fears the commandment will
be rewarded.

【13:14】 The teaching of the wise is a^a fountain of life, / To
turn one aside from the snares of death.

13:7^a
參林後六 10
八 9

13:7^a
cf. 2 Cor. 6:10;
8:9

13:14^a
詩三六 9
箴十 11
十四 27

13:14^a
Psa. 36:9;
Prov. 10:11;
14:27

【13:15】美好的聰明使人蒙恩；奸詐人的道路崎嶇難行。

【13:16】凡精明人都憑知識行事；愚昧人張揚自己的愚妄。

【13:17】奸惡的使者必陷在禍患裏；忠信的使臣卻能醫治人。

【13:18】棄絕管教的，必致貧受辱；看重責備的，必得尊榮。

【13:19】所欲的成就，¹心覺甘甜；遠離惡事，為愚昧人所憎惡。

【13:20】與智慧人同行的，必得智慧；和愚昧人^a作伴的，必受虧損。

【13:21】禍患追趕罪人；美善賞報義人。

【13:22】善人給子孫遺留產業；罪人積存貲財，卻歸義人所有。

【13:15】 Good understanding gives favor, / But the way of the treacherous is hard.

【13:16】 Every prudent man works with knowledge, / But a fool displays his folly.

【13:17】 A wicked messenger falls into evil, / But a faithful envoy brings healing.

【13:18】 Poverty and shame will come to him who refuses correction, / But he who regards reproof will be honored.

【13:19】 A desire accomplished is sweet to the soul, / But it is an abomination to fools to depart from evil.

【13:20】 He who walks with wise men will be wise, / But the^a companion of fools will be troubled.

【13:21】 Evil pursues sinners, / But good recompenses the righteous.

【13:22】 A good man leaves an inheritance to his children's children, / But the wealth of the sinner is stored up for the righteous man.

● 13:19¹ 直譯，魂。

13:20^a
林前十五 33

13:20^a
1 Cor. 15:33

【13:23】窮人開墾的地多產糧食，但因不義而被毀壞。

【13:24】不忍用杖打兒子的，是恨惡他；疼愛兒子的，趁早^a管教。

【13:25】義人喫得¹心滿意足；惡人肚腹缺糧。

箴言 第十四章

【14:1】智慧婦人建立家室；愚妄婦人親手拆毀。

【14:2】行動正直的，敬畏耶和華；行事乖僻的，卻藐視祂。

【14:3】愚妄人口中驕傲，如杖責打己身；智慧人的嘴必保守自己。

【14:4】家裏無牛，槽頭乾淨；但出產加多，乃憑牛力。

【14:5】忠信的見證人不說謊話；假見證人吐出謊言。

【13:23】 The fallow ground of the poor yields much food, / But it is destroyed through injustice.

【13:24】 He who spares his rod hates his son, / But he who loves him^a chastens him early.

【13:25】 The righteous man eats to the satisfying of his soul, / But the belly of the wicked will lack.

PROVERBS 14

【14:1】 The wise woman builds her house, / But the foolish one tears it down with her own hands.

【14:2】 He who walks in his uprightness fears Jehovah, / But he who is perverse in his ways despises Him.

【14:3】 In the mouth of a fool is a rod for his pride, / But the lips of the wise will preserve them.

【14:4】 Where no oxen are, the manger is clean, / But much increase comes by the strength of the ox.

【14:5】 A faithful witness will not lie, / But a false witness utters lies.

● 13:25¹ 心滿意足，直譯，魂滿足。

13:24^a
箴三 12
十九 18
來十二 7

13:24^a
Prov. 3:12;
19:18;
Heb. 12:7

【14:6】褻慢人尋找智慧，卻尋不着；
聰明人輕易得着知識。

【14:7】當離開愚昧人的面，因為你不
見他嘴中有知識。

【14:8】精明人的智慧在乎明白自己的
道路；愚昧人的愚妄乃是詭詐。

【14:9】¹贖愆祭譏誚愚妄人，正直人卻
互相喜悅。

【14:10】心中的苦楚自己知道，心裏的
喜樂外人無分。

【14:11】奸惡人的房屋必倒毀；正直人
的帳棚必興盛。

【14:12】^a有一條路，人以爲正，至終
卻是死亡之路。

【14:13】人在^a喜笑中，心也傷痛；快
樂至極就是愁苦。

【14:14】心中退後的，必飽得自己行徑
的結果；善人必從自己得滿足。

【14:6】A scoffer seeks wisdom and finds none, / But
knowledge comes easily to one who has understanding.

【14:7】Go from the presence of a foolish man, / For you
will not perceive in him the lips of knowledge.

【14:8】The wisdom of the prudent man is to understand
his way, / But the folly of fools is deceit.

【14:9】¹A trespass offering mocks fools, / But among the
upright there is good will.

【14:10】The heart knows its own bitterness, / And a
stranger does not share in its joy.

【14:11】The house of the wicked will be destroyed, / But
the tent of the upright will flourish.

【14:12】^aThere is a way which seems right to a man, / But
the end of it is the ways of death.

【14:13】Even in ^alaughter the heart is sorrowful, / And
the end of joy is grief.

【14:14】The backslider in heart will be filled with his own
ways, / And a good man will be satisfied from himself.

● 14:9¹ 或，罪疚。

14:9¹ (A) Or, Guilt.

14:12^a
箴十六 25
參箴二一 2

14:13^a
路六 25

14:12^a
Prov. 16:25;
cf. Prov. 21:2

14:13^a
Luke 6:25

【14:15】愚蒙人凡話都信；精明人步步
慎思。

【14:16】智慧人懼怕，就遠離惡事；愚
昧人卻狂傲自恃。

【14:17】急躁易^a怒的，行事愚昧；設
詭計的，被人恨惡。

【14:18】愚蒙人得愚妄為產業；精明人
得知識為冠冕。

【14:19】壞人俯伏在善人面前，惡人俯
伏在義人門口。

【14:20】貧窮人連鄰舍也恨他；^a富足
人有許多朋友。

【14:21】藐視鄰舍的，這人有罪；恩待
貧窮的，這人快樂。

【14:22】謀惡的，豈非走入迷途麼？謀
善的，必得慈愛和真實。

【14:23】諸般勞苦必有利益；嘴上徒言
乃致窮乏。

【14:15】The simple man believes every word, / But the
prudent man considers his steps.

【14:16】A wise man fears and departs from evil, / But the
fool is arrogant and is confident.

【14:17】He who is quick to ^aanger will deal foolishly, /
And a man of wicked devices is hated.

【14:18】The simple inherit folly, / But the prudent are
crowned with knowledge.

【14:19】The evil bow down before the good, / And the
wicked, at the gates of the righteous man.

【14:20】The poor man is hated even by his own neighbor,
/ But the ^arich man has many friends.

【14:21】He who despises his neighbor sins, / But happy is
he who is gracious to the poor.

【14:22】Do not they who devise evil go astray? / But
lovingkindness and truth are with those who devise good.

【14:23】In all labor there is profit, / But mere talk leads
only to poverty.

14:17^a
雅一 19

14:17^a
James 1:19

14:20^a
箴十九 4

14:20^a
Prov. 19:4

【14:24】智慧人的冠冕乃是他們的財富；
愚昧人的愚妄終是愚妄。

【14:25】作真見證的，救人性命；吐出
謊言的，施行詭詐。

【14:26】敬畏耶和華的，有堅固的倚靠，
他的兒女也有避難所。

【14:27】敬畏耶和華是 ^a 生命的泉源，
可以使人離開死亡的網羅。

【14:28】帝王榮耀在於民多；君王衰敗
在於民少。

【14:29】^a 不輕易發怒的，大有聰明；
靈裏暴躁的，¹ 大顯愚妄。

【14:30】心中安靜是肉體的生命；嫉妒
是骨中的朽爛。

【14:31】欺壓貧寒的，是辱沒造他的主；
恩待窮乏的，乃是尊敬主。

【14:32】惡人在自己的惡行上，必被推
倒；義人臨死，有所投靠。

【14:24】The crown of the wise is their riches, / But the
folly of fools is only folly.

【14:25】A truthful witness delivers souls, / But he who
utters lies causes deceit.

【14:26】In the fear of Jehovah is strong confidence, / And
his children will have a place of refuge.

【14:27】The fear of Jehovah is a ^a fountain of life, / That
one may turn aside from the snares of death.

【14:28】In a multitude of people is the king's glory, / But
in an absence of people is the ruin of the prince.

【14:29】He who is ^aslow to anger is of great understanding,
/ But he who has a hasty spirit exalts folly.

【14:30】A tranquil heart is life to the flesh, / But envy is
rottenness to the bones.

【14:31】He who oppresses the poor reproaches his Maker,
/ But he who is gracious to the needy honors Him.

【14:32】The wicked man is thrust down in his evildoing, /
But the righteous man has a refuge when he dies.

14:27^a
箴十三 14

14:27^a
Prov. 13:14

14:29^a
箴十五 18
十六 32
雅一 19

14:29^a
Prov. 15:18;
16:32;
James 1:19

● 14:29¹ 直譯，高舉。

【14:33】智慧安居在聰明人心中；愚昧人內裏所存的，顯而易見。

【14:34】公義使邦國高舉；罪惡是人民的羞辱。

【14:35】明智的臣子蒙王恩惠；貽羞的僕人遭其盛怒。

箴言 第十五章

【15:1】^a 回答柔和，使怒消退；言語暴戾，激起怒氣。

【15:2】智慧人的舌善發知識，愚昧人的口吐出愚妄。

【15:3】耶和華的眼目無處不在；惡人善人，祂都鑒察。

【15:4】安慰人的舌是生命樹；乖謬人的嘴使靈憂傷。

【15:5】愚妄人藐視父親的管教；領受責備的，乃是精明。

【14:33】 Wisdom rests quietly in the heart of one who has understanding, / But in the inward part of fools it makes itself known.

【14:34】 Righteousness exalts a nation, / But sin is a reproach to any people.

【14:35】 The king's favor is toward a servant who acts prudently, / But his overflowing wrath will be toward him who causes shame.

PROVERBS 15

【15:1】 A ^a soft answer turns away anger, / But a grievous word stirs up anger.

【15:2】 The tongue of the wise utters knowledge well, / But the mouth of fools pours out folly.

【15:3】 The eyes of Jehovah are in every place, / Keeping watch on the evil and the good.

【15:4】 A soothing tongue is a tree of life, / But perverseness in it is a breaking of the spirit.

【15:5】 A fool despises his father's correction, / But he who regards reproof gets prudence.

【15:6】義人的家中多有財寶；惡人的進項帶來擾害。

【15:7】智慧人的嘴播揚知識；愚昧人的心並不如此。

【15:8】惡人^a獻祭，為耶和華所憎惡；正直人禱告，為祂所喜悅。

【15:9】惡人的道路，為耶和華所憎惡；^a追求公義的，為祂所喜愛。

【15:10】捨棄正路的，必受嚴懲；恨惡責備的，必致死亡。

【15:11】陰間和¹滅亡尚且敞露在耶和華面前，何況世人的心呢！

【15:12】褻慢人不愛責備他的人，也不就近智慧人。

【15:13】^a心中喜樂，使面容煥發；心裏憂愁，靈受損傷。

【15:14】聰明人的心尋求知識；愚昧人的口以愚妄為糧。

【15:6】In the house of the righteous man there is much treasure,/ But in the income of the wicked there is trouble.

【15:7】The lips of the wise disperse knowledge,/ But the heart of fools does not do so.

【15:8】The ^asacrifice of the wicked is an abomination to Jehovah,/ But the prayer of the upright is His delight.

【15:9】The way of the wicked man is an abomination to Jehovah,/ But He loves one who ^apursues righteousness.

【15:10】There is grievous correction for one who forsakes the way,/ And he who hates reproof will die.

【15:11】Sheol and ¹Abaddon lie open before Jehovah. / How much more the hearts of the children of men!

【15:12】A scorner does not love him who reproves him;/ He will not go to the wise.

【15:13】A ^ajoyful heart makes a cheerful countenance,/ But by sorrow of heart the spirit is broken.

【15:14】The heart of one who has understanding seeks knowledge,/ But the mouth of fools feeds on folly.

15:8^a
箴二—27
賽一 11
耶六 20

15:9^a
箴二—21
提前六 11

15:13^a
箴十七 22

15:8^a
Prov. 21:27;
Isa. 1:11;
Jer. 6:20

15:9^a
Prov. 21:21;
1 Tim. 6:11

15:13^a
Prov. 17:22

● 15:11¹ 希伯來文，Abaddon，亞巴頓。

15:11¹ (Abaddon) Meaning destruction.

【15:15】困苦人的日子，都是禍患；心中歡暢的，常享筵席。

【15:16】^a 少有財寶，敬畏耶和華，強如多有財寶，煩亂不安。

【15:17】喫素菜而彼此相愛，強如喫肥牛卻帶仇恨。

【15:18】暴怒的人挑啟爭端；^a 不輕易發怒的人止息紛爭。

【15:19】懶惰人的道路像荊棘的籬笆；正直人的路徑是修平的大道。

【15:20】^a 智慧之子使父親喜樂，愚昧的人藐視母親。

【15:21】無知的人以愚妄為樂，聰明的人按正直而行。

【15:22】不先商議，所謀挫敗；謀士眾多，所謀成就。

【15:23】口善應對，自覺喜樂；^a 言語合時，何等美好！

【15:15】All the days of the afflicted are evil,/ But he who is of a cheerful heart has a continual feast.

【15:16】^a Better is a little with the fear of Jehovah/ Than great treasure and turmoil with it.

【15:17】Better is a dinner of vegetables where love is/ Than a fattened ox and hatred with it.

【15:18】A wrathful man stirs up contention,/ But he who is ^aslow to anger quiets strife.

【15:19】The way of the sluggard is like a hedge of thorns,/ But the path of the upright is paved.

【15:20】^a A wise son makes a father glad,/ But a foolish man despises his mother.

【15:21】Folly is joy to him who lacks sense,/ But a man of understanding makes straight his going.

【15:22】Where there is no counsel, plans are frustrated;/ But in the multitude of counselors they are established.

【15:23】A man has joy in the apt answer of his mouth;/ And a ^aword in its season, how good it is!

15:16^a
詩三七 16
箴十六 8
提前六 6

15:18^a
箴十四 29

15:20^a
箴十一

15:23^a
箴二五 11

15:16^a
Psa. 37:16;
Prov. 16:8;
1 Tim. 6:6

15:18^a
Prov. 14:29

15:20^a
Prov. 10:1

15:23^a
Prov. 25:11

【15:24】生命的道路領智慧人向上，使他遠離在下的陰間。

【15:25】耶和華必拆毀驕傲人的家，卻要立定寡婦的地界。

【15:26】邪惡的計謀爲耶和華所憎惡，可喜悅的話乃爲純淨。

【15:27】貪戀^a財利的，擾害己家；恨惡賄賂的，必得存活。

【15:28】義人的心，思量如何回答；惡人的口，吐出惡言。

【15:29】耶和華遠離惡人，卻聽義人的^a禱告。

【15:30】眼有光，使心喜樂；好信息，使骨滋潤。

【15:31】耳聽生命責備的，必住在智慧人中。

【15:32】忽視管教的，輕看自己的性命；聽從責備的，卻得聰明。

【15:24】To the wise man the way of life leads upward, / That he may depart from Sheol below.

【15:25】Jehovah will tear down the house of the proud, / But He will establish the territory of the widow.

【15:26】Evil plans are an abomination to Jehovah, / But pleasant words are pure.

【15:27】He who is greedy for ^again troubles his own house, / But he who hates bribes will live.

【15:28】The heart of the righteous man ponders how to answer, / But the mouth of the wicked pours out evil things.

【15:29】Jehovah is far from the wicked, / But He hears the ^aprayer of the righteous.

【15:30】The light of the eyes rejoices the heart, / And good news makes the bones fat.

【15:31】The ear that listens to the reproof of life / Will lodge among the wise.

【15:32】He who ignores instruction despises his own soul, / But he who listens to reproof acquires understanding.

15:27^a
箴二八 20
提前六 9

15:27^a
Prov. 28:20;
1 Tim. 6:9

15:29^a
詩一四五 18-19
雅五 16

15:29^a
Psa. 145:18-19;
James 5:16

15:33^a
箴一 7

【15:33】^a 敬畏耶和華是智慧的訓誨，
尊榮以前必有謙卑。

箴言 第十六章

【16:1】心中的籌畫在於人，舌頭的應對出於耶和華。

【16:2】^a 人一切所行的，在自己眼中看為清潔，惟耶和華衡量人的靈。

【16:3】你所作的要^a 交託耶和華，你所謀的就必成就。

【16:4】耶和華^a 所造的，各有其目的，連惡人也是為禍患的日子所造。

【16:5】^a 凡心裏驕傲的，為耶和華所憎惡；¹ 你要確信，他必不免受罰。

【16:6】因^a 憐憫真實，罪孽得蒙遮蓋；因敬畏耶和華，人就遠離惡事。

● 16:5¹ 你要確信，直譯，手連手；希伯來諺語，指明極為確定。

【15:33】^a The fear of Jehovah is the instruction of wisdom, / And humility goes before honor.

PROVERBS 16

【16:1】The plans of the heart belong to man, / But the answer of the tongue is from Jehovah.

【16:2】^a All the ways of a man are clean in his own eyes, / But Jehovah weighs the spirits.

【16:3】^a Commit your works to Jehovah, / And your purposes will be established.

【16:4】Jehovah has^a made everything for its own purpose, / Yes, even the wicked for the day of evil.

【16:5】^a Every one who is proud in heart is an abomination to Jehovah; / ¹Be assured: He will not be unpunished.

【16:6】By^a lovingkindness and truth iniquity is expiated, / And by the fear of Jehovah men depart from evil.

16:5¹ (Be) Lit., Hand to hand; a Hebrew idiom indicating great certainty.

15:33^a
Prov. 1:7

16:2^a
cf. Prov. 21:2

16:3^a
Psa. 37:5;
cf. Matt. 6:25;
Luke 12:22;
Phil. 4:6;
1 Pet. 5:7
16:4^a
Isa. 43:7

16:5^a
Prov. 11:20-21;
Luke 16:15

16:6^a
Zech. 7:9;
Matt. 23:23

16:2^a
參箴二一 2

16:3^a
詩三七 5
參太六 25
路十二 22
腓四 6
彼前五 7
16:4^a
賽四三 7

16:5^a
箴十一 20-21
路十六 15

16:6^a
亞七 9
太二三 23

【16:7】人所行的若蒙耶和華喜悅，耶和華甚至使他的仇敵與他和好。

【16:8】^a 少有進項卻有公義，強如多有進項卻無公理。

【16:9】人心籌算自己的道路，惟耶和華指引他的腳步。

【16:10】王的嘴中有神的判語；審判之時，他的口必不差錯。

【16:11】^a 公道的天平和秤都屬耶和華；囊中的一切法碼都是祂所制定的。

【16:12】作惡爲王所憎惡，因國位是靠公義堅立。

【16:13】公義的嘴爲王所喜悅，說話正直的，爲王所喜愛。

【16:14】王的震怒如死亡的使者，但智慧人能平息王怒。

【16:15】王的臉光使人有生命，王的恩寵好像春雨的雲。

【16:7】When a man's ways please Jehovah, / He causes even his enemies to be at peace with him.

【16:8】^a Better is a little with righteousness, / Than great income with injustice.

【16:9】A man's heart devises his way, / But Jehovah directs his steps.

【16:10】A divine decision is on the lips of the king; / His mouth will not transgress in judgment.

【16:11】A ^a just balance and just scales are Jehovah's; / All the weights of the bag are His work.

【16:12】It is an abomination to kings to commit wickedness, / For the throne is established by righteousness.

【16:13】Righteous lips are the delight of kings, / And they love one who speaks right.

【16:14】The wrath of a king is as messengers of death, / But a wise man will appease it.

【16:15】In the light of the king's countenance is life, / And his favor is like a cloud of the latter rain.

16:8^a
箴十五 16

16:11^a
利十九 36
箴十一 1

16:8^a
Prov. 15:16

16:11^a
Lev. 19:36;
Prov. 11:1

【16:16】得智慧勝似得金子，得聰明比得銀子更可取。

【16:17】正直人的道路是遠離惡事；謹守自己道路的，保全自己的性命。

【16:18】驕傲在敗壞以先；^a 高傲的靈在跌倒之前。

【16:19】^a 靈裏謙卑與窮乏人來往，強如與驕傲人同分擄物。

【16:20】留心訓言的必得好處，信靠耶和華的便為¹有福。

【16:21】心中有智慧的，必稱為精明人；嘴中的甜言，加增說服力。

【16:22】人有智慮，智慮是他生命的泉源，但愚妄人必被愚妄懲治。

【16:23】智慧人的心教訓他的口，又使他的嘴加增說服力。

【16:16】How much better it is to acquire wisdom than gold, / And to acquire understanding is to be chosen above silver.

【16:17】The highway of the upright is to depart from evil; / He who keeps his way preserves his soul.

【16:18】Pride goes before destruction, / And a ^ahaughty spirit before a fall.

【16:19】It is better to be of a ^alowly spirit with the poor, / Than to divide the spoil with the proud.

【16:20】He who gives heed to the word will find good, / And ¹blessed is he who trusts in Jehovah.

【16:21】The wise in heart will be called discerning, / And the sweetness of speech increases persuasiveness.

【16:22】Insight is a fountain of life to him who has it, / But the correction of fools is folly.

【16:23】The heart of the wise man instructs his mouth / And adds persuasiveness to his lips.

16:18^a
箴十八 12

16:19^a
太五 3

16:18^a
Prov. 18:12

16:19^a
Matt. 5:3

● 16:20¹ 或，快樂。

16:20¹ (blessed) Or, happy.

【16:24】良言如同蜂房，使魂覺甘甜，
使骨得醫治。

【16:25】^a 有一條路，人以爲正，至終
卻是死亡之路。

【16:26】勞力人的胃口使他勞力，因爲
他的口腹催逼他。

【16:27】卑劣之徒挖出奸惡，嘴上彷彿
有燒焦的^a 火。

【16:28】乖僻的人播散紛爭，傳閒話的
人離間密友。

【16:29】強暴人誘惑鄰舍，領他走不善
的道路。

【16:30】眼目緊合的，是在圖謀乖僻的
事；嘴唇緊閉的，是要成就邪惡。

【16:31】白髮是榮耀的冠冕，在公義的
道路上必能得着。

【16:32】^a 不輕易發怒的，勝過勇士；
治服己^b 靈的，強如取城。

【16:24】Pleasant words are a honeycomb, / Sweet to the
soul and healing to the bones.

【16:25】^a There is a way which seems right to a man, / But
the end of it is the ways of death.

【16:26】The appetite of the laboring man labors for him; /
For his mouth urges him on.

【16:27】A worthless man digs up evil, / And on his lips
there is a scorching^a fire.

【16:28】A perverse man spreads strife, / And a whisperer
separates close friends.

【16:29】A man of violence entices his neighbor / And
leads him in a way that is not good.

【16:30】He who shuts his eyes does so to devise perverse
things; / He who compresses his lips brings evil to pass.

【16:31】The gray head is a crown of glory; / It will be
found in the way of righteousness.

【16:32】He who is^a slow to anger is better than the
mighty; / And he who rules his^b spirit, than he who
captures a city.

16:25^a
箴十四 12

16:27^a
雅三 6

16:32^a
箴十四 29
十五 18
雅一 19

16:32^b
參林前十四 32

16:25^a
Prov. 14:12

16:27^a
James 3:6

16:32^a
Prov. 14:29;
15:18;
James 1:19
16:32^b
cf. 1 Cor. 14:32

16:33^a
民二六 55
尼十一 1
拿一 7
徒一 26

【16:33】^a籤儘可投在懷裏，一切決斷
卻在於耶和華。

箴言 第十七章

17:1^a
箴十五 17

【17:1】^a有塊乾餅，平靜安寧，強如設
筵滿屋，大家相爭。

【17:2】僕人辦事聰明，必管轄貽羞之
子，又在眾兄弟中同分產業。

17:3^a
代上二九 17
詩七 9
二六 2

【17:3】鼎為煉銀，爐為煉金；惟有耶
和華^a熬煉人心。

【17:4】行惡的，留心聽奸詐之¹言；說
謊的，側耳聽邪惡之²語。

17:5^a
箴十四 31

【17:5】^a戲笑窮人的，是辱沒造他的主；
幸災樂禍的，必難免受罰。

17:6^a
參腓四 1

【17:6】子孫為老人的^a冠冕，父親是兒
女的榮耀。

● 17:4¹ 直譯，嘴脣。

● 17:4² 直譯，舌頭。

【16:33】The ^alot is cast into the lap, / But everything it
decides is from Jehovah.

PROVERBS 17

【17:1】^aBetter is a dry morsel and quietness with it /
Than a house full of feasting with strife.

【17:2】A servant who deals wisely will rule over a son
who causes shame, / And will share in the inheritance
among brothers.

【17:3】The refining pot is for silver and the furnace for
gold, / But Jehovah ^atries the hearts.

【17:4】An evildoer gives heed to wicked lips, / And a liar
gives ear to a mischievous tongue.

【17:5】^aWhoever mocks the poor reproaches his Maker; /
He who rejoices at calamity will not go unpunished.

【17:6】Grandchildren are the ^acrown of old men, / And
the glory of children is their fathers.

16:33^a
Num. 26:55;
Neh. 11:1;
Jonah 1:7;
Acts 1:26

17:1^a
Prov. 15:17

17:3^a
1 Chron. 29:17;
Psa. 7:9;
26:2

17:5^a
Prov. 14:31

17:6^a
cf. Phil. 4:1

【17:7】愚頑人說美言本不相宜，何況尊貴人¹說謊話呢？

【17:8】賄賂在餽送的人眼中看如寶石，無論他轉往何處，都得順利。

【17:9】^a 遮掩人過的，是尋求愛；重題舊事的，離間密友。

【17:10】一句責備話深入聰明人的心，強如責打愚昧人一百下。

【17:11】惡人只尋背叛；所以必有嚴厲的使者，奉差攻擊他。

【17:12】寧可遇見丟崽子的母熊，不可遇見正行愚妄的愚昧人。

【17:13】以惡報善的，禍患必不離他的家。

【17:14】紛爭的起頭如水放洩；所以在爭競爆發之先，就當制止。

【17:7】Excellent speech is not fitting for a fool; / Much less are lying lips for a noble man.

【17:8】A bribe is like a precious stone in the eyes of its possessor: / Wherever he turns, he prospers.

【17:9】He who ^a covers a transgression seeks love, / But he who repeats a matter separates close friends.

【17:10】A rebuke strikes deeper into him who has understanding / Than a hundred stripes into a fool.

【17:11】An evil man seeks only rebellion; / Therefore a cruel messenger will be sent against him.

【17:12】Let a bear robbed of her cubs meet a man / Rather than a fool in his folly.

【17:13】Whoever rewards evil for good, / Evil will not depart from his house.

【17:14】The beginning of contention is like letting out water; / Therefore abandon strife before it breaks out.

● 17:7¹ 說謊話，直譯，說謊的嘴唇。

【17:15】定惡人爲義的，定義人爲惡的，
都爲耶和華所憎惡。

【17:16】愚昧人既是無知，爲何手拿價
銀買智慧呢？

【17:17】朋友時常親愛，弟兄爲患難
而生。

【17:18】在鄰舍面前擊掌作保的，乃是
無知的人。

【17:19】喜愛過犯的，喜愛爭競；高立
門戶的，自取敗壞。

【17:20】心存乖僻的，尋不着好處；舌
弄是非的，陷在禍患中。

【17:21】生愚昧子的，給自己帶來愁苦；
愚頑人的父，毫無喜樂。

【17:22】^a喜樂的心乃是良藥，憂傷的
靈使骨枯乾。

【17:23】惡人從人懷裏受賄賂，爲要歪
曲公正的道路。

【17:15】He who justifies the wicked man, and he who
condemns the righteous man, / Both of them are an
abomination to Jehovah.

【17:16】Why is there a price in the hand of a fool to buy
wisdom, / When he has no sense?

【17:17】A friend loves at all times, / And a brother is born
for adversity.

【17:18】A man lacking sense gives his hand as a pledge /
And becomes surety in the presence of his neighbor.

【17:19】He who loves transgression loves strife; / He who
raises high his entrance seeks destruction.

【17:20】He who has a crooked heart finds no good, / And
he who has a perverse tongue falls into evil.

【17:21】He who begets a fool does so to his sorrow, / And
the father of a fool has no joy.

【17:22】A ^ajoyful heart is good medicine, / But a broken
spirit dries up the bones.

【17:23】A wicked man receives a bribe from the bosom, /
To pervert the ways of justice.

17:22^a
箴十二 25
十五 13, 15

17:22^a
Prov. 12:25;
15:13, 15

【17:24】聰明人面前有智慧，愚昧人眼望地極。

【17:25】愚昧之子使父親愁煩，使生他的憂苦。

【17:26】懲罰義人爲不善，責打正直的尊貴人，也爲不善。

【17:27】克制言語的有知識，靈裏冷靜的有聰明。

【17:28】愚妄人靜默不言可算爲智慧；閉口不說可算爲聰明。

箴言 第十八章

【18:1】與眾寡合的，尋求自己的心願，並惱恨一切真智慧。

【18:2】愚昧人不喜愛聰明，只喜愛顯露自己的心意。

【18:3】惡人來，藐視也來；羞恥到，辱罵同到。

【17:24】 Wisdom is before the face of him who has understanding, / But the eyes of a fool are on the ends of the earth.

【17:25】 A foolish son is a grief to his father, / And bitterness to her who bore him.

【17:26】 To also punish the righteous man is not good, / Nor to strike nobles for their uprightness.

【17:27】 He who restrains his words has knowledge, / And he who is cool in spirit is one who has understanding.

【17:28】 Even a fool, when he keeps silent, is counted wise; / When he shuts his lips, he is counted prudent.

PROVERBS 18

【18:1】 He who separates himself seeks his own desire / And rages against all sound wisdom.

【18:2】 A fool has no delight in understanding, / But only that his heart may reveal itself.

【18:3】 When the wicked man comes, contempt also comes; / And with dishonor comes reproach.

【18:4】人口中的言語乃是深水，又是湧流的河水，智慧的泉源。

【18:5】瞻徇惡人的情面，審判時屈枉義人，都為不善。

【18:6】愚昧人的嘴帶來爭端，他的口招惹鞭打。

【18:7】愚昧人的口自取敗壞，他的嘴是他生命的網羅。

【18:8】^a傳閒話之人的言語如同美食，進入人的深處。

【18:9】作工懈怠的，與毀壞人的是弟兄。

【18:10】耶和華的名是^a堅固樓；義人奔入，便得安穩。

【18:11】^a富足人的財物是他的堅固城，在他想像中猶如高牆。

【18:12】敗壞之先，人心高傲；^a尊榮以前，必有謙卑。

【18:4】The words of a man's mouth are deep waters, / A gushing stream, a fountain of wisdom.

【18:5】To respect the person of the wicked man is not good, / Nor to turn aside the righteous man in judgment.

【18:6】A fool's lips bring strife, / And his mouth invites blows.

【18:7】A fool's mouth is his ruin, / And his lips are the snare of his soul.

【18:8】^aThe words of a whisperer are like dainty morsels, / And they go down into the innermost parts of one's being.

【18:9】He also who is slack in his work / Is brother to him who is a destroyer.

【18:10】The name of Jehovah is a ^astrong tower; / The righteous man runs into it and is safe.

【18:11】^aThe rich man's substance is his strong city / And like a high wall in his own imagination.

【18:12】Before destruction the heart of man is haughty, / ^aBut humility goes before honor.

18:8^a
箴二六 22

18:8^a
Prov. 26:22

18:10^a
詩六一 3

18:10^a
Psa. 61:3

18:11^a
箴十五 33

18:11^a
Prov. 10:15

18:12^a
箴十五 33

18:12^a
Prov. 15:33

【18:13】不先聽完就回答的，便是他的愚妄和羞辱。

【18:14】人有疾病，靈能支持；靈若憂傷，誰能承當？

【18:15】^a聰明人的心得着知識，智慧人的耳尋求知識。

【18:16】人的禮物爲他開路，引他到尊大的人面前。

【18:17】先訴情由的似乎有理，等他的鄰舍來到，就察明實情。

【18:18】掣^a籤能止息爭競，也能在強者之間下決斷。

【18:19】^a弟兄被冒犯，挽回他比取堅固城還難；這樣的爭競如同城堡的門門。

【18:20】人口中所結的果子，必充滿肚腹；他嘴裏所出的，必使他飽足。

【18:21】生死在^a舌頭的權下，喜愛它的，必喫它所結的果子。

【18:13】As for him who gives an answer before he hears, / It is folly and shame.

【18:14】The spirit of a man can sustain his sickness, / But a broken spirit who can bear?

【18:15】^aThe heart of one who has understanding acquires knowledge, / And the ear of the wise seeks knowledge.

【18:16】A man's gift makes room for him / And brings him before great men.

【18:17】The first to plead his case seems just, / Until his neighbor comes and cross-examines him.

【18:18】The^a lot causes contentions to cease / And decides between the mighty.

【18:19】A^a brother offended is harder to be gained than a strong city, / And contentions are like the bars of a castle.

【18:20】With the fruit of his mouth a man's stomach will be satisfied; / With the produce of his lips he will be satisfied.

【18:21】Death and life are in the^a power of the tongue, / And those who love it will eat its fruit.

18:15^a
箴十五 14

18:15^a
Prov. 15:14

18:18^a
箴十六 33

18:18^a
Prov. 16:33

18:19^a
參徒十五 39

18:19^a
cf. Acts 15:39

18:21^a
太十二 37
雅三 6

18:21^a
Matt. 12:37;
James 3:6

18:22^a
箴十九 14
三一 10

【18:22】得着^a妻子的，是得着好處，
也是蒙了耶和華的恩惠。

18:23^a
雅二 3

【18:23】貧窮人說哀求的話；富足人^a
厲聲以對。

18:24^a
箴十七 17

【18:24】濫交朋友的，自取敗壞；但有一^a
朋友比弟兄更親密。

箴言 第十九章

19:1^a
箴二八 6

【19:1】^a行為純全的貧窮人，勝過嘴脣
乖謬的愚昧人。

【19:2】人無知識乃為不善，腳步急快
的，難免犯罪。

【19:3】人的愚昧傾敗他的道路，他的
心卻惱怒耶和華。

【19:4】財物使朋友增多，但窮人連朋
友也離開。

19:5^a
箴十九 9

【19:5】^a作假見證的必不免受罰，吐出
謊言的必不能逃脫。

【19:6】慷慨的，有多人求他的恩情；
愛送禮的，人都為他的朋友。

【18:22】Whoever finds a^a wife finds a good thing, / And
obtains favor from Jehovah.

18:22^a
Prov. 19:14;
31:10

【18:23】The poor man utters supplications, / But the rich
man^a answers roughly.

18:23^a
James 2:3

【18:24】A man of many friends comes to destruction, / But
there is a true^a friend that sticks closer than a brother.

18:24^a
Prov. 17:17

PROVERBS 19

【19:1】^aBetter is a poor man who walks in his integrity /
Than he who is perverse in his lips and is a fool.

19:1^a
Prov. 28:6

【19:2】Also it is not good for a person to be without
knowledge, / And he who makes haste with his feet sins.

【19:3】The foolishness of a man subverts his way, / And
his heart is indignant toward Jehovah.

【19:4】Wealth adds many friends, / But the poor man is
separated from his friend.

【19:5】^aA false witness will not go unpunished, / And he
who utters lies will not escape.

19:5^a
Prov. 19:9

【19:6】Many will entreat the favor of the generous man, /
And every man is a friend to one who gives gifts.

【19:7】貧窮人，弟兄都恨他；何況他的朋友，更遠離他！他雖用言語追隨，他們卻不留下。

【19:8】得着智慧之心的，愛惜己命；保守聰明的，必得好處。

【19:9】作假見證的，不免受罰；吐出謊言的，必然滅亡。

【19:10】愚昧人宴樂度日是不合宜的；何況僕人管轄官長呢？

【19:11】人有明智就不輕易發怒；不追究人的過失，便是自己的榮耀。

【19:12】王的忿怒好像獅子吼叫，他的恩寵卻如草上的甘露。

【19:13】愚昧的兒子是父親的禍患，妻子的^a爭吵如雨連連滴漏。

【19:14】房屋^a錢財是祖宗所遺留的，惟有賢慧的^b妻子是耶和華所賜的。

【19:15】懶惰使人沉睡，懈怠的¹人必受飢餓。

【19:7】 All the brothers of the poor man hate him; / How much more do his friends go far from him! / He pursues them with words, but they are not there.

【19:8】 He who acquires sense loves his own soul; / He who keeps understanding will find good.

【19:9】 A false witness will not go unpunished, / And he who utters lies will perish.

【19:10】 Delicate living is not fitting for a fool; / Much less for a servant to rule over princes.

【19:11】 The discretion of a man makes him slow to anger, / And it is his glory to overlook a transgression.

【19:12】 The king's wrath is like the roaring of a lion, / But his favor is like dew upon the grass.

【19:13】 A foolish son is the ruin of his father, / And the^a contentions of a wife are a continual dripping.

【19:14】 House and^a wealth are an inheritance from fathers, / But a prudent^b wife is from Jehovah.

【19:15】 Slothfulness casts into a deep sleep, / And the idle soul will suffer hunger.

● 19:15¹ 直譯，魂。

19:13^a
箴二一 9, 19
二五 24

19:14^a
林後十二 14
19:14^b
箴十八 22

19:13^a
Prov. 21:9, 19;
25:24

19:14^a
2 Cor. 12:14
19:14^b
Prov. 18:22

【19:16】謹守誠命的，保全己命；輕忽己路的，必致死亡。

【19:17】憐憫^a窮人的，就是^b借給耶和華；他的善行，耶和華必償還。

【19:18】^a管教你的兒子，他就有指望；但你不可存心毀壞他。

【19:19】暴^a怒的人必受刑罰；你若救他，必須再救。

【19:20】你要聽勸戒，受訓誨，使你終久有智慧。

【19:21】人心多有計謀，惟有耶和華的^a籌算纔能立定。

【19:22】人的仁慈令人羨慕，窮人強如說謊的人。

【19:23】^a敬畏耶和華，使人得生命；他必安居知足，不遭禍患。

【19:24】^a懶惰人把手放在盤子裏，就是向口撤回也不肯。

【19:16】He who keeps the commandment keeps his soul;/ He who is careless of his ways will die.

【19:17】He who has pity upon a^a poor man^b lends to Jehovah,/ And He will repay him for his good deed.

【19:18】^aDiscipline your son, for there is hope;/ But do not set your heart on destroying him.

【19:19】A man of great^a wrath will bear the penalty;/ For if you deliver him, you will only have to do it again.

【19:20】Listen to counsel, and receive instruction,/ That you may be wise at the end of your days.

【19:21】There are many devices in a man's heart,/ But it is the^a counsel of Jehovah that will stand.

【19:22】What is desirable in a man is his kindness,/ And a poor man is better than a liar.

【19:23】The^a fear of Jehovah leads to life,/ And he who has it will lodge in contentment;/ He will not be visited with evil.

【19:24】The^a sluggard buries his hand in the dish,/ And will not even bring it back to his mouth.

19:17^a
申十五 7, 9, 11
箴十八 23
二二 9
二八 27
林後九 9
雅二 2
19:17^b
詩三七 26
一一二 5
路六 35, 38
19:18^a
箴十三 24
二三 13
來十二 7
19:19^a
詩三七 8
太五 22

19:21^a
詩三三 11
賽四六 10

19:23^a
箴十 27
十四 27

19:24^a
箴二六 15

19:17^a
Deut. 15:7, 9, 11;
Prov. 18:23;
22:9;
28:27;
2 Cor. 9:9;
James 2:2
19:17^b
Psa. 37:26;
112:5;
Luke 6:35, 38
19:18^a
Prov. 13:24;
23:13;
Heb. 12:7
19:19^a
Psa. 37:8;
Matt. 5:22

19:21^a
Psa. 33:11;
Isa. 46:10

19:23^a
Prov. 10:27;
14:27

19:24^a
Prov. 26:15

【19:25】鞭打褻慢人，愚蒙人就學會靈巧；責備聰明人，他就明白知識。

【19:26】虐待父親、攆出母親的，是貽羞致辱之子。

【19:27】我兒，你若不聽訓誨，就必偏離知識的言語。

【19:28】卑劣的見證人戲笑公平，惡人的口吞下罪孽。

【19:29】刑罰是為褻慢人豫備的，鞭打是為愚昧人的背豫備的。

箴言 第二十章

三 警戒與教訓 二十 1 ~ 二四 34

【20:1】^a 淡酒使人褻慢，濃酒使人喧嚷；凡因酒犯錯的，就無智慧。

【20:2】王的威嚇，如同獅子吼叫；惹動他怒氣的，是自害己命。

【19:25】Strike a scorner, and the simple will learn prudence; / And reprove one who has understanding, and he will understand knowledge.

【19:26】He who does violence to his father and chases away his mother / Is a son that causes shame and brings reproach.

【19:27】Cease listening, my son, to instruction, / And you will stray from the words of knowledge.

【19:28】A worthless witness mocks justice, / And the mouth of the wicked swallows up iniquity.

【19:29】Judgments are prepared for scorners, / And blows for the back of fools.

PROVERBS 20

C. Admonitions and Teachings 20:1 — 24:34

【20:1】^a Wine is a mocker, strong drink a brawler; / And whoever errs by it does not become wise.

【20:2】The terror of a king is like the roaring of a lion; / He who provokes him to anger sins against his own life.

20:1^a
創九 21
箴二三 29-30
弗五 18

20:1^a
Gen. 9:21;
Prov. 23:29-30;
Eph. 5:18

【20:3】遠離紛爭是人的尊榮，愚妄人卻愛爭鬧。

【20:4】^a懶惰人因冬寒不肯耕種，到收割的時候，他必乞討而無所得。

【20:5】人心懷藏謀畧，好像深水，但聰明人能汲引出來。

【20:6】人多宣告自己的仁慈，但忠信人誰能遇見呢？

【20:7】行為純全的義人，他的子孫是有福的。

【20:8】王坐在審判的位上，以眼目簸散一切邪惡。

【20:9】誰能說，我潔淨了我的心，我脫淨了我的罪？

【20:10】^a不同的法碼，不同的升斗，都為耶和華所憎惡。

【20:11】孩童所作的是否清潔正直，都由他的行為將他自己顯明出來。

【20:3】It is an honor for a man to keep away from strife, / But every fool rushes headlong into it.

【20:4】The ^asluggard will not plow because of winter; / Therefore he will beg in harvest and have nothing.

【20:5】Counsel in the heart of man is like deep water, / But a man of understanding will draw it out.

【20:6】Many a man will proclaim his own kindness, / But who can find a faithful man?

【20:7】A righteous man who walks in his integrity, / Blessed are his children after him.

【20:8】A king who sits on the throne of judgment / Scatters away all evil with his eyes.

【20:9】Who can say, I have made my heart clean; / I am pure from my sin?

【20:10】^aDiffering weights and differing measures, / Both of them are an abomination to Jehovah.

【20:11】Even a child makes himself known by his deeds, / Whether his work is pure and whether it is upright.

20:4^a
太二五 26

20:4^a
Matt. 25:26

20:10^a
箴十一 1
二十 23

20:10^a
Prov. 11:1;
20:23

20:12^a
出四 11
詩九四 9

【20:12】能聽的^a耳，能看的眼，都是耶和華所造的。

20:13^a
箴六 9
羅十二 11

【20:13】不要貪^a睡，免致貧窮；眼要睜開，就得飽食。

【20:14】買物的說，不好，不好；及至買去，便誇讚所買的。

【20:15】雖有金子和許多珊瑚，惟有知識的嘴纔是寶器。

20:16^a
箴二七 13

【20:16】^a誰爲生人作保，就拿誰的衣服；誰爲外人作保，就向誰取抵押。

【20:17】以虛謊得來的食物，人覺甘甜，過後他的口必充滿沙石。

【20:18】計謀都憑籌算立定，打仗要憑智謀。

20:19^a
箴十一 13

【20:19】^a往來傳閒話的，洩漏祕密，所以大張嘴的，不可與他結交。

20:20^a
出二一 17
利二十 9
太十五 4
可七 10

【20:20】^a咒罵父母的，他的燈必熄滅在幽暗中。

【20:12】The hearing^a ear and the seeing eye — / Jehovah has made both of them.

20:12^a
Exo. 4:11;
Psa. 94:9

【20:13】Do not love^a sleep, or else you will come to poverty; / Open your eyes, and be satisfied with bread.

20:13^a
Prov. 6:9;
Rom. 12:11

【20:14】It is bad, it is bad, says the buyer; / But when he has gone away, then he boasts in his purchase.

【20:15】There is gold and an abundance of corals, / But the lips of knowledge are a precious jewel.

【20:16】^aTake his garment when he becomes surety for a stranger, / And hold the pledge when he becomes surety for foreigners.

20:16^a
Prov. 27:13

【20:17】The bread of falsehood is sweet to a man, / But afterward his mouth will be filled with gravel.

【20:18】Every plan is established by counsel, / And by sound counsel make war.

【20:19】^aHe who goes about as a gossip reveals secrets; / Therefore do not associate with one who opens his lips wide.

20:19^a
Prov. 11:13

【20:20】Whoever^a curses his father or his mother, / His lamp will go out in deep darkness.

20:20^a
Exo. 21:17;
Lev. 20:9;
Matt. 15:4;
Mark 7:10

【20:21】起初速得的產業，終久並不蒙福。

【20:22】^a 不要說，我要以惡報惡；要等候耶和華，祂必拯救你。

【20:23】^a 不同的法碼爲耶和華所憎惡，詭詐的天平也爲不善。

【20:24】人的^a 腳步既爲耶和華所定，人怎能明白自己的路呢？

【20:25】人冒失說，這是聖物，許願之後纔查問，就是自陷網羅。

【20:26】智慧的王簸散惡人，用碾輪輾軋他們。

【20:27】人的^{1a} 靈是耶和華的² 燈，鑒察人的深處。

● 20:27¹ 希伯來文，neshamah，奈夏瑪；創二7（見該處註5）與伯三二8（見該處註）譯作氣。

● 20:27² 人的靈是神在人裏面的燈。在人重生之靈裏面照耀的光，乃是神自己。（約壹一5。）就如燈盛裝光並彰顯光，照樣，人的靈受造是要盛裝神並彰顯神。爲要讓神聖的光照進人內裏的各部

【20:21】An inheritance gained hurriedly at the beginning / Will not be blessed in the end.

【20:22】Do ^anot say, I will recompense evil; / Wait for Jehovah, and He will save you.

【20:23】^a Differing weights are an abomination to Jehovah, / And false scales are not good.

【20:24】A man's ^asteps are ordered by Jehovah; / How then can man understand his own way?

【20:25】It is a snare to a man to rashly say, It is holy, / And after making the vows to begin to consider.

【20:26】A wise king winnows the wicked / And drives the threshing wheel over them.

【20:27】The ^{1a}spirit of man is the ²lamp of Jehovah, / Searching all the innermost parts of the inner being.

20:27¹ (spirit) Heb. neshamah; translated breath in Gen. 2:7 (see note 5 there) and Job 32:8 (see notes there).

20:27² (lamp) Man's spirit is God's lamp within man. The light shining within man's regenerated spirit is God Himself (1 John 1:5). Just as a lamp contains light and expresses it, man's spirit was created to contain God and express Him. In order for the divine light to shine into

20:22^a
太五 39

20:23^a
箴二十 10

20:24^a
詩三七 23
耶十 23

20:27^a
羅八 16
林前二 11
帖前五 23
來四 12

20:22^a
Matt. 5:39

20:23^a
Prov. 20:10

20:24^a
Psa. 37:23;
Jer. 10:23

20:27^a
Rom. 8:16;
1 Cor. 2:11;
1 Thes. 5:23;
Heb. 4:12

【20:28】仁慈和真實保全君王；他的國位乃藉仁慈立穩。

【20:29】力量乃少年人的榮耀，白髮為老年人的尊榮。

【20:30】鞭傷除淨人的罪惡，責打能入人的深處。

箴言 第二十一章

【21:1】^a 王的心在耶和華手中，好像隴溝的水，祂可隨意使其流轉。

【21:2】^a 人所行的，在自己眼中都看為正，惟耶和華衡量人^b 心。

【21:3】秉行公義和公理，比^a 獻祭更蒙耶和華悅納。

【21:4】高傲的眼和傲慢的心，惡人的燈，乃是罪。

分，神的靈作為油，必須浸潤（調和）作為燈芯的人的靈，（參羅八 16，）並與人的靈一同『焚燒。』（羅十二 11。）

【20:28】 Lovingkindness and truth preserve the king, / And his throne is upheld by kindness.

【20:29】 The glory of young men is their strength, / And the honor of old men is gray hair.

【20:30】 Stripes that wound purge away evil, / And strokes reach the innermost parts of the inner being.

PROVERBS 21

【21:1】 The ^aking's heart is like streams of water in the hand of Jehovah; / He turns it wherever He wishes.

【21:2】 Every ^away of a man is right in his own eyes, / But Jehovah weighs the ^bhearts.

【21:3】 To do righteousness and justice / Is more acceptable to Jehovah than ^asacrifice.

【21:4】 A high look and a proud heart — / The lamp of the wicked — is sin.

man's inward parts, God's Spirit as the oil must soak (mingle with) man's spirit as the wick (cf. Rom. 8:16) and "burn" together with man's spirit (Rom. 12:11).

21:1^a
拉七 27

21:2^a
箴十六 2, 25
參士十七 6
二一 25

21:2^b
撒下十六 7
詩七 9
箴二四 12
耶十七 10
路十六 15

21:3^a
撒下十五 22
何六 6
彌六 6-8
太九 13
可十二 33

21:1^a
Ezra 7:27

21:2^a
Prov. 16:2, 25;
cf. Judg. 17:6;
21:25

21:2^b
1 Sam. 16:7;
Psa. 7:9;
Prov. 24:12;
Jer. 17:10;
Luke 16:15

21:3^a
1 Sam. 15:22;
Hosea 6:6;
Micah 6:6-8;
Matt. 9:13;
Mark 12:33

【21:5】殷勤人的籌算，足致豐裕；行事急躁的，都必缺乏。

【21:6】用說謊之舌所得的財富，乃是飄浮的空氣，死亡的¹網羅。

【21:7】惡人的強暴必將自己掃除，因他們不肯按公平行事。

【21:8】有罪之人的路甚是彎曲；至於純淨的人，他所行的乃是正直。

【21:9】^a寧可住在房頂的一角，不與爭吵的婦人同住一屋。

【21:10】惡人的¹心樂人受禍；他眼並不憐恤鄰舍。

【21:11】褻慢人受刑罰，愚蒙人就得智慧；智慧人受訓誨，便得知識。

【21:5】The plans of the diligent lead only to plentifulness, / But everyone who is hasty comes only to want.

【21:6】The getting of treasures by a lying tongue / Is a fleeting vapor, a ¹snare of death.

【21:7】The violence of the wicked will sweep them away / Because they refuse to do justice.

【21:8】The way of a guilty man is crooked; / But as for the pure, his work is right.

【21:9】^aIt is better to dwell in a corner of a housetop / Than in a house shared with a contentious woman.

【21:10】The soul of the wicked man desires evil; / His neighbor finds no favor in his eyes.

【21:11】When the scorner is punished, the simple man becomes wise; / And when the wise man is instructed, he receives knowledge.

● 21:6¹ 此乃照七十士希臘文譯本：希伯來文經文作，追尋者。

● 21:10¹ 直譯，魂。

21:6¹ (snare) Following the Septuagint; the Hebrew text reads, seekers.

【21:12】那公義者留意惡人的家，使惡人傾倒毀滅。

【21:13】^a 塞耳不聽窮人哀求的，他將來呼求也不蒙應允。

【21:14】暗中送的禮物平息怒氣，懷中握的禮品止息暴怒。

【21:15】施行公理使義人喜樂，卻使作孽的人敗壞。

【21:16】偏離通達道路的人，必住在陰魂的會中。

【21:17】^a 愛宴樂的，必成為窮乏人；愛酒和油的，必不富足。

【21:18】惡人作了義人的贖價，奸詐人代替正直人。

【21:19】^a 寧可住在曠野之地，也不與爭吵易怒的婦人同住。

【21:20】智慧人的住處積蓄寶物膏油，愚昧人將所得的吞盡。

【21:12】The righteous One considers the house of the wicked man,/ Overthrowing the wicked to their ruin.

【21:13】Whoever ^a closes his ear to the cry of the poor man/ Also will cry and will not be heard.

【21:14】A gift in secret pacifies anger;/ And a present in the bosom, strong wrath.

【21:15】It is joy to the righteous man to do justice,/ But it is destruction to the workers of iniquity.

【21:16】The man who wanders from the way of understanding/ Will rest in the assembly of the dead.

【21:17】He who ^a loves pleasure will be a poor man;/ He who loves wine and oil will not be rich.

【21:18】The wicked man is a ransom for the righteous man,/ And the treacherous man is in the place of the upright.

【21:19】^a It is better to dwell in a desert land / Than with a contentious and vexing woman.

【21:20】There is precious treasure and oil in the dwelling of the wise man,/ But a foolish man swallows it up.

21:13^a
雅二 13

21:13^a
James 2:13

21:17^a
箴二三 21
參提後三 4

21:17^a
Prov. 23:21;
cf. 2 Tim. 3:4

21:19^a
參箴二一 9

21:19^a
cf. Prov. 21:9

【21:21】追求公義慈愛的，就尋得生命、公義和尊榮。

【21:22】智慧人登上勇士的城牆，傾覆他們所倚靠的¹ 堅壘。

【21:23】^a 保守口與舌的，就保守¹ 自己免受災難。

【21:24】行事驕傲而狂妄的，他的名叫傲慢、高傲、褻慢。

【21:25】懶惰人的心願將他害死，因為他手不肯作工。

【21:26】有人終日貪得無饜，但義人施捨而不吝惜。

【21:27】^a 惡人的祭物是可憎的；何況他存惡意來獻呢！

【21:28】作假見證的必滅亡；惟有聆聽真情而言的，其言長存。

【21:21】He who pursues righteousness and kindness / Finds life, righteousness, and honor.

【21:22】A wise man scales the city of the mighty / And brings down the strength in which they trust.

【21:23】Whoever ^a guards his mouth and his tongue / Keeps his soul from troubles.

【21:24】Proud, Haughty, Scorners are the names / Of him who works in the arrogance of pride.

【21:25】The desire of the sluggard puts him to death, / For his hands refuse to work.

【21:26】All day long one covets greedily, / But the righteous man gives and does not hold back.

【21:27】^a The sacrifice of the wicked is an abomination; / How much more when he brings it with evil intent!

【21:28】A false witness will perish, / But the man who hears will speak so as to endure.

21:23^a
箴十三 3
詩一四一 3
雅三 2

21:23^a
Prov. 13:3;
Psa. 141:3;
James 3:2

21:27^a
箴十五 8

21:27^a
Prov. 15:8

● 21:22¹ 直譯，能力。

● 21:23¹ 自己，直譯，他的魂。

【21:29】惡人厚顏無恥，正直人卻立定自己的道路。

【21:30】沒有任何智慧、聰明、^a謀畧能敵擋耶和華。

【21:31】馬是為打仗之日豫備的，但^a得勝乃在於耶和華。

箴言 第二十二章

【22:1】美名比大財更可取，恩寵比金銀更好。

【22:2】富戶窮人在一件事上都一樣，就是他們都為耶和華^a所造。

【22:3】^a靈巧人見禍藏躲，愚蒙人卻前往受罰。

【22:4】心存謙卑，敬畏耶和華，就得富有、尊榮、生命為賞賜。

【22:5】乖僻人的路上有荊棘和網羅；保守自己性命的，必要遠離這些。

【22:6】^a教養孩童走當走的道路，就是到老他也不偏離。

【21:29】A wicked man hardens his face; / But as for the upright, he establishes his ways.

【21:30】There is no wisdom nor understanding / Nor^a counsel that can avail against Jehovah.

【21:31】The horse is prepared for the day of battle, / But^a victory belongs to Jehovah.

PROVERBS 22

【22:1】A good name is to be chosen rather than great riches, / And favor is better than silver and gold.

【22:2】The rich and the poor have this in common: / Jehovah is the^a maker of them all.

【22:3】^aA prudent man sees evil and hides himself, / But the simple pass on and suffer punishment for it.

【22:4】The reward of humility and the fear of Jehovah / Are riches and honor and life.

【22:5】Thorns and snares are in the way of the perverse; / He who guards his soul will keep far from them.

【22:6】^aTrain up a child according to the way he should go; / Even when he is old, he will not depart from it.

21:30^a
賽八 10
徒五 38

21:31^a
代上二九 11
參撒十七 47

22:2^a
伯三一 15
三四 19
箴十四 31

22:3^a
箴二七 12

22:6^a
弗六 4
提後三 15

21:30^a
Isa. 8:10;
Acts 5:38

21:31^a
1 Chron. 29:11;
cf. 1 Sam. 17:47

22:2^a
Job 31:15;
34:19;
Prov. 14:31

22:3^a
Prov. 27:12

22:6^a
Eph. 6:4;
2 Tim. 3:15

【22:7】富戶管轄窮人，欠債的是債主的僕人。

【22:8】^a 撒播不義的必收災禍，他逞怒的杖也必廢¹掉。

【22:9】^a 眼目慈善的，就必蒙福，因他將食物分給窮人。

【22:10】趕出褻慢人，紛爭就出去；爭競和羞辱也必止息。

【22:11】喜愛心裏^a純潔、口中有恩言的人，王必與他為友。

【22:12】耶和華的眼目保守知識，但祂傾覆奸詐人的言語。

【22:13】^a 懶惰人說，外頭有獅子，我在街上必被殺害！

【22:14】¹ 淫婦的口為深坑；耶和華所惱怒的，必陷在其中。

● 22:8¹ 七十士希臘文譯本下加另一句箴言：『樂意且慷慨的人，神必祝福；但（人）必證明，自己所作全為虛空。』這句箴言的頭一部分，乃林後九 7 所引用者。

● 22:14¹ 直譯，陌生婦人。

【22:7】The rich man rules over the poor, / And the borrower is servant to the lender.

【22:8】He who ^asows injustice will reap iniquity, / And the rod of his wrath will fail.¹

【22:9】He who is ^agenerous will be blessed, / For he gives some of his bread to the poor.

【22:10】Cast out the scorner, and contention will go out; / Indeed, strife and dishonor will cease.

【22:11】He who loves ^apureness of heart / And whose speech is gracious will have the king as his friend.

【22:12】The eyes of Jehovah preserve knowledge, / But He overthrows the words of the treacherous man.

【22:13】^aThe sluggard says, There is a lion outside! / I will be slain in the streets!

【22:14】The mouth of strange women is a deep pit; / He with whom Jehovah is indignant will fall in there.

22:8¹ (fail) The Septuagint has the additional proverb: “God blesses a cheerful and liberal man, but a man will fully prove the vanity of his works.” The first part of this is the source of the quotation in 2 Cor. 9:7.

22:8^a
伯四 8
何十 13
加六 8
22:9^a
箴十一 25
林後九 6, 9

22:11^a
太五 8

22:13^a
箴二六 13

22:8^a
Job 4:8;
Hosea 10:13;
Gal. 6:8
22:9^a
Prov. 11:25;
2 Cor. 9:6, 9

22:11^a
Matt. 5:8

22:13^a
Prov. 26:13

【22:15】愚妄纏住孩童的心，用^a管教的杖可以將愚妄遠遠趕除。

【22:16】欺壓貧窮為要多增財利的，並送禮給富戶的，都必缺乏。

【22:17】你當側耳聽智慧人的言語，留心我的知識；

【22:18】你若心中存記，嘴上準備，這便為美。

【22:19】我今日以此特特指教你，為要使你信靠耶和華。

【22:20】謀畧和知識的¹美事，我豈沒有寫給你麼？

【22:21】要使你知真理之言的確實，你好將真理之言回覆那些打發你的人。

【22:22】你不可因窮人貧窮就搶奪他的物，也不可在城門口欺壓困苦人；

● 22:20¹ 美事，或，三十（句話；）也許指二二 22 ～二四 22 的三十句箴言。

【22:15】Foolishness is bound up in the heart of a child; / But the^a rod of correction will drive it far from him.

【22:16】He who oppresses the poor to multiply his gain, / And he who gives to the rich will only come to want.

【22:17】Incline your ear, and hear the words of the wise, / And apply your heart to my knowledge;

【22:18】For it is a pleasant thing if you keep them within you; / Let them be ready on your lips.

【22:19】So that your trust may be in Jehovah, / I have made them known to you today, even to you.

【22:20】Have not I written to you¹ excellent things / Of counsels and knowledge,

【22:21】To make you know the certainty of the words of truth, / That you may answer back words of truth to those who send you?

【22:22】Do not rob the poor, because he is poor; / Nor oppress the afflicted in the gate;

22:20¹ (excellent) Or, thirty sayings, perhaps referring to thirty proverbs, from 22:22 through 24:22.

22:23^a
撒二四 12, 15
詩十二 5
耶五十 34
五一 36

【22:23】因耶和華必為他們^a辨屈；搶奪他們的，耶和華必奪取那些人的命。

【22:24】好生氣的人，不可與他結交；暴怒的人，不可與他來往；

【22:25】恐怕你學他的行徑，使¹自己陷在網羅裏。

【22:26】不要與人擊掌作保，也不要為欠債的擔保。

【22:27】你若沒有甚麼償還，何必使人奪去你睡臥的牀呢？

【22:28】你先祖所立古時的^a地界，你不可挪移。

【22:29】你看見辦事敏捷的人麼？他必站在君王面前，必不站在微賤人面前。

箴言 第二十三章

【23:1】你若與官長坐席，要留意在你面前的是¹誰。

● 22:25¹ 自己，直譯，你的魂。

● 23:1¹ 或，甚麼。

【22:23】For Jehovah will ^aplead their cause, / And rob the life of those who rob them.

【22:24】Make no friendship with a man who is given to anger, / And with a wrathful man do not go;

【22:25】Lest you learn his ways / And get a snare for your soul.

【22:26】Do not be one of those who give their hand as a pledge / Or one of those who are a surety for debts.

【22:27】If you have nothing with which to pay, / Why should your bed be taken away from under you?

【22:28】Do not remove the ancient ^aboundary marker, / Which your fathers have set up.

【22:29】Do you see a man skilled in his work? / He will stand before kings; / He will not stand before obscure men.

PROVERBS 23

【23:1】When you sit to eat with a ruler, / Consider carefully¹ who is before you;

22:23^a
1 Sam. 24:12, 15;
Psa. 12:5;
Jer. 50:34;
51:36

22:28^a
Deut. 19:14;
27:17

23:1¹ (who) Or, what.

【23:2】你若是貪食的，就當拿刀放在喉嚨上。

【23:3】不可貪戀他的美食，因為那是騙人的食物。

【23:4】不要勞碌求^a財富，要停下自己的思慮。

【23:5】你定睛在財富上，財富卻消失了；因^a財富必長翅膀，如鷹向天飛去。

【23:6】不要喫嫉妒之人的飯，也不要貪他的美食；

【23:7】因為他裏面怎樣思量，他為人就是怎樣。他雖對你說，請喫，請喝，他的心卻與你相背。

【23:8】你所喫的那點食物必吐出來，你所說的甘美言語也白說了。

【23:9】你^a不要說話給愚昧人聽，因他必藐視你言語中的智慧。

【23:10】^a不可挪移古時的地界，也不可擅入孤兒的田地。

【23:2】And put a knife to your throat / If you are a man of great appetite.

【23:3】Do not desire his delicacies, / For they are deceitful food.

【23:4】Do not weary yourself to become^a rich; / Cease from your consideration of it.

【23:5】When you set your eyes upon it, it is gone; / For^a wealth certainly makes itself wings, / Like an eagle that flies toward heaven.

【23:6】Do not eat the bread of one who is envious, / And do not desire his delicacies;

【23:7】For as he thinks within himself, so he is. / He says to you, Eat and drink; / But his heart is not with you.

【23:8】You will vomit up the morsel which you have eaten, / And waste your pleasant words.

【23:9】^aDo not speak in the hearing of a fool, / For he will despise the wisdom of your words.

【23:10】^aDo not remove the ancient boundary marker, / Or go into the fields of the fatherless;

23:4^a
箴二八 20
提前六 9-10

23:5^a
箴二七 24
提前六 17

23:9^a
箴九 8
參太七 6

23:10^a
申十九 14
二七 17
箴二二 28

23:4^a
Prov. 28:20;
1 Tim. 6:9-10

23:5^a
Prov. 27:24;
1 Tim. 6:17

23:9^a
Prov. 9:8;
cf. Matt. 7:6

23:10^a
Deut. 19:14;
27:17;
Prov. 22:28

23:11^a
耶五十 34

【23:11】因他們的^a救贖主大有能力；
祂必向你爲他們辨屈。

【23:12】你要留心領受訓誨，側耳聽從
知識的言語。

23:13^a
箴十三 24
十九 18

【23:13】不可不^a管教孩童；你用杖打
他，他必不至於死。

23:14^a
箴二十七 20
啓二十 13

【23:14】你若用杖打他，就可以救他的
魂免下^a陰間。

【23:15】我兒，你的心若有智慧，我的
心也必喜樂。

【23:16】你的嘴若說正直話，我的心腸
也必歡樂。

【23:17】你的心不要嫉妒罪人，只要終
日敬畏耶和華；

【23:18】因爲末後必有好結局，你的指
望必不至斷絕。

【23:19】我兒，你當聽，要有智慧，好
在正路上引導你的心。

【23:11】For their^a Redeemer is strong; / He will plead
their cause against you.

【23:12】Apply your heart to instruction, / And your ears
to words of knowledge.

【23:13】Do not withhold^a correction from a child; / If you
beat him with the rod, he will not die.

【23:14】If you beat him with the rod, / You will deliver
his soul from^a Sheol.

【23:15】My son, if your heart is wise, / My own heart will
also rejoice;

【23:16】My inward parts will also exult, / When your lips
speak right things.

【23:17】Do not let your heart envy sinners, / But live in
the fear of Jehovah all day long;

【23:18】For surely there is a latter end, / And your hope
will not be cut off.

【23:19】Listen, my son, and be wise, / And direct your
heart in the way.

23:11^a
Jer. 50:34

23:13^a
Prov. 13:24;
19:18

23:14^a
Prov. 27:20;
Rev. 20:13

【23:20】不要在醉酒的和貪喫肉的人中間來往；

【23:21】因為醉酒貪食的，必致貧窮；好睡覺的，必穿破爛衣服。

【23:22】你要聽從生你的^a父親；你母親老了，也不可藐視她。

【23:23】你當買^a真理，不可出賣；要買智慧、訓誨和聰明。

【23:24】義人的父親必大得快樂；人生智慧的兒子，必因他喜樂。

【23:25】你要使父母歡喜，使生你的快樂。

【23:26】我兒，要將你的心歸我；你的眼目也要¹守住我的道路。

【23:27】因為妓女是深坑，外女是窄井。

【23:28】她埋伏好像強盜，她使人間增添奸詐的人。

【23:20】Do not be among those who get drunk with wine, / Among gluttonous eaters of flesh;

【23:21】For the drunkard and the glutton will come to poverty, / And drowsiness will clothe them with rags.

【23:22】Listen to your^a father who begot you, / And do not despise your mother when she is old.

【23:23】Buy^a truth, and do not sell it; / Buy wisdom and instruction and understanding.

【23:24】The father of the righteous man will greatly exult, / And he who begets a wise child will rejoice in him.

【23:25】Let your father and your mother rejoice, / And let her who bore you exult.

【23:26】My son, give me your heart, / And let your eyes¹ observe my ways.

【23:27】For a harlot is a deep pit, / And an adulteress is a narrow well.

【23:28】Indeed, she lies in wait as a robber, / And increases the number of the treacherous among men.

● 23:26¹ 另作，喜悅。

23:26¹ (observe) Others read, delight in.

23:22^a
箴一 8

23:23^a
參約叁 4

23:22^a
Prov. 1:8

23:23^a
cf. 3 John 4

【23:29】誰有禍患？誰有憂愁？誰有爭鬪？誰有怨言？誰無故受傷？誰眼目紅赤？

【23:30】就是那流連飲^a酒，常去尋找調和酒的人。

【23:31】你不可只看酒發紅，在杯中閃爍，下咽舒暢；

【23:32】它終久要如蛇咬你，如毒蛇刺你。

【23:33】你眼必看見怪異的事，你心必發出乖謬的話；

【23:34】你必像躺在海中，或像臥在桅杆頂上。

【23:35】你必說，人打我，我卻未受傷；人鞭打我，我竟不覺得；我幾時清醒呢？我還要去尋酒。

箴言 第二十四章

【24:1】你不要嫉妒惡人，也不要想望與他們相處；

【23:29】Who has woe? Who has sorrow? Who has contentions? / Who has complaining? Who has wounds without cause? Who has redness of eyes?

【23:30】Those who linger late over^a wine, / Those who go to seek out mixed wines.

【23:31】Do not look upon the wine when it is red, / When it sparkles in the cup, / When it goes down smoothly;

【23:32】In the end it bites like a serpent, / And stings like an adder.

【23:33】Your eyes will see strange things, / And your heart will utter perverse things;

【23:34】And you will be like one who lies down while at sea, / Or like one who lies down at the top of a mast.

【23:35】They struck me, you will say, but I was not hurt; / They beat me, but I did not feel it; / When will I awake? I will seek another drink.

PROVERBS 24

【24:1】Do not be envious of evil men, / Nor desire to be with them;

【24:2】因為他們的心籌畫強暴，他們的口談論奸惡。

【24:3】房屋憑^a智慧建造，又靠聰明立穩；

【24:4】其房間因知識充滿各樣寶貴美好的財物。

【24:5】智慧人有能力，有知識的人加添能力。

【24:6】你去打仗要憑智謀，^a謀士眾多便可¹得勝。

【24:7】智慧極高，非愚妄人所能及，所以他在城門內不敢開口。

【24:8】設計作惡的，必稱為陰險之人。

【24:9】愚妄人的計謀乃是罪惡，褻慢人為人所憎惡。

【24:10】你在患難之日若膽怯，你的力量就有限。

【24:2】For their heart meditates violence, / And their lips talk of mischief.

【24:3】Through^a wisdom a house is built, / And by understanding it is established,

【24:4】And by knowledge the rooms are filled / With all precious and pleasant riches.

【24:5】A wise man is strong, / And a man of knowledge increases power.

【24:6】For by sound counsel you can wage your war, / And in the multitude of^a counselors there is¹ victory.

【24:7】Wisdom is too high for a fool; / He does not open his mouth in the gate.

【24:8】He who devises to do evil, / Men will call him a mischief-maker.

【24:9】The devising of folly is sin, / And the scorner is an abomination to men.

【24:10】If you faint in the day of adversity, / Your strength is limited.

● 24:6¹ 或，得拯救。

24:6¹ (victory) Or, salvation.

24:3^a
太七 24

24:3^a
Matt. 7:24

24:6^a
箴十一 14
十五 22

24:6^a
Prov. 11:14;
15:22

【24:11】人被拉到死地，你要解救；人蹣跚走向被殺之地，你須攔阻。

【24:12】你若說，看哪，這事我們未曾知道——那衡量人心的豈不明白麼？保守你性命的豈不知道麼？祂豈不按各人所行的報應各人麼？

【24:13】我兒，你要喫^a蜜，因為這是好的；喫蜂房下滴的蜜，在你上膛是甘甜的；

【24:14】要知道智慧之於你的魂，也是如此。你若找着，末後必有好結局，你的指望也不至斷絕。

【24:15】惡人哪，不要埋伏攻擊義人的住處，不要毀壞他安居之所；

【24:16】因為義人雖七次跌倒，仍必^a興起，惡人卻被禍患傾覆。

【24:17】你仇敵跌倒，你^a不要喜樂；他絆跌，你心不要快樂；

【24:11】 Deliver those who are being taken away to death, / And those who are staggering to be slain, oh, hold back!

【24:12】 If you say, Look, we did not know this — / Does not He who weighs the hearts consider it? / And He who keeps your soul, does He not know it? / And will He not render to every man according to his work?

【24:13】 My son, eat ^ahoney, for it is good, / And the drippings from the honeycomb, which are sweet to your taste:

【24:14】 Know that wisdom is such for your soul; / If you find it, then there will be a latter end, / And your hope will not be cut off.

【24:15】 Do not lie in wait, O wicked man, against the dwelling of the righteous man; / Do not destroy his resting place;

【24:16】 For a righteous man falls seven times and ^arisers up again, / But the wicked are overthrown by calamity.

【24:17】 Do ^anot rejoice when your enemy falls, / And do not let your heart exult when he is overthrown;

24:13^a
歌五 1
賽七 15

24:13^a
S. S. 5:1;
Isa. 7:15

24:16^a
彌七 8
參林後四 9

24:16^a
Micah 7:8;
cf. 2 Cor. 4:9

24:17^a
箴十七 5
俄 12
林前十三 6

24:17^a
Prov. 17:5;
Obad. 12;
1 Cor. 13:6

【24:18】恐怕耶和華看見就不喜悅，將祂怒氣從仇敵身上轉開。

【24:19】不要因作惡的人忿忿不平，也不要嫉妒惡人；

【24:20】因為惡人必無前途；惡人的燈必要熄滅。

【24:21】我兒，你要^a敬畏耶和華與君王，不要與反覆無常的人結交；

【24:22】因為他們的災難必忽然而起，耶和華與君王所施行的毀滅，誰能知道呢？

【24:23】以下也是智慧人的箴言：^a審判時看人情面是不好的。

【24:24】對惡人說，你是義人，說這話的人必受眾民咒詛，為列邦所憎惡。

【24:25】責備惡人的必得喜悅，美好的福也必臨到他們。

【24:26】應對誠實的，猶如與人親嘴。

【24:27】你要在外頭豫備你的工作，在田間為自己豫備妥當，然後建造房屋。

【24:18】Lest Jehovah see it, and it displease Him, / And He turn away His anger from him.

【24:19】Do not be incensed because of evildoers; / Do not be envious of the wicked;

【24:20】For there will be no future for the evil man; / The lamp of the wicked will be put out.

【24:21】My son, ^afear Jehovah and the king, / And do not associate with those who are given to change;

【24:22】For their calamity will rise suddenly, / And who knows the misfortune of both of them?

【24:23】These also are sayings of the wise: / It is not good to have respect of persons in ^ajudgment.

【24:24】He who says to the wicked man, You are righteous, / Peoples will curse him; nations will abhor him.

【24:25】But those who rebuke the wicked man will have delight, / And a good blessing will come upon them.

【24:26】He who gives an honest answer / Kisses the lips.

【24:27】Prepare your work outside, / And make it ready for yourself in the field, / And afterward build your house.

24:21^a
羅十三 7
彼前二 17

24:23^a
利十九 15
申一 17
約七 24

24:21^a
Rom. 13:7;
1 Pet. 2:17

24:23^a
Lev. 19:15;
Deut. 1:17;
John 7:24

【24:28】不可無故作^a 見證陷害鄰舍，
也不可用嘴欺騙人。

【24:29】不可說，人怎樣待我，我也怎樣待他；我必照人所行的回報他。

【24:30】我經過懶惰人的田地、無知人的葡萄園，

【24:31】看哪，到處長滿了荊棘，刺草遮蓋了田面，石牆也坍塌了。

【24:32】我看見就留心思想；我看着就領受訓誨：

【24:33】^a再睡片時，打盹片時，抱着手躺臥片時，

【24:34】你的貧窮就必如強盜來臨，你的缺乏就必如拿兵器的人來到。

箴言 第二十五章

貳 希西家的輯錄—

警戒與教訓

二五 1～二九 27

【24:28】Do not be a ^awitness against your neighbor without cause,/ And do not deceive with your lips.

【24:29】Do not say, I will do to him as he has done to me; /I will render to the man according to his work.

【24:30】I passed by the field of the sluggard,/ And by the vineyard of the man lacking sense;

【24:31】And there it was, all overgrown with thorns;/ Its surface was covered with nettles, / And its stone wall was broken down.

【24:32】When I looked, I considered it; / I saw it and received instruction:

【24:33】^aA little sleep, a little slumber,/ A little folding of the hands to rest,

【24:34】And your poverty will come upon you like a robber,/ And your want, like an armed man.

PROVERBS 25

II. The Collection of Hezekiah —
Admonitions and Teachings

25:1 — 29:27

25:1^a
王上四 32

【25:1】以下也是所羅門的^a箴言，是猶大王希西家的人所謄錄的：

25:2^a
申二九 29
羅十一 33
參賽四五 15

【25:2】將事^a隱藏乃神的榮耀，將事察清乃君王的榮耀。

【25:3】如天之高，如地之厚，君王之心也測不透。

【25:4】除去銀子的渣滓，銀匠就能作出器皿。

【25:5】除去王面前的惡人，王的國位就因公義堅立。

25:6^a
路十四 10

【25:6】不要在王面前妄自尊大，^a不要站在大人物的位上。

【25:7】寧可有人說，請你上這裏來，強如在你覲見的尊貴人面前被降為卑。

【25:8】不要冒失出去與人爭競，免得你的鄰舍羞辱你，結果你要怎樣行呢？

25:9^a
太五 25
十八 15
25:9^b
箴十一 13

【25:9】你與鄰舍^a爭訟，只可與他一人理論，^b不可洩漏別人的祕密；

【25:1】These also are ^aproverbs of Solomon, which the men of Hezekiah the king of Judah copied.

【25:2】It is the glory of God to ^aconceal a matter, / But the glory of kings is to search a matter out.

【25:3】As the heavens for height, and the earth for depth, / So the heart of kings is unsearchable.

【25:4】Take away the dross from the silver, / And a vessel comes out for the smith;

【25:5】Take away the wicked man from before the king, / And his throne will be established in righteousness.

【25:6】Do not claim honor for yourself in the presence of the king, / And do ^anot stand in the place of great men;

【25:7】For it is better that it is said to you, Come up here, / Than that you should be put lower in the presence of the noble, / Whom your eyes have seen.

【25:8】Do not go out hastily to strive; / Otherwise what will you do in the end, / When your neighbor puts you to shame?

【25:9】^aArgue your case with your neighbor himself, / And do ^bnot reveal the secret of another;

25:1^a
1 Kings 4:32

25:2^a
Deut. 29:29;
Rom. 11:33;
cf. Isa. 45:15

25:6^a
Luke 14:10

25:9^a
Matt. 5:25;
18:15
25:9^b
Prov. 11:13

【25:10】恐怕聽見的人罵你，你的惡名就難以脫離。

【25:11】一句^a話說得合宜，就如金蘋果在銀器裏。

【25:12】智慧人的責備，在聽從的人耳中，好像金耳環和精金的妝飾。

【25:13】忠信的使者叫差他的人¹心裏舒暢，就如在收割時冰雪的涼氣。

【25:14】空誇贈送禮物的，好像^a無雨的風雲。

【25:15】恆久忍耐可以勸動官長，柔和的舌能折斷骨頭。

【25:16】你得了蜜麼？喫穀就好了，免得你過飽就嘔吐出來。

【25:17】你的腳要少進鄰舍的家，免得他厭煩你，就恨惡你。

【25:10】Lest he who hears it revile you, / And the evil report of you does not go away.

【25:11】A^a word fitly spoken / Is like apples of gold in settings of silver.

【25:12】Like an earring of gold and an ornament of fine gold / Is a wise reprover to a listening ear.

【25:13】Like the cold of snow in the time of harvest / Is a faithful messenger to those who send him, / For he refreshes the soul of his masters.

【25:14】Like clouds and wind^a without rain / Is one who boasts of his gifts falsely.

【25:15】By forbearance a ruler may be persuaded, / And a soft tongue can break the bone.

【25:16】Have you found honey? Eat only what you need, / Lest you become filled up with it and vomit it.

【25:17】Let your foot be seldom in your neighbor's house, / Otherwise he will become weary of you and hate you.

● 25:13¹ 直譯，魂。

25:11^a
箴十五 23
賽五十 4

25:11^a
Prov. 15:23;
Isa. 50:4

25:14^a
猶 12

25:14^a
Jude 12

【25:18】作假見證陷害鄰舍的，就如大槌、利刀、快箭。

【25:19】患難時倚靠奸詐的人，就像依靠壞牙或脫臼的腳。

【25:20】對傷心的人唱歌，就如冷天脫衣服，又如鹼上倒醋。

【25:21】^a 你的仇敵若餓了，就給他飯喫；若渴了，就給他水喝；

【25:22】因為你這樣行，就是把炭火堆在他的頭上；耶和華也必賞報你。

【25:23】北風生雨，讒謗人的舌頭也生怒容。

【25:24】^a 寧可住在房頂的一角，也不與爭吵的婦人同住一屋。

【25:25】有好消息從遠方來，就如拿涼水給口渴的¹人喝。

【25:18】A man who bears false witness against his neighbor / Is like a club and a sword and a sharp arrow.

【25:19】Confidence in a treacherous man in time of trouble / Is like a bad tooth and a foot out of joint.

【25:20】He who sings songs to a troubled heart / Is like one who takes off a garment on a cold day, / Or like vinegar on soda.

【25:21】^a If your enemy is hungry, give him bread to eat; / And if he is thirsty, give him water to drink;

【25:22】For you will heap coals of fire upon his head, / And Jehovah will reward you.

【25:23】The north wind brings forth rain; / And a backbiting tongue, an angry countenance.

【25:24】^a It is better to dwell in a corner of the housetop / Than in a house shared with a contentious woman.

【25:25】Like cold water to a thirsty soul, / So is good news from a far country.

25:21^a
21-22;
出二三4
王下六22
太五44
路六27
羅十二20

25:21^a
vv. 21-22;
Exo. 23:4;
2 Kings 6:22;
Matt. 5:44;
Luke 6:27;
Rom. 12:20

25:24^a
箴二一9

25:24^a
Prov. 21:9

● 25:25¹ 直譯，魂。

【25:26】義人在惡人面前退縮，好像攪渾之源，弄濁之泉。

【25:27】喫蜜過多是不好的，探究自己的榮耀並不是榮耀。

【25:28】人不約束自己的^a靈，就如毀壞的城邑沒有牆垣。

箴言 第二十六章

【26:1】夏天落雪，收割時下雨，都不相宜，照樣，愚昧人得尊榮也不相宜。

【26:2】麻雀鼓翅，燕子翻飛，照樣，無故的咒詛也不會臨到。

【26:3】鞭子是為打馬，^a轡頭是為勒驢；刑杖是為打愚昧人的背。

【26:4】不要照愚昧人的愚妄話回答他，免得你也與他一樣。

【26:5】要照愚昧人的愚妄話回答他，免得他自以為有智慧。

【25:26】Like a muddied fountain and a polluted spring / Is a righteous man who gives way before the wicked man.

【25:27】It is not good to eat much honey, / Nor is it glory for men to search out their own glory.

【25:28】Like a city that is broken down, without walls, / Is a man whose^a spirit is without restraint.

PROVERBS 26

【26:1】Like snow in summer and like rain in harvest, / So honor is not fitting for a fool.

【26:2】Like the sparrow in its fluttering, like the swallow in its flying, / So a curse without cause does not alight.

【26:3】A whip for the horse! A^a bridle for the donkey! / And a rod for the back of fools!

【26:4】Do not answer a fool according to his folly, / Lest you also be like him.

【26:5】Answer a fool according to his folly, / Lest he be wise in his own eyes.

25:28^a
箴十六 32

25:28^a
Prov. 16:32

26:3^a
詩三二 9
雅三 3

26:3^a
Psa. 32:9;
James 3:3

【26:6】藉愚昧人的手傳信的，是砍斷自己的腳，自¹受損害。

【26:7】瘸子的腳空懸無用，箴言在愚昧人的口中也是如此。

【26:8】將尊榮給愚昧人的，好像人把石子包在甩石的機弦裏。

【26:9】箴言在愚昧人的口中，就像荊棘刺入醉漢的手。

【26:10】雇愚昧人的，或雇過路人的，就像射傷眾人的弓箭手。

【26:11】愚昧人重複愚妄事，就像^a狗轉過來喫自己所吐的。

【26:12】你見過自以為有智慧的人麼？愚昧人比他更有指望。

【26:13】^a懶惰人說，路上有猛獅，街上有壯獅！

【26:14】門在樞紐上轉動，懶惰人在牀上也是如此。

【26:6】He who sends a message by the hand of a fool / Cuts off his own feet and drinks violence.

【26:7】Like the legs of the lame which hang down, / So is a proverb in the mouth of fools.

【26:8】Like one who binds a stone in a sling, / So is he who gives honor to a fool.

【26:9】Like a thorn that goes up into the hand of a drunkard, / So is a proverb in the mouth of fools.

【26:10】Like an archer who wounds everyone, / So is he who hires a fool or who hires those who pass by.

【26:11】Like a ^adog that returns to its vomit / Is a fool who repeats his folly.

【26:12】Do you see a man who is wise in his own eyes? / There is more hope for a fool than for him.

【26:13】^aThe sluggard says, There is a roaring lion on the way; / A lion is in the streets!

【26:14】As the door turns upon its hinges, / So does the sluggard upon his bed.

26:11^a
彼後二 22

26:11^a
2 Pet. 2:22

26:13^a
箴二二 13

26:13^a
Prov. 22:13

● 26:6¹ 直譯，喝強暴。

【26:15】^a 懶惰人把手放在盤子裏，就是向口撤回，也以爲勞乏。

【26:16】 懶惰人看自己比七個善於應對的人更有智慧。

【26:17】 過路的人干涉與自己無關的紛爭，就像人揪狗的耳朵。

【26:18】 人欺哄鄰舍，卻說，我豈不是戲耍麼？他就像瘋狂的人拋擲火把、利箭與死亡。【26:19】（18、19節合併。）

【26:20】 缺了柴，火就熄滅；沒有傳閒話的人，爭論便止息。

【26:21】 好紛爭的人煽動爭競，就如餘燼加炭，火上加柴一樣。

【26:22】^a 傳閒話之人的言語如同美食，進入人的深處。

【26:23】 火熱的嘴，奸惡的心，好像包了銀渣的瓦器。

【26:15】^a The sluggard buries his hand in the dish; / He gets weary by bringing it to his mouth again.

【26:16】 The sluggard is wiser in his own eyes / Than seven men who can answer discreetly.

【26:17】 He who passes by and meddles with strife that does not belong to him, / Is like one who takes a dog by the ears.

【26:18】 Like a madman who shoots firebrands, arrows, and death, 【26:19】 So is the man who deceives his neighbor, / And says, Was I not joking?

【26:20】 For lack of wood the fire goes out, / And where there is no whisperer, contention quiets down.

【26:21】 As charcoal to hot embers and wood to fire, / So is a contentious man to kindle strife.

【26:22】^a The words of a whisperer are like dainty morsels, / And they go down into the innermost parts of one's being.

【26:23】 Burning lips and a wicked heart / Are like an earthen vessel overlaid with silver dross.

【26:24】 怨恨人的，用嘴掩飾，心裏卻存着詭詐，

【26:25】 他的言語雖然動聽，你不可信他，因為他心中有七樣可憎惡的。

【26:26】 他雖用詭詐遮掩自己的怨恨，他的邪惡必在會中顯露。

【26:27】 挖陷坑的，自己必掉在其中；
輓石頭的，石頭必反輓在他身上。

【26:28】 虛謊的舌恨自己所壓傷的人，
諂媚的口造成毀壞的事。

箴言 第二十七章

【27:1】 不要為^a 明日誇口，因為一日要發生何事，你尚且不能知道。

【27:2】 讓別人誇獎你，不可用口自誇；
讓外人稱讚你，不可用嘴自讚。

【27:3】 石頭重，沙土沉，愚妄人的惱怒比這兩樣更重。

【27:4】 忿怒為殘忍，怒氣為狂瀾，惟有嫉妒，誰能敵得住呢？

【26:24】 He who hates disguises it with his lips, / But he lays up deceit within him;

【26:25】 When he speaks graciously, do not believe him; / For there are seven abominations in his heart;

【26:26】 Though his hatred covers itself with guile, / His wickedness will be revealed before the assembly.

【26:27】 Whoever digs a pit will fall into it, / And he who rolls a stone, it will come back on him.

【26:28】 A lying tongue hates those it crushes, / And a flattering mouth works ruin.

PROVERBS 27

【27:1】 Do not boast about^a tomorrow, / For you do not know what a day may bring forth.

【27:2】 Let another praise you, and not your own mouth; / A foreigner, and not your own lips.

【27:3】 A stone is heavy, and the sand weighty, / But a fool's vexation is heavier than both of them.

【27:4】 Wrath is cruel, and anger is overwhelming, / But who can stand before jealousy?

27:1^a
雅四 14
參路十二 19

27:1^a
James 4:14;
cf. Luke 12:19

27:5^a
箴二八 23

【27:5】公開的^a責備強如暗中的愛。

27:6^a
參太二六 49

【27:6】朋友加的傷痕是出於忠誠，仇敵卻與你連連^a親嘴。

【27:7】喫飽的¹人，厭惡蜂房的蜜；飢餓的¹人，一切苦物都覺甘甜。

【27:8】人離本處飄流，好像雀鳥離窩遊飛。

【27:9】膏油與香料使人心喜樂；人的勸戒，對他朋友也是如此甘美。

【27:10】你不可撇開自己的朋友和父親的朋友，而在遭難的日子里你弟兄的家去：相近的鄰舍，強如遠方的弟兄。

【27:11】我兒，你要作智慧人，好叫我的心快樂，使我可以回答那辱罵我的人。

27:12^a
箴二二 3

【27:12】^a靈巧人見禍藏躲，愚蒙人卻前往受罰。

【27:5】Open^a rebuke is better / Than love that is hidden.

27:5^a
Prov. 28:23

【27:6】Faithful are the wounds of a friend, / But the^a kisses of an enemy are profuse.

27:6^a
cf. Matt. 26:49

【27:7】The full soul loathes a honeycomb, / But to the hungry soul every bitter thing is sweet.

【27:8】Like a bird that wanders from her nest, / So is a man who wanders from his place.

【27:9】Oil and perfume rejoice the heart; / So a man's counsel is sweet to his friend.

【27:10】Do not forsake your own friend or your father's friend / To go to your brother's house in the day of your calamity: / Better is a neighbor who is near than a brother far away.

【27:11】My son, be wise, and make my heart glad, / That I may answer him who reproaches me.

【27:12】^aA prudent man sees evil and hides himself; / But the simple pass on and suffer punishment for it.

27:12^a
Prov. 22:3

● 27:7¹ 直譯，魂。

27:13^a
箴二十 16

【27:13】^a 誰爲生人作保，就拿誰的衣服；誰爲外女作保，就向誰取抵押。

【27:14】清晨吵醒朋友，大聲給他祝福的，就算是咒詛他。

27:15^a
箴十九 13

【27:15】大雨之日連連^a滴漏，和爭吵的婦人一樣；

【27:16】想攔阻她的，便是攔阻風，也是右手抓油。

【27:17】鐵磨鐵，使鐵鋒利；人與朋友互相砥礪，也是如此。

27:18^a
林前九 7

【27:18】看守無花果樹的，必^a喫樹上的果子；看護主人的，必得尊榮。

【27:19】水怎樣映照人面，人心也照樣反映其人。

27:20^a
箴三十 16
哈二 5
啓二十 13

【27:20】^a陰間和¹滅亡總不滿足，人的^b眼目也總不滿足。

27:20^b
傳一 8
約壹二 16

● 27:20¹ 見十五 11 註 1。

【27:13】^aTake the garment of him who is surety for a stranger, / And hold one in pledge who is surety for a foreign woman.

【27:14】He who blesses his friend with a loud voice, / Arousing him early in the morning, / It will be reckoned as a curse to him.

【27:15】A continual^a dripping on a very rainy day / And a contentious woman are alike;

【27:16】He who would restrain her restrains the wind, / And grasps oil with his right hand.

【27:17】Iron sharpens iron; / So a man sharpens the countenance of his friend.

【27:18】Whoever tends a fig tree will^a eat its fruit, / And he who takes care of his master will be honored.

【27:19】As in water face reflects face, / So the heart of man reflects man.

【27:20】^aSheol and¹ Abaddon are never satisfied, / And the^b eyes of man are never satisfied.

27:13^a
Prov. 20:16

27:15^a
Prov. 19:13

27:18^a
1 Cor. 9:7

27:20^a
Prov. 30:16;
Hab. 2:5;
Rev. 20:13
27:20^b
Eccl. 1:8;
1 John 2:16

27:20¹ (Abaddon) Meaning destruction.

【27:21】^a 鼎爲煉銀，爐爲煉金，人的稱讚也試煉人。

【27:22】你雖用杵將愚妄人與打碎的麥子一同搗在白中，他的愚妄還是離不了他。

【27:23】你要詳細知道你羊羣的景況，留心料理你的牛羣—

【27:24】因爲財富不能永有，冠冕也不能代代常存。

【27:25】乾草割去，嫩草出現，山上的菜蔬也被收取時，

【27:26】有羊羔的毛爲作你衣服，山羊作田地的價值；

【27:27】並有母山羊奶穀你喫，也穀你的家眷喫，且穀你的婢女養生。

箴言 第二十八章

【28:1】惡人雖無人追趕也^a 逃跑，義人卻膽壯像獅子。

【27:21】^aThe refining pot is for silver and the furnace for gold,/ And a man is tried by the praise given him.

【27:22】Though you pound a fool in a mortar with a pestle along with crushed grain, / His folly will not depart from him.

【27:23】Know well the condition of your flocks,/ And pay attention to your herds —

【27:24】For riches are not forever, / Nor does a crown endure from generation to generation —

【27:25】Then when the grass has disappeared, and the tender grass is seen, / And the herbs of the mountains have been gathered in,

【27:26】The lambs will be for your clothing, / And the goats will bring the price of a field;

【27:27】And there will be goats' milk enough for your food, / For the food of your household, / And for the sustenance for your maidens.

PROVERBS 28

【28:1】The wicked^a flee when no man pursues, / But the righteous are as bold as a lion.

【28:2】¹ 國中有叛逆，君王就多更換；
因有聰明知識的人，¹ 國必長存。

【28:3】 窮人欺壓貧民，好像暴雨沖沒糧食。

【28:4】 違棄律法的，誇獎惡人；遵守律法的，卻與惡人相爭。

【28:5】 壞人不明白公理，惟有^a 尋求耶和華的，明白一切。

【28:6】^a 行為純全的窮乏人，勝過行徑乖僻的富足人。

【28:7】 謹守律法的，是聰明之子；與貪食人作伴的，卻羞辱其父。

【28:8】 以高利厚息加增財物的，是為那恩待窮人者積蓄。

【28:9】 轉耳不聽律法的，他的禱告也為可憎。

【28:10】 使正直人岔入惡道的，必掉在自己的坑裏，惟有完全人必承受美福。

【28:2】 When a land revolts, it has many rulers; / But by him who has understanding and knowledge it endures.

【28:3】 A destitute man who oppresses the poor / Is like a driving rain which leaves no food.

【28:4】 Those who forsake the law praise the wicked, / But those who keep the law contend with them.

【28:5】 Evil men do not understand justice, / But those who^a seek Jehovah understand all things.

【28:6】^a Better is a poor man who walks in his integrity / Than he who is perverse in his ways though he is rich.

【28:7】 Whoever keeps the law is an understanding son, / But he who is a companion of gluttons shames his father.

【28:8】 He who increases his substance by interest and usury / Gathers it for him who is gracious to the poor.

【28:9】 He who turns away his ear from hearing the law, / Even his prayer is an abomination.

【28:10】 Whoever causes the upright to go astray in an evil way / Will himself fall into his own pit, / But the perfect will inherit good.

28:5^a
Isa. 55:6;
James 1:5

28:6^a
Prov. 19:1

● 28:2¹ 直譯，地。

28:5^a
賽五五 6
雅一 5

28:6^a
箴十九 1

【28:11】富足人自以為有智慧，但聰明的貧窮人能將他查透。

【28:12】義人得勝，有大榮耀；惡人興起，人就躲藏。

【28:13】遮掩自己罪過的，必不亨通；^a承認離棄罪過的，必蒙憐憫。

【28:14】常存敬畏的，便為¹有福；心存剛硬的，必陷在禍患裏。

【28:15】暴虐的官長轄制貧民，好像吼叫的獅子、往來覓食的熊。

【28:16】昏庸的首領多行暴虐，但恨惡不義之財的，必年長日久。

【28:17】背負流人血之罪的，必¹逃亡至死，誰也不可支持他。

【28:18】行動正直的，必蒙拯救；行徑彎曲的，立時跌倒。

● 28:14¹ 或，快樂。

● 28:17¹ 直譯，往坑裏奔跑。

【28:11】The rich man is wise in his own conceit,/ But the poor man who has understanding searches him out.

【28:12】When the righteous triumph, there is great glory;/ But when the wicked rise, men hide themselves.

【28:13】He who covers his transgressions will not prosper,/ But whoever^a confesses and forsakes them will obtain mercy.

【28:14】¹Blessed is the man who always fears,/ But he who hardens his heart will fall into calamity.

【28:15】Like a roaring lion and a roving bear / Is a wicked ruler over a poor people.

【28:16】The ruler who lacks understanding is also a great oppressor,/ But he who hates unjust gain will prolong his days.

【28:17】A man who is burdened with a person's blood / ¹Will be a fugitive until death;/ Let no man support him.

【28:18】Whoever walks uprightly will be delivered,/ But he who is perverse in his ways will fall all at once.

28:14¹ (Blessed) Or, Happy.

28:17¹ (Will) Lit., Will flee to the pit.

28:19^a
箴十二 11

【28:19】^a 耕種自己田地的，必得飽食；
追隨虛浮的，必飽受窮乏。

28:20^a
箴二八 22
提前六 9

【28:20】 忠信人必多得福；急於^a發財
的，難免受罰。

【28:21】 看人的情面乃為不好，因人會
為一塊餅犯法。

【28:22】 嫉妒的人急於發財，卻不知窮
乏必臨到他身上。

【28:23】 責備人的後來得人喜悅，多於
那用舌頭諂媚人的。

【28:24】 搶奪父母，且說這不是過犯，
這人是與¹強盜同夥。

【28:25】 貪婪的人挑啟紛爭，信靠耶和
華的必得豐裕。

【28:26】 心中自恃的是愚昧人，憑智慧
而行的必蒙拯救。

【28:19】^a He who tills his land will have plenty of bread, / But
he who pursues worthless things will have plenty of poverty.

【28:20】 A faithful man will abound with blessings, / But
he who makes haste to be^a rich will not go unpunished.

【28:21】 To have respect of persons is not good, / Because
for a piece of bread a man will transgress.

【28:22】 A man who is envious hastens after wealth, / And
does not know that want will come upon him.

【28:23】 He who rebukes a man will afterward find more
favor / Than he who flatters with the tongue.

【28:24】 Whoever robs his father or his mother and says,
/ It is no transgression, / Is the companion of a man who
destroys.

【28:25】 A greedy person stirs up contention, / But he
who trusts in Jehovah will prosper.

【28:26】 He who trusts in his own heart is a fool, / But he
who walks wisely will be delivered.

28:19^a
Prov. 12:11

28:20^a
Prov. 28:22;
1 Tim. 6:9

● 28:24¹ 直譯，毀壞者。

28:27^a
申十五 7
箴十九 17
林後九 9

【28:27】^a 賙濟貧窮的不至缺乏，佯爲不見的必多受咒詛。

【28:28】惡人興起，人就躲藏；惡人滅亡，義人增多。

箴言 第二十九章

【29:1】人屢次受責備，仍然硬着頸項，他必頃刻破敗，無法可治。

【29:2】義人增多，民就喜樂，惡人掌權，民就歎息。

【29:3】愛慕智慧的，使父親喜樂；與^a妓女結交的，浪費貲財。

【29:4】王藉公平，使¹國堅立，但收取賄賂的，使¹國傾覆。

【29:5】諂媚鄰舍的，就是張設網羅絆他的腳。

【29:6】惡人因過犯，自陷網羅，義人卻歡呼喜樂。

● 29:4¹ 直譯，地。

【28:27】He who ^agives to the poor man will not lack,/ But he who shuts his eyes will have many curses.

【28:28】When the wicked rise, men hide themselves;/ But when they perish, the righteous increase.

PROVERBS 29

【29:1】He who hardens his neck after being often reprov'd / Will suddenly be broken beyond remedy.

【29:2】When the righteous increase, the people rejoice;/ But when a wicked man rules, the people groan.

【29:3】Whoever loves wisdom makes his father glad,/ But he who keeps company with ^aharlots wastes his substance.

【29:4】The king by justice establishes the land,/ But a man who takes bribes overthrows it.

【29:5】A man who flatters his neighbor / Spreads a net for his steps.

【29:6】In the transgression of an evil man there is a snare,/ But the righteous man sings and rejoices.

28:27^a
Deut. 15:7;
Prov. 19:17;
2 Cor. 9:9

29:3^a
路十五 30

29:3^a
Luke 15:30

【29:7】義人知道窮人的權益；惡人沒有聰明，就不得而知。

【29:8】褻慢人煽惑通城，智慧人卻使怒氣轉消。

【29:9】智慧人與愚妄人相爭，愚妄人或怒或笑，總不能止息。

【29:10】好流人血的，恨惡完全人，尋索正直人的性命。

【29:11】愚昧人怒氣全發，智慧人忍氣含怒。

【29:12】君王若聽信虛假的話，他一切臣僕必都是奸惡的。

【29:13】貧窮人和欺壓人的，在一件事上都一樣，就是他們的眼目都蒙耶和華光照。

【29:14】君王若憑真實判斷窮人，他的國位必永遠堅立。

【29:15】杖打和責備能賜智慧，放縱的孩子使他母親羞愧。

【29:7】 The righteous man knows the rights of the poor; / The wicked man has no understanding of such knowledge.

【29:8】 Scorners set a city aflame, / But wise men turn away wrath.

【29:9】 If a wise man has a controversy with a foolish man, / The fool is either angry or laughs, and there is no rest.

【29:10】 The bloodthirsty hate one who is perfect, / And they seek the life of the upright.

【29:11】 A fool utters all his anger, / But a wise man holds it back.

【29:12】 If a ruler pays attention to a false word, / All his servants are wicked.

【29:13】 The poor man and the oppressor have this in common: / Jehovah gives light to the eyes of them both.

【29:14】 If a king judges the poor in truth, / His throne will be established forever.

【29:15】 The rod and reproof give wisdom, / But a child left to himself brings shame to his mother.

【29:16】惡人加多，過犯也加多；義人必看見他們跌倒。

【29:17】管教你的兒子，他就使你得安息；他也必使你魂裏喜悅。

【29:18】沒有^a異象，民就放肆；惟遵守律法的，便為有福。

【29:19】只用言語，僕人不肯受管教；他雖然明白，也沒有反應。

【29:20】你見過言語急躁的人麼？愚昧人比他更有指望。

【29:21】人將僕人從幼嬌養，這僕人終久必成了他的兒子。

【29:22】好生氣的人挑啟紛爭，暴怒的人多有過犯。

【29:23】人的驕傲必使他降卑，^a靈裏謙卑的必得尊榮。

【29:24】與盜賊均分的，是恨惡自己的性命；他聽見叫人發誓作證的聲音，卻不言語。

【29:16】When the wicked increase, transgression increases;/ But the righteous will see their fall.

【29:17】Correct your son, and he will give you rest;/ He will also give delight to your soul.

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

【29:19】A servant will not be corrected by words alone;/ For though he understands, there will be no response.

【29:20】Do you see a man who is hasty in his words? / There is more hope for a fool than for him.

【29:21】He who delicately brings up his servant from a child / Will have him as a son in the end.

【29:22】An angry man stirs up contention, / And a furious man abounds in transgression.

【29:23】A man's pride will bring him low, / But he who is of a^a lowly spirit will obtain honor.

【29:24】Whoever is partner with a thief hates his own soul;/ He hears the adjuration and utters nothing.

29:18^a

撒三 1
摩八 11-12
參徒二六 19

29:18^a

1 Sam. 3:1;
Amos 8:11-12;
cf. Acts 26:19

29:23^a

太五 3
二三 12
路十四 11
雅四 6
彼前五 6

29:23^a

Matt. 5:3;
23:12;
Luke 14:11;
James 4:6;
1 Pet. 5:6

29:25^a
詩三二 10
箴二八 25

【29:25】懼怕人的陷入網羅，惟有^a信
靠耶和華的，必¹得高舉。

29:26^a
賽四九 4

【29:26】多人尋求王的恩寵，惟有從耶
和華，人纔得^a公理。

【29:27】不公正的人，爲義人所憎嫌；
行徑正直的人，爲惡人所憎惡。

箴言 第三十章

叁 亞古珥的話—
一般智慧的話
三十 1 ~ 33

【30:1】雅基的兒子亞古珥的言語，就是
諭言。這人對以鐵，對以鐵和烏甲說：

【30:2】我比眾人更^a蠢笨，也沒有人的
聰明；

【30:3】我沒有學得智慧，也不認識至
聖者。

● 29:25¹ 或，得保護。

【29:25】The fear of man brings a snare, / But whoever
puts his^a trust in Jehovah will be¹ exalted.

【29:26】Many seek the ruler's favor, / But^a justice for
man comes from Jehovah.

【29:27】An unjust man is an abomination to the
righteous, / And he who is upright in the way is an
abomination to the wicked man.

PROVERBS 30

III. The Word of Agur —
General Words of Wisdom
30:1-33

【30:1】The words of Agur the son of Jakeh. The oracle. /
The man declares to Ithiel, to Ithiel and Ucal:

【30:2】Surely I am more^a stupid than any man, / And do
not have a man's understanding;

【30:3】And I have not learned wisdom, / Nor do I have
the knowledge of the Holy One.

29:25^a
Psa. 32:10;
Prov. 28:25

29:26^a
Isa. 49:4

30:2^a
Psa. 73:22

29:25¹ (exalted) Or, protected.

30:4^a
約三 13
羅十 6-7
30:4^b
伯三八 4
詩一〇四 3
賽四十 12

【30:4】誰^a升天又降下來？誰聚風在掌握中？誰包水在衣服裏？誰^b立定地的四極？祂名叫甚麼？祂兒子名叫甚麼，你知道麼？

30:5^a
撒下二二 31
詩十二 6
十八 30
30:5^b
詩二 12
30:6^a
申四 2
啓二二 18

【30:5】神的言語，^a句句都是煉淨的；^b投靠祂的，祂便作他們的盾牌。

【30:6】祂的言語，你^a不可加添，恐怕祂責備你，你就顯為說謊言的。

【30:7】我求你兩件事，在我死前，不要不應允我：

【30:8】求你使虛假和謊言遠離我。求你使我也不貧窮也不富足；我需用的那分^a飲食，求你供給我，

【30:9】免得我飽足了，就否認你，說，耶和華是誰？又免得我貧窮就偷竊，以致褻瀆我神的名。

【30:10】你不要向主人讒謗僕人，恐怕他咒詛你，你便為有罪。

【30:11】有一代人咒詛父親，不給母親祝福。

【30:4】Who has^a ascended into heaven and descended? / Who has gathered the wind in His fists? / Who has wrapped up the waters in His garment? / Who has^b established all the ends of the earth? / What is His name, and what is His Son's name, if you know?

【30:5】^aEvery word of God is tried; / He is a shield to those who^b take refuge in Him.

【30:6】Do^a not add to His words, / Lest He reprove you and you be found a liar.

【30:7】Two things I have asked of You; / Do not refuse me before I die:

【30:8】Remove far from me falsehood and lies. / Give me neither poverty nor riches; / Feed me with the^a food that is my portion,

【30:9】Lest I become full and deny You and say, Who is Jehovah? / Or lest I become poor and steal and profane the name of my God.

【30:10】Do not slander a servant to his master, / Lest he curse you, and you be held guilty.

【30:11】There is a generation that curse their father, / And do not bless their mother.

30:4^a
John 3:13;
Rom. 10:6-7
30:4^b
Job 38:4;
Psa. 104:3;
Isa. 40:12

30:5^a
2 Sam. 22:31;
Psa. 12:6;
18:30
30:5^b
Psa. 2:12
30:6^a
Deut. 4:2;
Rev. 22:18

30:8^a
Luke 11:3;
1 Tim. 6:8

30:8^a
路十一 3
提前六 8

30:12^a
路十八 11
參箴二一 2
30:12^b
詩五一 2
賽一 16
參亞十三 1
多三 5

【30:12】有一代人自以爲^a清潔，卻沒有^b洗去自己的污穢。

【30:13】有一代人眼目何其高傲，眼皮也是傲然高擡。

【30:14】有一代人，牙如劍，齒如刀，要吞滅地上的困苦人，和人間的窮乏人。

【30:15】螞蟥有兩個女兒，常說，給呀，給呀。有三樣不知足的，連不說穀的共有四樣，

【30:16】就是陰間，和不孕的胎，吸水不知足的地，和不說穀的火。

【30:17】戲笑父親、藐視而不聽從母親的，他的眼睛必爲谷中的烏鴉啄出來，爲雛鷹所喫。

【30:18】我所測不透的奇妙有三樣，連我所不知道的共有四樣，

【30:19】就是^a鷹在空中飛的道，蛇在磐石上爬的道，船在海中行的道，男與女交合的道。

【30:12】There is a generation that are^a pure in their own eyes,/ And yet are not^b washed from their filthiness.

【30:13】There is a generation — oh how lofty are their eyes,/ And their eyelids are raised arrogantly.

【30:14】There is a generation whose teeth are like swords, / And their jaw teeth like knives,/ To devour the afflicted from off the earth,/ And the needy from among men.

【30:15】The leech has two daughters, crying, Give, give./ There are three things that are never satisfied,/ Indeed, four that do not say, Enough:

【30:16】Sheol and the barren womb,/ The earth that is not satisfied with water,/ And the fire that does not say, Enough.

【30:17】The eye that mocks his father / And despises to obey his mother,/ The ravens of the valley will pick it out,/ And the young eagles will eat it.

【30:18】There are three things which are too wonderful for me,/ Indeed four which I do not know:

【30:19】The way of an^a eagle in the sky,/ The way of a serpent upon a rock,/ The way of a ship in the midst of the sea,/ And the way of a man with a maiden.

30:12^a
Luke 18:11;
cf. Prov. 21:2
30:12^b
Psa. 51:2;
Isa. 1:16;
cf. Zech. 13:1;
Titus 3:5

30:19^a
賽四十 31

30:19^a
Isa. 40:31

【30:20】淫婦的道是這樣：她喫了，把嘴一抹就說，我沒有行惡。

【30:21】使地震動的有三樣，連地擔不起的共有四樣，

【30:22】就是僕人作王，愚頑人喫飽；

【30:23】討人厭的女子出嫁，婢女接續主母。

【30:24】地上有四樣小物，卻極有智慧：

【30:25】^a 螞蟻是無力之類，卻在夏天豫備糧食；

【30:26】石獾是軟弱之類，卻在磐石中造屋；

【30:27】羣蝗沒有君王，卻分隊而出；

【30:28】守宮可給人手抓捕，卻住在王宮。

【30:20】 This is the way of an adulterous woman: / She eats and wipes her mouth / And says, I have done no wickedness.

【30:21】 Under three things the earth quakes, / And under four, it cannot bear up:

【30:22】 Under a servant when he is king, / And a fool when he is filled with food;

【30:23】 Under a hated woman when she gets married, / And a servant girl who is heir to her mistress.

【30:24】 Four things are small on the earth, / But they are exceedingly wise:

【30:25】 The ^a ants are a clan without strength, / Yet they prepare their food in the summer;

【30:26】 The rock badgers are a clan without might, / Yet they make their houses in the rocks;

【30:27】 The swarming locusts have no king, / Yet all of them go out in ranks;

【30:28】 The lizard can be grasped with the hands, / Yet she is in kings' palaces.

【30:29】步行威武的有三樣，連行走威武的共有四樣，

【30:30】就是獅子，乃百獸中最為雄猛、面對任何野獸都不躲避的，

【30:31】昂首闊步、束着腰的雄雞，公山羊，和率領軍兵的君王。

【30:32】你若行事愚頑，高擡自己，或是籌思惡計，就當用手摀口。

【30:33】攪動牛奶必出奶油，擠壓鼻子必出血；照樣，激動怒氣必起爭端。

箴言 第三十一章

肆 利慕伊勒王的話
三一1～31

【31:1】利慕伊勒王的言語，是他母親教訓他的諭言：

【31:2】我兒阿，我腹中生的兒阿，我許願所得的兒阿！我當說甚麼呢？

【30:29】 There are three things which are stately in their step, / Indeed four which are stately in walking:

【30:30】 The lion, which is mightiest among beasts, / And does not turn back before any;

【30:31】 The strutting cock girded in the loins, or a male goat, / And a king who has a band of soldiers with him.

【30:32】 If you have been foolish in exalting yourself, / Or if you have thought an evil scheme, / Put your hand upon your mouth.

【30:33】 For the churning of milk produces butter, / And the wringing of the nose brings forth blood, / So the pressing of wrath brings forth strife.

PROVERBS 31

IV. The Word of King Lemuel
31:1-31

【31:1】 The words of King Lemuel. The oracle which his mother taught him.

【31:2】 What, my son? and what, O son of my womb? / And what, O son of my vows?

【31:3】不要將你的精力給婦女，也不要
有那使君王毀滅的行徑。

【31:4】利慕伊勒阿，君王不可喝淡酒，
絕對不可；首領也不可說，濃酒在
那裏？

【31:5】恐怕喝了就忘記所立的律例，
顛倒一切困苦人的公理。

【31:6】可以把濃酒給將亡的人喝，把
淡酒給魂裏愁苦的人喝，

【31:7】讓他喝了就忘記他的貧窮，不
再記念他的苦惱。

【31:8】你當為啞吧開口，為一切將過
去的人伸冤。

【31:9】你當開口按公義審判，為困苦
和窮乏人秉持公理。

【31:10】^a才德的婦人誰能得着呢？她
的價值遠勝過¹珠寶。

【31:3】Do not give your strength to women, / Nor your
ways to that which destroys kings.

【31:4】It is not for kings, O Lemuel, it is not for kings
to drink wine; / Nor for princes to say, Where is
strong drink?

【31:5】Lest they drink and forget what is decreed, / And
pervert the rights of all the afflicted.

【31:6】Give strong drink rather to one who is perishing, /
And wine to the bitter in soul;

【31:7】Let him drink and forget his poverty, / And
remember his misery no more.

【31:8】Open your mouth for the dumb, / And for the
rights of all those who are passing away.

【31:9】Open your mouth; judge righteously, / And
minister justice to the poor and needy.

【31:10】Who can find a ^aworthy woman? / For her price is
far above corals.

● 31:10¹ 直譯，珊瑚。

【31:11】她丈夫心裏倚靠她，必不缺少利益。

【31:12】她一生的日子使丈夫有益無損。

【31:13】她尋找羊毛和麻，樂意親手作工。

【31:14】她好像商船從遠方運糧來，

【31:15】天還黑她就起來，把食物分給家中的人，將當作的工分派婢女。

【31:16】她想得田地就買來；用手所得的成果，栽種葡萄園。

【31:17】她以能力束腰，使膀臂有力。

【31:18】她檢試自作的商品，確定都是好的；她的燈終夜不滅。

【31:19】她手拿撚線竿，手握紡線錘。

【31:11】 The heart of her husband trusts in her, / And he will have no lack of gain.

【31:12】 She does him good and not evil / All the days of her life.

【31:13】 She seeks wool and flax, / And delights to work with her hands.

【31:14】 She is like the merchant ships; / She brings her food from afar.

【31:15】 She rises also while it is still night / And gives food to her household, / And their task to her serving girls.

【31:16】 She considers a field and buys it; / With the fruit of her hands she plants a vineyard.

【31:17】 She girds her loins with strength / And makes strong her arms.

【31:18】 She samples her merchandise to be sure it is good; / Her lamp does not go out by night.

【31:19】 She lays her hands to the distaff, / And her hands hold on to the spindle.

31:20^a
參詩一三八7
徒四30

【31:20】她^a張手賙濟困苦人，伸手幫補窮乏人。

31:21^a
出二五4

【31:21】她不因下雪爲家裏的人擔心，因爲全家都穿着^a朱紅衣服。

31:22^a
出二五4

【31:22】她爲自己製作毯子；她的衣服是細麻和^a紫色布作的。

31:23^a
得四1-2

【31:23】她丈夫在城門口與本地的^a長老同坐，爲眾人所認識。

【31:24】她作細麻布衣裳出賣，又將腰帶供給商家。

【31:25】能力和威儀是她的衣服，她想到日後的景況就喜笑。

【31:26】她開口就發智慧，她舌上有慈愛的¹法則。

【31:27】她觀察家務，並不喫閒飯。

【31:28】她的兒女起來稱她有福；她的丈夫也稱讚她，說，

【31:20】She^a stretches out her hand to the afflicted, / And she reaches out her hands to the needy.

【31:21】She does not fear for her household when it snows, / For all her household are clothed with^a scarlet.

【31:22】She makes coverings for herself; / Her clothing is fine linen and^a purple.

【31:23】Her husband is known in the gates, / When he sits among the^a elders of the land.

【31:24】She makes linen garments and sells them / And delivers girdles to the merchant.

【31:25】Strength and dignity are her clothing, / And she happily looks forward to the time to come.

【31:26】She opens her mouth with wisdom, / And the¹ law of kindness is on her tongue.

【31:27】She watches closely over the ways of her household / And does not eat the bread of idleness.

【31:28】Her children rise up and call her blessed; / Her husband also, and he praises her, saying:

31:20^a
cf. Psa. 138:7;
Acts 4:30

31:21^a
Exo. 25:4

31:22^a
Exo. 25:4

31:23^a
Ruth 4:1-2

● 31:26¹ 或，教訓。

31:26¹ (law) Or, teaching.

【31:29】行事有才德的女子很多，惟獨
你超過眾人。

【31:30】豔麗是虛假的，美容是虛浮的；
惟敬畏耶和華的婦女，必得稱讚。

【31:31】願她得着親手操勞的果效，願
她的工作使她在城門口得稱讚。

【31:29】 Many daughters have done worthily, / But you
surpass them all.

【31:30】 Grace is deceitful, and beauty is vain; / But a
woman who fears Jehovah, she will be praised.

【31:31】 Give her of the fruit of her hands, / And let her
works praise her in the gates.

聖經

THE HOLY BIBLE

舊約恢復本

Old Testament Recovery Version

傳道書

Ecclesiastes

傳道書

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書介

著者：所羅門。（一 1, 12, 十二 9, 參王上四 32。）

著時：約於主前九七七年，所羅門墮落之後。（王上十一 1～8。）

著地：耶路撒冷。（一 1, 12。）

主 題：

所羅門的教訓，
給人看見敗壞世界裏的人生，
都是虛空，都是捕風

INTRODUCTION

Author: Solomon (1:1, 12; 12:9; cf. 1 Kings 4:32).

Time of Writing: About 977 B.C., after Solomon's fall (1 Kings 11:1-8).

Place of Writing: Jerusalem (1:1, 12).

Subject:

**The Teachings of Solomon, Showing That
the Human Life in the Corrupted World Is a
Vanity, a Chasing after the Wind**

傳道書 第一章

壹 開頭的話

— 1 ~ 11

【1:1】在耶路撒冷作王，^a 大衛的兒子，
^b 傳道者的言語。

【1:2】傳道者說，^{1a} 虛空的虛空，虛空
的虛空，² 凡事都是 ^b 虛空。

● 1:1¹ 直譯，集會的講者，或收集（話語）者；希伯來文，Qohelet，柯亥力。七十士希臘文譯本將這辭繙為 Ecclesiastes（意，集會成員，）此字遂成為本書的英文名稱。

● 1:2¹ 虛空，也可譯作，氣。全書同。傳道書的內容是所羅門在墮落離開神，（王上十一 1 ~ 8，）又回轉歸向神之後，對墮落人類在日光之下，在敗壞世界中之人生的描繪。（弗二 12。）照本書看，人的歷史從起初到現今，都是虛空。經過日光之下一切積極和消極的人生經歷，所羅門深刻感覺，並且充滿一種思想，就是在日光之下，墮落離開神的人生是虛空的虛空。人是神以最高、最尊貴的定旨造的，就是要憑神的神聖生命和性情，彰顯神的形像。（創一 26 與註 2。）但神的仇敵魔鬼撒但進來，將他自己作為罪，注入到神為着祂的定旨所造的人裏面。（創三 1 ~ 6。）因着這墮落，

ECCLESIASTES 1

I. The Opening Word

1:1-11

【1:1】The words of the ^{1a}Preacher, the ^bson of David, the king in Jerusalem.

【1:2】^{1a}Vanity of vanities, says the Preacher; / Vanity of vanities; ²all is ^bvanity.

1:1¹ (Preacher) Lit., the Assembly speaker, or, Collector (of sayings); Heb. Qohelet. The word was translated Ecclesiastes (meaning Assembly member) in the Septuagint; hence, the English name of the book.

1:2¹ (Vanity) The word can also be translated vapor, breath. So throughout the book. The contents of Ecclesiastes are a description by Solomon, after his falling away from God (1 Kings 11:1-8) and returning back to God, of the human life of fallen mankind under the sun, a life in the corrupted world (Eph. 2:12). According to this book human history, from its beginning to the present, is vanity. Through all the positive and negative experiences of the human life under the sun, Solomon was deeply impressed and occupied with the vanity of vanities of the human life under the sun in its falling away from God. Man was created by God with the highest and most noble purpose, that is, to express God in His image with His divine life and nature (Gen. 1:26 and note 3). But God's enemy, Satan the devil, came in to inject himself as sin into the man God created for His purpose

1:1^a
Eccl. 1:12;
7:27
1:1^b
Matt. 1:1
1:2^a
Psa. 39:5-6;
Eccl. 12:8
1:2^b
Rom. 8:20

1:1^a
太一 1
1:1^b
傳一 12
七 27
1:2^a
詩三九 5-6
傳十二 8
1:2^b
羅八 20

1:3^a
傳一 9, 14
二 11, 17-20, 22
五 18
1:3^b
傳二 22
三 9
1:4^a
詩一〇四 5
一一九 90
參林前七 31

【1:3】人一切的勞碌，就是他^a在日光
之下的勞碌，有^b甚麼益處呢？

【1:4】一代過去，一代又來，地卻永遠^a
存立。

人以及神所交託給人管理的一切受造之物，都被帶進敗壞的奴役之中，服在虛空之下。（羅八 20～21。）因此，在敗壞世界裏的人生，也成了虛空，成了捕風。（14。）着者完全領悟這事，就在他的描述裏強調這事到極點。但他在這事上並沒有完全失望，反而指教人一條脫離這虛空的路，就是回到神那裏，以神作人的一切，人的救贖、生命、財富、享受、快樂和滿足，（十二 13，）使人仍然可以為神所用，以成就神創造人時原初的定旨，而完成神永遠的經綸。

● 1:2² 箴言這卷書強調人藉着接觸神，從神所得的智慧，這智慧教導人如何在人生中行事為人。傳道書強調人藉着從神所得的智慧，看見在日光之下凡事都是虛空的虛空。一件事無論多麼美好、超絕、美妙、奇妙，只要是屬舊造的，那就是日光之下虛空的虛空的一部分。惟有那在諸天之上，不在『日光之下』的新造，不是虛空，乃是實際。下一卷書雅歌，強調基督是人生的歌中之歌，滿足中的滿足，與日光之下凡事都是虛空的虛空相對。

【1:3】^aWhat advantage does a man have in all his work /
Which he does ^bunder the sun?

【1:4】A generation goes and a generation comes, / But
the earth ^astands forever.

(Gen. 3:1-6). Through this fall, man and all the created things that had been committed by God to man's dominion were brought into the slavery of corruption and made subject to vanity (Rom. 8:20-21). Thus, the human life in the corrupted world also became vanity, a chasing after wind (v. 14). The writer fully realized this and stressed this to the uttermost in his description. Yet he was not fully disappointed in this; rather, he instructed men that there is a way to escape this vanity, i.e., to come back to God and take God as man's everything, man's redemption, life, wealth, enjoyment, pleasure, and satisfaction (12:13), that man may still be used by God to fulfill His original purpose in creating man, for the accomplishing of God's eternal economy.

1:2² (all) The book of Proverbs stresses the wisdom that man receives of God through his contacting of God, wisdom that teaches man how to behave in his human life. Ecclesiastes stresses the vanity of vanities of all things under the sun, as realized by man through the wisdom received from God. No matter how good, excellent, marvelous, and wonderful a thing may be, as long as it is of the old creation, it is part of the vanity of vanities under the sun. Only the new creation, which is in the heavens and not "under the sun," is not vanity but is reality. The next book, Song of Songs, stresses that Christ is the song of songs, the satisfaction of satisfactions to human life, which is versus the vanity of vanities of all things under the sun.

1:3^a
Ecc. 2:22;
3:9
1:3^b
Ecc. 1:9, 14;
2:11, 17-20, 22;
5:18
1:4^a
Psa. 104:5;
119:90;
cf. 1 Cor. 7:31

【1:5】日頭^a 升起，日頭落下，急歸升起之處。

【1:6】風往南颺，又向北轉，不住的旋轉，而且返回轉行原道。

【1:7】江河都往海裏流，海卻不滿；江河往何處流，仍再流往何處。

【1:8】萬事令人厭煩，人不能說盡。^a 眼看，看不飽；耳聽，聽不足。

【1:9】^a 已有的事，後必再有；已作的事，後必再作。^b 日光之下並無新事。

【1:10】豈有一件事人能指着說，這是新的？那知，在我們以前的世代早已有了。

【1:11】已過的世代，^a 無人記念；將來的世代，後來的人也不記念。

【1:5】Also, the sun^a rises, and the sun sets / And hurries to its place where it rises.

【1:6】Going to the south, then turning to the north, / Turning about continually, the wind goes on; / And following its circuits, the wind returns.

【1:7】All the rivers run to the sea, / Yet the sea is not full; / To the place where the rivers run, / There they run again.

【1:8】All things are wearisome; / No one is able to tell it; / The^a eye is not satisfied with seeing, / Nor is the ear filled with hearing.

【1:9】^aWhat has been is what will be, / And what has been done is what will be done, / And there is nothing new^b under the sun.

【1:10】Is there anything of which one can say, See, this is new? / Already it has been, in the ages that were before us.

【1:11】There is^a no remembrance of those who were before; / And also those who will come to be afterward, for them there will be no remembrance / With those who come to be after them.

貳 著者的實驗
— 12 ~ 六 12

一 在智慧和知識上
— 12 ~ 18

【1:12】我^a傳道者在耶路撒冷作過以色列的王。

【1:13】我專心用智慧尋求、查究^a天下¹所作的一切；乃知神叫²世人所操勞的，是極重的^b辛勞。

● 1:13¹ 所羅門專心尋求、查究天下所作的一切，觀察在日光之下人所作的一切工，都是循環，一直繼續，一代又一代都是一樣，就像自然界的現象一樣。（3 ~ 7。）萬事令人厭煩，無事令人滿足，並無新事，也無人記念。（8 ~ 11。）在他對人生所有的實驗之後，他下結論說，一切都是虛空，都是捕風。（2，14。）智慧的王，憑他的智慧所得這樣的結論，可以看作是墮落之人虛空人生的歷史。他在這卷書中的結論，就像結局悲慘之人的輓歌。

著者由實驗、考察、和試驗所揭示的各點，雖然在聖靈的默示下包含在聖經裏，卻不該視為從神而來的神聖啓示，論及神對人生的神聖

II. The Writer's Experiments
1:12 — 6:12

A. In Wisdom and Knowledge
1:12-18

【1:12】I, the ^aPreacher, have been king over Israel in Jerusalem.

【1:13】And I set my heart to seek and to search out by wisdom ¹all that is done ^aunder the heavens. It is grievous ^btravail that God has given to the children of men to travail in.

1:13¹ (all) Solomon set his heart to seek and to search out all that is done under the heavens, and he observed that all the works of man under the sun are done in cycle, going on and on, remaining the same generation after generation, like the phenomena in nature (vv. 3-7). All things are wearisome, nothing is satisfying, there is nothing new, and nothing is remembered (vv. 8-11). In his conclusion after all his experiments in the human life, all is vanity and a chasing after wind (vv. 2, 14). Such a conclusion of the wise king by his wisdom may be considered a history of the vain life of a fallen man. His conclusion in this book is like a dirge to a man whose end is in misery.

All the unveilings that issued out of the writer's experiments and searching and testing should not be considered the divine revelation from God concerning His divine purpose for human life, though they are

1:12^a
傳一 1

1:13^a
傳二 3
1:13^b
創三 18-19
傳三 10

1:12^a
Eccl. 1:1

1:13^a
Eccl. 2:3
1:13^b
Gen. 3:18-19;
Eccl. 3:10

1:14^a
傳一 17
二 11, 17, 26
四 4, 6, 16
六 9

【1:14】我見日光之下所作的一切工，
看哪，都是虛空，都是^{1a}捕風。

1:15^a
傳七 13

【1:15】^a彎曲的不能變直，缺少的不能
足數。

1:16^a
王上三 12-13
傳二 9

【1:16】我自己心裏說，我得了大智
慧，勝過^a以前所有治理耶路撒冷
的人，我的心也見識了許多智慧和
知識的事。

【1:17】我又專心要明白智慧，並要明
白狂妄和愚昧，乃知這也是捕風。

定旨。着者所揭示的各點，乃是在日光之下，
在墮落人類的人生範圍裏實驗考察，所得的結
論。所有這些結論的點，在神聖的目的裏，都
可視為箴言，就是智慧的話，指引墮落而失去
目標的人回轉歸向神，（十二 1，13 ~ 14，）
並照着神新約的經綸，在祂兒子裏接受祂作他
們的救贖主和生命，使他們得重生，成為神人，
以完成神永遠的經綸。參詩一 1 註 1 二段，箴
一 1 註 1 二段。

● 1:13² 直譯，人的子孫。全書同。

● 1:14¹ 捕，直譯，牧養。捕風，又可譯為喫風。
（參何十二 1。）全書同。

【1:14】I have seen all the works that are done under the
sun, and indeed, all is vanity and a ^{1a}chasing after wind.

【1:15】What is ^acrooked cannot be made straight, and
what is lacking cannot be counted.

【1:16】I spoke to my own heart, saying, Now I have
magnified and increased my wisdom more than all who
have been over Jerusalem ^abefore me; and my heart has
observed in abundance wisdom and knowledge.

【1:17】And I set my heart to know wisdom and to know
madness and folly; I perceived that this also is a chasing
after wind.

included in the Scriptures under the inspiration of the Holy Spirit. They
are the conclusion of the writer's research in his experiments in the realm
of the human life of fallen man under the sun. In the divine intention
all the concluding words may be considered proverbs, words of wisdom,
that direct fallen and aim-missing men to return to God (12:1a, 13-14)
and receive Him, according to His New Testament economy, in His Son
as their Redeemer and life, that they may be regenerated to be the God-
men for the accomplishing of God's eternal economy. Cf. note 1¹, par. 2,
in Psa. 1 and note 1¹, par. 2, in Prov. 1.

1:14¹ (chasing) Lit., shepherding. Alternatively, the phrase could be
translated, a feeding on wind (cf. Hosea 12:1). So throughout the book.

1:14^a
Eccl. 1:17;
2:11, 17, 26;
4:4, 6, 16;
6:9

1:15^a
Eccl. 7:13

1:16^a
1 Kings 3:12-13;
Eccl. 2:9

【1:18】因為多有智慧，就多有愁煩；
加增知識的，就加增憂傷。

傳道書 第二章

二 在享樂上

二 1 ~ 11

【2:1】我心裏說，來罷，我要試一試享樂，好¹享美福！誰知，這也是虛空。

【2:2】我指嬉笑說，這是狂妄；論享樂說，這有何功效呢？

【2:3】我心裏查究，如何用酒使我肉體舒暢，我心卻仍以智慧引導我；又如何持住愚昧，等我看明，世人在^a天下一生有數的日子中所作的，有何好處。

【2:4】我為自己動大工程，^a建造房屋，栽種葡萄園，

【2:5】修造園囿，在其中栽種各樣果樹；

【1:18】For in much wisdom is much vexation, and he who increases knowledge increases sorrow.

ECCLESIASTES 2

B. In Pleasure

2:1-11

【2:1】I said in my heart, Come now, I will test out pleasure; so¹ taste enjoyment. But indeed, this also is vanity.

【2:2】I said of laughter, Madness! and of pleasure, What does it accomplish?

【2:3】I searched with my heart how to cheer my flesh with wine while my heart guided me with wisdom, and how to take hold of folly, until I could see what good there is for the children of men to do^a under the heavens the few days of their lives.

【2:4】I enlarged my works: I^a built houses for myself; I planted vineyards for myself;

【2:5】I made gardens and parks for myself, and planted in them trees of every kind of fruit.

● 2:1¹ 直譯，看見好處。全書同。

2:1¹ (taste) Lit., look on goodness. So throughout the book.

2:3^a
傳一 13

2:3^a
Eccl. 1:13

2:4^a
王上九 1

2:4^a
1 Kings 9:1

【2:6】挖造水池，用以澆灌生長的林木。

【2:7】我買了僕婢，也有生在家中的奴僕；又擁有許多的牛羣羊羣，勝過以前在耶路撒冷的眾人。

【2:8】我又爲自己積蓄^a金銀，和君王並各省的財寶；又得唱歌的男女，和世人所喜愛的物，並¹許多的妃嬪。

【2:9】這樣，我就日見昌大，勝過^a以前在耶路撒冷的眾人；我的智慧仍然存留。

【2:10】凡我眼所要的，我沒有不給的；我不禁止我的心有任何的享樂；因我的心在我一切勞碌中得了快樂，這就是我從一切勞碌中所得的分。

【2:6】 I made water ponds for myself from which to water a forest of growing trees.

【2:7】 I bought male and female servants, and had servants born in my house; also I had great possessions of herds and flocks, more than all that had been before me in Jerusalem.

【2:8】 I gathered also^a silver and gold for myself and the treasures of kings and provinces; I got for myself male singers and female singers and the delights of the children of men, ¹concubine after concubine.

【2:9】 And I became great and increased more than all who had been^a before me in Jerusalem; also my wisdom remained with me.

【2:10】 And whatever my eyes desired I did not keep from them; I did not keep my heart from any pleasure, for my heart found pleasure in all my labor, and this was my portion from all my labor.

2:8^a
王上九 28
十 10, 27
代下— 15
九 27

2:9^a
傳一 16

2:8^a
1 Kings 9:28;
10:10, 27;
2 Chron. 1:15;
9:27

2:9^a
Eccl. 1:16

● 2:8¹ 原文意不詳。

2:8¹ (concubine) The meaning of the Hebrew is uncertain.

【2:11】後來，我轉看我手所作的一切工，和我工作中的勞碌；誰知都是虛空，都是^a捕風；在日光之下毫無益處。

三 在作智慧人或愚昧人上 二 12 ~ 26

【2:12】我轉看智慧、狂妄和愚昧。在王以後來的人還能作甚麼呢？也不過作早先所作的就是了。

【2:13】我便看出智慧勝過愚昧，如同光明勝過黑暗。

【2:14】智慧人的眼目¹光明，愚昧人在黑暗裏行；但我也看明，這兩等人所遭遇的^a都是一樣。

【2:15】我就心裏說，愚昧人所遭遇的，我也必遭遇。既是這樣，我為何更有智慧呢？我心裏說，這也是虛空。

● 2:14¹ 直譯，在他頭上。

【2:11】Then I turned to all the works that my hands had done and the labor by which I had labored in doing them, and indeed, all was vanity and a^a chasing after wind; and there was no advantage under the sun.

C. In Being a Wise Man or a Fool 2:12-26

【2:12】And I turned to consider wisdom and madness and folly, for what will the man do who comes after the king? Only that which has been done already.

【2:13】And I saw that wisdom excels folly as light excels darkness.

【2:14】The wise man's eyes are in his head, and the fool walks in darkness; yet I also perceived that^a one fate happens to them all.

【2:15】And I said in my heart, As it happens to the fool, so also will it happen to me. Why then have I been so wise? And I said in my heart, This also is vanity.

【2:16】智慧人和愚昧人一樣，永遠無人記念，因為日後都要被遺忘；可歎智慧人死亡，與愚昧人無異！

【2:17】所以我恨惡生命，因為在日光之下所作的工，我都以為煩惱；一切都是虛空，都是^a捕風。

【2:18】我恨惡一切的勞碌，就是我在日光之下的勞碌，因為我所得的都必^a留給我以後的人。

【2:19】那人是智慧是愚昧，誰能知道？他竟要管理我勞碌所得的一切，就是我在日光之下用智慧所得的。這也是虛空。

【2:20】故此，我轉想我^a在日光之下勞碌所得的一切，心便絕望。

【2:21】因為有人用智慧、知識、技能所勞碌得來的，卻要留給未曾勞碌的人為分。這也是虛空，也是大患。

【2:16】For of the wise man, even as of the fool, there is no remembrance forever, seeing that in the days to come all will be forgotten. And how the wise man dies just like the fool!

【2:17】So I hated life, for the work that is done under the sun was grievous to me, because everything is vanity and a^a chasing after wind.

【2:18】And I hated all my labor for which I had labored under the sun, because I will^a leave it to the man who comes after me.

【2:19】And who knows whether he will be a wise man or a fool? Yet he will be master over all my labor for which I have labored and in which I exercised wisdom under the sun. This also is vanity.

【2:20】Therefore I turned and gave my heart up to despair of all the labor for which I had labored^a under the sun;

【2:21】For there is a man whose labor has been with wisdom and with knowledge and with skill, and to a man who has not labored on it he gives it as his portion. This also is vanity and a great evil.

2:17^a
傳一 14

2:18^a
詩四九 10

2:20^a
傳一 3

2:17^a
Eccl. 1:14

2:18^a
Psa. 49:10

2:20^a
Eccl. 1:3

【2:22】人在日光之下勞碌操心，在他一切的勞碌上得着甚麼呢？

【2:23】因為他一生的日子都是憂傷，他的辛勞成為愁煩，連夜間心也不安息。這也是虛空。

【2:24】人莫強如^{1a}喫喝，且讓²自己在勞碌中享美福。我看這也是出於神的手。

【2:25】因為¹離了祂，誰能喫用、享受呢？

【2:26】神看誰為好，就給誰智慧、知識和喜樂；卻將辛勞給罪人，叫他將所收聚的、所堆積的，歸給神看為好的人。這也是虛空，也是^a捕風。

【2:22】For what will a man have with all his labor and with the striving of his heart by which he labors under the sun?

【2:23】For all his days are sorrow, and his travail is vexation; even at night his heart does not rest. This also is vanity.

【2:24】There is nothing better for man than to^{1a}eat and to drink and to make his soul taste enjoyment in his labor. This also I saw, that it is from the hand of God.

【2:25】For who can eat or who can enjoy¹without Him?

【2:26】For to the man who is good in His sight He gives wisdom and knowledge and joy, but to the sinner He gives the travail of gathering and heaping up that it may be given to him who is good in God's sight. This also is vanity and a^a chasing after wind.

● 2:24¹ 見三 12 註 1。

● 2:24² 直譯，他的魂。

● 2:25¹ 此乃照七十士希臘文譯本和一些希伯來文古卷；其他古卷作，誰能喫用、享受勝過我呢？

2:24¹ (eat) See note 12¹ in ch. 3.

2:25¹ (without) Following the Septuagint and some Hebrew MSS; other MSS read, more than I.

2:24^a
傳三 13
五 18
路十二 19

2:24^a
Eccl. 3:13;
5:18;
Luke 12:19

2:26^a
傳一 14

2:26^a
Eccl. 1:14

傳道書 第三章

四 在神主宰權能之命定上 三 1 ~ 15

3:1^a
傳八 6

【3:1】凡事都有定期，天下各樣事務都有^a 定時。

3:2^a
加一 15
四 4
3:2^b
來九 27

【3:2】^a 生有時，^b 死有時；栽種有時，
拔出所栽種的也有時；

【3:3】殺戮有時，醫治有時；拆毀有時，
建造有時；

【3:4】哭有時，笑有時；哀慟有時，跳
舞有時；

3:5^a
林前七 5

【3:5】拋擲石頭有時，堆聚石頭有時；
擁抱有時，^a 不擁抱有時；

【3:6】尋找有時，失落有時；保守有時，
捨棄有時；

3:7^a
摩五 13
林前十四 30
3:7^b
路十九 40
徒四 20
十八 9

【3:7】撕裂有時，縫補有時；^a 靜默有時，
^b 說話有時；

ECCLESIASTES 3

D. In Fate under God's Sovereignty 3:1-15

【3:1】For everything there is a season, / And a ^atime for
every purpose under heaven:

【3:2】A time to be ^aborn, and a time to ^bdie; / A time to
plant, and a time to pluck up what is planted;

【3:3】A time to kill, and a time to heal; / A time to tear
down, and a time to build up;

【3:4】A time to weep, and a time to laugh; / A time to
mourn, and a time to dance;

【3:5】A time to cast away stones, and a time to gather
stones together; / A time to embrace, and a time to
^arefrain from embracing;

【3:6】A time to seek, and a time to lose; / A time to keep,
and a time to throw away;

【3:7】A time to tear, and a time to sew; / A time to ^abe
silent, and a time to ^bspeak;

3:1^a
Eccl. 8:6

3:2^a
Gal. 1:15;
4:4
3:2^b
Heb. 9:27

3:5^a
1 Cor. 7:5

3:7^a
Amos 5:13;
1 Cor. 14:30
3:7^b
Luke 19:40;
Acts 4:20;
18:9

3:8^a
太二六 7
3:8^b
路十四 26
約十二 25

【3:8】^a 愛有時，^b 恨有時；戰爭有時，
和平有時。

【3:9】這樣看來，作事的人在他們的勞碌
上有甚麼益處呢？

【3:10】我見神將^a 辛勞給世人，使他們
在其中操勞。

【3:11】神造萬物，各按其時成為美
好，又將¹ 永遠安置在世人心裏。雖
是這樣，人並不能^a 參透神從始至
終的作為。

● 3:11¹ 『神所栽種，歷代以來就在運行的一種要有目的的感覺；日光之下，除神以外，別無甚麼可以滿足這感覺。』（The Amplified Bible，擴大本聖經。）神按着自己的形像創造人，並在人裏面造了靈，使人能接受祂並盛裝祂。（創一 26 與註 3，二 7 與註 5。）此外，神將永遠（就是對永遠之事的渴望）安置在人心裏，使人尋求神這位永遠者。因此，短暫的事物絕不能滿足人；惟有永遠的神，就是基督，能滿足人心深處要有目的的感覺。（參林後四 18。）見歌一 4 註 1。

【3:8】A time to ^alove, and a time to ^bhate; / A time for war, and a time for peace.

【3:9】What profit does the worker have in all that he labors?

【3:10】I have seen the ^atravail that God has given the children of men to travail in.

【3:11】He has made everything beautiful in its own time; also He has put ¹eternity in their heart, yet so that man does not ^afind out what God has done from the beginning to the end.

3:11¹ (eternity) “A divinely implanted sense of a purpose working through the ages which nothing under the sun but God alone can satisfy” (The Amplified Bible). God created man in His image and formed in him a spirit that man may receive and contain Him (Gen. 1:26 and note 3; 2:7 and note 5). In addition, God put eternity, an aspiration for something eternal, in man’s heart so that man will seek God, the eternal One. Hence, temporal things can never satisfy man; only the eternal God, who is Christ, can satisfy the deep sense of purpose in man’s heart (cf. 2 Cor. 4:18). See note 4¹ in S.S. 1.

3:8^a
Matt. 26:7
3:8^b
Luke 14:26;
John 12:25

3:10^a
Eccl. 1:13

3:11^a
Eccl. 8:17;
Rom. 11:33

3:10^a
傳一 13

3:11^a
傳八 17
羅十一 33

【3:12】我知道人莫強如一生^{1a} 喜樂行善；

● 3:12¹ 所羅門在他對人生的一切實驗中，按照神的經綸，鼓勵在日光之下墮落的人，要一生喜樂行善，享受神所賜給他們的，並且喫喝，在自己一切勞碌中享美福。（二 24，三 12～13，五 18～20，八 15，九 7～10。）神爲自己創造人，但人被撒但引誘放棄神，因此人墮落了。然而，神仍然祝福人，使人有美好的生活，並享受各種物質的事物。（參太五 45 下，提前六 17。）神藉着如此祝福人，世世代代維持人類的生存，好給祂自己機會，爲墮落的人成功救贖，完成祂揀選並豫定他們的永遠定旨，以產生基督的身體，並維持神舊造中墮落的人，作神從祂的舊造中產生祂在基督裏之新造（林後五 17，加六 15）的供備。使徒保羅在徒十四 14～17 和十七 24～31 所傳講的話，證實了這點。

我們要過一種見證基督，並供應基督給人，而榮耀神的生活，就需要物質的東西和肉身的事物。但我們不該被這些所吸引、搶奪並霸佔。我們若被這些霸佔，就會受其虛空之苦。我們生活在世，經過這『浮華世界，』但我們不該流連其中，求其虛榮。（約壹二 15～17。）今天舊造裏的一切都在敗壞的奴役之下。（羅八 20～21。）我們若不逃離『世上從情慾來的敗壞，』（彼後一 4，）就要有分於其虛空。

【3:12】I know that there is nothing better for them than to^{1a} rejoice and do good in their lifetime;

3:12¹ (rejoice) In all his experiments in human life Solomon encouraged the fallen men under the sun, in accordance with God's economy, to rejoice and do good in their lifetime and to enjoy what God has given to them, eating, drinking, and tasting enjoyment in all their labor (2:24; 3:12-13; 5:18-20; 8:15; 9:7-10). God created man for Himself, but man was seduced by Satan to give God up, and thus man became fallen. Nevertheless, God still blesses man so that he may have a good living and enjoy various material things (cf. Matt. 5:45b; 1 Tim. 6:17). By so doing God maintains the existence of the human race from generation to generation, thus affording Himself the opportunity to accomplish His redemption for fallen man, to carry out His eternal purpose in His choosing and predestinating men for the Body of Christ, and to maintain the fallen man of His old creation to be the provision for Him to bring in His new creation in Christ out of the old creation (2 Cor. 5:17; Gal. 6:15). This is proved by the apostle Paul's preaching in Acts 14:15-17 and 17:24-31.

To live a life that we may testify Christ and minister Christ to others to glorify God, we need the material things and physical matters. But we should not be attracted, captured, and usurped by them. If we are usurped by them, we will suffer their vanity. We are living in the world and passing through the "vanity fair," but we should not linger in it for its vainglory (1 John 2:15-17). Today all things of the old creation are under the slavery of corruption (Rom. 8:20-21). If we do not escape "the corruption which is in the world by lust" (2 Pet. 1:4), we will share in its vanity.

【3:13】並且人人^a喫喝，在他一切勞碌中享美福，這乃是神的恩賜。

【3:14】我知道神一切所作的都必永存；無可增添，無可減少。神這樣行，是要人在祂面前敬畏祂。

【3:15】^a現今的事早先就有了，將來的事早已也有了，並且¹神使已過的事重新再來。

五 在人類社會之地位和階級上 三 16～四 16

【3:16】我又見日光之下，在審判之處有奸惡，在公義之處也有奸惡。

【3:17】我心裏說，神必^a審判義人和惡人；因為在那裏，各樣事務，各樣工作，都有定時。

● 3:15¹ 直譯，神尋回已被趕逐（即進入往昔）的事。神憑祂管理一切的主宰權柄，排定一切現今和將來的事，並且重新使用已過曾發生的事。凡神所作的，都必永存，無可增添，無可減少，爲要使人敬畏祂，好叫他們有祂的智慧，認識人生的真諦。（14～15。）

【3:13】Moreover, that every man should^a eat and drink and taste enjoyment in all his labor; it is the gift of God.

【3:14】I know that whatever God does, it will be forever; nothing can be added to it, nor can anything be taken from it. God has so done, that all would fear Him.

【3:15】^aThat which is has already been, and that which will be has already been; and God seeks what has¹ passed.

E. In Ranks and Classes in Human Society 3:16 – 4:16

【3:16】Moreover I saw under the sun that in the place of judgment, wickedness is there; and in the place of righteousness, wickedness is there.

【3:17】I said in my heart, God will^a judge the righteous and the wicked; for there is a time there for every purpose and every work.

3:15¹ (passed) Lit., been driven (i.e., into the past). God, in His sovereignty over all, has appointed all things that are in the present and that will be in the future and seeks to reemploy the things that took place in the past. Whatever God does will be forever; nothing can be added to it, nor can anything be taken from it, that all would fear Him that they may have His wisdom to realize the real meaning of human life (vv. 14-15).

【3:18】我心裏說，這乃爲世人的緣故，是神要試驗他們，使他們看見自己不過像獸一樣。

【3:19】因爲世人遭遇的，獸也遭遇，二者所遭遇的都是一樣：這個怎樣死，那個也怎樣死，¹氣息都是一樣。人並不強於獸；因爲都是虛空。

【3:20】都往一處去，都是出於^a塵土，也都歸於塵土。

【3:21】誰知道世人的¹氣是往上升，獸的¹氣是下入地呢？

【3:22】故此，我見人莫強如在他所作的事上^a快樂，因爲這是他的分。他身後的事，誰會領他來看呢？

● 3:19¹ 希伯來文，ruach，如阿克，與創二 7 繙作『氣』的 neshamah，奈夏瑪，不同。（見該處註 5。）

● 3:21¹ 希伯來文，ruach，如阿克。見結三七 5 註 1。

【3:18】I said in my heart, This is so for the sake of the children of men, that God may prove them and that they may see for themselves that they are but beasts.

【3:19】For what happens to the children of men happens also to beasts; even the same thing happens to them both: As the one dies, so dies the other; and they all have one ¹breath; and man has no advantage over the beast; for all is vanity.

【3:20】All go to one place: all are of ^adust, and all return to dust.

【3:21】Who knows the ¹breath of the children of men, that it goes upward; or the ¹breath of the beasts, that it goes downward to the earth?

【3:22】Therefore I saw that there is nothing better than that a man should ^arejoice in his works, for that is his portion. For who will bring him to see what will be after him?

3:19¹ (breath) Heb. ruach, different from neshamah, the word translated breath in Gen. 2:7 (see note 5 there).

3:21¹ (breath) Heb. ruach. See note 5¹ in Ezek. 37.

3:20^a
創三 19

3:20^a
Gen. 3:19

3:22^a
傳三 12

3:22^a
Eccl. 3:12

傳道書 第四章

【4:1】我又見日光之下所行的一切欺壓。看哪，受欺壓的流淚，無人安慰；欺壓他們的有勢力，也無人安慰他們。

【4:2】因此，我讚歎那早已死的死人，勝過那還活着的活人。

【4:3】並且我以為那未曾生的，就是未見過日光之下惡事的，比這兩等人更好。

【4:4】我又見人一切的勞碌，和工作上各樣的技能，被鄰舍所嫉妒。這也是虛空，也是^a捕風。

【4:5】愚昧人抱着手，喫自己的肉。

【4:6】^a滿了一把，得享安靜，強如滿了兩把，勞碌捕風。

【4:7】我又見日光之下有一件虛空的事。

ECCLESIASTES 4

【4:1】 Then again I saw all the acts of oppression that are done under the sun; and indeed, the tears of the oppressed, and they had no comforter; and on the side of the oppressors was power, and they had no comforter.

【4:2】 And I praised the dead, who have already died, more than the living, who are still alive.

【4:3】 And better than both is he who has not yet been, who has not seen the evil work that is done under the sun.

【4:4】 Then I saw all labor and all skill in work, that it is man's jealousy for his neighbor. This also is vanity and a^a chasing after wind.

【4:5】 The fool folds his hands together and consumes his own flesh.

【4:6】 ^aBetter is a handful with quietness than two hands full with labor and a chasing after wind.

【4:7】 Then again I saw vanity under the sun.

4:4^a
傳一 14

4:4^a
Eccl. 1:14

4:6^a
箴十七 1

4:6^a
Prov. 17:1

【4:8】有人孤單無二，無子無兄，卻勞碌不息，^a眼目也不以財富為足。他說，我勞勞碌碌，刻苦自己，不享福樂，到底是為誰呢？這也是虛空，是極重的辛勞。

【4:9】^a兩個人總比一個人好，因為二人勞碌，可得美好的酬報；

【4:10】若是跌倒，一人可以扶起他的同伴。若是孤身跌倒，沒有別人扶他起來，這人就冇禍了！

【4:11】再者，二人同睡就都暖和，一人獨睡怎能暖和呢？

【4:12】有人能打勝孤身一人，若有二人便能抵擋他；三股合成的繩子，不容易折斷。

【4:13】貧窮而有智慧的少年人，勝過年老不再納諫的愚昧王。

【4:14】因為人能從監牢中出來作王，雖然他在國中生來原是貧窮的。

【4:8】There is one alone and without a second; also he has no son or brother. Yet there is no end to all his labor; moreover his ^aeye is not satisfied with riches. For whom then, he says, do I labor and deprive myself of good? This also is vanity and grievous travail.

【4:9】^aTwo are better than one, because they have a good reward for their labor;

【4:10】For if they fall, the one will lift up his companion. But woe to the one who falls and does not have another to lift him up!

【4:11】Again, if two lie together, they keep warm. But how can one be warm alone?

【4:12】And while a man may prevail against the one, the two will withstand him; and a threefold cord is not quickly broken.

【4:13】Better is a poor but wise youth than an old and foolish king who no longer knows how to be admonished.

【4:14】For one can come forth from prison to reign, even though he was born poor in his kingdom.

【4:15】我見日光之下一切行動的活人都隨從那少年人，就是起來代替老王的繼承人。

【4:16】他所治理的眾人，就是他的百姓，多得無數；但後來的人並不喜悅他。這實在也是虛空，也是^a捕風。

傳道書 第五章

六 在接觸神上

五 1～7

【5:1】你到神的殿要¹謹慎^a腳步；近前聆聽，勝過愚昧人^b獻祭；因為他們不知道所作的是惡。

● 5:1¹ 這裏所羅門論到接觸神的話，不是以鼓勵為觀點，乃是以警告為觀點。這與使徒保羅的觀點不同，他鼓勵信徒親近神，為要受憐憫，得恩典，作應時的幫助。（來四 16。）

【4:15】I saw all the living that went about under the sun with the youth, the successor, who stood up in place of¹him.

【4:16】There was no end to all the people, to all before whom he stood, yet even those who come after will not rejoice in him. Surely this also is vanity and a^a chasing after wind.

ECCLESIASTES 5

F. In Contacting God

5:1-7

【5:1】¹Guard your^a steps when you go to the house of God, and draw near to listen rather than to offer the^b sacrifice of fools; for they do not know that they are doing evil.

4:15¹ (him) Referring to the old king.

5:1¹ (Guard) Solomon's word here regarding contacting God is not with the view of encouragement but with the view of caution. This is different from the view of the apostle Paul in his encouraging the believers to approach God to receive mercy and find grace for timely help (Heb. 4:16).

4:16^a
傳一 14

4:16^a
Ecc1. 1:14

5:1^a
賽一 12
5:1^b
撒下十五 22
詩五十 8
箴十五 8

5:1^a
Isa. 1:12
5:1^b
1 Sam. 15:22;
Psa. 50:8;
Prov. 15:8

【5:2】你在神面前不可^a冒失開口，也不可心急發言；因為神在天上，你在地上，所以你的言語要寡少。

【5:3】煩擾多，令人作夢；言語多，顯出愚昧。

【5:4】你向神^a許願，償還不可遲延，因祂不喜悅愚昧人。你許了願，就當^b償還。

【5:5】你許願不還，不如不許。

【5:6】不可任你的口使肉體犯罪，也不可在使者面前說是錯許了。為何使神因你的聲音發怒，敗壞你手所作的呢？

【5:7】多夢和多言，其中也都是虛空；你只要敬畏神。

七 在各種例證上 五 8 ~ 六 12

【5:2】Do not be^a rash with your mouth, and let not your heart hastily utter anything before God; for God is in heaven and you are on the earth; therefore let your words be few.

【5:3】For a dream comes through a multitude of travail, and a fool's voice through a multitude of words.

【5:4】When you make a^a vow to God, do not delay in paying it; for He takes no pleasure in fools. ^bPay what you vow.

【5:5】It is better that you do not vow than that you vow and not pay.

【5:6】Do not let your mouth cause your flesh to sin, and do not say before the messenger that it was a mistake. Why should God be angry at your voice and destroy the works of your hands?

【5:7】For in the multitude of dreams and in many words are also vanities. Rather, fear God.

G. In Sundry Illustrations 5:8 — 6:12

【5:8】你若在一省之中見窮人受欺壓，公義和公理被奪去，不要因此詫異；因有一位高過居高位的在鑒察；在他們以上還有更高的。

【5:9】君王注重田地的耕種，對¹國總是有益。

【5:10】愛銀子的，不因得銀子知足；愛豐富的，也不因有收入知足。這也是虛空。

【5:11】貨物增多，喫的人也增多，物主得甚麼益處呢？不過^a眼看而已。

【5:12】勞力的人不拘喫多喫少，睡得香甜；富足人的豐足，卻不容他睡覺。

【5:13】我見日光之下有一大禍患，就是財主守住財富，反害自己。

【5:14】因生意不順，這些財富就喪失；那人若生了兒子，手裏也一無所有。

【5:8】If you see the oppression of the poor and the wresting of justice and righteousness in a province, do not be astonished at the matter; for one higher official watches over another high official, and there are higher officials over them.

【5:9】And a king who cultivates the field is always an advantage for a land.

【5:10】He who loves silver will not be satisfied with silver, nor he who loves abundance with income. This also is vanity.

【5:11】When goods increase, those who eat them increase; so what advantage do their owners have except to see them with their^a eyes?

【5:12】Sweet is the sleep of the laborer, whether he eats little or much; but the fullness of the rich will not let him sleep.

【5:13】There is a grievous evil that I have seen under the sun: riches kept by their owner to his own hurt,

【5:14】And those riches were lost in a bad venture; and having begotten a son, he had nothing in his hand.

5:11^a
箴二七 20
傳四 8
約壹二 16

5:11^a
Prov. 27:20;
Eccl. 4:8;
1 John 2:16

● 5:9¹ 直譯，地。

5:15^a
伯一 21
詩四九 17
提前六 7

【5:15】他怎樣出^a 母腹赤身而來，也必照樣赤身而去；他所勞碌得來的，手中分毫不能帶去。

【5:16】他來的情形怎樣，他去的情形也怎樣，這也是一大禍患；他爲風勞碌有甚麼益處呢？

【5:17】他終身在黑暗中喫喝，多有煩惱、病痛、憤怒。

【5:18】我所見爲善爲美的，就是人在神^a 賜他一生有數的日子^{1b} 喫喝，在日光之下一切勞碌中享美福，因爲這是他的分。

【5:19】神賜各人貲財豐富，使他能以喫用，能取自己的分，在他勞碌中快樂，這乃是神的恩賜。

【5:15】As he came forth from his mother's^a womb, he will return naked as he came; and he will take nothing of his labor that he may carry in his hand.

【5:16】And this also is a grievous evil: in all points, as he came, so will he go; so what is the advantage to him who has labored for the wind?

【5:17】Throughout all his days he also eats in darkness and has much vexation and sickness and resentment.

【5:18】Here is what I have seen to be good and what is pleasant: to^{1a} eat and to drink and to taste enjoyment in all his labor by which he labors under the sun during the few days of his life, which God has^b given him; for this is his portion.

【5:19】Moreover, for every man to whom God has given riches and wealth, and has empowered him to eat of them and to take his portion and to rejoice in his labor — this is the gift of God.

5:15^a
Job 1:21;
Psa. 49:17;
1 Tim. 6:7

5:18^a
Eccl. 2:24
5:18^b
Eccl. 3:13;
6:2;
1 Tim. 6:17

【5:20】他不多思念自己一生的日子，
因為神使他的心忙於享樂。

傳道書 第六章

【6:1】我見日光之下有一禍患，重壓在
人身上，

【6:2】就是人蒙神賜他貲財、豐富、尊
榮，以致他¹心裏所願的一樣都不缺，
只是神^a使他不能喫用，反有外人來
喫用。這是虛空，也是大禍患。

【6:3】人若生一百個兒女，活許多歲數，
以致他的年日甚多，心裏卻不得滿享
福樂，又不得安葬；我就說，那^a不
到期而落的胎比他倒好；

【6:4】因為這胎虛虛而來，暗暗而去，
名字被黑暗遮蔽；

【6:5】並且沒有見過天日，也毫無知覺；
這胎比那人倒享安息。

【5:20】For he will not¹ brood much over the days of his
life, because God keeps him occupied with the gladness
of his heart.

ECCLESIASTES 6

【6:1】There is an evil that I have seen under the sun, and
it is heavy upon man:

【6:2】A man to whom God gives riches, wealth, and
honor, so that nothing is lacking to his soul of all that he
desires, and yet God^a does not empower him to eat of it,
but a stranger eats it. This is vanity and an evil plague.

【6:3】If a man begets a hundred children and lives many
years, so that the days of his years are many, but his soul
is not filled with good and even does not get a proper
burial, I say that the^a stillborn is better off than he;

【6:4】For it comes in vanity and goes off in darkness,
and in darkness its name is covered;

【6:5】Moreover it has not seen the sun and does not
know anything; this one has rest rather than that one.

5:20¹ (brood) Or, remember.

● 6:2¹ 直譯，魂。3、9 節者同。

6:2^a
申二八 33
路十二 20

6:3^a
伯三 16
詩五八 8
傳四 3

6:2^a
Deut. 28:33;
Luke 12:20

6:3^a
Job 3:16;
Psa. 58:8;
Eccl. 4:3

【6:6】那人即使活千年，再活千年，卻不得享美福，眾人豈不都歸一個地方去麼？

【6:7】人的勞碌都是為口腹，口慾卻不滿足。

【6:8】智慧人比愚昧人有甚麼長處呢？窮人在活人面前知道如何行，有甚麼長處呢？

【6:9】眼睛看見，比心裏妄想要好。這也是虛空，也是捕風。

【6:10】^a現今有的，早已¹命定了；大家都知道人是怎樣，他不能與那比自己力大的相爭。

【6:11】加增虛空的事既多，這與人有甚麼益處呢？

【6:12】人一生虛度的日子，如同影兒經過，誰知道一生中甚麼與他有益呢？^a誰能告訴人身後在日光之下有甚麼事呢？

【6:6】Indeed, even if he lives a thousand years twice and does not taste enjoyment, do not all go to one place?

【6:7】All a man's labor is for his mouth, and yet his appetite is not filled.

【6:8】For what advantage does the wise man have over the fool? What advantage does the poor man have in knowing how to walk before the living?

【6:9】Better is seeing with the eyes than wandering with the soul. This also is vanity and a chasing after wind.

【6:10】^aThat which is has already been¹determined, and it is known what man is and that he cannot contend with him who is stronger than he.

【6:11】For there are many things which will increase vanity. What is the advantage to man?

【6:12】For who knows what is good for a man in life during the few days of his vain life, which he will spend as a shadow? ^aFor who can tell a man what will be after him under the sun?

● 6:10¹ 直譯，起了名。

6:10¹ (determined) Lit., called by its name.

6:10^a
傳一 9

6:10^a
Eccl. 1:9

6:12^a
傳三 22
八 7

6:12^a
Eccl. 3:22;
8:7

傳道書 第七章

叁 著者的查考和試驗

七 1 ~ 十二 12

一 智慧的話

七 1 ~ 十一 8

【7:1】^a 名譽強如貴重的膏油；人死的日子勝過出生的日子。

【7:2】往遭喪的家去，強如往宴樂的家去；因為死是眾人的結局，活人必將這事放在心上。

【7:3】憂愁強如喜笑；因為愁容使心得益處。

【7:4】智慧人的心在遭喪之家；愚昧人的心在快樂之家。

【7:5】聽智慧人的責備，強如聽愚昧人的歌唱。

【7:6】愚昧人的笑聲，好像鍋下燒荊棘的爆聲；這也是¹ 虛空。

● 7:6¹ 所羅門考察並試驗日光之下人生的一切事，他觀察到，無論牽涉那一種人，智慧的或愚昧

ECCLESIASTES 7

III. The Writer's Searching and Testing

7:1 — 12:12

A. Words of Wisdom

7:1 — 11:8; 12:9-12

【7:1】A ^a good name is better than precious ointment, / And the day of death, than the day of one's birth.

【7:2】It is better to go to the house of mourning / Than to go to the house of feasting, / Because that is the end of every man, / And the living takes it to heart.

【7:3】Sorrow is better than laughter, / For by the sadness of face the heart is made good.

【7:4】The heart of the wise is in the house of mourning, / But the heart of fools is in the house of mirth.

【7:5】It is better for one to hear the rebuke of a wise man / Than for one to hear the song of fools.

【7:6】For as the crackling of thorns under a pot, / So is the laughter of fools. / This also is ¹ vanity.

7:6¹ (vanity) In his searching and testing all things of the human life under the sun, Solomon observed that all things are vanity of vanities,

7:1^a
箴二二 1

7:1^a
Prov. 22:1

【7:7】欺壓會使智慧人狂妄；賄賂能敗壞人心。

【7:8】事情的終局，強如事情的起頭；靈裏忍耐，勝過靈裏高傲。

【7:9】你不要靈裏急躁^a惱怒，因為惱怒存在愚昧人的懷中。

【7:10】不要說，為何先前的日子強過如今的日子呢？你這樣問，不是出於智慧。

【7:11】智慧和基業都是好的，對得見天日的人乃是益處。

【7:12】因為智慧護庇人，好像銀錢護庇人一樣。惟獨智慧能保全智慧人的生命；這就是知識的益處。

的，殷勤的或懶惰的，富足的或貧窮的，年老的或年輕的，居高位的或處低位的，行義的或作惡的，行善的或犯罪的，潔淨的或不潔淨的，無論他們的出生如何，工作如何，死亡如何，結局如何，凡事都是虛空的虛空。（6，15，八10，14，九9，十一8，10，十二8。）

【7:7】Surely oppression makes a wise man mad, / And a bribe destroys the heart.

【7:8】Better is the end of a thing than its beginning; / Better is patience of spirit than haughtiness of spirit.

【7:9】Do not be quick in your spirit to become^a angry, / For anger rests in the bosom of fools.

【7:10】Do not say, How is it that the former days were better than these? / For it is not from wisdom that you ask this.

【7:11】Wisdom is as good as an inheritance, / And an advantage to those who see the sun.

【7:12】For wisdom is a defense, as money is a defense; / But the advantage of knowledge is that wisdom preserves the life of those who have it.

regardless of the kind of persons involved—wise or foolish, diligent or lazy, rich or poor, old or young, high or low, righteous or wicked, good or sinful, clean or unclean—and regardless of how they were born, how they worked, how they died, and what their end was (7:6, 15; 8:10, 14; 9:9; 11:8, 10; 12:8).

【7:13】你要察看神的作為；因神所^a彎曲的，誰能變為直呢？

【7:14】遇亨通的日子，你當喜樂；遭患難的日子，你當思想；神造了這樣，也造了那樣，為叫人查不出身後有甚麼事。

【7:15】我在虛度的日子中見過一切的事：有義人在自己的義中滅亡；有惡人在自己的惡中享長壽。

【7:16】不要行義過分，也不要過於自逞智慧，何必自取敗亡呢？

【7:17】不要行惡過分，也不要作愚昧人，何必^a不到期而死呢？

【7:18】你最好持住這個，那個也不要放鬆；因為敬畏神的人，必全都兼顧。

【7:19】智慧使有智慧的人，比城中十個掌權的人更有能力。

【7:20】行善而不^a犯罪的義人，地上實在沒有。

【7:13】Consider the work of God, / For who can straighten what He has made^a crooked?

【7:14】In the day of prosperity be joyful, / And in the day of adversity consider. / God has made the one as well as the other, / So that man may not find out anything about what is after him.

【7:15】I have seen everything in my days of vanity: There is a righteous man who perishes in his righteousness, and there is a wicked man who prolongs his life in his wickedness.

【7:16】Do not be overly righteous, and do not be overly wise; why should you destroy yourself?

【7:17】Do not be overly wicked, and do not be a fool; why should you die when it is^a not your time?

【7:18】It is better for you to take hold of the one without letting go of the other, for he who fears God will come out of it with them all.

【7:19】Wisdom strengthens the wise man more than ten rulers who are in a city.

【7:20】Surely there is not a righteous man on the earth who does good and does not^a sin.

【7:21】人所說的一切話，你不要放在心上，恐怕聽見你的僕人咒詛你。

【7:22】因為你心裏知道，自己也曾多次咒詛別人。

【7:23】我曾用智慧試驗這一切事；我說，我要有智慧，智慧卻離我遠。

【7:24】已有的事離我甚遠，深而又深，誰能測透呢？

【7:25】我轉念，一心要知道，要查究，要尋求智慧和事理；又要知道邪惡為愚昧，愚昧為狂妄。

【7:26】我發現有一等婦人比死還苦毒：她的心是陷阱網羅，手是鎖鍊。蒙神喜悅的人必躲避她；有罪的人卻被她纏住。

【7:27】傳道者說，看哪，這是我發現的；我逐一推算，要找出事理，

【7:28】我¹心仍在尋找，卻未尋到。在一千人中，我尋到一個正直人，但在這些人中，卻尋不到一個婦人。

【7:21】Also, do not give heed to all words spoken, lest you hear your servant cursing you.

【7:22】For your heart knows that many times you yourself have cursed others also.

【7:23】All this I have tested by wisdom; I said, I will be wise; but it was far from me.

【7:24】That which is, is far off, and deep, very deep; who can find it out?

【7:25】I turned and my heart was set to know and to search and seek out wisdom and the sum of things, and to know that wickedness is folly and that foolishness is madness.

【7:26】And I found more bitter than death the woman whose heart is traps and snares, whose hands are fetters. One who is well-pleasing to God escapes from her, but the sinner is taken by her.

【7:27】See, this is what I have found, says the Preacher, adding one thing to another to find the sum,

【7:28】Which my soul is still seeking but has not found. One man among a thousand I have found, but a woman among all these I have not found.

● 7:28¹ 直譯，魂。

【7:29】看哪，我所找到的只有一件，
就是神將^a人造得正直，但他們卻尋
出許多巧計。

傳道書 第八章

【8:1】誰如智慧人呢？誰知道事情的解
釋呢？人的智慧使他的臉發光，並使
他臉上的戾氣改變。

【8:2】我勸你遵守王的命令；因為這是
你在神前起的誓。

【8:3】不要急着離開王的面前，不要¹
參與惡事，因為凡王所喜悅的事，他
都要行。

【8:4】王的話本有權力，誰會問他說，
你在作甚麼呢？

【8:5】凡遵守命令的，必不經歷禍患；
智慧人的心能曉得時機和定例。

● 8:3¹ 直譯，站在惡事上。

【7:29】See, this alone have I found, that God made^a man
upright, but they have sought out many schemes.

ECCLESIASTES 8

【8:1】Who is like the wise man? And who knows the
interpretation of a matter? A man's wisdom makes his
face shine, and the sternness of his face is changed.

【8:2】I say, Keep the commandment of the king, and that,
because of the oath before God.

【8:3】Do not hurry to leave him; do not¹ join in an evil
matter, for he will do whatever he pleases.

【8:4】For the king's word is powerful, and who will say
to him, What are you doing?

【8:5】He who keeps the commandment will know
nothing evil, and a wise man's heart will know the
proper time and manner.

8:3¹ (join) Lit., stand.

8:6^a
傳三 1

【8:6】各樣事務成就都有^a時機和定例，
縱然人的苦難重壓在他身上；

8:7^a
傳十 14
六 12

【8:7】^a他不知道將來的事，因為將來
如何，誰能告訴他呢？

【8:8】無人有權力掌管¹氣息，將¹氣息
留住；也無人有權力掌管死期；在爭
戰時，無人能免役，邪惡也不能救自
己的主人。

【8:9】這一切我都見過，也專心查考日
光之下所作的一切事；有時這人管轄
那人，使他受害。

【8:10】然後我見惡人得以埋葬，他們
生前進入並離開聖處，卻在他們這樣
行的城中被人忘記。這也是虛空。

8:11^a
彼後三 9
參詩十 6
五十一 21

【8:11】因為對惡事的判決不立刻^a執
行，所以世人滿心作惡。

【8:6】For there is a proper^a time and manner for every
purpose, although the misery of man is heavy upon him;

【8:7】^aFor he does not know what will be, for who can
tell him how it will be?

【8:8】There is no man who has power over his¹ breath to
retain his breath, and no one has power over the day of
death; and there is no discharge in the battle, nor will
wickedness deliver its own master.

【8:9】All this I have seen, and I applied my heart to
every work that is done under the sun when a man
overpowers another man to his hurt.

【8:10】And then I saw the wicked buried, who before had
gone in and come forth from the holy place and were
forgotten in the city where they had thus acted. This
also is vanity.

【8:11】Because the sentence against an evil deed is not^a
executed speedily, therefore the heart of the children of
men is fully set within them to do evil.

8:6^a
Eccl. 3:1

8:7^a
Eccl. 10:14;
6:12

8:11^a
2 Pet. 3:9;
cf. Psa. 10:6;
50:21

● 8:8¹ 或，靈。

8:8¹ (breath) Or, spirit (twice).

【8:12】罪人雖然作惡百次，倒享長壽；然而我也知道，敬畏神的，就是在祂面前敬畏的人，終久必得福樂。

【8:13】惡人卻不得福樂，也不得享長壽；他的日子好像影兒，因他在神面前不存敬畏。

【8:14】地上有一件虛空的事，就是義人照惡人所行的^a遭報，又有惡人照義人所行的遭報。我說，這也是虛空。

【8:15】我就稱讚快樂，原來人在日光之下，莫強如^{1a}喫喝快樂；因為在日光之下神所賜他一生的日子裏，這必在他的勞碌中，時常伴隨他。

【8:16】我專心要認識智慧，要看地上所作一切辛勞的事。（有晝夜¹不睡覺不合眼的。）

● 8:15¹ 見三 12 註 1。

● 8:16¹ 直譯，不能用他的眼看見睡眠。

【8:12】Although a sinner does evil a hundred times and prolongs his life, yet I also know that it will be well with the God-fearing who are in fear before Him;

【8:13】But it will not be well with the wicked man, nor will he prolong his days like a shadow, because he is not in fear before God.

【8:14】There is a vanity that is done on the earth, that there are righteous men to whom things^a happen according to the deeds of the wicked and there are wicked men to whom things happen according to the deeds of the righteous. I say that this also is vanity.

【8:15】So I praised pleasure, because there is nothing better for man under the sun than to^{1a} eat and to drink and to rejoice; for that will stay with him in his labor during the days of his life which God has given him under the sun.

【8:16】When I set my heart to know wisdom and to see the travail that is done on the earth (even though¹ man's eyes do not see sleep day or night)

8:15¹ (eat) See note 12¹ in ch. 3.

8:16¹ (man's) Lit., his.

8:14^a
傳七 15

8:14^a
Eccl. 7:15

8:15^a
傳二 24

8:15^a
Eccl. 2:24

【8:17】我就看明神一切的作為，知道人查不出日光之下所作的事；因為任憑人勞碌尋索，都找不出來；智慧人雖說他必知道，也找不出來。

傳道書 第九章

【9:1】我將這一切事放在心上，詳細考究，就看明義人和智慧人，並他們的作為，都在神手中；或是愛，或是恨，人不能知道；一切都在他們的前面。

【9:2】凡臨到眾人的事都是一樣：義人和惡人，好人、潔淨人和不潔淨人，獻祭的和不獻祭的，所遭遇的都是一樣。好人如何，罪人也如何；起誓的如何，怕起誓的也如何。

【9:3】在日光之下所行的一切事上有一禍患，就是眾人所遭遇的都是一樣；並且世人的心充滿了惡；他們活着的時候心裏狂妄，^a後來就歸死人那裏去了。

【9:4】與一切活人相連的，那人還有指望，因為活着的狗比死了的獅子更強。

【8:17】 Then I saw every work of God, that man cannot find out the work that is done under the sun, because however man labors to seek it out, he will not find it out; and even if the wise man says that he will come to know it, he is not able to find it out.

ECCLESIASTES 9

【9:1】 For all this I laid on my heart, so that I might explain all this, that the righteous and the wise and their works are in the hand of God; man knows neither love nor hate; all is before them.

【9:2】 All things are alike to all: One thing happens to the righteous man and to the wicked man, to the good and to the clean and to the unclean, to him who sacrifices and to him who does not sacrifice; as the good man is, so is the sinner; he who swears is like him who fears an oath.

【9:3】 This is an evil among all that is done under the sun, that one thing happens to all; moreover the heart of the children of men is full of evil, and madness is in their heart while they live; and ^aafter that, they go to the dead.

【9:4】 For there is hope for whoever is joined to all the living — surely a living dog is better than a dead lion —

9:3^a
傳十二 7
林前十五 22

9:3^a
Ecc. 12:7;
1 Cor. 15:22

【9:5】活着的人知道自己必^a死；死了的人卻毫無所知，也不再得賞賜；他們的^b名被人遺忘。

【9:6】他們的愛，他們的恨，他們的嫉妒，早都消滅了；在日光之下所行的一切事上，他們永不再有分了。

【9:7】你只管去歡歡喜喜¹喫你的飯，心中快樂喝你的酒，因為神已經悅納你的作為。

【9:8】你的衣服當時常^a潔白，你的頭上也不要缺少^b膏油。

【9:9】在你一生虛空的日子，就是神賜你在日光之下一切虛空的日子，^a當同你所愛的妻子，享受人生，因為那是你一生在日光之下勞碌的事上所得的分。

● 9:7¹ 見三 12 註 1。人該享受神為着人的生活 and 婚姻生活所給的供備，使人能生存並繁增，（7～10，）以徧滿這地，（創一 28，）好叫神能在人中間救一些人，為要照神永遠的經綸，產生召會—基督的身體—帶進新耶路撒冷，作神永遠的擴大和彰顯。

【9:5】For the living know that they will ^adie; but the dead know nothing, and they have no more reward, for the ^bmemory of them is forgotten.

【9:6】Their love, their hate, and their envy have already perished, nor do they have some portion yet in all that is done under the sun forever.

【9:7】Go; ¹eat your bread with joy, and drink your wine with a merry heart; for God has already accepted your works.

【9:8】Let your garments always be ^awhite, and do not let ^boil be lacking on your head.

【9:9】^aEnjoy life with the wife whom you have loved all the days of your life of vanity which He has given you under the sun, all the days of your vanity; for this is your portion in life and in your labor by which you have labored under the sun.

9:7¹ (eat) See note 12¹ in ch. 3. Man should enjoy God's provision for his living and the marriage life for man's existence and multiplication (vv. 7-10) to replenish the earth (Gen. 1:28) that it may be possible for God to save some men in order to produce the church—the Body of Christ—which will issue in the New Jerusalem as God's eternal enlargement and expression according to God's eternal economy.

【9:10】凡你手所當作的事要盡力去作；
因為在你所要去的陰間，沒有工作，
沒有謀算，沒有知識，也沒有智慧。

【9:11】我又見日光之下快跑的未必能
贏，力戰的未必得勝，並且智慧的未
必得糧食，聰明的未必得貲財，有知
識的也未必得喜悅；所臨到眾人的，
是在於時候和機會。

【9:12】原來人也不知道自己的時候：
魚被惡網圈住，鳥被網羅捉住，禍
患忽然臨到的時候，世人^a陷在其中
也是如此。

【9:13】我也見日光之下有一件事乃是
智慧，據我看是大的，

【9:14】就是有一小^a城，其中的人數稀
少，有大君王來攻擊，將城圍困，修
築高壘攻打。

【9:15】城中有一個貧窮的智慧人，他用
智慧救了那城，卻沒有人記念那窮人。

【9:10】Whatever your hand finds to do, do with all your
might; for there is no work or thought or knowledge or
wisdom in Sheol, where you are going.

【9:11】Again I saw under the sun that the race is not to
the swift, nor is the battle to the mighty, nor is even
the bread to the wise, nor are riches to those who
have understanding, nor is favor to those who have
knowledge; but time and chance happen to them all.

【9:12】For also man does not know his time: Like fish
that are caught in a deadly net and like birds that are
caught in a snare, so the children of men are^a ensnared
in an evil time when it falls suddenly on them.

【9:13】This also I have seen as wisdom under the sun,
and it seemed great to me.

【9:14】There was a small^a city with a few men in it; and
a great king came against it and surrounded it and built
great siegeworks against it.

【9:15】And in it there was found a poor wise man, and he
delivered the city by his wisdom; yet no one remembered
that poor man.

9:12^a
賽二四 17
路二一 34
提前三 7
六 9

9:12^a
Isa. 24:17;
Luke 21:34;
1 Tim. 3:7;
6:9

9:14^a
參撒下二十 15-22

9:14^a
cf. 2 Sam. 20:15-
22

【9:16】我就說，智慧勝過勇力；然而那貧窮人的智慧被人藐視，他的話也無人聽從。

【9:17】智慧人在安靜中所說的話，比掌權者在愚昧人中的喊聲更有人聽。

【9:18】智慧勝過打仗的兵器；但一個罪人能敗壞許多善事。

傳道書 第十章

【10:1】死蒼蠅使調製香料者的膏油變臭發酵；這樣，一點愚昧也¹敗壞智慧和尊榮。

【10:2】智慧人的心偏右；愚昧人的心偏左。

【10:3】並且愚昧人行在路上顯出無知，告訴眾人他是愚昧人。

【10:4】掌權者若向你生氣，你不要離開本位，因為柔和能免大過。

【9:16】 So I said, Wisdom is better than strength; but the wisdom of the poor man is despised, and his words are not heard.

【9:17】 The words of the wise man spoken quietly are heeded more than the shouting of a ruler among fools.

【9:18】 Wisdom is better than weapons of war, but one sinner destroys much good.

ECCLESIASTES 10

【10:1】 Dead flies cause the perfumer's ointment to stink, to ferment; so a little folly outweighs wisdom and honor.

【10:2】 A wise man's heart inclines to his right, but a fool's heart inclines to his left.

【10:3】 And also, when the fool walks on the way, his sense fails him, and he tells everyone that he is a fool.

【10:4】 If the ruler's spirit rises up against you, do not leave your place; for composure allays great offenses.

● 10:1¹ 敗壞，直譯，重過。

【10:5】我見日光之下有一禍患，似乎出於掌權者的錯誤，

【10:6】就是愚昧人多居高位，富足人坐在低位。

【10:7】我見過僕人騎馬，首領像僕人在地上步行。

【10:8】挖陷坑的，自己必掉在其中；拆通牆垣的，必為蛇所咬。

【10:9】開鑿石頭的，必受損傷；劈開木頭的，必遭危險。

【10:10】鐵器鈍了，若不將刃磨快，就必多費力氣；但智慧有益，使人成功。

【10:11】未行法術以先，蛇若咬人，後行法術就無益了。

【10:12】智慧人的口說出恩言，愚昧人的嘴吞滅自己。

【10:13】他口中的言語起頭是愚昧；他話的末尾是奸惡的狂妄。

【10:5】 There is an evil that I have seen under the sun, like an error that proceeds from the ruler:

【10:6】 Folly is set in many high places, and rich men sit in a low place.

【10:7】 I have seen servants on horses and princes walking on the earth like servants.

【10:8】 He who digs a pit will fall into it, and he who breaks through a wall will be bitten by a serpent;

【10:9】 Whoever quarries stones will be hurt by them, and whoever splits logs will be endangered by them.

【10:10】 If the iron is blunt, and one does not whet the edge, then he must apply more strength; but wisdom has the advantage of giving success.

【10:11】 If the serpent bites before it is charmed, then there is no advantage in a charmer.

【10:12】 The words of a wise man's mouth are gracious, but the lips of a fool swallow him up.

【10:13】 The beginning of the words of his mouth is folly, and the end of his talk is wicked madness.

10:14^a
傳八 7
六 12

【10:14】愚昧人多言多語。^a 人不知將來有甚麼事；他身後的事誰能告訴他呢？

【10:15】愚昧人的勞碌使自己困乏，因為連如何進城他也不知道。

10:16^a
賽三 4

【10:16】¹ 邦國阿，你的王若是^a 孩童，你的眾首領早晨喫喝宴樂，你就有禍了！

【10:17】邦國阿，你的王若是貴胄之子，你的眾首領按時喫喝，為要補力，不為酒醉，你就¹ 有福了！

【10:18】因人懶惰，房頂塌下；因人手懶，房屋滴漏。

【10:19】¹ 人設擺筵席是為喜笑；酒使人生快活；錢叫萬事應心。

10:20^a
參路十二 2-3

【10:20】你不可咒詛君王，甚至不可心懷此念；也不可在你臥房咒詛富戶；因為^a 空中的鳥必傳送這聲音，有翅膀的也必述說這事。

● 10:16¹ 直譯，地。17 節者同。

● 10:17¹ 或，快樂了。

● 10:19¹ 即 16 節的眾首領。

【10:14】Yet the fool multiplies words. ^aNo man knows what will be; and what will be after him, who can tell him?

【10:15】The labor of fools wears them out, because they do not know even how to get to town.

【10:16】Woe to you, O land whose king is a ^ayoung boy and whose princes feast in the morning!

【10:17】Happy are you, O land whose king is the son of nobles and whose princes feast at the proper time, for strength and not for drunkenness!

【10:18】Through slothfulness the rafters sag, and through idleness of hands the house leaks.

【10:19】¹They make a feast for laughter, and wine makes life merry, and money is the answer to everything.

【10:20】Do not curse the king even in your thought, and do not curse a rich man in your bedroom; for a bird of ^aheaven will carry the sound, or something with wings will tell the matter.

10:14^a
Ecc. 8:7;
6:12

10:16^a
Isa. 3:4

10:20^a
cf. Luke 12:2-3

10:19¹ (They) I.e., the princes of v. 16.

傳道書 第十一章

【11:1】當將你的糧食撒在水面，因為日久必能得着。

【11:2】^a你要分給七人，或分給八人，因為你不知道有甚麼災禍會臨到地上。

【11:3】雲若滿了雨，就必傾倒在地上；樹若向南倒或向北倒，樹倒在何處，就留在何處。

【11:4】看風的，必^a不撒種；望雲的，必不收割。

【11:5】你不知道^a風的途徑，也不知道骨頭在孕婦的胎中如何^b長成；照樣，你也不知道造萬物之神的作為。

【11:6】早晨要撒種，晚上也不要歇手，因為你不知道那一樣發旺；或是這樣，或是那樣，或是兩樣都好。

【11:7】光是佳美的，眼見日光也是可悅的。

ECCLESIASTES 11

【11:1】Cast your bread upon the surface of the waters, for you will find it in many days.

【11:2】^aGive a portion to seven, and even to eight, for you do not know what calamity will happen on the earth.

【11:3】If the clouds are full, they pour forth rain on the earth; and whether a tree falls toward the south or toward the north, in the place where it falls, there will it be.

【11:4】He who watches the wind will ^anot sow, and he who looks at the clouds will not reap.

【11:5】Just as you do not know what the path of the ^awind is or how the bones are ^bformed in the mother's womb, so you do not know the work of God, who makes everything.

【11:6】In the morning sow your seed, and in the evening do not hold back your hands; for you do not know which will prosper, this one or that, or whether both alike will be good.

【11:7】The light is sweet, and it is pleasant for the eyes to see the sun.

11:2^a
詩一一二 9
路六 30

11:4^a
箴二十 4

11:5^a
約三 8
11:5^b
詩一三九 14-15

11:2^a
Psa. 112:9;
Luke 6:30

11:4^a
Prov. 20:4

11:5^a
John 3:8
11:5^b
Psa. 139:14-15

【11:8】人若活多年，就當快樂多年；然而也當記得^a黑暗的日子，因為這些日子必多；那要來的都是虛空。

二 對少年人的勸告 十一 9 ~ 十二 1

【11:9】¹少年人哪，你在幼年時當快樂在幼年的日子，使你的心歡暢，照你心所願行的，你眼所愛看的去行。你卻要知道，為這一切的事，神必^a審問你。

【11:10】所以你當從心中除掉愁煩，從肉體克除邪惡；因為幼年之時和人生的初期，都是虛空的。

● 11:9¹ 在給少年人的勸告中，着者說他們在年輕時，當在神審判的光中（十二 14 與註）盡量享受人生，好從心中除掉愁煩，從肉體克除邪惡。（9 ~ 10。）他也勸告他們當趁着年幼，記念造他們的主，不要在這事上躊躇不決，等到年老。（十二 1。）

【11:8】Indeed if a man should live many years, let him rejoice in all of them; but let him remember the days of^a darkness, for they will be many. All that comes is vanity.

B. Advice to Young Men 11:9 — 12:1

【11:9】Rejoice, ¹young man, in your childhood, and let your heart be merry in the days of your youth; and walk in the ways of your heart and in the sight of your eyes. But know that for all these things God will bring you to^a judgment.

【11:10】So remove vexation from your heart, and put away evil from your flesh; for childhood and the dawn of life are vanity.

11:9¹ (young) In his advice to young men, the writer says that they should endeavor to enjoy the human life in their youth in the light of God's judgment (12:14 and note) in order to remove vexation from their heart and put away evil from their flesh (vv. 9-10). He also advises them to remember their Creator while they are young and not hesitate in doing this until old age comes (12:1).

傳道書 第十二章

【12:1】你趁着^a年幼，¹衰敗的日子尚未來到，就是你所說，我毫無樂趣的那些年日未曾臨近之先，當記念^b造你的主。

三 老年人悲哀的描繪 十二 2～8

【12:2】不要等到日頭、光明、月亮、星宿變為¹昏暗，雨後雲彩返回；

● 12:1¹ 直譯，禍患。即人衰老臨近死亡，生活不再有樂趣的那些日子。

● 12:2¹ 人年老時，神所造之三光，與人所造人工之光的光明環境，變為昏暗，晴朗可悅的天空也變為矇矓。手（看守房屋的，房屋指人的身體—參林後五 1～8）發顫；（3 上；）腰（有力氣的男人）彎曲；（3 中；）牙齒（推磨的婦人）稀少；（3 下；）眼睛（從窗戶往外看的）昏暗；（3 末；）耳朵聽聲遲鈍。（4 上。）清早就起來；（4 中；）聲帶（唱歌的女子）衰弱；（4 下；）懼怕高處，（5 上，）行走受驚嚇。（5 上。）頭髮變白（杏樹開花—5 中，）無力負任何重擔，甚至小如蚱蜢者，也擔負不起。（5 中。）沒有醫藥能使老年人免死，弔喪的人來赴他的葬禮。（5 下。）屍首—脊椎（銀鍊、）頭顱（金罐、）胸肺（瓶子、）

ECCLESIASTES 12

【12:1】Remember also your^a Creator in the days of your^b youth, before the¹ evil days come and the years draw near when you will say, I have no pleasure in them;

C. The Sad Portrait of Man's Old Age 12:2-8

【12:2】Before the sun and the light and the moon and the stars are¹ darkened, and the clouds return after the rain;

12:1¹ (evil) The days when a person is old and near death, when he has no more pleasure in living.

12:2¹ (darkened) In man's old age, the bright environment, with the three lights created by God and the artificial lights made by man, becomes gloomy, and the pleasant atmosphere of the clear sky is cloudy. The hands (the keepers of the house—man's body—cf. 2 Cor. 5:1-8) tremble (v. 3a); the loins (the men of strength) are bent (v. 3b); the teeth (the women who grind) become few (v. 3c); the eyes (those who look out of the windows) become dim (v. 3d); and the ears become dull to sound (v. 4a). One awakens early in the morning (v. 4b); the vocal cords (the daughters of song) become low (v. 4c); and one is afraid of what is high (v. 5a) and is terrified while walking (v. 5b). The hair becomes white (the almond tree blossoms—v. 5c), and one is unable to bear any burden, even a burden as small as a grasshopper (v. 5d). No medicine can keep the old man away from death, and mourners attend his funeral (v. 5e). The corpse—the

12:1^a
Gen. 1:1;
Isa. 40:28;
43:15;
Rom. 1:25;
1 Pet. 4:19
12:1^b
Prov. 22:6;
Lam. 3:27

12:1^a
箴二二 6
哀三 27
12:1^b
創一 1
賽四十 28
四三 15
羅一 25
彼前四 19

【12:3】那時看守房屋的發顫，有力氣的男人屈身，推磨的婦人稀少就止息，從窗戶往外看的都是昏暗；

【12:4】街上門戶關閉，推磨的響聲低微，雀鳥一叫，人就起來，^a唱歌的女子都衰微；

【12:5】人怕高處，路上有驚慌；杏樹開花，蚱蜢成為重擔，藥物也失了效；（因為人歸他永遠的家，弔喪的在街上往來；）

【12:6】不要等到銀鍊折斷，金罐破裂，瓶子在泉旁破碎，水輪在井口破爛，

心臟（水輪）一朽爛。（6。）塵土所造的身體仍歸於地，氣息仍歸於賜氣息的神。（7，創二 7。）這指明整個人和他的人生若離了神，就一無所是，只是虛空的虛空。（8。）

【12:3】In the day when the keepers of the house tremble and the men of strength bow themselves and the women who grind cease because they are few, and those who look out of the windows see dimly;

【12:4】And when the doors are shut on the street; when the sound of the grinding is low, and one arises at the sound of a bird, and all the daughters of ^asong are brought low;

【12:5】When also men are afraid of what is high, and terrors are on the way; and the almond tree blossoms, and the grasshopper is a burden, and the caperberry is ineffective (for man will go to his everlasting home while mourners go around in the street);

【12:6】Before the silver cord is undone, and the golden bowl is broken, and the pitcher is shattered at the fountain, and the wheel is broken at the cistern,

spinal cord (the silver cord), the head (the golden bowl), the lungs (the pitcher), and the heart (the wheel)—decays (v. 6). The body made of dust returns to the earth, and the breath returns to God who gave it (v. 7; Gen. 2:7). This indicates that the entire human being with his human life apart from God is nothing but vanity of vanity (v. 8).

12:7^a
創三 19
伯三四 15
詩九十 3

12:7^b
傳三 21

12:7^c
創二 7
徒十七 25

12:8^a
詩六二 9
傳一 2

12:9^a
王上四 32

12:11^a
詩二三 1
約十 14
來十三 20
彼前五 4

【12:7】^a 塵土仍歸於地，^b 氣息仍歸於^c 賜氣息的神。

【12:8】傳道者說，^a 虛空的虛空，凡事都是虛空。

一 智慧的話（續） 十二 9 ~ 12

【12:9】傳道者不僅有智慧，也將知識教訓眾人；他又衡量又考察，又編集許多^a 箴言。

【12:10】傳道者專心尋求可喜悅的言語，憑正直寫下真實話。

【12:11】智慧人的言語好像犁棒，他們所輯錄的言語像釘穩的釘子，都是一個^a 牧者所賜的。

【12:12】我兒，還有一層，你當留意：著書多，沒有窮盡；讀書多，身體疲倦。

肆 結語 十二 13 ~ 14

【12:7】And the ^adust returns to the earth as it was, and the ^bbreath returns to God who ^cgave it.

【12:8】^aVanity of vanities, says the Preacher; all is vanity.

A. Words of Wisdom (cont'd) 12:9-12

【12:9】And in addition to being wise, the Preacher also taught the people knowledge; and he pondered and studied and arranged many ^aproverbs.

【12:10】The Preacher sought to find pleasing words, and he wrote words of truth rightly.

【12:11】The words of the wise are like goads, and like well-driven nails are the collections of them; they are given by one ^aShepherd.

【12:12】And of what is beyond these, my son, beware: Of the making of many books there is no end, and much study is a weariness of the flesh.

IV. The Concluding Word 12:13-14

12:7^a
Gen. 3:19;
Job 34:15;
Psa. 90:3

12:7^b
Eccl. 3:21

12:7^c
Gen. 2:7;
Acts 17:25

12:8^a
Psa. 62:9;
Eccl. 1:2

12:9^a
1 Kings 4:32

12:11^a
Psa. 23:1;
John 10:14;
Heb. 13:20;
1 Pet. 5:4

12:13^a
申六 2
十 12

【12:13】這一切事都已聽見了，結語就是：^{1a} 敬畏神，謹守祂的誡命，這就是² 人所當盡的本分。

12:14^a
傳十一 9
太十二 36
徒十七 30-31
羅二 16
十四 10, 12
林前四 5
林後五 10

【12:14】因為人所作的事，連一切隱藏的事，無論是善是惡，神都必^{1a} 審問。

● 12:13¹ 着者的結語引導人敬畏神，使神最終能給他們看見祂新約的經綸，就是關於產生祂的召會—基督的身體，終極完成於新耶路撒冷，作神永遠的擴大和彰顯。

● 12:13² 直譯，人的一切。

● 12:14¹ 神必審問今世活着的人所作的事，連一切隱藏的事，無論是善是惡，都必審問；也要在祂白色大寶座前審判不信的死者，判定他們永遠的定命。（啓二十 11 ~ 15。）

【12:13】The end of the matter, when all has been heard, is this: ^{1a} Fear God and keep His commandments, for this is the whole of man.

【12:14】For God will bring every deed to ^{1a} judgment, with every secret thing, whether good or evil.

12:13¹ (Fear) The writer's concluding word leads men to fear God that God may eventually show them His New Testament economy concerning the producing of His church, the Body of Christ, which consummates in the New Jerusalem as God's eternal enlargement and expression.

12:14¹ (judgment) God will judge men living in the present age in relation to their deeds, even every secret thing, according to whether it is good or evil, and He will judge the unbelieving dead at His great white throne in relation to their eternal destiny (Rev. 20:11-15).

12:13^a
Deut. 6:2;
10:12

12:14^a
Eccl. 11:9;
Matt. 12:36;
Acts 17:30-31;
Rom. 2:16;
14:10, 12;
1 Cor. 4:5;
2 Cor. 5:10

聖經

THE HOLY BIBLE

舊約恢復本

Old Testament Recovery Version

雅歌

Song of Songs

雅歌

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SONG OF SONGS

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V. Sharing in the Work of the Lord (7:1-13)

A. Equipped as a Worker in the Work of the Lord (vv. 1-9a)

1. The Spirit's Review of the Virtues of the Lover (vv. 1-5)
2. The Beloved's Inserted Words of Praise (vv. 6-9a)

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VI. Hoping to Be Raptured (8:1-14)

A. Groaning for Her Flesh (v. 1)

B. Hoping to Be Saved from Her Groaning for the Flesh, Indicating Her Hope to Be Raptured (vv. 2-4)

C. Before the Rapture (vv. 5-14)

書介

著者：所羅門。（一 1。）

著時：主前一千年左右。

著地：耶路撒冷。

主 題：

一個絕佳婚姻裏愛的歷史，
啓示出個別信徒與基督愛的交通中
進展的經歷

INTRODUCTION

Author: Solomon (1:1).

Time of Writing: Around 1000 B.C.

Place of Writing: Jerusalem.

Subject:

**The History of Love in an Excellent Marriage,
Revealing the Progressive Experience of an
Individual Believer's Loving Fellowship with Christ**

雅歌 第一章

1:1^a
王上四 32

【1:1】^{1a} 歌中的歌，就是所羅門的歌。

● 1:1¹ 雅歌是一個絕佳婚姻裏愛的歷史，是本書着者智慧的王所羅門，與一個鄉村女子書拉密女（六 13）愛的故事。因此，本書是一幅奇妙生動的圖畫，以詩意的寫法，描繪新郎基督和愛祂的新婦，（約三 29～30，啓十九 7，）在祂神聖屬性與愛祂者之人性美德的調和中，相互享受的新婚之愛。雅歌強調的不是基督團體的身體，乃是在基督裏個別的信徒，揭示個別信徒與基督愛的交通中進展的經歷，有四個階段，見於本書綱目第壹至肆大點。詩中所描繪的進展，與愛基督之人經歷中的進展相互對應，這乃是無所不能、無所不知、無所不在之神的聖言內在的啓示。這樣一個進展的各階段，該在我們追求基督，使祂和我們互得滿足的過程中，作我們的界碑。

在偉大的王所羅門與鄉村女子的羅曼史中，（5～8，）因着二者並不相配，王就成了『鄉村男子，』好去鄉下追求她，得着她的愛。一面，王使自己成為與鄉村女子一樣；另一面，王使鄉村女子成為王后。這豫表神與人的羅曼史。神這位丈夫是神聖的，祂想要娶的妻子卻是屬人的；二者並不相配。神為了滿足自己的心願，就成為肉體穿上人性，成了一個卑微的人，並以戀愛的方式接觸人。然後祂在復活裏，按聖別的靈，以

SONG OF SONGS 1

1:1^a
1 Kings 4:32

【1:1】The ^{1a}Song of Songs, which is Solomon's.

1:1¹ (Song) Song of Songs is a history of love in an excellent marriage, a story of the love between the wise King Solomon, the writer of this book, and the Shulammitte (6:13), a girl of the countryside. As such, this book is a marvelous and vivid portrait, in poetic form, of the bridal love between Christ as the Bridegroom and His lovers as His bride (John 3:29-30; Rev. 19:7) in their mutual enjoyment in the mingling of His divine attributes with the human virtues of His lovers. Song of Songs stresses not the Body of Christ corporately but the believer in Christ individually, unveiling the progressive experience of an individual believer's loving fellowship with Christ in four stages, as shown in points I through IV of the outline of this book. The correspondence between the progression in the poem and the progression in the experience of Christ's lovers is the intrinsic revelation of the holy Word of the omnipotent, omniscient, and omnipresent God. The stages of such a progression should be landmarks to us in the course of our pursuing of Christ for His and our mutual satisfaction.

In the romance between the great King Solomon and the girl from the countryside (cf. vv. 5-8), because the two did not match each other, the king became a "country man" in order to go to her village to court her, to gain her love. On the one hand, he made himself the same as the country girl; on the other hand, he made the country girl a queen. This is a type of the story of God's romance with man. God as the Husband is divine, and the wife He desires to marry is human; the two do not match each other. To fulfill His heart's desire God became a lowly man with humanity in incarnation, and He contacted man by the way of a romance. Then in

壹 受吸引追求基督以得滿足
— 2 ~ 27

一 受吸引快跑跟隨基督
— 2 ~ 4 上

【1:2】願他¹用^a口與我^b親嘴！因你的^c愛情比酒更美。

神的大能，將祂的人性拔高到祂的神性裏，祂就在祂的人性裏被標出為神的兒子。（羅一 3 ~ 4 與註。）今天祂這位宇宙的新郎乃是神人，兼有神性和人性。為了使祂的新婦、妻子，與祂一樣，祂就重生祂所揀選的人，將神性放在他們的人性裏，並將他們的人性拔高到神性的標準。（彼前一 3，23，約三 6。）祂重生他們以後，又使這些愛祂的尋求者，逐漸在魂裏得着變化，至終使他們的身體改變形狀，直到他們全人與祂在生命、性情、形像、和功用上一模一樣，只是無分於祂的神格。（羅十二 2，林後三 18，腓三 21，約壹三 2。）雅歌裏的羅曼史，描繪尋求基督者所經過的過程，好成為書拉密女，就是所羅門的複本，也是新耶路撒冷的表號。見六 13 註 1。

● 1:2¹ 用口親嘴乃是最親密的親吻。這樣渴慕基督與自己親嘴，是對基督那令人愉快之愛的回應，這愛比酒更美；（2 下；）也是對祂那迷人的名（等於祂的人位）的回應，這名如同倒出來的香膏（包

I. Drawn to Pursue Christ for Satisfaction
1:2 — 2:7

A. Attracted to Run after Christ
1:2-4a

【1:2】Let him^a kiss me with the¹ kisses of his^b mouth! /
For your^c love is better than wine.

His resurrection He uplifted His humanity into His divinity in the divine power according to the Spirit of holiness, and He was designated the Son of God in His humanity (Rom. 1:3-4 and notes). Today He as the universal Bridegroom is the God-man, having both divinity and humanity. In order to make His bride, His wife, the same as He is, He regenerates His human elect, putting His divinity into their humanity and uplifting their humanity to the standard of divinity (1 Pet. 1:3, 23; John 3:6). After regenerating them, He then transforms His loving seekers gradually in their soul, and ultimately He transfigures them in their body, until in their entire being they are the same as He is in life, in nature, in image, and in function, but not in His Godhead (Rom. 12:2; 2 Cor. 3:18; Phil. 3:21; 1 John 3:2). The romance in Song of Songs portrays the process through which the seeker of Christ passes in order to become the Shulammite, a duplication of Solomon and a figure of the New Jerusalem. See note 13¹ in ch. 6.

1:2¹ (kisses) The kisses of the mouth are the most intimate kisses. This yearning to be kissed by Christ is a response to Christ's cheering love, which is better than wine (v. 2b), and to His charming name (equivalent to His person), which is like ointment (the all-inclusive,

1:2^a
歌五 16
1:2^b
詩二 12
1:2^c
歌四 10

1:2^a
Psa. 2:12
1:2^b
S. S. 5:16
1:2^c
S. S. 4:10

1:3^a
林後二 14
1:3^b
歌六 8
詩四五 14
太二五 1
林後十一 2
1:4^a
何十一 4
1:4^b
腓三 12-14

【1:3】你的膏油^a馨香；你的名如同倒出來的香膏，所以眾^{1b}童女都愛你。

【1:4 上】願你^{1a}吸引我，我們就^b快跑跟隨你—

二 與基督交通， 以致進入召會生活 — 4 下～8

羅萬有、複合、賜生命的靈作基督人位的實化—林前十五 45，出三十 23～25 與 25 註 1，）帶着膏油的馨香。（3 上。）沒有人能抗拒基督令人愉快的愛，和祂迷人的人位。（參太四 18～20。）

照 2～3 節看，愛基督者已經得着一部分基督的愛，如今她渴望與基督更親密。這指明我們所相信的基督，對我們乃是個人且情深的，每一信徒與基督的關係必須是個人且情深的。（可十六 7 與註，約十三 23，二十 1～17，加二 20 下。）我們相信基督，接受祂這神聖生命以後，（約一 4，12，）就需要以個人、情深的方式愛基督，使我們追求祂，並享受祂作我們的滿足。（林前二 9 與註 1，提前一 14 與註 2。）

● 1:3¹ 童女表徵貞潔的信徒，（林後十一 2，）他們愛基督是因祂那令人愉快的愛。（彼前一 8 上。）

● 1:4¹ 愛基督者在追求基督以得滿足時，求祂吸引她，使她和她的同伴（『我們』）快跑跟隨祂。神為着完成祂永遠的經綸，就按着自己的形像

【1:3】Your anointing oils have a pleasant^a fragrance; / Your name is like ointment poured forth; / Therefore the^{1b} virgins love you.

【1:4a】^{1a} Draw me; we will^b run after you —

B. Fellowshiping with Christ Resulting in Entering into the Church Life 1:4b-8

compound, life-giving Spirit as the realization of Christ's person—1 Cor. 15:45; Exo. 30:23-25 and note 25¹) poured forth with the pleasant fragrance of the anointing oils (v. 3a). No one can resist Christ's cheering love and His charming person (cf. Matt. 4:18-20).

According to vv. 2-3, the lover of Christ has obtained a part of Christ's love, but now she yearns for something more intimate. This indicates that the very Christ in whom we believe is personal and affectionate toward us, and that every believer's relationship with Christ must be personal and affectionate (Mark 16:7 and note; John 13:23; 20:1-17; Gal. 2:20b). After believing in Christ to receive Him as the divine life (John 1:4, 12), we need to love Christ in a personal and affectionate way that we may pursue Him and enjoy Him as our satisfaction (1 Cor. 2:9 and note 3; 1 Tim. 1:14 and note 2).

1:3¹ (virgins) The virgins signify the chaste believers (2 Cor. 11:2), who love Christ because of His cheering love (1 Pet. 1:8a).

1:4¹ (Draw) In her pursuing of Christ for satisfaction, the lover of Christ asks Him to draw her that she and her companions ("we") may run after Him. For the accomplishing of His eternal economy, God created

1:3^a
2 Cor. 2:14
1:3^b
S. S. 6:8;
Psa. 45:14;
Matt. 25:1;
2 Cor. 11:2
1:4^a
Hosea 11:4
1:4^b
Phil. 3:12-14

【1:4 下】王帶我進了他的^{2c}內室—我們必因你歡喜³快樂；我們要³稱讚你的愛情，勝似稱讚美酒。⁴她們愛你是理所當然的。

造人，使人能彰顯祂。（創一 26。）祂也給人造了靈，使人能接受祂並盛裝祂，（創二 7，亞十二 1，）並且給人造了尋求神自己的心，使神能作人的滿足。（傳三 11。）雖然人墮落離開神，並且罪藉着撒但進來，阻撓人接受神作人的滿足，但在人心裏仍存留着對神的渴望、對神的尋求。本書告訴我們，因神得滿足惟一正確的路，就是追求並贏得基督，（腓三 7～14，）祂就是神的具體化身和實際，（西二 9，約一 18，）來到地上，為要使人接受祂以得滿足。參傳一 2 與註 2。

● 1:4² 尋求者在追求基督時，被祂帶進她重生的靈裏，與祂交通；（林後十三 14，腓二 1；）她重生的靈乃是至聖所（祂的內室。）我們重生的靈（約三 6）是基督的居所，由基督這分賜生命的靈所調和並內住，（林前六 17，提後四 22，）成為祂的內室，祂實際的至聖所，（來四 16，十 19，）使我們有分於並享受祂作終極完成的三一神。

藉着祂的死與復活，基督這末後的亞當，一個在肉體裏的人，成了賜生命的靈。（林前十五 45，林後三 17。）祂作為包羅萬有、終極完成的靈，在我們靈裏私下眷臨我們，以屬靈的方式，不是以肉身的方式臨到我們。

【1:4b】The king has brought me into his^{2c}chambers — / We will be glad and³rejoice in you; / We will³extol your love more than wine. / Rightly do they love you.

man in His own image so that man may express Him (Gen. 1:26). He also created man with a spirit so that man may receive Him and contain Him (Gen. 2:7; Zech. 12:1), and with a heart that seeks God Himself so that God can be man's satisfaction (Eccl. 3:11). Although man fell away from God, and sin through Satan came in to frustrate man from receiving God for his satisfaction, the desire for God, the seeking for God, still remains in man's heart. This book tells us the unique way to be properly satisfied with God—to pursue and gain Christ (Phil. 3:7-14), who as the very embodiment and reality of God (Col. 2:9; John 1:18) came to earth that man might receive Him for satisfaction. Cf. Eccl. 1:2 and note 2.

1:4² (chambers) In her pursuing of Christ the seeker is brought by Him into her regenerated spirit as the Holiest of all (his chambers) to have fellowship with Him (2 Cor. 13:14; Phil. 2:1). Our regenerated spirit (John 3:6) as Christ's dwelling place, which is mingled with and indwelt by Christ as the life-dispensing Spirit (1 Cor. 6:17; 2 Tim. 4:22), becomes His inner chambers, His practical Holy of Holies (Heb. 4:16; 10:19), for our participation in and enjoyment of Him as the consummated Triune God.

Through His death and resurrection Christ, as the last Adam, a man in the flesh, became the life-giving Spirit (1 Cor. 15:45; 2 Cor. 3:17). As the all-inclusive consummated Spirit He visits us in our spirit privately, coming to us in a spiritual way, not in a physical way.

【1:5】耶路撒冷的^a眾女子阿，我雖然¹黑，卻是秀美，如同基達的帳棚，好像所羅門的幔子。

【1:6】不要看我，因為我是黑的，因為日頭把我¹曬黑了。我同母的弟兄向我發怒；他們使我看守葡萄園；我自己的葡萄園，我卻沒有看守。

【1:7】我¹心所愛的阿，求你告訴我，你在²何處牧放羊羣？³晌午在何處使羊羣歇臥？我何必在你眾同伴的羊羣旁邊，好像蒙着臉的人呢？

● 1:4³ 基督與愛祂者在調和之靈裏的交通，乃是在愛基督者與她同伴（『我們』）的喜樂裏，在她們對基督無比之愛的稱讚裏。

● 1:4⁴ 直譯，她們正直的愛你。

● 1:5¹ 在她與主的交通裏，愛基督者蒙光照，看見她在亞當裏是罪人（是黑的，如同基達的帳棚，）但她在基督裏卻是得稱義的（是秀美的，好像所羅門的幔子。）

● 1:6¹ 有者譯作，看。

● 1:7¹ 直譯，魂。

● 1:7² 尋求者領悟，她離開了基督的同在，並與基督的羊羣—按照使徒的教訓而有的正確召會

【1:5】I am¹ black but lovely, O^a daughters of Jerusalem, / Like the tents of Kedar, like the curtains of Solomon.

【1:6】Do not look at me, because I am black, / Because the sun has¹ scorched me. / My mother's sons were angry with me; / They made me keeper of the vineyards, / But my own vineyard I have not kept.

【1:7】Tell me, you whom my soul loves, ¹Where do you pasture your flock? / Where do you make it lie down at ²noon? / For why should I be like one who is veiled / Beside the flocks of your companions?

1:4³ (rejoice) The fellowship of Christ and His lover in her mingled spirit is in the joy of Christ's lover with her companions ("we"), in their extolling of His unrivaled love.

1:5¹ (black) In her fellowship with the Lord the lover of Christ is enlightened to see that she is a sinner in Adam (black like the tents of Kedar), but she has been justified in Christ (lovely like the curtains of Solomon).

1:6¹ (scorched) Others translate, looked upon me.

1:7¹ (Where) The seeker realizes that she has been kept away from Christ's presence and separated from Christ's flock—the church in the

【1:8】你這女子中^a極美麗的，你若不知道，只管¹出去跟隨^b羊羣的腳蹤，把你的山羊羔牧放在牧人帳棚的旁邊。

（約十 16，徒二十 28，彼前五 2）一分開，並且領悟她需要基督的餵養和滿足的安息。

● 1:7³ 日頭最烈之時，表徵艱難之時。

● 1:8¹ 在她與良人的交通中，良人吩咐她從那使她與正確召會生活分開的地方出去，而隨着召會（羊羣）的腳蹤跟隨祂，並在主牧養祂召會的眾地方召會（牧人帳棚）那裏，牧養她屬靈的孩子（山羊羔。）跟隨羊羣的腳蹤，就是跟隨召會，跟隨歷世紀以來所有忠信尋求基督者的腳蹤。我們跟隨召會時，就被引到基督的同在裏，並且把所有年幼的人（山羊羔，）也帶到召會。召會是有基督同在，並祂牧放、牧養、餵養祂聖徒的地方。（約十 11，16，徒二十 28，彼前五 2～4。）

主的佳偶一直為着自己的滿足尋求主，但主所關切的，乃是藉着完成神永遠的經綸而使神得滿足。神的經綸是要拯救罪人，以得着正確的地方召會，使眾召會的素質能成為基督生機的身體，終極完成新耶路撒冷，作神經綸的完成。因此，在基督對祂佳偶的答應中，祂指示她進入召會生活，也囑咐她照顧她屬靈的孩子，就是基督身體的肢體。

【1:8】If you yourself do not know, / You ^afairest among women, / ¹Go forth on the footsteps of the ^bflock, / And pasture your young goats / By the shepherds' tents.

proper sense according to the apostles' teaching (John 10:16; Acts 20:28; 1 Pet. 5:2)—and that she needs Christ's feeding and rest with satisfaction.

1:7² (noon) The time when the sun is at its highest, signifying the time of hardships.

1:8¹ (Go) In her fellowship with her Beloved, the Beloved tells her to go forth from the place where she is kept away from the proper church life and to follow Him on the footsteps of the church (flock) and pasture her spiritual children (young goats) at the local churches (the shepherds' tents), where He pastures His church. To follow on the footsteps of the flock is to follow the church, to follow the footsteps of all the faithful seekers of Christ throughout the centuries. As we follow the church, we are led into Christ's presence, and we bring all the younger ones (young goats) to the church as well. The church is the place where Christ's presence is and where He pastures, shepherds and feeds, His saints (John 10:11, 16; Acts 20:28; 1 Pet. 5:2-4).

The Lord's lover has been seeking Him for her own satisfaction, but the Lord's concern is for God's satisfaction realized by the accomplishing of His eternal economy. God's economy is to save sinners in order to gain the proper local churches, so that the essence of these churches can become the organic Body of Christ, which consummates the New Jerusalem as the consummation of God's economy. Hence, in His answer to His lover, Christ instructs her to enter into the church life and also charges her to take care of her spiritual children, the members of the Body of Christ.

三 被那靈重造而變化 — 9 ~ 16 上, 二 1 ~ 3 上

1:9^a
歌二 2, 10, 13
1:9^b
代下— 16-17

【1:9】¹ 我的^a 佳偶，我將你比作法老車
上套的^{2b} 駿馬。

1:10^a
歌四 9

【1:10】你的¹ 兩腮，因髮辮的妝飾而秀
美；你的^a 頸項，因² 珠串而美麗。

● 1:9¹ 在本書，所羅門總是這樣稱書拉密女，
而她稱所羅門為『我的良人。』（如 13。）

● 1:9² 起初，基督的佳偶是很強的天然人（駿
馬—9，）活在世界中，在撒但的混亂（埃及）裏，
被撒但自己屬世的目的所奴役（法老的車一見出—
1 註 2。）但在召會生活裏，她被變化（羅十二 2，
林後三 18）成為不憑天然生命，不倚靠天然力量，
乃信靠神，憑神聖生命而活（百合花一二 1 ~ 2，
太六 28，）並用單一的眼（眼好像鴿子—15 下，
太十 16）仰望祂的人。

● 1:10¹ 這裏良人珍賞尋求者對祂服從的秀美
（兩腮因髮辮的妝飾而秀美，）以及她對變化之靈
順從的美麗（頸項有珠串。）

● 1:10² 見 11 註 1 二段。

C. Transformed by the Remaking of the Spirit 1:9-16a; 2:1-3a

【1:9】I compare you, ¹my ^alove, / To a ^{2b}mare among
Pharaoh's chariots.

【1:10】Your ¹cheeks are lovely with plaits of ornaments, /
Your ^{1a}neck with ²strings of jewels.

1:9^a
S. S. 2:2, 10, 13
1:9^b
2 Chron. 1:16-17

1:10^a
S. S. 4:9; See
note 10¹

1:9¹ (my) Or, my intimate friend. In this book Solomon refers to
the Shulammite in this way, whereas she refers to him as “my beloved”
(e.g., v. 13).

1:9² (mare) Initially, the lover of Christ is a strong natural person (a
mare—v. 9) living in the world, the satanic chaos (Egypt), and enslaved
by Satan for his worldly purpose (Pharaoh's chariots—see note 1² in Exo.
1). But in the church life she is transformed (Rom. 12:2; 2 Cor. 3:18)
into a person who lives not by her natural life in relying on her natural
strength but by the divine life in trusting in God (a lily—2:1-2; Matt.
6:28) and looking to Him with a single eye (eyes like doves—v. 15b; Matt.
10:16).

1:10¹ (cheeks) Here the Beloved appreciates the seeker's loveliness in her
submission to Him (cheeks lovely with plaits of ornaments) and her beauty
in her obedience to the transforming Spirit (neck with strings of jewels).

1:10² (strings) See note 11¹, par. 2.

【1:11】¹我們要為你編上²金辮，鑲上²銀釘。

● 1:11¹ 這裏的『我們』指明，在召會生活中，基督佳偶的變化，是由那作經過過程的三一神終極完成之變化的靈，（林後三 18，）以及佳偶同伴—基督身體中有恩賜作成全聖徒之工作的肢體（弗四 11～12）—的配搭所完成的。變化的靈和佳偶的同伴們，藉着基督救贖的工作（銀釘，）用神生命的構成（金辮）妝飾她。見 11 註 2。

金指父神神聖的性情；銀指子基督包羅萬有法理的救贖；珠串（寶石串在一起—10）指靈神變化的工作。（參林前三 12 註 2 一段。）在正確的召會生活中，佳偶的同伴們，就是得成全的信徒，與變化的靈配搭，將三一神供應給她，使她因三一神的屬性作到她裏面成為她的美德而得變化。這是為着建造召會作基督生機的身體，以終極完成新耶路撒冷，（參林前三 12，啓二一 18～21，）使神永遠的經綸得着完成。

● 1:11² 尋求者的頭髮編成金辮，指明她藉着那靈憑神的神聖性情（金）所施的變化，對神能服從（束上的頭髮。）金辮用銀釘繫住，銀釘表徵救贖的基督。

【1:11】¹We will make you² plaits of gold / With² studs of silver.

1:11¹ (We) We here indicates that in the church life the transforming of Christ's lover is carried out by the transforming Spirit as the consummation of the processed Triune God (2 Cor. 3:18) with the coordination of the lover's companions, the gifted members in the Body of Christ who do the work of perfecting the saints (Eph. 4:11-12). The transforming Spirit and the lover's companions adorn her with the constitution of the life of God (plaits of gold) by the redeeming work of Christ (studs of silver). See note 11².

Gold refers to God the Father in His divine nature; silver, to Christ the Son in His all-inclusive judicial redemption; and strings of jewels (precious stones put together as one in strings—v. 10), to God the Spirit in His transforming work (cf. note 12², par. 1, in 1 Cor. 3). In the proper church life the lover's companions, the perfected believers, coordinate with the transforming Spirit to perfect the lover by ministering the Triune God to her for her transformation by the Triune God's attributes being wrought into her to become her virtues. This is for the building up of the church as the organic Body of Christ to consummate the New Jerusalem (cf. 1 Cor. 3:12; Rev. 21:18-21) for the accomplishing of God's eternal economy.

1:11² (plaits) The seeker's hair is bound into plaits of gold, indicating her submission (bound hair) to God through the transformation of the Spirit with the divine nature of God (gold). The plaits of gold are fastened with studs of silver, signifying the redeeming Christ.

【1:12】王正¹坐席的時候，我的哪噠香膏發出香味。

【1:13】我以我的良人爲¹一袋^a沒藥，夜裏留在我的胸懷間。

● 1:12¹ 在基督與祂的佳偶和她的同伴坐席的時候（王正坐席的時候，）她向着基督的愛（哪噠香膏）散放出香味。（參約十二 1～3。）這裏基督的佳偶被祂帶來坐席，表明基督與祂佳偶在眾召會中互相得着並享受的初步結果。這表明基督與祂的佳偶在眾召會中相互的享受和滿足。

● 1:13¹ 佳偶在基督的死裏（一袋沒藥，）以愛和信（胸懷—提前一 14，帖前五 8）懷抱着祂，私下的（夜裏）得着基督（腓三 8）並享受祂。她也在基督的復活裏（一束鳳仙花—14，）在那建造於祂救贖泉源（隱基底—見 14 註 1）之上基督的眾召會（葡萄園）中，公開的得着基督並享受祂；救贖的泉源就是那靈。

我們對基督的一切經歷，都與基督的死、復活、並祂的靈有關。基督的死、基督的復活、以及基督的靈總是並行的。（約十九 34，林前十五 45，羅八 9，11，13。）祂的死與祂的復活並行，祂的靈乃是祂復活的實化。得着基督並享受祂的路，乃是在祂的死與復活裏經歷祂，並留在祂的靈裏，祂的靈就在我們的靈裏。（羅八 16。）

【1:12】While the king was at his¹ table, / My spikenard gave forth its fragrance.

【1:13】My beloved is to me a¹ bundle of^a myrrh / That lies at night between my breasts.

1:12¹ (table) At the table where Christ is feasting with His lover and her companions (the king at his table), her love (spikenard) toward Him spreads forth its fragrance (cf. John 12:1-3). Here the lover of Christ is brought by Him into a feast as the expression of the initial result of the mutual gain and enjoyment of Christ and His lover in the churches. This shows the mutual enjoyment and satisfaction of Christ and His lover in the churches.

1:13¹ (bundle) The lover gains Christ (Phil. 3:8) and enjoys Him privately (at night) in His death (a bundle of myrrh) in her embracing Him with love and faith (breasts—1 Tim. 1:14; 1 Thes. 5:8). She also gains and enjoys Him publicly in His resurrection (a cluster of henna flowers—v. 14) in the churches of Christ (vineyards) built on the fountain of His redemption (En-ge-di—see note 14¹), which fountain is the Spirit.

All our experiences of Christ are related to His death, His resurrection, and His Spirit. The death of Christ, the resurrection of Christ, and the Spirit of Christ always go together (John 19:34; 1 Cor. 15:45; Rom. 8:9, 11, 13). His death goes along with His resurrection, and His Spirit is the realization of His resurrection. The way to gain Christ and enjoy Him is to experience Him in His death and in His resurrection and to remain in His Spirit, who is in our spirit (Rom. 8:16).

1:14¹ (En-ge-di) Meaning the fountain of the kid.

1:13^a
出三十 23
詩四五 8
歌三 6
四 6, 14
五 1, 5, 13
約十九 39

1:13^a
Exo. 30:23;
Psa. 45:8;
S. S. 3:6;
4:6, 14;
5:1, 5, 13;
John 19:39

1:14^a
歌四 13
1:14^b
撒二 23 29
1:15^a
歌四 1
1:15^b
歌五 12
參太三 16

【1:14】我以我的良人爲一束^a 鳳仙花，
在^{1b} 隱基地的葡萄園中。

【1:15】^a看哪，我的佳偶，你是美麗的！
你是美麗的！你的¹眼好像^b 鴿子。

【1:16 上】我的良人哪，你是美麗的，
是可悅的！

四 因在基督裏的安息 與享受而滿足 — 16 下～ 17，二 3 下～ 7

【1:16 下】我們的¹ 牀榻是翠綠的，

● 1:14¹ 意，山羊羔的泉源。

● 1:15¹ 基督珍賞她的美麗，因她憑那靈，用
單一的眼（眼好像鴿子—太三 16 與註 4）注視基督。
她珍賞基督的美麗可悅。（16。）

● 1:16¹ 佳偶在基督的懷抱中，（二 6，）安息
於祂餵養的生命（翠綠，表徵生命之靈—羅八 2，）
作爲夜間歇息之處（牀榻）而滿足。不僅如此，她
也安息於基督的死（松樹）與復活（香柏樹，）作
爲遮蔽（棟梁和椽子—17，）而滿足。佳偶得着基
督並享受祂作她的丈夫（含示於牀榻，）是在於神
聖的生命（如同翠綠的牀榻，）在於復活的基督（如
同棟梁，）並在於受死的基督（如同椽子作她的遮
蔽。）參 13 註 1。

【1:14】My beloved is to me a cluster of^a henna flowers / In
the vineyards of^{1b} En-gedi.

【1:15】^aOh, you are beautiful, my love! / Oh, you are
beautiful! Your¹ eyes are like^b doves.

【1:16a】Oh, you are beautiful, my beloved; indeed,
pleasant!

D. Satisfied with the Rest and Enjoyment in Christ 1:16b-17; 2:3b-7

【1:16b】Indeed, our¹ couch is green.

1:15¹ (eyes) Christ appreciates her beauty in looking to Him with
a single eye by the Spirit (eyes like doves—Matt. 3:16 and note 4). She
appreciates His beauty in His pleasantness (v. 16).

1:16¹ (couch) The lover is satisfied with her rest in Christ's feeding
life (green, signifying the Spirit of life—Rom. 8:2) as the resting place in
the night (couch) in His embracing (2:6). Further, she is satisfied with
her rest in Christ's death (cypresses) and His resurrection (cedars) as
the shelter (beams and rafters—v. 17). The lover gains Christ and enjoys
Him as her Husband (implied in the couch) in the divine life as the couch
of green, in Christ in His resurrection as the beams, and in Christ in His
death as the rafters for her shelter. Cf. note 13¹.

2:1² (Sharon) Meaning plain.

1:14^a
S. S. 4:13
1:14^b
1 Sam. 23:29
1:15^a
S. S. 4:1
1:15^b
S. S. 5:12;
cf. Matt. 3:16

【1:17】我們房屋的棟梁是香柏木，椽子是松木。

雅歌 第二章

三 被那靈重造而變化

(續)

二 1 ~ 3 上

【2:1】我是 ^{1a}沙崙的 ²玫瑰花，是谷中的 ^b百合花。

【2:2】我的佳偶在女子中，好像 ¹百合花在 ^a荊棘中。

● 2:1¹ 意，平原。

● 2:1² 一種在猶太地受藐視的野玫瑰。這裏佳偶謙卑的認識自己不過是個微小的人，一面在平常的世界裏（沙崙一見 1 註 1，）過着美麗卻受藐視的生活（玫瑰花，）另一面在低微的地方（谷中，）過着純潔信靠的生活（百合花—太六 28。）

● 2:2¹ 這裏基督珍賞她在那些愛世界的淫婦（女子—雅四 4）中，是祂的佳偶，在污穢不信的人（荊棘）中間，過着純潔信靠的生活（百合花—太六 28。）

【1:17】The beams of our house are cedars; / Our rafters are cypresses.

SONG OF SONGS 2

C. Transformed by the Remaking of the Spirit

(cont'd)

2:1-3a

【2:1】I am a ¹rose of ^{2a}Sharon, / A ^blily of the valleys.

【2:2】As a ¹lily among ^athorns, / So is my love among the daughters.

2:1¹ (rose) A wild rose, despised in the land of Judea. Here the lover humbly realizes that she is but a small person, living on the one hand a pretty but despised life (rose) in the common world (Sharon—see note 1²), and on the other hand a pure and trusting life (lily—Matt. 6:28) in the low place (valleys).

2:2¹ (lily) Here Christ appreciates her as His love among the world-loving adulteresses (daughters—James 4:4), as one who lives a pure and trusting life (lily—Matt. 6:28) among the filthy and unbelieving people (thorns).

2:3¹ (apple) The lover appreciates Christ as the source of rich provision (apple tree) who supplies her in a timely way. She is satisfied with her

2:1^a
1 Chron. 5:16;
27:29;
Isa. 33:9;
Acts 9:35
2:1^b
Matt. 6:28
2:2^a
Gen. 3:18;
Exo. 3:2;
2 Sam. 23:6

2:1^a
代上五 16
二七 29
賽三三 9
徒九 35
2:1^b
太六 28
2:2^a
創三 18
出三 2
撒下二三 6

【2:3 上】我的良人在男子中，如同¹蘋果樹在樹林中。

四 因在基督裏的安息
與享受而滿足（續）
二 3 下～7

【2:3 下】我歡歡喜喜的坐在他的蔭下，
嘗他果子的滋味覺得甘甜。

【2:4】他帶我進入¹筵宴所，以愛為旗
在我以上。

● 2:3¹ 佳偶珍賞基督是豐富供備（蘋果樹）的源頭，應時的供應她。她歡歡喜喜的安歇（坐）在基督作白日遮庇的罩蓋之下（蔭下一賽四 5～6，林後十二 9，）嘗祂作甘甜應時的供應（甘甜的果子，）而得滿足。

● 2:4¹ 直譯，（飲）酒之家。這裏佳偶在可享受的召會生活（筵宴所）中，有凱旋的愛（愛的旗幟—參羅八 31～39）覆蓋她，因而得着滿足，在那裏她因着基督作生命糧（葡萄餅—約六 35）而得維持，並因着基督作生命果（蘋果—啓二 7，二二 2）而得復甦，好醫治她因渴慕良人而得的病。這裏受死的基督由葡萄乾所表徵（葡萄汁表徵流血—太二六 27～29，）復活的基督由新鮮的蘋果所表徵。☞

【2:3a】As the¹ apple tree among the trees of the wood, /
So is my beloved among the sons:

D. Satisfied with the Rest
and Enjoyment in Christ (cont'd)
2:3b-7

【2:3b】In his shade I delighted and sat down, / And his fruit was sweet to my taste.

【2:4】He brought me into the¹ banqueting house, / And his banner over me was love.

delight in resting (sitting down) under Christ as an overshadowing canopy in the day (shade—Isa. 4:5-6; 2 Cor. 12:9) and with her tasting Him as the sweet, timely supply (sweet fruit).

2:4¹ (banqueting) Lit., house of wine. Here the lover is satisfied with triumphant love (banner of love—cf. Rom. 8:31-39) spread over her in the enjoyable church life (banqueting house), in which she is sustained with Christ as the bread of life (raisin cakes—John 6:35) and refreshed with Him as the fruit of life (apples—Rev. 2:7; 22:2) to heal her lovesickness in her longing for her Beloved. Christ in His death is signified here by the raisin, a dried grape (the juice of which signifies the shedding of blood—Matt. 26:27-29), and Christ in His resurrection is signified by the fresh apples.☞

The initial result of the mutual gain and enjoyment of Christ and His lover is a feast (1:12), and the consummate result is the banqueting in the

2:5^a
歌五 8

【2:5】求你們用葡萄餅增補我力，用蘋果使我甦醒，因為我^a因愛成病。

2:6^a
6-7;
歌八 3-4

【2:6】^a他的左手在我頭下，他的右手將我抱住。

2:7^a
歌一 5
2:7^b
歌三 5

【2:7】耶路撒冷的^a眾女子阿，我指着羚羊或田野的母鹿^{1b}鄭重的囑咐你們，不要驚動，不要叫醒我所愛的，等她自己情願。

基督與祂佳偶互相得着並享受的初步結果是坐席，（一 12，）終極結果是在筵宴所（召會生活）中的筵宴。

● 2:7¹ 基督看祂的佳偶是個容易受驚動的人（羚羊或田野的母鹿，）所以鄭重的囑咐愛管閒事的信徒（耶路撒冷的眾女子）不要把她從目前安息在基督裏的經歷中叫醒。在她基督徒的生活中，她達到了一個目標，就是在基督裏安息並經歷基督，且在召會生活裏得着滿足。主允許她留在安息裏，等她自己樂意對主有第二次的追求（等她自己情願。）

● 2:8¹ 這個躡越表徵基督勝過艱難和攔阻（由山與嶺所表徵）的能力。基督好像羚羊和小牡鹿，（9，）表徵祂的能力乃是復活的大能。（見詩二二標題註。）

【2:5】Sustain me with raisin cakes, / Refresh me with apples, / For I am^a sick with love.

2:5^a
S. S. 5:8

【2:6】^aHis left hand is under my head, / And his right hand embraces me.

2:6^a
vv. 6-7;
S. S. 8:3-4

【2:7】^aI¹ adjure you, O^b daughters of Jerusalem, / By the gazelles or by the hinds of the fields, / Not to rouse up or awaken my love / Until she pleases.

2:7^a
S. S. 3:5
2:7^b
S. S. 1:5

banqueting house, the church life.

2:7¹ (adjure) Considering His lover as one who is easily stirred up (gazelles or hinds of the fields), Christ solemnly charges (adjures) the meddling believers (daughters of Jerusalem) not to awaken His lover from her present experience of Christ in resting in Him. In her Christian life she has reached the goal of resting in and experiencing Christ and being satisfied in the church life. He allows her to remain at rest until she is pleased to enter into the second stage of her pursuing after Him (until she pleases).

2:8¹ (Leaping) This leaping and skipping signifies Christ's power to overcome difficulties and barriers, which are signified by the mountains and hills. Christ's being like a gazelle and a young hart (v. 9) signifies that His power is the power of resurrection (see note on superscription in Psa. 22).

2:9¹ (wall) In the first stage of her progressive experience of Christ, the lover of Christ pursues Him (1:2-4a), receives help in the fellowship

貳 蒙呼召
藉與十字架合一脫離己
二 8 ~ 三 5

一 藉着與基督交通
所顯之基督復活大能
二 8 ~ 9

【2:8】聽阿，是我良人的聲音；看哪，
他¹躡山越嶺而來。

【2:9】我的良人好像羚羊，或像小^a牡
鹿。他站在我們¹牆壁後，從²窗戶往
裏觀看，從²窗櫺往裏探視。

● 2:9¹ 在對基督進展經歷中的頭一個階段，基督的佳偶追求基督，（一 2 ~ 4 上，）在內室的交通中得着幫助，（一 4 下 ~ 6 上，）並進入召會生活，（一 6 下 ~ 8，）在那裏經歷變化，（一 9 ~ 16 上，二 1 ~ 3 上，）且進入基督的安息與享受，作她完全的滿足。（一 16 下 ~ 17，二 3 下 ~ 7。）這些成就使她落在一種光景裏，過分注意自己在基督面前的屬靈情形，太關心自己是否留在所達到的完全中。這使她落到內顧自己之中，她的內顧自己成了隔離的牆，使她離開基督的同在。每一個達到

II. Called to Be Delivered from the Self
through the Oneness with the Cross
2:8 – 3:5

A. By Christ's Resurrection Power
through His Fellowship
2:8-9

【2:8】The voice of my beloved! Now he comes, / ¹Leaping
upon the mountains, / Skipping upon the hills.

【2:9】My beloved is like a gazelle or a young^a hart. / Now
he stands behind our¹ wall; / He is looking through the
²windows, / He is glancing through the² lattice.

in the inner chambers (1:4b-6a), and enters into the church life (1:6b-8), where she experiences transformation (1:9-16a; 2:1-3a) and enters into the rest and enjoyment of Christ for her full satisfaction (1:16b-17; 2:3b-7). These attainments result in a situation in which she overcares for her spiritual condition before Christ, being too concerned about whether or not she remains in the perfection she has attained. This causes her to fall into introspection, which becomes a seclusion as a wall that keeps her away from the presence of Christ. Every spiritual person who reaches a situation of satisfaction in Christ eventually falls into introspection, not only examining the self but also analyzing it (cf. Heb. 12:2). If such a

二 被懇求與得鼓勵 二 10 ~ 13

2:10^a
歌二 13
參歌三 2

【2:10】我良人¹回應我說，我的佳偶，
我的美人，^{2a}起來，與我²同去；

【2:11】因為¹冬天已過，雨水也止住過
去了。

在基督裏滿足之光景的屬靈人，至終都落到內顧自己之中，不僅省察己，更分析己。（參來十二 2。）這樣的情形若持續，己就變得更強，至終成了佳偶生活裏一切的中心。

● 2:9² 窗戶和窗櫺表徵神所設立的開口，使祂能與祂的佳偶交通、來往。人的良心是有窗櫺的窗戶，敞開讓神進來接觸墮落的人。（參約十六 8。）

● 2:10¹ 指明基督的佳偶在與祂的交通中沒有回應祂，使基督必須再向她說話。（參 8 上。）

● 2:10² 因着佳偶的己和內顧自己，她的光景是下沉的。因此基督在對她的珍賞中，鼓勵她起來，從自己下沉的光景裏出來，與祂同在。

● 2:11¹ 這指明沉睡（冬天）和試煉（雨水）的時候已經過去，復活（春天）的時候已經來到。

B. Entreated and Encouraged 2:10-13

【2:10】My beloved¹ responds and says to me, / ^{2a}Rise up,
my love, / My beauty, and ²come away;

【2:11】For now the¹ winter is past; / The rain is over and
gone.

2:10^a
S. S. 2:13;
cf. S. S. 3:2

condition persists, the self becomes stronger and eventually becomes the center of everything in the lover's life.

2:9² (windows) The windows and the lattice signify the openings set up by God for Him to fellowship, to commune, with His lover. The conscience of man is the window with a lattice, which is open for God to come in to contact fallen man (cf. John 16:8).

2:10¹ (responds) Indicating that the lover of Christ failed to respond to Him in His fellowship, making it necessary for Christ to speak to her again (cf. v. 8a).

2:10² (Rise) Because of the lover's self and introspection, she is down in her situation. Hence, Christ encourages her, in His appreciation of her, to rise up and come out of her low situation to be with Him.

2:11¹ (winter) This indicates that the time of dormancy (winter) and trials (rain) is over and that the time of resurrection (spring) is coming.

2:12¹ (Flowers) The flowers, singing, voice of the turtledove, ripened figs, blossoming vines, and fragrance (vv. 12-13a) indicate the flourishing

【2:12】地上¹百花開放，百鳥鳴叫的時候已經來到；斑鳩的聲音在我們境內也聽見了。

【2:13】無花果樹的果子漸漸成熟，^a葡萄樹開花放香。我的佳偶，我的美人，^{1b}起來，與我同去。

三 蒙呼召與十字架合一 二 14 ~ 15

【2:14】¹我的^a鴿子阿，你在磐石穴中，在陡巖的隱密處，求你讓我得見你的面貌，得聽你的聲音；因為你的聲音甘甜，你的面貌秀美。

● 2:12¹ 百花、鳥鳴、斑鳩的聲音、無花果成熟、葡萄樹開花放香，（12 ~ 13 上，）指明基督復活繁茂的豐富。十字架的生活（見 14 註 1）是藉着復活的大能（腓三 10）而活出的，並因着復活的豐富而得鼓勵。

● 2:13¹ 這重複的話（參 10）指明，基督熱切的要祂的佳偶從內顧自己的光景出來，與祂同在。見 10 註 2。

● 2:14¹ 這裏基督看她是單純的佳偶（我的鴿子，）基督要在祂的佳偶與十字架（在這裏由磐石穴

【2:12】¹Flowers appear on the earth;/ The time of singing has come, / And the voice of the turtledove is heard in our land.

【2:13】The fig tree has ripened its figs, / And the ^avines are in blossom — they give forth their fragrance. / ^{1b}Rise up, my love, / My beauty, and come away.

C. Called to Be in Oneness with the Cross 2:14-15

【2:14】¹My ^adove, in the clefts of the rock, / In the covert of the precipice, Let me see your countenance, / Let me hear your voice; / For your voice is sweet, / And your countenance is lovely.

riches of Christ's resurrection. The life of the cross (see note 14¹) is lived by the power of resurrection (Phil. 3:10) and is encouraged by the riches of resurrection.

2:13¹ (Rise) This repeated word (cf. v. 10) indicates Christ's eagerness in asking His lover to come away from her introspection of the self to be with Him. See note 10².

2:14¹ (My) Here Christ, considering her His simple lover (My dove), wants to see His lover's lovely countenance and hear her sweet voice in her oneness, union, with the cross, signified here by the clefts of the rock and the covert of the precipice. This is Christ's call for His lover to

2:13^a
S. S. 6:11;
7:12
2:13^b
S. S. 2:10

2:14^a
S. S. 5:2;
6:9;
Matt. 10:16;
cf. S. S. 1:15;
Matt. 3:16

2:13^a
歌六 11
七 12
2:13^b
歌二 10

2:14^a
歌五 2
六 9
太十 16
參歌一 15
太三 16

和陡巖的隱密處所表徵)的合一並聯結裏，得見她秀美的面貌，得聽她甘甜的聲音。這是基督呼召祂的佳偶與十字架成爲一。(參路九 23。)惟有基督的十字架纔能拯救她脫離內顧自己所引起的光景。

基督要祂的尋求者不斷的駐留於十字架，駐留於釘十字架的光景中。(加二 20 上，林前十五 31，林後四 10 ~ 11。)然而，駐留於十字架是件難事，如同走崎嶇的路進到高山上的磐石穴中和陡巖的隱密處。爲要加強並鼓勵祂的佳偶起來，脫離內顧自己的下沉光景，基督就向她顯示祂復活的大能，(8 ~ 9 上，)好加強她，又藉着祂復活繁茂的豐富(11 ~ 13)鼓勵她。我們這些愛基督的人乃是藉着基督復活的大能，不是藉着自己天然的生命，纔定意否認己，背起十字架。(太十六 24。)我們也是藉着基督復活的大能，纔能與祂的十字架成爲一，而模成祂的死。(腓三 10。)復活的實際就是那是靈的基督，(約十一 25，)祂乃是終極完成的靈，住在我們重生的靈裏，與我們的靈調和爲一。(林前六 17 與註。)我們乃是在這樣一個調和的靈裏，有分於並經歷基督的復活，這使我們與十字架成爲一，得拯救脫離己，並被變化成爲神新造裏的新人，以建造基督生機的身體，完成神的經綸。

be in oneness with the cross (cf. Luke 9:23). Only the cross of Christ can deliver her from the situation caused by introspection.

Christ wants His seeker to remain in the cross, in a crucified condition, continually (Gal. 2:20a; 1 Cor. 15:31; 2 Cor. 4:10-11). However, to remain in the cross is a difficult matter, like entering into the clefts of the rock and the covert of the precipice high in the mountains by a rugged road. In order to empower and encourage His lover to rise up and come away from her low situation in her introspection of the self, Christ empowers her by showing her the power of His resurrection (vv. 8-9a), and He encourages her by the flourishing riches of His resurrection (vv. 11-13). It is by the power of Christ's resurrection, not by our natural life, that we, the lovers of Christ, determine to take the cross by denying our self (Matt. 16:24). It is also by the power of Christ's resurrection that we are enabled to be conformed to His death by being one with His cross (Phil. 3:10). The reality of resurrection is the pneumatic Christ (John 11:25), who as the consummated Spirit indwells and is mingled with our regenerated spirit (1 Cor. 6:17 and notes). It is in such a mingled spirit that we participate in and experience the resurrection of Christ, which enables us to be one with the cross to be delivered from the self and to be transformed into a new man in God's new creation for the fulfillment of God's economy in the building up of the organic Body of Christ.

2:15¹ (foxes) Christ charges His lover to be aware of her peculiarities, habits, and introspections (little foxes) that ruin the flourishing

2:15^a
結十三 4
路十三 32

【2:15】要給我們擒拿^{1a}狐狸，就是毀壞葡萄園的小狐狸；因為我們的葡萄園正在開花。

四 佳偶的拒絕和失敗

二 16～三 1

2:16^a
歌六 3

【2:16】^a我的良人¹屬我，我也屬他；他在百合花中牧放羣羊。

2:17^a
歌四 6
2:17^b
歌二 9
八 14

【2:17】我的良人哪，^{1a}等到天亮，黑影飛去的時候，你要轉回，好像羚羊，或像小^b牡鹿在²比特山上。

● 2:15¹ 基督囑咐祂的佳偶，要提防她的乖僻、習慣、以及內顧自己（小狐狸；）這些會毀壞基督在眾召會中繁茂的復活（我們的葡萄園正在開花。）

● 2:16¹ 這裏基督的佳偶照着內裏的感覺，知道基督屬她，她也屬基督，但基督並沒有與她同在，乃是離開她去餵養祂純潔、信靠的跟從者（在百合花中牧放羣羊。）這時佳偶與基督不是一，乃是分開的。她與基督之間有矛盾；佳偶只顧到自己的滿足，沒有顧到基督的旨意、目的或目標。

● 2:17¹ 這裏基督的佳偶拒絕祂。她沒有回應基督的呼召起來，藉着十字架並與基督同在而脫離她的內顧自己；（13 下～14；）她求基督等候她下沉的情形過去（等到天亮，黑影飛去的時候，）

【2:15】Catch the ^{1a}foxes for us, / The little foxes, / That ruin the vineyards / While our vineyards are in blossom.

2:15^a
Ezek. 13:4;
Luke 13:32

D. The Lover's Rejection and Failure

2:16 — 3:1

【2:16】^aMy beloved is ¹mine, and I am his; / He pastures his flock among the lilies.

2:16^a
S. S. 6:3

【2:17】^{1a}Until the day dawns and the shadows flee away, / Turn, my beloved, and be like a gazelle or a young ^bhart / On the mountains of ²Bether.

2:17^a
S. S. 4:6
2:17^b
S. S. 2:9;
8:14

resurrection of Christ in the churches (our vineyards in blossom).

2:16¹ (mine) Here Christ's lover realizes that Christ belongs to her and she to Christ according to her inner feelings, yet He is not with her but is away feeding His pure and trusting followers (pasturing His flock among the lilies). At this point the lover and Christ are not one but are separated. There is a controversy between her and Christ. The lover cares only for her satisfaction, not for His will, intention, or goal.

2:17¹ (Until) Here Christ's lover rejects Him. Instead of responding to His call to rise up and come away from her introspection through the cross and be with Him (vv. 13b-14), she asks Him to wait until her low situation is over (until the day dawns and the shadows flee away) and then to turn to her in His resurrection, like a gazelle or a young hart (see note 8'), during the time of their separation (the mountains of Bether—

雅歌 第三章

3:1^a
歌五 6

【3:1】我夜夜在牀上¹尋找我²心所愛的；
我尋找^a他，卻尋不見。

五 佳偶的醒悟和恢復 三 2～4

3:2^a
參歌二 10, 13

【3:2】我說，我要^{1a}起來，繞行城中，
在街道上，在寬闊處，尋找我心所愛的。
我尋找他，卻尋不見。

然後在祂的復活裏，好像羚羊，或像小牡鹿，（見 8 註 1，）轉回到她那裏；這是在他們分離的期間（比特山一見 17 註 2。）在她眼中，這山，就是她與基督這樣的分離，惟有基督能挪去。

● 2:17² 意，分離。

● 3:1¹ 當她仍然在內顧自己的下沉光景中，她尋找她的良人，卻尋不見。

● 3:1² 直譯，魂。2～4 節者同。

● 3:2¹ 至終，基督的佳偶別無選擇，只得答應基督的呼召；她決定從內顧自己的光景中起來，用天上耶路撒冷（這裏由地上的耶路撒冷城所豫表一來十二 22）的方式（街道和寬闊處，）尋找她的良人。

SONG OF SONGS 3

3:1^a
S. S. 5:6

【3:1】On my bed night after night / I¹ sought^a him whom
my soul loves; / I sought him, but found him not.

E. The Lover's Waking Up and Recovery 3:2-4

【3:2】I will^{1a} rise now and go about in the city; / In the
streets and in the squares / I will seek him whom my
soul loves. / I sought him, but found him not.

3:2^a
cf. S. S. 2:10, 13

see note 17²). In her view this mountain, this separation between her and Christ, can be removed only by Him.

2:17² (Bether) Meaning separation.

3:1¹ (sought) While she is still in her introspection, in her low situation, she seeks her Beloved, but she fails to find Him.

3:2¹ (rise) Eventually, Christ's lover has no choice but to answer His call, and she determines to rise up from her introspection to seek her Beloved in the ways (streets and squares) of the heavenly Jerusalem (typified here by the city Jerusalem on earth—Heb. 12:22).

3:3¹ (watchmen) Signifying the ones who watch over God's people

【3:3】城中巡邏^{1a} 看守的人遇見我；我問他們：你們看見我心所愛的沒有？

【3:4】我剛離開他們，就遇見我心所愛的；我拉住他，不讓他走，直到領他進我¹ 母家，到懷我者的¹ 內室。

六 基督對愛管閒事之信徒的囑咐 三 5

● 3:3¹ 看守的人，表徵那些用天上耶路撒冷的方式，在屬靈上為神的子民儆醒的人。（來十三 17。）

● 3:4¹ 她遇見她的良人後，就拉住祂，不讓祂走，直到領祂進入自己所藉以重生之恩典的靈（母家與內室）裏，而有隱密的交通。她出生於母家，成孕於母親的內室。母親就是恩典，（加四 26，31 與 31 註 1，）母親的內室表徵那出於父並產生恩典的愛。（弗二 4～5。）那靈將神的愛，並將基督的恩帶給我們；（林後十三 14 與註 1 一段、二段；）因此，那靈稱為恩典的靈。（來十 29。）雖然基督的佳偶落到內顧自己的光景中，但有一天她醒悟過來，領悟自己雖是罪人，卻藉恩典得救。（弗二 8。）這使她得着復甦。

【3:3】The ^{1a}watchmen who go about in the city found me — / Have you seen him whom my soul loves?

【3:4】Scarcely had I passed them / When I found him whom my soul loves; / I held him and would not let go / Until I had brought him into my ¹mother's house / And into the ¹chamber of her who conceived me.

F. Christ's Charge to the Meddling Believers 3:5

spiritually (Heb. 13:17) in the ways of the heavenly Jerusalem.

3:4¹ (mother's) After finding her Beloved, she holds Him and will not let go until she brings Him into the Spirit of grace, through which she was regenerated (her mother's house and chamber), for secret fellowship. She was born in the mother's house and was conceived in the mother's chamber. The mother is grace (Gal. 4:26, 31 and note 31¹), and the mother's chamber signifies love, which is of the Father and which issues in grace (Eph. 2:4-5). The Spirit brings God's love and carries God's grace to us (2 Cor. 13:14 and note 1, pars. 1 and 2); hence, He is called the Spirit of grace (Heb. 10:29). Although the lover of Christ fell into introspection, one day she woke up and realized that, though she was a sinner, she was saved by grace (Eph. 2:8). This revived her.

3:5^a
歌一 5
3:5^b
歌二 7
八 4

【3:5】耶路撒冷的^a眾女子阿，我指着
羚羊或田野的母鹿^{1b}鄭重的囑咐你
們，不要驚動，不要叫醒我所愛的，
等她自己情願。

叁 蒙呼召活在升天裏，
作復活裏的新造
三 6～五 1

一 新造
三 6～四 6

1 佳偶與基督完全的聯合
三 6～11

【3:6】¹那從^a曠野上來，形狀如^b煙柱，
以^c沒藥和乳香，並商人各樣香粉薰
的，是²誰呢？

● 3:5¹ 基督在此囑咐愛管閒事的信徒（耶路撒冷的眾女子，）在基督的佳偶蒙拯救脫離己，脫離因內顧自己而有的孤立，且進入與基督隱密的交通之後，不要把她從這種對基督的經歷裏叫醒，等她樂意對基督有下一次的經歷（等她自己情願。）

● 3:6¹ 在第三段的經歷裏，基督的佳偶蒙呼召活在升天裏，作復活裏的新造。在升天裏生活，就

【3:5】^aI ¹adjure you, O ^bdaughters of Jerusalem, / By the
gazelles or by the hinds of the fields, / Not to rouse up or
awaken my love / Until she pleases.

III. Called to Live in Ascension as the New Creation in Resurrection

3:6 — 5:1

A. The New Creation

3:6 — 4:6

1. By the Lover's Complete Union with Christ 3:6-11

【3:6】¹Who is ²she who comes up from the ^awilderness / Like
^bpillars of smoke, / Perfumed with ^cmyrrh and frankincense,
/ With all the fragrant powders of the merchant?

3:5¹ (adjure) Here Christ charges the meddling believers (daughters of Jerusalem) not to awaken His lover from her experience of Christ in her being delivered from the self, from her seclusion in her introspection, into her secret fellowship with Him, until she is pleased to enter into the next stage in her experience of Him (until she pleases).

3:6¹ (Who) In the third stage of her experience the lover of Christ is called to live in ascension as the new creation in resurrection. To

3:5^a
S. S. 2:7;
8:4
3:5^b
S. S. 1:5

3:6^a
S. S. 8:5
3:6^b
cf. Exo. 13:21-22
3:6^c
S. S. 1:13;
4:6;
Matt. 2:11

3:6^a
歌八 5
3:6^b
參出十三 21-22
3:6^c
歌一 13
四 6
太二 11

是一直在我們的靈裏過生活。雖然我們這些在基督裏的信徒是在地上，但我們一在靈裏，就聯於諸天之上升天的基督。（見來十 19 註 1。）我們要活在升天裏，就需要在我們的靈裏活着、行事、行動、並作一切事。（羅八 4。）這需要我們分辨我們的靈與魂。（來四 12。）

● 3:6² 在 6～11 節，基督的佳偶藉着與基督完全的聯合而成爲新造。（林後五 17。）這裏基督的佳偶，作神選民得勝的代表，從埃及，就是從世界（曠野）上來，好像在那靈不能搖動的能力裏的人（煙柱一出十四 19，啓三 12，）薰有基督甜美的死和馨香的復活（沒藥和乳香，）以及基督作商人一切馨香的豐富。

到這時，經過長期留在基督的死裏，（二 14，）基督的尋求者經歷了她的己（她天然的人）被破碎，並且進入了復活，變化成爲屬靈的人，就是活在靈裏，不活在物質範圍裏的人。（林前二 15，三 1，林後四 16～18，西三 1～3。）她雖像煙一樣，卻是能立地頂天的柱子。她在經歷上成爲與神一樣，神乃是靈（由煙雲所象徵一出十四 19，約四 24；）也與基督一樣，基督乃是梯子（與柱子有關一創二八 12，約一 51，）立在地上，把天帶到地，把地聯於天。她成了這樣一個人，就與神的經綸相配，並有資格在與基督的聯結裏同神行動，以完成神的經綸。（參林後二 14。）

live in ascension is to live continually in our spirit. Although we, the believers in Christ, are on earth, when we are in our spirit, we are joined to the ascended Christ in the heavens (see note 19¹ in Heb. 10). To live in ascension requires that we live, act, move, and do everything in our spirit (Rom. 8:4). This requires that we discern our spirit from our soul (Heb. 4:12).

3:6² (she) In vv. 6-11 the lover of Christ becomes a new creation by her complete union with Christ (2 Cor. 5:17). Here the lover of Christ, as an overcoming representative of God's elect, comes from Egypt, the world (wilderness), like persons in the unshakable power of the Spirit (pillars of smoke—Exo. 14:19; Rev. 3:12), perfumed with the sweet death and fragrant resurrection of Christ (myrrh and frankincense) and with all the fragrant riches of Christ as a merchant.

At this point, after a long period of remaining in Christ's death (2:14), the seeker of Christ has experienced the breaking of her self, her natural man, and has entered into resurrection, in which she has been transformed to be a spiritual person, one who lives in the spirit, not in the physical realm (1 Cor. 2:15; 3:1; 2 Cor. 4:16-18; Col. 3:1-3). She is like smoke, but she is a pillar that can stand on the earth and touch the heavens. In experience she has become the same as God, who is Spirit (symbolized by a cloud of smoke—Exo. 14:19; John 4:24), and the same as Christ, who is a ladder (related to the pillar—Gen. 28:12; John 1:51) standing on the earth, bringing heaven to earth and joining earth to heaven. As such a person, she is worthy of God's economy and is qualified to move with God, in union with Christ for the accomplishing of His economy (cf. 2 Cor. 2:14).

【3:7】看哪，是所羅門的¹臥榻；四圍有六十個勇士，都是以色列中的勇士。

【3:8】個個都拿着刀，善於爭戰；人人¹腰間佩刀，防備夜間有驚慌。

【3:9】所羅門王用利巴嫩木，為自己製造一乘¹華轎。

● 3:7¹ 在召會時代，臥榻所表徵之基督的佳偶，與睡臥者所表徵之基督，是在愛的聯結裏。臥榻是為着夜間（表徵召會時代，）在屬靈爭戰時（由臥榻四圍的六十個勇士所表徵）的安息和得勝。基督的佳偶在六十個勇士中間，指明她是領頭的得勝者，為着基督爭戰，好在爭戰的時候，使基督得着安息。她就是得勝之基督的勝利，滿了神選民中得勝者的能力，甚至在艱難的時候載負着基督。這些得勝者都善於爭戰，在有驚慌的時候，用兵器打仗。（8，參林後十 3～5，弗六 10～20，提前一 18，提後四 7。）

● 3:8¹ 直譯，大腿上。

● 3:9¹ 在召會時代以後，將有慶祝基督得勝的國度時代，凱旋榮耀的時代。在國度時代，華轎所表徵之基督的佳偶，與乘坐者所表徵的基督，是在凱旋慶祝的聯結裏。基督的佳偶是一乘華轎，（為着在白晝，國度時代行動—彼後一 19，）作

【3:7】There is Solomon's ¹bed; / Sixty mighty men surround it, / Of the mighty men of Israel.

【3:8】All of them wield the sword and are expert in war; / Each man has his sword at his thigh / Because of the night alarms.

【3:9】King Solomon made himself a ¹palanquin / Of the wood of Lebanon.

3:7¹ (bed) In the church age the lover of Christ, signified by the bed, and Christ, signified by the one who sleeps in the bed, are in a union of love. The bed is for rest and victory in the night, signifying the church age, during the time of spiritual warfare, signified by the sixty mighty men who surround the bed. Christ's lover is among the sixty mighty men, indicating that she is a leading overcomer, fighting for Christ in order to keep Him at rest during the fighting. She is the victory of the overcoming Christ, full of the power of the overcomers among God's elect that carries Christ even in times of difficulties. These overcomers are experts in war, fighting with their weapons at the time of alarms (v. 8; cf. 2 Cor. 10:3-5; Eph. 6:10-20; 1 Tim. 1:18; 2 Tim. 4:7).

3:9¹ (palanquin) After the church age there will be the age of the kingdom, an age of triumphant glory to celebrate Christ's victory. In the kingdom age the lover of Christ, signified by the palanquin, and Christ, signified by its rider, are in a union of triumphant celebration. Christ's lover is a palanquin (for travel in the day, the kingdom age—2 Pet. 1:19),

【3:10】轎柱是用銀作的，轎底是用金作的；坐墊是紫色的；其中所鋪的，是耶路撒冷^a眾女子的愛情。

【3:11】錫安的^a眾女子阿，你們出去¹觀看所羅門王戴着²冠冕，就是在他³婚娶的日子，心中喜樂的時候，他母親給他戴上的。

基督的乘具，是基督自己用復活、拔高、並尊貴的人性（利巴嫩木）製造的，有神的性情（金）為其基底，基督的救贖（銀）為其支柱，基督的王權（紫色）為其座位。（9～10。）華轎裏面所鋪的，是尋求基督者（眾女子）的愛情，表徵基督的佳偶在基督身體的原則裏，在愛裏與所有尋求基督者是一。

● 3:11¹ 那靈，這裏由第三者說話所表徵，吩咐得勝的信徒（錫安的眾女子一見詩四八 2 註 1，）要望斷自己而注視在人性裏的基督；祂的人性乃是在信徒許配給祂的日子，就是祂心中喜樂的時候，祂母親（成為肉體）給祂戴上的冠冕。這裏基督的佳偶與基督，在新婚的愛和婚姻的生活中聯結為一。這描繪召會與基督在調和的靈裏生機的、完全全的聯結為一。（林前六 17。）

● 3:11² 整本聖經是神與祂選民之間的羅曼史。（見出二十六 註 1 二段。）藉着成為肉體，神成了人，使祂能追求人。（約三 29～30。）成為肉體是『母

【3:10】Its posts he made of silver; / Its bottom, of gold; / Its seat, of purple; / Its midst was inlaid with love / From the^a daughters of Jerusalem.

【3:11】Go forth, O^a daughters of Zion, / And¹ look at King Solomon with the² crown / With which his mother crowned him / On the day of his³ espousals, / Yes, on the day of the gladness of his heart.

a carriage for Christ, made by Christ Himself out of the resurrected, uplifted, and noble humanity (the wood of Lebanon), having God's nature (gold) as its base, Christ's redemption (silver) as its supports, and Christ's kingship (purple) as its seat (vv. 9-10). The inside of the palanquin is inlaid with the love of Christ's seekers (daughters), signifying that the lover of Christ is one with all the seekers of Christ in love in the principle of the Body of Christ.

3:11¹ (look) The Spirit, signified here by a third party speaking, bids the overcoming believers (daughters of Zion—see note 2¹ in Psa. 48) to look away from themselves unto Christ in His humanity, which is a crown with which His mother (incarnation) crowned Him on the day of the believers' betrothal to Him, a day of the gladness of His heart. Here the lover of Christ and Christ are united to be one in the bridal love and marriage life. This portrays the church and Christ being united to be completely and fully one organically in the mingled spirit (1 Cor. 6:17).

3:11² (crown) The entire Bible is a romance between God and His elect (see note 6², par. 2, in Exo. 20). Through incarnation God became a man so that He could court man (John 3:29-30).

親，』將基督的人性給祂作為冠冕，作為珍寶。基督在成為肉體時所穿上，並在復活裏所拔高（羅一 3～4）的人性，乃是祂的冠冕。我們回應基督的追求，就追求祂；我們的追求乃是藉着被變化成為神聖的而彰顯祂。（羅十二 2，林後三 18。）我們是基督人性的妻子，憑祂的神性被變化，就成為冠冕給祂戴上。（參箴十二 4 上。）

● 3:11³ 基督的婚配和婚姻生活涵蓋召會時代、國度時代和永世。基督的婚配開始於成為肉體的時候；那時，成為肉體就是祂的母親，給祂戴上人性為冠冕；然後持續經過召會時代，就是爭戰的時代；（7～8；）那時，所有信徒都作童女許配給祂。（林後十一 2。）召會時代以後，在國度時代裏，基督那由得勝信徒所組成、經過重生並變化的妻子，成為祂的華轎，慶祝祂的凱旋。（9～10。）基督得勝的慶祝就是祂千年的婚禮之日。（啓十九 7～8。）祂婚禮之後的婚姻生活，將是新天新地裏的新耶路撒冷，直到永遠。（啓二一 9～10。）

臥榻和睡臥者的聯結，（7～8，）華轎和乘坐者的聯結，（9～10，）新婦和新郎的聯結，（11，）都表徵佳偶與基督完全的聯結，這使她成為在基督復活裏神的新造。（林後五 17。）夜間的臥榻、白晝的華轎、以及永世的婚姻生活，都是說到基督那獨一的佳偶—書拉密女。（六 13 與註 1。）至終，新耶路撒冷將是團體的書拉密女，包括一切神所揀選並救贖的人。（啓二一 9～10，12，14。）

Incarnation was a “mother” who gave Christ His humanity as a crown, a treasure. The humanity that Christ put on in His incarnation and uplifted in His resurrection (Rom. 1:3-4) is His crown. In our response to Christ’s courting, we court Him by being transformed to become divine for His expression (Rom. 12:2; 2 Cor. 3:18). As Christ’s human wife transformed with His divinity, we become a crown to Him (cf. Prov. 12:4a).

3:11³ (espousals) Christ’s espousal and marriage life cover the church age, the kingdom age, and the eternal age. Christ’s espousals began from the time of incarnation, when incarnation as His mother crowned Him with His humanity, and continue through the church age, an age of warfare (vv. 7-8), in which all His believers are espoused to Him as virgins (2 Cor. 11:2). After the church age, in the kingdom age Christ’s regenerated and transformed wife, composed of the overcoming believers, becomes a palanquin to Him for His triumphant celebration (vv. 9-10). The celebration of Christ’s victory is His thousand-year wedding day (Rev. 19:7-8). His marriage life after His wedding will be the New Jerusalem in the new heaven and new earth for eternity (Rev. 21:9-10).

The union of the bed with its sleeper (vv. 7-8), the union of the palanquin with its rider (vv. 9-10), and the union of the bride with her bridegroom (v. 11) all signify the complete union of the lover with Christ, which has made her God’s new creation in Christ’s resurrection (2 Cor. 5:17). The bed in the night, the palanquin in the day, and the marriage life in the ages to come all refer to the one lover of Christ—the Shulammitte (6:13 and note 1). Eventually, the New Jerusalem will be a corporate Shulammitte, which will include all God’s chosen and redeemed people (Rev. 21:9-10, 12, 14).

雅歌 第四章

2 作新造之佳偶 (新婦) 的美麗 四 1 ~ 5

4:1^a
歌一 15

【4:1】^a 看哪，我的佳偶，你是美麗的！
你是美麗的！你的¹眼在帕子內好像
鴿子；你的¹頭髮如同山羊羣，安臥
在基列山旁。

4:2^a
2-3;
歌六 6-7

【4:2】^a 你的¹牙齒如剪過毛的一羣母羊，
洗淨上來，個個都有雙生，沒有一隻
喪掉子的。

● 4:1¹ 本節描繪基督佳偶的美麗，乃在於她憑
那靈而有，卻不為外人所見（在帕子內）的單一和
見識（眼好像鴿子，）也在於她藉神的餵養而有的
服從和順從（頭髮如同山羊羣，）神的餵養征服了
她在不順從之人中間的不順從。

● 4:2¹ 這描繪佳偶的美麗，乃在於她接受神聖
食物的能力，已經受了十字架的對付（牙齒如剪過
毛的一羣母羊，）得了那靈洗滌的潔淨（洗淨上
來，）並得着雙倍加強與平衡（雙生，）而沒有失
去力量（沒有一隻喪掉子的。）

SONG OF SONGS 4

2. The Beauty of the Lover, the Bride, as the New Creation 4:1-5

4:1^a
S. S. 1:15

【4:1】^a Oh, you are beautiful, my love! / Oh, you are
beautiful! Your¹ eyes are like doves behind your veil;
/ Your¹ hair is like a flock of goats / That repose on
Mount Gilead.

4:2^a
vv. 2-3;
S. S. 6:6-7

【4:2】^a Your¹ teeth are like a flock of shorn ewes / That have
come up from the washing, / All of which have borne
twins, / And none of them is bereaved of her young.

4:1¹ (eyes) This verse portrays the beauty of Christ's lover in her
singleness and insight by the Spirit (eyes like doves), which is invisible
to the outsiders (behind your veil), and in her submission and obedience
through God's feeding (hair like a flock of goats) that subdues her
disobedience among the disobedient people.

4:2¹ (teeth) This portrays the beauty of the lover in her receiving the
divine food by her power that has been dealt with by the cross (teeth like
a flock of shorn ewes), made clean by the Spirit's washing (come up from
the washing), and strengthened twofold and balanced (twins), without
losing strength (none bereaved of her young).

【4:3】你的¹脣好像一條^a朱紅線，你的嘴也秀美。你的兩腮在帕子內，如同一塊石榴。

【4:4】你的^{1a}頸項好像大衛建造收藏軍器的高樓，其上懸掛一千盾牌，都是勇士的擋牌。

【4:5】^a你的兩¹乳好像百合花中喫草的一對小羚羊，就是母羚羊雙生的。

3 女子更深的追求 四 6

● 4:3¹ 這說到基督佳偶的美麗，乃在於她用秀美的嘴講說基督的救贖與權柄（脣好像朱紅線—書二 21，太二七 28～29，）也在於她那充滿生命（石榴）而隱藏（在帕子內）的彰顯（兩腮。）

● 4:4¹ 基督佳偶的美麗，乃在於她對基督的服從意志（頸項像大衛的高樓—參賽三 16，）這意志富有防衛的能力（盾牌和勇士的擋牌。）

● 4:5¹ 這說到基督佳偶的美麗，乃在於她柔和的信與愛，在純潔信靠的生活環境中（百合花中—太六 28，）得着雙倍的加強（兩乳—加五 6，提前一 14）和滋養（喫草。）

【4:3】Your¹ lips are like a^a scarlet thread, / And your mouth is lovely; / Your cheeks are like a piece of pomegranate / Behind your veil.

【4:4】Your^{1a} neck is like the tower of David, / Built for an armory: / A thousand bucklers hang on it, / All the shields of the mighty men.

【4:5】^aYour two¹ breasts are like two fawns, / Twins of a gazelle, / That feed among the lilies.

3. Her Deeper Pursuit 4:6

4:3¹ (lips) This is the beauty of Christ's lover in her speaking with Christ's redemption and His authority (lips like a scarlet thread—Josh. 2:21; Matt. 27:28-29) by her lovely mouth, and in her expression (cheeks), which is full of life (pomegranate) and hidden (behind your veil).

4:4¹ (neck) The lover of Christ is beautiful in her having a will that is submissive to Christ (neck like the tower of David—cf. Isa. 3:16) and that is rich in the defending power (bucklers and shields of the mighty men).

4:5¹ (breasts) This speaks of the beauty of Christ's lover in her tender faith and love that are strengthened twofold (two breasts—Gal. 5:6; 1 Tim. 1:14) and nourished (feed) in the environment of a pure and trusting life (among the lilies—Matt. 6:28).

【4:6】我要往^a 沒藥山和乳香岡去，^b 直等到天¹ 亮，黑影飛去的時候。

● 4:6¹ 直譯，吐氣。基督的佳偶經歷了基督甜美的死和馨香的復活之後，（二 14～三 5，）在她更深的追求裏，定意停留在基督甜美的死（沒藥山）和祂馨香的復活（乳香岡）裏，直等到她的良人回來（天亮，黑影飛去—參彼後一 19。）這裏佳偶似乎不在意她的良人是否與她同在，她只要留在沒藥山和乳香岡。然而，把基督的死與復活當作與基督分開、在基督之外的東西來經歷是不可能的。基督的死、復活、升天和那靈，實際上就是基督自己。（羅六 3，約十一 25，弗二 6，羅八 9～10。）我們若留在基督裏（祂就是那靈在我們靈裏—羅八 16，）並有基督與我們同在，我們就必在祂的死、復活和升天裏。這就是經歷基督，享受基督。

神在祂的經綸裏，不是要我們經歷甚麼屬於基督的事物。祂乃是定意要我們在許多方面享受基督自己。死、復活、升天、以及那靈乃是四種情形，在其中基督得以給我們享受。與基督同死就是在基督的死裏享受祂。祂總是在祂甜美的死裏給我們享受。（加二 20 上。）與基督一同復活是享受復活、賜生命的基督。（約十二 24。）活在升天裏就是在升天的情

【4:6】^aUntil the day¹ dawns and the shadows flee away, / I, for my part, will go to the mountain of^b myrrh / And to the hill of frankincense.

4:6¹ (dawns) After the lover of Christ has experienced Christ in His sweet death and His fragrant resurrection (2:14—3:5), in her deeper pursuit she determines to stay in the sweet death of Christ (the mountain of myrrh) and His fragrant resurrection (the hill of frankincense) until her Beloved comes back (the day dawns and the shadows flee away—cf. 2 Pet. 1:19). Here it seems that the lover does not care whether her Beloved is with her or not, as long as she remains on the mountain of myrrh and the hill of frankincense. However, it is not possible to experience Christ's death and resurrection as something separate and apart from Christ. The death, resurrection, ascension, and Spirit of Christ are actually Christ Himself (Rom. 6:3; John 11:25; Eph. 2:6; Rom. 8:9-10). If we remain in Christ, who is the Spirit in our spirit (Rom. 8:16), and have Christ with us, we will be in His death, His resurrection, and His ascension. This is to experience Christ, to enjoy Christ.

God in His economy does not want us to experience something of Christ. Instead, He determined that we enjoy Christ Himself in many aspects. Death, resurrection, ascension, and the Spirit are the four conditions in which Christ is enjoyed by us. To die with Christ is to enjoy Christ in His death. He is always in His sweet death for our enjoyment (Gal. 2:20a). To be resurrected with Christ is to enjoy the resurrected, life-giving Christ (John 12:24). To live in ascension is to enjoy Christ in

二 蒙呼召活在升天裏

四 7 ~ 15

1 主的呼召

7 ~ 8

【4:7】我的佳偶，你全然¹美麗，毫無^a瑕疵。

形裏享受基督。（西三 1 ~ 3。）我們若在升天裏享受基督，也就在復活裏作神的新造享受祂。升天、神的新造及復活，三者乃是一。基督不僅是在祂的死、復活、和升天的情形裏，也是在賜生命之靈的情形裏。對我們而言，祂就是耶穌基督之包羅萬有、賜生命的靈。（林前十五 45，腓一 19。）那靈在那裏，基督就在那裏；我們乃是在這靈裏享受基督。

● 4:7¹ 這裏基督表達祂對佳偶的珍賞，豫備她接受祂的呼召，與祂一同在升天裏生活，在復活裏作祂的新造，而不留在沒藥山和乳香岡那裏。（6。）惟有在升天裏，在復活裏，纔是新造。凡是在基督裏並在祂的復活裏的，就是新造。（林後五 17。）復活和新造的事與基督的升天密切相關。實際上，基督的復活和升天乃是一。（參弗二 5 ~ 6。）我們若在祂的復活裏，也就在祂的升天裏。

B. Called to Live in Ascension

4:7-15

1. His Calling

vv. 7-8

【4:7】You are altogether¹ beautiful, my love, / And there is no^a blemish in you.

the condition of ascension (Col. 3:1-3). If we enjoy Christ in ascension, we also enjoy Him in resurrection as God's new creation. Ascension, God's new creation, and resurrection are one. Christ is not only in the conditions of His death, resurrection, and ascension but also in the condition of the life-giving Spirit. He is the all-inclusive life-giving Spirit of Jesus Christ to us (1 Cor. 15:45; Phil. 1:19). Where the Spirit is, Christ is, and it is in this Spirit that we enjoy Christ.

4:7¹ (beautiful) Here Christ expresses His appreciation of His lover to prepare her to receive His call to live with Him in His ascension as His new creation in resurrection, instead of remaining on the mountain of myrrh and the hill of frankincense (v. 6). The new creation is only that which is in ascension in resurrection. Anyone who is in Christ and in His resurrection is a new creation (2 Cor. 5:17). The matters of resurrection and the new creation are closely related to Christ's ascension. Actually, Christ's resurrection and ascension are one (cf. Eph. 2:5-6). If we are in His resurrection, we are also in His ascension.

4:7^a
弗五 27

4:7^a
Eph. 5:27

【4:8】我的^a新婦，求你與我一同從¹利巴嫩來，與我一同從²利巴嫩來，從³亞瑪拿頂，從⁴示尼珥與^{5b}黑門頂，從有⁶獅子的洞穴，從有⁶豹子的山嶺，來觀看。

● 4:8¹ 這裏基督要作祂新婦的佳偶，從祂的升天（利巴嫩，）就是從真理（亞瑪拿）的最高峯，並從基督在爭戰中得勝的最高峯（示尼珥與黑門，）從仇敵在天上所在的地方（有獅子的洞穴和有豹子的山嶺，）與祂一同觀看。基督呼召祂的佳偶在祂的升天裏與祂同活，如同祂曾呼召她駐留於祂的十字架一樣。（二 14。）當佳偶活在升天裏，她與基督就一同活在升天的情形裏，成為對耦。基督是神聖而屬人的，祂那變化過的佳偶是屬人而神聖的。二者在生命和性情上相同，彼此完全相配。

● 4:8² 利巴嫩是座高山，表徵升天是復活的高峯。（王下十九 23，見約六 3 註 1。）見 7 註 1。

● 4:8³ 意，真理。真理是指終極完成之三一神，包羅萬有之基督連同祂完全的救贖，並包羅萬有、複合、賜生命、七倍加強之靈的實際。這些實際就是三一神的三者。參約壹一 6 註 6。

● 4:8⁴ 意，軟的甲冑。甲冑是軟的，不是硬的，表徵仇敵撒但已經被擊敗，爭戰已經過去，勝利已經贏得。（來二 14，西二 15。）在基督的升天裏，我們不需要爭戰，因為仇敵已經被擊敗了。我們穿戴軟的甲冑，享受我們在基督裏的得勝。

【4:8】Come with me from¹ Lebanon, my^a bride; / With me from² Lebanon come. / Look from the top of³ Amana, / From the top of⁴ Senir and^{5b} Hermon, / From the⁶ lions' dens, / From the⁶ leopards' mountains.

4:8¹ (Lebanon) Here Christ asks His lover as His bride to look with Him from His ascension (Lebanon), the highest place of the truth (Amana) and of Christ's victory in His fighting (Senir and Hermon), and from the heavenly places of the enemies (the lions' dens and the leopards' mountains). Christ calls His lover to live with Him in His ascension, as He had called her to remain in His cross (2:14). When the lover is living in ascension, she and Christ are living in one condition, the condition of ascension, to be a couple. Christ is divine and human, and His transformed lover is human and divine. They are the same in life and nature, perfectly matching one another.

4:8² (Lebanon) Lebanon, a high mountain, signifies ascension as the peak of resurrection (2 Kings 19:23; see note 3¹ in John 6). See note 7¹.

4:8³ (Amana) Meaning truth. The truth refers to the reality of the consummated Triune God, the all-inclusive Christ with His complete redemption, and the all-inclusive, compound, life-giving, sevenfold intensified Spirit. These realities are the three of the Triune God. Cf. note 6⁶ in 1 John 1.

4:8⁴ (Senir) Meaning soft armor. That the armor is soft, not hard, signifies that the enemy, Satan, has been defeated, the war is over, and the victory has been gained (Heb. 2:14; Col. 2:15). In Christ's ascension we do not need to fight, for the enemy has already been defeated. We wear soft armor to enjoy our victory in Christ.

2 女子無聲的回應

9

【4:9】我¹妹子，我新婦，你²奪了我的
心；你用眼一看，用你項上的一條^a
鍊子，²奪了我的心。

● 4:8⁵ 意，毀滅。在基督的升天裏有真理（亞瑪拿、）得勝（示尼珥、）以及毀滅仇敵等正面的高峯。

● 4:8⁶ 有獅子的洞穴和有豹子的山嶺，表徵諸天界，那裏有撒但和他的從屬（獅子和豹子。）勝利已經贏得了，但是撒但和他邪惡的勢力仍然在諸天界裏。（弗三 10 與註 2。）基督呼召祂的佳偶從這裏觀看，指明我們必須在升天裏過生活，遠超過邪惡的勢力。（見弗六 12 註 4。）在這裏我們與撒但和他黑暗的權勢爭戰，乃是藉着在主裏並在祂力量的權能裏得着加力，藉着穿戴神全副的軍裝，藉着站住抵擋魔鬼的詭計，藉着接受救恩的頭盔和那靈（神的話）的劍，並藉着時時在靈裏禱告，好建造基督的身體並開展福音。（弗六 12～20。）這就是在基督的升天裏生活的實際。

● 4:9¹ 基督認為祂的佳偶與祂有同一性情（妹子—參來二 11，）並且是祂的新婦。（9～10，12，五 1。）參一 1 註 1 二段。

● 4:9² 基督的佳偶無聲的回答，藉着用眼一看並服從神的指示（項上的鍊子—箴一 8～9，）奪了基督的心。

2. Her Silent Answer

v. 9

【4:9】You have¹ ravished my heart, my² sister, my bride;
/ You have¹ ravished my heart with one glance of your
eyes, / With one strand of your^a necklace.

4:8⁵ (Hermon) Meaning destruction. In Christ's ascension there are the positive peaks of truth (Amana), victory (Senir), and the destruction of the enemy.

4:8⁶ (lions') The lions' dens and the leopards' mountains signify the heavenlies, where Satan and his subordinates (the lions and the leopards) are. The victory has been gained, but Satan and his evil forces are still there, in the heavenlies (Eph. 3:10 and note 1). Christ calls His lover to look from this, indicating that we must have our living in ascension, far above the evil powers (see note 12⁴ in Eph. 6). Here we fight with Satan and his power of darkness by being empowered in the Lord and in the might of His strength, by putting on the whole armor of God, by standing against the stratagems of the devil, by receiving the helmet of salvation and the sword of the Spirit, the word of God, and by praying always in the spirit for the building up of the Body of Christ and the spreading of the gospel (Eph. 6:12-20). This is the reality of living in the ascension of Christ.

4:9² (sister) Christ considers His lover as one with Him in nature (sister—cf. Heb. 2:11) and as His bride (vv. 9-10, 12; 5:1). Cf. note 1¹, par. 2, in ch. 1.

4:9¹ (ravished) The silent answer of Christ's lover, by a quick look (glance of your eyes) and by her submission to God's instruction (strand of your necklace—Prov. 1:8-9), has ravished His heart.

3 主對女子私有的享受

10 ~ 15

4:10^a
歌一 2

4:10^b
參約十二 3
林後二 15

【4:10】我妹子，我新婦，你的¹愛情何等美麗！你的^a愛情比酒更美！你膏油的^b香氣勝過一切香品！

4:11^a
何十四 6-7
參林後二 15

【4:11】我新婦，你的¹嘴唇滴下新蜜；你的舌下有蜜有奶；你衣服的香氣如同^a利巴嫩的香氣。

【4:12】我¹妹子，我新婦，乃是關鎖的²園，禁閉的井，封閉的泉。

● 4:10¹ 因為基督認為祂的佳偶與祂有同一性情，並且是祂的新婦，祂就享受她美麗的愛情，這愛情比酒更美，也享受她的膏油，這膏油原是屬於王的，（一 3，）其香氣勝過一切香品。

● 4:11¹ 基督享受從她嘴唇所出的話如同新蜜（為着復興軟弱的人—撒上十四 24 ~ 29，）並她舌下的話如同蜜和奶（為着復興軟弱的人，並餵養未成熟的人—林前三 1 ~ 2，彼前二 2。）祂也享受她行為（衣服—啓十九 8）的香氣，如同升天（利巴嫩—見 8 註 2）的香氣。

● 4:12¹ 見 9 註 1。

● 4:12² 藉着她在基督的升天裏生活，在復活裏作新造，使她在生命裏長大，並藉着生命而被變

3. His Private Enjoyment of Her

vv. 10-15

【4:10】How beautiful is your¹ love, my sister, my bride! / How much better is your^a love than wine, / And the^b fragrance of your ointments / Than all spices!

【4:11】Your¹ lips drip fresh honey, my bride; / Honey and milk are under your tongue; / And the fragrance of your garments / Is like the^a fragrance of Lebanon.

【4:12】A¹ garden enclosed is my² sister, my bride, / A spring shut up, a fountain sealed.

4:10^a
S. S. 1:2

4:10^b
cf. John 12:3;
2 Cor. 2:15

4:11^a
Hosea 14:6-7;
cf. 2 Cor. 2:15

4:10¹ (love) Considering His lover as one with Him in nature and as His bride, Christ enjoys her beautiful love, which is much better than wine, and her ointments, which were the King's (1:3) and are more fragrant than all spices.

4:11¹ (lips) Christ enjoys her word as fresh honey (for restoring the weak—1 Sam. 14:24-29), which comes from her lips, and as honey and milk (for restoring the weak and feeding the immature ones—1 Cor. 3:1-2; 1 Pet. 2:2), which are under her tongue. He also enjoys the fragrance of her conduct (garments—Rev. 19:8) like the fragrance of ascension (Lebanon—see note 8²).

4:12² (sister) See note 9².

4:12¹ (garden) Through her living in Christ's ascension as the new creation in resurrection for her growth in life and transformation by life,

【4:13】你所種的萌芽，成了石榴¹園，
有佳美的果子、鳳仙花與哪噠樹，

【4:14】有哪噠和番紅花，^a菖蒲和肉桂，
並各樣乳香木、^b沒藥、沉香，與一切上等的香料。

化，基督這變化過的新婦就在基督生命的豐富裏成熟，使她成為四樣事物：滿足基督的園子；（四 12～五 1，六 2～3；）神的居所及其保障；（六 4 上；）天上的光體作宇宙的光；（六 10 上；）以及威武的軍隊，就是團體的得勝者—書拉密女。（六 4 下，10 下，13 與註。）這裏的園子是關鎖的，其中有禁閉的井和封閉的泉，作基督私有的享受；這指明我們這些有心尋求基督的信徒，在經歷基督的事上，必須有一些私下、隱藏、禁閉、封閉、只為着基督的東西。井是生命的靈，在啓二 1 顯為生命水的河。泉是井的源頭，就是神的寶座。

● 4:13¹ 希伯來文，pardes，帕底斯，意，封閉的園子；樂園（paradise）為其近似辭。在基督對佳偶的享受裏，她是關鎖的園，生長各種不同顏色的植物，作內裏生命不同的彰顯，也生長許多不同香味的植物，作成熟生命豐富的彰顯。（13～14。）這成了佳偶對主所顯的美麗。現今基督的佳偶在生命上是豐富的，產生果子滋養並復甦人，發出甜美的香氣，並展現美麗的色彩，作基督的享受。

【4:13】Your shoots are an ¹orchard of pomegranates /
With choicest fruit;/ Henna with spikenard,

【4:14】Spikenard and saffron;/ ^aCalamus and cinnamon,
/ With all the trees of frankincense;/ ^bMyrrh and aloes, /
With all the chief spices.

Christ's transformed bride becomes mature in the riches of the life of Christ so that she becomes four things: a garden to satisfy Christ (4:12—5:1; 6:2-3), God's dwelling place with its protection (6:4a), the heavenly bodies as the universal light (6:10a), and a terrible army, which is the corporate overcomer—the Shulammitte (6:4b, 10b, 13, and notes). Here the garden is enclosed, and there is a spring shut up, a fountain sealed, for Christ's private enjoyment, indicating that in experiencing Christ we, the seeking believers, must have something private, hidden, shut up, and sealed that is for Christ alone. The spring is the Spirit of life and is seen in Rev. 22:1 as the river of water of life. The fountain is the source of the spring, which is God's throne.

4:13¹ (orchard) Heb. pardes, meaning an enclosed garden; the word paradise is akin to it. In Christ's enjoyment of His lover, she is an enclosed garden that grows all kinds of plants in different colors as different expressions of the inner life and in a variety of fragrances as the rich expression of the mature life (vv. 13-14). This becomes the lover's beauty to the Lord. The lover of Christ is now rich in life, producing fruits to nourish and refresh, giving forth sweet fragrances, and displaying beautiful colors for Christ's enjoyment.

4:14^a
出三十 23
4:14^b
詩四五 8
歌一 13
約十九 39

4:14^a
Exo. 30:23
4:14^b
Psa. 45:8;
S. S. 1:13;
John 19:39

【4:15】你是園中的¹泉，^a活水的¹井，
從利巴嫩流下來的¹溪水。

三 過愛的生活 四 16～五 1

1 新婦的回應 四 16

【4:16】¹北風阿，醒起！¹南風阿，吹
來！吹在我的園內，使其中的^a香氣
散發出來。願我的良人進入自己^b園
裏，喫他佳美的果子。

● 4:15¹ 園中的泉，以及賜生命之靈活水的井，
（約七 38～39，）乃是從復活與升天生命（利巴嫩）
流下來的溪水。泉和井從得勝者流出來，從他們的
所是和他們的所在流出來。

● 4:16¹ 基督的佳偶要艱難的環境（北風）和
美好的環境（南風，）都作工在她這園子，好使其
中的香氣散發出來。她求她的良人進到她這園子
裏，享受其佳美的果子。

【4:15】A ¹fountain in gardens, / A ¹well of ^aliving water, /
And ¹streams from Lebanon.

C. Living a Life of Love 4:16 — 5:1

1. The Answer of the Bride 4:16

【4:16】Awake, O ¹north wind; / And come, O ¹south
wind! / Blow upon my garden: / Let its ^aspices flow
forth; / Let my beloved come into his ^bgarden / And eat
his choicest fruit.

4:15¹ (fountain) The fountain in gardens and the well of living water of
the life-giving Spirit (John 7:38-39) are streams from the resurrection and
ascension life (Lebanon). The fountain and the spring stream out from the
overcomers, flowing out from what they are and from where they are.

4:16¹ (north) Christ's lover wants the difficult environment (north
wind) and the pleasant environment (south wind) to work on her as a
garden, that its fragrance may be spread. She asks her Beloved to come
into her as a garden and enjoy its choicest fruit.

雅歌 第五章

2 良人的回應 五 1

【5:1】我¹妹子，我新婦，我進了我的^a園中，採了我的^b沒藥和香料，喫了我的蜜房和^c蜂蜜，喝了我的酒和奶。
²朋友們哪，請喫；親愛的阿，請喝，且多多的喝！

肆 蒙更厲害的呼召，
藉復活後的十字架，
在幔內生活
五 2～六 13

一 復活後十字架更厲害的呼召
與女子的失敗
五 2～六 3

● 5:1¹ 見四 9 註 1。

● 5:1² 這裏新郎基督（就是神聖三一裏的子）回應，並且邀請祂親愛的『朋友們，』就是父神和靈神，與祂一同享受祂的園子，就是祂的佳偶。不僅如此，祂也下到香花畦，在眾園（佳偶和其他愛基督的人）中牧放羣羊，採百合花。（六 2。）

SONG OF SONGS 5

2. The Answer of the Beloved 5:1

【5:1】I have come into my^a garden, my¹ sister, my bride;
/ I have gathered my^b myrrh with my spice; I have eaten
my honeycomb with my^c honey; / I have drunk my wine
with my milk. / Eat, O² friends; / Drink, and drink deeply,
O beloved ones!

IV. Called More Strongly
to Live within the Veil
through the Cross after Resurrection
5:2 — 6:13

A. The Stronger Call of the Cross after
Resurrection and Her Failure
5:2 — 6:3

5:1¹ (sister) See note 9² in ch. 4.

5:1² (friends) Here, the Bridegroom, Christ, the Son in the Divine Trinity, answers and invites His beloved “friends,” God the Father and God the Spirit, to enjoy His garden, His lover, with Him. Furthermore, He has gone down to the beds of spices to feed in the gardens (the lover and other lovers of Christ) and gather lilies (6:2).

5:1^a
S. S. 4:16
5:1^b
S. S. 1:13
5:1^c
S. S. 4:11

5:1^a
歌四 16
5:1^b
歌一 13
5:1^c
歌四 11

1 良人的呼召 五 2

【5:2】我身¹睡臥，我心卻醒。這是我良人的聲音！他^a敲門說，我的妹子，我的佳偶，我的^b鴿子，我的完全人，求你給我²開門；因我的頭滿了露水，我的頭髮有夜露^c滴落。

● 5:2¹ 這裏佳偶領悟她的舊人，就是外面的人，已經釘了十字架（我身睡臥—羅六 6，）而她的新人，就是裏面的人，乃是活着的（我心卻醒—林後四 16。）她聽見她的良人敲門，要她給他開門，這時良人題醒她，良人被釘十字架前，夜裏在客西馬尼園所受的苦（祂的頭滿了露水，祂的頭髮有夜露滴落。）

● 5:2² 在五 2～六 3，基督的佳偶蒙更厲害的呼召，藉着復活後十字架的經歷，在幔內生活。甚至經歷在升天裏生活，作復活裏的新造（三 6～五 1）之後，我們仍需要十字架的經歷，因為無論我們多麼在升天裏，就是在我們的靈裏，我們仍在舊造裏，仍有肉體。因此，我們要進入天上帳幕裏的至聖所，（來八 2，九 11～12，24，）那表徵我們肉體的幔子（來十 19～20）就必須藉着對十字架更厲害的經歷而破裂。（太二七 51 上。）見六 4 註 1。

1. The Beloved's Calling 5:2

【5:2】I ¹sleep, but my heart is awake. / A sound! My beloved is ^aknocking. / ²Open to me, my sister, my love, / My ^bdove, my perfect one; / For my head is drenched with dew, / My locks with the ^cdrops of night.

5:2¹ (sleep) Here the lover realizes that her old man, the outward man, was crucified (I sleep—Rom. 6:6) and her new man, the inward man, is living (my heart is awake—2 Cor. 4:16). She hears her Beloved knocking and asking her to open to Him as He reminds her of His suffering at Gethsemane on the night before His crucifixion (His head drenched with dew and His locks with the drops of night).

5:2² (Open) In 5:2—6:3 the lover of Christ is called more strongly to live within the veil through the experience of the cross after resurrection. Even after the experience of living in ascension as the new creation in resurrection (3:6—5:1), we still need the experience of the cross, because no matter how much we are in ascension, i.e., in our spirit, we are still in the old creation and we still have our flesh. Thus, for us to enter into the Holy of Holies in the heavenly tabernacle (Heb. 8:2; 9:11-12, 24), the veil, signifying our flesh (Heb. 10:19-20), must be split through the stronger experience of the cross (Matt. 27:51a). See note 4¹ in ch. 6.

5:3¹ (put) Since she has put off the former manner of life of her old

5:2^a
啓三 20
5:2^b
歌二 14
5:2^c
路二二 44

5:2^a
Rev. 3:20
5:2^b
S. S. 2:14
5:2^c
Luke 22:44

2 女子的拒絕 五 3

【5:3】我回答說，我¹脫了衣裳，怎能再穿上呢？我¹洗了腳，怎能再玷污呢？

3 女子的開門 五 4～5

【5:4】我的良人從門孔裏伸進¹手來，我便因他動了心腸。

【5:5】我起來，要給我良人¹開門；我的兩手滴下^a沒藥，我的指頭有沒藥汁滴在門把上。

● 5:3¹ 她藉着十字架的對付，既已脫去了從前舊人（弗四 22，西三 9）的生活樣式（衣裳，）怎能再穿上呢？這需要她的良人再受釘十字架的苦。她既已蒙主救贖的血（約壹一 7）洗淨（洗了，）怎能再玷污自己呢？這需要良人再受死的苦。這些是她拒絕良人呼召的原因。

● 5:4¹ 她的良人從狹小的門孔裏，給她看見祂有釘痕的手，以致她動了心腸。這裏基督有釘痕的手題醒她，祂為她釘了十字架。

● 5:5¹ 佳偶給基督開門的行動，給祂看見她對良人甜美之死（沒藥）的珍賞。

2. Her Refusal 5:3

【5:3】I have¹ put off my garment; / How can I put it on again? / I have¹ washed my feet; / How can I dirty them again?

3. Her Opening of the Door 5:4-5

【5:4】My beloved put his¹ hand into the opening of the door, / And my inner parts yearned for him.

【5:5】I rose up to¹ open to my beloved; / And my hands dripped with^a myrrh, / My fingers with liquid myrrh, / Upon the handles of the bolt.

man (garment) through the dealing of the cross (Eph. 4:22; Col. 3:9), how could she put it on again? This would require her Beloved to repeat His suffering in His crucifixion. Since she has been cleansed (washed) by His redeeming blood (1 John 1:7), how could she defile herself? This would require her Beloved to repeat His suffering of death. These are her reasons for refusing the Beloved's call.

5:4¹ (hand) Her Beloved shows His pierced hand through her narrow opening so that her inner parts are moved to yearn for Him. Here Christ's pierced hand reminds her that He was crucified for her.

5:5¹ (open) The lover's action in opening to Christ shows Him her appreciation of His sweet death (myrrh).

5:8¹ (daughters) This indicates that because her sense of failure is

4 良人的隱藏 五 6

【5:6】我給我的良人開了門；我的良人卻已轉身走了。他說話的時候，我魂不守舍；我尋找^a他，竟尋不見；我呼叫他，他卻不回答。

5 女子的受傷 五 7

【5:7】城中巡邏^a看守的人遇見我，打了我，傷了我；看守城牆的人奪去我的帕子。

6 女子求助於普通信徒 五 8

【5:8】耶路撒冷的^{1a}眾女子阿，我鄭重的囑咐你們，若遇見我的良人，要告訴他甚麼呢？要告訴他，我^b因愛成病。

● 5:8¹ 這指明尋求者失敗的感覺是如此的深，以致覺得連比她年幼的信徒（耶路撒冷的眾女子）都能幫助她。她囑咐她們要告訴她的良人，她因愛成病，她認為她的良人會稍微關心她對祂的愛。

4. The Beloved's Hiding 5:6

【5:6】I opened to my beloved, / But my beloved had withdrawn; he was gone. / My soul failed when he spoke; / I sought^a him, but found him not; / I called him — he answered me not.

5. Her Being Wounded 5:7

【5:7】The^a watchmen who go about the city found me. / They struck me; they wounded me; / The keepers of the walls took my veil from me.

6. Her Seeking Help from the Common Believers 5:8

【5:8】I adjure you, O^{1a} daughters of Jerusalem, / If you find my beloved, / What shall you tell him? / That I am^b sick with love.

so deep, the seeker feels that even the younger believers (daughters of Jerusalem) can help her. She charges them to tell her Beloved that she is sick with love, considering that her Beloved might have some concern about her love for Him.

5:10¹ (dazzling) In giving her impression of her Beloved, appraising

5:6^a
歌三 1

5:6^a
S. S. 3:1

5:7^a
歌三 3

5:7^a
S. S. 3:3

5:8^a
歌一 5
5:8^b
歌二 5

5:8^a
S. S. 1:5
5:8^b
S. S. 2:5

7 對女子的第一個問題 五 9

【5:9】你這女子中極美麗的，你的良人比別人的良人有何強處？你的良人比別人的良人有何強處，你就這樣鄭重的囑咐我們？

8 女子對她良人的印象 五 10 ~ 16

【5:10】我的良人¹白而且紅，²超乎萬人之上。

【5:11】他的¹頭像至精的金子；他的^a頭髮鬢曲，黑如烏鴉。

● 5:10¹ 佳偶答以她對她良人的印象，用許多絕佳、細緻的發表稱讚祂；她說祂是純潔，滿了生命和能力（白而且紅，）祂也是超眾的，如同舉起的旗，（見 10 註 2，）用以抵擋仇敵（賽五九 19）並吸引罪人。（約十二 32。）

● 5:10² 直譯，在萬人中如舉起的旗。

● 5:11¹ 祂作頭的權柄是出於神（金—林前十一 3，）祂對神的服從（頭髮—參腓二 5 ~ 8，林前十五 28）旺盛（鬢曲）且有力（黑—參啓一 14 註 1。）

7. The First Question Asked of Her 5:9

【5:9】What is your beloved more than some other's beloved, / O you most beautiful among women? / What is your beloved more than some other's beloved, / That you adjure us so?

8. Her Impression of Her Beloved 5:10-16

【5:10】My beloved is ¹dazzling white yet ruddy, / ²Distinguished among ten thousand.

【5:11】His ¹head is the finest gold; / His ^alocks are wavy, / As black as a raven.

5:11^a
cf. Dan. 7:9;
Rev. 1:14

Him with many excellent and detailed expressions, the lover says that He is pure yet full of life and power (dazzling white yet ruddy), and He is distinguished as an uplifted banner (see note 10²) against the enemy (Isa. 59:19) and for the drawing of sinners (John 12:32).

5:10² (Distinguished) Lit., Set as a banner.

5:11¹ (head) His headship is of God (gold—1 Cor. 11:3), and His submission to God (locks—cf. Phil. 2:5-8; 1 Cor. 15:28) is flourishing (wavy) and strong (black—cf. note 14¹ in Rev. 1).

5:12¹ (eyes) His expression of sentiment (eyes—cf. note 10³ in 2 Cor.

5:11^a
參但七 9
啓一 14

【5:12】^a 他的¹眼如溪水旁的鴿子，在奶中洗淨，安得合式。

【5:13】他的¹兩腮如香花畦，如香草臺；他的嘴唇像百合花，滴下^a沒藥汁。

【5:14】他的¹兩手好像金管，鑲嵌水蒼玉；他的肚腹如同象牙作的，外面包着藍寶石。

● 5:12¹ 祂情緒的發表（眼—參林後二 10 註 3）單一旦純潔（如鴿子，）流通如生命河（溪水，）清楚且明白（在奶中洗淨，）又有合式的次序（安得合式。）

● 5:13¹ 祂的臉面（兩腮）美麗香甜（香花畦、香草臺，）因祂曾受過人的擊打藐視；（賽五十 6，太二七 30；）祂的嘴清潔，憑祂的救贖（沒藥，）釋放恩典的美言。（詩四五 2，路四 22。）

● 5:14¹ 祂的工作（兩手）滿有神聖約束的能力（金管，）在完成神意願上是穩定的（鑲嵌水蒼玉—結一 16，但十 6。）祂的心腸（腓一 8—肚腹，原文與 4 節『心腸』同字）滿了深刻、柔和的感覺，那是在明淨的屬天景象下（藍寶石—出二四 10）藉着受苦所作成的（象牙作的，需要受苦甚至受死。）

【5:12】^a His¹ eyes are like doves / Beside the streams of water, / Bathed in milk, / Fitly set.

【5:13】His¹ cheeks are like a bed of spices, / Mounds of sweetly fragrant herbs; / His lips are lilies, / Dripping with liquid^a myrrh.

【5:14】His¹ hands are tubes of gold, / Set with beryl; / His belly is an ivory work, / Overlaid with sapphires.

2) is single and pure (like doves), flowing like the river of life (streams of water), distinct and clear (bathed in milk) and in proper order (fitly set).

5:13¹ (cheeks) His countenance (cheeks) is beautiful and sweet (a bed of spices, sweetly fragrant herbs) through His suffering of people's smiting and despising (Isa. 50:6; Matt. 27:30), and His mouth is pure, releasing sweet words of grace (Psa. 45:2; Luke 4:22) based on His redemption (myrrh).

5:14¹ (hands) His works (hands) are full of the divine binding power (tubes of gold) and are stable (set with beryl—Ezek. 1:16; Dan. 10:6) for the carrying out of God's will. His inward parts (Phil. 1:8—belly, the same word as for “inner parts” in v. 4) are full of deep, tender feelings wrought through His sufferings (ivory work, which requires suffering and even death) under a clear heavenly vision (sapphire—Exo. 24:10).

5:15¹ (legs) His standing (legs) and supporting strength (pillars) is of

【5:15】他的¹兩腿好像白玉石柱，安在金座上；他的形狀如利巴嫩，佳美如香柏樹。

【5:16】他的^a口甘甜，他全然可愛。耶路撒冷的^b眾女子阿，這是我的良人，這是我的朋友。

雅歌 第六章

9 對女子的第二個問題 六 1

【6:1】¹你這女子中極美麗的，你的良人往何處去了？你的良人轉向何處去了？我們好與你同去尋找他。

● 5:15¹ 祂站立（兩腿）和支持的力量（柱，）是那基於神的神聖性情（金座）的公義立足點（白玉石；）祂的彰顯（形狀）表明祂是一個升到天上（利巴嫩）的人，祂的卓越遠超過任何人（佳美如香柏樹。）

● 6:1¹ 較年幼的信徒（耶路撒冷的眾女子）仍然認為佳偶是女子中極美麗的，（參五 9 上，）問她良人轉向何處去了，她們好與她同去尋找；這指明她們被她對良人的見證所吸引。她是追求基督者，她的追求影響人，將人吸引到基督那裏。（參一 4 上。）

【5:15】His¹ legs are pillars of white marble, / Set upon bases of gold; / His appearance is like Lebanon, / As excellent as the cedars.

【5:16】His^a mouth is sweetness itself, / And he is altogether desirable. / This is my beloved, and this is my friend, / O^b daughters of Jerusalem.

SONG OF SONGS 6

9. The Second Question Asked of Her 6:1

【6:1】¹Where has your beloved gone, / O you most beautiful among women? / Where has your beloved turned, / That we may seek him with you?

the righteous standing (white marble) based upon God's divine nature (bases of gold), and His expression (appearance) shows that He is a person who has ascended into heaven (Lebanon) and whose excellency transcends all others (excellent as the cedars).

6:1¹ (Where) Still considering her the most beautiful among women (cf. 5:9a), the younger believers (daughters of Jerusalem) ask the lover where her Beloved has turned that they may seek Him with her, indicating that they have been attracted by her testimony concerning her Beloved. She is a pursuer of Christ, and her pursuit influences others, affects them, and attracts them to Him (cf. 1:4a).

6:2^a
歌四 16
五 1

6:3^a
歌二 16
七 10
林前一 2

6:3^b
太六 28

10 女子的答覆 六 2 ~ 3

【6:2】我的良人下入自己^{1a}園中，到香花畦，在園內牧放羣羊，採百合花。

【6:3】^a我¹屬我的良人，我的良人也屬我；他在^b百合花中牧放羣羊。

二 幔內的生活 六 4 ~ 13

1 良人的稱讚 4 ~ 10

● 6:2¹ 在尋求別人幫助之後，她知道她的良人乃是在她這作主園子者裏面，也是在那作主香花畦者，就是所有別的信徒裏面，在她和別的信徒（主的眾園子）裏牧放羣羊，並聚集純潔信靠的人（百合花。）基督的園子乃是在我們靈裏。我們若活在靈裏，我們的靈就成為園子，長出一切美麗、屬靈、神聖並屬天的事物；這些對祂乃是甘甜的。

● 6:3¹ 佳偶照着自己的信心告訴眾女子，她屬她的良人，她的良人也屬她；並且告訴她們，她的良人現今在餵養那些純潔並信靠祂的人（百合花。）她如今比她在二 16 說同樣的話時，生命更為成熟。（見該處註。）

10. Her Reply 6:2-3

【6:2】My beloved has gone down to his^{1a} garden, / To the beds of spices, / To feed in the gardens / And gather lilies.

【6:3】^aI am¹ my beloved's, and my beloved is mine; / He pastures his flock among the^b lilies.

6:2^a
S. S. 4:16;
5:1

6:3^a
S. S. 2:16;
7:10;
1 Cor. 1:2

6:3^b
Matt. 6:28

B. A Life within the Veil 6:4-13

1. The Beloved's Praise vv. 4-10

6:2¹ (garden) After seeking help from others, she realizes that her Beloved is within her as His garden and in all the other believers as His beds of spices, feeding in her and other believers as His gardens and gathering the pure and trusting ones (lilies). Christ's garden is in our spirit. If we live in our spirit, our spirit becomes a garden in which we grow all the beautiful, spiritual, divine, and heavenly things, which are sweet to His taste.

6:3¹ (my) The lover tells them, according to her faith, that she belongs to her Beloved and He to her and that He is now feeding His pure and trusting ones (lilies). She is now more mature in life than when she spoke the same word in 2:16 (see note there).

【6:4】我的佳偶阿，你美麗如¹得撒，
秀美如¹耶路撒冷，^a威武如展開旌旗
的²軍隊。

● 6:4¹ 得撒是以色列諸王的京城、王宮的所在處，（王上十四 17，十五 21，十六 23，）這裏以正面的意義題到它，以表徵神的聖所，就是神這位王的居所。聖城耶路撒冷是猶大的京城和神在地上居所（殿）的保障。因此這二城表徵神的聖所、神的居所，有神的聖城環繞作其保障。這裏良人稱讚祂的佳偶，說她美麗如天上的聖所（得撒，）秀美如天上的耶路撒冷；這指明基督的佳偶藉着在基督的升天裏生活，在復活裏作新造，就在基督生命的豐富裏成熟，使她不僅成爲基督的園子，（四 12～五 1，六 2，）也成爲神的建造，（參創二 8～12，18～24，林前三 9～12，）就是成爲神的聖所及其保障。這進一步指明，她活在至聖所裏，活在天上聖所的內室裏，就是在幔內，於經歷基督的復活之後，藉着十字架經歷基督的升天。成爲基督的園子，乃是在基督的生命及其追測不盡之豐富的元素裏得以繁茂；成爲神的聖所，乃是憑着基督的生命及其追測不盡的豐富而長大成熟，（弗四 12～16，）因而被建造（與基督身體的建造有關。）在舊約裏，神的建造由得撒和耶路撒冷所豫表；在新約裏，這建造乃是基督生機的身體。至終，基督生機身體（也是基督的妻子—弗五 25～32）的建造，要終極完成聖城新耶路撒冷，作至聖所的終極完

【6:4】You are as beautiful, my love, as ¹Tirzah, / As lovely as ¹Jerusalem, / As ^aterrible as an ²army with banners.

6:4¹ (Tirzah) Tirzah, a capital city of the kings of Israel and the place of the kings' palace (1 Kings 14:17; 15:21; 16:23), is mentioned here in a positive sense to signify the sanctuary of God, the dwelling place of God as the King. The holy city Jerusalem was the capital of Judah and the safeguard of God's dwelling place, the temple, on earth. Hence, these two cities signify God's sanctuary, God's dwelling place, with God's holy city surrounding it to be its safeguard. Here the Beloved's praising His lover, saying that she is as beautiful as the heavenly sanctuary (Tirzah) and as lovely as the heavenly Jerusalem, indicates that through her living in Christ's ascension as the new creation in resurrection, the lover of Christ becomes mature in the riches of the life of Christ so that she becomes not only a garden to Christ (4:12—5:1; 6:2) but also the building of God (cf. Gen. 2:8-12, 18-24; 1 Cor. 3:9-12), the sanctuary of God and its safeguard. It indicates further that she lives in the Holy of Holies, the inner chamber of the heavenly sanctuary, within the veil, experiencing the ascension of Christ through the cross after her experience of His resurrection. To become a garden to Christ is to be flourishing in the element of Christ's life with its unsearchable riches; to become the sanctuary of God is to be built up (related to the building up of the Body of Christ) in the growth in the life of Christ with its unsearchable riches unto maturity (Eph. 4:12-16). In the Old Testament the building of God is typified by Tirzah and Jerusalem; in the New Testament this building is the organic Body of Christ. Ultimately, the building up of the organic Body of Christ, which is also Christ's wife (Eph. 5:25-32), will consummate the New Jerusalem,

成，就是神與祂贖民在永世裏相互的住處。（啓二 2～3，16，22。）

神的聖所雖在諸天之上，但被幔子一表徵我們的肉體（來九 1～5，12，24，十 19～20）一分爲兩部分：外面的聖所，和裏面神自己居住的至聖所。對基督而言，神聖所內的幔子在基督釘十字架時已經裂開；（太二七 51；）但對信徒而言，這幔子仍然存留，使神能使用它來成全祂的尋求者，並且使他們能藉着住在祂這至聖所裏而與神成爲一。

（見啓二 22 與註。）雖然使徒保羅在基督的生命裏已經成熟，並在基督的升天裏生活，但神仍然藉着撒但的使者，讓他在肉體上有一根刺，免得他過於高擡自己。（林後十二 7。）按照神的經綸，無論我們多成熟、多屬靈，只要我們活在地上，我們的身體還未改變形狀，（羅八 23，腓三 21，）我們就仍然有肉體，就是幔子。因此仍需要主終極的呼召，使我們在經歷祂的復活，作神的新造之後，藉着更厲害的經歷十字架，對付我們的肉體，而在幔子內過生活。我們需要學習天天藉着經歷十字架的對付，經過幔子，使我們在幔內，在至聖所裏過生活。乃是在這裏，所有在至聖所裏，就是在終極完成之三一神裏過生活的尋求基督者，得以享受至聖所內，那隱藏在約櫃裏（來九 4）隱密之基督的隱密生命供應（由金罐裏的嗎哪所表徵一出十六 32～34，啓二 17 上、）復活的生命（由發芽的杖所表徵一民十七 1～11、）和內裏生命的律（由兩塊約版所表徵一出二五 16，三一 18，申十 1～5，耶三一 33，）達到最完滿的地步。這是本書所陳明，愛基督之人的經歷中最高的階段。

the holy city as the consummation of the Holy of Holies, the mutual dwelling of God and His redeemed in eternity (Rev. 21:2-3, 16, 22).

Although the sanctuary of God is in the heavens, it is divided into two sections—the outer Holy Place and the inner Holy of Holies, where God Himself dwells—by the veil, which signifies our flesh (Heb. 9:1-5, 12, 24; 10:19-20). In relation to Christ, the veil in the sanctuary of God was split at the time of Christ's crucifixion (Matt. 27:51), but in relation to the believers, it still remains so that God may use it to perfect His seeking ones and so that they may be one with God by dwelling in Him as the Holy of Holies (see Rev. 21:22 and notes). The apostle Paul became mature in the life of Christ, living in the ascension of Christ, yet God still allowed him to have a thorn in his flesh through a messenger of Satan to keep him from being exceedingly lifted up (2 Cor. 12:7). According to God's economy, no matter how mature and spiritual we may become, as long as we are living on earth, i.e., as long as our body has not yet been transfigured (Rom. 8:23; Phil. 3:21), we still have the flesh, which is the veil. Hence, there is still the need of the Lord's ultimate calling of us to live within the veil through a stronger experience of the cross in dealing with our flesh after we experience Christ's resurrection as the new creation of God. We need to learn to pass through the veil by experiencing the dealing of the cross every day that we may live within the veil, in the Holy of Holies. It is here that all the seekers of Christ who live in the Holy of Holies, in the consummated Triune God, enjoy to the fullest extent the hidden Christ in His hidden life supply (signified by the manna in the golden pot—Exo. 16:32-34; Rev. 2:17a), in the resurrection life (signified by the budding rod—Num. 17:1-11), and in the inner law of life (signified by the tablets of the covenant—Exo. 25:16; 31:18; Deut. 10:1-5; Jer. 31:33) hidden in the Ark within the Holy of Holies (Heb. 9:4). This is the highest stage in the experience of the lover of Christ as presented in this book.

【6:5】求你¹轉眼不看我，因你的眼目²
使我驚亂。^a 你的³頭髮如同山羊羣，
安臥在基列山旁。

● 6:4² 良人的這個讚美指明，她成了天上的聖所和天上的耶路撒冷，乃是因着她勝過了眾仇敵。惟有作得勝者，我們纔能在幔內過生活。

當基督得勝的佳偶與神成爲一，作神的居所時，她在神眼中就美麗如得撒，秀美如耶路撒冷。然而對仇敵而言，她卻威武如展開旌旗的軍隊。旌旗指明豫備好爭戰，也是得勝的記號。威武的軍隊表徵主的得勝者使神的仇敵撒但懼怕，並且在神子民眼中成爲威武的。這軍隊在神子民墮落時爲神的國爭戰，成爲答應主呼召的得勝者。（啓二 7，11，17，26，三 5，12，21。）至終，得勝者要集體的成爲新婦，與基督成爲婚配。（啓十九 7～9。）婚禮之後，這新婦就成爲軍隊隨着她的丈夫基督爭戰，以擊敗敵基督和他所有的跟從者。（啓十九 11～21。）

● 6:5¹ 這似乎是主拒絕的話，（參可七 25～27，約十一 5～7，出三二 10，創三二 26，）事實上卻是鼓勵祂的佳偶藉着定睛於祂（參來十二 2）而表達對祂的得勝之愛。

● 6:5² 或，勝過了我。

● 6:5³ 見四 1 註 1。

【6:5】Turn your¹ eyes away from me, / For they overwhelm me, / ^aYour² hair is like a flock of goats / That repose on Mount Gilead.

6:4² (army) This praise of the Beloved's indicates that her becoming the heavenly sanctuary and the heavenly Jerusalem is due to her victory over the enemies. Only by being an overcomer can we live within the veil.

When the overcoming lover of Christ becomes one with God to be God's dwelling place, in the eyes of God she is as beautiful as Tirzah and as lovely as Jerusalem. However, to the enemy she is as terrible as an army with banners. Banners indicate a readiness to fight and also are a sign that the victory is won. A terrible army signifies that the overcomers of the Lord terrify God's enemy, Satan, and become terrible in the eyes of God's people. This army fights the battle for God's kingdom in the degradation of God's people to become the overcomers who answer the Lord's call (Rev. 2:7, 11, 17, 26; 3:5, 12, 21). Eventually, the overcomers will be a bride collectively to marry Christ (Rev. 19:7-9). After their wedding, this bride will become an army to fight alongside Christ, her Husband, to defeat Antichrist with all his followers (Rev. 19:11-21).

6:5¹ (eyes) This is the Lord's word of seeming rejection (cf. Mark 7:25-27; John 11:5-7; Exo. 32:10; Gen. 32:26), but actually it is a word that invites His lover to express her overcoming love to Him by putting her eyes on Him (cf. Heb. 12:2).

6:5² (hair) See note 1¹ in ch. 4.

【6:6】你的¹牙齒如一羣母羊，洗淨上來，
個個都有雙生，沒有一隻喪掉子的。

【6:7】你的兩¹腮在帕子內，如同一塊
石榴。

【6:8】有六十¹王后八十¹妃嬪，並有無
數的^{1a}童女。

【6:9】我的^a鴿子，我的完全人，是獨
一的，是她母親獨一的，是生養她者
特愛的。眾女子見了就稱她有福；王
后妃嬪見了也讚美她。

● 6:6¹ 見四 2 註 1。

● 6:7¹ 見四 3 註 1。

● 6:8¹ 在 8～9 節，她的良人（所羅門，在正
面的意義上豫表基督）為許多不同的信徒所愛，其
中有些如王后，有些如同妃嬪，有些如同童女（在
詩意上都是正面的，）但良人看她是自己的佳偶和
完全人，稱讚她是屬於自己的獨一佳偶，是由恩典
（她母親，那生養她者—加四 26）所重生，獨一蒙
特愛的。

【6:6】Your¹ teeth are like a flock of ewes / That have
come up from the washing, / All of which have borne
twins, / And none of them is bereaved of her young.

【6:7】Your¹ cheeks are like a piece of pomegranate /
Behind your veil.

【6:8】There are sixty¹ queens and eighty¹ concubines /
And^{1a} virgins without number.

【6:9】My^a dove, my perfect one, is but one; / She is the only
one of her mother; / She is the choice one of her who bore
her. / The daughters saw her, and they called her blessed;
/ The queens and the concubines, / They also praised her.

6:6¹ (teeth) See note 2¹ in ch. 4.

6:7¹ (cheeks) See note 3¹ in ch. 4.

6:8¹ (queens) In vv. 8-9 her Beloved (Solomon, typifying Christ in
a positive sense) is loved by many different believers, some as queens,
some as concubines, and some as virgins (all in the positive sense in
poetry), but He, considering her as His love and His perfect one, praises
her as the only lover of Him, the only and choice one regenerated by
grace (her mother, who bore her—Gal. 4:26).

6:8^a
詩四五 14
歌一 3
太二五 1

6:8^a
Psa. 45:14;
S. S. 1:3;
Matt. 25:1

6:9^a
歌二 14

6:9^a
S. S. 2:14

【6:10】那向前觀望如晨光，美麗如¹月亮，皎潔如¹日頭，^a威武如展開旌旗²軍隊的是誰呢？

2 佳偶的工作 11

● 6:10¹ 基督的佳偶藉着在基督的升天裏生活，並且進一步在幔子內生活，而更厲害的經歷基督的十字架，就變化成爲天上的光體，在此由月亮和日頭所指明。這指明她不僅成了完全屬靈的，（三 6，）也成了完全屬天的，並且表徵她成了得勝者。（腓二 15 與註 5，太十三 43 與註 1，啓十二 1，5，1 註 2 與 5 註 2。）在雅歌裏，基督的佳偶在各階段中得勝：在第一階段，因着被基督所奪取，勝過世界的吸引；（一 2～二 7；）在第二階段，因着與基督的十字架合一，勝過那使她與基督的同在隔離的己；（二 8～三 5；）在第三階段，她的己受了十字架對付以後，（三 6～五 1，）她就藉着在復活裏活在基督的升天裏，而勝過舊造（物質的事物；）在第四階段，藉着在幔子內生活，勝過肉體、天然的人、舊人。（五 2～六 13。）

● 6:10² 見 4 註 2。

【6:10】Who is this woman who looks forth like the dawn,
/ As beautiful as the¹ moon, / As clear as the¹ sun, / As
^aterrible as an² army with banners?

2. The Lover's Work V. 11

6:10¹ (moon) Through her living in the ascension of Christ and further living within the veil, experiencing the cross of Christ more strongly, the lover of Christ is transformed into the heavenly bodies, indicated here by the moon and the sun. This indicates that she has become not only wholly spiritual (3:6) but also absolutely heavenly and signifies that she has become an overcomer (Phil. 2:15 and note 5; Matt. 13:43 and note 1; Rev. 12:1, 5 and notes 1¹ and 5²). In Song of Songs the lover of Christ overcomes in stages, in the first stage overcoming the attraction of the world by being captivated by Christ (1:2—2:7); in the second stage overcoming the self, which secluded her from the presence of Christ, by becoming one with the cross of Christ (2:8—3:5); in the third stage overcoming the old creation (the physical things) by living in the ascension of Christ in resurrection after her self was dealt with by the cross (3:6—5:1); and in the fourth stage overcoming the flesh, the natural man, the old man, by living within the veil (5:2—6:13).

6:10² (army) See note 4².

【6:11】我下到¹堅果園，要看谷中青綠的植物，要看葡萄^a發芽沒有，石榴開花沒有。

3 佳偶的進步與得勝 12 ~ 13

【6:12】不知不覺，我的魂將我安置在我君尊之民的¹車中。

【6:13】回來，回來，¹書拉密女阿；回來，回來，使我們得觀看你。你們為何要觀看書拉密女，像觀看^{2a}二營軍兵跳舞呢？

● 6:11¹ 這裏我們看見佳偶的工作。她在自己這園子裏工作，這園子生長，如同谷中長出青綠的植物，如同葡萄發芽，如同石榴開花。她認為自己不但是生長柔軔東西的園子，也是為着基督生長特別的堅果，就是堅固、堅硬食物的園子。

● 6:12¹ 12、13 節描述佳偶的進步和得勝。她不知道自己的進步，好像君尊之民的车前行一樣快速。

● 6:13¹ 即『所羅門』的女性寫法，源自意『平安』之字根。這裏用這名字，指明她如今已成為所羅門的複本、配偶，在生命、性情、彰顯和功用上，與所羅門一樣，正如夏娃之於亞當。（創二 20 ~

【6:11】I went down to the¹ orchard of nuts / To see the freshness of the valley, / To see whether the vine had^a budded, / Whether the pomegranates were in bloom.

3. The Lover's Progress and Victory vv. 12-13

【6:12】Before I was aware, / My soul set me among the¹ chariots of my noble people.

【6:13】Return, return, O¹ Shulammite; / Return, return, that we may gaze at you. / Why should you gaze at the Shulammite, / As upon the dance of^{2a} two camps?

6:11¹ (orchard) Here we see the lover's work. She works on herself as a garden that is growing as the valley growing fresh green things, as the vine budding, and as the pomegranates blossoming. She considers herself not only a garden of soft things but also an orchard growing particular nuts as strong, hard food for Christ.

6:12¹ (chariots) Verses 12 and 13 describe the lover's progress and victory. She is not aware that she is progressing swiftly like the noble people's chariots going forth.

6:13¹ (Shulammite) The feminine form of Solomon, derived from the root meaning peace. The use of this name here indicates that at this point she has become Solomon's duplication, counterpart, the same as Solomon in life, nature, expression, and function, as Eve was to Adam

23 與註。) 這表徵基督的佳偶在基督生命的成熟裏，成了基督的複製，在生命、性情、彰顯和功用上（但不在神格上）與基督一樣，配得過祂，好與祂成爲婚配。（林後三 18，羅八 29。）

這對配偶成爲一，指明新耶路撒冷。在新耶路撒冷，救贖的神（由所羅門所表徵）和祂所有蒙救贖者（由書拉密女所表徵）成爲一，就是一對宇宙的夫婦。（啓二一 9～10，二二 17。）新耶路撒冷乃是神性與人性的調和，以彰顯經過過程並終極完成之三一神的人性美德。

● 6:13² 希伯來文，mahana'im，瑪哈念。（參創三二 2。）這裏書拉密女被比作二營軍兵在跳舞慶祝他們的得勝。雅各遇見神的使者之後，將他的妻子、孩子、和他其餘所有的分作兩隊，或『二營軍兵。』（創三二 1～10。）這二營軍兵的屬靈意義，乃是我們得勝有餘；（羅八 37；）也表徵一個剛強的見證。這裏有二營軍兵，指明書拉密女這鄉村女子不是單獨的。軍隊指明基督身體的原則。（羅十二 5。）

神不要那些在自己裏面剛強的人，祂只要脆弱的人，較軟弱的婦人和孩子。（參林前一 26～28，林後十二 9～10。）他們能成爲祂的軍兵，因爲爭戰不在他們手中，乃在祂手中。神需要一班與祂成爲一的人，一班服從祂（由編髮所表徵——11，）並以柔順的意志順從祂（由戴上珠串的頸項所表徵——10）的人。那些被算爲配作得勝者的人，將是較軟弱、倚靠主的人。（參啓三 8，羅九 16，加二 20。）

(Gen. 2:20-23 and notes). This signifies that in the maturity of Christ's life the lover of Christ becomes the reproduction of Christ, the same as He is in life, nature, expression, and function (but not in the Godhead) to match Him for their marriage (2 Cor. 3:18; Rom. 8:29).

This couple's becoming one indicates the New Jerusalem. In the New Jerusalem the redeeming God (signified by Solomon) and all His redeemed (signified by the Shulammitte) become one—a universal couple (Rev. 21:9-10; 22:17). The New Jerusalem is a mingling of divinity and humanity to express the processed and consummated Triune God in human virtues.

6:13² (two) Heb. mahana'im (cf. Gen. 32:2). Here the Shulammitte is likened to two armies, or camps, dancing in celebration of their victory. After he met the angels of God, Jacob divided his wives, children, and the rest of his possessions into two camps, or “two armies” (Gen. 32:1-10). The spiritual significance of the two camps as two armies is that we are more than conquerors (Rom. 8:37). It also signifies a strong testimony. There being two armies indicates that the country girl, the Shulammitte, was not alone. An army indicates the principle of the Body of Christ (Rom. 12:5).

God does not want those who are strong in themselves. He wants only the feeble ones, the weaker ones, the women and children (cf. 1 Cor. 1:26-28; 2 Cor. 12:9-10). They can become His armies because the fighting is not in their hands but in His. God needs a people who are one with Him, a people who are submissive to Him, signified by the plaited hair (1:11), and obedient to Him with a flexible will, signified by the neck with strings of jewels (1:10). Those who are counted worthy to be overcomers will be the weaker ones who depend on the Lord (cf. Rev. 3:8; Rom. 9:16; Gal. 2:20).

雅歌 第七章

伍 分擔主的工作

七 1 ~ 13

一 得裝備

作主工作中的工人

1 ~ 9 上

1 那靈追述佳偶的美德

1 ~ 5

【7:1】¹王女阿，你的²腳在^{3a}鞋中何等美麗！你的³大腿圓潤，好像珍寶，是巧匠的手作成的。

● 7:1¹ 1 ~ 5 節的說話者不是所羅門，也不是書拉密女，乃是第三者，表徵那靈。那靈與基督是一，（林後三 17，）也與信徒是一。（啓二二 17。）因此，這第三者說話，好像兩者在說話。

所羅門是許多葡萄園的主人，（12，）這些葡萄園需要許多工作。到這時候書拉密女必須成為所羅門的同工。這指明愛基督的人至終需要分擔主的工作。他們有資格作這工，乃在於得着神聖生命一切屬性的裝備。本章 1 ~ 5 節是那靈追述佳偶的美德，陳明基督秀美的佳偶一幅美麗的描繪，從腳到頭，都是她所愛之基督的彰顯。（參六 4 ~ 10。）

SONG OF SONGS 7

V. Sharing in the Work of the Lord

7:1-13

A. Equipped as a Worker
in the Work of the Lord

vv. 1-9a

1. The Spirit's Review of the Virtues of the Lover

vv. 1-5

【7:1】¹How beautiful are your footsteps in ^{2a}sandals, / O ³prince's daughter! / Your rounded ²thighs are like jewels, / The work of the hands of a skilled artist.

7:1¹ (How) The speaker in vv. 1-5 is not Solomon nor the Shulammitte but a third one, who signifies the Spirit. The Spirit is one with Christ (2 Cor. 3:17) and one with the believers (Rev. 22:17). Thus, when He speaks, it is as if the two are speaking.

Solomon is the lord of many vineyards (v. 12), which require much labor. At this point the Shulammitte must become Solomon's co-worker. This indicates that eventually Christ's lovers need to share in the work of the Lord. Their qualification for this depends on their being equipped with all the attributes of the divine life. Verses 1-5 in this chapter are the Spirit's review of the virtues of the lover, which presents a beautiful portrait of the lovely lover of Christ from her feet to her head as an

7:1^a
路十五 22

7:1^a
Luke 15:22

【7:2】你的¹肚臍如圓杯，不缺調和的酒；你的¹肚腹如一堆麥子，周圍有百合花。

【7:3】^a 你的兩¹乳好像一對小羚羊，就是母羚羊雙生的。

這樣的美德是她在神聖生命裏成熟的記號，使她穀資格有分於主的工作。（參林後一 12，二 14～17，十一 10 上，帖前二 1～12。）

王女，指明愛基督的人該在祂君尊的生命裏達到成熟，與基督一同作王掌權。（羅五 17。）這使她有資格分擔主的工作。

● 7:1² 直譯，腳步。

● 7:1³ 這裏那靈追述她的美麗在於傳揚福音（腳在鞋中—羅十 15，）以及她藉着靈神技巧的變化工作（珍寶—林後三 18，）得着站立的能力（大腿。）

● 7:2¹ 這裏那靈追述她的美麗在於她裏面各部分（肚臍和肚腹）充滿神聖的生命，這生命是她藉着憑信（百合花）喝基督的血（酒，）喫祂的肉（麥子）而得着的。見約六 53～54 與 54 註 2。

● 7:3¹ 這是指她的美麗在於她活動的能力，能活潑的餵養別人。（約二一 15，17，參歌四 5。）

【7:2】Your¹ navel is a round goblet / That never lacks mixed wine; / Your¹ belly is a heap of wheat, / Fenced in by lilies.

【7:3】^a Your two¹ breasts are like two fawns, / Twins of a gazelle.

expression of Christ, whom she loves (cf. 6:4-10). Such virtues are signs of her maturity in the divine life and qualify her to share in the Lord's work (cf. 2 Cor. 1:12; 2:14-17; 11:10a; 1 Thes. 2:1-12).

7:1² (sandals) Here the Spirit reviews her beauty in the gospel preaching (footsteps in sandals—Rom. 10:15) and in her standing power (thighs) produced through the skillful transforming work of God the Spirit (jewels—2 Cor. 3:18).

7:1³ (prince's) This indicates that a lover of Christ should reach the maturity in His royal life to reign as a king with Christ (Rom. 5:17). This is a qualification for her to share in the Lord's work.

7:2¹ (navel) Here the Spirit reviews her beauty in her inward parts (navel and belly), which are filled with the divine life received through the drinking of Christ's blood (wine) and the eating of His flesh (wheat) by faith (lilies). See John 6:53-54 and note 54².

7:3¹ (breasts) This refers to her beauty in her active ability to feed others in a living way (John 21:15, 17; cf. S.S. 4:5).

【7:4】你的^{1a}頸項如象牙樓；你的¹眼目像希實本、巴特拉併門旁的水池；你的¹鼻子彷彿朝着大馬色的利巴嫩樓。

【7:5】你的¹頭在你身上好像迦密山；你頭上的¹髮像紫色。王被這下垂的髮綑監禁了。

2 良人插入稱讚的話 6～9 上

● 7:4¹ 這裏那靈追述她的美麗在於她因那靈變化的工作，藉着受苦有了服從的意志（頸項，）以完成神的意願；在於她的心境向着光是敞開的，清潔的，滿了安息的，也是可接近的（眼目像水池—參一 15，四 1，五 12；）並在於她在屬靈的感覺上有高而敏銳的辨別能力（鼻子—參腓一 9～10，來五 14。）

● 7:5¹ 這裏那靈追述她的美麗在於她的心懷意念（頭）剛強爲着神（迦密山—參王上十八 19～39，）以及她那爲着奉獻而有的服從和順從（頭上的髮—參民六 5 上與註，）使神得着榮耀（紫色，）也奪得了（監禁）她那作王的良人。

【7:4】Your^{1a} neck is like a tower of ivory; / Your¹ eyes, like the pools in Heshbon / By the gate of Bath-rabbim; / Your¹ nose is like the tower of Lebanon, / Which faces Damascus.

【7:5】Your¹ head upon you is like Carmel, / And the¹ locks of your head like purple. / The king is fettered by your tresses.

2. The Beloved's Inserted Words of Praise vv. 6-9a

7:4¹ (neck) Here the Spirit reviews her beauty in her submissive will (neck) wrought by the Spirit's transforming work through sufferings for the carrying out of God's will, in the expression of her heart, which is open to the light, clean, full of rest, and accessible (eyes like pools—cf. 1:15; 4:1; 5:12), and in her spiritual sense of high and sharp discernment (nose—cf. Phil. 1:9-10; Heb. 5:14).

7:5¹ (head) Here the Spirit reviews her beauty in her thoughts and intentions (head), which are strong for God (Carmel—cf. 1 Kings 18:19-39), and in her submission and obedience for her consecration (locks of her head—cf. Num. 6:5a and note), which are for the glory of God (purple) and capture (fetter) her Beloved, who is the King.

【7:6】我所愛的阿，你何等¹美麗！何等優雅可悅！

【7:7】你這身量好像棕樹，你的兩乳如同纍纍下垂的果子。

【7:8】我說，我要上這¹棕樹，抓住枝子；願你的兩乳好像葡萄纍纍下垂，你鼻子的氣味香如蘋果；

【7:9 上】你的口如上好的酒—

● 7:6¹ 當那靈說話時，（1～5，）良人基督插入一些稱讚祂佳偶的話。（6～9 上。）在 6～7 節，良人首先稱讚她那令人歡暢喜樂的美麗和可悅，然後稱讚她那像基督一樣成熟的身量（棕樹—弗四 13，）以及她所給人豐富的餵養（兩乳如同纍纍下垂的果子。）

● 7:8¹ 這指明良人要享受她那基督成熟的身量（棕樹—弗四 13，）且與祂身體的肢體（枝子—約十五 5 上）一同分享。祂盼望她對別人的餵養是豐富的（兩乳好像葡萄纍纍下垂，）她的直覺（鼻子）是有香氣的，能給別人生命的滋養（蘋果，）並且她所豫嘗的乃是來世的能力（上好的酒—9 上，約二 10，太二六 29。）

● 7:9¹ 書拉密女打斷並接續她良人的話，盼望良人舒暢的享受她的所是，並且那些愛神，失去他

【7:6】How¹ beautiful and how pleasant in delights / You are, O love!

【7:7】This your stature is like a palm tree, / And your breasts are like the clusters.

【7:8】I said, I will climb the¹ palm tree; / I will take hold of its branches; / And let your breasts be like clusters of the vine, / And the fragrance of your nose like apples,

【7:9a】And the roof of your mouth like the best wine —

7:6¹ (beautiful) While the Spirit is speaking (vv. 1-5), Christ, the Beloved, inserts some words of praise for His lover (vv. 6-9a). In vv. 6-7 the Beloved praises His lover first in her beauty and pleasantness, which delight others, and then in her mature stature, in which she is like Christ (a palm tree—Eph. 4:13), and in her rich feeding of others (breasts like the clusters).

7:8¹ (palm) This indicates that the Beloved will enjoy her mature stature of Christ (palm tree—Eph. 4:13) and share it with the members of His Body (branches—John 15:5a). He wishes that her feeding of others would be rich (breasts like clusters of the vine), that her intuition (nose) would be fragrant for nourishing others in life (apples), and that her foretaste would be of the power of the age to come (best wine—v. 9a; John 2:10; Matt. 26:29).

7:9¹ (Going) The Shulammitte interrupts and continues the words of her Beloved, wishing that He would enjoy smoothly what she could be, and that

二 與她的良人同工 9 下～13

【7:9 下】¹ 爲我的良人下咽舒暢，流入睡覺人的嘴中。

【7:10】^a 我屬我的良人，他也戀慕我。

【7:11】我的良人，來罷，你我可以出到¹ 田間；你我可以在¹ 村莊住宿。

們自覺的人（睡覺人一參林後五 14～15，）也要享受主所享受的。這指明我們與別人同工，必須成爲他們的享受。

● 7:11¹ 基督的佳偶願意從一地到另一地寄居（在村莊住宿，）爲要與她良人一同完成那爲着全世界（田間）的工作。這指明她在完成主工作的事业上，不是分門結黨的。她把工作開放，使別人能到那裏來寄居，她也能往別處寄居。這是保守一個身體裏的一個工作。

有分於主的工作，不是爲主作工，乃是與主同工。（林前三 9 上，林後六 1 上。）我們要與主同工，就需要在生命裏成熟，需要與主是一，我們的工作也必須是爲着祂的身體。書拉密女是所羅門的配偶，照料所有的葡萄園，（八 11，）就是全地的眾召會和眾信徒。這指明我們的工作該爲着身體，不只爲着一個城市。我們必須有一種爲着全世界的工作。這就是保羅所作的，他建立眾地方召會，然後作工，使眾地方召會成爲基督身體完滿的實現。

B. Working Together with Her Beloved vv. 9b-13

【7:9b】¹ Going down smoothly for my beloved, / Gliding through the lips of those who sleep.

【7:10】^a I am my beloved's, / And his desire is for me.

【7:11】Come, my beloved, let us go forth into the¹ fields; / Let us lodge in the¹ villages.

those who love God in losing consciousness of themselves (those who sleep—cf. 2 Cor. 5:14-15) would enjoy what the Lord would enjoy. This indicates that our working together with others must become their enjoyment.

7:11¹ (fields) Christ's lover wants to carry out with her Beloved the work that is for the entire world (fields) by sojourning from one place to another (lodging in the villages). This indicates that she is not sectarian in carrying out the Lord's work. She keeps the work open, so that others can come to sojourn there and she can go to sojourn elsewhere. This is to keep one work in one Body.

To share in the work of the Lord is not to work for the Lord but to work together with the Lord (1 Cor. 3:9a; 2 Cor. 6:1a). To work with the Lord, we need the maturity in life, we need to be one with the Lord, and our work must be for His Body. The Shulammite works as Solomon's counterpart, taking care of all the vineyards (8:11), the churches and the believers on the whole earth. This indicates that our work should be for the Body, not just one city. We must have a work that is for the entire world. This is what Paul did by establishing local churches and then working to bring them into the full realization of the Body of Christ.

【7:12】我們清晨起來往¹葡萄園去，看看葡萄^a發芽開花沒有，石榴放蕊沒有；我在那裏要將我的愛情給你。

【7:13】^{1a}風茄放香，在我們的門口有各樣^b新陳佳美的果子。我的良人，這些都是我為你存留的。

雅歌 第八章

陸 盼望被提

八 1 ~ 14

一 為她的肉體歎息

1

● 7:12¹ 她與她良人勤奮的工作，不是為她自己，乃是在眾召會（葡萄園）裏，為着使別的信徒發芽、開花、放蕊。她在眾召會裏將她的愛情獻給她的良人。

● 7:13¹ 她與良人同工時，有相互的愛（由風茄所表徵—創三十 14 ~ 16，）在他們這對相愛的夫婦之間散放香味出去，這表徵愛基督之人與基督之間新婚的愛，並且在他們工作的地方，有許多馨香和新陳佳美的果子，（參加五 22 ~ 23，弗五 9，）是她在愛裏為她良人存留的。

【7:12】Let us rise up early for the¹ vineyards; / Let us see if the vine has^a budded, / If the blossom is open, / If the pomegranates are in bloom; / There I will give you my love.

【7:13】The^{1a} mandrakes give forth fragrance, / And over our doors are all choice fruits, /^b New as well as old. / These, my beloved, I have stored up for you.

SONG OF SONGS 8

VI. Hoping to Be Raptured

8:1-14

A. Groaning for Her Flesh

v. 1

7:12¹ (vineyards) She and her Beloved work diligently not for herself but in the churches (vineyards) for other believers to bud, blossom, and bloom. In the churches she renders her love to her Beloved.

7:13¹ (mandrakes) In her working together with her Beloved there is a mutual love (signified by mandrakes—Gen. 30:14-16) giving forth its fragrance between them as a couple who love each other, signifying the bridal love between the lover of Christ and Christ, and in their working places there are plenty of fragrant and choice fruits (cf. Gal. 5:22-23; Eph. 5:9), new and old, which she stores up for her Beloved in love.

【8:1】哦，巴不得你像我的¹兄弟，像
喫我母親奶的兄弟！我在²外頭遇見
你就與你親嘴，誰也不輕看我。

二 盼望蒙拯救
脫離肉體的歎息，
指明她盼望被提
2 ~ 4

【8:2】我必引導你，領你進我¹母親的
家；我領受了她的教訓；我要使你喝
石榴汁釀的香酒。

● 8:1¹ 到這時候，基督的佳偶在生命裏成熟到一個地步，除了仍有肉體之外，她已在每一方面與基督一式一樣。佳偶既曉得一切從她肉體而來的難處，就盼望基督能在肉體上作她的兄弟，就是由恩典（她母親—加四 26）所生的，意即盼望祂在肉體上與她一樣。在詩意上，這指明她為她的肉體歎息。在 2 ~ 4 節她盼望蒙拯救脫離她為肉體的歎息，指明她盼望藉着身體的得贖而被提。（羅八 23，林後五 1 ~ 8，弗四 30 下。）

● 8:1² 即在肉體的限制之外。當她的身體改變形狀，（腓三 21，）她將和主成為一樣，（約壹三 2，）沒有人會因着她在肉體裏的短缺而輕看她。

● 8:2¹ 在 2 ~ 3 節，基督的佳偶盼望能和她的良人在天上的耶路撒冷相遇，在那裏她要藉恩典

【8:1】O that you were like a¹ brother to me, / Who nursed
at my mother's breasts! / If I found you² outside, I would
kiss you, / And none would despise me.

B. Hoping to Be Saved
from Her Groaning for the Flesh,
Indicating Her Hope to Be Raptured
vv. 2-4

【8:2】I would lead you and bring you / Into my¹ mother's
house, / Who has instructed me; / I would make you
drink spiced wine / From the juice of my pomegranate.

8:1¹ (brother) At this point the lover of Christ is mature in life to the extent that she has become the same as Christ in every respect, except that she still has the flesh. Realizing all the troubles that come from her flesh, the lover wishes that Christ could be her brother in the flesh who was born of grace (her mother—Gal. 4:26), i.e., that He would be the same as she is in the flesh. This indicates poetically her groaning for her flesh. In vv. 2-4 she is hoping to be saved from her groaning for the flesh, indicating that she hopes to be raptured through the redemption of her body (Rom. 8:23; 2 Cor. 5:1-8; Eph. 4:30b).

8:1² (outside) I.e., outside the limitation of the flesh. When her body is transfigured (Phil. 3:21), she and the Lord will be the same (1 John 3:2), and no one will despise her because of her shortage in the flesh.

8:2¹ (mother's) In vv. 2-3 the lover of Christ hopes that she and her Beloved could meet in the heavenly Jerusalem, where she is perfected

8:3^a
歌二 6

【8:3】^a 他的左手必在我頭下，他的右手必將我抱住。

8:4^a
歌一 5
8:4^b
歌二 7
三 5

【8:4】耶路撒冷的^a 眾女子阿，我^{1b} 鄭重的囑咐你們，不要驚動，不要叫醒我所愛的，等她自己情願。

三 被提之前 5 ~ 14

8:5^a
歌三 6

【8:5】那從^a 曠野上來，¹ 靠着她良人的是誰呢？² 我在蘋果樹下叫醒你：你母親在那裏爲你劬勞；生你的在那裏爲你劬勞。

（她母親的家—加四 26）得成全；她也盼望能給她的良人一條路，享受她經歷神聖生命所得的豐富（石榴汁釀的香酒，）好在祂的懷抱中作祂的滿足，正如主在她被提前懷抱她一樣。（二 6。）

● 8:4¹ 她的良人囑咐好管閒事的信徒（耶路撒冷的眾女子，）不要從她對被提的正當盼望中叫醒她，直等她醒在祂面前的時候，就是她在被提時面對面遇見祂的時候。

● 8:5¹ 由說話的第三者所表徵的那靈問說，這位曾經獨自從屬靈的曠野（屬世的环境）上來，（三 6，）而如今靠着她良人從肉體的曠野（屬地的範圍）上來的基督佳偶是誰？當她正等候祂

【8:3】^a His left hand would be under my head, / And his right hand would embrace me.

【8:4】^a I ¹ adjure you, O ^b daughters of Jerusalem, / Do not rouse up or awaken my love / Until she pleases.

C. Before the Rapture vv. 5-14

【8:5】Who is this who comes up from the ^a wilderness, / ¹ Leaning on her beloved? / ² I awakened you under the apple tree: / There your mother was in labor with you; / There she was in labor and brought you forth.

by grace (her mother's house—Gal. 4:26), and that she could afford her Beloved a way to enjoy the riches of her experience of the divine life (spiced wine from the juices of her pomegranate) for His satisfaction in His embracing, as in His embracing before rapture (2:6).

8:4¹ (adjure) Her Beloved charges the meddling believers (daughters of Jerusalem) not to awaken her from her proper hope of rapture until she wakes up in the countenance of His face, i.e., until she meets Him face to face in rapture.

8:5¹ (Leaning) The Spirit, signified by a third person speaking, asks who this lover of Christ is who came up once from the spiritual wilderness (the worldly environment) by herself (3:6) and now comes up from the fleshly wilderness (the earthly realm) by leaning on her Beloved.

8:3^a
S. S. 2:6

8:4^a
S. S. 2:7;
3:5
8:4^b
S. S. 1:5

8:5^a
S. S. 3:6

【8:6】求你將我放在你心上如^{1a}印記，
帶在你臂上如戳記；因為愛如死之堅
強，嫉妒如²陰間之殘忍；所閃的光
是火的閃光，是耶和華的烈焰。

的來臨時，她正與祂一同出去迎接祂。（參太
二五 1。）

● 8:5² 這裏基督回答說，她是悔改的罪人，在
主這位生命的供應者（蘋果樹一二 3）裏面，藉着
重生（生，）憑着恩典（她母親一加四 26，弗二 8
上）而得救。這裏，在她基督徒生活的終極完成裏，
主題醒祂的佳偶，甚至到如今她仍然一無所是，不
過是一個藉基督恩典得拯救的罪人。

● 8:6¹ 當佳偶聽見她良人在 5 節所說的話，她
就承認，直到她被提的時候，憑她自己是不能在她
良人裏面站立並活着的。當她還在肉體，在舊造裏
的時候，她不信靠自己，只求她的良人，用祂的愛
（心）和祂的力量（臂）保守她，因為祂的愛如不
能搖動的死一樣堅強，祂的嫉妒如不可征服的陰間
一樣殘忍，這陰間如同妒忌的耶和華，祂乃是烈火，
（申四 24，）將一切消極的事物燒盡。祂的愛，試
煉不能熄滅，逼迫不能淹沒，任何財寶也不能換取。
（7，羅八 35～39，林前十三 1～3。）

● 8:6² 見太十一 23 註 1。

【8:6】Set me as a^{1a} seal on your heart, / As a seal on your
arm; / For love is as strong as death, / Jealousy is as
cruel as² Sheol; / Its flashes are the flashes of fire, / A
flame of³ Jehovah.

As she is waiting for His coming, she is going out with Him to meet Him
(cf. Matt. 25:1).

8:5² (I) Here Christ answers that she is a sinner who has repented
and has been saved by grace (her mother—Gal. 4:26; Eph. 2:8a)
through regeneration (birth) in Him as the Provider of life (apple
tree—2:3). Here, at the consummation of her Christian life, the Lord
reminds His lover that even now she is nothing—a sinner saved by the
grace of Christ.

8:6¹ (seal) When the lover hears what her Beloved spoke in v. 5, she
admits that by herself she is not able to stand and live in her Beloved
until her rapture. Having no trust in herself while she is still in the
flesh, the old creation, she asks her Beloved to keep her by His love
(heart) and His strength (arm), for His love is as strong as unshakable
death and His jealousy is as cruel as unconquerable Sheol, which is like
the jealous Jehovah, who is a consuming fire (Deut. 4:24) that burns
up all the negative things. His love cannot be quenched by trials nor
drowned by persecutions nor replaced by any wealth (v. 7; Rom. 8:35-
39; 1 Cor. 13:1-3).

8:6² (Sheol) See note 23¹ in Matt. 11.

8:6³ (Jehovah) Heb. Jah; a shortened form of Jehovah.

【8:7】這愛，眾水不能熄滅，洪水也不能淹沒。若有人拿家中所有的財寶要換這愛，就全被藐視。

【8:8】我們有一小¹妹；她的兩乳尚未長成：當我們的妹妹被人題親的日子，我們當爲她怎樣辦理？

【8:9】她若是¹牆，我們要在其上建造銀的城垛；她若是¹門，我們要用香柏木板圍護她。

● 8:8¹ 因爲佳偶在追求基督並在她對經歷基督的終極完成上，已經在生命上成熟，於是她在被提前與基督一同關心愛基督的年幼者，他們的信與愛（兩乳—提前 14）尚未成熟。她關心如何成全年幼者，使他們在生命上成熟，以建造基督的身體，並愛基督，直等他們在愛裏許配給基督，以構成基督的新婦。（林後十一 2，加四 19。）

● 8:9¹ 倘若年幼者（見 8 註 1）是牆，爲着從世界分別出來（聖別，）基督成熟的佳偶就要根據基督的救贖（銀，）在這人身上海建造城垛來成全這人。倘若年幼者是門，作爲入口讓人進入基督，基督的佳偶同她的良人就要用基督屬天和得榮的人性，（太二六 64，徒三 13，）並祂屬天的人生命（香柏木—腓二 7～8，）在這四圍建造護衛來成全這人。這指明基督的佳偶是

【8:7】Many waters cannot quench love, / Nor do floods drown it. / If a man gave all the substance of his house for love, / It would be utterly despised.

【8:8】We have a little¹sister, / And she has no breasts: / What shall we do for our sister / On the day when she is spoken for?

【8:9】If she is a¹wall, / We will build on her a battlement of silver; / And if she is a¹door, / We will enclose her with boards of cedar.

8:8¹ (sister) Since the lover has matured in life in pursuing Christ and in the ultimate consummation of her experience of Christ, before her rapture she with Christ is concerned for the younger lovers of Christ, whose faith and love (breasts—1 Tim. 1:14) have not yet matured. She is concerned about how to perfect the younger ones to mature in life for the building up of the Body of Christ and to love Christ until they are betrothed to Him in love for the constituting of the bride of Christ (2 Cor. 11:2; Gal. 4:19).

8:9¹ (wall) If the younger one (see note 8¹) is a wall for separation from the world (sanctification), Christ's mature lover with her Beloved will perfect that one by building upon her a battlement based on the redemption of Christ (silver). If the younger one is a door as an entry for people to enter into Christ, the lover of Christ with her Beloved will perfect that one by building an enclosure around her with Christ's heavenly and glorified humanity (Matt. 26:64; Acts 3:13) and His heavenly human life (cedar—Phil. 2:7-8). This indicates that the lover of

【8:10】我是¹牆，我的兩乳像其上的樓；
那時，我在他眼中像得着平安的人。

【8:11】所羅門在¹巴力哈們有一葡萄園：
他將這^a葡萄園交給看守的人，每人要
爲其中的果子交一千舍客勒銀子。

【8:12】我自己的葡萄園在我面前。所
羅門哪，一千舍客勒歸你，二百舍客
勒歸看守果子的人。

有經歷的人，不僅知道如何餵養別人，也知道如何照着他們特別的需要，用正確的材料將他們建造起來。

● 8:10¹ 這裏基督的佳偶見證她是聖別的人（分別的牆，）她的信和愛已經得着發展（兩乳像樓—提前一 14，）與 8 節不成熟的信徒相對。在她良人眼中，她就像根據聖別而得着平安的人。（帖前五 23 與註 2。）

● 8:11¹ 意，一切的主。所羅門是偉大的主，有許多葡萄園租給人看守，好得着出產。看守葡萄園的人，要付給所羅門一千舍客勒。每個看守葡萄園的人，都有助手看守果子。每個看守葡萄園的人，必須付給看守果子的人二百舍客勒。（12。）在基督的工作裏，基督乃是一切工作（葡萄園）的主。我們這些愛基督的人，乃是看守葡萄園的人，有分於基督一部分的工作。照着主的要求，我們該付給

【8:10】I am a ¹wall, and my breasts are like towers; / Then I was in his eyes like one who has found peace.

【8:11】Solomon had a vineyard at ¹Baal-hamon: / He let out the ^avineyard to keepers; / Each was to bring a thousand shekels of silver for its fruit.

【8:12】My vineyard, which is mine, is before me. / You will have the thousand, O Solomon; / And those who keep its fruit, two hundred.

Christ is an experienced one who knows not only how to nourish others but also how to build them up with the proper materials according to their particular need.

8:10¹ (wall) Here the lover of Christ testifies that she is a sanctified one (a separating wall) whose faith and love have been developed (breasts like towers—1 Tim. 1:14), in contrast to the immature believer in v. 8. In the eyes of her Beloved she is like a person who has obtained peace based on sanctification (1 Thes. 5:23 and note 2).

8:11¹ (Baal-hamon) Meaning Lord of all. Solomon as a great lord who possessed many vineyards rented the vineyards to keepers in order to gain produce. The vineyard keepers would pay Solomon one thousand shekels. Each vineyard keeper had helpers to keep the fruit, and he had to pay them two hundred shekels (v. 12). In the work of Christ, Christ is the Lord of all the works (vineyards). We, as Christ's lovers, are vineyard keepers, who participate in one part of Christ's work. According to the Lord's requirement, we should pay Him the one thousand shekels, i.e.,

【8:13】你這住在園中的，我的同伴都要聽你的^{1a}聲音，求你使我也得聽見。

祂一千舍客勒，就是將祂所要求的付給祂。我們與主一同作工，我們沒有『助手，』所以我們這些看守葡萄園的人能自己看守果子。因此我們不是將二百舍客勒給別人，乃是給我們自己。這就等於主將二百舍客勒給我們作賞賜。11～12節給我們看見，我們與主同工，必須超過祂所要求的。主要求我們不但將祂所交付我們的給祂，還要將祂所給我們的連本帶利給祂。（太二五 26～27。）當主回來時，祂要根據這利息賞賜我們。這賞賜不是照着主的恩典，乃是照着祂的公義。

我們的良人基督乃是萬人的主，擁有一切，（徒十 36，）我們這些愛祂的人，因着基督的恩典，（羅三 24，）就是神愛的流出，（林後十三 14，）白白的分享祂一切所有的。（林前三 21～22。）但我們這些愛祂的人仍然應當將該給的給祂——我們的良人；這不是盡本分，乃是愛的事。（參加五 13。）那作我們的良人，與我們聯結為一的基督，仍然喜歡給我們公義的賞賜。（提後四 8。）這暗示我們的良人基督，為着我們剩餘的勞苦給我們賞賜，鼓勵我們在愛裏為祂忠信的勞苦；（參太二五 20～23；）因此，這乃是公義的賞賜。

● 8:13¹ 基督的佳偶求祂這位住在作祂園子之信徒裏面的，使她同伴聽見祂聲音時，她也得聽見。這指明我們這些愛基督的人，為我們的良人基督工

【8:13】O you who dwell in the gardens,/ My companions listen for your^{1a} voice;/ Let me hear it.

pay Him what He requires. In our work with the Lord we do not have “helpers”; hence, we as the vineyard keepers are able to keep the fruit ourselves. Thus, instead of giving the two hundred shekels to others, we give it to ourselves. This is the same as the Lord giving us two hundred shekels as a reward. Verses 11-12 show that our work with the Lord must exceed what He requires. The Lord requires not only what He has delivered to us but what He has given to us with interest (Matt. 25:26-27). With this interest as the basis, the Lord will reward us when He comes back. This reward will be given not according to the Lord's grace but according to His righteousness.

Christ as our Beloved is the Lord of all, possessing all things (Acts 10:36), and we as His lovers share in all His possessions (1 Cor. 3:21-22) freely in the grace of Christ (Rom. 3:24), which is the issue of the love of God (2 Cor. 13:14). Yet we as His lovers still should give Him as our Beloved what we should give, not as a duty but as a matter of love (cf. Gal. 5:13). Christ as our Beloved, joining Himself to us as one, still likes to give us a reward of righteousness (2 Tim. 4:8). This implies that Christ as our Beloved gives us a reward for the residue of our labor as an incentive to our faithfulness in our labor for Him in love (cf. Matt. 25:20-23); hence, it is a reward of righteousness.

8:13¹ (voice) The lover of Christ asks Him who dwells in the believers as His gardens to let her hear His voice while her companions listen for His voice. This indicates that in the work that we as the lovers of Christ

【8:14】我的良人哪，^{1a}願你快來，如羚羊或小牡鹿在香草山上。

作時，該與祂交通。我們與祂同工時，需要維持我們與祂的交通，一直聽祂。（參路十 38 ～ 42 與 42 註 1。）

● 8:14¹ 作為這卷詩意之書的結語，基督的佳偶禱告，求祂在復活的大能（羚羊和小牡鹿）裏快快回來，設立那要充滿全地，祂甘甜美麗的國（香草山。）（啓十一 15，但二 35。）這樣的禱告描繪基督這位新郎和祂的佳偶新婦之間，在新婚之愛裏的聯結與交通；這正如約翰這位愛基督者的禱告（作為聖經的結語）一樣，乃是啓示神關於祂神聖之愛裏基督與召會的永遠經綸。（啓二二 20。）

【8:14】^{1a}Make haste, my beloved, / And be like a gazelle or a young hart / Upon the mountains of spices.

do for Him as our Beloved, we should fellowship with Him. As we are working with Him, we need to maintain our fellowship with Him, always listening to Him (cf. Luke 10:38-42 and note 42¹).

8:14¹ (Make) As the concluding word of this poetic book, the lover of Christ prays that her Beloved would make haste to come back in the power of His resurrection (gazelle and young hart) to set up His sweet and beautiful kingdom (mountains of spices), which will fill the whole earth (Rev. 11:15; Dan. 2:35). Such a prayer portrays the union and communion between Christ as the Bridegroom and His lovers as the bride in their bridal love, in the way that the prayer of John, a lover of Christ, as the concluding word of the Holy Scriptures, reveals God's eternal economy concerning Christ and the church in His divine love (Rev. 22:20).

聖經

THE HOLY BIBLE

舊約恢復本

Old Testament Recovery Version

以賽亞書

Isaiah

以賽亞書

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四 神對付猶大王亞哈斯的不信 七 1～八 8

五 基督爲以馬內利 八 9～22

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ISAIAH

Outline

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1. The Unveiling of Christ as the Great Light (9:1-5)

2. The Unveiling of Christ as the Wonderful One (9:6-7)

3. Jehovah's Chastisement on the Kingdom of Israel (9:8—10:4)

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七 藉着基督所帶進的復興 十一 1 ~ 16

八 為耶和華所愛之子民享受的救恩 十二 1 ~ 6

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A. The Judgment of Jehovah— To Destroy Babylon because of Its Cruel Destruction of Many Nations (13:1—14:23)

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D. The Judgment of Jehovah—To Devastate Moab because of Its Pride (15:1—16:14)

E. The Judgment of Jehovah—To Ruin and Forsake Damascus because of Its Invasion into Israel (17:1—18:7)

F. The Judgment of Jehovah—To Strike and Desolate Egypt because of Its Idols and Wise Men (19:1-25)

七 耶和華的審判— 因古實成了以色列所仰望的，埃及成了以色列所誇耀的，以致埃及被擄，古實被遷徙 二十 1～6

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九 耶和華不審判度瑪 二一 11～12

十 耶和華的審判—亞拉伯因其好戰而遭戰爭的重災，以致荒涼 二一 13～17

十一 耶和華的審判—耶路撒冷城（異象谷）因不可赦的罪孽而遭踐踏 二二 1～25

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十二 耶和華的審判—推羅因其一切美麗與其所有尊貴人的驕傲，而被亞述人毀滅 二三 1～18

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B. Christ as the Servant of Jehovah (41:1—66:24)

1. As Typified by Cyrus the King of Persia and by Israel (41:1-29)

2. As a Covenant for the People and a Light for the Nations (42:1-25)

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- b 耶和華對祂僕人以以色列牧養的話 四四 1 ~ 28
- c 耶和華的僕人和見證人 四五 1 ~ 25
- 4 如古列所豫表的，釋放耶和華所愛之被擄的以色列脫離巴比倫 四六 1 ~ 四八 22
- 5 如耶和華之申言者以賽亞所豫表的，為眾民的約，復興徧地 四九 1 ~ 五十 11
 - a 耶和華僕人的三個身位 四九 1 ~ 9 上
 - b 被擄者蒙福的歸回 四九 9 下 ~ 13
 - c 耶和華如何寶愛錫安 四九 14 ~ 21
 - d 耶和華向列國舉手，向萬民豎立旌旗，好聚集錫安四散的俘虜 四九 22 ~ 26
 - e 錫安被棄的原因 五十 1 ~ 3
 - f 耶和華的僕人（以賽亞，豫表基督）所領受的教誨，並他所過的生活 五十 4 ~ 9
 - g 敬畏耶和華並聽從祂僕人聲音者，如何行在暗中而有亮光 五十 10 ~ 11
- 6 關於耶和華對祂所愛之以色列愛的對付 五一 1 ~ 五二 12
 - a 耶和華對以色列的呼召 五一 1 ~ 3
 - b 耶和華為着以色列的公義與救恩 五一 4 ~ 8
 - c 耶和華為着以色列的膀臂 五一 9 ~ 16
 - d 耶和華對耶路撒冷的鼓勵 五一 17 ~ 23
 - e 耶和華對錫安的鼓勵 五二 1 ~ 6
 - f 耶和華為着錫安和耶路撒冷的好信息 五二 7 ~ 10
 - g 耶和華吩咐以色列離開巴比倫 五二 11 ~ 12
- 7 基督作為耶和華僕人的亨通，與以色列從被擄歸回並復興的關係 五二 13 ~ 15
- 8 基督藉祂代替的死並繁增的復活所完成大能的救贖，與祂作以色列安全之約的關係 五三 1 ~ 五四 17

- b. Jehovah's Word of Shepherding to His Servant Israel (44:1-28)**
- c. A Servant and a Witness of Jehovah (45:1-25)**
- 4. As Typified by Cyrus to Release Jehovah's Captives of the Beloved Israel from Babylon (46:1-48:22)**
- 5. As Typified by Isaiah the Prophet of Jehovah for a Covenant of the People to Restore the Land (49:1-50:11)**
 - a. The Three Persons of the Servant of Jehovah (49:1-9a)**
 - b. The Blessed Return of the Captives (49:9b-13)**
 - c. How Jehovah Treasures Zion (49:14-21)**
 - d. Jehovah Lifting Up His Hand to the Nations and His Banner unto the Peoples for the Gathering of the Dispersed Captives of Zion (49:22-26)**
 - e. The Reason for Zion's Being Forsaken (50:1-3)**
 - f. The Instruction the Servant of Jehovah (Isaiah, Typifying Christ) Received and the Life He Lived (50:4-9)**
 - g. How He Who Fears Jehovah and Hears the Voice of His Servant Has Light While Walking in Darkness (50:10-11)**
- 6. In Relation to Jehovah's Loving Dealing with His Beloved Israel 51:1-52:12)**
 - a. Jehovah's Calling of Israel (51:1-3)**
 - b. Jehovah's Righteousness and Salvation for Israel 51:4-8)**
 - c. Jehovah's Arm for Israel (51:9-16)**
 - d. Jehovah's Encouragement to Jerusalem (51:17-23)**
 - e. Jehovah's Encouragement to Zion (52:1-6)**
 - f. Jehovah's Good News for Zion and Jerusalem (52:7-10)**
 - g. Jehovah's Charge to Israel to Depart from Babylon (52:11-12)**
- 7. The Prosperity of Christ as the Servant of Jehovah in Relation to Israel's Return from Captivity and Her Restoration (52:13-15)**
- 8. Christ's Dynamic Redemption through His Vicarious Death and Reproductive Resurrection in Relation to His Being the Covenant for Israel's Security (53:1-54:17)**

- a 基督藉祂代替的死並繁增的復活所完成大能的救贖 五三 1～12
- b 作以色列安全的約 五四 1～17
- 9 基督是給以色列之永約，乃向大衛所顯之確定憐憫，其與以色列亨通的關係 五五 1～五六 12
 - a 基督是給以色列之神聖供備的中心 五五 1～5
 - b 尋找耶和華並轉向祂和祂的話 五五 6～13
 - c 守公平並行公義，就得亨通且蒙耶和華悅納 五六 1～8
- d 責備瞎眼的守望者與利己的牧人 五六 9～12
- 10 與耶和華僕人基督無關的雅各家，其惡人邪惡的光景和需要 五七 1～五八 14
 - a 義人和敬虔人死去倒好，使他們從惡人分別出來 五七 1～2
 - b 雅各家的惡人所行的惡事 五七 3～10
 - c 雅各家的惡人不記念耶和華，也不懼怕祂 五七 11～13 上
 - d 耶和華賜福與投靠祂者 五七 13 下～21
 - e 雅各家的假冒為善 五八 1～9 上
 - f 耶和華對雅各家的訓誨 五八 9 下～14
- 11 作救贖主拯救雅各脫離他們的罪和罪孽，並成為以色列的光和榮耀，直到永遠 五九 1～六十 22
 - a 耶和華的手臂並非縮短不能拯救 五九 1～2
 - b 雅各的罪和罪孽 五九 3～8
 - c 雅各的罪和罪孽的結果 五九 9～15 上
 - d 耶和華向着雅各拯救的膀臂（基督作為耶和華的僕人有耶和華的大能） 五九 15 下～21
 - e 基督作為耶和華的僕人，成為以色列的光和榮耀，直到永遠 六十 1～22

- a. His Dynamic Redemption through His Vicarious Death and Reproductive Resurrection (53:1-12)
- b. His Being the Covenant for Israel's Security (54:1-17)
- 9. Christ's Being an Eternal Covenant to Israel, Even the Sure Mercies Shown to David, in Relation to Israel's Prosperity (55:1—56:12)
 - a. Christ Being the Center of the Divine Provisions to Israel (55:1-5)
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 - c. Preserving Justice and Doing Righteousness for Prosperity and Jehovah's Acceptance (56:1-8)
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- 10. The Evil Condition and the Need of the Wicked of the House of Jacob Who Have Nothing to Do with Christ as the Servant of Jehovah (57:1—58:14)
 - a. It Being Better for the Righteous and the Godly to Die That They May Be Separated from the Wicked (57:1-2)
 - b. The Evils of the Wicked of the House of Jacob (57:3-10)
 - c. The Wicked of the House of Jacob Not Remembering Jehovah and Not Fearing Him (57:11-13a)
 - d. Jehovah's Blessing to Him Who Takes Refuge in Him (57:13b-21)
 - e. The Hypocrisy of the House of Jacob (58:1-9a)
 - f. The Instruction of Jehovah to the House of Jacob (58:9b-14)
- 11. As the Redeemer to Save Jacob from Their Sins and Iniquities and Become Israel's Light and Glory Forever (59:1—60:22)
 - a. Jehovah's Hand Not Being So Short That It Cannot Save (59:1-2)
 - b. The Sins and Iniquities of Jacob (59:3-8)
 - c. The Issue of Jacob's Sins and Iniquities (59:9-15a)
 - d. The Saving of Jehovah's Arm (Christ as the Servant of Jehovah Having the Dynamic Might of Jehovah) toward Jacob (59:15b-21)
 - e. Christ as the Servant of Jehovah Becoming Israel's Light and Glory Forever (60:1-22)

- 12 耶和華的受膏者基督作為耶和華的僕人，其職事帶進以色列的復興 六一 1～六三 19
- a 耶和華受膏者的職事 六一 1～3
 - b 以色列的復興 六一 4～六三 19
- 13 作耶和華僕人之基督的再來，帶進以色列並萬物的復興，終極完成於新天新地 六四 1～六六 24

- 12. The Ministry of the Anointed of Jehovah, Christ as the Servant of Jehovah, Issuing In the Restoration of Israel (61:1—63:19)**
- a. The Ministry of the Anointed of Jehovah (61:1-3)**
 - b. The Restoration of Israel (61:4—63:19)**
- 13. The Second Coming of Christ as the Servant of Jehovah, Bringing In the Restoration of Israel and of All Things, Which Consummates in the New Heaven and New Earth (64:1—66:24)**

書介

著者：以賽亞。（一 1，太三 3，約十二 38～41，羅十五 12。）

著時：主前第八世紀末期及主前第七世紀初期。

著地：耶路撒冷。

涵蓋時段：約六十四年，從主前約七百六十年，即烏西雅（亞撒利雅）王去世前幾年，到主前約六百九十六年，即希西家去世後幾年。（六 1，一 1。）

主 題：

耶和華藉着成為肉體、
釘死十架、復活、升天、
並再來的基督所施的救恩

INTRODUCTION

Author: Isaiah (1:1; Matt. 3:3; John 12:38-41; Rom. 15:12).

Time of Writing: The late eighth and early seventh centuries B.C..

Place of Writing: Jerusalem.

Time Period Covered: About sixty-four years, from around 760 B.C., a few years before the death of King Uzziah (Azariah), to about 696 B.C., a few years after the death of Hezekiah (6:1; 1:1).

Subject:

**The Salvation of Jehovah
through the Incarnated, Crucified,
Resurrected, Ascended, and Coming Christ**

以賽亞書 第一章

壹 耶和華對祂所愛子民
及列國的救恩
— 1 ~ 十二 6

一 爲父的耶和華對祂兒女
以色列的抱怨、懲治、
愛的勸勉與應許
— 1 ~ 五 30

【1:1】當^a烏西雅、^b約坦、^c亞哈斯、^d希西家作猶大王的時候，亞摩斯的兒子¹以賽亞所看見，關於猶大和耶路撒冷的^e異象：

● 1:1¹ 意，耶和華的救恩。以賽亞書就其論到神在基督裏永遠之經綸的內容而言，在眾申言者的書中是領先的。本書是以賽亞所看見的異象，（1，）是以賽亞所看見的話，（二 1，）也是以賽亞所得的默示。（十三 1，十五 1。）以賽亞書中的異象、話和默示，與神在基督裏永遠的經綸有關，本書透徹的說到這經綸。

以賽亞書揭示，神在愛裏向祂所愛之以色列所施的對付，以及祂對列國公義的審判，帶進了基督，就是救主；（四三 3，四九 26；）這位救主基督是神（九 6）成爲肉體來作人，（七 14，）兼有神性

ISAIAH 1

I. The Salvation of Jehovah
to His Beloved People and the Nations

1:1 — 12:6

A. Jehovah the Father's Complaint against
His Children Israel, His Chastisement of Them,
and His Loving Exhortation and Promise to Them

1:1 — 5:30

【1:1】The^a vision of¹ Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of^b Uzziah,^c Jotham, ^d Ahaz, and ^e Hezekiah, the kings of Judah:

1:1¹ (Isaiah) Meaning the salvation of Jah. The book of Isaiah, in its content concerning God's eternal economy in Christ, is the leading book among all the books of the prophets. This book is the vision that Isaiah saw (v. 1), the word that Isaiah saw (2:1), and the burden that Isaiah saw (13:1; 15:1). The vision, word, and burden in Isaiah are concerned with God's eternal economy in Christ, which is thoroughly covered in this book.

The book of Isaiah unveils that God's dealing in love with His beloved Israel and His righteous judgment upon the nations bring in Christ, the Savior (43:3; 49:26), who is God (9:6) incarnated to be a man (7:14), possessing both the divine nature and the human nature

1:1^a
Num. 12:6
1:1^b
2 Chron. 26:1
1:1^c
2 Chron. 27:1
1:1^d
2 Chron. 28:1
1:1^e
2 Chron. 29:1;
32:32

1:1^a
代下二六 1
1:1^b
代下二七 1
1:1^c
代下二八 1
1:1^d
代下二九 1
三二 32
1:1^e
民十二 6

【1:2】天哪，^a要聽；地阿，要側耳聽；
因為耶和華說，我養育^{1b}兒女，將他
們養大，他們竟背叛我。

和人性，（四 2，）活在這地上，（五三 2～3，
四二 1～4，）被釘十字架，（五三 7～10 上，
12，）復活，（五三 10 下～11，）升天，（五二
13，）並再來，（四十 10，六四 1，）在神包羅萬
有的救恩裏（十二 2～3）應付神選民和列國的需要，
（九 1～7，四九 6，）以帶進受造卻墮落之宇
宙萬物的復興，（二 2～5，十一 6～9，三五 1～
10，三十 26，）終極完成於新天新地，直到永遠。

（六五 17。）因此，以賽亞書的內容包括神整個新
約的經綸，從神成為肉體（太一 18～25）到新天
新地，（啓二一～二二，）而以舊約神對付以色列
和審判列國為背景。按照以賽亞的豫言，那為着神
聖定旨而經過過程的基督，是神聖三一行動大輪（結
一 15 與註 1）的中心與普及，為着神聖的分賜，就
是將祂自己分賜到祂的選民裏面，以完成祂的經綸。

● 1:2¹ 在以賽亞書，神以三重的方式向以色列
施愛：作為父親，（2～3，六三 16，六四 8，）
作為乳養的母親，（六六 13，）以及作為丈夫。

（五四 5。）因神是以愛對付祂所愛的以色列，所
以一般而言，祂向他們所施的對付不是審判，乃是
懲治。然而，神向外邦列國所施的對付，乃是基於
神的義，基於祂的公正，所施的審判。

神對付人是按着祂的所是。神是聖別且公義的，
祂是聖別者和公義者。（4，二四 16 上。）祂是聖
別者來懲治祂的子民，使他們得以聖別；（來十二

【1:2】^aHear, O heavens, and hearken, O earth, / For Jehovah
has spoken: / I have brought up^{1b} children, and I have raised
them; / And yet they have rebelled against Me.

(4:2), living on this earth (53:2-3; 42:1-4), crucified (53:7-10a, 12),
resurrected (53:10b-11), ascended (52:13), and coming (40:10; 64:1) to
meet the need of God's chosen people and the nations (9:1-7; 49:6) in
God's all-inclusive salvation (12:2-3), that the restoration of all things,
of the created yet fallen universe (2:2-5; 11:6-9; 35:1-10; 30:26), may
be brought in, which will consummate in the new heaven and new
earth for eternity (65:17). Hence, the content of Isaiah covers God's
entire economy of the New Testament, from the incarnation (Matt.
1:18-25) to the new heaven and new earth (Rev. 21-22), with the Old
Testament background of God's dealing with Israel and His judgment
upon the nations. According to Isaiah's prophecy, the Christ who was
processed for the divine purposes is the centrality and universality of
the great wheel of the move of the Divine Trinity (Ezek. 1:15 and note
1) for the accomplishing of His economy in the divine dispensing of
Himself into His elect.

1:2¹ (children) In the book of Isaiah, God's love toward Israel is
exercised in a threefold way: as a Father (1:2-3; 63:16; 64:8), as a
nursing Mother (66:13), and as a Husband (54:5). Since God deals with
His beloved Israel in a loving way, His dealing with them, in general, is
a matter not of judgment but of chastisement. God's dealing with the
Gentiles, the nations, however, is a matter of judgment based on God's
righteousness, on His justice.

God deals with people according to what He is. God is holy and
righteous; He is the Holy One and the righteous One (v. 4; 24:16a).
As the Holy One, He chastises His people that they may be holy (Heb.

1:3^a
耶九 3, 6

【1:3】牛認識主人，驢認識主人的槽；
以色列卻^a不認識，我的民卻不留意。

1:4^a
賽五七 3~4
太三 7

【1:4】噫，犯罪的國民，罪孽深重的百姓，作惡的^a種類，行事敗壞的兒女！
他們離棄耶和華，藐視以色列的聖者，與祂生疏而退後。

【1:5】你們¹還有何處可受責打？你們還要繼續²背道麼？你們已經滿頭疼痛，全心發昏；

1:6^a
路十 34

【1:6】從腳掌到頭頂，沒有一處完好；盡是傷口，青腫，與新打的傷痕；都沒有收口，沒有^a纏裹，也沒有用油滋潤。

10；）祂是公義者來審判列國，因為他們不公正、不公義。見二六 13 註 1。

● 1:5¹ 或，為何還要受責打？

● 1:5² 耶和華懲治以色列人，是因他們的背道，就是他們離棄神，轉向並事奉別的神。（耶二 13。）

【1:3】The ox knows his owner, / And the donkey, his master's manger; / But Israel does^a not know, / My people do not much consider.

【1:4】Alas, sinful nation, / A people heavy with iniquity, / ^aSeed of evildoers, / Children acting corruptly! / They have forsaken Jehovah; / They have despised the Holy One of Israel; / They have become estranged and have gone backward.

【1:5】¹Where will you be stricken again? / Will you continue your² apostasy? / The whole head has become sick, / And the whole heart faint;

【1:6】From the sole of the foot even to the head, / There is no soundness in it, / Only bruises and blows / And raw wounds — / They have not been pressed out nor^a bound up / Nor softened with oil.

12:10), and as the righteous One, He judges the nations because they are not just and righteous. See note 13¹ in ch. 26.

1:5¹ (Where) Or, Why.

1:5² (apostasy) Jehovah chastised the children of Israel because of their apostasy, i.e., their forsaking God and turning to and serving another god (Jer. 2:13).

1:3^a
Jer. 9:3, 6

1:4^a
Isa. 57:3-4;
Matt. 3:7

1:6^a
Luke 10:34

【1:7】你們的地土荒涼；你們的城邑被火焚燬；你們的田地在你們眼前被外人侵吞，就成為荒涼，如同被外人傾覆的一樣。

【1:8】僅存^a錫安¹城，好像葡萄園的草棚、瓜田的茅屋、被圍困的城邑。

【1:9】^a若不是萬軍之耶和華給我們稍留餘種，我們早已像^b所多瑪，和蛾摩拉一樣了。

【1:10】你們所多瑪的官長阿，要聽耶和華的話；你們蛾摩拉的百姓阿，要側耳聽我們神的訓誨。

【1:11】耶和華說，你們所獻的許多^a祭物，與我何益呢？公綿羊的燔祭和肥畜的脂油，我已經穀了；公牛、羊羔和公山羊的血，我都不喜悅。

【1:12】你們來^a朝見我的時候，誰要你們手中帶着這些，踐踏我的院宇呢？

【1:7】Your land is a desolation; / Your cities are burned with fire; / Your field — in your sight / Strangers devour it; / It is a desolation, like something overthrown by strangers.

【1:8】And the^a daughter of Zion is left / Like a booth in a vineyard, / Like a hut in a cucumber field, / Like a besieged city.

【1:9】^aUnless Jehovah¹ of hosts / Had left to us a surviving few, / We would have been like^b Sodom, / We would have resembled Gomorrah.

【1:10】Hear the word of Jehovah, / You rulers of Sodom; / Harken to the instruction of our God, / You people of Gomorrah.

【1:11】What is the multitude of your^a sacrifices to Me? / Says Jehovah. / I have had My fill of burnt offerings of rams / And the fat of fed cattle; / The blood of bulls and lambs / And goats, I do not delight in.

【1:12】When you come to^a appear before Me, / Who has required this of your hand, / To trample My courts?

1:8^a
2 Kings 19:21

1:9^a
Lam. 3:22;
Rom. 9:29
1:9^b
Gen. 19:24;
Rev. 11:8

1:11^a
1 Sam. 15:22;
Psa. 50:8-9;
Prov. 15:8

1:12^a
Exo. 23:17;
34:23

● 1:8¹ 直譯，女兒。

1:9¹ (of) Or, Sabaoth. So throughout the book.

1:8^a
王下十九 21

1:9^a
哀三 22
羅九 29
1:9^b
創十九 24
啓十一 8

1:11^a
撒十五 22
詩五十 8~9
箴十五 8

1:12^a
出二三 17
三四 23

【1:13】你們不要再帶虛浮的供物來；
你們所燒的香是我所憎惡的。守月朔
和安息日，宣召大會，也是我所憎惡
的；作罪孽又守嚴肅會，我不能容忍。

【1:14】你們的月朔和所定的節期，我¹
心裏^a恨惡；這些都成了我的重擔；
我擔當得不耐煩了。

【1:15】你們伸開^a雙手禱告，我必遮眼
不看你們；就是你們多多禱告，我也不
聽。你們的手滿了殺人的^b血。

【1:16】^{1a}你們要洗濯自己，潔淨自己；
從我眼前除掉你們的惡行；要止住^b
作惡，

【1:13】Bring no more vain offerings; / Incense is an
abomination to Me. / New moon and Sabbath, the calling
of convocations — / I cannot bear iniquity and the solemn
assembly.

【1:14】Your new moons and your appointed feasts / My soul^a
hates; / They have become a burden on Me; / I am weary of
bearing them.

【1:15】Thus, when you spread forth your^a hands, / I will hide
My eyes from you; / Even though you multiply your prayers,
/ I will not hear. / Your hands are full of^b blood;

【1:16】^{1a}Wash yourselves; cleanse yourselves. / Turn away
the evil of your deeds / From before My eyes. / Cease doing
what is^b evil;

1:14^a
Amos 5:21

1:15^a
Psa. 134:2;
1 Tim. 2:8
1:15^b
Isa. 59:3

1:16^a
Jer. 4:14;
1 John 3:3
1:16^b
Psa. 34:14;
37:27;
1 Pet. 3:11;
3 John 11

● 1:14¹ 直譯，魂。

● 1:16¹ 耶和華懲治祂所愛的兒女之後，以
賽亞陳明耶和華對受懲治的子民愛的勸勉（16～
17）和應許。耶和華愛的應許乃是赦免（18）和復
興（26～27）的應許。

1:16¹ (Wash) After Jehovah's chastisement on His beloved children,
Isaiah presents Jehovah's loving exhortation (vv. 16-17) and promise
to His chastised people. Jehovah's loving promise is a promise of
forgiveness (v. 18) and of restoration (vv. 26-27).

【1:17】學習行善；尋求公平，¹解救受欺壓的；給^a孤兒伸冤，為寡婦辨屈。

【1:18】耶和華說，你們來，我們彼此辯論。你們的罪雖像硃紅，必變^a白如¹雪；雖紅如丹顏，必白如¹羊毛。

【1:19】你們若甘心聽從，必喫地上的美物；

【1:20】若不聽從，反倒悖逆，必被刀劍吞滅；這是耶和華親口說的。

● 1:17¹ 或，糾正殘暴的。

● 1:18¹ 在神完滿的救恩裏，祂不僅赦免我們的罪，使我們免去罪的刑罰，除去我們在祂面前的罪案；祂也洗去我們裏面罪的痕迹，使我們變白如雪，白如羊毛。雪和羊毛在性質上都是白的。因此，我們蒙神洗淨的結果，不僅是成為白的，更是在性質上成為白的，如同未曾被玷污一樣。使我們變白如雪的洗，乃是藉着耶穌基督的血，（約壹一 7，來一 3 下，啓一 5，）在外面地位上的洗；而使我們白如羊毛的洗，乃是藉着神的靈，並藉着祂的生命，（林前六 11 與註，多三 5 與註 3，）在裏面性質上新陳代謝的洗。參啓一 14 註 2。

【1:17】Learn to do good. / Seek justice; / Correct the ruthless. / Defend the ^aorphan; / Plead for the widow.

【1:18】Come now and let us reason together, / Says Jehovah. / Though your sins are like scarlet, / They will be as ^awhite as ¹snow; / Though they are as red as crimson, / They will be like ¹wool.

【1:19】If you are willing and listen, / You will eat the good of the land;

【1:20】But if you refuse and rebel, / You will be devoured by the sword; / For the mouth of Jehovah has spoken.

1:18¹ (snow) In God's full salvation He not only forgives our sins, exempting us from the penalty of our sins and removing the record of our sins from before Him; He also washes away the traces of sins in us, making us as white as snow and white like wool. Both snow and wool are naturally white. Hence, as a result of God's washing, we become not only white but also naturally white, as if we had never been defiled. The washing that makes us as white as snow is a positional washing from without through the blood of Jesus Christ (1 John 1:7; Heb. 1:3b; Rev. 1:5), whereas the washing that makes us white like wool is a washing of our nature metabolically from within by God's Spirit and by His life (1 Cor. 6:11 and note; Titus 3:5 and note 4). Cf. note 14² in Rev. 1.

【1:21】忠信的城，何竟變為^a妓女！從前充滿了公平，有公義居在其中，現今卻有兇手居住！

【1:22】你的銀子變為渣滓，你的酒攪水變淡；

【1:23】你的首領居心悖逆，與盜賊作伴；他們都喜愛賄賂，追求贓私，不為孤兒伸冤，寡婦的案件也不得呈到他們面前。

【1:24】因此，主萬軍之耶和華以色列的大能者說，哎，我要向我的¹對頭雪恨，向我的¹仇敵報復；

【1:25】我必反手加在你身上。我必^a煉盡你的渣滓，如同用鹼煉過，也必除淨你的雜質。

【1:26】我也必恢復你的審判官，像起初一樣，恢復你的謀士，像起先一般。然後，你必稱為公義之城，忠信之邑。

● 1:24¹ 參太四 10 註 1。神懲治以色列，因為以色列背叛神到一個地步，不僅成為神國裏面的對頭，更成為神國之外的仇敵。

【1:21】How the faithful city / Has become a^a harlot! / She who was full of justice, / She in whom righteousness once lodged, / But now murderers!

【1:22】Your silver has become dross; / Your wine diluted with water;

【1:23】Your rulers are rebellious / And companions of thieves; / They all love bribes / And chase after rewards; / They do not defend the orphan, / Nor does the widow's plea come before them.

【1:24】Hence, the Lord Jehovah of hosts, / The Mighty One of Israel, declares: / Ah, I will ease Myself of My¹ adversaries, / And I will avenge Myself of My¹ enemies;

【1:25】And I will turn My hand against you. / I will thoroughly^a purge away your dross as with lye, / And I will remove all your alloy.

【1:26】And I will restore your judges as at the first / And your counselors as at the beginning. / Afterward you will be called the city of righteousness, / The faithful city.

1:24¹ (adversaries) Cf. note 10¹ in Matt. 4. God chastised Israel because Israel had rebelled against God to such an extent that they became not only His adversaries, who were within God's nation, but also His enemies, who were outside God's nation.

【1:27】錫安必因公平得蒙救贖，其中歸回的人，必因公義得蒙救贖。

【1:28】但悖逆的和犯罪的必一同敗亡，離棄耶和華的必致消滅。

【1:29】¹ 你們必因所喜愛的² 橡樹抱愧；你們必因所選擇的園子蒙羞。

【1:30】因為你們必如葉子凋落的橡樹，又像無水的園子；

【1:31】有權勢的必如¹ 麻屑，他的工作好像火星；他們都要一同焚燬，無人撲滅。

● 1:29¹ 許多古卷作，他們。

● 1:29² 拜偶像時所用的樹。

● 1:31¹ 即擊打亞麻時所掉落的纖維。

【1:27】Zion will be ransomed with justice, / And her returning ones with righteousness.

【1:28】And there will be the shattering of rebels and sinners together, / And those who forsake Jehovah will meet their end.

【1:29】For ¹you will be ashamed of the ²terebinths / That you have taken pleasure in; / And you will be embarrassed at the gardens / That you have chosen.

【1:30】For you will be like a terebinth / Whose leaves are falling, / And like a garden / In which there is no water;

【1:31】And the strong man will become ¹tow, / And his work a spark; / And they will both burn together, / And there will be none to extinguish them.

1:29¹ (you) Many MSS read, they.

1:29² (terebinths) Trees used in the worship of idols.

1:31¹ (tow) I.e., fibers shaken off from flax when beaten.

以賽亞書 第二章

【2:1】亞摩斯的兒子以賽亞所看見，關於猶大和耶路撒冷的話：

(以色列國的復興
二 2 ~ 5)

【2:2】^{ab} 末後的日子，耶和華殿的^{1c} 山必堅立於諸山之頂，高舉過於眾岡陵；^d 萬國的民都要湧向這山；

● 2:2¹ 這裏的山表徵以色列國，而本節下文的諸山和眾岡陵表徵列國。以色列國在復興時，（太十九 28，徒三 21，）要成為列國中領頭的。

2:2^a
2~4;
彌四 1~3
2:2^b
徒二 17
2:2^c
詩六八 15~16
賽二七 13
亞八 3
2:2^d
詩二二 27
八六 9
賽十一 10
耶三 17

ISAIAH 2

【2:1】The word which Isaiah the son of Amoz saw concerning Judah and Jerusalem:

(The Restoration of the Nation of Israel)
2:2-5

【2:2】^aBut in the ^blast days / The ^{1c}mountain of the house of Jehovah will be established / On the top of the mountains; / And it will be lifted up above the hills; / And all the ^dnations will stream to it,

2:2¹ (mountain) The mountain here signifies the kingdom of Israel, whereas the mountains and the hills later in the verse signify the kingdoms of the nations. In the restoration (Matt. 19:28; Acts 3:21) the nation of Israel will be the foremost among the nations.

2:2^a
vv. 2-4;
Micah 4:1-3
2:2^b
Acts 2:17
2:2^c
Psa. 68:15-16;
Isa. 27:13;
Zech. 8:3
2:2^d
Psa. 22:27;
86:9;
Isa. 11:10;
Jer. 3:17

2:3^a
耶三一 6
五十 5
亞八 21, 23
2:3^b
詩二四 3
賽三十 29
2:3^c
參路二四 47

【2:3】多族的民要前來，說，^a來罷，
我們登耶和華的^b山，上雅各神的殿；
祂必¹將祂的道路教導我們，使我們
行祂的路徑。因為²訓誨必出於錫安，
耶和華的言語必出於^c耶路撒冷；

2:4^a
參珥三 10
啓六 4
2:4^b
詩四六 9
賽十一 9
何二 18
亞九 10

【2:4】祂必在列國之間¹施行審判，為
多族的民斷定是非。^a他們要將刀打
成犁頭，把槍打成鐮刀；這國不舉刀
攻擊那國，他們也不再學習^b戰事。

2:5^a
詩八九 15
弗五 8
約壹一 7

【2:5】雅各家阿，來罷，我們在耶和華
的光中^a行走。

● 2:3¹ 直譯，本於祂的道路；指明祂教導的源頭。

● 2:3² 希伯來文，torah，妥拉，常譯為律法。
在千年國的時候，復興的以色列國要在這國的屬地
部分，（六一 6，亞八 20～23，）就是人子的國（太
十三 41，啓十一 15）作祭司；在基督裏的得勝信
徒要在屬天部分，（啓二十 6，）就是父的國（太
十三 43）作祭司。藉着這祭司職任，列國的民都要
得着教導和訓誨。見亞八 20 註 1。

● 2:4¹ 在復興的時候，基督要成為地上惟一的
掌權者。見三二 1 註 1。

【2:3】And many peoples will come and say, / ^aCome and let
us go up to the ^bmountain of Jehovah, / To the house of the
God of Jacob, / That He may instruct us ¹in His ways, / And
that we may walk in His paths. / For from Zion will go forth
²instruction, / And the word of Jehovah from ^cJerusalem;

【2:4】And He will ¹judge between the nations, / And will
decide matters for many peoples. / ^aAnd they will beat their
swords into plowshares, / And their spears into pruning
knives; / Nation will not lift up sword against nation, / Nor
will they learn ^bwar anymore.

【2:5】House of Jacob, come and let us ^awalk in the light of
Jehovah.

2:3¹ (in) Lit., out of; indicating the source of His instruction.

2:3² (instruction) Heb. torah, frequently translated law. During the
millennium, the thousand-year kingdom, the restored nation of Israel will
be the priests in the earthly part of the kingdom (61:6; Zech. 8:20-23), the
kingdom of the Son of Man (Matt. 13:41; Rev. 11:15), and the overcoming
believers in Christ will be the priests in the heavenly part (Rev. 20:6), the
kingdom of the Father (Matt. 13:43). By this priesthood all the peoples of
the nations will be taught and instructed. See note 20¹ in Zech. 8.

2:4¹ (judge) In the restoration Christ will be the unique ruler on
earth. See note 1¹ in ch. 32.

2:3^a
Jer. 31:6;
50:5;
Zech. 8:21, 23
2:3^b
Psa. 24:3;
Isa. 30:29
2:3^c
cf. Luke 24:47

2:4^a
cf. Joel 3:10;
Rev. 6:4
2:4^b
Psa. 46:9;
Isa. 11:9;
Hosea 2:18;
Zech. 9:10

2:5^a
Psa. 89:15;
Eph. 5:8;
1 John 1:7

【2:6】耶和華阿，你離棄了你百姓雅各家，是因他們充滿了東方的風俗，作觀兆的，像非利士人一樣，並與外邦人聯手。

(耶和華使高傲的列國
受屈辱的審判
二 7 ~ 22)

【2:7】他們的地滿了¹金銀，財寶也無窮；他們的地滿了馬匹，車輛也無數。

【2:8】他們的地^a滿了偶像；他們跪拜自己手所造的，就是自己指頭所作的。

【2:9】如此，平常人屈膝，顯貴人降卑下跪；所以不可饒恕他們。

【2:10】你當進入^a巖穴，藏在土中，躲避耶和華的驚嚇，和祂威嚴的榮光。

● 2:7¹ 列國不僅富有錢財，更富有偶像。(8, 20。)偶像總是與錢財並行。這就是為何錢財被稱為『瑪門。』(太六 24，路十六 9，11，13。)因為列國信靠偶像，所以神審判他們，為要貶抑他們。(9 ~ 22。)

【2:6】For You have abandoned Your people, / The house of Jacob; / Because they are full of customs from the east, / And they are soothsayers like the Philistines, / And they clasp hands with the children of foreigners.

(Jehovah's Humiliating Judgment
on the Haughty Nations)
2:7-22

【2:7】Their land is full of¹silver and gold, / And their treasures are limitless; / Their land is also full of horses, / And their chariots are limitless.

【2:8】And their land is^afull of idols; / They bow down to the work of their hands, / To that which their fingers have made.

【2:9】Thus the ordinary man is humbled, and the man of distinction is abased — / But do not forgive them.

【2:10】Enter into the^arock, / And hide in the dust, / From the dread of Jehovah, / And from the splendor of His majesty.

2:7¹ (silver) The nations were rich not only in money but also in idols (vv. 8, 20). Idols and money go together. This is the reason that money is called mammon (Matt. 6:24; Luke 16:9, 11, 13). Because the nations trusted in idols, God judged them in order to humiliate them (vv. 9-22).

2:8^a
耶二 28
徒十七 16

2:10^a
賽二 19, 21
啓六 15

2:8^a
Jer. 2:28;
Acts 17:16

2:10^a
Isa. 2:19, 21;
Rev. 6:15

【2:11】人^{1a}高傲的眼目必降為卑，人的狂傲都必屈服；到那日，惟獨耶和華被尊崇。

【2:12】因為必有萬軍之耶和華的一個¹日子，臨到一切驕矜高傲的，和一切高擡自己的，使其降為卑；

【2:13】又臨到利巴嫩一切高大的¹香柏樹，和巴珊一切的¹橡樹；

【2:14】又臨到一切¹高山，和一切聳起的¹岡陵；

【2:15】又臨到每一高臺，和每一堅固的城牆；

● 2:11¹ 因為列國是高傲的，耶和華必須藉着審判貶抑他們，使他們降低。神對高傲之列國的審判，引進神人基督，（四 2，5～6，）帶來以色列國的復興，（四 3～6，二 2～5，）這復興帶進國度並終極完成於新天新地。（六五 17。）

● 2:12¹ 見珥一 15 註 1。

● 2:13¹ 豫表狂傲的人，就是高擡自己的人。

● 2:14¹ 按豫表乃是表徵國家、邦國、王國。

【2:11】Man's^{1a} haughty look will be abased, / And the loftiness of men will be humbled; / But Jehovah alone will be exalted / In that day.

【2:12】For Jehovah of hosts will have a¹ day / Over everything proud and lofty, / And over everything lifted up that it may be abased;

【2:13】Over all the¹ cedars of Lebanon, / Which are lofty and lifted up, / And over all the¹ oaks of Bashan;

【2:14】Over all the¹ lofty mountains, / And over all the¹ hills that are lifted up;

【2:15】Over every high tower, / And over every fortified wall;

2:11¹ (haughty) Because the nations were haughty, it was necessary for Jehovah to humiliate them, to bring them down, through judgment. God's judgment on the haughty nations ushers in the God-man, Christ (4:2, 5-6), issuing in the restoration of the nation of Israel (4:3-6; 2:2-5), which brings in the kingdom and consummates in the new heaven and new earth (65:17).

2:12¹ (day) See note 15¹ in Joel 1.

2:13¹ (cedars) Typifying lofty persons, those who lift themselves up.

2:14¹ (lofty) In figure signifying countries, nations, and kingdoms.

【2:16】又臨到他施一切的船隻，並一切可喜愛的¹美物；

【2:17】平常人的^a高傲必屈服，顯貴人的狂傲必降為卑；到那日，惟獨耶和華被尊崇。

【2:18】偶像必全然消逝。

【2:19】耶和華興起使地大震動的時候，人必進入^a石洞，進入土穴，躲避耶和華的驚嚇，和祂威嚴的榮光。

【2:20】到那日，人必將他們所造、供自己跪拜的銀偶像和金偶像，拋給田鼠和蝙蝠；

【2:21】到耶和華興起使地震動的時候，人好進入磐石洞中，進入巖石穴裏，躲避耶和華的驚嚇，和祂威嚴的榮光。

【2:22】你們休要倚靠人，他鼻孔裏不過有氣息；他可算甚麼呢？

【2:16】Over all the ships of Tarshish, / And over all their pleasant¹ artifacts.

【2:17】And the^a haughtiness of the ordinary man will be humbled, / And the loftiness of the men of distinction will be abased; / But Jehovah alone will be exalted / In that day.

【2:18】And the idols will vanish completely.

【2:19】And men will go into caves in the^a rocks / And into holes in the dust, / From the dread of Jehovah, / And from the splendor of His majesty, / When He arises to make the earth tremble.

【2:20】In that day a man will cast / His idols of silver and his idols of gold, / Which they made for themselves to bow down to, / To the moles and to the bats,

【2:21】So that they may go into the crevices of the rocks / And into the clefts of the cliffs, / From the dread of Jehovah, / And from the splendor of His majesty, / When He arises to make the earth tremble.

【2:22】Stop regarding man, / Whose life breath is in his nostrils. / For of what value is he considered to be?

● 2:16¹ 或，塑像。原文意不詳。

2:16¹ (artifacts) Or, images. The meaning of the Hebrew is uncertain.

2:17^a
賽二 11

2:17^a
Isa. 2:11

2:19^a
賽二 10
啓六 15

2:19^a
Isa. 2:10;
Rev. 6:15

以賽亞書 第三章

3:1^a
耶三七 21
三八 9

【3:1】看哪，主萬軍之耶和華快要從耶路撒冷和猶大，^a除掉人各種的倚靠，就是一切所倚靠的糧，和一切所倚靠的水；

【3:2】除掉勇士和戰士，審判官和申言者，占卜的和長老，

【3:3】五十夫長和尊貴人，謀士、有巧藝的和通曉法術的。

【3:4】主說，我必使^a青年人作他們的首領，使反覆無定的人轄管他們。

【3:5】百姓要彼此欺壓，各人受鄰舍的欺壓。青年人必侮慢老年人，卑賤人必侮慢尊貴人。

【3:6】人在父家拉住弟兄，說，你有衣服，可以作我們的官長，這些敗落的事歸在你手下罷；

ISAIAH 3

【3:1】For now the Lord Jehovah of hosts / Is ^ataking away from Jerusalem and from Judah / Every kind of support — / All the support of bread / And all the support of water;

【3:2】The mighty man and the man of war, / The judge and the prophet, / And the diviner and the elder;

【3:3】The captain of fifty and the highly regarded; / And the counselor, the wise magician, and the knowledgeable enchanter.

【3:4】And I will make ^ayouths their rulers, / And capriciousness will rule over them.

【3:5】And the people will be oppressed, each by the other, / And each by his neighbor. / The youth will be arrogant to the elder, / And the contemned one to the one who is honored.

【3:6】When a man takes hold of his brother / In his father's house and says, / You have clothing, you be our ruler, / And these ruins will be under your hand;

3:1^a
Jer. 37:21;
38:9

3:4^a
Eccl. 10:16

3:4^a
傳十 16

【3:7】那時他必揚聲說，我不作裹傷的人，因我家中沒有¹糧食，也沒有衣服，你們不可立我作百姓的¹官長。

【3:8】耶路撒冷絆跌，猶大仆倒，因為他們的言語和行為都與耶和華作對，違抗祂榮光的眼目。

【3:9】他們的面色證明自己的不正；他們宣揚自己的罪，並不隱瞞，好像^a所多瑪一樣。¹他們有禍了，因為他們自招禍害！

【3:10】你們要對義人說，他們必享福樂，因為要喫自己行為所結的果子。

【3:11】惡人有禍了！他必遭災難，因為要照自己手所行的受報應。

● 3:7¹ 神對祂子民的懲治，有一部分乃是從他們除去一切首領，以致無人治理他們。（2～4。）以賽亞在這裏把首領與糧食聯在一起。一個人要作首領，就必須餵養人。治理和餵養不僅是一對，更是循環的互相効力，互為因果。因此，若有餵養就有治理，若有治理就有餵養。在召會中，若有正確的餵養，一切就會有秩有序。

● 3:9¹ 他們，直譯，他們的魂。

【3:7】He will solemnly say, / I will not be the one who binds your wounds, / For in my house there is no¹ food or clothing; / Do not appoint me as¹ ruler of the people.

【3:8】For Jerusalem stumbles, / And Judah falls, / Because their speech and their actions are against Jehovah, / To rebel against the eyes of His glory.

【3:9】The countenance of their faces witnesses against them, / And they declare their sin like^a Sodom; / They do not hide it. / Woe to their soul! / For they have brought evil upon themselves.

【3:10】Say to the righteous that it will go well with them, / For they will eat the fruit of their actions.

【3:11】Woe to the wicked man! It will go badly with him. / For the result of his deeds will be done to him.

3:7¹ (food) As part of His chastisement of His people, God took away from them all their rulers, leaving them with no rulers (vv. 2-4). Here Isaiah links the ruler with the food supply. To be a ruler, one must feed the people. Ruling and feeding are not only a pair; they also work together in a cycle and give rise to each other. Thus, if there is feeding, there is ruling, and if there is ruling, there is feeding. In the church, when there is the proper feeding, everything will be in order.

【3:12】至於我的百姓，孩童欺壓他們，
婦女轄管他們。我的百姓阿，引導你的使你走錯，且隱藏你當行的道路。

【3:13】耶和華站立辯論，站着審判百姓。

【3:14】耶和華必控訴民中的長老和首領，說，喫盡葡萄園果子的，就是你們；從貧窮人所奪的，都在你們家中。

【3:15】主萬軍之耶和華說，你們為何壓制我的百姓，搓磨貧窮人的臉呢？

【3:16】耶和華又說，因為錫安的女子高傲，行走挺項，賣弄眼目，俏步徐行，腳下玎璫；

【3:17】所以主必使錫安的女子頭長禿瘡，耶和華又使她們赤露下體。

【3:18】到那日，主必除掉她們華美的腳釧、髮網、月牙圈，

【3:12】 My people — their oppressors are children, / And women rule over them. / O My people, those who lead you are leading you astray; / And the path for your ways they have hidden.

【3:13】 Jehovah stands firm to contend, / And He stands to judge the people.

【3:14】 Jehovah will enter into judgment / With the elders of His people and their rulers. / It is you who have consumed the vineyard; / The spoil of the poor is in your houses.

【3:15】 What do you mean by crushing My people / And grinding the faces of the poor? / Declares the Lord Jehovah of hosts.

【3:16】 Moreover Jehovah said, / Because the daughters of Zion are haughty, / And walk around with outstretched necks / And lusting eyes, / And trip along with quick, little steps, / And rattle the anklets on their feet;

【3:17】 The Lord will strike the scalp of the daughters of Zion with scabs, / And Jehovah will expose their secret parts.

【3:18】 In that day the Lord will remove the beauty of their anklets, headbands, and crescents;

【3:19】耳墜、手鐲、貴價的帕子，

【3:20】華冠、足鍊、華帶、香盒、符囊，

【3:21】戒指、鼻環，

【3:22】禮服、外套、披肩、荷包，

【3:23】手鏡、細麻衣、裹頭巾、蒙身的帕子。

【3:24】必有臭爛代替馨香，繩索代替腰帶，光禿代替美髮，麻衣繫腰代替華服，烙傷代替美容。

【3:25】你的男丁必倒在刀下，你的勇士必倒在陣上；

【3:26】¹錫安的城門必悲傷、哀號，她必荒涼坐在地上。

【3:19】The ear pendants, the bracelets, and the costly veils;

【3:20】The headdresses, the ankle chains, the sashes, the bottles of aromas, and the amulets;

【3:21】The finger rings and the nose rings;

【3:22】The formal gowns, the frocks, the wraps, and the purses;

【3:23】The mirrors, the fine linen garments, the turbans, and the veils.

【3:24】And instead of a sweet smell there will be rottenness; / And instead of a belt, an encircling rope; / Instead of well-set hair, baldness; / And instead of fine garments, the girding of oneself with sackcloth; / A brand instead of beauty.

【3:25】Your men will fall by the sword, / And your mighty, in battle;

【3:26】Then her gates will mourn and lament, / And she, being desolated, will sit on the ground.

● 3:26¹ 直譯，她。

以賽亞書 第四章

4:1^a
路一 25

【4:1】在那日，七個¹女人必拉住一個男人，說，我們喫自己的食物，穿自己的衣服；但求你許我們歸你名下；求你除掉我們的^a羞恥。

（神人基督的引進，
帶來以色列國的復興
四 2～6）

4:2^a
耶二三 5
亞三 8
六 12

【4:2】到¹那日，對以色列逃脫的人，²耶和華的^a苗必成為他們的華美榮耀，而且²地的果子必成為他們的誇耀光彩。

● 4:1¹ 本節是神的審判（三章）與基督之間的連接點。根據 2 節，對這些逃脫神審判的女人，基督是耶和華的苗，必成為她們的華美榮耀，而基督是地的果子，必成為她們的誇耀光彩。這乃是藉着神的審判，引進神人基督。

● 4:2¹ 以色列國將來復興的日子。（太十七 11，十九 28，徒一 6，三 21，十五 16。）

● 4:2² 本書揭示基督是神人。耶和華的苗，指基督的神性，顯示祂神聖的性情；地的果子，（路一 42，）指基督的人性連同祂屬人的性情。作為耶和華的苗，基督是出於神，出於永遠。（約八 42，彌五 2。）作為地的果子，基督有土造的屬人身體，（創二 7，）長自於地。（參五三 2。）在復興的時候，

ISAIAH 4

【4:1】And seven¹ women will grasp / One man in that day, / Saying, We will eat our own bread / And wear our own clothes; / Just let us bear your name; / Take away our^a reproach.

（The Ushering In of the God-man, Christ,
Issuing In the Restoration of the Nation of Israel）
4:2-6

【4:2】In¹ that day the^{2a} Shoot of Jehovah will be beauty and glory, and the² Fruit of the earth, excellence and splendor, to those of Israel who have escaped.

4:1¹ (women) This verse is a link between God's judgment (ch. 3) and Christ. According to v. 2, to these women who escaped God's judgment, Christ as the Shoot of Jehovah will be beauty and glory, and Christ as the fruit of the earth will be excellence and splendor. This is the ushering in of the God-man, Christ, through God's judgment.

4:2¹ (that) The day of the coming restoration of the nation of Israel (Matt. 17:11; 19:28; Acts 1:6; 3:21; 15:16).

4:2² (Shoot) In this book Christ is unveiled as the God-man. The Shoot of Jehovah refers to Christ's deity, showing His divine nature, and the fruit of the earth (Luke 1:42) refers to Christ's humanity with His human nature. As the Shoot of Jehovah, Christ comes out of God, out of eternity (John 8:42; Micah 5:2). As the fruit of the earth, Christ, having a human body made of dust (Gen. 2:7), grows out of the earth (cf. 53:2).

4:1^a
Luke 1:25

4:2^a
Jer. 23:5;
Zech. 3:8;
6:12

【4:3】那時，剩在錫安、留在耶路撒冷的，就是一切^a記名在耶路撒冷存活的，必稱為聖。

【4:4】因為主已用審判的靈，和焚燒的靈，將錫安女子的污穢^a洗去，又將耶路撒冷中殺人的血潔除。

對以色列逃脫的人，基督在祂的神性裏必成為他們的華美榮耀；基督在彰顯祂神性華美和榮耀的人性裏，必成為他們的誇耀光彩。耶和華的苗，指明基督成為肉體，乃是耶和華神新的發展，為使三一神將祂自己在祂的神性裏伸枝出來，進到人性裏。（七 14，太一 22～23。）這乃是為着耶和華神在宇宙中的擴增與開展。地的果子，指基督作為耶和華神聖的苗，也成了出於地的肉體之人。（約一 14，來二 14。）這是為使三一神在人性裏得着繁增與繁衍。祂這帶着神聖生命的人，乃是一粒種子，一粒麥子，要藉着死而復活產生許多子粒，就是眾信徒，作祂的眾弟兄。（約十二 24，二十 17，羅八 29。）

耶和華的苗，指神聖生命的豐富、新鮮、活力、生長和生產力。地的果子，指基督的人性裏所生產、完成並彰顯的出產物。正如在四福音裏所看見的，基督所生出的一切果子，都來自神聖的生命，卻是在基督的人性裏產生的。在神人基督裏面，神與人成為一而共同生活，以神為裏面的生命，以人為外面的果子。

【4:3】And he who is left over in Zion and remains in Jerusalem will be called holy, everyone who has been^awritten down in Jerusalem for life;

【4:4】When the Lord has^awashed away the filth of the daughters of Zion and has cleansed away the bloodstains of Jerusalem from her midst, by the¹judging Spirit and the burning Spirit.

In the restoration, to those of Israel who have escaped, Christ in His deity will be beauty and glory, and in His humanity, which expresses His divine beauty and glory, He will be excellence and splendor. The Shoot of Jehovah denotes that through His incarnation Christ is a new development of Jehovah God for the Triune God to branch Himself out in His divinity into humanity (7:14; Matt. 1:22-23). This is for Jehovah God's increase and spread in the universe. The fruit of the earth denotes that Christ, as the divine Shoot of Jehovah, also becomes a man of flesh from the earth (John 1:14; Heb. 2:14). This is for the Triune God to be multiplied and reproduced in humanity. As a man with the divine life, He is a seed, a grain of wheat, to produce many grains, His believers as His many brothers, through His death and resurrection (John 12:24; 20:17; Rom. 8:29).

The Shoot of Jehovah denotes the riches, the refreshing, the vigor, the growth, and the productive power of the divine life. The fruit of the earth denotes the produce brought forth, carried out, and expressed in Christ's humanity. As seen in the four Gospels, all the fruit borne by Christ came out of the divine life, but it was produced in Christ's humanity. In Christ, the God-man, God and man live together as one, with God as the life inwardly and man as the fruit outwardly.

4:4¹ (judging) Lit., the Spirit of judgment and the Spirit of burning.

【4:5】耶和華必創造日間的^a煙雲，並
夜間^b火焰的照亮，遮覆錫安山全境，
且遮覆其所有宣召的大會；因為榮耀
必成為¹罩蓋，遮覆一切。

【4:6】並且必有帳棚，白日成蔭，可以
避暑，並作避難所和^a藏身處，可以
躲避狂風暴雨。

● 4:5¹ 在復興的時候，基督在祂的神性裏作耶和華的苗，並在祂的人性裏作地的果子，要成為榮耀，作遮覆的罩蓋，並成為恩典，作覆庇的帳棚。

（6。）罩蓋是基督在祂神性裏遮覆的榮耀，要遮覆錫安山全境，且遮覆其所有宣召的大會，也就是說，遮覆耶和華神在地上一切的權益。基督的榮耀要成為兩部分的罩蓋遮覆全境：日間有煙雲作避暑的遮蔭；夜間有火焰照亮的雲驅除黑暗。（參出四十 38，民九 15。）帳棚（6）是神人基督在祂人性裏帶着恩典，作神選民覆庇的保護和防衛。（約一 14，林後十二 9。）

【4:5】Jehovah will create over the entire region of Mount Zion and over all her convocations a^a cloud of smoke by day, and the brightness of a^b fiery flame by night; for the glory will be a¹ canopy over all.

【4:6】And there will be a tabernacle as a daytime shade from the heat and as a refuge and a^a cover from storm and rain.

4:5¹ (canopy) In the restoration Christ as the Shoot of Jehovah in His divinity and the fruit of the earth in His humanity will be a covering canopy of glory and an overshadowing tabernacle of grace (v. 6). The canopy is the covering glory of Christ in His divinity that will cover the entire region of Mount Zion and all its convocations, i.e., all the interests of Jehovah God on the earth. The glory of Christ will cover this entire region as a canopy of two sections: a cloud of smoke for a shade from the heat in the daytime, and a cloud of brightness of a fiery flame to keep the darkness away at night (cf. Exo. 40:38; Num. 9:15). The tabernacle (v. 6) is the God-man, Christ, in His humanity with His grace to be the overshadowing protection and defense for God's chosen people (John 1:14; 2 Cor. 12:9).

以賽亞書 第五章

5:1^a
詩八十 8
歌八 12
賽二七 2
太二一 33
可十二 1
路十三 6
二十 9

【5:1】我要歌唱我所親愛的，唱我所愛者的歌，論到祂的^a葡萄園。我所親愛的有葡萄園，在¹肥美的山岡上。

【5:2】祂刨挖園子，清除石頭，栽種上等的葡萄樹，又在園中蓋了一座樓，鑿出壓酒池；指望結好葡萄，反倒結了野葡萄。

【5:3】耶路撒冷的居民和猶大人哪，請你們現今在我與我的葡萄園之間，作個評斷。

【5:4】我為我的葡萄園，還可以作甚麼，是我沒有作過的呢？我指望結好葡萄，怎麼倒結了野葡萄呢？

【5:5】現在我告訴你們，我要向我的葡萄園怎樣行：我必撤去它的^a籬笆，使它被吞滅；拆毀它的牆垣，使它被踐踏。

● 5:1¹ 肥美的山岡，直譯，油兒子的角。

ISAIAH 5

【5:1】Let me sing of my Beloved, / A song of my Beloved concerning His^a vineyard. / My Beloved had a vineyard / On a¹ fertile hill.

【5:2】And He dug it up and cleared away its stones, / And He planted it with the choicest vine. / Then He built a tower in the middle of it, / And hewed out a wine vat in it. / And He looked for it to produce grapes, / But it produced only wild grapes.

【5:3】So then, you inhabitants of Jerusalem / And you men of Judah, / Judge between Me / And My vineyard.

【5:4】What more could I have done for My vineyard / That I have not already done for it? / Why then, when I looked for it to produce grapes, / Did it produce only wild grapes?

【5:5】And now I will make known to you / What I will now do to My vineyard: / I will remove its^a hedge, and it will be consumed; / I will break down its wall, and it will become a trampled place.

5:1¹ (fertile) Lit., horn of a son of oil.

5:1^a
Psa. 80:8;
S. S. 8:12;
Isa. 27:2;
Matt. 21:33;
Mark 12:1;
Luke 13:6;
20:9

5:5^a
Psa. 80:12

5:5^a
詩八十 12

【5:6】我必使它荒廢，不再修理，不再鋤刨；荊棘蒺藜倒要生長。我也必命雲不降雨在其上。

【5:7】原來萬軍之耶和華的葡萄園就是以以色列家，祂所喜悅的樹就是猶大人；祂指望的是公平，誰知倒有流血！指望的是公義，誰知倒有哀聲！

【5:8】禍哉，那些以房接房，以地連地，以致不留餘地，只顧自己獨居境內的人！

【5:9】我耳聞萬軍之耶和華起誓說，必有許多房屋成為荒涼，又大又美的房屋無人居住。

【5:10】因為十畝葡萄園只出一¹罷特酒，一²賀梅珥穀種只結一³伊法糧食。

● 5:10¹ 量液體的單位，約等於六加侖，或二十二公升。

● 5:10² 量乾物的單位，介於四至八蒲式耳，或一百四十至二百八十公升之間。

● 5:10³ 一賀梅珥的十分之一。

【5:6】And I will make it a waste; / It will not be pruned, nor will it be hoed; / But thorns and thistles will come on it. / And I will command the clouds / Not to rain upon it.

【5:7】For the vineyard of Jehovah of hosts is the house of Israel, / And the men of Judah, the plant of His good pleasure; / And He expected justice, but instead, bloodshed! / He expected righteousness, but instead, an outcry of distress!

【5:8】Woe to those who join house to house, / Who lay field to field, / Till there is no place left, / And you dwell alone in the midst of the land!

【5:9】In my ears Jehovah of hosts has sworn: / Many houses shall indeed become desolate; / Great ones and fine ones shall be without inhabitants.

【5:10】For ten acres of vineyard will produce a mere ¹bath of wine, / And a ²homer of seed will produce an ³ephah of grain.

5:10¹ (bath) A liquid measure equal to approximately six gallons, or twenty-two liters.

5:10² (homer) A dry measure equal to somewhere between four and eight bushels, or 140 and 280 liters.

5:10³ (ephah) One-tenth of a homer.

【5:11】禍哉，那些清早起來追求濃酒，
留連到夜深，以致因酒發燒的人！

【5:12】他們在筵席上彈琴、鼓瑟、擊
鼓、吹笛、飲酒，卻不顧念耶和華的
作為，也不留心祂手所作的。

【5:13】所以我的百姓因無知就被^a遷徙，
他們的¹尊貴人成了飢餓的民，羣眾
極其乾渴。

【5:14】故此，陰間擴張其欲，大開其口，
沒有限量；耶路撒冷的榮美、羣眾、喧
嘩、並在其中歡樂的人，都落入陰間。

【5:15】平常人屈服，顯貴人降為卑，^a
高傲人的眼目也降為卑；

【5:11】Woe to those who rise early in the morning / That they
may run after liquor, / To those who linger into the evening
/ That wine may inflame them!

【5:12】Lyre and harp, tambourine and flute, / And wine are
the essence of their banquets; / And they do not consider
what has been done by Jehovah, / Nor do they regard the
work of His hands.

【5:13】Hence, my people go into^a exile / For lack of knowledge;
/ Their¹ nobility become famished men, / And their multitudes,
parched with thirst.

【5:14】Hence, Sheol enlarges its appetite / And opens its
mouth wide, without limit, / And Jerusalem's splendor
descends, and her din / And her uproar and the jubilant
within her.

【5:15】Thus the ordinary man is humbled, and the man of
distinction is abased; / And the eyes of the^a haughty are abased;

● 5:13¹ 尊貴人，直譯，榮耀。

5:13¹ (nobility) Lit., glory.

5:13^a
王下十七 6
二四 14

5:13^a
2 Kings 17:6;
24:14

5:15^a
參賽二 11, 17

5:15^a
cf. Isa. 2:11, 17

【5:16】惟有萬軍之耶和華，因審判得高舉，聖別的神，因公義¹顯為²聖別。

【5:17】那時羊羔必來喫草，如同在自己的草場，¹豐肥人的荒場必被外人喫盡。

【5:18】禍哉，那些以虛假之繩索牽罪孽，又像以套繩拉罪惡的人！

【5:19】他們說，任祂急速而行，趕快成就祂的作為，使我們可以看見；任以色列聖者所謀畫的臨近成就，使我們可以知道。

● 5:16¹ 或，被聖別。

● 5:16² 公義是聖別的基礎，聖別在這基礎上得着展示。因此，聖別比公義高。神以祂的公義作基礎，顯示自己為聖別的神。祂憑公義展示祂的聖別。

神對列國的期望只是公義，因為他們不是神的兒子。神期望在祂的眾子身上看見聖別。（弗一4～5。）神的懲治和管教，乃是要把我們從公義拔高到聖別。（來十二5～11。）神在祂的救恩裏先稱義我們，使我們在基督裏成為義的；（羅三24；）然後，祂聖化我們，使我們成為聖別。（羅六19，22。）成為義的，乃是在外面符合神作事的法則；但成為聖別，乃是在裏面符合神的性情。

● 5:17¹ 即富有的人。

【5:16】But Jehovah of hosts is exalted in judgment, / And the holy God¹ shows Himself² holy in righteousness.

【5:17】Then lambs will graze there as in their pasture, / And strangers will eat the wastelands of¹ fat men.

【5:18】Woe to those who draw iniquity with ropes of vanity, / And sin as with cart ropes;

【5:19】Who say, He should hurry up; / He should hasten His work, / So that we may see it; / And the counsel of the Holy One of Israel / Should draw near and happen, / So that we may know it!

5:16¹ (shows) Or, is sanctified.

5:16² (holy) Righteousness is the base for holiness, and on this base holiness is exhibited. Hence, holiness is higher than righteousness. With His righteousness as the base, God shows Himself as the holy God. In righteousness He exhibits His holiness.

God could expect only righteousness from the nations because they are not the sons of God. It is with His sons that God expects to see holiness (Eph. 1:4-5). God's chastening and disciplining is to uplift us from righteousness to holiness (Heb. 12:5-11). In His salvation He first justifies us to make us righteous in Christ (Rom. 3:24), and then He sanctifies us to make us holy (Rom. 6:19, 22). To be righteous is to match God's way of doing things outwardly, but to be holy is to match God's nature inwardly.

5:17¹ (fat) I.e., rich men.

5:20^a
箴十七 15

【5:20】禍哉，那些^a稱惡爲善，稱善爲惡，以暗爲光，以光爲暗，以苦爲甜，以甜爲苦的人！

5:21^a
箴三 7
羅十二 16
林前三 18

【5:21】禍哉，那些自視爲有^a智慧，自看爲精明的人！

【5:22】禍哉，那些飲酒的勇士，那些調濃酒的壯士！

【5:23】他們因受賄賂，就定惡人爲義，將義人的義奪去。

【5:24】火舌怎樣吞滅碎秸，乾草怎樣落在火焰之中，照樣，他們的根必像朽物，他們的花必像灰塵飛揚；因爲他們厭棄萬軍之耶和華的訓誨，藐視以色列聖者的言語。

5:25^a
詩八九 13
一三六 12
賽四十 10
彼前五 6

【5:25】所以耶和華的怒氣向祂的百姓發作，祂的^a手伸出擊打他們。山嶺震動，他們的屍首在街市上好像糞土。雖然如此，祂的怒氣還未轉消，祂的手仍然伸出。

【5:20】Woe to those who^a call evil good, / And good evil; / Who put darkness for light, / And light for darkness; / Who put bitter for sweet, / And sweet for bitter!

【5:21】Woe to those who are^a wise in their own eyes, / And prudent in their own sight!

【5:22】Woe to those who are heroes in drinking wine, / And men of valor in mixing liquor;

【5:23】Who acquit the criminal as a result of a bribe, / But refuse righteousness to the righteous!

【5:24】Therefore as a tongue of fire consumes the stubble, / And the chaff sinks in flames, / Their root will be like decay, / And their bud will disappear like dust; / For they have rejected the instruction of Jehovah of hosts / And despised the speaking of the Holy One of Israel.

【5:25】For this reason the anger of Jehovah burns against His people, / And He stretches out His^a hand over them and strikes them. / And the mountains quake, and their corpses are / Like garbage in the middle of the street. / In spite of all this His anger is not turned away; / Rather, His hand is still stretched out.

5:20^a
Prov. 17:15

5:21^a
Prov. 3:7;
Rom. 12:16;
1 Cor. 3:18

5:25^a
Psa. 89:13;
136:12;
Isa. 40:10;
1 Pet. 5:6

5:26^a
賽十一 12
5:26^b
賽七 18
5:26^c
申二八 49
耶五 15
5:26^d
珥二 7

【5:26】祂必高舉^a旗號，招遠方的¹國民，^b發嘯聲叫他們從^c地極而來；他們必^d急速奔來。

【5:27】他們中間沒有疲倦的、絆跌的，沒有打盹的、睡覺的；他們的腰帶並不放鬆，鞋帶也不折斷。

【5:28】他們的箭快利，弓也上了弦；馬蹄算如堅石，車輪好像旋風。

【5:29】他們要吼叫像獅子，咆哮像少壯獅子；他們要咆哮抓食，安然叼去，無人搭救。

【5:30】那日他們要向¹以色列人吼叫，像海浪匉匉。人若望地，只見黑暗艱難，亮光在雲中變為昏暗。

● 5:26¹ 卽巴比倫。

● 5:30¹ 直譯，他。

【5:26】He also lifts up a^a standard to a distant¹ nation, / And^b whistles to it from the^c ends of the earth; / And indeed it comes with^d swift speed.

【5:27】None of them is weary, and none stumbles among them; / No one slumbers or sleeps; / And their belts are not loosened at their waists, / Nor are their sandal thongs broken.

【5:28】The arrows of these are sharpened, / And all their bows are drawn; / The hooves of their horses are considered to be like flint, / And their chariot wheels like a whirlwind.

【5:29】Their roar is like a lion's, / And they roar like young lions; / When they growl and seize prey, / They carry it away safe, and there is none to rescue it.

【5:30】And they will growl over it in that day, / Like the roaring of the sea. / When one will look upon the land, indeed, there will be darkness and distress, / And the light will be darkened with its clouds.

5:26^a
Isa. 11:12
5:26^b
Isa. 7:18
5:26^c
Deut. 28:49;
Jer. 5:15
5:26^d
Joel 2:7

5:26¹ (nation) I.e., Babylon.

以賽亞書 第六章

二 在榮耀裏之基督的異象 六 1 ~ 7

6:1^a
代下二六 22~23
賽一 1
6:1^b
王上二二 19
但七 9
約十二 41
啓四 2

【6:1】當^a烏西雅王崩的那年，我看見^{1b}主坐在高高的寶座上，祂的²衣袍垂下，遮滿聖殿。

● 6:1¹ 當以賽亞對以色列人的情形感到失望時，那向他顯現的一位乃是主基督，是王，是萬軍之耶和華。（5 下，約十二 41 與註。）不管地上有何種光景，不管神的子民中間有多敗壞、墮落，基督仍在祂的榮耀裏坐在寶座上。百姓墮落了，但基督和祂的寶座在祂的榮耀裏仍是一樣。這地上的一切都在更換改變，但基督從今日直到永遠，是一樣的。（來十三 8。）因此，我們不要往下看地上的光景，乃要往上看寶座上的基督。（來十二 2。）

● 6:1² 基督的長袍，表徵基督在祂美德上的榮美；這榮美主要是在祂的人性裏，並藉着祂的人性彰顯出來。基督穿着長袍，指明祂是以人的形像向以賽亞顯現。基督是神人，有神聖的榮耀彰顯在祂人性的美德裏。

ISAIAH 6

B. The Vision of Christ in Glory 6:1-7

【6:1】In the year that King^a Uzziah died I saw the^{1b} Lord sitting on a high and lofty throne, and the train of His² robe filled the temple.

6:1¹ (Lord) The One who appeared to Isaiah in his disappointment over the condition of the children of Israel was Christ as the Lord, the King, Jehovah of hosts (v. 5b; John 12:41 and note). No matter what the situation might be on earth and regardless of the corruption and degradation among God's people, Christ is still on the throne in His glory. The people had become fallen, but Christ and His throne remained the same in His glory. On this earth everything changes and fluctuates, but Christ remains the same today and forever (Heb. 13:8). Hence, we should not look down at the situation on earth but should look up to Christ on the throne (Heb. 12:2).

6:1² (robe) Christ's long robe signifies Christ's splendor in His virtues, which is expressed mainly in and through His humanity. That Christ was wearing a long robe indicates that He appeared to Isaiah in the image of a man. Christ is the God-man with the divine glory expressed in His human virtues.

6:1^a
2 Chron. 26:22-23;
Isa. 1:1
6:1^b
1 Kings 22:19;
Dan. 7:9;
John 12:41;
Rev. 4:2

【6:2】¹其上有撒拉弗²侍立，各有六個翅膀：用^a兩個翅膀遮臉，兩個翅膀遮腳，兩個翅膀飛翔。

【6:3】彼此呼喊說，^{1a}聖哉，聖哉，聖哉，萬軍之耶和華；祂的榮光充滿全^b地。

【6:4】因呼喊者的聲音，¹門檻的根基²震動，殿^a充滿了²煙雲。

● 6:2¹ 或，在祂以上。

● 6:2² 直譯，站立。撒拉弗表徵或代表基督的聖別。（3。）他們是爲着基督的聖別站立在那裏。

● 6:3¹ 這是讚美在聖別裏的基督。在本章，我們看見基督在祂神聖的榮耀裏（由煙雲所表徵—4，）帶着祂人性的美德（由下垂的衣袍所表徵—1，）被祂的聖別所托住（由堅定站立的撒拉弗所表徵—2。）基督的聖別，是基於祂的義。（見五16註2。）基督一直是公義的，所以祂是聖別的，與凡俗的人有分別。（來七26。）參啓四8註1。

● 6:4¹ 門檻的根基，原文意不詳。七十士希臘文譯本作，門楣。

● 6:4² 根基震動，表徵莊嚴；殿充滿了煙雲，表徵可畏之焚燒的榮光。煙雲表徵基督的榮耀。（參四5。）

【6:2】Seraphim¹ hovered over² Him, each having six wings: With^a two he covered his face, and with two he covered his feet, and with two he flew.

【6:3】And one called to the other, saying: ^{1a}Holy, holy, holy, Jehovah of hosts; / The whole^b earth is filled with His glory.

【6:4】And the¹ foundations of the threshold² shook at the voice of him who called, and the house was^a filled with² smoke.

6:2¹ (hovered) Lit., stood. The seraphim signify or represent the holiness of Christ (v. 3). They were standing there for Christ's holiness.

6:2² (Him) Or, it; referring to the train of His robe.

6:3¹ (Holy) This was a praise rendered to Christ in His holiness. In this chapter Christ is seen in His divine glory (signified by the smoke—v. 4) with His human virtues (signified by the train of His robe—v. 1) held in His holiness (signified by the seraphim standing firmly—v. 2). Christ's holiness is based on His righteousness (see note 16² in ch. 5). Because Christ was always righteous, He was sanctified, separated from the common people (Heb. 7:26). Cf. note 8¹ in Rev. 4.

6:4¹ (foundations) The meaning of the Hebrew is uncertain; the Septuagint translates this phrase as lintel.

6:4² (shook) The shaking of the foundations signifies solemnity, whereas the temple being filled with smoke signifies glory burning in awe. The smoke signifies Christ's glory (cf. 4:5).

6:5^a
參出四 10
六 30
路五 8

6:5^b
士六 22
十三 22

【6:5】那時我說，禍哉，我滅亡了！因為我是^{1a} 嘴脣不潔的人，又住在¹ 嘴脣不潔的民中；又因我眼^b 見大君王萬軍之耶和華。

6:6^a
啓八 5

【6:6】撒拉弗中有一位飛到我跟前，手裏拿着¹ 紅炭，是用火剪從^a 壇上取下來的。

6:7^a
耶一 9
但十 16

【6:7】他用炭沾我的^a 口，說，看哪，這炭沾了你的嘴脣，你的罪孽便除掉，你的罪就¹ 遮蓋了。

● 6:5¹ 每一個真正看見在榮耀中的主這異象的人，都會在良心裏蒙光照，看見自己的不潔。（參路五 8。）

● 6:6¹ 來自壇上的紅炭，表徵基督在十字架上所完成之救贖的功效。

● 6:7¹ 或，潔除。我們越看見主而被暴露，就越得着潔淨。（約壹一 7 與註 4。）按照我們蒙光照的良心，我們是潔淨的，但按照我們在舊造裏實際的光景，我們是不潔淨的，因為舊造是不潔淨的。（見利十二 2 註 1 與約壹一 8 註。）我們的身體得贖以後，（羅八 23，腓三 21，）就不再在舊造裏。那時，我們纔完全是潔淨的。

【6:5】Then I said, Woe is me, for I am finished! / For I am a man of ^{1a}unclean lips, / And in the midst of a people of ¹unclean lips I dwell; / Yet my eyes have ^bseen the King, Jehovah of hosts.

【6:6】Then one of the seraphim flew to me with an ¹ember in his hand, which he had taken from the ^aaltar with a pair of tongs.

【6:7】And he touched my ^amouth with it and said, Now that this has touched your lips, / Your iniquity is taken away, and your sin is ¹purged.

6:5¹ (unclean) Everyone who truly sees a vision of the Lord in His glory is enlightened in his conscience regarding his uncleanness (cf. Luke 5:8).

6:6¹ (ember) The ember from the altar signifies the effectiveness of Christ's redemption accomplished on the cross.

6:7¹ (purged) Or, expiated. The more we see the Lord and are exposed, the more we are cleansed (1 John 1:7 and note 3). According to our enlightened conscience, we are clean, but according to the actual facts of our situation in the old creation, we are not clean, for the old creation is unclean (see note 2¹ in Lev. 12 and notes on 1 John 1:8). After our body is redeemed (Rom. 8:23; Phil. 3:21), we will no longer be in the old creation. At that time we will be completely clean.

6:5^a
cf. Exo. 4:10;
6:30;
Luke 5:8

6:5^b
Judg. 6:22;
13:22

6:6^a
Rev. 8:5

6:7^a
Jer. 1:9;
Dan. 10:16

三 基督給以賽亞警戒的使命 六 8 ~ 13

6:8^a
創一 26
三 22
十一 7
6:8^b
創二 1
三一 11
四六 2
出三 4
撒三 4
賽六 1
徒九 10
6:9^a
賽四 3
耶五 21
太十三 14
可四 12
路八 10
徒二八 26
參羅十一 8
6:9^b
申三二 28
賽二七 11
耶四 22

【6:8】我又聽見主的聲音，說，¹我可以差遣誰呢？誰肯為^{1a}我們去呢？我說，^b我在這裏，請差遣我。

【6:9】祂說，你¹去對這百姓說，你們^a聽是要聽見，卻絕不領悟；看是要看見，卻絕^b不曉得。

● 6:8¹ 『我』和『我們』二辭，指明在此說話者乃是三一的；這一位不僅僅是基督，乃是作三一神具體化身的基督。見創一 1 註 2 一段。

● 6:9¹ 基督滿了神聖的榮耀，並滿了祂的聖別所托住的人性美德；祂差遣以賽亞，到一班虧缺神聖榮耀，觸犯神聖聖別，並且人性美德敗壞的人那裏去。

（5。）神差遣眾申言者到以色列人那裏以後，又差遣祂的兒子，然後差遣新約的眾使徒，要將神所揀選的人帶到一種活基督的光景裏，（腓一 21 上，）使他們彰顯祂的神聖榮耀，連同祂聖別裏的人性美德。

C. Christ's Warning Commission to Isaiah 6:8-13

【6:8】Then I heard the voice of the Lord, saying, Whom shall ¹I send? Who will go for ^{1a}Us? And I said, ^bHere am I; send me.

【6:9】And He said, ¹Go and say to this people, ^aHear indeed, but do not perceive; / And see indeed, but do ^bnot understand.

6:8¹ (I) The words I and Us here indicate that the One speaking is triune, that this One is not merely Christ but Christ as the embodiment of the Triune God. See note 1³, par. 1, in Gen. 1.

6:9¹ (Go) Isaiah was sent by the Christ who is full of the divine glory and the human virtues held in His holiness, to a people who were short of the divine glory, were violating the divine holiness, and were corrupt in the human virtues (v. 5). After sending the prophets to Israel, God sent His Son and then sent the New Testament apostles, to bring His chosen people into a state of living Christ (Phil. 1:21a) that they might express His divine glory with His human virtues in His holiness.

6:8^a
Gen. 1:26;
3:22; 11:7; See
note 8¹
6:8^b
Gen. 22:1;
31:11;
46:2;
Exo. 3:4;
1 Sam. 3:4;
Isa. 65:1;
Acts 9:10
6:9^a
Isa. 43:8;
Jer. 5:21;
Matt. 13:14;
Mark 4:12;
Luke 8:10;
Acts 28:26;
cf. Rom. 11:8
6:9^b
Deut. 32:28;
Isa. 27:11;
Jer. 4:22

6:10^a
太十三 15
約十二 40
徒二八 27
6:10^b
林後三 14
6:10^c
賽四四 18
林後四 4
6:10^d
參啓二 7
6:10^e
來十二 13
6:11^a
賽一 7

【6:10】^a 你要使這百姓^b 心蒙脂油，耳朵發沉，^c 眼睛封閉；恐怕他們眼睛看見，^d 耳朵聽見，心裏領悟，回轉過來，便得^{1e} 醫治。

【6:11】我就說，主阿，這到幾時為止呢？祂說，直到城邑荒廢，無人居住，房屋空閒無人，地土^a 廢棄荒涼；

【6:12】並且耶和華將人遷到遠方，在這境內撇棄的地方甚多。

【6:13】境內若還有十分之一，也必再被摧殘；像栗樹或橡樹，雖被砍伐，樹不卻仍存留；這樹不就是^a 聖別的¹ 後裔。

● 6:10¹ 9～10 節的話指明，百姓無法得着醫治並恢復。9～13 節裏豫言的警告，大約講於主前七五八年，其中除了 13 節論到聖別後裔的話以外，都已得着應驗。這警告約於主前六〇五年，藉着巴比倫的入侵和擄掠開始得着應驗。（王下二四～二五。）主耶穌在太十三 14～15 引用這警告，使徒保羅在徒二八 25～27 也引用這警告，來題醒在其職事下背叛且頑梗的猶太人。主的題醒和使徒的題醒都在主後七十年，藉提多手下的羅馬軍隊，得着應驗。（太二三 37～38，二四 2。）不僅如此，從主後七十年以來，歷經許多世紀，這警告一直在應驗。

● 6:13¹ 直譯，種子。

【6:10】^a Make the^b heart of this people numb; / Dull their ears, / And seal their^c eyes; / Lest they see with their eyes and hear with their^d ears, / And their heart perceive and return, and they are^{1e} healed.

【6:11】And I said, For how long, Lord? And He said, Until cities lie devastated, / Without inhabitants, / And houses are without people, / And the land is^a devastated and a waste;

【6:12】And Jehovah has sent men far away from it, / And desolate places abound in the midst of the land.

【6:13】But there will still be a tenth part in it; / And it in turn is to be burned / Like a terebinth or an oak, / Whose stump remains after its felling; / Its stump will be a^a holy seed.

6:10¹ (healed) The word in vv. 9-10 indicates that there would be no way for the people of Israel to be healed and recovered. Except for the word concerning the holy seed in v. 13, the prophetic warning in vv. 9-13, given in approximately 758 B.C., has been fulfilled. It was fulfilled beginning in about 605 B.C. by the Babylonian invasion and captivity (2 Kings 24-25). This warning was quoted by the Lord Jesus in Matt. 13:14-15, and again by the apostle Paul in Acts 28:25-27, as a reminder to the rebellious and stubborn Jews under their ministry. Both the Lord's reminding and the apostle's reminding were fulfilled in A.D. 70 by the Roman army under Titus (Matt. 23:37-38; 24:2). Furthermore, after A.D. 70 this warning has been fulfilled throughout the centuries.

6:10^a
Matt. 13:15;
John 12:40;
Acts 28:27
6:10^b
2 Cor. 3:14
6:10^c
Isa. 44:18;
2 Cor. 4:4
6:10^d
cf. Rev. 2:7
6:10^e
Heb. 12:13
6:11^a
Isa. 1:7
6:13^a
Ezra 9:2;
Isa. 65:9;
Mal. 2:15;
cf. Isa. 1:9;
Rom. 11:5

以賽亞書 第七章

四 神對付猶大王 亞哈斯的不信 七1～八8

7:1^a
王下十六 1~5
代下二十八 1~6

【7:1】烏西雅의 孫子約坦의 兒子猶大王^a亞哈斯在位의 日子，亞蘭王利汛，和利瑪利의 兒子以色列王比加上來攻打耶路撒冷，卻不能攻取。

【7:2】有人告訴大衛家說，亞蘭與¹以法蓮已經同盟，王의 心和百姓의 心就都震動，好像林中的樹在風前震動一樣。

【7:3】那時，耶和華對以賽亞說，你和你的兒子¹施亞雅述出去，到^a上池의 水溝盡頭，在通往漂布者田間의 大路上，去迎接亞哈斯；

● 7:2¹ 代表北方的以色列國。

● 7:3¹ 意，遺民要歸回。

ISAIAH 7

D. God's Dealing With the Unbelief of Ahaz the King of Judah 7:1 — 8:8

【7:1】In the days of ^aAhaz the son of Jotham, the son of Uzziah, the king of Judah, Rezin the king of Aram and Pekah the son of Remaliah, the king of Israel, went up to Jerusalem to wage war against it, but they were not able to prevail against it.

【7:2】And it was reported to the house of David that Aram allied with ¹Ephraim, and his heart and the heart of his people quivered as the trees of the forest quiver in the face of a wind.

【7:3】Then Jehovah said to Isaiah, Go out to meet Ahaz, you and ¹Shear-jashub your son, at the end of the conduit of the ^aupper pool, on the road to the Fuller's Field;

7:1^a
2 Kings 16:1-5;
2 Chron. 28:1-6

7:3^a
2 Kings 18:17;
Isa. 36:2

7:2¹ (Ephraim) Representing the northern kingdom of Israel.

7:3¹ (Shear-jashub) Meaning a remnant will return.

7:3^a
王下十八 17
賽三六 2

【7:4】對他說，你要謹慎安靜；不要因¹亞蘭人利汛和利瑪利的兒子，這兩個冒煙的火把頭所發的烈怒害怕，也不要心怯。

【7:5】因為亞蘭，和以法蓮並利瑪利的兒子，設惡謀害你，說，

【7:6】我們上去攻擊猶大，驚嚇她，將她攻破歸與我們，在其中立他比勒的兒子為王；

【7:7】主耶和華如此說，這所謀的必立不住，也不得成就。

【7:8】原來亞蘭的首城是大馬色，大馬色的首領是利汛；^a六十五年之內，以法蓮必然破壞，不再成為一族之民。

【7:9】以法蓮的首城是撒瑪利亞，撒瑪利亞的首領是利瑪利的兒子；你們若是不信，必不得穩固。

【7:10】耶和華又對亞哈斯說，

【7:4】And say to him, Be careful and be quiet; do not fear, and do not be fainthearted because of these two smoking firebrand stubs, at the burning anger of Rezin and Aram, and the son of Remaliah.

【7:5】Because Aram and Ephraim and the son of Remaliah have planned evil against you, saying,

【7:6】Let us go up against Judah and make it sick with terror and break it open for ourselves, and let us set the son of Tabel in its midst as king;

【7:7】Thus says the Lord Jehovah, / It shall not stand, and it shall not happen;

【7:8】For the head of Aram is Damascus, / And the head of Damascus is Rezin; / ^aAnd in another sixty-five years / Ephraim will be shattered as a people.

【7:9】And the head of Ephraim is Samaria, / And the head of Samaria is the son of Remaliah; / If you do not believe, surely you will not remain standing.

【7:10】Then Jehovah spoke further to Ahaz, saying,

● 7:4¹ 亞蘭人利汛，直譯，利汛與亞蘭。

7:8^a
王下十七 5~6
賽八 4

7:8^a
2 Kings 17:5-6;
Isa. 8:4

【7:11】你向耶和華你的神求一個兆頭，
¹或如²陰間之深，或如高天之高。

【7:12】亞哈斯說，我不求，我不^a試探
耶和華。

【7:13】以賽亞說，大衛家阿，你們當
聽，你們使人厭煩豈算小事，還要使
我的神厭煩麼？

● 7:11¹ 此乃照古譯本；希伯來文經文作，使
所求的或如陰間之深。

● 7:11² 參太十一 23 註 1。

【7:11】Ask for a sign from Jehovah your God; ¹make it as
deep as ²Sheol, or make it as high as high can go.

【7:12】And Ahaz said, I will not ask, and I will not ^atry
Jehovah.

【7:13】And he said, Hear now, O house of David, is it too
small a thing for you to exhaust the patience of men that you
will exhaust the patience of my God as well?

7:11¹ (make) Following some ancient versions; the Hebrew text reads,
make the request deep.

7:11² (Sheol) See note 23¹ in Matt. 11.

7:14^a
太一 23
路一 31
7:14^b
創三 15
路一 27, 34
二 7
加四 4
7:14^c
賽九 6
7:14^d
賽八 8

【7:14】因此，主自己要給你們一個兆頭：^a看哪，必有^b童女懷孕^c生子，她要給他起名叫^{1d}以馬內利。

● 7:14¹ 意，神與我們同在。這兆頭當時的應驗就是以賽亞的妻子生了一個兒子；（八 3；）而終極的應驗乃是神成為肉體，藉此耶穌基督從童女馬利亞生為兼有神性與人性雙重性情的嬰孩，帶進以馬內利，就是神與我們同在，作神子民（包括以色列人和召會）的救恩。（太一 20～23 與註。）神與人調和的神人基督，就是耶和華的苗與地的果子，（四 2，）乃是以馬內利，神與我們同在。（太十八 20，二八 20。）以馬內利是包羅萬有的，祂先是我們的救主，（路二 11，）然後是我們的救贖主、（約一 29、）賜我們生命者，（林前十五 45 下，）再後是包羅萬有、內住的靈。（約十四 16～20，羅八 9～11。）實際上，全本新約的內容就是以馬內利，（太一 23，十八 20，二八 20，啓二一 3，）並且所有在基督裏的信徒，作為基督的眾肢體，乃是團體的基督（林前十二 12，西三 10～11）這偉大以馬內利的一部分。以馬內利的兆頭要終極完成於新耶路撒冷，那將是以馬內利的集大成，神與我們同在的總和。

【7:14】Therefore the Lord Himself will give you a sign:
^aBehold, the ^bvirgin will conceive and will ^cbear a son, and she will call his name ^{1d}Immanuel.

7:14¹ (Immanuel) Meaning God with us. The actual fulfillment of this sign was the birth of a son by Isaiah's wife (8:3). The ultimate fulfillment was the incarnation, in which Jesus Christ was born of the virgin Mary as a child of a dual nature, the divine nature and the human nature, issuing in Immanuel, i.e., God with us, for the salvation of God's people, including those of Israel and those of the church (Matt. 1:20-23 and notes). Christ, the God-man, the mingling of God and man, who is the Shoot of Jehovah and the fruit of the earth (4:2), is Immanuel, God with us (Matt. 18:20; 28:20). Immanuel is all-inclusive; He is first our Savior (Luke 2:11), then our Redeemer (John 1:29), then our Life-giver (1 Cor. 15:45b), and then the all-inclusive indwelling Spirit (John 14:16-20; Rom. 8:9-11). Actually, the content of the entire New Testament is an Immanuel (Matt. 1:23; 18:20; 28:20; Rev. 21:3), and all the believers in Christ, as the members of Christ, are a part of this great Immanuel, the corporate Christ (1 Cor. 12:12; Col. 3:10-11). The sign of Immanuel consummates in the New Jerusalem, which will be the aggregate of Immanuel, the totality of God being with us.

7:14^a
Matt. 1:23;
Luke 1:31
7:14^b
Gen. 3:15;
Luke 1:27, 34;
2:7;
Gal. 4:4
7:14^c
Isa. 9:6
7:14^d
Isa. 8:8

7:15^a
賽七 22

【7:15】他必喫^a 奶酪與蜂蜜，¹ 直到他曉得棄惡擇善的時候。

【7:16】因為在這孩子還不曉得棄惡擇善之先，你所懼怕的那二王之地，必至見棄。

7:17^a
代下二八 19~21
7:17^b
王上十二 16

【7:17】耶和華必^a 使亞述王攻擊你的日子，臨到你和你的百姓，並你的父家；^b 自從以法蓮離開猶大以來，未曾有這樣的日子。

7:18^a
賽五 26

【7:18】那日，耶和華要向埃及江河盡頭的¹ 蒼蠅，和亞述地的¹ 蜂子^a 發嘯聲。

【7:19】牠們都必飛來，落在險峻的峽谷內、磐石的裂縫裏、和一切荊棘叢中、並一切飲水之處。

● 7:15¹ 這指明亞哈斯所懼怕的那二王之地，必至見棄，亞述王要使其荒涼。（16，八 4）神打發從東北來的亞述軍隊，對付正威脅着亞哈斯的亞蘭王和以色列王。（七 17 ~ 25，八 5 ~ 8。）

● 7:18¹ 表徵士兵。

【7:15】He will eat^a curds and honey¹ until he knows how to refuse evil and choose good.

【7:16】For before this boy knows how to refuse evil and choose good, the land whose two kings you dread will be abandoned.

【7:17】Jehovah will bring upon you and your people and the house of your father such days as have not been^a since the days when Ephraim turned away from Judah; He will^b bring upon you the king of Assyria.

【7:18】And in that day Jehovah will^a whistle for the¹ flies which are at the ends of the rivers of Egypt and for the¹ bees which are in the land of Assyria.

【7:19】And they will all come and settle in the steep ravines and the clefts of the cliffs and on all the thornbushes and on all watering places.

7:15¹ (until) This indicates that the lands of the two kings whom Ahaz dreaded would be abandoned, made desolate, by the king of Assyria (v. 16; 8:4). God sent the army from Assyria in the northeast to deal with the king of Aram and the king of Israel, who were threatening Ahaz (vv. 17-25; 8:5-8).

7:18¹ (flies) Signifying the soldiers.

7:15^a
Isa. 7:22

7:17^a
1 Kings 12:16
7:17^b
2 Chron. 28:19-21

7:18^a
Isa. 5:26

【7:20】那日，主必用¹大河外賃來的^a剃頭刀，就是亞述王，剃去²頭髮，和腳上的²毛，並要剃淨²鬍鬚。

【7:21】那日，一個人只能養活一隻母牛犢、兩隻母綿羊；

【7:22】因為出的奶多，他就得喫奶酪；在境內所剩的人，都要喫奶酪與蜂蜜。

【7:23】從前凡種一千棵葡萄樹，值銀一千舍客勒的地方，到那日，必長荊棘和蒺藜。

【7:24】人到那裏去，必帶弓箭，因為徧地滿了荊棘和蒺藜。

【7:25】所有用鋤刨挖的山地，你因怕荊棘和蒺藜，不敢到那裏去；那裏成了放牛之處，為羊踐踏之地。

● 7:20¹ 卽幼發拉底河。

● 7:20² 頭髮表徵榮耀，（林前十一 7，15，）身體上其他部分的毛髮表徵力量，鬍鬚表徵自尊。因此，猶大的榮耀、力量和自尊要藉亞述王這『剃頭刀』被除去。

【7:20】In that day the Lord will shave with the^a razor hired from beyond the¹ River, with the king of Assyria, the² head and the² hair of the legs; and it will take away the² beard as well.

【7:21】And in that day each man will keep alive only a milk cow and two females of the flock.

【7:22】And because of the abundance of milk produced, he will eat curds; for everyone left behind in the midst of the land will eat curds and honey.

【7:23】And in that day every place where there could be a thousand vines, worth a thousand shekels of silver, will become thorns and thistles.

【7:24】Men will come there with arrows and bow, for all the land will be thorns and thistles.

【7:25】And to all the hills that once were hoed with the hoe you will not go for fear of thorns and thistles; but they will become a place for cattle to roam in and for sheep to trample.

7:20¹ (River) I.e., the Euphrates.

7:20² (head) The hair on the head signifies glory (1 Cor. 11:7, 15), the hair on other parts of the body signifies strength, and the beard signifies dignity. Thus, the glory, strength, and dignity of Judah would be removed through the “razor” of the king of Assyria.

以賽亞書 第八章

8:1^a
賽三十 8
哈二 2

【8:1】耶和華對我說，你取一面大牌，用人常用的字^a寫上：爲¹瑪黑珥，沙拉勒，哈施，罷斯；

8:2^a
王下十六 10

【8:2】我要用忠信的見證人，祭司^a烏利亞和耶比利家的兒子撒迦利亞，爲我作證。

【8:3】我以賽亞與¹妻子親近，她就²懷孕生子。耶和華對我說，給他起名叫瑪黑珥．沙拉勒．哈施．罷斯，

8:4^a
賽七 16

【8:4】因爲在這小孩子不曉得叫父叫母^a之先，大馬色的財寶和撒瑪利亞的擄物，必在亞述王面前搬了去。

【8:5】耶和華又進一步對我說，

● 8:1¹ 意，擄掠速臨，搶奪快到。給以賽亞的兒子所起的這名，（3，）指明大馬色的財寶和撒瑪利亞的擄物，要在亞述王面前被搬去。（4。）

● 8:3¹ 直譯，女申言者。

● 8:3² 這是七 14 所說之兆頭當時的應驗。見該處註。

ISAIAH 8

【8:1】Then Jehovah said to me, Take a large tablet and ^awrite on it in plain letters, For ¹Maher-shalal-hash-baz;

【8:2】And I will take faithful witnesses, ^aUrijah the priest and Zechariah the son of Jeberechiah.

【8:3】And I went to the prophetess, and she ¹conceived and bore a son. And Jehovah said to me, Call his name Maher-shalal-hash-baz,

【8:4】For ^abefore this boy knows how to call, Father, and, Mother, they will carry off the wealth of Damascus and the spoil of Samaria before the king of Assyria.

【8:5】Then Jehovah spoke further to me, saying,

8:1¹ (Maher-shalal-hash-baz) Meaning swift is the booty, hastening is the prey. This name, given to Isaiah's son (v. 3), indicates the carrying away of the wealth of Damascus and the spoil of Samaria before the king of Assyria (v. 4).

8:3¹ (conceived) This was the actual fulfillment of the sign spoken of in 7:14. See note there.

8:1^a
Isa. 30:8;
Hab. 2:2

8:2^a
2 Kings 16:10

8:4^a
Isa. 7:16

8:6^a
尼三 15
路十三 4
約九 7

【8:6】這百姓既厭棄^a 西羅亞緩流的¹ 水，且喜悅利汛和利瑪利的兒子；

8:7^a
賽十七 12~13
耶四六 7~9
四七 2~3
啓十二 15

【8:7】因此，主必使大河洶湧浩大的^{1a} 水，就是亞述王和他所有的威榮，上來淹沒他們；那河必漫過一切的水道，漲過所有的河岸；

8:8^a
賽七 14
太一 23

【8:8】必沖入猶大，漲溢氾濫，直到頸項；^a 以馬內利阿，那河展開翅膀，徧滿你的¹ 地。

● 8:6¹ 表徵神聖供應的柔細祝福。

● 8:7¹ 表徵強大的亞述軍隊。

● 8:8¹ 這指明猶大地，聖地，乃是基督的領土；基督就是以馬內利，神與我們同在。被亞述軍隊入侵的這地，乃是基督將要承受的地，祂要在其上以祂的兩班選民—蒙揀選的猶太人作屬地的子民和蒙揀選的信徒作屬天的子民—來建立祂的千年國。神永遠的經綸，乃是要為祂自己得着這兩班人作珍寶。

神的仇敵撒但使用列國阻撓神經綸的完成。侵佔聖地（以馬內利之地）者，由但二的大人像所表徵，這人像的頭就是巴比倫。在舊約，神子民的仇敵開始於那出自巴別（創十一 1 ~ 9）的巴

【8:6】Because these people have rejected / The gently flowing¹ waters of^a Shiloah, and exult / In Rezin and the son of Remaliah,

【8:7】Now therefore the Lord is bringing up upon them / The mighty and abundant^{1a} waters of the Euphrates, / The king of Assyria and all his glory; / And it will overflow all its channels, / And go over all its banks.

【8:8】It will sweep through Judah; it will overflow and rise / Until it reaches the neck; / And the spreading out of its wings / Will fill the breadth of Your¹ land, O^a Immanuel.

8:6¹ (waters) Signifying the tender blessings of the divine provision.

8:7¹ (waters) Signifying the strong and great Assyrian army.

8:8¹ (land) Indicating that the land of Judah, the Holy Land, is the territory of Christ, who is Immanuel, God with us. This land, which was invaded by the army of Assyria, is the land that Christ will inherit to build up His millennial kingdom with His two elect peoples, the chosen Jews as His earthly people and the chosen believers as His heavenly people. God's eternal economy is to gain for Himself these two peoples as a treasure.

Satan, God's enemy, uses the nations to frustrate the accomplishing of God's economy. The invaders and occupiers of the Holy Land, the land of Immanuel, are signified by the human image in Dan. 2, the head of which is Babylon. The enemies of God's people in the Old Testament

8:6^a
Neh. 3:15;
Luke 13:4;
John 9:7

8:7^a
Isa. 17:12-13;
Jer. 46:7-9;
47:2-3;
Rev. 12:15

8:8^a
Isa. 7:14;
Matt. 1:23

五 基督爲以馬內利 八 9 ~ 22

【8:9】眾民哪，你們要被擊潰，要被破壞；地上遠方的眾人哪，你們當側耳聽：任憑你們束起腰來，終必破壞；任憑你們束起腰來，終必破壞。

【8:10】任憑你們^a策畫，終必失敗；任憑你們言定，終不成立；因爲^b神與我們同在。

【8:11】耶和華以大能這樣對我說話，指教我不可行這百姓所行的道路，說，

【8:12】凡這百姓所稱爲同謀背叛的，你們不要稱之爲同謀背叛；他們所怕的，你們不要^a怕，也不要畏懼。

比倫；（王下二四～二五；）在新約，神選民（召會）的仇敵仍稱爲巴比倫，就是大巴比倫。（啓十七～十八。）至終，宗教的巴比倫（背道的羅馬教）和物質的巴比倫（羅馬城，）都要遭毀滅；然後，國度就要來到。甚至巴比倫的了結，也包含在童女生子稱爲以馬內利這個兆頭裏。以馬內利的兆頭今天仍在應驗中。這兆頭涵括整本聖經，從創十一到啓二二，乃是包羅萬有的兆頭。見七 14 註 1。

E. Christ as Immanuel 8:9-22

【8:9】Be broken, O peoples, and be shattered; / Hearken, all you distant places of the earth: / Gird yourselves, yet be shattered; / Gird yourselves, yet be shattered.

【8:10】Take^a counsel, yet it will be frustrated; / Speak the word, yet it will not stand; / For^b God is with us.

【8:11】For Jehovah spoke to me in this way with great force and instructed me not to walk in the way of this people, saying,

【8:12】You shall not call it conspiracy / All that this people calls conspiracy; / And you shall not^a fear what they fear nor hold it in awe.

began from Babylon (2 Kings 24–25), which issued from Babel (Gen. 11:1-9). In the New Testament the enemy of God's chosen people, the church, still is called Babylon—Babylon the Great (Rev. 17–18). Eventually, both the religious Babylon (the apostate Roman Church) and the material Babylon (the city of Rome) will be destroyed, after which the kingdom will come. Even the termination of Babylon is included in the sign of a virgin bearing a son called Immanuel. The sign of Immanuel is still being fulfilled today. It is an all-inclusive sign that covers the Bible from Gen. 11 through Rev. 22. See note 14¹ in ch. 7.

8:10^a
徒五 38
8:10^b
太一 23

8:10^a
Acts 5:38
8:10^b
Matt. 1:23

8:12^a
太十 28
彼前三 14

8:12^a
Matt. 10:28;
1 Pet. 3:14

8:13^a
民二十 12
彼前三 15

【8:13】你們要^a尊萬軍之耶和華為聖；祂是你們所當怕的，也是你們所當畏懼的。

8:14^a
結十一 16
啓二一 22

【8:14】祂必作為^{1a}聖所，卻向以色列兩家作絆腳的^{1b}石頭，並^c跌人的¹磐石，向耶路撒冷的居民作為圈套和網羅。

8:14^b
賽二八 16
太二一 44
路二十 18
羅九 32
彼前二 8

【8:15】¹許多人必在其上絆腳跌倒，而且跌碎，並陷入網羅，被捉住。

8:14^c
太十一 6
路七 23
林前一 23

【8:16】你要捲起¹律法書，在我門徒中間封住訓誨。

8:17^a
詩二七 14
賽二五 9
二六 8
三十 18
四十 31
四二 4
六四 4

【8:17】我要^a等候那^b掩面不顧雅各家的耶和華，我也要切切仰望祂。

8:17^b
賽五四 8
五九 2
六四 7

● 8:14¹ 基督這以馬內利對神的選民成了聖所，即內殿，至聖所，就是他們作神的祭司與神同住，敬拜並事奉神的地方。（約一 14，二 19，21，十四 23，十五 5，啓二一 22。）對列國來說，祂也是砸人的石頭；（太二一 44 下，但二 34～35；）並且祂對不信者和反對者，乃是絆腳的石頭、跌人的磐石、圈套和網羅。（太二一 44 上，彼前二 7～8，羅九 32～33，林前一 22～23。）見太二一 42 註與 44 註。

● 8:15¹ 許多人必在其上，或，他們中間必有許多人。

● 8:16¹ 律法書，直譯，見證。見出二十 1 註 1。

【8:13】You shall^a sanctify Jehovah of hosts; / He shall be the One to fear and He shall be the One to hold in awe.

【8:14】Then He will become a^{1a} sanctuary, yet a^{1b} stone to strike against / And a¹ rock of^c stumbling / To both houses of Israel, / A trap and a snare to the inhabitants of Jerusalem.

【8:15】And many will stumble¹ at these, / And will fall and be broken to pieces, / And will be snared and taken captive.

【8:16】Bind up the¹ testimony; seal the instruction among my disciples;

【8:17】And I will^a wait on Jehovah, who^b hides His face from the house of Jacob, and I will look eagerly for Him.

8:14¹ (sanctuary) Christ the Immanuel becomes a sanctuary, i.e., the inner temple, the Holy of Holies, to God's chosen people, the place where they as God's priests live with God and worship and serve God (John 1:14; 2:19, 21; 14:23; 15:5; Rev. 21:22). He is also a smiting stone to the nations (Matt. 21:44b; Dan. 2:34-35), and He is a stone to strike against, a rock of stumbling, a trap, and a snare to the unbelieving ones and the opposers (Matt. 21:44a; 1 Pet. 2:7-8; Rom. 9:32-33; 1 Cor. 1:22-23). See notes on Matt. 21:42 and 44.

8:15¹ (at) Or, among them.

8:16¹ (testimony) I.e., the law. See note 1¹ in Exo. 20.

8:13^a
Num. 20:12;
1 Pet. 3:15

8:14^a
Ezek. 11:16;
Rev. 21:22

8:14^b
Isa. 28:16;
Matt. 21:44;
Luke 20:18;
Rom. 9:32;
1 Pet. 2:8; See
note 14¹

8:14^c
Matt. 11:6;
Luke 7:23;
1 Cor. 1:23

8:17^a
Psa. 27:14;
Isa. 25:9;
26:8;
30:18;
40:31;
42:4;
64:4

8:17^b
Isa. 54:8;
59:2;
64:7

【8:18】^a 看哪，¹ 我與耶和華所給我的¹ 兒女，就是從住在錫安山萬軍之耶和華來的，在以色列中作為兆頭和奇事。

【8:19】有人對你們說，當求問那些交鬼的和行巫術的，就是聲音啁啾、喃喃細語的；你們便回答說，百姓不當求問自己的神麼？豈可為活人求問死人麼？

【8:20】當以訓誨和¹ 法度為標準！他們所說的，若不與這話相符，必是因他們沒有晨光。

【8:21】他們必經過這地，受艱難，受飢餓；飢餓的時候就焦躁，咒罵自己的君王和自己的神。他們仰臉望天，

【8:22】俯視大地，不料，盡是艱難、黑暗、和困苦幽暗，他們必被趕入漆黑之中。

● 8:18¹ 申言者以賽亞與耶和華所給他的兒女，豫表基督和祂的信徒。（來二 13 下。）

● 8:20¹ 直譯，見證。

【8:18】^a See, ¹ I and the ¹ children whom Jehovah has given me are for signs and wonders in Israel from Jehovah of hosts, who abides on Mount Zion.

【8:19】When they say to you, Inquire of the necromancers and the familiar spirits, who twitter and mutter; say to them, Should not a people inquire of their God? Should they go to the dead on behalf of the living —

【8:20】To the law and to the testimony! If they do not speak according to this word, it is because in them there is no dawn.

【8:21】And they go through it hard-pressed and hungry; and when they are hungry, they rage and curse their king and their God. They turn their faces upward,

【8:22】And they look to the earth, but there is only distress and darkness, the gloom of anguish and being thrust into darkness.

8:18¹ (I) The prophet Isaiah and the children whom Jehovah had given to him typify Christ and His believers (Heb. 2:13b).

以賽亞書 第九章

六 基督爲大光和奇妙者的揭示，
出自耶和華對以色列國的懲治
和對亞述的審判
九 1 ~ 十 34

1 基督爲大光的揭示
九 1 ~ 5

【9:1】但那受過困苦之處，必不再見幽
暗：從前神使^a 西布倫地和^b 拿弗他利
地被藐視，末後卻使這沿¹海的路，約
但河外，²外邦人的加利利，得着榮耀。

- 9:1¹ 卽加利利海。
- 9:1² 見太四 15 註 1。

ISAIAH 9

F. The Unveiling of Christ as the Great Light
and the Wonderful One Issuing from Jehovah's Chastisement
on the Kingdom of Israel and His Judgment on Assyria
9:1 — 10:34

1. The Unveiling of Christ as the Great Light
9:1-5

【9:1】But gloom does not remain in the place where there
was anguish: formerly He treated the^a land of Zebulun and
the land of^b Naphtali contemptibly, but afterward He treats
the way of the¹ sea, across the Jordan, with glory, ²Galilee of
the nations.

9:1¹ (sea) The Sea of Galilee.

9:1² (Galilee) See note 15¹ in Matt. 4.

9:1^a
vv. 1b-2;
Matt. 4:15-16
9:1^b
2 Kings 15:29;
2 Chron. 16:4

9:1^a
1 下 ~2;
太四 15~16
9:1^b
王下十五 29
代下十六 4

9:2^a
路一 79
徒二六 18
9:2^b
賽六十一 3
彌七 8-9

9:2^c
詩二三 4
9:3^a
賽二六 15

9:4^a
士七 25
詩八三 9
賽十 26

【9:2】那行走在^a 黑暗中的百姓，看見了大^{1b} 光；那些住在^c 死蔭之地的人，有¹ 光照耀他們。

【9:3】你使這國民^{1a} 繁多，加增他們的喜樂；他們在你面前歡喜，好像收割時的歡喜，像人分擄物那樣的快樂。

【9:4】因為他們所負的重軛和肩頭上的杖，就是欺壓他們之人的棍，你已經折斷，好像在^{1a} 米甸的日子一樣。

● 9:2¹ 這豫言應驗於太四 12 ~ 16，那時基督來到加利利，祂乃是大光—真光，生命的光（約一 9，4，八 12）—照亮行在黑暗裏的人，（約一 5，徒二六 18，彼前二 9 下，）以及住在死蔭裏的人。（路一 78 ~ 79。）基督這大光照在神的子民身上，拯救他們脫離死亡的黑暗，將他們從黑暗的捆綁中釋放出來，（3，西一 13，）折斷他們身上的軛，（4，十 26 ~ 27，）並且毀滅他們的仇敵，連同仇敵的軍裝。（5。）

● 9:3¹ 這豫言是指基督在地上，藉着所有新約信徒而有的繁增、擴展與增長；這些信徒就是本節下文所題收割的農夫，以及得擄物的戰士。

● 9:4¹ 藉着基督的照耀，主折斷了神子民所負的重軛，折斷了他們肩頭上的杖，也折斷了欺壓他們的棍，好像在米甸的日子，基甸大大戰勝米甸人一樣。（士七 22 ~ 25。）亞述人來侵畧猶大，欺壓猶大，但主毀滅他們，就像祂藉着基甸毀滅米甸人一樣。（王下十九 35 ~ 37。）

【9:2】The people who walked in the^a darkness / Have seen a great^{1b} light; / Upon those who dwell in the land of the^c shadow of death / ¹Light has shined.

【9:3】You have^{1a} multiplied the nation; / You have increased their gladness; / They are glad before You as with the gladness of harvest, / As men rejoice when they divide the spoil.

【9:4】For You break the yoke of their burden / And the staff on their shoulder, / The rod of their oppressor, / As in the day of^{1a} Midian.

9:2¹ (light) This prophecy was fulfilled in Matt. 4:12-16, when Christ came to Galilee as the great light—the true light, the light of life (John 1:9, 4; 8:12)—to shine on the people who walked in darkness (John 1:5; Acts 26:18; 1 Pet. 2:9b) and who dwelt in the shadow of death (Luke 1:78-79). Christ's shining as the great light on God's people saves them from the darkness of death, releases them from bondage in darkness (v. 3; Col. 1:13), breaks the yoke that has been upon them (v. 4; 10:26-27), and destroys their enemies with their armor (v. 5).

9:3¹ (multiplied) This prophecy refers to the increase, spread, and growth of Christ on earth through all the New Testament believers, who are the farmers in the harvest and the fighters gaining the spoil, mentioned later in the verse.

9:4¹ (Midian) By the shining of Christ, the Lord broke the yoke of the burden of the people of God, broke the staff on their shoulder, and broke the rod of their oppressor as in the day of Midian, when Gideon gained a great victory over the Midianites (Judg. 7:22-25). The Assyrians came to invade Judah and to oppress them, but the Lord destroyed them as He had destroyed the Midianites through Gideon (2 Kings 19:35-37).

9:2^a
Luke 1:79;
Acts 26:18
9:2^b
Isa. 60:1-3;
Micah 7:8-9
9:2^c
Psa. 23:4
9:3^a
Isa. 26:15

9:4^a
Judg. 7:25;
Psa. 83:9;
Isa. 10:26

9:5^a
啓十九 13
9:5^b
賽六六 15~16

【9:5】戰士在鏖戰震地之中所穿的戰靴，並那輓在^a血中的衣服，都必作爲可^b燒的，當作燃料。

2 基督爲奇妙者的揭示 九 6 ~ 7

9:6^a
賽七 14
太一 21
路二 11
9:6^b
約三 16
9:6^c
士十三 18
9:6^d
詩四五 6
多二 13
9:6^e
參約十四 10
9:6^f
路二 14
弗二 14
來七 2

【9:6】因有一¹嬰孩²爲我們^a而生，有一¹子^b賜²給我們；³政權必擔在祂的肩頭上；祂的名稱爲^{4c}奇妙的策士、⁵全能的^d神、⁵永遠的^e父、^{6f}和平的君。

● 9:6¹ 從童女所生的嬰孩，（七 14，）乃是永遠的父所賜的子。基督是生爲兼有神性與人性的嬰孩，（太一 20 ~ 23，）也是永遠的父所賜在神性裏的子。藉着這神人二性嬰孩的出生，永遠的父將祂神聖的子當作禮物賜給我們。藉着這樣的賜給，一切信入，就是接受這位寶貴的子的人，都得着永遠的生命。（約三 16，約壹五 11 ~ 12。）見七 14 註 1。

● 9:6² 爲我們，給我們，原文係重複同樣的辭；這着重的指明，本節所啓示之基督的每一方面，都是爲着我們個人並主觀的經歷。

● 9:6³ 或，治理，管治權。下節者同。神聖的行政乃是擔在基督這奇妙者的肩頭上。

● 9:6⁴ 直譯，策士的奇妙；或，奇妙，策士。基督是奇妙的，（士十三 18，）祂也是策士。祂給我們策畧；然後，祂這位全能的神是能力和力量，以完成這策畧。（林前一 24。）

【9:5】For all the boots / Of those who in boots trample in the battle quake / And the garments / Rolled in ^ablood / Are for burning; / They are fuel for ^bfire.

2. The Unveiling of Christ as the Wonderful One 9:6-7

【9:6】For a ¹child is ^aborn ²to us, / A ¹Son is ^bgiven ²to us; / And the ³government / Is upon His shoulder; / And His name will be called / ^{4c}Wonderful Counselor, / ⁵Mighty ^dGod, / ⁵Eternal ^eFather, / ⁶Prince of ^fPeace.

9:6¹ (child) The child born of a human virgin (7:14) is the Son given by the eternal Father. Christ is the child born of both the divine and human natures (Matt. 1:20-23), and He is also the Son in the divine nature given by the eternal Father. Through the birth of the divine-human child, the eternal Father gave us His divine Son as a gift. Through such a giving, everyone who believes in, i.e., receives, this dear Son receives eternal life (John 3:16; 1 John 5:11-12). See note 14¹ in ch. 7.

9:6² (to) The phrase to us, especially by its repetition, indicates emphatically that every aspect of Christ revealed in this verse is for our personal and subjective experience.

9:6³ (government) Or, rule, dominion. So also in the next verse. The divine administration is upon the shoulders of Christ, the wonderful One.

9:6⁴ (Wonderful) Lit., Wonder of a Counselor, or, Wonder, Counselor. Christ is wonderful (Judg. 13:18), and He is also the Counselor. He gives us counsel, and then, as the mighty God, He is the power and strength for carrying out the counsel (1 Cor. 1:24).

9:5^a
Rev. 19:13
9:5^b
Isa. 66:15-16

9:6^a
Isa. 7:14;
Matt. 1:21;
Luke 2:11
9:6^b
John 3:16
9:6^c
Judg. 13:18
9:6^d
Psa. 45:6;
Titus 2:13
9:6^e
cf. John 14:10
9:6^f
Luke 2:14;
Eph. 2:14;
Heb. 7:2

9:7^a
但二 44
路一 32~33
9:7^b
路一 32
9:7^c
約十二 34
9:7^d
王下十九 31
賽三七 32

【9:7】祂的¹政權與¹平安必加增^a無窮，
祂必在^{2b}大衛的寶座上，治理祂的國，
以公平公義使國堅定穩固，從今時直到^c永遠。萬軍之耶和華的^d熱心，必
成就這事。

3 耶和華 對以色列國的懲治 九 8 ~ 十 4

● 9:6⁵ 作為那為我們而生的嬰孩，基督是全能的神；（太二 11，羅九 5，來一 8；）作為賜給我們的子，祂是永遠的父。（六三 16，六四 8，約五 43，十 30，十四 7 ~ 10。）見六三 16 註 1。

● 9:6⁶ 基督對我們是和平的君，（弗二 14，）主要是藉着祂在我們裏面的管治。（西三 15。）

● 9:7¹ 從創十一人類放棄神作他們的治理者，而使自己成為治理者的時候起，政權一直成為人的大問題。但是當復興的時候來到，（徒三 21，）基督要成為獨一的治理者，三一神的政權要擔在祂的肩頭上。（6。）這政權要加增並充滿這地上的每一角落，（詩七二 8，亞九 10 下，見但二 35 註 2，）使地上滿了平安。（參二 4，十一 6 ~ 9。）

● 9:7² 基督在大衛的寶座上治理祂的國，首先要千年國，然後要在新天新地，直到永遠。見路一 32 ~ 33 與 33 註 1。

【9:7】To the increase of His¹government / And to His¹peace there is^ano end, / Upon the^{2b}throne of David / And over His kingdom, / To establish it / And to uphold it / In justice and righteousness / From now to^ceternity. / The^dzeal of Jehovah of hosts / Will accomplish this.

3. Jehovah's Chastisement on the Kingdom of Israel 9:8 — 10:4

9:6⁵ (Mighty) As the child born to us, Christ is the mighty God (Matt. 2:11; Rom. 9:5; Heb. 1:8), and as the Son given to us, He is the eternal Father (63:16; 64:8; John 5:43; 10:30; 14:7-10). See note 16¹ in ch. 63.

9:6⁶ (Prince) Christ is the Prince of peace to us (Eph. 2:14) mainly by His ruling within us (Col. 3:15).

9:7¹ (government) From the time, in Gen. 11, when mankind gave up God as their Governor and made themselves the governors, the matter of government has been a great problem to man. But when the restoration comes (Acts 3:21), Christ will be the unique Governor, and the government of the Triune God will be upon His shoulder (v. 6). This government will increase and fill every corner of the earth (Psa. 72:8; Zech. 9:10b; see note 35³ in Dan. 2), causing the earth to be full of peace (cf. 2:4; 11:6-9).

9:7² (throne) Christ's ruling on the throne of David over His kingdom will be first in the millennium and then in the new heaven and new earth unto eternity. See Luke 1:32-33 and note 33¹.

9:7^a
Dan. 2:44;
Luke 1:32-33
9:7^b
Luke 1:32
9:7^c
John 12:34
9:7^d
2 Kings 19:31;
Isa. 37:32

【9:8】主發言指責¹雅各，這話落於¹以色列。

【9:9】眾百姓，就是以法蓮和撒瑪利亞的居民，都要知道；他們憑驕傲和自大的心說，

【9:10】甃牆塌了，我們卻要鑿石頭建築；桑樹砍了，我們卻要換上香柏樹。

【9:11】因此，耶和華要高舉利汛的敵人，來攻擊以色列，並要激動以色列的仇敵。

【9:12】東有亞蘭人，西有非利士人：他們張口吞喫以色列。雖然如此，耶和華的怒氣還未轉消，祂的手仍然伸出。

● 9:8¹ 九 8 ~ 十 34 顯示，被欺壓的以色列國和欺壓人的亞述國，二者都在神的審判之下。這兩個審判實際上乃是一個。（十 22 ~ 23。）所羅門時代之後，以色列國分為北方的以色列國和南方的猶大國。（王上十一 26 ~ 十二 20。）以色列國墮落到一個地步，和外邦人在同樣的水平上，甚至與亞蘭王聯盟，（七 1，）因此以色列國不僅被神懲治，更受神審判。神對以色列（以法蓮—9）的懲治，成了祂對以色列的審判。

【9:8】The Lord sends out a word against¹ Jacob, / And it descends upon¹ Israel.

【9:9】And all the people know it, / Ephraim and the inhabitants of Samaria, / Saying in pride and haughtiness of heart,

【9:10】The bricks have fallen, but we will build with cut stone; / The sycamores have been felled, but we will put cedars in their place.

【9:11】Then Jehovah exalts the adversaries of Rezin against them / And goads their enemies on.

【9:12】Aram from the east and the Philistines from the west: / They devour Israel with an open mouth. / By all this His anger is not turned; / His hand is still outstretched.

9:8¹ (Jacob) Isaiah 9:8—10:34 shows that both the oppressed, the kingdom of Israel, and the oppressor, the kingdom of Assyria, were under the judgment of God. These two judgments were actually one (10:22-23). After the time of Solomon, the nation of Israel was divided into the northern kingdom of Israel and the southern kingdom of Judah (1 Kings 11:26—12:20). Because the kingdom of Israel had fallen to the extent that it was on the level of the Gentile nations, even becoming an ally to the king of Aram (7:1), Israel was not only under God's chastisement but also under His judgment. God's chastisement on Israel (Ephraim—v. 9) became His judgment on Israel.

9:13^a
耶五 3
何七 10

【9:13】這百姓^a還沒有歸向擊打他們的主，也沒有尋求萬軍之耶和華。

9:14^a
賽十 17
啓十八 8

【9:14】因此，耶和華^a一日之間，從以色列中剪除頭與尾，棕枝與蘆葦。

【9:15】長老和顯貴人，就是頭；以謊言教人的申言者，就是尾。

9:16^a
賽三 12
太十五 14

【9:16】那些引導這百姓的，使他們^a走錯了路；那些被引導的，都陷入混亂。

【9:17】所以主必不喜悅他們的少年人，也不憐恤他們的孤兒寡婦；因為他們都是不虔敬的，是行惡的，並且各人的口都說愚妄的話。雖然如此，耶和華的怒氣還未轉消，祂的手仍然伸出。

【9:18】邪惡像火焚燒，燒滅荊棘和蒺藜；在叢林中燬起來，就旋轉上騰，成為煙柱。

【9:19】因萬軍之耶和華的盛怒，地被燒燬，百姓成為燃料，無人憐惜自己的弟兄。

【9:13】Yet the people do ^anot turn to Him who strikes them, / Nor do they seek Jehovah of hosts.

【9:14】Then Jehovah cuts off from Israel head and tail, / Palm branch and marsh reed ^ain one day.

【9:15】The elder and the highly regarded — he is the head; / The prophet and the teacher of falsehood — he is the tail.

【9:16】And those who lead this people are those who ^amislead them; / And those who are led are those who are confused.

【9:17】Because of this the Lord will not rejoice in their young men, / And He will not have compassion on their orphans and widows; / For all of them are profane and evildoers, / And every mouth speaks foolishness. / By all this His anger is not turned; / His hand is still outstretched.

【9:18】For wickedness burns like a fire; / It devours thorn and thistle, / And burns in the forest thickets; / And they roll up into a column of smoke.

【9:19】At the overflowing wrath of Jehovah of hosts a land is burned up, / And the people are like fuel for fire; / No one spares even his brother.

9:13^a
Jer. 5:3;
Hosea 7:10

9:14^a
Isa. 10:17;
Rev. 18:8

9:16^a
Isa. 3:12;
Matt. 15:14

【9:20】有人切割右邊的肉，仍受飢餓；
吞喫左邊，仍不飽足。各人吞喫自己
膀臂上的肉：

【9:21】瑪拿西吞喫以法蓮，以法蓮吞喫瑪
拿西；又一同攻擊猶大。雖然如此，耶
和華的怒氣還未轉消，祂的手仍然伸出。

【9:20】 One carves on the right side, but is hungry; / And
another eats on the left side, but is not satisfied. / Each eats
the flesh of his own arm:

【9:21】 Manasseh, Ephraim, and Ephraim, Manasseh; /
These together against Judah. / By all this His anger is not
turned; / His hand is still outstretched.

以賽亞書 第十章

- 【10:1】禍哉，那些制定不義之律例，
忙於記錄兇惡之判語的；
- 【10:2】他們要藉此屈枉窮乏人的案情，
奪去我民中困苦人的公理，好使寡婦成
為他們的擄物，孤兒成為他們的掠物。
- 【10:3】到 ^{1a}降罰的日子，有災禍從遠方
臨到，那時你們怎樣行呢？你們向誰逃
奔求助呢？你們的 ²榮耀撇在何處呢？
- 【10:4】他們只得屈身在被擄的人以下，
仆倒在被殺的人以下。雖然如此，耶和
華的怒氣還未轉消，祂的手仍然伸出。

4 耶和華對亞述的審判 + 5 ~ 34

- 10:3¹ 或，察訪。指審判的日子。
- 10:3² 指他們的財富。

ISAIAH 10

- 【10:1】Woe to those who decree decrees of iniquity, / To the
busy writers who are busy writing trouble,
- 【10:2】In order to turn the poor away from judgment, / And to
tear justice away from the afflicted among my people; / That
widows may be their spoil, / And they may plunder orphans.
- 【10:3】And what will you do for the ^{1a}day of visitation, / And
for the devastation that comes from afar? / To whom will
you flee for help? / And where will you leave your ²glory,
- 【10:4】Unless one crouches behind prisoners, / And they fall
behind the slain? / By all this His anger is not turned; / His
hand is still outstretched.

4. Jehovah's Judgment on Assyria 10:5-34

- 10:3¹ (day) Referring to the day of judgment.
- 10:3² (glory) Referring to their wealth.

10:3^a
賽二六 21
何九 7
路十九 44

10:3^a
Isa. 26:21;
Hosea 9:7;
Luke 19:44

【10:5】禍哉，亞述，我怒氣的^{1a}棍！
他們手中的¹杖就是我的惱恨。

【10:6】我打發他攻擊不虔敬的國，吩咐他攻擊我盛怒之下的百姓，搶擄來之財爲擄物，奪掠來之貨爲掠物，將他們踐踏，像街上的泥土一樣。

【10:7】然而他不這樣想，他心也不這樣打算；他心裏倒想毀滅、剪除不少的國。

【10:8】他說，我的臣宰豈不都是王麼？

【10:9】迦勒挪豈不像^a迦基米施麼？哈馬豈不像亞珥拔麼？撒瑪利亞豈不像^b大馬色麼？

● 10:5¹ 因爲以色列敗壞了，神就用亞述作棍、作杖來審判以色列。（王下十八 9～12。）但亞述不這樣想，他心也不這樣打算；（7；）他伸展越過了神所設立的限度。亞述作得過分了，亞述王也變得高傲自大。（12～15。）因此，耶和華審判亞述王。（16～19。）見二六 13 註 1。

【10:5】Woe to Assyria, the^{1a} rod of My anger! / The¹ staff which is in their hand is My indignation.

【10:6】Against a profane nation I send them out, / And against the people of My overflowing wrath I command them, / To make spoil of the spoil and to make plunder of the plunder, / To make them a trampling ground, like street mire.

【10:7】But they do not think so, / And their heart does not conceive it so; / For destroying is in their heart, / And the cutting down of no few nations.

【10:8】For they say, / Are not my princes all kings?

【10:9】Is not Calno like^a Carchemish, / Or Hamath like Arpad, / Or Samaria like^b Damascus?

10:5¹ (rod) Because Israel had become corrupt, God used Assyria as a rod and a staff to judge Israel (2 Kings 18:9-12). But Assyria, overstretching the limitation set by God, did not think of the matter in this way, nor did their heart conceive it in this way (v. 7). Thus, Assyria acted excessively, and the king of Assyria became haughty (vv. 12-15). Jehovah, therefore, judged the king of Assyria (vv. 16-19). See note 13¹ in ch. 26.

【10:10】我的手既已搆到有偶像的國，
這些國雕製的偶像勝過耶路撒冷和撒
瑪利亞的偶像，

【10:11】我怎樣待撒瑪利亞和其中的偶像，
豈不照樣待耶路撒冷和其中的偶像麼？

【10:12】但主在錫安山和耶路撒冷成就
祂一切工作的時候，祂說，我必¹ 罰^a
亞述王自大之心的果子，和他高傲眼
目的榮耀。

【10:13】因為他說，我所成就的事，是
靠我手的能力和我的智慧；我本有聰
明。我^a 挪移眾民的地界，搶奪他們
所積蓄的財寶，並且我像¹ 勇士，使
坐寶座的降為卑。

【10:14】我的手搆到眾民的財寶，好像
人搆到鳥窩；我也收聚了全地，好像
人收聚被棄的雀蛋；沒有動翅膀的，
沒有張嘴的，也沒有鳴叫的。

【10:10】Since my hand has reached / The kingdoms of the
idols, / And their graven images were greater than those of
Jerusalem and Samaria,

【10:11】Shall I not do, as I have done / To Samaria and its
idols, / The same to Jerusalem and its images?

【10:12】But when the Lord has completed all His work on
Mount Zion and on Jerusalem, He says, I will punish the
fruit of the king of^a Assyria's haughtiness of heart and the
glory of his haughty eyes.

【10:13】For he has said, / By the strength of my own
hand I have done it, / And by my own wisdom; for I have
understanding. / And I have^a removed the boundaries of the
peoples; / And their stored possessions I have plundered. /
And like a bull, I brought down those who sit on thrones.

【10:14】And my hand reached in, like in a nest, / For the
wealth of the peoples; / And like one who gathers abandoned
eggs, / I myself gathered in all the earth; / And none
fluttered a wing, / Or opened a beak and chirped.

● 10:12¹ 或，察訪。

● 10:13¹ 或，公牛。

10:12^a
耶五十 18

10:13^a
王下十五 29

10:12^a
Jer. 50:18

10:13^a
2 Kings 15:29

【10:15】斧豈可向^a用斧砍伐的自誇呢？鋸豈可向用鋸的自大呢？好比棍掄起那舉棍的，好比杖舉起那不是木頭的人。

【10:16】因此，主萬軍之耶和華必使亞述王的肥壯人變為瘦弱；在他的榮耀之下，必使火燄起，如同焚燒一樣。

【10:17】以色列的^a光必成為火，他的聖者必成為火焰；在一日之間，將亞述王的荊棘和蒺藜，焚燒且燒滅；

【10:18】又將他樹林和肥田的榮耀，¹全然滅盡；他必像患病的人漸漸瘦弱一樣。

【10:19】他林中剩下的樹必稀少，就是孩子也能寫其數。

【10:20】到那日，以色列所^a剩下的，和雅各家所¹逃脫的，必不再倚靠那擊打他們的，卻要誠實^b信靠耶和華以色列的聖者。

● 10:18¹ 全然，直譯，從魂到體。

● 10:20¹ 在以色列和亞述受審判以後，必有以色列餘民的歸回與釋放。（20～27。）

【10:15】Should the ax glorify itself above^a him who chops with it? / Or should the saw magnify itself above him who wields it? / It would be like the rod wielding him who lifts it up, / Like the staff lifting up him who is not wood.

【10:16】Therefore the Lord Jehovah of hosts will send / Leanness to his fat ones; / And under his glory He will kindle a kindling, / Like the kindling of fire.

【10:17】And the^a Light of Israel will become a fire, / And his Holy One a flame; / And it will burn and devour his thorns / And his thistles in one day.

【10:18】The glory of his forest and of his garden land / He will destroy, both soul and body; / And he will be like a sick man wasting away.

【10:19】And what is left of the trees of his forest will be so few in number / That a young boy could record them.

【10:20】Then in that day the^a remnant of Israel and those of the house of Jacob who have¹ escaped will no longer rely upon him who strikes them, but they will^b rely upon Jehovah, the Holy One of Israel, in truth.

10:20¹ (escaped) After the judgment on Israel and the judgment on Assyria, there would be the return and release of a remnant of Israel (vv. 20-27).

10:21^a
賽七 3

【10:21】所^a剩下的，就是雅各家所剩下的，必歸回全能的神。

10:22^a
22~23;
羅九 27

【10:22】^a以色列阿，你的百姓雖多如¹海沙，惟有剩下的歸回。滅絕的事已定，必有公義如水漲溢。

【10:23】因為主萬軍之耶和華，正在全地之中成就所定滅絕的事。

10:24^a
出一 11, 13~14

【10:24】所以主萬軍之耶和華如此說，住錫安我的百姓阿，亞述雖然用棍擊打你，又照^a埃及所行的舉杖攻擊你，你卻不要怕他。

10:25^a
賽五四 7
10:25^b
但十一 36

【10:25】因為還有^a一點點時候，我向你發的忿恨就要^b完畢，我的怒氣要轉向他們，使他們滅亡。

10:26^a
士七 25
賽九 4
10:26^b
出十四 26~27

【10:26】萬軍之耶和華要興起鞭來攻擊他們，好像在俄立磐石那裏擊殺^a米甸人一樣；耶和華的^b杖要向海伸出，祂要照祂在埃及所行的，把杖舉起。

10:27^a
賽十四 25

【10:27】到那日，亞述的重擔必離開你的^a肩頭，他的輓必離開你的頸項；那輓也必因肥壯的緣故撐斷。

【10:21】A^a remnant will return, the remnant of Jacob, to the mighty God.

10:21^a
Isa. 7:3

【10:22】^aFor though your people, O Israel, are like the¹sand of the sea, only a remnant among them will return. Annihilation is strictly decided, overflowing with righteousness.

10:22^a
vv. 22-23;
Rom. 9:27

【10:23】For utter destruction and a strict decision is the Lord Jehovah of hosts performing in the midst of the whole land.

【10:24】Therefore thus says the Lord Jehovah of hosts, O My people dwelling in Zion, do not fear Assyria, who strike with the rod and lift up their staff against you the way^a Egypt did.

10:24^a
Exo. 1:11, 13-14

【10:25】For in a very^a little while My indignation will be^b completed, and My anger will be turned toward their destruction.

10:25^a
Isa. 54:7
10:25^b
Dan. 11:36

【10:26】And against them Jehovah of hosts will rouse up a whip like the stroke against^a Midian at the rock of Oreb; and His^b staff will be over the sea, and He will lift it up the way He did in Egypt.

10:26^a
Judg. 7:25;
Isa. 9:4
10:26^b
Exo. 14:26-27

【10:27】And in that day their burden will be removed from your^a shoulders, and their yoke from off your neck; and the yoke will be broken due to the fatness.

10:27^a
Isa. 14:25

● 10:22¹ 見創二二 17 註 1。

10:22¹ (sand) See note 17¹ in Gen. 22.

【10:28】亞述^a來攻擊亞葉，經過米磯崙，在密抹安放輜重。

【10:29】他們過了隘口，說，迦巴是我們住宿的地方。拉瑪人戰兢；掃羅的基比亞人逃跑。

【10:30】迦琳的女子阿，要高聲呼喊！萊煞人哪，要留心聽！哀哉，困苦的亞拿突人哪！

【10:31】瑪得米那人逃遁；基柄的居民避難。

【10:32】直到今日仍是如此；亞述在挪伯停留，向^{1a}錫安女子的山，就是耶路撒冷的岡陵，掄手攻擊。

【10:33】看哪，主萬軍之耶和華以可怕的震撼削去樹枝：長高的必被砍下，高大的必被伐低。

【10:34】祂要用鐵器砍下叢林；利巴嫩必倒在威嚴者手下。

● 10:32¹ 錫安女子，或，錫安家。

【10:28】¹He^a comes against Aiath; / He passes through Migron; / At Michmash he deposits his gear.

【10:29】They go through the pass, saying, / Geba will be our lodging overnight. / Ramah is quaking; / Gibeah of Saul flees away.

【10:30】Scream with your voice, O daughter of Gallim! / Listen carefully, Laishah! O poor Anathoth!

【10:31】Madmenah flees; / The inhabitants of Gebim seek refuge.

【10:32】So it is this very day when he halts at Nob. / He swings his hand over the mountain of the¹daughter of^aZion, / Over the hill of Jerusalem.

【10:33】But now the Lord Jehovah of hosts / Is lopping off the boughs with an awful crash: / Those which are tall in height are hewn down, / And those which are lofty are laid low.

【10:34】And He chops away the forest thickets with an iron ax; / And Lebanon falls at the hands of a majestic One.

10:28¹ (He) Referring to the Assyrian.

10:32¹ (daughter) Or, house of Zion.

以賽亞書 第十一章

七 藉着基督所帶進的復興 十一 1 ~ 16

【11:1】從^a耶西的不必發^b嫩條，從他^c根生的¹枝子必結^d果實。

● 11:1¹ 在復興的時候，要來的基督乃是從耶西的不所發的嫩條，以及從他根所生的枝子。以色列，特別是大衛家，就像一棵高大的樹。然而，因着以色列的墮落，那樹被砍伐，只留下樹本和樹根。馬利亞和約瑟都是大衛的後裔，屬於王族，（見太一 16 註 2，）卻成了貧窮、低階的人，住在加利利的拿撒勒，一個受藐視地區裏受藐視的城。（路一 26 ~ 27。）基督是從耶西的不（在地面上）所發的嫩條，表徵復興是藉着生命並屬於生命。基督也是從耶西的根（在地面下）所生的枝子，表徵復興之生命的深度，要將神分枝出來，且多結果實。基督是嫩條也是枝子，滿有復興的能力，加深的能力，生長的能力和結果子的能力。因着祂的分枝，全世界充滿了祂的果實。見太一 5 註 4，二 23 註 3。

ISAIAH 11

G. The Restoration Brought In through Christ 11:1-16

【11:1】Then a^{1a} sprout will come forth from the stump of^b Jesse, / And a¹ branch from his^c roots will bear^d fruit.

11:1¹ (sprout) In the restoration the coming Christ will be a sprout that comes forth from the stump of Jesse and a branch from his roots. Israel, especially the house of David, was like a tall tree. However, because of Israel's degradation, that tree was cut down, leaving only a stump with its roots. Both Mary and Joseph were descendants of David, part of the royal family (see note 16² in Matt. 1), but they had become poor and were people of a low class, living in Nazareth, a despised city, in Galilee, a despised region (Luke 1:26-27). Christ as a sprout came forth from the stump of Jesse, above the earth, signifying that restoration is by life and of life. Furthermore, Christ as a branch came forth from Jesse's roots, underneath the earth, signifying the depths of the restoring life, to branch out God and bear much fruit. Christ as a sprout and a branch is full of restoring power, deepening power, growing power, and fruit-bearing power. Because of His branching out, the whole world is filled with His fruit. See notes 5⁴ in Matt. 1 and 23³ in Matt. 2.

11:1^a
cf. Job 14:7
11:1^b
Matt. 1:5
11:1^c
Isa. 11:10
11:1^d
Isa. 4:2;
Jer. 23:5

11:1^a
太一 5
11:1^b
參伯十四 7
11:1^c
賽十一 10
11:1^d
賽四 2
耶二三 5

11:2^a
賽四二 1
六—1
太三 16
約一 32~33

【11:2】^a 耶和華的¹ 靈必安歇在祂身上，
就是智慧和聰明的靈，謀畧和能力的
靈，認識和敬畏耶和華的靈。

11:3^a
撒十六 7
約七 24

【11:3】祂必以敬畏耶和華為樂：審判
不憑^a 眼見，判斷也不憑耳聞；

11:4^a
詩七二 2
啓十九 11
11:4^b
伯四 9
帖後二 8
啓十九 15

【11:4】卻要以^a 公義審判貧窮人，以公
正判斷地上的困苦人；以口中的杖擊
打這地；以嘴裏的^b 氣殺戮惡人。

11:5^a
參弗六 14

【11:5】公義必當祂的^{1a} 腰帶，信實必
當祂¹ 脅下的帶子。

● 11:2¹ 耶和華的分枝全然是那靈的事。基督從那靈而生，（太一 18，20，路一 35，）意即祂是由那靈作祂神聖的素質所構成。再者，祂乃是為那靈所浸，所膏。（太三 16，路四 18，）那靈一直與祂同在，與祂是一。（路四 1，14，十 21，約一 32，太十二 28。）祂憑那靈行動，過一種在那靈裏、同着那靈、藉着那靈、並經過那靈的生活。在祂的人性生活裏，那靈帶着本節所題的一切屬性得以顯出。因此，那靈乃是基督的實際。（約十四 16～20，林後三 17。）

● 11:5¹ 腰帶（脅下的帶子）給人行動、行事的力量，特別是站立並爭戰的力量。（弗六 13～14。）公義和信實乃是基督為着站立並爭戰的兩項美德。祂憑信實站立，憑公義爭戰。（啓十九 11。）

【11:2】And the^{1a} Spirit of Jehovah will rest upon Him, / The Spirit of wisdom and understanding, / The Spirit of counsel and might, / The Spirit of the knowledge and fear of Jehovah.

【11:3】He will delight in the fear of Jehovah: / He will neither judge by^a what His eyes see, / Nor decide by what His ears hear.

【11:4】But He will judge the poor in^a righteousness, / And decide with equity for the afflicted of the land. / And He will strike the land with the rod of His mouth, / And with the^b breath of His lips He will slay the wicked.

【11:5】Righteousness will be that which^{1a} girds His loins, / And faithfulness will be that which¹ girds His hips.

11:2¹ (Spirit) The branching out of Jehovah is altogether a matter of the Spirit. Christ was born of the Spirit (Matt. 1:18, 20; Luke 1:35); i.e., He was constituted of the Spirit as His divine essence. Moreover, He was baptized, anointed, with the Spirit (Matt. 3:16; Luke 4:18). The Spirit was with Him all the time and was one with Him (Luke 4:1, 14; 10:21; John 1:32; Matt. 12:28). He walked by the Spirit and lived a life in, with, by, and through the Spirit. In His human living the Spirit was manifested with all the attributes mentioned in this verse. Thus, the Spirit is the reality of Christ (John 14:16-20; 2 Cor. 3:17).

11:5¹ (girds) Girding the loins (hips) gives one the strength to move, act, and especially to stand and to fight (Eph. 6:13-14). Righteousness and faithfulness are two of Christ's virtues for standing and fighting. He stands with faithfulness and fights with righteousness (Rev. 19:11).

11:2^a
Isa. 42:1;
61:1;
Matt. 3:16;
John 1:32-33

11:3^a
1 Sam. 16:7;
John 7:24

11:4^a
Psa. 72:2;
Rev. 19:11

11:4^b
Job 4:9;
2 Thes. 2:8;
Rev. 19:15

11:5^a
cf. Eph. 6:14

11:6^a
6~9;
賽六五 25
參賽三五 9
結三四 25
何二 18

【11:6】^{1a} 豺狼必與綿羊羔同居，豹子必與山羊羔同臥；牛犢、少壯獅子並肥畜同羣；小孩子要牽引牠們。

【11:7】牛必與熊同食；牠們的崽子必一同躺臥；獅子必喫草與牛一樣。

【11:8】喫奶的孩子必玩耍在虺蛇的洞口，斷奶的嬰兒必按手在毒蛇的穴上。

【11:9】在^a我聖山的徧處，這些都不傷人，不害物，因為對耶和華的認識充滿^b徧地，好像水充滿洋海一般。

【11:10】到那日，耶西的^{1a}根立作眾民的²旌旗；^{3b}外邦人必尋求祂；祂安息之所必有⁴榮耀。

● 11:6¹ 亞當墮落時，罪進到他裏面。（羅五 12。）他是一切受造之物的元首，他既墮落了，一些屬撒但的東西，也就進到受造之物裏面。在復興的時候，基督復興的大能要拯救一切受造之物脫離撒但有為的元素，帶來一種改變，不僅是外面行動上的，更是內裏性質上的。（羅八 19 ~ 21。）結果受造之物中間的光景將變得甜美、和平、可愛。這改變是因為對神的認識要充滿徧地。（9。）

【11:6】^aAnd the ¹wolf will dwell with the lamb; / And the leopard will lie down with the kid, / And the calf and the young lion and the fatling together; / And a young boy will lead them about.

【11:7】The cow and the bear will graze; / Their young will lie down together; / And the lion will eat straw like the ox.

【11:8】The nursing child will play by the cobra's hole, / And upon the viper's den / The weaned child will stretch his hand.

【11:9】They will not harm nor destroy / In all ^aMy holy mountain, / For the ^bearth will be filled with the knowledge of Jehovah, / As water covers the sea.

【11:10】And in that day the ^{1a}root of Jesse, / Who stands as a ²banner to the peoples — / ^bHim will the ³nations seek, / And His resting place will be the ⁴glory.

11:6¹ (wolf) When Adam fell, sin entered into him (Rom. 5:12). Since he, the head of all the creatures, became fallen, something of Satan also entered into the creatures. In the restoration Christ's restoring power will deliver all the creatures from the poisonous element of Satan, causing a change not only in outward action but also in inward nature (Rom. 8:19-21). As a result, the situation among them will be pleasant, peaceful, and loving. The reason for this change is that the knowledge of God, i.e., the knowing of God, will fill the earth (v. 9).

11:6^a
vv. 6-9;
Isa. 65:25;
cf. Isa. 35:9;
Ezek. 34:25;
Hosea 2:18

11:9^a
Psa. 2:6;
Ezek. 20:40
11:9^b
Hab. 2:14

11:10^a
Isa. 11:1;
53:2;
Rom. 15:12;
Rev. 5:5;
22:16
11:10^b
Rom. 15:10

11:9^a
詩二 6
結二十 40
11:9^b
哈二 14

11:10^a
賽十一 1
五三 2
羅十五 12
啓五 5
二二 16
11:10^b
羅十五 10

● 11:10¹ 基督作耶西的根、嫩條和枝子，（1，）指明祂與人性相聯；而基督的安息之所必有榮耀，指明祂與神極其有關。（見 10 註 4。）祂是神又是人，就是神人。參啓二二 16 註 3。

● 11:10² 藉着以色列的復興，基督必成爲向着眾民的旌旗，以及向着列國的旗號。（12。）旌旗主要的是爲着標明、解釋和指示；旗號主要的是爲着呼召並聚集人。（五 26。）以賽亞在本章把基督作爲嫩條和枝子，（1，）與基督作爲旌旗和旗號配成一對。在神的子民中間，當基督這嫩條長大時，這長大的嫩條就成了旌旗，向地上的眾民描寫、解釋、標明、甚至指示，基督之於神子民的所是。這同一位基督作爲枝子，長大成爲旗號，呼召並聚集地上的列國。

● 11:10³ 在復興的時候，地上的列國（外邦人）都必轉向基督，尋求祂，並樂意作祂的百姓。（二 2，亞八 20～22。）

● 11:10⁴ 神聖的榮耀，就是神自己的彰顯，乃是基督的安息之所。這指明神聖的榮耀與基督是一。（約十七 5，24。）這也含示基督的神性，指明祂與神乃是一。（約十 30。）

11:10¹ (root) Christ's being the root, the sprout, and the branch of Jesse (v. 1) indicates that He is connected to humanity, whereas Christ's resting place being the glory indicates that He is very much related to God (see note 10⁴). He is both God and man, the God-man. Cf. note 16³ in Rev. 22.

11:10² (banner) Through the restoration of Israel, Christ will become a banner to the peoples and a standard to the nations (v. 12). The banner is mainly for designation, explanation, and instruction, and the standard is mainly for calling and gathering people (5:26). In this chapter Isaiah couples Christ as the sprout and the branch (v. 1) with Christ as the banner and the standard. When Christ as a sprout grows among God's people, this growing-up sprout becomes a banner, which describes, explains, designates, and even gives instructions to the peoples of the earth concerning what Christ is to God's people. This same Christ as a branch grows up to be a standard to call and gather the nations of the earth.

11:10³ (nations) In the restoration all the nations on the earth will turn to seek Christ and will be willing to be His people (2:2; Zech. 8:20-22).

11:10⁴ (glory) The divine glory, which is God Himself expressed, is Christ's resting place. This indicates that the divine glory is one with Christ (John 17:5, 24). It also implies Christ's divinity and indicates that Christ and God are one (John 10:30).

【11:11】當那日，主必¹再次伸手²得回自己百姓中所^a餘剩的，就是在亞述、埃及、巴忒羅、古實、以攔、示拿、哈馬、並眾海島所剩下的。

【11:12】祂必向列國高舉¹旗號，^a招聚以色列被趕散的人，又從地的^b四²方聚集分散的猶大人。

【11:13】¹以法蓮的妒忌就必消除，敵對猶大的必被剪除；以法蓮必不妒忌猶大，猶大也不敵對以法蓮。

【11:14】他們要向西飛，撲在非利士人的肩頭上，一同擄掠東方人。他們要伸手拿住以東和摩押，亞捫人也必服從他們。

● 11:11¹ 主第一次得回以色列，是在他們出埃及的時候。

● 11:11² 基督是向眾民所立的旌旗，向列國所高舉的旗號，必帶進神百姓的歸回，並外邦人的歸順。（11，12 下～16。）

● 11:12¹ 見 10 註 2。

● 11:12² 直譯，角。

● 11:13¹ 以法蓮是北方的以色列國，猶大是南方的國。

【11:11】And in that day the Lord, / By His hand for the¹second time again, / Will²recover the^aremnant of His people / Who remain, from Assyria and from Egypt, / From Pathros, Cush, and Elam, / From Shinar, Hamath, and the islands of the sea.

【11:12】He will lift up a¹standard to the nations, / And will^agather the outcasts of Israel; / And the dispersed of Judah He will assemble / From the^bfour corners of the earth.

【11:13】And¹Ephraim's jealousy will depart, / And the adversaries in Judah will be cut off; / Ephraim will not be jealous of Judah, / Nor will Judah be hostile to Ephraim.

【11:14】And they will fly down upon the shoulders of the Philistines on the west; / Together they will plunder the children of the east. / Edom and Moab will come into the grasp of their hand, / And the children of Ammon will submit to them.

11:11¹ (second) The first time the Lord recovered Israel was in their exodus from Egypt.

11:11² (recover) Christ as the banner to the peoples and the standard to the nations will bring in the return of God's people and the submission of the Gentiles (vv. 11, 12b-16).

11:12¹ (standard) See note 10².

11:13¹ (Ephraim's) Ephraim was the northern kingdom of Israel, and Judah was the southern kingdom.

【11:15】耶和華必¹使²埃及海灣枯乾；
用祂暴熱的風掄手，擊打²大河，
使其分爲七條溪流，令人過去^a不至濕腳。

【11:16】必有一條^a大道，讓主餘剩的
百姓從亞述歸回，如當日有大道讓以
色列從埃及地^b上來一樣。

● 11:15¹ 使…枯乾，直譯，將…獻上（在此處，
以至於毀滅。）

● 11:15² 埃及海就是紅海，埃及海灣就是蘇彝
士灣；大河是幼發拉底河。爲使祂的百姓歸回聖地，
神必毀滅埃及海灣（或，使其枯乾，）使幼發拉底
河枯乾，並從亞述建一條大道。（16。）

【11:15】And Jehovah will¹ utterly destroy the² tongue of the
sea of Egypt; / And will wave His hand over the² River with
the scorching of His wind, / And He will strike it into seven
streams, / And march men through it^a dryshod.

【11:16】And there will be a^a highway from Assyria / For the
remnant of His people which remain, / As there was for
Israel / In the day that they^b came up from the land of Egypt.

11:15¹ (utterly) Lit., devote (in this case, unto destruction).

11:15² (tongue) The sea of Egypt is the Red Sea, and its tongue is the
Gulf of Suez. The river is the Euphrates. For the return of His people
to the Holy Land, God will destroy (or, dry up) the tongue of the sea of
Egypt, dry up the Euphrates, and build a highway from Assyria (v. 16).

以賽亞書 第十二章

八 爲耶和華所愛之子民 享受的救恩 十二 1 ~ 6

12:1^a
賽二 11

【12:1】^a 到那日，你必說，耶和華阿，我要¹讚美你。你雖曾向我發怒，你的怒氣卻已轉消，你又安慰了我。

12:2^a
詩二七 1
賽四五 22
耶三 23
拿二 9

【12:2】看哪，¹神是我的^a拯救；我要信靠祂，並不懼怕；因爲²主¹耶和華是我的^{3b}力量，是我的詩歌，祂也成了我的拯救。

12:2^b
出十五 2
詩一一八 14

● 12:1¹ 或，稱謝。

● 12:2¹ 本節清楚啓示，救恩就是神自己。在新約，主耶和華是救恩，就是耶穌，成肉體的神。（太一 21 與註，路二 30 與註。）

● 12:2² 主，希伯來文，Jah，亞，是耶和華的縮寫。

● 12:2³ 力量和詩歌都指明經歷。神的救恩給我們經歷時，就成了我們的力量，至終成了我們的詩歌，我們的讚美。

ISAIAH 12

H. The Salvation Enjoyed by Jehovah's Beloved People 12:1-6

【12:1】And you will say ^ain that day, / I will ¹praise You, O Jehovah. You were angry with me, / But Your anger has turned and You have consoled me.

12:1^a
Isa. 2:11

【12:2】¹God is now my ^asalvation; / I will trust and not dread; / For ²Jah ¹Jehovah is my ^{3b}strength and song, / And He has become my salvation.

12:2^a
Psa. 27:1;
Isa. 45:22;
Jer. 3:23;
Jonah 2:9
12:2^b
Exo. 15:2;
Psa. 118:14

12:1¹ (praise) Or, give thanks to.

12:2¹ (God) This verse clearly reveals that salvation is God Himself. In the New Testament Jah Jehovah, who is salvation, is Jesus, the incarnated God (Matt. 1:21 and note; Luke 2:30 and note).

12:2² (Jah) A shortened form of Jehovah.

12:2³ (strength) Strength and song both indicate experience. When God's salvation is experienced by us, it becomes our strength, and eventually it will be our song, our praising.

【12:3】所以你們必從¹ 救恩之泉歡然
取^{2a} 水，

● 12:3¹ 源是源頭，泉是源頭的湧出、流出，
河是流。救恩之泉這辭含示救恩乃是源頭，就是源。
神作我們的救恩乃是源；（2；）基督是救恩之泉，
給我們享受並經歷；（約四 14；）那靈是在我們裏
面這救恩的流。（約七 38 ~ 39。）

基督作賜生命的靈，（林前十五 45，）是救恩
許多的水泉，從三一神救恩之源湧出來；信徒從祂
汲取生命的水作他們的享受。（3 下，約四 14，啓
二一 6。）基督是神成為肉體，是三一神的具體化
身。（約一 14 上，西二 9。）耶穌—耶和華我們的
救主並我們的救恩，（太一 21，）已經藉着祂代死
的過程，完成神永遠的救贖，而成為我們永遠救恩
的根源。（來九 12，五 9。）基於祂的救贖，祂這
位救贖主成了我們的救主和我們的救恩。

● 12:3² 接受神作我們救恩的路，乃是從救恩之
泉取水，就是喝祂。（詩三六 8，約四 14，七 37，
林前十二 13，啓二二 17。）爲了作我們的救恩，
三一神經過過程，成為賜生命的靈作為活水，生命
的水。（林前十五 45，約七 37 ~ 39，啓二一 6，二二
1，17。）活水進到我們裏面，就滲透我們整個人，
使我們得滋養、變化、模成並得榮。（羅十二 2，八
29 ~ 30。）聖經舊約和新約都給我們看見，神實際
的救恩就是經過過程的三一神自己作為活水。

【12:3】Therefore you will draw^{1a} water with rejoicing / From
the² springs of salvation,

12:3² (springs) The fountain is the source, the spring is the gushing
up, the issue, of the source, and the river is the flow. The term the springs
of salvation implies that salvation is the source, i.e., the fountain. God as
our salvation is the fountain (v. 2); Christ is the springs of salvation for
our enjoyment and experience (John 4:14); and the Spirit is the flow of
this salvation within us (John 7:38-39).

Christ as the life-giving Spirit (1 Cor. 15:45) is the many springs of
salvation gushing up from the fountain of the Triune God's salvation,
from whom the believers may draw the water of life for their enjoyment
(v. 3a; John 4:14; Rev. 21:6). As God incarnated, Christ is the very
embodiment of the Triune God (John 1:14a; Col. 2:9). Jesus, Jehovah
our Savior and our salvation (Matt. 1:21), has become the source of
our eternal salvation through the process of His vicarious death for the
accomplishing of God's eternal redemption (Heb. 5:9; 9:12). Based on His
redemption, He as our Redeemer becomes our Savior and our salvation.

12:3¹ (water) The way to receive God as our salvation is to draw water
from the springs of salvation, i.e., to drink Him (Psa. 36:8; John 4:14;
7:37; 1 Cor. 12:13; Rev. 22:17). To be our salvation, the Triune God was
processed to become the life-giving Spirit as the living water, the water of
life (1 Cor. 15:45; John 7:37-39; Rev. 21:6; 22:1, 17). When the living water
enters into us, it permeates our entire being, causing us to be nourished,
transformed, conformed, and glorified (Rom. 12:2; 8:29-30). Both the Old
Testament and the New Testament show that God's practical salvation is
the processed Triune God Himself as the living water.

12:4^a

代上十六 8
詩一〇五 1

12:4^b

羅十 12

12:4^c

詩一四五 4~6

【12:4】在那日，你們要說，^a 當稱謝耶和華，^{1b} 呼求祂的名！^{2c} 將祂所行的傳揚在萬民中，題說祂的名已被尊崇。

12:5^a

出十五 1, 21
詩六八 32
九八 1
一〇五 2

【12:5】你們要向耶和華^a 歌頌，因祂所行的甚是超絕！但願這事傳遍全地！

12:6^a

賽五四 1
番三 14

12:6^b

詩七一 22
賽四一 14, 16

【12:6】錫安的居民哪，當揚聲^{1a} 歡呼，因為^b 以色列的聖者在你們中間乃為至大。

● 12:4¹ 我們帶着歡呼和讚美呼求祂的名，藉此從救恩之泉取水。見徒二 21 與註。

● 12:4² 這就是傳福音，對人講說基督所行的，題說祂的名已被尊崇，（腓二 9，）就是祂已升天，現今乃在諸天之上。參彼前二 9 下。

● 12:6¹ 歡呼，原文指用持續的聲音呼喊。喜樂是裏面的，但歡樂（歡然—3）包含一些動作，以發表裏面的喜樂。這歡樂聯於歡呼，就是持續不斷的歡樂。

【12:4】And you will say in that day, / ^aGive thanks to Jehovah; ^{1b}call upon His name! / ^{2c}Make His deeds known among the peoples; / Remind them that His name is exalted.

【12:5】^aSing psalms to Jehovah, for He has done something majestic! / Let it be made known in all the earth!

【12:6】Cry out and give a ^{1a}ringing shout, O inhabitant of Zion, / For great in your midst is the ^bHoly One of Israel.

12:4¹ (call) By calling on the name of the Lord with rejoicing and praising, we draw water out of the springs of salvation. See Acts 2:21 and notes.

12:4² (Make) This is a matter of preaching the gospel, of telling others of the deeds of Christ and reminding them that His name has been exalted (Phil. 2:9), i.e., that He has ascended and is now in the heavens. Cf. 1 Pet. 2:9b.

12:6¹ (ringing) A ringing shout is a shout that continues to sound. Joy is inward, but rejoicing (v. 3) involves some activity to express the joy that is within. This rejoicing is related to giving a ringing shout, that is, to rejoicing in a continuing way.

12:4^a

1 Chron. 16:8;
Psa. 105:1

12:4^b

Rom. 10:12

12:4^c

Psa. 145:4-6

12:5^a

Exo. 15:1, 21;
Psa. 68:32;
98:1;
105:2

12:6^a

Isa. 54:1;
Zeph. 3:14

12:6^b

Psa. 71:22;
Isa. 41:14, 16

以賽亞書 第十三章

貳 耶和華對列國的審判，
揭示撒但與列國合一，
顯示耶和華對列國主宰的管治，
裨益耶和華所愛的以色列，
並供備奇妙的基督作救主，
以應付蒙愛之以色列
和受審判之列國的需要
十三 1～二三 18

一 耶和華的審判—
巴比倫因殘暴的
毀滅多國而遭毀滅
十三 1～十四 23

【13:1】亞摩斯的兒子以賽亞所¹得關於
²巴比倫的³默示：

● 13:1¹ 得，直譯，看見。

● 13:1² 列國被神的仇敵利用，攪擾神的選民，
並攔阻神完成祂的經綸。因此，神被迫進來審判列
國。這一切審判帶來一件事，就是引進基督。

耶和華對列國的審判，是藉着瑪代軍隊將巴比
倫毀滅；（3～4，17～19，十四 22～23，二一

ISAIAH 13

**II. The Judgment of Jehovah upon the Nations
Unveiling Satan's Oneness with the Nations,
Showing Jehovah's Sovereign Rule over the
Nations, Benefiting Jehovah's Beloved Israel,
and Providing the Wonderful Christ as the Savior
to Meet the Need of the Beloved Israel
and the Judged Nations**
13:1 — 23:18

**A. The Judgment of Jehovah —
To Destroy Babylon because of Its Cruel Destruction of
Many Nations**
13:1 — 14:23

【13:1】The burden concerning¹ Babylon, which Isaiah the son
of Amoz saw:

13:1¹ (Babylon) The nations are used by God's enemy to disturb God's
chosen people and to frustrate God from carrying out His economy.
Thus, God is compelled to come in to judge them. All these judgments
issue in one thing, that is, the ushering in of Christ.

The judgment of Jehovah upon the nations was to destroy Babylon
by the Median army (vv. 3-4, 17-19; 14:22-23; 21:2, 9a; Dan. 5:30-31)

【13:2】應當在光禿的山上高舉旗號，向他們揚聲招手，使他們進入貴冑的門。

【13:3】我吩咐我所分別的人；我也招呼我的勇士，就是那些因我的威嚴誇耀的人，為要成就我怒中所定的。

【13:4】山間有喧嚷的聲音，好像是眾多的人民！有多國鬨嚷的聲音，是列國聚集的聲音！這是萬軍之耶和華點齊軍隊，豫備打仗。

【13:5】他們從遠地來，從天邊來，就是耶和華並祂惱恨的工具，要毀滅全地。

2, 9 上，但五 30 ~ 31；）這是因為巴比倫殘暴的毀滅多國，（十四 5 ~ 6, 16 ~ 17，）也是因巴比倫的偶像。（二一 9 下。）雖然第一個攪擾神經的國不是巴比倫，乃是亞述，（耶五十 17，）但在神眼中，列國，包括亞述，都是巴比倫的一部分；神看巴比倫為但二 32, 37 ~ 38 大人像的頭。

● 13:1³ 直譯，負擔。全書同。

【13:2】Upon a bare mountain raise up a standard; / Lift up your voice to them. / Wave your hand that they may enter / The gates of the nobles.

【13:3】I Myself have commanded My sanctified ones; / I have also called My mighty ones to My wrath, / Those who exult in My majesty.

【13:4】The sound of a tumult in the mountains, / Like that of many peoples! / The sound of an uproar of the kingdoms, / Of nations gathered together! / Jehovah of hosts is mustering / An army for battle.

【13:5】They are coming from a distant land, / From the ends of heaven — / Jehovah and the instruments of His indignation — / To ruin all the land.

because of its cruel destruction of many nations (14:5-6, 16-17) and because of its idols (21:9b). Although Assyria, not Babylon, was the first nation to trouble God in His economy (Jer. 50:17), in the sight of God all the nations, including Assyria, are a part of Babylon, which was considered by God to be the head of the great human image in Dan. 2:32, 37-38.

13:6^a
珥一 15
13:6^b
番一 7
啓六 17
參啓十八 10

【13:6】^a 你們要哀號，因為¹ 耶和華的日子^b 臨近了！這日要來到，好像毀滅從全能者來到一樣。

【13:7】所以人手都必發軟，人心都必融化。

【13:8】他們必驚惶失措，^a 疼痛與痛苦必將他們抓住；他們必絞痛，好像^b 生產的婦人一樣；各人與鄰舍驚愕對望，臉如火焰。

【13:9】看哪，耶和華的日子臨到，是殘忍的，有盛怒和烈怒，使這地荒涼；祂必從其中除滅罪人。

【13:10】天上的眾星羣宿都不發光；日頭一出就變^a 黑暗，月亮也不放光。

【13:11】我必因邪惡刑罰世界，因罪孽刑罰惡人；我要使驕傲人的狂妄止息，使強暴人的狂傲降為卑。

● 13:6¹ 見珥一 15 註 1。

【13:6】^a Howl, for the¹ day of Jehovah has drawn^b near! / As destruction from the Almighty, it will come.

【13:7】Because of this all the hands will drop, / And every human heart will melt;

【13:8】And people will be dismayed. / ^aPangs and anguish will seize them; / Like a woman^b giving birth, they will writhe. / Each man will look toward his neighbor dumbfounded; / Their faces are inflamed.

【13:9】Now the day of Jehovah is coming — / Cruel and with overflowing wrath and burning anger — / To make the land a desolation; / And He will destroy its sinners off of it.

【13:10】For the stars of heaven and their constellations / Will not shine forth their light; / The sun will be^a dark at its rising, / And the moon will not let its light shine.

【13:11】And I will punish the world for its evil, / And the wicked for their iniquity; / I will stop the arrogance of the proud, / And the haughtiness of the terrible I will abase.

13:6¹ (day) See note 15¹ in Joel 1.

13:6^a
Joel 1:15
13:6^b
Zeph. 1:7;
Rev. 6:17;
cf. Rev. 18:10

13:8^a
Jer. 13:21;
cf. 1 Thes. 5:3
13:8^b
Psa. 48:6;
Isa. 21:3

13:10^a
Ezek. 32:7;
Joel 2:31;
Mark 13:24;
Rev. 8:12;
cf. Isa. 24:23;
Rev. 21:23

13:8^a
耶十三 21
參帖前五 3
13:8^b
詩四八 6
賽二一 3

13:10^a
結三二 7
珥二 31
可十三 24
啓八 12
參賽二四 23
啓二一 23

【13:12】我必使人比精金還稀少，使人比俄斐金更稀少。

【13:13】為此，我萬軍之耶和華必在盛怒之中，在發烈怒的日子，使天^a震動，使地搖撼，離其本位。

【13:14】人必像被追趕的羚羊，像無人收聚的羊，各歸回本族，各逃到本土。

【13:15】凡被仇敵找着的，必被刺死；凡被捉住的，必倒在刀下。

【13:16】他們的嬰孩必在他們眼前摔碎；他們的房屋必被搶奪，他們的妻子必被玷污。

【13:17】看哪，¹我激動瑪代人來攻擊他們；瑪代人不注重銀子，也不喜愛金子。

【13:18】他們必用弓擊碎少年人，不憐恤婦人¹所生的，眼也不顧惜孩子。

● 13:17¹ 耶和華對列國的審判，顯示耶和華對列國主宰且公正的管治。（17，十四 22，24～25，十九 1，參但四 17，啓一 5。）

● 13:18¹ 直譯，腹中的果子。

【13:12】I will make mortal man rarer than pure gold, / And mankind rarer than the gold of Ophir.

【13:13】Hence, I will make the heavens^a shake, / And the earth will quake out of its place, / At the overflowing wrath of Jehovah of hosts, / In the day of His burning anger.

【13:14】And like the hunted gazelle / And sheep without someone to gather them, / Each man will turn to his own people, / And each will flee to his own land.

【13:15】Everyone found will be pierced through, / And everyone caught will fall by the sword.

【13:16】And their little ones will be dashed to pieces / Before their eyes; / Their houses will be plundered, / And their wives will be attacked.

【13:17】Now¹ I rouse up the Medes against them, / Who will not esteem silver highly, / Nor take delight in gold.

【13:18】Their bows will shatter the young men; / And they will not have compassion on the fruit of the womb: / Their eyes will have no pity on children.

13:17¹ (I) Jehovah's judgment upon the nations shows His sovereign and just rule over the nations (v. 17; 14:22, 24-25; 19:1; cf. Dan. 4:17; Rev. 1:5).

13:19^a
參啓十八 7
13:19^b
19~20;
耶五十 39~40
13:19^c
創十九 24~25
申二九 23
耶四九 18
13:20^a
耶五十 3
五一 29, 62
13:21^a
賽三四 11~15
耶五十 39
啓十八 2

【13:19】巴比倫素來爲列國的華美，爲迦勒底人所誇耀的^a榮華，^b必像神所傾覆的^c所多瑪、蛾摩拉一樣：

【13:20】其內必永無^a居民，世世代代無人居住。亞拉伯人不在那裏支搭帳棚，牧羊的人也不使羊羣臥在那裏。

【13:21】只有曠野的^a走獸臥在那裏，¹咆哮的獸滿了房屋；鴝鳥住在那裏，²野山羊在那裏跳躍；

【13:22】豺狼必在巴比倫的¹宮中呼應，野狗必在華美的殿內呼號。巴比倫受罰的時候臨近，她的日子必不久延。

● 13:21¹ 另作，貓頭鷹。

● 13:21² 或，山羊鬼。

● 13:22¹ 此乃照一些古譯本；希伯來文經文作，寡婦。

【13:19】And Babylon, the beauty of kingdoms, / The^a glory of the Chaldeans' majesty, / ^bWill be as when God overthrew / ^cSodom and Gomorrah:

【13:20】It will not be^a inhabited forever; / It will not be dwelt in from generation to generation. / And the Arab will not set up his tent there, / Nor will the shepherds make their flocks lie down there.

【13:21】But desert^a animals will lie down there, / And their houses will be full of¹ wild dogs; / There ostriches will dwell, / And² wild goats will prance there;

【13:22】Hyenas will respond in their¹ citadels, / And jackals in their exquisite palaces. / Her time is about to come, / And her days will not be prolonged.

13:21¹ (wild) Others translate, owls.

13:21² (wild) Or, goat demons.

13:22¹ (citadels) According to the reading of some ancient versions; the Hebrew text reads, widows.

13:19^a
cf. Rev. 18:7
13:19^b
vv. 19-20;
Jer. 50:39-40
13:19^c
Gen. 19:24-25;
Deut. 29:23;
Jer. 49:18
13:20^a
Jer. 50:3;
51:29, 62
13:21^a
Isa. 34:11-15;
Jer. 50:39;
Rev. 18:2

以賽亞書 第十四章

14:1^a
詩一〇二 13
14:1^b
賽六十四 4~5, 10
弗二 12~13

【14:1】當耶和華^{1a}憐恤雅各，再揀選以色列，將他們安置在本地時，^b寄居的必與他們聯合，緊貼雅各家。

【14:2】眾民必將他們帶回本土，以色列家必在耶和華的地上得這些民為僕婢；也要擄掠先前擄掠他們的，轄制先前欺壓他們的。

【14:3】當耶和華使你脫離痛苦、煩擾、並你受奴役所作的苦工，得享安息的日子，

【14:4】你必題這詩歌論巴比倫王說，欺壓人的何竟息滅！¹狂暴的何竟止息！

● 14:1¹ 耶和華對列國審判的一個結果，乃是復興並建立祂所愛的以色列，（1～3，32下，十七7，10，）以及祂改變受審判之列國的心，並且賜福給列國。（十六1～4，十八1，7，十九19～25。）見十六5註1。

● 14:4¹ 此乃照死海古卷和古譯本；原文意不詳。

ISAIAH 14

【14:1】When Jehovah has^{1a} compassion on Jacob and again chooses Israel and settles them in their land, the^b sojourners will join them and attach themselves to the house of Jacob.

【14:2】And nations will take them and bring them to their place, and the house of Israel will take possession of them in the land of Jehovah as male and female servants; and they will lead captive those who were their captors and rule over those who oppressed them.

【14:3】In the day when Jehovah gives you rest from your pain and turmoil and from the hard service that was done by you as slaves,

【14:4】You will lift up this discourse concerning the king of Babylon and you will say: How the oppressor has ceased! / How the¹ raging has ceased!

14:1¹ (compassion) An issue of Jehovah's judgment upon the nations is the restoring and establishing of His beloved Israel (vv. 1-3, 32b; 17:7, 10) and His changing the heart of and blessing the judged nations (16:1-4; 18:1, 7; 19:19-25). See note 5¹ in ch. 16.

14:4¹ (raging) Following the reading of the Dead Sea Scrolls and the ancient versions; the Hebrew text is unclear.

14:1^a
Psa. 102:13
14:1^b
Isa. 60:4-5, 10;
Eph. 2:12-13

【14:5】耶和華折斷了惡人的棍，掌權者的杖，

【14:6】就是那在忿怒中不住擊打眾民，在怒氣中轄制列國，行逼迫無人阻止的。

【14:7】現在全地得安息，享平靜；人皆發聲^a歡呼。

【14:8】甚至松樹和利巴嫩的香柏樹，都因你喜樂，說，自從你躺下，就沒有人上來砍伐我們。

【14:9】你底下的^a陰間因你震動，要迎接你來臨；又因你驚動一切在地上曾¹為首領的陰魂，並使一切曾為列國君王的，都離位站起。

【14:10】他們都要回應你說，你也變為軟弱，像我們一樣；你也成了我們的樣子。

【14:11】你的威勢和你琴瑟的聲音，都被帶下陰間。你下面鋪的是蟲，上面蓋的是蛆。

【14:5】Jehovah has broken the staff of the wicked, / The rod of rulers;

【14:6】That struck the peoples in wrath, / With strikes that would not stop; / That ruled the nations in anger, / With pursuit that would not let up.

【14:7】All the earth rests and is undisturbed; / They break forth with a^a ringing shout.

【14:8】Even the cypress trees rejoice over you, / And the cedars of Lebanon: / Since you are brought down, no tree cutter / Will come up against us.

【14:9】^aSheol beneath is excited because of you, / That it will meet you when you come. / It rouses the dead because of you, / All the¹ great ones of the earth. / It makes all the kings of the nations / Rise from their thrones.

【14:10】All of them will respond / And say to you, / Even you have been weakened, just as we have; / You have become like us.

【14:11】Your majesty has been brought down to Sheol, / Even the sound of your harps. / Beneath you maggots are spread; / Worms are your covering.

14:7^a
耶五一 48
啓十八 20
參申三二 43

14:9^a
結三二 21

14:7^a
Jer. 51:48;
Rev. 18:20;
cf. Deut. 32:43

14:9^a
Ezek. 32:21

● 14:9¹ 為首領，直譯，公山羊。

14:9¹ (great) Lit., male goats.

(耶和華的審判，
揭示列國背後撒但黑暗的國度，
並撒但與列國權勢的一
十四 12 ~ 15)

(The Judgment of Jehovah Issuing In the Unveiling
of Satan's Kingdom of Darkness behind the Nations
and His Oneness with the Powers of the Nations)

14:12-15

【14:12】¹ 明亮之星，清晨之子阿，你
何竟從天^a墜落！你這攻敗列國的，
何竟被砍倒在地上！

【14:12】How you have ^afallen from heaven, / O ¹Daystar, son
of the dawn! / How you have been hewn down to earth, /
You who made nations fall prostrate!

14:12^a

Isa. 34:4;
Luke 10:18;
Rev. 9:1;
12:4

● 14:12¹ 通俗拉丁文譯本作，Lucifer，路西弗。這是指撒但，他是明亮之星，早晨之子，是神在宇宙之晨所創造最初期的天使（神的眾子—伯三八 7，參伯一 6）之一。他受神指派作了天使長，（結二八 14，猶 9，）後來他背叛神，成了神的對頭撒但。（見 13 註 1。）因着背叛，路西弗，就是撒但，受到神的審判。（12 ~ 15，結二八 16 ~ 19，路十 18。）

14:12¹ (Daystar) The Latin Vulgate translates, Lucifer. This refers to Satan, who, as the Daystar, son of the dawn, was one of the earliest angels (the sons of God—Job 38:7, cf. Job 1:6) created by God at the “dawn” of the universe. He was appointed by God to be the head of all the angels (Ezek. 28:14; Jude 9) and later became Satan, the adversary of God, after he rebelled against God (see note 13¹). Because of his rebellion, Lucifer as Satan was judged by God (vv. 12-15; Ezek. 28:16-19; Luke 10:18).

在 12 ~ 15 節，以賽亞視巴比倫王（4）尼布甲尼撒與路西弗是一，因此將尼布甲尼撒當作撒但的一個象徵，當作與撒但是一者。（參結二八 12。）這揭示了列國背後撒但黑暗的國，（弗六 12 下，參但十 13，20，）以及撒但和列國君王的合一。

In vv. 12-15 Isaiah identifies Lucifer with Nebuchadnezzar, the king of Babylon (v. 4), thus regarding Nebuchadnezzar as a figure of Satan, as one who was one with Satan (cf. Ezek. 28:12). This unveils Satan's kingdom of darkness behind the nations (Eph. 6:12b; cf. Dan. 10:13, 20) and his oneness with the rulers of the nations.

14:12^a
賽三四 4
路十 18
啓九 1
十二 4

14:13^a
太十一 23
路十 15
14:13^b
參結二八 17
帖後二 4

【14:13】你心裏曾說，¹我要^a升到天上；我要^b高舉我的寶座在神眾星以上。我要坐在聚會的山上，在北方的²極處。

【14:14】我要升到高雲之上；我要使自己^a與至高者一樣。

● 14:13¹ 撒但對神的背叛，啓示於 13 ~ 14 節和結二八 15 ~ 18。撒但因美麗心中高傲，又因榮光敗壞智慧。（結二八 17。）撒但驕傲的五次宣告：『我要…，』這指明他背叛的意圖乃是要推翻神的權柄，高舉自己與神同等。撒但要求地位的野心，成了聖經所記載一切背叛的動機。（創十一 4，民十二 1 ~ 2，十六 1 ~ 3，撒下十五 10 ~ 12 等。）因着背叛，撒但就成了神的對頭，神的仇敵。（亞三 1 ~ 2，啓十二 9 上，二十 2 上。）

● 14:13² 即最高之處，那裏有神坐在寶座上，與眾天使一同聚集。（伯一 6，二 1。）撒但背叛神，想要與神同等。

【14:13】But you, you said in your heart: / ¹I will ^aascend to heaven; / Above the stars of God / I will ^bexalt my throne. / And I will sit upon the mount of assembly / In the ²uttermost parts of the north.

【14:14】I will ascend above the heights of the clouds; / I will make myself ^alike the Most High.

14:13¹ (I) Satan's rebellion against God is revealed in vv. 13-14 and in Ezek. 28:15-18. Satan's heart was lifted up because of his beauty, and he corrupted his wisdom by reason of his brightness (Ezek. 28:17). In his arrogance Satan declared five times, "I will...", indicating that his intention in his rebellion was to overthrow God's authority and to exalt himself to be equal with God. Satan's ambition for position became the motivation of all the rebellions recorded in the Scriptures (Gen. 11:4; Num. 12:1-2; 16:1-3; 2 Sam. 15:10-12; etc.). Because of his rebellion Satan became God's adversary, God's enemy (Zech. 3:1-2; Rev. 12:9a; 20:2a).

14:13² (uttermost) The highest place, where God sits on His throne, in the place where He assembles with all the angels (Job 1:6; 2:1). In his rebellion against God, Satan wanted to be on the same level as God.

14:13^a
Matt. 11:23;
Luke 10:15
14:13^b
cf. Ezek. 28:17;
2 Thes. 2:4

14:14^a
Isa. 47:8;
2 Thes. 2:4;
cf. Ezek. 28:9

14:14^a
賽四七 8
帖後二 4
參結二八 9

【14:15】然而你必^a墜落¹陰間，到坑中極深之處。

【14:16】凡看見你的，都要定睛看你；他們要留意看你，問說，那使地戰抖，使列國震動，

● 14:15¹ 見太十一 23 註 1。撒但想要高舉自己到北方的極處，（13，）但神審判了背叛的撒但，宣判要把他從天上摔到地上，使他墜落陰間，到坑中極深之處。（12，15，結二八 17。）見路十 18 與註，啓十二 9 與註 1。由於撒但的背叛，不僅地受了玷污，諸天也受了玷污，（見西一 20 註 4 與來九 23 註 1，）因此地與諸天都受到神的審判。結果，日頭和眾星都不發光，地被黑暗籠罩，淹埋在深水之下。（創一 2，伯九 5～7。）

根據啓十二 4 上和 9 下，天上三分之一的天使參與了撒但的背叛。這些天使必定也受到神的審判（參太二五 41；）他們受神審判後，就成了墜落的天使，撒但的從屬，也就是執政的、掌權的、管轄這黑暗世界的、以及諸天界裏那邪惡的屬靈勢力。（弗六 12 與註 2，見但十 11 註 1。）在亞當以前的時代，地上的活類也參與了撒但的背叛。這些活類被神用水審判之後，（創一 2，）成了脫體的靈，就是鬼，（太八 28～32，十二 43～45，）住在審判牠們的水中，（見太八 32 註 2 與啓二一 1 註 3，）並在地上為撒但黑暗的國効力。（太十二 26，徒二六 18 上，西一 13 上。）

【14:15】But you will be^a brought down to¹ Sheol, / To the uttermost parts of the pit.

【14:16】Those who see you will gaze at you; / They will ponder concerning you, asking, / Is this the man who made the earth tremble, / The one who shook kingdoms;

14:15¹ (Sheol) This is Hades in the New Testament (see note 23¹ in Matt. 11). Satan wanted to exalt himself to the uttermost parts of the north (v. 13), but God judged the rebellious Satan, sentencing him to be cast from the heavens to the earth and into Sheol, to the uttermost parts of the pit (vv. 12, 15; Ezek. 28:17). See Luke 10:18 and note; Rev. 12:9 and note 1. Because Satan's rebellion polluted not only the earth but also the heavens (see notes 20⁵ in Col. 1 and 23¹ in Heb. 9), both the earth and the heavens were judged by God. As a result, the sun and the stars did not shine, and the earth was covered with darkness and buried under deep water (Gen. 1:2; Job 9:5-7).

According to Rev. 12:4a and 9b, one-third of the angels of heaven joined Satan in his rebellion. They too must have been judged by God (cf. Matt. 25:41), and after being judged they became the fallen angels, Satan's subordinates as the rulers, the authorities, the world-rulers of this darkness, the spiritual forces of evil in the heavenlies (Eph. 6:12 and note 2; see note 11¹ in Dan. 10). The living creatures on the earth in the preadamite age also joined Satan in his rebellion. After being judged by God through water (Gen. 1:2), they became disembodied spirits, the demons (Matt. 8:28-32; 12:43-45), who lodge in the water with which they were judged (see notes 32² in Matt. 8 and 1³ in Rev. 21) and work on earth for Satan's kingdom of darkness (Matt. 12:26; Acts 26:18a; Col. 1:13a).

【14:17】使世界如同荒野，使其城邑傾覆，
不釋放被囚者回家的，是這個人麼？

【14:18】列國的君王俱各在自己的陰宅裏，在榮耀中躺臥。

【14:19】惟獨你被拋在你的墳墓之外，
好像可憎惡的枝子；好像被殺之人的衣服，
就是被刀刺透、墜落坑中石頭那裏之人的衣服；
又像被踐踏的屍首一樣。

【14:20】你不得與君王同葬，因為你敗壞了你的地，
殺戮了你的民；作惡之人的後裔，必永不被題說。

【14:21】祖宗既有罪孽，你們就要為他的子孫豫備殺戮之處，
免得他們興起來，得了地土，在世上修滿城邑。

【14:22】萬軍之耶和華說，我必興起攻擊他們，
將巴比倫的名號和所餘剩的人，連子帶孫一併^a剪除；
這是耶和華說的。

【14:23】我必使巴比倫為箭豬所得，變為池沼；
我要用毀滅的掃帚將其掃淨；這是萬軍之耶和華說的。

【14:17】Who made the world like a wilderness / And tore down its cities; / Who did not release his captives to their homes?

【14:18】All the kings of the nations, / All of them, lie in glory, / Each in his own house.

【14:19】But you have been thrown out away from your tomb, / Like some shoot that is viewed with disgust; / Or like the garments of the slain, of those pierced with the sword, / Who go down to the stones of the pit; / Like a corpse that has been trampled under.

【14:20】You shall not be united with them in burial, / For you have destroyed your land, / You have slain your people; / The seed of evildoers / Will never be renowned.

【14:21】Prepare a slaughterhouse for his children / Because of the iniquity of their fathers, / So that they do not rise up and possess the land, / And fill the surface of the world with cities.

【14:22】And I will rise up against them, / Declares Jehovah of hosts. / And I will^a cut off from Babylon name and remnant, / And posterity and progeny, declares Jehovah.

【14:23】And I will make it a possession for porcupines / And muddied pools of water, / And I will sweep it with the broom of destruction, / Declares Jehovah of hosts.

14:22^a
王上十四 10
耶五一 62

14:22^a
1 Kings 14:10;
Jer. 51:62

二 耶和華的審判—亞述 因加於以色列之軛與重擔而遭擊破 十四 24 ~ 27

【14:24】萬軍之耶和華起誓說，我怎樣思想，必照樣成就；我怎樣定意，必照樣成立；

【14:25】就是在^a我的地上擊破^b亞述，在我的山上將他踐踏。他加的軛必離開¹以色列人，他加的重擔必離開他們的肩頭。

【14:26】這是向全地所定的旨意，這是向萬國所伸出的手。

【14:27】萬軍之耶和華既然定意，誰能廢棄呢？祂的手已經伸出，誰能使其轉回呢？

三 耶和華的審判—非利士 因損毀錫安而遭毀滅 十四 28 ~ 32

【14:28】^a亞哈斯王崩的那年，有以下的默示：

● 14:25¹ 直譯，他們。

B. The Judgment of Jehovah — To Break Assyria because of Its Yoke and Burden upon Israel

14:24-27

【14:24】Jehovah of hosts has sworn, saying, / Surely just as I conceived it, so has it happened; / And just as I have purposed it, so shall this stand,

【14:25】That I will break^a Assyria in^b My land, / And upon My mountains I will trample him. / Then his yoke will be taken off of them, / And his burden will be removed from off their shoulders.

【14:26】This is the purpose that I have purposed over all the earth, / And this is the hand that is stretched out over all the nations.

【14:27】For Jehovah of hosts has purposed it, and who will frustrate it? / And thus His hand is stretched out, and who will turn it back?

C. The Judgment of Jehovah — To Destroy Philistia because of Its Damage to Zion

14:28-32

【14:28】In the year that King^a Ahaz died this burden came:

14:25^a

Isa. 30:31;
31:8;
37:36

14:25^b

2 Chron. 7:20;
Jer. 2:7;
16:18;
Ezek. 36:5;
38:16;
Joel 1:6;
3:2;
cf. Isa. 8:8

14:28^a

2 Kings 16:20

14:25^a

代下七 20
耶二 7
十六 18
結三六 5
三八 16
珥一 6
三 2
參賽八 8

14:25^b

賽三十 31
三一 8
三七 36

14:28^a

王下十六 20

14:29^a
代下二六 6
14:29^b
王下十八 8

【14:29】非利士阿，你們眾人不要因擊打你們的^a杖折斷就喜樂，因為從蛇的根必生出毒蛇；¹牠^b所生的是會飛的火蛇。

【14:30】最貧寒的人必有所食，窮乏人必安然躺臥。我必以饑荒治死你的根，你所餘剩的人必被殺戮。

【14:31】門哪，應當哀號！城阿，應當呼喊！非利士阿，你們都喪膽了。因為有煙從北方來，他行伍中並無亂隊的。

【14:32】人要怎樣回答這國的使者呢？必說，耶和華^a建立了錫安，祂百姓中的^b困苦人，必投奔在其中。

● 14:29¹ 直譯，牠的果子。

【14:29】Do not rejoice, all of you, Philistia, / That the^a rod that strikes you is broken, / For from the serpent's root a viper will come forth, / And his^b fruit will be a flying fiery serpent.

【14:30】And the poorest of the poor will feed, / And the needy will lie down securely. / And I will kill your root by famine, / And he will slay your remnant.

【14:31】Howl, O gate! Cry out, O city! / The whole of you, Philistia, is melted away. / For from the north smoke has come, / And there are no stragglers in his ranks.

【14:32】And what shall one answer this nation's messengers? / That Jehovah has^a founded Zion, / And in her the^b poor of His people take refuge.

14:29^a
2 Chron. 26:6
14:29^b
2 Kings 18:8

14:32^a
Psa. 87:1, 5;
102:16
14:32^b
Zeph. 3:12;
Zech. 11:11

14:32^a
詩八七 1, 5
一〇二 16
14:32^b
番三 12
亞十一 11

以賽亞書 第十五章

四 耶和華的審判—摩押 因其驕傲而遭毀壞 十五 1 ~ 十六 14

【15:1】關於摩押的默示：一夜之間，摩押的亞珥被毀壞剪除了。一夜之間，摩押的基珥被毀壞剪除了。

【15:2】他們上廟堂，又往底本，到高处去哭泣。摩押人因尼波和米底巴哀號，^a 各人頭上光禿，鬍鬚剃淨。

【15:3】他們在街市上都腰束麻布；在房頂上和寬闊處，俱各哀號，眼淚汪汪。

【15:4】希實本和以利亞利哀叫，他們的聲音遠達雅雜；因此摩押帶兵器的高聲喊嚷，¹ 人心戰兢。

● 15:4¹ 人心，直譯，他們的魂。

ISAIAH 15

D. The Judgment of Jehovah — To Devastate Moab because of Its Pride 15:1 — 16:14

【15:1】The burden concerning Moab: Indeed in a night it is devastated — / Ar of Moab is cut off. / Indeed in a night it is devastated — / Kir of Moab is cut off.

【15:2】They have gone up to their temple and to Dibon, / That is, to their high places, to weep. / Over Nebo and over Medeba / Moab howls; / ^aUpon all their heads is baldness; / Every beard is shaved off.

【15:3】In their streets they have girded themselves with sackcloth; / On their roofs / And in their open squares everyone will howl, / Melting in tears.

【15:4】And Heshbon and Elealeh cry out; / Their voice is heard as far as Jahaz. / Because of this the armed men of Moab raise a cry; / Their soul quivers within them.

15:2^a
2 下 ~ 3;
耶四八 37~38

15:2^a
vv. 2b-3;
Jer. 48:37-38

【15:5】我心爲摩押^a哀叫；他的逃民直
逃到瑣珥，到伊基拉施利施亞；他們
哭着上魯希坡；在通往何羅念的路上，
因毀滅舉起哀聲；

【15:6】因爲寧林的眾水成爲荒廢；青
草枯乾，嫩草滅沒，青綠之物一無
所有。

【15:7】因此，摩押人所生產並積蓄的
財富，都要運過柳樹河。

【15:8】哀叫聲徧及摩押的四境；哀號聲
達到以基蓮，哀號聲達到比珥以琳。

【15:9】底們的水充滿了血；我還要將
更多的災難加於底們，叫獅子臨到摩
押逃脫的民，和那地上所餘剩的人。

【15:5】My heart^a cries out for Moab; / Its fugitives reach as
far as Zoar, as far as Eglath-sheleshiah: / By the ascent of
Luhith / With weeping they will go up; / On the way that
leads to Horonaim / They will raise up a cry of destruction;

【15:6】The waters of Nimrim / Will be a devastation; / The
foliage will be dried up, the grass wasted away; / There will
be nothing green.

【15:7】As a result, the abundance they have produced / And
placed in reserve / Will be carried off / To the poplar brook.

【15:8】For the cry has gone about / The border of Moab; /
Their howling goes as far as Eglaim, / Even to Beer-elim
their howling reaches.

【15:9】For the waters of Dimon are full of blood, / For I will
bring upon Dimon additional things: / Lions upon those in
Moab who escape / And upon the remnant of the land.

以賽亞書 第十六章

【16:1】你們當將羊羔作貢物奉給那地
掌權的，從西拉經過曠野，送到錫安¹
城的山。

【16:2】摩押的¹居民在亞嫩渡口，必像
遊飛的鳥，如拆窩的雛。

【16:3】求你給我們出謀畧，作決斷。
求你使你的影子在午間如黑夜蔭庇我
們，把被趕散的人隱藏起來；不可顯
露流蕩的人。

【16:4】¹求你讓摩押被趕散的人和你同
居；求你作他們的隱密處，脫離滅命
者的面。當勒索人的歸於無有，毀滅
的事止息，欺壓人的從那地除滅，

● 16:1¹ 直譯，女子。

● 16:2¹ 直譯，女子。

● 16:4¹ 此乃照七十士希臘文譯本；希伯來文
經文作，摩押阿，讓我所趕散的人和你同居。

ISAIAH 16

【16:1】Send a lamb of tribute / To the ruler of the land, / From
Sela across the wilderness / To the mountain of the daughter of
Zion.

【16:2】Like wandering birds, / Like a scattered nest, / Will
the daughters of Moab be / At the fords of the Arnon.

【16:3】Give us counsel, / Make a judgment concerning us.
/ Make your shadow at high noon / Like night to us. / Hide
the outcasts; / Do not expose him who wanders.

【16:4】¹Let the outcasts of Moab / Dwell with you; / Be
a hiding place to them / From the destroyer. / When the
extortioner finishes / And destruction ends, / When the
oppressor is completely gone from the land,

16:4¹ (Let) According to the reading of the Septuagint; the Hebrew
text reads, Let my outcasts dwell with you, Moab.

【16:5】那時必有寶座因慈愛^a堅立，必有¹一位憑²真實坐在其上，在大衛的帳幕中施行審判，尋求公平，速行公義。

【16:6】^a我們聽說摩押的驕傲，是極其驕傲，聽說過他的狂妄、驕傲、忿怒；他誇大的話都是不真確的。

【16:7】因此，摩押人必為摩押哀號；他們都要哀號。你們摩押人要為吉珥哈列設的葡萄餅哀歎，極其憂傷。

【16:8】因為希實本的田地和西比瑪的葡萄樹，都衰殘了。列國的君主踐踏其上美好的枝子，這枝子達到雅謝，蔓延到曠野；嫩枝向外探出，直探過鹽海。

● 16:5¹ 耶和華對列國審判終極的結果，乃是供備包羅萬有的基督作救主，以應付蒙愛之以色列和受審判之列國的需要。（5，十九 20 下，二二 20 ~ 25。）在來世以色列國復興期間，基督必在大衛的帳幕，就是大衛的國，彌賽亞國裏，（徒十五 16，）作王掌權。（摩九 11 與註，路一 32 ~ 33 與 33 註 1。）基督在大衛的帳幕中掌權，表徵安慰、鼓勵和復興。根據二四 23，在千年國作王的基督，事實上就是萬軍之耶和華。

● 16:5² 或，信實。

【16:5】 Then will a throne be ^aestablished in lovingkindness, / And upon it ¹One will sit in ²truth / In the tent of David, / Judging and pursuing justice / And hastening righteousness.

【16:6】^aWe have heard of the pride of Moab — / He is extremely proud — / Of his haughtiness and pride and insolence; / His boastings are all untrue.

【16:7】 Therefore Moab will howl for Moab; / They all will howl. / For the raisin cakes of Kir-hareseth / You will mourn, utterly stricken.

【16:8】 Because the fields of Heshbon have withered, / And the vine of Sibmah, too. / The lords of the nations / Have trampled under its choicest vines, / Which reached as far as Jazer, / Which meandered into the desert. / Its shoots spread abroad; / They crossed over to the sea.

16:5¹ (One) The ultimate issue of Jehovah's judgment upon the nations is to provide the all-inclusive Christ as the Savior to meet the need of the beloved Israel and the judged nations (v. 5; 19:20b; 22:20-25). Christ will reign as a king in the tent of David, i.e., in the kingdom of David, the Messianic kingdom (Acts 15:16), in the coming age during the restoration of the nation of Israel (Amos 9:11 and note; Luke 1:32-33 and note 33¹). Christ's reigning in the tent of David signifies consolation, encouragement, and restoration. According to 24:23, the Christ who will reign in the millennium is actually Jehovah of hosts.

16:5² (truth) Or, faithfulness.

【16:9】^a 因此，我要為西比瑪的葡萄樹
哀哭，與雅謝人哀哭一樣；希實本和
以利亞利阿，我要以眼淚澆透你；因
為在你夏天的果子並你收割的莊稼之
上，收割的歡呼已經不再有了。

【16:10】喜樂和歡騰從肥美的田中被取
去了；在葡萄園裏必無歡唱，也無歡
呼的聲音。踴酒的在酒醉中不得踴出
酒來；我使收割的歡呼止息了。

【16:11】^a 因此，我的心腹為摩押哀鳴如
琴，我的裏面為吉珥哈列設也是如此。

【16:12】摩押人儘管朝見他們的神，在
高處使自己筋疲力盡，又到他們的聖
所禱告，必沒有成效。

【16:13】這是耶和華從前所說關於摩押
的話。

【16:14】但現在耶和華說，三年之內，
照雇工年數的算法，摩押的榮耀及其
所有的羣眾，必被藐視，餘剩的人必
稀少無幾。

【16:9】^a Therefore I will weep bitterly for Jazer, / For the
vine of Sibmah; / I will soak you with my tears, / Heshbon
and Elealeh. / For the harvest shout is hushed / Over your
summer fruit and over your reapings.

【16:10】Rejoicing is taken away, and exultation from the
fruited field; / In the vineyards there will be no singing for
joy; no shouts will be uttered. / The treader will not tread out
wine in the presses — / I have made the harvest shout stop.

【16:11】^a Therefore for Moab my bowels will moan like a lyre,
/ And my inward parts for Kir-heres.

【16:12】And when Moab appears, / When they weary
themselves at their high place, / And come to their sanctuary
to pray, / It will not avail.

【16:13】This is the word which Jehovah spoke concerning
Moab long ago.

【16:14】And now Jehovah has spoken, saying, Within three
years, like the years of a hired man, the glory of Moab will be
disgraced, with all its great multitude, and its remnant will
be small — a mere trifle, nothing great.

以賽亞書 第十七章

五 耶和華的審判— 大馬色因侵畧以色列，而遭毀壞與撇棄 十七 1～十八 7

【17:1】關於^a大馬色的默示：看哪，大馬色已被除滅，不再為城，必變作亂堆。

【17:2】亞羅珥的城邑必被撇棄；必成為牧放羊羣之處，羊羣在那裏躺臥，無人驚嚇。

【17:3】以法蓮不再有堅固城，大馬色不再有國權；亞蘭所剩下的，必像以色列人的榮耀消滅一樣，這是萬軍之耶和華說的。

【17:4】到那日，雅各的榮耀必衰落，他肥胖的身體必消瘦。

【17:5】就像收割的人收斂禾稼，用手割取穗子；又像人在利乏音谷拾取遺落的穗子。

ISAIAH 17

E. The Judgment of Jehovah — To Ruin and Forsake Damascus because of Its Invasion into Israel 17:1 — 18:7

【17:1】The burden concerning^a Damascus: See, Damascus — turned from being a city, / It will become a heap of ruin.

【17:2】The cities of Aroer will be forsaken; / They will be for flocks / That lie down with no one to frighten them.

【17:3】And fortified cities will cease to be in Ephraim, / As well as the kingdom in Damascus; / And the remnant of Syria / Will be like the glory of the children of Israel, / Declares Jehovah of hosts.

【17:4】In that day the glory of Jacob will fade, / And the fat of his flesh will become lean.

【17:5】And it will be as when the reaper gathers the standing grain, / And his arms reap the ears; / And it will be as when one glean the ears / In the valley of Rephaim.

17:1^a
耶四九 23
摩一 3
亞九 1

17:1^a
Jer. 49:23;
Amos 1:3;
Zech. 9:1

【17:6】其間雖有^a剩下的，卻好像橄欖樹被打過，在儘上的枝梢上只剩兩三個果子，在多果樹的旁枝上只剩四五個果子；這是耶和華以色列的神說的。

【17:7】當那日，人必^a仰望^b造他的主，他的眼目必重看以色列的聖者。

【17:8】他必不仰望祭壇，就是自己所築的；也不重看自己指頭所作的，就是木像和日像。

【17:9】在那日，他的護衛城必像樹林中所撇棄的地方，又像從前在以色列人面前被撇棄的山頂；這樣，地就荒涼了。

【17:10】因你忘記了^{1a}救你的神，不記念¹護衛你的磐石；所以你栽上可悅的樹秧子，插上獻給別神的栽子。

● 17:10¹ 基督作護衛我們的永遠磐石，乃是救我們的神，（見十二 2 註 1，）是我們該倚靠的。祂也是以色列的磐石，使祂的子民接觸祂作他們的喜樂。（三十 29。）

【17:6】Yet^a gleanings will be left in it, / Like at the shaking of an olive tree — / Two or three fruit at the very top, / Four or five in the boughs of the fruiting tree — / Declares Jehovah the God of Israel.

【17:7】In that day man will^a look to his^b Maker, / And his eyes will behold the Holy One of Israel.

【17:8】And he will not look to the altars, the works of his hands; / And what his fingers have made he will not regard, / That is, the Asherahs and the images to the sun.

【17:9】In that day his cities of protection will be / Like abandoned places of the forest and like the mountaintop / Which was abandoned before the children of Israel; / And there will be desolation.

【17:10】For you have forgotten the^{1a} God of your salvation, / And the¹ Rock of your stronghold you have not remembered. / Therefore you plant plants of delight / And set them with plant cuttings to a strange god.

17:10¹ (God) As the eternal Rock of our stronghold, Christ is the God of our salvation (see note 2¹ in ch. 12), in whom we should trust. He is also the Rock of Israel for His people to contact Him as their joy (30:29).

【17:11】你在栽種的日子，仔細圈上籬笆，又在早晨使你所種的開花；但在憂患、傷痛無法醫治的日子，所收割的不過一小堆。

【17:12】禍哉！多民鬨嚷，鬨嚷猶如^a海浪匉匉；列邦喧嘩，喧嘩猶如猛^b水滔滔；

【17:13】列邦喧嘩，猶如多水滔滔。但神斥責他們，他們就遠遠逃避，又被追趕，如同山上的風前糠，如同暴風前的旋風土。

【17:14】看哪，在晚上有災難；未到早晨，他們就沒有了。這是擄掠我們之人所得的分，是搶奪我們之人的定命。

【17:11】On the day that you plant them you fence them in carefully, / And in the morning you bring your seed to blossom; / But the harvest is a heap on a day of sickness / And incurable pain.

【17:12】Woe! The roar of many peoples, / Who roar like the^a roaring of the seas; / The din of nations, / Who crash like the crashing of mighty^b waters!

【17:13】The nations crash like the crashing of many waters. / But He will rebuke them; / And they will flee far away, / And will be chased like mountain chaff before the wind / And like a whirlwind of dust before storm wind.

【17:14】At evening time, indeed, there is calamity; / Before the morning they are no more. / This is the portion of those who plunder us, / And the allotment of those who take us as spoil.

17:12^a

耶六 23

17:12^b

賽八 7~8
耶四六 7~9
四七 2~3
啓十二 15

17:12^a

Jer. 6:23

17:12^b

Isa. 8:7-8;
Jer. 46:7-9;
47:2-3;
Rev. 12:15

以賽亞書 第十八章

18:1^a
賽二十 4~5
結三十 4~5, 9
番二 12
三 10
徒八 27

【18:1】禍哉，那在^{1a}古實的河外，翅膀刷刷響聲之地，

【18:2】就是那差遣使者在水面上，坐蒲草船過海之地。你們快行的使者，要到身材高大、皮膚光滑的國民那裏，到爲遠近的人所畏懼的民族那裏去；這國民是命令加上命令，踐踏人的，他們的地有江河分開。

【18:3】世上一切的居民，和地上所住的人哪，山上高舉旗號的時候，你們要看見；吹角的時候，你們要聽見。

【18:4】因爲耶和華對我這樣說，我要安靜，在我的居所觀看，如同日光中的熾熱，如同收割的炎熱中有露水的雲霧。

【18:5】收割之先，花苞開盡，花也成了將熟的葡萄，那時祂必用鐮刀削去嫩枝，又砍掉蔓延的枝條。

● 18:1¹ 或，埃提阿伯（衣索匹亞。）

ISAIAH 18

【18:1】Woe to the land of the whirring of wings, / Which is beyond the rivers of^{1a}Cush,

【18:2】The land that sends envoys on the sea, / Even in papyrus vessels upon the surface of the water. / Go, swift messengers, / To a nation tall and smooth of skin, / To a people feared from there and beyond, / A nation of command upon command and of treading down others, / Whose land the rivers cut through.

【18:3】All you inhabitants of the world and dwellers on the earth, / When the standard is raised on the mountains, you will see it; / And when the horn is blown, you will hear it.

【18:4】For thus has Jehovah spoken to me, / I will be quiet and observe in My lodging place, / Like glowing heat in the sunshine, / Like a cloud of dew in the heat of harvest.

【18:5】For before the harvest, when the bud is full / And the flower becomes the ripening grape, / He will cut off the sprigs with pruning knives, / And the tendrils He will remove and cut away.

18:1^a
Isa. 20:4-5;
Ezek. 30:4-5, 9;
Zeph. 2:12;
3:10;
Acts 8:27

18:1¹ (Cush) Or, Ethiopia.

【18:6】都要撇給山間的鷺鳥，和地上的野獸；鷺鳥要靠這些度過夏天，地上一切的野獸要靠這些度過收割之時。

【18:7】到那時這身材高大、皮膚光滑的民族，就是為遠近的人所畏懼的民族，命令加上命令，踐踏人的國民，他們的地有江河分開，必有^a禮物¹從他們奉給萬軍之耶和華，就是奉到錫安山，萬軍之耶和華立祂名的地方。

● 18:7¹ 『從』字乃照死海古卷及一些古譯本所加上者。

【18:6】 They will be left together for the mountain birds / And for the beasts of the earth. / And the birds will spend summer on them, / And all the beasts of the earth will spend harvest time on them.

【18:7】 At that time a ^agift will be brought to Jehovah of hosts ¹from a people tall and smooth of skin, even from a people feared from there and beyond, a nation of command upon command and of treading down others, whose land the rivers cut through, unto the place of the name of Jehovah of hosts, Mount Zion.

18:7¹ (from) From is supplied from the Dead Sea Scrolls and some ancient versions.

18:7^a
詩六八 31
七二 10
番三 10
瑪一 11

18:7^a
Psa. 68:31;
72:10;
Zeph. 3:10;
Mal. 1:11

以賽亞書 第十九章

六 耶和華的審判—埃及因其偶像與智慧人， 而遭擊打以致荒涼 十九 1 ~ 25

【19:1】關於^a埃及的默示：看哪，耶和華乘駕快^b雲，臨到埃及。埃及的^c偶像在祂面前戰兢，埃及人的心在裏面融化。

【19:2】我必激動埃及人攻擊埃及人；他們各人必攻擊自己的弟兄，各人必攻擊自己的鄰舍，城攻擊城，國攻擊國。

【19:3】埃及人的靈必在裏面衰頹，我必¹敗壞他們的謀畧；他們必求問偶像、念咒的、交鬼的、和行巫術的。

【19:4】我必將埃及人交在^a殘忍的主人手中，強暴的王必轄制他們；這是主萬軍之耶和華說的。

【19:5】海中的水必^a乾絕，河也必枯竭乾涸。

● 19:3¹ 直譯，吞滅。

ISAIAH 19

F. The Judgment of Jehovah — To Strike and Desolate Egypt because of Its Idols and Wise Men 19:1-25

【19:1】The burden concerning^a Egypt: / See, Jehovah is riding upon a swift^b cloud, / And He is coming to Egypt. / And the^c idols of Egypt will quiver at His presence, / And the heart of the Egyptians will melt within them.

【19:2】Thus I will spur on Egyptian against Egyptian; / And each will fight against his brother, and each against his neighbor, / City against city, and kingdom against kingdom.

【19:3】The spirit of the Egyptians will fail within them, / And their counsel I will swallow up; / Then they will seek after idols and mediums, / And after spirits of the dead and familiar spirits.

【19:4】And I will shut the Egyptians up under the hand of^a hard masters, / And a mighty king will rule over them, / Declares the Lord Jehovah of hosts.

【19:5】And the waters from the sea will be^a dried up, / And the river will be desolate and dry.

19:1^a
Jer. 46:13;
Ezek. 29-30
19:1^b
Psa. 18:10;
104:3
19:1^c
Exo. 12:12;
Jer. 43:12

19:4^a
cf. Exo. 1:11

19:5^a
Jer. 51:36;
Ezek. 30:12

19:1^a
耶四六 13
結二九 ~ 三十
19:1^b
詩十八 10
一〇四 3
19:1^c
出十二 12
耶四三 12

19:4^a
參出一 11

19:5^a
耶五一 36
結三十 12

【19:6】河道要^a變臭；埃及尼羅河的水必減少枯竭。葦子和蘆荻必枯爛。

【19:7】尼羅河旁，尼羅河口的植物，並沿尼羅河所種的田，都必枯乾，被風吹去，歸於無有。

【19:8】打魚的必悲傷，所有在尼羅河垂釣的必哀號，在水上撒網的必都衰弱。

【19:9】用梳好的麻造物的，和織麻布的，都必羞愧。

【19:10】那地的柱石必被打碎，所有的雇工必魂裏愁煩。

【19:11】^a 瑣安的首領極其愚昧；法老最有智慧的謀士所籌畫的，都成為愚昧；你們怎敢對法老說，我是智慧人的子孫，是古王的子孫？

【19:12】他們在那裏？^a 你的智慧人在那裏？萬軍之耶和華向埃及所定的旨意，他們可以知道，可以告訴你罷。

【19:6】The river canals will ^astink; / The streams of Egypt's Nile will diminish and be desolate. / The reeds and rushes will rot;

【19:7】The plants at the Nile, at the mouth of the Nile, / And every place sown by the Nile / Will dry up, be driven away, and be no more.

【19:8】The fishermen will mourn; / And all who cast the hook into the Nile will lament; / And those who spread nets upon the waters will languish.

【19:9】Moreover, those who work with combed flax will be confounded, / As well as those who weave linen.

【19:10】And the pillars of the land will be crushed, / And every wage worker will be sullen in soul.

【19:11】Mere fools are the princes of ^aZoan; / The counsel of the wisest of Pharaoh's counselors has become stupidity. / How can you say to Pharaoh, / I am a son of the wise men, a son of ancient kings?

【19:12】Where are they? ^aWhere are your wise men? / Let them tell you and let them know / What Jehovah of hosts has purposed against Egypt.

【19:13】 瑣安的首領都變為愚昧，挪弗的首領都受了迷惑；那些作埃及眾支派房角石的，使埃及人走錯了路。

【19:14】 耶和華使乖謬的靈攙入埃及中間，首領使埃及一切所作的都有差錯，好像醉酒之人嘔吐的時候，東倒西歪一樣。

【19:15】 埃及中，無論是頭或尾，棕枝或蘆葦，都不能為他作成甚麼。

【19:16】 到那日，埃及人必像婦人一樣；他們必因萬軍之耶和華在埃及以上所掄的手，戰兢懼怕。

【19:17】 猶大地必使埃及驚恐；向誰題起猶大地，誰就懼怕；這是因萬軍之耶和華向埃及所定的旨意。

【19:18】 當那日，埃及地必有五城的人說迦南的^a方言，又指着萬軍之耶和華起誓；有一城必稱為滅亡城。

【19:19】 當那日，在埃及地中必有為耶和華築的一座^a壇；靠近埃及的邊界，必有為耶和華立的一根柱；

【19:13】 The princes of Zoan have become fools; the princes of Memphis are beguiled; / They have misled Egypt, who are the cornerstone of her tribes.

【19:14】 Jehovah has mixed within her a spirit of distortings, / And they have misled Egypt in all that it does, / As a drunken man staggers in his vomit.

【19:15】 And there will be no work for Egypt, / Which the head or the tail, the palm branch or the marsh reed, may do.

【19:16】 In that day the Egyptians will be like women, and they will tremble and be in dread before the waving of the hand of Jehovah of hosts, which He will be waving over them.

【19:17】 And the land of Judah will become a source of crazed terror to Egypt — everyone to whom it is mentioned will be in dread of it because of the purpose of Jehovah of hosts, which He purposes against them.

【19:18】 In that day five cities in the land of Egypt will be speaking the^a language of Canaan and swearing to Jehovah of hosts; one will be called the City of Destruction.

【19:19】 In that day there will be an^a altar to Jehovah in the midst of the land of Egypt and a pillar to Jehovah near its border;

19:18^a
參番三 9

19:19^a
創二八 18
出二四 4
書二二 10, 26~27

19:18^a
cf. Zeph. 3:9

19:19^a
Gen. 28:18;
Exo. 24:4;
Josh. 22:10, 26-27

【19:20】這要在埃及地為萬軍之耶和華作記號和見證；埃及人因為受人欺壓哀求耶和華，祂就給他們差遣一位¹救主和大能者；這一位必拯救他們。

【19:21】耶和華必被埃及人所認識，在那日埃及人必認識耶和華；他們要用祭物和^a供物¹敬拜祂，並向耶和華許願還願。

【19:22】耶和華必擊打埃及，又擊打又醫治；埃及人就歸向耶和華，祂必應允他們的祈求，醫治他們。

【19:23】當那日，必有從埃及通往亞述的^a大道，亞述人要進入埃及，埃及人也要進入亞述；埃及人要與亞述人一同敬拜耶和華。

【19:24】當那日，以色列必與埃及、亞述相聯，三國一同在地上成為^a祝福；

【19:25】萬軍之耶和華必賜福給他們，說，埃及我的百姓，亞述我手的^a工作，以色列我的產業，都有福了。

● 19:20¹ 在要來的時代，基督對外邦人，特別對埃及人，乃是救主，護衛者，就是大能者。

● 19:21¹ 或，事奉。23 節者同。

【19:20】And it will become a sign and a testimony to Jehovah of hosts in the land of Egypt; for they will cry unto Jehovah because of their oppressors, and He will send them a¹ Savior and Mighty One; and He will deliver them.

【19:21】And Jehovah will make Himself known to the Egyptians, and the Egyptians will know Jehovah in that day; they will¹ worship Him with sacrifice and^a offering and will vow a vow to Jehovah and accomplish it.

【19:22】And Jehovah will strike Egypt, striking yet healing; and they will turn to Jehovah, and He will be entreated of by them and will heal them.

【19:23】In that day there will be a^a highway from Egypt to Assyria, and the Assyrians will come to Egypt, and the Egyptians to Assyria; and the Egyptians will worship with the Assyrians.

【19:24】In that day Israel will be the third party with Egypt and Assyria, a^a blessing in the midst of the land,

【19:25】With which Jehovah of hosts will bless, saying, Blessed be Egypt My people and Assyria the^a work of My hands and Israel My inheritance.

19:20¹ (Savior) In the coming age, for the Gentiles, especially for Egypt, Christ is a Savior, a Defender, who is the Mighty One.

19:21¹ (worship) Or, serve. So also in v. 23.

19:21^a
瑪一 11

19:23^a
賽十一 16

19:24^a
創十二 2
結三四 26
亞八 13

19:25^a
詩一〇〇 3
賽二九 23
何二 23

19:21^a
Mal. 1:11

19:23^a
Isa. 11:16

19:24^a
Gen. 12:2;
Ezek. 34:26;
Zech. 8:13

19:25^a
Psa. 100:3;
Isa. 29:23;
Hosea 2:23

以賽亞書 第二十章

七 耶和華的審判—
因古實成了以色列所仰望的，
埃及成了以色列所誇耀的，
以致埃及被擄，
古實被遷徙
二十 1～6

【20:1】亞述王撒珥根打發¹元帥到亞實突的那年，他攻打亞實突，將城攻取了；

【20:2】那時耶和華藉着亞摩斯的兒子以賽亞說話，說，你去解掉你腰間的麻布，脫下你腳上的鞋。以賽亞就這樣作，露身赤腳行走。

【20:3】耶和華說，我^a僕人以賽亞怎樣露身赤腳行走三年，作為警戒埃及和古實的^b表號和奇事；

● 20:1¹ 原文音譯，他珥探。亞述王的一個元帥。（參王下十八 17。）

ISAIAH 20

G. The Judgment of Jehovah —
To Take Egypt into Captivity
and to Send Cush into Exile
Because Cush Has Become Israel's Expectation
and Egypt, Their Boast
20:1-6

【20:1】In the year that the¹Tartan came to Ashdod, when Sargon the king of Assyria sent him, and he fought against Ashdod and took it,

【20:2】At that time Jehovah spoke through Isaiah the son of Amoz, saying, Go and loosen the sackcloth from your loins and take your sandals off your feet. And he did so, going about stripped and barefooted.

【20:3】And Jehovah said, Just as My^a servant Isaiah has gone about stripped and barefoot for three years as a^b sign and a wonder against Egypt and Cush,

20:1¹ (Tartan) A commander for the king of Assyria (cf. 2 Kings 18:17).

20:3^a
賽四九 3
20:3^b
賽八 18
結十二 6
二四 24

20:3^a
Isa. 49:3
20:3^b
Isa. 8:18;
Ezek. 12:6;
24:24

【20:4】照樣，亞述王也必將埃及被擄的人，和古實被遷徙的人帶去，他們無論老少，都要露身赤腳，現出下體，使埃及蒙羞。

【20:5】以色列人必因所¹仰望的古實，並所¹誇耀的埃及，驚惶羞愧。

【20:6】當那日，這沿海一帶的居民必說，我們素所仰望的，就是我們為脫離亞述王逃往求助的，不過是如此！我們怎能逃脫呢？

● 20:5¹ 以色列不信靠神，反期望從古實得幫助，從埃及得甚麼作他們的誇耀。神恨惡這事，因此審判了古實和埃及。

【20:4】So shall the king of Assyria lead away the captives of Egypt and the exiles of Cush, young men and old men, stripped and barefoot, with their buttocks uncovered, to Egypt's shame.

【20:5】And they will be dismayed and ashamed of Cush, their¹ expectation, and of Egypt, their¹ boast.

【20:6】And the inhabitant of this coastland will say in that day, Such is now our expectation, to whom we fled for help to be delivered from the king of Assyria! And how shall we escape?

20:5¹ (expectation) Instead of trusting in God, Israel expected to receive help from Cush and to gain something from Egypt for their boasting. God hated this and judged Cush and Egypt for it.

以賽亞書 第二十一章

八 耶和華的審判— 巴比倫因其偶像而遭毀滅 二—1 ~ 10

【21:1】關於海旁曠野的默示：¹有仇敵從曠野，從可怕之地而來，好像²南方的暴風猛然掃過。

【21:2】慘酷的異象已經宣示於我；詭詐的行詭詐，毀滅的行毀滅。以攔哪，你要上去；瑪代阿，你要圍困；主說，我使¹巴比倫所引起的一切歎息都止住了。

【21:3】所以我滿腰疼痛；劇痛將我抓住，好像產婦的劇痛一樣；我聽了就疼痛彎腰；我看了就驚惶失措。

【21:4】我心昏亂，驚恐威嚇我。我所愛慕的黃昏竟使我戰兢。

● 21:1¹ 有仇敵，直譯，它。

● 21:1² 即迦南南部乾燥的沙漠；原文這辭常用以指南方。

● 21:2¹ 直譯，她。

ISAIAH 21

H. The Judgment of Jehovah — To Destroy Babylon because of Its Idols 21:1-10

【21:1】The burden concerning the wilderness of the sea: Like storm winds / In the ¹Negev passing through, / It comes from the wilderness / From an awesome land.

【21:2】A harsh vision / Has been announced to me; / The unfaithful one deals unfaithfully, / And the destroyer destroys. / Go up, Elam; / Lay siege, Media; / I have put an end / To all her groaning.

【21:3】Therefore my loins / Are full of anguish; / Pangs have taken hold of me / Like the pangs of a woman in labor. / I am bent over at the hearing of it; / I am terrified at the seeing of it.

【21:4】My heart reels; / Shuddering overwhelms me. / The twilight that I love / Has become a source of trembling to me.

21:1¹ (Negev) I.e., the dry southern desert of Canaan; the term is generally used to refer to the south.

【21:5】他們擺設筵席，鋪展地毯，又喫又喝！首領阿，你們起來，用油抹盾牌。

【21:6】主對我如此說，你去設立守望的，使他將所看見的報告出來。

【21:7】他看見騎馬的，是一對一對騎馬的，又看見騎驢的、騎駱駝的，就留心聽，極其留心。

【21:8】他像獅子吼叫，說，主阿，我白日不斷站在望樓上，整夜立在我守望所。

【21:9】看哪，來了騎馬的人，是一對一對騎馬的。有一位回應說，巴比倫^a傾倒了，傾倒了！她一切^b雕製的神像，都被¹主打碎於地了。

【21:10】我^a被打的禾稼，我禾場的¹穀阿！我從萬軍之耶和華以色列的神那裏所聽見的，都告訴你們了。

【21:5】Setting the table! / Spreading out the rug! / Eating! Drinking! / Rise, princes; / Oil the shields.

【21:6】For thus says / The Lord to me, / Go, set a watchman; / Let him report what he sees.

【21:7】And he saw riders, / A team of horsemen; / Riders of donkeys, / Riders of camels; / And he attends with attention, / With much attention.

【21:8】And he calls out like a lion: / On the watchtower, Lord, / I stand continually by day; / At my guardpost / I am stationed / Every night.

【21:9】And now there come / Riding men, / A team of horsemen. / And one answers and says, / ^aFallen, fallen is Babylon! / And all the ^bidols of her gods / Has He shattered to the ground.

【21:10】My ^athreshed ones, / And the son of the threshing floor! / What I have heard / From Jehovah of hosts, / The God of Israel, / I have declared to you.

● 21:9¹ 直譯，祂。

● 21:10¹ 直譯，兒子。

21:9^a
耶五一 8
啓十四 8
十八 2
21:9^b
賽四六 1
耶五十 2
五一 47

21:10^a
耶五一 33

21:9^a
Jer. 51:8;
Rev. 14:8;
18:2
21:9^b
Isa. 46:1;
Jer. 50:2;
51:47

21:10^a
Jer. 51:33

九 耶和華不審判度瑪

二一 11 ~ 12

【21:11】關於¹度瑪的默示：有人從西珥呼問我，說，守望的阿，夜還有多長？守望的阿，夜還有多長？

【21:12】守望的說，早晨到了，黑夜也會來；你們若要問，就可以問；可以回頭再來。

十 耶和華的審判—
亞拉伯因其好戰而遭戰爭的重災，
以致荒涼
二一 13 ~ 17

【21:13】關於亞拉伯的默示：底但結伴的客旅阿，你們必在亞拉伯的樹林中住宿。

【21:14】提瑪地的居民拿水來迎接口渴的，拿餅來迎接逃避的；

【21:15】因為他們逃避了刀劍、出鞘的刀、上弦的弓、以及劇烈的戰事。

● 21:11¹ 卽以東。

I. Jehovah to Have No Judgment on Dumah

21:11-12

【21:11】The burden concerning¹Dumah: / Someone is calling to me from Seir: / Guard, what remains of the night? / Guard, what remains of the night?

【21:12】The guard says, / Morning is coming, / But so also is night; / If you will ask, ask; / Return, come.

J. The Judgment of Jehovah —
To Desolate Arabia by the Harshness of Battle
because of Its Warlikeness

21:13-17

【21:13】The burden against Arabia: / In the thicket of Arabia you must spend the night, / You nomad clans of the Dedanim.

【21:14】They bring water / To meet the thirsty; / The inhabitants of the land of Tema / Meet with bread those who flee;

【21:15】For they flee from swords — / From the drawn sword, / From the bent bow, / And from the harshness of battle.

21:11¹ (Dumah) I.e., Edom.

【21:16】主對我這樣說：一年之內，照雇工年數的算法，基達的一切榮耀必歸於無有。

【21:17】弓箭手的餘數，基達人的勇士，必然稀少；因為這是耶和華以色列的神說的。

【21:16】 For thus has the Lord said to me, Within a year, like a wage worker's year, all the glory of Kedar will end,

【21:17】 And the remainder of the number of the archers, the mighty men of the sons of Kedar, will be few; for Jehovah the God of Israel has spoken.

以賽亞書 第二十二章

十一 耶和華的審判—
耶路撒冷城
(異象谷)
因不可赦的罪孽而遭踐踏
二二 1 ~ 25

【22:1】關於¹異象谷的默示：有甚麼事
使你們眾人都上了房頂呢？

【22:2】你這滿處吶喊、大有喧嘩的城，
歡樂的邑阿，你中間被殺的，並不是
被刀殺，也不是因打仗死亡。

【22:3】你所有的官長一同^a逃跑，他們不
需弓箭就被捆綁；你中間一切被找到的
都一同被捆綁，雖然他們已逃往遠方。

【22:4】所以我說，你們轉眼不要看我！
我要^a痛哭。不要因我民女的毀滅，
就急忙安慰我。

● 22:1¹ 甚至耶路撒冷也包括在耶和華所要審判的列國中。在祂的審判裏，耶和華要因耶路撒冷城（異象谷）不可赦的罪孽，就是不仰望主，也不顧念祂，（11 下～14，）而使其遭踐踏。（5～7。）

ISAIAH 22

K. The Judgment of Jehovah —
To Trample Down the City of Jerusalem —
the Valley of Vision —
because of Its Unforgivable Iniquity
22:1-25

【22:1】The burden concerning the¹valley of vision: What
then troubles you / That all have gone up to the housetops?

【22:2】You who are full of noise, you tumultuous city, / You
exultant town, / Your slain were not slain with the sword, /
Nor are they dead because of battle.

【22:3】All your rulers have^afled together; / Apart from the
bow they have been captured. / All of you who were found
have been captured together, / Though they had fled far away.

【22:4】Therefore I said, Look away from me! / Let me^a
weep bitterly. / Do not hasten to comfort me / About the
destruction of the daughter of my people.

22:1¹ (valley) Even Jerusalem was included in Jehovah's judgment upon the nations. In His judgment Jehovah would trample down the city of Jerusalem—the valley of vision (vv. 5-7)—because of its unforgivable iniquity: it did not look to the Lord and regard Him (vv. 11b-14).

22:3^a
王下二五 4~7

22:4^a
耶四 19
九 1

22:3^a
2 Kings 25:4-7

22:4^a
Jer. 4:19;
9:1

22:5^a
賽三七 3
哀一 5
二 2

【22:5】因為主萬軍之耶和華使異象谷有^a潰亂、踐踏、煩擾的日子，城被攻破，哀聲達到山間。

【22:6】以攔拿起箭袋，帶同坐戰車的和馬兵；吉珥也揭開盾牌。

22:7^a
賽八 7~8

【22:7】你佳美的谷^a徧滿戰車，也有馬兵在城門前排列；

22:8^a
王上七 2
十 17
代下九 16

【22:8】他揭去猶大的遮蓋。那日，你仰望^a林宮內的軍器；

22:9^a
王下二十 20
代下三二 4, 30

【22:9】你們看見大衛城的破口很多，便聚積下池的^a水；

22:10^a
代下三二 5

【22:10】又數點耶路撒冷的房屋，將房屋拆毀，^a鞏固城牆。

22:11^a
尼三 16

22:11^b
賽三七 26

【22:11】又在兩道城牆中間挖一個^a聚水池，可盛舊池的水；卻不仰望行作這事的^b主，也看不見從古設定這事的神。

22:12^a
珥一 13
參太十一 17
雅四 9

【22:12】當那日主萬軍之耶和華叫你們哭泣^a哀號，頭上光禿，身披麻布。

【22:5】For there is a day of^a turmoil and trampling down and confusion / With the Lord Jehovah of hosts / In the valley of vision, a breaking down of walls / And crying to the mountains.

【22:6】And Elam took up the quiver, / With chariots of men and horsemen; / And Kir uncovered the shield.

【22:7】Then your choicest valleys / Were^a full of chariots, / And the horsemen firmly fixed themselves at the gate;

【22:8】And he removed the covering of Judah. / And you looked in that day / To the weapons of the^a Forest House,

【22:9】While the breaches of the city of David / You saw to be many. / So you gathered the^a water of the lower pool;

【22:10】And the houses of Jerusalem you counted, / And tore down the houses to^a fortify the wall.

【22:11】Then you made a^a reservoir between the walls / For the water of the old pool. / But you did not look to its very^b Maker, / And Him who formed it long ago you did not regard.

【22:12】Therefore the Lord Jehovah of hosts / Called you in that day / To weeping and to^a mourning, / To head shaving and to wearing sackcloth.

22:5^a
Isa. 37:3;
Lam. 1:5;
2:2

22:7^a
Isa. 8:7-8

22:8^a
1 Kings 7:2;
10:17;
2 Chron. 9:16

22:9^a
2 Kings 20:20;
2 Chron. 32:4,
30

22:10^a
2 Chron. 32:5

22:11^a
Neh. 3:16
22:11^b
Isa. 37:26

22:12^a
Joel 1:13;
cf. Matt. 11:17;
James 4:9

22:13^a
賽五六 12
林前十五 32
路十二 19

【22:13】你們倒歡喜快樂，宰牛殺羊，
喫肉喝酒，說，^a我們只管喫喝罷，
因為明天要死了！

【22:14】萬軍之耶和華在我耳中揭露這
事，說，這罪孽直到你們死，絕不得
遮蓋；這是主萬軍之耶和華說的。

【22:15】主萬軍之耶和華這樣說：你去
見作管家的，就是王的家宰舍伯那，
對他說，

【22:16】你在這裏作甚麼？你在這裏有
甚麼人，竟在這裏為自己鑿^a墳墓，
就是在高處鑿墳墓，在磐石中為自己
鑿出安身之所？

【22:17】勇士阿，耶和華快要將你遠遠
拋去；祂必將你緊緊抓住，

【22:18】緊緊捲成一團，拋在寬闊之地，
好像拋球一樣。你必死在那裏；你榮耀
的車也必在那裏成為你主人家的羞辱。

【22:19】我必趕逐你離開你的職位；你
必從你的原位撤下。

【22:13】But now there is gladness and joy, / The slaying
of cattle and the slaughtering of sheep, / The eating of
meat and the drinking of wine; / ^aEating and drinking, for
tomorrow we die!

【22:14】But in my ears Jehovah of hosts revealed this: / This
iniquity shall by no means be covered for you until you die, /
Says the Lord Jehovah of hosts.

【22:15】Thus says the Lord Jehovah of hosts: / Get up, go
to this steward, / To Shebna, who is over the king's house,
and say,

【22:16】What are you doing here, and whom do you have
here / That you have hewn a ^atomb for yourself here, / As
he who has hewn a tomb on the heights, / As he who has cut
out a resting place for himself in the rock?

【22:17】Jehovah soon throws you far away, O mighty one, /
And He grasps you firmly;

【22:18】He will wind you up tightly; / Like a ball He will toss you
into a wide land. / There you will die; and there the chariots of your
glory / Will become the disgrace of the house of your master.

【22:19】And I will drive you from your position, / And from
your standing He will pull you down.

22:13^a
Isa. 56:12;
1 Cor. 15:32;
Luke 12:19

22:16^a
撒下十八 18
參太二七 60

22:16^a
2 Sam. 18:18;
cf. Matt. 27:60

(基督—作耶路撒冷居民
和猶大家的父，
並釘在堅固處的釘子，
成為祂父家榮耀的寶座
二二 20 ~ 25)

22:20^a
王下十八 18

【22:20】到那日我必召我的僕人，希勒家的兒子^{1a}以利亞敬來，

【22:21】將你的袍子給他穿上，將你的腰帶給他繫緊，將你的政權交在他手中；他必作耶路撒冷居民和猶大家的¹父。

● 22:20¹ 頂替了舍伯那的耶和華僕人以利亞敬，（15 ~ 19，）豫表基督是神家中的管家。（22，參啓三 7。）神的家是神聖的家庭，（加六 10，弗二 19，提前三 15，）包括歷代所有的信徒；在其中基督是惟一的管家，在各面照料神的家。基督是神的管家，在神的家中服事；祂也管理、管治、並治理在祂照料之下神的兒女。

● 22:21¹ 基督是我們這些作神兒女者的父。（參九 6。）作為父，祂是源頭和供應者，在凡事上，在每一面都支援我們。

(Christ — A Father to the Inhabitants of Jerusalem
and the House of Judah and a Peg Driven
into a Sure Place to Become a Throne of Glory
for His Father's House)

22:20-25

【22:20】And in that day / I will call to My servant^{1a} Eliakim the son of Hilkiah,

【22:21】And I will clothe him with your tunic, / And I will strengthen him with your girding sash, / And I will put your dominion into his hand; / And he will become a¹ father to the inhabitants of Jerusalem / And to the house of Judah.

22:20^a
2 Kings 18:18

22:20¹ (Eliakim) Eliakim, the servant of Jehovah who replaced Shebna (vv. 15-19), is a type of Christ as the Steward over God's house (v. 22, cf. Rev. 3:7). God's house is the divine household (Gal. 6:10; Eph. 2:19; 1 Tim. 3:15), including all the believers throughout the ages, over which Christ is the unique Steward, who takes care of God's household in every way. While Christ as God's Steward serves in God's house, He also governs, rules, and administrates God's children, who are under Christ's care.

22:21¹ (father) Christ is a Father to us, God's children (cf. 9:6). As the Father, He is the source and Supplier to support us in everything and in every way.

22:22^a
啓三 7
參太十六 19
啓一 18

【22:22】我必將大衛家的^{1a}鑰匙放在他肩頭上；他開了就沒有人能關，關了就沒有人能開。

22:23^a
拉九 8
亞十 4

【22:23】我必將他像^{1a}釘子釘在堅固處，他必成為他父家²榮耀的寶座。

● 22:22¹ 以利亞敬所豫表之包羅萬有的基督，也是肩頭上放着神家（由為着建造神國的大衛家所豫表一撒下七 16）之（寶庫的一三九 2 與註）鑰匙的一位。（啓三 7。）召會是神的家，（提前三 15，）也是神的國。（太十六 18～19，羅十四 17。）放在基督肩頭上的鑰匙，是為着保存神家一切的寶藏，就是基督一切的豐富，作我們的享受。基督是能打開並關閉神豐富寶藏的一位，神的豐富都具體化身在祂裏面。（西二 9。）

● 22:23¹ 基督像釘子，被神釘在堅固處（23 上；）堅固處表徵第三層天，（參林後十二 2 下，）就是基督復活以後被神高舉之處。（徒二 33，五 31。）因為父是在第三層天那裏，（太六 9，）被高舉到第三層天就是被高舉到父神那裏。（參路十五 18。）基督今天是在諸天之上，像釘子釘在神裏面。見 24 註。

● 22:23² 基督必成為祂父家榮耀的寶座。這裏的榮耀就是神的兒女，他們乃是器皿，掛在基督這釘子上。（24 與註。）隨着這榮耀有寶座，這寶座實際上就是基督自己。寶座表徵行政權柄和國度。基督在祂行政的權柄裏，乃是神家中管理一切的寶座。

【22:22】And I will set the ^{1a}key of the house of David upon his shoulder — / When he opens, no one will shut; / When he shuts, no one will open.

【22:23】And I will drive him as a ^{1a}peg into a sure place, / And he will become a ²throne of glory for his father's house.

22:22^a
Rev. 3:7;
cf. Matt. 16:19;
Rev. 1:18

22:23^a
Ezra 9:8;
Zech. 10:4

22:22¹ (key) The all-inclusive Christ, as typified by Eliakim, is also the One upon whose shoulder the key of (the treasury of—39:2 and note) the house of God (typified by the house of David for the building up of the kingdom of God—2 Sam. 7:16) is set (Rev. 3:7). The church is both God's house (1 Tim. 3:15) and God's kingdom (Matt. 16:18-19; Rom. 14:17). The key set on Christ's shoulder is the key for the keeping of all the treasures of the house of God, which are all the riches of Christ for our enjoyment. Christ is the One who can open and shut the door to the treasury of God's riches, which are embodied in Him (Col. 2:9).

22:23¹ (peg) Christ has been driven by God as a peg, or nail, into a sure place (v. 23a), which typifies the third heaven (cf. 2 Cor. 12:2b), where Christ was exalted by God after His resurrection (Acts 2:33; 5:31). Because the Father is in the third heaven (Matt. 6:9), to be exalted to the third heaven is to be exalted to God the Father (cf. Luke 15:18). Christ today is in the heavens as a peg driven into God. See notes on v. 24.

22:23² (throne) Christ will become a throne of glory for His Father's house. The glory here is the children of God, who are vessels hanging upon Christ as the peg (v. 24 and notes). With the glory there is a throne, and this throne is actually Christ Himself. The throne signifies the administrative authority and the kingdom. Christ in His administrative authority is the throne that governs everything within the house of God.

【22:24】他父家所有的¹榮耀，連兒女帶子孫，一切最小的器皿，從²杯子到一切瓶罐，都必掛在他身上。

● 22:24¹ 或，重量。本節的『榮耀，』與『兒女帶子孫』和『器皿』是同位語。因此，那掛在基督這釘子上之父家的榮耀，乃是神的子民，就是神的兒女帶子孫（後裔；）神這些子民是基督的器皿，掛在基督身上，好盛裝祂並將祂供應給人。神的子民作神的兒女和子孫，是神家中的榮耀，也是器皿。

● 22:24² 杯子和瓶罐豫表我們有分於基督之豐富的各種方式和憑藉。杯子（或碗）是裝水的小器皿，水豫表基督的靈；（約七 37 ~ 39；）瓶罐是裝酒的大器皿，酒豫表神聖的生命。（太九 17 與註 1。）這表徵在神的家中，祂的眾兒女都是器皿，盛裝祂的靈，作為水解人乾渴，也盛裝祂的生命，作為酒使人歡喜快樂。神兒女所享受之全備供應的一切豐富，都掛在基督這釘子，這托住者身上。

【22:24】And they will hang upon him all the¹glory of his father's house, the offspring and the issue, all the smallest vessels, from the²bowls to all the jars.

22:24¹ (glory) Or, weight. In this verse glory is in apposition with both the offspring and the issue and vessels. Thus, the glory of the Father's house that hangs on Christ as the peg is the children of God as the offspring and the issue (descendants) of God, and these children of God are the vessels of Christ, who hang on Him in order to contain Him and to minister Him to others. The children of God as the offspring and the issue are glory in the house of God, and they are also the vessels.

22:24² (bowls) The bowls and jars typify the different ways and means for us to partake of Christ in His riches. Bowls, or cups, are small vessels to contain water, typifying the Spirit of Christ (John 7:37-39), and jars, or pitchers, are large vessels to contain wine, typifying the divine life (Matt. 9:17 and note 1). This signifies that in the house of God all His children are vessels to contain His Spirit as water to quench people's thirst and His life as wine to cheer people unto rejoicing. All the riches of the bountiful supply for the enjoyment of God's children are hanging on Christ as the peg, the holder.

【22:25】萬軍之耶和華說，當那日釘在堅固處的¹釘子必被挪去，砍斷墜落；掛在其上的重擔必被剪斷；因為這是耶和華說的。

● 22:25¹ 不是指以利亞敬（基督，）乃是指被以利亞敬所頂替的舍伯那。（15。）在神的審判裏，祂開除、解雇了一切人事物，包括列國的王、家宰舍伯那、和神家中一切的杯子、瓶罐，而以基督為頂替。神在十字架上把每一個人都解雇了，現今正以基督頂替每一個人。因基督使祂自己與我們聯合，與我們聯結，所以當祂死在十字架上時，我們就與祂同死，且被了結。（羅六 6，林後五 14。）如今，我們因着在基督裏的信，與基督有生機的聯結；在這聯結中，祂活在我們裏面，與我們同活，藉着我們並經過我們而活，因而頂替了我們。（約十五 5，羅十一 17，加二 20，腓一 19～21 上。）不僅如此，神已用基督頂替祂舊約經綸中的一切事物。（太十七 3～5，西二 16～17，來十 5～14。）因此，在神的經綸裏，包羅萬有的基督這以馬內利（七 14）頂替了一切，並且成為一切。

【22:25】In that day, declares Jehovah of hosts, the ¹peg driven into the sure place will be removed, even cut away, and it will fall; and the burden that was upon it will be cut down; for Jehovah has spoken.

22:25¹ (peg) Referring not to Eliakim (Christ) but to Shebna (v. 15), who was replaced by Eliakim. In His judgment God discharged, or “fired,” everyone and everything, including the kings of the nations, Shebna the steward, and all the bowls and jars in God’s house, and replaced them all with Christ. God discharged everyone on the cross, and He is replacing everyone with Christ. Because Christ joined Himself to us, uniting Himself with us, when He died on the cross, we died with Him and were terminated (Rom. 6:6; 2 Cor. 5:14). Now, in our organic union with Christ through our faith in Him, He replaces us by living in us, with us, by us, and through us (John 15:5; Rom. 11:17; Gal. 2:20; Phil. 1:19-21a). Furthermore, God has replaced everything in His Old Testament economy with Christ (Matt. 17:3-5; Col. 2:16-17; Heb. 10:5-14). Thus, the all-inclusive Christ as Immanuel (7:14) replaces everything and becomes everything in God’s economy.

以賽亞書 第二十三章

十二 耶和華的審判—
推羅因其一切美麗
與其所有尊貴人的驕傲，
而被亞述人毀滅
二三 1 ~ 18

23:1^a
耶二五 22
四七 4
結二六 ~ 二八
太十一 21
路十 13

【23:1】關於 ^{1a} 推羅的默示：他施的船隻阿，要哀號，因為推羅被毀壞，甚至沒有房屋，沒有可進之路。這是從 ² 基提地向他們揭露的消息。

【23:2】沿海的居民，就是素來靠航海的西頓商家得豐盛的，你們當靜默無言。

【23:3】在大水之上，西曷的穀物，尼羅河的莊稼，是推羅的進項；列國與她通商得利。

【23:4】西頓哪，你當慚愧，因為大海說，就是海的保障說，我沒有劬勞，也沒有生產；沒有養育少男，也沒有撫養童女。

● 23:1¹ 直譯，它；乃本默示之對象。

● 23:1² 也許是今日的塞浦路斯。12 節者同。

ISAIAH 23

L. The Judgment of Jehovah —
To Destroy Tyre by the Assyrians
because of Its Pride of All Beauty
and All Its Honored Men
23:1-18

【23:1】The burden concerning ^aTyre: / Howl, O ships of Tarshish, / For ¹it is destroyed — lacking house, / Lacking entrance. From as far away as the land of ²Kittim / It is told to them.

【23:2】Hush, you inhabitants of the coastland, / You, whom the merchants of Sidon, / Who cross the sea, have replenished.

【23:3】And by way of many waters / The grain of Shihor, the harvest of the Nile, was her revenue; / And she was profit to the nations.

【23:4】Be ashamed, O Sidon, for the sea has spoken, / The stronghold of the sea, saying, / I have not been in labor nor given birth; / Neither have I brought up young men, / Nor have I raised virgins.

23:1^a
Jer. 25:22;
47:4;
Ezek. 26-28;
Matt. 11:21;
Luke 10:13

23:1¹ (it) I.e., Tyre, the subject of this burden.

23:1² (Kittim) Probably modern-day Cyprus. So also in v. 12.

【23:5】這風聲傳到埃及，埃及人爲推羅的風聲，極其疼痛。

【23:6】推羅人哪，你們當過到他施去；沿海的居民哪，你們都當哀號。

【23:7】這豈是你們所誇耀的城？她從上古之日就有，其居民移腳往遠方寄居。

【23:8】推羅本是賜冠冕的，她的商家是作首領的，她的買賣人是地上的尊貴人；她遭遇如此，是誰定的意呢？

【23:9】是萬軍之耶和華定的意，爲要污辱那因一切¹華美而有的驕傲，使地上一切的尊貴人被藐視。

【23:10】他施的女子阿，可以像河一樣流過你的地；不再有拘束了。

【23:11】耶和華已經向海伸手，震動列國。至於迦南，祂已經吩咐拆毀其中的保障。

【23:12】祂又說，受欺壓的西頓處女阿，你必不得再歡樂。起來，過到基提去；就是在那裏，你也不得安歇。

● 23:9¹ 或，榮耀。

【23:5】When the report reaches Egypt, / They will writhe in pain at the report concerning Tyre.

【23:6】Cross over to Tarshish; / Howl, you inhabitants of the coastland.

【23:7】Is this your jubilant city, / Whose antiquity is from the days of antiquity, / Whose feet carried her off afar to sojourn?

【23:8】Who has purposed this / Against Tyre, the giver of crowns, / Whose merchants were princes, / Whose traders were the honorable of the earth?

【23:9】Jehovah of hosts has purposed it, / To defile the pride of all beauty, / To bring into contempt all the honorable of the earth.

【23:10】Overflow your land like a river, O daughter of Tarshish; / There is no more restraint.

【23:11】He has stretched out His hand over the sea; / He has shaken kingdoms. / Jehovah has given commandment concerning Canaan / To destroy its strongholds.

【23:12】And He has said, You shall not continue to exult any longer, / O crushed virgin daughter of Sidon. / Arise; cross over to Kittim — / There also you will have no rest.

【23:13】看哪，¹迦勒底人之地，向來沒有這民；亞述人將這地派定給曠野的走獸；他們立起了攻城樓，拆毀推羅的宮殿，使她成為荒場。

【23:14】他施的船隻阿，要哀號，因為你們的保障毀滅了。

【23:15】到那日，推羅必被忘記^a七十年，正如一王的年日。七十年後，推羅必像妓女所唱的歌：

【23:16】你這被忘記的妓女阿，拿琴周遊城內，巧彈多唱，使人再想念你。

【23:17】七十年後，耶和華必眷顧推羅。她要仍得妓女的雇價，與地上的萬國行淫。

【23:18】她的營利和雇價，要歸耶和華為聖，必不積攢存留；因為她的營利必歸給住在耶和華面前的人，使他們喫得飽，穿得好。

【23:13】See the land of the ¹Chaldeans, this people! They were not — the Assyrians assigned it to desert animals; they raised their siege towers; they stripped their citadels; they brought it to ruin.

【23:14】Howl, O ships of Tarshish, / For your stronghold is destroyed.

【23:15】In that day Tyre will be forgotten for ^aseventy years, like the days of one king. At the end of the seventy years Tyre will be like her in the harlot's song:

【23:16】Take a harp; / Compass the city, / Forgotten harlot. / Play well; / Abound in song, / That you may be remembered.

【23:17】And at the end of the seventy years Jehovah will visit Tyre. And she will return to the wages of her harlotry and will be a harlot to all the kingdoms of the earth on land's surface.

【23:18】And her profit and the wages of her harlotry will be dedicated to Jehovah; it will not be stored up, nor will it be hoarded, for her profit will be for those who dwell before Jehovah, as their sufficient food and their choice clothing.

● 23:13¹ 卽巴比倫人。

23:13¹ (Chaldeans) I.e., Babylonians.

23:15^a
耶二五 9~12
二九 10

23:15^a
Jer. 25:9-12;
29:10

以賽亞書 第二十四章

叁 耶和華對付祂所愛的以色列，
使以色列得復興且歸回神，
並引進基督
同着萬物的復興
二四 1～三五 10

一 耶和華對以色列墮落的反應，
並對列國在以色列身上
過度行動的反應，
使以色列轉向耶和華，
且回到聖地，得着復興
二四 1～二七 13

【24:1】耶和華使^a地空虛，變為荒涼；
又將地面扭曲，使居民分散。

【24:2】那時百姓怎樣，祭司也怎樣；
僕人怎樣，主人也怎樣；婢女怎樣，
主母也怎樣；買物的怎樣，賣物的也
怎樣；放債的怎樣，借債的也怎樣；
取利的怎樣，出利的也怎樣。

ISAIAH 24

**III. Jehovah's Dealing with His Beloved Israel
Issuing In Israel's Revival and Return to God
and Ushering In Christ
with the Restoration of All Things
24:1 — 35:10**

**A. Jehovah's Reaction to Israel's Degradation
and His Reaction to the Nations'
Excessive Action on Israel
Issuing In Israel's Turn to Jehovah and
Their Return to the Holy Land for Restoration
24:1 — 27:13**

【24:1】Jehovah now makes the^a earth desolate and lays it
waste; He distorts its surface and scatters its inhabitants:

【24:2】As it is with the people, so will it be with the priest;
/ As it is with the servant, so will it be with the master; / As
it is with the maid, so will it be with the mistress; / As it is
with the buyer, so will it be with the seller; / As it is with
the lender, so will it be with the borrower; / As it is with the
creditor, so will it be with him to whom he gives credit.

24:1^a
參創一 2
賽四五 18

24:1^a
cf. Gen. 1:2;
Isa. 45:18

【24:3】地必全然空虛，盡被掠奪，因為這話是耶和華說的。

【24:4】地悲哀衰殘，世界敗落衰殘，地上居高位的人也敗落了。

【24:5】地被其上的居民^a污穢；因為他們犯了律法，廢了律例，背了永約。

【24:6】所以咒詛將地吞滅，其上的居民顯為有罪；因此，地上的居民被焚燒，剩下的人稀少。

【24:7】新酒悲哀，葡萄樹衰殘；心中歡樂的，俱都歎息。

【24:8】擊鼓之樂^a止息，歡樂人的喧嘩停頓，彈琴之樂也止息了。

【24:9】人必不得飲酒唱歌；喝濃酒的，必以為苦。

【24:10】荒廢的城拆毀了；各家關門閉戶，使人不得進去。

【24:3】The earth will be utterly desolated / And utterly spoiled, / For Jehovah has spoken this word.

【24:4】The earth dries up and fades away; / The world languishes and fades away; / The exalted of the people of the earth languish.

【24:5】And the earth is^a polluted under the weight of its inhabitants; / For they have transgressed laws, they have violated statutes, / They have broken an eternal covenant.

【24:6】Therefore a curse devours the earth / And the inhabitants of it are held guilty; / Therefore the inhabitants of the earth are burned, / And few men are left.

【24:7】The new wine mourns; the vine languishes; / All the merryhearted sigh.

【24:8】The mirth of the tambourines^a ceases; / The noise of those who exult stops; / The mirth of the lyre ceases.

【24:9】Men do not drink wine in song; / Liquor is bitter to those who drink it.

【24:10】The city of chaos is broken down; / Every house is shut up that none may enter.

24:5^a
民三五 33

24:5^a
Num. 35:33

24:8^a
耶七 34
十六 9
結二六 13
何二 11
啓十八 22

24:8^a
Jer. 7:34;
16:9;
Ezek. 26:13;
Hosea 2:11;
Rev. 18:22

【24:11】在街上有呼喊要酒的聲音；一切的喜樂變為昏暗；地上的歡樂都離去了。

【24:12】城中只有荒涼，城門拆毀淨盡。

【24:13】在大地之間，萬民之中必如此：像打過的橄欖樹，又像已摘的葡萄所剩無幾。

【24:14】剩餘的人要高聲歡呼；他們要因耶和華的威嚴，從西邊揚起聲來。

【24:15】因此你們要在東方榮耀耶和華，在¹眾海島榮耀耶和華以色列神的^a名。

【24:16】我們聽見從地極有歌聲，說，¹榮耀歸與那義者！我卻說，我消瘦了！我消瘦了！我有禍了！詭詐的行詭詐！詭詐的大行詭詐！

【24:17】地上的居民哪，^a恐懼、陷坑、^b網羅都臨到你。

● 24:15¹ 或，沿海地帶。

● 24:16¹ 或，華美，尊榮。

【24:11】A cry for wine is in the streets; / All joy is darkened; / The mirth of the land is departed.

【24:12】In the city desolation remains, / And the gate is crushed to ruins.

【24:13】For thus will it be in the midst of the earth, / Among the peoples: / Like the shaking of an olive tree, / Like the gleanings when the grape harvest is completed.

【24:14】They will lift up their voice; they will give a ringing shout; / Because of the majesty of Jehovah they will cry out from the west.

【24:15】Therefore in the east glorify Jehovah, / Even the^a name of Jehovah the God of Israel in the coastlands of the sea.

【24:16】From the ends of the earth we hear songs: / ¹Glory to the righteous One! / But I say, Leanness to me! Leanness to me! Woe to me! / The unfaithful deal unfaithfully! / Indeed the unfaithful deal most unfaithfully!

【24:17】^aDread, pit, and ^bsnare / Are upon you, O inhabitant of the earth.

24:16¹ (Glory) Or, Beauty, honor.

24:15^a
瑪一 11

24:17^a
17~18;
耶四八 43~44
參王上十九 17
摩五 19

24:17^b
傳九 12
路二一 34

24:15^a
Mal. 1:11

24:17^a
vv. 17-18;
Jer. 48:43-44;
cf. 1 Kings 19:17;
Amos 5:19

24:17^b
Eccl. 9:12;
Luke 21:34

【24:18】躲避恐懼聲音的必墜入陷坑，
從陷坑上來的必被網羅纏住；因為
高天的窗戶都開了，地的根基也震
動了。

【24:19】地全然破壞，盡都崩裂，大大
的震動了。

【24:20】地東倒西歪，好像醉酒的人；
又搖來搖去，好像茅屋。地的罪過在
其上沉重，必然塌陷，不能復起。

【24:21】到那日耶和華在高處必¹懲罰²高
處的眾軍，在地上必¹懲罰地上的^a列王。

【24:22】他們必被聚集，像囚犯被聚在
牢獄中，並要囚在監牢裏，多日之後
必被討罪。

【24:23】那時^a月亮要蒙羞，日頭要慚愧；
因為萬軍之耶和華必在錫安山、在耶路
撒冷作王，在祂的長老面前必有榮耀。

● 24:21¹ 或，察訪。下節的『討罪』同。

● 24:21² 這裏高處的眾軍，乃指撒但和他空中
的使者。（參弗二 2，六 12。）耶和華對列國在以
色列身上過度行動的反應，是同時對付撒但空中的
軍隊，以及地上的列王。見二六 13 註 1。

【24:18】And he who flees from the sound of dread / Will fall
into the pit, / And he who comes up out of the pit / Will be
taken in the snare; / For the windows from on high are open,
/ And the foundations of the earth shake.

【24:19】The earth is broken asunder; / The earth is split
through and through; / The earth is shaken violently.

【24:20】The earth staggers back and forth like a drunkard
/ And sways about like a field hut. / And its transgression
weighs heavily upon it; / It will fall and will not rise again.

【24:21】And in that day Jehovah will punish / On high the
¹host on high, / And the ^akings of the earth on the earth.

【24:22】And they will be gathered together, / Like prisoners
gathered in a dungeon; / And will be shut up in prison, /
And after many days they will be punished.

【24:23】Then the ^amoon will be abashed, and the sun will be
ashamed; / For Jehovah of hosts will reign / In Mount Zion
and in Jerusalem, / And His glory will be before His elders.

24:21¹ (host) Here the host on high refers to Satan and his angels in
the air (cf. Eph. 2:2; 6:12). Jehovah's reaction to the nations' excessive
action on Israel deals both with Satan's army in the air and with the kings
on the earth. See note 13¹ in ch. 26.

24:21^a
詩七六 12
啓六 15

24:21^a
Psa. 76:12;
Rev. 6:15

24:23^a
賽十三 10
結三二 7
珥二 31
三 15
參啓二一 23

24:23^a
Isa. 13:10;
Ezek. 32:7;
Joel 2:31;
3:15;
cf. Rev. 21:23

以賽亞書 第二十五章

【25:1】耶和華阿，你是我的神；我要尊崇你，我要稱謝你的名，因為你以忠信真實行過奇妙的事，成就你古時所定的旨意。

【25:2】你使城變為亂堆，使堅固城變為荒場，使外邦人的宮堡不再為城，永遠不再建造。

【25:3】所以剛強的民必榮耀你；強暴之國的城必敬畏你。

【25:4】當強暴人的氣息如同暴風直吹牆壁，你就作了貧窮人的保障，作了困乏人急難中的保障，作了躲暴風的^a避難所、避炎熱的陰涼處。

【25:5】你要壓制外邦人的喧嘩，好像使乾燥地的熱氣下落；強暴人的凱歌必低微，好像熱氣因雲影消散。

ISAIAH 25

【25:1】O Jehovah, You are my God; / I will exalt You, I will give thanks to Your name, / For You have done wonderful things — / Counsels of old, in faithfulness, perfect faithfulness.

【25:2】For You have made of a city a heap, / Of a fortified town a ruin. / A palace of strangers becomes no city at all; / It will never be rebuilt.

【25:3】Therefore a strong people will glorify You; / The cities of terrifying nations will fear You.

【25:4】For You have been a stronghold to the weak, / A stronghold to the needy in his distress, / A^a refuge from the storm, a shade from the heat; / For the breath of those who terrify is like a tempest against a wall.

【25:5】Like the heat in a drought, / You will subdue the uproar of strangers; / Like the heat through the shadow of a cloud, / The song of those who terrify will be brought low.

25:4^a
賽四 6

25:4^a
Isa. 4:6

25:6^a
賽二 2~3

【25:6】萬軍之耶和華必在這^a山上，為¹萬民用肥甘設擺筵席，用陳酒和滿髓的肥甘，並澄清的陳酒，設擺筵席。

25:7^a
參林後三 15~16

【25:7】祂又必在這山上，吞滅¹遮蓋萬民之物，和遮蔽萬國的^a帕子。

25:8^a
何十三 14
林前十五 54
林後五 4
啓二十 14
25:8^b
啓七 17
二一 4

【25:8】祂必吞滅^a死亡，¹直到永遠；主耶和華必擦去各人臉上的^b眼淚，又除掉全地上祂百姓的羞辱；因為這是耶和華說的。

● 25:6¹ 這裏的萬民指列國。在復興的時候，神要為列國擺設令人滿足的筵席。那時，耶路撒冷同錫安山要成為地上最快樂的地方，就是地上萬民來得享受和滿足的中心。（二 2 ~ 3。）

● 25:7¹ 直譯，遮蓋萬民之遮蓋物的面。今天地上的人被帕子遮蓋，看不見神的經綸；（參林後三 15，四 4；）但在復興的時候，神要除去這遮蓋。那時，所有的人都要看見神永遠的經綸。

● 25:8¹ 直到永遠，原文也含有卓越的意思，因此七十士希臘文譯本將全句譯為，祂必得勝而吞滅死亡。保羅將此意譯為，死被吞滅而致成得勝。（林前十五 54。）

【25:6】And Jehovah of hosts will make on this^a mountain / For all the¹ peoples / A feast of fat things, / A feast of wine matured on the lees, / Of fat things full of marrow, / And of filtered wine matured on the lees.

【25:7】And on this mountain He will swallow up / The¹ covering that covers up all the peoples, / Even the^a veil that veils all the nations.

【25:8】He will swallow up^a death¹ forever; / And the Lord Jehovah will wipe away the^b tears from all faces; / And the reproach of His people He will remove from all the earth; / For Jehovah has spoken.

25:6¹ (peoples) Here peoples refers to the nations. In the restoration God will make a satisfying feast for the nations. At that time Jerusalem with Mount Zion will be the most joyful place on earth. It will be a center to which all the peoples of the earth will come to find enjoyment and satisfaction (2:2-3).

25:7¹ (covering) Lit., the face of the covering that covers up. Today the people on earth are covered with a veil that keeps them from seeing God's economy (cf. 2 Cor. 3:15; 4:4), but in the restoration God will take away this covering. Then all the people will see something concerning God's eternal economy.

25:8¹ (forever) Lit., unto perpetuity. The Hebrew phrase, however, also contains the notion of eminence; thus, the Septuagint translated it having prevailed, and Paul freely rendered it unto victory (1 Cor. 15:54).

25:6^a
Isa. 2:2-3

25:7^a
cf. 2 Cor. 3:15-16

25:8^a
Hosea 13:14;
1 Cor. 15:54;
2 Cor. 5:4;
Rev. 20:14
25:8^b
Rev. 7:17;
21:4

【25:9】到那日人必說，看哪，這是我們的神，我們素來^a等候祂，祂必拯救我們。這是耶和華，我們素來等候祂；我們要因祂的救恩歡喜^b快樂。

【25:10】因為耶和華的手必按在這山上；摩押在自己的地方必被踐踏，好像乾草被踐踏在糞堆的水中。

【25:11】他必在其中伸開手，好像泅水的伸開手泅水一樣；但耶和華必使他的驕傲，和他手所行的詭計，一併敗落。

【25:12】耶和華必使你城上的堅固高臺傾倒，拆平直到塵埃。

【25:9】 And it will be said in that day, / Here, this is our God, / For whom we have^a waited that He may save us. / This is Jehovah, for whom we have waited; / Let us be glad and^b rejoice in His salvation.

【25:10】 For the hand of Jehovah will rest on this mountain, / And Moab will be threshed in his place, / Even as straw is threshed in the water of a dung heap.

【25:11】 And he will spread out his hands in the middle of it, / As a swimmer spreads out his hands to swim; / But Jehovah will abase his pride together with the trickery of his hands.

【25:12】 And the lofty fortification of your walls He will bring down, / Lay low, and cast to the ground, even to the dust.

以賽亞書 第二十六章

ISAIAH 26

【26:1】當那日，在猶大地人必唱這歌，
說，我們有堅固的城；耶和華要將救
恩立為城牆和外郭。

【26:1】 In that day this song will be sung in the land of Judah:
We have a strong city; / He will set up salvation as walls and
a rampart.

【26:2】^a 當敞開城門，使持守忠信的公
義國民得以進入。

【26:2】^a Open the gates / So that the righteous nation may
enter, / They who maintain faithfulness.

【26:3】心意堅定的，你必保守他十分^a
平安，因為他信靠你。

【26:3】 You will keep the steadfast of mind / In perfect^a peace
/ Because he trusts in You.

【26:4】你們當信靠耶和華，直到永遠；因
為在¹主耶和華裏，我們有永久的^a磐石。

【26:4】 Trust in Jehovah forever and ever, / For in Jah
Jehovah we have an eternal^a rock.

【26:5】祂使住在高處的，與高城一併
傾倒，將城拆毀，拆平直到塵埃。

【26:5】 For He has brought down those who dwell on high, /
The lofty city; / He lays it low, He lays it low to the ground; /
He casts it into the dust.

【26:6】它要被腳踐踏，就是被困苦人
的腳和窮乏人的腳踐踏。

【26:6】 The foot will trample it, the foot of the poor, / The
steps of the weak.

【26:7】義人的道路是平直的；正直的
主阿，你必修平義人的路徑。

【26:7】 The path of the righteous is smoothness; / O You who
are upright, You make the path of the righteous level.

● 26:4¹ 主，希伯來文，Jah，亞，是耶和華的
縮寫。

26:2^a
詩一一八 19~20

26:3^a
腓四 7

26:4^a
申三二 15
詩十八 2
九二 15
九四 22

26:2^a
Psa. 118:19-20

26:3^a
Phil. 4:7

26:4^a
Deut. 32:15;
Psa. 18:2;
92:15;
94:22

26:8^a
賽八 17

【26:8】耶和華阿，我們在你¹行審判的路上^a等候你。我們魂裏所羨慕的是你的名，就是你那可記念的名。

26:9^a
詩六三 5, 6
歌三 1

【26:9】^a夜間我的魂羨慕你；清晨我裏面的靈尋求你；因為你在地上行審判的時候，世上的居民就學習公義。

【26:10】惡人雖得恩惠，仍不學習公義；在正直的地上，他必行事不義，也不注意耶和華的威嚴。

26:11^a
來十 27

【26:11】耶和華阿，你的手高舉，他們仍看不見。他們必看見你為百姓發的熱心，因而抱愧；並且有火要^a燒滅你的敵人。

26:12^a
詩二九 11

【26:12】耶和華阿，你必派定我們得^a平安，因為我們所作的事，也都是你給我們成就的。

【26:8】Indeed in the¹ path of Your judgments, / O Jehovah, we have^a waited for You. / Your name, that is, Your memorial, / Is the desire of our soul.

【26:9】My soul desires You in the^a night; / Indeed my spirit within me seeks You at the dawn; / For when Your judgments are in the earth, / The inhabitants of the world learn righteousness.

【26:10】Though the wicked is shown grace, / He does not learn righteousness; / In the land of straightforwardness he deals unjustly / And does not perceive the majesty of Jehovah.

【26:11】O Jehovah, Your hand is lifted up, / But they do not see it. / They will see Your zeal for the people and will be put to shame; / Indeed fire will^a devour Your adversaries.

【26:12】O Jehovah, You will ordain^a peace for us, / For You have also performed all our works for us.

26:8^a
Isa. 8:17

26:9^a
Psa. 63:6;
S. S. 3:1

26:11^a
Heb. 10:27

26:12^a
Psa. 29:11

● 26:8¹ 當主懲治我們的時候，我們該在祂行審判的路上等候祂，好學習祂要給我們的功課。神的審判總是教導我們學習公義的功課。（9。）

26:8¹ (path) While the Lord is chastening us, we should wait for Him in the path of His judging in order to learn the lesson that He would give us. God's judgments always teach us lessons in righteousness (v. 9).

【26:13】耶和華我們的神阿，在你以外曾有別的¹主管轄我們，但我們惟獨靠你^{2a}題說你的名。

【26:14】已死的必不能再活，去世的必不能再起；所以你¹刑罰了他們，毀滅了他們，又使他們的²名號全然消滅。

● 26:13¹ 因着以色列的背叛，神就用列國管教他們。但列國的行動過度，作得太過，越過了神所定的界限。列國擅自作主，所行的猶如自己是主人，這就過分了。因此，神審判並懲罰他們。（5，14，21，二四 21～22，二五 2～3，二七 1。）

神對以色列的懲治，以及祂對那些向以色列作得太過之列國的審判，帶進三件事：（一）以色列被帶回歸神；（二）受造之物得復興；（三）包羅萬有的基督被引進。當以色列轉向神的時候，萬物都要得復興。然後包羅萬有的基督要被引進。這是以賽亞豫言的基本和管制的原則，特別是在頭三十九章。

● 26:13² 或，使人記念你的名。

● 26:14¹ 直譯，察訪。21 節者同。

● 26:14² 直譯，記念。

【26:13】O Jehovah our God, other¹ lords besides You have been master to us, / But through You alone do we^a mention Your name.

【26:14】The dead will not live, / The deceased will not rise; / Therefore You have visited and destroyed them, / And You have caused all memory of them to perish.

26:13¹ (lords) Because Israel had become rebellious, God used the nations to discipline them. But the action of the nations was excessive; they went too far, overstepping the limit set by God. In assuming to be lords and acting as if they were the master, the nations went too far. Thus, God judges them and punishes them (vv. 5, 14, 21; 24:21-22; 25:2-3; 27:1).

God's chastising of Israel and His judgment on the nations who exercise excessive action upon Israel issue in three things: (1) Israel is brought back to God; (2) the created things are restored; and (3) the all-inclusive Christ is ushered in. When Israel turns to God, there will be the restoration of all things. Then the all-inclusive Christ will be ushered in. This is the basic and governing principle of Isaiah's prophecy, especially in the first thirty-nine chapters.

26:15^a
賽九 3
耶三十 19
26:15^b
參約十五 8

【26:15】耶和華阿，^a你¹增添國民，你增添國民，你得了^b榮耀；你又¹擴張地的四境到遠處。

26:16^a
何五 15

【26:16】耶和華阿，他們在急難中^{1a}尋求你；你的懲罰臨到他們身上，他們就低聲傾吐，向你禱告。

26:17^a
賽十三 8
耶四 31
六 24
十三 21
三十 6
彌四 9~10
五 3
加四 19
啓十二 1~2

【26:17】^a婦人懷孕，臨產疼痛，在痛苦之中喊叫；耶和華阿，我們在你面前也是如此。

【26:18】我們也曾懷孕疼痛，所產的竟像風一樣。我們未曾給地行甚麼拯救的事，世上的居民也未曾由我們而生。

● 26:15¹ 增添國民，就是使百姓擴增；擴張地的四境，就是擴張國界。在復興的時期，聖地要從地中海伸展到幼發拉底河。（參申十一 24 與註。）

● 26:16¹ 耶和華對以色列墮落的反應，結果使以色列轉向耶和華，（二四 14 ~ 16 上，二五 1，4 ~ 5，9，二六 8 ~ 9，）並回到聖地，得着復興。（1 ~ 4，15，19，二四 23，二五 6 ~ 7，二七 2 ~ 9，12 ~ 13。）

【26:15】^aYou have ¹increased the nation, O Jehovah; / You have increased the nation — You are ^bglorified; / You have far ¹extended all the edges of the land.

【26:16】O Jehovah, in distress they ^{1a}sought You; / They whispered out a prayer, for Your chastening was upon them.

【26:17】As a ^apregnant woman draws near to giving birth, / She writhes and cries out in her pain; / So we have been before You, O Jehovah.

【26:18】We were pregnant; we writhed; we gave birth, as it were, to wind. / We have not accomplished deliverance for the earth, / Nor have the inhabitants of the world been born.

26:15¹ (increased) To increase the nation is to increase the people, and to extend the edges is to enlarge the territory. In the restoration the Holy Land will extend from the Mediterranean to the Euphrates (Deut. 11:24 and note).

26:16¹ (sought) Jehovah's reaction to Israel's degradation issues in their turning to Jehovah (24:14-16a; 25:1, 4-5, 9; 26:8-9) and their return to the Holy Land for restoration (vv. 1-4, 15, 19; 24:23; 25:6-7; 27:2-9, 12-13).

26:15^a
Isa. 9:3;
Jer. 30:19
26:15^b
cf. John 15:8

26:16^a
Hosea 5:15

26:17^a
Isa. 13:8;
Jer. 4:31;
6:24;
13:21;
30:6;
Micah 4:9-10;
5:3;
Gal. 4:19;
Rev. 12:1-2

26:19^a
結三七 1, 10

26:19^b
何六 2

26:19^c
但十二 2
弗五 14

26:20^a
太六 6

26:21^a
彌一 3

【26:19】屬你的死人要^a活過來；我們的屍首要^b興起。住在塵埃中的阿，^c要醒起歡呼，因你的甘露好像清晨的甘露，地也要交出死人來。

【26:20】我的百姓阿，你們要來，進入自己的內室，^a關上門，隱藏片時，等到忿怒過去；

【26:21】因為耶和華從祂的住處^a出來，要刑罰地上居民的罪孽；地也必露出其中的血，不再掩蓋被殺的人。

【26:19】Your dead will^a live; my corpses will^b rise. / ^cAwake and give a ringing shout, you who dwell in dust, / For your dew is like the dew of the dawn, / And the earth will bring forth the deceased.

【26:20】Come, my people, enter your rooms, / And ^ashut your doors behind you; / Hide for a short moment / Until the indignation has passed;

【26:21】For Jehovah is now ^acoming forth from His place / To punish the inhabitants of the earth for their iniquity; / And the earth will reveal her bloodshed / And will no longer conceal her slain.

26:19^a
Ezek. 37:1, 10

26:19^b
Hosea 6:2

26:19^c
Dan. 12:2;
Eph. 5:14

26:20^a
Matt. 6:6

26:21^a
Micah 1:3

以賽亞書 第二十七章

27:1^a
詩七四 13~14

【27:1】到那日，耶和華必用祂剛硬、巨大、有力的刀，刑罰^{1a} 鱷魚，就是那快行的蛇；刑罰鱷魚，就是那曲行的蛇；並殺海中的大龍。

27:2^a
詩八十 8
耶二 21
太二一 33

【27:2】當那日有¹ 出酒的^a 葡萄園；你們要指這園^b 唱歌，說，

27:2^b
賽五 1

【27:3】我耶和華是^a 看守葡萄園的，我必時刻澆灌，晝夜看守，免得有人侵害。

27:3^a
約十五 1

【27:4】我沒有忿怒。誰給我長出荊棘蒺藜，我就勇往直前與他爭戰，將他全部焚燒。

【27:5】不然，讓他持住我的能力，使他與我和好；願他與我和好。

● 27:1¹ 列國對於以色列如同鱷魚，就是那快行並曲行的蛇，又如同海中的大龍。耶和華對列國在以色列身上過度行動的反應，（見二六 13 註 1，）乃是刑罰鱷魚，並殺海中的大龍。

● 27:2¹ 出酒，有古卷作，令人喜愛。

ISAIAH 27

【27:1】In that day Jehovah will punish, / With His harsh, great, and mighty sword, / ^{1a}Leviathan the fleeing serpent, / And leviathan the crooked serpent; / And He will slay the dragon that is in the sea.

【27:2】In that day: / A ^avineyard of ¹wine, ^bsing of it!

【27:3】I, Jehovah, am its ^akeeper; / Every moment I water it. / Lest anyone visit harm upon it, / By night and by day I guard it.

【27:4】I have no wrath. / Oh that I had thorns and thistles! / In battle I would march against them; / I would burn them completely.

【27:5】Or let him grasp at My strength; / Let him make peace with Me; / Let him make peace with Me.

27:1¹ (Leviathan) Toward Israel the nations were like leviathan, the fleeing and crooked serpent, and like the dragon in the sea. In His reaction to the nations' excessive action on Israel (see note 13¹ in ch. 26), Jehovah punished leviathan and slew the dragon in the sea.

27:2¹ (wine) Some MSS read, delight.

27:1^a
Psa. 74:13-14

27:2^a
Psa. 80:8;
Jer. 2:21;
Matt. 21:33

27:2^b
Isa. 5:1

27:3^a
John 15:1

【27:6】將來雅各要^a扎根，以色列要發芽開花；他們的果實必徧滿世界。

【27:7】主擊打他們，豈像那些擊打他們的人麼？他們被殺戮，豈像那些被祂殺戮的人麼？

【27:8】你趕逐他們、遣開他們，是要與他們相爭；颳東風的日子，祂就用暴風將他們逐去。

【27:9】所以雅各的罪孽得赦免，他的罪得^a除掉的果效，全在於此：就是他叫祭壇的石頭變為打碎的灰石，以致木像和日像不再立起。

【27:10】因為堅固城被孤立，居住之處被撇下離棄，像曠野一樣。牛犢必在那裏喫草，在那裏躺臥，並喫盡其中的樹枝。

【27:11】枝條枯乾，必被折斷；婦女要來，拿去生火；因為這^a百姓蒙昧無知，所以造作他們的，必不憐恤他們；塑造他們的，也不施恩與他們。

【27:6】In the days to come Jacob will^a take root; / Israel will blossom and bud; / And they will fill the surface of the world with their produce.

【27:7】Has He struck them like those who struck them? / Have they been slain like those slain by Him?

【27:8】By expulsion and by banishing them, You contended with them; / He sent them away with His harsh wind in the day of the east wind.

【27:9】Thus by this the iniquity of Jacob will be expiated, / And this is all the fruit of the^a removal of their sin; / When they make all the stones of their altar / Like chalk stones beaten to powder — / Asherahs and sun images will not stand.

【27:10】For the fortified city is isolated; / The habitation is given up and abandoned like a wilderness. / There the calf will feed, / And there he will lie down and consume its branches.

【27:11】When its boughs are withered, they will be broken off; / Women come and make a fire with them; / For they are^a not a people of understanding. / Therefore He who made them will not have compassion on them, / And He who formed them will not show favor to them.

【27:12】以色列人哪，到那日，耶和華必從¹大河的溪流，直到埃及小河，收打²穀物，你們就要一個一個被^a收集。

【27:13】當那日，必大發^a角聲；在亞述地將要滅亡的，並在埃及地被趕散的，都要來；他們就在耶路撒冷聖山上敬拜耶和華。

● 27:12¹ 卽幼發拉底河。

● 27:12² 這裏的穀物指以色列四散的民。12～13節的豫言，論到一切被逐、迷失、四散的以色列人被召聚回到聖地，其應驗開始於被擄之人從巴比倫歸回，今天還在繼續，直到主第二次來時纔完滿完成。

【27:12】And in that day Jehovah will beat out the¹ grain from the flowing stream of the² River / Unto the brook of Egypt; / And you will be^a gleaned / One by one, O you children of Israel.

【27:13】And in that day a great^a trumpet will be blown, / And the ones lost in the land of Assyria will come, / As well as the outcasts in the land of Egypt, / And they will worship Jehovah / On the holy mountain in Jerusalem.

27:12² (River) I.e., the Euphrates.

27:12¹ (grain) The grain here denotes the scattered people of Israel. The fulfillment of the prophecy in vv. 12-13, concerning the gathering of all the outcast, lost, and scattered Israelites back to the Holy Land, began with the return of the captives from Babylon; it is continuing today, and it will be fully accomplished at the time of the Lord's second coming.

以賽亞書 第二十八章

二 耶和華懲罰以法蓮的酒徒，
帶進耶和華的復興，
並引進可靠的基督
二八 1 ~ 29

【28:1】禍哉，¹以法蓮酒徒驕傲的冠冕；
禍哉，被酒所勝之人，在肥美谷山頂
華美光彩的將殘之花。

【28:2】看哪，主有¹一大能大力者；
祂必像一陣^a冰雹，像毀滅的暴風，
像漲溢氾濫的大水，用手將冠冕摔落
於地。

【28:3】以法蓮酒徒驕傲的冠冕，必被
踏在腳下；

【28:4】那在肥美谷山頂上華美光彩的
將殘之花，必像夏令以前初熟的無花
果；看見這果的就注意，一到手中就
吞喫了。

● 28:1¹ 代表北方的以色列國。

● 28:2¹ 也許先是亞述王，然後是巴比倫王。
(王下十七 3 ~ 18, 二四 10 ~ 16。)

ISAIAH 28

B. Jehovah's Punishment on Ephraim's Drunkards
Issuing In Jehovah's Restoration
and Ushering In the Trustworthy Christ
28:1-29

【28:1】Woe to the proud crown of the drunkards of¹Ephraim
/ And to the fading flower of its glorious beauty, / Which is at
the head of the fat valley of those who are overcome by wine.

【28:2】Indeed the Lord has¹someone strong and mighty; /
As a^ahailstorm and a tempest of destruction, / As a storm of
mighty overflowing waters, / He will cast down to the earth
with His hand.

【28:3】The proud crown of the drunkards of Ephraim / Will
be trodden under foot;

【28:4】And the fading flower of its glorious beauty, / Which is
at the head of the fat valley, / Will be like the first-ripe fig before
the summer, / Which when someone looks upon it he sees
it, / And in an instant it is in his hand, and he swallows it up.

28:1¹ (Ephraim) Representing the northern kingdom of Israel.

28:2¹ (someone) Probably first the king of Assyria and then the king
of Babylon (2 Kings 17:3-18; 24:10-16).

28:2^a
出九 18~19,
23~26
詩十八 12~13
賽三十 30
結十三 11
三十八 22
啓八 7

28:2^a
Exo. 9:18-19, 23-
26;
Psa. 18:12-13;
Isa. 30:30;
Ezek. 13:11;
38:22;
Rev. 8:7

【28:5】到那日，萬軍之耶和華必作祂^a
餘剩之民的^b榮冠華冕，

【28:6】也作了在位上行審判者公平的
靈，並城門口打退敵陣者的力量。

【28:7】但這些人，也因酒搖搖晃晃，
因濃酒東倒西歪：祭司和申言者因濃
酒搖搖晃晃，因酒昏亂，因濃酒東倒
西歪；他們見異象時搖搖晃晃，行審
判時搖擺不定。

【28:8】因為各席上滿了嘔吐的污穢，
無一處乾淨。

【28:9】譏誚申言者的說，他要將知識
指教誰呢？要使誰明白傳言呢？是那
剛斷^a奶的麼？是那剛離母懷的麼？

【28:10】因為他所說的是¹命令加上命
令，命令加上命令，一行又一行，一
行又一行，這裏一點，那裏一點。

● 28:5¹ 耶和華對以色列的刑罰帶進祂的復興。
在神完成對以色列所施一切對付之後的復興時代
裏，萬軍之耶和華，就是基督，對於神選民以色列
的餘民而言，將是華冠榮冕。

● 28:10¹ 這些命令乃是律法的各部分。以法蓮
因着耶和華規條和律例的重複分散，而受困擾。

【28:5】In that day Jehovah of hosts / Will become a ^{1a}crown of
glory and a ¹diadem of beauty to the ^bremnant of His people,

【28:6】And a spirit of justice for him who sits in judgment /
And strength to those who turn away the battle at the gate.

【28:7】But these also reel with wine / And stagger from
liquor: / The priest and the prophet reel from liquor; / They
are swallowed up with wine; / They stagger from liquor, /
They reel in their visions, / They totter in their judgments.

【28:8】For all the tables are full of vomit and filth; / There is
no place clean.

【28:9】Whom will he teach knowledge? / And whom will
he instruct with the report? / Those weaned from ^amilk? /
Those drawn from the breasts?

【28:10】For his words are: ¹Rule upon rule, rule upon rule; /
Line upon line, line upon line; / Here a little, there a little.

28:5¹ (crown) Jehovah's punishing of Israel issues in His restoration.
Jehovah of hosts as Christ will be a crown of glory and a diadem of
beauty to the remnant of Israel, God's chosen people, in the age of
restoration after all God's dealing with Israel is completed.

28:10¹ (Rule) These rules were parts of the law. Ephraim was bothered by
the fact that Jehovah's rules and statutes were scattered repeatedly in pieces.

【28:11】^a 申言者說，不然，主要藉¹ 異邦人的嘴脣，和² 外邦人的舌頭，對這百姓說話；

【28:12】祂曾對他們說，這就是安息，你們要使疲乏人得安息；又說，這纔是舒暢；他們卻不肯聽。

【28:13】所以耶和華向他們說的話，是¹ 命令加上命令，命令加上命令，一行又一行，一行又一行，這裏一點，那裏一點；以致他們前行仰面跌倒，而且跌碎，並陷入網羅，被纏住。

【28:14】所以你們這些褻慢的人，就是轄管在¹ 耶路撒冷這百姓的，要聽耶和華的話：

● 28:11¹ 異邦人的，直譯，結結巴巴的。

● 28:11² 指入侵之外邦人的方言，成了以法蓮的爲難和羞辱。（參林前十四 21 與註 2。）

● 28:13¹ 見 10 註 1。

● 28:14¹ 耶和華藉着亞述軍隊毀滅北方的以色列國。（14～15，17～20，22，王下十七 3～18。）這事作成，乃是對耶路撒冷的警告；耶路撒冷代表南方的猶大國。

【28:11】^a For with stammering lips / And with a ¹foreign tongue / He will speak to this people,

【28:12】He who said to them, / This is rest; give rest to the weary; / And, This is repose. / But they would not hear.

【28:13】Therefore Jehovah's word to them will be: / ¹Rule upon rule, rule upon rule; / Line upon line, line upon line; / Here a little, there a little; / That they may go and stumble backward, / And be broken, snared, and taken.

【28:14】Therefore hear the word of Jehovah, / You scoffing men, / Who rule this people / Who are in ¹Jerusalem:

28:11¹ (foreign) The tongue of the Gentile invaders, which became a bothering and a shame to Ephraim (cf. 1 Cor. 14:21 and note 2).

28:13¹ (Rule) See note 10¹.

28:14¹ (Jerusalem) Jehovah destroyed the northern kingdom of Israel by the Assyrian army (vv. 14-15, 17-20, 22; 2 Kings 17:3-18). This was done as a warning to Jerusalem, which represents the southern kingdom of Judah.

28:15^a
傳八 8

【28:15】因為你們曾說，我們與^a死亡立了約，與陰間結了盟；¹敵軍如水漲漫經過的時候，必不臨到我們；因我們以謊言為避難所，在虛假之內藏身；

【28:16】所以主耶和華如此說：^a看哪，我在錫安放一塊^{1b}石頭，作為根基，是試驗過的石頭，是寶貴的¹房角石，作為穩固的根基，^c信靠的人必不着急。

【28:17】我必以公平為準繩，以公義為線鉞；冰雹必沖去謊言的避難所，大水必漫過藏身處。

● 28:15¹ 直譯，鞭子。18 節者同。

● 28:16¹ 耶和華對以法蓮酒徒的刑罰，也引進可靠的基督，作神建造的基石和寶貴的房角石。（詩一一八 22～24 與註。）基督作石頭，要在來世的復興時代完全得應驗。（詩一一八 26 與註，參太二三 38～39 與 39 註 1。）

與 7 節所描繪的祭司和申言者相對，這位可靠的基督，對神的贖民乃是信實的大祭司和可靠的申言者。（來七 26，徒三 22～23。）

【28:15】Because you have said, We have made / A covenant with ^adeath, / And with Sheol / We have made an agreement: / When the overflowing scourge passes through, / It will not come upon us; / For we have made falsehood our refuge / And have hidden ourselves in deception.

【28:16】Therefore thus says / The Lord Jehovah: / ^aIndeed I lay a ^{1b}stone in Zion as a foundation, / A tested stone, / A precious ¹cornerstone as a foundation firmly established; / ^cHe who believes will not hasten away.

【28:17】And I will make justice the line / And righteousness the plummet; / And the hail will sweep away the refuge of lies, / And the waters will overflow the secret place.

28:16¹ (stone) Jehovah's punishment over Ephraim's drunkards will also usher in the trustworthy Christ as a foundation stone and a precious cornerstone for God's building (Psa. 118:22-24 and notes). The complete fulfillment of Christ as the stone will be in the next age, the age of restoration (Psa. 118:26 and note; cf. Matt. 23:38-39 and note 39¹).

In contrast to the priest and the prophet described in v. 7, the trustworthy Christ is the faithful High Priest and the trustworthy Prophet to God's redeemed (Heb. 7:26; Acts 3:22-23).

28:15^a
Eccl. 8:8

28:16^a
Rom. 9:33;
1 Pet. 2:6

28:16^b
Gen. 49:24;
Psa. 118:22;
Matt. 16:18;
21:42;
Acts 4:11;
1 Cor. 3:11;
Eph. 2:20;
1 Pet. 2:7-8

28:16^c
Rom. 10:11

28:16^a
羅九 33
彼前二 6
28:16^b
創四九 24
詩一一八 22
太十六 18
二一 42
徒四 11
林前三 11
弗二 20
彼前二 7~8
28:16^c
羅十 11

【28:18】你們與死亡所立的約必然廢掉，與陰間所結的盟必立不住；敵軍如水^a漲漫經過的時候，你們必被他們踐踏。

【28:19】每逢他們經過必將你們擄去；因為每早晨他們必經過，白晝黑夜都必如此。明白傳言的，必受驚恐。

【28:20】原來牀榻短，使人不能舒身；被窩窄，使人不能遮體。

【28:21】耶和華必¹興起，像在^a毘拉心山，祂必發怒，像在^b基遍谷，好作成祂的工，就是非常的工，成就祂的事，就是奇異的事。

● 28:21¹ 這是耶和華因亞述人過度毀壞以色列，而對亞述人有所反應，施行攻擊。（見二六 13 註 1。）

【28:18】And your covenant with death will be annulled, / And your agreement with Sheol will not stand; / When the ^aoverflowing scourge passes through, / You will be a trampling ground to it.

【28:19】As often as it passes through, / It will take hold of you. / For morning by morning it will pass through, / By day and by night; / And it will be nothing but terror / To understand the report of it.

【28:20】For the bed is too short for a man to stretch on, / And the sheet is too narrow for him to wrap himself in.

【28:21】For Jehovah will ¹rise as on Mount ^aPerazim, / He will be agitated as in the valley of ^bGibeon, / To do His deed, His strange deed, / And to do His work, His most different work.

28:21¹ (rise) This is Jehovah's reaction of fighting against the Assyrians, who had destroyed Israel excessively (see note 13¹ in ch. 26).

【28:22】現在你們不可作褻慢人，恐怕捆你們的綁索更結實；因為我從主萬軍之耶和華那裏聽見，要堅決的在全地上施行完全的^a毀滅。

【28:23】你們當側耳聽我的聲音，留心聽我的言語。

【28:24】那¹耕地為要撒種的，豈是終日耕地呢？豈是不斷開墾耙地呢？

【28:25】他拉平了地面，豈不就撒種小茴香，播種大茴香，按行列種小麥，在定處種大麥，在田邊種粗麥麼？

【28:26】因為他的神教導他這樣判斷，並且這樣指教他。

【28:27】原來打小茴香不用尖利的器具，軋大茴香也不用碾輪；但用杖打小茴香，用棍打大茴香。

● 28:24¹ 在 24 ~ 29 節，耶和華照祂奇妙的謀略，和祂廣大的智慧，如同農夫，用各種不同的器具對待那如同祂農作物的百姓。

【28:22】Now therefore do not be mockers, / Lest your fetters become stronger; / For I have heard from the Lord Jehovah of hosts / Of complete and decisive^a destruction upon the whole earth.

【28:23】Hearken and hear my voice; / Attend and hear my speech.

【28:24】Does the¹ plowman plow all day long to sow his seed? / Does he open and harrow his ground continually?

【28:25】Does he not, once he levels the surface, / Scatter dill and broadcast cummin, / And put the wheat in rows and the barley in its appointed place / And the rye where it belongs?

【28:26】For his God instructs him toward such discretion / And teaches him so.

【28:27】For dill is not threshed with a sharp tool, / Nor is the cart wheel turned upon the cummin; / But dill is beaten out with a rod, / And cummin with a stick.

28:24¹ (plowman) In vv. 24-29 Jehovah, as a farmer, deals with people as His crops by different utensils according to His extraordinary counsel and His great wisdom.

【28:28】作餅的穀是用磨磨碎，並不是不停的一打再打；一旦用碾輪和馬輓過，就不用磨。

【28:29】這也是出於萬軍之耶和華；祂的謀畧^a奇妙，祂的智慧廣大。

【28:28】Bread grains are ground, / Yet one does not thresh and thresh forever. / And once the wheel of his cart and his horses drive over it, / One does not grind it.

【28:29】This also comes forth from Jehovah of hosts, / He who makes His counsel^a extraordinary and His sound wisdom great.

28:29^a
詩九二 5
耶三二 19

28:29^a
Psa. 92:5;
Jer. 32:19

以賽亞書 第二十九章

三 耶和華審判耶路撒冷 敬拜者的虛偽， 帶進復興 二九 1 ~ 24

【29:1】禍哉，¹亞利伊勒，亞利伊勒，
大衛安營的城！任憑你年上加年，節
期照常循環；

【29:2】我終必使亞利伊勒困難，她必
悲傷哀號，對我如同亞利伊勒。

【29:3】我必四圍^a安營攻擊你，用柵欄
圍困你，立起高壘攻擊你。

【29:4】你必降到低處，從地中說話；
你的言語必低微，出於塵埃。你的聲
音必像那交鬼者的聲音出於地，你的
言語必呢喃出於塵埃。

● 29:1¹ 意，伊勒的獅子，是耶路撒冷的象徵
名字，代表南方的猶大國。

ISAIAH 29

C. Jehovah's Judgment on the Hypocrisy of Jerusalem's Worshippers Issuing In the Restoration 29:1-24

【29:1】Woe to ¹Ariel, to Ariel, / The city where David
camped! / Add year to year; let the feasts run their course.

【29:2】But I will distress Ariel, / And she will become
mourning and lamentation / And will be like an Ariel to Me.

【29:3】And I will ^aencamp in a circle against you, / And will
besiege you with palisades, / And will raise up siegeworks
against you.

【29:4】And you will be brought down; from the ground you
will speak, / And your speech will come from low in the dust.
/ And your voice will be like that of a departed spirit from
the ground, / And your speech will twitter from the dust.

29:1¹ (Ariel) Meaning a lion of El. A symbolic name for Jerusalem,
and representing the southern kingdom of Judah.

29:3^a
參王下二五 1
結二一 22
路十九 43

29:3^a
cf. 2 Kings 25:1;
Ezek. 21:22;
Luke 19:43

【29:5】你仇敵的羣眾卻要像細塵，強暴人的羣眾也要像飛散的糠粃；這事必頃刻之間忽然臨到。

【29:6】萬軍之耶和華必用雷轟、地震、大聲、旋風、暴風、並吞滅的火焰，向你¹討罪。

【29:7】那時，攻擊亞利伊勒列國的羣眾，就是一切攻擊亞利伊勒和她的保障，並使她困難的，必如夢景，如夜間的異象。

【29:8】就像飢餓的人，夢中喫飯，醒了仍覺腹空；或像口渴的人，夢中喝水，醒了仍覺發昏，心裏想喝；攻擊錫安山列國的羣眾，也必如此。

【29:9】你們等候驚奇罷；你們蒙蔽自己，繼續蒙蔽罷。他們醉了，卻非因酒；他們東倒西歪，卻非因濃酒。

【29:5】But the multitude of your enemies will be like fine dust, / And the multitude of those who terrorize will be like chaff that passes away; / And it will happen in an instant, suddenly.

【29:6】From Jehovah of hosts you will be visited, / With thunder and earthquake and great noise, / With whirlwind and tempest and the flame of consuming fire.

【29:7】And the multitude of all the nations that fight against Ariel, / Even all who fight against her and her stronghold and who distress her, / Will be like a dream, like a vision in the night.

【29:8】And as when a hungry man dreams and finds himself eating, / But he awakens and what he desires is not there; / Or as when a thirsty man dreams and finds himself drinking, / But he awakens and is indeed faint and what he desires is far from him; / So will the multitude of all the nations be / That fight against Mount Zion.

【29:9】Linger and be astounded, / Blind yourselves and be blind. / They are drunk, but not with wine; / They stagger, but not with liquor.

● 29:6¹ 或，察訪。

29:10^a
羅十一 8
29:10^b
詩六九 23
賽六 10

【29:10】^a 因為耶和華將沉睡的靈澆灌你們，封閉你們的^b眼，就是申言者；蒙蓋你們的頭，就是先見。

【29:11】所有的異象對你們必如封住之書卷的話；人將這書卷交給識字的，說，請念罷；他必說，我不能念，因為封住了。

【29:12】又將這書卷交給不識字的人，說，請念罷；他必說，我不識字。

【29:13】主說，^a 因為這百姓用口¹親近我，用嘴唇尊敬我，心卻遠離我；他們敬畏我，不過是領受人的吩咐。

● 29:13¹ 北方以色列國滿了酒徒，（二八，）南方猶大國滿了虛偽的敬拜者。這兩種情形是地上墮落人類光景的特徵。首先，人人都醉了，他們不愛主，卻愛別的事物。第二，他們不真實，反而是虛假的。本節所描述這種虛偽的敬拜，一直持續到基督的時候。（太十五 1～14，約四 20～24。）正如 1～12，14～16 節所啓示的，耶和華審判了耶路撒冷敬拜者的虛偽。

【29:10】^a For Jehovah has poured out upon you / A spirit of deep sleep / And has shut your^b eyes, the prophets; / And your heads, the seers, He has covered.

【29:11】And all the vision will be to you like the words of a book that has been sealed, which when they give to him who is literate, saying, Please read this, he will say, I am not able to, for it is sealed.

【29:12】Then the book will be given to him who is illiterate, saying, Please read this, and he will say, I am illiterate.

【29:13】And the Lord said, / ^a Because this people¹ draws near with their mouth, / And with their lips they honor Me, / Yet they remove their heart far from Me, / And their fear for Me / Is a commandment of men merely learned;

29:13¹ (draws) The northern kingdom of Israel was full of drunkards (ch. 28), and the southern kingdom of Judah was full of hypocritical worshippers. These two conditions characterize the condition of fallen mankind on the earth. First, people are drunk by loving things other than the Lord, and second, they are not true but false. The kind of hypocritical worship described in this verse continued until the time of Christ (Matt. 15:1-14; John 4:20-24). As revealed in vv. 1-12, 14-16, Jehovah judged the hypocrisy of the worshippers in Jerusalem.

29:10^a
Rom. 11:8
29:10^b
Psa. 69:23;
Isa. 6:10

29:13^a
結三三 31
太十五 8~9
可七 6~7

29:13^a
Ezek. 33:31;
Matt. 15:8-9;
Mark 7:6-7

29:14^a
徒十三 41
29:14^b
伯五 13
耶四九 7
俄 8
林前一 19

【29:14】所以我要向這百姓再行^a奇妙的事，就是奇妙又奇妙的事；他們智慧人的智慧必然^b消滅，聰明人的聰明必然隱藏。

【29:15】禍哉，那些向耶和華¹深藏謀畧的，他們所行的都在暗中，他們說，誰看見我們呢？誰知道我們呢？

【29:16】你們把事顛倒了！豈可看窯匠如泥麼？^a被製作的物豈可論製作它的說，他沒有製作我？或是被塑造的物論塑造它的說，他沒有聰明？

● 29:15¹ 本章所說虛偽的敬拜，虛空而沒有實際，（13，）盲目而沒有智慧。（9～12，15～16。）基督藉着祂的成為肉體，帶給我們宇宙的實際—三一神，就是神聖的三一，具體化在一個人耶穌基督裏。（約一 14，17。）當我們領畧這具體化的實際—在基督裏的神聖三一，我們的眼睛、耳朵和悟性就得開啓，我們就有智慧。基督是神贖民的實際和智慧，（約十四 6 上，林前一 24，30，）使他們成為真正敬拜神的人。（約四 23～24。）

【29:14】Therefore, indeed, I will once again / Do something^awondrous with this people, something wondrously marvelous; / And the wisdom of their wise men will^bperish, / And the understanding of those who understand will be hidden.

【29:15】Woe to those who¹hide deeply / Their counsel from Jehovah, / And whose deeds are in the dark / And who say, Who sees us? And, Who knows us?

【29:16】You turn things upside down! / Shall the potter be considered to be like the clay, / That^awhat is made should say of him who made it, He did not make me, / Or what is formed should say of him who formed it, He has no understanding?

29:15¹ (hide) With the hypocritical worship spoken of in this chapter, there was vanity but no reality (v. 13) and blindness but no wisdom (vv. 9-12, 15-16). Through His incarnation Christ brought to us the very reality of the universe—the Triune God, the Divine Trinity, embodied in a person, Jesus Christ (John 1:14, 17). When we realize the embodied reality, the Divine Trinity in Christ, our eyes, our ears, and our understanding are opened, and we have wisdom. Christ is the reality and wisdom to God's redeemed people (John 14:6a; 1 Cor. 1:24, 30) that makes them true worshippers of God (John 4:23-24).

29:14^a
Acts 13:41
29:14^b
Job 5:13;
Jer. 49:7;
Obad. 8;
1 Cor. 1:19

29:16^a
Isa. 45:9;
Rom. 9:20

29:16^a
賽四五 9
羅九 20

【29:17】¹ 不是還有一點點時候，利巴嫩就要變為肥田，肥田就要看為樹林麼？

【29:18】到那日，^a聾子必聽見這書上的話，瞎子的眼必從迷矇黑暗中得以看見，

【29:19】^a困苦人必因耶和華增添喜樂，人間窮乏的必因以色列的聖者歡騰。

【29:20】因為強暴人已歸無有，褻慢人已經滅絕，一切找機會作孽的都被剪除；

【29:21】他們使人在言語上犯罪，為城門口責備人的設下網羅，用虛無的事屈枉義人。

【29:22】所以^a救贖亞伯拉罕的耶和華，論雅各家如此說，雅各必不再羞愧，面容也不至變為蒼白；

【29:23】但他看見他的子孫，就是我手的工作，在他那裏，他們必^a尊我的名為聖，必尊雅各的聖者為聖，也必敬畏^b以色列的神。

【29:17】¹ Is it not yet a little while / Before Lebanon will be turned into a fruitful field, / And the fruitful field will be considered to be a forest.

【29:18】And in that day the ^adeaf will hear the words of the book, / And out of gloom and darkness the eyes of the blind will see,

【29:19】And the ^aafflicted will increase their joy in Jehovah, / And the needy of mankind will exult in the Holy One of Israel.

【29:20】For he who terrorizes will cease to be, and the scorner will be consumed, / And all who watch for iniquity will be cut off,

【29:21】Those who make a man sin by his words / And ensnare him who judges at the gate / And turn aside the righteous with an empty argument.

【29:22】Therefore thus says Jehovah, who ^aredeemed Abraham, concerning the house of Jacob, Jacob will not now be ashamed, / Nor will his face now turn pale;

【29:23】But when he sees his children, the work of My hands, in his midst, / They will ^asanctify My name / And sanctify the Holy One of Jacob, / And hold the ^bGod of Israel in awe.

29:18^a
Isa. 35:5;
Matt. 11:5

29:19^a
Isa. 61:1

29:22^a
Josh. 24:3;
cf. Gen. 48:16

29:23^a
Matt. 6:9;
Luke 11:2;
1 Pet. 3:15
29:23^b
Matt. 15:31;
Luke 1:68

● 29:17¹ 耶和華審判耶路撒冷敬拜者的虛偽，帶進復興。（17～24。）

29:17¹ (Is) Jehovah's judgment on the hypocrisy of Jerusalem's worshippers issues in the restoration (vv. 17-24).

29:18^a
賽三五 5
太十一 5

29:19^a
賽六一 1

29:22^a
書二四 3
參創四八 16

29:23^a
太六 9
路十一 2
彼前三 15
29:23^b
太十五 31
路一 68

【29:24】靈裏迷糊的必得明白，發怨言的必受訓誨。

以賽亞書 第三十章

四 耶和華因以色列倚靠埃及的對付，
並對列國的對付，
使以色列轉向祂，
並使祂帶着復興歸回以色列
三十 1～三一 9

【30:1】耶和華說，禍哉，這些悖逆的兒女；他們設謀卻不由於我，¹結盟卻不由於我的靈，以致罪上加罪；

【30:2】他們起身下^{1a}埃及去，並沒有^b求問²我；要投奔於法老的保障，並投靠在埃及的蔭下；

● 30:1¹ 直譯，奠酒。這是外邦人在結盟時向他們的偶像所澆的奠祭。

● 30:2¹ 埃及豫表世界。每當神的子民在墮落的光景中，或低沉的情形裏，他們就下埃及去。（創十二 10，四二 1～3。）與世界結盟，或倚靠世界，乃是罪，並且總是帶來羞愧、羞辱和凌辱。（3～5。）

● 30:2² 直譯，我的口。

【29:24】And those who have erred in spirit will come to understand, / And the murmurers will learn teaching.

ISAIAH 30

**D. Jehovah's Dealing with Israel's Reliance on Egypt
and His Dealing with the Nations
Issuing In Israel's Turn to Him and
In His Return to Israel with the Restoration**

30:1 – 31:9

【30:1】Woe to the rebellious children, / Declares Jehovah, / Who devise counsel, but not of Me, / And who ¹make an alliance, but not of My Spirit, / In order to add / Sin upon sin;

【30:2】Who go down to ^{1a}Egypt, / Yet do not ^bask of My mouth, / To take refuge in the refuge of Pharaoh, / And to take shelter in the shadow of Egypt.

30:1¹ (make) Lit., pour out a libation. These were drink offerings that the Gentiles poured out to their idols in making an alliance.

30:2¹ (Egypt) Egypt typifies the world. Whenever God's people are in a fallen condition or low estate, they go to Egypt (Gen. 12:10; 42:1-3). To make an alliance with the world or to rely on the world is sin, and it always issues in humiliation, shame, and reproach (vv. 3-5).

30:2^a
王下十七 4
賽三一 1
耶四三 7
30:2^b
民二七 21
書九 14
王上二二 7

30:2^a
2 Kings 17:4;
Isa. 31:1;
Jer. 43:7
30:2^b
Num. 27:21;
Josh. 9:14;
1 Kings 22:7

【30:3】所以法老的保障必成為你們的羞辱，投靠在埃及的蔭下，必成為你們的羞愧。

【30:4】他們的首領已在瑣安，他們的使臣到了哈內斯。

【30:5】他們都必因那不利於他們的民蒙羞；那民並非幫助，也非利益，只是羞恥，也是凌辱。

【30:6】關於¹南方牲畜的默示：他們把財物馱在驢駒的脊背上，將寶物馱在駱駝的肉鞍上，經過艱難困苦之地，就是有母獅、公獅、蝮蛇、會飛的火蛇出沒之地，往那不利於他們的民那裏去。

【30:7】埃及的^a幫助是徒然且空洞的；所以我稱她為坐而不動的拉哈伯。

【30:8】現今你去，在他們面前將這話寫在版上，記在書卷上，以便日後¹作證據到永遠。

● 30:6¹ 見二一 1 註 2。

● 30:8¹ 作證據到永遠，乃照一些古卷及多數古譯本；另作，（存到）永永遠遠。

【30:3】Therefore the refuge of Pharaoh will be your shame, / And shelter in the shadow of Egypt, your humiliation.

【30:4】For their princes are at Zoan, / And their ambassadors have come to Hanes.

【30:5】All are ashamed / Of a people that cannot profit them, / Nor be a help or profit to them, / But rather a shame and also a reproach.

【30:6】The burden concerning the beasts of the¹Negev: / Through the land of distress and anguish, / From which come lioness and lion, / Viper and flying fiery serpent, / They carry their riches upon young donkeys' backs / And their treasures upon camels' humps / To a people that cannot profit them;

【30:7】For Egypt^a helps in a vain and empty way. / Therefore I call her / Rahab, who sits still.

【30:8】Go now; write it on a tablet before them, / And inscribe it on a scroll, / That it may be, for the time to come, / ¹As a witness forever.

30:6¹ (Negev) See note 1¹ in ch. 21.

30:8¹ (As) According to some MSS and most ancient versions; otherwise read, Forever and ever.

【30:9】因為他們是悖逆的百姓，說謊的兒女，不肯聽從耶和華訓誨的兒女；

【30:10】他們對觀看的說，不要見異象；對有異象的說，^a 不要向我們講真異象；要向我們說動聽的話，講虛幻的異象；

【30:11】你們要離開正道，轉離直路；不要在我們面前再題說以色列的聖者。

【30:12】所以以色列的聖者如此說，因為你們藐視這話，倚賴欺壓和乖僻，以此為可靠的；

【30:13】故此，這罪孽對於你們，好像高牆上凸出來，將要塌下的裂口，頃刻之間，忽然坍塌。

【30:14】坍塌時好像把窯匠的^a 瓦器打碎，毫不顧惜的打成碎塊，甚至碎塊中找不到一片，可用以從爐內取火，從池中舀水。

【30:9】For this is a rebellious people, / False children, / Children who refuse to hear / The instruction of Jehovah;

【30:10】Who say to those who see, Do not see; / And to those who have visions, Do ^anot give us true visions; / Speak pleasant things to us; / Give us illusions as your visions;

【30:11】Get out of the way; / Turn aside from the path; / Cause the Holy One of Israel / To cease from before us.

【30:12】Therefore thus says the Holy One of Israel, / Because you despise this word / And trust in oppression and guile, / And rely on them,

【30:13】Therefore this iniquity / Will be to you / Like a breach ready to fall, / Sticking out on a high wall, / Whose crashing comes / In an instant, suddenly.

【30:14】And its crashing will be like the crashing of the potters' ^avessel: / Crushed — he will not spare; / And there will not be found / Among the crushed pieces a shard / With which to take fire from the hearth / Or to draw water from the cistern.

30:10^a
王上二二 13
耶五 31
彌二 11
路六 26

30:10^a
1 Kings 22:13;
Jer. 5:31;
Micah 2:11;
Luke 6:26

30:14^a
詩二 9
耶十九 11
啓二 27

30:14^a
Psa. 2:9;
Jer. 19:11;
Rev. 2:27

30:15^a
耶三 22
30:15^b
賽二八 12
30:15^c
太二三 37

【30:15】主耶和華以色列的聖者如此說，你們得救在於^{1a} 歸回^b 安息；你們得力在於平靜信靠；你們竟自^c 不肯。

【30:16】你們卻說，不然，我們要騎馬奔逃；所以你們必然奔逃。又說，我們要騎飛快的牲口；所以追趕你們的，也必飛快。

【30:17】一人叱喝，必令千人^a 奔逃；五人叱喝，你們都必奔逃，以致剩下的，好像山頂的旗杆，岡上的旌旗。

【30:18】所以耶和華必然等候，好施恩給你們；祂必留在高處，好憐恤你們；因為耶和華是公平的神；凡^a 等候祂的都是^b 有福的。

● 30:15¹ 耶和華因以色列倚靠埃及而對以色列所施的對付，並祂對列國所施的對付，結果使以色列轉向耶和華，（15，三一 6～7，）並使耶和華歸回以色列，（18，三一 4～5，9 下，）帶來復興。（19～26，29，太十九 28，徒三 21。）

【30:15】For thus says the Lord Jehovah, the Holy One of Israel, / In ^{1a}returning and ^brest you will be saved; / In quietness and in trust will be your strength; / But you were ^cnot willing,

【30:16】And said, No, for we will flee on horses; / Therefore you will flee. / And, We will ride upon the swift; / Therefore those who chase you will be swift.

【30:17】One thousand will ^aflee at the rebuke of one; / At the rebuke of five you will flee, / Until you are left / Like a bare mast upon a mountaintop / And a standard on a hill.

【30:18】And therefore Jehovah waits to be gracious to you, / And therefore He remains on high to have compassion on you; / For Jehovah is a God of justice; / ^aBlessed are all those who ^bwait for Him.

30:15¹ (returning) Jehovah's dealing with Israel's reliance on Egypt and His dealing with the nations issue in Israel's turn to Jehovah (v. 15; 31:6-7) and in Jehovah's return to Israel (v. 18; 31:4-5, 9b) with the restoration (vv. 19-26, 29; Matt. 19:28; Acts 3:21).

30:15^a
Jer. 3:22
30:15^b
Isa. 28:12
30:15^c
Matt. 23:37

30:17^a
Lev. 26:8;
Deut. 28:25;
32:30

30:18^a
Psa. 2:12;
Prov. 16:20;
Jer. 17:7
30:18^b
Isa. 8:17

30:17^a
利二六 8
申二八 25
三二 30

30:18^a
賽八 17
30:18^b
詩二 12
箴十六 20
耶十七 7

30:19^a
賽六五 9

【30:19】必有百姓在錫安在耶路撒冷^a居住；你必不再哭泣；主必因你哀求的聲音多多施恩給你；祂聽見的時候，就必應允你。

30:20^a
王上二二 27
詩一二七 2
30:20^b
詩七四 9
摩八 11

【30:20】主雖¹以艱難給你當^a餅，以困苦給你當水，你的²教師卻不再^b隱藏，你眼必看見你的教師。

30:21^a
詩三二 8

【30:21】你或向左、或向右，耳中必聽見後邊有話說，這是^a正路，要行在其間。

【30:22】你雕製偶像所包的銀子，和鑄造偶像所鍍的金子，你要玷污，要揚棄它們好像污穢之物；你要對偶像說，去罷！

● 30:20¹ 或，使你喫不飽喝不足。

● 30:20² 在舊約時代，基督將自己隱藏為奧秘；但在復興的千年國時代，祂要向以色列人顯現。在新約的恩典時代，基督已經向祂的信徒顯為教師。（太二三 8，10。）

【30:19】For a people will ^adwell in Zion at Jerusalem — / You will weep no more; / He will be most gracious to you at the sound of your cry; / When He hears it, He will answer you.

30:19^a
Isa. 65:9

【30:20】And though the Lord has given you / The ^abread of adversity and the water of oppression, / Your ¹Teacher will no longer ^bhide Himself in a corner, / But your eyes will see your Teacher.

30:20^a
1 Kings 22:27;
Psa. 127:2
30:20^b
Psa. 74:9;
Amos 8:11

【30:21】And your ears will hear a word behind you, saying, / This is the ^away, walk in it, / When you turn to the right or turn to the left.

30:21^a
Psa. 32:8

【30:22】And you will defile the silver covering of your graven images / And the gold plating of your molten idols; / You will scatter them like some dirty thing; / You will say to it, Go away!

30:20¹ (Teacher) In the Old Testament age Christ hid Himself in a mystery, but in the age of restoration, the millennium, He will be manifested to Israel. In the New Testament age of grace Christ is already manifested to His believers as their Teacher (Matt. 23:8, 10).

【30:23】你將種子撒在地裏，主必賜雨在其上，地所出的糧必肥美豐盛；到那日，你的牲畜必在寬闊的草場喫草。

【30:24】耕地的牛和驢駒必喫加鹽的料，這料是用鏟子和杈子揚淨的。

【30:25】在大行殺戮的日子，高臺倒塌的時候，各高^a山和聳起的岡陵必有川流^b河湧。

【30:26】當耶和華纏裹祂百姓的傷口、醫治祂民受祂擊打之傷的日子，^a月光必像日光，日光必加¹七倍，像七日的光一樣。

● 30:26¹ 在敬虔的人——主要是申言者——的考量中，有一種期望，就是彌賽亞要來，不僅復興以色列國，（參徒一6，）也復興整個宇宙，特別是日月和眾星，為使地上的活物生長，使地能有極豐富的出產。在復興的時候，日光必加七倍，不是為着燒烤，乃是為着照耀，發出日光使地上的活物生長。這意思是說，天必應允地，使地能有豐富的生產。（何二21～22。）日光的照耀要七倍明亮，指明地上的出產要比今世豐富七倍。那時，不再有短缺，反而有盈餘。見何六11註1，珥三18註1。

【30:23】Then He will give rain for your seed, / Which you will sow in the ground, / And the bread of the increase of the ground; / And it will be fat and plenteous. / Your livestock will feed in that day / In a vast pasture.

【30:24】And the oxen and donkeys that work the ground / Will eat salted fodder that has been winnowed with shovel and fork.

【30:25】And upon every high^a mountain / And upon every prominent hill / There will be brooks and^b streams of water / In the day of the great slaughter, when the towers fall.

【30:26】And the^a light of the moon will be like the light of the sun, / And the light of the sun will be¹ sevenfold, like the light of seven days, / On the day when Jehovah binds up the breach of His people / And heals the wound left from His stroke.

30:26¹ (sevenfold) In the consideration of the godly people, mainly the prophets, there was the expectation that the Messiah would come to restore not only the kingdom of Israel (cf. Acts 1:6) but also the entire universe, especially the sun, the moon, and the stars, for the growing of the living things on the earth, that the earth might be very rich in produce. In the restoration the light of the sun will be sevenfold not for scorching but for shining, for giving sunshine to grow the living things on earth. This means that the heavens will answer the earth and cause it to grow things in a rich way (Hosea 2:21-22). The sun's shining seven times brighter indicates that the produce of the earth will be seven times richer than it is in this age. At that time there will be no scarcity but rather plenitude. See notes 11¹ in Hosea 6 and 18¹ in Joel 3.

30:25^a
賽二14~15
30:25^b
賽四四3

30:26^a
賽六十19~20

30:25^a
Isa. 2:14-15
30:25^b
Isa. 44:3

30:26^a
Isa. 60:19-20

【30:27】看哪，耶和華的名從遠方來，
祂的怒氣燒起，密煙上騰；祂的嘴唇
滿有忿恨，祂的舌頭像吞滅的火；

【30:28】祂的氣如漲溢的河水，直漲到頸
項，要用¹毀滅的篩把列國^a篩淨；並
且在眾民的口中，有使人錯行的嚼環。

【30:29】你們必唱歌，像守聖別節期的
夜間一樣；並且心中喜樂，像人按笛
聲前行，去^a耶和華的山，到以色列
的磐石那裏。

【30:30】耶和華必使人聽見祂威嚴的聲
音，又以祂爆發的怒氣、並吞滅的火
焰、與豪雨、暴風、冰雹，使人看見
祂降罰的膀臂。

【30:31】^a亞述人必因耶和華的聲音驚
惶；耶和華必用杖擊打他。

【30:27】Behold, the name of Jehovah comes from a distance,
/ Burning with His anger and heavy with smoke; / His lips are
full of indignation, / And His tongue is like a devouring fire;

【30:28】His breath, like an overflowing stream, / Reaches up to
the neck, / To ^asift the nations with the sieve of ¹nothingness; /
And a bridle that leads them to err is in the jaws of the peoples.

【30:29】You will have a song / As in the night when the feast
is sanctified, / And gladness of heart as when one marches to
the flute / To go to the ^amountain of Jehovah, to the Rock of
Israel.

【30:30】And Jehovah will cause the majesty of His voice to
be heard / And the descending of His arm to be seen, / With
the blasting of anger and the flame of devouring fire, / In
cloudburst, downpour, and hailstones.

【30:31】For at the voice of Jehovah, ^aAssyria will be
dismayed; / With a staff He will strike.

● 30:28¹ 或，無有；指毀滅的結果。耶和華對
付以色列之後，接着就對付列國，用毀滅的篩把列
國篩淨。（27～33，三一8～9上。）

30:28¹ (nothingness) Referring to the result of destruction. After
Jehovah deals with Israel, He deals with the nations, sifting them with
the sieve of destruction (vv. 27-33; 31:8-9a).

30:28^a
摩九 9

30:29^a
賽二 3

30:31^a
賽三七 36

30:28^a
Amos 9:9

30:29^a
Isa. 2:3

30:31^a
Isa. 37:36

【30:32】耶和華必將命定的杖加在他身上，每打一下，人必擊鼓彈琴；打仗的時候，耶和華必掄起手來與他交戰。

【30:33】原來祂早已將 ^{1a}陀斐特安排好，是為王豫備的，作得又深又寬。其中堆的是火與許多木柴；耶和華的氣如一股 ^b硫磺火，使它燂起來。

● 30:33¹ 耶路撒冷南邊欣嫩谷內之地。見太五 22 註 9。

【30:32】And every pass of the appointed rod, / Which Jehovah will lay upon him, / Will be with tambourines and harps; / And in battles of brandishing weapons He will fight against them.

【30:33】For ^{1a}Topheth has been arranged since long ago; / Indeed it has been prepared for the king; / He made it deep; He made it large. / The pile in it is of fire and much wood; / The breath of Jehovah, like a stream of ^bbrimstone, / Sets it on fire.

30:33¹ (Topheth) A place in the valley of Hinnom, south of Jerusalem. See note 22⁸ in Matt. 5.

30:33^a
耶七 31
十九 6
30:33^b
詩十一 6
路十七 29
啓十四 10

30:33^a
Jer. 7:31;
19:6
30:33^b
Psa. 11:6;
Luke 17:29;
Rev. 14:10

以賽亞書 第三十一章

31:1^a
賽三十 2
三六 6
結十七 15

31:1^b
詩二十 7
賽三六 9

31:1^c
賽九 13
六四 7
但九 13
摩五 6

【31:1】禍哉，那些下^a埃及求幫助的；
他們仗賴馬匹，倚靠眾多的^b車輛，
並倚靠極其強壯的馬兵，卻不仰望以
色列的聖者，也不^c求問耶和華！

【31:2】其實耶和華也有智慧；祂必降
災禍，並不收回自己的話，卻要興起
攻擊那作惡之家，又攻擊那幫助作孽
之人的。

【31:3】埃及人不過是人，並不是神；
他們的馬不過是血肉，並不是靈；耶
和華一伸手，那幫助人的必絆跌，那
受幫助的也必仆倒，都一同滅亡。

【31:4】耶和華對我如此說：獅子和少壯
獅子獲食^a咆哮，就是喊許多牧人來攻
擊牠，牠總不因他們的聲音驚惶，也不
因他們的喧嘩縮伏；萬軍之耶和華也必
如此降臨在錫安山及其岡陵上^b爭戰。

【31:5】雀鳥怎樣搗翅覆雛，萬軍之耶
和華也要照樣^a保護耶路撒冷；祂必
保護且拯救、逾越且保全。

31:4^a
何十一 10
啓十 3

31:4^b
賽三七 35~36
四二 13
亞九 8
十二 8
十四 3

31:5^a
申三二 11
詩九一 4

ISAIAH 31

【31:1】Woe to those who go down to^a Egypt for help; / They
rely on horses / And trust in^b chariots because they are many
/ And in horsemen because they are very strong; / But they
do not look to the Holy One of Israel, / Nor^c seek Jehovah!

【31:2】But He also is wise and will bring ill upon them; / And
He does not turn back His words, / But will rise up against
the house of evildoers / And against the help of the workers
of iniquity.

【31:3】The Egyptians are mere men and not God, / And their
horses are mere flesh and not spirit; / Thus Jehovah will stretch
out His hand, / And he who helps will stumble and he who is
helped will fall, / And all of them will be consumed together.

【31:4】For Jehovah has spoken thus to me, / As the lion or
the lion cub / ^aRoars over its prey / And because of it a crowd
of shepherds / Is called out, / But it is not frightened by their
voice, / Nor overcome by their noise; / So Jehovah of hosts
will descend / To^b wage war on Mount Zion and on its hill.

【31:5】Like flying birds / So Jehovah of hosts will^a protect
Jerusalem; / He will protect and deliver it; / He will pass
over and rescue it.

31:1^a
Isa. 30:2;
36:6;
Ezek. 17:15

31:1^b
Psa. 20:7;
Isa. 36:9

31:1^c
Isa. 9:13;
64:7;
Dan. 9:13;
Amos 5:6

31:4^a
Hosea 11:10;
Rev. 10:3

31:4^b
Isa. 37:35-36;
42:13;
Zech. 9:8;
12:8; 14:3

31:5^a
Deut. 32:11;
Psa. 91:4

【31:6】以色列人哪，你們要歸向祂，
就是你們所深深悖逆的那位。

【31:7】到那日，各人必將自己的銀偶像和金偶像，就是你們親手爲自己所造的罪，都拋棄了。

【31:8】^a亞述人必倒在刀下，並非人的刀；
有刀要將他吞滅，並非人的刀。他必逃避刀劍，他的少年人必成爲服苦役的。

【31:9】他的磐石必因驚嚇挪去，他的首領必因旌旗驚惶；這是那有^a火在錫安、有爐在耶路撒冷的耶和華說的。

【31:6】Return to Him from whom men have deeply revolted,
O children of Israel.

【31:7】For in that day each man will cast away his idols of silver and his idols of gold, which your hands have made for you as a sin.

【31:8】And the ^aAssyrian will fall by the sword not of a man, /
And the sword not of man will devour him. / Thus he will flee from a sword, / And his young men will be forced into labor.

【31:9】And his rock will pass away in terror, / And his princes will be dismayed by the standard, / Declares Jehovah, whose ^afire is in Zion / And whose furnace is in Jerusalem.

31:8^a
王下十九 35~36
賽三七 36

31:8^a
2 Kings 19:35-36;
Isa. 37:36

31:9^a
亞二 5

31:9^a
Zech. 2:5

以賽亞書 第三十二章

五 耶和華毀滅列國，
使基督作王，
帶進以色列的復興
三二 1～三五 10

【32:1】看哪，必有一^{1a}王憑²公義作王，
必有¹首領按²公平掌權。

【32:2】必有一¹人像^a避風所，和避暴
雨的隱密處，像^b河流在乾旱之地，
像大磐石的影子在疲乏之地。

● 32:1¹ 基督作為耶和華並作為人，乃是王，供應、照顧並遮蓋神的子民。（1～2，三三22。）祂並不是自己直接掌權，乃是藉着眾首領間接掌權。在千年國裏，基督要作王；許多愛祂的人也要作首領，與祂一同作王。（太十九28，林前六2，啓二26～27，十二5，二十四。）

● 32:1² 公義就是對的，而公平乃是在審斷上公義。基督要憑公義作王，祂必藉着祂的助手（就是眾首領）掌權，按公平審判百姓。

● 32:2¹ 一面，基督是王來治理；（1；）另一面，祂是人來保護、遮蓋、供應、覆庇。在祂以下，必有公義、保護和享受。這是千年國的一幅圖畫。

ISAIAH 32

E. Jehovah's Destruction of the Nations
for Christ to Be the King
to Bring In the Restoration for Israel
32:1 — 35:10

【32:1】Indeed a^{1a} King will reign according to² righteousness,
/ And the¹ rulers will rule according to² justice.

【32:2】And a¹ man will be like a^a refuge from the wind / And
a covering from the tempest, / Like^b streams of water in a dry
place, / Like the shadow of a massive rock in a wasted land.

32:1¹ (King) Christ as Jehovah and also as man is the King for supplying, caring for, and covering God's people (vv. 1-2; 33:22). He rules not directly by Himself but indirectly through the rulers. In the millennium Christ will be the King, and many of those who love Him will be the rulers, His co-kings (Matt. 19:28; 1 Cor. 6:2; Rev. 2:26-27; 12:5; 20:4).

32:1² (righteousness) Righteousness is to be right, whereas justice is righteousness with a judgment. Christ will reign according to righteousness, and He will rule through His helpers, the rulers, to judge the people according to justice.

32:2¹ (man) On the one hand, Christ will be the King ruling (v. 1); on the other hand, He will be a man protecting, covering, supplying, and overshadowing. Under Him there will be righteousness, protection, and enjoyment. This is a picture of the millennial kingdom.

32:1^a

Psa. 45:1;
Jer. 23:5;
Hosea 3:5;
Zech. 9:9;
cf. Heb. 7:2

32:2^a

Isa. 4:6;
25:4

32:2^b

Isa. 35:6-7;
41:18

32:1^a
詩四五 1
耶二三 5
何三 5
亞九 9
參來七 2

32:2^a
賽四 6
二五 4

32:2^b
賽三五 6~7
四一 18

【32:3】那能看的人，¹眼必^a不昏矇；
能聽的人，耳必然傾聽。

【32:4】冒失人的心，必明白知識；結
巴人的舌，必說話流利。

【32:5】愚頑人不再稱為高尚，奸險人
不再稱為大方。

【32:6】因為愚頑人必說愚頑話，心裏
想行罪孽，作褻瀆的事，說錯謬的話
攻擊耶和華，使飢餓的人¹無食可喫，
使口渴的人無水可喝。

【32:7】奸險人的¹手段是惡的；他圖謀
惡計，用謊言毀滅困苦人；窮乏人講
公理的時候，他也是這樣行。

【32:8】高尚人卻謀高尚事，他必在高
尚事上站立得穩。

● 32:3¹ 基督作王，（1，）要為以色列帶進
復興。（3～4，15～18，三三 2，5～6，20～
22，三五 1～2，5～10。）

● 32:6¹ 無食可喫，直譯，魂裏空洞。

● 32:7¹ 直譯，工具。

【32:3】And the ¹eyes of those who see will ^anot be dim, / And
the ears of those who hear will attend.

【32:4】And the heart of the hasty will understand knowledge, / And
the tongue of those who stammer will hasten to speak elegantly.

【32:5】The fool will no longer be called noble, / Nor will the
cheat be said to be generous;

【32:6】For the fool will speak foolishness, / And his heart
will commit iniquity / By committing profaneness / And by
speaking error against Jehovah, / By leaving the soul of the
hungry empty / And by causing drink for the thirsty to fail.

【32:7】And as for the cheat, his tools are evil; / He devises
wicked schemes / To destroy the poor with false words /
Even when the needy speaks rightly.

【32:8】But the noble man devises noble things, / And upon
noble things he stands.

32:3¹ (eyes) As the King (v. 1), Christ will bring in the restoration for
Israel (vv. 3-4, 15-18; 33:2, 5-6, 20-22; 35:1-2, 5-10).

【32:9】安逸的婦女阿，起來聽我的聲音；無慮的女子阿，側耳聽我的言語。

【32:10】無慮的女子阿，再過一年多，你們必受攪擾；因為無葡萄可摘，收禾稼的日子必不來到。

【32:11】安逸的婦女阿，要戰兢；無慮的女子阿，要受攪擾。你們要脫去衣服，赤着身體，腰束麻布，

【32:12】為着美好的田地，為着多結果的葡萄樹，搥胸哀哭。

【32:13】荊棘蒺藜必長在我百姓的地上，又長在歡樂城中一切快樂的房屋上。

【32:14】因為宮堡必被撇下；多民的城必被離棄；¹山岡和守望樓必永為洞穴，作野驢所喜樂的，為羊羣的草場；

【32:9】Rise up, O women who are at ease, / And hear my voice; / O daughters of complacency, / Hearken to my words.

【32:10】In a year and some days / You will be troubled, O complacent ones; / For the vintage is at its end; / The ingathering will not come.

【32:11】Tremble, O women at ease; / Be troubled, O complacent ones. / Strip yourselves and be bare, / And gird your loins with sackcloth.

【32:12】They beat their breasts / For the pleasant fields, / For the fruitful vine.

【32:13】Upon the land of my people / Will come up thorns and briers, / Indeed upon all the jubilant houses / In the exultant city.

【32:14】Because the palace will be abandoned; / The multitude of the city will be forsaken; / The ¹Hill and the watchtower / Will become caves forever, / A joy for wild asses, / A pasture for flocks;

● 32:14¹ 聖殿範圍南邊設防的斜坡。

32:14¹ (Hill) The fortified slope to the south of the temple area.

32:15^a

詩一〇四 30
賽四四 3
珥二 28
徒二 17

【32:15】等到那^a靈從高處澆灌在我們身上，曠野就變為肥田，肥田看為樹林。

【32:16】那時，公平要住在曠野，公義要居於肥田；

【32:17】^a公義的果效必是平安；公義的效驗必是平靜穩妥，直到永遠。

【32:18】我的百姓必住在平安的居所、安穩的住處、平靜的安歇所。

【32:19】但要降冰雹打倒樹林；城必全然拆平。

【32:20】你們在各水邊撒種、牧放牛驢的有福了。

【32:15】Until the^a Spirit is poured upon us from on high, / And the wilderness becomes a fruitful field, / And the fruitful field is considered to be a forest.

【32:16】Then justice will dwell in the wilderness, / And righteousness will remain in the fruitful field;

【32:17】And the^a work of righteousness will be peace, / And the result of righteousness, quietness and assurance forever.

【32:18】And my people will live in a peaceful habitation / And in secure dwellings and carefree resting places.

【32:19】And it will hail when the forest comes down, / And the city will be utterly laid low.

【32:20】Blessed are you who sow beside all the water, / Who send there the feet of the ox and the donkey.

32:15^a

Psa. 104:30;
Isa. 44:3;
Joel 2:28;
Acts 2:17

32:17^a

Heb. 7:2;
12:11;
James 3:18

32:17^a

來七 2
十二 11
雅三 18

以賽亞書 第三十三章

【33:1】禍哉，你這毀滅人、自己倒不被毀滅的，行事詭詐、人倒不以詭詐相待的！你毀滅罷休了，自己必被毀滅；你行完了詭詐，人必以詭詐相待。

【33:2】耶和華阿，求你恩待我們；我們^a等候你；求你每早晨作¹我們的膀臂，又在遭難的時候為^b我們的拯救。

【33:3】喧嚷的響聲一發，眾民奔逃；你一興起，列國四散。

【33:4】你們所擄的必被斂盡，好像螞蚱斂盡禾稼；人要衝擁而上，好像蝗蟲一樣。

【33:5】耶和華^a被尊崇，因祂居在高處；祂以公平和公義充滿錫安。

● 33:2¹ 此乃照一些古譯本；希伯來文經文作，他們的。

● 33:6¹ 直譯，他。

ISAIAH 33

【33:1】Woe to you who destroy and were not destroyed, / And to him who deals unfaithfully and was not dealt with unfaithfully! / When you have finished destroying, you will be destroyed; / And when you cease to deal unfaithfully, they will deal unfaithfully with you.

【33:2】O Jehovah, be gracious to us; we have^a waited for You; / Be¹our arm every morning, / ^bOur salvation also in the time of distress.

【33:3】At the noise of the tumult the peoples flee; / At the lifting up of Yourself the nations were scattered.

【33:4】And your spoil will be gathered as the caterpillar gathers; / As locusts rush to and fro, men will rush to and fro upon it.

【33:5】Jehovah is^a exalted, for He dwells on high; / He has filled Zion with justice and righteousness.

33:2¹ (our) Following some ancient versions; the Hebrew text reads, their.

33:2^a
賽八 17
33:2^b
詩六八 19

33:2^a
Isa. 8:17
33:2^b
Psa. 68:19

33:5^a
詩九七 9

33:5^a
Psa. 97:9

【33:6】你一生的時日必得安穩，有豐盛的救恩、智慧和知識；敬畏耶和華是¹你的寶藏。

【33:7】看哪，他們的豪傑在街市哀號；求和的使臣痛痛哭泣。

【33:8】大路荒涼，行人止息；敵人背約，藐視城邑，不顧人民。

【33:9】大地悲哀衰殘；利巴嫩羞愧枯乾；沙崙像曠野，巴珊和迦密的樹林凋殘。

【33:10】耶和華說，現在我要起來，我要被尊崇；我要被高舉。

【33:11】你們要懷的是糠粃，要生的是碎稊；你們的氣要如火吞滅自己；

【33:12】眾民必像燃燒的石灰，像已割的荊棘在火中焚燒。

【33:13】你們遠方的人，當聽我所行的；你們近處的人，當認識我的大能。

【33:6】And there will be stability for your times: / A wealth of salvation, wisdom, and knowledge; / The fear of Jehovah is his treasure.

【33:7】Indeed their heroes cry in the streets; / The ambassadors of peace weep bitterly.

【33:8】The highways are desolate; / The traveler ceases to travel. / He has broken the covenant; he despises the cities; / He does not regard man.

【33:9】The land mourns and languishes; / Lebanon is ashamed and withers away; / Sharon is like a desert, / And Bashan and Carmel shake off their leaves.

【33:10】Now I will arise, says Jehovah, / Now I will be exalted; now I will be lifted up.

【33:11】You will conceive chaff; you will give birth to stubble; / Your own breath, like fire, will devour you;

【33:12】And the peoples will be like the burning of lime, / Like cut down thorns that are burned in the fire.

【33:13】Hear, you who are far off, what I have done; / And know, you who are near, My might.

【33:14】錫安中的罪人都懼怕；不虔敬的人被戰兢抓住：我們中間誰能與吞滅的火同住？我們中間誰能與^a永遠焚燒的火同住？

【33:15】那行事公義，說話正直，棄絕欺壓之財利，擺手不受賄賂，塞耳不聽流血之事，閉眼不看邪惡之事的，

【33:16】他必居高處；他的高臺是磐石的堅壘；他的糧食必供應無缺，他的水源必確實可靠。

【33:17】你的眼必見^a王的華美，必見遙遠之地。

【33:18】你的心必默想已往驚嚇的事，自問說，記數目的在那裏？稱貢銀的在那裏？數戍樓的在那裏？

【33:19】你必不見那強暴的民，就是言語深奧，難以聽懂，說話結巴，難以明白的民。

【33:14】The sinners in Zion are terrified; / Trembling has seized the profane: / Who among us can dwell with consuming fire? / Who among us can dwell with^a everlasting burning?

【33:15】He who walks in righteousness and speaks uprightness; / He who rejects gains seized by extortion; / He who shakes his hands lest they hold on to a bribe, / Who stops his ears so as not to hear of bloodshed / And shuts his eyes so as not to look at evil.

【33:16】This one will dwell on the heights; / His lofty retreat will be the rocky strongholds; / His bread will be given to him; his water will be sure.

【33:17】Your eyes will see the^a King in His beauty; / They will behold a land that is very far away.

【33:18】Your heart will meditate on terror: / Where is he who counts? Where is he who weighs? / Where is he who counts the towers?

【33:19】You will not see a fierce people, / A people of unintelligible speech, hardly audible, / Of a stammering tongue which cannot be understood.

33:20^a
詩四八 12
33:20^b
詩四六 5
一二五 1~2

【33:20】你要觀看錫安我們守所定節期的^a城；你的眼必見耶路撒冷爲^b安穩的居所，爲不挪移的帳幕，橛子永不拔出，繩索一根也不折斷。

33:21^a
詩四六 4

【33:21】在那裏，那威嚴者耶和華之於我們，必如^a江河寬渠溢流之處，其中必沒有盪槳搖櫓的船來往，也沒有威武的船經過。

33:22^a
創十八 25
詩五十 6
七五 7
九八 9

【33:22】因爲¹耶和華是^a審判我們的，耶和華是給我們^b設律法的，耶和華是我們的^c王；祂必拯救我們。

33:22^b
雅四 12

【33:23】你的繩索鬆開了，不能栽穩桅杆，也不能揚起帆來；那時許多擄來的物被分了；瘸腿的把掠物奪去了。

33:22^c
詩四四 4
九五 3
耶十 10

【33:24】城內居民必不說，我病了；其中居住的百姓，罪孽都^a赦免了。

33:24^a
耶五十 20

● 33:22¹ 在復興的時候，基督這包羅萬有的耶和華（參三二 1）要成爲全部神聖的行政，包括君王、設立律法者、審判者，爲着拯救祂的子民。

【33:20】Look upon Zion, the^a city of our appointed feasts; / Your eyes will see Jerusalem, / A secure^b habitation, a tent that will not be removed; / Its stakes will never be pulled up, / And none of its cords will be torn apart.

【33:21】But there the Majestic, Jehovah, will be for us / A place of^a rivers and broad streams, / On which no boat with oars will go / And no majestic ship will pass.

【33:22】For¹ Jehovah is our^a Judge, / Jehovah is our^b Lawmaker, / Jehovah is our^c King; He will save us.

【33:23】Your tackle has been slackened; / It does not support its mast firmly, / Nor does it spread out the sail. / Then the prey of abundant spoil is divided; / The lame take the plunder.

【33:24】And the inhabitant will not say, I am sick; / The people who dwell there will be^a forgiven their iniquity.

33:20^a
Psa. 48:12
33:20^b
Psa. 46:5;
125:1-2

33:21^a
Psa. 46:4

33:22^a
Gen. 18:25;
Psa. 50:6;
75:7;
98:9

33:22^b
James 4:12

33:22^c
Psa. 44:4;
95:3;
Jer. 10:10

33:24^a
Jer. 50:20

33:22¹ (Jehovah) In the restoration the all-inclusive Jehovah as Christ (cf. 32:1) will be the entire divine government, including the King, the Lawmaker, and the Judge, for the saving of His people.

以賽亞書 第三十四章

ISAIAH 34

【34:1】列國阿，要近前來聽；眾民哪，要留心聽！地和其上所充滿的，世界和其中所出的一切，都應當聽。

【34:1】 Draw near, O nations, to hear; / And listen, O peoples! / Let the earth and all that fills it hear, / The world and all that springs forth from it.

【34:2】因為耶和華的忿怒臨到萬國，祂的烈怒臨到他們的全^a軍；祂已將他們滅盡，交出他們受殺戮。

【34:2】 For Jehovah's indignation is upon all the nations, / And His wrath is upon all their ^aarmies; / He has utterly destroyed them; / He has delivered them unto the slaughter.

【34:3】他們被殺的必被拋棄，屍首^a臭氣上騰；諸山被他們的血融化。

【34:3】 Thus their slain are cast away, / And from their corpses their ^astench will come up; / And the mountains will be melted with their blood.

【34:4】天上的¹萬象都要消沒，^a天要捲起好像書卷，其上的¹萬象都要衰敗，像葡萄樹的葉子凋殘，又^b像無花果樹的葉子凋殘。

【34:4】 And all the armies of heaven will be dissolved, / And the ^aheavens will be rolled up like a scroll, / And all their host will wither away, / As the leaf withers from the vine, / Or ^blike a leaf withering from the fig tree.

【34:5】因為我的^a刀在天上已經喝足；看哪，這刀必落在^b以東和我所要滅盡的民身上，施行審判。

【34:5】 For My ^asword has drunk its fill in heaven. / Now it will descend in judgment upon ^bEdom / And upon the people whom I have devoted to judgment.

● 34:4¹ 直譯，萬軍。

34:2^a
結三九 4
啓十九 18~21

34:3^a
珥二 20

34:4^a
詩一〇二 26
賽五一 6
太二四 35
來一 11
彼後三 10
啓六 14
二十 11
34:4^b
啓六 13

34:5^a
賽六六 16
耶四六 10
啓六 4

34:5^b
耶四九 7
瑪一 4

34:2^a
Ezek. 39:4;
Rev. 19:18-21

34:3^a
Joel 2:20

34:4^a
Psa. 102:26;
Isa. 51:6;
Matt. 24:35;
Heb. 1:11;
2 Pet. 3:10;
Rev. 6:14;
20:11

34:4^b
Rev. 6:13

34:5^a
Isa. 66:16;
Jer. 46:10;
Rev. 6:4

34:5^b
Jer. 49:7;
Mal. 1:4

34:6^a
賽六三 1
耶四九 13

【34:6】耶和華的刀滿了血，是用脂油、用羊羔和公山羊的血、並用公綿羊腰子的脂油滋潤的；因為耶和華在^a波斯拉有¹獻祭的事，在以東地大行殺戮。

【34:7】野牛、牛犢、和公牛要一同下來；他們的地要喝足血，他們的塵土要因脂油肥潤。

【34:8】因耶和華有^a報仇之日，為錫安的爭辯，有報應之年。

【34:9】以東的河水要變為柏油，塵埃要變為硫磺，地土要成為燒燬的柏油。

【34:10】晝夜總不熄滅，^a煙氣永遠上騰；必世代代成為荒涼，永永遠遠無人經過。

【34:11】鵜鶘和箭豬卻要得為業，貓頭鷹和烏鴉要住在其間；耶和華必將荒廢的準繩和空虛的線鉈拉在其上。

● 34:6¹ 在波斯拉的獻祭，以及以在東地的殺戮，完滿的應驗乃是在哈米吉頓的大戰，那要發生於延伸至波斯拉的地區。（六三 1～6 與 2 註 1。）

【34:6】Jehovah's sword is full of blood; / It has fattened itself with fat, / With the blood of lambs and goats, / With the fat of the kidneys of rams; / For Jehovah has a¹sacrifice in^aBozrah / And a great slaughter in the land of Edom.

【34:7】Wild oxen will also go down with them, / The young bulls with the bulls; / And their land will drink its fill of their blood, / And their dust will become fat with their fat.

【34:8】For Jehovah has a^aday of vengeance, / A year of recompense for Zion's contention.

【34:9】And¹its streams will be turned into pitch, / And its dust into brimstone; / And its land will become burning pitch.

【34:10】It will not be quenched by night or by day; / Its^asmoke will go up forever; / It will be desolate from generation to generation; / No one will pass through it forever and ever.

【34:11】But the pelican and the porcupine will inherit it, / And the owl and the raven will dwell in it; / And He will stretch over it / The line of nothingness and the plummet weights of emptiness.

34:6¹ (sacrifice) This sacrifice in Bozrah and slaughter in the land of Edom will be fulfilled in full in the great war at Armageddon, which will take place in a region that extends to Bozrah (63:1-6 and note 2¹).

34:9¹ (its) I.e., Edom's.

34:6^a
Isa. 63:1;
Jer. 49:13

34:8^a
Isa. 63:4;
Jer. 46:10;
Zeph. 1:7;
Luke 21:22

34:10^a
Rev. 14:11;
18:18;
19:3

34:8^a
賽六三 4
耶四六 10
番一 7
路二一 22

34:10^a
啓十四 11
十八 18
十九 3

【34:12】以東人要召貴胄來治國，那裏卻無一個，首領也都歸於無有。

【34:13】以東的宮堡要長荊棘，堅固城要長刺草和蒺藜；以東要作野狗的^a住處、駝鳥的居所。

【34:14】^a曠野的走獸要和豺狼相遇；¹野山羊要與伴侶對叫；連²夜間的怪物也在那裏棲身，爲自己找着安歇之處。

【34:15】貓頭鷹要在那裏作窩、下蛋、孵蛋、聚子在其蔭下；鵂鷹也各與伴侶聚集在那裏。

【34:16】你們要^a查考宣讀耶和華的^b書。這些都無一缺少，無一沒有伴侶，因爲祂的口已經吩咐，祂的靈已將牠們聚集。

【34:17】祂也爲牠們拈了鬮，又親手用準繩給牠們分了地；牠們必永得爲業，世世代代住在其間。

【34:12】As for its nobles, there is no one there whom they may call to assume the kingdom, / And all its princes will be nothing.

【34:13】And thorns will come up in its citadels, / Nettles and thistles in its fortified cities; / And it will be a^a habitation for jackals, / And an abode for ostriches.

【34:14】^aDesert animals will meet with hyenas; / And the¹ demon will call to his kind, / Indeed there² Lilith will settle / And find a resting place for herself.

【34:15】There the owl will make its nest and lay eggs, / And hatch them and gather them under its protection; / Indeed there the vultures will be gathered together, / Each with its kind.

【34:16】^aSeek from the^b book of Jehovah and read. / Not one of these will be missing; / Not one will lack her mate; / For His mouth has commanded it, / And it is His Spirit who has gathered them.

【34:17】And He has cast the lot for them, / And His hand has divided it by line unto them; / They will inherit it forever; / From generation to generation they will dwell in it.

● 34:14¹ 或，山羊鬼。

● 34:14² 夜間的怪物，原文爲一異教女神之名。

34:14¹ (demon) Or, hairy goat.

34:14² (Lilith) The name of a female deity; lit., creature of the night.

34:13^a
賽十三 21~22
參啓十八 2

34:14^a
賽十三 21

34:16^a
徒十七 11
34:16^b
瑪三 16

34:13^a
Isa. 13:21-22;
cf. Rev. 18:2

34:14^a
Isa. 13:21

34:16^a
Acts 17:11
34:16^b
Mal. 3:16

以賽亞書 第三十五章

ISAIAH 35

35:1^a
賽三二 15
五一 3

【35:1】^a曠野和乾旱之地必然歡喜；¹沙漠也必歡騰，又像玫瑰開花。

【35:2】必開花繁盛，樂上加樂，而且歡呼；利巴嫩的榮耀、迦密與沙崙的華美，必賜給它；人必看見耶和華的榮耀，我們神的華美。

35:3^a
伯四 3~4
來十二 12

【35:3】你們要使軟弱的^a手堅壯，使戰抖的膝穩固。

【35:4】對憂心的人說，你們要剛強，不要懼怕；看哪，你們的神必來伸冤，必來施行神的報應；祂必來拯救你們。

35:5^a
賽二九 18
三二 3~4
太九 30
路七 22
約九 6~7

【35:5】那時^a瞎子的眼必¹睜開，^b聾子的耳必開通。

35:5^b
太十一 5
可七 32

【35:6】那時^a瘸子必跳躍像鹿，^b啞吧的舌頭必歡呼；在曠野必有水^c發出，在沙漠必有河湧流。

35:6^a
太十一 5
約五 8~9
徒三 2~8
十四 10

● 35:1¹ 沙漠，希伯來文，Arabah，亞拉巴；即從死海北邊向南綿延至阿克巴（Aqaba）灣的平原。6 節者同。

35:6^b
太九 33
十五 31

35:6^c
賽四一 18
四三 19

● 35:5¹ 見太十 1 註 2。

【35:1】The ^awilderness and the desert will be glad; / And the ¹desert will exult and blossom / Like the rose.

【35:2】It will blossom and blossom, / And even exult with exultation and a ringing shout. / The glory of Lebanon will be given to it, / The splendor of Carmel and Sharon; / They will see the glory of Jehovah, / The splendor of our God.

【35:3】Strengthen the weak ^ahands, / And confirm the shaking knees.

【35:4】Say to those who are of anxious heart, / Be strong; fear not; / Indeed your God / Will come with vengeance, / With the recompense of God; / He will come and save you.

【35:5】Then the eyes of the ^ablind will be ¹opened, / And the ears of the ^bdeaf will be unstopped;

【35:6】Then the ^alame will leap like a hart, / And the tongue of the ^bdumb will give a ringing shout; / For water will ^cbreak forth in the wilderness, / And streams in the desert.

35:1¹ (desert) Heb. Arabah; i.e., the plain that runs from north of the Dead Sea south to the Gulf of Aqaba. So also in v. 6.

35:5¹ (opened) See note 1² in Matt. 10.

35:1^a
Isa. 32:15;
51:3

35:3^a
Job 4:3-4;
Heb. 12:12

35:5^a
Isa. 29:18;
32:3-4;
Matt. 9:30;
Luke 7:22;
John 9:6-7

35:5^b
Matt. 11:5;
Mark 7:32

35:6^a
Matt. 11:5;
John 5:8-9;
Acts 3:2-8;
14:10

35:6^b
Matt. 9:33;
15:31

35:6^c
Isa. 41:18;
43:19

【35:7】 灼熱的沙地要變為水池，乾渴之地要變為水泉；在野狗居住躺臥之處，必有青草、蘆葦和蒲草。

【35:8】 在那裏必有一條大道，一條路，稱為聖別之路；污穢人^a不得經過，乃為贖民行走；人雖愚昧，也不至失迷。

【35:9】 在那裏必沒有獅子，猛獸也不登這路，在那裏都遇不見；只有贖民在那裏行走。

【35:10】^a 耶和華救贖的民必歸回，歡呼來到錫安，永遠的喜樂必歸到他們頭上。他們必得着歡喜快樂，憂愁^b歎息盡都逃避。

【35:7】 And the desert mirage will become a pool, / And the thirsty ground, springs of water; / In the habitation of jackals, their resting place, / There will be grass with reeds and rushes.

【35:8】 And a highway will be there, and a way, / And it will be called, The Way of Holiness. / The unclean^a will not pass on it, / But it will be for him who walks on the way; / No fools will err in it.

【35:9】 There will be no lion there, / Nor will any ravenous animal go up on it; / They will not be found there; / But the redeemed will walk on it.

【35:10】^a And the ransomed of Jehovah will return / And will come to Zion with a ringing shout, / And eternal joy will be upon their heads. / They will lay hold on gladness and joy, / And sorrow and^b sighing will flee away.

35:8^a
賽五二 1
珥三 17
啓二一 27

35:10^a
賽五一 11
35:10^b
賽二五 8
六五 19
啓七 17
二一 4

35:8^a
Isa. 52:1;
Joel 3:17;
Rev. 21:27

35:10^a
Isa. 51:11
35:10^b
Isa. 25:8;
65:19;
Rev. 7:17;
21:4

以賽亞書 第三十六章

肆 尋求並信靠
耶和華的實例
三六 1～三九 8

一 希西家爲其處境
尋求耶和華
三六 1～三七 38

【36:1】^{1a} 希西家王十四年，^b 亞述王西拿基立上來攻擊猶大的一切堅固城，將那些城攻取了。

● 36:1¹ 本書的頭三十五章，說到神對祂所愛的以色列愛的懲治，並祂對列國公義的審判，好叫祂的選民轉向祂，使受造之物得復興，並帶進包羅萬有的基督。至此一切人、一切事都被神解雇了；基督這惟一合格者已經來到。在三六～三九章，以賽亞給我們一個實例，就是猶大王希西家這個人。在這實例中，以賽亞給我們看見，像希西家這樣一個被設立在神的國裏作王，敬虔又禱告，並得着神以神蹟答應他禱告的人，至終因着他榮耀自己，只顧到自己的利益，就沒有成功，反而失敗了。因此，他最後也被神解雇了。見三七～三九章註。

ISAIAH 36

IV. An Example of Seeking After
Jehovah and Trusting in Him
36:1 — 39:8

A. Hezekiah's Seeking After Jehovah
for His Situation
36:1 — 37:38

【36:1】^a In the fourteenth year of King ¹Hezekiah, Sennacherib the ^bking of Assyria went up against all the fortified cities of Judah and took them.

36:1¹ (Hezekiah) The first thirty-five chapters of this book concern God's loving chastisement on His beloved Israel and His righteous judgment on the nations, in order that His elect might turn to Him so that the created things might be restored and the all-inclusive Christ might be brought in. At this point, everyone and everything have been discharged by God, and Christ, the only One who is qualified, has come. In chs. 36—39 Isaiah provides an example in the person of Hezekiah, the king of Judah. In this example Isaiah shows how a person such as Hezekiah, who was appointed a king in God's kingdom, who was godly, and who prayed and received miraculous answers from God, eventually became not a success but a failure because of his self-glory and self-interest. Hence, he too was eventually discharged by God. See notes in chs. 37—39.

36:1^a
2 Kings 18:13;
2 Chron. 32:1
36:1^b
Isa. 8:7-8

36:1^a
王下十八 13
代下三二 1
36:1^b
賽八 7~8

36:2^a
王下十八 17
代下三二 9

【36:2】^a 亞述王從拉吉差遣¹ 軍長率領大軍往耶路撒冷，到希西家王那裏去。他站在上池的引水道旁，在通往漂布地的大路上。

36:3^a
3~22;
王下十八 18~37
36:3^b
賽二二 20

【36:3】^a 於是希勒家的兒子家宰^b 以利亞敬、書記舍伯那、和亞薩的兒子記事官約亞，出來見軍長。

36:4^a
代下三二 10

【36:4】軍長對他們說，你們去告訴希西家，^a 亞述大王如此說，你所倚靠的有甚麼可仗賴的呢？

【36:5】你說有打仗的計謀和能力，我說，不過是虛言。你到底倚靠誰纔背叛我呢？

36:6^a
結二九 6~7

【36:6】看哪，你倚靠埃及，乃是倚靠壓傷的^a 葦杖，人若靠這杖，這杖必刺透他的手；埃及王法老向一切倚靠他的人正是這樣。

【36:2】^a And the king of Assyria sent the Rab-shakeh from Lachish to Jerusalem to King Hezekiah with a great force. And he stood at the conduit of the upper pool, on the road to the Fuller's Field.

【36:3】^a Then ^bEliakim the son of Hilkiyah, who was over the household, and Shebna the scribe and Joah the son of Asaph, the recorder, came out to him.

【36:4】And the Rab-shakeh said to them, Say now to Hezekiah, ^aThus says the great king, the king of Assyria, What is this confidence in which you trust?

【36:5】I say, It is but a vain word that you say, There is counsel and strength for war. Now in whom do you trust, that you rebel against me?

【36:6】You now have put your trust in the staff of this broken^a reed, in Egypt, which, if a man should lean on it, will go into his hand and pierce it, for so is Pharaoh, the king of Egypt, to all who trust in him.

36:2^a
2 Kings 18:17;
2 Chron. 32:9

36:3^a
vv. 3-22;
2 Kings 18:18-37
36:3^b
Isa. 22:20

36:4^a
2 Chron. 32:10

36:6^a
Ezek. 29:6-7

● 36:2¹ 原文音譯，拉伯沙基。全書同。

36:7^a
代下三二 12
36:7^b
申十二 2~6, 14

【36:7】你若對我說，我們信靠耶和華我們的神；^a 希西家豈不是曾將這位神的邱壇和祭壇廢去，且對猶大和耶路撒冷的人說，你們當在^b 這壇前敬拜麼？

【36:8】現在你把抵押給我主亞述王，我就給你二千匹馬，看你能不能派出足穀騎馬的人。

【36:9】若不然，你怎能拒絕我主臣僕中一位最小的官長呢？你竟倚靠^a 埃及供應你戰車馬兵麼？

【36:10】現在我上來攻擊毀滅這地，豈沒有耶和華的意思麼？耶和華對我說，你上去攻擊毀滅這地罷。

【36:11】以利亞敬、舍伯那和約亞對軍長說，求你用^a 亞蘭語和僕人說話，因為我們懂得；不要用^b 猶大語和我們說話，免得達到城牆上百姓的耳中。

【36:12】軍長說，我主差遣我來，豈是單對你的主和你說這些話麼？不也是對這些坐在城牆上，要與你們一同喫自己糞、喝自己尿的人說麼？

36:9^a
賽二十 5
三十三 7

36:11^a
拉四 7
但二 4
36:11^b
代下三二 18

【36:7】And if you say to me, We trust in Jehovah our God; is it not He whose high places and altars ^aHezekiah has taken away and has said to Judah and Jerusalem, You shall worship only before ^bthis altar?

【36:8】Now therefore give pledges to my master, the king of Assyria, and I will give you two thousand horses, if indeed you are able to set riders on them.

【36:9】How then can you refuse one official of the least of my master's servants and put your trust in ^aEgypt for chariots and horsemen?

【36:10】And have I now come up apart from Jehovah against this land to destroy it? Jehovah said to me, Go up against this land and destroy it.

【36:11】And Eliakim and Shebna and Joah said to the Rabshakeh, Please speak to your servants in ^aAramaic, because we understand it; and do not speak to us in the ^bJews' language, in the ears of the people upon the wall.

【36:12】But the Rab-shakeh said, Has my master sent me only to your master and to you to speak these words, and not to the men who sit on the wall, that they may eat their own dung and drink their own urine with you?

36:7^a
2 Chron. 32:12
36:7^b
Deut. 12:2-6, 14

36:9^a
Isa. 20:5;
30:3, 7

36:11^a
Ezra 4:7;
Dan. 2:4
36:11^b
2 Chron. 32:18

【36:13】於是軍長站着，用猶大語大聲喊着說，你們當聽亞述大王的話。

【36:14】王如此說，你們不要被希西家欺哄了，因他不能拯救你們；

【36:15】也不要讓希西家使你們信靠耶和華，說，耶和華必拯救我們，這城必不交在亞述王的手中。

【36:16】不要聽希西家的話，因亞述王如此說，你們要與我和好，出來向我投降；各人就可以喫自己^a葡萄樹和無花果樹的果子，喝自己井裏的水；

【36:17】等我來領你們到一地，與你們本地一樣，就是有五穀和新酒之地，有糧食和葡萄園之地。

【36:18】^a你們要謹防，恐怕希西家勸導你們說，耶和華必拯救我們。列國的神有那一個曾救自己的地脫離亞述王的手呢？

【36:13】Then the Rab-shakeh stood and cried out with a loud voice in the Jews' language, and said, Listen to the words of the great king, the king of Assyria:

【36:14】Thus says the king, Do not let Hezekiah deceive you, because he is not able to deliver you;

【36:15】Neither let Hezekiah cause you to trust in Jehovah, saying, Jehovah will surely deliver us, and this city will not be given into the hand of the king of Assyria.

【36:16】Do not listen to Hezekiah; for thus says the king of Assyria, Make your peace with me, and come out to me, and let each eat from his own^a vine and each from his own fig tree, and let each drink the waters of his own cistern;

【36:17】Until I come and take you away to a land like your land, a land of grain and new wine, a land of bread and vineyards.

【36:18】^aBe careful lest Hezekiah persuade you, saying, Jehovah will deliver us. Have any of the gods of the nations delivered their land out of the hand of the king of Assyria?

36:16^a
王上四 25
彌四 4
亞三 10

36:16^a
1 Kings 4:25;
Micah 4:4;
Zech. 3:10

36:18^a
18~20;
代下三二 15~17

36:18^a
vv. 18-20;
2 Chron. 32:15-17

● 36:21¹ 直譯，他們。

【36:19】哈馬、亞珥拔的神在那裏？西法瓦音的神在那裏？他們曾救撒瑪利亞脫離我的手麼？

【36:20】這些地所有的神中，有誰曾救自己的地脫離我的手呢？難道耶和華能救耶路撒冷脫離我的手麼？

【36:21】¹百姓靜默不言，並不回答一句，因為王曾吩咐說，不要回答他。

【36:22】當下，希勒家的兒子家宰以利亞敬、書記舍伯那、並亞薩的兒子記事官約亞，都撕裂衣服，來到希西家那裏，將軍長的話告訴了他。

【36:19】Where are the gods of Hamath and Arpad? Where are the gods of Sepharvaim? And have they delivered Samaria out of my hand?

【36:20】Who among all the gods of these lands have delivered their land out of my hand, that Jehovah should deliver Jerusalem out of my hand?

【36:21】But they were silent and did not answer him a word, because of the commandment of the king that said, You shall not answer him.

【36:22】Then Eliakim the son of Hilkiah, who was over the household, and Shebna the scribe and Joah the son of Asaph, the recorder, came to Hezekiah with their clothes torn and told him the words of the Rab-shakeh.

以賽亞書 第三十七章

37:1^a
1~38;
王下十九 1~37

【37:1】^a 希西家王聽見，就¹撕裂衣服，
披上麻布，進了耶和華的殿。

37:2^a
賽一 1

【37:2】他打發家宰以利亞敬、書記舍
伯那、和祭司中的長老，都披上麻布，
去見亞摩斯的兒子申言者^a 以賽亞，

【37:3】對他說，希西家如此說，今日
是急難、責罰、凌辱的日子，就如孩
子臨產，婦人卻沒有力量生產。

37:4^a
賽十 20

【37:4】或者耶和華你的神聽見軍長的
話，就是他主人亞述王打發他來辱罵
活神的話，耶和華你的神聽了，就斥
責這些話。故此，求你為^a 餘剩的民
揚聲禱告。

【37:5】希西家王的臣僕就去見以賽亞。

● 37:1¹ 希西家在這裏的反應，和他在 15 ~ 20，
三八 2 ~ 3，9 ~ 10 的禱告，顯示他是一個敬虔的人。

ISAIAH 37

【37:1】^a And when King Hezekiah heard, he¹ tore his clothes,
and covered himself with sackcloth and went into the house
of Jehovah.

【37:2】 And he sent Eliakim, who was over the household,
and Shebna the scribe and the elders of the priests, who had
covered themselves in sackcloth, to ^aIsaiah the son of Amoz,
the prophet.

【37:3】 And they said to him, Thus says Hezekiah, This day is
a day of affliction, rebuke, and contempt, for children have
come to the point of birth, and there is no strength to bring
them forth.

【37:4】 It may be that Jehovah your God will hear the words
of the Rab-shakeh, whom his master the king of Assyria sent
to reproach the living God, and will reprove the words which
Jehovah your God has heard. Therefore lift up a prayer for
the ^aremnant which is left.

【37:5】 So the servants of King Hezekiah came to Isaiah.

37:1^a
vv. 1-38;
2 Kings 19:1-37

37:2^a
Isa. 1:1

37:4^a
Isa. 10:20

37:1¹ (tore) Hezekiah's response here and his prayers in vv. 15-20 and
38:2-3, 9-20 show that he was a godly person.

【37:6】以賽亞對他們說，要這樣對你們的主人說，耶和華如此說，你聽見亞述王的僕人褻瀆我的話，不要懼怕。

【37:7】看哪，我必使一靈進入他裏面，他要聽見風聲就歸回本地。我必使他在那裏倒在刀下。

【37:8】軍長回去，正遇見亞述王攻打立拿；原來他早聽見亞述王拔營離開拉吉。

【37:9】亞述王聽見人論古實王特哈加說，他出來要與你爭戰。亞述王一聽見，就打發使者去見希西家，吩咐他們說，

【37:10】你們對猶大王希西家如此說，不要讓你所信靠的神欺哄你，說，耶路撒冷必不交在亞述王的手中。

【37:11】你總聽說亞述諸王向各地所行的，乃是盡行毀滅，難道你還能得拯救麼？

【37:6】And Isaiah said to them, Thus you shall say to your master, Thus says Jehovah; do not be afraid of the words which you have heard, with which the servants of the king of Assyria have blasphemed Me.

【37:7】Indeed I will put a spirit in him, so that he will hear a report and return to his land. And I will cause him to fall by the sword in his own land.

【37:8】And the Rab-shakeh returned and found the king of Assyria fighting against Libnah, because he had heard that the king had departed from Lachish.

【37:9】And he heard a report about Tirhakah the king of Ethiopia which said, He has come forth to make war with you. And when he heard it, he sent messengers to Hezekiah, saying,

【37:10】In this way you shall speak to Hezekiah the king of Judah, saying, Do not let your God in whom you trust deceive you, saying, Jerusalem will not be delivered into the hand of the king of Assyria.

【37:11】Indeed you have heard what the kings of Assyria have done to all the lands, destroying them utterly. And will you be delivered?

【37:12】我列祖所毀滅的，就是歌散、哈蘭、利色、和在提拉撒的伊甸人，這些國的神何曾拯救這些國呢？

【37:13】哈馬的王和亞珥拔的王，西法瓦音城、希拿和以瓦的王都在那裏呢？

【37:14】希西家從使者手裏接過書信來，念完了，就上耶和華的殿，將書信展開在耶和華面前。

【37:15】^a希西家向耶和華禱告，說，

【37:16】坐在二^a 嚙 嚙 伯 中間萬軍之耶和華以色列的神阿，惟獨你是地上萬國的神，你曾^b 創造諸天與地。

【37:17】耶和華阿，求你側耳而聽；耶和華阿，求你睜眼而看；要聽西拿基立打發使者來辱罵活神的一切話。

【37:18】耶和華阿，亞述諸王果真使列國和列國之地變為荒涼，

【37:19】將列國的神像都扔在火裏，因為它們^a 本不是神，乃是人手所造的，是木頭和石頭的，所以被滅絕。

【37:12】Have the gods of the nations, whom my fathers destroyed, delivered them: Gozan and Haran and Rezep and the children of Eden, who were in Telassar?

【37:13】Where are the king of Hamath and the king of Arpad and the king of the city of Sepharvaim, of Hena and Ivvah?

【37:14】And Hezekiah took the letter from the hand of the messengers and read it, and Hezekiah went up to the house of Jehovah and spread it before Jehovah.

【37:15】^aAnd Hezekiah prayed to Jehovah, saying,

【37:16】O Jehovah of hosts, God of Israel, You who are enthroned between the^a cherubim, You alone are God of all the kingdoms of the earth; You^b made the heavens and the earth.

【37:17】Incline Your ear, O Jehovah, and hear; open Your eyes, O Jehovah, and see; and listen to all the words of Sennacherib, who has sent messengers to reproach the living God.

【37:18】Truly, O Jehovah, the kings of Assyria have laid waste all the countries and their land,

【37:19】And have cast their gods into the fire, because they were^a not gods, but the work of men's hands, wood and stone; so they destroyed them.

37:15^a
代下三二 20

37:16^a
出二五 22
結十 1

37:16^b
賽四二 5
耶十 12
徒四 24

37:19^a
耶二 11
五 7
十六 20
何八 6
加四 8

37:15^a
2 Chron. 32:20

37:16^a
Exo. 25:22;
Ezek. 10:1

37:16^b
Isa. 42:5;
Jer. 10:12;
Acts 4:24

37:19^a
Jer. 2:11;
5:7;
16:20;
Hosea 8:6;
Gal. 4:8

【37:20】耶和華我們的神阿，現在求你救我們脫離亞述王的手，使地上萬國都知道，惟獨你是耶和華。

【37:21】亞摩斯的兒子以賽亞，就打發人去見希西家，說，耶和華以色列的神如此說，你既向我禱告亞述王西拿基立的事，

【37:22】所以耶和華論他這樣說，^a 錫安的處女藐視你，嗤笑你；耶路撒冷的女子在你背後搖頭。

【37:23】你辱罵誰？褻瀆誰？你揚起聲來，高舉眼目攻擊誰呢？乃是攻擊以色列的聖者。

【37:24】你藉你的臣僕辱罵主，你說，我率領許多戰車上了山嶺的高處，到了利巴嫩極深之處；我要砍伐其中高大的香柏樹，和佳美的松樹；我必進到其中極遠的高處，和其中茂密的樹林。

【37:25】我已經挖井喝水；我必用腳掌踏乾¹埃及一切的河。

● 37:25¹ 埃及，或，被圍困之處。

【37:20】And now, O Jehovah our God, save us from his hand, that all the kingdoms of the earth may know that You alone are Jehovah.

【37:21】Then Isaiah the son of Amoz sent a message to Hezekiah, saying, Thus says Jehovah the God of Israel, Because you have prayed to Me concerning Sennacherib the king of Assyria,

【37:22】This is the word which Jehovah has spoken concerning him: The virgin^a daughter of Zion / Has despised you and laughed at you; / The daughter of Jerusalem / Has shaken her head behind you.

【37:23】Whom have you reproached and reviled? / Against whom have you lifted up your voice / And lifted up your eyes haughtily? / Against the Holy One of Israel.

【37:24】By your servants you have reproached the Lord, / And you have said, In the multitude of my chariots, / I have come up to the heights of the mountains, / To the sides of Lebanon. / And I will cut down its tall cedars, / And the choicest of its cypresses: / I will enter into its farthest height / And its luxuriant forest.

【37:25】I have dug; / I have drunk water; / With the sole of my foot I have dried up / All the rivers of¹Egypt.

37:25¹ (Egypt) Or, besieged places.

【37:26】耶和華說，我早先所作的，古時所定的，你豈沒有聽見麼？現在我將它實現，就是藉你使堅固城荒廢，變為亂堆。

【37:27】所以其中的居民力量短缺，驚惶羞愧；他們像田間的菜蔬和嫩草的青苗，如長在房頂上的草，¹未長成就被曬枯。

【37:28】你坐下，你出去，你進來，你向我發烈怒，我都知道。

【37:29】因你向我發烈怒，又因你狂傲的話上達我的耳中，我必用鉤子鉤住你的鼻子，把嚼環放在你的嘴裏，使你從原路^a轉回去。

【37:30】希西家阿，這是給你的兆頭：你們今年要喫遺落自生的，明年也要喫遺落自長的；至於後年，你們要撒種收割，栽植葡萄園，喫其中的果子。

【37:26】Have you not heard / That long ago I did it; / And from the days of old I had formed it? / Now I have brought it to pass, / That you should destroy fortified cities, / And make them into ruinous heaps.

【37:27】Therefore their inhabitants were short of strength; / They were dismayed and felt ashamed; / And they were like vegetation of the field / And green shoots of tender grass, / Like grass which grows on the housetops / And ¹is scorched before it has grown up.

【37:28】But I know your sitting down, / And your going out and your coming in, / And your raging against Me.

【37:29】Because your raging against Me / And your arrogance has come up into My ears, / I will put My hook in your nose / And My bridle in your lips, / And ^aturn you back on the way by which you came.

【37:30】This shall be the sign to you: This year you shall eat that which grows up of itself, and the second year that which shoots up from the same, and in the third year sow and reap and plant vineyards and eat their fruit.

● 37:27¹ 此乃照死海古卷和王下十九 26；另有古卷作，又（如）田地雖已耕過，卻無長成（之物。）

37:27¹ (is) Following the reading of the Dead Sea Scrolls and 2 Kings 19:26; other MSS read, a plowed field.

【37:31】猶大家所逃脫^a 餘剩的，仍要
往下^b 扎根，向上結果。

【37:32】必有餘剩的民從耶路撒冷而
出，必有逃脫的人從錫安山而來。萬
軍之耶和華的^a 熱心必成就這事。

【37:33】所以，耶和華論亞述王如此說，
他必不得來到這城，也不在這裏射箭；
不得拿盾牌到城前，也不築壘攻城。

【37:34】他從那條路來，必從那條路回
去，必不得進入這城；這是耶和華說的。

【37:35】我為¹ 自己的緣故，又為我僕
人大衛的緣故，必^a 保護拯救這城。

● 37:35¹ 神答應禱告，不是為希西家的緣故，
乃是為祂自己和大衛的緣故。這指明在神的考量
中，希西家在祂面前沒有甚麼功勞。所有的功勞
都歸給神自己，或給希西家的先祖大衛。（參
三八 5 上。）

【37:31】And the^a remnant of those who have escaped of the
house of Judah will again take^b root downward and bear
fruit upward.

【37:32】For a remnant will go forth out of Jerusalem, and
from Mount Zion those who have escaped. The^a zeal of
Jehovah of hosts will perform this.

【37:33】Therefore, thus says Jehovah concerning the king of
Assyria, He shall not come to this city, / Nor shoot an arrow
there; / Neither shall he come against it with shields, / And
build up a mound against it.

【37:34】By the way on which he came, / By the same shall
he return, / And into this city he shall not come, / Declares
Jehovah.

【37:35】And around this city I will put an^a enclosure / To
save it, / For My¹ own sake / And for the sake of¹ David, My
servant.

37:35¹ (own) That God would answer the prayer not for Hezekiah's
sake but for His own sake and for the sake of David indicates that in
God's consideration Hezekiah had very little credit before Him. All the
credit was given either to God Himself or to Hezekiah's forefather David
(cf. 38:5a).

【37:36】耶和華的^a使者出去，在亞述營中殺了十八萬五千人；清早有人起來一看，都是死屍了。

【37:37】亞述王西拿基立就拔營回去，住在尼尼微。

【37:38】一日在他的神尼斯洛廟裏叩拜，他兒子亞得米勒和沙利色用刀殺了他，就逃到亞拉臘地。他兒子以撒哈頓接續他作王。

【37:36】Then the^a angel of Jehovah went out and struck the Assyrians' camp, a hundred and eighty-five thousand; and when they arose early in the morning, all of them were corpses, dead.

【37:37】Then Sennacherib the king of Assyria departed and went back to dwell in Nineveh.

【37:38】And when he was worshipping in the house of his god Nisroch, Adrammelech and Sharezer his sons slew him with the sword; and they escaped to the land of Ararat. And Esarhaddon his son reigned in his place.

以賽亞書 第三十八章

二 希西家爲其健康 尋求耶和華 三八 1 ~ 22

38:1^a
1~6;
王下二 1~6
代下三 24
38:1^b
撒下十七 23

【38:1】^a 那些日子，希西家病得要死；
亞摩斯的兒子申言者以賽亞去見他，
對他說，耶和華如此說，^b 你當留遺
命給你的家，因爲你將要死，不能
活了。

【38:2】希西家就轉臉朝牆，禱告耶和華，

【38:3】說，耶和華阿，求你記念我在
你面前怎樣按真實，並存完全的心行
事，又作了你眼中所看爲善的。希西
家就痛哭了。

【38:4】耶和華的話臨到以賽亞，說，

ISAIAH 38

B. Hezekiah's Seeking After Jehovah for His Health 38:1-22

【38:1】^a In those days Hezekiah became mortally ill; and
Isaiah the son of Amoz, the prophet, came to him and said
to him, Thus says Jehovah, ^b Put your house in order, for you
are about to die and will not live.

【38:2】And Hezekiah turned his face to the wall and prayed
to Jehovah,

【38:3】And said, Now, O Jehovah, please remember how I
have walked before You in truth and with a perfect heart and
have done that which is good in Your sight. And Hezekiah
wept many tears.

【38:4】Then the word of Jehovah came to Isaiah, saying,

38:1^a
vv. 1-6;
2 Kings 20:1-6;
2 Chron. 32:24
38:1^b
2 Sam. 17:23

【38:5】你去告訴希西家，耶和華你祖大衛的神如此說，我聽見了你的禱告，看見了你的眼淚；看哪，我必加增你¹十五年的壽數。

【38:6】並且我要救你和這城脫離亞述王的手，也要^a保護這城。

【38:7】^a耶和華必成就祂所說的事。這是祂給你的^b兆頭：

【38:8】看哪，我必使亞哈斯¹臺階上那已經隨日頭下落的日影往後退十級。於是那落在¹臺階上的日影果然往後退了十級。

【38:9】猶大王希西家患病痊愈以後，就寫了這詩：

● 38:5¹ 神給希西家另一個十五年，意思是他只會活到五十四歲。（王下十八2。）神只延長希西家十五年壽命，是因為在神眼中希西家不是一個可信託、能完成神定旨的人。希西家在最後的十五年裏，犯了極嚴重的錯誤，導致神在地上的國喪亡。（三九。）

● 38:8¹ 或，日晷。

【38:5】Go and speak to Hezekiah, Thus says Jehovah, the God of David your father, I have heard your prayer, I have seen your tears; I will now add to your life¹fifteen years.

【38:6】And I will deliver you and this city from the hand of the king of Assyria, and I will put an^aenclosure around this city.

【38:7】^aAnd this will be the^bsign from Jehovah to you, that Jehovah will do this thing which He has spoken.

【38:8】Behold, I will cause the shadow on the steps, which has gone down with the sun on the steps of Ahaz, to go back ten steps. So the sun's shadow went back ten steps on the steps on which it had gone down.

【38:9】The writing of Hezekiah the king of Judah when he had been sick and had recovered from his sickness:

38:5¹ (fifteen) For God to give Hezekiah another fifteen years meant that he would live until the age of only fifty-four (2 Kings 18:2). The reason God extended Hezekiah's life by only fifteen years was that, in the sight of God, Hezekiah was not a person who could be trusted to carry out God's purpose. During his last fifteen years Hezekiah made a mistake that was so serious that it caused God's kingdom on earth to be lost (ch. 39).

38:6^a
賽三七 35

38:7^a
7~8;
王下二十 9~10
38:7^b
王下二十 8
賽七 11
三八 22

38:6^a
Isa. 37:35

38:7^a
vv. 7-8;
2 Kings 20:9-10
38:7^b
2 Kings 20:8;
Isa. 7:11;
38:22

38:10^a
伯十七 16
太十六 18

【38:10】我說，正在我盛年之日，我就要進入^a陰間的門；我餘剩的年歲已被奪去。

【38:11】我說，我必不得見耶和華，就是不得在活人之地見耶和華；我要與住在萬事休止之處的人同在，不得再見活人。

38:12^a
林後五 1
彼後一 13~14

【38:12】我的^a住處已被拔起離開我，好像牧人的帳棚一樣。我已將性命捲起，像織布的捲布一樣；耶和華必¹將我從織布機頭剪斷；無論晝夜，你要使我終結。

【38:13】我使自己安靜直到天亮；祂像獅子折斷我一切的骨頭；無論晝夜，你要使我終結。

【38:14】我像燕子呢喃，像白鶴鳴叫；又像鴿子哀鳴；我因仰望高處，眼睛困倦；主阿，我受欺壓，求你爲我作保。

● 38:12¹ 或，用使人衰弱的病將我剪除。

【38:10】I said, In the middle of my days, / I will go into the^a gates of Sheol; / I have been deprived of the rest of my years.

【38:11】I said, I will not see Jah, / Jah in the land of the living; / I will not look on man any longer, / While I am with those who dwell where everything has ceased.

【38:12】Like a shepherd's tent, / My^a dwelling has been pulled up and removed from me. / Like a weaver, I have rolled up my life. / He will cut me off¹ from the loom; / From day until night You make an end of me.

【38:13】I have stilled myself until the morning; / Like a lion, so He breaks all my bones; / From day until night You make an end of me.

【38:14】Like a swallow and a crane, so I twitter; / Like a dove, I mourn; / My eyes look languishingly above; / O Lord, I am oppressed; be my surety.

38:12¹ (from) Or, with a languishing sickness.

38:10^a
Job 17:16;
Matt. 16:18

38:12^a
2 Cor. 5:1;
2 Pet. 1:13-14

【38:15】我可說甚麼呢？祂應許了我，也親自作成了；我因魂裏的苦楚，在一生的年日，必¹謹慎而行。

【38:16】主阿，人活着乃靠這些；我靈活着也全在於這些；所以求你使我痊愈，讓我存活。

【38:17】看哪，我受大苦，本為使我得平安；你因愛拯救了我的魂脫離毀滅的坑，因為你已將我一切的罪^a扔在你的背後。

【38:18】原來^{1a}陰間不能稱謝你，死亡不能讚美你；下坑的人不能盼望你的真實。

● 38:15¹ 希西家用這辭指明，他知道自己已往太草率，自己的行事在神眼中不是那麼正確。因此在他的禱告中，他說自己在一生的年日，必謹慎而行。然而當巴比倫的訪客來到時，（三九 1～2，）他沒有謹慎而行，反而草率的行事。見三九 2 註 1。

● 38:18¹ 見太十一 23 註 1。在 18～19 節，希西家自私的求耶和華把他放在活人之中，使他能稱謝祂。這指明他雖為着神，卻是自私的。見三九 8 註 1。

【38:15】What shall I say? He has both spoken to me, / And He Himself has done it; / I will walk¹ deliberately all my years, / Because of the bitterness of my soul.

【38:16】O Lord, upon these things men live; / And in all of these things is the life of my spirit; / Therefore may You restore my strength / And make me live.

【38:17】Indeed for peace I had bitterness, yes, bitterness; / But You have lovingly delivered my soul from the pit of destruction, / Because You have^a cast behind Your back / All my sins.

【38:18】For^{1a} Sheol cannot thank You, / And Death cannot praise You; / They that go down to the pit / Cannot hope in Your truth.

38:15¹ (deliberately) Hezekiah's use of this word indicates that he realized that he had been too hasty in the past and that his walk had not been proper in the sight of God. Thus, in his prayer he said that he would walk deliberately all his years. But when the visitors from Babylon came (39:1-2), instead of walking in a deliberate way, he walked in a hasty way. See note 2¹ in ch. 39.

38:18¹ (Sheol) See note 23¹ in Matt. 11. In vv. 18-19 Hezekiah asked Jehovah in a selfish way to put him among the living so that he could praise Him. This indicates that he was for God, but in a selfish way. See note 8¹ in ch. 39.

38:17^a
賽四三 25
彌七 19

38:18^a
詩六 5
三十 9
八八 10

38:17^a
Isa. 43:25;
Micah 7:19

38:18^a
Psa. 6:5;
30:9;
88:10

38:19^a
申四 9
六 7
詩七八 3~6

【38:19】只有活人，活人必稱謝你，像我今日稱謝你一樣；為父的必使^a兒女知道你的真實。

【38:20】耶和華肯救我，所以我們要一生一世在耶和華殿中，用絲絃的樂器彈奏我的詩歌。

38:21^a
21~22;
王下二十 7~8

【38:21】^a以賽亞曾說，當取一塊無花果餅來，敷在瘡上，王必得活。

【38:22】希西家也曾說，我能上耶和華的殿，有甚麼兆頭呢？

【38:19】The living, the living, he will praise You, / As I do today; / A father shall make known / Your truth to his^a children.

【38:20】Jehovah is ready to save me; / Therefore we will sing my songs, / With stringed instruments, / All the days of our life, / In the house of Jehovah.

【38:21】^aThen Isaiah said, Let them take a cake of figs and rub it upon the boil, and he will live.

【38:22】Hezekiah had also said, What is the sign that I shall go up to the house of Jehovah?

38:19^a
Deut. 4:9;
6:7;
Psa. 78:3-6

38:21^a
vv. 21-22;
2 Kings 20:7-8

以賽亞書 第三十九章

三 希西家因享 太平和健康而失敗 三九 1～8

39:1^a
1~8;
王下二 12~19
代下三 31

【39:1】^a 那時，巴比倫王巴拉但的兒子米羅達巴拉但聽見希西家病而痊愈，就送書信和禮物給他。

【39:2】希西家喜歡見使者，就把¹他的寶庫，銀子、金子、香料、和貴重的膏油，以及他整個軍器庫，並他所珍藏的一切，都給他們看；他家中和他所管治的全境之內，希西家沒有一樣不給他們看的。

● 39:2¹ 希西家將他的寶庫、整個軍器庫、和他所管治全境之內的一切東西，都給從巴比倫來的訪客看，這是愚蠢的行爲，也是重大的錯誤。展示這些財富，使巴比倫受到試誘。百餘年後巴比倫王就來，奪走這些財富。（王下二四～二五。）希西家沒有慎重考慮他的行事，也沒有經過禱告。希西家沒有考慮到，巴比倫王會怎樣作。這顯示希西家是草率的，不穀慎思或慎重。不僅如此，他的顯揚得罪了神，因神恨惡人的驕傲。（彼前五 5。）

ISAIAH 39

C. Hezekiah's Failure in the Enjoyment of the Peaceful Situation and Sound Health 39:1-8

【39:1】^a At that time Merodach-baladan the son of Baladan, the king of Babylon, sent letters and a gift to Hezekiah because he had heard that he had been sick and had recovered.

【39:2】And Hezekiah was glad for them and showed them¹ his treasury, the silver and the gold, and the spices and the fine oil, and his whole armory and everything which was found among his treasures; there was nothing in his house or in all his dominion that Hezekiah did not show them.

39:2¹ (his) Hezekiah's showing the visitors from Babylon his treasury, his whole armory, and everything in his dominion was a foolish act and a great mistake. The showing of these riches became a temptation to Babylon. A little over one hundred years later, the king of Babylon came and took away those riches (2 Kings 24—25). Hezekiah did not consider his action carefully, nor did he pray about it. He did not take thought concerning what the king of Babylon might do. This shows that Hezekiah was hasty and not very considerate or careful. Furthermore, his making a show offended God, who hates man's pride (1 Pet. 5:5).

39:1^a
vv. 1-8;
2 Kings 20:12-19;
2 Chron. 32:31

【39:3】於是申言者以賽亞來見希西家王，問他說，這些人說了甚麼？他們從那裏來見你？希西家說，他們從遠方的巴比倫來見我。

【39:4】以賽亞說，他們在你家裏看見了甚麼？希西家說，凡我家中所有的，他們都看見了；我所珍藏的，沒有一樣不給他們看的。

【39:5】以賽亞對希西家說，你要聽萬軍之耶和華的話：

【39:6】看哪，日子必到，凡你家裏所有的，並你列祖積蓄到今日的，都要被帶到^a巴比倫去，不留下一樣；這是耶和華說的。

【39:7】並且從你而出，你所生的子孫中，必有被擄去在巴比倫王宮裏當^a太監的。

【39:3】Then Isaiah the prophet came to King Hezekiah and said to him, What did these men say? And from where have they come to you? And Hezekiah said, They have come to me from a distant land, from Babylon.

【39:4】And he said, What have they seen in your house? And Hezekiah said, They have seen everything that is in my house; there is nothing among my treasures that I have not shown them.

【39:5】Then Isaiah said to Hezekiah, Hear the word of Jehovah of hosts:

【39:6】The days are now coming when everything that is in your house and that your fathers have laid up as a treasure unto this day will be carried away to^aBabylon; nothing will be left, says Jehovah.

【39:7】And they will take away some of your sons who will issue from you, whom you will beget, and they will become^aeunuchs in the palace of the king of Babylon.

39:6^a
耶二十5

39:6^a
Jer. 20:5

39:7^a
參但一2~3, 7

39:7^a
cf. Dan. 1:2-3, 7

【39:8】希西家對以賽亞說，你所說耶和華的話^a甚好。他又說，在¹我的年日中必有太平和穩固的景況。

● 39:8¹ 希西家對以賽亞所說之話的反應指明，希西家是自私的，只顧自己。由希西家作王治理的猶大國，實際上乃是神在地上的國，希西家不該視之為自己的國。（參撒上三一 6 註 1。）希西家喪國是小事，但神的國喪亡乃是大事。希西家在本節的反應指明，他沒有為神和神的國着想，甚至也不在意自己的子孫，他完全是為着自己。

希西家失敗的因素包括：（一）按肉體顯揚他所有的；（二）不儆醒；（三）沒有尋求主；（四）沒有禱告；（五）沒有考慮到他行動的結果；（六）只顧自己，不顧神在地上的國。

【39:8】And Hezekiah said to Isaiah, The word of Jehovah which you have spoken is ^agood. He said moreover, Indeed there will be peace and truth in ¹my days.

39:8¹ (my) Hezekiah's response to Isaiah's word indicates that he was selfish, caring only for himself. The kingdom of Judah, over which Hezekiah became king, was actually God's kingdom on earth, and Hezekiah should not have regarded it as his own kingdom (cf. note 6¹ in 1 Sam. 31). For Hezekiah to lose his kingdom was a small thing, but for God to lose His kingdom was a great thing. Hezekiah's response in this verse indicates that he had no thought for God and God's kingdom, nor did he care even for his own children. He was altogether for himself.

The factors of Hezekiah's failure include (1) making a show of what he had, according to his flesh, (2) not being watchful, (3) not seeking the Lord, (4) not praying, (5) not considering the result of his actions, and (6) caring only for himself and not for God's kingdom on the earth.

以賽亞書 第四十章

伍 耶和華的僕人以及祂給
以色列和列國所帶來的救恩，
連同萬物的復興，
終極完成於新天新地
四十 1～六六 24

一 耶和華對以色列安慰的話 四十 1～31

【40:1】¹ 你們的神說，你們要^a 安慰、
安慰我的百姓。

【40:2】 要對耶路撒冷的心說話，向她呼
喊說，她爭戰的日子滿了，她為罪孽所
受的刑罰已蒙認可；因她為自己的一切
罪，已經從耶和華手中^a 加倍受罰。

● 40:1¹ 以賽亞書可分為兩大段。頭一段（一～
三九）論到神對祂所愛之以色列行政的對付，和祂對
列國懲罰的審判，使以色列被帶回歸神，包羅萬有的
基督能被引進，帶來所期待之萬物的復興。（十一
6～9，三五 5～6，參太十九 28，十 1，羅八 19～
23。）以賽亞書末了一段，（四十～六六，）是耶和
華對祂所愛之民以色列的心所說仁慈的話。這話揭示
申言者的異象，論到救贖並拯救的基督作耶和華的僕
人，並啟示基督為以色列和列國所帶來包羅萬有的救
恩，連同萬物完全的復興，終極完成於新天新地。☞

ISAIAH 40

V. The Servant of Jehovah and the Salvation
Brought In by Him to Israel and the Nations,
with the Restoration of All Things,
Consummating in the New Heaven and New Earth
40:1 — 66:24

A. Jehovah's Word of Comfort to Israel 40:1-31

【40:1】^{1a} Comfort, oh, comfort My people, / Says your God.

【40:2】 Speak unto the heart of Jerusalem, / And cry out to
her, / That her warfare has finished, / That the penalty for
her iniquity has been accepted; / For she has received from
the hand of Jehovah^a double / For all her sins.

40:1¹ (Comfort) Isaiah is a book of two main sections. The first section (chs.
1–39) concerns God's governmental dealing with His beloved Israel and His
punishing judgment on the nations so that Israel may be brought back to God
and the all-inclusive Christ may be ushered in with the expected restoration of
all things (11:6-9; 35:5-6; cf. Matt. 19:28; 10:1; Rom. 8:19-23). The last section
of Isaiah (chs. 40–66) is the kind word of Jehovah spoken to the heart of
Israel, His beloved people. This word unveils the prophet's vision concerning
the redeeming and saving Christ as the Servant of Jehovah and reveals the all-
inclusive salvation brought in by Christ to Israel and the nations, with the full
restoration of all things, consummating in the new heaven and new earth. ☞

40:1^a
賽四九 13
五一 3, 12

40:2^a
參啓十八 6

40:1^a
Isa. 49:13;
51:3, 12

40:2^a
cf. Rev. 18:6

40:3^a
太三 3
可一 3
路三 4
約一 23
40:3^b
瑪三 1
路一 76
40:3^c
詩六八 4
賽四九 11
40:4^a
4~5;
路三 5~6
40:4^b
賽四五 2

【40:3】^a 在曠野有人聲喊着：^{1b} 豫備² 耶和華的道路，在³ 沙漠修直我們² 神的^c 大道。

【40:4】^a 一切山窪都要填滿，大小山岡都要削平，彎曲的要修為直路，^b 崎嶇的要改為平原。

以賽亞書的頭三十九章，相當於舊約的三十九卷書，主要的是專注於舊造；而末了的二十七章，相當於新約的二十七卷書，乃是以新造為中心。（林後五 17，加六 15。）本章和新約聖經都開始於施浸者約翰的來臨，為着新造的起頭引進所期待的基督。（3，可一 1～11。）新造的來臨並不立刻結束舊造；反而，舊造仍然存留一段時間，直到千年國的末了纔結束。（參彼後三 7，10～12。）在千年國末了，舊造要結束，同時新天新地的新耶路撒冷所表徵的新造，要得着完成。（彼後三 13，啓二一 1～2。）

● 40:3¹ 直譯，清理。

● 40:3² 本章啓示包羅萬有的基督乃是耶和華救主。豫備耶和華的道路就是豫備耶穌的道路；耶穌就是新約的耶和華。（見太一 21 註 1。）不僅如此，耶穌的道路就是我們神的大道；這指明耶穌就是我們的神。見太三 3 註 2。

● 40:3³ 見三五 1 註 1。

【40:3】^a The voice of one who cries / In the wilderness:
^b Make clear / The way of ¹Jehovah; / Make straight in the
²desert / A ^chighway for our ¹God.

【40:4】^a Every valley will be lifted up, / And every mountain and hill will be made low, / And the crooked places will become straight, / And the ^brough places, a broad plain.

The first thirty-nine chapters of Isaiah, corresponding to the thirty-nine books of the Old Testament, focus mainly on the old creation, whereas the last twenty-seven chapters, corresponding to the twenty-seven books of the New Testament, center on the new creation (2 Cor. 5:17; Gal. 6:15). Both this chapter and the New Testament begin with the coming of John the Baptist, who ushered in the expected Christ for the initiation of the new creation (v. 3; Mark 1:1-11). The coming of the new creation does not immediately end the old creation; rather, the old creation remains for a time, until it is terminated at the end of the millennium (cf. 2 Pet. 3:7, 10-12). The end of the thousand-year kingdom will be the termination of the old creation as well as the completion, the consummation, of the new creation, which is signified by the New Jerusalem in the new heaven and new earth (2 Pet. 3:13; Rev. 21:1-2).

40:3¹ (Jehovah) In this chapter the all-inclusive Christ is revealed as Jehovah the Savior. To make clear the way of Jehovah is to make clear the way of Jesus, who is the New Testament Jehovah (see note 21¹ in Matt. 1). Moreover, the way of Jesus is a highway for our God, indicating that Jesus is our God. See note 3² in Matt. 3.

40:3² (desert) See note 1¹ in ch. 35.

40:3^a
Matt. 3:3;
Mark 1:3;
Luke 3:4;
John 1:23
40:3^b
Mal. 3:1;
Luke 1:76
40:3^c
Psa. 68:4;
Isa. 49:11
40:4^a
vv. 4-5;
Luke 3:5-6
40:4^b
Isa. 45:2

【40:5】¹ 耶和華的^a榮耀必然顯現，凡屬肉體的人必一同看見，因為這是耶和華親口²說的。

● 40:5¹ 在本章，對耶路撒冷的心所說安慰的話，（1～2，）實際上就是宣告福音。（參六一1～2，路四18～19。）所宣告的頭一件事，是施浸者約翰的來臨。（3～4。）緊接着是基督的顯現，就是由約翰所引薦作耶和華之榮耀的一位。

（5。）耶和華的榮耀乃是向新造所傳福音的中心。（林後四4～6。）基督是神榮耀的光輝，（來一3，）這光輝就像日頭的照耀。（路一78～79。）因此，當基督顯現的時候，耶和華的榮耀就顯現給尋求神和信基督的人看見。（太十七1～2，5，路二25～32，九32，約一14，彼後一16～18。）對於那些得着基督光照的人來說，基督乃是神的榮耀，也是他們裏面榮耀的盼望。（西一27。）

在本章，那要來的基督作為喜信，要被宣揚為耶和華我們的神；（3；）為耶和華的榮耀（5；）為主耶和華，帶着大能臨到，用祂的膀臂掌權，祂的賞賜在祂那裏，祂的報應在祂面前；（9～10；）為牧人，牧養自己的羊羣，用膀臂聚集羊羔，抱在懷中，引導那乳養小羊的。（11。）

● 40:5² 耶和華藉着祂的說話得以啟示出來。耶穌為神所差，目的是說神的話，使神得着彰顯。（約三34上，七16，十四24。）在耶穌的話裏，在祂的說話裏，神得以向人揭示並陳明出來，使人看見神。（約十四7～10，來一1～2。）

【40:5】Then the^{1a} glory of Jehovah will be revealed, / And all flesh will see it together, / Because the mouth of Jehovah has² spoken.

40:5¹ (glory) In this chapter the speaking of the word of comfort to the heart of Jerusalem (vv. 1-2) is actually the announcing of the gospel (cf. 61:1-2; Luke 4:18-19). The first thing announced is the coming of John the Baptist (vv. 3-4). This is followed immediately by the appearing of Christ, the One recommended by John, as the glory of Jehovah (v. 5). The glory of Jehovah is the center of the gospel for the new creation (2 Cor. 4:4-6). Christ is the effulgence of God's glory (Heb. 1:3), and this effulgence is like the shining of the sun (Luke 1:78-79). Thus, when Christ appeared, the glory of Jehovah was revealed to be seen by the God-seekers and Christ-believers (Matt. 17:1-2, 5; Luke 2:25-32; 9:32; John 1:14; 2 Pet. 1:16-18). To those on whom Christ has shined, Christ is the glory of God and the hope of glory within them (Col. 1:27).

In this chapter the coming Christ as the glad tidings is to be announced as Jehovah our God (v. 3); as Jehovah of glory (v. 5); as the Lord Jehovah coming with might to rule with His arm, having His reward with Him and His recompense before Him (vv. 9-10); and as a Shepherd feeding His flock, gathering the lambs in His arms, carrying them in His bosom, and leading those who are nourishing the young (v. 11).

40:5² (spoken) Jehovah is revealed through His speaking. Jesus was sent by God for the purpose of speaking the word of God for God's expression (John 3:34a; 7:16; 14:24). In the word, the speaking, of Jesus, God is unveiled and presented to men that they may see God (John 14:7-10; Heb. 1:1-2).

40:6^a
6 下 ~7;
伯十四 2
詩九十 5~6
一〇二 11
雅一 10~11
彼前一 24

40:6^b
賽三七 27
太六 30

【40:6】有人聲說，你喊叫罷。有一個說，我喊叫甚麼呢？說，^a 凡屬¹ 肉體的人盡都如^b 草，他一切的榮美都像野地的花；

【40:7】草必枯乾，花必凋殘，因為耶和華的氣吹在其上。百姓誠然是草。

【40:8】^a 草必枯乾，花必凋殘，惟有我們^{1b} 神的話必永遠立定。

● 40:6¹ 見彼前一 24 註 1。

● 40:8¹ 神的話實際上就是基督，神的具體化身，（西二 9，）作神的福音。（羅十 6~8。）這話是常存的，並且這話是生命的話，（約壹一 1，）因此也是活的。凡屬肉體的人，所有會枯乾並凋殘的人，都該接受基督；祂就是神的榮耀，（5，）作為神活而常存的話來到人這裏。那些接受基督作神這話的人，都得蒙重生，（約一 1，12~13，彼前一 23，）使他們成為新造的一部分，（林後五 17，）並且得着永遠的生命，永遠活着。（約三 15~16。）主的話永遠立定，（彼前一 25，）為要點活人，使他們有分於祂永遠的生命作他們的享受。

40:8^a
彼前一 24 下 ~25

40:8^b
太二四 35
可十三 31
路二一 33
彼前一 25
參約十二 34

【40:6】A voice said, Cry out. / And he said, What shall I cry? / ^aAll ¹flesh is ^bgrass / And all its glory is like the flower of the field;

【40:7】The grass withers, the flower fades, / Because the breath of Jehovah blows upon it. / Surely the people are grass.

【40:8】^aThe grass withers and the flower fades, / But the ^{1b}word of our God will stand forever.

40:6¹ (flesh) See note 24¹ in 1 Pet. 1.

40:8¹ (word) The word of God is actually Christ, the embodiment of God (Col. 2:9), as the gospel of God (Rom. 10:6-8). This word is abiding, and as the word of life (1 John 1:1), it is also living. All men of flesh, all withering and fading human beings, should receive Christ, the glory of God (v. 5), who comes to people as the living and abiding word of God. Those who receive Christ as this word of God are regenerated (John 1:1, 12-13; 1 Pet. 1:23) that they may become a part of the new creation (2 Cor. 5:17) and may have eternal life to live forever (John 3:15-16). The Lord's word will stand forever (1 Pet. 1:25) to enliven men that they may partake of His eternal life for their enjoyment.

40:6^a
vv. 6b-7;
Job 14:2;
Psa. 90:5-6;
102:11;
James 1:10-11;
1 Pet. 1:24

40:6^b
Isa. 37:27;
Matt. 6:30

40:8^a
1 Pet. 1:24b-25

40:8^b
Matt. 24:35;
Mark 13:31;
Luke 21:33;
1 Pet. 1:25;
cf. John 12:34

40:9^a
賽四—27
五二7
40:9^b
賽二五9

【40:9】報^a好信息的錫安哪，你要登高
山；報好信息的耶路撒冷阿，你要極
力揚聲；揚聲不要懼怕。要對猶大的
城邑說，^{1b}看哪，你們的神！

40:10^a
詩八九
九八1
賽五一9
路一51
彼前五6
40:10^b
賽六二11
啓二二12

【40:10】看哪，主耶和華必像大能者臨
到，祂的^a膀臂必為祂¹掌權。看哪，
祂的^b賞賜在祂那裏，祂的¹報應在祂
面前。

40:11^a
結三四15, 23
三七24
太二6
約十11
來十三20
啓七17

【40:11】祂必像^{1a}牧人牧養自己的^b羊
羣，用膀臂聚集羊羔，抱在懷中。祂
必引導那乳養小羊的。

40:11^b
賽六三11
彌五4
路十二32
徒二十28~29
彼前五2

● 40:9¹ 這是主耶和華的啓示，就是神藉着成
為肉體，成了一個人，顯現為主耶穌基督，為救主。
（太一18～23，路一35，約一1，14。）這短短
的話——『看哪，你們的神！』就是好信息。

● 40:10¹ 主耶和華就是耶穌基督，祂是掌權
者，如同大能者臨到，以管治我們。（太二6。）
祂也是審判者，要賞賜或懲罰我們。（太二五14～
30，林後五10。）這是祂的報應，就是祂的審判。

● 40:11¹ 基督這位大能者，就是掌權者並審判
者，（10，）乃是來作牧人。（太二6，九36，約
十2～4，11，14。）祂照顧祂的羊羣，乃是藉着
管治並改正祂的羊，也是藉着餵養祂的羊羣，用膀
臂聚集羊羔，抱在懷中，並引導那乳養小羊的。

【40:9】Go up to a high mountain, / O Zion, who brings^a glad
tidings; / Lift up your voice with power, / O Jerusalem, who
brings glad tidings; / Lift it up, Do not be afraid. / Say to the
cities of Judah, / ^{1b}Behold your God!

【40:10】Behold, the Lord Jehovah will come as a mighty
One, / And His^a arm will ¹rule for Him. / Behold, His^b
reward is with Him, / And His¹ recompense before Him.

【40:11】He will feed His^a flock as a ^{1b}Shepherd; / In His arm
He will gather the lambs; / In His bosom He will carry them.
/ He will lead those who are nursing the young.

40:9¹ (Behold) This is the revealing of the Lord Jehovah, the
appearing of the very God as the Lord Jesus Christ, the Savior, in His
becoming a man through incarnation (Matt. 1:18-23; Luke 1:35; John 1:1,
14). Such a brief word—Behold your God!—is the glad tidings.

40:10¹ (rule) The Lord Jehovah as Jesus Christ is the Ruler who
comes as a mighty One to rule over us (Matt. 2:6). He is also the Judge
who will either reward us or punish us (Matt. 25:14-30; 2 Cor. 5:10). This
is His recompense, which is His judgment.

40:11¹ (Shepherd) As the mighty One, the ruling and judging One (v.
10), Christ comes to be a Shepherd (Matt. 2:6; 9:36; John 10:2-4, 11, 14).
He cares for His flock by ruling and correcting His sheep and by feeding
His flock, gathering the lambs in His arm, carrying them in His bosom,
and leading those who are nursing the young.

40:9^a
Isa. 41:27;
52:7
40:9^b
Isa. 25:9

40:10^a
Psa. 89:10;
98:1;
Isa. 51:9;
Luke 1:51;
1 Pet. 5:6

40:10^b
Isa. 62:11;
Rev. 22:12

40:11^a
Isa. 63:11;
Micah 5:4;
Luke 12:32;
Acts 20:28-29;
1 Pet. 5:2

40:11^b
Ezek. 34:15, 23;
37:24;
Matt. 2:6;
John 10:11;
Heb. 13:20;
Rev. 7:17

40:12^a
箴三十 4

【40:12】誰曾用手心量^a 諸水，用手虎口測諸天，用量器量大地的塵土，用秤稱山嶺，用天平稱岡陵呢？

40:13^a
伯二—22
三六 22~23
林前二 16
40:13^b
羅十一 34

【40:13】誰曾^a 指示耶和華的靈，或作祂的^b 策士指教祂呢？

【40:14】祂曾與誰商議，誰使祂明白，誰將公平的途徑教導祂，又將知識教導祂，使祂認識通達的道路呢？

【40:15】萬民都像水桶裏的一¹滴，又算如天平上的微塵。看哪，祂舉起眾海島，好像極微之物。

【40:16】利巴嫩的樹林不穀當柴燒，其中的走獸也不穀作燔祭。

【40:17】萬民在祂面前好像^a 虛無，被祂算為不及虛無，乃為^b 虛空。

● 40:15¹ 正確的傳揚耶穌作好信息、福音，會使人領悟自己是無有，基督是萬有。（15，17，參腓三 7～8。）

【40:12】Who has measured the^a waters in the hollow of his hand, / Who has calculated the extent of the heavens with a handspan, / And measured out the dust of the earth by a measure, / And weighed the mountains in scales / And the hills in balances?

【40:13】Who has^a directed the Spirit of Jehovah, / Or who has made matters known to Him as His^b counselor?

【40:14】With whom did He consult and who instructed Him, / And taught Him in the path of justice, / And taught Him knowledge, / And caused Him to know the way of understanding?

【40:15】Indeed the nations are like a¹ drop from a bucket, / And are accounted as specks of dust on the scales. / Indeed He takes up the islands as very fine powder.

【40:16】And Lebanon is not sufficient to burn, / Nor are its beasts sufficient for a burnt offering.

【40:17】All the nations are as^a nothing before Him; / They are counted by Him as less than nothing and^b vanity.

40:15¹ (drop) The proper preaching of Jesus as the glad tidings, the gospel, causes people to realize that they are nothing and that Christ is everything (vv. 15, 17; cf. Phil. 3:7-8).

40:12^a
Prov. 30:4

40:13^a
Job 21:22;
36:22-23;
1 Cor. 2:16
40:13^b
Rom. 11:34

40:17^a
Dan. 4:35
40:17^b
Psa. 62:9

40:17^a
但四 35
40:17^b
詩六二 9

40:18^a
申四 15
賽四十 25
四六 5
徒十七 29

【40:18】你們究竟將誰^a比神？用甚麼形像與神比較呢？

【40:19】偶像由匠人鑄造，銀匠用金包裹，又為它鑄造銀鍊。

【40:20】窮乏獻不起這樣供物的，就挑選不能朽壞的樹木，為自己尋找巧匠，立起不能搖動的偶像。

【40:21】^a你們豈不知道麼？你們豈沒有聽見麼？從起初豈沒有人告訴你們麼？自從立地的根基，你們豈沒有明白麼？

【40:22】祂坐在地的大圈之上，地上的居民好像蚱蜢；祂^a鋪張諸天如幔子，展開諸天如可住的帳棚；

【40:23】祂使君王歸於虛無，使地上的審判官成為虛空。

【40:24】他們是剛纔栽上，剛纔種上，榦也剛纔扎根在地裏；然而祂一吹在其上，便都枯乾，暴風將他們吹去，像碎秸一樣。

【40:18】To whom then will you^a liken God? / Or what likeness will you compare to Him?

【40:19】When the workman has cast an idol, / A goldsmith overlays it with gold / Also refining chains of silver for it.

【40:20】He that is so impoverished that he lacks an offering / Chooses wood that will not rot, / And seeks a skillful craftsman for himself / To prepare an idol that will not be moved.

【40:21】^aDo you not know? Have you not heard? / Has it not been told to you from the beginning? / Have you not understood from the foundations of the earth?

【40:22】It is He who sits above the circle of the earth, / And its inhabitants are like grasshoppers; / Who^a stretches out the heavens like a curtain, / And spreads them out like a tent to dwell in;

【40:23】Who brings the princes to nought; / He makes the judges of the earth as nothing.

【40:24】They have scarcely been planted; / They have scarcely been sown; / Their stem has scarcely taken root in the earth; / Nevertheless He blows on them and they are withered, / And the storm wind carries them away like stubble.

40:18^a
Deut. 4:15;
Isa. 40:25;
46:5;
Acts 17:29

40:21^a
Psa. 19:1;
Acts 14:17;
Rom. 1:19-20

40:22^a
Job 9:8;
Psa. 104:2;
Isa. 42:5;
Jer. 10:12;
Zech. 12:1

40:21^a
詩十九 1
徒十四 17
羅一 19~20

40:22^a
伯九 8
詩一〇四 2
賽四二 5
耶十 12
亞十二 1

40:25^a
賽四十 18

【40:25】那聖者說，你們將誰^{1a}比我，叫他與我相等呢？

40:26^a
詩一四七 4

【40:26】你們向高處舉目，看誰創造了這¹萬象，按^a數目將它們領出；祂一一稱其名。因祂的權能，又因祂的大能大力，它們連一個都不缺。

【40:27】雅各阿，你為何說，以色列阿，你為何言，我的道路向耶和華隱藏，我的冤屈被我的神忽畧了？

40:28^a
創一 1
傳十二 1
羅一 25
彼前四 19

【40:28】你豈不知道麼？你豈不曾聽見麼？永遠的神耶和華，^a創造地極的主，並不疲乏，也不困倦；祂的聰明^b無法測度。

40:28^b
詩一四七 5
羅十一 33

【40:29】疲乏的，祂賜^a能力；無力的，祂加力量。

40:29^a
林後十二 9

● 40:25¹ 我們的救主耶穌是那聖者，永遠的神耶和華，天地的創造主，坐在地的大圈之上。（22，25～26，28 上。）耶穌這位聖者，乃是無限無量、無法測度、無可比擬且高超的。（12～14，17～18，28 下，22 上。）沒有任何人事物能與祂相比。

● 40:26¹ 卽眾星宿。

【40:25】To whom will you^{1a} liken Me, / That I should be compared? Says the Holy One.

40:25^a
Isa. 40:18

【40:26】Lift up your eyes on high, / And see who has created these¹ things, / Who brings out their host by^a number; / He calls all of them by name. / Through the greatness of His might and the strength of His power / Not one of them is missing.

40:26^a
Psa. 147:4

【40:27】Why do you say, O Jacob, / And why do you speak, O Israel, / My way is hidden from Jehovah, / And my judgment has been passed over by my God?

【40:28】Do you not know, / Or have you not heard, / That the eternal God, Jehovah, / The^a Creator of the ends of the earth, / Does not faint and does not become weary? / There is^b no searching out of His understanding.

40:28^a
Gen. 1:1;
Eccl. 12:1;
Rom. 1:25;
1 Pet. 4:19
40:28^b
Psa. 147:5;
Rom. 11:33

【40:29】He gives^a power to the faint, / And to those who have no vigor He multiplies strength.

40:29^a
2 Cor. 12:9

40:25¹ (liken) Our Savior, Jesus, is the Holy One, the eternal God, Jehovah, and the Creator of the heavens and the earth, who sits above the circle of the earth (vv. 22, 25-26, 28a). As the Holy One, Jesus is unlimited, unsearchable, incomparable, and high (vv. 12-14, 17-18, 28b, 22a). There is no comparison between Him and anyone or anything else.

40:26¹ (things) I.e., the stars and the planets.

【40:30】就是少年人也要疲乏困倦，年輕人也必力竭跌倒；

【40:31】但那^{1a}等候耶和華的必重新得力；他們必如^b鷹展²翅上騰；他們奔跑卻不困倦，行走卻不疲乏。

● 40:31¹ 等候永遠的神，（28，）意即我們了結自己，就是停下我們自己的生活、工作和行動，接受神在基督裏作我們的生命、我們的人位和我們的頂替。這樣等候的人，必重新得力，甚至到一個地步，必如鷹展翅上騰。他不僅行走奔跑，更在諸天之上翱翔，遠超每一屬地的阻撓。這是變化過的人。本章帶我們將希西家這一敬虔卻仍在舊造裏的人，（三六～三九，）與新造裏重生且變化的人相比較。

在本章有福音的宣揚（相當於四福音—1～5、）藉重生而得救（相當於行傳—6～8、）以及變化（相當於書信—28～31。）

● 40:31² 鷹翅表徵基督復活的大能，神生命的大能，成了我們的恩典。（參林前十五 10，林後四 7，十二 9 上。）那些停下自己並等候耶和華的人，必經歷這復活的大能，得着變化，翱翔在諸天之上。（參腓四 13，西一 11。）

【40:30】Although youths will faint and become weary, / And young men will collapse exhausted;

【40:31】Yet those who^{1a} wait on Jehovah will renew their strength; / They will mount up with² wings like^b eagles; / They will run and will not become weary; / They will walk and will not faint.

40:31¹ (wait) To wait on the eternal God (v. 28) means that we terminate ourselves, i.e., that we stop ourselves with our living, our doing, and our activity, and receive God in Christ as our life, our person, and our replacement. Such a waiting one will be renewed and strengthened to such an extent that he will mount up with wings like eagles. He will not only walk and run but also soar in the heavens, far above every earthly frustration. This is a transformed person. This chapter leads us to a comparison between Hezekiah, a godly man who was still in the old creation (chs. 36—39), and a regenerated and transformed person in the new creation.

In Isa. 40 there are the announcing of the gospel (corresponding to the four Gospels—vv. 1-5), salvation through regeneration (corresponding to the Acts—vv. 6-8), and transformation (corresponding to the Epistles—vv. 28-31).

40:31² (wings) The eagles' wings signify the resurrection power of Christ, God's power in life, becoming our grace (cf. 1 Cor. 15:10; 2 Cor. 4:7; 12:9a). Those who stop themselves and wait on Jehovah will experience the power of resurrection, will be transformed, and will soar in the heavens (cf. Phil. 4:13; Col. 1:11).

40:31^a
賽八 17
40:31^b
詩一〇三 5
啓十二 14
參出十九 4

40:31^a
Isa. 8:17
40:31^b
Psa. 103:5;
Rev. 12:14;
cf. Exo. 19:4

以賽亞書 第四十一章

二 基督爲耶和華的僕人

四一 1 ~ 六六 24

1 如波斯王古列與以色列所豫表的 四一 1 ~ 29

【41:1】¹ 眾海島阿，當靜靜聽我。願眾民重新得力，讓他們近前來，然後讓他們說話；我們可以一起辯訴。

● 41:1¹ 在四一~六六章，以賽亞用三個人物豫表基督作耶和華的僕人（太十二 15 ~ 21）一波斯王古列、以色列、和申言者以賽亞。這三個僕人與包羅萬有的基督是一，事奉耶和華神，釋放並興起神的選民，以建造神的殿和神的城，並設立神的國，這國要擴大而終極完成於新耶路撒冷，這是祂所喜悅的。

在本書頭四十章，以賽亞用隱藏的方式揭示神的經綸，就是要得着一班人，使那作神具體化身的基督得以彰顯爲一切，作神經綸中一切事物的中心與普及。（見二二 25 註 1。）神在基督裏，基督同着神，已經達到這點，就是基督彰顯爲神的中心與普及，以致這三個人物—外邦的君王古列、可憐的以色列、和以賽亞—都與基督是一，使神得着團體的彰顯。凡與基督是一的，包括新約的信徒，都

ISAIAH 41

B. Christ as the Servant of Jehovah

41:1 — 66:24

1. As Typified by Cyrus the King of Persia and by Israel 41:1-29

【41:1】¹ Listen to Me in silence, O coastlands. / Let the people renew their strength; / Let them approach, then let them speak; / Let us come together for judgment.

41:1¹ (Listen) In chs. 41—66 three parties are used by Isaiah to typify Christ as the Servant of Jehovah (Matt. 12:15-21): Cyrus king of Persia, Israel, and Isaiah the prophet. These three servants and the all-inclusive Christ are one, serving Jehovah God for His good pleasure in releasing and raising up God's elect to build God's temple and God's city and to set up God's kingdom, which will be enlarged to consummate in the New Jerusalem.

In the first forty chapters of this book Isaiah unveiled in a hidden way God's economy, which is to have a people so that Christ as the embodiment of God can be expressed as everything, that He may be the centrality and the universality of everything in God's economy (see note 25¹ in ch. 22). God in Christ and Christ with God have reached this point, i.e., to have Christ expressed as God's centrality and universality, to such an extent that these three parties—Cyrus the Gentile king, the pitiful Israel, and Isaiah—became one with Christ that God might have a corporate expression. Everyone

【41:2】誰從^a東方興起一人，憑公義召¹他來到腳前？²耶和華將列國交在^b他面前，使他管轄君王；用刀砍碎他們如灰塵，用弓射散他們如風吹的碎稭。

【41:3】他追趕他們，安然前行，走他所未走的路。

是神的僕人基督的豫表；並且這樣的人也都是神的僕人，因為他們乃是基督的一部分。所有其他的人都被了結，被神擺在一邊。那些與基督是一的人，成了一個大的、團體的基督，（林前十二 12，西三 10～11，）與個人的基督一樣，同是神的見證和神的僕人。

● 41:2¹ 指波斯王古列。在四一～四八章，基督為耶和華的僕人在以下幾方面由古列所豫表：祂是耶和華所興起的，（二上，25上，四五13上，徒三26上，）是耶和華所膏的，（四五1上，路四18上，）也是耶和華所愛的。（四八14下，太三17。）祂行神所喜悅的事，毀滅巴比倫。（四八14下，啓十七1～十九4。）祂是那成就神籌算的一位，（四六11下，）使列國降服，並管轄君王。（二下，25下，四五1下，拉一2上，徒五31上，啓一5上。）祂也是耶和華的牧人，成就神所渴望的，就是建造神的城（象徵國度）和神的殿，並釋放神被擄的民。（四四28，四五13下，拉一2～3，約十11，五30下，二19，路四18下。）

● 41:2² 直譯，祂。

【41:2】Who has stirred up someone from the^a east, / Called¹ him in righteousness to His feet? / He gave up the nations before^b him, / And caused him to have dominion over kings. / He made them like dust with his sword, / Like driven stubble with his bow.

【41:3】He pursues them and passes on in safety, / He will not come on a way known to his feet.

who is one with Christ, including the New Testament believers, is a type of Christ, who is the Servant of God, and such persons also are servants of God because they are part of Christ. All other persons have been terminated, put aside by God. Those who are one with Christ have become a great corporate Christ (1 Cor. 12:12; Col. 3:10-11), the same as the individual Christ in being the testimony and servant of God.

41:2¹ (him) Referring to Cyrus king of Persia. In chs. 41–48 Christ as the Servant of Jehovah is typified by Cyrus in the following aspects: He was raised up by Jehovah (vv. 2a, 25a; 45:13a; Acts 3:26a), anointed by Jehovah (45:1a; Luke 4:18a), and loved by Jehovah (48:14b; Matt. 3:17). He did God's pleasure in destroying Babylon (48:14b; Rev. 17:1–19:4). He was God's counselor (46:11b) to subdue the nations and have dominion over the kings (vv. 2b, 25c; 45:1b; Ezra 1:2a; Acts 5:31a; Rev. 1:5a). He was also Jehovah's shepherd for the fulfilling of His desire in building up the city (symbolizing the kingdom) and the temple of God and in releasing God's captives (44:28; 45:13b; Ezra 1:2-3; John 10:11; 5:30b; 2:19; Luke 4:18b).

41:4^a
賽四三 10
四四 6
四八 12
啓一 17

【41:4】誰行作且成就這事，從起初宣召歷代呢？¹就是我耶和華，我是^a首先的，也與末後的同在。

【41:5】海島看見就都害怕，地極也都戰兢，就近前來。

【41:6】他們各人幫助鄰舍，各人對弟兄說，要剛強。

【41:7】^a木匠勉勵銀匠，用鎚打磨金屬的勉勵打砧的，論錁工說，錁得好；又用釘子釘穩，免得偶像動搖。

【41:8】惟你¹以色列我的^a僕人，雅各我所^b揀選的，我^c朋友亞伯拉罕的後裔；

● 41:4¹ 直譯，我耶和華是首先的，也與末後的同在，我就是祂。代名詞祂，在此含有專有名詞的意義：耶和華就是『祂。』

● 41:8¹ 按照 8～20 節，基督作耶和華的僕人，是由以色列所豫表，為要成就耶和華對以色列所說仁慈安慰的話。（四十 1～2。）以色列作耶和華僕人基督的豫表，乃是耶和華所揀選，並用祂公義的右手所扶持的。（8～10，四二 1 上，6。）以色列如同基督，藉耶和華勝過仇敵，並因祂這位以色列的聖者歡樂，以祂

【41:4】Who has wrought this and done this, / Calling the generations from the beginning? / I, Jehovah, am the ^afirst, / And with the last, I am ¹He.

【41:5】The coastlands saw it and were afraid; / The ends of the earth trembled; / They drew near and came.

【41:6】Each one helps his neighbor, / And each one says to his brother, Be strong.

【41:7】So the ^acraftsman encourages the goldsmith, / And he who smoothes metal with a hammer encourages him who strikes the anvil, / Saying that the soldering is good; / And he fastens it with nails so that it should not be moved.

【41:8】But you, ¹Israel, My ^aservant, / Jacob, whom I have ^bchosen, / The seed of Abraham My ^cfriend;

41:4¹ (He) The pronoun has the force of a proper name here: Jehovah is “He.”

41:8¹ (Israel) According to vv. 8-20, Christ as the Servant of Jehovah is typified by Israel for the carrying out of the kind word of comfort spoken by Jehovah to Israel (40:1-2). As a type of Christ, the Servant of Jehovah, Israel was chosen by Jehovah and upheld with the right hand of His righteousness (vv. 8-10; 42:1a, 6). Like Christ, Israel overcame the enemies by Jehovah and rejoiced and gloried in

41:4^a
Isa. 43:10;
44:6;
48:12;
Rev. 1:17

41:7^a
Isa. 40:19;
44:12

41:8^a
Isa. 43:10;
44:1-2, 21;
45:4;
48:20;
Jer. 30:10;
46:27-28;
Luke 1:54;
cf. Isa. 49:3

41:8^b
Deut. 7:6;
10:15;
Psa. 135:4

41:8^c
2 Chron. 20:7;
James 2:23

41:7^a
賽四十 19
四四 12

41:8^a
賽四三 10
四四 1~2, 21
四五 4
四八 20
耶三十 10
四六 27~28
路一 54
參賽四九 3

41:8^b
申七 6
十 15
詩一三五 4

41:8^c
代下二十 7
雅二 23

41:9^a
詩一〇七 3
賽四三 5~6

【41:9】你是我從^a地極緊握領來的，從地角召來的，且對你說，你是我的僕人，我揀選了你，並沒有棄絕你。

41:10^a
創二六 24
賽四三 5
耶四六 28
太十四 27
可六 50
路十二 32
徒二七 24
41:10^b
申三一 6, 8

【41:10】你^a不要害怕，因為我^b與你同在；不要驚惶，因為我是你的神。我必堅固你，我必幫助你，我必用我公義的右手扶持你。

【41:11】看哪，凡向你發怒的，都必抱愧蒙羞；與你相爭的，必如無有，並要滅亡。

【41:12】與你爭競的，你要找他們也找不着；與你爭戰的，必成為無有，成為虛無。

【41:13】因為我是耶和華你的神，我緊握你的右手，對你說，^a不要害怕，我必幫助你。

為誇耀。（11～16，啓三 21，太十一 25～26。）以色列也豫表基督是耶和華的見證人。（四三 10，啓一 5 上，三 14。）就如那靈澆灌在基督身上，耶和華的靈也澆灌在以色列身上，使他的後裔得福。（四四 1～5，21，四二 1 下，太三 16，路四 18～19。）耶和華也要因以色列得榮耀，就如神因基督得榮耀一樣。（四三 7，四九 3，四六 13 下，約十七 1，十二 28。）

【41:9】You whom I have taken from the^a ends of the earth, / And from its extremities have called, / And said to you, You are My servant; / I have chosen you and have not cast you away.

【41:10】Do^a not be afraid, for I am^b with you; / Do not be dismayed, for I am your God. / I will strengthen you; surely I will help you; / Surely I will uphold you with the right hand of My righteousness.

【41:11】Indeed all those who were incensed against you / Will be ashamed and confounded; / The men who strive against you / Will be as nothing and will perish.

【41:12】You will seek but not find / The men who contend with you; / The men who war with you / Will be as nothing and as without existence.

【41:13】For I am Jehovah your God, / Who takes hold of your right hand, / Who says to you, Do^a not be afraid; / I will help you.

Him, the Holy One of Israel (vv. 11-16; Rev. 3:21; Matt. 11:25-26). Israel also typifies Christ as the Witness of Jehovah (43:10; Rev. 1:5a; 3:14). Just as the Spirit was poured out on Christ, the Spirit of Jehovah was poured out on Israel for the blessing of his offspring (44:1-5, 21; 42:1b; Matt. 3:16; Luke 4:18-19). Also, in Israel Jehovah was glorified, just as God was glorified in Christ (43:7; 49:3; 46:13b; John 17:1; 12:28).

41:9^a
Psa. 107:3;
Isa. 43:5-6

41:10^a
Gen. 26:24;
Isa. 43:5;
Jer. 46:28;
Matt. 14:27;
Mark 6:50;
Luke 12:32;
Acts 27:24

41:10^b
Deut. 31:6, 8

41:13^a
Isa. 41:10

41:13^a
賽四一 10

41:14^a
申七 7
41:14^b
賽四三 14
四七 4
四八 17
四九 7, 26
五四 5
六十一 6
六三 16
耶五十 34

【41:14】你這蟲雅各，你們^a稀少的以色列人，不要害怕；耶和華你的^b救贖主，以色列的聖者說，我必幫助你。

【41:15】看哪，我必使你成為有快齒打糧的新器具。你要把山嶺打得粉碎，使岡陵如同糠粃。

【41:16】你要把這些簸揚，風要捲去，旋風要颳散。你倒要因耶和華歡樂，以以色列的聖者為誇耀。

【41:17】困苦窮乏人尋求水卻沒有，他們因口渴舌頭乾燥；我耶和華必應允他們，我以色列的神必^a不離棄他們。

【41:18】我要在光禿的高處開^a江河，在谷中開泉源。^b我要使曠野變為水池，使乾地變為水泉。

【41:19】我要在曠野種上香柏樹、皂莢樹、番石榴樹和橄欖樹；我在沙漠要把松樹、杉樹、並黃楊樹一同栽植；

【41:20】好叫人看見、知道、思想、一同明白，這是耶和華的手所作的，是以色列的聖者所造的。

【41:14】Do not be afraid, you worm Jacob, / You^a few men of Israel; / I will help you, declares Jehovah, / Even your^b Redeemer, the Holy One of Israel.

【41:15】Now I will make you into a sharp threshing instrument, / One that is new and possessing teeth. / You shall thresh the mountains and make them powder, / And you shall make the hills like chaff.

【41:16】You shall winnow them, and the wind will carry them away / And the storm wind will scatter them. / And you will rejoice in Jehovah, / You will glory in the Holy One of Israel.

【41:17】When the poor and needy seek for water, and there is none, / And their tongue is dry from thirst, / I, Jehovah, will answer them; / As the God of Israel I will^a not forsake them.

【41:18】I will open up^a rivers on the bare heights, / And in the midst of the valleys, springs. / ^bI will make the wilderness into a pool of water, / And the dry land into springs of water.

【41:19】I will plant in the wilderness the cedar, / The acacia, the myrtle, and the olive tree; / I will place in the desert the fir tree, / The pine tree, and the box tree together;

【41:20】That they may see and know, / And consider and understand together, / That the hand of Jehovah has done this, / And the Holy One of Israel has created it.

41:14^a
Deut. 7:7
41:14^b
Isa. 43:14;
47:4;
48:17;
49:7, 26;
54:5;
60:16;
63:16;
Jer. 50:34

41:17^a
創二八 15
撒十二 22
王上六 13
詩九四 14
賽四二 16
來十三 5

41:18^a
賽三五 6~7
四三 19
四四 3

41:18^b
詩一〇七 35

41:17^a
Gen. 28:15;
1 Sam. 12:22;
1 Kings 6:13;
Psa. 94:14;
Isa. 42:16;
Heb. 13:5

41:18^a
Isa. 35:6-7;
43:19;
44:3

41:18^b
Psa. 107:35

【41:21】耶和華對假神說，你們要呈上你們的¹案件；雅各的王說，你們要題出你們的論據。

【41:22】讓他們題出，向我們說明將要發生的事；讓他們說明先前的是甚麼事，好叫我們思索，得知事的結局；或者讓我們聽見將來的事。

【41:23】要說明後來的事，好叫我們知道你們是神；你們或降福或降禍罷，使我們憂急對望，同感懼怕。

【41:24】看哪，你們屬於虛無，你們的作為也屬於虛空；那選擇你們的是可憎惡的。

【41:25】我從北方興起^a一人，他已經來了；他必從^b日出之地呼求我的名。他必臨到掌權的，好像臨到灰泥，彷彿窯匠踹泥一樣。

● 41:21¹ 按照 21 ~ 29 節，基督作耶和華的僕人是要暴露偶像的虛假和虛空，這些偶像的元首乃是撒但。在基督以外，一切都是虛假、虛空，並且都是偶像。（見約壹五 21 註 3 一段。）

【41:21】Present your¹ case, says Jehovah; / Bring forward your arguments, says the King of Jacob.

【41:22】Let them bring forth and declare to us / What will take place; / Let them show what the former things were, / That we may consider them, / And may know the end of them; / Or let us hear the things that are coming.

【41:23】Declare to us the things that are coming afterward, / That we may know that you are gods; / Indeed do good or do evil, / That we may look at one another anxiously and be afraid together.

【41:24】You are indeed nothing, / And your work is of no consequence; / He who chooses you is an abomination.

【41:25】I have raised up^a one from the north and he has come; / From the^b rising of the sun he will call upon My name. / He will come upon rulers as upon mortar, / As the potter treads the clay.

41:21¹ (case) According to vv. 21-29, Christ as the Servant of Jehovah is for the exposing of the falsehood and vanity of the idols, the head of which is Satan. Everything except Christ is false, vain, and an idol (see note 21³, par. 1, in 1 John 5).

41:25^a
拉一 2
賽四一 2
41:25^b
啓十六 12

41:25^a
Ezra 1:2;
Isa. 41:2
41:25^b
Rev. 16:12

【41:26】誰從起初說明這事，使我們知道呢？誰從先前說明，使我們說他不
錯呢？誰也沒有說明，誰也沒有給我們
聽見；誰也沒有聽見你們的話。

【41:27】我首先對錫安說，看看這些；
我要將一位報^a好信息的賜給耶路
撒冷。

【41:28】我看的時候並沒有人，他們中
間也沒有謀士，可以在我問的時候回
答一句。

【41:29】看哪，他們都是虛空，他們的
工作乃是虛無；他們所鑄的像都是風，
都是虛的。

【41:26】Who has declared it from the beginning that we
may know, / And in advance that we may say, He is right? /
Indeed there was no one who declared it; indeed no one who
let us hear; / Indeed no one who heard your words.

【41:27】Formerly I said to Zion, Here, here they are; / And to
Jerusalem, I will give someone who preaches^a glad tidings.

【41:28】But I looked and there was no man, / And from
among these there was no counselor, / Who, when I asked,
would give Me an answer.

【41:29】Indeed all of them are vanity; / Their works are of no
consequence; / Their molten images are a wind and a waste.

以賽亞書 第四十二章

2 為眾民的約 並外邦人的光 四二 1 ~ 25

【42:1】^a 看哪，我的^{1b}僕人，我所扶持，
我^c所揀選，^d我魂所喜悅的；我已將我的^{2e}靈放在祂身上，祂必將³公理宣佈與外邦。

● 42:1¹ 本章啓示基督（太十二 15 ~ 21）這位耶和華的僕人，（可十 45，腓二 5 ~ 11，）是神選民以色列的約，並外邦人的光。（見 6 註 2 與註 3。）基督作耶和華的僕人，其源頭乃是祂的神性，祂的神格；（1，6，四九 5，7 ~ 8；）其資格乃是在於祂的人性，在於祂人性的美德。（2 ~ 4。）基督的使命是要使雅各眾支派復興；使雅各歸向耶和華，使以色列聚集到祂那裏；（四九 5 下，6 上；）作以色列眾民的約；（6 下，四九 8 下；）復興徧地；（四九 8 下；）作外邦人的光；（6 下，四九 6 下；）憑真實將公理宣佈與外邦，使他們得救；（1，3 下，四九 6 下；）開瞎子的眼，使他們能看見關於神永遠經綸的神聖屬靈事物；（7 上，路四 18 下，徒二六 18 上；）領被囚的出牢獄，領住在黑暗中的出監牢，使他們從撒但黑暗的國得釋放，進入神愛子的國。（7，西一 12 ~ 13。）

ISAIAH 42

2. As a Covenant for the People and a Light for the Nations 42:1-25

【42:1】^aHere is My^{1b}Servant, whom I uphold, / My^cchosen One^din whom My soul delights; / I have put My^{2e}Spirit upon Him, / And He will bring forth³justice to the nations.

42:1¹ (Servant) Isaiah 42 reveals Christ (Matt. 12:15-21), the Servant of Jehovah (Mark 10:45; Phil. 2:5-11), as a covenant for God's chosen people, Israel, and a light for the Gentile nations (see notes 6¹ and 6²). The source of Christ as the Servant of Jehovah is His divinity, His deity (vv. 1, 6; 49:5, 7-8), whereas His qualification is in His humanity, in His human virtues (vv. 2-4). Christ's commission is to raise up the tribes of Jacob; to bring Jacob back to Jehovah so that Israel would be gathered to Him (49:5b, 6a); to be a covenant of the people, i.e., of Israel (v. 6d; 49:8d); to restore the land (49:8e); to be a light to the nations (v. 6e; 49:6c); to bring forth justice for salvation in truth to the nations (vv. 1, 3b; 49:6d); to open the eyes of the blind that they may see the divine and spiritual things concerning God's eternal economy (v. 7a; Luke 4:18b; Acts 26:18a); and to bring the prisoner out from the prison, those who dwell in darkness out from the prison house, that they may be released from the dark kingdom of Satan into the kingdom of God's beloved Son (v. 7; Col. 1:12-13).

42:1^a
vv. 1-4;
Matt. 12:18-21
42:1^b
Isa. 42:19;
49:6;
52:13;
53:11;
Ezek. 34:23;
Acts 3:13
42:1^c
Luke 23:35
42:1^d
Matt. 3:17;
17:5;
Mark 1:11
42:1^e
Isa. 11:2;
Luke 4:18;
John 3:34

【42:2】祂不¹喧嚷，不揚聲，也不使街上聽見祂的聲音。

【42:3】¹壓傷的蘆葦，祂不折斷；¹將殘的²火把，祂不吹滅；祂要憑真實將公理宣佈出去。

● 42:1² 耶和華的靈就是耶和華自己。因此，耶和華將祂的靈放在耶穌身上，（太三 16，路四 18 上，約一 33，）意思就是祂將自己給了耶穌，並且耶和華與祂的僕人耶穌乃是一。

● 42:1³ 見 4 註 3。3 節者同。

● 42:2¹ 主在盡職時，不與人爭競，（太十二 19，）也不宣傳自己。祂不求街知巷聞。（參約七 3～9。）

● 42:3¹ 見太十二 20 註 1。

● 42:3² 原文指用麻所紮成的火把。

【42:2】He will not¹ cry out, nor lift up His voice, / Nor make His voice heard in the street.

【42:3】A¹ bruised reed He will not break; / And a¹ dimly burning flax He will not extinguish; / He will bring forth justice in truth.

42:1² (Spirit) Jehovah's Spirit is Jehovah Himself. Hence, Jehovah's putting His Spirit upon Jesus (Matt. 3:16; Luke 4:18a; John 1:33) meant that He gave Himself to Jesus and that Jehovah and Jesus, His Servant, are one.

42:1³ (justice) See note 4³. So also for v. 3.

42:2¹ (cry) In His ministry the Lord did not strive with others (Matt. 12:19), and He did not promote Himself. He did not seek to make Himself known to people on the streets (cf. John 7:3-9).

42:3¹ (bruised) See note 20¹ in Matt. 12.

【42:4】祂不¹灰心，也不²喪膽，直到
祂在地上設立³公理；眾海島都要等
候祂的訓誨。

● 42:4¹ 或，衰殘；與 3 節『將殘的』同字根。
基督不吹滅將殘的火把；（3；）而祂自己絕不會
衰殘。

● 42:4² 或，被壓傷；與 3 節『壓傷的』同字根，
並隱指該辭。

● 42:4³ 公理（1，3～4）乃是公義經過了判定，
是對公義之審判的裁決。在本書，公理是指救恩，
就是神對那義者基督審判的結果；這審判是按着神
公義的律法所施行，完全滿足了那律法一切的要求。
（參加二 19 與註 1。）在地上設立公理，意思就是
設立神的救恩，這救恩乃是神在基督身上審判的結
果。神的救恩有兩面：法理一面的稱義，以及生機
一面的分賜生命。（羅五 10，18。）神稱義信徒，
分賜生命給他們，乃是基於基督藉着神公義的審判
所完成的救贖；這就是公理。基督在地上設立神的
公理，神的救恩，當這事完成了，祂就要再來。

【42:4】He will not¹ faint, nor will He² be discouraged, / Until
He has established³ justice in the earth; / And the coastlands
will wait for His instruction.

42:4¹ (faint) Or, burn dimly; from the same root as dimly burning
in v. 3. Christ does not extinguish the dimly burning flax (v. 3), but He
Himself never burns dimly.

42:4² (be) Or, be crushed; from the same root as, and an allusion to,
bruised in v. 3.

42:4³ (justice) Justice (vv. 1, 3-4) is righteousness passing through
judgment. It is the verdict of the judgment on righteousness. In this
book it refers to salvation as the result of God's judgment on Christ,
the righteous One, which was executed according to God's righteous
law and completely fulfills all the requirements of that law (cf. Gal. 2:19
and note 1). To establish justice in the earth means to establish God's
salvation as the issue of God's judgment on Christ. God's salvation is of
two aspects—justification as the judicial aspect and the impartation of
life as the organic aspect (Rom. 5:10, 18). God justifies and imparts life
to the believers based on Christ's redemption accomplished through
God's righteous judgment; this is justice. Christ will come again when He
finishes the establishing of God's justice, God's salvation, in this earth.

42:5^a
賽四十二 22
亞十二 1
42:5^b
詩一三六 6
42:5^c
徒十七 25

【42:5】創造並鋪張^a 諸天，將^b 地和地
所出的一併鋪開，賜^c 氣息給地上的
萬民，又賜¹ 靈給行在其上之人的神
耶和華，祂如此說，

【42:6】我是耶和華，憑公義^a 召了你；
我必緊握你的手，保守你，¹ 使你作眾
民的^{2b} 約，作外邦人的^{3c} 光，

● 42:5¹ 爲要使祂所揀選的人得着基督作約和
光，（6，）創造天地的神、將氣息賜給人的那一
位，也將靈賜給他們，（創二 7，亞十二 1，）使
他們能享受祂這位是靈的三一神，（約四 24 上，）
作他們的產業和生命。

● 42:6¹ 直譯，賜。

● 42:6² 基督蒙耶和華所召，作眾民的約，就
是以色列人的約。（6 下，四九 8 下，來七 22。）
約是神和祂子民之間法定的同意書。（參耶三一
31～34，來八 8～12。）藉着基督的死，這約成了
遺命、遺囑。（來九 16～17 與 16 註 1。）基督
照着神的義，藉着祂救贖的死，用祂的血立了新約
（這新約成了新遺命—遺囑。）（太二六 28，路
二二 20，來九 15。）在復活裏，基督成了新遺命
一切遺贈的實際，以及施行新遺命的中保、施行者，
照着神的公義執行新遺命。（來八 6，九 15，十二
24。）因此，基督就是新約，新遺命。☞

【42:5】Thus says God Jehovah, / Who created the^a heavens
and stretched them out, / Who spread forth the^b earth and
what springs up from it, / Who gives^c breath to the people
upon it / And¹ spirit to those who walk on it:

【42:6】I am Jehovah; I have^a called You in righteousness;
/ I have held You by the hand; / I have kept You and I have
given You / As a^{1b} covenant for the people, as a^{2c} light for the
nations;

42:5¹ (spirit) For His chosen people to receive Christ as a covenant
and as light (v. 6), God, as the Creator of the heavens and the earth and
as the One who gives breath to men, gives also spirit to them (Gen. 2:7;
Zech. 12:1) that they may be able to enjoy Him, the Triune God, who is
Spirit (John 4:24a), as their inheritance and life.

42:6¹ (covenant) Christ has been called by Jehovah to be a covenant
for the people, i.e., for Israel (v. 6b; 49:8b; Heb. 7:22). The covenant is
the legal agreement between God and His people (cf. Jer. 31:31-34; Heb.
8:8-12). Through the death of Christ, the covenant became a testament, a
will (Heb. 9:16-17 and note 16¹). Christ enacted the new covenant (which
became the new testament—the will) with His blood according to God's
righteousness through His redeeming death (Matt. 26:28; Luke 22:20;
Heb. 9:15). In resurrection Christ became the reality of all the bequests
of the new testament and the Mediator, the Executor, to execute the
new testament according to God's righteousness (Heb. 8:6; 9:15; 12:24).
Therefore, Christ is the new covenant as the new testament.☞

42:5^a
Isa. 40:22;
Zech. 12:1
42:5^b
Psa. 136:6
42:5^c
Acts 17:25
42:6^a
Isa. 43:1
42:6^b
Isa. 49:8
42:6^c
Isa. 49:6;
Luke 2:32;
Acts 13:47

【42:7】開^a瞎子的眼，領被囚的出^b牢獄，領住在黑暗中的出監牢。

基督是神格的豐富的具體化身，（西二 9，一 19，）也是那釘死並復活者，祂已成了神給祂子民的約。祂就是神一切所是，以及神給我們之一切的實際。神的救恩、公義、稱義、赦免、救贖、豐富、以及神一切所有並將要作的，都已經立約給了我們。基督作為新遺命中一切遺贈的實際，乃是那包羅萬有、賜生命、內住並終極完成的靈，（林前十五 45，林後三 17，羅八 9～11，）在我們靈裏，並與我們成為一靈。（提後四 22，林前六 17。）基督作為約乃是保證，（來七 22，）那靈是憑質，（林後一 22，弗一 14，）擔保那具體化在基督裏的神，是祂子民承受的產業。（羅八 17 上，徒二六 18 與註 8。）

● 42:6³ 基督也蒙耶和華所召，作外邦人的光。（6 下，太四 13～16。）祂是生命的光，那真光，照耀在世上，照亮每一個人，以點活人，使人得重生。（約一 4，9，12～13。）祂是神聖奇妙的光，開瞎子的眼，（7 上，路四 18，約九 14，）拯救神所揀選的人脫離死亡的黑暗、死亡的範圍、撒但的權勢，進入神生命光明的範圍。（7 下，彼前二 9 下，徒二六 18 上，西一 12～13。）基督是約，為使神的子民得着神連同祂的豐富作他們的產業，（見 6 註 2，）而基督是光，為使神的子民得着神作生命。見四九 6 註 3。

【42:7】To open the eyes of the ^ablind, / To bring the prisoner out from the ^bprison, / Those who dwell in darkness from the prison house.

Christ, as the embodiment of the riches of the Godhead (Col. 2:9; 1:19) and as the crucified and resurrected One, has become the covenant of God given to His people. He is the reality of all that God is and of all that God has given us. God's salvation, God's righteousness, God's justification, God's forgiveness, God's redemption, God's riches, and all God has and will do have been covenanted to us. As the reality of all the bequests in the new testament, Christ, who is the all-inclusive, life-giving, indwelling, consummated Spirit (1 Cor. 15:45; 2 Cor. 3:17; Rom. 8:9-11), is in our spirit and has become one spirit with us (2 Tim. 4:22; 1 Cor. 6:17). As a covenant Christ is the surety (Heb. 7:22), and the Spirit is the pledge (2 Cor. 1:22; Eph. 1:14), to guarantee that God embodied in Christ is the inheritance to His people (Rom. 8:17a; Acts 26:18 and note 6).

42:6² (light) Christ has also been called by Jehovah to be a light for the nations (v. 6b; Matt. 4:13-16). He is the light of life, the true light, that shines over the world and enlightens every man to enliven man for regeneration (John 1:4, 9, 12-13). He is the divine, marvelous light to open the eyes of the blind (v. 7a; Luke 4:18; John 9:14) and to deliver God's chosen people out of the darkness of death, the death-realm, the authority of Satan, into God's life-realm of light (v. 7b; 1 Pet. 2:9b; Acts 26:18a; Col. 1:12-13). Christ as the covenant is for God's people to gain God with His riches as their inheritance (see note 6¹), whereas Christ as the light is for God's people to receive God as life. See note 6² in ch. 49.

42:8^a
賽四八 11

【42:8】我是耶和華，這是我的名；我必不將我的榮耀^a歸給別神，也不將我的讚美歸給偶像。

42:9^a
賽四三 19
啓二一 5

【42:9】看哪，先前的事已經成就，現在我將^a新事說明；這些事還未發生，我就說給你們聽。

42:10^a
詩三三 3
四十 3
九六 1
九八 1
一四四 9
一四九 1
啓五 9
十四 3

【42:10】航海的和海中所充滿的，眾海島和其上的居民，你們都當向耶和華唱^a新歌，從地極讚美祂。

【42:11】曠野和其中的城邑，並基達人居住的村莊，都當揚聲；¹西拉的居民當歡呼，在山頂上吶喊。

【42:12】他們當將榮耀歸給耶和華，在眾海島傳揚對祂的讚美。

42:13^a
出十五 3

【42:13】耶和華必像勇士出去，必像^a戰士激動祂的妒忌；祂要喊叫，大聲吶喊，要勝過祂的眾仇敵。

【42:14】我許久靜默不言，忍住不語；現在我要喊叫像產難的婦人，我要¹急氣而喘哮。

● 42:11¹ 或，高岩，懸崖。以東一城的名。

● 42:14¹ 有些古卷作，毀滅並吞沒。

【42:8】I am Jehovah, that is My name, / And I will not^a give My glory to another, / Nor My praise to idols.

42:8^a
Isa. 48:11

【42:9】Indeed, the former things have come to pass, / And^a new things I am telling you; / Before they spring forth / I will let you hear them.

42:9^a
Isa. 43:19;
Rev. 21:5

【42:10】Sing a^a new song to Jehovah; / Sing His praise from the end of the earth; / You who go down to the sea and all that fills it, / You coastlands and their inhabitants.

42:10^a
Psa. 33:3;
40:3;
96:1;
98:1;
144:9;
149:1;
Rev. 5:9;
14:3

【42:11】Let the wilderness and its cities, / The villages which Kedar inhabits, lift up their voices; / Let the inhabitants of¹Sela sing for joy; / Let them shout from the tops of the mountains.

【42:12】Let them give glory to Jehovah, / And declare His praise in the coastlands.

【42:13】Jehovah will go forth as a mighty man, / Like a^a man of war He will stir up His jealousy; / He will raise a war cry; He will even roar. / He will prevail over His enemies.

42:13^a
Exo. 15:3

【42:14】For a long time I have been silent; / I have kept still, I have restrained Myself. / Now I will cry like a woman in travail; / I will¹ gasp and pant at the same time.

42:11¹ (Sela) Or, the high rock, or, the cliff; the name of a city in Edom.

42:14¹ (gasp) Some MSS read, destroy and devour.

【42:15】我要使大小山岡變為荒場，使其上的花草都枯乾；我要使江河變為洲島，使水池都乾涸。

【42:16】我要引瞎子行不認識的道路，領他們走不知道的途徑；我要在他們面前使^a黑暗變為光明，使^b彎曲變為平直；這些事我都要為他們行，並不離棄他們。

【42:17】倚靠雕製的偶像，對鑄造的偶像說，你是我們的神，這等人必退後，全然蒙羞。

【42:18】你們這^a耳聾的，聽罷；你們這眼瞎的，看罷，使你們看得見。

【42:19】除了我的¹僕人，有誰眼瞎呢？誰耳聾像我差遣的使者呢？誰眼瞎像那與我和好的，誰眼瞎像耶和華的僕人呢？

● 42:19¹ 指以色列，豫表基督在復興的時候作耶和華的僕人。（見 22～24。）以色列是眼瞎耳聾的，沒有領悟力和理解力。因此，以色列聽不見神的話，也看不見神的異象。然而在復興的時候，以色列要與基督成為一，因而能看見，也能聽見，有理解力，和領悟的能力。

【42:15】I will lay waste the mountains and hills, / And all of their vegetation I will dry up; / And I will make the rivers into islands; / I will dry up the pools.

【42:16】I will bring the blind on a way they do not know; / I will guide them in paths they do not know; / I will make the ^adarkness into light before them, / And ^bcrooked things straight. / These are the things / I will do for them and will not forsake them.

【42:17】They who have turned back will be utterly put to shame, / That is, those who trust in graven images, / Those who say to molten images, / You are our gods.

【42:18】You who are ^adeaf, Hear; / And you who are blind, Look, that you may see.

【42:19】Who is blind except My ¹servant, / And as deaf as My messenger, whom I will send? / Who is as blind as the one at peace with Me, / And as blind as the servant of Jehovah?

42:19¹ (servant) Referring to Israel, typifying Christ as the Servant of Jehovah in the restoration (see vv. 22-24). Israel was blind and deaf, having no understanding or power of perception. Therefore, Israel could not hear God's word nor see His vision. However, in the restoration Israel will become one with Christ and thus, being able to see and hear, will have the power to perceive and the ability to understand.

42:16^a
彼前二 9
42:16^b
賽四十 4
四五 2
路三 5

42:18^a
賽四三 8
結十二 2
可八 18
約九 39, 41

42:16^a
1 Pet. 2:9
42:16^b
Isa. 40:4;
45:2;
Luke 3:5

42:18^a
Isa. 43:8;
Ezek. 12:2;
Mark 8:18;
John 9:39, 41

【42:20】你看見許多事，卻不遵守；他的耳朵開通，卻^a不聽見。

【42:21】耶和華因自己公義的緣故就喜悅；祂要使律法爲大、爲尊。

【42:22】但這百姓是被搶奪、被擄掠的，都牢籠在坑中，隱藏在獄裏；他們成了被搶奪之物，無人拯救，成了被擄掠之物，無人說交還。

【42:23】你們中間誰肯側耳聽這話？誰肯留心聽要來的事？

【42:24】誰曾將雅各交給擄掠的，將以色列交給搶奪的呢？豈不是耶和華，就是我們所得罪的那位麼？他們不肯遵行祂的道路，不聽從祂的訓誨；

【42:25】所以祂將猛烈的怒氣和爭戰的勇力，傾倒在他們身上；使他們四圍如火焰燄起，他們還不知道；燒着他們，他們也不^a介意。

【42:20】You have seen many things and do not observe them; / His ears are open, but he does^a not hear.

【42:21】Jehovah is well pleased for His righteousness' sake; / He will magnify the law and make it honorable.

【42:22】But this is a people plundered and spoiled: / All of them are trapped in holes, / And they are hidden in prison houses; / They have become plunder, and there is no one to deliver; / They have become spoil, and there is no one to say, Restore them.

【42:23】Who among you will give ear to this? / Who will pay attention and listen to the coming things?

【42:24】Who gave Jacob to the plunderers, / And Israel to the robbers? / Was it not Jehovah, against whom we have sinned, / And in whose ways they were not willing to walk, / And whose law they would not obey?

【42:25】Therefore He poured out upon them the heat of His anger / And the strength of battle; / And it set them on fire round about, yet they did not realize it; / And it burned against them, and they did not take it to^a heart.

以賽亞書 第四十三章

3 如古列所豫表的，
作耶和華的牧人
並成就耶和華所喜悅的
四三 1 ～四五 25

a 耶和華對以色列安慰
與鼓勵的話
四三 1 ～ 28

【43:1】雅各阿，創造你的耶和華如此說，以色列阿，^a塑造你的那位現在如此說，你^b不要害怕，因為我^c救贖了你；我曾題你的名^d召你，你是屬我的。

【43:2】你^a從水中經過，我必^b與你同在；你趟過江河，水必不漫過你。你^c從火中行過，必不被燒，火焰必不燒着你。

【43:3】因為我是耶和華你的神，是以色列的聖者你的救主；我已經使埃及作你的贖價，使¹古實和西巴代替你。

● 43:3¹ 或，埃提阿伯（衣索匹亞。）

ISAIAH 43

3. As Typified by Cyrus
to Be Jehovah's Shepherd and
to Fulfill All the Desires of Jehovah
43:1 — 45:25

a. Jehovah's Word of Comfort
and Encouragement to Israel
43:1-28

【43:1】But now thus says Jehovah / Who created you, O Jacob, and who ^aformed you, O Israel: / Do ^bnot fear, because I have ^credeemed you; / I have ^dcalled you by your name; you are Mine.

【43:2】When you ^apass through the waters, I will be ^bwith you, / And through the rivers, they will not flow over you. / And when you ^cwalk through the fire, you will not be burned, / And the flame will not consume you.

【43:3】Because I am Jehovah your God, / The Holy One of Israel, your Savior, / I have given Egypt as your ransom, / ¹Cush and Seba instead of you.

43:1^a
Gen. 2:7;
Isa. 43:7, 21;
44:2, 21, 24;
45:11

43:1^b
Isa. 41:13;
Matt. 14:27

43:1^c
Isa. 44:6

43:1^d
Isa. 42:6;
45:4

43:2^a
Psa. 66:12

43:2^b
Deut. 31:6, 8

43:2^c
Dan. 3:25, 27;
Heb. 11:34

43:3¹ (Cush) Or, Ethiopia.

43:1^a
創二 7
賽四三 7, 21
四四 2, 21, 24
四五 11

43:1^b
賽四一 13
太十四 27

43:1^c
賽四四 6

43:1^d
賽四二 6
四五 4

43:2^a
詩六六 12

43:2^b
申三一 6, 8

43:2^c
但三 25, 27
來十一 34

【43:4】因你在我眼中為寶為尊，又因我愛了你，所以我使人代替你，使列邦人替換你的性命。

【43:5】^a 不要害怕，因我與你同在；我必領你的後裔從東方來，又從西方^b 招聚你。

【43:6】我要對北方說，交出來；對南方說，不要拘留。要將我的^a 眾子從遠方帶來，將我的眾女從地極領來，

【43:7】就是凡¹ 稱為我^a 名下的人，是我^b 為自己的² 榮耀所創造、所^c 塑造的，更是我所造作的。

● 43:7¹ 稱為我名下，直譯，按我的名被稱呼。

● 43:7² 以色列是神的僕人，（四一8，四五4，四九3，）這是就着成就神經綸中的心願，使祂得着團體的彰顯，而得着榮耀這面意義說的。以色列人為神所用，團體的彰顯神，使神得榮耀。就這面意義說，以色列與作神僕人的基督乃是一。（何十一1，參太二15。）耶和華的僕人是團體的，以色列是這團體僕人的一部分。見四一1註1與8註1。

召會與作神見證的基督是一，所以就這面意義說，召會在今世乃是神的見證。（啓一2與註。）召會事奉神，乃在於作這樣的見證。因此神所有的選民，都可看為彰顯神榮耀、與基督同作神僕人的。（參約十七22，弗三21。）讓神得榮耀，乃是我們事奉的目的。我們對神最高的事奉，就是彰顯祂的榮耀。

【43:4】Since you were precious in My eyes, / Since you have been honorable and I have loved you, / I will give up men in your place, / And peoples in exchange for your life.

【43:5】Do ^anot fear, because I am with you; / I will bring your seed from the east, / And ^bgather you from the west.

【43:6】I will say to the north, Give them up, / And to the south, Do not keep them back. / Bring My ^asons from afar, / And My daughters from the end of the earth,

【43:7】Everyone who is called by My ^aname, / Whom I have created, ^bformed, and even made ^cfor My ¹glory.

43:7¹ (glory) Israel is God's servant in the sense of fulfilling God's desire in His economy to have a corporate expression of Himself for His glory (41:8; 45:4; 49:3). The people of Israel were to be used by God to express Him in a corporate way for His glorification. In this sense Israel was one with Christ as God's servant (Hosea 11:1; cf. Matt. 2:15). The servant of Jehovah is corporate, and Israel was part of this corporate servant. See notes 1¹ and 8¹ in ch. 41.

In the present age the church is the testimony of God in the sense of being one with Christ as God's testimony (Rev. 1:2 and note). In being such a testimony, the church serves God. Thus, all God's elect can be considered servants of God with Christ for the expression of God's glory (cf. John 17:22; Eph. 3:21). The glorification of God is the purpose of our service. The highest service we can render to God is to express His glory.

43:5^a
賽四一13
43:5^b
賽十一12
二七12
四九12
太二四31
43:6^a
林後六18

43:7^a
徒十五17
43:7^b
羅九23
43:7^c
賽四三1

43:5^a
Isa. 41:13
43:5^b
Isa. 11:12;
27:12;
49:12;
Matt. 24:31
43:6^a
2 Cor. 6:18

43:7^a
Acts 15:17
43:7^b
Isa. 43:1
43:7^c
Rom. 9:23

43:8^a
賽三五 5
可七 32

【43:8】你要將有眼而瞎、^a有耳而聾的民都帶出來。

【43:9】任憑萬國聚集，任憑眾民會合；其中誰能將這說明，並將先前的事說給我們聽？他們可以帶出見證人來，好得稱為義，或者他們聽見便說，這是真的。

【43:10】耶和華說，你們是我的^{1a}見證人，是我的^{1b}僕人，我所揀選的，為要使你們認識並相信我，又明白我就是²耶和華。在我以前沒有³神⁴存在，在我以後也必沒有。

【43:11】惟有我是耶和華，除我以外^a沒有救主。

【43:12】我曾指示，我曾拯救，我曾說給他們聽；在你們中間^a沒有別神。耶和華說，你們是我的見證人，我是神。

● 43:10¹ 見四一 8 註 1。

● 43:10² 直譯，祂。

● 43:10³ 耶和華是獨一的神，惟有藉着一班作祂見證人的子民纔得以證明。（四四 8，徒一 8。）

● 43:10⁴ 直譯，被塑造。

43:10^a
賽四四 8
43:10^b
賽四一 8
四四 1
四五 4

43:11^a
賽四五 21
何十三 4

43:12^a
申三二 16
詩八一 9

【43:8】Bring out the people who are blind yet have eyes, / And those who are ^adeaf yet have ears.

【43:9】Let all the nations be gathered together, / And let the peoples assemble. / Who among them can declare this / And relate to us the former things? / Let them bring forth their witnesses, that they may be justified, / And let them hear and say, It is true.

【43:10】You are My ^{1a}witnesses, declares Jehovah, / And My ^{1b}servant whom I have chosen, / In order that you may know and believe Me / And understand that I am He. / Before Me there was no ²God formed, / Neither will there be any after Me.

【43:11】I, even I, am Jehovah; / And there is ^ano Savior besides Me.

【43:12】I have declared, and I have saved, and I have let them hear; / There is ^ano strange god among you. / And you are My witnesses, declares Jehovah, / And I am God.

43:10¹ (witnesses) See note 8¹ in ch. 41.

43:10² (God) That Jehovah is the unique God can be proved only by a group of people who are His witnesses (44:8; Acts 1:8).

43:8^a
Isa. 35:5;
Mark 7:32

43:10^a
Isa. 44:8
43:10^b
Isa. 41:8;
44:1;
45:4; See note 10¹

43:11^a
Isa. 45:21;
Hosea 13:4

43:12^a
Deut. 32:16;
Psa. 81:9

43:13^a
申三二 39

【43:13】¹在有日子以前，^a我就是²神，
³誰也不能救人脫離我的手。我行事，
誰能扭轉呢？

43:14^a
賽四一 14

【43:14】耶和華你們的^a救贖主，以色列的聖者如此說，因你們的緣故，我已經打發人到巴比倫去，並且我要使他們迦勒底眾人，如逃民下來，他們的歡樂原在於他們的船隻。

43:15^a
賽四三 1

【43:15】我是耶和華你們的聖者，是^a創造以色列的，是你們的王。

【43:16】耶和華在海中開道路，在大水中開路徑，

【43:17】使車輛、馬匹、軍兵、勇士都一同出來；他們躺下不再起來，滅沒好像火把熄滅。

【43:18】耶和華如此說，你們不要記念從前的事，也不要思想古時的事。

● 43:13¹ 或，從永遠起。

● 43:13² 直譯，祂。

● 43:13³ 或，除了我的手以外，誰也不能施拯救。

【43:13】Indeed, ¹before the day was, ^aI am He, / And there is no one who can deliver ²from My hand. / I will work and who will reverse it?

【43:14】Thus says Jehovah, / Your ^aRedeemer, the Holy One of Israel, / For your sake I have sent to Babylon, / And I will bring down all of them as fugitives, / Even the Chaldeans, whose rejoicing is in the ships.

【43:15】I am Jehovah, your Holy One, / The ^aCreator of Israel, your King.

【43:16】Thus says Jehovah, / Who has made a way in the sea, / And a path in the mighty waters,

【43:17】Who brings forth the chariot and the horse, / The army and the powerful together. / They will lie down, they will not rise; / They are extinct, they are quenched like flax.

【43:18】Do not call to mind the former things, / Nor consider the things of old.

43:13¹ (before) Or, from eternity.

43:13² (from) Or, apart from My hand.

43:13^a
Deut. 32:39

43:14^a
Isa. 41:14

43:15^a
Isa. 43:1

43:19^a
啓二一 5
43:19^b
賽四一 18

【43:19】看哪，我要作一件^a新事，如今要發生；你們豈不知道麼？我甚至要在曠野開道路，在沙漠開^b江河。

【43:20】野地的走獸必尊重我，野狗和駝鳥也必如此，因我使曠野有水，使沙漠有河，好賜給我的百姓我的選民喝。

43:21^a
詩一〇二 18
賽四三 1

【43:21】這百姓是我爲自己^a塑造的；他們必述說對我的讚美。

43:22^a
賽六四 7

【43:22】雅各阿，你並^a沒有呼求我，以色列阿，你倒厭煩我。

【43:23】你沒有將羊帶來給我作你的燔祭，也沒有用你的祭物尊敬我；我沒有使你獻素祭爲我服勞，也沒有要你獻乳香使你厭倦。

43:24^a
出三十 23

【43:24】你沒有用銀子爲我買^a菖蒲，也沒有用祭牲的脂油使我飽足；倒使我因你的罪服勞，使我因你的罪孽厭倦。

43:25^a
賽四四 22
詩五一 9
徒三 19

43:25^b
賽一 18
耶三一 34
五十 20
可二 7
路五 21

【43:25】惟有我爲自己的緣故^a塗抹你的過犯，也不記念你的^b罪。

【43:19】Indeed, I am doing a^a new thing; / It will now spring forth; / Do you not know it? / I will even make a way in the wilderness, / ^bRivers in the desert.

【43:20】The animals of the field will honor Me, / The jackals and the ostriches, / Because I have given them water in the wilderness, / Rivers in the desert, / To give a drink to My people, My chosen ones.

【43:21】This people I have^a formed for Myself; / They will show forth My praise.

【43:22】But you have^a not called upon Me, O Jacob, / But you have grown weary of Me, O Israel.

【43:23】You have not brought Me a sheep for your burnt offerings, / And you have not honored Me with your sacrifices; / I have not made you serve Me with a meal offering, / Nor wearied you with incense.

【43:24】You did not buy^a calamus for Me with money, / And you did not fill Me with the fat of your sacrifices. / Indeed, you have burdened Me with your sins; / You have wearied Me with your iniquities.

【43:25】I, even I, am He who^a wipes away your transgressions for My own sake, / And I will not remember your^b sins.

43:19^a
Rev. 21:5
43:19^b
Isa. 41:18

43:21^a
Psa. 102:18;
Isa. 43:1

43:22^a
Isa. 64:7

43:24^a
Exo. 30:23

43:25^a
Isa. 44:22;
Psa. 51:9;
Acts 3:19

43:25^b
Isa. 1:18;
Jer. 31:34;
50:20;
Mark 2:7;
Luke 5:21

【43:26】你要題醒我，你我可以一同辯訴，你可以將你的理陳明，使你得稱義。

【43:27】你的始祖犯罪，你的中保違背我。

【43:28】所以我辱沒聖所的首領，使雅各遭毀滅，使以色列被辱罵。

【43:26】Put Me in remembrance; let us plead in judgment together: / Declare your case that you may be justified.

【43:27】Your first father sinned, / And your mediators transgressed against Me.

【43:28】Therefore I profaned the princes of the sanctuary, / And I delivered up Jacob to destruction, / And Israel to reviling.

以賽亞書 第四十四章

b 耶和華對祂僕人
以色列牧養的話
四四 1 ~ 28

44:1^a
賽四一 8

【44:1】我的^a僕人雅各，我所揀選的以色列阿，現在你當聽。

44:2^a
賽五四 5

44:2^b
賽四三 1, 7

44:2^c
申三二 15

【44:2】^a造作你，又從母腹裏就^b塑造你，並要幫助你的耶和華如此說，我的僕人雅各，我所揀選的^{1c}耶書崙哪，不要害怕；

44:3^a
賽三五 7
四三 20
珥三 18
參約七 38
啓二二 17

【44:3】因為我要將^a水澆灌乾渴之處，將河澆灌乾旱之地；我要將我的靈^b澆灌你的後裔，將我的福澆灌你的子孫。

44:3^b
賽三二 15
結三九 29
珥二 28
亞十二 10
可一 8
徒二 17

【44:4】他們要在草中長起，像溪水旁的柳樹。

【44:5】這個要說，我是屬耶和華的；那個要以雅各的名自稱；又一個要親手寫，我是屬耶和華的，並要以以色列這名自稱。

● 44:2¹ 希伯來文字根意，正直。

ISAIAH 44

b. Jehovah's Word
of Shepherding to His Servant Israel
44:1-28

【44:1】But now hear, O Jacob, My^a servant, / And Israel, whom I have chosen.

【44:2】Thus says Jehovah your^a Maker / And the One who^b formed you from the womb, who will help you, / Do not fear, O Jacob, My servant, / And^{1c} Jeshurun whom I have chosen,

【44:3】For I will pour^a water upon the thirsty land, / And streams upon the dry ground; / I will^b pour out My Spirit upon your seed, / And My blessing upon your offspring.

【44:4】They will spring up among the grass, / Like poplars beside the flowing streams of water.

【44:5】One will say, I am Jehovah's; / Another will call himself by the name of Jacob; / Another will write with his hand, I am Jehovah's; / He will name himself with the name Israel.

44:1^a
Isa. 41:8

44:2^a
Isa. 54:5
44:2^b
Isa. 43:1, 7
44:2^c
Deut. 32:15

44:3^a
Isa. 35:7;
43:20;
Joel 3:18;
cf. John 7:38;
Rev. 22:17

44:3^b
Isa. 32:15;
Ezek. 39:29;
Joel 2:28;
Zech. 12:10;
Mark 1:8;
Acts 2:17

44:2¹ (Jeshurun) From the Hebrew root meaning upright.

44:6^a
賽四一 14
四四 24
44:6^b
賽四一 4
四八 12
啓一 17

【44:6】耶和華以色列的王，以色列的^a救贖主萬軍之耶和華如此說，我是^b首先的，我是末後的，除我以外再沒有神。

【44:7】自從我設立古時的民，誰能像我這樣宣告？讓他表明，並依次向我陳說。讓他們將要來的事和必成的事說明。

【44:8】你們不要恐懼，也不要害怕。我豈不是從上古就說給你們聽，指示了你們麼？並且你們是我的^{1a}見證人。除我以外，豈有神麼？豈有別的^b磐石麼？我不知道有那一個。

【44:9】雕製偶像的，盡都虛空；他們所喜悅的，都無益處；他們的見證人無所看見，無所知曉，他們便覺羞愧。

【44:10】誰製造^a神像，鑄造無益的^b偶像？

● 44:8¹ 見四三 10 註 3。

【44:6】Thus says Jehovah the King of Israel, / And his^a Redeemer, Jehovah of hosts, / I am the^b First and I am the Last, / And apart from Me there is no God.

【44:7】And who can proclaim as I can? / Then let him declare it and recount it in order for Me, / Since I set forth the people of ancient times. / Let them declare to them both the coming things / And the things which will take place.

【44:8】Do not tremble and do not be afraid. / Have I not related to you from that time and declared it? / And you are My^{1a} witnesses. Is there a God besides Me? / Or is there any other^b Rock? I do not know of any.

【44:9】All those who make idols are a waste. / And the things they delight in will not profit them. / And those who are witnesses for them do not see, / And they do not know, that they may be put to shame.

【44:10】Who has formed a^a god or cast an^b idol / That is of no profit?

44:8¹ (witnesses) See note 10² in ch. 43.

44:6^a
Isa. 41:14;
44:24
44:6^b
Isa. 41:4;
48:12;
Rev. 1:17

44:8^a
Isa. 43:10, 12
44:8^b
Deut. 32:4, 31;
1 Sam. 2:2;
Psa. 18:31

44:10^a
Acts 19:26
44:10^b
Jer. 10:5;
Hab. 2:18

44:8^a
賽四三 10, 12
44:8^b
申三二 4, 31
撒上一 2
詩十八 31

44:10^a
徒十九 26
44:10^b
耶十 5
哈二 18

【44:11】看哪，¹偶像的同夥都必羞愧，
因為工匠不過是人。任他們眾人聚會，
任他們站立，任他們懼怕，一同羞愧。

【44:12】鐵匠¹磨利切割的工具，在火炭中操作，
用鎚打造²偶像，用他有力的膀臂製作；
但他也會飢餓無力，不喝水就發倦。

【44:13】木匠拉線，用筆畫出樣子；用
鉋子鉋成形狀，用圓尺畫了模樣；他倣照人的樣式、
人的俊美，將¹偶像造作而成，好住在房屋中。

【44:14】有人豫備為自己砍伐香柏樹，
或取柏樹和橡樹；他讓樹在樹林中長得茁壯；
他栽種白楊樹，得雨水滋養。

【44:11】Indeed, all those joined to him will be put to shame,
/ For the craftsmen are only men. / Let all of them be
gathered together, let them stand up; / Let them be afraid
and be put to shame together.

【44:12】The ironsmith¹sharpens a cutting tool, / And works
over the coals, / And forms²the idol with hammers, / And he
works it with the strength of his arm. / Yet he becomes hungry
and has no strength; / If he does not drink water, he faints.

【44:13】The carpenter stretches out a line; / He marks it out with
a marking tool; / He works it with planes, / And marks it with a
compass. / He makes it according to the likeness of a man, / Like
the beautiful appearance of man, to dwell in a house.

【44:14】Someone prepares to cut down cedars for himself,
/ Or he takes a cypress or an oak; / He lets it grow strong
among the trees of the forest; / He plants an ash, and the
rain nourishes it.

● 44:11¹ 直譯，它。

● 44:12¹ 『磨利』乃照七十士希臘文譯本所加者。

● 44:12² 直譯，它。

● 44:13¹ 直譯，它。

44:12¹ (sharpens) Supplied from the Septuagint text.

44:12² (the) Lit., it.

【44:15】這樹，人可用以燒火；他自己取些烤火，又燒着烤餅；而且作神像跪拜，作雕製的偶像向它叩拜。

【44:16】他把一半燒在火中，用這一半烤肉喫，烤了肉，也喫飽了；又自己烤火，說，阿哈，我暖和了，我見火了。

【44:17】他用剩下的作了一個神像，就是雕製的偶像；他向這偶像俯伏叩拜，禱告它說，求你拯救我，因你是我的神。

【44:18】他們不知道，也不明白，因為耶和華遮住他們的眼，叫他們不能看見，塞住他們的心，叫他們不能明白。

【44:19】沒有人心裏醒悟，也沒有人有知識或聰明，說，我曾把一半在火中燒了，在炭火上烤過餅；我也烤過肉喫。這剩下的，我豈要作成可憎的物麼？我豈可向木塊叩拜呢？

【44:20】他以灰為食；他的心被迷惑，使他偏離正路；他不能救自己的魂；也不能說，我右手中豈不是有虛謊麼？

【44:15】It is also something for a man to burn; / He takes one of them and warms himself; / He even kindles a fire and bakes bread. / With the same he also makes a god and worships it; / He makes it into a graven image and bows down before it.

【44:16】Half of it he burns in a fire; / Over this half he eats flesh, / And he roasts a roast and is satisfied. / He also warms himself and says, Ha! / I am warm, I have seen fire.

【44:17】The rest of it he makes into a god, into his idol; / He bows down to it and worships it / And prays to it and says, / Deliver me, for you are my god.

【44:18】They do not know, and they do not understand, / For He has covered their eyes so that they cannot see, / And their minds so that they cannot understand.

【44:19】And no one considers in his heart, / And there is no knowledge or understanding to say, / I have burned half of it in the fire, / And I have even baked bread over its coals; / I have roasted flesh and eaten it. / Then shall I make the rest of it into an abomination? / Shall I fall down before a block of wood?

【44:20】He feeds on ashes; / A deceived heart has led him astray; / And he cannot deliver his soul; / Nor does he say, Is this not a lie in my right hand?

44:21^a
賽四一 8
路一 54
44:21^b
賽四三 1

【44:21】雅各、以色列阿，要記念這些事，因你是我的^{1a}僕人。我^b塑造了你，你是我的僕人；以色列阿，你必不會被我忘記。

44:22^a
賽四三 25
徒三 19

【44:22】我^a塗抹了你的過犯，像厚雲消散；我塗抹了你的罪，如薄雲滅沒。你當歸向我，因我救贖了你。

44:23^a
賽四九 13
詩九六 11~12
44:23^b
弗四 9

【44:23】諸天哪，^a應當歡唱，因為耶和華作成這事。地的^b低下之處阿，應當歡呼；眾山哪，應當發聲歡唱，樹林和其中所有的樹，都當如此；因為耶和華救贖了雅各，並要因以色列¹得榮耀。

44:24^a
賽四三 1
44:24^b
伯九 8
詩一〇四 2
賽四十 22
亞十二 1

【44:24】那救贖你，從母腹中就^a塑造你的耶和華如此說，我是造作萬物的耶和華，是獨自^b鋪張諸天、鋪開大地的；（那時誰與我同在呢？）

44:25^a
林前一 20

【44:25】我使說假話的兆頭失效，使占卜的變成愚妄，使智慧人退後，使他們的知識變為^a愚拙；

● 44:21¹ 見四一 8 註 1。

● 44:23¹ 見四三 7 註 2。

【44:21】Remember these things, O Jacob, / And Israel, for you are My ^{1a}servant. / I have ^bformed you; you are My servant; / O Israel, you will not be forgotten by Me.

44:21^a
Isa. 41:8;
Luke 1:54
44:21^b
Isa. 43:1

【44:22】I have ^awiped away, like a thick cloud, your transgressions, / And like a cloud, your sins. / Return unto Me, for I have redeemed you.

44:22^a
Isa. 43:25;
Acts 3:19

【44:23】^aSing for joy, O heavens, for Jehovah has accomplished it. / Shout, O ^blower parts of the earth; / Break forth with singing, O mountains, / The forest and every tree in it; / For Jehovah has redeemed Jacob / And is ¹glorified in Israel.

44:23^a
Isa. 49:13;
Psa. 96:11-12
44:23^b
Eph. 4:9

【44:24】Thus says Jehovah who redeemed you / And ^aformed you from the womb, / I am Jehovah who makes all things, / Who alone ^bstretches out the heavens, / Who spread out the earth (Who was with Me?);

44:24^a
Isa. 43:1
44:24^b
Job 9:8;
Psa. 104:2;
Isa. 40:22;
Zech. 12:1

【44:25】Who frustrates the signs of liars, / And makes fools of the diviners; / Who turns back the wise men, / And makes their knowledge ^afoolish;

44:25^a
1 Cor. 1:20

44:21¹ (servant) See note 8¹ in ch. 41.

44:23¹ (glorified) See note 7¹ in ch. 43.

【44:26】使我僕人的話語立定，我使者的謀算成就；論到耶路撒冷說，必有人居住；論到猶大的城邑說，必被建造，其中的荒場我也必興起；

【44:27】對深淵說，你乾了罷，我也要使你的江河乾涸；

【44:28】論^a古列說，他是我的¹牧人，必成就我所喜悅的一切，就是論到耶路撒冷說，她必被建造，論到聖殿說，她的根基必立穩。

● 44:28¹ 在四三～四五章，基督作耶和華的僕人是由波斯王古列所豫表，他是耶和華的牧人，成就耶和華的願望。古列事奉神，乃是藉着打敗神的仇敵巴比倫，（四八 14，）巴比倫曾擄掠神的百姓並毀壞聖殿；（王下二四～二五；）藉着宣告讓以色列從被擄中得釋放；並藉着下詔允許猶太人在耶路撒冷重建聖殿。（四五 13，拉一 2～3。）這三件事乃是豫表，表徵基督擊敗撒但，（來二 14，）釋放祂的信徒脫離撒但的擄掠，（路四 18 下，弗四 8，）並建造召會作神的殿。（太十六 18，弗二 21。）見四一 2 註 1。

【44:26】Who confirms the word of His servant, / And fulfills the counsel of His messengers; / Who says to Jerusalem, She will be inhabited, / And to the cities of Judah, They will be built, / And I will raise up their ruins;

【44:27】Who says to the depths, Be dried up, / And I will dry up your rivers;

【44:28】Who says to ^aCyrus, He is My ¹shepherd, / And he will fulfill all My desire, / Even by saying of Jerusalem, She will be built, / And of the temple, Her foundations will be laid.

44:28¹ (shepherd) In chs. 43—45 Christ as the Servant of Jehovah is typified by Cyrus king of Persia, who was Jehovah's shepherd and who fulfilled all the desires of Jehovah. Cyrus served God by defeating Babylon, God's enemy (48:14), which had captured His people and destroyed the temple (2 Kings 24—25), by declaring the release of Israel from captivity, and by issuing a decree allowing the Jews to rebuild their temple in Jerusalem (45:13; Ezra 1:2-3). These three things are types, signifying Christ's defeating Satan (Heb. 2:14), releasing His believers from Satan's captivity (Luke 4:18b; Eph. 4:8), and building up the church as God's temple (Matt. 16:18; Eph. 2:21). See note 2¹ in ch. 41.

44:28^a
代下三六 22~23
拉一 1~2
六 3
賽四五 1, 13

44:28^a
2 Chron. 36:22-23;
Ezra 1:1-2;
6:3;
Isa. 45:1, 13

以賽亞書 第四十五章

c 耶和華的僕人和見證人 四五 1 ~ 25

【45:1】我耶和華所膏的¹古列，我緊握他的右手，使列國降伏在他面前；我也要放鬆列王的腰帶，使門戶在他面前敞開，使城門不得關閉；我對他如此說，

【45:2】我必在你前面行，修平^a崎嶇之地；我必打破銅門，砍斷鐵門，

【45:3】將暗中的寶物和隱密處的財寶賜給你，使你知道我是題你名召你的耶和華，以色列的神。

【45:4】爲我^a僕人雅各，我^b所揀選以色列的緣故，我題名召了你；你雖不認識我，我卻加給你名號。

【45:5】我是耶和華，再沒有^a別神；除了我以外沒有神；你雖不認識我，我卻給你束腰；

● 45:1¹ 見四—2 註 1。

ISAIAH 45

c. A Servant and a Witness of Jehovah 45:1-25

【45:1】Thus says Jehovah to His anointed, / To ¹Cyrus, whose right hand I have grasped, / To subdue the nations before him; / And I will loosen the loins of kings; / To open before him double doors / So that the gates will not be shut:

【45:2】I will go before you / And make level the ^arough places; / I will shatter the doors of bronze / And cut through the bars of iron,

【45:3】And give to you the treasures of darkness / And the hidden riches of secret places, / That you may know that I am Jehovah, who calls you by your name, / The God of Israel.

【45:4】For the sake of My ^aservant, Jacob, / And Israel, My ^bchosen one, / I have also called you by your name; / I have surnamed you, although you do not know Me.

【45:5】I am Jehovah and there is no one else; / Besides Me there is no ^aGod; / I girded you, although you do not know Me;

45:2^a
Isa. 40:4

45:4^a
Isa. 41:8
45:4^b
Matt. 24:22

45:5^a
Deut. 4:35, 39;
32:39;
Isa. 44:8;
1 Tim. 2:5

45:1¹ (Cyrus) See note 2¹ in ch. 41.

45:2^a
賽四十四

45:4^a
賽四一 8
45:4^b
太二四 22

45:5^a
申四 35, 39
三二 39
賽四四 8
提前二 5

45:6^a
可十二 32

【45:6】從日出之地到日落之處，使人都知道，^a除了我以外沒有別神。我是耶和華，再沒有別神；

45:7^a
創一 3~5
耶十三 16
林後四 6
參耶三一 35

【45:7】我是那形成^a光，又創造暗，造作平安，又創造災禍的；我是那造作這一切的耶和華。

45:8^a
詩七二 3
八五 11
45:8^b
賽六一 11
參賽三二 15

【45:8】諸天哪，要從上頭滴落，願雲彩¹降下^a公義；願地¹開裂，^b產出救恩和公義，願二者一同生發；這是我耶和華所創造的。

45:9^a
賽二九 16
六四 8
耶十八 6
羅九 21
45:9^b
羅九 20

【45:9】禍哉，那與塑造他者爭論的，他不過是地上瓦片中的一塊瓦片。^a泥土^b豈可對搏弄它的說，你在造作甚麼？所作的物豈可說，他沒有手？

● 45:8¹ 雲彩降下公義，意思是那靈要降下，把基督當作公義，分賜到地上的人裏面，這些人在這裏是由地所表徵。一面，神使那靈從天降下，把基督當作公義分賜到人裏面；另一面，祂使人如同地開裂，產出救恩和公義；救恩和公義都是基督自己。（路二 30，林前一 30。）神用祂的靈，把當作公義的基督帶下來，又叫人敞開，接受基督作救恩和公義，藉此完成祂的救恩。

【45:6】That they might know from the rising of the sun and from the west / That there is no one ^abesides Me. / I am Jehovah and there is no one else;

【45:7】He who forms the ^alight and creates darkness, / He who makes peace and creates evil, / I am Jehovah who makes all these things.

【45:8】Drip down, O heavens, from above, / And let the clouds ¹flow down ^arighteousness; / Let the earth ¹open / And ^bbring forth salvation and righteousness; / Let them spring forth together; / I, Jehovah, have created it.

【45:9】Woe to him who strives with the One who formed him — / A potsherd among the earthen potsherds. / ^aShall the ^bclay say to the One who forms it, What are You making? / And your work say, He has no hands?

45:8¹ (flow) The clouds flowing down righteousness means that the Spirit will flow down to dispense Christ as righteousness into the people on earth, who are signified here by the earth. On the one hand, God causes the Spirit to flow down from heaven to impart Christ as righteousness into people; on the other hand, God causes people as the earth to open and bring forth salvation and righteousness, both of which are Christ Himself (Luke 2:30; 1 Cor. 1:30). God carries out His salvation by using His Spirit to bring down Christ as righteousness and by opening people to receive Christ as salvation and righteousness.

45:6^a
Mark 12:32

45:7^a
Gen. 1:3-5;
Jer. 13:16;
2 Cor. 4:6;
cf. Jer. 31:35

45:8^a
Psa. 72:3;
85:11
45:8^b
Isa. 61:11;
cf. Isa. 32:15

45:9^a
Rom. 9:20
45:9^b
Isa. 29:16;
64:8;
Jer. 18:6;
Rom. 9:21

【45:10】禍哉，那對父親說，你生的是甚麼？或對¹母親說，你產的是甚麼？

【45:11】耶和華以色列的聖者，就是那塑造以色列的，如此說，關於我^a眾子將來的事，你們可以問我；關於我手的^b工作，你們可以吩咐我。

【45:12】我^a造作地，又^b創造人在地上；我親手^c鋪張諸天，天上的萬象也是我所命定的。

【45:13】我憑公義^a興起¹古列，又要修直他的一切道路；他必^b建造我的城，遣回我被擄的民，不是爲工價，也不是爲賞賜；這是萬軍之耶和華說的。

【45:14】耶和華如此說，埃及勞碌得來的，和¹古實的貨物必歸你，身量高大的西巴人必過來歸你，也要屬你。他們必隨從你；他們必帶着鎖鍊過來，又向你下拜，祈求你說，神真^a在你們中間，再沒有別神，^b沒有別的神。

● 45:10¹ 直譯，婦人。

● 45:13¹ 直譯，他。見四一 2 註 1。

● 45:14¹ 卽埃提阿伯（衣索匹亞。）

【45:10】Woe to him who says to his father, What are you begetting? / Or to a woman, What are you bringing forth?

【45:11】Thus says Jehovah, / The Holy One of Israel and the One who formed him, / Ask Me about the things to come concerning My^a sons, / And concerning the^b work of My hands, command Me.

【45:12】I have^a made the earth, / And^b created man upon it; / My own hands^c stretched out the heavens, / And I commanded all of their host.

【45:13】I^a raised¹ him up in righteousness, / And will make straight all his ways; / He will^b build My city, / And send away My captives, / Neither for a price nor for a reward, / Says Jehovah of hosts.

【45:14】Thus says Jehovah, / The wealth of Egypt, and the merchandise of¹ Cush, / And the Sabeans, men of stature, / Will pass to you and will be yours. / They will walk behind you; they will come over in chains / And bow down to you and petition you, saying, / Surely God^a is with you, and there is no one else; / There is^b no other God.

45:13¹ (him) Referring to Cyrus in v. 1. See note 2¹ in ch. 41.

45:14¹ (Cush) I.e., Ethiopia.

45:11^a
耶三一 9

45:11^b
賽十九 25
二九 23

45:12^a
創二 4
出二十 11
尼九 6
賽四五 18
耶二七 5
三二 17

45:12^b
創一 26~27

45:12^c
賽四十 22

45:13^a
賽四一 2

45:13^b
代下三六 22~23
拉一 1~2

45:14^a
林前十四 25

45:14^b
賽四五 5
可十二 32

45:11^a
Jer. 31:9

45:11^b
Isa. 19:25;
29:23

45:12^a
Gen. 2:4;
Exo. 20:11;
Neh. 9:6;
Isa. 45:18;
Jer. 27:5;
32:17

45:12^b
Gen. 1:26-27

45:12^c
Isa. 40:22

45:13^a
Isa. 41:2

45:13^b
2 Chron. 36:22-23;
Ezra 1:1-2

45:14^a
1 Cor. 14:25

45:14^b
Isa. 45:5;
Mark 12:32

45:15^a
詩四四 24
賽八 17
參羅十一 33

【45:15】救主以色列的神阿，你實在是^a 自隱的神。

【45:16】凡製造偶像的，都必抱愧蒙羞，都要一同歸於慚愧。

【45:17】惟有以色列已蒙耶和華的拯救，得^a 永遠的救恩；你們必不蒙羞，也不抱愧，直到永永遠遠。

【45:18】^a 創造諸天的耶和華，就是那塑造並造作地的神；祂使地堅立；祂創造地，並非使其^{1b} 荒廢，祂塑造地，是要給人居住；祂如此說，我是耶和華，再沒有別神；

【45:19】我沒有在隱密中、在地的黑暗之處說話；我沒有對雅各的後裔說，你們尋求我是徒然的。我耶和華所講說的是公義，所宣揚的是正直。

【45:20】你們從列國逃脫的人，要聚集而來，一同近前來。那些抬着雕刻木偶，向不能施拯救之神禱告的，毫無知識。

● 45:18¹ 見伯三八 4 註 2。

【45:15】Surely You are a God who ^ahides Himself, / O God of Israel, the Savior.

【45:16】All of them will be ashamed and even confounded; / Those who make idols go in confusion together.

【45:17】Israel has been saved by Jehovah / With an ^aeternal salvation; / You will not be ashamed or confounded / Forever and ever.

【45:18】For thus says Jehovah, / Who ^acreated the heavens — / He is the God / Who formed the earth and made it; / He established it; / He did not create it ^{1b}waste, / But He formed it to be inhabited: / I am Jehovah and there is no one else;

【45:19】I have not spoken in secret, / In a dark place of the earth; / I did not say to the seed of Jacob, / Seek Me in vain. / I, Jehovah, speak righteousness, / Declaring things that are right.

【45:20】Gather yourselves together and come; / Draw near together, / You who have escaped from the nations. / Those who set up their wooden idol / And pray unto a god who cannot save / Have no knowledge.

45:18¹ (waste) See note 4² in Job 38.

45:15^a
Psa. 44:24;
Isa. 8:17;
cf. Rom. 11:33

45:17^a
Isa. 51:6;
Heb. 5:9

45:18^a
Isa. 42:5
45:18^b
cf. Gen. 1:2;
Jer. 4:23

45:18^a
賽四二 5
45:18^b
參創一 2
耶四 23

45:21^a
賽四一 22
四三 9
四四 8
四六 9~10
四八 3
徒十五 18

45:21^b
賽四四 8
提前二 5

45:22^a
詩二二 27
六五 5

45:23^a
創二二 16
來六 13

45:23^b
羅十四 11
腓二 10

【45:21】你們要說明並題出你們的理；讓他們彼此商議罷。誰從古時將這事說給人聽？誰^a從起初說明這事？不是我耶和華麼？除了我以外，^b再沒有神；我是公義的神，又是救主，除了我以外沒有神。

【45:22】^a地極的人都當轉向我，就必得救，因為我是神，再沒有別神。

【45:23】我指着自已^a起誓，我口所出的話是憑公義，並不返回，^b萬膝必向我跪拜，萬¹口必憑我起誓。

【45:24】人必論到我說，¹公義和¹能力惟獨在於耶和華；人必到祂這裏來，凡向祂發怒的，必致蒙羞。

【45:25】以色列的後裔都必因耶和華¹得稱為義，並要誇耀。

● 45:23¹ 直譯，舌。

● 45:24¹ 這裏的公義是指救恩，能力是指生命。

● 45:25¹ 這裏得稱為義就是得救。以色列的後裔都要因耶和華得救，（羅十一 26 ~ 27，）並要誇耀。

【45:21】Declare and present your case; / Indeed, let them take counsel together. / Who related this long ago; / Who declared it^a from that time? / Was it not I, Jehovah? / And there is^b no other God besides Me; / A righteous God and Savior, / And there is no one except Me.

【45:22】Turn to Me and be saved, / All the^a ends of the earth, / For I am God and there is no one else.

【45:23】I have^a sworn by Myself; / A word has gone out of My mouth in righteousness / And will not return, / That^b every knee shall bow to Me, / And every tongue shall swear.

【45:24】It shall be said of Me, Only in Jehovah / Is there¹ righteousness and¹ strength. / To Him shall men come, / And all those who are burning in anger against Him shall be ashamed.

【45:25】In Jehovah all the seed of Israel / Shall be¹ justified and shall glory.

45:24¹ (righteousness) Here righteousness refers to salvation, and strength, to life.

45:25¹ (justified) Here to be justified is to be saved. In Jehovah all the seed of Israel will be saved (Rom. 11:26-27) and will glory.

45:21^a
Isa. 41:22;
43:9;
44:8;
46:9-10;
48:3;
Acts 15:18

45:21^b
Isa. 44:8;
1 Tim. 2:5

45:22^a
Psa. 22:27;
65:5

45:23^a
Gen. 22:16;
Heb. 6:13

45:23^b
Rom. 14:11;
Phil. 2:10

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4 如古列所豫表的，
釋放耶和華所愛之
被擄的以色列脫離巴比倫
四六 1 ~ 四八 22

46:1^a
賽二一 9
耶五十 2
五一 44

【46:1】^{1a} 彼勒屈身，² 尼波彎腰；³ 巴比倫的偶像馱在走獸和牲畜上；你們所抬的如今成了⁴ 重馱，成了使牲畜疲乏的負擔。

46:2^a
耶四三 12
四八 7

【46:2】這些都一同彎腰屈身，不能¹ 保全重馱，自己倒被^a 擄去。

● 46:1¹ 巴比倫諸神之一，有人認為這是巴力的巴比倫名。

● 46:1² 巴比倫的一個偶像。

● 46:1³ 直譯，他們。

● 46:1⁴ 當以色列被巴比倫人擄去時，神的百姓仍然不願放棄他們的偶像，而必須把它們從美地馱到巴比倫。一切頂替神，或佔有神地位的，都是偶像，都要成為敬拜者的重馱。

● 46:2¹ 或，脫開。

ISAIAH 46

4. As Typified by Cyrus
to Release Jehovah's Captives
of the Beloved Israel from Babylon
46:1 — 48:22

【46:1】^{1a} Bel has bowed down; ² Nebo stoops; / Their idols are on beasts and cattle; / The things which you carry are a ³burden, / A load for a weary beast.

46:1^a
Isa. 21:9;
Jer. 50:2;
51:44

【46:2】They stoop and have bowed down together; / They are not able to escape the burden; / But they themselves have gone into ^acaptivity.

46:2^a
Jer. 43:12;
48:7

46:1¹ (Bel) One of the gods of the Babylonians, supposed by some to be the Babylonian name of Baal.

46:1² (Nebo) A Babylonian idol.

46:1³ (burden) When Israel was captured by the Babylonians, God's people still would not give up their idols and had to carry them from the good land to Babylon. Anything that replaces God or occupies the position of God is an idol that becomes a burden to the worshipper.

46:3^a
賽十 20

46:3^b
出十九 4
申一 31
詩七一 6

46:4^a
賽四一 4
四八 12
詩一〇二 27
瑪三 6

46:5^a
賽四十 18, 25

46:6^a
賽四十 19
哈二 19
徒十七 29

【46:3】雅各家、以色列家一切^a餘剩的，
要聽我言，你們從出生就蒙我^b保抱，
從母腹便蒙我懷攄。

【46:4】直到你們年老，^a我仍¹這樣；
直到你們髮白，我仍懷抱。我已造作，
也必懷攄；我必懷抱，也必拯救。

【46:5】^a你們將誰與我相比，使誰與
我同等，可以與我比較，使我們相
同呢？

【46:6】那從囊中倒出^a金子，用天平
稱銀子的人，雇金匠將金銀製造成神
像，他們又俯伏，又叩拜；

【46:7】他們將神像抬起，扛在肩上，
安置在定處，使它站立，不離本位；
即使有人呼求它，它也不能答應，也
不能救人脫離急難。

【46:8】你們當想念這事，並站立得穩；
悖逆的人哪，要心裏回想。

【46:3】Listen to Me, O house of Jacob, / And all the
^aremnant of the house of Israel, / You who have been ^bborne
from birth, / Who have been carried from the womb,

【46:4】Even unto old age, ^aI am He; / Even unto your gray-
haired years, I will bear you. / I have made and I will carry, /
And I will bear and deliver.

【46:5】^aTo whom will you liken Me, / And with whom will
you make Me equal / And compare Me, that we should be
considered alike?

【46:6】Those who lavish ^agold from the purse / And weigh
silver in scales / And hire a goldsmith, and he makes a god —
/ They bow down and even worship it;

【46:7】They lift it up on their shoulder; they carry it / And
set it in its place, and it stands. / It will not move from its
place; / Someone even cries out to it, and it does not answer,
/ Nor save him from his distress.

【46:8】Remember this and stand fast; / Put this in your
heart, O transgressors.

46:3^a
Isa. 10:20

46:3^b
Exo. 19:4;
Deut. 1:31;
Psa. 71:6

46:4^a
Isa. 41:4;
48:12;
Psa. 102:27;
Mal. 3:6

46:5^a
Isa. 40:18, 25

46:6^a
Isa. 40:19;
Hab. 2:19;
Acts 17:29

● 46:4¹ 直譯，是祂。

【46:9】你們要追念上古起頭的事，因為我是神，再沒有別神；我是神，沒有像我的；

【46:10】我從起初指明末後的事，從古時言明未成的事，說，我的^a籌算必立定，凡我所喜悅的，我必成就；

【46:11】我召¹鷺鳥從^a東方來，召那成就我籌算的人從遠方來。我已說出，也必成就；我已謀定，也必作成。

【46:12】你們這些心中頑梗，遠離公義的，當聽我言。

【46:13】我使我的公義^a臨近，必不遠離；我的救恩必不遲延；我要在錫安施行救恩，將我的榮耀賜給以色列。

● 46:11¹ 指四四 28 和四五 1 的古列。在四六～四八章，基督作耶和華的僕人，是由古列所表徵，要釋放耶和華所愛、被擄的以色列脫離巴比倫。見四一 2 註 1。古列就是神所呼召來征服列國的『鷺鳥。』

【46:9】Remember the former things of old, / That I am God and there is no one else; / I am God and there is no one like Me,

【46:10】Who declares the end from the beginning / And things which have not been done from ancient times, / Saying, My^a counsel will stand, / And all My desire I will accomplish;

【46:11】Who calls for a¹ bird of prey from the^a east, / And from a distant land a man to be My counselor. / Indeed, I have spoken; surely I will bring it to pass. / I have purposed; surely I will do it.

【46:12】Listen to Me, O hardhearted ones, / Who are far from righteousness.

【46:13】I will bring My righteousness^a near — it is not far off; / And My salvation will not delay; / And I will give salvation in Zion, / And to Israel My glory.

46:11¹ (bird) Referring to Cyrus in 44:28 and 45:1. In chs. 46–48 Christ as the Servant of Jehovah is typified by Cyrus to release Jehovah's captives of the beloved Israel from Babylon. See note 2¹ in ch. 41. Cyrus was a “bird of prey” called by God to subdue the nations.

46:10^a
詩三三 11
箴十九 21
徒四 28

46:11^a
賽四一 2, 25

46:13^a
賽五一 5
參羅十 6~8

46:10^a
Psa. 33:11;
Prov. 19:21;
Acts 4:28

46:11^a
Isa. 41:2, 25

46:13^a
Isa. 51:5;
cf. Rom. 10:6-8

以賽亞書 第四十七章

【47:1】巴比倫的處女阿，下來坐在塵埃；迦勒底的女子阿，沒有寶座了，要坐在地上，因為你不再稱為柔弱嬌嫩的。

【47:2】要用磨^a磨麵；揭去帕子，脫去長衣，露現大腿，渡過江河。

【47:3】你的下體必被露出，你的羞恥必被看見；我要報仇，誰也不寬容。

【47:4】我們的^a救贖主是以色列的聖者，萬軍之耶和華是祂的名。

【47:5】迦勒底的女子阿，你要默然靜坐，進入暗中；因為你不再稱為列國的^a王后。

【47:6】我曾向我的百姓發怒，使我的產業被褻瀆，將他們交在你手中。你毫不憐恤他們，把極重的軛加在老年人身上。

ISAIAH 47

【47:1】Come down and sit in the dust, / O virgin daughter of Babylon; / Sit on the ground where there is no throne, / O daughter of the Chaldeans; / For you will no longer be called / Tender and delicate.

【47:2】Take millstones and ^agrind meal; / Remove your veil; / Strip off your flowing skirt; uncover your thigh; / Cross over the rivers.

【47:3】Your nakedness will be uncovered; / Your shame will also be seen; / I will take vengeance and will not spare any man.

【47:4】Our ^aRedeemer, Jehovah of hosts is His name, / The Holy One of Israel.

【47:5】Sit in silence and go in darkness, / O daughter of the Chaldeans; / For you will no longer be called / The ^aqueen of kingdoms.

【47:6】I was angry with My people; / I profaned My inheritance, / And I have delivered them up into your hand. / You have not shown any mercy to them; / You have made your yoke / Very heavy upon the elderly.

47:2^a
出十一 5
士十六 21
太二四 41
路十七 35

47:4^a
賽四一 14

47:5^a
啓十七 18
十八 7

47:2^a
Exo. 11:5;
Judg. 16:21;
Matt. 24:41;
Luke 17:35

47:4^a
Isa. 41:14

47:5^a
Rev. 17:18;
18:7

47:7^a
啓十八 7

【47:7】你曾說，我必永爲^a王后；你不將這些事放在心上，也不思想事情的終局。

47:8^a
賽四七 10
番二 15
47:8^b
啓十八 7

【47:8】你這專好宴樂、安然¹居住的，現在當聽這話。^a你心中說，惟有我，除我以外再沒有別的；我必不至^b寡居，也不遭喪子之事。

47:9^a
啓十八 8
47:9^b
鴻三 4
啓九 21

【47:9】那知喪子和寡居這兩件事，在^a一日轉眼之間必臨到你；雖然你多行^b邪術，雖然你竭力施咒，這兩件事必全然臨到你身上。

【47:10】你素來倚仗自己的惡行，說，無人看見我。你的智慧和知識使你偏邪，並且你心裏說，惟有我，除我以外再沒有別的。

【47:11】但禍患必臨到你身，你不知它的由來；災害必落在你身上，你不能藉遮罪而除掉；所不知道的毀滅，必忽然臨到你身。

【47:7】You have said, I will be / A^a queen forever; / You did not put these things into your heart; / You did not remember the end of¹ them.

47:7^a
Rev. 18:7

【47:8】And now hear this, O lover of pleasure, / Who dwells securely / ^aAnd says in¹ your heart, / I am, and there is none besides me; / I will not² dwell as a^b widow, / And I will not know loss of children.

47:8^a
Isa. 47:10;
Zeph. 2:15
47:8^b
Rev. 18:7

【47:9】But these two things will come upon you / Suddenly, in^a one day: / Loss of children and widowhood; / In full measure they will come upon you / In spite of the multitude of your^b sorceries; / In spite of the great power of your spells.

47:9^a
Rev. 18:8
47:9^b
Nahum 3:4;
Rev. 9:21

【47:10】And you felt secure in your wickedness; / You said, No one sees me. / Your wisdom and your knowledge / Have seduced you, / And you said in your heart, / I am, and there is none besides me.

【47:11】But evil will come upon you, / And you will not know its origin; / Disaster will fall upon you / Which you cannot expiate for; / Desolation will come upon you suddenly, / About which you do not know.

47:7¹ (them) Lit., it.

47:8¹ (your) Lit., her.

47:8² (dwell) Or, sit, as in Rev. 18:7.

● 47:8¹ 或，坐着。如啓十八 7 者。

【47:12】站起來罷，用你從幼年勞碌施行的符咒，和你許多的^a邪術，或者可得益處，或者會使人驚恐。

【47:13】你籌畫太多，以致疲倦。讓那些觀天象的，就是看星宿、逢月朔說豫言的，都站起來，救你脫離所要臨到你的事。

【47:14】他們要像碎秸被火焚燒，不能救自己脫離火焰之力；這火並非可以取暖的炭火，也不是可以坐在其前的火光。

【47:15】與你一同勞碌的，都要這樣與你無益；從幼年與你^a貿易的，都各往各方飄流，無人救你。

【47:12】Stand now with your enchantments / And the multitude of your^a sorceries, / With which you have labored from your youth; / Perhaps you can profit; / Perhaps you will inspire terror.

【47:13】You are wearied with the multitude of your counsels. / Let the astrologers, who gaze at the stars, / Who predict according to the new moons, / Stand up and save you from what is coming upon you.

【47:14】Indeed, they are like stubble; / Fire consumes them; / They cannot deliver themselves / From the power of the flame; / There is no coal for warming themselves, / Nor the light of a fire to sit before.

【47:15】So will those with whom you have labored be to you, / Those who have^a traded with you from your youth; / Each one will wander off in his own direction; / There will be no one to save you.

以賽亞書 第四十八章

ISAIAH 48

48:1^a
創三二 28

【48:1】雅各家，名稱爲^a以色列，從猶大¹水源出來的，當聽這話；你們指着耶和華的名起誓，題說以色列的神，卻不憑真實，不憑公義。

【48:2】你們自稱爲聖城的人，所信靠的是以色列的神；萬軍之耶和華是祂的名。

【48:3】主說，早先的事我從起初^a說明，已經出了我的口，也叫人聽見了；我忽然行作，事便成就。

【48:4】因爲我素來知道你是頑梗的，你的^a頸項是鐵筋，你的額是銅的；

【48:5】所以我從古時給你說明，在未成以先就說給你聽；免得你說，這些事是我的偶像所行的，是我雕製的偶像和我鑄造的偶像所命定的。

【48:1】Hear this, O house of Jacob, / Who are called by the name of ^aIsrael; / And who came out from the ¹waters of Judah, / Who swear by the name of Jehovah / And make mention of the God of Israel, / But not in truth nor in righteousness.

【48:2】For they call themselves after the holy city / And lean upon the God of Israel; / Jehovah of hosts is His name.

【48:3】I have ^adeclared the former things from the beginning; / And they went out from My mouth, and I let them hear them; / I did them suddenly, and they came to pass.

【48:4】Because I knew that you are obstinate, / And your ^aneck is an iron sinew, / And your forehead bronze;

【48:5】Therefore I declared them to you long ago; / Before things came to pass I let you hear; / Lest you should say, My idol has done them, / And my graven image and my molten image commanded them.

48:1^a
Gen. 32:28

48:3^a
Isa. 41:22;
42:9;
43:9

48:4^a
Exo. 32:9;
Deut. 31:27;
Acts 7:51

● 48:1¹ 有譯本作，腰。

48:1¹ (waters) Some versions read, loins.

48:3^a
賽四一 22
四二 9
四三 9

48:4^a
出三二 9
申三一 27
徒七 51

【48:6】你已經聽見，現在要看見這一切。
你不說明麼？從今以後，我要將^a新事
和你所不知道的隱密事，說給你聽。

【48:7】這些事是現今創造的，並非從
古就有；在今日以先，你甚至未曾聽見；
免得你說，我早已知道了。

【48:8】你未曾聽見，未曾知道，你的
耳朵從起初也未曾開通；我原知道你
行事極其詭詐，你從母腹裏便稱為悖
逆的。

【48:9】我為我名的緣故，暫且忍怒，
為我所當得的讚美，向你容忍，不將
你剪除。

【48:10】看哪，我^a熬煉你，卻不像熬
煉銀子；你在苦難的爐中，我試煉你。

【48:11】我為自己的緣故，為自己的緣
故，必行這事，我的名焉能被褻瀆？
我必不將我的榮耀歸給別神。

【48:6】You have heard; look at all this. And will you not
declare it? / From this time I will let you hear^a new things /
And hidden things which you have not known.

【48:7】They have been created now, and not long ago; / And
before this day you have not even heard them; / Lest you
should say, Indeed, I knew them.

【48:8】You also have not heard and have not known; / Your
ears were not even open from that time; / For I knew that
you would deal very treacherously / And would be called a
transgressor from the womb.

【48:9】For My name's sake I will defer My anger, / And for
the sake of My praise I will restrain it for you, / In order not
to cut you off.

【48:10】Indeed, I have^a refined you but not like silver; / I
have tried you in the furnace of affliction.

【48:11】For My own sake, yes, for My own sake, I will do it, /
For how can My name be profaned? / And I will not give My
glory to another.

48:12^a
賽四一 4
四四 6
啓一 17
二二 13

【48:12】雅各，我所呼召的以色列阿，
當聽我言；我是¹耶和華；我是^a首先
的，也是末後的。

48:13^a
詩一〇二 25
48:13^b
賽四十 22

【48:13】我親手^a立了地的根基，我的
右手^b鋪張了諸天；我一召喚，天地
便都立住。

48:14^a
賽四四 28
四五 1

【48:14】你們都當聚集而聽！這些偶像
中，誰曾說明這些事？耶和華所愛的^{1a}
人，必向巴比倫行祂所喜悅的，祂
的膀臂也要加在迦勒底人身上。

【48:15】惟有我曾說過；我又呼召了他；
我領他來，他的道路就必亨通。

● 48:12¹ 直譯，祂。

● 48:14¹ 指四四 28 和四五 1 的古列，豫表基督是耶和華的僕人。神愛以色列，愛祂的國（由耶路撒冷城所表徵，）並愛祂的家（由殿所表徵。）古列征服巴比倫並釋放以色列被擄的人，又囑咐並扶持以色列重建神的殿和城，（拉一，）如此行了神所喜悅的事。因此神愛古列。神用一個外邦王來行祂心所喜悅的，這乃是出於愛。

【48:12】Listen to Me, O Jacob, / And Israel, whom I called; /
I am He; I am the^aFirst, / I am also the Last.

【48:13】Indeed, My hand^alaid the foundations of the earth,
/ And My right hand^bspread out the heavens; / When I call
to them, / They stand together.

【48:14】Assemble yourselves, all of you, and hear! / Who
among them has declared these things? / Jehovah loves^{1a}
him; he will do His pleasure / On Babylon, and His arm
will be upon the Chaldeans.

【48:15】I, even I, have spoken; indeed, I have called him; / I
have brought him, and his way will prosper.

48:12^a
Isa. 41:4;
44:6;
Rev. 1:17;
22:13

48:13^a
Psa. 102:25
48:13^b
Isa. 40:22

48:14^a
Isa. 44:28;
45:1

48:14¹ (him) Referring to Cyrus in 44:28 and 45:1, typifying Christ as the Servant of Jehovah. God loves Israel, loves His kingdom, signified by the city of Jerusalem, and loves His house, signified by the temple. In subduing Babylon and releasing the captives of Israel, and in charging Israel and supporting them to build up the temple and the city of their God (Ezra 1), Cyrus did God's pleasure. Thus, God loved Cyrus. It was a matter of love for God to use a Gentile king to do what was in His heart.

48:16^a
賽六—1
亞二 8~9, 11

【48:16】你們要就近我來聽這話：我從起頭並未曾在隱密中說話；自從有這事，我就在那裏。現在主耶和華^a差遣¹我和祂的²靈來。

48:17^a
賽四—14
48:17^b
詩三二 8

【48:17】耶和華你的^a救贖主，以色列的聖者如此說，我是耶和華你的神，教訓你作有益的事，^b引導你所當行的路。

48:18^a
賽六六 12

【48:18】甚願你素來聽從我的命令！你的^a平安就必如河水，你的公義就必如海浪。

48:19^a
創二二 17
何一 10

【48:19】你的後裔也必多如^a海沙，你腹中所生的也必多如沙粒；他的名在我面前必不剪除，也不滅絕。

● 48:16¹ 指申言者以賽亞。

● 48:16² 以賽亞為神所差遣，同靈神而來。在新約裏，父差遣主耶穌同神的靈而來。（路三 22。）

【48:16】Draw near to Me and listen to this: / From the beginning I have not spoken in secret; / From the time it took place, I was there. / And now the Lord Jehovah / Has^a sent¹ me and His² Spirit.

【48:17】Thus says Jehovah, your^a Redeemer, / The Holy One of Israel, / I am Jehovah your God, / Who teaches you to do that which is profitable, / Who^b leads you in the way that you should go.

【48:18】If only you had hearkened to My commandments! / Then your^a peace would have been like a river, / And your righteousness like the waves of the sea,

【48:19】And your seed would have been like the^a sand, / And the offspring of your bowels like the gravel; / His name would not have been cut off / Or destroyed before Me.

48:16^a
Isa. 61:1;
Zech. 2:8-9, 11

48:17^a
Isa. 41:14
48:17^b
Psa. 32:8

48:18^a
Isa. 66:12

48:19^a
Gen. 22:17;
Hosea 1:10

48:16¹ (me) Referring to the prophet Isaiah.

48:16² (Spirit) Isaiah was sent by God with God the Spirit. In the New Testament the Father sent the Lord Jesus with the Spirit of God (Luke 3:22).

48:20^a
賽五二 11
耶五十八
五一 6
亞二 6~7
啓十八 4
48:20^b
賽四一 8

【48:20】你們要從¹巴比倫^a出來，從迦勒底人中逃脫；要以歡呼的聲音傳揚，叫他們聽見；要將這話宣揚到地極，說，耶和華救贖了祂的^b僕人雅各。

48:21^a
出十七 6
民二十 11
尼九 15
詩七八 15
一〇五 41

【48:21】耶和華引導他們經過乾旱之地，他們並不乾渴；祂爲他們使水從^a磐石而流；祂分裂磐石，水就湧出。

48:22^a
賽五七 21

【48:22】耶和華說，^a惡人必沒有平安。

● 48:20¹ 啓十七、十八說到巴比倫的兩面：宗教的一面，表徵羅馬天主教；物質的一面，表徵羅馬城，就是敵基督之國的首都。（見啓十八 2 註 1。）神的子民需要從巴比倫這兩面出來。（啓十八 4。）

【48:20】^aCome out from ¹Babylon; / Flee from the Chaldeans; / With a voice of shouting declare; / Let them hear this, / Send it out unto the end of the earth; / Say, Jehovah has redeemed / His ^bservant Jacob.

【48:21】And they did not thirst / When He led them through the dry places; / He caused water to flow / From the ^arock for them; / And He split the rock, / And the waters gushed out.

【48:22】^aThere is no peace, says Jehovah, for the wicked.

48:20¹ (Babylon) In Rev. 17 and 18 Babylon has two aspects: the religious aspect, signifying the Roman Catholic Church, and the material, physical aspect, signifying the city of Rome, the capital of Antichrist's kingdom (see note 2¹ in Rev. 18). God's people need to come out of Babylon in its two aspects (Rev. 18:4).

48:20^a
Isa. 52:11;
Jer. 50:8;
51:6;
Zech. 2:6-7;
Rev. 18:4
48:20^b
Isa. 41:8

48:21^a
Exo. 17:6;
Num. 20:11;
Neh. 9:15;
Psa. 78:15;
105:41

48:22^a
Isa. 57:21

以賽亞書 第四十九章

5 如耶和華之申言者
以賽亞所豫表的，
為眾民的約，復興徧地
四九 1 ~ 五十 11

a 耶和華僕人的三個身位
四九 1 ~ 9 上

【49:1】眾海島阿，當聽¹我言；遠方的
眾民哪，要留心聽。^a從我在胎中，
耶和華就呼召了我；從我在母腹中，
祂就題我的名。

● 49:1¹ 指耶和華的申言者以賽亞，豫表基督作耶和華的僕人，（可十 45，）替神說話。（申十八 15，約三 34，十四 24。）以賽亞作耶和華的代言人事奉耶和華，說出耶和華的話，這話乃是祂自己的具體表現。（1 ~ 4。）以賽亞的申言幫助以色列得釋放，以及重建殿和城。外邦王古列、神的選民以色列、和神所設立的申言者以賽亞，都作了相同的事以討神喜悅。他們所作的，就是釋放神的子民，建造神的家，並建立神的國（由耶路撒冷城所表徵。）因此，他們都豫表基督作神的僕人。（路四 18，太十六 18 ~ 19。）所有在基督裏，（林前一 30，）並因此與基督是一，釋放神子民並建造祂家和祂國的人，都是神的僕人。

ISAIAH 49

5. As Typified by Isaiah
the Prophet of Jehovah for a Covenant
of the People to Restore the Land
49:1-50:11

a. The Three Persons of the Servant of Jehovah
49:1-9a

【49:1】Listen to¹ me, O coastlands, / And hearken, you
peoples from afar. / Jehovah has called me^a from the womb;
/ From the bowels of my mother He has made mention of
my name.

49:1¹ (me) Referring to Isaiah, the prophet of Jehovah, typifying Christ as the Servant of Jehovah (Mark 10:45) for God's speaking (Deut. 18:15; John 3:34; 14:24). Isaiah served Jehovah as His mouthpiece to speak forth His word, which is the embodiment of Himself (vv. 1-4). Isaiah's prophesying helped in the release of Israel and the rebuilding of the temple and the city. Cyrus, the Gentile king, Israel, God's chosen people, and Isaiah, the prophet set up by God, all did the same thing to please God: they served to release God's people, to build up God's house, and to build up God's kingdom, signified by the city of Jerusalem. Thus, they all typify Christ as God's servant (Luke 4:18; Matt. 16:18-19). All who are in Christ (1 Cor. 1:30) and who are thus one with Christ to release God's people and to build up His house and His kingdom are servants of God.

49:1^a
Isa. 49:5;
Jer. 1:5;
Matt. 1:20-21;
Gal. 1:15;
cf. Luke 1:15

49:1^a
賽四九 5
耶一 5
太一 20~21
加一 15
參路一 15

【49:2】祂使我的口如^a快刀，將我藏在
祂手蔭之下；又使我成為磨亮的箭，
將我藏在祂箭袋之中。

【49:3】祂對我說，你是我的^a僕人¹以
色列，我必因你得榮耀。

【49:4】我卻說，我¹勞碌是徒然，我盡
力是虛無虛空；然而我當得的公理是在
耶和華那裏，我的賞報是在我神那裏。

● 49:3¹ 耶和華認為申言者以賽亞是祂的僕人，
是以色列的一部分，使祂得榮耀。以賽亞是以色列的
一部分；因此，他與以色列乃是一，作耶和華的僕人。
基督也是以色列的一部分。（何十一 1，太二 15 下。）
耶和華必因祂的僕人得榮耀，這豫表神在基督（神的
以色列）身上得榮耀。（約十三 31 下。）見四三 7 註 2。

● 49:4¹ 在這裏以賽亞豫表基督。人錯誤的判
斷基督，認為祂的話虛無虛空。然而，基督確知祂
當得的公理必從神而來。（彼前二 23。）神看基督
的話為寶貴，（參太二四 35，）必為着祂的說話賞
報祂。

【49:2】And He has made my mouth like a^a sharp sword; / He
has concealed me in the shadow of His hand, / And He has
made me a polished arrow; / He has hidden me in His quiver.

【49:3】And He said to me, You are My^a servant, / ¹Israel, in
whom I will be glorified.

【49:4】But I said, I have¹ labored in vain; / I have used up my
strength for nothing and vanity; / Yet surely the justice due to
me is with Jehovah, / And my recompense with my God.

49:3¹ (Israel) Jehovah considered the prophet Isaiah as His servant,
a part of Israel, for His glorification. Isaiah was a part of Israel; hence,
he was one with Israel as the servant of Jehovah. Christ also is a part
of Israel (Hosea 11:1; Matt. 2:15b). That Jehovah will be glorified in His
servant typifies that God is glorified in Christ (John 13:31b) as the Israel
of God. See note 7¹ in ch. 43.

49:4¹ (labored) Here Isaiah typifies Christ. People judged Christ
wrongly, thinking that His word was nothing and vain. However, Christ
was assured that the justice due to Him would come from God (1 Pet.
2:23). God values Christ's word (cf. Matt. 24:35) and will reward Him for
His speaking.

【49:5】耶和華從¹我在²胎中就塑造我作祂的僕人，要使雅各歸向祂，使以色列聚集到祂那裏；我要在耶和華眼中被看為尊榮，我的神也要成為我的力量。

● 49:5¹ 5～9節上半是說到基督作耶和華的僕人。（四二 1～7。）在本章，凡論到以賽亞和以色列的話，也都是論到基督。這意思是說，基督作耶和華的僕人，應驗了以賽亞和以色列作耶和華僕人的一切所是。

● 49:5² 神將耶穌在胎中塑造為祂的僕人，將祂的神性與祂的人性調和在一起。（太一 18～20，路一 35。）因此當祂從母腹出來的時候，祂是一個神人。

【49:5】And now says Jehovah, / Who formed¹ Me from the² womb to be His Servant, / To bring Jacob back to Him, / So that Israel would be gathered to Him; / And I will be glorified in the sight of Jehovah, / And My God will be My strength.

49:5¹ (Me) Verses 5-9a refer to Christ as the Servant of Jehovah (42:1-7). In this chapter whatever is spoken concerning Isaiah and Israel is also spoken concerning Christ. This means that Christ as the Servant of Jehovah fulfills all that Isaiah and Israel are as the servant of Jehovah.

49:5² (womb) God formed Jesus to be His Servant in the womb, with His divinity mingled with His humanity (Matt. 1:18-20; Luke 1:35). Thus, when He came out of the womb of His mother, He was a God-man.

【49:6】祂說，你作我的僕人，使雅各眾支派復興，使以色列中得保全的歸回，尚為小事；^a我還要立你作外邦人的¹光，叫你²施行我的^{3b}救恩，直到地極。

● 49:6¹ 見四二 6 註 3。

● 49:6² 直譯，成為。

● 49:6³ 基督作耶和華的僕人事奉神，乃是作神選民的約和光，叫祂成為神完全的救恩，直到地極。（四二 5～7，四九 6，8 下～9 上。）神完全的救恩是基於神的公義，完成於神的生命。（羅五 17，21。）神公理中的義，以及藉神的光而有的生命，乃是神救恩的兩個基本因素。（羅一 16～17，五 18 下，多三 7。）神救恩的兩方面，包括基督作約，為着稱義；以及基督作光，為着生命。（羅五 10。）基督作約，藉着祂的死滿足神的公義，好稱義我們，這是神完全救恩的基礎；基督作光，在祂的復活裏分賜生命，這是神完全救恩的完成。至終，神完整的救恩具體表現於新耶路撒冷；新耶路撒冷乃是一個生命建造在義的根基上的故事。（啓二二 1～2，二一 14，19～20 與 19 註 1 二段。）

基督藉着死並在復活裏，按着神的義成了新約，就是新遺命，（來八 10～12，九 15～17，）作神完全救恩的基礎。神將基督作為光賜給萬民，使祂成為神對所有世人的救恩。（太四 16，路二 30～32。）這光的生命，（約一 4，八 12，）乃是不能毀壞的生命，（來七 16 下，）不朽壞的生命，（提後

【49:6】He says, It is too small a thing that You would be My Servant / To raise up the tribes of Jacob / And bring back the preserved of Israel; / ^aI will also set You as a ¹light of the nations / That You may be My ^{2b}salvation unto the ends of the earth.

49:6¹ (light) See note 6² in ch. 42.

49:6² (salvation) Christ as the Servant of Jehovah serves God by being a covenant and a light to God's chosen people that He may be the full salvation of God extending to the ends of the earth (42:5-7; 49:6, 8b-9a). God's full salvation is based on God's righteousness and is consummated in God's life (Rom. 5:17, 21). Righteousness in God's justice and life through God's light are the two basic factors of God's salvation (Rom. 1:16-17; 5:18b; Titus 3:7). God's salvation in its two aspects is composed of Christ as the covenant for justification and Christ as the light for life (Rom. 5:10). Through His death Christ as the covenant satisfies God's righteousness for justification as the base of God's full salvation, and in His resurrection Christ as the light imparts life as the consummation of God's full salvation. Ultimately, the complete salvation of God is embodied in the New Jerusalem, which is a matter of life built on the foundation of righteousness (Rev. 22:1-2; 21:14, 19-20 and note 19¹, par. 2).

Through His death and in His resurrection Christ has become the new covenant as the new testament (Heb. 8:10-12; 9:15-17) according to God's righteousness to be the base of God's full salvation. God gave Christ as a light to the nations that He might be God's salvation to all the world (Matt. 4:16; Luke 2:30-32). The life of this light (John 1:4; 8:12), as the indestructible life (Heb. 7:16b), the incorruptible

【49:7】以色列的^a救贖主，他的聖者耶和華，對那^b被人所¹藐視、本國所憎惡、統治者所奴役的，如此說，君王要看見就站起，首領也要下拜；都因^c信實的耶和華，就是揀選你以色列的聖者。

— 10 下，）和我們所該持守那真實、永遠的生命，（提前六 19，12，）成了神在祂的義裏對我們的救恩。（羅五 10，17。）這生命也保證我們，擔保我們這些神生命裏的後嗣，有權利承受神連同祂一切的豐富，作我們永遠的基業。（徒二六 18。）這光的生命在我們裏面一直長大，產生我們今天的召會生活，（弗五 8，）並終極完成於永世裏的新耶路撒冷。（啓二一 2～3，9 下～11，18～23，二二 1～5。）

● 49:7¹ 基督是那被人所藐視、以色列國所憎惡、由統治者（即羅馬官長一太二七 11～26）所奴役的一位。基督從復活以後，直到今天，不僅被神看為尊榮、尊貴，（5 下，）也被屬人的君王所尊重，為屬人的首領所敬拜。

【49:7】Thus says Jehovah, / The^a Redeemer of Israel, his Holy One, / To the^{1b} despised One, the One abhorred by the nation, / The One subjected to tyrants, / Kings will see and arise, / And princes will bow down; / Because of Jehovah, who is^c faithful, / The Holy One of Israel, who has chosen You.

life (2 Tim. 1:10b), and the real and eternal life that we should lay hold on (1 Tim. 6:19, 12), becomes God's salvation to us in His righteousness (Rom. 5:10, 17). This life also ensures us, guarantees us, the heirs of God in His life, the right to inherit God with all His riches as our eternal inheritance (Acts 26:18). Such a life of light grows in us continually, issuing in our church life today (Eph. 5:8) and consummating in the New Jerusalem in eternity (Rev. 21:2-3, 9b-11, 18-23; 22:1-5).

49:7¹ (despised) Christ was the despised One, the One abhorred by the nation of Israel, the One subjected to tyrants, i.e., the Roman officials (Matt. 27:11-26). From His resurrection until today He has been not only glorified, honored, by God (v. 5c) but also respected by human kings and worshipped by human princes.

【49:8】^a耶和華如此說，在悅納的時候，
我應允了你；在拯救的日子，我濟助
了你；我要保護你，使你作^b眾民的¹
約，復興²徧地，使人³承受荒涼之地
爲業；

【49:9 上】對那被囚的人說，出來罷；
對那在黑暗中的人說，顯露罷。

b 被擄者蒙福的歸回 四九 9 下～ 13

【49:9 下】¹他們在路上必得飲食，在一
切光禿的高處必有草場；

● 49:8¹ 見 6 註 3，與四二 6 註 2。

● 49:8² 地的復興主要的是爲着神的國，這
國至終要完成於新天新地裏的新耶路撒冷。在
信徒的經歷中，復興徧地，意思就是得着基督
作擴大或擴展的地，（見申八 7 註 1，）也就
是佔有基督這地以建造神的國，使祂的殿、祂
的見證得以建立。（參代上四 10，弗三 14～
21，腓三 7～14。）

● 49:8³ 見四二 6 註 2 二段。

● 49:9¹ 因着基督成了給以色列民的約，（8，
四二 5～7，）被擄者就必歸回。

【49:8】^aThus says Jehovah, / In an acceptable time I have
answered You, / And in a day of salvation I have helped You;
/ And I will preserve You and give You for a ^{1b}covenant of
the people, / To restore the ²land, to ³apportion the desolate
inheritances,

【49:9a】To say to the prisoners, Come forth, / To say to
those who are in darkness, Show yourselves.

b. The Blessed Return of the Captives 49:9b-13

【49:9b】¹They will feed along the roads, / And their pasture
will be on all the bare heights;

49:8¹ (covenant) See note 6² in this chapter and note 6¹ in ch. 42.

49:8² (land) Or, the earth. The restoring of the land is mainly for
the kingdom of God, which will eventually consummate in the New
Jerusalem in the new heaven and new earth. In the believers' experience,
to restore the land means to have Christ as the land (see note 7¹ in Deut. 8)
enlarged or expanded, to occupy Christ as the land for the building up of
God's kingdom so that His temple, His testimony, may be established (cf.
1 Chron. 4:10; Eph. 3:14-21; Phil. 3:7-14).

49:8³ (apportion) See note 6¹, par. 2, in ch. 42.

49:9¹ (They) Because Christ has become a covenant for the people of
Israel (v. 8; 42:5-7), the captives will return.

49:10^a
啓七 16
49:10^b
詩一二一 6
49:10^c
詩二三 2
耶三一 9
啓七 17

【49:10】他們必不^a飢不渴；炎熱和烈日必不^b傷害他們；因為憐恤他們的必引導他們，^c領他們到水泉旁邊。

49:11^a
路三 5

【49:11】我必使我的^a眾山成為道路，我的大道也必被修高。

49:12^a
申三十 3~5
賽四三 5~7
五一 11
五六 8
六十四
六二 10~12
太二四 31
49:13^a
賽四四 23

【49:12】看哪，這些要從遠方來，看哪，這些要^a從北方、西方來，這些要從¹希尼人之地來。

【49:13】諸天哪，應當^a歡呼；大地阿，應當歡騰；眾山哪，應當發聲歡呼；因為耶和華已經安慰祂的百姓，也要憐恤祂困苦之民。

c 耶和華如何寶愛錫安 四九 14 ~ 21

【49:14】錫安曾說，耶和華離棄了我，主忘記了我。

【49:15】婦人焉能忘記她喫奶的嬰孩，不^a憐恤她親生的兒子？即或有忘記的，我卻不忘記你。

● 49:12¹ 可能是中國人。

【49:10】They will not^a hunger or thirst; / Neither the scorching heat nor the sun will^b strike them; / For He who has compassion on them will lead them / And will^c guide them beside the springs of water;

【49:11】And I will make all My^a mountains into a road, / And My highways will be raised up.

【49:12】Indeed, these will come from a distance, / And indeed these will come^a from the north and the west, / And these from the land of the¹ Sinim.

【49:13】Give a^a ringing shout, O heavens, and exult, O earth, / And break forth into shouting, O mountains; / For Jehovah has comforted His people / And will have compassion on His afflicted ones.

c. How Jehovah Treasures Zion 49:14-21

【49:14】But Zion has said, Jehovah has forsaken me, / And the Lord has forgotten me.

【49:15】Can a woman forget her nursing child, / That she would not have^a compassion on the son of her womb? / Even though they may forget, / Yet I will not forget you.

49:12¹ (Sinim) Probably the Chinese.

49:10^a
Rev. 7:16
49:10^b
Psa. 121:6
49:10^c
Psa. 23:2;
Jer. 31:9;
Rev. 7:17
49:11^a
Luke 3:5

49:12^a
Deut. 30:3-5;
Isa. 43:5-7;
51:11;
56:8;
60:4;
62:10-12;
Matt. 24:31
49:13^a
Isa. 44:23

49:15^a
Psa. 103:13

49:15^a
詩一〇三 13

【49:16】看哪，我已將你^a銘刻在我掌上；你的牆垣常在我面前。

【49:17】¹你的兒女急速歸回，毀壞你的、使你荒廢的，必都離你出去。

【49:18】你舉目向四圍觀看；他們都聚集來到你這裏。耶和華說，我指着我的生存起誓，你必要以他們爲^a妝飾佩戴，以他們爲華帶束腰，像新婦一樣。

【49:19】至於你荒廢淒涼之處，並你被毀壞之地，現今眾民居住必顯爲太窄；吞滅你的必離你遙遠。

【49:20】你喪失的兒女還要在你耳中說，這地方對我太窄，求你給我豫備地方居住。

【49:21】那時你心裏必說，我既喪子又沒有生育，是被遷徙、趕逐在外的，誰給我生這些孩子？誰將他們養大？看哪，我被撇下獨自一人；這些孩子從那裏來呢？

【49:16】Indeed, I have^a engraved you upon the palms of My hands; / Your walls are continually before Me.

【49:17】¹Your children make haste; / Your destroyers and those who lay you waste / Will go forth from you.

【49:18】Lift up your eyes and look around; / All of these gather themselves together and come to you. / As I live, declares Jehovah, / You will put all of them on like an^a ornament / And gird yourself with them like a bride.

【49:19】For your waste and desolate places / And your devastated land — / For you will be too constricted now because of its inhabitants, / And those who swallowed you up will be far away.

【49:20】The children of whom you were bereaved / Will yet say in your ears, / This place is too constricted for me; / Make room for me that I may dwell here.

【49:21】Then you will say in your heart, / Who has borne these for me, / Since I have been bereaved of children and am barren, / An exile and driven about? / And who brought these up? / Indeed, I was left alone; / From where did these come?

● 49:17¹ 有些譯本作，建造你的比毀壞你的敏捷。

49:17¹ (Your) Some versions read, Your builders outstrip your destroyers.

d 耶和華向列國舉手，
向萬民豎立旌旗，
好聚集錫安四散的俘虜
四九 22 ~ 26

【49:22】主耶和華如此說，我必向列國舉手，向眾民高舉我的旌旗；他們必將你的眾子抱在懷中^a帶來，將你的眾女放在肩上扛來。

【49:23】列王必作你的養父，他們的王后必作你的^a乳母；他們必將臉伏地，向你下拜，並舔你腳上的塵土；你便知道我是耶和華，^b等候我的必不至羞愧。

【49:24】^a壯者搶去的豈能奪回？理當擄掠的豈能解救麼？

【49:25】耶和華實在如此說，就是壯者所擄掠的，也可以奪回，強暴人所搶的，也可以解救；因為與你相爭的，我必與他相爭，我要拯救你的兒女；

【49:26】並且我必使那些欺壓你的喫自己的肉；他們要喝醉自己的血，好像喝甜酒一樣；凡屬肉體的必都知道，我是耶和華你的救主，是你的^a救贖主，是雅各的大能者。

d. Jehovah Lifting Up His Hand to the Nations
and His Banner unto the Peoples
for the Gathering of the Dispersed Captives of Zion
49:22-26

【49:22】Thus says the Lord Jehovah, / Indeed, I will lift up My hand to the nations, / And unto the peoples I will lift up My banner; / And they will^a bring your sons in their arms, / And they will carry your daughters on their shoulders.

【49:23】And kings will be your foster fathers; / And their princesses will be those who^a nurse you; / They will bow down to you with their faces toward the earth / And lick the dust of your feet; / And you will know that I am Jehovah; / Those who^b wait on Me will not be ashamed.

【49:24】Can the booty be taken from the^a strong man, / Or the lawful captives be delivered?

【49:25】Surely, thus says Jehovah, / Even the captive may be taken from the strong man, / And the booty may be released from the tyrant; / For I will strive with those who strive with you, / And I will save your children;

【49:26】And I will feed those who oppress you with their own flesh; / And they will be drunk with their own blood as with sweet wine; / Then all flesh will know / That I am Jehovah your Savior / And your^a Redeemer, the Mighty One of Jacob.

49:22^a
賽六十四
六六 12

49:23^a
賽六六 11
帖前二 7
49:23^b
賽八 17

49:24^a
太十二 29
可三 27
路十一 21

49:26^a
賽四一 14
六十一 16

49:22^a
Isa. 60:4;
66:12

49:23^a
Isa. 66:11;
1 Thes. 2:7
49:23^b
Isa. 8:17

49:24^a
Matt. 12:29;
Mark 3:27;
Luke 11:21

49:26^a
Isa. 41:14;
60:16

以賽亞書 第五十章

e 錫安被棄的原因 五十 1 ~ 3

【50:1】耶和華如此說，我休了你們的母親，^a休書在那裏？我將你們賣給我那一個債主呢？看哪，你們^b被賣，是因你們的罪孽；你們的母親被休，是因你們的過犯。

【50:2】我來的時候，為何無人等候？我^a呼喚的時候，為何無人答應？我的手臂豈是^b縮短，不能救贖麼？我豈無拯救之力麼？看哪，我一斥責，海就^c乾了；我使江河變為曠野；其中的^d魚因無水腥臭，乾渴而死。

【50:3】我使諸天以^a黑暗為衣服，以麻布為^b遮蓋。

f 耶和華的僕人 (以賽亞，豫表基督) 所領受的教誨，並他所過的生活 五十 4 ~ 9

ISAIAH 50

e. The Reason for Zion's Being Forsaken 50:1-3

【50:1】Thus says Jehovah, / Where is the ^abill of your mother's divorce / With which I have put her away? / Or to which of My creditors / Have I sold you? / Indeed, for your iniquities you were ^bsold, / And for your transgressions your mother was put away.

【50:2】Why when I came was there no man? / And when I ^acalled why was there no one to answer? / Is My hand ^bso short that it cannot redeem? / Or do I have no power to deliver? / Indeed, at My rebuke I ^cdry up the sea; / I make the rivers a wilderness; / Their ^dfish stink because there is no water, / And die of thirst.

【50:3】I clothe the heavens with ^ablackness, / And make ^bsackcloth their covering.

f. The Instruction the Servant of Jehovah (Isaiah, Typifying Christ) Received and the Life He Lived 50:4-9

50:1^a
申二四 1
耶三 8
何二 2
50:1^b
賽五二 3

50:2^a
箴一 24
賽六五 12
耶七 13
50:2^b
民十一 23
賽五九 1
50:2^c
出十四 21
詩一〇六 9
鴻一 4
50:2^d
出七 18, 21
50:3^a
出十 21
50:3^b
啓六 12

50:1^a
Deut. 24:1;
Jer. 3:8;
Hosea 2:2
50:1^b
Isa. 52:3

50:2^a
Prov. 1:24;
Isa. 65:12;
Jer. 7:13
50:2^b
Num. 11:23;
Isa. 59:1
50:2^c
Exo. 14:21;
Psa. 106:9;
Nahum 1:4
50:2^d
Exo. 7:18, 21
50:3^a
Exo. 10:21
50:3^b
Rev. 6:12

50:4^a
出四 11
50:4^b
太十一 28

【50:4】主耶和華^a賜¹我受教者的舌頭，
使我知道怎樣用言語扶助^b疲乏的人。
主每早晨喚醒我；祂喚醒我的耳朵，
使我能聽，像受教者一樣。

50:5^a
詩四十 6~8
50:5^b
太二六 39
約十八 22

【50:5】主耶和華開通我的^a耳朵；我並^b
沒有違背，也沒有退後。

50:6^a
太二六 67
約十八 22
50:6^b
哀三 30
太五 39
路六 29

【50:6】¹人^a打我的背，我任他打；人
拔我^b腮頰的鬚鬚，我由他拔；人辱
我^c吐我，我並不掩面。

50:6^c
可十四 65
路十八 32
50:7^a
結三 8~9
路九 51

【50:7】主耶和華必幫助我，所以我不
抱愧；我硬着^a臉面好像堅石，我也
知道我必不至蒙羞。

【50:8】稱我爲義的與我相近；誰與我
爭論？我們可以一同站立！誰在審判
中與我作對？可以就近我來。

● 50:4¹ 指以賽亞，豫表基督作耶和華的僕人。
（見四九 1 ~ 5。）4 ~ 5 節說到耶和華的僕人基
督所領受的教誨。

● 50:6¹ 6 ~ 9 節顯示耶和華的僕人以賽亞所過
的生活，豫表基督作耶和華的僕人在地上所過的生
活。（太二六 67，彼前二 23。）

【50:4】The Lord Jehovah has^a given¹ me / The tongue of the
instructed, / That I should know how to sustain the^b weary
with a word. / He awakens me morning by morning; / He
awakens my ear / To hear as an instructed one.

【50:5】The Lord Jehovah has opened my^a ear; / And I was^b
not rebellious, / Nor did I turn back.

【50:6】¹I gave my back to those who^a strike me / And my^b
cheeks to those who pluck out the hair; / I did not hide my
face / From humiliation and^c spitting.

【50:7】The Lord Jehovah helps me; / Therefore I have not
been dishonored; / Therefore I have set my^a face like a flint,
/ And I know that I will not be put to shame.

【50:8】The One who justifies me is near; who will contend
with me? / Let us stand up together! / Who is my adversary
in judgment? / Let him come near to me.

50:4¹ (me) Referring to Isaiah, who typifies Christ as the Servant of
Jehovah (see 49:1-5). Verses 4-5 speak of the instruction received by
Christ as Jehovah's Servant.

50:6¹ (I) Verses 6-9 show the life lived by Isaiah as the servant of
Jehovah, typifying the life that Christ as the Servant of Jehovah lived on
earth (Matt. 26:67; 1 Pet. 2:23).

50:4^a
Exo. 4:11
50:4^b
Matt. 11:28

50:5^a
Psa. 40:6-8
50:5^b
Matt. 26:39;
John 14:31

50:6^a
Matt. 26:67;
John 18:22

50:6^b
Lam. 3:30;
Matt. 5:39;
Luke 6:29

50:6^c
Mark 14:65;
Luke 18:32

50:7^a
Ezek. 3:8-9;
Luke 9:51

50:9^a
賽五一 6
詩一〇二 26
50:9^b
伯十三 28
賽五一 8
雅五 2

【50:9】看哪，主耶和華要幫助我；誰能定我有罪？他們都要像^a衣服漸漸舊了，爲^b蛀蟲所咬。

g 敬畏耶和華
並聽從祂僕人聲音者，
如何行在暗中而有亮光
五十 10 ~ 11

【50:10】你們中間誰敬畏耶和華，聽從祂僕人的聲音，而行在暗中沒有亮光？他當信靠耶和華的名，依賴自己的神。

【50:11】看哪，凡你們點火用火把圍繞自己的，可以行在你們火焰的光裏，並你們所點的火把中。這是你們從我手裏所要得的：你們必躺在悲慘之中。

【50:9】Indeed, the Lord Jehovah helps me, / Who is the one who condemns me? / Indeed, they will all wear out like a^a garment; / The^b moth will consume them.

g. How He Who Fears Jehovah
and Hears the Voice of His Servant
Has Light While Walking in Darkness
50:10-11

【50:10】Who among you fears Jehovah; / Who hears the voice of His servant; / Who walks in darkness / And has no light? / Let him trust in the name of Jehovah, / And rely on his God.

【50:11】Indeed, all of you who kindle a fire, / Who surround yourselves with firebrands, / Walk into the light of your fire / And into the firebrands which you have lit. / You will have this from My hand: / You will lie down in torment.

50:9^a
Isa. 51:6;
Psa. 102:26
50:9^b
Job 13:28;
Isa. 51:8;
James 5:2

以賽亞書 第五十一章

6 關於耶和華對祂所愛
之以色列愛的對付
五一 1 ~ 五二 12

a 耶和華對以色列的呼召
五一 1 ~ 3

【51:1】你們這追求公義、尋求耶和華的，當聽我言；你們要仰望你們從其中被鑿而出的¹磐石，和你們從其中被挖而出的巖穴。

【51:2】要仰望你們的祖宗亞伯拉罕，和為你們受生產之苦的撒拉；因為亞伯拉罕獨自一人的時候，我^a呼召了他，^b賜福與他，使他人數增多。

【51:3】耶和華已經安慰錫安；祂已經安慰錫安一切的荒場，使她的曠野像伊甸，使她的沙漠像耶和華的^a園子。在其中必有歡喜、快樂、感謝、和歌唱的聲音。

● 51:1¹ 不是指神，乃是指以色列的源頭亞伯拉罕。耶和華對以色列的呼召，是基於祂對他們祖宗亞伯拉罕的呼召，因此是堅定的。

ISAIAH 51

6. In Relation to Jehovah's Loving
Dealing with His Beloved Israel
51:1 — 52:12

a. Jehovah's Calling of Israel
51:1-3

【51:1】Listen to Me, you who pursue righteousness, / Who seek after Jehovah, / Look to the¹ rock from which you were hewn, / And to the excavation of the quarry from which you were dug.

【51:2】Look to Abraham your father, / And to Sarah who travailed with you; / For I^a called him when he was one person, / And^b blessed him and multiplied him.

【51:3】For Jehovah has comforted Zion; / He has comforted all her waste places, / And made her wilderness like Eden, / And her desert like the^a garden of Jehovah. / Gladness and joy will be found in her, / Thanksgiving and the voice of song.

51:1¹ (rock) Referring not to God but to Abraham, who was the source of Israel. Jehovah's calling of Israel is based on His calling of their father Abraham; hence, it is firm.

51:2^a
創十二 1~2
結三三 24

51:2^b
創二二 17
二四 1, 35

51:3^a
創十三 10
珥二 3

51:2^a
Gen. 12:1-2;
Ezek. 33:24

51:2^b
Gen. 22:17;
24:1, 35

51:3^a
Gen. 13:10;
Joel 2:3

b 耶和華爲着以色列的公義與救恩
五一 4 ~ 8

【51:4】我的百姓阿，要留心聽我；我的國民哪，要向我側耳；因爲^a訓誨必從我而出，我必立定我的典章爲萬民之^b光。

【51:5】我的公義臨近，我的救恩已經發出，我的膀臂要審判眾民；眾海島要等候我，寄望於我的膀臂。

【51:6】你們要向天舉目，觀看下地；因爲^a天必像煙雲消散，地必如^b衣服漸漸舊了，其上的居民也要如此死亡；惟有我的救恩永遠長存，我的公義也不廢掉。

【51:7】你們這知道公義，將我訓誨存在心中的民，要聽我言，不要怕人的辱罵，也不要因人的毀謗驚惶。

【51:8】因爲蛀蟲必咬他們，好像咬衣服，蟲子必咬他們，如同咬羊絨；惟有我的公義永遠長存，我的救恩直到萬代。

b. Jehovah's Righteousness and Salvation for Israel
51:4-8

【51:4】Hearken to Me, O My people; / Give ear to Me, O My nation; / For^a instruction will go out from Me; / And I will set My judgment as a^b light for the peoples.

【51:5】My righteousness is near; My salvation has gone forth; / My arms will judge the peoples; / The coastlands will wait for Me / And place their hope in My arm.

【51:6】Lift up your eyes to the heavens, / And look upon the earth beneath; / For the^a heavens will vanish away like smoke, / And the earth will wear out like a^b garment, / And those who dwell there will die in like manner; / But My salvation will be forever, / And My righteousness will not be abolished.

【51:7】Listen to Me, you who know righteousness, / A people in whose heart is My instruction, / Do not fear the reproach of man; / Do not be terrified at their revilings.

【51:8】For the moth will eat them up like a garment, / And the worm will eat them like wool; / But My righteousness will be forever, / And My salvation from generation to generation.

51:4^a
賽二 3
四二 4
51:4^b
賽四二 6

51:6^a
詩一〇二 26
彼後三 10, 12
51:6^b
賽五十 9
來一 11

51:4^a
Isa. 2:3;
42:4
51:4^b
Isa. 42:6

51:6^a
Psa. 102:26;
2 Pet. 3:10, 12
51:6^b
Isa. 50:9;
Heb. 1:11

c 耶和華爲着以色列的膀臂
五一 9 ~ 16

【51:9】耶和華的^{1a}膀臂阿，^b醒起，醒起！穿上能力；像古時的日子、上古的世代一樣醒起。從前砍碎拉哈伯、把龍刺透的，不是你麼？

【51:10】使海與深淵的水^a乾涸，使海的深處變爲贖民經過之路的，不是你麼？

【51:11】^a耶和華¹救贖的民必歸回，歡呼來到^b錫安，永遠的喜樂必歸到他們的頭上。他們必得着歡喜快樂，^c憂愁歎息盡都逃避。

● 51:9¹ 表徵耶和華的力量，就是基督在祂神性裏的大能；並且指基督作耶和華包羅萬有的僕人，（五三 1 ~ 2，）與以色列從被擄中歸回的關係。（五二 10 ~ 12。）在以色列的歸回和復興上，包羅萬有的基督首先是耶和華的膀臂，其次是作王的神，（五二 7，）第三是被高舉的基督。（五二 13。）

● 51:11¹ 這裏是指神的百姓蒙救贖，從巴比倫的被擄中得釋放；然後他們就能歸回。（參出六 6。）在神救贖祂的百姓脫離被擄以前，他們必須蒙救贖脫離罪，不在神定罪之下，如出埃及以前藉着逾越節的羊羔蒙救贖所說明的。（出十二。）

c. Jehovah's Arm for Israel
51:9-16

【51:9】^aAwake, awake! Put on strength, / O ^{1b}arm of Jehovah; / Awake as in the days of old, / As in the generations of past ages. / Was it not You who cut Rahab in pieces, / Who pierced through the dragon?

【51:10】Was it not You who ^adried up the sea, / The waters of the great deep; / Who made the depths of the sea into a way / For the redeemed to pass through?

【51:11】^aTherefore the ¹ransomed of Jehovah will return / And will come to ^bZion with a ringing shout, / And eternal joy will be upon their heads. / They will lay hold on gladness and joy, / And ^csorrow and sighing will flee away.

51:9¹ (arm) Signifying the strength of Jehovah, the dynamic might of Christ in His divinity, and referring to Christ as the all-inclusive Servant of Jehovah (53:1-2) in relation to Israel's return from captivity (52:10-12). In Israel's return and restoration, the all-inclusive Christ is, first, the arm of Jehovah, second, the reigning God (52:7), and, third, the exalted Christ (52:13).

51:11¹ (ransomed) Referring here to the redemption of God's people for their release from captivity in Babylon, after which they could return (cf. Exo. 6:6). Before God could redeem His people from captivity, they had to be redeemed from sin under God's condemnation, as illustrated by the redemption through the passover lamb prior to the exodus from Egypt (Exo. 12).

51:9^a
Psa. 44:23;
Isa. 52:1
51:9^b
Isa. 40:10;
53:1;
Luke 1:51
51:10^a
Exo. 14:21;
Isa. 43:16;
50:2
51:11^a
Isa. 35:10
51:11^b
Jer. 31:11-12
51:11^c
Isa. 25:8;
60:20;
65:19;
Rev. 21:4

51:9^a
賽四十 18
五三 1
路一 51
51:9^b
詩四四 23
賽五二 1

51:10^a
出十四 21
賽四三 16
五十二 2

51:11^a
賽三五 10
51:11^b
耶三一 11~12
51:11^c
賽二五 8
六十五 20
六五 19
啓二一 4

51:12^a
賽四十 6
彼前一 24

【51:12】惟有我是¹耶和華，是安慰你們的。你是誰，竟怕那必死的人，怕那要變如^a草的²世人；

51:13^a
伯九 8
詩一〇四 2
賽四十 22
亞十二 1

【51:13】卻忘記了^a鋪張諸天、建立地基、造你的耶和華；又因欺壓者定意毀滅你所發的暴怒，終日不住的害怕？其實那欺壓者的暴怒在那裏呢？

【51:14】被捆綁的快要得釋放，必不死而下坑；他的食物也不至缺乏。

【51:15】我是耶和華你的神，就是那攪動大海，使海中波浪匍匐的，萬軍之耶和華是祂的名。

51:16^a
賽六五 17
六六 22

【51:16】我已將我的話放在你口中，用我的手蔭遮蔽你，爲要¹裁定^a諸天，建立地基，又對錫安說，你是我的百姓。

【51:12】I, even I, am He who will comfort you. / Who are you that you are afraid of man who will die, / And of the son of man who will be made like^a grass,

51:12^a
Isa. 40:6;
1 Pet. 1:24

【51:13】That you have forgotten Jehovah who made you, / Who^a stretched out the heavens / And laid the foundations of the earth, / That you have been continually afraid every day, / Because of the fury of the oppressor / When he sets himself up to destroy you? / But where is the fury of the oppressor?

51:13^a
Job 9:8;
Psa. 104:2;
Isa. 40:22;
Zech. 12:1

【51:14】The one who is bowed down will soon be released / And will not die in the pit, / Nor will his bread be lacking.

【51:15】I am Jehovah your God, / Who stirs up the sea so that its waves roar, / Jehovah of hosts is His name.

【51:16】And I have put My words in your mouth, / And I have covered you in the shadow of My hand, / To¹ plant the^a heavens and lay the foundations of the earth, / And to say to Zion, You are My people.

51:16^a
Isa. 65:17;
66:22

● 51:12¹ 直譯，祂。

● 51:12² 直譯，人的子孫。五二 14 者同。

● 51:16¹ 有些譯本作，鋪張，或建立。

51:16¹ (plant) Some versions have, stretch, or, establish.

d 耶和華對耶路撒冷的鼓勵
五一 17 ~ 23

51:17^a
詩六十三
結二三 32~34

【51:17】耶路撒冷阿，醒起，醒起；你這從耶和華手中^a喝了祂忿怒之杯的，要站起來；你喝了那使人東倒西歪的杯爵，以致喝盡。

【51:18】她所生的眾子中，沒有一個引導她的；她所養大的眾子中，沒有一個攙扶她手的。

【51:19】荒涼與毀滅，饑荒與刀劍，這兩樣臨到你，誰為你舉哀？我如何安慰你呢？

【51:20】你的眾子發昏；他們在各街頭躺臥，好像黃羊在網羅之中，滿受了耶和華的忿怒，你神的斥責。

【51:21】因此，你這困苦的，非因酒而醉的，要聽這話：

【51:22】你的主耶和華，並你的神，就是那為祂百姓辨屈的，如此說，看哪，我已將那使人東倒西歪的杯，從你手中取去；你必不至再喝我忿怒的杯爵。

d. Jehovah's Encouragement to Jerusalem
51:17-23

【51:17】Wake yourself up, wake yourself up; / Stand up, O Jerusalem, / You who have^a drunk from the hand of Jehovah / The cup of His wrath; / The bowl of the cup of staggering / You have drunk; you have drained it out.

【51:18】There is no one to guide her / Among all the children whom she has brought forth; / There is no one to take her by the hand / Among all the children she has raised up.

【51:19】These two things have happened to you; / Who will lament for you? / Desolation and destruction, and famine and sword. / How will I comfort you?

【51:20】Your sons have fainted; / They lie at the head of every street like an antelope in a net, / Full of the wrath of Jehovah, / The rebuke of your God.

【51:21】Therefore hear this now, O afflicted one, / You who are drunk but not with wine:

【51:22】Thus says your Lord Jehovah and your God / Who pleads the cause of His people, / Indeed, I have taken from your hand / The cup of staggering; / You will no longer need to drink / The bowl of the cup of My wrath anymore;

51:17^a
Psa. 60:3;
Ezek. 23:32-34

【51:23】我必將這杯遞在苦待你的人手中，他們曾對¹你說，你屈身俯伏，由我們踐踏過去罷；你便以背爲地，好像街道，任人經過。

以賽亞書 第五十二章

e 耶和華對錫安的鼓勵
五二 1 ~ 6

【52:1】錫安哪，^a醒起，醒起！穿上你的能力；^b聖城耶路撒冷阿，穿上你華美的衣服；因爲未受割禮的和^c不潔淨的，必不再進入你中間。

【52:2】耶路撒冷阿，要抖下塵土；起來坐在位上；錫安被擄的女子阿，要解開你頸項的鎖鍊。

【52:3】耶和華如此說，你們是無價^a被賣的，也必無銀^b被贖。

【52:4】主耶和華如此說，起先我的百姓下到^a埃及，在那裏寄居；後來有^b亞述人無故欺壓他們。

● 51:23¹ 直譯，你的魂。

【51:23】And I will put it into the hand of those who afflict you, / Who have said to your soul, Bow down / That we may walk over you; / And you have made your back like the ground, / Like the street for them to cross over.

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e. Jehovah's Encouragement to Zion
52:1-6

【52:1】^aAwake! Awake! Put on / Your strength, O Zion; / Put on your beautiful garments, / O Jerusalem, O ^bholy city; / For the uncircumcised and the ^cunclean / Will no longer come into you.

【52:2】Shake yourself from the dust; arise, / Sit down, O Jerusalem; / Loose yourself from the bonds on your neck, / O captive daughter of Zion.

【52:3】For thus says Jehovah, You are those who have been ^asold for nothing, and you will be ^bredeemed without money.

【52:4】For thus says the Lord Jehovah, At first My people went down to ^aEgypt to sojourn there; then the ^bAssyrian oppressed them without cause.

52:1^a
Isa. 51:9, 17
52:1^b
Neh. 11:1;
Isa. 48:2;
Matt. 4:5
52:1^c
Rev. 21:27

52:3^a
Psa. 44:12;
Isa. 45:13;
Jer. 15:13
52:3^b
1 Pet. 1:18
52:4^a
Gen. 46:6-7;
Acts 7:14-15
52:4^b
Isa. 14:25

52:1^a
賽五一 9, 17
52:1^b
尼十一 1
賽四八 2
太四 5
52:1^c
啓二一 27

52:3^a
詩四四 12
賽四五 13
耶十五 13
52:3^b
彼前一 8
52:4^a
創四六 6~7
徒七 14~15
52:4^b
賽十四 25

【52:5】耶和華說，我的百姓既是無價被擄去，如今我在這裏作甚麼呢？耶和華說，轄制他們的人咆哮，我的名終日不住的^a受褻瀆。

【52:6】所以我的百姓必知道我的名；到那日他們必知道說這話的就是我；看哪，是我。

f 耶和華爲着錫安和耶路撒冷的好信息
五二 7 ~ 10

【52:7】^a那報佳音、傳平安、報好信、傳救恩的，對錫安說，¹你的神作王了！這人的^b腳蹤在山上何等佳美。

【52:8】聽阿，你守望者的聲音！他們揚起聲來，一同歡呼；因爲耶和華恢復錫安的時候，他們必親眼看見。

● 52:7¹ 這乃是宣告復興。（太十九 28。）本書四十 9 說到神來完成救贖，使祂的子民得救；而本節在救贖完成之後，宣告在復興的時候，就是在千年國時，神作王了。（參啓十一 15。）這裏作王的神就是四十章所說的救贖主、拯救主。

【52:5】Now then what do I have here, declares Jehovah, since My people have been taken away for nothing? Those who rule over them howl, declares Jehovah, and My name is continually^a blasphemed all day long.

【52:6】Therefore My people will know My name; therefore in that day they will know that I am He who speaks; here I am.

f. Jehovah's Good News for Zion and Jerusalem
52:7-10

【52:7】^aHow beautiful on the mountains / Are the^b feet of him who brings good news, / Of him who announces peace, who brings news of good things, / Who announces salvation; / Of him who says to Zion, ¹Your God reigns!

【52:8】The voice of your watchmen! They lift up their voice; / They give a ringing shout together; / For they will see with their very own eyes / When Jehovah restores Zion.

52:7¹ (Your) This is the announcing of the restoration (Matt. 19:28). Isaiah 40:9 speaks of God coming to accomplish redemption unto salvation for His people, whereas this verse, after redemption has been accomplished, announces that in the restoration, the millennial kingdom, God reigns (cf. Rev. 11:15). The reigning God here is the Redeemer, the Savior, mentioned in ch. 40.

【52:9】耶路撒冷的荒場阿，要發聲一同歡呼，因為耶和華安慰了祂的百姓，救贖了耶路撒冷。

【52:10】耶和華在萬國眼前露出了聖¹臂，地極的人都要看見我們神的^a救恩。

g 耶和華吩咐以色列
離開巴比倫
五二 11 ~ 12

【52:11】你們^a離開，離開罷！要從¹那裏出來！不要沾不潔淨的物！要從其中出來！你們扛抬耶和華²器皿的人哪，務要潔淨你們自己！

【52:12】你們出來必不至急忙，行走也不至奔逃；因為耶和華必在你們前頭^a行，以色列的神必在你們後面護衛。

● 52:10¹ 見五一 9 註 1。

● 52:11¹ 指巴比倫。見四八 20 註 1。

● 52:11² 指明被遷到巴比倫的聖殿器皿（代下三六 18，但一 1 ~ 2）要被帶回耶路撒冷。（拉一 7 ~ 11。）

【52:9】Break forth, give a ringing shout together, / You wasted places of Jerusalem, / For Jehovah has comforted His people, / He has redeemed Jerusalem.

【52:10】Jehovah has bared His holy¹ arm / In the sight of all the nations, / And all the ends of the earth will see / The^a salvation of our God.

g. Jehovah's Charge to Israel
to Depart from Babylon
52:11-12

【52:11】^aDepart! Depart! Go out from¹ there! / Do not touch any unclean thing! / Go out from the midst of her! Cleanse yourselves, / You who bear the² vessels of Jehovah!

【52:12】For you will not go out in haste, / And you will not go in flight; / For Jehovah will^a go before you, / And the God of Israel will be your rear guard.

52:10¹ (arm) See note 9¹ in ch. 51.

52:11¹ (there) Referring to Babylon. See note 20¹ in ch. 48.

52:11² (vessels) Indicating that the vessels of the temple, which had been carried away to Babylon (2 Chron. 36:18; Dan. 1:1-2), would be brought back to Jerusalem (Ezra 1:7-11).

52:10^a
創四九 18
路二 30
三 6

52:11^a
賽四八 20
耶五十 8
亞二 6~7
林後六 17
啓十八 4

52:12^a
出十四 19
賽五八 8

52:10^a
Gen. 49:18;
Luke 2:30;
3:6

52:11^a
Isa. 48:20;
Jer. 50:8;
Zech. 2:6-7;
2 Cor. 6:17;
Rev. 18:4

52:12^a
Exo. 14:19;
Isa. 58:8

7 基督作為耶和華僕人的亨通，
與以色列從被擄歸回
並復興的關係
五二 13 ～ 15

【52:13】看哪，我的^{1a}僕人必行事²精明，且得亨通；祂必受^{3b}尊崇，被高舉，且成為至高。

● 52:13¹ 五二 13 ～ 五三 12 啓示基督作耶和華的僕人，不是在舊約的經綸裏，乃是在新約的經綸裏；這就是說，祂是神成為人，死而復活，成為賜生命的靈，進到祂的選民裏面，並成了內住的靈住在他們裏面。

● 52:13² 主耶穌在地上從祂出來盡職那天起，就行事精明通達，為耶和華所喜悅。（13 上，五三 10 下，太十一 19 與註 3。）神所喜悅的，首先乃是子要上十字架，替神所揀選的人受死；（太二六 39，來十 5 ～ 10；）然後祂要從死人中復活，使神千萬的子民得重生，成為神的眾子。（彼前一 3，約二十 17。）這是基督作耶和華的僕人行事精明所憑藉的智慧。自從耶穌升天以來，祂仍一直在這地上行事精明且有智慧；凡祂所作的盡都亨通。

● 52:13³ 基督已經受尊崇，達到第三層天，達到神的右邊。（腓二 9，來四 14，七 26，八 1。）祂也已經被高舉。在祂受尊崇，被高舉之前，基督先降為卑。（14，五三 1 ～ 10 上，腓二 8。）

7. The Prosperity of Christ as the Servant of
Jehovah in Relation to Israel's Return
from Captivity and Her Restoration

52:13-15

【52:13】Indeed, My^{1a} Servant will act² wisely and will prosper; / He will be^{3b} exalted and lifted up and very high.

52:13¹ (Servant) Isaiah 52:13—53:12 reveals Christ as the Servant of Jehovah not in the Old Testament economy but in the New Testament economy, i.e., as God who became a man, who died and resurrected, and who became the life-giving Spirit to enter into His elect and dwell in them as the indwelling Spirit.

52:13² (wisely) From the day that He came out to minister on this earth, the Lord Jesus acted wisely and prospered in God's pleasure (v. 13a; 53:10b; Matt. 11:19 and note 3). God's good pleasure was first that the Son would go to the cross and die for God's chosen people (Matt. 26:39; Heb. 10:5-10) and then that He would rise from the dead to regenerate millions of God's people to be God's sons (1 Pet. 1:3; John 20:17). This is the wisdom by which Christ as the Servant of Jehovah acted wisely. Since His ascension Jesus has been acting prudently and wisely on the earth, and in whatever He has done, He has prospered.

52:13³ (exalted) Christ has been exalted to the third heaven, to the right hand of God (Phil. 2:9; Heb. 4:14; 7:26; 8:1). He has also been lifted up. Before being exalted and lifted up, Christ was humiliated (v. 14; 53:1-10a; Phil. 2:8).

52:13^a
Isa. 42:1;
Acts 3:13
52:13^b
Phil. 2:9

52:13^a
賽四二 1
徒三 13
52:13^b
腓二 9

52:14^a
詩二二 6~7
賽五三 2~3

【52:14】許多人因¹祂驚訝，（祂的²面貌比別人^{3a}憔悴，祂的形容比世人³枯槁。）

52:15^a
羅十五 21

52:15^b
賽五五 5
林前二 9
弗三 5, 9

【52:15】照樣，祂必使許多國民¹驚奇；君王要因祂¹閉口；^a因爲未曾²傳述與他們的，他們必看見；未曾^b聽見的，他們要明白。

● 52:14¹ 此乃照一些古卷及古譯本；別的古卷作，你。

● 52:14² 面貌是指外表，也是指臉，或臉上的表情。基督爲了要拯救我們，祂的臉面和形容憔悴（受毀損。）這是令人驚訝的，與人對基督作神的僕人所豫想的不同。

● 52:14³ 直譯，損毀。

● 52:15¹ 耶穌要使許多國民驚奇，君王要因祂閉口，因爲祂所是的，與他們所想像的完全不同。人必驚奇，像基督這麼偉大的人，實際上竟是一個微小的人，住在受藐視的加利利境內，受藐視的拿撒勒城內一個貧寒的木匠家裏，並且被棄絕，被擺在十字架上釘死。（五三 2 ~ 10 上。）

● 52:15² 要傳述、看見、聽見並明白的事，就是五三章所傳並啓示，照着新約的福音，關於基督成肉體、釘死、復活和升天的事。

【52:14】Even as many were astonished at¹Him — / His²visage was^amarred more than that of any man, / And His form more than that of the sons of men —

【52:15】So will He¹surprise many nations; / Kings will¹shut their mouths because of Him; / ^aFor what had not been²recounted to them they will see, / And what they had not^bheard of they will contemplate.

52:14¹ (Him) According to some MSS and ancient versions; other MSS read, you.

52:14² (visage) Visage denotes the appearance and also refers to the face or facial expression. Christ's face and His form were marred (disfigured) in order that He might save us. This is astonishing, different from what people expected Christ as a servant of God to be.

52:15¹ (surprise) Jesus will surprise many nations, and kings will shut their mouths because of Him, for what He is, is altogether different from what they imagined. People are surprised to learn that a great person such as Christ was actually a small man who lived in the despised region of Galilee, in the despised city of Nazareth, in the poor home of a carpenter, and that He was rejected and put on the cross and crucified (53:2-10a).

52:15² (recounted) The things to be recounted, to be seen, to be heard of, and to be contemplated are the things reported and revealed in ch. 53 concerning Christ in His incarnation, crucifixion, resurrection, and ascension according to the New Testament gospel.

52:14^a
Psa. 22:6-7;
Isa. 53:2-3

52:15^a
Rom. 15:21

52:15^b
Isa. 55:5;
1 Cor. 2:9;
Eph. 3:5, 9

以賽亞書 第五十三章

8 基督藉祂代替的死
並繁增的復活所完成大能的救贖，
與祂作以色列安全之約的關係
五三 1～五四 17

a 基督藉祂代替的死
並繁增的復活所完成大能的救贖
五三 1～12

【53:1】^a 我們¹所傳的，有誰信呢？耶
和華的^b膀臂向誰¹顯示呢？

● 53:1¹ 申言者傳揚新約經綸裏新約的福音，
但無人相信他們所傳的。他們所傳的是根據神的顯
示，就是基督作耶和華的膀臂，作大能的救贖主。
（見五一 9 註 1。）所傳的並顯示的，都是論到基
督作耶和華的僕人。（11 下。）

本章清楚說到基督的四個階段：（一）基督成肉
體的階段；（1 下～3；）（二）基督釘十字架的階
段；（4～10 上，12 下；）（三）基督復活的階段；
（10 下～11；）（四）基督升天的階段。（12 上。）
整章乃是在基督第二次來時，那要得救的以色列家
所作的承認。（亞十二 10，羅十一 26～27。）那
時他們要承認五三章的內容，這章對他們必富有滋
味。

ISAIAH 53

8. Christ's Dynamic Redemption through His
Vicarious Death and Reproductive Resurrection
in Relation to His Being the Covenant for Israel's Security
53:1 — 54:17

a. His Dynamic Redemption through His
Vicarious Death and Reproductive Resurrection
53:1-12

【53:1】^a Who has believed our¹ report? / And to whom has the
^b arm of Jehovah been¹ revealed?

53:1¹ (report) The prophets preached the New Testament gospel in
the New Testament economy, but no one believed their report. Their
report was based on God's revelation of Christ as the arm of Jehovah,
the dynamic Redeemer (see note 9¹ in ch. 51). Both the report and the
revelation concern Christ as the Servant of Jehovah (v. 11b).

This chapter speaks clearly concerning Christ in four stages: (1)
the stage of Christ's incarnation (vv. 1b-3), (2) the stage of Christ's
crucifixion (vv. 4-10a, 12b), (3) the stage of Christ's resurrection (vv.
10b-11), and (4) the stage of Christ's ascension (v. 12a). The entire
chapter is a confession that will be made by the household of Israel who
will be saved at Christ's second coming (Zech. 12:10; Rom. 11:26-27). At
that time they will confess the contents of Isa. 53, and this chapter will
be full of taste to them.

53:1^a
約十二 38
羅十 16
53:1^b
賽五一 9

53:1^a
John 12:38;
Rom. 10:16
53:1^b
Isa. 51:9

【53:2】¹ 祂在耶和華面前生長如嫩² 芽，
像^a 根出於乾地。祂無³ 佳形威儀叫我們觀看祂，也無^b 美貌使我們羨慕祂。

● 53:2¹ 原文在此有連接詞，可譯為『因，』說明沒有人相信關於基督的傳揚，並接受關於基督之顯示（1）的原因。

● 53:2² 1 下～3 節包含申言者的傳揚與耶和華的顯示，論到基督這位成為肉體的救主，過着低微、多受痛苦的人性生活，使祂完全有資格作救贖主和拯救主，以拯救墮落的人脫離撒但、罪、死和己。（來二 14～18，太一 21，羅八 3，提後一 10，太十六 24～25。）

基督在祂的人性裏生長不像大樹，乃像耶和華面前微小、柔弱的芽（嫩芽，）長在艱難的環境（乾地；）這包括祂生於貧寒之家，住在受藐視的加利利地區受藐視的拿撒勒城。

● 53:2³ 耶穌沒有威儀，反倒貧寒；（太八 20；）沒有佳形或美貌，反而面貌憔悴，形容枯槁。（五二 14。）

【53:2】¹ For He grew up like a tender² plant before Him, / And like a^a root out of dry ground. / He has no³ attracting form nor^b majesty that we should look upon Him, / Nor beautiful appearance that we should desire Him.

53:2¹ (For) For here introduces the reason that no one believed the report and received the revelation concerning Christ (v. 1).

53:2² (plant) Verses 1b-3 contain the prophet's report and Jehovah's revelation concerning Christ as the incarnated Savior, who lived a lowly and sorrowful human life, which fully qualified Him to be the Redeemer and the Savior to save fallen men from Satan, sin, death, and self (Heb. 2:14-18; Matt. 1:21; Rom. 8:3; 2 Tim. 1:10; Matt. 16:24-25).

In His humanity Christ grew up not like a large tree but like a small delicate sprout (a tender plant) before Jehovah, in a difficult environment (dry ground), which included His being born of a poor family and His living in Nazareth, a despised city, in Galilee, a despised region.

53:2³ (attracting) Instead of majesty, Jesus had poverty (Matt. 8:20), and instead of an attractive form and a beautiful appearance, He had a visage and form that were disfigured (52:14).

【53:3】祂被^a藐視，被人厭棄，多受¹痛苦，常經憂患；祂被藐視，好像被人掩面不看的一樣；我們也不尊重祂。

【53:4】^a祂誠然¹擔當了我們的²憂患，背負了我們的²痛苦；我們³卻以為祂受責罰，被神擊打苦待了。

● 53:3¹ 基督『這人主要的不同點，乃是祂的一生滿了痛苦的際遇。』（Keil and Delitzsch，科爾和戴理茲。）基督是完整的神，由耶和華的膀臂，（1，五一 9，五二 10，）就是神的能力，（林前一 22～24，）所表徵；祂在祂的成肉體裏，（約一 1，14，提前二 5 下，）成了完全的人，由多受痛苦的人所表徵。

● 53:4¹ 在申言者的傳揚與耶和華的顯示裏，（1，）基督被啓示為釘十字架的救贖主，為我們的過犯（罪）將自己獻上，以完成耶和華永遠的救贖，（4～10 上，來九 12，）使基督裏的信徒得蒙救贖（罪得赦免—徒十 43，得稱義—徒十三 39，並與神和好—羅五 10，）結果在基督復活裏得與基督有生命的聯結，（10 下，）這復活的實際乃是賜生命的靈。（約十一 25，林前十五 45 下，羅八 11。）

● 53:4² 憂患（疾病）和痛苦，就像過犯和罪孽，（5，）是來自罪；因此，這些也需要基督的救贖。（太八 17 與註。）基督在十字架上受神審判時，神將我們一切的罪孽都放在祂身上，那一刻祂擔當了我們的疾病。（6 下，彼前二 24。）

【53:3】He was^a despised and forsaken of men, / A man of¹ sorrows and acquainted with grief; / And like one from whom men hide their faces, / He was despised; and we did not esteem Him.

【53:4】^a Surely He has¹ borne our² sicknesses, / And carried our² sorrows; / ³ Yet we ourselves esteemed Him stricken, / Smitten of God and afflicted.

53:3¹ (sorrows) Lit., pains. So also in the next verse. Christ was a “man whose chief distinction was, that His life was one of constant painful endurance” (Keil and Delitzsch). As the complete God, signified by the arm of Jehovah (v. 1; 51:9; 52:10) as the power of God (1 Cor. 1:22-24), Christ became a perfect man, signified by a man of sorrows, in His incarnation (John 1:1, 14; 1 Tim. 2:5b).

53:4¹ (borne) In the report of the prophets and the revelation of Jehovah (v. 1), Christ is revealed as the crucified Redeemer, who sacrificed Himself for our trespasses (our sin) to accomplish Jehovah’s eternal redemption (vv. 4-10a; Heb. 9:12) that the believers in Christ may be redeemed (forgiven of sins—Acts 10:43, justified—Acts 13:39, and reconciled to God—Rom. 5:10), resulting in the life union with Christ in His resurrection (v. 10b), the reality of which is the life-giving Spirit (John 11:25; 1 Cor. 15:45b; Rom. 8:11).

53:4² (sicknesses) Sicknesses and sorrows, like transgressions and iniquities (v. 5), come from sin; hence, they too need Christ’s redemption (Matt. 8:17 and note). Christ bore our sicknesses at the time He was judged by God on the cross, in the hour when God put all our iniquities on Him (v. 6b; 1 Pet. 2:24).

53:5^a
太二七 26
可十五 15
羅四 25
林前十五 3
約壹三 5
53:5^b
彼前二 24

【53:5】¹ 那知祂為我們的過犯^a 受創，
為我們的罪孽壓傷；因祂受的刑罰我
們得平安，因祂受的^b 鞭傷我們得²
醫治。

【53:6】我們都如^a 羊走迷，各人偏行己
路；耶和華使¹ 我們眾人的罪孽都² 歸
在祂身上。

● 53:4³ 人以為基督必定有甚麼地方錯了，所以祂受責罰，被神擊打苦待了。他們不明白基督是替我們死，代替我們這些罪人。（4～5，8～9，11 下，12 下，林後五 21，彼前三 18 上。）

● 53:5¹ 見 4 註 3。

● 53:5² 見彼前二 24 註 8。

● 53:6¹ 這裏特別是指主回來時餘剩的猶太人。那時所有餘剩的猶太人都要悔改，（亞十二 10～14，啓一 7，）並說出這節的話。

● 53:6² 當神在十字架上審判耶穌時，祂將我們眾人的罪孽都歸在祂身上，使耶穌那時在神的眼中，成為惟一的罪人。（太二七 45～46 與 45 註 1，46 註 2。）基督的死不僅僅是被人殺害，（徒七 52，）也不是殉道，乃是神按着祂的律法，親自執行的。因此，祂作罪人的代替，完成了代替的死，（彼前三 18，）這死照着神的律法是合法的，並且是神照着律法所承認並稱許的。

【53:5】¹ But He was^a wounded because of our transgressions;
/ He was crushed because of our iniquities; / The chastening
for our peace was upon Him, / And by His^b stripes we have
been² healed.

【53:6】We all like^a sheep have gone astray; / Each of us
has turned to his own way, / And Jehovah has caused the
iniquity of¹ us all / To² fall on Him.

53:4³ (Yet) People thought that Christ must have been wrong in something and that, as a result, He was stricken, smitten of God and afflicted. They did not understand that Christ died vicariously, in the place of us, the sinners (vv. 4-5, 8-9, 11c, 12c; 2 Cor. 5:21; 1 Pet. 3:18a).

53:5¹ (But) See note 4³.

53:5² (healed) See note 24⁷ in 1 Pet. 2.

53:6¹ (us) Referring here especially to the remnant of the Jews at the time of the Lord's coming back. At that time all the remaining Jews will repent (Zech. 12:10-14; Rev. 1:7) and will speak the words of this verse.

53:6² (fall) It was when God was judging Jesus on the cross that He caused the iniquity of us all to fall on Him, making Jesus, in the eyes of God, the unique sinner at that moment (Matt. 27:45-46 and notes 45¹ and 46²). Christ's death was not merely a murder (Acts 7:52), nor was it a martyrdom; rather, it was carried out by God Himself according to His law. Thus, Christ died a vicarious death as the Substitute for sinners (1 Pet. 3:18), a death that was legal according to God's law and was recognized and approved by God according to the law.

53:5^a
Matt. 27:26;
Mark 15:15;
Rom. 4:25;
1 Cor. 15:3;
1 John 3:5
53:5^b
1 Pet. 2:24

53:6^a
Psa. 119:176;
1 Pet. 2:25;
Matt. 10:6;
Luke 15:6

53:6^a
詩一一九 176
彼前二 25
太十 6
路十五 6

53:7^a
太二六 62~63
二七 12, 14
可十四 61
十五 5
53:7^b
徒八 32
約十九 16
可十五 20
53:8^a
徒八 33
53:8^b
但九 26

【53:7】祂被¹欺壓，受苦卻^a不開口；
祂^b像羊羔被牽去宰殺，又像羊在
剪毛的人面前無聲，祂也是這樣不
開口。

【53:8】^{1a}因受欺壓和審判祂被奪去；至
於祂那²世代的人，誰想祂是因我百
姓的過犯，受他們所當受的鞭打，從
活人之地被^b剪除呢？

● 53:7¹ 在基督為罪人的代死裏，祂被欺壓，
受苦害，像羊羔被牽去宰殺，又像羊在剪毛的人面
前被剪而無反應。（徒八 32，太二六 62 ~ 63，
二七 12，14。）

● 53:8¹ 基督受假冒為善的猶太首領欺壓，（太
二六 57，59，65 ~ 68，）然後又受不公正的羅馬官
長審判。（路二三 1 ~ 12，約十八 33 ~ 38，十九 1 ~
16。）藉着這兩件事，祂被奪去，並被釘十字架。

● 53:8² 與基督同時代的人，沒有人明白基督
從活人之地被剪除，是因申言者之百姓（猶太人）
的過犯，受到他們所當受的鞭打。

【53:7】He was¹ oppressed, and it was He who was afflicted,
/ Yet He did^a not open His mouth; / ^bLike a lamb that is led
to the slaughter / And like a sheep that is dumb before its
shearers, / So He did not open His mouth.

【53:8】^{1a}By oppression and by judgment He was taken away; /
And as for His² generation, who among them had the thought
/ That He was^b cut off out of the land of the living / For the
transgression of my people to whom the stroke was due?

53:7¹ (oppressed) In His vicarious death for sinners, Christ was
oppressed, afflicted, and led to the slaughter like a lamb and sheared
before the shearers like a sheep, with no reaction (Acts 8:32; Matt.
26:62-63; 27:12, 14).

53:8¹ (By) Christ was oppressed by the hypocritical Jewish leaders
(Matt. 26:57, 59, 65-68) and then judged by the unjust Roman officials
(Luke 23:1-12; John 18:33-38; 19:1-16). By these two things He was taken
away and was crucified.

53:8² (generation) No one among Christ's generation understood that
He was cut off out of the land of the living for the transgression of the
prophet's people, the Jews, to whom the stroke was due.

53:7^a
Matt. 26:62-63;
27:12, 14;
Mark 14:61;
15:5
53:7^b
Acts 8:32;
Mark 15:20;
John 19:16
53:8^a
Acts 8:33
53:8^b
Dan. 9:26

53:9^a

彼前二 22
約壹三 5

53:9^b

太二七 57~60
可十五 46
約十九 38, 41

【53:9】祂雖然¹未行強暴，口中也沒有^a詭詐，人還²使祂與惡人同埋，誰知³死的時候與^b財主同葬。

● 53:9¹ 基督是無罪的，（林後五 21，來四 15，彼前二 22，）因此祂不是為自己的罪而死。祂乃是代替我們這些罪人而死。（彼前三 18。）

● 53:9² 那些釘基督十字架的人，打算將祂與兩個罪犯同埋，就是與惡人同埋，（路二三 32 ~ 33，）但神在祂的主宰裏，至終使基督葬在財主的墳墓裏。（太二七 57 ~ 60。）

● 53:9³ 這字在原文為複數，表徵『強烈的死，這死極其疼痛，就像一再的死。』（Keil and Delitzsch，科爾和戴理茲。）

【53:9】And they¹ assigned His grave with the wicked, / But with a^a rich man in His² death, / Although He had done³ no violence, / Nor was there any^b deceit in His mouth.

53:9³ (no) Christ was sinless (2 Cor. 5:21; Heb. 4:15; 1 Pet. 2:22); hence, He did not die for His own sins. He died vicariously for us, the sinners (1 Pet. 3:18).

53:9¹ (assigned) Those who crucified Christ planned to bury Him with the two transgressors, the wicked ones (Luke 23:32-33), but eventually God in His sovereignty caused Christ to be buried in a rich man's tomb (Matt. 27:57-60).

53:9² (death) The word is plural in Hebrew, deaths, signifying “a violent death, the very pain of which makes it like dying again and again” (Keil and Delitzsch).

53:9^a

Matt. 27:57-60;
Mark 15:46;
John 19:38, 41

53:9^b

1 Pet. 2:22;
1 John 3:5

【53:10】耶和華卻喜悅將祂壓傷，使祂受痛苦。祂使¹自己成了²爲着罪的^a祭，祂必看見³後裔，並且⁴延長^b年日；耶和華所⁵喜悅的事，必在祂手中亨通。

● 53:10¹ 直譯，祂的魂。下節者同。

● 53:10² 基督自願成了爲着罪的祭，這不是指贖罪祭，（利四，）乃是指爲着全部的罪—爲着過錯、錯誤、罪愆、過犯、惡行和罪孽—的祭。（約一 29。）

● 53:10³ 10 下～11 節是指在復活裏的基督。這裏的後裔是團體的後裔，就是召會作基督的身體，由基督作那一粒麥子而死，並藉着祂繁增的復活所產生的許多子粒，就是所有的信徒所組成的。（約十二 24，彼前一 3。）基督作耶和華的僕人，乃是復活的賜生命者，就是賜生命的靈，（林前十五 45，林後三 6，17，）產生了一個後裔，以建造祂的身體作祂的延續，使耶和華喜悅，並使基督得滿足。

● 53:10⁴ 今天基督乃是藉着活在祂的信徒裏而延長祂的年日。（加二 20，見徒二八 9 註 1。）祂的信徒作祂的身體，就是祂的延長。

● 53:10⁵ 神的喜悅（弗一 5，9，腓二 13）乃是要看見許多兒子，由祂而生，成爲基督的肢體，構成召會作基督的身體，就是基督團體的彰顯。這完全在於基督的死與復活。

【53:10】But Jehovah was pleased to crush Him, to afflict Him with grief. / When He makes Himself an ^{1a}offering for sin, / He will see a ²seed, He will ³extend His ^bdays, / And the ⁴pleasure of Jehovah will prosper in His hand.

53:10¹ (offering) Christ volunteered to be an offering for sin, referring to an offering for sin in its totality (John 1:29)—for wrongdoings, mistakes, trespasses, transgressions, evildoings, and iniquities—that includes both the sin offering (Lev. 4) and the trespass offering (Lev. 5).

53:10² (seed) Verses 10b-11 refer to Christ in His resurrection. The seed here, a corporate seed, is the church as the Body of Christ, comprising all the believers produced as the many grains by the death of Christ as the one grain and by His reproductive resurrection (John 12:24; 1 Pet. 1:3). Christ as the Servant of Jehovah is the resurrected Life-giver, the life-giving Spirit (1 Cor. 15:45; 2 Cor. 3:6, 17), to produce a seed for the building up of His Body as His continuation for Jehovah's pleasure and for Christ's satisfaction.

53:10³ (extend) Today Christ is extending His days by living in His believers (Gal. 2:20; see note 9¹ in Acts 28). His believers as His Body are His extension.

53:10⁴ (pleasure) The pleasure of God (Eph. 1:5, 9; Phil. 2:13) is to see many sons born of Him to become the members of Christ, who constitute the church as the Body of Christ, the corporate expression of Christ. This depends altogether on Christ's death and resurrection.

【53:11】祂必看見¹自己勞苦的²果效，
便³心滿意足；那義者我的^a僕人要⁴
使許多人因⁵認識祂而成為^b義的；
並且祂要^c擔當他們的罪孽。

● 53:11¹ 直譯，祂的魂。

● 53:11² 基督的魂勞苦的果效，含示一切在基督的復活裏，並藉着基督的復活，所產生的項目，如下：（一）作為經過過程者，就是末後的亞當，基督成了賜生命的靈，作是靈之基督的實際，為要藉着分賜生命而繁增；（林前十五 45，林後三 17；）（二）作為居首位者，就是在萬有中居首的一位，基督成了從死人中復活的首生者，使神的新造有新生的起頭，並使基督成為身體的頭；（西一 18，啓一 5 上；）（三）作為神而人者，基督在祂的人性裏由神所生，（徒十三 33，）成為神的長子，兼有神性和人性，作為模型，使許多兒子模成祂的形像；（羅八 29 下；）（四）作為復活的生命，（約十一 25，）基督重生了祂所有的信徒，（彼前一 3，）使他們成為祂的弟兄，就是神許多的兒子，（來二 10 上，11 下～12，羅八 29 下，約二十 17，）他們是神家中的人，成為神的國，（弗二 19，加六 10，）和神寶貴的基業；（弗一 11；）（五）作為一粒麥子，基督成了許多子粒，（約十二 24，）這些子粒就是祂的擴增，（約三 30，）也是祂身體——一個餅、召會一的組成分子；（林前十 17，弗一 22～23；）（六）藉着祂釋放生命的死，並用祂分賜生命的復活，基督產生了團體的後裔，作為祂的魂勞苦的果效；祂在祂的復活裏必看見這後裔，便心滿意足；（10 下～11 中，參加三 29；）（七）作為信徒的生命，復活的基督乃是新人的一切肢體，又在一切肢體之內。（西三 10～11。）

【53:11】He will see the¹fruit of the travail of His soul, /
And He will be²satisfied; / By the³knowledge of Him, the
righteous One, My^aServant, will⁴make the many^brighteous,
/ And He will^cbear their iniquities.

53:11¹ (fruit) The fruit of the travail of Christ's soul implies all the items produced in and through Christ's resurrection, as follows: (1) As the processed One, the last Adam, Christ became the life-giving Spirit as the reality of the pneumatic Christ for His propagation through life-imparting (1 Cor. 15:45; 2 Cor. 3:17); (2) as the preeminent One, the One who has the first place in all things, Christ became the Firstborn from the dead for the germinating of God's new creation and for Christ to be Head of the Body (Col. 1:18; Rev. 1:5a); (3) as the God-man, Christ was begotten of God in His humanity (Acts 13:33) to be the firstborn Son of God in both the divine and human natures, to be a model for conforming many sons to His image (Rom. 8:29b); (4) as the resurrection life (John 11:25), Christ regenerated all His believers (1 Pet. 1:3), making them His brothers and the many sons of God (Heb. 2:10a, 11b-12; Rom. 8:29b; John 20:17), who are the members of God's household to be God's kingdom (Eph. 2:19; Gal. 6:10) and God's precious inheritance (Eph. 1:11); (5) as the one grain of wheat, Christ became the many grains (John 12:24), who are His increase (John 3:30) and the components of His Body, i.e., the one bread, the church (1 Cor. 10:17; Eph. 1:22-23); (6) through His life-releasing death and with His life-imparting resurrection, Christ produced a corporate seed as the issue of the travail of His soul, which seed He saw in His resurrection and was satisfied (vv. 10c-11b; cf. Gal. 3:29); and (7) as the life of the believers, the resurrected Christ is all the members and in all the members of the new man (Col. 3:10-11).

53:12^a
詩二 8

53:12^b
詩二二 14
約十 11
參腓二 17
提後四 6

53:12^c
太二七 38
可十五 28
路二二 37
二三 33

53:12^d
來九 28
約壹三 5

53:12^e
路二三 34
羅八 34
來七 25

【53:12】所以我要使祂與¹至大者^a同分，祂要與¹至強者均分²擄物；因為祂將³命^b傾倒，以至於死，且被^{4c}算在罪犯之中；惟獨祂^d擔當多人的罪，又⁴為罪犯^e代求。

● 53:11³ 基督要看見召會，並以召會為滿足。

● 53:11⁴ 基督要使許多認識祂（那義者）的人成為義的。本節既是指復活的基督，所以使我們成為義的，不僅僅是客觀的稱義我們，乃是藉着祂作復活的生命活在我們裏面，以及我們活祂，而主觀的使我們成為義的。（太五 20 與註 1，羅五 19 與註 1，林後五 21 與註 4，腓三 9 與註 6。）

● 53:11⁵ 對祂這位義者（復活的基督作耶和華的僕人）的認識。

● 53:12¹ 本節上半說到基督在祂的升天裏。至大者與至強者是指神。在基督的升天裏，神使基督與神這至大者同分，基督也與神這至強者均分擄物。

● 53:12² 『擄物』指明打了一場仗。基督在十字架上並在復活裏打了仗，贏得勝利，從撒但取得擄物。（見弗四 8 註 2。）在基督的升天裏，有一個基督勝利的展示，分享基督得勝所取得的俘虜、擄物。基督這位升天的得勝者，與神這位至大者並至強者均分祂得勝的擄物。（詩六八 18 與註 3。）然後基督就將這擄物賜給召會，作為建造基督身體的恩賜，（弗四 8 下，11～12 與 8 註 3。）這是為要完成耶和華所喜悅的事，這些事照着神的心意和計畫，必在基督的手中亨通。（10 下。）

【53:12】Therefore I will divide to Him a^a portion with the¹Great, / And He will divide the²spoil with the¹Strong; / Because He^b poured out His³life unto death / And was^{4c} numbered with the transgressors, / Yet He alone^d bore the sin of many / And^{4e} interceded for the transgressors.

53:11² (satisfied) Christ will see the church and be satisfied with the church.

53:11⁴ (make) Christ will make righteous those who know Him as the righteous One. Since this verse refers to Christ in His resurrection, to make us righteous is not merely to justify us objectively but to make us righteous subjectively by His living in us as the resurrection life and our living Him (Matt. 5:20 and note 1; Rom. 5:19 and note 1; 2 Cor. 5:21 and note 3; Phil. 3:9 and note 5).

53:11³ (knowledge) Not Christ's knowledge but the knowing of Him, the righteous One, the resurrected Christ as the Servant of Jehovah.

53:12¹ (Great) The first part of this verse concerns Christ in His ascension. The Great and the Strong here refer to God. In Christ's ascension God divided to Christ a portion with God as the great One, and Christ divided the spoil with God as the strong One.

53:12² (spoil) Spoil indicates that a war was fought. On the cross and in His resurrection Christ fought the battle, gained the victory, and took the spoil from Satan (see note 8² in Eph. 4). In Christ's ascension there was a demonstration of Christ's victory by the sharing of the captives, the spoil, taken in Christ's victory. As the ascended Victor, Christ shared the spoil of His victory with God, the Great and the Strong (Psa. 68:18 and note 3). Then Christ gave the spoil to the church as gifts for the building up of the Body of Christ (Eph. 4:8b, 11-12 and note 8³). This is for the accomplishing of the pleasure of Jehovah, which will prosper in Christ's hand according to God's desire and plan (v. 10c).

53:12^a
Psa. 2:8

53:12^b
Psa. 22:14;
John 10:11;
cf. Phil. 2:17;
2 Tim. 4:6

53:12^c
Matt. 27:38;
Mark 15:28;
Luke 22:37;
23:33

53:12^d
Heb. 9:28;
1 John 3:5

53:12^e
Luke 23:34;
Rom. 8:34;
Heb. 7:25; See
note 12¹

以賽亞書 第五十四章

b 作以色列安全的約 五四 1 ~ 17

【54:1】^a 你這不懷孕未生養的，要歡呼；
你這未曾經過產難的，要發聲歡呼，
放聲呼喊；因為獨居的，比有丈夫的
兒女^b 更多；這是耶和華說的。

【54:2】要擴張你帳棚之地，張大你居
所的幔子，不要限制；要放長你的繩
子，堅固你的橛子；

● 53:12³ 直譯，魂。人、神和基督，都參與了基督的釘十字架。人所作的是殺害，殺死，（徒七 52，）但神乃是施行合法的審判，以基督為合法的代替者將祂殺死，使基督能為罪人完成代替的死。（6 下，10 上。）不僅如此，基督自己也甘願作這樣的祭。祂使自己成為那祭，（10 中，）並且為此將命傾倒。（約十 17 ~ 18，來九 14。）

● 53:12⁴ 當基督釘在十字架上時，祂被算在罪犯之中，（路二三 32 ~ 33，）又為罪犯代求。（路二三 34 上。）

ISAIAH 54

b. His Being the Covenant for Israel's Security 54:1-17

【54:1】^a Give a ringing shout, O barren one, you who have not borne; / Break forth into joyful shouting and cry out, you who have not been in labor; / For ^b more numerous are the children of the desolate one / Than the children of the married woman, says Jehovah.

【54:2】Enlarge your tent site, / Let them stretch out the curtains of your habitations; / Spare not; / Lengthen your cords, / And strengthen your pegs;

53:12³ (life) Lit., soul. Man, God, and Christ all had a part in Christ's crucifixion. Man did the murdering, the killing (Acts 7:52), but God carried out the legal judgment to kill Christ as a legal Substitute that Christ might die a vicarious death for sinners (vv. 6b, 10a). Moreover, Christ Himself was willing to be such an offering. He made Himself that offering (v. 10b), and He poured out His life for that purpose (John 10:17-18; Heb. 9:14).

53:12⁴ (numbered) When Christ was crucified on the cross, He was numbered with the transgressors (Luke 23:32-33) and He interceded for the transgressors (Luke 23:34a).

54:1^a
加四 27
54:1^b
撒二 5
詩一一三 9

54:1^a
Gal. 4:27
54:1^b
1 Sam. 2:5;
Psa. 113:9

54:3^a
創二二 17
二四 60
賽五五 5
六一 9

【54:3】因為你要向左向右開展，你的^a
後裔必得多國為業，又使荒涼的城邑
有人居住。

54:4^a
創三十 23
賽四 1
路一 25

【54:4】不要懼怕，因你必不至蒙羞；
也不要抱愧，因你必不至受辱；你必
忘記幼年的羞愧，不再記念你寡居的^a
羞辱。

54:5^a
創一 26
賽四四 2
54:5^b
賽六二 5
耶三 14
三一 32
何二 16
林後十一 2
啟二一 2
二二 17

【54:5】因為^a造你的，是你的^{1b}丈夫；
萬軍之耶和華是祂的名。^c救贖你的，
是以色列的聖者；祂必稱為全地的^d神。

54:5^c
賽四一 14

【54:6】耶和華召了你，如召被離棄、
靈中憂傷的妻子，就是幼年所娶被棄
的妻子；這是你的神說的。

54:5^d
亞十四 9
羅三 29

【54:7】我離棄你不過片時，卻要施大
憐恤將你^a招聚回來。

54:7^a
申三十 3
結三六 24
彌四 6

【54:8】我曾怒氣漲溢，頃刻之間向你
掩面，卻要以永遠的慈愛憐恤你；這
是耶和華你的^a救贖主說的。

54:8^a
賽四一 14

【54:3】For on the right and on the left you will break open, /
And your^a seed will possess the nations / And will cause the
desolate cities to be inhabited.

54:3^a
Gen. 22:17;
24:60;
Isa. 55:5;
61:9

【54:4】Fear not, for you will not be put to shame; / Neither
be humiliated, for you will not be ashamed; / But you will
forget the shame of your youth, / And the^a reproach of your
widowhood you will no longer remember.

54:4^a
Gen. 30:23;
Isa. 41;
Luke 1:25

【54:5】For your^a Maker is your^{1b} Husband; / Jehovah of
hosts is His name. / And the Holy One of Israel is your^c
Redeemer; / He is called the^d God of all the earth.

54:5^a
Gen. 1:26;
Isa. 44:2
54:5^b
Isa. 62:5;
Jer. 3:14;
31:32;
Hosea 2:16;
2 Cor. 11:2;
Rev. 21:2;
22:17

【54:6】For Jehovah has called you, / Like a wife who has
been forsaken and is grieved in spirit, / Even like a wife of
one's youth when she has been rejected, / Says your God.

54:5^c
Isa. 41:14

【54:7】For a short moment I forsook you, / But with great
compassion I will^a gather you.

54:5^d
Zech. 14:9;
Rom. 3:29

【54:8】In a flood of wrath I hid / My face from you for a
moment, / But with eternal lovingkindness I will have mercy
on you, / Says Jehovah your^a Redeemer.

54:7^a
Deut. 30:3;
Ezek. 36:24;
Micah 4:6
54:8^a
Isa. 41:14

54:9^a
創八 21
九 11

【54:9】這事在我好像^a挪亞的洪水；
我怎樣起誓不再使挪亞的洪水漫過大地，我也照樣起誓不再向你發怒，也不斥責你。

54:10^a
詩四六 2
賽五一 6
啓六 14
54:10^b
詩八九 33~34

【54:10】大山可以^a移開，小山可以動搖，但我的^b慈愛必不從你移開，我平安的¹約也必不動搖；這是憐恤你的耶和華說的。

54:11^a
代上二九 2
啓二一 19

【54:11】你這受困苦被風飄蕩不得安慰的人哪，我必親自將你的石頭安置在黑石上，以^a藍寶石立定你的根基；

【54:12】又以紅寶石造你的城垛，以紅玉造你的城門，以寶石造你四圍的邊界。

● 54:10¹ 基督藉着祂代替的死與繁增的復活（五三）所完成大能的救贖，與祂作以色列安全的約有關。耶和華的僕人基督，乃是這約的實際，作以色列安全的保證。（四二 6 與註 2，四九 8。）基督所完成大能的救贖，作為安全的保證，不僅是向着以色列，也是向着基督的後裔，（五三 10，）就是召會作復活基督團體的身體。

【54:9】For this is like the waters of ^aNoah to Me, / When I swore that the waters of Noah / Would not overflow the earth ever again; / So I have sworn that I will not be angry with you, / Nor will I rebuke you.

【54:10】For the mountains may ^adepart, / And the hills may shake, / But My ^blovingkindness will not depart from you, / And My ¹covenant of peace will not shake, / Says Jehovah who has compassion on you.

【54:11】O afflicted one, storm-tossed and not comforted, / Indeed, I Myself will lay down your stones in dark mortar, / And will lay your foundations with ^asapphires.

【54:12】And I will make your battlements of rubies, / And your gates of carbuncles, / And all your borders will be precious stones.

54:10¹ (covenant) Christ's dynamic redemption accomplished through His vicarious death and reproductive resurrection (ch. 53) is in relation to His being the covenant for Israel's security. Christ as the Servant of Jehovah is the reality of this covenant to be a surety to Israel for their security (42:6 and note 1; 49:8). The dynamic redemption accomplished by Christ is the security not only to Israel but also to the seed (53:10), which is the church as the corporate Body of the resurrected Christ.

54:9^a
Gen. 8:21;
9:11

54:10^a
Psa. 46:2;
Isa. 51:6;
Rev. 6:14
54:10^b
Psa. 89:33-34

54:11^a
1 Chron. 29:2;
Rev. 21:19

【54:13】你的兒女都要受耶和華的^a教訓，你的兒女必大享平安。

【54:14】你必因公義得堅立；必遠離欺壓，不至害怕；你必遠離驚嚇，驚嚇必不臨近你。

【54:15】即或有人猛烈攻擊你，卻不由於我；凡攻擊你的，必因你仆倒。

【54:16】看哪，那吹噓炭火，造出合用器械的鐵匠，是我所創造；那殘害人、行毀滅的，也是我所創造。

【54:17】¹凡為攻擊你造成的器械，必無效用；凡在審判時起來與你爭辯的舌頭，你必將它駁倒。這是耶和華僕人的產業，是他們從我所得的義；這是耶和華說的。

● 54:17¹ 這是耶和華對全宇宙的宣告，說到以色列的安全，是由作他們之約的基督（10）所維持的。

【54:13】And all your children will be^a taught of Jehovah, / And the peace of your children will be great.

【54:14】In righteousness you will be established; / You will be far from oppression, for you will not fear, / And far from terror, for it will not come near you.

【54:15】Indeed, they may fiercely attack you, but it is not of Me; / Whoever attacks you will fall because of you.

【54:16】Indeed, it is I who have created the blacksmith / Who blows the fire of the coals, / And brings out a weapon for its work; / And it is I who have created the destroyer to ruin.

【54:17】¹No weapon that is formed against you will prosper, / And every tongue that rises up to judge you, you will condemn. / This is the heritage of the servants of Jehovah, / And their righteousness which is of Me, declares Jehovah.

54:17¹ (No) This is Jehovah's declaration to the entire universe that the security of Israel is maintained by Christ, who is the covenant for them (v. 10).

以賽亞書 第五十五章

9 基督是給以色列之永約，
乃向大衛所顯之確定憐憫，
其與以色列亨通的關係
五五 1 ~ 五六 12

a 基督是給以色列
之神聖供備的中心
五五 1 ~ 5

【55:1】喂！你們一切^a乾渴的都當¹就近²水來，沒有銀錢的也可以來；你們都來，^b買了喫；不用銀錢，不用價值，也來買酒和^c奶。

● 55:1¹ 在本書裏，神一直把祂自己當作活水作我們的救恩。（參十二 2 ~ 3。）五三章記載了完成的救贖，接着在本章，便邀請人就近水來喝。這裏的呼召就如聖經末了啓二二 17 的呼召。這兩段話裏的水，都是指救贖的神，就是那藉着成為肉體、人性生活、釘死、復活，為我們完成救贖的神。這水就是永遠的約，以及向大衛所顯確定的憐憫。（3。）

● 55:1² 這裏的水（原文複數）啓示我們藉着不斷的飲於神，就能不只在一方面，更在多方面享受神。（參約七 38 與註 2。）

ISAIAH 55

9. Christ's Being an Eternal Covenant to Israel,
Even the Sure Mercies Shown to David,
in Relation to Israel's Prosperity
55:1 — 56:12

a. Christ Being the Center
of the Divine Provisions to Israel
55:1-5

【55:1】Ho! Everyone who^a thirsts, ¹come to the ²waters, / And you who have no money; / Come, ^bbuy and eat; / Yes, come, buy wine and ^cmilk / Without money and without price.

55:1¹ (come) In this book God always considers that He is our salvation as living water (cf. 12:2-3). The record concerning the accomplished redemption in ch. 53 is followed in this chapter by the invitation to come to the waters and drink. The call here is like that at the end of the Bible, in Rev. 22:17. The waters in these two portions of the Word are the redeeming God, the very God who accomplished redemption for us through His incarnation, human living, crucifixion, and resurrection. These waters are both the eternal covenant and the sure mercies shown to David (v. 3).

55:1² (waters) Waters (plural) here reveals that God can be enjoyed not just in one aspect but in many aspects through our continual drinking of Him (cf. John 7:38 and note 2).

55:1^a

Matt. 5:6;
John 4:14;
7:37;
Rev. 21:6;
22:17

55:1^b

Matt. 13:44, 46;
Rev. 3:18

55:1^c

1 Pet. 2:2

55:1^a

太五 6
約四 14
七 37
啓二一 6
二二 17

55:1^b

太十三 44, 46
啓三 18

55:1^c

彼前二 2

【55:2】你們為何花錢買那不是食物的，
用^a勞碌得來的買那不能使人飽足的呢？你們要留意聽我的話，就能喫那美物，使你們的魂享肥甘得喜樂。

【55:3】你們要到我這裏來，側耳而聽，
你們的魂就必得活；我必與你們立永遠的^{1a}約，就是向²大衛所顯確定的^{3b}憐憫。

● 55:3¹ 在五五～五六章，基督作耶和華的僕人，並作三一神的具體化身，作為活水，（約四 10，14，七 37～38，）乃是給以色列永遠的約，（四二 6，四九 8，五四 10，六一 8 下，）就是向大衛所顯確定的憐憫，與以色列的亨通有關。這樣，祂就是給以色列之神聖供備的中心。（1～5。）見四二 6 註 2。

● 55:3² 大衛和大衛家所有的君王都需要神的憐憫。（詩五一 1，五二 8 下。）神應許那從大衛後裔出來，在地上作萬王之王的這位基督，（啓十七 14，十九 16，）要成為神給大衛王室確定的憐憫。因着神確定的憐憫—基督，就沒有人能塗抹大衛的整個王室。（見十一 1 註 1，參耶三三 24～26。）大衛王室末了一位君王乃是耶穌基督，就是神確定之憐憫的具體化身。

● 55:3³ 在徒十三 34，保羅將確定的憐憫繙作『大衛那聖的，那可靠的。』然後在該章 35 節，他指明這聖的、可靠的事物，就是復活的基督自己。（見徒十三 34 註 1。）保羅的解釋由本章 4 節得

【55:2】Why do you spend money for what is not bread, / And the result of your^a labor for what does not satisfy? / Hear Me attentively, and eat what is good, / And let your soul delight itself in fatness.

【55:3】Incline your ear and come to Me; / Hear, so that your soul may live; / And I will make an eternal^{1a} covenant with you, / Even the^{2b} sure mercies shown to³ David.

55:3¹ (covenant) In chs. 55—56 Christ, as the Servant of Jehovah and the embodiment of the Triune God as the living waters (John 4:10, 14; 7:37-38), is an eternal covenant to Israel (42:6; 49:8; 54:10; 61:8b), even the sure mercies shown to David, in relation to Israel's prosperity. As such, He is the center of the divine provisions to Israel (vv. 1-5). See note 6¹ in ch. 42.

55:3³ (David) David and all the kings in David's family needed God's mercy (Psa. 51:1; 52:8b). God promised that the very Christ, who would come out of David's descendants to be the King of kings on the earth (Rev. 17:14; 19:16), would be the sure mercies of God toward the royal family of David. Because of Christ as the sure mercies of God, no one could blot out the entire royal family of David (see note 1¹ in ch. 11; cf. Jer. 33:24-26). The last king of the royal family of David will be Jesus Christ, the embodiment of God's sure mercies.

55:3² (sure) In Acts 13:34 Paul interprets the sure mercies as "the holy things of David, the faithful things," and in v. 35 there, he indicates that these things are Christ Himself in resurrection (see note 34¹ in Acts 13). Paul's interpretation is confirmed by v. 4 in this chapter. Christ

55:4^a
約十八 37
啓一 5

【55:4】我已立¹ 祂向眾民作^a 見證人，
為眾民的領袖和司令。

55:5^a
賽六十 9
徒三 13

【55:5】看哪，你素不認識的國民，你
要召來；素不認識你的國民，也必向
你奔跑，都因耶和華你的神，就是以
色列的聖者，因為祂已經^{1a} 榮耀你。

着印證。基督成為肉體，把神當作恩典帶給我們，
（約一 14，16～17，）然後祂被釘死，復活，好
在復活裏成為那給我們確定的憐憫。因着我們的光
景是可憐的，構不上神的恩典，基督這位神恩典的
具體化身，就成為確定的憐憫，而藉着這憐憫，我
們現今就可以在正確的地位上與神相配，接受祂作
恩典。（參弗二 4 與註 2。）神在基督這確定的憐
憫裏，在祂的恩典裏臨到我們，作我們的享受。基
督是確定的憐憫，也是保證這憐憫的永遠之約。

作為神確定的憐憫，復活的基督成了神稱義祂
信徒的基礎。（徒十三 34～39，羅四 25。）基於
這樣在基督的復活裏得稱義，信徒藉着享受基督這
大衛的子孫，（太一 1，）作為神確定的憐憫，就
是那未見朽壞的聖者，（徒十三 35，）就能被聖別。

● 55:4¹ 這是基督，祂不僅是向大衛所顯確定的憐
憫，（3，）也向眾民、列國作見證人、領袖和司令。（啓
一 5 上，三 14 上，徒五 31 上，啓十九 11～21。）

● 55:5¹ 得榮耀，意思就是我們被帶到神裏面，
神成了我們的彰顯。

【55:4】Indeed, I have given¹ Him as a^a Witness to the
peoples, / A Leader and a Commander to the peoples.

55:4^a
John 18:37;
Rev. 1:5

【55:5】Indeed, you will call a nation that you do not know,
/ And a nation that does not know you will run to you, /
Because of Jehovah your God, even the Holy One of Israel, /
For He has^{1a} glorified you.

55:5^a
Isa. 60:9;
Acts 3:13

was incarnated to bring God as grace to us (John 1:14, 16-17), and
He was crucified and resurrected to become the sure mercies to us in
resurrection. Because our situation was miserable and could not match
God's grace, Christ, the embodiment of God's grace, became the sure
mercies, and through these mercies we are now in the proper position to
match God and receive Him as grace (cf. Eph. 2:4 and note 2). In Christ
as the sure mercies, God reaches us in His grace to be our enjoyment.
Christ is both the sure mercies and the eternal covenant that guarantees
these mercies.

As the sure mercies of God, the resurrected Christ became the base of
God's justification to His believers (Acts 13:34-39; Rom. 4:25). Based on
such a justification in Christ's resurrection, the believers can be sanctified
by enjoying Christ, the son of David (Matt. 1:1), as God's sure mercies, i.e.,
as the Holy One who did not see corruption (Acts 13:35).

55:4¹ (Him) This is Christ, who is not only the sure mercies shown
to David (v. 3) but also the Witness, Leader, and Commander to the
peoples, the nations (Rev. 1:5a; 3:14a; Acts 5:31a; Rev. 19:11-21).

55:5¹ (glorified) To be glorified means that we are brought into God
and that God becomes our expression.

b 尋找耶和華
並轉向祂和祂的話
五五 6 ~ 13

【55:6】當趁耶和華可^a尋找的時候¹尋找祂，相近的時候^{2b}呼求祂。

【55:7】惡人當離棄自己的道路，¹作孽的人當棄絕自己的意念，^a歸向耶和華，耶和華就必憐恤他；當歸向我們的神，因為祂必廣行赦免。

【55:8】耶和華說，我的¹意念並非你們的意念，你們的道路並非我的¹道路。

【55:9】^a天怎樣高過地，照樣我的道路高過你們的道路，我的意念高過你們的意念。

● 55:6¹ 這是來就近主，好飲於祂。（1。）

● 55:6² 呼求主是飲於祂的路。（見十二 4 註 1。）

● 55:7¹ 在神眼中，惡人，作孽的人，就是不來飲於祂的人。（參羅一 5 註 4。）

● 55:8¹ 神的道路和神的意念是要我們來白白的飲於祂。（參約四 10，七 37 ~ 39，啓二二 17。）見 1 註 1。

b. Seeking Jehovah
and Returning to Him and His Word
55:6-13

【55:6】^{1a}Seek Jehovah while He may be found; / ^{2b}Call upon Him while He is near.

【55:7】Let the wicked forsake his way, / And the ¹evildoer, his thoughts; / And let him ^areturn to Jehovah, and He will have compassion on him; / And to our God, for He will pardon abundantly.

【55:8】For My ¹thoughts are not your thoughts, / And your ways are not My ¹ways, declares Jehovah.

【55:9】For as the ^aheavens are higher than the earth, / So My ways are higher than your ways, / And My thoughts higher than your thoughts.

55:6¹ (Seek) This is to come to the Lord in order to drink of Him (v. 1).

55:6² (Call) Calling on the Lord is the way to drink of Him (see note 4¹ in ch. 12).

55:7¹ (evildoer) In the eyes of God, the wicked one, the evildoer, is the one who does not come to drink of Him (cf. note 5³ in Rom. 1).

55:8¹ (thoughts) God's way and God's thought are that we would come to drink of Him freely (cf. John 4:10; 7:37-39; Rev. 22:17). See note 1¹.

55:6^a
Psa. 27:8;
32:6;
Jer. 29:13;
cf. John 7:34
55:6^b
Deut. 4:7;
Psa. 145:18;
Rom. 10:12
55:7^a
Hosea 6:1

55:9^a
Psa. 103:11

55:6^a
詩二七 8
三二 6
耶二九 13
參約七 34

55:6^b
申四 7
詩一四五 18
羅十 12

55:7^a
何六 1

55:9^a
詩一〇三 11

55:10^a
申三二 2
55:10^b
可四 3
55:10^c
林後九 10

【55:10】就如^a雨雪從天而降，並不返回，卻滋潤地土，使地發芽結實，使^b撒種的有^c種，使要喫的有糧；

55:11^a
賽四五 23

【55:11】我口所出的^a話也必如此，絕不徒然返回，卻要成就我所喜悅的，在我所¹打發去成就的事上必然亨通。

55:12^a
賽三五 10
詩一〇五 43
55:12^b
賽四四 23
四九 13

【55:12】你們必歡歡喜喜的^a出來，平平安安的蒙引導；大山小山必在你們面前^b發聲歡呼，田野的樹木也都拍掌。

【55:13】松樹要長起代替荊棘；番石榴要長起代替蒺藜；這要為耶和華留¹名，作為永遠的¹記號，不能剪除。

● 55:11¹ 神已打發祂的話來滋潤祂的子民，（10，）好聖化他們，（約十七 17，弗五 26，）變化他們，（林後三 18，）並將他們模成祂的形像，（羅八 29，）使基督的身體得以建造起來。

● 55:13¹ 神藉着打發祂的話在祂子民身上所作的，（10～11，）是要為神留（可記念的）名，並作永遠的記號（有力的證明，）絕不能剪除。

【55:10】For just as the^a rain comes down / And the snow from heaven, / And does not return there, / Until it waters the earth / And makes it bear and sprout forth, / That it may give^b seed to the^c sower and bread to the eater;

【55:11】So will My^a word be which goes forth from My mouth; / It will not return to Me¹ vainly, / But it will accomplish what I delight in, / And it will prosper in the matter to which I have² sent it.

【55:12】For you will^a go out with rejoicing, / And you will be led forth in peace; / The mountains and the hills / Will^b break forth before you with a ringing shout, / And all the trees of the field will clap their hands.

【55:13】In place of the thornbush, the fir tree will come up; / In place of the brier, the myrtle will come up; / And it will be to Jehovah as a¹ name, / As an eternal¹ sign that will not be cut off.

55:11¹ (vainly) Or, empty.

55:11² (sent) God has sent forth His word to water His people (v. 10), to sanctify them (John 17:17; Eph. 5:26), to transform them (2 Cor. 3:18), and to conform them to His image (Rom. 8:29) that the Body of Christ may be built up.

55:13¹ (name) What God is doing in His people by sending forth His word (vv. 10-11) will be both a name (memorial) to God and an eternal sign (strong proof) that will never be cut off.

55:10^a
Deut. 32:2
55:10^b
2 Cor. 9:10
55:10^c
Mark 4:3

55:11^a
Isa. 45:23

55:12^a
Isa. 35:10;
Psa. 105:43
55:12^b
Isa. 44:23;
49:13

以賽亞書 第五十六章

c 守公平並行公義，
就得亨通且蒙耶和華悅納
五六 1～8

【56:1】耶和華如此說，你們當守¹公平、行公義，因我的¹救恩^a快要來到，我的¹公義快要顯現。

【56:2】謹守¹安息日不瀆犯，保守己手不作惡事，如此行，如此持守的人，便為有福。

● 56:1¹ 按舊約的用法，公平一辭意思是神審判的判決。公平加上公義等於救恩。因着基督在十字架上為我們死，神對我們這些在基督裏的信徒的判決，就是公平的，使我們得稱義，成為義的。（羅三 24。）這使我們成為義的公平，就是神的救恩臨到我們。

● 56:2¹ 根據本書，守安息日真正的意思，就是停止我們所行的，停下我們所作的，享受主為我們作成的，飲於祂這水。（十二 3，五五 1。）這樣守安息日，就是被基督了結並頂替，使我們能進入祂，並安息在祂裏面，直到永遠。（加二 20。）我們基督徒的一生都該是這樣的安息日。

ISAIAH 56

c. Preserving Justice and Doing Righteousness
for Prosperity and Jehovah's Acceptance
56:1-8

【56:1】Thus says Jehovah, / Preserve¹ justice and do righteousness, / For My¹ salvation is^a about to come / And My¹ righteousness is about to be revealed.

【56:2】Blessed is the man who does this, / And the son of man who takes hold of it, / Who keeps the¹ Sabbath so as not to profane it / And keeps his hand from doing any evil.

56:1¹ (justice) In its Old Testament usage, the word justice means the verdict of God's judgment. Justice plus righteousness equals salvation. As the result of Christ's death on the cross for us, God's verdict concerning us, the believers in Christ, is the justice that causes us to be justified, to be made righteous (Rom. 3:24). This justice that makes us righteous is God's salvation coming to us.

56:2¹ (Sabbath) According to this book the real meaning of keeping the Sabbath is that we cease from our doing, stop our work, and enjoy what the Lord has done for us, drinking of Him as the waters (12:3; 55:1). Keeping the Sabbath in this way is to be terminated and replaced by Christ so that we may enter into Him and rest in Him for eternity (Gal. 2:20). The entire Christian life should be such a Sabbath.

56:1^a

Isa. 46:13;
Matt. 3:2;
Rom. 13:11-12

56:1^a
賽四六 13
太三 2
羅十三 11~12

【56:3】與耶和華聯合的外邦人不要說，
耶和華必定將我從祂民中分別出來；
太監也不要說，我是枯樹。

【56:4】因為耶和華如此說，那些謹守
我安息日、揀選我所喜悅之事、持守
我約的太監，

【56:5】我必使他們在我殿中、在我牆內，
有記念、有名號，比有兒女的更美；
我必賜他們永遠的名，是不能剪除的。

【56:6】還有那些與耶和華聯合的外邦
人，要事奉祂，要愛耶和華的名，要
作祂的僕人，就是凡守安息日不瀆
犯，又持守我約的人，

【56:7】我必領他們到我的聖山，使他
們在我禱告的殿中喜樂；他們的^a燔
祭和平安祭，在我祭壇上必蒙悅納；
因^b我的殿必稱為萬民禱告的殿。

【56:3】And let not the son of a foreigner / Who has joined
himself to Jehovah speak, saying, / Jehovah will surely
separate me from His people; / Nor let the eunuch say, /
Now I am a dry tree.

【56:4】For thus says Jehovah, / To the eunuchs who keep
My Sabbaths / And choose what pleases Me, / And hold fast
My covenant,

【56:5】To them I will give in My house and within My walls
a memorial and a name / Better than that of sons and
daughters; / I will give them an eternal name / Which will
not be cut off.

【56:6】Also the children of the foreigner who join themselves
to Jehovah, / To minister to Him and to love the name of
Jehovah, / To be servants to Him, / Everyone who keeps the
Sabbath so as not to profane it / And holds fast My covenant,

【56:7】Even these will I cause to come to My holy mountain /
And to rejoice in My house of prayer; / Their^a burnt offerings
and their sacrifices will be acceptable upon My altar; / For^b
My house will be called a house of prayer for all the peoples.

56:7^a
彼前二 5

56:7^b
太二一 13
可十一 17
路十九 46

56:7^a
1 Pet. 2:5

56:7^b
Matt. 21:13;
Mark 11:17;
Luke 19:46

56:8^a
賽四三 5~6
四九 22
六十 4
太二四 31

【56:8】主耶和華，就是^a招聚以色列被趕散之人的，說，在這些已經被招聚歸祂的人以外，我還要招聚¹別人歸祂。

d 責備瞎眼的守望者
與利己的牧人
五六 9 ~ 12

【56:9】田野的獸，你們都來吞喫罷，林中的獸，你們也要如此。

【56:10】¹以色列守望的人是^a瞎眼的，都沒有知識，都是啞吧^b狗，不能吠叫；但知作夢、躺臥、貪睡。

【56:11】這些狗貪食，不知飽足。他們是缺少悟性的牧人，全都偏行己路，各求自己的利益，人人如此。

● 56:8¹ 首先，神招聚猶太人歸向基督，（徒二~十二，）然後祂開始從小亞細亞和馬其頓等地，招聚外邦人。（徒十三~二十。）今天，祂繼續從全地招聚人來歸向基督。

● 56:10¹ 直譯，他。

【56:8】The Lord Jehovah, who^a gathers the outcasts of Israel, declares: / Yet will I gather¹ others to Him besides those gathered to Him already.

d. The Rebuking of the Blind Watchmen
and the Self-seeking Shepherds
56:9-12

【56:9】All you animals of the field, come to eat, / All you animals of the forest.

【56:10】His watchmen are^a blind; / All of them know nothing; / All of them are dumb^b dogs, / They cannot bark; / Dreamers who lie down / And love to slumber.

【56:11】And these dogs are greedy; / They know no satisfaction. / And they are shepherds / Who lack understanding. / All of them have turned to their own way, / Each to his own gain, to the last of them.

56:8¹ (others) First, God gathered the Jews to Christ (Acts 2—12), and then He began to gather the Gentiles from such places as Asia Minor and Macedonia (Acts 13—20). Today He continues to gather people to Christ from throughout the earth.

56:8^a
Isa. 43:5-6;
49:22;
60:4;
Matt. 24:31

56:10^a
Matt. 15:14
56:10^b
Matt. 7:6

56:10^a
太十五 14
56:10^b
太七 6

【56:12】他們說，來罷，我去拿淡酒，
我們飽飲濃酒；明日必和今日一樣，
並且更為豐盈。

以賽亞書 第五十七章

10 與耶和華僕人基督
無關的雅各家，
其惡人邪惡的
光景和需要
五七 1～五八 14

a 義人和敬虔人死去倒好，
使他們從惡人分別出來
五七 1～2

【57:1】義人死亡，無人放在心上；敬
虔人被收去，無人思念；這義人被收
去是脫離了禍患。

【57:2】他們進入平安；素行正直的，
在他們的¹墳墓裏安歇。

● 57:2¹ 直譯，牀上。

● 57:5¹ 拜偶像用的樹。

【56:12】Come, they say, let me get some wine, / And let us
drink down some liquor; / And tomorrow will be like today,
/ Only much more abundant.

ISAIAH 57

**10. The Evil Condition and the Need
of the Wicked of the House of Jacob
Who Have Nothing to Do with Christ
as the Servant of Jehovah**

57:1 — 58:14

**a. It Being Better for the Righteous and the Godly to Die
That They May Be Separated from the Wicked
57:1-2**

【57:1】The righteous man perishes, / And no one takes it to
heart; / And godly men are being swept away, / While no
one considers / That the righteous man is being swept away
from evil.

【57:2】He enters into peace; / They rest in their¹beds, / Each
who walks uprightly.

57:2¹ (beds) I.e., graves.

57:5¹ (terebinth) Trees used in the worship of idols.

b 雅各家的惡人所行的惡事
五七 3 ~ 10

【57:3】你們這些巫婆的兒子，姦夫和妓女之種，都要近前來。

【57:4】你們向誰戲笑，向誰張口吐舌呢？你們豈不是悖逆的兒女，虛謊之種麼？

【57:5】你們在¹橡樹中間，在各青翠樹下慾火中燒，在山谷間，在石穴下殺了兒女。

【57:6】在谷中光滑石頭裏有你的分；這些就是你所得的分。你也向這些澆了奠祭，獻了素祭；對這些事我豈能寬容呢？

【57:7】你在高而又高的山上安設牀榻，也上那裏去獻祭牲。

【57:8】你在門後，在門框後，安設你的記念。你離開我赤露自己，並且上去擴張牀榻；你又爲自己與他們立約；你喜愛他們的牀，看見他們的赤身。

b. The Evils of the Wicked of the House of Jacob
57:3-10

【57:3】But draw near here, / You children of a sorceress, / You seed of an adulterer and of her who prostitutes herself.

【57:4】Whom are you mocking, / And against whom are you opening your mouth wide / And sticking out your tongue? / Are you not children of transgression, / A seed of falsehood,

【57:5】Who inflame yourselves among the¹ terebinths, / Under every flourishing tree, / Who slaughter the children in the valleys / Under the clefts of the rocks?

【57:6】Among the smooth stones of the valley is your portion, / They, yes, they are your lot. / Indeed, to them you have poured out a drink offering, / You have offered a meal offering. / Shall I ease Myself of these?

【57:7】Upon a high and lofty mountain / You have set your bed. / Indeed, you went up there / To offer sacrifice.

【57:8】And behind the door and doorpost / You have put your reminder. / For apart from Me, you have uncovered yourself and gone up; / You have extended your bed; / And you have made an agreement for yourself with them; / You loved their bed; you saw their nakedness.

【57:9】你帶着油到王那裏，又多加香料；你打發使者往遠方去，自卑自賤直到陰間。

【57:10】你因路遠困倦，卻不說，沒有指望了；你尋得更新之力，所以不覺疲弱。

○ 雅各家的惡人
不記念耶和華，
也不懼怕祂
五七11～13上

【57:11】你因誰罣慮，因誰恐懼，竟說謊，不記念我，又不將這事放在心上？我不是許久閉口不言，你仍不怕我麼？

【57:12】我要指明你的公義和你所行的，但這些都必與你無益。

【57:13 上】你哀求的時候，讓你所聚集的偶像拯救你罷；風要把它們全都颳走，一口氣要把它們吹去。

● 57:13¹ 投靠主，就是進入主，住留在祂裏面，享受祂。當我們住留在主裏，投靠祂時，我們就享受祂；至終我們要承受祂作地土，並得着祂作我們的高山。

【57:9】And you went to the king with oil, / And you increased your perfumes; / You sent your envoys far away / And debased yourself even as far as Sheol.

【57:10】You were wearied with the length of your way, / Yet you did not say, It is hopeless; / You found the renewing of your strength, / Therefore you did not weaken.

**c. The Wicked of the House of Jacob
Not Remembering Jehovah
and Not Fearing Him
57:11-13a**

【57:11】And whom have you been worried about and feared, / That you have lied and not remembered Me, / Nor taken it to heart? / Was I not silent, and that for a long time, / Yet you did not fear Me?

【57:12】I will declare your righteousness / And your works, / Yet they will not profit you.

【57:13a】When you cry out, let your heaps of idols deliver you. / But the wind will carry them all away; / A breath will take them away.

57:13¹ (refuge) To take refuge in the Lord is to enter into Him and stay in Him to enjoy Him. When we stay in the Lord, taking Him as our refuge, we enjoy Him, and eventually we will inherit Him as the land and possess Him as our high mountain.

d 耶和華賜福
與投靠祂者
五七 13 下～21

57:13^a
詩二 12

【57:13 下】但那^{1a}投靠我的必承受地土，
必得我的聖山為業。

57:14^a
賽四十 3
六二 10
路三 4

【57:14】耶和華要說，你們要修築，修
築，^a要豫備道路，將絆腳石從我百
姓的路中拿起除掉。

57:15^a
伯六 10
路一 49

57:15^b
太五 3
雅四 6
彼前五 5

【57:15】因為那至高至上、住在永遠、
名為^a聖者的如此說，我必住在至高
至聖的所在，也與¹靈裏痛悔^b卑微的
人同居，要使卑微之人的靈甦醒，也
使痛悔之人的心甦醒。

57:16^a
詩一〇三 9
耶三 12

【57:16】^a我必不永遠爭辯，也不長久
發怒；因為有靈的，並我所造有氣息
的，在我面前都必發昏。

【57:17】因他貪得不義之財的罪孽，我
就發怒擊打他；我向他掩面發怒，他
卻仍然行走己路，隨心背道。

● 57:15¹ 見六六 1 註 1。

d. Jehovah's Blessing to Him
Who Takes Refuge in Him
57:13b-21

【57:13b】But he who takes^{1a} refuge in Me will inherit the land
/ And possess My holy mountain.

【57:14】And it will be said, / Cast up, cast up; ^aprepare the
way; / Take up the obstacle out of the way of My people.

【57:15】For thus says the high and exalted One, / Who
inhabits eternity, whose name is ^aHoly: / I will dwell in the
high and holy place, / And with the contrite and ^blowly of
¹spirit, / To revive the spirit of the lowly / And to revive the
heart of the contrite.

【57:16】^aFor I will not contend forever, / Nor will I always be
angry; / For the spirit would faint before Me, / And the souls
which I have made.

【57:17】Because of the iniquity of his unjust gain I was angry,
/ And I struck him; I hid Myself and was angry; / And he
went on, turning away in the way of his heart.

57:13^a
Psa. 2:12

57:14^a
Isa. 40:3;
62:10;
Luke 3:4

57:15^a
Job 6:10;
Luke 1:49

57:15^b
Matt. 5:3;
James 4:6;
1 Pet. 5:5

57:16^a
Psa. 103:9;
Jer. 3:12

57:15¹ (spirit) See note 1¹ in ch. 66.

【57:18】我看見他所行的路，也要醫治他；又要引導他，使他和那爲他傷心的人再得安慰，

【57:19】造出嘴唇的果子：願平安，平安歸與^a遠處的人，也歸與近處的人；並且我要^b醫治他；這是耶和華說的。

【57:20】惟獨¹惡人，好像^a翻騰的海，不得平靜，其中的水，常湧出污穢和淤泥來。

【57:21】我的神說，^a惡人必沒有平安。

● 57:20¹ 惡人的邪惡光景，乃是他們沒有就近主來喫主並享受主。（參五五 1～2。）他們作許多事，卻不來接觸主，取用祂，接受祂，嘗祂並享受祂。在神眼中，沒有比這更邪惡的事。參五五 7 註 1。

【57:18】I have seen his ways / And will heal him; / And I will lead him and restore comfort to him / And to his mourning ones,

【57:19】Creating the fruit of the lips: / Peace, peace to him who is^a far off and to him who is near, / Says Jehovah; and I will^b heal him.

【57:20】But the¹ wicked are like the^a tossed sea, / For it cannot be calm, / And its waters toss up mire and mud.

【57:21】^aThere is no peace, says my God, for the wicked.

57:20¹ (wicked) The evil condition of the wicked is that they do not come to the Lord to eat and enjoy the Lord (cf. 55:1-2). They do many things, but they do not come to contact the Lord, to take Him, to receive Him, to taste Him, and to enjoy Him. In the sight of God, nothing is more evil than this. Cf. note 7¹ in ch. 55.

57:19^a
弗二 17
57:19^b
耶三 22

57:20^a
猶 13
參雅一 6

57:21^a
賽四八 22

57:19^a
Eph. 2:17
57:19^b
Jer. 3:22

57:20^a
Jude 13;
cf. James 1:6

57:21^a
Isa. 48:22

以賽亞書 第五十八章

e 雅各家的假冒爲善 五八 1～9 上

58:1^a
啓一 10
參林前十四 8

【58:1】你要大聲喊叫，不留餘力；要揚起聲來好像^a吹角，向我百姓說明他們的過犯，向雅各家說明他們的罪。

58:2^a
參路八 13

【58:2】他們天天尋求我，樂意認識我的道路，好像行義的國民，未曾離棄他們神的典章。他們向我求問公義的判語，^a喜愛親近神。

58:3^a
亞七 5
路十八 12

【58:3】他們說，我們^{1a}禁食，你爲何不看見？我們刻苦己²心，你爲何不理會？看哪，你們禁食的日子，仍³尋求自己喜愛的事，欺壓爲你們作苦工的人。

● 58:3¹ 禁食的真正意義，乃是不再喫主耶穌以外的一切事物，在祂以外不嘗別的。神要我們停下我們所行的，而被基督頂替（守安息日一五六2，）並且不再嘗基督以外的一切事物（禁食。）藉着安息和禁食，我們就能有分於經過過程之基督爲我們所完成的一切。基督所是並所完成的一切，其總和乃是那神聖的水，（五五 1，）也就是終極完成的靈，作三一神終極的完成，給我們飲用並享受。（約七 37～39，林前十二 13。）

ISAIAH 58

e. The Hypocrisy of the House of Jacob 58:1-9a

【58:1】Cry loudly; do not hold back; / Raise your voice like a^a trumpet, / And declare to My people their transgression / And to the house of Jacob their sins.

【58:2】Yet they seek Me day by day / And take delight in knowing My ways, / Like a nation that has done righteousness / And has not forsaken the ordinance of their God. / They ask Me for righteous judgments; / They take^a delight in approaching God.

【58:3】Why have we^{1a} fasted, and yet You do not see? / Why have we afflicted our soul, and yet You do not acknowledge? / Indeed, on the day of your fast you² find delight, / And oppress all your laborers.

58:3¹ (fasted) The real meaning of fasting is to stop eating all things other than the Lord Jesus and to not have a taste for anything other than Him. God wants us to stop our doing and be replaced by Christ (keep the Sabbath—56:2) and to keep away from the taste of anything other than Christ (fast). By resting and fasting we can partake of all that the processed Christ has accomplished for us. In totality, what Christ is and has accomplished is just the divine water (55:1), which is the consummated Spirit as the consummation of the Triune God for us to drink and enjoy (John 7:37-39; 1 Cor. 12:13).

58:1^a
Rev. 1:10;
cf. 1 Cor. 14:8

58:2^a
cf. Luke 8:13

58:3^a
Zech. 7:5;
Luke 18:12

58:4^a
王上二一 9,
12~13

【58:4】你們^a禁食，卻吵鬧爭競，以兇惡的拳頭打人；你們今日這樣禁食，並不能使你們的聲音聽聞於上。

58:5^a
太六 16

【58:5】這豈是我所揀選，使人在刻苦己心的日子，^a禁食的樣子麼？豈是叫人垂頭像葦子，用麻布和爐灰當牀鋪麼？你可以稱這爲禁食，爲耶和華所悅納的日子麼？

58:6^a
尼五 10~12
耶三四 9
路四 18

【58:6】我所揀選的禁食，豈不是要鬆開兇惡的繩，解下軛上的索，使被欺壓的^a自由出去，並折斷一切的軛麼？

58:7^a
參徒二 45
58:7^b
結十八 7
太二五 35
路三 11

【58:7】豈不是要把你的餅^a分給^b飢餓的人，將飄流的窮人接到你家中；見赤身的，給他衣服遮體；顧恤自己的骨肉而不掩藏麼？

● 58:3² 直譯，魂。5 節者同。

● 58:3³ 雅各家假冒爲善，他們雖然禁食，卻作許多事追求自己的利益。他們不安息於神，也不接受神作他們的滋養和生命的供應。（參五五 1 ~ 2。）這就是他們的假冒爲善。

【58:4】Indeed, you^a fast for contention and strife, / And to strike with a fist of wickedness; / You do not fast, in the way you do today, / To make your voice heard on high.

【58:5】Is such the^a fast that I choose, / The day when a man afflicts his soul? / Is it for bowing his head like a rush / And for spreading out sackcloth and ashes as his bed? / Will you call this a fast, / And an acceptable day to Jehovah?

【58:6】Is this not the fast that I choose, / To loosen the bonds of wickedness, / To undo the bands of the yoke, / And to let the oppressed go^a free, / And to break every yoke?

【58:7】Is it not to^a divide your bread to the^b hungry, / And to bring the wandering poor home; / When you see the naked, to cover him, / And not to hide yourself from your own flesh?

58:4^a
1 Kings 21:9, 12-13

58:5^a
Matt. 6:16

58:6^a
Neh. 5:10-12;
Jer. 34:9;
Luke 4:18

58:7^a
cf. Acts 2:45
58:7^b
Ezek. 18:7;
Matt. 25:35;
Luke 3:11

58:3² (find) In their hypocrisy the house of Jacob fasted, but they did many things in pursuit of their own interests. They did not rest in God nor take Him as their nourishment and life supply (cf. 55:1-2). This was their hypocrisy.

58:8^a
伯十一 17
賽六十一 3
太五 16
58:8^b
出十四 19
賽五二 12

【58:8】這樣，你的^a光就必突然發出如晨光，你所得的醫治要速速發生。你的公義必在你前面行；耶和華的^b榮耀必作你的後盾。

【58:9 上】那時你呼求，耶和華必應允；你呼救，祂必說，我在這裏。

f 耶和華對雅各家的訓誨 五八 9 下～14

【58:9 下】你若從你中間除掉重軛、和指摘人的指頭、並發惡言的事；

【58:10】你若從¹心裏向飢餓的人發憐憫，使困苦人的願望得滿足；你的光就必在黑暗中出现，你的幽暗必變如正午；

【58:11】耶和華也必時常^a引導你，在乾旱之時使你的心滿足，使你的骨頭強壯；你必像澆灌的^b園子，又像¹水流不絕的^c水泉。

● 58:10¹ 直譯，魂。下節者同。

● 58:11¹ 水流不絕，直譯，水不欺騙。

58:11^a
賽四九 10
58:11^b
歌四 15
耶三一 12
58:11^c
約七 38

【58:8】Then your^alight will break forth like the dawn, / And your recovery will speedily spring forth. / And your righteousness will go before you; / The^bglory of Jehovah will guard you from behind.

【58:9a】Then you will call, and Jehovah will answer; / You will cry out, and He will say, Here I am.

f. The Instruction of Jehovah to the House of Jacob 58:9b-14

【58:9b】If you remove the yoke from your midst, / The pointing of the finger and the speaking of wickedness,

【58:10】And if you draw out your soul to the hungry / And satisfy the desires of the afflicted; / Then your light will rise in the darkness, / And your gloom will be like midday;

【58:11】And Jehovah will^aguide you continually, / And satisfy your soul in the dry times, / And strengthen your bones; / And you will be like a watered^bgarden, / And like a^cspring of water, / Whose waters do not deceive.

58:8^a
Job 11:17;
Isa. 60:1, 3;
Matt. 5:16
58:8^b
Exo. 14:19;
Isa. 52:12

58:11^a
Isa. 49:10
58:11^b
S. S. 4:15;
Jer. 31:12
58:11^c
John 7:38

58:12^a
賽六一 4

【58:12】那些出於你的人，必^a修造古
久的荒場；你要建立累代的根基；你
必稱為修補破口的，和重修路徑給人
居住的。

58:13^a
創二 2
出二十 10
申五 15
結二十 12
可二 23

【58:13】你若在安息日掉轉你的腳步，
在我的聖日不作自己喜愛的事，稱^a
安息日為可喜樂的，稱那歸耶和華為
聖之日為可尊重的，並且尊重這日，
不行自己的路，不尋求自己的喜樂，
也不說閒話；

58:14^a
申三二 13

【58:14】你就以耶和華為樂；我要使你
乘駕地的^a高處，又以你祖雅各的產
業餒養你；這是耶和華親口說的。

【58:12】And those who are of you will^a rebuild the ancient
ruins; / You will raise up the foundations of generation
upon generation; / And you will be called the repairer of the
breach, / The restorer of the paths in which to dwell.

【58:13】If you turn back your foot from the Sabbath, /
From doing whatever you please on My holy day, / And
call the^a Sabbath a delight, / That which is holy to Jehovah
honorable, / And honor it, not doing your own ways, / Nor
finding your own pleasure and speaking idle words;

【58:14】Then you will have delight in Jehovah; / And I will
cause you to ride upon the^a heights of the earth, / And I will
feed you with the inheritance of Jacob your father; / For the
mouth of Jehovah has spoken.

58:12^a
Isa. 61:4

58:13^a
Gen. 2:2;
Exo. 20:10;
Deut. 5:15;
Ezek. 20:12;
Mark 2:23

58:14^a
Deut. 32:13

以賽亞書 第五十九章

11 作救贖主拯救雅各
脫離他們的罪和罪孽，
並成爲以色列的光和榮耀，直到永遠
五九 1 ~ 六十 22

a 耶和華的手臂
並非縮短不能拯救
五九 1 ~ 2

【59:1】耶和華的手臂並非^a縮短不能拯救；祂的耳朵並非發沉不能聽見。

【59:2】但你們的罪孽使你們與神隔絕，
你們的罪使祂掩面^a不聽你們。

b 雅各的罪和罪孽
五九 3 ~ 8

【59:3】因你們的手被^a血沾染，你們的指頭被罪孽玷污；你們的嘴唇說虛謊之言，你們的舌頭出不義之語。

【59:4】無一人按公義告狀，無一人憑真實辨白；他們都倚靠虛妄，說謊言；
^a所懷的是毒害，所生的是罪孽；

ISAIAH 59

11. As the Redeemer to Save Jacob
from Their Sins and Iniquities
and Become Israel's Light and Glory Forever
59:1 — 60:22

a. Jehovah's Hand Not Being So Short
That It Cannot Save
59:1-2

【59:1】No, Jehovah's hand is not^a so short that it cannot save; / Nor is His ear so heavy that it cannot hear.

【59:2】But your iniquities have become a separation / Between you and your God, / And your sins have hidden His face / From you so that He does^a not hear.

b. The Sins and Iniquities of Jacob
59:3-8

【59:3】For your hands are defiled with^a blood, / And your fingers with iniquity; / Your lips have spoken falsehood, / Your tongue has muttered injustice.

【59:4】No one sues righteously, / And no one pleads in truth; / They trust in vanity and speak lies; / ^aThey conceive mischief and bring forth iniquity.

59:1^a
民十一 23
賽五十 2

59:2^a
詩六六 18
約九 31

59:3^a
賽一 15

59:4^a
伯十五 35
詩七 14

59:1^a
Num. 11:23;
Isa. 50:2

59:2^a
Psa. 66:18;
John 9:31

59:3^a
Isa. 1:15

59:4^a
Job 15:35;
Psa. 7:14

【59:5】他們菴毒蛇蛋，結蜘蛛網；人喫這蛋必死；這蛋破裂，必出蝮蛇；

【59:6】他們所結的網不能成為衣服，所作的也不能遮蓋自己；他們的作為都是罪孽的作為，手中所作的都是強暴。

【59:7】^a 他們的腳奔向邪惡，他們急速流無辜人的血；他們的意念都是罪孽的意念；在他們所經過的路上，盡是^b 荒涼和毀壞。

【59:8】^a 平安的路，他們不知道；他們的行徑中沒有公平；他們使自己的路徑彎曲；凡行在這路徑上的，都不知道平安。

c 雅各的罪和罪孽的結果 五九 9 ~ 15 上

【59:9】因此公平遠離我們，公義追不上我們；我們指望亮光，卻是黑暗；指望光明，卻行在幽暗中。

【59:5】They hatch adders' eggs / And weave the spider's web; / He who eats of their eggs dies, / And that which is crushed breaks forth into a viper.

【59:6】Their webs will not become garments, / Nor will they cover themselves with their works; / Their works are works of iniquity, / And an act of violence is in their palms.

【59:7】^a Their feet run toward evil, / And they hasten to shed innocent blood; / Their thoughts are thoughts of iniquity; /
^b Desolation and destruction are in their highways.

【59:8】^a The way of peace they do not know, / And there is no justice in their course; / They have made their paths crooked; / Whoever goes on it does not know peace.

c. The Issue of Jacob's Sins and Iniquities 59:9-15a

【59:9】Therefore justice is far from us, / And righteousness does not overtake us; / We look eagerly for light, but, ah, darkness, / For brightness, but we walk in gloom.

59:7^a
箴一 16
羅三 15
59:7^b
羅三 16

59:7^a
Prov. 1:16;
Rom. 3:15
59:7^b
Rom. 3:16

59:8^a
羅三 17

59:8^a
Rom. 3:17

59:10^a
申二八 29
伯五 14
摩八 9

59:10^b
番一 17
彼後一 9

【59:10】我們^a摸索牆壁，好像^b瞎子；
我們摸索，如同無目之人；我們晌午
絆腳，如在黃昏一樣；我們在¹肥壯
人中，就像死人一般。

【59:11】我們都咆哮如熊，不住哀鳴如
鴿子；指望公平，卻沒有公平；指望
救恩，救恩卻遠離我們。

【59:12】因為我們的過犯在你面前增多，
我們的罪作證告我們；過犯與我們同
在；至於我們的罪孽，我們都知道；

【59:13】就是悖逆不認耶和華，轉去不
跟從我們的神；說欺壓和叛逆的話，
心懷謊言並且說出。

【59:14】公平轉而退後，公義站在遠處；
真實在街上跌倒，正直也不得進入。

【59:15 上】真實少見，離開惡事的人反
成掠物。

● 59:10¹ 這辭原文意不詳。有者領會作，荒涼
之處；卽墓地。

【59:10】We^a grope like^b blind men at the wall; / We grope
like those without eyes; / We stumble at midday as we would
at dusk; / Among the¹ prospering we are like dead men.

【59:11】All of us roar like bears / And moan incessantly like
doves; / We look eagerly for justice, but there is none, / For
salvation, but it is far from us.

【59:12】For our transgressions are multiplied before
You, / And our sins respond to You against us; / For our
transgressions are with us, / And as for our iniquities, we
know what they are:

【59:13】Transgressing and denying Jehovah, / And turning
away from our God; / Speaking oppression and revolt, /
Conceiving and uttering from the heart words of falsehood.

【59:14】And justice is turned back, / And righteousness
stands far off; / For truth has stumbled in the street, / And
uprightness cannot come in.

【59:15a】And truth is lacking, / And he who turns from evil
becomes plunder.

59:10¹ (prospering) The meaning of the word is uncertain. Others
understand, desolate places; i.e., cemeteries.

59:10^a
Deut. 28:29;
Job 5:14;
Amos 8:9

59:10^b
Zeph. 1:17;
2 Pet. 1:9

d 耶和華向着雅各
拯救的膀臂
(基督作為耶和華的僕人
有耶和華的大能)
五九 15 下～ 21

【59:15 下】耶和華看見沒有公平，祂眼中以此為惡。

【59:16】祂見^a沒有一人，祂^b詫異無人代求；就用自己的^{1c}膀臂施行拯救，以公義扶持自己。

【59:17】祂穿上公義如^a胸甲，頭戴^b救恩的頭盔，又穿上報仇為衣服，披上熱心如外袍。

【59:18】祂必按人的行為施報，將惱怒加給祂的敵人，將報應加給祂的仇敵，向眾海島施行報應。

d. The Saving of Jehovah's Arm
(Christ as the Servant of Jehovah
Having the Dynamic Might of Jehovah)
toward Jacob
59:15b-21

【59:15b】And Jehovah saw it, and it was evil in His sight / That there was no justice.

【59:16】And He saw that there was^a no man, / And He was^b appalled that there was no intercessor. / Therefore His^{1c} arm accomplished salvation for Him, / And His righteousness sustained Him.

【59:17】Thus He put on righteousness as a^a breastplate, / And a^b helmet of salvation upon His head; / And He put on the garments of vengeance for clothing / And wrapped Himself with zeal as a mantle.

【59:18】According to their dealings, so will He repay: / Wrath to His adversaries, recompense to His enemies; / To the coastlands He will repay with recompense.

59:16^a
結二二 30
59:16^b
可六 6
59:16^c
詩九八 1
賽六三 5

59:17^a
弗六 14
59:17^b
弗六 17
帖前五 8

59:16^a
Ezek. 22:30
59:16^b
Mark 6:6
59:16^c
Psa. 98:1;
Isa. 63:5

59:17^a
Eph. 6:14
59:17^b
Eph. 6:17;
1 Thes. 5:8

● 59:16¹ 見五一 9 註 1。

59:16¹ (arm) See note 9¹ in ch. 51.

59:19^a
詩一一三 3
瑪一 11

【59:19】如此，人從日落之處，必敬畏耶和華的名，從^a日出之地，也必敬畏祂的榮耀；敵人好像河水沖來時，耶和華的靈必高舉旌旗抵擋他。

59:20^a
20~21;
羅十一 26~27
59:20^b
賽四一 14

【59:20】^a必有一位^{1b}救贖主來到錫安，來到雅各家中轉離過犯的人那裏；這是耶和華說的。

59:21^a
賽十一 2
六一 1
59:21^b
賽五一 16

【59:21】耶和華說，至於我，我與他們所立的¹約乃是這樣：我加在你身上的^{2a}靈，放在你口中的^{2b}話，必不離你的口，也不離你後裔與你後裔之後裔的口，從今時直到永遠；這是耶和華說的。

● 59:20¹ 基督作為耶和華的僕人，也要作錫安的救贖主。基督能救贖敗壞的以色列，因為祂是那藉着立約所賜給他們之確定的憐憫。（五五 3。）

● 59:21¹ 這約乃是基督，祂是約的實際和保證。（四二 6，四九 8，五四 10。）見四二 6 註 2。

● 59:21² 基督作為救贖主，（20，）拯救我們脫離我們的罪、罪孽和過犯；基督作為包羅萬有、賜生命的靈，（林前十五 45，）是要給我們吸入；（約二十 22；）基督作為話，（啓十九 13，）是要餵養我們，（太四 4，約六 57，63，）並給我們講說。（林前十四 31，弗四 29。）

【59:19】So they will fear the name of Jehovah from the west, / And His glory from the^a rising of the sun; / When the adversary comes like a flood, / The Spirit of Jehovah will lift up a standard against him.

【59:20】^aAnd a^{1b} Redeemer will come to Zion, / And unto those who turn from transgression in Jacob, / Declares Jehovah.

【59:21】And as for Me, this is My¹ covenant with them, says Jehovah: My^{2a} Spirit which is upon you and My^{2b} words which I have put in your mouth shall not depart from your mouth, nor from the mouth of your seed, nor from the mouth of your seed's seed, says Jehovah, from now and forever.

59:20¹ (Redeemer) As the Servant of Jehovah, Christ will also be a Redeemer to Zion. Christ can redeem the corrupted Israel because He is the sure mercies covenanted to them (55:3).

59:21¹ (covenant) This covenant is Christ, who is the reality and surety of the covenant (42:6; 49:8; 54:10). See note 6¹ in ch. 42.

59:21² (Spirit) Christ as the Redeemer (v. 20) saves us from our sins, iniquities, and transgressions, whereas Christ as the all-inclusive life-giving Spirit (1 Cor. 15:45) is for our breathing (John 20:22), and Christ as the word (Rev. 19:13) is for our feeding (Matt. 4:4; John 6:57, 63) and our speaking (1 Cor. 14:31; Eph. 4:29).

59:19^a
Psa. 113:3;
Mal. 1:11

59:20^a
vv. 20-21;
Rom. 11:26-27
59:20^b
Isa. 41:14

59:21^a
Isa. 11:2;
61:1
59:21^b
Isa. 51:16; See
note 21²

以賽亞書 第六十章

e 基督作為耶和華的僕人，
成為以色列的光和榮耀，
直到永遠
六十 1 ~ 22

【60:1】興起^a發光！因為你的¹光已經來到，耶和華的^{1b}榮耀已經升起照耀你。

【60:2】看哪，^a黑暗要遮蓋大地，幽暗要遮蓋眾民；耶和華卻要升起照耀你，祂的榮耀要顯在你身上。

【60:3】列國要來就你的^a光，君王要來就你¹升起的光輝。

● 60:1¹ 基督作耶和華的僕人，是以色列的光，也是耶和華的榮耀，要在祂回來時，升起照耀以色列。（1 ~ 3。）今天全地，包括以色列，都在黑暗之下。但基督來作以色列的救贖主時，（五九20，）要成為光，以光照他們；那光是神的榮耀，就是神自己在祂的榮耀裏。（參啓二一23，二二5。）

● 60:3¹ 今天以色列國在列國的壓力下受苦，但當基督回來時，以色列要升起。當基督作拯救的救贖主回來時，以色列作為神的選民，並作為全地人口的中心，要在各面得復興。那時，外邦列國都要歸服以色列。（3 ~ 14。）

ISAIAH 60

e. Christ as the Servant of Jehovah
Becoming Israel's Light
and Glory Forever
60:1-22

【60:1】Arise! ^aShine! For your ¹light has come, / And the ^{1b}glory of Jehovah has risen upon you.

【60:2】For, behold, the ^adarkness will cover the earth, / And deep darkness the peoples; / But Jehovah will rise upon you, / And His glory will be seen upon you.

【60:3】And nations will come to your ^alight, / And kings to the brightness of your ¹rising.

60:1¹ (light) Christ as the Servant of Jehovah is the light of Israel and the glory of Jehovah rising upon Israel at His return (vv. 1-3). The entire earth today, including Israel, is under darkness. But when Christ comes as a Redeemer to Israel (59:20), He will be their light to enlighten them, which light is the glory of God, i.e., God Himself in His glory (cf. Rev. 21:23; 22:5).

60:3¹ (rising) Today the nation of Israel is suffering under the pressure of the nations, but when Christ returns, Israel will rise up. When Christ comes back as the saving Redeemer, Israel as God's elect and as the center of the world's population will be restored in every respect. At that time, all the Gentile nations will be for Israel (vv. 3-14).

60:1^a
Matt. 5:16;
Eph. 5:14

60:1^b
Rev. 21:11; See
note 1¹

60:2^a
Matt. 4:16

60:3^a
Matt. 5:16;
Rev. 21:24

60:1^a
太五 16
弗五 14
60:1^b
啓二一 11
60:2^a
太四 16

60:3^a
太五 16
啓二一 24

60:4^a
太二四 31

【60:4】你舉目向四圍觀看：眾人都^a聚集，來到你這裏；你的眾子要從遠方而來，你的眾女也要被懷抱而來。

60:5^a
賽六一 6
啓二一 26

【60:5】那時你看見就有光榮，你的心又驚怕，又寬暢，因為大海的豐富必轉來歸你，列國的^a財富必來歸你。

60:6^a
太二 11

【60:6】成羣的駱駝，米甸和以法的小駱駝，必遮滿你的地；示巴的眾人都必來到，他們要帶來^a黃金和乳香，又要宣揚耶和華當得的讚美。

【60:7】基達的羊羣都必聚集到你這裏；尼拜約的公羊要供你使用；這些必上我的祭壇蒙悅納，我必使我榮美的殿得榮美。

【60:8】那些如雲飛來，又如鴿子飛回鴿房的，是誰呢？

【60:9】眾海島必等候我；首先是他施的船隻，將你的眾子，連他們的金銀，從遠方一同帶來，都為耶和華你神的名，又為以色列的聖者，因為祂已經使你得了榮美。

【60:4】Lift up your eyes around you and see: / They all^a gather together; they come to you; / Your sons will come from far away, / And your daughters will be carried on the hip.

【60:5】Then you will see and you will beam, / And your heart will be in awe and will swell with joy, / For the abundance of the sea will be turned to you, / The^a wealth of the nations will come to you.

【60:6】A multitude of camels will cover you, / The young camels of Midian and Ephah; / All those from Sheba will come; / They will carry^a gold and frankincense, / And they will bear the good news of Jehovah's praises.

【60:7】All the flocks of Kedar will be gathered together to you; / The rams of Nebaioth will minister to you; / They will go up acceptably upon My altar, / And I will beautify the house of My beauty.

【60:8】Who are these who fly like a cloud, / And like the doves to their dovecote?

【60:9】Surely the coastlands will look eagerly for Me; / And the ships of Tarshish will come first, / To bring your children from afar, / Their silver and their gold with them, / Unto the name of Jehovah your God / And unto the Holy One of Israel; for He has beautified you.

60:4^a
Matt. 24:31

60:5^a
Isa. 61:6;
Rev. 21:26

60:6^a
Matt. 2:11

【60:10】外邦人必建築你的城牆，他們的王必服事你；因為我雖曾在怒中擊打你，現今卻在恩寵中憐恤你。

【60:11】你的城門必時常開放，晝夜^a不關，使人把列國的^b財富帶來歸你，並將他們的君王列隊牽引而來。

【60:12】那一邦那一國不服事你，就必^a滅亡，也必全然荒廢。

【60:13】利巴嫩的¹榮耀，就是松樹、杉樹、黃楊樹，都必一同歸你，為要使我聖所之地得榮美；我也要使我^a腳踏之處得榮耀。

【60:14】素來苦待你的，他們的子孫必^a屈身來就你；藐視你的，都要在你腳下跪拜；他們要稱你為耶和華的城，為以色列聖者的^b錫安。

【60:15】你雖然被撇棄被恨惡，以致無人經過，我卻使你變為永遠的誇耀，成為累代的喜樂。

● 60:13¹ 榮耀在這裏是指列國的出產。（創三一 1, 16, 斯一 4。）

【60:10】And the children of foreigners will build up your walls, / And their kings will minister to you; / For in My wrath I struck you, / But in My favor I had compassion on you.

【60:11】And your gates will be open continually; / They will^a not be closed day or night, / So that they may bring to you the^b wealth of the nations / And their kings being led in procession.

【60:12】For the nation and the kingdom that will not serve you will^a perish, and the nations will be utterly wasted.

【60:13】The¹ glory of Lebanon will come to you, / The fir tree, the pine tree, and the box tree together, / To beautify the place of My sanctuary; / And I will make the place for My^a feet glorious.

【60:14】And the sons of those who afflicted you / Will come^a bowing down to you, / And all those who despised you will bow down / At the soles of your feet; / And they will call you the City of Jehovah, / The^b Zion of the Holy One of Israel.

【60:15】Whereas you have been forsaken and hated, / So that no one would pass through you, / I will make you an eternal excellency, / A joy from generation to generation.

60:13¹ (glory) Glory here refers to the products of the nations (Gen. 31:1, 16; Esth. 1:4).

60:11^a
啓二一 25
60:11^b
啓二一 24

60:12^a
亞十四 17, 19

60:13^a
代上二八 2
詩一三二 7
參賽六六 1

60:14^a
賽四九 23
啓三 9
60:14^b
詩二 6
來十二 22
啓十四 1

60:11^a
Rev. 21:25
60:11^b
Rev. 21:24

60:12^a
Zech. 14:17, 19

60:13^a
1 Chron. 28:2;
Psa. 132:7;
cf. Isa. 66:1

60:14^a
Isa. 49:23;
Rev. 3:9
60:14^b
Psa. 2:6;
Heb. 12:22;
Rev. 14:1

60:16^a
啓二—24
60:16^b
賽四—14
四九 26

【60:16】你也必吸食列國的奶，又吸食^a君王的奶；你便知道我耶和華是你的救主，是你的^b救贖主，雅各的大能者。

【60:17】我要拿金子代替銅，拿銀子代替鐵，拿銅代替木頭，拿鐵代替石頭；並要以和平爲你的官長，以公義爲你的監督。

【60:18】你的地上不再聽見強暴的事，境內不再聽見荒涼和毀滅的事；你必稱你的^a牆爲拯救，稱你的門爲讚美。

【60:19】^a日頭不再作你白晝的光，月亮也不再發光照耀你；耶和華卻要作你永遠的^{1b}光，你的神要作你的²榮美。

● 60:19¹ 在新耶路撒冷裏，以色列要在耶和華的僕人基督裏，享受耶和華作永遠的光。（19～20，啓二—23，二二 5。）

● 60:19² 在復興的時候，神在基督裏要作以色列的榮耀和榮美，以色列要作神的榮耀和榮美。（21，六一 3 下。）因此，神與祂所揀選的人要彼此得着榮耀和榮美。這要由神聖的分賜來完成，這分賜乃是藉着基督這位救贖主和拯救主，作賜生命的靈和話，將祂自己放到神的子民裏面。（五九 21。）

【60:16】And you will suck the milk of nations / And suck the breast of ^akings; / Thus you will know that I, Jehovah, am your Savior / And your ^bRedeemer, the Mighty One of Jacob.

【60:17】Instead of bronze I will bring gold, / And instead of iron I will bring silver; / And instead of wood there will be bronze, / And instead of stones there will be iron; / And I will make peace your officers, / And righteousness your rulers.

【60:18】Violence will no longer be heard in your land, / Nor desolation and destruction within your borders; / But you will call your ^awalls Salvation, / And your gates Praise.

【60:19】You will no longer have the ^asun for your light by day, / Nor for brightness will the moon give you light; / But Jehovah will be an eternal ^{1b}light to you, / And your God your ²beauty.

60:19¹ (light) In the New Jerusalem Israel will enjoy Jehovah in Christ, the Servant of Jehovah, as the eternal light (vv. 19-20; Rev. 21:23; 22:5).

60:19² (beauty) In the restoration God in Christ will be Israel's glory and beauty, and Israel will be God's glory and beauty (v. 21; 61:3b). Thus, God and His chosen people will be glorified and beautified in mutuality. This will be accomplished by the divine dispensing through Christ as the Redeemer and the Savior putting Himself into God's people as the life-giving Spirit and the word (59:21).

60:16^a
Rev. 21:24
60:16^b
Isa. 41:14;
49:26

60:18^a
Isa. 26:1;
Rev. 21:12

60:19^a
Rev. 21:23;
22:5
60:19^b
Rev. 21:11

60:19^a
啓二—23
二二 5
60:19^b
啓二—11

【60:20】你的日頭不再下落，你的月亮也不退縮；因為耶和華必作你永遠的光，你悲哀的日子也要完畢。

【60:21】那時你的民都成為義人，永遠得地為業，他們是我^a種的枝子，我手的工作，使我得¹榮美。

【60:22】至小的要加增千倍，微弱的必成為強國；我耶和華要按定期速成這事。

● 60:21¹ 見 19 註 2。

【60:20】Your sun will no longer go down, / Nor will your moon withdraw; / For Jehovah will be an eternal light to you, / And the days of your mourning will be ended.

【60:21】Then all your people will be righteous; / They will possess the land forever, / The branch of My^a planting, / The work of My hands, / That I may be¹ beautified.

【60:22】The least one will become a thousand, / And the smallest a strong nation. / I, Jehovah, will hasten it in its time.

60:21¹ (beautified) See note 19².

60:21^a
賽六一 3
太十五 13
約十五 1

60:21^a
Isa. 61:3;
Matt. 15:13;
John 15:1

以賽亞書 第六十一章

12 耶和華的受膏者基督
作為耶和華的僕人，
其職事帶進以色列的復興
六一 1 ~ 六三 19

a 耶和華受膏者的職事
六一 1 ~ 3

【61:1】^{1a}主耶和華的^{2b}靈在我身上，因為耶和華^c膏了我，叫我傳^d好消息給困苦的人；祂差遣我去為傷心的人^e裹傷，宣揚被擄的^f得自由，被囚的³得開釋；

● 61:1¹ 1 ~ 3 節說到耶和華的受膏者基督兩次來臨的職事。正如路四 16 ~ 22 上所指明，（見該處註，）本章 1 ~ 2 上是說到基督的第一次來臨，在此祂的職事是要宣揚恩典的福音。2 下 ~ 3 節說到基督的第二次來臨，在此祂的職事是要為以色列人伸冤，使他們得以復興。關於基督作耶和華受膏者的豫言，在基督第一次來臨時得了豫嘗的應驗，帶來恩典時代，就是耶和華悅納人的禧年，也就是新約的禧年，（見利二五 10 註 1 二段，）結果使召會得以產生並建造。這豫言要在基督第二次來臨時，纔得着全享的應驗，為使以色列得復興，而達到新天新地。（六五 17，六六 22。）

ISAIAH 61

12. The Ministry of the Anointed of Jehovah,
Christ as the Servant of Jehovah,
Issuing In the Restoration of Israel
61:1 — 63:19

a. The Ministry of the Anointed of Jehovah
61:1-3

【61:1】^{1a}The ^bSpirit of the ²Lord Jehovah is upon Me, / Because Jehovah has ^canointed Me / To bring ^dgood news to the afflicted; / He has sent Me to ^ebind up the wounds of the brokenhearted, / To proclaim ^fliberty to the captives, / And the opening of the eyes to those who are bound;

61:1¹ (The) Verses 1-3 refer to the ministry of Christ as the Anointed of Jehovah in His two comings. As indicated in Luke 4:16-22a (see notes there), vv. 1-2a in this chapter refer to Christ in His first coming, in which His ministry was to announce the gospel of grace. Verses 2b-3 refer to Christ in His second coming, in which His ministry will be to avenge Israel that they may be restored. The prophecy concerning Christ as the Anointed of Jehovah was fulfilled as a foretaste at Christ's first coming, for the age of grace as the acceptable year of Jehovah, the New Testament jubilee (see note 10¹, par. 2, in Lev. 25), resulting in the producing and building up of the church. This prophecy will be fulfilled as a full taste at Christ's second coming, for the restoration of Israel unto the new heavens and new earth (65:17; 66:22).

61:1^a
vv. 1-2;
Luke 4:18
61:1^b
Isa. 11:2;
Matt. 3:16;
12:18;
John 1:32
61:1^c
Psa. 45:7;
Heb. 1:9
61:1^d
Matt. 11:5;
Mark 1:38
61:1^e
Psa. 147:3;
Ezek. 34:16
61:1^f
Isa. 42:7;
Jer. 34:8

61:1^a
1~2;
路四 18
61:1^b
賽十一 2
太三 16
十二 18
約一 32
61:1^c
詩四五 7
來一 9
61:1^d
太十一 5
可一 38
61:1^e
詩一四七 3
結三四 16
61:1^f
賽四二 7
耶三四 8

【61:2】宣揚耶和華^{1a}悅納人的禧年，和我們神¹報仇的日子；^b安慰一切悲哀的人；

基督的來臨分兩個部分和兩個時期。基督第一次來臨，是來將自己供應、分賜到跟從祂的人裏面。藉此，祂完成新約的職事，把三一神分賜到在祂職事下的門徒裏面，這些門徒大多是猶太人。基督第一次來臨的這職事，為祂的第二次來臨立下堅固的根基。祂第二次來臨的時候，主要是在外面拯救以色列人脫離他們的環境，並帶進他們的復興。（亞十二～十四。）這復興要擴展而將神的一切造物包括在內。（二 2～5，十一 6～9，三十 26，三五 1～10，六五 25。）這復興的時期要延續一千年，就是千年國。（啓二十 2～7。）

在神眼中，基督兩次的來臨乃是基督從神臨到人類這獨一來臨的兩面。因此，在以賽亞的豫言裏，這兩次的來臨就像兩座山峯，從遠處看像是一座。為此，以賽亞將基督的第一次來臨和第二次來臨看作合在一起的。

● 61:1² 當基督第一次來臨時，耶和華的靈在祂身上；（太三 16，路四 18 上；）當祂第二次來臨時，這靈也要在祂身上。當主耶穌第二次來臨時，顯著的意義乃是主耶和華的靈在祂身上，以賽亞在此特別加上『主』這辭。

● 61:1³ 或，（眼睛）得開。

● 61:2¹ 悅納人的禧年是向着神的子民；（參路四 18～19；）報仇的日子是向着神子民的仇敵。當基督再來到以色列那裏時，那對他們將是悅納的禧年，也是神向祂子民的仇敵，就是向敵基督及其跟從者，報仇的日子。（啓十九 11～12。）

【61:2】To proclaim the^{1a} acceptable year of Jehovah / And the¹ day of vengeance of our God; / To^b comfort all who mourn;

Christ's coming is of two parts and at two times. In His first coming, Christ came to minister, to dispense, Himself into His followers. In this way He carried out the New Testament ministry to dispense the Triune God into the disciples under His ministry, most of whom were Jews. This ministry in Christ's first coming laid a solid foundation for His second coming. When He comes the second time, He will come mainly in an outward way to rescue Israel from their circumstances and to bring in their restoration (Zech. 12—14). This restoration will be expanded to include all things created by God (2:2-5; 11:6-9; 30:26; 35:1-10; 65:25). It will last for a millennium, for the thousand-year kingdom (Rev. 20:2-7).

In the eyes of God, Christ's two comings are two aspects of one unique coming of Christ from God to mankind. Hence, in Isaiah's prophecy these two comings are like two mountain peaks which, when viewed from a distance, seem to be one peak. For this reason Isaiah viewed Christ's first coming and second coming as being together.

61:1² (Lord) The Spirit of Jehovah was upon Christ in His first coming (Matt. 3:16; Luke 4:18a) and will be upon Him in His second coming. When the Lord Jesus comes the second time, the striking significance will be that the Spirit of the Lord Jehovah is upon Him, the word Lord being especially added here by Isaiah.

61:2¹ (acceptable) The acceptable year is toward God's people (cf. Luke 4:18-19); the day of vengeance is toward the enemies of God's people. When Christ comes again to Israel, that will be the acceptable year to them and also the day of God's vengeance over the enemies of God's people, Antichrist and his followers (Rev. 19:11-21).

61:3^a
詩三十 11
61:3^b
太十五 13

【61:3】賜給錫安悲哀的人，華冠代替灰塵，喜樂油代替^a悲哀，讚美衣代替下沉的靈；使他們稱為公義的橡樹，是耶和華^b所栽的，叫祂得榮美。

b 以色列的復興 六一 4 ~ 六三 19

61:4^a
賽五八 12
結三六 35~36

【61:4】他們必^a修造古老的荒場，建立先前淒涼之處，重修荒廢之城，歷代淒涼之處。

【61:5】外人必起來牧放你們的羊羣，外邦人必作你們耕種田地的、修理葡萄園的。

61:6^a
出十九 6
彼前二 5, 9
61:6^b
賽六十 5, 11, 16

【61:6】你們卻要稱為耶和華的^{1a}祭司；人必稱你們為我們神的僕役。你們必喫用列國的^b財富，因得他們的榮耀而自誇。

● 61:6¹ 在復興的時候，以色列要成為耶和華的祭司，（見二 3 註 2，）就是作他們神的僕役；外邦人必為以色列作服苦役的人。（4 ~ 9。）

【61:3】To grant to those who mourn in Zion, / To give to them a headdress instead of ashes, / The oil of gladness instead of^a mourning, / The mantle of praise instead of a spirit of heaviness; / That they may be called the terebinths of righteousness, / The^b planting of Jehovah, that He may be glorified.

b. The Restoration of Israel 61:4 — 63:19

【61:4】And they will^a rebuild the ancient ruins; / They will raise up the former desolations; / And they will repair the cities of waste, / The desolations of generation upon generation.

【61:5】And strangers will stand and feed your flocks, / And the sons of the foreigner will be your plowmen and vinedressers.

【61:6】But you will be called the^{1a} priests of Jehovah; / People will speak of you as the ministers of our God. / You will eat the^b wealth of nations, / And you will boast in their glory.

61:6¹ (priests) In the restoration Israel will be priests of Jehovah (see note 3² in ch. 2), the ministers of their God, and the Gentiles will be the laborers to serve Israel (vv. 4-9).

61:3^a
Psa. 30:11
61:3^b
Matt. 15:13

61:4^a
Isa. 58:12;
Ezek. 36:35-36

61:6^a
Exo. 19:6;
1 Pet. 2:5, 9
61:6^b
Isa. 60:5, 11, 16

【61:7】你們必得加倍的好處，代替所受的羞辱；他們必為所得的分歡呼，代替所受的凌辱。因此他們在自己境內必得加倍的產業；永遠之樂必歸與他們。

【61:8】因為我耶和華愛^a公平，恨惡¹搶奪和不義；我要憑信實施行報應，並要與他們立永^b約。

【61:9】他們的後裔必在列國中被人認識，他們的子孫在眾民中也必如此；凡看見他們的，必認他們是蒙耶和華賜福的後裔。

【61:10】我必因耶和華大大歡喜，我的魂必因我的神歡騰；因祂以拯救為衣給我穿上，以公義為袍給我披上，好像新郎戴上祭司的華冠，又像^a新婦佩戴她的飾物。

【61:11】地怎樣使百穀發芽，園子怎樣使所種的長出，主耶和華必照樣使公義和讚美在列國面前發出。

【61:7】Instead of your shame there will be a double portion, / And instead of humiliation they will give a ringing shout for their portion. / Therefore in their land they will possess double; / Eternal joy will be theirs.

【61:8】For I, Jehovah, love^a justice; / I hate robbery¹ with wrong; / And I will faithfully give them their recompense, / And I will make an eternal^b covenant with them.

【61:9】Then their seed will be known among the nations, / And their offspring in the midst of the peoples; / All who see them will acknowledge them, / That they are the seed whom Jehovah has blessed.

【61:10】I will rejoice greatly in Jehovah, / My soul will exult in my God; / For He has clothed me with the garments of salvation, / He has wrapped me with the robe of righteousness; / I am like a bridegroom who wears the headdress of the priest, / And like a^a bride who adorns herself with her jewels.

【61:11】For as the earth brings forth its sprout, / And as the garden causes the things sown in it to spring up, / So will the Lord Jehovah cause righteousness and praise / To spring up before all the nations.

● 61:8¹ 此乃照一些古卷及古譯本；另有古卷作，在燔祭上搶奪。

61:8¹ (with) According to the reading of some MSS and the ancient versions; other MSS read, in the burnt offering.

61:8^a
詩三三 5
三七 28
61:8^b
賽五五 3

61:8^a
Psa. 33:5;
37:28
61:8^b
Isa. 55:3

61:10^a
賽四九 18
啓二一 2

61:10^a
Isa. 49:18;
Rev. 21:2

以賽亞書 第六十二章

【62:1】為錫安的緣故我必不靜默，為耶路撒冷的緣故我必不息聲，直到她的¹公義如光輝發出，她的¹救恩如火把焚燒。

【62:2】列國必見你的公義，列王必見你的榮耀；你必得新名的稱呼，是耶和華親口指定的。

【62:3】你也必在耶和華的手中作華美的冠冕，在你神的掌上作君王的冕旒。

【62:4】你必不再稱為被撇棄的，你的地也不再稱為荒涼的。你卻要稱為：我所喜悅的，你的地也必稱為已婚的；因為耶和華喜悅你，你的地也必有歸屬。

● 62:1¹ 神的公義帶進祂的救恩。（參五六 1，六一 10。）因為在復興的時候，公義必分賜、灌注到猶太人裏面，所以他們要照耀，發出公義。他們也要顯出救恩，作神華美和喜悅的冠冕。（1～5。）他們的照耀要成為神這樣的冠冕。神要因以色列所照耀出來的，得着華美、喜悅和滿足。

ISAIAH 62

【62:1】For Zion's sake I will not keep silent, / And for Jerusalem's sake I will not be quiet, / Until her¹righteousness goes forth like brightness, / And her¹salvation like a burning torch.

【62:2】And the nations will see your righteousness, / And all the kings, your glory; / And you will be called by a new name, / Which the mouth of Jehovah will designate.

【62:3】You will also be a crown of beauty in the hand of Jehovah, / And a royal turban in the palm of your God.

【62:4】And it will no longer be said to you, Forsaken! / Nor to your land will it be said any longer, Desolate! / But you will be called, My delight is in her, / And your land, Married; / For Jehovah delights in you, / And your land will be married.

62:1¹ (righteousness) God's righteousness brings in His salvation (cf. 56:1; 61:10). Because righteousness will be dispensed, transfused, into the Jews during the restoration, they will shine forth righteousness. Also they will show forth salvation as God's crown of beauty and delight (vv. 1-5). Their shining forth will be such a crown to God. God will be beautified by and will be happy and satisfied with what Israel will shine forth.

【62:5】 少年人怎樣娶處女，你的眾¹民也要照樣娶你；新郎怎樣喜悅新婦，你的神也要照樣喜悅你。

【62:6】 耶路撒冷阿，我在你城牆上設立了守望者；他們整日整夜總不靜默。題醒耶和華的，你們不要歇息，

【62:7】 也不要讓祂歇息，直等祂建立耶路撒冷，使耶路撒冷在地上成爲¹可讚美的。

【62:8】 耶和華指着自己的右手和大能的膀臂起誓，說，我必不再將你的五穀給你的仇敵作食物，外邦人也必不再喝你勞碌得來的新酒；

【62:9】 惟有那收割的要喫，並讚美耶和華；那聚斂的要在我的聖別的院內喝。

【62:5】 For as a young man marries a virgin, / Your sons will marry you; / And with the joy of the bridegroom over the bride / Your God will rejoice over you.

【62:6】 Upon your walls, O Jerusalem, / I have appointed watchmen; / All day and all night / They will never keep silent. / You who remind Jehovah, / Do not be dumb;

【62:7】 And do not give Him quiet / Until He establishes / And until He makes Jerusalem / A¹praise in the earth.

【62:8】 Jehovah has sworn by His right hand / And by His strong arm: / Surely I will never again give your grain / As food for your enemies, / And surely the children of the foreigner will not drink your new wine / For which you have labored;

【62:9】 But they who have gathered it will eat it, / And they will praise Jehovah, / And they who have collected it will drink it / In the courts of My holiness.

● 62:5¹ 直譯，子。

● 62:7¹ 在復興的時候，耶路撒冷必被建立，在地上成爲可讚美的。（6～9。）

62:7¹ (praise) In the restoration Jerusalem will be established and made a praise in the earth (vv. 6-9).

【62:10】你們要經過，要從城門經過；
豫備百姓的路；要修築，修築大道；
撿去石頭；爲眾民高舉¹旌旗。

【62:11】看哪，耶和華已宣告到地極：
你們要對錫安的女子說，你的救恩來
到了；祂的賞賜在祂那裏，祂的報應
在祂面前。

【62:12】人必稱他們爲聖別的子民，爲
耶和華所救贖的民；你也必稱爲被追
求、不被撇棄的城。

● 62:10¹ 當基督再來時，祂要作爲高舉的旌旗，招聚耶和華分散的百姓。祂也要作爲救恩來到錫安，拯救錫安脫離敵基督和跟他在一起之列國所施的毀壞。（11 下，六三 1～6，亞十二 2～9，啓十九 11～21。）

【62:10】Go through, go through the gates; / Prepare the way
for the people; / Cast up, cast up the highway; / Free it of
stones; / Raise up a¹ standard for the peoples.

【62:11】See, Jehovah has announced / To the end of the
earth: / Say to the daughter of Zion, / Your salvation is
now coming; / Now His reward is with Him / And His
recompense before Him.

【62:12】And they will call them, The holy people, / The
redeemed of Jehovah; / And you will be called, Sought after!
/ A city not forsaken!

62:10¹ (standard) At His return Christ will be a standard raised up for the gathering of Jehovah's scattered people. He will also be the salvation that comes to Zion to rescue her from the destruction of Antichrist and the nations that are with him (v. 11b; 63:1-6; Zech. 12:2-9; Rev. 19:11-21).

以賽亞書 第六十三章

63:1^a
賽三四 6
63:1^b
賽九 5
啓十九 13

【63:1】¹ 這從以東，從^a波斯拉來，穿着^b染紅衣服，裝扮威嚴，力量廣大，闊步行走的是誰呢？就是我，是那憑公義說話，以大能施行拯救的。

● 63:1¹ 在 1～6、9 節，六四 1，六五 17～25 和六六 15～16、22，基督是在耶和華面前的使者，（9，）爲着對付列國。祂要裂天而降，拯救以色列脫離列國。（9，六四 1。）祂必在火中來臨，用祂的焚燒審判全地上的列國。（六六 15～16 上。）祂也要回來踹大酒醡，在哈米吉頓毀滅敵基督和列國的惡人。（1～6，啓十六 12～16，十九 19～21。）至終，當基督回來時，祂要帶進復興的時期，就是千年國，而達到新天新地。（六五 17～25，六六 22，啓二十 4～6，二二 1。）

ISAIAH 63

【63:1】¹ Who is this who comes from Edom / With^a red-stained garments, from^b Bozrah? / This One who is majestic in His apparel, / Marching in the greatness of His strength? / It is I who speak in righteousness, / Mighty to save.

63:1^a
Isa. 9:5;
Rev. 19:13
63:1^b
Isa. 34:6

63:1¹ (Who) In vv. 1-6, 9; 64:1; 65:17-25; and 66:15-16, 22, Christ is the Angel of the presence of Jehovah (v. 9) for dealing with the nations. He will rend the heavens and come to save Israel from the nations (v. 9; 64:1). He will come with fire to judge the nations on the whole earth with His burning (66:15-16a). He will also come to tread the great winepress, to destroy Antichrist and the evil people of the nations at Armageddon (vv. 1-6; Rev. 16:12-16; 19:19-21). Finally, when Christ returns He will bring in the time of restoration—the millennial kingdom unto the new heavens and new earth (65:17-25; 66:22; Rev. 20:4-6; 22:1).

【63:2】你的裝扮為何有紅色，你的衣服為何像踹^{1a}酒醉的呢？

【63:3】我獨自踹酒醉，眾民中無一人與我同在。我在怒中將他們踹下，在烈怒中將他們踐踏；他們的血濺在我衣服上，並且我染污了我一切的衣裳。

● 63:2¹ 這裏與啓十四 19 ~ 20 和十九 15 的酒醉，都是指哈米吉頓的戰爭。耶和華的受膏者基督要來踹酒醉，拯救以色列人脫離列國。（1 ~ 6。）在這世代的末三年半，就是大災難的時候，（太二四 21，）敵基督要逼迫猶太人到極點，目的是要完全毀滅以色列。在那時以前，幾乎所有的以色列人都要被帶回聖地。然後，在大災難以前，敵基督要與以色列人立七年的和平之約，使以色列人有自由。（但九 27。）但在三年半之後，敵基督要改變心意，反對所有的宗教。（但十一 36。）敵基督毀滅天主教之後，（啓十七 16 ~ 18，）又力圖毀滅猶太宗教。在末三年半的最後，敵基督要發動列國的軍隊包圍耶路撒冷。以耶路撒冷為中心，從波斯拉到米吉多山（哈米吉頓—啓十六 16）的整個區域，要被軍隊佔領。基督回來時，要帶着祂的得勝者作祂的新婦，降臨波斯拉；（1；）祂要從那裏開始踹酒醉，毀滅一切的軍隊。藉此，祂就拯救以色列脫離毀滅。見啓十四 17 ~ 20，十六 16，十九 11 ~ 21 與這些經節的註。

【63:2】Why are You red in apparel, / And Your garments like those of him who treads in the^{1a} winepress?

【63:3】I have trodden the wine trough alone, / And from the peoples there was no man with Me. / And I trod them in My anger / And trampled them in My wrath; / And their lifeblood is sprinkled on My garments, / And I have stained all My apparel.

63:2¹ (winepress) Winepress here and in Rev. 14:19-20 and 19:15 refers to the war at Armageddon. Christ as the Anointed of Jehovah will come to tread the winepress to save Israel from the nations (vv. 1-6). During the last three and a half years of this age, the time of the great tribulation (Matt. 24:21), Antichrist will persecute the Jews to the uttermost, with the intention of completely destroying Israel. Prior to that time, nearly all Israel will be brought back to the Holy Land. Then, before the tribulation Antichrist will make a seven-year covenant of peace with Israel so that they may have their freedom (Dan. 9:27). But after three and a half years, Antichrist will change his mind and will oppose every kind of religion (Dan. 11:36). After destroying Catholicism (Rev. 17:16-18), Antichrist will attempt to destroy the Jewish religion. At the end of the last three and a half years, Antichrist will cause the armies of the nations to surround Jerusalem. With Jerusalem as the center, the entire region from Bozrah to the Mount of Megiddo (Armageddon—Rev. 16:16) will be occupied by armies. In His coming back, Christ, with His overcomers as His bride, will descend to Bozrah (v. 1), and beginning there He will tread the winepress, destroying all the armies. In this way He will rescue Israel from destruction. See Rev. 14:17-20; 16:16; and 19:11-21, and notes on those verses.

63:4^a
賽三四 8
六一 2

【63:4】因為^a報仇之日在我心中，我救贖之年已經來到。

63:5^a
賽四一 28
五九 16
參啓五 4
63:5^b
詩九八 1
賽五九 16

【63:5】我^a觀看，見無人幫助；我詫異無人扶持；所以我自己的^b膀臂爲我施行拯救，我的烈怒將我扶持。

【63:6】我在怒中蹣下眾民，在烈怒中使他們沉醉，又將他們的血倒在地上。

【63:7】我要題起耶和華的慈愛，就是耶和華當得的讚美，是照耶和華一切所賜給我們的，並祂向以色列家所施的大恩，這恩是照祂的憐恤和豐盛的慈愛賜給他們的。

【63:8】祂說，他們誠然是我的百姓，不行虛假的子孫；這樣，祂就作了他們的救主。

【63:4】For the^a day of recompense was in My heart, / And the year of My redemption had come.

【63:5】And I^a looked and there was no one to help; / And I was appalled that there was no one to uphold. / Therefore My own^b arm accomplished salvation for Me, / And My wrath, it upheld Me.

【63:6】And I trod down the peoples in My anger / And made them drunk in My wrath, / And I poured out their lifeblood upon the earth.

【63:7】I will make mention of the lovingkindnesses of Jehovah, / The praises of Jehovah, / According to all that Jehovah has bestowed on us / And the great goodness toward the house of Israel, / Which He has bestowed on them according to His compassions / And according to the multitude of His lovingkindnesses.

【63:8】For He said, Surely, they are My people, / Children who will not deal falsely; / So He became their Savior.

63:4^a
Isa. 34:8;
61:2

63:5^a
Isa. 41:28;
59:16;
cf. Rev. 5:4
63:5^b
Psa. 98:1;
Isa. 59:16

63:9^a

出十四 19
二三 20~21
瑪三 1
徒十二 11

63:9^b

出十九 4
申一 31
三二 11~12

63:10^a

詩五一 11
羅一 4

63:10^b

詩七八 40
弗四 30
帖前五 19

63:11^a

出十四 30
三二 11~12
民十四 13~14
耶二 6

63:11^b

民十一 17, 25
尼九 20
但四 8

【63:9】他們在一切苦難中，祂也同受苦難；並且祂面前的^{1a}使者拯救他們；祂在自己的愛和憐憫中救贖他們，在古時的一切日子^b保抱他們，懷攬他們。

【63:10】他們竟悖逆，使主^{1a}聖別的靈^b憂愁；祂就轉成他們的仇敵，親自攻擊他們；

【63:11】那時，¹祂想起古時的日子，想起摩西和祂的²百姓，說，那將百姓連同祂羊羣的牧人從海裏^a領上來的在那裏？那將祂聖別的靈置於^b他們中間的在那裏？

● 63:9¹ 這是基督作耶和華的使者。『祂面（前）的使者』一辭指明這位天使就是耶和華的面（同在。）基督作耶和華的使者，從出三經過賽六三，到亞一，總是在以色列的受苦中與他們同在。『耶和華的受膏者』（參六一 1～3）對神的子民是甜美的辭；但『祂面（前）的使者』這辭，主要的應用是對神子民的仇敵。那要來到哈米吉頓擊敗敵基督及其軍兵的，（1～6，）乃是耶和華的使者，就是主耶穌作為三一神的面（同在。）

● 63:10¹ 見詩五一 11 註 2。11 節者同。

● 63:11¹ 或，祂的百姓想起古時摩西的日子。

● 63:11² 直譯，他們。

【63:9】In all their affliction He was afflicted, / And the^{1a} Angel of His presence saved them; / In His love and in His mercy / He redeemed them, / And He^b bore them up and carried them / All the days of old.

【63:10】But they rebelled and^a grieved / His^{1b} Spirit of holiness; / Therefore He turned to become their enemy; / He fought against them.

【63:11】¹Then He remembered the days of old, Moses and His people: / Where is He who^a brought them up out of the sea / With the² shepherds of His flock? / Where is He who put^b in their midst / His Spirit of holiness;

63:9¹ (Angel) This is Christ as the Angel of Jehovah. The expression the Angel of His presence indicates that this very angel is the presence of Jehovah. Christ as the Angel of Jehovah was always present with Israel in their sufferings, from Exo. 3 through Isa. 63 to Zech. 1. The Anointed of Jehovah (cf. 61:1-3) is a sweet term to God's people, but the Angel of His presence is a term applied mainly toward the enemies of God's people. It is the Angel of Jehovah, the Lord Jesus as the presence of the Triune God, who will come to defeat Antichrist and his armies at Armageddon (vv. 1-6).

63:10¹ (Spirit) See note 11² in Psalms 51. So also for v. 11.

63:11¹ (Then) Or, Then His people remembered the days of old of Moses.

63:11² (shepherds) Others read, shepherd.

63:9^a

Exo. 14:19;
23:20-21;
Mal. 3:1;
Acts 12:11

63:9^b

Exo. 19:4;
Deut. 1:31;
32:11-12

63:10^a

Psa. 78:40;
Eph. 4:30;
1 Thes. 5:19

63:10^b

Psa. 51:11;
Rom. 1:4

63:11^a

Exo. 14:30;
32:11-12;
Num. 14:13-14;
Jer. 2:6

63:11^b

Num. 11:17, 25;
Neh. 9:20;
Dan. 4:8

63:12^a
出十四 21
尼九 11

【63:12】那使祂榮耀的膀臂在摩西的右邊行動，在他們前面將水^a分開，要建立自己永遠的名，

63:13^a
詩一〇六 9

【63:13】帶領他們經過^a深處，如馬行在曠野，使他們不至絆跌的在那裏？

63:14^a
撒下七 23

【63:14】耶和華的靈使他們得安息，彷彿牲畜下到山谷。你這樣引導你的百姓，要建立自己榮耀的^a名。

63:15^a
申二六 15
詩八十一 4

【63:15】求你從天上^a垂顧，從你聖別華美的居所觀看：你的熱心和你大能的作為在那裏？你熱切的心腸和憐恤向我們止住了；

63:16^a
出四 22
申三二 6
代上二九 10
賽六四 8
耶三 19
可七 27
約八 41
63:16^b
賽四一 14

【63:16】亞伯拉罕雖然不認識我們，以色列也不承認我們，你卻是我們的^{1a}父。耶和華阿，你是我們的父；從亙古以來，你的名稱爲我們的^{1b}救贖主。

● 63:16¹ 在以賽亞的申言中，本節同六四 8，是以賽亞在九 6 申言說到基督是永遠之父的進一步發展。在本節，基督作永遠的父是救贖主；（多二 13～14，彼前一 18～19；）在六四 8 祂是創造主。（約一 3，來一 10。）

【63:12】Who made His glorious arm / Go at the right hand of Moses; / Who^a divided the waters before them, / To make for Himself a name forever;

【63:13】Who led them through the^a depths, / Like a horse in the wilderness, / And they did not stumble?

【63:14】Like the cattle which go down into the valley, / The Spirit of Jehovah caused them to rest. / Thus did You lead Your people, / To make for Yourself a glorious^a name.

【63:15】^aLook down from heaven, / And see from the habitation of Your holiness and Your beauty: / Where are Your zeal and Your mighty acts? / The stirring of Your inward parts / And Your compassions are restrained toward me.

【63:16】For You are our^{1a} Father, / Since Abraham does not know us, / And Israel does not acknowledge us. / You, Jehovah, are our Father; / Our^{1b} Redeemer from eternity is Your name.

63:16¹ (Father) This verse in Isaiah's prophecy, along with 64:8, is a further development of what Isaiah prophesied concerning Christ as the eternal Father in 9:6. In this verse Christ as the eternal Father is the Redeemer (Titus 2:13-14; 1 Pet. 1:18-19), and in 64:8 He is the Creator (John 1:3; Heb. 1:10).

63:12^a
Exo. 14:21;
Neh. 9:11

63:13^a
Psa. 106:9

63:14^a
2 Sam. 7:23

63:15^a
Deut. 26:15;
Psa. 80:14

63:16^a
Exo. 4:22;
Deut. 32:6;
1 Chron. 29:10;
Isa. 64:8;
Jer. 3:19;
Mark 7:27;
John 8:41
63:16^b
Isa. 41:14; See
note 16¹

【63:17】耶和華阿，你為何使我們走錯
離開你的道路，使我們心裏剛硬不敬
畏你呢？求你為你僕人，為你產業眾
支派的緣故轉回來。

【63:18】你的聖民不過暫時得你的聖所
為業；我們的敵人已經將它踐踏了。

【63:19】我們好像成了你從未治理的
人，又像從未按你的名被稱呼的人。

【63:17】Why, O Jehovah, do You cause us to wander from
Your ways / And harden our hearts so that we do not fear
You? / Return for the sake of Your servants, / The tribes of
Your inheritance.

【63:18】Your holy people have possessed Your sanctuary for
a little while; / Our adversaries have trodden it down.

【63:19】We have become like those over whom You have
never ruled, / Like those who have not been called by Your
name.

以賽亞書 第六十四章

13 作耶和華僕人之基督的再來，
帶進以色列並萬物的復興，
終極完成於新天新地
六四 1～六六 24

【64:1】願你裂^a天而¹降，願山嶺在你
面前^b震動，

【64:2】好像火燒乾柴，又像火將水燒
開；使你敵人知道你的名，使列國在
你面前發顫！

【64:3】你曾行我們不能逆料的可畏之
事；那時你降臨，山嶺在你面前震動。

【64:4】自古以來人未曾^a聽見，未曾耳
聞，未曾眼見，在你以外有甚麼神為^b
等候祂的人行事。

● 64:1¹ 六四 1～5 上與六六 15～16 啓示耶和華的僕人基督第二次的來臨。（參三一 4～5。）基督裂天而降是指基督從天降到地，從神來到人這裏的終極完成。（見六一 1 註 1 二、三段。）

ISAIAH 64

13. The Second Coming of Christ as the Servant of Jehovah,
Bringing In the Restoration of Israel and of All Things,
Which Consummates in the New Heaven and New Earth
64:1 — 66:24

【64:1】Oh that You would rend the^a heavens, that You would
¹come down — / That the mountains would^b shake at Your
presence—

【64:2】Like fire that kindles brushwood, / Like fire that
causes water to boil, / To make Your name known to Your
adversaries, / That the nations may tremble at Your presence!

【64:3】When You did awesome things that we did not expect,
/ You came down, the mountains shook at Your presence.

【64:4】For from of old, men have not^a heard, / Nor perceived
with the ear, / Neither has eye seen a God besides You, /
Who acts for him who^b waits for Him.

64:1¹ (come) Isaiah 64:1-5a and 66:15-16 reveal the second coming of Christ as the Servant of Jehovah (cf. 31:4-5). Christ's rending the heavens and coming down refers to the consummation of Christ's coming from heaven to earth, from God to man (see note 1¹, pars. 2 and 3, in ch. 61).

64:1^a

Psa. 18:9;
144:5

64:1^b

Judg. 5:4-5;
Psa. 68:8

64:4^a

1 Cor. 2:9

64:4^b

Isa. 8:17

64:1^a
詩十八 9
一四四 5
64:1^b
士五 4~5
詩六八 8

64:4^a
林前二 9
64:4^b
賽八 17

64:5^a
徒十 35

【64:5】你迎接那歡喜且行^a義，記念你道路的人。你曾發怒，因我們犯了罪；這景況已久，我們還能得救麼？

64:6^a
腓三 9

64:6^b
亞三 3
參啓三 18
七 13
十九 8

【64:6】我們都像不潔淨的人，所有的^a義都像^b污穢的衣服；我們都像葉子漸漸枯乾，我們的罪孽好像風把我們吹去。

64:7^a
詩十四 4
何七 7
羅十 12

64:7^b
腓三 12
提前六 12

64:7^c
賽五九 2

64:8^a
賽六三 16

64:8^b
賽二九 16
耶十八 6
羅九 20~21

【64:7】無人^{1a}呼求你的名，無人奮起^b抓住你；原來你^c掩面不顧我們，²使我們被自己的罪孽消滅。

【64:8】耶和華阿，現在你仍是我們的^{1a}父；我們是^b泥土，你是窯匠；我們都是你手的工作。

● 64:7¹ 見徒二 21 註 1。

● 64:7² 許多古譯本（可能根據不同的古卷）作，因我們的罪孽，將我們交出。

● 64:8¹ 見六三 16 註 1。

【64:5】You meet him who rejoices and does^a righteousness, / Those who remember You in Your ways. / Yes, You were angry, for we sinned; / We have been in them for a long time, and shall we be saved?

【64:6】For all of us became like him who is unclean, / And all^a our righteousnesses are like a^b soiled garment; / And we all wither like a leaf, / And our iniquities, like the wind, carry us away.

【64:7】And there is no one who^{1a} calls upon Your name, / Who stirs himself up to^b lay hold of You; / For You have^c hidden Your face from us / And have² consumed us by our iniquities.

【64:8】But now, Jehovah, You are our^{1a} Father; / We are the^b clay; and You, our Potter; / And all of us are the work of Your hand.

64:7¹ (calls) See note 21¹ in Acts 2.

64:7² (consumed) Some ancient versions, perhaps relying on a different MS, translate, delivered us because of. Some modern versions follow this rendering.

64:8¹ (Father) See note 16¹ in ch. 63.

64:5^a
Acts 10:35

64:6^a
Phil. 3:9

64:6^b
Zech. 3:3;
cf. Rev. 3:18;
7:13;
19:8

64:7^a
Psa. 14:4;
Hosea 7:7;
Rom. 10:12

64:7^b
Phil. 3:12;
1 Tim. 6:12

64:7^c
Isa. 59:2

64:8^a
Isa. 63:16

64:8^b
Isa. 29:16;
Jer. 18:6;
Rom. 9:20-21

【64:9】耶和華阿，求你不要大發震怒，
也不要永遠記念罪孽；求你垂顧我們，
我們都是你的百姓。

【64:10】你聖別的城邑成了曠野，錫安
成了曠野，^a耶路撒冷成了荒場。

【64:11】我們聖別華美的^a殿，就是我
們列祖讚美你的所在，被火焚燒；我
們所喜愛的一切，都荒廢了。

【64:12】耶和華阿，對這些事，你還要
忍住麼？你仍靜默使我們受苦至極麼？

【64:9】Do not be angry to an extreme, O Jehovah, / Neither
remember iniquity forever; / Look now, we pray: We all are
Your people.

【64:10】Your holy cities have become a wilderness; / Zion is
a wilderness, / ^aJerusalem a desolation.

【64:11】Our holy and beautiful ^ahouse, / Where our fathers
praised You, / Is burned with fire; / And all the things that
we delighted in have become a ruin.

【64:12】Will You restrain Yourself from these, O Jehovah? /
Will You keep silent and afflict us to an extreme?

64:10^a
詩七九 1

64:11^a
王下二五 9
代下三六 19
詩七四 7
太二三 38

64:10^a
Psa. 79:1

64:11^a
2 Kings 25:9;
2 Chron. 36:19;
Psa. 74:7;
Matt. 23:38

以賽亞書 第六十五章

65:1^a
羅十 20

【65:1】^a 素來沒有求我的，我讓他們求得；沒有尋找我的，我叫他們遇見；沒有按我的名被稱呼的國，我對他們說，我在這裏，我在這裏。

65:2^a
羅十 21

【65:2】^a 我整天向那悖逆的百姓伸手招呼，他們隨自己的意念行不善之道；

【65:3】 這百姓時常當面惹我發怒，在園中獻祭，在甕上燒香；

【65:4】 在墳墓間坐着，在隱密處住宿；他們喫豬肉，器皿中有可憎之物作的湯；

【65:5】 他們對人說，你站開罷，不要挨近我，因為我比你聖別。主說，這些人是我鼻中的煙，是整天燒着的火。

【65:6】 這都寫在我面前：我若不先施行報應，必不靜默；我必報應在他們懷中，

ISAIAH 65

【65:1】^a I let Myself be inquired of by those who did not ask for Me, / And found by those who did not seek Me. / I said, Here I am; here I am; / To a nation that was not called by My name.

【65:2】^a I have stretched out My hands all day long / To a rebellious people, / Who walk in a way that is not good, / After their own thoughts;

【65:3】 A people who provoke Me to anger / To My face continually, / Who sacrifice in gardens / And burn incense upon the bricks;

【65:4】 Who sit among the graves / And lodge overnight in the secret places; / Who eat swine's flesh / And the broth of abominations in their pots;

【65:5】 Who say, Keep to yourself, / Do not come near me; for I am holier than you. / These are smoke in My nose, / A fire that burns all day.

【65:6】 It is written here before Me: / I will not keep silent without first recompensing; / And I will recompense, into their bosom,

65:1^a
Rom. 10:20

65:2^a
Rom. 10:21

【65:7】將你們的罪孽和你們列祖的^a罪孽，都一併報應，因為這些人在山上燒香，在岡上辱罵我；所以我要把他們所行的，先量在他們懷中，這是耶和華說的。

【65:8】耶和華如此說，人從葡萄串中尋得新酒，就說，不要毀壞，因為有福在其中；我因我僕人的緣故也必照樣行，不將他們全然毀滅。

【65:9】我必從雅各中領出後裔，從猶大中領出承受我眾山的；我的^a選民必承受為業，我的僕人要在那裏居住。

【65:10】沙崙平原必成為羊羣的住處，亞割谷必成為牛羣躺臥之處，都為那尋求我、屬我的民所得。

【65:11】但你們這些離棄耶和華，忘記我的聖山，給時運擺^a筵席，給天命盛滿調和酒的，

【65:12】我要命定你們歸在刀下，你們都必屈身被殺戮；因為我呼喚，你們沒有答應；我說話，你們沒有聽從；反倒行我眼中看為惡的，揀選我所不喜悅的。

【65:7】Your iniquities and the^a iniquities of your fathers together, / Says Jehovah, / Who have burned incense upon the mountains / And have scorned Me upon the hills; / Therefore I will measure their work first / Into their bosom.

【65:8】Thus says Jehovah, / As the new wine is found in the cluster, / And someone says, Do not destroy it, / For there is a blessing in it; / So will I do for My servants' sake, / In order not to destroy them all.

【65:9】And I will bring forth a seed out of Jacob, / And out of Judah one who will possess My mountains; / And My^a chosen ones will possess it, / And My servants will dwell there.

【65:10】And Sharon will be an abode for the flock, / And the valley of Achor a resting place for the herd, / For My people who have sought Me.

【65:11】But you who forsake Jehovah, / Who forget My holy mountain, / Who prepare a^a table to Fortune / And fill vessels with drink offerings to Destiny,

【65:12】I will destine you to the sword, / And you all will bow down to the slaughter; / Because I called you, but you did not answer; / I spoke, but you did not listen; / But you did evil in My sight / And chose that in which I did not delight.

【65:13】所以主耶和華如此說，我的僕人必得喫，你們卻^a飢餓；我的僕人必得喝，你們卻乾渴；我的僕人必喜樂，你們卻蒙羞；

【65:14】我的僕人必因心中高興而歡呼，你們卻因心中傷痛而哀叫，又因靈裏憂傷而哀號。

【65:15】你們必留下自己的名，給我選民指着賭咒；主耶和華必殺你們，另以別名稱呼祂的僕人；

【65:16】這樣，在地上給自己祝福的，必憑^{1a}信實的神給自己祝福；在地上起誓的，必指¹信實的神起誓；因為從前的患難已經忘記，也從我眼前隱藏了。

● 65:16¹ 直譯，阿們的神；『意即將應許轉為是的和阿們的神。（林後一 20。）』（Keil and Delitzsch，科爾和戴理茲。）見林後一 20 註 2。

【65:13】Therefore thus says the Lord Jehovah, / Indeed, My servants shall eat, / But you shall^a hunger; / Indeed, My servants shall drink, / But you shall thirst; / Indeed, My servants shall rejoice, / But you shall be put to shame;

【65:14】Indeed, My servants shall give a ringing shout / Because of a heart of joy, / But you shall cry out / Because of a heart of pain, / And because of a broken spirit you shall wail.

【65:15】And you will leave your name as a curse to My chosen ones, / And the Lord Jehovah will slay you; / And He will call His servants by another name,

【65:16】So that he who blesses himself in the earth / Will bless himself in the¹ God of^a faithfulness, / And he who swears in the earth / Will swear by the God of faithfulness; / Because the former troubles are forgotten / And because they are hidden from My sight.

65:16¹ (God) Lit., the God of Amen (twice in this verse); “i.e., the God who turns what He promises into Yea and Amen (2 Cor. 1:20)” (Keil and Delitzsch). See note 20³ in 2 Cor. 1.

65:17^a
賽五一 16
六六 22
彼後三 13
啓二一 1
65:17^b
啓二一 4
65:17^c
參林前二 9

【65:17】看哪，我創造^{1a}新天新地，^b
從前的事不再被記念，²人心也不再
^c追想。

● 65:17¹ 按照 17 節和六六 22 ~ 24，耶和華的僕人基督所帶進以色列和萬物的復興，要終極完成於新天新地。在許多事過去之後，存留下來的將是新天新地同新耶路撒冷。（彼後三 10 ~ 13，啓二一 1 ~ 2。）

在千年國裏，猶太人將是地上的祭司，（二 2 ~ 3，亞八 20 ~ 23，）得勝的信徒將是天上的祭司。（啓二十 6。）那時聖城新耶路撒冷只包括新舊約得勝的聖徒，不包括主再來時得救的以色列人。在千年國末了，撒但要鼓動反對者（主要是從歌革和瑪各來的，）攻擊猶太人的營，和聖徒的城；但必有火從天降下，燒滅他們。（啓二十 9。）在千年國後的新天新地裏，那些在主耶穌再來時得救的猶太人，要與新耶路撒冷調和。所以，在新天新地裏，只有兩班人。第一是新耶路撒冷，由新約信徒與舊約聖徒組成，（啓二一 12，14，）他們是神的眾子作為王室來管治列國，並作祭司事奉神，直到永遠。（啓二一 7，二二 3，5。）第二是列國，他們是未得重生、只得着恢復的人，他們要活在新耶路撒冷城外的新地上作神的百姓。（啓二一 3，24 ~ 26，二二 2 下。）

● 65:17² 直譯，不再上到心頭。

【65:17】For I am now creating^{1a} new heavens / And a new earth, / And the^b former things will not be remembered, / Nor will they^c come up in the heart.

65:17¹ (new) According to v. 17 and 66:22-24, the restoration of Israel and of all things brought in by Christ as the Servant of Jehovah consummates in the new heaven and new earth. After so many things have passed away, what will remain will be the new heaven and new earth with the New Jerusalem (2 Pet. 3:10-13; Rev. 21:1-2).

In the millennial kingdom the Jews will be priests on the earth (2:2-3; Zech. 8:20-23), and the overcoming believers will be priests in the heavens (Rev. 20:6). At that time the holy city, New Jerusalem, will comprise only the overcoming Old Testament and New Testament saints but not the Israelites who will be saved at the Lord's coming back. At the end of the millennium Satan will stir up opposers, mainly from Gog and Magog, to attack the camp of the Jews and the city of the saints, but fire will come down out of heaven to devour them (Rev. 20:9). In the new heaven and new earth after the millennium, the Jews who were saved at the coming of the Lord Jesus will be mingled with the New Jerusalem. Therefore, in the new heaven and new earth, there will be only two peoples. First, there will be the New Jerusalem, composed of both the New Testament believers and the Old Testament saints (Rev. 21:12, 14), who will be God's sons as the royal family to rule over the nations and as the priests to serve God forever (Rev. 21:7; 22:3, 5), and second, there will be the nations, who will not be regenerated but only restored and who will live on the new earth outside the New Jerusalem to be God's people (Rev. 21:3, 24-26; 22:2b).

65:17^a
Isa. 51:16;
66:22;
2 Pet. 3:13;
Rev. 21:1
65:17^b
Rev. 21:4
65:17^c
cf. 1 Cor. 2:9

【65:18】¹ 你們當因我所創造的永遠喜樂歡騰，因為看哪，我創造耶路撒冷使人歡騰，創造其中的民叫人喜樂。

【65:19】我必因耶路撒冷歡騰，因我的百姓喜樂；其中必不再聽見^a哭泣的聲音，和哀號的聲音。

【65:20】其中必不再有數日夭亡的嬰孩，也不再有壽數不滿的老者；因為百歲死的算是孩童，百歲死的罪人算是被咒詛的。

【65:21】他們要建造房屋，居住其中；栽種葡萄園，喫其中的果子。

【65:22】他們必不建造而由別人居住；必不栽種而由別人喫；因為我民的日子必像^a樹木的日子，我選民必充分享用親手勞碌得來的；

● 65:18¹ 18～25 節啓示，必有復興帶給以色列，並帶給萬物。在這復興裏，死亡要受限制，並且必有豐盛的生命，以及許多的讚美和喜樂。

【65:18】¹ But rejoice and exult forever, / In what I create, / For I am now creating Jerusalem as an exultation / And her people as a rejoicing.

【65:19】And I will exult in Jerusalem / And rejoice in My people; / And there will no longer be heard in her / The voice of^a weeping and the voice of crying.

【65:20】There will no longer be in her / An infant who reaches the age of only a few days / Nor an old man who does not fill up his days; / For the lad will die at a hundred years of age, / And the sinner, being a hundred years of age, will be cursed.

【65:21】And they will build houses and inhabit them, / And they will plant vineyards and eat their fruit.

【65:22】They will not build and another inhabit; / They will not plant and another eat; / For like the days of a^a tree are the days of My people, / And My chosen ones will enjoy the work of their hands to the full;

65:18¹ (But) Verses 18-25 reveal that a restoration will be brought in both to Israel and to all things. In this restoration death will be limited, and there will be abundant life and much praise and rejoicing.

65:19^a
賽三五 10
五一 11
啓二一 4

65:19^a
Isa. 35:10;
51:11;
Rev. 21:4

65:22^a
詩九二 12

65:22^a
Psa. 92:12

【65:23】他們必不徒然勞碌，生孩子也不遭災害；因為都是蒙耶和華賜福之人的後裔，他們的子孫也與他們一樣。

【65:24】他們尚未呼求，我就應允；正說話的時候，我就垂聽。

【65:25】^{1a} 豺狼必與羊羔同食，獅子必喫草與牛一樣，^b 塵土必作蛇的食物；在我聖山的徧處，這些都不傷人，不害物，這是耶和華說的。

● 65:25¹ 這裏的說法與十一 6～9 者非常相似，那裏也說到藉基督所帶來的復興。見十一 6 註 1。

【65:23】They will not labor in vain, / Nor bear children unto turmoil; / For they are the seed of those blessed of Jehovah, / And their offspring with them.

【65:24】And it will be that before they call, I will answer; / Even while they are speaking, I will hear.

【65:25】¹The ^awolf and the lamb will feed as one, / And the lion will eat straw like the ox, / And ^bdust will be the serpent's food; / They will not harm nor destroy / In all My holy mountain, says Jehovah.

65:25¹ (The) The expressions here are very similar to those in 11:6-9, which also speaks of the restoration brought in through Christ. See note 6¹ in ch. 11.

65:25^a
賽十一 6~7, 9
65:25^b
創三 14

65:25^a
Isa. 11:6-7, 9
65:25^b
Gen. 3:14

以賽亞書 第六十六章

66:1^a
王上八 27
代下六 18
太五 34~35
66:1^b
代上二八 2

【66:1】耶和華如此說，^a天是我的座位，地是我的^b腳凳；你們要在那裏爲我建造¹殿宇？那裏是我安息的地方？

● 66:1¹ 見徒七 49 註 1。神不認爲天或地是祂的居所，也不認爲以色列人爲祂所建物質的殿，是祂安息的地方。舊約裏的帳幕和殿，只是神與以色列人聯結的象徵，神認爲以色列人纔是祂真正的殿。（來三 6 與註。）神與以色列人聯結，與他們成爲一個實體，這一個實體乃是屬靈的殿，神與以色列中敬虔的人都住在其中。（詩二七 4，八四 10，九十 1，參彼前二 5 上。）根據 2 節和五七 15，神所渴望得着的住處，乃是一班可以讓祂進入的人。神要在宇宙中得着一個住處，是神與人的調和，在其中神被建造到人裏面，人被建造到神裏面，使神與人，人與神，能成爲相互的住處。（約十四 2，20，23，十五 4，約壹四 13。）在新約裏，這個住處，這個殿（家，）乃是召會，就是神在信徒靈裏的居所。（弗二 22 與註 3，提前三 15 與註 1。）這個宇宙建造，這個宇宙的殿終極的顯出，就是新耶路撒冷。在這城裏，神在人裏面，以人作祂的居所；人也在神裏面，以神作他的居所。（啓二一 3 與註，22 與註。）見創二八 12 註 1 與撒下七 12 ~ 14 註。

ISAIAH 66

【66:1】Thus says Jehovah, / ^aHeaven is My throne, / And the earth the ^bfootstool for My feet. / Where then is the ¹house that you will build for Me, / And where is the place of My rest?

66:1¹ (house) See note 49¹ in Acts 7. God did not consider either heaven or earth His dwelling place, nor did He consider the physical house, the temple, built for Him by the children of Israel the place of His rest. In the Old Testament both the tabernacle and the temple were only symbols of God's union with the children of Israel, whom God considered His actual house (Heb. 3:6 and note). God was united with the children of Israel and became one entity with them, and this one entity was a spiritual house in which both God and the godly people in Israel dwelt (Psa. 27:4; 84:10; 90:1; cf. 1 Pet. 2:5a). According to v. 2 and 57:15, the dwelling place God desires to have is a group of people into whom He can enter. God intends to have a dwelling place in the universe that is the mingling of God and man, in which God is built into man and man is built into God, so that God and man, man and God, can be a mutual abode to each other (John 14:2, 20, 23; 15:4; 1 John 4:13). In the New Testament this dwelling place, this house, is the church, which is God's habitation in the believers' spirit (Eph. 2:22 and note 4; 1 Tim. 3:15 and note 2). The ultimate manifestation of this universal building, this universal house, is the New Jerusalem. In this city God is in man, taking man as His dwelling place, and man is in God, taking God as his habitation (Rev. 21:3, 22, and notes). See note 12¹ in Gen. 28 and notes in 2 Sam. 7:12-14.

66:1^a
1 Kings 8:27;
2 Chron. 6:18;
Matt. 5:34-35
66:1^b
1 Chron. 28:2

66:2^a
賽五七 15
六一 1
太五 3
66:2^b
詩三四 18
五一 17

【66:2】耶和華說，這一切都是我手所造的，所以就都有了；但我所看顧的，就是靈裏^a貧窮^b痛悔、因我話戰兢的人。

【66:3】宰牛的好像殺人的；獻羊羔的好像打折狗頸的；獻素祭的好像獻豬血的；燒乳香的好像頌讚偶像的。這等人揀選自己的道路，魂裏喜悅他們那些可憎惡的事；

【66:4】我也必揀選那愚弄他們的事，使他們所懼怕的臨到他們；因為我^a呼喚，無人答應；我說話，他們不聽從；反倒行我眼中看為惡的，揀選我所不喜悅的。

【66:5】你們因耶和華言語戰兢的人，當聽祂的話：你們的弟兄，就是恨惡你們，因我名趕出你們的，曾說，願耶和華得榮耀，使我們得見你們的喜樂；但蒙羞的乃是他們。

【66:6】有喧嘩的聲音出自城中！有聲音出於殿中！是耶和華向祂仇敵施行報應的聲音。

【66:2】For all these things My hand has made, / And so all these things have come into being, declares Jehovah. / But to this kind of man will I look, to him who is^a poor / And of a^b contrite spirit, and who trembles at My word.

【66:3】He who kills an ox is like him who slays a man; / He who sacrifices a lamb, like him who breaks a dog's neck; / He who offers a meal offering is like him who offers the blood of swine; / He who burns incense is like him who blesses an idol. / As surely as they have chosen their own ways, / And their soul delights in their abominations;

【66:4】Just as surely I will choose what will treat them ill, / And I will bring upon them what they dread; / Because I^a called, but no one answered; / I spoke, but they did not listen; / But they did evil in My sight, / And chose that in which I did not delight.

【66:5】Hear the word of Jehovah, / You who tremble at His word: / Your brothers who hate you, / Who cast you out because of My name, said, / Let Jehovah be glorified / So that we may see your joy. / But they will be put to shame.

【66:6】A voice of tumult from the city! / A voice from the temple! / The voice of Jehovah giving full / Recompense to His enemies.

66:2^a
Isa. 57:15;
61:1;
Matt. 5:3
66:2^b
Psa. 34:18;
51:17

66:4^a
Prov. 1:24;
Isa. 65:12;
Jer. 7:13

66:4^a
箴一 24
賽六五 12
耶七 13

【66:7】她未曾劬勞，就生產；未覺疼痛，就生出男孩。

【66:8】一地的民豈能一日而生？一國的人豈能一時而產？因為錫安一劬勞，便生下兒女；這樣的事，誰曾聽見？誰曾看見？

【66:9】耶和華說，我既使她臨產，豈不使她生產呢？你的神說，我既是使她生產的，豈能使她閉胎不生呢？

【66:10】你們愛耶路撒冷的，都要與她一同喜樂，且要因她歡騰；你們為她悲哀的，都要與她一同樂上加樂；

【66:11】使你們在她安慰的懷中喫奶得飽，使你們得她豐盛的榮耀，猶如擠奶，滿心喜樂。

【66:12】耶和華如此說，我要使平安延及她，好像^a江河；使列國的¹榮耀延及她，如同漲溢的河；你們要從中^b啣奶；你們必蒙^c抱在肋旁，搖弄在膝上。

【66:13】人怎樣受母親安慰，我就照樣安慰你們；你們也必在耶路撒冷得安慰。

【66:7】 Before she travailed, / She brought forth; / Before her pain came, / She gave birth to a man.

【66:8】 Who has heard of such a thing? / Who has seen such things? / Can a land be born in one day? / Or can a nation be brought forth all at once? / For as soon as Zion travailed, / She brought forth her children.

【66:9】 Shall I bring to the point of birth and not cause to bring forth? / Says Jehovah. / Or shall I who cause to bring forth shut the womb? / Says your God.

【66:10】 Be joyful with Jerusalem and exult for her, / All you who love her; / Rejoice with her in joy, / All you who mourn over her,

【66:11】 So that you may nurse and be satisfied / With her breasts of consolations, / So that you may draw out from her and take excellent delight / In the abundance of her glory.

【66:12】 For thus says Jehovah, / I now am extending to her / Peace like a^a river, / And the¹ glory of the nations / Like an overflowing stream; / And you will^b nurse, you will be^c carried on the hip, / And you will be bounced on the knees.

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

● 66:12¹ 見六十 13 註 1。

66:12¹ (glory) See note 13¹ in ch. 60.

66:12^a
賽四八 18
六十五
66:12^b
賽六十一 6
66:12^c
賽四九 22
六十四

66:12^a
Isa. 48:18;
60:5
66:12^b
Isa. 60:16
66:12^c
Isa. 49:22;
60:4

66:14^a
結三七 1

【66:14】你們看見，心就快樂，你們的^a 骨頭必¹得滋潤，像嫩草一樣；而且耶和華的僕人必得知祂手所行的，祂也要向仇敵發惱恨。

66:15^a
賽九 5
帖後一 7

【66:15】看哪，耶和華必在^a 火中來臨；祂的車輦像旋風，以烈怒施行報應，以火焰施行斥責；

66:16^a
賽三四 5~6
啓六 4

【66:16】因為耶和華在一切有血肉的人身上，必以火與^a 刀施行審判；被耶和華所殺的必甚多。

【66:17】那些分別為聖，潔淨自己的，進入園內跟在其中一個人的後頭，喫豬肉和可憎之物並老鼠，他們必一同滅絕，這是耶和華說的。

【66:18】至於¹我，我必對他們的行為和他們的意念施行報應；時候將到，我必將各邦國各方言的人聚來；他們必來看我的榮耀。

● 66:14¹ 直譯，發旺。

● 66:18¹ 本處希伯來文經文意思甚含糊。

【66:14】And you will see this, and your heart will rejoice, / And your^a bones will flourish like new grass; / And the hand of Jehovah will be made known to His servants, / And He will be indignant toward His enemies.

【66:15】For behold, Jehovah will come with^a fire, / And His chariots will be like a whirlwind, / To render His anger with fury / And His rebuke with flames of fire.

【66:16】For with fire Jehovah will execute judgment, / And with His^a sword, upon all flesh; / And those slain by Jehovah will be many.

【66:17】Those who sanctify and purify themselves for the gardens, / Following after one in the midst, / Eating swine's flesh / And what is abominable and even mice, / Will come to an end together, declares Jehovah.

【66:18】But¹I — their works and their thoughts I will repay; the time is coming to gather all the nations and tongues; and they will come and see My glory.

66:14^a
Ezek. 37:1

66:15^a
Isa. 9:5;
2 Thes. 1:7

66:16^a
Isa. 34:5-6;
Rev. 6:4

66:18¹ (I) The meaning of the Hebrew text is quite obscure.

【66:19】我要在他們中間¹顯神蹟，又從他們中間把逃脫的人差到列國去，就是到他施、弗和路德那些拉弓的人那裏，到土巴和²雅完，到素來沒有聽見我名聲，沒有看見我榮耀的遼遠海島；他們必將我的榮耀傳揚在列國中。

【66:20】他們必用馬、用車、用轎、用騾子、用獨峯駝，將你們所有的弟兄，從列國^a送到我的聖山耶路撒冷，作為¹素祭獻給耶和華，好像以色列人用潔淨的器皿把素祭奉到耶和華的殿中；這是耶和華說的。

【66:21】耶和華說，我也必從他們中間取人為^a祭司，為利未人。

● 66:19¹ 或，設記號。

● 66:19² 即希臘。

● 66:20¹ 在復興的時候，列國要將分散的以色列人帶來，作為素祭獻給神。就像古時候一樣，有些以色列人要被指派作祭司事奉，（參六一6，）有些要從事利未人的事奉。（21。）

【66:19】And I will set a sign among them and will send those who have escaped from them unto the nations: to Tarshish, Put, and Lud, to those who draw the bow; to Tubal and¹Javan, to the distant coastlands that have not heard My fame nor seen My glory; and they will declare My glory among the nations.

【66:20】And they will^abring all your brothers from all the nations as a¹meal offering to Jehovah, on horses and in chariots and in wagons and on mules and on camels, to My holy mountain, Jerusalem, says Jehovah, just as the children of Israel bring their meal offering in a clean vessel to the house of Jehovah.

【66:21】And I will also take some of them for^apriests and for Levites, says Jehovah.

66:19¹ (Javan) I.e., Greece.

66:20¹ (meal) In the restoration the nations will bring the scattered Israelites as a meal offering to God. Just as in the ancient time, some of the Israelites will be appointed to serve as priests (cf. 61:6), and others will do the Levitical service (v. 21).

66:20^a
賽四三 6

66:21^a
出十九 6
賽六一 6
彼前二 9

66:20^a
Isa. 43:6

66:21^a
Exo. 19:6;
Isa. 61:6;
1 Pet. 2:9

66:22^a
賽六五 17
彼後三 13
啓二一 1

【66:22】耶和華說，我所造的^{1a}新天新地怎樣在我面前常存，你們的後裔和你們的名字，也必照樣常存。

66:23^a
詩六五 2
亞十四 16

【66:23】每逢月朔、安息日，凡有血肉的必^a來在我面前下拜；這是耶和華說的。

66:24^a
可九 48
66:24^b
太三 12
路十六 24

【66:24】他們必出去觀看那些違背我之人的屍首；因為他們的^a蟲是不死的，他們的^b火是不滅的；凡有血肉的，都必憎惡他們。

● 66:22¹ 見六五 17 註 1。

【66:22】For as the^{1a} new heavens / And new earth, which I make, / Remain before Me, declares Jehovah, / So will your seed and your name remain.

【66:23】And from new moon to new moon / And from Sabbath to Sabbath / All flesh will^a come / To bow down before Me, says Jehovah.

【66:24】Then they will go forth and look / On the carcasses of the men that have transgressed against Me; / For their^a worm will not die, / Nor will their^b fire be quenched; / And they will be an abhorrence to all flesh.

66:22¹ (new) See note 17¹ in ch. 65.

66:22^a
Isa. 65:17;
2 Pet. 3:13;
Rev. 21:1

66:23^a
Psa. 65:2;
Zech. 14:16

66:24^a
Mark 9:48
66:24^b
Matt. 3:12;
Luke 16:24

聖經

THE HOLY BIBLE

舊約恢復本

Old Testament Recovery Version

耶利米書

Jeremiah

耶利米書

綱 目

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五 對以東 四九 7 ～ 22

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七 對基達和夏瑣的諸國 四九 28 ～ 33

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九 對巴比倫 五十 1 ～ 五一 64

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三 猶大人被遷徙 24 ～ 27

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書介

著者：耶利米。（一 1。）

著時：主前第七世紀末期及第六世紀初期。

著地：耶路撒冷與埃及。

涵蓋時段：本書涵蓋時段至少四十一年，從主前六二九年，即約西亞在位第十三年，（一 2，）到主前五八八年後某時，即猶大總督基大利被殺，（四一 2，）以及耶利米被遷徙至埃及（四三 6～8）之後。

主 題：

基督在神對付以色列與列國時，
成為耶和華對神選民的義，
作他們的中心和圓周

INTRODUCTION

Author: Jeremiah (1:1).

Time of Writing: The late seventh and early sixth centuries B.C.

Place of Writing: Jerusalem and Egypt.

Time Period Covered: This book covers a period of at least forty-one years, from 629 B.C., the thirteenth year of Josiah's reign (1:2), until some time after 588 B.C., after Gedaliah the governor of Judah was murdered (41:2) and Jeremiah was carried away to Egypt (43:6-8).

Subject:

**Christ Being Made the Righteousness of Jehovah
to God's Elect as Their Center and Circumference,
in God's Dealings with Israel and the Nations**

耶利米書 第一章

壹 耶利米的蒙召與使命

— 1 ~ 19

一 介言

1 ~ 3

【1:1】便雅憫地亞拿突城的祭司中，希勒家的兒子¹耶利米的話記在下面。

【1:2】猶大王亞們的兒子^a約西亞在位第十三年，耶和華的話臨到耶利米。

【1:3】從猶大王約西亞的兒子^a約雅敬在位的日子，直到猶大王約西亞的兒子^b西底家在位的末年，就是第十一年五月間，耶路撒冷人^c被擄的時候，耶和華的話也常臨到耶利米。

二 耶利米的蒙召

4 ~ 8

● 1:1¹ 意思也許是『耶和華使之升高，』或『耶和華使之傾覆。』

JEREMIAH 1

I. Jeremiah's Call and Commission

1:1-19

A. Introduction

vv. 1-3

【1:1】The words of ¹Jeremiah the son of Hilkiah, of the priests who were in Anathoth in the land of Benjamin,

【1:2】To whom the word of Jehovah came in the days of ^aJosiah the son of Amon the king of Judah, in the thirteenth year of his reign.

【1:3】It came also in the days of ^aJehoiakim the son of Josiah the king of Judah until the end of the eleventh year of ^bZedekiah the son of Josiah the king of Judah, until the ^ccaptivity of Jerusalem in the fifth month.

B. Jeremiah's Call

vv. 4-8

1:1¹ (Jeremiah) Meaning perhaps Jah exalts, or Jah tears down; Jah being a shortened form of Jehovah.

1:2^a
王下二二 1
代下三四 1

1:3^a
王下二三 36
代下三六 5
耶二五 1

1:3^b
王下二四 17
代下三六 10

1:3^c
王下二五 8~11
耶五二 15

1:2^a
2 Kings 22:1;
2 Chron. 34:1

1:3^a
2 Kings 23:36;
2 Chron. 36:5;
Jer. 25:1

1:3^b
2 Kings 24:17;
2 Chron. 36:10

1:3^c
2 Kings 25:8-11;
Jer. 52:15

【1:4】耶和華的話臨到我，說：

【1:5】我未將你^a造在母腹中，我已^b曉得你；你未出母胎，我已將你^c分別爲聖；我已¹派你作列國的申言者。

【1:6】我就說，主耶和華阿！哎，我不知怎樣^a說，因爲我是年幼的。

【1:7】耶和華對我說，你不要說我是年幼的；因爲我差遣你到誰那裏去，你都要去；我吩咐你說甚麼話，你都要說。

【1:8】你^a不要懼怕他們的面，因爲我^b與你同在，要拯救你；這是耶和華說的。

● 1:5¹ 直譯，給與。耶利米生爲祭司，（1，）卻蒙神呼召，不只作以色列國的申言者，也作列國的申言者。（5～8。）因此，他是祭司申言者。

耶利米申言的內容乃是：神完成祂的經綸，是藉着在愛裏，帶着祂柔細的關切、憐恤和同情，懲治祂的選民以色列，並在與祂的愛相配的義裏審判列國，使以色列被作成新造，有神聖生命內裏的律，並有這生命認識神的性能，（三一 33～34，）而彰顯那是他們神聖之義，（二三 6，三三 16，）作他們中心和圓周的基督。

【1:4】Now the word of Jehovah came to me, saying:

【1:5】Before I^a formed you in the womb, I^b knew you; / And before you came forth from the womb, I^c sanctified you. / I have¹ appointed you as a prophet to the nations.

【1:6】Then I said, Alas, Lord Jehovah! / Indeed, I do not know how to^a speak, / For I am a youth.

【1:7】But Jehovah said to me, / Do not say, I am a youth; / For everywhere I send you, you shall go; / And everything I command you, you shall speak.

【1:8】Do^a not be afraid of their faces, / For I am^b with you to deliver you, declares Jehovah.

1:5¹ (appointed) Lit., given. Jeremiah was born a priest (v. 1), but he was called by God to be a prophet not only to the nation of Israel but also to all the nations (vv. 5-8). Hence, he was a priest-prophet.

The content of Jeremiah's prophecy is God's carrying out of His economy through His chastisement of Israel, His elect, in love with His tender care, compassion, and sympathy, and His judgment on the nations in righteousness to match His love, that Israel may manifest Christ, who is their divine righteousness (23:6; 33:16) as their centrality and universality, by their being made a new creation with the inner law of the divine life and the capacity of this life to know God (31:33-34).

1:5^a
賽四九 1, 5
1:5^b
出三三 12, 17
1:5^c
路一 15
加一 15~16
1:6^a
出四 10
六 12, 30
賽六 5

1:8^a
耶一 17
結二 6
三 9
徒十八 9
1:8^b
出三 12
申三一 6, 8
書一 5
徒十八 10

1:5^a
Isa. 49:1, 5
1:5^b
Exo. 33:12, 17
1:5^c
Luke 1:15;
Gal. 1:15-16
1:6^a
Exo. 4:10;
6:12, 30;
Isa. 6:5

1:8^a
Jer. 1:17;
Ezek. 2:6;
3:9;
Acts 18:9
1:8^b
Exo. 3:12;
Deut. 31:6, 8;
Josh. 1:5;
Acts 18:10

三 耶利米的使命

9 ~ 19

1:9^a
賽六 7
路二一 15
1:9^b
賽五一 16
耶五 14

【1:9】於是耶和華伸手觸我的^a口；耶和華對我說，我已將我的話^b放在你口中。

1:10^a
耶十八 7
林後十 4~5

【1:10】看哪，我今日派你在列邦列國之上，爲要^{1a}拔出並拆毀，毀壞並傾覆，建造並栽植。

1:11^a
民十七 8

【1:11】耶和華的話又臨到我，說，耶利米，你看見甚麼？我說，我看見一根^{1a}杏樹枝。

● 1:10¹ 拔出、拆毀、毀壞，就是耶和華使之傾覆；建造並栽植，就是耶和華使之升高。這與耶利米這名的兩個意義相符。（見 1 註 1。）耶和華的建造並栽植，都與祂的話有關。神的話是要建造基督，並栽植基督，好高舉基督。（徒二十 32，可四 14。）

● 1:11¹ 與 12 節的『留意』一辭有關。這裏的杏樹枝，表徵神留意祂的話，爲要使其實現，亦即要執行祂的話，懲罰以色列。（參申二八 15 ~ 68。）

C. Jeremiah's Commission

vv. 9-19

【1:9】Then Jehovah stretched out His hand and touched my^a mouth; and Jehovah said to me, Now I have^b put My words in your mouth.

【1:10】See, I have appointed you this day / Over the nations and over the kingdoms / To^{1a} pluck up and to break down, / To destroy and to tear down, / To build up and to plant.

【1:11】Then the word of Jehovah came to me, saying, What do you see, Jeremiah? And I said, I see a rod of an^{1a} almond tree.

1:9^a
Isa. 6:7;
Luke 21:15
1:9^b
Isa. 51:16;
Jer. 5:14

1:10^a
Jer. 18:7;
2 Cor. 10:4-5

1:11^a
Num. 17:8

1:10¹ (pluck) The plucking up, the breaking down, and the destroying are Jehovah's tearing down, whereas the building up and the planting are Jehovah's exalting. This corresponds to the two meanings of Jeremiah's name (see note 1¹). Jehovah's building up and His planting both involve His word. God's word is a building up of Christ and a planting of Christ for the exalting of Christ (Acts 20:32; Mark 4:14).

1:11¹ (almond) Related to the word watch, found in v. 12. Here the rod of an almond tree signifies that God was watching over His word in order to fulfill it, i.e., to execute His word to punish Israel (cf. Deut. 28:15-68).

【1:12】耶和華對我說，你看得不錯；
因為我留意我的話，使其成就。

【1:13】耶和華的話第二次臨到我，說，
你看見甚麼？我說，我看見一個¹燒
開的^a鍋，從北而傾。

【1:14】耶和華對我說，必有災禍從^a北
方發出，臨到這地的一切居民。

【1:15】耶和華說，我要召北方列國的
眾族；他們要來，各安座位在耶路撒
冷的城門口，周圍攻擊城牆，又要攻
擊猶大的一切城邑。

【1:16】至於這民的一切惡，就是離棄
我，向別神獻祭，跪拜自己手^a所造
的，我要向他們發出我的判語。

● 1:13¹ 燒開的鍋從北而傾，表徵有災難（災
禍—14）要從北方（特指巴比倫）發出，（四6下，）
臨到以色列地的一切居民。

【1:12】And Jehovah said to me, You have seen well, for I
am watching over My word to perform it.

【1:13】Then the word of Jehovah came to me a second
time, saying, What do you see? And I said, I see a¹ boiling
^apot, and it is facing away from the north.

【1:14】And Jehovah said to me, Out of the^a north evil will
be let loose upon all the inhabitants of the land.

【1:15】For I am now calling all the families from the
kingdoms of the north, declares Jehovah, and they will
come and set each one his throne at the entrance of the
gates of Jerusalem and against all its walls all around
and against all the cities of Judah.

【1:16】And I will utter My judgment on them concerning
all their wickedness by which they have forsaken Me and
have burned incense to other gods and have worshipped
the^a works of their own hands.

1:13¹ (boiling) The boiling pot facing away from the north signifies
that out of the north (referring especially to Babylon) calamities (evil—v.
14) would be let loose (4:6b) upon all the inhabitants of Israel.

1:13^a
結十一 3, 7
二四 3

1:14^a
耶四 6
六 1

1:16^a
申四 28
彌五 13
啓九 20

1:13^a
Ezek. 11:3, 7;
24:3

1:14^a
Jer. 4:6;
6:1

1:16^a
Deut. 4:28;
Micah 5:13;
Rev. 9:20

【1:17】所以你當^a束腰，起來將我所吩咐你的一切話告訴他們；不要因他們驚惶，免得我使你在他們面前驚惶。

【1:18】^a我今日使你成為¹堅城、鐵柱、銅牆，抵擋全地，就是抵擋猶大的君王、首領、祭司、並這地的眾民。

【1:19】他們要攻擊你，卻不能勝過你；因為我與你同在，要拯救你；這是耶和華說的。

● 1:18¹ 在地上，在神與反對祂、抵擋祂的人之間，一直有爭戰。神不自己直接爭戰，乃是藉着祂所差遣的僕人爭戰。這是耶利米時代的光景。神差遣祂的軍隊——一個名叫耶利米的青年人——與那些反對祂的人爭戰。耶利米被神裝備到一個地步，成為堅城、鐵柱、銅牆。因為神與他同在，要拯救他，反對者就不能勝過他。（19。）

【1:17】You therefore^a gird up your loins, and rise up and speak to them everything that I command you. Do not be dismayed before them, lest I dismay you in their presence.

【1:18】^aAnd I am now making you today into a¹ fortified city and into an iron pillar and into bronze walls against the whole land, against the kings of Judah, against its princes, against its priests, and against the people of the land.

【1:19】And they will fight against you, but they will not prevail against you; for I am with you, declares Jehovah, to deliver you.

1:18¹ (fortified) On earth there is always a battle raging between God and those who oppose Him and fight against Him. God fights not by Himself directly but through His servants who have been sent by Him. This was the situation in Jeremiah's time. God sent His army—a young man named Jeremiah—to fight against those who opposed Him. Jeremiah was equipped by God to such an extent that he became a fortified city and an iron pillar and brass walls. Because God was with him to deliver him, the opposers would not prevail over him (v. 19).

耶利米書 第二章

貳 以色列干犯耶和華的罪，
與耶和華對以色列的懲罰
二 1～四五 5

一 以色列的兩件惡事—
離棄耶和華這活水的泉源，
爲自己鑿出破裂的池子
二 1～三 5

【2:1】耶和華的話臨到我，說，

【2:2】你去向耶路撒冷人的耳中喊叫，
說，耶和華如此說，你^a 幼年的恩愛，
¹新婚的^b 愛情，你怎樣^c 在曠野，在
未曾耕種之地跟隨我，我都記得。

● 2:2¹ 或，訂婚。在本書裏，耶和華神將自己
看作祂所愛之選民以色列的丈夫，將以色列看作祂的
妻子。（2，32，三 1，14，三一 32。）因此，二 1～
三 5 可視爲丈夫與妻子之間的談話。見出二十 6 註 1。

JEREMIAH 2

II. Israel's Sin against Jehovah and
Jehovah's Punishment upon Israel
2:1 — 45:5

A. Israel's Two Evils —
Forsaking Jehovah, the Fountain of Living Waters,
and Hewing Out for Themselves Broken Cisterns
2:1 — 3:5

【2:1】And the word of Jehovah came to me, saying,

【2:2】Go and cry in the ears of Jerusalem, saying, Thus says
Jehovah: / I remember concerning you the kindness of your
^ayouth, / The ^blove of your ¹bridal days, / When you ^cfollowed
after Me in the wilderness, / In a land that was not sown.

2:2¹ (bridal) Or, betrothals. In this book Jehovah God considers
Himself a Husband to His beloved elect, Israel, and Israel a wife to Him
(2:2, 32; 3:1, 14; 31:32). Jeremiah 2:1—3:5 can thus be regarded as a
conversation between a husband and his wife. See note 6² in Exo. 20.

2:2^a
結十六 8, 22, 60
何二 15
2:2^b
啓二 4
2:2^c
申二 7

2:2^a
Ezek. 16:8, 22,
60;
Hosea 2:15
2:2^b
Rev. 2:4
2:2^c
Deut. 2:7

2:3^a
出十九 5~6
二八 36
亞十四 20

2:3^b
參雅一 18
啓十四 4

【2:3】那時以色列^a歸耶和華為聖，作為祂所¹出產的^b初熟果子；凡吞喫他的，便算為有罪，災禍就臨到他們；這是耶和華說的。

【2:4】雅各家，以色列家的各族阿，你們當聽耶和華的話。

【2:5】耶和華如此說，你們的列祖見我有甚麼不義，竟遠離我，隨從^{1a}虛無的神，自己成為虛妄呢？

【2:6】他們也不說，那^a領我們從埃及地上來，引導我們經過曠野，經過沙漠有深坑之地，經過乾旱死蔭之地，經過無人通行、無人居住之地的耶和華在那裏呢？

● 2:3¹ 指地裏的出產。神從地裏得着一些出產，以色列是這出產中的初熟果子。神寶貴以色列歸祂為聖，作祂田地裏出產的初熟果子。

● 2:5¹ 指偶像。以色列因拜偶像，使自己成為虛無、無有。

【2:3】Israel was^a holiness to Jehovah, / The^b firstfruits of His¹ increase; / All who ate of it were guilty; / Evil came upon them, / Declares Jehovah.

【2:4】Hear the word of Jehovah, O house of Jacob and all the families of the house of Israel.

【2:5】Thus says Jehovah: / What iniquity did your fathers find in Me / That they went far away from Me / And walked after^{1a} vanity / And became vain?

【2:6】And they did not say, Where is Jehovah, / Who^a brought us up from the land of Egypt, / Who brought us through the wilderness, / Through a land of deserts and pits, / Through a land of drought and the shadow of death, / Through a land that no one passes through / And where no man dwells?

2:3¹ (increase) Or, harvest; produce from the earth. God gained some increase from the earth as produce, and Israel was the firstfruits of this produce. God treasured Israel as holiness to Him, as the firstfruits of His increase from His field.

2:5¹ (vanity) Referring to the idols. By worshipping idols, Israel made themselves vain, nothing.

2:3^a
Exo. 19:5-6;
28:36;
Zech. 14:20

2:3^b
cf. James 1:18;
Rev. 14:4

2:5^a
2 Kings 17:15;
Jonah 2:8

2:6^a
Exo. 13:21;
14:30;
Deut. 8:14-15;
Isa. 63:9, 11-13;
Hosea 13:4

2:5^a
王下十七 15
拿二 8

2:6^a
出十三 21
十四 30
申八 14~15
賽六三 9, 11~13
何十三 4

【2:7】我領你們進入^a 肥美之地，使你們得喫其中的果子和美物；但你們進入的時候，就玷污我的地，使我的產業成爲可憎之物。

【2:8】祭司都不說，耶和華在那裏呢？執掌律法的，都不認識我，牧者違背我，申言者藉巴力說豫言，隨從無益之物。

【2:9】耶和華說，因此我必與你們爭辯，也必與你們的子孫爭辯。

【2:10】你們且過到基提眾海島去察看，打發人往基達去留心查考，看曾有這樣的事沒有。

【2:11】豈有一國換了自己的神麼？其實那些並^a 不是神；但我的百姓，將他們的^b 榮耀換了那無益的神。

【2:12】諸天哪，要因此驚駭、恐慌，極其淒涼；這是耶和華說的。

● 2:11¹ 以色列將他們的神——他們的榮耀——的實際換了偶像的虛無。（參羅一 23 ~ 25。）

【2:7】And I brought you into the^a land of the fruited field, / To eat its fruit and its goodness. / But you came and defiled My land / And made My inheritance an abomination.

【2:8】The priests did not say, / Where is Jehovah? / And those who handle the law did not know Me, / And the shepherds transgressed against Me, / And the prophets prophesied by Baal / And followed after things that did not benefit them.

【2:9】Therefore I will yet contend with you, declares Jehovah; / And with your children's children I will contend.

【2:10】For pass over to the coastlands of Kittim and see, / And send someone to Kedar and consider carefully, / And see if there has ever been anything like this.

【2:11】Has a nation ever exchanged its gods, / Even though they are^a no gods? / But My people have exchanged their^b glory / For that which does not benefit them.

【2:12】Be appalled at this, O heavens, / And be horrified; be very desolate, / Declares Jehovah.

2:11¹ (glory) Israel exchanged the reality of their God, their glory, for the vanity of idols (cf. Rom. 1:23-25).

【2:13】因為我的百姓，作了兩件惡事，
就是離棄我這¹活水的^a泉源，為自己
鑿出¹池子，是破裂不能存水的池子。

【2:14】以色列是奴僕麼？是家中生的
奴僕麼？為何竟成為掠物呢？

【2:15】少壯獅子向他咆哮，大發吼聲，
使他的地荒涼，城邑也都焚燒，無人
居住。

【2:16】挪弗人和答比匿人，也剃光你
的頭頂。

● 2:13¹ 耶利米書滿了關於以色列的罪，以及
神的忿怒、懲治和刑罰的講論，這卷書啓示神在祂
經綸裏的心意，是要作活水的泉源，源頭，將祂
自己分賜到祂的選民裏面，作他們的滿足和享受。
這享受的目標，是要產生召會，神的配偶，作神的
擴增，神的擴大，好成為神的豐滿，使祂得着彰
顯。（約三 29～30，弗三 16～19，21。）這是
神在祂經綸裏的心願，喜悅。（弗一 5，9，三 9～
11。）這思想作為種子撒在本節，其完滿發展是在
新約裏。（約四 10，14，七 37～39，林前十 4，
十二 13，啓二二 1，17。）☞

【2:13】For My people have committed two evils: / They
have forsaken Me, / The ^{1a}fountain of living waters, /
To hew out for themselves ¹cisterns, / Broken cisterns, /
Which hold no water.

【2:14】Is Israel a slave? Is he a homeborn slave? / Why has
he become a prey?

【2:15】The young lions roared over him; / They sounded
their voices. / And they have made his land a waste; / His
cities are burned, without inhabitant.

【2:16】Also the children of Memphis and Tahpanhes / Have
shaved the crown of your head.

2:13¹ (fountain) Jeremiah, a book full of speaking concerning Israel's
sin and God's wrath, chastisement, and punishment, reveals that God's
intention in His economy is to be the fountain, the source, of living
waters to dispense Himself into His chosen people for their satisfaction
and enjoyment. The goal of this enjoyment is to produce the church,
God's counterpart, as God's increase, God's enlargement, to be God's
fullness for His expression (John 3:29-30; Eph. 3:16-19, 21). This is
the heart's desire, the good pleasure, of God in His economy (Eph. 1:5,
9; 3:9-11). The full development of this thought, sown as a seed in this
verse, is in the New Testament (John 4:10, 14; 7:37-39; 1 Cor. 10:4; 12:13;
Rev. 22:1, 17).☞

【2:17】這事臨到你身上，不是你自招的麼？不是因耶和華你神引你行路的時候，你離棄了祂麼？

【2:18】現今你為何在往^{1a}埃及的路上，要喝²西曷的水呢？你為何在往¹亞述的路上，要喝³大河的水呢？

以色列本該飲於神這活水的泉源，好成為神的擴增，作祂的彰顯，但他們反倒作了兩件惡事：離棄神作他們的泉源，源頭，並且轉向神以外的源頭。這兩件惡事支配了整卷耶利米書。鑿出池子描繪以色列用人的勞碌辛苦，製作一些東西（偶像）頂替神。那些池子是破裂不能存水的，指明除了神自己分賜到我們裏面作活水以外，沒有甚麼能解我們的乾渴，也沒有甚麼能使我們成為祂的擴增，使祂得着彰顯。（約四 13 ~ 14。）

● 2:18¹ 以色列尋求並信靠埃及人和亞述人的幫助（即從人來的幫助，）而不尋求並信靠神的祝福。（17 ~ 18，36，賽三一 3。）

● 2:18² 指尼羅河。

● 2:18³ 即幼發拉底河。

【2:17】Have you not done this to yourself / By your forsaking Jehovah your God / When He was leading you in the way?

【2:18】And now what do you have on the road to ^{1a}Egypt, / To drink the waters of the ²Shihor? / And what do you have on the road to ¹Assyria, / To drink the waters of the ³River?

Israel should have drunk of God as the fountain of living waters that they might become His increase as His expression, but instead they committed two evils: they forsook God as their fountain, their source, and they turned to a source other than God. These two evils govern the entire book of Jeremiah. The hewing out of cisterns portrays Israel's toil in their human labor to make something (idols) to replace God. That the cisterns were broken and could hold no water indicates that apart from God Himself dispensed into us as living water, nothing can quench our thirst and make us God's increase for His expression (John 4:13-14).

2:18¹ (Egypt) Israel sought and trusted in the Egyptians' and Assyrians' help (man's help) instead of seeking and trusting in God's blessing (vv. 17-18, 36; Isa. 31:3).

2:18² (Shihor) A reference to the Nile.

2:18³ (River) I.e., the Euphrates.

【2:19】你自己的惡必懲治你，你¹背道的事必責備你。因此要知道並看見，你離棄耶和華你的神，對我毫無畏懼，乃為惡事，為苦事；這是主萬軍之耶和華說的。

【2:20】你在古時折斷你的軛，掙開你的繩索；你說，我必不事奉耶和華！你在各高岡上，各青翠樹下，躺臥¹行淫。

【2:21】然而我^a栽種你是上好的^b葡萄樹，全然是真種子。你怎麼向我變為外邦葡萄樹的壞枝條呢？

【2:22】你雖用鹼，多用肥皂洗濯，你罪孽的污漬仍然留在我面前；這是主耶和華說的。

● 2:19¹ 背道就是離棄神的路，走別的路，跟從神之外的事物。這乃是離棄神，轉向偶像。（13。）

● 2:20¹ 以色列是耶和華的妻子，卻丟棄自己的貞潔，去拜偶像而犯淫亂。她這樣作，就是有娼妓之臉，不顧羞恥。（20，23～25，三1～3。）

【2:19】Your own wickedness will correct you, / And your¹apostasies will reprove you. / Know therefore and see that it is an evil and bitter thing, / That you have forsaken Jehovah your God / And that My fear is not in you, / Declares the Lord Jehovah of hosts.

【2:20】For long ago you broke your yoke; / You tore off your bonds; / And you said, I will not serve! / Indeed upon every high hill / And under every flourishing tree / You have lain down, you have committed¹fornication.

【2:21】Yet I, I had^aplanted you as a choice^bvine, / Wholly a faithful seed. / How then have you turned yourself before Me / Into the degenerate shoots of a foreign vine?

【2:22】For though you wash yourself with lye / And make use of much soap, / Your iniquity remains as a stain before Me, / Declares the Lord Jehovah.

2:19¹ (apostasies) Apostasy is a matter of leaving the way of God and taking another way to follow things other than God. It is to forsake God and turn to idols (v. 13).

2:20¹ (fornication) As the wife of Jehovah, Israel forsook her chastity to commit fornication by worshipping idols. In doing this, she had a harlot's forehead and refused to be ashamed (vv. 20, 23-25; 3:1-3).

2:21^a
出十五 17
詩四四 2
賽五 1~2
太二一 33
2:21^b
約十五 1

2:21^a
Exo. 15:17;
Psa. 44:2;
Isa. 5:1-2;
Matt. 21:33
2:21^b
John 15:1

【2:23】你怎能說，我沒有被玷污，沒有隨從眾巴力？看你谷中的路，就知道你所作的如何。你像快行的小駱駝，狂奔亂走；

【2:24】你像野母驢慣在曠野，慾心發動就吸風喘氣。她起性的時候，誰能使她轉回呢？凡尋找她的，必不至疲乏：在她的月分，必能尋見。

【2:25】我說，你不要使腳上無鞋，喉嚨乾渴；你倒說，這是枉然。我喜愛外邦神，我必隨從他們。

【2:26】賊被捉拿，怎樣羞愧，以色列家和他們的君王、首領、祭司、申言者，也照樣羞愧。

【2:27】他們向樹木說，你是我的父；向石頭說，你生了我。他們以背向着我，不以面向着我；及至遭遇患難的時候卻說，起來拯救我們。

【2:28】你爲自己作的^a神在那裏？你遭遇患難的時候，他們若能拯救你，就叫他們起來罷。猶大阿，^b你神的數目，與你城的數目相等。

【2:23】How can you say, I am not defiled; / I have not gone after the Baals? / Look at your way in the valley; / Know what you have done. / You are like a swift young camel entangling her ways,

【2:24】Like a wild donkey accustomed to the wilderness, / Panting after the wind in her desire. / In her passion who can turn her away? / None that seek her will weary themselves; / They will find her in her month.

【2:25】Keep your foot from being unshod / And your throat from thirst; / But you said, It is hopeless. / No! For I have loved strangers, / And I will go after them.

【2:26】As the thief is ashamed when he is found, / So the house of Israel is ashamed — / They, their kings, their princes, / And their priests and their prophets,

【2:27】Who say to a tree, You are my father; / And to a stone, You have brought me forth — / For they have turned their back to Me, / And not their faces. / Yet in a time of their trouble they will say, / Arise and save us.

【2:28】But where are your^a gods, whom you made for yourselves? / Let them arise, if they can save you in the time of your trouble; / For^b according to the number of your cities / Are your gods, O Judah.

2:28^a
申三二 37
士十 14
2:28^b
耶十一 13

2:28^a
Deut. 32:37;
Judg. 10:14
2:28^b
Jer. 11:13

【2:29】耶和華說，你們為何與我爭辯？
你們都違背了我。

【2:30】我責打你們的兒女，是徒然的：
他們不受管教；你們自己的刀，吞滅
你們的^a 申言者，好像殘害的獅子。

【2:31】這世代的人哪，你們要注意耶和
華的話：我豈向以色列成了曠野麼？
或成了幽暗之地麼？我的百姓為何
說，我們自由無拘，再不來你這裏了？

【2:32】處女豈能忘記她的¹ 妝飾呢？新
婦豈能忘記她的^{1a} 美衣呢？我的百姓，
卻^b 忘記了我² 無數的日子。

● 2:32¹ 關於妝飾和美衣的這話指明，神是我
們的妝飾和美衣，也就是我們的美麗。雖然神是以
色列的美麗，以色列卻忘記了神。

● 2:32² 以色列離棄神去隨從偶像，並且違
背神的誡命，開始於在西乃山拜金牛犢。（出
三二 1～6。）後來，摩西重述神聖的律法時
特別囑咐以色列，當他們進入美地時，要拆毀
偶像，毀壞拜偶像之處，並滅絕拜偶像的人。
（申七 2，5。）然而，以色列人沒有遵行誡命，

【2:29】Why do you contend with Me? / You have all
transgressed against Me, / Declares Jehovah.

【2:30】In vain I have stricken your children: / They have
taken no correction. / Your own sword has devoured your
^a prophets / Like a destroying lion.

【2:31】O generation, attend to the word of Jehovah: /
Have I been a wilderness to Israel, / Or a land of deep
darkness? / Why do My people say, We roam about; / We
will no longer come to You?

【2:32】Can the virgin forget her¹ ornaments, / Or the bride
her^{1a} attire? / But My people have^b forgotten Me / For days
² without number.

2:32¹ (ornaments) This word concerning ornaments and attire
indicates that God is our ornament and attire, i.e., our beautification.
Although God was Israel's beautification, Israel forgot Him.

2:32² (without) Israel's forsaking of God for idols and their breaking
of God's commandments began with the worshipping of the golden calf at
Mount Sinai (Exo. 32:1-6). Later, in his respeaking of the divine law Moses
charged Israel especially that when they entered the good land, they were to
tear down the idols, destroy the places of idol worship, and slaughter the idol
worshippers (Deut. 7:2, 5). Israel, however, did not obey the commandment

2:30^a
尼九 26
帖前二 15

2:32^a
參啓二一 2
2:32^b
詩一〇六 21
耶十三 25
何八 14

2:30^a
Neh. 9:26;
1 Thes. 2:15

2:32^a
cf. Rev. 21:2; See
note 32¹
2:32^b
Psa. 106:21;
Jer. 13:25;
Hosea 8:14

【2:33】你多麼會修飾自己的道路，去尋求愛情！所以連惡劣的婦人，你也教導她們行你的路。

【2:34】並且你的衣襟上有無辜窮人的¹血；你殺他們，並不是遇見他們挖洞入屋，乃是因這一切的事。

【2:35】你還說，我是無辜的；耶和華的怒氣，必定從我轉消了。我必審問你，因你說，我沒有犯罪。

【2:36】你為何東奔西跑，更換你的道路呢？你也必因埃及蒙羞，像從前因亞述蒙羞一樣。

未將拜偶像之人毀滅淨盡。結果，以色列無法完全據有美地，而與那地的民不斷爭戰。大衛與那地一切居民爭戰，幾乎贏得全部美地，他的兒子所羅門也於主前約一千年建造了聖殿；到了所羅門晚年，他被許多異教的妻子牽引去拜偶像。（王上十一 1～8。）他所有的後裔幾乎都繼續他的背道。至終，在耶利米的時候，以色列拜偶像並違背律法達到極點。那時，以色列是在神聖啓示的日落時期。參士二 12 註 1。

● 2:34¹ 直譯，魂的血。

【2:33】How you prepare your ways / To seek love! / Therefore you have even taught / Wicked women your ways.

【2:34】Also on your skirts is found / The lifeblood of the innocent poor. / You did not find them breaking in, / But killed them because of all these things.

【2:35】But you said, I am innocent; / Surely His anger will turn from me. / I am about to enter into judgment with you, / Because you say, I have not sinned.

【2:36】Why do you go about so much / To change your way? / You will be put to shame by Egypt also, / Even as you were put to shame by Assyria.

to utterly destroy the idol worshippers. As a result, Israel could not fully possess the good land, and there was war repeatedly between Israel and the people in the land. After David had fought all the inhabitants of the land and gained nearly the entire land, and Solomon, his son, had built the temple in about 1000 B.C., in his old age Solomon was led by his many heathen wives to worship idols (1 Kings 11:1-8). Nearly all his descendants continued his apostasy. Eventually, Israel's worshipping of idols and their breaking of the law reached its peak at the time of Jeremiah. At that time Israel was in the sunset of the divine revelation. Cf. note 12¹ in Judg. 2.

【2:37】你必兩手抱頭，從埃及出來；
因為耶和華已經棄絕你所倚靠的，你
必不因他們得亨通。

耶利米書 第三章

【3:1】有話說，^a人若休妻，妻子離他
而去，作了別人的妻子，前夫豈能再
回到她那裏麼？若回到她那裏，那地
豈不是大大污穢了麼？但你和許多所
愛的人行邪淫，¹還可以^b歸向我；這
是耶和華說的。

【3:2】你向光禿的高處舉目觀看：你在
何處沒有被玷污？你坐在道旁等候他
們，好像亞拉伯人在荒野埋伏一樣；
你以你的淫行邪惡污穢了這地。

【3:3】因此甘霖停止，春雨不降。但你
還是有娼妓之臉，不顧羞恥。

● 3:1¹ 以色列雖然行邪淫，像被休的妻子行邪淫一樣，但她若願意歸向耶和華，耶和華也願意再轉向她。這是耶和華的憐恤；祂的憐恤不至斷絕，並且每早晨都是新的。（哀三 22 ~ 23。）

【2:37】Indeed, from it you will go forth / With your hands upon your head; / For Jehovah has rejected those in whom you trust, / And you will not prosper by them.

JEREMIAH 3

【3:1】It is said, / ^aIf a man divorces his wife / And she goes from him / And becomes another man's wife, / Will he return to her again? / Will not that land be / Utterly polluted? / But you have committed fornication with many lovers. / ¹Yet ^breturn to Me, declares Jehovah.

【3:2】Lift up your eyes to the bare heights and see: / Where have you not been ravished? / By the roads you sat for them, / Like an Arab in the desert; / And you have polluted the land / With your fornication and your wickedness.

【3:3】Therefore the showers have been withheld, / And there has been no spring rain. / But you have had a harlot's forehead; / You refused to be ashamed.

3:1¹ (Yet) In spite of Israel's fornication, which was like that of a divorced wife, Jehovah would return to her again if she would return to Him. This is Jehovah's compassions, which do not fail and are new every morning (Lam. 3:22-23).

3:1^a
申二四 1~4
3:1^b
耶四 1
亞一 3
瑪三 7

3:1^a
Deut. 24:1-4
3:1^b
Jer. 4:1;
Zech. 1:3;
Mal. 3:7

【3:4】你豈不是剛剛向我呼叫說，我^a
父阿，你是我幼年時的引導麼？

【3:5】耶和華豈永遠懷怒，存留到底
麼？你雖這樣說，還是盡所能的作
惡事。

二 以色列的回轉，
或耶和華對她背道的管教
三 6～四 31

1 作妻子之以色列的背道
三 6～11

【3:6】約西亞王在位的日子，耶和華又
對我說，¹背道的以色列所行的，你
看見沒有？她上各高山，在各青翠樹
下行淫。

● 3:6¹ 以色列已經分為二國：北面的稱為以色列國，南面的稱為猶大國。（王上十一 9～十二 24。）北方的以色列國背道了，與偶像犯了屬靈的淫亂（姦淫。）（6，9。）因這緣故，耶和華休了她。（8 上。）以色列那奸詐的妹妹猶大看見以色列所行的，並看見她如何因所行的惡事受了懲罰。然而，猶大並不懼怕，也去行淫。（7 下，8 下。）

【3:4】Have you not just now called out to Me, My^a Father, /
You are the guide of my youth?

【3:5】Will He preserve His anger forever? / Will He keep it
perpetually? / This you have spoken; yet you have done
what evil things / That you could.

B. Israel's Return or Jehovah's Correction
for Her Apostasy
3:6 — 4:31

1. Israel the Wife's Apostasy
3:6-11

【3:6】Then Jehovah said to me in the days of Josiah the
king, Have you seen what¹ Israel the apostate has done?
She went up on every high mountain and under every
flourishing tree and committed fornication there.

3:6¹ (Israel) Israel had been divided into two kingdoms, the north being called the kingdom of Israel and the south, the kingdom of Judah (1 Kings 11:9—12:24). The northern kingdom of Israel became apostate and committed spiritual fornication (adultery) with idols (vv. 6, 9). Because of this, Jehovah divorced her (v. 8a). Israel's treacherous sister, Judah, saw what Israel did and how she was punished for the evil thing she did. However, Judah did not fear but committed fornication also (vv. 7b, 8b).

【3:7】我說，她行這一切事以後，必歸向我；她卻不歸向我；她奸詐的^a妹妹猶大也看見了。

【3:8】因背道的以色列所犯的一切姦淫，我給她休書休了她；但她奸詐的妹妹猶大還不懼怕，也去行淫。

【3:9】因以色列輕忽她的淫亂，和石頭木頭行淫，就污穢了這地。

【3:10】雖有這一切的事，她奸詐的妹妹猶大，還不全心歸向我，不過是假意歸向我；這是耶和華說的。

【3:11】耶和華對我說，背道的以色列，比奸詐的猶大還顯為義。

2 作妻子之以色列的回轉—
作丈夫之耶和華愛的懇求
三 12 ~ 四 2

【3:7】And I said, After she has done all these things, she will return to Me; but she did not return, and her treacherous^a sister Judah saw it.

【3:8】And I saw that because of all the adultery that Israel the apostate committed I divorced her and gave her a certificate of divorce, yet her sister Judah the treacherous did not fear but went and committed fornication also.

【3:9】And because she treated her fornication lightly, she polluted the land and committed adultery with stones and trees.

【3:10】And yet in spite of all this her treacherous sister Judah did not return to Me with all her heart, but instead falsely, declares Jehovah.

【3:11】And Jehovah said to me, Israel the apostate has shown herself to be more righteous than Judah the treacherous.

2. Israel the Wife's Return —
A Loving Pleading of Jehovah the Husband
3:12 — 4:2

3:12^a
耶三 18
三一 8
3:12^b
詩一〇三 9
賽五七 16

【3:12】你去向^{1a}北方宣告這些話，說，
耶和華說，背道的以色列阿，²回來罷；
我必不向你們變臉；因為我是有憐憫的，^b我必不永遠存怒；這是耶和華說的。

3:13^a
利二六 40
箴二八 13

【3:13】只要^a承認你的罪孽，就是你違
背了耶和華你的神，在各青翠樹下，
向外邦神東奔西跑，沒有聽從我的話；
這是耶和華說的。

3:14^a
賽五四 5
耶三一 32
何二 16

【3:14】耶和華說，背道的兒女阿，回
來罷，因為我是你們的^a丈夫；並且
我必將你們從一城取一人，從一族取
兩人，將你們帶到錫安。

3:15^a
耶二三 4
結三四 23
弗四 11

【3:15】我也必將合乎我心的^a牧者賜
給你們；他們必以知識和明智，牧養
你們。

● 3:12¹ 指亞述，以色列被擄去之地。（王下十八 9～12。）

● 3:12² 三 12～四 2 是作丈夫之耶和華愛的懇求，要以色列歸向祂。

【3:12】Go and proclaim these words to the^{1a} north, and say,
/ ²Return, O Israel the apostate, declares Jehovah; / And
I will not let My countenance fall toward you; / For I am
merciful, declares Jehovah; / ^bI will not keep My anger
forever.

【3:13】Only^a acknowledge your iniquity, / That you have
transgressed against Jehovah your God / And have
turned your ways here and there to strangers under
every flourishing tree, / And have not listened to My
voice, declares Jehovah.

【3:14】Return, O apostate children, declares Jehovah, for
I am a^a Husband to you; and I will take you, one from a
city and two from a family, and will bring you to Zion.

【3:15】And I will give you^a shepherds according to My own
heart, who will feed you knowledge and understanding.

3:12^a
Jer. 3:18;
31:8
3:12^b
Psa. 103:9;
Isa. 57:16

3:13^a
Lev. 26:40;
Prov. 28:13

3:14^a
Isa. 54:5;
Jer. 31:32;
Hosea 2:16

3:15^a
Jer. 23:4;
Ezek. 34:23;
Eph. 4:11

3:12¹ (north) Referring to Assyria, to which Israel had been carried away (2 Kings 18:9-12).

3:12² (Return) Jeremiah 3:12—4:2 is a loving pleading of Jehovah the Husband for Israel to return to Him.

3:16^a
書三 3
士二十 27
撒四 3~5

【3:16】耶和華說，你們在這地繁衍增多，當那些日子，人必不再題說，耶和華的^{1a}約櫃！他們不追想，不記念，不覺缺少，也不再製造。

3:17^a
結四三 7
太二五 31
3:17^b
賽六十 3~5

【3:17】那時，人必稱耶路撒冷為耶和華的^a寶座；萬國必^{1b}聚集到那裏，因為耶和華的名在耶路撒冷；他們必不再隨從自己頑梗的惡心行事。

3:18^a
耶三一 8

【3:18】當那些日子，¹猶大家要和¹以色列家同行，從^a北方之地，一同來到我賜給他們列祖為業之地。

● 3:16¹ 在 16 ~ 18 節神所應許的復興時代，以色列將不再顧念約櫃為神與她相會之處，因為基督，就是神的具體化身，必與她同在，並要在耶路撒冷掌權。見撒四 3 註 1。

● 3:17¹ 在千年國復興時，（太十九 28，）耶和華，就是基督，要作王管理以色列，萬國都必聚集到耶路撒冷。（賽二 2 ~ 3，六十 3 ~ 5，亞八 20 ~ 23。）

● 3:18¹ 在復興的時候，以色列十二支派將不再分裂，乃要成為一。

【3:16】And when you are multiplied and increased in the land, in those days, declares Jehovah, they will no longer say, The ^{1a}Ark of the Covenant of Jehovah! And it will not come to mind, nor will they remember it or visit it; and it will not be made again.

【3:17】At that time they will call Jerusalem the ^athrone of Jehovah, and all the nations will be ^{1b}gathered to it because the name of Jehovah is at Jerusalem; and they will no longer walk after the stubbornness of their evil heart.

【3:18】In those days the house of ¹Judah will walk with the house of ¹Israel, and they will come together from the land of the ^anorth to the land which I have given to their fathers as an inheritance.

3:16¹ (Ark) At the time of restoration promised by God in vv. 16-18, Israel will no longer care for the Ark of the Covenant as God's meeting place with her because Christ, the embodiment of God, will be present with her and will reign in Jerusalem. See note 3¹ in 1 Sam. 4.

3:17¹ (gathered) In the restoration in the millennium (Matt. 19:28), Jehovah as Christ will be the King reigning over Israel, and all the nations will be gathered to Jerusalem (Isa. 2:2-3; 60:3-5; Zech. 8:20-23).

3:18¹ (Judah) In the restoration the twelve tribes of Israel will no longer be divided but will be one.

3:16^a
Josh. 3:3;
Judg. 20:27;
1 Sam. 4:3-5

3:17^a
Ezek. 43:7;
Matt. 25:31
3:17^b
Isa. 60:3-5

3:18^a
Jer. 31:8

【3:19】我說，我多麼願意將你安置在眾子之中，賜給你可悅之地，就是萬國中極佳美的產業！我又說，¹ 你們必稱我爲^a 父，也不再轉去不跟從我。

【3:20】以色列家阿，你們向我行詭詐，真像婦人行詭詐，離開她丈夫一樣；這是耶和華說的。

【3:21】在光禿的高處聽見聲音，就是以色列人哭泣懇求之聲；因爲他們走了彎曲的道路，忘記了耶和華他們的神。

【3:22】^a 背道的兒女阿，回來罷；我要醫治你們背道的病。我們來到你這裏，因你是耶和華我們的神。

【3:23】仰望從小山，或從大山的喧嚷中^a 得幫助，真是枉然。以色列得拯救，誠然在於耶和華我們的神。

【3:24】從我們幼年以來，那可恥的偶像，已將我們列祖所勞碌得來的羊羣、牛羣、和他們的兒女，都吞喫了。

● 3:19¹ 另作，你。

【3:19】But I said, / How I will put you among the sons, / And give you a pleasant land, / An inheritance of the most ornate of the nations! / And I said, You will call Me, My ^a Father, / And will not turn away from Me.

【3:20】Surely as a woman acts treacherously by departing from her husband, / So you have dealt treacherously with Me, O house of Israel, declares / Jehovah.

【3:21】A voice is heard on the bare heights, / The weeping, the supplications, of the children of Israel; / For they have perverted their way; / They have forgotten Jehovah their God.

【3:22】^a Return, O apostate children; / I will heal you of your apostasies. / Now we come to You, / For You are Jehovah our God.

【3:23】Surely in vain have we hoped for ^a anything from the hills; / The mountains are a tumult; / Surely in Jehovah our God / Is the salvation of Israel.

【3:24】But shame has devoured the labor of our fathers since our youth, their flocks and their herds, their sons and their daughters.

【3:25】我們在自己的羞恥中躺臥罷；願慚愧將我們遮蓋；因為我們和我們的列祖，從幼年直到今日，常常得罪耶和華我們的神，沒有聽從耶和華我們神的話。

【3:25】Let us lie down in our shame, and let our humiliation cover us; for we have sinned against Jehovah our God, we and our fathers, since our youth even unto this day; and we have not listened to the voice of Jehovah our God.

耶利米書 第四章

JEREMIAH 4

【4:1】耶和華說，以色列阿，你若回來，就當^a回到我這裏；你若從我面前除掉你可憎之物，不四處遊蕩，

【4:1】If you will return, O Israel, declares Jehovah, /^aReturn to Me; / And if you put away your detestable things from My presence / And do not wander,

【4:2】並且憑真實、公平、公義，指着永活的耶和華起誓，列國就必憑耶和華^a稱自己為有福，也必憑祂誇耀。

【4:2】And swear, As Jehovah lives, / In truth and in justice and in righteousness, / Then the nations will^a bless themselves in Him, / And in Him they will glory.

3 作丈夫之耶和華的管教 四 3 ~ 31

3. Jehovah the Husband's Correction 4:3-31

【4:3】耶和華對猶大和耶路撒冷人如此說，要開墾你們¹未耕之地，不要^a撒種在荊棘中。

【4:3】For thus says Jehovah to the men of Judah and to Jerusalem, / Break up your¹ fallow ground, / And do not^a sow among thorns.

● 4:3¹ 以色列應當在神面前、同着神並為着神，撒一切種子；這是正確的使用土地。然而他們拜偶像，撒種在荊棘中。因此，神勸他們要停止那樣的撒種，回到未耕之地，就是他們本該撒種的地方。

4:3¹ (fallow) Israel should sow everything in the presence of God, with God, and for God. This is to use the land properly. Instead they worshipped idols and sowed among thorns. Thus, God advised them to stop that kind of sowing and return to the fallow ground in which they should have been sowing.

4:1^a
耶三 1, 22
珥二 12

4:1^a
Jer. 3:1, 22;
Joel 2:12

4:2^a
創二二 18
詩七二 17
賽六五 16
加三 8

4:2^a
Gen. 22:18;
Psa. 72:17;
Isa. 65:16;
Gal. 3:8

4:3^a
太十三 7
可四 7
路八 7

4:3^a
Matt. 13:7;
Mark 4:7;
Luke 8:7

4:4^a
申十 16
三十 6
耶九 26
羅二 28~29
腓三 3
西二 11

【4:4】猶大人和耶路撒冷的居民哪，
你們當自^a行割禮，歸耶和華，將心
裏的¹污穢除掉；恐怕我的忿怒，因
你們的惡行發作，如火焚燒，無人
能以熄滅。

【4:5】你們當傳揚在猶大，宣告在耶路撒
冷，說，你們當在這地吹角，高聲呼叫
說，你們當聚集，我們好進入堅固城。

【4:6】應當向錫安豎立旌旗；要逃避，^a
不要停留；因我必使災禍，與大毀滅，
從^{1b}北方來到。

【4:7】有¹獅子已經從樹叢中上來，毀
壞列國的已經動身。他已經出離本
處，要使你的地荒涼；你的城邑必變
為荒場，無人居住。

【4:8】因此，你們當腰束麻布，慟哭哀號
因為耶和華的烈怒，沒有轉離我們。

● 4:4¹ 直譯，陽皮。

● 4:6¹ 指巴比倫。

● 4:7¹ 指巴比倫王尼布甲尼撒。

【4:4】^aCircumcise yourselves to Jehovah, / And remove the
foreskins of your heart, / Men of Judah and inhabitants
of Jerusalem, / Lest My wrath go forth like fire / And
burn, and there be no one to quench it / Because of the
evil of your deeds.

【4:5】Declare in Judah / And proclaim in Jerusalem, and
say: / Blow the trumpet in the land; / Cry aloud and say, /
Gather yourselves and let us go / Into the fortified cities.

【4:6】Raise up a standard toward Zion. / Seek refuge; ^ado
not stay; / For I am bringing evil from the ^{1b}north, / And
great destruction.

【4:7】A ¹lion has come up from his thicket, / And a
destroyer of nations has set out. / He has gone forth from
his place / To make your land a waste; / Your cities will
be ruins, / Without an inhabitant.

【4:8】For this, gird yourselves with sackcloth, / Wail
and howl; / For the burning anger of Jehovah / Has not
turned away from us.

4:6¹ (north) Referring to Babylon.

4:7¹ (lion) Nebuchadnezzar, the king of Babylon.

4:4^a
Deut. 10:16;
30:6;
Jer. 9:26;
Rom. 2:28-29;
Phil. 3:3;
Col. 2:11

4:6^a
Luke 21:21
4:6^b
Jer. 1:13-15;
6:1, 22

4:6^a
路二一 21
4:6^b
耶一 13~15
六 1, 22

【4:9】耶和華說，到那日君王和首領的心，都要沮喪；祭司都要驚奇，申言者都要詫異。

【4:10】我說，哀哉，主耶和華阿，你真是大大的欺哄了這百姓和耶路撒冷，說，你們必得平安；其實刀劍害及性命了。

【4:11】那時，必有話對這百姓和耶路撒冷說，有一陣熱風，從曠野光禿的高處，向我的¹百姓颳來，不是爲簸揚，也不是爲揚淨；

【4:12】這一陣風強烈難當，¹從我颳到；現在我又必發出判語，攻擊他們。

【4:13】他必如雲上來，他的戰車如旋風，他的馬比^a鷹更快。我們有禍了，我們遭殃了！

【4:14】耶路撒冷阿，你當^a洗去心中的惡，使你可以得救；惡念存留在你心裏，要到幾時呢？

【4:9】And in that day, declares Jehovah, the heart of the king and the heart of the princes will fail; and the priests will be appalled, and the prophets will be astounded.

【4:10】And I said, Alas, Lord Jehovah, surely You have utterly deceived this people and Jerusalem, saying, You will have peace; whereas the sword reaches to the soul.

【4:11】At that time it will be said to this people and to Jerusalem, A hot wind from the bare heights in the wilderness toward the daughter of My people, not for winnowing nor for purging

【4:12】(A wind too strong for these), will come¹ from Me; now I will also utter judgments against them.

【4:13】Here he is coming up like clouds, / And his chariots like the whirlwind; / His horses are swifter than^a eagles. / Woe to us for we are devastated!

【4:14】^aWash your heart from wickedness, O Jerusalem, / That you may be saved. / How long will your evil thoughts / Lodge within you?

● 4:11¹ 直譯，民女。

● 4:12¹ 或，爲我；即爲我的緣故。

4:12¹ (from) Or, for Me; i.e., for My sake.

4:13^a
申二八 49
哀四 19
何八 1
哈一 8

4:14^a
賽一 16
雅四 8

4:13^a
Deut. 28:49;
Lam. 4:19;
Hosea 8:1;
Hab. 1:8

4:14^a
Isa. 1:16;
James 4:8

【4:15】有聲音從但宣揚，從以法蓮山地報患難。

【4:16】你們當向列國題說，向耶路撒冷報告，說，有圍困的人從遠方來到，向猶大的城邑發聲吶喊。

【4:17】他們四面圍住耶路撒冷，好像看守田地的人，因為她背叛了我；這是耶和華說的。

【4:18】你的行徑，你的作為，給你招惹這些事；這是你的惡果；實在是苦，是害及你心了！

【4:19】我的心腸阿，我的心腸阿，我翻騰絞痛。我的心哪！我的^a心在我裏面呻吟；我不能靜默不言；因為我的魂哪，你已經聽見^b角聲，聽見打仗的¹吶喊。

【4:20】毀壞的信息接連不斷，因為全地敗落；我的帳棚忽然破敗，我的幔子頃刻破裂。

【4:15】For a voice declares from Dan / And announces affliction from the hill country of Ephraim.

【4:16】Make mention to the nations; yes, / Announce against Jerusalem. / Besiegers are coming from a distant land / And utter their voice against the cities of Judah.

【4:17】Like those who watch over a field, they are against her all around / Because she has rebelled against Me, declares Jehovah.

【4:18】Your way and your deeds / Have caused these things to happen to you. / This is your wickedness. Indeed it is bitter! / Indeed it reaches to your heart!

【4:19】My bowels, my bowels; I am writhing. / Oh, the walls of my heart! / My^a heart is moaning within me; / I cannot be silent; / For you hear, O my soul, the sound of the^b trumpet, / The alarm of war.

【4:20】Destruction upon destruction is proclaimed, / For the whole land is devastated. / Suddenly my tents are devastated, / And my curtains in a moment.

● 4:19¹ 或，警號。

4:19^a
賽十五 5
十六 11
耶九 1, 10
4:19^b
民十 9
摩三 6
番一 16
參林前十四 8

4:19^a
Isa. 15:5;
16:11;
Jer. 9:1, 10
4:19^b
Num. 10:9;
Amos 3:6;
Zeph. 1:16;
cf. 1 Cor. 14:8

【4:21】我看見旌旗，聽見角聲，要到幾時呢？

【4:22】耶和華說，我的百姓愚頑，不認識我。他們是愚蠢無知的兒女；他們有智慧行惡，卻無知識行善。

【4:23】申言者說，我觀看^a地，見地^b荒廢空虛；我觀看天，天也無光。

【4:24】我觀看大山，見大山盡都震動，小山也都搖來搖去。

【4:25】我觀看，見^a無一人，空中的飛鳥也都躲避。

【4:26】我觀看，見肥田變為荒野，一切城邑在耶和華面前，在祂烈怒之前，都被拆毀。

【4:27】耶和華如此說，全地必然荒涼，我卻不^a毀滅淨盡。

【4:28】為此，地要悲哀，在上的天也必黑暗；因為我言已出，我意已定；我不後悔，也不轉意不作。

【4:21】How long will I see the standard, / And hear the sound of the trumpet?

【4:22】For My people are foolish; / They do not know Me. / They are stupid children / And have no understanding. / They are wise to do evil, / But they do not know to do good.

【4:23】I looked at the^a earth, and there it was, ^bwaste and emptiness; / And at the heavens, and they had no light.

【4:24】I looked at the mountains, and there they were, shaking, / And all the hills were swaying.

【4:25】I looked, and there was^a no man, / And all the birds of the heavens had fled.

【4:26】I looked, and there was the fruitful land, a wilderness, / And all its cities were torn down / Before Jehovah, before His burning anger.

【4:27】For thus says Jehovah, / The whole land will be a desolation, / But I will not make a^a full end;

【4:28】For this the earth will mourn, / And the heavens above will be dark; / Because I have spoken, I have purposed; / And I have not repented, nor will I turn from it.

4:23^a
賽二四 19
4:23^b
創一 2

4:25^a
賽四一 28

4:27^a
耶五 10, 18
三十一 11
四六 28

4:23^a
Isa. 24:19
4:23^b
Gen. 1:2

4:25^a
Isa. 41:28

4:27^a
Jer. 5:10, 18;
30:11;
46:28

【4:29】各城的人，因馬兵和弓箭手的響聲，就都逃跑，進入叢林，爬上磐石。各城被撇下，無一人住在其中。

【4:30】你這荒涼的阿，你要怎樣行呢？你雖穿上朱紅衣服，佩戴黃金妝飾，用顏料修飾^a眼目，你美化自己是枉然的；你的愛人藐視你，他們尋索你的性命。

【4:31】我聽見有聲音，彷彿^a婦人產難的聲音，好像生頭胎疼痛的聲音，是錫安女子的聲音；她喘着氣，伸出雙手，說，我有禍了，在殺人者跟前，我的魂發昏了。

【4:29】At the sound of horsemen and archers / Every city flees; / They go into the thickets / And climb up on the rocks. / Every city is forsaken, / And not even one inhabits them.

【4:30】And you, O desolate one, what will you do? / Although you dress in scarlet, / Although you are adorned with ornaments of gold, / Although you enlarge your^a eyes with paint, / In vain do you beautify yourself; / Your lovers despise you; / They seek your life.

【4:31】For I heard a cry like that of a^a woman in travail, / Anguish like that of a woman bringing forth her first child, / The sound of the daughter of Zion gasping for breath; / She stretches out her hands, saying, / Woe is me, / For my soul is fainting before murderers.

4:30^a
王下九 30
結二三 40

4:30^a
2 Kings 9:30;
Ezek. 23:40

4:31^a
賽二六 17~18
耶六 24
十三 21
三十 6
彌四 9~10
五 3

4:31^a
Isa. 26:17-18;
Jer. 6:24;
13:21;
30:6;
Micah 4:9-10;
5:3

耶利米書 第五章

三 作丈夫的耶和華
進一步抱怨作妻子的以色列
(事實上是猶大) 邪惡之細節
五 1 ~ 31

【5:1】¹ 你們當在耶路撒冷的街上，跑來跑去，觀看察知，並在寬闊處尋找，是否有^a一人施行公理，尋求忠信；若有，我就赦免這城。

【5:2】他們雖然說，我指着永活的耶和華起誓，其實他們所起的誓是假的。

● 5:1¹ 二～四章是作丈夫的耶和華主要的抱怨，指責祂妻子以色列的背道、她屬靈的淫亂、她的拜偶像並製造偶像。以色列因拜偶像，干犯了律法前四條關於她與神之關係的誡命。(出二十 1 ~ 11。) 五～六章是作丈夫的耶和華進一步的抱怨，指責祂妻子以色列(事實上是猶大)邪惡的細節。她惡行的細節，顯示她也干犯了律法後五條關於人與人之關係的誡命。(出二十 13 ~ 17。)

JEREMIAH 5

C. Jehovah the Husband's Further Complaint
against Israel (Actually Judah)
the Wife's Wickednesses in Detail
5:1-31

【5:1】¹ Go to and fro in the streets of Jerusalem, / And look now and know, / And seek in her open squares / If you can find^a a man, / If there is anyone who executes justice, / Who seeks faithfulness; / And I will pardon her.

【5:2】And although they say, As Jehovah lives, / Nevertheless they swear falsely.

5:1¹ (Go) Chapters 2—4 are Jehovah the Husband's major complaint against Israel the wife's apostasy, her spiritual fornication, her worshipping and making idols. By worshipping idols, Israel broke the first four commandments of the law (Exo. 20:1-11), which concern her relationship with God. Chapters 5—6 are Jehovah the Husband's further complaint against Israel (actually Judah) the wife's wickednesses in detail. The details concerning her evil conduct show that she also broke the last five commandments of the law (Exo. 20:13-17), those concerning man's relationship with man.

5:1^a
結二二 30

5:1^a
Ezek. 22:30

【5:3】耶和華阿，你的眼目不是看顧忠信麼？你擊打他們，他們卻不傷慟；你毀滅他們，他們卻不受管教。他們使臉剛硬過於磐石，不肯回頭。

【5:4】我說，這些人實在是貧窮的，是愚昧的；因為他們不曉得耶和華的¹法則，和他們神的²典章。

【5:5】我要去見尊大的人，對他們說話；他們必然曉得耶和華的法則，和他們神的典章；但這些人一起將軛折斷，掙開繩索。

【5:6】因此，林中的獅子必襲擊他們，¹荒地的豺狼必毀滅他們。豹子要窺伺他們的城，凡出城的必被撕碎；因為他們的過犯極多，背道的事也大大加增。

● 5:4¹ 或，道路。5 節者同。

● 5:4² 見申四 1 註 1。

● 5:6¹ 或，晚上。

【5:3】O Jehovah, are not Your eyes upon faithfulness? / You have stricken them, / But they did not writhe; / You have consumed them, / But they refused to take correction. / They have made their faces harder than rock; / They have refused to turn.

【5:4】Then I said, But they are the poor; / They are foolish; / For they do not know the way of Jehovah, / The¹ ordinance of their God.

【5:5】I will go to the great / And speak with them; / Surely these know the way of Jehovah, / The ordinance of their God. / But together they both have broken the yoke; / They have torn off the bonds.

【5:6】Therefore a lion from the forest will strike them; / A wolf of the¹ deserts will destroy them. / A leopard is watching their cities; / Everyone who goes out from them will be torn in pieces; / Because they multiplied their transgressions, / And their apostasies are great in number.

5:4¹ (ordinance) See note 1¹ in Deut. 4.

5:6¹ (deserts) Or, evenings.

5:7^a
申三二 21
加四 8

【5:7】我怎能赦免你呢？你的兒女離棄了我，又指着那^a不是神的起誓。我使他們飽足，他們就行姦淫，成羣的到娼妓家裏。

【5:8】他們像餒飽的馬，到處亂跑，各向鄰舍的妻子發嘶聲。

【5:9】^a耶和華說，我豈不因這些事¹討罪呢？我魂豈不報復這樣的國呢？

【5:10】你們要上去，穿過她葡萄樹的行列，施行毀壞；但不可^a毀壞淨盡，只要除掉她的^b枝子，因為那些不屬於耶和華。

【5:11】原來以色列家和猶大家，對我大行詭詐；這是耶和華說的。

【5:12】他們否認耶和華，說，這並不是祂；災禍必不臨到我們，我們也必不至見到刀劍和饑荒。

● 5:9¹ 直譯，察訪（即爲着懲罰。）全書同。

【5:7】Why should I pardon you? / Your children have forsaken Me / And sworn by those who are^a not gods. / When I fed them to the full, they committed adultery / And trooped to the house of harlots.

【5:8】Like well-fed horses they roam about, / Each one neighing after his neighbor's wife.

【5:9】^aShall I not¹ punish because of these things? / Declares Jehovah; / And on a nation such as this / Shall My soul not avenge itself?

【5:10】Go up through her vine rows and destroy, / But do not make a^a full end; / Strip away her^b branches, / For they are not Jehovah's.

【5:11】For the house of Israel and the house of Judah / Have dealt very treacherously with Me, declares Jehovah.

【5:12】They have denied Jehovah / And have said, He is not; / And evil will not come upon us, / Nor will we see sword and famine;

5:9¹ (punish) Lit., visit (i.e., for punishment). So throughout the book.

5:7^a
Deut. 32:21;
Gal. 4:8

5:9^a
Jer. 5:29;
9:9

5:10^a
Jer. 4:27
5:10^b
cf. John 15:6;
Rom. 11:19

5:9^a
耶五 29
九 9

5:10^a
耶四 27
5:10^b
參約十五 6
羅十一 19

【5:13】申言者必成爲風，¹話也不在他們裏面；因此，這災必臨到他們。

【5:14】所以耶和華萬軍之神如此說，因爲¹他們說這話，我必使我的^a話，在你口中爲火，使這百姓爲柴；這火必將他們吞滅。

【5:15】耶和華說，以色列家阿，我必使一國^a從遠方來攻擊你，是強盛不衰的國，是從古而有的國；這國的言語你不曉得，他們說的話你不明白。

【5:16】他們的箭袋，如同敞開的墳墓；他們都是勇士。

【5:17】他們必喫盡你的^a莊稼和你的糧食，喫盡你的兒女；他們必喫盡你的牛羣羊羣，喫盡你的葡萄樹和無花果樹；又必用刀毀壞你所倚靠的堅固城。

● 5:13¹ 此乃照七十士希臘文譯本；馬索拉經文作，那說話的。

● 5:14¹ 直譯，你們。

【5:13】And the prophets will become wind, / And ¹the word is not in them; / Thus it will be done to them.

【5:14】Therefore thus says Jehovah / The God of hosts: / Because ¹they have spoken this word, / I am now making My ^awords / A fire in your mouth, / And this people wood; / And it will consume them.

【5:15】I am now bringing upon you / A nation from ^aafar, / O house of Israel, declares Jehovah. / It is an enduring nation, / It is an ancient nation; / A nation whose language you do not know, / Nor can you understand what they say.

【5:16】Their quiver is like an open grave; / All of them are mighty men.

【5:17】And they will eat up your ^aharvest and your bread; / They will eat up your sons and your daughters; / They will eat up your flocks and your herds; / They will eat up your vines and your fig trees; / They will demolish with the sword your fortified cities, / In which you trust.

5:13¹ (the) Following the Septuagint; the Masoretic text reads, He who speaks.

5:14¹ (they) Lit., you.

5:14^a
耶一 9
二三 29

5:15^a
申二八 49
賽五 26
耶四 16

5:17^a
利二六 16
申二八 31, 33

5:14^a
Jer. 1:9;
23:29

5:15^a
Deut. 28:49;
Isa. 5:26;
Jer. 4:16

5:17^a
Lev. 26:16;
Deut. 28:31, 33

5:18^a
耶四 27

【5:18】耶和華說，甚至到那些日子，
我也不將你們^a毀滅淨盡。

【5:19】¹百姓若說，耶和華我們的神，
爲甚麼向我們行這一切事呢？你就對
他們說，你們怎樣離棄了我，在你們
的地上事奉外邦神，也必照樣在不屬
你們的地上事奉外邦人。

【5:20】當將這話傳揚在雅各家，報告
在猶大，說，

【5:21】愚昧無知的百姓阿，你們有^a眼
不看，有耳不聽，現在當聽這話：

【5:22】耶和華說，你們怎麼不懼怕我
呢？你們在我面前還不戰兢麼？我以
永遠的定例，用沙爲^a界限，使海不
得越過。波浪雖然翻騰，卻不能得勝；
雖然匍匐，卻不能越過。

● 5:19¹ 直譯，你們。

【5:18】Yet even in those days, declares Jehovah, I will not
make a^a full end of you.

【5:19】And when¹ they say, Why has Jehovah our God done
all these things to us? you shall say to them, As you have
forsaken Me and served foreign gods in your land, so you
will serve strangers in a land that is not yours.

【5:20】Declare this in the house of Jacob, / And announce
it in the house of Judah, saying,

【5:21】Now hear this, / O people, who are foolish and
without understanding, / Who have^a eyes but do not see, /
Who have ears but do not hear:

【5:22】Do you not fear Me, declares Jehovah; / Do you
not tremble at My presence; / Who have set the sand as a^a
boundary for the sea / By an eternal statute, so it cannot
pass over it? / Although its waves toss, they cannot prevail;
/ Although they roar, they cannot pass over it.

5:18^a
Jer. 4:27

5:21^a
Isa. 6:9;
Ezek. 12:2;
Matt. 13:14;
Mark 8:18

5:22^a
Job 26:10;
38:10-11;
Psa. 104:9

5:21^a
賽六 9
結十二 2
太十三 14
可八 18

5:22^a
伯二六 10
三八 10~11
詩一〇四 9

5:19¹ (they) Lit., you.

【5:23】但這百姓有頑梗叛逆的心；他們竟偏離我而去。

【5:24】他們心裏也不說，我們應當敬畏耶和華我們的神；祂按時賜^a雨，就是秋雨春雨，又為我們定收割的節令，永存不廢。

【5:25】你們的罪孽使這些事轉離，你們的罪使你們不能得好處。

【5:26】因為在我民中有惡人，他們好像捕鳥的人埋伏窺探；他們設立圈套捕捉人。

【5:27】籠內怎樣滿了雀鳥，他們的房中也照樣充滿詭詐；所以他們得成為大，而且富足。

【5:28】他們肥胖光潤，又作惡過甚；他們不為人伸冤，就是不為孤兒伸冤，反倒自己亨通，也不為窮人辨屈。

【5:23】But this people has a stubborn and rebellious heart; / They have turned aside and have gone away.

【5:24】And they do not say in their heart, / Let us now fear Jehovah our God, who gives us^a rain, / Both¹ the early rain and the late rain, in its season, / Who preserves the appointed weeks of the harvest for us.

【5:25】Your iniquities have turned these things away, / And your sins have withheld from you what is good.

【5:26】For wicked men are found among My people; / They lie in wait like fowlers crouching; / They set a trap, / They catch men.

【5:27】Like a cage full of birds, / So their houses are full of deceit; / Therefore they have become great and rich.

【5:28】They are fat; they are sleek; / Indeed they surpass in deeds of wickedness; / They do not judge the cause, / The cause of the orphan, but they prosper; / And the right of the needy they do not judge.

5:24^a
詩一四七 8
耶十四 22
太五 45

5:24^a
Psa. 147:8;
Jer. 14:22;
Matt. 5:45

5:24¹ (the) I.e., the autumn rain and the spring rain.

【5:29】^a 耶和華說，我豈不因這些事討罪呢？¹ 我豈不報復這樣的國呢？

【5:30】這地有可驚駭、恐怖的事，

【5:31】就是申言者說^a 假豫言，祭司憑自己的¹ 權柄管理；我的百姓也喜愛這樣。但到了結局，你們要怎樣行呢？

● 5:29¹ 直譯，我的魂。

● 5:31¹ 祭司實際上是審判官，（見申十七 9 註 1，）他們該照着神的律法審理百姓的案件。然而，他們憑自己的權柄，就是照着自己的意見，施行審判、管理。百姓也喜愛這樣；這也許指明百姓在賄賂祭司。

【5:29】^a Shall I not punish because of these things? / Declares Jehovah; / And on a nation such as this / Shall My soul not avenge itself?

【5:30】An appalling and horrible thing / Has happened in the land:

【5:31】The prophets prophesy ^afalsely, / And the priests rule by their own ¹authority; / And My people love it this way. / But what will you do at the end of it?

5:31¹ (authority) The priests actually were judges (see note 9¹ in Deut. 17), and they should have judged the cases of the people according to God's law. However, they judged, ruled, by their own authority, i.e., according to their opinion. The people loved it this way. This may indicate that the people were bribing the priests.

耶利米書 第六章

四 作丈夫的耶和華 管教妻子的決心 六 1 ~ 30

【6:1】便雅憫人哪，你們要逃出耶路撒冷，在提哥亞吹角，在¹伯哈基琳立號旗；因為有災禍與大毀壞，從²北方向下張望。

【6:2】那秀美嬌嫩的錫安女子，我必剪除。

【6:3】牧人必帶他們的羊羣到她那裏，在她周圍支搭帳棚，各在自己所佔之地牧養。

【6:4】¹你們要準備攻擊她；起來罷，我們可以趁中午上去。我們有禍了，日已漸斜，晚影拖長了。

● 6:1¹ 或，葡萄園的屋子。

● 6:1² 參一 13 註 1。

● 6:4¹ 在 4 ~ 5 節，神對巴比倫人說話；祂要用他們管教以色列。

JEREMIAH 6

D. Jehovah the Husband's Determination in Correcting the Wife 6:1-30

【6:1】Seek refuge, O children of Benjamin, / From the midst of Jerusalem; / And blow the trumpet in Tekoa / And raise up a signal on¹Beth-haccerem; / For evil looks down from the²north, / And great destruction.

【6:2】The comely and delicate one, / The daughter of Zion, I will cut off.

【6:3】Shepherds will come to her / With their flocks; / They will pitch tents against her all around; / They will feed each one in his place.

【6:4】¹Prepare war against her; / Rise up, and let us go up at noon. / Woe to us, for the day has declined, / For the shadows of evening are lengthening.

6:1¹ (Beth-haccerem) Or, the vineyard house.

6:1² (north) Cf. note 13¹ in ch. 1.

6:4¹ (Prepare) In vv. 4-5 God speaks to the Babylonians; He would use them in His correcting of Israel.

【6:5】起來罷，我們可以夜間上去，毀壞她的宮殿。

【6:6】因為萬軍之耶和華如此說，你們要砍伐她的樹木，築^a壘攻打耶路撒冷。這就是那該受懲罰的城，其中盡是欺壓。

【6:7】水池怎樣使水清新，這城也照樣在惡上推陳出新；在其間常聽見強暴毀滅的事，病患損傷也常在我面前。

【6:8】耶路撒冷阿，你當受警戒，免得我^a與你生疏，免得我使你荒涼，成為無人居住之地。

【6:9】萬軍之耶和華如此說，他們必擄盡以色列餘剩的民，如同¹摘盡葡萄一樣；你要像摘葡萄的人伸手到枝子上，摘了又摘。

● 6:9¹ 按照神的律法，葡萄收成的時候，沒有人可摘盡葡萄，因為葡萄收成所餘剩的要給窮人。（利十九 9～10。）然而，巴比倫人要從以色列這『葡萄樹』收取『葡萄，』並且要再來摘盡葡萄。這就是說，他們要不只一次來擄掠百姓。（五二 28～30。）

【6:5】Rise up, and let us go up at night / And destroy her palaces.

【6:6】For thus says Jehovah of hosts, / Cut down her trees and build up / A^a mound against Jerusalem. / This is the city to be punished; / In her midst there is only oppression.

【6:7】As a cistern keeps its waters fresh, / So she has kept her wickedness fresh. / Violence and destruction are heard in her; / Sickness and wounds are always before Me.

【6:8】Be admonished, O Jerusalem, / Lest My^a desire for you depart, / Lest I make you a desolation, / An uninhabited land.

【6:9】Thus says Jehovah of hosts, / They will thoroughly¹ glean like a vine / The remnant of Israel; / Pass your hand again over the branches / Like a grape gatherer.

6:9¹ (glean) According to God's law, once the grapes were harvested, no one was allowed to pick the gleanings, for the remnant of the grape harvest was to be for the poor (Lev. 19:9-10). However, the Babylonians would harvest the "grapes" from the "vine" of Israel, and then come again to glean the vine thoroughly. This means that they would come more than once to take the people captive (52:28-30).

6:6^a
路十九 43

6:8^a
結二三 18
何九 12

6:6^a
Luke 19:43

6:8^a
Ezek. 23:18;
Hosea 9:12

6:10^a
耶七 26
徒七 51

【6:10】現在我可以向誰說話作見證，使他們聽呢？他們的^a耳朵未受割禮，不能聽見。耶和華的話，他們以為羞辱，不以為喜悅。

6:11^a
耶二十九
伯三二 18~19

【6:11】因此我被耶和華的忿怒充滿，難以^a含忍；我要傾倒在街中的孩童和聚集的少年人身上；連夫帶妻，並年老的與日子滿足的，都必被擒拿。

6:12^a
十二~13;
耶八 10

【6:12】^a他們的房屋、田地和妻子，都必轉歸別人；我要伸手攻擊這地的居民；這是耶和華說的。

【6:13】因為他們從最小的到至大的，人人都貪圖不義之財；從申言者到祭司，個個都行事虛謊。

6:14^a
十四~15;
耶八 11~12
6:14^b
結十三 10
參帖前五 3

【6:14】^a他們輕輕忽忽的醫治我百姓的損傷，說，^b平安了，平安了；其實沒有平安。

【6:15】他們行可憎的事，知道慚愧麼？不然，他們毫不慚愧，也不知羞恥。因此，他們必在仆倒的人中仆倒；我向他們討罪的時候，他們必至跌倒；這是耶和華說的。

【6:10】To whom shall I speak and testify, / That they may hear? / Indeed, their^a ear is uncircumcised, / And they are unable to listen. / See, the word of Jehovah has become a reproach to them; / They have no delight in it.

【6:11】Yet I am full of the wrath of Jehovah; / I am weary of^a holding it in. / Pour it out upon the children in the street / And upon the assembly of the young men together; / For even the husband with the wife will be taken; / The old man, with the one who is full of days.

【6:12】^aAnd their houses will be turned over to others, / Fields and wives together; / For I will stretch out My hand / Over the inhabitants of the land, / Declares Jehovah.

【6:13】For from the least of them to the greatest of them, / Everyone is wresting unjust gain; / And from the prophet to the priest, / Everyone is dealing falsely.

【6:14】^aAnd they have healed / The brokenness of My people slightly, / Saying, ^bPeace, peace; / Although there is no peace.

【6:15】Were they ashamed when they committed abomination? / They were not at all ashamed; / They did not even know to blush. / Therefore they will fall with those who fall; / At the time I punish them, they will stumble, / Says Jehovah.

6:10^a
Jer. 7:26;
Acts 7:51

6:11^a
Jer. 20:9;
Job 32:18-19

6:12^a
vv. 12-13;
Jer. 8:10

6:14^a
vv. 14-15;
Jer. 8:11-12
6:14^b
Ezek. 13:10;
cf. 1 Thes. 5:3

【6:16】耶和華如此說，你們當站在路上察看，訪問古遠的路徑，那一條是善路，便行在其上；你們魂裏就必得^a安息。他們卻說，我們不行在其上。

【6:17】我設立守望的人照管你們，說，要聽角聲。他們卻說，我們不聽。

【6:18】列國阿，因此你們當聽 會眾阿，要知道我必怎樣待他們。

【6:19】地阿，當聽，我必使災禍臨到這百姓，那是他們意念所結的果子，因為他們未曾聽從我的言語，也厭棄了我的律法。

【6:20】從示巴出的乳香，從遠方出的甜甘蔗，奉來給我有何益呢？你們的^a燔祭不蒙悅納，你們的平安祭我也不喜悅。

【6:21】所以耶和華如此說，我要將絆腳石放在這百姓前面，父親和兒子要一同跌在其上；鄰舍與朋友，也都要滅亡。

【6:16】Thus says Jehovah, / Stand by the ways and see, / And ask for the ancient paths; / Ask where the good way is, and walk in it; / And you will find^a rest for your souls. / But they said, We will not walk in it.

【6:17】So I set watchmen over you, saying, / Listen to the sound of the trumpet. / But they said, We will not listen.

【6:18】Therefore hear, O nations, / And understand, O assembly, / What I will do to them.

【6:19】Listen, O earth; I am now bringing evil / On this people, / The fruit of their thoughts; / Because they have not listened to My words, / And they have also rejected My law.

【6:20】For what purpose does frankincense come to Me from Sheba, / And sweet cane from a distant land? / Your^a burnt offerings are not acceptable, / And your sacrifices are not pleasing to Me.

【6:21】Therefore thus says Jehovah, / I am now laying before this people stumbling blocks, / And fathers and sons together / Will stumble against them; / A neighbor and his friend will perish.

6:22^a
22~24;
耶五十 41~43
6:22^b
耶一 15
十 22

【6:22】耶和華如此說，^a看哪，有一民從^b北方之地而來，有一大國從地極被激動來到。

【6:23】他們拿弓和槍，性情殘忍，毫無憐憫；他們的聲音，像海浪匍匐；錫安的女子阿，他們都騎馬擺隊，如上戰場的人來攻擊你。

【6:24】我們聽見了這風聲，手就發軟；痛苦將我們抓住，疼痛彷彿臨產的^a婦人。

【6:25】你們不要往田野去，也不要行在路上；因仇敵有刀劍，四圍有驚嚇。

【6:26】我的¹百姓阿，應當腰束麻布，輓在灰中。你要^a悲傷如喪獨生子，痛痛哭號；因為滅命的要忽然臨到我們。

【6:27】我已立你在我民中為試驗的人，為保障，使你知道並試驗他們所行的路。

【6:28】他們都是極悖逆的，是往來讒謗人的；他們是銅是鐵，都行事敗壞。

● 6:26¹ 直譯，民女。

【6:22】Thus says Jehovah, / ^aSee, a people is coming from the land of the ^bnorth, / And a great nation is stirring from the uttermost parts of the earth.

【6:23】They grasp bow and spear; / They are cruel and have no mercy; / Their voice roars like the sea; / And they ride upon horses, / Set in array as a man for battle / Against you, O daughter of Zion.

【6:24】We have heard its report; / Our hands are feeble; / Distress has seized us, / Pain like a ^awoman in childbirth.

【6:25】Do not go out into the field, / And do not walk on the road; / For the enemy has a sword; / Terror is on every side.

【6:26】O daughter of my people, gird yourself in sackcloth / And roll in ashes; / ^aMourn as for an only son, / A most bitter wailing; / For suddenly the destroyer / Will come upon us.

【6:27】I have set you as a trier among My people, as a fortress, / That you may know and try their way.

【6:28】All of them are most rebellious, / Going about as slanderers; / They are bronze and iron; / All of them act corruptly.

6:22^a
vv. 22-24;
Jer. 50:41-43
6:22^b
Jer. 1:15;
10:22

6:24^a
Jer. 4:31

6:26^a
Zech. 12:10

6:24^a
耶四 31

6:26^a
亞十二 10

【6:29】風箱燒燬；鉛被火燒盡；儘管煉而又煉，終是徒然，因為惡劣的尚未除掉。

【6:30】人必稱他們為被棄的銀渣，因為耶和華已經棄掉他們。

耶利米書 第七章

五 以色列（事實上是猶大）
對耶和華的虛偽敬拜
七 1 ~ 十 25

【7:1】從耶和華有話臨到耶利米，說，

【7:2】你當站在耶和華殿的門口，在那裏宣告這話，說，你們進這些門敬拜耶和華的一切猶大人，當聽耶和華的話。

【7:3】萬軍之耶和華以色列的神如此說，你們當^a改正所行所為，我就使你們仍然安居在這地方。

【6:29】The bellows are burned; / The lead is consumed by the fire; / The refining continues in vain, / For the wicked are not removed.

【6:30】Men will call them rejected silver, / Because Jehovah has rejected them.

JEREMIAH 7

E. Israel's (Actually Judah's)
Hypocritical Worship to Jehovah
7:1 — 10:25

【7:1】The word that came to Jeremiah from Jehovah, saying,

【7:2】Stand in the gate of the house of Jehovah, and proclaim this word there and say, Hear the word of Jehovah, all Judah, who enter through these gates to worship Jehovah.

【7:3】Thus says Jehovah of hosts, the God of Israel, ^aAmend your ways and your deeds, and I will cause you to dwell in this place.

7:3^a
耶十八 11
二六 13
三五 15

7:3^a
Jer. 18:11;
26:13;
35:15

【7:4】你們不要倚靠虛謊的話，說，這些建築是¹耶和華的殿，是耶和華的殿，是耶和華的殿。

【7:5】你們若實在改正所行所為，在人和鄰舍中間誠然施行公理，

【7:6】不¹欺壓寄居的和孤兒寡婦，在這地方不流無辜人的血，也不隨從別神陷害自己；

【7:7】我就使你們仍然安居在這地方，就是我從古時所賜給你們列祖的地，直到永遠。

【7:8】你們倚靠虛謊無益的話。

● 7:4¹ 以色列（事實上是猶大一七21，九26）對耶和華他們神虛偽的敬拜，是虛假的敬拜，也是迷信的敬拜。在他們迷信的敬拜裏，甚至殿也成了偶像和迷信的東西。因此，耶利米告訴他們，不要說這些關於耶和華殿的話。參撒下四3註1。

● 7:6¹ 以色列（事實上是猶大）這虛偽的敬拜神者，犯了許多惡行。（六，9，18，23～26，28，30～31，八5～10，19，九2～5，8，26。）以色列人對神並對彼此，各面都是敗壞的。

【7:4】Do not trust in the words of falsehood that say, The ¹temple of Jehovah, the temple of Jehovah, these buildings are the temple of Jehovah.

【7:5】But if you truly amend your ways and your deeds, if you truly execute justice between a man and his neighbor,

【7:6】If you do not ¹oppress the sojourner, the orphan, and the widow, and do not shed innocent blood in this place, nor go after other gods to your own ruin;

【7:7】Then I will cause you to dwell in this place, in the land which I gave to your fathers from eternity to eternity.

【7:8】See, you are trusting in words of falsehood that do not benefit you.

7:4¹ (temple) Israel's (actually Judah's—7:21; 9:26) hypocritical worship of Jehovah their God was a false worship and was a worship of superstition. In their superstitious worship, even the temple had become an idol and something of superstition. Thus, Jeremiah told them not to say these words regarding the temple of Jehovah. Cf. note 3¹ in 1 Sam. 4.

7:6¹ (oppress) As the hypocritical worshippers of God, Israel (actually Judah) committed many evils (vv. 6, 9, 18, 23-26, 28, 30-31; 8:5-10, 19; 9:2-5, 8, 26). Israel was corrupt in every way, in relation to God and to one another.

7:9^a
參出二十 3,
13~16

【7:9】你們^a偷盜、殺害、姦淫、起假誓、向巴力燒香、並隨從素不認識的別神；

【7:10】然後來到這稱為我名下的殿，站在我面前說，我們得自由了；你們以為這樣就可以行那一切可憎的事麼？

【7:11】這稱為我名下的^a殿，在你們眼中成了^b賊窩麼？我都看見了；這是耶和華說的。

【7:12】你們且往^{1a}示羅我的地方，就是我先前給我名居住的地方，察看我因我百姓以色列的罪惡，^b向那地所行的。

【7:13】耶和華說，現在因你們行了這一切的事，我也^a從早起來說話，告訴你們，你們卻不聽從，呼喚你們，你們卻不答應；

【7:14】所以我要對付這稱為我名下，你們所倚靠的殿，與我所賜給你們和你們列祖的地方，像我從前對付^a示羅一樣。

● 7:12¹ 示羅是神在迦南地首先設立祂居所之處，（書十八 1，）因以色列的罪惡而被擊敗並毀壞。（12～14，二六 6 上，9 上，撒上四 4，10～11。）

【7:9】Will you^a steal, murder, and commit adultery, and swear falsely, and burn incense to Baal and go after other gods which you have not known,

【7:10】Then come and stand before Me in this house, which is called by My name, and say, We are delivered! — that you may do all these abominations?

【7:11】Has this^a house which is called by My name become a den of^b robbers in your eyes? Yet I, even I, have seen it, declares Jehovah.

【7:12】But go now to My place which was in^{1a} Shiloh, where I caused My name to dwell at first, and see^b what I did to it because of the wickedness of My people Israel.

【7:13】And now, because you have done all these works, declares Jehovah, and I spoke to you,^a rising up early and speaking, but you did not listen, and I called you, but you did not answer;

【7:14】Therefore I will do to the house that is called by My name, in which you trust, and to the place that I gave you and your fathers as I have done to^a Shiloh.

7:12¹ (Shiloh) Shiloh, where the house of God was first set up in the land of Canaan (Josh. 18:1), was defeated and destroyed because of the wickedness of Israel (vv. 12-14; 26:6a, 9a; 1 Sam. 4:4, 10-11).

7:9^a
cf. Exo. 20:3, 13-16

7:11^a
Isa. 56:7

7:11^b
Matt. 21:13;
Mark 11:17;
Luke 19:46

7:12^a
Josh. 18:1;
Judg. 18:31

7:12^b
1 Sam. 4:10-12;
Psa. 78:60

7:13^a
Jer. 11:7;
25:3;
35:14;
cf. Jer. 7:25

7:14^a
Jer. 26:6

7:11^a
賽五六 7
7:11^b
太二一 13
可十一 17
路十九 46

7:12^a
書十八 1
士十八 31
7:12^b
撒上四 10~12
詩七八 60

7:13^a
耶十一 7
二五 3
三五 14
參耶七 25

7:14^a
耶二六 6

【7:15】我必將你們從我面前趕出，正如趕出你們的眾弟兄，就是以法蓮的一切後裔。

【7:16】^a 至於你，不要為這百姓祈禱，不要為他們呼求禱告，也不要向我為他們代求；因我必不聽你。

【7:17】他們在猶大城邑中和耶路撒冷街上所行的，你沒有看見麼？

【7:18】孩子撿柴，父親燒火，婦女搏麵，作餅給¹天后，又向別神澆奠祭，惹我發怒。

【7:19】耶和華說，他們豈是惹我發怒呢？不是自己惹禍，以致臉上慚愧麼？

【7:20】所以主耶和華如此說，我的怒氣和忿怒，必傾倒在這地方，在人和牲畜身上，並田野的樹木和地裏的出產上；必如火燄起，不能熄滅。

● 7:18¹ 寧錄的妻子賽米拉米斯（Semiramis，）後來在以弗所稱為亞底米。（徒十九 27。）以色列人作餅給寧錄的妻子，是屬靈的淫亂，也是拜偶像。

【7:15】And I will cast you out from before Me, as I cast out all your brothers, all the seed of Ephraim.

【7:16】^a And as for you, do not pray for this people, nor lift up a ringing cry or a prayer for them; and do not intercede with Me, for I will not hear you.

【7:17】Do you not see what they are doing in the cities of Judah and in the streets of Jerusalem?

【7:18】The children gather wood, and the fathers light the fire, and the women knead the dough, to make cakes for the¹ queen of heaven and to pour out drink offerings to other gods to provoke Me to anger.

【7:19】Are they provoking Me to anger? declares Jehovah. Are they not provoking themselves, to the shaming of their own faces?

【7:20】Therefore thus says the Lord Jehovah, My anger and My wrath will be poured out on this place, on man and on beast and on the trees of the field and on the fruit of the ground; and it will burn and not be quenched.

7:18¹ (queen) Nimrod's wife Semiramis, later known as Artemis in Ephesus (Acts 19:27). Israel's making cakes for the wife of Nimrod was a matter of both spiritual fornication and idolatry.

【7:21】萬軍之耶和華以色列的神如此說，
你們將燔祭加在平安祭上，喫肉罷。

【7:22】因為我將你們列祖從埃及地領
出來的那日，燔祭和平安祭的事，我
並沒有題說，也沒有吩咐他們。

【7:23】我只吩咐他們這事，說，你們
當^a聽從我的話，^b我就作你們的神，
你們也作我的子民；你們要行在我所
吩咐的一切道路上，就可以得福。

【7:24】他們卻不聽從，不側耳而聽，
竟隨從自己的計謀和頑梗的惡心而
行，向後不向前。

【7:25】自從你們列祖出埃及地的那日，
直到今日，我^a差遣我的眾僕人申言者，
到你們那裏去，每日從早起來差遣他們。

【7:26】¹你們卻不聽從，不側耳而聽，
竟硬着頸項，行惡比¹你們列祖更甚。

【7:21】Thus says Jehovah of hosts, the God of Israel, Add
your burnt offerings to your sacrifices and eat the flesh.

【7:22】For I did not speak to your fathers or command
them in the day that I brought them out of the land of
Egypt concerning burnt offerings and sacrifices.

【7:23】But this is what I commanded them, saying, ^aHear
My voice, and ^bI will be your God, and you will be My
people; and walk in all the way which I command you,
that it may go well with you.

【7:24】But they did not listen or incline their ear, but
walked in the counsels and the stubbornness of their evil
hearts and went backward and not forward.

【7:25】From the day that your fathers came out from the land
of Egypt unto this day I have ^asent to you all My servants
the prophets, daily rising up early and sending them.

【7:26】But they did not listen to Me or incline their ear,
but stiffened their neck; they did more evil than their
fathers.

● 7:26¹ 直譯，他們。

7:23^a
出十五 26
申六 3
耶十一 4, 7
7:23^b
利二六 12
耶十一 4
二四 7
三十 22
三一 1, 33
三二 38
結三七 27
啓二一 7

7:25^a
代下三六 15
耶二五 4
二六 5
二九 19
三五 15
四四 4
參耶七 13

7:23^a
Exo. 15:26;
Deut. 6:3;
Jer. 11:4, 7
7:23^b
Lev. 26:12;
Jer. 11:4;
24:7;
30:22;
31:1, 33;
32:38;
Ezek. 37:27;
Rev. 21:7

7:25^a
2 Chron. 36:15;
Jer. 25:4;
26:5;
29:19;
35:15;
44:4;
cf. Jer. 7:13

【7:27】你要將這一切的話告訴他們，
他們卻不肯聽從；呼喚他們，他們卻
不肯答應。

【7:28】你要對他們說，這就是不聽從
耶和華他們神的話，不受管教的國民；
真理已經喪失，從他們口中斷絕了。

【7:29】耶路撒冷阿，要^a剪¹髮拋棄，
在光禿的高處舉哀；因為耶和華丟掉
並離棄了惹祂盛怒的世代。

【7:30】耶和華說，猶大人行了我眼中
看為惡的事，^a將他們的可憎之物設立
在稱為我名下的^b殿中，污穢這殿。

【7:31】他們在欣嫩子谷建築^a陀斐特的
邱壇，好在火中焚燒自己的兒女；這
並不是我所吩咐的，也不是我心所起
的意。

【7:27】So you shall speak to them all these words, but they
will not listen to you; and you shall call to them, but they
will not answer you.

【7:28】And you shall say to them, This is the nation which
did not listen to the voice of Jehovah their God and did
not take correction; the truth has perished and is cut off
from their mouth.

【7:29】^aCut off your¹ hair and throw it away, / And take
up a lamentation on the bare heights; / For Jehovah has
rejected and forsaken / The generation of His overflowing
wrath.

【7:30】For the children of Judah have done that which is
evil in My sight, declares Jehovah; ^athey have set their
detestable things in the^b house which is called by My
name, to defile it.

【7:31】And they have built the high places of ^aTopheth,
which is in the valley of the son of Hinnom, to burn their
sons and their daughters in the fire, something I did not
command, nor did it come up in My heart.

7:29^a
民六 9, 18
士十六 17
彌一 16

7:30^a
30 下 ~32;
耶三二 34~35
7:30^b
王下二一 4, 7
代下三三 4~5, 7
結七 20

7:31^a
王下二三 10
耶十九 5~6

7:29^a
Num. 6:9, 18;
Judg. 16:17;
Micah 1:16

7:30^a
vv. 30b-32;
Jer. 32:34-35
7:30^b
2 Kings 21:4, 7;
2 Chron. 33:4-5,
7;
Ezek. 7:20

7:31^a
2 Kings 23:10;
Jer. 19:5-6

【7:32】耶和華說，因此日子將到，這地方不再稱為陀斐特或欣嫩子谷，反倒稱為殺戮谷；因為他們要在陀斐特葬埋屍首，因無別處可葬。

【7:33】並且這百姓的屍首，必給空中的^a飛鳥和地上的野獸作食物，並無人闕趕。

【7:34】我必使猶大城邑中和耶路撒冷街上，歡喜和快樂的^a聲音，新郎和新婦的聲音，都止息了；因為這地必成為荒場。

耶利米書 第八章

【8:1】耶和華說，到那時人必將猶大王的骸骨、猶大首領的骸骨、祭司的骸骨、申言者的骸骨、並耶路撒冷居民的骸骨，都從墳墓中取出來，

【8:2】拋散在日頭、月亮、和天上眾星之下，就是他們從前所喜愛、所事奉、所隨從、所求問、所敬拜的；這些骸骨不再收殮^a葬埋；必在地面上成為糞土。

【7:32】Therefore, days are coming, declares Jehovah, when it will no longer be called Topheth, or the valley of the son of Hinnom, but the valley of slaughter; for they will bury in Topheth because there will be no other place.

【7:33】And the corpses of this people will become food for the^a birds of the sky and for the beasts of the earth; and no one will frighten them away.

【7:34】And I will cause the^a voice of gladness and the voice of joy to cease, the voice of the bridegroom and the voice of the bride, from the cities of Judah and from the streets of Jerusalem; for the land will become a waste.

JEREMIAH 8

【8:1】At that time, declares Jehovah, they will bring out the bones of the kings of Judah and the bones of its princes and the bones of the priests and the bones of the prophets and the bones of the inhabitants of Jerusalem from their graves.

【8:2】And they will spread them out to the sun and to the moon and to all the host of heaven, which they have loved and which they have served and which they have gone after and which they have sought and which they have worshipped; and they will not be gathered up or^a buried; they will be like dung on the surface of the ground.

7:33^a
申二八 26
詩七九 2
耶十六 4
參啓十九 17

7:34^a
賽二四 7~8
耶十六 9
二五 10
結二六 13
啓十八 23

8:2^a
耶二二 19

7:33^a
Deut. 28:26;
Psa. 79:2;
Jer. 16:4;
cf. Rev. 19:17

7:34^a
Isa. 24:7-8;
Jer. 16:9;
25:10;
Ezek. 26:13;
Rev. 18:23

8:2^a
Jer. 22:19

【8:3】並且這惡族所剩下一切的餘民，在我所趕他們到的各處，寧可揀選^a死不揀選生，這是萬軍之耶和華說的。

【8:4】你要對他們說，耶和華如此說，人跌倒，不再起來麼？人轉去，不再轉回麼？

【8:5】這耶路撒冷的民，爲何恆久背道呢？他們持定詭詐，不肯回頭。

【8:6】我留心聽且聽見了，他們說不正直的話；無人^a懊悔自己的惡行，說，我作了甚麼呢？他們各人轉奔己路，如馬直闖戰場。

【8:7】空中的鸛鳥，知道來去的定期；斑鳩、燕子和白鶴，也守候當來的時令；我的百姓，卻不知道耶和華的律例。

【8:8】你們怎麼說，我們有智慧，耶和華的律法在我們這裏？看哪，經學家的假筆舞弄虛假。

【8:3】And ^adeath will be chosen rather than life by all the remnant that remains of this evil family, that remains in all the places where I have driven them, declares Jehovah of hosts.

【8:4】And you shall say to them, Thus says Jehovah, Do men fall and not rise again? / If one turns away, does he not return?

【8:5】Why has this people Jerusalem / Turned away in perpetual apostasy? / They hold fast to deceit; / They refuse to turn back.

【8:6】I have listened carefully and heard; / They have not spoken rightly; / There is no one who ^arepents of his wickedness, / Saying, What have I done? / Everyone turns to his own course, / Like a horse rushing headlong into battle.

【8:7】Even the stork in the sky / Knows its appointed times, / And the turtledove and the swallow and the crane / Keep the time of their coming; / But My people do not know / The ordinance of Jehovah.

【8:8】How can you say, We are wise, / And the law of Jehovah is with us? / But look, the false pen of the scribes / Has turned it into falsehood.

8:9^a
伯五 12~13
耶四九 7
林前一 19

【8:9】^a 智慧人慚愧、驚惶、被擒拿；
看哪，他們棄掉耶和華的話，還有甚
麼智慧呢？

8:10^a
10~12;
耶六 12~15
8:10^b
申二八 30
摩五 11
番一 13

【8:10】^a 所以我必^b 將他們的妻子給別
人，將他們的田地給別人為業；因為
他們從最小的到至大的，人人都貪圖
不義之財；從申言者到祭司，個個都
行事虛謊。

【8:11】他們輕輕忽忽的醫治我¹ 百姓的
損傷，說，平安了，平安了；其實沒
有平安。

【8:12】他們行可憎的事，知道慚愧麼？
不然，他們毫不慚愧，也不知羞恥。
因此，他們必在仆倒的人中仆倒；我
向他們討罪的時候，他們必至跌倒；
這是耶和華說的。

8:13^a
太二一 19
路十三 6

【8:13】耶和華說，我必將他們收取淨
盡；葡萄樹上必沒有葡萄，無花果樹
上必^a 沒有無花果，葉子也必枯乾；
我所賜給他們的，已離開他們過去。

● 8:11¹ 直譯，民女。19、21、22 節者同。

【8:9】The ^a wise men are put to shame; / They are dismayed
and are taken; See, they have rejected the word of
Jehovah; / And what wisdom do they have?

【8:10】^a Therefore I will ^b give their wives to others, / Their
fields to those who will possess them; / For from the small
unto the great, / Everyone is wresting unjust gain; / From
the prophet even to the priest, / Everyone is dealing
falsely.

【8:11】And they have healed / The brokenness of the
daughter of My people slightly, / Saying, Peace, peace, /
Although there is no peace.

【8:12】Were they ashamed when they committed
abomination? / They were not at all ashamed; / They did
not even know to blush. / Therefore they will fall with
those who fall; / At the time of their ¹ punishment they will
stumble, / Says Jehovah.

【8:13】I will utterly take them away, / Declares Jehovah; /
There are no grapes on the vine, / And there are ^a no figs
on the fig tree; / Even the leaves are withered; / And what
I gave them has passed away from them.

8:9^a
Job 5:12-13;
Jer. 49:7;
1 Cor. 1:19

8:10^a
vv. 10-12;
Jer. 6:12-15

8:10^b
Deut. 28:30;
Amos 5:11;
Zeph. 1:13

8:13^a
Matt. 21:19;
Luke 13:6

8:12¹ (punishment) Lit., visitation (i.e., for punishment). So
throughout the book.

【8:14】我們為何坐着不動？你們當聚集，進入堅固城，在那裏靜默不言；因為耶和華我們的神，使我們靜默不言，又將苦毒的水給我們喝，都因我們得罪了耶和華。

【8:15】^a我們指望平安，卻得不着好處；指望得醫治的時候，卻受了驚惶。

【8:16】從但聽見¹敵人的馬噴鼻氣；他們的壯馬發嘶聲，全地就都震動。他們來吞滅這地和其上所有的，吞滅這城和其中的居民。

【8:17】因為我必打發^a毒蛇到你們中間，是沒有法術能制伏的；牠們必咬你們；這是耶和華說的。

【8:18】我有憂愁，願得安慰！我心在我裏面發昏。

【8:19】聽阿，是我百姓的哀聲，從^a極遠之地而來，說，耶和華不在^b錫安麼？錫安的^c王不在其中麼？耶和華說，他們為甚麼以雕製的偶像，和外邦的偶像，惹我^d發怒呢？

● 8:16¹ 直譯，他們的。

【8:14】Why do we sit? Gather yourselves, / And let us go up to the fortified cities / And be silent there, / Because Jehovah our God has silenced us / And made us drink poisonous water, / Because we have sinned against Jehovah.

【8:15】^aWe hoped for peace, but no good came; / For a time of healing, but there was terror.

【8:16】The snorting of their horses / Is heard from Dan; / At the sound of the neighing of their stallions / The whole land quakes. / And they come and devour the land and its fullness, / The city and those who dwell in it.

【8:17】For I will send among you ^aserpents, / Adders, for which there is no enchantment; / And they will bite you, / Declares Jehovah.

【8:18】Oh that there were comforting to me in sorrow! / My heart within me is faint.

【8:19】It is the voice of the cry of the daughter of my people / From a land very ^afar away: / Is Jehovah not in ^bZion? / Is her ^cKing not in her? / Why have they provoked Me to ^danger / With their graven images and with strange idols?

8:15^a
Jer. 14:19

8:17^a
Num. 21:6;
Deut. 32:24

8:19^a
Psa. 137:1;
Isa. 39:3
8:19^b
Psa. 135:21;
Isa. 12:6
8:19^c
Psa. 48:2;
149:2
8:19^d
Deut. 32:21;
Isa. 1:4

8:15^a
耶十四 19

8:17^a
民二一 6
申三二 24

8:19^a
詩一三七 1
賽三九 3
8:19^b
詩一三五 21
賽十二 6
8:19^c
詩四八 2
一四九 2
8:19^d
申三二 21
賽一 4

【8:20】收割已過，夏日已完，我們還未得救。

【8:21】申言者說，因我百姓的損傷，我也受了損傷。我^a哀痛，驚恐將我抓住。

【8:22】在基列豈沒有^a乳香麼？在那裏豈沒有醫生麼？我百姓為何不得痊愈呢？

耶利米書 第九章

【9:1】但願我的頭為眾水，我的眼為淚的泉源，我好為我¹百姓中被殺的人，晝夜^{2a}哭泣！

● 9:1¹ 直譯，民女。7 節者同。

● 9:1² 耶和華進來管教虛偽的敬拜者，而耶利米對耶和華管教以色列有所反應。（八 18～19，21～22，九 1～2，十 19～25。）申言者的反應非常柔細，富有同情和憐恤。

按照耶利米書，神的愛包含祂柔細的關切、憐恤和同情。甚至在懲治祂的選民以色列時，祂向他們也是憐恤的。（哀三 22～23。）神懲治以色列時，好比一位父親，因着愛孩子，所以在管教孩子時哭泣。在本書裏，耶利米替神哭泣；他的哭泣表達神的感覺。我們可以說，神在耶利米的哭泣裏哭泣，

【8:20】The harvest has passed, the summer has ended, / And we are not saved.

【8:21】For the brokenness of the daughter of my people I am broken. / I^a mourn; horror has taken hold of me.

【8:22】Is there no^a balm in Gilead? / Is there no physician there? / Why then has the recovery of the daughter of my people / Not occurred?

JEREMIAH 9

【9:1】Oh that my head were waters, / And my eye a fountain of tears, / That I might^{1a} weep day and night / For the slain of the daughter of my people!

9:1¹ (weep) Jehovah came in to correct His hypocritical worshippers, and Jeremiah reacted to Jehovah's correction of Israel (8:18-19, 21-22; 9:1-2; 10:19-25). The prophet's reaction was very tender, sympathetic, and compassionate.

According to this book, God's love is a composition of His tender care, compassion, and sympathy. Even while He chastises His elect people Israel, He is compassionate toward them (Lam. 3:22-23). In His chastising of Israel, God can be compared to a father who weeps as he disciplines his child because he loves the child. In this book Jeremiah wept on God's behalf; his weeping expressed God's feeling. We may say

8:21^a
耶四 19
九 1
十四 17
哀二 11

8:22^a
創三七 25
四三 11
耶四六 11

9:1^a
賽二二 4
耶四 19
十三 17
哀二 11
三 48

8:21^a
Jer. 4:19;
9:1;
14:17;
Lam. 2:11

8:22^a
Gen. 37:25;
43:11;
Jer. 46:11

9:1^a
Isa. 22:4;
Jer. 4:19;
13:17;
Lam. 2:11;
3:48

【9:2】惟願我在曠野有行路人住宿之處，使我可以離開我的民出去，因他們都是行姦淫的，是行詭詐的會眾。

【9:3】他們彎起舌頭像弓一樣；在這地得勢的，是謊言而非真理；他們乃是惡上加惡，並^a不認識我；這是耶和華說的。

【9:4】你們各人當謹防鄰舍，不可信靠弟兄；因為弟兄盡行抓奪，鄰舍都往來讒謗人。

【9:5】他們各人欺哄鄰舍，不說真話；他們教導舌頭說謊，勞勞碌碌的作孽。

【9:6】你的住處在詭詐之中；他們因行詭詐不肯認識我；這是耶和華說的。

【9:7】所以萬軍之耶和華如此說，我要^a熬煉、試驗他們；不然，我因我百姓的罪該怎樣行呢？

因為耶利米在他的哭泣裏與神是一。因着耶利米時常哭泣，（十三 17，哀二 11，三 48，）甚至慟哭，所以他被稱為哭泣的申言者。

【9:2】Oh that I had a traveler's lodging place in the wilderness / That I might leave my people and go away from them, / For all of them are adulterers and an assembly of treacherous men.

【9:3】They bend their tongue like their bow; / Falsehood, and not truth, / Prevails in the land; / For they proceed from evil to evil, / And they do ^anot know Me, declares Jehovah.

【9:4】Let each man be on guard against his neighbor / And not confide in any brother; / For every brother only supplants, / And every neighbor goes about as a slanderer.

【9:5】And everyone deceives his neighbor / And does not speak the truth; / They teach their tongue to speak falsehood; / They weary themselves committing iniquity.

【9:6】Your dwelling is in the midst of deceit; / Through deceit they refuse to know Me, / Declares Jehovah.

【9:7】Therefore thus says Jehovah of hosts, / Indeed, I will ^arefine them and test them; / For what else can I do because of the daughter of My people?

that God wept within Jeremiah's weeping, for in his weeping Jeremiah was one with God. Because Jeremiah often wept (13:17; Lam. 2:11; 3:48), even wailed, he is called the weeping prophet.

9:3^a
耶四 22
何四 1
帖前四 5

9:3^a
Jer. 4:22;
Hosea 4:1;
1 Thes. 4:5

9:7^a
賽一 25
瑪三 3

9:7^a
Isa. 1:25;
Mal. 3:3

【9:8】他們的舌頭是致命的箭，說話詭詐。人與鄰舍口說和平話，心卻謀害他。

【9:9】^a 耶和華說，我豈不因這些事討他們的罪麼？我魂豈不報復這樣的國麼？

【9:10】我要為山嶺¹哭泣舉哀，為曠野的草場揚聲哀號，因為都已燒盡，甚至無人經過，人也聽不見牲畜鳴叫；空中的飛鳥和地上的野獸，都已逃去。

【9:11】我必使耶路撒冷變為^a亂堆，為野狗的住處；也必使猶大的城邑變為荒場，無人居住。

【9:12】誰是智慧人可以明白這事？耶和華的口向誰說過，使他可以述說？這地為何毀滅，燒盡如同曠野，甚至無人經過？

● 9:10¹ 10～11 和 17～19 節的話，表達耶和華對以色列受祂管教的感觉。雖然耶和華懲罰以色列，但祂對他們仍是同情的。見 18 註 1。

【9:8】Their tongue is a deadly arrow; / It speaks deceit. / Each speaks peaceably to his neighbor with his mouth, / But in his heart he lays an ambush for him.

【9:9】^a Shall I not punish them for these things? / Declares Jehovah; / And on a nation such as this / Shall My soul not avenge itself?

【9:10】For the mountains I will take up a¹ weeping and wailing, / And for the pastures of the wilderness, a lamentation; / Because they have been burned up so that no one passes through, / And the sound of cattle is not heard; / Both the birds of the sky and the beasts / Have fled and have gone.

【9:11】And I will make Jerusalem a^a heap of ruins, / A habitation of jackals; / And I will make the cities of Judah / A desolation without inhabitant.

【9:12】Who is the wise man who can understand this, and he to whom the mouth of Jehovah has spoken, that he might declare it? Why is the land destitute, burned like the wilderness, so that no one passes through?

9:10¹ (weeping) The words in vv. 10-11 and 17-19 express Jehovah's feeling concerning Israel's suffering of His correction. Although Jehovah was punishing Israel, He was still sympathetic toward them. See note 18¹.

9:9^a
耶五 9, 29

9:11^a
賽二五 2
耶二六 18
彌三 12

9:9^a
Jer. 5:9, 29

9:11^a
Isa. 25:2;
Jer. 26:18;
Micah 3:12

【9:13】耶和華說，因為這百姓離棄我在他們面前所設立的律法，沒有聽從我的話，也沒有遵行¹我的律法；

【9:14】只隨從自己頑梗的心而行，照他們列祖所教訓的，隨從眾巴力；

【9:15】所以萬軍之耶和華以色列的神如此說，我必將^a茵陳給這百姓喫，又將苦毒的水給他們喝。

【9:16】我要把他們^a分散在列國中，就是他們和他們列祖素不認識的列國；我也要打發刀劍追殺他們，直到將他們滅盡。

【9:17】萬軍之耶和華如此說，你們應當思想，將唱哀歌的婦女召來，又打發人召靈巧的婦女來；

【9:18】叫她們速速為¹我們舉哀，使¹我們眼淚汪汪，使¹我們的眼皮湧出水來。

● 9:13¹ 我的律法，直譯，它。

● 9:18¹ 這裏『我們』和『我們的』這些辭，指明耶和華將自己聯於受苦的百姓，並在他們的受

【9:13】And Jehovah said, Because they have forsaken My law, which I set before them, and have not listened to My voice or walked in¹My law,

【9:14】But have walked after the stubbornness of their heart and after the Baals, as their fathers taught them;

【9:15】Therefore thus says Jehovah of hosts, the God of Israel, I will feed them, this people, with^a wormwood and give them poisonous water to drink.

【9:16】And I will^a scatter them among the nations, whom neither they nor their fathers knew, and send the sword after them until I have consumed them.

【9:17】Thus says Jehovah of hosts, / Consider, and call for the mourning women to come, / And send for the skillful women to come;

【9:18】Let them hasten and take up a wailing for¹us, / That¹our eyes may shed tears / And¹our eyelids may pour forth water.

9:13¹ (My) Lit., it.

9:18¹ (us) The words us and our here indicate that Jehovah joined Himself to the suffering people and was one with them in their suffering.

9:15^a
耶八 14
二三 15
哀三 15, 19
啓八 11

9:16^a
利二六 33
申二八 64
尼一 8

9:15^a
Jer. 8:14;
23:15;
Lam. 3:15, 19;
Rev. 8:11

9:16^a
Lev. 26:33;
Deut. 28:64;
Neh. 1:8

【9:19】因為聽見哀聲出於錫安，說，
我們是怎樣的敗落！我們大大的蒙羞！
因為我們撇下了這地，因為人拆毀了我們的住處。

【9:20】婦女們哪，你們當聽耶和華的話，
你們的耳朵要領受祂口中的言語；
又當教導你們的女兒哀哭，各人教導自己的鄰舍唱哀歌。

【9:21】因為死亡已經上來，進了我們的窗戶，
入了我們的宮殿，要從街道上剪除孩童，
從寬闊處剪除少年人。

【9:22】你當說，耶和華如此說，人的屍首必倒在田野像糞土，
又像收割的人遺落的一把禾稼，無人收取。

苦中與他們是一。施懲罰又同情的神，也在受祂懲罰的百姓中間。至終，舉哀的人不僅為以色列舉哀，也為耶和華舉哀。耶和華自己因同情祂的百姓而哭泣。參 1 註 2。

● 9:25¹ 以色列在肉身上、身體上受過割禮，（書五 2～9，）卻沒有在心理上、在裏面的人裏、在心裏受割禮。（四 4 上，徒七 51，參羅二 28～29，腓三 3。）

【9:19】For a voice of wailing / Was heard from Zion: How we are ruined! / We are utterly put to shame! / For we have forsaken the land / Because they have cast down our dwellings.

【9:20】Therefore listen, O women, to the word of Jehovah, / And let your ear receive the word of His mouth; / And teach your daughters wailing, / And let each teach her neighbor a lamentation.

【9:21】For death has come up through our windows; / It has entered our palaces / To cut off the children from the streets, / The young men from the open squares.

【9:22】Speak: Thus declares Jehovah, / And the corpses of men will fall / Like dung on the surface of the field / And like a sheaf after the reaper, / And there will be no one to gather them.

The sympathetic God who punished was also among His punished people. Eventually, those who wailed were wailing not only for Israel but also for Jehovah. Jehovah Himself was weeping in sympathy for His people. Cf. note 1¹.

9:25¹ (circumcised) Israel had been circumcised physically, on their body (Josh. 5:2-9), but not psychologically, in their inner being, in their heart (v. 26; 4:4a; Acts 7:51; cf. Rom. 2:28-29; Phil. 3:3).

9:23^a
林前一 31
林後十 17

【9:23】耶和華如此說，智慧人不要因他的智慧^a誇口，勇士不要因他的勇力誇口，財主不要因他的財物誇口；

【9:24】誇口的卻因他有聰明，認識我是耶和華，又知道我喜悅在地上施行慈愛、公理和公義，以此誇口；這是耶和華說的。

【9:25】耶和華說，日子將到，我要懲罰一切¹受過割禮，心卻¹沒有受割禮的；

【9:26】我要懲罰埃及、猶大、以東、亞捫人、摩押、和一切住在曠野剃周圍頭髮的；因為列國人都沒有受割禮，以色列全家^a心中也沒有受割禮。

9:26^a
利二六 41
結四四 7
徒七 51
參羅二 28~29

耶利米書 第十章

【10:1】以色列家阿，要聽耶和華對你們所說的話。

【10:2】耶和華如此說，你們不要學列國的行徑，也不要為^a天象驚惶，雖然列國為此驚惶。

10:2^a
參路二一 25~28

【9:23】Thus says Jehovah, / Let not the wise man^a glory in his wisdom, / And let not the mighty man glory in his might; / Let not the rich man glory in his riches.

【9:24】But let him who glories glory in this, / That he has insight and knows Me, / That I am Jehovah who exercises lovingkindness, / Justice, and righteousness on earth; / For in these things I delight, declares Jehovah.

【9:25】Indeed, days are coming, declares Jehovah, when I will punish all those who are¹circumcised and yet¹uncircumcised:

【9:26】Egypt and Judah and Edom and the children of Ammon and Moab and all those who cut the corners of their hair, who inhabit the wilderness; for all the nations are uncircumcised, and all the house of Israel is^auncircumcised in heart.

9:23^a
1 Cor. 1:31;
2 Cor. 10:17

9:26^a
Lev. 26:41;
Ezek. 44:7;
Acts 7:51;
cf. Rom. 2:28-29

JEREMIAH 10

【10:1】Hear the word which Jehovah speaks to you, O house of Israel.

【10:2】Thus says Jehovah, / Do not learn the way of the nations, / And do not be terrified by the^asigns of the heavens, / Although the nations are terrified by them.

10:2^a
cf. Luke 21:25-28

10:3^a

申四 28
王下十九 18
詩一一五 4
一三五 15
賽四四 10~17
徒十九 26

【10:3】眾民的風俗是虛空的，他們的神是從樹林中砍下的樹，是匠人用斧子作成的^a手工。

【10:4】他用金銀妝飾，用釘子和錘子釘牢，使它不動搖。

【10:5】它們好像瓜田裏的¹柱子，不能說話；它們不能行走，必須有人抬着。你們不要怕它們，因為它們不能降禍，也無力降福。

【10:6】耶和華阿，^a沒有像你的；你本為大，你的名大有能力。

【10:7】^a萬國的王阿，誰不敬畏你？敬畏你本是合宜的，因為在列國的智慧人中，並萬國之中，沒有像你的。

【10:8】他們盡都是愚蠢、愚昧的；偶像的訓誨算甚麼？它不過是木頭。

【10:9】有銀子打成片，是從他施帶來的，並有從烏法來的金子，都是匠人的作品和金匠的手工；又有藍色紫色料的衣服，都是巧匠的作品。

● 10:5¹ 卽用以嚇鳥之物。

【10:3】For the customs of the peoples are vanity, / Because their god is a tree cut from the forest, / The work of the^a hands of a craftsman with an ax.

【10:4】He adorns it with silver and with gold; / They fasten it with nails and hammers / So that it cannot totter.

【10:5】They are like a¹ post in a cucumber field, / And they cannot speak; / They must be carried / Because they cannot walk. / Do not be afraid of them, / For they cannot do evil, / And neither is it in them to do good.

【10:6】There is^a none like You, O Jehovah; / You are great, / And Your name is great in might.

【10:7】Who would not fear You, / O^a King of the nations? / For it befits You, / For among all the wise of the nations / And in all their kingdoms / There is none like You.

【10:8】But they are altogether stupid and foolish; / The instruction of their idols is mere wood.

【10:9】Beaten silver / Is brought from Tarshish, / And gold from Uphaz, / The work of a craftsman / And of the hands of a goldsmith. / Their clothing is blue and purple; / All of them are the work of skillful men.

10:3^a

Deut. 4:28;
2 Kings 19:18;
Psa. 115:4;
135:15;
Isa. 44:10-17;
Acts 19:26

10:6^a

Exo. 15:11;
Psa. 86:8, 10

10:7^a

Rev. 11:15;
15:3;
17:14

10:6^a

出十五 11
詩八六 8, 10

10:7^a

啓十一 15
十五 3
十七 14

10:5¹ (post) I.e., as a scarecrow.

10:10^a
書三 10
撒十七 26
詩四二 2
但六 20
帖前一 9
啓七 2

10:10^b
詩十 16
提前一 17

10:12^a
12~16;
耶五一 15~19
10:12^b
創一 1, 9
詩一三六 5~6
耶三二 17

10:12^c
詩九三 1
10:12^d
伯九 8
詩一〇四 2
賽四十 22

10:13^a
詩一三五 7

【10:10】惟耶和華是真神，是^a活神，
是永遠的^b王。祂一發怒，地就震動；
祂一惱恨，列國都抵受不住。

【10:11】¹你們要對他們如此說，那些不
是造作天地的神，必從地上、從天下
滅亡。

【10:12】^a耶和華用能力造作^b大地，用
智慧建立^c世界，用聰明鋪張^d諸天。

【10:13】祂一發聲，空中便有多水激動；
^a祂使雲霧從地極上升；祂爲雨造閃
電，從祂府庫中帶出風來。

【10:14】各人都愚蠢，毫無知識；各金
匠都因自己雕製的偶像羞愧；他所鑄
的像是虛假的，其中並無氣息。

【10:15】這些都是虛無的，是迷惑人的
作品；到討罪的時候，必要滅亡。

【10:10】But Jehovah is the true God;/ He is the ^aliving God
and the eternal ^bKing. / At His wrath the earth quakes, /
And the nations cannot endure His indignation.

【10:11】¹Thus you shall say to them, The gods that did not
make the heavens and the earth, these will perish from
the earth and from under the heavens.

【10:12】^aIt is He who made the ^bearth by His power, /
Who established the ^cworld by His wisdom, / And by His
understanding He stretched out the ^dheavens.

【10:13】When He utters His voice, there is a tumult of
waters in the heavens, / ^aAnd He causes the vapors to rise
from the ends of the earth; / He makes lightning for the
rain / And brings forth wind from His treasuries.

【10:14】Every man is stupid, without knowledge; / Every
goldsmith is put to shame by his idol; / For his molten
image is falsehood, / And there is no breath in them.

【10:15】They are vanity, the work of delusion; / At the time
of their punishment they will perish.

10:10^a
Josh. 3:10;
1 Sam. 17:26;
Psa. 42:2;
84:2;
Dan. 6:20;
1 Thes. 1:9;
Rev. 7:2

10:10^b
Psa. 10:16;
1 Tim. 1:17

10:12^a
vv. 12-16;
Jer. 51:15-19
10:12^b
Gen. 1:1, 9;
Psa. 136:5-6;
Jer. 32:17

10:12^c
Psa. 93:1
10:12^d
Job 9:8;
Psa. 104:2;
Isa. 40:22

10:13^a
Psa. 135:7

● 10:11¹ 本節原文爲亞蘭文，非希伯來文。

10:11¹ (Thus) This verse is in Aramaic, not Hebrew.

10:16^a
詩十六 5
七三 26
哀三 24
10:16^b
申三二 8
詩七四 2

【10:16】雅各的^a分不像這些；因祂是形成萬有的，以色列也是祂^b產業的支派；萬軍之耶和華是祂的名。

【10:17】受圍困的居民哪，從地上收拾你的包袱罷。

【10:18】因為耶和華如此說，這時候我必將此地的居民甩出去，又必將困苦加在他們身上，使他們受困苦。

【10:19】民說，禍哉，我受損傷！我的創傷嚴重。我卻說，這真是我的痛苦，我必須忍受。

【10:20】我的帳棚毀壞，我的繩索都折斷了。我的兒女離我出去，沒有了。無人再支搭我的帳棚，掛起我的幔子。

【10:21】因為牧人都是愚蠢，沒有尋求耶和華；所以他們不得順利，他們的羊羣也都^a分散。

● 10:22¹ 卽從巴比倫。

【10:16】The^a Portion of Jacob is not like these; / For He is the One who formed everything, / And Israel is the tribe of His^b inheritance; / Jehovah of hosts is His name.

【10:17】Gather up your bundle from the ground, / O inhabitant under siege.

【10:18】For thus says Jehovah, / I will sling out / The inhabitants of the land / At this time, / And I will bring distress on them, / That they may find it.

【10:19】Woe is me because of my hurt! / My wound is grievous. / But I said, Truly this is my affliction, / And I must bear it.

【10:20】My tent is destroyed, and all my cords are broken; / My children have gone from me and they are not; / There is no one who will spread out my tent again / And set up my curtains.

【10:21】For the shepherds are stupid / And have not sought Jehovah; / Therefore they have not prospered, / And all their flock is^a scattered.

10:16^a
Psa. 16:5;
73:26;
Lam. 3:24
10:16^b
Deut. 32:8;
Psa. 74:2

10:21^a
結三四 5~6, 12
亞十三 7

10:21^a
Ezek. 34:5-6, 12;
Zech. 13:7

10:22¹ (from) I.e., from Babylon.

【10:22】有風聲！敵人來了，有大擾亂¹從北方之地出來，要使猶大城邑變為荒涼，成為野狗的住處。

【10:23】耶和華阿，我曉得人的道路不由自己；行走的人，也不能定自己的腳步。

【10:24】耶和華阿，求你適度^a管教我；不要在你的怒中管教我，恐怕使我歸於無有。

【10:25】^a願你將忿怒傾在^b不認識你的列國中，和不呼求你名的各族上；因為他們吞了雅各，不但吞了而且滅絕，把他的住處變為荒場。

【10:22】The sound of a report! Here it comes, / Even a great commotion¹ from the land of the north, / To make the cities of Judah / A desolation, a habitation of jackals.

【10:23】I know, O Jehovah, / That a man's way is not in himself; / It is not in the man who walks / To direct his step.

【10:24】^aCorrect me, O Jehovah, but in measure, / Not in Your anger lest You bring me to nothing.

【10:25】^aPour out Your wrath on the nations / Who do not^b know You / And upon the families / Who do not call upon Your name; / For they have devoured Jacob, yes, devoured him and brought him to an end, / And they have desolated his habitation.

10:24^a
Psa. 6:1;
38:1;
Jer. 30:11

10:25^a
Psa. 79:6-7
10:25^b
Job 18:21;
1 Thes. 4:5

耶利米書 第十一章

六 以色列（事實上是猶大）
破壞耶和華的約
十一 1 ~ 十三 27

【11:1】從耶和華有話臨到耶利米，說，

【11:2】當聽這約的話，並將這些話告訴猶大人和耶路撒冷的居民。

JEREMIAH 11

F. Israel's (Actually Judah's)
Breaking of Jehovah's Covenant
11:1 — 13:27

【11:1】The word that came to Jeremiah from Jehovah, saying,

【11:2】Listen to the words of this covenant and speak them to the men of Judah and to the inhabitants of Jerusalem.

10:24^a
詩六 1
三八 1
耶三十 11

10:25^a
詩七九 6~7
10:25^b
伯十八 21
帖前四 5

【11:3】你要對他們說，耶和華以色列的神如此說，不聽從這¹約之話的人，必受咒詛。

【11:4】這約是我將你們列祖從埃及地領出來，脫離鐵^a爐的那日所吩咐他們的，說，你們要聽從我的話，照我所吩咐的一切去行；這樣，你們就必作我的子民，^b我也必作你們的神；

【11:5】我好堅定向你們列祖所起的^a誓，給他們^b流奶與蜜之地，正如今日一樣。我就回答說，耶和華阿，^c阿們。

● 11:3¹ 耶和華與以色列立的約，稱為第一約，也稱為舊約，（來八 7，13，）乃是十條誡命之律法的約。（出二十 1～二四 8。）律法本身是聖的、義的、善的並屬靈的，（羅七 12，16，14 上，）卻因人的肉體而成為軟弱。（羅八 3 上。）十條誡命的律法頒賜下來，是要試驗人並暴露人真正的性情和光景。（羅三 20 下，五 20 上，七 7 下。）以色列人在律法的試驗下失敗了，本該學知他們不能遵守律法，並且憑律法得不着義。（羅八 3 上，九 31，十 3。）他們也該得知他們需要基督，就是耶和華，作他們的義，（二三 6 下，三三 16 下，林前一 30，）並且需要得着神新約裏神聖的生命連同這生命的律。（三一 31～34，來八 8～12，十 16～17。）

【11:3】And you shall say to them, Thus says Jehovah the God of Israel, Cursed is the man who does not listen to the words of this¹ covenant,

【11:4】Which I commanded your fathers in the day that I brought them out of the land of Egypt, from the iron^a furnace, saying, Listen to My voice and do the things according to all which I command you; and you will be My people and^b I will be your God,

【11:5】That I may establish the^a oath which I swore to your fathers, to give them a land^b flowing with milk and honey, as it is this day. And I answered and said,^c Amen, Jehovah.

11:3¹ (covenant) The covenant of Jehovah with Israel, called the first covenant and also the old covenant (Heb. 8:7, 13), was the covenant of the law of the Ten Commandments (Exo. 20:1–24:8). The law, which itself is holy, righteous, good, and spiritual (Rom. 7:12, 16, 14a), became weak through man's flesh (Rom. 8:3a). The law of the Ten Commandments was given to test man and expose man as to his genuine nature and condition (Rom. 3:20b; 5:20a; 7:7b). Through their failure under the test of the law, Israel was to learn that they were unable to keep the law and that they had no righteousness by the law (Rom. 8:3a; 9:31; 10:3). They were also to come to know that they needed Christ to be Jehovah as their righteousness (23:6b; 33:16b; 1 Cor. 1:30), and they needed to have the divine life with its law in the new covenant of God (31:31–34; Heb. 8:8–12; 10:16–17).

11:4^a
申四 20
王上八 51
11:4^b
耶七 23

11:5^a
申七 12~13
詩一〇五 9~11
11:5^b
出三 8
11:5^c
王上一 36
代上十六 36
尼五 13
八 6
詩一〇六 48
耶二八 6
林前十四 16

11:4^a
Deut. 4:20;
1 Kings 8:51
11:4^b
Jer. 7:23

11:5^a
Deut. 7:12-13;
Psa. 105:9-11
11:5^b
Exo. 3:8
11:5^c
1 Kings 1:36;
1 Chron. 16:36;
Neh. 5:13;
8:6;
Psa. 106:48;
Jer. 28:6;
1 Cor. 14:16

【11:6】耶和華對我說，你要在猶大城邑中，和耶路撒冷街道上，宣告這一切話，說，你們當聽從遵行這約的話。

【11:7】因為我將你們列祖從埃及地領上來的那日，曾鄭重的警戒他們；直到今日，都是^a從早起來警戒他們，說，你們當聽從我的話。

【11:8】他們卻不聽從，不側耳而聽，竟都按自己頑梗的惡心而行；所以我使這約中一切咒詛的話臨到他們，這約是我吩咐他們行的，他們卻不去行。

【11:9】耶和華對我說，在猶大人和耶路撒冷居民中，有同謀背叛的事。

【11:10】他們轉回到他們先祖的罪孽中，不肯聽我的話，又隨從別神，事奉他們；以色列家和猶大家¹違背了我與他們列祖所立的^a約。

【11:11】所以耶和華如此說，我必使¹災禍臨到他們，是他們不能逃脫的；他們必向我哀求，我卻不聽。

【11:6】And Jehovah said to me, Proclaim all these words in the cities of Judah and in the streets of Jerusalem, saying, Hear the words of this covenant and do them.

【11:7】For I solemnly warned your fathers in the day that I brought them up from the land of Egypt, even to this day, ^arising up early and warning, saying, Listen to My voice.

【11:8】But they did not listen or incline their ear, but all walked in the stubbornness of their evil heart; therefore I brought upon them all the words of this covenant, which I commanded them to do, and they have not done them.

【11:9】And Jehovah said to me, A conspiracy has been found among the men of Judah and the inhabitants of Jerusalem.

【11:10】They have turned back to the iniquities of their forefathers, who refused to listen to My words, and they have gone after other gods to serve them. The house of Israel and the house of Judah have ¹broken My ^acovenant which I made with their fathers.

【11:11】Therefore thus says Jehovah, I am about to bring ¹evil upon them, from which they cannot escape; and they will cry to Me, but I will not listen to them.

11:7^a
耶七 13

11:7^a
Jer. 7:13

11:10^a
申三一 16
耶三一 32

11:10^a
Deut. 31:16;
Jer. 31:32

【11:12】那時猶大城邑的人，和耶路撒冷的居民，要去哀求他們燒香所供奉的神；只是他們遭難的時候，這些神毫不拯救他們。

【11:13】猶大阿，^a你神的數目與你城的數目相等；你為那可恥之物所立的壇，就是向巴力燒香的壇，與耶路撒冷街道的數目相等。

【11:14】至於你，不要為這百姓^a祈禱，不要為他們呼求禱告；因為他們遭難向我呼求的時候，我必不聽。

【11:15】我^a所親愛的既與許多人行淫，聖肉也離了你，你在我殿中作甚麼呢？你作惡就喜樂。

● 11:10¹ 以色列因着拜偶像，（10 下，13，15 上，17 下，十三 10 下，27 上，）並因着他們的惡行，（8，10 上，19，十二 4 上，）違背了律法的約。因着這兩件事，他們完全廢掉了律法，使律法對他們全無功效。見五 1 註 1。

● 11:11¹ 神將祂的律法賜給以色列，目的雖是要試驗並暴露他們，但為着祂的義和聖的緣故，祂仍需懲罰他們。

【11:12】Then the cities of Judah and the inhabitants of Jerusalem will go and cry to the gods to whom they burn incense, but they will not save them at all in the time of their trouble.

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

【11:14】And as for you, do not ^apray for this people, nor lift up a ringing cry or a prayer for them; for I will not hear when they call to Me because of their trouble.

【11:15】What has My ^abeloved to do in My house, / Since she has committed lewdness with many / And the holy flesh has passed from you? / When you do evil, then you rejoice.

11:10¹ (broken) Israel broke the covenant of the law by their idolatrous worship (vv. 10b, 13, 15a, 17b; 13:10b, 27a) and also by their evil conduct (vv. 8, 10a, 19; 12:4a). By these two things they completely annulled the law, making it of no effect to them. See note 1¹ in ch. 5.

11:11¹ (evil) Although God's intention in giving Israel His law was to test and expose them, He still needed to punish them for the sake of His righteousness and holiness.

11:13^a
耶二 28

11:14^a
出三二 10
耶七 16
十四 11
約壹五 16

11:15^a
耶十二 7

11:13^a
Jer. 2:28

11:14^a
Exo. 32:10;
Jer. 7:16;
14:11;
1 John 5:16

11:15^a
Jer. 12:7

11:16^a
詩五二 8
羅十一 17, 24

【11:16】耶和華曾給你起名叫青翠的^a橄欖樹，外形華美，又結好果子；如今祂用鬨嚷之聲，點火在其上，枝子也燒燬了。

11:17^a
賽五 2
耶二 21

【11:17】原來^a栽培你的萬軍之耶和華已經說，要降禍攻擊你，是因以色列家和猶大家行惡，向巴力燒香，惹我發怒，是自作自受。

【11:18】耶和華指示我，我就知道；你又將他們所行的，給我指明。

11:19^a
賽五三 7

【11:19】我像柔順的^a羊羔被牽去宰殺，並不知道他們設計謀害我，說，我們把樹連果子都毀滅罷，將他從活人之地剪除，使他的名不再被記念。

11:20^a
耶二十 12
11:20^b
代上二八 9
二九 17
詩七 9
啓二 23

【11:20】^a按公義判斷，^b察驗人肺腑心腸的萬軍之耶和華阿，願我看見你在他們身上¹報仇，因我將我的案件向你稟明了。

● 11:20¹ 耶利米為報仇禱告，與新約的教訓相反；新約教導我們，要愛我們的仇敵，為那逼迫我們的禱告。（太五 44。）參詩三 7 註 1。

【11:16】Jehovah called your name, / A flourishing^a olive tree, beautiful in fruit and form; / With the sound of a great tumult / He has set fire to it, / And its branches are broken.

【11:17】And Jehovah of hosts, who^a planted you, has pronounced evil against you because of the evil of the house of Israel and of the house of Judah, which they have done for themselves, to provoke Me to anger by burning incense to Baal.

【11:18】And Jehovah made it known to me, so I knew; then You showed me their deeds.

【11:19】And I was like a gentle^a lamb led to the slaughter, and I did not know that they devised devices against me, saying, Let us destroy the tree with its fruit, and let us cut him off from the land of the living that his name be remembered no longer.

【11:20】^aBut, O Jehovah of hosts, who judges righteously, / Who^b tests the inward parts and the heart, / Let me see Your¹ vengeance on them, / For I have revealed my cause to You.

11:20¹ (vengeance) Jeremiah's prayer for vengeance was contrary to the New Testament teaching, which tells us to love our enemies and pray for those who persecute us (Matt. 5:44). Cf. note 7¹ in Psa. 3.

11:16^a
Psa. 52:8;
Rom. 11:17, 24

11:17^a
Isa. 5:2;
Jer. 2:21

11:19^a
Isa. 53:7

11:20^a
Jer. 20:12
11:20^b
1 Chron. 28:9;
29:17;
Psa. 7:9;
Rev. 2:23

【11:21】所以耶和華論到尋索你命的亞拿突人如此說，他們說，你不要奉耶和華的名說豫言，免得你死在我們手中；

【11:22】所以萬軍之耶和華如此說，我必懲罰他們，他們的少年人必被刀劍殺死；他們的兒女必因饑荒死亡。

【11:23】他們必沒有餘剩的人，因為在向他們討罪之年，我必使災禍臨到亞拿突人。

耶利米書 第十二章

【12:1】耶和華阿，我與你爭辯的時候，你顯為公義；但我還要與你理論你的判決：^a 惡人的道路為何亨通呢？大行詭詐的¹為何得安逸呢？

【12:2】你栽種了他們，他們也扎根、長大、並結出果子。他們的口與你相近，他們的心腸卻遠離你。

● 12:1¹ 見詩一 3 註 1，七三 26 註 1。

【11:21】Therefore thus says Jehovah concerning the men of Anathoth, who seek your life, saying, Do not prophesy in the name of Jehovah, that you may not die by our hand;

【11:22】Therefore thus says Jehovah of hosts, I am about to punish them: The young men will die by the sword; their sons and their daughters will die by famine;

【11:23】And they will have no remnant, because I will bring evil to the men of Anathoth in the year of their punishment.

JEREMIAH 12

【12:1】You are righteous, O Jehovah, / When I plead my cause with You; / Yet I will speak with You of Your judgments: / ¹Why does the way of the ^awicked prosper? / Why are all those who deal treacherously at ease?

【12:2】You have planted them; they have also taken root; / They go on and bring forth fruit. / You are near, in their mouth, / But far from their inward parts.

12:1¹ (Why) See note 3¹ in Psa. 1 and note 26¹ in Psa. 73.

12:1^a
伯十二 6
二一 7
詩三七 1, 35
哈一 4
瑪三 15

12:1^a
Job 12:6;
21:7;
Psa. 37:1, 35;
Hab. 1:4;
Mal. 3:15

【12:3】耶和華阿，你^a曉得我，看見我，
^b察驗我向你是怎樣的心。求你將他們拉出來，好像將宰的羊，將他們分別出來，等候宰殺的日子。

【12:4】這地悲哀，遍野的青草枯乾，要到幾時呢？因其上居民的惡行，牲畜和飛鳥都滅絕了；他們曾說，祂看不見我們的結局。

【12:5】耶和華說，你若與步行的人同跑，尚且疲累，怎能與馬賽跑呢？你在平安之地雖然安穩，在約但河邊的^{1a}叢林要怎樣行呢？

【12:6】因為連你弟兄和你父家，都用奸詐待你；他們也在你後邊大聲喊叫；雖向你說好話，你也不要信他們。

【12:7】我離棄了我的殿宇，撇棄了我的產業，將我¹心裏所親愛的，交在她仇敵的手中。

● 12:5¹ 直譯，威嚴。指約但河沿岸危險的灌木叢。

【12:3】And You, O Jehovah, ^aknow me; You see me / And ^btry my heart toward You. / Pull them out like sheep for the slaying, / And set them apart for the day of slaughter.

【12:4】How long will the land mourn / And the grass of every field dry up? / Because of the wickedness of those who dwell in it, / Beasts and birds are swept away, / Because they said, He will not see our end.

【12:5】If you have run with footmen and they have wearied you, / How then will you compete with horses? / If you are secure in a land of peace, / How then will you do in the ^{1a}majesty of the Jordan?

【12:6】For even your brothers and the house of your father, / Even they have dealt treacherously with you; / Even they have cried aloud after you. / Do not believe them, although they speak good things to you.

【12:7】I have forsaken My house; / I have abandoned My inheritance; / I have given the beloved of My soul / Into the hand of her enemies.

12:5¹ (majesty) I.e., the dangerous thickets along the Jordan.

【12:8】我的產業向我如林中的獅子；
她發聲攻擊我，因此我恨惡她。

【12:9】我的產業，對於我豈是斑點的鷺
鳥麼？鷺鳥豈在她四圍攻擊她麼？你
們去聚集田野的百獸，帶來吞喫罷。

【12:10】許多牧人毀壞了我的^a葡萄園，
踐踏了我的分，使我美好的分變為荒
涼的曠野。

【12:11】他們使地荒涼；地既荒涼，便
向我悲哀；全地荒涼，因無人放在心上。

【12:12】滅命的來到曠野中一切光禿的
高處，因為耶和華的刀，從地這邊直
到地那邊，盡行殺滅；凡有血肉的，
都不得平安。

【12:13】他們種的是麥子，收的是荊
棘；雖然耗盡了力氣，卻毫無益處；
因耶和華的烈怒，你們必為自己的
出產羞愧。

【12:8】My inheritance has become to Me / Like a lion in
the forest; / She lifted up her voice against Me, / Therefore
I hated her.

【12:9】Is My inheritance a speckled bird of prey to Me? /
Are the birds of prey against her all around? / Go, gather
all the beasts of the field; / Bring them to devour.

【12:10】Many shepherds have destroyed My^a vineyard; /
They have trampled down My portion; / They have made
My pleasant portion / A desolate wilderness.

【12:11】They have made it a desolation; / Desolate, it
mourns to Me; / The whole land has been desolated /
Because no one lays it to heart.

【12:12】Upon all the bare heights in the wilderness /
Destroyers have come, For the sword of Jehovah devours
/ From one end of the land to the other end of the land; /
No flesh has peace.

【12:13】They have sown wheat, and they reap thorns; /
They have worn themselves out, but they profit nothing;
/ Therefore be ashamed of your produce / Because of the
burning anger of Jehovah.

12:10^a
賽五 1, 5

12:10^a
Isa. 5:1, 5

● 12:7¹ 直譯，魂。

【12:14】耶和華如此說，至於我的一切惡鄰，就是侵犯我使百姓以色列所承受之產業的，我要將他們拔出本地，又要將猶大家從他們中間拔出來。

【12:15】我拔出他們以後，必^a轉過來憐恤他們，把他們再帶回來，各歸本業，各歸本土。

【12:16】他們若殷勤學習我百姓的道路，指着我的名起誓，說，我指着永活的耶和華起誓，正如他們從前教我百姓指着巴力起誓，他們就必建立在我百姓中間。

【12:17】他們若是不聽，我必拔出那國，拔出而且毀滅；這是耶和華說的。

耶利米書 第十三章

【13:1】耶和華對我如此說，你去買一根麻布帶子束腰，不可放在水中。

【13:2】我就照着耶和華的話，買了一根帶子束腰。

【12:14】Thus says Jehovah concerning all My evil neighbors, who have touched the inheritance which I caused My people Israel to inherit, I am about to pluck them up out of their land, and I will pluck up the house of Judah out from their midst.

【12:15】And after I have plucked them up, I will^a return and have compassion on them and bring them again, each one to his inheritance and each one to his land.

【12:16】And if they will diligently learn the ways of My people, to swear by My name, saying, As Jehovah lives, even as they taught My people to swear by Baal, they will be built up in the midst of My people.

【12:17】But if they do not listen, I will pluck up that nation, plucking it up and destroying it, declares Jehovah.

JEREMIAH 13

【13:1】Thus said Jehovah to me, Go and buy yourself a linen girdle, and put it on your loins, but do not put it in water.

【13:2】So I bought a girdle according to the word of Jehovah and put it upon my loins.

【13:3】耶和華的話第二次臨到我，說，

【13:4】要拿着你所買的腰帶，就是你腰上的帶子，起來往¹伯拉河去，將腰帶藏在那裏的磐石穴中。

【13:5】我就去，照着耶和華所吩咐我的，將腰帶藏在伯拉河邊。

【13:6】過了多日，耶和華對我說，你起來，往伯拉河去，將我吩咐你藏在那裏的腰帶取出來。

【13:7】我就往伯拉河去，在那裏挖掘，將腰帶從我所藏的地方取出來；見腰帶已經變壞，毫無用處了。

【13:8】耶和華的話臨到我，說，

【13:9】耶和華如此說，我必照樣敗壞猶大的驕傲，和耶路撒冷的大驕傲。

【13:10】這惡民不肯聽我的話，按自己頑梗的心而行，隨從別神，事奉敬拜他們，也必像這腰帶，毫無用處。

【13:3】And the word of Jehovah came to me a second time, saying,

【13:4】Take the girdle which you bought, which is upon your loins, and rise up; go to the Euphrates, and hide it there in a cleft of the rock.

【13:5】And I went and I hid it by the Euphrates, as Jehovah had commanded me.

【13:6】And at the end of many days Jehovah said to me, Rise up; go to the Euphrates, and take from there the girdle which I commanded you to hide there.

【13:7】And I went to the Euphrates and dug, and I took the girdle from the place where I had hidden it; and there the girdle was, spoiled and good for nothing.

【13:8】And the word of Jehovah came to me, saying,

【13:9】Thus says Jehovah, Even so I will destroy the pride of Judah and the great pride of Jerusalem.

【13:10】This evil people, who refuse to hear My words, who walk in the stubbornness of their heart and go after other gods to serve them and to worship them, will be even like this girdle, which is good for nothing.

● 13:4¹ 卽幼發拉底河。全書同。

【13:11】耶和華說，腰帶怎樣緊貼人腰，照樣，我也使以色列全家和猶大全家緊貼我，好叫他們作我的子民，使我得名聲，得讚美，得榮耀；他們卻不肯聽。

【13:12】你要將這話對他們說，耶和華以色列的神如此說，各皮袋都要盛滿酒。他們必對你說，我們豈不確知各皮袋都要盛滿酒麼？

【13:13】你就要對他們說，耶和華如此說，我必使這地的一切居民，就是坐大衛寶座的君王，和祭司、申言者、並耶路撒冷的一切居民，都酩酊大醉。

【13:14】耶和華說，我要使他們彼此相碰，就是父與子彼此相碰；我必不顧惜，不可憐，不憐恤，以致滅絕他們。

【13:15】你們當聽，當側耳而聽，不要驕傲；因為耶和華已經說了。

【13:11】For as this girdle clings to the loins of a man, so I have caused all the house of Israel and all the house of Judah to cling to Me, declares Jehovah, that they might be to Me a people and a name and a praise and a glory; but they would not listen.

【13:12】And you shall speak to them this word, Thus says Jehovah the God of Israel, Every wineskin will be filled with wine. And they will say to you, Do we not know very well that every wineskin will be filled with wine?

【13:13】Then you shall say to them, Thus says Jehovah, I am about to fill all the inhabitants of this land and the kings who sit in David's place on his throne and the priests and the prophets and all the inhabitants of Jerusalem with drunkenness,

【13:14】And I will dash them one against the other, both the fathers and the sons together, declares Jehovah; I will not spare or pity or have compassion so as not to destroy them.

【13:15】Hear and give ear and do not be proud, / For Jehovah has spoken.

【13:16】耶和華你們的神未使黑暗來到，你們的腳未在昏暗山上絆跌之先，當將榮耀歸給祂；你們盼望光，祂卻使光變為死蔭，成為幽暗。

【13:17】你們若不聽這話，¹ 我必因你們的驕傲，在暗地² 哭泣；我眼必^a 痛² 哭流淚，因為耶和華的^b 羣羊被擄去了。

【13:18】你要對君王和太后說，你們當自卑坐下，因你們的華冠，已經從頭上脫落了。

【13:19】南方的城盡都關閉，無人開放；全猶大都被遷走，全被遷走了。

【13:20】你們要舉目觀看從^a 北方來的人；先前賜給你的羣羊，就是你佳美的羣羊，如今在那裏呢？

【13:16】Give glory to Jehovah your God, / Before He brings darkness, / And before your feet stumble on the twilight mountains; / And you will look for light, / But He will turn it into a shadow of death / And make it deep darkness.

【13:17】And if you will not hear it, / My soul will ¹weep in secret places for your pride; / And my eye will ^{1a}weep bitterly and shed tears, / Because the ^bflock of Jehovah has been taken captive.

【13:18】Say to the king and to the queen mother, / Humble yourselves and sit down, / For your beautiful crown / Has come down from your heads.

【13:19】The cities of the south have been shut up, / And there is no one to open them; / All Judah has been taken into exile, / Wholly taken into exile.

【13:20】Lift up your eyes, / And see those who come from the ^anorth. / Where is the flock that was given to you, / Your beautiful sheep?

13:17^a
Jer. 9:1;
14:17;
Lam. 1:2, 16; See
note 17¹
13:17^b
Ezek. 34:31

13:20^a
Jer. 6:22

● 13:17¹ 直譯，我的魂。

● 13:17² 見九 1 註 2。

13:17¹ (weep) See note 1¹ in ch. 9.

13:17^a
耶九 1
十四 17
哀一 2, 16
13:17^b
結三四 31

13:20^a
耶六 22

【13:21】耶和華立你自己所教導、作你朋友的，爲首轄制你，那時你還有甚麼話說呢？^a 痛苦豈不將你抓住，像^b 產難的婦人麼？

【13:22】你若心裏說，這些事爲何臨到我？你的衣裙揭起，你的腳跟受傷，是因你的罪孽甚大。

【13:23】¹ 古實人豈能改變皮膚呢？豹豈能改變斑點呢？若能，你們這^a 習慣行惡的，便能行善了。

【13:24】所以我必使他們四散，像碎秸被曠野的風吹走一樣。

【13:25】耶和華說，這是你所當得的，是我量給你的分，因爲你忘記了我，倚靠了虛假。

● 13:23¹ 卽埃提阿伯人（衣索匹亞人。）以色列離棄了神這活水的源頭，泉源，（二 13，）就成爲邪惡的；他們有比萬物都詭詐、無法醫治的心，（十七 9，）並且有不變的罪性，像古實人的皮膚和豹的斑點，是不能改變的。這暴露出墮落之人真實的光景。

【13:21】What will you say when He appoints over you as head / Those whom you yourself have trained to be your friends? / Will not ^a pains take hold of you, / Like those of a ^b woman in travail?

【13:22】And if you say in your heart, / Why have these things happened to me? / It is because of the greatness of your iniquity that your skirts are uncovered, / That your heels suffer violence.

【13:23】Can the ¹ Cushite change his skin, / Or the leopard his spots? / Then you also may be able to do good, / Who are ^a accustomed to do evil.

【13:24】Therefore I will scatter them like chaff driven / By the wind of the wilderness.

【13:25】This is your lot, / The portion measured out to you from Me, / Declares Jehovah, / Because you have forgotten Me / And have trusted in falsehood.

13:23¹ (Cushite) I.e., Ethiopian. Having forsaken God as the source, the fountain of living waters (2:13), Israel became evil, having a heart that was deceitful above all things and incurable (17:9) and having an unchangeable sinful nature, like the Cushite's skin and the leopard's spots, which cannot be changed. This exposes the true condition of fallen man.

【13:26】所以我也要剝除你的衣裙，蒙
在你臉上，顯出你的羞恥。

【13:27】你那些可憎惡的事，就是在田
野、在山上行姦淫，發嘶聲，放蕩淫亂
的事，我都看見了。耶路撒冷阿，你有
禍了！你不肯潔淨，還要到幾時呢？

【13:26】I will also strip your skirts off over your head, /
And your shame will be seen.

【13:27】Your adulteries and your neighings, / The
lewdness of your fornication / Upon the hills, in the field,
/ Your detestable things — I have seen. / Woe to you, O
Jerusalem! / How long a time will you still not be clean?

耶利米書 第十四章

七 耶和華以乾旱之災懲罰以色列
(事實上是猶大)
十四 1 ~ 十五 9

1 耶和華論乾旱的信息
十四 1 ~ 6

【14:1】耶和華論到¹乾旱之災的話，臨到耶利米：

【14:2】猶大悲哀，城門衰敗；眾人披着黑衣坐在地上悲哀，耶路撒冷的哀聲上揚。

【14:3】他們的貴冑打發家僮打水；他們來到水池，見^a沒有水，就拿着空器皿，蒙羞慚愧，抱頭而回。

● 14:1¹ 耶和華以乾旱之災懲罰以色列，（三 3 上，）乃是對以色列違背耶和華之約的咒詛。（申十一 17，二八 23。）乾旱之災乃是停止神對地的屬天供應。這樣的事在以利亞的時候曾經發生，（王上十七 1，）將來還要發生。（啓十一 6 上，亞十四 17 ~ 18。）

JEREMIAH 14

G. Jehovah's Punishment of Israel
(Actually Judah) with Drought
14:1 – 15:9

1. Jehovah's Message concerning Their Drought
14:1-6

【14:1】The word of Jehovah that came to Jeremiah concerning the¹drought:

【14:2】Judah mourns, / And her gates languish; / In black they mourn on the ground, / And the cry of Jerusalem goes up.

【14:3】And their nobles send their servants for water; / They come to cisterns, / And they find^a no water; / They return with their vessels empty; / They are ashamed and confounded / And cover their heads.

14:1¹ (drought) Jehovah's punishing Israel with drought (3:3a) was a curse for Israel's breaking of Jehovah's covenant (Deut. 11:17; 28:23). It was the ceasing of God's heavenly supply to the earth. Such a thing took place during the time of Elijah (1 Kings 17:1), and it will happen again in the future (Rev. 11:6a; Zech. 14:17-18).

14:3^a
1 Kings 17:7;
Amos 4:8;
cf. Jer. 2:13

14:3^a
王上十七 7
摩四 8
參耶二 13

【14:4】耕地的也蒙羞抱頭；因為無雨降在地上，地就乾裂。

【14:5】田野的母鹿，生下小鹿就撇棄，因為無草。

【14:6】野驢站在光禿的高處，喘氣好像野狗；因為無草，眼目失明。

2 申言者耶利米的代求 十四 7 ~ 十五 9

a 他的代求 十四 7 ~ 9

【14:7】耶和華阿，雖然我們的罪孽作見證告我們，還求你為你^a名的緣故行事；我們本是多次背道，得罪了你。

【14:8】^a以色列的盼望，在患難時作他救主的阿，你為何在這地像寄居的，又像行路的只轉來住一宵呢？

【14:9】你為何像受驚的人，像不能救人的勇士呢？耶和華阿，你仍在我們^a中間，我們是稱為你^b名下的人；求你不要離開我們。

【14:4】Because the ground is cracked, / For there has been no rain on the earth, / The farmers are ashamed; / They cover their heads.

【14:5】For even the hind in the field gives birth and abandons its young / Because there is no grass.

【14:6】And the wild asses stand on the bare heights; / They pant after the wind like jackals; / Their eyes fail, / For there is no herbage.

2. Jeremiah the Prophet's Intercession 14:7 – 15:9

a. His Intercession 14:7-9

【14:7】Although our iniquities testify against us, / O Jehovah, act for Your^a name's sake, / For our apostasies have become many; / We have sinned against You.

【14:8】O^a Hope of Israel, / Its Savior in a time of distress, / Why should You be like a sojourner in the land, / Like a traveler who turns aside to lodge for the night?

【14:9】Why should You be like an astonished man, / Like a mighty man who is unable to save? / Yet You are in our^a midst, O Jehovah, / And we are called by Your^b name; / Do not leave us.

14:7^a
詩二五 11

14:8^a
耶十七 13

14:9^a
出二九 45~46
利二六 11~12
14:9^b
賽四三 7
但九 19
徒十五 17

14:7^a
Psa. 25:11

14:8^a
Jer. 17:13

14:9^a
Exo. 29:45-46;
Lev. 26:11-12
14:9^b
Isa. 43:7;
Dan. 9:19;
Acts 15:17

b 耶和華的拒絕 十四 10 ~ 12

14:10^a
何八 13
九 9

【14:10】耶和華對這百姓如此說，這百姓喜愛飄流，不約束自己的腳步；所以耶和華不喜悅他們，現今要^a記念他們的罪孽，追討他們的罪。

14:11^a
出三二 25
耶七 16
十一 14
約壹五 16

【14:11】耶和華又對我說，不要為這百姓^a禱告求好處。

【14:12】他們禁食的時候，我不聽他們的呼求；他們獻上燔祭和素祭，我也不悅納；我卻要用刀劍、饑荒、瘟疫，滅絕他們。

c 申言者關乎假申言者的禱告 與耶和華的答覆 十四 13 ~ 16

14:14^a
耶二三 25
二七 10, 15
二九 9, 21
太七 15

【14:13】我就說，唉，主耶和華阿，那些申言者常對他們說，你們必不看見刀劍，也不會有饑荒；因為我耶和華要在這地方賜你們確實的平安。

【14:14】耶和華對我說，那些申言者託我的名說^a假豫言；我並沒有打發他們，沒有吩咐他們，也沒有對他們說話。他們向你們豫言的，乃是虛假的異象、占卜、和虛無的事，以及自己心中的詭詐。

b. Jehovah's Refusal 14:10-12

【14:10】Thus says Jehovah to this people, Even so they have loved to wander; they have not restrained their feet. Therefore Jehovah has no delight in them; now He will^a remember their iniquity and punish their sins.

14:10^a
Hosea 8:13;
9:9

【14:11】And Jehovah said to me, Do not^a pray for the welfare of this people.

14:11^a
Exo. 32:10;
Jer. 7:16;
11:14;
1 John 5:16

【14:12】When they fast, I will not listen to their cry; when they offer up a burnt offering and a meal offering, I will not accept them; but by sword and by famine and by pestilence I will consume them.

c. The Prophet's Prayer concerning the False Prophets, and Jehovah's Answer 14:13-16

【14:13】And I said, Ah, Lord Jehovah! Indeed, the prophets say to them, You will not see sword, nor will you have famine, for I will give you assured peace in this place.

【14:14】And Jehovah said to me, The prophets prophesy^a falsehood in My name; I did not send them or command them or speak to them. They are prophesying to you a false vision and divination and a worthless thing and the deceit of their own heart.

14:14^a
Jer. 23:25;
27:10, 15;
29:9, 21;
Matt. 7:15

【14:15】所以耶和華如此說，論到託我名說豫言的那些申言者，我並沒有打發他們，他們還說這地不至有刀劍饑荒；其實那些申言者必被刀劍饑荒滅絕。

【14:16】聽他們說豫言的百姓，必因饑荒刀劍被拋在耶路撒冷的街道上，無人葬埋；他們連妻子帶兒女，都是如此；我必將他們的惡，倒在他們身上。

d 申言者的反應，
他與施懲罰的耶和華乃是一
十四 17 ~ 18

【14:17】你要將這話對他們說，願¹我眼流^a淚，晝夜不息；因為我民的處女受了極大的損傷，受了嚴重的創傷。

【14:18】我若出往田間，就見有被刀殺的；我若進入城內，就見有因饑荒患病的；因為連申言者帶祭司都必飄泊到他們素不認識的地去。

【14:15】Therefore thus says Jehovah concerning the prophets who prophesy in My name, although I did not send them, yet they say, A sword and famine will not be in this land: By sword and by famine those prophets will be consumed.

【14:16】And the people to whom they prophesy will be cast out into the streets of Jerusalem because of the famine and the sword; and there will be no one to bury them — them, their wives, and their sons and their daughters — and I will pour out their own wickedness on them.

d. The Reaction of the Prophet,
Who Was One with the Punishing Jehovah
14:17-18

【14:17】And you shall speak this word to them, / Let¹ my eyes run down with^a tears / Night and day, and let them not cease; / For the virgin daughter of my people is broken with great brokenness, / A very grievous wound.

【14:18】If I go forth into the field — / Look, those slain by the sword; / And if I come into the city — / Look, those diseased with famine. / For both the prophet and the priest / Will go about in a land that they do not know.

14:17^a
耶九 1
十三 17
哀一 16
二 18

14:17^a
Jer. 9:1;
13:17;
Lam. 1:16;
2:18

e 申言者進一步的代求
十四 19 ~ 22

14:19^a
哀五 22

14:19^b
耶八 15

【14:19】你全然^a棄絕猶大麼？¹你厭惡錫安麼？你為何擊打我們，以致我們無法得醫治呢？^b我們指望平安，卻得不着好處；指望得醫治的時候，卻受了驚惶。

14:20^a
尼一 6
詩一〇六 6
但九 8

【14:20】耶和華阿，我們承認自己的惡，和我們列祖的罪孽；因我們^a得罪了你。

【14:21】求你為你名的緣故，不藐視我們，不辱沒你榮耀的寶座；求你追念，不背棄你與我們所立的約。

14:22^a
申三二 21
撒下十二 21
徒十四 15

【14:22】外邦人^a虛無的神中，有能降雨的麼？天上有能賜下甘霖的麼？耶和華我們的神阿，能如此的不是你麼？所以我們仍要等候你，因為這一切都是你所造的。

● 14:17¹ 申言者與施懲罰的神是一，同情百姓。見九 1 註 2，18 註 1。

● 14:19¹ 直譯，你的魂。

e. The Prophet's Further Intercession
14:19-22

【14:19】Have You utterly^a rejected Judah? / Or does Your soul loathe Zion? / Why have You stricken us / So that there is no healing for us? / ^bWe looked for peace, but no good came; / And for a time of healing, but there was terror.

【14:20】We acknowledge, O Jehovah, our wickedness, / The iniquity of our fathers, for we have^a sinned against You.

【14:21】Do not hold us in contempt, for Your name's sake; / Do not dishonor Your throne of glory; / Remember and do not break Your covenant with us.

【14:22】Are there among the^a vanities of the nations any that can bring rain, / Or in the heavens any that can give showers? / Are You not He, O Jehovah our God? / Therefore we wait for You, / For You have made all these things.

14:19^a
Lam. 5:22
14:19^b
Jer. 8:15

14:20^a
Neh. 1:6;
Psa. 106:6;
Dan. 9:8

14:22^a
Deut. 32:21;
1 Sam. 12:21;
Acts 14:15

14:17¹ (my) The prophet was one with the punishing God to sympathize with the people. See notes 1¹ and 18¹ in ch. 9.

耶利米書 第十五章

f 耶和華的答覆 十五 1 ~ 4

15:1^a
結十四 14
15:1^b
出三二 11~12
詩九 6
15:1^c
撒上七 9
15:2^a
耶四三 11
結五 2, 12
亞十一 9
啓六 8

【15:1】耶和華對我說，^a 雖有 ^b 摩西和 ^c 撒母耳站在我面前代求，¹ 我也不轉向這百姓。你將他們從我眼前打發走，叫他們去罷。

【15:2】他們問你說，我們往那裏去呢？你便告訴他們，耶和華如此說，^a 定為死亡的必至死亡，定為刀殺的必交刀殺，定為饑荒的必遭饑荒，定為擄掠的必被擄掠。

【15:3】耶和華說，我要以四樣刑罰向他們討罪，就是刀劍殺戮，狗類撕裂，空中的飛鳥和地上的野獸吞喫毀滅。

【15:4】又必使他們在地上萬國中，令人驚恐；都因猶大王希西家的兒子^{1a} 瑪拿西在耶路撒冷所行的事。

● 15:1¹ 直譯，我的魂。

● 15:4¹ 見王下二一 11 註 1。

JEREMIAH 15

f. Jehovah's Answer 15:1-4

【15:1】And Jehovah said to me, ^a Even though ^b Moses and ^c Samuel were to stand before Me, My soul would not turn toward this people. Send them out of My sight and let them go.

【15:2】And when they say to you, Where shall we go? Then you shall say to them, Thus says Jehovah, ^a Those who are for death to death, / And those who are for the sword to the sword, / And those who are for famine to famine, / And those who are for captivity to captivity.

【15:3】And I will visit them with four kinds of punishment, declares Jehovah: the sword to slay, and the dogs to tear, and the birds of heaven and the beasts of the earth to devour and destroy.

【15:4】And I will make them a horror among all the kingdoms of the earth, because of ^{1a} Manasseh the son of Hezekiah, the king of Judah, for that which he did in Jerusalem.

15:1^a
Ezek. 14:14
15:1^b
Exo. 32:11-12;
Psa. 99:6
15:1^c
1 Sam. 7:9
15:2^a
Jer. 43:11;
Ezek. 5:2, 12;
Zech. 11:9;
Rev. 6:8

15:4^a
2 Kings 21:11;
23:26

15:4¹ (Manasseh) See note 11¹ in 2 Kings 21.

g 施懲罰的耶和華
為祂受懲罰的百姓歎息
十五 5 ~ 9

【15:5】耶路撒冷阿，誰可憐你？誰為你悲傷？誰轉身問你安好呢？

【15:6】耶和華說，你^a棄絕了我，轉身退後；因此我伸手攻擊你，毀壞你；我已^b後悔得¹不耐煩了。

【15:7】我在這地各城門口，用簸箕簸散了他們；我使他們喪掉兒女，我毀滅了我的百姓，他們^a仍不轉離所行的道路。

【15:8】他們的寡婦在我面前加增，比海沙更多；我使滅命的午間來到他們那裏，攻擊少年人的母親；我使痛苦驚嚇忽然臨到她身上。

● 15:6¹ 5 ~ 9 節記載，施懲罰的耶和華為祂受懲罰的百姓歎息。神曾一再定意懲罰以色列，但都後悔了。如今祂告訴耶利米，祂已後悔得不耐煩了，不願再後悔。這表明以色列已變得何等邪惡，而神對他們曾何等的忍耐。

g. The Punishing Jehovah's
Sighing for His Punished People
15:5-9

【15:5】For who will have pity on you, O Jerusalem, / And who will lament for you; / And who will turn aside to ask / After your welfare?

【15:6】You have^a forsaken Me, / Declares Jehovah. / You keep going backward, / And I have stretched out My hand against you / And have destroyed you; / I have become¹ weary of^b repenting.

【15:7】And I have winnowed them with a winnowing fork / In the gates of the land; / I have bereaved them of children / And destroyed My people; / They have^a not turned back from their ways.

【15:8】Their widows have increased before Me / More than the sand of the seas; / I have brought to them, / Against the mother of the young men, / A spoiler at noon; / I have caused anguish and terror / To fall on her suddenly.

15:6¹ (weary) Verses 5-9 are a record of the punishing Jehovah's sighing for His punished people. Again and again God had determined to punish Israel, but He had repented. Now He told Jeremiah that He was weary of repenting and would repent no more. This shows how evil Israel had become and how patient God had been with them.

15:6^a
耶二 13
15:6^b
何十三 14

15:7^a
賽九 13
耶五 3
摩四 10~11

15:6^a
Jer. 2:13
15:6^b
Hosea 13:14

15:7^a
Isa. 9:13;
Jer. 5:3;
Amos 4:10-11

【15:9】生過七子的婦人，¹力衰氣絕。
尚在白晝，她的日頭就下落；她抱愧
蒙羞。其餘的人，我必將他們在敵人
面前交與刀劍；這是耶和華說的。

八 耶和華給耶利米進一步的使命 十五 10 ~ 十六 9

【15:10】¹我的母親哪，我有禍了，因你
^a生了我作與徧地相爭相競的人。我
素來沒有貸放取利，人也沒有貸放與
我，人人卻都咒罵我。

● 15:9¹ 直譯，呼出她的魂。

● 15:10¹ 神要審判以色列人，祂差遣耶利米去告訴他們，祂要用巴比倫人懲罰他們。（12 ~ 13。）他們的反應卻是逼迫耶利米，（15，十一 19，十八 18 ~ 23，二十 1 ~ 2，7 ~ 10，）這使耶利米感到失望。耶利米在抱怨的時候，神進來對他說話，鼓勵並加強他。（11。）這指明神總是與耶利米同在。神對耶利米說話時，不是以神聖者或大能者的身分，而幾乎像是一個人，以滿有人性且切身的方式說話。按照本書的記載，神對付祂的百姓時，常是這樣對他們說話。（如二 1 ~ 三 5，三 12 ~ 四 2，十六 10 ~ 18。）

【15:9】She who has borne seven languishes; / She has breathed out her life. / Her sun has gone down while it is still day; / She is put to shame and confounded. / And the rest of them I will give up to the sword / Before their enemies, / Declares Jehovah.

H. Jehovah's Further Commission to Jeremiah 15:10 – 16:9

【15:10】¹Woe is me, my mother, because you ^abore me, / A man of strife and a man of contention to the whole land. / I have not lent with interest, / Nor have they lent to me; / Yet everyone curses me.

15:10^a
Job 3:1-3;
Jer. 20:14

15:10¹ (Woe) God was intending to judge the people of Israel, and He sent Jeremiah to tell them that He would use the Babylonians to punish them (vv. 12-13). They responded by persecuting Jeremiah (v. 15; 11:19; 18:18-23; 20:1-2, 7-10), and this caused him to be disappointed. As Jeremiah complained, God came in to speak to him for his encouragement and strengthening (v. 11). This indicates that God was always with Jeremiah. In His speaking to Jeremiah, God spoke not as the Divine Being, as the Mighty One, but almost as if He were a man, talking in a very human and personal way. According to the record of this book, as God dealt with His people, He often spoke to them in such a way (e.g., 2:1-3:5; 3:12-4:2; 16:10-18).

15:10^a
伯三 1~3
耶二十 14

【15:11】耶和華說，我必釋放你，使你
得好處；災禍苦難臨到的時候，我必
使仇敵央求你。

【15:12】人豈能折斷¹鐵，就是北方的
鐵，或折斷銅呢？

【15:13】^a我必因¹你在四境之內所犯的一
切罪，把你的貲產財寶，白白的交
給仇敵為掠物。

【15:14】我也必使仇敵帶這掠物到你所
不認識的地去；因為在我怒中有火熾
起，要將你們焚燒。

【15:15】耶和華阿，你是知道的；求你記
念我，眷顧我，向逼迫我的人為我¹報
仇。不要向他們恆久忍耐，以致把我取
去；要知道我為你的緣故，擔受了^a凌辱。

● 15:12¹ 這裏的『鐵』是指巴比倫人。神向耶
利米保證，祂要用巴比倫人懲罰以色列。

● 15:13¹ 13～14節的代名詞『你』和『你們，』
兼指以色列和耶利米，指明神看申言者耶利米與以
色列是一，並且神看以色列全國是一個實體。因着
耶利米是這實體的一部分，當以色列的貲產財寶被
交給仇敵時，耶利米也成為貧窮的。

● 15:15¹ 參詩三 7 註 1。

【15:11】Jehovah said, Surely I will set you free for your
good; / Indeed I will cause the enemy to make supplication
to you / In a time of trouble and in a time of distress.

【15:12】Can one break¹ iron, / Iron from the north, or
bronze?

【15:13】^{1a}Your wealth and your treasures / I will give as
plunder without price, / And that for all your sins, / And
within all your borders.

【15:14】I will cause your enemies to bring it / Into a land
you do not know; / For a fire is kindled in My anger, /
Which will burn against you.

【15:15】O Jehovah, You know; / Remember me and visit
me, / And¹avenge me of my persecutors. / Do not let Your
long-suffering for them prevail and have me taken away;
/ Know that for Your sake I bear^a reproach.

15:12¹ (iron) The word iron here refers to the Babylonians. God was
assuring Jeremiah that He would use the Babylonians to punish Israel.

15:13¹ (Your) The pronouns your and you in vv. 13-14, referring to
both Israel and Jeremiah, indicate that God regarded Jeremiah the
prophet as being one with Israel and that God considered the entire
nation of Israel as one entity. Because Jeremiah was a part of this entity,
when the wealth and treasures of Israel were given to their enemies,
Jeremiah also became poor.

15:15¹ (avenge) Cf. note 7¹ in Psa. 3.

15:13^a
13~14;
耶十七 3~4
詩四四 12

15:13^a
vv. 13-14;
Jer. 17:3-4;
Psa. 44:12

15:15^a
詩六九 7

15:15^a
Psa. 69:7

15:16^a
結三 1, 3
啓十 9~10
15:16^b
伯二三 12
詩一一九 72
太四 4

【15:16】耶和華萬軍之神阿，我得着你的言語，就當食物^{1a}喫了；你的^b言語成了我心中的歡喜快樂；因我是稱爲你名下的人。

【15:17】我沒有^a坐在褻慢人的會中，我也沒有歡樂。我因你的手獨自坐着；因你使我滿了憤恨。

【15:18】我的痛苦，爲何長久不止？我的傷痕，爲何無法醫治，不能痊愈？難道你待我像詭詐的河，像不可靠的水麼？

● 15:16¹ 按照聖經的整個啓示，神的話適合給我們喫，我們需要喫神的話。（詩一一九 103，太四 4，來五 12～14，彼前二 2～3。）神的話是神聖的供應，作食物滋養我們。話是我們的食物，藉此神將祂的豐富分賜到我們裏面的人裏，滋養我們，使我們得以由祂的元素所構成。這是神經綸極重要的方面。我們喫神的話，祂的話就成爲我們心中的歡喜快樂。

【15:16】Your words were found and I ^{1a}ate them,/ And Your ^bword became to me / The gladness and joy of my heart,/ For I am called by Your name,/ O Jehovah, God of hosts.

【15:17】I did not ^asit in the assembly of mockers, nor did I exult. / Because of Your hand I sat alone, / For You have filled me with indignation.

【15:18】Why is my pain unceasing, / And my wound incurable, refusing to be healed? / Will You indeed be to me like a deceitful brook? / Like waters that fail?

15:16¹ (ate) According to the entire revelation in the Holy Bible, God's words are good for us to eat, and we need to eat them (Psa. 119:103; Matt. 4:4; Heb. 5:12-14; 1 Pet. 2:2-3). God's word is the divine supply as food to nourish us. Through the word as our food, God dispenses His riches into our inner being to nourish us that we may be constituted with His element. This is a crucial aspect of God's economy. When we eat God's words, His word becomes our heart's gladness and joy.

15:16^a
Ezek. 3:1, 3;
Rev. 10:9-10
15:16^b
Job 23:12;
Psa. 119:72;
Matt. 4:4

15:17^a
Psa. 1:1;
26:4-5

15:17^a
詩一 1
二六 4~5

【15:19】耶和華如此說，¹你若^a歸回，我就將你帶回，使你站在我面前；你若將寶貴的從低賤的²分別出來，你就可以作我的口；他們必歸向你，你卻不歸向他們。

【15:20】^a我必使你向這百姓成爲¹堅固的銅牆；他們必攻擊你，卻不能勝你；因我與你同在，要拯救你，搭救你；這是耶和華說的。

【15:21】我必搭救你脫離惡人的手，救贖你脫離強暴人的手。

● 15:19¹ 19 ~ 21 節是耶和華對耶利米抱怨（10 ~ 18）的回應。在祂的回應裏，祂給耶利米進一步的使命。這裏的代名詞『你』也許進一步指明，神看耶利米與以色列是一。（見 13 ~ 14 與 13 註 1。）以色列和相當失望的耶利米都需要歸向神，好讓神將他們帶回。

● 15:19² 即發表出來。耶和華說到要將寶貴的發表出來，也許指明祂看耶利米前幾節裏的說話有些是低賤的。

● 15:20¹ 見一 18 註 1。

【15:19】Therefore thus says Jehovah, / If ¹you ^areturn, I will restore you; / You will stand before Me; / And if you ²bring out the precious from the worthless, / You will be as My mouth; / They will turn to you, / But you will not turn to them.

【15:20】^aAnd I will make you to this people / A ¹fortified wall of bronze; / And they will fight against you, / But they will not prevail against you; / For I am with you / To save you and deliver you, / Declares Jehovah.

【15:21】And I will deliver you from the hand of the wicked / And redeem you from the hand of those who terrorize.

15:19¹ (you) Verses 19-21 are Jehovah's response to Jeremiah's complaint (vv. 10-18). In His response He gave Jeremiah a further commission. The pronoun you here may be a further indication that God considered Jeremiah as being one with Israel (see vv. 13-14 and note 13¹). Both Israel and Jeremiah, who was quite disappointed, needed to return to God in order to be restored by Him.

15:19² (bring) I.e., utter. Jehovah's word concerning uttering precious things may indicate that He regarded some of Jeremiah's speaking in the previous verses as worthless.

15:20¹ (fortified) See note 18¹ in ch. 1.

耶利米書 第十六章

【16:1】耶和華的話又臨到我，說，

【16:2】¹ 你在這地方不可娶妻，也不可
有兒女。

【16:3】因為論到在這地方所生的兒女，
又論到在這地生養他們的父母，耶和
華如此說，

【16:4】^a 他們必死得甚苦，無人哀哭，
必不得葬埋；必在地上像糞土；必被
刀劍和饑荒滅絕；他們的^b 屍首必給
空中的飛鳥，和地上的野獸作食物。

● 16:2¹ 1～9 節是耶和華為着祂給耶利米進一步的使命，加在他身上的限制。神在娶妻、哀哭、和宴樂的事上限制耶利米，指明我們若要作神的出口為祂說話，就必須受限制。神對耶利米所說的話也指明，神所使用為祂說話的人要受苦。

JEREMIAH 16

【16:1】The word of Jehovah also came to me, saying,

【16:2】¹ You shall not take a wife for yourself nor have sons
or daughters in this place.

【16:3】For thus says Jehovah concerning the sons and
daughters who are born in this place and concerning
their mothers who bear them and concerning their
fathers who beget them in this land:

【16:4】^a They will die grievous deaths and will not be
mourned or buried; they will be as dung on the surface
of the ground and will be consumed by sword and by
famine, and their^b corpses will become food for the birds
of the sky and the beasts of the earth.

16:2¹ (You) Verses 1-9 are Jehovah's restrictions placed on Jeremiah for His further commission. God's restricting Jeremiah in the matters of marrying, mourning, and feasting indicates that if we would be a mouthpiece of God and speak for Him, we must be restricted. God's words to Jeremiah also indicate that those who are used by God to speak for Him will suffer.

16:4^a
耶二五 33
16:4^b
申二八 26
詩七九 2
耶七 33
三四 20

16:4^a
Jer. 25:33
16:4^b
Deut. 28:26;
Psa. 79:2;
Jer. 7:33;
34:20

【16:5】耶和華如此說，不要進入喪家，不要去哀哭，也不要為他們悲傷；因我已將我的平安、慈愛、憐恤，從這百姓奪去了；這是耶和華說的。

【16:6】他們連大帶小，都必在這地死亡，不得葬埋；沒有人為他們哀哭；也沒有人為他們用刀割身，或使頭光禿。

【16:7】他們有喪事，人必不為他們擘餅，因死人安慰他們；他們喪父喪母，人也不給他們喝一杯安慰酒。

【16:8】你不可進入宴樂的家，與他們同坐喫喝。

【16:9】因為萬軍之耶和華以色列的神如此說，就在你們還活着的日子，在你們眼前，^a我必使歡喜和快樂的聲音，新郎和新婦的聲音，都從這地方止息了。

九 耶和華進一步陳述猶大
（就是以色列）的罪
十六 10 ~ 十七 27

【16:5】For thus says Jehovah, Do not enter the house of mourning, and do not go to mourn, and do not lament for them, for I have taken away My peace from this people, declares Jehovah, My lovingkindness and compassions.

【16:6】Both the great and the small will die in this land; they will not be buried, nor will they be mourned; and no one will cut himself or make himself bald for them.

【16:7】Nor will they break bread for them in mourning to comfort anyone for the dead or give them a cup of consolation to drink for his father or for his mother.

【16:8】And you shall not enter the house of feasting to sit with them and eat and drink.

【16:9】For thus says Jehovah of hosts, the God of Israel,
^aI will cause to cease from this place, before your eyes and in your days, the voice of gladness and the voice of joy, the voice of the bridegroom and the voice of the bride.

I. Jehovah's Further Statement of Judah's
(as Israel's) Sins
16:10 — 17:27

16:9^a
賽二四 7~8
耶七 34
二五 10
結二六 13

16:9^a
Isa. 24:7-8;
Jer. 7:34;
25:10;
Ezek. 26:13

【16:10】你將這一切的話告訴這百姓，他們問你說，耶和華為甚麼宣告這大災禍攻擊我們？我們有甚麼罪孽呢？我們向耶和華我們的神犯了甚麼罪呢？

【16:11】你就對他們說，耶和華說，因為你們列祖^a離棄我，隨從別神，事奉敬拜；他們離棄了我，沒有遵守我的律法。

【16:12】而你們行惡，比你們列祖更甚；你們各人隨從自己頑梗的惡心行事，並不聽從我。

【16:13】所以我必將你們從這地遠遠的趕逐出去，到你們和你們列祖素不認識的地；在那裏你們必晝夜事奉別神，因我必不向你們施恩惠。

【16:14】^a耶和華說，日子將到，人必不再指着那將以色列人從埃及地領上來之永活的耶和華起誓；

【16:10】And when you tell this people all these words and they say to you, Why has Jehovah pronounced all this great evil against us? And what is our iniquity? And what is our sin which we have sinned against Jehovah our God?

【16:11】Then you shall say to them, Because your fathers have^a forsaken Me, declares Jehovah, and they have gone after other gods to serve them and to worship them; but Me they have forsaken, and My law they have not kept.

【16:12】And you have done more evil than your fathers; for indeed, you go about, each one after the stubbornness of his evil heart, without listening to Me.

【16:13】And I will cast you far away from this land into a land which you have not known, neither you nor your fathers; and there you will serve other gods day and night, for I will not show favor to you.

【16:14】^aTherefore indeed, days are coming, declares Jehovah, when it will no longer be said, As Jehovah lives, who brought up the children of Israel out of the land of Egypt,

16:11^a
申二九 25
耶二二 9

16:11^a
Deut. 29:25;
Jer. 22:9

16:14^a
14~15;
耶二三 7~8

16:14^a
vv. 14-15;
Jer. 23:7-8

【16:15】卻要指着那將以色列人從北方之地，並從他們被趕逐到的各地¹領上來之永活的耶和華起誓；並且我要領他們回到他們自己的地，就是我賜給他們列祖之地。

【16:16】耶和華說，我要差遣許多打魚的，把以色列人打上來；然後我要差遣許多打獵的，從各山上、各岡上、各石穴中，獵取他們。

【16:17】因我的眼目察看他們的一切道路；他們不能在我面前遮掩，他們的罪孽也不能在我眼前隱藏。

【16:18】我先要^a加倍報應他們的罪孽，和他們的罪，因他們用可憎之物的屍體，玷污了我的地土，又用可厭之物，充滿了我的產業。

● 16:15¹ 耶和華回答百姓所問，為何降大災禍在他們身上時，（10，）向他們應許要將他們帶回到這地，告訴他們，祂甚至要差遣『打魚的，』把他們打上來，並差遣『打獵的，』獵取他們，為要聚集他們，並將他們帶回。（15～16，見太二四31串珠d。）

【16:15】But, As Jehovah lives, who¹ brought up the children of Israel out of the land of the north and out of all the lands where He had driven them; for I will bring them back to their own land, which I gave to their fathers.

【16:16】I am soon sending many fishermen, declares Jehovah, and they will catch them; and afterward I will send many hunters, and they will hunt for them from every mountain and from every hill and from the clefts of the rocks.

【16:17】For My eyes are upon all their ways; they are not concealed from My face, neither is their iniquity hidden from My eyes.

【16:18】But first I will recompense^a double for their iniquity and their sin, because they have profaned My land with the corpses of their detestable things, and their abominations have filled My inheritance.

16:15¹ (brought) In answering the inquiry of the people concerning the reason for the great evil, the calamities, that had come upon them (v. 10), Jehovah promised to bring them back to the land, telling them that He would even send “fishermen” to catch them and “hunters” to hunt for them in order to gather them and restore them (vv. 15-16; see reference 31a in Matt. 24).

16:19^a
詩二 12
耶十七 17

【16:19】耶和華阿，你是我的力量，是我的保障，是我在急難之日的^a避難所；列國人必從地極來到你這裏，說，我們列祖所承受的，不過是虛假虛空，其中並無益處。

16:20^a
賽三七 19
耶二 11
加四 8

【16:20】人豈可爲自己製造神呢？其實那些並^a不是神。

【16:21】所以我要使他們知道；這一次我要使他們知道我的手和我的能力，他們就知道我的名是耶和華。

耶利米書 第十七章

17:1^a
伯十九 24
17:1^b
箴三 3
林後三 3

【17:1】猶大的罪，是用^a鐵筆、用金鋼石尖寫的，銘刻在他們的^b心版上，和你們的壇角上。

【17:2】他們的兒女，記念他們在高岡上、青翠樹旁的壇，和他們的¹木像。

17:3^a
3~4;
耶十五 13~14

【17:3】^a我田野的山哪，我必因你在四境之內所犯的罪，把你的貲產，和一切的財寶，並你的邱壇，當掠物交給仇敵。

● 17:2¹ 或，亞舍拉（Asherahs；）指一異教女神的像。

【16:19】O Jehovah, my strength and my stronghold, / My^a refuge in the day of distress; / To You the nations come / From the ends of the earth and say, / Surely our fathers inherited falsehood / And vanity, in which there is no profit.

【16:20】Shall a man make gods for himself, / Though they are^a no gods?

【16:21】Therefore now, I am causing them to know; / At this time I will cause them to know / My hand and My might, / And they will know that My name is Jehovah.

JEREMIAH 17

【17:1】The sin of Judah is written / With an^a iron pen; / With the point of an adamant it is engraved / On the tablet of their^b heart / And on the horns of your altars,

【17:2】While their children remember / Their altars and their¹ Asherahs / Beside flourishing trees / Upon high hills.

【17:3】^aO My mountain in the field, / Your wealth and all your treasures / I will give as plunder, / Your high places, because of sin, / Within all your borders.

16:19^a
Psa. 2:12;
Jer. 17:17

16:20^a
Isa. 37:19;
Jer. 2:11;
Gal. 4:8

17:1^a
Job 19:24
17:1^b
Prov. 3:3;
2 Cor. 3:3

17:3^a
vv. 3-4;
Jer. 15:13-14

17:2¹ (Asherahs) Images of a female deity.

【17:4】並且你¹自己必失去我所賜給你的產業；我也必使你在你所不認識的地上，服事你的仇敵，因為你們使我在怒中有火燄起，直燒到永遠。

【17:5】耶和華如此說，倚靠人，以血肉為膀臂，心轉離耶和華的，那人當受咒詛。

【17:6】因他必像荒地的灌木，不見福樂來到，卻要住曠野乾旱之處，無人居住的鹹地。

【17:7】^a信靠耶和華，以耶和華為可信靠的，那人有福了。

【17:8】他必像^{1a}樹栽於水旁，沿河邊扎根，炎熱來到並不懼怕，葉子仍必青翠，在乾旱之年毫無罣慮，而且結果不止。

● 17:4¹ 原文意不詳。

● 17:8¹ 按照神的經綸，信靠神的人像樹栽於水旁；這表徵神乃是活水的泉源。（二 13 上。）樹在河邊，藉着吸取水的一切豐富而生長。這是神藉着祂的分賜完成祂經綸的一幅圖畫。我們這

【17:4】And you¹ yourself will let go of your inheritance, / Which I gave to you; / And I will cause you to serve your enemies / In a land which you do not know; / For you have kindled a fire in My anger, / Which will burn forever.

【17:5】Thus says Jehovah, / Cursed is the man who trusts in man / And makes flesh his arm / And whose heart turns away from Jehovah.

【17:6】And he will be like a shrub in the desert / And will not see when good comes; / But he will dwell in the parched places in the wilderness, / A land of salt and uninhabited.

【17:7】Blessed is the man who^a trusts in Jehovah / And whose trust Jehovah is.

【17:8】And he will be like a^{1a} tree transplanted beside water, / Which sends out its roots by a stream, / And will not be afraid when heat comes; / For its leaves remain flourishing, / And it will not be anxious in the year of drought / And will not cease to bear fruit.

17:4¹ (yourself) The meaning of the Hebrew is uncertain.

17:8¹ (tree) According to God's economy, the one who trusts in God is like a tree planted by water, signifying God as the fountain of living waters (2:13a). A tree grows beside a river by absorbing all the riches of the water. This is a picture of God's economy, which is carried out by

17:7^a
詩二 12
二五 2
林後一 9

17:8^a
詩一 3

17:7^a
Psa. 2:12;
25:2;
2 Cor. 1:9

17:8^a
Psa. 1:3

17:9^a
創六 5
八 21
箴六 14
傳九 3
太十五 19

17:10^a
撒下十六 7
代上二八 9
詩七 9
一三九 23~24
箴二一 2
徒一 24
啓二 23

【17:9】人^{1a}心比萬物都詭詐，無法醫治，誰能識透呢？

【17:10】我耶和華是^{1a}鑒察人心，試驗人肺腑的，要照各人所行的，和他作事的結果報應他。

【17:11】那不按正道得財的，好像鷓鴣，牠不是自己下的蛋；到了中年，那財都必離開他，他終久成為愚頑人。

些樹要接受神聖的分賜，就必須吸取神這水。（參林前三 6。）這位供應之神之豐富，分賜到我們這些樹裏面，就以神的神性將我們構成，使我們長成神的度量。（西二 19。）這樣，我們就與神成為一，有同樣的元素、素質、構成和樣子。（啓四 3，二一 11。）

● 17:9¹ 甚至關於人心詭詐，無法醫治的這話，也與神的經綸同祂的分賜有關。人心敗壞、詭詐，其光景無法醫治；然而，連這樣的心也能成為神將祂生命之律寫於其上的版。（三一 33，參林後三 3。）這啓示神有路將祂自己分賜到人裏面。神一進到人裏面，就要從人的靈擴展到人的心裏。這是神照着祂的經綸對付墮落之人心的路。見結三六 26 與註。

● 17:10¹ 直譯，挖掘。

【17:9】The^{1a} heart is deceitful above all things, / And it is incurable; / Who can know it?

【17:10】I, Jehovah,^a search the heart / And test the inward parts, / Even to give to each one according to his ways, / According to the fruit of his deeds.

【17:11】As a partridge broods over what she has not laid, / A man makes riches but not rightly; / In the midst of his days they will leave him, / And at his end he will be a fool.

His dispensing. In order to receive the divine dispensing, we as the trees must absorb God as the water (cf. 1 Cor. 3:6). The riches of the supplying God dispensed into us as the trees constitute us with God's divinity and cause us to grow into God's measure (Col. 2:19). In this way we and God become one, having the same element, essence, constitution, and appearance (Rev. 4:3; 21:11).

17:9¹ (heart) Even this word regarding the deceitful and incurable heart of man is related to God's economy with His dispensing. Although man's heart is corrupt and deceitful and its condition is incurable, even such a heart can be a tablet upon which God writes His law of life (31:33; cf. 2 Cor. 3:3). This reveals that God has a way to impart Himself into man. Once He has come into man, God will spread from man's spirit into his heart. This is God's way, according to His economy, to deal with the heart of fallen man. See Ezek. 36:26 and note.

17:9^a
Gen. 6:5;
8:21;
Prov. 6:14;
Eccl. 9:3;
Matt. 15:19
17:10^a
1 Sam. 16:7;
1 Chron. 28:9;
Psa. 7:9;
139:23-24;
Prov. 21:2;
Acts 1:24;
Rev. 2:23

【17:12】我們的聖所之處是榮耀的寶座，從太初安置在高處。

【17:13】耶和華以色列的^a盼望阿，凡離棄你的必至蒙羞。耶和華說，轉離我的，他們的名字必寫在土裏，因為他們¹離棄耶和華這^b活水的泉源。

【17:14】耶和華阿，求你醫治我，我便痊愈；拯救我，我便得救；因你是我所讚美的。

【17:15】他們對我說，^a耶和華的話在那裏呢？叫這話¹應驗罷。

● 17:13¹ 見二 13 註 1。二 13，十五 16，和十七 7～8，（見這些經節註，）陳明神藉着祂的分賜完成祂的經綸這神聖思想的基本要點。當神將祂自己分賜到我們裏面，以完成祂的經綸時，祂乃是我們的食物、我們的水、和我們活水的泉源。何等奇妙，在論到神懲治祂罪惡、邪惡百姓的一段話裏，竟陳明了這樣一幅神藉着祂的分賜，完成祂經綸的完整圖畫！

● 17:15¹ 直譯，來。

【17:12】A throne of glory set on high from the beginning / Is the place of our sanctuary.

【17:13】You are the^a hope of Israel, O Jehovah; / All who forsake You will be put to shame. / Those who turn away from Me will be written in the earth / Because they¹ forsook Jehovah, / The^b fountain of living waters.

【17:14】Heal me, O Jehovah, and I will be healed; / Save me and I will be saved, / For You are my praise.

【17:15】Indeed, they say to me, / ^aWhere is the word of Jehovah? / Let it come now!

17:13¹ (forsook) See note 13¹ in ch. 2. Jeremiah 2:13; 15:16; and 17:7-8 (see notes on these verses) present basic points of the divine thought concerning the carrying out of God's economy by His dispensing. As God accomplishes His economy by dispensing Himself into us, He is our food, our water, and our fountain of living waters. How marvelous it is that in a portion of the Word concerned with God's chastisement of His sinful and evil people, such a full picture of God's economy accomplished by His dispensing is presented!

17:13^a
耶十四 8
17:13^b
耶二 13

17:13^a
Jer. 14:8
17:13^b
Jer. 2:13

17:15^a
賽五 19
結十二 22
摩五 18
彼後三 4

17:15^a
Isa. 5:19;
Ezek. 12:22;
Amos 5:18;
2 Pet. 3:4

【17:16】至於我，我並沒有急忙離開而不作跟從你的牧人，也沒有想望那災殃的日子。你知道我嘴唇所出的言語，都在你面前。

【17:17】求你不要成為我所驚恐的；當災禍的日子，你是我的^a避難所。

【17:18】願那些逼迫我的蒙羞，卻不要使我蒙羞；使他們驚惶，卻不要使我驚惶；使災禍的日子臨到他們，以加倍的毀壞破壞他們。

【17:19】耶和華對我如此說，你去站在平民門口，就是猶大君王出入的門，又站在耶路撒冷的各門口；

【17:20】對他們說，你們這猶大君王和猶大眾人，並耶路撒冷的一切居民，凡從這些門進入的，都當聽耶和華的話：

【17:21】耶和華如此說，¹你們要謹慎，不要在^{2a}安息日擔甚麼擔子，也不要帶甚麼進入耶路撒冷的各門。

【17:16】But as for me, I have not hurried away from being a shepherd after You, / And I have not desired a day of disaster. / You know that what came out of my lips / Was before Your face.

【17:17】Do not become a terror to me; / You are my^a refuge in an evil day.

【17:18】Let those who persecute me be put to shame, but as for me, do not let me be put to shame; / Let them be dismayed, but do not let me be dismayed. / Bring upon them an evil day, / And break them with a double destruction.

【17:19】Thus said Jehovah to me, Go and stand in the gate of the sons of the people, through which the kings of Judah come in and through which they go out, and in all the gates of Jerusalem,

【17:20】And say to them, Hear the word of Jehovah, O kings of Judah and all Judah and all the inhabitants of Jerusalem who enter through these gates:

【17:21】Thus says Jehovah, Take heed to your souls and bear no burden on the^{1a} Sabbath day, nor bring anything through the gates of Jerusalem.

● 17:21¹ 直譯，你們的魂。

● 17:21² 見出二十 8 註 1。

17:21¹ (Sabbath) See note 8¹ in Exo. 20.

17:17^a
耶十六 19

17:17^a
Jer. 16:19

17:21^a
民十五 32
尼十三 19
約五 10

17:21^a
Num. 15:32;
Neh. 13:19;
John 5:10

【17:22】也不要安息日從家中擔甚麼擔子出去；無論何工都不可作，只要分別安息日為聖，正如我所吩咐你們列祖的。

【17:23】他們卻不聽從，也不側耳而聽，竟硬着頸項不聽，不受管教。

【17:24】耶和華說，你們若留意聽從我，在安息日不擔甚麼擔子進入這城的各門，卻分別安息日為聖，在那日無論何工都不作，

【17:25】^a那時就有坐大衛寶座的君王和首領，他們與猶大人，並耶路撒冷的居民，或坐車或騎馬，進入這城的各門；而且這城必永遠有人居住。

【17:26】也必有人從猶大城邑，和耶路撒冷四圍的各處，從便雅憫地、低陸、山地、並¹南地而來，都帶着燔祭、平安祭、素祭和乳香，並帶着感謝祭，到耶和華的殿去。

● 17:26¹ 即迦南南部乾燥的沙漠；原文這辭通常用以指南方。

【17:22】And do not bring out any burden from your houses on the Sabbath day, nor do any work; but sanctify the Sabbath day, as I commanded your fathers.

【17:23】But they did not listen or incline their ear; rather they stiffened their neck that they might not hear or receive correction.

【17:24】But if indeed you listen to Me, declares Jehovah, and bring no burden through the gates of this city on the Sabbath day, but sanctify the Sabbath day and do not do any work on it,

【17:25】^aThen kings and princes who sit on the throne of David, riding on chariots and on horses, they and their princes, the men of Judah and the inhabitants of Jerusalem, will come through the gates of this city; and this city will be inhabited forever.

【17:26】And they will come from the cities of Judah and the places surrounding Jerusalem and from the land of Benjamin and from the lowland and from the hill country and from the¹Negev, bringing burnt offerings and sacrifices and meal offerings and frankincense and bringing thanksgiving to the house of Jehovah.

17:26¹ (Negev) I.e., the dry southern desert of Canaan; the term is generally used to refer to the south.

【17:27】你們若不聽從我，不分別安息日爲聖，仍在安息日擔擔子進入耶路撒冷的各門，我必在各門中點火，這火必燒燬耶路撒冷的宮殿，不能熄滅。

耶利米書 第十八章

十 耶和華是窯匠，以色列是陶器
十八 1～二十 18

1 耶和華是主宰的窯匠
十八 1～10

【18:1】從耶和華有話臨到耶利米，說，

【18:2】你起來，下到¹ 窯匠的家裏去，我在那裏要使你聽我的話。

● 18:2¹ 耶利米在十五 10～十七 27 對耶和華所說的話，指明他裏面與神對以色列的想法有所不同。耶利米裏面可能感覺，神對以色列的審判太嚴厲。在耶利米的抱怨（十五 10）之後，神進來與耶利米說話，向他指明，祂定意用巴比倫人作鐵，審判並懲罰以色列人。（十五 12。）耶利米在這段與神辯論的經歷之後，寫了一段申言的話，論到耶和

【17:27】But if you do not listen to Me to sanctify the Sabbath day and not to bear a burden when coming in through the gates of Jerusalem on the Sabbath day, then I will kindle a fire in its gates, and it will devour the palaces of Jerusalem and will not be extinguished.

JEREMIAH 18

J. Jehovah as the Potter and Israel as the Pottery
18:1 — 20:18

1. Jehovah as the Sovereign Potter
18:1-10

【18:1】The word which came to Jeremiah from Jehovah, saying,

【18:2】Arise and go down to the¹ potter's house, and there I will let you hear My words.

18:2¹ (potter's) Jeremiah's word to Jehovah in 15:10—17:27 indicates that there was something within Jeremiah that was different from God's thought regarding Israel. It might have been that the feeling within Jeremiah was that God's judgment upon Israel was too severe. After Jeremiah's complaining (15:10), God came in to speak with Jeremiah, indicating to him that He was determined to use the Babylonians as iron to judge and punish Israel (15:12). Following Jeremiah's experience in arguing

【18:3】我就下到窑匠的家裏去，他正在轉輪邊工作。

【18:4】窑匠用泥作的器皿，在他手中作壞了，他就用這泥另作別的器皿；窑匠看怎樣好，就怎樣作。

【18:5】耶和華的話就臨到我，說，

【18:6】耶和華說，以色列家阿，我待你們豈不能照這窑匠所作的麼？以色列家阿，泥在^a窑匠的手中怎樣，你們在我的手中也怎樣。

【18:7】我何時論到一邦或一國，說，要拔出、拆毀、毀壞；

【18:8】我所說的那一邦，若是^a回轉離開他們的惡，我就必^b後悔，不將我要行的災禍降與他們。

華是主宰的窑匠，對作祂陶器的以色列有完全的權利。（1～10，參羅九20～23。）耶和華是主宰的窑匠，能照以色列的光景，用不同的方式對待以色列家，像祂手中的泥一樣。（6～10。）這改正了耶利米的觀念。

【18:3】So I went down to the potter's house, and he was there doing work at his wheel.

【18:4】But the vessel that he was making of clay was spoiled in the potter's hand; so he reworked it into another vessel, as it seemed good for the potter to make.

【18:5】And the word of Jehovah came to me, saying,

【18:6】Am I not able to do with you, O house of Israel, as this potter does? declares Jehovah. Indeed, as the clay is in the hand of the^a potter, so you are in My hand, O house of Israel.

【18:7】At the moment that I speak about a nation or about a kingdom, to pluck it up or to break it down or to destroy it,

【18:8】And if that nation concerning which I have spoken^a turns from its evil, I will^b repent of the evil that I intended to do to it.

with God, he wrote a section of his prophecy concerning Jehovah as the sovereign Potter, who has absolute right over Israel as His pottery (vv. 1-10; cf. Rom. 9:20-23). Jehovah as the sovereign Potter is able to work with the house of Israel, as the clay in His hand, in changeable ways according to Israel's condition (vv. 6-10). This corrected Jeremiah's concept.

18:6^a
賽四五9
六四8
羅九20~21

18:6^a
Isa. 45:9;
64:8;
Rom. 9:20-21

18:8^a
結十八21
三三11
18:8^b
耶二六3
拿三10

18:8^a
Ezek. 18:21;
33:11
18:8^b
Jer. 26:3;
Jonah 3:10

【18:9】我何時論到一邦或一國，說，要建立、栽植；

【18:10】他們若行我眼中看為惡的事，不聽從我的話，我就必後悔，不將我所說使他們得益的美福賜給他們。

2 以色列邪惡的光景 十八 11 ~ 23

【18:11】¹現在你要對猶大人和耶路撒冷的居民說，耶和華如此說，我要造出災禍攻擊你們，設定計畫刑罰你們；你們各人當^a回頭離開所行的惡道，改正你們的行徑作為。

【18:12】他們卻說，這是枉然！我們要照自己的計謀去行，各人隨自己頑梗的惡心作事。

● 18:11¹ 在 11 ~ 23 節，耶和華進一步說到以色列邪惡的光景，那是祂向耶利米進一步表白祂自己。神雖有完全的權利對以色列隨意而為，卻不會以不當的方式懲罰以色列。以色列因着自己邪惡的光景，理當受罰。

【18:9】And at the moment that I speak about a nation or a kingdom, to build it up or to plant it,

【18:10】And if it does evil in My sight by not listening to My voice, then I will repent of the good with which I said I would benefit it.

2. The Evil Condition of Israel 18:11-23

【18:11】¹And now speak to the men of Judah and to the inhabitants of Jerusalem, saying, Thus says Jehovah, Look, I am forming evil against you and devising a plan against you. ^aReturn now, each one of you from his evil way, and amend your ways and your deeds.

【18:12】But they say, It is hopeless! For we will walk after our own devices and everyone will do according to the stubbornness of his evil heart.

18:11¹ (And) Jehovah's further speaking in vv. 11-23 concerning the evil condition of Israel was His further vindication of Himself to Jeremiah. Although He had the full right to do with Israel whatever He wanted, He would not punish Israel in a way that was unfitting. Because of Israel's evil condition, Israel deserved to be punished.

18:11^a
王下十七 13
耶七 3
二五 5
二六 13

18:11^a
2 Kings 17:13;
Jer. 7:3;
25:5;
26:13

18:13^a
耶三一 4, 21
摩五 2

【18:13】所以耶和華如此說，你們且往各國訪問，有誰聽見這樣的事，以色列的^{1a}處女行了一件極恐怖的事。

【18:14】利巴嫩的雪，從田野的磐石上豈能斷絕呢？從遠處流下的涼水，豈能乾涸呢？

18:15^a
耶二 32
三 21
十三 25

【18:15】我的百姓竟^a忘記我；他們向虛無的神燒香，在所行的路上，在¹古道上絆跌，行在沒有修築的¹小路上；

18:16^a
耶十九 8
四九 13, 17
五十 13

【18:16】^a以致他們的地令人驚駭，永遠被人嗤笑。凡經過這地的，必驚駭搖頭。

18:17^a
參耶二 27

【18:17】我必在仇敵面前分散他們，好像用東風吹散一樣；在他們遭難的日子，我必以^a背向着他們，不以面向着他們。

● 18:13¹ 雖然以色列原是處女，已經許配給耶和華，她卻離棄了她的未婚丈夫耶和華，就是實際，而轉向偶像，就是虛無。（參林後十一 2～3。）

● 18:15¹ 古道是他們先祖所行的正路。行小路乃是往下走；行古道，就是行修築的路，乃是往上行。

【18:13】Therefore thus says Jehovah, / Ask now among the nations, / Who has heard such things? / The^{1a} virgin of Israel / Has done a very horrible thing.

【18:14】Does the snow of Lebanon / Leave the rock of the field? / Or will the cold flowing waters / Coming from afar be dried up?

【18:15】But My people have^a forgotten Me; / They burn incense to vanity, And they have been stumbled in their ways / From the¹ ancient paths / To walk on¹ bypaths, / On a way which is not cast up,

【18:16】^aTo make their land an astonishment, / A thing to be hissed at forever. / Everyone who passes by will be astonished / And shake his head.

【18:17】Like the east wind I will scatter them / Before the enemy; / I will show them My^a back and not My face / In the day of their calamity.

18:13¹ (virgin) Although Israel had been a virgin betrothed to Jehovah, she forsook Him, the reality, as her Fiancé and turned to idols, which are vanity (cf. 2 Cor. 11:2-3).

18:15¹ (ancient) The ancient paths were the right paths, which their forefathers had taken. To take the bypaths is to go downward; to take the ancient paths, a way that is cast up, is to go upward.

18:13^a
Jer. 31:4, 21;
Amos 5:2

18:15^a
Jer. 2:32;
3:21;
13:25

18:16^a
Jer. 19:8;
49:13, 17;
50:13

18:17^a
cf. Jer. 2:27

【18:18】他們就說，來罷，我們可以^a設計謀害耶利米；因為我們有祭司的律法，智慧人的謀畧，申言者的話，這些都不至於斷絕。來罷，我們可以用舌頭擊打他，不理會他的一切話。

【18:19】耶和華阿，求你理會我，聽那些與我爭競之人的話。

【18:20】人豈可以惡報善呢？他們竟挖坑要害我的性命。求你記念我怎樣站在你面前，為他們說好話，要使你的忿怒從他們轉消。

【18:21】故此，願你將他們的兒女¹交與饑荒和刀劍的權勢；願他們的妻喪子，且作寡婦，又願他們的男人被殺死，他們的少年人在陣上被刀擊殺。

【18:22】你使敵軍忽然臨到他們的時侯，願人聽見哀聲從他們的屋內發出；因他們挖坑要捉拿我，暗設網羅要絆我的腳。

● 18:21¹ 見十一 20 註 1。

【18:18】Then they said, Come, let us^a devise plots against Jeremiah; for the law will not perish from the priest or counsel from the wise man or a word from the prophet. Come, let us smite him with the tongue, and let us not give heed to any of his words.

【18:19】Give heed to me, O Jehovah, / And listen to the voice of those who contend with me.

【18:20】Shall evil be recompensed for good? / For they have dug a pit for my life. / Remember how I stood before You / To speak good for their sake, / To turn away Your wrath from them.

【18:21】Therefore¹ deliver up their children to famine, / And give them over to the power of the sword; / And let their wives become / Bereaved of child and be widows; / And let their men be slaughtered to death, / Their young men struck by the sword in battle.

【18:22】Let a cry be heard from their houses / When You suddenly bring upon them a troop; / For they have dug a pit to capture me / And have hidden snares for my feet.

18:21¹ (deliver) See note 20¹ in ch. 11.

【18:23】耶和華阿，他們要殺我的那一切計謀，你都知道。不要遮蓋他們的罪孽，也不要從你面前塗抹他們的罪，卻要叫他們在你面前跌倒，願你發怒的時候對付他們。

耶利米書 第十九章

3 以色列如窯匠的瓦瓶，要被打碎 十九 1 ~ 13

【19:1】耶和華如此說，你去買窯匠的瓦瓶，又帶百姓中的長老，和祭司中的長老，

【19:2】出去到哈珥西門口欣嫩子谷那裏，宣告我要對你說的話，

【19:3】說，猶大君王和耶路撒冷的居民哪，當聽耶和華的話；萬軍之耶和華以色列的神如此說，我必使災禍臨到這地方，凡聽見的人都必耳鳴；

【18:23】Yet You, O Jehovah, know / All their counsel against me for my death. / Do not be propitious to their iniquity, / And do not blot out their sin from before You; / But let them be overthrown before You; / Deal with them in the time of Your anger.

JEREMIAH 19

3. Israel as a Potter's Earthenware Jar to Be Broken 19:1-13

【19:1】Thus says Jehovah, Go and buy a potter's earthenware jar, and take some of the elders of the people and some of the elders of the priests;

【19:2】And go out to the valley of the son of Hinnom, which is at the entrance of the Potsherd Gate, and proclaim there the words which I will speak to you,

【19:3】And say, Hear the word of Jehovah, O kings of Judah and inhabitants of Jerusalem, Thus says Jehovah of hosts, the God of Israel, I am about to bring evil upon this place, at which the ears of everyone who hears of it will tingle;

【19:4】因為他們離棄我，使這地方疏遠我，在這裏向他們和他們列祖並猶大君王素不認識的別神燒香，又使這地方滿了無辜人的血；

【19:5】^a 又建築 ^b 巴力的邱壇，好在火中焚燒自己的兒子，作為燔祭獻給巴力，這不是我所吩咐的，不是我所題說的，也不是我心裏所想的。

【19:6】耶和華說，因此，日子將到，這地方不再稱為 ¹ 陀斐特或 ¹ 欣嫩子谷，反倒稱為殺戮谷。

【19:7】我必在這地方，使猶大和耶路撒冷的計謀落空，也必使他們在仇敵面前倒於刀下，並尋索其命的人手下；我必將他們的 ^a 屍首給空中的飛鳥，和地上的野獸作食物。

【19:8】我必使這城令人 ^a 驚駭嗤笑；凡經過的人，必因這城所遭的一切傷損，驚駭嗤笑。

【19:4】Because they have forsaken Me and have estranged this place from Me and have burned incense in it to other gods, which neither they nor their fathers nor the kings of Judah knew, and they have filled this place with the blood of the innocent,

【19:5】^a And they have built the high places of ^b Baal to burn their children in the fire as burnt offerings to Baal, which I did not command or speak, nor did it come up in My heart.

【19:6】Therefore indeed, days are coming, declares Jehovah, when this place will no longer be called ¹ Topheth, or the valley of the son of ¹ Hinnom, but the valley of slaughter.

【19:7】And I will make void the counsel of Judah and Jerusalem in this place, and I will cause them to fall by the sword before their enemies and by the hand of those who seek their life, and I will give their ^a corpses to the birds of heaven and to the beasts of the earth for food.

【19:8】And I will make this city an ^a astonishment and a hissing; everyone who passes by it will be astonished and hiss at all its wounds.

● 19:6¹ 見太五 22 註 9。

19:6¹ (Topheth) See note 22⁸ in Matt. 5.

19:5^a
5~6;
耶七 31~32
19:5^b
耶三二 29
羅十一 4

19:7^a
詩七九 2
耶七 33
十六 4

19:8^a
耶十八 16
四九 13
五十 13

19:5^a
vv. 5-6;
Jer. 7:31-32
19:5^b
Jer. 32:29;
Rom. 11:4

19:7^a
Psa. 79:2;
Jer. 7:33;
16:4

19:8^a
Jer. 18:16;
49:13;
50:13

19:9^a
利二六 29
申二八 53
賽九 20

【19:9】我必使他們在圍困窘迫之中，
就是仇敵和尋索其命的人窘迫他們的
時候，各人喫自己^a兒女的肉，和鄰
舍的肉。

【19:10】你要在同去的人眼前，打碎那
瓶，

【19:11】對他們說，萬軍之耶和華如此
說，我要照樣打碎這民和這城，正如
人打碎窯匠的^a瓦器，以致不能再修
補；並且人要在陀斐特葬埋屍首，因
無別處可葬。

【19:12】耶和華說，我必向這地方和
其中的居民如此行，使這城與陀斐
特一樣。

【19:13】耶路撒冷的房屋和猶大君王的
宮殿，都必與陀斐特這地方一樣，是
被玷污的，因為他們在其一切屋頂上^a
向天上的萬象燒香，向別神澆奠祭。

4 耶利米重複關於以色列的豫言 十九 14 ~ 15

【19:9】And I will make them eat the flesh of their^a sons
and the flesh of their daughters, and each one will eat his
neighbor's flesh in the siege and in the distress with which
their enemies and those who seek their life distress them.

【19:10】And you shall break the jar in the sight of the men
who go with you.

【19:11】And you shall say to them, Thus says Jehovah of
hosts, So I will break this people and this city in the same
way as one breaks the potter's^a vessel so that it cannot be
repaired anymore, and they will bury in Topheth because
there will be no other place to bury.

【19:12】Thus I will deal with this place, declares Jehovah,
and with its inhabitants, so as to make this city like
Topheth.

【19:13】And the houses of Jerusalem and the houses of
the kings of Judah will be like the place Topheth, defiled
because of all the houses upon whose roofs they have
burnt^a incense to all the host of heaven and poured out
drink offerings to other gods.

4. Jeremiah's Repeated Prophecy concerning Israel 19:14-15

19:9^a
Lev. 26:29;
Deut. 28:53;
Isa. 9:20

19:11^a
Psa. 2:9;
Isa. 30:14;
Lam. 4:2;
Rev. 2:27

19:13^a
2 Kings 23:12;
Jer. 32:29;
Zeph. 1:5;
Acts 7:42

19:11^a
詩二 9
賽三十 14
哀四 2
啓二 27

19:13^a
王下二三 12
耶三二 29
番一 5
徒七 42

【19:14】耶利米從陀斐特，就是耶和華差他去說豫言的地方，回來站在耶和華殿的院中，對眾人說，

【19:15】萬軍之耶和華以色列的神如此說，我必使我對這城所說的一切災禍臨到這城，和屬這城的一切城邑，因為他們硬着^a頸項，不聽我的話。

耶利米書 第二十章

5 以色列對耶利米的逼迫 二十 1 ~ 2, 7 ~ 10

【20:1】祭司音麥的兒子巴施戶珥，作耶和華殿的總管，聽見耶利米豫言這些事。

【20:2】他就打申言者耶利米，用耶和華殿裏便雅憫上門內的^a枷，將他枷在那裏。

6 耶和華對以色列的對付 二十 3 ~ 6

【19:14】Then Jeremiah came from Topheth, where Jehovah had sent him to prophesy, and stood in the court of the house of Jehovah and said to all the people,

【19:15】Thus says Jehovah of hosts, the God of Israel, I am about to bring to this city and upon all its cities all the evil that I have spoken against it because they have stiffened their^a neck so as not to hear My words.

JEREMIAH 20

5. Israel's Persecution of Jeremiah 20:1-2, 7-10

【20:1】Now Pashhur the son of Immer, the priest, who was chief officer in the house of Jehovah, heard Jeremiah prophesying these things.

【20:2】And Pashhur struck Jeremiah the prophet and put him in the^a stocks that were at the upper gate of Benjamin, which was by the house of Jehovah.

6. Jehovah's Dealing with Israel 20:3-6

19:15^a
耶七 26
十七 23

19:15^a
Jer. 7:26;
17:23

20:2^a
耶二九 26
徒十六 24

20:2^a
Jer. 29:26;
Acts 16:24

【20:3】次日巴施戶珥將耶利米開枷釋放；於是耶利米對他說，耶和華不再叫你的名為巴施戶珥，乃要叫你¹瑪歌珥米撒畢。

【20:4】因耶和華如此說，我必使你自覺驚嚇，並使你的眾朋友驚嚇，你也必親眼看見他們倒在仇敵的刀下；我必將全猶大交在巴比倫王的手中，他要將他們遷徙到^a巴比倫去，也要用刀擊殺他們。

【20:5】並且我要將這城中的一切貨財和勞碌得來的，並一切珍寶，以及猶大君王所有的寶物，都交在他們仇敵的手中；仇敵要搶劫掠奪他們，將他們帶到巴比倫去。

【20:6】你巴施戶珥和一切住在你家中的人，都必被擄去，你和你的眾朋友，就是你向他們說假豫言的，都必到巴比倫去，要死在那裏，葬在那裏。

● 20:3¹ 意，四圍都是驚嚇。（參 10。）

【20:3】And on the next day, when Pashhur released Jeremiah from the stocks, Jeremiah said to him, Jehovah no longer calls your name Pashhur, but¹Magor-missabib.

【20:4】For thus says Jehovah, I will make you a terror to yourself and to all your friends, and they will fall by the sword of their enemies while your eyes look on; and I will give all Judah into the hand of the king of Babylon, and he will exile them to^aBabylon and strike them with the sword.

【20:5】I will also give all the wealth of this city and all its gains and all its precious things; indeed all the treasures of the kings of Judah I will give into the hand of their enemies, who will plunder them and capture them and bring them to Babylon.

【20:6】And you, Pashhur, and all who dwell in your house will go into captivity and you will go to Babylon and die there and be buried there, you and all your friends to whom you prophesied falsely.

20:3¹ (Magor-missabib) Meaning terror on every side (cf. v. 10).

20:4^a
王下二十 17
二四 12~16
二五 13

20:4^a
2 Kings 20:17;
24:12-16;
25:13

5 以色列對耶利米的逼迫（續）

二十 7 ~ 10

【20:7】耶和華阿，你誑哄了我，我受了你的誑哄；你抓住了我，且勝了我；我終日成爲^a笑話，人人都戲弄我。

【20:8】我每逢講論的時候，就發出哀聲；我喊叫說，有強暴和毀滅；因爲耶和華的話，終日成了我的凌辱和譏刺。

【20:9】我若說，我不再題說祂，也不再奉祂的名講論，我便心裏覺得似乎有^a燒燬的火，閉塞在我骨中，我就含忍不住，不能自禁。

【20:10】^a我聽見許多人的讒謗，四圍都是驚嚇，說，告他罷，我們要告他。我知己的^b朋友也都窺探我，願我跌倒，說，或者他被引誘，我們就能勝過他，在他身上報仇。

7 耶利米對以色列的指控

二十 11 ~ 13

5. Israel's Persecution of Jeremiah (cont'd)

20:7-10

【20:7】You have enticed me, O Jehovah, and I let myself be enticed; / You have laid hold of me and have prevailed. / I have become a ^alaughingstock all day long; / Everyone mocks me.

【20:8】For whenever I speak, I cry out; / I proclaim violence and destruction; / For the word of Jehovah has become to me / A reproach and a derision all day long.

【20:9】But if I say, I will not mention Him / Or speak anymore in His name, / Then it is in my heart like a ^aburning fire, / Shut up in my bones, / And I am weary of holding it in, / Nor can I.

【20:10】^aFor I hear the slander of many, / Terror on every side: / Denounce; yes, let us denounce him. / Every familiar ^bfriend / Is watching for my stumbling: / Perhaps he will be deceived so we can prevail against him / And take our revenge on him.

7. Jeremiah's Accusation against Israel

20:11-13

20:7^a
哀三 14
來十一 36

20:9^a
伯三二 18~19
詩三九 3

20:10^a
詩三一 13
20:10^b
伯十九 19
詩四一 9
五五 13~14

20:7^a
Lam. 3:14;
Heb. 11:36

20:9^a
Job 32:18-19;
Psa. 39:3

20:10^a
Psa. 31:13
20:10^b
Job 19:19;
Psa. 41:9;
55:13-14

【20:11】然而耶和華與我同在，好像可畏的勇士；因此，逼迫我的必都絆跌，不能得勝；他們必大大蒙羞，因為他們不得亨通，受了永不忘記的羞辱。

【20:12】^a 試驗義人，察看人肺腑心腸的萬軍之耶和華阿，求你讓我看見你在他們身上報仇，因我將我的案件向你稟明了。

【20:13】你們要向耶和華唱歌，讚美耶和華，因祂救了窮人的性命脫離作惡之人的手。

8 耶利米咒詛自己的生日 二十 14 ~ 18

【20:14】^a 願我生的那日受咒詛；願我母親產我的那日不蒙福。

【20:15】給我父親報好消息說，給你生了一個男孩，使我父親極為快樂的，願那人受咒詛。

【20:16】願那人像耶和華所^a 傾覆而不後悔的城邑；願他早晨聽見哀聲，晌午聽見吶喊；

【20:11】But Jehovah is with me like a mighty one who terrifies; / Therefore my persecutors will stumble and not prevail; / They will be greatly ashamed, for they have not prospered, / With an eternal humiliation that will not be forgotten.

【20:12】^a But, O Jehovah of hosts, who tries the righteous, / Who sees the inward parts and the heart, / Let me see Your vengeance on them, / For I have revealed my cause to You.

【20:13】Sing to Jehovah; / Praise Jehovah; / For He has delivered the soul of the poor / From the hand of the evildoers.

8. Jeremiah's Cursing of the Day of His Birth 20:14-18

【20:14】^a Cursed be the day / On which I was born; / Let not the day be blessed / On which my mother bore me.

【20:15】Cursed be the man who brought good news / To my father, saying, / A male child has been born to you, / Causing him much joy.

【20:16】And let that man be like the cities / Which Jehovah^a overthrew and did not repent, / And let him hear the cry in the morning / And the alarm in the noontime;

20:12^a
耶十一 20
十七 10

20:12^a
Jer. 11:20;
17:10

20:14^a
伯三 3
耶十五 10

20:14^a
Job 3:3;
Jer. 15:10

20:16^a
創十九 25

20:16^a
Gen. 19:25

【20:17】因他在我未出母胎的時候不殺我，沒有使我母親成為我的墳墓，叫她一直懷着我。

【20:18】我為何出母胎見勞碌愁苦，使我的日子在羞愧中耗盡呢？

耶利米書 第二十一章

十一 耶和華對猶大諸王
同其百姓的定罪與懲罰
二一 1 ~ 二三 8

【21:1】從耶和華有話臨到耶利米，那時^a西底家王打發瑪基雅的儿子巴施戶珥，和瑪西雅的儿子祭司西番雅，去見耶利米，說，

【21:2】請你為我們求問耶和華，因為巴比倫王^a尼布甲尼撒來攻擊我們；或者耶和華照祂一切奇妙的作為待我們，使巴比倫王離開我們上去。

21:1^a
王下二四 17~18

21:2^a
王下二五 1~2
耶三九 1~2

【20:17】Because he did not put me to death at the womb, / That my mother might be my grave, / And her womb always pregnant.

【20:18】Why is this? Did I come out from the womb / To see trouble and sorrow, / That my days may be spent in shame?

JEREMIAH 21

K. Jehovah's Condemnation of and Punishment
upon the Kings of Judah with Their People
21:1 — 23:8

【21:1】The word which came to Jeremiah from Jehovah when King^a Zedekiah sent to him Pashhur the son of Malchiah and Zephaniah the son of Maaseiah the priest, saying,

【21:2】Inquire for us of Jehovah, for^{1a} Nebuchadrezzar the king of Babylon is making war against us. Perhaps Jehovah will deal with us according to all His wonderful deeds, so that he goes up from us.

21:1^a
2 Kings 24:17-18

21:2^a
2 Kings 25:1-2;
Jer. 39:1-2

21:2¹ (Nebuchadrezzar) An alternate spelling of Nebuchadnezzar in Hebrew, closer to the actual pronunciation of this king's name in his own language, Babylonian.

【21:3】於是耶利米對他們說，你們當對西底家這樣說，

【21:4】耶和華以色列的神如此說，我要使你們手中的兵器，就是你們與城外圍困你們的巴比倫王和迦勒底人打仗的兵器，翻轉過來，又要把這些都收集到這城中。

【21:5】並且我要在怒氣、忿怒、和大惱恨中，用伸出來的手，並大能的膀臂，親自^a攻擊你們。

【21:6】我要擊打這城的居民，連人帶牲畜都必因大瘟疫死亡。

【21:7】然後我要將猶大王西底家和他的臣僕百姓，就是在城內，從瘟疫、刀劍、饑荒中餘剩的，都^a交在巴比倫王尼布甲尼撒的手中，和他們仇敵並尋索其命的人手中；巴比倫王必用刀擊殺他們，不可憐，不顧惜，不憐恤他們；這是耶和華說的。

【21:3】Then Jeremiah said to them, Thus you will say to Zedekiah,

【21:4】Thus says Jehovah the God of Israel, I am about to turn back the weapons of war which are in your hand and with which you are fighting against the king of Babylon and against the Chaldeans, who are besieging you outside the walls; and I will gather them together into the midst of this city.

【21:5】I Myself will ^afight against you with an outstretched hand and with a strong arm and in anger and wrath and great indignation.

【21:6】And I will strike the inhabitants of this city, both man and beast; they will die of a great pestilence.

【21:7】And afterward, declares Jehovah, I will ^adeliver Zedekiah the king of Judah and his servants and the people who remain in this city after the pestilence and after the sword and after the famine into the hand of Nebuchadrezzar the king of Babylon and into the hand of their enemies and into the hand of those who seek their life, and he will strike them with the edge of the sword and will not pity them or spare them or have compassion on them.

21:5^a
賽六三 10

21:5^a
Isa. 63:10

21:7^a
耶三七 17
三九 5
五二 9

21:7^a
Jer. 37:17;
39:5;
52:9

21:8^a

太七 14

21:8^b

申三十 15, 19

【21:8】你要對這百姓說，耶和華如此說，我將^a生命的路和死亡的路，擺^b在你們面前。

21:9^a

耶三八 2, 17~18

【21:9】^a住在這城裏的，必遭刀劍、饑荒、瘟疫而死，但出去向圍困你們的迦勒底人投降的，必得存活，必掠得自己的性命。

【21:10】耶和華說，我已轉臉攻擊這城，降禍不降福；這城必交在巴比倫王的手中，他必用火焚燒。

【21:11】至於猶大王的家，你們當聽耶和華的話，

【21:12】大衛家阿，耶和華如此說，你們每早晨要施行公理，拯救被搶奪的脫離欺壓人的手，免得我的忿怒因你們的惡行發作，如火焚燒，甚至無人能以熄滅。

【21:13】耶和華說，在山谷和平原磐石上的居民哪，你們說，誰能下來攻擊我們，誰能進入我們的住處呢？我與你們為敵。

【21:8】And to this people you shall say, Thus says Jehovah, I am setting^a before you the^b way of life and the way of death.

【21:9】^aHe who remains in this city will die by sword and by famine and by pestilence, but he who goes out and surrenders to the Chaldeans who are besieging you will live and have his own life as spoil.

【21:10】For I have set My face against this city for evil and not for good, declares Jehovah; it will be given into the hand of the king of Babylon, and he will burn it with fire.

【21:11】And to the house of the king of Judah say, Hear the word of Jehovah,

【21:12】O house of David, thus says Jehovah: / Execute judgment every morning, / And deliver him who has been robbed from the hand of the oppressor, / Lest My wrath go forth like fire / And burn, and there be no one to extinguish it, / Because of the evil of your deeds.

【21:13】Indeed, I am against you, O inhabitant of the valley, / O rock of the plateau, declares Jehovah, / Those who say, Who will come down against us, / And who will enter into our habitations?

21:8^a

Deut. 30:15, 19

21:8^b

Matt. 7:14

21:9^a

Jer. 38:2,
17-18

【21:14】耶和華又說，我必按你們行為的結果懲罰你們，我也必使^a火在¹耶路撒冷的林中燄起，將其四圍所有的盡行燒滅。

耶利米書 第二十二章

【22:1】耶和華如此說，你下到猶大王的宮中，在那裏說這話，

【22:2】說，坐大衛寶座的猶大王阿，你和你的臣僕，並進入這些門的百姓，都當聽耶和華的話。

【22:3】耶和華如此說，你們要施行公理和公義，拯救被搶奪的脫離欺壓人的手，不可虧負寄居的和孤兒寡婦，不可以強暴待他們，在這地方也不可流無辜人的血。

【22:4】^a你們若認真行這事，就必有坐大衛寶座的君王，和他的臣僕、百姓，或坐車或騎馬，從這宮的各門進入。

● 21:14¹ 直譯，她。

【21:14】But I will punish you according to the fruit of your deeds, / Declares Jehovah, / And I will kindle a^a fire in her forest, / And it will devour all that is around her.

JEREMIAH 22

【22:1】Thus says Jehovah, Go down to the house of the king of Judah, and speak this word there,

【22:2】And say, Hear the word of Jehovah, O king of Judah, who sits on the throne of David, you and your servants and your people, who enter through these gates:

【22:3】Thus says Jehovah, Execute judgment and righteousness, and deliver him who has been robbed from the hand of the oppressor, and do no wrong, do no violence, to the sojourner, the orphan, or the widow; nor shed innocent blood in this place.

【22:4】^aFor if you indeed do this thing, then kings sitting in David's place on his throne, riding in chariots and on horses — ¹the king and his servants and his people will come through the gates of this house;

22:4¹ (the) Lit., he.

22:5^a
利二六 31~32
賽六四 10~11
參太二三 38

【22:5】你們若不聽這些話，耶和華說，我指着自已起誓，這宮必變爲^a 荒場。

【22:6】耶和華論到猶大王的¹ 家如此說，我看你如基列，如利巴嫩頂，然而我必使你變爲曠野，爲無人居住的城邑。

【22:7】我要分派^a 行毀滅的人，各拿兵器攻擊你，他們要砍下你佳美的香柏樹，扔在火中。

【22:8】^a 許多國的民要經過這城，各人對鄰舍說，耶和華爲何向這大城如此行呢？

【22:9】他們必回答說，是因他們離棄了耶和華他們神的約，跪拜事奉別神。

【22:10】不要爲死人哭號，不要爲他悲傷，卻要爲離家出外的人痛哭，因爲他不得再回來，也不得再見他的出生地。

● 22:6¹ 或，宮殿。

● 22:11¹ 卽約哈斯。

【22:5】But if you do not listen to these things, I swear by Myself, declares Jehovah, that this house will become a^a ruin.

【22:6】For thus says Jehovah concerning the house of the king of Judah, You are Gilead to Me, / The summit of Lebanon; / Yet I will surely make you a wilderness, / Cities that are not inhabited.

【22:7】And I will set apart^a destroyers against you, / Each with his weapons; / And they will cut down your choice cedars / And cast them into the fire.

【22:8】^a And many nations will pass by this city, and they will say each one to his neighbor, Why has Jehovah done this to this great city?

【22:9】And they will say, It is because they forsook the covenant of Jehovah their God and bowed down to other gods and served them.

【22:10】Do not weep for the one who died, nor lament for him; / But weep bitterly for the one who goes away, / For he will no longer return and see / The land of his birth.

22:5^a
Lev. 26:31-32;
Isa. 64:10-11;
cf. Matt. 23:38

22:7^a
Psa. 74:3-7

22:8^a
vv. 8-9;
Deut. 29:24-25;
1 Kings 9:8-9

22:11¹ (Shallum) I.e., Jehoahaz.

22:11^a
代上三 15

【22:11】因為耶和華論到從這地方出去的猶大王約西亞的兒子^{1a}沙龍，就是接續他父親約西亞作王的，這樣說，他必不得再回到這裏來；

22:12^a
王下二三 34

【22:12】卻要^a死在被遷徙去的地方，不得再見這地。

22:13^a
利十九 13
申二四 14~15
彌三 10
雅五 4

【22:13】那憑不義蓋房，憑不公造樓，白白用他鄰舍作工卻不給^a工價的，有禍了。

【22:14】他說，我要為自己蓋廣大的房，寬敞的樓，為房屋開窗戶，以香柏木作護牆板漆上朱紅色。

【22:15】難道你作王是以香柏木爭勝麼？你的父親豈不是也喫，也喝，也施行公理和公義麼？那時他得了福樂。

【22:16】他為困苦和窮乏人伸冤，那時就得了福樂。這豈不是認識我麼？這是耶和華說的。

【22:11】For thus says Jehovah concerning^{1a} Shallum the son of Josiah, the king of Judah, who became king in the place of Josiah his father, who went away from this place: He will not return there anymore;

【22:12】But in the place where they have exiled him he will^a die and never see this land again.

【22:13】Woe to him who builds his house by unrighteousness / And his upper rooms by injustice, / Who uses his neighbor's service without^a wages / And does not give him recompense for his work,

【22:14】Who says, I will build myself a large house / With spacious upper chambers, / And cuts out for it windows; and it is paneled with cedar / And painted with vermilion.

【22:15】Are you a king because you / Excel in cedar? / Did not your father eat and drink, / And execute judgment and righteousness? Thus it was well with him.

【22:16】He judged the cause of the poor and needy; thus it was well. / Is not this to know Me? / Declares Jehovah.

22:11^a
1 Chron. 3:15

22:12^a
2 Kings 23:34

22:13^a
Lev. 19:13;
Deut. 24:14-15;
Micah 3:10;
James 5:4

【22:17】但你的眼和你的心，專顧不義之財，流無辜人的血，行欺壓和強暴。

【22:18】所以耶和華論到猶大王約西亞的兒子^a約雅敬，如此說，人必不爲他舉哀，說，哀哉，我的兄弟！或說，哀哉，我的姊妹！也不爲他舉哀，說，哀哉，我的主！或說，哀哉，我主的威榮！

【22:19】他必被埋葬好像埋驢子一樣，要拉出去扔在耶路撒冷的城門之外。

【22:20】你要上利巴嫩哀號，在巴珊揚聲，從亞巴琳哀號，因爲你所愛的人都毀滅了。

【22:21】你興盛的時候，我對你說話，你卻說，我不要聽。你自幼年以來的行徑總是這樣，不聽從我的話。

【22:22】風要牧放你的一切牧人，你所愛的人必被擄去；那時你必因你一切的惡，抱愧蒙羞。

【22:23】你這居住利巴嫩，在香柏樹上搭窩的阿，有痛苦臨到你，好像疼痛臨到生產的婦人，那時你將是何等可憐。

【22:17】But you have eyes and a heart / Only for your unjust gain / And for shedding innocent blood / And for oppression and doing violence.

【22:18】Therefore thus says Jehovah concerning ^aJehoiakim the son of Josiah, the king of Judah, They will not wail for him, saying, / Alas, my brother! or, Alas, sister! / They will not wail for him, saying, / Alas, lord! or, Alas, his majesty!

【22:19】He will be buried with the burial of a donkey — / Dragged and cast out / Beyond the gates of Jerusalem.

【22:20】Go up to Lebanon and cry out; / And lift up your voice in Bashan, / And cry out from Abarim, / For all your lovers have been shattered.

【22:21】I spoke to you in your prosperity; / But you said, I will not listen. / This has been your way from your youth, / That you have not listened to My voice.

【22:22】The wind will shepherd all your shepherds, / And your lovers will go into captivity; / Then you will be ashamed and confounded / Because of all your wickedness.

【22:23】O inhabitant of Lebanon, / Nested among the cedars, / How you will be pitied when pains come to you, / Anguish like that of a woman giving birth.

22:24^a
代上三 16
耶三七 1
太一 11~12
22:24^b
該二 23

【22:24】耶和華說，我指着我的生存起誓，猶大王約雅敬的兒子^{1a}哥尼雅，你雖是我右手上^b帶印的戒指，我也必將你摘下來。

22:25^a
耶三四 20

【22:25】我必將你^a交給尋索你命的人，和你所懼怕的人手中，就是巴比倫王尼布甲尼撒，和迦勒底人的手中。

22:26^a
王下二四 15
代下三六 10

【22:26】我也必將你和生你的母親，遠遠的^a趕到異地，那並不是你們出生的地方，你們必死在那裏。

【22:27】但他們心中甚想歸回之地，必不得歸回。

22:28^a
代上三 17~18
太一 11~12

【22:28】^a哥尼雅這人是被輕看、被摔碎的容器麼？是無人喜愛的器皿麼？他和他的後裔，為何被趕逐、被拋棄到不認識之地呢？

● 22:24¹ 亦稱耶哥尼雅（二四 1，二八 4，二九 2）和約雅斤。（五二 31。）

【22:24】As I live, declares Jehovah, Even though ^{1a}Coniah the son of Jehoiakim, the king of Judah, were a ^bsignet ring on My right hand, yet I would tear you off,

【22:25】And I would ^agive you into the hand of those who seek your life and into the hand of those whom you fear, even into the hand of Nebuchadrezzar the king of Babylon, and into the hand of the Chaldeans.

【22:26】I will ^acast you and your mother who bore you far away into another land where you were not born, and there you will die.

【22:27】But to the land to which they desire to return, they will not return.

【22:28】Is this man ^aConiah a despised, shattered container? / Or is he a vessel no one delights in? / Why are he and his seed thrown away / And cast into a land which they do not know?

22:24¹ (Coniah) Also called Jeconiah in 24:1; 28:4; 29:2 and Jehoiachin in 52:31.

22:24^a
1 Chron. 3:16;
Jer. 37:1;
Matt. 1:11-12
22:24^b
Hag. 2:23

22:25^a
Jer. 34:20

22:26^a
2 Kings 24:15;
2 Chron. 36:10

22:28^a
1 Chron. 3:17-18;
Matt. 1:11-12

【22:29】地阿，地阿，地阿，當聽耶和華的話：

【22:30】耶和華如此說，要寫下這人算爲無子，是平生不得亨通的，因爲他¹後裔中必無一人得亨通，能坐在大衛的寶座上，再治理猶大。

耶利米書 第二十三章

【23:1】耶和華說，那些摧毀、趕散我草場之羊的^a牧人，有禍了。

【23:2】因此，耶和華以色列的神論到那些牧養¹祂百姓的牧人，如此說，你們趕散、驅逐我的羊羣，並沒有看顧他們；我必討你們這行惡的罪；這是耶和華說的。

（耶和華應許以色列必得復興
二三 3～8）

● 22:30¹ 見太一 11 註 3。

● 23:2¹ 直譯，我。

【22:29】O land, land, land, / Hear the word of Jehovah:

【22:30】Thus says Jehovah, / Write down this man as childless, / A man who will not prosper in his days; / For none of his¹ seed will prosper / By sitting on the throne of David / Or by ruling again in Judah.

JEREMIAH 23

【23:1】Woe to the^a shepherds who destroy and scatter the sheep of My pasture, declares Jehovah.

【23:2】Therefore thus says Jehovah the God of Israel concerning the shepherds who shepherd My people, You have scattered My flock and driven them away and have not visited them; I will visit upon you the evil of your deeds, declares Jehovah.

（Jehovah's Promise of Restoration to Israel）
23:3-8

22:30¹ (seed) See note 11² in Matt. 1.

23:1^a
耶十 21
二二 22
結三四 2

23:1^a
Jer. 10:21;
22:22;
Ezek. 34:2

23:3^a
賽十 21
23:3^b
賽十一 11

【23:3】我要將我羊羣中所^a餘剩的，從我趕逐他們所到的各地^b招聚出來，領他們歸回自己的草場，他們必繁衍增多。

【23:4】我必興起照管他們的牧人牧養他們；他們不再懼怕，不再驚惶，也不缺少一個；這是耶和華說的。

【23:5】^a耶和華說，日子將到，我要給大衛興起一個公義的^{1b}苗；祂必²作王掌權，行事精明，在地上施行公理和公義。

● 23:5¹ 這是基督成為肉體，作為在肉體裏的人，成了大衛的後裔。（太一1，羅一3。）這裏『苗』指明基督的人性，也含示生命。當基督出生時，就是從大衛的不發出一枝新的嫩條。（見賽十一1註1。）這就開始應驗耶和華論到興起基督為大衛的苗這應許。

● 23:5² 基督作王掌權，含示祂的復活和升天。基督已經復活升天，現今是萬王之王，萬主之主，為地上君王的元首。（啓十七14，十九16，一5。）這裏論到基督的話，要在千年國時應驗。（亞十四9，啓十一15，二十6。）見三17註1。

【23:3】Then I will ^agather the ^bremnant of My flock out of all the lands where I have driven them, and I will bring them back to their pasture; and they will be fruitful and multiply.

【23:4】And I will raise up shepherds over them who will shepherd them, and they will no longer fear or be dismayed, nor will any be missing, declares Jehovah.

【23:5】^aIndeed, days are coming, / Declares Jehovah, / When I will raise up to David a righteous ^{1b}Shoot; / And He will reign as ²King and act prudently / And will execute justice and righteousness in the land.

23:5¹ (Shoot) This is Christ incarnated as a man in the flesh to be the descendant of David (Matt. 1:1; Rom. 1:3). Shoot here indicates Christ's humanity; it also implies life. When Christ was born, a new, fresh sprout came forth from the stump of David (see note 1¹ in Isa. 11). This was the beginning of the fulfillment of Jehovah's promise concerning the raising up of Christ as the Shoot of David.

23:5² (King) Christ's reigning as King implies His resurrection and ascension. Having passed through resurrection and having entered into ascension, Christ is now the King of kings, the Lord of lords, and the Ruler of the kings of the earth (Rev. 17:14; 19:16; 1:5). The word here concerning Christ will be fulfilled in the millennium (Zech. 14:9; Rev. 11:15; 20:6). See note 17¹ in ch. 3.

23:3^a
Isa. 11:11;
Jer. 32:37;
Ezek. 34:13
23:3^b
Isa. 10:21

23:5^a
vv. 5-6;
Jer. 33:14-16
23:5^b
Isa. 4:2;
cf. Rev. 22:16

耶三二 37
結三四 13
23:5^a
5~6;
耶三三 14~16
23:5^b

【23:6】在祂的日子，猶大必得救，以色列必安然居住；人要稱呼祂的名爲，^{1a}耶和華²我們的^{3b}義。

● 23:6¹ 『耶和華我們的義』指神性裏的基督，『公義的苗』（5）指人性裏的基督。這裏的名指明，基督作爲大衛的後裔不僅是人，也是耶和華，就是那位創造天地、揀選亞伯拉罕、建立以色列族的，祂是大衛的主，就是大衛稱祂爲主的。（太二 42～45，參啓五 5，二二 16。）基督來作爲苗，乃是耶和華自己成爲神選民的義。

● 23:6² 這裏『我們的，』指明基督與我們成爲一，作我們的義。（林前一 30，林後五 21。）基督基於祂的救贖，成爲我們的義。基督是公義的苗，（5，）在肉體裏來，作大衛的後裔，在十字架受死流血，爲要洗去我們的罪，並完成救贖。（弗一 7，來九 22，彼前一 18～19。）我們有了祂的救贖爲基礎，就能信入祂而蒙神赦免，（徒十 43，）神就能稱義我們，（羅三 24，26，）使基督成爲我們的義，而給我們穿上義袍。（賽六一 10。）這乃是爲三一神的具體化身基督（西二 9）開了一條路，使祂能進入我們裏面，作我們的生命，（西三 4 上，）我們內裏生命的律，（三一 33，）和我們的一切，而將祂自己分賜到我們全人裏面，以完成神永遠的經綸。

【23:6】In His days Judah will be saved, / And Israel will dwell securely; / And this is His name by which He will be called, / ^{1a}Jehovah ²our ^{3b}righteousness.

23:6¹ (Jehovah) Jehovah our righteousness refers to Christ in His divinity, and a righteous Shoot (v. 5), to Christ in His humanity. The name here indicates that Christ, as a descendant of David, is not merely a man but is also the very Jehovah who created the heavens and the earth, selected Abraham, established the race of Israel, and was the Lord of David, the One whom he called Lord (Matt. 22:42-45; cf. Rev. 5:5; 22:16). Christ came as a Shoot who is Jehovah Himself to be the righteousness of God's chosen people.

23:6² (our) Our here indicates that Christ becomes one with us to be our righteousness (1 Cor. 1:30; 2 Cor. 5:21). Christ is made our righteousness based on His redemption. As the righteous Shoot (v. 5), Christ came in the flesh as the descendant of David to die on the cross and shed His blood in order to wash away our sins and accomplish redemption (Eph. 1:7; Heb. 9:22; 1 Pet. 1:18-19). With His redemption as the basis, we can believe into Him to receive God's forgiveness (Acts 10:43), and God can justify us (Rom. 3:24, 26), make Christ our righteousness, and clothe us with the robe of righteousness (Isa. 61:10). This opens the way for Christ as the embodiment of the Triune God (Col. 2:9) to enter into us as our life (Col. 3:4a), our inner law of life (31:33), and our everything, to dispense Himself into our entire being for the accomplishing of God's eternal economy.

23:6^a
cf. Jer. 33:16
23:6^b
Isa. 45:24;
54:17;
1 Cor. 1:30

【23:7】^a 耶和華說，日子將到，人必不再指着那將以色列人從埃及地領上來之永活的耶和華起誓；

【23:8】卻要指着那將以色列家的後裔從北方之地，並從他們被趕逐到的^a各地領上來之永活的耶和華起誓；他們必住在本土。

十二 耶和華對猶大眾申言者 同其祭司與百姓的 定罪和懲罰 二三 9 ~ 40

● 23:6³ 以色列的邪惡為基督豫備了路，使祂進來作他們的義。雖然以色列離棄神去隨從偶像，（二 13，）邪惡得無法醫治，（十三 23，十七 9，）但因着神的憐恤、慈愛、信實和永遠的愛，（三一 3，哀三 22 ~ 23，）神絕不放棄蒙祂揀選卻岔開的子民。祂在定罪、懲罰、懲治以色列時，定意要成為肉體，作大衛的苗，使祂能成為祂子民的義。基於基督作為耶和華來成為他們的義，邪惡的以色列族必能得着恢復。至終，以色列要彰顯基督——他們的義，作他們的中心（他們的所是）和他們的普及（他們的彰顯。）這彰顯要終極完成於新耶路撒冷。（啓二一 12。）

【23:7】^a Therefore indeed, days are coming, declares Jehovah, when they will no longer say, As Jehovah lives, who brought up the children of Israel out of the land of Egypt;

【23:8】But, As Jehovah lives, who brought up and led back the seed of the house of Israel out of the land of the north and out of ^aall the lands where I had driven them, that they might dwell in their own land.

L. Jehovah's Condemnation of and Punishment upon the Prophets of Judah with the Priests and with the People 23:9-40

23:6³ (righteousness) Israel's evil and wickedness prepared the way for Christ to come in to be their righteousness. Although Israel forsook God for idols (2:13) and became incurably evil (13:23; 17:9), because of His compassions, lovingkindness, faithfulness, and eternal love (31:3; Lam. 3:22-23), God would never give up His elect yet distracted people. While He was condemning, punishing, and chastising Israel, He intended to be incarnated as a Shoot unto David so that He could be His people's righteousness. Based on Christ's coming as Jehovah to be their righteousness, the evil race of Israel can be restored. Eventually, Israel will manifest Christ, who is their righteousness, as their centrality (their being) and their universality (their expression). This manifestation will consummate in the New Jerusalem (Rev. 21:12).

【23:9】論到那些申言者，我的心在我裏面憂傷，我的骨頭都發顫；因耶和華和祂的聖言，我像醉酒的人，像被酒所勝的人。

【23:10】這地滿了行淫的人；因受咒詛，這地就悲哀，曠野的草場都枯乾了；他們所跑的道路是惡的，他們的勇力是不正的。

【23:11】連申言者和祭司都是褻瀆的，甚至在我殿中我也看見他們的惡；這是耶和華說的。

【23:12】因此，他們的道路必像黑暗中的滑地；他們必被趕逐，在這路中仆倒；因為當追討之年，我必使災禍臨到他們；這是耶和華說的。

【23:13】我在撒瑪利亞的申言者中曾見可厭的事：他們藉巴力說豫言，使我的百姓以色列走岔了路。

【23:9】 Concerning the prophets: My heart is broken within me; / All my bones fail. / I have become like a man who is drunk, / Even like a mighty man who is overcome by wine, / Because of Jehovah / And because of the words of His holiness.

【23:10】 For the land is full of adulterers; / For the land mourns because of the curse. / The pastures of the wilderness are dried up, / And the course they run is evil, / And their might is not right.

【23:11】 For both the prophet and the priest are profane; / Even in My house I have found their wickedness, / Declares Jehovah.

【23:12】 Therefore their way will become like slippery paths for them; / In the darkness they will be driven and will fall in it; / For I will bring evil on them / In the year of their punishment, declares Jehovah.

【23:13】 And in the prophets of Samaria / I have seen an offensive thing: / They prophesied by Baal / And led My people Israel astray.

23:14^a
申三二 32
賽一 9~10
啓十一 8

【23:14】我在耶路撒冷的申言者中曾見可怖的事：他們行姦淫，行事虛假；又堅固作惡之人的手，以致無人回頭離開他的惡。他們在我面前都像^a所多瑪，耶路撒冷的居民都像蛾摩拉。

23:15^a
耶九 15
23:15^b
啓八 11

【23:15】^a所以萬軍之耶和華論到申言者如此說，我必將^b茵蔯給他們喫，又將苦毒的水給他們喝，因為褻瀆的事出於耶路撒冷的申言者，已經徧及全地。

【23:16】萬軍之耶和華如此說，這些申言者向你們說豫言，你們不要聽他們的話；他們把你們引到¹虛空，所說的異象，是出於自己的心，不是出於耶和華的口。

【23:17】他們常對藐視我的人說，耶和華說，你們必享平安；又對一切按自己頑梗之心而行的人說，必沒有災禍臨到你們。

● 23:16¹ 卽偶像。

【23:14】And yet in the prophets of Jerusalem / I have seen a horrible thing: / The committing of adultery and walking in falsehood; / And they strengthen the hands of evildoers, / So that none turn / From their wickedness. / All of them have become to Me like ^aSodom / And her inhabitants like Gomorrah.

【23:15】^aTherefore thus says Jehovah of hosts concerning the prophets: / I will feed them with ^bwormwood / And give them poisonous water to drink, / For profaneness has gone forth / From the prophets of Jerusalem into all the land.

【23:16】Thus says Jehovah of hosts, / Do not listen to the words of the prophets who are prophesying to you; / They are leading you to ¹vanity; / They speak a vision of their own heart, / Not out of the mouth of Jehovah.

【23:17】They say continually to those who despise Me, / Jehovah has spoken, You will have peace; / And to everyone who walks in the stubbornness of his own heart, / They say, Evil will not come upon you.

23:14^a
Deut. 32:32;
Isa. 1:9-10;
Rev. 11:8

23:15^a
Jer. 9:15
23:15^b
Rev. 8:11

23:16¹ (vanity) I.e., idols.

【23:18】有誰站在耶和華的議會中，得以看見並聽見祂的話呢？有誰留心聽祂的話呢？

【23:19】^a看哪，耶和華的暴風！祂的忿怒已經發出，是急旋的暴風，必轉到惡人的頭上。

【23:20】耶和華的怒氣必不轉回，直到祂心中的定旨都施行了，成就了；在末後的日子，你們要全然明白。

【23:21】我沒有打發那些申言者，他們竟自奔跑；我沒有對他們說話，他們竟自豫言。

【23:22】他們若曾站在我的議會中，並使我的百姓聽我的話，就必使他們回頭離開惡道，和他們所行的惡。

【23:23】耶和華說，我豈是近處的神麼？不也是遠處的神麼？

【23:18】For who has stood in the ¹council of Jehovah, / That he should perceive and hear His word? / Who has given heed to His word and listened?

【23:19】^aLook, the storm wind of Jehovah! Wrath has gone forth, / Even a whirling tempest; / It will whirl down on the head of the wicked.

【23:20】The anger of Jehovah will not turn back / Until He has executed and until He has accomplished / The purposes of His heart; / In the last days / You will understand it clearly.

【23:21】I did not send the prophets, / But they ran forth; / I did not speak to them, / Yet they prophesied.

【23:22】But if they had stood in My council / And had caused My people to hear My words, / They would have turned them from their evil way / And from the evil of their deeds.

【23:23】Am I a God who is near, declares Jehovah, / And not a God who is far off?

23:19^a
19~20;
耶三十 23~24

23:19^a
vv. 19-20;
Jer. 30:23-24

23:18¹ (council) Or, counsel. So also in v. 22.

【23:24】耶和華說，人豈能在隱密處^a藏身，使我看不見他呢？耶和華說，我豈不充滿天地麼？

【23:25】我已聽見那些申言者所說的，就是託我名說的假豫言，說，我作了夢，我作了夢。

【23:26】說假豫言的申言者，就是申述自己心中詭詐的申言者，他們這樣存心要到幾時呢？

【23:27】他們各人將自己的夢對鄰舍述說，想要使我的百姓忘記我的名，正如他們列祖因巴力忘記我的名一樣。

【23:28】得夢的申言者，可以述說那夢；得我話的人，可以忠誠的講說我的話。¹ 禾稈怎能與¹ 麥粒相比呢？這是耶和華說的。

● 23:28¹ 從耶利米出來神的話是麥粒，是滋養的食物，包含神聖的素質，可分賜到神的子民裏面；但假申言者的話是禾稈、糠粃。

【23:24】Can a man hide^a himself in secret places, / So that I will not see him? declares Jehovah. / Do I not fill the heavens and the earth? / Declares Jehovah.

【23:25】I have heard what the prophets say, who prophesy falsehood in My name, saying, I have dreamed; I have dreamed.

【23:26】How long will this be in the heart of the prophets who prophesy falsehood and who are prophets of the deceit of their own heart,

【23:27】Who think to cause My people to forget My name with their dreams which they tell, each one to his neighbor, even as their fathers forgot My name because of Baal?

【23:28】The prophet who has a dream, let him tell the dream; and he with whom is My word, let him speak My word faithfully. What is the¹ straw to the¹ grain? declares Jehovah.

23:28¹ (straw) The word of God that came forth from Jeremiah was grain, food for nourishment that contains the divine essence to be dispensed into God's people; but the word of the false prophets was straw, chaff.

【23:29】耶和華說，我的話豈不是像^{1a}火，又像能打碎磐石的¹大錘麼？

【23:30】耶和華說，那些申言者，各從鄰舍¹偷竊我的言語，因此我必與他們反對。

【23:31】耶和華說，那些申言者用舌頭說是耶和華說的；我必與他們反對。

【23:32】耶和華說，那些以假夢為豫言，又述說這些夢，以謊言和謬語使我百姓走岔了路的，我必與他們反對；我沒有打發他們，也沒有吩咐他們；他們與這百姓毫無益處；這是耶和華說的。

● 23:29¹ 在積極一面，神的話像麥粒，（28，）將神作為生命分賜到我們裏面，滋養我們。在消極一面，話像火，焚燒我們和我們所信靠的許多事物；話也像大錘，打碎我們的己、天然生命、肉體、情慾和觀念。

● 23:30¹ 耶利米是從神領受話語的真申言者。雖然還有其他的真申言者，（參二五 4，）但在猶大的申言者多半是假的。這些假申言者無法領受耶和華的話，所以他們聽那些為神說話的人，然後偷竊耶和華藉他們所說的話。他們假裝自己從神得着這啟示，假裝他們說的話是自己的。

【23:29】Is not My word thus — like ^{1a}fire, declares Jehovah, and like a ¹hammer that breaks the rock in pieces?

【23:30】Therefore indeed, I am against the prophets, declares Jehovah, who ¹steal My words, each one from his neighbor.

【23:31】Indeed, I am against the prophets, declares Jehovah, who use their tongues and declare, He has declared.

【23:32】Indeed, I am against those who prophesy false dreams, declares Jehovah, and who tell them and lead My people astray by their lies and by their recklessness, although I did not send them or command them; neither do they profit this people at all, declares Jehovah.

23:29¹ (fire) On the positive side, the word of God, as a grain of wheat (v. 28), dispenses God as life into us to nourish us. On the negative side, the word as fire burns us and many of the things in which we have confidence, and the word as a hammer breaks down our self, our natural life, our flesh, our lusts, and our concepts.

23:30¹ (steal) Jeremiah was a genuine prophet who received words from God. Although there were other genuine prophets (cf. 25:4), most of the prophets in Judah were false. These false prophets did not have a way to receive Jehovah's word, so they listened to those who spoke for God and then stole the words of Jehovah spoken by them. They pretended that they themselves had received this revelation from God and that the words they were speaking were their own.

【23:33】無論是這百姓，是申言者，是祭司，問你說，耶和華的負擔是甚麼？你就要對他們說，甚麼負擔？耶和華說，我要丟棄你們。

【23:34】無論是申言者，是祭司，是百姓，講說耶和華的負擔，我必刑罰那人和他的家。

【23:35】你們各人要對鄰舍，各人要對弟兄如此說，耶和華回答了甚麼？耶和華說了甚麼呢？

【23:36】你們不可再題耶和華的負擔，各人所說的話必作自己的負擔；因為你們扭曲了活神萬軍之耶和華我們神的言語。

【23:37】你們要對申言者如此說，耶和華回答了你甚麼，耶和華說了甚麼呢？

【23:38】你們若說耶和華的負擔，耶和華就如此說，因你們說耶和華的負擔這句話，我也打發人到你們那裏去，說，你們不可說耶和華的負擔，

【23:33】And when this people or the prophet or priest asks you, saying, What is the burden of Jehovah? then you shall say to them, What burden? I will even cast you off, declares Jehovah.

【23:34】And as for the prophet and the priest and the people who say, The burden of Jehovah, I will punish that man and his household.

【23:35】Thus you shall say every one to his neighbor and every one to his brother, What has Jehovah answered? or, What has Jehovah spoken?

【23:36】And you shall mention no more the burden of Jehovah, for every man's word will be his own burden; for you have perverted the words of the living God, Jehovah of hosts, our God.

【23:37】Thus you shall say to the prophet, What has Jehovah answered you? or, What has Jehovah spoken?

【23:38】But if you say, The burden of Jehovah, therefore thus says Jehovah, Because you have said this word, The burden of Jehovah, and I have sent to you, saying, You shall not say, The burden of Jehovah,

【23:39】所以我必全然忘記你們，將你們和我所賜給你們並你們列祖的城，從我面前拋棄。

【23:40】我必使永遠的凌辱和永遠的羞恥，臨到你們，是不能忘記的。

耶利米書 第二十四章

十三 猶大的被擄

二四 1 ~ 二五 38

1 耶利米之兩筐無花果的異象

二四 1 ~ 10

【24:1】巴比倫王^a 尼布甲尼撒，將猶大王約雅敬的兒子耶哥尼雅，和猶大的首領，並工匠、鐵匠，從耶路撒冷遷徙出去，帶到巴比倫；這事以後，耶和華指給我看，有兩筐¹ 無花果，放在耶和華的殿前。

【24:2】一筐是極好的^a 無花果，好像是初熟的；一筐是極壞的無花果，壞得不可喫。

● 24:1¹ 無花果樹是以色列國的象徵。（珥一7。）見太二一 18 ~ 22 與註。

【23:39】Therefore, I will utterly forget you and cast away from My presence you and the city which I gave to you and to your fathers.

【23:40】And I will bring upon you eternal reproach and eternal humiliation, which will not be forgotten.

JEREMIAH 24

M. Judah's Captivity

24:1 – 25:38

1. Jeremiah's Vision of Two Baskets of Figs

24:1-10

【24:1】Jehovah showed me, and there were two baskets of ¹figs placed before the temple of Jehovah, after^a Nebuchadrezzar the king of Babylon had exiled Jeconiah the son of Jehoiakim, the king of Judah, and the princes of Judah and the craftsmen and the smiths from Jerusalem and had brought them to Babylon.

【24:2】One basket had very good^a figs, like first ripe figs, but the other basket had very bad figs, which could not be eaten because of their rottenness.

24:1¹ (figs) The fig tree is a symbol of the nation of Israel (Joel 1:7).
See Matt. 21:18-22 and notes.

24:1^a
王下二四 11~12
代下三六 10

24:1^a
2 Kings 24:11-12;
2 Chron. 36:10

24:2^a
太二四 32

24:2^a
Matt. 24:32

【24:3】耶和華問我說，耶利米，你看見甚麼？我說，我看見無花果，好的無花果極好，壞的極壞，壞得不可喫。

【24:4】於是耶和華的話臨到我，說，

【24:5】耶和華以色列的神如此說，被遷徙的猶大人，就是我打發離開這地到迦勒底人之地去的，我必看他們如這些好無花果，使他們得好處。

【24:6】我要向他們定住眼目，使他們得好處，^a領他們歸回這地，也要^b建立他們並不拆毀，栽植他們並不拔出。

【24:7】我要賜他們認識我的^a心，知道我是耶和華；他們要作^b我的子民，^c我要作他們的神，因為他們要全心歸向我。

【24:8】耶和華如此說，我必使猶大王西底家和他的首領，以及耶路撒冷的餘民，無論是剩在這地的，或是¹住在埃及地的，都像那極壞，壞得不可喫的^a無花果。

● 24:8¹ 住在埃及地的，就是爲了己身安全，從聖地逃去埃及的人。

【24:3】And Jehovah said to me, What do you see, Jeremiah? And I said, Figs. The good figs are very good; the bad figs are very bad, which cannot be eaten because of their rottenness.

【24:4】Then the word of Jehovah came to me, saying,

【24:5】Thus says Jehovah the God of Israel, Like these good figs, so I will regard those who are exiled of Judah, whom I have sent from this place to the land of the Chaldeans, for good.

【24:6】And I will set My eyes upon them for good and will^abring them back to this land and^bbuild them up and not tear them down, and I will plant them and not uproot them.

【24:7】And I will give them a^aheart to know Me, that I am Jehovah; and they will be^bMy people, and^cI will be their God; for they will return to Me with their whole heart.

【24:8】And like the bad^afigs that cannot be eaten because of their rottenness, thus says Jehovah, so I will make Zedekiah, the king of Judah, and his princes and the remnant of Jerusalem who remain in this land and¹those who dwell in the land of Egypt —

24:8¹ (those) Those dwelling in Egypt were those who had escaped from the Holy Land to Egypt for their security.

24:6^a
耶十二 15
二九 10
24:6^b
耶三二 41
三三 7
四二 10

24:7^a
申三十 6
耶三二 39
結十一 19
三六 26~27

24:7^b
耶三十 22
三二 38
結三七 23
亞八 8
參啓二一 3

24:7^c
耶七 23
三一 1, 33
結三七 27
來八 10
啓二一 7

24:8^a
耶二九 17
太二四 32

24:6^a
Jer. 12:15;
29:10

24:6^b
Jer. 32:41;
33:7;
42:10

24:7^a
Deut. 30:6;
Jer. 32:39;
Ezek. 11:19;
36:26-27

24:7^b
Jer. 30:22;
32:38;
Ezek. 37:23;
Zech. 8:8;
cf. Rev. 21:3

24:7^c
Jer. 7:23;
31:1, 33;
Ezek. 37:27;
Heb. 8:10;
Rev. 21:7

24:8^a
Jer. 29:17;
Matt. 24:32

【24:9】我必使他們在地上萬國中令人驚恐，使他們遭遇災禍，在我趕逐他們到的各處，成為凌辱、¹笑談、¹譏刺、咒詛。

【24:10】我必使^a刀劍、饑荒、瘟疫臨到他們，直到他們從我所賜給他們和他們列祖之地滅絕。

耶利米書 第二十五章

2 耶利米關乎 猶大眾民的豫言 二五 1 ~ 38

【25:1】猶大王約西亞的兒子約雅敬^a第四年，就是巴比倫王¹尼布甲尼撒的元年，耶和華論猶大眾民的話，臨到耶利米。

● 24:9¹ 這裏的『笑談』是嘲笑의 正式說法，而『譏刺』指明嘲弄。

● 25:1¹ 尼布甲尼撒掌權作巴比倫王後不久就攻擊猶大，帶走殿裏一些器皿，擄掠了許多人。（代下三六 6 ~ 7，但一 1 ~ 6。）耶利米在他的豫言裏，告訴百姓要臨到他們的災禍、災難，勸他們要悔改歸向神。

【24:9】I will even make them a terror to all the kingdoms of the earth for evil, to be a reproach and a ¹proverb and a ¹byword and a curse in all the places where I will drive them.

【24:10】And I will send ^asword and famine and pestilence upon them until they are consumed from the land which I gave to them and to their fathers.

JEREMIAH 25

2. Jeremiah's Prophecy concerning All the People of Judah 25:1-38

【25:1】The word that came to Jeremiah concerning all the people of Judah in the ^afourth year of Jehoiakim the son of Josiah, the king of Judah (that is, the first year of ¹Nebuchadnezzar the king of Babylon)

24:9¹ (proverb) Here proverb signifies a formal expression of derision, and byword indicates mocking.

25:1¹ (Nebuchadnezzar) See note 2¹ in ch. 21. Shortly after Nebuchadnezzar came into power as king of Babylon, he attacked Judah, carried away some of the vessels in the temple, and captured a number of the people (2 Chron. 36:6-7; Dan. 1:1-6). In his prophecy, Jeremiah told the people of the evils, the calamities, that were coming upon them, and he advised them to repent and return to God.

24:10^a
耶十五 2~3
二九 17
結五 12, 17
十四 21
啓六 8

24:10^a
Jer. 15:2-3;
29:17;
Ezek. 5:12, 17;
14:21;
Rev. 6:8

25:1^a
耶三六 1

25:1^a
Jer. 36:1

【25:2】申言者耶利米就將這話告訴猶大眾人和耶路撒冷的一切居民，說，

【25:3】從猶大王亞們的兒子約西亞十三年，直到今日，這二十三年之內，常有耶和華的話臨到我，我也對你們講說，就是^a從早起來傳說，只是你們沒有聽從。

【25:4】耶和華也從早起來，^a差遣祂的僕人眾申言者到你們這裏來，只是你們沒有聽從，也沒有側耳而聽；

【25:5】他們說，你們各人當回轉離開惡道和所作的惡，便可居住耶和華從永遠到永遠所賜給你們和你們列祖之地。

【25:6】不可隨從別神，事奉敬拜他們，以你們手所作的惹我發怒，這樣，我就不加害於你們。

【25:7】耶和華說，然而你們沒有聽從我，竟要以你們手所作的惹我發怒，自招禍害。

【25:2】Which Jeremiah the prophet spoke to all the people of Judah and to all the inhabitants of Jerusalem, saying,

【25:3】From the thirteenth year of Josiah the son of Amon, the king of Judah, even unto this day, these twenty-three years, the word of Jehovah came to me, and I spoke to you, ^arising up early and speaking, but you have not listened.

【25:4】And Jehovah ^asent to you all His servants the prophets, rising up early and sending them, but you have not listened or inclined your ear to hear,

【25:5】Saying, Turn now every one from his evil way and from the evil of your deeds, and dwell upon the land which Jehovah has given you and your fathers from eternity to eternity;

【25:6】And do not go after other gods to serve them and worship them; and do not provoke Me to anger with the work of your hands, and I will do you no harm.

【25:7】Yet you have not listened to Me, declares Jehovah, that you might provoke Me to anger with the work of your hands to your own harm.

25:3^a
耶七 13

25:3^a
Jer. 7:13

25:4^a
耶七 25

25:4^a
Jer. 7:25

【25:8】所以萬軍之耶和華如此說，因為你們沒有聽從我的話，

【25:9】我必差遣使者取來^a北方的眾族，並我僕人巴比倫王^b尼布甲尼撒，領他們來攻擊這地和這地的居民，並四圍一切的國民；我要將他們盡行滅絕，以致他們令人驚駭、嗤笑，並且永遠蒙羞；這是耶和華說的。

【25:10】^a我又要使歡喜和快樂的聲音，新郎和新婦的聲音，推磨的聲音，和燈的亮光，從他們中間滅絕。

【25:11】這全地必然荒涼曠廢；這些國民要服事巴比倫王^{1a}七十年。

● 25:11¹ 這話和二九 10 ~ 14 的話對耶利米是安慰，向他保證以色列被擄為時僅七十年。一些被擄的人，如但以理，在七十年期滿時仍活着。（但一 21，六 28。）神怎樣任憑祂的百姓被擄，祂也要照樣帶他們回來，不是像俘虜，乃是像得勝的戰士。

【25:8】Therefore thus says Jehovah of hosts, Because you have not listened to My words,

【25:9】I will send for and take all the families of the^a north, declares Jehovah, that is, for^b Nebuchadrezzar the king of Babylon, My servant, and I will bring them against this land and against its inhabitants and against all these surrounding nations and will utterly destroy them and make them an astonishment and a hissing and an eternal reproach.

【25:10】^aAnd I will cause the voice of gladness and the voice of joy to perish from them, the voice of the bridegroom and the voice of the bride, the sound of the millstones and the light of the lamp.

【25:11】And this whole land will become a desolation and a waste, and these nations will serve the king of Babylon^{1a} seventy years.

25:11¹ (seventy) This word and that in 29:10-14 were a comfort to Jeremiah, assuring him that the captivity of Israel would last only seventy years. Some of the captured ones, such as Daniel, would still be alive at the expiration of the seventy years (Dan. 1:21; 6:28). Just as God gave the people up to captivity, He would bring them back, not as captives but as triumphant warriors.

25:9^a

耶一 15

25:9^b

耶二七 6

四三 10

參賽四四 28

25:10^a

耶七 34

十六 9

啓十八 22~23

25:11^a

代下三六 21~22

耶二九 10

但九 2

亞七 5

25:9^a

Jer. 1:15

25:9^b

Jer. 27:6;

43:10;

cf. Isa. 44:28

25:10^a

Jer. 7:34;

16:9;

Rev. 18:22-23

25:11^a

2 Chron. 36:21-

22;

Jer. 29:10;

Dan. 9:2;

Zech. 7:5

25:12^a
賽十三 19
十四 23
耶五十 3, 13, 23,
39, 40, 45

【25:12】七十年滿了以後，我必因巴比倫王和那國民的罪孽懲罰他們，並懲罰迦勒底人之地，使那地永遠^a荒涼；這是耶和華說的。

25:13^a
耶一 5, 10

【25:13】我也必使我向那地所說的話，凡記在這書上，耶利米向各^a國所說的豫言，都臨到那地。

【25:14】因為多國和大君王必使¹迦勒底人作奴僕，我也必照他們的行為，按他們手所作的，報應他們。

25:15^a
伯二一 20
詩七五 8
賽五一 17
啓十四 10

【25:15】耶和華以色列的神對我如此說，你從我手中接這^a杯忿怒的酒，給我所差遣你去的各國的民喝。

【25:16】他們喝了就要東倒西歪，並要發狂，因我使刀劍臨到他們中間。

【25:17】我就從耶和華的手中接了這杯，給耶和華所差遣我去的各國的民喝；

【25:12】Then after the seventy years have been fulfilled, I will punish the king of Babylon and that nation for their iniquity, declares Jehovah, as well as the land of the Chaldeans, and I will make it an eternal^a desolation.

【25:13】And I will bring upon that land all My words which I have spoken against it, everything written in this book, which Jeremiah prophesied against all the^a nations.

【25:14】For many nations and great kings will make them serve them, even them, and I will recompense them according to their doing and according to the work of their hands.

【25:15】For thus said Jehovah the God of Israel to me, Take this^a cup of the wine of wrath from My hand and make all the nations to whom I am sending you drink it.

【25:16】And they will drink and stagger and become mad because of the sword which I am sending among them.

【25:17】And I took the cup from Jehovah's hand and made all the nations to whom Jehovah sent me drink it:

25:12^a
Isa. 13:19;
14:23;
Jer. 50:3, 13, 23,
39, 40, 45

25:13^a
Jer. 1:5, 10

25:15^a
Job 21:20;
Psa. 75:8;
Isa. 51:17;
Rev. 14:10

● 25:14¹ 迦勒底人，直譯，他們，甚至他們。

25:18^a
耶十九 3~9

【25:18】就是^a耶路撒冷，和猶大的城邑，並耶路撒冷的君王與首領，使這些城邑荒涼，令人驚駭、嗤笑、咒詛，正如今日一樣。

25:19^a
耶四六 2~28

【25:19】又有^a埃及王法老，和他的臣僕、首領，以及他的眾民；

25:20^a
耶四七 1~7

【25:20】並一切混雜的人民，和烏斯地的諸王，與^a非利士人之地的諸王，亞實基倫、迦薩、以革倫，以及餘剩的亞實突人；

25:21^a
耶四九 7~22

【25:21】^a以東、^b摩押、^c亞捫人，

25:21^b
耶四八 1~47

【25:22】^a推羅的諸王、西頓的諸王、海外島嶼的眾王，

25:21^c
耶四九 1~6

【25:23】底但、提瑪、布斯，和一切剃周圍頭髮的；

25:22^a
耶四七 4

【25:24】亞拉伯的諸王、住曠野混雜人民的諸王、

25:25^a
耶四九 34~39

【25:25】心利的諸王、^a以攔的諸王、瑪代的諸王；

【25:18】^aJerusalem and the cities of Judah and her kings, her princes, to make them a desolation, a waste, a hissing and a curse, as it is this day;

25:18^a
Jer. 19:3-9

【25:19】Pharaoh, the king of ^aEgypt, and his servants and his princes and all his people;

25:19^a
Jer. 46:2-28

【25:20】And all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the ^aPhilistines (even Ashkelon and Gaza and Ekron and the remnant of Ashdod);

25:20^a
Jer. 47:1-7

【25:21】^aEdom and ^bMoab and the children of ^cAmmon;

25:21^a
Jer. 49:7-22

【25:22】And all the kings of ^aTyre and all the kings of Sidon and the kings of the islands across the sea;

25:21^b
Jer. 48:1-47

【25:23】And Dedan and Tema and Buz and all who cut the corners of their hair;

25:21^c
Jer. 49:1-6

【25:24】And all the kings of Arabia and all the kings of the mingled people who dwell in the wilderness;

25:22^a
Jer. 47:4

【25:25】And all the kings of Zimri and all the kings of ^aElam and all the kings of Media;

25:25^a
Jer. 49:34-39

25:26^a
耶五一 41

【25:26】北方遠近的諸王，以及地上的萬國都喝了；以後^{1a}示沙克王也要喝。

【25:27】你要對他們說，萬軍之耶和華以色列的神如此說，你們要喝且要喝醉，要嘔吐且要跌倒，不得再起來，都因我使刀劍臨到你們中間。

【25:28】他們若不肯從你的手接這杯喝，你就要對他們說，萬軍之耶和華如此說，你們一定要喝。

【25:29】我既從稱為我名下的城^a起首施行災禍，你們能全然免受懲罰麼？你們必不能免，因為我要呼喚刀劍臨到地上一切的居民；這是萬軍之耶和華說的。

【25:30】所以你要向他們豫言這一切的話攻擊他們，對他們說，^a耶和華必從高天吼叫，從祂的聖所發聲，向自己的居所大聲吼叫；祂要向地上一切的居民吶喊回應，像踹葡萄的一樣。

● 25:26¹ 卽巴比倫。（參五一 41。）

【25:26】And all the kings of the north, near and far, one with another, and all the kingdoms of the earth which are upon the surface of the ground and the king of^{1a}Sheshach will drink it after them.

【25:27】And you shall say to them, Thus says Jehovah of hosts, the God of Israel, Drink and be drunk, and vomit and fall, and rise no longer, because of the sword which I am sending among you.

【25:28】And if they refuse to take the cup from your hand to drink, then you shall say to them, Thus says Jehovah of hosts, You shall surely drink it.

【25:29】For I am now^a beginning to bring evil on the city which is called by My name, and will you indeed go unpunished? You will not go unpunished, for I am calling for a sword against all the inhabitants of the earth, declares Jehovah of hosts.

【25:30】Therefore you shall prophesy against them all these words and say to them, ^aJehovah will roar from on high, / And He will utter His voice from His holy habitation; / He will roar mightily against His habitation; / He will respond with a shout like those who tread grapes, / Against all the inhabitants of the earth.

25:26^a
Jer. 51:41

25:29^a
cf. 1 Pet. 4:17

25:30^a
Joel 3:16;
Amos 1:2;
Isa. 42:13

25:26¹ (Sheshach) I.e., Babylon (cf. 51:41).

25:29^a
參彼前四 17

25:30^a
珥三 16
摩一 2
賽四二 13

25:31^a
何四 1
彌六 2
25:31^b
賽六六 16
珥三 2

【25:31】必有鬨嚷之聲達到地極，因為耶和華與列國^a相爭。凡屬肉體的，祂必^b審問；至於惡人，祂必交給刀劍；這是耶和華說的。

【25:32】萬軍之耶和華如此說，必有災禍從這國發出到那國，並有大暴風從地極颳起。

【25:33】在那日，從地這邊直到地那邊，都有耶和華所殺戮的；必無人^a哀哭，不得收殮，不得葬埋，必在地上成為糞土。

【25:34】牧人哪，你們當哀號、呼喊；羣羊的尊貴者阿，你們要輾在灰中；因為你們被殺戮的日子滿足了，我要分散你們，你們就跌碎，好像美器被打碎一樣。

【25:35】牧人無路逃避，羣羊的尊貴者也無法逃脫。

【25:36】聽阿，牧人的喊聲！羣羊尊貴者的哀號！因為耶和華毀壞他們的草場。

【25:31】The tumult comes to the ends of the earth, / For Jehovah has a^a dispute with the nations. / He is entering into^b judgment with all flesh / And will give up the wicked to the sword, / Declares Jehovah.

【25:32】Thus says Jehovah of hosts, / Evil is now going forth / From nation to nation, / And a great storm wind is being stirred up / From the uttermost parts of the earth.

【25:33】And those slain by Jehovah on that day will be from one end of the earth unto the other end of the earth; they will not be^a mourned or gathered or buried; they will be as dung on the surface of the ground.

【25:34】Howl, O shepherds, and cry out / And roll in ashes, O majestic ones of the flock; / For your days of slaughter have been fulfilled, / And I will disperse you, so that you fall like a precious vessel.

【25:35】And refuge will perish from the shepherds, / And an escape from the majestic ones of the flock.

【25:36】The sound of the cry of the shepherds! / And the howl of the majestic ones of the flock! / For Jehovah is destroying their pasture;

25:31^a
Hosea 4:1;
Micah 6:2
25:31^b
Isa. 66:16;
Joel 3:2

25:33^a
Jer. 16:4, 6

25:33^a
耶十六 4, 6

【25:37】因耶和華的烈怒，平安的居所都毀壞了。

【25:38】祂離了隱密處像少壯^a獅子一樣，他們的地，因¹欺壓的刀劍，又因祂的烈怒，都成了荒場。

耶利米書 第二十六章

十四 猶大對耶利米的反應 二六 1 ~ 24

【26:1】猶大王約西亞的兒子^a約雅敬登基的時候，從耶和華有這話臨到耶利米，說，

【26:2】耶和華如此說，你站在耶和華殿的^a院內，對猶大眾城邑的人，就是到耶和華殿來敬拜的，說我所吩咐你對他們說的一切話，一字不可刪減。

● 25:38¹ 此乃照七十士希臘文譯本及一些希伯來文古卷；（參四六 16，五十 16；）另作，欺壓者的猛烈。

【25:37】And the habitations of peace are destroyed / Because of the burning anger of Jehovah.

【25:38】Like a young^a lion He has left His lair, / For their land has become a waste, / Because of the¹ oppressing sword / And because of His burning anger.

JEREMIAH 26

N. Judah's Reaction to Jeremiah 26:1-24

【26:1】In the beginning of the reign of^a Jehoiakim the son of Josiah, the king of Judah, this word came from Jehovah, saying,

【26:2】Thus says Jehovah, Stand in the^a court of the house of Jehovah and speak to all the cities of Judah, who come to worship in the house of Jehovah, all the words which I command you to speak to them, and do not take away a word.

25:38¹ (oppressing) According to the Septuagint and some Hebrew MSS (cf. 46:16; 50:16); others read, fierceness of the oppressor.

25:38^a
何五 14
十三 8

25:38^a
Hosea 5:14;
13:8

26:1^a
王下二三 34~36
代下三六 4~5

26:1^a
2 Kings 23:34-36;
2 Chron. 36:4-5

26:2^a
耶十九 14

26:2^a
Jer. 19:14

【26:3】或者他們肯聽從，各人回轉離開惡道，使我後悔不將我因他們所行的惡，想要施行的災禍，降與他們。

【26:4】你要對他們說，耶和華如此說，你們若不聽從我，不遵行我設立在你們面前的律法，

【26:5】不聽我從早起來^a差遣到你們那裏去，我僕人眾申言者的話——你們還是沒有聽從——

【26:6】我就必使這殿如^{1a}示羅，使這城為地上萬國所咒詛的。

【26:7】耶利米在耶和華殿中說的這些話，祭司、申言者、與眾民都聽見了。

【26:8】耶利米說完了耶和華所吩咐他對眾人說的一切話，祭司、申言者、與眾民都來抓住他，說，你必要死！

【26:3】Perhaps they will listen and turn, every one from his evil way, that I may repent of the evil which I intend to do to them because of the evil of their deeds.

【26:4】And you shall say to them, Thus says Jehovah, If you will not listen to Me to walk in My law, which I have set before you,

【26:5】To listen to the words of My servants the prophets, whom I^a send to you, rising up early and sending them — and you have not listened —

【26:6】Then I will make this house like^{1a} Shiloh, and this city I will make a curse to all the nations of the earth.

【26:7】And the priests and the prophets and all the people heard Jeremiah speaking these words in the house of Jehovah.

【26:8】And when Jeremiah had finished speaking everything that Jehovah had commanded him to speak unto all the people, the priests and the prophets and all the people seized him, saying, You will surely die!

26:5^a
耶七 25

26:6^a
撒下四 10~11
詩七八 60
耶七 12~14

26:5^a
Jer. 7:25

26:6^a
1 Sam. 4:10-11;
Psa. 78:60;
Jer. 7:12-14

● 26:6¹ 見七 12 註 1。

26:6¹ (Shiloh) See note 12¹ in ch. 7.

【26:9】你為何託耶和華的名豫言，說，這殿必如示羅，這城必變為荒場，無人居住呢？於是眾民都在耶和華的殿中，聚集攻擊耶利米。

【26:10】猶大的首領聽見這些事，就從王宮上到耶和華的殿，坐在耶和華殿的新門口。

【26:11】祭司、申言者對首領和眾民說，判這人死刑！因為他說豫言攻擊這城，正如你們親耳所聽見的。

【26:12】耶利米就對眾首領和眾民說，耶和華差遣我豫言，攻擊這殿和這城，說你們所聽見的這一切話。

【26:13】現在要^a改正你們的行徑和作為，聽從耶和華你們神的話，祂就必^b後悔，不將所說的災禍降與你們。

【26:9】Why have you prophesied in the name of Jehovah, saying, This house will be like Shiloh and this city will be a desolation, without inhabitant? And all the people were gathered against Jeremiah in the house of Jehovah.

【26:10】And the princes of Judah heard these things, and they went up from the king's house to the house of Jehovah and took their seat at the entrance of the new gate of the house of Jehovah.

【26:11】And the priests and the prophets spoke to the princes and to all the people, saying, A sentence of death on this man! For he has prophesied against this city, as you have heard with your own ears.

【26:12】Then Jeremiah spoke to all the princes and to all the people, saying, Jehovah sent me to prophesy against this house and against this city all the words which you have heard.

【26:13】Now therefore^a amend your ways and your deeds and listen to the voice of Jehovah your God, and Jehovah will^b repent of the evil which He has spoken against you.

26:13^a
耶七 3
26:13^b
耶十八 8
二六 3, 19

26:13^a
Jer. 7:3
26:13^b
Jer. 18:8;
26:3, 19

【26:14】至於我，我在你們手中；你們眼看何為善，何為正，就那樣待我罷。

【26:15】但你們要確實知道，若把我治死，就使無辜人的血歸到你們自己和這城，並其中的居民；因為耶和華實在差遣我到你們這裏來，將這一切話說在你們耳中。

【26:16】首領和眾民就對祭司、申言者說，這人不該判死刑，因為他是奉耶和華我們神的名，向我們說話。

【26:17】那地的長老，就有幾個人起來，對聚會的眾民說，

【26:18】當猶大王希西家的日子，有摩利沙人^a彌迦對猶大眾人豫言，說，萬軍之耶和華如此說，^b錫安必被耕種像一塊田，耶路撒冷必變為亂堆，這殿的^c山必像叢林的高處。

【26:14】But as for me, here I am, in your hands; do with me as is good and right in your eyes.

【26:15】Only know for certain that if you put me to death, you will bring innocent blood upon yourselves and upon this city and upon her inhabitants; for truly Jehovah has sent me to you to speak all these words in your ears.

【26:16】Then the princes and all the people said to the priests and to the prophets, This man is not worthy of a sentence of death, for he has spoken to us in the name of Jehovah our God.

【26:17】And some of the elders of the land rose up and spoke to all the assembly of the people, saying,

【26:18】^aMicah the Morashtite prophesied in the days of Hezekiah the king of Judah and spoke to all the people of Judah, saying, Thus says Jehovah of hosts, ^bZion will be plowed as a field, / And Jerusalem will become a heap of ruins, / And the ^cmountain of the ¹house as the high places of a forest.

26:18^a
Micah 1:1
26:18^b
Micah 3:12
26:18^c
Isa. 2:2;
Micah 4:1;
Zech. 8:3

26:18^a
彌一 1
26:18^b
彌三 12
26:18^c
賽二 2
彌四 1
亞八 3

26:18¹ (house) I.e., the temple.

【26:19】猶大王希西家和猶大眾人，何曾把他治死呢？希西家豈不是^a敬畏耶和華，懇求祂的恩麼？耶和華豈不就後悔，不將所說的災禍降與他們麼？但我們竟要作大惡，自害己命。

【26:20】又有一個人，就是基列耶琳人示瑪雅的儿子烏利亞，他奉耶和華的名說豫言攻擊這城和這地，所說的就像耶利米的一切話。

【26:21】約雅敬王和他眾勇士、眾首領，聽見了烏利亞的話，王就想要把他處死；烏利亞聽見就懼怕，逃往埃及去了。

【26:22】約雅敬王便打發亞革波的兒子以利拿單，帶領幾個人往埃及去；

【26:23】他們從埃及將烏利亞帶出來，送到約雅敬王那裏，王用刀殺了他，把他的屍首拋在平民的墳地中。

【26:19】Did Hezekiah the king of Judah and all Judah put him to death? Did he not^a fear Jehovah and entreat the favor of Jehovah, and did not Jehovah repent of the evil which He had spoken against them? But we are about to bring a great evil on ourselves.

【26:20】And there was another man who prophesied in the name of Jehovah, Uriah the son of Shemaiah from Kiriath-jearim, and he prophesied against this city and against this land words like all those of Jeremiah.

【26:21】And when King Jehoiakim and all his mighty men and all the princes heard his words, the king sought to put him to death; but when Uriah heard, he was afraid and fled and went to Egypt.

【26:22】And King Jehoiakim sent certain men to Egypt, that is, Elnathan the son of Achbor and men with him to Egypt;

【26:23】And they brought Uriah out of Egypt and brought him to King Jehoiakim, and he struck him with the sword and threw his corpse into the graves of the common people.

【26:24】然而沙番的兒子^a亞希甘，保護耶利米，¹不把他交在百姓的手中處死他。

耶利米書 第二十七章

十五 耶利米的真豫言
與其他人的假豫言相對
二七 1 ~ 二九 32

1 關於尼布甲尼撒
作為以色列同其周圍列國的
繩索與軛
二七 1 ~ 15

【27:1】猶大王約西亞的兒子^{1a}西底家登基的時候，從耶和華有這話臨到耶利米，說，

● 26:24¹ 神差遣耶利米，目標是要將以色列直接帶回到神這活水的源頭，泉源，（二 13，）使他們接受祂的分賜。雖然耶利米蒙保守，但因着百姓中間對他不同的意見，神的目標一無所成。一切不同的意見都使百姓從神岔開，遠離祂的分賜。魔鬼的策畧是使神的百姓受打岔，不能接受神聖的分賜。

● 27:1¹ 許多古卷作，約雅敬。

【26:24】Nevertheless the hand of ^aAhikam the son of Shaphan was with Jeremiah, so that he was ¹not given into the hands of the people to put him to death.

JEREMIAH 27

O. Jeremiah's Genuine Prophecies
versus the Others' False Prophecies
27:1 — 29:32

1. Concerning Nebuchadnezzar
as Bonds and Yokes
on Israel and the Nations around Her
27:1-15

【27:1】In the beginning of the reign of ^{1a}Zedekiah the son of Josiah, the king of Judah, this word came to Jeremiah from Jehovah, saying,

26:24¹ (not) God's goal in sending Jeremiah was to bring Israel back to God directly as the source, the fountain, of living waters (2:13) that they might receive His dispensing. Although Jeremiah was preserved, because of the different opinions among the people concerning Jeremiah, nothing was attained toward the accomplishing of God's goal. All the different opinions distracted the people from God and kept them away from His dispensing. Distractions are the devil's devices to keep God's people from receiving the divine dispensing.

27:1¹ (Zedekiah) Many MSS read, Jehoiakim.

27:2^a
耶二八 10~12

【27:2】耶和華對我如此說，你作繩索與^a軛，加在自己的頸項上；

【27:3】藉那些來耶路撒冷見猶大王西底家的使臣之手，把繩索與軛送到以東王、摩押王、亞捫人的王、推羅王、西頓王那裏。

【27:4】且囑咐使臣，去對他們的主人說，萬軍之耶和華以色列的神如此說，你們要對你們的主人說，

【27:5】我用大能和伸出來的膀臂，造了^a大地和地面上的人民、牲畜，我看給誰相宜，就把地^b給誰。

【27:6】現在我將這些地，都交在我僕人巴比倫王^a尼布甲尼撒的手中，我也將田野的走獸給了他，好爲他服役。

【27:7】列國都必服事他和他的兒孫，直到他本地遭報的^a日期來到；那時多國和大君王，要使他作他們的奴僕。

27:5^a
耶五一 15
詩一一五 15
一四六 6
賽四五 12
27:5^b
詩一一五 16
但四 17, 25, 32

27:6^a
耶二八 14
但二 37~38
結二九 18~19

27:7^a
代下三六 20
耶二五 12
五十 27
但五 26~28

【27:2】Thus said Jehovah to me, Make for yourself bonds and^a yoke bars, and put them on your neck;

【27:3】And send them to the king of Edom and to the king of Moab and to the king of the children of Ammon and to the king of Tyre and to the king of Sidon by the hand of the messengers who come to Jerusalem to Zedekiah the king of Judah.

【27:4】And command them to go to their masters, saying, Thus says Jehovah of hosts, the God of Israel: Thus you shall say to your masters,

【27:5】It is I who made the^a earth, and the people and the animals who are on the face of the earth, by My great power and by My outstretched arm; and I give it to^b whomever it seems right in My own eyes.

【27:6】And now I have given all these lands into the hand of^a Nebuchadnezzar the king of Babylon, My servant; and I have also given him the beasts of the field to serve him.

【27:7】And all the nations will serve him and his son and his son's son until the^a time of his own land comes, when many nations and great kings will make him serve them.

27:2^a
Jer. 28:10-12

27:5^a
Jer. 51:15;
Psa. 115:15;
146:6;
Isa. 45:12
27:5^b
Psa. 115:16;
Dan. 4:17, 25, 32

27:6^a
Jer. 28:14;
Dan. 2:37-38;
Ezek. 29:18-19

27:7^a
2 Chron. 36:20;
Jer. 25:12;
50:27;
Dan. 5:26-28

【27:8】無論那一邦那一國，不肯服事這巴比倫王尼布甲尼撒，也不把頸項放在巴比倫王的軛下，我必用刀劍、饑荒、瘟疫，懲罰那邦，直到我藉巴比倫王的手，將他們毀滅；這是耶和華說的。

【27:9】至於你們，不可聽從你們的申言者和¹占卜的、圓夢的、¹觀兆的、以及¹行邪術的；他們告訴你們說，你們不至於服事巴比倫王。

【27:10】他們向你們說^a假豫言，好使你們遷移，遠離本地；我必將你們趕出去，使你們滅亡。

【27:11】但那一邦肯把頸項放在巴比倫王的軛下服事他，我必使那邦仍在本地存留，得以耕種居住；這是耶和華說的。

● 27:9¹ 占卜的、觀兆的、和行邪術的，都行巫術，經常接觸鬼。他們不接觸神，反而一直接觸邪惡、屬鬼的源頭。這是他們的生活方式。

【27:8】But if any nation or kingdom will not serve this Nebuchadnezzar the king of Babylon and will not put its neck under the yoke of the king of Babylon, I will punish that nation with sword and with famine and with pestilence, declares Jehovah, until I have consumed them by his hand.

【27:9】But as for you, do not listen to your prophets and to your¹diviners and to your dreams and to your¹soothsayers and to your¹sorcerers who speak to you, saying, You will not serve the king of Babylon.

【27:10】For they prophesy^afalsehood to you, with the result that you will be removed far from your land; and I will drive you out, and you will perish.

【27:11】But any nation that will bring its neck under the yoke of the king of Babylon and serve him, I will leave in its own land, declares Jehovah, to till it and dwell there.

27:9¹ (diviners) The diviners, the soothsayers, and the sorcerers practiced witchcraft, having regular contact with demons. Instead of contacting God, they continually contacted an evil, demonic source. This was the way they lived.

27:10^a
耶十四 14
二三 21
彼後二 1

27:10^a
Jer. 14:14;
23:21;
2 Pet. 2:1

【27:12】我就照這一切的話，對猶大王西底家說，要把你們的頸項放在巴比倫王的軛下，服事他和他的百姓，便得存活。

【27:13】你和你的百姓，為何要因刀劍、饑荒、瘟疫死亡，正如耶和華論到不服事巴比倫王的那國所說的話呢？

【27:14】不可聽那些申言者對你們所說的話，他們說，你們不至於服事巴比倫王；其實他們向你們說^a假豫言。

【27:15】耶和華說，我並沒有打發他們，他們卻託我的名說假豫言，好使我將你們和向你們說豫言的那些申言者，趕出去一同滅亡。

2 關於帶回 耶和華殿中的器皿 二七 16 ~ 22

【27:16】我又對祭司和這眾民說，耶和華如此說，你們不可聽那些申言者對你們所說的豫言，他們說，耶和華殿中的^a器皿，現今快要從巴比倫帶回來；其實他們向你們說^b假豫言。

【27:12】And I spoke to Zedekiah the king of Judah according to all these words, saying, Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live.

【27:13】Why will you die, you and your people, by sword, by famine, and by pestilence, as Jehovah has spoken concerning the nation which will not serve the king of Babylon?

【27:14】And do not listen to the words of the prophets who speak to you, saying, You will not serve the king of Babylon; for they are prophesying^a falsehood to you.

【27:15】For I have not sent them, declares Jehovah; but they prophesy falsely in My name, with the result that I will drive you out and you will perish, you and the prophets who prophesy to you.

2. Concerning the Bringing Back of the Vessels of the House of Jehovah 27:16-22

【27:16】And I spoke to the priests and to all this people, saying, Thus says Jehovah, Do not listen to the words of your prophets who prophesy to you, saying, The^a vessels of the house of Jehovah will now shortly be brought back from Babylon; for they are prophesying^b falsehood to you.

27:14^a
耶二七 10

27:14^a
Jer. 27:10

27:16^a
代下三六 7~10
耶二八 3
但一 2
27:16^b
耶二七 10

27:16^a
2 Chron. 36:7-10;
Jer. 28:3;
Dan. 1:2
27:16^b
Jer. 27:10

【27:17】不可聽從他們，只管服事巴比倫王，便得存活。這城何必變為荒場呢？

【27:18】他們若是申言者，他們若有耶和華的話，就讓他們祈求萬軍之耶和華，使那在耶和華殿中和猶大王宮內，並耶路撒冷剩下的器皿，不至帶到巴比倫去。

【27:19】因為萬軍之耶和華論到^a柱子、銅海、盆座、並剩在這城裏其餘的器皿，

【27:20】就是巴比倫王尼布甲尼撒將猶大王約雅敬的兒子^a耶哥尼雅，和猶大並耶路撒冷的一切貴冑，從耶路撒冷遷徙到巴比倫的時候，所沒有掠去的器皿。

【27:21】論到那些在耶和華殿中和猶大王宮內，並耶路撒冷剩下的器皿，萬軍之耶和華以色列的神如此說，

【27:22】那些器皿必被帶到巴比倫存在那裏，直到我眷顧以色列人的日子；那時，我必將^a這些器皿帶上來，交還這地方；這是耶和華說的。

【27:17】Do not listen to them; serve the king of Babylon and live. Why should this city become a desolation?

【27:18】But if they are prophets and if the word of Jehovah is with them, let them intercede to Jehovah of hosts that the vessels which are left in the house of Jehovah and in the house of the king of Judah and in Jerusalem may not go to Babylon.

【27:19】For thus says Jehovah of hosts concerning the^a pillars and concerning the sea and concerning the bases and concerning the rest of the vessels which are left in this city,

【27:20】Which Nebuchadnezzar the king of Babylon did not take when he took into exile^a Jeconiah the son of Jehoiakim, the king of Judah, from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem.

【27:21】For thus says Jehovah of hosts, the God of Israel, concerning the vessels which are left in the house of Jehovah and in the house of the king of Judah and in Jerusalem,

【27:22】They will be carried to Babylon and remain there until the day I visit them, declares Jehovah; then I will bring them up and restore^a them to this place.

27:19^a
王下二五 13
代下三六 18
耶五二 17, 20~21

27:20^a
耶二四 1
太一 11

27:22^a
拉一 7
七 19

27:19^a
2 Kings 25:13;
2 Chron. 36:18;
Jer. 52:17, 20-21

27:20^a
Jer. 24:1;
Matt. 1:11

27:22^a
Ezra 1:7;
7:19

耶利米書 第二十八章

3 關於折斷

巴比倫王尼布甲尼撒的軛，
與帶回耶和華殿中的器皿
和一切從猶大被遷徙至巴比倫的人
二八 1 ~ 17

【28:1】當年，就是猶大王西底家登基第四年五月，基遍人押朔的兒子申言者哈拿尼雅，在耶和華的殿中當着祭司和眾民，對我說，

【28:2】萬軍之耶和華以色列的神如此說，我已經折斷巴比倫王的^a軛。

【28:3】二年之內，我要將巴比倫王尼布甲尼撒從這地方掠到巴比倫的器皿，就是耶和華殿中的一切^a器皿，都帶回這地方。

【28:4】我又要將猶大王約雅敬的兒子耶哥尼雅，和一切從猶大被遷徙到巴比倫去的人，帶回這地方，因為我要折斷巴比倫王的軛；這是耶和華說的。

JEREMIAH 28

3. Concerning the Breaking of the Yoke
of Nebuchadnezzar the King of Babylon and
the Bringing Back of the Vessels of the House of Jehovah
and All the Exiles from Judah to Babylon
28:1-17

【28:1】And in that same year, at the beginning of the reign of Zedekiah the king of Judah, in the fourth year, in the fifth month, Hananiah the son of Azzur, the prophet, who was from Gibeon, spoke to me in the house of Jehovah in the presence of the priests and all the people, saying,

【28:2】Thus says Jehovah of hosts, the God of Israel, saying, I have broken the^a yoke of the king of Babylon.

【28:3】Within two full years I will bring back to this place all the^a vessels of the house of Jehovah, which Nebuchadnezzar the king of Babylon took from this place and carried to Babylon.

【28:4】And Jeconiah the son of Jehoiakim, the king of Judah, and all the exiles from Judah who went to Babylon, I will bring back to this place, declares Jehovah; for I will break the yoke of the king of Babylon.

28:2^a
耶二七 12

28:2^a
Jer. 27:12

28:3^a
耶二七 16

28:3^a
Jer. 27:16

【28:5】申言者耶利米當着祭司，和站在耶和華殿裏的眾民，與申言者哈拿尼雅說話。

【28:6】申言者耶利米說，^a 阿們！願耶和華如此行，願耶和華堅立你所豫言的話，將耶和華殿中的器皿，和一切被遷徙的人，從巴比倫帶回這地方。

【28:7】然而我向你和眾民耳中所要說的話，你應當聽。

【28:8】從古以來，在你我以前的申言者，向多地和大國說豫言，論到爭戰、災禍、瘟疫的事。

【28:9】豫言平安的申言者，到他話語^a成就的時候，人便知道他真是耶和華所差來的。

【28:10】於是申言者哈拿尼雅，將申言者耶利米頸項上的^a 軛取下來折斷了。

【28:5】Then the prophet Jeremiah spoke to the prophet Hananiah in the presence of the priests and in the presence of all the people who were standing in the house of Jehovah.

【28:6】And the prophet Jeremiah said, ^a Amen! May Jehovah do so. May Jehovah establish your words which you have prophesied and bring back the vessels of the house of Jehovah and all the exiles from Babylon to this place.

【28:7】Nevertheless hear now this word which I am about to speak in your ears and in the ears of all the people.

【28:8】The prophets who were before me and before you since long ago prophesied against many lands and against great kingdoms, of war and of evil and of pestilence.

【28:9】The prophet who prophesies of peace, when the word of that prophet ^a comes to pass, then the prophet will be known as one whom Jehovah has truly sent.

【28:10】Then the prophet Hananiah took the ^a yoke bar from the neck of the prophet Jeremiah and broke it.

● 29:10¹ 見二五 11 註 1。

29:10¹ (seventy) See note 11¹ in ch. 25.

28:6^a
耶十一 5

28:6^a
Jer. 11:5

28:9^a
申十八 22

28:9^a
Deut. 18:22

28:10^a
耶二七 2

28:10^a
Jer. 27:2

28:11^a
耶二七 8

【28:11】哈拿尼雅又當着眾民說，耶和華如此說，二年之內，我必照樣從列國人的頸項上，折斷巴比倫王尼布甲尼撒的^a軛；於是申言者耶利米就走了。

【28:12】申言者哈拿尼雅把申言者耶利米頸項上的軛折斷以後，耶和華的話臨到耶利米，說，

【28:13】你去告訴哈拿尼雅說，耶和華如此說，你折斷了木軛，卻換來鐵軛；

【28:14】因為萬軍之耶和華以色列的神如此說，我已將^a鐵軛加在這些國的頸項上，使他們服事巴比倫王尼布甲尼撒，他們必要服事他；我也把田野的走獸給了他。

【28:15】於是申言者耶利米對申言者哈拿尼雅說，哈拿尼雅阿，你應當聽；耶和華並沒有差遣你，你竟使這百姓倚靠^a虛假。

28:14^a
申二八 48

28:15^a
耶二九 31
結十三 22

【28:11】And Hananiah spoke in the presence of all the people, saying, Thus says Jehovah, Even so I will break the^a yoke of Nebuchadnezzar the king of Babylon from the neck of all the nations within two full years. Then the prophet Jeremiah went his way.

【28:12】And the word of Jehovah came to Jeremiah after the prophet Hananiah had broken the yoke bar from the neck of the prophet Jeremiah, saying,

【28:13】Go and speak to Hananiah, saying, Thus says Jehovah, You have broken the wooden yoke bars, but you have made in their place iron yoke bars.

【28:14】For thus says Jehovah of hosts, the God of Israel, I have put an^a iron yoke upon the neck of all these nations that they may serve Nebuchadnezzar the king of Babylon; and they will serve him. And I have also given the beasts of the field to him.

【28:15】And the prophet Jeremiah said to the prophet Hananiah, Listen now, O Hananiah, Jehovah has not sent you, and you have made this people trust in^a falsehood.

28:11^a
Jer. 27:8

28:14^a
Deut. 28:48

28:15^a
Jer. 29:31;
Ezek. 13:22

【28:16】所以耶和華如此說，我要叫你去世，你今年必死，因為你向耶和華說了^a叛逆的話。

【28:17】這樣，申言者哈拿尼雅當年七月間就死了。

耶利米書 第二十九章

4 關於在巴比倫的俘虜 與那些留在猶大之人的命運 二九 1 ~ 32

【29:1】申言者耶利米從耶路撒冷寄信與被遷徙還存活的長老，以及祭司、申言者和眾民，就是尼布甲尼撒從耶路撒冷遷徙到巴比倫去的。

【29:2】（這是在^a耶哥尼雅王和太后、太監、並猶大和耶路撒冷的首領、工匠、鐵匠，都離了耶路撒冷以後。）

【29:3】他藉沙番的兒子以利亞薩，和希勒家的兒子基瑪利的手寄去；他們二人，是猶大王西底家打發往巴比倫，去見巴比倫王尼布甲尼撒的；信上說，

【28:16】Therefore thus says Jehovah, I will send you from the face of the earth. This year you will die because you have spoken^a rebellion against Jehovah.

【28:17】And the prophet Hananiah died in that very year in the seventh month.

JEREMIAH 29

4. Concerning the Destiny of the Captives in Babylon and of Those Who Remain in Judah 29:1-32

【29:1】And these are the words of the letter which the prophet Jeremiah sent from Jerusalem to the rest of the elders of the exile and to the priests and to the prophets and to all the people whom Nebuchadnezzar had taken into exile from Jerusalem to Babylon

【29:2】(After King^a Jeconiah and the queen mother and the eunuchs, and the princes of Judah and Jerusalem, and the craftsmen and the smiths had gone out from Jerusalem),

【29:3】By the hand of Elasah the son of Shaphan and Gemariah the son of Hilkiah, whom Zedekiah the king of Judah sent to Nebuchadnezzar the king of Babylon at Babylon, saying:

【29:4】萬軍之耶和華以色列的神，對一切被遷徙的，就是我使他們從耶路撒冷被遷徙到巴比倫的人，如此說，

【29:5】你們要蓋造^a房屋居住，栽種園子喫其中所產的。

【29:6】要娶妻生兒女，為你們的兒子娶妻，使你們的女兒嫁人，生兒生女，在那裏增多，不至減少。

【29:7】我所使你們遷徙到的那城，你們要為那城求平安，為那城^a禱告耶和華，因為那城得平安，你們也隨着得平安。

【29:8】萬軍之耶和華以色列的神如此說，不要被你們中間的申言者和占卜者誘騙，也不要聽信自己所作的夢；

【29:9】因為他們託我的名對你們說假豫言，我並沒有差遣他們；這是耶和華說的。

【29:10】耶和華如此說，為巴比倫所定的^{1a}七十年滿了以後，我要眷顧你們，向你們堅立我美善的話，將你們帶回這地方。

【29:4】Thus says Jehovah of hosts, the God of Israel, to all the exiles whom I have sent into exile from Jerusalem to Babylon,

【29:5】Build^a houses and dwell in them, and plant gardens and eat their produce.

【29:6】Take wives and beget sons and daughters, and take wives for your sons and give your daughters to husbands, that they may bear sons and daughters, and multiply there and do not become few.

【29:7】And seek the peace of the city where I have sent you into exile, and^a pray to Jehovah for it; for in its peace you will have peace.

【29:8】For thus says Jehovah of hosts, the God of Israel, Do not let your prophets, who are in your midst, and your diviners deceive you; and do not listen to your dreams, which you cause to be dreamed.

【29:9】For they prophesy to you falsely in My name; and I have not sent them, declares Jehovah.

【29:10】For thus says Jehovah, When^{1a} seventy years are fulfilled for Babylon, I will visit you and establish My good word to you, to bring you back to this place.

29:5^a
耶二九 28

29:7^a
拉六 10
提前二 1

29:10^a
代下三六 21
耶二五 12
但九 2

29:5^a
Jer. 29:28

29:7^a
Ezra 6:10;
1 Tim. 2:1

【29:11】耶和華說，我知道我向你們所懷的意念，是賜平安的意念，不是降災禍的意念，要叫你們末後有好結局，有指望。

【29:12】你們要^{1a}呼求我，前來向我禱告，我就應允你們；

【29:13】你們^a尋求我，若全心尋求，就必尋見。

【29:14】耶和華說，我必被你們尋見，我也必使你們被擄的人歸回，將你們從各國，和我所趕你們到的各處招聚來，又將你們^a帶回我使你們被遷徙離開的地方；這是耶和華說的。

【29:15】你們說，耶和華在巴比倫為我們興起了申言者，

【29:16】所以耶和華如此論到坐大衛寶座的王，和住在這城裏的一切百姓，就是未曾與你們一同被遷徙的弟兄，說，

【29:11】For I know the thoughts that I think about you, declares Jehovah, thoughts of peace and not for evil, to give you a latter end and a hope.

【29:12】Then you will^{1a} call upon Me and come and pray to Me, and I will listen to you;

【29:13】And you will^a seek Me and find Me if you search for Me with all your heart;

【29:14】And I will be found by you, declares Jehovah. And I will turn your captivity and gather you from all the nations and from all the places where I have driven you, declares Jehovah, and^a bring you back to the place from where I sent you into exile.

【29:15】If you say, Jehovah has raised up for us prophets in Babylon,

【29:16】Indeed thus says Jehovah concerning the king who sits on the throne of David and concerning all the people who dwell in this city, your brothers who did not go out with you into exile:

29:12^a
耶三三 3
亞十三 9

29:13^a
申四 29
賽五五 6
太七 7

29:14^a
耶十六 15
二三 3
三二 37

29:10^a
2 Chron. 36:21;
Jer. 25:12;
Dan. 9:2

29:12^a
Jer. 33:3;
Zech. 13:9

29:13^a
Deut. 4:29;
Isa. 55:6;
Matt. 7:7

● 29:12¹ 見創四 26 註 2。

29:12¹ (call) See note 26² in Gen. 4.

【29:17】萬軍之耶和華如此說，我必使^a 刀劍、饑荒、瘟疫臨到他們，使他們像極壞的^b 無花果，壞得不可喫。

【29:18】我必用刀劍、饑荒、瘟疫追趕他們，使他們在地上萬國中令人驚恐，在我所趕他們到的各國中，成為咒詛、驚駭、嗤笑、凌辱。

【29:19】耶和華說，這是因為他們沒有聽從我的話，就是我從早起來^a 差遣我僕人眾申言者去說的，無奈¹ 他們不聽；這是耶和華說的。

【29:20】所以你們一切被遷徙的，就是我從耶路撒冷打發到巴比倫去的，當聽耶和華的話。

【29:21】萬軍之耶和華以色列的神如此說，論到哥賴雅的儿子亞哈，並瑪西雅的儿子西底家，他們是託我名向你們說假豫言的，我必將他們交在巴比倫王尼布甲尼撒的手中，他要在你們眼前擊殺他們。

● 29:19¹ 直譯，你們。

【29:17】Thus says Jehovah of hosts, I am about to send upon them ^asword, famine, and pestilence, and I will make them like vile ^bfigs, which cannot be eaten because of rottenness.

【29:18】And I will pursue them with sword, with famine, and with pestilence, and I will make them a terror to all the kingdoms of the earth to be a curse and an astonishment and a hissing and a reproach among all the nations where I have driven them;

【29:19】Because they have not listened to My words, declares Jehovah, which I ^asent to them by My servants the prophets, rising up early and sending; but you did not listen, declares Jehovah.

【29:20】Therefore hear the word of Jehovah, all you exiles whom I sent away from Jerusalem to Babylon.

【29:21】Thus says Jehovah of hosts, the God of Israel, concerning Ahab the son of Kolaiah and concerning Zedekiah the son of Maaseiah, who are prophesying to you falsehood in My name, I will deliver them into the hand of Nebuchadrezzar the king of Babylon, and he will strike them before your eyes.

【29:22】在巴比倫一切從猶大被遷徙的人，必藉這二人賭咒，說，願耶和華使你像巴比倫王在火中燒烤的西底家和亞哈一樣。

【29:23】因為這二人在以色列中行了愚妄的事，與鄰舍的妻子行淫，又託我名說假話，是我未曾吩咐他們的；知道的是我，作見證的也是我；這是耶和華說的。

【29:24】你要對尼希蘭人示瑪雅說，

【29:25】萬軍之耶和華以色列的神如此說，因為你曾用自己的名送信給耶路撒冷的眾民，和祭司瑪西雅的儿子西番雅，並眾祭司，說，

【29:26】耶和華已經立你西番雅為祭司，代替祭司耶何耶大，使耶和華殿中有督理，好將一切狂妄說豫言的人，用枷枷住，用鎖鎖住。

【29:27】現在亞拿突人耶利米，向你們說豫言，你們為何沒有責備他呢？

【29:22】And because of them a curse will be taken up by all the exiles from Judah who are in Babylon, saying, May Jehovah make you like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire;

【29:23】Because they have committed folly in Israel and have committed adultery with their neighbors' wives and have spoken a word of falsehood in My name, which I did not command them to do; indeed I am the One who knows and am witness, declares Jehovah.

【29:24】And you shall speak to Shemaiah the Nehelamite, saying,

【29:25】Thus speaks Jehovah of hosts, the God of Israel, saying, Because you have sent letters in your own name to all the people who are in Jerusalem and to Zephaniah the son of Maaseiah, the priest, and to all the priests, saying,

【29:26】Jehovah has made you a priest instead of Jehoiada the priest, that there should be officers in the house of Jehovah over every madman who prophesies so that you might put him in the stocks and in the iron collar.

【29:27】And now why have you not rebuked Jeremiah of Anathoth, who prophesies to you?

【29:28】因為他送信給我們在巴比倫的人說，被擄的事必長久，你們要蓋造房屋居住，栽種園子喫其中所產的。

【29:29】祭司西番雅就把這信念給申言者耶利米聽。

【29:30】於是耶和華的話臨到耶利米，說，

【29:31】你當送信給一切被遷徙的人，說，耶和華論到尼希蘭人示瑪雅說，因為示瑪雅向你們說豫言，我並沒有差遣他，他使你們信靠虛謊；

【29:32】所以耶和華如此說，我必懲罰尼希蘭人示瑪雅和他的後裔，他必無一人住在這民中，也不得見我所要施與我百姓的福樂，因為他向耶和華說了^a叛逆的話。這是耶和華說的。

耶利米書 第三十章

十六 耶和華
關乎以色列復興的應許
三十 1 ~ 三三 26

【29:28】For he has sent to us in Babylon, saying, It will be a long time; build houses and dwell in them, and plant gardens and eat their produce.

【29:29】And Zephaniah the priest read this letter in the ears of Jeremiah the prophet.

【29:30】Then the word of Jehovah came to Jeremiah, saying,

【29:31】Send word to all the exiles, saying, Thus says Jehovah concerning Shemaiah the Nehelamite, Because Shemaiah has prophesied to you, when I did not send him, and has made you trust in falsehood,

【29:32】Therefore thus says Jehovah, I will punish Shemaiah the Nehelamite and his seed: He will not have anyone living among this people and will not see the good that I am about to do to My people, declares Jehovah, because he has spoken^a rebellion against Jehovah.

JEREMIAH 30

P. Jehovah's Promise
concerning the Restoration of Israel
30:1 – 33:26

29:32^a
耶二八 16

29:19^a
Jer. 7:25

1 耶和華使被擄的以色列和猶大回轉，
並在懲治他們之後，
把他們帶回美地
三十 1 ~ 三一 40

【30:1】從耶和華有話臨到耶利米，說，

【30:2】耶和華以色列的神如此說，你要
將我對你說過的一切話都寫在書上。

【30:3】耶和華說，日子將到，我要使
我的百姓以色列和猶大被擄的人^a歸
回，這是耶和華說的；我也要使他們
回到我所賜給他們列祖之地，他們就
得這地為業。

【30:4】以下是耶和華論到以色列和猶
大所說的話：

【30:5】耶和華如此說，我們聽見戰抖
的聲音，是懼怕而不是平安的聲音。

【30:6】你們且訪問看看，男人能生產
麼？我怎麼看見每個男人都用手掐
腰，像^a臨產的婦人，臉面都變蒼白
了呢？

1. Jehovah to Turn the Captivity of Israel and Judah
and to Bring Them Back to the Land
after His Chastisement of Them
30:1 — 31:40

【30:1】The word which came to Jeremiah from Jehovah,
saying,

【30:2】Thus speaks Jehovah the God of Israel, saying,
Write in a book all the words which I have spoken to you.

【30:3】Yes indeed, days are coming, declares Jehovah,
when I will^a turn the captivity of My people Israel and
Judah, says Jehovah, and I will bring them back to
the land which I gave to their fathers, and they will
possess it.

【30:4】And these are the words which Jehovah spoke
concerning Israel and concerning Judah:

【30:5】For thus says Jehovah, / We have heard a voice of
trembling, / Of fear and not of peace.

【30:6】Ask now and see / Whether a man can give birth.
/ Why do I see every man / With his hands on his loins
like a^a woman about to give birth / And every face
turned pale?

30:3^a
耶三十 18
三二 44
三三 7
結三九 25
何六 11
珥三 1
摩九 14

30:6^a
耶四 31
太二四 21
帖前五 3

29:32^a
Jer. 28:16
30:3^a
Jer. 30:18;
32:44;
33:7;
Ezek. 39:25;
Hosea 6:11;
Joel 3:1;
Amos 9:14

30:6^a
Jer. 4:31;
Matt. 24:21;
1 Thes. 5:3

30:7^a
珥二 11, 31
摩五 18
番一 14
啓六 17

【30:7】哀哉，那^a日爲大，無可比擬；
這是雅各¹遭難的時候，但他必被救
出來。

【30:8】萬軍之耶和華說，到那日，我
必從¹他頸項上折斷他的軛，扯開¹他
的綱索，外人不得再使他作奴僕。

【30:9】他們卻要服事耶和華他們的神，
和我爲他們所要興起的王^{1a}大衛。

【30:10】^a故此，耶和華說，我的僕人
雅各阿，不要懼怕；以色列阿，不要
驚惶；因爲我要從遠方拯救你，從你
後裔被擄到之地拯救他們，雅各必回
來得享平靜安寧，無人使他害怕。

【30:11】因我與你同在，要拯救你；
也要將我所趕散你到的那些國，滅
絕淨盡，卻不將你^a滅絕淨盡，倒要
適度^b管教你，絕不能不罰你；這是
耶和華說的。

● 30:7¹ 見但十二 1 註 1。

● 30:8¹ 直譯，你。

● 30:9¹ 指基督，祂是真大衛；（見撒下七 16
註 1；）祂也是復興時，卽千年國時的王。（賽
三二 1，啓二十 4，6。）大衛是基督作王的豫表。

【30:7】Alas! For that^a day is great, / And there is none like
it; / And it is a time of¹ distress for Jacob, / But he will be
saved out of it.

【30:8】And on that day, declares Jehovah of hosts, I will
break his yoke from your neck and tear off your bonds,
and strangers will no longer make him serve them.

【30:9】But they will serve Jehovah their God and^{1a} David
their King, whom I will raise up for them.

【30:10】^aTherefore do not fear, O Jacob My servant, declares
Jehovah, / And do not be dismayed, O Israel; / For indeed,
I will save you from afar, / And your seed from the land of
their captivity; / And Jacob will return and be undisturbed
and at ease, / And no one will frighten him.

【30:11】For I am with you, declares Jehovah, to save you;
/ For I will make a full end of all the nations to which I
have scattered you; / But I will not make a^a full end of
you, / But will^b correct you in measure / And will by no
means leave you unpunished.

30:7¹ (distress) See note 1¹ in Dan. 12.

30:9¹ (David) Referring to Christ, who is the real David (see note 16¹ in
2 Sam. 7) and who will be the King in the restoration, i.e., the millennium
(Isa. 32:1; Rev. 20:4, 6). David was a type of Christ as the King.

30:7^a
Joel 2:11, 31;
Amos 5:18;
Zeph. 1:14;
Rev. 6:17

30:9^a
Isa. 55:3-4;
Ezek. 34:23;
37:24;
Acts 2:30
30:10^a
vv. 10-11;
Jer. 46:27-28

30:11^a
Jer. 4:27
30:11^b
Psa. 6:1;
Isa. 27:8;
Jer. 10:24

30:11^a
耶四 27
30:11^b
詩六 1
賽二七 8
耶十 24

【30:12】因耶和華如此說，你的損傷^a無法醫治，你的創傷極其嚴重。

【30:13】無人爲你伸冤，纏裹你的創傷；你沒有醫治的良藥。

【30:14】你所愛的人都忘記你，不來探問你；我因你的罪孽甚大，你的罪眾多，曾用仇敵的擊打擊打你，用殘忍者的懲治懲治你。

【30:15】你爲何因損傷哀號呢？你的痛苦無法醫治。我因你的罪孽甚大，你的罪眾多，曾將這些事施行在你身上。

【30:16】故此，凡吞喫你的必被吞喫，迫害你的個個都被擄去；擄掠你的必成爲擄物，搶奪你的必成爲掠物。

【30:17】耶和華說，我必使你^a痊愈，醫好你的創傷；因爲他們稱你爲被趕散的，說，這是錫安，是無人探問的。

【30:12】For thus says Jehovah, / Your hurt is ^aincurable; / Your wound is grievous.

【30:13】There is none to judge your judgment, to bind your wound; / There are no healing medicines for you.

【30:14】All your lovers have forgotten you; / They do not search for you; / For I have struck you with the striking of an enemy, / With the chastisement of one who is cruel, / Because of the greatness of your iniquity; / Your sins are numerous.

【30:15】Why do you cry out over your hurt? / Your pain is incurable. / Because of the greatness of your iniquity, / Because your sins are numerous, / I have done these things to you.

【30:16】Therefore all those who consume you will be consumed, / And all those who distress you, every one of them, will go into captivity; / And those who plunder you will become plunder, / And all those who prey on you I will make a prey.

【30:17】For I will bring you ^arecovery / And will heal you of your wounds, declares Jehovah; / Because they have called you an outcast, saying, / She is Zion, whom no one searches after.

30:18^a
耶三十 3
30:18^b
詩一〇二 13

【30:18】耶和華如此說，我必使雅各被擄去的帳棚^a歸回，也必^b憐恤他的住處；城必重建在原舊的山岡上，宮殿也照原樣有人居住。

【30:19】必有感謝和歡笑的聲音，從其中發出；我要使他們增多，不至減少；使他們尊榮，不至卑微。

【30:20】他們的兒女要如往日，他們的會眾要堅立在我面前；凡欺壓他們的，我必懲罰他。

【30:21】他們的首領，必是屬乎他們的；^a掌權的必從他們中間而出。我要使他^b就近我，他也要親近我；不然，誰有膽量親近我呢？這是耶和華說的。

【30:22】你們要作我的子民，^a我要作你們的神。

30:21^a
創四九 10
30:21^b
民十六 5

30:22^a
耶七 23

【30:18】Thus says Jehovah, / I will^a turn the captivity of the tents of Jacob / And have^b compassion on his dwelling places; / And the city will be rebuilt on its mound, / And the palace will be inhabited after its own manner.

【30:19】And out from them will come thanksgiving / And the voice of those who make merry. / And I will multiply them, so that they will not be few; / And I will cause them to be honored, so that they will not be small.

【30:20】And¹ their children will be as they were of old, / And¹ their assembly will be established before Me; / And I will punish all those who oppress² them,

【30:21】And their leader will be one of them. / And their^a ruler will come out from their midst, / And I will bring him^b near, and he will approach Me. / For who else would be bold enough / To approach Me? declares Jehovah.

【30:22】And you will be My people, / And^a I will be your God.

30:18^a
Jer. 30:3
30:18^b
Psa. 102:13

30:21^a
Gen. 49:10
30:21^b
Num. 16:5

30:22^a
Jer. 7:23

30:20¹ (their) Lit., his. So also in v. 21.

30:20² (them) Lit., him. So also in v. 21.

【30:23】看哪，耶和華的暴風！祂的忿怒已經發出，是旋轉的暴風，必轉到惡人的頭上。

【30:24】耶和華的烈怒必不轉回，直到祂心中所擬定的施行了，成就了；在末後的日子，你們必明白。

耶利米書 第三十一章

【31:1】耶和華說，那時^a我必作以色列各家族的神，^b他們必作我的子民。

【31:2】耶和華如此說，脫離刀劍的民，就是以色列人，當我去使他享安息的時候，他在曠野蒙了恩眷。

【31:3】耶和華從遠方向我顯現，說，我以永遠的愛^a愛了你，因此我以慈愛^b吸引了你。

【31:4】以色列的處女阿，我要再^a建造你，你就被建造；你必再以自己的鼓為妝飾，與歡笑的人一同跳舞而出。

【30:23】Look, the storm wind of Jehovah! / Wrath has gone forth, / A whirling tempest; / It will whirl down on the head of the wicked.

【30:24】The burning anger of Jehovah will not turn back, / Until He has executed and until He has accomplished / The purposes of His heart; / In the last days / You will understand it.

JEREMIAH 31

【31:1】At that time, declares Jehovah, ^aI will be the God of all the families of Israel, and ^bthey will be My people.

【31:2】Thus says Jehovah, The people who survived the sword / Found favor in the wilderness — / Even Israel, when I went to give him rest.

【31:3】Jehovah appeared to me from afar, saying, / Indeed I have ^aloved you with an eternal love, / Therefore I have ^bdrawn you with lovingkindness.

【31:4】I will ^abuild you again, and you will be built, / O virgin of Israel. / Again you will adorn yourself with your tambourines / And will go forth in the dance of those who make merry.

31:1^a
耶二四 7
林後六 16
31:1^b
結十一 20
啓二一 3

31:3^a
瑪一 2
羅十一 28
31:3^b
何十一 4
約六 44

31:4^a
耶三三 7

31:1^a
Jer. 24:7;
2 Cor. 6:16
31:1^b
Ezek. 11:20;
Rev. 21:3

31:3^a
Mal. 1:2;
Rom. 11:28
31:3^b
Hosea 11:4;
John 6:44

31:4^a
Jer. 33:7

【31:5】你必再在撒瑪利亞的山上，栽種葡萄園；栽種的人要栽種並享用所結的果子。

【31:6】日子必到，在以法蓮山地守望的人，必呼叫說，^a起來罷，我們可以上錫安，到耶和華我們的神那裏去。

【31:7】因為耶和華如此說，你們當為雅各喜樂歡呼，向萬國中為首的呼喊；當傳揚頌讚，說，耶和華阿，求你拯救你的百姓，就是以色列所餘剩的人。

【31:8】我必將他們從北方之地^a領來，從地極^b招聚，在他們中間有瞎子、瘸子、孕婦和產婦，他們必成為大羣回到這裏來。

【31:9】他們要^a哭泣而來，我要照他們的懇求引導他們，使他們在^b溪水旁走正直的路，在其上不至絆跌；因為我是以色列的^c父，以法蓮是我的^d長子。

【31:5】Again you will plant vineyards / On the mountains of Samaria; / The planters will plant / And will partake of the fruit.

【31:6】For there will be a day when watchmen call out / In the hill country of Ephraim, / Saying, ^aArise and let us go up to Zion, / To Jehovah our God.

【31:7】For thus says Jehovah, / Give a ringing shout with joy for Jacob, / And cry out at the head of the nations; / Announce, praise, and say, / O Jehovah, save Your people, / The remnant of Israel.

【31:8】I will ^abring them / From the land of the north, / And I will ^bgather them from the uttermost parts of the earth, / The blind and the lame among them, / The pregnant woman and she who is travailing together, / A great assembly; they will return here.

【31:9】They will come with ^aweeping, / And with supplications I will lead them. / I will cause them to walk by the ^bwaterbrooks / In a straight way, in which they will not stumble; / For I am a ^cFather to Israel, / And Ephraim is My ^dfirstborn.

31:6^a
賽二 3
耶五十 5
彌四 2

31:8^a
耶三 12, 18
二 3
31:8^b
結二十 34, 41
三四 13

31:9^a
詩一二六 5~6
耶五十 4

31:9^b
賽三五 7~8
四三 19
四九 10~11

31:9^c
申三二 6
代上二九 10
賽六三 16
六四 8
耶三 4

31:9^d
出四 22

31:6^a
Isa. 2:3;
Jer. 50:5;
Micah 4:2

31:8^a
Jer. 3:12, 18;
23:8
31:8^b
Ezek. 20:34, 41;
34:13
31:9^a
Psa. 126:5-6;
Jer. 50:4

31:9^b
Isa. 35:7-8;
43:19;
49:10-11

31:9^c
Deut. 32:6;
1 Chron. 29:10;
Isa. 63:16;
64:8;
Jer. 3:4

31:9^d
Exo. 4:22

【31:10】列國阿，要聽耶和華的話，傳揚在遠處的眾海島，說，趕散以色列的必招聚他，又看守他，好像牧人看守羊羣。

【31:11】因為耶和華^a救贖了雅各，拯救他脫離比他更強之人的手。

【31:12】他們要來到錫安的^a高處歌唱，又湧向耶和華的^b美福，就是五穀、新酒、新油、羊羔和牛犢；他們的¹心必像^c澆灌的園子，他們也不再有一點^d愁煩。

【31:13】那時處女必喜樂跳舞，年少的、年老的也必一同喜樂；我要^a使他們的悲哀轉為歡喜，並要安慰他們，使他們的憂愁轉為快樂。

【31:14】我必以肥油使祭司的心滿足，我的百姓也要因我的美福飽足；這是耶和華說的。

【31:10】Hear the word of Jehovah, O nations, / And declare in the coastlands from afar, / And say, He who scattered Israel will gather him / And keep him, as a shepherd his flock.

【31:11】For Jehovah has^a ransomed Jacob / And redeemed him from the hand of one stronger than he.

【31:12】And they will come and sing in the^a height of Zion, / And they will flow forth to the^b goodness of Jehovah — / To the grain and to the new wine and to the fresh oil / And to the young of the flock and of the herd; / And their soul will be like a^c watered garden, / And they will not^d languish anymore.

【31:13】Then the virgin will rejoice in the dance, / And the young men and the old men together, / And I will^a turn their mourning to gladness / And comfort them and cause them to rejoice after their sorrow.

【31:14】And I will fill the soul of the priests with abundance, / And My people will be satisfied with My goodness, / Declares Jehovah.

31:11^a

Isa. 35:10;
44:23;
48:20;
51:11;
Jer. 15:21

31:12^a

Ezek. 17:23;
20:40

31:12^b

Hosea 3:5

31:12^c

Isa. 58:11

31:12^d

Isa. 35:10;
65:19;
Rev. 21:4

31:13^a

Psa. 30:11

● 31:12¹ 直譯，魂。14 節者同。

【31:15】耶和華如此說，^a 在拉瑪聽見號咷痛哭的聲音，是拉結哭她的兒女，不肯受安慰，因為他們都^b不在了。

【31:16】耶和華如此說，你禁止聲音不要哀哭，止住眼目不要流淚，因你所作的工，必有賞賜；他們必從敵人之地歸回；這是耶和華說的。

【31:17】耶和華說，你末後必有指望，你的兒女必回到自己的境界。

【31:18】我聽見以法蓮悲歎，說，你懲治我，我便受懲治，像未馴的牛犢一樣；求你使我回轉，我便回轉，因為你是耶和華我的神。

【31:19】我^a回轉以後就悔改，受教以後就拍腿歎息。我因擔當幼年的恥辱，就抱愧蒙羞。

● 31:23¹ 在此『公義的居所』指耶路撒冷，『聖別的山嶺』指錫安山。

【31:15】Thus says Jehovah, / ^aA voice is heard in Ramah, / A wailing, a very bitter weeping. / Rachel is weeping for her children; / She refuses to be comforted for her children, / Because they are ^bno more.

【31:16】Thus says Jehovah, / Hold back your voice from weeping / And your eyes from tears; / For there is a reward for your work, declares Jehovah; / And they will return from the land of the enemy.

【31:17】And there is hope for your latter end, declares Jehovah, / That your children will return to their own border.

【31:18】Indeed I have heard Ephraim lamenting, / You have chastised me, and I was chastised, / Like an untrained calf; / Bring me back that I may be restored, / For You are Jehovah my God.

【31:19】For after I ^aturned back, I repented; / And after I was instructed, / I struck myself on the thigh. / I was ashamed and even confounded, / For I bear the reproach of my youth.

31:23¹ (O) Here habitation of righteousness refers to Jerusalem, and mountain of holiness, to Mount Zion.

【31:20】耶和華說，以法蓮是我寶貴的兒子麼？是可喜悅的孩子麼？我每逢責備他，仍深顧念他；所以我的心腸爲他哀痛，我必要憐恤他。

【31:21】以色列的處女阿，你當爲自己設立指路碑，立起路標柱，你要留心向大路，就是你走過的原路；你當回轉，回轉到你這些城邑。

【31:22】背道的女子阿，你四處流離要到幾時呢？耶和華在地上創作了一件新事，就是女子圍護男子。

【31:23】萬軍之耶和華以色列的神如此說，我使被擄之人歸回的時候，他們在猶大地和其中的城邑，必再這樣說，^{1a} 公義的^b 居所阿，^{1c} 聖別的山嶺阿，願耶和華賜福與你。

【31:24】猶大和屬猶大城邑的人、農夫、和遊牧的人，要一同住在其中。

【31:25】疲乏的¹ 人，我使他飽足；衰頹的¹ 人，我使他滿足。

【31:20】Is Ephraim a precious son to Me? / Or a child of My good pleasure? / For as often as I speak against him, / I surely remember him more; / Therefore My bowels moan for him; / I will surely have mercy on him, declares Jehovah.

【31:21】Set up road markers for yourself; / Make signposts for yourself; / Pay attention to the highway, / The way you went; / Return, O virgin of Israel; / Return to these cities of yours.

【31:22】How long will you wander here and there, / O apostate daughter? / For Jehovah has created a new thing in the earth: / A female will encompass a mighty man.

【31:23】Thus says Jehovah of hosts, the God of Israel, Once more they will say this word in the land of Judah and in its cities, when I turn again their captivity, Jehovah bless you, ^{1a} O ^a habitation of ^b righteousness, / O ¹ mountain of ^c holiness.

【31:24】And Judah and all its cities will dwell together in it, the farmers and they who wander with the flocks.

【31:25】For I have satisfied the weary soul and filled every languishing soul.

● 31:25¹ 直譯，魂。

31:23^a
賽一 26
31:23^b
參耶五十 7
31:23^c
亞八 3

31:23^a
cf. Jer. 50:7
31:23^b
Isa. 1:26
31:23^c
Zech. 8:3

【31:26】這時我醒了，我一看，覺得睡得香甜。

【31:27】耶和華說，日子將到，我要把人的種和牲畜的種，播種在以色列家和猶大家。

【31:28】我先前怎樣留意將他們拔出、拆毀、毀壞、傾覆、苦害，也必照樣留意將他們建立、栽植；這是耶和華說的。

【31:29】當那些日子，人不再說，^a 父親喫了酸葡萄，兒子的牙酸壞了；

【31:30】但各人必因自己的罪孽^a 死亡，凡喫酸葡萄的，自己的牙必酸壞。

【31:31】耶和華說，日子將到，我要與以色列家和猶大家，另立^{la} 新約，

● 31:31¹ 耶利米在 31 ~ 34 節論到新約的豫言，為使徒保羅在來八 8 ~ 12 所引用，應用於新約信徒。因此，新約同其特權和福分，乃是為着新約信徒在今世的享受。以色列人有分於

【31:26】At this I awoke and looked, and my sleep was pleasant to me.

【31:27】Indeed, days are coming, declares Jehovah, when I will sow the house of Israel and the house of Judah with the seed of man and with the seed of beast.

【31:28】And as I have watched over them to pluck up and to break down and to overthrow and to destroy and to bring evil, so I will watch over them to build and to plant, declares Jehovah.

【31:29】In those days they will no longer say, ^aThe fathers eat sour grapes, / And the children's teeth are set on edge.

【31:30】For everyone will ^adie for his own iniquity; every man who eats sour grapes, his own teeth will be set on edge.

【31:31】Indeed, days are coming, declares Jehovah, when I will make a ^{la}new covenant with the house of Israel and with the house of Judah,

31:31¹ (new) Jeremiah's prophecy in vv. 31-34 concerning the new covenant was quoted by the apostle Paul in Heb. 8:8-12 and was applied to the New Testament believers. Thus, the new covenant with its privileges and blessings is for the New Testament believers to enjoy

31:29^a
結十八 2

31:30^a
結十八 25

31:31^a
耶三二 40
結三七 26
太二六 28
路二二 20
林前十一 25
林後三 6
來八 8~12
十 16~17

31:29^a
Ezek. 18:2

31:30^a
Ezek. 18:20

31:31^a
Jer. 32:40;
Ezek. 37:26;
Matt. 26:28;
Luke 22:20;
1 Cor. 11:25;
2 Cor. 3:6;
Heb. 8:8-12;
10:16-17

31:32^a
申一 31
參出十九 4

31:32^b
出二四 7~8
三四 28

31:32^c
耶二 2
三 14
賽五四 5
結十六 8
二二 4
何二 2
三一
約三 29
林後十一 2
啓二一 2

31:33^a
33~34;
來八 10~12
十 16~17

31:33^b
耶三二 40
來八 6

31:33^c
參結十一 19~20
三六 26~27

31:33^d
參林後三 3

31:33^e
耶二四 7

【31:32】不像我^a拉着他們祖宗的手，
領他們出埃及地的時候，與他們所立的^b約；我雖是他們的^c丈夫，他們
卻背了我的約；這是耶和華說的。

【31:33】^a耶和華說，那些日子以後，
我與以色列家所立的^b約，乃是這樣：
我要將我的¹律法放在他們^{2c}裏面，^{3d}
寫在他們心上；^e我要作他們的⁴神，
他們要作我的子民。

新約，乃是在千年國時，就是要來的復興時代；
（太十九 28；）那時基督將是以色列人的公義、
救贖和生命，基督也要被高舉為他們的中心與
普及。至終，藉着新約，神要使信徒和以色列
成為新造，（林後五 17，加六 15，）終極完
成於新天新地的新耶路撒冷，直到永遠。（啓
二一 1 ~ 3。）

● 31:32¹ 見十一 3 註 1。

● 31:33¹ 見來八 10 註 1。新約的中心、內容和
實際，乃是內裏生命的律。（羅八 2。）就其素質說，
這律指神聖的生命，而神聖的生命就是三一神，具
體化身在包羅萬有的基督裏，（西二 9，）並實化
為賜生命的靈；（林前十五 45；）三一神已經過過
程並終極完成，成為祂選民的一切。☞

【31:32】Not like the^{1a} covenant which I made with their
fathers in the day I^b took them by their hand to bring
them out from the land of Egypt, My covenant which they
broke, although I was their^c Husband, declares Jehovah.

【31:33】^aBut this is the^b covenant which I will make with
the house of Israel after those days, declares Jehovah:
I will put My¹ law in their^c inward parts and^{2d} write it
upon their hearts; and^e I will be their³ God, and they will
be My people.

in the present age. Israel's participation in the new covenant will be in
the millennium, in the coming age of restoration (Matt. 19:28), in which
Christ will be Israel's righteousness, redemption, and life and will be
exalted to be their centrality and universality. Eventually, through the
new covenant God will make the believers and Israel a new creation
(2 Cor. 5:17; Gal. 6:15), which will ultimately consummate in the New
Jerusalem in the new heaven and new earth for eternity (Rev. 21:1-3).

31:32¹ (covenant) See note 3¹ in ch. 11.

31:33¹ (law) See note 10¹ in Heb. 8. The center, the content, and
the reality of the new covenant is the inner law of life (Rom. 8:2). In its
essence, this law refers to the divine life, and the divine life is the Triune
God, who is embodied in the all-inclusive Christ (Col. 2:9) and realized
as the life-giving Spirit (1 Cor. 15:45), and who has been processed and
consummated to become everything to His chosen people.☞

31:32^a
Exo. 24:7-8;
34:28

31:32^b
Deut. 1:31;
cf. Exo. 19:4

31:32^c
Jer. 2:2;
3:14;
Isa. 54:5;
Ezek. 16:8;
23:4;
Hosea 2:2;
3:1;
John 3:29;
2 Cor. 11:2;
Rev. 21:2

31:33^a
vv. 33-34;
Heb. 8:10-12;
10:16-17

31:33^b
Jer. 32:40;
Heb. 8:6

31:33^c
cf. Ezek. 11:19-
20;
36:26-27

31:33^d
cf. 2 Cor. 3:3

31:33^e
Jer. 24:7

31:34^a
賽五四 13
約六 45
林前二 10
31:34^b
耶三三 8
路二四 47
徒十 43

【31:34】他們各人不再教導自己的鄰舍和自己的弟兄，說，你該認識耶和華；因為他們從最小的到至大的，都必^{1a}認識我，因為我要^{2b}赦免他們的罪孽，不再記念他們的罪；這是耶和華說³的。

按其生命說，新約的律乃是三一神；按其功用說，新約的律乃是全能的神聖性能。這神聖的性能在我們裏面行作一切，為着完成神的經綸。按這性能，我們能認識神、活神、並在神的生命和性情上被祂構成，使我們成為祂的擴增、擴大，作祂的豐滿，使祂得着永遠的彰顯。（弗一 22～23，三 19～21。）不僅如此，內裏生命之律的性能，將我們構成基督身體的肢體，（林前十二 27，弗五 30，）有各種的功用。（羅十二 4～8，弗四 11，16。）

● 31:33² 直譯，內裏的各部分。

● 31:33³ 這裏所題生命的律寫在我們心上，符合新約的教訓，論到神聖生命從我們全人的中心（我們的靈）擴展到圓周（我們的心。）（見來八 10 註 1 一段，羅八 9 註 2，弗三 17 註 2。）神將祂的律寫在我們心上，乃是藉着從我們的靈運行到我們的心，將祂的所是寫到我們全人裏面。參林後三 3 註 4。

● 31:33⁴ 見來八 10 註 5。

【31:34】And they will no longer teach, each man his neighbor and each man his brother, saying, Know Jehovah; for all of them will ^{1a}know Me, from the little one among them even to the great one among them, declares Jehovah, for I will ^{2b}forgive their iniquity, and their sin I will remember no more³.

According to its life, the law of the new covenant is the Triune God, and according to its function, it is the almighty divine capacity. This divine capacity can do everything in us for the carrying out of God's economy. According to this capacity we can know God, live God, and be constituted with God in His life and nature that we may become His increase, His enlargement, to be His fullness for His eternal expression (Eph. 1:22-23; 3:19-21). Furthermore, the capacity of the inner law of life constitutes us the members of the Body of Christ (1 Cor. 12:27; Eph. 5:30) with all kinds of functions (Rom. 12:4-8; Eph. 4:11, 16).

31:33² (write) The writing of the law of life on our heart mentioned here corresponds to the New Testament teaching concerning the spreading of the divine life from the center of our being, our spirit, to the circumference, our heart (see notes 10¹, par. 1, in Heb. 8, 9² in Rom. 8, and 17¹ in Eph. 3). God writes His law on our heart by moving from our spirit into our heart to inscribe what He is into our being. Cf. note 3⁴ in 2 Cor. 3.

31:33³ (God) See note 10⁵ in Heb. 8.

31:34^a
Isa. 54:13;
John 6:45;
1 Cor. 2:10
31:34^b
Jer. 33:8;
Luke 24:47;
Acts 10:43

● 31:34¹ 認識神就是活神。我們藉着裏面神聖生命自然、自動的功用，有認識神、活神、甚至在神的生命和性情上與祂成爲一的性能，使我們成爲祂團體的彰顯。見約十七 3 註 2。

● 31:34² 赦免含示救贖，甚至等於救贖。（弗一 7，西一 14。）在新約裏，神基於基督的救贖，赦免祂子民的罪孽。（來九 22。）

二三 5 ~ 6 和本章 33 ~ 34 節給我們看見，神使基督成爲祂選民的一切，乃是藉着公義、救贖、並神聖生命連同其律和性能。耶利米豫言中所內在啓示的這三件事，在新約裏得着完滿的發展。見二三 6 註 2。

● 31:34³ 耶利米啓示神要從我們得着的是甚麼、我們在墮落光景中的所是、以及基督之於我們的所是。神要我們接受祂作我們的源頭並飲於祂，使祂成爲我們裏面生命水的河。（二 13，參約七 37 ~ 39，啓二二 1。）然而我們離棄祂，在我們墮落的光景中成爲沒有盼望、全然敗壞、無法醫治、不能改變的。（十三 23，十七 9。）但基督已經來成爲我們的義（二三 5 ~ 6）和我們內裏的生命。（33。）就着外面說，祂是我們的義，使我們蒙神稱義；就着裏面說，祂是神聖的生命充滿我們，使我們與神成爲一，甚至以神構成我們，使我們活神。（腓一 21 上。）基督是我們的義和我們內裏的生命，使我們成爲團體的身體，就是三一神的生機體，終極完成於新耶路撒冷。這些事是耶利米書的核仁，也是全本聖經完整的教訓。

31:34¹ (know) To know God is to live God. Through the spontaneous, automatic function of the divine life within us, we have the capacity to know God, to live God, and even to be one with God in His life and nature so that we may be His corporate expression. See note 3¹ in John 17.

31:34² (forgive) Forgiveness implies redemption and even equals redemption (Eph. 1:7; Col. 1:14). In the new covenant God forgives the iniquity of His people based on Christ's redemption (Heb. 9:22).

As seen in 23:5-6 and in vv. 33-34, God's way to make Christ everything to His elect is by the way of righteousness, redemption, and the divine life with its law and capacity. These three matters, revealed intrinsically in Jeremiah's prophecy, are fully developed in the New Testament. See note 6² in ch. 23.

31:34³ (more) Jeremiah reveals what God wants from us, what we are in our fallen condition, and what Christ is to us. God wants us to take Him as our source and to drink of Him so that He may become the river of water of life within us (2:13; cf. John 7:37-39; Rev. 22:1). However, we forsook Him, and in our fallen condition we became hopeless, utterly corrupt, incurable, and unchangeable (13:23; 17:9). But Christ has come to be our righteousness (23:5- 6) and our inner life (v. 33). Outwardly, He is our righteousness for us to be justified by God, and inwardly, He is the divine life to fill us, to make us one with God, and even to constitute us with God that we may live God (Phil. 1:21a). Christ's being our righteousness and our inner life causes us to be a corporate Body, the organism of the Triune God, which will consummate in the New Jerusalem. These matters are the kernel of the book of Jeremiah, and they are also the complete teaching of the entire Bible.

【31:35】那使^a太陽在白日發光，使月亮星宿按定例在黑夜發亮，又攪動大海，使海中波浪匉匉的，萬軍之耶和華是祂的名，祂如此說，

【31:36】這些定例若能在我面前廢掉，以色列的後裔也就在我面前斷絕，¹永遠不再成國；這是耶和華說的。

【31:37】耶和華如此說，人若能測量在上的諸天，若能探察在下的地基，我也就因以色列後裔一切所行的棄絕他們；這是耶和華說的。

【31:38】耶和華說，日子將到，這城必^a建造歸於耶和華，從哈楠業樓，直到角門。

【31:39】準繩要往外量出，直到迦立山，又轉到歌亞。

● 31:36¹ 從復興的時候，就是從要來的千年國起，以色列要永遠存在。他們不至於斷絕而不再成國，他們的後裔也永不會被棄絕。（37。）

【31:35】Thus says Jehovah, / Who gives the^a sun for light by day / And the order of the moon and the stars for light by night, / Who stirs up the sea so that its waves roar — / Jehovah of hosts is His name —

【31:36】If this order departs / From before Me, declares Jehovah, / Then the seed of Israel will also cease / From being a nation before Me¹ forever.

【31:37】Thus says Jehovah, / If the heavens above can be measured, / And the foundations of the earth below can be examined carefully, / Then I will also cast off all the seed of Israel / For all they have done, declares Jehovah.

【31:38】Indeed, days are coming, declares Jehovah, when the city will be^a built unto Jehovah from the Tower of Hananel to the Corner Gate.

【31:39】And the measuring line will go out even further beyond it to the hill of Gareb and will turn toward Goah.

31:36¹ (forever) From the time of restoration, i.e., the coming millennium, Israel will exist forever. They will not cease from being a nation, and their descendants (seed) will never be cast off (v. 37).

【31:40】拋屍和倒灰的全山谷，並一切田地，直到汲淪溪，又直到東方馬門的拐角，都要歸耶和華為^a聖，不再拔出，不再傾覆，直到永遠。

耶利米書 第三十二章

2 耶利米被西底家 囚禁並定罪 三二 1～5

【32:1】猶大王^a西底家第十年，就是尼布甲尼撒十八年，從耶和華有話臨到耶利米。

【32:2】那時巴比倫王的軍隊圍困耶路撒冷，申言者耶利米被囚在猶大王宮中的護衛兵院內；

【32:3】因為猶大王西底家已將他囚禁，說，你為甚麼豫言說，^a耶和華如此說，我必將這城交在巴比倫王的手中，他必攻取這城；

【31:40】And the whole valley of corpses and of fatty ashes and all the fields as far as the brook of Kidron unto the corner of the Horse Gate toward the east will be ^aholy to Jehovah; it will not be uprooted or torn down anymore forever.

JEREMIAH 32

2. The Imprisonment and Condemnation of Jeremiah by Zedekiah 32:1-5

【32:1】The word which came to Jeremiah from Jehovah in the tenth year of ^aZedekiah the king of Judah. That year was the eighteenth year of Nebuchadrezzar.

【32:2】Now at that time the army of the king of Babylon was besieging Jerusalem, and Jeremiah the prophet was shut up in the court of the guard, which was in the king of Judah's house.

【32:3】For Zedekiah the king of Judah had shut him up, saying, Why do you prophesy, saying, ^aThus says Jehovah, I am about to give this city into the hand of the king of Babylon, and he will capture it;

【32:4】猶大王西底家必不能逃脫迦勒底人的手，必要交在巴比倫王的手中，且要口對口和他說話，眼要見他的眼；

【32:5】巴比倫王必將西底家帶到巴比倫，西底家必在那裏，直到我眷顧他的時候；你們雖與迦勒底人爭戰，卻不順利；這是耶和華說的。你爲甚麼這樣豫言？

3 耶利米買下在亞拿突的地 三二 6 ~ 15

【32:6】耶利米說，耶和華的話臨到我，說，

【32:7】你叔叔沙龍的兒子哈拿篴必來見你，說，我在亞拿突的那塊地，求你爲自己買下，因你有^a贖回權買這地。

【32:8】我叔叔的兒子哈拿篴，果然照耶和華的話，來到護衛兵的院內，對我說，我在便雅憫境內，亞拿突的那塊地，求你買下，因你有承受之權，贖回權也是你的，你爲自己買下罷；我耶利米就知道這是耶和華的話。

【32:4】And Zedekiah the king of Judah will not escape out of the hand of the Chaldeans, but he will surely be given into the hand of the king of Babylon and will speak with him mouth to mouth, and his eyes will see his eyes;

【32:5】And he will bring Zedekiah to Babylon, and he will be there until I visit him, declares Jehovah; though you fight with the Chaldeans, you will not prosper?

3. Jeremiah's Buying of the Field in Anathoth 32:6-15

【32:6】And Jeremiah said, The word of Jehovah came to me, saying,

【32:7】Hanamel the son of Shallum your uncle will come to you, saying, Buy for yourself my field which is in Anathoth, for you have the^a right of redemption to buy it.

【32:8】And Hanamel, my uncle's son, came to me in the court of the guard according to the word of Jehovah and said to me, Buy my field which is in Anathoth, in the land of Benjamin, for you have the right of possession, and the right of redemption is yours; buy it for yourself. Then I knew that this was the word of Jehovah.

32:7^a
利二五 24~25, 32
得四 4

32:7^a
Lev. 25:24-25,
32;
Ruth 4:4

【32:9】我便從我叔叔的兒子哈拿篴，買了亞拿突的那塊地，稱了十七舍客勒銀子給他。

【32:10】我寫下契約，將契書封緘，又請見證人來，並用天平將銀子稱給他。

【32:11】我取了買契，就是含有協議和條件並封緘的那一張，和敞着的那一張，

【32:12】當着我叔叔的兒子哈拿篴，和在買契上簽字作見證的人，並坐在護衛兵院內的一切猶大人面前，把買契交給瑪西雅的孫子，尼利亞的兒子巴錄。

【32:13】我當着他們面前，囑咐^a巴錄，說，

【32:14】萬軍之耶和華以色列的神如此說，要將這些契約，就是封緘的和敞着的買契，取來放在瓦器裏，可以存留多日。

【32:9】And I bought the field which was in Anathoth from Hanamel, my uncle's son, and I weighed out for him the money, seventeen shekels of silver.

【32:10】And I signed and sealed the deed and called witnesses and weighed out the money on scales.

【32:11】Then I took the deed of purchase, the sealed part, containing the terms and conditions, and the open part;

【32:12】And I gave the deed of purchase to Baruch the son of Neriah, the son of Mahseiah, in the presence of Hanamel, my uncle's son, and in the presence of the witnesses who signed the deed of purchase, before all the Jews who were sitting in the court of the guard.

【32:13】And I commanded^a Baruch in their presence, saying,

【32:14】Thus says Jehovah of hosts, the God of Israel, Take these deeds, this deed of purchase, both the one which is sealed and this deed which is open, and put them in an earthen vessel that they may remain many days.

32:13^a
耶三六 4

32:13^a
Jer. 36:4

【32:15】因為萬軍之耶和華以色列的神如此說，將來在這地必有人再買¹房屋、田地、和葡萄園。

4 耶利米爲那地 與耶和華辦交涉 三二 16 ~ 25

【32:16】我將買契交給尼利亞的兒子巴錄以後，便禱告耶和華，說，

【32:17】哎，主耶和華阿！你曾用大能和伸出來的膀臂^a造了天地，^b在你沒有¹難成的事；

【32:18】你施^a慈愛直到千代，又將父親的罪孽報應在他後世子孫的懷中。至大全能的神阿，萬軍之耶和華是你的名，

【32:19】你的謀畧偉大，行事有能，你睜眼觀看世人一切的行徑，爲要照各人的行徑，和他行事的結果報應他；

● 32:15¹ 這指明雖然耶路撒冷要被佔領，西底家要被擄，神仍要保守聖地連同祂的百姓。在神的心意中，聖地仍然是適合祂百姓居住的地方。

● 32:17¹ 直譯，太奇妙的事。27 節者同。

【32:15】For thus says Jehovah of hosts, the God of Israel,
¹Houses and fields and vineyards will again be bought in this land.

4. Jeremiah's Dealing with Jehovah concerning the Field 32:16-25

【32:16】And after I had given the deed of purchase to Baruch the son of Neriah, I prayed to Jehovah, saying,

【32:17】Ah, Lord Jehovah! It is You who have^a made the heavens and the earth by Your great power and by Your outstretched arm.^b Nothing is too wonderful for You,

【32:18】Who show^a lovingkindness to thousands of generations but repay the iniquity of the fathers into the bosom of their children after them. O great and mighty God, whose name is Jehovah of hosts,

【32:19】Great in counsel and mighty in deed, whose eyes are open to all the ways of the sons of men, giving to each according to his ways and according to the fruit of his deeds;

32:15¹ (Houses) This indicates that although Jerusalem and Zedekiah would be captured, God would still keep the Holy Land with His people. In God's intention the Holy Land would remain a fit place for His people to live.

32:17^a
王下十九 15

32:17^b
耶三二 27
創十八 14
太十九 26
路一 37

32:18^a
出二十 6
三四 7
申五 9~10

32:17^a
2 Kings 19:15

32:17^b
Jer. 32:27;
Gen. 18:14;
Matt. 19:26;
Luke 1:37

32:18^a
Exo. 20:6;
34:7;
Deut. 5:9-10

32:20^a
尼九 10
32:20^b
出七 3
申四 34

【32:20】^a 你在埃及地顯^b 神蹟奇事，直到今日，在以色列和人類中間也是如此，使自己得了名聲，正如今日一樣。

【32:21】你用神蹟奇事和大能的手，並伸出來的膀臂，與大可畏的事，領你的百姓以色列出了埃及。

【32:22】你將這地賜給他們，就是你向他們列祖起誓要賜給他們的^a 流奶與蜜之地。

【32:23】他們進入這地得了爲業，卻不聽從你的話，也不遵行你的律法。你吩咐他們行的一切事，他們都沒有行；因此，你使這一切的災禍臨到他們。

【32:24】看哪，敵人已經築壘，來攻取這城。這城也已經因刀劍、饑荒、瘟疫，交在攻城的迦勒底人手中。你所說的話都成就了，你也看見了。

32:22^a
出三 8, 17
申二六 9
耶十一 5

【32:20】^a Who have set^b signs and wonders unto this day in the land of Egypt and in Israel and among mankind and have made a name for Yourself, as in this day.

【32:21】And You brought Your people Israel out of the land of Egypt with signs and with wonders, and with a strong hand and with an outstretched arm, and with great terror.

【32:22】And You gave them this land, which You had sworn to their fathers to give them, a^a land flowing with milk and honey.

【32:23】And they entered and took possession of it, but they did not listen to Your voice or walk in Your law. They have not done anything of all that You commanded them to do; therefore You have caused all this evil to happen to them.

【32:24】See the siege mounds, which come up to the city to capture it. And the city has been given into the hand of the Chaldeans, who are fighting against it, by sword and famine and pestilence. And what You have spoken has come to pass, even as You see it.

32:20^a
Neh. 9:10
32:20^b
Exo. 7:3;
Deut. 4:34

32:22^a
Exo. 3:8, 17;
Deut. 26:9;
Jer. 11:5

【32:25】主耶和華阿，你對我說，要用銀子爲自己買那塊地，又請見證人；其實這城已交在迦勒底人的手中了。

5 耶和華給耶利米的答覆 三二 26 ~ 44

【32:26】耶和華的話臨到耶利米，說，

【32:27】我是耶和華，是凡有血肉者的神，在我^a豈有難成的事麼？

【32:28】因此耶和華如此說，我要將這城交付迦勒底人的手，和巴比倫王尼布甲尼撒的手，他必攻取這城。

【32:29】攻這城的迦勒底人必來，放火焚燒這城和其中的房屋，在這些房屋頂上人曾向^a巴力燒香，向別神澆奠祭，惹我發怒。

【32:30】以色列人和猶大人，自從幼年以來，專行我眼中看爲^a惡的事；以色列人盡以他們手所作的惹我發怒；這是耶和華說的。

32:27^a
耶三二 17

32:29^a
耶十九 5

32:30^a
耶二 7
三 25
七 22~26
結二十 28

【32:25】But You, O Lord Jehovah, said to me, Buy for yourself the field with money and call witnesses. Yet the city has been given into the hand of the Chaldeans.

5. Jehovah's Answer to Jeremiah 32:26-44

【32:26】And the word of Jehovah came to Jeremiah, saying,

【32:27】Indeed, I am Jehovah, the God of all flesh. Is^a anything too wonderful for Me?

【32:28】Therefore thus says Jehovah, I am now giving this city into the hand of the Chaldeans and into the hand of Nebuchadrezzar the king of Babylon, and he will take it.

【32:29】And the Chaldeans who are fighting against this city will come and set this city on fire, and they will burn it and the houses upon whose roofs¹ the people have offered incense to^a Baal and poured out drink offerings to other gods to provoke Me to anger.

【32:30】For the children of Israel and the children of Judah have only done^a evil in My sight from their youth; for the children of Israel have only provoked Me to anger by the work of their hands, declares Jehovah.

32:27^a
Jer. 32:17

32:29^a
Jer. 19:5

32:30^a
Jer. 2:7;
3:25;
7:22-26;
Ezek. 20:28

32:29¹ (the) Lit., they.

【32:31】這城自從建造的那日，直到今日，常惹我的怒氣和忿怒，使我將這城從我眼前除掉；

【32:32】因為以色列人和猶大人一切的邪惡，就是他們和他們的君王、首領、祭司、申言者、猶大的眾人、以及耶路撒冷的居民所行的，惹我發怒。

【32:33】他們以背向着我，不以面向着我；我雖^a從早起來教訓他們，他們卻不聽從，不受教誨；

【32:34】^a竟把可憎之物，設立在稱為我名下的殿中，污穢了這殿。

【32:35】他們在欣嫩子谷，建築巴力的邱壇，好使自己的兒女經火歸摩洛，他們行這可憎的事，使猶大犯罪，這並不是我所吩咐的，也不是我心所起的意。

【32:36】現在論到這城，就是你們所說已經因刀劍、饑荒、瘟疫，交在巴比倫王手中的，耶和華以色列的神如此說，

【32:31】For this city has been to Me a provocation of My anger and of My wrath, from the day that they built it even unto this day, so that I should remove it from My sight;

【32:32】Because of all the evil of the children of Israel and of the children of Judah, which they have done to provoke Me to anger — they, their kings, their princes, their priests, and their prophets, and the men of Judah and the inhabitants of Jerusalem.

【32:33】And they have turned their back to Me and not their face, although I taught them, ^arising up early and teaching; but they would not listen so as to receive instruction.

【32:34】^aAnd they set up their detestable things in the house which is called by My name, to defile it.

【32:35】And they built the high places of Baal in the valley of the son of Hinnom in order to cause their sons and their daughters to pass through fire to Molech, something I did not command them to do, nor did it come up in My heart that they should do this abomination, to cause Judah to sin.

【32:36】And now therefore thus says Jehovah the God of Israel concerning this city of which you say, It has been given into the hand of the king of Babylon by sword and by famine and by pestilence.

32:33^a
耶七 13

32:33^a
Jer. 7:13

32:34^a
耶七 30~31

32:34^a
Jer. 7:30-31

32:37^a
申三十 3
耶二三 3
結三七 21

【32:37】我在怒氣、忿怒、和大惱恨中，將以色列人趕到各地；日後我必從那裏將他們^{1a}招聚出來，領他們回到這地方，使他們安然居住。

32:38^a
耶二四 7

【32:38】他們要作我的子民，^a我要作他們的神；

32:39^a
耶二四 7
結十一 19~20

【32:39】我要賜給他們^{1a}一個心和一條路，好叫他們終身敬畏我，使他們和他們以後的子孫得福樂。

32:40^a
賽五五 3
耶三一 33

【32:40】我又要與他們立¹永遠的^a約，必不轉身離開他們，必善待他們，並且賜他們敬畏我的心，使他們不轉身離開我。

● 32:37¹ 在此耶利米認識了神的心意，而神在祂的話中對耶利米所啓示的心意，成了祂對申言者的應許。

● 32:39¹ 我們這些蒙神揀選的人，都該有一個心，要愛神、尋求神、活神、並被神構成，使我們成爲祂的彰顯；我們也該有一條路，就是三一神自己作爲內裏生命的律連同其神聖的性能。（三一 33 ~ 34，約十四 6 上。）這一個心和一條路就是同心合意。（徒一 14，二 46，四 24，羅十五 6。）人心在基督以外另有所要，人走基督以外的路，都會導致分裂。

● 32:40¹ 這永遠的約就是新約。（三一 31 ~ 34，來十三 20。）憑着這約，神必不轉身離開我們，

【32:37】Indeed, I will ^{1a}gather them out from all the lands where I have driven them in My anger and in My wrath and in great indignation; and I will bring them back to this place and make them dwell in safety.

【32:38】And they will be My people, and ^aI will be their God;

【32:39】And I will give them ^{1a}one heart and one way, to fear Me all the days, for their own good and for the good of their children after them.

【32:40】And I will make an ¹eternal ^acovenant with them that I will not turn away from them, to do them good; and I will put My fear into their hearts, so that they will not turn away from Me.

32:37¹ (gather) Here Jeremiah came to know God's intention, and His intention, revealed in His word to Jeremiah, became His promise to the prophet.

32:39¹ (one) We, the chosen people of God, should all have one heart—to love God, to seek God, to live God, and to be constituted with God that we may be His expression—and one way—the Triune God Himself as the inner law of life with its divine capacity (31:33-34; John 14:6a). This one heart and one way are the one accord (Acts 1:14; 2:46; 4:24; Rom. 15:6). Divisions result from having a heart for something other than Christ and taking a way other than Christ.

32:40¹ (eternal) This eternal covenant is the new covenant (31:31-34; Heb. 13:20). It is by this covenant that God will not turn away from

32:37^a
Deut. 30:3;
Jer. 23:3;
Ezek. 37:21

32:38^a
Jer. 24:7

32:39^a
Jer. 24:7;
Ezek. 11:19-20

32:40^a
Isa. 55:3;
Jer. 31:33

【32:41】我必因他們^a喜樂，必善待他們，且要全心全魂，真真實實，將他們^b栽植在這地；

【32:42】因為耶和華如此說，我怎樣使這一切大災禍臨到這百姓，我也要照樣使我所應許他們的一切福樂，都臨到他們。

【32:43】你們所說，這荒涼、無人、無牲畜，已經交在迦勒底人手中之地，日後在這地必有人置買田地。

【32:44】在便雅憫地、耶路撒冷四圍的各處、猶大的城邑、山地的城邑、低陸的城邑、並¹南地的城邑，人必用銀子買田地，寫下契約，將契書封緘，請出見證人，因為我必使被擄的人歸回；這是耶和華說的。

反要將我們栽植在我們的美地基督裏，（見申八 7 註 1，）並且我們得以買回基督的各方面，（40～44，）也就是藉着付代價，忘記背後，竭力追求基督，而贏得基督。（腓三 8～14。）

● 32:44¹ 見十七 26 註 1。

【32:41】And I will^a rejoice over them to do them good, and I will^b plant them in this land in faithfulness with all My heart and with all My soul.

【32:42】For thus says Jehovah, Just as I have brought all this great evil upon this people, so I will bring upon them all the good that I promised them.

【32:43】And fields will be bought in this land of which you are saying, It is a desolation, without man or beast; it has been given into the hand of the Chaldeans.

【32:44】They will buy fields with money and sign and seal deeds and call witnesses in the land of Benjamin and all around Jerusalem and in the cities of Judah and in the cities of the hill country and in the cities of the lowland and in the cities of the¹Negev, for I will turn their captivity, declares Jehovah.

us and will plant us in Christ, our good land (see note 7¹ in Deut. 8), and Christ in all His aspects will be bought by us (vv. 40-44), i.e., gained by us through our paying the price to forget the things that are behind and pursue Christ (Phil. 3:8-14).

32:44¹ (Negev) See note 26¹ in ch. 17.

耶利米書 第三十三章

6 耶和華的話，再確認
祂關乎以色列復興的應許
三三 1 ~ 26

- 【33:1】耶利米還囚在護衛兵的院內，耶和華的話第二次臨到他，說，
- 【33:2】成就的是耶和華，塑造爲要建立的也是耶和華；耶和華是祂的名；祂如此說，
- 【33:3】你^a呼求我，我就應允你，並將你所不知道，又大又隱密的事指示你。
- 【33:4】論到這城中的房屋，和猶大王的宮室，就是拆毀爲了抵擋圍城土壘和刀劍的，耶和華以色列的神如此說，
- 【33:5】人要與迦勒底人爭戰，正是使這些房屋充滿死屍，就是我在怒氣和忿怒中所擊殺的人；因他們的一切惡，我就掩面不顧這城；

33:3^a
詩九一 15
耶二九 12

JEREMIAH 33

6. The Word of Jehovah as a Reaffirmation of
His Promise concerning the Restoration of Israel
33:1-26

- 【33:1】And the word of Jehovah came to Jeremiah a second time while he was still shut up in the court of the guard, saying,
- 【33:2】Thus says Jehovah who does it, Jehovah who formed it to establish it — Jehovah is His name —
- 【33:3】^aCall unto Me, and I will answer you and tell you great and hidden things, which you do not know.
- 【33:4】For thus says Jehovah the God of Israel concerning the houses of this city and concerning the houses of the kings of Judah, which were torn down as a defense against the siege mounds and against the sword,
- 【33:5】And who came to fight with the Chaldeans and to fill¹ the houses with the corpses of men whom I have struck in My anger and My wrath, and this city from which I have hidden My face because of all their wickedness:

33:3^a
Psa. 91:15;
Jer. 29:12

33:5¹ (the) Lit., them.

33:6^a
耶三十 17

【33:6】我要使這城得着^a康復痊愈，使城中的人得着醫治；又要將豐盛的平安和真實顯明與他們。

33:7^a
耶三十 3
三二 44
33:7^b
耶二四 6

【33:7】我也要使猶大被擄的和以色列被擄的^a歸回，並且^b建造他們，和起初一樣。

33:8^a
結三六 25
亞十三 1
來九 13~14

【33:8】我要^a潔淨他們一切的罪孽，就是向我所犯的罪；又要^b赦免他們一切的罪孽，就是向我所犯的罪，並干犯我的罪。

33:8^b
耶三一 34
彌七 18

【33:9】這城要在地上萬國的人面前，名為可喜樂的城，使我得讚美，得榮耀，萬國的人必聽見我要向他們所施的一切福樂；他們因我向這城所施的一切福樂與平安，就懼怕戰兢。

【33:10】耶和華如此說，你們論這地方說，這是荒廢無人、無牲畜之地，但在這荒涼無人、無居民、無牲畜的猶大城邑，和耶路撒冷的街上，

【33:6】I am about to bring it^a recovery and healing and will heal them; and I will reveal to them an abundance of peace and truth.

【33:7】And I will^a turn the captivity of Judah and the captivity of Israel and^b build them up as in the former time.

【33:8】And I will^a cleanse them from all their iniquity, by which they have sinned against Me, and^b forgive all their iniquities, by which they have sinned against Me and by which they have transgressed against Me.

【33:9】And¹ it will be a name of gladness and a praise and a glory to Me before all the nations of the earth, who will hear of all the good that I am about to do for them; and they will fear and tremble because of all the good and because of all the peace that I am about to provide for it.

【33:10】Thus says Jehovah, Again there will be heard in this place concerning which you say, It is a waste, without man and without beast, and in the cities of Judah and in the streets of Jerusalem that are desolate, without man and without inhabitant and without beast,

33:6^a
Jer. 30:17

33:7^a
Jer. 30:3;
32:44
33:7^b
Jer. 24:6

33:8^a
Ezek. 36:25;
Zech. 13:1;
Heb. 9:13-14
33:8^b
Jer. 31:34;
Micah 7:18

33:9¹ (it) I.e., the city.

33:11^a
耶七 34
十六 9
啓十八 23

33:11^b
代上十六 8, 34
代下五 13
拉三 11

【33:11】必再聽見歡喜和快樂的^a聲音，新郎和新婦的聲音，並聽見那些帶着感謝祭到耶和華殿中之人的聲音，說，要^b讚美萬軍之耶和華，因耶和華本爲善，祂的慈愛永遠長存；因爲我必使這地被擄的人歸回，和起初一樣；這是耶和華說的。

【33:12】萬軍之耶和華如此說，在這荒廢無人、無牲畜之地，並其中所有的城邑，必再有牧人的住處，他們要使羊羣躺臥在那裏。

【33:13】在山地的城邑、低陸的城邑、南地的城邑、便雅憫地、耶路撒冷四圍的各處、和猶大的城邑，必再有羊羣從數點的人手下經過；這是耶和華說的。

【33:14】^a耶和華說，日子將到，我所說關於以色列家和猶大家美善的話，我必然堅立。

33:14^a
14~16;
耶二三 5~6
三一 27, 31

【33:11】The^a voice of gladness and the voice of joy and the voice of the bridegroom and the voice of the bride and the voice of those who say, ^bPraise Jehovah of hosts, for Jehovah is good, for His lovingkindness is forever, as they bring a sacrifice of thanksgiving to the house of Jehovah; for I will turn the captivity of the land, as in the former time, says Jehovah.

【33:12】For thus says Jehovah of hosts, Again there will be in this place which is a waste, without man and without beast, and in all its cities, a habitation of shepherds making their flock lie down.

【33:13】In the cities of the hill country, in the cities of the lowland and in the cities of the Negev and in the land of Benjamin and all around Jerusalem and in the cities of Judah, the flock will again pass under the hand of the one who counts them, says Jehovah.

【33:14】^aIndeed, days are coming, declares Jehovah, when I will establish the good word which I have spoken concerning the house of Israel and concerning the house of Judah.

33:11^a
Jer. 7:34;
16:9;
Rev. 18:23

33:11^b
1 Chron. 16:8,
34;
2 Chron. 5:13;
Ezra 3:11

33:14^a
vv. 14-16;
Jer. 23:5-6;
31:27, 31

33:15^a
賽四 2
十一 1
耶二三 5
亞三 8
六 12

【33:15】當那些日子，那時候，我必使
大衛¹ 公義的^a 苗長起來；祂必在這地
上施行公理和公義。

33:16^a
參耶二三 6
33:16^b
林前一 30

【33:16】在那些日子，猶大必得救，耶
路撒冷必安然居住；¹ 這城的名必稱為：
^a 耶和華我們的^b 義。

33:17^a
撒下七 16
王上二 4
詩八九 29, 36

【33:17】因為耶和華如此說，大衛必永
不斷人^a 坐在以色列家的寶座上；

【33:18】祭司利未人在我面前也永不斷人
獻燔祭，獻素祭，時常辦理獻祭的事。

● 33:15¹ 見二三 5 註 1。這些說到基督是大衛
公義的苗的話，與新約有關；（三一 31 ~ 34；）
新約的中心是內裏生命的律。這律就是大衛的苗，
而大衛的苗乃是基督。基督作為生命的律，乃是新
約的中心、實際，更是素質。見三一 33 註 1。

● 33:16¹ 在二三 6，基督稱為耶和華我們的義；
但在這裏，以此為名的乃是耶路撒冷城。基督與耶
路撒冷有同樣的名稱，這似乎指明，基督與召會怎
樣是一，（林前十二 12，西三 10 ~ 11，）在復興
的時候，基督與耶路撒冷城也必照樣是一。

【33:15】In those days and at that time I will cause a^{1a} Shoot
of righteousness to shoot forth unto David, and He will
execute justice and righteousness in the land.

【33:16】In those days Judah will be saved, and Jerusalem
will dwell securely; and this is the name by which¹ she
will be called: ^a Jehovah our^b righteousness.

【33:17】For thus says Jehovah, David will never lack a
man to ^a sit on the throne of the house of Israel,

【33:18】And the Levitical priests will never lack a man
before Me to offer up a burnt offering and to offer up a
meal offering and to make a sacrifice continually.

33:15^a
Isa. 4:2;
11:1;
Jer. 23:5;
Zech. 3:8;
6:12

33:16^a
cf. Jer. 23:6
33:16^b
1 Cor. 1:30

33:17^a
2 Sam. 7:16;
1 Kings 2:4;
Psa. 89:29, 36

33:15¹ (Shoot) See note 5¹ in ch. 23. This word regarding Christ as the
Shoot of righteousness unto David is related to the new covenant (31:31-34),
the center of which is the inner law of life. This law is the Shoot of David,
and the Shoot of David is Christ. As the law of life, Christ is the center, the
reality, and even the essence of the new covenant. See note 33¹ in ch. 31.

33:16¹ (she) In 23:6 it is Christ who is called Jehovah our righteousness,
but here it is the city of Jerusalem that is called by this name. The fact
that both Christ and Jerusalem are called by the same name seems to
indicate that just as Christ and the church are one (1 Cor. 12:12; Col.
3:10-11), in the restoration Christ and the city of Jerusalem will be one.

【33:19】耶和華的話臨到耶利米，說，

【33:20】耶和華如此說，¹ 你們若能廢棄我所立^a 白日的約與黑夜的約，使白日黑夜不按其時，

【33:21】就能廢棄我與我僕人大衛所立的約，使他沒有兒子在他的寶座上為王，並能廢棄我與事奉我的祭司利未人所立的約。

【33:22】¹ 天上的萬象怎樣不能^a 數算，¹ 海邊的塵沙怎樣不能度量，我必照樣使我僕人大衛的^b 後裔，和事奉我的^c 利未人多起來。

【33:23】耶和華的話臨到耶利米，說，

【33:24】這百姓所說的你沒有看明麼？他們說，耶和華所揀選的二家族，祂已經棄絕了；他們藐視我的百姓，不再把他們看為一國。

● 33:20¹ 在 20 ~ 26 節，神向祂的百姓保證，宇宙怎樣永遠存留，神的百姓和王室也必照樣永遠存留。（參三一 35 ~ 36 與 36 註 1。）

● 33:22¹ 參創二二 17 註 1。

【33:19】And the word of Jehovah came to Jeremiah, saying,

【33:20】Thus says Jehovah,¹ If you can break My covenant with respect to the^a day and My covenant with respect to the night, so that day and night will not be at their appointed time,

【33:21】Then also My covenant can be broken with David My servant, so that he will not have a son to reign on his throne, and with the Levitical priests as My ministers.

【33:22】As the¹ host of heaven cannot be^a numbered and the¹ sand of the sea cannot be measured, so I will multiply the^b seed of David My servant and the^c Levites who minister to Me.

【33:23】And the word of Jehovah came to Jeremiah, saying,

【33:24】Have you not seen what this people has spoken, saying, The two families which Jehovah has chosen, these He has rejected? And they despise My people, so that they are no longer a nation in their sight.

33:20¹ (If) In vv. 20-26 God assures His people that just as the universe remains forever, so the people of God and the royal family will remain forever (cf. 31:35-36 and note 36¹).

33:22¹ (host) Cf. note 17¹ in Gen. 22.

33:20^a
創八 22

33:22^a
創十三 16
十五 5
二二 17

33:22^b
詩八九 3~4
羅一 3

33:22^c
賽六六 21
結四四 15

33:20^a
Gen. 8:22

33:22^a
Gen. 13:16;
15:5;
22:17

33:22^b
Psa. 89:3-4;
Rom. 1:3

33:22^c
Isa. 66:21;
Ezek. 44:15

【33:25】耶和華如此說，若是我所立白日與黑夜的約不能存立，若是我未曾設立天地的定例，

【33:26】我也就棄絕雅各的後裔，和我僕人大衛的後裔，不從大衛的後裔中揀選人治理亞伯拉罕、以撒、雅各的後裔；因為我必使他們被擄的人歸回，也必憐恤他們。

耶利米書 第三十四章

十七 以色列在他們犯罪
干犯耶和華上的頑梗
與耶利米在他爲
耶和華說話上的堅定
三四 1 ~ 四五 5

1 耶路撒冷陷落前
三四 1 ~ 三八 28

a 尼布甲尼撒的入侵
與西底家的命運
三四 1 ~ 7

【33:25】Thus says Jehovah, If My covenant with respect to day and night does not stand, if I have not established the statutes of heaven and earth,

【33:26】Then I will also reject the seed of Jacob and David My servant and will not take rulers from his seed to be over the seed of Abraham, Isaac, and Jacob; for I will turn their captivity and will have compassion on them.

JEREMIAH 34

**Q. Israel's Stubbornness
in Their Sinning against Jehovah
and Jeremiah's Firmness
in His Speaking for Jehovah
34:1 – 45:5**

**1. Before the Fall of Jerusalem
34:1 – 38:28**

**a. Nebuchadnezzar's Invasion
and Zedekiah's Destiny
34:1-7**

34:1^a
王下二五 1
耶三九 1
五二 4

【34:1】巴比倫王^a 尼布甲尼撒率領他的全軍，和地上屬他管理的各國各民，攻打耶路撒冷和屬耶路撒冷所有的城邑；那時，從耶和華有話臨到耶利米，說，

34:2^a
二~3;
耶三二 3~5

【34:2】^a 耶和華以色列的神如此說，你去告訴猶大王西底家，對他說，耶和華如此說，我要將這城交付巴比倫王的手，他必用火焚燒；

34:3^a
王下二五 5~7
耶三九 5~7
五二 8~10

【34:3】你必不能逃脫他的手，定被拿住，交在他的手中；你的^a眼要見巴比倫王的眼；他要口對口和你說話，你也必到巴比倫去。

【34:4】然而猶大王西底家阿，你還要聽耶和華的話；耶和華論到你如此說，你必不死於刀劍；

【34:5】你必平安而死；人必爲你焚燒香料，好像爲你列祖，就是在你以前的先王焚燒一般；人必哀悼你，說，哀哉，我主阿！耶和華說，這話是我說的。

【34:1】The word which came to Jeremiah from Jehovah when ^aNebuchadrezzar the king of Babylon and all his army and all the kingdoms of the earth under his dominion and all the peoples were fighting against Jerusalem and against all its cities, saying,

【34:2】^a Thus says Jehovah the God of Israel, Go and speak to Zedekiah the king of Judah and say to him, Thus says Jehovah, I am about to give this city into the hand of the king of Babylon, and he will burn it with fire;

【34:3】And you will not escape from his hand but will surely be captured and given into his hand; and your ^aeyes will see the eyes of the king of Babylon, and he will speak with you mouth to mouth, and you will go into Babylon.

【34:4】Yet hear the word of Jehovah, O Zedekiah king of Judah, Thus says Jehovah concerning you, You will not die by the sword.

【34:5】You will die in peace; and as there were burnings for your fathers, the former kings who were before you, so men will burn spices for you and wail for you, saying, Alas, lord! Indeed, it is I who have spoken the word, declares Jehovah.

34:1^a
2 Kings 25:1;
Jer. 39:1;
52:4

34:2^a
vv. 2-3;
Jer. 32:3-5

34:3^a
2 Kings 25:5-7;
Jer. 39:5-7;
52:8-10

【34:6】於是申言者耶利米在耶路撒冷將這一切話告訴猶大王西底家；

【34:7】那時，巴比倫王的軍隊正攻打耶路撒冷，又攻打猶大所剩下的城邑，就是拉吉和亞西加；原來猶大的城邑中，只剩下這兩座堅固城。

b 西底家在遵守神誠命上的不誠實
與耶和華的懲罰
三四 8 ~ 22

【34:8】西底家王與耶路撒冷的眾民立約，要向他們宣告^a自由，叫各人打發自己希伯來的僕人和婢女^b自由出去，^c誰也不可使他的一個猶大弟兄作奴僕。（此後，從耶和華有話臨到耶利米。）【34:9】（8、9 節合併。）

【34:10】所有立約的首領和眾民都聽從了，各人打發自己的僕人婢女自由出去，誰也不再叫他們作奴僕；大家都聽從，打發他們自由去了；

【34:6】Then Jeremiah the prophet spoke all these words to Zedekiah the king of Judah in Jerusalem

【34:7】When the army of the king of Babylon was fighting against Jerusalem and against all the cities of Judah that were left, against Lachish and against Azekah, for these were the fortified cities that remained among the cities of Judah.

b. Zedekiah's Dishonesty in Keeping God's Commandment, and Jehovah's Punishment
34:8-22

【34:8】The word which came to Jeremiah from Jehovah after King Zedekiah had made a covenant with all the people who were in Jerusalem to proclaim^a liberty to them, 【34:9】That every one should^a set free his male servant and every one his female servant, who is a Hebrew male or a Hebrew female, so that^b no one should exact service of them, that is, of a Jew his brother.

【34:10】And all the princes and all the people who had entered into the covenant obeyed, so as to set free every one his male servant and every one his female servant, so that no one would exact service of them again; and they obeyed and set them free.

34:8^a
耶三四 14
出二一 2
利二五 10
34:8^b
尼五 11
34:8^c
利二五 39~46

34:8^a
Jer. 34:14;
Exo. 21:2;
Lev. 25:10
34:9^a
Neh. 5:11
34:9^b
Lev. 25:39-46

【34:11】但後來他們又反悔，叫所打發任其自由的僕人婢女回來，強迫他們仍為僕婢。

【34:12】有耶和華的話從耶和華臨到耶利米，說，

【34:13】耶和華以色列的神如此說，我將你們的列祖從埃及地為奴之家領出來的時候，與他們立約，說，

【34:14】你的一個希伯來弟兄，若賣給你服事你六年，到^a第七年，你們各人就要打發他去；你要打發他自由離開你；只是你們列祖不聽從我，也不側耳而聽。

【34:15】如今你們回轉，行我眼中看為正的事，各人向鄰舍宣告自由；並且在稱為我名下的殿中，在我面前立約。

【34:11】But afterward they turned around and took back the male servants and the female servants, whom they had set free, and they brought them into subjection as male servants and as female servants.

【34:12】And the word of Jehovah came to Jeremiah from Jehovah, saying,

【34:13】Thus says Jehovah the God of Israel, I made a covenant with your fathers in the day that I brought them out of the land of Egypt, out of the house of bondage, saying,

【34:14】At the end of every^a seven years each of you shall set free his brother who is a Hebrew, who was sold to you and has served you six years, and you shall set him free from you; but your fathers did not listen to Me or incline their ear.

【34:15】And though you had turned in these days and done what is right in My eyes to proclaim liberty, each one to his neighbor, and you made a covenant before Me in the house which is called by My name;

34:14^a
出二一 2
二三 10~11
申十五 12

34:14^a
Exo. 21:2;
23:10-11;
Deut. 15:12

【34:16】但你們卻又反悔，褻瀆我的名，各人叫所打發任其隨意自由的僕人婢女回來，強迫他們仍為僕婢。

【34:17】所以耶和華如此說，你們沒有聽從我，各人沒有向弟兄和鄰舍宣告自由；看哪，我向你們宣告自由，使你們自由於^a刀劍、饑荒、瘟疫之下；並且使你們在地上萬國中令人驚恐；這是耶和華說的。

【34:18】我必將那些違背我約的人交出去；他們沒有堅立他們在我面前所立的約，當時他們曾將牛犢^a剖開，分成兩半，從其間經過；

【34:19】猶大的首領、耶路撒冷的首領、太監、祭司、和這地的眾民，都曾從牛犢的兩半中間經過——

【34:20】我必將他們交在仇敵和尋索他們性命的人手中，他們的^a屍首必給空中的鳥，和地上的獸作食物。

【34:16】You turned back and profaned My name when you took back each one his male servant and each one his female servant, whom you had set free according to their desire, and brought them into subjection to be your male servants and your female servants.

【34:17】Therefore thus says Jehovah, You have not listened to Me to proclaim liberty each one to his brother and each one to his neighbor; I am now proclaiming liberty to you, declares Jehovah, to^a sword and to pestilence and to famine, and I will make you a terror to all the kingdoms of the earth.

【34:18】And I will give the men who transgressed My covenant and did not establish the words of the covenant which they made before Me when they^a cut the calf in two and passed between its parts,

【34:19】The princes of Judah and the princes of Jerusalem, the eunuchs and the priests and all the people of the land who passed between the parts of the calf —

【34:20】Indeed, I will give them into the hand of their enemies and into the hand of those who seek their life, and their^a corpses will be food for the birds of the sky and the beasts of the earth.

34:17^a
耶三二 24, 36

34:18^a
創十五 10

34:20^a
耶七 33
十六 4
十九 7

34:17^a
Jer. 32:24, 36

34:18^a
Gen. 15:10

34:20^a
Jer. 7:33;
16:4;
19:7

【34:21】並且我必將猶大王西底家和他的首領，交在他們仇敵和尋索他們性命的人手中，與那撤離你們而去的巴比倫王軍隊手中。

【34:22】耶和華說，我必吩咐他們回到這城；他們要^a攻打這城，將城攻取，用火焚燒；我也要使猶大的城邑變為荒場，無人居住。

耶利米書 第三十五章

c. 利甲族人的例子 三五 1 ~ 19

【35:1】當猶大王約西亞之子約雅敬的日子，從耶和華有話臨到耶利米，說，

【35:2】你去見^a利甲族的人，和他們說話，領他們進入耶和華殿的一間屋子，給他們酒喝。

【35:3】我就將哈巴洗尼雅的孫子，雅利米雅的儿子雅撒尼亞，和他弟兄，並他眾子，以及利甲全族的人，

● 35:4¹ 直譯，屬神的人。

【34:21】And Zedekiah the king of Judah and his princes I will give into the hand of their enemies and into the hand of those who seek their life and into the hand of the army of the king of Babylon, which has withdrawn from you.

【34:22】I hereby give the command, declares Jehovah, to bring them back to this city; and they will^a fight against it and capture it and burn it with fire; and I will make the cities of Judah a desolation, without inhabitant.

JEREMIAH 35

c. The Example of the Rechabites 35:1-19

【35:1】The word which came to Jeremiah from Jehovah in the days of Jehoiakim the son of Josiah, the king of Judah, saying,

【35:2】Go to the house of the^a Rechabites and speak with them and bring them to the house of Jehovah, into one of the chambers, and give them wine to drink.

【35:3】So I took Jaazaniah the son of Jeremiah, the son of Habazziniah, and his brothers and all his sons and the whole house of the Rechabites,

34:22^a
耶三七 8

34:22^a
Jer. 37:8

35:2^a
王下十 15
代上二 55

35:2^a
2 Kings 10:15;
1 Chron. 2:55

【35:4】領到耶和華的殿，進入¹神人伊基大利的兒子哈難眾子的屋子；那屋子在首領的屋子旁邊，在沙龍之子守門的瑪西雅屋子以上。

【35:5】我在利甲族人面前設擺盛滿酒的大小杯子，對他們說，請喝酒。

【35:6】他們卻說，我們不喝酒；因為我們先祖利甲的兒子約拿達曾吩咐我們說，你們與你們的子孫，永不可喝酒。

【35:7】也不可蓋房、撒種、栽種或擁有葡萄園；但你們一生要住帳棚，使你們在寄居之地，得以存活許多年日。

【35:8】凡我們先祖利甲的兒子約拿達所吩咐我們的話，我們都聽從了；我們和我們的妻子兒女，一生都不喝酒，

【35:9】也不蓋房居住；也沒有葡萄園、田地和種子。

【35:4】And I brought them to the house of Jehovah, into the chamber of the sons of Hanan the son of Igdaliah, the man of God, which was near the chamber of the princes, which was above the chamber of Maaseiah the son of Shallum, the keeper of the threshold.

【35:5】And I set before the members of the house of the Rechabites pitchers full of wine and cups; and I said to them, Drink wine.

【35:6】But they said, We will drink no wine, for Jonadab the son of Rechab, our father, commanded us, saying, You shall not drink wine, you and your sons, forever.

【35:7】And you shall not build a house, and you shall not sow seed, and you shall not plant a vineyard or have one; but you shall dwell in tents all your days, that you may live many days on the land where you are sojourning.

【35:8】And we have listened to the voice of Jonadab the son of Rechab, our father, to all that he commanded us: to drink no wine all our days, we, our wives, our sons, and our daughters,

【35:9】And not to build houses for us to dwell in; neither do we have a vineyard or a field or seed.

【35:10】但我們住帳棚，聽從我們先祖約拿達的話，照他所吩咐我們的一切去行。

【35:11】巴比倫王尼布甲尼撒上來攻打這地，我們就說，來罷，我們要從迦勒底的軍隊和亞蘭的軍隊面前，逃到耶路撒冷去；這樣，我們纔住在耶路撒冷。

【35:12】耶和華的話臨到耶利米，說，

【35:13】萬軍之耶和華以色列的神如此說，你去對猶大人和耶路撒冷的居民說，耶和華說，你們不受教誨，不聽從我的話麼？

【35:14】利甲的兒子約拿達所吩咐他子孫不可喝酒的話，他們已經遵行，直到今日也不喝酒，因為他們聽從先祖的吩咐。但我^a從早起來對你們說話，你們卻不聽從我。

【35:10】But we have dwelt in tents and have listened to and done according to all that Jonadab our father commanded us.

【35:11】But when Nebuchadrezzar the king of Babylon came up against the land we said, Come and let us go to Jerusalem from before the army of the Chaldeans and from before the army of the Syrians. So we are dwelling in Jerusalem.

【35:12】Then the word of Jehovah came to Jeremiah, saying,

【35:13】Thus says Jehovah of hosts, the God of Israel, Go and say to the men of Judah and to the inhabitants of Jerusalem, Will you not receive instruction by listening to My words? declares Jehovah.

【35:14】The words of Jonadab the son of Rechab, by which he commanded his sons to drink no wine, have been established, and they have drunk no wine unto this day, for they have obeyed the command of their father. But I have spoken to you, ^arising up early and speaking, yet you have not listened to Me.

【35:15】我從早起來^a差遣我的僕人眾
申言者到你們那裏去，說，你們各人
當回轉，離開惡的行徑，改正行爲，
不隨從事奉別神，就必住在我所賜給
你們和你們列祖的地上；只是你們沒
有側耳而聽，也沒有聽從我。

【35:16】利甲的兒子約拿達的子孫，能
遵行先祖所吩咐他們的命令，這百姓
卻沒有聽從我。

【35:17】因此，耶和華萬軍之神，以色
列的神如此說，我要使我向猶大人和
耶路撒冷所有居民所說的一切災禍臨
到他們；因為我對他們說話，他們沒
有聽從；我呼喚他們，他們沒有答應。

【35:18】耶利米對利甲族的人說，萬軍
之耶和華以色列的神如此說，因你們
聽從你們先祖約拿達的吩咐，謹守他
的一切命令，照他所吩咐你們的一切
去行；

【35:19】所以萬軍之耶和華以色列的神
如此說，利甲的兒子約拿達必永不缺
人侍立在我面前。

【35:15】I have also^a sent to you all My servants the
prophets, rising up early and sending them, saying, Turn
now every one from his evil way, and amend your deeds,
and do not go after other gods to serve them; and you will
dwell in the land which I gave to you and to your fathers;
but you did not incline your ear or listen to Me.

【35:16】But the sons of Jonadab the son of Rechab have
established the commandment of their father, which he
commanded them, yet this people have not listened to Me.

【35:17】Therefore thus says Jehovah the God of hosts, the
God of Israel: I am about to bring on Judah and on all the
inhabitants of Jerusalem all the evil which I have spoken
against them; because I spoke to them, but they did not
listen; and I called to them, but they did not answer.

【35:18】But to the house of the Rechabites Jeremiah said,
Thus says Jehovah of hosts, the God of Israel, Because
you have listened to the commandment of Jonadab your
father and have kept all his commandments and have
done according to all that he commanded you;

【35:19】Therefore thus says Jehovah of hosts, the God of
Israel, Jonadab the son of Rechab will never lack a man
to stand before Me forever.

耶利米書 第三十六章

d 約雅敬在焚燒
耶利米豫言書這事上的頑梗
與耶和華的懲罰
三六 1 ~ 32

【36:1】猶大王約西亞的兒子約雅敬^a
第四年，從耶和華有這話臨到耶利米，說，

【36:2】你取一^a書卷，將我對你所說攻擊以色列、猶大、並各^b國的一切話，從我對你說話的那日，就是從^c約西亞的日子起，直到今日，都寫在其上。

【36:3】或者猶大家聽見我想要降與他們的一切災禍，各人就回頭離開自己惡的行徑，我好赦免他們的罪孽和他們的罪。

【36:4】於是耶利米召了尼利亞的兒子^a巴錄來，巴錄就從耶利米口中，將耶和華對耶利米所說的一切話寫在書卷上。

JEREMIAH 36

d. Jehoiakim's Stubbornness
in Burning Jeremiah's Book of Prophecy,
and Jehovah's Punishment
36:1-32

【36:1】And in the^a fourth year of Jehoiakim the son of Josiah, the king of Judah, this word came to Jeremiah from Jehovah, saying,

【36:2】Take a^a scroll book and write on it all the words which I have spoken to you concerning Israel and concerning Judah and concerning all the^b nations from the day I spoke to you, from the days of^c Josiah even to this day.

【36:3】Perhaps the house of Judah will listen to all the evil which I intend to do to them so that they may turn, each one from his evil way, that I may forgive their iniquity and their sin.

【36:4】Then Jeremiah called^a Baruch the son of Neriah, and Baruch wrote from the mouth of Jeremiah all the words of Jehovah, which He had spoken to him, on a scroll book.

36:1^a
耶二五 1
四五 1

36:2^a
結二 9
亞五 1
36:2^b
耶二五 15
四六 1
36:2^c
耶一 2
二五 3

36:1^a
Jer. 25:1;
45:1

36:2^a
Ezek. 2:9;
Zech. 5:1
36:2^b
Jer. 25:15;
46:1
36:2^c
Jer. 1:2;
25:3

36:4^a
耶三二 12

36:4^a
Jer. 32:12

【36:5】耶利米吩咐巴錄說，我被拘管，不能進耶和華的殿；

【36:6】所以你要進去，趁禁食的^a日子，在耶和華殿中，將耶和華的話，就是你從我口中所寫在書卷上的話，念給百姓聽，也要把這些話念給一切從猶大城邑來的人聽；

【36:7】或者他們的懇求達到耶和華面前，各人回轉離開惡的行徑；因為耶和華向這百姓所說要發的怒氣和忿怒是大的。

【36:8】尼利亞的兒子巴錄就照申言者耶利米所吩咐的一切去行，在耶和華的殿中，念書上耶和華的話。

【36:9】猶大王約西亞的兒子約雅敬第五年九月，耶路撒冷的眾民，和那些從猶大城邑來到耶路撒冷的眾民，在耶和華面前宣告^a禁食。

【36:5】And Jeremiah commanded Baruch, saying, I am restrained; I cannot go to the house of Jehovah;

【36:6】Therefore you shall go and read in the scroll on which you have written from my mouth the words of Jehovah in the ears of the people in the house of Jehovah on the^a day of fasting; and you shall also read them in the ears of all Judah who come from their cities.

【36:7】Perhaps their supplication will come before Jehovah, and each one will turn from his evil way, for great is the anger and the wrath which Jehovah has spoken against this people.

【36:8】And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, to read in the book the words of Jehovah in the house of Jehovah.

【36:9】And in the fifth year of Jehoiakim the son of Josiah, the king of Judah, in the ninth month, they proclaimed a^a fast before Jehovah for all the people in Jerusalem and for all the people who came from the cities of Judah to Jerusalem.

36:6^a

利十六 29
二三 27~32
徒二十七 9

36:6^a

Lev. 16:29;
23:27-32;
Acts 27:9

36:9^a

代下二十三 3

36:9^a

2 Chron. 20:3

【36:10】巴錄就在耶和華殿的上院，耶和華殿的新門口，沙番的兒子書記基瑪利雅的屋內，念書上耶利米的話給眾民聽。

【36:11】沙番的孫子，基瑪利雅的兒子米該亞，聽見書上耶和華的一切話，

【36:12】他就下到王宮，進入書記的屋子；眾首領，就是書記以利沙瑪、示瑪雅的儿子第來雅、亞革波的兒子以利拿單、沙番的兒子基瑪利雅、哈拿尼雅的儿子西底家、和所有其餘的首領，都坐在那裏。

【36:13】米該亞對他們述說他所聽見的一切話，就是巴錄向百姓念那書的時候，他所聽見的。

【36:14】眾首領就打發古示的曾孫，示利米雅的儿子，尼探雅的儿子猶底，到巴錄那裏，對他說，你將所念給百姓聽的書卷拿在手中，到我們這裏來。尼利亞的儿子巴錄就手拿書卷，來到他們那裏。

【36:10】Then Baruch read the words of Jeremiah in the book in the house of Jehovah, in the chamber of Gemariah the son of Shaphan the scribe, in the upper court, at the entry of the new gate of the house of Jehovah, in the ears of all the people.

【36:11】When Micaiah the son of Gemariah, the son of Shaphan, heard all the words of Jehovah from the book,

【36:12】He went down to the king's house into the chamber of the scribe. And there they were, all the princes sitting there: Elishama the scribe and Delaiah the son of Shemaiah and Elnathan the son of Achbor and Gemariah the son of Shaphan and Zedekiah the son of Hananiah and all the other princes.

【36:13】And Micaiah told them all the words which he had heard when Baruch read in the book in the ears of the people.

【36:14】Then all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cush, to Baruch, saying, Take in your hand the scroll in which you read in the ears of the people and come. So Baruch the son of Neriah took the scroll in his hand and came to them.

【36:15】他們對他說，請你坐下，念給我們聽；巴錄就念給他們聽。

【36:16】他們聽見這一切話就害怕，面面相覷，對巴錄說，我們必須將這一切話報告王。

【36:17】他們問巴錄說，請你告訴我們，你怎樣寫這一切話？是他親口說的麼？

【36:18】巴錄回答說，他親口向我念這一切話，我就用筆墨寫在這書上。

【36:19】眾首領對巴錄說，你和耶利米要去藏起來，不可叫人知道你們在那裏。

【36:20】眾首領進院見王，卻先把書卷存放在書記以利沙瑪的屋內；然後將這一切話報告給王聽。

【36:21】王就打發猶底去拿這書卷來；他便從書記以利沙瑪的屋內取來，念給王和王左右侍立的眾首領聽。

【36:15】 And they said to him, Sit down now and read it in our ears. So Baruch read it in their ears.

【36:16】 And when they heard all the words, they turned in fear one to another and said to Baruch, Indeed we must report all these words to the king.

【36:17】 And they asked Baruch, saying, Tell us please, how did you write all these words? Was it from his mouth?

【36:18】 Then Baruch said to them, He read to me all these words from his mouth, and I wrote with ink in the book.

【36:19】 Then the princes said to Baruch, Go and hide, you and Jeremiah, and let no one know where you are.

【36:20】 So they went to the king in the court, but they had deposited the scroll in the chamber of Elishama the scribe; and they reported all the words in the ears of the king.

【36:21】 Then the king sent Jehudi to get the scroll, and he took it from the chamber of Elishama the scribe. And Jehudi read it in the ears of the king and in the ears of all the princes who stood by the king.

【36:22】那時正是九月，王坐在過冬的房屋裏，王前面的火盆中¹燒着火。

【36:23】猶底念了三四段，王就用書記的刀將書卷割破，扔在火盆中，直到全卷在火中燒盡了。

【36:24】王和聽見這一切話的臣僕都不懼怕，也不撕裂自己的衣服。

【36:25】以利拿單、第來雅、和基瑪利雅懇求王不要燒這書卷，他卻不聽。

【36:26】王吩咐王的兒子耶拉篴，和亞斯列的兒子西萊雅，並亞伯疊的兒子示利米雅，去捉拿書記巴錄和申言者耶利米；耶和華卻將他們隱藏。

【36:22】Now the king was sitting in the winter house in the ninth month, and the ¹fire of the brazier was burning before him.

【36:23】And as Jehudi would read three or four columns, ¹the king would cut it with a scribe's knife and throw the pieces into the fire which was in the brazier, until the whole scroll was consumed in the fire which was in the brazier.

【36:24】And the king and all his servants who heard all these words were not afraid and did not rend their garments.

【36:25】Even when Elnathan and Delaiah and Gemariah urged the king not to burn the scroll, he would not listen to them.

【36:26】And the king commanded Jerahmeel the king's son and Seraiah the son of Azriel and Shelemiah the son of Abdeel to seize Baruch the scribe and Jeremiah the prophet, but Jehovah hid them.

● 36:22¹ 此乃照七十士希臘文譯本；希伯來文經文無火字。

36:22¹ (fire) According to the Septuagint; the Hebrew text does not have the word fire.

36:23¹ (the) Lit., he.

【36:27】王燒了書卷，其上有巴錄從耶利米口中所寫的話，以後耶和華的話臨到耶利米，說，

【36:28】你再取一卷，將猶大王約雅敬所燒第一卷上先前的一切話，寫在其上。

【36:29】論到猶大王約雅敬你要說，耶和華如此說，你燒了這書卷，說，你爲甚麼在其上寫着說，巴比倫王必要來毀滅這地，使這地上絕了人口和牲畜呢？

【36:30】所以耶和華論到猶大王約雅敬如此說，他後裔中必沒有人^a坐在大衛的寶座上；他的屍首必被^b拋棄，白日受炎熱，黑夜受寒霜。

【36:31】我必因他和他後裔，並他臣僕的罪孽，懲罰他們；我要使我所說的一切災禍臨到他們和耶路撒冷的居民，並猶大人；只是他們不聽。

【36:27】And the word of Jehovah came to Jeremiah after the king had burned the scroll and the words which Baruch had written from the mouth of Jeremiah, saying,

【36:28】Take again another scroll, and write on it all the former words that were on the first scroll, which Jehoiakim the king of Judah burned.

【36:29】And concerning Jehoiakim the king of Judah you shall say, Thus says Jehovah, You have burned this scroll, saying, Why have you written in it, saying, The king of Babylon will certainly come and destroy this land and will cause man and beast to cease from it?

【36:30】Therefore thus says Jehovah concerning Jehoiakim the king of Judah, He will have no one to^a sit on the throne of David, and his corpse will be^b cast out to the heat by day and to the frost by night.

【36:31】And I will punish him and his offspring and his servants for their iniquity, and I will bring upon them and upon the inhabitants of Jerusalem and on the men of Judah all the evil which I have spoken against them. But they would not listen.

36:30^a
耶二二 4, 30
36:30^b
耶二二 18~19

36:30^a
Jer. 22:4, 30
36:30^b
Jer. 22:18-19

【36:32】於是¹耶利米又取一書卷，交給尼利亞的兒子書記巴錄，他就從耶利米的口中，將猶大王約雅敬用火所燒書卷上的一切話寫下；另外又添了許多相仿的話。

耶利米書 第三十七章

e 耶利米第一步被囚 三七 1 ~ 21

【37:1】約西亞的兒子^a西底家代替約雅敬的兒子哥尼雅為王，是巴比倫王尼布甲尼撒立在猶大地作王的。

【37:2】但西底家和他的臣僕並那地的百姓，都不聽從耶和華藉申言者耶利米所說的話。

● 36:32¹ 二～四五章說到以色列干犯耶和華的罪，與耶和華對以色列的懲罰。不僅在耶路撒冷陷落前，甚至在耶路撒冷陷落時和陷落後，以色列仍然頑梗的犯罪干犯耶和華。然而，耶利米仍然堅定的為耶和華說話。

【36:32】Then ¹Jeremiah took another scroll and gave it to Baruch the son of Neriah, the scribe, and he wrote on it from the mouth of Jeremiah all the words of the book which Jehoiakim the king of Judah had burned in the fire; and many more words like those were added to them.

JEREMIAH 37

e. The First Step of Jeremiah's Imprisonment 37:1-21

【37:1】And ^aZedekiah the son of Josiah, whom Nebuchadrezzar the king of Babylon made king in the land of Judah, reigned as king instead of Coniah the son of Jehoiakim.

【37:2】But he did not listen, neither he nor his servants nor the people of the land, to the words of Jehovah, which He spoke through Jeremiah the prophet.

36:32¹ (Jeremiah) Chapters 2—45 speak of Israel's sin against Jehovah and Jehovah's punishment upon Israel. Not only before the fall of Jerusalem, but even in the fall and after the fall of Jerusalem, Israel remained stubborn in their sinning against Jehovah. Yet Jeremiah remained firm in his speaking for Jehovah.

37:1^a
王下二四 17
代下三六 10
耶二二 24

37:1^a
2 Kings 24:17;
2 Chron. 36:10;
Jer. 22:24

【37:3】西底家王打發示利米雅的兒子猶甲，和祭司瑪西雅的儿子西番雅，去見申言者耶利米，說，求你爲我們禱告耶和華我們的神。

【37:4】那時耶利米在民中出入，因爲他們還沒有把他下在監裏。

【37:5】法老的軍隊已經從^a埃及出來；那圍困耶路撒冷的迦勒底人聽見他們的風聲，就從耶路撒冷退去了。

【37:6】耶和華的話臨到申言者耶利米說，

【37:7】耶和華以色列的神如此說，猶大王打發你們來求問我，你們要如此對他說，那出來幫助你們的法老軍隊，必回埃及本地去。

【37:8】迦勒底人必再來^a攻打這城，並要攻取，用火焚燒。

【37:9】耶和華如此說，你們不要自欺，說，迦勒底人必定離開我們；因爲他們必不離開。

【37:3】And Zedekiah the king sent Jehucal the son of Shelemiah and Zephaniah the son of Maaseiah, the priest, to Jeremiah the prophet, saying, Pray to Jehovah our God for us.

【37:4】Now Jeremiah came in and went out among the people, for they had not yet put him in prison.

【37:5】And the army of Pharaoh had come out of^a Egypt; and when the Chaldeans who were besieging Jerusalem heard news of them, they withdrew from Jerusalem.

【37:6】Then the word of Jehovah came to Jeremiah the prophet, saying,

【37:7】Thus says Jehovah the God of Israel, Thus you shall say to the king of Judah, who sent you to Me to inquire of Me: Pharaoh's army, which came out to you to help, is now returning to its own land of Egypt.

【37:8】The Chaldeans will again return and^a fight against this city, and they will capture it and burn it with fire.

【37:9】Thus says Jehovah, Do not deceive yourselves, saying, The Chaldeans will surely go away from us; for they will not go away.

37:5^a
參王下二四 7
結十七 15

37:5^a
cf. 2 Kings 24:7;
Ezek. 17:15

37:8^a
耶三四 22

37:8^a
Jer. 34:22

【37:10】你們即便殺敗了與你們爭戰的迦勒底全軍，使他們只剩下受傷的人，他們也必各人從帳棚裏起來，用火焚燒這城。

【37:11】迦勒底的軍隊因怕法老的軍隊，從耶路撒冷退去的時候，

【37:12】耶利米就出離耶路撒冷，要往便雅憫地去，好在那裏的百姓中間得自己的^a地業。

【37:13】他到了便雅憫門那裏，有守門官名叫伊利雅，是哈拿尼亞的孫子，示利米雅的儿子；他拿住申言者耶利米，說，你是投降迦勒底人罷！

【37:14】耶利米說，這是謊話！我不是投降迦勒底人。伊利雅不聽他的話，拿住他，解到首領那裏。

【37:15】首領惱怒耶利米，就^a打了他，將他下在監裏，就是書記約拿單的房屋中；因為他們把這房屋當作監牢。

【37:10】For even if you had struck down the whole army of the Chaldeans who are fighting against you, and only wounded men remained among them, they would rise up each one in his tent and burn this city with fire.

【37:11】And when the army of the Chaldeans had withdrawn from Jerusalem at the presence of the army of Pharaoh,

【37:12】Jeremiah tried to go out from Jerusalem to go to the land of Benjamin to receive a^a portion there among the people.

【37:13】When he was at the Gate of Benjamin, there was a captain of the guard there whose name was Irijah, the son of Shelemiah, the son of Hananiah, and he seized Jeremiah the prophet, saying, You are deserting to the Chaldeans!

【37:14】And Jeremiah said, It is false! I am not deserting to the Chaldeans. But he did not listen to him. And Irijah seized Jeremiah and brought him to the princes.

【37:15】And the princes were angry with Jeremiah and^a struck him and put him in prison, in the house of Jonathan the scribe; for they had made it into a prison.

37:12^a
耶三二 8

37:12^a
Jer. 32:8

37:15^a
太二一 35
路二十 10
來十一 36

37:15^a
Matt. 21:35;
Luke 20:10;
Heb. 11:36

【37:16】耶利米來到地牢，進入囚室，
在那裏留了多日；

【37:17】西底家王打發人提出他來，在
自己的宮內私下問他說，從耶和華有
甚麼話臨到麼？耶利米說，有。又說，
你必被交在巴比倫王手中。

【37:18】耶利米又對西底家王說，我在
甚麼事上得罪你，或你的臣僕，或這
百姓，你竟將我下在監裏呢？

【37:19】那些對你們豫言說，巴比倫王
必不來攻擊你們和這地的^a 申言者，
現今在那裏呢？

【37:20】我主我王阿，求你現在垂聽，願
我的懇求達到你面前，不要使我回到書
記約拿單的房屋中，免得我死在那裏。

【37:21】於是西底家王下令，他們就把
耶利米交在護衛兵的院中，每天從餅
舖街取一個餅給他，直到城中的餅用
盡了。這樣，耶利米就留在護衛兵的
院中。

【37:16】When Jeremiah came to the dungeon and to the
cells, Jeremiah remained there many days.

【37:17】And Zedekiah the king sent and took him out; and
the king questioned him in his house secretly and said, Is
there any word from Jehovah? And Jeremiah said, There
is. And he said, You will be delivered into the hand of the
king of Babylon.

【37:18】And Jeremiah also said to Zedekiah the king, In
what have I sinned against you or against your servants
or against this people, that you have put me in prison?

【37:19】And where are your^a prophets who prophesied to
you, saying, The king of Babylon will not come against
you or against this land?

【37:20】And now hear, O my lord the king; let my
supplication come before you, and do not send me back
to the house of Jonathan the scribe, lest I die there.

【37:21】So Zedekiah the king commanded, and they placed
Jeremiah in the court of the guard, and gave him a loaf
of bread daily from the bakers' street, until all the bread
was gone from the city. So Jeremiah remained in the
court of the guard.

37:19^a
耶二八 1~2,
10~13

37:19^a
Jer. 28:1-2, 10-13

耶利米書 第三十八章

f 耶利米第二步被囚 三八 1 ~ 28

【38:1】瑪坦的兒子示法提雅、巴施戶珥的兒子基大利、示利米雅的兒子猶甲、瑪基雅的兒子巴示戶珥，聽見耶利米對眾人所說的話，說，

【38:2】^a耶和華如此說，留在這城裏的，必遭刀劍、饑荒、瘟疫而死；但出去投降迦勒底人的，必得存活，必掠得自己的性命而存活。

【38:3】耶和華如此說，這城必要交在巴比倫王軍隊的手中，他必攻取這城。

【38:4】於是首領對王說，求你將這人^a治死，因他向城裏餘剩的軍兵和眾民說這樣的話，使他們的手發軟；這人不是求這百姓的平安，乃是叫他們受災禍。

38:2^a
耶二一 9

38:4^a
耶二六 11

JEREMIAH 38

f. The Second Step of Jeremiah's Imprisonment 38:1-28

【38:1】And Shephatiah the son of Mattan and Gedaliah the son of Pashhur and Jucal the son of Shelemiah and Pashhur the son of Malchijah heard the words that Jeremiah was speaking to all the people, saying,

【38:2】^aThus says Jehovah, He who remains in this city will die by sword, by famine, and by pestilence; but he who goes out to the Chaldeans will live and have his own life as spoil and live.

【38:3】Thus says Jehovah, This city will surely be given into the hand of the army of the king of Babylon, and he will capture it.

【38:4】Then the princes said to the king, Now let this man be^a put to death, because of the way he is weakening the hands of the men of war who are left in this city and the hands of all the people by speaking such words to them; for this man is not seeking the welfare of this people, but their harm.

38:2^a
Jer. 21:9

38:4^a
Jer. 26:11

【38:5】西底家王說，他在你們手中，王不能作甚麼與你們反對。

【38:6】他們就拿住耶利米，將他扔在王的兒子瑪基雅的^{la}牢坑裏；那牢坑在護衛兵的院中；他們用繩子將耶利米縋下去。牢坑裏沒有水，只有淤泥；耶利米就陷在淤泥中。

【38:7】在王宮裏的太監，古實人^a以伯米勒，聽見他們將耶利米下在牢坑裏，（那時王坐在便雅憫門口，）

【38:8】以伯米勒就從王宮裏出來，對王說，

【38:9】我主我王阿，這些人向申言者耶利米一味的行惡，將他扔在牢坑裏；他在那裏必因饑荒而死，因為城中再沒有糧食。

● 38:6¹ 也許是不再供水的私人水池，用以拘留犯人。全章同。

【38:5】Then King Zedekiah said, He is now in your hand, for the king can do nothing against you.

【38:6】So they took Jeremiah and cast him into the^{la} pit of Malchijah, the king's son, which was in the court of the guard; and they let Jeremiah down with ropes. Now in the pit there was no water but only mire, and Jeremiah sank into the mire.

【38:7】When^a Ebed-melech the Cushite, a eunuch, heard, while he was in the king's house, that they had put Jeremiah into the pit (now the king was sitting at the Gate of Benjamin)

【38:8】Ebed-melech went out from the king's house and spoke to the king, saying,

【38:9】O my lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the pit; and he will die in the place where he is because of the famine, for there is no more bread in the city.

38:6¹ (pit) Probably a private cistern that had ceased to provide water and was being used as a hold for prisoners. So throughout this chapter.

38:6^a
創三七 24
詩四十 2
哀三 55

38:7^a
耶三九 16

38:6^a
Gen. 37:24;
Psa. 40:2;
Lam. 3:55

38:7^a
Jer. 39:16

【38:10】王就吩咐古實人以伯米勒說，你從這裏帶領三十人，趁着申言者耶利米未死以前，將他從牢坑裏提上來。

【38:11】於是以伯米勒帶領這些人同去，進入王宮，到庫房以下，從那裏取了些碎布和破爛的衣服，用繩子縋下牢坑，到耶利米那裏。

【38:12】古實人以伯米勒對耶利米說，你用這些碎布和破爛的衣服放在繩子上，墊你的胳膊窩。耶利米就照樣行了。

【38:13】這樣，他們用繩子將耶利米從牢坑裏拉上來；耶利米仍在護衛兵的院中。

【38:14】西底家王打發人，將申言者耶利米帶到耶和華殿中第三入口處見王；王對耶利米說，我要問你一件事，你絲毫不可向我隱瞞。

【38:15】耶利米對西底家說，我若告訴你，你豈不將我處死麼？我若勸戒你，你必不聽從我。

【38:10】Then the king commanded Ebed-melech the Cushite, saying, Take from here thirty men with you, and bring Jeremiah the prophet up out of the pit before he dies.

【38:11】So Ebed-melech took the men with him and went to the king's house under the treasury and took old rags and worn-out garments from there, and let them down with ropes into the pit to Jeremiah.

【38:12】And Ebed-melech the Cushite said to Jeremiah, Put the old rags and garments under your armpits below the ropes. And Jeremiah did so.

【38:13】So they drew Jeremiah up with the ropes and lifted him out of the pit, and Jeremiah stayed in the court of the guard.

【38:14】Then King Zedekiah sent men and had Jeremiah the prophet brought to him at the third entrance which is in the house of Jehovah; and the king said to Jeremiah, I am going to ask you something; do not hide anything from me.

【38:15】And Jeremiah said to Zedekiah, If I tell you, indeed will you not put me to death? And if I give you counsel, you will not listen to me.

【38:16】西底家王就私下向耶利米起誓說，我指着那造我們性命之永活的耶和華起誓，我必不將你處死，也不將你交在尋索你命的人手中。

【38:17】耶利米對西底家說，耶和華萬軍之神，以色列的神如此說，你若出去^a投降巴比倫王的首領，你的性命就必存活，這城也不至被火焚燒，你和你的全家都必存活。

【38:18】你若不出去投降巴比倫王的首領，這城必交在迦勒底人手中；他們必^a用火焚燒，你也不得逃脫他們的手。

【38:19】西底家王對耶利米說，我怕那些投降迦勒底人的猶大人，恐怕迦勒底人將我交在他們手中，他們就戲弄我。

【38:20】耶利米說，迦勒底人必不將你交出。求你聽從我對你所說耶和華的話；這樣，你必得好處，你的性命也必存活。

【38:16】Then King Zedekiah swore to Jeremiah secretly, saying, As Jehovah lives, who made these lives of ours, I will not put you to death or give you into the hand of those men who seek your life.

【38:17】Then Jeremiah said to Zedekiah, Thus says Jehovah the God of hosts, the God of Israel, If you will indeed^a surrender to the princes of the king of Babylon, you will live, and this city will not be burned with fire, and you and your house will live.

【38:18】But if you do not surrender to the princes of the king of Babylon, this city will be given into the hand of the Chaldeans, and they will^a burn it with fire, and you will not escape out of their hand.

【38:19】Then Zedekiah the king said to Jeremiah, I am afraid of the Jews who have deserted to the Chaldeans, that they will give me into their hand and they will abuse me.

【38:20】And Jeremiah said, They will not give you up. Listen now to the voice of Jehovah in what I am speaking to you, and it will be well with you, and your soul will live.

38:17^a
參王下二四 12

38:18^a
耶三二 4
三四 3
三八 23
三九 8

38:17^a
cf. 2 Kings 24:12

38:18^a
Jer. 32:4;
34:3;
38:23;
39:8

【38:21】但你若不肯出去，耶和華指示我的話乃是這樣：

【38:22】猶大王宮裏所剩的婦女，必都帶到巴比倫王的首領那裏；這些婦女必論到王，說，你知己的朋友欺騙你，勝過了你；你的腳陷入淤泥中，他們就轉身離開你了。

【38:23】人必^a將你的后妃和你的兒女，帶到迦勒底人那裏；你也不得逃脫他們的手，必被巴比倫王的手捉住；你也必使這城被火焚燒。

【38:24】西底家對耶利米說，不要使人知道這些話，你就不至於死。

【38:25】首領若聽見了我與你說話，就來見你，對你說，告訴我們，你對王說了甚麼話，不要向我們隱瞞，我們就不將你處死；王向你說了甚麼話？

【38:26】你就要對他們說，我在王面前懇求，不要叫我回到約拿單的房屋死在那裏。

【38:21】But if you refuse to surrender, this is the word that Jehovah has shown me:

【38:22】Then all the women who have been left in the house of the king of Judah will be brought out to the princes of the king of Babylon, and the women will say concerning the king, Your familiar friends / Have deceived you and prevailed over you; / While your feet sank in the mire, / They turned away from you.

【38:23】And they will^a lead out all your wives and your sons to the Chaldeans, and you yourself will not escape from their hand but will be seized by the hand of the king of Babylon, and you will cause this city to be burned with fire.

【38:24】Then Zedekiah said to Jeremiah, Let no one know of these words, and you will not die.

【38:25】But if the princes hear that I have spoken with you and they come to you and say to you, Tell us now what you said to the king; do not hide it from us, and we will not put you to death; now what did the king say to you?

【38:26】Then you shall say to them, I made my supplication before the king that he would not send me back to the house of Jonathan to die there.

38:23^a
耶三九 6

38:23^a
Jer. 39:6

【38:27】隨後眾首領來見耶利米，並且問他。他就照王所吩咐的這一切話告訴他們。於是他們不再與他說話，因為事情沒有被人聽見。

【38:28】於是耶利米仍在護衛兵的院中，直到耶路撒冷被攻取的日子。

耶利米書 第三十九章

2 耶路撒冷陷落時 三九 1 ~ 10

a 耶路撒冷被攻取 1 ~ 3

【39:1】^a 耶路撒冷被攻取的時候，（猶大王西底家第九年十月，巴比倫王尼布甲尼撒率領全軍來到耶路撒冷，將城圍困；

【39:2】西底家十一年四月初九日，城被攻破，）

【38:27】 Then all the princes came to Jeremiah and asked him. And he told them according to all these words which the king commanded. So they ceased to speak with him, for the matter had not been heard.

【38:28】 So Jeremiah remained in the court of the guard until the day that Jerusalem was captured.

JEREMIAH 39

2. In the Fall of Jerusalem 39:1-10

a. The Capture of Jerusalem vv. 1-3

【39:1】^a And when Jerusalem was captured (in the ninth year of Zedekiah the king of Judah, in the tenth month, Nebuchadrezzar the king of Babylon and his whole army came to Jerusalem and besieged it;

【39:2】 In the eleventh year of Zedekiah, in the fourth month, the ninth day of the month, a breach was made in the city)

39:1^a
1~10;
王下二五 1~12
耶五二 4~16

39:1^a
vv. 1-10;
2 Kings 25:1-12;
Jer. 52:4-16

【39:3】巴比倫王的眾首領，就是尼甲沙利薛、三甲尼波、¹太監長撒西金、²總管星象家的尼甲沙利薛、並巴比倫王所有其餘的首領，都來坐在中門。

b 對西底家的懲罰

4 ~ 10

【39:4】猶大王西底家和一切兵丁看見他們，就在夜間從王園的路，兩城牆之間的門，出城逃跑，他沿着通往¹亞拉巴的路出去。

【39:5】迦勒底人的軍隊追趕他們，在耶利哥的平原追上西底家，將他拿住，帶到哈馬地的利比拉，巴比倫王尼布甲尼撒那裏；尼布甲尼撒就審判他。

● 39:3¹ 原文音譯，拉伯撒利。

● 39:3² 總管星象家的，原文音譯，拉伯麥。

● 39:4¹ 即從死海北邊向南綿延至阿克巴（Aqaba）灣的平原。

【39:3】All the princes of the king of Babylon came and sat down in the middle gate: Nergal-sharezer, Samgar-nebu, Sar-sechim the Rab-saris, Nergal-sharezer the Rab-mag, and all the rest of the princes of the king of Babylon.

b. The Punishment of Zedekiah

vv. 4-10

【39:4】And when Zedekiah the king of Judah and all the men of war saw them, they fled and went out from the city by night by way of the king's garden through the gate between the two walls; and he went out by the way toward the¹Arabah.

【39:5】And the army of the Chaldeans pursued after them, and they overtook Zedekiah in the plains of Jericho; and when they had taken him, they brought him up to Nebuchadrezzar the king of Babylon at Riblah in the land of Hamath, and he pronounced judgments on him.

39:4¹ (Arabah) I.e., the plain that runs from the north of the Dead Sea south to the Gulf of Aqaba.

【39:6】巴比倫王在利比拉，西底家眼前殺了他的^a眾子，又殺了猶大的一切貴胄。

【39:7】並且¹剜了西底家的^a眼睛，用銅鍊鎖着他，帶到巴比倫去。

【39:8】迦勒底人用火焚燒王宮和百姓的房屋，又拆毀耶路撒冷的城牆。

【39:9】那時護衛長尼布撒拉旦，將城裏餘剩的百姓，並投降他的人，以及其餘的民，都遷徙到巴比倫去了。

【39:10】護衛長尼布撒拉旦卻將民中毫無所有的窮人留在猶大地，當時給他們葡萄園和田地。

3 耶路撒冷陷落後— 耶利米從王的 護衛兵院得釋放 三九 11 ~ 14

● 39:7¹ 在西底家這可憐的王身上，王室的君王職分了結了。

【39:6】Then the king of Babylon slaughtered the^a sons of Zedekiah before his eyes at Riblah; the king of Babylon also slaughtered all the nobles of Judah.

【39:7】And he¹ put out Zedekiah's^a eyes and bound him with bronze fetters to bring him to Babylon.

【39:8】And the Chaldeans burned the king's house and the houses of the people with fire and broke down the walls of Jerusalem.

【39:9】And the rest of the people who remained in the city, both the deserters who deserted to him and the rest of the people who remained, Nebuzaradan the captain of the bodyguard carried away into exile to Babylon.

【39:10】But some of the poorest people who had nothing, Nebuzaradan the captain of the bodyguard left in the land of Judah and gave them vineyards and fields at that time.

3. After the Fall of Jerusalem — The Release of Jeremiah from the Court of the King's Guard 39:11-14

39:7¹ (put) With Zedekiah, a pitiful king, the kingship of the royal family was terminated.

【39:11】巴比倫王尼布甲尼撒題到耶利米，囑咐護衛長尼布撒拉旦，說，

【39:12】要領他去，好好的看待他，切不可害他。他對你怎麼說，你就向他怎麼行。

【39:13】於是護衛長尼布撒拉旦打發人，並且太監長尼布沙斯班、總管星象家的尼甲沙利薛、和巴比倫王的一切大臣，

【39:14】也打發人去，將耶利米從護衛兵院中提出來，交與沙番的孫子，亞希甘的兒子^a基大利，帶他回家去。耶利米就住在民中。

4 耶路撒冷陷落前— 以伯米勒的命運 三九 15 ~ 18

【39:15】耶利米還囚在護衛兵院中的時候，耶和華的話臨到他，說，

【39:16】你去告訴古實人^a以伯米勒說，萬軍之耶和華以色列的神如此說，我必使我所說降禍不降福的話臨到這城；到那日，這些話必在你面前成就了。

【39:11】And Nebuchadrezzar the king of Babylon commanded concerning Jeremiah through Nebuzaradan the captain of the bodyguard, saying,

【39:12】Take him and look after him, and do no evil to him, but deal with him just as he tells you.

【39:13】So Nebuzaradan the captain of the bodyguard sent men, and Nebushazban the Rab-saris, and Nergal-sharezer the Rab-mag, and all the chief officers of the king of Babylon

【39:14】Also sent men and took Jeremiah from the court of the guard and gave him to^a Gedaliah the son of Ahikam, the son of Shaphan, to take him home. And he dwelt among the people.

4. Before the Fall of Jerusalem — The Destiny of Ebed-melech 39:15-18

【39:15】Now the word of Jehovah had come to Jeremiah when he was shut up in the court of the guard, saying,

【39:16】Go and speak to^a Ebed-melech the Cushite, saying, Thus says Jehovah of hosts, the God of Israel, I am about to bring My words against this city for evil and not for good; and they will come to pass before you on that day.

39:14^a
耶四十五

39:14^a
Jer. 40:5

39:16^a
耶三八 7, 12

39:16^a
Jer. 38:7, 12

【39:17】耶和華說，但到那日我必拯救你；你必不至交在你所怕的人手中。

【39:18】我必定搭救你；你必不至倒在刀下，卻要掠得自己的性命，因你信靠了我；這是耶和華說的。

耶利米書 第四十章

5 耶路撒冷陷落後
四十 1 ~ 四四 30

a 耶利米從被遷徙的人中
得釋放脫離鎖鍊
四十 1 ~ 6

【40:1】耶利米鎖在耶路撒冷和猶大被遷徙到巴比倫的眾人中，護衛長尼布撒拉旦將他提出來，從拉瑪放走以後，從耶和華有話臨到耶利米。

【40:2】那時護衛長將耶利米提出來，對他說，耶和華你的神曾說要降這禍與這地方。

【39:17】But I will deliver you on that day, declares Jehovah, and you will not be given into the hand of the men of whom you are afraid.

【39:18】For I will surely save you, and you will not fall by the sword, but you will have your own life as spoil, because you have put your trust in Me, declares Jehovah.

JEREMIAH 40

5. After the Fall of Jerusalem
40:1 – 44:30

a. The Release of Jeremiah
from the Chains among the Exiles
40:1-6

【40:1】The word which came to Jeremiah from Jehovah after Nebuzaradan the captain of the bodyguard had let him go from Ramah, when he had taken him while he was bound in chains among all the exiles of Jerusalem and Judah, who were being exiled to Babylon.

【40:2】Now the captain of the bodyguard had taken Jeremiah and said to him, Jehovah your God spoke this evil against this place.

40:3^a
申二九 24~25
王上九 8~9
但九 11

【40:3】耶和華使這禍臨到，照祂所說的行了；因為你們^a得罪耶和華，沒有聽從祂的話，所以這事臨到你們。

【40:4】現今我解開你手上的鍊子。你若看與我同往巴比倫去好，就可以去，我必看顧你；你若看與我同往巴比倫去不好，就不必去。看哪，全地在你面前；你以為那裏美好，那裏合宜，只管往那裏去罷。

【40:5】耶利米還沒有回去，護衛長說，你可以回到沙番的孫子，亞希甘的兒子^a基大利那裏去；現在巴比倫王派他管理猶大的城邑；你可以在他那裏住在民中；不然，你看那裏合宜，就可以往那裏去。於是護衛長送他糧食和禮物，放他去了。

【40:6】耶利米就到米斯巴見亞希甘的兒子基大利，在他那裏住在那地餘剩的民中。

【40:3】And Jehovah has caused it to come to pass and done as He had spoken, because all of you have^a sinned against Jehovah and have not listened to His voice; therefore this thing has come upon you.

【40:4】And now I release you today from the chains which are on your hands. If it is good in your sight to come to Babylon with me, come, and I will look after you; but if it is evil in your sight to come with me to Babylon, let it be so. See, all the land is before you; wherever it is good and right in your sight to go, there go.

【40:5】While he had still not turned away, he said, Return to^a Gedaliah the son of Ahikam, the son of Shaphan, whom the king of Babylon has appointed over the cities of Judah, and dwell with him among the people; or go wherever it is right in your sight to go. And the captain of the bodyguard gave him an allowance of food and a present and let him go.

【40:6】And Jeremiah came to Gedaliah the son of Ahikam at Mizpah and dwelt with him among the people who were left in the land.

40:3^a
Deut. 29:24-25;
1 Kings 9:8-9;
Dan. 9:11

40:5^a
2 Kings 25:22

40:5^a
王下二五 22

b 猶大遺民
從基大利到約哈難的歷史
四十 7 ~ 四四 30

(一) 猶大遺民聚歸基大利
四十 7 ~ 12

【40:7】^a 在田野的一切軍長和屬他們的人，聽見巴比倫王派亞希甘的兒子基大利管理那地，並將沒有遷徙到巴比倫的男人、婦女、孩童、和那地極窮的人，全委託給他；

【40:8】於是尼探雅的儿子以實瑪利、加利亞的兩個兒子約哈難和約拿單、單戶箴的兒子西萊雅、並尼陀法人以斐的眾子、瑪迦人的兒子耶撒尼亞、和屬他們的人，都到米斯巴見基大利。

【40:9】沙番的孫子，亞希甘的兒子基大利向他們和屬他們的人起誓，說，不要怕服事迦勒底人，只管住在這地，^a 服事巴比倫王，就可以得好處。

b. The History of the Remnant of Judah
from Gedaliah to Johanan
40:7 – 44:30

(1) The Gathering of the Remnant of Judah to Gedaliah
40:7-12

【40:7】^a And when all the captains of the forces that were in the field, they and their men, heard that the king of Babylon had appointed Gedaliah the son of Ahikam over the land and had committed to him men and women and little children and those of the poor of the land who had not been exiled to Babylon,

【40:8】They came to Gedaliah at Mizpah, that is, Ishmael the son of Nethaniah and Johanan and Jonathan the sons of Kareah and Seraiah the son of Tanhumeth and the sons of Ephai the Netophathite and Jezaniah the son of the Maacathite, they and their men.

【40:9】And Gedaliah the son of Ahikam, the son of Shaphan, swore to them and to their men, saying, Do not be afraid to serve the Chaldeans; dwell in the land and ^aserve the king of Babylon, and it will be well with you.

40:7^a
7~9;
王下二五 23~24

40:7^a
vv. 7-9;
2 Kings 25:23-24

40:9^a
耶二七 11

40:9^a
Jer. 27:11

【40:10】至於我，我要住在米斯巴，伺候那到我們這裏來的迦勒底人；只是你們當收積酒、夏天的果子和油，放在器皿裏，住在你們所佔的城邑中。

【40:11】在摩押地和亞捫人中，在以東地和各地的一切猶大人，也聽見巴比倫王給猶大留下餘民，並派沙番的孫子，亞希甘的兒子基大利管理他們；

【40:12】這一切猶大人就從被趕到的各地方回來，到猶大地的米斯巴基大利那裏，又收積了許多酒，和夏天的果子。

（二）基大利被殺 四十 13～四一 10

【40:13】加利亞的兒子約哈難，和在田野的一切軍長，來到米斯巴見基大利。

【40:10】Now as for me, I will dwell in Mizpah to stand before the Chaldeans who come to us; but you, gather wine and summer fruit and oil and put them in your storage vessels, and dwell in your cities which you have taken.

【40:11】And all the Jews who were in Moab and among the children of Ammon and in Edom and who were in all the lands also heard that the king of Babylon had left a remnant of Judah and had appointed over them Gedaliah the son of Ahikam, the son of Shaphan.

【40:12】And all the Jews returned from all the places to which they had been driven and came to the land of Judah, to Gedaliah at Mizpah, and gathered wine and summer fruit in great abundance.

（2）The Murder of Gedaliah 40:13 – 41:10

【40:13】And Johanan the son of Kareah and all the captains of the forces who were in the field came to Gedaliah at Mizpah.

【40:14】他們對他說，亞捫人的王巴利斯打發尼探雅的兒子以實瑪利來取你的命，你知道麼？亞希甘的兒子¹基大利卻不信他們的話。

【40:15】加利亞的兒子約哈難在米斯巴私下對基大利說，求你讓我去殺尼探雅的兒子以實瑪利，必無人知道；何必讓他取你的命，使聚集到你這裏來的猶大人都分散，以致猶大餘剩的人都滅亡呢？

【40:16】亞希甘的兒子基大利對加利亞的兒子約哈難說，你不可行這事，你所論以實瑪利的話是假的。

● 40:14¹ 雖然基大利忠信的照顧神的申言者耶利米，（5～6，）但他沒有尋求主的話，（13～14，）因為這不是他的習慣。他沒有以神作他的源頭，與神是一，也沒有接受出於神的一切。他若是一個與神是一的人，他所作的第一件事，必定是接受神的話。神的話是神思想、旨意、心願和喜悅的彰顯；我們要支取、接受、並遵守神的話，就必須絕對與神是一。我們必須信靠祂，依賴祂，沒有任何從己來的意見。參書九 14 與註。

【40:14】And they said to him, Are you at all aware that Baalis the king of the children of Ammon has sent Ishmael the son of Nethaniah to take your life? But ¹Gedaliah the son of Ahikam would not believe them.

【40:15】Then Johanan the son of Kareah spoke secretly to Gedaliah in Mizpah, saying, Let me go and strike Ishmael the son of Nethaniah, and no one will know. Why should he take your life and all the Jews who are gathered to you be scattered and the remnant of Judah perish?

【40:16】But Gedaliah the son of Ahikam said to Johanan the son of Kareah, Do not do this thing, for you are speaking falsehood concerning Ishmael.

40:14¹ (Gedaliah) Although Gedaliah was faithful in caring for Jeremiah, God's prophet (vv. 5-6), he did not seek the Lord's word (vv. 13-14), because this was not his habit. He did not take God as his source to be one with Him and to receive whatever issued from Him. If he had been a person who was one with God, the first thing he would have done would have been to receive the word of God. To take, to receive, and to keep the word of God as the expression of His thought, His will, His heart's desire, and His good pleasure, we must be absolutely one with God. We must trust in Him, rely on Him, and not have any opinion that comes from the self. Cf. Josh. 9:14 and note.

耶利米書 第四十一章

41:1^a
王下二五 25

【41:1】^a 七月間，王的宗室大臣，以利沙瑪的孫子，尼探雅的兒子以實瑪利，帶着十個人，來到米斯巴見亞希甘的兒子基大利；他們在米斯巴一同喫飯。

【41:2】 尼探雅的兒子以實瑪利和同他來的那十個人起來，用刀殺了沙番的孫子亞希甘的兒子基大利，就是巴比倫王所派管理那地的。

【41:3】 以實瑪利又殺了在米斯巴基大利那裏的一切猶大人，和那裏所遇見的迦勒底兵丁。

【41:4】 他殺了基大利的第二天，還無人知道，

41:5^a
撒上一 7
參王下二五 9

【41:5】 有八十人從示劍、示羅、撒瑪利亞來，鬍鬚剃去，衣服撕裂，身體劃破，手拿素祭和乳香，要奉到^a耶和華的殿。

JEREMIAH 41

【41:1】^a And in the seventh month Ishmael the son of Nethaniah, the son of Elishama, of the royal family and one of the chief officers of the king, and ten men with him came to Gedaliah the son of Ahikam at Mizpah. And there they ate bread together in Mizpah.

【41:2】 Then Ishmael the son of Nethaniah and the ten men who were with him rose up and struck down Gedaliah the son of Ahikam, the son of Shaphan, with the sword and put him to death, whom the king of Babylon had appointed governor in the land.

【41:3】 And Ishmael also struck down all the Jews who were with him, that is, with Gedaliah in Mizpah, as well as the Chaldeans who were found there, the men of war.

【41:4】 And on the next day after he had put Gedaliah to death, and no one knew about it,

【41:5】 Men came from Shechem, from Shiloh, and from Samaria, eighty men, with shaved beards and torn garments, having cut themselves and having meal offerings and incense in their hand to bring to the^a house of Jehovah.

41:1^a
2 Kings 25:25

41:5^a
1 Sam. 1:7;
cf. 2 Kings 25:9

【41:6】尼探雅的兒子以實瑪利出米斯巴迎接他們，隨走隨哭；遇見了他們，就對他們說，你們可以來見亞希甘的兒子基大利。

【41:7】他們到了城中，尼探雅的兒子以實瑪利和同着他的人就將他們殺了，拋在坑中。

【41:8】只是他們中間有十個人對以實瑪利說，不要殺我們，因為我們有許多小麥、大麥、油、蜜，藏在田間。於是他住了手，沒有將他們殺在弟兄中間。

【41:9】以實瑪利殺這些人是因基大利的緣故，他將所擊殺之人的屍首，都拋在坑裏；這坑原是從前^a亞撒王因提防以色列王巴沙所挖的；尼探雅的兒子以實瑪利，將那些被殺的人填滿了坑。

【41:10】以實瑪利將米斯巴餘剩的人，就是眾公主和仍住在米斯巴所有的百姓，都擄去了，這些人原是護衛長尼布撒拉旦委託給亞希甘的兒子基大利的；尼探雅的兒子以實瑪利擄了他們，要過到亞捫人那裏去。

【41:6】And Ishmael the son of Nethaniah went out from Mizpah to meet them, weeping all along as he went; and as he met them he said to them, Come to Gedaliah the son of Ahikam.

【41:7】And when they came into the midst of the city, Ishmael the son of Nethaniah, he and the men who were with him, slaughtered them and cast them into the pit.

【41:8】But ten men were found among them who said to Ishmael, Do not kill us, for we have hidden stores of wheat and barley and oil and honey in the field. So he refrained and did not put them to death along with their brothers.

【41:9】And the pit into which Ishmael cast all the corpses of the men whom he had slain because of Gedaliah (it was the one which^a Asa the king had made on account of Baasha the king of Israel), Ishmael the son of Nethaniah filled with the slain.

【41:10】Then Ishmael took captive all the remnant of the people who were in Mizpah: the king's daughters and all the people who were left in Mizpah, whom Nebuzaradan the captain of the bodyguard had committed to Gedaliah the son of Ahikam; so Ishmael the son of Nethaniah took them captive and went out to cross over to the children of Ammon.

41:9^a
王上十五 22
代下十六 6

41:9^a
1 Kings 15:22;
2 Chron. 16:6

(三) 約哈難勝過以實瑪利 四— 11 ~ 15

【41:11】 加利亞的兒子約哈難，和同着他的眾軍長，聽見尼探雅的儿子以實瑪利所行的一切惡，

【41:12】 就帶領眾人前往，要和尼探雅的儿子以實瑪利爭戰，在基遍的大^a水池旁遇見他。

【41:13】 以實瑪利那裏的眾人看見加利亞的兒子約哈難，和同着他的眾軍長，就都歡喜。

【41:14】 這樣，以實瑪利從米斯巴所擄去的眾人，都回轉歸向加利亞的兒子約哈難。

【41:15】 尼探雅的儿子以實瑪利和八個人，逃離約哈難，往亞捫人那裏去了。

(四) 約哈難與 猶大遺民的去向 四— 16 ~ 18

(3) Johanan's Victory over Ishmael 41:11-15

【41:11】 But when Johanan the son of Kareah and all the leaders of the forces who were with him heard of all the evil which Ishmael the son of Nethaniah had done,

【41:12】 They took all the men and went to fight with Ishmael the son of Nethaniah, and they found him by the great^a pool which was in Gibeon.

【41:13】 And when all the people who were with Ishmael saw Johanan the son of Kareah and all the captains of the forces who were with him, they rejoiced.

【41:14】 And so all the people whom Ishmael had taken captive from Mizpah turned around and came back and went to Johanan the son of Kareah.

【41:15】 But Ishmael the son of Nethaniah escaped from Johanan with eight men and went to the children of Ammon.

(4) The Direction of Johanan and the Remnant of Judah 41:16-18

41:12^a
撒下二 13

41:12^a
2 Sam. 2:13

41:16^a
王下二五 26

【41:16】^a 加利亞的兒子約哈難，和同着他的眾軍長，接收了餘剩的一切百姓，就是兵丁、婦女、孩童、太監，把他們從以實瑪利那裏，從基遍都奪回來；這些人原是尼探雅的兒子以實瑪利殺了亞希甘的兒子基大利以後，從米斯巴擄去的。

41:17^a
撒下十九 37~38

【41:17】他們去到靠近伯利恆的基羅特^a 金罕住下，要進入¹ 埃及去；

41:18^a
耶四十 5

【41:18】這是由於迦勒底人的緣故；因為尼探雅的兒子以實瑪利，殺了巴比倫王所^a 派管理那地的亞希甘的兒子基大利，約哈難和同着他的人就懼怕迦勒底人。

● 41:17¹ 以色列人在軟弱或遭難時，常受試誘，違背耶和華的意願，回那豫表世界的埃及去，以埃及為他們的避難所。（四二 14～四三 7，賽三十 1～3，三一 1～3。）當迦勒底人圍困猶大，埃及並沒有幫助猶大；（三七 5～8；）這是一個記號，表明神的子民不該信靠世界。

【41:16】^a Then Johanan the son of Kareah and all the captains of the forces with him took all the remnant of the people whom he brought back from Ishmael the son of Nethaniah, from Mizpah, after he had struck down Gedaliah the son of Ahikam: mighty men, men of war, and women and little children and eunuchs whom he brought back from Gibeon.

【41:17】And they went and stayed in Geruth^a Chimham, which is near Bethlehem, in order to go and enter into¹ Egypt

【41:18】Because of the Chaldeans; for they were afraid of them since Ishmael the son of Nethaniah had struck down Gedaliah the son of Ahikam, whom the king of Babylon had^a appointed over the land.

41:16^a
2 Kings 25:26

41:17^a
2 Sam. 19:37-38

41:18^a
Jer. 40:5

41:17¹ (Egypt) When they were weak or in trouble, the people of Israel were often tempted to go back to Egypt, which typifies the world, and take Egypt as their refuge, against Jehovah's will (42:14-43:7; Isa. 30:1-3; 31:1-3). The fact that Egypt did not help Judah when Judah was besieged by the Chaldeans (37:5-8) is a sign that God's people should not trust in the world.

耶利米書 第四十二章

(五) 遺民與首領在央求
耶利米爲他們禱告的事上不誠實
四二 1 ~ 四三 7

【42:1】眾軍長和加利亞的兒子約哈難，並何沙雅的儿子耶撒尼亞，以及眾百姓，從最小的到至大的，都進前來，

【42:2】對申言者耶利米說，求你准我們的祈求達到你面前，^a 爲我們這餘剩的眾人禱告耶和華你的神；我們本來很多，現今餘剩的卻極少，這是你親眼所見的。

【42:3】願耶和華你的神告訴我們所當走的路，所當作的事。

【42:4】申言者耶利米對他們說，我已經聽見了。我必照着你們的話禱告耶和華你們的神；耶和華無論回答甚麼，我必都告訴你們，毫不隱瞞。

【42:5】於是他們對耶利米說，我們若不照耶和華你的神差遣你來對我們說的一切話去行，願耶和華作真實誠信的見證人指責我們。

JEREMIAH 42

(5) The Dishonesty of the Remnant and the Leaders in Asking Jeremiah to Pray for Them
42:1 – 43:7

【42:1】And all the captains of the forces and Johanan the son of Kareah and Jezaniah the son of Hoshaiah and all the people, from the small even unto the great, came near

【42:2】And said to Jeremiah the prophet, Let our supplication come before you, and ^a pray for us to Jehovah your God for all this remnant — for we are left only a few out of many, as your eyes see us —

【42:3】That Jehovah your God may tell us the way in which we should go and the thing which we should do.

【42:4】Then Jeremiah the prophet said to them, I have heard. I will pray to Jehovah your God according to your words; and whatever Jehovah answers you, I will tell you; I will not withhold anything from you.

【42:5】And they said to Jeremiah, May Jehovah be a true and faithful witness against us if we do not do according to every word with which Jehovah your God sends you to us.

42:2^a
撒七 8
十二 19
賽三七 4

42:2^a
1 Sam. 7:8;
12:19;
Isa. 37:4

【42:6】我們差你到耶和華我們的神那裏，祂說的無論是好是歹，我們都必聽從，好叫我們聽從耶和華我們神的話，就可以得福。

【42:7】過了十天，耶和華的話臨到耶利米。

【42:8】他就將加利亞的兒子約哈難，和同着他的眾軍長並眾百姓，從最小的到至大的，都叫了來，

【42:9】對他們說，耶和華以色列的神，就是你們差我在祂面前為你們懇求的，如此說，

【42:10】你們若仍住在這地，我就^a建立你們並不拆毀，栽植你們並不拔出；因我為降與你們的災禍後悔了。

【42:11】不要怕你們所怕的巴比倫王。耶和華說，不要怕他，因為我與你們同在，要拯救你們脫離他的手。

【42:12】我也要向你們施憐恤，叫他憐恤你們，使你們歸回本地。

【42:6】Whether it is good or whether it is evil, we will listen to the voice of Jehovah our God, to whom we send you, that it may be well with us, when we listen to the voice of Jehovah our God.

【42:7】And at the end of ten days the word of Jehovah came to Jeremiah.

【42:8】Then he called Johanan the son of Kareah and all the captains of the forces who were with him and all the people, from the small even unto the great,

【42:9】And said to them, Thus says Jehovah the God of Israel, to whom you sent me to present your supplication before Him:

【42:10】If you will still remain in this land, I will^a build you up and not tear you down, and I will plant you and not pluck you up; for I repent of the evil which I have done to you.

【42:11】Do not fear the king of Babylon, whom you fear. Do not fear him, declares Jehovah, for I am with you to save you and to deliver you from his hand.

【42:12】And I will show compassions to you, that he may have compassion on you and may bring you back to your own land.

42:10^a
耶二四 6
三一 28
三三 7

42:10^a
Jer. 24:6;
31:28;
33:7

【42:13】倘若你們說，我們不要住在這地，以致不聽從耶和華你們神的話，

【42:14】說，不，我們要進入¹埃及地，在那裏我們看不見爭戰，聽不見角聲，也不至飢餓無食；我們必住在那裏；

【42:15】你們猶大餘剩的人哪，現在要聽耶和華的話：萬軍之耶和華以色列的神如此說，你們若定意要往^a埃及去，在那裏寄居；

【42:16】你們所懼怕的刀劍，必在埃及地追上你們；你們所懼怕的饑荒，必在埃及緊緊的跟隨你們；你們必死在那裏。

【42:17】凡定意要進入埃及在那裏寄居的，必遭刀劍、饑荒、瘟疫而死；他們必無一人存留，無人逃脫我所降與他們的災禍。

【42:13】But if you say, We will not remain in this land, so that you do not listen to the voice of Jehovah your God,

【42:14】Saying, No, but we will go to the land of¹ Egypt, where we will not see war or hear the sound of the trumpet or be hungry for bread, and we will dwell there;

【42:15】Then hear now the word of Jehovah, O remnant of Judah: Thus says Jehovah of hosts, the God of Israel, If indeed you set your faces to go to^a Egypt and go to sojourn there,

【42:16】Then the sword, which you fear, will overtake you there in the land of Egypt, and the famine, about which you are worried, will follow hard after you there in Egypt; and you will die there.

【42:17】And all the men who set their faces to go to Egypt, to sojourn there, will die by sword, by famine, and by pestilence; and they will have no survivors or any who have escaped from the evil which I will bring on them.

42:15^a
申十七 16
耶四四 12~14

42:15^a
Deut. 17:16;
Jer. 44:12-14

● 42:14¹ 見四一 17 註 1。

42:14¹ (Egypt) See note 17¹ in ch. 41.

【42:18】萬軍之耶和華以色列的神如此說，我怎樣將我的怒氣和忿怒傾在耶路撒冷的居民身上，你們進入埃及的時候，我也必照樣將我的忿怒傾在你們身上。你們必成為辱罵、驚駭、咒詛、羞辱，你們不得再見這地方。

【42:19】猶大餘剩的人哪，耶和華論到你們說，不要進入埃及去！你們要確實的知道，我今日作證警告你們了。

【42:20】你們是自欺了；因為你們差我到耶和華你們的神那裏，說，求你為我們禱告耶和華我們的神，照耶和華我們神一切所說的告訴我們，我們就必遵行。

【42:21】我今日告訴你們了，但耶和華你們的神為你們的事，差遣我到你們這裏說的，你們一樣也沒有聽從。

【42:22】現在你們要確實的知道，你們在所要去寄居之地，必遭刀劍、饑荒、瘟疫而死。

【42:18】For thus says Jehovah of hosts, the God of Israel, As My anger and My wrath have been poured out on the inhabitants of Jerusalem, so My wrath will be poured out on you when you go to Egypt. And you will become an execration and an astonishment and a curse and a reproach, and you will see this place no more.

【42:19】Jehovah has spoken concerning you, O remnant of Judah, Do not go to Egypt! Know assuredly that today I have testified against you,

【42:20】That you deceived yourselves when you sent me to Jehovah your God, saying, Pray for us to Jehovah our God, and whatever Jehovah our God says, tell this to us, and we will do it.

【42:21】And today I have told you, but you have not listened to the voice of Jehovah your God in anything for which He has sent me to you.

【42:22】And now therefore know assuredly that you will die by sword, by famine, and by pestilence in the place where you desire to go and sojourn.

耶利米書 第四十三章

【43:1】耶利米向眾百姓說完了耶和華他們神的一切話，就是耶和華他們神差遣他去對他們所說的一切話，

【43:2】何沙雅的儿子亞撒利雅，和加利亞的儿子約哈難，並一切狂傲的人，對耶利米說，¹你說謊言；耶和華我們的神並沒有差遣你來說，你們不可進入埃及，在那裏寄居。

● 43:2¹ 神要約哈難和百姓留在聖地，作祂百姓的遺民；（四二 9 ~ 12；）然而，他們因着自己的考慮和意見，而完全誤會神。以色列人頑梗的犯罪得罪神，是由於他們不與神是一。他們若與神是一，就會接受神的話，認識神的心、神的性情、神的心思和神的定旨。不僅如此，他們自然而然的就會活祂，並由祂構成，在地上作祂的見證。那些沒有與神是一的人，沒有接受神的旨意和喜悅，卻發表自己的意見，並追求自己的偏好。這樣作，就是離棄神這活水的源頭，泉源，並鑿出破裂不能存水的池子。（二 13。）參四十 14 註 1。

JEREMIAH 43

【43:1】And when Jeremiah finished speaking to all the people all the words of Jehovah their God, with which Jehovah their God had sent him to them, all these words,

【43:2】Azariah the son of Hoshai and Johanan the son of Kareah and all the proud men spoke to Jeremiah, saying, ¹You are speaking falsehood; Jehovah our God has not sent you to say, You shall not go to Egypt to sojourn there.

43:2¹ (You) God wanted Johanan and the people to remain in the Holy Land to be a remnant of His people (42:9-12); however, they altogether misunderstood God by their consideration and by their opinion. The stubbornness of the children of Israel in sinning against God was due to their not being one with God. If they had been one with God, they would have received God's word and would have known His heart, His nature, His mind, and His purpose. Furthermore, they would have spontaneously lived Him and would have been constituted with Him to be His testimony on earth. Those who are not one with God do not take His will and good pleasure but express their opinions and pursue their preferences. To do this is to forsake God as the source, the fountain, of living waters and to hew out broken cisterns that can hold no water (2:13). Cf. note 14¹ in ch. 40.

【43:3】這是尼利亞的兒子巴錄挑唆你害我們，要將我們交在迦勒底人的手中，使他們殺死我們，或將我們遷徙到巴比倫去。

【43:4】於是加利亞的兒子約哈難和一切軍長，並眾百姓，不聽從耶和華的話住在猶大地。

【43:5】加利亞的兒子約哈難和一切軍長，卻將所餘剩的猶大人，就是從被趕到的各國回來，要在猶大地寄居的人，

【43:6】男人、婦女、孩童、和眾公主，並護衛長尼布撒拉旦所留在沙番的孫子，亞希甘的兒子基大利那裏的眾人，與申言者耶利米，以及尼利亞的兒子巴錄，都帶走了；

【43:7】他們進入埃及地，（因他們不聽從耶和華的話，）到了答比匿。

（六）耶和華藉耶利米
論到猶大遺民在埃及之命運的話
四三 8～四四 14

【43:3】But Baruch the son of Neriah is inciting you against us so as to give us into the hand of the Chaldeans that they may put us to death or take us into exile to Babylon.

【43:4】So Johanan the son of Kareah and all the captains of the forces and all the people did not listen to the voice of Jehovah to remain in the land of Judah.

【43:5】But Johanan the son of Kareah and all the captains of the forces took all the remnant of Judah, who had returned from all the nations where they had been driven in order to sojourn in the land of Judah,

【43:6】The men and the women and the little children and the king's daughters and every person whom Nebuzaradan the captain of the bodyguard had left with Gedaliah the son of Ahikam, the son of Shaphan, as well as Jeremiah the prophet and Baruch the son of Neriah;

【43:7】And they came to the land of Egypt (for they did not listen to the voice of Jehovah) and came as far as Tahpanhes.

(6) The Word of Jehovah through Jeremiah concerning
the Destiny of the Remnant of Judah in Egypt
43:8 — 44:14

【43:8】在答比匿耶和華的話臨到耶利米，說，

【43:9】你在猶大人眼前要用手拿幾塊大石頭，藏在砌甕的灰泥中，就是在答比匿法老的宮門那裏；

【43:10】對他們說，萬軍之耶和華以色列的神如此說，我必打發並領來我的僕人^a巴比倫王尼布甲尼撒；在所藏的這些石頭上，我要安置他的寶座；他必將華蓋支搭在其上。

【43:11】他要來攻擊埃及地：定為死亡的必至死亡，定為擄掠的必被擄掠，定為刀殺的必交刀殺。

【43:12】我要在埃及諸神的廟中使火燄起；巴比倫王要將廟宇焚燒，把他們擄去；他要披上埃及地，好像牧人披上外衣，從那裏安然出去。

【43:13】他必打碎埃及地伯示麥的柱像，用火焚燒埃及諸神的廟宇。

【43:8】Then the word of Jehovah came to Jeremiah in Tahpanhes, saying,

【43:9】Take large stones in your hand, and hide them in the mortar in the brickwork which is at the entrance of Pharaoh's house in Tahpanhes in the sight of the Jews.

【43:10】And say to them, Thus says Jehovah of hosts, the God of Israel, I am going to send and take^a Nebuchadrezzar the king of Babylon, My servant, and I will set his throne above these stones which I have hidden; and he will spread his canopy over them.

【43:11】And he will come and strike the land of Egypt: those who are for death to death, and those who are for captivity to captivity, and those who are for the sword to the sword.

【43:12】And I will kindle a fire in the houses of the gods of Egypt, and he will burn them and carry them away captive; and he will wrap himself with the land of Egypt, as a shepherd wraps himself with his garment; and he will go out from there in peace.

【43:13】And he will smash the pillars of Beth-shemesh, which is in the land of Egypt, and he will burn the houses of the gods of Egypt with fire.

43:10^a
耶二五 9
二七 6
結二九 19~20

43:10^a
Jer. 25:9;
27:6;
Ezek. 29:19-20

耶利米書 第四十四章

【44:1】有臨到耶利米的話，論及一切住在埃及地的猶大人，就是住在密奪、答比匿、挪弗、巴忒羅地的猶大人，說，

【44:2】萬軍之耶和華以色列的神如此說，我所降與耶路撒冷和猶大各城的一切災禍，你們都看見了；看哪，那些城邑今日荒涼，無人居住，

【44:3】這是因他們所行的惡惹我發怒，去燒香事奉別神，就是他們和你們，並你們列祖所不認識的神。

【44:4】我從早起來^a差遣我的僕人眾申言者到你們那裏去，說，你們切不要行我所恨惡這可憎之事。

【44:5】他們卻不聽從，不側耳而聽，不轉離惡事，仍向別神燒香。

JEREMIAH 44

【44:1】The word that came to Jeremiah concerning all the Jews who dwelt in the land of Egypt, who dwelt at Migdol and at Tahpanhes and at Memphis and in the land of Pathros, saying,

【44:2】Thus says Jehovah of hosts, the God of Israel, You have seen all the evil that I have brought upon Jerusalem and upon all the cities of Judah; and see, today they are a desolation, and no one dwells in them,

【44:3】Because of their wickedness which they did to provoke Me to anger, in that they went to burn incense to serve other gods, which they did not know, neither they, you, nor your fathers.

【44:4】Yet I^a sent to you all My servants the prophets, rising up early and sending them, saying, Do not do this abominable thing which I hate.

【44:5】But they did not listen or incline their ear to turn from their wickedness, so as not to burn incense to other gods.

44:4^a
耶七 25

44:4^a
Jer. 7:25

【44:6】因此，我的忿怒和怒氣都倒出來，在猶大的城邑中和耶路撒冷的街道上，如火燄起，以致成爲荒廢淒涼，正如今日一樣。

【44:7】現在耶和華萬軍之神，以色列的神如此說，你們爲何作這大惡自害己命，使你們的男人、婦女、嬰孩、和喫奶的，都從猶大中剪除，不留剩一人呢？

【44:8】就是因你們手所作的，在所去寄居的埃及地，向別神燒香^a惹我發怒，使你們被剪除，在地上萬國中令人咒詛、羞辱。

【44:9】你們^a列祖的惡，猶大列王和他們后妃的惡，你們自己和你們妻子的惡，就是在猶大地、耶路撒冷街上所行的，你們都忘了麼？

【44:10】你們到如今還沒有痛悔，沒有懼怕，沒有遵行我在你們和你們列祖面前所設立的律法和條例。

【44:6】And My wrath and My anger poured forth and burned in the cities of Judah and in the streets of Jerusalem, and they became a waste and a desolation, as they are this day.

【44:7】And now thus says Jehovah the God of hosts, the God of Israel, Why do you do a great evil against your souls, so as to cut off from yourselves man and woman, little one and nursing child, from the midst of Judah, leaving yourselves no remnant,

【44:8】^aProvoking Me to anger with the works of your hands, burning incense to other gods in the land of Egypt, where you have come to sojourn, so that you might be cut off and that you might become a curse and a reproach among all the nations of the earth?

【44:9】Have you forgotten the wickedness of your^a fathers and the wickedness of the kings of Judah and the wickedness of their wives and your own wickedness and the wickedness of your wives, which they did in the land of Judah and in the streets of Jerusalem?

【44:10】They have not become contrite even to this day, nor have they feared or walked in My law or in My statutes, which I set before you and before your fathers.

44:8^a
參申三二 16~17
王下十七 15~17

44:8^a
cf. Deut. 32:16-17;
2 Kings 17:15-17

44:9^a
拉九 7

44:9^a
Ezra 9:7

【44:11】所以萬軍之耶和華以色列的神如此說，我必向你們^a變臉降災，以致剪除猶大眾人。

【44:12】那定意進入埃及地在那裏寄居的，就是餘剩的猶大人，我必把他們除去；他們必盡都滅絕，必在埃及地仆倒，必因刀劍、饑荒滅絕；從最小的到至大的，都必遭刀劍、饑荒而死；他們必成爲辱罵、驚駭、咒詛、羞辱。

【44:13】我怎樣用刀劍、饑荒、瘟疫懲罰耶路撒冷，也必照樣懲罰那些住在埃及地的猶大人。

【44:14】甚至那些進入埃及地在那裏寄居的，就是餘剩的猶大人，沒有一人能逃脫、倖存，而能歸回猶大地，就是他們渴想歸回居住之地；除了一些逃脫的以外，他們都不能歸回。

(七) 大批羣眾與申言者
耶利米之間的爭論
四四 15 ~ 30

【44:11】Therefore thus says Jehovah of hosts, the God of Israel, I will^a set My face against you for evil, even to cut off all Judah.

【44:12】And I will take the remnant of Judah who have set their faces to go to the land of Egypt to sojourn there, and they will all be consumed; in the land of Egypt they will fall; by sword and by famine they will be consumed. From the small even unto the great, by sword and by famine they will die; and they will become an execration, an astonishment, and a curse and a reproach.

【44:13】And I will punish those who dwell in the land of Egypt, as I have punished Jerusalem: with sword, with famine, and with pestilence.

【44:14】And there will not be one who has escaped nor a survivor of the remnant of Judah, who went to sojourn there in the land of Egypt, even to return to the land of Judah, where they desire to return to dwell; for they will not return, except for some who will escape.

(7) The Argument between a Great Assemblage
and Jeremiah the Prophet
44:15-30

【44:15】那些住在埃及地巴忒羅，知道自己妻子向別神燒香的眾民，與旁邊站立的眾婦女聚集成大羣，回答耶利米，說，

【44:16】論到你奉耶和華的名向我們所說的話，我們必不聽從。

【44:17】我們定要成就我們口中所出的一切話，向¹天后燒香、澆奠祭，按我們與我們列祖、君王、首領，在猶大的城邑中和耶路撒冷的街道上，素常所行的一樣；因為那時我們喫飽飯，享福樂，並不見災禍。

【44:18】自從我們停止向^a天后燒香、澆奠祭，我們倒缺乏一切，又因刀劍、饑荒滅絕。

【44:19】婦女說，我們向天后燒香、澆奠祭，作餅給她，向她澆奠祭，難道沒有我們的丈夫同着麼？

【44:15】Then all the men who knew that their wives burned incense to other gods and all the women who stood by, a great assemblage, even all the people who dwelt in Pathros in the land of Egypt, answered Jeremiah, saying,

【44:16】As for the word which you have spoken to us in the name of Jehovah, we will not listen to you.

【44:17】But we will surely do everything which has gone out of our mouth, burning incense to the¹ queen of heaven and pouring out libations to her, just as we ourselves and our fathers, our kings, and our princes did in the cities of Judah and in the streets of Jerusalem; for we had plenty of food and were well off and did not see evil.

【44:18】But since we ceased burning incense to the^a queen of heaven and pouring out libations to her, we have lacked everything and have been consumed by sword and by famine.

【44:19】And when we burned incense to the queen of heaven and poured out libations to her, did we make cakes to her, making images of her and pouring out libations to her, without our husbands?

● 44:17¹ 見七 18 註 1。

44:17¹ (queen) See note 18¹ in ch. 7.

44:18^a
耶七 18

44:18^a
Jer. 7:18

【44:20】耶利米對眾民，論到一切那樣回答他的男女眾人，說，

【44:21】你們與你們列祖、君王、首領、並這地的百姓，在猶大城邑中和耶路撒冷街道上所燒的香，耶和華豈不記得，心中豈不思想麼？

【44:22】耶和華因你們所作的惡，所行可憎的事，不能再容忍；所以你們的地成為荒涼、驚駭、咒詛，無人居住，正如今日一樣。

【44:23】你們燒香，得罪耶和華，沒有聽從耶和華的話，沒有遵行祂的律法、條例、¹法度；所以你們遭遇這災禍，正如今日一樣。

【44:20】Then Jeremiah spoke to all the people concerning the men and concerning the women, even concerning all the people who had given him that answer, saying,

【44:21】As for the incense which you burned in the cities of Judah and in the streets of Jerusalem, you and your fathers, your kings and your princes, and the people of the land, did not Jehovah remember them, and did it not come up in His heart?

【44:22】And Jehovah was no longer able to bear it because of the evil of your deeds, because of the abominations which you committed; therefore your land has become a desolation and an astonishment and a curse, without inhabitant, as it is this day.

【44:23】Because you burned incense and because you sinned against Jehovah and did not listen to the voice of Jehovah or walk in His law or in His statutes or in His testimonies, therefore this evil has happened to you, as it is this day.

【44:24】耶利米又對眾民和眾婦女說，你們在埃及地的一切猶大人，當聽耶和華的話：

【44:25】萬軍之耶和華以色列的神如此說，你們和你們的妻子，都口中說，手裏作，說，我們定要履行所許的願，向天后燒香、澆奠祭；現在你們只管堅立所許的願，履行所許的願罷。

【44:26】所以你們住在埃及地的一切猶大人，當聽耶和華的話；耶和華說，我指着我的大名起誓，在埃及全地，我的名不再被任何一個猶大人的口稱呼，說，我指着主永活的耶和華起誓。

【44:27】我必向他們^a留意降禍不降福，在埃及地的一切猶大人必因刀劍、饑荒滅亡，直到滅盡。

【44:28】逃脫刀劍，從埃及地歸回猶大地的人數很少；一切餘剩的猶大人，就是那些進入埃及地要在那裏寄居的，必知道是誰的話立得住，是我的話呢？還是他們的話？

【44:24】Then Jeremiah said to all the people and to all the women, Hear the word of Jehovah, all Judah who are in the land of Egypt:

【44:25】Thus speaks Jehovah of hosts, the God of Israel, saying, You and your wives have both spoken with your mouths and have fulfilled it with your hands, saying, We will surely perform our vows by which we have vowed to burn incense to the queen of heaven and to pour out libations to her. Establish then your vows, and by all means perform your vows.

【44:26】Therefore hear the word of Jehovah, all Judah who dwell in the land of Egypt, I have sworn by My great name, says Jehovah: My name shall no longer be called upon by the mouth of any man of Judah in all the land of Egypt, saying, As the Lord Jehovah lives.

【44:27】I will be^a watchful over them for evil and not for good, and all the men of Judah who are in the land of Egypt shall be consumed by sword and by famine until there is an end of them.

【44:28】And those who escape the sword will return from the land of Egypt to the land of Judah few in number, and all the remnant of Judah who came to the land of Egypt to sojourn there will know whose word will be established, Mine or theirs.

【44:29】耶和華說，我在這地方懲罰你們，這是給你們的豫兆，使你們知道我降禍與你們的話，必要立得住。

【44:30】耶和華如此說，我必將埃及王^a法老合弗拉交在他仇敵和尋索其命的人手中，像我將猶大王^b西底家交在他仇敵和尋索其命的巴比倫王尼布甲尼撒手中一樣。

耶利米書 第四十五章

6 耶路撒冷陷落前一 耶和華對巴錄的話 四五 1 ~ 5

【45:1】申言者耶利米對^a巴錄所說的話，是在猶大王約西亞的兒子約雅敬第四年，由尼利亞的兒子巴錄將耶利米口中所說以下這些話寫在書上，說，

【45:2】巴錄阿，論到你，耶和華以色列的神如此說，

【45:3】你曾說，我有禍了！耶和華將憂愁加在我的痛苦上；我因唉哼而困乏，不得安歇。

【44:29】And this will be a sign to you, declares Jehovah, that I will punish you in this place, so that you will know that My words will surely be established against you for evil:

【44:30】Thus says Jehovah, I will give ^aPharaoh Hophra, the king of Egypt, into the hand of his enemies, into the hand of those who seek his life, just as I gave ^bZedekiah the king of Judah into the hand of Nebuchadrezzar the king of Babylon, who was his enemy and sought his life.

JEREMIAH 45

6. Before the Fall of Jerusalem — The Word of Jehovah to Baruch 45:1-5

【45:1】The word which Jeremiah the prophet spoke to ^aBaruch the son of Neriah, when he had written these words in a book from the mouth of Jeremiah, in the fourth year of Jehoiakim the son of Josiah, the king of Judah, saying,

【45:2】Thus says Jehovah the God of Israel, concerning you, O Baruch:

【45:3】You said, Woe is me! For Jehovah has added sorrow to my pain; I am weary with my groaning and have not found rest.

44:30^a
耶四六 25~26
結二九 3
44:30^b
王下二五 6~7
耶三九 5~7

44:30^a
Jer. 46:25-26;
Ezek. 29:3
44:30^b
2 Kings 25:6-7;
Jer. 39:5-7

45:1^a
耶三六 1~2, 4

45:1^a
Jer. 36:1-2, 4

【45:4】你要這樣告訴他，耶和華如此說，我要拆毀我所建造的；我要拔出我所栽植的，在這全地我都要如此行。

【45:5】你為自己圖謀大事麼？不要圖謀，因我必使災禍臨到凡有血肉的；但你無論往那裏去，我必將你的性命賜給你為掠物；這是耶和華說的。

耶利米書 第四十六章

叁 耶和華對與神選民
以色列有關之列國的
懲罰與審判
四六 1～五一 64

【46:1】耶和華論^{1a}列國的話臨到申言者耶利米。

● 46:1¹ 四六～五一章所論之列國，豫表世界九個不同的方面。正如神舊約的選民以色列與列國有牽連，神新約的選民召會也與世界的許多方面有牽連。耶利米陳明一幅神懲罰並審判列國的生動圖畫，使我們知道如何與世界有清楚的分別，而不與世界的任何一面攙雜。（約十二 31，十七 14～21，加六 14，彼後一 4，約壹二 15～17。）神要

【45:4】Thus you shall say to him, Thus says Jehovah, What I have built I am about to tear down; and what I have planted I am about to pluck up, even this whole land.

【45:5】And are you seeking great things for yourself? Do not seek them; for I am about to bring evil upon all flesh, declares Jehovah, but I will give your own life to you as spoil in all places where you may go.

JEREMIAH 46

III. Jehovah's Punishment and Judgment upon the Nations Involved with God's Elect, Israel 46:1 — 51:64

【46:1】The word of Jehovah that came to Jeremiah the prophet concerning the^{1a} nations:

46:1¹ (nations) The nations in chs. 46—51 typify nine different aspects of the world. Just as Israel as God's Old Testament elect was involved with the nations, the church as God's New Testament elect is involved with the world in its many aspects. Jeremiah presents a vivid picture of God's punishment and judgment on the nations so that we may know how to have a clear separation from the world and not be mixed with any of its aspects (John 12:31; 17:14-21; Gal. 6:14; 2 Pet. 1:4; 1 John 2:15-17).

46:1^a
耶二五 15

46:1^a
Jer. 25:15

一 對埃及 四六 2 ~ 26

46:2^a
賽十九
耶二五 19
結二九 ~ 三二
46:2^b
王下二三 29
代下三五 20
46:2^c
耶二五 1

【46:2】論^{1a} 埃及：關於埃及王^b 法老尼哥的軍隊；這軍隊在伯拉河邊的迦基米施，是巴比倫王尼布甲尼撒在猶大王約西亞的兒子約雅敬^c 第四年所打敗的。

進來審判世界的各方面，並在召會—今日的以色列（加六 16 與註 4）—和世界的各方面之間，作清楚的區別。

耶利米豫言到列國，因為神在祂的經綸裏需要他們。一面，神需要祂的選民彰顯祂；另一面，神需要另一班人—列國，觀看並讚賞這彰顯，就是祂的傑作（弗二 10）新耶路撒冷。新天新地裏新耶路撒冷周圍的列國，（啓二一 24，26，二二 2 下，）至終將是來自耶利米和舊約其他申言者所豫言的列國。

● 46:2¹ 埃及，象徵的或詩意的稱為拉哈伯，（詩八七 4，賽五一 9，）豫表謀生與享樂的世界，（創十二 10，四一 57 ~ 四二 3，民十一 4 ~ 6，來十一 25，）為埃及王法老所豫表這世界的王撒但（約十二 31）所用，以霸佔並篡奪神為祂的經綸所揀選的人。（出一 8 ~ 14。）拉哈伯這名指一種怪物，一種龐大的海中動物。這指明神看埃及是怪物，是醜惡、可怕的海中動物。

A. Upon Egypt 46:2-26

【46:2】Concerning^{1a} Egypt: Concerning the army of^b Pharaoh Neco, the king of Egypt, which was by the river Euphrates at Carchemish, which Nebuchadrezzar the king of Babylon struck down in the^c fourth year of Jehoiakim the son of Josiah, the king of Judah:

God will come in to judge the world in all its aspects and to make a clear distinction between the church, which is today's Israel (Gal. 6:16 and note 4), and every aspect of the world.

Jeremiah prophesied concerning the nations because in His economy God needs them. On the one hand, God needs His chosen people to express Him; on the other hand, He needs another people, the nations, to behold and admire this expression, which is His masterpiece (Eph. 2:10), the New Jerusalem. The nations around the New Jerusalem in the new heaven and new earth (Rev. 21:24, 26; 22:2b) will eventually come from the nations concerning which Jeremiah and other Old Testament prophets prophesied.

46:2¹ (Egypt) Egypt, symbolically or poetically called Rahab (Psa. 87:4; Isa. 51:9), typifies the world of making a living and of enjoyment (Gen. 12:10; 41:57—42:3; Num. 11:4-6; Heb. 11:25), with which Satan, the ruler of the world (John 12:31), typified by Pharaoh, the ruler of Egypt, occupies and usurps the people chosen by God for His economy (Exo. 1:8-14). The name Rahab refers to a monster, to a large sea animal. This indicates that God regards Egypt as a monster, as an ugly, terrifying sea animal.

46:2^a
Isa. 19;
Jer. 25:19;
Ezek. 29-32
46:2^b
2 Kings 23:29;
2 Chron. 35:20
46:2^c
Jer. 25:1

【46:3】你們要豫備大小盾牌，往前上陣。

【46:4】你們要套上車，騎上馬，頂盔站立，磨槍披甲。

【46:5】我為何看見他們驚惶，轉身退後呢？他們的勇士被擊潰了，急忙逃跑，並不回頭；四圍都是驚嚇；這是耶和華說的。

【46:6】不要讓快跑的逃走，不要讓勇士逃脫；他們在北方伯拉河邊絆跌仆倒。

【46:7】那像尼羅河漲發，像江河之^a水翻騰的是誰呢？

【46:8】埃及像尼羅河漲發，像江河的水翻騰。他說，我要漲發淹沒這地；我要毀滅城邑，和其中的居民。

【46:3】Prepare the buckler and shield, / And draw near to battle.

【46:4】Harness the horses, / And mount the steeds; / And take your stand with helmets on; / Polish the spears; / Put on the armor.

【46:5】Why have I seen it? / They are dismayed; / They are turning backward; / And their mighty men are crushed and flee in hasty flight, / And they do not look back; terror is on every side, / Declares Jehovah.

【46:6】Let not the swift one flee away / And the mighty man escape; / In the north by the river Euphrates / They have stumbled and fallen.

【46:7】Who is this who rises up like the Nile, / Like rivers whose^a waters surge?

【46:8】Egypt rises up like the Nile, / Even like rivers whose waters surge. / And he says, I will rise up and will cover the land; / I will destroy the city and the inhabitants in it.

46:7^a
賽八 7~8
耶四七 2
但十一 22
啓十二 15

46:7^a
Isa. 8:7-8;
Jer. 47:2;
Dan. 11:22;
Rev. 12:15

【46:9】馬匹阿，上去罷；戰車阿，急行罷；勇士，就是手拿盾牌的古實人和弗人，並拉弓的¹路德族，都出去罷。

【46:10】^a這日是屬主萬軍之耶和華的，是報仇的日子，要向敵人報仇；刀劍必吞喫得飽，飲血飲足；因為在北方之地伯拉河邊，有獻給主萬軍之耶和華的^b祭。

【46:11】埃及的處女阿，可以上^a基列取乳香去；你雖多服良藥，總是徒然，不得治好。

【46:12】列國聽見你的羞辱，大地滿了你的哀聲；勇士與勇士彼此相碰，一齊跌倒。

【46:13】耶和華對申言者耶利米所說的話，論到巴比倫王尼布甲尼撒要來攻擊^a埃及地：

● 46:9¹ 也許是小亞細亞的呂底亞人。

【46:9】Go up, O horses, / And drive furiously, O chariots; / And let the mighty men go forth: / Cush and Put, who handle the shield, / And the ¹Ludim, who handle and bend the bow.

【46:10】For ^athis day belongs to the Lord Jehovah of hosts, / A day of vengeance to avenge Himself on His adversaries; / And the sword will devour and be satisfied, / And it will drink its fill of their blood; / For there is a ^bsacrifice to the Lord Jehovah of hosts / In the land of the north by the river Euphrates.

【46:11】Go up to ^aGilead and take balm, / O virgin daughter of Egypt. / In vain you have used many medicines — / There is no healing for you.

【46:12】The nations have heard of your disgrace, / And your cry has filled the earth; / For mighty man has stumbled against mighty man; / Both of them have fallen together.

【46:13】The word which Jehovah spoke to Jeremiah the prophet about the coming of Nebuchadrezzar the king of Babylon to strike the land of ^aEgypt:

46:9¹ (Ludim) Probably the Lydians of Asia Minor.

46:10^a
賽十三 6
珥一 15
二 1
46:10^b
賽三四 6
結三九 17
番一 7
參啓十九 17

46:11^a
耶八 22

46:13^a
賽十九 1
耶四三 10~11

46:10^a
Isa. 13:6;
Joel 1:15;
2:1
46:10^b
Isa. 34:6;
Ezek. 39:17;
Zeph. 1:7;
cf. Rev. 19:17

46:11^a
Jer. 8:22

46:13^a
Isa. 19:1;
Jer. 43:10-11

【46:14】你們要傳揚在埃及，宣告在密奪，報告在挪弗、答比匿，說，要站穩，自作準備；因為刀劍在你四圍施行吞滅。

【46:15】你的壯士為何仆倒？他站立不住，因為耶和華將他推倒了。

【46:16】他使多人絆跌；他們也彼此撞倒，說，起來罷，我們回到本民和出生地去，好躲避欺壓者的刀劍。

【46:17】他們在那裏喊叫說，埃及王法老不過是鬨嚷的聲音；他已錯過所定的時候了。

【46:18】名為萬軍之耶和華的^a王說，我指着我的生存起誓，¹尼布甲尼撒必來，他的氣勢必像他泊在眾山之中，像迦密在海邊一樣。

【46:19】埃及的女子阿，居民哪，要豫備擄去時所用的物件；因為挪弗必成為荒場，且被燒燬，無人居住。

【46:14】Declare in Egypt, and proclaim in Migdol; / Proclaim also in Memphis and in Tahpanhes. / Say, Take your stand, and prepare yourself; / For the sword has devoured all around you.

【46:15】Why are your mighty men prostrate? / He does not stand, because Jehovah has cast him down.

【46:16】He made many stumble; / A man even fell against his neighbor; / And they said, Arise and let us return / To our own people and to the land of our birth, / Away from the sword of the oppressor.

【46:17】There they cried, Pharaoh, the king of Egypt, is but a noise; / He has let the appointed time pass by.

【46:18】As I live, says the^a King, / Whose name is Jehovah of hosts, / Surely as Tabor is among the mountains, / And Carmel is by the sea, so he will come.

【46:19】Prepare for yourself baggage for captivity, / O inhabitant, O daughter of Egypt; / For Memphis will become a waste, / And it will be burned, without inhabitant.

● 46:18¹ 直譯，他。

46:18^a
耶四八 15
五一 57

46:18^a
Jer. 48:15;
51:57

【46:20】埃及是肥美的母牛犢；但出於^a北方的¹牛蟲來到²她身上了。

【46:21】其中的雇勇，好像圈裏的肥牛犢；他們也轉身退後，一齊逃跑，站立不住；因為他們遭難的日子，追討的時候，已經臨到。

【46:22】她的聲音好像蛇行的聲音一樣；敵人要成隊前來，如砍伐樹木的拿斧子來攻擊她。

【46:23】耶和華說，埃及的樹林，雖然穿越不過，敵人卻要砍伐；因他們多於蝗蟲，不可勝數。

【46:24】埃及的女子蒙受羞辱，交在北方的民手中。

【46:25】萬軍之耶和華以色列的神說，我必^a懲罰挪的¹亞捫神、法老、並埃及、與埃及的神、以及埃及的諸王，就是法老和倚靠他的人。

● 46:20¹ 指巴比倫王尼布甲尼撒。

● 46:20² 此乃照七十士希臘文譯本；希伯來文經文重複：來到了。

● 46:25¹ 在埃及最受崇敬的神祇。

【46:20】Egypt is a beautiful heifer; / A ¹gadfly from the ^anorth has come ²on her.

【46:21】Also her hired men in her midst / Are like fattened calves. / But they have also turned back; / They have fled together; they did not stand. / For the day of their calamity has come on them, / The time of their punishment.

【46:22】Her sound is like that of a serpent going away; / For they go forth in force, / And with axes they come against her, / Like those who fell trees.

【46:23】They will cut down her forest, declares Jehovah, / Although it is impenetrable; / For they are more numerous than locusts / And are without number.

【46:24】The daughter of Egypt is put to shame; / She is given into the hand of a people from the north.

【46:25】Jehovah of hosts, the God of Israel, says, I will ^apunish ¹Amon of No and Pharaoh and Egypt and her gods and her kings, even Pharaoh and those who trust in him.

46:20¹ (gadfly) Nebuchadnezzar king of Babylon.

46:20² (on) According to the Septuagint; the Hebrew text repeats, has come.

46:25¹ (Amon) The most honorable god in Egypt.

【46:26】我要將他們交付尋索他們性命之人的手，就是巴比倫王尼布甲尼撒與他臣僕的手；¹此後埃及必再有人居住，與從前一樣；這是耶和華說的。

(安慰以色列的話
四六 27 ~ 28)

【46:27】^{1a} 至於你，我的僕人雅各阿，不要^b懼怕；以色列阿，不要驚惶。因為我要從遠方拯救你，從你後裔被擄到之地拯救他們；雅各必回來得享平靜安寧，無人使他害怕。

● 46:26¹ 按照這話和賽十九 19 ~ 25，埃及在新天新地復興的列國中將有遺留的人。

● 46:27¹ 耶利米宣告神對埃及的審判，因為以色列倚靠埃及，因而得罪神。以色列也遭受那審判，所以在 27 ~ 28 節，耶利米給以色列安慰的話。（參三十 10 ~ 11。）這話要在復興的時候，（太十九 28，）在千年國裏得着應驗。（啓二十 4 ~ 6。）

【46:26】And I will give them into the hand of those who seek their life, even into the hand of Nebuchadrezzar the king of Babylon and into the hand of his servants; and¹ afterward she will be inhabited as in the days of old, declares Jehovah.

(A Word of Comfort to Israel)
46:27-28

【46:27】^{1a} But as for you, O Jacob My servant, do not^b fear; / And do not be dismayed, O Israel. / For indeed I will save you from afar / And your seed from the land of their captivity; / And Jacob will return and be undisturbed / And at ease, and no one will frighten him.

46:26¹ (afterward) According to this word and Isa. 19:19-25 Egypt will have a remnant to be among the restored nations in the new heaven and new earth.

46:27¹ (But) Jeremiah declared God's judgment on Egypt because Israel depended on Egypt, thus offending God. Israel also suffered that judgment; hence, Jeremiah gave Israel the word of comfort in vv. 27-28 (cf. 30:10-11). This word will be fulfilled at the time of the restoration (Matt. 19:28), in the millennium, the thousand-year kingdom (Rev. 20:4-6).

46:27^a
27~28;
耶三十 10~11
46:27^b
賽四一 13~14
四三 5

46:27^a
vv. 27-28;
Jer. 30:10-11
46:27^b
Isa. 41:13-14;
43:5

【46:28】我的僕人雅各阿，不要懼怕；
因我與你同在；我要將我所趕你到的
那些國滅絕淨盡；卻不將你^a滅絕淨
盡，倒要適度管教你，絕不能不罰你；
這是耶和華說的。

耶利米書 第四十七章

二 對非利士人 四七 1～7

47:1^a
耶二五 20
賽十四 28~32
結二五 15~16
摩一 6~8
番二 4~7

【47:1】法老攻擊迦薩之先，有耶和華
論^{1a}非利士人的話臨到申言者耶利米。

【47:2】耶和華如此說，看哪，有^{1a}水從^b
北方漲發，成為氾濫的河，要漫過
那地和其中所有的，並城和其中所住
的；人必呼喊，那地的居民都必哀號。

● 47:1¹ 非利士人與以色列國比鄰而居。（出
十五 14。）非利士人豫表那靠近神在地上權益的世
界，它攻擊且破壞神在地上的見證，攔阻神的經綸。
（士十三 1，十四 4，撒下四 3～11，十七 1，4，
45～49。）見撒下六 4 註 1。

● 47:2¹ 指巴比倫王尼布甲尼撒的軍隊。

【46:28】As for you, O Jacob My servant, do not fear, declares
Jehovah, / For I am with you; / For I will make a full end of
all the nations / To which I have driven you; / Yet I will not
make a^a full end of you, / But will correct you in measure /
And will by no means leave you unpunished.

JEREMIAH 47

B. Upon the Philistines 47:1-7

【47:1】The word of Jehovah that came to Jeremiah the
prophet concerning the^{1a} Philistines before Pharaoh
struck Gaza.

【47:2】Thus says Jehovah, / See, ^{1a}waters are rising up from
the^b north / And will become an overflowing stream; /
And they will overflow the land and all that fills it, / The
city and those who dwell in it; / And men will cry out, /
And every inhabitant of the land will howl.

47:1¹ (Philistines) The Philistines were located alongside the nation
of Israel (Exo. 15:14). They typify the world that is close to the interest
of God on earth and attacks and damages the testimony of God on earth
to hinder God's economy (Judg. 13:1; 14:4; 1 Sam. 4:3-11; 17:1, 4, 45-49).
See note 4¹ in 1 Sam. 6.

47:2¹ (waters) The army of Nebuchadnezzar king of Babylon.

47:1^a
Jer. 25:20;
Isa. 14:28-32;
Ezek. 25:15-16;
Amos 1:6-8;
Zeph. 2:4-7

47:2^a
Isa. 8:7;
Jer. 46:7-8
47:2^b
Jer. 1:14;
46:20

47:2^a
賽八 7
耶四六 7~8
47:2^b
耶一 14
四六 20

【47:3】因敵人壯馬蹄跳的響聲，和戰車隆隆，車輪轟轟，爲父的手就發軟，不回頭看顧兒女，

【47:4】因爲日子將到，要毀滅一切非利士人，剪除推羅、西頓一切餘剩的幫助者；原來耶和華必毀滅非利士人，就是迦斐託海島餘剩的人。

【47:5】迦薩成了光禿；亞實基倫已被剪除；山谷中餘剩的人哪，你用刀劃身，要到幾時呢？

【47:6】哀哉，耶和華的^a刀劍哪，你到幾時纔止息呢？你要入鞘，靜止不動。

【47:7】耶和華既吩咐攻擊亞實基倫和海邊之地，祂已經派定，焉能止息呢？

【47:3】At the sound of the stamping of the hooves of his stallions, / At the rushing of his chariots, at the rumbling of his wheels, / The fathers will not turn back for their children, / Because of the feebleness of their hands,

【47:4】Because of the day which is coming, / To destroy all the Philistines, / To cut off from Tyre and Sidon / Every helper who survives; / For Jehovah will destroy the Philistines, / The remnant of the coastland of Caphtor.

【47:5】Baldness has come upon Gaza; / Ashkelon has been cut off. / O remnant of their valley, / How long will you cut yourself?

【47:6】Alas, O ^asword of Jehovah, / How long until you are quiet? Put yourself into your sheath; / Rest and be still.

【47:7】How can ¹it be quiet, / When Jehovah has commanded it? / Against Ashkelon and against the seacoast — / There He has appointed it.

耶利米書 第四十八章

三 對摩押
四八 1 ~ 47

JEREMIAH 48

C. Upon Moab
48:1-47

47:6^a
申三二 41
代上二一 12
耶十二 12
結十四 17
二一 3~5

47:6^a
Deut. 32:41;
1 Chron. 21:12;
Jer. 12:12;
Ezek. 14:17;
21:3-5

47:7¹ (it) Lit., you.

【48:1】論^{1a}摩押：萬軍之耶和華以色列的神如此說，尼波有禍了，因遭毀滅；基列亭蒙羞被攻取；高臺蒙羞²被毀壞。

【48:2】摩押不再被稱讚；有人在希實本設計謀害她，說，來罷，我們將她剪除，使她不再成國。¹瑪得緬哪，你也必默默無聲；刀劍必緊隨着你。

【48:3】從何羅念有哀聲喊說，荒涼和大毀壞！

● 48:1¹ 摩押人的始祖摩押，是羅得與他女兒亂倫所生的。（創十九 30～38。）摩押這國豫表肉體情慾的世界，藉着貪婪的宗教人士，敗壞並阻撓神的選民，使他們不能在神聖別的路上跟隨神並與祂同行。（民二五 1～5，彼後二 15，啓二 14。）雇用外邦申言者巴蘭絆跌以色列人的，就是摩押人。（民二二 1～21，申二三 4。）

摩押人即使到第十代，也不可入耶和華的會。（申二三 3。）然而，摩押女子路得，卻成了基督一位極顯著先祖的母親，（太一 5 下，）因她在神的權益上歸附以色列。（得一 14～18。）這指明摩押人雖被定罪，但在某個時候，神憐恤了他們。

● 48:1² 或，受驚惶。

● 48:2¹ 摩押境內一城。

【48:1】Concerning^{1a} Moab: / Thus says Jehovah of hosts, the God of Israel: / Woe to Nebo, for it is destroyed; / Kiriathaim is put to shame; it is captured; / The lofty retreat is put to shame and dismayed.

【48:2】The praise of Moab is no more; / In Heshbon they have devised evil against her, saying: / Come and let us cut her off from being a nation. / You also, O¹ Madmen, will be brought to silence; / A sword will go after you.

【48:3】The sound of a cry from Horonaim, / Desolation and great destruction!

48:1¹ (Moab) Moab, the first forefather of the Moabites, was born of Lot through his committing incest with his daughters (Gen. 19:30-38). Moab as a nation typifies the world of fleshly lust that corrupts and frustrates God's chosen people, through the greedy religionists, from following and walking with God in His holy way (Num. 25:1-5; 2 Pet. 2:15; Rev. 2:14). It was Moab who hired Balaam, the Gentile prophet, to stumble the children of Israel (Num. 22:1-21; Deut. 23:4).

The Moabites were not allowed to enter into the assembly of Jehovah even to the tenth generation (Deut. 23:3). However, Ruth, a Moabitess, became the mother of one of the prominent forefathers of Christ (Matt. 1:5b) because of her allegiance to Israel in the interest of God (Ruth 1:14-18). This indicates that although the Moabites were condemned, at a certain time God had compassion on them.

48:2¹ (Madmen) Madmen is a city in Moab.

【48:4】摩押毀壞了；她的孩童發哀聲，使人聽見。

【48:5】人上魯希坡隨走隨哭；因為在何羅念的下坡，聽見毀壞的哀聲。

【48:6】你們要奔逃，自救性命，要像曠野的灌木。

【48:7】你因倚靠自己所作的和自己的財寶，你也必被攻取；^{1a}基抹和屬他的祭司、首領，也要一同被遷徙出去。

【48:8】行毀壞的必來到各城，並無一城逃脫；山谷也必敗亡，平原必被毀壞；正如耶和華所說的。

【48:9】要將翅膀給摩押，使她可以^a飛去；她的城邑必至荒涼，無人居住。

【48:4】Moab is destroyed;/ Her young have caused a cry to be heard.

【48:5】For by the ascent of Luhith / Continual weeping will go up;/ For by the descent of Horonaim / They have heard the distress of the cry of destruction.

【48:6】Flee, save your life, / And be like a shrub in the wilderness.

【48:7】For because of your trust in your works and in your treasures, / You also will be captured; / And ^{1a}Chemosh will go forth into exile; / His priests and his princes together.

【48:8】And a destroyer will come to every city, / And no city will escape; / The valley will also perish, / And the plateau will be destroyed, / As Jehovah has said.

【48:9】Give wings to Moab, / That she may ^afly and go away; / And her cities will become a waste, / Without inhabitant in them.

48:7^a
民二一 29
士十一 24
參賽四六 1~2

48:7^a
Num. 21:29;
Judg. 11:24;
cf. Isa. 46:1-2

48:9^a
耶四八 28
詩五五 6

48:9^a
Jer. 48:28;
Psa. 55:6

48:10^a
耶五十 25

【48:10】¹ 鬆散怠慢爲耶和華作^a工的，
必受咒詛；禁止自己刀劍不經血的，
必受咒詛。

48:11^a
番一 12

【48:11】摩押自幼年以來，常享安逸，
如酒在渣滓上^a澄清，沒有從這器皿
倒在那器皿裏，也未曾被遷徙；因此，
他的原味尚存，香氣未變。

【48:12】耶和華說，因此日子將到，我
必打發倒酒的往他那裏去，將他倒出
來；倒空他的器皿，打碎¹他的罈子。

48:13^a
王上十二 28~29
摩五 5
參何十 5~6

【48:13】摩押必因基抹羞愧，像以色列
家從前因他們所倚靠的^a伯特利羞愧
一樣。

【48:14】你們怎麼說，我們是勇士，是
有勇力打仗的人呢？

48:15^a
耶四六 18
五一 57

【48:15】摩押毀滅了；他的城邑如煙
上騰；他所特選的少年人，下去遭
了殺戮；這是名爲萬軍之耶和華的^a
王說的。

● 48:10¹ 鬆散怠慢，或，欺詐的。

● 48:12¹ 直譯，他們的。

【48:10】Cursed is he who does the^a work of Jehovah
¹negligently, / And cursed is he who keeps his sword
from blood.

【48:11】Moab has been at ease from his youth; / And he
is^a settled on his lees / And has not been emptied from
vessel to vessel; / Nor has he gone into exile. / Therefore
his taste remains in him, / And his scent is not changed.

【48:12】Therefore indeed, days are coming, declares
Jehovah, when I will send pourers to him, and they will
pour him out and empty his vessels and shatter¹ his jars.

【48:13】And Moab will be ashamed of Chemosh, as the
house of Israel was ashamed of^a Bethel, their confidence.

【48:14】How can you say, We are mighty men / And valiant
men for war?

【48:15】Moab has been destroyed, / And its cities have gone
up in smoke, / And its choice young men have gone down
to slaughter, / Declares the^a King, whose name is Jehovah
of hosts.

48:10¹ (negligently) Or, deceitfully.

48:12¹ (his) Lit., their.

48:10^a
Jer. 50:25

48:11^a
Zeph. 1:12

48:13^a
1 Kings 12:28-29;
Amos 5:5;
cf. Hosea 10:5-6

48:15^a
Jer. 46:18;
51:57

【48:16】摩押的災禍臨近，他的苦難速速來到。

【48:17】凡在他四圍的，和認識他名的，你們都要爲他悲傷，說，那有力量的杖，和那榮美的棍，何竟折斷！

【48:18】住在底本的女子阿，要從你榮耀的位上下來，坐受乾渴；因毀滅摩押的上來攻擊你；他毀壞了你的保障。

【48:19】亞羅珥的居民哪，要站在路旁觀望；問逃避的男人和逃脫的女人，說，是甚麼事呢？

【48:20】摩押因毀壞蒙羞。你們要哀號呼喊；要在亞嫩旁報告，說，摩押毀滅了。

【48:21】審判臨到高原之地的何倫、雅雜、米法押、

【48:22】底本、尼波、伯低比拉太音、

【48:23】基列亭、伯迦末、伯米恩、

【48:16】The calamity of Moab is near to coming, / And his affliction hastens quickly.

【48:17】Lament for him, all who are around him / And all who know his name; / Say, How the strong rod is broken, / The glorious staff.

【48:18】Come down from glory and sit in thirst, / O daughter who dwells in Dibon, / For the destroyer of Moab has come up against you; / He has destroyed your strongholds.

【48:19】Stand by the way and watch, / O inhabitant of Aroer; / Ask him who flees and her who escapes, / And say, What has happened?

【48:20】Moab is put to shame, for it is shattered. / Howl and cry out; / Declare in Arnon / That Moab is devastated.

【48:21】And judgment has come upon the land of the Plateau, on Holon and on Jahzah and on Mephaath

【48:22】And on Dibon and on Nebo and on Beth-diblathaim

【48:23】And on Kiriathaim and on Beth-gamul and on Beth-meon

【48:24】加畧、波斯拉、和摩押地遠近一切的城邑。

【48:25】摩押的角砍斷了，摩押的膀臂折斷了；這是耶和華說的。

【48:26】你們要使摩押沉醉，因他向耶和華^a誇大；他要在他自己所吐之物中打滾，又要被人嗤笑。

【48:27】你豈不曾嗤笑以色列麼？他豈是在盜賊中間發現的麼？你每逢題到他便搖頭。

【48:28】摩押的居民哪，要離開城邑，住在巖石裏，像鴿子在坑口上搭窩。

【48:29】我們聽說摩押的^a驕傲，是極其驕傲；聽說過他的狂傲、驕傲、狂妄、並心中的高傲。

【48:30】耶和華說，我知道他的忿怒，他誇大的話是不正確的，是一無所成的。

【48:31】因此，我要為摩押^a哀號，為全摩押呼喊；人必為吉珥哈列設人哀歎。

【48:24】And on Kerioth and on Bozrah and on all the cities of the land of Moab, far and near.

【48:25】The horn of Moab is cut off, and his arm is broken, declares Jehovah.

【48:26】Make him drunk, because he^a magnified himself against Jehovah; so Moab will wallow in his vomit and will also be in derision.

【48:27】For was not Israel a derision to you? Or was he found among thieves? For as often as you speak of him, you shake your head.

【48:28】Leave the cities and dwell in the rock, / O inhabitants of Moab, / And be like a dove who nests / On the sides of the mouth of the pit.

【48:29】We have heard of the^a pride of Moab — / He is extremely proud — / Of his loftiness and his pride and his arrogance / And of the haughtiness of his heart.

【48:30】I know of his insolence, declares Jehovah; / His boastings are all untrue; / They have accomplished nothing.

【48:31】Therefore I will^a wail for Moab, / I will even cry out for all Moab; / There will be mourning for the men of Kir-heres.

48:26^a
耶四八 42
參番二 8, 10

48:26^a
Jer. 48:42;
cf. Zeph. 2:8, 10

48:29^a
賽十六 6

48:29^a
Isa. 16:6

48:31^a
賽十五 5
十六 7, 11

48:31^a
Isa. 15:5;
16:7, 11

【48:32】西比瑪的葡萄樹阿，我爲你哀哭甚於雅謝人的哀哭；你的枝子蔓延過海，直達到海，達到雅謝；那行毀滅的，已經臨到你夏天的果子，和你所摘的葡萄。

【48:33】肥田和摩押地的喜樂歡騰，都被奪去。我使酒醉的酒絕流，無人踹酒，歡呼收成；收割的歡呼成了沒有收割的喊聲。

【48:34】希實本人發的哀聲，達到以利亞利，直達到雅雜，從瑣珥達到何羅念，直到伊基拉施利施亞；因爲連寧林的水，也必乾涸。

【48:35】耶和華說，我必在摩押地，使那上邱壇獻祭的，和向他的神燒香的，都斷絕了。

【48:36】所以我的心爲摩押哀鳴如簫，我的心爲吉珥哈列設人也是如此；故此摩押所積的財富，都滅沒了。

【48:32】With more than the weeping of Jazer / I will weep for you, O vine of Sibmah. / Your shoots have crossed over to the sea; / They have reached as far as the sea, to Jazer; / On your summer fruit and on your vintage / The destroyer has fallen.

【48:33】Rejoicing and exultation are taken away / From the fruited field and from the land of Moab. / And I have caused the wine from the wine presses to cease; / No one will tread them with the harvest shout; / The harvest shout will be no harvest shout.

【48:34】From the cry of Heshbon as far as Elealeh, even as far as Jahaz, they have uttered their voice, from Zoar as far as Horonaim and to Eglath-shelishiyah; for even the waters of Nimrim will become a devastation.

【48:35】And I will bring to an end in Moab the one who offers up in high places and burns incense to his gods, declares Jehovah.

【48:36】Therefore My heart will moan for Moab like flutes; for the men of Kir-heres My heart will also moan like flutes. As a result, the abundance he has produced has perished.

【48:37】各人頭上光禿，鬍鬚剃淨，手有割傷，腰束麻布。

【48:38】在摩押的各房頂上和寬闊處，處處有人哀哭；因我打碎摩押，好像打碎沒有人要的^a器皿；這是耶和華說的。

【48:39】摩押遭了何等的毀壞！他們哀號，摩押何等羞愧的轉背！因此，摩押必令四圍的眾人嗤笑、驚駭。

【48:40】耶和華如此說，必有一人如^a大鷹撲下，展開^b翅膀攻擊摩押。

【48:41】¹加畧被攻取，保障也被佔據；到那日，摩押勇士的心必疼痛，如臨產婦人的心一樣。

【48:42】摩押必被毀滅，不再成一民，因他向耶和華誇大。

【48:43】^a耶和華說，摩押的居民哪，恐懼、陷坑、網羅，都臨及你。

【48:37】For every head is bald, and every beard is shaved off; there are cuts on all the hands, and sackcloth on the loins.

【48:38】On all the roofs of Moab and in her open squares there is wailing everywhere, for I have broken Moab like a^a vessel which no one desires, declares Jehovah.

【48:39】How it is shattered! they howl. How Moab has turned his back in shame! So Moab has become a derision and a terror to all who are around him.

【48:40】For thus says Jehovah, / One will swoop down like an^a eagle / And spread its^b wings against Moab.

【48:41】¹Kerioth is captured, / And the strongholds are seized, / And the heart of the mighty men of Moab in that day / Will be like the heart of a woman in labor.

【48:42】And Moab will be destroyed from being a people, / Because he magnified himself against Jehovah.

【48:43】^aDread, pit, and snare / Are upon you, O inhabitant of Moab, / Declares Jehovah.

● 48:41¹ 或，城邑。

48:41¹ (Kerioth) Or, The cities are captured.

48:38^a
賽三十 14
耶二二 28

48:40^a
申二八 49
耶四九 22
但七 4
48:40^b
賽八 8

48:43^a
43~44;
賽二四 17~18

48:38^a
Isa. 30:14;
Jer. 22:28

48:40^a
Deut. 28:49;
Jer. 49:22;
Dan. 7:4
48:40^b
Isa. 8:8

48:43^a
vv. 43-44;
Isa. 24:17-18

【48:44】躲避恐懼的，要墜入陷坑；
從陷坑上來的，要被網羅纏住；因
我必使追討之年臨到摩押；這是耶
和華說的。

【48:45】躲避的人，無力的站在希實本
的蔭下；^a 因為有火從希實本發出，
有火焰出於西宏中間，燒盡摩押的角
落，和鬩嚷人的頭頂。

【48:46】摩押阿，你有禍了！屬基抹的
民滅亡了，因你的眾子都被擄去，你
的眾女也被擄去。

【48:47】¹ 耶和華說，但到末後的日子，
我要使被擄的摩押人^a 歸回。摩押受
審判的話到此為止。

● 48:47¹ 本節指明，摩押要得着神的憐恤，在
新天新地復興的列國中將有遺留的人。（啓二一
24, 26, 二二 2 下。）亞捫也是如此。（四九 6。）
見四六 1 註 1 二段。

【48:44】He who flees from dread / Will fall into the pit, /
And he who comes up out of the pit / Will be taken in the
snare; / For I will bring upon her, upon Moab, / The year
of their punishment, declares Jehovah.

【48:45】In the shadow of Heshbon / Those who flee stand
without strength; / ^aFor fire has gone forth from Heshbon
/ And a flame from the midst of Sihon; / And it has
consumed the corner of Moab / And the top of the head of
the sons of tumult.

【48:46】Woe to you, O Moab! / The people of Chemosh have
perished, / For your sons have been taken captive, / And
your daughters have gone into captivity.

【48:47】¹ But I will ^aturn again the captivity of Moab /
In the last days, declares Jehovah. / Thus far is the
judgment of Moab.

48:47¹ (But) As indicated here, Moab will receive God's compassion
and have a remnant among the restored nations in the new heaven and
new earth (Rev. 21:24, 26; 22:2b). The same is true of Ammon (49:6).
See note 1¹, par. 2, in ch. 46.

48:45^a
45 下 ~46;
民二一 28~29

48:45^a
vv. 45b-46;
Num. 21:28-29

48:47^a
耶四九 6, 39

48:47^a
Jer. 49:6, 39

耶利米書 第四十九章

四 對亞捫人 四九 1 ~ 6

49:1^a
耶二五 21
結二一 28
二五 1~7
摩一 13~15
番二 8~11

【49:1】論^{1a} 亞捫人：耶和華如此說，以色列沒有兒子麼？沒有後嗣麼？² 瑪勒堪為何得迦得之地為業呢？屬他的民為何住迦得的城邑呢？

【49:2】耶和華說，因此日子將到，我必使人聽見打仗的¹ 吶喊，是攻擊亞捫人拉巴的¹ 吶喊。拉巴要成為亂堆；其鄉村要被火焚燒；先前趕出以色列的，這時以色列要趕出他們；這是耶和華說的。

● 49:1¹ 亞捫和摩押一樣，是羅得與他女兒亂倫所生的。（創十九 30 ~ 38。）亞捫這國豫表肉體情慾的世界，攻擊神的選民，且誤導他們拜偶像。（士十一 12，撒下十二 12 上，代下二十 10 ~ 11，詩八三 4 ~ 8，王上十一 5，7。）

● 49:1² 也許是亞捫人的神米勒公（王上十一 33）這名字的另一寫法。3 節者同。

● 49:2¹ 或，警號。

JEREMIAH 49

D. Upon the Children of Ammon 49:1-6

【49:1】Concerning the children of^{1a} Ammon: / Thus says Jehovah, / Does Israel have no sons? / Or has he no heir? / Why has² Malcam possessed Gad, / And why do his people dwell in his cities?

【49:2】Therefore indeed, days are coming, declares Jehovah, / When I will cause the alarm of war to be heard / Against Rabbah of the children of Ammon. / And it will become a mound of desolation, / And its villages will be burned with fire. / And Israel will dispossess those who dispossess him, / Says Jehovah.

49:1¹ (Ammon) Like Moab, Ammon was born of Lot through his committing incest with his daughters (Gen. 19:30-38). The nation of Ammon typifies the world of fleshly lust that fights against God's chosen people and misleads them into idolatry (Judg. 11:12; 1 Sam. 12:12a; 2 Chron. 20:10-11; Psa. 83:4-8; 1 Kings 11:5, 7).

49:1² (Malcam) Perhaps another form of Milcom, the name of the god of the Ammonites (1 Kings 11:33). So also in v. 3.

49:1^a
Jer. 25:21;
Ezek. 21:28;
25:1-7;
Amos 1:13-15;
Zeph. 2:8-11

【49:3】希實本哪，你要哀號，因為艾城已被毀滅；拉巴的女子阿，要呼喊。要以麻布束腰，要哭號，在圍籬內跑來跑去；因瑪勒堪和屬他的祭司、首領，要一同被^a遷徙。

【49:4】背道的女子阿，你倚靠自己的財寶，說，誰會來攻擊我呢？你為何誇耀自己的山谷呢？你的山谷必如水流失。

【49:5】主萬軍之耶和華說，我要使恐嚇從四圍的眾人中臨到你們；你們必被趕出，各往各方，沒有人收聚逃民。

【49:6】¹但後來我要使被擄的亞捫人^a歸回；這是耶和華說的。

五 對以東 四九 7 ~ 22

● 49:6¹ 見四八 47 註 1。

【49:3】Howl, O Heshbon, for Ai has been destroyed; / Cry out, O daughters of Rabbah. / Gird yourselves with sackcloth and wail, / And run to and fro among the enclosures; / For Malcam will go into^a exile, / Together with his priests and his princes.

【49:4】Why do you boast in your valleys? / Your valley is flowing away, / O apostate daughter, / Who trusts in her treasures, saying, / Who will come against me?

【49:5】I will bring dread upon you, / Declares the Lord Jehovah of hosts, / From all around you; / And each one will be driven out headlong, / And no one will gather him who flees.

【49:6】¹But afterward I will^a turn again / The captivity of the children of Ammon, / Declares Jehovah.

E. Upon Edom 49:7-22

49:6¹ (But) See note 47¹ in ch. 48.

49:7^a
耶二五 21
結二五 12~14
摩一 11~12
俄 1~21
瑪一 3~4

49:7^b
賽十九 12
耶八 9
林前一 19

49:9^a
俄 5

【49:7】論^{1a}以東：萬軍之耶和華如此說，
提幔中再沒有^b智慧麼？聰明人不再
有謀略麼？他們的智慧耗盡了麼？

【49:8】底但的居民哪，要轉身逃跑，
住在隱密處；因為我向以掃追討的時
候，必使災禍臨到他。

【49:9】^a摘葡萄的若來到你這裏，豈不
剩下些葡萄麼？盜賊若夜間來，豈不
是只毀壞到穀了麼？

【49:10】我卻剝光以掃，顯出他的隱密
處；他不能掩藏自己。他的後裔、弟
兄、鄰舍，盡都毀滅，他也歸於無有。

● 49:7¹ 以東是雅各的孿生兄弟以掃（創三六
1）後裔的國。以掃為神所恨，並被神命定要服事
他的弟弟，而他在肉體裏奮力抵抗他的弟弟。（10
上，創二五 21 ~ 26 上，瑪一 3 上，羅九 13 下，
王上十一 14 ~ 16，王下八 20，22，詩八三 4 ~ 6，
一三七 7，民二十 21。）因此，以東這國豫表老舊
且屬肉體之人的世界；這樣的人奮力抵抗神所揀選
並屬靈的人。（參加四 29，五 17。）

【49:7】Concerning^{1a} Edom: / Thus says Jehovah of hosts, / Is
there no more^b wisdom in Teman? / Has counsel perished
from those who understand? / Is their wisdom spent?

【49:8】Flee, turn back, dwell in hidden places, / O
inhabitants of Dedan, / For I will bring the calamity of
Esau upon him / At the time I punish him.

【49:9】^aIf the grape gatherers came to you, / Would they
not leave gleanings? / If thieves came by night, / Would
they not destroy only enough for themselves?

【49:10】But I have stripped Esau bare; / I have exposed his
secret places, / And he is not able to conceal himself. / His
seed is destroyed, and his brothers and his neighbors; /
And he is no more.

49:7¹ (Edom) Edom was a nation of the descendants of Esau, the twin
brother of Jacob (Gen. 36:1). Esau was hated by God and destined by
God to serve his younger brother, and he struggled in the flesh against
his brother (v. 10a; Gen. 25:21-26a; Mal. 1:3a; Rom. 9:13b; 1 Kings 11:14-
16; 2 Kings 8:20, 22; Ps. 83:4-6; 137:7; Num. 20:21). Thus, the nation of
Edom typifies the world of the old and fleshly man who struggles against
the God-chosen and spiritual people (cf. Gal. 4:29; 5:17).

49:7^a
Jer. 25:21;
Ezek. 25:12-14;
Amos 1:11-12;
Obad. 1-21;
Mal. 1:3-4

49:7^b
Isa. 19:12;
Jer. 8:9;
1 Cor. 1:19

49:9^a
Obad. 5

【49:11】你撇下¹孤兒，我必使他們存活；你的寡婦可以信靠我。

【49:12】耶和華如此說，原來判定不該喝那^a杯的，一定要喝。你能盡免刑罰麼？你不能免罰，一定要喝。

【49:13】耶和華說，我指着自已起誓，^a波斯拉必成爲荒廢、羞辱、咒詛，並且荒涼；她的一切城邑，必成爲永遠的荒場。

【49:14】^a我從耶和華那裏聽見信息，並有使者被差往列國去，說，你們聚集來攻擊以東，起來爭戰。

【49:15】因爲我使你在列國中爲最小，在人中間被藐視。

【49:11】Leave your¹ orphans behind; I will preserve them alive, / And let your¹ widows trust in Me.

【49:12】For thus says Jehovah, Those whose judgment was not to drink the^a cup will certainly drink it. And will you by any means be left unpunished? You will not be left unpunished, for you will certainly drink it.

【49:13】For I have sworn by Myself, declares Jehovah, that^a Bozrah will become a waste, a reproach, a ruin and a curse; and all her cities will become eternal desolations.

【49:14】^aI have heard a report from Jehovah, / And an envoy is sent among the nations, saying, / Gather yourselves together, and come against her, / And arise for war.

【49:15】For, indeed, I have made you small among the nations, / Despised among men.

49:12^a
哀四 21~22
俄 16

49:13^a
賽三四 6
六三 1

49:14^a
14~16;
俄 1~4

49:12^a
Lam. 4:21-22;
Obad. 16

49:13^a
Isa. 34:6;
Obad. 16

49:14^a
vv. 14-16;
Obad. 1-4

● 49:11¹ 即使對以東這樣的百姓，神也非常關切他們的寡婦和孤兒，並渴望他們和所有的人都信靠祂。（參提前二 3 ~ 4。）

49:11¹ (orphans) Even with a people such as the Edomites, God is very concerned for the widows and the orphans and desires that they, and all human beings, trust in Him (cf. 1 Tim. 2:3-4).

【49:16】住在磐石穴中，據守高岡的阿，
你的威嚇，你心中的狂傲，欺騙了你。
你雖如鷹高高搭窩，我必從那裏拉下
你來；這是耶和華說的。

【49:17】以東必令人驚駭；凡經過的人
都必驚駭，又嗤笑她一切的創傷。

【49:18】耶和華說，必無人住在那裏，
也無¹世人在其中寄居，就像^a所多瑪、
蛾摩拉、和鄰近的城邑傾覆一樣。

【49:19】^a看哪，必有一人像獅子從約
但河邊的^{1b}叢林上來，攻擊堅固的居
所；轉眼之間，我要使以東人逃跑離
開她；誰蒙揀選，我就派誰治理她。
誰能像我呢？誰能給我定規日期呢？
誰是那能在我面前站立的牧人呢？

【49:16】Your terribleness, the pride of your heart, / Has
beguiled you, / O you who dwell in the clefts of the rock, /
Who grasp the height of the hill. / Though you make your
nest as high as an eagle's, / I will bring you down from
there, declares Jehovah.

【49:17】And Edom will become an astonishment; everyone
who passes by her will be astonished and will hiss at all
her wounds.

【49:18】As when ^aSodom and Gomorrah were overthrown
with its neighbors, says Jehovah, no one will dwell there,
nor will a son of man sojourn in her.

【49:19】^aIndeed, one will come up like a lion from the
^bmajesty of the Jordan against a secure habitation, for
I will suddenly make them run away from her; and
whoever is chosen I will appoint over her. For who is like
Me? And who can appoint Me a time? And who is that
shepherd who can stand before Me?

● 49:18¹ 直譯，人子。33，五十 40 者同。

● 49:19¹ 直譯，威嚴。

49:18^a
創十九 25
申二九 23
耶五十 40

49:19^a
19~21;
耶五十 44~46
49:19^b
耶十二 5

49:18^a
Gen. 19:25;
Deut. 29:23;
Jer. 50:40

49:19^a
vv. 19-21;
Jer. 50:44-46
49:19^b
Jer. 12:5

【49:20】所以你們要聽耶和華攻擊以東所設的謀畧，和祂攻擊提幔居民所定的意念：¹仇敵定要將他們羊羣中微小的拉去；祂定要使他們的居所荒涼。

【49:21】因他們仆倒的聲音，地就震動。人在紅海那裏，聽見了呼喊的聲音。

【49:22】祂必如^a大鷹飛起撲下，展開翅膀攻擊¹波斯拉；到那日，以東勇士的心必疼痛，如^b臨產婦人的心一樣。

49:22^a
耶四 13
四八 40~41
49:22^b
賽十三 8
耶四 31

六 對大馬色 四九 23 ~ 27

● 49:20¹ 直譯，他們。

● 49:22¹ 在哈米吉頓大戰時，基督要來臨，從以東的京城波斯拉起，審判列國。主耶穌回來時要先到波斯拉，並要踹那從波斯拉到哈米吉頓的大酒醅，毀滅敵基督和世界一切聚集在那裏的邪惡軍隊。（啓十四 17 ~ 20，十六 12 ~ 16，十九 11 ~ 15，十九 ~ 21，賽六三 1 ~ 6，珥三 1 ~ 2，九 ~ 13。）見賽六三 2 註 1。

【49:20】Therefore hear the counsel of Jehovah, which He purposed against Edom, and His thoughts, which He has thought against the inhabitants of Teman: Surely they will drag them off, the little ones of the flock; surely He will make their habitation a desolation because of them.

【49:21】The earth quaked at the sound of their fall. There is a cry; the sound of it has been heard in the Red Sea.

【49:22】Indeed, He will mount up and swoop down like an^a eagle, and spread out His wings over¹ Bozrah; and the heart of the mighty men of Edom in that day will be like the heart of a woman in^b labor.

49:22^a
Jer. 4:13;
48:40-41
49:22^b
Isa. 13:8;
Jer. 4:31

F. Upon Damascus 49:23-27

49:22¹ (Bozrah) At the war of Armageddon Christ will come to judge the nations from Bozrah, the capital of Edom. The Lord Jesus will come back first to Bozrah, and He will tread the great winepress from Bozrah to Armageddon, destroying Antichrist and all the evil armies of the world gathered there (Rev. 14:17-20; 16:12-16; 19:11-15, 19-21; Isa. 63:1-6; Joel 3:1-2, 9-13). See note 2¹ in Isa. 63.

49:23^a
賽十七 1~14
三十七 13
摩一 3~5
亞九 1~2

【49:23】論^{1a}大馬色：哈馬和亞珥拔蒙羞，因為他們聽見兇惡的消息。他們的心融化；海上有憂慮，不得平靜。

49:24^a
賽十三 8
耶四 31
四九 22

【49:24】大馬色發軟，轉身逃跑；恐慌將她捉住，痛苦憂愁將她抓住，如^a正在生產的婦人一樣。

【49:25】我所稱讚的城、所喜樂的鎮，為何沒有被撇棄呢？

【49:26】因此，她的少年人必仆倒在街上；當那日，一切兵丁必默默無聲；這是萬軍之耶和華說的。

【49:27】我必在大馬色城牆使火燄起，燒滅便哈達的宮殿。

七 對基達和夏瑣的諸國 四九 28 ~ 33

● 49:23¹ 大馬色是亞蘭的一部分，（撒下八 5，）靠近以色列，與以色列有來往和爭戰。（王上十五 18 ~ 21，十九 15 ~ 16，王下十六 7 ~ 16，王上十一 23 ~ 25，代上十八 5 ~ 6，代下二四 23。）大馬色豫表與神的國靠近並有關聯的世界。

【49:23】Concerning^{1a} Damascus: / Hamath and Arpad are put to shame / Because they have heard an evil report. / They melt; anxiety is on the sea; / It cannot be quiet.

【49:24】Damascus has become feeble; / She has turned to flee, / And panic has taken hold of her; / Pain and anguish seize her, / Like a woman^a giving birth.

【49:25】How the city of praise is not forsaken, / The town of My joy.

【49:26】Therefore her young men will fall in her open squares, / And all the men of war will be silenced in that day, declares Jehovah of hosts.

【49:27】And I will set fire to the wall of Damascus, / And it will consume the palaces of Ben-hadad.

G. Upon Kedar and the Kingdoms of Hazor 49:28-33

49:23¹ (Damascus) Damascus was a part of Syria (2 Sam. 8:5). It was close to Israel and had dealings and wars with Israel (1 Kings 15:18-21; 19:15-16; 2 Kings 16:7-16; 1 Kings 11:23-25; 1 Chron. 18:5-6; 2 Chron. 24:23). Damascus typifies the world that is close to and involved with the kingdom of God.

49:23^a
Isa. 17:1-14;
37:13;
Amos 1:3-5;
Zech. 9:1-2

49:24^a
Isa. 13:8;
Jer. 4:31;
49:22

【49:28】論巴比倫王尼布甲尼撒所攻打的^{1a}基達，和¹夏瑣的諸國：耶和華如此說，起來，上基達去，毀滅東方人。

【49:29】他們的帳棚和羊羣，都要奪去；要將幔子和一切器皿並駱駝，爲自己掠去；他們要彼此喊着說，四圍都有驚嚇！

【49:30】耶和華說，夏瑣的居民哪，要逃奔遠方，住在隱密處；因爲巴比倫王尼布甲尼撒設計謀害你們，定策畧攻擊你們。

【49:31】耶和華說，起來，上安居無慮的國那裏去；他們是無門無門，獨自居住的。

● 49:28¹ 基達和夏瑣諸國乃是亞拉伯。（賽二一 13～17，結二七 21。）基達人是以實瑪利的後裔，（創二五 13，）他們以遊牧爲生。（詩一五〇 5，歌一 5，賽六十 7。）夏瑣與以色列牽連極深。（書十一 10～13，士四 2～3，撒上十二 9。）亞拉伯豫表與神子民攙雜的世界。

【49:28】Concerning^{1a} Kedar and the kingdoms of¹ Hazor, which Nebuchadrezzar the king of Babylon struck down: Thus says Jehovah: Arise, go up against Kedar, / And destroy the children of the east.

【49:29】And they will take away their tents and their flocks; / Their curtains and all their vessels / And their camels they will carry away for themselves, / And they will call out to one another, Terror is on every side!

【49:30】Flee, wander far away, dwell in hidden places, / O inhabitants of Hazor, declares Jehovah; / For Nebuchadrezzar the king of Babylon / Has taken counsel against you / And has devised a plan against you.

【49:31】Arise, go up against a nation without care, / One that dwells securely, declares Jehovah. / It has no gates and bars; / They dwell alone.

49:28¹ (Kedar) Kedar and the kingdoms of Hazor are Arabia (Isa. 21:13-17; Ezek. 27:21). The people of Kedar were the descendants of Ishmael (Gen. 25:13), and they were nomadic (Psa. 120:5; S.S. 1:5; Isa. 60:7). Hazor was very much involved with Israel (Josh. 11:10-13; Judg. 4:2-3; 1 Sam. 12:9). Arabia typifies the world that mixes with the people of God.

【49:32】他們的駱駝必成為掠物，他們眾多的牲畜必成為擄物；我必將剃周圍頭髮的人分散到¹四方，使災禍從四圍臨到他們；這是耶和華說的。

【49:33】夏瑣必成為^a野狗的住處，永遠荒涼；必無人住在那裏，也無世人在其中寄居。

八 對以攔 四九 34 ~ 39

【49:34】猶大王西底家登基的時候，耶和華論^{1a}以攔的話臨到申言者耶利米，說，

【49:35】萬軍之耶和華如此說，我必折斷以攔人的弓，就是他們勇力的主要部分。

● 49:32¹ 直譯，各風。

● 49:34¹ 以攔人的先祖是閃的兒子。（創十22。）以攔國曾是瑪代的一省，瑪代以書珊為京城。（但八2，斯一2。）以攔人是以色列的仇敵，（拉四8~9，）古時以攔王曾被亞伯拉罕擊敗。（創十四1，17。）因此，以攔豫表作神選民之仇敵的世界。（約十五19。）

【49:32】And their camels will become plunder, / And the multitude of their livestock spoil; / And I will scatter those who cut the corners of their hair into every wind, / And I will bring their calamity from every side of them, / Declares Jehovah.

【49:33】And Hazor will become a^a habitation of jackals, / An eternal desolation; / No one will dwell there; / Neither will a son of man sojourn in it.

H. Upon Elam 49:34-39

【49:34】The word of Jehovah which came to Jeremiah the prophet concerning^{1a} Elam, in the beginning of the reign of Zedekiah the king of Judah, saying,

【49:35】Thus says Jehovah of hosts, / I am about to break the bow of Elam, / The chief part of their might.

49:34¹ (Elam) The forefather of the Elamites was a son of Shem (Gen. 10:22). The nation of Elam was once a province of Media, with the city of Shushan (Susa) as its capital (Dan. 8:2; Esth. 1:2). The Elamites were enemies of Israel (Ezra 4:8-9), and in ancient times the king of Elam was defeated by Abraham (Gen. 14:1, 17). Hence, Elam typifies the world that is the enemy of God's chosen people (John 15:19).

49:33^a
賽十三22
耶九11
十22
瑪一3

49:33^a
Isa. 13:22;
Jer. 9:11;
10:22;
Mal. 1:3

49:34^a
耶二五25

49:34^a
Jer. 25:25

49:36^a
但七 2
亞六 5
啓七 1

【49:36】我要使^a 四風從天的四方颳來，臨到以攔人，將他們分散到¹ 四方；從以攔被趕出的人，必沒有一國不到的。

【49:37】耶和華說，我必使以攔人在仇敵和尋索其命的人面前驚惶；我也必使災禍，就是我的烈怒，臨到他們；又必打發刀劍追殺他們，直到將他們滅盡。

【49:38】我要在以攔設立我的寶座，從那裏除滅君王和首領；這是耶和華說的。

【49:39】¹但在末後的日子，我還要使被擄的以攔人^a 歸回；這是耶和華說的。

49:39^a
耶四八 47
四九 6

耶利米書 第五十章

九 對巴比倫
五十 1 ~ 五一 64

● 49:36¹ 直譯，這些風裏。

● 49:39¹ 這話確證以攔將是新天新地裏新耶路撒冷周圍復興之列國的一部分。（啓二一 24，26，二二 2 下。）見四六 1 註 1 二段。

【49:36】And I will bring against Elam^a four winds / From the four ends of the heavens, / And I will scatter them into all these winds, / And there will not be a nation / To which those who are driven out from Elam will not go.

【49:37】And I will cause Elam to be dismayed before their enemies / And before those who seek their life; / And I will bring evil upon them, / Even My burning anger, declares Jehovah. / And I will send the sword after them, / Until I make an end of them.

【49:38】And I will set My throne in Elam, / And I will destroy king and princes from there, / Declares Jehovah.

【49:39】¹But in the last days, / I will^a turn again the captivity of Elam, / Declares Jehovah.

49:36^a
Dan. 7:2;
Zech. 6:5;
Rev. 7:1

49:39^a
Jer. 48:47;
49:6

JEREMIAH 50

I. Upon Babylon
50:1 — 51:64

49:39¹ (But) This word assures that Elam will be a part of the restored nations around the New Jerusalem in the new heaven and new earth (Rev. 21:24, 26; 22:2b). See note 1¹, par. 2, in ch. 46.

【50:1】耶和華藉申言者耶利米論^{la}巴比倫和迦勒底人之地所說的話：

● 50:1¹ 巴比倫的起源與起始是巴別。（創十一 7～9。）巴別為含的後裔寧錄所建，乃是形成地上人類政權以反抗神的開始。（創十 6～11，但二 31～32，38。）巴別是充滿偶像之地，在那裏人拜偶像，高舉人的己，並反抗神。（38 下，書二四 2，創十一 3～4。）巴別的延續是巴比倫；在神看來，巴比倫是人類政權的完成。巴比倫王尼布甲尼撒甚至與撒但聯合為一，作為撒但的具體化身。（賽十四 4，11～15。）這巴比倫毀滅神的聖城和祂的聖殿，將神的聖民和神殿中的器皿擄去。（代下三六 17～20。）按靈意說，在敵基督統治下要來之復興的羅馬帝國，以及羅馬教，都稱為大巴比倫。（啓十七 5，十八 2。）因此，巴比倫豫表在物質上和屬靈上拜偶像、高舉人、背叛神到極點的世界，其一切已經或將要被神徹底毀滅。（五一 11，啓十四 8，十六 19 下，十七 16，十八 8～10。）

神要審判巴比倫到一個地步，叫屬巴比倫的事物沒有一樣存留在宇宙中。以賽亞和耶利米都豫言，巴比倫一旦被毀滅，必不再回復。（賽十四 22～23，耶五十 39，五一 62。）當神在世代的末了毀滅宗教和政治的巴比倫，那將是五十～五一章所豫言對巴比倫之審判的結束。此後，地上就不再有人的政權。見但二 32～34 與註。

【50:1】The word which Jehovah spoke concerning^{la} Babylon, concerning the land of the Chaldeans, through Jeremiah the prophet:

50:1¹ (Babylon) The origin and initiation of Babylon was Babel (Gen. 11:7-9). Babel was built by Nimrod, a descendant of Ham, and was the beginning of human government on earth formed in opposition to God (Gen. 10:6-11; Dan. 2:31-32, 38). It was a land full of idols, where man worshipped idols, exalted man's self, and opposed God (v. 38b; Josh. 24:2; Gen. 11:3-4). Babel had its continuation in Babylon, which, in the sight of God, is the consummation of human government. Nebuchadnezzar, the king of Babylon, was even identified with Satan as Satan's embodiment (Isa. 14:4, 11-15). It was this Babylon that destroyed God's holy city and His holy temple and carried God's holy people and the vessels of God's temple into captivity (2 Chron. 36:17-20). The coming restored Roman Empire under Antichrist, and the Roman Church, will both, in the spiritual sense, be called Babylon the Great (Rev. 17:5; 18:2). Hence, Babylon typifies the world, both physically and spiritually, that worships idols, exalts man, and rebels against God to the uttermost, all of which was or will be utterly destroyed by God (51:11; Rev. 14:8; 16:19b; 17:16; 18:8-10).

God will judge Babylon to such an extent that nothing of Babylon will remain in the universe. Both Isaiah and Jeremiah prophesied that once Babylon has been destroyed, it will not be restored (Isa. 14:22-23; Jer. 50:39; 51:62). When God destroys both the religious and the political Babylon at the end of the age, that will be the end of the judgment on Babylon prophesied in chs. 50—51. After this, there will be no more human government on earth. See Dan. 2:32-34 and notes.

50:2^a
賽二—9
耶五一8

【50:2】你們要在萬國中傳揚報告，豎立旌旗；要報告，不可隱瞞，說，^a巴比倫被攻取，¹彼勒蒙羞，¹米羅達驚惶；巴比倫的神像都蒙羞，她的偶像都驚惶。

50:3^a
耶五一48
50:3^b
賽十三20
耶五十39~40

【50:3】因有一¹國從^a北方上來攻擊她，使她的地荒涼，^b無人居住；連人帶牲畜，都逃走了。

50:4^a
何一11
50:4^b
拉三12~13
詩一二六5~6
耶三一9
50:4^c
何三5

【50:4】耶和華說，當那些日子，那時候，以色列人要和猶大人^a同來，隨走隨^b哭，^c尋求耶和華他們的神。

50:5^a
賽五五3
耶三一31
三二40

【50:5】他們必詢問去錫安的路，又面向這裏，說，來罷，我們要憑永遠不忘的^a約，與耶和華聯結。

● 50:2¹ 巴比倫的兩個偶像；彼勒是主要的偶像。（賽四六1。）

● 50:3¹ 指瑪代。（五一11，28。）

【50:2】Declare among the nations and proclaim; / Lift up a banner, proclaim it. / Do not conceal it, but say, / ^aBabylon is captured; / ¹Bel is put to shame; / ¹Merodach is shattered; / Her images are put to shame; / Her idols are dismayed.

【50:3】For a ¹nation has come up against her from the ^anorth; / It will make her land a waste, / And there will be ^bno inhabitant in it; / Both man and beast have fled; they are gone away.

【50:4】In those days and at that time, declares Jehovah, / The children of Israel will come, / Both they and the children of Judah ^atogether; / They will go along with ^bweeping as they go, / And they will ^cseek Jehovah their God.

【50:5】They will ask for the way to Zion / With their faces toward it, saying: / Come and let us join ourselves to Jehovah / In an eternal ^acovenant that will not be forgotten.

50:2^a
Isa. 21:9;
Jer. 51:8

50:3^a
Jer. 51:48
50:3^b
Isa. 13:20;
Jer. 50:39-40

50:4^a
Hosea 1:11
50:4^b
Ezra 3:12-13;
Psa. 126:5-6;
Jer. 31:9
50:4^c
Hosea 3:5
50:5^a
Isa. 55:3;
Jer. 31:31;
32:40

50:2¹ (Bel) Two Babylonian idols, Bel being the chief idol (Isa. 46:1).

50:3¹ (nation) The Medes (51:11, 28).

50:6^a
詩一一九 176
賽五三 6
耶五十 17
太十 6
彼前二 25

【50:6】我的百姓成了迷失的^a羊；他們的牧人使他們走錯了路，使他們流落山上；他們從大山走到小山，竟忘了安歇之處。

50:7^a
參耶三一 23
50:7^b
詩二二 4

【50:7】凡遇見他們的，就把他們吞滅；他們的敵人說，我們沒有罪，因為他們得罪了那作^a公義¹居所的耶和華，就是他們^b列祖所盼望的耶和華。

50:8^a
賽四八 20
五二 11
耶五一 6, 45
亞二 6~7
啓十八 4

【50:8】¹你們要從巴比倫中間^a逃走，從迦勒底人之地出去，像羊羣前面走的公山羊。

【50:9】因我必激動聯合的大國，從北方之地上來攻擊巴比倫；他們要擺陣攻擊她，她必從那裏被攻取。他們的箭，好像善戰勇士的箭，無一徒然返回。

【50:10】迦勒底必成爲掠物；凡擄掠她的都必心滿意足；這是耶和華說的。

● 50:7¹ 神是祂選民的居所，住處。（申三三 27，詩九十 1，約壹四 16，啓二一 22。）

● 50:8¹ 見賽四八 20 註 1。

【50:6】My people are lost^a sheep; / Their shepherds have led them astray; / They have made them turn aside on the mountains; / They have gone from mountain to hill; / They have forgotten their resting place.

【50:7】All who found them have devoured them, / And their adversaries have said, We are not guilty, / Because they have sinned against Jehovah, / The^{1a} habitation of righteousness, / Even Jehovah, the^b hope of their fathers.

【50:8】^{1a}Flee from the midst of Babylon, / And go out from the land of the Chaldeans, / And be as male goats / Before the flock.

【50:9】For I am about to stir up and bring up against Babylon / An assembly of great nations from the land of the north; / And they will set themselves in array against her, / And she will be taken captive from there. / Their arrows will be like those of an expert mighty man; / None will return empty-handed.

【50:10】And Chaldea will become spoil; / All those who spoil her will be satisfied, declares Jehovah.

50:7¹ (habitation) God is the habitation, the dwelling place, of His chosen people (Deut. 33:27; Psalms 90:1; 1 John 4:16; Revelation 21:22).

50:8¹ (Flee) See note 20¹ in Isaiah 48.

50:6^a
Psalms 119:176;
Isaiah 53:6;
Jeremiah 50:17;
Matthew 10:6;
1 Peter 2:25

50:7^a
cf. Jeremiah 31:23
50:7^b
Psalms 22:4

50:8^a
Isaiah 48:20;
52:11;
Jeremiah 51:6, 45;
Zechariah 2:6-7;
Revelation 18:4

50:11^a
詩七九 1
賽四七 6

【50:11】搶奪我^a產業的阿，因你們喜樂歡騰，因你們歡跳像踴躍的母牛犢，又發嘶聲像壯馬，

【50:12】你們的母親巴比倫就極其抱愧，生你們的必然蒙羞；她被列在諸國之末，淪為曠野、旱地、沙漠。

【50:13】因耶和華的忿怒，她必無人居住，要全然^a荒涼；凡經過巴比倫的，都必驚駭，又嗤笑她一切的創傷。

【50:14】所有拉弓的，你們要在巴比倫的四圍擺陣，射箭攻擊她；不要愛惜箭枝，因她得罪了耶和華。

【50:15】你們要四圍吶喊攻擊她。她已經投降；她的外郭坍塌了，城牆拆毀了；因為這是耶和華報仇的事；你們要向巴比倫¹報仇，^a她怎樣待人，也要怎樣待她。

● 50:15¹ 尼布甲尼撒帶着巴比倫軍隊來毀滅以色列國、以色列民、神的聖殿、神的聖城和神的聖地；此外，他還擄掠了在聖殿中用以事奉神的聖別

【50:11】Because you rejoiced, because you exulted, / O you who plunder My^a inheritance, / Because you spring about as a threshing heifer, / And you neigh like stallions,

【50:12】Your mother has been greatly ashamed; / She who bore you has become a reproach: / Indeed, she has become the last of the nations, / A wilderness, a dry land and a desert.

【50:13】Because of the wrath of Jehovah she will not be inhabited, / But she will become a complete^a desolation; / For every one who passes by Babylon will be astonished / And will hiss at all her wounds.

【50:14】Set yourselves in array against Babylon all around, / All those who bend the bow; / Shoot at her; spare no arrow; / Because she has sinned against Jehovah;

【50:15】Raise a shout against her all around. / She has surrendered; her buttresses have fallen, / Her walls have been torn down; / For this is the vengeance of Jehovah: / Take¹ vengeance on her; / ^aAs she has done, so do to her.

50:11^a
Psa. 79:1;
Isa. 47:6

50:13^a
Jer. 25:12;
51:26;
Rev. 17:16

50:15^a
Jer. 50:29;
Psa. 137:8;
Rev. 18:6

50:15¹ (vengeance) In addition to destroying the nation of Israel, the people of Israel, the holy temple of God, the holy city of God, and the holy land of God, Nebuchadnezzar with the Babylonian army captured the

50:13^a
耶二五 12
五一 26
啓十七 16

50:15^a
耶五十 29
詩一三七 8
啓十八 6

【50:16】你們要將巴比倫撒種的和收割時拿鐮刀的，都剪除了；他們各人因怕欺壓者的刀劍，必歸回本族，逃到本土。

【50:17】以色列是打散的羊，獅子把他趕逐出去了。首先是^a亞述王將他吞滅，末後是^b巴比倫王尼布甲尼撒將他的骨頭啃斷。

【50:18】所以萬軍之耶和華以色列的神如此說，我必懲罰巴比倫王和他的地，像我從前懲罰^a亞述王一樣。

【50:19】我必再領以色列回他的^a居所；他必在迦密和巴珊得餵養，又在以法蓮山地和基列境內，魂得飽足。

器皿，將其大部分帶去巴比倫，放在他神的廟中。（代下三六7，18，但一1～2。）這侮辱神到極點，因這緣故，神對巴比倫的判決，被描述為祂的報仇。（28，五一11。）見但五與註。

【50:16】Cut off the sower from Babylon, / And the one who handles a sickle in the time of harvest; Because of the sword of the oppressor / Each one will turn to his people, / And each one flee to his own land.

【50:17】Israel is a scattered sheep; / Lions have driven him away. First the ^aking of Assyria devoured him, and last this ^bNebuchadrezzar the king of Babylon has gnawed his bones.

【50:18】Therefore thus says Jehovah of hosts, the God of Israel: I will punish the king of Babylon and his land, as I punished the king of ^aAssyria.

【50:19】And I will bring Israel back to his ^ahabitation, / And he will feed on Carmel and Bashan, / And in the hill country of Ephraim and in Gilead / His soul will be satisfied.

holy vessels, which were used to serve God in the temple, and brought a great part of these vessels to Babylon and put them in the temple of his god (2 Chron. 36:7, 18; Dan. 1:1-2). This insulted God to the uttermost and was the reason that God's verdict on Babylon is described as His vengeance (v. 28; 51:11). See Dan. 5 and notes.

50:17^a
王下十七6
50:17^b
王下二四10~16

50:18^a
賽三七36~38
結三一3, 11~12
鴻一~三
番二13~15

50:19^a
賽六五9~10
耶三三12
結三四13~14

50:17^a
2 Kings 17:6
50:17^b
2 Kings 24:10-16

50:18^a
Isa. 37:36-38;
Ezek. 31:3, 11-12;
Nahum 1-3;
Zeph. 2:13-15

50:19^a
Isa. 65:9-10;
Jer. 33:12;
Ezek. 34:13-14

【50:20】耶和華說，當那些日子，那時候，雖尋以色列的^a罪孽，卻一無所得；雖尋猶大的罪，也一無所見；因為我所留下的人，我必赦免。

【50:21】耶和華說，上去攻擊她，攻擊¹米拉大翁之地，又攻擊比割的居民。要摧殘毀滅淨盡，照我所吩咐你的一切去行。

【50:22】^a這地有打仗和大毀壞的響聲。

【50:23】全地的^a大錘，何竟砍斷破毀！巴比倫在列國中，何竟令人驚駭！

【50:24】巴比倫哪，我為你設下網羅，你被纏住卻不自知；你被尋着，也被捉住，因為你與耶和華爭戰。

● 50:21¹ 係巴比倫一區，此名另意，雙重背叛。『有人以這辭為巴比倫的象徵名稱。』（Darby，達秘。）

【50:20】In those days and at that time, declares Jehovah, / The^a iniquity of Israel will be sought, but there will be none; / And the sin of Judah, but it will not be found; / For I will forgive those whom I will leave as a remnant.

【50:21】Go up against her, against the land of¹ Merathaim / And against the inhabitants of Pekod. / Desolate and utterly destroy them, declares Jehovah, / And do according to all that I commanded you.

【50:22】^aThe sound of war is in the land, / And great destruction.

【50:23】How the^a hammer of the whole earth / Is cut down and broken! / How Babylon has become an astonishment / Among the nations!

【50:24】I have set a snare for you, and you also have been taken captive, / O Babylon, and you did not know; / You were found, and you also were seized, / Because you engaged in war with Jehovah.

50:21¹ (Merathaim) A region of Babylon, the name of which also means double rebellion. “Some take the word as a symbolic name of Babylon” (Darby).

【50:25】耶和華已經開了武庫，拿出祂惱恨的兵器，因為這是主萬軍之耶和華的工作，要攻擊迦勒底人之地。

【50:26】你們要從四圍來攻擊她，開她的倉廩，將她堆如高堆，毀滅淨盡，絲毫不留。

【50:27】要殺她的一切公牛，使他們下去遭宰殺。他們有禍了，因為他們的日子，就是向他們追討的時候，已經來到。

【50:28】有從巴比倫地逃跑脫身之人的聲音，在錫安^a報告耶和華我們的神報仇，就是為祂的殿¹報仇。

【50:29】要招集¹弓箭手，一切拉弓的人，攻擊巴比倫；要在她四圍安營攻擊她；不要容一人逃脫。要^a照她所作的報應她；她怎樣待人，也要怎樣待她；因為她敵對耶和華以色列的聖者，舉動狂傲。

● 50:28¹ 見 15 註 1。

● 50:29¹ 另作，多人。

【50:25】Jehovah has opened His armory / And has brought out the weapons of His wrath, / For this is the work of the Lord Jehovah of hosts / Against the land of the Chaldeans.

【50:26】Come against her from every side; / Open her granaries. / Pile her up like heaps; / Destroy her utterly; / Let nothing of her remain.

【50:27】Slay all her oxen; / Let them go down to slaughter. Woe to them, for their day has come, / The time of their punishment.

【50:28】There is a sound of those who flee and escape / From the land of Babylon, / To^a declare in Zion / The vengeance of Jehovah our God, / The¹ vengeance for His temple.

【50:29】Summon¹ archers against Babylon, / All those who bend the bow. / Encamp against her all around; / Let there be no escape. / ^aRecompense her according to her work; / According to all that she has done, so do to her. / For she has acted proudly against Jehovah, / Against the Holy One of Israel.

50:28¹ (vengeance) See note 15¹.

50:29¹ (archers) Others read, many.

50:28^a
耶五一 10~11

50:29^a
耶五十 15
五一 56
啓十八 6

50:28^a
Jer. 51:10-11

50:29^a
Jer. 50:15;
51:56;
Rev. 18:6

50:30^a
耶四九 26

【50:30】^a 所以她的少年人，必仆倒在寬闊處；當那日，她一切的兵丁必默默無聲；這是耶和華說的。

50:31^a
31~32;
耶二一 14

【50:31】主^a 萬軍之耶和華說，你這¹ 狂傲的阿，我與你反對；因為你的日子，就是我向你追討的時候，已經來到。

【50:32】狂傲的必絆跌仆倒，無人扶起。我也必使火在他的城邑中燬起，將他四圍所有的盡行燒滅。

【50:33】萬軍之耶和華如此說，以色列人和猶大人一同受欺壓；凡擄掠他們的，都緊緊抓住他們，不肯釋放。

50:34^a
賽四七 4

【50:34】他們的^a 救贖主大有能力；萬軍之耶和華是祂的名。祂必為他們伸冤，好使這地得安息，卻使巴比倫的居民擾亂不安。

● 50:31¹ 這裏與 32 節的『狂傲，』原文作名詞用，乃巴比倫人位化的指稱。

【50:30】^a Therefore her young men will fall in her open squares, / And all her men of war will be silenced in that day, / Declares Jehovah.

【50:31】^a Indeed, I am against you, O ¹ Pride, / Declares the Lord Jehovah of hosts; / For your day has come, / The time that I punish you.

【50:32】And Pride will stumble and fall, / And there will be no one to raise him up. / And I will kindle a fire in his cities, / And it will devour all that is around him.

【50:33】Thus says Jehovah of hosts, / The children of Israel / And the children of Judah are oppressed together; / And all who took them captive held them fast; / They refused to let them go.

【50:34】Their^a Redeemer is strong; / Jehovah of hosts is His name. / He will surely plead their cause, / That He may give rest to the land / But trouble to the inhabitants of Babylon.

50:30^a
Jer. 49:26

50:31^a
vv. 31-32;
Jer. 21:14

50:34^a
Isa. 47:4

50:31¹ (Pride) The noun, here and in v. 32, is a personified reference to Babylon.

【50:35】耶和華說，有刀劍攻擊迦勒底人和巴比倫的居民，並她的首領和智慧人。

【50:36】有刀劍攻擊說謊的人，他們就成為愚昧；有刀劍攻擊她的勇士，他們就驚惶。

【50:37】有刀劍攻擊他們的馬匹、戰車、和其中一切混雜的人民，他們必像婦女一樣。有刀劍攻擊她的財寶，那些財寶就被搶奪。

【50:38】有乾旱臨到她的眾水，眾水就必乾涸；因為這是有雕製偶像之地，人因可怕的偶像而癡狂。

【50:39】所以曠野的^a走獸和豺狼必住在那裏，鴝鳥也住在其中。那裏必^b永無居民，世世代代無人居住。

【50:40】耶和華說，必無人住在那裏，也無世人在其中寄居，就像神所傾覆^a所多瑪、蛾摩拉、和鄰近的城邑一樣。

【50:35】The sword is against the Chaldeans, declares Jehovah, / And against the inhabitants of Babylon / And against her princes and against her wise men.

【50:36】The sword is against the liars, and they will become fools; / The sword is against her mighty men, and they will be dismayed.

【50:37】The sword is against¹ their horses and against¹ their chariots / And against all the mingled people who are in her midst, / And they will become like women. / The sword is against her treasures, / And they will be plundered.

【50:38】Drought is upon her waters, / And they will dry up; / For it is a land of graven images, / And they are mad over terrifying idols.

【50:39】Therefore desert^a animals will dwell there with hyenas, / And ostriches will dwell in her. / It will^b not be inhabited forever; / It will not be dwelt in from generation to generation.

【50:40】As when God overthrew^a Sodom / And Gomorrah with its neighbors, / Declares Jehovah, / So no one will dwell there; / Nor will a son of man sojourn in it.

50:39^a
賽十三 21~22
三四 14
啓十八 2

50:39^b
賽十三 20
耶二五 12

50:40^a
創十九 25
耶四九 18

50:39^a
Isa. 13:21-22;
34:14;
Rev. 18:2

50:39^b
Isa. 13:20;
Jer. 25:12

50:40^a
Gen. 19:25;
Jer. 49:18

50:37¹ (their) Lit., his.

50:41^a
41~43;
耶六 22~24
50:41^b
耶十 22
五十 9

【50:41】^a 有一民從 ^b 北方而來，並有一大國和許多君王被激動，從地極來到。

【50:42】他們拿弓和槍，性情殘忍，毫無憐憫。他們的聲音，像海浪匍匐；巴比倫的女子阿，他們都騎馬擺隊，如上戰場的人來攻擊你。

50:43^a
耶四九 24

【50:43】巴比倫王聽見他們的風聲，手就發軟；痛苦將他抓住，疼痛彷彿正在 ^a 生產的婦人。

50:44^a
44~46;
耶四九 19~21
50:44^b
耶十二 5

【50:44】^a 必有一人像獅子從約但河邊的 ^b 叢林上來，攻擊堅固的居所；轉眼之間，我要使他們逃跑離開她；誰蒙揀選，我就派誰治理她。誰能像我呢？誰能給我定規日期呢？誰是那能在我面前站立的牧人呢？

【50:41】^a A people is now coming from the ^b north, / And a great nation and many kings / Are stirring from the uttermost parts of the earth.

【50:42】They grasp bow and spear; / They are cruel and have no mercy. / Their voice roars like the sea, / And they ride upon horses, / Set in array as a man for battle / Against you, O daughter of Babylon.

【50:43】The king of Babylon has heard the report about them, / And his hands are feeble; / Distress has seized him, / Pain like a woman in ^a childbirth.

【50:44】^a Indeed, one will come up like a lion / From the ^b majesty of the Jordan against a secure habitation; / For I will suddenly make them run away from her; / And whoever is chosen I will appoint over her. / For who is like Me? And who can appoint Me a time? / And who is that shepherd who can stand before Me?

50:41^a
vv. 41-43;
Jer. 6:22-24
50:41^b
Jer. 10:22;
50:9

50:43^a
Jer. 49:24

50:44^a
vv. 44-46;
Jer. 49:19-21
50:44^b
Jer. 12:5

● 50:44¹ 直譯，威嚴。

● 50:45¹ 直譯，他們。

【50:45】所以你們要聽耶和華攻擊^a 巴比倫所設的謀畧，和祂攻擊迦勒底人之地所定的意念：¹ 仇敵定要將他們羊羣中微小的拉去；祂定要使他們的居所荒涼。

【50:46】因巴比倫被佔據的聲音，地就震動，人在列邦都聽見呼喊的聲音。

耶利米書 第五十一章

【51:1】耶和華如此說，我必使毀滅的風颳起，攻擊巴比倫和住在¹ 立加米的人。

【51:2】我要打發¹ 外邦人攻擊巴比倫，他們要簸揚她；在災禍的日子，他們要周圍攻擊她，使她的地擄掠一空。

【51:3】弓箭手要向拉弓的和披甲挺身的射箭；不要憐惜她的少年人，要滅盡她的全軍。

● 51:1¹ 卽迦勒底。立加米，意，那些興起抵擋我之人的心。

● 51:2¹ 或，簸揚的人。

【50:45】Therefore hear the counsel of Jehovah, / Which He purposed against^a Babylon, / And His thoughts, which He has thought / Against the land of the Chaldeans: / Surely they will drag them off, the little ones of the flock; / Surely He will make their habitation a desolation because of them.

【50:46】At the sound of Babylon being seized / The earth trembles, / And a cry is heard among the nations.

JEREMIAH 51

【51:1】Thus says Jehovah, I will stir up against Babylon and against the inhabitants of¹ Leb-kamai / A destroying wind.

【51:2】And I will send¹ strangers against Babylon, and they will winnow her, / And they will empty her land / When they come against her from every side / In the evil day.

【51:3】Against him who bends, let the archer bend his bow, / And against him who stands up in his armor; / And do not spare her young men, / But utterly destroy all her army.

51:1¹ (Leb-kamai) I.e., Chaldea. The words mean the heart of those who rise up against Me.

51:2¹ (strangers) Or, winnowers.

【51:4】他們必在迦勒底人之地被殺仆倒，在巴比倫的街上被刺透。

【51:5】以色列或猶大，並沒有被他的神萬軍之耶和華遺棄；然而¹他們的地充滿了違背以色列聖者的罪。

【51:6】¹你們要^a從巴比倫中逃跑，各救自己的性命；不要在她的罪孽中被剪除，因為這是耶和華報仇的時候；祂必向巴比倫施行報應。

【51:7】巴比倫素來是耶和華手中的金^a杯，使全地沉醉；列國喝了她的^b酒就癲狂了。

【51:8】巴比倫忽然^a傾覆毀壞；你們要為她哀號，拿乳香為她止痛，或者可以治好。

【51:9】我們本想醫治巴比倫，她卻沒有治好。^a離開她罷，我們各人往本地去；因為她受的審判上達於^b天，高及雲霄。

● 51:5¹ 卽迦勒底人之地。

● 51:6¹ 見賽四八 20 註 1。

【51:4】And they will fall down slain in the land of the Chaldeans / And pierced through in her streets.

【51:5】For neither Israel nor Judah is forsaken / By his God, by Jehovah of hosts; / But¹ their land is full of guilt / Against the Holy One of Israel.

【51:6】^{1a}Flee from the midst of Babylon, / And let each man save his life; / Do not be cut off in her iniquity; / For this is a time of vengeance to Jehovah; / He will give full recompense to her.

【51:7】Babylon has been a golden^a cup in Jehovah's hand / That has made all the earth drunk. / The nations have drunk of her^b wine; / Therefore the nations have become mad.

【51:8】Suddenly Babylon has^a fallen and become broken; / Howl over her; / Take balm for her pain, / If perhaps she may be healed.

【51:9】We tried to heal Babylon, but she is not healed; /^aForsake her, and let each one of us go to his own land; / For her judgment has reached to^b heaven / And has been lifted up to the clouds.

51:5¹ (their) I.e., the land of the Chaldeans.

51:6¹ (Flee) See note 20¹ in Isa. 48.

51:6^a
耶五十 8
啓十八 4

51:7^a
啓十七 4
51:7^b
啓十四 8

51:8^a
賽二一 9
耶五十 2
啓十四 8
十八 2

51:9^a
賽五二 11
耶五十 8
啓十八 4

51:9^b
參啓十八 5

51:6^a
Jer. 50:8;
Rev. 18:4

51:7^a
Rev. 17:4
51:7^b
Rev. 14:8

51:8^a
Isa. 21:9;
Jer. 50:2;
Rev. 14:8;
18:2

51:9^a
Isa. 52:11;
Jer. 50:8;
Rev. 18:4
51:9^b
cf. Rev. 18:5

51:10^a
詩三七 6
51:10^b
耶五十 28

【51:10】耶和華已經顯出我們的^a公義；
來罷，我們可以在錫安^b述說耶和華
我們神的作為。

51:11^a
耶五一 28
賽十三 17
但五 28

【51:11】你們要磨亮箭頭，抓起盾牌。
耶和華定意攻擊巴比倫，要將她毀滅，
就激動了^a瑪代君王的靈，因這是耶
和華的¹報仇，就是為祂的殿報仇。

【51:12】你們要豎立旌旗，攻擊巴比倫
的城牆；要加強守望，派定守望者，
設下埋伏；因為耶和華指着巴比倫居
民所說的話，不僅定了意，也已經作
成了。

51:13^a
參啓十七 1, 15

【51:13】住在眾^a水之上多有財寶的阿，
你的結局到了，你不義之財的量滿了。

51:14^a
鴻三 17

【51:14】萬軍之耶和華指着自已起誓，
說，我必使敵人充滿你，像^a蝗蟲一
樣；他們必對你發出勝利的吶喊。

【51:10】Jehovah has brought forth our^a righteousnesses; /
Come and let us^b relate in Zion / The work of Jehovah our
God.

【51:11】Polish the arrows, / Take up the shields. Jehovah has
stirred up the spirit of the kings of the^a Medes, because His
purpose is against Babylon, to destroy her; for this is the
¹vengeance of Jehovah, the vengeance for His temple.

【51:12】Lift up a standard against the walls of Babylon; /
Make the watch strong. / Set the watchmen; / Prepare the
ambushers; / For Jehovah has both purposed and done /
What He spoke against the inhabitants of Babylon.

【51:13】O you who dwell by many^a waters, / Abundant in
treasures, / Your end has come, / The measure of your
unjust gain.

【51:14】Jehovah of hosts has sworn by Himself, / I will
surely fill you with men like^a locusts, / And they will raise
a shout of victory over you.

51:10^a
Psa. 37:6
51:10^b
Jer. 50:28

51:11^a
Jer. 51:28;
Isa. 13:17;
Dan. 5:28

51:13^a
cf. Rev. 17:1, 15

51:14^a
Nahum 3:17

● 51:11¹ 見五十 15 註 1。

51:11¹ (vengeance) See note 15¹ in ch. 50.

51:15^a
15~19;
耶十 12~16

51:15^b
伯九 8
詩一〇四 2
賽四十 22

51:16^a
詩一三五 7

【51:15】^a 耶和華用能力造作大地，用智慧建立世界，用聰明^b 鋪張諸天。

【51:16】祂一發聲，空中便有多水激動；^a 祂使雲霧從地極上升；祂爲雨造閃電，從祂府庫中帶出風來。

【51:17】各人都愚蠢，毫無知識；各金匠都因自己雕製的偶像羞愧；他所鑄的像是虛假的，其中並無氣息。

【51:18】這些都是^a 虛無的，是迷惑人的作品；到討罪的時候，必要滅亡。

【51:19】雅各的^a 分不像這些；因祂是形成萬有的，以色列也是祂產業的支派；萬軍之耶和華是祂的名。

【51:20】祂說，你是我的^a 大錘，我爭戰的兵器；我要用你打碎列邦，用你毀滅列國，

【51:21】用你打碎馬和騎馬的，用你打碎戰車和坐在其上的，

【51:15】^a It is He who made the earth by His power, / Who established the world by His wisdom, / And by His understanding He^b stretched out the heavens.

【51:16】When He utters His voice, there is a tumult of waters in the heavens, / ^a And He causes the vapors to rise from the ends of the earth; / He makes lightning for the rain / And brings forth wind from His treasuries.

【51:17】Every man is stupid, without knowledge; / Every goldsmith is put to shame by his idol; / For his molten image is falsehood, / And there is no breath in them.

【51:18】They are^a vanity, the work of delusion; / At the time of their punishment they will perish.

【51:19】The^a Portion of Jacob is not like these; / For He is the One who formed everything, / And Israel is the tribe of His inheritance; / Jehovah of hosts is His name.

【51:20】He says, You are My^a hammer, / My weapons of war; / And with you I will shatter nations, / And with you I will destroy kingdoms,

【51:21】And with you I will shatter the horse and his rider, / And with you I will shatter the chariot and its rider,

51:15^a
vv. 15-19;
Jer. 10:12-16

51:15^b
Job 9:8;
Psa. 104:2;
Isa. 40:22

51:16^a
Psa. 135:7

51:18^a
Acts 14:15

51:19^a
Psa. 16:5;
73:26

51:20^a
Jer. 50:23

51:18^a
徒十四 15

51:19^a
詩十六 5
七三 26

51:20^a
耶五十 23

【51:22】用你打碎男人和女人，用你打碎老年人和少年人，用你打碎少男和處女，

【51:23】用你打碎牧人和他的羣畜，用你打碎農夫和他的一對牛，用你打碎省長和官長。

【51:24】耶和華說，我必在你們眼前，^a報復巴比倫人和迦勒底一切居民在錫安所行的諸惡。

【51:25】耶和華說，你這行毀滅的山，就是毀滅全地的山哪，我與你反對；我必向你伸手，將你從岩石輓下去，使你成為焚燒的山。

【51:26】人必不從你那裏取石頭為房角石，也不取石頭為根基石；你必永遠^a荒涼；這是耶和華說的。

【51:27】要在這地豎立旌旗，在各國中吹角，使列國豫備攻擊她；將亞拉臘、米尼、亞實基拿各國招來攻擊她；又派軍長來攻擊她，使馬匹上來如可怕的蝗蟲；

【51:22】And with you I will shatter man and woman, / And with you I will shatter old man and young, / And with you I will shatter young man and virgin,

【51:23】And with you I will shatter the shepherd and his flock, / And with you I will shatter the farmer and his yoke of oxen, / And with you I will shatter governors and officials.

【51:24】And I will^a repay Babylon / And all the inhabitants of Chaldea / With all their evil which they have done / In Zion before your eyes, declares Jehovah.

【51:25】Indeed, I am against you, O mountain of destruction, / Declares Jehovah, / Which destroys the whole earth; / And I will stretch out My hand upon you / And roll you down from the rocks / And make you a burning mountain.

【51:26】And they will not take from you a stone for the corner / Or a stone for the foundations; / For you will be an eternal^a desolation, declares Jehovah.

【51:27】Lift up a standard in the land; / Blow a trumpet among the nations; / Prepare the nations against her; / Summon against her the kingdoms of Ararat, Minni, and Ashkenaz; / Appoint an officer against her; / Bring up the horses like terrifying locusts.

51:24^a
耶五十 15, 29

51:24^a
Jer. 50:15, 29

51:26^a
耶五十 40
啓十七 16

51:26^a
Jer. 50:40;
Rev. 17:16

51:28^a
耶五一 11

【51:28】使列國和^a瑪代君王、省長、一切官長、並他們所管全地的人，都豫備攻擊她。

51:29^a
耶五十 13
五一 43

【51:29】地必震動而翻騰；因耶和華向巴比倫所定的旨意成立了，要使巴比倫之地荒涼，^a無人居住。

【51:30】巴比倫的勇士止息爭戰，留在堅壘之中；他們的勇力衰敗，好像婦女一樣；巴比倫的住處有火燄起；她的門門都折斷了。

【51:31】跑信的彼此相遇，送信的互相迎接，報告巴比倫王說，城的四方被攻取了；

【51:32】渡口被佔據了，葦塘被火燒了，兵丁都驚慌了。

【51:28】Prepare the nations against her, / The kings of the^a Medes, / ¹Their governors and all ¹their officials, / And all the land of ²their dominion.

【51:29】And the land trembles and writhes, / For the purposes of Jehovah against Babylon stand, / To make the land of Babylon a waste, / ^aWithout inhabitant.

【51:30】The mighty men of Babylon have ceased fighting; / They remain in strongholds; / Their might has failed; they have become like women. / Her dwellings are on fire; her bars are broken.

【51:31】Runner runs to meet runner, / And messenger to meet messenger, / To announce to the king of Babylon / That his city has been captured from end to end.

【51:32】And the crossing places have been seized, / And they burn the marshes with fire, / And the men of war are terrified.

51:28^a
Jer. 51:11

51:29^a
Jer. 50:13;
51:43

51:28¹ (Their) Lit., Her.

51:28² (their) Lit., his.

【51:33】因為萬軍之耶和華以色列的神如此說，巴比倫的女子好像踹穀時的禾場，再過片時，她被收割的時候就到了。

【51:34】巴比倫王尼布甲尼撒吞滅了我，壓碎了我，使我成為空的器皿；他像龍將我吞下，用我的美物充滿他的肚腹，又將我洗除出去。

【51:35】錫安的居民要說，願我和我肉體所受的強暴，歸與巴比倫！耶路撒冷人要說，願流我們血的罪，歸到迦勒底的居民！

【51:36】所以耶和華如此說，我必為你伸冤，為你報仇；我必使巴比倫的海枯竭，使她的泉源乾涸。

【51:37】巴比倫必成為亂堆，為^a野狗的住處，令人驚駭、嗤笑，無人居住。

【51:38】他們在一起要像少壯獅子咆哮，像小獅子吼叫。

【51:33】For thus says Jehovah of hosts, the God of Israel, / The daughter of Babylon is like a threshing floor / At the time when it is trodden; / Yet a little while and the time of harvest will come to her.

【51:34】Nebuchadrezzar the king of Babylon has devoured me; / He has crushed me; / He has made me an empty vessel; / He has swallowed me up like a dragon; / He has filled his stomach with my delicacies; / He has washed me out.

【51:35】The violence done to me and my flesh be on Babylon! / The inhabitant of Zion will say; / And my blood be upon the inhabitants of Chaldea! / Jerusalem will say.

【51:36】Therefore thus says Jehovah, / I will indeed plead your cause / And execute vengeance for you; / And I will dry up her sea / And make her fountain dry.

【51:37】And Babylon will become a heap of ruins, / A^a habitation of jackals, / An astonishment and a hissing, / Without inhabitant.

【51:38】They will roar together like young lions; / They will growl like lions' whelps.

【51:39】他們火熱的時候，我必為他們設擺酒席，使他們沉醉，好叫他們快樂，睡了長覺，永不醒起；這是耶和華說的。

【51:40】我必使他們像羊羔，像公綿羊和公山羊，下到宰殺之地。

【51:41】示沙克何竟被攻取！全地所稱讚的，何竟被佔據！巴比倫在列國中，何竟令人驚駭！

【51:42】海水漲起，漫過巴比倫；她被許多海浪遮蓋。

【51:43】她的城邑成為荒場、旱地、沙漠，無人居住、無人經過之地。

【51:44】我必懲罰巴比倫的¹彼勒，使他吐出所吞的；列國必不再流歸他那裏；巴比倫的城牆也必坍塌。

【51:39】When they are inflamed, I will set out their drink;
/ And I will make them drunk, that they may be merry /
And sleep an eternal sleep / And not wake up, declares
Jehovah.

【51:40】And I will bring them down like lambs to the
slaughter, / Like rams with male goats.

【51:41】How Sheshach has been captured, / And the praise
of all the earth seized! / How Babylon has become an
astonishment / Among the nations!

【51:42】The sea has come up over Babylon; / She is covered
with the multitude of its waves.

【51:43】Her cities have become a waste, / A dry land and a
desert, / A land in which no one dwells, / Through which
no person passes.

【51:44】And I will punish¹ Bel in Babylon / And bring what
he has swallowed out of his mouth; / And the nations
will not stream unto him any longer; / Even the wall of
Babylon will fall down.

● 51:44¹ 巴比倫人的神。（賽四六1。）

51:44¹ (Bel) A Babylonian god (Isa. 46:1).

51:45^a
耶五十 8
五一 6
啓十八 4

【51:45】我的民哪，^{1a} 你們要從她中間出來，各人拯救自己的性命，躲避耶和華的烈怒。

【51:46】你們不要心驚膽怯，也不要因在這地所聽見的風聲懼怕；因爲一年有風聲傳來，另一年又有風聲傳來，地上有強暴的事，官長攻擊官長。

【51:47】因此，日子將到，我必懲罰巴比倫的偶像；她全地必然抱愧；她被殺的人，必在其中仆倒。

【51:48】天地和其中所有的，必因巴比倫^a歡呼；因爲行毀滅的，要從北方來攻擊她；這是耶和華說的。

【51:49】地上被殺的人怎樣曾因巴比倫仆倒，照樣巴比倫也必因以色列被殺的人仆倒。

【51:50】你們逃脫了刀劍的人要快走，不要站住；要在遠方記念耶和華，心中追想^a耶路撒冷。

51:48^a
啓十八 20
十九 1

51:50^a
拉一 3
尼一 2
詩一二二 6
但六 10
參詩一三七 5~6

【51:45】^{1a} Come out from the midst of her, My people, / And let each man save his life / From the burning anger of Jehovah.

【51:46】And lest your heart faint / And you become afraid at the report that will be heard in the land — / For the report will come in one year; / And after that a report in another year / And violence in the earth, / Ruler against ruler —

【51:47】Therefore indeed, days are coming, / When I will punish the idols of Babylon; / And her whole land will be put to shame, / And all her slain will fall in her midst.

【51:48】And the heavens and the earth and all which is in them / Will give a^a ringing shout over Babylon; / For out of the north the destroyers will come against her, / Declares Jehovah.

【51:49】Babylon is also to fall for the slain of Israel, / As the slain of all the earth have fallen for Babylon.

【51:50】You who have escaped the sword, / Go and do not stand still; / Remember Jehovah from afar, / And let^a Jerusalem come up in your heart.

51:45^a
Jer. 50:8;
51:6;
Rev. 18:4

51:48^a
Rev. 18:20;
19:1

51:50^a
Ezra 1:3;
Neh. 1:2;
Psa. 122:6;
Dan. 6:10;
cf. Psa. 137:5-6

● 51:45¹ 見賽四八 20 註 1。

51:45¹ (Come) See note 20¹ in Isa. 48.

【51:51】我們因聽見辱罵就蒙羞，滿面慚愧；因為外人進了耶和華殿的聖所。

【51:52】耶和華說，因此日子將到，我必懲罰巴比倫的偶像；在她全地受傷的人必唉哼。

【51:53】巴比倫雖升到^a天上，雖使她堅固的高處更堅固，但仍有行毀滅的從我到她那裏；這是耶和華說的。

【51:54】有哀號的聲音從巴比倫出來，有大毀滅從迦勒底人之地發出！

【51:55】因耶和華正在毀滅巴比倫，使其中的大聲滅絕。¹他們的波浪彷彿眾水匉匉，他們的鬧聲已經響起。

【51:56】因為行毀滅的臨到巴比倫，她的勇士被捉住；他們的弓折斷了；因為耶和華是^a施行報應的神，必定施行完全的報應。

【51:51】We have been put to shame, for we have heard reproach; / Disgrace has covered our faces; / For strangers have come / Into the holy places of the house of Jehovah.

【51:52】Therefore indeed, days are coming, / Declares Jehovah, / When I will punish her idols, / And throughout her land the wounded will groan.

【51:53】Though Babylon mount up to the^a heavens, / And though she fortify the height of her strength, / Destroyers will come from Me to her, / Declares Jehovah.

【51:54】The sound of a cry from Babylon, / And great destruction from the land of the Chaldeans!

【51:55】For Jehovah is destroying Babylon, / And He will cause the loud voice to perish from her. / And¹ their waves roar like many waters; / The noise of their voice is raised.

【51:56】For a destroyer has come upon her, upon Babylon, / And her mighty men are taken captive; / Their bows are broken into pieces; / For Jehovah is a^a God of recompense; / He will repay in full.

● 51:55¹ 即入侵者。

51:55¹ (their) I.e., the invaders.

51:53^a
賽十四 13~14
耶四九 16
摩九 2
俄 4
參路十 15

51:53^a
Isa. 14:13-14;
Jer. 49:16;
Amos 9:2;
Obad. 4;
cf. Luke 10:15

51:56^a
詩九四 1~2
耶五十 29
五一 24

51:56^a
Psa. 94:1-2;
Jer. 50:29;
51:24

【51:57】名為萬軍之耶和華的王說，我必使巴比倫的首領、智慧人、省長、官長和勇士，都沉醉；他們必睡長覺，永不醒起。

【51:58】萬軍之耶和華如此說，巴比倫寬闊的城牆，必光禿赤露，她高大的城門必被火焚燒；眾民必徒然勞碌，列國所勞碌的必被火焚燒；他們都必困乏。

【51:59】猶大王^a西底家在位第四年，去巴比倫的時候，瑪西雅的孫子，尼利亞的兒子西萊雅與王同去；（西萊雅是行宮總管；）申言者耶利米有話吩咐他。

【51:60】耶利米將一切要臨到巴比倫的災禍，就是論到巴比倫的一切話，都寫在書上。

【51:61】耶利米對西萊雅說，你到了巴比倫，務要念這書上的話；

【51:57】And I will make her princes and her wise men drunk, / Her governors and her officials and her mighty men; / And they will sleep an eternal sleep / And not wake up, declares the King, / Whose name is Jehovah of hosts.

【51:58】Thus says Jehovah of hosts, / The broad walls of Babylon will be utterly laid bare; / Her high gates will be burned with fire. / So the peoples will have labored in vain; / And the nations, only for fire; and they will have wearied themselves.

【51:59】The word which Jeremiah the prophet commanded Seraiah the son of Neriah, the son of Mahseiah, when he went with^a Zedekiah the king of Judah to Babylon in the fourth year of his reign. (Now Seraiah was quartermaster.)

【51:60】And Jeremiah wrote in a book all the evil that would come on Babylon, even all these words that are written concerning Babylon.

【51:61】And Jeremiah said to Seraiah, When you come to Babylon, see that you read all these words;

51:59^a
王下二五7

51:59^a
2 Kings 25:7

【51:62】又說，耶和華阿，你曾論到這地方，說，要將其剪除，甚至連人帶牲畜沒有在這裏居住的，必永遠荒涼。

【51:63】你念完了這書，就把一塊^a石頭拴在書上，扔在伯拉河中，

【51:64】說，巴比倫因¹耶和華所要降與她的災禍，必如此沉下去，不再興起，人民也必困乏。耶利米的話到此為止。

耶利米書 第五十二章

肆 被擄歷史的補充
五二 1 ~ 34

一 耶路撒冷被攻陷
1 ~ 16

【51:62】And say, O Jehovah, You have spoken concerning this place, to cut it off, so that nothing should dwell in it, neither man nor animal, for it will be an eternal desolation.

【51:63】And as soon as you have finished reading this book, you shall bind a^a stone to it and cast it into the midst of the Euphrates,

【51:64】And say, Thus Babylon will sink and will not rise up because of the evil which I will bring upon it, and they will weary themselves. Thus far are the words of Jeremiah.

JEREMIAH 52

IV. A Supplement to the History of Captivity
52:1-34

A. The Fall of Jerusalem
vv. 1-16

● 51:64¹ 直譯，我。

【52:1】^{la} 西底家登基的時候年二十一歲，在耶路撒冷作王十一年；他母親名叫哈慕他，是立拿人耶利米的女兒。

【52:2】西底家行耶和華眼中看為惡的事，是照約雅敬一切所行的。

【52:3】這些事臨到耶路撒冷和猶大，是因耶和華的怒氣發作，直到祂將人民從自己面前趕出。後來西底家背叛了巴比倫王。

【52:4】^a 他作王第九年十月初十日，巴比倫王尼布甲尼撒率領全軍來攻擊耶路撒冷，對城安營，四圍築壘攻城。

【52:5】於是城被圍困，直到西底家王十一年。

● 52:1¹ 本章係以色列被擄歷史的補充，是耶利米豫言確定的應驗，以稱義這位真申言者，並定罪假申言者。（二九。）

【52:1】^{la} Zedekiah was twenty-one years old when he began to reign, and he reigned eleven years in Jerusalem; and his mother's name was Hamutal, the daughter of Jeremiah, from Libnah.

【52:2】And he did what was evil in the sight of Jehovah, according to all that Jehoiakim had done.

【52:3】For it was through the anger of Jehovah that this came to pass in Jerusalem and Judah until He cast them out from His presence. And Zedekiah rebelled against the king of Babylon.

【52:4】^a And in the ninth year of his reign, in the tenth month, on the tenth of the month, Nebuchadrezzar the king of Babylon came, he and his whole army, against Jerusalem and encamped against it; and they built a siege wall against it all around.

【52:5】So the city came under siege until the eleventh year of King Zedekiah.

52:1¹ (Zedekiah) This chapter, a supplement to the history of Israel's captivity, is the definite fulfillment of Jeremiah's prophecies as a justification to this genuine prophet and a condemnation to the false prophets (ch. 29).

【52:6】四月初九日，城裏饑荒嚴重，甚至那地的百姓都沒有糧食。

【52:7】城被攻破，一切兵丁就在夜間從靠近王園兩城牆之間的門，出城逃跑，迦勒底人正在四圍攻城，他們沿着通往¹亞拉巴的路逃去。

【52:8】迦勒底人的軍隊追趕西底家王，在耶利哥的平原追上他；他的全軍都離開他四散了。

【52:9】迦勒底人拿住^a王，帶他到在哈馬地利比拉的巴比倫王那裏；巴比倫王便審判他。

【52:10】巴比倫王在西底家眼前殺了他的眾子，又在利比拉殺了猶大的一切首領；

【52:6】In the fourth month, on the ninth day of the month, the famine was so severe within the city that there was no food for the people of the land.

【52:7】Then the city was breached, and all the men of war fled; and they went out from the city by night by way of the gate between the two walls, which was by the king's garden, while the Chaldeans were all around the city; and they went by the way toward the¹ Arabah.

【52:8】And the army of the Chaldeans pursued after the king, and they overtook Zedekiah in the plains of Jericho; and all his army was scattered from him.

【52:9】And they seized the^a king and brought him up to the king of Babylon at Riblah in the land of Hamath, and he pronounced judgments on him.

【52:10】Then the king of Babylon slaughtered the sons of Zedekiah before his eyes, and he also slaughtered all the princes of Judah at Riblah.

● 52:7¹ 見三九 4 註 1。

52:7¹ (Arabah) See note 4¹ in ch. 39.

52:11^a
結十二 13

【52:11】並且¹剜了西底家的眼睛，用銅鍊鎖着他。巴比倫王將他帶到巴比倫去，把他囚在監裏，直到他^a死的日子。

【52:12】巴比倫王尼布甲尼撒十九年五月初十日，在巴比倫王面前侍立的護衛長尼布撒拉旦來到耶路撒冷，

【52:13】^a焚燒耶和華的殿和王宮，並耶路撒冷一切的房屋；每一大幢的房屋，他都用火焚燒了。

【52:14】跟從護衛長的迦勒底人全軍，就拆毀耶路撒冷四圍的^a城牆。

【52:15】那時護衛長尼布撒拉旦將民中最窮的，和城裏所餘剩的百姓，並已經投降巴比倫王的人，以及所餘剩的羣眾，都^a遷徙去了。

【52:11】And he¹ put out Zedekiah's eyes and bound him with bronze fetters. And the king of Babylon brought him to Babylon and put him in prison until the day of his^a death.

【52:12】And in the fifth month, on the tenth day of the month (this was the nineteenth year of King Nebuchadrezzar, the king of Babylon), Nebuzaradan, the captain of the bodyguard, who stood before the king of Babylon, came to Jerusalem.

【52:13】And he^a burned the house of Jehovah and the king's house and all the houses of Jerusalem, and every large house he burned with fire.

【52:14】And all the army of the Chaldeans who were with the captain of the bodyguard broke down all the^a walls around Jerusalem.

【52:15】And the poor of the people and the rest of the people who were left in the city and the deserters who deserted to the king of Babylon and the rest of the multitude, Nebuzaradan the captain of the bodyguard carried away into^a exile.

52:11^a
Ezek. 12:13

52:13^a
2 Chron. 36:19;
Psa. 74:7

52:14^a
Neh. 1:3

52:15^a
Jer. 52:30

● 52:11¹ 見三九 7 註 1。

52:11¹ (put) See note 7¹ in ch. 39.

52:13^a
代下三六 19
詩七四 7

52:14^a
尼一 3

52:15^a
耶五二 30

52:16^a
耶四十四 7

【52:16】但護衛長尼布撒拉旦留下那地一些^a最窮的人，使他們修理葡萄園，耕種田地。

二 聖殿被劫掠 17 ~ 23

52:17^a
代下四 12~13
耶二十七 19

【52:17】耶和華殿的^a銅¹柱，並耶和華殿的盆座和銅海，迦勒底人都打碎了，將所有的銅運到巴比倫去。

52:18^a
出二十七 3
代下四 16

【52:18】他們又把^a鍋、鏟、燈剪、盤子、調羹、並供職用的一切銅器，都帶去了。

【52:19】杯、火盆、盤子、鍋、燈臺、調羹、壺，無論金的銀的，護衛長也都帶去了。

● 52:17¹ 關於 17 ~ 23 節所題殿的器物，見王上六~七註。

【52:16】But Nebuzaradan the captain of the bodyguard left some of the^a poorest of the land to be vinedressers and field workers.

B. The Plunder of the Temple vv. 17-23

52:16^a
Jer. 40:7

【52:17】And the Chaldeans broke in pieces the^a bronze¹ pillars, which were in the house of Jehovah, and the bases and the bronze sea, which were in the house of Jehovah. And they carried all their bronze to Babylon.

52:17^a
2 Chron. 4:12-13;
Jer. 27:19

【52:18】And they took away the^a pots and the shovels and the snuffers and the basins and the ups and all the bronze vessels with which they ministered.

52:18^a
Exo. 27:3;
2 Chron. 4:16

【52:19】And the captain of the bodyguard took away the dishes and the firepans and the basins and the pots and the lampstands and the cups and the bowls: that which was of gold, for its gold, and that which was of silver, for its silver.

52:17¹ (pillars) For the items of the temple named in vv. 17-23, see notes in 1 Kings 6 and 7.

52:20^a
王上七 47

【52:20】所羅門爲耶和華殿所造的兩根銅柱、一個銅海、並座下的十二隻銅牛，這一切器物的銅，多得^a無法可稱。

52:21^a
王上七 15
代下三 15

【52:21】這一根^a柱子高十八肘，圍十二肘，厚四指，當中是空的。

【52:22】柱上有銅的柱頂，高五肘，柱頂的周圍有網子和石榴，都是銅的；那一根柱子，照此一樣，也有石榴。

52:23^a
王上七 20

【52:23】柱子有九十六個石榴¹外露；在網子周圍，共有一百個^a石榴。

三 猶大人被遷徙 24 ~ 27

【52:24】護衛長拿住祭司長西萊雅、副祭司西番亞、和三個守門的；

【52:20】As for the two pillars, the one sea, and the twelve bronze oxen, which were under the bases, which King Solomon made for the house of Jehovah, the bronze of all these vessels was^a beyond weight.

【52:21】And as for the^a pillars, the height of one pillar was eighteen cubits, and it was twelve cubits in circumference, and it was four fingers in thickness; it was hollow.

【52:22】And a bronze capital was upon it; and the height of each capital was five cubits; and the network and pomegranates were upon the capital all around, all of bronze; and the second pillar and the pomegranates were like these.

【52:23】And there were ninety-six pomegranates toward the open air; all the^a pomegranates on the network were a hundred all around.

C. The Exile of the People of Judah vv. 24-27

【52:24】And the captain of the bodyguard took Seraiah the chief priest and Zephaniah the second priest and the three doorkeepers.

52:20^a
1 Kings 7:47

52:21^a
1 Kings 7:15;
2 Chron. 3:15

52:23^a
1 Kings 7:20

● 52:23¹ 直譯，向着空氣。

【52:25】又從城中拿住一個管理兵丁的太監，並在城裏所遇常見王面的七個人，和檢點那地人民之軍長的書記，以及城裏所遇見那地的民六十個人。

【52:26】護衛長尼布撒拉旦將這些人帶到在利比拉的巴比倫王那裏。

【52:27】巴比倫王就擊殺他們，在哈馬地的利比拉把他們處死。這樣，猶大人被遷徙離開了本地。

四 尼布甲尼撒 從猶大所遷徙的人數 28 ~ 30

【52:28】尼布甲尼撒所遷徙的人民，記在下面；在他^a第七年有猶大人三千零二十三名。

【52:29】尼布甲尼撒^a十八年從耶路撒冷遷徙去八百三十二人。

【52:25】And from the city he took one eunuch, who was overseer of the men of war, and seven men from the king's inner circle who were found in the city, and the scribe of the captain of the army, who mustered the people of the land, and sixty men of the people of the land who were found in the midst of the city.

【52:26】And Nebuzaradan the captain of the bodyguard took them and brought them to the king of Babylon in Riblah.

【52:27】And the king of Babylon struck them down and put them to death in Riblah, in the land of Hamath; so Judah was carried away into exile out of its land.

D. The Number of Those Exiled by Nebuchadnezzar from Judah vv. 28-30

【52:28】These are the people whom Nebuchadrezzar carried into exile: in the^a seventh year, three thousand and twenty-three Jews;

【52:29】In the^a eighteenth year of Nebuchadrezzar, eight hundred and thirty-two persons from Jerusalem;

52:28^a
王下二四 12~14

52:29^a
王下二五 11
代下三六 20
耶三九 9
五二 12

52:28^a
2 Kings 24:12-14

52:29^a
2 Kings 25:11;
2 Chron. 36:20;
Jer. 39:9;
52:12

【52:30】尼布甲尼撒^a二十三年，
護衛長尼布撒拉旦遷徙去猶大人
七百四十五人；共有四千六百人。

五 猶大王約雅斤被高擡 31 ~ 34

【52:31】^a猶大王約雅斤被遷徙後三十七
年，就是巴比倫王以未米羅達登基那
一年，十二月二十五日，巴比倫王使
猶大王約雅斤抬頭，提他出監；

【52:32】又對他說恩慈的話，使他的位
高過與他一同在巴比倫眾王的位。

【52:33】他換下囚服，終身常在巴比倫
王面前喫飯。

【52:34】他所需用的食物，不斷由巴比
倫王賜給，每日一分，終身都是這樣，
直到他死的日子。

【52:30】In the ^atwenty-third year of Nebuchadrezzar,
Nebuzaradan the captain of the bodyguard carried from
the Jews seven hundred and forty-five persons into exile.
There were four thousand six hundred persons in all.

E. The Lifting Up of Jehoiachin King of Judah vv. 31-34

【52:31】^aAnd in the thirty-seventh year of the exile of
Jehoiachin the king of Judah, in the twelfth month, on the
twenty-fifth of the month, Evil-merodach the king of Babylon,
in the year that he became king, released Jehoiachin the king
of Judah and brought him out of prison.

【52:32】And he spoke with him kindly and set his throne
above the thrones of the kings who were with him in
Babylon.

【52:33】And Jehoiachin changed his prison garments and
ate his food before him continually all the days of his life.

【52:34】And for his allowance, a continual allowance was
given to him by the king of Babylon, a portion for each day,
all the days of his life until the day of his death.

聖經

THE HOLY BIBLE

舊約恢復本

Old Testament Recovery Version

耶利米哀歌

Lamentations

耶利米哀歌

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LAMENTATIONS

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書介

著者：耶利米。（根據七十士希臘文譯本一 1；亦參代下三五 25。）

著時：耶路撒冷於主前五八八年被毀之後不久。

著地：耶路撒冷。

主 題：

耶利米對神的聖城和聖民
之憂傷與愛的發表

INTRODUCTION

Author: Jeremiah (according to 1:1 in the Septuagint; cf. also 2 Chron. 35:25).

Time of Writing: Shortly after the destruction of Jerusalem in 588 B.C.

Place of Writing: Jerusalem.

Subject:

**The Expression of Jeremiah's Sorrow and Love
over the Holy City and the Holy People of God**

耶利米哀歌 第一章

壹 第一首哀歌—
為聖城荒涼哀悼的歌

— 1 ~ 22

一 她的困境

1 ~ 11

【1:1】¹ 先前滿有人民的城，現在何竟獨坐！先前在列國中為大的，現在竟如寡婦；先前在諸省中為王后的，現在成了進貢的。

● 1:1¹ 本書是哭泣哀悼的申言者耶利米所寫，（二 11，三 48，耶九 1，）包括五首哀歌，發表耶利米對神的聖城和聖民的憂傷與愛。耶利米預言了以色列在神行政對付下的毀滅，也目睹整個國家（包括耶路撒冷）被毀滅、蹂躪、玷污、擄掠，而成為廢墟。因着神的主宰，耶利米免於被擄。（耶四十 1 ~ 6。）按照歷史，耶利米坐在俯瞰耶路撒冷的小山上，看着下面一切的廢墟。他就哭泣，禁不住記下他的感覺。

耶利米的五首哀歌寫得非常細膩。在原文裏，第一、二和四章，每節頭一個字母是按照希伯來文二十二個字母的順序。第三章每三節形成一組，其中每節起首皆為同一字母；如此

LAMENTATIONS 1

I. The First Lamentation — A Lamentation over the Desolation of the Holy City

1:1-22

A. Her Distressing Circumstances

vv. 1-11

【1:1】¹ How the city sits alone / That was full of people! / She who was once great among the nations / Has become like a widow; / She who was a princess among the provinces / Has become tributary.

1:1¹ (How) This book, written by Jeremiah, the weeping and lamenting prophet (2:11; 3:48; Jer. 9:1), contains five lamentations expressing Jeremiah's sorrow and love for the holy city and the holy people of God. Jeremiah had prophesied concerning Israel's destruction carried out under God's governmental dealing, and he had also witnessed the destruction, devastation, contamination, capture, and ruin of the entire country, including Jerusalem. By God's sovereignty Jeremiah was free from captivity (Jer. 40:1-6). According to history Jeremiah sat on a hill overlooking Jerusalem, viewing all the ruins below. He began to weep, and he could not avoid writing down his feelings.

Jeremiah wrote his five lamentations in a very fine way. In Hebrew the first letter of each verse of chs. 1, 2, and 4 follows the order of the twenty-two letters of the Hebrew alphabet. In ch. 3 every three verses form a group that begins with the same Hebrew letter, and the twenty-

1:2^a
哀一 9, 16-17, 21

【1:2】她夜間痛哭，淚流滿腮。在她一切所愛的人中間，沒有一個^a安慰她的；她的朋友，都以詭詐待她，成了她的仇敵。

1:3^a
耶五二 27
1:3^b
申二八 64-65
哀二 9

【1:3】^a猶大遭遇苦難，多服勞役，被遷到外邦；她住在^b列國中，尋不着安息；在急難中，一切追逼她的人將她追上了。

【1:4】錫安的路徑，因無人來守所定的節期就悲傷；她的城門淒涼，她的祭司歎息；她的處女受艱難，自己也在愁苦中。

1:5^a
申二八 43-44
1:5^b
耶五二 28-30

【1:5】她的敵人爲^a首；她的仇敵亨通；因爲她的過犯眾多，耶和華使她受苦；她的孩童在敵人面前^b被擄去。

【1:6】錫安女子的威榮，全都離去；她的首領，像找不着草場的鹿，在追趕的人面前，無力行走。

形成的二十二組，是按照希伯來文二十二個字母的順序。

【1:2】 Bitterly she weeps in the night, / And her tears are on her cheeks. / There is no one to^a comfort her / Among all her lovers; / All her friends have dealt treacherously with her; / They have become her enemies.

【1:3】^a Judah has gone into exile, away from affliction / And away from great servitude; / She dwells among the^b nations / But finds no rest; / All her pursuers have overtaken her / In the midst of distress.

【1:4】 The ways of Zion mourn, / For no one comes to the appointed feast; / All her gates are desolate; / Her priests groan; / Her virgins are afflicted, / And she is in bitterness.

【1:5】 Her adversaries have become the^a head; / Her enemies prosper; / For Jehovah has afflicted her / Because of the multitude of her transgressions; / Her little ones have gone into^b captivity / Before the adversary.

【1:6】 And all her majesty has departed / From the daughter of Zion; / Her princes have become like deer / That find no pasture, / And they have fled without strength / Before the pursuer.

two groups formed follow the order of the twenty-two letters of the Hebrew alphabet.

1:2^a
Lam. 1:9, 16-17, 21

1:3^a
Jer. 52:27
1:3^b
Deut. 28:64-65;
Lam. 2:9

1:5^a
Deut. 28:43-44
1:5^b
Jer. 52:28-30

【1:7】耶路撒冷在困苦¹流離之時，就追想古時一切的美事；她百姓落在敵人手中，無人救助；敵人看見她，就嗤笑她的衰敗。

【1:8】耶路撒冷大大的^a犯罪，所以成了不潔之物。素來尊敬她的，見她赤露就都藐視她；她自己也歎息，轉身退後。

【1:9】她的污穢是在衣裙上；她不思想自己末後的結局；所以她令人驚奇的敗落，無人^a安慰她。她說，耶和華阿，求你看我的苦難，因為仇敵自誇為大。

【1:10】敵人伸手，奪取她的一切美物；她眼見外邦人進入她的^a聖所；論到這外邦人，你曾吩咐不可入你的^b會中。

【1:7】In the days of her affliction and her¹wanderings, / Jerusalem remembers / All her precious things / Which were in the days of old, / When her people fell into the hand of the adversary, / And there was no one to help her. / The adversaries saw her; / They mocked at her downfall.

【1:8】Jerusalem has^asinned grievously; / Therefore she has become an impurity. / All who honored her despise her, / Because they have seen her nakedness; / And she groans / And turns backwards.

【1:9】Her uncleanness is in her skirts; / She did not remember her latter end; / Therefore she has come down astonishingly; / There is no one to^acomfort her. / O Jehovah, see my affliction, / For the enemy has magnified himself.

【1:10】The adversary has spread out his hand / Over all her precious things, / For she has seen the nations / Enter her^asanctuary, / Concerning whom You commanded that they should not enter / Into Your^bassembly.

● 1:7¹ 或，悲苦。

1:7¹ (wanderings) Or, miseries.

1:8^a
王上八 46

1:8^a
1 Kings 8:46

1:9^a
哀一 2

1:9^a
Lam. 1:2

1:10^a
詩七四 7
七九 1
賽六三 18
耶五一 51

1:10^a
Psa. 74:7;
79:1;
Isa. 63:18;
Jer. 51:51

1:10^b
申二三 3
尼十三 1
參徒二一 28

1:10^b
Deut. 23:3;
Neh. 13:1;
cf. Acts 21:28

【1:11】她的民都歎息，尋求食物；他們用美物換糧食，要救回性命。他們說，耶和華阿，求你觀看，因為我成了被藐視的。

二 她向過路人哀求同情

12 ~ 19

【1:12】你們一切過路的人哪，這事你們不介意麼？你們要觀看，有甚麼痛苦像我所遭受的痛苦，就是耶和華在祂發烈怒的日子，使我所受的苦。

【1:13】祂從高天使火進入我的骨頭，勝過了我；祂鋪下網羅，絆我的腳，使我轉回退後；祂使我終日淒涼發昏。

【1:14】我過犯的軛，是祂手所綁的，都糾纏在一起，上到我的頸項；祂使我的力量衰敗。主將我交在我所不能敵擋的人手中。

【1:15】主輕棄我中間的一切勇士；祂招聚會眾攻擊我，要壓碎我的少年人。主將猶大的處女踹踏，像在^a酒醅中一樣。

【1:11】All her people groan; / They seek bread; They have given their precious things for food / To restore their soul. / See, O Jehovah, and look, / For I have become despised.

B. Her Entreating the Sympathy of the Passers-by

vv. 12-19

【1:12】Is it nothing to you, all who pass by the way? / Look and see / If there is any pain like my pain / Which is dealt to me, / Whom Jehovah has afflicted / In the day of His burning anger.

【1:13】He has sent fire from on high / Into my bones, and it prevails against them; / He has spread out a net for my feet; / He has turned me back; / He has made me a desolation / And faint all the day.

【1:14】The yoke of my transgressions is bound by His hand; / They are knit together; / They have come up upon my neck; / He has made my strength fail; / The Lord has delivered me into hands / From which I am not able to rise up.

【1:15】The Lord has made light of all my mighty men / In my midst; / He has called an assembly against me / To crush my young men. / The Lord has trodden, as in a^a winepress, / The virgin daughter of Judah.

1:15^a
賽六三 3
啓十四 19-20

1:15^a
Isa. 63:3;
Rev. 14:19-20

【1:16】我因這些事哭泣；我的^a眼睛淚水直流，因為那當安慰我，救回我性命的，離我甚遠；我的兒女淒苦，因為仇敵已經得勝。

【1:17】錫安伸出雙手，無人^a安慰；論到雅各，耶和華已經出令，使四圍的人作他仇敵；耶路撒冷在他們中間，成了不潔之物。

【1:18】耶和華是公義的，因我違背了祂的命令。眾民哪，請聽我的話，看我的痛苦；我的處女和少年人，都被擄去了。

【1:19】我招呼我所愛的人，他們卻愚弄我；我的祭司和長老，正尋求食物要救回性命的時候，就在城中滅亡。

三 她向耶和華的禱告

20 ~ 22

【1:20】耶和華阿，求你觀看，因為我在急難中，我的心腸翻騰；我的心在我裏面翻轉，因我曾經大大的悖逆。在街上刀劍使人喪子，在屋裏猶如死亡。

【1:16】For these things I weep; / My eye, my^a eye runs down with water, / For the comforter who should revive my soul / Is far from me; / My children have become desolate, / Because the enemy has prevailed.

【1:17】Zion stretches out her hands, / Yet there is no one to^a comfort her. / Jehovah has commanded concerning Jacob / That those around him should be his adversaries; / Jerusalem has become an impurity / Among them.

【1:18】Jehovah is righteous, / For I have rebelled against His commandment. / Hear now, all the peoples, / And see my pain; / My virgins and my young men / Have gone into captivity.

【1:19】I have called to my lovers; / They have deceived me; / My priests and my elders / Have perished in the city, / While they sought food for themselves / To restore their souls.

C. Her Prayer to Jehovah

vv. 20-22

【1:20】See, O Jehovah, for I am in distress, / My bowels are in ferment; / My heart is overturned within me, / For I have been very rebellious. / In the street the sword bereaves; / In the house it is like death.

【1:21】他們聽見我歎息，卻無人安慰我；
我的仇敵都聽見我的患難；因你作了
這事，他們就都歡喜。你必使你宣告
的日子來到，他們就要像我一樣。

【1:22】願他們的惡，都呈到你面前；你
怎樣因我的一切過犯待我，求你照樣
待他們；因我歎息甚多，我的心發昏。

耶利米哀歌 第二章

貳 第二首哀歌—
為聖城被毀哀悼的歌

二 1 ~ 22

一 主耶和華對聖城的毀壞
1 ~ 10

【2:1】主何竟發怒，使烏雲遮蔽錫安的女子！祂將以色列的華美，從天扔在地上，在祂發怒的日子，並不記念自己的^a腳凳。

【1:21】 They have heard that I groan; / There is no one to comfort me; / All my enemies have heard of my trouble; / They are glad that You have done it. / You will bring the day that You have proclaimed, / And they will be like me.

【1:22】 Let all their wickedness come before You, / And deal with them / As You have dealt with me / For all my transgressions; / For my sighs are many, / And my heart is faint.

LAMENTATIONS 2

II. The Second Lamentation —
A Lamentation over the Destruction of the Holy City
2:1-22

A. Jehovah the Lord's Destruction of the Holy City
vv. 1-10

【2:1】 How the Lord in His anger / Has covered the daughter of Zion with a cloud! / He has cast from heaven to earth / The glory of Israel, / And has not remembered His^a footstool / In the day of His anger.

2:1^a
代上二八 2
詩九 5
一三二 7

2:1^a
1 Chron. 28:2;
Psa. 99:5;
132:7

【2:2】主吞滅雅各一切的住處，並不顧惜；祂在盛怒中拆毀了猶大女子的保障，使這保障坍倒在地；祂辱沒這國和其首領。

【2:3】祂在烈怒中，把以色列的角全然砍斷。祂在仇敵面前收回右手。祂像火焰四圍吞滅，在雅各中間焚燒。

【2:4】祂張弓，好像仇敵；祂站着舉起右手，如同敵人，將悅人眼目的盡行殺戮。在錫安女子的帳棚上，倒出祂的忿怒像火一樣。

【2:5】主如^a仇敵吞滅以色列，吞滅她的一切宮殿；主毀壞她的保障，在猶大女子中，加增悲傷哀號。

【2:6】祂強力拆毀自己的¹帷幕，好像拆毀園子；祂毀壞自己的聚會之處；耶和華使所定的節期和安息日，在錫安都被忘記；祂在怒氣的憤恨中，藐視君王和祭司。

【2:2】The Lord has swallowed up all the habitations of Jacob; / He has not spared; / He has torn down in His overflowing wrath / The strongholds of the daughter of Judah. / He has brought them down to the ground; / He has profaned the kingdom and its princes.

【2:3】He has cut off in fierce anger / All the horn of Israel. He has withdrawn His right hand / From before the enemy. / He has burned among Jacob like a flame of fire; / It consumes all around.

【2:4】He has bent His bow like an enemy; / He has set His right hand like an adversary / And has slain all that was pleasant to the eye. / In the tent of the daughter of Zion / He has poured out His wrath like fire.

【2:5】The Lord has become like an^a enemy; / He has swallowed up Israel; / He has swallowed up all her palaces; / He has destroyed her strongholds / And multiplied in the daughter of Judah / Mourning and lamentation.

【2:6】And He has violently taken away His¹ pavilion like a garden; / He has destroyed the place of His assembly; / Jehovah has caused the appointed feast and the Sabbath / To be forgotten in Zion; / He has despised, in the indignation of His anger, / The king and the priest.

● 2:6¹ 指帳幕。

2:6¹ (pavilion) Denoting the tabernacle.

【2:7】主丟棄了祂的祭壇，憎惡祂的聖所，將宮殿的牆垣交在仇敵手中。他們在耶和華的殿中喧嚷，像在所定節期之日一樣。

【2:8】耶和華想要拆毀錫安女子的城牆；祂拉了^a準繩，不將手收回，定要毀滅；祂使外郭和城牆都悲哀，一同衰敗。

【2:9】錫安的門陷入地內；耶和華將她的門門毀壞、折斷；她的^a君王和首領落在沒有律法的列國中；她的^b申言者也不得見耶和華的異象。

【2:10】錫安女子的長老坐在地上，默默無聲；他們把塵土撒在頭上，腰束麻布；耶路撒冷的處女，垂頭至地。

【2:7】The Lord has cast off His altar; / He has abhorred His sanctuary; / He has delivered up into the hand of the enemy / The walls of her palaces. / They have made a noise in the house of Jehovah / As though it were the day of an appointed feast.

【2:8】Jehovah has thought to destroy / The walls of the daughter of Zion; / He has stretched out the^a line / And has not withdrawn His hand from destroying; / And He has made the rampart and the wall to mourn; / They languish together.

【2:9】Her gates have sunk into the ground; / He has destroyed and broken her bars; / Her^a king and her princes are among nations / Where there is no law; / Her^b prophets also do not find / A vision from Jehovah.

【2:10】The elders of the daughter of Zion / Sit on the ground; they are silent. / They have cast dust upon their head; / They have girded themselves with sackcloth. / The virgins of Jerusalem / Hang down their head to the ground.

2:8^a
2 Kings 21:13

2:9^a
Deut. 28:36;
2 Kings 24:15;
25:7
2:9^b
Psa. 74:9;
Ezek. 7:26;
Micah 3:6-7

二 申言者的哀哭 11 ~ 19

B. The Prophet's Lament vv. 11-19

2:8^a
王下二一 13

2:9^a
申二八 36
王下二四 15
二五 7

2:9^b
詩七四 9
結七 26
彌三 6-7

【2:11】我的眼^a流淚，以致失明；我的心腸翻騰，肝膽塗地，都因我的¹民遭毀滅，又因孩童和喫奶的在城內街上發昏。

【2:12】那時他們在城內街上發昏，好像受傷的，在母親的懷裏¹將要喪命，對母親說，穀和酒在那裏呢？

【2:13】耶路撒冷的女子阿，我可用甚麼向你證明呢？我可把你比作甚麼呢？錫安的處女阿，我可拿甚麼和你比較，好安慰你呢？因為你的裂口大如海，誰能醫治你呢？

【2:14】你的^a申言者為你看見虛幻和愚妄的異象，並沒有揭露你的罪孽，使你被擄的歸回；卻為你看見虛假的¹默示，和使你被趕逐的緣故。

● 2:11¹ 直譯，民女。

● 2:12¹ 直譯，將他們的魂傾倒出來。

● 2:14¹ 直譯，負擔。

【2:11】My eyes are consumed with ^atears; / My bowels are in ferment; / My liver is poured out on the earth, / Because of the brokenness of the daughter of my people, / Because the little ones and the nursing children / Faint in the streets of the city.

【2:12】They say to their mothers, / Where is the grain and the wine? / When they faint like one wounded / In the streets of the city, / When they pour out their soul / Into their mothers' bosom.

【2:13】What shall I testify to you? What shall I liken you to, / O daughter of Jerusalem? / What shall I compare you to, that I may comfort you, / O virgin daughter of Zion? / For your breach is great like a sea. / Who will heal you?

【2:14】Your ^aprophets have seen for you / Vanity and folly, / And they have not uncovered your iniquity / To turn again your captivity; / But they have seen for you burdens / Of vanity and of causes of banishment.

2:15^a
詩四八 2
五十二

【2:15】凡過路的，都向你拍掌；他們向耶路撒冷的女子嗤笑搖頭，說，難道這城就是人所稱為^a全美的，稱為全地所喜悅的麼？

【2:16】你的仇敵都張口攻擊你；他們嗤笑切齒，說，我們把她吞滅了。這真是我們所盼望的日子；我們得着了，我們看見了。

【2:17】耶和華成就了祂所^a定意的，應驗了祂從古時所吩咐的話；祂傾覆了，並不顧惜，使你的仇敵因勝過你而喜樂；祂使你敵人的角被高舉。

【2:18】錫安民的心哀求主：錫安女子的城牆阿，願你晝夜^a流淚如河，不得歇息；願你眼中的瞳人，淚流不止。

【2:19】夜間每逢交更的時候，你要起來呼喊，在主面前傾心如水；你的孩童在各街頭挨餓發昏，你要為他們的性命向主^a舉手禱告。

2:17^a
利二六 16
申二八 15

2:18^a
耶十四 17
哀一 16

2:19^a
詩二八 2
一三四 2
一四一 2

【2:15】 All those who pass on the way / Clap their hands at you; / They hiss and wag their head / At the daughter of Jerusalem, saying, / Is this the city which they called, / ^aThe perfection of beauty, / The joy of the whole earth?

【2:16】 All your enemies / Have opened their mouth against you; / They hiss and gnash the teeth; / They say, We have swallowed her up. / This is certainly the day that we have looked for; / We have found it; we have seen it.

【2:17】 Jehovah has done what He ^apurposed; / He has fulfilled His word, / Which He commanded from the days of old; / He has torn down and has not spared, / And He has caused the enemy to rejoice over you; / He has exalted the horn of your adversaries.

【2:18】 Their heart cried out to the Lord: / O wall of the daughter of Zion, / Let ^atears run down like a stream / Day and night; / Give yourself no respite; / Let not the pupil of your eye cease.

【2:19】 Arise, cry out in the night / At the beginning of the watches; / Pour out your heart like water / Before the face of the Lord; / ^aLift up your hands toward Him / For the life of your little ones, / Who faint because of famine / At the head of every street.

2:15^a
Psa. 48:2;
50:2

2:17^a
Lev. 26:16;
Deut. 28:15

2:18^a
Jer. 14:17;
Lam. 1:16

2:19^a
Psa. 28:2;
134:2;
141:2

三 她向耶和華的禱告

20 ~ 22

【2:20】耶和華阿，求你觀看，見你向誰這樣行？婦人豈可喫¹自己所生育，就是自己所撫弄的嬰孩麼？祭司和申言者，豈可在主的聖所中被殺戮麼？

【2:21】少年人和老年人，都在街上躺臥；我的處女和壯丁，都倒在刀下；你在發怒的日子，殺死他們；你殺戮了，並不顧惜。

【2:22】你呼召四圍驚嚇我的人，像在所定節期的日子呼召人一樣；耶和華發怒的日子，無人逃脫，無人存留；我所撫弄所養育的，仇敵都殺淨了。

耶利米哀歌 第三章

叁 第三首哀歌一

爲那與受懲罰的百姓聯合爲一
而受困苦的申言者哀悼的歌

三 1 ~ 66

● 2:20¹ 自己所生育，直譯，她們的果子。

C. Her Prayer to Jehovah

vv. 20-22

【2:20】See, O Jehovah, and look, / With whom You have dealt thus? / Shall the women eat their fruit, / The little ones nursed by them? / Shall the priest and the prophet be slain / In the sanctuary of the Lord?

【2:21】The youth and the old man / Lie on the ground in the streets; / My virgins and my young men / Have fallen by the sword; / You have slain them in the day of Your anger; / You have slaughtered; You have not spared.

【2:22】You have called for, as though in the day of an appointed feast, / My terrors on every side, / And in the day of Jehovah's anger / There was none who escaped or remained; / Those whom I have nursed and brought up / My enemy has consumed.

LAMENTATIONS 3

III. The Third Lamentation —

A Lamentation over the Afflicted Prophet
Identified with His Punished People

3:1-66

一 申言者
(代表他百姓) 的困苦
1 ~ 20

【3:1】¹ 我是因耶和華忿怒的杖，遇見困苦的人。

【3:2】祂驅趕我，使我行在黑暗中，不行在光明裏。

【3:3】祂真是終日再三反手攻擊我。

【3:4】祂使我的皮肉消損；祂折斷了我的骨頭。

【3:5】祂築壘攻擊我，用苦膽和艱難圍困我。

【3:6】祂使我住在幽暗之處，像死了許久的人一樣。

● 3:1¹ 雖然神沒有使耶利米本人受困苦，但耶利米與神受困苦的百姓是一；因此，在他的感覺裏，在他的同情裏，他是受同樣的困苦。這指明無論光景如何，特別是在困苦的光景中，主的僕人都必須學習，如何使自己與神的子民聯合為一。（參林後十一 29。）

A. The Prophet's
(Representing His People's) Affliction
vv. 1-20

【3:1】¹I am the man who has seen affliction / By the rod of His wrath.

【3:2】He has driven me and brought me / Into darkness and not light.

【3:3】Surely against me He has turned His hand / Again and again all the day.

【3:4】He has wasted my flesh and my skin; / He has broken my bones.

【3:5】He has built up a siege against me / And encircled me with gall and travail.

【3:6】He has made me dwell in dark places, / Like those who have long been dead.

3:1¹ (I) Although Jeremiah himself was not afflicted by God, he was one with God's afflicted people. Thus, in his feeling, in his sympathy, he was suffering the same kind of affliction. This indicates that a servant of the Lord must learn how to identify himself with God's people, regardless of the situation, and especially in a situation of affliction (cf. 2 Cor. 11:29).

【3:7】祂築牆圍住我，使我不能出去；
祂使我的銅鍊沉重。

【3:8】我哀號求救時，祂塞閉不聽我的
禱告。

【3:9】祂用鑿過的石頭，築牆擋住我的
道路；祂使我的路徑彎曲。

【3:10】祂向我如熊埋伏，如獅子在隱
密處。

【3:11】祂使我轉離正路，將我撕碎，
使我淒涼。

【3:12】祂張弓將我當作箭靶。

【3:13】祂把箭袋中的箭，射入我的肺腑。

【3:14】我成了眾民的^a笑話，成了他們
終日嘲笑的歌曲。

【3:15】祂使苦楚充滿我，使我喝足茵
陳。

【3:16】祂又用沙石硃斷我的牙，用灰
塵將我蒙蓋。

【3:7】He has walled me about so that I cannot go forth;/
He has made my bronze chain heavy.

【3:8】Indeed, when I cry out and call for help,/ He shuts
out my prayer.

【3:9】He has walled in my ways with hewn stone;/ He
has made my paths crooked.

【3:10】He is to me like a bear lying in wait,/ Like a lion
in hidden places.

【3:11】He has turned aside my ways and torn me to
pieces;/ He has made me desolate.

【3:12】He bent His bow / And set me as a target for the arrow.

【3:13】He has caused the arrows of His quiver / To enter
my inward parts.

【3:14】I have become a^a derision to all my people,/ Their
mocking song all the day.

【3:15】He has filled me with bitterness;/ He has made me
drunk with wormwood.

【3:16】He has also crushed my teeth with gravel;/ He has
covered me with ashes.

【3:17】你使我的魂遠離平安；我忘記了好處。

【3:18】我就說，我的力量衰敗，我在耶和華那裏，毫無指望。

【3:19】耶和華阿，求你記念我如茵蔯和苦膽的困苦¹流離。

【3:20】我的魂反覆想念這些，就在裏面消沉。

二 申言者 (代表他百姓)的盼望 21 ~ 39

【3:21】我的心回想這事，我就有指望。

【3:22】我們不至¹消滅，是出於耶和華的^a慈愛，因祂的^b憐恤不至斷絕；

● 3:19¹ 或，悲苦。

● 3:22¹ 無論神怎樣懲罰以色列，祂並沒有完全消滅他們。耶利米和其他許多人還存留下來。這是神的慈愛。以色列人失敗了，但神的憐恤不至斷絕。祂的憐恤保守了以色列餘民，為着完成祂的經綸。見耶二三 5 ~ 6 與 6 註 3。

【3:17】And You have removed my soul far from peace;/ I have forgotten prosperity.

【3:18】And I said, My strength has perished / As well as my hope in Jehovah.

【3:19】Remember my affliction and my¹wandering,/ The wormwood and the gall.

【3:20】My soul remembers them well / And is bowed down within me.

B. The Prophet's (Representing His People's) Hope vv. 21-39

【3:21】This I recall to my heart;/ Therefore I have hope.

【3:22】It is Jehovah's^a lovingkindness that we are not¹consumed,/ For His^b compassions do not fail;

3:19¹ (wandering) Or, misery.

3:22¹ (consumed) No matter how much He had punished Israel, God had not utterly consumed them. Jeremiah and many others remained. This was God's lovingkindness. The people of Israel had failed, but God's compassions did not fail. His compassions had preserved the remnant of Israel for the carrying out of His economy. See Jer. 23:5-6 and note 6³.

3:22^a
拉九 8
尼九 31
詩七八 38
瑪三 6
3:22^b
詩八六 15
彌七 19
亞一 16
路一 78
羅十二 1

3:22^a
Ezra 9:8;
Neh. 9:31;
Psa. 78:38;
Mal. 3:6
3:22^b
Psa. 86:15;
Micah 7:19;
Zech. 1:16;
Luke 1:78;
Rom. 12:1

3:23^a
賽三三 2
3:23^b
詩三六 5
五七 10
一〇〇 5
一〇八 4
一一七 2
一一九 90
3:24^a
詩十六 5
七三 26

【3:23】¹ 每^a 早晨這些都是新的； 你的^{2b} 信實，極其廣大。

【3:24】我的魂說，耶和華是我的^{1a} 分；
因此，我要仰望祂。

● 3:23¹ 這指明耶利米每早晨都接觸主這憐恤者。藉着他與主的接觸，他得着了關於神的慈愛、憐恤、與信實的這話。

● 3:23² 神的憐恤不至斷絕，因為祂是信實者。神的信實是指祂的話，也與祂的約有關。因着神與亞伯拉罕立了約，並與以撒和雅各堅定了這約，（創十五 1～21，十七 1～22，二六 1～4，三五 11～12，）祂就必須信實的遵守祂的話。

● 3:24¹ 這話論到耶和華是我們的分以及我們對祂的盼望，帶有新約的味道。（西一 12，27。）耶利米享受耶和華作他的分，並且他不指望自己，不指望人，也不指望別的事物，只仰望耶和華。一面，耶利米領悟神是慈愛的神，祂是憐恤的，並且祂的話是信實的。（22～23。）另一面，耶利米領悟，我們仍需要每早晨接觸主，全然仰望祂，等候祂，並呼求祂的名。（23～25，55。）

【3:23】They are new¹ every^a morning; / Great is Your^{2b} faithfulness.

【3:24】Jehovah is my^{1a} portion, says my soul; / Therefore I hope in Him.

3:23¹ (every) This indicates that Jeremiah contacted the Lord as the compassionate One every morning. It was through his contact with the Lord that he received this word regarding God's lovingkindness, compassions, and faithfulness.

3:23² (faithfulness) God's compassions do not fail, because He is the faithful One. The faithfulness of God refers to His word and is also related to His covenant. Because He had made a covenant with Abraham and confirmed it with Isaac and Jacob (Gen. 15:1-21; 17:1-22; 26:1-4; 35:11-12), God had to be faithful to keep His word.

3:24¹ (portion) This word concerning Jehovah being our portion and our hoping in Him bears a New Testament flavor (Col. 1:12, 27). Jeremiah enjoyed Jehovah as his portion, and he put his hope not in himself nor in the people nor in anything else but only in Jehovah. On the one hand, Jeremiah realized that God is a God of lovingkindness, that He is compassionate, and that His word is faithful (vv. 22-23). On the other hand, Jeremiah realized that we still need to contact the Lord every morning, put our entire hope in Him, wait on Him, and call on His name (vv. 23-25, 55).

3:23^a
Isa. 33:2
3:23^b
Psa. 36:5;
57:10;
100:5;
108:4;
117:2;
119:90
3:24^a
Psa. 16:5;
73:26

【3:25】^{1a} 等候耶和華，² 心裏尋求祂的，
耶和華必善待他。

【3:26】人仰望且靜默等候耶和華的救恩，這原是好的。

【3:27】人在幼年負軛，這原是好的。

【3:28】他當獨坐靜默，因為這是耶和華加在他身上的。

【3:29】他當口貼塵埃，或者還有指望。

【3:30】他當由人打他的^a腮頰；他當滿受凌辱。

【3:31】因為主必不永遠^a丟棄人。

● 3:25¹ 雖然神是真的、活的、憐恤的並信實的，但祂爲了試驗祂的子民，常在應驗祂的話上耽延。在耶利米的事例中，他等候主相當長久。他所說關於復興時代的豫言，其應驗至今仍未來到。這指明我們需要學習等候主的功課。今天還不是終極完成的時候；因此，我們必須等候主。

● 3:25² 心裏，直譯，魂。

【3:25】Jehovah is good to those who ^{1a}wait on Him, / To the soul that seeks Him.

【3:26】It is good for one to hope, and to do so in silence, / For the salvation of Jehovah.

【3:27】It is good for a man to bear / The yoke in his youth.

【3:28】Let him sit alone and be silent, / Because He has laid it upon him.

【3:29】Let him put his mouth in the dust — / Perhaps there is hope.

【3:30】Let him give his^a cheek to him who strikes him; / Let him be filled with reproach.

【3:31】For the Lord will not / ^aCast off forever.

3:25¹ (wait) Although God is true, living, compassionate, and faithful, in order to test His people, He often delays in fulfilling His word. In Jeremiah's case, the waiting on the Lord has been quite long. The fulfillment of his prophecies concerning the age of restoration has still not come. This indicates that we need to learn the lesson of waiting on the Lord. Today is not the time of the ultimate consummation; therefore, we must wait on the Lord.

【3:32】主雖使人憂愁，還要照祂諸般的慈愛發憐恤。

【3:33】因為祂並不存心使人受苦，使¹世人憂愁。

【3:34】人將地上一切被囚的，都壓在腳下，

【3:35】在至高者面前屈枉人，

【3:36】在人的訟事上，顛倒是非——主豈不看這些麼？

【3:37】主未曾命令的，誰能說了就成了呢？

【3:38】^a禍福不都出於至高者的^b口麼？

【3:39】活人為何抱怨？人為何因自己的罪受罰發怨言？

【3:32】But even if He causes grief, He will have compassion / According to the multitude of His lovingkindness;

【3:33】For He does not afflict willingly / Or grieve the children of men.

【3:34】The crushing under his foot / Of all the prisoners of the earth,

【3:35】The turning aside of the justice due a man / Before the face of the Most High,

【3:36】The wronging of a man in his cause — / Will not the Lord see all these?

【3:37】Who is he who says, and it comes to pass, / What the Lord has not commanded?

【3:38】Out of the ^amouth of the Most High / Do there not proceed ^bevil things and something good?

【3:39】Why does a living man complain, / A man for the punishment of his sins?

三 申言者向他百姓的要求 40 ~ 54

C. The Prophet's Request to His People vv. 40-54

● 3:33¹ 直譯，人的子孫。

3:38^a
伯二 10
賽四五 7
摩三 6
3:38^b
太四 4
啓十九 21

3:38^a
Matt. 4:4;
Rev. 19:21
3:38^b
Job 2:10;
Isa. 45:7;
Amos 3:6

3:40^a
申四 30

【3:40】我們當探究察驗自己的道路，
再^a 歸向耶和華。

【3:41】我們當舉起心， 向天上的神舉
手禱告。

【3:42】我們犯罪背叛， 你並不饒恕。

【3:43】你以怒氣遮蔽自己， 追趕我們。
你施行殺戮， 並不顧惜。

【3:44】你用雲遮蔽自己， 以致禱告不
得透過。

【3:45】你使我們在眾民中成爲^a 污穢和
渣滓。

【3:46】我們的仇敵， 都張口攻擊我們。

【3:47】^a 恐懼和陷坑， 殘害和毀滅， 都
臨及我們。

【3:48】因我¹ 民被毀滅， 我就眼淚^a 流
下如河。

● 3:48¹ 直譯，民女。

【3:40】 Let us examine our ways and try them, / And let
us^a turn again to Jehovah.

【3:41】 Let us lift up our heart with our hands / Unto God
in the heavens.

【3:42】 We have transgressed and rebelled; / You have not
pardoned.

【3:43】 You have covered Yourself with anger and have
pursued us; / You have slain; You have not spared.

【3:44】 You have covered Yourself with a cloud / That
prayer might not pass through.

【3:45】 You have made us^a offscouring and refuse / In the
midst of the peoples.

【3:46】 All our enemies have opened / Their mouths
against us.

【3:47】^a Fear and the pit are upon us, / Devastation and
destruction.

【3:48】 My eye^a runs down with streams of water / For
the destruction of the daughter of my people.

3:40^a
Deut. 4:30

3:45^a
1 Cor. 4:13

3:47^a
Isa. 24:17;
Jer. 48:43

3:48^a
Lam. 1:16

3:45^a
林前四 13

3:47^a
賽二四 17
耶四八 43

3:48^a
哀一 16

【3:49】我的眼淚傾流不停，總不止息，

【3:50】直等耶和華垂顧，從天觀看。

【3:51】因我本城的¹民，我的眼使我的
魂傷痛。

【3:52】無故與我為敵的追捕我，像追
捕雀鳥一樣。

【3:53】他們使我的命在坑中斷絕，又
拋石頭在我身上。

【3:54】水流過我的頭；我說，我被剪
除了。

四 申言者（代表他百姓）

向耶和華的禱告

55 ~ 66

【3:55】耶和華阿，我從極深的坑裏^{1a}
呼求你的名。

● 3:51¹ 直譯，女子。

● 3:55¹ 見創四 26 註 2。

【3:49】My eye pours forth and does not stop; / There is
no cessation,

【3:50】Until Jehovah looks down / And sees from the
heavens.

【3:51】My eye pains my soul / Because of all the
daughters of my city.

【3:52】They have hunted me down like a bird, / They
who are my enemies without cause.

【3:53】They have brought my life to its end in the pit /
And have thrown a stone upon me.

【3:54】Water streamed over my head; / I said, I have been
cut off.

D. The Prophet's (Representing His People's) Prayer to Jehovah

vv. 55-66

【3:55】I^{1a} called upon Your name, O Jehovah, / From the
lowest pit.

3:55¹ (called) See note 26² in Gen. 4.

【3:56】 你曾聽見我的聲音；求你不要
掩耳不聽我的呼吸，我的呼籲。

【3:57】 我呼求你的日子，你臨^a近我，
說，不要懼怕。

【3:58】 主阿，你伸明了我魂裏的冤；
你救贖了我的命。

【3:59】 耶和華阿，你見了我受的委屈；
求你爲我伸冤。

【3:60】 他們向我報仇，設謀害我，你
都看見了。

【3:61】 耶和華阿，你聽見他們辱罵我的
話，知道他們向我所設的一切計謀，

【3:62】 並那些起來攻擊我的人口中所說
的話，以及終日所默想害我的計謀。

【3:63】 求你觀看：他們坐下、起來；
我成了他們嘲笑的歌曲。

【3:64】 耶和華阿，你要按着他們手所
作的，^a向他們施行報應。

【3:56】 You have heard my voice; do not hide / Your ear
at my breathing, at my cry.

【3:57】 You drew^a near in the day that I called upon You;
/ You said, Do not fear.

【3:58】 Lord, You have pleaded my soul's case; / You have
redeemed my life.

【3:59】 You have seen, O Jehovah, my oppression; / Judge
my cause.

【3:60】 You have seen all their vengeance, / All their
plans, against me.

【3:61】 You have heard their reproach, O Jehovah, / All
their plans against me,

【3:62】 The lips of those who rise up against me / And
their meditation against me all the day.

【3:63】 Look upon their sitting down and their rising up;
/ I am their mocking song.

【3:64】^aYou will render to them a recompense, O
Jehovah, / According to the work of their hands.

3:57^a
雅四 8

3:57^a
James 4:8

3:64^a
詩二八 4
參耶十一 20

3:64^a
Psa. 28:4;
cf. Jer. 11:20

【3:65】你要使他們的心剛硬，使你的咒詛臨到他們。

【3:66】你要在怒中追趕他們，從耶和華的^a天下除滅他們。

耶利米哀歌 第四章

肆 第四首哀歌—
爲受懲罰的百姓哀悼的歌
四 1 ~ 22

一 他們被圍困時缺食的困苦
1 ~ 10

【4:1】黃金何竟失光！極純的金何竟變色！^a聖所的石頭倒在各街頭上。

【4:2】錫安寶貴的眾子，好比精金，現在何竟算爲窯匠的手所作的^a瓦瓶。

【4:3】野狗尚且把奶乳哺崽子，我民的女子倒成爲殘忍，好像曠野的鴝鳥一般。

【3:65】You will give them hardness of heart;/ Your curse be upon them.

【3:66】You will pursue them in anger and will destroy them / From^a under the heavens of Jehovah.

LAMENTATIONS 4

IV. The Fourth Lamentation —
A Lamentation over the Punished People
4:1-22

A. Afflicted with the Lack of Food in Their Siege
vv. 1-10

【4:1】How the gold has become dim! / How the most pure gold has changed! / The^a stones of the sanctuary lie poured out / At the head of every street.

【4:2】The precious sons of Zion, / Comparable to fine gold, / How they are esteemed as^a earthen pitchers, / The work of the hands of a potter.

【4:3】Even the jackals present the breast; / They nurse their young ones; / But the daughter of my people has become cruel, / Like the ostriches in the wilderness.

3:66^a
申二五 19
耶十 11

3:66^a
Deut. 25:19;
Jer. 10:11

4:1^a
太二四 2, 15

4:1^a
Matt. 24:2, 15

4:2^a
賽三十 14
耶十九 11
參林後四 7

4:2^a
Isa. 30:14;
Jer. 19:11;
cf. 2 Cor. 4:7

【4:4】喫奶孩子的舌頭，因乾渴貼住上膛；孩童求餅，無人擘給他們。

【4:5】素來喫美好食物的，現今在街上變為淒涼；素來在朱紅褥子中養大的，現今抱臥糞堆；

【4:6】我¹民的罪孽，比所多瑪的罪還大；^a所多瑪雖然無人加手於她，還是轉眼之間被傾覆。

【4:7】錫安的貴胄素來比雪純淨，比奶更白；他們的身體比珊瑚更紅，樣貌像藍寶石一樣。

【4:8】現在他們的面貌比黑炭^a更黑，以致在街上無人認識；他們的皮膚緊貼骨頭，枯乾如同木柴。

【4:9】餓死的不如被刀殺的，因為他們缺乏田間的出產，就¹受折磨，漸漸消瘦死亡。

【4:4】The tongue of the sucking child cleaves / To the roof of his mouth for thirst; / The little ones ask for bread, / But no one breaks it for them.

【4:5】Those who fed on delicacies / Are desolate in the streets; / Those who were brought up in scarlet / Embrace dung heaps.

【4:6】And the iniquity of the daughter of my people is greater / Than the sin of ^aSodom, / Which was overthrown as in a moment; / And no hands were laid on her.

【4:7】Her nobles were purer than snow; / They were whiter than milk; / They were redder in body than corals; / Their figure was like sapphire.

【4:8】Their visage is ^adarker than black coal; / They are not recognized in the streets. / Their skin has shriveled up on their bones; / It has dried up; it has become like wood.

【4:9】Those who were slain by the sword are better / Than those slain by famine; / For these pine away stricken through, / Because of the lack of the produce of the field.

● 4:6¹ 直譯，民女。10 節者同。

● 4:9¹ 直譯，被刺透。

4:6^a
創十九 25

4:6^a
Gen. 19:25

4:8^a
哀五 10
珥二 6
鴻二 10
參啓六 5

4:8^a
Lam. 5:10;
Joel 2:6;
Nahum 2:10;
cf. Rev. 6:5

【4:10】慈憐的婦人親手煮自己的兒女；
當我民被毀滅的時候，他們的兒女成了自己的食物。

二 被耶和華 所發烈怒燒燬 11 ~ 20

【4:11】耶和華發盡祂的怒氣，倒出祂的烈怒。祂在錫安使火熾起，燒燬錫安的根基。

【4:12】地上的君王和世上的居民，都不信敵人和仇敵能進耶路撒冷的城門。

【4:13】這都因她申言者的罪，和祭司的罪孽；他們在城中流了^a義人的血。

【4:14】他們在街上瞎闖亂走，又被血玷污，以致人不能摸他們的衣服。

【4:10】The hands of compassionate women / Have boiled their own children; / They have become their food / In the destruction of the daughter of my people.

B. Consumed by the Burning Anger of Jehovah's Wrath vv. 11-20

【4:11】Jehovah has accomplished His wrath; / He has poured out His burning anger. / And He has kindled a fire in Zion, / And it has consumed its foundations.

【4:12】The kings of the earth did not believe, / Neither did any of the inhabitants of the world, / That the adversary and the enemy would enter / Into the gates of Jerusalem.

【4:13】It is because of the sins of her prophets, / And the iniquities of her priests, / Who have shed the^a blood of the righteous / In her midst.

【4:14】They have wandered about blind in the streets; / They are polluted with blood; / So that men cannot touch / Their garments.

4:13^a
太二三 31, 35-37

4:13^a
Matt. 23:31, 35-37

【4:15】人向他們喊着說，走開！^a不潔淨的！走開，走開，不要碰我！他們逃走飄流的時候，列國中有人說，他們不可仍在這裏寄居。

【4:16】耶和華的怒氣將他們分散，不再眷顧他們；人不重看祭司，也不厚待長老。

【4:17】我們仍在仰望幫助，以致眼目昏花，還是枉然；我們所盼望的，竟是一個不能救人的國。

【4:18】他們像打獵的追蹤我們的腳步，以致我們不能在自己的街上行走；我們的結局臨近，我們的日子滿足，因為我們的結局來到了。

【4:19】追趕我們的比空中的^a鷹更快；他們在山上追逼我們，在曠野埋伏等候我們。

【4:20】耶和華的^a受膏者好比我們鼻中的氣，在他們的坑中被捉住；我們曾論到他說，我們必在他蔭下，在列國中存活。

【4:15】They cried out to them, Depart! ^aUnclean! / Depart, depart; do not touch! / When they fled away and wandered about, men said among the nations, / They will no longer sojourn there.

【4:16】The anger of Jehovah has scattered them; / He will no longer regard them. / They did not honor the priests, / Nor did they favor the elders.

【4:17】Our eyes do yet fail, / Looking in vain for our help; / In our watching we watched / For a nation that could not save.

【4:18】They hunted our steps, / So that we cannot walk in our streets; / Our end drew near; our days were fulfilled; / For our end had come.

【4:19】Our pursuers were swifter / Than the ^aeagles of heaven; / They hotly pursued us on the mountains; / They lay in wait for us in the wilderness.

【4:20】The breath of our nostrils, the ^aanointed of Jehovah, / Has been captured in their pits, / Of whom we said, Under his shadow / We will live among the nations.

三 他們將來的盼望

21 ~ 22

【4:21】住在烏斯地的以東女子阿，只管歡喜快樂；這杯也必傳到你那裏；你必喝醉，以致露體。

【4:22】錫安的女子阿，你為罪孽所受的^a懲罰已經足彀了；耶和華必不使你再被遷徙。^b以東的女子阿，祂必¹追討你的罪孽，揭露你的罪。

耶利米哀歌 第五章

伍 第五首哀歌—
為聖民禱告的哀歌，
是第四首哀歌的結語
五 1 ~ 22

● 4:22¹ 耶利米完全以屬人的方式寫這首哀歌。他的同情、他的愛、他的憂傷和他的哭泣，完全是屬人的。在此他對以色列的屬人感覺，導致他對以東生發屬人的嫉妒。耶利米不高興以東享受平安，而以色列卻遭受神的懲罰。所以，他照着屬人的感覺，宣告神要追討以東的罪孽，揭露他們的罪。

C. Their Hope in the Future

vv. 21-22

【4:21】Rejoice and be glad, O daughter of Edom, / Who dwells in the land of Uz. / Yet the cup will pass through to you also; / You will become drunk and make yourself naked.

【4:22】The ^apunishment for your iniquity has been accomplished, O daughter of Zion; / He will no longer take you into exile. / But He will ¹punish your iniquity, O daughter of ^bEdom; / He will uncover your sins.

4:22^a

Isa. 40:2

4:22^b

Psa. 137:7

LAMENTATIONS 5

V. The Fifth Lamentation —
A Lamentation as a Prayer for the Holy People
as the Conclusion of the Fourth Lamentation
5:1-22

4:22¹ (punish) Or, visit. Jeremiah wrote this lamentation altogether in a human way. His sympathy, his love, his sorrow, and his weeping were altogether human. Here his human feeling for Israel led him into human jealousy concerning Edom. Jeremiah was unhappy that Edom was enjoying peace while Israel was under God's punishment. Therefore, according to his human feeling, he declared that God would punish the iniquity of Edom and uncover their sins.

4:22^a
賽四十2
4:22^b
詩一三七7

5:1^a
詩八九 50-51

【5:1】^a 耶和華阿，求你記念我們所遭遇的事；注視觀看我們所受的凌辱。

5:2^a
詩七九 1

【5:2】我們的^a產業，轉歸異族人；我們的房屋，轉歸外地人。

【5:3】我們成了無父的孤兒；我們的母親，好像寡婦。

【5:4】我們出錢纔得水喝；我們的柴是出了代價買來的。

【5:5】追趕我們的，到了我們的頸項上；我們疲乏，不得歇息。

5:6^a
何七 11
九 3
十二 1

【5:6】我們¹投降^a埃及人和亞述人，為要得糧喫飽。

5:7^a
亞一 5

【5:7】我們列祖犯罪，而今^a不在了，我們卻擔當他們的罪孽。

【5:8】奴僕轄制我們；無人救我們脫離他們的手。

【5:9】因為曠野的刀劍，我們冒性命的危險，纔得糧食。

【5:1】^aRemember, O Jehovah, what has come upon us; / Look and see our reproach.

【5:2】Our ^ainheritance has been turned over to strangers, / Our houses to foreigners.

【5:3】We are orphans without father; / Our mothers are like widows.

【5:4】We have drunk our water for money; / Our wood comes to us at a price.

【5:5】On our necks are our pursuers; / We are weary; we have no rest.

【5:6】We have given our hand to ^aEgypt / And to Assyria, so as to be satisfied with bread.

【5:7】Our fathers sinned and they ^aare not, / And we ourselves bear their iniquities.

【5:8】Slaves rule over us; / There is no one to deliver us from their hand.

【5:9】We get our bread at the risk of our lives / Because of the sword from the wilderness.

5:1^a
Psa. 89:50-51

5:2^a
Psa. 79:1

5:6^a
Hosea 7:11;
9:3;
12:1

5:7^a
Zech. 1:5

● 5:6¹ 直譯，把手交給。

【5:10】因飢餓的燥熱，我們的皮膚^a黝黑如爐。

【5:11】他們在錫安玷污婦人，在猶大的城邑玷污處女。

【5:12】首領被他們吊起，老人的面也不受尊敬。

【5:13】少年人扛磨石，孩童背木柴而絆跌。

【5:14】老年人在城門口絕迹，少年人不再奏樂。

【5:15】我們心中的歡樂止息，跳舞轉為悲哀。

【5:16】冠冕從我們的頭上落下；我們有禍了，因我們犯了罪。

【5:17】為這事我們的心發昏；為這些事我們的眼昏花。

【5:18】因為^a錫安山荒涼，狐狸行在其上。

【5:10】Our skin is ^ablack like an oven / Because of the burning heat of famine.

【5:11】They have ravished the women in Zion, / The virgins in the cities of Judah.

【5:12】Princes were hanged by them. / The faces of the elders were not honored.

【5:13】The young men bore the mill, / And the young boys stumbled under the wood.

【5:14】The old men have ceased from the gate, / The young men from their music.

【5:15】The joy of our heart has ceased; / Our dance has been turned into mourning.

【5:16】The crown has fallen from our head. / Woe to us! For we have sinned.

【5:17】Because of this our heart is faint; / Because of these things our eyes are dim;

【5:18】Because of Mount ^aZion, which is desolate — / Foxes rove in it.

【5:19】^a 耶和華阿，你¹ 存到永遠，你的^b 寶座，存到萬代。

【5:20】¹ 你為何永遠忘記我們，為何長久離棄我們？

● 5:19¹ 在 1～18 節，耶利米是按照他個人、屬人的感覺而寫，但在本節，他的立場和角度從自己轉向耶和華。在此他指向神永遠的所是和祂永遠不變的行政。耶路撒冷被傾覆，聖殿被燒燬，神的百姓被遷徙，但耶和華這位宇宙之主仍舊施行祂的行政。

神永遠的所是和祂的寶座，高於祂的慈愛、憐恤和信實。（三 22～23。）神的慈愛和憐恤可能變動，但神的身位和祂的行政永不變動。在新耶路撒冷裏，神要在祂的身位和行政上完全得着揭示：祂的身位是永遠的王，祂的行政是祂那永遠、不能震動的國；（來十二 28，啓二二 3；）這二者乃是神在對付祂子民的事上不可搖動的根基。

● 5:20¹ 雖然耶利米在 19 節的發表是神聖的，但他在 20～22 節又恢復到屬人的寫作方式。

【5:19】^a You, O Jehovah, ¹abide forever; / Your ^bthrone is from generation to generation.

【5:20】¹ Why do You forget us forever / And forsake us for so long a time?

5:19¹ (abide) In vv. 1-18 Jeremiah was writing according to his personal, human feeling, but in this verse his position and angle were changed from himself to God. He refers here to God's eternal being and His eternal and unchanging government. Jerusalem was overthrown, the temple was burned down, and God's people were carried away, but Jehovah, the Lord of the universe, remains to exercise His administration.

God's eternal being and His throne are higher than His lovingkindness, compassions, and faithfulness (3:22-23). God's lovingkindness and compassions can fluctuate, but God's person and His government remain unchanging forever. In the New Jerusalem, God will be fully unveiled in His person as the eternal King and in His government as His eternal, unshakable kingdom (Heb. 12:28; Rev. 22:3), both of which are the unshakable foundation of His dealing with His people.

5:20¹ (Why) Although in v. 19 Jeremiah's expression is divine, in vv. 20-22 he reverts again to writing in a human way.

【5:21】¹ 耶和華阿，求你使我們^a 回轉，
我們便得回轉；求你更新我們的日子，
像古時一樣。

【5:22】或是你已經¹ 全然棄絕我們，向
我們¹ 大發烈怒？

● 5:21¹ 這話以祈使的語氣發表，指明耶利米認為，使以色列人回轉的責任在於耶和華。雖然耶利米以屬人的方式寫這話，但他的思想是正確的。在主第二次來時，祂要轉向以色列人，向他們顯現，他們也要轉向主，並得着祂對他們全家的救恩。（亞十二 10，羅十一 26，啓一 7。）

● 5:22¹ 耶和華沒有全然棄絕以色列，也沒有向他們大發烈怒。但以色列需要等候祂，直到復興的時候，（太十九 28，徒三 21，）那時祂要復興以色列人，使他們在祂的身位裏並在祂永遠的國裏，享受祂向他們先祖所應許的。見三 25 註 1。

在 20 ~ 22 節，耶利米向耶和華說挑戰的話，甚至是吩咐並責備的話。然而，耶和華沒有答覆他，反而靜默不語。耶利米一切的挑戰和問題，都在聖經以下各卷書得着答覆。這答覆的完成將是新耶路撒冷。因此，耶利米必須等候，直到新約時代，直到千年國時代，直到新耶路撒冷。那時他就要完全得着滿足。

【5:21】^{1a} Turn us back to You, O Jehovah, and we will be turned;/ Renew our days as before.

【5:22】Or have You¹ utterly rejected us? / Are You¹ exceedingly angry with us?

5:21¹ (Turn) This word, expressed as an imperative, indicates that Jeremiah considered that the responsibility for the turning of the children of Israel depended upon Jehovah. Although Jeremiah wrote here in a human way, his thought was correct. At the time of the Lord's second coming, the Lord will turn to Israel and appear to them, and they will turn to Him and receive His household salvation (Zech. 12:10; Rom. 11:26; Rev. 1:7).

5:22¹ (utterly) Jehovah had not utterly rejected Israel, nor was He exceedingly angry with them. But Israel needed to wait on Him until the time of restoration (Matt. 19:28; Acts 3:21), when He will restore the children of Israel to be in His person and in His eternal kingdom to enjoy what He had promised to their forefathers. See note 25¹ in ch. 3.

In vv. 20-22 Jeremiah speaks to Jehovah a challenging word, even a commanding and reproving word. However, Jehovah did not answer him but remained silent. All Jeremiah's challenges and questions are answered in the following books of the Bible. The consummation of this answer will be the New Jerusalem. Hence, Jeremiah must wait until the New Testament age, until the age of the millennial kingdom, and until the New Jerusalem. Then he will be fully satisfied.

聖經

THE HOLY BIBLE

舊約恢復本

Old Testament Recovery Version

以西結書

Ezekiel

以西結書

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EZEKIEL

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- m 責備耶路撒冷如同鎔爐 二二 17 ~ 22
- n 責備以色列人中間各種的人 二二 23 ~ 31
- o 責備耶路撒冷和撒瑪利亞如同兩個犯姦淫的姊妹 二三 1 ~ 49
- p 藉着燒開的鍋的比喻 二四 1 ~ 14
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- 3 審判以東 二五 12 ~ 14
- 4 審判非利士 二五 15 ~ 17
- 5 審判推羅 二六 1 ~ 二八 19
- 6 審判西頓 二八 20 ~ 26
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- d. Against the Inhabitants of Jerusalem as a Vine Tree (15:1-8)
- e. Against Jerusalem as an Adulterous Wife (16:1-63)
- f. Through a Parable of Two Eagles and a Vine (17:1-24)
- g. Against the Parable of the Sour Grapes (18:1-32)
- h. Through Ezekiel's Lamentation for the Princes of Israel (19:1-14)
- i. Through Jehovah's Response to the Elders' Inquiring of Jehovah (20:1-44)
- j. Through a Parable of a Consuming Forest Fire (20:45-49)
- k. By the Sword of Jehovah against the Holy Places and the Land of Israel (21:1-32)
- l. Through Ezekiel's Declaration of Jerusalem's Abominations (22:1-16)
- m. Against Jerusalem as a Smelting Furnace (22:17-22)
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- p. Through a Parable of a Boiling Pot (24:1-14)
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B. God's Judgment of the Heathen Nations (25:1—32:32)

- 1. Upon Ammon (25:1-7)
- 2. Upon Moab (25:8-11)
- 3. Upon Edom (25:12-14)
- 4. Upon Philistia (25:15-17)
- 5. Upon Tyre (26:1—28:19)
- 6. Upon Sidon (28:20-26)
- 7. Upon Egypt (29:1—32:32)

IV. God Recovering His People by Life (33:1—39:29)

- A. Setting Up a Watchman (33:1—34:10)
- B. Coming to Be a Shepherd (34:11-31)

三 進一步審判以東 三五 1～15

四 恢復美地 三六 1～21

五 內在的恢復 三六 22～33

六 使那地成如伊甸園 三六 34～36

七 加增以色列家的人數，多如羊羣 三六 37～38

八 枯乾骸骨與兩根木杖的異象，表明神子民的重生與更新 三七 1～28

1 枯死離散的骸骨形成軍隊 1～14

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九 進一步審判以色列的仇敵—歌革和瑪各 三八 1～三九 29

伍 神聖別建造的異象 四十 1～四八 35

一 時間與地點 四十 1～2

二 人的異象 四十 3

三 聖殿的異象 四十 4～四四 31

1 外院 四十 4～27

2 內院 四十 28～47

3 殿 四十 48～四一 26

4 祭司喫至聖之物的聖屋 四二 1～14

5 殿四圍之地 四二 15～20

6 神的榮耀回到殿中 四三 1～12

7 祭壇 四三 13～27

8 耶和華殿中的事奉 四四 1～31

四 給耶和華的供物 四五 1～四六 24

C. Further Judgment of Edom (35:1-15)

D. Recovery of the Good Land (36:1-21)

E. Inward Recovery (36:22-33)

F. Making the Land like the Garden of Eden (36:34-36)

G. Increasing the House of Israel with Men like a Flock (36:37-38)

H. The Visions of the Dry Bones and the Two Sticks, Showing the Regenerating and Renewing of God's People (37:1-28)

1. The Dead, Dry, and Scattered Bones Being Formed into an Army (vv. 1-14)

2. The Two Pieces of Wood Being Joined Together for the Building of the House of God (vv. 15-28)

I. Further Judgment of Israel's Enemies—Gog and Magog (38:1—39:29)

V. The Vision of the Holy Building of God (40:1—48:35)

A. The Time and the Place (40:1-2)

B. The Vision of a Man (40:3)

C. The Vision of the Holy Temple (40:4—44:31)

1. The Outer Court (40:4-27)

2. The Inner Court (40:28-47)

3. The Temple (40:48—41:26)

4. The Holy Chambers for the Priests to Eat the Most Holy Things (42:1-14)

5. The Land Surrounding the Temple (42:15-20)

6. The Return of God's Glory to the House (43:1-12)

7. The Altar (43:13-27)

8. The Service in the House of Jehovah (44:1-31)

D. The Offerings to Jehovah (45:1—46:24)

- 1 獻爲聖別舉祭之地 四五 1～8
- 2 以色列王和百姓的供物 四五 9～四六 24

五 聖地與聖城 四七 1～四八 35

- 1 水從殿中流出的異象 四七 1～12
- 2 地的境界 四七 13～23
- 3 地的分配 四八 1～35

1. The Holy Heave Offering of Land (45:1-8)

2. The Offerings of the Princes and People of Israel (45:9—46:24)

E. The Holy Land and the Holy City (47:1—48:35)

1. The Vision of the Water Flowing Out from the House (47:1-12)

2. The Borders of the Land (47:13-23)

3. The Allotment of the Land (48:1-35)

書介

著者：以西結。（一 3。）

著時：主前第六世紀。

著地：迦巴魯河邊，離巴比倫城不遠的提勒亞畢村莊。（一 1，三 15。）

涵蓋時段：爲時二十二年，從主前五九五年至主前五七三年，即約雅斤被擄第五年（一 2）至第二十七年。（二九 17。）

主 題：

神在榮耀裏向人顯現，
審判自己的百姓和列國，
並恢復祂的選民，
爲着建造一個居所，
作相互的住處，
並作祂自己完全的彰顯

INTRODUCTION

Author: Ezekiel (1:3).

Time of Writing: The sixth century B.C.

Place of Writing: By the river Chebar, in the village of Tel-abib (1:1; 3:15), not far from the city of Babylon.

Time Period Covered: A period of twenty-two years, from 595 B.C., the fifth year of Jehoiachin's captivity (1:2), to 573 B.C., the twenty-seventh year (29:17).

Subject:

God's Appearing to Man in Glory,
His Judgment upon Both His People and the Nations,
and His Recovery of His Chosen People
for the Building Up of a Dwelling Place
as a Mutual Abode
and Complete Expression for and of Himself

以西結書 第一章

壹 引言

一 1～3

【1:1】¹第三十年四月初五日，我在²迦巴魯河邊被擄的人中，那時³諸天^a開了，我就看見^{4b}神的異象。

● 1:1¹ 指以西結的年齡。祭司、利未人到了三十歲，就有資格開始事奉主。（民四 2～3，代上二三 3，參路三 23。）這個年齡表徵成熟，指明在屬靈的事上，特別在看見本書所記載的異象這事上，需要神聖生命裏的成熟。（參林前二 14～15，三 1～2。）

● 1:1² 這河在巴比倫，幼發拉底河東，最後流入幼發拉底河。迦巴魯，意，強壯、有力。迦巴魯河象徵巴比倫毀壞神子民的力量。（參賽八 7～8。）它表徵現今世代將人從神擄到巴比倫的潮流。在以西結書有兩道河：一章的迦巴魯河，和四七章從神殿流出來的河。前者將神的子民從神帶開，毀壞神的建造；後者將人帶到神的生命裏，建造神的居所。（參創二 12 註 1。）

● 1:1³ 諸天開了，是神特別的眷顧。（參創二八 11～17，太三 16～17，徒七 56。）以色列人受了撒但的敗壞，並且被擄；結果，諸天不能向他們開啓。然而，在被擄的人中，有一個祭

EZEKIEL 1

I. Introduction

1:1-3

【1:1】 Now in the ¹thirtieth year, in the fourth month, on the fifth of the month, while I was among the captives by the ²river Chebar, the ³heavens were ^aopened and I saw ^{4b}visions of God.

1:1¹ (thirtieth) Referring to Ezekiel's age. At the age of thirty a priest, a Levite, was qualified to begin his service to the Lord (Num. 4:2-3; 1 Chron. 23:3; cf. Luke 3:23). This age signifies maturity, indicating that in spiritual things, especially in seeing the visions recorded in this book, there is the need of maturity in the divine life (cf. 1 Cor. 2:14-15; 3:1-2).

1:1² (river) A river in Babylon that flows east of the Euphrates and eventually empties into it. Chebar means strong, powerful. The river Chebar symbolizes the power of Babylon to damage God's people (cf. Isa. 8:7-8). It signifies the tide of the present age, which carries people away from God to Babylon. There are two rivers in the book of Ezekiel: the river Chebar in ch. 1 and the river flowing out of the temple in ch. 47. The former carries the people of God away from God and destroys the building of God; the latter brings people into God's life and builds up God's dwelling place (cf. note 12¹ in Gen. 2).

1:1³ (heavens) The opening of the heavens is God's special visitation (cf. Gen. 28:11-17; Matt. 3:16-17; Acts 7:56). The people of Israel had been damaged by Satan and carried away into captivity; as a result, the heavens could not be opened to them. However, among those in captivity there was

1:1^a

Matt. 3:16;
Acts 7:56;
Rev. 4:1;
19:11

1:1^b

Ezek. 8:3

1:1^a
太三 16
徒七 56
啓四 1
十九 11
1:1^b
結八 3

【1:2】正是^a約雅斤王被擄去¹第五年，
四月初五日，

司以西結，（3，）他尋求神、接觸神、並且聯於諸天；所以，諸天能向他開啓，甚至降到地上，使神天上的事能在地上給人看見，並且在地上成全在人中間。

● 1:1⁴ 神的異象就是祂的啓示，使祂的子民能看見神聖、屬靈、屬天的事。以西結在靈裏，（參弗三 3～5，啓一 10，四 2，十七 3，二一 10，）在開啓的天底下，看見屬靈、屬天的異象。他將這些異象陳明給神的百姓，使他們能從被擄中得恢復，爲着建造神的居所。至終他們厭惡偶像，心轉向神，在七十年後歸回故土，主要就是藉着以西結對被擄之人的申言。（三 10～11。）

全本聖經和作爲聖經縮影的以西結書啓示，神永遠的心意是要將祂自己分賜到祂所揀選的人裏面，使他們在祂的生命、性情和形像上，但不在祂的神格上，與祂一樣，使他們能與祂調和成爲一個實體，並在祂裏面同被建造，成爲祂永遠的住處，就是新耶路撒冷。這是聖經啓示的中心點，也是以西結書所陳明四個異象的中心點。

● 1:2¹ 第三十年（1）是從以西結出生那年算起，而第五年是從約雅斤被擄那年算起。（王下二四 8～16。）以西結也在那時被擄。從本節起直到本書末了，年數都是從被擄之年算起。在被擄五年後，以西結開始看見本章的異象。在隨後的年間，他繼續得着異象，看見耶路撒冷後來被

【1:2】 On the fifth of the month (it was the ¹fifth year of King ^aJehoiachin's captivity)

a priest, Ezekiel (v. 3), who was seeking God and contacting Him and who was connected to the heavens. The heavens could therefore be opened to him and could even come down to the earth, enabling God's heavenly things to be seen by people on earth and to be fulfilled among them on earth.

1:1⁴ (visions) God's visions are His revelations, which enable His people to see divine, spiritual, heavenly things. Ezekiel saw spiritual, heavenly visions in his spirit (cf. Eph. 3:3-5; Rev. 1:10; 4:2; 17:3; 21:10) under an opened heaven, and he presented these visions to God's people that they might be recovered from their captivity for the building up of God's dwelling place. It was mainly through Ezekiel's prophesying to the people in captivity (3:10-11) that they eventually detested the idols, turned their hearts to God, and were returned to their homeland after seventy years.

The Bible as a whole, and the book of Ezekiel as a miniature of the Bible, reveal that God's eternal intention is to dispense Himself into His chosen people, making them the same as He is in His life, His nature, and His image but not in His Godhead, that they might be mingled with Him as one entity and be built together in Him to be His eternal habitation, the New Jerusalem. This is the central point of the revelation of the Bible and also of the four visions presented in the book of Ezekiel.

1:2¹ (fifth) Whereas the thirtieth year (v. 1) was counted from the year of Ezekiel's birth, the fifth year here was counted from the year of Jehoiachin's captivity (2 Kings 24:8-16). Ezekiel also was taken captive at that time. From this verse to the end of the book the years are counted from the year of captivity. Five years after he was captured, Ezekiel began to see the visions in this chapter. In the following years he continued to

【1:3】在¹迦勒底人之地，迦巴魯河邊，耶和華的²話特特臨到³布西的兒子⁴祭司³以西結；耶和華的^{5a}手在那裏臨到他身上。

佔領，那是發生在西底家頂替約雅斤作猶大王第十一年。（王下二四 17～二五 21。）雖然以西結在被擄之中，他在靈裏卻被帶回到耶路撒冷，看見要來的事。在尼布甲尼撒來到耶路撒冷，焚燒那城，毀壞聖殿，擄走西底家以前，以西結在他的異象中看見了這些事。

● 1:3¹ 迦勒底是巴別開始的地方。（創十一 1～9。）希伯來文的巴別這名稱，等於希臘文的巴比倫。因此，迦勒底實際上就是巴比倫，（十二 13，）是撒但在墮落的人中煽動對神最大背叛的地方。那也是神呼召亞伯拉罕出來，使祂得着一班選民的地方。（徒七 2～4。）在以西結的時候，神許多的選民又被擄回那地方。

● 1:3² 神要以西結不但用眼看，也用耳聽；（四十 4；）因此，神把祂的話隨同祂的異象，給了以西結。神賜給以西結的話不是普通的話，乃是明確的話，特別的話。神明確的話使我們能明白異象，並能宣揚、說明我們所看見的。（林前二 9～13。）

● 1:3³ 布西，意，可輕視的，或被藐視的；以西結，意，神加強，或願神加強。作為布西的兒子，以西結是受人藐視，被人輕視的申言者，但他被神

【1:3】The ¹word of Jehovah came expressly to ²Ezekiel the ³priest, the son of ²Buzi, in the land of the ⁴Chaldeans by the river Chebar; and the ^{5a}hand of Jehovah was upon him there.

see visions concerning a later capture of Jerusalem, which took place in the eleventh year of the reign of Zedekiah, who replaced Jehoiachin as king of Judah (2 Kings 24:17–25:21). While Ezekiel was in captivity he was brought back in the Spirit to Jerusalem to see the coming events. Before Nebuchadnezzar came to Jerusalem, burned the city, destroyed the temple, and captured Zedekiah, Ezekiel saw these events in his visions.

1:3⁴ (Chaldeans) Chaldea was the place where Babel began (Gen. 11:1-9). The name Babel in Hebrew is the equivalent of Babylon in Greek. Thus, Chaldea was actually Babylon (12:13), the place where Satan instigated the greatest rebellion against God among the fallen people. It was also the place out of which God called Abraham that He might have a chosen people (Acts 7:2-4). At Ezekiel's time many of God's chosen people had been carried back to that place.

1:3¹ (word) God wanted Ezekiel not only to behold with his eyes but also to hear with his ears (40:4); hence, He gave him His words along with His visions. God's word to Ezekiel was not an ordinary word but an express word, a special word. God's express words enable us both to understand the visions and to proclaim and explain what we have seen (1 Cor. 2:9-13).

1:3² (Ezekiel) Ezekiel means God strengthens, or may God strengthen, and Buzi means contemptible, or despised. As the son of Buzi, Ezekiel was a prophet despised by the people and treated with contempt, but he

貳 耶和華之榮耀顯現的異象，
爲着祂的彰顯、行動和行政

— 4 ~ 28

一 風雲火金

4

那全能者（希伯來文，El，伊勒，以西結這名的字尾）所加強。以西結是羞辱之子，卑屈之子，受神指派給以色列人作兆頭，就是他們蒙羞的兆頭。

（十二 6，11，二四 24，27。）他是蒙神加強並加力的人，能忍受一切的羞恥、羞辱，好作神的申言者，神的出口，盡他的職事。

● 1:3⁴ 身爲祭司，以西結是一個活在神面前、事奉神、並與神調和的人。他在被擄之地的迦巴魯河邊，不在聖殿裏；但他仰望神、禱告神、接觸神、與神交通、並等候神。因爲以西結是這樣的人，所以諸天向他開了，他就看見神的異象。（1。）

● 1:3⁵ 主的手隨着主的話。一個人所供應的若真是神的話，神全能的手就會隨着，成就這人所說的。神的手臨到人身上，也是爲着帶領人，使人採取行動。（參王上十八 46。）主的手臨到以西結身上以後，以西結就不再照着自己的揀選行動，乃是照着主手的帶領和指引。

II. A Vision of the Appearance of the Glory of Jehovah
for His Manifestation, His Move, and His Administration

1:4-28

A. The Wind, the Cloud, the Fire, and the Electrum

v. 4

was strengthened by God, the Mighty One (Heb. El). As a son of shame, a son of abasement, Ezekiel was appointed by God to be a sign to the people of Israel, a sign of their being put to shame (12:6, 11; 24:24, 27). As a man strengthened and empowered by God, Ezekiel could bear the shame and the disgrace in order to fulfill his ministry as a prophet of God, God's oracle.

1:3³ (priest) As a priest Ezekiel was one who lived in the presence of God, serving God and being mingled with God. He was in the land of captivity by the river Chebar, not in the holy temple, yet he looked to God, prayed to God, contacted God, fellowshiped with God, and waited for God. Because Ezekiel was such a person, the heavens were opened to him, and he saw visions of God (v. 1).

1:3⁵ (hand) The hand of the Lord follows the word of the Lord. If what one ministers is truly God's word, God's almighty hand will follow to accomplish what he speaks. God's hand upon man is also for leading man and for causing one to take action (cf. 1 Kings 18:46). After the Lord's hand came upon Ezekiel, he did not act according to his own choice but according to the leading and directing of the Lord's hand.

1:4^a
詩一〇七 25
耶二三 19
二五 32
三十三 23
鴻一 3
參徒二 2
1:4^b
伯三七 22
詩四八 2
賽十四 13
參耶一 14
1:4^c
出十九 16
二四 16
代下五 14
詩九七 2-3
結十 4
1:4^d
結一 27
八 2

【1:4】我觀看，見^a暴¹風從^{2b}北方颳來，有一朵大^{3c}雲，有⁴火不斷的閃爍，周圍有光輝；從其中，就是從火中所發出的，看來好像⁵光耀的^d金銀合金。

● 1:4¹ 正如整本聖經一樣，以西結書用看得見、物質的事物表徵屬靈的事物。這裏的暴風是神能力之靈的表號。（徒二 2，4 上。）聖經裏的風有反面和正面的意義。按反面的意義，風是神在人身上審判的象徵或表號；（耶二三 19，啓七 1；）按正面的意義，風象徵聖靈吹在人身上或降到人身上，使人得着神的生命。（三七 9～10，約三 6～8，徒二 2～21。）這裏的暴風含正面的意義。

● 1:4² 從北方颳來，意思是從神而來。（詩七五 6～7 上，賽十四 13。）每當神眷臨我們，復興我們，祂的靈就像一陣大風吹在我們身上，將屬靈的暴風帶進我們的生活、工作和召會裏，使我們不滿足，關心我們屬靈的情形，並使我們在屬靈的生活上有轉變。

● 1:4³ 雲在這裏表徵神作為那靈與祂的百姓同住，遮蓋他們，為要照顧他們，向他們施恩。（出十三 21，四十 34～35，箴十六 15，林前十 1～2。）神作為風，臨到我們這裏；但祂作為雲，停留在我們這裏。風同着雲，指明神與人之間有重大的事故即將發生。

【1:4】 And I looked, and there came a ^astorm ¹wind from the ^{2b}north, a great ^{3c}cloud and a ⁴fire flashing incessantly; and there was a brightness around it, and from the midst of it there was something like the sight of ^{5d}electrum, from the midst of the fire.

1:4¹ (wind) As with the entire Bible, the book of Ezekiel uses visible, physical things to signify spiritual things. The storm wind here is a figure of the powerful Spirit of God (Acts 2:2, 4a). In the Scriptures the wind has both a negative and positive significance. In its negative significance the wind is a symbol, or sign, of God's judgment upon man (Jer. 49:36; Rev. 7:1). In its positive significance the wind symbolizes the blowing of the Holy Spirit upon man or the descending of the Holy Spirit upon man to cause man to have God's life (37:9-10; John 3:6-8; Acts 2:2-21). The storm wind here has this positive significance.

1:4² (north) From the north means from God (Psa. 75:6-7a; Isa. 14:13). Whenever God visits us and revives us, His Spirit blows on us like a mighty wind to bring a spiritual storm into our life, into our work, and into our church, causing us to be dissatisfied and concerned about our spiritual condition and to have a turn in our spiritual life.

1:4³ (cloud) The cloud here is a figure of God as the Spirit abiding with His people and covering them in order to care for them and show favor to them (Exo. 13:21; 40:34-35; Prov. 16:15; 1 Cor. 10:1-2). God comes to us as the wind, but He stays with us as the cloud. Together, the wind and the cloud are an indication that an important transaction is about to take place between God and man.

1:4^a
Psa. 107:25;
Jer. 23:19;
25:32;
30:23;
Nahum 1:3;
cf. Acts 2:2
1:4^b
Job 37:22;
Psa. 48:2;
Isa. 14:13;
cf. Jer. 1:14
1:4^c
Exo. 19:16;
24:16;
2 Chron. 5:14;
Psa. 97:2-3;
Ezek. 10:4
1:4^d
Ezek. 1:27;
8:2

二 四活物 5 ~ 14

● 1:4⁴ 以西結所看見的火，表徵神焚燒、聖別的能力。（申四 24，來十二 29。）每當神來眷顧我們，祂聖別的火就來燒燬我們裏面一切與祂聖別性情、性質不配的事物。這焚燒的火也使我们蒙光照，看見我們在神面前的屬靈光景。聖靈的火越在我們裏面焚燒，我們就越被煉淨、蒙光照。（參賽六 5 ~ 7，約壹一 7。）

● 1:4⁵ 此乃照七十士希臘文譯本及通俗拉丁文譯本；有者譯作，發光的金屬。『一種不知名的物質，有人認為是一種金與銀的混合物。』（Darby，達祕。）金表徵神的性情，銀表徵救贖。金銀合金是由金和銀的元素所組成，表徵羔羊神，就是救贖的神。（見啓二二 1 註 5。）從火中顯出來那光耀的金銀合金，指明神聖之火的焚燒乃是為着金銀合金的顯耀。

正常基督徒的屬靈歷史，該是經歷神作風、雲、火、金銀合金這一個持續不斷的循環。我們越經歷風、雲、火，就越有金銀合金構成在我們裏面，使我们成為滿了三一神並彰顯祂榮耀的人。屬靈的事故只要與吹動的風、遮蓋的雲、和煉淨的火有關，其結果總是光耀的金銀合金—救贖之神的輝煌彰顯。參約壹一 7 註 4。

B. The Four Living Creatures vv. 5-14

1:4⁴ (fire) The fire seen by Ezekiel signifies God's burning and sanctifying power (Deut. 4:24; Heb. 12:29). Whenever God visits us, His holy fire comes to consume in us everything that does not match His holy nature and disposition. This burning fire also causes us to be enlightened concerning our spiritual condition before God. The more the fire of the Holy Spirit burns in us, the more we are purified and enlightened (cf. Isa. 6:5-7; 1 John 1:7).

1:4⁵ (electrum) Following the rendering of the Septuagint and the Vulgate; others translate, glowing metal. "An unknown substance; some think a mixture of gold and silver" (Darby). Gold signifies the nature of God, and silver signifies redemption. The electrum, composed of the elements of gold and silver, signifies the Lamb-God, the redeeming God (see note 1⁵ in Rev. 22). That the glowing electrum appeared from the midst of the fire indicates that the burning of the divine fire is for the manifestation of the electrum.

The spiritual history of a normal Christian should be a continual cycle involving the experience of God as the wind, the cloud, the fire, and the electrum. The more we experience the wind, the cloud, and the fire, the more the electrum is constituted into our being, making us a people who are filled with the Triune God and who manifest His glory. The issue of the spiritual transactions involving the blowing wind, the covering cloud, and the purifying fire is the glowing electrum—the radiant expression of the redeeming God. Cf. note 7³ in 1 John 1.

1:5^a
啓四 6
1:5^b
結一 26

【1:5】又從其中顯出¹四個^a活物的樣式來。他們顯出來的樣子是這樣：有^{2b}人的樣式，

【1:6】各有四個^{1a}臉面，四個^{2b}翅膀。

● 1:5¹ 本節開頭的『又』指明，從火中發出的不但有金銀合金，也有四活物。我們越經歷神作吹動的風、覆庇的雲、焚燒的火、和光耀的金銀合金，我們就越被神聖的生命點活，成為四活物。四這數字與神的創造有關，（賽十一 12，耶四九 36，啓七 1，）並且表徵人作為神的造物。

● 1:5² 四活物不算為個別的四個，乃算為一組，一個實體。作為四活物，他們乃是在寶座上的那人（26）團體的彰顯。四活物有人的樣式，寶座上的神也有人的樣式，這指明神的中心思想和祂的安排都與人有關。（創一 26，詩八 4～8。）根據本章所揭示的異象，人是神彰顯祂榮耀的憑藉，人是神在地上行動的憑藉，人也是神在寶座上行政管理的憑藉。神用風、雲、火、金銀合金，點活我們，好得着人作祂彰顯、行動和行政的憑藉。

● 1:6¹ 見 10 註 1。

● 1:6² 這些必定是鷹的翅膀，因為在四個臉面所代表的活物中，（10，）只有鷹有翅膀。在聖經裏，鷹翅表徵應用在我們身上之神的恩典、力量和能力。（出十九 4，賽四十 31，林前十五 10，林後一 12，四 7，十二 9。）

【1:5】 And from the midst of it there came the likeness of¹four^a living creatures. And this was their appearance: They had the likeness of a^{2b}man.

【1:6】 And every one had four^{1a}faces, and every one of them had four^{2b}wings.

1:5¹ (four) And at the beginning of the verse indicates that in addition to the electrum, the four living creatures came out from the midst of the fire. The more we experience God as the blowing wind, the overshadowing cloud, the burning fire, and the glowing electrum, the more we are enlivened with the divine life to become the four living creatures. The number four is related to God's creation (Isa. 11:12; Jer. 49:36; Rev. 7:1) and signifies man as God's creature.

1:5² (man) The four living creatures are reckoned not as individuals but as a group, as one entity. As such, they are the corporate expression of the man on the throne (v. 26). That the four living creatures bear the likeness of a man and that God on the throne also bears the appearance of a man indicates that God's central thought and His arrangement are related to man (Gen. 1:26; Psa. 8:4-8). According to the vision unveiled in this chapter, man is the means for God to manifest His glory, man is the means for God to move on the earth, and man is the means for God to administrate on the throne. God uses the wind, the cloud, the fire, and the electrum to enliven us in order to gain man as the means of His manifestation, move, and administration.

1:6¹ (faces) See note 10¹.

1:6² (wings) These must be the wings of an eagle, since among the creatures represented by the four faces (v. 10), only the eagle has wings. In the Scriptures the wings of an eagle signify the grace, strength, and power of God applied to us (Exo. 19:4; Isa. 40:31; 1 Cor. 15:10; 2 Cor. 1:12; 4:7; 12:9).

1:5^a
Rev. 4:6
1:5^b
Ezek. 1:26

1:6^a
Ezek. 1:10;
10:14, 21

1:6^b
Exo. 25:20;
1 Kings 6:24-27;
Isa. 6:2;
Ezek. 10:21

1:7^a
參利十一 3
1:7^b
但十 6
啓一 15

【1:7】他們的¹腿是直的，腳掌好像^a牛犢之蹄，都燦爛如明亮的^b銅。

【1:8】在四面的翅膀以下有^{1a}人的手。
這四個活物各有臉面和翅膀如下：

● 1:7¹ 腿表徵行動。牛犢的腿是直的，表徵活物的行動不是憑屬人的聰明，不是彎曲的，乃是憑神聖的恩典，是正直、坦率、忠信並真誠的。（林後一 12，四 2，太五 37，二一 23～27，林前四 21，加二 11～14。）牛犢的腿也是分蹄、分瓣的，表徵活物在行事為人上，能分辨在神眼中甚麼是對的，甚麼是錯的；甚麼是潔淨的，甚麼是不潔淨的。（腓一 9～10，參利十一 3 註 1。）活物的腿燦爛如明亮的銅，表徵他們的行事為人被主試驗、察驗，而且能發光，照亮別人，並試驗他們的行事為人。（參啓一 15 註 1。）

牛犢表徵新鮮、活潑、活躍。（參詩二九 6，瑪四 2。）活物的行事為人滿有活力，滿有生命、新鮮、新樣，像小牛犢一樣。（參羅六 4，七 6。）

● 1:8¹ 人的手，指明正確、正常的基督徒該一直作恰如人所當作的事。（徒二十 34。）雖然我們的為人並勞苦，是靠着神的恩典和能力，（林後一 12，林前十五 10，）但我們在生活中必須非常像人，以人的方式與神合作，盡我們作人的本分。這就是受平衡。人手在鷹翅底下，指明我們作每件事都該在神的恩典和遮蓋之下，倚靠主並彰顯祂。

【1:7】 And their feet were straight feet, and the sole of their feet was like the sole of a ^acalf's ¹foot; and they sparkled like the sight of burnished ^bbronze.

【1:8】 And the ^{1a}hands of a man were under their wings on their four sides. And the four of them had their faces and their wings thus:

1:7¹ (foot) Feet signify the walk. A calf's foot is straight, signifying that the walk of the living creatures is not crooked in human cleverness but is straight, frank, faithful, and honest in the divine grace (2 Cor. 1:12; 4:2; Matt. 5:37; 21:23-27; 1 Cor. 4:21; Gal. 2:11-14). A calf's foot is also cloven, divided, signifying that in their walk the living creatures can discern what is right and what is wrong and what is clean and what is unclean in the eyes of God (Phil. 1:9-10; cf. note 3¹ in Lev. 11). That the feet of the living creatures sparkled like the sight of burnished bronze signifies that their walk has been tested and examined by the Lord and that it shines, giving light to others and being a test to their walk (cf. note 15¹ in Rev. 1).

A calf signifies freshness, livingness, and vigor (cf. Psalms 29:6; Mal. 4:2). The walk of the living creatures is vigorous, full of life, freshness, and newness, like a young calf (cf. Romans 6:4; 7:6).

1:8¹ (hands) The hands of a man indicate that a proper, normal Christian should always do things exactly like a man (Acts 20:34). Although we conduct ourselves and labor in the grace and power of God (2 Cor. 1:12; 1 Cor. 15:10), we should be very human in our living, cooperating with God in a human way and fulfilling our human duty. This is to be balanced. That the human hands are under eagle's wings indicates that in doing everything we should be under God's grace and under His covering, depending on the Lord and expressing Him.

1:7^a
cf. Lev. 11:3
1:7^b
Dan. 10:6;
Rev. 1:15

1:8^a
Ezek. 10:8, 21

1:9^a
結一 11
1:9^b
結一 12
十 11
1:10^a
結十 14
啓四 7
1:10^b
代上十二 8
啓五 5

【1:9】他們的^a翅膀¹彼此相接；他們行走並不^b轉身，俱各²直往前行。

【1:10】至於臉的樣式，四活物前面各有^{1a}人的臉，右面各有^{1b}獅子的臉，左面各有¹牛的臉，後面各有¹鷹的臉。

● 1:9¹ 見 11 註 2。

● 1:9² 見 12 註 1。

● 1:10¹ 每個活物各有四個臉。（6。）人的臉，指明活物活在正確的人性，就是耶穌的人性裏。獅子的臉，指明活物向着罪、世界和撒但是勇敢、剛強、得勝並掌權的。（啓五 5，羅五 17。）牛的臉，指明活物甘願背負擔子，勞苦作工，甚至犧牲自己。（林前十五 10，58，徒二十 24，腓二 30。）鷹的臉，指明活物在神的生命裏超越、上升並有大能。（約六 15，腓四 12～13。）

四活物與他們的四個臉表徵一個配搭、團體的實體，就是團體的基督，（林前十二 12 與註 2，）作神在人中間團體的彰顯。四活物的四個臉描繪基督的生活，如四福音所描述的：馬太福音表明基督是獅子，是神國的君王；馬可福音描繪祂是牛，是神的奴僕；路加福音描述祂是人，是人救主；約翰福音表明祂是鷹，就是神。（見太一 1 註 1 三段。）因此，四活物乃是基督團體的彰顯，團體的活出基督的生命。

【1:9】Their^a wings were¹ joined one to another; they did not^b turn as they went; each went² straight forward.

【1:10】As for the likeness of their faces, they had the face of a^{1a} man; and the four of them had the face of a^{1b} lion on the right side, and the four of them had the face of an¹ ox on the left side, and the four of them had the face of an¹ eagle.

1:9¹ (joined) See note 11².

1:9² (straight) See note 12¹.

1:10¹ (man) Each living creature had four faces (v. 6). The face of a man indicates that the living creatures live in a proper humanity, the humanity of Jesus. The face of a lion indicates that in relation to sin, the world, and Satan they are bold, strong, victorious, and reigning (Rev. 5:5; Rom. 5:17). The face of an ox indicates that they are willing to bear the burden, to labor, and even to sacrifice themselves (1 Cor. 15:10, 58; Acts 20:24; Phil. 2:30). The face of an eagle indicates that the living creatures are transcendent, buoyant, and powerful in the life of God (John 6:15; Phil. 4:12-13).

The four living creatures with their four faces signify a coordinated, corporate entity, the corporate Christ (1 Cor. 12:12 and note 2) as the corporate expression of God among human beings. The four faces of the living creatures portray the life of Christ as depicted in the four Gospels: Matthew shows Christ as a lion, the King of God's kingdom; Mark portrays Him as an ox, the Servant of God; Luke depicts Him as a man, the Man-Savior; and John shows Him as an eagle, the very God (see note 1¹, par. 3, in Matt. 1). Thus, the four living creatures are a corporate expression of Christ, living out the life of Christ in a corporate way.

1:9^a
Ezek. 1:11
1:9^b
Ezek. 1:12;
10:11
1:10^a
Ezek. 10:14;
Rev. 4:7
1:10^b
1 Chron. 12:8;
Rev. 5:5; See
note 10¹

【1:11】¹ 他們的臉就是如此。他們的翅膀向上展開；各有兩個翅膀²彼此相接，^a兩個翅膀³遮體。

● 1:11¹ 或，他們的臉和他們的翅膀向上展開...

● 1:11² 11 節下～14 節傳達一幅活物配搭的清楚圖畫，就是一幅正確召會生活的圖畫。活物的兩個翅膀相接，是為着他們在配搭裏團體的行動。鷹的翅膀是他們配搭並且行動如一的憑藉。這表徵他們的配搭不在自己裏面，乃在神裏面，藉着神聖的能力、神聖的力量、和神聖的恩典。這就好像帳幕的豎板，藉着包裹的金和金環，相接成爲一個建築。（出二六 26～29 與註。）

● 1:11³ 鷹的翅膀不但是為着行動，也是為着保護。凡我們所作的和我們所是的，都必須憑着主的恩典和主的能力。（林前十五 10，林後一 12，四 7。）同時，我們也是在主恩典和能力的覆庇、遮蓋之下。（詩十七 8，五七 1，六三 7，九一 4，林後十二 9 下。）

活物看起來像人，（5，）行動卻像鷹。這指明我們必須一直表現自己如同正常的人；但這些行動、覆庇的翅膀應當給別人一個印象，就是那神聖者的印象，給人看見我們有神與我們同在，作我們的能力和保護。

【1:11】¹ And thus their faces were. And their wings were spread out upward; two wings of each were² joined one to another, and^a two³ covered their bodies.

1:11¹ (And) Or, And their faces and their wings were spread out upward.

1:11² (joined) Verses 11b-14 convey a clear picture of the coordination of the living creatures, a portrait of the proper church life. The joining of two wings of the living creatures is for their corporate moving in coordination. The eagle's wings are the means by which they are coordinated and move as one. This signifies that their coordination is not in themselves but in God and by the divine power, the divine strength, and the divine grace. This is similar to the boards of the tabernacle being joined into one building by the overlaying gold and the gold rings (Exo. 26:26-29 and notes).

1:11³ (covered) The wings of an eagle are not only for moving but also for protection. Whatever we do and whatever we are must be by the grace of the Lord and the power of the Lord (1 Cor. 15:10; 2 Cor. 1:12; 4:7). At the same time, we are under the overshadowing, the covering, of the Lord's grace and the Lord's power (Psa. 17:8; 57:1; 63:7; 91:4; 2 Cor. 12:9b).

The living creatures look like a man (v. 5), but they move like an eagle. This indicates that we must always express ourselves like a normal man; but the moving and overshadowing wings should give others an impression of the Divine Being, an impression that we have God with us as our power and protection.

【1:12】他們俱各^{1a}直往前行；²靈往那裏^b去，他們就往那裏去，行走並不轉身。

● 1:12¹ 直譯，向着他們臉前的方向行。活物的行動不是個別的，乃是團體的。他們行動如同一個配搭的實體。每個活物面對一個方向；當他們面對這四個方向，兩個翅膀展開，觸及毗連之活物的翅膀時，形成一個四方形。四活物行動時，並不需要轉身；一個直往前行，相反方向的活物就退行，其他兩個則旁行。（9。）這是召會作為基督身體之配搭美麗的圖畫；在這身體裏每個肢體都有他特別的地位和功用（或職事。）（羅十二 4～8，林前十二 14～30，弗四 7～16。）一個肢體盡功用時，他就『直往前行，』盡他的功用；其他的肢體則遷就他，往同一個方向行動，有些要『退行，』有些要『旁行。』

根據四活物的異象，信徒作為基督身體上肢體的配搭，結果帶進神在基督裏，在祂地上的行動裏，並在祂寶座上之行政裏的團體彰顯，使神有路彰顯祂的榮耀，完成祂永遠的定旨與計畫。為了要有分於這樣的配搭，我們必須有 4～12 節裏一切細節所象徵的屬靈經歷與實際生活。

● 1:12² 活物隨從靈，指明我們要有真實的配搭，就必須否認自己，憑着靈而行，（加五 16，25，）並照着靈而行。（羅八 4。）

【1:12】And each^a went¹ straight forward; wherever the² Spirit was to^b go, they went; they did not turn as they went.

1:12¹ (straight) Lit., in the direction of their faces. The move of the living creatures is not individual but corporate. They move as one entity in coordination. Each of the living creatures faces one direction. As they face these four directions, two of their wings spread out and touch the adjacent creatures' wings, forming a square. When the living creatures move, they do not need to turn; one moves straight forward while the opposite creature moves backward and the other two move sideways (v. 9). This is a beautiful picture of the coordination in the church as the Body of Christ, in which each member has his particular position and function, or ministry (Rom. 12:4-8; 1 Cor. 12:14-30; Eph. 4:7-16). When one member functions, he moves "straight forward" to fulfill his function, and the other members accommodate him by moving in the same direction, some moving "backward" and others moving "sideways."

According to the vision of the four living creatures, the coordination of the believers as members of the Body of Christ results in the corporate expression of God in Christ, in the move of God on the earth, and in the administration of God on the throne, thus affording God a way to manifest His glory and accomplish His eternal purpose and plan. In order to participate in such a coordination, we need to have the spiritual experiences and the practical living symbolized by the details in vv. 4-12.

1:12² (Spirit) The living creatures' following the Spirit indicates that in order to have the genuine coordination, we need to deny ourselves and walk by the Spirit (Gal. 5:16, 25) and according to the spirit (Rom. 8:4).

【1:13】至於活物的樣式，他們的^a樣子如同燒燬的¹火炭，如同¹火把的樣子；²火在活物中間來回閃動，這火有³光輝，從火中發出⁴閃電。

【1:14】活物^a往來¹奔走，好像^b閃電的樣子。

● 1:13¹ 活物配搭的結果是他們成為燒着的火炭，有聖別的神作為烈火，在他們中間並在他們裏面焚燒。（來十二 29，參出三 2 與註 2。）不僅如此，他們還成為燒着的火把，發光並照亮。（參啓四 5 下。）燒着的火炭和照亮的火把，表徵聖別的火成為聖別的光。寶座上的主（26）和活物都顯出火的樣子，指明活物是主的彰顯。

● 1:13² 直譯，它。在活物中間來回閃動的火，不是靜止的，乃是一直行動的，指明活物在他們的交通中，讓火所表徵的神，在他們中間自由行動。

● 1:13³ 火有光輝，指明活物在配搭中彰顯一種榮耀、威嚴的光景。

● 1:13⁴ 火中發出閃電，表徵在暴風雨和黑暗的時候，在召會裏神聖之光特別的一閃。

● 1:14¹ 活物奔走好像閃電，指明活物有正確的配搭，成了燒着的火炭和燒着的火把，並有神聖的火在他們中間來回閃動，他們不是行走，乃是奔走。他們奔走，因為他們有能力和衝擊力。

【1:13】As for the likeness of the living creatures, their^a appearance was like burning¹ coals of fire, like the appearance of¹ torches; ²the fire went to and fro among the living creatures, and the fire was³ bright; and out of the fire went forth⁴ lightning.

【1:14】And the living creatures¹ ran^a to and fro like the appearance of a^b lightning bolt.

1:13¹ (coals) The issue of the coordination of the living creatures is that they become burning coals, with the holy God as a consuming fire burning among them and within them (Heb. 12:29; cf. Exo. 3:2 and note 2). Furthermore, they become burning torches for shining and enlightening (cf. Rev. 4:5b). The burning of the coals and the enlightening of the torches signify that the sanctifying fire becomes the sanctifying light. That both the Lord on the throne (v. 26) and the living creatures have the appearance of fire indicates that the living creatures are the expression of the Lord.

1:13² (the) Lit., it. The fire going to and fro among the living creatures is not static but is always moving, indicating that in their fellowship the living creatures allow God, signified by the fire, to move freely among them.

1:13³ (bright) That the fire was bright indicates that in their coordination the living creatures manifested a glorious and majestic condition.

1:13⁴ (lightning) The lightning out of the fire signifies a special flashing of the divine light in the church during times of storm and darkness.

1:14¹ (ran) The running of the living creatures like lightning indicates that the living creatures, having a proper coordination, being the burning coals and the burning torches, and having the divine fire going to and fro among them, will not walk but run. They run because they have the power and the impact.

三 高而可畏的輪子 15 ~ 21

1:15^a
結十 9

【1:15】我正觀看活物的時候，見活物的四個¹臉旁各有一^{2a}輪在地上。

1:16^a
結十 10
1:16^b
但十 6

【1:16】輪的^a樣子和作法，看來好像^{1b}水蒼玉。四輪都是²一個樣式，樣子和作法好像³輪中套輪。

● 1:15¹ 輪在活物的四個臉旁，指明我們若要有主的行動，首先必須活出主，彰顯主。

● 1:15² 整本聖經，從創世記到啓示錄，陳明神的經綸（弗一 10，三 9，提前一 4）和祂在地上行動以執行祂經綸的完整圖畫。在以西結書，神的經綸與神在祂經綸中的行動，乃是由輪所表徵。這個大輪的輪軸表徵基督作神經綸的中心；輪輞表徵基督的配偶，就是召會，終極完成於新耶路撒冷；由輪軸伸展到輪輞的輪輻表徵作基督肢體的許多信徒。

在活物旁邊，有輪在地上出現，指明神在地上的行動，是隨着四活物的配搭。輪的行動含示有目的的特別行動，並且也含示這行動不是靠我們自己的力量。

● 1:16¹ 主在行動的時候，顯出來就像水蒼玉。（但十 6。）這指明在輪的行動裏面，有主顯出來的樣子。

C. The High and Awesome Wheels vv. 15-21

1:15^a
Ezek. 10:9

【1:15】And as I watched the living creatures, I saw a^{1a} wheel upon the earth beside the living creatures, for each of their four² faces.

1:16^a
Ezek. 10:10
1:16^b
Dan. 10:6

【1:16】The^a appearance of the wheels and their workmanship were like the sight of^{1b} beryl. And the four of them had² one likeness; that is, their appearance and their workmanship were as it were³ a wheel within a wheel.

1:15² (faces) The wheels being for the four faces of the living creatures indicates that if we would have the Lord's move, we must first live out the Lord, expressing Him.

1:15¹ (wheel) The entire Bible from Genesis to Revelation presents a full picture of the economy of God (Eph. 1:10; 3:9; 1 Tim. 1:4) and of God's move on earth to carry out His economy. In the book of Ezekiel God's economy and God's move in His economy are signified by a wheel. The hub of this great wheel signifies Christ as the center of God's economy, and the rim signifies Christ's counterpart, the church, which consummates in the New Jerusalem. The spokes of the wheel spreading from the hub to the rim signify the many believers as the members of Christ.

The appearing of the wheels on the earth beside the living creatures indicates that God's move on earth follows the coordination of the four living creatures. The move by a wheel implies an extraordinary move with a purpose. Furthermore, it implies that this move is not by our own strength.

1:16¹ (beryl) Beryl is the appearance of the Lord when He is moving (Dan. 10:6). This indicates that within the move of the wheels is the appearance of the Lord.

【1:17】輪行走的時候，乃是向¹四方直行，行走時並不掉轉。

【1:18】至於輪輞，¹高而¹可畏；四個輪輞周圍滿了^{2a}眼睛。

【1:19】活物^{1a}行走的時候，輪也在旁邊行走；活物從地上升的時候，輪也上升。

● 1:16² 四輪都是一個樣式，一個樣子，這指明在每一個召會中，主的行動都有同一個樣式和樣子。（林前四 17，七 17，十一 16，十四 33，十六 1，帖前二 14，見啓二 7 註 2，一 20 註 1。）

● 1:16³ 輪中套輪指明在活物的行動中，有主的行動，意即主在他們的行動中行動。（參雅五 17 與註。）內裏的輪子（主作輪軸）乃是外在輪子（召會作輪輞）行動能力的源頭。

● 1:17¹ 輪向四方直行，行走時並不掉轉，指明在配搭裏的行動，不需要掉轉。（參 12 註 1。）

● 1:18¹ 我們在自己裏面該是微小的；但在我們旁邊的輪子，也就是神在我們身上經綸的行動，該是高而可畏的。（林前十五 9，林後十一 5，十二 11，弗三 8～11。）

● 1:18² 眼睛指明洞察的眼光、遠瞻的眼光、和別種的眼光。我們越有主的行動，就越得光照，也越能看見。

● 1:19¹ 輪隨着活物，指明我們若在信心裏行動，主就要隨着我們行動。

【1:17】 Whenever they went, they went in their ¹four directions; they did not turn as they went.

【1:18】 As for their rims, they were ¹high and they were ¹awesome; and the rims of the four of them were full of ^{2a}eyes all around.

【1:19】 And whenever the living creatures ^{1a}went, the wheels went beside them; and whenever the living creatures were lifted up above the earth, the wheels were lifted up also.

1:16² (one) That all four wheels had the same likeness, the same appearance, indicates that the move of the Lord has the same likeness and appearance in every church (1 Cor. 4:17; 7:17; 11:16; 14:33; 16:1; 1 Thes. 2:14; see notes 7³ in Rev. 2 and 20¹ in Rev. 1).

1:16³ (a) A wheel within a wheel indicates that in the move of the living creatures there is the move of the Lord, i.e., that the Lord moves in their moving (cf. James 5:17 and note). The inner wheel, the Lord as the hub, is the source of power for the moving of the outer wheel, the church as the rim.

1:17¹ (four) The wheels going in four directions, not turning as they went, indicates a move in coordination, without any turns (cf. note 12¹).

1:18¹ (high) In ourselves we should be small, but the wheel beside us, i.e., the move of God's economy with us, should be high and awesome (1 Cor. 15:9; 2 Cor. 11:5; 12:11; Eph. 3:8-11).

1:18² (eyes) Eyes indicate insight, foresight, and other kinds of sight. The more we have the move of the Lord, the more we are enlightened and the more we will be able to see.

1:19¹ (went) That the wheels follow the living creatures indicates that if we move in faith, the Lord will follow our move.

1:18^a
結十 12
亞四 10
啓四 6

1:19^a
結十 16~17

1:18^a
Ezek. 10:12;
Zech. 4:10;
Rev. 4:6

1:19^a
Ezek. 10:16-17

【1:20】¹靈往那裏^a去，活物就往那裏去；
活物上升，輪也在活物旁邊上升，因為活物的¹靈在^b輪中。

【1:21】那些行走的時候，這些也行走；
那些站住的時候，這些也站住；那些從地上升的時候，輪也在旁邊上升，因為活物的靈在輪中。

四 看着像可畏水晶的穹蒼

22 ~ 25

【1:22】活物的頭以上有^{1a}穹蒼的樣式，
看着像可畏的^b水晶，鋪張在活物的頭以上。

● 1:20¹ 輪隨着活物，（19，21，）活物隨着靈，但靈在輪中。這指明我們與主是一，祂也與我們是一。（林前六 17。）主隨着我們，我們隨着靈，而靈在輪中。

● 1:22¹ 基於 4 ~ 21 節所表徵的經歷，四活物頭上屬靈的天明亮如水晶，好像一大片可畏水晶的穹蒼。不僅如此，這天是延展的，並且像水晶一樣穩定不變。在這樣的情形下，活物與神之間沒有阻隔，活物彼此之間也沒有阻隔。活物與主之間，並活物彼此之間，都有徹底的交通。這需要維持清潔的良心，向着神和人都沒有虧欠。（徒二四 16。）

【1:20】 Wherever the ¹Spirit was to ^ago, ²they went — wherever the Spirit was to go. And the wheels were lifted up alongside ²them, for the ¹Spirit of the living creature was in the ^bwheels.

【1:21】 Whenever those went, these went; and whenever those stood still, these stood still; and whenever those were lifted up above the earth, the wheels were lifted up alongside them; for the Spirit of the living creature was in the wheels.

D. The Expanse like the Sight of Awesome Crystal

vv. 22-25

【1:22】 And over the heads of the living creature there was the likeness of an ^{1a}expanse, like the sight of awesome ^bcrystal, stretched forth over their heads above.

1:20¹ (Spirit) The wheels follow the creatures (vv. 19, 21), and the creatures follow the Spirit, but the Spirit is in the wheels. This indicates that we are one with the Lord, and He is one with us (1 Cor. 6:17). The Lord follows us, we follow the Spirit, and the Spirit is in the wheels.

1:20² (they) Referring to the living creatures.

1:22¹ (expanse) Based on the experiences signified in vv. 4-21, the spiritual sky over the heads of the living creatures is crystal clear, like a great expanse of awesome crystal. Furthermore, this sky is expanding and is as stable, unchanging, as crystal. In such a situation, there is nothing between the living creatures and God and nothing between them and one another. They have a thorough fellowship with the Lord and with one another. This requires the maintaining of a pure conscience without any offense toward God and men (Acts 24:16).

【1:23】穹蒼以下，活物的一對翅膀¹直張，彼此相對；每個活物另有一對翅膀在兩邊²遮體。

【1:24】活物行走的時候，我聽見翅膀的^a響聲，像大^b水的聲音，像¹全能者的聲音；是鬨嚷的聲音，像軍隊的聲音。活物站住的時候，便將翅膀垂下。

● 1:23¹ 活物翅膀直張，表徵我們在清明、延展的天之下，能有充分且正確的配搭，是完全正直，沒有彎曲的。參 7 註 1。

● 1:23² 用兩個翅膀遮蓋活物，指明在配搭中，我們不該顯揚自己，乃該隱藏在主的恩典下。（林後三 5～6，十二 9，腓三 3。）見 11 註 3。

● 1:24¹ 從彼此相接的翅膀所發出的聲音，乃是活物的見證。這指明任何一個地方召會見證的聲音，必須是一個團體、配搭身體的聲音，一個出自正確配搭的聲音。（參徒二 14。）這樣的見證是剛強的，像大水的聲音；不僅如此，這見證要成為神自己的聲音，並為着神經綸爭戰之軍隊的聲音。

【1:23】 And under the expanse one pair of their wings went¹ straight out, one toward the other; each had another pair² covering their bodies on this side and on that side.

【1:24】 And I heard the^a sound of their wings, like the sound of great^b waters, like the¹ voice of the Almighty, as they went; it was the sound of a tumult, like the sound of an army. Whenever they stood still, they dropped their wings.

1:23¹ (straight) The wings of the living creatures going straight out signifies that under a clear and expanding sky we can have the adequate and proper coordination, a coordination that is altogether straight, with nothing crooked. Cf. note 7¹.

1:23² (covering) The using of two wings to cover the living creatures indicates that in the coordination we should not display ourselves but should hide ourselves under the Lord's grace (2 Cor. 3:5-6; 12:9; Phil. 3:3). See note 11³.

1:24¹ (voice) The voice coming out of the wings that were joined to one another is the testimony of the living creatures. This indicates that the voice of the testimony of any local church must be the voice of a corporate, coordinated body, a voice that comes out of the proper coordination (cf. Acts 2:14). Such a testimony will be strong, like the sound of great waters; moreover, it will be the voice of God Himself and the voice of an army fighting the battle for God's economy.

1:24^a
結十 5
1:24^b
結四三 2
但十 6
啓一 15

1:24^a
Ezek. 10:5
1:24^b
Ezek. 43:2;
Dan. 10:6;
Rev. 1:15

【1:25】在他們頭以上的穹蒼之上有¹聲音。他們站住的時候，便將翅膀垂下。

五 在寶座上的人 26 ~ 28

【1:26】在他們頭以上的穹蒼之上，有^{1a}寶座的樣式，像^{2b}藍寶石的樣子；在寶座的樣式以上，有一位的樣式好像³人的樣子。

● 1:25¹ 這是神的聲音。活物站住並將翅膀垂下，指明他們不僅知道如何說話、發聲，也知道如何聽神的聲音。（參出二一 5 ~ 6，賽五十 4 ~ 5，路十 38 ~ 42。）

● 1:26¹ 四活物不僅是為着主的彰顯，不僅是為着主的行動，也是為着主的行政管理。主在他們中間，並在他們以上，乃是為着祂的彰顯、行動和管理。在這樣的光景中，神不僅是天上的神，也是地上的神。（見太十一 25 註 2。）藉着活物，天向地開啓，並與地相聯。

主的同在總是隨着祂的寶座。主的寶座是在第三層天，也在我們的靈裏。（啓四 2 ~ 3，來四 16 與註 1，參提後四 22。）寶座在明如水晶的穹蒼以上，指明每當我們在基督徒生活和召會生活裏有清明的天，我們就在寶座的管治之下。我們

【1:25】And there was a¹ voice from above the expanse that was over their heads. When they stood still, they dropped their wings.

E. The Man on the Throne vv. 26-28

【1:26】And above the expanse that was over their heads was the likeness of a^{1a} throne, like the appearance of a^{2b} sapphire stone; and upon the likeness of the throne was One in appearance like a³ man, above it.

1:25¹ (voice) This is God's voice. The living creatures standing still and dropping their wings indicates that they know not only how to speak and sound forth their voice but also how to listen to God's voice (cf. Exo. 21:5-6; Isa. 50:4-5; Luke 10:38-42).

1:26¹ (throne) The four living creatures are not only for the manifestation of the Lord and not only for the move of the Lord but also for the administration, the government, of the Lord. The Lord is among them and above them for His manifestation, move, and government. In such a situation God is not only the God of heaven but also the God of the earth (see note 25³ in Matt. 11). Through the living creatures the heavens are open to the earth and are joined to the earth.

The Lord's presence is always with His throne. The Lord's throne is both in the third heaven and in our spirit (Rev. 4:2-3; Heb. 4:16 and note 1; cf. 2 Tim. 4:22). The throne above the crystal clear expanse indicates that whenever we have a "clear sky" in our Christian life and in our church life, we will be under the ruling of the throne. The highest

1:26^a
王上二二 19
賽六 1
但七 9
啓四 2
1:26^b
出二四 10

1:26^a
1 Kings 22:19;
Isa. 6:1;
Dan. 7:9;
Rev. 4:2
1:26^b
Exo. 24:10

屬靈經歷的最高點，就是有清明的天，其上有寶座。達到這一點，意思就是在凡事上讓神居首位，並且完全服從神的權柄和行政。寶座不僅使神在我們身上掌權，更使神達成祂永遠的定旨。我們的屬靈生活中若有寶座，神就不僅在我們身上掌權，也要在我們裏面，同着我們，並藉着我們，完成祂的定旨。

● 1:26² 藍寶石是藍色的，表徵神顯在一種特別的光景中，而有的一種屬天情形。（出二四 10。）寶座的樣式像藍寶石，表明在屬天光景中神的同在。

● 1:26³ 寶座上的那一位看起來像人，卻有耶和華的榮耀顯出來的樣子，（28，）指明坐在寶座上的那一位是神又是人。這一位就是神人耶穌基督，神與人的調和。祂是完整的神，成為肉體成了人。（約一 1，14。）祂有人的性情，以人的身分生活、受死、復活並升天；現今作為在寶座上的一位，祂仍然是人子。（約六 62，徒七 56。）因此，主耶穌升天之後，就有一人在寶座上。在千年國並在新天新地裏直到永遠，仍有一人在寶座上。（太十九 28，啓二二 1，3。）

聖經啓示，神與人的關係中祂奧祕的心意，是要將祂自己與人調和，因而使祂自己與人一樣；也使人在生命、性情、和彰顯上與神一樣，但無分於神格。人是按着神的形像造的，好彰顯神並為神掌權。（創一 26～28 與註。）在寶座上的那一位和四活物，都有人的樣子，指明四活物在地上彰顯在寶座上的那一位。（見 5 註 2。）這個彰顯就是神

point in our spiritual experience is having a clear sky with a throne above it. To reach this point means that in everything we allow God to have the preeminence and are completely submissive to God's authority and administration. The throne is not only for God to reign over us but also for God to accomplish His eternal purpose. If we have the throne in our spiritual life, God will not only rule over us but will also fulfill His purpose in us, with us, and through us.

1:26² (sapphire) A sapphire stone, blue in color, signifies a heavenly condition that exists when God is present in a particular situation (Exo. 24:10). The throne being in the likeness of a sapphire stone shows the presence of God in a heavenly situation.

1:26³ (man) The One on the throne looks like a man, yet with Him there is the appearance of the glory of Jehovah (v. 28), indicating that the One sitting on the throne is both God and man. This is Jesus Christ, the God-man, the mingling of God and man. He was the complete God, and He was incarnated to be a man (John 1:1, 14). Having the nature of man, He lived, died, resurrected, and ascended as a man, and now as the One on the throne, He is still the Son of Man (John 6:62; Acts 7:56). Hence, since the ascension of the Lord Jesus there has been a man on the throne. In the millennium and in the new heaven and new earth for eternity, there will still be a man on the throne (Matt. 19:28; Rev. 22:1, 3).

As revealed in the Bible, God's mysterious intention in His relationship with man is to mingle Himself with man and thereby to become the same as man and make man the same as God in life, in nature, and in expression but not in the Godhead. Man was created in the image of God to express God and to rule for God (Gen. 1:26-28 and notes). The One on the throne and the four living creatures both have the appearance of a man, indicating that the four living creatures on earth are the expression

【1:27】^a 我見從祂腰以上，看來好像光耀的¹金銀合金，有彷彿火的樣子四面包圍；又見從祂腰以下，有彷彿火的樣子。祂周圍都有光輝。

在人性裏的顯現。（提前三 15～16。）天上的神渴望藉着將祂自己作到人裏面，得着地上的人作祂的彰顯。不僅如此，神的心意是要在人身上作工，好使人能在寶座上。主耶穌是開拓者，是先鋒，祂開了路進到榮耀裏，並坐在寶座上；（來二 6～9；）我們是祂許多的弟兄，現今正在跟隨祂。（來二 10～12，啓三 21，二二 5。）

● 1:27¹ 在寶座上之人的樣子有兩面的講究：從祂腰以上，有金銀合金的樣子；從祂腰以下，有火的樣子。人的腰以上到頭的部分，乃是感覺的部分，表徵人的性情和個性。就着性情和個性說，在寶座上的主耶穌有金銀合金的樣子，表徵救贖的神。人的腰以下，是行動的部分。從腰以下有火的樣子，表徵主在祂行動中的樣子，有神焚燒與聖別的力量。（見 4 註 4。）

當主眷臨我們，祂乃是像火一樣來光照、搜尋並焚燒。然後藉着火，祂就成為我們的金銀合金。主這烈火（來十二 29）將一切消極的事物從我們裏面燒掉之後，金銀合金，就是救贖的神，就留在我們裏面。見 4 註 5。

【1:27】^a Then I saw something like the sight of ¹electrum, like the appearance of fire encased all around, from the appearance of His loins and upward; and from the appearance of His loins and downward, I saw something like the appearance of ¹fire. And there was brightness all around Him.

of the One on the throne (see note 5²). This expression is the manifestation of God in humanity (1 Tim. 3:15-16). God in heaven desires to gain man on earth for His expression by working Himself into man. Furthermore, God's intention is to work on man in order that man will be on the throne. As the Pioneer, the Forerunner, the Lord Jesus cut the way to enter into glory and sit on the throne (Heb. 2:6-9), and we, His many brothers, are now following Him (Heb. 2:10-12; Rev. 3:21; 22:5).

1:27¹ (electrum) The appearance of the man on the throne has two aspects: from His loins upward He has the appearance of electrum, and from His loins downward, the appearance of fire. The upper part of a man, from his loins to his head, is the part of feeling, of sensation, signifying his nature and disposition. According to His nature and disposition the Lord Jesus on the throne has the appearance of electrum, signifying the redeeming God. The lower part of a man's body is for moving. The appearance of fire from the loins downward signifies the Lord's appearance in His move with God's burning and sanctifying power (see note 4⁴).

When the Lord comes to us, He comes as fire to enlighten, search, and burn. Then through the fire He becomes electrum to us. After all the negative things have been burned out of us by the Lord as the consuming fire (Heb. 12:29), the electrum, the redeeming God, will remain in us. See note 4⁵.

【1:28】下雨的日子，雲中^{1a}虹的樣子怎樣，周圍光輝的樣子也是怎樣。這就是耶和華榮耀的樣式顯出來的樣子。我一看見就^b面伏於地，又聽見一位說話的聲音。

● 1:28¹ 一道虹顯為坐寶座之人周圍的光輝，表徵寶座上的主四圍的輝煌和榮耀。在挪亞的時候，雲彩中的虹乃是一個記號，表明神是信實的，祂要堅守祂與人和一切活物所立的約，不再用洪水毀滅人類。（見創九 13 註 1。）

虹可視為由紅、黃、藍三種主色組合而產生的。紅是火的顏色，指神的聖別；黃是金銀合金的顏色，表徵神的榮耀；藍是藍寶石之寶座的顏色，表徵神的公義。神的公義、聖別和榮耀，是三種神聖的屬性，使罪人不能靠近神。（見創三 24 註 1。）但是基督來死在十字架上，滿足了神公義、聖別和榮耀的要求，並且復活了；祂如今就是我們的公義、聖別和榮耀。（林前一 30。）因着我們信徒現今在基督裏，在神眼中我們就有基督作公義、聖別、和榮耀顯出來的樣子。這就是虹的樣子，見證神是信實的，祂寬免並拯救我們這些墮落的人，使我們脫離祂對罪人的審判。新耶路撒冷城的根基好像彩虹的樣子，（啓二一 19～20，）在其中，我們這些得救之人的集大成，要成為一道虹，返照神公義、聖別和榮耀的光輝，永遠見證我們的神是公義、信實的。（見啓二一 19 註 1 二段。）正如本章所描繪的，基督徒生活和召會生活要總結為這一道虹。那時，神永遠的計畫就得着完成。

【1:28】 Like the appearance of the^{1a} rainbow that is in the cloud on a day of rain, such was the appearance of the brightness all around. This was the appearance of the likeness of the glory of Jehovah. And when I saw it, I^b fell on my face and I heard the voice of someone speaking.

1:28¹ (rainbow) A rainbow as the brightness around the man who is sitting on the throne signifies the splendor and glory around the Lord on the throne. At Noah's time the rainbow in the cloud was a sign of God's faithfulness in keeping His covenant with man and every living creature that He would never again destroy mankind with a flood (see note 13¹ in Gen. 9).

A rainbow can be considered as being produced from the combining of three basic colors—red, yellow, and blue. Red, the color of fire, refers to God's holiness; yellow, the color of electrum, signifies God's glory; and blue, the color of the sapphire throne, signifies God's righteousness. God's righteousness, holiness, and glory are three divine attributes that keep sinners away from God (see note 24¹ in Gen. 3). However, Christ came, died on the cross to satisfy the requirements of God's righteousness, holiness, and glory, and was resurrected, and He is now our righteousness, holiness, and glory (1 Cor. 1:30). Because we, the believers, are now in Christ, in the sight of God we bear the appearance of Christ as righteousness, holiness, and glory. This is the appearance of a rainbow as a testimony of God's faithfulness in sparing us and saving us, the fallen ones, from His judgment on sinners. In the New Jerusalem, a city whose foundations have the appearance of a rainbow (Rev. 21:19-20), we, the aggregate of the saved ones, will be a rainbow reflecting the brightness of God's righteousness, holiness, and glory and testifying forever that our God is righteous and faithful (see note 19¹, par. 2, in Rev. 21). As portrayed in this chapter, the Christian life and the church life will consummate in such a rainbow. At that point God's eternal plan will have been accomplished.

以西結書 第二章

叁 神作為烈火，
審判自己的百姓和外邦列國

二 1 ~ 三 2 32

一 神審判墮落的以色列人
二 1 ~ 二 4 27

1 以西結的呼召和託付
二 1 ~ 三 27

【2:1】祂對我說，^a人子阿，你站起來，
我要和你說話。

【2:2】祂對我說話的時候，靈就^a進入
我裏面，使我站起來；我便聽見那對
我說話者的聲音。

【2:3】祂對我說，人子阿，我^a差你往¹
悖逆的國民以色列人那裏去；他們是^b
悖逆我的，他們和他們的列祖違背
我，直到今日。

● 2:3¹ 以色列人是神的選民，從萬民中分別出來
歸給神；（出十九 6；）是神的葡萄樹，為着完成神的
經綸；（十五 1 ~ 8，十九 10；）是神的新婦，使祂
得滿足；（十六 8，二三 4；）是神的羣羊，在祂的照

EZEKIEL 2

III. God Judging His People and
the Heathen Nations as a Consuming Fire

2:1 — 32:32

A. God's Judgment of Israel in Their Degradation
2:1 — 24:27

1. Ezekiel's Call and Commission
2:1 — 3:27

【2:1】Then He said to me, ^aSon of man, stand up on your
feet, and I will speak with you.

【2:2】And the Spirit ^aentered into me when He spoke to me
and caused me to stand up on my feet. And I heard Him who
spoke to me.

【2:3】And He said to me, Son of man, I am ^asending
you to the children of Israel, to ¹rebellious heathen who
have ^brebelled against Me; they and their fathers have
transgressed against Me unto this very day;

2:3¹ (rebellious) Or, a rebellious nation. The children of Israel were
God's elect, separated from the nations unto God (Exo. 19:6), God's
vine for the accomplishing of His economy (15:1-8; 19:10), God's bride
for His satisfaction (16:8; 23:4), God's flock under His care (ch. 34),

2:1^a

Ezek. 3:1;
4:1; 5:1;
6:2; 7:2;
8:5; 11:2;
20:3; 37:3;
43:7; 44:5;
47:6; Dan. 8:17;
Matt. 8:20;
16:13

2:2^a

Ezek. 3:24

2:3^a

Ezek. 3:5

2:3^b

Ezek. 20:8, 13, 21

2:1^a

結三 1, 四 1
五 1, 六 2
七 2, 八 5
十一 2, 二十 3
三七 3, 四三 7
四四 5, 四七 6
但八 17, 太八 20
十六 13

2:2^a

結三 24

2:3^a

結三 5

2:3^b

結二十 8, 13, 21

2:4^a
結三 7

【2:4】這眾子厚顏無恥，^a心裏剛硬。
我差你往他們那裏去，你要對他們
說，主耶和華如此說。

2:5^a
結三 11, 26~27

2:5^b
結二 8
三 9, 26, 27
十二 2~3, 9, 25
十七 12
二四 3

【2:5】他們^a或聽，或不聽，（他們原是^b悖逆之家，）必^c知道在他們中間有了申言者。

2:5^c
結三三 33

顧之下；（三四；）也是神寶貴並特有的珍寶。（出十九 5。）然而，他們卻墮落成爲悖逆神的，（3，）成爲荊棘和蒺藜、（6、）淫婦、（六 9，十六 15，二三 30、）蠍子（6）和渣滓，（二二 18，）與前述五種身分相反。以色列墮落的原因乃是：（一）他們心裏有偶像；（十四 3～5；）（二）他們與世界，就是與異教的列國，有了聯結；（二五 8，參王上十一 1～2，十六 30～31；）（三）他們照着列國的規矩和風俗行事。（十一 12。）這些也是神新約的選民—召會—墮落的主要原因。（啓二 4，12～15。）

神對祂百姓的審判，見於二～二四章，乃是根據祂的公義、聖別和榮耀。神的榮耀與偶像相對；（八 2～4，10，九 3；）神的聖別與渣滓相對；（二二 17～22；）神的公義與以色列的不公並欺壓人相對。（二二 29。）任何與神榮耀、聖別、和公義不合的事物，都會惹起神的審判。本書及新約給我們看見，神要先審判祂的子民，然後纔審判萬民。（二五～三二，彼前四 17，啓二～三，六～十一，十五～十九。）

【2:4】 And they are impudent and ^ahard-hearted children. I am sending you to them, and you shall say to them, Thus says the Lord Jehovah.

2:4^a
Ezek. 3:7

【2:5】 And they, whether they ^ahear or not — for they are a ^brebellious house — they will ^cknow that a prophet has been in their midst.

2:5^a
Ezek. 3:11, 26-27

2:5^b
Ezek. 2:8;
3:9, 26, 27;
12:2-3, 9, 25;
17:12;
24:3

2:5^c
Ezek. 33:33

and God's precious and personal treasure (Exo. 19:5). However, in contrast with these five statuses, in their degradation they became rebels against God (v. 3), thistles and thorns (v. 6), a harlot (6:9; 16:15; 23:30), scorpions (v. 6), and dross (22:18). The causes of Israel's degradation were (1) their having idols in their hearts (14:3-5), (2) their being associated with the world, i.e., the heathen nations (25:8; cf. 1 Kings 11:1-2; 16:30-31), and (3) their walking according to the manner and customs of the nations (11:12). These are also the main causes of the degradation of God's New Testament elect, the church (Rev. 2:4, 12-15).

God's judgment on His people, as seen in chs. 2—24, is based on His righteousness, holiness, and glory. God's glory is versus idols (8:2-4, 10; 9:3), God's holiness is versus dross (22:17-22), and God's righteousness is versus Israel's injustice and oppression (22:29). Anything that does not match God's glory, holiness, and righteousness will provoke God's judgment. As seen in this book and in the New Testament, God first judges His people, and then He judges the nations (chs. 25—32; 1 Pet. 4:17; Rev. 2—3; 6—11; 15—19).

【2:6】人子阿，你不要怕他們，也不要怕他們的話；雖有¹荊棘和^a蒺藜在你那裏，你又住在蠍子中間，不要怕他們的話，也不要因他們的臉色驚惶；他們原是悖逆之家。

【2:7】他們或聽，或不聽，你要將我的話告訴他們；他們原是¹悖逆的。

【2:8】人子阿，你要聽我對你所說的話，不要悖逆，像那悖逆之家一樣。你要開口^a喫我所賜給你的。

【2:9】我觀看，見有一隻手向我伸出來，手中有一書卷。

【2:10】祂將書卷在我面前展開，書卷正面背面都寫着字，其上所寫的是哀號、歎息、災禍的話。

以西結書 第三章

【3:1】祂對我說，^a人子阿，要喫你所得的；要^b喫這書卷，然後去對以色列家講說。

● 2:6¹ 或，悖逆的人。

● 2:7¹ 悖逆的，直譯，悖逆。

【2:6】And you, son of man, do not be afraid of them and do not be afraid of their words; though¹ thistles and^a thorns are with you and you dwell among scorpions, do not be afraid of their words and do not be dismayed at their faces; for they are a rebellious house.

【2:7】And you shall speak My words to them, whether they hear or not; for they are¹ rebellious.

【2:8】But you, son of man, hear what I say to you; do not be rebellious like that rebellious house. Open your mouth and^a eat what I give you.

【2:9】And I looked, and there was a hand, put forth toward me; and in it there was a scroll book.

【2:10】And He spread it before me. And it was written on the front and back, and on it were written lamentations, mourning, and woe.

EZEKIEL 3

【3:1】Then He said to me, ^aSon of man, eat what you find; ^beat this scroll, and go, speak to the house of Israel.

2:6¹ (thistles) Or, rebels.

2:7¹ (rebellious) Lit., rebelliousness. So also in the next verse.

【3:2】於是我開口，祂就使我喫那書卷。

【3:3】祂又對我說，人子阿，要把我所賜給你的這書卷喫下，充滿你的肚腹。我就^a喫了，口中覺得其^b甜如蜜。

【3:4】祂對我說，人子阿，你往以色列家那裏去，對他們講說我的話。

【3:5】你奉差遣不是往那說話深奧、言語難懂的民那裏去，乃是往以色列家去；

【3:6】不是往那說話深奧、言語難懂的眾多民族那裏去，他們的話語是你聽不懂的。我若差你往他們那裏去，他們必定聽你。

【3:7】以色列家卻不肯聽你，因為他們不肯聽我；原來以色列全家都是^a額堅心硬的。

【3:8】看哪，我使你的臉硬過他們的臉，使你的額硬過他們的額。

【3:9】我使你的額像金鋼石，比^a火石更硬；你不要怕他們，也不要因他們的臉色驚惶；他們原是^b悖逆之家。

【3:2】 So I opened my mouth, and He gave me that scroll to eat.

【3:3】 And He said to me, Son of man, feed your stomach and fill your inward parts with this scroll that I am giving you. And I^a ate it, and it was like honey in my mouth in its^b sweetness.

【3:4】 Then He said to me, Son of man, go to the house of Israel and speak with My words to them.

【3:5】 For you are being sent not to a people of strange speech and unintelligible language but to the house of Israel,

【3:6】 Not to many peoples of strange speech and unintelligible language, whose words you cannot understand. If I were to send you to such, they would hear you;

【3:7】 But the house of Israel is not willing to hear you, for they are not willing to hear Me, because all the house of Israel is^a obstinate and stiff-hearted.

【3:8】 I am now making your face as hard as their faces and your forehead as hard as their foreheads.

【3:9】 Like adamant, harder than^a flint, I am making your forehead; do not be afraid of them or dismayed at their faces, for they are a^b rebellious house.

3:3^a
啓十 9
參耶十五 16
3:3^b
詩十九 10
一一九 103

3:3^a
Rev. 10:9;
cf. Jer. 15:16
3:3^b
Psa. 19:10;
119:103

3:7^a
結二 4

3:7^a
Ezek. 2:4

3:9^a
賽五十 7
3:9^b
結二 5

3:9^a
Isa. 50:7
3:9^b
Ezek. 2:5

【3:10】祂又對我說，人子阿，我對你所說的一切話，你要心裏領受，用耳聽聞。

【3:11】你往你本族^a被擄的人那裏去，他們或聽，或不聽，你要對他們講說，告訴他們這是主耶和華說的。

【3:12】那時，^a靈將我舉起，我就聽見在我身後有震動轟轟的聲音，說，從耶和華的所在顯出來的榮耀是當受頌讚的！

【3:13】我又聽見那些活物翅膀相碰的^a聲音，與活物旁邊輪子的聲音，以及震動轟轟的聲音。

【3:14】於是^a靈將我舉起，把我帶去；我在苦惱中，靈裏忿激的前去，並且耶和華的^b手在我身上剛強有力。

【3:15】我就來到提勒亞畢，那些住在迦巴魯河邊被擄的人那裏；在他們所住的地方，我在他們中間驚惶恐懼的坐了七日。

【3:16】過了七日，耶和華的話臨到我，說，

【3:10】 Moreover He said to me, Son of man, all My words that I will speak to you take into your heart and hear with your ears.

【3:11】 And go to those of the^a captivity, to the children of your people, and speak to them and tell them, Thus says the Lord Jehovah; whether they hear or not.

【3:12】 Then the^a Spirit lifted me up, and I heard behind me the sound of a great quaking, saying: Blessed be the glory of Jehovah from His place!

【3:13】 And I heard the^a sound of the wings of the living creatures touching one another and the sound of the wheels alongside them and the sound of a great quaking.

【3:14】 And the^a Spirit lifted me up and took me away; and I went in bitterness, in the rage of my spirit, and the^b hand of Jehovah was strong upon me.

【3:15】 And I came to those of the captivity at Tel-abib who dwelt by the river Chebar; and where they dwelt, there I sat for seven days in their midst appalled.

【3:16】 And at the end of seven days the word of Jehovah came to me, saying,

3:11^a
結三 15
十一 24~25

3:12^a
王上十八 12
王下二 16
結三 14
八 3
十一 1, 24
路四 1
徒八 39
林後十二 2
啓十七 3
二一 10
參彼後一 21

3:13^a
結一 24

3:14^a
結三 12
3:14^b
結一 3

3:11^a
Ezek. 3:15;
11:24-25

3:12^a
1 Kings 18:12;
2 Kings 2:16;
Ezek. 3:14;
8:3;
11:1, 24;
Luke 4:1;
Acts 8:39;
2 Cor. 12:2;
Rev. 17:3;
21:10;
cf. 2 Pet. 1:21

3:13^a
Ezek. 1:24

3:14^a
Ezek. 3:12
3:14^b
Ezek. 1:3

3:17^a
17~19;
結三三 7~9
3:17^b
賽五二 8
五六 10
六二 6
耶六 17

【3:17】^a 人子阿，我立了你作以色列家
^{1b} 守望的人，你要聽我口中的話，替
我警戒他們。

● 3:17¹ 在神對以色列的審判中，神憐憫祂的百姓，給他們許多供備：（一）神在祂的憐憫裏設立了像以西結這樣的守望者，來警戒百姓；（三三 7；）（二）神在施行審判之前，打發祂的使者把尋求祂的人，就是那些為耶路撒冷城中一切犯罪、邪惡之事歎息唉哼的人，都標示出來，使他們不至被殺害；（九 4；）（三）神在那些被擄分散的人當中，保存並留下一些餘剩的人；（六 8～9；）（四）神自己來作祂被擄並分散之百姓暫時的聖所；（十一 16；）（五）神應許那些在被擄中的人，有一天祂要帶他們回自己的地，（十一 17，）在豫表復活升天之基督的以色列高處山上事奉祂；（二十 40；）（六）為着祂百姓的盼望和鼓勵，神豫言基督要來作嫩枝，成為香柏樹，（十七 22～23，）作猶大的權杖，（二一 10，）作那應承受以色列國者，（二一 27，）作以色列家的角，拯救他們脫離一切的欺壓和轄制。（二九 21。）神審判以色列人最終的結果，乃是使他們轉向基督，得着基督，好叫基督能作他們的一切。（亞十二 10，啓一 7。）因着與基督聯結，以色列就要由卑微升為至高，有基督作權柄，超過地上的列國和政權。因着基督，以色列國要得着復興，基督要作他們的君王。（賽二 2～4 與註。）

【3:17】^a Son of man, I have appointed you as a ^{1b} watchman to the house of Israel, and you will hear the word from My mouth and will give them warnings from Me.

3:17¹ (watchman) In the midst of His judgment on Israel, God was merciful to His people and provided a number of things for them: (1) in His mercy God established watchmen, such as Ezekiel, to warn the people (33:7); (2) before exercising His judgment, God sent His angel to mark out His seeking ones, those who sighed and groaned over all the sinfulness and evils in the city of Jerusalem, so that they would not be killed (9:4); (3) God preserved and kept a remnant among those who were scattered in captivity (6:8-9); (4) God Himself was a temporary sanctuary to His scattered and captured people (11:16); (5) God promised those in the captivity that one day He would bring them back to the land (11:17), to serve Him on the mountain of the height of Israel (20:40), which typifies the resurrected and ascended Christ; and (6) for the hope and encouragement of His people, God prophesied that Christ would come as a twig that would become a cedar tree (17:22-23), as the scepter of Judah (21:10), as the One who has the right to inherit the kingdom of Israel (21:27), and as the horn of the house of Israel to deliver them from all oppression and bondage (29:21). The final result of God's judgment on Israel will be to cause them to turn to Christ and to gain Christ so that Christ will be everything to them (Zech. 12:10; Rev. 1:7). Because Israel will be joined to Christ, Israel will ascend from being lowly to being very high, having Christ as the authority to surpass all the nations and authorities on earth. Because of Christ, the nation of Israel will be restored, and Christ will be the King (Isa. 2:2-4 and notes).

3:17^a
vv. 17-19;
Ezek. 33:7-9
3:17^b
Isa. 52:8;
56:10;
62:6;
Jer. 6:17

【3:18】我何時指着惡人說，你必要死；你若不警戒他，也不勸戒惡人，使他離開惡行，得以存活，那惡人必因自己的罪孽而死，我卻要從你手中追討流他^a血的罪。

【3:19】倘若你警戒惡人，他仍不轉離自己的惡，也不離開惡行，他必因自己的罪孽而死，你卻救了自己的性命。

【3:20】再者，義人何時轉離自己的義而有了罪孽，我將絆腳石放在他面前，他就必死；因你沒有警戒他，他必死在罪中，他素來所行的義不被記念；我卻要從你手中追討流他血的罪。

【3:21】倘若你警戒義人，使義人不犯罪，他就不犯罪；他因受警戒就必存活，你也救了自己的性命。

【3:22】耶和華的^a手在那裏臨到我身上；祂對我說，你起來，出到平原去，我要在那裏和你說話。

【3:18】 When I say to a wicked one, You shall surely die, and you do not warn him nor speak to warn the wicked one from his wicked way that he may live, that wicked one will die for his iniquity, but his^a blood I will require at your hand.

【3:19】 Yet if you warn the wicked one and he does not turn from his wickedness nor from his wicked way, he will die for his iniquity and you have¹ delivered your soul.

【3:20】 And when a righteous one turns from his righteousness and commits iniquity, and I put a stumbling block before him, he will die. Because you did not warn him, he will die in his sin, and his righteous actions, which he had done, will not be remembered; but his blood I will require at your hand.

【3:21】 And if you warn a righteous one so that the righteous one does not sin, and he does not sin, he shall surely live, because he was warned; and you have delivered your soul.

【3:22】 And the^a hand of Jehovah was upon me there; and He said to me, Arise, go forth to the plain, and there I will speak with you.

3:19¹ (delivered) Or, saved your life. So also in v. 21.

3:23^a
結一 28

【3:23】於是我起來，出到平原去。不料，耶和華的^a榮耀立在那裏，正如我在迦巴魯河邊所見的榮耀一樣，我就面伏於地。

3:24^a
結二 2

【3:24】於是^a靈進入我裏面，使我站起來；祂對我說，你進去，把自己關在房屋裏。

【3:25】至於你，人子阿，人必用繩索捆綁你，你就不能出去在他們中間來往。

3:26^a
結二四 27
路一 20, 22

【3:26】我必使你的舌頭貼住上膛，以致你^a啞口，不能作責備他們的人；他們原是悖逆之家。

3:27^a
結二 5

【3:27】但我對你說話的時候，必開你的口，你就要對他們說，主耶和華如此說，聽的可以聽，不聽的任他不聽；他們原是^a悖逆之家。

以西結書 第四章

2 審判耶路撒冷 四 1 ~ 五 17

4:1^a
結二 1

【4:1】^a人子阿，你要拿一塊甃，擺在你面前，將一座耶路撒冷城畫在其上；

【3:23】 So I arose and went forth to the plain. And the^a glory of Jehovah stood there, like the glory that I had seen by the river Chebar; and I fell on my face.

【3:24】 Then the^a Spirit entered into me and caused me to stand up on my feet; and He spoke with me and said to me, Go, shut yourself up within your house.

【3:25】 As for you, son of man, they will now put ropes on you and bind you with them so that you cannot go out among them.

【3:26】 And I will make your tongue stick to the roof of your mouth so that you will be^a dumb and not one who reproves them, for they are a rebellious house.

【3:27】 But when I speak with you, I will open your mouth, and you will say to them, Thus says the Lord Jehovah, Let him who hears hear, and let him who refuses refuse; for they are a^a rebellious house.

EZEKIEL 4

2. The Judgment on Jerusalem 4:1 — 5:17

【4:1】 Now you,^a son of man, take a tile and set it before you; and inscribe on it a city, Jerusalem;

3:23^a
Ezek. 1:28

3:24^a
Ezek. 2:2

3:26^a
Ezek. 24:27;
Luke 1:20, 22

3:27^a
Ezek. 2:5

4:1^a
Ezek. 2:1

【4:2】又^a圍困這城，造攻城土牆，築圍城土壘，安營攻擊，在四圍架設撞錘。

【4:3】又要拿個鐵盤，放在你和城的中間，作為鐵牆；你要正面對着這城，城就被圍困；你要圍攻這城。這要作以色列家的兆頭。

【4:4】你要向左側臥，承當以色列家的罪孽；要按你向左側臥的日數，擔當他們的罪孽。

【4:5】我已將他們罪孽的年數定為你向左側臥的日數，就是三百九十日；你要這樣擔當以色列家的罪孽。

【4:6】你滿了這些日子，還要向右側臥，擔當猶大家的罪孽四十日；我給你定規^a一日頂一年。

【4:7】你要正面對着被圍困的耶路撒冷，露出膀臂，說豫言攻擊這城。

【4:8】看哪，我要用繩索捆綁你，使你不能輾轉反側，直等你滿了圍困城的日子。

【4:2】And lay a^a siege against it, and build a siege wall against it, and cast up a mound against it, and set up camps against it, and set battering rams all around it.

【4:3】And take an iron plate and set it as an iron wall between you and the city, and set your face against it; and it will be under siege, and you shall lay siege against it. This will be a sign to the house of Israel.

【4:4】Moreover lie down on your left side and lay the iniquity of the house of Israel on it; you shall bear their iniquity for the number of days that you lie on it.

【4:5】And I have appointed to you the years of their iniquity, according to the number of the days, three hundred and ninety days; and you will bear the iniquity of the house of Israel.

【4:6】And when you have completed them, lie down again, on your right side; and you shall bear the iniquity of the house of Judah for forty days; I have appointed to you a^a day for each year.

【4:7】Then toward the siege of Jerusalem you shall set your face with your arm bared, and you shall prophesy against it.

【4:8】And I will then put ropes on you so that you cannot turn from one side to the other, until you have completed the days of your siege.

【4:9】你要取小麥、大麥、豆子、紅豆、小米、粗麥，裝在一個器皿中，用以給自己作餅；要按你側臥的日數，就是三百九十日，喫這餅。

【4:10】你的食糧要按分量喫，每日二十舍客勒，定時而喫。

【4:11】你喝水也要按分量，每日喝一欣的六分之一，定時而喝。

【4:12】你喫這餅像喫大麥餅一樣，要用人糞在眾人眼前燒烤。

【4:13】耶和華說，以色列人在我所趕他們到的各國中，也必這樣喫^a不潔淨的食物。

【4:14】我說，哎，主耶和華阿！¹我素來未曾被玷污；從幼年到如今，我沒有^a喫過自死的，或被野獸撕裂的，那^b可憎的肉也未曾入我的口。

【4:15】於是祂對我說，看哪，我給你牛糞代替人糞，你可以在其上烤製你的餅。

【4:9】 And take wheat, barley, beans, lentils, millet, and spelt, and put them in one vessel, and make them into bread for yourself. For the number of days that you lie on your side, for three-hundred ninety days, you shall eat it.

【4:10】 And your food which you eat shall be twenty shekels a day by weight; at fixed times you shall eat it.

【4:11】 And the water that you drink shall be a sixth of a hin by measure; at fixed times you shall drink it.

【4:12】 And as a barley cake you shall eat it; on human excrement you shall bake it in their sight.

【4:13】 And Jehovah said, Thus shall the children of Israel eat their bread^aunclean among the nations to which I will drive them.

【4:14】 Then I said, Ah, Lord Jehovah. Indeed my soul has never been defiled; for from my youth until now I have not^aeaten anything that has died of itself or has been torn to pieces, nor has any^babominable flesh entered into my mouth.

【4:15】 And He said to me, See, I give you cow's dung instead of human excrement, and you will make your bread over it.

● 4:14¹ 我，直譯，我的魂。

4:13^a
何九 3

4:14^a
徒十 14
4:14^b
申十四 3
賽六五 4
但一 8
徒十五 20

4:13^a
Hosea 9:3

4:14^a
Acts 10:14
4:14^b
Deut. 14:3;
Isa. 65:4;
Dan. 1:8;
Acts 15:20

4:16^a
利二六 26
詩一〇五 16
賽三 1

【4:16】祂又對我說，人子阿，我必在耶路撒冷^{1a}斷絕他們所倚靠的糧食。他們喫餅要按分量，憂慮而喫；喝水也要按分量，驚惶而喝；

4:17^a
利二六 39
結二四 23

【4:17】使他們缺糧缺水，彼此驚惶，因自己的罪孽^a消滅。

以西結書 第五章

5:1^a
結二 1

【5:1】^a人子阿，你要拿一把快刀，當作剃頭刀，用這刀剃你的頭髮和你的鬍鬚，拿天平稱鬚髮，分成三分。

【5:2】圍困城的日子滿了，你要將三分之一在城中用火焚燒；又拿三分之一在城的四圍用刀砍碎；又將三分之一揚在風中，我也要拔刀追趕。

5:3^a
耶三九 10
四十 6
五二 16

【5:3】你要從其中取^a幾根包在衣邊裏，

【5:4】再從這幾根中取些扔在火中焚燒，從那裏必有火出來燒及以色列全家。

● 4:16¹ 直譯，折斷糧食的杖。

【4:16】 Then He said to me, Son of man, I am now ^abreaking the staff of bread in Jerusalem; and they will eat bread by weight and in anxiety, and they will drink water by measure and in horror;

【4:17】 Because they will lack bread and water, and they will be horrified at each other and will ^arot in their iniquity.

EZEKIEL 5

【5:1】 And you, ^ason of man, take a sharp sword; take it as a barber's razor and pass it over your head and over your beard; then take scales to weigh with, and divide ¹the hair.

【5:2】 One-third you shall burn in the middle of the city when the days of the siege are fulfilled; and you shall take a third and strike it with the sword all around the city; and one-third you shall scatter to the wind, and I will draw a sword after them.

【5:3】 And you shall take from there a ^afew in number and bind them in the edges of your garment.

【5:4】 And you shall take again from them and cast them into the midst of the fire; and you shall burn them in the fire; from them fire will go forth against all the house of Israel.

4:16^a
Lev. 26:26;
Psa. 105:16;
Isa. 3:1

4:17^a
Lev. 26:39;
Ezek. 24:23

5:1^a
Ezek. 2:1

5:3^a
Jer. 39:10;
40:6;
52:16

5:1¹ (the) Lit., them.

【5:5】主耶和華如此說，這就是耶路撒冷；我曾將她安置在列邦之中，列國都在她的四圍。

【5:6】但她行惡，違背我的¹典章，過於列國；干犯我的¹律例，過於四圍的列邦；因為她棄絕我的典章，不遵行我的律例。

【5:7】所以主耶和華如此說，因為你們紛爭過於四圍的列國，沒有遵行我的律例，沒有謹守我的典章，也沒有謹守你們四圍列國的規例；

【5:8】所以主耶和華如此說，看哪，連我也與你反對，我必在列國的眼前，在你中間，施行審判。

【5:9】並且因你一切可憎的事，我要在你中間行我所未曾行的，以後我也不再照着行。

【5:10】因此，在你中間父親要喫兒子，兒子要喫父親；我必在你身上施行審判，我必將你餘剩的民^a分散四方。

【5:5】 Thus says the Lord Jehovah, This is Jerusalem; I have set her in the midst of the nations, and around her are countries.

【5:6】 But she has rebelled against My¹ ordinances in wickedness more than the nations and against My¹ statutes more than the countries that surround her, for they have rejected My ordinances and have not walked in My statutes.

【5:7】 Therefore thus says the Lord Jehovah, Because you have been more turbulent than the nations that surround you and have not walked in My statutes and have not kept My ordinances and have not even kept the ordinances of the nations that surround you;

【5:8】 Therefore thus says the Lord Jehovah, Indeed I, even I, am against you, and I will execute judgments in your midst in the sight of the nations.

【5:9】 And I will do among you that which I have not done and the like of which I will never do again, because of all your abominations.

【5:10】 Therefore fathers will eat the sons in your midst, and sons will eat their fathers; and I will execute judgments upon you, and I will^a scatter all your remnant toward all the winds.

● 5:6¹ 見申四 1 註 1。

5:6¹ (ordinances) See note 1¹ in Deut. 4.

5:11^a
民十四 21
賽四九 18
耶二二 24
結十四 16
十六 48
十七 16
十八 3
二十 3
三三 11
三四 8
三五 6
番二 9
5:11^b
結七 4
八 18
九 10
二一 31
5:12^a
耶十五 2
二一 9
結六 12
啓六 8
5:12^b
耶九 16
結五 2, 10
六 8

【5:11】主耶和華說，因此，^a我指着我的生存起誓，因你用一切可憎的物、可厭的事玷污了我的聖所，故此，我定要¹收回我的^b眼目，我眼必不顧惜你，我也不可憐你。

【5:12】你的民三分之一必在你中間遭^a瘟疫而死，因饑荒消滅；三分之一必在你四圍倒在刀下；我必將三分之一^b分散四方，並要拔刀追趕他們。

【5:13】這樣我的怒氣纔得以發盡；我向他們發的忿怒止息了，自己就得着安慰。我在他們身上發盡我的忿怒時，他們就知道我耶和華所說的是出於嫉妒。

【5:14】並且我必使你在四圍的列國中，在經過的眾人眼前，成了荒涼和羞辱。

【5:15】這樣，我必以怒氣和忿怒，並烈怒的責備，向你施行審判；那時，¹你就在四圍的列國中成為羞辱、譏刺、警戒、驚駭。這是我耶和華說的。

● 5:11¹ 或，將你砍倒，我眼必不顧惜你。

● 5:15¹ 此乃照許多譯本；希伯來文經文作，她。

【5:11】Therefore ^aas I live, declares the Lord Jehovah, surely because you have defiled My sanctuary with all your detestable things and all your abominations, therefore I will also ¹withdraw My ^beye that it not pity you, nor will I spare.

【5:12】One-third of you will die by ^apestilence, and they will be consumed by famine in the midst of you; and one-third will fall by the sword surrounding you; and one-third I will ^bscatter toward all the winds, and I will draw a sword after them.

【5:13】Thus My anger will be spent, and I will cause My wrath to rest upon them, and I will be comforted; and they will know that I, Jehovah, have spoken in My zeal when I spend My wrath upon them.

【5:14】Moreover I will make you a desolation and a reproach among the nations that surround you, in the sight of all who pass by.

【5:15】Thus ¹you will be a reproach and a taunt, a warning and a horror, to the nations that surround you, when I execute judgments upon you in anger and wrath and furious rebukes. I, Jehovah, have spoken.

5:11¹ (withdraw) Or, hew you down, and My eye will not pity you.

5:15¹ (you) Following many versions; the Hebrew text reads, she.

5:11^a
Num. 14:21;
Isa. 49:18;
Jer. 22:24;
Ezek. 14:16;
16:48;
17:16;
18:3;
20:3;
33:11;
34:8;
35:6;
Zeph. 2:9
5:11^b
Ezek. 7:4;
8:18;
9:10;
21:31
5:12^a
Jer. 15:2;
21:9;
Ezek. 6:12;
Rev. 6:8
5:12^b
Jer. 9:16;
Ezek. 5:2, 10;
6:8

【5:16】我要將饑荒的惡箭射在¹你們身上，這箭是能毀滅人的，我要射出毀滅你們；那時，我要加增你們的饑荒，²斷絕你們所倚靠的糧食。

【5:17】我要打發^a饑荒和惡獸到你那裏，叫你喪子；瘟疫和流血的事也必盛行在你那裏，我也要使刀劍臨到你。這是我耶和華說的。

以西結書 第六章

3 審判以色列地 六 1 ~ 七 27

【6:1】耶和華的話臨到我，說，

【6:2】^a人子阿，你要^b面向以色列的眾山，說豫言攻擊它們，

【6:3】說，以色列的眾山哪，要聽主耶和華的話。主耶和華對大小山岡、大小山谷如此說，我必使刀劍臨到你們，也必毀滅你們的^a邱壇。

● 5:16¹ 直譯，他們。

● 5:16² 直譯，折斷你們糧食的杖。

【5:16】 When I send against them the evil arrows of famine, which are for destruction and which I will send to destroy you, I will increase the famine upon you and will break your staff of bread.

【5:17】 Thus I will send upon you ^afamine and evil beasts, and they will make you childless; and pestilence and blood will pass through you, and I will bring a sword upon you. I, Jehovah, have spoken.

EZEKIEL 6

3. The Judgment on the Land of Israel 6:1 — 7:27

【6:1】 And the word of Jehovah came to me, saying,

【6:2】 ^aSon of man, set your ^bface toward the mountains of Israel, and prophesy against them,

【6:3】 And say, Mountains of Israel, hear the word of the Lord Jehovah. Thus says the Lord Jehovah to the mountains and the hills, to the ravines and the valleys, I am now bringing a sword upon you, and I will destroy your ^ahigh places.

5:17^a
Rev. 6:8

6:2^a
Ezek. 2:1
6:2^b
Ezek. 20:46;
21:2;
25:2;
cf. Luke 9:53
6:3^a
Lev. 26:30

5:17^a
啓六 8

6:2^a
結二 1
6:2^b
結二十 46
二一 2
二五 2
參路九 53
6:3^a
利二六 30

【6:4】你們的祭壇必然荒涼，你們的日像必被打碎；我要使你們被殺的人倒在你們的偶像面前。

【6:5】我要將以色列人的屍首放在他們的偶像面前，將你們的骸骨拋散在你們祭壇的四圍。

【6:6】在你們一切居住的地方，城邑要變為荒場，邱壇必然淒涼，使你們的祭壇荒廢淒涼，你們的偶像被打碎除掉，你們的日像被砍倒，你們所製作的被除滅。

【6:7】被殺的人必倒在你們中間，你們就^a知道我是耶和華。

【6:8】但我要留下^{1a}餘民，你們分散在各地的時候，在列邦中必有脫離刀劍的人。

【6:9】你們那些脫離刀劍的人必在所擄到的各國中^a記念我，我為他們心中何等傷破，是因他們淫蕩的心離棄我，他們邪淫的眼跟隨偶像。他們因所行的惡，因一切可憎的事，必看自己為可厭惡的。

● 6:8¹ 見三 17 註 1。

【6:4】 And your altars will be desolated, and your sun images will be broken; and I will make your slain fall before your idols.

【6:5】 And I will lay the corpses of the children of Israel before their idols, and I will scatter your bones around your altars.

【6:6】 In all the places that you dwell the cities will be laid waste and the high places will be desolated, so that your altars may be laid waste and desolated, and your idols may be broken and brought to an end, and your sun images may be cut down, and your works may be blotted out.

【6:7】 And the slain will fall in your midst, and you will^a know that I am Jehovah.

【6:8】 But I will leave a^{1a} remnant, in that you will have those who have escaped the sword among the nations, when you are scattered among the countries.

【6:9】 And those of you who escape will^a remember Me among the nations to which they are carried away, how I am broken with their heart of harlotry, which turned away from Me, and with their eyes that go as harlots after their idols; and they will loathe themselves in their own sight for the evils that they have done, for all their abominations.

6:8¹(remnant) See note 17¹ in ch. 3.

6:7^a

結六 13
七 4
十一 10
十二 15
十三 9
十四 8
十五 7
二十 38
二三 49
二四 24
二五 17
二六 6
二八 23
三十 26
三五 15
三八 23
出七 17

6:8^a

王下十九 30
拉九 8
賽十 20
耶二三 3
結十二 16
十四 22
珥二 32
彌二 12

6:9^a

耶五一 50

6:7^a

Ezek. 6:13;
7:4;
11:10;
12:15;
13:9;
14:8;
15:7;
20:38;
23:49;
24:24;
25:17;
26:6;
28:23;
30:26;
35:15;
38:23;
Exo. 7:17

6:8^a

2 Kings 19:30;
Ezra 9:8;
Isa. 10:20;
Jer. 23:3;
Ezek. 12:16;
14:22;
Joel 2:32;
Micah 2:12

6:9^a

Jer. 51:50

【6:10】他們必知道我是耶和華；我說要使這災禍臨到他們身上，並非空話。

【6:11】主耶和華如此說，你當拍手頓足，說，哀哉，以色列家行這一切邪惡可憎的事！他們必倒在刀劍、饑荒、瘟疫之下。

【6:12】在遠處的，必遭瘟疫而死；在近處的，必倒在刀劍之下；那存留被圍困的，必因饑荒而死；這樣我纔在他們身上發盡我的忿怒。

【6:13】他們被殺的人倒在他們祭壇四圍的偶像中，在各高岡、各山頂、各青翠樹下、各茂密的橡樹下，就是他們獻怡爽香氣的祭給一切偶像的地方；那時，你們就^a知道我是耶和華。

【6:14】我必伸^a手攻擊他們，使那地，就是他們一切居住的地方，比第伯拉他的曠野更荒涼；他們就知道我是耶和華。

【6:10】 And they will know that I am Jehovah; I have not said in vain that I would do this ill to them.

【6:11】 Thus says the Lord Jehovah, Clap your hands and stamp your foot and say, Alas for all the evil abominations of the house of Israel! For they will fall by sword, famine, and pestilence.

【6:12】 He who is far off will die by the pestilence, and he who is near will fall by the sword, and he who is left remaining and is besieged will die by the famine; thus I will spend My wrath on them.

【6:13】 Then you will^a know that I am Jehovah, when their slain are among their idols around their altars, on every high hill, on all the mountaintops, under every green tree, and under every leafy terebinth, the places where they offered a sweet savor to all their idols.

【6:14】 So I will stretch out My^a hand against them and will make the land desolate, indeed, more desolate than the wilderness of Diblath, in all the places that they dwell; and they will know that I am Jehovah.

6:13^a
結六 7

6:13^a
Ezek. 6:7

6:14^a
賽五 25

6:14^a
Isa. 5:25

以西結書 第七章

【7:1】耶和華的話又臨到我，說，

【7:2】^a 人子阿，主耶和華對以色列地如此說，結局到了！結局臨到了這地的四¹境。

【7:3】現在結局已經臨到你，我必發出我的怒氣攻擊你，也必按你的行徑審判你，照你一切可憎的事報應你。

【7:4】^a 我^b 眼必不顧惜你，我也不可憐你，卻要按你的行徑報應你，照你可憎的事報應在你中間；你就^c 知道我是耶和華。

【7:5】主耶和華如此說，有災禍，有獨一的災禍！看哪，已經來到了。

【7:6】結局來到了，結局來到了！已經醒起攻擊你；看哪，已經來到了。

【7:7】那地的居民哪，所定的災禍已經臨到你；時候到了，日子近了，乃是鬨嚷並非在山上歡呼的日子。

● 7:2¹ 直譯，角落。

EZEKIEL 7

【7:1】 And the word of Jehovah came to me, saying,

【7:2】 Now you, ^ason of man, thus says the Lord Jehovah to the land of Israel, An end! The end has come upon the four corners of the land.

【7:3】 Now the end is upon you. And I will send My anger against you and will judge you according to your ways, and I will bring upon you all your abominations.

【7:4】 ^aAnd My ^beye will not pity you, nor will I spare; but I will bring your ways upon you, and your abominations will be in your midst; and you will ^cknow that I am Jehovah.

【7:5】 Thus says the Lord Jehovah, Ill, a unique ill! It has now come.

【7:6】 An end is coming; the end is coming! It has awakened against you; it has now come.

【7:7】 Doom has come to you, you who inhabit the land; the time has come; the day is near — tumult and not the joyful shout on the mountains.

7:2^a
Ezek. 2:1

7:4^a
Ezek. 7:9
7:4^b
Ezek. 5:11
7:4^c
Ezek. 6:7

7:2^a
結二 1

7:4^a
結七 9
7:4^b
結五 11
7:4^c
結六 7

【7:8】我快要將我的忿怒傾倒在你身上，
向你發盡我的怒氣；我要按你的行徑
審判你，照你一切可憎的事報應你。

【7:9】^a我眼必不顧惜你，我也不可憐
你。我必按你的行徑報應你，照你可
憎的事報應在你中間；你就知道擊打
你的是我耶和華。

【7:10】看哪，那日子已經來到，所定
的災禍已經發出。杖已經開花，驕傲
已經發芽；

【7:11】強暴興起，成了邪惡的杖。他
們無一存留，他們的羣眾沒有了，他
們的財寶沒有了，他們中間也沒有得
尊榮的。

【7:12】時候到了，日子近了；買主不
必歡喜，賣主也不必悲哀，因為烈怒
已經臨到那地的眾人身上。

【7:13】賣主雖然在活人中間活着，卻
不能歸回再得所賣的，因為這關於¹
那地眾人的異象，必無轉圜；沒有人
能憑自己的罪孽保全自己的性命。

● 7:13¹ 那地，直譯，它。下節者同

【7:8】 Now I will shortly pour out My wrath on you and spend
My anger against you; and I will judge you according to your
ways and bring all your abominations upon you.

【7:9】^a My eye will not pity, nor will I spare. I will render to
you according to your ways, and your abominations will be
in your midst; and you will know that it is I, Jehovah, who
strikes.

【7:10】 Indeed the day — it has now come. Doom has gone
forth. The rod has blossomed; pride has budded;

【7:11】 Violence has risen up as a rod of wickedness. Nothing
of them remains: nothing of their multitude, nothing of their
wealth, and no eminence among them.

【7:12】 The time has come; the day has drawn near. Let not
the buyer rejoice, nor the seller mourn; for wrath is against
all their multitude.

【7:13】 For the seller will not return to what he has sold, while
they live among the living; for the vision, which regards all¹
the land's multitude, will not be turned; not one of them will
assure his life by his iniquity.

7:13¹ (the) Lit., its. So also in the next verse.

7:14^a
參耶四 5
五一 27
林前十四 8

【7:14】他們已經^a吹角，豫備齊全，卻無一人出戰，因為我的烈怒臨到那地眾人身上。

【7:15】外有刀劍，內有瘟疫、饑荒：在田野的，必死於刀劍；在城中的，必被饑荒、瘟疫吞滅。

【7:16】其中所逃脫的就必逃脫，他們必在山上，各人因自己的罪孽發出悲聲，好像谷中的鴿子哀鳴。

【7:17】手都^a發軟，膝弱如水。

【7:18】他們要用麻布束腰，戰兢要覆蓋他們；眾人臉上羞愧，頭上光禿。

【7:19】他們要將銀子拋在街上，將金子當作污穢之物。當耶和華盛怒發作的日子，他們的金^a銀不能救他們，不能使他們的魂滿足，也不能使他們的肚腹飽滿，因為他們的罪孽作了他們的絆腳石。

【7:20】他們將祂華美的裝飾變作誇耀，並用以製造可憎可厭的像；所以我使這些裝飾成為他們的污穢之物。

【7:14】They have blown the^a trumpet and have made everything ready, but no one goes to the battle; for My wrath is against all the land's multitude.

【7:15】The sword is outside, and pestilence and famine are inside: He who is in the field will die by the sword, and he who is in the city will be devoured by famine and pestilence.

【7:16】And those of them who escape will escape, and they will be on the mountains like doves of the valleys, all of them mourning, each for his iniquity.

【7:17】All hands will^a drop, and all knees will melt into water.

【7:18】And they will gird themselves with sackcloth, and shuddering will cover them; and on all their faces there will be shame, and baldness on all their heads.

【7:19】Their silver will they cast into the streets, and their gold will be an impurity; their^a silver and their gold will not be able to deliver them on the day of Jehovah's overflowing wrath. They cannot satisfy their souls nor fill their inward parts, for their iniquity has become a stumbling block to them.

【7:20】And they turned the beauty of His ornaments into pride; and they made the images of their abominations, of their detestable things, with it; therefore I make it an impurity to them.

7:14^a
cf. Jer. 4:5;
51:27;
1 Cor. 14:8

7:17^a
Isa. 13:7;
Jer. 6:24;
Ezek. 21:7;
Heb. 12:12

7:19^a
Prov. 11:4;
Zeph. 1:18;
cf. Isa. 52:3;
1 Pet. 1:18

7:17^a
賽十三 7
耶六 24
結二一 7
來十二 12

7:19^a
箴十一 4
番一 18
參賽五二 3
彼前一 18

【7:21】我必將這些交在外邦人手中為掠物，給地上的惡人為擄物；他們也必褻瀆這些。

【7:22】我必轉臉不顧¹以色列人，他們要^a褻瀆我隱密之處，強盜也必進去褻瀆。

【7:23】要製造鎖鍊，因為這地滿了流血的罪案，城裏充滿強暴的事。

【7:24】所以我必使列國中最惡的人來佔據他們的房屋；我必使強壯人所誇耀的止息，他們的聖處都要被褻瀆。

【7:25】痛苦來到了，他們求平安，卻沒有平安。

【7:26】災害加上災害而來，風聲接連風聲而至；他們必向^a申言者求異象，但祭司的訓誨、長老的謀畧，都必斷絕。

【7:27】君王要悲哀，首領要披驚恐為衣，這地百姓的手都要發顫。我必照他們的行徑待他們，按他們的判斷審判他們；他們就^a知道我是耶和華。

【7:21】 And I will give it into the hands of strangers as plunder and to the wicked of the earth as spoil, and they will profane it.

【7:22】 I will also turn My face from them, and they will^a profane My secret place; indeed the robbers will enter it and profane it.

【7:23】 Make a chain, for the land is full of bloody crimes and the city is full of violence.

【7:24】 Therefore I will bring the worst of the nations, and they will possess their houses; and I will put an end to the pride of the strong, and their holy places will be profaned.

【7:25】 Anguish comes; and they seek peace, but there is none.

【7:26】 Disaster upon disaster will come, and there will be rumor upon rumor. Then they will seek a vision from a^a prophet, but instruction will perish from the priest, and counsel from the elders.

【7:27】 The king will mourn, and the prince will be clothed with horror, and the hands of the people of the land will tremble. According to their ways I will deal with them, and by their judgments I will judge them; and they will^a know that I am Jehovah.

● 7:22¹ 直譯，他們。

7:22^a
詩七四 7
哀一 10
結二三 39
但十一 31
參結二四 21

7:26^a
詩七四 9
哀二 9
結二十 1, 3

7:27^a
結六 7

7:22^a
Psa. 74:7;
Lam. 1:10;
Ezek. 23:39;
Dan. 11:31;
cf. Ezek. 24:21

7:26^a
Psa. 74:9;
Lam. 2:9;
Ezek. 20:1, 3

7:27^a
Ezek. 6:7

以西結書 第八章

4 耶和華的榮耀離開 八 1 ~ 十一 25

8:1^a
結一 3

【8:1】第六年六月初五日，我坐在家中，猶大的眾長老坐在我面前，在那裏主耶和華的^a手臨到我身上。

8:2^a
結一 26~27
8:2^b
結一 4

【8:2】我觀看，見有一^a形像，彷彿¹火的樣子：從祂腰以下有火的樣子，從祂腰以上有光輝的樣子，看來像光耀的^{2b}金銀合金。

8:3^a
結三 12
8:3^b
結十一 1, 24
四十 2
8:3^c
申三二 16, 21

【8:3】祂伸出一隻手的樣式，抓住我的一縷頭髮；^a靈就將我舉到天地之間，在神的異象中，^b帶我到耶路撒冷朝北的內院門口，在那裏有觸動主¹妒忌之偶像的座位，就是^c惹動妒忌的。

● 8:2¹ 火，許多譯本將原文領會作，人。見一 27 註 1。

● 8:2² 見一 4 註 5。

● 8:3¹ 在八~九章，神的榮耀與偶像相對。在殿的牆上有假神的像，但在殿之上有主的榮耀。主的榮耀不能容忍假神的像，這些像惹起主的妒忌。

EZEKIEL 8

4. The Glory of Jehovah Departing 8:1 — 11:25

8:1^a
Ezek. 1:3

【8:1】And in the sixth year, in the sixth month, on the fifth of the month, as I sat in my house and the elders of Judah sat before me, the^a hand of the Lord Jehovah fell upon me there.

8:2^a
Ezek. 1:26-27
8:2^b
Ezek. 1:4

【8:2】Then I looked, and there was a^a likeness like the appearance of¹ fire: from His loins and downward, the appearance of fire; and from His loins and upward something like the appearance of brightness, like the sight of^{2b} electrum.

【8:3】And He stretched out the form of a hand and took me by a lock of my head; and the^a Spirit lifted me up between the earth and heaven and^b brought me to Jerusalem in the visions of God, to the entrance of the gate of the inner court that faces north, where the seat of the idol of¹ jealousy was, which^c provokes to jealousy.

8:3^a
Ezek. 3:12
8:3^b
Ezek. 11:1, 24;
40:2
8:3^c
Deut. 32:16, 21

8:2¹ (fire) Many versions understand the Hebrew text to read, a man. See note 27¹ in ch. 1.

8:2² (electrum) See note 4⁵ in ch. 1.

8:3¹ (jealousy) In chs. 8—9 the glory of God is contrasted with idols. On the walls of the temple were the images of idols, and over the temple was the glory of the Lord. The glory of the Lord could not tolerate the

【8:4】在那裏有以色列神的^a榮耀，顯出來的樣子與我在平原所見的一樣。

【8:5】祂對我說，^a人子阿，你舉目向北觀看。我就舉目向北觀看，見祭壇門的北邊，在門口有這觸動主妒忌的偶像。

【8:6】祂又對我說，人子阿，以色列家所行的，就是在這裏行這大大可憎的事，使我遠離我的聖所，你看見了麼？你還要看見更大可憎的事。

【8:7】祂領我到院門口；我觀看，見牆上有一洞。

【8:8】祂對我說，人子阿，你要挖牆。我一挖牆，見有一門。

【8:9】祂說，你進去，看他們在這裏所行邪惡可憎的事。

因着殿中的偶像，神的榮耀就逐步退出，先離開殿，然後離開城，最後離開祂的百姓。（九 3，十 19，十一 23。）見十一 23 註 1。

【8:4】And the^a glory of the God of Israel was there, like the appearance that I saw in the plain.

【8:5】Then He said to me, ^aSon of man, Lift up your eyes now toward the north. Thus I lifted up my eyes toward the north, and there, toward the north at the altar gate, was this idol of jealousy at the entry.

【8:6】And He said to me, Son of man, do you see what they are doing, the great abominations that the house of Israel is committing here, that I should be far from My sanctuary? But you will yet see greater abominations.

【8:7】Then He brought me to the entrance of the court; and I looked, and there was a hole in the wall.

【8:8】And He said to me, Son of man, dig now through the wall. So I dug through the wall, and there was now an entrance.

【8:9】And He said to me, Go and see the wicked abominations that they are committing here.

images of the idols. Those images provoked God's jealousy. Because of the idols in the temple, the glory of God withdrew step by step, leaving first the temple, then the city, and finally the people (9:3; 10:19; 11:23). See note 23¹ in ch. 11.

【8:10】我進去觀看，見四面牆上雕着各樣爬物和可憎走獸的像，並以色列家一切的偶像。

【8:11】在這些像前有以色列家的長老七十人站立，沙番的兒子雅撒尼亞也站在其中，各人手裏拿着自己的香爐，煙雲的香氣上騰。

【8:12】祂對我說，人子阿，以色列家的長老，各人在雕像屋裏暗中所行的，你看見了麼？因他們說，耶和華看不見我們；耶和華已經^a離棄這地。

【8:13】祂又說，你還要看見他們行更大可憎的事。

【8:14】於是祂領我到耶和華殿外院朝北的門口；在那裏有婦女坐着，為¹搭模斯哭泣。

【8:15】祂對我說，人子阿，你看見了麼？你還要看見比這些更大可憎的事。

【8:10】 Thus I entered and looked, and there were every form of creeping thing and detestable beast and all the idols of the house of Israel, engraved on the wall all around.

【8:11】 And standing before them were seventy men of the elders of the house of Israel, with Jaazaniah the son of Shaphan standing among them, each with his censer in his hand and the smell of the incense cloud went up.

【8:12】 And He said to me, Do you see, son of man, what the elders of the house of Israel do in the dark, each in the room of his engraved images? For they say, Jehovah does not see us; Jehovah has^a forsaken the land.

【8:13】 And He said to me, You will yet again see greater abominations that they are committing.

【8:14】 Then He brought me to the entrance of the gate of the house of Jehovah that was toward the north; and women weeping for¹ Tammuz were sitting there.

【8:15】 And He said to me, Do you see, son of man? You will yet again see greater abominations than these.

● 8:14¹ 米所波大米人的一個神祇。

8:14¹ (Tammuz) A Mesopotamian deity.

8:16^a
申四 19
王下二三 5, 11

【8:16】祂又領我到耶和華殿的內院；
在耶和華的殿門口，在廊子和祭壇
之間，約有二十五個人，背向耶和
華的殿，面向東方；他們正朝着東
方^a拜日頭。

【8:17】祂對我說，人子阿，你看見了
麼？猶大家在這裏行這些可憎的事，
豈是小事麼？他們又使這地滿了強
暴，再三惹我發怒，看哪，他們手拿
枝條舉向鼻前。

【8:18】因此，我也要在忿怒中行事。我^a
^a眼必不顧惜，我也不可憐他們；他們
雖向我耳中大聲呼求，我還是不聽。

以西結書 第九章

【9:1】祂向我耳中大聲喊叫說，你們¹
監管這城的，各人要手裏拿着滅命的
兵器前來。

● 9:1¹ 或，懲罰。

【8:16】 Then He brought me into the inner court of the house of
Jehovah; and there, at the entrance of the temple of Jehovah,
between the porch and the altar, were about twenty-five men, with
their backs toward the temple of Jehovah and their faces toward
the east; and they were^a worshipping the sun toward the east.

【8:17】 And He said to me, Do you see this, son of man? Is
it too light a thing for the house of Judah to commit the
abominations that they commit here, that they also fill
the land with violence and again and again provoke Me to
anger? And now they are putting the branch to their nose.

【8:18】 Therefore I will also deal with them in wrath. My^a eye
will not pity, nor will I spare; and though they cry in My ears
with a loud voice, I will not listen to them.

EZEKIEL 9

【9:1】 Then He cried out in my ears with a loud voice,
saying, Draw near, you who¹ oversee the city, each with his
destroying weapon in his hand.

9:1¹ (oversee) Or, punish.

8:16^a
Deut. 4:19;
2 Kings 23:5, 11

8:18^a
Ezek. 5:11

8:18^a
結五 11

9:2^a
利十六 4
結十 2, 6~7
啓十五 6

【9:2】看哪，有六個人從朝北上門的方向而來，各人手拿殺人的兵器；內中有一人身穿^a細麻衣，腰間帶着書記的墨盒子。他們進來，站在銅祭壇旁邊。

9:3^a
結三 23
八 4
十 4, 18

【9:3】以色列神的^a榮耀本在¹嚙¹嚙¹上，現今從那裏¹升到殿的門檻。祂將那身穿細麻衣、腰間帶着書記墨盒子的人召來。

9:4^a
詩一一九 136
耶十三 17
參彼後二 8

【9:4】耶和華對他說，你去走遍耶路撒冷全城，那些因城中所行一切可憎之事歎息^a唉哼的人，你要在他們額上畫^{1b}記號。

9:4^b
啓七 3
九 4

【9:5】我聽見祂對其餘的人說，要跟隨他走遍全城，以行擊殺；你們的眼不要顧惜，你們也不要可憐他們。

【9:6】要將年老的、年少的，並處女、嬰孩和婦女，全都殺盡；只是凡有記號的人，不要挨近他。要從我的聖所殺起。於是他們從殿前的長老殺起。

● 9:3¹ 見八 3 註 1。

● 9:4¹ 見三 17 註 1。

【9:2】 And then six men came from the direction of the upper gate, which faces north, each with his shattering weapon in his hand; and there was one man among them, clothed in^alinen, with a scribe's inkhorn by his side. And they went and stood beside the bronze altar.

【9:3】 And the^aglory of the God of Israel¹went up from the cherub on which it had been to the threshold of the house. And He called out to the man clothed in linen, who had the scribe's inkhorn by his side.

【9:4】 And Jehovah said to him, Pass through the midst of the city, through the midst of Jerusalem, and put a^{1a}mark on the foreheads of the men who sigh and^bgroan because of all the abominations that are committed in its midst.

【9:5】 And to the others He said in my hearing, Pass through the city behind him and strike; do not let your eye pity, and do not spare.

【9:6】 Utterly slay the old man and the young man, and the maiden, the little child, and the women; but do not come near anyone on whom is the mark. And you shall begin at My sanctuary. Thus they began with the elders who were before the house.

9:3¹(went) See note 3¹ in ch. 8.

9:4¹(mark) See note 17¹ in ch. 3.

9:2^a
Lev. 16:4;
Ezek. 10:2, 6-7;
Rev. 15:6

9:3^a
Ezek. 3:23;
8:4;
10:4, 18

9:4^a
Rev. 7:3;
9:4
9:4^b
Psa. 119:136;
Jer. 13:17;
cf. 2 Pet. 2:8

【9:7】祂對他們說，要污穢這殿，使院中充滿被殺的人；你們出去罷。他們就出去，在城中擊殺。

【9:8】他們擊殺的時候，只有我一人被留下，我就^a面伏於地，呼叫說，哎，主耶和華阿！你將忿怒傾倒在耶路撒冷，豈要將以色列餘剩的人都^b毀滅麼？

【9:9】祂對我說，以色列家和猶大家的罪孽極其重大；這地滿了流血的事，城裏滿了冤屈；因為他們說，耶和華已經^a離棄這地，祂看不見我們。

【9:10】故此，我^a眼必不顧惜，我也不可憐他們；我要照他們的行徑報應在他們頭上。

【9:11】那穿細麻衣、腰間帶着墨盒子的人回報說，我已經照你所吩咐我的行了。

【9:7】 And He said to them, Defile the house and fill the courts with the slain; go forth. And they went forth and struck the people in the city.

【9:8】 And as they were striking them and I was left alone, I^a fell on my face, and I cried out and said, Ah, Lord Jehovah! Are You^b destroying the whole remnant of Israel in Your pouring out of Your wrath upon Jerusalem?

【9:9】 And He said to me, The iniquity of the house of Israel and Judah is very, very great; and the land is full of blood, and the city, full of perverted justice; for they say, Jehovah has^a forsaken the land, and Jehovah does not see.

【9:10】 But as for Me, My^a eye will not pity, nor will I spare; I will bring their ways upon their head.

【9:11】 And the man clothed in linen, who had the inkhorn by his side, brought back a report, saying, I have done as You have commanded me.

9:8^a
民十四 5
十六 4, 22
書七 6
9:8^b
結十一 13

9:9^a
結八 12

9:10^a
結五 11

9:8^a
Num. 14:5;
16:4, 22;
Josh. 7:6
9:8^b
Ezek. 11:13

9:9^a
Ezek. 8:12

9:10^a
Ezek. 5:11

以西結書 第十章

10:1^a
結一 22, 26

【10:1】¹ 我觀看，見嘍嘍頭上的^a穹蒼之中，有寶座的樣式顯在他們以上，顯出來的樣子像藍寶石。

10:2^a
結九 2~3

10:2^b
結一 13
詩十八 12
賽六 6

10:2^c
啓八 5

【10:2】¹ 主對那穿^a細麻衣的人說，你進去，在旋轉的輪之間，嘍嘍以下，從嘍嘍中間將^b火炭取滿兩手，^c撒在城上。他就在我眼前進去。

【10:3】那人進去的時候，嘍嘍站在殿的右邊，雲彩充滿了內院。

10:4^a
結一 28
九 3
十 18

【10:4】耶和華的^a榮耀從嘍嘍那裏，升到殿的門檻以上；殿裏充滿了雲彩，院子也被耶和華榮耀的光輝充滿。

10:5^a
結一 24

【10:5】嘍嘍翅膀的^a響聲在外院也可聽到，好像全能神說話的聲音。

● 10:1¹ 關於本章裏活物（嘍嘍、）穹蒼、寶座和輪子的細節，見一章註。

● 10:2¹ 直譯，祂。

EZEKIEL 10

【10:1】¹ Then I looked, and there, in the^a expanse that was over the heads of the cherubim, appeared the likeness of a throne over them, like the appearance of a sapphire stone.

【10:2】And He spoke to the man clothed in^a linen and said, Go in between the whirling wheels, under the cherub, and fill the hollow of your hands with^b coals of fire from between the cherubim, and^c scatter them over the city. And he went in, in my sight.

【10:3】And the cherubim were standing on the right side of the house when the man went in, and the cloud filled the inner court.

【10:4】And the^a glory of Jehovah rose up from the cherub to a place above the threshold of the house; and the house was filled with the cloud, and the court was filled with the brightness of the glory of Jehovah.

【10:5】And the^a sound of the wings of the cherubim was heard as far as the outer court, like the voice of the Almighty God when He speaks.

10:1^a
Ezek. 1:22, 26

10:2^a
Ezek. 9:2-3

10:2^b
Ezek. 1:13;
Psa. 18:12;
Isa. 6:6

10:2^c
Rev. 8:5

10:4^a
Ezek. 1:28;
9:3;
10:18

10:5^a
Ezek. 1:24

10:1¹ (Then) For the details concerning the living creatures (cherubim), the expanse, the throne, and the wheels in this chapter, see notes in ch. 1.

【10:6】祂吩咐那穿細麻衣的人說，要從旋轉的輪之間，從嚙嚙啲中間取火，那人就去站在輪子旁邊。

【10:7】有一個嚙嚙啲，從嚙嚙啲之間伸手到嚙嚙啲中間的火那裏，取些放在那穿細麻衣的人兩手中；那人拿了，就出去了。

【10:8】在嚙嚙啲翅膀之下，顯出有人^a手的樣式。

【10:9】我又觀看，見嚙嚙啲旁邊有四個^a輪子，這嚙嚙啲旁邊有一個輪子，那嚙嚙啲旁邊也有一個輪子；輪子的樣子，看來像^b水蒼玉。

【10:10】至於四輪的樣子，都是一個樣式，彷彿輪中套輪。

【10:11】輪行走的時候，乃是向四方直行，行走並^a不掉轉；頭向何方，他們也隨着行走，行走的時候並不掉轉。

【10:12】他們全身，連背帶手和翅膀，並輪周圍都滿了^a眼睛；這四個嚙嚙啲都有自己的輪子。

【10:6】 And when He had commanded the man clothed in linen, saying, Take fire from between the whirling wheels, from between the cherubim, the man went and stood beside the wheel.

【10:7】 And the cherub stretched out his hand from between the cherubim toward the fire that was between the cherubim, and he took some up and put it into the hands of the man clothed in linen; and the man took it and went forth.

【10:8】 And with the cherubim appeared the form of a man's^a hand under their wings.

【10:9】 And I looked, and there were four^a wheels beside the cherubim, one wheel beside one cherub and another wheel beside another cherub; and the appearance of the wheels was like the sight of^b beryl.

【10:10】 And as for their appearance, the four of them had one likeness, as it were a wheel within a wheel.

【10:11】 As they went, they went in their four directions; they^a did not turn as they went, but to the place that the head faced they followed; they did not turn as they went.

【10:12】 And their whole body, their backs, their hands, and their wings, and the wheels were full of^a eyes all around, their wheels belonging to the four of them.

10:8^a
結一 8
十 21

10:9^a
結一 15~16
10:9^b
結一 16

10:11^a
結一 17

10:12^a
結一 18
啓四 6

10:8^a
Ezek. 1:8;
10:21

10:9^a
Ezek. 1:15-16
10:9^b
Ezek. 1:16

10:11^a
Ezek. 1:17

10:12^a
Ezek. 1:18;
Rev. 4:6

【10:13】至於這些輪子，我聽見叫作旋轉的輪子。

【10:14】^a基路伯各有四^a臉，第一是嚙嚙的臉，第二是人的臉，第三是獅子的臉，第四是鷹的臉。

【10:15】嚙嚙升上去了；這是我在迦巴魯河邊所見的活物。

【10:16】嚙嚙行走的時候，輪也在旁邊行走；嚙嚙舉起翅膀，離地上升的時候，輪也不轉離他們旁邊。

【10:17】那些站住，這些也站住；那些上升，這些也一同上升；因為活物的^a靈在輪中。

【10:18】耶和華的^a榮耀從殿的門檻那裏出去，停在嚙嚙以上。

【10:19】^a基路伯出去的時候，就舉起翅膀，在我眼前離地上升，輪也在他們旁邊。他們停在耶和華殿的東門口，在他們以上有以色列神的榮耀。

【10:13】 The wheels were called in my hearing the whirling wheels.

【10:14】 And every one had four^a faces. The first face was the face of a cherub; the second face was the face of a man; the third, the face of a lion; and the fourth, the face of an eagle.

【10:15】 Then the cherubim rose up. This was the living creature that I had seen by the river Chebar.

【10:16】 And whenever the cherubim went, the wheels went beside them; and whenever the cherubim lifted their wings to rise up from the earth, the wheels also did not turn from beside them.

【10:17】 When those stood still, these stood still; and when those rose up, these rose up with them; for the^a Spirit of the living creature was in them.

【10:18】 And the^a glory of Jehovah went forth from over the threshold of the house and stood over the cherubim.

【10:19】^a And the cherubim lifted their wings and rose up from the earth in my sight when they went forth, and the wheels were next to them. And they stood at the entrance of the east gate of the house of Jehovah, and the glory of the God of Israel was over them above.

10:14^a
結一 6, 10
十 21
啓四 7

10:14^a
Ezek. 1:6, 10;
10:21;
Rev. 4:7

10:17^a
結一 12, 20~21

10:17^a
Ezek. 1:12, 20-21

10:18^a
結十 4

10:18^a
Ezek. 10:4

10:19^a
結十一 22

10:19^a
Ezek. 11:22

10:20^a
結一 1

【10:20】這是我在^a迦巴魯河邊所見以色列神以下的活物，我就知道他們是嘑嚨啪。

10:21^a
結一 10

【10:21】各有四個^a臉面，四個翅膀，翅膀以下有人手的樣式。

【10:22】至於他們臉的樣式，是我從前在迦巴魯河邊所看見的那些臉；他們的樣子和他們本身，都是我從前見過的。他們俱各¹直往前行。

以西結書 第十一章

11:1^a
結二 12

【11:1】^a靈將我舉起，帶到耶和華殿向東的東門；看哪，在門口有二十五個人，我見其中有民間的首領押朔的兒子雅撒尼亞，和比拿雅的兒子毘拉提。

11:2^a
結二 1

【11:2】祂對我說，^a人子阿，這些就是圖謀罪孽，在這城中設惡謀的人；

11:3^a
耶一 13
結二 4 3

【11:3】他們說，蓋房屋的時候尚未臨近；這城是^a鍋，我們是肉。

● 10:22¹ 直譯，向着他們臉前的方向行。

【10:20】 This was the living creature that I had seen beneath the God of Israel ^aby the river Chebar, and I knew that they were cherubim.

【10:21】 Each one had four ^afaces, and each one had four wings; and the likeness of a man's hands was under their wings.

【10:22】 And as for the likeness of their faces, they were the faces that I had seen by the river Chebar, both their appearance and themselves. Each went ¹straight forward.

EZEKIEL 11

【11:1】 And the ^aSpirit lifted me up and brought me to the east gate of the house of Jehovah that faces east; and there, at the entrance of the gate, were twenty-five men. And among them I saw Jaazaniah the son of Azzur and Pelatiah the son of Benaiah, rulers of the people.

【11:2】 And He said to me, ^aSon of man, these are the men who devise iniquity and give evil counsel in this city,

【11:3】 Who say, It is not the time to build houses; the city is the ^apot and we are the flesh.

10:22¹ (straight) Lit., in the direction of their faces.

10:20^a
Ezek. 1:1

10:21^a
Ezek. 1:10

11:1^a
Ezek. 3:12

11:2^a
Ezek. 2:1

11:3^a
Jer. 1:13;
Ezek. 24:3

【11:4】人子阿，因此你當說豫言，說豫言攻擊他們。

【11:5】耶和華的^a靈降在我身上，對我說，你要說，耶和華如此說，以色列家阿，你們這樣說，你們靈裏所起的意，我都知道。

【11:6】你們使這城中被殺的人增多，使被殺的人充滿街道。

【11:7】所以主耶和華如此說，你們放在城中那些被殺的人就是肉，這城就是鍋；¹我卻要從其中將你們帶出去。

【11:8】你們怕刀劍，我必使刀劍臨到你們。這是主耶和華說的。

【11:9】我必將你們從這城中帶出去，交在外人的手中，且要在你們身上施行審判。

【11:10】你們必倒在刀下；我必在以色列的境界審判你們，你們就^a知道我是耶和華。

【11:4】 Therefore prophesy against them; prophesy, son of man.

【11:5】 Then the^a Spirit of Jehovah fell upon me and said to me, Say, Thus says Jehovah, You speak in this way, O house of Israel, for I know the things that come up in your spirit.

【11:6】 You have multiplied your slain in this city, and you have filled its streets with the slain.

【11:7】 Therefore thus says the Lord Jehovah, Your slain whom you have put in the midst of the city, they will be the flesh, and the city, the pot; but you¹ I will bring forth from the midst of it.

【11:8】 You have feared the sword, so I will bring a sword upon you, declares the Lord Jehovah.

【11:9】 I will bring you forth from the midst of it and will give you into the hands of strangers; and I will execute judgments upon you.

【11:10】 You will fall by the sword; I will judge you in the borders of Israel, and you will^a know that I am Jehovah.

● 11:7¹ 有古卷作，祂。

11:7¹ (I) Some MSS read, He.

11:5^a
結二 2
三 24
太三 16

11:5^a
Ezek. 2:2;
3:24;
Matt. 3:16

11:10^a
結六 7

11:10^a
Ezek. 6:7

【11:11】這城必不作你們的鍋，你們也不在其中作肉；我必在以色列的境界審判你們，

【11:12】你們就知道我是耶和華；因為你們沒有遵行我的律例，也沒有謹守我的典章，卻照着你們四圍列國的規例而行。

【11:13】我正說豫言的時候，比拿雅的兒子毘拉提死了；於是我面伏於地，大聲呼叫說，哎，主耶和華阿！你要將以色列餘剩的人滅絕淨盡麼？

【11:14】耶和華的話臨到我，說，

【11:15】人子阿，耶路撒冷的居民對¹你的弟兄、你的親屬、以色列全家，對他們眾人說，你們遠離耶和華罷；這地是賜給我們為業的。

【11:16】所以你當說，主耶和華如此說，我雖將他們遠遠遷移到列國中，將他們^a分散在各地，我還要在他們所到的各地，暫作他們的^{1b}聖所。

【11:11】 The city will not be a pot to you so that you will be in its midst as flesh; I will judge you in the borders of Israel.

【11:12】 And you will know that I am Jehovah; for you have not walked in My statutes, nor have you done My ordinances, but you have done according to the ordinances of the nations that surround you.

【11:13】 And when I prophesied, Pelatiah the son of Benaiah died; and I fell on my face and cried out with a loud voice, and I said, Ah, Lord Jehovah! Are You making a full end to the remnant of Israel?

【11:14】 Then the word of Jehovah came to me, saying,

【11:15】 Son of man, your brothers, your brothers, your kinsmen and the whole house of Israel, all of them, are the ones to whom the inhabitants of Jerusalem have said, Stay far away from Jehovah; to us was this land given as an inheritance.

【11:16】 Therefore say, Thus says the Lord Jehovah, Though I have sent them far away among the nations and though I have^a scattered them among the countries, I have been a^{1b} sanctuary to them for a little while in the countries where they went.

● 11:15¹ 你的弟兄，原文重複一次。

● 11:16¹ 16～17節，見三17註1。

11:16¹ (sanctuary) For vv. 16-17, see note 17¹ in ch. 3.

11:16^a

王下二四14
二五2
詩四四11
耶三十11

11:16^b

詩九十1
賽八14
啓二一22

11:16^a

2 Kings 24:14;
25:2;
Psa. 44:11;
Jer. 30:11

11:16^b

Psa. 90:1;
Isa. 8:14;
Rev. 21:22

11:17^a
結二十 34
二八 25
三四 13

【11:17】因此你要說，主耶和華如此說，
我必從萬民中^a招聚你們，從你們被
分散到的各地聚集你們，又要將以色列
地賜給你們。

【11:18】他們必到那裏，也必從其中除
掉一切可厭可憎的物。

【11:19】^{1a}我要賜給他們一個^b心，也
要將新^c靈放在²他們裏面；又從他們
肉體中除掉^d石心，賜給他們肉心，

【11:20】使他們遵行我的律例，謹守遵
行我的典章；他們要作^a我的子民，
我要作他們的神。

【11:21】至於那些心中隨從可厭可憎之
物的，我必照他們的行徑報應在他們
頭上，這是主耶和華說的。

【11:22】於是嚙嚙舉起^a翅膀，輪子都
在他們旁邊；在他們以上有以色列神
的榮耀。

11:19^a
19~20;
結三六 26~28

11:19^b
耶三二 39
番三 9

11:19^c
詩五一 10
結十八 31
三六 26

11:19^d
亞七 12

11:20^a
耶二四 7
結十四 11
三七 23, 27
啓二一 3

11:22^a
結一 19
十 19

【11:17】 Therefore say, Thus says the Lord Jehovah, I will
^agather you from the peoples and assemble you from the
countries among which you have been scattered, and I will
give you the land of Israel.

【11:18】 And they will come there and take away all its
detestable things and all its abominations from it.

【11:19】^{1a}And I will give them one^b heart, and a new^c spirit I
will put within² them; and I will take the^d heart of stone out
of their flesh and give them a heart of flesh,

【11:20】 That they may walk in My statutes and keep My
ordinances and do them; and they will be^a My people, and I
will be their God.

【11:21】 But as for those whose heart goes after their
detestable things and their abominations, I will bring their
ways upon their heads, declares the Lord Jehovah.

【11:22】 Then the cherubim lifted up their^a wings, and the
wheels were next to them; and the glory of the God of Israel
was over them above.

11:17^a
Ezek. 20:34;
28:25;
34:13

11:19^a
vv. 19-20;
Ezek. 36:26-28

11:19^b
Jer. 32:39;
Zeph. 3:9

11:19^c
Psa. 51:10;
Ezek. 18:31;
36:26

11:19^d
Zech. 7:12

11:20^a
Jer. 24:7;
Ezek. 14:11;
37:23, 27;
Rev. 21:3

11:22^a
Ezek. 1:19;
10:19

● 11:19¹ 19 ~ 20 節，見三六 26 ~ 27 註。

● 11:19² 有古卷作，你們。

11:19¹ (And) For vv. 19-20, see notes in 36:26-27.

11:19² (them) Some MSS read, you.

11:23^a
結八 4
九 3
十 4, 18
參結四三 2, 4
11:23^b
參亞十四 4
11:24^a
結三 12

【11:23】耶和華的^{1a}榮耀從城中上升，
停在^b城東的那座²山上。

【11:24】^a靈將我舉起，在異象中藉着
神的靈將我帶進迦勒底，到被擄的
人那裏。我所見的異象就離我上升
去了。

【11:25】我便將耶和華所給我看見的一
切事，都說給被擄的人聽。

● 11:23¹ 耶和華的榮耀離開以色列，乃是神審判以色列的結果。（見十四 21 註 1。）在以色列的歷史中，這件事是第二次發生。在西乃山下，當帳幕立起時，主的榮耀充滿帳幕。（出四十三 34。）後來，在以利的時候，以色列人迷信的帶着約櫃與非利士人爭戰，結果被擊敗。約櫃被擄，主的榮耀離開了帳幕。（撒上四。）這意思是說，主放棄了帳幕。到了所羅門的時候，聖殿建造起來，主的榮耀回來充滿殿。（王上八 10 ~ 11。）主的榮耀留在那裏，直到以西結看見主的榮耀離去，離開了殿和城，停在橄欖山，就是主耶穌升天之處，（徒一 9, 12,）最終回到諸天之上。見八 3 註 1。

● 11:23² 卽橄欖山。

【11:23】And the^{1a} glory of Jehovah went up from the midst of the city and stood upon the² mountain which is^b east of the city.

【11:24】And the^a Spirit lifted me up and brought me to Chaldea, to the captives, in a vision by the Spirit of God. And the vision that I had seen went up from me.

【11:25】Then I told the captives all the things that Jehovah had shown me.

11:23¹ (glory) The departing of the glory of Jehovah from Israel was a result of God's judgment on Israel (see note 21¹ in ch. 14). This is the second time in Israel's history that this happened. At Mount Sinai, when the tabernacle was erected, the glory of the Lord filled the tabernacle (Exo. 40:34). Later, during the time of Eli the people of Israel fought against the Philistines with the Ark in a superstitious way and were defeated. The Ark was captured, and the glory of the Lord left the tabernacle (1 Sam. 4). This means that the Lord gave up the tabernacle. When the temple was built at the time of Solomon, the glory of the Lord returned to fill the temple (1 Kings 8:10-11). The glory of the Lord remained there until the time when Ezekiel saw it departing, leaving the temple and the city, resting on the Mount of Olives, the place from which the Lord Jesus ascended (Acts 1:9, 12), and finally returning to the heavens. See note 3¹ in ch. 8.

11:23² (mountain) I.e., the Mount of Olives.

11:23^a
Ezek. 8:4;
9:3;
10:4, 18;
cf. Ezek. 43:2, 4
11:23^b
cf. Zech. 14:4
11:24^a
Ezek. 3:12

以西結書 第十二章

5 神堅定審判的豫言 十二 1 ~ 二四 27

a 藉着以西結作羞辱的兆頭 十二 1 ~ 28

(一) 以西結的物件 1 ~ 16

【12:1】耶和華的話又臨到我，說，

【12:2】^a人子阿，你住在悖逆的家中；
他們有眼可看，卻^b看不見，有^c耳
可聽，卻聽不見，因為他們是^d悖逆
之家。

【12:3】所以人子阿，你要為自己豫備
擄去時用的物件，在白日當他們眼前
遷徙而去；要當着他們眼前，從你所
在的地方遷到別處去。或者他們可以
看明自己是悖逆之家。

【12:4】你要在白日當他們眼前，把你
的物件帶出去，好像帶着擄去時所用
的物件；到了晚上，你要在他們眼前
出去，像被擄的人出去一樣。

EZEKIEL 12

5. God Confirming the Prophecies of Judgment 12:1 — 24:27

a. Through Ezekiel as a Sign of Disgrace 12:1-28

(1) Ezekiel's Baggage vv. 1-16

【12:1】And the word of Jehovah came to me, saying,

【12:2】^aSon of man, you are dwelling in the midst of a
rebellious house, who have eyes to see but^b do not see and
have^c ears to hear but do not hear; for they are a^d rebellious
house.

【12:3】Therefore you, son of man, prepare for yourself
baggage for captivity, and go into captivity by day in their
sight; indeed you shall go into captivity from your place to
another place in their sight. Perhaps they will see that they
are a rebellious house.

【12:4】And you shall bring your baggage forth by day in their
sight like baggage for captivity, and you shall go forth in the
evening in their sight as captives go forth.

12:2^a
結二 1
12:2^b
賽六 9
四二 20
耶五 21
太十三 13
可四 12
八 18
12:2^c
啓二 7
12:2^d
結二 5

12:2^a
Ezek. 2:1
12:2^b
Isa. 6:9;
42:20;
Jer. 5:21;
Matt. 13:13;
Mark 4:12;
8:18
12:2^c
Rev. 2:7
12:2^d
Ezek. 2:5

【12:5】你要在他們眼前挖通了牆，從其中將物件帶出去。

【12:6】到天黑時，你要當他們眼前搭在肩頭上帶出去。你要蒙住臉看不見地，因為我已經把你給以色列家作^a兆頭。

【12:7】我就照着所受的吩咐去行：白日將我的物件帶出去，好像帶着擄去時所用的物件；到了晚上，我用手挖通了牆；天黑的時候，就當他們眼前搭在肩頭上帶出去。

【12:8】次日早晨，耶和華的話臨到我，說，

【12:9】人子阿，以色列家，就是那悖逆之家，豈不是問你說，你作甚麼呢？

【12:10】你要對他們說，主耶和華如此說，這¹默示是關於耶路撒冷的首領，和在耶路撒冷的以色列全家。

【12:5】 In their sight you shall dig through the wall and bring your baggage through it.

【12:6】 In their sight you shall take it up on your shoulder; in the dark you shall bring it forth. You shall cover your face so that you cannot see the ground, for I have given you as a^a sign to the house of Israel.

【12:7】 And I did as I was commanded: I brought forth my baggage by day like baggage for captivity, and in the evening I dug through the wall with my hand; in the dark I brought forth the baggage; on my shoulder I took it up in their sight.

【12:8】 Then the word of Jehovah came to me in the morning, saying,

【12:9】 Son of man, has not the house of Israel, the rebellious house, said to you, What are you doing?

【12:10】 Say to them, Thus says the Lord Jehovah, This burden pertains to the prince in Jerusalem and to all the house of Israel, which is in it.

【12:11】你要說，我是你們的兆頭：我怎樣行，他們所遭遇的也必怎樣。他們必被遷徙，被擄去；

【12:12】他們中間的^a首領也必在天黑的時候，將物件搭在肩頭上帶出去；他們要挖通了牆，從其中帶出去；他必蒙住臉，眼看不見地。

【12:13】我必將我的網撒在他身上，他必在我的網羅中纏住；我必帶他到迦勒底人之地的巴比倫，但他必看不見那地，且要死在那裏。

【12:14】我必把他周圍一切幫助他的，和他所有的軍隊，^a分散到¹四方，也要拔刀追趕他們。

【12:15】我將他們^a四散在列國，分散在列邦的時候，他們就知道我是耶和華。

【12:11】 Say, I am a sign of you. As I have done, so will it be done to them. They will go into exile, into captivity;

【12:12】 And the ^aprince who is in their midst will take up his baggage on his shoulder in the dark and will go forth; they will dig through the wall in order to bring his baggage forth through it; he will hide his face so that he does not see the ¹land with his eyes.

【12:13】 I will also spread My net over him, and he will be caught in My snare; and I will bring him to Babylon, the land of the Chaldeans, yet he will not see it and will die there.

【12:14】 And all who surround him to help him and all his armies, I will ^ascatter into every wind, and I will draw out a sword after them.

【12:15】 And they will know that I am Jehovah, when I ^ascatter them among the nations and disperse them among the countries.

12:12^a

2 Kings 25:4-7;
Jer. 39:4

12:14^a

2 Kings 25:5;
Ezek. 5:10

12:15^a

Deut. 4:27;
Neh. 1:8;
Ezek. 22:15

12:12¹ (land) Or, ground, as in v. 6.

● 12:14¹ 直譯，各風。

12:12^a

王下二五 4~7
耶三九 4

12:14^a

王下二五 5
結五 10

12:15^a

申四 27
尼一 8
結二二 15

【12:16】我卻要留下他們^a少數人得免刀劍、饑荒、瘟疫，使他們在所到的各國中述說他們一切可憎的事；人就知道我是耶和華。

(二) 以西結的戰兢 17 ~ 28

【12:17】耶和華的話又臨到我，說，

【12:18】人子阿，你喫飯必戰兢，喝水必惶惶憂慮；

【12:19】你要對這地的百姓說，主耶和華向以色列地耶路撒冷的居民如此說，他們喫飯必憂慮，喝水必驚惶；因其中居住的眾人所行強暴的事，¹他們的地必然荒廢，其中所充滿的必一無所存。

【12:20】有居民的城邑必變為荒場，地也必變為荒廢；你們就知道我是耶和華。

【12:21】耶和華的話臨到我，說，

● 12:19¹ 他們，有古卷作，她；或許指耶路撒冷。

【12:16】 But I will keep a ^asmall number of men from among them from sword, from famine, and from pestilence that they may recount all their abominations among the nations to which they go; and they will know that I am Jehovah.

(2) Ezekiel's Trembling vv. 17-28

【12:17】 Moreover the word of Jehovah came to me, saying,

【12:18】 Son of man, eat your bread with trembling, and drink your water with quivering and anxious carefulness;

【12:19】 And say to the people of the land, Thus says the Lord Jehovah to the inhabitants of Jerusalem in the land of Israel, They will eat their bread with anxious carefulness and drink their water with horror so that ¹their land may be emptied of its fullness because of the violence of all who dwell in it.

【12:20】 And the inhabited cities will be laid waste, and the land will be a desolation; and you will know that I am Jehovah.

【12:21】 And the word of Jehovah came to me, saying,

12:19¹ (their) Some MSS read, her; perhaps referring to Jerusalem.

【12:22】人子阿，關於以色列地，你們怎麼有這俗語，說，日子^a遲延，一切異象都落空呢？

【12:23】因此，你要對他們說，主耶和華如此說，我必使這俗語止息，以色列中不再用這俗語。你卻要對他們說，日子臨近，一切異象的應驗也臨近了。

【12:24】從此，在以色列家中必不再有任何虛假的異象和奉承的占卜。

【12:25】我耶和華說話，所說的話必定成就，不再耽延；你們這^a悖逆之家，趁你們在世的日子，我必說話，並成就這話，這是主耶和華說的。

【12:26】耶和華的話又臨到我，說，

【12:27】人子阿，以色列家說，他所見的異象是關於多日以後的事，所說的豫言是指着遙遠的時候。

【12:28】所以你要對他們說，主耶和華如此說，我的話沒有一句再耽延的，我所說的話必定成就，這是主耶和華說的。

【12:22】Son of man, what is this proverb that you all have concerning the land of Israel, saying, The days are^a prolonged and every vision fails?

【12:23】Therefore say to them, Thus says the Lord Jehovah, I will bring this proverb to an end, so that they will no longer have the proverb in Israel. But say to them, The days have drawn near as well as the fulfillment of every vision.

【12:24】For there will no longer be vain vision or flattering divination within the house of Israel.

【12:25】For it is I, Jehovah, who speaks; whatever word I speak will be performed; it will no longer be delayed; for in your days, O^a rebellious house, I will speak a word and I will perform it, declares the Lord Jehovah.

【12:26】And again the word of Jehovah came to me, saying,

【12:27】Son of man, the house of Israel now says, The vision that he sees pertains to things many days from now, and he prophesies concerning distant times.

【12:28】Therefore say to them, Thus says the Lord Jehovah, No words of Mine will be delayed any longer, but the word that I have spoken will be performed, declares the Lord Jehovah.

以西結書 第十三章

b 責備假申言者
十三 1 ~ 23

【13:1】耶和華的話臨到我，說，

【13:2】^a人子阿，你要說豫言攻擊以色列中說豫言的申言者，對那些從己心發^b豫言的說，你們當聽耶和華的話：

【13:3】主耶和華如此說，愚頑的申言者有禍了，他們隨從自己的靈，卻一無所見！

【13:4】以色列阿，你的申言者好像荒場中的^a狐狸，

【13:5】沒有上去^a堵擋破口，也沒有為以色列家修造牆垣，使其當耶和華的日子，在爭戰中站立得住。

【13:6】^a他們所見的是虛假，是謊詐的占卜；他們說是耶和華說的，其實耶和華並沒有差遣他們，他們卻指望自己的話必要成就。

EZEKIEL 13

b. Against the False Prophets
13:1-23

【13:1】Then the word of Jehovah came to me, saying,

【13:2】^aSon of man, prophesy against the prophets of Israel who prophesy, and say to those who^b prophesy out of their heart, Hear the word of Jehovah:

【13:3】Thus says the Lord Jehovah, Woe to the foolish prophets, who follow their own spirit and have seen nothing!

【13:4】Your prophets, O Israel, have become like^a foxes among ruins.

【13:5】You have not gone up to the^a breaches nor built up the wall for the house of Israel that it might stand in the battle in the day of Jehovah.

【13:6】^aThey have seen vanity and deceptive divination, they who say, Jehovah declares! when Jehovah has not sent them; but they expect that He will fulfill their word.

13:2^a
結二 1
13:2^b
耶十四 14
二三 16, 26

13:4^a
歌二 15

13:5^a
詩一〇六 23
結二 30
參賽五 12

13:6^a
結二 28

13:2^a
Ezek. 2:1
13:2^b
Jer. 14:14;
23:16, 26

13:4^a
S. S. 2:15

13:5^a
Psa. 106:23;
Ezek. 22:30;
cf. Isa. 58:12

13:6^a
Ezek. 22:28

【13:7】你們豈不是見了虛假的異象麼？豈不是說了謊詐的占卜麼？你們說，這是耶和華說的，其實我沒有說。

【13:8】所以主耶和華如此說，因你們說的是虛假，見的是謊詐，所以我就與你們反對，這是主耶和華說的。

【13:9】我的手必攻擊那見虛假異象、用謊詐占卜的申言者，他們必不得列在我民的會中，不得錄在以色列家的冊上，也不得進入以色列地；你們就知道我是主耶和華。

【13:10】因為他們使我的民走岔了，說，^a平安，其實沒有平安；就像有人立起^b牆壁，他們倒抹上未泡透的灰。

【13:11】所以你要對那些抹上未泡透灰的人說，牆要倒塌。必有暴^a雨漫過；大冰雹阿，你們要降下；暴風也要吹裂這牆。

【13:12】這牆倒塌之後，人豈不問你們說，你們抹上未泡透的灰在那裏呢？

【13:7】 Have you not seen a vain vision and spoken deceptive divination when you say, Jehovah declares! and I have not spoken?

【13:8】 Therefore thus says the Lord Jehovah, Because you have spoken vanity and have seen deceptive visions, therefore I am now against you, declares the Lord Jehovah.

【13:9】 And My hand will be upon the prophets who see vanity and perform deceptive divination; they shall not be in the council of My people, nor shall they be written down in the register of the house of Israel, nor shall they enter into the land of Israel; and you will know that I am the Lord Jehovah;

【13:10】 Because, indeed because, they have led My people astray, saying, ^aPeace, when there is no peace; but it is as if someone builds up a ^bwall, and immediately they plaster it over with untempered mortar.

【13:11】 Tell those who plaster over with untempered mortar that it will fall. There will be a flooding ^arain; and you, O hailstones, will fall; and a tempestuous wind will break it down.

【13:12】 Indeed when the wall has fallen, will it not be said to you, Where is the plaster with which you plastered it?

13:10^a
耶六 14
八 11

13:10^b
賽三十 13
徒二三 3

13:11^a
太七 27

13:10^a
Jer. 6:14;
8:11
13:10^b
Isa. 30:13;
Acts 23:3

13:11^a
Matt. 7:27

【13:13】所以主耶和華如此說，我要在忿怒中使暴風吹裂這牆，在我的怒氣中必有暴雨漫過，並有大冰雹在忿怒中毀滅這牆。

【13:14】我要拆毀你們用未泡透灰所抹的牆，拆平到地，以致根基露出；牆必倒塌，你們也必在其中滅亡；你們就^a知道我是耶和華。

【13:15】我要向牆和用未泡透灰抹牆的人發盡我的忿怒；我要對你們說，牆沒有了，抹牆的人也沒有了，

【13:16】這抹牆的就是以色列的申言者，他們指着耶路撒冷說豫言，為這城見了平安的異象，其實沒有平安，這是主耶和華說的。

【13:17】人子阿，你要面向你那些從己心發豫言的民女，說豫言攻擊她們，

【13:13】 Therefore thus says the Lord Jehovah, I will cause a tempestuous wind to break forth in My wrath, and there will be a flooding rain in My anger, and hailstones to consume it in wrath.

【13:14】 And I will tear down the wall that you plastered over with untempered mortar and will tear it down to the ground, so that its foundation is uncovered; and it will fall, and you will be consumed in the midst of it; and you will^a know that I am Jehovah.

【13:15】 And I will spend My wrath on the wall and on those who have plastered it over with untempered mortar; and I will say to you, The wall is not there, and those who plaster it over are not there,

【13:16】 The prophets of Israel, who prophesy concerning Jerusalem and see visions of peace for her, when there is no peace, declares the Lord Jehovah.

【13:17】 And you, son of man, set your face toward the daughters of your people, who prophesy out of their heart, and prophesy against them

【13:18】說，主耶和華如此說，這些女子有禍了！她們為眾人的手腕縫製符咒的帶子，給各樣身材的人作頭巾，為要獵取人的性命。難道你們要獵取我民的性命，為利己將¹人救活麼？

【13:19】你們為幾把大麥，為幾塊餅，在我民面前褻瀆我，對我的民，就是肯聽你們謊言的人說謊，殺死不該死的¹人，救活不該活的¹人。

【13:20】所以主耶和華如此說，我反對你們符咒的帶子，就是你們用以獵取性命，如同獵取飛鳥的。我要將那些帶子從你們的膀臂上扯去，釋放你們如獵取飛鳥一樣所獵取的性命。

【13:21】我也必撕掉你們的頭巾，救我的民脫離你們的手，他們就不再被獵取，落在你們手中；你們就知道我是耶和華。

【13:18】 And say, Thus says the Lord Jehovah, Woe to the women who sew bands on all the wrists and make caps for the heads of persons of every stature, so as to hunt down souls! Will you hunt down the souls of My people while you preserve alive the souls of others for yourselves?

【13:19】 And you have profaned Me before My people for some handfuls of barley and for some pieces of bread by putting to death some people who should not die and preserving alive other people who should not live, by your lying to My people who listen to your lies.

【13:20】 Therefore thus says the Lord Jehovah, I am now against your bands with which you hunt down souls there as you would birds; and I will tear them off your arms and will release the souls, which souls you hunt down as you would birds.

【13:21】 I will also tear off your caps and will deliver My people from your hand, and they will no longer be in your hand to be hunted down; and you will know that I am Jehovah.

● 13:18¹ 直譯，魂。

● 13:19¹ 直譯，魂。

【13:22】我不使義人傷痛，你們卻以謊話使他傷心，又堅固惡人的手，使他不回頭離開惡道而將他救活；

【13:23】因此，你們不得再見虛假的異象，也不得再行占卜的事；我必救我的民脫離你們的手，你們就知道我是耶和華。

以西結書 第十四章

c 責備拜偶像的長老 十四 1 ~ 23

【14:1】有幾個以色列長老到我這裏來，坐在我面前。

【14:2】耶和華的話就臨到我，說，

【14:3】^a 人子阿，這些人已¹將他們的偶像接到心裏，把陷他們於罪孽的絆腳石放在自己面前；我豈能絲毫被他們求問麼？

● 14:3¹ 我們心裏的偶像，就是我們裏面所愛的任何事物，超過了對主的愛，並在我們的生活中頂替了主。（約壹五 21 與註 3 一段。）那些將偶像接到心裏的人，因着偶像就與主生疏了。（5。）凡在裏面有偶像，卻在外面尋求神的，都不會找到神。（3，參耶二九 13。）

【13:22】 Because you discouraged the heart of the righteous man with lies, though I Myself did not pain him, and strengthened the hands of the wicked man so that he would not turn from his evil way and you would cause him to live,

【13:23】 Therefore you will no longer see vanity and you will no longer practice divination, but I will deliver My people out of your hand, and you will know that I am Jehovah.

EZEKIEL 14

c. Against the Idolatrous Elders 14:1-23

【14:1】 Then some of the elders of Israel came to me and sat before me.

【14:2】 And the word of Jehovah came to me, saying,

【14:3】^a Son of man, these men have¹ set up their idols in their hearts and have put the stumbling block of their iniquity before their faces. Should I be inquired of at all by them?

14:3¹ (set) An idol in our heart is anything within us that we love more than the Lord and that replaces the Lord in our life (1 John 5:21 and note 3, par. 1). Those who set up idols in their hearts are estranged from the Lord through their idols (v. 5). All who have idols within them yet seek God in an outward way cannot find Him (v. 3; cf. Jer. 29:13).

【14:4】所以你要告訴他們說，主耶和華如此說，以色列家的人中，凡將他的偶像接到心裏，把陷他於罪孽的絆腳石放在自己面前，又去到申言者那裏的，我耶和華要就着這事，按他眾多的偶像回答他，

【14:5】好在以色列家的心事上捉住他們，他們都因着偶像與我生疏。

【14:6】所以你要對以色列家說，主耶和華如此說，回頭罷，回轉離開你們的偶像，轉臉離開你們一切可憎的事；

【14:7】因為以色列家的人，或在以色列中寄居的外人，凡與我疏遠，將他的偶像接到心裏，把陷他於罪孽的絆腳石放在自己面前，又去到申言者那裏，要向他求問我意思的，我耶和華必親自回答他；

【14:8】我必向那人變臉，使他成為¹鑑戒和笑柄，並且我要將他從我民中剪除；你們就^a知道我是耶和華。

【14:4】 Therefore speak to them and say to them, Thus says the Lord Jehovah, Each and every man of the house of Israel who sets up his idols in his heart and sets the stumbling block of his iniquity before his face and goes to the prophet, I, Jehovah, will be found to be answering according to this, according to the multitude of his idols;

【14:5】 That I may lay hold of the house of Israel in their heart, who have become estranged from Me because of all their idols.

【14:6】 Therefore say to the house of Israel, Thus says the Lord Jehovah, Repent, and turn away from your idols; and turn your faces away from all your abominations;

【14:7】 For each and every man of the house of Israel or of the sojourners who sojourn in Israel, who separates himself from Me and sets up his idols in his heart and sets the stumbling block of his iniquity before his face and goes to the prophet to inquire of him concerning Me, I, Jehovah, will be found to be answering him by Myself;

【14:8】 And I will set My face against that man, and I will make him a sign and a proverb, and I will cut him off from the midst of My people; and you will^a know that I am Jehovah.

● 14:8¹ 直譯，記號。

14:8^a
結六 7

14:8^a
Ezek. 6:7

【14:9】申言者若被迷惑說一句話，是我耶和華任那申言者受迷惑，我也必伸手攻擊他，將他從我民以色列中除滅。

【14:10】他們必擔當自己的罪孽：申言者的罪孽怎樣，求問之人的罪孽也必怎樣，

【14:11】好使以色列家不再^a走迷離開我，不再因自己一切的罪過玷污自己，只要作^b我的子民，我作他們的神，這是主耶和華說的。

【14:12】耶和華的話臨到我，說，

【14:13】人子阿，若有一地的人行事不忠實得罪我，我也伸手攻擊那地，¹斷絕那裏所倚靠的糧食，使饑荒臨到那地，將人與牲畜從其中剪除；

【14:14】^a其中雖有^b挪亞、^c但以理、^d約伯這三人，他們只能因他們的義救自己的性命，這是主耶和華說的。

● 14:13¹ 直譯，折斷它糧食的杖。

【14:9】 But if the prophet is enticed to speak a word, I, Jehovah, have enticed that prophet, and I will stretch out My hand against him and will destroy him from the midst of My people Israel.

【14:10】 And they will bear their iniquity: As the iniquity of the prophet is, so the iniquity of him who inquires of him shall be,

【14:11】 That the house of Israel may no longer^a stray from Me and may no longer defile themselves with all their transgressions, but that they may be^b My people and I may be their God, declares the Lord Jehovah.

【14:12】 Then the word of Jehovah came to me, saying,

【14:13】 Son of man, when a land sins against Me by acting unfaithfully, and I stretch out My hand over it and break its staff of bread and send a famine against it and cut off man and beast from it;

【14:14】 Though these three men, ^aNoah, ^bDaniel, and ^cJob, were in the ^dmidst of it, they would deliver only their own souls by their righteousness, declares the Lord Jehovah.

14:11^a
結四四 10
彼後二 15
14:11^b
結十一 20
三七 27

14:14^a
結十四 16, 18, 20
參耶十五 1
14:14^b
創六 8
七 1
八 20~21
來十一 7
14:14^c
結二八 3
但九 23
十 11
14:14^d
伯一 5
四二 8~9

14:11^a
Ezek. 44:10;
2 Pet. 2:15
14:11^b
Ezek. 11:20;
37:27

14:14^a
Gen. 6:8;
7:1;
8:20-21;
Heb. 11:7
14:14^b
Ezek. 28:3;
Dan. 9:23;
10:11
14:14^c
Job 1:5;
42:8-9
14:14^d
Ezek. 14:16, 18,
20;
cf. Jer. 15:1

【14:15】我若使惡獸經過那地，¹毀滅其中的居民，使地荒涼，以致因這些獸，人都不得經過；

【14:16】雖有這三人在其中，主耶和華說，我指着我的生存起誓，他們連兒女都不能救，只能自己得救，那地仍要荒涼。

【14:17】或者我使刀劍臨到那地，說，刀劍哪，要經過那地，我要將人與牲畜從其中剪除；

【14:18】雖有這三人在其中，主耶和華說，我指着我的生存起誓，他們連兒女都不能救，只能自己得救。

【14:19】或者我使瘟疫臨到那地，藉流血的事把我的忿怒傾倒在其上，好將人與牲畜從其中剪除；

【14:20】雖有挪亞、但以理、約伯在其中，主耶和華說，我指着我的生存起誓，他們連兒女都不能救，只能因他們的義救自己的性命。

【14:15】 If I were to cause wild beasts to pass through the land so that they ¹destroyed its inhabitants and it became so desolate that no one would pass through it because of the beasts,

【14:16】 Though these three men were in the midst of it, as I live, declares the Lord Jehovah, they could not deliver even their sons and daughters; they alone would be delivered, but the land would be desolate.

【14:17】 Or if I were to bring a sword upon that land and were to say, Let a sword pass through the land, and I were to cut off man and beast from it;

【14:18】 Though these three men were in the midst of it, as I live, declares the Lord Jehovah, they could not deliver even their sons and daughters, but they alone would be delivered.

【14:19】 Or if I were to send pestilence into that land and were to pour out My wrath upon it in blood so as to cut off man and beast from it,

【14:20】 Though Noah, Daniel, and Job were in the midst of it, as I live, declares the Lord Jehovah, they could not deliver even a son or daughter; they would deliver only their own souls by their righteousness.

● 14:15¹ 直譯，使其喪失兒女。

14:15¹ (destroyed) Or, bereaved it of its children.

【14:21】主耶和華如此說，我使這^{1a}四樣嚴厲的刑罰，就是刀劍、饑荒、惡獸、瘟疫臨到耶路撒冷，將人與牲畜從其中剪除，豈不更重麼？

【14:22】然而其中必有^a餘剩的人，連兒帶女被帶出來。他們要出到你們這裏來，你們要看見他們的行徑和作為；因我降給耶路撒冷的一切災禍，你們便得了安慰。

● 14:21¹ 在本節和五 17，神對祂舊約百姓施行審判時所用的四個憑藉，豫表神審判祂墮落的新約選民一召會，（彼前四 17，）所用的憑藉：異議（刀劍，）缺乏屬靈的糧食（饑荒，）屬靈的疾病（瘟疫，）和惡人（惡獸—參徒二十 29。）神對祂墮落的選民以色列施行審判的結果是：（一）失去美地，（十五，七 21，代下三六 9～10，17，20，耶五二 15，）豫表失去對基督的享受；（加五 2～4；）（二）主的榮耀離開，（九 3，十一 22～23，）表徵神的彰顯離開召會；（啓二 5，參提前三 15～16，林前十四 25；）（三）聖殿被毀，聖城被焚，（三三 21，代下三六 19，耶五二 12～14，）表徵召會不再是神的居所和神的國。（參弗二 20～22，羅十四 17。）

【14:21】For thus says the Lord Jehovah, How much more then when I send My^{1a} four severe judgments upon Jerusalem, sword and famine and wild beasts and pestilence, to cut off man and beast from it!

【14:22】Yet there will be a^a remnant left in it that will be brought forth, both sons and daughters. They will come forth to you, and you will see their ways and their doings; and you will be comforted for the ill that I have brought upon Jerusalem, for all that I have brought upon it.

14:21¹ (four) The four means, given here and in 5:17, by which God exercised His judgment on His Old Testament people typify the means used by God to judge His degraded New Testament elect, the church (1 Pet. 4:17): dissension (sword), a lack of spiritual food (famine), spiritual diseases (pestilence), and evil persons (wild beasts—cf. Acts 20:29). The results of God's judgment on Israel, His degraded elect, were (1) the loss of the good land (v. 15; 7:21; 2 Chron. 36:9-10, 17, 20; Jer. 52:15), typifying the loss of the enjoyment of Christ (Gal. 5:2-4); (2) the departing of the glory of the Lord (9:3; 11:22-23), signifying the departing of God's manifestation from the church (Rev. 2:5; cf. 1 Tim. 3:15-16; 1 Cor. 14:25); and (3) the destruction of the temple and the burning of the city (33:21; 2 Chron. 36:19; Jer. 52:12-14), signifying the loss of God's dwelling place and God's kingdom from the church (cf. Eph. 2:20-22; Rom. 14:17).

【14:23】你們看見他們的行徑和作為，就必得安慰；你們必知道我對耶路撒冷所行的一切，並非無故，這是主耶和華說的。

以西結書 第十五章

d 責備耶路撒冷的居民
如同葡萄樹
十五 1～8

【15:1】耶和華的話臨到我，說，

【15:2】^a 人子阿，¹ 葡萄樹的木料比其餘各種木料有甚麼強處？葡萄枝比林中眾樹的枝子有甚麼好處？

【15:3】可以從其上取木料作成甚麼呢？可以取來作釘子掛甚麼器皿麼？

● 15:2¹ 以色列是神的葡萄樹，為着完成祂的經綸。在聖經中，葡萄樹表徵神的子民在祂的看顧下並與祂聯結。（約十五 1～8。）這聯結帶來神聖生命的流出，結出果子，產生酒，使神和人喜樂。（士九 13。）然而，墮落的以色列卻產生荊棘和蒺藜。（二 6，參賽五 1～7。）

【14:23】 And they will comfort you when you see their ways and their doings; and you will know that it was not without cause that I have done all that I have done to it, declares the Lord Jehovah.

EZEKIEL 15

d. Against the Inhabitants of Jerusalem
as a Vine Tree
15:1-8

【15:1】 Then the word of Jehovah came to me, saying,

【15:2】 ^aSon of man, what becomes of the wood of the ¹vine in comparison to every other kind of wood, of the pruned branch in comparison to that which was on the trees of the forest?

【15:3】 Will wood from it be taken to make anything? Or will men take a peg from it to hang any vessel on?

15:2¹ (vine) Israel was God's vine for the accomplishing of His economy. In the Scriptures a vine signifies God's people who are under His care and in union with Him (John 15:1-8). This union issues in the flowing forth of the divine life in fruit-bearing, which produces wine to cheer both God and man (Judg. 9:13). However, in its degradation Israel produced thorns and thistles (2:6; cf. Isa. 5:1-7).

15:2^a
結二 1

15:2^a
Ezek. 2:1

15:4^a
約十五 6

【15:4】看哪，已經拋在火中當作^a柴燒；火既燒了兩頭，中間也被燒了，還可用來作成甚麼呢？

【15:5】完整的時候尚且沒有用來作成甚麼，何況被火燒壞，還能用來作成甚麼呢？

15:6^a
參詩八十 8~16
賽五 1~7
耶二 21
何十 1

【15:6】所以，主耶和華如此說，林中眾樹以內^a葡萄樹的木料，我怎樣使它在火中當柴燒，也必照樣待耶路撒冷的居民。

15:7^a
結六 7

【15:7】我必向他們變臉：他們雖從火中出來，火卻要燒滅他們；我向他們變臉的時候，你們就^a知道我是耶和華。

【15:8】我必使這地荒涼，因為他們行事不忠實，這是主耶和華說的。

以西結書 第十六章

e 責備耶路撒冷如同犯姦淫的妻子
十六 1 ~ 63

【16:1】耶和華的話又臨到我，說，

【16:2】^a人子阿，你要使耶路撒冷知道她那些可憎的事，

16:2^a
結二 1

【15:4】 Indeed it is put into the fire as^a fuel; the fire consumes its two ends, and its middle is scorched. Is it good for anything?

【15:5】 Indeed when it was whole, it was not made into anything. How much less, when fire has consumed it and it has been scorched, can it still be made into anything!

【15:6】 Therefore thus says the Lord Jehovah, Like the wood of the^a vine among the trees of the forest, which I have given to the fire as fuel, so will I give the inhabitants of Jerusalem.

【15:7】 And I will set My face against them: They have gone forth from the fire, yet the fire will consume them; and you will^a know that I am Jehovah when I set My face against them.

【15:8】 And I will make the land desolate because they have acted unfaithfully, declares the Lord Jehovah.

15:4^a
John 15:6

15:6^a
cf. Psa. 80:8-16;
Isa. 5:1-7;
Jer. 2:21;
Hosea 10:1

15:7^a
Ezek. 6:7

EZEKIEL 16

e. Against Jerusalem as an Adulterous Wife
16:1-63

【16:1】 Then the word of Jehovah came to me, saying,

【16:2】^aSon of man, cause Jerusalem to know her abominations,

16:2^a
Ezek. 2:1

16:3^a
結二一 30
16:3^b
結十六 45
參尼九 7
申二六 5

【16:3】說，主耶和華對耶路撒冷如此說，你的^a根源和出生地，是在迦南地；你^b父親是亞摩利人，你母親是赫人。

16:4^a
何二 3

【16:4】論到你的出生，在你^a生下來的日子，沒有為你斷臍帶，也沒有用水洗你，使你潔淨；絲毫沒有撒鹽在你身上，也沒有用布裹你。

【16:5】誰的眼也不可憐你，為你作一件這樣的事憐恤你；你生下來的日子就被扔在田野，是因你被厭惡。

【16:6】我從你旁邊經過，見你在血中掙扎。那時你在血中，我對你說，你要活着。當你在血中，我對你說，你要活着。

16:7^a
出一 7

【16:7】我使你^a增長好像田間所長的，你就漸漸長大，以致極其美麗，兩乳成形，頭髮長成；你卻仍然赤身露體。

16:8^a
出十九 4~5
耶二 2
參何二 19~20

【16:8】我從你旁邊經過，看見了你；那正是你動愛情的時候。我便展開衣襟搭在你身上，遮蓋你的赤體；又向你起誓，與你¹結盟，你就歸於^a我；這是主耶和華說的。

● 16:8¹ 見出二十 6 註 1。

【16:3】 And say, Thus says the Lord Jehovah to Jerusalem, Your^a origin and your birth are from the land of Canaan; your^b father was an Amorite, and your mother was a Hittite.

16:3^a
Ezek. 21:30
16:3^b
Ezek. 16:45;
cf. Neh. 9:7;
Deut. 26:5

【16:4】 As for your birth, on the day that you were^a born your cord was not cut, nor were you washed with water for cleansing; you were not rubbed with salt nor wrapped in swaddling clothes.

16:4^a
Hosea 2:3

【16:5】 No eye pitied you enough to do any of these things for you, to have compassion on you; but you were thrown into the open field because you were loathed on the day that you were born.

【16:6】 And I passed by you and saw you kicking about in your blood, and I said to you while you were in your blood, Live! Yes, I said to you while you were in your blood, Live!

【16:7】 I caused you to^a increase like the sprouts of the field; and you increased and grew big, and you came to full beauty; your breasts became firm and your hair grew; but you were naked and bare.

16:7^a
Exo. 1:7

【16:8】 Then I passed by you and saw you; and then was your time a time of love. And I spread My skirt over you and covered your nakedness; indeed I swore unto you and entered into a¹ covenant with you, declares the Lord Jehovah, and you became^a Mine.

16:8^a
Exo. 19:4-5;
Jer. 2:2;
cf. Hosea 2:19-20

16:8¹ (covenant) See note 6² in Exo. 20.

【16:9】那時我用水洗你，洗去你身上的血，又用油抹你。

【16:10】我也使你身穿刺繡的衣服，腳穿海狗皮的鞋，並用細麻布給你裹頭，用絲綢給你遮身。

【16:11】我用妝飾打扮你，將鐲子戴在你手上，將鍊子戴在你項上；

【16:12】又將環子戴在你鼻子上，將耳環戴在你耳朵上，將華冠戴在你頭上。

【16:13】這樣，你就有金銀的妝飾，穿的是細麻衣、絲綢和繡花衣；喫的是細麵、蜂蜜和油。你也極其美麗，發達到王后的尊榮。

【16:14】你因^a美麗，名聲傳在列國中；你十分美麗，是因我加在你身上的威榮，這是主耶和華說的。

【16:15】只是你仗着自己的美麗，又因你的名聲就行邪淫。你向每個過路的縱情淫亂，你的美麗就歸於他。

【16:9】 Then I washed you with water; yes, I washed away your blood from you, and I anointed you with oil.

【16:10】 I also clothed you with an embroidered garment and put sandals of porpoise skin on you, and I bound your head with fine linen and covered you with silk.

【16:11】 And I adorned you with ornaments and put bracelets on your wrists and a necklace around your neck;

【16:12】 And I put a ring in your nose and earrings on your ears and a beautiful crown on your head.

【16:13】 Thus you were adorned with gold and silver, and your clothing was fine linen and silk and embroidery; you ate fine flour and honey and oil. And you became so very beautiful, and you prospered so as to become royalty.

【16:14】 And your renown went forth among the nations because of your^a beauty, for it was perfect because of My splendor, which I had put upon you, declares the Lord Jehovah.

【16:15】 But you trusted in your beauty and went about as a harlot because of your renown, and you poured out your fornications upon everyone who passed by; your beauty became his.

16:14^a
哀二 15

16:14^a
Lam. 2:15

【16:16】你拿些^a衣服，爲自己造色彩
繽紛的邱壇，在其上行邪淫；這樣
的事從未有過，也不該有。

【16:17】你又將我給你的金銀所造華美
的物件拿來，爲自己製造男像，與那
些像行邪淫；

【16:18】又拿你的繡花衣服給它們披
上，並將我的油和香擺在它們跟前；

【16:19】又將我賜給你的食物，就是我
賜給你喫的細麵、油和蜂蜜，都擺在
它們面前爲怡爽的香氣；事情就這樣
發生了，這是主耶和華說的。

【16:20】你更將你給我所生的兒女獻
給那些偶像作食物。你行淫亂豈是
小事，

【16:21】竟將我的兒女殺了，使他們經
火獻給那些偶像麼？

【16:22】你行這一切可憎和淫亂的事，
並未追念你^a幼年赤身露體，在血中
掙扎的日子。

【16:16】 And you took some of your^a garments and made
high places of varied colors for yourself, and you committed
fornication upon them, things that had never happened
before, nor should have been.

【16:17】 And you took your beautiful articles, made of My
gold and My silver, which I had given you, and made images
of men for yourself and committed fornication with them.

【16:18】 And you took your garments of embroidery and covered
them, and you offered My oil and My incense before them.

【16:19】 And My bread, which I had given you, the fine
flour and oil and honey that I fed you with, you offered
before them as a sweet savor; thus it was, declares the Lord
Jehovah.

【16:20】 Moreover you took your sons and daughters, whom
you had borne unto Me, and you sacrificed them to those
idols to be devoured. Were your fornications a small matter,

【16:21】 That you slaughtered My children and delivered
them up to pass through fire unto those idols?

【16:22】 And in all your abominations and fornications you
did not remember the days of your^a youth, when you were
naked and bare and you were kicking about in your blood.

【16:23】你行這一切惡事之後，（主耶和華說，你有禍了，有禍了！）

【16:24】又爲自己建造圓頂花樓，在各街市爲自己作了高臺。

【16:25】你在各街頭建造高臺，使你的美貌變爲可憎的，又向一切過路的伸開雙腿，多行淫亂。

【16:26】你也和你鄰邦¹放縱肉體的^a埃及人行淫，多行淫亂惹我發怒。

【16:27】看哪，我伸手攻擊你，減少你應得的糧食，又將你交給恨你的^a非利士眾女子，使她們任意待你；她們對你放蕩的行徑感到羞恥。

【16:28】你因還不滿足，又與^a亞述人行淫；與他們行淫之後，仍不滿足。

【16:29】你又多行淫亂，直到那貿易之地，就是^a迦勒底，你仍不滿足。

【16:23】 Then after all your wickedness (Woe, woe to you! declares the Lord Jehovah)

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

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

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

【16:27】 Indeed then I stretched out My hand over you and diminished the food apportioned to you; and I delivered you to the desire of those who hate you, the daughters of the^aPhilistines, who are ashamed of your lewd way.

【16:28】 You also committed fornication with the sons of^aAssyria because you were not satisfied; and you committed fornication with them and were still not satisfied.

【16:29】 Furthermore you multiplied your fornications into the land of merchants, ^aChaldea, yet you were still not satisfied by this.

16:26^a
結二十 7~8
二三 19~21

16:27^a
代下二八 18~19

16:28^a
王下十六 7, 10
耶二 18, 36
結二三 5~9

16:29^a
結二三 14

16:26^a
Ezek. 20:7-8;
23:19-21

16:27^a
2 Chron. 28:18-19

16:28^a
2 Kings 16:7, 10;
Jer. 2:18, 36;
Ezek. 23:5-9

16:29^a
Ezek. 23:14

● 16:26¹ 直譯，大有肉體。

【16:30】主耶和華說，你行這一切事，都是不知收斂之妓女所行的，可見你的心是何等懦弱！

【16:31】你在各路口建造圓頂花樓，在各街市作了高臺，你卻輕看酬價，不像妓女。

【16:32】你這行淫的妻子，寧肯接外人，不接自己的丈夫。

【16:33】妓女都是得人贈送，你反倒贈送你所愛的人，賄賂他們從四圍來與你行淫。

【16:34】你行淫與別的婦女相反，因為不是人追求要與你行淫；你給人酬價，人並不給你酬價；所以你與別的婦女相反。

【16:35】因此，你這妓女阿，要聽耶和華的話：

【16:36】主耶和華如此說，因你的情慾傾洩了，露出下體，與你所愛的人行淫，並與你一切可憎的偶像行淫，又因你把兒女獻給偶像，流他們的血，

【16:30】 How feeble is your heart, declares the Lord Jehovah, in that you do all these things, the actions of an unrestrained harlot!

【16:31】 When you built your mound at the head of every street and you made your elevation in every open square, you were not like a harlot, by disdainning payment.

【16:32】 The adulterous wife takes strangers instead of her husband.

【16:33】 Men give gifts to all harlots, but you gave your gifts to all your lovers and bribed them to come to you from all around for your fornications.

【16:34】 Thus you are perverse compared to other women in your fornications, in that they do not go after you as a prostitute, but you give payment and no payment is given to you; therefore you are perverse.

【16:35】 Therefore, you harlot, hear the word of Jehovah:

【16:36】 Thus says the Lord Jehovah, Because your lust was poured out and your nakedness was uncovered through your fornications with your lovers and with all your abominable idols and because of the blood of your children, whom you gave to them,

【16:37】所以我要將你一切所悅所愛的，連你一切所恨的，都^a聚集來，從四圍攻擊你；又將你的下體露出，使他們看盡了。

【16:38】我也要審判你，像審判淫婦和流人血的婦女一樣；我要因忿怒妒忌，使流血的罪歸到你身上。

【16:39】我又要將你交在他們手中；他們必拆毀你的圓頂花樓，毀壞你的高臺，^a剝去你的衣服，奪取你的華美物件，留下你赤身露體。

【16:40】他們也必帶多人來攻擊你，用石頭打死你，用刀將你砍碎。

【16:41】他們要用火焚燒你的房屋，在許多婦女眼前向你施行審判。我必使你不再行淫，也不再給人酬價。

【16:42】這樣，我就止息向你發的忿怒，我的妒忌也要離開你，我要安靜不再惱怒。

【16:37】 Therefore I am about to gather all your lovers whom you have pleased, indeed, all those whom you loved, with all those whom you hated; thus I will^a gather them against you from all around, and I will uncover your nakedness to them so that they may see all your nakedness.

【16:38】 And I will judge you with the judgment that falls on adulterous women and on women who shed blood, and I will bring upon you the blood of wrath and jealousy.

【16:39】 And I will give you into their hand; and they will tear down your mounds and break down your elevations; ^athey will also strip you of your garments and take your beautiful articles, and they will leave you naked and bare.

【16:40】 And they will raise up a crowd against you and will stone you with stones and will cut you to pieces with their swords.

【16:41】 And they will burn your houses with fire and execute judgments upon you in the sight of many women. And I will stop you from being a harlot, and also you will no longer give payment.

【16:42】 Thus I will cause My wrath against you to rest, and My jealousy will turn from you; and I will be quiet and angry no more.

【16:43】因你不追念你幼年的日子，在這一切的事上¹向我發烈怒，所以我這一面，我必照你所行的報應在你頭上，你就不再在你一切可憎的事以外，又犯這淫行；這是主耶和華說的。

【16:44】凡說俗語的，必用俗語攻擊你，說，有其母，必有其女。

【16:45】你正是你母親的女兒，她厭棄自己的丈夫和兒女；你正是你姊妹的姊妹，她們厭棄自己的丈夫和兒女。你們的母親是赫人，你們的^a父親是亞摩利人。

【16:46】你的姐姐是^a撒瑪利亞，她和她的眾女兒住在你左邊；你的妹妹是^b所多瑪，她和她的眾女兒住在你右邊。

【16:47】你不是只按她們所行的去行，也不是只照她們可憎的事去作，你倒以那為小事，你一切所行的比她們更壞。

【16:43】 Because you have not remembered the days of your youth but have¹ raged against Me in all these things, therefore, I, for My part, will bring your ways upon your head, declares the Lord Jehovah; and you will not commit this lewdness in addition to all your abominations.

【16:44】 Indeed everyone who uses proverbs will use this proverb concerning you, saying, As the mother is, so is her daughter.

【16:45】 You are the daughter of your mother, she who loathed her husband and her children; and you are the sister of your sisters, they who loathed their husbands and their children. Your mother was a Hittite and your^a father was an Amorite.

【16:46】 And your older sister is^a Samaria with her daughters, who lives to your left; and your sister who is younger than you, who lives to your right, is^b Sodom with her daughters.

【16:47】 But you have not walked merely according to their ways and have not acted merely according to their abominations; but, as if such were too small a thing, you acted more corruptly in all your ways than they did.

● 16:43¹ 有者譯作，惹我發烈怒。

16:43¹ (raged) Others translate, enraged Me.

16:45^a
結十六 3

16:45^a
Ezek. 16:3

16:46^a
結二三 4
耶三 8
16:46^b
申三二 32
賽一 10
耶二三 14
哀四 6

16:46^a
Ezek. 23:4;
Jer. 3:8
16:46^b
Deut. 32:32;
Isa. 1:10;
Jer. 23:14;
Lam. 4:6

【16:48】主耶和華說，我指着我的生存起誓，你妹妹^a所多瑪與她的眾女兒，尚未行過你和你眾女兒所行的事。

【16:49】你妹妹所多瑪的罪孽是這樣：她和她的眾女兒都心驕氣傲，糧食豐足，大享安逸，並沒有扶助困苦和窮乏人的手。

【16:50】她們狂傲，在我面前行可憎的事；因此，我一看見便將她們除掉。

【16:51】撒瑪利亞沒有犯你一半的罪，你行可憎的事比她們更多，使你的姊妹因你所行一切可憎的事，倒顯為義。

【16:52】你既斷定你姊妹當受羞辱，就也要擔當自己的羞辱；因你所犯的罪比她們更為可憎，她們就比你更顯為義；你既使你的姊妹更顯為義，你就要抱愧擔當自己的羞辱。

【16:53】我必^a叫她們被擄的歸回，就是叫所多瑪和她眾女兒被擄的，撒瑪利亞和她眾女兒被擄的，並你們在他們中間一同被擄的，都要歸回；

【16:48】As I live, declares the Lord Jehovah, ^aSodom your sister, she with her daughters, has not done as you have done, you with your daughters.

【16:49】Indeed this was the iniquity of your sister Sodom: pride, abundance of bread, and careless ease were with her and her daughters, but she did not strengthen the hand of the poor and needy;

【16:50】And they were haughty and committed abomination before Me. Therefore I took them away when I saw it.

【16:51】And Samaria has not committed the half of your sins, but you have multiplied your abominations more than they and have justified your sisters in all your abominations which you have committed.

【16:52】Bear then also your disgrace, which you have adjudged to your sisters; through your sins which you have committed more abominably than they, they are more righteous than you; indeed then be also put to shame and bear your disgrace, in that you have made your sisters appear to be more righteous.

【16:53】But I will ^aturn their captivity, the captivity of Sodom with her daughters and the captivity of Samaria with her daughters, as well as the captivity of your captives with them;

【16:54】好使你擔當自己的羞辱，並因你一切所行的受羞辱，而使她們得安慰。

【16:55】你的妹妹所多瑪和她的眾女兒必回復先前的景況，撒瑪利亞和她的眾女兒，你和你的眾女兒，也都必回復先前的景況。

【16:56】在你驕傲的日子，你的妹妹所多瑪豈不是你口中的笑柄麼？

【16:57】那時你的惡行還未顯露出來；現在你成了¹亞蘭眾女兒和亞蘭四圍的眾人所羞辱的，以及非利士眾女兒，就是你四圍一切輕侮你之人所羞辱的。

【16:58】耶和華說，你自己的放蕩和可憎的事，你已經擔當了。

【16:59】因為主耶和華如此說，你這輕看誓言、背棄盟約的，我必照你所行的待你。

【16:60】然而我要追念在你幼年時與你所立的^a約，也要與你立定永^b約。

【16:54】 That you may bear your disgrace and be disgraced for all that you have done, in that you were a comfort to them.

【16:55】 And your sisters, Sodom with her daughters, will return to their former state, and Samaria with her daughters will return to their former state; and you with your daughters will return to your former state.

【16:56】 Indeed, was not Sodom your sister a byword in your mouth on the day of your pride,

【16:57】 Before your wickedness was uncovered? So now you are the reproach of the daughters of¹Aram and all who are around her and of the daughters of the Philistines, those all around who despise you.

【16:58】 You have borne your own lewdness and abominations, declares Jehovah.

【16:59】 For thus says the Lord Jehovah, I will also do with you as you have done, you who have despised the oath by breaking the covenant.

【16:60】 Nevertheless I will remember My^a covenant with you in the days of your youth, and I will establish an eternal^b covenant for you.

● 16:57¹ 即敘利亞。許多古卷作，以東。

16:57¹ (Aram) I.e., Syria; many MSS read, Edom.

16:60^a
詩一〇六 45
16:60^b
耶三一 31~34
三二 40
五十 5
結三七 26
來十三 20

16:60^a
Psa. 106:45
16:60^b
Jer. 31:31-34;
32:40;
50:5;
Ezek. 37:26;
Heb. 13:20

【16:61】這樣，在你接待你姐姐和你妹妹的時候，你要追念你的行徑，自覺羞愧；並且我要將她們賜你為女兒，卻不是按着你的約。

【16:62】我必堅定我與你所立的約，你就^a知道我是耶和華，

【16:63】好使你在^a我遮蓋你一切所行的時候，心裏追念，自覺抱愧，又因你的羞辱就不再開口；這是主耶和華說的。

以西結書 第十七章

f 藉着二鷹
與一棵葡萄樹的比喻
十七 1 ~ 24

【17:1】耶和華的話臨到我，說，

【17:2】^a人子阿，你要向以色列家出謎語，設比喻，

【17:3】說，主耶和華如此說，有一大^{1a}鷹，翅膀大，翎毛長，羽毛豐滿，彩色俱備，來到利巴嫩，將香柏樹梢^b擰去，

【16:61】 Then you will remember your ways and you will be disgraced when you receive your sisters, the ones older than you and the ones younger than you; and I will give them to you as daughters, but not because of your covenant.

【16:62】 And I will establish My covenant with you, and you will^a know that I am Jehovah,

【16:63】 That you may remember and be ashamed and never open your mouth because of your disgrace, when I make^a propitiation for you for all that you have done, declares the Lord Jehovah.

EZEKIEL 17

f. Through a Parable
of Two Eagles and a Vine
17:1-24

【17:1】 And the word of Jehovah came to me, saying,

【17:2】^aSon of man, put forth a riddle, and utter a parable to the house of Israel;

【17:3】 And say, Thus says the Lord Jehovah, A great^{1a} eagle with great wings, long pinions, and full plumage of many colors came to Lebanon and^b took away the top of the cedar.

● 17:3¹ 卽巴比倫王尼布甲尼撒。（12。）

17:3¹ (eagle) I.e., Nebuchadnezzar king of Babylon (v. 12).

16:62^a
結六 7

16:63^a
但九 24
耶三一 34
來八 12

17:2^a
結二 1

17:3^a
參結十七 12
17:3^b
王下二四 12

16:62^a
Ezek. 6:7

16:63^a
Dan. 9:24;
Jer. 31:34;
Heb. 8:12

17:2^a
Ezek. 2:1

17:3^a
cf. Ezek. 17:12
17:3^b
2 Kings 24:12

【17:4】就是折去香柏樹儘尖的嫩¹枝，
叨到貿易之地，放在商人的城中；

【17:5】又將這地的一些種子取去，種
在肥田裏，栽於多水旁，如栽柳樹，

【17:6】使其漸漸生長，成為蔓延矮小
的葡萄樹；其枝轉向那鷹，其根在鷹
以下，於是成了葡萄樹，生出枝條，
發出小枝。

【17:7】又有一大¹鷹，翅膀大，羽毛多；
這葡萄樹從栽種的畦中向這鷹^a彎過
根來，發出枝子，好得這鷹的澆灌。

【17:8】這樹栽於良田多水的旁邊，好
生枝子，結果子，成為壯大的葡萄樹。

【17:9】你要說，主耶和華如此說，這
葡萄樹能發旺麼？鷹豈不拔出它的根
來，芟除它的果子，使它枯乾，使它
發的嫩葉都枯乾了麼？不必用大力或
多民，就將它連根拔出來。

● 17:4¹ 即猶大王約雅斤。

● 17:7¹ 即埃及（15）王法老。

【17:4】 He cropped off its topmost young¹ twig and brought it
to a land of merchants; he set it in a city of traders.

【17:5】 He also took some of the seed of the land and put it in a
fertile field; he took it and set it by abundant waters like a willow,

【17:6】 That it might sprout and become a low, running vine
with its branches turned toward him and its roots under
him. And it became a vine and produced offshoots and sent
forth boughs.

【17:7】 And there was another great¹ eagle with great wings
and much plumage; and then this vine^a bent its roots toward
him, and from the beds where it was planted it sent out its
branches toward him that he might water it.

【17:8】 In a good field by abundant waters it had been
transplanted so that it would produce branches and bear
fruit, that it might be a magnificent vine.

【17:9】 Say then, Thus says the Lord Jehovah, Will it thrive?
Will he not pull up its roots and cut off its fruit so that it
withers? All its fresh sprouting leaves will wither, even
without great strength or a mighty people pulling it up from
its roots.

17:4¹ (twig) I.e., Jehoiachin king of Judah.

17:7¹ (eagle) I.e., Pharaoh king of Egypt (v. 15).

17:7^a
cf. Ezek. 17:15

17:7^a
參結十七 15

【17:10】葡萄樹雖然栽種了，豈能發旺呢？一經東風吹襲，豈不全然枯乾麼？它必在栽植的畦中枯乾。

【17:11】耶和華的話臨到我，說，

【17:12】你對那^a悖逆之家說，你們不知道這些事是甚麼意思麼？你要告訴他們說，^b巴比倫王曾來耶路撒冷，將其中的¹君王和首領帶到巴比倫自己那裏去。

【17:13】他從王室的後裔中取¹一人與他立^a約，使他發誓，並將這地有勢力的人取去，

【17:14】使國低微不能再興起，惟因守盟約纔得存立。

【17:15】他卻^a背叛巴比倫王，打發使者往埃及去，要他們給他馬匹和多民。他能亨通麼？行這樣事的人能逃脫麼？他能背約逃脫麼？

● 17:12¹ 卽猶大王約雅斤。

● 17:13¹ 卽西底家，他被尼布甲尼撒立爲王，頂替約雅斤。（王下二四 17。）

【17:10】 And indeed, though it has been transplanted, will it thrive? Will it not wither completely once the east wind touches it? In the beds where it was planted it will wither.

【17:11】 Moreover the word of Jehovah came to me, saying,

【17:12】 Say now to the^a rebellious house, Do you not know what these things mean? Say, Indeed the^b king of Babylon came to Jerusalem, and he took its¹ king and its rulers and brought them to him at Babylon.

【17:13】 And he took¹ someone of the royal seed and made a^a covenant with him and put him under an oath. He also took the mighty men of the land,

【17:14】 That the kingdom might be humble, that it might not lift itself up, but by keeping his covenant, it might stand.

【17:15】 But he^a rebelled against him by sending his messengers to Egypt that they might give him horses and many people. Will he prosper? Will he who does these things escape? Can he break the covenant and slip away?

17:12¹ (king) I.e., Jehoiachin king of Judah.

17:13¹ (someone) I.e., Zedekiah, whom Nebuchadnezzar made king in place of Jehoiachin (2 Kings 24:17).

17:12^a

Ezek. 2:5

17:12^b

Ezek. 17:3;

2 Kings 24:11-16

17:13^a

2 Kings 24:17

17:15^a

2 Kings 24:20;

2 Chron. 36:13

17:12^a

結二 5

17:12^b

結十七 3

王下二四 11~16

17:13^a

王下二四 17

17:15^a

王下二四 20

代下三六 13

【17:16】主耶和華說，我指着我的生存起誓，他既輕看向王所起的誓，背棄王與他所立的約，就必要死在^a 巴比倫，就是在那立他作王之巴比倫王的地方。

【17:17】敵人築圍城土壘，造攻城土牆，爲要剪除多人的時候，法老雖領大軍隊和大羣眾，還是不會在陣上幫助他。

【17:18】他輕看誓言，背棄盟約；他已經¹ 投降，卻又作這一切的事；他必不能逃脫。

【17:19】所以主耶和華如此說，我指着我的生存起誓，他既輕看指着我所起的誓，背棄指着我所立的約，我必要使背棄這誓和這約的罪歸在他頭上。

【17:20】我必將我的網撒在他身上，他必在我的網羅中被捉住；我必帶他到巴比倫，並要在那裏因他對我的不忠信審判他。

● 17:18¹ 直譯，交出他的手。

【17:16】 As I live, declares the Lord Jehovah, surely in the land of the king who made him king, whose oath he despised and whose covenant he broke, with him in the midst of^a Babylon he will die.

【17:17】 And Pharaoh with his mighty army and great company will not aid him in battle, when they cast up mounds and build siegeworks to cut off many lives.

【17:18】 Indeed, he despised the oath by breaking the covenant; yes, he even gave his hand and yet did all these things; he will not slip away.

【17:19】 Therefore thus says the Lord Jehovah, As I live, surely My oath, which he despised, and My covenant, which he broke, I will bring upon his head.

【17:20】 And I will spread My net over him, and he will be caught in My snare; and I will bring him to Babylon and will enter into judgment with him there concerning his unfaithfulness by which he has been unfaithful to Me.

【17:21】在他一切軍隊中，¹所有的精兵都必倒在刀下，所餘剩的也必^a分散到²四方；你們就知道我耶和華說話了。

【17:22】主耶和華如此說，我也要將高大香柏樹的¹樹梢擰去栽上；我要從儘尖的嫩枝中折一嫩枝，栽於高聳的山上。

● 17:21¹ 所有的精兵，有古卷作，凡逃跑的人。

● 17:21² 直譯，各風。

● 17:22¹ 見三 17 註 1。在 3～4 和 22～23 節，大衛的家，他的王室，被比作香柏樹。首先，這樹的一枝，即約雅斤，被剪除。（3～4，12，代下三六 8 下～10 上。）以後另一枝，即西底家，被立，也被剪除。（13～21，代下三六 10 下～20。）按 22～23 節，在這香柏樹的樹梢有一嫩枝要被擰去，栽於高聳的山上，成為壯大的香柏樹。這嫩枝就是基督。（參賽十一 1。）基督生為大衛家的後裔，（太一 1，羅一 3，）是大衛香柏樹的嫩枝。祂這嫩枝，因着被釘十字架而被『擰去。』人擰去這嫩枝，但神使祂復活並升天。（徒二 22～24，32～36。）這樣，神將基督栽於高處，基督就成為尊高的香柏樹，多民必宿在其下。雖然大衛家因着他們的敗壞被擰去，而變為荒涼低微，但有一天他們要在基督裏得着復興。（摩九 11 與註。）他們因着聯於基督，要再次成為尊高的。

【17:21】And all his ¹choice men with all his armies will fall by the sword, and those who are left will be ^ascattered into every wind; and you will know that I, Jehovah, have spoken.

【17:22】Thus says the Lord Jehovah, I will also take a ¹twig from the lofty top of the cedar and will set it out; from the topmost of its young twigs I will crop off a tender one, and I will transplant it upon a high and prominent mountain.

17:21¹ (choice) Some MSS read, fugitives.

17:22¹ (twig) See note 17¹ in ch. 3. In vv. 3-4 and 22-23 the house of David, the royal household, is likened to a cedar tree. First, a branch of this tree, Jehoiachin, was cut off (vv. 3-4, 12; 2 Chron. 36:8b-10a). Later, another branch, Zedekiah, was set up and was also cut off (vv. 13-21; 2 Chron. 36:10b-20). According to vv. 22-23 one twig, one tender branch, on the top of this cedar tree was cropped and was transplanted on a high and prominent mountain, and it became a magnificent cedar. This twig is Christ (cf. Isa. 11:1). Christ, who was born as a descendant of the house of David (Matt. 1:1; Rom. 1:3), is a tender branch of the cedar of David. As such a tender branch, He was “cropped” by being crucified. Man cropped this tender One, but God caused Him to resurrect and to ascend (Acts 2:22-24, 32-36). In this way God planted Christ in a high place, and Christ became a majestic cedar under which many people will dwell. Although the house of David was cropped because of their corruption and thus became desolate and lowly, the day will come when they will be revived in Christ (Amos 9:11 and note). Because they will be joined to Christ, they will become majestic once again.

【17:23】我要將這嫩枝栽於以色列的高山上；它就生枝子，結果子，成為壯大的香柏樹，各類飛鳥都必宿在其下，就是宿在枝子的蔭下。

【17:24】田野的樹木都必知道，我耶和華使高樹矮小，矮樹高大，使青樹枯乾，枯樹發芽。我耶和華說過，也必成就。

以西結書 第十八章

g 責備酸葡萄的俗語
十八 1 ~ 32

【18:1】耶和華的話又臨到我，說，

【18:2】論到以色列地，你們用這俗語說，^a父親喫了酸葡萄，兒子的牙酸倒了，是甚麼意思呢？

【18:3】主耶和華說，我指着我的生存起誓，你們在以色列中，必不再有這俗語。

【18:4】看哪，所有的¹人都是屬我的；為父的¹人怎樣屬我，為子的¹人也照樣屬我；犯罪的¹人，他必^a死亡。

● 18:4¹ 直譯，魂。

【17:23】 On the high mountain of Israel I will transplant it; and it will bear branches and produce fruit and will become a magnificent cedar; and under it all birds of every kind will nest; in the shade of its branches they will nest.

【17:24】 And all the trees of the field will know that I, Jehovah, have brought down the exalted tree and have exalted the lowly tree, that I have dried up the green tree and have made the dry tree bud. I, Jehovah, have spoken, and I will do it.

EZEKIEL 18

g. Against the Parable of the Sour Grapes
18:1-32

【18:1】 Then the word of Jehovah came to me, saying,

【18:2】 What do you mean by using this proverb concerning the land of Israel, saying, ^aThe fathers eat sour grapes, and the children's teeth are set on edge?

【18:3】 As I live, declares the Lord Jehovah, the use of this parable will no longer be with you in Israel.

【18:4】 Indeed all souls are Mine; indeed as is the soul of the father, so also the soul of the son is Mine. The soul who sins, he shall ^adie.

18:2^a
耶三一 29

18:2^a
Jer. 31:29

18:4^a
結十八 20
羅六 23

18:4^a
Ezek. 18:20;
Rom. 6:23

【18:5】人若是公義的，且行公正與公義的事，

【18:6】未曾在山上喫祭偶像之物，未曾仰望以色列家的偶像，未曾玷污鄰舍的^a妻子，未曾親近在月經污穢中的婦人；

【18:7】未曾欺壓人，乃將欠債之人的抵押還給他；未曾搶奪人，卻^a將自己的食物給飢餓的人喫，用衣服遮蓋赤身的人；

【18:8】未曾放債取利，也未曾向借貸的人多要；縮手不作罪孽，在人與人之間，按公理判斷；

【18:9】遵行我的律例，謹守我的典章，按公理行事；這人就是公義的，必定存活；這是主耶和華說的。

【18:10】他若生一個兇暴的兒子，是流人血的，行了以上任何一件惡事，

【18:11】（雖然¹父親未曾行過以上任何一件惡事，）²兒子若在山上喫祭偶像之物，或玷污鄰舍的妻子，

● 18:11¹ 直譯，他。

● 18:11² 直譯，他。

【18:5】 But if a man is righteous and practices justice and righteousness,

【18:6】 And does not eat upon the mountains or lift up his eyes to the idols of the house of Israel, and does not defile his neighbor's^a wife or come near a menstruous woman;

【18:7】 And if a man does not oppress anyone but restores to the debtor his pledge, does not plunder but^a gives his bread to the hungry and covers the naked with a garment;

【18:8】 If he does not lend with interest or collect with an increase; if he withdraws his hand from iniquity and exercises true justice between man and man;

【18:9】 If he walks in My statutes and keeps My ordinances to do truth — he is righteous; he shall surely live, declares the Lord Jehovah.

【18:10】 But if he begets a violent son, one who sheds blood or does only one of these things

【18:11】 (He himself has done none of these things); if he even eats upon the mountains or defiles his neighbor's wife,

18:6^a

Lev. 18:19-20

18:7^a

Deut. 15:7-8;
Isa. 58:7;
Matt. 25:35-36;
Luke 3:11

18:6^a

利十八 19~20

18:7^a

申十五 7~8
賽五八 7
太二五 35~36
路三 11

【18:12】虧負困苦和窮乏的人，搶奪人，不將抵押還給人，仰望偶像，行可憎的事，

【18:13】放債取利，或向借貸的人多要；他能存活麼？他必不能存活。他行了這一切可憎的事，必要死亡；他的¹罪必歸到他身上。

【18:14】他若生一個兒子，這兒子看見父親所犯的一切罪，看見了並不照樣去作；

【18:15】他未曾在山上喫祭偶像之物，未曾仰望以色列家的偶像，未曾玷污鄰舍的妻子，

【18:16】未曾欺壓人，未曾取人的抵押，未曾搶奪人的物件，卻將自己的食物給飢餓的人喫，用衣服遮蓋赤身的人，

【18:17】縮手不害貧窮人，未曾放債取利，也未曾向借貸的人多要；他謹守我的典章，遵行我的律例，就不因父親的罪孽死亡；他必要存活。

【18:12】 Oppresses the poor and needy, commits plunder, does not restore the pledge, or lifts his eyes to the idols and commits abomination,

【18:13】 Lends with interest or collects with an increase; then will he live? He shall not live. He has committed all these abominations; he shall surely die. His blood shall be upon him.

【18:14】 But if he begets a son, and the son sees all the sins of his father that he has done, and he sees and does not do the like;

【18:15】 He does not eat upon the mountains and does not lift up his eyes to the idols of the house of Israel, does not defile his neighbor's wife,

【18:16】 Does not oppress anyone, does not keep the pledge and does not plunder, but gives his bread to the hungry and covers the naked with a garment,

【18:17】 Takes his hand off the poor and does not collect with interest or increase, does My ordinances and walks in My statutes; he shall not die for his father's iniquity; he shall surely live.

● 18:13¹ 直譯，血。

【18:18】至於他父親，因為欺壓人太甚，搶奪弟兄，在本國的民中行不善，他必因自己的罪孽死亡。

【18:19】你們還說，兒子為何不擔當父親的^a罪孽呢？兒子行公正與公義的事，謹守遵行我的一切律例，他必定存活。

【18:20】惟有犯罪的¹人，他必^a死亡；兒子必不擔當父親的罪孽，父親也不擔當兒子的罪孽。義人的義必歸自己，惡人的惡也必歸自己。

【18:21】惡人若回頭離開所犯的一切罪，謹守我一切的律例，行公正與公義的事，他必定存活，不至死亡。

【18:22】他所犯的一切罪過都不被記念；因所行的義，他必存活。

【18:18】As for his father, because he practiced extortion, plundered his brother, and did that which was not good in the midst of his people, indeed he shall die for his iniquity.

【18:19】Yet you say, Why? Does not the son share the punishment for the father's^a iniquity? When the son has practiced justice and righteousness and has kept all My statutes and done them, he shall surely live.

【18:20】The soul who sins, he shall^a die; the son shall not share the punishment for the father's iniquity, nor shall the father share the punishment for the son's iniquity. The righteousness of the righteous man shall be upon him, and the wickedness of the wicked man shall be upon him.

【18:21】But if the wicked man turns from all his sins that he has committed and keeps all My statutes and practices justice and righteousness, he shall surely live; he shall not die.

【18:22】None of his transgressions that he has committed shall be remembered against him; because of his righteousness that he has practiced he shall live.

18:19^a
出二十 5
申五 9
王下二三 26
二四 3~4

18:20^a
結十八 4

18:19^a
Exo. 20:5;
Deut. 5:9;
2 Kings 23:26;
24:3-4

18:20^a
Ezek. 18:4

● 18:20¹ 直譯，魂。

18:23^a
結十八 32
三三 11
參提前二 4
彼後三 9

【18:23】主耶和華說，我豈是喜悅^a惡人死亡麼？不是喜悅他回頭離開他的行徑，而得存活麼？

18:24^a
24 下 ~29;
結三三 16~20
18:24^b
參彼後二 20~21

【18:24】義人若轉離他的義作了罪孽，照着惡人所行一切可憎的事而行，他豈能存活麼？^a他所行一切的義都不被^b記念；他必因所行不忠的事，並因所犯的罪死亡。

【18:25】你們還說，主的道路不公平。以色列家阿，你們當聽！我的道路豈不公平麼？豈不是你們的道路不公平麼？

【18:26】義人若轉離他的義作了罪孽，以致死亡，他是因所作的罪孽死亡。

【18:27】再者，惡人若回頭離開所行的惡，行公正與公義的事，他必將自己的性命救活。

【18:28】因為他察看，就回頭離開所行的一切過犯，他必定存活，不至死亡。

【18:23】Do I take pleasure in the^a death of the wicked, declares the Lord Jehovah, and not in his turning away from his ways that he may live?

【18:24】But when a righteous man turns from his righteousness and practices iniquity and commits all the abominations that the wicked man commits, will he live? ^aNone of his righteousness that he has practiced shall be ^bremembered. Because of his unfaithfulness in which he has acted unfaithfully and because of his sin which he has sinned, because of them, he shall die.

【18:25】Yet you say, The way of the Lord is not fair. Hear now, O house of Israel! Is My way not fair? Is it not your ways that are not fair?

【18:26】When a righteous man turns from his righteousness and practices iniquity and dies as a consequence, because of his iniquity that he has practiced he shall die.

【18:27】Again, when a wicked man turns from his wickedness that he has practiced and practices justice and righteousness, he shall save his life.

【18:28】Because he sees and turns from all his transgressions that he has committed, he shall surely live; he shall not die.

18:23^a
Ezek. 18:32;
33:11;
cf. 1 Tim. 2:4;
2 Pet. 3:9

18:24^a
vv. 24b-29;
Ezek. 33:16-20
18:24^b
cf. 2 Pet. 2:20-21

【18:29】以色列家還說，主的道路不公平。以色列家阿，我的道路豈不公平麼？豈不是你們的道路不公平麼？

【18:30】主耶和華說，所以以色列家阿，我必按你們各人的行徑審判你們。你們當^{1a}悔改轉離所行的一切過犯，免得罪孽成為你們的絆腳石。

【18:31】你們要將所行的一切過犯從你們身上盡行拋棄，使自己得一個^a新心和新靈；以色列家阿，你們何必死亡呢？

【18:32】主耶和華說，我不喜悅那^a死人之死，所以你們當回頭而存活。

【18:29】 Yet the house of Israel says, The way of the Lord is not fair. Are My ways not fair, O house of Israel? Is it not your ways that are not fair?

【18:30】 Therefore I will judge you, O house of Israel, each according to his ways, declares the Lord Jehovah. ^{1a}Repent, and turn away from all your transgressions so that iniquity will not become a stumbling block to you.

【18:31】 Cast away from you all your transgressions by which you have transgressed, and get yourselves a ^anew heart and a new spirit; for why will you die, O house of Israel?

【18:32】 For I take no pleasure in the ^adeath of him who dies, declares the Lord Jehovah; therefore turn and live.

18:30^a
Matt. 3:2;
Rev. 2:5

18:31^a
Jer. 32:39;
Ezek. 11:19

18:32^a
Ezek. 18:32;
2 Pet. 3:9

以西結書 第十九章

h 藉着以西結
為以色列的首領舉哀
十九 1 ~ 14

【19:1】你當為以色列的首領舉哀，

● 18:30¹ 或，回頭。

EZEKIEL 19

h. Through Ezekiel's Lamentation
for the Princes of Israel
19:1-14

【19:1】 But you, take up a lamentation for the princes of Israel,

18:30¹ (Repent) Or, Return.

18:30^a
太三 2
啓二 5

18:31^a
耶三二 39
結十一 19

18:32^a
結十八 32
彼後三 9

【19:2】說，你的母親是甚麼呢？是獅子中間的母獅，蹲伏在少壯獅子中，養育小獅子。

【19:3】在牠小獅子中養大^a一隻，成了少壯獅子，學會抓食而喫人。

【19:4】列國聽見了，就把牠捉在他們的坑中，用鉤子^a拉到埃及地去。

【19:5】母獅見自己等候失了指望，就從牠小獅子中又將^a一隻養為少壯獅子。

【19:6】牠在眾獅子中走來走去，成了少壯獅子，學會抓食而喫人。

【19:7】牠¹毀壞列國的宮堡，又使他們的城邑變為荒場；因牠咆哮的聲音，地和其中所充滿的就都驚駭。

【19:8】於是四圍列國各省的人來攻擊牠，將網撒在牠身上，把牠捉在他們的坑中。

● 19:7¹ 此乃照一些古譯本；希伯來文經文作，知道他們的寡婦。

【19:2】 And say, What was your mother? / A lioness among lions. / She lay in the midst of young lions; / She brought up her whelps.

【19:3】 When she raised up^a one of her whelps, / He became a young lion; / And he learned to take prey; / He devoured men.

【19:4】 Then the nations heard of him; / He was captured in their pit, / And they^a brought him with hooks / To the land of Egypt.

【19:5】 When she saw that she had waited, / That her hope was lost, / She took^a another one of her whelps; / She made him a young lion.

【19:6】 And he went about among the lions; / He became a young lion. / And he learned to take prey; / He devoured men.

【19:7】 And he¹ destroyed their citadels / And laid waste their cities; / And the land and its fullness were horrified / At the sound of his roaring.

【19:8】 Then the nations set against him / All around from the provinces / And spread their net over him; / He was captured in their pit.

19:7¹ (destroyed) Following some ancient versions; the Hebrew text reads, knew their widows.

19:3^a
王下二三 31~32

19:4^a
王下二三 33~34
代下三六 4

19:5^a
王下二三 34~37

19:3^a
2 Kings 23:31-32

19:4^a
2 Kings 23:33-34;
2 Chron. 36:4

19:5^a
2 Kings 23:34-37

19:9^a
代下三六 6
耶三六 30

【19:9】他們用鉤子將牠鉤進籠中，^a帶到巴比倫王那裏，將牠放入堅固之所，使牠的聲音在以色列山上不再聽見。

19:10^a
結十七 6
賽五 7
約十五 1

【19:10】你的母親先前如你¹葡萄園中的^a葡萄樹，栽於水旁；因為水多，就多結果子，滿生枝子；

【19:11】有堅固的枝幹，可作掌權者的杖；其樹身高舉在茂密的枝中，因樹高大，枝子繁多，遠遠可見。

19:12^a
詩八十 15~16
結十五 6~8

【19:12】但這葡萄樹因神的忿怒被拔出摔在地上；東風吹乾其上的果子，堅固的枝幹折斷枯乾，被^a火燒燬；

【19:13】如今栽於曠野，在乾旱無水之地。

19:14^a
結二一 25~27
何三 4

【19:14】火也從它枝幹中發出，燒滅枝條和果子，以致其上^a沒有堅固的枝幹可作掌權者的杖。這是哀歌，也已用作哀歌。

【19:9】 And they put him in a cage with hooks / And ^abrought him to the king of Babylon — / They brought him into strongholds — / That his voice would no longer be heard / Upon the mountains of Israel.

【19:10】 Your mother was like a ^avine in your ¹vineyard, / Transplanted beside the waters; / It was fruitful and full of branches / Because of abundant waters.

【19:11】 And it had strong branches / For scepters of those who rule; / And its height was exalted among the leafy boughs, / And it was visible in its height because of the multitude of its branches.

【19:12】 But it was plucked up in wrath; / It was cast down to the ground; / And the east wind dried up its fruit; / Its strong branch was broken off and it withered; / The ^afire consumed it.

【19:13】 And now it is transplanted in the wilderness, / In a dry and thirsty land.

【19:14】 And fire has gone forth from its branch; / It has consumed its offshoots and its fruit, / So that there is ^ano strong branch in it, / A scepter to rule. This is a lamentation and it has become a lamentation.

19:9^a
2 Chron. 36:6;
Jer. 36:30

19:10^a
Ezek. 17:6;
Isa. 5:7;
John 15:1

19:12^a
Psa. 80:15-16;
Ezek. 15:6-8

19:14^a
Ezek. 21:25-27;
Hosea 3:4

● 19:10¹ 葡萄園，許多古卷作，血。

19:10¹ (vineyard) Many MSS read, blood.

以西結書 第二十章

i 藉着耶和華對長老們
求問耶和華的回應
二十 1 ~ 44

【20:1】第七年五月初十日，有以色列的幾個長老來求問耶和華，坐在我面前。

【20:2】耶和華的話臨到我，說，

【20:3】^a 人子阿，你要告訴以色列的長老說，主耶和華如此說，你們來是求問我麼？主耶和華說，我指着我的生存起誓，我必不被你們求問。

【20:4】人子阿，你要審問審問他們麼？你當使他們知道他們列祖那些可憎的事，

【20:5】對他們說，主耶和華如此說，當日我^a揀選以色列，向雅各家的後裔舉手起誓，在埃及地^b使他們認識我，說，我是耶和華你們的神；

EZEKIEL 20

i. Through Jehovah's Response
to the Elders' Inquiring of Jehovah
20:1-44

【20:1】Now in the seventh year, in the fifth month, on the tenth of the month, some of the elders of Israel came to inquire of Jehovah, and they sat before me.

【20:2】Then the word of Jehovah came to me, saying,

【20:3】^aSon of man, speak to the elders of Israel and say to them, Thus says the Lord Jehovah, Have you come to inquire of Me? As I live, I will not be inquired of by you, declares the Lord Jehovah.

【20:4】Will you judge them, will you judge, son of man? Make them know the abominations of their fathers,

【20:5】And say to them, Thus says the Lord Jehovah, On the day when I^a chose Israel and¹ lifted up My hand to the seed of the house of Jacob and^b made Myself known to them in the land of Egypt; when I lifted up My hand to them, saying, I am Jehovah your God;

20:3^a
結二 1

20:3^a
Ezek. 2:1

20:5^a
出六 7
申七 6
20:5^b
出三 8
四 31
申四 34

20:5^a
Exo. 6:7;
Deut. 7:6
20:5^b
Exo. 3:8;
4:31;
Deut. 4:34

20:5¹ (lifted) I.e., swore. So throughout this chapter.

20:6^a
出三 8, 17
耶三二 22
20:6^b
詩四八 2
但八 9
十一 16, 41
20:7^a
利十七 7
十八 3
申二九 16~18
書二四 14

【20:6】那日我向他們舉手起誓，要領他們出埃及地，到我為他們探察過的^a流奶與蜜之¹地；那地是^{1b}全地的榮耀。

【20:7】我對他們說，你們各人要拋棄眼中所喜愛那些可憎之物，不可因埃及的^a偶像玷污自己；我是耶和華你們的神。

【20:8】他們卻悖逆我，不肯聽從我；各人不拋棄眼中所喜愛那些可憎之物，也不離棄埃及的偶像。我就說，我要將我的忿怒傾倒在他們身上，在埃及地向他們發盡我的怒氣。

【20:9】我卻為我名的緣故行事，免得我的名在他們處於其中的列國人眼前被褻瀆；我在這列國人的眼前使他們認識我，為要領他們出埃及地。

【20:10】這樣，我就使他們^a出埃及地，領他們進入曠野，

● 20:6¹ 基督是地上的榮耀，（西一 27，林前二 8，）神已將我們放在這位榮耀的基督裏；（林前一 30；）這位基督在祂追測不盡的豐富裏，（弗三 8，）乃是流奶與蜜之地。見申八 7 註 1。

【20:6】 On that day I lifted up My hand to them to bring them out of the land of Egypt to a ¹land that I had spied out for them, ^aflowing with milk and honey, which is the ^{1b}glory of all the lands.

【20:7】 And I said to them, Cast away, each of you, the detestable things of your eyes, and do not defile yourselves with the ^aidols of Egypt; I am Jehovah your God.

【20:8】 But they rebelled against Me and were not willing to listen to Me; they did not, each one, cast away the detestable things of their eyes, nor did they forsake the idols of Egypt. Thus I thought to pour out My wrath upon them and to spend My anger on them in the midst of the land of Egypt.

【20:9】 But I did something for My name's sake that it might not be profaned in the sight of the nations, in the midst of whom they were, in whose sight I had made Myself known to them in order to bring them out of the land of Egypt.

【20:10】 Therefore I caused them to ^ago forth from the land of Egypt, and I brought them into the wilderness.

20:6¹ (land) Christ is the glory on earth (Col. 1:27; 1 Cor. 2:8), and God has put us into the glorious Christ (1 Cor. 1:30), who in His unsearchable riches (Eph. 3:8) is a land flowing with milk and honey. See note 7¹ in Deut. 8.

20:6^a
Exo. 3:8, 17;
Jer. 32:22
20:6^b
Psa. 48:2;
Dan. 8:9;
11:16, 41; See
note 6¹
20:7^a
Lev. 17:7;
18:3;
Deut. 29:16-18;
Josh. 24:14

20:10^a
出十三 18

20:10^a
Exo. 13:18

20:11^a
出二十 ~ 二三
申四 8
尼九 13~14
20:11^b
結二十 13, 21
利十八 5
路十 28
羅十 5
加三 12
20:12^a
出二十 8
三一 13
申五 12
尼九 14
可二 27
20:12^b
結六 7
20:13^a
民十四 22
詩七八 40
九五 8~10

【20:11】將我的^a律例賜給他們，將我的典章指示他們；人若遵行這些，就必因這些^b活着。

【20:12】又將我的^a安息日賜給他們，好在我與他們中間作記號，叫他們^b知道我是那使他們分別為聖的耶和華。

【20:13】以色列家卻在^a曠野悖逆我，不遵行我的律例，棄絕我的典章；（人若遵行這些，就必因這些活着；）他們大大瀆犯我的安息日。我就說，我要在曠野將我的忿怒傾倒在他們身上，滅絕他們。

【20:14】我卻為我名的緣故行事，免得我的名在列國人眼前被褻瀆；我曾在列國人眼前領他們出來。

【20:15】並且我在曠野也向他們^a舉手起誓，必不領他們進入我所賜給他們流奶與蜜之地；（那地是全地的榮耀；）

【20:16】因為他們棄絕我的典章，不遵行我的律例，瀆犯我的安息日，他們的心隨從自己的偶像。

【20:11】 And I gave them My^a statutes and made known to them My ordinances, by which, if a man does them, he will^b live.

【20:12】 And also I gave them My^a Sabbaths to be a sign between Me and them, that they might^b know that I am Jehovah who sanctifies them.

【20:13】 But the house of Israel rebelled against Me in the^a wilderness; they did not walk in My statutes, and they rejected My ordinances, by which, if a man does them, he will live; and they greatly profaned My Sabbaths. Then I thought to pour out My wrath upon them in the wilderness, to consume them.

【20:14】 But I did something for My name's sake that it might not be profaned in the sight of the nations, in whose sight I had caused them to go forth.

【20:15】 Yet I also^a lifted up My hand to them in the wilderness that I would not bring them into the land that I had given them, a land flowing with milk and honey, which is the glory of all the lands;

【20:16】 Because they rejected My ordinances and did not walk in My statutes and profaned My Sabbaths, for their heart went after idols.

20:11^a
Exo. 20—23;
Deut. 4:8;
Neh. 9:13-14
20:11^b
Ezek. 20:13, 21;
Lev. 18:5;
Luke 10:28;
Rom. 10:5;
Gal. 3:12
20:12^a
Exo. 20:8;
31:13;
Deut. 5:12;
Neh. 9:14;
Mark 2:27
20:12^b
Ezek. 6:7
20:13^a
Num. 14:22;
Psa. 78:40;
95:8-10

20:15^a
Num. 14:28;
Psa. 95:11;
106:26

20:15^a
民十四 28
詩九五 11
一〇六 26

【20:17】然而，我眼仍顧惜他們，不毀滅他們，^a不在曠野將他們滅絕淨盡。

【20:18】我在曠野對他們的兒女說，不要遵行你們父親的律例，不要謹守他們的規例，也不要因他們的偶像玷污自己。

【20:19】我是耶和華你們的神；你們要遵行我的律例，謹守遵行我的典章；

【20:20】且將我的安息日分別為聖，這日在我與你們中間作記號，叫你們知道我是耶和華你們的神。

【20:21】只是他們的兒女悖逆我，不遵行我的律例，也不謹守遵行我的典章；（人若遵行這些，就必因這些活着；）他們瀆犯我的安息日。我就說，我要將我的忿怒傾倒在他們身上，在曠野向他們發盡我的怒氣。

【20:22】然而，我卻縮手，為我名的緣故行事，免得我的名在列國人眼前被褻瀆；我曾在列國人眼前領他們出來。

【20:23】我在曠野也向他們舉手起誓，必將他們^a分散在列國，四散在各地；

【20:17】 But My eye pitied them, so that I did not destroy them, and I did ^anot bring them to their end in the wilderness.

【20:18】 And I said to their children in the wilderness, Do not walk in the statutes of your fathers or keep their ordinances, and do not defile yourselves with their idols.

【20:19】 I am Jehovah your God; walk in My statutes and keep My ordinances and do them;

【20:20】 And sanctify My Sabbaths, and they will be a sign between Me and you, that you might know that I am Jehovah your God.

【20:21】 But the children rebelled against Me; they did not walk in My statutes and they were not careful to do My ordinances, by which, if a man does them, he will live; they profaned My Sabbaths. Then I thought to pour out My wrath upon them to spend My anger on them in the wilderness.

【20:22】 Yet I withdrew My hand and did something for My name's sake that it might not be profaned in the sight of the nations, in whose sight I had brought them out.

【20:23】 I also lifted up My hand to them in the wilderness that I would ^ascatter them among the nations and would disperse them among the countries,

【20:24】因為他們不遵行我的典章，竟棄絕我的律例，瀆犯我的安息日，眼目追隨他們父親的偶像。

【20:25】我也給他們不美的律例，以及不能使人活着的典章；

【20:26】因他們將一切¹頭胎的經火，我就因他們這供獻的事定他們為不潔淨，好叫他們淒涼，使他們知道我是耶和華。

【20:27】因此，人子阿，你要告訴以色列家，說，主耶和華如此說，你們的列祖在以下的事上還是對我不忠信，褻瀆我：

【20:28】我領他們到了我舉手起誓要賜給他們的地，他們看見各高山、各茂密樹，就在那裏獻祭，奉上惹我發怒的供物，也在那裏獻怡爽香氣的祭，並澆上奠祭。

【20:29】我就對他們說，你們所到的那高處是甚麼呢？於是那高處的名字叫巴麻，直到今日。

【20:24】 Because they did not do My ordinances, but rejected My statutes and profaned My Sabbaths, and their eyes were directed to the idols of their fathers.

【20:25】 And I also gave them statutes that were not good and ordinances by which they would not live,

【20:26】 And I declared them unclean because of their gifts, in that they caused everything that opens the womb to pass through fire, that I might make them desolate so that they would know that I am Jehovah.

【20:27】 Therefore speak to the house of Israel, son of man, and say to them, Thus says the Lord Jehovah, Still yet in this your fathers blasphemed Me by acting unfaithfully against Me:

【20:28】 When I had brought them into the land which I had lifted up My hand to give them, they saw every high hill and every leafy tree; and there they offered their sacrifices, and there they presented the provocation of their offering, and there they made their sweet savor, and there they poured out their drink offerings.

【20:29】 Then I said to them, What is the high place to which you go? Therefore the name of it is called Bamah to this day.

● 20:26¹ 直譯，開胎。

【20:30】所以你要對以色列家說，主耶和華如此說，你們仍照你們列祖所行的玷污自己麼？仍照他們可憎的事行邪淫麼？

【20:31】你們奉上供物使你們兒子經火的時候，就因一切偶像玷污自己，直到今日。以色列家阿，我豈被你們求問麼？主耶和華說，我指着我的生存起誓，我必不被你們求問。

【20:32】你們說，我們要^a像列國人和各地的各家族一樣，去事奉木頭與石頭；你們靈裏所起的這意念絕不能成就。

【20:33】主耶和華說，我指着我的生存起誓，我總要作王，用大能的手和伸出來的膀臂，並傾倒出來的忿怒，治理你們。

【20:34】我必用大能的手和伸出來的膀臂，並傾倒出來的忿怒，將你們從萬民中領出來，從你們分散到的各地^a聚集你們。

【20:35】我必帶你們進入眾民的曠野，在那裏當面¹審判你們。

【20:30】 Therefore say to the house of Israel, Thus says the Lord Jehovah, Do you defile yourselves in the way of your fathers? And do you go about as a harlot after their detestable things?

【20:31】 And when you offer up your gifts, when you make your children pass through fire, you defile yourselves with all your idols until today. And shall I be inquired of by you, O house of Israel? As I live, declares the Lord Jehovah, I will not be inquired of by you.

【20:32】 And that which comes up in your spirit shall by no means occur, that which you say, We will be^a like the nations, like the families of the countries, serving wood and stone.

【20:33】 As I live, declares the Lord Jehovah, surely with a strong hand and with an outstretched arm and with wrath poured out I will rule over you.

【20:34】 And I will bring you out from the peoples and will^a gather you from the countries among which you have been scattered, with a strong hand and with an outstretched arm and with wrath poured out.

【20:35】 And I will bring you into the wilderness of the peoples, and I will enter into judgment with you there face to face.

● 20:35¹ 原文意，進入訴訟。下節者同。

20:32^a
王下十七 33

20:34^a
結十一 17
參林後六 17

20:32^a
2 Kings 17:33

20:34^a
Ezek. 11:17;
cf. 2 Cor. 6:17

【20:36】我怎樣在埃及地的曠野審判你們的列祖，也必照樣審判你們；這是主耶和華說的。

【20:37】我必使你們從杖下經過，使你們受約的拘束。

【20:38】我必從你們中間除淨叛逆和違背我的人，將他們從寄居的地領出來，他們卻不得入以色列地。你們就知道我是耶和華。

【20:39】以色列家阿，至於你們，主耶和華如此說，你們各人^a去事奉自己的偶像罷；只是以後你們必聽從我，也必不再因你們的供物和偶像，褻瀆我的聖名。

【20:40】主耶和華說，在我的聖^a山，就是以色列高處的¹山，以色列全家所有的人都都要在那地事奉我；我要在那裏悅納他們，我要在那裏向你們要²供物和初熟的獻禮，並一切的聖物。

【20:36】 As I entered into judgment with your fathers in the wilderness of the land of Egypt, so will I enter into judgment with you, declares the Lord Jehovah.

【20:37】 And I will cause you to pass under the rod and will bring you into the bond of the covenant.

【20:38】 And I will purge out from among you the rebels and those who transgress against Me; I will bring them out from the land of their sojourning, but not one will enter into the land of Israel. Thus you will know that I am Jehovah.

【20:39】 As for you, O house of Israel, thus says the Lord Jehovah, ^aGo, serve every one his idols; but afterward, you shall surely listen to Me, and My holy name you will no longer profane with your gifts and with your idols.

【20:40】 For on My holy ^amountain, on the ¹mountain of the height of Israel, declares the Lord Jehovah, there will the whole house of Israel, all of them, serve Me in the land; there will I accept them and there will I require your contributions and the firstfruits of your offerings with all your holy things.

● 20:40¹ 見三 17 註 1。

● 20:40² 直譯，舉祭。

20:40¹ (mountain) See note 17¹ in ch. 3.

20:39^a
詩八—12
摩四 4
徒七 42
羅一 24

20:40^a
賽二 2~3
結十七 23
彌四 1

20:39^a
Psa. 81:12;
Amos 4:4;
Acts 7:42;
Rom. 1:24

20:40^a
Isa. 2:2-3;
Ezek. 17:23;
Micah 4:1

20:41^a
林後六 17
20:41^b
結二八 25

【20:41】我從萬民中^a領你們出來，從你們分散到的各地^b聚集你們，那時我必悅納你們好像怡爽的香氣；我要在列國人眼前在你們身上顯為聖別。

【20:42】我領你們進入以色列地，就是我舉手起誓要賜給你們列祖之地，那時你們就知道我是耶和華。

【20:43】^a你們在那裏要追念你們那些玷污自己的行徑和一切作為，又要因所作的一切惡事，看自己為可厭惡的。

【20:44】主耶和華說，以色列家阿，我為我名的緣故，不照着你們邪惡的行徑和你們敗壞的作為待你們；你們就知道我是耶和華。

」藉着樹林烈火的比喻 二十 45 ~ 49

【20:45】耶和華的話臨到我，說，

【20:46】人子阿，你要面向提幔，向南方發言，說豫言攻擊¹南地田野的樹林。

● 20:46¹ 即迦南南部乾燥的沙漠。

【20:41】 As a sweet savor I will accept you, when I^a bring you out from the peoples and^b gather you from the countries among which you have been scattered; and I will be sanctified in you in the sight of the nations.

【20:42】 And you will know that I am Jehovah, when I bring you into the land of Israel, into the land concerning which I lifted up My hand to give to your fathers.

【20:43】^a And there you will remember your ways and all your doings by which you defiled yourselves; and you will loathe yourselves in your own sight for all your evils that you have done.

【20:44】 And you will know that I am Jehovah, when I have dealt with you for My name's sake, not according to your evil ways or according to your corrupt doings, O house of Israel, declares the Lord Jehovah.

j. Through a Parable of a Consuming Forest Fire 20:45-49

【20:45】 And the word of Jehovah came to me, saying,

【20:46】 Son of man, set your face toward Teman, and utter something against the south and prophesy against the forest field of the¹ Negev;

20:46¹ (Negev) The dry southern desert of Canaan.

20:41^a
2 Cor. 6:17
20:41^b
Ezek. 28:25

20:43^a
Ezek. 36:31

20:43^a
結三六 31

【20:47】對南地的樹林說，要聽耶和華的話：主耶和華如此說，我必使火在你中間燄起，燒滅你中間的一切青^a樹和枯樹；猛烈的火焰必不熄滅，從南到北，地面都要燒焦。

【20:48】凡有血肉的都必看見，是我耶和華使火燄起，這火必不熄滅。

【20:49】於是我說，哎，主耶和華阿！人都指着我說，他豈不是只設比喻麼？

以西結書 第二十一章

k 憑耶和華的刀
攻擊聖所和以色列地
二一 1 ~ 32

【21:1】耶和華的話臨到我，說，

【21:2】^a人子阿，你要面向耶路撒冷，發言攻擊聖所，說豫言攻擊以色列地。

【21:3】對以色列地說，耶和華如此說，我與你爲敵，並要拔^a刀出鞘，從你中間剪除義人和惡人。

【20:47】 And say to the forest of the Negev, Hear the word of Jehovah: Thus says the Lord Jehovah, I am now kindling a fire in you, and it will consume in you every tender^a tree and every dry tree; the flaming flame will not be quenched, and every surface will be scorched, from the south to the north.

【20:48】 And all flesh will see that I, Jehovah, kindled it; it will not be quenched.

【20:49】 Then I said, Ah, Lord Jehovah! They say of me, Does he not just use parables?

EZEKIEL 21

k. By the Sword of Jehovah against
the Holy Places and the Land of Israel
21:1-32

【21:1】 And the word of Jehovah came to me, saying,

【21:2】^aSon of man, set your face toward Jerusalem, and utter something against the holy places and prophesy against the land of Israel;

【21:3】 And say to the land of Israel, Thus says Jehovah, I am now against you, and I will draw My^a sword out of its sheath, and I will cut off from you the righteous man and the wicked.

【21:4】我既要從你中間剪除義人和惡人，所以我的刀要出鞘，自南至北攻擊一切有血肉的。

【21:5】一切有血肉的就知道我耶和華已經拔刀出鞘，必不再入鞘。

【21:6】至於你，人子阿，你要歎息！要在他們眼前腰間戰抖，苦苦的歎息。

【21:7】他們問你說，為何歎息？你就說，因為有風聲傳來；人心都必融化，手都發軟，靈都衰敗，膝弱如水。這事臨近，必然發生；這是主耶和華說的。

【21:8】耶和華的話又臨到我，說，

【21:9】人子阿，你要豫言說，主如此說，你要說，有刀，有刀，是磨快擦亮的；

【21:10】磨快為要大作殺戮，擦亮為要像閃電。我們豈可快樂，竟然說，我兒子的¹杖藐視各樹麼？

【21:4】 Because I will cut off from you the righteous man and the wicked, therefore My sword will go forth out of its sheath against all flesh, from the south to the north.

【21:5】 And all flesh will know that I, Jehovah, have drawn My sword out of its sheath; it will not return again.

【21:6】 But you, son of man, groan! With the shaking of loins and with bitterness groan in their sight.

【21:7】 And when they say to you, Why do you groan, you shall say, Because of the report that comes; and every heart will melt and every hand will be feeble and every spirit will faint and every knee will flow into water. It is about to come and it will happen, declares the Lord Jehovah.

【21:8】 Again the word of Jehovah came to me, saying,

【21:9】 Son of man, prophesy and say, Thus says the Lord, Say: A sword, a sword is sharpened, and also polished.

【21:10】 It is sharpened to slaughter utterly, polished to flash like lightning. Or shall we rejoice, saying, The¹ scepter of my son despises all other wood?

● 21:10¹ 這裏的杖是指神兒子基督的能力和權柄。（創四九 10 與註 1。）見三 17 註 1。

21:10¹ (scepter) The scepter here refers to the power and authority of Christ, the Son of God (Gen. 49:10 and note 1). See note 17¹ in ch. 3.

【21:11】這刀已經交給人擦亮，爲要應手使用。這刀已經磨快擦亮，好交在行殺戮的人手中。

【21:12】人子阿，你要呼喊哀號，因爲這刀臨到我的百姓，臨到以色列一切的首領；他們和我的百姓都交在刀下，所以你要¹拍腿歎息。

【21:13】因爲已經試驗過了；若那藐視的杖也歸於無有，怎麼樣呢？這是主耶和華說的。

【21:14】人子阿，你要拍掌說豫言；要使這刀，就是致死傷的刀，一連三次加倍刺人；這是使尊大者受死傷的刀，圍困着他們。

【21:15】我設立這¹殺戮的刀，好在他們的一切城門，使他們喪膽，加增他們跌倒的事。哎！這刀造得像閃電，已經拔出，要行殺戮。

● 21:12¹ 『驚慌和恐懼的手勢。（耶三一19。）』（Keil and Delitzsch，科爾和戴理茲。）

● 21:15¹ 有者譯作，閃爍。

【21:11】 And it is given to be polished, that it may be wielded in the hand. The sword — it is sharpened and it is polished, that it may be given into the hand of the slayer.

【21:12】 Cry out and howl, son of man, for it will come against My people. It will come against all the princes of Israel; they are cast at the sword with My people; therefore¹ strike your thigh.

【21:13】 For a trial has been made. And what if even the scepter that despises is no more? declares the Lord Jehovah.

【21:14】 You therefore, son of man, prophesy and clap your hands together; and let the sword be doubled a third time, the sword for the slain; it is the sword for a great slain one that encircles them.

【21:15】 In order that hearts may fail and that occasions of falling may multiply at all their gates, I have given the¹ slaughtering sword. Ah! It has been made to flash like lightning; it is drawn for slaying.

21:12¹ (strike) “A sign of alarm and horror (Jer. 31:19)” (Keil and Delitzsch).

21:15¹ (slaughtering) Others translate, glittering.

【21:16】刀阿，你歸在右邊，擺在左邊；
你面向那方，就向那方殺戮。

【21:17】我也要拍掌，並要使我的忿怒
止息；我耶和華這樣說了。

【21:18】耶和華的話又臨到我，說，

【21:19】人子阿，你要定出兩條路，使
巴比倫王的刀前來；這兩條路必從一地
出來。你又要通城的路口設置指標。

【21:20】你要定出一條路，使刀來到亞
捫人的拉巴；又要定出一條路，使刀
來到猶大的堅固城耶路撒冷。

【21:21】因為巴比倫王站在岔路那裏，
在兩條路口占卜；他搖箭為籤求問¹
神像，²察看祭牲的肝。

【21:22】他右手中得到為耶路撒冷占卜
的籤，使他架設撞城錘，張口叫殺，
揚聲吶喊，以撞城錘攻打城門，築圍
城土壘，造^a攻城土牆。

● 21:21¹ 即家中的偶像。

● 21:21² 巴比倫人占卜的作法，藉着觀察祭牲
的肝的情形，尋求引導。

【21:16】 Gather yourself up, go to the right; set yourself, go to
the left, to wherever your edge is appointed.

【21:17】 And I, even I, will clap My hands together and will
cause My wrath to rest; I, Jehovah, have spoken.

【21:18】 Then the word of Jehovah came to me, saying,

【21:19】 And you, son of man, appoint two ways for the sword
of the king of Babylon to come; out of one land both will come.
And make a signpost; make it at the fork in the road to each city.

【21:20】 You shall appoint a way for the sword to come,
either to Rabbah of the children of Ammon, or to fortified
Jerusalem in Judah.

【21:21】 For the king of Babylon stands at the parting of the
road, at the fork in the two roads, using divination; he shakes
his arrows, he inquires of the¹teraphim, he²observes the liver.

【21:22】 Into his right hand came the divination for Jerusalem,
to set up the battering ram, to open his mouth in killing, to
lift up his voice with a shout, to set the battering rams against
the gates, to cast up a mound, to build a^asiege wall.

21:21¹(teraphim) I.e., household idols.

21:21²(observes) A Babylonian practice of divination by which guidance
was sought by reading the condition of the liver of a sacrificed animal.

21:22^a
耶三二 24
五二 4

21:22^a
Jer. 32:24;
52:4

【21:23】據那些在耶路撒冷，曾鄭重起誓的人看來，這是虛假的占卜；但祂要使他們想起罪孽，以致他們被捉住。

【21:24】因此主耶和華如此說，因你們的過犯顯露，就使你們的罪孽被記念，以致你們的罪在一切行為上顯出來；又因你們被記念，就被人用手捉住。

【21:25】你這褻瀆、^a行惡的以色列首領阿，在¹罪孽盡頭的時刻，你受報的日子已到。

【21:26】主耶和華如此說，當除掉冠，摘下冕；現有的必不再有。^a要使卑者升為高，使高者降為卑。

【21:27】我要將這國傾覆，傾覆，又傾覆；這國也必不再有，直等到¹那應得的^a來到，我就賜給祂。

● 21:25¹ 或，罪孽末了懲罰的時刻。29 節者同。

● 21:27¹ 指基督是那應承受以色列國的。（路一 32 ~ 33。）那時神要傾覆以色列國，但至終基督這位應承受以色列國的要來。見三 17 註 1。

【21:23】Yet to those in Jerusalem it will be as a false divination in their sight, to those who have sworn solemn oaths; but He brings the iniquity to remembrance, that they may be taken.

【21:24】Therefore thus says the Lord Jehovah, Because you have made your iniquity to be remembered, in that your transgressions are uncovered, so that in all your doings your sins appear, because you have come to remembrance, you will be taken with the hand.

【21:25】And you, profane, ^awicked prince of Israel, whose day has come at the time of the ¹iniquity of the end,

【21:26】Thus says the Lord Jehovah, Remove the turban, and take off the crown; what is will not be. ^aExalt the lowly, and lay low the exalted.

【21:27】Ruins, ruins, ruins will I make it; and this also will be no more, until ¹He ^acomes whose right it is; and I will give it to Him.

21:25¹ (iniquity) Or, punishment of the iniquity. So also in v. 29.

21:27¹ (He) Referring to Christ as the One who has the right to inherit the kingdom of Israel (Luke 1:32-33). At that time God was overturning the kingdom and the nation of Israel, but eventually Christ, the One who has the right to inherit the kingdom of Israel, will come. See note 17¹ in ch. 3.

21:25^a
代下三六 13
耶五二 2
結十七 19

21:26^a
結十七 24
太二三 12

21:27^a
結二一 13
創四九 10
路一 32~33

21:25^a
2 Chron. 36:13;
Jer. 52:2;

Ezek. 17:19
21:26^a
Ezek. 17:24;
Matt. 23:12

21:27^a
Ezek. 21:13;
Gen. 49:10;
Luke 1:32-33

【21:28】人子阿，你要發豫言，說，論到亞捫人和他們的凌辱，主耶和華如此說，你要說，有刀，有刀拔出，為行殺戮，已經擦亮，以行吞滅，像閃電一樣；

【21:29】那時，人為你見虛假的異象，行謊詐的占卜；使你倒在受死傷之惡人的頸項上，他們在罪孽盡頭的時刻，受報的日子已到。

【21:30】你收刀入鞘罷！在你受造之處、^a根源之地，我必審判你。

【21:31】我必將我的惱恨倒在你身上，將我盛怒的火噴在你身上；又將你交在善於殺滅的殘暴人手中。

【21:32】你必當柴被火焚燒，你的血必流在這地之中；你必不再被記念，因為我耶和華這樣說了。

【21:28】 And you, son of man, prophesy and say, Thus says the Lord Jehovah concerning the children of Ammon and concerning their reproach; and say, A sword, a sword, drawn for the slaughter, polished to consume, that it may flash like lightning —

【21:29】 While they see vanity for you, while they divine deception for you — to bring you down upon the necks of the wicked slain, whose day has come at the time of the iniquity of the end.

【21:30】 Return it to its sheath. In the place where you were created, in the land of your ^aorigin, I will judge you.

【21:31】 And I will pour out My indignation upon you; with the fire of My overflowing wrath I will blow against you, and I will give you into the hand of brutal men, skilled in destruction.

【21:32】 You will be fuel for the fire; your blood will be in the midst of the land; you will not be remembered; for I, Jehovah, have spoken.

21:30^a
結十六 3

21:30^a
Ezek. 16:3

以西結書 第二十二章

┆ 藉着以西結宣告
耶路撒冷的可憎之事
二二 1 ~ 16

【22:1】耶和華的話又臨到我，說，

【22:2】^a 人子阿，你要審問審問這流人血的城麼？當使她知道她一切可憎的事。

【22:3】你要說，主耶和華如此說，這城有^a 流人血的事在其中，叫她受報的時候來到，又造偶像陷害自己，玷污自己！

【22:4】你因流了¹ 人的血，就為有罪；你造了偶像，就玷污自己，使你受報之日臨近，你也來到你受報之年。所以我叫你受列國的凌辱和各地的譏誚。

【22:5】你這名聲敗壞、紛擾多亂的城阿，那些離你近、離你遠的都必譏誚你。

【22:6】看哪，以色列的首領各逞其能，在你中間要流人血。

● 22:4¹ 直譯，你的血。

EZEKIEL 22

I. Through Ezekiel's Declaration of Jerusalem's Abominations 22:1-16

【22:1】Then the word of Jehovah came to me, saying,

【22:2】Now you, ^ason of man, will you judge, will you judge the bloody city? Therefore make her know all her abominations.

【22:3】And you shall say, Thus says the Lord Jehovah, A city that ^asheds blood in the midst of her, that her time may come, and that makes idols, against her own good, that she may defile herself!

【22:4】You are guilty for ¹the blood which you have shed and have defiled yourself with the idols which you have made; and you have caused your days to draw near and have come to your years. Therefore I have made you a reproach to the nations and a mocking to all the countries.

【22:5】Those who are near and those who are far off from you will mock you, who are ill-reputed and in great tumult.

【22:6】Indeed the princes of Israel, each according to his power, were within you to shed blood.

22:4¹ (the) Lit., your blood.

22:2^a
結二 1

22:3^a
王下二一 16

22:2^a
Ezek. 2:1

22:3^a
2 Kings 21:16

【22:7】在你中間有輕慢父母的，有欺壓寄居的，有虧負孤兒寡婦的。

【22:8】你藐視了我的聖物，瀆犯了我的安息日。

【22:9】在你中間有讒謗人、要流人血的；有在山上喫過祭偶像之物的，有行淫亂的。

【22:10】在你中間有露父親下體的，有玷辱在月經污穢中之婦人的。

【22:11】這人與鄰舍的妻子行可憎的事；那人貪淫玷污兒媳；還有玷辱同父之姊妹的。

【22:12】在你中間有人爲流人血受賄賂；有人放債取利，向借貸的人多要，並且欺壓鄰舍奪取不義之財，竟忘了我；這是主耶和華說的。

【22:13】看哪，我因你所得不義之財和你中間所流的血，就擊掌歎息。

【22:7】 They have lightly esteemed father and mother within you; they have treated the stranger with oppression in the midst of you, and the orphan and the widow they have ill-treated within you.

【22:8】 You have despised My holy things and have profaned My Sabbaths.

【22:9】 Slandorous men are within you in order to shed blood, and within you they have eaten upon the mountains; in the midst of you they have committed lewdness.

【22:10】 In you they have uncovered the nakedness of their father; they have humbled women in their uncleanness within you.

【22:11】 And one has committed abomination with his neighbor's wife, and another has lewdly defiled his daughter-in-law, and another has humbled his sister, his father's daughter, within you.

【22:12】 Within you they have taken bribes in order to shed blood; you have taken interest and increase and have wrested unjust gain from your neighbors by extortion and have forgotten Me, declares the Lord Jehovah.

【22:13】 Therefore I have now struck My hand against your wrested unjust gain which you have made and at the bloodshed which is in the midst of you.

【22:14】到了我對付你的日子，你的心能忍受麼？你的手有力量麼？我耶和華說過，也必成就。

【22:15】我必將你^a分散在列國，四散在各地，我也必從你中間除盡你的污穢。

【22:16】你必在列國人的眼前因自己所行的被褻瀆，你就^a知道我是耶和華。

m 責備耶路撒冷如同鎔爐

二二 17 ~ 22

【22:17】耶和華的話臨到我，說，

【22:18】人子阿，以色列家對我成了^a渣滓；他們都是爐中的銅、錫、鐵、鉛，都是銀的渣滓。

【22:19】所以主耶和華如此說，因你們都成了渣滓，我必將你們聚集在耶路撒冷中。

【22:20】人怎樣將銀、銅、鐵、鉛、錫聚在^a爐中，吹火鎔化；照樣，我也要發怒氣和忿怒，將你們聚集放在城中，鎔化你們。

【22:14】 Can your heart endure, or can your hands be strong, in the days when I will deal with you? I, Jehovah, have spoken, and I will do it.

【22:15】 And I will^a scatter you among the nations and disperse you among the countries, and I will consume your uncleanness from you.

【22:16】 And you will be profaned through yourself in the sight of the nations, and you will^a know that I am Jehovah.

m. Against Jerusalem as a Smelting Furnace

22:17-22

【22:17】 And the word of Jehovah came to me, saying,

【22:18】 Son of man, the house of Israel has become^a dross to Me; all of them are bronze and tin and iron and lead in the midst of the furnace; they are the dross of silver.

【22:19】 Therefore thus says the Lord Jehovah, Because all of you have become dross, therefore I am now gathering you into the midst of Jerusalem.

【22:20】 As they gather silver and bronze and iron and lead and tin into the midst of the^a furnace to blow fire upon it and smelt it, so will I gather you in My anger and in My wrath; and I will lay you there and smelt you.

22:15^a
申四 27
二八 64
結十二 14~15

22:16^a
結六 7

22:18^a
詩一一九 119
賽一 22
耶六 30

22:20^a
賽三一 9
四八 10

22:15^a
Deut. 4:27;
28:64;
Ezek. 12:14-15

22:16^a
Ezek. 6:7

22:18^a
Psa. 119:119;
Isa. 1:22;
Jer. 6:30

22:20^a
Isa. 31:9;
48:10

【22:21】我必聚集你們，把我盛怒的火吹在你們身上，你們就在其中鎔化。

【22:22】銀子怎樣鎔化在爐中，你們也必照樣鎔化在城中；你們就知道我耶和華將忿怒傾倒在你們身上了。

n 責備以色列人
中間各種的人
二二 23 ~ 31

【22:23】耶和華的話臨到我，說，

【22:24】人子阿，你要對¹這地說，你是未得潔淨之地，在惱恨的日子也沒有雨下在你以上。

【22:25】其中的申言者同謀背叛，如咆哮的獅子抓奪獵物：他們吞滅¹人民，搶奪財物和珍寶，使其中的寡婦增多。

● 22:24¹ 這地，直譯，她。

● 22:25¹ 人民，直譯，魂。

【22:21】Yes, I will gather you and blow upon you with the fire of My overflowing wrath, and you will be smelted in the midst of it.

【22:22】As silver is smelted in the midst of the furnace, so will you be smelted in the midst of it; and you will know that I, Jehovah, have poured out My wrath upon you.

n. Against the Various Kinds of People
among the Children of Israel
22:23-31

【22:23】And the word of Jehovah came to me, saying,

【22:24】Son of man, say to her, You are a land that is not cleansed or rained upon in the day of indignation.

【22:25】There is a conspiracy of her prophets in the midst of her, like a roaring lion taking prey: They have devoured souls; they have taken treasure and precious things; they have increased the number of her widows in the midst of her.

22:26^a
利十 10
耶十五 19
結四四 23

【22:26】其中的祭司強解我的律法，褻瀆我的聖物，^a不分聖別的和污俗的，也不使人分辨潔淨的和污穢的，又遮眼不顧我的安息日；我也在他們中間被褻瀆。

22:27^a
太七 15
徒二十 29

【22:27】其中的首領彷彿^a豺狼抓奪獵物，流人的血，滅人的命，要得不義之財。

22:28^a
結十三 6, 7
二一 29

【22:28】其中的申言者為百姓用未泡透的灰粉飾他們的行為，就是為他們見^a虛假的異象，用謊詐的占卜，說，主耶和華如此說，其實耶和華沒有說。

【22:29】這地的民一味欺壓人，慣行搶奪，虧負困苦窮乏的，背理欺壓寄居的。

22:30^a
耶五 1
22:30^b
詩一〇六 23
結十三 5

【22:30】我在他們中間尋找^a一人重修牆垣，在我面前為這地^b站在破口防堵，使我不滅絕這地，卻找不着^c一個。

22:30^c
參啓五 4

【22:31】所以我將惱恨傾倒在他們身上，用盛怒的火滅了他們，照他們所行的報應在他們頭上；這是主耶和華說的。

【22:26】 Her priests have done violence to My law and have profaned My holy things; they have made^a no distinction between the holy and the profane, nor have they made the difference known between the unclean and the clean; and from My Sabbaths they have hidden their eyes; and I am profaned in the midst of them.

【22:27】 Her rulers within her are like^a wolves taking prey, by shedding blood and destroying souls in order to wrest unjust gain.

【22:28】 And her prophets have plastered over their deeds with untempered mortar for them, seeing^a vain visions and deceptive divination for them, saying, Thus says the Lord Jehovah, when Jehovah has not spoken.

【22:29】 The people of the land have practiced extortion and have committed plunder and have oppressed the poor and needy and have mistreated the stranger without justice.

【22:30】 And I sought^a a man among them who would build up the wall and^b stand in the breach before Me for the sake of the land so that I would not destroy it, but I found^c no one.

【22:31】 Therefore I have poured out My indignation upon them; in the fire of My overflowing wrath I have consumed them; I have brought their own way upon their heads, declares the Lord Jehovah.

22:26^a
Lev. 10:10;
Jer. 15:19;
Ezek. 44:23

22:27^a
Matt. 7:15;
Acts 20:29

22:28^a
Ezek. 13:6, 7;
21:29

22:30^a
Jer. 5:1
22:30^b
Psa. 106:23;
Ezek. 13:5
22:30^c
cf. Rev. 5:4

以西結書 第二十三章

○ 責備耶路撒冷和撒瑪利亞
如同兩個犯姦淫的姊妹
二三 1 ~ 49

【23:1】耶和華的話又臨到我，說，

【23:2】^a人子阿，有兩個^b女子，是一母所生；

【23:3】她們在^a埃及行邪淫，在幼年時行邪淫；她們在那裏作處女的时候，有人撫摸她們的胸，撫弄她們的乳。

【23:4】她們的名字：姐姐是¹阿荷拉，妹妹是²阿荷利巴；她們都^a歸於我，生了兒女。論到她們的名字，阿荷拉就是³撒瑪利亞，阿荷利巴就是³耶路撒冷。

● 23:4¹ 意，她自己的帳棚。

● 23:4² 意，我的帳棚在她裏面。

● 23:4³ 分別為北方以色列國和南方猶大國的京城。神看以色列和猶大是祂的妻子。（參賽五四5，耶三一31～32，何二19。）

EZEKIEL 23

o. Against Jerusalem and Samaria
as Two Adulterous Sisters
23:1-49

【23:1】And the word of Jehovah came to me, saying,

【23:2】^aSon of man, there were two^bwomen, the daughters of one woman;

【23:3】And they committed fornication in^aEgypt; in their youth they committed fornication; there their breasts were pressed, and there their virgin bosoms were handled.

【23:4】And their names were¹Oholah, the older one, and²Oholibah, her sister; and they^abecame Mine, and they bore sons and daughters. And as for their names,³Samaria is Oholah, and³Jerusalem is Oholibah.

23:4¹(Oholah) Meaning her own tent.

23:4²(Oholibah) Meaning My tent is in her.

23:4³(Samaria) The capital cities of the northern kingdom of Israel and the southern kingdom of Judah, respectively. God considered Israel and Judah as His wife (cf. Isa. 54:5; Jer. 31:31-32; Hosea 2:19).

23:2^a

Ezek. 2:1

23:2^b

Jer. 3:7-8, 10;
Ezek. 16:46

23:3^a

Josh. 24:14;
Ezek. 20:8;
cf. Rev. 11:8

23:4^a

Ezek. 16:8, 20

23:2^a

結二 1

23:2^b

耶三 7~8, 10
結十六 46

23:3^a

書二四 14
結二十 8
參啓十一 8

23:4^a

結十六 8, 20

23:5^a
王下十五 19
十六 7
十七 3
何八 9

【23:5】阿荷拉離開我行邪淫，貪戀所愛的人，就是鄰近的^a 亞述人；

【23:6】這些人都穿紫衣，作省長和官長，都是可愛的少年人，是騎着馬的騎士。

【23:7】阿荷拉就與他們放縱淫行，他們都是亞述人中最美的男子；她因一切所貪戀之人，因他們的一切偶像，玷污了自己。

【23:8】她沒有離開從她在埃及的時候就犯的淫亂；因為她年幼作處女的時候，埃及人就與她同寢，撫摸她的乳，縱慾與她行淫。

【23:9】因此，我將她交在她所愛的人手中，就是她所貪戀的^a 亞述人手中。

【23:10】他們露了她的下體，奪去她的兒女，用刀殺了她。她就在婦女中留下臭名，並且他們向她施行審判。

【23:11】她妹妹阿荷利巴雖然¹ 看見了，卻還貪戀，比她姐姐更^a 敗壞，行淫亂比她姐姐更厲害。

● 23:11¹ 見耶三 6 註 1。

【23:5】 And Oholah committed fornication instead of remaining with Me, and she lusted after her lovers, after the^a Assyrians, who were close to her,

【23:6】 Who were clothed in purple, governors and officials, all of them desirable young men, horsemen riding horses.

【23:7】 And she bestowed her fornication upon them, all of them the choice men of Assyria; and with all whom she lusted after, with all their idols, she defiled herself.

【23:8】 And she did not abandon her fornication from her time in Egypt; for in her youth they had lain with her, and they had handled her virgin bosom, and they had poured out their fornication upon her.

【23:9】 Therefore I gave her into the hand of her lovers, into the hand of the^a Assyrians whom she lusted after.

【23:10】 They uncovered her nakedness; they took her sons and daughters, and they slew her with the sword. And she became a byword among women, and they executed judgments upon her.

【23:11】 And her sister Oholibah¹ saw this, but she was more^a corrupt in her lust than she and more corrupt in her fornication than the fornication of her sister.

23:5^a
2 Kings 15:19;
16:7;
17:3;
Hosea 8:9

23:9^a
2 Kings 17:3-6,
23;
18:9-11

23:11^a
Jer. 3:11;
Ezek. 16:47, 51

23:9^a
王下十七 3~6, 23
十八 9~11

23:11^a
耶三 11
結十六 47, 51

23:11¹ (saw) See note 6¹ in Jer. 3.

【23:12】她貪戀鄰近的亞述人，就是穿極華美衣服的省長和官長，是騎着馬的騎士，都是可愛的少年人。

【23:13】我看見她被玷污了；她們姊妹二人同行一路。

【23:14】阿荷利巴又加增淫行：她看見人像畫在牆上，就是用丹色所畫迦勒底人的像，

【23:15】腰間繫着帶子，頭上有下垂的裹頭巾，都是軍長的形狀，倣照巴比倫人的形像，他們的出生地就是迦勒底；

【23:16】阿荷利巴一看見就貪戀他們，打發使者往^a迦勒底去見他們。

【23:17】巴比倫人就來，上了她愛情的牀，與她行淫玷污她。她被玷污，隨後¹心裏與他們生疏。

【23:18】這樣，她顯露淫行，又顯露下體；我^a心就與她生疏，像先前與她姐姐生疏一樣。

【23:12】She lusted after the Assyrians, governors and officials, who were close to her, clothed splendidly, horsemen riding horses, all of them desirable young men.

【23:13】Then I saw that she was defiled. Both had taken the same way.

【23:14】And she increased her fornication: When she saw men portrayed upon the wall, images of Chaldeans portrayed in vermillion,

【23:15】Girded with belts upon their loins, with flowing turbans on their heads, all of them looking like officers, like the Babylonians of Chaldea, the land of their birth;

【23:16】She lusted after them, her eyes seeing them; and she sent messengers to them in^a Chaldea.

【23:17】And the Babylonians came to her at the bed of love and defiled her with their fornication. And when she had been defiled by them, her desire for them departed.

【23:18】Thus she uncovered her fornication and she uncovered her nakedness, and My^a desire for her departed, as My desire for her sister had departed.

● 23:17¹ 直譯，魂。18、22、28 節者同。

23:16^a
結十六 29

23:16^a
Ezek. 16:29

23:18^a
耶六 8

23:18^a
Jer. 6:8

【23:19】她還加增她的淫行，追念她幼年在埃及地行邪淫的日子。

【23:20】她貪戀那些身壯如驢，精足如馬的情人。

【23:21】這樣，你就渴想你幼年的淫行；那時，埃及人撫摸你幼年的胸，撫弄你的乳。

【23:22】因此，阿荷利巴阿，主耶和華如此說，我必激動你所愛，而後心裏生疏的人來攻擊你，我必領他們從四圍來攻擊你。

【23:23】所來的就是^a巴比倫人、迦勒底的眾人、比割人、書亞人、哥亞人，同着他們的還有亞述眾人，是可愛的少年人，都是作省長和官長、作軍長有名聲的，都騎着馬。

【23:24】他們必帶兵器、戰車、輜重車，率領聚集的眾民來攻擊你；他們要拿大小盾牌，頂盔擺陣，在你四圍攻擊你。我要將審判的事交給他們，他們必按着自己的條例審判你。

【23:19】 Yet she multiplied her fornication by recalling the days of her youth, when she committed fornication in the land of Egypt.

【23:20】 And she lusted after their paramours, whose flesh is like the flesh of donkeys and whose issue is like the issue of horses.

【23:21】 Thus you sought after the lewdness of your youth, when the Egyptians handled your bosom because of the breasts of your youth.

【23:22】 Therefore, O Oholibah, thus says the Lord Jehovah, I am now rousing your lovers against you, from whom your desire departed, and am bringing them against you from all around:

【23:23】 The^a Babylonians and all the Chaldeans, Pekod and Shoa and Koa, all the Assyrians with them, desirable young men, governors and officials all of them, officers and men of renown, all of them riding on horses.

【23:24】 And they will come against you with weapons, chariots and wheels, and with a company of peoples; they will set shield and buckler and helmet against you all around. And I will set judgment before them, and they will judge you according to their judgments.

【23:25】我必以妒忌攻擊你，使他們以忿怒對付你；他們必割去你的鼻子和耳朵，你遺留的人必倒在刀下；他們必奪去你的兒女，並用火焚燒你所遺留的。

【23:26】^a 他們也必剝去你的衣服，奪取你華美的物件。

【23:27】這樣，我必使你的淫行，和你從埃及地染來的淫亂止息了，使你不再仰望他們，也不再追念埃及。

【23:28】主耶和華如此說，我必將你交在你所恨惡的人手中，就是你心與他生疏的人手中。

【23:29】他們必以恨惡對付你，奪取你一切勞碌得來的，撇下你赤身露體；你淫亂的下體，連你的淫行，帶你的淫亂，都被顯露。

【23:30】人必向你行這些事，因為你隨從外邦人行邪淫，被他們的偶像玷污了。

【23:25】 And I will set My jealousy against you that they may deal with you in wrath; they will remove your nose and your ears, and your residue will fall by the sword; they will take your sons and your daughters, and they will consume your residue with fire.

【23:26】^a They will also strip you of your garments and take your beautiful articles.

【23:27】 Thus I will put an end to your lewdness and to your fornication brought from the land of Egypt, so that you will not lift up your eyes to them or remember Egypt anymore.

【23:28】 For thus says the Lord Jehovah, I am now giving you into the hand of those whom you hate, into the hand of those from whom your desire has departed.

【23:29】 And they will deal with you in hatred and will take all that you have gained; and they will abandon you, naked and bare, and the nakedness of your fornication will be uncovered, both your lewdness and your fornication.

【23:30】 These things will be done to you because you have gone after the nations as a harlot, because you have defiled yourself with their idols.

【23:31】你走了你姐姐所走的路，所以我必將她的^a杯交在你手中。

【23:32】主耶和華如此說，你必喝你姐姐所喝的杯；那杯又深又廣，盛得甚多，使你被人嗤笑譏刺。

【23:33】你必酩酊大醉，滿有愁苦，喝乾那令人驚駭淒涼的杯，就是你姐姐撒瑪利亞的杯。

【23:34】你必^a喝這杯，以致喝盡，杯破又啃杯片；你必撕裂自己的胸；因為這事我曾說過，這是主耶和華說的。

【23:35】主耶和華如此說，因你^a忘記我，將我丟在背後，所以你也要擔當你淫行和淫亂的報應。

【23:36】耶和華又對我說，人子阿，你要審問阿荷拉與阿荷利巴麼？當向她們說明她們所行可憎的事。

【23:37】她們行姦淫，手中有殺人的血，又與偶像行姦淫，並使她們為我所生的兒女經火燒給偶像。

【23:31】 You have walked in the way of your sister; therefore I will give her^a cup into your hand.

【23:32】 Thus says the Lord Jehovah, You will drink your sister's cup, / Deep and wide; / You will be a laughingstock and a mockery; / It contains much.

【23:33】 You will be filled with drunkenness and sorrow, / The cup of horror and desolation, / The cup of your sister Samaria.

【23:34】 And you will^a drink it and drain it / And gnaw at its shards; / And you will tear out your breasts; / For I have spoken, declares the Lord Jehovah.

【23:35】 Therefore thus says the Lord Jehovah, Because you have^a forgotten Me and have cast Me behind your back, bear now as well your lewdness and your fornication.

【23:36】 And Jehovah said to me, Son of man, will you judge Oholah and Oholibah? Then declare their abominations to them.

【23:37】 For they have committed adultery, and blood is on their hands; indeed they have committed adultery with their idols and have also caused their children, whom they bore unto Me, to pass through fire to¹ their idols, to be devoured.

【23:38】此外，她們還向我行了這事，就是同日玷污我的聖所，瀆犯我的^a安息日。

【23:39】她們殺了兒女獻與偶像，當天又入我的聖所，將聖所褻瀆了；她們^a在我殿中竟如此行。

【23:40】況且她們打發使者去請遠方的人來，使者奉差到他們那裏，他們就來了；你們爲他們沐浴己身，粉飾眼目，佩戴妝飾，

【23:41】坐在華美的牀上，前面擺設桌案，將我的油和香擺在其上。

【23:42】在她們那裏有安逸的羣眾喧嘩的聲音，並有粗俗的人和酒徒從曠野同來，把鐲子戴在兩個婦人的手上，把華冠戴在她們的頭上。

【23:43】我論這行姦淫而衰頹的婦人說，現在她既已如此，人還要與她行淫麼？

【23:44】但人與她們同寢，好像與妓女同寢；他們就是這樣與阿荷拉和阿荷利巴這二淫婦同寢。

【23:38】 Moreover they have done this to Me: They have defiled My sanctuary on the same day and have profaned My^a Sabbaths.

【23:39】 For when they slaughtered their children to their idols, they entered My sanctuary on the same day to profane it; and they have even done this^a in the midst of My house.

【23:40】 Furthermore, they sent for men who come from afar, to whom a messenger was sent; and indeed they came; for them you bathed, painted your eyes, and decked yourself with ornaments;

【23:41】 And you sat upon a splendid bed with a table prepared before it, on which you had set My incense and My oil.

【23:42】 And the sound of a multitude without care was with her; and drunkards were brought from the wilderness with people of the common sort, who put bracelets upon the hands of the women and beautiful crowns on their heads.

【23:43】 Then I said concerning her who was worn out by adulteries, Will they now commit fornication with her when she is thus?

【23:44】 But they went in to her as they would to a woman who is a harlot; thus they went in to Oholah and to Oholibah, the lewd women.

【23:45】必有義人，照審判淫婦和流人血的婦人之例，審判她們；因為她們是淫婦，手中有殺人的血。

【23:46】主耶和華如此說，我必使多人來攻擊她們，使她們驚慌，被人搶奪。

【23:47】這許多人必用石頭打死她們，用刀劍砍殺她們，又殺戮她們的兒女，用火焚燒她們的房屋。

【23:48】這樣，我必使淫行從這地止息，好叫一切婦人都受警戒，不效法你們的淫行。

【23:49】人必將你們淫行的報應加在你們身上，你們也要擔當拜偶像的罪，你們就知道我是主耶和華。

以西結書 第二十四章

p 藉着燒開的鍋的比喻
二四 1 ~ 14

【24:1】第九年十月初十日，耶和華的話又臨到我，說，

【23:45】 And righteous men, they will judge them with the judgment of adulteresses and with the judgment of women who shed blood, because they are adulteresses and blood is on their hands.

【23:46】 For thus says the Lord Jehovah, Bring up a company against them, and give them up to terror and plunder.

【23:47】 And the company will stone them with stones and cut them down with their swords; they will slay their sons and their daughters and burn their houses with fire.

【23:48】 Thus I will cause lewdness to cease from the land, that all women may be admonished not to conduct themselves in the way of your lewdness.

【23:49】 And they will bring your lewdness upon you, and you will bear the sins of having your idols, and you will know that I am the Lord Jehovah.

EZEKIEL 24

p. Through a Parable of a Boiling Pot
24:1-14

【24:1】 Then the word of Jehovah came to me, in the ninth year, in the tenth month, on the tenth day of the month, saying,

24:2^a
結二 1
24:2^b
王下二五 1
耶三九 1
五二 4
24:3^a
結二 5
24:3^b
參耶一 13
結十一 3

【24:2】^a 人子阿，今日正是巴比倫王^b
圍困耶路撒冷的日子，你要將今日的
日期記下。

【24:3】要向這^a 悖逆之家設比喻，對他
們說，主耶和華如此說，將^b 鍋放在
火上，放好了，就倒水在其中；

【24:4】將肉塊，就是一切上好的肉塊、
腿和肩，都聚在其中，拿最好的骨頭
把鍋裝滿。

【24:5】取羊羣中最好的，將¹ 柴堆在鍋
下，使鍋開滾，把骨頭也煮在其中。

【24:6】因此，主耶和華如此說，禍哉，
這^a 流人血的城，就是長鏽的鍋，其
中的鏽未曾除掉！要將肉塊從其中
一一取出來，不必拈鬮。

【24:7】因城中有她害人所流的血；她
將血置於光禿的磐石上，不倒在地上
用土掩蓋。

【24:2】^a Son of man, write down the name of the day, this
very day. The king of Babylon has laid^b siege to Jerusalem
this very day.

【24:3】And utter a parable to the^a rebellious house, and say
to them, Thus says the Lord Jehovah, Put on a^b pot — put it
on; / And also pour water into it;

【24:4】Gather into it its pieces, / Every good piece, the thigh,
and the shoulder; / Fill it with choice bones.

【24:5】Take the choice of the flock, / And also put a pile of¹
wood under it; / Bring it to a vigorous boil; / Indeed let its
bones be boiled in it.

【24:6】Therefore thus says the Lord Jehovah, Woe to the^a
bloody city, to the pot in which there is rust and whose rust
has not gone out of it! Take its pieces out of it piece by piece;
no lot has fallen upon it.

【24:7】For her blood was within her; she put it on a bare
rock; she did not pour it upon the ground to cover it with
dust.

24:2^a
Ezek. 2:1
24:2^b
2 Kings 25:1;
Jer. 39:1;
52:4
24:3^a
Ezek. 2:5
24:3^b
cf. Jer. 1:13;
Ezek. 11:3

24:6^a
結二二 3
二三 37
二四 9

24:6^a
Ezek. 22:3;
23:37;
24:9

● 24:5¹ 此乃照 10 節；希伯來文經文作，骨頭。

24:5¹ (wood) Following v. 10; the Hebrew text reads, bones.

【24:8】我將這城中所流的血置於光禿的磐石上，不得掩蓋，爲要激起忿怒，施行報應。

【24:9】所以主耶和華如此說，禍哉，這流人血的城！我也必大堆火柴，

【24:10】添上木柴，使火燄旺，將肉煮爛，調入香料，使骨頭烤焦；

【24:11】把鍋倒空放在炭火上，使鍋燒熱，使銅燒紅，鎔化其中的污穢，除淨其上的銹。

【24:12】這鍋勞碌疲乏，極多的大銹仍未去掉；甚願這銹得以燒在火中。

【24:13】因爲你淫行的污穢，我雖要潔淨你，你卻不得潔淨，所以你的污穢再不能潔淨，直等我向你發的忿怒止息。

【24:14】我耶和華說過的，時候到了，我必作成；我必不退回，必不顧惜，也不後悔。¹我必照你的行徑和作爲審判你，這是主耶和華說的。

【24:8】 In order to stir up wrath, to take vengeance, I have set her blood upon a bare rock, so that it might not be covered.

【24:9】 Therefore thus says the Lord Jehovah, Woe to the bloody city! I will also make the pile great.

【24:10】 Heap on the wood, light the fire, boil the meat well, and mix in spices, and let the bones be burned.

【24:11】 Then stand it empty upon its coals, so that it may get hot and its bronze may glow, so that its filthiness may be burned away in it and its rust may be consumed.

【24:12】 She has wearied herself with toil, yet her great rust has not gone out of her. Let her rust be in the fire.

【24:13】 Because of your lewd filthiness — because I tried to cleanse you, but you did not get clean, you shall not be cleansed from your filthiness anymore, until I have caused My wrath toward you to rest.

【24:14】 I, Jehovah, have spoken. The time is coming, and I will do it; I will not refrain, nor will I spare, nor will I repent. According to your ways and according to your doings ¹I will judge you, declares the Lord Jehovah.

● 24:14¹ 許多古卷作，他們。

24:14¹ (I) Some MSS read, they.

q 藉着以西結在喪妻的事上
再次作羞辱的兆頭
二四 15 ~ 27

【24:15】耶和華的話又臨到我，說，

【24:16】人子阿，我要擊打你，把你眼目所喜愛的取去；你卻不可悲哀哭泣，也不可流淚。

【24:17】只可默默歎息，不可為死人辦理喪事；頭上要纏着頭巾，腳上穿着鞋，不可蒙着嘴脣，也不可喫¹弔喪的食物。

【24:18】於是我在早晨將這事告訴百姓，晚上我的妻子就死了。次日早晨我便遵命而行。

【24:19】百姓問我說，你這樣行對我們表示甚麼，你不告訴我們麼？

【24:20】我回答他們：耶和華的話臨到我，說，

q. Through Ezekiel Again as a Sign of Disgrace
in the Matter of Losing His Wife
24:15-27

【24:15】Then the word of Jehovah came to me, saying,

【24:16】Son of man, I am about to take away the delight of your eyes from you with a blow. Yet you shall neither mourn nor weep, nor shall your tears come.

【24:17】Groan silently; make no mourning for the dead; bind your turban upon you, and put your sandals upon your feet, and do not cover your lips, and do not eat the bread of men.

【24:18】So I spoke to the people in the morning, and in the evening my wife died. And in the morning I did as I was commanded.

【24:19】And the people said to me, Will you not tell us what these things you are doing signify to us?

【24:20】So I said to them, The word of Jehovah came to me, saying,

● 24:17¹ 弔喪，直譯，人。22 節者同。

【24:21】你告訴以色列家，主耶和華如此說，我必使我的聖所，就是你們力量所誇耀、眼裏所喜愛、¹心中所愛惜的被^a褻瀆，並且你們所遺留的兒女必倒在刀下。

【24:22】那時，你們必照我所行的去行，不蒙着嘴脣，也不喫弔喪的食物。

【24:23】你們要頭上纏着頭巾，腳上穿鞋；不可悲哀哭泣，卻要在自己的罪孽中相對歎息，漸漸消滅。

【24:24】以西結必這樣給你們作^a兆頭；凡他所行的，你們也必照樣行。那事來到，你們就知道我是主耶和華。

【24:25】至於你，人子阿，當那日，我要除掉他們的力量、他們誇耀的歡樂、他們眼中所喜愛的、並他們心裏所重看的、以及他們的兒女；

【24:26】那日必有逃脫的人到你這裏，使你耳聞這事。

【24:21】 Speak to the house of Israel, Thus says the Lord Jehovah, I will ^aprofane My sanctuary, the pride of your strength, the delight of your eyes, and that which your soul longs after; and your sons and your daughters whom you have left behind will fall by the sword.

【24:22】 And you will do as I have done; you shall not cover your lips, nor shall you eat the bread of men.

【24:23】 And your turbans shall be upon your heads, and your sandals, upon your feet; you shall not mourn nor weep, but you shall rot away in your iniquities and groan one to another.

【24:24】 Thus Ezekiel will be a ^asign to you. You shall do just as all he has done. And when it comes, you will know that I am the Lord Jehovah.

【24:25】 As for you, son of man, surely on the day when I take from them their strength, the joy of their glory, the desire of their eyes, and what they have set their heart on, their sons and their daughters,

【24:26】 On that day one who has escaped will come to you to report it in your ears.

【24:27】 那日你必向逃脫的人開口說話，不再啞口。你必這樣給他們作兆頭，他們就^a知道我是耶和華。

以西結書 第二十五章

二 神對外邦列國的審判 二五 1 ~ 三二 32

1 審判亞捫 二五 1 ~ 7

【25:1】¹ 耶和華的話臨到我，說，

【25:2】^a 人子阿，你要面向^b 亞捫人說豫言，攻擊他們。

● 25:1¹ 二五～三二章說到圍繞以色列國的七個國家。這七國被選為列國的代表，表徵破壞神新約子民一召會一的七種人。這七國分為三組，是照着以西結在三個不同的時候所看見三個分開的異象。第一組包括亞捫、摩押、以東和非利士；第二組包括推羅和西頓；第三組是埃及。

【24:27】 On that day your mouth will be opened to the one who has escaped, and you shall speak and no longer be dumb. So you shall become a sign to them, and they will^a know that I am Jehovah.

EZEKIEL 25

B. God's Judgment of the Heathen Nations 25:1 — 32:32

1. Upon Ammon 25:1-7

【25:1】¹ Then the word of Jehovah came to me, saying,

【25:2】^a Son of man, set your face against the children of^b Ammon and prophesy concerning them.

25:1¹ (Then) Chapters 25—32 speak of seven nations that surrounded the nation of Israel. These seven nations were selected as representative of all the nations. They signify seven kinds of people who are a damage to the church as God's New Testament people. The seven nations are divided into three groups according to the three separate visions seen by Ezekiel at three different times. The first group consists of Ammon, Moab, Edom, and Philistia; the second, of Tyre and Sidon; and the third, of Egypt.

25:3^a
代下三六 17
王下二五 9
詩七四 7
哀二 15~16

【25:3】你要對¹亞捫人說，你們當聽主耶和華的話：主耶和華如此說，我的聖所被^a褻瀆，以色列地變荒涼，猶大家被遷徙離去；你對這些事竟說，阿哈！

【25:4】所以我必將你的地交給東方人爲業；他們必在你們中間安營居住，喫你的果子，喝你的奶。

【25:5】我必使拉巴成爲牧放駱駝的地方，使亞捫人的地成爲羊羣躺臥之處，你們就^a知道我是耶和華。

● 25:3¹ 亞捫和摩押是亞伯拉罕的姪兒羅得，（創十一 31，）藉着他的兩個女兒所生。（創十九 30～38。）因此，亞捫和摩押是以色列的親戚。根據這裏的記載，當神的聖所（豫表成肉體的基督支搭帳幕在地上，作神的居所—約一 14）被褻瀆，當美地（表徵賜給神子民的基督，連同祂一切的豐富和恩典—西一 12）變荒涼，當猶大家（表徵召會—來三 6）被遷徙離去時，亞捫人甚爲高興。他們表徵那些恨基督，恨神的恩典，並恨召會的人。

【25:3】 And you shall say to the children of¹ Ammon, Hear the word of the Lord Jehovah: Thus says the Lord Jehovah, Because you said, Aha! against My sanctuary when it was^a desecrated, and against the land of Israel when it was desolated, and against the house of Judah when it went off into exile;

【25:4】 Therefore I am about to deliver you up to the children of the east to be dispossessed, and they will set up their encampments among you and put their dwellings among you. It is they who will eat your fruit and drink your milk.

【25:5】 And I will make Rabbah pasture land for camels and the cities of the children of Ammon folds for flocks, and you will^a know that I am Jehovah.

25:3¹ (Ammon) Ammon and Moab were brothers born of Lot, Abraham's nephew (Gen. 11:31), through Lot's two daughters (Gen. 19:30-38). Hence, Ammon and Moab were relatives of Israel. According to the record here, Ammon was happy when God's sanctuary (typifying the incarnated Christ tabernacling on earth as God's dwelling place—John 1:14) was desecrated, when the good land (signifying Christ with all His riches and grace given to God's people—Col. 1:12) was desolated, and when the house of Judah (signifying the church—Heb. 3:6) went off into exile. The Ammonites signify those who hate Christ, the grace of God, and the church.

25:3^a
2 Chron. 36:17;
2 Kings 25:9;
Psa. 74:7;
Lam. 2:15-16

25:5^a
Ezek. 6:7

25:5^a
結六 7

【25:6】因為主耶和華如此說，因你拍手頓足，¹心裏滿了^a毒恨，因以色列地遭災而歡喜，

【25:7】所以我已伸手攻擊你，我必將你交給列國作為掠物，並從萬民中剪除你，從各地除滅你。我必將你滅絕，你就知道我是耶和華。

2 審判摩押 二五 8 ~ 11

【25:8】主耶和華如此說，因^{1a}摩押²人說，看哪，猶大家與列國無異，

【25:9】所以我要破開摩押的側面，取下其邊界上的城邑，就是摩押人看為那地之榮耀的伯耶西末、巴力免、基列亭。

● 25:6¹ 直譯，魂。

● 25:8¹ 摩押人樂於看見猶大家不再與列國有分別。因此，摩押人表徵那些想要把召會拖去與世界聯結，並使召會與列國一樣的人。見啓二 12 註 1。

● 25:8² 此乃照七十士希臘文譯本；希伯來文下加，和西珥。

【25:6】For thus says the Lord Jehovah, Because you have clapped your hands and stamped your feet and rejoiced with all the^a malice within you against the land of Israel,

【25:7】Therefore now I have stretched out My hand against you, and I will deliver you as booty to the nations and cut you off from the peoples and destroy you from the lands; I will destroy you that you may know that I am Jehovah.

2. Upon Moab 25:8-11

【25:8】Thus says the Lord Jehovah, Because^{1a} Moab² has said, Look, the house of Judah is just like all the other nations!

【25:9】Therefore I am about to open up the flank of Moab, taking cities from the cities on its frontier, the pride of the land, Beth-jeshimoth, Baal-meon, even to Kiriathaim.

25:8¹ (Moab) The Moabites were happy to see that the house of Judah was no longer separated from the nations. Thus, they signify those who desire to bring the church into an association with the world and to make the church the same as the nations. See note 12¹ in Rev. 2.

25:8² (has) According to the Septuagint; the Hebrew adds, and Seir.

【25:10】我必將摩押連同亞捫人之地交給東方人爲業，使亞捫人在列國中不再被記念。

【25:11】我必向摩押施行審判，他們就知道我是耶和華。

3 審判以東 二五 12 ~ 14

【25:12】主耶和華如此說，因爲^{1a}以東報仇雪恨，攻擊猶大家，向他們報仇，大大有罪，

【25:13】所以主耶和華如此說，我必伸手攻擊以東，從其中剪除人與牲畜，使那地變爲荒涼；從提幔直到底但，人必倒在刀下。

● 25:12¹ 以東人是雅各的哥哥以掃的後裔。（創三六1。）因此，以東和以色列眾子是堂兄弟。以東表徵未重生的舊人，（羅六6，弗四22，西三9，）以色列表徵得重生的新人。（羅九6下，二28～29，加六16，腓三3。）以東對以色列充滿了恨，不斷找機會報仇雪恨。

【25:10】 I will also deliver it along with the children of Ammon to the children of the east to be dispossessed, so that the children of Ammon might not be remembered among the nations.

【25:11】 So I will execute judgments against Moab that they may know that I am Jehovah.

3. Upon Edom 25:12-14

【25:12】 Thus says the Lord Jehovah, Because^{1a} Edom has acted full of vengeance against the house of Judah and has incurred serious guilt by taking vengeance on them,

【25:13】 Therefore thus says the Lord Jehovah, I will also stretch out My hand against Edom and cut off from them man and beast and make it a desolation. From Teman even to Dedan they will fall by the sword.

25:12¹ (Edom) The Edomites were the descendants of Esau, the brother of Jacob (Gen. 36:1). Therefore, Edom and the sons of Israel were cousins. Edom signifies the unregenerated old man (Rom. 6:6; Eph. 4:22; Col. 3:9), and Israel, the regenerated new man (Rom. 9:6b; 2:28-29; Gal. 6:16; Phil. 3:3). Edom was full of hatred toward Israel, continually seeking revenge and vengeance.

25:12^a
2 Chron. 28:17;
Psa. 137:7;
Jer. 49:7-22;
Amos 1:11-12;
Obad. 10-16

25:12^a
代下二八17
詩一三七7
耶四九7~22
摩一11~12
俄10~16

【25:14】我必將^a報復以東的事交在我民以色列的手中；以色列民必照我的怒氣和我的忿怒，在以東施報，以東人就知道是我施報；這是主耶和華說的。

4 審判非利士 二五 15 ~ 17

【25:15】主耶和華如此說，因^{1a}非利士人向猶大人報仇，²心存^b毒恨，報仇雪恨，永懷仇恨，要毀滅他們，

【25:16】所以主耶和華如此說，我必伸手攻擊非利士人，剪除基利提人，滅絕沿海餘剩的人。

【25:17】我要向他們大施報復，發怒懲治他們；我報復他們的時候，他們就知道我是耶和華。

● 25:15¹ 非利士人住得非常靠近美地，甚至與以色列人調在一起。有好幾次非利士人到以色列人中間，介入他們對神的敬拜。（士十三~十六，撒上四~五。）非利士人豫表熱心宗教者天然的人。（見撒上六 4 註 1。）

● 25:15² 直譯，魂。

【25:14】And I will inflict My ^avengeance upon Edom by the hand of My people Israel, and they shall act in Edom according to My anger and My wrath. Then they will know My vengeance, declares the Lord Jehovah.

4. Upon Philistia 25:15-17

【25:15】Thus says the Lord Jehovah, Because the ^{1a}Philistines have acted in vengeance and have been full of vengeance acting with ^bmalice within them to destroy with a perpetual enmity,

【25:16】Therefore thus says the Lord Jehovah, I am about to stretch out My hand against the Philistines and cut off the Cherethites and destroy the remnant of the seashore.

【25:17】And I will execute a great vengeance upon them with chastisements of wrath that they may know that I am Jehovah, when I have inflicted My vengeance on them.

25:15¹ (Philistines) The Philistines lived very close to the good land and even mingled with the Israelites. A number of times the Philistines came to the people of Israel and intervened in their worship of God (Judg. 13—16; 1 Sam. 4—5). The Philistines typify the natural man of the religious people (see note 4¹ in 1 Sam. 6).

以西結書 第二十六章

5 審判推羅 二六 1 ~ 二八 19

【26:1】¹第十一年某月初一日，耶和華的話臨到我，說，

【26:2】^a人子阿，因^{1b}推羅論到耶路撒冷說，阿哈，那作眾民之門的已經破壞，轉而向我開放；她既變為荒場，我必得豐滿。

【26:3】所以，主耶和華如此說，推羅阿，我必與你為敵，使許多國上來攻擊你，如同海使波浪湧上來一樣。

【26:4】他們必破壞推羅的牆垣，拆毀她的城樓。我也要刮淨她的塵土，使她成為光禿的磐石。

● 26:1¹ 二六章的異象是在第十一年看見的，而二九章的異象是在第十年看見的。這指明以西結的記載，不是照着年代，乃是照着屬靈的意義。見二五 1 註 1。

● 26:2¹ 推羅豫表尋求屬世財富，不關心神權益的人。這樣的人破壞召會生活。（雅二 6。）見二八 21 註 1。

EZEKIEL 26

5. Upon Tyre 26:1 — 28:19

【26:1】And in the ¹eleventh year, on the first of the month, the word of Jehovah came to me, saying,

【26:2】^aSon of man, because ^{1b}Tyre has spoken against Jerusalem, saying, Aha! She is broken, the gateway of the peoples! She has been turned over to me; I will be filled; now she has been desolated.

【26:3】Therefore thus says the Lord Jehovah, I am now against you, O Tyre, and I will stir up many nations against you, just as the sea stirs up its waves.

【26:4】And they will destroy the walls of Tyre and break down her towers. I will also scrape her dust from her and make her bare rock.

26:1¹ (eleventh) The vision in ch. 26 was seen in the eleventh year, whereas the vision in ch. 29 was seen in the tenth year. This indicates that Ezekiel's record is not according to chronology but according to spiritual meaning. See note 1¹ in ch. 25.

26:2¹ (Tyre) Tyre typifies those who are seeking worldly wealth and do not care for God's interests. Such persons are a damage to the church life (James 2:6). See note 21¹ in ch. 28.

26:2^a

Ezek. 2:1

26:2^b

Isa. 23:1-18;

Jer. 25:22;

47:4;

Joel 3:4;

Amos 1:9-10;

Zech. 9:3-4

26:2^a

結二 1

26:2^b

賽二三 1~18

耶二五 22

四七 4

珥三 4

摩一 9~10

亞九 3~4

【26:5】她必在海中作曬網的地方，因為我已經說了；這是主耶和華說的；她必成為列國的擄物。

【26:6】推羅在田野的眾女兒必被刀劍殺滅，他們就^a知道我是耶和華。

【26:7】因為主耶和華如此說，我必使諸王之王，就是巴比倫王^{1a}尼布甲尼撒，率領馬匹、戰車、馬兵、和聚集的許多人民，從北方來攻擊你推羅。

【26:8】他必用刀劍殺滅你在田野的眾女兒，也必造攻城土牆，築圍城土壘，舉盾牌攻擊你。

【26:9】他必架設撞城錘攻破你的牆垣，用刀斧拆毀你的城樓。

【26:10】因他的馬匹眾多，塵土揚起遮蔽你。他進入你的城門，好像人進入已有破口之城；那時，你的牆垣必因騎馬的和輜重車、戰車的響聲震動。

● 26:7¹ 尼布甲尼撒所統治的巴比倫帝國，成了神施行祂審判的中心；祂的審判不僅在以色列身上，也在列國身上。

【26:5】 She will be a place in the midst of the sea where nets are spread, for I have spoken, declares the Lord Jehovah; and she will become spoil to the nations.

【26:6】 And her daughters who are in the field will be slain by the sword that they might^a know that I am Jehovah.

【26:7】 For thus says the Lord Jehovah, I am about to bring against Tyre from the north^{1a} Nebuchadrezzar the king of Babylon, the king of kings, with horses, chariots, horsemen, a company, and many people.

【26:8】 He will slay your daughters in the field by the sword, and he will lay a siege wall against you and cast up a mound against you and raise up a shield against you.

【26:9】 And he will set his battering rams against your walls, and with his axes he will break down your towers.

【26:10】 Because of the abundance of his horses, their dust will cover you; your walls will shake at the noise of the horsemen and wagons and chariots when he enters through your gates like those who enter a breached city.

26:7¹ (Nebuchadrezzar) See note 2¹ in Jer. 21. The Babylonian Empire under Nebuchadnezzar became God's center for executing His judgment not only on His people Israel but also on the nations.

26:6^a
結六 7

26:7^a
耶二五 9
二七 6
結三十 10~11
三二 11

26:6^a
Ezek. 6:7

26:7^a
Jer. 25:9;
27:6;
Ezek. 30:10-11;
32:11

【26:11】 他的馬蹄必踐踏你一切的街道，他必用刀殺戮你的百姓；你堅固的柱子必倒在地上。

【26:12】 人必以你的財寶爲擄物，以你的貨財爲掠物，破壞你的牆垣，拆毀你華美的房屋，將你的石頭、木頭、塵土都投在水中。

【26:13】 我必使你唱歌的響聲止息，人也不再聽見你彈琴的聲音。

【26:14】 我必使你成爲光禿的磐石，作曬網的地方；你不得再被建造，因爲我耶和華已經說了；這是主耶和華說的。

【26:15】 主耶和華對推羅如此說，在你中間發生殺戮的事，受傷之人唉哼的時候，眾海島豈不都因你傾倒的響聲震動麼？

【26:16】 那時靠海的首領必都下位，除去外袍，脫下刺繡的衣服，披上戰兢，坐在地上，時刻發抖，爲你驚駭。

【26:11】 With the hooves of his horses he will trample down all your streets; he will slay your people by the sword, and the pillars of your strength will topple to the ground.

【26:12】 And they will plunder your wealth and take your merchandise as spoil, and they will break down your walls and tear down your pleasant houses, and they will put your stones and your timber and your dust into the water.

【26:13】 And I will cause the noise of your songs to cease, and the sound of your harps will no longer be heard.

【26:14】 And I will make you bare rock. You will be a place where nets are spread; you shall no longer be built; for I, Jehovah, have spoken, declares the Lord Jehovah.

【26:15】 Thus says the Lord Jehovah to Tyre: How the coastlands will shake at the sound of your fall, when the wounded groan, when slaughter occurs in your midst!

【26:16】 Then all the princes of the sea will come down from their thrones and lay aside their robes and strip off their embroidered garments. They will clothe themselves with trembling; they will sit on the ground and tremble every moment and be astonished at you.

【26:17】他們必為你舉哀，對你說，你這受稱讚的城，素來有人居住，靠海堅固有力的；¹你和居民曾使一切住在那裏的人驚恐，現在何竟從海上毀滅了？

【26:18】如今在你傾覆的日子，海島都必戰兢；海中的羣島因你消逝就都驚惶。

【26:19】主耶和華如此說，推羅阿，我使你變為荒涼之城，如無人居住的城邑；又使深水上漲漫過你，使大水淹沒你；

【26:20】那時，我要叫你與下坑的人一同下到古人那裏，與下坑的人一同住在地的^a低下之處，如同在久已荒涼之處居住，使你不再有居民，也不得在活人之地顯榮耀。

【26:21】我必叫你令人驚恐，你必不再存留。人雖尋找你，卻永遠不再尋見；這是主耶和華說的。

【26:17】 And they will take up a lamentation over you and say to you, How you have perished, O inhabited one, / From the sea, O praised city, / Which was strong by the sea, / She and her inhabitants, / Who imposed their terror on all her inhabitants!

【26:18】 Now the coastlands will tremble / On the day of your fall; / The coastlands which are by the sea / Will indeed be troubled because of your departure.

【26:19】 For thus says the Lord Jehovah, When I make you a desolate city, like cities which are not inhabited, when I bring up the deep over you and the mighty waters cover you,

【26:20】 I will bring you down with those who descend into the pit, to the people of old, and I will make you dwell in the^a lower parts of the earth, like the ancient waste places, with those who go down to the pit, so you will not be inhabited, nor shine out glory in the land of the living.

【26:21】 I will make you a terror, and you will not exist. Although you will be sought after, you will never again be found, declares the Lord Jehovah.

● 26:17¹ 直譯，她。

以西結書 第二十七章

【27:1】耶和華的話又臨到我，說，

【27:2】^a 人子阿，要為推羅舉哀；

【27:3】要對推羅說，你居住海口，是眾民的商埠，你的交易通到許多的海島。主耶和華如此說，推羅阿，你曾說，我是^a全然美麗的。

【27:4】你的境界在海中心，建造你的使你全然美麗。

【27:5】他們用示尼珥的松樹作你一切的板，從利巴嫩取香柏樹為你作桅杆，

【27:6】用巴珊的橡樹作你的槳，用象牙鑲嵌¹基提海島的黃楊木為艙板。

【27:7】你的篷帆是用埃及繡花細麻布作的，可以作你的旗號；你的涼棚是用以利沙島嶼的藍色、紫色布作的。

● 27:6¹ 即居比路（塞浦路斯。）

EZEKIEL 27

【27:1】The word of Jehovah came again to me, saying,

【27:2】Now you, ^ason of man, take up a lamentation over Tyre;

【27:3】And say to Tyre, O you who dwell at the entry to the sea, merchant of the peoples to many coastlands, Thus says the Lord Jehovah, You, O Tyre, have said, / I am ^aperfect in beauty.

【27:4】Your borders are in the heart of the seas; / Your builders have perfected your beauty.

【27:5】They have made all your planks of fir trees from Senir; / They have taken a cedar from Lebanon to make a mast for you.

【27:6】They have made your oars of the oaks of Bashan; / They have made your boards of cypresses inlaid with ivory from the coasts of ¹Kittim.

【27:7】Your sail was of fine embroidered linen from Egypt, to be your ensign; / Your awning was of blue and purple material from the coasts of Elishah.

27:6¹ (Kittim) I.e., Cyprus.

27:2^a
結二 1

27:3^a
結二 8 12

27:2^a
Ezek. 2:1

27:3^a
Ezek. 28:12

【27:8】西頓和亞發的居民作你搖槳的；推羅阿，你中間有技巧的人作掌舵的。

【27:9】迦巴勒的老者和有技巧的人都在你中間作修補破縫的；一切泛海的船隻和水手都在你中間交易商品。

【27:10】波斯人、路德人、弗人在你軍隊中作戰士；他們在你中間懸掛盾牌和頭盔，將你的尊榮賦與你。

【27:11】亞發人和¹赫勒克人都在你四圍的牆上，你的望樓也有勇士；他們在你四圍的牆上懸掛盾牌，使你全然美麗。

【27:12】他施人因你多有各類的財物，就作你的客商，用銀、鐵、錫、鉛兌換你的貨物。

【27:13】雅完人、土巴人、米設人都與你交易；他們用^a人口和銅器兌換你的商品。

【27:8】 The inhabitants of Sidon and Arvad were your rowers; / Your skilled men, who were in you, O Tyre, were your helmsmen.

【27:9】 The elders of Gebal and her skilled men were in you caulking your seams. / All the ships of the sea and their sailors were within you to barter for your merchandise.

【27:10】 The men of Persia and Lydia and Put were in your army as your men of war. / They hung shields and helmets on you; they endowed you with your splendor.

【27:11】 The men of Arvad¹ and Helek were on your walls all around, and valiant men were in your towers; they hung their shields on your walls all around; they perfected your beauty.

【27:12】 Tarshish conducted business with you because of the abundance of all your wealth. For your wares they gave silver, iron, tin, and lead.

【27:13】 Javan, Tubal, and Meshech, they were your traders; for your merchandise they gave^a human beings and vessels of bronze.

● 27:11¹ 或，你的軍隊。

27:11¹ (and) Or, with your army.

【27:14】從伯陀迦瑪，人用馬和戰馬並騾子兌換你的貨物。

【27:15】底但人與你交易，許多海島與你通商；他們拿象牙、烏木支付給你。

【27:16】亞蘭人因你的產品甚多，就作你的客商；他們用紅玉、紫色繡花布、細麻布、珊瑚、紅寶石兌換你的貨物。

【27:17】猶大和以色列地的人都與你交易；他們用米匿的麥子、餅、蜜、油、乳香兌換你的商品。

【27:18】大馬色人因你的產品甚多，因你多有各類的財物，就拿黑本酒和白羊毛與你交易。

【27:19】威但人和雅完人從烏薩來兌換你的貨物，你的商品中有鍛鐵、桂皮、菖蒲。

【27:20】底但人用騎坐用的高貴毯子與你交易。

【27:14】 From Beth-togarmah they gave for your wares horses, steeds for riding, and mules.

【27:15】 The people of Dedan were your traders; many coastlands conducted business on your behalf; they brought back as payment to you ivory tusks and ebony.

【27:16】 Syria conducted business with you because of the abundance of your products; they gave for your wares carbuncles, purple and embroidered cloth, fine linen, coral, and rubies.

【27:17】 Judah and the land of Israel were your traders; they gave for your merchandise wheat of Minnith, resin, honey, oil, and balm.

【27:18】 Damascus conducted business with you for the abundance of your products, because of the abundance of all wealth. They gave the wine of Helbon, and white wool.

【27:19】 Vedan and Javan traded for your wares from Uzal. Among your merchandise were wrought iron, cassia, and calamus.

【27:20】 Dedan was your trader in precious clothes for riding.

【27:21】亞拉伯人和基達的一切首領都作你的客商，用羊羔、公綿羊、公山羊與你交易。

【27:22】示巴和拉瑪的商人與你交易，他們用各類上好的香料、各類的寶石和金子兌換你的貨物。

【27:23】哈蘭人、干尼人、伊甸人、示巴的商人、亞述人和基抹人與你交易。

【27:24】這些商人以美好的布料，以成捲的藍色繡花布，又以華麗的編織物裝在箱子裏，用繩牢牢捆着，與你交易。

【27:25】他施的船隻爲你運載商品，你便在海中心，滿載豐富，極其榮華。

【27:26】搖槳的已經把你搖到大水之處，東風在海中心將你打破。

【27:27】你的貲財、貨物、商品、水手、掌舵的、修補破縫的、交易商品的、並你那裏所有的戰士、和你中間所有聚集的人，在你傾覆的日子必都沉在海中心。

【27:21】 Arabia and all the princes of Kedar conducted business on your behalf; in lambs, rams, and goats; for these they conducted business with you.

【27:22】 The traders of Sheba and Raamah were your traders; they gave for your wares the best of all spices, all kinds of precious stones, and gold.

【27:23】 Haran and Canneh and Eden, the traders of Sheba, Asshur and Chilmad, were your traders.

【27:24】 These were your traders in the finest fabrics, in rolls of blue and embroidered cloth, and in chests of fine woven articles, tightly bound with cords, among your merchandise.

【27:25】 The ships of Tarshish transported your merchandise for you; And you were replenished and made very glorious / In the heart of the seas.

【27:26】 Those who rowed you have brought you into great waters, / But the east wind has shipwrecked you in the heart of the seas.

【27:27】 Your wealth, your wares, your merchandise, / Your sailors, your pilots, / Those who caulked your seams, / The dealers in your merchandise, / And all your men of war, who are in you, / With all your company who are in your midst, / Will sink into the heart of the seas / On the day of your fall.

【27:28】你掌舵的呼號之聲一發，郊野都必震動。

【27:29】凡搖槳的和水手，並一切泛海掌舵的，都必下船登岸。

【27:30】他們必為你放聲痛哭，把塵土撒在頭上，在灰中打滾；

【27:31】又為你使頭上光禿，用麻布束腰，魂中苦痛，為你哭泣，苦苦悲哀。

【27:32】他們哀號的時候，為你舉哀，為你哀哭，說，^a有何城如推羅？有何城如她在海中成為寂靜的呢？

【27:33】你由海上運出貨物，使許多國民充足；你以許多貨財、商品使地上的君王^a富足。

【27:34】你在深水中被海浪打破的時候，你的商品和所有聚集在你那裏的人，就都沉下去了。

【27:28】 At the sound of the cry of your pilots / The pasture lands will shake.

【27:29】 And all who handle the oar / Will come down out of their ships; / The sailors and all the pilots of the sea / Will stand upon the land,

【27:30】 And they will make their voice heard for you / And cry out bitterly, / And they will throw dust upon their heads; / They will wallow in ashes.

【27:31】 And they will make themselves bald for you / And gird themselves with sackcloth, / And they will weep for you in bitterness of soul / With bitter mourning.

【27:32】 And in their wailing they will take up a lamentation for you / And lament over you, saying, / ^aWho is like Tyre, / Like her silenced in the midst of the sea?

【27:33】 When your wares went out over the seas, / You satisfied many peoples. / With the abundance of your wealth and your merchandise / You ^aenriched the kings of the earth.

【27:34】 Now you are shipwrecked by the sea / In deep water, / Your merchandise and all your company / Go down in your midst.

27:32^a
啓十八 18

27:33^a
啓十八 19

27:32^a
Rev. 18:18

27:33^a
Rev. 18:19

【27:35】海島所有的居民都爲你驚奇；
他們的君王都甚恐慌，面帶愁容。

【27:36】眾民中的客商都向你發噓聲；
你令人驚恐，永不再存留。

以西結書 第二十八章

【28:1】耶和華的話又臨到我，說，

【28:2】^a 人子阿，你對推羅的君王說，
主耶和華如此說，因你心裏高傲，說，
^b 我是 ¹ 神；我在海中心坐在 ² 神的位
上。你雖然居心自比神，也不過是 ^c
人，並不是 ¹ 神。

【28:3】你比 ^a 但以理更有智慧，甚麼祕
密的事都不能向你隱藏；

【28:4】你靠自己的智慧聰明得了財富，
積聚金銀在庫中。

● 28:2¹ 希伯來文，el，伊勒。

● 28:2² 或，眾神。希伯來文，elohim，伊羅欣。

【27:35】 All the inhabitants of the coasts / Are astonished
at you, / And their kings shudder excessively; / Their
countenance is troubled.

【27:36】 Those who conducted business with you among the
peoples hiss at you; / You have become a source of terror, /
And you will no longer exist.

EZEKIEL 28

【28:1】 The word of Jehovah came again to me, saying,

【28:2】 ^a Son of man, say to the prince of Tyre, Thus says the
Lord Jehovah, Because your heart is lifted up, and you have
said, ^b I am ¹ a god — I sit in the seat of ² God in the midst of
the seas; yet you are a ^c man and not ¹ a god, although you set
your heart as if it were the heart of God.

【28:3】 Indeed you are wiser than ^a Daniel; there is no secret
hidden from you;

【28:4】 By your wisdom and by your understanding you have made
your wealth and accumulated gold and silver in your treasures.

28:2¹ (a) Or, God; Heb. el.

28:2² (God) Or, the gods; Heb. elohim.

28:2^a

Ezek. 2:1

28:2^b

Isa. 14:13-14;
Ezek. 28:9;
2 Thes. 2:4

28:2^c

Isa. 31:3

28:3^a

Dan. 1:20

28:2^a

結二 1

28:2^b

賽十四 13~14

結二 8 9

帖後二 4

28:2^c

賽三一 3

28:3^a

但一 20

【28:5】你靠自己的大智慧和貿易增添財富，卻因財富心裏高傲。

【28:6】所以主耶和華如此說，因你居心自比神，

【28:7】我必使外邦人，就是列國中最兇殘的人臨到你這裏；他們必拔刀攻擊你因智慧而有的美麗，污辱你的光彩。

【28:8】他們必使你^a下坑；你必死在海中心，與被殺的人一樣。

【28:9】在殺你的人面前，你還能說我是神麼？其實你在殺害你的人手中，不過是人，並不是神。

【28:10】你必死在外邦人手中，與未受割禮的人一樣，因為我已經說了，這是主耶和華說的。

【28:11】耶和華的話又臨到我，說，

【28:5】 By your great wisdom and by your trading you have increased your wealth, but your heart has become lifted up because of your wealth.

【28:6】 Therefore thus says the Lord Jehovah, Because you have set your heart as if it were the heart of God,

【28:7】 Therefore I am about to bring strangers upon you, the most ruthless of the nations; and they will draw their swords against the beauty of your wisdom, and they will defile your splendor.

【28:8】 To the ^apit they will bring you down, and in the heart of the seas you will die the death of those who are slain.

【28:9】 Will you indeed say in the presence of the one who slays you, I am God? But you are a man and not a god in the hand of the one who wounds you.

【28:10】 You will die the death of the uncircumcised by the hand of strangers, for I have spoken, declares the Lord Jehovah.

【28:11】 Moreover the word of Jehovah came to me, saying,

【28:12】人子阿，你要為¹推羅王舉哀，
對他說，主耶和華如此說，你²完美
全備，滿有智慧，^a全然美麗。

【28:13】你曾在¹伊甸神的園中，²佩戴
各樣^a寶石，就是紅寶石、黃玉、金
鋼石、³黃璧璽、紅瑪瑙、碧玉、藍寶
石、⁴紅玉和綠寶石，帶着黃金；又有
精巧的⁵鼓和⁵笛在你那裏，都是在你
受造之日豫備齊全的。

● 28:12¹ 賽十四 12 ~ 15 視巴比倫王尼布甲尼撒與那變成撒但的路西弗是一；本章 12 ~ 19 節與上述經節相似，認為推羅王豫表路西弗，說到撒但的起源更進一步的細節。見賽十四 12 ~ 15 註。

● 28:12² 作為神的造物，路西弗滿有智慧，全然美麗；他從受造之日所行的都完全。（15 上。）

● 28:13¹ 這不是創二裏在地上的伊甸，乃是在諸天界裏之聖山上的伊甸，就是神的園。（14，賽十四 13 下。）

● 28:13² 路西弗佩戴各樣寶石，指明他的住處。（Pember，彭伯。）

● 28:13³ 或，水蒼玉。

● 28:13⁴ 或，綠松石。

【28:12】Son of man, take up a lamentation for the¹king of Tyre, and say to him, Thus says the Lord Jehovah, O you who sealed up²perfection, full of wisdom and^aperfect in beauty,

【28:13】You were in¹Eden, the garden of God. Every^aprecious stone was your²covering, sardius, topaz, diamond,³chrysolite, onyx, jasper, sapphire, ⁴carbuncle, and emerald, with gold. The workmanship of your⁵tambourines and your⁵pipes was prepared with you on the day that you were created.

28:12¹ (king) Similar to vv. 12-15 in Isa. 14, which identify Lucifer (who became Satan) with Nebuchadnezzar king of Babylon, vv. 12-19 of this chapter consider the king of Tyre a figure of Lucifer, giving further details concerning the origin of Satan. See notes in Isa. 14:12-15.

28:12² (perfection) As God's creature, Lucifer was full of wisdom and perfect in beauty, perfect in his ways from the day that he was created (v. 15a).

28:13¹ (Eden) This is not the Eden in Gen. 2, which was on earth, but the Eden as the garden of God on the holy mountain in the heavenlies (v. 14; Isa. 14:13b).

28:13² (covering) Lucifer was covered with precious stones, indicating his dwelling place (Pember).

28:13³ (chrysolite) Or, beryl.

28:13⁴ (carbuncle) Or, turquoise.

【28:14】你是那¹受膏遮掩²約櫃的^a基
路伯；我將你安置在神的聖³山上；
你在⁴發光如火的寶石中間往來。

【28:15】你從受造之日所行的都完全，
直到在你中間察出不義。

● 28:13⁵ 在古時，鼓、笛這樣的樂器是為着君王的。（但三 5，六 18。）這指明撒但在背叛前曾是君王，在亞當之前的宇宙中掌有最高的地位。（參路四 5～6 與 6 註 1，猶 9 與註 3。）撒但曾是受膏遮掩約櫃的基路伯，（14，出二五 18～21，）指明他曾經非常靠近神，具有神的榮耀，（來九 5，）也可能是大祭司，事奉神並帶領對神普遍的敬拜。（啓四 6～11。）因此，撒但既是君王又是祭司。（參啓四 4 與註 2。）因着撒但的失敗，這兩樣地位都賜給了在基督裏的信徒。（彼前二 5，9，啓一 6，五 10，二 26～27，三 21，十二 5，二十 6，二二 3，5。）

● 28:14¹ 見 13 註 5。

● 28:14² 不是地上的約櫃，乃是天上的約櫃。
（啓十一 19。）

● 28:14³ 見 13 註 1。

● 28:14⁴ 這些可能是出二四 10、17 裏摩西、亞倫、以及好些別的人所看見的寶石，帶着神的榮耀，好像燒着的火一樣。這含示撒但這受膏的基路伯，有特權在神榮耀所在的範圍內行動。

【28:14】You were the¹anointed^a cherub who covered the²Ark;
indeed I set you, so that you were upon the holy³mountain of
God; you walked up and down in the midst of the⁴stones of fire.

【28:15】You were perfect in your ways from the day that you
were created, until unrighteousness was found in you.

28:13⁵ (tambourines) In ancient times musical instruments such as tambourines and pipes were for kings (Dan. 3:5; 6:18). This indicates that before his rebellion Satan was a king, holding the highest position in the preadamite universe (cf. Luke 4:5-6 and note 6¹; Jude 9 and note 3). Satan was the anointed cherub who covered the Ark (v. 14; Exo. 25:18-21), indicating that he was very close to God and bore God's glory (Heb. 9:5), and might have been the high priest who served God and led the universal worship of God (Rev. 4:6-11). Thus, Satan was both a king and a priest (cf. Rev. 4:4 and note 2). Because of Satan's failure, these two positions have been given to the believers in Christ (1 Pet. 2:5, 9; Rev. 1:6; 5:10; 2:26-27; 3:21; 12:5; 20:6; 22:3, 5).

28:14¹ (anointed) See note 13⁵.

28:14² (Ark) Not the Ark on earth but the Ark in heaven (Rev. 11:19).

28:14³ (mountain) See note 13¹.

28:14⁴ (stones) These might be the precious stones with the glory of God like burning fire seen by Moses, Aaron, and many others in Exo. 24:10, 17. This implies that as the anointed cherub, Satan was privileged to move in the realm where God's glory was.

【28:16】因你¹貿易很多，你中間就被強暴的事充滿，以致你犯了罪。所以我將你當作俗污之物，從神的山驅逐你。遮掩約櫃的¹基路伯阿，我已將你從發光如火的寶石中除滅。

【28:17】你因美麗心中¹高傲，又因榮光敗壞智慧；我已將你²摔倒在地，將你擺在君王面前，好叫他們目睹眼見。

【28:18】你因罪孽眾多，貿易不義，褻瀆了你的¹聖所。故此，我使火從你中間發出，燒滅你，使你在所有觀看的人眼前變為地上的爐灰。

● 28:16¹ 參伯一 9 註 1。

● 28:17¹ 撒但背叛是由於他的驕傲。（提前三 6，參彼前五 5～6。）關於撒但的背叛，見賽十四 13 註。

● 28:17² 關於神對撒但背叛的審判，見賽十四 15 註 1。

● 28:18¹ 指諸天，那裏因撒但背叛神而被褻瀆、玷污。（見西一 20 註 4 與來九 23 註 1。）

【28:16】By the abundance of your¹trading they filled your midst with violence, and you sinned. So I cast you out as profane from the mountain of God, and I destroyed you, O covering cherub, from the midst of the stones of fire.

【28:17】Your heart was¹lifted up because of your beauty; you corrupted your wisdom by reason of your brightness. I²cast you to the ground; I presented you before kings that they may look at you.

【28:18】By the multitude of your iniquities in the unrighteousness of your trading you have profaned your¹sanctuaries. Therefore I sent forth fire from your midst; it consumed you, and I reduced you to ashes upon the earth in the sight of all those who look at you.

28:16¹(trading) Cf. note 9¹ in Job 1.

28:17¹(lifted) The cause of Satan's rebellion was pride (1 Tim. 3:6; cf. 1 Pet. 5:5-6). Concerning Satan's rebellion, see notes on Isa. 14:13.

28:17²(cast) For God's judgment on Satan's rebellion, see note 15¹ in Isa. 14.

28:18¹(sanctuaries) Referring to the heavens, which were profaned, defiled, by Satan in his rebellion against God (see notes 20⁵ in Col. 1 and 23¹ in Heb. 9).

【28:19】眾民中凡認識你的，都必因你驚奇。你令人驚恐，永不再存留。

6 審判西頓 二八 20 ~ 26

【28:20】耶和華的話臨到我，說，

【28:21】人子阿，你要面向¹西頓，說豫言攻擊她，

【28:22】說，主耶和華如此說，^a西頓哪，我與你為敵，我必在你中間得榮耀。我在她中間施行審判，顯為聖別的時候，人就^b知道我是耶和華。

【28:23】我必使瘟疫進入西頓，使血流在她街上；被殺的必在其中仆倒，四圍有刀劍臨到她，人就知道我是耶和華。

● 28:21¹ 西頓向以色列家乃是刺人的荊棘和使人痛苦的蒺藜。（24。）推羅（見二六 2 註 1）和西頓被視為一組，指明信徒若愛世界，並在意屬世的財富，他們就會成為荊棘和蒺藜，破壞召會生活，阻撓在召會，即神的耕地裏生命的生長。（太十三 22，林前三 9。）

【28:19】 All who know you among the peoples are astonished at you. You have become a source of terror, and you will be no more forever.

6. Upon Sidon 28:20-26

【28:20】 And the word of Jehovah came to me, saying,

【28:21】 Son of man, set your face toward¹ Sidon, and prophesy against it,

【28:22】 And say, Thus says the Lord Jehovah, Indeed I am against you, O ^aSidon, and I will be glorified in your midst. And they will ^bknow that I am Jehovah when I have executed judgments in her, and I am sanctified in her.

【28:23】 And I will send pestilence into her and blood into her streets, and the wounded will fall in her midst with the sword against her from all around, and they will know that I am Jehovah.

28:21¹ (Sidon) Sidon was a pricking briar and a painful thorn to the house of Israel (v. 24). Tyre (see note 2¹ in ch. 26) and Sidon are considered a pair, indicating that if the believers love the world and care for worldly riches, they will become briars and thorns that damage the church life, frustrating the growth of life in the church as God's cultivated land (Matt. 13:22; 1 Cor. 3:9).

28:22^a
賽二三 4, 12
耶二五 22
二七 3
四七 4
結三二 30
28:22^b
結六 7

28:22^a
Isa. 23:4, 12;
Jer. 25:22;
27:3;
47:4;
Ezek. 32:30
28:22^b
Ezek. 6:7

28:24^a
民三三 55
書二三 13
林後十二 7

【28:24】四圍輕侮以色列家的人，必不再向他們作刺人的荊棘和使人痛苦的^a 蒺藜，人就知道我是主耶和華。

28:25^a
賽十一 12
結十一 17
二十 41
三四 13
28:25^b
耶二三 8
結三六 28

【28:25】主耶和華如此說，我將以色列家從他們所分散到的萬民中^a 招聚回來，在列國的眼前，在他們身上顯為聖別的時候，他們就在自己的地，就是我賜給我僕人雅各之地，仍然^b 居住。

【28:26】他們要在這地上安然居住，蓋造房屋，栽種葡萄園。我向四圍輕侮他們的眾人施行審判以後，他們必安然居住，並且知道我是耶和華他們的神。

以西結書 第二十九章

7 審判埃及 二九 1 ~ 三二 32

【29:1】第十年十月十二日，耶和華的話臨到我，說，

【29:2】^a 人子阿，你要面向^{1b} 埃及王法老，說豫言攻擊他和埃及全地。

● 29:2¹ 在聖經裏，埃及是不倚靠神，只倚靠自己資源的國家。此外，埃及人運用自己的智慧，

【28:24】 And there will no longer be a pricking brier or a painful^a thorn for the house of Israel, inflicted by any of those around them who despised them. And they will know that I am the Lord Jehovah.

【28:25】 Thus says the Lord Jehovah, When I have^a gathered the house of Israel from the peoples among whom they are scattered and have been sanctified in them in the sight of the nations, they will^b dwell in their own land which I gave to My servant Jacob.

【28:26】 And they will dwell securely in it, and they will build houses and plant vineyards. They will dwell securely when I have executed judgments on all those surrounding them who despise them, and they will know that I am Jehovah their God.

EZEKIEL 29

7. Upon Egypt 29:1 — 32:32

【29:1】 In the tenth year, in the tenth month, on the twelfth day of the month, the word of Jehovah came to me, saying,

【29:2】^a Son of man, set your face against Pharaoh, the king of^{1b} Egypt, and prophesy against him and against all Egypt.

29:2¹ (Egypt) In the Bible Egypt is a nation that depends not on God but on its own resources. In addition, the Egyptians exercised their

28:24^a
Num. 33:55;
Josh. 23:13;
2 Cor. 12:7

28:25^a
Isa. 11:12;
Ezek. 11:17;
20:41;
34:13

28:25^b
Jer. 23:8;
Ezek. 36:28

29:2^a
Ezek. 2:1
29:2^b
Isa. 19:1- 20:6;
Jer. 25:19;
46:2-28

29:2^a
結二 1
29:2^b
賽十九 1~ 二十 6
耶二五 19
四六 2~28

【29:3】你要說，主耶和華如此說，埃及王法老阿，我與你這臥在自己尼羅河中的怪物爲敵；你曾說，這尼羅河是我的，是我爲自己造的。

【29:4】但我耶和華必用鉤子鉤住你的腮頰，又使你尼羅河中的魚貼住你的鱗甲；我必將你，並尼羅河中所有貼住你鱗甲的魚，從尼羅河中拉上來。

【29:5】我必將你，並尼羅河中所有的魚，都拋在曠野。你必倒在田間，不被收殮，不被掩埋。我已將你給地上的野獸和空中的飛鳥作食物。

【29:6】埃及一切的居民，因向以色列家成了蘆葦的^a杖，就^b知道我是耶和華。

開發天然的資源，爲要致富，得着足穀的供應。每當以色列人缺少糧食，他們就下到埃及。（創十二10，四二1～3。）因此，埃及代表向神獨立的人，他們尋求屬世的財富，發展自己的資源以致貲財豐富，也成爲別人供應的來源。在以西結的時候，以色列轉向埃及，倚靠埃及，信賴埃及作他們的杖。但主說埃及是蘆葦作成的杖，是容易折斷的。（6～7。）

【29:3】 Speak and say, Thus says the Lord Jehovah, Indeed I am against you, / Pharaoh king of Egypt, / The great monster that lies / In the midst of his Nile streams, / That said, My Nile belongs to me; / I even made it for myself.

【29:4】 But I will put hooks in your jaws, / And I will cause the fish of your Nile streams to cling to your scales; / And I will bring you up out of the midst of your Nile streams, / With all the fish of your Nile streams clinging to your scales.

【29:5】 And I will cast you out into the wilderness, / You and all the fish of your Nile streams. / You will fall on the open field; / You will not be brought together or gathered. / To the beasts of the earth / And to the birds of the sky / I have given you as food,

【29:6】 That all the inhabitants of Egypt may^a know that I am Jehovah, / Because they have been a reed^b staff to the house of Israel.

wisdom to develop their natural resources in order to become rich and have a sufficient supply. When the people of Israel were short of food, they went down to Egypt (Gen. 12:10; 42:1-3). Thus, Egypt represents persons who, independent of God, seek worldly riches by developing their own resources to be rich in supply and to be a source of supply for others. At the time of Ezekiel, Israel turned to Egypt and leaned upon Egypt, trusting in Egypt as a staff. But the Lord said that Egypt was a staff made of reeds, easy to break (vv. 6-7).

29:6^a
王下十八21
賽三六6
29:6^b
結六7

29:6^a
Ezek. 6:7
29:6^b
2 Kings 18:21;
Isa. 36:6

【29:7】他們用手抓住你，你就折斷、
撕傷了他們的肩；他們倚靠你，你就
破裂、扭閃了他們的腰。

【29:8】所以主耶和華如此說，我必使刀
劍臨到你，從你中間將人與牲畜剪除。

【29:9】埃及地必荒涼曠廢，他們就知
道我是耶和華。因為法老曾說，尼羅
河是我的，是我所造的，

【29:10】所以我必與你並你的尼羅河為
敵，使埃及地，從密奪到色弗尼，直
到古實邊界，全然荒涼曠廢。

【29:11】人的腳必不經過那裏，獸的蹄也
不經過那裏；四十年之久必無人居住。

【29:12】我必使埃及地荒涼，列在荒涼
的國中，埃及的城必變為荒涼，列在
荒廢的城之中，共四十年之久。我必
將埃及人四散在列國，分散在列邦。

【29:13】因為主耶和華如此說，過了
四十年，我必將埃及人從他們分散到
的各民中招聚回來。

【29:7】 When they grasped you by your hand, / You broke
and tore all their shoulders; / And when they leaned upon
you, / You shattered and made all their loins unsteady.

【29:8】 Therefore thus says the Lord Jehovah, I am about to bring
a sword upon you, and I will cut off from you man and beast.

【29:9】 And the land of Egypt will be a desolation and a
waste, and they will know that I am Jehovah. Because he has
said, The Nile is mine, and I made it;

【29:10】 Therefore, indeed, I am against you and your Nile streams,
and I will make the land of Egypt an utter waste and desolation,
from Migdol to Syene, even to the border with Ethiopia.

【29:11】 No human foot will pass through it, not even an animal
foot will pass through it; it will not be inhabited forty years.

【29:12】 And I will make the land of Egypt a desolation in the midst
of desolate countries, and her cities will be the most desolate
among ruined cities for forty years. And I will scatter the Egyptians
among the nations and disperse them among the countries.

【29:13】 For thus says the Lord Jehovah, At the end of forty
years I will gather the Egyptians from among the peoples
where they have been scattered,

【29:14】我必叫埃及被擄的人回來，使他們歸回巴忒羅地，就是他們根源之地；他們在那裏必成為低微的國，

【29:15】必為列國中最低微的，必不再高擡自己於列國之上；我必使他們減少，以致不再轄制列國。

【29:16】埃及必不再作以色列家所^a倚靠的；以色列家轉去跟隨埃及人的時候，便想起自己的罪孽。他們就知道我是主耶和華。

【29:17】第二十七年正月初一日，耶和華的話臨到我，說，

【29:18】人子阿，巴比倫王^a尼布甲尼撒驅使他的軍兵大大效勞，攻打推羅，以致頭都光禿，肩都磨破；然而他和他的軍兵為攻打推羅所花費的勞力，並沒有從那裏得甚麼報酬。

【29:19】所以主耶和華如此說，看哪，我必將埃及地賜給巴比倫王尼布甲尼撒；他必擄掠埃及的羣眾，搶其中的財為擄物，奪其中的貨為掠物，這就可以作他軍兵的報酬。

【29:14】 And I will turn the captivity of Egypt and bring them back to the land of Pathros, into the land of their origin. And there they will be a lowly kingdom.

【29:15】 It will be the lowliest of the kingdoms. It will no longer lift itself up above the nations, and I will diminish them so that they will no longer rule the nations.

【29:16】 And it will no longer be the^a confidence of the house of Israel, but rather a reminder of iniquity when they turned toward them. Then they will know that I am the Lord Jehovah.

【29:17】 And in the twenty-seventh year, in the first month, on the first day of the month, the word of Jehovah came to me, saying,

【29:18】 Son of man, ^aNebuchadrezzar the king of Babylon forced his army into hard labor against Tyre. Every head was made bald and every shoulder rubbed raw. Yet neither he nor his army had wages from Tyre for the labor that he had expended against it.

【29:19】 Therefore thus says the Lord Jehovah, I am about to give the land of Egypt to Nebuchadrezzar the king of Babylon, and he will carry off her multitude and take her spoil and seize her plunder, and it will be the wages for his army.

29:16^a
賽三十 2~3

29:16^a
Isa. 30:2-3

29:18^a
耶二五 9
二七 6
結二六 7

29:18^a
Jer. 25:9;
27:6;
Ezek. 26:7

【29:20】我將埃及地賜給他，酬他所效的勞，因王與軍兵是爲我工作的；這是主耶和華說的。

【29:21】當那日，我必使以色列家的^{1a}角發生，又必使你以西結在他們中間得以開口；他們就知道我是耶和華。

以西結書 第三十章

【30:1】耶和華的話又臨到我，說，

【30:2】^a人子阿，你要發豫言說，主耶和華如此說，哀哉這日！你們應當哭號。

【30:3】因爲日子臨近，耶和華的^a日子臨近；那將是密雲之日，列國受罰之期。

● 29:21¹ 角表徵爭戰得勝的力量。基督是以色列家要發生的角。在以西結的時候，列國征服、欺壓以色列人，使以色列走投無路。但神應許說，有一天以色列家要生出一角，抵擋列國並勝過地上的權勢，使以色列國得蒙拯救。基督要成爲角，救他們脫離一切欺壓和轄制。（耶二三 5～6，路一 69～71，參亞十二 2～9，十四 1～7，12～15。）見三 17 註 1。

【29:20】 I have given him the land of Egypt as his recompense for which he labored, because they worked for Me, declares the Lord Jehovah.

【29:21】 In that day I will cause a ^{1a}horn to sprout for the house of Israel, and I will give you an open mouth in their midst. Then they will know that I am Jehovah.

EZEKIEL 30

【30:1】 The word of Jehovah came to me again, saying,

【30:2】 ^aSon of man, prophesy and say, Thus says the Lord Jehovah, Howl! Alas for the day!

【30:3】 For the day has drawn near, even the ^aday of Jehovah has drawn near; / It will be a day of clouds, a time of doom for the nations.

29:21¹ (horn) A horn signifies power for fighting unto victory. Christ is the horn that will sprout for the house of Israel. At Ezekiel's time other nations had conquered and oppressed the people of Israel, and Israel had no way to go on. But God promised that one day a horn would sprout forth from the house of Israel to be against all the nations and to overcome the authorities on earth so that the nation of Israel may be saved. Christ will become the horn to deliver them from all oppression and bondage (Jer. 23:5-6; Luke 1:69-71; cf. Zech. 12:2-9; 14:1-7, 12-15). See note 17¹ in ch. 3.

29:21^a
詩一三二 17
撒上一二 10
路一 69

30:2^a
結二 1

30:3^a
結七 7, 12
珥二 1
番一 7

29:21^a
Psa. 132:17;
1 Sam. 2:10;
Luke 1:69

30:2^a
Ezek. 2:1

30:3^a
Ezek. 7:7, 12;
Joel 2:1;
Zeph. 1:7

【30:4】必有刀劍臨到埃及；在埃及被殺之人仆倒的時候，古實人就有痛苦；埃及的眾民必被擄掠，根基必被拆毀。

【30:5】古實人、弗人、路德人、所有亞拉伯人、¹呂彼亞人、以及同盟之地的人，都要與埃及人一同倒在刀下。

【30:6】耶和華如此說，扶助埃及的必傾倒，埃及因其力量而有的驕傲必降低微；其中的人民，從密奪到色弗尼，必倒在刀下；這是主耶和華說的。

【30:7】埃及地必成為荒涼，列在荒涼的國中，埃及的城必列在荒廢的城中。

【30:8】我使火在埃及燬起，幫助埃及的都被滅絕；那時，他們就^a知道我是耶和華。

【30:9】到那日，必有使者坐船，從我面前出去，使安逸無慮的古實人驚懼；在埃及遭災的日子，必有痛苦臨到他們。看哪，這事臨近了。

● 30:5¹ 此乃照七十士希臘文譯本；希伯來文經文作，Cub，古伯。

【30:4】 And a sword will come upon Egypt, / And anguish will be in Ethiopia, / When the slain will fall in Egypt; / And they will take away her multitude, / And her foundations will be broken down.

【30:5】 Ethiopia, Put, Lud, all Arabia, ¹Libya, and the children of the land of the covenant will fall by the sword with them.

【30:6】 Thus says Jehovah, Those who support Egypt will fall, / And the pride of her strength will come down; / They will fall by the sword within her, / From Migdol to Syene, / Declares the Lord Jehovah.

【30:7】 And they will be desolate in the midst of desolate countries, and her cities will be the most desolate among ruined cities.

【30:8】 And they will ^aknow that I am Jehovah, when I have set fire to Egypt and all her helpers are destroyed.

【30:9】 In that day messengers will go forth from before Me in ships to make the confident Ethiopians afraid, and there will be anguish among them just as on the day of Egypt. For indeed it comes.

30:5¹ (Libya) Following the rendering of the Septuagint; the Hebrew reads, Cub.

【30:10】主耶和華如此說，我必藉巴比倫王^a尼布甲尼撒的手，除滅埃及眾人。

【30:11】他和隨從他的人，就是列國中最兇殘的，必被帶進來毀滅這地；他們必拔刀攻擊埃及，使那地滿了被殺的人。

【30:12】我必使尼羅河乾涸，將這地賣在惡人的手中；我必藉外人的手，使這地和其中所有的變為淒涼。這是我耶和華說的。

【30:13】主耶和華如此說，我必毀滅偶像，從挪弗除滅神像；必不再有首領從埃及地興起。我要使懼怕臨到埃及地。

【30:14】我必使巴忒羅荒涼，使火在瑣安燬起，向挪施行審判。

【30:15】我必將我的忿怒傾倒在訓，就是埃及的保障上，並要剪除挪的眾人。

【30:16】我必使火在埃及燬起；訓必痛苦翻絞；挪必被攻破；挪弗每日都見仇敵。

【30:10】 Thus says the Lord Jehovah, I will also make the multitude of Egypt to cease by the hand of ^aNebuchadrezzar the king of Babylon.

【30:11】 He and his people with him, the most ruthless of the nations, will be brought in to destroy the land, and they will draw their swords against Egypt and fill the land with the slain.

【30:12】 And I will make the Nile streams dry and sell the land into the hands of evil men, and I will make the land and all that is in it desolate by the hand of strangers. I, Jehovah, have spoken.

【30:13】 Thus says the Lord Jehovah, I will also destroy the idols, and I will make an end of the images from Memphis; and a prince from the land of Egypt will never again arise; and I will put fear into the land of Egypt.

【30:14】 And I will make Pathros desolate and set fire to Zoan and execute judgments on Thebes.

【30:15】 And I will pour out My wrath upon Sin, the stronghold of Egypt; and I will cut off the multitude in Thebes.

【30:16】 And I will set fire to Egypt; Sin will writhe in anguish, and Thebes will be breached, and Memphis will have adversaries daily.

【30:17】安和比伯實的少年人必倒在刀下；這些城的人必被擄去。

【30:18】我在答比匿折斷埃及的諸軛，使她因自己力量而有的驕傲在其中止息；那時，日光必退去；至於這城，必有密雲遮蔽，其中的女子必被擄去。

【30:19】我必這樣向埃及施行審判，他們就知道我是耶和華。

【30:20】第十一年正月初七日，耶和華的話臨到我，說，

【30:21】人子阿，我已打折埃及王法老的膀臂；沒有敷藥，也沒有用布纏好，使他有力持刀。

【30:22】所以主耶和華如此說，我與埃及王法老爲敵，必將他有力的膀臂和已打折的膀臂全行打斷，使刀從他手中墜落。

【30:23】我必將埃及人四散在列國，分散在列邦。

【30:17】 The young men of On and Pi-beseth will fall by the sword, and these cities will go into captivity.

【30:18】 At Tahpanhes also the day will withdraw itself, when I will break there the yokes of Egypt, and the pride of her strength will cease in her; she will be covered with a cloud, and her daughters will go into captivity.

【30:19】 Thus I will execute judgments upon Egypt, and they will know that I am Jehovah.

【30:20】 And in the eleventh year, in the first month, on the seventh day of the month, the word of Jehovah came to me, saying,

【30:21】 Son of man, I have broken the arm of Pharaoh, the king of Egypt; and indeed it has not been bound to apply healing medicines, nor firmly bandaged to bind it to be strong enough to grasp a sword.

【30:22】 Therefore thus says the Lord Jehovah, Indeed I am against Pharaoh, the king of Egypt, and I will break both his arms, the strong arm and the one that was broken; and I will cause the sword to fall out of his hand.

【30:23】 And I will scatter the Egyptians among the nations and disperse them among the countries.

【30:24】我必使巴比倫王的膀臂有力，
將我的刀交在他手中；卻要打斷法老的膀臂，
他就在巴比倫王面前唉哼，如同受死傷的人一樣。

【30:25】我必使^a巴比倫王的膀臂有力，
法老的膀臂卻要下垂；我將我的刀交在巴比倫王手中，
他必舉刀攻擊埃及地，他們就知道我是耶和華。

【30:26】我必將埃及人四散在列國，分散在列邦；
他們就知道我是耶和華。

以西結書 第三十一章

【31:1】第十一年三月初一日，耶和華的話臨到我，說，

【31:2】^a人子阿，你要向埃及王法老和他的眾民說，
論你的偉大，誰能與你相比呢？

【31:3】亞述曾是利巴嫩中的香柏樹，枝條榮美，
影密如林，極其^a高大，樹梢立於茂密枝葉中。

【30:24】 And I will strengthen the arms of the king of Babylon and put My sword in his hand, but I will break the arms of Pharaoh, and he will groan before him with the groanings of one who is being slain.

【30:25】 And I will strengthen the arms of the^a king of Babylon, and the arms of Pharaoh will fall; and they will know that I am Jehovah, when I put My sword into the hand of the king of Babylon, and he will stretch it out over the land of Egypt.

【30:26】 And I will scatter the Egyptians among the nations and disperse them among the countries. Then they will know that I am Jehovah.

EZEKIEL 31

【31:1】 And in the eleventh year, in the third month, on the first day of the month, the word of Jehovah came to me, saying,

【31:2】^a Son of man, say to Pharaoh, the king of Egypt, and to his multitude: Whom are you like in your greatness?

【31:3】 Indeed Assyria was a cedar in Lebanon / With beautiful branches and forest shade / And great^a height, / And its top shoots were among the thick boughs.

30:25^a
耶二七 6

30:25^a
Jer. 27:6

31:2^a
結二 1

31:2^a
Ezek. 2:1

31:3^a
但四 10~12

31:3^a
Dan. 4:10-12

【31:4】眾水使它長大，深處的泉水使它長高；所栽之地有江河圍流，汙出的水道延到田野諸樹。

【31:5】所以它高大超過田野諸樹；發旺的時候，因得眾水供應，所以枝子繁多，枝條長長。

【31:6】^a 空中的飛鳥都在枝子上搭窩，田野的走獸都在枝條下生子，所有大國的人民都在它蔭下居住。

【31:7】樹大枝長，成為榮美，因為根在眾水之旁。

【31:8】^a 神園中的香柏樹不能遮蔽它；松樹比不上它的枝子，楓樹也不及它的枝條；神園中的樹沒有一棵能比得上它的美麗。

【31:9】我使它的枝條繁多，成為榮美，以致在神的園中，伊甸的樹都嫉妒它。

【31:10】所以主耶和華如此說，因¹ 它樹身高大，樹梢立於茂密枝葉中，^a 心高氣傲，

● 31:10¹ 直譯，你。

【31:4】 Waters nourished it, / The deep springs made it grow; / Its rivers flowed around / The place it was planted; / And it flowed out its channels / To all the trees of the field.

【31:5】 Therefore its height was exalted / Above all the trees of the field, / And its boughs were multiplied, / And its branches lengthened, / Because of abundant waters, as it spread.

【31:6】 All the ^abirds of the sky / Made their nests in its boughs, / And all the beasts of the field / Bore their young under its branches, / And in its shade / All great nations dwelt.

【31:7】 Thus it was beautiful in its greatness, / In the length of its branches; / For its roots were beside abundant waters.

【31:8】 Cedars in the ^agarden of God could not hide it; / Cypresses could not compare to its boughs, / And plane trees could not equal its branches; / No tree in the garden of God could compare to it in its beauty.

【31:9】 I made it beautiful / By the multitude of its branches, / So that all the trees of Eden, / Which were in the garden of God, envied it.

【31:10】 Therefore thus says the Lord Jehovah, Because you are exalted in height — it set its top shoots among the thick boughs, and its heart is ^alifted up in its height —

31:6^a
參太十三 32

31:8^a
創二 8
十三 10
結二八 13

31:10^a
但五 20

31:6^a
cf. Matt. 13:32

31:8^a
Gen. 2:8;
13:10;
Ezek. 28:13

31:10^a
Dan. 5:20

【31:11】我必將它交在列國中有威勢的人手中；那人必定對付它。我已照它的惡，驅逐了它。

【31:12】外人，就是列邦中最兇殘的，將它^a砍斷棄於山上，它的枝條落在一切山谷中，它的枝子折斷，落在地的一切深谷旁；地上的眾民已經離開它的蔭下，丟棄了它。

【31:13】空中的飛鳥都要宿在這傾倒的樹上，田野的走獸都要來到它的枝條上，

【31:14】好使水旁的諸樹不因高大而自高，也不將樹梢立於茂密枝葉中，並且那些得水滋潤的樹木，都不得高大自立；因為它們都被交與死亡，到^a地的深處，到那些下坑的¹世人中去了。

【31:15】主耶和華如此說，它下陰間的那日，我便使人悲哀；我為它遮蓋深處的泉源，使江河受阻，大水停流；我也使利巴嫩為它悲傷，田野的諸樹都因它發昏。

【31:11】 Therefore I will deliver it into the hands of the mighty one of the nations; he will surely deal with it. I have driven it out according to its wickedness.

【31:12】 And strangers, the most ruthless of the nations, have^a cut it down and left it on the mountains, and its branches have fallen into all the valleys, and its boughs lie broken by all the ravines of the land; and all the peoples of the earth have abandoned its shade and left it.

【31:13】 Upon its fallen trunk / All the birds of the sky will dwell, / And upon its branches / All the beasts of the field will be.

【31:14】 This is so that none of the well-watered trees will exalt themselves in their height by setting their top shoots among the thick boughs, and none of the well-watered trees will stand next to them in their height; for all of them have been delivered to death, to the^a lowest parts of the earth among the children of men who descend into the pit.

【31:15】 Thus says the Lord Jehovah, On the day it descended to Sheol I caused a mourning; I covered the deep springs for it, and I restrained its rivers, and the great waters were shut up. I also made Lebanon mourn for it, and all the trees of the field wilted on account of it.

● 31:14¹ 直譯，人的子孫。

31:12^a
但四 14~15

31:14^a
結三二 18

31:12^a
Dan. 4:14-15

31:14^a
Ezek. 32:18

【31:16】我將它^a扔到陰間，與下坑的人一同下去；那時，列國聽見它墜落的響聲就都震動。伊甸的一切樹，就是利巴嫩得水滋潤、最佳最美的樹，都在地的最低下之處受了安慰。

【31:17】它們也與它同下陰間，到被刀殺的人那裏；它們曾作它的膀臂，在列國中居住在它的蔭下。

【31:18】論榮耀和偉大，在伊甸的諸樹中，誰能與你相比呢？然而你要與伊甸的諸樹一同下到地的最低下之處，在未受割禮的人中，與被刀殺的人一同躺臥。法老和他的羣眾乃是如此；這是主耶和華說的。

以西結書 第三十二章

【32:1】第十二年十二月初一日，耶和華的話臨到我，說，

【32:2】^a人子阿，你要為埃及王法老舉哀，對他說，從前你在列國中，如同少壯獅子，現在你卻像海中的怪物；你衝出江河，用爪攪動諸水，使江河渾濁。

【31:16】 I made the nations quake at the sound of its fall when I^a cast it down to Sheol with those who descend into the pit. And all the trees of Eden, the choice and best of Lebanon, all who drink water, were comforted in the lowest parts of the earth.

【31:17】 They also descended with it into Sheol to those who were slain by the sword; indeed to those who were its arm, who dwelt under its shade among the nations.

【31:18】 Which among the trees of Eden then are you like in glory and in greatness? Yet you will be brought down with the trees of Eden to the lowest parts of the earth; you will lie among the uncircumcised, with those who were slain by the sword. This is Pharaoh and all his multitude, declares the Lord Jehovah.

EZEKIEL 32

【32:1】 And in the twelfth year, in the twelfth month, on the first day of the month, the word of Jehovah came to me, saying,

【32:2】^aSon of man, take up a lamentation over Pharaoh, the king of Egypt, and say to him, You likened yourself to a lion of the nations, / Yet you are like a monster in the seas; / And you gushed forth with your rivers / And muddied the waters with your feet / And fouled their rivers.

【32:3】主耶和華如此說，我必用聚集的眾民，將我的網撒在你身上，用我的網把你拉上來。

【32:4】我必將你丟在地上，拋在田野，使空中的飛鳥都棲息在你身上，使徧地的野獸喫你得飽。

【32:5】我必將你的肉扔在山間，用你的¹屍首填滿山谷。

【32:6】我又必用你流出的血澆灌這地，直到山上，連深谷都必填滿了。

【32:7】我將你撲滅的時候，要把天遮蔽，^a使天上眾星昏暗，以密雲遮掩太陽，月亮也不放光。

【32:8】我必使天上明亮的光體都在你以上變為昏暗，使你的地上黑暗；這是主耶和華說的。

【32:9】我使你敗亡的風聲傳到列國中，到你所不認識的列邦；那時，我必使多民的心愁煩。

【32:3】 Thus says the Lord Jehovah, I will spread My net upon you / With a company of many peoples, / And they will bring you up in My dragnet.

【32:4】 And I will abandon you upon the land; / I will cast you out into the open field, / And I will cause all the birds of the sky to settle upon you / And satisfy the beasts of the whole earth with you.

【32:5】 And I will lay your flesh upon the mountains / And fill the valleys with your¹corpse.

【32:6】 I will also drench the land with your outpoured blood / As far as the mountains, / And the ravines will be full of you.

【32:7】 And when I extinguish you, / I will cover the heavens and^adarken their stars; / I will cover the sun with a cloud, / And the moon will not give its light.

【32:8】 All the bright lights of heaven / I will darken over you / And send darkness upon your land, / Declares the Lord Jehovah.

【32:9】 I will also bring anguish to the hearts of many peoples, when I bring news of your destruction among the nations, into the countries which you have not known.

● 32:5¹ 直譯，身量。

32:5¹(corpse) Lit., stature.

32:7^a
賽十三 10
珥二 31
三 15
摩八 9
太二四 29
啓八 12

32:7^a
Isa. 13:10;
Joel 2:31;
3:15;
Amos 8:9;
Matt. 24:29;
Rev. 8:12

【32:10】我在多民和其君王面前向你掄我的刀，多民就必因你驚奇，其君王也必因你極其恐慌；在你仆倒的日子，他們各人必爲自己的性命時刻戰兢。

【32:11】因爲主耶和華如此說，巴比倫王的刀必臨到你。

【32:12】我必藉勇士的刀使你的眾民仆倒，這勇士都是列國中兇殘的；他們必使埃及的驕傲歸於無有，埃及的眾民必被滅絕。

【32:13】我必從埃及多水旁除滅所有的走獸；人腳和獸蹄必不再攪渾這水。

【32:14】那時，我必使埃及眾水澄清，江河像油緩流；這是主耶和華說的。

【32:15】我使埃及地變爲荒廢，這地就失去從前所充滿的而淒涼，我又擊殺其中一切的居民；那時，他們就^a知道我是耶和華。

【32:16】人必用這哀歌去哀哭。列國的女子必用這哀歌去哀哭；她們必用這哀歌，爲埃及和她的眾民哀哭，這是主耶和華說的。

【32:10】 Yes, I will astonish many peoples because of you, and their kings will shudder excessively over you, when I brandish My sword before them; they will also tremble continually, everyone for his own life, on the day of your fall.

【32:11】 For thus says the Lord Jehovah, The king of Babylon's sword will come upon you.

【32:12】 By the swords of the mighty, / All of them the ruthless of the nations, / I will cause your multitude to fall; / And they will devastate the pride of Egypt, / And all its multitude will be destroyed.

【32:13】 I will also destroy all its beasts / From beside abundant waters; / No longer will human feet muddy them, / Nor will the hooves of beasts muddy them.

【32:14】 Then I will make their waters clear / And their rivers flow like oil, declares the Lord Jehovah.

【32:15】 When I make the land of Egypt desolate, / A land destitute of what filled it, / When I strike all its inhabitants, / They will^a know that I am Jehovah.

【32:16】 This is the lamentation with which they will lament. The daughters of the nations will lament with it; over Egypt and over all her multitude they will lament with it, declares the Lord Jehovah.

【32:17】第十二年某月十五日，耶和華的話臨到我，說，

【32:18】人子阿，你要為埃及眾民哀號，又要將埃及和強國的女子，扔到地的最低下之處，與下坑的人在一起。

【32:19】你埃及的美麗勝過誰呢？你下去與未受割禮的人一同躺臥罷。

【32:20】他們必在被刀殺的人中仆倒。她被交給刀劍；要把她和她的眾民拉去。

【32:21】勇士中的強者要從陰間對¹埃及王和幫助他的說話；他們是未受割禮被刀殺的人，已經下去，躺臥不動。

【32:22】亞述和她聚集的民都在那裏，她民的墳墓在她四圍。他們都是被殺倒在刀下的，

【32:23】他們的墳墓設於坑中極深之處；她聚集的民在她墳墓的四圍，都是被殺倒在刀下的；他們曾在活人之地使人驚恐。

【32:17】 In the twelfth year, on the fifteenth day of the month, the word of Jehovah came to me, saying,

【32:18】 Son of man, wail for the multitude of Egypt, and cast them down, her and the daughters of mighty nations, to the lowest parts of the earth, with those who descend to the pit.

【32:19】 Whom do you surpass in beauty? Go down, and be laid with the uncircumcised.

【32:20】 They will fall in the midst of those slain by the sword; she is delivered to the sword. Drag her away with all her multitudes.

【32:21】 The strong among the mighty will speak to him and his allies from the midst of Sheol; they have gone down; they lie still, the uncircumcised, slain by the sword.

【32:22】 Assyria and all her company are there with their graves all around her. All of them are slain, fallen by the sword,

【32:23】 Whose graves are set in the uttermost parts of the pit, and her company is all around her grave; all of them slain, fallen by the sword, who had struck terror in the land of the living.

● 32:21¹ 埃及王，直譯，他。

【32:24】^a 以攔也在那裏，她的眾民在她墳墓的四圍，都是被殺倒在刀下、未受割禮而下到地最低下之處的；他們曾在活人之地使人驚恐，並且與下坑的人一同擔當羞辱。

【32:25】 人給她和她的眾民在被殺的人中設立牀榻；她羣眾的墳墓在她四圍，他們都是未受割禮被刀殺的；他們曾在活人之地使人驚恐，並且與下坑的人一同擔當羞辱。他們已經放在被殺的人中。

【32:26】^a 米設、土巴、和她們的羣眾都在那裏；她們眾民的墳墓在她們四圍，他們都是未受割禮被刀殺的；他們雖然曾在活人之地使人驚恐，

【32:27】 卻不得與那未受割禮仆倒的勇士一同躺臥；這些勇士帶着兵器下陰間，頭枕刀劍，骨頭上有自己的罪孽；他們曾在活人之地使勇士驚恐。

【32:28】 法老阿，你必在未受割禮的人中破敗，與那些被刀殺的人一同躺臥。

【32:24】^a Elam and all her multitude are there, all around her grave; all of them slain, fallen by the sword, who have descended uncircumcised into the lowest parts of the earth, who had struck their terror in the land of the living and bore their disgrace with those who descend to the pit.

【32:25】 They have made her a bed in the midst of the slain with all her multitude; their graves are all around her; all of them uncircumcised, slain by the sword. Although their terror was struck in the land of the living, they now bear their disgrace with those who descend to the pit. They are placed among the slain.

【32:26】^a Meshech, Tubal, and all their multitude are there; their graves are all around them; all of them uncircumcised, slain by the sword. Although they had struck their terror in the land of the living,

【32:27】 They will not lie with the mighty uncircumcised who fell, who descended to Sheol with their weapons of war and laid their swords under their heads and their iniquities upon their bones, even though they were the terror of the mighty in the land of the living.

【32:28】 But you will be broken in the midst of the uncircumcised and lie with those slain by the sword.

【32:29】^a 以東在那裏，她君王和一切首領雖然有勇力，還是放在被刀殺的人中；他們必與未受割禮的和下坑的人一同躺臥。

【32:30】在那裏有北方的眾首領和一切^a 西頓人，都與被殺的人一同下去；他們雖然仗着勇力使人驚恐，還是蒙羞。他們未受割禮，和被刀殺的一同躺臥，與下坑的人一同擔當羞辱。

【32:31】法老看見他們，便為他被刀殺的眾民，就是法老自己和他的全軍，得了安慰；這是主耶和華說的。

【32:32】我任憑法老在活人之地使人驚恐，法老和他的眾民必放在未受割禮的人中，與被刀殺的人在一起，這是主耶和華說的。

以西結書 第三十三章

肆 神藉生命恢復祂的百姓

三三 1 ~ 三九 29

一 設立守望者

三三 1 ~ 三四 10

【32:29】^a Edom is there, her kings and all her princes, who in their might are placed with those slain by the sword; they will lie with the uncircumcised and with those who descend to the pit.

【32:30】 The princes of the north, all of them, and all the^a Sidonians are there, who descended with the slain; they are put to shame in spite of the terror they struck by their might. They also lie uncircumcised with those slain by the sword and bear their shame with those who descend to the pit.

【32:31】 Pharaoh will see them and be comforted over all his multitude, Pharaoh and all his army, slain by the sword, declares the Lord Jehovah.

【32:32】 For I have put his terror in the land of the living, and he will be laid in the midst of the uncircumcised, with those slain by the sword, Pharaoh and all his multitude, declares the Lord Jehovah.

EZEKIEL 33

IV. God Recovering His People by Life

33:1 — 39:29

A. Setting Up a Watchman

33:1 — 34:10

【33:1】¹ 耶和華的話臨到我，說，

【33:2】^a 人子阿，你要告訴本族的子民說，我若使^b 刀劍臨到那一地，那一地的民從他們中間選取一人，立他爲^c 守望的，

【33:3】他見刀劍臨到那地，就吹^a 角警戒眾民，

【33:4】凡聽見角聲不受警戒的，刀劍若來除滅了他，流他^a 血的罪就必歸到他自己的頭上。

● 33:1¹ 神施行祂的審判，總是有目的的。神審判的目的是要帶進恢復。神的審判是基於祂的公義、聖別和榮耀；藉着祂的審判，神要按祂的公義、聖別和榮耀，恢復祂的子民。神的審判是用不同的憑藉，（五 4，十四 21，）而神的恢復乃是藉着生命。

三三～三九章關於主藉生命恢復的異象，結果帶進四十～四八章神聖別的建造，這些異象該應用於以色列從主再來而開始的復興，就是千年國。（徒三 20～21。）這些異象也該應用於基督裏的信徒，在新約時代對神聖生命的經歷。（參耶三一 31 註 1。）

【33:1】¹ Then the word of Jehovah came to me, saying,

【33:2】^a Son of man, speak to the children of your people, and say to them, Whenever I bring the^b sword upon a land and the people of the land take a man from their midst and set him up as their^c watchman,

【33:3】 And when he sees the sword come upon the land, he blows the^a trumpet and warns the people;

【33:4】 Then whoever hears the sound of the trumpet and ignores the warning, if the sword comes and takes him away, his^a blood will be on his own head.

33:1¹ (Then) God always executes His judgment with a purpose. The purpose of God's judgment is to bring in recovery. Through His judgment, which is based on His righteousness, holiness, and glory, God desires to recover His people according to His righteousness, holiness, and glory. Whereas God's judgment is by various means (5:4; 14:21), God's recovery is by life.

The visions regarding the Lord's recovery by life in chs. 33–39, with the issue of God's holy building in chs. 40–48, should be applied to Israel in the restoration, the millennium, beginning with the Lord's second coming (Acts 3:20–21). These visions should also be applied to the believers in Christ in their experience of the divine life in the New Testament age (cf. note 31¹ in Jer. 31).

33:2^a
結二 1
33:2^b
結十四 17
33:2^c
結三三 7
參賽六二 6

33:3^a
林前十四 8

33:4^a
結十八 13
徒十八 6

33:2^a
Ezek. 2:1
33:2^b
Ezek. 14:17
33:2^c
Ezek. 33:7;
cf. Isa. 62:6

33:3^a
1 Cor. 14:8

33:4^a
Ezek. 18:13;
Acts 18:6

【33:5】他聽見角聲，不受警戒，流他^a血的罪必歸到他自己的身上；他若受警戒，便是救了自己的性命。

【33:6】倘若守望的人見刀劍臨到，卻不吹角，以致民未受警戒，刀劍來除滅了他們中間的一個人，他雖然因自己的罪孽被除滅，我卻要從守望的人手中追討流他血的罪。

【33:7】人子阿，我立了你作以色列家¹守望的人，你要聽我口中的話，替我警戒他們。

【33:8】我何時指着惡人說，惡人哪，你必要死；你若不發言警戒惡人，使他離開他的行徑，那惡人必因自己的罪孽而死，我卻要從你手中追討流他血的罪。

● 33:7¹ 在神藉生命的恢復裏，祂所作的頭一件事，乃是設立守望者。守望者受神託付，向祂的百姓發出警告並吹號，使神的百姓轉向祂並且悔改而得存活。（2～11，參太三 1～2。）見三 17 註 1。

【33:5】 He heard the sound of the trumpet and ignored the warning; his own^a blood will be on him; whereas if he had taken warning, he would have delivered his soul.

【33:6】 But if the watchman sees the sword come and does not blow the trumpet and the people are not warned and the sword comes and takes someone away from them, he is taken away in his iniquity, but his blood I will require at the watchman's hand.

【33:7】 It is you, O son of man, whom I have appointed as a¹ watchman to the house of Israel; therefore when you hear the word from My mouth, give them warning from Me.

【33:8】 When I say to the wicked, O wicked man, you will surely die, and you do not speak to warn the wicked from his way, that wicked man will die in his iniquity, but his blood I will require at your hand.

33:7¹ (watchman) In His recovery by life, the first thing God does is to set the watchman, one who has been commissioned by God to give His people a warning, to sound the trumpet in order that God's people may turn to Him and repent that they may live (vv. 2-11; cf. Matt. 3:1-2). See note 17¹ in ch. 3.

【33:9】倘若你警戒惡人轉離他的行徑，
他仍不轉離，他必因自己的罪孽而死，
你卻^a救了自己的性命。

【33:10】人子阿，你要對以色列家說，
你們這樣說，我們的過犯和我們的罪
在我們身上，我們必因此消滅，怎能
存活呢？

【33:11】你要對他們說，主耶和華說，
我指着我的生存起誓，^a我斷不喜悅惡
人死亡，惟喜悅惡人轉離他的行徑而
活。以色列家阿，你們轉離，轉離邪
惡的行徑罷，何必死亡呢？

【33:12】人子阿，你要對本族的子民說，
義人的義，在他犯罪之日不能救他；
至於惡人的惡，在他轉離惡行之日也
不能使他跌倒。義人在犯罪之日也不
能因¹他的義存活。

● 33:12¹ 他的義，直譯，它。

【33:9】 Yet if you warn the wicked man of his way to turn
from it and he does not turn from his way, he will die in his
iniquity, and you have^{1a} delivered your soul.

【33:10】 And you, son of man, say to the house of Israel, This
is what you speak, saying, Our transgressions and our sins
are upon us, and because of them we are wasting away. How
then can we live?

【33:11】 Say to them, As I live, declares the Lord Jehovah,
^aI have no pleasure in the death of the wicked, but that the
wicked turn away from his way and live. Turn away, turn
away from your evil ways; for why will you die, O house of
Israel?

【33:12】 And you, son of man, say to the children of your
people, The righteousness of the righteous will not deliver
him on the day of his transgression, and the wickedness of
the wicked will not stumble him on the day he turns away
from his wickedness. The righteous cannot be kept alive just
because of his¹ righteousness on the day he sins.

33:9¹ (delivered) Or, saved your soul.

33:12¹ (righteousness) Lit., it.

【33:13】我論到義人說，他必定存活；但他若倚靠他的義而行罪孽，他所行的義都不被記念。論到他所作的罪孽，他必因此死亡。

【33:14】再者，我對惡人說，你必定死亡；但他若轉離他的罪，行公正與公義的事：

【33:15】他若歸還人的抵押物，償還所搶奪的，遵行生命的律例，不行罪孽，他就必定存活，不至死亡。

【33:16】^a 他所犯的一切罪必不被記念；他行了公正與公義的事，必定存活。

【33:17】^a 你本族的子民還說，主的道路不公平；其實是他們自己的道路不公平。

【33:18】義人轉離他的義而行罪孽，就必因此死亡。

【33:19】惡人轉離他的惡，行公正與公義的事，就必因此存活。

【33:13】 When I say concerning the righteous man, He will surely live, but if he has confidence in his righteousness and practices iniquity, none of his righteous deeds will be remembered. As for his iniquity that he practiced, in it he will die.

【33:14】 Again, when I say to the wicked man, You will surely die, but if he turns away from his sin and practices justice and righteousness —

【33:15】 If the wicked man restores a pledge, makes restitution for what he took in robbery, walks in the statutes of life, practicing no iniquity — he will surely live; he will not die.

【33:16】^a None of his sins that he has committed will be remembered against him; he has practiced justice and righteousness; he will surely live.

【33:17】^a Yet the children of your people say, The way of the Lord is not fair; but as for them, their way is not fair.

【33:18】 When a righteous man turns from his righteousness and practices iniquity, he will even die in it.

【33:19】 And when a wicked man turns from his wickedness and practices justice and righteousness, he will live by them.

33:16^a
結十八 22

33:16^a
Ezek. 18:22

33:17^a
17~20;
結十八 25~29

33:17^a
vv. 17-20;
Ezek. 18:25-29

【33:20】你們還說，主的道路不公平。
以色列家阿，我必按你們各人所行的
審判你們。

【33:21】我們被擄之後第十二年十月初
五日，有人從耶路撒冷逃出，來到我
這裏，說，城已^a攻破。

【33:22】逃出的人來到的前一日晚上，
耶和華的^a手降在我身上，祂開了我的
口。到了早晨，那人來到我這裏；
我的^b口開了，就不再緘默。

【33:23】耶和華的話臨到我，說，

【33:24】人子阿，住在以色列地那些荒
廢之處的人說，亞伯拉罕^a獨自一人，
就得了這地為業；我們人數眾多，這
地必是給了我們為業的。

【33:25】所以你要對他們說，主耶和華
如此說，你們喫帶^a血的肉，舉目仰
望你們的偶像，並且殺人流血，你們
還能得這地為業麼？

【33:26】你們倚仗自己的刀劍，行可憎
的事，人人玷污鄰舍的妻子，你們還
能得這地為業麼？

【33:20】 Yet you say, The way of the Lord is not fair. O house
of Israel, I will judge every one of you according to his ways.

【33:21】 And in the twelfth year of our captivity, in the tenth
month, on the fifth day of the month, one who had escaped from
Jerusalem came to me, saying, The city has been^a struck down.

【33:22】 Now the^a hand of Jehovah had come upon me in the
evening, before the coming of the one who had escaped; and He
had opened my mouth before he came to me in the morning.
Therefore my^b mouth was opened, and I was no longer dumb.

【33:23】 Then the word of Jehovah came to me, saying,

【33:24】 Son of man, the inhabitants of those ruined places in
the land of Israel speak, saying, Abraham was^a one person,
and he was given the land as an inheritance; but we are many;
surely the land has been given to us for an inheritance.

【33:25】 Therefore say to them, Thus says the Lord Jehovah,
You eat meat with the^a blood and lift up your eyes to your
idols and shed blood. Will you indeed possess the land?

【33:26】 You depend on your sword; you have committed
abominations, and each of you defiles his neighbor's wife.
Will you indeed possess the land?

33:21^a
王下二五 4
耶三九 2

33:22^a
結一 3
33:22^b
結二四 27

33:24^a
賽五一 2
徒七 5

33:25^a
創九 4
利三 17
七 26
十七 10
申十二 16

33:21^a
2 Kings 25:4;
Jer. 39:2

33:22^a
Ezek. 1:3
33:22^b
Ezek. 24:27

33:24^a
Isa. 51:2;
Acts 7:5

33:25^a
Gen. 9:4;
Lev. 3:17;
7:26;
17:10;
Deut. 12:16

【33:27】你要對他們這樣說，主耶和華如此說，我指着我的生存起誓，在荒廢之處的，必倒在刀下；在田野間的，我必交給野獸吞喫；在保障和洞裏的，必遭瘟疫而死。

【33:28】我必使這地荒涼曠廢，她因自己力量而有的驕傲也必止息，以色列的山都必荒涼，無人經過。

【33:29】我因他們所行一切可憎的事，使這地荒涼曠廢；那時，他們就知道我是耶和華。

【33:30】至於你，人子阿，你本族的子民在牆垣旁邊、在房屋門口談論你，各人對弟兄彼此說，來罷，聽聽有甚麼話從耶和華而出。

【33:31】他們來到你這裏如同民來聚會，坐在你面前彷彿是我的民，他們^a聽你的話卻^b不去行；因為他們用^c口多顯愛情，他們的心卻追隨財利。

【33:32】你對於他們，如同善於奏樂、聲音幽雅之人所唱的情歌；他們聽你的話卻不去行。

【33:27】 Thus will you say to them, Thus says the Lord Jehovah, As I live, surely those who are in the ruined places will fall by the sword, and he who is in the open field I will give to the beasts to be devoured, and those who are in the strongholds and in the caves will die of pestilence.

【33:28】 And I will make the land a desolation and a waste, and the pride of her strength will cease, and the mountains of Israel will be desolate without anyone passing through.

【33:29】 Then will they know that I am Jehovah, when I have made the land a desolation and a waste, because of all their abominations which they have committed.

【33:30】 And as for you, son of man, the children of your people talk about you by the walls and in the entrances of the houses and speak to one another, each to his brother, saying, Come now, and hear what is the word that comes forth from Jehovah.

【33:31】 And they come to you just as people come, and they sit before you as My people, and they^a hear your words but^b do not do them; for with their^c mouth they show much love, but their heart goes after their gain.

【33:32】 And indeed you are to them like a very lovely song of one with a pleasant voice, who can play an instrument well; for they hear your words but do not do them.

33:31^a
可四 16
33:31^b
可七 6
33:31^c
參賽二九 13
可七 6

33:31^a
Mark 4:16
33:31^b
Mark 7:6
33:31^c
cf. Isa. 29:13;
Mark 7:6

【33:33】看哪，所說的快要臨到；臨到了，他們就知道在他們中間有了申言者。

以西結書 第三十四章

【34:1】耶和華的話臨到我，說，

【34:2】^a人子阿，你要向以色列的^b牧人說豫言，攻擊他們，說，主耶和華如此說，以色列的牧人有禍了！他們只知^c牧養自己。牧人豈不當牧養羣羊麼？

【34:3】你們喫脂油、穿羊毛、宰肥壯的，卻不牧養羣羊。

【34:4】瘦弱的，你們沒有養壯；有病的，你們沒有醫治；受傷的，你們沒有纏裹；被逐的，你們沒有領回；迷失的，你們沒有^a尋找；但用強力嚴嚴的^b轄制。

【34:5】因^a無牧人，羊就分散；既分散，便作了田野一切走獸的食物。

【34:6】我的羊在眾山間，在各高岡上流離，在全地上分散，無人去尋，無人去找。

【33:33】 And when this comes about — indeed it comes — then they will know that a prophet has been among them.

EZEKIEL 34

【34:1】 Then the word of Jehovah came to me, saying,

【34:2】^aSon of man, prophesy against the^b shepherds of Israel, prophesy and say to them, to the shepherds, Thus says the Lord Jehovah, Woe to the shepherds of Israel who^c feed themselves! Should not the shepherds feed the sheep?

【34:3】 You eat the fat, and you clothe yourselves with the wool; you slaughter the fatlings, but you do not feed the sheep.

【34:4】 The weak you have not strengthened, and the sick one you have not healed, and the broken one you have not bound up, and the one that was driven away you have not brought back, and the lost one you have not^a sought; but with strength and rigor you have^b ruled over them.

【34:5】 And they were scattered^a without a shepherd, and they became food to all the beasts of the field and were scattered.

【34:6】 My sheep wandered through all the mountains and upon every high hill. Indeed My sheep were scattered over all the surface of the earth; not even one searched for or sought after them.

34:2^a
結二 1
34:2^b
耶二三 1
亞十一 17
34:2^c
猶 12

34:4^a
太十八 12
路十五 4
34:4^b
參彼前五 3

34:5^a
王上二二 17
太九 36

34:2^a
Ezek. 2:1
34:2^b
Jer. 23:1;
Zech. 11:17
34:2^c
Jude 12

34:4^a
Matt. 18:12;
Luke 15:4
34:4^b
cf. 1 Pet. 5:3

34:5^a
1 Kings 22:17;
Matt. 9:36

【34:7】所以，你們這些牧人哪，要聽耶和華的話。

【34:8】主耶和華說，我指着我的生存起誓，我的羊因無牧人就成為掠物，也作了田野一切走獸的食物；我的牧人不尋找我的羊，這些牧人只知牧養自己，並不牧養我的羊；

【34:9】所以你們這些牧人哪，要聽耶和華的話：

【34:10】主耶和華如此說，我必與牧人為敵，必從他們手中追討我的羊，使他們不再牧放羣羊，牧人也不再牧養自己；我必救我的羊脫離他們的口，不再作他們的食物。

二 來作牧人

三四 11 ~ 31

【34:11】因為主耶和華如此說，¹我必親自^a尋找我的羊，將他們尋見。

● 34:11¹ 在神藉生命的恢復裏，祂先打發守望者向祂的百姓吹號，使他們悔改、回轉而得存活；（三三；）然後祂親自顯現作牧人，要尋找並尋見祂的羊。施浸者約翰吹了悔改的號之後，（太三 1 ~ 2，）主耶穌就來作牧人。（太九 36，路十五 1 ~ 7，約十 11。）

【34:7】 Therefore, O shepherds, hear the word of Jehovah.

【34:8】 As I live, declares the Lord Jehovah, surely inasmuch as My sheep became prey, and My sheep became food to all the beasts of the field because there was no shepherd, nor did My shepherds search for My sheep, but the shepherds fed themselves and did not feed My sheep;

【34:9】 Therefore, O shepherds, hear the word of Jehovah:

【34:10】 Thus says the Lord Jehovah, Indeed I am against the shepherds, and I will require My sheep at their hand and stop them from feeding the sheep, and the shepherds will no longer feed themselves; but I will deliver My sheep from their mouth so that they may not be food for them.

B. Coming to Be a Shepherd

34:11-31

【34:11】 For thus says the Lord Jehovah, ¹I Myself, even I, will ^asearch for My sheep and seek them out.

34:11¹ (I) In God's recovery by life, God first sends the watchman to sound the trumpet to His people that they may repent, turn, and live (ch. 33); then He Himself appears as the Shepherd to search for and seek out His sheep. After John the Baptist sounded the trumpet of repentance (Matt. 3:1-2), the Lord Jesus came as the Shepherd (Matt. 9:36; Luke 15:1-7; John 10:11).

【34:12】牧人在他四散的羊中間的日子，怎樣尋找他的羊，我必照樣尋找我的羊；這些羊在密雲黑暗的日子四散到各處，我必把他們從那裏救回來。

【34:13】我必把他們從萬民中¹領出來，從各國^a聚集他們，引導他們歸回自己的地，也必在以色列山上，一切^{2b}溪水旁邊，在那地一切可居之處牧養他們。

【34:14】我必在美好的^a草場牧養他們，他們的住處必在以色列高處的山上；他們必在佳美的住處^{1b}躺臥，也在以色列山肥美的草場喫草。

● 34:13¹ 主這牧人要從萬民中聚集祂的百姓，祂的羊，引導他們歸回迦南地，住在高山上；（14；）迦南地豫表包羅萬有的基督作分給神子民的分，（見申八7註1，）高山表徵復活、升天的基督。

● 34:13² 這裏的溪水表徵賜生命的靈乃是活水，（約七37～39，）是神所賜給我們屬靈的飲料；（林前十二13；）肥美的草場（14）表徵基督乃是神子民得餵養之處。（約十9。）藉着那靈作溪水，我們享受基督作肥美的草場。（詩二三2，參啓二二1～2。）

● 34:14¹ 在主藉生命的恢復裏，祂餵養我們，給我們喝，同時祂也給我們安息，並醫治我們。（16。）

【34:12】 As a shepherd seeks out his flock on the day when he is among his sheep which are scattered, so I will seek out My sheep; and I will deliver them from all the places where they have been scattered on a day of clouds and thick darkness.

【34:13】 And I will¹ bring them out from the peoples and^a gather them from the countries and bring them into their own land, and I will feed them upon the mountains of Israel by the^{2b} streams and in all the inhabited places of the land.

【34:14】 I will feed them with good^a pasture, and their dwelling place will be upon the mountains of the heights of Israel; there they will^{1b} lie down in a good dwelling place, and on rich pasture they will feed upon the mountains of Israel.

34:13¹ (bring) As the Shepherd, the Lord will gather His people, His sheep, out of the nations and bring them back to the land of Canaan, which typifies the all-inclusive Christ as the allotted portion of God's people (see note 7¹ in Deut. 8), to dwell on the high mountains (v. 14), signifying the resurrected and ascended Christ.

34:13² (streams) The streams here signify the life-giving Spirit as the living water (John 7:37-39), who is given to us by God as our spiritual drink (1 Cor. 12:13), and the rich pasture (v. 14) signifies Christ as the feeding place for God's people (John 10:9). By means of the Spirit as the streams, we enjoy Christ as our rich pasture (Psa. 23:2; cf. Rev. 22:1-2).

34:14¹ (lie) In His recovery by life, while the Lord feeds us and gives us something to drink, He also gives us rest and heals us (v. 16).

34:13^a
賽六五 9~10
耶二三 3
結二八 25
三六 24
太二四 31

34:13^b
詩一二六 4
賽三五 6
四四 3

34:14^a
詩二三 2

34:14^b
耶三三 12

34:11^a
Luke 15:4;
19:10

34:13^a
Isa. 65:9-10;
Jer. 23:3;
Ezek. 28:25;
36:24;
Matt. 24:31

34:13^b
Psa. 126:4;
Isa. 35:6;
44:3

34:14^a
Psa. 23:2

34:14^b
Jer. 33:12

34:15^a
詩二三 1
八十一
賽四十一 11
參結三七 24
太二 6

34:16^a
太十五 24
路十五 4
十九 10

34:17^a
太二五 32~33

【34:15】主耶和華說，我必親自^a牧養我的羊羣，使他們得以躺臥。

【34:16】迷失的，我必^a尋找；被逐的，我必領回；受傷的，我必纏裹；軟弱的，我必加強；只是肥的壯的，我必除滅—我要按公平牧養他們。

【34:17】我的羊羣哪，論到你們，主耶和華如此說，我必在羊與羊中間、^a公綿羊與公山羊中間¹施行判斷。

【34:18】你們這些肥壯的羊，在美好的草場喫草還以為不足麼？剩下的草，你們竟用蹄踐踏了；你們喝清水，剩下的水，你們竟用蹄攪渾了。

【34:19】至於我羣羊中瘦弱的，只得喫你們用蹄所踐踏的，喝你們用蹄所攪渾的。

【34:20】所以，主耶和華如此說，我必親自在肥羊和瘦羊中間施行判斷。

● 34:17¹ 當我們經歷主藉生命的恢復，如 13 ~ 16 節所描繪者，我們中間纔有公義的判斷，一切不義的東西纔會完全被潔除。（17 ~ 22。）

【34:15】I Myself will ^ashepherd My flock, and I will cause them to lie down, declares the Lord Jehovah.

【34:16】I will ^aseek the lost one and bring back the one that was driven away and bind up the broken one and strengthen the sick one; but the fat one and the strong one I will destroy — I will feed them with judgment.

【34:17】And as for you, O My flock, Thus says the Lord Jehovah, I will ¹judge between one sheep and another, between the ^arams and the male goats.

【34:18】Is it not enough for you to feed on the good pasture and trample down the rest of your pasture with your feet and drink the clear water and foul the rest with your feet?

【34:19】Meanwhile My flock must feed on what is trampled by your feet and drink what is fouled by your feet.

【34:20】Therefore thus says the Lord Jehovah to them, It is I who am about to judge between the fat sheep and the thin sheep.

34:17¹ (judge) When we experience the Lord's recovery by life, as portrayed in vv. 13-16, there will be righteous judgments among us, and all the unjust things will be cleared away (vv. 17-22).

34:15^a
Psa. 23:1;
80:1;
Isa. 40:11;
cf. Ezek. 37:24;
Matt. 2:6

34:16^a
Matt. 15:24;
Luke 15:4;
19:10

34:17^a
Matt. 25:32-33

【34:21】因為你們用脅用肩擁擠一切瘦弱的，又用角抵觸，以致把他們驅散在外，

【34:22】所以，我必拯救我的羣羊，他們必不再作掠物；我也必在羊和羊中間施行判斷。

【34:23】我必立一^a牧人照管他們，牧養他們，就是我的僕人¹大衛；他必牧養他們，作他們的牧人。

【34:24】我耶和華必作他們的神，我的僕人大衛必在他們中間作^{1a}首領。我耶和華已經說了。

● 34:23¹ 指基督，祂是真大衛，（太十二 3，）神羣羊的真牧人，（詩二三，約十 11，來十三 20，）也是神子民的王。（24，賽九 7，何三 5，彌五 2，路一 32～33。）

● 34:24¹ 當主耶穌來作牧人照料我們時，祂也來作王管理我們。主作牧人照料我們，結果使我們順從祂為我們的王，服在祂的君王職分之下，順從祂在我們裏面的寶座。

【34:21】 Because you pushed with flank and shoulder, and butted all the weak with your horns until you scattered them abroad,

【34:22】 I will rescue My flock, and they will no longer be prey; and I will judge between one sheep and another.

【34:23】 And I will set up over them one^a Shepherd, My Servant¹ David, and He will feed them; He will feed them, and He will be their Shepherd.

【34:24】 And I, Jehovah, will be their God, and My Servant David will be a^{1a} Prince among them. I, Jehovah, have spoken.

34:23¹ (David) Referring to Christ, who is the real David (Matt. 12:3), the real Shepherd of God's flock (Psa. 23; John 10:11; Heb. 13:20) and the King (v. 24) of God's people (Isa. 9:7; Hosea 3:5; Micah 5:2; Luke 1:32-33).

34:24¹ (Prince) When the Lord Jesus comes as the Shepherd to care for us, He comes also as the King to govern us. The issue of the Lord's caring for us as our Shepherd is that we obey Him as our King and come under His kingship and His throne within us.

34:23^a
Isa. 40:11;
Jer. 23:4-5;
Ezek. 37:24-25;
Matt. 2:6;
John 10:11;
1 Pet. 2:25

34:24^a
Ezek. 37:22

34:23^a
賽四十 11
耶二三 4~5
結三七 24~25
太二 6
約十 11
彼前二 25

34:24^a
結三七 22

34:25^a
結三七 26

【34:25】我必與他們立^{1a} 平安的約，使惡獸從那地絕迹，他們就必安居在曠野，安睡在林中。

34:26^a
詩六八 9
瑪三 10

【34:26】我必使他們與我山的四圍成爲¹ 福源，我也必叫雨按時落下；那必是賜¹ 福的^a 雨。

34:27^a
利二六 13
耶二 20
34:27^b
結六 7

【34:27】田野的樹必結果，地也必有出產；他們必在自己的地安然居住。我折斷他們所負的^a 軛，救他們脫離奴役他們之人的手；那時，他們就^b 知道我是耶和華。

34:28^a
結三四 25
耶三十 10
四六 27

【34:28】他們必不再作列國的掠物，地上的野獸也不再吞喫他們；他們卻要^a 安然居住，無人驚嚇。

● 34:25¹ 在神藉生命的恢復裏，神的百姓得着恢復，在神那穩妥、不變的平安之約下，得以享受平安，免受惡獸（惡人一徒二十 29）的攪擾，從一切的軛和奴役得着完全的自由和釋放，（27，）並有安全，不受仇敵的驚嚇。（28。）

● 34:26¹ 在神藉生命的恢復裏，神的百姓得着恢復，不僅蒙受神的賜福，也成爲別人的福源，使別人也得着供應。賜福的雨按時落下，就必有豐富的屬靈糧食，使我們不只自己得着享受，也能供應別人。（27 上，29。）

【34:25】And I will make with them a ^{1a}covenant of peace and banish evil beasts from the land, so that they will dwell securely in the wilderness and sleep in the woods.

34:25^a
Ezek. 37:26

【34:26】And I will make them and the places around My hill a ¹blessing, and I will cause the showers to come down in their season; there will be ^ashowers of ¹blessing.

34:26^a
Psa. 68:9;
Mal. 3:10

【34:27】And the trees of the field will yield their fruit, and the earth will yield its increase, and they will be secure in their land; then they will ^aknow that I am Jehovah, when I break the bars of their ^byoke and deliver them from the hand of those who enslaved them.

34:27^a
Ezek. 6:7
34:27^b
Lev. 26:13;
Jer. 2:20

【34:28】And they will no longer be prey to the nations, nor will the beasts of the earth devour them; but they will ^adwell securely, and no one will make them afraid.

34:28^a
Ezek. 34:25;
Jer. 30:10;
46:27

34:25¹ (covenant) In God's recovery by life, under God's secure and unchanging covenant of peace, God's recovered people enjoy peace, freedom from the disturbance of evil beasts (evil persons—Acts 20:29), full liberty and release from every kind of yoke and slavery (v. 27), and security from their enemies (v. 28).

34:26¹ (blessing) In God's recovery by life, God's recovered people not only receive His blessing but also become a source of blessing to others that they may be supplied. Under the showers of blessing in season, there will be an abundance of spiritual food not only for us to enjoy but also for us to supply to others (vv. 27a, 29).

【34:29】我必給他們興起有名的¹植物；
他們在那地不再為饑荒所滅，也不再
擔受列國的羞辱。

【34:30】他們就必知道，我耶和華他們的^a神是與他們¹同在的，並知道他們以色列家是我的民，這是主耶和華說的。

【34:31】你們作我的^a羣羊，我草場上的羣羊；你們是人，我是你們的神，這是主耶和華說的。

以西結書 第三十五章

三 進一步審判以東 三五 1 ~ 15

【35:1】耶和華的話又臨到我，說，

● 34:29¹ 或，栽種之處。

● 34:30¹ 神的百姓得着恢復，有神的同时，神在他們中間，他們也在神的面前。（30 ~ 31。）這描繪出與神完全的交通，就是在一裏，在神人調和裏的交通；在這交通裏我們與神是一，祂也與我們是一。

【34:29】 And I will raise up for them a planting place of renown, and they will no longer be consumed with famine in the land and no longer bear the disgrace of the nations.

【34:30】 Thus they will know that I, Jehovah their^a God, am¹ with them, and that they, the house of Israel, are My people, declares the Lord Jehovah.

【34:31】 And you are My^a flock, the flock of My pasture; you are men, and I am your God, declares the Lord Jehovah.

34:30^a
Ezek. 37:27

34:31^a
Psa. 100:3;
John 10:11

EZEKIEL 35

C. Further Judgment of Edom 35:1-15

【35:1】 Moreover the word of Jehovah came to me, saying,

34:30¹ (with) God's recovered people have God's presence, God is among them, and they are before God (vv. 30-31). This portrays the perfect fellowship with God, the fellowship in oneness, in the mingling of God and man, in which we are one with God and He is one with us.

34:30^a
結三七 27

34:31^a
詩一〇〇 3
約十 11

35:2^a
結二 1

35:2^b
耶四九 7~22
結二五 12~14
摩一 11~12

【35:2】^a 人子阿，你要面向^{1b} 西珥山，
說豫言攻擊它，

【35:3】對它說，主耶和華如此說，西
珥山哪，我與你為敵，必伸手攻擊你，
使你荒涼曠廢。

【35:4】我必使你的城邑變為荒場，你
必成為荒涼；你就^a 知道我是耶和華。

【35:5】因為你永懷^a 仇恨，在以色列人
遭災、¹ 罪孽到了盡頭的時候，將他們
交與刀劍的權勢；

【35:6】所以主耶和華說，我指着我的
生存起誓，我必使你遭遇流血的報
應，這血必追趕你；你既不恨惡殺人
流血，所以這血必追趕你。

● 35:2¹ 即以東。(15。)這裏重複對以東的
審判，(參二五 12 ~ 14，)指明在神藉生命恢復
的過程中，仍需要神的審判，特別是對豫表舊人的
以東。(見二五 12 註 1。)因着舊人非常難對付，
所以對舊人的審判必須一再重複，直到我們身體得
贖的那日。(弗四 30。)為要恢復我們，使我們成
為新人，神必須審判我們的舊人，我們的舊造。(羅
六 6，弗四 22 ~ 24，西三 9 ~ 11。)

● 35:5¹ 或，末了懲罰的時候。

【35:2】^a Son of man, set your face against¹ Mount^b Seir, and
prophesy against it,

【35:3】And say to it, Thus says the Lord Jehovah, Indeed I
am against you, O Mount Seir, / And I will stretch out My
hand against you / And make you a desolation and a waste.

【35:4】I will lay your cities waste, / And you will be desolate;
/ And you will^a know that I am Jehovah.

【35:5】Because you have had a perpetual^a enmity and handed
the children of Israel over to the power of the sword at the time
of their calamity, in the time of the punishment of the end;

【35:6】Therefore, as I live, declares the Lord Jehovah, I will
prepare you for blood, and blood will pursue you; since you
have not hated bloodshed, therefore bloodshed will pursue
you.

35:2¹ (Mount) I.e., Edom (v. 15). That the judgment on Edom is
repeated here (cf. 25:12-14) indicates that in the process of God's
recovery by life, there is still the need of God's judgment, particularly on
Edom, who typifies the old man (see note 12¹ in ch. 25). Because the old
man is very difficult to deal with, the judgment on the old man must be
repeated again and again, until the day of the redemption of our body
(Eph. 4:30). In order to recover us and make us the new man, God must
judge our old man, our old creation (Rom. 6:6; Eph. 4:22-24; Col. 3:9-11).

35:2^a
Ezek. 2:1

35:2^b
Jer. 49:7-22;
Ezek. 25:12-14;
Amos 1:11-12

35:4^a
Ezek. 6:7

35:5^a
Ezek. 25:12;
Obad. 10

35:4^a
結六 7

35:5^a
結二五 12
俄 10

【35:7】我必使西珥山荒涼曠廢，我必從那裏剪除來往經過的人。

【35:8】我必使西珥的眾山滿了被殺的人。被刀殺的，必倒在你小山和山谷、並一切深谷中。

【35:9】我必使你永遠^a荒涼，你的城邑必無人居住，你們就知道我是耶和華。

【35:10】因為你曾說，這二國這二邦必歸於我，我必得為業，（其實耶和華仍在那裏，）

【35:11】所以主耶和華說，我指着我的生存起誓，我必照着你因仇恨他們而發出的怒氣和妒忌對待你；我審判你的時候，必在他們中間使人認識我。

【35:12】你也必知道我耶和華聽見了你的一切毀謗，就是你攻擊以色列眾山的話，說，這些山荒涼，是歸我們吞滅的。

【35:13】你們也用口向我誇大，增添與我反對的話，我都聽見了。

【35:7】 Thus I will make Mount Seir a waste and a desolation, and I will cut off from it him who passes through and him who returns.

【35:8】 And I will fill its mountains with its slain. The slain will fall by the sword in your hills and in your valleys and in all your ravines.

【35:9】 I will make you a perpetual^a desolation, and your cities will not be inhabited, and you will know that I am Jehovah.

【35:10】 Because you have said, These two nations and these two countries will belong to me, and we will possess¹ them — even though Jehovah was there —

【35:11】 Therefore, as I live, declares the Lord Jehovah, I will deal with you according to your anger and according to your jealousy, which you displayed in your hatred of them, and I will make Myself known among them when I judge you.

【35:12】 And you will know that I, Jehovah, have heard all your reviling which you have spoken against the mountains of Israel, saying, They are desolate; they have been given to us to devour.

【35:13】 And you have magnified yourselves against Me with your mouth and multiplied your words against Me; I have heard.

35:9^a
耶四九 17~18
結二五 13
瑪一 3~4

35:9^a
Jer. 49:17-18;
Ezek. 25:13;
Mal. 1:3-4

35:10¹ (them) Lit., it.

【35:14】主耶和華如此說，全地喜樂的時候，我必使你荒涼。

【35:15】你怎樣因以色列家的地業荒涼而^a喜樂，我必照樣對待你。西珥山哪，你和以東全地必都荒涼。他們就知道我是耶和華。

以西結書 第三十六章

四 恢復美地 三六 1 ~ 21

【36:1】^a人子阿，你要對以色列的眾山豫言說，以色列的眾山哪，要聽耶和華的話。

【36:2】主耶和華如此說，因仇敵攻擊你們說，阿哈！這古老的山岡都歸我們為業了！

【36:3】所以要豫言說，主耶和華如此說，因為敵人使你們荒涼，四圍踐踏你們，好叫你們歸與列國中餘剩的人為業，並且你們成了說不同方言者所談論，以及眾人所讒謗的。

【35:14】 Thus says the Lord Jehovah, When the whole earth rejoices, I will make you desolate.

【35:15】 As you^a rejoiced over the inheritance of the house of Israel because it was desolate, so I will do to you. You will be desolate, O Mount Seir and all Edom, the whole¹ land. Then they will know that I am Jehovah.

EZEKIEL 36

D. Recovery of the Good Land 36:1-21

【36:1】 And you, ^ason of man, prophesy to the mountains of Israel and say, O mountains of Israel, hear the word of Jehovah.

【36:2】 Thus says the Lord Jehovah, Because the enemy has said against you, Aha! Even the ancient high places have become our possession!

【36:3】 Therefore prophesy and say, Thus says the Lord Jehovah, Because, even because, they have desolated and crushed you from every side so that you might become the possession of the remnant of the nations, and you have been taken up in the talk of different tongues and in the whispering of people;

35:15¹ (land) Lit., of it.

35:15^a
俄 12

35:15^a
Obad. 12

36:1^a
結二 1

36:1^a
Ezek. 2:1

【36:4】故此，以色列的眾山要聽主耶和華的話。耶和華對大小山岡、大小山谷、荒廢之地、被棄之城，為四圍列國中餘剩的人所掠奪、所譏刺的如此說，

【36:5】因此，主耶和華如此說，我真發妒憤如火，責備列國中餘剩的人和以東的眾人；他們都滿心快樂、魂中輕蔑的將我的地歸自己為^a業，作他們的牧場和掠物。

【36:6】所以，你要指着以色列地說豫言，對大小山岡、大小山谷說，主耶和華如此說，我是在妒憤和忿怒之中說話，因你們曾擔受列國的羞辱，

【36:7】所以主耶和華如此說，我舉手起誓說，你們四圍的列國總要擔當自己的羞辱。

【36:8】至於你們，¹以色列的眾山哪，你們必發枝條，為我的民以色列^a結果子，因為他們快要來到。

● 36:8¹ 8 ~ 15 與 33 ~ 36 節說到美地的恢復，表徵恢復對基督豐富的完滿享受。（見申八 7 註 1。）

【36:4】 Therefore, O mountains of Israel, hear the word of the Lord Jehovah. Thus says the Lord Jehovah to the mountains and the hills, to the ravines and the valleys, to the desolate ruins and to the forsaken cities, which have become plunder and a mocking to the remnant of the nations which are all around;

【36:5】 Therefore thus says the Lord Jehovah, Surely in the fire of My jealousy I have spoken against the remnant of the nations and against Edom, all of whom have appointed My land to themselves for a^a possession with the joy of all their heart, with despising in their soul, for their pasture and plunder.

【36:6】 Therefore prophesy concerning the land of Israel, and say to the mountains and to the hills, to the ravines and to the valleys, Thus says the Lord Jehovah, Indeed I am speaking in My jealousy and in My wrath because you have borne the disgrace of the nations.

【36:7】 Therefore thus says the Lord Jehovah, I swear, saying, Surely the nations that surround you will bear their own disgrace.

【36:8】 But you, O ¹mountains of Israel, you will shoot forth your branches and ^ayield your fruit for My people Israel, for their coming is near.

36:8¹ (mountains) Verses 8-15 and 33-36 speak of the recovery of the good land, which signifies the recovery of the full enjoyment of the riches of Christ (see note 7¹ in Deut. 8).

36:5^a
結三五 10

36:5^a
Ezek. 35:10

36:8^a
摩九 12, 14

36:8^a
Amos 9:12, 14

【36:9】我是幫助你們的，也必轉而眷顧你們，使你們得被耕種。

【36:10】我必使以色列全家的人數在你們上面增多，城邑必有人居住，荒場必^a再被建造。

【36:11】我必使人和牲畜在你們上面增多；他們必增多繁衍；我要使你們有人居住，像先前一樣，並要使你們比起初更亨通。你們就^a知道我是耶和華。

【36:12】我必使人，就是我的民以色列，行在你們上面；他們必得你為業，你要成為他們的產業，你也不再使他們喪子。

【36:13】主耶和華如此說，因為人對你們說，你是^a吞喫人的，又使自己的國民喪子；

【36:14】所以主耶和華說，你必不再吞喫人，也不再使自己的國民喪子。

【36:15】我使你不再聽見各國的羞辱，不再擔受萬民的辱罵，你也不再使自己的國民絆跌，這是主耶和華說的。

【36:9】 For indeed I am for you, and I will turn to you, and you will be tilled and sown;

【36:10】 And I will multiply people upon you, the entire house of Israel, all of it! The cities will also be inhabited, and the waste places will be^a rebuilt.

【36:11】 I will also multiply upon you man and beast, and they will increase and be fruitful, and I will make you inhabited as you were formerly, and I will make it better for you than when you began. Then you will^a know that I am Jehovah.

【36:12】 Yes, I will cause men to walk upon you, My people Israel; and they will possess you, and you will be their inheritance, and you will no longer bereave them of children again.

【36:13】 Thus says the Lord Jehovah, Because they are saying of you, You are a land that^a devours men and bereaves your nation of children;

【36:14】 Therefore you will no longer devour men or any longer bereave your nation of children, declares the Lord Jehovah.

【36:15】 And I will no longer let you hear the disgrace of the nations nor any longer bear the reproach of the peoples, and you will no longer cause your nation to stumble, declares the Lord Jehovah.

36:10^a
賽五八 12
六一 4
結三六 33
摩九 14

36:11^a
結六 7

36:13^a
民十三 32

36:10^a
Isa. 58:12;
61:4;
Ezek. 36:33;
Amos 9:14

36:11^a
Ezek. 6:7

36:13^a
Num. 13:32

【36:16】耶和華的話又臨到我，說，

【36:17】人子阿，以色列家住在本地的時候，以他們的行徑和作為^a玷污那地；他們的行徑在我面前，好像在月經污穢中的婦人那樣不潔。

【36:18】所以我因他們在那地上所流人的血，又因他們以偶像玷污那地，就把我的忿怒傾倒在他們身上。

【36:19】我將他們^a四散在列國，分散在列邦，按他們的行徑和作為審判他們。

【36:20】他們到了所去的列國，就褻瀆我的聖名；因為人談論他們說，這些是耶和華的民，是從耶和華的地出來的。

【36:21】我卻顧惜我的聖名，就是以色列家在所到的列國中所褻瀆的。

【36:16】 Moreover the word of Jehovah came to me, saying,

【36:17】 Son of man, when the house of Israel dwelt in their own land, they^a defiled it by their way and by their doings; their way before Me was like the uncleanness of a woman in her impurity.

【36:18】 Therefore I poured out My wrath upon them because of the blood which they had poured out upon the land and because they had defiled it with their idols.

【36:19】 And I^a scattered them among the nations, and they were dispersed through the countries. According to their way and according to their doings I judged them.

【36:20】 And when they came to the nations where they went, they profaned My holy name, inasmuch as it was said of them, These are the people of Jehovah, and they have gone forth out of His land.

【36:21】 But I had regard for My holy name, which the house of Israel had profaned among the nations where they went.

36:17^a
利十八 25, 27~28
耶二 7

36:17^a
Lev. 18:25, 27-28;
Jer. 2:7

36:19^a
申二八 64
結二二 15

36:19^a
Deut. 28:64;
Ezek. 22:15

五 內在的恢復 三六 22 ~ 33

E. Inward Recovery 36:22-33

36:22^a
詩一〇六 8

【36:22】所以，你要對以色列家說，主耶和華如此說，以色列家阿，我行這事不是為你們，乃是為^{1a}我的聖名，就是你們在所到的列國中所褻瀆的。

36:23^a
結二十四 41
太六 9

【36:23】我要使我的大名^a顯為聖別；這名在列國中已被褻瀆，就是你們在他們中間所褻瀆的。我在列國的人眼前，在你們身上顯為聖別的時候，他們就知道我是耶和華；這是主耶和華說的。

36:24^a
結三四 13
三七 21

【36:24】我必從列國收取你們，從列邦^a聚集你們，把你們帶回自己的地。

● 36:22¹ 主藉生命的恢復有兩方面：外在的一面見於三四章，內在的一面見於本章 22～33 節。外在的恢復是我們悔改、轉向主、並被帶回來享受基督的豐富和神的賜福。內在的恢復是神摸着我們的心和靈，並在生命和性情上改變我們。

神恢復祂的子民，乃是為祂的聖名行事。生命內在恢復的完成，不是因着我們自己有甚麼長處，乃是因着神為祂自己的名，在我們裏面作事。（參提後一 9，多三 5。）

【36:22】 Therefore say to the house of Israel, Thus says the Lord Jehovah, I am not doing this for your sake, O house of Israel, but for ^{1a}My holy name, which you have profaned among the nations where you went.

【36:23】 And I will ^asanctify My great name, which has been profaned among the nations, which you have profaned in their midst; and the nations will know that I am Jehovah, declares the Lord Jehovah, when I am sanctified in you in their sight.

【36:24】 And I will take you from the nations and ^agather you from all the countries and bring you into your own land.

36:22^a
Psa. 106:8

36:23^a
Ezek. 20:41;
Matt. 6:9

36:24^a
Ezek. 34:13;
37:21

36:22¹ (My) In the Lord's recovery by life there are two aspects: the outward aspect, as seen in ch. 34, and the inward aspect, as seen in vv. 22-33 of this chapter. In the outward recovery we repent, turn to the Lord, and are brought back to the enjoyment of Christ's riches and to God's blessing. In the inward recovery God touches our heart and our spirit and changes us in life and nature.

In recovering His people, God acts on behalf of His holy name. The inward recovery by life is carried out not because of any merit in ourselves but because God does something in us for His own name (cf. 2 Tim. 1:9; Titus 3:5).

36:25^a
詩五—7
多三 5
來十 22

【36:25】我必用¹清水灑在你們身上，你們就^a潔淨了；我要潔淨你們，使你們脫離一切的污穢，脫離一切的偶像。

36:26^a
26~28;
結十一 19~20

【36:26】^a我也要賜給你們¹新^b心，將¹新靈放在你們裏面；又從你們的肉體中除掉石心，賜給你們肉心。

36:26^b
耶三二 39
參申三十 6
詩五一 10

【36:27】我必將¹我的^a靈放在你們裏面，使你們²遵行我的律例，謹守遵行我的典章。

36:27^a
結三七 14

● 36:25¹ 這裏的清水是指主救贖、潔淨的血，就是洗罪的泉源。（亞十三 1。）主恢復我們，洗去我們兩類不潔的事物：一類是污穢，包括各種罪惡的事、不公的事、不義的事、和黑暗的事；一類是偶像。

● 36:26¹ 在主藉生命的恢復裏，祂賜給我們新心和靈。我們的心是愛的器官，我們的靈是接受的器官。當我們在墮落退後的情形裏，我們的心向主是剛硬的，我們的靈是死的。（弗二 1，四 18。）當主拯救或復興我們時，祂更新我們的心，使我們的石心變為肉心，就是柔軟並愛祂的心。（參林後三 3。）不僅如此，祂用祂神聖的生命點活並更新我們的靈。（西二 13。）結果我們就愛主，用我們更新的心渴望祂，並且藉着運用我們更新的靈，就能接觸祂、接受祂並盛裝祂。

● 36:27¹ 在神藉生命的恢復裏，祂不僅賜給我們一個新心和一個新靈，（26，）也將祂的靈放在我們裏面，

【36:25】And I will sprinkle¹ clean water upon you, and you will be^a clean; from all your filthiness and from all your idols I will cleanse you.

【36:26】^aI will also give you a¹ new^b heart, and a¹ new spirit I will put within you; and I will take away the heart of stone out of your flesh, and I will give you a heart of flesh.

【36:27】And I will put¹ My^a Spirit within you and cause you to² walk in My statutes, and My ordinances you shall keep and do.

36:25^a
Psa. 51:7;
Titus 3:5;
Heb. 10:22

36:26^a
vv. 26-28;
Ezek. 11:19-20

36:26^b
Jer. 32:39;
cf. Deut. 30:6;
Psa. 51:10

36:27^a
Ezek. 37:14

36:25¹ (clean) The clean water here refers to the Lord's redeeming and cleansing blood, which is a cleansing fountain (Zech. 13:1). In recovering us, the Lord washes us from two categories of dirty things—from filthiness, including all kinds of sinful things, unjust things, unrighteous things, and dark things, and from idols.

36:26¹ (new) In His recovery by life the Lord gives us a new heart and a new spirit. Our heart is our loving organ, and our spirit is our receiving organ. While we are in a fallen or backslidden state, our heart toward the Lord is stony and hard, and our spirit is deadened (Eph. 2:1; 4:18). When the Lord saves us or revives us, He renews our heart, making our stony heart a heart of flesh, a heart that is soft and loving toward Him (cf. 2 Cor. 3:3). Furthermore, He enlivens and renews our spirit with His divine life (Col. 2:13). As a result, we love the Lord and desire Him with our renewed heart, and we can contact Him, receive Him, and contain Him by exercising our renewed spirit.

36:27¹ (My) In His recovery by life God not only gives us a new heart and a new spirit (v. 26) but also puts His Spirit within us, in our spirit,

36:28^a
結二八 25
三七 25
36:28^b
耶二四 7
三十 22
三一 33
三二 38
結三七 27
亞八 8

【36:28】你們必住在我所賜給你們列祖之^a地；你們要作我的^b子民，我要作你們的神。

【36:29】我必救你們脫離一切的不潔，也必命令五穀豐登，不使饑荒臨到你們。

【36:30】我必使樹木多結果子，田地多有出產，好叫你們在列國中不再因饑荒受凌辱。

【36:31】^a那時，你們必追想你們邪惡的行徑和你們不善的作為，就因你們的罪孽和可憎的事看自己為可厭惡的。

【36:32】主耶和華說，你們要知道，我這樣行不是為你們。以色列家阿，當為自己的行徑抱愧蒙羞。

就是在我們的靈裏面，使二靈成為一個調和的靈，（羅八 9，16，）並使我們與祂成為一靈。（林前六 17。）

● 36:27² 在我們裏面神的靈含有神的性情，而神的性情與神的律法相符合。因着我們裏面有神的性情，（彼後一 4，）我們照着那有聖靈內住之重生的靈而行，就能自然的謹守神的律法。（羅八 4，加五 16，22～23。）

【36:28】 And you shall dwell in the ^aland which I gave to your fathers; and you will be My ^bpeople, and I will be your God.

【36:29】 And I will save you from all your uncleanness, and I will summon the grain and multiply it, and bring no famine upon you.

【36:30】 And I will multiply the fruit of the trees and the produce of the field, that you may no longer receive the reproach of famine among the nations.

【36:31】^aThen you will remember your evil ways and your doings that were not good, and you will loathe yourselves in your own sight for your iniquities and for your abominations.

【36:32】 It is not for your sake that I am doing this, declares the Lord Jehovah; let it be known to you. Be ashamed and humiliated on account of your ways, O house of Israel.

making the two spirits one mingled spirit (Rom. 8:9, 16) and causing us to be one spirit with Him (1 Cor. 6:17).

36:27² (walk) God's Spirit within us contains God's nature, and God's nature corresponds to God's law. Because we have God's nature within us (2 Pet. 1:4), we are able to keep His law spontaneously by walking according to our regenerated spirit, which is indwelt by the Holy Spirit (Rom. 8:4; Gal. 5:16, 22-23).

36:28^a
Ezek. 28:25;
37:25
36:28^b
Jer. 24:7;
30:22;
31:33;
32:38;
Ezek. 37:27;
Zech. 8:8

36:31^a
Ezek. 20:43

36:31^a
結二十 43

【36:33】主耶和華如此說，我潔淨你們，使你們脫離一切罪孽的日子，必使城邑有人居住，荒場再被建造。

六 使那地成如伊甸園 三六 34 ~ 36

【36:34】從前荒涼之地必仍得耕作，過路的人不再看為荒涼。

【36:35】他們必說，這先前為荒涼之地，現在成如^{1a}伊甸園；這荒廢淒涼、毀壞的城邑現在堅固有人居住。

【36:36】那時，在你們四圍餘剩的列國，必知道我耶和華修造那毀壞之處，培植那荒涼之地。我耶和華說過，也必成就。

七 加增以色列家的人數， 多如羊羣 三六 37 ~ 38

● 36:35¹ 在主藉生命的恢復裏，祂的子民變成像伊甸園一樣，在其中基督這生命樹是他們豐富的供應。（創二 8 ~ 9。）

【36:33】 Thus says the Lord Jehovah, On the day that I cleanse you from all your iniquities, I will cause the cities to be inhabited, and the waste places will be rebuilt.

F. Making the Land like the Garden of Eden 36:34-36

【36:34】 And the land that was desolate will be tilled instead of being desolate in the sight of all who passed by.

【36:35】 And they will say, This land that was desolate has become like the^{1a} garden of Eden, and the waste and desolate and ruined cities are fortified and inhabited.

【36:36】 Then the nations that are left all around you will know that I, Jehovah, have rebuilt the ruined places and planted that which was desolate. I, Jehovah, have spoken, and I will do it.

G. Increasing the House of Israel with Men like a Flock 36:37-38

36:35¹ (garden) In the Lord's recovery by life His people become like the garden of Eden, in which Christ as the tree of life is their rich supply (Gen. 2:8-9).

36:35^a
賽五一 3
珥二 3

36:35^a
Isa. 51:3;
Joel 2:3

36:37^a
耶三十 19
結三六 10
36:37^b
賽四五 11

【36:37】主耶和華如此說，我要^a加增以色列家的人數，多如羊羣；他們必爲這事向我^{1b}求問，我要給他們成就。

【36:38】聖別作祭物的羊羣怎樣多，耶路撒冷在所定的節期羊羣怎樣多，照樣，荒涼的城邑必被人羣充滿；他們就知道我是耶和華。

以西結書 第三十七章

八 枯乾骸骨與兩根木杖的異象，
表明神子民的重生與更新
三七 1 ~ 28

1 枯死離散的骸骨
形成軍隊
1 ~ 14

【37:1】耶和華的^a手降在我身上，耶和華在祂的^b靈裏帶我出去，將我放在平原中；這平原徧滿¹骸骨。

● 36:37¹ 主應許要加增我們的人數，多如羊羣，但我們需要爲此禱告，求祂成就這事。（參路十2。）

● 37:1¹ 三四章描繪神對祂百姓外在一面的恢復，是藉着祂來作他們的牧人，尋找祂失迷的羊，帶他們歸回本地；三六章說到神藉生命內在一面的

【36:37】Thus says the Lord Jehovah, Moreover for this I will be^{1a}inquired of by the house of Israel to do it for them; I will^bincrease them with men like a flock.

【36:38】Like the holy flock for sacrifices, like the flock of Jerusalem in her appointed feasts, so will the waste cities be filled with flocks of men; and they will know that I am Jehovah.

EZEKIEL 37

H. The Visions of the Dry Bones and the Two Sticks,
Showing the Regenerating and Renewing of God's People
37:1-28

1. The Dead, Dry, and Scattered Bones
Being Formed into an Army
vv. 1-14

【37:1】The^ahand of Jehovah came upon me, and He brought me out in the^bSpirit of Jehovah and set me down in the midst of the valley; and it was full of¹bones.

36:37¹ (inquired) The Lord promised to increase our number with men like a flock, but we need to pray for this and ask Him to do it (cf. Luke 10:2).

37:1¹ (bones) Chapter 34 portrays God's recovery of His people outwardly through His coming as their Shepherd to seek His lost sheep and bring them back to their own land, and ch. 36 concerns God's inward

36:37^a
Isa. 45:11
36:37^b
Jer. 30:19;
Ezek. 36:10

37:1^a
Ezek. 1:3
37:1^b
Ezek. 3:14;
8:3;
11:24;
Luke 4:1

37:1^a
結一 3
37:1^b
結三 14
八 3
十一 24
路四 1

【37:2】祂使我從骸骨的四圍經過，在平原上的骸骨甚多，而且極其枯乾。

【37:3】祂對我說，^a 人子阿，這些骸骨能^b 活過來麼？我說，主耶和華阿，你是知道的。

【37:4】祂又對我說，你要向這些骸骨¹ 申言說，枯乾的骸骨阿，要聽耶和華的話。

恢復，是藉着賜給祂的百姓一個新心和一個新靈，又將祂的靈放在他們裏面。三十七章啓示神的靈如何進入祂的百姓裏面，爲要點活他們，使他們能成爲團體的身體，形成軍隊，並建造成爲神的居所。

枯乾骸骨的異象表明，在神進來更新並重生我們以前，我們不僅是罪惡並污穢的，（三六 25，）也是死的，埋在各種罪惡、世俗、宗教事物的『墳墓』裏。（12～13。）我們像枯死的骸骨，脫節離散，沒有合一。但主乃是死人的救主。（約五 25，弗二 1～8。）

● 37:4¹ 以西結在本章的申言，不是豫言，乃是爲主說出或宣告一些事。當以西結申言時，神就將那靈賜給人。（10，14。）在聖經中，申言主要的意思不是豫言，乃是說出主，將主供應給人。見林前十四 24～25 註。

【37:2】And He caused me to pass all around among them, and there were very many on the surface of the valley, and they were also very dry.

【37:3】And He said to me, ^a Son of man, can these bones ^b live? And I answered, O Lord Jehovah, You know.

【37:4】Then He said to me, ¹ Prophesy over these bones, and say to them, O dry bones, hear the word of Jehovah.

recovery by life by giving His people a new heart and a new spirit and putting His Spirit within them. Chapter 37 reveals how God's Spirit enters into His people in order to enliven them that they may become a corporate Body formed into an army and built up to be God's dwelling place.

The vision of the dry bones shows that before God came in to renew and regenerate us, we were not only sinful and filthy (36:25) but also dead and buried in "graves" of various sinful, worldly, and religious things (vv. 12-13). We were like dead and dry bones, disjointed and scattered, having no oneness. But the Lord is the Savior of the dead (John 5:25; Eph. 2:1-8).

37:4¹ (Prophesy) Ezekiel's prophesying in this chapter was not a matter of predicting but a matter of speaking forth, declaring, something for the Lord. When Ezekiel spoke forth, God gave people the Spirit (vv. 10, 14). The main meaning of prophesying in the Bible is not to predict but to speak forth the Lord, to minister the Lord to people. See notes on 1 Cor. 14:24-25.

【37:5】主耶和華對這些骸骨如此說，
我必使^{1a}氣息進入你們裏面，你們就要活了。

【37:6】我必給你們加上筋，使你們長肉，又將皮遮蔽你們，使氣息進入你們裏面，你們就要活了；你們便^a知道我是耶和華。

【37:7】於是，我遵命申言。正申言的時候，就有響聲，不料，有震動；骸骨彼此¹接近，骨與骨聯絡。

【37:8】我觀看，見骸骨上有筋，也長了肉，又有皮遮蔽其上，只是裏面還沒有氣息。

● 37:5¹ 或，靈。希伯來文，ruach，如阿克，在 5～10 和 14 節繙成不同的字：風、氣息、靈。在屬靈的經歷上，當神吹在我們身上時，祂的氣息就是風；當我們呼吸這風時，那就是氣息；當氣息進到我們裏面時，那就是靈。當以西結申言時，神就吹風，百姓接受氣息，這氣息就成為靈，就是賜生命的靈。（林前十五 45 下，林後三 6。）參約三 8 與註 1。

● 37:7¹ 枯骨先彼此接近聯絡，然後有氣息進到他們裏面，（10，）這表明我們必須先聚集成為一，然後就會接受神的氣。（參約二十 19～22，徒一 12～14，二 1～4。）

【37:5】 Thus says the Lord Jehovah to these bones: I will cause^{1a} breath to enter into you, and you shall live.

【37:6】 And I will put sinews on you and bring flesh back on you and cover you with skin and put breath in you, and you shall live; and you will^a know that I am Jehovah.

【37:7】 So I prophesied as I was commanded. And as I prophesied, there was a noise, and suddenly, a rattling; and the bones¹ came together, bone to its bone.

【37:8】 And I looked, and there were sinews on them, and flesh came back, and skin covered them over; but there was no breath in them.

37:5¹ (breath) Or, spirit; Heb. ruach; variously translated wind, breath, spirit in vv. 5-10 and 14. In spiritual experience, when God blows on us, His breath is the wind; when we breathe the wind, it is the breath; and when the breath is within us, it is the Spirit. When Ezekiel prophesied, God blew the wind, the people received the breath, and the breath became the Spirit, the life-giving Spirit (1 Cor. 15:45b; 2 Cor. 3:6). Cf. John 3:8 and note 1.

37:7¹ (came) The dry bones first came together, and then the breath came into them (v. 10), showing that we must first gather together in oneness, and then we will receive the breath of God (cf. John 20:19-22; Acts 1:12-14; 2:1-4).

【37:9】主對我說，你要向風申言；人子阿，你要申言，向^a風說，主耶和華如此說，氣息阿，要從四¹方而來，吹在這些被殺的人身上，使他們活了。

【37:10】於是我遵命申言，^a氣息就進入骸骨，骸骨便¹活了，並且站起來，成爲極大的軍隊。

【37:11】主對我說，人子阿，這些^a骸骨就是以色列全家。他們說，我們的骨頭枯乾了，我們的指望失去了，我們被剪除淨盡了。

● 37:9¹ 直譯，風。

● 37:10¹ 本章的啓示表明，身體、召會、和神的家要有真正的一，惟一的路乃是生命的路。氣息進到死人裏面，成爲他們的生命，死人便活了，並且站起來，成爲極大的軍隊。枯骨以及 16 ~ 17 節的兩根枯枝能成爲一，不是藉着恩賜或教訓，乃是藉着生命。枯骨和枯枝被點活並成爲一，這一乃是生命分賜與生命長大的結果。（參約十七 2，11，17，21 ~ 23，弗四 11 ~ 16。）

【37:9】 Then He said to me, Prophecy to the wind; prophesy, son of man, and say to the^a wind, Thus says the Lord Jehovah, Come from the four winds, O breath, and breathe on these slain, that they may live.

【37:10】 So I prophesied as He commanded me, and the^a breath came into them; and they¹ lived and stood up upon their feet, an exceedingly great army.

【37:11】 Then He said to me, Son of man, these^a bones are the whole house of Israel. Now they say, Our bones are dried up, and our hope is lost; we are cut off completely.

37:10¹ (lived) The revelation in this chapter shows that the unique way to have the Body, the church, and the house of God in the genuine oneness is the way of life. When the breath entered into the dead ones, it became life to them, and they lived and stood up in oneness to become an exceedingly great army. The dry bones and the two dead branches in vv. 16-17 became one not by gifts or by teaching but by life. The dead bones and the dead branches were enlivened and became one as the issue of the dispensing of life and the growth in life (cf. John 17:2, 11, 17, 21-23; Eph. 4:11-16).

37:12^a
賽二六 19
何十三 14
參賽六六 14

37:12^b
結三六 24
三七 25

【37:12】所以你要申言，對他們說，主耶和華如此說，我的民哪，我必開你們的^a墳墓，使你們從墳墓中上來，^b領你們進入以色列地。

【37:13】我的民哪，我開你們的墳墓，使你們從墳墓中上來，你們就知道我是耶和華。

【37:14】我必將我的^a靈放在你們裏面，你們就要活了；我將你們安置在本地，你們就知道我耶和華如此說，也如此成就了；這是耶和華說的。

2 兩根木杖接連， 爲着建造神的家 15 ~ 28

【37:15】耶和華的話又臨到我，說，

【37:16】人子阿，你要取一根^{1a}木杖，在其上寫：爲猶大和他的同伴以色列人；又取一根¹木杖，在其上寫：爲約瑟（以法蓮的木杖）和他的同伴以色列全家。

● 37:16¹ 這兩根無生命的木杖象徵以色列國分裂的兩部分—南方的猶大國和北方的以色列國。這

【37:12】 Therefore prophesy, and say to them, Thus says the Lord Jehovah, Now I will open your^a graves and cause you to come up out of your graves, O My people; and I will^b bring you into the land of Israel.

【37:13】 And you will know that I am Jehovah, when I open your graves and bring you up out of your graves, O My people.

【37:14】 And I will put My^a Spirit in you, and you shall live; and I will place you in your own land. Then you will know that I, Jehovah, have spoken and that I have performed it, declares Jehovah.

2. The Two Pieces of Wood Being Joined Together for the Building of the House of God vv. 15-28

【37:15】 The word of Jehovah came again to me, saying,

【37:16】 And you, son of man, take one piece of^{1a} wood, and write upon it, For Judah and for the children of Israel associated with him; then take another piece of¹ wood, and write upon it, For Joseph, the piece of wood of Ephraim, and for all the house of Israel associated with him;

37:16¹ (wood) The two lifeless pieces of wood symbolize the two parts of the divided nation of Israel, the southern kingdom of Judah and the

37:12^a
Isa. 26:19;
Hosea 13:14;
cf. Isa. 66:14

37:12^b
Ezek. 36:24;
37:25

37:14^a
Ezek. 36:27

37:16^a
cf. Num. 17:2

37:14^a
結三六 27

37:16^a
參民十七 2

【37:17】你要使這兩根木杖彼此接連爲一，在你手中成爲一根。

【37:18】你本族的子民問你說，你不告訴我們這些木杖是甚麼意思麼？

【37:19】你就對他們說，主耶和華如此說，我要將約瑟和他同伴以色列支派的木杖，就是那在以法蓮手中的取來，放在猶大的木杖上，使其成爲一根木杖，二者就在我手中成爲一根。

【37:20】你在其上寫字的那兩根木杖，要在他們眼前拿在手中；

【37:21】要對他們說，主耶和華如此說，我要將以色列人從他們所到的列國中收取，又從四圍^a聚集他們，領他們進入自己的地。

兩國不能合一，並且在主眼中，他們完全死了、枯乾了。他們被點活以後，就能聯結爲一。（17。）見 10 註 1。1～14 節的枯骨是爲着形成軍隊，爲神爭戰；16～22 節的木杖是爲着建造神的家，作神的居所。

【37:17】 And bring them together, one side to the other, into one piece of wood, that they may become united in your hand.

【37:18】 And when the children of your people speak to you, saying, Will you not tell us what you mean by these?

【37:19】 Say to them, Thus says the Lord Jehovah, I am about to take the piece of wood of Joseph, which is in the hand of Ephraim, and the tribes of Israel associated with him; and I will put them upon it, that is, the piece of wood of Judah, and make them one piece of wood, and they will be one in My hand.

【37:20】 And the pieces of wood on which you write shall be in your hand before their eyes.

【37:21】 And you shall say to them, Thus says the Lord Jehovah, I am about to take the children of Israel from among the nations, where they have gone, and I will^a gather them from all around and bring them into their own land.

northern kingdom of Israel. These two kingdoms could not be one, and in the eyes of the Lord they were thoroughly dead and dried up. After being enlivened, they are able to be joined together and become one (v. 17). See note 10¹. Whereas the dry bones in vv. 1-14 are for forming an army to fight the battle for God, the pieces of wood in vv. 16-22 are for the building of the house of God as His dwelling place.

37:21^a
賽十一 12
結三六 24
太二四 31

37:21^a
Isa. 11:12;
Ezek. 36:24;
Matt. 24:31

37:22^a
賽十一 13
耶三 18
五十 4
何一 11
亞十 6

【37:22】我要使他們在那地，在以色列的眾山上成爲一^a國，有一王作他們眾人的王；他們不再是二國，絕不再分爲二國。

37:23^a
結三六 25
多二 14

【37:23】他們必不再因偶像和可憎的物，並一切的過犯玷污自己；我卻要救他們出離一切的住處，就是他們犯罪的地方，並要^a潔淨他們。如此，他們要作我的子民，我要作他們的神。

37:24^a
耶二三 5
三十 9
結三四 23~24
參可十一 10

【37:24】我的僕人^{1a}大衛必作他們的王，他們眾人必歸一個^b牧人。他們必遵行我的典章，謹守遵行我的律例。

37:24^b
賽四十 11
太二 6
約十 16

【37:25】他們必住在我賜給我僕人雅各的地上，就是你們列祖所住之地；他們和他們的子孫，並子孫的子孫，都必住在那裏，直到永遠。我的僕人大衛必作他們的首領，直到永遠。

● 37:24¹ 指基督，就是真大衛。（見三四 23 註 1。）此處關於以色列的豫言，要應驗於千年國，就是復興的時代，並應驗於永世，就是新天新地。

【37:22】 And I will make them one^a nation in the land upon the mountains of Israel, and one king will be king to all of them; and they will no longer be two nations, nor will they be divided into two kingdoms anymore at all.

【37:23】 They will not defile themselves any longer with their idols, or their detestable things, or any of their transgressions; but I will save them out of all their dwelling places, in which they have sinned, and I will^a cleanse them. Therefore they will be My people, and I will be their God.

【37:24】 And My Servant^{1a} David will be King over them, and they all will have one^b Shepherd. They will also walk in My ordinances and observe My statutes and do them.

【37:25】 And they will dwell in the land that I have given to Jacob My servant, in which your fathers dwelt; and they will dwell in it, they, their children, and their children's children, forever. And David My Servant will be their Prince forever.

37:24¹ (David) Referring to Christ, who is the real David (see note 23¹ in ch. 34). In relation to Israel the prophecy given here will be fulfilled in the millennium, the age of restoration, and in eternity, in the new heaven and new earth.

37:22^a
Isa. 11:13;
Jer. 3:18;
50:4;
Hosea 1:11;
Zech. 10:6

37:23^a
Ezek. 36:25;
Titus 2:14

37:24^a
Jer. 23:5;
30:9;
Ezek. 34:23-24;
cf. Mark 11:10

37:24^b
Isa. 40:11;
Matt. 2:6;
John 10:16

37:26^a
詩八九 3
賽五五 3
耶三二 40
結三四 25

【37:26】並且我要與他們立平安的^a約，
作為與他們所立的永約。我也要將他們
安置在本地，使他們的人數增多，又在
他們中間設立我的聖所，直到永遠。

37:27^a
利二六 11~12
結四三 7
約一 14
林後六 16
啓二一 3, 7
37:27^b
結十一 20
十四 11
三六 28

【37:27】我的^a帳幕必在他們中間；我
要作他們的神，他們要作我的^b子民。

【37:28】我的聖所在以色列人中間直到
永遠，列國就必知道我是使以色列分
別為聖的耶和華。

以西結書 第三十八章

九 進一步審判以色列的仇敵— 歌革和瑪各 三八 1 ~ 三九 29

【38:1】耶和華的話臨到我，說，

【38:2】^a人子阿，你要面向¹瑪各地的^{1b}
歌革，就是羅施、米設、土巴的首
領，說豫言攻擊他，

● 38:2¹ 三八~三九章所題關於歌革和瑪各的
事，可能與啓十四 19 ~ 20，十六 12 ~ 21，十九
11 ~ 18 所記關於哈米吉頓大戰的事相符合。這也
許指明在這世代的末了，歌革和瑪各要在那些試圖
毀滅以色列的列國中領頭。見啓二十 8 註 2。

【37:26】 I will also make a ^acovenant of peace with them; it
shall be an everlasting covenant with them. And I will set
them there and multiply them, and I will set My sanctuary in
their midst forever,

【37:27】 And My ^atabernacle will be with them; and I will be
their God, and they will be My ^bpeople.

【37:28】 Then the nations will know that I am Jehovah, who
sanctifies Israel, when My sanctuary will be in their midst
forever.

EZEKIEL 38

I. Further Judgment of Israel's Enemies — Gog and Magog 38:1 — 39:29

【38:1】 Then the word of Jehovah came to me, saying,

【38:2】 ^aSon of man, set your face toward ^{1b}Gog of the land
of ¹Magog, the prince of Rosh, Meshech, and Tubal, and
prophecy against him,

38:2¹ (Gog) What is mentioned in chs. 38—39 regarding Gog and
Magog probably corresponds to what is written in Rev. 14:19-20; 16:12-
21; and 19:11-18 concerning the war at Armageddon. This may indicate
that Gog and Magog will take the lead among the nations who seek to
destroy Israel at the end of this age. See note 8¹ in Rev. 20.

37:26^a
Psa. 89:3;
Isa. 55:3;
Jer. 32:40;
Ezek. 34:25

37:27^a
Lev. 26:11-12;
Ezek. 43:7;
John 1:14;
2 Cor. 6:16;
Rev. 21:3, 7

37:27^b
Ezek. 11:20;
14:11;
36:28

38:2^a
Ezek. 2:1
38:2^b
Rev. 20:8

38:2^a
結二 1
38:2^b
啓二十 8

【38:3】說，主耶和華如此說，羅施、米設、土巴的首領歌革阿，我與你爲敵。

【38:4】我必將你調轉過來，用鉤子鉤住你的腮頰，將你和你一切的軍兵、馬匹、馬兵帶出來，都披掛齊全，成了大隊，有大小盾牌，各拿刀劍；

【38:5】有波斯人、古實人和弗人與他們在一起，各拿盾牌，頭上戴盔；

【38:6】歌篋人和他們的全軍，北方極處的伯陀迦瑪人和他們的全軍，這許多民族都同着你。

【38:7】你要準備；你和那聚集到你這裏的全部羣眾都要準備，你要作他們的護衛。

【38:8】過了多日，你必被點閱出戰；到末後之年，你必來到脫離刀劍得恢復之地，其百姓從許多民族中，聚集到以色列常久荒涼的眾山上。如今他們從各民族中被領出來，都在那裏安然居住。

【38:3】 And say, Thus says the Lord Jehovah, Indeed I am against you, O Gog, prince of Rosh, Meshech, and Tubal.

【38:4】 And I will turn you around and put hooks into your jaws, and I will bring you and all your army forth, horses and horsemen, all of them clothed in full armor, a great company with shield and buckler, all of them wielding swords;

【38:5】 Persia, Cush, and Put with them, all of them with shield and helmet;

【38:6】 Gomer and all its hordes, Beth-togarmah from the remotest parts of the north and all its hordes, many peoples with you.

【38:7】 Get ready; indeed get yourself ready, you and all your company who have gathered to you, and become their guard.

【38:8】 After many days you will be visited; in the last years you will come into the land which was brought back from the sword, and whose people were gathered from many peoples on the mountains of Israel, which have been a perpetual waste. Now they have been brought out from the peoples, and all of them dwell securely.

【38:9】你必^a上來，如暴風臨到；你和你的全軍，並同着你的許多民族，必如密雲遮蓋那地。

【38:10】主耶和華如此說，到那日，你心必起意念，圖謀惡計，

【38:11】說，我要上那無城牆的村莊之地；我要到那平靜安居的民那裏，他們都安然居住，沒有城牆，無門無門；

【38:12】我要搶奪擄物，奪取掠物，反手攻擊那從前荒涼、現在有人居住的地方，又攻擊那從列國招聚出來、得了牲畜財貨、住在地上中心地帶的民。

【38:13】示巴人、底但人、他施的客商、和其間的少壯獅子都必問你說，你來要搶奪擄物麼？你聚集羣眾要奪取掠物麼？要搬走金銀，擄去牲畜、財貨麼？要搶奪許多擄物麼？

【38:14】因此，人子阿，你要說豫言，對歌革說，主耶和華如此說，到我民以色列安然居住之日，你豈不知道麼？

【38:9】 And you will^a go up, coming like a storm; you will be like a cloud covering the land, you and all your hordes and many peoples with you.

【38:10】 Thus says the Lord Jehovah, On that day things will come up in your heart, and you will devise an evil device.

【38:11】 And you will say, I will go up to the land of unwallled villages; I will come upon those at rest, dwelling securely, all of them dwelling without walls, without bars or doors;

【38:12】 To seize spoil and carry off plunder, to turn your hand against the once waste places, now inhabited, and against the people who are gathered out from the nations, who have acquired livestock and goods, who dwell at the middle of the earth.

【38:13】 Sheba and Dedan and the merchants of Tarshish, with all their young lions, will say to you, Have you come to seize spoil? Have you assembled your company to carry off plunder, to carry away silver and gold, to take away livestock and goods, to seize great spoil?

【38:14】 Therefore, son of man, prophesy, and say to Gog, Thus says the Lord Jehovah, Surely on that day when My people Israel are dwelling securely, you will recognize it;

38:15^a
參啟二十 8

【38:15】你必從自己的地方，從北方的極處，率領許多民族^a來，都騎着馬，乃大隊聚集的人，並極多的軍兵。

38:16^a
啟二十 9

【38:16】歌革阿，你必^a上來攻擊我的民以色列，如密雲遮蓋那地。末後的日子，我必帶你來攻擊我的地，好叫列國的人，到我在他們眼前，在你身上顯為聖別的時候，得以認識我。

【38:17】主耶和華如此說，我在古時藉我的僕人以色列的申言者所說的，就是你麼？當日他們多年豫言我必帶你來攻擊以色列人。

【38:18】主耶和華說，在那日，歌革來攻擊以色列地的時候，我的怒氣要從鼻孔裏發出。

【38:19】我在妒忌和^a怒火之中說，那日在以色列地必有大^b地震；

【38:20】甚至海中的魚、天空的鳥、田野的獸、地上所爬的一切爬物、和地面上的眾人，因見我的面就都震動；山嶺必崩裂，陡巖必塌陷，牆垣都必坍倒於地。

【38:15】And you will^a come from your place from the remotest parts of the north, you and many peoples with you, all of them riding upon horses, a great company and a mighty army;

【38:16】And you will^a come up against My people Israel, like a cloud to cover the land. In the last days I will bring you against My land so that the nations may know Me, when I am sanctified through you, O Gog, before their eyes.

【38:17】Thus says the Lord Jehovah, Are you the one of whom I spoke in earlier times through My servants the prophets of Israel, who prophesied in those days for many years that I would bring you against them?

【38:18】And on that day, when Gog comes against the land of Israel, declares the Lord Jehovah, My wrath will come up in My nostrils.

【38:19】For in My jealousy and in My^a fiery wrath I have spoken, Surely on that day there will be a great^b earthquake in the land of Israel;

【38:20】The fish of the sea, the birds of the sky, the beasts of the field, all the creeping things that creep upon the earth, and every human being on the surface of the earth will quake at My presence, and mountains will be thrown down, and slopes will slide, and every wall will fall to the ground.

38:15^a
cf. Rev. 20:8

38:16^a
Rev. 20:9

38:19^a
Psa. 89:46;
Heb. 10:27

38:19^b
cf. Hag. 2:6-7;
Rev. 11:13;
16:18

38:19^a
詩八九 46
來十 27
38:19^b
參該二 6~7
啟十一 13
十六 18

【38:21】主耶和華說，我必呼喚我的諸山發刀劍來攻擊歌革；各人的刀劍要攻擊自己的弟兄。

【38:22】我必用瘟疫和流血的事審判他；我也必將暴雨、大雹、^a火與硫磺，降在他和他的軍隊，並他所率領多族的民身上。

【38:23】我必顯為大，顯為聖別，在多國人的眼前讓人認識，他們就知道我是耶和華。

以西結書 第三十九章

【39:1】^a人子阿，你要向^{1b}歌革說豫言攻擊他，說，主耶和華如此說，羅施、米設、土巴的首領歌革阿，我與你為敵。

【39:2】我必將你調轉過來，引你前往，帶你從北方的極處上來，^a帶你到以色列的眾山上；

【39:3】我必從你左手打落你的弓，從你右手打掉你的箭。

● 39:1¹ 見三八2註1。

【38:21】 And I will call to all My mountains for a sword against him, declares the Lord Jehovah; every man's sword shall be against his brother.

【38:22】 And I will enter into judgment with him with pestilence and with blood; and I will rain torrential rain and great hailstones, ^afire and brimstone, upon him and his hordes and the many peoples who are with him.

【38:23】 And I will magnify Myself and sanctify Myself and make Myself known in the sight of many nations, and they will know that I am Jehovah.

EZEKIEL 39

【39:1】 And you, ^ason of man, prophesy against ^{1b}Gog and say, Thus says the Lord Jehovah, Indeed I am against you, O Gog, prince of Rosh, Meshech, and Tubal.

【39:2】 And I will turn you around and drive you on and bring you up from the remotest parts of the north, and I will ^abring you upon the mountains of Israel;

【39:3】 And I will strike your bow out of your left hand and make your arrows fall out of your right hand.

39:1¹ (Gog) See note 2¹ in ch. 38.

38:22^a
出九 23
啓八 7
二十 9

38:22^a
Exo. 9:23;
Rev. 8:7;
20:9

39:1^a
結二 1
39:1^b
啓二十 8

39:1^a
Ezek. 2:1
39:1^b
Rev. 20:8

39:2^a
參啓二十 8

39:2^a
cf. Rev. 20:8

【39:4】你和你的軍隊，並你所率領多族的民，都必倒在以色列的眾山上。我必將你給各類的鷺鳥和田野的走獸作食物。

【39:5】你必倒在田野，因為我曾說過；這是主耶和華說的。

【39:6】我要降^a火在瑪各和那些安居於眾海島的人身上，他們就^b知道我是耶和華。

【39:7】我要在我民以色列中使人認識我的^a聖名，也不容我的聖名再被褻瀆；列國人就知道我是耶和華以色列中的聖者。

【39:8】主耶和華說，這日事情臨近，也必成就；這乃是我所說的日子。

【39:9】住以色列城邑的人必出去，用器械當柴焚燒，就是用大小盾牌、弓箭、槍、矛當柴燒火，直燒七年。

【39:10】他們不必從田野撿柴，也不必從樹林伐木，因為他們要用器械當柴燒火；他們要搶奪那搶奪他們的人，擄掠那擄掠他們的人，這是主耶和華說的。

【39:4】 You will fall upon the mountains of Israel, you, all your hordes, and the peoples with you. I will give you up as food to every kind of scavenging bird and to the beasts of the field.

【39:5】 You will fall upon the open field, for I have spoken it, declares the Lord Jehovah.

【39:6】 And I will send^a fire on Magog and on those who dwell securely in the isles, and they will^b know that I am Jehovah.

【39:7】 And I will make known My^a holy name in the midst of My people Israel, and I will not allow My holy name to be profaned anymore. Then the nations will know that I am Jehovah, the Holy One in Israel.

【39:8】 Indeed it is coming and will take place, declares the Lord Jehovah. This is the day of which I have spoken.

【39:9】 And the inhabitants of the cities of Israel will go out and set fire to the weapons and burn them: bucklers and shields, bows and arrows, and javelins and spears; and they will fuel fires with them for seven years.

【39:10】 They will not carry in wood from the field nor fell any from the forests, for they will fuel fires with the weapons. And they will spoil their spoilers and plunder their plunderers, declares the Lord Jehovah.

39:6^a

結三八 22
啓二十 9
摩一 4

39:6^b

結六 7

39:7^a

結三八 16, 23

39:6^a

Ezek. 38:22;
Rev. 20:9;
Amos 1:4

39:6^b

Ezek. 6:7

39:7^a

Ezek. 38:16, 23

【39:11】 當那日，我必在以色列，就是海以東，人所經過的谷，賜給歌革一塊墳地，使經過的人到此停步。在那裏人必葬埋歌革和他一切的羣眾，就稱那地爲哈們歌革谷。

【39:12】 以色列家必用七個月葬埋他們，爲要潔淨那地。

【39:13】 那地的眾民都必葬埋他們；當我得榮耀的日子，這事必叫他們得名聲，這是主耶和華說的。

【39:14】 他們必分派人時常在那地巡行，巡行的人要與那些葬埋剩在地面上之屍首的人，一同潔淨那地。過了七個月，他們還要搜尋。

【39:15】 巡行的人要行經那地，見有人的骸骨，就在旁邊立一標記，等負責葬埋的人來將骸骨葬在哈們歌革谷。

【39:16】 那裏也有一城名叫哈摩那。他們必這樣潔淨那地。

【39:11】 And on that day I will give Gog a burial place in Israel, the valley of those who pass through, east of the sea; and it will stop those who pass through. And there they will bury Gog and all his multitude, and they will call it the valley of Hamon-gog.

【39:12】 And the house of Israel will spend seven months burying them in order to cleanse the land.

【39:13】 Indeed all the people of the land will bury them; and it will bring fame to them on the day that I am glorified, declares the Lord Jehovah.

【39:14】 And they will set apart men for continual employment, who will pass through the land; and with those who pass through will come those who bury those who remain upon the surface of the land, to cleanse it. They will search up to the end of seven months.

【39:15】 And those who pass through the land will pass through; and when anyone sees a human bone, he will erect a marker by it, until those responsible for burials have buried it in the valley of Hamon-gog.

【39:16】 And Hamonah will also be the name of a city. So they will cleanse the land.

39:17^a
啓十九 17
39:17^b
賽三四 6
五六 9
耶十二 9
番一 7

【39:17】至於你，人子阿，主耶和華如此說，你要對各類的^a飛鳥和田野一切的走獸說，你們聚集^b來罷，要從四圍聚集來赴我的祭筵，就是我為你們宰獻祭物，在以色列眾山上所豫備的大祭筵，好叫你們喫肉、喝血。

39:18^a
啓十九 18

【39:18】你們必喫勇士的^a肉，喝地上首領的血，就如喫公綿羊、羊羔、公山羊、公牛，都是巴珊的肥畜。

【39:19】你們喫我為你們宰獻祭物所豫備的祭筵，必喫飽了脂油，喝醉了血。

【39:20】你們必在我席上飽喫馬匹和坐車的人，並勇士和一切的戰士，這是主耶和華說的。

39:21^a
出十四 4

【39:21】我必顯我的^a榮耀在列國中，萬國就必看見我所行的審判，與我所加在他們身上的手。

【39:22】這樣，從那日以後，以色列家必知道我是耶和華他們的神。

【39:17】 And you, son of man, Thus says the Lord Jehovah, Speak to every kind of ^abird and to every beast of the field, Assemble yourselves and ^bcome; gather yourselves from all around to My sacrifice which I sacrifice for you, a great sacrifice upon the mountains of Israel, so that you may eat flesh and drink blood.

【39:18】 You shall eat the ^aflesh of the mighty and drink the blood of the princes of the earth, as of rams, lambs and male goats, bulls, all of them fatlings of Bashan.

【39:19】 And you shall eat fat until you are satisfied and drink blood until you are drunk, from My sacrifice which I have sacrificed for you.

【39:20】 And you will be satisfied at My table with horses and chariots, with mighty men and with all the men of war, declares the Lord Jehovah.

【39:21】 And I will establish My ^aglory among the nations, and all the nations will see My judgment which I have executed and My hand which I have laid upon them.

【39:22】 So the house of Israel will know that I am Jehovah their God from that day onward.

39:17^a
Rev. 19:17
39:17^b
Isa. 34:6;
56:9;
Jer. 12:9;
Zeph. 1:7

39:18^a
Rev. 19:18

39:21^a
Exo. 14:4

39:23^a
結三六 18~20, 23
39:23^b
利二六 25
詩一〇六 41
賽四二 24

【39:23】列國人也必知道以色列家被擄，是因他們的^a罪孽，因他們干犯我，我就掩面不顧，將他們^b交在敵人手中，他們便都倒在刀下。

【39:24】我是照他們的污穢和過犯對待他們，並且我掩面不顧他們。

【39:25】因此，主耶和華如此說，現在我要使雅各被擄的人^a歸回，要憐憫以色列全家，又為我的聖名發妒忌。

【39:26】他們在自己的地安然居住，無人驚嚇時，就要擔當自己的羞辱，和干犯我的一切罪。

【39:27】我將他們從萬民中領回，從仇敵之地招聚出來時，我必在許多國的民眼前，在他們身上顯為聖別。

【39:28】因我使他們被擄到列國中，後又聚集他們歸回自己的地，他們就知道我是耶和華他們的神；我必不再留他們一人在列國那裏。

【39:23】 And the nations will know that the house of Israel went into captivity for their^a iniquity because they trespassed against Me, and I hid My face from them. So I^b gave them into the hand of their adversaries, and all of them fell by the sword.

【39:24】 According to their uncleanness and according to their transgressions I dealt with them, and I hid My face from them.

【39:25】 Therefore thus says the Lord Jehovah, Now I will^a turn the captivity of Jacob and have mercy upon the whole house of Israel, and I will be jealous for My holy name.

【39:26】 And they shall bear their disgrace and all their trespasses with which they have trespassed against Me, when they shall dwell securely in their land, and no one will make them afraid.

【39:27】 When I have brought them back from the peoples and gathered them out of their enemies' lands, I will be sanctified in them in the sight of many nations.

【39:28】 And they will know that I am Jehovah their God because I brought them into captivity among the nations and have gathered them to their own land; and I will never again leave any of them there.

39:23^a
Ezek. 36:18-20, 23
39:23^b
Lev. 26:25;
Psa. 106:41;
Isa. 42:24

39:25^a
Jer. 30:3, 18;
Ezek. 34:13;
36:24

39:25^a
耶三十 3, 18
結三四 13
三六 24

39:29^a
珥二 28~32
亞十二 10
徒二 17

【39:29】我也不再掩面不顧他們，因我已將我的靈^a澆灌以色列家，這是主耶和華說的。

以西結書 第四十章

伍 神聖別建造的異象

四十 1 ~ 四八 35

一 時間與地點

四十 1 ~ 2

【40:1】¹我們被擄^{2a}第二十五年，耶路撒冷城被^b攻破後第十四年，正在³年初，月之³初十日，耶和華的^c手降在我身上，祂把我帶到那裏。

● 40:1¹ 本書前三段說到主的榮耀、（一、）神的審判、（二~三二、）和主的恢復，（三三~三九、）那都是爲着神聖別的建造。（四十~四八。）神永遠的定旨是要得着一個建造，作祂自己與祂選民的調和。凡神在祂子民當中，並在地上列國當中所作的，都是爲着祂的建造。這由啓示錄這卷書所證實；啓示錄與以西結書平行，總結於神終極的建造，就是新耶路撒冷。（啓二一 2 ~ 二二 5。）

所羅門建造的殿被毀，（王下二五 8 ~ 9，）後由被擄到巴比倫而歸回的人所重建。（拉三 6

【39:29】And I will no longer hide My face from them, for I will have^a poured out My Spirit upon the house of Israel, declares the Lord Jehovah.

EZEKIEL 40

V. The Vision of the Holy Building of God

40:1 — 48:35

A. The Time and the Place

40:1-2

【40:1】¹In the^{2a} twenty-fifth year of our captivity, at the³ beginning of the year, on the³ tenth day of the month, in the fourteenth year after the city was^b struck down, on that same day the^c hand of Jehovah was upon me, and He brought me there.

40:1¹ (In) The three previous sections of this book, concerning the glory of the Lord (ch. 1), the judgment of God (chs. 2—32), and the recovery of the Lord (chs. 33—39), are all for the holy building of God (chs. 40—48). God's eternal purpose is to have a building as a mingling of Himself with His chosen people. Whatever God does among His people and among the nations on earth is for His building. This is confirmed by the book of Revelation, which is parallel to the book of Ezekiel and concludes with God's ultimate building, the New Jerusalem (Rev. 21:2—22:5).

After the destruction of the temple built by Solomon (2 Kings 25:8-9), the temple was rebuilt by the captives who returned from Babylon

39:29^a
Joel 2:28-32;
Zech. 12:10;
Acts 2:17

40:1^a
cf. Ezek. 1:2
40:1^b
Ezek. 33:21
40:1^c
Ezek. 1:3

40:1^a
參結一 2
40:1^b
結三三 21
40:1^c
結一 3

下～13，六13～15。）這殿後來又由希律用四十六年建成的殿所頂替。（約二20。）希律的殿在主後七十年被提多率領的羅馬軍隊所毀。

（但九26，太二三38，二四2。）無論是以斯拉時代的殿，或是希律時代的殿，都不是所羅門所建之殿充分的恢復。然而，以西結異象中的殿是所羅門之殿充分的恢復，並且超過之。雖然這殿的本身與所羅門所建的殿大小一樣，（四一2，4，參王上六2，）但在以西結的異象中有許多關於門、院子、和殿四圍屋子的細節，指明這是所羅門之殿的擴大。因此，從亞伯拉罕的帳棚開始，（見創十三18註1，）進展到帳幕，然後到所羅門的殿，總結於以西結異象中的殿，在舊約中有神建造之擴大的持續進展。這擴大表徵神子民對基督之經歷的持續加增。（參王上六2註1。）神在舊約的建造豫表神在新約屬靈的建造，開始於耶穌基督，就是成肉體的神，作神的帳幕（約一14）和神的殿；（約二19～21；）進前到召會，就是基督的身體，作基督的擴大；（弗一22～23，二20～22；）終極完成於新耶路撒冷，作神建造在永世裏終極的彰顯和擴大。（啓二一2～3，15～17。）

四十～四八章中關於神聖別建造的異象，要按字面應驗於復興的時候，那時得復興的以色列要重建聖殿和耶路撒冷城，作他們在千年國裏與神同住之處。其中一切細節的屬靈意義，都該應用於新約的信徒身上，他們乃是神屬靈建造—召會—的組成分子。

(Ezra 3:6b-13; 6:13-15). Later, this temple was replaced by Herod's temple, which was built in forty-six years (John 2:20). Herod's temple was destroyed in A.D. 70 by the Roman army under Titus (Dan. 9:26; Matt. 23:38; 24:2). Neither the temple in Ezra's day nor the temple of Herod's time was the full recovery of the temple built by Solomon. However, the temple of Ezekiel's vision was a more than full recovery of Solomon's temple. Although the temple itself was the same size as the one built by Solomon (41:2, 4; cf. 1 Kings 6:2), a number of details related to the gates, the courts, and the buildings around the temple in Ezekiel's vision indicate an enlargement over Solomon's temple. Thus, beginning with Abraham's tent (see note 18¹ in Gen. 13), progressing to the tabernacle and then to Solomon's temple, and concluding with the temple in Ezekiel's vision, there is a continual progression in the enlargement of God's building in the Old Testament. This enlargement signifies a continual increase in the experience of Christ by God's people (cf. note 2¹ in 1 Kings 6). God's building in the Old Testament prefigures God's spiritual building in the New Testament, which begins with Jesus Christ, the incarnated God, as God's tabernacle (John 1:14) and God's temple (John 2:19-21), advances to the church, the Body of Christ, as the enlargement of Christ (Eph. 1:22-23; 2:20-22), and consummates with the New Jerusalem as the ultimate manifestation and enlargement of God's building in eternity (Rev. 21:2-3, 15-17).

Literally, the visions concerning God's holy building in chs. 40-48 will be fulfilled in the restoration, when the restored Israel will rebuild the temple and the city of Jerusalem for their dwelling with God in the millennium. The spiritual significances of all the details should be applied to the New Testament believers as components of God's spiritual building, the church.

【40:2】在神的異象中，祂^a帶我到以色列¹地，把我安置^b在極¹高的山上；在山上的南邊有彷彿一座城的建築。

二 人的異象 四十 3

● 40:1² 以西結看見第一個異象，就是主榮耀顯現的異象，是在他三十歲時，那是祭司開始盡功用的年紀。（一 1。）他看見末一個異象，就是神聖別建造的異象，是在二十年後，（參一 2，）在他五十歲時，那是祭司退休的年紀。（民四 3。）這指明以西結要看見神建造的異象，需要在生命裏更成熟。（參一 1 註 1。）

● 40:1³ 年初，指明神建造的異象把我們帶到新的開始。正月初十日，是以色列人豫備逾越節羊羔的日子。（出十二 3。）這指明我們基督徒生活中每一次新的開始，都是基於基督這逾越節的羔羊，（約一 29，林前五 7，）和祂的救贖。

● 40:2¹ 要看見神聖別建造的異象，以西結從被擄之地，被帶到以色列地（豫表包羅萬有的基督作神分給祂子民的分一見申八 7 註 1，）在耶路撒冷城的高山（表徵基督的復活和升天。）這是正確的地位、正確的立場和正確的角度，使以西結能看見這樣的異象。見啓二一 10 註 1。

【40:2】In the visions of God He^a brought me into the¹ land of Israel and set me down^b upon a very¹ high mountain, and on it to the south there was a structure like a city.

B. The Vision of a Man 40:3

40:1² (twenty-fifth) Ezekiel saw the first vision, the vision of the appearance of the glory of the Lord, when he was thirty years of age, the age at which a priest began to function (1:1). He saw the last vision, the vision of the holy building of God, twenty years later (cf. 1:2), at the age of fifty, the age of retirement for a priest (Num. 4:3). This indicates that to see the building of God, Ezekiel needed more maturity in life (cf. note 1¹ in ch. 1).

40:1³ (beginning) The beginning of the year indicates that the vision of God's building brings us to a new beginning. The tenth day of the first month was the day on which the people of Israel prepared the lamb for the passover (Exo. 12:3). This indicates that every new beginning in our Christian life is based on Christ, the Passover lamb (John 1:29; 1 Cor. 5:7), and His redemption.

40:2¹ (land) To see the vision of God's holy building, Ezekiel was brought from the land of captivity to a high mountain, signifying the resurrection and ascension of Christ, in the land of Israel, a type of the all-inclusive Christ as the portion allotted by God to His people (see note 7¹ in Deut. 8), and in the city of Jerusalem. This was the right position, standing, and angle for Ezekiel to see such a vision. See note 10¹ in Rev. 21.

40:3^a
結一 7
但十 6
啓一 15
40:3^b
啓十一 1
二一 15

【40:3】祂帶我到那裏，見有一個¹人，樣子像^{1a}銅，手拿麻繩和量度的^{2b}葦子，站在門口。

三 聖殿的異象 四十 4 ~ 四四 31

1 外院 四十 4 ~ 27

【40:4】那人對我說，^a人子阿，凡我所指示你的，你都要用眼看，用耳聽，並要放在心上；因為我帶你到這裏來，目的是要使你看見；凡你所看見的，你都要告訴以色列家。

● 40:3¹ 這人乃是基督。在這裏的異象中，祂不是在寶座上顯為金銀合金的樣子，（一 26 ~ 28，）乃是在建造的門口顯為銅的樣子。銅表徵基督受神審判的試驗。（民十六 37 ~ 39，二一 8 ~ 9。）基督經過神的審判，完全合格來量度（藉審判而據有）凡屬於神建造的事物。（亞二 1 與註。）

● 40:3² 葦子是為着量度，（參啓十一 1，二一 15，）量度是藉着審判而試驗，為要據有。

【40:3】 And He brought me there, and there was a¹ man, whose appearance was like the appearance of^{1a} bronze, with a line of flax and a measuring^{2b} reed in His hand, standing in the gate.

C. The Vision of the Holy Temple 40:4 – 44:31

1. The Outer Court 40:4-27

【40:4】 And the man said to me, ^aSon of man, look with your eyes, and hear with your ears, and set your heart on all that I show you, because for this purpose you have been brought here, that it may be shown to you. Tell all that you see to the house of Israel.

40:3¹ (man) This man is Christ. In the vision here He is not on the throne in the appearance of electrum (1:26-28) but at the gate of the building in the appearance of bronze. Bronze signifies Christ's being tested by God's judgment (Num. 16:37-39; 21:8-9). Having passed through God's judgment, Christ is fully qualified to measure (take possession of by judging) what belongs to God's building (Zech. 2:1 and notes).

40:3² (reed) A reed is for measuring (cf. Rev. 11:1; 21:15), and to measure is to test through judgment in order to possess.

40:3^a
Ezek. 1:7;
Dan. 10:6;
Rev. 1:15; See
note 3¹
40:3^b
Rev. 11:1;
21:15

40:4^a
結二 1

40:4^a
Ezek. 2:1

【40:5】看哪，殿外四圍有^{1a}牆。那人手拿^b量度的葦子，長六肘，每肘是一²肘零一掌。祂量那建築的牆，厚一葦，高一葦。

【40:6】祂到了朝東的¹門，就上門的臺階，量門的過道，深一葦；每一過道深一葦。

● 40:5¹ 殿四圍的牆是爲着分別，將屬於神的和不該屬於神的分開。牆的厚度和高度都是六肘，因此，牆的截面是六肘見方。六這數字表徵第六日被造的人，因此，牆有一個六肘見方的截面，表徵基督自己是正直、完全並完整的人。（參啓二一 16 註 1。）這樣一位基督是神建造的分別線。只有被包括在基督裏面的，纔屬於神的權益和神的建造。（弗二 21。）

● 40:5² 用來量度神聖別建造的肘不是人尋常的肘，指明這量度不是照人的標準，乃是照神的標準。

● 40:6¹ 門（指門洞）分爲四段：外面的過道、（6、）通道（院子—14、）裏面的過道（7）和門廊。（8～9。）門是神建造的入口，表徵基督是我們進入神裏面，進入神的權益、神的建造、和神的國的門路。（約十四 6，20，啓二一 21 上。）牆把罪人和神分開，但門把人帶進神裏面，帶進神的建造裏。見啓二一 21 註 1。

【40:5】Now there was a^{1a} wall all around the outside of the house, and in the man's hand a^b measuring reed six cubits long, each cubit being a² cubit and a handbreadth. So He measured the thickness of the structure, one reed; and the height, one reed.

【40:6】Then He came to the¹ gate which faces toward the east and went up its steps, and He measured the threshold of the gate, one reed deep; and each threshold was one reed deep.

40:5¹ (wall) The wall around the house is for separation, separating what belongs to God from what cannot belong to Him. The thickness and height of the wall are both six cubits; thus, a cross section of the wall is a square six cubits by six cubits. The number six signifies man, who was created on the sixth day. Hence, the wall with a square cross section of six cubits signifies Christ Himself as an upright, perfect, and complete man (cf. note 16¹ in Rev. 21). Such a Christ is the separating line of God's building. Only what is included in Christ belongs to God's interests and God's building (Eph. 2:21).

40:5² (cubit) The cubit used to measure the holy building of God was not a common human cubit. This indicates that the measuring was done not by the human standard but by the divine standard.

40:6¹ (gate) The gate is divided into four sections: an outer threshold (v. 6), a passage (a court, v. 14), an inner threshold (v. 7), and a porch (vv. 8-9). As the entrance to God's building, the gate signifies Christ as the gateway for us to enter into God and into God's interests, God's building, and God's kingdom (John 14:6, 20; Rev. 21:21a). Whereas the wall separates sinners from God, the gate brings people into God and into God's building. See note 21¹ in Rev. 21.

【40:7】又有¹衛房，每房長一葦，寬一葦，衛房之間相隔五肘；挨着向殿之門廊的過道，寬一葦。

【40:8】祂又量向殿的¹門廊，橫寬一葦。

【40:9】又量門廊，縱寬八肘；廊子的牆柱，柱面闊二肘；門廊向着殿。

● 40:7¹ 或，小廂房。後文同。六間衛房分爲兩組，每組三間，（10，）表徵衛房是一個人位，就是基督自己，祂是三一神（三）成了人（六，）並在十字架上被『裂開。』六間衛房每間都是六肘見方，因此與牆的截面尺寸相同。（見5註1。）這指明主耶穌在祂的人位和工作上，是神榮耀和聖別的保衛。藉着經過基督這門，我們就有資格進入神那滿了祂榮耀和聖別的建造裏。

● 40:8¹ 門廊寬度是六肘，六這數字表徵第六日被造的人。門廊的長度是八肘，（9，）八這數字表徵基督的復活，發生在新的七日的第一日，乃是新的起頭。（約二十1。）這些尺寸表徵主耶穌這人作爲神建造的門，完全是在復活裏。這些尺寸也表徵，當我們到達門廊，我們就是在復活裏，有新的起頭。

【40:7】 And every ¹guardroom was one reed long and one reed wide, and the space between the guardrooms was five cubits, and the threshold of the gate by the porch of the gate toward the house was one reed.

【40:8】 He measured also the ¹porch of the gate toward the house, one reed.

【40:9】 Then He measured the porch of the gate, eight cubits; and its posts, two cubits; and the porch of the gate was toward the house.

40:7¹ (guardroom) Or, little chamber. So also throughout this chapter. The six guardrooms are divided into two groups of three (v. 10), signifying that the guardrooms are a person, Christ Himself, who as the Triune God (three) became a man (six) and was “split” on the cross. Each of the six guardrooms is six cubits square and is thus the same in size as a cross section of the wall (see note 5¹). This indicates that the Lord Jesus in His person and work is the guard of God’s glory and holiness. By passing through Christ as the gate, we are qualified to enter into God’s building, which is full of God’s glory and holiness.

40:8¹ (porch) The width of the porch is six cubits, the number six signifying man, who was created on the sixth day. The length of the porch is eight cubits (v. 9), the number eight signifying Christ’s resurrection, which took place on the first day of a new week as a new beginning (John 20:1). These dimensions signify that the Lord Jesus as a man, who is the gate of God’s building, is fully in resurrection. They also signify that when we arrive at the porch, we are in resurrection, in a new beginning.

【40:10】朝東的門洞有衛房：這旁三間，那旁三間，三間都是一樣的尺寸；這邊和那邊的牆柱，都是一樣的尺寸。

【40:11】祂量門口，寬¹十肘，門長十三肘。

【40:12】衛房前伸出的邊緣，這邊一肘，那邊伸出的邊緣一肘；衛房這邊六肘，那邊六肘。

【40:13】又量門洞，從這衛房頂的後檐到那衛房頂的後檐，寬二十五肘；衛房門口與門口相對。

【40:14】又¹量牆柱，柱面共闊六十肘；門洞內是院子，有牆柱為界。

● 40:11¹ 這裏十這數字含示十誡。這指明凡十誡所要求的，門口都成全了。主耶穌這『方正、』正直並完全的人，（見5註1，）成全十誡一切的要求，祂又成了我們進入神建造的門。關於門進一步的細節，見以西結書生命讀經，第十九篇。

● 40:14¹ 直譯，造。

【40:10】 And there were three guardrooms on one side and three on the other side of the gate, which was facing east; and the three of them had the same measurement, and the posts had the same measurement on both sides.

【40:11】 And He measured the width of the entrance of the gate, ¹ten cubits; and the total length of the gate was thirteen cubits.

【40:12】 And there was a border before the guardrooms, one cubit on this side, and a border, one cubit on that side; and the guardrooms were six cubits on this side and six cubits on that side.

【40:13】 And He measured the total gate width from the roof edge of one guardroom to the roof edge of the other, twenty-five cubits. The entrances of the guardrooms were opposite each other.

【40:14】 He also made a measurement of the posts, sixty cubits in all; and the gate surrounded a court which reached to the posts.

40:11¹(ten) The number ten here implies the Ten Commandments. This indicates that whatever the Ten Commandments require, the entry of the gate fulfills. The Lord Jesus as the “square,” upright, and perfect man (see note 5¹) fulfilled all the requirements of the Ten Commandments, and He has become the gate for us to enter into God’s building. For additional details concerning the gate, see Life-study of Ezekiel, Message Nineteen.

【40:15】從大門口前面到內門廊前面，共五十肘。

【40:16】在門洞裏面周圍，衛房並牆柱間都有^{1a}嚴緊的窗櫺；廊子裏面周圍也有窗，牆柱上有雕刻的^{2b}棕樹。

【40:17】祂帶我進^a外院，見有¹屋子，又有鋪石地，鋪造在院的周圍；鋪石地上有屋子三十間。

● 40:16¹ 見王上六 4 註 1。

● 40:16² 棕樹生長在野地，且是長青的。棕樹表徵得勝和永存的力量。（出十五 27，啓七 9。）門的牆柱上有棕樹，表徵保衛神聖別和榮耀的基督，乃是永存、得勝的一位，祂站立、托住、扶持並得勝。基督是牆柱，用得勝、永存的生命支撐並擔負神的建造。

● 40:17¹ 外院東、南、北三邊靠牆的地方，有六塊不同的鋪石地，每塊地上有五間屋子，總共有三十間屋子。除了鋪石地上的三十間屋子，還有四個小院在外院的四個拐角。（四六 21～24 與 21 註 1。）這些是供百姓煮祭物之處。鋪石地可能是用石頭作的，表徵那使我們成為石頭（約一 42，太十六 18）之重生的立場，叫我們從世上的污穢分別出來。（參路十五 22 註 7。）這些屋子是百姓喫祭物的場所，指明它們

【40:15】And the distance from the front of the gate at the entrance to the front of the inner porch of the gate was fifty cubits.

【40:16】And the guardrooms and their posts had^{1a} latticed windows within and all around the gate. The porches also had windows within and all around, and^{2b} palm trees were on each post.

【40:17】Then He brought me into the^a outer court, and there were¹ chambers and a pavement made for the court all around; thirty chambers were upon the pavement.

40:16¹ (latticed) See note 4¹ in 1 Kings 6.

40:16² (palm) Palm trees grow in the wilderness and are evergreen. The palm tree signifies victory and everlasting power (Exo. 15:27; Rev. 7:9). The palm trees on the posts of the gates signify that Christ, the guard of God's holiness and glory, is the everlasting, victorious One, standing, bearing, sustaining, and prevailing. Christ is the post that supports and bears God's building with a victorious, everlasting life.

40:17¹ (chambers) There were six different sections, or areas, of pavement around the inside of the wall on the east, the south, and the north sides of the outer court, and on each section there were five chambers, giving a total of thirty chambers. In addition to the thirty chambers on the pavement, there were four small courts, one at each corner of the outer court (46:21-24 and note 21¹). These were places for the people to boil the sacrifices. The pavement, probably made of stone, signifies the standing of regeneration, which makes us stones (John 1:42; Matt. 16:18), as a separation from the dirt of the world (cf. note 22⁷ in Luke 15). The chambers were dining places where

40:16^a
王上六 4
40:16^b
結四十 26, 31, 34
四一 18
啓七 9
40:17^a
啓十一 2

40:16^a
1 Kings 6:4
40:16^b
Ezek. 40:26, 31,
34;
41:18;
Rev. 7:9
40:17^a
Rev. 11:2

【40:18】鋪石地，就是矮鋪石地，在各門洞兩旁，其寬度與門洞的長度相同。

【40:19】祂從下門前面，量到內院門外前面，寬一百肘，東面和北面都是如此。

【40:20】祂量外院朝北的門，長寬若干。

【40:21】門洞的衛房，這旁有三間，那旁有三間。門洞的牆柱和廊子，與第一個門的尺寸一樣；門洞長五十肘，寬二十五肘。

【40:22】其窗和廊子，並雕刻的^a棕樹，與朝東的門尺寸一樣；登七層臺階上到這門，前面有廊子。

是百姓享受基督作祭物和供物的地方。（祭司是在內院喫祭物，〔四二 1～14，〕百姓是在外院喫。）我們經過神居所的大門以後，就來到外院，進入屋子，站在我們重生的『石頭』上，喫基督並享受基督，祂是一切供物的實際。（來十 5～10。）

【40:18】 And the pavement flanked the gates, its width equal to the length of the gates; that is, the lower pavement.

【40:19】 Then He measured the distance from the front of the lower gate to the front of the outside of the inner court gate, a hundred cubits, both on the east and on the north.

【40:20】 Then He measured the gate of the outer court which faced toward the north, its length and its width.

【40:21】 And it had three guardrooms on this side and three on that side. And its posts and its porch were of the same measurement as the first gate; its length was fifty cubits, and the width twenty-five cubits.

【40:22】 And its windows and its porch and its^a palm trees were of the same measurement as the gate which faced toward the east, and seven steps led up to it, and its porch was in front of them.

the people ate the sacrifices, indicating that they were places for people to enjoy Christ as the sacrifices and offerings. (Whereas the priests ate in the inner court [42:1-14], the people ate in the outer court.) After passing through the gate of God's dwelling place, we come to the outer court and enter into the chambers, where, standing on the "stones" of our regeneration, we eat and enjoy Christ, who is the reality of all the offerings (Heb. 10:5-10).

【40:23】^a 內院有門與這外門相對，北面和東面都是如此。祂從這門量到那門，共一百肘。

【40:24】祂帶我往南去，見朝南有門，祂又照先前的尺寸量門洞的牆柱和廊子。

【40:25】¹ 門洞與廊子的周圍都有窗，和先量的窗一樣；門洞長五十肘，寬二十五肘。

【40:26】登七層臺階上到這門，前面有廊子；門的牆柱上有雕刻的棕樹，這邊一棵，那邊一棵。

【40:27】內院朝南有門，祂從這門量到朝南的那門，共一百肘。

2 內院 四十 28 ~ 47

【40:28】祂帶我從南門進內院，就照¹先前的尺寸量南門；

● 40:25¹ 門洞，直譯，它。

● 40:28¹ 內院門洞的細節（28 ~ 37）與外院

【40:23】And there was a gate to the ^ainner court opposite the outer gate, both on the north and on the east. And He measured the distance from gate to gate, a hundred cubits.

【40:24】And He led me toward the south, and there was a gate toward the south, and He measured its posts and its porch according to those same measurements.

【40:25】And ¹the gate and its porch had windows all around just like those other windows; the length was fifty cubits, and the width twenty-five cubits.

【40:26】And there were seven steps going up to it, and its porch was in front of them; and it had palm trees upon its posts, one on each side.

【40:27】And there was a gate to the inner court toward the south, and He measured the distance from gate to gate toward the south, a hundred cubits.

2. The Inner Court 40:28-47

【40:28】Then He brought me into the inner court through the south gate, and He measured the south gate according to those ¹same measurements,

40:25¹ (the) Lit., it.

40:28¹ (same) The details of the gates to the inner court (vv. 28-37)

【40:29】衛房、牆柱和廊子，都照先前的尺寸；門洞與廊子的周圍都有窗；門洞長五十肘，寬二十五肘。

【40:30】周圍有廊子，長二十五肘，寬五肘。

【40:31】廊子朝着外院，牆柱上有雕刻的^a棕樹；這門的臺階有¹八層。

【40:32】祂帶我進到內院的東面，就照先前的尺寸量東門；

門洞的細節相同，指明我們進入內院時，就重複對基督的經歷。我們經歷的是同一位基督，但我們對祂有更多的經歷。

● 40:31¹ 在內院入口有另一組臺階，（參 22, 26, ）共八層。這指明在經歷神建造的事上越往裏面進展，我們就越高。八這數字表徵復活。這指明我們若要進入內院，就必須在復活裏。所有天然的生命和天然的人都必須棄絕，被十字架除去。

【40:29】And its guardrooms and its posts and its porches according to those same measurements; and it had windows in and around it and its porches; the length was fifty cubits, and the width twenty-five cubits.

【40:30】And there were porches all around, twenty-five cubits long and five cubits wide.

【40:31】And its porches were toward the outer court, and ^apalm trees were upon its posts, and its steps had ¹eight steps.

【40:32】And He brought me into the inner court toward the east, and He measured the gate according to those same measurements,

were the same as those of the gates to the outer court, indicating that as we enter into the inner court, we repeat our experience of Christ. We experience the same Christ, but we experience more of Him.

40:31¹ (eight) At the entrance to the inner court there is another set of stairs (cf. vv. 22, 26), consisting of eight steps. This indicates that the more inward we progress in our experience of God's building, the higher we become. The number eight signifies resurrection. This indicates that if we would come into the inner court, we need to be in resurrection. All the natural life and the natural man must be repudiated and crossed out.

【40:33】衛房、牆柱和廊子，都照先前的尺寸；門洞與廊子的周圍都有窗；門洞長五十肘，寬二十五肘。

【40:34】廊子朝着外院，門洞兩旁的牆柱上都有雕刻的^a棕樹，這門的臺階有八層。

【40:35】祂帶我進北門，就照先前的尺寸量那門，

【40:36】就是量衛房、牆柱和廊子；門洞周圍都有窗；門洞長五十肘，寬二十五肘。

【40:37】門的¹廊子朝着外院，門洞兩旁的牆柱上都有雕刻的棕樹，這門的臺階有八層。

【40:38】門洞的牆柱旁有¹屋子和門；²祭司在那裏^a洗燔祭牲。

● 40:37¹ 此乃照七十士希臘文譯本；希伯來文作，柱子。

● 40:38¹ 這間屋子可能是在內院北邊的門洞裏，是祭司洗燔祭牲的地方。（利一 3～9。）這指明我們的經歷到了這點，就豫備好給神作燔

【40:33】And its guardrooms and its posts and its porches according to those same measurements; and it had windows in and around it and its porches; the length was fifty cubits, and the width twenty-five cubits.

【40:34】And its porches were toward the outer court, and^a palm trees were upon its posts on each side, and its steps had eight steps.

【40:35】And He brought me to the north gate, and He measured it according to those same measurements,

【40:36】Its guardrooms, its posts, and its porches; and it had windows in and around it; the length was fifty cubits, and the width twenty-five cubits.

【40:37】And its¹ porches were toward the outer court, and palm trees were upon its posts, on each side, and its steps had eight steps.

【40:38】And a¹ chamber with its entrance was by the posts at the gates; there they^a washed the burnt offering.

40:37¹ (porches) Following the rendering of the Septuagint; the Hebrew reads, posts.

40:38¹ (chamber) This chamber, probably within the north gate of the inner court, was for the priests to wash the burnt offerings (Lev. 1:3-9). This indicates that at this point in our experience, we are ready to be a

40:34^a
結四十 16

40:34^a
Ezek. 40:16

40:38^a
利一 13
代下四 6

40:38^a
Lev. 1:13;
2 Chron. 4:6

【40:39】在門廊內，這邊有兩張¹桌子，那邊有兩張桌子，在其上可以宰殺燔祭牲、^a贖罪祭牲、和贖愆祭牲。

【40:40】上到朝北的門口，在外面這邊有兩張桌子，門廊那邊也有兩張桌子。

祭。我們經過內院的門洞以後，就在復活裏，在更高一層。（見 31 註 1。）在這裏，我們不再僅僅是一般的百姓，乃是成了祭司，豫備好藉着獻燔祭事奉主，意思就是豫備好絕對爲着主。（見利一 3 註 1。）

● 40:38² 直譯，他們。41、42 節者同。

● 40:39¹ 北邊門洞裏的八張桌子是宰殺祭牲用的。（39 ~ 43。）這些桌子分作兩組，每組四張。（41。）這些桌子長寬都是一肘半，高一肘。（42。）一這數字表徵獨一的神。長度的一肘半加上寬度的一肘半，就是三肘；三這數字表徵在復活裏的三一神。三一神已經『裂開，』由桌子位於門的兩邊，以及每張桌子的寬度是三肘的一半所指明。因此，與這八張桌子有關的數字表徵三一神（三，）這獨一的神（一，）成爲受造之物（四，）在十字架上被『裂開，』卻復活了（八。）如今祂在復活裏，乃是見證（二。）今天我們的事奉，我們的職事，必須在三一神這獨一的神裏面，祂作爲受造者被『裂開，』如今在復活裏乃是活的見證。

【40:39】 And in the porch of the gate were two¹ tables on this side and two tables on that side on which to slay the burnt offering, the^a sin offering, and the trespass offering.

【40:40】 And on one side outside, as one goes up to the entrance of the gate toward the north, were two tables; and on the other side, which belonged to the porch of the gate, were two tables.

burnt offering for God. When we pass through the gate to the inner court, we are in resurrection and on a higher level (see note 31¹). Here, we are not merely the common people in the outer court; we have become the priests who are ready to minister to the Lord by offering the burnt offering, meaning that we are ready to be absolute for the Lord (see note 3¹ in Lev. 1).

40:39¹ (tables) The eight tables within the north gate are for slaying the offerings (vv. 39-43). They are divided into two groups of four (v. 41). They are one and a half cubits square and one cubit high (v. 42). The number one signifies the unique God. The number three, the sum of the one and a half cubits of length and the one and a half cubits of breadth, signifies the Triune God in resurrection. The Triune God has been “split,” as indicated by the tables on the two sides of the gate as well as by the width of each table measuring half of three cubits. Thus, the numbers related to the eight tables signify that the Triune God (three), the unique God (one), who became a creature (four), was “split” on the cross, yet He was resurrected (eight). Now in resurrection He is a testimony (two). Today our service, our ministry, must be in the Triune God, the unique God, who was “split” as a creature and is now in resurrection as a living testimony.

【40:41】門旁這邊有四張桌子，那邊有四張桌子，共八張桌子，祭司在其上宰殺祭牲。

【40:42】為燔祭牲有四張桌子，是^a鑿過的石頭作成的，長一肘半，寬一肘半，高一肘，祭司將宰殺燔祭牲和平安祭牲所用的器具放在其上；

【40:43】有雙鉤，寬一掌，釘在廊內的四圍。桌子上有祭牲的肉。

【40:44】在內院裏，內門外有¹兩間屋子，一間在北門旁，朝南；一間在²南門旁，朝北。

【40:45】祂對我說，這朝南的屋子是為^a看守殿宇的祭司；

● 40:44¹ 此乃照七十士希臘文譯本；希伯來文作，歌唱者的廂房。

● 40:44² 此乃照七十士希臘文譯本；希伯來文作，東。

【40:41】 Four tables were on this side and four tables on that side beside the gate; eight tables on which they slaughtered the sacrifices.

【40:42】 And there were four tables for the burnt offering, made of ^ahewn stone, a cubit and a half long and a cubit and a half wide and one cubit high, on which they laid the instruments with which they slaughtered the burnt offering and the sacrifice;

【40:43】 And double hooks, a handbreadth long, were fastened on the inside all around. And upon the tables was the flesh of the offering.

【40:44】 And outside the inner gate in the inner court were ¹two chambers, one at the side of the north gate facing toward the south; one at the side of the ²south gate facing toward the north.

【40:45】 And He said to me, This chamber that faces toward the south is for the priests, the ^akeepers of the charge of the house;

40:44¹ (two) Following the rendering of the Septuagint; the Hebrew reads, chambers for the singers.

40:44² (south) Following the rendering of the Septuagint; the Hebrew reads, east.

40:42^a
出二十 25

40:42^a
Exo. 20:25

40:45^a
民三 27~28, 32,
38
代上九 23
結四四 14

40:45^a
Num. 3:27-28,
32, 38;
1 Chron. 9:23;
Ezek. 44:14

40:46^a
民十八 5

40:46^b
王上二 35
代上二四 3, 6
結四三 19
四四 15

【40:46】那朝北的屋子是為看守^a祭壇的祭司。這些祭司是利未人中^b撒督的子孫，近前來事奉耶和華的。

40:47^a
出四十 29
結四三 13
太二三 35

【40:47】祂又量內院，長一百肘，寬一百肘，是見方的；^{1a}祭壇在²殿前。

● 40:47¹ 表徵基督十字架的祭壇，不僅是內院的中心，也是殿整個範圍的中心。這祭壇實際上乃是宇宙的中心。十字架作為宇宙的中心，指向基督包羅萬有的死，其中牽連了神、人、和一切受造之物。（見四三 13 註 2。）十字架上的死對神是釋放，（路十二 49～50，約十二 24，）對人和一切消極的事物是了結。（羅六 6，來二 14，九 26～28，加六 14，弗二 14～15。）在基督的死裏，神在人裏經過死而得釋放，人在神裏受死而被了結。

十字架不僅是神聖別建造的中心，也是這建造的圓周。門、喫祭牲、煮祭物的屋子、和宰殺祭牲的桌子，都含示十字架。因此，十字架擴展到四方，到神建造的每個角落。我們若要在神的殿裏接觸祂，並享受祂的豐富，就必須經過十字架。

● 40:47² 祭壇表徵十字架，殿表徵基督（約二 19～21）與召會，基督的身體。（林前三 16，弗二 21。）十字架、基督、和召會不僅是新約的中心

【40:46】And the chamber that faces toward the north is for the priests, the keepers of the charge of the^a altar. These are the sons of^b Zadok, who come near to Jehovah to minister to Him from among the sons of Levi.

【40:47】And He measured the court, a square, one hundred cubits long and one hundred cubits wide; and the^{1a} altar was² in front of the house.

40:47¹ (altar) The altar, which signifies the cross of Christ, is the center not only of the inner court but also of the entire premises of the temple. This altar is actually the center of the universe. As the center of the universe, the cross points to the all-inclusive death of Christ, which involved God, man, and all the creatures (see note 13² in ch. 43). The death on the cross was the release of God (Luke 12:49-50; John 12:24) and the termination of man and all negative things (Rom. 6:6; Heb. 2:14; 9:26-28; Gal. 6:14; Eph. 2:14-15). In Christ's death God passed through death in man to be released, and man died in God to be terminated.

The cross is not only the center but also the circumference of God's holy building. The cross is implied in the gate, in the eating of the sacrifices, in the boiling houses, and in the tables on which the sacrifices are slain. Thus, the cross spreads in every direction and to every corner of God's building. If we wish to contact God and enjoy His riches in His house, we must pass through the cross.

40:47² (in) Whereas the altar signifies the cross, the temple signifies both Christ (John 2:19-21) and the church, the Body of Christ (1 Cor. 3:16; Eph. 2:21). The cross, Christ, and the church are the central subject not only of the

40:46^a
Num. 18:5

40:46^b
1 Kings 2:35;
1 Chron. 24:3, 6;
Ezek. 43:19;
44:15

40:47^a
Exo. 40:29;
Ezek. 43:13;
Matt. 23:35

3 殿 四十 48 ~ 四一 26

40:48^a
王上六 3

【40:48】於是祂帶我到殿前的^a廊子，量廊子的牆柱，這面厚五肘，那面厚五肘；¹門寬十四肘，門兩旁，這邊另加三肘，那邊另加三肘。

【40:49】廊子長二十肘，寬¹十二肘，²上廊子有十層臺階；靠近牆柱又有³柱子，這邊一根，那邊一根。

題目，也是整本聖經的中心題目。壇立於殿前，指明我們在十字架之外，不可能有召會。惟有當我們經過十字架之後，纔能有召會的實際。

● 40:48¹ 此乃照七十士希臘文譯本；希伯來文作，門寬這邊三肘，那邊三肘。

● 40:49¹ 此乃照七十士希臘文譯本；希伯來文作，十一。

● 40:49² 此乃照七十士希臘文譯本；希伯來文作，上廊子是藉着臺階。殿的高度比內院高十階，比殿外高二十五階。（22，31。）這指明我們在經歷神的建造時，越往裏面進展，就越升高。

3. The Temple 40:48 — 41:26

40:48^a
1 Kings 6:3

【40:48】Then He brought me to the^a porch of the house and measured each post of the porch, five cubits on this side and five cubits on that side; and¹ the width of the gate was fourteen cubits, plus the side indents in the gate, three cubits on this side and three cubits on that side.

【40:49】The length of the porch was twenty cubits and the width¹ twelve cubits, and² ten steps led up to it; and there were³ pillars by the posts, one on this side and another on that side.

New Testament but also of the entire Bible. That the altar stands in front of the temple indicates that we cannot have the church apart from the cross. We can have the reality of the church only after we have passed through the cross.

40:48¹ (the) Following the rendering of the Septuagint; the Hebrew reads, the width of the gate was three cubits....

40:49¹ (twelve) Following the rendering of the Septuagint; the Hebrew reads, eleven.

40:49² (ten) Following the rendering of the Septuagint; the Hebrew reads, by steps that went up to it. The elevation of the temple was ten steps higher than that of the inner court and twenty-five steps higher than the elevation outside the temple (vv. 22, 31). This indicates that the further inward we proceed in our experience of God's building, the higher we rise.

以西結書 第四十一章

【41:1】祂帶我到殿那裏量牆柱，這面厚六肘，那面厚六肘，是¹牆柱的厚度。

【41:2】門口寬¹十肘，門兩旁，這邊五肘，那邊五肘。祂量²外殿，長四十肘，寬二十肘。

● 40:49³ 以西結沒有告訴我們柱子的尺寸，這指明柱子表徵無限無量的支撐力量。因此，這兩根靠近牆柱的柱子表徵基督作神的見證人（二，）用無限無量的力量背負神的家。

● 41:1¹ 此乃照一些譯本；希伯來文作，帳幕。

● 41:2¹ 廊子的入口寬十四肘，（四十 48，）通往外殿（聖所）的門口寬十肘，進入內殿（至聖所）的門口寬六肘。（3。）這指明我們在經歷神的建造時，越往裏面進展，路就變得越窄。我們越親近主，就越受祂限制。

● 41:2² 卽聖所。

EZEKIEL 41

【41:1】And He brought me to the temple and measured the posts; six cubits wide on one side and six cubits wide on the other side was the width of the¹ post.

【41:2】And the width of the entrance was¹ ten cubits, and the sides of the entrance were five cubits on one side and five cubits on the other side. And He measured the length of the² outer temple, forty cubits, and the width, twenty cubits.

40:49³ (pillars) The fact that Ezekiel does not give us the measurement of the pillars indicates that they signify a supporting strength that is unlimited and immeasurable. Thus, the two pillars by each post signify Christ as God's witness (two) bearing the house of God with a strength that is unlimited and immeasurable.

41:1¹ (post) Following some versions; the Hebrew reads, tent.

41:2¹ (ten) The entrance of the porch measured fourteen cubits (40:48), the entrance to the outer temple (the Holy Place), ten cubits, and the entrance into the inner temple (the Holy of Holies), six cubits (v. 3). This indicates that the further inward we progress in our experience of God's building, the narrower the way becomes. The closer we are to the Lord, the more we will be restricted by Him.

41:2² (outer) I.e., the Holy Place.

【41:3】祂到內殿量門的牆柱，各厚二肘；門口寬六肘，門兩旁各寬七肘。

【41:4】祂量內殿，^a長二十肘，寬二十肘，在外殿前面；祂對我說，這是至聖所。

【41:5】祂又量殿牆，厚¹六肘；圍着殿三面有旁屋，各寬四肘。

【41:6】¹旁屋有^{2a}三層，層疊而上，每層排列三十間；旁屋的梁木擱在殿牆坎上，免得梁木插入殿牆。

● 41:5¹ 這裏六這數字與牆的厚度有關，表徵主耶穌的人性是神居所站立的力量。在帳幕裏直立的皂莢木板，也表徵主耶穌的人性。（出二六15。）主耶穌作為正確的人，乃是神的建造中，那直立、支持的牆。

● 41:6¹ 這三十間為着彰顯的旁屋，（見王上六5註3，）是基於那三十間為着享受的屋子。（四十17。）我們享受基督有多少，我們彰顯祂就有多少。我們對基督的享受，至終成了基督的豐滿、彰顯。（弗三16～19。）

● 41:6² 見王上六6註1。

【41:3】 Then He went into the inner temple and measured each post of the entrance, two cubits; and the entrance, six cubits; and the width on either side of the entrance, seven cubits.

【41:4】 And He measured the ^alength of the inner temple, twenty cubits, and the width, twenty cubits, before the outer temple; and He said to me, This is the Holy of Holies.

【41:5】 Then He measured the wall of the house, ¹six cubits thick; and the width of every side chamber, four cubits, all around the house on every side.

【41:6】 And the ¹side chambers were in ²three ^astories, one over another, with thirty units in each story; and they extended to the wall, which the house had for the side chambers all around to be supports, so that there would not be supports inserted into the wall of the house.

41:5¹ (six) The number six here in relation to the thickness of the wall signifies the humanity of the Lord Jesus as the standing strength of God's dwelling place. In the tabernacle the boards of acacia wood standing upright also signify the humanity of the Lord Jesus (Exo. 26:15). As a proper human being, the Lord Jesus is the standing and supporting wall of God's building.

41:6¹ (side) The thirty side chambers for expression (see note 5³ in 1 Kings 6) are based on the thirty chambers for enjoyment (40:17). We can express Christ only to the extent that we have enjoyed Him. Our enjoyment of Christ eventually becomes the fullness, the expression, of Christ (Eph. 3:16-19).

41:6² (three) See note 6¹ in 1 Kings 6.

41:4^a
王上六 20
代下三 8

41:4^a
1 Kings 6:20;
2 Chron. 3:8

41:6^a
王上六 5~6

41:6^a
1 Kings 6:5-6

【41:7】這圍殿的旁屋越上¹越寬；因旁屋圍殿^a懸疊而上，所以越上越寬；從下一層，由中一層，到上一層，乃是如此。

【41:8】我又見圍着殿有高臺，就是旁屋的根基，高足一葦，就是六^a大肘。

【41:9】旁屋的外牆厚五肘；旁屋之外還有¹餘地，乃屬於殿。

【41:10】在¹旁屋與對面的房屋中間有空地，圍繞着殿，寬二十肘。

【41:11】旁屋的門都向餘地，一門向北，一門向南；周圍的餘地寬五肘。

● 41:7¹ 旁屋越上越寬，指明我們與主的關係越升高，我們在經歷中也變得越寬廣、越豐富。（參弗三 18。）這指明對神聖別建造的經歷是有進展的。

● 41:9¹ 直譯，房屋。

● 41:10¹ 卽四二 10 ~ 14 所題到的聖屋。

【41:7】 And the side chambers that went around the house became¹ wider as they went up by stories. Because the surrounding of the house^a increased upward around the house, therefore the house had width upward; and so one went up from the lowest story to the highest through the middle story.

【41:8】 I also saw that the house had a raised platform all around; the foundations of the side chambers were a full reed of six^a long cubits.

【41:9】 The thickness of the outer wall of the side chambers was five cubits; and¹ space that was left alongside the side chambers belonged to the house.

【41:10】 And between the¹ chambers and the house was a width of twenty cubits all around the house on every side.

【41:11】 And the entrances of the side chambers were toward the space that was left, one entrance toward the north and another entrance toward the south; and the width of the place that was left was five cubits all around.

41:7¹ (wider) The side chambers becoming wider as they go up indicates that as we go higher with the Lord, we become broader and richer in our experience (cf. Eph. 3:18). This indicates that the experience of God's holy building is progressive.

41:9¹ (space) Lit., house.

41:10¹ (chambers) The chambers mentioned in 42:10-14.

【41:12】在西面那¹空地之後有²房子，寬七十肘；房子的牆四圍厚五肘，房子長九十肘。

【41:13】這樣，祂量殿，長一百肘；又量後面那空地和那房子並牆，共長一百肘；

【41:14】殿的前面和那向東的空地，寬一百肘。

【41:15】祂量空地後面的那房子，（空地是在殿後面，）並這邊與那邊的樓廊，共長一百肘。外殿、內殿、院廊、

【41:12】 And the¹ building that was in front of the separate place at the side toward the west was seventy cubits wide; and the wall of the building was five cubits thick all around, and its length ninety cubits.

【41:13】 So He measured the house, a hundred cubits long; and the separate place at the back and the building with its walls, a hundred cubits long;

【41:14】 And the width of the front of the house and of the separate place toward the east, a hundred cubits.

【41:15】 And He measured the length of the building before the separate place, which was behind it, and its galleries on one side and on the other side, a hundred cubits. And the outer temple, the inner temple, the porches of the court,

● 41:12¹ 直譯，隔開的地。13、14、15 節者同。

● 41:12² 這個位於殿後的房子，比殿還要大。旁屋表徵基督的豐滿，（見 6 註 1，）但殿後的房子表徵基督無限的豐富。（弗三 8。）基督豐富到一個地步，能滿足神與人一切的要求和需要，並且仍有富餘。（參約六 11 ~ 13。）關於基督的豐富與基督的豐滿，見弗三 19 註 4。

41:12¹ (building) This building, located at the back of the temple, was larger than the temple. Whereas the side chambers signify the fullness of Christ (see note 6¹), this building signifies the riches of Christ, which are unlimited (Eph. 3:8). Christ is so rich that He is able to fulfill all the requirements and meet all the needs of both God and man and still have an abundance left over (cf. John 6:11-13). Concerning the riches of Christ and the fullness of Christ, see note 19³ in Eph. 3.

【41:16】過道、^{1a}嚴緊的窗櫺、並對着過道周圍旁屋的三層樓廊，從地面到窗，（窗都有窗櫺，）全都鑲上²木板，

【41:17】直到門以上，內殿和外殿都是如此。內外四圍的牆壁，都按尺寸，

【41:18】^a雕刻了¹𨾏𨾏𨾏和^{1b}棕樹。每二𨾏𨾏𨾏中間有一棵棕樹，每𨾏𨾏𨾏有二臉，

● 41:16¹ 見王上六 4 註。

● 41:16² 聖殿的每個部分，全都鑲上木板。這與摩西所立起的帳幕完全不同；帳幕裏每一部分都用金包裹。（出二六 29。）金表徵神性，而木表徵人性，特別是主耶穌拔高的人性。在以西結書中，神的建造主要的材料乃是耶穌那釘死、復活並升天的人性。

● 41:18¹ 在所有鑲上的木板上，都雕刻了𨾏𨾏𨾏和棕樹。（18～20。）𨾏𨾏𨾏表徵主的榮耀顯在受造之物上；（十 18，來九 5；）長在野地並且長青的棕樹，表徵基督的得勝和祂永遠常存的力量。（見四十 16 註 2。）在牆上雕刻棕樹和𨾏𨾏𨾏，指明基督的得勝和主的榮耀，已經藉着受苦『雕刻』到我們裏面。

【41:16】The thresholds, the ^{1a}latticed windows, and the galleries of the surrounding side chambers with their three stories, opposite the threshold, were paneled with ²wood all around, even from the ground to the windows (now the windows were latticed)

【41:17】To the top of the entrance, both in the inner house and outside. And on all the walls all around inside and outside, by measurement,

【41:18】Were both ^acarved ¹cherubim and ^{1b}palm trees. And a palm tree was between two cherubim, and every cherub had two faces.

41:16¹ (latticed) See notes on 1 Kings 6:4.

41:16² (wood) All the parts of the building related to the temple were paneled with wood. This differs from the tabernacle raised up by Moses, in which every part was overlaid with gold (Exo. 26:29). Whereas gold signifies divinity, wood signifies humanity, especially the uplifted humanity of the Lord Jesus. In God's building in Ezekiel, the primary material is the crucified, resurrected, and ascended humanity of Jesus.

41:18¹ (cherubim) On all the wooden paneling, cherubim and palm trees were carved (vv. 18-20). Cherubim signify the glory of the Lord manifested upon the creatures (10:18; Heb. 9:5), and palm trees, which grow in the wilderness and are evergreen, signify the victory of Christ and the everlasting and ever-existing power of Christ (see note 16² in ch. 40). The carving of the palm trees and the cherubim on the walls indicates that the victory of Christ and the glory of the Lord have been "carved" into our being through sufferings.

【41:19】這邊有^{1a}人臉向着棕樹，那邊有獅子臉向着棕樹；殿內周圍的雕刻都是如此。

【41:20】從地面到門以上，都雕刻了^a基^a路^a伯和棕樹，殿牆也是這樣。

【41:21】殿的門柱是方的。至聖所的前面有一物件，樣子好像

【41:22】木^{1a}壇，高²三肘，長²二肘；壇角、壇³面和四旁，都是木頭作的。祂對我說，這是耶和華面前的^{1b}桌子。

● 41:19¹ 在一章，^a基^a路^a伯有四臉，（一 6，10，）但在牆上的雕刻，^a基^a路^a伯只有二臉一人的臉和獅子的臉，表徵並彰顯在人性裏的得勝。（見一 10 註 1 一段。）每二^a基^a路^a伯中間有一棵棕樹這個事實，（18 與註，）表徵我們作神建造的一部分，在顯出基督榮耀的形像時，也顯明基督的得勝。（參林後二 14～16，三 18。）

● 41:22¹ 立在這殿裏的香壇，單單是木頭作的，（參出三十 1～5，）表徵耶穌的人性。在帳幕和聖殿裏，都有香壇和陳設餅的桌子。但在以西結書這裏，壇就是桌子；壇是為着讓我們將基督這香獻給神，使神滿足，桌子是為着讓神豫備基督作食物，使我們滿足。

【41:19】 So there was the face of a ^{1a}man toward the palm tree on one side and the face of a ¹lion toward the palm tree on the other side. So it was carved in and around the whole house.

【41:20】 From the ground to the top of the entrance cherubim and palm trees were carved, even on the wall of the temple.

【41:21】 The temple doorposts were squared. And at the front of the sanctuary was something in appearance like the appearance of

【41:22】 A wooden ^{1a}altar, ²three cubits high, and its length ²two cubits; and its corners, its length, and its walls were made of wood. And He said to me, This is the ^{1b}table that is before Jehovah.

41:19¹ (man) In ch. 1 the cherubim had four faces (1:6, 10), but in the carvings on the walls they had only two faces—the face of a man and the face of a lion, signifying and expressing victory in humanity (see note 10¹, par. 1, in ch. 1). The fact that between every two cherubim there was a palm tree (v. 18 and note) signifies that as parts of God's building, we manifest the victory of Christ in the manifestation of the glorious image of Christ (cf. 2 Cor. 2:14-16; 3:18).

41:22¹ (altar) The incense altar standing in this temple was made only of wood (cf. Exo. 30:1-5), signifying the humanity of Jesus. In the tabernacle and in the temple there were the incense altar and the table of the bread of the Presence. But here in Ezekiel the altar is also the table, the altar being for us to offer Christ as incense to God for His satisfaction, and the table being for God to prepare Christ as food for our satisfaction.

【41:23】殿和至聖所的¹門各有^a兩扇。

【41:24】每扇分兩扇，這兩扇是摺疊的，這邊門分兩扇，那邊門也分兩扇。

【41:25】殿的這些門扇上雕刻着¹嗒啲和¹棕樹，與那些雕刻在牆上的一樣。在外邊門廊前面有木檻。

木壇所放的地方，鑲着雕刻了嗒啲和棕樹的木板，指明我們若彰顯基督的榮耀和得勝，就會有這個壇桌子，讓神和我們在基督裏同有交通。在此，神因着我們在基督裏所獻的香而得滿足，我們也因着神在基督裏所供應的食物而得滿足。

● 41:22² 香壇的尺寸表徵三一神在復活裏（三）乃是見證（二。）

● 41:22³ 直譯，長。

● 41:23¹ 在召會中，門的功用是讓積極的人事物進來，而不讓消極的人事物（參太七 15，徒二十 29）進來。每扇門又分為兩扇摺疊門，（24，）指明召會中的門必須有彈性。

● 41:25¹ 見 18 註 1。

【41:23】 Now the temple and the sanctuary had ^{1a}double doors.

【41:24】 And the double doors had two swinging leaves, two leaves for one door and two leaves for the other.

【41:25】 And carved on these, on the doors of the temple, were ¹cherubim and ¹palm trees, just like those carved on the walls. And there was a threshold of wood upon the front of the porch outside.

The altar of wood was put in a place of wood paneling carved with cherubim and palm trees, indicating that if we are those who manifest the glory and victory of Christ, we will have the altar-table for God and us to have fellowship together in Christ. Here God is satisfied by the incense we offer in Christ, and we are satisfied by the food supplied by God in Christ.

41:22² (three) The dimensions of the incense altar signify the Triune God in resurrection (three) as a testimony (two).

41:23¹ (double) The functions of the “doors” in the church are to let the positive persons and things in and to keep the negative persons (cf. Matt. 7:15; Acts 20:29) and things out. The fact that each door had two swinging leaves (v. 24) indicates that the doors in the church should be flexible.

41:25¹ (cherubim) See note 18¹.

【41:26】門廊這邊與那邊都有^a嚴緊的¹窗櫺和¹棕樹，殿的旁屋和檻也是這樣。

以西結書 第四十二章

4 祭司喫 至聖之物的聖屋 四二 1 ~ 14

【42:1】祂帶我出來向北，到^a外院，又帶我進入¹聖屋；這聖屋毗連着²空地，也毗連着那朝北的房子。

● 41:26¹ 棕樹雕刻在窗旁的牆上，指明得勝和永遠常存的能力、力量，總是與屬靈的空氣和神聖的光並行。這就是說，我們的得勝和能力與賜生命的靈有關。（見王上六 4 註 2。）我們若享受賜生命的靈，也就會享受基督的得勝、能力和力量。

● 42:1¹ 聖屋位於北面和南面，是連接內院和外院的房屋。在外院鋪石地上的屋子是百姓喫供物的地方；（四十 17 與註；）而聖屋是祭司喫供物，並擺放、儲藏供物的地方；也是他們擺放祭司衣服之處。（13 ~ 14。）供物表徵基督作我們的享受，祭司的衣服表徵基督作我們的彰顯。（見出二八 2 註。）

【41:26】And there were ^alatticed ¹windows and ¹palm trees on either side, on the sides of the porch, the side chambers of the house, and the thresholds.

EZEKIEL 42

4. The Holy Chambers for the Priests to Eat the Most Holy Things 42:1-14

【42:1】Then He brought me out into the ^aouter court, the way toward the north, and He brought me into the ¹chamber that was adjacent to the separate place and which was adjacent to the building toward the north.

41:26¹ (windows) The fact that palm trees were carved on the walls next to the windows indicates that victory and everlasting power and strength always go together with spiritual air and divine light. This means that our victory and power are related to the life-giving Spirit (see note 4¹ in 1 Kings 6). If we enjoy the life-giving Spirit, we will also enjoy Christ's victory, power, and strength.

42:1¹ (chamber) The holy chambers, located on both the north side and the south side, are buildings that connect the inner court with the outer court. The chambers on the pavement in the outer court are for the people to eat the offerings (40:17 and note), whereas the holy chambers are for the priests to eat the offerings and also to place and store the offerings and to lay their priestly garments (vv. 13-14). Whereas the offerings signify Christ as our enjoyment, the priestly garments signify Christ as our expression (see notes on Exo. 28:2).

【42:2】這聖屋長一百肘，有向北的門，屋寬五十肘。

【42:3】對着內院那二十肘寬之空地，又對着外院的鋪石地，在¹第三層樓上，有^a樓廊對着樓廊。

【42:4】在聖屋前有一條¹夾道，寬十肘，路長一百肘；房門都向北。

【42:5】上層聖屋因為樓廊佔去些地方，所以比中下兩層窄些。

在聖屋裏，我們達到屬靈經歷的最高峯。在聖屋裏生活就是在基督裏生活，在聖屋裏喫供物就是喫基督，穿上聖衣就是穿戴基督使祂得彰顯。

● 42:1² 直譯，隔開的地。3、10、13 節者同。

● 42:3¹ 聖屋和旁屋一樣，都有三層。聖屋與旁屋高度相等，指明聖屋與基督的豐滿、彰顯相符。（見四一 6 註 1。）祭司享受基督、穿戴基督、儲存基督、並得着基督到一個地步，他們的聖屋與基督的豐滿一樣高。（參弗三 16～19。）

● 42:4¹ 直譯，走道在裏面。

【42:2】The length of the side of the northern entrance was a hundred cubits, and the width was fifty cubits.

【42:3】Adjacent to the twenty-cubit space of the inner court and adjacent to the pavement of the outer court was ^agallery facing gallery on the ¹third story.

【42:4】And before the chambers on the inside was a walkway of ten cubits' width, a way of one hundred cubits; and their entrances were toward the north.

【42:5】Now the upper chambers were narrower, for the galleries took more space away from these than from the lower and the middle stories in the building.

In the holy chambers we reach the highest peak of spiritual experience. To live in the holy chambers is to live in Christ, to eat the offerings in the holy chambers is to eat Christ, and to wear the holy garments is to wear Christ for His expression.

42:3¹ (third) Like the side chambers, the holy chambers are of three stories. Their height is equal to that of the side chambers, indicating that they correspond to the fullness, the expression, of Christ (see note 6¹ in ch. 41). The priests enjoy Christ, wear Christ, store Christ, and possess Christ to such an extent that the height of their chambers equals the height of the fullness of Christ (cf. Eph. 3:16-19).

【42:6】因為聖屋有三層，卻無柱子，不像外院的屋子有柱子；所以上層比中下兩層¹更窄。

【42:7】沿着聖屋有外牆，向着外院，在聖屋前面，長五十肘。

【42:8】那些靠着外院的聖屋長五十肘，那些面對着殿的長一百肘。

【42:9】在這些聖屋下層，東面有進入之處，可以從外院進入其中。

【42:10】向¹南沿着內院牆的寬度有聖屋，在空地旁邊，也在那朝北的房子旁邊，

【42:11】聖屋前有夾道。這些聖屋的樣子好像北邊聖屋的樣子，長寬一樣；出入之處與北屋門的樣式相同。

● 42:6¹ 直譯，更從地面縮回。

● 42:10¹ 此乃照七十士希臘文譯本；希伯來文作，東。

【42:6】For they were arranged in three stories, and they did not have pillars like the pillars of the courts; therefore the upper story was set back from the ground more than the lower and middle stories.

【42:7】There was also an outside wall beside the chambers, toward the outer court in front of the chambers; its length was fifty cubits.

【42:8】For the length of the chambers that were in the outer court was fifty cubits, while those facing the temple were a hundred cubits.

【42:9】And at the foot of these chambers was an entrance on the east side to enter them from the outer court;

【42:10】By the breadth of the wall of the court to the¹south, beside the separate place and beside the building, there were chambers,

【42:11】With a way before them. Their appearance was like the appearance of the chambers which were toward the north; just as their length, so also was their width; and all their exits were according to both their arrangements and their entrances.

42:10¹ (south) Following the rendering of the Septuagint; the Hebrew reads, east.

【42:12】正在牆前、夾道的開頭，向東有入口可以進入，那就是向南聖屋的入口。

【42:13】祂對我說，在空地旁邊的南屋和北屋，都是聖屋；親近耶和華的祭司當在那裏^a喫至聖的物，也當在那裏放^b至聖的物，就是素祭、贖罪祭和贖愆祭，因那地方是聖別的。

【42:14】祭司進去供職，出聖所的時候，不可直出到外院，但要在聖屋放下他們穿着供職的^a衣服，因為是聖衣。他們要穿上別的衣服，纔可以接近屬民的地方。

5 殿四圍之地 四二 15 ~ 20

【42:15】祂量完了內殿，就帶我出朝東的門，^a量院的四圍。

【42:16】祂用量度的葦子量四圍，量東¹面五百葦，

【42:12】So the entrances of the chambers that were toward the south were entered through an entrance toward the east at the head of the corresponding way, directly beside the wall.

【42:13】Then He said to me, The north chambers and the south chambers which are beside the separate place are holy chambers, where the priests who are near to Jehovah shall^a eat the most holy things. There they shall lay the most^b holy things, the meal offering, the sin offering, and the trespass offering, for the place is holy.

【42:14】When the priests enter, they shall not go out of the holy place into the outer court, but there they shall lay their^a garments in which they have ministered, because they are holy. And they shall put on other garments and approach the area designated for the people.

5. The Land Surrounding the Temple 42:15-20

【42:15】Now when He had finished measuring the inner house, He brought me out through the gate which faces toward the east and^a measured it all around.

【42:16】He measured on the east¹ side with the measuring reed five hundred reeds, with the measuring reed all around.

● 42:16¹ 直譯，風。17 ~ 20 節者同。

42:16¹ (side) Lit., wind. So also in vv. 17-20.

42:13^a

利六 16, 26
二四 9

42:13^b

利二 3, 10
六 14, 17, 25, 29
七 1
十 13~14
民十八 9~10

42:14^a

結四四 19

42:15^a

結四十 3
亞二 1
啓十一 1
二一 16

42:13^a

Lev. 6:16, 26;
24:9

42:13^b

Lev. 2:3, 10;
6:14, 17, 25, 29;
7:1;
10:13-14;
Num. 18:9-10

42:14^a

Ezek. 44:19

42:15^a

Ezek. 40:3;
Zech. 2:1;
Rev. 11:1;
21:16

【42:17】用量度的葦子量四圍，量北面五百葦，

【42:18】用量度的葦子量南面五百葦，

【42:19】又轉到西面，用量度的葦子量五百葦。

【42:20】祂量四面，四圍有牆，長^a五百葦，寬五百葦，爲要分別聖地與俗地。

【42:17】 He measured on the north side five hundred reeds with the measuring reed all around.

【42:18】 He measured on the south side five hundred reeds with the measuring reed.

【42:19】 He turned to the west side and measured five hundred reeds with the measuring reed.

【42:20】 He measured it on four sides. It had a wall all around, the length^a five hundred reeds and the width five hundred reeds, to make a separation between what was holy and what was common.

以西結書 第四十三章

6 神的榮耀回到殿中 四三 1 ~ 12

【43:1】以後，祂帶我到一座門，就是朝^a東的門。

【43:2】以色列神的^{1a}榮光從東方的路而來，祂的^b聲音如同多水的聲音，地就因祂的榮耀^c發光。

● 43:2¹ 主的榮耀回到殿中，因爲殿的建造完成了。這指明若要讓榮耀的神住在召會中，召會就必須建造起來，成爲神的居所。（弗三 14 ~ 21。）

EZEKIEL 43

6. The Return of God's Glory to the House 43:1-12

【43:1】Then He brought me to the gate, that is, the gate that faces toward the^a east.

【43:2】And the^{1a} glory of the God of Israel was there, coming from the way of the east, and His^b voice was like the sound of many waters, and the earth was^c illuminated with His glory.

43:2¹ (glory) The glory of the Lord returned to the temple because the building of the temple was completed. This indicates that in order for the God of glory to dwell in the church, the church must be built up to become the dwelling place of God (Eph. 3:14-21).

42:20^a
結四五 2

42:20^a
Ezek. 45:2

43:1^a
結十 19
四十 6
四四 1
四六 1

43:2^a
結十一 23

43:2^b
結一 24
啓一 15

43:2^c
結十 4
啓十八 1

43:1^a
Ezek. 10:19;
40:6;
44:1;
46:1

43:2^a
Ezek. 11:23

43:2^b
Ezek. 1:24;
Rev. 1:15

43:2^c
Ezek. 10:4;
Rev. 18:1

43:3^a
結一 4, 28
八 4

【43:3】其狀如同我所見過的異象，就是如同¹ 祂來滅城時我所見的^a 異象；那異象如同我在迦巴魯河邊所見的異象；我就面伏於地。

43:4^a
結四四 2
參結十 18~19

【43:4】^a 耶和華的榮光從朝東的¹ 門進入殿中。

43:5^a
結三 12, 14
八 3

【43:5】靈^a 將我舉起，帶入內院；正當那時，耶和華的榮光^b 充滿了¹ 殿。

43:5^b
王上八 10~11
結四四 4

【43:6】我聽見有一位從殿中對我說話，有一^a 人站在我旁邊。

43:6^a
結四十 3

● 43:3¹ 直譯，我。

● 43:4¹ 南門和北門是為着百姓的方便，但朝東的門不但是為着百姓的方便，也是為着主的榮耀。召會必須向主的榮耀敞開，使祂的榮耀能進到召會裏。

● 43:5¹ 在這裏主不僅回到地上，更回到祂那建造起來的殿。為着讓主回到地上，祂需要建造起來的召會，作祂在地上的立場。見該二 7 註 1 二段。

【43:3】 And it was like the appearance of the vision which I saw, that is, like the^a vision that I had seen when He came to destroy the city; and the visions were like the vision that I had seen by the river Chebar. And I fell on my face.

【43:4】 And the^a glory of Jehovah came into the house through the¹ gate which faced toward the east.

【43:5】 And the Spirit^a took me up and brought me into the inner court, and just then the glory of Jehovah^b filled the¹ house.

【43:6】 And I heard someone speaking to me out of the house, and a^{1a} man stood beside me.

43:3^a
Ezek. 1:4, 28;
8:4

43:4^a
Ezek. 44:2;
cf. Ezek. 10:18-19

43:5^a
Ezek. 3:12, 14;
8:3

43:5^b
1 Kings 8:10-11;
Ezek. 44:4

43:6^a
Ezek. 40:3

43:4¹ (gate) The gates on the south and the north are for the convenience of the people, but the gate toward the east is not only for the convenience of the people but also for the glory of the Lord. The church must be open to the Lord's glory so that His glory may come into the church.

43:5¹ (house) Here the Lord had come back not merely to the earth but even more to His built-up house. In order for the Lord to come back to the earth, He needs a built-up church as His standing on the earth. See note 7¹, par. 2, in Hag. 2.

43:6¹ (man) This man is the Lord Himself (v. 7).

43:7^a
結二 1
43:7^b
詩九 1
43:7^c
代上二八 2
詩九 5
43:7^d
出二九 45
詩六八 16
一三二 14
珥三 17

【43:7】祂對我說，^a 人子阿，這是我^{1b} 寶座之處，是我^{1c} 腳掌所踏之處，我要¹ 住在這裏，在以色列人中間，^d 直到永遠。以色列家和他們的君王，必不再以他們的² 邪淫，和他們君王葬埋在高處的屍首，玷污我的聖名。

【43:8】他們安置他們的門檻靠近我的門檻，他們的門框挨近我的門框，他們與我之間僅隔一牆，並且以自己所行可憎的事，玷污了我的聖名；所以我在怒中滅絕他們。

【43:9】現在他們當從我面前遠除他們的邪淫，和他們君王的屍首，我就住在他們中間直到永遠。

● 43:7¹ 寶座是為着神的管理、行政和國度；主的腳掌是為着祂在地上的行動。只有建造起來的召會纔能給主立場，以執行祂的行政，（太十六 18～19，）並在地上行動。（徒十三 1～3。）不僅如此，召會是主能居住而得安息與滿足的地方。（提前三 15。）

● 43:7² 邪淫在這裏是指拜偶像。（十六 15～21，二三 30。）

【43:7】 And He said to me, ^aSon of man, this is the ^bplace of My ¹throne and the place of the ^{1c}soles of My feet, where I will ¹dwell in the midst of the children of Israel ^dforever. And the house of Israel will no longer defile My holy name, neither they nor their kings, by their ²fornication and by their kings' dead bodies on their high places.

【43:8】 When they placed their threshold by My threshold and their doorpost beside My doorpost, there was only the wall between Me and them, and they have defiled My holy name by their abominations which they have committed. Therefore I have consumed them in My anger.

【43:9】 Now let them put away their fornication and the dead bodies of their kings far from Me, and I will dwell in their midst forever.

43:7¹ (throne) The throne is for God's government, administration, and kingdom, and the soles of the Lord's feet are for His move on earth. Only the built-up church gives the Lord the standing to administrate His government (Matt. 16:18-19) and to move on the earth (Acts 13:1-3). Furthermore, the church is the place where the Lord can dwell for His rest and satisfaction (1 Tim. 3:15).

43:7² (fornication) Fornication here refers to idolatry (16:15-21; 23:30).

43:7^a
Ezek. 2:1
43:7^b
Psa. 99:1
43:7^c
1 Chron. 28:2;
Psa. 99:5; See
note 7¹
43:7^d
Exo. 29:45;
Psa. 68:16;
132:14;
Joel 3:17

【43:10】人子阿，你要將這¹殿指示以色列家，使他們因自己的罪孽慚愧，也要他們量殿的²尺寸。

【43:11】他們若因自己所行的一切事慚愧，你就將殿的^a設計、佈置、出入之處、全部的設計和一切的定例，就是全部的設計和一切的法則，指示他們，在他們眼前寫下來，使他們謹遵殿的全部設計和一切定例去作。

【43:12】以下是殿的法則：殿在¹山頂四圍的全界，乃為至¹聖。這就是殿的法則。

● 43:10¹ 主沒有囑咐以西結將律法和十誡教導神的百姓，像祂囑咐摩西一樣。反之，祂告訴以西結將神的殿指示百姓。（10～12。）神的心意是要藉着殿，祂的住處，作規則和榜樣，察驗以色列人的生活、行為。神子民的工作、行為、和為人必須符合神的殿，依照殿的設計、樣式、法則和定例，如在四十～四八章所詳細顯示的。這意思是說，我們所是並所作的一切，都必須被神的殿，召會，所量度試驗。（提前三 15。）

● 43:10² 直譯，樣式。

● 43:12¹ 在山上就是在復活裏，在升天的地位上。這指明召會生活必須是高的，在山頂上。（弗二 5～6。）召會也必須是聖的，從一切屬世的事物分別並聖別出來。（林前三 17。）

【43:10】You, O son of man, describe the¹house to the house of Israel, that they may feel humiliated because of their iniquities, and let them measure the pattern.

【43:11】And if they feel humiliated because of all that they have done, make known to them the^adesign of the house, the arrangement, its exits, its entrances, its whole design, and all its statutes — indeed its whole design and all its laws; and write them down in their sight, that they may keep its whole design and all its statutes, and do them.

【43:12】This is the law of the house: Its entire area on the top of and all around the¹mountain shall be most¹holy. Indeed this is the law of the house.

43:10¹ (house) The Lord did not charge Ezekiel to teach God's people the law and the Ten Commandments as He had charged Moses. Rather, He told Ezekiel to show God's house to the people (vv. 10-12). It was God's intention to examine the living and conduct of the people of Israel according to His house, His habitation, as a rule and pattern. The work, behavior, and person of God's people must match the temple of God according to its design, its pattern, its laws, and its statutes, as shown in detail in chs. 40—48. This means that all that we are and do must be measured, tested, by God's house, the church (1 Tim. 3:15).

43:12¹ (mountain) To be on the mountain is to be in resurrection and in the position of ascension. This indicates that the church life must be high, on the top of the mountain (Eph. 2:5-6). The church must also be holy, separated and sanctified from anything worldly (1 Cor. 3:17).

7 祭壇 四三 13 ~ 27

43:13^a
代下四 1
43:13^b
結四十 5
四一 8

【43:13】以下量^a祭壇，是以肘為度。（這^b肘是一¹肘零一掌。）²底座高一肘，邊寬一肘，四³圍起³邊高一掌；這是壇的座。

神殿的法則與神的特性有關。神是高的神，就是在復活並升天裏；祂也是聖的神。照樣，在地位上召會是高的；在性質上召會是至聖的。在召會生活裏，我們若在復活裏，並在升天的地位上，並且我們若是至聖的，那麼我們就能作神的住處。

● 43:13¹ 見四十 5 註 2。

● 43:13² 照着以西結的異象，祭壇有相疊的四層：底座（最下層、）小磴臺（下層磴臺、）大磴臺和供臺。祭壇底座高度的一這數字表徵獨一的神，也指明神是祭壇的基礎，意思是說，祭壇所豫表的十字架乃是神發起的。（徒二 23 與註 1。）小磴臺高度的二這數字（14）不僅表徵見證，也表徵三一神的第二者基督，祂是神的見證人。（啓一 5 上。）大磴臺（14）與供臺（15）高度的四這數字表徵受造之物。（一 5。）供臺長度與寬度的十二這數字，（16，）是由六乘二或三乘四組成的；六這數字表徵在第六日受造的人，三這數字表徵三一神。因此，祭壇四層的尺寸表徵基督的死是包羅萬有的死，牽連了神、人、和一切受造之物。（徒二十 28，羅六 6，西一 15。）

7. The Altar 43:13-27

【43:13】Now these are the measurements of the^a altar by cubits (the^b cubit is a¹ cubit and a handbreadth). The² bottom shall be a cubit in height, a cubit in depth, and its surrounding³ border on its³ edge, a span. Now this is the base of the altar.

43:13^a
2 Chron. 4:1
43:13^b
Ezek. 40:5;
41:8

The law of God's house is related to God's character. God is a God of height, i.e., in resurrection and ascension, and He is a God who is holy. Likewise, in position the church is high, and in nature the church is most holy. If in our church life we are in resurrection and in the position of ascension and if we are most holy, then we can be God's habitation.

43:13¹ (cubit) See note 5² in ch. 40.

43:13² (bottom) According to Ezekiel's vision the altar had four sections, one on top of the other: the base (bottom), the lesser (lower) ledge, the greater ledge, and the hearth. The number one in the height of the base of the altar signifies the unique God and indicates that God is the base of the altar, i.e., that the cross, typified by the altar, was initiated by God (Acts 2:23 and note 1). The number two in the height of the lesser ledge (v. 14) signifies not only a testimony but also Christ, the second of the Triune God, who is God's witness (Rev. 1:5a). The number four in the height of the greater ledge (v. 14) and the hearth (v. 15) signifies the creatures (1:5). The number twelve in the width and length of the hearth (v. 16) is composed either of six times two or three times four, the number six signifying man, who was created on the sixth day, and the number three, the Triune God. Thus, the measurements of the four sections of the altar signify that Christ's death was all-inclusive, involving God, man, and all the creatures (Acts 20:28; Rom. 6:6; Col. 1:15).

【43:14】從地上底座的頂到下層磴臺的頂，高二肘，邊寬一肘；從小磴臺到大磴臺，高四肘，邊寬一肘。

【43:15】壇上的供臺，高四肘；有¹四角從供臺向上突起。

【43:16】供臺長¹十二肘，寬十二肘，四面見方。

● 43:13³ 祭壇的每一層四圍都有往外伸展的邊緣，並有起邊突起以托住東西。這指明基督在十字架上的死能托住並包括萬有。（參西一 20 註 3，來二 9 註 4。）

● 43:15¹ 角表徵力量和能力。祭壇的角向着地的四角，表徵基督十字架的能力達到地的四角。見出二七 2 註 1。

● 43:16¹ 十二這數字（新耶路撒冷的數字一啓二一 12，14，16～17，21，二二 2）是由三乘四所組成；三這數字表徵三一神，四這數字表徵作爲受造之物的人。（一 5。）所以，十二這數字表徵三一神與人調和。基督包羅萬有的死同着祂勝過一切的復活，完成了神與人在基督裏的調和，將基督的人性帶進神聖的兒子名分裏。（羅一 3～4 與 4 註 6。）

【43:14】 And from the top of the bottom upon the ground to the top of the lower ledge shall be two cubits, and one cubit in depth; and from the lesser ledge to the greater ledge shall be four cubits, and a cubit in depth.

【43:15】 And the altar hearth shall be four cubits in height; and from the altar hearth there shall also be ¹four horns projecting upward.

【43:16】 And the altar hearth shall be ¹twelve cubits long by twelve cubits wide, square on its four sides.

43:13³ (border) On each level of the altar there are edges, or rims, spreading out with borders rising up, to hold things. This indicates that Christ's death on the cross is able to hold, to include, all things (cf. notes 20² in Col. 1 and 9³ in Heb. 2).

43:15¹ (four) Horns signify strength and power. The horns on the altar, which are toward the four corners of the earth, signify the power of the cross of Christ to reach the four corners of the earth. See note 2¹ in Exo. 27.

43:16¹ (twelve) The number twelve (the number of the New Jerusalem—Rev. 21:12, 14, 16-17, 21; 22:2) is composed of three times four, the number three signifying the Triune God and the number four signifying man as a creature (1:5). The number twelve, therefore, signifies the Triune God mingled with man. The all-inclusive death of Christ, together with His all-conquering resurrection, completed the mingling of God and man in Christ, bringing Christ's humanity into the divine sonship (Rom. 1:3-4 and note 4¹).

【43:17】大磴臺長十四肘，寬十四肘，四面見方，四圍起¹邊高半肘，底座四圍的邊寬一肘，^a臺階朝²東。

【43:18】祂對我說，人子阿，主耶和華如此說，建造祭壇，為要在其上獻¹燔祭並灑^{1a}血，造成的日子，定例如下：

● 43:17¹ 見 13 註 3。

● 43:17² 東方，朝向日出，表徵主的榮耀。（四三 2。）祭壇的臺階朝東，指明十字架總是指向神的榮耀，並通往神的榮耀。（參約十二 23 ～ 24 與註，十七 1 與註。）

● 43:18¹ 表徵基督十字架的祭壇，是神的百姓蒙救贖（潔淨）且被獻上之處。（見創十二 7 註 3。）照 18 ～ 27 節的記載，百姓需要七日以得潔淨。他們在七日之內，每日必須獻上贖罪祭連同贖罪的血。（25 ～ 26。）然後在第八日，復活之日，他們必須藉着獻燔祭奉獻自己。在燔祭之後，他們享受平安祭，作為與主並祂的百姓同享的筵席。（27。）這指明在潔淨之後，主的百姓就蒙祂悅納，成為祂的滿足，而與祂一同坐席。關於贖罪祭、燔祭和平安祭，見利一、三、四註。

【43:17】 And the greater ledge shall be fourteen cubits long by fourteen cubits wide on its four sides, and its surrounding¹border shall be half a cubit, and its bottom shall be a cubit all around, and its^asteps shall face²east.

【43:18】 And He said to me, Son of man, Thus says the Lord Jehovah, These are the statutes of the altar to be observed on the day when they make it, for offering up¹burnt offerings on it and for sprinkling^{1a}blood upon it.

43:17¹(border) See note 13³.

43:17²(east) The east, toward the sunrise, signifies the glory of the Lord (43:2). That the steps of the altar were toward the east indicates that the cross always points to God's glory and always leads to God's glory (cf. John 12:23-24 and notes; 17:1 and note).

43:18¹(burnt) The altar, signifying the cross of Christ, is the place for God's people to be redeemed (purified) and consecrated (see note 7³ in Gen. 12). According to the record in vv. 18-27, seven days were required for the people to be purified. They were required to offer a sin offering with the redeeming blood every day for seven days (vv. 25-26). Then on the eighth day, the day of resurrection, they were to consecrate themselves by offering a burnt offering. Following the burnt offering, they enjoyed the peace offering as a feast with the Lord and His people (v. 27). This indicates that after the purification, the Lord's people were accepted by Him, became a satisfaction to Him, and had a feast with Him. Concerning the sin offering, the burnt offering, and the peace offering, see notes in Lev. 1, 3, and 4.

43:19^a
出二九 10~12
利八 14~15
結四五 18~19

【43:19】主耶和華說，你要將一隻^a公牛犢作為贖罪祭，給祭司利未人，撒督的後裔，就是那親近我、事奉我的。

43:20^a
出二九 12, 36

【43:20】你要取些公牛的^a血，抹在壇的四角、磴臺的四拐角、並四圍所起的邊上。你要這樣潔淨壇，為壇遮罪。

43:21^a
出二九 14

【43:21】你又要將那作贖罪祭的公牛^a燒在聖所外，在殿指定的地方。

【43:22】次日，要將無殘疾的公山羊獻為贖罪祭；要潔淨壇，像用公牛潔淨的一樣。

【43:23】潔淨了壇，就要獻一隻無殘疾的公牛犢，和羊羣中一隻無殘疾的公綿羊；

43:24^a
利二 13

【43:24】要獻在耶和華面前；祭司要撒^a鹽在其上，獻與耶和華為燔祭。

43:25^a
出二九 35~36
利八 33

【43:25】^a七日內，每日要豫備一隻公山羊為贖罪祭，也要豫備一隻公牛犢，和羊羣中的一隻公綿羊，都要沒有殘疾的。

【43:19】 You shall give the Levitical priests who are of the seed of Zadok, who draw near to Me to minister to Me, declares the Lord Jehovah, a^a bull of the herd for a sin offering.

【43:20】 And you shall take some of its^a blood and put it on its four horns, on the four corners of the ledge, and upon the surrounding border. Thus you shall purify it and make expiation for it.

【43:21】 You shall also take the bull of the sin offering, and it shall be^a burnt in the appointed place of the house, outside the sanctuary.

【43:22】 And on the second day you shall present a male goat without blemish for a sin offering, and they shall purify the altar, just as they purified it with the bull.

【43:23】 When you have finished purifying it, you shall present a bull of the herd without blemish and a ram of the flock without blemish.

【43:24】 And you shall present them before Jehovah, and the priests shall throw^a salt upon them, and they shall offer them up as a burnt offering to Jehovah.

【43:25】^a Each day for seven days you shall offer a goat for a sin offering; they shall also offer a bull of the herd and a ram out of the flock without blemish.

43:19^a
Exo. 29:10-12;
Lev. 8:14-15;
Ezek. 45:18-19

43:20^a
Exo. 29:12, 36

43:21^a
Exo. 29:14

43:24^a
Lev. 2:13

43:25^a
Exo. 29:35-36;
Lev. 8:33

【43:26】七日內，祭司要為壇遮罪，潔淨壇；要這樣¹把壇分別為聖。

【43:27】滿了七日，從^a第八日起，祭司要在壇上獻你們的燔祭和平安祭；我必悅納你們，這是主耶和華說的。

以西結書 第四十四章

8 耶和華殿中的事奉 四四 1 ~ 31

【44:1】祂又帶我回到聖所朝^a東的外門；那門關閉了。

【44:2】耶和華對我說，這門必須關閉，不可敞開，誰也不可由其中^a進入；因為耶和華以色列的神已經由其中進入，所以必須關閉。

【44:3】至於¹王，他必按王的位分，坐在其內，在耶和華面前喫餅；他必由這門的廊而入，也必由原路而出。

● 43:26¹ 把壇分別為聖，直譯，充滿它的手。

● 44:3¹ 或，首領。後文同。這裏的王是基督，作要來千年國的王。1 ~ 3 節的話，指明基督與神

【43:26】Seven days they shall make expiation for the altar and cleanse it, and so¹consecrate it.

【43:27】And when they have fulfilled the days, on the^aeighth day and onward, the priests shall offer your burnt offerings and your peace offerings upon the altar; and I will accept you, declares the Lord Jehovah.

EZEKIEL 44

8. The Service in the House of Jehovah 44:1-31

【44:1】Then He brought me back to the outer gate of the sanctuary, which faces^aeast, but it was shut.

【44:2】And Jehovah said to me, This gate will remain shut; it will not be opened, nor will any man enter through it, for Jehovah the God of Israel has^aentered through it; therefore it will remain shut.

【44:3】As for the¹Prince, He will sit in it as a prince to eat food before Jehovah; He will enter through the porch of the gate and go out the same way.

43:26¹ (consecrate) Lit., fill its hands.

44:3¹ (Prince) The Prince here is Christ as the King in the coming millennial kingdom. The word in vv. 1-3 indicates that Christ and God

43:27^a
利九 1

43:27^a
Lev. 9:1

44:1^a
結四三 1

44:1^a
Ezek. 43:1

44:2^a
結四三 4

44:2^a
Ezek. 43:4

44:4^a
結四三 5

【44:4】祂又帶我由北門來到殿前；我觀看，見耶和華的榮光^a充滿耶和華的¹殿，我就面伏於地。

44:5^a
結二 1

【44:5】耶和華對我說，^a人子阿，我對你所說耶和華殿的一切定例和法則，你要放在心上，用眼看，用耳聽，並要留心殿宇的入口和聖所的一切出口。

44:6^a
結四五 9
彼前四 3

【44:6】你要對那悖逆的以色列家說，主耶和華如此說，以色列家阿，你們所行一切可憎的事^a穀了，

【44:7】你們把我的食物，就是脂油和血獻上的時候，將心未受割禮、肉體也未受割禮的外邦人，領進我的聖所，玷污這聖所，就是我的殿；¹你們又背了我的約，在你們一切可憎的事上，加上這一層；

有同等的地位，因為惟有基督可以從神所經過的門出入。因此，神和基督在祂的子民中，有特殊、聖別的一分。

● 44:4¹ 見四三 5 註 1。

● 44:7¹ 直譯，他們。

【44:4】 Then He brought me through the north gate to the front of the house; and I looked, and just then the glory of Jehovah^a filled the¹ house of Jehovah, and I fell upon my face.

44:4^a
Ezek. 43:5

【44:5】 And Jehovah said to me, ^aSon of man, pay attention, and look with your eyes, and listen with your ears to all that I say to you concerning all the statutes of the house of Jehovah and all its laws; and pay attention to the entrance of the house, with every exit of the sanctuary.

44:5^a
Ezek. 2:1

【44:6】 And you shall say to the rebellious, to the house of Israel, Thus says the Lord Jehovah, ^aEnough, O house of Israel, of all your abominations,

44:6^a
Ezek. 45:9;
1Pet. 4:3

【44:7】 Inasmuch as you have brought in foreigners, uncircumcised in heart and uncircumcised in flesh, to be in My sanctuary, to profane it, My house, when you presented My bread, the fat and the blood. And in addition to all your abominations, ¹you broke My covenant.

have an equal position, for only Christ can enter in and go out by the gate through which God has passed. Thus, God and Christ have a special, holy portion among God's people.

44:4¹ (house) See note 5¹ in ch. 43.

44:7¹ (you) Lit., they.

【44:8】你們也沒有看守我的聖物，卻派別人在我的聖所替你們看守我所吩咐你們的。

【44:9】主耶和華如此說，以色列人中的外邦人，就是^{1a}心未受割禮、¹肉體也未受割禮的，都不可入我的聖所。

【44:10】當以色列人走迷的時候，有^a利未人¹遠離了我，他們走迷離開我，隨從自己的偶像，他們必擔當自己的罪孽。

● 44:9¹ 割禮豫表藉着十字架在裏面的運行，對付肉體、天然人和舊人。（參羅二 28～29，腓三 3，西二 11。）我們的肉體、天然人和舊人若未經過十字架的對付，我們就不配資格在召會中事奉。反之，主要把我們看作外人。見出四 25 註 1 與十二 43 註 1。

● 44:10¹ 那些隨從大多數子民走岔，偏離主去追求偶像的人，都失去直接事奉主的資格和地位。（10～14。）他們仍然可以有一部分召會的事奉，但那只是對主間接的事奉。惟有那些受割禮並完全向主忠信的人，能直接事奉祂。（15～16。）

【44:8】 And you have not kept the charge of My holy things, but you have set your own keepers of My charge in My sanctuary.

【44:9】 Thus says the Lord Jehovah, No foreigner, ^{1a}uncircumcised in heart and ¹uncircumcised in flesh, of any of the foreigners who are among the children of Israel shall enter into My sanctuary.

【44:10】 But the ^aLevites ¹who went far from Me, when Israel went astray, who went astray from Me after their idols, shall bear their iniquity.

44:9¹ (uncircumcised) Circumcision typifies dealing with the flesh, the natural man, and the old man by the inward operation of the cross (cf. Rom. 2:28-29; Phil. 3:3; Col. 2:11). If our flesh, natural man, and old man have not been dealt with by the cross, we are not qualified to serve in the church. Rather, we are considered by the Lord a foreigner. See notes 25¹ in Exo. 4 and 43¹ in Exo. 12.

44:10¹ (who) Those who follow the majority and go astray from the Lord in pursuit of idols have lost their qualification and position to serve the Lord directly (vv. 10-14). They may still have a part of the church service, but their service will be an indirect service to the Lord. Only those who are circumcised and absolutely faithful to the Lord can serve Him directly (vv. 15-16).

44:9^a
利二六 41
申十 16
徒七 51

44:10^a
代下二九 4~5
結四八 11

44:9^a
Lev. 26:41;
Deut. 10:16;
Acts 7:51

44:10^a
2 Chron. 29:4-5;
Ezek. 48:11

【44:11】然而他們必在我的聖所當僕役，照管殿門，在殿中供職；必為百姓宰殺燔祭牲和平安祭牲，必站在百姓面前伺候他們。

【44:12】因為這些利未人曾在百姓的偶像前伺候這百姓，成了陷以色列家於罪孽的絆腳石，所以我向他們舉手起誓，他們必擔當自己的罪孽；這是主耶和華說的。

【44:13】他們不可親近我，作祭司事奉我，也不可挨近我的任何聖物，就是至聖的物；他們卻要擔當自己的羞辱和所行可憎的事。

【44:14】然而我要使他們看守殿宇，辦理其中一切的事奉，並作其內一切當作之工。

【44:15】以色列人走迷離開我的時候，祭司利未人，^a撒督的子孫，仍看守我的聖所；他們必親近我，事奉我，並且侍立在我面前，將¹脂油與¹血獻給我；這是主耶和華說的。

● 44:15¹ 供物的脂油豫表基督身位的寶貴，血表徵基督救贖的工作。在我們對神的事奉中，我們必須將這兩樣獻給祂。

【44:11】 Yet they shall minister in My sanctuary, having oversight at the gates of the house and ministering in the house. They shall slaughter the burnt offering and the sacrifice for the people, and they shall stand before them to minister to them.

【44:12】 Because they ministered to them before their idols and became a stumbling block of iniquity to the house of Israel, therefore I have sworn concerning them, declares the Lord Jehovah, that they shall bear their iniquity.

【44:13】 And they shall not come near to Me to serve Me as a priest, nor come near to any of My holy things, to the things that are most holy; but they shall bear their disgrace and their abominations which they have committed.

【44:14】 Yet I will appoint them keepers of the charge of the house, for all its service and for all that will be done in it.

【44:15】 But the Levitical priests, the sons of ^aZadok, who kept the charge of My sanctuary when the children of Israel went astray from Me, they shall come near to Me to minister to Me; and they shall stand before Me to present to Me the ¹fat and the ¹blood, declares the Lord Jehovah.

44:15¹ (fat) Whereas the fat of the offerings typifies the preciousness of the person of Christ, the blood signifies the redemptive work of Christ. In our service to God we must present both to Him.

44:16^a
結四—22

【44:16】他們必進入我的聖所，就近我的^a桌前事奉我，守我所吩咐的。

44:17^a
出二八 39~40, 43
三九 27~28
利十六 4

【44:17】他們進內院門必穿^{1a}細麻衣，在內院門和殿內供職的時候不可穿¹羊毛衣服。

44:18^a
出二八 40
三九 28

【44:18】他們頭上要戴細麻布^a裹頭巾，腰間要穿細麻布褲子；不可束上使身體出汗的衣服。

44:19^a
結四二 14
44:19^b
出二九 37
三十 29
利六 27
結四六 20
太二三 17, 19

【44:19】他們出到外院的百姓那裏，當¹脫下供職的^a衣服，放在聖屋內，穿上別的衣服，免得因自己的聖衣使百姓^b成爲聖別。

● 44:17¹ 細麻衣表徵在賜生命的靈裏，憑基督的生命而有的日常生活和行事。這樣一種生活和行事是純淨、潔淨並細緻的。羊毛衣服會使祭司發熱出汗，（18，）這是墮落之人在神咒詛下，沒有神的祝福，憑自己能力和力量勞苦的記號。（創三 19。）

● 44:19¹ 這指明祭司不可把聖的和俗的混在一起，而要維持聖俗的分別。

【44:16】 It is they who will enter My sanctuary, and it is they who will come near to My^a table to minister to Me, and they will keep My charge.

【44:17】 And when they enter the gates of the inner court they shall be clothed with^{1a} linen garments, and no¹ wool will come upon them while they minister in the gates of the inner court and inside it.

【44:18】 They shall have linen^a turbans on their heads and have linen trousers over their loins; they shall not gird themselves with anything that causes sweat.

【44:19】 And when they go out into the outer court, into the outer court to the people, they shall¹ take off their^a garments with which they minister and lay them in the holy chambers, and they shall put on other garments so that they do not^b sanctify the people with their garments.

44:17¹ (linen) Linen garments signify a daily living and walk in the life-giving Spirit by the life of Christ. Such a living and walk is pure, clean, and fine. Woolen garments would cause the priests to sweat (v. 18), a sign of fallen man laboring under God's curse, without God's blessing, by his own energy and strength (Gen. 3:19).

44:19¹ (take) This indicates that the priests were not allowed to mix what is holy with what is profane but were to maintain a separation between the holy and the profane.

44:16^a
Ezek. 41:22

44:17^a
Exo. 28:39-40, 43;
39:27-28;
Lev. 16:4

44:18^a
Exo. 28:40;
39:28

44:19^a
Ezek. 42:14
44:19^b
Exo. 29:37;
30:29;
Lev. 6:27;
Ezek. 46:20;
Matt. 23:17, 19

44:20^a
利二一 5
結五 1

【44:20】他們不可^{1a}剃頭，也不可任由髮絡長長，只可剪髮。

44:21^a
利十 9
提前三 8

【44:21】祭司進內院的時候都不可喝^{1a}酒。

44:22^a
利二一 14

【44:22】^a他們不可¹娶寡婦或被休的婦人爲妻，只可娶以色列家後裔中的處女，或是祭司遺留的寡婦。

44:23^a
利十 10~11
結二二 26

【44:23】他們要教導我的民聖俗的^a分別，又使他們分辨潔淨的和不可潔淨的。

● 44:20¹ 頭髮表徵我們服從主作頭的權柄。把頭髮全部剃掉，表徵背叛主作頭的權柄。（林前十一 5，參 10。）另一面，男人留長髮表徵自我榮耀，有野心要作帶頭者。我們若要有資格事奉主，就不該剃頭，意思是說，應當有正確的服從；（弗五 21，彼前五 5；）我們也不該留長髮，意思是說，不該尋求自己的榮耀、自己的尊嚴、地位、和帶頭的身分。（太二三 1～12。）

● 44:21¹ 見利十 9 註 1 與民六 3 註 1。

● 44:22¹ 這表徵我們在與別人的接觸和關係上，必須單純，不複雜。（參提前三 2 與註 3。）

【44:20】They shall neither^{1a} shave their heads, nor let their locks grow long; they shall only trim the hair of their heads.

【44:21】And none of the priests shall drink^{1a} wine when they enter the inner court.

【44:22】^aAnd they shall not¹ take as their wives a widow or a divorced woman, but rather they shall take virgins of the seed of the house of Israel or a widow who is the widow of a priest.

【44:23】And they shall teach My people the^a difference between the holy and the profane and cause them to discern between the unclean and the clean.

44:20¹ (shave) The hair on our head signifies our submission to the Lord's headship. To shave off all one's hair signifies rebellion against the Lord's headship (1 Cor. 11:5, cf. v. 10). On the other hand, for a male to have long hair signifies self-glory with ambition to be a leader. If we would be qualified to serve the Lord, we should not shave our head, meaning that we should have a proper submission (Eph. 5:21; 1 Pet. 5:5), and we should not let our hair grow long, meaning that we should not seek self-glory, self-dignity, position, and leadership (Matt. 23:1-12).

44:21¹ (wine) See notes 9¹ in Lev. 10 and 3¹ in Num. 6.

44:22¹ (take) This signifies that in our contact and relationship with others, we need to be pure and uncomplicated (cf. 1 Tim. 3:2 and note 3).

44:20^a
Lev. 21:5;
Ezek. 5:1

44:21^a
Lev. 10:9;
1 Tim. 3:8

44:22^a
Lev. 21:14

44:23^a
Lev. 10:10-11;
Ezek. 22:26

44:24^a
申十七 8~9
代下十九 8~10

【44:24】有爭訟的事，他們應當站立^a判斷；要按我的典章判斷。在我一切所定的¹節期，他們要守我的律法、條例，也要將我的²安息日分別爲聖。

44:25^a
利二一 1~3

【44:25】^a他們不可挨近¹死人而玷污自己，只可爲父親、母親、兒子、女兒、弟兄、或未嫁的姊妹玷污自己。

44:26^a
民六 10
十九 11

【44:26】^a祭司得潔淨之後，必再爲他計算¹七日。

【44:27】當他進內院，進聖所，在聖所中事奉的日子，要獻自己的¹贖罪祭，這是主耶和華說的。

● 44:24¹ 關於節期，見利二三註。

● 44:24² 見出二十 8 註 1。

● 44:25¹ 凡要在主面前直接事奉主的人，不該接觸在屬靈上死了的人。見利二一 1 註 1 與十一 31 註 1。

● 44:26¹ 見利十一 31 註 2。

● 44:27¹ 每當我們來親近神，就需要獻上贖罪祭，應用主的救贖，接受祂寶血的潔淨。見出二九 36 註 1。

【44:24】And in a dispute they shall stand as a^a judge; according to My ordinances they shall give judgment concerning it. They shall also keep My laws and My statutes in all My appointed¹ feasts, and they shall sanctify My² Sabbaths.

【44:25】^aAnd they shall not go to any¹ dead person to defile themselves. Only for a father, a mother, a son, a daughter, a brother, or a sister who has had no husband may they defile themselves.

【44:26】And^a after he has been cleansed, they shall number¹ seven days for him.

【44:27】And on the day he enters the sanctuary, into the inner court to minister in the sanctuary, he shall present his¹ sin offering, declares the Lord Jehovah.

44:24^a
Deut. 17:8-9;
2 Chron. 19:8-10

44:25^a
Lev. 21:1-3

44:26^a
Num. 6:10;
19:11

44:24¹ (feasts) For the feasts, see notes in Lev. 23.

44:24² (Sabbaths) See note 8¹ in Exo. 20.

44:25¹ (dead) Those who would serve the Lord directly in His presence should not contact those who are spiritually dead. See notes 1¹ in Lev. 21 and 31¹ in Lev. 11.

44:26¹ (seven) See note 31² in Lev. 11.

44:27¹ (sin) Whenever we draw near to God, we need to offer the sin offering, applying the Lord's redemption and receiving the cleansing of His precious blood. See note 36¹ in Exo. 29.

44:28^a
民十八 20
申十 9
十八 1~2
書十三 33

【44:28】祭司必有基業，¹我是他們的^a基業。不可在以色列中給他們產業；¹我是他們的產業。

44:29^a
利六 18, 29
七 6

【44:29】素祭、贖罪祭和贖愆祭，他們都可以^{1a}喫；以色列中一切永獻的物都要歸他們。

44:30^a
出十三 2
二二 29~30
二三 19
民三 13
十八 12~13

【44:30】你們所舉獻的，^a一切首先初熟之物，和一切的舉祭，都要歸給祭司。你們也要用初熟的麥子磨麵給祭司，好使福分臨到你們的家。

44:31^a
出二二 31
利二二 8

【44:31】無論是鳥是獸，凡^a自死的，或是被野獸撕裂的，祭司都不可喫。

以西結書 第四十五章

四 給耶和華的供物

四五 1 ~ 四六 24

● 44:28¹ 見民十八 20 註 1。

● 44:29¹ 這指明所有作祭司事奉神的人，不僅有神作他們的產業，（28，）也有由供物所表徵之基督一切豐富的各方面，作他們的享受。（參弗三 8。）見民十八 9 註 1 與 31 註 1。

【44:28】And they shall have an inheritance: ¹I am their ^ainheritance. And you shall not give them a possession in Israel — ¹I am their possession.

【44:29】They shall ^{1a}eat the meal offering, the sin offering, and the trespass offering; and every devoted thing in Israel shall be theirs.

【44:30】And the ^afirst of all the firstfruits of everything, and every heave offering of everything, of all your heave offerings, shall be the priests'. You shall also give the priests the first of your dough to cause a blessing to rest on your house.

【44:31】The priests shall not eat of anything that ^adies of itself or is torn by beasts, either a bird or an animal.

EZEKIEL 45

D. The Offerings to Jehovah

45:1 — 46:24

44:28¹ (I) See note 20¹ in Num. 18.

44:29¹ (eat) This indicates that all who serve God as priests not only have God as their possession (v. 28) but also have Christ in all His rich aspects, signified by the offerings, as their enjoyment (cf. Eph. 3:8). See notes 9¹ and 31¹ in Num. 18.

44:28^a
Num. 18:20;
Deut. 10:9;
18:1-2;
Josh. 13:33

44:29^a
Lev. 6:18, 29;
7:6

44:30^a
Exo. 13:2;
22:29-30;
23:19;
Num. 3:13;
18:12-13

44:31^a
Exo. 22:31;
Lev. 22:8

1 獻為聖別舉祭之地 四五 1 ~ 8

【45:1】你們^a拈鬮分地為業，要將一分作為^b舉祭獻給耶和華，乃是那地聖別的一部分，長二萬五千葦，寬¹二萬葦；這分四圍以內，都為聖地。

【45:2】其中有作為聖所之地，長^a五百葦，寬五百葦，四面見方，四圍再有五十肘為郊野。

【45:3】要從所量出的這聖地中，量出一分，長二萬五千葦，寬一萬葦，^a其中有聖所，是至聖的。

【45:4】這是那地^a聖別的一部分，要歸與在聖所供職的祭司，就是親近事奉耶和華的，作為他們房屋的所在，與聖所之聖地。

● 45:1¹ 此乃照七十士希臘文譯本；希伯來文作，一萬。

1. The Holy Heave Offering of Land 45:1-8

【45:1】Moreover when you divide the land for inheritance by ^alot, you shall offer a ^bheave offering of land to Jehovah, a holy portion of the land; its length shall be twenty-five thousand reeds long, and its width ¹twenty thousand reeds; it shall be holy within all its surrounding border.

【45:2】From this there will be reserved for the holy place a ^afive hundred reed by five hundred reed square all around, and fifty cubits for its surrounding suburbs.

【45:3】You shall also measure from this measurement a length of twenty-five thousand reeds and a width of ten thousand reeds, and ^ain it will be the sanctuary, the most holy place.

【45:4】It is a ^aholy portion of the land; it shall be for the priests, the ministers of the sanctuary, who come near to minister to Jehovah, and it shall be a place for their houses as well as a holy area for the sanctuary.

45:1¹ (twenty) Following the rendering of the Septuagint; the Hebrew reads, ten.

45:1^a
結四七 22
民三四 13
45:1^b
結四八 8

45:2^a
結四二 20

45:3^a
結四八 10

45:4^a
結四八 10

45:1^a
Ezek. 47:22;
Num. 34:13
45:1^b
Ezek. 48:8

45:2^a
Ezek. 42:20

45:3^a
Ezek. 48:10

45:4^a
Ezek. 48:10

45:5^a
結四八 13

【45:5】又有一分，長^a二萬五千葦，寬一萬葦，要歸與在殿中供職的利未人，作為他們的產業，¹居住的城邑。

45:6^a
結四八 15

【45:6】也要分定屬^a城的地業，寬五千葦，長二萬五千葦，挨着那獻為聖別舉祭之地，要歸以色列全家。

45:7^a
結四八 15

【45:7】歸^a王之地要在獻為聖別舉祭之地和屬城之地的兩旁，接連那獻為聖別舉祭之地和屬城之地，從西邊向西延展，從東邊向東延展；從西界到東界，其長與每支派的分一樣。

45:8^a
結四六 18

【45:8】這地在以色列中必歸王為^a業。我所立的王必不再欺壓我的民，卻要按支派將地給以色列家。

2 以色列王和百姓的供物 四五 9 ~ 四六 24

● 45:5¹ 此乃照七十士希臘文譯本；希伯來文作，二十間屋子。

【45:5】And an area^a twenty-five thousand reeds in length and ten thousand reeds in width shall be for the Levites, the ministers of the house, for their own possession, for¹ cities to live in.

45:5^a
Ezek. 48:13

【45:6】And alongside the holy heave offering you shall grant a possession for the^a city, five thousand reeds in width and twenty-five thousand reeds in length; it shall be for the whole house of Israel.

45:6^a
Ezek. 48:15

【45:7】And you shall set aside for the^a prince on both sides of the holy heave offering and of the city's possession, adjacent to the holy heave offering and adjacent to the city's possession, on the west side toward the west and on the east side toward the east. Thus the total length corresponds to one of the tribal portions from the western border to the eastern border.

45:7^a
Ezek. 48:21

【45:8】In the land it shall be his^a possession in Israel. And My princes shall no longer oppress My people, but they shall give the land to the house of Israel according to their tribes.

45:8^a
Ezek. 48:18

2. The Offerings of the Princes and People of Israel 45:9 – 46:24

45:5¹ (cities) Following the rendering of the Septuagint; the Hebrew reads, twenty chambers.

【45:9】主耶和華如此說，以色列的王阿，穀了！你們要除掉強暴和毀壞的事，施行公平和公義，不再勒索我的民；這是主耶和華說的。

【45:10】你們要用^a公道的天平、公道的伊法、公道的罷特。

【45:11】伊法與罷特大小要一樣，罷特可盛賀梅珥的十分之一，伊法也可盛賀梅珥的十分之一，都以賀梅珥的大小為準。

【45:12】舍客勒是二十季拉；二十舍客勒，二十五舍客勒，十五舍客勒，為你們的彌那。

【45:13】你們當獻的舉祭乃是這樣：一賀梅珥¹小麥要獻一伊法的六分之一，一賀梅珥大麥要獻一伊法的六分之一；

● 45:13¹ 舉祭豫表升天的基督。以西結題到舉祭的四種項目：小麥、大麥、油和羊羔。（13～15。）小麥表徵基督成為肉體為我們而死；（約十二24；）大麥是初熟的穀類，（撒下二一9，）表徵基督是復活的初熟果子；（林前十五20，利二三10；）油表徵聖靈；（路四18；）羊羔表徵救贖的基督。（約一29。）在我們對神的事奉中，我們必須將這樣一位基督當作舉祭獻給神。

【45:9】 Thus says the Lord Jehovah, Enough, O Princes of Israel! Put away violence and destruction, and execute justice and righteousness. Cease from your evicting of My people, declares the Lord Jehovah.

【45:10】 You shall have^a just balances, a just ephah, and a just bath.

【45:11】 The ephah and the bath shall be of one measure, so that the bath may contain a tenth of a homer, and the ephah a tenth of a homer. Its measure shall be according to the homer.

【45:12】 And the shekel shall be twenty gerahs; twenty shekels, twenty-five shekels, and fifteen shekels shall make up your mina.

【45:13】 This is the heave offering which you shall offer: a sixth of an ephah from a homer of¹ wheat, and a sixth of an ephah from a homer of barley;

45:13¹ (wheat) The heave offering typifies the ascended Christ. Ezekiel mentions four items in the heave offering: wheat, barley, oil, and a lamb (vv. 13-15). Wheat signifies Christ incarnated to die for us (John 12:24); barley, the first-ripe grain (2 Sam. 21:9), signifies Christ as the firstfruits of resurrection (1 Cor. 15:20; Lev. 23:10); oil signifies the Holy Spirit (Luke 4:18); and the lamb signifies the redeeming Christ (John 1:29). In our service to God we need to offer such a Christ as a heave offering to God.

【45:14】你們獻所分定的油，按油的罷特，一柯珥油要獻一罷特的十分之一，一柯珥就是十罷特，也就是一賀梅珥；（原來十罷特就是一賀梅珥；）

【45:15】從以色列滋潤的草場上每二百隻羊中，要獻一隻羊羔；這都可作素祭、燔祭、平安祭，為民^a遮罪；這是主耶和華說的。

【45:16】此地的民都要奉上這舉祭給以色列中的王。

【45:17】王的本分是在節期、月朔、安息日，就是以色列家一切所定的節期，奉上¹燔祭、素祭、奠祭。他要豫備贖罪祭、素祭、燔祭和平安祭，為以色列家²遮罪。

● 45:17¹ 關於供物和一切所定節期的意義，見利一～七註與二三註。

● 45:17² 見利十六 1 註 1。

【45:14】And a set portion of oil (that is, the bath of oil), a tenth of a bath from the cor, which is ten baths, that is, a homer (for ten baths are a homer);

【45:15】And one lamb out of two hundred from the flock from the well-watered pastures of Israel — for a meal offering, for a burnt offering, and for peace offerings to make^a expiation for them, declares the Lord Jehovah.

【45:16】All the people of the land shall be bound to give this heave offering to the prince in Israel.

【45:17】But it will be the prince's portion to provide the¹ burnt offerings, the meal offerings, and the drink offerings in the feasts, on the new moons, and on the Sabbaths, in all the appointed feasts of the house of Israel. He shall prepare the sin offering, the meal offering, the burnt offering, and the peace offerings to make² expiation for the house of Israel.

45:17¹ (burnt) For the significance of the offerings and all the appointed feasts, see notes in Lev. 1—7 and 23.

45:17² (expiation) See note 1¹ in Lev. 16.

45:15^a
Lev. 1:4

45:15^a
利一 4

45:18^a
利十六 16

【45:18】主耶和華如此說，¹正月初一日，你要取牛羣中一隻無殘疾的公牛，潔淨^a聖所。

45:19^a
結四三 20
參出十二 7

【45:19】祭司要取些^a贖罪祭牲的血，抹在殿的門框上，和壇磴臺的四拐角上，並內院的門框上。

45:20^a
利四 27

【45:20】本月初七日，也要爲^a無意中犯罪的和愚蒙犯罪的如此行，爲殿遮罪。

45:21^a
出十二 1~28
利二三 5~6
民九 2~3
二八 16~17
申十六 1

【45:21】正月十四日，你們要守^{1a}逾越節，守節七日，要喫無酵餅。

● 45:18¹ 根據以西結的記載，有每年所獻的祭、（18～20、）每月所獻的祭、（四六 6、）每週所獻的祭、（四六 4、）每日所獻的祭，（四六 13、）還有在所定的節期當獻的祭，就是在逾越節、除酵節、和住棚節當獻的祭。（21，25。）每年所獻的祭是在一年的第一日獻上的，表徵我們按原則，每年都該有新的開始。（18～19。）

● 45:21¹ 關於逾越節及隨後的除酵節，見出十二註與利二三註。

【45:18】 Thus says the Lord Jehovah, In the ¹first month, on the first day of the month, you shall take a bull of the herd without blemish, and you shall purify the ^asanctuary.

【45:19】 And the priest shall take some of the ^ablood of the sin offering and put it upon the doorposts of the house, and upon the four corners of the ledge of the altar, and upon the doorposts of the gate of the inner court.

【45:20】 And so you shall do on the seventh day of the month for everyone who ^asins unintentionally and for the simple. So you shall make expiation for the house.

【45:21】 In the first month, on the fourteenth day of the month, you shall have the ^{1a}Passover, a feast of seven days; unleavened bread shall be eaten.

45:18¹ (first) According to Ezekiel's record there were the yearly offering (vv. 18-20), the monthly offering (46:6), the weekly offering (46:4), the daily offering (46:13), and the offerings at the appointed feasts—at the Feast of the Passover, the Feast of Unleavened Bread, and the Feast of Tabernacles (vv. 21, 25). The yearly offering was offered on the first day of the year, signifying that, in principle, every year we should have a new beginning (vv. 18-19).

45:21¹ (Passover) For the Feast of the Passover, which was followed by the Feast of Unleavened Bread, see notes in Exo. 12 and Lev. 23.

45:18^a
Lev. 16:16

45:19^a
Ezek. 43:20;
cf. Exo. 12:7

45:20^a
Lev. 4:27

45:21^a
Exo. 12:1-28;
Lev. 23:5-6;
Num. 9:2-3;
28:16-17;
Deut. 16:1

45:22^a
利四 14

【45:22】當日，王要爲自己和那地的眾民豫備一隻公牛作^a贖罪祭。

45:23^a
利二三 8

【45:23】這節的^a七日中，每日他要爲耶和華豫備無殘疾的公牛七隻、公綿羊七隻爲燔祭；每日又要豫備公山羊一隻爲贖罪祭。

45:24^a
結四六 5, 7, 11

【45:24】他也要豫備^a素祭，就是爲一隻公牛同獻一伊法細麵，爲一隻公綿羊同獻一伊法細麵，每一伊法細麵加油一欣。

45:25^a
利二三 34
民二九 12

【45:25】^a七月十五日守¹節的時候，七日他都要如此行，照逾越節的贖罪祭、燔祭、素祭和油的條例一樣。

以西結書 第四十六章

46:1^a
出二十 9
路十三 14

【46:1】主耶和華如此說，內院朝東的門，在辦理事務的^a六日內必須關閉；惟有在安息日必須敞開，在月朔之日也必須敞開。

● 45:25¹ 卽住棚節。（利二三 33～44 與註。）

【45:22】 And on that day the prince shall prepare for himself and for all the people of the land a bull for a^a sin offering.

45:22^a
Lev. 4:14

【45:23】 And during the^a seven days of the feast he shall prepare a burnt offering to Jehovah, seven bulls and seven rams without blemish, daily for seven days; and a male goat daily for a sin offering.

45:23^a
Lev. 23:8

【45:24】 And he shall prepare a^a meal offering, an ephah for a bull, an ephah for a ram, and a hin of oil for an ephah.

45:24^a
Ezek. 46:5, 7, 11

【45:25】 In the seventh month, on the^a fifteenth day of the month, at the¹ feast, he shall make the same provision seven days for the sin offering, for the burnt offering, for the meal offering, and for the oil.

45:25^a
Lev. 23:34;
Num. 29:12

EZEKIEL 46

【46:1】 Thus says the Lord Jehovah, The gate of the inner court that faces east shall be shut the^a six working days; but on the Sabbath day it shall be opened, and on the day of the new moon it shall be opened.

46:1^a
Exo. 20:9;
Luke 13:14

45:25¹ (feast) The Feast of Tabernacles (Lev. 23:33-44 and notes).

【46:2】王要從外面經這門的廊^a進入，站在門框旁邊；祭司要為他豫備燔祭和平安祭，他就要在門檻那裏敬拜，然後出去；這門直到晚上不可關閉。

【46:3】在安息日和月朔，那地的民要在這門口，在耶和華面前敬拜。

【46:4】王在安息日所獻與耶和華的^a燔祭，要用無殘疾的羊羔六隻，無殘疾的公綿羊一隻；

【46:5】同獻的^a素祭要為公綿羊獻一伊法細麵，為羊羔要照他的力量而獻，一伊法細麵加油一欣。

【46:6】當¹月朔之日，要獻牛羣中無殘疾的公牛一隻，羊羔六隻，公綿羊一隻，都要無殘疾的。

【46:7】他也要豫備素祭，就是為公牛同獻一伊法細麵，為公綿羊同獻一伊法細麵，為羊羔要照他力量所及的而獻，一伊法細麵加油一欣。

● 46:6¹ 見西二 16 註 3。

【46:2】 And the prince shall^a enter through the porch of the gate from the outside and stand by the doorpost of the gate, and the priests will prepare his burnt offering and his peace offerings, and he shall worship at the threshold of the gate; then he shall go out, but the gate shall not be shut until the evening.

【46:3】 And the people of the land shall worship at the entrance of that gate before Jehovah on the Sabbaths and on the new moons.

【46:4】 And the^a burnt offering that the prince shall present to Jehovah on the Sabbath day shall be six lambs without blemish and a ram without blemish;

【46:5】 And the^a meal offering shall be an ephah for the ram, and the meal offering for the lambs as he is able to give, and a hin of oil for an ephah.

【46:6】 And on the day of the¹ new moon he shall offer a bull of the herd without blemish, six lambs, and a ram; they shall be without blemish.

【46:7】 And he shall prepare a meal offering, an ephah for the bull and an ephah for the ram, and for the lambs as he can afford, and a hin of oil for an ephah.

46:6¹ (new) See note 16³ in Col. 2.

【46:8】王進入的時候必由這門的廊而入，也必由原路而出。

【46:9】在所定的節期，那地的民^a朝見耶和華的時候，從北門進入敬拜的，必由南門而出；從南門進入的，必由北門而出。不可從所入的門回去，必要直往前行，由對門而出。

【46:10】民進入，王也要在民中進入；民出去，王也要一同出去。

【46:11】在節期和¹聖會的日子同獻的^a素祭，要為一隻公牛獻一伊法細麵，為一隻公綿羊獻一伊法細麵，為羊羔照他的力量而獻，一伊法細麵加油一欣。

【46:12】王豫備甘心獻的燔祭或平安祭，就是向耶和華甘心獻的，當有人為他開朝^a東的門；他就豫備自己的燔祭和平安祭，與在安息日所豫備的一樣。他獻畢就出去，出去之後，當有人將門關閉。

【46:8】 And when the prince enters, he shall come in through the porch of the gate, and he shall go out the same way.

【46:9】 But when the people of the land^a come before Jehovah at the appointed feasts, whoever enters through the north gate to worship shall go out through the south gate, and whoever enters through the south gate shall go out through the north gate; he shall not return through the gate by which he came in, but shall go out straight ahead.

【46:10】 And the prince shall come in among them when they enter, and when they go out, they shall go out together.

【46:11】 And at the feasts and at the appointed feasts the^a meal offering shall be an ephah for a bull and an ephah for a ram, and for the lambs as he is able to give, and a hin of oil for an ephah.

【46:12】 And when the prince prepares a freewill offering, a burnt offering or peace offerings as a freewill offering to Jehovah, someone will open for him the gate that faces^a east; and he shall prepare his burnt offering and his peace offerings, as he does on the Sabbath day. Then he shall go out, and someone shall shut the gate after he has gone out.

● 46:11¹ 或，所定的節期。

46:9^a
出二三 14~17
申十六 16

46:11^a
結四五 24

46:12^a
結四四 1
四六 1

46:9^a
Exo. 23:14-17;
Deut. 16:16

46:11^a
Ezek. 45:24

46:12^a
Ezek. 44:1;
46:1

【46:13】每日，你要豫備無殘疾一歲的^a 羊羔一隻，獻與耶和華為燔祭；要¹ 每早晨豫備。

【46:14】每早晨也要豫備同獻的素祭，細麵一伊法的六分之一，並油一欣的三分之一，潤調細麵。這是常獻與耶和華的素祭，為永遠的定例。

【46:15】每早晨要這樣豫備羊羔、素祭並油為常獻的燔祭。

【46:16】主耶和華如此說，王若將產業作禮物賜給他的兒子，就成了他兒子的產業；那要屬於他的兒子，是他們承受為業的。

【46:17】倘若王將一分產業作禮物賜給他的臣僕，就成了他臣僕的產業，直到^a 自由之年；然後仍要歸回與王。惟獨王給兒子的產業，仍歸與他的兒子。

● 46:13¹ 摩西的律法要求日常所獻的燔祭，要在早晨和黃昏獻上；（民二八 3～4；）但在這裏沒有黃昏獻的祭。這可能指明，祭司在千年國的事奉裏是沒有黃昏的；他們一直在早晨的新鮮裏。

【46:13】And you shall provide a ^a lamb a year old without blemish for a burnt offering to Jehovah daily, ¹ every morning you shall provide it.

【46:14】And you shall provide with it a meal offering every morning, a sixth of an ephah and a third of a hin of oil to moisten the fine flour. It is a meal offering to Jehovah continually, a perpetual statute.

【46:15】Thus they shall provide the lamb and the meal offering and the oil every morning for a continual burnt offering.

【46:16】Thus says the Lord Jehovah, If the prince gives a gift to any of his sons, it is his inheritance. It shall belong to his sons; it is their possession by inheritance.

【46:17】But if he gives some of his inheritance as a gift to one of his servants, it shall be his until the ^a year of liberty; then it shall return to the prince. His inheritance shall remain only for his sons.

46:13¹ (every) The law of Moses required that the continual daily burnt offering be offered both in the morning and in the evening (Num. 28:3-4), but here there is no offering in the evening. This may indicate that in the service of the priests in the millennium there is no evening; they are continually in the freshness of the morning.

【46:18】王不可奪取民的^a產業，以致驅逐他們離開所承受的。他要從自己的地業中，將產業賜給他兒子，免得我的民分散，各人離開所承受的。

【46:19】那帶我的，將我從門旁進入之處，領進為祭司豫備的聖屋，是朝北的，見後頭西邊有一個¹地方。

【46:20】祂對我說，這是祭司^a煮贖愆祭、贖罪祭，^b烤素祭的地方，免得帶出去到了外院，使百姓成為聖別。

【46:21】祂又帶我出到外院，使我經過院子的四拐角，見每拐角各有一個¹院子。

● 46:19¹ 聖屋裏面的地方，乃是祭司煮供物、烤素祭的地方。（19～20。）這些地方是為着祭司的，而 21～24 節的院子是為着百姓的。

● 46:21¹ 在外院四個拐角處四個有圍牆的院子，是煮百姓祭物的房子。（21～24。）這指明靠着神的恩典，豫備基督給人享受的這事，正擴展到每一角落，使基督隨處可得。拐角房子的尺寸是四十乘三十。（22。）四十這數字表徵試煉和試驗，（太四 1～2，來三 9，）這裏乃是指明基督若沒

【46:18】Moreover the prince shall not take any of the people's^a inheritance, casting them out of their own possession. He shall give an inheritance to his sons from his own possession so that none of My people are scattered away from their possession.

【46:19】Then He brought me through the entry, which was at the side of the gate, into the holy chambers for the priests, which face north. And there was a¹ place there, at the rear toward the west.

【46:20】And He said to me, This is the place where the priests shall^a boil the trespass offering and the sin offering, and where they shall^b bake the meal offering, so that they do not bring them out into the outer court, thereby sanctifying the people.

【46:21】Then He brought me out into the outer court and led me past the four corners of the court; and there in each corner of the court was a¹ court.

46:19¹ (place) The places in the holy chambers were for the priests to boil their offerings and to bake the meal offerings (vv. 19-20). These were for the priests, whereas the courts in vv. 21-24 were for the people.

46:21¹ (court) The four enclosed courts at the four corners of the outer court are the boiling houses for the sacrifices of the people (vv. 21-24). This indicates that, by God's grace, the preparation of Christ for others' enjoyment is spreading to every corner, making Christ available everywhere. The measurement of the corner chambers is forty by thirty (v. 22). The number forty signifies trials and testing (Matt. 4:1-2; Heb.

【46:22】院子四拐角的院子，周圍有牆，每院長四十肘，寬三十肘。四拐角院子的尺寸都是一樣，

【46:23】四個院子周圍有牆，環繞四個院子，牆四圍下方造有煮肉的地方。

【46:24】祂對我說，這些是煮肉的房子，殿內服事的人要在這裏煮百姓的祭物。

以西結書 第四十七章

五 聖地與聖城 四七 1 ~ 四八 35

1 水從殿中 流出的異象 四七 1 ~ 12

【47:1】祂帶我回到殿門，見^{1a}水從殿的門檻下流出，往²東流去；（原來殿面朝東；）這水從檻下，由殿的³南邊，在⁴祭壇的南邊往下流。

有受苦、受試驗和試煉，就無法被『烹煮，』豫備給我們享受。

● 47:1¹ 這裏的水表徵三一神作生命水從永遠裏流出來，解祂子民的乾渴。（創二 10，出十七

【46:22】 In the four corners of the court there were enclosed courts, forty cubits long and thirty cubits wide. These four enclosed courts in the corners were of one measurement.

【46:23】 And there was a wall all around them, around all four, and boiling places were made at the base of the walls all around.

【46:24】 Then He said to me, These are the boiling houses, where those who minister in the house shall boil the sacrifices of the people.

EZEKIEL 47

E. The Holy Land and the Holy City 47:1 — 48:35

1. The Vision of the Water Flowing Out from the House 47:1-12

【47:1】 Then He brought me back to the entrance of the house, and there was^{1a} water flowing out from under the threshold of the house to the² east (for the house faced east); and the water flowed down below the³ south side of the house, on the south of the⁴ altar.

3:9) and indicates here that apart from the Lord's suffering, testing, and trials, He could not have been "cooked," prepared for our enjoyment.

47:1¹ (water) The water here signifies the Triune God as the water of life flowing out from eternity to quench the thirst of His people (Gen. 2:10;

47:1^a
珥三 18
亞十三 1
十四 8
約七 38
啓二二 1

47:1^a
Joel 3:18;
Zech. 13:1;
14:8;
John 7:38;
Rev. 22:1

【47:2】祂帶我出北門，又領我從外面繞到朝東的外門，見水從南邊流出。

【47:3】那¹人手拿準繩往東出去的時候，^{2a}量了³一千肘，使我趟過水，水到踝子骨。

6，林前十4，詩三六8下，四六4，亞十四8，約四14，七37～39，啓二二1，17。）使河從殿中流出的因素是：（一）殿的建造與完成；（二）百姓照着殿的樣式、法則和定例生活；（四三10～11；）（三）祭司的事奉；（四四；）以及（四）各樣祭物的獻上。（四五～四六。）這些因素越多出現在召會中，神的水流就越多流出。

● 47:1² 河往東流，就是往神榮耀的方向流，（四三2，）指明神的河一直是向着神的榮耀流。我們若不顧神的榮耀，我們裏面的水流就會受限制。

● 47:1³ 直譯，右邊。2節者同。右邊表徵最高的地位。（參弗一20～22。）水從右邊流出，指明主的水流該居首位。

● 47:1⁴ 水流在祭壇旁邊，指明水流總是經過十字架的運行。（出十七6，約十九34。）

● 47:3¹ 見四十3與註1。

【47:2】Then He brought me out by the way of the north gate and led me around on the way outside to the outer gate, on the way to the gate that faces east; and there the water was running out on the south side.

【47:3】When the¹ man went out to the east with the line in His hand, He^{2a} measured a³ thousand cubits; and He led me through the water, water that was to the ankles.

Exo. 17:6; 1 Cor. 10:4; Psa. 36:8b; 46:4; Zech. 14:8; John 4:14; 7:37-39; Rev. 22:1, 17). The factors that caused the river to flow forth out of the house were (1) the building up and completion of the house; (2) the living of the people according to the pattern, laws, and statutes of the house (43:10-11); (3) the service of the priests (ch. 44); and (4) the offering of all the offerings (chs. 45-46). The more these factors are present in the church, the more the flow of God will issue forth.

47:1² (east) The flowing of the river toward the east, the direction of God's glory (43:2), indicates that the river of God always flows in the direction of God's glory. If we do not care for the glory of God, the flow in us will be limited.

47:1³ (south) Lit., right side. So also in v. 2. The right side signifies the highest position (cf. Eph. 1:20-22). The flowing of the water from the right side indicates that the flow of the Lord should have the preeminence.

47:1⁴ (altar) The flow being by the side of the altar indicates that the flow is always through the operation of the cross (Exo. 17:6; John 19:34).

47:3¹ (man) See 40:3 and note 1.

【47:4】祂又量了一千肘，使我趟過水，
水就到膝。祂再量了一千肘，使我趟
過水，水便到腰。

【47:5】祂又量了一千肘，水便成了^a河，
使我不能趟過；因為水勢漲起，成為¹
可湊的水，不可趟的河。

【47:6】祂對我說，^a人子阿，你看見了
麼？祂就帶我回到河邊。

● 47:3² 見四十 3 註 2。

● 47:3³ 一千這數字表徵完整的單位。（參詩
八四 10。）因此，量一千的意思就是完整的量度。
我們裏面水流的深度，在於我們被主量度有多少。
（3～5。）要享受更深的流，我們需要被主試驗、
察驗、審判並據有。

正如 3～5 節四次量度所指明，主對我們的審
判和試驗，不是一次而永遠的。四是受造之物的
數字。（一 5。）這裏量了四次，指明我們這些受
造之物需要被主徹底的審判並試驗，然後被祂完
全佔有。

● 47:5¹ 水越深，越難行走。這指明我們裏面
恩典的流越深，我們就越放棄自己的努力，棄絕自
己的方向，讓水流帶我們往前。

【47:4】 Then He measured a thousand cubits and led me
through the water, water that was to the knees. Then He
measured a thousand cubits and led me through the water,
water that was to the loins.

【47:5】 Then He measured a thousand cubits, and it was a
^ariver that I could not pass through; for the water had risen,
enough water to ¹swim in, a river that could not be crossed.

【47:6】 And He said to me, ^aSon of man, have you seen this? Then
He led me and brought me back along the bank of the river.

47:3² (measured) See note 3² in ch. 40.

47:3³ (thousand) The number one thousand signifies a complete unit
(cf. Psa. 84:10). Hence, to measure a thousand means to do a complete
measuring. The depth of the flow in us depends on how much we have
been measured by the Lord (vv. 3-5). To enjoy a flow that is deeper, we
need to be tested, examined, judged, and possessed by the Lord.

As indicated by the four measurings in vv. 3-5, the Lord's judging
and testing of us are not once for all. Four is the number of the
creature (1:5). The four measurings here indicate that as creatures we
need to be thoroughly judged and tested by the Lord and then fully
taken over by Him.

47:5¹ (swim) The deeper the water the more difficult it is to walk. This
indicates that the deeper the flow of grace in us, the more we abandon our
self-effort, forsake our own direction, and allow the flow to carry us on.

47:5^a
詩七八 16
約七 38
啓二二 1

47:6^a
結二 1

47:5^a
Psa. 78:16;
John 7:38;
Rev. 22:1

47:6^a
Ezek. 2:1

【47:7】我回到河邊的時候，見在河這邊與那邊的岸上有極多的^a樹木。

【47:8】祂對我說，這水往東方一帶流出，下到亞拉巴，直到海；所發出來的水流入¹海時，海水就得^{2a}醫治。

【47:9】這河所到之處，凡滋生有生命的動物都必¹生活，並且這水到了那裏，就有極多的²魚。海水得了醫治，並且這河所到之處，百物都必生活。

● 47:8¹ 卽死海。

● 47:8² 藉着從殿裏流出的河，死海的鹽水要得醫治。這意思是，死亡要被生命吞滅。

● 47:9¹ 這裏的河表徵生命河，（啓二二 1，）這河使百物得活。

● 47:9² 神的河流帶進樹木、魚和牲畜。（7，12，9～10。）樹木結出果子作食物；（創二 9，啓二二 2；）魚和打魚的是爲着擴增；（太四 19；）山羊羔的泉源和牛犢的泉源（見 10 註 2 與註 3）是爲着餵養。（約二一 15～17。）在召會中，這裏所表徵的一切事，都在於生命的流。

【47:7】 And when I returned, there were very many^a trees on the bank of the river, on one side and on the other.

【47:8】 Then said He to me, This water flows out toward the eastern region and goes down into the Arabah and goes to the sea; when it flows into the¹ sea, the water of the sea is^{2a} healed.

【47:9】 And every living creature which swarms in every place where the river goes shall¹ live, and there will be very many² fish when this water comes there. And the water of the sea shall be healed, and everything shall live wherever the river comes.

47:8¹ (sea) I.e., the Dead Sea.

47:8² (healed) By the flowing of the river out of the house, the salt water of the Dead Sea will be healed. This means that death will be swallowed up by life.

47:9¹ (live) The river here signifies the river of life (Rev. 22:1), which causes all things to live.

47:9² (fish) The flowing of the river of God brings forth trees, fish, and cattle (vv. 7, 12, 9-10). The trees bear fruit for food (Gen. 2:9; Rev. 22:2), the fish with the fishermen are for the increase (Matt. 4:19), and the springs of the kids and calves (see notes 10² and 10³) are for feeding (John 21:15-17). In the church all the matters signified here depend on the flow of life.

【47:10】必有漁夫站在¹海邊，從²隱基底直到³隱以革蓮，都作曬網之處。那魚各從其類，好像⁴大海的魚甚多。

【47:11】只是¹泥濘之地與¹窪濕之處不得治好，必留為鹽地。

【47:12】在河這邊與那邊的岸上必生長各類的^a樹木，其果可作食物；^b葉子不枯乾，果子不斷絕；每月必結新果子，因為供應樹木的水是從聖所流出來的。樹上的果子必作食物，^c葉子乃為治病。

2 地的境界 四七 13 ~ 23

- 47:10¹ 直譯，它。
- 47:10² 意，山羊羔的泉源。
- 47:10³ 意，二牛犢的泉源。
- 47:10⁴ 即地中海。

● 47:11¹ 這些地方乃是半泥半水，既不濕也不乾，表徵一種充滿妥協和不冷不熱的光景。這樣的光景無法得主醫治。（啓三 15 ~ 16。）主渴望並要求我們絕對。（太十 37，路九 62，啓二二 11。）

【47:10】 And fishermen will stand beside ¹the sea from ²Engedi even to ³En-eglaim; it will be a place for the spreading of nets. Their fish shall be according to their kinds, like the fish of the ⁴Great Sea, very many.

【47:11】 But its ¹swamps and its ¹marshes will not be healed; they shall be left for salt.

【47:12】 And on the banks on both sides of the river will grow all kinds of ^atrees for food. Their ^bleaves will not wither, nor will their fruit fail; but they will bring forth new fruit every month, because the water for them flows out of the sanctuary. And their fruit shall be for food, and their ^cleaves for healing.

2. The Borders of the Land 47:13-23

47:10¹ (the) Lit., it.

47:10² (En-gedi) Meaning the fountain of the kid.

47:10³ (En-eglaim) Meaning the fountain of the two calves.

47:10⁴ (Great) I.e., the Mediterranean Sea.

47:11¹ (swamps) These are places that are neither dry nor flowing with water, signifying a situation that is full of compromise and lukewarmness. Such a situation cannot be healed by the Lord (Rev. 3:15-16). The Lord desires and requires our absoluteness (Matt. 10:37; Luke 9:62; Rev. 22:11).

47:12^a
結四七 7
47:12^b
詩一 3
耶十七 8
47:12^c
啓二二 2

47:12^a
Ezek. 47:7
47:12^b
Psa. 1:3;
Jer. 17:8
47:12^c
Rev. 22:2

47:13^a
創四八 5
代上五 1
結四八 4~5

【47:13】主耶和華如此說，你們要照以下的境界，給以色列十二支派分¹地爲業；約瑟必得兩^a分。

47:14^a
創十二 7
十三 15
十五 7
十七 8
結二十 28, 42

【47:14】你們承受這地爲業，要彼此均分；因爲我曾起誓要將這地^a賜與你們的列祖；這地必歸你們爲業。

47:15^a
參民三四 2~12

【47:15】這地的^a境界乃是如此：北界從¹大海經希特倫，直到²哈馬口，往前到西達達；

【47:16】又往比羅他、西伯蓮，（西伯蓮在大馬色與哈馬兩界之間，）到浩蘭邊界的哈撒哈提干。

● 47:13¹ 地豫表基督，（見創一 9 註 1 與申八 7 註 1，）地的結果乃是殿，殿豫表召會。（林前三 16 ~ 17。）召會是享受基督豐富的結果。（見弗一 23 註 3 一段，與三 10 註 1。）地的恢復，表徵對基督豐富之享受的恢復。基督自己是不會喪失的，但我們在經歷中，卻會喪失基督。（加五 2 ~ 4。）地一旦被恢復，殿就能在其上建造起來。

● 47:15¹ 卽地中海。20 節者同。

● 47:15² 此乃照七十士希臘文譯本；（參 20；）希伯來文作，西達達口，哈馬。

【47:13】 Thus says the Lord Jehovah, This is the boundary by which you shall divide up the¹ land as an inheritance for the twelve tribes of Israel; Joseph shall have two^a portions.

【47:14】 And you shall divide it for an inheritance, each one equally with the other, for I swore to^a give it to your fathers, and this land will fall to you as an inheritance.

【47:15】 This shall be the^a border of the land: on the north side, from the¹ Great Sea by the way of Hethlon, to the² entrance of Hamath, and on to Zedad;

【47:16】 Berothah, Sibram (which is between the territory of Damascus and the territory of Hamath), to Hazer-hatticon, which is on the border of Hauran.

47:13¹ (land) The temple, which typifies the church (1 Cor. 3:16-17), is the issue of the land, which typifies Christ (see notes 9¹ in Gen. 1 and 7¹ in Deut. 8). The church is the issue of the enjoyment of the riches of Christ (see notes 23² in Eph. 1 and 10³ in Eph. 3). The recovery of the land signifies the recovery of the enjoyment of Christ's riches. Christ Himself cannot be lost, but in our experience Christ can be lost (Gal. 5:2-4). Once the land has been recovered, the temple can be built on the land.

47:15¹ (Great) I.e., the Mediterranean Sea. So also in v. 20.

47:15² (entrance) Following the rendering of the Septuagint (cf. v. 20); the Hebrew reads, the entrance of Zedad, Hamath.

47:13^a
Gen. 48:5;
1 Chron. 5:1;
Ezek. 48:4-5

47:14^a
Gen. 12:7;
13:15;
15:7;
17:8;
Ezek. 20:28, 42

47:15^a
cf. Num. 34:2-12

【47:17】這樣，境界從海邊往大馬色邊界上的哈薩以難，北邊以哈馬爲界。這是北界。

【47:18】東界在浩蘭和大馬色之間，基列和以色列地之間，就是約但河，你們要從北界量到¹東海。這是東界。

【47:19】^a南界是從他瑪到加低斯米利巴的水，延到埃及小河，直到大海。這是南界。

● 47:18¹ 即死海。美地位於西面的地中海，（15，）與東面的死海和約但河之間。迦南美地這塊高地（二十 40～42，三四 13～14，三七 22，申三二 13）被水圍繞，指明美地是被死圍繞。因此，美地豫表復活的基督，祂從死人中復起、被高舉。（參創一 9。）見民三四 12 註 1。

美地的北面沒有河爲界，乃有黑門山；黑門山是一座高山，表徵諸天，甘露從其降下。（詩一三三 3。）高起的美地和黑門山，表徵復活的基督，祂已升到諸天之上。

【47:17】 Thus the border shall extend from the sea to Hazar-enan on the border of the territory of Damascus, and on the north toward the north is the territory of Hamath. This is the north side.

【47:18】 And on the east side, from between Hauran and Damascus, and from between Gilead and the land of Israel, that is, the Jordan, you shall measure from the north border to the¹ eastern sea. This is the east side.

【47:19】 And the south side toward the south, the^a border shall go from Tamar as far as the waters of Meribah-kadesh, to the brook of Egypt, and to the Great Sea. This is the south side toward the south.

47:18¹ (eastern) I.e., the Dead Sea. The good land is situated between the waters of the Mediterranean Sea on the west (v. 15) and the waters of the Dead Sea and the Jordan River on the east. For the land of Canaan, an elevated land (20:40-42; 34:13-14; 37:22; Deut. 32:13), to be surrounded by water indicates that it is surrounded by death. Thus, the good land typifies the resurrected Christ, who was raised, elevated, from the dead (cf. Gen. 1:9). See note 12¹ in Num. 34.

On the north side of the good land there is no river as a border; instead, there is Mount Hermon, a high mountain, which signifies the heavens, from which the dew descends (Psa. 133:3). The elevated good land with Mount Hermon signifies the resurrected Christ, who has ascended to the heavens.

【47:20】西界就是大海，從南界直到哈馬口對面。這是西界。

【47:21】你們要按着以色列的支派，彼此分這地。

【47:22】要拈鬮分這地爲業，歸與自己和你們中間^a寄居的外人，就是在你們中間生養兒女的外人。你們要看他們如同以色列人中所生的一樣；他們在以色列支派中要與你們同得地業。

【47:23】外人寄居在那一支派中，你們就在那裏分給他地業，這是主耶和華說的。

以西結書 第四十八章

3 地的分配 四八 1 ~ 35

【48:1】眾支派按名所得之地記在下面：從北邊盡頭，經希特倫往哈馬口，到大馬色邊界上的哈薩以難，北邊靠着哈馬，（各支派的地界都從東延到西，）是^a但的一部分。

【47:20】 And the west side shall be the Great Sea, from the south border to opposite the entrance of Hamath. This is the west side.

【47:21】 So you shall apportion this land among yourselves according to the tribes of Israel.

【47:22】 And you shall divide it by lot for an inheritance among yourselves and among the^a sojourners who sojourn among you, who bring forth sons among you. And they shall be to you just like the native among the sons of Israel; they shall be allotted an inheritance with you among the tribes of Israel.

【47:23】 And in whatever tribe the sojourner sojourns, you shall give him his inheritance there, declares the Lord Jehovah.

EZEKIEL 48

3. The Allotment of the Land 48:1-35

【48:1】 Now these are the names of the tribes: From the north end, along the way of Hethlon to the entrance of Hamath, and Hazar-enan on the border of the territory of Damascus with Hamath to the north (with their sides extending from east to west),^a Dan, one portion.

47:22^a
參弗二 19

47:22^a
cf. Eph. 2:19

48:1^a
書十九 40~48

48:1^a
Josh. 19:40-48

48:2^a
書十九 24~31

【48:2】挨着但的地界，從東到西，是^a亞設的一部分。

48:3^a
書十九 32~39

【48:3】挨着亞設的地界，從東到西，是^a拿弗他利的一部分。

48:4^a
書十三 29~31
十七 1~11

【48:4】挨着拿弗他利的地界，從東到西，是^a瑪拿西的一部分。

48:5^a
書十六 1~10

【48:5】挨着瑪拿西的地界，從東到西，是^a以法蓮的一部分。

48:6^a
書十三 15~23

【48:6】挨着以法蓮的地界，從東到西，是^a流便的一部分。

48:7^a
書十五 1~63
十九 9

【48:7】挨着流便的地界，從東到西，是^a猶大的一部分。

48:8^a
結四五 1

【48:8】挨着猶大的地界，從東到西，必有你們所當獻為^{1a}舉祭的地，寬二萬五千葦，從東到西，長短與各分之地相同；²聖所要在當中。

● 48:8¹ 在這異象中，整個迦南地分為三部分。北面的部分，分給七個支派；（1～7；）南面的部分，分給五個支派；（23～28；）當中的部分，就是聖別的部分，乃是給神的舉祭。（8～20。）當中的部分，就是獻為聖別舉祭的地，是一塊二萬

【48:2】 And alongside the border of Dan, from the east side to the west side, ^aAsher, one portion.

48:2^a
Josh. 19:24-31

【48:3】 And alongside the border of Asher, from the east side even to the west side, ^aNaphtali, one portion.

48:3^a
Josh. 19:32-39

【48:4】 And alongside the border of Naphtali, from the east side to the west side, ^aManasseh, one portion.

48:4^a
Josh. 13:29-31;
17:1-11

【48:5】 And alongside the border of Manasseh, from the east side to the west side, ^aEphraim, one portion.

48:5^a
Josh. 16:1-10

【48:6】 And alongside the border of Ephraim, from the east side even to the west side, ^aReuben, one portion.

48:6^a
Josh. 13:15-23

【48:7】 And alongside the border of Reuben, from the east side to the west side, ^aJudah, one portion.

48:7^a
Josh. 15:1-63;
19:9

【48:8】 And alongside the border of Judah, from the east side to the west side, shall be the ^{1a}heave offering of land which you shall offer, twenty-five thousand reeds in width, and in length just like one of the portions of the tribes from the east side to the west side; and the ²sanctuary shall be in its midst.

48:8^a
Ezek. 45:1

48:8¹ (heave) In this vision the whole land of Canaan is divided into three portions. The northern portion is for seven tribes (vv. 1-7), the southern portion is for five tribes (vv. 23-28), and the middle portion, the holy portion, is a heave offering to God (vv. 8-20). The middle portion, the holy heave offering, is a square of twenty-five thousand

五千葦見方的地，（20，）並且分爲三條：一部分歸祭司和殿，（8～12，）一部分歸利未人，（13～14，）一部分歸聖城連同城內一切的工人。（15～20。）這當中部分的西面和東面還有剩下的地，歸與君王和王室。（21。）

分地所描繪的這幅圖畫顯示，在復興的時候，從北邊的但，（1，）到南邊的迦得，（27，）所有的以色列人都要享受基督，但他們與基督相距的遠近是不同的。眾支派與基督相距的遠近，由他們的重要性所決定。最重要的人是祭司，他們與基督最親近，並且他們維持百姓與神之間的交通。利未人與主的遠近居次，他們維持向主的事奉。然後是爲城作工的人，是第三等親近主的人，他們維持神的行政。此外，還有王室和君王，以及君王的職分。

祭司的交通、利未人的事奉、維持神行政的工作、以及君王的職分，都是出於地的豐富。按照屬靈的意義，這意思是說，在召會中一切的交通、事奉、工作、行政、王室的身分、爲主的權柄、和君王的職分，都是出自對基督豐富的享受。我們越享受基督，就越與祂親近；我們越與祂親近，我們在祂的定旨上就越重要。最重要的是祭司和君王。按照新約的啓示，所有新約的信徒都該操練作祭司和君王。（彼前二 5，9，啓一 6，五 10，二十 6，二二 3 下～5。）

● 48:8² 聖所，就是殿，乃是神的家，爲着祂的安息；城（15）是神的國，爲着祂的權柄。二者都豫表召會作神的家和神的國，（提前三 15，羅十四 17，）要終極完成於新耶路撒冷。（啓二一 2～3，22，二二 3，5。）

reeds (v. 20) and is divided into three strips: one part for the priests and the temple (vv. 8-12), one part for the Levites (vv. 13-14), and one part for the city with all its workers (vv. 15-20). The remainder of the land on the west and on the east of the middle portion is assigned to the king, the royal family (v. 21).

The picture portrayed by the allotment of the land shows that, in the restoration, from Dan in the north (v. 1) to Gad in the south (v. 27), all the Israelites will enjoy Christ, but their nearness to Christ will not be the same. The nearness of the tribes to Christ is determined by their importance. The most important are the priests, who are the closest to Christ and who maintain the fellowship between the people and the Lord. The Levites, who maintain a service to the Lord, are next in nearness to the Lord. Then the workers for the city, who maintain God's government, are the third closest to the Lord. In addition, there is the royal family with the king and the kingship.

The fellowship of the priests, the service of the Levites, the work to maintain God's government, and the kingship all come out of the riches of the land. According to spiritual significance, this means that in the church all the fellowship, service, work, government, royalty, lordship, and kingship come out of the enjoyment of the riches of Christ. The more we enjoy Christ, the closer we are to Him, and the closer we are to Him, the more important we are in His purpose. The most important are the priests and the kings. According to the New Testament revelation, all the New Testament believers should exercise to be priests and kings (1 Pet. 2:5, 9; Rev. 1:6; 5:10; 20:6; 22:3b-5).

48:8² (sanctuary) The sanctuary, the temple, is God's house for His rest, and the city (v. 15) is God's kingdom for His authority. Both typify the church as God's house and God's kingdom (1 Tim. 3:15; Rom. 14:17), which will consummate in the New Jerusalem (Rev. 21:2-3, 22; 22:3, 5).

【48:9】你們獻與耶和華為舉祭的地要長二萬五千葦，寬一萬葦。

【48:10】這獻為聖別舉祭的地要歸與這些作^a祭司的，北長二萬五千葦，西寬一萬葦，東寬一萬葦，南長二萬五千葦；耶和華的聖所要在當中。

【48:11】這地要歸與^a撒督的子孫中分別為聖的祭司，就是那些守我所吩咐之職責的；當以色列人走迷的時候，他們不像那些利未人走迷了。

【48:12】這要歸與他們，作獻為舉祭之地中的舉祭，是至聖的，挨着利未人的地界。

【48:13】^a利未人所得的地要長二萬五千葦，寬一萬葦，挨着祭司的地界。全長二萬五千葦，寬一萬葦。

【48:14】這地任何部分都不可賣，不可換，也不可轉讓與別人，乃是地的¹上好部分，因為是歸耶和華為聖的。

● 48:14¹ 上好部分，直譯，初熟果子。

【48:9】The heave offering that you shall offer to Jehovah shall be twenty-five thousand reeds in length and ten thousand reeds in width.

【48:10】And for these, that is, for the^a priests, shall be the holy heave offering — on the north twenty-five thousand reeds in length, on the west ten thousand reeds in width, on the east ten thousand reeds in width, and on the south twenty-five thousand reeds in length; and the sanctuary of Jehovah shall be in its midst.

【48:11】This is for the priests who are sanctified from among the sons of^a Zadok, who have kept My charge, who did not go astray when the children of Israel went astray, as the Levites went astray.

【48:12】And it shall be theirs as a heave offering from the heave offering of the land, most holy, alongside the territory of the Levites.

【48:13】And alongside the territory of the priests, the^a Levites shall have a portion twenty-five thousand reeds in length and ten thousand reeds in width. The whole length shall be twenty-five thousand reeds, and its width ten thousand reeds.

【48:14】And they shall not sell or exchange or transfer any of it; it is the firstfruits of the land, for it is holy to Jehovah.

48:10^a
結四五 3~4

48:11^a
結四五 15

48:13^a
結四五 5

48:10^a
Ezek. 45:3-4

48:11^a
Ezek. 44:15

48:13^a
Ezek. 45:5

【48:15】這二萬五千葦前面所剩下五千葦寬之地，要作俗用，作為造^a城、居住和郊野之地；城要在當中。

【48:16】城的尺寸乃是如此：北面四千五百葦，南面四千五百葦，東面四千五百葦，西面四千五百葦。

【48:17】城必有郊野，向北二百五十葦，向南二百五十葦，向東二百五十葦，向西二百五十葦。

【48:18】靠着那獻為聖別舉祭之地所剩下的地，東長一萬葦，西長一萬葦，要與聖別舉祭的地相等；其中的出產要作城內工人的食物。

【48:19】那些來自以色列眾支派，在城內作工的，都要耕種這地。

【48:20】整個獻為舉祭的地，長二萬五千葦，寬二萬五千葦；你們要獻為聖別舉祭的地，連歸城的地業，是四方的。

【48:15】 And the five thousand reeds remaining of the width, alongside the twenty-five thousand reeds, shall be for common use: for the ^acity, for dwellings, and for suburbs; and the city shall be in its midst.

【48:16】 And these shall be its measurements: the north side four thousand five hundred reeds, the south side four thousand five hundred reeds, on the east side four thousand five hundred reeds, and the west side four thousand five hundred reeds.

【48:17】 And the city shall have suburbs: two hundred fifty reeds to the north, two hundred fifty reeds to the south, two hundred fifty reeds to the east, and two hundred fifty reeds to the west.

【48:18】 And the remaining length, alongside the holy heave offering, shall be ten thousand reeds to the east and ten thousand reeds to the west, and it shall be alongside the holy heave offering. And its produce shall be food for those who labor in the city.

【48:19】 And those who labor in the city, from all the tribes of Israel, shall work it.

【48:20】 The entire heave offering of land shall be twenty-five thousand reeds by twenty-five thousand reeds. You shall offer the holy heave offering, a square, including the possession of the city.

48:21^a
結四五 7

【48:21】獻為聖別舉祭的地，連歸城的地業，兩邊所剩下的地要歸與^a王。作舉祭之地東邊，南北二萬五千葦，東至東界，西邊南北二萬五千葦，西至西界，挨着各支派的分，都要歸王。聖別舉祭的地和殿的聖所要在當中。

【48:22】這要與利未人之地和歸城之地有別，在歸王之地中間。在猶大和便雅憫兩界之間，剩下的地要歸與王。

48:23^a
書十八 21~28

【48:23】論到其餘的支派，從東到西，是^a便雅憫的一部分。

48:24^a
書十九 1~9

【48:24】挨着便雅憫的地界，從東到西，是^a西緬的一部分。

48:25^a
書十九 17~28

【48:25】挨着西緬的地界，從東到西，是^a以薩迦的一部分。

48:26^a
書十九 10~16

【48:26】挨着以薩迦的地界，從東到西，是^a西布倫的一部分。

48:27^a
書十三 24~28

【48:27】挨着西布倫的地界，從東到西，是^a迦得的一部分。

【48:21】 And what is remaining on both sides of the holy heave offering and of the city's possession shall be for the^a prince; adjacent to the twenty-five thousand reeds of the heave offering unto the eastern border, and to the west adjacent to the twenty-five thousand reeds of the heave offering to the western border, alongside the portions of the tribes, it shall be for the prince. And the holy heave offering and the sanctuary of the house shall be in its midst.

【48:22】 And it shall be distinct from the possession of the Levites and from the possession of the city, being in the midst of what belongs to the prince. The remaining area lying between the territory of Judah and the territory of Benjamin shall be for the prince.

【48:23】 And as for the rest of the tribes: from the east side to the west side, ^aBenjamin, one portion.

【48:24】 And alongside the border of Benjamin, from the east side to the west side, ^aSimeon, one portion.

【48:25】 And alongside the border of Simeon, from the east side to the west side, ^aIssachar, one portion.

【48:26】 And alongside the border of Issachar, from the east side to the west side, ^aZebulun, one portion.

【48:27】 And alongside the border of Zebulun, from the east side to the west side, ^aGad, one portion.

48:21^a
Ezek. 45:7

48:23^a
Josh. 18:21-28

48:24^a
Josh. 19:1-9

48:25^a
Josh. 19:17-28

48:26^a
Josh. 19:10-16

48:27^a
Josh. 13:24-28

48:28^a
結四七 19

【48:28】挨着迦得的地界，^a南界是從他瑪到加低斯米利巴的水，延到埃及小河，直到大海。

48:29^a
結四七 14, 21~22

【48:29】這就是你們要^a拈鬮分給以色列支派爲業之地，乃是他們所得之分，這是主耶和華說的。

【48:30】出城之處如下：城北面的尺寸是四千五百葦，

48:31^a
參啓二— 12

【48:31】（¹城的各^a門要按以色列支派的名字，）北面有²三門，一爲流便門，一爲猶大門，一爲利未門；

● 48:31¹ 這裏的城有十二個門，其上有以色列十二支派的名字，這城必是耶路撒冷。（參啓二—12～13。）這城將是千年國的屬地部分，作復興的以色列與神的居所。作爲這樣的住處，這城豫表召會中的得勝者，並舊約中得勝的聖民，他們要成爲新耶路撒冷，在千年國的屬天部分，也就是諸天之國的實現裏，作神與得勝者相互的住處。（見啓三 12 註 3。）

以色列的歷史是召會歷史完滿的豫表。以色列的歷史，開始於以色列在出埃及時團體的經歷逾越節，（出十二，）並要繼續直到主的第二次來，那時以色列要得復興，並要建造屬

【48:28】 And alongside the border of Gad, at the south side to the south, the ^aborder shall be from Tamar to the waters of Meribah-kadesh to the brook of Egypt to the Great Sea.

【48:29】 This is the land which you shall divide by ^alot to the tribes of Israel for an inheritance, and these are their portions, declares the Lord Jehovah.

【48:30】 And these are the exits of the city: On the north side, which measures four thousand five hundred reeds,

【48:31】 (Now the ^agates of the ¹city shall be according to the names of the tribes of Israel) ²three gates to the north: the gate of Reuben, one; the gate of Judah, one; the gate of Levi, one;

48:31¹ (city) The city here with twelve gates, on which are the names of the twelve tribes of Israel, must be Jerusalem (cf. Rev. 21:12-13). This city will be the dwelling place of the restored Israel with God in the earthly part of the millennium. As such, it typifies the overcomers in the church and the overcoming saints of the Old Testament, who will be the New Jerusalem as the mutual abode of God and the overcomers in the heavenly part of the millennium (see note 12³ in Rev. 3), which is the manifestation of the kingdom of the heavens.

The history of Israel is a full type of the history of the church. The history of Israel began with Israel's corporate experience of the passover during the exodus from Egypt (Exo. 12) and will continue until the Lord's second coming, at which time Israel will be restored and will build the

48:28^a
Ezek. 47:19

48:29^a
Ezek. 47:14, 21-22

48:31^a
cf. Rev. 21:12

【48:32】東面四千五百葦，有三門，一爲約瑟門，一爲便雅憫門，一爲但門；

【48:33】南面的尺寸是四千五百葦，有三門，一爲西緬門，一爲以薩迦門，一爲西布倫門；

地的耶路撒冷，有十二個門。召會的歷史也開始於逾越節，就是那被殺獻祭的基督，（林前五7，）並要繼續直到千年國，那時得勝的聖徒要成爲屬天的耶路撒冷，就是新耶路撒冷，有十二個門。在一千年以後，屬天的耶路撒冷要擴大，成爲新天新地裏的新耶路撒冷，包括一切來自以色列和召會的贖民，作神的彰顯，並神和祂贖民在將來永遠裏相互的居所。見但十二1註3。

● 48:31² 門的數字是十二，（31～34，）由三乘四所組成，表徵神的聖城新耶路撒冷，是三一神（三）與祂所造之人（四）的調和。十二這數字也表徵神行政上的絕對完全和永遠完整。這指明新耶路撒冷不僅是神、人二性永遠的調和，也是出於這調和而有的完全行政。這城要爲着神在永世裏完整的行政管理，施行完滿的權柄。（啓二二1，3，5。）

【48:32】 And on the east side, which is four thousand five hundred reeds, another three gates: the gate of Joseph, one; the gate of Benjamin, one; the gate of Dan, one;

【48:33】 And on the south side, which measures four thousand five hundred reeds, another three gates: the gate of Simeon, one; the gate of Issachar, one; the gate of Zebulun, one;

earthly Jerusalem with the twelve gates. The history of the church also began with the Passover, which is the Christ who has been sacrificed (1 Cor. 5:7), and will go on until the millennium, in which the overcoming saints will be the heavenly Jerusalem, the New Jerusalem, with its twelve gates. After the one thousand years the heavenly Jerusalem will be enlarged to become the New Jerusalem in the new heaven and the new earth. She will include all the redeemed ones from both Israel and the church to be the expression of God and the mutual dwelling place of God and His redeemed in eternity future. See note 1³ in Dan. 12.

48:31² (three) That the number of gates is twelve (vv. 31-34), composed of three times four, signifies that God's holy city, the New Jerusalem, is the mingling of the Triune God (three) with His creature man (four). The number twelve also signifies absolute perfection and eternal completion in God's administration. This indicates that the New Jerusalem is not only the eternal mingling of divinity with humanity but also a perfect government that comes out of this mingling. This city will exercise full authority for God's complete administration in eternity (Rev. 22:1, 3, 5).

【48:34】西面四千五百葦，有三門，一爲迦得門，一爲亞設門，一爲拿弗他利門。

【48:35】城四圍共一萬八千葦，從那日起，這城的^a名字必稱爲^{1b}耶和華的所在。

● 48:35¹ 在本書末了，神在聖地上得着聖殿（四十～四四）和聖城。（四七～四八。）神住在殿內，也住在城中。在殿內，神與祂的百姓交通；在城中，神在祂百姓中間掌權。這指明在殿裏並在城裏，神已經從天降下，與人同住。殿和城豫表召會在今世作與神交通並爲神掌權的中心。（林前三 16～17，來十二 22～23。）召會作爲殿和城，是在基督這美地裏；在作爲殿和城的召會中，神得着祂的彰顯，神和祂的子民也彼此享受，相互滿足。召會作神的殿和神的城，要終極完成於新耶路撒冷，直到永遠。（啓二一 2～3，22。）

【48:34】 On the west side, which is four thousand five hundred reeds, their three gates: the gate of Gad, one; the gate of Asher, one; the gate of Naphtali, one.

【48:35】 It shall be eighteen thousand reeds all around, and the^a name of the city from that day shall be, ^{1b}Jehovah Is There.

48:35¹ (Jehovah) At the end of this book God obtains a holy temple (chs. 40—44) and a holy city in the Holy Land (chs. 47—48). God dwells in the temple, and He dwells also in the city. In the temple God has fellowship with His people, and in the city God reigns among His people. This indicates that in the temple and the city God has come down from heaven to live with man. The temple and the city typify the church in the present age as the center for the fellowship with God and for the reigning of God (1 Cor. 3:16-17; Heb. 12:22-23). In the church as the temple and the city, which is in Christ as the good land, God has His expression, and God and His people enjoy one another mutually and have mutual satisfaction. The church as God's temple and God's city will ultimately consummate in the New Jerusalem for eternity (Rev. 21:2-3, 22).

48:35^a
耶三三 16
48:35^b
耶三 17
珥三 21
亞二 10
啓二一 3
二二 3

48:35^a
Jer. 33:16
48:35^b
Jer. 3:17;
Joel 3:21;
Zech. 2:10;
Rev. 21:3;
22:3

聖經

THE HOLY BIBLE

舊約恢復本

Old Testament Recovery Version

但以理書

Daniel

但以理書

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1. The year of the vision (about 553 B.C.) (v. 1)

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3. The vision concerning a ram and a male goat with its successors (vv. 3-14)

4. The interpretation of the vision (vv. 15-27)

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1. The year of the vision (about 538 B.C.) (vv. 1-2a)

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4. The contents of the vision—the seventy weeks (vv. 24-27)

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1. The year of the vision (about 534 B.C.) (10:1a)

2. The main subject of the vision—the great distress (10:1b)

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a. Related to the king of the south (Egypt) and the king of the north (Syria) (11:2-45)

b. Related to the archangel Michael's standing for Israel (12:1-13)

書介

著者：但以理。

著時：主前第六世紀。

著地：巴比倫。

涵蓋時段：爲時七十二年，從主前六〇六年，
即約雅敬在位第三年，（一 1，）到主前五三四年，
即古列在位第三年。（十 1。）

主 題：

神截定給以色列的定命，
就是七十個七的內容

INTRODUCTION

Author: Daniel.

Time of Writing: The sixth century B.C.

Place of Writing: Babylon.

Time Period Covered: A period of seventy-two years, from 606 B.C., the third year of Jehoiakim's reign (1:1), to 534 B.C., the third year of Cyrus's reign (10:1).

Subject:

**The Destiny of Israel Apportioned Out by God—
The Contents of the Seventy Weeks**

但以理書 第一章

壹 神選民墮落的結果
—被擄到巴比倫
— 1 ~ 2

【1:1】¹ 猶大王約雅敬在位第三年，巴比倫王^a 尼布甲尼撒來到耶路撒冷，將城圍困。

● 1:1¹ 但以理書論到神裁定給以色列的定命，就是七十個七的內容。（九 24 ~ 27。）本書也論到從寧錄到敵基督的人類政權。因着以色列和人類的政權是爲着基督，所以本書也啓示基督的某些方面，祂是神行動的圓心與圓周，中心與普及。但以理書特別啓示基督的死、（九 25 ~ 26、）祂再來時的顯現、（二 34 ~ 35, 45、）祂的得着權柄與國度、（七 13 ~ 14、）祂是神那些受苦見證人的同伴、（三 23 ~ 25、）以及祂的超越。（十 4 ~ 9。）

但以理書的中心思想是：諸天的掌權，（四 26，）就是天上之神的掌權，（二 37, 44，）管理地上整個人類政權，以配合神永遠的經綸，使基督得以了結舊造，使新造有新生的起頭，並得以打碎、壓毀人類政權的集大成，建立神永遠的國。

DANIEL 1

I. The Issue of the Degradation of God's Elect —
The Captivity to Babylon
1:1-2

【1:1】¹ In the third year of the reign of Jehoiakim the king of Judah ^a Nebuchadnezzar the king of Babylon came to Jerusalem and besieged it.

1:1^a
2 Kings 24:1;
2 Chron. 36:6

1:1¹ (In) The book of Daniel concerns the destiny of Israel apportioned out by God, the contents of the seventy weeks (9:24-27). It also concerns human government from Nimrod to Antichrist. Because Israel and human government are for Christ, this book also reveals certain aspects of Christ, who is the center and the circumference, the centrality and the universality, of God's move. In particular, it reveals Christ's death (9:25-26), His appearing in His second coming (2:34-35, 45), His receiving dominion and a kingdom (7:13-14), His being the companion of the suffering witnesses of God (3:23-25), and His excellency (10:4-9).

The central thought of Daniel is that the ruling of the heavens (4:26), i.e., of the God of the heavens (2:37, 44), over all human government on earth matches God's eternal economy so that Christ would terminate the old creation for the germination of the new creation and would smash and crush the aggregate of human government and establish the eternal kingdom of God.

1:1^a
王下二四 1
代下三六 6

1:2^a
代下三六 7
耶二七 19-20
但五 2-3
1:2^b
創十 10
十一 2
賽十一 11
亞五 11

【1:2】主將猶大王約雅敬，並神殿中的一些^a器皿交付他手，他就把這些¹器皿帶到^{2b}示拿地，他神的廟裏，帶進他神的庫中。

貳 神墮落的選民中年輕的後裔
(包括但以理，) 在被擄之中，
勝過撒但進一步的詭計

— 3 ~ 六 28

一 勝過屬鬼的飲食

— 3 ~ 21

● 1:2¹ 在遷徙到巴比倫時，神殿中的一些器皿被帶到示拿地，放在偶像廟裏，（代下三六 6 ~ 7，）這使神選民敬拜耶和華獨一之神的見證，完全被毀。

● 1:2² 巴比倫的起源乃是在示拿地（就是迦勒底）的巴別。（創十一 2，9，28，但一 1 ~ 2，4。）以色列人被擄到巴比倫，意思就是他們被擄回到拜偶像之處，（耶五十 1，38，）也就是回到巴別，到他們先祖亞伯拉罕原初拜偶像之處。（書二四 2 ~ 3。）亞伯拉罕蒙神呼召，從迦勒底出來，到迦南敬拜神。（徒七 2 ~ 4。）藉此，因亞當墮落所失去那對獨一之神的敬拜，就得以恢復。（創十二 5 ~ 8。）但至終神的百姓因着墮落，竟被帶回到亞伯拉罕從前蒙召所脫離之處。見耶五十 1 註 1 一段，15 註 1。

【1:2】 And the Lord gave Jehoiakim the king of Judah into his hand with some of the ^avessels of the house of God; and he brought them into the land of ^{1b}Shinar to the house of his god, and he brought the ²vessels into the treasury of his god.

II. The Victory, in Their Captivity, of the Young Descendants (Including Daniel) of God's Degraded Elect over Satan's Further Devices

1:3—6:28

A. Over the Demonic Diet

1:3-21

1:2² (vessels) In the deportation to Babylon the testimony of God's elect in the worship of the unique God, Jehovah, was utterly destroyed by the carrying of some of the vessels of the temple of God into the land of Shinar and the putting of these vessels into the temple of idols (2 Chron. 36:6-7).

1:2¹ (Shinar) The origin of Babylon was Babel in the land of Shinar, which is Chaldea (Gen. 11:2, 9, 28; Dan. 1:1-2, 4). For the children of Israel to be taken captive to Babylon means that they were captured back to the place of the worship of idols (Jer. 50:1, 38), i.e., back to Babel, to the original place where their forefather Abraham had worshipped idols (Josh. 24:2-3). Abraham was called by God out of Chaldea to Canaan to worship God (Acts 7:2-4). By this, the worship of the unique God, which had been lost through Adam's fall, was resumed (Gen. 12:5-8). Eventually, because of their degradation God's people were taken back to the very place out of which Abraham had been called. See notes 1¹, par. 1, and 15¹ in Jer. 50.

1:2^a
2 Chron. 36:7;
Jer. 27:19-20;
Dan. 5:2-3
1:2^b
Gen. 10:10;
11:2;
Isa. 11:11;
Zech. 5:11

1:3^a
參王下二十 17-18
賽三九 7

【1:3】¹ 王吩咐太監長亞施昆拿，從以色列人中，從王室後裔和貴胄中，^a 帶進幾個人來，

1:4^a
但一 17
參王上三 12
徒七 22

【1:4】就是年少沒有殘疾，相貌俊美，通曉各樣^a 智慧，知識通達，思想敏捷，足能侍立在王宮裏的，要教他們迦勒底人的學問和¹ 語言。

1:5^a
但一 19
撒下十六 21-22
王上十 8

【1:5】王派定將¹ 自己所用的膳和所飲的酒，每日賜他們一分，養他們三年；好叫他們在² 期滿以後可以在王面前^a 侍立。

● 1:3¹ 但以理書是一卷關於神經綸（見提前一 4 註 4 一段）之神聖啓示的書。本書一～六章不是以神學或教訓陳明神的經綸，乃是以一系列六件事爲例證，表明神的經綸是甚麼，以及神的經綸如何得以完成。

● 1:4¹ 卽巴比倫哲士（參二 2）所使用一種亞甲（阿克德）語的方言。

● 1:5¹ 尼布甲尼撒那屬鬼魔的試誘，首先引誘神失敗的選民中四個卓越的年輕後裔，就是但以理和他的三個同伴，要使他們有分於王不潔的食物，就是獻給偶像的食物，而受玷污。王自己所用的膳是玷污人的、不潔的，因爲曾獻給尼布甲尼撒的

【1:3】¹Then the king told Ashpenaz, the chief of his eunuchs, to ^abring some of the sons of Israel, including some from the royal seed and from the nobility,

【1:4】Children in whom was no defect, who were good in appearance, who showed insight in all ^awisdom, understanding in knowledge, and apprehension in thought, and in whom was the ability to stand in the king's palace. And he told him to teach them the learning and ¹language of the Chaldeans.

【1:5】And the king appointed to them a daily portion from the king's ¹choice provision and from the wine that he drank, and appointed that they should be brought up for three years so that at the end ²of the time they might ^astand before the king.

1:3¹ (Then) Daniel is a book of the divine revelation concerning God's economy (see note 4³, par. 1, in 1 Tim. 1). In chs. 1—6 this book presents God's economy not in theology or in teaching but in a series of six cases as illustrations to show what God's economy is and how God's economy can be carried out.

1:4¹ (language) I.e., a dialect of Akkadian used by the wise men of Babylon (cf. 2:2).

1:5¹ (choice) Nebuchadnezzar's devilish temptation was first to seduce the four brilliant young descendants of God's defeated elect, Daniel and his three companions, to be defiled by partaking of his unclean food, food offered to idols. The king's choice provision was defiling, unclean, for it had been offered to Nebuchadnezzar's gods. For Daniel and his

1:3^a
cf. 2 Kings 20:17-18;
Isa. 39:7

1:4^a
Dan. 1:17;
cf. 1 Kings 3:12;
Acts 7:22

1:5^a
Dan. 1:19;
1 Sam. 16:21-22;
1 Kings 10:8

【1:6】他們中間有猶大族的人，^{1a}但以理、哈拿尼雅、米沙利、亞撒利雅；

【1:7】太監長給他們起名，稱但以理為^a伯提沙撒，稱哈拿尼雅為^b沙得拉，稱米沙利為米煞，稱亞撒利雅為亞伯尼歌。

諸神。但以理和他的同伴若喫那些食物，就是接受玷污，接受偶像，因而與撒但成為一。（參林前十19～21。）原則上，這乃是試誘人喫善惡知識樹，使人聯於撒但。（參創三1～6。）當但以理和他的同伴拒絕喫尼布甲尼撒不潔的食物，而揀選喫蔬菜時，（8～16，）原則上，他們就是拒絕善惡知識樹，而接受生命樹，使他們與神成為一。（參創二9，16～17。）

● 1:5² 期，直譯，它們；指上文的年數。

● 1:6¹ 尼布甲尼撒在他對但以理及其同伴所施那屬鬼魔的試誘中，也將原來指明他們是屬於神的名字，改為使他們與偶像成為一的名字。（6～7。）但以理這名，意思是『神是我的審判者，』被改為伯提沙撒，意思是『彼勒（賽四六1）的王子，』或『彼勒所寵愛的。』哈拿尼雅這名，意思是『耶和華曾以恩慈賜與，』或『蒙耶和華恩寵，』被改為沙得拉，意思是『蒙日神光照。』米沙利這名，意思是『誰是神所是的，』被改為米煞，意思是『誰能像女神煞克。』亞撒利雅這名，意思是『耶和華曾幫助，』被改為亞伯尼歌，意思是『火神尼歌的忠僕。』

【1:6】 Now among these from the sons of Judah were ^{1a}Daniel, Hananiah, Mishael, and Azariah.

【1:7】 And the leader of the eunuchs gave them names: he gave Daniel the name ^aBelteshazzar; Hananiah, the name ^bShadrach; Mishael, the name Meshach; and Azariah, the name Abed-nego.

companions to eat that food would have been to take in the defilement, to take in the idols, and thus to become one with Satan (cf. 1 Cor. 10:19-21). In principle, this was a temptation to eat the tree of the knowledge of good and evil, which joins man to Satan (cf. Gen. 3:1-6). When Daniel and his companions refused to eat Nebuchadnezzar's unclean food and chose instead to eat vegetables (vv. 8-16), in principle they rejected the tree of the knowledge of good and evil and took the tree of life, which caused them to be one with God (cf. Gen. 2:9, 16-17).

1:5² (of) Lit., of them; referring to the years.

1:6¹ (Daniel) In his devilish tempting of Daniel and his companions, Nebuchadnezzar also changed their names, which indicated that they belonged to God, to names that made them one with idols (vv. 6-7). The name Daniel, meaning God is my Judge, was changed to Belteshazzar, meaning the prince of Bel, or the favorite of Bel (Isa. 46:1); the name Hananiah, meaning Jah has graciously given, or favored of Jah, was changed to Shadrach, meaning enlightened by the sun god; the name Mishael, meaning Who is what God is? was changed to Meshach, meaning Who can be like the goddess Shach? and the name Azariah, meaning Jah has helped, was changed to Abed-nego, meaning the faithful servant of the fire god Nego.

【1:8】但以理卻¹立定心意，不以王的膳和王所飲的酒^a玷污自己，所以求太監長容他不玷污自己。

【1:9】神使但以理在太監長眼前蒙^a恩惠，受憐恤；

【1:10】太監長對但以理說，我懼怕我主我王，他已經派定你們的飲食；為何叫他看見你們的面貌，比你們同歲的少年人瘦弱難看呢？這樣，你們就使我的頭在王那裏難保。

● 1:8¹ 但以理爭戰反抗，放膽拒絕鬼魔的試誘。（8～13。）神尊重但以理的爭戰，（14～20，）但以理和他的同伴成了神失敗選民之遺民中的得勝者。因着神的選民被擄到巴比倫，表面上，神在地上的權益遭受挫敗；實際上，神卻藉着年輕的得勝者，保守了對祂的敬拜和祂的見證。選民雖失敗，年輕的得勝者卻得勝了。他們的得勝就是神的得勝。因着這個得勝，神可以向撒但誇口說，在巴比倫境內，神仍有一些得勝者，勝過撒但的計謀。至終，藉着神被擄選民中的得勝者，如但以理和他的同伴，神得以轉移時代，將祂被擄子民中的遺民，帶回迦南地。（見王上十九 18 註 1。）

【1:8】But Daniel¹ set his heart not to^a defile himself with the king's choice provision and with the wine that² the king drank, so he requested of the leader of the eunuchs that he might not defile himself.

【1:9】And God granted Daniel^a favor and compassion in the sight of the leader of the eunuchs;

【1:10】And the leader of the eunuchs said to Daniel, I fear my lord the king, who has appointed your food and drink; for why should he see your faces being more morose than those of the children who are of your own age? Then you would bring guilt upon my head before the king.

1:8¹ (set) Daniel fought the battle by countering the devil's temptation with bold rejection (vv. 8-13). God honored Daniel's fighting (vv. 14-20), and Daniel and his companions became the overcomers among the remnant of God's defeated elect. Because of the captivity of God's elect in Babylon, apparently God was defeated in His interests on earth. Actually, He preserved His worship and testimony through the young overcomers. The elect were defeated, but the young overcomers were victorious. Their victory was God's victory. Because of this victory God could boast to Satan that in the midst of Babylon, God still had some overcomers who were victorious over Satan's devices. Eventually, it was through the overcomers among God's captured elect, such as Daniel and his companions, that God was able to turn the age and bring a remnant of His captured people back to the land of Canaan (see note 18¹ in 1 Kings 19).

1:8² (the) Lit., he.

【1:11】但以理對太監長所派管理但以理、哈拿尼雅、米沙利、亞撒利雅的委辦說，

【1:12】求你試試僕人們^a十天，給我們蔬菜喫，白水喝，

【1:13】然後當面察看我們的面貌，和用王膳那些少年人的面貌；就照你所看的待僕人罷。

【1:14】委辦便允准他們這件事，試看他們十天。

【1:15】過了十天，見他們的面貌更顯俊美，比用王膳的一切少年人更加健壯；

【1:16】於是委辦撤去派定他們用的膳、飲的酒，只給他們蔬菜喫。

【1:17】這四個少年人，神在各樣學問、^a智慧上，賜給他們知識聰明；但以理又明白各樣的^b異象和夢兆。

【1:11】 Then Daniel said to the steward whom the leader of the eunuchs had appointed over Daniel, Hananiah, Mishael, and Azariah,

【1:12】 Please test your servants for ^aten days, and let vegetables be given to us to eat and water to drink.

【1:13】 Then let our countenances be watched in your presence, as well as the countenances of the children who eat the king's choice provision; and do with your servants according to what you see.

【1:14】 So he listened to them in this matter and tested them for ten days.

【1:15】 And at the end of ten days their countenances appeared better, and they were more fully fleshed than all the children who ate the king's choice provision.

【1:16】 Therefore the steward withheld their portion of the choice provision and the wine that they were to drink and gave them vegetables.

【1:17】 Now as for these four children, God gave them knowledge and insight in all learning and ^awisdom; and Daniel had understanding in all ^bvisions and dreams.

1:12^a
創二四 55
耶四二 7
啓二 10

1:12^a
Gen. 24:55;
Jer. 42:7;
Rev. 2:10

1:17^a
王上三 12
徒七 22
1:17^b
創四一 15-16
民十二 6
代下二六 5
但五 11-12, 14
十 1

1:17^a
1 Kings 3:12;
Acts 7:22
1:17^b
Gen. 41:15-16;
Num. 12:6;
2 Chron. 26:5;
Dan. 5:11-12, 14;
10:1

【1:18】尼布甲尼撒王吩咐帶進少年人來的日期到了，太監長就把他們帶到王面前。

【1:19】王與他們談論，見少年人中，無一人能比但以理、哈拿尼雅、米沙利、亞撒利雅；於是他們就在王面前侍立。

【1:20】王考問他們一切智慧、學問的事，見他們比通國的術士和用法術的，勝過十倍。

【1:21】直到^a古列王¹元年，但以理還在。

但以理書 第二章

二 勝過那阻止人看見
尼布甲尼撒夢中大人像
(全人類歷史中人類政權的總和)
之鬼魔的蒙蔽

二 1 ~ 49

● 1:21¹ 神祝福但以理，使他長壽，歷經被擄的七十年，（耶二五 11，）並看見巴比倫敗亡後，從波斯王古列元年起，被擄之人得釋放並歸回。（21，六 28，拉一 1 ~ 5。）

【1:18】 Then at the end of the days when the king had said that the children should be brought in, the leader of the eunuchs brought them in before Nebuchadnezzar;

【1:19】 And the king spoke with them. And among them all none were found like Daniel, Hananiah, Mishael, and Azariah; therefore they stood in the presence of the king.

【1:20】 And in every matter of wisdom and understanding that the king inquired of them, he found them ten times better than all the magicians and conjurers who were in all his realm.

【1:21】 And Daniel continued until the¹first year of^aCyrus the king.

DANIEL 2

**B. Over the Devilish Blinding That Prevents
People from Seeing the Great Human Image
(the Totality of Human Government
throughout Human History)
in Nebuchadnezzar's Dream**

2:1-49

1:21¹ (first) God blessed Daniel with longevity, so that he lived through the captivity of seventy years (Jer. 25:11) and saw the release and return of the captives beginning from the first year of Cyrus, the king of Persia, after the fall of Babylon (v. 21; 6:28; Ezra 1:1-5).

1:21^a
但六 28
十 1
代下三六 22
拉五 13
賽四四 28

1:21^a
Dan. 6:28;
10:1;
2 Chron. 36:22;
Ezra 5:13;
Isa. 44:28

1 尼布甲尼撒的奇夢

1 ~ 13

2:1^a
創四一 8
但四 5
2:1^b
斯六 1
但六 18
2:2^a
創四一 8
出七 11
但四 6-7
五 7

【2:1】尼布甲尼撒在位第二年，他作了夢，靈裏^a煩亂，^b不能睡覺。

【2:2】王吩咐人將^a術士、用法術的、行邪術的、和迦勒底人召來，要他們將王的夢告訴王；他們就來站在王前。

【2:3】王對他們說，我作了一個夢，靈裏煩亂，要知道這夢是甚麼。

【2:4】迦勒底人用^a亞蘭語對王說，¹願王萬歲！請將那夢告訴僕人，僕人就可以講解說明。

【2:5】王回答迦勒底人說，我已發出命令，你們若不將夢和夢的講解告訴我，就必被凌遲，你們的房屋必成為糞堆；

【2:6】你們若將夢和夢的講解告訴我，就必從我這裏得贈品、賞賜、和大尊榮。現在你們要將夢和夢的講解告訴我。

● 2:4¹ 從此處到七 28 的原文是亞蘭文，不是希伯來文。

1. Nebuchadnezzar's Marvelous Dream

vv. 1-13

【2:1】And in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams and his spirit was^atroubled and his^bsleep left him.

【2:2】And the king ordered the call for the^amagicians, conjurers, sorcerers, and the Chaldeans to declare to the king his dreams; and they came in and stood before the king.

【2:3】And the king said to them, I have dreamed a dream, and my spirit is troubled to know the dream.

【2:4】Then the Chaldeans spoke to the king in^aAramaic, ¹O king, live forever! Tell the dream to your servants, and we will declare the interpretation.

【2:5】The king answered and said to the Chaldeans, The command from me is published: If you do not make the dream and its interpretation known to me, you shall be cut into pieces and your houses shall be made a dunghill.

【2:6】But if you declare the dream and its interpretation, you shall receive gifts and a reward and much honor from me. Therefore declare the dream and its interpretation to me.

2:1^a
Gen. 41:8;
Dan. 4:5
2:1^b
Esth. 6:1;
Dan. 6:18
2:2^a
Gen. 41:8;
Exo. 7:11;
Dan. 4:6-7;
5:7

2:4^a
Ezra 4:7;
Isa. 36:11

2:4¹ (O) From here through 7:28 the text is in Aramaic, not in Hebrew.

【2:7】他們第二次回答王，說，請王將夢告訴僕人，僕人就可以講解說明。

【2:8】王回答說，我準知道你們是在拖延時間，因為你們看見我已發出命令；

【2:9】你們若不將夢告訴我，只有一條法令對待你們，因為你們在我面前協同說虛謊敗壞的話，要等候時勢改變。所以你們要將夢告訴我，我就知道你們能將夢的講解告訴我。

【2:10】迦勒底人在王面前回答說，地上沒有人能將王所問的事說出來，因為沒有大君王或掌權者，向術士、用法術的、或迦勒底人，問過這樣的事。

【2:11】王所問的事甚難，除了不與血肉之人同居的^a神明，沒有人能在王面前說出來。

【2:12】王為此生氣，大發烈怒，吩咐滅絕巴比倫所有的哲士。

【2:13】於是命令發出，哲士將要被殺；人就尋找但以理和他的同伴，要殺他們。

【2:7】 They answered a second time and said, Let the king tell his servants the dream, and we will declare the interpretation.

【2:8】 The king answered and said, I know for certain that you are trying to buy time because you have seen that the command from me is published.

【2:9】 But if you do not make the dream known to me, there is but one decree for you; for you have agreed together to speak false and corrupt words before me until the time is changed. Therefore tell me the dream, and I will know that you can declare its interpretation to me.

【2:10】 The Chaldeans answered before the king and said, There is not a man upon the earth who can declare the matter for the king, because no great king or ruler has ever asked any magician, conjurer, or Chaldean for something like this.

【2:11】 And the thing that the king asks is rare, and there is no one else who can declare it before the king except the^a gods, whose dwelling is not with flesh.

【2:12】 Because of this the king was angry and very furious, and he gave orders to destroy all the wise men of Babylon.

【2:13】 And the decree went forth that the wise men should be slain; and they sought Daniel and his companions so that they might be slain.

2 但以理從神所得
關於尼布甲尼撒之夢的異象
14 ~ 45

a 神給但以理的異象
14 ~ 23

【2:14】王的護衛長亞畧出來，要殺巴比倫的哲士，但以理就用機智、審慎的話回答他，

【2:15】向王的軍長亞畧說，從王發出的命令為何這樣嚴厲呢？亞畧就將情節告訴但以理。

【2:16】但以理遂進去求王寬限，就可以將夢的講解告訴王。

【2:17】¹ 但以理回到他的家，將這事告訴他的同伴^a 哈拿尼雅、米沙利、亞撒利雅，

● 2:17¹ 尼布甲尼撒的奇夢應當給他深刻的印象，但因着他被屬世的榮華和權勢所蒙蔽，無心為着神的權益，以致無法明白這夢，至終也忘了這夢。（1 ~ 3。）巴比倫的一切術士、哲士，以及迦勒底人，都無法將夢告訴他。（4 ~ 13。）然而，有一個名叫但以理的人，不在意屬世的榮華和權勢，反而將他的心放置於神在地上權益之

2. Daniel's Vision from God concerning
Nebuchadnezzar's Dream
vv. 14-45

a. God's Vision Given to Daniel
vv. 14-23

【2:14】Then Daniel responded in counsel and with discretion to Arioch, the captain of the king's bodyguard, who had gone forth to slay the wise men of Babylon.

【2:15】He answered and said to Arioch, the king's commander, Why is the decree from before the king so harsh? Then Arioch made the thing known to Daniel.

【2:16】Daniel then went in and sought from the king that he would give him a time to declare the interpretation to the king.

【2:17】Then ¹Daniel went to his house and made the thing known to ^aHananiah, Mishael, and Azariah, his companions,

2:17¹ (Daniel) Nebuchadnezzar's marvelous dream should have impressed him deeply, but because he was blinded by worldly glory and power and did not have a heart for God's interests, he could not understand the dream and eventually forgot it (vv. 1-3). All the magicians, all the wise men of Babylon, and the Chaldeans were unable to tell him the dream (vv. 4-13). However, there was a person named Daniel, who did not care for worldly glory and power, who set his heart on the spiritual

2:17^a
但一 7
三 12

2:17^a
Dan. 1:7;
3:12

2:18^a
創二四 7
代下三六 23
拉五 12
尼一 4
拿一 9
啓十一 13

【2:18】要他們爲這奧祕的事，在^a天上的神面前求憐恤，免得但以理和他的同伴，與巴比倫其餘的哲士一同滅亡。

2:19^a
民十二 6
伯三三 15-16
但七 7
林後十二 1

【2:19】這奧祕的事，就在夜間^a異象中，啓示給但以理。但以理便頌讚天上的神。

2:20^a
尼九 5
詩七二 19
一四五 1

【2:20】但以理說，從亙古直到永遠，^a神的名是當受頌讚的，因爲智慧、能力都屬乎祂。

2:21^a
伯十二 18
詩七五 6-7
耶二七 5
但四 17
路一 52

【2:21】祂改變時候和時期；^a廢王、立王，將智慧賜與智慧人，將知識賜與通達人。

2:22^a
但二 28-29
伯十二 22
詩二五 14
羅十六 25-26
林前二 10-11
弗三 5

【2:22】祂^a啓示深奧隱祕的事，知道^b暗中所含的，^c光也與祂同居。

2:22^b
詩一三九 11-12

【2:23】我列祖的神阿，我感謝你，讚美你，因你將智慧、能力賜給了我；如今你已使我知道我們向你所求的，把王的事指示我們。

2:22^c
提前六 16
雅一 17
參詩三六 9
但五 11, 14

屬靈的事上；他有對的地位和對的角度，他裏面也有內在的性能，能以明白這夢。他沒有作這夢，卻從神領受了關於這夢的異象，（17～23，）並講解這夢。（24～25。）

【2:18】 That they might request compassions from before the^a God of the heavens concerning this mystery so that Daniel and his companions would not be destroyed with the rest of the wise men of Babylon.

【2:19】 Then the mystery was revealed to Daniel in a night^a vision. Then Daniel blessed the God of the heavens.

【2:20】 Daniel answered and said, Let the^a name of God / Be blessed from eternity to eternity, / For wisdom and might are His.

【2:21】 And it is He who changes the times and seasons; / ^aHe deposes kings and causes kings to ascend. / He gives wisdom to the wise / And knowledge to those who have understanding.

【2:22】 He^a reveals the deep things and the hidden things; / He knows what is obscured in the^b darkness, / And the^c light dwells with Him.

【2:23】 To You, O God of my fathers, I render thanks and praise, / For You have given me wisdom and might; / And You have now made known to me what we requested of You, / For You have made known the king's matter to us.

things regarding God's interests on earth, and who had the right position, the right angle, and the intrinsic capacity within him to understand the dream. He did not have the dream, yet he received the vision from God concerning it (vv. 17-23), and he interpreted it (vv. 24-45).

2:18^a
Gen. 24:7;
2 Chron. 36:23;
Ezra 5:12;
Neh. 1:4;
Jonah 1:9;
Rev. 11:13

2:19^a
Num. 12:6;
Job 33:15-16;
Dan. 7:7;
2 Cor. 12:1

2:20^a
Neh. 9:5;
Psa. 72:19;
145:1

2:21^a
Job 12:18;
Psa. 75:6-7;
Jer. 27:5;
Dan. 4:17;
Luke 1:52

2:22^a
Dan. 2:28-29;
Job 12:22;
Psa. 25:14;
Rom. 16:25-26;
1 Cor. 2:10-11;
Eph. 3:5

2:22^b
Psa. 139:11-12
2:22^c
1 Tim. 6:16;
James 1:17;
cf. Psa. 36:9;
Dan. 5:11, 14

b 但以理對尼布甲尼撒之夢的講解

24 ~ 45

(一) 但以理高舉神

24 ~ 30

【2:24】於是但以理進去見亞畧，就是王所派滅絕巴比倫哲士的，對他說，不要滅絕巴比倫的哲士，求你領我到王面前，我要將夢的講解告訴王。

【2:25】亞畧就急忙將但以理領到王面前，對王說，我在被擄的猶大人中遇見一人，他要將夢的講解告訴王。

【2:26】王對稱為伯提沙撒的但以理說，你能將我所作的夢和夢的講解，告訴我麼？

【2:27】但以理在王面前回答說，王所問的那奧祕事，哲士、用法術的、術士、觀兆的，都不能告訴王；

【2:28】只有一位在天上的^{1a}神，能啓示奧祕的事，祂已將末後日子必發生的事，指示尼布甲尼撒王。你的夢，就是你在牀上腦中的異象，乃是這樣。

● 2:28¹ 在講解尼布甲尼撒的夢時，但以理高舉神，（25 ~ 30，）沒有高舉自己。

b. Daniel's Interpretation of Nebuchadnezzar's Dream

vv. 24-45

(1) Daniel's Exalting of God

vv. 24-30

【2:24】Therefore Daniel went in unto Arioch, whom the king had appointed to destroy the wise men of Babylon; he went and said thus to him, Do not destroy the wise men of Babylon; bring me before the king, and I will declare the interpretation to the king.

【2:25】Then Arioch brought Daniel hurriedly before the king and spoke in this way to him, I have found a man among the captives of Judah who will make the interpretation known to the king.

【2:26】The king answered and said to Daniel, whose name was Belteshazzar, Are you able to make known to me the dream that I have seen and its interpretation?

【2:27】Daniel answered before the king and said, As to the mystery which the king has inquired about, no wise men, no conjurers, magicians, or diviners, are able to declare it to the king.

【2:28】But there is a^{1a} God in the heavens who reveals mysteries, and He has made known to King Nebuchadnezzar what will happen in the last days. This is your dream, even the visions of your head upon your bed.

2:28¹ (God) In his interpreting of Nebuchadnezzar's dream, Daniel exalted God (vv. 25-30). He did not exalt himself.

2:28^a

但二 18, 47
創四十 8
四一 16
摩四 13

2:28^a

Dan. 2:18, 47;
Gen. 40:8;
41:16;
Amos 4:13

【2:29】王阿，你在牀上想到後來要發生的事，那啓示奧祕事的主，就把將來必發生的事指示你。

【2:30】至於我，這奧祕的事啓示給我，並非因我的智慧勝過一切活人，乃爲使王知道夢的講解，並使王知道心裏的思念。

(二) 尼布甲尼撒之夢的內容— 大人像及其定命 31 ~ 45

【2:31】王阿，你觀看，看見一個大^{1a}像。這像巨大，極其光耀，站在你面前，樣子甚是可怕。

● 2:31¹ 尼布甲尼撒之夢的內容，乃是大人像及其定命。本章裏大人像的異象，乃是但以理書支配的異象。這大人像表徵全人類歷史中人類政權的集大成，從人類政權開始於示拿地的巴別（巴比倫，）（創十 8 ~ 10，十一 1 ~ 9，）即人像的頭所表徵的，到人類歷史中人類政權終結於羅馬帝國同其十王，（見 32 註 1 二段，）即十個腳指頭所表徵的。（40 ~ 44 上，七 24，啓十三 1，十七 12。）人類政權從始至終，一直在作三件事：背叛神、高舉人、以及拜偶像。（創十一 4 與註 2。）

【2:29】 As for you, O king, your thoughts on your bed came upon what would happen after these times, and He who reveals mysteries has made known to you what will happen.

【2:30】 But as for me, this mystery has not been revealed to me because of some wisdom that is in me more than in any other living person, but so that the interpretation may be made known to the king and that you may understand the thoughts of your heart.

(2) The Contents of Nebuchadnezzar's Dream — A Great Human Image and Its Destiny vv. 31-45

【2:31】 You, O king, were watching, and there was a single great ^{1a}image. This image, large and its brightness surpassing, stood opposite you; and its appearance was frightful.

2:31¹ (image) The contents of Nebuchadnezzar's dream were a great human image and its destiny. The vision of the great image in this chapter is the controlling vision in the book of Daniel. This great image signifies the aggregate of human government throughout human history, from the beginning of human government at Babel (Babylon) in the land of Shinar (Gen. 10:8-10; 11:1-9), as signified by the head of the image, to the termination of human government in human history in the Roman Empire with the ten kings (see note 32¹, par. 2), as signified by the ten toes (vv. 40-44a; 7:24; Rev. 13:1; 17:12). From its beginning to its termination, human government has always done three things: rebel against God, exalt man, and worship idols (Gen. 11:4 and note 2).

【2:32】這像的¹頭是精^a金的，¹胸膛和膀臂是銀的，¹肚腹和腰是^b銅的，

● 2:32¹ 金頭（36～38）相當於七 3～4 的頭一個獸，表徵尼布甲尼撒，即巴比倫的創建者和王。銀的胸膛和膀臂，（39 上，）相當於七 5 的第二個獸，表徵瑪代波斯。銅的肚腹和腰，（39 下，）相當於七 6 的第三個獸，表徵希臘，包括馬其頓。鐵的腿和半鐵半泥的腳，（33，）相當於七 7～8 的第四個獸，表徵羅馬帝國連同其末了的十王。（40～44 上，七 7～11，19～26，啓十七 7～13。）

按照本章的人像，在神看來，整個歷史中人類的一切政權，乃是由巴比倫、瑪代波斯、馬其頓、希臘、和羅馬這四個帝國組成的。人類政權開始於寧錄所建造的巴別（巴比倫，）（創十 8～10，）結束於敵基督統治下復興的羅馬帝國。雖然羅馬帝國的形態和外表已經消失，但羅馬帝國的文化、精神和素質今天仍繼續存在。（見七 12 註 1。）在大災難開始時，（太二四 21，）羅馬帝國的形態和外表將在敵基督手下得着恢復。按照但以理書和啓示錄，羅馬帝國最後一位該撒將是十王所擁護的敵基督。（啓十七 10～12 與註。）因此，寧錄在巴別所開始的人類帝國，其集大成要完成於敵基督同他的十王。

大人像的頭若是巴比倫，整個人像也應該是巴比倫。在神眼中，從寧錄到敵基督的整個人類政權乃是巴比倫。在最後一位該撒敵基督的統治下，羅馬帝國將是政治和宗教的巴比倫。（啓十七～

【2:32】Concerning this image, its¹head was of fine^agold, its¹breast and its arms of silver, its¹abdomen and its thighs of^bbronze,

2:32¹ (head) The head of gold (vv. 36-38), corresponding to the first beast in 7:3-4, signifies Nebuchadnezzar, the founder and the king of Babylon. The breast and the arms of silver (v. 39a), corresponding to the second beast in 7:5, signify Medo-Persia, and the abdomen and thighs of bronze (v. 39b), corresponding to the third beast in 7:6, signify Greece, including Macedonia. The legs of iron and the feet partly of iron and partly of clay (v. 33), corresponding to the fourth beast in 7:7-8, signify the Roman Empire with its last ten kings (vv. 40-44a; 7:7-11, 19-26; Rev. 17:7-13).

According to the human image in this chapter, in the sight of God all human government throughout history is composed of four empires: the Babylonian Empire, the Medo-Persian Empire, the Macedonian-Grecian Empire, and the Roman Empire. The beginning of human government was at Babel (Babylon), which was built by Nimrod (Gen. 10:8-10), and the ending of human government will be the revived Roman Empire under Antichrist. Although the form and appearance of the Roman Empire have vanished, the culture, spirit, and essence of the Roman Empire continue to exist today (see note 12¹ in ch. 7). At the beginning of the great tribulation (Matt. 24:21) the form and appearance of the Roman Empire will be restored under Antichrist. According to the books of Daniel and Revelation, the last Caesar of the Roman Empire will be Antichrist, who will be supported by ten kings (Rev. 17:10-12 and notes). Thus, the aggregate of human empires that began with Nimrod at Babel will consummate with Antichrist and his ten kings.

If the head of the great human image is Babylon, the entire image must also be Babylon. In the eyes of God, the entire human government from Nimrod to Antichrist is Babylon. Under Antichrist, the last Caesar, the Roman Empire will be both political and religious Babylon (Rev. 17—

2:33^a
但二 40-43

【2:33】¹ 腿是^a 鐵的，腳是半鐵半泥的。

2:34^a
詩一一八 22
賽二八 16
彼前二 4

【2:34】你觀看，見有一塊非人手鑿出來的^{1a} 石頭，² 打在這像半鐵半泥的腳上，把腳^{2b} 砸碎。

2:34^b
太二一 44
路二十 18

十八。) 敵基督的帝國將是政治和物質的巴比倫，也就是『大巴比倫；』（啓十八 2；）而稱爲『奧祕哉！大巴比倫』（啓十七 5）的羅馬天主教，將是宗教的巴比倫。見耶五十 1 註 1 一段。

● 2:33¹ 兩條鐵腿表徵東羅馬帝國和西羅馬帝國，而半鐵半泥的腳與腳指頭，（41 ~ 43，）表徵在羅馬亡國之後，到基督再來之前，這段期間的國家。這些國家有些是專制的，有些是民主的。人像的十個腳指頭，表徵敵基督統治下得了復興並恢復之羅馬帝國的十王。（44 上，七 7，24，啓十七 12。）大人像的前三部分和兩腿所表徵的歷史時期，已經應驗，但十個腳指頭所表徵的時期，尚未應驗。這時期要應驗於現今世代的末了。見 32 註 1 二段。

● 2:34¹ 大人像的定命乃是被一塊非人手鑿出來的石頭砸碎。（34 ~ 35 上，44 下 ~ 45。）這石頭就是基督。基督藉着釘十字架被治死，而爲神所鑿；（亞三 9，徒二 23；）並且祂在復活裏，（徒二 24，）被鑿成一塊具有三方面講究的石頭：爲着建造召會，乃是基石和房角石；（賽二八 16，太二一 42；）對不信的猶太人，乃是絆腳的石頭；（賽八 14，太二一 44 上，羅九 33；）以及爲着毀滅人類政權的總和，乃是砸人的石頭。（太二一 44 下。）

當基督這砸人的石頭來臨時，祂不是單獨的來，

【2:33】Its ¹legs of ^airon, its feet partly of iron and partly of clay.

2:33^a
Dan. 2:40-43

【2:34】You were watching until a ^{1a}stone was cut out without hands, and it ²struck the image at its feet of iron and clay and ^{2b}crushed them.

2:34^a
Psa. 118:22;
Isa. 28:16;
1 Pet. 2:4

2:34^b
Matt. 21:44;
Luke 20:18; See
note 34²

18). The empire of Antichrist will be the political and physical Babylon, i.e., “Babylon the Great” (Rev. 18:2), whereas the Roman Catholic Church, called “MYSTERY, BABYLON THE GREAT” (Rev. 17:5), will be the religious Babylon. See note 1¹, par. 1, in Jer. 50.

2:33¹ (legs) The two legs of iron signify the eastern Roman Empire and the western Roman Empire, and the feet and the toes, partly of iron and partly of clay (vv. 41-43), signify the nations in the period after the fall of Rome and before Christ’s second coming. These nations are partly autocratic and partly democratic. The ten toes of the image signify the ten kings of the revived and restored Roman Empire under Antichrist (v. 44a; 7:7, 24; Rev. 17:12). The periods of history signified by the first three parts of the great human image and the two legs have been fulfilled, but the period signified by the ten toes has not yet been fulfilled. It will be fulfilled at the end of the present age. See note 32¹, par. 2.

2:34¹ (stone) The destiny of the great human image is to be crushed by a stone cut out without hands (vv. 34-35a, 44b-45). This stone is Christ. Through His crucifixion Christ was cut by God by being put to death (Zech. 3:9; Acts 2:23), and in His resurrection (Acts 2:24) He was cut out to be a stone in three aspects: the foundation stone and the cornerstone for the building up of the church (Isa. 28:16; Matt. 21:42), the stumbling stone to the unbelieving Jews (Isa. 8:14; Matt. 21:44a; Rom. 9:33), and the crushing stone to destroy the totality of human government (Matt. 21:44b).

When Christ comes as the crushing stone, He will not come alone;

2:35^a
詩一 4
賽四一 15-16
何十三 3
2:35^b
參賽二 2-3
2:35^c
詩七二 19
賽十一 9
亞十四 9

【2:35】於是鐵、泥、銅、銀、金，¹都一同砸得粉碎，成如夏天禾場上的^a糠粃，被風吹散，無處可尋。打碎這像的石頭，變成一座大^{2b}山，充滿^c全地。

乃是同着祂的得勝者（祂的新婦，祂的擴增）作為祂的軍隊而來。（約三 29～30，啓十七 14，十九 7～8，11，14。）在召會時代，就是奧祕時代，基督正在建造召會作祂的新婦。（弗五 25～29。）基督降臨地上以前，將有一次婚禮，祂要迎娶得勝者，（啓十九 7～9，）就是那些多年與神的仇敵爭戰，且已經勝過那惡者的人。（參啓十二 11。）婚禮之後，祂這作丈夫的要與祂新娶的新婦同來，毀滅敵基督；這敵基督同他的軍隊將要直接與神爭戰。（啓十七 14，十九 19。）

● 2:34² 當基督作為神所鑿的石頭顯現時，祂同祂的得勝者—團體的基督—要擊打十王和敵基督，（啓十九 11～21，）把大人像從腳趾到頭砸得粉碎。（35。）這將是基督對那從敵基督回溯到寧錄之人類政權的集大成，包羅一切的審判，因而結束地上舊造裏人類政權的時代，並引進神在千年國，以及永世新天新地裏掌管全地的時代。

● 2:35¹ 這表徵從寧錄到敵基督之整個人類政權的完全毀滅。

● 2:35² 這裏的大山表徵神永遠的國，要永遠

【2:35】 Then the iron, the clay, the bronze, the silver, and the gold were crushed ¹all at once, and they became like ^achaff from the summer threshing floors; and the wind carried them away so that ²no trace of them was found. And the stone that struck the image became a great ^{3b}mountain and filled the ^cwhole earth.

rather, He will come with His overcomers, His bride, His increase, as His army (John 3:29-30; Rev. 17:14; 19:7-8, 11, 14). During the church age, the age of mystery, Christ is building up the church to be His bride (Eph. 5:25-29). Before He descends to earth, Christ will have a wedding, in which He will marry the overcomers (Rev. 19:7-9), those who have been fighting the battle against God's enemy for years and who have already overcome the evil one (cf. Rev. 12:11). After His wedding, He as the Husband will come with His newlywed bride to destroy Antichrist, who with his army will fight against God directly (Rev. 17:14; 19:19).

2:34² (struck) At His appearing as the God-cut stone, Christ with His overcomers—the corporate Christ—will strike the ten kings with Antichrist (Rev. 19:11-21), thereby crushing the great image from the toes to the head (v. 35). This will be Christ's universal judgment on the aggregate of human government from Antichrist back to Nimrod, thus ending the age of man's government on earth in the old creation and initiating the age of God's dominion over the entire earth in the millennium and in the new heaven and new earth for eternity.

2:35¹ (all) This signifies the complete destruction of all human government from Nimrod to Antichrist.

2:35² (no) Or, no place was found for them.

2:35³ (mountain) The great mountain here signifies the eternal kingdom

2:35^a
Psa. 1:4;
Isa. 41:15-16;
Hosea 13:3
2:35^b
cf. Isa. 2:2-3
2:35^c
Psa. 72:19;
Isa. 11:9;
Zech. 14:9

【2:36】這就是那夢；我們在王面前要講解那夢。

【2:37】王阿，你是^a諸王之王，^b天上的神已將國度、權能、力量、榮耀，都賜給了你；

【2:38】無論住在何處的¹世人、田野的^a走獸、並天空的飛鳥，祂都已交付你手，使你掌管這一切。你就是那^b金頭。

【2:39】在你以後必^a另有一國興起，不及於你；又有^b第三國，就是銅的，必掌管全地。

充滿全地。（44，七 13～14。）團體的基督—基督同祂得勝的新婦一來砸碎人類政權的集大成以後，要變成一座大山，充滿全地，使全地成為神的國。因此，大人像要被地上神永遠的國所頂替。（啓十一 15～17。）

石頭擴增成為大山，表徵基督的擴增。（參約三 29～30。）召會是基督在生命上的擴增，而神永遠的國乃是基督在行政上的擴增。（可四 26～29。）因此，基督不僅是召會，也是神的國。（林前十二 12，路十七 21。）基督作為石頭，乃是神行動的中心；祂作為山，乃是普及。因此，基督是包羅萬有者，就是那在萬有中充滿萬有者。（弗一 23。）

● 2:38¹ 直譯，人的子孫。五 21 者同。

【2:36】 This is the dream; and we will tell its interpretation before the king.

【2:37】 You, O king, are ^aking of kings, to whom the ^bGod of the heavens has given kingship, power, and strength and glory.

【2:38】 And wherever the children of men, the ^abeasts of the field, or the birds of the sky dwell, He has given them into your hand and has made you ruler over all of them. You are the ^bhead of gold.

【2:39】 And after you ^aanother kingdom will arise, inferior to you; and there will be another kingdom, a ^bthird one, of bronze, which will rule over all the earth.

of God, which will fill the whole earth forever (v. 44; 7:13-14). After coming to crush the aggregate of human government, the corporate Christ—Christ with His overcoming bride—will become a great mountain to fill the whole earth, making the whole earth God’s kingdom. Thus the great human image will be replaced with the eternal kingdom of God on earth (Rev. 11:15-17).

The increase of the stone into a great mountain signifies the increase of Christ (cf. John 3:29-30). The church is Christ’s increase in life, but the eternal kingdom of God is Christ’s increase in administration (Mark 4:26-29). Hence, Christ is not only the church but also the kingdom of God (1 Cor. 12:12; Luke 17:21). As the stone, Christ is the centrality of God’s move, and as the mountain, He is the universality. Hence, He is the all-inclusive One, the One who fills all in all (Eph. 1:23).

2:37^a
結二六 7
拉七 12
2:37^b
拉一 2

2:38^a
但四 21-22
耶二七 6
2:38^b
但二 32

2:39^a
但五 28, 31
2:39^b
但七 6
八 5
十一 3

2:37^a
Ezek. 26:7;
Ezra 7:12
2:37^b
Ezra 1:2

2:38^a
Dan. 4:21-22;
Jer. 27:6
2:38^b
Dan. 2:32

2:39^a
Dan. 5:28, 31
2:39^b
Dan. 7:6;
8:5;
11:3

2:40^a
但七 7, 23

【2:40】必有^a第四國，堅強如鐵，像鐵一樣能打碎剋制百物；鐵怎樣能壓碎一切，那國也必照樣打碎壓制列國。

2:41^a
但二 33

【2:41】你既看見那像的^a腳和腳指頭，一半是窯匠的泥，一半是鐵，那國將來也必是¹混雜的；你既看見鐵與²陶泥攪雜，那國也必有鐵的³堅硬；

【2:42】那些腳指頭，既是半鐵半泥，那國也必半強半弱；

【2:43】你既看見鐵與陶泥攪雜，那國的民也必人種攪雜，卻不能彼此相合，正如鐵與泥不能攪合一樣。

【2:44】當那列王在位的日子，^a天上的神必興起一^b國，^c永不敗滅，國權也不留歸別民，卻要打碎滅絕那一切國；這國必存到永遠。

● 2:41¹ 直譯，分裂。

● 2:41² 強調泥所意味的，與鐵所意味的成對比。

● 2:41³ 指站立的力量。

2:44^a
但二 28
啓十一 13

2:44^b
太三 2
六 10
十三 41
啓十一 15

2:44^c
但四 3, 34
六 26
七 14
彌四 7
路一 32-33

【2:40】 And there will be a^a fourth kingdom as strong as iron, inasmuch as iron crushes and shatters everything; and like iron that smashes all these, it will crush and smash.

【2:41】 And in that you saw the^a feet and the toes, partly of potter's clay and partly of iron, the kingdom will be a¹ confused mass; but there will be some of the² firmness of iron in it, for you saw the iron mixed with the³ earthy clay.

【2:42】 And as the toes of the feet were partly of iron and partly of clay, so some of the kingdom will be strong and part of it will be fragile.

【2:43】 And in that you saw the iron mixed with the earthy clay, they will be mixed together through the seed of men, but they will not cleave to one another, even as iron does not mix with clay.

【2:44】 And in the days of those kings the^a God of the heavens will raise up a^b kingdom which will^c never be destroyed, and its reign will not be left to another people; it will crush and put an end to all these kingdoms; and it will stand forever.

2:41¹ (confused) Lit., divided.

2:41³ (earthy) Emphasizing the notion of clay in contrast to the notion of iron.

2:41² (firmness) Denoting standing strength.

2:40^a
Dan. 7:7, 23

2:41^a
Dan. 2:33

2:44^a
Dan. 2:28;
Rev. 11:13

2:44^b
Matt. 3:2;
6:10;
13:41;
Rev. 11:15

2:44^c
Dan. 4:3, 34;
6:26;
7:14;
Micah 4:7;
Luke 1:32-33

2:45^a
但二 34
賽二八 16

【2:45】你既看見非人手鑿出來的一塊^a石頭，從山而出，打碎鐵、銅、泥、銀、金，那就是至大的神把後來必發生的事給王指明。這夢準是這樣，這講解也是可信的。

3 尼布甲尼撒尊崇但以理 46 ~ 49

2:46^a
徒十 25
十六 29

【2:46】當時尼布甲尼撒王^a面伏於地，向但以理下拜，並且吩咐人給他奉上供物和香。

2:47^a
但二 28, 30

【2:47】王對但以理說，你既能將這奧祕的事啓示出來，你們的神誠然是萬神之神，萬王之主，又是奧祕事的^a啓示者。

2:48^a
但五 29
六 2
2:48^b
但四 9
五 11

【2:48】於是王使但以理尊大，賞賜他許多貴重禮物，派他^a管理巴比倫全省，又立他爲^b總長，掌管巴比倫的一切哲士。

2:49^a
但一 7

【2:49】但以理求王，王就派^a沙得拉、米煞、亞伯尼歌管理巴比倫省的事務；只是但以理常在王的朝廷中。

【2:45】 Inasmuch as you saw that out of the mountain a^a stone was cut without hands and that it crushed the iron, the bronze, the clay, the silver, and the gold, the great God has made known to the king what will happen afterward; and the dream is certain, and its interpretation trustworthy.

3. Nebuchadnezzar's Honoring of Daniel vv. 46-49

【2:46】 Then King Nebuchadnezzar^a fell on his face and worshipped Daniel and commanded that they offer an oblation and incense to him.

【2:47】 The king answered Daniel and said, It is certain that your God is the God of gods and the Lord of kings and a^a Revealer of mysteries, for you have been able to reveal this mystery.

【2:48】 Then the king made Daniel great and gave many great gifts to him; and he made him^a ruler over the whole province of Babylon and^b chief of the prefects over all the wise men of Babylon.

【2:49】 And Daniel requested of the king, and he appointed^a Shadrach, Meshach, and Abed-nego over the administration of the province of Babylon; but Daniel was at the king's court.

2:45^a
Dan. 2:34;
Isa. 28:16

2:46^a
Acts 10:25;
16:29

2:47^a
Dan. 2:28, 30

2:48^a
Dan. 5:29;
6:2
2:48^b
Dan. 4:9;
5:11

2:49^a
Dan. 1:7

但以理書 第三章

三 勝過拜偶像的引誘

三 1 ~ 30

【3:1】尼布甲尼撒王造了一個金^{1a}像，高六十肘，寬六肘，立在巴比倫省的杜拉平原。

【3:2】尼布甲尼撒王差人將總督、司令、省長、審判長、財政官員、司法官員、審判官、和各省的官員，都招聚來，為尼布甲尼撒王所立的像，行開光之禮。

【3:3】於是總督、司令、省長、審判長、財政官員、司法官員、審判官、和各省的¹官員，都聚集了來，要為尼布甲尼撒王所立的像，行開光之禮，就站在尼布甲尼撒所立的像前。

【3:4】那時傳令的，大聲呼叫說，各族、^a各國、各方言的人哪，有令傳與你們。

● 3:1¹ 尼布甲尼撒可能因二 37 ~ 38 裏他所作之夢的講解，受到影響，造了這樣一個像。

DANIEL 3

C. Over the Seduction of Idol Worship

3:1-30

【3:1】Nebuchadnezzar the king made an^{1a} image of gold, its height sixty cubits and its width six cubits; he set it up in the plain of Dura in the province of Babylon.

【3:2】Then Nebuchadnezzar the king sent word to assemble the satraps, the prefects and the governors, the chief judges, the treasury officials, the law officials, the judges, and all the rulers of the provinces to come to the dedication of the image that Nebuchadnezzar the king had set up.

【3:3】Then the satraps, the prefects and the governors, the chief judges, the treasury officials, the law officials, the judges, and all the¹ rulers of the provinces assembled themselves for the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

【3:4】Then a herald proclaimed loudly, To you it is commanded, O peoples, ^anations, and languages,

3:1¹ (image) Nebuchadnezzar might have been influenced to make such an image by the interpretation of his dream in 2:37-38.

3:1^a
但二 31

3:1^a
Dan. 2:31

3:4^a
但四 1
六 25

3:4^a
Dan. 4:1;
6:25

3:5^a
參啓十三 15

【3:5】你們一聽見角、笛、七絃琴、三角琴、瑟、風笛、和各樣樂器的聲音，就當俯伏^a敬拜尼布甲尼撒王所立的金像；

3:6^a
耶二九 22
參太十三 42
啓十四 10
二十 15

【3:6】凡不俯伏敬拜的，必立時扔在烈^a火的窯中。

【3:7】因此各族、各國、各方言的人，一聽見角、笛、七絃琴、三角琴、瑟、¹風笛、和各樣樂器的聲音，就都俯伏敬拜尼布甲尼撒王所立的金像。

3:8^a
參但六 12

【3:8】那時有幾個迦勒底人，爲此進前來^a控告猶大人。

【3:9】他們對尼布甲尼撒王說，願王萬歲！

【3:10】王阿，你曾降旨說，凡聽見角、笛、七絃琴、三角琴、瑟、風笛、和各樣樂器聲音的人，都當俯伏敬拜金像；

● 3:3¹ 本章沒有題到但以理，很可能是他避開爲金像所行的開光之禮，好爲神在那情形中的勝利禱告。

● 3:7¹ 有些古卷無，風笛。

【3:5】 At the time that you hear the sound of the horn, flute, lyre, trigon, psaltery, bagpipe, and all kinds of music, you shall fall down and ^aworship the golden image that Nebuchadnezzar the king has set up;

【3:6】 And whoever does not fall down and worship shall be thrown into the midst of a blazing furnace of ^afire in that very hour.

【3:7】 Therefore at that time, when all the peoples heard the sound of the horn, flute, lyre, trigon, psaltery, ¹bagpipe, and all kinds of music, all the peoples, nations, and languages fell down and worshipped the golden image that Nebuchadnezzar the king had set up.

【3:8】 Because of this at that time certain Chaldeans drew near and ^aaccused the Jews.

【3:9】 They responded and said to Nebuchadnezzar the king, O king, live forever!

【3:10】 You, O king, have made a decree that every man who hears the sound of the horn, flute, lyre, trigon, psaltery, bagpipe, and all kinds of music shall fall down and worship the golden image;

3:3¹ (rulers) Since Daniel is not mentioned in this chapter, it is likely that he stayed away from the dedication of the image in order to pray for God's victory in the situation.

3:7¹ (bagpipe) Some MSS omit, bagpipe.

3:5^a
cf. Rev. 13:15

3:6^a
Jer. 29:22;
cf. Matt. 13:42;
Rev. 14:10;
20:15

3:8^a
cf. Dan. 6:12

【3:11】凡不俯伏敬拜的，必扔在烈火的窑中。

【3:12】現在有幾個猶大人，就是王所派管理巴比倫省事務的^a沙得拉、米煞、亞伯尼歌，王阿，這些人不尊重你，不事奉你的神，也不敬拜你所立的金像。

【3:13】當時尼布甲尼撒大發烈怒，吩咐人把沙得拉、米煞、亞伯尼歌帶過來；他們就把那些人帶到王面前。

【3:14】尼布甲尼撒問他們說，沙得拉、米煞、亞伯尼歌，你們不事奉我的^a神，也不^b敬拜我所立的金像，是故意的麼？

【3:15】如今你們一聽見角、笛、七絃琴、三角琴、瑟、風笛、和各樣樂器的聲音，若立即俯伏敬拜我所造的像，卻還可以；若不敬拜，必立時扔在烈火的窑中，誰是那能^a救你們脫離我手的神呢？

【3:16】沙得拉、米煞、亞伯尼歌回答王說，尼布甲尼撒阿，這件事我們不必回答你。

【3:11】 And whoever does not fall down and worship shall be thrown into the midst of a blazing furnace of fire.

【3:12】 There are certain Jews, whom you have appointed over the administration of the province of Babylon—^aShadrach, Meshach, and Abed-nego—these men have not respected you, O king; they do not serve your gods nor worship the golden image that you have set up.

【3:13】 Then Nebuchadnezzar in rage and fury commanded men to bring Shadrach, Meshach, and Abed-nego; then they brought these men before the king.

【3:14】 Nebuchadnezzar responded and said to them, Do you, Shadrach, Meshach, and Abed-nego, purposely not serve my^a gods nor^b worship the golden image that I have set up?

【3:15】 Now then, if, at the time when you hear the sound of the horn, flute, lyre, trigon, psaltery, bagpipe, and all kinds of music, you are ready to fall down and worship the image that I have made, very well; but if you do not worship, you will be thrown into the midst of a blazing furnace of fire in that very hour; and who is that god who will^a deliver you out of my hands?

【3:16】 Shadrach, Meshach, and Abed-nego answered and said to the king, O Nebuchadnezzar, there is no need for us to give you an answer in this matter.

3:12^a
但二 49

3:14^a
賽四六 1
耶五十 2
3:14^b
參啓十三 15

3:15^a
出五 2
王下十八 35

3:12^a
Dan. 2:49

3:14^a
Isa. 46:1;
Jer. 50:2
3:14^b
cf. Rev. 13:15

3:15^a
Exo. 5:2;
2 Kings 18:35

【3:17】即便如此，我們所事奉的神，也能將我們從烈火的窑中^a救出來；王阿，祂必救我們脫離你的手。

【3:18】即或不然，王阿，你當知道，我們決不事奉你的神，也不敬拜你所立的金像。

【3:19】當時尼布甲尼撒怒氣填胸，向沙得拉、米煞、亞伯尼歌變了臉色，吩咐人把窑燒熱，比平常更熱七倍。

【3:20】又吩咐他軍中的幾個壯士，將沙得拉、米煞、亞伯尼歌捆起來，扔在烈火的窑中。

【3:21】當時這三個人是穿着襯衣、內袍、外衣、和別的衣服，被捆起來扔在烈火的窑中。

【3:22】因為王命嚴厲，窑又燒得極熱，那抬沙得拉、米煞、亞伯尼歌的人，都被火焰燒死。

【3:23】沙得拉、米煞、亞伯尼歌這三個人，都被捆着落在烈火的窑中。

【3:17】 If it be so, our God whom we serve is able to ^adeliver us from the blazing furnace of fire, and He will deliver us out of your hand, O king.

【3:18】 But if He does not, let it be known to you, O king, that we will not serve your gods nor worship the golden image that you have set up.

【3:19】 Then Nebuchadnezzar was filled with fury and the countenance of his face was changed toward Shadrach, Meshach, and Abed-nego. He responded and commanded that the furnace be made seven times hotter than it was usually heated.

【3:20】 And he commanded certain mighty men who were in his army to bind Shadrach, Meshach, and Abed-nego, and throw them into the blazing furnace of fire.

【3:21】 Then these men were bound in their shirts, tunics, and mantles, and other clothing, and thrown into the midst of the blazing furnace of fire.

【3:22】 For this reason, because the king's word was so harsh and the furnace had been heated to an extreme, the flame of the fire slew those men who carried up Shadrach, Meshach, and Abed-nego.

【3:23】 And these three men, Shadrach, Meshach, and Abed-nego, fell into the midst of the blazing furnace of fire bound up.

【3:24】那時尼布甲尼撒王驚奇，急忙起來，對謀士說，我們豈不是把三個人捆起來扔在火裏麼？他們回答王說，王阿，確實是的。

【3:25】王說，看哪，我見有四個人，並沒有捆綁，在火中^a行走，也沒有受傷；那¹第四個的相貌，好像^b神子。

【3:26】於是尼布甲尼撒就近烈火窑門，說，^a至高神的^b僕人沙得拉、米煞、亞伯尼歌出來，到這裏來罷。沙得拉、米煞、亞伯尼歌就從火中出來了。

【3:27】那些總督、司令、省長、和王的謀士，一同聚集看這三個人，見火^a無力傷及他們的身體，他們的頭髮沒有燒焦，衣裳沒有變色，身上也沒有火燎的氣味。

● 3:25¹ 這第四個乃是超越的基督作為人子，來與祂三個受苦、遭逼迫的得勝者同在，並使這火成為令人愉悅、可以在其中行走的地方。這三位得勝者，不要求神拯救他們脫離火窑。（參 17。）人子基督這位穀資格、並且能在凡事上同情神子民者，（來四 15，）來作他們的同伴，在他們受苦時照顧他們；藉着祂的同在，祂使他們受苦的地方成為愉快的處境。

【3:24】Then Nebuchadnezzar the king was astonished and stood up in haste; he responded and said to his counselors, Did we not throw three men into the midst of the fire bound up? They answered and said to the king, Certainly, O king.

【3:25】He answered and said, Look, I see four men loose, ^awalking in the midst of the fire; and they are not harmed. And the appearance of the ¹fourth is like a ^bson of the gods.

【3:26】Then Nebuchadnezzar came near to the door of the blazing furnace of fire. He responded and said, Shadrach, Meshach, and Abed-nego, ^aservants of God the ^bMost High, come out and come here. Then Shadrach, Meshach, and Abed-nego came out of the midst of the fire.

【3:27】And the satraps, prefects, and governors, and the king's counselors, being gathered together, saw concerning these men that the fire had ^ano effect on their bodies and that the hair of their heads was not singed, nor had their clothes been affected, nor had the smell of fire come upon them.

3:25¹ (fourth) This fourth one was the excellent Christ as the Son of Man, who had come to be with His three suffering, persecuted overcomers and to make the fire a pleasant place in which to walk about. The three overcomers did not need to ask God to deliver them from the furnace (cf. v. 17). Christ as the Son of Man—the One who is qualified and capable of sympathizing with God's people in everything (Heb. 4:15)—came to be their Companion and take care of them in their suffering, by His presence making their place of suffering a pleasant situation.

3:25^a
賽四三 2

3:25^b
但三 28
伯一 6
三 8 7
詩三四 7

3:26^a
創十四 18
民二四 16
詩五七 2
可五 7
路八 28

3:26^b
但六 20
徒十六 17

3:27^a
賽四三 2
來十一 34

3:25^a
Isa. 43:2

3:25^b
Dan. 3:28;
Job 1:6;
38:7;
Psa. 34:7

3:26^a
Dan. 6:20;
Acts 16:17

3:26^b
Gen. 14:18;
Num. 24:16;
Psa. 57:2;
Mark 5:7;
Luke 8:28

3:27^a
Isa. 43:2;
Heb. 11:34

【3:28】尼布甲尼撒說，沙得拉、米煞、亞伯尼歌的神是當受頌讚的，祂差遣^a使者救護祂的僕人，他們信靠祂，¹不遵王言，寧捨己^b身，在他們神以外不肯事奉敬拜別神；

【3:29】現在我降旨，無論何族、何國、何方言的人，謗讟沙得拉、米煞、亞伯尼歌之神的，必被凌遲，他的房屋必成糞堆，因為沒有別神能這樣施行拯救。

【3:30】那時王使沙得拉、米煞、亞伯尼歌在巴比倫省得亨通。

但以理書 第四章

四 勝過那攔阻人看見 諸天之神的諸天掌權的遮蔽 四 1 ~ 37

● 3:28¹ 直譯，改變王言。這三位年輕的得勝者，不是僅僅使王言受挫，他們乃是改變了王言的性質，無懼於捨身喪命。因此，他們勝過了拜偶像的引誘。因着他們的得勝，神能向撒但誇耀說，即使在他的領域中，神仍有一班敬拜祂的子民。

【3:28】Nebuchadnezzar responded and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who has sent His^a angel and delivered His servants who trusted in Him and¹ changed the king's word and yielded their^b bodies that they might not serve nor worship any god except their own God.

【3:29】Therefore I make a decree that any people, nation, or language that speaks something offensive against the God of Shadrach, Meshach, and Abed-nego shall be cut into pieces and their houses shall be made a dunghill, because there is no other god who is able to deliver in this way.

【3:30】Then the king caused Shadrach, Meshach, and Abed-nego to prosper in the province of Babylon.

DANIEL 4

D. Over the Covering That Hinders People from Seeing the Ruling of the Heavens by the God of the Heavens 4:1-37

3:28¹ (changed) The three young overcomers did not simply frustrate the king's word—they changed it in nature and were not afraid to yield their bodies to be killed. Thus, they gained the victory over the seduction of idol worship. Because of their victory God could boast to Satan that even in his territory He had a people who worshipped Him.

1 尼布甲尼撒對神的讚美

1 ~ 3

4:1^a
但六 25

【4:1】尼布甲尼撒王曉諭住在全地各族、各國、各方言的人，說，願你們^a 大享平安。

【4:2】我樂意將至高的神向我所行的神蹟奇事，宣揚出來。

4:3^a
詩一四五 13
但二 44
四 34
六 26
七 27
路一 33
彼後一 11

【4:3】祂的神蹟何其偉大，祂的奇事何其有能！祂的國是^a 永遠的國，祂的權柄存到萬代。

2 尼布甲尼撒的見證

4 ~ 18

4:5^a
但二 28-29

【4:5】我作了一個夢使我懼怕，我在牀上的思念並腦中的^a 異象使我驚惶；

【4:6】所以我降旨召巴比倫的一切哲士到我面前，叫他們把夢的講解告訴我。

4:7^a
但二 10

【4:7】於是那些術士、用法術的、迦勒底人、觀兆的都進來，我將那夢告訴了他們，他們卻^a 不能把夢的講解告訴我。

1. Nebuchadnezzar's Praise concerning God

vv. 1-3

【4:1】Nebuchadnezzar the king to all the peoples, nations, and languages that dwell in the whole earth: May your^a peace abound!

【4:2】It pleases me to declare the signs and wonders that God the Most High has done for me.

【4:3】How great are His signs, / And how mighty are His wonders! / His kingdom is an^a eternal kingdom, / And His dominion is from generation to generation.

4:1^a
Dan. 6:25

4:3^a
Psa. 145:13;
Dan. 2:44;
4:34;
6:26;
7:27;
Luke 1:33;
2 Pet. 1:11

2. Nebuchadnezzar's Testimony

vv. 4-18

【4:4】I, Nebuchadnezzar, was at ease in my house and was flourishing in my palace.

【4:5】I saw a dream and it frightened me, and the imaginings upon my bed and the^a visions of my head alarmed me.

【4:6】Therefore I made the decree to bring before me all the wise men of Babylon that they might make the interpretation of the dream known to me.

【4:7】Then the magicians, conjurers, Chaldeans, and diviners came in, and I told the dream to them; but they^a could not make its interpretation known to me.

4:5^a
Dan. 2:28-29

4:7^a
Dan. 2:10

4:8^a
但一 7
4:8^b
賽六三 11
但四 18
五 11, 14

【4:8】末後那照我神的名稱為^a 伯提沙撒，裏頭有聖神明之^b 靈的但以理，來到我面前；我將夢告訴他，說，

【4:9】術士的領袖伯提沙撒阿，因我知道你裏頭有聖神明的靈，沒有甚麼奧祕的事能使你為難；這是我夢中所見的異象，你要把講解告訴我。

【4:10】我在牀上腦中的異象是這樣：我觀看，見地當中有一棵^a 樹，極其高大。

【4:11】那樹漸漸長大，而且堅固，高達於天，從地極都能看見。

【4:12】樹的葉子華美，果子甚多，可作眾生的食物。野地的走獸臥在蔭下，天空的飛鳥宿在枝上，凡有血肉的，都從這樹得食。

【4:13】我在牀上腦中的異象裏，正觀看時，見有一位^a 守望者，就是^b 聖者，從天而降。

4:10^a
但四 20
參結三一 3

4:13^a
但四 17, 23
4:13^b
申三三 2
詩八九 5, 7
但八 13
參亞十四 5
猶 14

【4:8】 But at last there came in before me Daniel, whose name is ^aBelteshazzar, according to the name of my god, and in whom is a ^bspirit of the holy gods; and I told the dream to him, saying,

【4:9】 O Belteshazzar, chief of the magicians, because I know that a spirit of the holy gods is in you and no mystery troubles you, here are the visions of my dream that I have seen; now tell me its interpretation.

【4:10】 Now these were the visions of my head upon my bed: I was watching and there was a ^atree in the midst of the earth, and its height was great.

【4:11】 The tree grew great and became strong, / And its height reached to heaven, / And the sight of it to the end of all the earth.

【4:12】 Its foliage was beautiful and its fruit abundant, / And in it was food for all. / The beasts of the field found shade under it, / And the birds of the sky dwelt in its branches; / And all flesh fed from it.

【4:13】 I was watching in the visions of my head upon my bed, and there was a ^awatcher, indeed, a ^bholy one, coming down from heaven.

4:8^a
Dan. 1:7
4:8^b
Isa. 63:11;
Dan. 4:18;
5:11, 14

4:10^a
Dan. 4:20;
cf. Ezek. 31:3

4:13^a
Dan. 4:17, 23
4:13^b
Deut. 33:2;
Psa. 89:5, 7;
Dan. 8:13;
cf. Zech. 14:5;
Jude 14

4:14^a
結三一 12
太三 10

【4:14】他大聲呼叫說，^a 伐倒這樹，砍下枝子，搖掉葉子，拋散果子，使走獸逃開樹下，飛鳥逃離樹枝。

【4:15】樹根的不卻要留在地內，用鐵圈和銅圈箍住，在野地的青草中；讓他被天露沾濕，且與走獸同分，喫地上的草；

【4:16】使他的心變得不是人心，給他一個獸心，使他經過七個^a 時期。

【4:17】這乃是眾守望者的命令，這決定乃是眾聖者的吩咐，好叫活人知道，¹ 至高者纔是人國的^a 掌權者，要將國^b 賜與誰，就賜與誰；祂立極卑微的人掌權。

● 4:17¹ 神教導尼布甲尼撒認識自己一無所是，並且認識大能的神乃是一切；祂要將人的國賜與誰，就賜與誰。

【4:14】He cried out loudly and spoke in this way, / ^aCut down the tree and cut off its branches; / Strip off its foliage and scatter its fruit; / Let the beasts flee from under it, / And the birds from its branches.

【4:15】Yet leave its stump of roots / In the earth, / But with an iron and bronze band around it, / In the tender grass of the field; / And let him be wet with the dew of heaven, / And let his portion be with the beasts in the grass of the earth;

【4:16】Let his mind be changed from that of a man's, / And let a beast's mind be given to him; / And let seven ^aperiods of time pass over him.

【4:17】This matter is by the decree of the watchers, and the decision is a command of the holy ones, to the intent that the living may know that the ¹Most High is the ^aRuler over the kingdom of men and ^bgives it to whomever He wills and sets up over it the lowliest of men.

4:17¹ (Most) God taught Nebuchadnezzar to know that he was nothing and that the mighty God, who gives the kingdom of men to whomever He wills, is everything.

4:14^a
Ezek. 31:12;
Matt. 3:10

4:16^a
Dan. 4:32;
11:13;
12:7

4:17^a
Dan. 2:21;
4:25, 32;
5:21
4:17^b
Rom. 13:1

4:16^a
但四 32
十一 13
十二 7

4:17^a
但二 21
四 25, 32
五 21
4:17^b
羅十三 1

【4:18】這是我尼布甲尼撒王所作的夢，伯提沙撒阿，你要說出這夢的講解，因為我國中的一切哲士，都^a不能將夢的講解告訴我；惟獨你能，因你裏頭有聖神明的靈。

3 但以理對尼布甲尼撒之夢的講解 19 ~ 26

【4:19】那時，稱為伯提沙撒的但以理，驚訝片刻，心意驚惶。王說，伯提沙撒阿，不要因夢和夢的講解驚惶。伯提沙撒回答說，我主阿，願這夢歸與恨你的人，講解歸與你的敵人！

【4:20】你所見的樹漸漸長大，而且堅固，高達於天，從地極都能看見；

【4:21】樹的葉子華美，果子甚多，可作眾生的食物，野地的走獸住在其下，天空的飛鳥宿在枝上；

【4:22】王阿，這長大又堅固的樹就是你，因為你的威勢漸長及天，你的權柄達到地極。

【4:18】 This dream I, King Nebuchadnezzar, have seen. Now you, Belteshazzar, tell me the interpretation, inasmuch as all the wise men of my kingdom are ^anot able to make the interpretation known to me; but you are able, for a spirit of the holy gods is in you.

3. Daniel's Interpretation of Nebuchadnezzar's Dream vv. 19-26

【4:19】 Then Daniel, whose name is Belteshazzar, was appalled for a while as his thoughts alarmed him. The king responded and said, Belteshazzar, do not let the dream or its interpretation alarm you. Belteshazzar answered and said, My lord, may the dream be for those who hate you, and its interpretation for your enemies!

【4:20】 The tree that you saw, which grew great and became strong, and whose height reached to heaven and the sight of it to all the earth,

【4:21】 And whose foliage was beautiful and its fruit abundant, and in which was food for all, and under which the beasts of the field dwelt, and in whose branches the birds of the sky lodged—

【4:22】 It is you, O king, who have grown great and become strong, for your greatness has grown and reaches to heaven, and your dominion to the end of the earth.

【4:23】王既看見一位守望者，就是聖者，從天而降，說，將這樹砍伐毀壞，樹根的不卻要留在地內，用鐵圈和銅圈箍住，在野地的青草中；讓他被天露沾濕，且與走獸同分，直到經過七個時期。

【4:24】王阿，這就是講解；臨到我主我王的事，乃是至高者的命令：

【4:25】^a 你必被趕出離開人類，與野地的獸同住；你必喫草如牛，被天露沾濕，且要經過七個時期，等你知道至高者纔是人國的掌權者，要將國賜與誰，就賜與誰。

【4:26】守望者既吩咐存留樹根的不，等你知道^{1a} 諸天掌權，以後你的國必定歸你。

● 4:26¹ 但以理書說到三件緊要的事：神屬天的掌權、基督的居首位、以及神裁定給祂子民的定命。神在祂的經綸裏管理宇宙，包括地上的一切君王與王國，為要成就祂的定旨，就是基督應該在萬有中居首位。（西一 18。）要基督居首位，神就需要一班蒙揀選的人與祂配搭合作。在諸天掌權之下，萬有都互相効力，叫神的選民得益處，以完成神使基督居首位的定旨。（羅八 28 ～ 29。）

【4:23】 And in that the king saw a watcher, indeed, a holy one, coming down from heaven and saying, Cut down the tree and destroy it; yet leave its stump of roots in the earth, but with an iron and bronze band around it, in the tender grass of the field; and let him be wet with the dew of heaven, and let his portion be with the beasts of the field until seven periods of time pass over him;

【4:24】 This is the interpretation, O king, and this is the decree of the Most High, which has come upon my lord the king:

【4:25】^a You shall be driven out from among mankind, and with the beasts of the field shall your dwelling place be; and you shall be made to eat grass as bulls do and shall be wet with the dew of heaven; and seven periods of time will pass over you, until you come to know that the Most High is the Ruler over the kingdom of men and gives it to whomever He wills.

【4:26】 And in that it was commanded that the stump of roots of the tree be left, your kingdom will be assured to you after you have come to know that the^{1a} heavens do rule.

4:26¹ (heavens) The book of Daniel covers three crucial matters: God's heavenly rule, the preeminence of Christ, and the destiny apportioned by God for His people. In His economy God administrates the universe, including all the kings and kingdoms on the earth, in order to fulfill His purpose, which is that Christ should be preeminent in all things (Col. 1:18). For Christ to be preeminent, God needs a chosen people to coordinate and cooperate with Him. Under the rule of the heavens, everything is working together for the good of God's elect for the purpose of making Christ preeminent (Rom. 8:28-29).

4:25^a
但四 32-33
五 21

4:25^a
Dan. 4:32-33;
5:21

4:26^a
太 3:2

4:26^a
Matt. 3:2

4 但以理對尼布甲尼撒的諫言

27

【4:27】所以王阿，求你悅納我的諫言：
以行義斷絕罪過，以憐憫窮人除掉罪孽，或者你的榮華可以延長。

5 夢的應驗臨到尼布甲尼撒

28 ~ 33

【4:28】這一切都臨到尼布甲尼撒王。

【4:29】過了¹十二個月，他在巴比倫王宮頂上行走。

【4:30】他說，這^a大巴比倫不是我用自己權能的力量建為王家，要顯我威嚴的^b榮耀麼？

【4:31】這話在王口中尚未說完，有聲音從天降下，說，尼布甲尼撒王阿，有話對你說，你的國位離開你了；

● 4:29¹ 神給尼布甲尼撒十二個月的時間悔改。然而，尼布甲尼撒沒有內裏的性能以認識神，裏面完全沒有被摸着。他沒有悔改，也沒有改變，反而充滿驕傲，（30，37，五 20，）因而遭受神的審判。（箴十六 18，彼前五 5。）

4. Daniel's Counsel to Nebuchadnezzar

v. 27

【4:27】 Therefore, O king, let my counsel be acceptable to you: Break off your sins by doing righteousness, and your iniquities by showing mercy to the poor; perhaps there may be a prolonging of your prosperity.

5. The Fulfillment of the Dream Coming upon Nebuchadnezzar

vv. 28-33

【4:28】 All this came upon Nebuchadnezzar the king.

【4:29】 At the end of ¹twelve months he was walking upon the roof of the royal palace of Babylon.

【4:30】 The king responded and said, Is this not ^aBabylon the great, which I have built up as a royal house by the might of my power and for the ^bglory of my majesty?

【4:31】 While the word was still in the king's mouth, a voice came down from heaven: To you it is spoken, King Nebuchadnezzar: The kingdom has passed on from you;

4:29¹ (twelve) God gave Nebuchadnezzar twelve months to repent. However, Nebuchadnezzar was void of the capacity to know God inwardly, and nothing within him was touched. Hence, there was no repentance and no change; rather, Nebuchadnezzar was filled with pride (vv. 30, 37; 5:20) and thus came under God's judgment (Prov. 16:18; 1 Pet. 5:5).

4:30^a
啓十四 8
十六 19
4:30^b
參太四 8

4:30^a
Rev. 14:8;
16:19
4:30^b
cf. Matt. 4:8

【4:32】^a 你必被趕出離開人類，與野地的¹ 獸同住；你必喫草如牛，且要經過² 七個時期，等你知道至高者纔是人國的掌權者，要將國賜與誰，就賜與誰。

【4:33】當時這話就應驗在尼布甲尼撒的身上，他被趕出離開人類，喫草如牛，身被天露沾濕，直到頭髮長長好像鷹毛，指甲長長如同鳥爪。

6 尼布甲尼撒回復正常以及他的見證 34 ~ 37

● 4:32¹ 按照尼布甲尼撒的性情和所是，他不是人，乃是獸。因這緣故，他的心變得不是人心，有一個獸心給了他。（16。）神也將他屬人的理性取去。（參 34。）

● 4:32² 『七個時期』可能指七週，四十九日。

【4:32】^a And from among mankind you shall be driven out, and with the¹ beasts of the field shall your dwelling place be; you shall be made to eat grass as bulls do; and² seven periods of time will pass over you, until you come to know that the Most High is the Ruler over the kingdom of men and gives it to whomever He wills.

【4:33】In that very hour the word concerning Nebuchadnezzar was fulfilled; and from among mankind he was driven out, and he began to eat grass as bulls do, and his body was wet with the dew of heaven, until his hair had grown like eagles' feathers and his nails like birds' claws.

6. Nebuchadnezzar's Return to Normality and His Testimony vv. 34-37

4:32¹ (beasts) According to his nature and his being, Nebuchadnezzar was not a man but a beast. For this reason, his heart was changed from that of a man, and a beast's heart was given to him (v. 16). God also took away his human reasoning (cf. v. 34).

4:32² (seven) The expression seven periods of time may refer to seven weeks, to forty-nine days.

4:34^a
但十二 7
啓四 9-10
4:34^b
但四 3

【4:34】那些日子過後，我尼布甲尼撒舉目望天，¹ 我的理性復歸於我，我便頌讚至高者，讚美尊敬那^a 永活者；因為祂的^b 權柄是永遠的權柄，祂的國存到萬代。

4:35^a
賽四十 17
4:35^b
詩一一五 3
一三五 6
4:35^c
伯九 12
賽四五 9
羅九 20

【4:35】地上所有的居民，都算爲^a 虛無；但在天上的萬軍和地上的居民中，祂^b 照自己的意旨行事；無人能攔住祂的手，或對祂說，^c 你作甚麼呢？

【4:36】那時，我的理性復歸於我；爲了我國的榮耀，我的威嚴和光耀也都復歸於我；我的謀士和大臣也來求見我，我又得堅立在國位上，超越的尊大加增於我。

4:37^a
出十八 11
但五 20
路一 51

【4:37】現在我尼布甲尼撒讚美、高舉、尊敬天上的王，因為祂一切的作爲全是真的，祂的道路是公平的，因為祂能使那行動^a 驕傲的降爲卑。

● 4:34¹ 獸用四足走路，是往下看的；但人用兩腳走路，是往上看的。尼布甲尼撒一往上望天，他的理性就得以復歸。因着他改變，他的理性就復歸了。

【4:34】 And at the end of those days I, Nebuchadnezzar, lifted up my eyes to heaven, and ¹reason returned to me; and I blessed the Most High, and I praised and honored the ^aever-living One; For ^bHis dominion is an eternal dominion, / And His kingdom is from generation to generation;

【4:35】 And all the inhabitants of earth are considered as ^anothing, / But He ^bdoes according to His will in the army of heaven / And among the inhabitants of the earth; / And there is no one who can resist His hand / Or say to Him, ^cWhat are You doing?

【4:36】 At that time my reason returned to me; and for the glory of my kingdom, my majesty and my splendor returned to me; and my counselors and my lords sought me out, and I was established in my kingdom, and surpassing greatness was added to me.

【4:37】 Now I, Nebuchadnezzar, praise and exalt and honor the King of the heavens, because all His works are truth and His ways justice, and because He is able to abase those who walk in ^apride.

4:34¹ (reason) Because beasts walk on four legs, they look down, but humans walk on two feet and look up. Nebuchadnezzar's reasoning came back as soon as he looked upward toward the heavens. Because he had changed, his reasoning returned.

4:34^a
Dan. 12:7;
Rev. 4:9-10
4:34^b
Dan. 4:3

4:35^a
Isa. 40:17
4:35^b
Psa. 115:3;
135:6
4:35^c
Job 9:12;
Isa. 45:9;
Rom. 9:20

4:37^a
Exo. 18:11;
Dan. 5:20;
Luke 1:51

但以理書 第五章

五 勝過對在神面前荒淫放蕩，
褻瀆神的聖別之結果的無知
五 1 ~ 31

1 伯沙撒在神面前荒淫放蕩，
褻瀆神的聖別
1 ~ 4

【5:1】¹ 伯沙撒王為他的一千大臣² 設擺
盛筵，與這一千人對面² 飲酒。

【5:2】 伯沙撒飲酒歡暢時，吩咐人將他
先祖尼布甲尼撒從耶路撒冷殿中所掠
的金銀^a 器皿拿來，王與大臣、王后、
妃嬪好用這些器皿飲酒。

【5:3】 於是他們把耶路撒冷殿中，就
是神家中所掠的金器皿拿來，王和大
臣、王后、妃嬪就用這些器皿飲酒。

● 5:1¹ 拿波尼度（Nabonidus）之子，又在他之
下（於主前五五六至五三九年）作巴比倫的統治者。

● 5:1² 這是伯沙撒在神面前的荒淫放蕩。

DANIEL 5

E. Over the Ignorance concerning the Result of the
Debauchery before God and the Insult to His Holiness
5:1-31

1. Belshazzar's Debauchery before God
and the Insult to His Holiness
vv. 1-4

【5:1】¹ Belshazzar the king² made a great feast for a thousand
of his lords; and he² drank wine before the thousand.

【5:2】 Belshazzar,¹ under the influence of the wine, commanded
men to bring the gold and silver^a vessels that Nebuchadnezzar
his forefather had taken out of the temple which was in
Jerusalem, that the king and his lords, his wives, and his
concubines might drink from them.

【5:3】 Then they brought the golden vessels that had been
taken out of the temple of the house of God, which was in
Jerusalem; and the king and his lords, his wives, and his
concubines drank from them.

5:1¹ (Belshazzar) The son of Nabonidus and ruler of Babylon (556-539
B.C.) under him.

5:1² (made) This was Belshazzar's debauchery before God.

5:2¹ (under) Or, when he tasted the wine.

5:2^a
但一 2
代下三六 10
耶五二 19

5:2^a
Dan. 1:2;
2 Chron. 36:10;
Jer. 52:19

【5:4】他們飲酒，讚美那用金、銀、銅、鐵、木、石所造的^{1a}神。

2 神差來的手所寫的字 5 ~ 9

【5:5】^a當時有人手的指頭顯出來，在王宮裏燈臺對面的粉牆上寫字；王看見寫字的手指頭，

【5:6】就變了臉色，心意驚惶，腰骨好像脫節，雙膝彼此相碰。

【5:7】王大聲吩咐將用法術的、迦勒底人、並觀兆的領進來；王對巴比倫的哲士說，甚麼人能讀這文字，把講解告訴我，他必身穿紫袍，項戴金鍊，在我國中掌權，位列^a第三。

【5:8】於是王的一切哲士都進來，卻不能讀那文字，也^a不能把講解告訴王。

● 5:4¹ 伯沙撒將耶路撒冷聖殿中敬拜神所用的器皿拿來，用以拜偶像，那是褻瀆神的聖別。

【5:4】 They drank wine and praised the ^{1a}gods of gold and of silver, of bronze, iron, wood, and stone.

2. The Writing by the Hand Sent from God vv. 5-9

【5:5】 At that ^amoment the fingers of a man's hand came forth and wrote opposite the lampstand upon the plaster of the wall of the king's palace. And the king saw that part of the hand that wrote.

【5:6】 Then the king's countenance changed and his thoughts alarmed him; and the joints of his hips loosened and his knees began to knock together.

【5:7】 The king cried loudly to bring the conjurers, the Chaldeans, and the diviners. The king responded and said to the wise men of Babylon, Any man who reads this writing and declares its interpretation to me shall be clothed in purple and shall have a chain of gold around his neck and shall rule as the ^athird ruler in the kingdom.

【5:8】 Then all the king's wise men came, but they could not read the writing ^anor make its interpretation known to the king.

5:4¹ (gods) Belshazzar's taking the vessels that were for God's worship in His holy temple at Jerusalem and using them in worshipping idols was an insult to God's holiness.

【5:9】伯沙撒王就極其驚惶，臉色更爲改變，他的大臣也都驚奇。

3 但以理講解牆上的文字

10 ~ 29

【5:10】太后因王和他大臣所說的話，就進入宴宮，說，願王萬歲！你的心意不要驚惶，臉色不要改變。

【5:11】在你國中有一個人，他裏頭有聖神明的^a靈，你先祖在世的日子，見這人裏頭有光，又有聰明智慧，好像神明的智慧；你先祖尼布甲尼撒王，就是王的先祖，立他爲術士、用法術的、迦勒底人、並觀兆者的領袖；

【5:12】因爲在他裏頭有^a美好的靈，又有知識聰明，能圓夢，釋謎語，解難題，這人名叫但以理，尼布甲尼撒王稱他爲^b伯提沙撒；現在可以把但以理召來，他必講解說明。

【5:9】 Then King Belshazzar was greatly alarmed; his countenance was further changed, and his lords were perplexed.

3. Daniel's Interpretation of the Writing on the Wall vv. 10-29

【5:10】 The queen mother, because of the words of the king and his lords, came to the banquet house. The queen mother responded and said, O king, live forever! Do not let your thoughts alarm you, nor let your countenance change.

【5:11】 There is a man in your kingdom in whom is a^a spirit of the holy gods; and in the days of your forefather light and insight and wisdom like the wisdom of the gods were found in him. And King Nebuchadnezzar your forefather—your forefather, O king—made him chief of the magicians, conjurers, Chaldeans, and diviners,

【5:12】 Because an^a excellent spirit and knowledge and insight, and the interpretation of dreams, the declaring of riddles, and the resolving of problems were found in this Daniel, whom the king named^b Belteshazzar. Let Daniel now be called, and he will declare the interpretation.

5:11^a
但四 8-9, 18

5:11^a
Dan. 4:8-9, 18

5:12^a
但六 3
5:12^b
但一 7

5:12^a
Dan. 6:3
5:12^b
Dan. 1:7

【5:13】於是但以理被領到王前；王問但以理說，你是被擄之猶大人中的但以理麼？就是我的先祖王從猶大帶來的麼？

【5:14】我聽說你裏頭有神明的靈，並且有光，又有聰明和超越的智慧。

【5:15】現在哲士和用法術的，都被領到我面前，為叫他們讀這文字，把講解告訴我，但他們都不能講解說明。

【5:16】我聽說你善於講解，能解難題；現在你若能讀這文字，把講解告訴我，就必身穿紫袍，項戴金鍊，在我國中掌權，位列第三。

【5:17】但以理在王面前回答說，你的^a贈品可以歸你自己；你的賞賜可以賜給別人；我卻要為王讀這文字，把講解告訴王。

【5:13】 Then Daniel was brought before the king. The king responded and said to Daniel, Are you Daniel, one of the captives of Judah, whom my forefather the king brought from Judah?

【5:14】 Now I have heard about you that a spirit of the gods is in you and that light and insight and surpassing wisdom are found in you.

【5:15】 And now the wise men, the conjurers, have been brought in before me that they might read this writing and make its interpretation known to me, but they cannot declare the interpretation of the thing.

【5:16】 But I have heard about you that you can give interpretations and resolve problems. If you can now read the writing and make its interpretation known to me, you shall be clothed in purple and shall have a chain of gold around your neck and shall rule as the third ruler in the kingdom.

【5:17】 Then Daniel answered and said before the king, Let your^a gifts remain with you, or give your rewards to another; nevertheless I will read the writing for the king and make the interpretation known to him.

5:18^a
耶二七 6
但二 37-38
四 17, 22, 25

【5:18】¹ 王阿，至高的神曾將國度、尊大、榮耀、威嚴，^a 賜與你的先祖尼布甲尼撒。

【5:19】因神所賜他的尊大，各族、各國、各方言的人，都在他面前戰兢恐懼，他可以隨意生殺，隨意升降。

5:20^a
但四 30, 37

【5:20】但他的心^a 高傲，靈也剛愎，甚至行事狂傲，就被革去王位，奪去榮耀。

5:21^a
但四 25, 32

【5:21】^a 他被趕出離開世人，他的心變如獸心，與野驢同住；他喫草如牛，身被天露沾濕，等他知道至高的神纔是人國的掌權者，隨自己的意旨立人治國。

● 5:18¹ 但以理讀出並講解那文字之前，先以四章裏伯沙撒先祖尼布甲尼撒的經歷，（四 18 ~ 37，）題醒伯沙撒。但以理認為發生在尼布甲尼撒身上的事，不僅是給尼布甲尼撒的功課，也是給他所有後裔的功課。伯沙撒本該從尼布甲尼撒的經歷學功課，然而他沒有學得功課，結果受了虧損。

【5:18】 Regarding ¹you, O king, God the Most High ^agave to Nebuchadnezzar your forefather kingship, greatness, glory, and majesty;

【5:19】 And because of the greatness which He gave to him, all peoples, nations, and languages trembled and feared before him; whomever he wished he slew, and whomever he wished he kept alive, and whomever he wished he raised up, and whomever he wished he brought down.

【5:20】 But when his heart was ^alifted up and his spirit became so arrogant that he conducted himself in pride, he was deposed from his royal throne, and his glory was taken away from him.

【5:21】 ^aAnd he was driven from the sons of men, and his heart was made like that of the beasts, and his dwelling place was with the wild donkeys; men fed him with grass as they do bulls, and his body was wet with the dew of heaven, until he came to know that God the Most High is the Ruler over the kingdom of men and sets over it whomever He wills.

5:18¹ (you) Before reading the writing and interpreting it, Daniel reminded Belshazzar of the experience of Nebuchadnezzar his forefather in ch. 4 (vv. 18-37). Daniel regarded what happened to Nebuchadnezzar as a lesson not only for Nebuchadnezzar but also for all his descendants. Belshazzar should have learned the lesson from Nebuchadnezzar's experience; however, he did not learn the lesson and suffered as a result.

5:18^a
Jer. 27:6;
Dan. 2:37-38;
4:17, 22, 25

5:20^a
Dan. 4:30, 37

5:21^a
Dan. 4:25, 32

5:22^a
代下三三 23
三六 12

【5:22】伯沙撒阿，你是他的子孫，你雖知道這一切，你的心^a仍不謙卑，

5:23^a
但五 3-4
5:23^b
詩一一五 4-6
一三五 15-17
啓九 20

【5:23】竟向天上的主自高，使人將祂殿中的^a器皿拿到你面前，你和大臣、王后、妃嬪用這些器皿飲酒；你又讚美那不能看、不能聽，無知無識，用金、銀、銅、鐵、木、石所造的^b神；卻沒有將尊榮歸與那手中有你^c氣息，管理你一切道路的神；

5:23^c
創二 7
賽四二 5
徒十七 25

【5:24】¹ 因此從神面前差出手指頭來，寫這文字。

【5:25】所寫的文字是：¹ 彌尼，彌尼，提客勒，烏法珥新。

【5:26】這話的講解是這樣。彌尼，就是神已經數算你國的年日，使其終止；

● 5:24¹ 或，那時。

● 5:25¹ 同時有『彌那、彌那、舍客勒和半舍客勒』（貨幣單位，）以及『已數算、已數算、已稱重、也已分裂』這兩種意思；所寫的最後一個字，也很類似波斯人的亞蘭文名字 paras，帕勒斯。

【5:22】And you his descendant, Belshazzar, have^a not humbled your heart, though you knew all this;

【5:23】But you have exalted yourself against the Lord of the heavens; and they have brought the^a vessels of His house before you, and you and your lords, your wives, and your concubines have drunk wine from them; and you have praised the^b gods of silver and of gold, of bronze, iron, wood, and stone, which do not see nor hear nor know. But the God in whose hand is your^c breath and to whom all your ways belong, you have not honored.

【5:24】Then that part of the hand was sent from before Him, and this writing was inscribed.

【5:25】And this is the writing that was inscribed: ¹MENE, MENE, TEKEL, UPHARSIN.

【5:26】This is the interpretation of the matter: MENE—God has numbered your kingdom and brought it to an end;

5:22^a
2 Chron. 33:23;
36:12

5:23^a
Dan. 5:3-4

5:23^b
Psa. 115:4-6;
135:15-17;
Rev. 9:20

5:23^c
Gen. 2:7;
Isa. 42:5;
Acts 17:25

5:25¹ (MENE) Meaning at the same time both mina, mina, shekel, and half-shekels (monetary units) and numbered, numbered, weighed, and divided; the last word of the inscription also closely resembles the Aramaic name for the Persians, paras.

5:27^a
伯三一 6
詩六二 9

【5:27】提客勒，就是你被稱在^a天平裏，
顯出你的虧欠；

5:28^a
賽十三 17
耶五一 11
但五 31
九 1

【5:28】昆勒斯，就是你的國分裂，歸
與^a瑪代人和波斯人。

【5:29】伯沙撒下令，人就把紫袍給但以理穿上，把金鍊給他戴在頸項上，又傳令使他在國中掌權，位列第三。

4 伯沙撒的結局 30 ~ 31

【5:30】當夜迦勒底王伯沙撒¹被殺；

【5:31】瑪代人大利烏，約六十二歲，取了迦勒底國。

● 5:30¹ 這結束了巴比倫帝國。神使用巴比倫帝國，為要使祂那敗壞、失敗的選民被擄。他們被擄七十年即將結束時，神使瑪代人與波斯人聯合為一，為要結束巴比倫帝國，並使祂的百姓從被擄於巴比倫中得釋放。（拉一 1 ~ 4。）這例子說明，一切君王與王國如何都在神的行政管理之下。見四 26 註 1。

【5:27】TEKEL—You have been weighed in the^a scales and found to be lacking.

【5:28】PERES—Your kingdom has been divided and given to the^a Medes and Persians.

【5:29】Then Belshazzar commanded; and they clothed Daniel in purple and put a chain of gold around his neck, and they made the proclamation concerning him that he should rule as the third ruler in the kingdom.

4. The Destiny of Belshazzar vv. 30-31

【5:30】In that very night Belshazzar the Chaldean king was¹ slain.

【5:31】And Darius the Mede received the kingdom at about the age of sixty-two.

5:30¹ (slain) This ended the Babylonian Empire. God used the Babylonian Empire for the purpose of carrying His corrupted and defeated elect into captivity. Near the end of the seventy years of their captivity, God caused the Medes and the Persians to become one for the purpose of ending the Babylonian Empire and releasing His people from their captivity in Babylon (Ezra 1:1-4). This is an illustration of how all kings and kingdoms are under God's administration. See note 26¹ in ch. 4.

5:27^a
Job 31:6;
Psa. 62:9

5:28^a
Isa. 13:17;
Jer. 51:11;
Dan. 5:31;
9:1

但以理書 第六章

六 勝過那禁止得勝者 忠信敬拜神的詭計 六 1 ~ 28

1 但以理，就是在瑪代波斯被擄之神選民中的
得勝者之一，得了高舉
1 ~ 3

【6:1】大利烏隨心所願，在全國立了一
百二十個總督，治理^a通國；

【6:2】又在他們以上立總長三人，（但
以理為其中之一，）使這些總督向他
們三人呈報，免得王受虧損。

【6:3】因這但以理有^a美好的靈，所以
顯然超乎其餘的總長和總督，王又想
立他治理通國。

2 撒但對但以理 敬拜神的狡猾攻擊 4 ~ 9

【6:4】那時總長和總督，在國事上尋找
但以理的把柄，為要告他，只是找不
着他的把柄和過失；因他忠信可靠，
在他身上找不到任何疏忽和過失。

DANIEL 6

F. Over the Subtlety That Prohibited the Faithfulness of the Overcomers in the Worship of God 6:1-28

1. The Exaltation of Daniel as One of the Overcomers in
the Captivity of God's Elect in Medo-Persia
vv. 1-3

【6:1】It pleased Darius to set up over the kingdom a hundred and
twenty satraps, who would be throughout the whole^a kingdom;

【6:2】And over them, three chief ministers—of whom Daniel
was one—so that these satraps might give account to them
and the king might not suffer loss.

【6:3】Then this Daniel distinguished himself among the chief
ministers and satraps because in him there was an^a excellent spirit,
and the king considered setting him over the whole kingdom.

2. The Subtle Attack of Satan on Daniel concerning the Worship of God vv. 4-9

【6:4】Then the chief ministers and satraps sought to find a
ground for accusation against Daniel from the perspective of
the kingdom, but they could find no ground for accusation or
fault, inasmuch as he was faithful, and no negligence or fault
was found related to him.

6:1^a
斯一 1

6:3^a
但五 12

6:1^a
Esth. 1:1

6:3^a
Dan. 5:12

【6:5】那些人便說，我們要找控告這但以理的把柄，除非在與他神的律法有關的事上去找，就尋不着。

【6:6】於是總長和總督紛紛聚集來見王，說，願大利烏王萬歲！

【6:7】國中的總長、司令、總督、謀士和省長，彼此商議，要王堅立一條律例，嚴定一道禁令，三十日內不拘何人，若在王以外向任何神明或任何人¹求甚麼，就必扔在獅子坑中。

【6:8】王阿，現在求你立這禁令，簽署這文書，使禁令絕不更改，照瑪代人和波斯人的法例，是不可廢除的。

● 6:7¹ 本章的中心，乃是人爲着執行神經綸的禱告。神藉着祂忠信的禱告管道，在祂的選民身上執行祂的經綸，爲着基督的來臨。神渴望完成祂的經綸，但需要人在地上爲着祂的經綸禱告。撒但的計謀是要阻撓那爲着神行動的禱告。總長和總督意圖毀滅但以理，而他們背後之撒但的意圖，是要切斷神用以執行祂經綸的禱告管道。

【6:5】 Then these men said, We will not find any ground for accusation against this Daniel unless we find something related to him due to the law of his God.

【6:6】 Then these chief ministers and satraps came to prevail upon the king and said thus to him, King Darius, live forever!

【6:7】 All the chief ministers of the kingdom, the prefects and the satraps, the counselors and the governors, have taken counsel together that the king should establish a statute and make firm an edict that anyone who makes a ¹petition within the next thirty days to any god or man besides you, O king, shall be cast into the lions' den.

【6:8】 Now, O king, establish the edict and sign the writing, so that it is not changed, according to the law of the Medes and Persians, which cannot pass away.

6:7¹ (petition) The center of this chapter is man's prayer for the carrying out of God's economy. Through His faithful channels of prayer God carries out His economy with His elect for Christ's coming. God desires to carry out His economy, but man is needed to pray for His economy on earth. Satan's strategy is to frustrate the prayer that is for God's move. The intention of the chief ministers and satraps was to destroy Daniel, but the intention of Satan, who was behind them, was to cut off the channel of prayer that God was using for the carrying out of His economy.

【6:9】於是大利烏王簽署了這禁令的文書。

3 但以理在敬拜神的事上忠信 10

【6:10】¹但以理知道這文書已經簽署了，就到自己家裏，（他樓上的窗戶，開²向^a耶路撒冷，）^b一日三次，雙膝跪下，在他神面前禱告感謝，因他素常就是這樣行。

4 反對者的控告 11 ~ 15

【6:11】那些人就紛紛聚集，見但以理在他神面前祈禱懇求。

● 6:10¹ 但以理讀過耶利米論到以色列人要服事巴比倫王七十年的預言。（九 2 下，耶二五 11。）他必定根據這話，多次為着這預言的應驗以及被擄之人的歸回禱告。他不讓任何事停止或阻撓他的禱告。他知道他的禱告乃是在執行神對祂選民的經綸。因此，他的禱告是一件嚴肅的事。

● 6:10² 見王上八 48 註 1。

【6:9】 Therefore King Darius signed the writing, that is, the edict.

3. Daniel's Faithfulness in the Worship of God v. 10

【6:10】 Now when ¹Daniel came to know that the writing had been signed, he went to his house (in his upper room he had windows open ²toward ^aJerusalem) and ^bthree times daily he knelt on his knees and prayed and gave thanks before his God, because he had always done so previously.

4. The Accusation of the Opposers vv. 11-15

【6:11】 Then these men assembled and found Daniel making petition and supplication before his God.

6:10¹ (Daniel) Daniel had read Jeremiah's prophecy that the children of Israel would serve the king of Babylon for seventy years (9:2b; Jer. 25:11). Standing on this word, he must have prayed many times for the fulfillment of this prophecy and for the return of the captives. He would not let anything stop or frustrate his prayer. He knew that his prayer was for the carrying out of God's economy concerning His elect. Therefore, his prayer was a serious matter.

6:10² (toward) See note 48¹ in 1 Kings 8.

6:10^a
王上八 44, 48
詩五 7
拿二 4
6:10^b
詩五五 17
徒二 1-2, 15
三 1
十 9

6:10^a
1 Kings 8:44, 48;
Psa. 5:7;
Jonah 2:4
6:10^b
Psa. 55:17;
Acts 2:1-2, 15;
3:1;
10:9

【6:12】他們便進到王前，題王的禁令，說，王阿，三十日內不拘何人，若王以外向任何神明或任何人求甚麼，必扔在獅子坑中，王不是簽署了這條禁令麼？王回答說，實有這事，照瑪代人和波斯人的法例，是不可廢除的。

【6:13】他們便對王說，王阿，那被擄之猶大人中的但以理不尊重你，也不尊重你所簽署的禁令，竟一日三次祈禱。

【6:14】王聽見這話，就甚愁煩，一心要救但以理，竭力要解救他，直到日落的時候。

【6:15】那些人紛紛聚集來見王，說，王阿，當知道瑪代人和波斯人有法例，凡王所立的禁令和律例，都不可更改。

5 但以理遭受逼迫 16 ~ 18

【6:16】於是王下令，人就把但以理帶來，扔在獅子坑中。王對但以理說，你所常^a事奉的神，祂必救你。

【6:12】 Then they came near and spoke before the king concerning the king's edict: Did you not sign an edict that anyone who petitions, within the next thirty days, any god or man besides you, O king, shall be cast into the lions' den? The king answered and said, The thing is certain, according to the law of the Medes and Persians, which cannot pass away.

【6:13】 Then they answered and said before the king, Daniel, one of the captives from Judah, has not respected you, O king, or the edict that you have signed, but three times daily makes his petition.

【6:14】 Then the king, when he heard the thing, was very displeased with himself and set his heart on delivering Daniel; and until the sun set, he made efforts to deliver him.

【6:15】 Then these men came to prevail upon the king and said to the king, Know, O king, that it is the law of the Medes and Persians that no edict or statute which the king establishes can be changed.

5. Daniel's Suffering of the Persecution vv. 16-18

【6:16】 Then the king commanded, and they brought Daniel and threw him into the lions' den. The king responded and said to Daniel, Your God, whom you^a serve continually, He will deliver you.

6:16^a
徒二七 23

6:16^a
Acts 27:23

【6:17】有人搬一塊石頭放在坑口，王用自己戒指的印，和各大臣戒指的印，^a封閉那坑，使關於但以理的事，毫無更改。

【6:18】王回宮，終夜不食，無人拿樂器到他面前；並且睡不着覺。

6 神對但以理的拯救 19 ~ 24

【6:19】次日黎明，天一亮王就起來，急忙往獅子坑那裏去。

【6:20】他臨近坑邊，哀聲呼叫但以理，對但以理說，^a活神的僕人但以理阿，你所常事奉的神能^b救你脫離獅子麼？

【6:21】但以理對王說，願王萬歲！

【6:22】我的神差遣^a使者，封住^b獅子的口，叫獅子不傷我，因我在神面前顯為無辜，我在王面前也沒有行過害人的事。

【6:17】 And a stone was brought and set over the mouth of the den. And the king ^asealed it with his signet ring and with the signet rings of his lords that nothing might be changed regarding Daniel.

【6:18】 Then the king went to his palace and spent the night fasting; and no entertainment was brought before him, and his sleep fled from him.

6. God's Deliverance of Daniel vv. 19-24

【6:19】 Then the king arose at dawn at the first light, and went in haste to the lions' den.

【6:20】 And when he had come near the den, he shouted to Daniel with a sad voice; the king responded and said to Daniel, O Daniel, servant of the ^aliving God, has your God, whom you serve continually, been able to ^bdeliver you from the lions?

【6:21】 Then Daniel said to the king, O king, live forever!

【6:22】 My God has sent His ^aangel and has shut the ^blions' mouth, and they have not hurt me, inasmuch as before Him innocence was found in me; and also before you, O king, I have done no harm.

【6:23】王就甚為喜樂，吩咐人將但以理從坑裏繫上來；於是但以理從坑裏被繫上來；身上不見任何傷損，因為他信靠他的神。

【6:24】王下令，人就把那些控告但以理的人，連他們的兒女和妻子都帶來，扔在獅子坑中；他們還沒有到坑底，獅子就¹抓住他們，咬碎他們的骨頭。

7 神在地上得敬拜的事上，
勝過了撒但
25 ~ 28

【6:25】¹那時大利烏王致書給住在全地，各族、各國、各方言的人，說，願你們大享^a平安！

● 6:24¹ 直譯，勝過。

● 6:25¹ 25 ~ 28 節啓示，在地上，甚至在外邦之國，神藉着祂失敗被擄之選民中的得勝者，在人對神敬拜的事上勝過了撒但。但以理勝過那禁止得勝者忠信敬拜神的詭計，乃是對撒但的詭計最後一步的得勝。神若沒有這些得勝者，就完全被撒但打敗，在地上沒有得着甚麼為着祂自己。神有四個年輕的得勝者，他們天天活在王宮裏，絕對與神是一。這對撒但是羞辱，對神卻是誇耀。

【6:23】 Then the king was very pleased concerning him, and he commanded that they take Daniel up out of the den. So Daniel was taken up out of the den, and he was found completely unhurt, because he had trusted in his God.

【6:24】 Then the king commanded, and they brought those men who had accused Daniel and threw them into the lions' den, them, their children, and their wives; and they had not reached the bottom of the den before the lions overpowered them and crushed all their bones.

7. God's Victory over Satan
in the Worship of God on the Earth
vv. 25-28

【6:25】¹Then Darius the king wrote to all the peoples, nations, and languages that dwell in the whole land: May your^a peace abound!

6:25^a
Dan. 4:1

6:25¹ (Then) Verses 25-28 reveal God's victory over Satan in the worship of God on earth, even in a Gentile kingdom, through the overcomers in the captivity of His defeated elect. Daniel's victory over the subtlety that prohibited the faithfulness of the overcomers in the worship of God was the last step of the victory over Satan's devices. Without these overcomers God would have been fully defeated by Satan, having nothing on earth for Himself. God had four young overcomers living in the palace day by day who were absolutely one with Him. This was a shame to Satan and a boast to God.

6:25^a
但四 1

6:26^a

但二 44
四 3, 34
七 14, 27
路一 33

【6:26】現在我下令，在我所統轄的國內，人都要在但以理的神面前戰兢恐懼；因為祂是活神，永遠長存；祂的^a國永不敗壞，祂的權柄永存無終。

【6:27】祂解救人，搭救人，在天上地上施行神蹟奇事，救了但以理脫離獅子的爪。

【6:28】這但以理，當大利烏王在位的時候，和波斯王^a古列在位的時候，都得享亨通。

6:28^a

拉一 1~2
但一 21

【6:26】 I make a decree that in all the dominion of my kingdom men tremble and fear before the God of Daniel; For He is the living God / And enduring forever; / And His^a kingdom is one which will not be destroyed, / And His dominion will be unto the end.

【6:27】 He delivers and rescues, / And He does signs and wonders / In heaven and on earth; / It is He who has delivered Daniel from the power of the lions.

【6:28】 And this Daniel prospered in the reign of Darius and in the reign of^a Cyrus the Persian.

6:26^a

Dan. 2:44;
4:3, 34;
7:14, 27;
Luke 1:33

6:28^a

Ezra 1:1-2;
Dan. 1:21

但以理書 第七章

叁 得勝之但以理的異象

七 1 ~ 十二 13

一 關於從地中海

出來的四個獸

七 1 ~ 28

1 見異象之年（約在主前五五五年）

1

【7:1】巴比倫王伯沙撒¹元年，但以理在牀上作夢，見了腦中的^{2a}異象。他就記錄這夢，述說事情的大意。

● 7:1¹ 主前約五五五年，即以色列人從被擄歸回（約於主前五三六年）之前十九年。

● 7:1² 本書一 3 ~ 六 28 這段說到，神墮落的選民在被擄之中，勝過撒但進一步的詭計。七 1 ~ 十二 13 這一段記載得勝之但以理的異象。但以理的忠信與得勝，使他有地位和對的角度，從神接受異象。

DANIEL 7

III. The Visions of the Overcoming Daniel

7:1—12:13

A. Concerning the Four Beasts out of the Mediterranean Sea

7:1-28

1. The Year of the Vision (About 555 B.C.)

v. 1

【7:1】In the ¹first year of Belshazzar the king of Babylon Daniel saw a dream and ^{2a}visions of his head upon his bed. Then he wrote down the dream; he related the sum of the matters.

7:1¹ (first) This was about 555 B.C., nineteen years before the return of the children of Israel from captivity in about 536 B.C.

7:1² (visions) The section of this book from 1:3—6:28 speaks of the victory, in their captivity, of God's degraded elect over Satan's further devices. The section from 7:1—12:13 records the visions of the overcoming Daniel. Daniel's faithfulness and victory gave him the position and the right angle to receive the visions from God.

7:1^a
Dan. 2:19, 28;
2 Cor. 12:1

7:1^a
但二 19, 28
林後十二 1

2 從地中海出來的四個獸

2 ~ 8, 11 ~ 12

7:2^a
啓七 1

【7:2】但以理說，我夜間在異象中觀看，
見¹天的四^a風陡起，颭在²大海之上。

7:3^a
啓十三 1

【7:3】有四個大¹獸從海中^a上來，彼此各不相同。

● 7:2¹ 天的四風陡起，表徵天從四個方向而有的行動；颭在大海之上，表徵地中海周圍的政治局勢被激起；從海中上來的四個獸，表徵四個大而兇猛、殘忍、無人道的王及其帝國。（17。）『天的』四風，意思不是說，天是四個獸的源頭；乃是說，天安排了產生這些獸的局勢。

● 7:2² 即地中海。海表徵外邦列國。（3，17，啓十七 15。）神在祂創造裏的經綸，是要使地中海區域成為文化的中心，直到哥倫布的時候。人類文化已成了大海，滿了風和風暴。

● 7:3¹ 在尼布甲尼撒的夢中，（二 31 ~ 45，）地上人類的政權是由滿了榮耀和光彩的大人像所表徵。在本章神的申言者但以理的異象裏，地上人類政權的元首以及政權本身，乃是由野獸所表徵。

2. The Four Beasts out of the Mediterranean Sea

vv. 2-8, 11-12

7:2^a
Rev. 7:1

【7:2】Daniel responded and said, I was watching in my vision by night, and there were the ¹four ^awinds of heaven, stirring up the ²Great Sea.

7:3^a
Rev. 13:1

【7:3】And four great ¹beasts ^acame up from the sea, each different from the other.

7:2¹ (four) The four winds of heaven signify moves of heaven from four directions, the stirring up of the Great Sea signifies the stirring up of the political situation around the Mediterranean Sea, and the four beasts that came up from the sea signify four great, fierce, cruel, and inhuman kings with their empires (v. 17). That the four winds are “of heaven” does not mean that heaven is the source of the four beasts but that heaven arranged the situation that produced them.

7:2² (Great) I.e., the Mediterranean Sea. The sea signifies the Gentile nations (vv. 3, 17; Rev. 17:15). God’s economy in His creation was to make the Mediterranean area the center of culture up to the time of Columbus. Human culture has become a great sea full of winds and storms.

7:3¹ (beasts) In Nebuchadnezzar’s dream (2:31-45) human government on the earth was signified by a great human image full of glory and splendor. In the vision of God’s prophet Daniel in this chapter, the heads of human government on the earth, and the governments themselves, are signified by wild beasts.

7:4^a
啓十三 2
7:4^b
申二八 49
耶四 13
四八 40

【7:4】¹頭一個像^a獅子，有^b鷹的翅膀。
我正觀看的時候，獸的翅膀被拔去，
獸從地上被拉起來，用兩腳站立，像
人一樣，又有人心給了牠。

【7:5】^{1a}又有一獸如^b熊，就是第二獸，
挺起身體一邊，口齒間啣着三根肋骨；
有人對牠說，起來吞喫多肉。

● 7:4¹ 頭一個獸相當於二 32 上、36～38 大人像的金頭，表徵巴比倫及其王尼布甲尼撒。這獸像獅子（獸中之王，）表徵牠最爲兇猛、殘忍；牠有鷹（飛禽之王）的翅膀，表徵牠在屬於空中首領撒但（弗二 2）的空中，並且牠的行動迅速。牠的翅膀被拔去，表徵牠行動的能力被除去，使牠成了像野地的獸一樣，如四 23～25 上、33 所題者。這獸變成像人一樣，站在地上，有人的心，如四 25 下、32 下、34 上所指明的。

● 7:5¹ 第二個獸相當於二 32 中、39 上大人像的銀胸膛和膀臂，表徵瑪代波斯。這獸如熊，表徵牠不像獅子那樣強壯、迅速，但牠仍是兇猛、殘忍的。這獸挺起身體一邊，表徵瑪代和波斯成了一個政權。牠口齒間啣着三根肋骨，表徵牠吞滅了三個國家：巴比倫、小亞細亞和埃及。有人吩咐牠起來吞喫多肉，表徵牠要吞滅更多國家。

【7:4】The ¹first was like a ^alion and had the wings of an ^beagle. I watched until its wings were plucked and it was lifted up from the earth and made to stand on two feet like a man; and a man's heart was given to it.

【7:5】And there was ^{1a}another beast, a second one, resembling a ^bbear. And it was raised up on one side, and three ribs were in its mouth between its teeth; and they said thus to it, Arise, devour much flesh.

7:4¹ (first) The first beast corresponds to the head of gold of the great human image in 2:32a, 36-38, signifying Babylon with its king, Nebuchadnezzar. Its being like a lion, the king of the beasts, signifies that it was the most fierce and cruel, and its having the wings of an eagle, the king of the fowls, signifies that it was in the air, which belongs to Satan, the ruler of the air (Eph. 2:2), and that its move was swift. The plucking of its wings signifies that its moving power was taken away and that it became like a beast in the field, as mentioned in 4:23-25a, 33. This beast became like a man standing on the earth with a man's heart, as indicated in 4:25^b, 32^b, 34^a.

7:5¹ (another) The second beast corresponds to the breast and arms of silver of the great human image in 2:32b, 39a, signifying Medo-Persia. Its resembling a bear signifies that it was not as strong and swift as the lion but that it was still fierce and cruel. Its being raised up on one side signifies that Media and Persia became one dominion. That three ribs were in its mouth between its teeth signifies that three kingdoms, Babylon, Asia Minor, and Egypt, were devoured by it. Its being commanded to arise and devour much flesh signifies that it would devour more nations.

7:4^a
Rev. 13:2
7:4^b
Deut. 28:49;
Jer. 4:13;
48:40

7:5^a
Dan. 2:39
7:5^b
Rev. 13:2

7:6^a
但二 39
八 5
十一 3
7:6^b
啓十三 2
7:6^c
但八 8, 22
7:7^a
但二 40
七 19, 23
7:7^b
啓十三 1
十二 3
十七 3, 7, 12

【7:6】此後我觀看，^{1a} 又有一獸如 ^b 豹，
背上有鳥的四個翅膀；這獸有 ^c 四個
頭，又有權柄給了牠。

【7:7】其後我在夜間的異象中觀看，見
^{1a} 第四獸甚是可怕可懼，極其強壯；
這獸有大鐵牙，吞喫嚼碎，所餘剩的
用腳踐踏；這獸與前三獸不同，頭有
^b 十角；

● 7:6¹ 第三個獸相當於二 32 下、39 下大人像
的銅肚腹和腰，表徵希臘及其王亞歷山大大帝。這
獸如豹，表徵牠是兇猛、殘忍、迅速的。（哈一 8
上。）牠背上有鳥的四個翅膀，表徵牠藉着四個將
軍成爲迅速的。這獸有四個頭，表徵使牠行動迅速
的四個翅膀成了四個頭，也就是四個將軍成了四國
的元首。亞歷山大大帝死後，他的四個將軍把他的
帝國分裂爲四國。（八 8 註 3。）有權柄給了這獸，
表徵牠得着權柄掌管列國。

● 7:7¹ 第四個獸相當於二 33、40 ~ 43 大人像
的鐵腿，和半鐵半泥的腳和腳指頭，表徵羅馬帝國，
特別是表徵羅馬帝國末一位該撒—敵基督。（啓
十七 7 ~ 11。）這就是啓十三 1 ~ 2 所啓示的獸。
這第四獸甚是可怕可懼，極其強壯，如鐵所表徵者。
這獸有大鐵牙和銅爪，吞喫嚼碎，所餘剩的用腳踐
踏，（19, 23,）表徵牠有大能力，能吞喫嚼碎列國。
這獸有十角，表徵牠有十王，（24, 啓十七 12 ~
13,）就是二章裏大人像的十個腳指頭。

【7:6】 After this I watched and there was ^{1a} another beast, like
a ^b leopard; and it had four wings of a bird on its back; and
the beast had ^c four heads, and dominion was given to it.

【7:7】 After this I watched in the night visions, and there was a
^{1a} fourth beast, dreadful and frightful and exceedingly strong;
and it had large iron teeth; it devoured and crushed and
trampled down the remainder with its feet; and it was different
from all the beasts that were before it; and it had ^b ten horns.

7:6¹ (another) The third beast corresponds to the abdomen and thighs
of bronze of the great human image in 2:32c, 39b, signifying Greece with
its king, Alexander the Great. Its being like a leopard signifies that it was
fierce, cruel, and swift (Hab. 1:8a). That it had four wings of a bird on its
back signifies that it was swift by means of its four generals. The beast
had four heads, signifying that the four wings for swiftness became four
heads, four generals who became the heads of four kingdoms. After the
death of Alexander the Great, his four generals divided his empire into
four kingdoms (see note 8² in ch. 8). That the beast was given dominion
signifies that it was given authority to rule over the nations.

7:7¹ (fourth) The fourth beast corresponds to the legs of iron and the
feet and the toes, partly of iron and partly of clay, of the great human
image in 2:33, 40-43, signifying the Roman Empire, and specifically
Antichrist, the last Caesar of the Roman Empire (Rev. 17:7-11). This is the
beast revealed in Rev. 13:1-2. The fourth beast was dreadful and frightful
and exceedingly strong, as signified by iron. That it had large iron teeth
and claws of bronze, and that it devoured, crushed, and trampled down
the remainder (vv. 19, 23) signify that it had great power to devour and
crush nations. The beast having ten horns signifies that it had ten kings (v.
24; Rev. 17:12-13), which are the ten toes of the great human image in ch. 2.

7:6^a
Dan. 2:39;
8:5;
11:3
7:6^b
Rev. 13:2
7:6^c
Dan. 8:8, 22
7:7^a
Dan. 2:40;
7:19, 23
7:7^b
Rev. 13:1;
12:3;
17:3, 7, 12

7:8^a
但七 20, 24
八 9
7:8^b
但七 20, 24
7:8^c
但七 25
十一 36
詩十二 3
啓十三 5

【7:8】我正注意這些角，見其中又長起一個^{1a}小角；先前的角中，有^b三角在這角前連根被拔出來。這角有²眼像人的眼，有²口說^c誇大的話。

3 神和祂宇宙的權柄 9 ~ 10

7:9^a
啓二十 4
7:9^b
但七 13, 22
詩九十 2
7:9^c
太十七 2
可九 3
路九 29
啓一 14
7:9^d
啓一 14
7:9^e
結一 15-16

【7:9】我觀看，見有些^a寶座設立，那^b亙古常在者坐下了。祂的衣服^c潔白如¹雪，^d頭髮如純淨的¹羊毛；祂的寶座乃是²火焰，其^e輪乃是烈火。

● 7:8¹ 十角中長起一個小角，並且十角中有三角在這角前連根被拔出來，（20 中，24，）表徵敵基督要在十王之中興起，並且在他面前有三王要被毀滅。如此，敵基督要成為最強大的角。

● 7:8² 這小角有眼像人的眼，有口說誇大的話，（20 下，25 上，）表徵敵基督有看透事物的敏銳眼光，以及向神說褻瀆話的口。（啓十三 5 上，6。）因此，他必被殺，身體毀壞，扔在火中焚燒。（11，啓十九 20。）

● 7:9¹ 見啓一 14 註 2。

● 7:9² 此處和 10 節的火，意指神是絕對公義、全然聖別的。（來十二 29。）非聖別沒有人能見主或接觸主。（來十二 14 與註。）

【7:8】 I was considering the horns; then there was another horn, a ^{1a}small one, which came up among them; and ^bthree of the first horns were uprooted from before it. And there were ²eyes like the eyes of a man in this horn and a ²mouth speaking ^cgreat things.

3. God and His Universal Dominion vv. 9-10

【7:9】 I watched / Until ^athrones were set, / And the ^bAncient of Days sat down. / His clothing was like ^cwhite ¹snow, / And the ^dhair of His head was like pure ¹wool; / His throne was flames of ²fire, / Its ^ewheels, burning fire.

7:8¹ (small) A small horn coming up among the ten horns and three of the ten horns being uprooted before it (vv. 20b, 24) signifies that Antichrist will come up among the ten kings, and before him three of them will be destroyed. In this way Antichrist will become the strongest horn.

7:8² (eyes) The small horn having eyes like the eyes of a man and a mouth speaking great things (vv. 20c, 25a) signifies that Antichrist will have sharp insight to perceive things and a mouth to speak blasphemous words against God (Rev. 13:5a, 6). Because of this, he will be slain, and his body will be destroyed and given to the burning fire (v. 11; Rev. 19:20).

7:9¹ (snow) See note 14² in Rev. 1.

7:9² (fire) The fire here and in v. 10 means that God is absolutely righteous and altogether holy (Heb. 12:29). Without holiness no one can see the Lord or contact Him (Heb. 12:14 and note).

7:8^a
Dan. 7:20, 24;
8:9
7:8^b
Dan. 7:20, 24
7:8^c
Dan. 7:25;
11:36;
Psa. 12:3;
Rev. 13:5

7:9^a
Rev. 20:4
7:9^b
Dan. 7:13, 22;
Psa. 90:2
7:9^c
Matt. 17:2;
Mark 9:3;
Luke 9:29;
Rev. 1:14
7:9^d
Rev. 1:14
7:9^e
Ezek. 1:15-16

7:10^a
詩五十 3
九七 3
賽六六 15
啓一 14
7:10^b
參啓二二 1
7:10^c
王上二二 19
詩六八 17
來十二 22
啓五 11
參太二五 31
二六 53
7:10^d
啓二十 12
7:11^a
啓十三 5
7:11^b
啓十九 20
帖後二 8
參但八 25
十一 45

【7:10】從祂面前有^a火^b河流出。事奉祂的有^c千千，侍立在祂面前的有萬萬。審判者已經坐¹庭，^d案卷都展開了。

2 從地中海出來的四個獸（續）

11 ~ 12

【7:11】那時因那小角^a說誇大話的聲音，我就觀看，見^b那獸¹被殺，身體毀壞，扔在火中焚燒。

【7:12】至於其餘的獸，權柄都被奪去，生命卻仍¹存留，直到所定的時期和時候。

● 7:10¹ 宇宙中已經設立了一個以神的寶座為中心的特別法庭，要審判四個獸所表徵四個屬人的帝國。（26。）這法庭所審判的一切，都要扔進烈火裏。

● 7:11¹ 見 8 註 2。

● 7:12¹ 雖然巴比倫、波斯、希臘的統治和權柄被奪去，但它們的生命，就是它們的文化，卻仍延長存留。每一個帝國被打敗，其文化就被接續的帝國所承受。今天世界的文化乃是屬羅馬的，但它是累積的文化，包含了巴比倫人、波斯人和希臘人的文化。

【7:10】A^a stream of^b fire issued forth / And came out from before Him. / ^cThousands of thousands ministered to Him, / And ten thousands of ten thousands stood before Him. / The¹ court of judgment sat, / And the^d books were opened.

2. The Four Beasts out of the Mediterranean Sea (cont'd)

vv. 11-12

【7:11】I watched then because of the sound of the great things that the horn was^a speaking; I watched until the^b beast was¹ slain and its body was destroyed and given to the burning fire.

【7:12】And as for the rest of the beasts, their dominion was taken away, but an¹ extension of life was given to them for a season and a time.

7:10¹ (court) A special court, with God's throne as the center, has been set up in the universe to judge the four human empires signified by the four wild beasts (v. 26). Everything that is judged by this court will be cast into the burning fire.

7:11¹ (slain) See note 8².

7:12¹ (extension) Although the dominion and authority of Babylon, Persia, and Greece were taken away, their life, i.e., their culture, has been extended and still remains. As each empire was defeated, its culture was adopted by each succeeding empire. Today the world's culture is Roman, yet, being an accumulated culture, it contains the cultures of the Babylonians, Persians, and Greeks.

7:10^a
cf. Rev. 22:1
7:10^b
Psa. 50:3;
97:3;
Isa. 66:15;
Rev. 1:14
7:10^c
1 Kings 22:19;
Psa. 68:17;
Heb. 12:22;
Rev. 5:11;
cf. Matt. 25:31;
26:53
7:10^d
Rev. 20:12
7:11^a
Rev. 13:5
7:11^b
Rev. 19:20;
2 Thes. 2:8;
cf. Dan. 8:25;
11:45

4 人子—基督—的來臨 13 ~ 14

【7:13】我在夜間的異象中觀看，見有一位像 ^{1a} 人子的，駕着天雲而來；祂來到 ^b 亙古常在者那裏，被領近祂面前。

【7:14】權柄、榮耀、^a 國度都 ^{1b} 給了祂，使 ^c 各族、各國、各方言的人都事奉祂。祂的權柄是永遠的權柄，不能廢去，祂的國必不毀壞。

● 7:13¹ 在審判的事上，神已將一切的能力和權柄交給人子耶穌基督。（約五 22，27。）因此，13 ~ 14 節描繪人子基督的來臨。這裏的來臨，乃是基督完成救贖工作之後的升天。（徒一 9，參啓五 6 與註 1。）

● 7:14¹ 人子基督在升天裏，是在神的寶座前，得着權柄和國度。祂從神得着國度之後，要回來治理全世界。（路十九 12，15。）基督的來臨要了結地上從末了到起初的整個人類政權，並要帶進神永遠的國。（二 34 ~ 35，44。）

如但以理的異象所含示，基督完成了救贖，然後立即升天到神那裏得着國度。（參啓五 6 ~ 7。）這是按照神的眼光，在神的眼光裏沒有時間的因

4. The Coming of the Son of Man—Christ vv. 13-14

【7:13】I watched in the night visions, / And there with the clouds of heaven / One like a ^{1a} Son of Man was coming; / And He came to the ^b Ancient of Days, / And they brought Him near before Him.

【7:14】And to Him was ^{1a} given dominion, glory, and a ^b kingdom, / That all the ^c peoples, nations, and languages might serve Him. / His dominion is an eternal dominion, which will not pass away; / And His kingdom is one that will not be destroyed.

7:13¹ (Son) Concerning His judgment, God has given all power and authority to Jesus Christ as the Son of Man (John 5:22, 27). Hence, vv. 13-14 describe the coming of Christ, the Son of Man. The coming here is Christ's ascension after He accomplished the work of redemption (Acts 1:9; cf. Rev. 5:6 and note 1).

7:14¹ (given) In His ascension Christ as the Son of Man is before the throne of God to receive dominion and a kingdom. After He receives the kingdom from God, He will come back to rule over the entire world (Luke 19:12, 15). Christ's coming will terminate the entire human government on earth from its end to its beginning, and it will bring in the eternal kingdom of God (2:34-35, 44).

As implied in Daniel's vision, Christ accomplished redemption and then immediately came to God in ascension to receive the kingdom (cf. Rev. 5:6-7). This is according to God's view, in which there is no time

7:13^a
Matt. 16:27;
24:30;
26:64;
Mark 13:26;
Luke 21:27;
Acts 1:11;
Rev. 1:7;
cf. Acts 7:56

7:13^b
Dan. 7:9

7:14^a
Psa. 2:6-8;
8:6;
Matt. 11:27;
28:18;
John 3:35;
Rev. 2:27

7:14^b
Dan. 2:44;
7:27;
Psa. 145:13;
Micah 4:7;
Luke 1:33;
John 18:36;
Heb. 1:8

7:14^c
Dan. 3:4

7:13^a
太十六 27
二四 30
二六 64
可十三 26
路二一 27
徒一 11
啓一 7
參徒七 56

7:13^b
但七 9

7:14^a
但二 44
七 27
詩一四五 13
彌四 7
路一 33
約十八 36
來一 8

7:14^b
詩二 6-8
八 6
太十一 27
二八 18
約三 35
啓二 27

7:14^c
但三 4

5 異象的講解 15 ~ 28

7:15^a
林後二 13

【7:15】至於我但以理，我的^a靈在我裏面愁煩，我腦中的異象使我驚惶。

【7:16】我就近一位侍立者，問他這一切的準確意義；他就告訴我，將這些事的講解給我說明：

【7:17】這四個大獸就是將要在地上興起的四王。

【7:18】然而至高者的^{1a}聖民，必領受國度，擁有國度，直到永永遠遠。

7:18^a
但七 22, 27
詩一四九 9
賽六十一 2-14
提後二 11-12

素。但以理就如亞伯拉罕、大衛、以及別的申言者一樣，沒有看見歷世歷代所隱藏召會的奧祕，但這奧祕啓示給了新約的使徒和申言者。（弗三 3 ~ 11。）但以理不知道在基督第一次和第二次顯現之間有一段時期，在這期間神要根據基督的救贖，作一件奇妙且奧祕的工作。這工作就是重生祂所救贖的人，然後聖化、更新且變化他們，並將他們模成基督榮耀的形像。（彼前一 3，帖前五 23，林後四 16，三 18，羅八 29。）參賽六一 1 註 1 三段。

● 7:18¹ 卽聖別者。全章同。

5. The Interpretation of the Vision vv. 15-28

【7:15】As for me, Daniel, my^a spirit within me was distressed, and the visions of my head alarmed me.

7:15^a
2 Cor. 2:13

【7:16】I came near to one of those standing by and asked of him the exact meaning of all this. So he told me and made the interpretation of the things known to me:

【7:17】These great beasts, which are four, are four kings who will arise from the earth.

【7:18】But the^{1a} saints of the Most High will receive the kingdom and possess the kingdom forever, indeed, forever and ever.

7:18^a
Dan. 7:22, 27;
Psa. 149:9;
Isa. 60:12-14;
2 Tim. 2:11-12

element. Like Abraham, David, and the other prophets, Daniel did not see the mystery of the church, which was hidden from the ages and from the generations but was revealed to the New Testament apostles and prophets (Eph. 3:3-11). He did not realize that between the first and second appearances of Christ there would be a period of time during which God would do a marvelous and mysterious work based on Christ's redemption. This work is to regenerate His redeemed people and then sanctify them, renew them, transform them, and conform them to the glorious image of Christ (1 Pet. 1:3; 1 Thes. 5:23; 2 Cor. 4:16; 3:18; Rom. 8:29). Cf. note 1¹, par. 3, in Isa. 61.

7:18¹ (saints) I.e., holy ones. So throughout this chapter.

7:19^a
但七 7
啓十三 1

【7:19】那時我願知道^a 第四獸的準確意義，牠為何與那三獸不同，甚是可怕，有鐵牙銅爪，吞喫嚼碎，所餘剩的用腳踐踏，

7:20^a
啓十三 1
十七 3
7:20^b
但八 9-11

【7:20】牠頭上有^a 十角和那另長的^b 一角，在這角前有三角傾倒；這角有眼，有說誇大話的口，形狀強大，過於牠的同伴。

7:21^a
但八 12, 24
十一 31, 36
啓十一 7
十三 7
十七 14

【7:21】我觀看，見這角與聖民^{1a} 爭戰，勝了他們，

7:22^a
但七 9
7:22^b
啓一 6
五 10
二二 5
參但七 18

【7:22】直到^a 亙古常在者來臨，為至高者的聖民伸冤，^b 聖民得着國度的時候就到了。

7:23^a
但二 40
啓十三 1

【7:23】那侍立者這樣說，第四獸就是地上必有的^a 第四國，與一切國不同，必吞喫全地，並且踐踏嚼碎。

● 7:21¹ 敵基督要與聖民爭戰，折磨至高者的聖民三年半，並且勝了他們。（21，25，啓十三 7 上與註。）

【7:19】 Then I wished to know the exact meaning of the^a fourth beast, which was different from all the others, exceedingly dreadful, with its teeth of iron and its claws of bronze, which devoured, crushed, and trampled under the remainder with its feet,

【7:20】 And of the^a ten horns that were on its head, and the other^b horn that came up, and before which three horns fell, even that horn that had eyes and a mouth speaking great things and whose appearance was greater than that of its companions.

【7:21】 I watched and that horn^{1a} waged war with the saints and prevailed against them,

【7:22】 Until the^a Ancient of Days came; and judgment was given to the saints of the Most High; and the time came when the^b saints possessed the kingdom.

【7:23】 Thus he said, The fourth beast will be the^a fourth kingdom upon the earth, which will be different from all the other kingdoms; and it will devour the whole earth and tread it down and crush it.

7:21¹ (waged) Antichrist will wage war with the saints, wear out the saints of the Most High for three and a half years, and prevail against them (vv. 21, 25; Rev. 13:7^a and note).

7:19^a
Dan. 7:7;
Rev. 13:1

7:20^a
Rev. 13:1;
17:3
7:20^b
Dan. 8:9-11

7:21^a
Dan. 8:12, 24;
11:31, 36;
Rev. 11:7;
13:7;
17:14
7:22^a
Dan. 7:9
7:22^b
Rev. 1:6;
5:10;
22:5;
cf. Dan. 7:18
7:23^a
Dan. 2:40;
Rev. 13:1

7:24^a
賽十三 1
十七 3, 12
7:24^b
但七 7-8, 20
啓十七 12-13

【7:24】至於那^a十角，就是從這國中必興起的十王，後來又興起^b一王，與先前的不同，他必制伏三王。

7:25^a
賽三七 23
但八 24-25
十一 28, 30-31, 36
啓十三 5-6

【7:25】他必向至高者^a說頂撞的話，並折磨至高者的^b聖民；他想要改變^{1c}節期和¹律法；聖民必交付在他手中^{2d}一年、二年、半年。

7:25^b
但七 21
啓十三 7
參啓十七 6
十八 24

【7:26】然而審判者必坐^a庭，他的權柄必被奪去，以致^b毀壞、滅絕，一直到底。

7:25^c
參但二 21

【7:27】^a國度、權柄、和天下諸國的尊大，必賜給至高者的聖民；祂的國是^b永遠的國，一切掌權的都必事奉祂，順從祂。

7:25^d
但十二 7
啓十二 14
參但十二 11
啓十一 2, 3
十二 6
十三 5

【7:28】那事至此完畢。至於我但以理，我的心意甚爲驚惶，臉色也改變了，卻將那事^a存記在心。

7:26^a
但七 10

7:26^b
帖後二 8

7:27^a
但七 14

7:27^b
但二 44
路一 33
啓十一 15

7:28^a
創三七 11
路二 19, 51

● 7:25¹ 節期，指爲猶太人所定的節期；（利二三；）律法，指神藉摩西所頒賜的律法。

● 7:25² 直譯，一時、二時、半時；（十二 7，啓十二 14；）指一年（一時）加二年（二時）加半年（半時，）或三年半，即四十二個月，（啓十一 2，十三 5，）一千二百六十天，（啓十一 3，十二 6，）指九 27 所豫言末七的後半，就是大災難時期。（太二四 21。）

【7:24】 And as for the^a ten horns, out of this kingdom ten kings will arise, and^b another will arise after them, and he will be different from the previous ones; and he will subdue three kings.

【7:25】 And he will^a speak things against the Most High and wear out the^b saints of the Most High; and his intention will be to change the^{1c} times and the¹ law; and they will be given into his hand for^{2a} a^d time and times and half a time.

【7:26】 But the^a court of judgment will sit, and they will take away his dominion, so as to^b annihilate and destroy it unto the end.

【7:27】 And the^a kingdom and dominion and the greatness of the kingdoms under the whole heaven will be given to the people of the saints of the Most High; His kingdom is an^b eternal kingdom, and all the dominions will serve and obey Him.

【7:28】 Here is the end of the matter. As for me, Daniel, my thoughts alarmed me greatly, and my countenance was changed, but I^a kept the matter in my heart.

7:25¹ (times) Times refers to the feasts appointed for the Jewish people (Lev. 23), and law, to the law of God given through Moses.

7:25² (a) A time and times and half a time (12:7; Rev. 12:14) denotes a year (a time) plus two years (times) plus half a year (half a time), or three and a half years, i.e., forty-two months (Rev. 11:2; 13:5), one thousand two hundred and sixty days (Rev. 11:3; 12:6), referring to the last half of the last week prophesied in 9:27, the time of the great tribulation (Matt. 24:21).

7:24^a
Rev. 13:1;
17:3, 12
7:24^b
Dan. 7:7-8, 20;
Rev. 17:12-13

7:25^a
Isa. 37:23;
Dan. 8:24-25;
11:28, 30-31, 36;
Rev. 13:5-6

7:25^b
Dan. 7:21;
Rev. 13:7;
cf. Rev. 17:6;
18:24

7:25^c
cf. Dan. 2:21

7:25^d
Dan. 12:7;
Rev. 12:14;
cf. Dan. 12:11;
Rev. 11:2, 3;
12:6;
13:5

7:26^a
Dan. 7:10

7:26^b
2 Thes. 2:8

7:27^a
Dan. 7:14

7:27^b
Dan. 2:44;
Luke 1:33;
Rev. 11:15

7:28^a
Gen. 37:11;
Luke 2:19, 51

但以理書 第八章

二 關於公綿羊和公山羊及其繼承者— 波斯和希臘 八 1 ~ 27

1 見異象之年（約在主前五五三年） 1

【8:1】伯沙撒王在位¹ 第三年，有^a 異象顯與我但以理，是在起初所顯與我的異象之後。

2 見異象之地 2

【8:2】我在異象中觀看，正觀看時，我在以攔省^a 書珊城中；在異象中正觀看時，我在烏萊河邊。

3 關於公綿羊和公山羊 及其繼承者的異象 3 ~ 14

● 8:1¹ 參七 1 註 1。

DANIEL 8

B. Concerning a Ram and a Male Goat with Its Successors—Persia and Greece 8:1-27

1. The Year of the Vision (About 553 B.C.) v. 1

【8:1】In the¹ third year of the reign of Belshazzar the king a^a vision appeared to me, Daniel, after the one that appeared to me at the beginning.

2. The Place of the Vision v. 2

【8:2】And I looked in the vision, and while I looked, now I was in the fortress of^a Shushan, which is in the province of Elam; and while I looked in the vision, I was beside the river Ulai.

3. The Vision concerning a Ram and a Male Goat with Its Successors vv. 3-14

8:1¹ (third) Cf. note 1¹ in ch. 7.

8:1^a
但七 1

8:1^a
Dan. 7:1

8:2^a
斯一 2

8:2^a
Esth. 1:2

【8:3】我舉目觀看，見有一隻雙角的^{1a}公綿羊面向河站着，兩角都高，這角高過那角，更高的是後長的。

【8:4】我見那公綿羊¹往西、往北、往南牴觸；獸在他面前都站立不住，也沒有能救護脫離他手的，但他^{2a}任意而行，漸漸強大。

● 8:3¹ 公綿羊相當於七 5 的第二獸，以及二章大人像的銀胸膛和膀臂，表徵瑪代波斯。（20，十一 2。）公綿羊的兩角表徵瑪代和波斯；後興起的波斯及其王古列，（拉一 1，）高過瑪代。

● 8:4¹ 這表徵瑪代波斯征服了西邊的巴比倫、北邊的亞述、和南邊的埃及。

● 8:4² 這指明瑪代波斯不敬畏神，並且自高自大。至終，神興起了亞歷山大大帝來對付瑪代波斯。參亞一 18 註 1。

【8:3】 Then I lifted my eyes, and I looked, and there was a^{1a} ram, standing before the river, and he had two horns. And the two horns were high, but one was higher than the other; and the higher one came up last.

【8:4】 I saw the ram¹ pushing westward, northward, and southward; and no beast could stand before him, and there was no one who could deliver from his power; but he^{2a} did as he pleased, and he became great.

8:3¹ (ram) The ram, corresponding to the second beast in 7:5 and to the breast and arms of silver of the great human image in ch. 2, signifies Medo-Persia (v. 20; 11:2). Its two horns signify Media and Persia. Persia with its king Cyrus (Ezra 1:1), which came up last, became higher than Media.

8:4¹ (pushing) This signifies that Medo-Persia conquered Babylon to the west, Assyria to the north, and Egypt to the south.

8:4² (did) This indicates that Medo-Persia had no fear of God and became arrogant in itself. Eventually, God dealt with Medo-Persia by raising up Alexander the Great. Cf. note 18¹ in Zech. 1.

【8:5】我正思想的時候，見有一隻¹公山羊從西而來，徧行全地，腳不觸地；這山羊兩眼之間，有一²顯著的^a角。

【8:6】他往我所看見面向河站着，有雙角的公綿羊那裏去，大發忿怒，向他直闖。

【8:7】我見公山羊就近公綿羊，向他發烈怒，衝撞他，¹折斷他的兩角；綿羊無力抵擋他，被他撞倒在地，用腳踐踏；沒有能救綿羊脫離他手的。

● 8:5¹ 公山羊相當於七 6 的第三獸，以及二章大人像的銅肚腹和腰，表徵希臘及亞歷山大大帝。（21 上，十一 3。）這公山羊從西而來，表徵牠從歐洲而來。牠徧行全地，腳不觸地，表徵牠在地上的迅速行動。

● 8:5² 這表徵亞歷山大大帝是非凡的角，以兩眼銳利著稱。他非常聰明。

● 8:7¹ 這指明亞歷山大大帝征服了瑪代波斯，將其毀滅。

【8:5】And while I considered this, there was a ¹male goat, coming from the west over the face of the whole earth without touching the ground; and the goat had a ²conspicuous ^ahorn between his eyes.

【8:6】And he came up to the ram that had the two horns, which I had seen standing before the river, and ran toward him in his mighty wrath.

【8:7】And I saw him come close to the ram, and he was enraged at him; and he struck the ram and ¹broke his two horns; and the ram had no strength to withstand him, but the goat threw him down to the ground and trampled him; and there was none to deliver the ram from his power.

8:5¹ (male) The male goat, corresponding to the third beast in 7:6 and to the abdomen and thighs of bronze of the great human image in ch. 2, signifies Greece with Alexander the Great (v. 21a; 11:3). Its coming from the west signifies that it came from Europe. Its coming over the face of the whole earth without touching the ground signifies its swift movement over the earth.

8:5² (conspicuous) This signifies Alexander the Great as an extraordinary horn distinguished by his two sharp eyes. He was very intelligent.

8:7¹ (broke) This indicates that Alexander the Great conquered Medo-Persia and destroyed it.

8:8^a
但七 6
八 22
十一 4

【8:8】這山羊成為極其¹強大，正強盛的時候，那大角¹折斷了，在角根上向天的四²方，長出^{3a}四個顯著的角來。

8:9^a
但七 8
十一 21
啓十三 2

【8:9】四角之中，有一角長出一個¹小^a角，向^b南、向東、向^c榮美之地，漸漸極其強大。

8:9^b
但十一 25

8:9^c

詩四八 2
結二十 6, 15
但十一 16, 41, 45

● 8:8¹ 亞歷山大大帝變得自高自大。但他一旦權勢強盛，就突然死了。

● 8:8² 直譯，風。

● 8:8³ 亞歷山大大帝的四個將軍（相當於七 6 的四個翅膀和四個頭）—加山得（Cassander、）呂西馬古（Lysimachus、）多利買（Ptolemy、）西流基（Seleucus）—取代他，從他國的四極興起，各自在馬其頓、小亞細亞、埃及、和敘利亞建國。（22。）這是希臘帝國的延續。至終，這四國合併成為兩國，一在南方（埃及，）一在北方（敘利亞。）十一章描述這兩帝國在以色列領土上的戰爭。

● 8:9¹ 或，從細小之中出來的角。這角表徵敘利亞的安提阿克四世以比凡尼（Antiochus IV Epiphanes，）他於主前一七五至一六四年間治國。他南向埃及，東向敘利亞，並向榮美之地以色列，（十一 16，）大為擴展。

【8:8】And the male goat became very¹ great. But once he became strong, the great horn was¹ broken, and in its place^{2a} four conspicuous ones came up toward the four winds of heaven.

【8:9】And out of one of them came forth a¹ little^a horn, which grew very great toward the^b south, toward the east, and toward that which is^c beautiful.

8:8¹ (great) Alexander the Great became arrogant in himself. But as soon as he became strong in power, he died suddenly.

8:8² (four) In the place of Alexander the Great, his four generals (corresponding to the four wings and the four heads in 7:6), Cassander, Lysimachus, Ptolemy, and Seleucus, rose up toward the four ends of his empire to form nations in Macedonia, Asia Minor, Egypt, and Syria, respectively (v. 22). This was the continuation of the Grecian Empire. Eventually, these four empires were merged and formed into two empires, one on the south (Egypt) and the other on the north (Syria). Chapter 11 describes the warfare between these two empires in the territory of Israel.

8:9¹ (little) Or, a horn out of littleness. This horn signifies Antiochus IV Epiphanes from Syria, who ruled in 175-164 B.C. He expanded very much toward Egypt on the south, toward Syria on the east, and toward Israel, the beautiful land (11:16).

8:8^a
Dan. 7:6;
8:22;
11:4

8:9^a
Dan. 7:8;
11:21;
Rev. 13:2

8:9^b
Dan. 11:25

8:9^c
Psa. 48:2;
Ezek. 20:6, 15;
Dan. 11:16, 41, 45

8:10^a
參賽十四 13
但十一 28
8:10^b
啓十二 4

【8:10】他漸漸強大，¹ 高及 ^{2a} 天象，將些天象和 ^b 星宿拋落在地，用腳踐踏。

8:11^a
書五 14
8:11^b
出二九 38
民二八 3
結四六 13
但十一 31
十二 11
8:11^c
但九 27
十一 31
十二 11
8:11^d
太二四 15

【8:11】並且他漸漸強大，以為高及 ¹ 天象之 ^a 君；祂 ^b 日常的祭祀 ² 從祂 ^c 除掉，祂的 ^d 聖所被毀壞。

【8:12】因過犯的緣故，有軍兵和日常的祭祀交付與他；他將真理拋在地上，行事無不順利。

● 8:10¹ 小角漸漸強大，高及天象，將些天象和星宿拋落在地，用腳踐踏，（十一 30 下～35，）表徵安提阿克以比凡尼權勢強大，並且逼迫聖民（由天象和星宿所表徵—十二 3。）在这一切惡事上，他豫表要來的敵基督。（啓十三 5～7，帖後二 3 下～4。）

● 8:10² 或，天軍。下節者同。

● 8:11¹ 天象之君，指神。

● 8:11² 或，被他；即被小角。安提阿克以比凡尼停止聖殿裏日常的祭祀，又用豬和淫亂玷污聖殿。（十一 31。）不僅如此，他還將真理拋在地上，（12，）意即沒有公義或公平。在這些惡事上，這小角也豫表敵基督。（九 27。）

【8:10】 And it grew great, ¹ as high as the ^a host of heaven; and it caused some of the host and some of the ^b stars to fall to the earth, and it trampled them.

【8:11】 Indeed, he grew in greatness to that of the ^{1a} Prince of the host; and ² from Him the ^b daily sacrifice was ^c taken away, and the place of His ^d sanctuary was thrown down.

【8:12】 And an army was given to him together with the daily sacrifice because of transgression; and he cast truth down to the ground, and he took action and prospered.

8:10¹ (as) The little horn growing great, as high as the host of heaven, and causing some of the host and some of the stars to fall to the earth, and trampling them (11:30b-35), signifies that he became great in power and persecuted the saints (signified by the host of heaven and the stars—12:3). In all these evil things he typifies the coming Antichrist (Rev. 13:5-7; 2 Thes. 2:3b-4).

8:11¹ (Prince) Signifying God.

8:11² (from) Or, by him; i.e., the little horn. Antiochus Epiphanes stopped the daily sacrifices in the temple and defiled the temple with pigs and with fornication (11:31). Furthermore, he cast truth to the ground (v. 12), meaning that there was no righteousness or justice. In these evils also the little horn typifies Antichrist (9:27).

8:10^a
cf. Isa. 14:13;
Dan. 11:28
8:10^b
Rev. 12:4

8:11^a
Josh. 5:14
8:11^b
Exo. 29:38;
Num. 28:3;
Ezek. 46:13;
Dan. 11:31;
12:11
8:11^c
Dan. 9:27;
11:31;
12:11
8:11^d
Matt. 24:15

8:13^a
參但九 27
十一 31
十二 11

【8:13】我聽見有一位¹聖者說話，又有一位¹聖者問那說話的¹聖者，說，這除掉日常祭祀，和造成荒涼的^a過犯，以致聖所與軍兵遭踐踏的異象，要持續多久呢？

8:14^a
參但十二 11-12

【8:14】他對我說，到^{1a}二千三百個日夜，聖所就必²得潔淨。

4 異象的講解 15 ~ 27

【8:15】我但以理見了這異象，尋求明白其中的意思，忽有一位樣子像人的，站在我面前。

● 8:13¹ 或，聖民。

● 8:14¹ 安提阿克以比凡尼在聖地行惡的日子，約從主前一七一年延續到主前一六五年十二月二十五日，就是猶太英雄猶大馬克比擊敗安提阿克以比凡尼之後，（25 下～ 26，）潔淨聖所的日子。見約十 22 註 1。

● 8:14² 直譯，得稱義。馬克比潔淨聖殿乃是稱義之舉，宣告聖殿是給神子民敬拜祂的聖處。

【8:13】 Then I heard a ¹holy one speaking; and another ¹holy one said to the particular one who was speaking, How long will the vision concerning the daily sacrifice and the ^atransgression that desolates apply, so that the sanctuary and the host are trampled down?

【8:14】 And he said to me, For ^{1a}two thousand three hundred nights and days; then the sanctuary will be ²cleansed.

4. The Interpretation of the Vision vv. 15-27

【8:15】 And when I, Daniel, had seen the vision, I sought an understanding of it; and immediately there was someone with an appearance like that of a man standing before me.

8:13¹ (holy) Or, saint.

8:14¹ (two) The days for Antiochus Epiphanes to do evil things in the Holy Land would extend from about 171 B.C. until December 25, 165 B.C., the day when the Jewish hero Judas Maccabeus would cleanse the sanctuary after defeating Antiochus Epiphanes (vv. 25b-26). See note 22¹ in John 10.

8:14² (cleansed) Lit., justified. The cleansing of the temple by the Maccabees was a justification, declaring that the temple was the holy place for God's people to worship Him.

8:13^a
cf. Dan. 9:27;
11:31;
12:11

8:14^a
cf. Dan. 12:11-12

8:16^a
但九 21
路一 19, 26

【8:16】我又聽見烏萊河兩岸間有人聲
呼叫說，^a加百列阿，要使此人明白這
異象。

8:17^a
結一 28
啓一 17
8:17^b
但八 19
十一 27, 35, 40
十二 4, 6-7, 9, 13

【8:17】他便來到我所站的地方；他一
來，我就驚慌，^a面伏於地；他對我說，
人子阿，你要明白，這異象是關於^b
末期的。

8:18^a
但十 9-10
參路九 32
8:18^b
但十 18
太十七 7

【8:18】他與我說話的時候，我面伏在
地^a沉睡了；但他^b摸我，扶我站在
原地。

8:19^a
但八 17

【8:19】他說，我要使你知道惱怒末期
必發生的事，因為這是關於^a末後的
定期。

8:20^a
但八 3

【8:20】你所看見雙角的^a公綿羊，就是
瑪代和波斯王。

8:21^a
但八 5
8:21^b
但十一 3

【8:21】那多毛的^a公山羊，就是¹雅完王；
牠兩眼之間的大角，就是頭一^b王。

● 8:21¹ 卽希臘。

【8:16】 And I heard the voice of a man between the banks
of the Ulai; and He called out and said, ^aGabriel, cause this
man to understand the vision.

【8:17】 So he came near to where I stood; and when he
came, I was afraid, and I ^afell on my face; but he said to me,
Understand, O son of man, that the vision pertains to the
^bend time.

【8:18】 And as he was speaking with me, I fell into a deep
^asleep on my face upon the ground; but he ^btouched me and
made me stand in my place.

【8:19】 And he said, I now make known to you what will
happen at the end of the indignation, for the vision pertains
to the appointed time of the ^aend.

【8:20】 The ^aram that you saw, which had the two horns, are
the kings of Media and Persia.

【8:21】 And the hairy ^agoat is the king of ¹Javan; and the great
horn which was between its eyes is the first ^bking.

8:21¹ (Javan) I.e., Greece.

8:16^a
Dan. 9:21;
Luke 1:19, 26

8:17^a
Ezek. 1:28;
Rev. 1:17
8:17^b
Dan. 8:19;
11:27, 35, 40;
12:4, 6-7, 9, 13

8:18^a
Dan. 10:9-10;
cf. Luke 9:32
8:18^b
Dan. 10:18;
Matt. 17:7
8:19^a
Dan. 8:17

8:20^a
Dan. 8:3

8:21^a
Dan. 8:5
8:21^b
Dan. 11:3

8:22^a
但八 8
十一 4

【8:22】至於那折斷了的角，及其根上長出的^a四角，乃是從這國裏興起來的四國，只是力量都不及他。

8:23^a
太二三 32
帖前二 16

【8:23】在這四國末期，犯法的人^a罪惡滿盈，必有一¹王^b興起，²面貌兇惡，善用³雙關的詐語。

8:23^b
但八 9
十一 21
啓十三 5

8:24^a
啓十三 2
帖後二 9
啓十三 7
十七 13, 17

【8:24】他的力量必強大，卻不是因自己的^a力量，他必行非常的毀滅，並且行事順利；又必毀滅有能力者和^b聖民。

8:24^b
但七 25

8:25^a
但十一 21, 23-24

【8:25】他用權術使手中的^a詭計亨通；他心裏^b自高自大，在人坦然安定的時候，毀滅多人；又要站起來攻擊^c萬君之君，至終卻非因人手而被^d滅。

8:25^b
但十一 36
帖後二 4

8:25^c
但八 11
十一 36

8:25^d
但二 34, 45
帖後二 8
啓十九 20

● 8:23¹ 即小角，安提阿克以比凡尼。（9。）

● 8:23² 即厚顏無恥。（參申二八 50。）

● 8:23³ 安提阿克以比凡尼說話巧詐，以致他的話可有多種不同的解釋。在 23 ~ 25 節所題的一切項目上，他都豫表敵基督。（啓十三 2 下，6 ~ 7，十七 11，14，十九 20。）

【8:22】And the broken horn and the^afour horns that arose in its place are four kingdoms that will arise from his nation, but not with his power.

【8:23】And in the latter time of their kingdom, / When the transgressors have^afilled up their transgressions, / A¹king will^barise, / ²Of fierce countenance and skilled in³ambiguities.

【8:24】And his power will be mighty, but not by his own^apower. / And he will destroy in an extraordinary manner / And will prosper and take action. / He will destroy mighty men / And the^bholy people.

【8:25】Through his craftiness / He will also cause^adeceit to prosper in his hand; / And he will^bmagnify himself in his heart; / And he will destroy many who are complacently secure. / And against the^cPrince of princes he will stand up; / But he will be^dbroken, yet not by human hands.

8:23¹ (king) The little horn, Antiochus Epiphanes (v. 9).

8:23² (Of) I.e., impudent (cf. Deut. 28:50).

8:23³ (ambiguities) Antiochus Epiphanes spoke in such a manner that his word could be interpreted in many different ways. In all the items mentioned in vv. 23-25, he typifies Antichrist (Rev. 13:2b, 6-7; 17:11, 14; 19:20).

8:22^a
Dan. 8:8;
11:4

8:23^a
Matt. 23:32;
1 Thes. 2:16

8:23^b
Dan. 8:9;
11:21;
Rev. 13:5

8:24^a
Rev. 13:2;
2 Thes. 2:9;
Rev. 13:7;
17:13, 17
8:24^b
Dan. 7:25

8:25^a
Dan. 11:21, 23-24

8:25^b
Dan. 11:36;
2 Thes. 2:4

8:25^c
Dan. 8:11;
11:36

8:25^d
Dan. 2:34, 45;
2 Thes. 2:8;
Rev. 19:20

【8:26】所說二千三百日夜的異象是真的，但你要將這異象^a封住，因為那是關於許多日子以後的事。

【8:27】於是我但以理疲憊力竭，病了數日，然後起來辦理王的事務；我因這異象驚奇，卻無人能解釋其中的意思。

【8:26】 And the vision of the evenings and the mornings, / Which has been told, is true. / But ^ashut the vision up, / For it pertains to something many days from now.

【8:27】 Then I, Daniel, was spent, and I was sick for days. Then I arose and conducted the king's affairs; but I was astonished at the vision, and there was no one to explain it.

但以理書 第九章

三 關於在所載定的 七十個七中的以色列 九 1 ~ 27

1 見異象之年（約在主前五三八年） 1 ~ 2 上

【9:1】瑪代族，亞哈隨魯的兒子^a大利烏，立為迦勒底國的王元年，

【9:2 上】就是他在位第一年，

2 見異象之原因 2 下

【9:2 下】我但以理從¹經書上得知耶和華臨到申言者耶利米的話，論耶路撒冷荒涼的年數，^a七十年為滿。

● 9:2¹ 或，書上。耶二五 11 ~ 12 和二九 10 ~ 14 的豫言，論到以色列被擄共有七十年，之後有一些餘數要歸回耶路撒冷；（代下三六 21 ~ 23；）但以理對這些豫言的領悟，乃是本章七十個七的異象賜給他的原因。

DANIEL 9

C. Concerning Israel in the Seventy Weeks Apportioned Out to Them 9:1-27

1. The Year of the Vision (About 538 B.C.) vv. 1-2a

【9:1】In the first year of ^aDarius the son of Ahasuerus, a Median descendant who was made king over the kingdom of the Chaldeans,

【9:2a】In the first year of his reign

2. The Cause of the Vision v. 2b

【9:2b】I, Daniel, understood by means of the ¹Scriptures the number of the years, which came as the word of Jehovah to Jeremiah the prophet, for the completion of the desolations of Jerusalem, that is, ^aseventy years.

9:2¹ (Scriptures) Or, the books. Daniel's understanding of the prophecies in Jer. 25:11-12 and 29:10-14, concerning the seventy years of Israel's captivity before the return of a remnant to Jerusalem (2 Chron. 36:21-23), was the cause of the vision of the seventy weeks given to Daniel in this chapter.

9:1^a
但五 31
六 28

9:1^a
Dan. 5:31;
6:28

9:2^a
代下三六 21
耶二五 11-12
二九 10
亞七 5

9:2^a
2 Chron. 36:21;
Jer. 25:11-12;
29:10;
Zech. 7:5

3 得異象之路 3 ~ 23

9:3^a
尼一 4
耶二九 12-13
但六 10
雅四 8-10

【9:3】我便禁食，披麻蒙灰，面向主神¹尋求，^a禱告、懇求。

9:4^a
尼一 5
九 32
9:4^b
出二十 6
申七 9

【9:4】我向耶和華我的神禱告、認罪，說，哎，主阿，^a大而可畏的神，向愛祂守祂誠命的人，守約並施^b慈愛。

9:5^a
但九 15
王上八 47-48
代下六 37
尼一 6-7
詩一〇六 6

【9:5】我們^a犯罪作孽，行惡悖逆，偏離你的誠命典章。

【9:6】沒有聽從你僕人眾申言者，在你名裏向我們君王、首領、列祖、和那地一切百姓所說的話。

● 9:3¹ 但以理在巴比倫，在被擄之中；（1 ~ 2 上；）他的心完全擺在神和神的百姓、神的殿、以及為着神在地上之國的聖城上；（2 下 ~ 19；）他在靈裏，全然專注於向神的禱告和懇求。（20 ~ 23。）因此，他有正確的立場和角度，接受啓示並看見從神來的異象。（參啓一 9 註 3，10 註 2，12 註 1。）

3. The Way to Obtain the Vision vv. 3-23

【9:3】So I set my face toward the Lord God to ¹seek Him in ^aprayer and supplications with fasting and sackcloth and ashes.

【9:4】And I prayed to Jehovah my God and confessed; and I said, Ah, Lord, the ^agreat and awesome God, who keeps covenant and ^blovingkindness with those who love Him and keep His commandments,

【9:5】We have ^asinned and have committed iniquity, and we have acted wickedly and rebelled, to the point of even turning away from Your commandments and from Your judgments.

【9:6】And we have not listened to Your servants the prophets, who spoke in Your name to our kings, our chief men, and our fathers, as well as to all the people of the land.

9:3^a
Neh. 1:4;
Jer. 29:12-13;
Dan. 6:10;
James 4:8-10

9:4^a
Neh. 1:5;
9:32
9:4^b
Exo. 20:6;
Deut. 7:9

9:5^a
Dan. 9:15;
1 Kings 8:47-48;
2 Chron. 6:37;
Neh. 1:6-7;
Psa. 106:6

9:3¹ (seek) Daniel was in captivity in Babylon (vv. 1-2a); his heart was fully set on God and His people, His temple, and His holy city for God's kingdom on earth (vv. 2b-19); and he was in his spirit, fully occupied with prayer and supplications to God (vv. 20-23). Thus, he had the proper standing and a proper angle to receive the revelation and see the vision from God (cf. notes 9³, 10¹, and 12¹ in Rev. 1).

【9:7】主阿，公義歸於你，滿面羞愧歸於我們，正如今日一樣，就是歸於猶大人和耶路撒冷的居民、並以色列眾人，或在近處，或在遠處，被你趕到各地的人，因為他們犯了對你不忠信的罪。

【9:8】耶和華阿，滿面羞愧歸於我們，就是歸於我們的君王、首領、列祖，因為我們得罪了你。

【9:9】憐恤和饒恕歸於主我們的神，因為我們悖逆了祂；

【9:10】我們沒有聽從耶和華我們神的話，沒有遵行祂藉僕人眾申言者擺在我們面前的訓誨。

【9:11】以色列眾人都犯了你的律法，甚至偏離，不聽從你的話；因此，在你僕人摩西律法上所寫的^a咒詛和誓言，都傾倒在我們身上，因為我們得罪了神。

【9:12】祂使大災禍臨到我們，證實了祂^a警戒我們的話，和祂警戒那些審判我們之審判官的話；原來在普天之下，未曾行過像在耶路撒冷^b所行的。

【9:7】To You, Lord, belongs righteousness, but to us, shamefacedness, as it is this day, that is, to the men of Judah and to the inhabitants of Jerusalem and to all Israel, those who are near and those who are far off in all the lands to which You have driven them because of their trespass by which they have trespassed against You.

【9:8】O Jehovah, to us belongs shamefacedness, to our kings, our chief men, and our fathers, because we have sinned against You.

【9:9】To the Lord our God belong compassion and forgiveness, for we have rebelled against Him;

【9:10】And we have not obeyed the voice of Jehovah our God, to walk in His instruction, which He set before us through the hand of His servants the prophets.

【9:11】Indeed, all Israel has transgressed Your law, to the point of even turning away so as not to obey Your voice; thus the^a curse has been poured out upon us, the very oath that is written in the law of Moses the servant of God, for we have sinned against Him.

【9:12】And He has confirmed His words which He^a spoke against us and against our judges who judged us, by bringing upon us great ill; for under all heaven there has not been done anything like that which^b has been done in Jerusalem.

9:11^a
利二六 16
申二七 15
二八 15
二九 20
三十 17-18

9:12^a
亞一 6
9:12^b
哀一 12
二 13
結五 9

9:11^a
Lev. 26:16;
Deut. 27:15;
28:15;
29:20;
30:17-18

9:12^a
Zech. 1:6
9:12^b
Lam. 1:12;
2:13;
Ezek. 5:9

【9:13】這一切災禍臨到我們身上，是照摩西律法上所寫的；我們卻沒有求耶和華我們神的恩惠，使我們回頭離開罪孽，留心你的真理。

【9:14】所以耶和華留意使這災禍臨到我們身上，因為耶和華我們的神在祂所行的事上，都是公義的；我們並沒有聽從祂的話。

【9:15】主我們的神阿，你曾用大能的手^a領你的子民出埃及地，使自己得了名，正如今日一樣；我們犯了罪，作了惡。

【9:16】主阿，求你按着你所顯明的一切公義，使你的怒氣和忿怒轉離你的城耶路撒冷，就是你的聖^a山；耶路撒冷和你的子民，因我們的罪和我們列祖的罪孽，被四圍的人羞辱。

【9:17】我們的神阿，現在垂聽你僕人的禱告懇求，為主的緣故使你的臉^a光照你荒涼的聖所。

【9:13】 As it is written in the law of Moses, all this ill has come upon us, yet we have not entreated the favor of Jehovah our God by turning from our iniquities and attending to Your truth.

【9:14】 Therefore Jehovah has been vigilant with the ill and has brought it upon us, for Jehovah our God is righteous in all the deeds that He has done, but we have not obeyed His voice.

【9:15】 And now, O Lord our God, who have^a brought Your people out of the land of Egypt with a mighty hand and have made for Yourself a name, as it is this day, we have sinned, we have been wicked.

【9:16】 O Lord, in accordance with all the¹ manifestations of Your righteousness, may Your anger and Your wrath be turned away, I pray, from Your city Jerusalem, Your holy^a mountain; for because of our sins and the iniquities of our fathers, Jerusalem and Your people are a reproach to all those around us.

【9:17】 And now hear, O our God, the prayer of Your servant and his supplications, and cause Your face to^a shine upon Your sanctuary that has been desolated, for the Lord's sake.

9:15^a
出六 1, 6
三二 11
王上八 51

9:16^a
但九 20
亞八 3

9:17^a
民六 25
詩六七 1
八十 3, 7, 19

9:15^a
Exo. 6:1, 6;
32:11;
1 Kings 8:51

9:16^a
Dan. 9:20;
Zech. 8:3

9:17^a
Num. 6:25;
Psa. 67:1;
80:3, 7, 19

9:16¹ (manifestations) Lit., Your righteousnesses.

【9:18】我的神阿，求你側耳^a聽；睜眼看我們的荒涼，和稱爲你名下的城；我們在你面前懇求，原不是靠自己所行的義，乃是靠你的大憐恤。

【9:19】主阿，求你垂聽！主阿，求你赦免！主阿，求你傾聽並行事！我的神阿，爲你自己的緣故，求你不要遲延；因你的城和你的民，都是稱爲你名下的。

【9:20】當我還在說話、禱告，^a承認我的罪，和我本民以色列的罪，爲我神的聖山，在耶和華我神面前懇求；

【9:21】正當我禱告說話的時候，起初在異象中所見的那人^{1a}加百列，在我精疲力竭時，約在獻^b晚祭的時候就近我。

● 9:21¹ 但以理迫切禱告，承認自己的罪和他本民以色列的罪；（3～15；）並且他求神恢復聖地，差遣祂的百姓歸回，重建聖城。（16～19。）神回應了他，藉着天使加百列向他傳報關於七十個七之事。（20～27。）這個回應超過但以理所求的。

【9:18】 O my God, incline Your ear and ^ahear; open Your eyes and see our desolations and the city that is called by Your name; for we are not presenting our supplications before You based upon any righteous doings that we have done, but based upon Your great compassion.

【9:19】 O Lord, hear! O Lord, forgive! O Lord, listen and take action! Do not delay, for Your own sake, O my God; for Your city and Your people are called by Your own name.

【9:20】 And while I was still speaking and praying and ^aconfessing my sin and the sin of my people Israel and presenting my supplication before Jehovah my God for the holy mountain of my God,

【9:21】 Even while I was speaking in prayer, the man ^{1a}Gabriel, whom I had seen in the vision at the beginning, reached me in my utter exhaustion about the time of the ^bevening oblation.

9:21¹ (Gabriel) In his desperate prayer Daniel confessed his own sins and the sins of his people Israel (vv. 3-15) and requested that God recover the Holy Land, send His people back, and rebuild the holy city (vv. 16-19). God answered him by giving him the report through the angel Gabriel of the seventy weeks (vv. 20-27). This answer exceeded what Daniel requested.

【9:22】他指教我，對我說，但以理阿，
現在我出來要使你有見識，有聰明。

【9:23】你初懇求的時候，就有命令發出，我來告訴你，因你是^{1a}大蒙眷愛的；所以你要明白這事，思想這異象。

4 異象之內容—七十個七 24 ~ 27

【9:24】為你本國之民和你的聖城，已經截定了¹七十個七，要終止過犯，²了結罪惡，為罪孽成就^a平息，帶進^{3b}永遠的義，⁴封住異象和豫言，並^{5c}膏至聖所。

● 9:23¹ 大蒙眷愛的，直譯，珍貴。十11、19者同。

● 9:24¹ 但以理異象的內容乃是七十個七，就是神截定給祂百姓和祂聖城的定命。七十個七的目的是要終止過犯，了結罪惡，為罪孽成就平息，帶進永遠的義，封住異象和豫言，並膏至聖所。在舊造裏人類政權之下，過犯、罪惡和罪孽到處盛行。當基督在所定的時候，來砸碎人類政權時，（二34~35，）過犯要被終止，罪惡要被了結，為着罪孽要成就平息。然後，永遠的義要被帶進，異象和豫言要被封住，並且至聖所要被膏抹。

【9:22】And he informed me and talked with me and said, Daniel, I have now come forth to give you insight with understanding.

【9:23】At the beginning of your supplications the command went forth, and I have come to tell you, for you are^a preciousness itself. Therefore understand the matter, and consider the vision.

4. The Contents of the Vision—The Seventy Weeks vv. 24-27

【9:24】¹Seventy weeks are apportioned for your people and for your holy city, to close the transgression, and to² make an end of sins, and to make^a propitiation for iniquity, and to bring in the^{3b} righteousness of the ages, and to⁴ seal up vision and prophet, and to^{5c} anoint the Holy of Holies.

9:24¹ (Seventy) The contents of Daniel's vision are the seventy weeks, which are the destiny apportioned by God for His people and for His holy city. The purpose of the seventy weeks is to close the transgression, to make an end of sins, to make propitiation for iniquity, to bring in the righteousness of the ages, to seal up vision and prophet, and to anoint the Holy of Holies. In the old creation under human government, transgression, sins, and iniquity are prevailing. When Christ comes to crush human government (2:34-35), at the time appointed, the transgression will be closed, sins will be ended, and iniquity will be propitiated. Then the righteousness of the ages will be brought in, the vision and prophet will be sealed, and the Holy of Holies will be anointed.

9:23^a
但十11, 19

9:24^a
賽五三10
來九12
9:24^b
賽五三11
耶二三5-6
羅三21-22
9:24^c
參出三十26
四十9

9:23^a
Dan. 10:11, 19

9:24^a
Isa. 53:10;
Heb. 9:12
9:24^b
Isa. 53:11;
Jer. 23:5-6;
Rom. 3:21-22
9:24^c
cf. Exo. 30:26;
40:9

● 9:24² 或，封住。

● 9:24³ 當基督回來，時代結束時，地上就不再有不義。主回來之後，地上一切邪惡的人事物，都要被掃進火湖裏，（太十三 30，二五 32～33，41，啓十九 19～21，）撒但要被捆綁並扔在無底坑裏。（啓二十 1～3。）千年國結束時，在人類向神末了一次的背叛中，受迷惑的列國（連同撒但）要被除去；（啓二十 7～10；）千年國之後，已死的不信者和鬼要在白色大寶座前受審判被清除。（啓二十 11～15。）從千年國起，將有基督永遠的國，連同祂的義，就是永遠的義。在千年國裏，基督將是那義者，（耶二三 5，）祂要以公義治理千年國。（賽十一 4～5。）至終，在永世裏，義要居住在新天新地中，直到永遠。（彼後三 13 與註 4。）

● 9:24⁴ 封住異象和豫言，就是在第七號吹響時，結束奧祕的時代。（啓十 7 與註 2。）因着神一切的奧祕都要成就，就不再需要異象或豫言。國度時代將有君王和祭司，（啓二十 6，）卻沒有申言者。

● 9:24⁵ 但以理禱告的時候，至聖所受到污染、玷污並毀壞；但當截定的時候來到，至聖所要合式的被膏抹。這意思是，對神的事奉要得着恢復。（十一 31 註 1 二段，十二 11 註 2 與 12 註 1。）

9:24² (make) Or, seal up.

9:24³ (righteousness) When Christ returns and the age is consummated, there will be no more unrighteousness on the earth. After the Lord's return all the evil persons and things on earth will be swept into the lake of fire (Matt. 13:30; 25:32-33, 41; Rev. 19:19-21), and Satan will be bound and cast into the abyss (Rev. 20:1-3). At the end of the millennium the deceived nations (with Satan) will be removed in the last rebellion of mankind against God (Rev. 20:7-10), and after the millennium the dead unbelievers and the demons will be cleared away through the judgment at the great white throne (Rev. 20:11-15). Beginning with the millennium there will be the eternal kingdom of Christ with His righteousness, which is the righteousness of the ages, the eternal righteousness. In the millennium Christ will be the righteous One (Jer. 23:5), and He will rule the thousand-year kingdom in righteousness (Isa. 11:4-5). Ultimately, in the age of the ages, righteousness will dwell in the new heaven and new earth for eternity (2 Pet. 3:13 and note 3).

9:24⁴ (seal) To seal up vision and prophet is to close the age of mystery at the sounding of the seventh trumpet (Rev. 10:7 and note 2). Since all the mysteries of God will be fulfilled, there will be no need of visions or prophets. In the kingdom age there will be kings and priests (Rev. 20:6) but no prophets.

9:24⁵ (anoint) At the time of Daniel's prayer, the Holy of Holies was contaminated, defiled, and devastated. But when the apportioned time comes, the Holy of Holies will be properly anointed. This means that the service to God will be recovered (see note 31¹, par. 2, in ch. 11, and notes 11² and 12¹ in ch. 12).

9:25^a
尼二 5-8
9:25^b
約一 20, 41
參路四 18
9:25^c
賽五 5 4

【9:25】所以你當知道，當明白：從出令^a重新修建耶路撒冷，直到^{1b}彌賽亞^c君的時候，必有²七個七和²六十二個七；即使在艱難的時候，耶路撒冷城也必連³街帶濠，重新建造。

● 9:25¹ 卽受膏者。

● 9:25² 七十個七分爲三部分，每個七是七年之久。（見新約聖經恢復本所附『七十個七與基督來臨並聖徒被提圖。』）首先，七個七（四十九年）的裁定，是從出令重新修建耶路撒冷，（尼二 1～8，）到重建完成。第二，六十二個七（四百三十四年）的裁定，是從耶路撒冷重建完成，到彌賽亞被剪除（釘十字架。）（26。）第三，末七的七年，將是敵基督與以色列人堅定盟約之時。（27。）

在七十個七的前六十九個七和末七之間，有一段長短不明的期間。這段期間就是奧祕的時代，恩典的時代，召會的時代。（弗三 3～11，五 32，西一 27。）在這時代中，基督祕密的、奧祕的在新造裏建造召會，作祂的身體和新婦。（弗五 25～32。）當新造在生命裏成熟，就要聯於基督，與祂成爲一，作祂的配偶。（啓十九 7～9。）在七十個七之末七的末了，基督迎娶祂的新婦之後，要同着祂的新婦軍隊，作爲那非人手所鑿出來的石頭，來把大人像從腳趾到頭砸碎，將那直接與神爭戰的人類政權毀滅。藉着這個砸碎，舊造裏人類政權的問題將得着解決。然後，基督同祂的得勝者要擴增成爲一座大山，充滿全地。（二 34～35 與註。）

● 9:25³ 指城裏的寬闊廣場，或聖殿前的開放場所。

【9:25】 Know therefore and comprehend: From the issuing of the decree to^a restore and rebuild Jerusalem until the time of^b Messiah the^c Prince will be¹ seven weeks and¹ sixty-two weeks; it will be built again, with² street and trench, even in distressful times.

9:25¹ (seven) The seventy weeks are divided into three parts, each week being seven years in length (see “The Chart of the Seventy Weeks and the Coming of Christ, with the Rapture of the Saints” at the end of the New Testament). First, seven weeks (forty-nine years) were apportioned from the issuing of the decree to restore and rebuild Jerusalem (Neh. 2:1-8) to the completion of the rebuilding. Second, sixty-two weeks (434 years) were apportioned from the completion of the rebuilding of Jerusalem to the cutting off (crucifixion) of the Messiah (v. 26). Third, the last week of seven years will be for Antichrist to make a firm covenant with the people of Israel (v. 27).

There is a gap of unknown duration between the first sixty-nine weeks and the last week of the seventy weeks. This gap is the age of mystery, the age of grace, the age of the church (Eph. 3:3-11; 5:32; Col. 1:27). During this age Christ is secretly and mysteriously building up the church in the new creation to be His Body and His bride (Eph. 5:25-32). When the new creation has become mature in life, it will be attached to Christ and become one with Him to be His counterpart (Rev. 19:7-9). At the end of the last week of the seventy weeks, after Christ has married His bride, He with His bridal army will come as the stone cut out without hands and will crush the great human image from the toes to the head, destroying the human government that fights against God directly. Through this crushing the problem of human government in the old creation will be solved. Then Christ with His overcomers will increase to become a great mountain that fills the whole earth (2:34-35 and notes).

9:25² (street) Referring to the wide open plaza of the city or the free open space before the temple; hence, the street.

9:25^a
Neh. 2:5-8
9:25^b
John 1:20, 41;
cf. Luke 4:18
9:25^c
Isa. 55:4

9:26^a
賽五三 8
可九 12
路二四 26, 46
林前十五 3
9:26^b
太二二 7
路十九 43-44
二一 20
9:26^c
太二四 2

【9:26】過了六十二個七，彌賽亞必被^{1a}剪除，一無所有；必有一^{2b}王的民來毀滅這城和^c聖所；結局必有洪水，並一直到底的³爭戰；荒涼的事已經定了。

● 9:26¹ 這是指基督的釘十字架，乃是將舊造連同舊造裏人類的政權了結，並使神的新造連同神新造裏作神聖行政之神永遠的國，藉着基督的復活，（彼前一 3，）有新生的起頭。因此，基督的十字架是神工作的中心與普及。

但以理書有一特徵，就是劃出時代的分界線。首先，當基督第一次顯現時，祂的釘十字架乃是界碑，了結舊造的時代，使新造的時代在基督的復活裏有新生的起頭。基督這位末後的亞當，在祂的釘十字架裏了結了舊造；（林後五 14；）在祂的復活裏，祂成為使人有新生起頭的靈，就是賜生命的靈，（林前十五 45，）使神所有的選民在祂的復活裏有新生的起頭，（約十二 24，彼前一 3，）成為神的新造。（林後五 17，加六 15。）這新造開始於在基督裏的信徒作神的眾子，（加三 26，）並作構成基督身體的眾肢體。（林前十二 27。）這身體要長大，（弗四 13～16，）至終要完成於新耶路撒冷。（啓二一～二二。）其次，基督同作祂新婦之得勝者要來的顯現乃是界碑，要結束地上舊造裏人類政權的時代，並引進神在千年國，以及在永世新天新地裏掌管全地的時代。（二 34～35，44，七 13～14。）雖然基督第一

【9:26】 And after the sixty-two weeks Messiah will be ^{1a}cut off and will have nothing; and the ^bpeople of the ²prince who will come will destroy the city and the ^csanctuary; and the end of it will be with a flood, and even to the end there will be ³war; desolations are determined.

9:26¹ (cut) This refers to the crucifixion of Christ, which was the termination of the old creation, with the human government in the old creation, and the germination of God's new creation through the resurrection of Christ (1 Pet. 1:3), with God's eternal kingdom as the divine administration in God's new creation. Thus, the cross of Christ is the centrality and universality of God's work.

The book of Daniel bears a particular characteristic: to draw the marking lines of the ages. First, the crucifixion of Christ in His first appearing is the landmark that terminated the age of the old creation for the germination of the age of the new creation in Christ's resurrection. In His crucifixion Christ, the last Adam, terminated the old creation (2 Cor. 5:14), and in His resurrection He became the germinating Spirit, the life-giving Spirit (1 Cor. 15:45), to germinate all God's chosen people in His resurrection (John 12:24; 1 Pet. 1:3) to be God's new creation (2 Cor. 5:17; Gal. 6:15). This new creation begins with the believers in Christ as God's sons (Gal. 3:26) and as Christ's members who constitute His Body (1 Cor. 12:27). This Body will grow (Eph. 4:13-16) and will eventually consummate in the New Jerusalem (Rev. 21-22). Second, the upcoming appearing of Christ with His overcomers as His bride will be the landmark that will end the age of man's government on earth in the old creation and will initiate the age of God's dominion over the entire earth in the millennium and in the new heaven and new earth for eternity (2:34-35, 44; 7:13-14). Although in His first appearing Christ terminated the old creation spiritually through

9:26^a
Isa. 53:8;
Mark 9:12;
Luke 24:26, 46;
1 Cor. 15:3
9:26^b
Matt. 22:7;
Luke 19:43-44;
21:20
9:26^c
Matt. 24:2

9:27^a
參但七 25
十二 7
啓十三 5
9:27^b
但八 13
十一 31
十二 11
太二四 15
可十三 14
啓十三 14

【9:27】¹ 他必與許多人堅定一個七的盟約；到^a 一七之半，他必使祭祀和供獻止息，並且² 以那^{3b} 造成荒涼者的可憎之物代替祭祀和供獻，直到所定之完全的毀壞傾倒在那造成荒涼者的身上。

次顯現時，藉着祂在十字架上的死，在屬靈一面了結了舊造，但開始於寧錄的人類政權仍繼續存留。因這緣故，需要基督的第二次顯現，在物質一面清理舊造裏的人類政權，並引進神宇宙和永遠的國。藉着基督這兩方面的顯現，並藉着諸天對地上一切環境的掌權，基督作為神經綸與神行動的中心和普及，要成為神選民（包括以色列與召會）的中心和普及。

● 9:26² 指羅馬帝國太子提多，他在主後七十年帶着軍隊來毀滅這城和聖所（殿，）如主耶穌在太二四 2 所豫言的。

● 9:26³ 從主後七十年耶路撒冷被毀滅，到七十個七完成時，將一直有持續的爭戰。

● 9:27¹ 指敵基督，在此由提多（即 26 節所題的王）所豫表。在七十個七之末七的開始，也就是今世末了的七年，敵基督要與以色列人堅定和平盟約。在這末七之半，敵基督要毀約，使祭祀和供獻止息。（十二 11 上。）這就是持續三年半（七 25，十二 7，啓十一 2～3，十二 6，14，十三 5）之大災難（太二四 21）的起頭。在大災難期間，忠信的猶太人和仍存留在地上的基督徒，都要遭受敵基督的逼迫。（七 21，25，啓十三 7。）敵基督使祭祀和供獻止息之後，

【9:27】 And ¹he will make a firm covenant with the many for one week; and in the ^amiddle of the week he will cause the sacrifice and the oblation to cease and ²will replace the sacrifice and the oblation with ^{3b}abominations of the desolator, even until the complete destruction that has been determined is poured out upon the desolator.

His death on the cross, the human government that began with Nimrod continues to exist. For this reason there is the need of Christ's second appearing, in which Christ will clear up the human government in the old creation physically and will usher in the universal and eternal kingdom of God. By Christ's appearing in these two aspects, and by the ruling of the heavens over all the environment on earth, Christ, who is the centrality and universality of God's economy and of God's move, will become the centrality and universality of God's elect, including Israel and the church.

9:26² (prince) Titus, the prince of the Roman Empire, who came with His army in A.D. 70 to destroy the city and the sanctuary, the temple, as prophesied by the Lord Jesus in Matt. 24:2.

9:26³ (war) From the destruction of Jerusalem in A.D. 70 until the seventy weeks are completed, there has been and will be war after war.

9:27¹ (he) Referring to Antichrist, typified here by Titus, the prince mentioned in v. 26. At the beginning of the last week of the seventy weeks, the last seven years of the present age, Antichrist will make a firm covenant of peace with Israel. In the middle of that week he will break the covenant and will cause the sacrifice and oblation to cease (12:11a). This will be the beginning of the great tribulation (Matt. 24:21), which will last for three and a half years (7:25; 12:7; Rev. 11:2-3; 12:6, 14; 13:5). During the great tribulation both the faithful Jews and the Christians still on earth will suffer Antichrist's persecution (7:21, 25; Rev. 13:7). After he causes the sacrifice and the oblation

9:27^a
cf. Dan. 7:25;
12:7;
Rev. 13:5
9:27^b
Dan. 8:13;
11:31;
12:11;
Matt. 24:15;
Mark 13:14;
Rev. 13:14

要以那造成荒涼者的可憎之物（敵基督的偶像—十二 11，太二四 15，啓十三 14～15，帖後二 4）代替之。這些偶像要留在殿裏三年半，直到所定之完全的毀壞傾倒在那造成荒涼者敵基督的身上。（二 34～35 上，帖後二 8，啓十七 14，十九 20。）

聖殿要遭敵基督蹂躪並玷污，這事實有力的指明，主後七十年遭提多和羅馬軍隊毀壞而尚未重建的聖殿，猶太人要在七十個七完成以前重建。這是基督回來以前必要發生的末了兆頭之一。

● 9:27² 直譯，在可憎之物的翅膀上，有使（聖地）荒涼者。這整句的原文意不詳；本節這一句的繙譯，係根據十一 31 所記的事實。

● 9:27³ 見太二四 15 註 2 與註 3。

to cease, Antichrist will replace them with the abominations of the desolator (the idols of Antichrist—12:11; Matt. 24:15; Rev. 13:14-15; 2 Thes. 2:4). These idols will remain in the temple for three and a half years, even until the complete destruction that has been determined is poured out upon the desolator, Antichrist (2:34-35a; 2 Thes. 2:8; Rev. 17:14; 19:20).

The fact that the temple will be devastated and contaminated by Antichrist strongly indicates that the temple, which has not been rebuilt since it was destroyed by Titus and the Roman army in A.D. 70, will be rebuilt by the Jews before the completion of the seventy weeks. This will be one of the final signs that will take place before Christ's return.

9:27² (will) Lit., upon the wing of abominations will be a desolator. The meaning of the Hebrew is uncertain; the translation offered is based on the events recorded in 11:31.

9:27³ (abominations) See notes 15² and 15³ in Matt. 24.

但以理書 第十章

四 關於以色列的定命 十 1 ~ 十二 13

1 見異象之年（約在主前五三四年） 十 1 上

【10:1 上】波斯王 ^a古列 ¹ 第三年，有話
啓示給稱爲 ^b伯提沙撒的但以理；

2 異象之主題—極大的困苦 十 1 下

【10:1 下】這話是真的，是指極大的 ²
困苦，但以理明白這話，懂得這異象。

● 10:1¹ 主前約五三四年，即古列下詔釋放以色列俘虜，使他們歸回列祖之地並重建聖殿（拉一 1 ~ 4）兩年之後。見一 21 註 1。

● 10:1² 或，衝突，爭戰。本章關於以色列定命之異象的主題，乃是極大的困苦，就是因着南方（埃及）王和北方（敘利亞）王之間的爭戰，而臨到以色列的。這二王在以色列境內彼此發動戰爭，把以色列用作侵畧對方的通道。（十一 2 ~ 35。）這些戰爭對以色列人乃是困苦，試煉，尤以敘利亞王安提阿克以比凡尼所發動的戰爭爲甚。這人是亞歷山大大帝四個繼承者之一的後裔，也是敵基督完滿的豫表。這是神差派給祂選民的嚴酷試煉，因爲他們從被擄歸回以後又敗壞了。

DANIEL 10

D. Concerning the Destiny of Israel 10:1—12:13

1. The Year of the Vision (About 534 B.C.) 10:1a

【10:1a】In the ¹third year of ^aCyrus the king of Persia a word was revealed to Daniel, who was named ^bBelteshazzar;

2. The Main Subject of the Vision—The Great Distress 10:1b

【10:1b】and the word was true and concerning a great ²distress. And he understood the word and had an understanding of the vision.

10:1¹ (third) About 534 B.C., two years after the issuing of the decree by Cyrus to release the captives of Israel that they might return to the land of their forefathers and rebuild the temple (Ezra 1:1-4). See note 21¹ in ch. 1.

10:1² (distress) Or, conflict, warfare. The main subject of the vision in this chapter concerning the destiny of Israel is the great distress, which came upon Israel because of a war between the king of the south (Egypt) and the king of the north (Syria). The two kings waged war against each other on Israel's land, using it as a thoroughfare to invade each other (11:2-35). These wars were a distress, a trial, to the children of Israel. This was especially true of the war that was waged by Antiochus Epiphanes, king of Syria, a descendant of one of the four successors of Alexander the Great and a full type of Antichrist. This was a severe trial sent by God to His chosen people because they had become corrupt after their return from captivity.

10:1^a
2 Chron. 36:22;
Isa. 45:1;
Dan. 1:21;
6:28
10:1^b
Dan. 1:7

10:1^a
代下三六 22
賽四五 1
但一 21
六 28
10:1^b
但一 7

3 解開異象之前宇宙中的景象—
物質世界背後的屬靈世界
十2～十一1

a 但以理，一個地上的人，
定意要明白以色列的將來
十2～3

【10:2】當那些日子，我但以理悲傷了¹
三個七日。

【10:3】美食我沒有喫，酒肉沒有入我的口，也沒有^a用油抹我的身，直到滿了三個七日。

b 超越的基督，就是神在地上行動
的中心與普及，向但以理顯現
十4～9

【10:4】正月二十四日，我在¹希底結大河邊，

● 10:2¹ 但以理這一個地上的人，二十一天之久
定意要明白以色列將來的定命。（2～3，12。）

● 10:4¹ 卽底格里斯河。

3. The Scene in the Universe—The Spiritual World
behind the Physical—Before the Release of the Vision
10:2—11:1

a. Daniel, a Man on the Earth, Setting
His Heart to Understand the Future of Israel
10:2-3

【10:2】In those days I, Daniel, had been mourning for¹three
full weeks.

【10:3】I ate no desirable food, nor did meat or wine enter
my mouth, nor did I^aanoint myself at all, until the three full
weeks were completed.

b. The Excellent Christ, the Centrality and Universality
of God's Move on the Earth, Appearing to Daniel
10:4-9

【10:4】And on the twenty-fourth day of the first month,
while I was by the great river, that is, the¹Hiddekel,

10:2¹ (three) For twenty-one days Daniel, a man on the earth, set his
heart to understand the future, the destiny, of Israel (vv. 2-3, 12).

10:4¹ (Hiddekel) I.e., the Tigris.

10:3^a
太六17

10:3^a
Matt. 6:17

【10:5】舉目觀看，見有一¹人^a身穿細麻衣，腰^b束烏法精金帶。

● 10:5¹ 在關於以色列定命的異象揭示與但以理之前，他先看見物質情景背後之屬靈景象的異象。（2～十一 1。）在這屬靈的景象中，基督是居首位的；因此，祂是首先啓示出來的。（4～9。）在此，超越的基督向但以理顯現為一個人，供他珍賞，叫他得着安慰、鼓勵、盼望和堅定。（參創十八 2 註 1，士十三 6 註 1。）祂向但以理顯現時，有許多奇妙的特徵。首先，祂在人性裏顯現為祭司（由細麻衣袍所表徵一出二八 31～35，）照顧祂被擄的選民。其次，祂在神性裏向但以理顯現為君王（由精金帶所表徵，）為要掌管萬民。不僅如此，基督在祂的寶貴和尊榮裏顯現（由祂的身體如水蒼玉所表徵—6 上，）供祂的子民珍賞。水蒼玉原文可指一種藍綠色或黃色的寶石，表徵基督在祂的具體化身裏是神聖的（黃色，）滿了生命（綠色，）並且是屬天的（藍色。）基督也在祂的光明裏顯現，為要光照人（由祂的面貌如閃電所表徵—6 中，）並在祂光照的眼光裏顯現，為要搜尋並審判（由祂眼目如火把所表徵—6 中。）不僅如此，基督也在祂工作和行動的閃耀裏顯現（由祂的手和腳如閃耀發亮的銅所表徵—6 下。）最後，基督在祂剛強的說話裏向但以理顯現，為要審判人（由祂說話的聲音如大眾的聲音所表徵—6 末。）這樣一位基督作為人，乃是神在地上行動的中心與普及，為着完成神的經綸；祂是寶貴、有價值、完整並完全的。參啓一 13～16 與註。

【10:5】I lifted up my eyes and I looked, and there was a certain¹ man,^a clothed in linen, whose loins were^b girded with the fine gold of Uphaz.

10:5¹ (man) Before the vision concerning the destiny of Israel was unveiled to Daniel, he was given a vision of the spiritual scene that is behind the physical situation (10:2—11:1). In this spiritual scene Christ is preeminent; hence, He is revealed first (vv. 4-9). Here the excellent Christ appeared to Daniel as a man for his appreciation, consolation, encouragement, expectation, and stabilization (cf. notes 2¹ in Gen. 18 and 6¹ in Judg. 13). He appeared to Daniel with many wonderful characteristics. First, He appeared as a Priest in His humanity, signified by the linen robe (Exo. 28:31-35), to care for His chosen people in their captivity. Second, He appeared to Daniel in His kingship in His divinity, signified by the girdle of gold, for ruling over all the peoples. Furthermore, for His people's appreciation Christ appeared in His preciousness and dignity, as signified by His body being like beryl (v. 6a). The Hebrew word for beryl could refer to a bluish-green or yellow precious stone, signifying that Christ in His embodiment is divine (yellow), full of life (green), and heavenly (blue). Christ also appeared in His brightness for shining over the people, as signified by His face being like the appearance of lightning (v. 6b), and in His enlightening sight for searching and judging, as signified by His eyes being like torches of fire (v. 6c). Moreover, Christ appeared in the gleam of His work and move, as signified by His arms and His feet being like the gleam of polished bronze (v. 6d). Finally, Christ appeared to Daniel in His strong speaking for judging people, as signified by the sound of His words being like the sound of a multitude (v. 6e). As a man, the very centrality and universality of God's move on earth for the carrying out of His economy, such a Christ is precious, valuable, complete, and perfect. Cf. Rev. 1:13-16 and notes.

10:6^a
結一 16
10:6^b
結一 14
太二 8 3
10:6^c
啓一 14
十九 12
10:6^d
結一 7
啓一 15
10:6^e
結一 24
啓一 15
10:7^a
王下六 17
徒九 7

【10:6】祂身體如^a水蒼玉，面貌如^b閃電，眼目如^c火把，手和腳如閃耀發亮的^d銅，說話的^e聲音如大眾的聲音。

【10:7】這異象¹惟有我但以理一人看見，同着我的人^a沒有看見；他們卻大大戰兢，逃跑隱藏，

【10:8】只剩下我一人；我見了這大異象，便渾身無力，面色死灰，毫無力氣。

【10:9】我卻聽見祂說話的聲音；我一聽見祂說話的聲音，就面伏在地沉睡了。

c 波斯國的魔君阻擋受差遣的天使，
米迦勒來幫助他
十 10 ~ 17

● 10:7¹ 因為基督的異象是屬靈的，不是物質的，所以只有但以理看見，那些倚靠自己物質眼光的人就看不見。要看見基督的異象，物質的眼光是無效的。（參太十六 16 ~ 17，徒九 1 ~ 9，加一 15 ~ 16。）

【10:6】His body also was like ^aberyl, His face like the appearance of ^blightning, His eyes like torches of ^cfire, His arms and His feet like the gleam of polished ^dbronze, and the ^esound of His words like the sound of a multitude.

【10:7】And I, Daniel, ¹alone saw the vision, for the men who were with me did ^anot see the vision; instead, a great dread fell on them, and they fled to hide themselves.

【10:8】Thus I was left alone and I saw this great vision; and no strength was left in me, but my color turned ¹deathly pale; and I retained no strength.

【10:9】Yet I heard the sound of His words; and when I heard the sound of His words, I fell into a deep sleep on my face, with my face to the ground.

c. The Evil Prince of the Kingdom of Persia
Withstanding the Sent Angelic Messenger,
and Michael Coming to Help Him
10:10-17

10:7¹ (alone) Because the vision of Christ was spiritual, not physical, it was seen only by Daniel and not by those who relied on their physical sight. In seeing the vision of Christ, the physical view avails nothing (cf. Matt. 16:16-17; Acts 9:1-9; Gal. 1:15-16).

10:8¹ (deathly) Lit., to destruction.

10:6^a
Ezek. 1:16
10:6^b
Ezek. 1:14;
Matt. 28:3
10:6^c
Rev. 1:14;
19:12
10:6^d
Ezek. 1:7;
Rev. 1:15
10:6^e
Ezek. 1:24;
Rev. 1:15
10:7^a
2 Kings 6:17;
Acts 9:7

【10:10】忽然有一隻手^a摸我，使我用膝和手掌，戰抖着支起來。

【10:11】¹他對我說，^a大蒙眷愛的但以理阿，要明白我與你所說的話，只管在原地站起，因為我現在奉差遣來到你這裏。他對我說這話，我便戰戰兢兢的立起來。

● 10:11¹ 在基督的異象之後，有一位天使（可能是加百列—八 16，九 21，參路一 19，26）來到但以理這裏回應他的禱告。（12。）他告訴但以理，他自己與波斯國的魔君爭戰了二十一日。（13，參 20 上。）波斯國的魔君可能是跟隨撒但背叛神（啓十二 4 上，9 下）的邪靈，背叛的天使，受撒但委派幫助波斯。因此，但以理在那些日子禱告時，空中進行着二靈之間的屬靈爭鬪；一靈屬於撒但，另一靈屬於神。有另一邪靈，就是希臘（雅完）的魔君必來。（20 下。）只有天使長米迦勒這位為以色列爭戰的大君，與那天使一同爭戰，抵擋邪靈。（13，21，參猶 9。）再者，天使在瑪代王大利烏元年，曾起來扶助他，使他堅強，為要使他得國。（十一 1，五 30～31。）這一切都指明，在物質景象的背後，正進行着屬靈的爭鬪，這乃是看不見的屬靈爭戰。（參弗六 10～20。）見賽十四 12 註 1 二段。

【10:10】 And at that moment a hand^a touched me and sent me trembling on my knees and the palms of my hands.

【10:11】 And ¹he said to me, Daniel, man of ^apreciousness, understand the words that I am about to tell you and stand in your place, for I have now been sent to you. And when he had spoken this word to me, I stood up trembling.

10:11¹ (he) After the vision of Christ, an angelic messenger (he might have been Gabriel—8:16; 9:21; cf. Luke 1:19, 26) came to Daniel in answer to his prayer (v. 12). He told Daniel that for twenty-one days he himself had been fighting against the prince of the kingdom of Persia (v. 13, cf. v. 20a), probably an evil spirit, a rebellious angel, who followed Satan in his rebellion against God (Rev. 12:4a, 9b) and who was commissioned by Satan to help Persia. Thus, while Daniel was praying during those days, a spiritual struggle was taking place in the air between two spirits, one belonging to Satan and the other belonging to God. Another evil spirit, the prince of Greece (Javan), was about to come (v. 20b). Only the archangel Michael, a prince fighting for Israel, fought together with the angelic messenger against the evil spirits (vv. 13, 21; cf. Jude 9). Moreover, the angelic messenger stood up to support and strengthen Darius the Mede in the first year of his reign in order that he might receive the kingdom (11:1; 5:30-31). All this indicates that behind the physical scene a spiritual struggle, an invisible spiritual war, was taking place (cf. Eph. 6:10-20). See note 12¹, par. 2, in Isa. 14.

10:12^a
但九 3-4
10:12^b
但九 22-23
徒十 4, 31

【10:12】他說，但以理阿，不要懼怕，
因為從你第一日^a專心求明白這事，
又在你神面前刻苦自己，你的言語已^b
蒙垂聽；我是因你的言語而來。

10:13^a
但十 21
十二 1
猶 9
啓十二 7

【10:13】但波斯國的魔君，攔阻我
二十一日；然而大君中的一位^a米迦
勒來幫助我，因我單獨滯留在波斯諸
王那裏。

【10:14】現在我來要使你明白你的民在
末後日子必遭遇的事，而這異象是關
於許多日子以後的事。

【10:15】他向我說這些話時，我臉面朝
地，啞口無聲。

【10:16】不料，有一位像人子的，摸我
的嘴脣；我便開口說話，向那站在我
面前的說，我主阿，因這景象，我大
受痛苦，毫無力氣。

【10:17】我主的僕人怎能與我主說話
呢？至於我，現今我渾身無力，毫無
氣息。

【10:12】And he said to me, Do not be afraid, Daniel, for
from the first day that you^a set your heart to understand this
matter and to afflict yourself before your God, your words
were^b heard; and I have come because of your words.

【10:13】But the prince of the kingdom of Persia withstood
me for twenty-one days; but now^a Michael, one of the chief
princes, came to help me, for I remained there alone with
the kings of Persia.

【10:14】Thus I have come to make you understand what
will happen to your people in the last days, yet the vision
pertains to something many days from now.

【10:15】And when he had spoken to me according to these
words, I turned my face to the ground and was dumb.

【10:16】And at that moment one who resembled the sons of
men touched my lips; and I opened my mouth and spoke, and I
said to him who stood before me, Sir, because of the vision my
anguish has turned upon me, and I have retained no strength.

【10:17】For how can such a servant of my lord speak with
such as my lord? For as for me, just now there is no strength
in me, nor has there been breath left in me.

10:12^a
Dan. 9:3-4
10:12^b
Dan. 9:22-23;
Acts 10:4, 31

10:13^a
Dan. 10:21;
12:1;
Jude 9;
Rev. 12:7

d 天使回去與波斯的魔君爭戰，
希臘的魔君快要來到
十 18 ~ 21

【10:18】有一位樣子像人的，又摸我使我有力量；

【10:19】他說，大蒙眷愛的人哪，不要懼怕，願你平安。你要剛強，要剛強。他一向我說話，我便覺得有力量，說，我主請說，因你使我有力量。

【10:20】他就說，你知道我為何來見你麼？現在我要回去與波斯的魔君爭戰，我出去後¹雅完的魔君必來。

【10:21】但我要將那記錄在真理書上的事告訴你。除了你們的君^a米迦勒之外，沒有剛強幫助我抵擋這兩魔君的。

d. The Angelic Messenger to Return to Fight
with the Evil Prince of Persia, and the Evil Prince
of Greece Being about to Come
10:18-21

【10:18】Then the one who was in appearance like a man touched me again and strengthened me;

【10:19】And he said, Do not be afraid, man of preciousness. Peace to you. Be strong, yes, be strong. And when he spoke to me, I received strength and said, Speak, sir, for you have strengthened me.

【10:20】Then he said, Do you know why I have come to you? And now I will return to fight with the prince of Persia; so I go forth, and the prince of¹Javan is now about to come.

【10:21】However I will tell you what is inscribed in the writing of truth. Yet there is no one who holds strongly with me against these ones except^aMichael your prince.

● 10:20¹ 即希臘。

10:20¹ (Javan) I.e., Greece.

10:21^a
但十 13
猶 9
啓十二 7

10:21^a
Dan. 10:13;
Jude 9;
Rev.

但以理書 第十一章

e 天使起來扶助大利烏，
使他堅強
十一 1

【11:1】¹ 我在瑪代王 ^a大利烏元年，曾
起來扶助他，使他堅強。

4 異象之內容—
關於以色列的定命
十一 2 ~ 十二 13

a 與南方王（埃及）
和北方王（敘利亞）有關
十一 2 ~ 45

【11:2】現在我將 ¹ 真情告訴你。波斯還
有三王要興起，^a 第四王必取得財富，
遠勝諸王，他因富足成為強盛，就必
激動全國攻擊 ² 雅完國。

● 11:1¹ 指十章的天使；見該章 11 註 1。

● 11:2¹ 本章異象的內容是關於以色列的定命，
從波斯國末了一段，到今世末後三年半，甚至延
伸到國度時代和永世，就是那記錄在真理書上，

DANIEL 11

e. The Angelic Messenger Standing Up to
Support and Strengthen Darius
11:1

【11:1】And ¹I, in the first year of ^aDarius the Mede, stood up
to support and strengthen him.

4. The Contents of the Vision—
Concerning the Destiny of Israel
11:2—12:13

a. Related to the King of the South (Egypt)
and the King of the North (Syria)
11:2-45

【11:2】And now I will tell you the ¹truth. There will yet arise
three kings in Persia; then the ^afourth will gain great riches,
more than all of them; and once he becomes strong because
of his riches, he will stir up the whole empire against the
realm of ²Javan.

11:1¹ (I) The angelic messenger in ch. 10; see note 11¹ there.

11:2¹ (truth) The contents of the vision in this chapter concern the destiny
of Israel from the last part of the kingdom of Persia to the last three and a
half years of the present age, even extending to the kingdom age and eternity,

11:1^a
但五 31
九 1

12:7 11:1^a
Dan. 5:31;
9:1

11:2^a
但八 4

11:2^a
Dan. 8:4

11:3^a
但七 6
八 5-8, 21

【11:3】必有一個¹有能力的^a王興起，
執掌大權，隨意而行。

11:4^a
但八 8, 22

【11:4】但他一興起，他的國就¹破裂，
向天的^a四²方分開，卻不歸他的後
裔，治國的權勢也都不及他；因為他的
國必被拔出，歸與³他後裔之外的人。

（十 21，）由天使告訴但以理的真情。（2～十二 13。）本章的異象有進一步的細節，論到波斯帝國、希臘帝國和羅馬帝國，直到這世代末了三年半在敵基督統治下羅馬帝國最終的情形。（見二 32 註 1 二段。）

● 11:2² 即希臘。

● 11:3¹ 即希臘王亞歷山大大帝，（八 5～8 上，20～21，七 5～6 上，）他在主前約三三三年擊敗波斯。

● 11:4¹ 亞歷山大大帝擊敗波斯帝國後，不久就死了；他的國分爲四國，受他四個將軍統治。（八 8 下，22，七 6 下。）這四國中的兩國，埃及和敘利亞，在以色列地反覆爭戰。至終，本章着重的說到北方王之一安提阿克以比凡尼，（21～35，）以及得了恢復之羅馬帝國的王敵基督，（36～45，）這二王的國和他們的惡行。

● 11:4² 直譯，風。

● 11:4³ 他後裔，直譯，這些。

【11:3】And a ¹mighty ^aking will arise there, and he will rule with great dominion and do as he pleases.

11:3^a
Dan. 7:6;
8:5-8, 21

【11:4】But once he arises, his kingdom will be ¹broken and divided toward the ^afour winds of heaven, but not to his posterity, nor according to his dominion with which he ruled; for his kingdom will be plucked up and given to others besides ²his descendants.

11:4^a
Dan. 8:8, 22

as the truth that was inscribed in the writing of truth (10:21), told to Daniel by the angelic messenger (11:2—12:13). The vision in this chapter provides further details regarding the Persian Empire, the Grecian Empire, and the Roman Empire, to the very end of the Roman Empire under Antichrist in the last three and a half years of this age (see note 32¹, par. 2, in ch. 2).

11:2² (Javan) I.e., Greece.

11:3¹ (mighty) I.e., Alexander the Great (8:5-8a, 20-21; 7:5-6a), the king of Greece, who defeated Persia in about 333 B.C.

11:4¹ (broken) Shortly after defeating the kingdom of Persia, Alexander the Great died, and his kingdom was divided into four kingdoms under his four generals (8:8b, 22; 7:6b). Two of these kingdoms, Egypt and Syria, fought wars back and forth through the land of Israel. Eventually, this chapter stresses the kingdoms and evils of two kings: Antiochus Epiphanes, one of the kings of the north (vv. 21-35), and Antichrist, the king of the restored Roman Empire (vv. 36-45).

11:4² (his) Lit., these.

【11:5】¹ 南方的王必強盛，他將帥中必有一個權勢漸漸超過他，並要執掌權柄，他的權柄甚大。

【11:6】過些年後，他們必互相聯合。南方王的女兒，必就了北方王來立盟約；但這女子的¹ 勢力存留不住，王和他的² 勢力，也不能存立；這女子和引導她來聯盟的，並生她的，以及當時扶助她的，都必交與死地。

【11:7】但這女子的根必另興起一嫩枝繼續王位，他必攻擊北方王的軍隊，進入北方王的保障，攻打他們，而且得勝。

【11:8】他要將他們的神像、鑄成的像、與金銀的寶器，掠到埃及去；數年之內，他不去攻擊北方王。

● 11:5¹ 5～20 節說到南方（埃及）王和北方（敘利亞）王之間反覆的爭戰。這二王彼此爭戰都經過以色列；因此，以色列就受困苦。（十 1。）

● 11:6¹ 直譯，膀臂的力量。

● 11:6² 直譯，膀臂。

【11:5】 And the ¹king of the south will become strong, as well as one of his princes, who will grow in strength above him and have dominion; his dominion will be a great dominion.

【11:6】 And at the end of some years they will join themselves together. And the daughter of the king of the south will go to the king of the north and make a treaty; but she will not retain the strength of her arm, nor will he and his arm stand; but she will be given up, along with those who brought her into the alliance and him who begot her and supported her in those times.

【11:7】 But a shoot from her roots will arise in his place, and he will come against the army and enter into the fortress of the king of the north; and he will deal with them and show his strength.

【11:8】 And also their gods with their cast images, with their precious vessels of silver and gold, he will carry off into captivity in Egypt; and for some years he will refrain from the king of the north.

11:5¹ (king) Verses 5-20 speak of the wars fought back and forth between the king of the south (Egypt) and the king of the north (Syria). As these kings fought each other, they passed through Israel. Thus, Israel was in distress (10:1).

11:16^a
Dan. 8:9

11:16^a
但八 9

【11:9】¹ 北方王必進入南方王的國，卻要仍回本地。

【11:10】他的二子必動干戈，招聚許多軍兵；這一軍兵必兇猛前來，如洪水沖沒氾濫，又必再去爭戰，直到¹南方王的保障。

【11:11】南方王必發烈怒，出來與¹北方王爭戰，北方王必興舉大軍，但他的軍眾必交付²南方王的手。

【11:12】他的軍眾被擄去，¹南方王的心也必高傲，他雖使數萬人仆倒，卻不能得勝。

【11:13】北方王必回來，他必興舉大軍，比先前的更多；過了數年，他必率領大軍，帶着極多的輜重，兇猛而來。

● 11:9¹ 直譯，他。

● 11:10¹ 直譯，他。

● 11:11¹ 直譯，他。

● 11:11² 直譯，他。

● 11:12¹ 直譯，他。

【11:9】 And ¹the king of the north will come to the kingdom of the king of the south, but he will return to his own land.

【11:10】 But his sons will stir themselves up to war and will gather a multitude of great forces; and one will come unrelentingly and will overflow and pass through and will return and wage war, even up to the fortress of ¹the king of the south.

【11:11】 And the king of the south will be enraged and will come forth to fight with him, with the king of the north. Then ¹the king of the north will raise up a great multitude, but the multitude will be given into the hand of ²the king of the south.

【11:12】 When the multitude is carried away, the heart of ¹the king of the south will be lifted up; and he will cast down tens of thousands, but he will not prevail.

【11:13】 For the king of the north will return, and he will raise up a multitude greater than the first; and at the end of some years he will come unrelentingly with a great army and with much materiel.

11:9¹ (the) Lit., he.

11:10¹ (the) Lit., him.

11:11¹ (the) Lit., he.

11:11² (the) Lit., him.

11:12¹ (the) Lit., him.

【11:14】那時必有許多人起來攻擊南方王，並且你本民中的強暴人必高擡自己，成就那異象，他們卻要敗亡。

【11:15】¹北方王必來，築壘攻取堅固城，南方的軍兵必站立不住，就是精選的人也無力站住。

【11:16】來攻擊¹南方王的，必任意而行，無人在²北方王面前站立得住。他必站在^{3a}榮美之地，用手施行毀滅。

【11:17】他必定意用全國之力而來，與南方王立¹和平的約，並要照約而行，將年少的女子給南方王為妻，想要敗壞²他的國。女子卻不能為他站立，對他毫無用處。

● 11:15¹ 15～19 節是關於安提阿克大帝（安提阿克以比凡尼之父）的豫言，他在主前二百年擊敗埃及，至終在主前一八七年的叛亂中被弒。

● 11:16¹ 直譯，他。

● 11:16² 直譯，他。

● 11:16³ 即以色列地。

● 11:17¹ 和平的約，直譯，正直的事。

● 11:17² 他的國，直譯，它。

【11:14】 And in those times many will rise up against the king of the south; and the violent ones of your people will lift themselves up to establish the vision, but they will fall.

【11:15】 Then the ¹king of the north will come and cast up a siege mound and capture the fortified city; and the forces of the south will not stand, nor his choice people, for there will be no strength to stand.

【11:16】 But he who comes against ¹the king of the south will do as he pleases; and no one will stand before him. And he will stand in the ^{2a}beautiful land, and destruction will be in his hand.

【11:17】 And he will set his face to come with the strength of his whole kingdom, and with him there will be ¹terms of peace that he will act upon. And he will give ²the king of the south a youthful daughter, to destroy it; yet she will not be able to stand for him, but will be of no use to him.

11:15¹ (king) The prophecy in vv. 15-19 concerns Antiochus the Great (the father of Antiochus Epiphanes), who defeated Egypt in 200 B.C. and was eventually killed in a revolt in 187 B.C.

11:16¹ (the) Lit., him.

11:16² (beautiful) I.e., the land of Israel.

11:17¹ (terms) Lit., upright things.

11:17² (the) Lit., him.

【11:18】其後他必轉回，面向¹眾海島，奪取許多島嶼。但有一首領必爲自己使他造成的羞辱止息，並且使這羞辱歸他本身。

【11:19】¹北方王就必轉回，面向本地的保障，卻要絆跌仆倒，歸於無有。

【11:20】那時必有一人興起接續他的王位，使一暴虐的人通行國中的¹榮美地；這王不多日就必破滅，卻不是因忿怒，也不是因爭戰。

【11:21】必有一個^{1a}卑鄙的人興起接續他的王位，人必不將國的尊榮給他，他卻趁人安穩的時候，用狡猾奸詐的言語行動奪了國。

● 11:18¹ 即地中海的眾海島與沿岸一帶。

● 11:19¹ 直譯，他。

● 11:20¹ 即猶大，或更明確的指耶路撒冷。

● 11:21¹ 即安提阿克以比凡尼。21～35節和8:23～25，描述安提阿克以比凡尼（北方諸王之一）的國和他的惡行。本章着重的說到他，因爲他是敵基督的完滿豫表，對聖殿大行破壞和玷污。（31。）

【11:18】 Then he will turn his face to the¹ coastlands and will capture many. But a leader, for his own sake, will put an end to the reproach caused by him; indeed, he will turn his reproach back on him.

【11:19】 Then ¹the king of the north will turn his face to the fortresses of his own land, but he will stumble and fall and will not be found.

【11:20】 Then there will arise in his place one who will cause an oppressor to pass through the¹ splendor of the kingdom; yet within a few days he will be broken, but not while venting his anger nor pursuing battle.

【11:21】 Then there will arise in his place a ^{1a}despicable person, to whom the honor of a kingdom will not be given; but he will come in a time of security and will seize the kingdom by smooth and cunning words and actions.

11:18¹ (coastlands) I.e., the islands and shores of the Mediterranean Sea.

11:19¹ (the) Lit., he.

11:20¹ (splendor) I.e., Judea, or more specifically, Jerusalem.

11:21¹ (despicable) I.e., Antiochus Epiphanes. Verses 21-35 and 8:23-25 describe the kingdom and the evils of Antiochus Epiphanes as one of the kings of the north. He is emphasized in this chapter because, as a full type of Antichrist, he did much to damage and defile the temple (v. 31).

11:21^a
但七 8
八 9, 23, 25

11:21^a
Dan. 7:8;
8:9, 23, 25

【11:22】勢如洪水氾濫的軍兵，必在他面前被沖沒、敗壞，連與他同盟的君也必如此。

【11:23】他與那君結盟之後，必行^a詭詐；他必上來，以微小的民成為強盛。

【11:24】他趁人安穩的時候，必進到國中極肥美之地，行他列祖和他列祖之祖所未曾行的；他必將擄物、掠物和財寶，散給¹眾人；又設計攻打保障，然而這都是暫時的。

【11:25】他必奮力鼓勇，率領大軍攻擊南方王；南方王也必以極大極強的軍兵與他爭戰，卻站立不住，因為有人設計謀害南方王。

【11:26】那些喫王膳食的，必毀壞他；他的軍隊必如洪水氾濫，多人必被殺仆倒。

【11:22】 And the overflowing forces will be flooded over before him and broken, even also the ¹prince of the covenant.

【11:23】 And once he has made an alliance with him, he will practice ^adeceit and will go up and become mighty with a small group of people.

【11:24】 In a time of security he will enter even the richest parts of the kingdom and will do that which his fathers never did, nor his fathers' fathers; prey, spoil, and riches will he scatter among them, and against strongholds he will devise strategies, but only for a while.

【11:25】 And he will stir up his power and his heart against the king of the south with a great army; and the king of the south will stir himself up to wage war with an extremely great and mighty army of his own; but he will not stand, for strategies will have been devised against him.

【11:26】 And those who eat of his choice provision will destroy him; and his army will overflow, and many will fall down slain.

11:22¹ (prince) I.e., the prince allied to him.

● 11:24¹ 直譯，他們。

【11:27】至於這二王，他們心懷邪惡，同席說謊；但所行的必不成功，因為到了定期，^a 結局纔來到。

【11:28】¹ 北方王必帶許多財寶回往本地；他的心卻反對聖約，任意而行，回到本地。

【11:29】到了定期，他必返回，來攻南方；但這後一次，卻不如前一次，

【11:30】因為^{1a} 基提戰船必來攻擊他，他就喪膽而回；又要惱恨聖約，任意而行；他必回來，特別留意背棄聖約的人。

● 11:28¹ 直譯，他。

● 11:30¹ 即居比路（塞浦路斯；）但這辭在此可能是一般的用法，指地中海沿岸一切陸地。

【11:27】 And as for both of these kings, their hearts will be to do evil, and they will speak lies across one table; but what they do will not succeed, for the ^aend is still at the appointed time.

【11:28】 Then ¹the king of the north will return to his land with great riches; but his heart will be set against the holy covenant, and he will take action and will return to his land.

【11:29】 At the appointed time he will return and come against the south; but this latter time will not be like the former time.

【11:30】 For ships of ^{1a}Kittim will come against him; therefore he will be disheartened and will turn away; and he will be enraged at the holy covenant and will take action. When he turns away, he will focus his attention on those who forsake the holy covenant.

11:28¹ (the) Lit., he.

11:30¹ (Kittim) I.e., Cyprus; but the term is probably used here generally, to refer to all the Mediterranean lands.

11:31^a
但八 11
十二 11
11:31^b
但八 13
九 27
十二 11
太二四 15
可十三 14
啓十三 4, 14

【11:31】他必起兵¹褻瀆聖所，就是保障，且要除掉日常的^a獻祭；他們必設立那^b造成荒涼的²可憎之物。

● 11:31¹ 安提阿克以比凡尼的軍兵褻瀆聖所，除掉日常的獻祭，設立那造成荒涼的可憎之物。獻祭、行割禮和守安息日，絕對受到禁止。安提阿克以比凡尼甚至在聖殿燔祭壇上，給丟斯（Zeus）豎立祭壇。不僅如此，他更在殿中設立自己的像，獻污豬於壇上，將其血灑在殿裏。他強迫聖民拜偶像並喫豬肉，又引誘年輕人在殿裏行淫。在这一切惡事上，安提阿克以比凡尼豫表那在七十個七的末七將要顯現的敵基督。（九 27，啓十三 1～7。）見九 27 註 1。

按照本書，二 31～45 的大人像曾四次毀壞並褻瀆神的殿。頭一次是人像的頭尼布甲尼撒所爲；（一 1～2，代下三六 18～19；）第二次是希臘帝國亞歷山大大帝四個將軍之一的後裔安提阿克以比凡尼所爲；（八 9～14，十一 31～32；）第三次是主後七十年羅馬帝國的太子提多所爲；（九 26，太二四 2；）第四次將是今世末了七年之半，得了恢復之羅馬帝國十個腳指頭中的敵基督所爲。（九 27，十二 7，11。）這一切事給我們看見，撒但與神爭鬪的中心、目的和目標，乃是與殿有關；殿首先豫表基督是神的具體化身，（約二 19～21，）然後豫表召會，就是基督的身體，作基督的擴大。（林前三 16～17，弗二 20～22。）神要在地上得着一個地方，讓祂的子民敬拜祂，見證祂在這地上仍有權益；然而撒但一直在爭鬪，要毀壞這地方。（參太十六 18，約二 19。）至終，如新約所啓示的，撒但要完全被毀滅；（啓二十 10；）

【11:31】And forces from him will arise and ¹profane the sanctuary, establishing the fortress and removing the daily ^asacrifice; and they will set up the ^{2b}abomination that desolates.

11:31¹ (profane) The armies of Antiochus Epiphanes profaned the sanctuary, removed the daily sacrifice, and set up the abomination that desolates. Sacrifices, circumcision, and keeping the Sabbath were absolutely forbidden. Antiochus Epiphanes even went so far as to erect an altar to Zeus on the altar of burnt offering in the temple. Moreover, he set up his own image in the temple, sacrificed a sow on the altar, and sprinkled its blood in the temple. He forced the holy people to worship the idol and eat pork, and he seduced young men to commit fornication in the temple. In all these evils Antiochus Epiphanes typifies Antichrist, who will appear in the last week of the seventy weeks (9:27; Rev. 13:1-7). See note 27¹ in ch. 9.

According to this book the great human image in 2:31-45 destroys and desecrates the temple of God four times. The first time was by the head, Nebuchadnezzar (1:1-2; 2 Chron. 36:18-19); the second time was by Antiochus Epiphanes, a descendant of one of the four generals of Alexander the Great's Grecian Empire (8:9-14; 11:31-32); the third time was by Titus, a prince of the Roman Empire, in A.D. 70 (9:26; Matt. 24:2); and the fourth time will be by Antichrist, part of the ten toes of the restored Roman Empire, in the middle of the last seven years of this age (9:27; 12:7, 11). All these instances show that the center, the aim, and the goal of Satan's struggle against God is related to the temple, which typifies first Christ as God's embodiment (John 2:19-21) and then the church, the Body of Christ, as the enlargement of Christ (1 Cor. 3:16-17; Eph. 2:20-22). God desires to have a place on earth where His people can worship Him, as a testimony that He still has an interest on this earth; but Satan is always struggling to destroy this place (cf. Matt. 16:18; John 2:19). Ultimately, as revealed in the New Testament, Satan will be fully destroyed (Rev. 20:10), and the

11:31^a
Dan. 8:11;
12:11
11:31^b
Dan. 8:13;
9:27;
12:11;
Matt. 24:15;
Mark 13:14;
Rev. 13:4, 14

【11:32】作惡違背聖約的人，他必用花言巧語使他們被玷污；惟獨認識神的¹子民，必剛強行事。

【11:33】民間的¹通達人，必訓誨多人，然而他們多日必倒在刀下，或被火燒，或被擄掠搶奪。

【11:34】他們跌倒的時候，稍得扶助；有許多人只用諂媚的話依附他們。

【11:35】通達人中有些跌倒的，為要^a熬煉¹百姓，使他們純淨潔白，直到^b末時，因為到了定期，結局纔來到。

召會作為神的家，（提前三 15，彼前二 5，）就是神與祂贖民的調和，要在基督的復活裏完全得着建造，並要終極完成於新耶路撒冷，作新天新地的中心，直到永遠。（啓二一～二二。）

● 11:31² 參太二四 15 註 3。

● 11:32¹ 指猶大馬克比和他的民；他們受到但以理書上這話的鼓勵並加強，就採取行動對抗安提阿克以比凡尼。馬克比家族擊敗他，並潔淨聖殿。見八 14 註 1 與註 2。

● 11:33¹ 或，教師。後文同。安提阿克以比凡尼逼迫並殺害虔誠的猶太人。（33～35。）在這事上，他也豫表今世末了要逼迫並殺害神子民的敵基督。（啓十三 7 與註。）

● 11:35¹ 直譯，他們。

【11:32】And with his smooth words he will cause those who act wickedly toward the covenant to be profane. But the ¹people who know their God will show strength and take action.

【11:33】And ¹those with insight among the people will cause the many to understand; yet they will fall by sword and by flames, by captivity and by plundering for some days.

【11:34】And when they fall, they will be helped with a little help; and many will join themselves to them in word only.

【11:35】And some of those with insight will fall, in order to ^arefine ¹the people and to purify and cleanse them, until the time of the ^bend, for the end is still at the appointed time.

church as God's house (1 Tim. 3:15; 1 Pet. 2:5), the mingling of God with His redeemed people, will be fully built up in Christ's resurrection and will consummate in the New Jerusalem as the center of the new heaven and the new earth for eternity (Rev. 21—22).

11:31² (abomination) Cf. note 15² in Matt. 24.

11:32¹ (people) Referring to Judas Maccabeus and his people, who were encouraged and strengthened by this word in the book of Daniel to take action against Antiochus Epiphanes. The Maccabees defeated him and cleansed the temple. See notes 14¹ and 14² in ch. 8.

11:33¹ (those) Or, the teachers of the people. So also until the end of the book. Antiochus Epiphanes persecuted and slew the devoted Jews (vv. 33-35). In this also he typifies Antichrist, who will persecute and kill God's people at the end of this age (Rev. 13:7 and note).

11:35¹ (the) Lit., them.

11:35^a
但十二 10
彼前一 7
11:35^b
但八 17
太二四 6

11:35^a
Dan. 12:10;
1 Pet. 1:7
11:35^b
Dan. 8:17;
Matt. 24:6

11:36^a
但七 8, 25
八 11, 23, 25
帖後二 4
啓十三 5-6

【11:36】王必任意行事，^{1a} 自高自大，
超過所有的神，又用奇異的話攻擊萬
神之神；他必行事亨通，直到忿怒完
畢，因為所定的事，必然成就。

【11:37】他必不顧他列祖的神，也不顧
婦女所羨慕的神，無論何神他^a都不
顧，因為他必自大，高過一切。

【11:38】他倒要尊崇保障的神，用金
銀寶石和珍寶，敬奉他列祖所不認
識的神。

【11:39】他必靠外邦神明的幫助，攻擊
最堅固的保障；凡承認他的，他必將
榮耀加給他們，使他們管轄許多人，
又分地賞給他們。

● 11:36¹ 見帖後二 4 註 1。21 ~ 35 節是指作
為豫表的安提阿克以比凡尼，36 ~ 45 節是指作為
應驗的敵基督。（參九 26 ~ 27。）本章的歷史紀
事，從亞歷山大大帝四個繼承者的統治結束時起，
（大約從主前末世紀後半，羅馬帝國興起，取代
希臘帝國的地位，成為將要結束今世的世界強權
之時起，）到今世的末三年半，之間有個間斷。
在這間斷的時期中，乃是奧祕的召會時代。（弗
三 3 ~ 11，五 32。）

【11:36】 And the king will do as he pleases; and he will ^{1a}exalt
himself and magnify himself above every god, and against
the God of gods he will speak extraordinary things; and he
will prosper until the indignation is complete; for what has
been determined will be done.

【11:37】 And he will not regard the gods of his fathers or the
desire of women, ^anor will he regard any other god; for he
will magnify himself above all.

【11:38】 But he will honor instead the god of fortresses;
indeed a god whom his fathers did not know he will honor
with gold, silver, precious stones, and treasures.

【11:39】 And he will take action against the most fortified of
fortresses with the help of a foreign god; he will increase the
honor of those who acknowledge him and will cause them to
rule over many, and he will divide the land to them as a reward.

11:36¹ (exalt) See note 4¹ in 2 Thes. 2. Whereas vv. 21-35 refer
to Antiochus Epiphanes, the type, vv. 36-45 refer to Antichrist, the
fulfillment (cf. 9:26-27). In this chapter there is a gap in the chronicle of
history from the ending of the ruling of the four successors of Alexander
the Great (from about the second half of the last century B.C., the time
when the Roman Empire rose up to take the place of the kingdom of
Greece and become the world power that will end the present age) to the
last three and a half years of the present age. In this gap is the church age
of mystery (Eph. 3:3-11; 5:32).

11:36^a
Dan. 7:8, 25;
8:11, 23, 25;
2 Thes. 2:4;
Rev. 13:5-6

11:37^a
Isa. 14:13;
2 Thes. 2:4

11:37^a
賽十四 13
帖後二 4

【11:40】到了末時，南方王要與他交戰，北方王必用戰車、馬兵、和許多戰船，勢如暴風來攻擊他，也必進入¹列國，如洪水沖沒氾濫；

【11:41】又必進入^{1a}榮美之地，有許多國就被傾覆；但^b以東人、摩押人、和亞捫人中爲首的，必脫離他的手。

【11:42】他必伸手攻擊列國；埃及地也不得逃脫。

【11:43】他必把持埃及人隱藏的金銀財寶，和各樣的寶物；呂彼亞人和¹古實人，都必跟從他的腳步。

【11:44】但從東方和北方必有消息擾亂他，他就大發烈怒出去，將多人殺滅淨盡。

【11:40】 And at the time of the end the king of the south will push against him, and the king of the north will storm back at him with chariots and horsemen and many ships; and he will enter the countries and overflow and pass through.

【11:41】 He will also enter the ^{1a}beautiful land, and many countries will fall; but these will slip away from his hand: ^bEdom, Moab, and the foremost of the children of Ammon.

【11:42】 Then he will stretch forth his hand against the countries, and for the land of Egypt there will be no escape.

【11:43】 And he will have control over the hidden stores of gold and silver and over all the precious things of the Egyptians; and the Libyans and ¹Cushites will follow in his steps.

【11:44】 But news from the east and from the north will trouble him, and he will go forth with great wrath destroying and exterminating many.

● 11:40¹ 直譯，諸地。42 節者同。

● 11:41¹ 卽以色列地。

● 11:43¹ 卽埃提阿伯人（衣索匹亞人。）

11:41¹ (beautiful) I.e., the land of Israel.

11:43¹ (Cushites) I.e., Ethiopians.

11:41^a
Dan. 11:16
11:41^b
Isa. 11:14

11:41^a
但十一 16
11:41^b
賽十一 14

11:45^a
但十一 16, 24
詩四八 2
參帖後二 4
11:45^b
帖後二 8
啓十九 20

【11:45】他必在海和^{1a}榮美的聖山之間，支搭他如宮殿的帳幕；然而²到了他的^b結局，必無人幫助他。

但以理書 第十二章

b 與天使長米迦勒
爲以色列站住的事有關
十二 1 ~ 13

12:1^a
但十一 13, 21
猶 9
啓十二 7
12:1^b
賽二六 20-21
耶三十 7
太二四 21
可十三 19
參啓三 10
12:1^c
啓十六 18
12:1^d
出三二 32
結十三 9
路十 20
參啓七 3

【12:1】¹那時保護你本民的大君^{2a}米迦勒必起來；並且必有^b困苦時期，是從有國以來直到那時^c未曾發生過的；那時，你本民中凡記錄在^{3d}冊上的，必得拯救。

● 11:45¹ 指耶路撒冷所在的錫安。

● 11:45² 基督這非人手所鑿的石頭同着祂的新婦而來，將大人像從腳趾到頭砸碎時，（二 34 ~ 35 與註，）敵基督就到了他的結局。

● 12:1¹ 這裏所指的時間乃是這世代的終結，（太二八 20 下，）就是今世末了三年半。（七，七 25 下。）那將是困苦的時期，就是大災難的時期；（耶三十 7 上，太二四 15 ~ 26；）在這段時期中，打破聖民權力的事必將完成。（七 下，七 25 下，啓十三 5，7 上，十一 2。）本章的異象說到今世末了三年半的事、國度時代的事、以及永世裏的事。

【11:45】And he will pitch the tents of his palace between the sea and the^{1a} beautiful holy mountain; but he will² come to his^b end, and there will be no one to help him.

DANIEL 12

b. Related to the Archangel
Michael's Standing for Israel
12:1-13

【12:1】And at that¹ time^{2a} Michael, the great prince who stands for the children of your people, will arise; and there will be a time of^b distress, such as^c never occurred since there came to be a nation until that time; and at that time your people, every one found written in the^{3d} book, will be delivered.

11:45¹ (beautiful) Referring to Zion, where Jerusalem is.

11:45² (come) Antichrist will come to his end when Christ as the stone cut out without hands comes with His bride to smash the great human image from the toes to the head (2:34-35 and notes).

12:1¹ (time) The time referred to here is the consummation of the age (Matt. 28:20b), the last three and a half years of the present age (v. 7; 7:25b). That will be a time of distress, the time of the great tribulation (Jer. 30:7a; Matt. 24:15-26), during which the shattering of the power of the holy people will be completed (v. 7b; 7:25b; Rev. 13:5, 7a; 11:2). The vision in this chapter covers things in the last three and a half years of the present age, things in the kingdom age, and things in eternity.

11:45^a
Dan. 11:16, 24;
Psa. 48:2;
cf. 2 Thes. 2:4
11:45^b
2 Thes. 2:8;
Rev. 19:20

12:1^a
Dan. 10:13, 21;
Jude 9;
Rev. 12:7
12:1^b
Isa. 26:20-21;
Jer. 30:7;
Matt. 24:21;
Mark 13:19;
cf. Rev. 3:10
12:1^c
Rev. 16:18
12:1^d
Exo. 32:32;
Ezek. 13:9;
Luke 10:20;
cf. Rev. 7:3

● 12:1² 見十 11 註 1。

● 12:1³ 以色列民中，凡記錄在神生命冊上的，要從敵基督手中被救出來。基督回來建立國度時，少數餘剩的猶太人，就是以色列餘民，（亞十三 8～十四 2 與註，）要看見基督從空中降臨，並要悔改，接受祂而蒙拯救並得重生。（亞十二 10～14，十四 4～5，太二四 30，羅十一 26～27，啓一 7。）然而，因為他們是後期的信徒，他們不會有分於國度屬天的部分而作君王和祭司，乃要留在地上，在千年國屬地的部分作神的祭司。（賽二 2～3，亞八 20～23。）見太三 2 註 2。

在千年國裏有三班人：（一）得勝的信徒，要在屬天部分裏，在諸天界裏作君王和祭司；（見啓二十 6 註 4；）（二）得救的猶太人，要在地上作祭司，教導復興的列國；（見亞八 20 註 1；）（三）復興的列國，要在與基督同作王之得勝信徒的管治下，並在得救之猶太人的教導和照顧下作國民。（見太二五 32 註 1，34 註 1。）在國度時代的一千年之後，舊天舊地要被焚燒而得更新，（彼後三 12～13 與註，）成為新天新地。（啓二一 1。）那時，在主第二次來時蒙主拯救並重生的猶太人，要聯於舊約時代和新約時代一切相信的聖徒，成為新耶路撒冷，作神的居所和彰顯，直到永遠。（啓二一 12，14。）千年國末了存留的萬民，要遷移到新地上永遠作國民。（啓二一 24～26，二二 2 下。）那就是神永遠的國，蒙神揀選、創造、重生、聖化、變化、並榮化的人，要與神永遠成為一，而在其中管理並教導那些得了復興（卻沒有重生）的萬民，就是新天新地裏的國民。至終，在永世裏，神要在祂永遠的國裏得着祂的祭司、君王和子民，（啓二二 3，5，二一 3，）直到永遠。

12:1² (Michael) See note 11¹ in ch. 10.

12:1³ (book) Those of the people of Israel who are found written in God's book of life will be delivered out of the hand of Antichrist. When Christ comes back to set up the kingdom, the small number of remaining Jews, the remnant of Israel (Zech. 13:8—14:2 and notes), will see Christ descending in the air and will repent, receive Him, and be saved and regenerated (Zech. 12:10-14; 14:4-5; Matt. 24:30; Rom. 11:26-27; Rev. 1:7). However, because they will be the later believers, they will not participate in the heavenly section of the kingdom as kings and priests, but rather will be kept on the earth to be the priests of God (Isa. 2:2-3; Zech. 8:20-23) in the earthly section of the thousand-year kingdom. See note 2² in Matt. 3.

In the millennial kingdom there will be three groups of people: (1) the overcoming believers in the heavenly section as kings and priests in the heavenlies (see note 6⁴ in Rev. 20); (2) the saved Jews who will be on the earth as the priests teaching the restored nations (see note 20¹ in Zech. 8); and (3) the restored nations as the citizens under the ruling of the overcoming believers as the co-kings of Christ and also under the teaching and care of the saved Jews (see notes 32¹ and 34¹ in Matt. 25). After the thousand years of the age of the kingdom, the old heaven and the old earth will be burned in order to be renewed (2 Pet. 3:12-13 and notes) and become a new heaven and new earth (Rev. 21:1). At that time the Jews who are saved and regenerated by the Lord in His second coming will join all the believing saints of the Old Testament age and the New Testament age to be the New Jerusalem as God's dwelling place and expression for eternity (Rev. 21:12, 14). The nations who remain at the end of the millennium will be transferred to the land in the new earth to be the citizens forever (Rev. 21:24-26; 22:2b). That will be the eternal kingdom of God, in which God's chosen, created, regenerated, sanctified, transformed, and glorified people, who are one with God for eternity, will rule over and teach the restored (but not regenerated) nations, who will be the citizens in the new heaven and the new earth. Eventually, in eternity in His eternal kingdom God will have His priests, His kings, and His people (Rev. 22:3, 5; 21:3) forever.

12:2^a
徒七 60
林前十五 51
帖前四 14-15

12:2^b
約五 29
徒二四 15

12:2^c
太二五 46

12:3^a
箴四 18
但十一 35
太十三 43

12:3^b
創二二 17
林前十五 41-42

12:4^a
但八 26
啓十 4
二二 10

12:4^b
但八 17
太二四 6

【12:2】^a 睡在塵埃中的，必有多人^b 醒起；其中有歸到^{1c} 永遠生命的，有歸到羞辱，¹ 永遠蒙羞的。

【12:3】通達人必^{1a} 發光，如同穹蒼的光輝；那使多人歸義的，必發光如^b 星，直到永永遠遠。

【12:4】但以理阿，你要隱藏這話，^a 封閉這書，直到^b 末時；必有多人來往奔跑，知識就必增多。

【12:5】我但以理觀看，見另有兩位站立，一位在河這邊，一位在河那邊。

● 12:2¹ 在大災難末了，那些睡了（即死了一林前十五 51）的聖徒要在生命的復活裏起來，到空中與基督相會。（2 上，13，約五 28～29 上，帖前四 16～17，帖後二 1，3～4，8，啓十四 14～16。）在千年國，就是國度時代之後，死了的不信者要在審判的復活裏起來，且要在永世裏永遠蒙羞受辱，直到永永遠遠。（2 下，約五 29 下，啓二十 15。）

● 12:3¹ 本節所題的得勝者，要在國度時代發光。（太十三 43。）他們同着 10 節裏的那些人，以及 13 節裏的但以理，要有分於國度，並繼續在永世裏享受永遠的生命，直到永遠。

【12:2】 And many of those who are ^asleeping in the dust of the ground will ^bawake, some to ^{1c}life eternal and some to reproach, to ¹eternal contempt.

【12:3】 And those who have insight will ^{1a}shine like the shining of the heavenly expanse, and those who turn many to righteousness, like the ^bstars, forever and ever.

【12:4】 But you, Daniel, shut up the words and ^aseal the book until the time of the ^bend; many will go here and there, and knowledge will be increased.

【12:5】 Then I, Daniel, looked, and there were two others standing, one on this bank of the river and the other on that bank of the river.

12:2¹ (life) At the end of the great tribulation the sleeping (i.e., dead—1 Cor. 15:51) saints will rise in the resurrection of life to meet with Christ in the air (vv. 2a, 13; John 5:28-29a; 1 Thes. 4:16-17; 2 Thes. 2:1, 3-4, 8; Rev. 14:14-16). After the millennium, the kingdom age, those who died as unbelievers will rise in the resurrection of judgment and will suffer eternal reproach and contempt in eternity forever and ever (v. 2b; John 5:29b; Rev. 20:15).

12:3¹ (shine) The overcomers mentioned in this verse will shine in the kingdom age (Matt. 13:43). Together with those in v. 10 and with Daniel in v. 13, they will participate in the kingdom and will continue their enjoyment of the eternal life in eternity forever.

12:2^a
Acts 7:60;
1 Cor. 15:51;
1 Thes. 4:14-15

12:2^b
John 5:29;
Acts 24:15

12:2^c
Matt. 25:46

12:3^a
Prov. 4:18;
Dan. 11:35;
Matt. 13:43

12:3^b
Gen. 22:17;
1 Cor. 15:41-42

12:4^a
Dan. 8:26;
Rev. 10:4;
22:10

12:4^b
Dan. 8:17;
Matt. 24:6

12:6^a
但十 5

【12:6】有一位問那在河水以上，穿^a細麻衣的，說，這些奇事的結局，還有多久纔到呢？

12:7^a
申三二 40

12:7^b
但七 25
啓十二 14

12:7^c
路二一 24
啓十 7

【12:7】我聽見那在河水以上，穿細麻衣的，向天舉起左右^a手，憑着那永遠活着的主起誓，說，要到^{1b}一年、二年、半年，打破聖民權力完成的時^c候，這一切事就都^c完成了！

【12:8】我聽見這話，卻不明白，就說，我主阿，這些事末後的結局是怎樣呢？

12:9^a
但八 17

【12:9】祂說，但以理阿，你只管去，因為這些話已經隱藏封閉，直到^a末時。

12:10^a
但十一 35
亞十三 9

【12:10】許多人必得潔淨，成為潔白，且被^a煉淨，但惡人仍必行惡；一切惡人都不明白，惟獨通達人能明白。

【12:6】 And one said to the man clothed in ^alinen, who was above the water of the river, How long will it be until the end of these wonders?

【12:7】 And I heard the man clothed in linen, who was above the water of the river, as He lifted up His right ^ahand and His left hand to heaven and swore by Him who lives forever that there would be ^{1a} ^btime and times and half a time; and when the shattering of the power of the holy people is completed, all these things will be ^ccompleted.

【12:8】 And I heard, but I did not understand. Then I said, My Lord, what will the latter end of these things be?

【12:9】 And He said, Go your way, Daniel, for the words are shut up and sealed until the time of the ^aend.

【12:10】 Many will be purified, ¹cleansed, and ^arefined, but the wicked will act wickedly; and none of the wicked will understand, but those who have insight will understand.

12:6^a
Dan. 10:5

12:7^a
Deut. 32:40

12:7^b
Dan. 7:25;
Rev. 12:14

12:7^c
Luke 21:24;
Rev. 10:7

12:9^a
Dan. 8:17

12:10^a
Dan. 11:35;
Zech. 13:9

● 12:7¹ 見七 25 註 2。

12:7¹ (a) See note 25² in ch. 7.

12:10¹ (cleansed) Lit., whitened.

12:11^a
但八 11
十一 31
12:11^b
但八 13
九 27
十一 31
太二四 15
12:11^c
參啓十一 2-3
十二 6
12:13^a
賽五七 2
啓十四 13
12:13^b
但八 17

【12:11】從除掉¹日常^a獻的祭，並設立那^b造成荒涼的可憎之物的時候，必有^{2c}一千二百九十日。

【12:12】凡等到¹一千三百三十五日的，那人便為有福。

【12:13】你且去等候結局，你必^a安歇；到^b末了的日子，你必¹起來，享受你的業分。

● 12:11¹ 見九 27 註 1。

● 12:11² 大災難的一千二百六十日末了，敵基督要被基督完全毀滅。（帖後二 8，啓十九 20。）千年國，即國度時代，開始後還需要三十日，以潔淨並清理遭受玷污、破壞並褻瀆的聖殿。就如聖殿受到安提阿克以比凡尼玷污之後，馬克比家族潔淨聖殿；（八 14 與註；）照樣，得救的猶太人也要在千年國開始時潔淨聖殿。

● 12:12¹ 在 11 節題到的潔淨殿後需要四十五天，以恢復遭受破壞的敬拜神及日常祭祀的體系。因此，從敵基督使獻祭止息，到以色列人重新享受獻祭之日，將有一千三百三十五日。恢復獻祭，對以色列人乃是大祝福。（珥二 14。）

● 12:13¹ 指明但以理要復活，在國度時代享受他的業分。見 3 註 1。

【12:11】And from the time that the¹ daily^a sacrifice is removed and the^b abomination that desolates is set up, there will be a^{2c} thousand two hundred and ninety days.

【12:12】Blessed is he who waits and reaches the¹ thousand three hundred and thirty-five days!

【12:13】But you, go your way until the end, and you will^a rest and¹ rise again in your lot at the^b end of the days.

12:11¹ (daily) See note 27¹ in ch. 9.

12:11² (thousand) At the end of the one thousand two hundred and sixty days of the great tribulation Antichrist will be fully destroyed by Christ (2 Thes. 2:8; Rev. 19:20). At the beginning of the millennium, the kingdom age, thirty more days will be needed to cleanse and clear up the contaminated, devastated, and defiled temple. Just as the Maccabees cleansed the temple after it had been defiled by Antiochus Epiphanes (8:14 and notes), so the saved Jews will cleanse the temple at the beginning of the millennial kingdom.

12:12¹ (thousand) After the cleansing of the temple mentioned in v. 11, forty-five days will be needed to recover the destroyed system of the worship of God with the daily sacrifices. Thus, from the time that Antichrist causes the offerings to cease to the day the Israelites enjoy the offerings again will be 1335 days. The restoration of the sacrifices will be a great blessing to the people of Israel (Joel 2:14).

12:13¹ (rise) Indicating that Daniel will be resurrected to enjoy his lot in the kingdom age. See note 3¹.

12:11^a
Dan. 8:11;
11:31
12:11^b
Dan. 8:13;
9:27;
11:31;
Matt. 24:15
12:11^c
cf. Rev. 11:2-3;
12:6
12:13^a
Isa. 57:2;
Rev. 14:13
12:13^b
Dan. 8:17

聖經

THE HOLY BIBLE

舊約恢復本

Old Testament Recovery Version

何西阿書

Hosea

何西阿書

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書介

著者：何西阿。（一 1。）

盡職時間：爲時約六十年，從主前約七八五年，
烏西雅（亞撒利雅）作猶大王之時，到主
前約七二五年，希西家作猶大王之時。
（一 1。）

盡職地點：北方以色列國。

盡職對象：北方以色列國。

主 題：

耶和華是邪淫背道之以色列的救恩，
接納她回來並復興她

INTRODUCTION

Author: Hosea (1:1).

Time of His Ministry: A period of about sixty years, from approximately 785 B.C., during the reign of Uzziah (Azariah), king of Judah, to approximately 725 B.C., during the reign of Hezekiah, king of Judah (1:1).

Place of His Ministry: The northern kingdom of Israel.

Object of His Ministry: The northern kingdom of Israel.

Subject:

Jehovah as Salvation to the Adulterous and Apostate Israel in Receiving Her Back and Restoring Her

何西阿書 第一章

壹 介言

一 1

【1:1】¹ 當 ^a 烏西雅、^b 約坦、^c 亞哈斯、
^d 希西家作猶大王，約阿施的兒子 ^e 耶羅波安作以色列王的日子，耶和華的話臨到備利的兒子 ² 何西阿。

貳 淫亂的妻子

一 2 ~ 三 5

● 1:1¹ 小申言者書是由何西阿書至瑪拉基書這十二卷書所組成。古時這些書可能視為一卷。司提反在徒七 42 引用摩五 25 ~ 27 時所題的『眾申言者書，』可能就是指這卷彙集的書。這十二卷書完成了關於神對付祂選民（以色列）和列國之經綸的神聖啓示；這神聖啓示在大申言者書—以賽亞書、耶利米書、以西結書、和但以理書中曾詳細的論到。主耶穌將所有大小申言者書統稱為『申言者的書』—其上記載關於祂的事。（路二四 44。）因此，全部申言者書的中心點乃是基督。（參路二四 27，約五 39。）

小申言者書就如大申言者書，揭示神在祂對以色列愛的懲治、對以色列行政的對付、並對列國的審判上的經綸，結果帶進作神經綸中心與普及之

HOSEA 1

I. The Introductory Word

1:1

【1:1】¹ The word of Jehovah which came to ² Hosea the son of Beeri in the days of ^a Uzziah, ^b Jotham, ^c Ahaz, and ^d Hezekiah, kings of Judah, and in the days of ^e Jeroboam the son of Joash the king of Israel.

II. A Wife of Harlotries

1:2 — 3:5

1:1¹ (The) The Minor Prophets are composed of twelve books, from Hosea to Malachi. In ancient times these books might have been considered one book. “The book of the prophets” mentioned by Stephen in Acts 7:42, in his quoting of Amos 5:25-27, might refer to this collective book. These twelve books complete the divine revelation concerning God’s economy in His dealings with His elect (Israel) and the nations, which is covered in detail in the books of the Major Prophets—Isaiah, Jeremiah, Ezekiel, and Daniel. All the books of both the Major Prophets and the Minor Prophets were called by the Lord Jesus “the Prophets,” in which things were written concerning Him (Luke 24:44). Thus, the central point of all the Prophets is Christ (cf. Luke 24:27; John 5:39).

Like the Major Prophets, the Minor Prophets unveil that God’s economy in His loving chastisement of Israel, in His governmental dealing with Israel, and in His judgment upon the nations issues in

1:1^a

2 Chron. 26:1;
Isa. 1:1

1:1^b

2 Kings 15:5, 7;
Micah 1:1

1:1^c

2 Kings 16:1

1:1^d

2 Kings 18:1

1:1^e

2 Kings 14:16

1:1^a

代下二六 1
賽一 1

1:1^b

王下十五 5, 7
彌一 1

1:1^c

王下十六 1

1:1^d

王下十八 1

1:1^e

王下十四 16

一 申言者何西阿
娶淫婦爲妻
— 2 ~ 9

【1:2】耶和華初次與何西阿說話，對他說，你去娶¹淫婦爲²妻，也收那從淫亂所生的兒女，因爲這地大行^a淫亂，離棄耶和華。

基督的顯現，以帶進國度，就是復興的時代，（太十九 28，徒三 21，）那要將老舊並毀壞的宇宙引進那有新耶路撒冷的新天新地裏。（啓二一 1 ~ 2。）

●1:1² 意，救恩，或拯救。（參民十三 16。）何西阿盡職的對象是邪淫背道的以色列國。就以色列的光景而言，他們是邪淫的；就以色列的地位而言，他們是背道的。本書啓示，無論作耶和華妻子的以色列如何邪淫，無論作耶和華百姓的以色列如何背道，耶和華仍然渴望以色列歸向祂。如果以色列歸向耶和華，耶和華仍會接納她，帶回她，並復興她。

●1:2¹ 申言者何西阿娶淫婦歌篋爲妻。（2 ~ 3。）這象徵神娶以色列爲妻，而祂這妻子是行淫亂，離棄耶和華的。神吩咐何西阿作祂自己所作的，何西阿也照神所指示的去作。

A. The Prophet Hosea
Taking a Wife of Harlotries
1:2-9

【1:2】At the beginning of Jehovah's speaking to Hosea, Jehovah said to Hosea, Go, take to yourself a¹wife of²harlotries / And children of harlotries, / For the land is entirely given over to^aharlotry, / And thus departs from Jehovah.

the manifestation of Christ as the centrality and universality in God's economy to bring in the kingdom, the age of restoration (Matt. 19:28; Acts 3:21), which will usher the old and ruined universe into the new heaven and new earth with the New Jerusalem (Rev. 21:1-2).

1:1² (Hosea) Meaning salvation, or deliverance (cf. Num. 13:16). The object of Hosea's ministry was the adulterous and apostate kingdom of Israel. As to Israel's condition, they were adulterous; as to their position, they were apostate. This book reveals that regardless of how adulterous Israel is as the wife to Jehovah and how apostate Israel is as the people to Him, He still desires that she would return to Him. If she would return to Him, He would still receive her, bring her back, and restore her.

1:2² (harlotries) The prophet Hosea took Gomer, a wife of harlotries (vv. 2-3). This symbolized that God took Israel as His wife, one who gave herself to harlotries and who departed from Jehovah. God told Hosea to do what He Himself had done, and Hosea did what God commanded him.

1:2^a
Deut. 31:16;
Psa. 73:27;
Jer. 2:20

1:2^a
申三一 16
詩七三 27
耶二 20

【1:3】於是何西阿去娶了滴拉音的女兒歌篋；這婦人懷孕，給他生了一個兒子。

【1:4】耶和華對何西阿說，給他起名叫¹耶斯列，因為再過片時，我必²追討耶戶家在耶斯列^a殺人流血的罪，也必使以色列家的國^b滅絕。

【1:5】到那日，我必在耶斯列山谷折斷以色列的^a弓。

●1:2² 從以賽亞到瑪拉基的眾申言者所釋放的啓示，其着重的要點，乃是神要與祂所揀選的人有生機的聯結。在這聯結裏，神是祂子民的生命，而他們是祂的彰顯。如此，神與祂所揀選的人就成爲一對宇宙夫婦。（啓二二 17 與註 1 二段。）這是神在祂永遠經綸中的心意，所以大申言者書和小申言者書都說到神是丈夫，神的選民是妻子。這思想在新約中有完全的發展。見出二十 6 註 1 二段。

●1:4¹ 象徵神必追討耶戶家在耶斯列殺人流血的罪，（王下十 1 ～ 11，）也必使以色列家的國滅絕。（王下十五 10 ～ 12。）

●1:4² 或，訪察（即爲了追討。）

【1:3】 So he went and took Gomer the daughter of Diblaim. And she conceived and bore him a son.

【1:4】 And Jehovah said to him, Call his name ¹Jezreel, / For yet a little while / And I will ²avenge the ^abloodshed of Jezreel / Upon the house of Jehu / And will bring an ^bend to the kingdom of the house of Israel.

【1:5】 And in that day / I will break the ^abow of Israel / In the valley of Jezreel.

1:2¹ (wife) The crucial emphasis of the revelation released by all the prophets from Isaiah to Malachi is that God wants to have an organic union with His chosen people. In this union God is His people's life and they are His expression. In this way God and His chosen people become a universal couple (Rev. 22:17 and note 1, par. 2). Because this is God's intention in His eternal economy, both the Major Prophets and the Minor Prophets speak of God as the Husband and of God's chosen people as the wife. This thought is fully developed in the New Testament. See note 6², par. 2, in Exo. 20.

1:4¹ (Jezreel) Symbolizing that God would avenge the bloodshed at Jezreel (2 Kings 10:1-11) upon the house of Jehu and would bring an end to the kingdom of the house of Israel (2 Kings 15:10-12).

1:4² (avenge) Or, visit (i.e., in order to avenge).

1:4^a
王下十 7~11
1:4^b
王下十五 10, 12

1:4^a
2 Kings 10:7-11
1:4^b
2 Kings 15:10, 12

1:5^a
王下十五 29

1:5^a
2 Kings 15:29

1:6^a
王下十七 6, 23

【1:6】歌篋又懷孕生了一個女兒；耶和華對何西阿說，給她起名叫¹羅路哈瑪，因為我必不再憐恤^a以色列家，決不赦免他們。

1:7^a
王下十九 35

【1:7】我卻要憐恤^a猶大家，我必憑耶和華他們的神拯救他們，必不憑弓、刀、爭戰、馬匹、與馬兵拯救他們。

【1:8】歌篋給羅路哈瑪斷奶以後，又懷孕生了一個兒子。

1:9^a
羅九 25
參出六 7

【1:9】耶和華說，給他起名叫¹羅阿米，因為你們^a不是我的子民，我也不屬於你們。

二 復興的應許 — 10 ~ 二 1

●1:6¹ 意，她未蒙憐恤；象徵神必不再憐恤以色列家。

●1:9¹ 意，不是我的子民；象徵以色列不是神的子民，神也不屬於以色列。

【1:6】 And she conceived again and bore a daughter. And He said to him, Call her name ¹Lo-ruhamah, / For I will no longer have compassion / On the ^ahouse of Israel, / That I should forgive them at all.

1:6^a
2 Kings 17:6, 23

【1:7】 But on the ^ahouse of Judah I will have compassion and will save them by Jehovah their God, and I will not save them by bow or by sword or by battle, by horses or by horsemen.

1:7^a
2 Kings 19:35

【1:8】 When she had weaned Lo-ruhamah, she conceived and bore a son.

【1:9】 And He said, Call his name ¹Lo-ammi, / For you are ^anot My people, / And I will not belong to you.

1:9^a
Rom. 9:25;
cf. Exo. 6:7

B. Promise of Restoration 1:10 — 2:1

1:6¹ (Lo-ruhamah) Meaning she has not obtained compassion and symbolizing that God would no longer have compassion on the house of Israel.

1:9¹ (Lo-ammi) Meaning not My people and symbolizing that Israel was not God's people and God would not belong to her.

1:10^a
創三二 12
羅九 27~28
1:10^b
羅九 26
彼前二 10
1:10^c
林後六 18
啓二一 7
參太十六 16
約一 12
約壹三 1
1:11^a
耶三 18
結三四 23
三七 16~25

【1:10】然而¹以色列的人數必如^{2a}海沙，不可量，不可數；^b從前在甚麼地方對他們說，你們不是我的子民，將來在那裏必對他們說，你們是^{3c}活神的兒子。

【1:11】猶大人和以色列人必一同^a聚集，爲自己立一個首領，從這地上去，因爲¹耶斯列的日子必爲大日。

●1:10¹ — 10 ~ 二 1 的話是神給以色列人復興的應許。這應許是恩典的事。恩典繼罪而來。罪在那裏增多，恩典就更增多了。（羅五 20。）

●1:10² 見創二二 17 註 1。

●1:10³ 『活神的兒子』指明重生。神成就祂與以色列所立的新約時，（耶三一 31 ~ 34 與 31 註 1，）要重生他們，將祂自己放在他們裏面作他們的生命，使他們成爲神的兒子。因此，以色列將不僅是神的百姓，也是神的兒子。

●1:11¹ 意，神撒種，或神必撒種。耶斯列的日子，乃是以色列人被神播種在聖地的日子。（11，二 22 ~ 23。）今天，神已經將以色列人種回他們列祖之地，沒有人能把他們再拔出。

【1:10】 But the¹ number of the children of Israel will be like the^{2a} sand of the sea, / Which cannot be measured or numbered; / ^b And in the place where it will be said to them, You are not My people, / It will be said to them, You are the^{3c} sons of the living God.

【1:11】 And the children of Judah and the children of Israel will be^a gathered together, / And they will appoint for themselves one head, and they will go up from the land, / For great will be the day of¹ Jezreel.

1:10¹ (number) The word in 1:10—2:1 is God's promise of restoration to the children of Israel. This promise is a matter of grace. Grace follows sin. Where sin abounds, grace abounds even more (Rom. 5:20).

1:10² (sand) See note 17¹ in Gen. 22.

1:10³ (sons) Sons of the living God indicates regeneration. When God fulfills His new covenant with Israel (Jer. 31:31-34 and note 31¹), He will regenerate them, putting Himself into them as their life to make them the sons of God. Thus, Israel will be not merely the people of God but also the sons of God.

1:11¹ (Jezreel) Meaning God sows, or God will sow. The day of Jezreel is the day for the people of Israel to be sown in the Holy Land by God (v. 11; 2:22-23). Today God has sown the children of Israel back in their fathers' land, and no one can pluck them out again.

1:10^a
Gen. 32:12;
Rom. 9:27-28
1:10^b
Rom. 9:26;
1 Pet. 2:10
1:10^c
2 Cor. 6:18;
Rev. 21:7;
cf. Matt. 16:16;
John 1:12;
1 John 3:1
1:11^a
Jer. 3:18;
Ezek. 34:23;
37:16-25

何西阿書 第二章

【2:1】你們要對你們的弟兄說，¹ 阿米；
要對你們的姊妹說，² 路哈瑪。

三 申言者何西阿之妻的淫亂

二 2 ~ 13

【2:2】你們要與你們的^a 母親大大爭辯，
因為她¹ 不是我的妻子，我也¹ 不是她的丈夫；叫她除掉臉上的^b 淫亂，和胸間的姦淫，

【2:3】免得我剝去她的衣服，使她赤身像^a 纔生的日子一樣，使她如曠野，如乾旱之地，以乾渴殺死她。

●2:1¹ 意，我的百姓。

●2:1² 意，她蒙了憐恤。本節中的兩個名字指明，至終以色列要被神成全。因着神愛的得勝，以色列要成為神的百姓，蒙祂的憐恤。見十一 1 註 1。

●2:2¹ 申言者何西阿之妻歌篋所犯的淫亂，象徵以色列作耶和華不貞妻子的邪淫。（2 ~ 13。）一面說，神休了以色列；但祂這樣作卻有堅決的意圖，要再接納她回來。

HOSEA 2

【2:1】 Say to your brothers, ¹Ammi, / And to your sisters, ²Ruhamah.

C. The Harlotries of the Wife of the Prophet Hosea

2:2-13

【2:2】 Contend with your ^amother; contend. / For she is ¹not my wife, / And I am ¹not her husband. / And let her turn away her ^bharlotries from her face, / And her adulteries from between her breasts,

【2:3】 Lest I strip her naked / And set her out as in the day she was ^aborn / And make her a wilderness / And make her a dry land / And slay her with thirst.

2:1¹ (Ammi) Meaning My people.

2:1² (Ruhamah) Meaning she has obtained compassion. The two names in this verse indicate that ultimately Israel will be perfected by God. Under the victory of God's love, Israel will become God's people and obtain His compassion. See note 1¹ in ch. 11.

2:2¹ (not) The harlotries of Gomer, the wife of the prophet Hosea, symbolize the adulteries of Israel as the unchaste wife of Jehovah (vv. 2-13). In a sense, God divorced Israel, but He did this with the strong intention of receiving her back again.

2:2^a
賽五十 1
2:2^b
結十六 20

2:3^a
結十六 4

2:2^a
Isa. 50:1
2:2^b
Ezek. 16:20

2:3^a
Ezek. 16:4

【2:4】我必不憐恤她的兒女，因為他們是從淫亂生的兒女。

【2:5】他們的母親行了^a淫亂，懷他們的母作了可羞恥的事，因為她說，我要隨從¹所愛的人，他們給我餅和水，羊毛和麻，油和酒。

【2:6】因此，我必用荊棘堵塞¹她的道，築牆擋住她，使她找不着路。

【2:7】她必追隨所愛的人，卻追不上，她必尋找他們，卻尋不見；便說，¹我要^a歸回前^b夫，因我那時的光景比如今還好。

【2:8】她^a不知道是我給她五穀、新酒和新油；又加增她的金銀；他們卻¹用於巴力。

●2:5¹ 以色列所愛的人就是她的偶像。

●2:6¹ 此乃照七十士希臘文譯本；希伯來文經文作，你的。

●2:7¹ 這指明雖然以色列頑梗的追求她所愛的人（她的偶像，）但至終她要歸向神——她的前夫。

●2:8¹ 或，作成巴力。

【2:4】 And on her children I will not have compassion, / For they are the children of harlotries.

【2:5】 For their mother has gone about as a ^aharlot; / She who conceived them has acted shamefully; / For she has said, / I will go after my ¹lovers, / Who give me my bread and my water, / My wool and my flax, / My oil and my drink.

【2:6】 Therefore I will now hedge up / ¹Her way with thorns; / And I will build up a wall against her, / So that she will not find her paths.

【2:7】 And she will pursue her lovers / But will not overtake them; / And she will seek them but not find them; / And she will say, ¹I will go / And ^areturn to my first ^bhusband, / For it was better for me then than now.

【2:8】 For she ^adid not know / That it was I who gave her / The grain and the new wine and the fresh oil, / And who multiplied to her silver / And gold, which they ¹used for Baal.

2:5¹ (lovers) Israel's lovers were her idols.

2:6¹ (Her) Following the Septuagint; the Hebrew text reads, your.

2:7¹ (I) This indicates that although Israel would stubbornly pursue her lovers (her idols), eventually she would return to God as her first Husband.

2:8¹ (used) Or, made into Baal.

2:5^a
賽一 21
耶三 1, 6, 8~9
結十六 15~16

2:7^a
何五 15
六 1
十四 1
耶三 22
三一 18
哀三 40
路十五 18

2:7^b
耶二 2
三一 32
結二三 4
2:8^a
賽一 3

2:5^a
Isa. 1:21;
Jer. 3:1, 6, 8-9;
Ezek. 16:15-16

2:7^a
Hosea 5:15;
6:1;
14:1;
Jer. 3:22;
31:18;
Lam. 3:40;
Luke 15:18

2:7^b
Jer. 2:2;
31:32;
Ezek. 23:4

2:8^a
Isa. 1:3

【2:9】因此到了收割的時候，出酒的季節，我必將我的五穀新酒收回，也必將她應當遮體的羊毛和麻奪去。

【2:10】如今我必在她所愛的人眼前，顯露她的淫蕩，必無人能救她脫離我的手。

【2:11】我必使她一切的歡樂，她的^a節期、月朔、安息日、並她所定一切的會，都止息了。

【2:12】我也必使她的葡萄樹和無花果樹荒蕪，就是她說，這是我所愛的人給我為代價的；我必使這些樹變為叢林，為田野的走獸所喫。

【2:13】我必在她身上追討她素日給諸巴力燒香的罪，那時她佩帶鼻環和珠寶，隨從她所愛的人，卻忘記了我；這是耶和華說的。

四 耶和華復興
邪淫背道的以色列
二 14 ~ 23

【2:9】 Therefore I will take back / My grain in its time / And My new wine in its appointed season, / And I will snatch away My wool and My flax, / Which were to cover her nakedness.

【2:10】 And now I will uncover her lewdness / In the sight of her lovers, / And no one will deliver her from My hand.

【2:11】 And I will bring all her mirth to an end, / Her^a feasts, her new moons, and her Sabbaths, / And all her appointed assemblies.

【2:12】 And I will desolate her vine and her fig tree, / Of which she said, / These are my payments / That my lovers have given me; / And I will make them a forest, / And the beasts of the field will devour them.

【2:13】 And I will visit the days of the Baals upon her, / In which she burned incense to them / And adorned herself with her nose rings and her jewels / And went after her lovers / And forgot Me, / Declares Jehovah.

D. Jehovah's Restoration
of the Adulterous and Apostate Israel
2:14-23

2:11^a
摩八 10

2:11^a
Amos 8:10

2:14^a
結二十 35

2:14^b
賽四十 2

2:15^a
書七 26
賽六五 10

2:15^b
耶二 2
結十六 22, 60

【2:14】因此我必誘導她，領她到^a曠野，
對她的心^b說話；

【2:15】從那裏我必賜她葡萄園，又賜
她^a亞割谷作為指望的門；她必在那
裏應聲，與她^b幼年的日子一樣，與
她從埃及地上來的日子相同。

【2:16】耶和華說，那日你必稱呼我：
我的^a丈夫，不再稱呼我：¹巴力。

【2:17】因為我必從她口中除掉諸巴力
的名號，他們的名號不再被記念。

【2:18】當那日我必為¹我的民，與田野
的走獸、空中的飛鳥、並地上的爬物
立^{2a}約；又必從那地^b折斷弓刀，止
息爭戰，使他們^c安然躺臥。

●2:16¹ 意，我的主人；也是迦南人一個神祇的名。

●2:18¹ 我的民，直譯，他們。

●2:18² 正如神在挪亞的時代為我們與活物立約，（創九 8～11，）祂也要在復興的時候為以色列立這樣的約。因着這後一個約，走獸、飛鳥、和爬物必井然有序；神又必從那地折斷弓刀，止息爭戰，使以色列安然躺臥。

2:16^a
賽五四 5
耶三 14
啓二一 2

2:18^a
賽十一 6~9
結三四 25

2:18^b
詩四六 9
賽二 4
結三九 9~10

2:18^c
利二六 5
耶二三 6

【2:14】 Therefore I am now luring her, / And I will bring her into the^awilderness / And will^bspeak to her heart.

【2:15】 And I will give her her vineyards from there / And the valley of^aAchor as a door of hope; / And she will respond there as in the days of her^byouth / And as in the day when she came up out of the land of Egypt.

【2:16】 And in that day, declares Jehovah, / You will call Me My^aHusband / And will no longer call Me¹Baali.

【2:17】 For I will take away the names of the Baals from her mouth, / And they will no longer be remembered by their name.

【2:18】 And I will make a^{1a}covenant for them / In that day / With the beasts of the field / And with the birds of heaven / And the creeping things of the earth; / And bow and sword and battle / I will^bbreak from the land, / And I will cause them to lie down in^csafety.

2:16¹ (Baali) Meaning my Master. Also the name of a Canaanite god.

2:18¹ (covenant) Just as God made a covenant for us with the living things at Noah's time (Gen. 9:8-11), so He will make such a covenant for Israel at the time of restoration. Because of this latter covenant, the beasts, the birds, and the creeping things will be in a good order. Also, God will break bow, sword, and battle from the land and will cause Israel to lie down in safety.

2:14^a
Ezek. 20:35

2:14^b
Isa. 40:2

2:15^a
Josh. 7:26;
Isa. 65:10

2:15^b
Jer. 2:2;
Ezek. 16:22, 60

2:16^a
Isa. 54:5;
Jer. 3:14;
Rev. 21:2

2:18^a
Isa. 11:6-9;
Ezek. 34:25

2:18^b
Psa. 46:9;
Isa. 2:4;
Ezek. 39:9-10

2:18^c
Lev. 26:5;
Jer. 23:6

【2:19】我必^a聘你永遠歸我爲妻，以公義和公平，以慈愛和憐恤聘你歸我；

【2:20】也必以信實聘你歸我，你就必認識我耶和華。

【2:21】耶和華說，那日我必應允；我必應允天，天必應允地，

【2:22】地必應允¹五穀、¹新酒和¹新油，這些必應允耶斯列民。

【2:23】我必將她播種在這地歸我，我必憐恤¹羅路哈瑪；我必對²羅阿米說，^a你是我的民；他們必說，你是我的神。

何西阿書 第三章

五 神信實復興
以色列的證實
三 1 ~ 5

●2:22¹ 見六 11 註 1，賽三十 26 註 1，珥三 18 註 1。

●2:23¹ 見一 6 註 1。

●2:23² 見一 9 註 1。

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

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

【2:21】 And in that day / I will answer, declares Jehovah; / I will answer the heavens, / And they will answer the earth,

【2:22】 And the earth will answer the ¹grain / And the ¹new wine and the ¹fresh oil, / And they will answer Jezreel.

【2:23】 And I will sow her for Myself in the land; / And I will have compassion on ¹Lo-ruhamah, / And I will say to ²Lo-ammi, ^aYou are My people; / And they will say, My God.

HOSEA 3

E. The Confirmation of God's Faithful
Restoration of Israel

3:1-5

2:22¹ (grain) See note 11¹ in ch. 6 and notes 26¹ in Isa. 30 and 18¹ in Joel 3.

2:23¹ (Lo-ruhamah) See note 6¹ in ch. 1.

2:23² (Lo-ammi) See note 9¹ in ch. 1.

【3:1】耶和華對我說，你¹再去愛一個婦人，就是爲她友伴所愛、卻又犯姦淫的，好像以色列人，雖然轉向別神，喜愛葡萄餅，耶和華還是^a愛他們。

【3:2】我便用十五錠銀子，一賀梅珥半大麥，買她歸我。

【3:3】我對她說，你當¹多日爲我靜居，不可行淫亂，不可歸別人爲妻；我向你必這樣。

●3:1¹ 耶和華吩咐何西阿再去愛淫婦歌篋，象徵以色列人雖然轉向別神（別的愛人，）喜愛葡萄餅（爲着自己的享樂，）但耶和華必再愛他們。何西阿順從神關於歌篋的指示，他所作的乃是確證神所應許要對以色列作的事。

●3:3¹ 歌篋與何西阿同居多日，不行淫亂，不歸別人爲妻，象徵以色列人必多日靜居，無君王，無首領，無祭祀，無柱像（爲着敬拜，）無以弗得，無家中的神像。（4。）這『多日』開始於巴比倫人焚燒聖殿時。（代下三六 19。）從那時起，以色列一直無君王，無首領；不僅如此，從那時起，直到如今，猶太人也沒有拜偶像。

【3:1】 Then Jehovah said to me, Go¹ again, love a woman who is loved by her companion yet who is an adulteress, even as Jehovah has^a loved the children of Israel, though they turn to other gods and love raisin cakes.

【3:2】 So I bought her for myself for fifteen pieces of silver and a homer of barley and a half-homer of barley.

【3:3】 And I said to her, You will abide for me for¹ many days; you shall not go about as a harlot nor be another man's; and I will be the same toward you.

3:1¹ (again) Jehovah told Hosea to love Gomer, a woman of adulteries, again, symbolizing that Jehovah will love the children of Israel again, though they have turned to other gods (other lovers) and loved raisin cakes (pleasures for self). What Hosea did in obedience to God's command regarding Gomer was a confirmation of what God promised to do regarding Israel.

3:3¹ (many) Gomer's abiding with Hosea many days without going about as a harlot nor being another man's symbolizes that the children of Israel would abide for many days without king, without prince, without sacrifice, without pillar (for worship), and without ephod and teraphim (idols in homes) (v. 4). These "many days" began when the Babylonians burned the temple (2 Chron. 36:19). From that time Israel has been without king and without prince; furthermore, from that time until the present the Jews have not worshipped idols.

3:4^a
王下十五 29
十七 6, 23

【3:4】因為以色列人也必多日^a靜居，
無君王，無首領，無祭祀，無柱像，
無以弗得，無家中的神像。

3:5^a
耶五十 4~5
何五 5~6

【3:5】後來以色列人必歸回，^a尋求他
們的神耶和華，和他們的王^{1b}大衛；
在^{2c}末後的日子，必心存敬畏歸向耶
和華，領受祂的美善。

3:5^b
賽九 7
十六 5
耶三十 9
結三四 23~24
三七 22~25

3:5^c
賽二 2
耶三十 24
結三八 8, 16

何西阿書 第四章

叁 背道的子民
四 1 ~ 十三 16

一 以色列的罪
與耶和華的懲罰
四 1 ~ 五 14, 六 4 ~ 10

1 關於一般的百姓
四 1 ~ 3

●3:5¹ 這是千年國裏的基督。（啓二十 6 下。）
見摩九 11 註 1。

●3:5² 即復興的時代。（太十九 28。）

【3:4】 For the children of Israel will ^aabide for many days
without king and without prince and without sacrifice
and without pillar and without ephod and teraphim.

【3:5】 Afterward the children of Israel will return and
^aseek Jehovah their God and ^{1b}David their King, and
they will come with fear to Jehovah and to His goodness
in the ^{2c}last days.

HOSEA 4

III. A People of Apostasy
4:1 — 13:16

A. The Sins of Israel
and the Punishments of Jehovah
4:1 — 5:14; 6:4-10

1. Concerning the People in General
4:1-3

3:5¹ (David) This is Christ in the millennium (Rev. 20:6b). See note
11¹ in Amos 9.

3:5² (last) I.e., in the age of restoration (Matt. 19:28).

3:4^a
2 Kings 15:29;
17:6, 23

3:5^a
Jer. 50:4-5;
Hosea 5:5-6
3:5^b
Isa. 9:7;
16:5;
Jer. 30:9;
Ezek. 34:23-24;
37:22-25

3:5^c
Isa. 2:2;
Jer. 30:24;
Ezek. 38:8, 16

4:1^a
賽三 13~14
耶二五 31
何十二 2

4:1^b
耶二 8
四 22
五 4
何五 4

【4:1】以色列人哪，你們當聽耶和華的話；耶和華要與這地的居民^a爭辯，因這地上無¹忠信，無恩慈，^b無人認識神。

【4:2】卻有詛咒、欺騙、兇殺、偷盜、姦淫；他們行強暴，殺人流血接連不斷。

【4:3】因此，這地悲哀，其中的一切居民、田野的獸、空中的鳥必都衰微，連海中的魚也必除去。

2 關於祭司 四 4 ~ 10

【4:4】然而人都不必爭辯，也不必指責；因為你的民與那些跟祭司爭辯的人一樣。

●4:1¹ 或，真實。以色列是耶和華不貞的妻子，成了邪惡的。妻子一旦不貞，各種惡事都隨之而來。我們一旦棄絕神，也可能行任何一種惡事。

【4:1】 Hear the word of Jehovah, / O children of Israel; / For Jehovah has a ^acontroversy / With the inhabitants of the land. / For there is no ¹faithfulness or kindness / And ^bno knowledge of God in the land.

【4:2】 Rather there are swearing and deceiving and murder / And stealing and adultery; / They are violent, / And bloodshed follows bloodshed.

【4:3】 Because of this the land mourns, / And all the inhabitants languish within it, / With the beasts of the field / And with the birds of heaven; / Indeed, even the fish of the sea will be taken away.

2. Concerning the Priests 4:4-10

【4:4】 Yet let no man contend, / And let no man reprove; / For your people are like those who contend with the priest.

4:1¹ (faithfulness) Or, truth. As the unchaste wife of Jehovah, Israel became evil. Once a wife becomes unchaste, all kinds of evils follow. Once we forsake God, we too can do any kind of evil.

4:1^a
Isa. 3:13-14;
Jer. 25:31;
Hosea 12:2

4:1^b
Jer. 2:8;
4:22;
5:4;
Hosea 5:4

【4:5】¹ 你必在日間絆跌，申言者也必在夜間與你一同絆跌；我必滅絕你的母親。

【4:6】我的民因^a無¹那樣的認識而滅絕；你棄掉¹那樣的認識，我也必棄掉你，使你不再給我作祭司；你既忘了你神的律法，我也必忘記你的兒女。

【4:7】¹ 祭司越發增多，就越發得罪我；我必使他們的榮耀變為^a羞辱。

【4:8】他們喫我民的贖罪祭，¹滿心願望我的民行罪孽。

●4:5¹ 指祭司。（6。）

●4:6¹ 指回 1 節。

●4:7¹ 直譯，他們。

●4:8¹ 滿心，直譯，他們的魂。祭司願望百姓犯罪，因為百姓越犯罪，就有越多的贖罪祭給祭司喫。

【4:5】 And ¹you will stumble in the day, / And the prophet also will stumble / With you in the night; / And I will destroy your mother.

【4:6】 My people are destroyed / Because of a ^alack of ¹that knowledge. / For you have rejected ¹that knowledge, / And I will reject you, so that you will not be a priest to Me; / Since you have forgotten the law of your God, / I also will forget your children.

【4:7】 The more ¹they were multiplied, the more they sinned against Me; / I will change their glory into ^ashame.

【4:8】 They feed on the sin of My people, / And ¹their soul desires their iniquity.

4:5¹ (you) Referring to the priest (v. 6).

4:6¹ (that) Referring back to v. 1.

4:7¹ (they) Referring again to the priests.

4:8¹ (their) The priests desired that the people would sin, because the more the people sinned, the more sin offerings there would be for the priests to eat.

4:6^a
賽五 13

4:6^a
Isa. 5:13

4:7^a
撒二 30
瑪二 9
腓三 19

4:7^a
1 Sam. 2:30;
Mal. 2:9;
Phil. 3:19

【4:9】將來民如何，¹祭司也必如何；
我必因他們所行的懲罰他們，照他們所作的報應他們。

【4:10】他們喫，卻^a不得飽；行淫，而不得增多；因為他們離棄耶和華，不遵從祂。

3 關於淫亂、 酒和姦淫 四 11 ~ 14

【4:11】淫亂和酒並新酒，¹奪去他們的心。

【4:12】我的民求問¹木頭柱像，以為木杖能指示他們，因為淫亂的靈使他們失迷，他們就^a行淫離棄了他們的神。

●4:9¹ 祭司乃是在百姓中聖別、分別出來，獨特的一班人，他們竟使自己變得和百姓一樣低下凡俗。

●4:11¹ 除了淫亂、酒並新酒之外，以色列人無心為着任何事。

●4:12¹ 神的子民不向神禱告求問祂，卻求問木頭柱像（偶像。）

【4:9】And it will be that as it is with the people, ¹so it will be with the priest;/ Thus I will visit their ways upon them,/ And I will recompense their doings to them.

【4:10】And they will eat but will ^anot be filled;/ And they will commit fornication but will not increase;/ For they have ceased giving heed to Jehovah.

3. Concerning Fornication, Wine, and Harlotries 4:11-14

【4:11】Fornication and wine / And new wine ¹take away their heart.

【4:12】My people inquire at their ¹wooden post, / And their rod informs them of things; / For a spirit of harlotries makes them err, / And they have gone about as ^aharlots away from their God.

4:9¹ (so) The priests, who had been sanctified, separated, to be a special group among the people, made themselves the same as the people, becoming low and common.

4:11¹ (take) The people of Israel had no heart for anything but fornication, wine, and new wine.

4:12¹ (wooden) Instead of praying to God and inquiring of Him, God's people inquired at their wooden post (idol).

4:10^a
利二六 26
彌六 14
該一 6

4:12^a
申三一 16
士二 17
代上五 25
詩七三 27

4:10^a
Lev. 26:26;
Micah 6:14;
Hag. 1:6

4:12^a
Deut. 31:16;
Judg. 2:17;
1 Chron. 5:25;
Psa. 73:27

【4:13】他們在各山頂獻祭，在各高岡的橡樹、楊樹、栗樹之下燒香，因為樹影美好。所以你們的女兒行淫亂，你們的新婦犯姦淫。

【4:14】你們的女兒行淫亂，你們的新婦犯姦淫，我卻不¹懲罰她們；因為²你們男人自己離羣與娼妓同居，與³妓女一同獻祭；這無知的民，必至傾倒。

4 關於以色列的頑梗 四 15 ~ 19

【4:15】以色列阿，你雖然行淫亂，猶大卻不可犯罪；不要往^{1a}吉甲去，不要上到^{2b}伯亞文，也不要指着永活的耶和華起誓。

●4:14¹ 或，訪察（即爲了懲罰。）全書同。

●4:14² 直譯，他們。

●4:14³ 按這辭的專門用法，指廟妓。（參申二三 17。）

●4:15¹ 吉甲是拜偶像的中心。（九 15，十二 11，摩四 4，五 5。）

●4:15² 意，虛無之家，或拜偶像之家。這名稱可能是輕蔑的用於那成了拜偶像之地的伯特利。（王上十二 26 ~ 33，參何五 8，十 5。）

【4:13】 Upon the tops of the mountains they offer sacrifices, / And upon the hills they burn incense, / Under oak, poplar, and terebinth, / Because its shade is good. / Therefore your daughters go about as harlots, / And your brides commit adultery.

【4:14】 I will not ¹punish your daughters when they go about as harlots / Nor your brides when they commit adultery; / For the men themselves go off with harlots, / And they offer sacrifices with the ²prostitutes; / And the people who have no understanding will be cast down.

4. Concerning Israel's Stubbornness 4:15-19

【4:15】 Though you, Israel, go about as a harlot, / Let not Judah trespass; / And do not come to ^{1a}Gilgal, / Nor go up to ^{2b}Beth-aven, / Nor swear, As Jehovah lives.

4:14¹ (punish) Or, visit (i.e., for punishment). So throughout the book.

4:14² (prostitutes) Technically, cult prostitutes (cf. Deut. 23:17).

4:15¹ (Gilgal) Gilgal was the center of idolatry (9:15; 12:11; Amos 4:4; 5:5).

4:15² (Beth-aven) Meaning house of nothingness, or house of idolatry. It was probably applied contemptuously to Bethel, which had become a seat of idolatry (1 Kings 12:26-33; cf. Hosea 5:8; 10:5).

4:15^a
Hosea 9:15;
12:11;
Amos 4:4;
5:5;
Judg. 3:19

4:15^b
Hosea 5:8;
10:5;
cf. 1 Kings 12:28-29

4:15^a
何九 15
十二 11
摩四 4
五 5
士三 19
4:15^b
何五 8
十 5
參王上十二
28~29

【4:16】因為以色列^a 倔強，猶如倔強的母牛；現在耶和華要牧放他們，如同牧放羊羔在寬闊之地麼？

【4:17】以法蓮與偶像聯合，任憑他們罷。

【4:18】他們的酒已經喝盡；他們放縱自己行淫，他們的¹ 官長最愛羞恥的事。

【4:19】風把¹ 他們裹在翅膀裏，他們必因所獻的祭蒙羞。

何西阿書 第五章

5 主要關於眾祭司、
王家和首領

五 1 ~ 14, 六 4 ~ 10

【5:1】眾祭司阿，要聽這話；以色列家阿，要留心聽；王家阿，要側耳聽。審判要臨到你們，因你們曾是米斯巴的網羅，是他泊山上鋪張的網。

●4:18¹ 直譯，盾牌。

●4:19¹ 他們，直譯，她。

【4:16】For Israel is ^astubborn, / Like a stubborn heifer; / Will Jehovah now pasture them / Like a lamb in a spacious place?

【4:17】Ephraim is joined to idols; / Leave him alone.

【4:18】Their liquor has ended; / They have given themselves up to harlotry; / Their ¹rulers dearly love shame.

【4:19】The wind has wrapped her up in its wings, / And they will be ashamed because of their sacrifices.

HOSEA 5

5. Mainly concerning the Priests,
the House of the King, and the Princes

5:1-14; 6:4-10

【5:1】Hear this, O priests; / And listen, O house of Israel; / And, O house of the king, give ear. / For to you belongs the judgment, / For you have been a snare at Mizpah / And a net spread over Tabor.

4:18¹ (rulers) Lit., shields.

【5:2】悖逆的人¹肆行殺戮，罪孽極深，
我卻懲治他們眾人。

【5:3】以法蓮爲我所知，以色列不能向
我隱藏；以法蓮哪，你行了^a淫亂，
以色列被玷污了。

【5:4】他們所行的不容他們歸向神；因
有淫亂的靈在他們裏面，他們也不認
識耶和華。

【5:5】以色列的驕傲當面見證自己，以
色列和以法蓮必因自己的罪孽絆跌；
猶大也必與他們一同絆跌。

【5:6】他們必牽着牛羊去^a尋求耶和華，
卻尋不見；祂已經退去離開他們。

【5:7】他們向耶和華行事詭詐，因爲他
們生了私子；到了月朔，他們與他們
所得的分必被吞滅。

【5:2】And the revolvers have gone deep¹ into slaughtering,
/ Though I am a chastisement to them all.

【5:3】I know Ephraim, / And Israel is not hidden from
Me; / For now, Ephraim, you have gone about as a
^aharlot; / Israel is defiled.

【5:4】Their doings do not permit them / To turn to their
God; / For a spirit of harlotries is within them, / And they
do not know Jehovah.

【5:5】And the pride of Israel testifies to his face, / And
Israel and Ephraim will stumble in their iniquity; /
Judah also will stumble with them.

【5:6】With their flocks and with their herds they will go
/ To^a seek Jehovah, / But they will not find Him; / He has
withdrawn Himself from them.

【5:7】They have acted treacherously against Jehovah, /
For they have begotten strange children. / Now the new
moon will devour them / With their apportionments.

●5:2¹ 肆行殺戮，另作，在敗壞中。

5:2¹ (into) Others read, in corruption.

5:3^a
結二三 5
何四 12

5:3^a
Ezek. 23:5;
Hosea 4:12

5:6^a
箴一 28
耶十一 11

5:6^a
Prov. 1:28;
Jer. 11:11

5:8^a
書七 2
何四 15

【5:8】你們當在基比亞吹角，在拉瑪吹號，在^a伯亞文吹出大聲，說，便雅憫哪，當心你的後頭！

【5:9】在責罰的日子，以法蓮必變為荒場；我在以色列支派中，已指示確定必成的事。

5:10^a
申十九 14
二七 17

【5:10】猶大的首領如同挪移^a地界的人；我必將盛怒倒在他們身上，如水一樣。

【5:11】以法蓮因定意隨從人的命令，就受欺壓，被審判壓碎。

【5:12】所以我向以法蓮如蛀蟲，向猶大家如朽木。

5:13^a
耶三十 12
5:13^b
王下十五 19
何七 11
十 6
十二 1

【5:13】以法蓮見自己有病，猶大見自己有^a傷，以法蓮就打發人往^b亞述去見那爭戰的王；他卻不能醫治你們，你們的傷必不能離身。

【5:14】我必向以法蓮如獅子，向猶大家如少壯獅子。我必撕裂他們而去；我必奪去他們，無人搭救。

【5:8】 Blow the horn in Gibeah, / The trumpet in Ramah; / Sound an alarm at ^aBeth-aven: / Behind you, O Benjamin!

【5:9】 Ephraim will be a desolation / In the day of correction; / Among the tribes of Israel / I have made known what is sure.

【5:10】 The princes of Judah have become / Like those who move a ^aboundary mark. / I will pour out upon them / My overflowing wrath like water.

【5:11】 Ephraim is oppressed, / Crushed by judgment, / For he was determined to walk / After man's command.

【5:12】 Therefore I am like a moth to Ephraim / And like rottenness to the house of Judah.

【5:13】 When Ephraim saw his sickness, / And Judah his ^awound, / Ephraim went to ^bAssyria / And sent word to the warrior king; / But he cannot heal you, / And the wound will not depart from you.

【5:14】 For I will be like a lion to Ephraim / And like a young lion to the house of Judah. / I, I will tear them and go away; / I will carry them off, and there will be no one to deliver them.

5:8^a
Josh. 7:2;
Hosea 4:15

5:10^a
Deut. 19:14;
27:17

5:13^a
Jer. 30:12
5:13^b
2 Kings 15:19;
Hosea 7:11;
10:6;
12:1

二 背道子民的歸回

五 15 ~ 六 3, 11

5:15^a
何十四 1~3
王上八 47~48
耶二九 13~14

【5:15】我要去，回到我自己的地方，^a
等他們承認自己的罪過，尋求我的面；
他們在急難的時候，必¹切切的尋求我。

何西阿書 第六章

6:1^a
何二 7
6:1^b
出十五 26
申三二 39
伯五 18
耶三十 17
6:2^a
林前十五 4
參路十三 32

【6:1】來罷，我們^a歸向耶和華；祂撕裂我們，也必^b醫治；祂打傷我們，也必纏裹。

【6:2】過¹兩天祂必使我們活過來，^{1a}第三天祂必使我們興起，我們就在祂面前活着。

●5:15¹ 至終，以色列在急難的時候，必切切的尋求神。因此，對以色列神聖的懲治必定生效。

●6:2¹ 在主一日如千年。（彼後三 8。）按這原則，這裏的兩天，也許表徵從主後七十年算起的頭兩個千年的時期；主後七十年，羅馬太子提多毀滅耶路撒冷和聖殿，殘殺成千上萬的猶太人，並使猶太人分散在列國中。從那時起，猶太人就無君王，無首領，無祭祀，也無聖殿，應驗了何西阿在三 4 的豫言。二千年之久，神把以色列留在死的光景中。

B. The Return of the Apostate People

5:15 — 6:3, 11

5:15^a
Hosea 14:1-3;
1 Kings 8:47-48;
Jer. 29:13-14

【5:15】I will go away, I will return to My place, / ^aUntil they acknowledge their offense / And seek My face; / In their affliction they will seek Me ¹earnestly.

HOSEA 6

【6:1】Come and let us ^areturn to Jehovah; / For He has torn us, but He will ^bheal us, / And He has stricken us, but He will bind us up.

【6:2】He will enliven us after ¹two days; / On the ^{1a}third day He will raise us up, / And we will live in His presence.

6:1^a
Hosea 2:7
6:1^b
Exo. 15:26;
Deut. 32:39;
Job 5:18;
Jer. 30:17
6:2^a
1 Cor. 15:4;
cf. Luke 13:32;
See note 2¹

5:15¹ (earnestly) Eventually, in their affliction Israel will seek God earnestly. Thus, the divine chastisement of Israel will be effective.

6:2¹ (two) With the Lord one day is like a thousand years (2 Pet. 3:8). According to this principle, the two days here may signify the first two periods of a thousand years each, counting from A.D. 70, when the Roman prince Titus destroyed Jerusalem and the temple, cruelly killed thousands of Jews, and scattered the Jews among the nations. From that time the Jews have been without king, without prince, without sacrifice, and without the temple, fulfilling Hosea's prophecy in 3:4. For

【6:3】我們務要認識耶和華，竭力追求認識祂；¹ 祂出現確定如^a 晨光，祂必臨到我們像甘雨，像^b 滋潤大地的春雨。

5 主要關於眾祭司、
王家和首領（續）
六 4 ~ 10

過了這兩個千年的時期，第三個千年就要來到。第三天，也許表徵第三個千年的時期，就是在基督復活之實際裏的千年國—復興的時代。（啓二十 6。）那時，以色列必被興起，就是得着復興。

基督是在第三天復活；（林前十五 4；）祂這位在復活裏是靈的基督，就是賜生命的靈，（林前十五 45，）乃是第三天的實際。（約十一 25。）每當我們接觸這樣一位基督，我們就從兩天的荒涼中，被帶到第三天的復活裏。參哈三 2 註 1。

●6:3¹ 基督第二次來臨時，要出現如晨光，並要臨到以色列像滋潤大地的春雨。那時，也就是在千年國復興時，（太十九 28，）以色列人必如大地，為基督這春雨所滋潤。（參詩七二 6 與註。）見彌五 2 註 2 與珥二 23 註 1。

【6:3】Therefore let us know, let us pursue knowing Jehovah: / ¹His going forth is as sure as the ^adawn, / And He will come to us as the rain, / As the late rain which ^bwaters the earth.

5. Mainly concerning the Priests,
the House of the King, and the Princes (cont'd)
6:4-10

two thousand years God has left Israel in a dead condition. After this two thousand-year period, the third thousand years will come. The third day may signify a third period of a thousand years, that is, the millennium, the age of restoration, which will be in the reality of Christ's resurrection (Rev. 20:6). At that time Israel will be raised up, that is, restored.

Christ was resurrected on the third day (1 Cor. 15:4), and as the pneumatic Christ, the life-giving Spirit, in resurrection (1 Cor. 15:45), He is the reality of the third day (John 11:25). Whenever we contact such a Christ, we are brought from the desolation of the two days to the resurrection of the third day. Cf. note 2¹ in Hab. 3.

6:3¹ (His) In His second coming Christ will go forth as the dawn and come to Israel as the late rain that waters the earth. At that time, in the restoration, the millennium (Matt. 19:28), the people of Israel will be the earth watered by Christ as the late rain (cf. Ps. 72:6 and note). See notes 2¹ in Micah 5 and 23¹ in Joel 2.

【6:4】主說，¹以法蓮哪，我可向你怎樣行呢？猶大阿，我可向你怎樣作呢？因為你們的慈愛如同早晨的雲霧，又如速散的甘露。

【6:5】因此，我藉申言者砍伐他們，以我^a口中的話殺戮他們，¹我的審判如光發出。

【6:6】^a我喜悅慈愛，不喜悅^b祭祀，喜悅認識神，勝於燔祭。

●6:4¹ 北方以色列國的另一指稱。全書同。

●6:5¹ 此乃照七十士希臘文譯本；希伯來文經文作，對你的審判是發出的光。

●6:11¹ 在復興的時候，所有的以色列人，包括北方的以色列國和南方的猶大國，必極其豐富的得着地裏的各樣出產。地本是神所造，以產生豐富的收成；但因着人的墮落，地就受咒詛，長出荊棘，人必須勞苦流汗纔得食物。（創三 17～19。）在復興的時候，地必恢復到原初的光景，富饒肥沃，並且出產豐富。因此，必有命定給猶大的收成，作他們的享受。見賽三十 26 註 1 與珥三 18 註 1。

●7:1¹ 以色列的罪分為兩類：在百姓和官長當

【6:4】 What shall I do with you, O ¹Ephraim? / What shall I do with you, O Judah? / For your lovingkindness is like a morning cloud / And like dew that departs early.

【6:5】 Therefore I hewed them to pieces by the prophets; / I slew them by the ^awords of My mouth, / And ¹My judgments went forth as light.

【6:6】 ^aFor I delight in lovingkindness and not ^bsacrifice, / And the knowledge of God more than burnt offerings.

6:4¹ (Ephraim) Another term for the northern kingdom of Israel. So also throughout the book.

6:5¹ (My) According to the Septuagint; the Hebrew text reads, the judgments on you were light that went forth.

6:11¹ (harvest) In the restoration all the Israelites, including the northern kingdom of Israel and the southern kingdom of Judah, will be very rich in all kinds of produce from the earth. The earth was created by God to produce a rich harvest, but because of the fall of man the earth was cursed to grow thorns, and man has had to labor with sweat for food (Gen. 3:17-19). In the restoration the earth will be restored to its original condition and will be rich, fertile, and productive. Thus, a harvest will be apportioned to Judah for their enjoyment. See notes 26¹ in Isa. 30 and 18¹ in Joel 3.

6:5^a
Jer. 5:14;
23:29;
Heb. 4:12

6:6^a
Matt. 9:13;
12:7

6:6^b
1 Sam. 15:22;
Prov. 21:3;
Eccl. 5:1;
Isa. 1:11;
Micah 6:6-7;
Mark 12:33

6:5^a
耶五 14
二三 29
來四 12

6:6^a
太九 13
十二 7
6:6^b
撒下十五 22
箴二一 3
傳五 1
賽一 11
彌六 6~7
可十二 33

【6:7】他們卻如亞當背約，在那裏向我
行事詭詐。

【6:8】基列是行罪孽之人的城，被血
沾染。

【6:9】強盜成羣，怎樣埋伏殺人；祭
司結黨，也照樣在示劍的路上殺戮
行邪惡。

【6:10】在以色列家，我見了可怕的事：
以法蓮在那裏有淫行；以色列玷污了
自己。

二 背道子民的歸回（續） 六 11

【6:11】猶大阿，我使被擄之民^a歸回的
時候，必有爲你所命定的¹收成。

何西阿書 第七章

三 以色列棄絕耶和華的罪 七 1 ~ 16

【6:7】 But they like Adam have transgressed the covenant;
/ There they have acted treacherously against Me.

【6:8】 Gilead is a city of those who commit iniquity; / It is
tracked with blood.

【6:9】 And like bands of robbers lying in wait for a man, /
The company of priests murder on the way to Shechem;
/ Indeed they commit wickedness.

【6:10】 In the house of Israel I have seen a horrid
thing: / The harlotry of Ephraim is there; / Israel has
defiled itself.

B. The Return of the Apostate People (cont'd) 6:11

【6:11】 Also, O Judah, there is a¹ harvest appointed for
you, / When I will^a turn the captivity of My people.

6:11^a
Psa. 126:1;
Zeph. 2:7

HOSEA 7

C. The Sins of Israel in Forsaking Jehovah 7:1-16

6:11^a
詩一二六 1
番二 7

【7:1】我想^a醫治以色列的時候，以法蓮的¹罪孽和撒瑪利亞的惡行就顯露出來；因為他們行事虛謊。內有賊人入室偷竊，外有強盜成羣搶劫。

【7:2】他們心裏並不說，我^a記得他們的一切惡。他們所行的現在纏繞他們，都在我^b面前。

【7:3】他們以邪惡使君王歡喜，以謊言使首領喜樂。

【7:4】他們都是行姦淫的，像火爐被烤餅者燒熱：從搏麵到^a發麵的時候，他暫不使火發旺。

【7:5】在我們王宴樂的日子，首領因酒的烈性成病；王與褻慢人拉手。

中社會生活上的罪行，（1～7，）以及在他們與耶和華之關係上的惡事。（8～16。）以色列與人並與神都是錯的。

【7:1】 When I would ^aheal Israel, / Then the ¹iniquity of Ephraim is discovered / As well as the evil deeds of Samaria; / For they practice falsehood. / And the thief comes inside; / The band of robbers makes raids outside.

【7:2】 And they do not say in their hearts / That I ^aremember all their evil. / Now their doings are all around them; / They are before My ^bface.

【7:3】 They make the king glad with their evil, / And the princes, with their lies.

【7:4】 All of them practice adultery; / They are like an oven heated by the baker: / He ceases from stirring the fire, / After kneading the dough, until it is ^aleavened.

【7:5】 On the feast day of our king / The princes made themselves sick with the heat of wine; / He stretched out his hand with scorners.

7:1¹ (iniquity) The sins of Israel were in two categories: sins in their social life among the people and the rulers (vv. 1-7) and evils in their relationship with Jehovah (vv. 8-16). Israel was wrong with man and also with God.

【7:6】他們埋伏的時候，心中熱如火爐：
就如烤餅者整夜睡臥，到了早晨，火
爐燒旺，火氣炎炎。

【7:7】眾人也熱如火爐，吞滅他們的¹
審判官；他們的君王都仆倒而死；他
們中間無一人^a呼求我。

【7:8】以法蓮與列邦人攙雜；以法蓮是¹
沒有翻過的餅。

【7:9】外邦人吞喫他力量得來的，他自
己卻不知道；滿頭白髮，他自己也不
曉得。

【7:10】以色列的驕傲當面見證自己；
雖遭遇這一切，他們仍不歸向耶和華
他們的神，也不尋求祂。

●7:7¹ 卽祭司。

●7:8¹ 這象徵以色列是頑梗的，留在『烤焦的』
光景中，不願轉向耶和華。

【7:6】 For they have made their heart ready / Like an
oven while they lie in wait: / All night long / Their baker
sleeps, / But in the morning ¹the oven burns / Like a
flaming fire.

【7:7】 All of them are hot like an oven, / And they devour
their ¹judges; / All their kings fall; / There is no one
among them who ^acalls on Me.

【7:8】 Ephraim — among the peoples / He mixes himself; /
Ephraim is a cake / ¹Not turned.

【7:9】 Strangers have devoured his strength, / And he
himself does not know it; / Indeed gray hairs are all over
him, / And he himself does not know it.

【7:10】 And the pride of Israel testifies to his face; / Yet
they have not returned to Jehovah their God, / And they
have not sought Him, because of all this.

7:6¹ (the) Lit., it.

7:7¹ (judges) I.e., the priests.

7:8¹ (Not) This symbolizes that Israel was stubborn, remaining in a
“charcoaled” condition and being unwilling to turn to Jehovah.

【7:11】以法蓮好像鴿子¹愚蠢無知：他們呼求^a埃及，投奔亞述。

【7:12】他們去的時候，我必將我的網撒在他們身上；我要打下他們，如同空中的鳥；我必按他們會眾所聽見的，管教他們。

【7:13】他們有禍了！因他們飄離了我。他們必遭毀滅，因他們違背我。我雖要救贖他們，他們卻向我說謊。

【7:14】他們心中並不哀求我，乃在牀上呼號。他們為求五穀新酒聚集，仍然悖逆我。

【7:15】我雖訓練他們，堅固他們的膀臂，他們竟圖謀惡事抗拒我。

●7:11¹ 以色列被比作愚蠢無知的鴿子，象徵他們缺少在神經綸裏對神正確的認識。

【7:11】 And Ephraim has become like a silly dove / Without¹ understanding: / They call to^a Egypt; / They go to Assyria.

【7:12】 When they go, / I will spread My net over them; / I will bring them down like the birds of heaven; / I will chasten them according to the report given to their assembly.

【7:13】 Woe to them! For they have wandered from Me. / Devastation to them! For they have transgressed against Me. / And I would have redeemed them, / But they have spoken lies against Me.

【7:14】 And they did not cry unto Me in their heart / When they howled in their beds. / For grain and new wine they assemble themselves; / They rebel against Me.

【7:15】 Though I trained them and strengthened their arms, / They devise evil against Me.

7:11¹ (understanding) Israel's being likened to a silly dove symbolizes that they were lacking the proper knowledge of God in His economy.

【7:16】他們歸向，卻不歸向至上者；
他們如同¹詭詐的弓。他們的首領，
必因舌頭的狂傲倒在刀下。這在^a埃及
地必爲人所譏笑。

何西阿書 第八章

四 耶和華因以色列 棄絕祂而懲罰他們 八 1 ~ 14

【8:1】你用口吹角罷！敵人如^a鷹來攻
打耶和華的家，因爲¹這民違背了我的^{2b}約，
干犯了我的²律法。

【8:2】他們必呼叫我說，我的神阿，我們
以色列認識你了。

●7:16¹ 以色列被比作詭詐的弓，象徵他們是背
叛神的，並沒有忠信的爲神的國爭戰。

●8:1¹ 這民，直譯，他們。

●8:1² 耶和華的約，乃是以祂聖別的要求和公
義的條件，對以色列的約束；耶和華的律法，乃是
照着祂愛、光、聖、義的所是，對以色列的規律。
（見出二十 1 註 1。）

【7:16】 They return, but not to Him who is on high; / They
are like a ¹deceitful bow. / Their princes will fall by the
sword / Because of the rage of their tongue. / This will be
their derision / In the land of ^aEgypt.

HOSEA 8

D. Jehovah's Punishments on Israel because of Their Forsaking of Him 8:1-14

【8:1】 A trumpet to your lips! / Like an ^aeagle he comes
against the house of Jehovah, / Because they have
trespassed My ^{1b}covenant / And have transgressed
against My ¹law.

【8:2】 They will cry unto Me, / My God, we — Israel —
know You.

7:16¹ (deceitful) Israel's being likened to a deceitful bow symbolizes
that they were rebellious toward God and were not faithful to fight the
battle for God's kingdom.

8:1¹ (covenant) Jehovah's covenant is His binding of Israel in His holy
requirements and righteous terms, and Jehovah's law is His regulating of
Israel according to what He is: love, light, holiness, and righteousness (see
note 1¹ in Exo. 20).

【8:3】以色列丟棄良善，仇敵必追逼他。

【8:4】他們立^a君王，卻不是由於我；
他們立首領，我卻不承認。他們用金
銀爲自己製造偶像，以致被剪除。

【8:5】¹撒瑪利亞阿，你的^{1a}牛犢已經丟
棄你！我的怒氣向²拜牛犢的人發作。
他們到幾時纔能³無罪呢？

【8:6】這牛犢竟然出於以色列！是匠人
所造的，並不是神；撒瑪利亞的牛犢，
必被打碎。

【8:7】他們^a所種的是風，所收的是旋
風。所種的不成禾稼，就是發苗也產
不出麵，即便產出，外人也必吞喫。

●8:5¹ 撒瑪利亞是北方以色列國的京城，（王
上十六 29，）而她的牛犢是偶像，（6，）就是金
牛犢的像。（參王上十二 28，出三二 4。）

●8:5² 拜牛犢的人，直譯，他們。

●8:5³ 這裏的無罪，意思是不造偶像。

【8:3】 Israel has cast off what is good; / The enemy will
pursue him.

【8:4】 They have set up^a kings, but not by Me; / They have
set up princes, but I did not acknowledge it. / With their
silver and their gold they made / Idols for themselves, /
That they might be cut off.

【8:5】 Your^{1a} calf has cast you off, O¹ Samaria; / My anger
burns against them. / How long will they be incapable of
²innocence?

【8:6】 For from Israel is this! / A workman made it;
/ Thus it is no God. / The calf of Samaria / Will be
shattered to pieces.

【8:7】 For they have^a sown wind, / And they will reap a
whirlwind. / It has no stalk; should there be a sprout, / It
will not produce flour; / If it should produce, / Strangers
will swallow it up.

8:5¹ (calf) Samaria was a capital of the northern kingdom of Israel
(1 Kings 16:29), and her calf was an idol (v. 6), a golden calf image (cf.
1 Kings 12:28; Exo. 32:4).

8:5² (innocence) Here innocence means not making idols.

8:4^a
王下十五 13, 17,
25

8:5^a
王上十二 28~29
王下十七 16~18
徒七 41

8:7^a
箴二二 8
何十 12~13
加六 8

8:4^a
2 Kings 15:13, 17,
25

8:5^a
1 Kings 12:28-29;
2 Kings 17:16-18;
Acts 7:41

8:7^a
Prov. 22:8;
Hosea 10:12-13;
Gal. 6:8

【8:8】以色列被吞喫；他們現今在列國中，好像人不喜悅的器皿。

【8:9】因為他們上^a亞述去，如同獨行的野驢；以法蓮有^b雇來的愛人。

【8:10】他們雖在列邦中雇了這樣的人，現在我卻要^a聚集他們；他們因^b君王和首領所加的重擔，必漸漸衰微。

【8:11】以法蓮築了許多祭壇取罪，因此，祭壇使他犯罪。

【8:12】我為他寫了律法萬條，卻被看如外人的事。

【8:13】至於獻給我的祭物，他們雖然宰獻祭牲並喫祭肉，耶和華卻^a不悅納他們。現在祂必^b想起他們的罪孽，懲罰他們的罪；他們必歸回^c埃及。

●8:14¹ 小申言者說到以色列的惡行、腐敗和敗壞，但以色列頑梗不聽他們。至終，神被迫差遣亞述人和巴比倫人，作為火來審判、懲罰、並懲治祂悖逆且背道的百姓。

【8:8】 Israel has been swallowed up; / Now they have become among the nations / Like a vessel in which no one takes pleasure.

【8:9】 For they have gone up to ^aAssyria / Like a wild ass gone alone by itself; / Ephraim has ^bhired lovers.

【8:10】 Indeed though they have hired such among the nations, / I will now ^agather them; / And they will begin to be diminished because of the burden / Of the ^bking of the princes.

【8:11】 Because Ephraim has multiplied altars for sin, / Altars will be to him for sin.

【8:12】 I wrote for him the ten thousand things of My law, / But they are considered as a strange thing.

【8:13】 As for the sacrifices of My offerings, / They sacrifice flesh and eat it, / But Jehovah has ^ano delight in them. / Now He will ^bremember their iniquity, / And He will punish their sins; / They will return to ^cEgypt.

8:14¹ (fire) The minor prophets spoke concerning the evils, the rottenness, and the corruption of Israel, but Israel was stubborn and would not listen to them. Eventually, God was forced to send the Assyrians and the Babylonians as the fire to judge, to punish, and to chastise His rebellious and apostate people.

8:9^a
2 Kings 15:19
8:9^b
Ezek. 16:33-34
8:10^a
Ezek. 16:37;
23:22-24;
Hosea 10:10
8:10^b
Ezek. 26:7;
Dan. 2:37

8:13^a
Jer. 14:10;
Hosea 9:4;
Amos 5:22
8:13^b
Hosea 7:2;
9:9;
Rev. 18:5
8:13^c
Deut. 28:68;
Hosea 9:3, 6

8:9^a
王下十五 19
8:9^b
結十六 33~34
8:10^a
結十六 37
二三 22~24
何十 10
8:10^b
結二六 7
但二 37

8:13^a
耶十四 10
何九 4
摩五 22
8:13^b
何七 2
九 9
啓十八 5
8:13^c
申二八 68
何九 3, 6

8:14^a
申三二 18
賽二九 23
五四 5

【8:14】以色列忘記^a 造他的主，建造宮殿，猶大多造堅固城；我卻要降¹ 火焚燒他的城邑，燒滅其中的宮殿。

何西阿書 第九章

五 以色列拜偶像干犯耶和華，
以及耶和華對以色列的懲罰
九 1 ~ 十 15

9:1^a
何四 12
五 4

【9:1】以色列阿，不要喜樂，不要像外邦人歡騰，因為你^a 行淫亂離棄了你的神，在各穀場上如妓女喜愛酬價。

【9:2】穀場和酒醱，都不穀餕養他們，新酒也必使¹ 他們失望。

【9:3】他們必不得住耶和華的地，以法蓮卻要歸回^a 埃及，必在亞述喫^b 不潔淨的食物。

【9:4】他們必不得向耶和華奠酒，所獻的祭也不蒙悅納。他們的祭物，必如居喪者的食物，凡喫的必被玷污，因他們的食物，只為他們自己，必不奉入耶和華的殿。

●9:2¹ 他們，直譯，她。

9:3^a
何八 13
十一 5
9:3^b
結四 13
但一 8

【8:14】 For Israel has forgotten his ^aMaker / And has built citadels, / And Judah has multiplied fortified cities; / But I will send ¹fire into his cities, / And it will devour its palaces.

HOSEA 9

E. The Idolatry of Israel against Jehovah
and the Punishments of Jehovah upon Israel
9:1 — 10:15

【9:1】 Do not rejoice, O Israel, / To exult like the nations. / For you have gone as a ^aharlot away from your God; / You have loved payment / Upon every grain floor.

【9:2】 The threshing floor and the winepress will not feed them, / And the new wine will fail her.

【9:3】 They will not dwell in the land of Jehovah; / But Ephraim will return to ^aEgypt, / And in Assyria they will eat ^bwhat is unclean.

【9:4】 They will not pour out offerings of wine to Jehovah, / Neither will their sacrifices be pleasing to Him; / They will be to them as the bread of mourning; / All who eat them will be unclean, / For their bread will be for themselves; / It will not come into the house of Jehovah.

8:14^a
Deut. 32:18;
Isa. 29:23;
54:5

9:1^a
Hosea 4:12;
5:4

9:3^a
Hosea 8:13;
11:5
9:3^b
Ezek. 4:13;
Dan. 1:8

【9:5】在大會的日子，到耶和華的節期，你們要怎樣行呢？

【9:6】他們因逃避災難離去；埃及人必收殮他們，¹摩弗人必葬埋他們。他們²用銀子作的美物上必長蒺藜；他們的帳棚中必生荊棘。

【9:7】以色列人必知道，懲罰的日子臨近，報應的時候來到。申言者愚昧，¹受靈感者瘋狂；皆因你罪孽極多，大懷仇恨。

【9:8】以法蓮曾作我神的¹守望者。至於²申言者，在他一切的道路上有捕鳥人的網羅，在他神的家中有仇恨。

●9:6¹ 也許是孟斐斯（Memphis，）埃及一鄰近尼羅河的城市；別處稱作挪弗（Noph。）

●9:6² 即用銀子作的偶像。

●9:7¹ 直譯，屬於靈的人。以色列將申言者視為愚昧，又將屬於靈的人，受靈感者，視為瘋狂，這指明他們不關切神的權益。反之，他們認為關切神的權益乃是愚拙。

●9:8¹ 這指明北方的以色列國從前是相當好的。

【9:5】 What will you do / In the day of assembly / And in the day of the feast of Jehovah?

【9:6】 For they will go because of destruction; / Egypt will gather them; / ¹Moph will bury them. / As for their desirable ²things of silver, nettles will dispossess them; / Thistles will be in their tents.

【9:7】 The days of the visitation have come; / The days of the recompense have come; / Israel will know it. / The prophet is a fool, / The ¹inspired man is mad, / Because of the greatness of your iniquity / And because of the greatness of the enmity.

【9:8】 Ephraim was a ¹watchman / With my God. / As for the ²prophet, a fowler's trap / Is in all his ways; / Enmity is in the house of his God.

9:6¹ (Moph) Probably Memphis, an Egyptian city near the Nile; elsewhere called Noph.

9:6² (things) Idols made of silver.

9:7¹ (inspired) Lit., man of the spirit. Israel's considering a prophet as a fool and considering a man of the spirit, an inspired one, as mad indicates that they did not care for God's interests. On the contrary, they thought that caring for God's interests was foolishness.

9:8¹ (watchman) This indicates that in the past the northern kingdom of Israel was quite good.

9:9^a
何十 9
士十九 22
二 + 5

【9:9】他們深深的敗壞了自己，如在^{1a}基比亞的日子一樣；耶和華必記得他們的罪孽，必追討他們的罪。

9:10^a
民二五 3
詩一〇六 28

【9:10】主說，我¹遇見以色列如葡萄在曠野；我看見你們的列祖如無花果樹上首先初熟的果子。他們卻來到^a巴力毘珥，分別自己歸與那可羞恥的，就成為可憎惡的，與他們所愛的人一樣。

【9:11】至於以法蓮人，他們的榮耀必如鳥飛去—必不生產，不懷胎，不成孕！

●9:8² 這意思可能是說，申言者變得如此邪惡，以致他們不論到那裏，都成為網羅，牢籠百姓。申言者在殿中製造仇恨；他們沒有愛和同情。

●9:9¹ 以色列的敗壞如此之大，可與士十九 15 ~ 30 所描繪，在基比亞的日子的敗壞相比。

●9:10¹ 這是指出埃及的時候，那時神看以色列為幼年的妻子。（耶二 2。）然而，這妻子長大時，卻離棄神轉向巴力，來到巴力毘珥（以毘珥的偶像巴力為名之城—民二五 3，詩一〇六 28，）分別自己歸與那可羞恥的（偶像，）就成為可憎之物，與他們所愛的人（偶像）一樣。

【9:9】 They have deeply corrupted themselves / As in the days of ^{1a}Gibeah; / He will remember their iniquity; / He will punish their sins.

【9:10】 I ¹found Israel / Like grapes in the wilderness; / I saw your fathers / As the first ripe fruit on the fig tree at its beginning. / They went to ^aBaal-peor / And sanctified themselves unto the shameful thing, / And they became detestable, like the thing that they loved.

【9:11】 As for Ephraim, their glory / Will fly away like a bird — / No birth, no pregnancy, and no conception!

9:8² (prophet) This may mean that the prophets had become so evil that wherever they went they were a trap to snare the people. In the temple the prophets created enmity; they did not have love or sympathy.

9:9¹ (Gibeah) The corruption of Israel was so great that it matched the corruption in the days of Gibeah as described in Judges 19:15-30.

9:10¹ (found) This refers to the time of the exodus from Egypt, when God considered Israel a young wife (Jer. 2:2). However, when this wife grew up, she left God for Baal and went to Baal-peor (a city named after the idol Baal of Peor—Num. 25:3; Psa. 106:28) and sanctified herself unto the shameful thing (idol) and became an abomination, like the thing (idol) that she loved.

9:9^a
Hosea 10:9;
Judg. 19:22;
20:5

9:10^a
Num. 25:3;
Psa. 106:28

9:12^a
申三一 17
何五 6

【9:12】縱然養大兒女，我卻必使他們喪子，甚至不留一人。我^a離棄他們的時候，他們就有禍了。

【9:13】我看以法蓮如推羅栽於草地；以法蓮卻要將自己的兒女帶出來，交與行殺戮的人。

【9:14】耶和華阿，求你加給他們—你要加給他們甚麼呢？求你使他們胎墜乳乾。

【9:15】耶和華說，他們一切的邪惡都在^a吉甲，我在那裏憎惡他們。因他們所行的惡，我必從我家中趕他們出去，不再憐愛他們；他們的首領都是悖逆的。

【9:16】以法蓮受責打；他們的根枯乾，不結果子；卽或生產，我必殺他們腹中所出的愛子。

【9:17】我的神棄絕了他們，因為他們不聽從祂；他們也必^a飄流在列國中。

【9:12】 For even if they bring up their children, / I will bereave them, so that not a man is left. / Indeed woe also to them / When I^a turn away from them.

【9:13】 Ephraim, as I have seen him, / Is planted like Tyre in a meadow; / But Ephraim will bring forth / His children to the slayer.

【9:14】 Give them, O Jehovah — / What will You give them? / Give them a miscarrying womb / And dry breasts.

【9:15】 All their evil is in^a Gilgal, / For there I hated them. / Because of the evil of their doings / I will drive them from My house, / I will love them no more; / All their princes are rebels.

【9:16】 Ephraim is stricken; / Their root is dried up; / They will not bear fruit. / Indeed though they bring forth, / I will kill the beloved fruit of their womb.

【9:17】 My God has rejected them, / For they did not listen to Him. / And they will be^a wanderers among the nations.

9:12^a
Deut. 31:17;
Hosea 5:6

9:15^a
Hosea 4:15;
12:11

9:17^a
Deut. 28:64-65

9:15^a
何四 15
十二 11

9:17^a
申二八 64~65

何西阿書 第十章

10:1^a
詩八十 8~11
賽五 1~7

【10:1】以色列是茂盛的^a葡萄樹，¹結果繁多。他的果子越多，就越增添祭壇；地土越肥美，就越造美好的柱像。

10:2^a
王上十八 21
參太六 24

【10:2】他們^a心懷二意，現今要定為有罪。耶和華必拆毀他們的祭壇，毀壞他們的柱像。

10:3^a
何三 4
十 7
十一 5
彌四 9

【10:3】現今他們必說，我們^{1a}沒有王，因為我們不敬畏耶和華；王能為我們作甚麼呢？

【10:4】他們在立約時說空話，起假誓，因此，審判如毒草滋生在田間的犁溝中。

●10:1¹ 直譯，為自己結果子。葡萄樹的果子應該當作奠祭獻給神，（見利二三 13 註 2，）但以色列人用葡萄樹為自己結果子，而不是為神結果子。他們變得富有，但他們用自己的出產蓋造祭壇，製造偶像。

●10:3¹ 以色列人因為不敬畏耶和華，就不能在一種正確的光景裏，使他們中間有神代表的權柄（王。）這是指為首的權柄，領導的身分，在神的百姓中間作神的權柄代表神。

HOSEA 10

【10:1】 Israel is a luxuriant^a vine; / He brings forth fruit for¹ himself. / According to the abundance of his fruit / He has multiplied altars; / According to the goodness of their land / They have made pillars well.

【10:2】 Their heart is^a divided; / Now they will be found guilty. / He Himself will break down their altars; / He will destroy their pillars.

【10:3】 For now they will say, / We have^{1a} no king, / For we did not fear Jehovah; / And the king, what can he do for us?

【10:4】 They speak mere words, / Swearing falsely / While making a covenant; / And judgment sprouts forth like poisonous weeds / In the furrows of the field.

10:1^a
Psa. 80:8-11;
Isa. 5:1-7

10:2^a
1 Kings 18:21;
cf. Matt. 6:24

10:3^a
Hosea 3:4;
10:7;
11:5;
Micah 4:9

10:1¹ (himself) The fruit of the vine should have been offered to God as a drink offering (see note 13² in Lev. 23), but Israel used the vines to bring forth fruit for themselves, not for God. They became rich, but they used their produce to build up altars and to make idols.

10:3¹ (no) Because they did not fear Jehovah, Israel was not able to be in a proper situation, with God's deputy authority (a king) among them. This refers to the headship, the leadership, representing God as His authority among His people.

10:5^a
王上十二 28~29
何四 15
八 5~6

【10:5】撒瑪利亞的居民必因¹伯亞文的^a牛犢驚恐，²拜它的民爲它悲哀，拜它爲偶像的祭司爲它戰兢，都因榮耀離開它去了。

10:6^a
何五 13

【10:6】人必將牛犢帶到^a亞述，當作禮物獻給那爭戰的王。以法蓮必蒙羞，以色列必因自己的計謀慚愧。

10:7^a
王下十七 6

【10:7】^a撒瑪利亞和她的王必被剪除，如水面的枯枝一樣。

10:8^a
賽二 19
路二三 30
啓六 16

【10:8】伯亞文的邱壇，就是以色列的罪，必被毀滅。荊棘和蒺藜必長在他們的祭壇上；他們必對^a大山說，遮蓋我們！對小山說，倒在我們身上！

10:9^a
何九 9
10:9^b
士二十 17~48

【10:9】以色列阿，你從^a基比亞的日子以來，時常犯罪。他們仍然站在那裏；攻擊罪孽之輩的^b戰事，豈不是在基比亞追上他們麼？

●10:5¹ 見四 15 註 2。

●10:5² 有者譯作，那些因它喜樂，（拜）它（爲）偶像的祭司，也爲它悲哀。

【10:5】 The inhabitants of Samaria will fear / For the^a calves of ¹Beth-aven; / For its people will mourn over it, / And its idol priests ²will tremble for it, / For its glory, / Because it has departed from it.

【10:6】 Indeed it will be carried to ^aAssyria: / A present to the warrior king. / Ephraim will be taken in shame, / And Israel will be ashamed of his own counsel.

【10:7】 ^aSamaria will be cut off with her king / And will be like twigs on the surface of the water.

【10:8】 And the high places of Aven, the sin of Israel, / Will be destroyed. / The thorn and the thistle will come up / Upon their altars; / And they will say to the ^amountains, Cover us! / And to the hills, Fall on us!

【10:9】 Since the days of ^aGibeah / You have sinned, O Israel; / There they have stood. / Did not the ^bbattle / Overtake them in Gibeah / Because of the children of iniquity?

10:5¹ (Beth-aven) See note 15² in ch. 4.

10:5² (will) Others translate, who rejoiced over it.

10:5^a
1 Kings 12:28-29;
Hosea 4:15;
8:5-6

10:6^a
Hosea 5:13

10:7^a
2 Kings 17:6

10:8^a
Isa. 2:19;
Luke 23:30;
Rev. 6:16

10:9^a
Hosea 9:9
10:9^b
Judg. 20:17-48

10:10^a

耶十六 16
結二三 46~47
何八 1, 10

【10:10】我在願意的時候必管教他們；
他們爲¹兩樣的罪孽所纏的時候，列
邦的民必^a聚集攻擊他們。

【10:11】以法蓮是馴良的母牛犢，喜愛
踴穀，我卻將軛加在牠肥美的頸項上：
我要使以法蓮拉犁，猶大必耕田，雅
各必耙地。

【10:12】你們要爲自己向公義^{1a}撒種，就
能照着慈愛收割；你們要開墾自己的²休
耕地，因爲現今正是尋求耶和華的時候，
等祂臨到，使公義如雨降在你們身上。

●10:10¹ 指以色列所作的兩件惡事：離棄耶和
華，以及轉向偶像。（耶二 13 與註。）

●10:12¹ 撒種，在此意指尋求耶和華。正確的
尋求耶和華就是正確的撒種。所以，何西阿囑咐以
色列人要向公義撒種。他們若這樣作，就能照着慈
愛收割。否則，他們耕種的若是奸惡，收割的必是
不義。參加六 7～8。

●10:12² 休耕地是已耕作過，卻尚未撒種的地。
以色列人乃是休耕地；神在他們身上耕作過，但還
未撒公義的種。他們要開墾休耕地，也就是說，他
們要尋求神，直到基督作爲公義臨到，使公義如雨
降在他們身上。

【10:10】 When I so desire, I will chastise them; / And the
peoples will be^a gathered against them, / When they are
bound for their¹ double iniquity.

【10:11】 And Ephraim is a trained heifer / That loves to
tread the grain; / But I have passed the yoke / Over her
fair neck: / I will make Ephraim draw the plow; / Judah
will plow; / Jacob will break his clods.

【10:12】^{1a} Sow unto righteousness for yourselves; / Reap
according to lovingkindness; / Break up your² fallow
ground; / For it is time to seek Jehovah / Until He comes
and rains / Righteousness on you.

10:10¹ (double) Referring to Israel's two evils in forsaking Jehovah
and turning to idols (Jer. 2:13 and note).

10:12¹ (Sow) Here to sow means to seek Jehovah. To seek Jehovah
rightly is to sow rightly. Thus, Hosea charged the children of Israel to
sow unto righteousness. If they did this, they would reap according to
lovingkindness. Otherwise, if they plowed wickedness, they would reap
injustice. Cf. Gal. 6:7-8.

10:12² (fallow) Fallow ground is ground that has been plowed but
has not been sown. The children of Israel were the fallow ground. They
had been plowed by God but had not been sown with righteousness.
They were to break up the fallow ground; i.e., they were to seek God until
Christ came as righteousness to rain righteousness upon them.

10:10^a

Jer. 16:16;
Ezek. 23:46-47;
Hosea 8:1, 10

10:12^a

Hosea 8:7;
Gal. 6:8

10:12^a

何八 7
加六 8

【10:13】你們耕種的是奸惡，收割的是不義，喫的是謊言的果子。因你倚靠自己的道路，仰賴自己的勇士眾多。

【10:14】所以在你民中必起¹ 鬨嚷之聲，你一切的保障必被拆毀，就如^a 沙勒幔在爭戰的日子拆毀伯亞比勒，將其中的母子一同摔死。

【10:15】因你們的大惡，伯特利必使你們遭遇如此：到了¹ 黎明，以色列的王必全然滅絕。

何西阿書 第十一章

六 耶和華不變的愛
征服以色列的頑梗不貞
十一 1 ~ 十三 16

●10:14¹ 何西阿在 14 ~ 15 節的豫言，藉着主後七十年提多和他的羅馬軍兵完全得着應驗。

●10:15¹ 這辭指明以色列是在黑夜中，在黑暗裏。他們是一班完全沒有公義和公平的人。他們離棄神，且以邪惡彼此相待。

【10:13】 You have plowed wickedness; / You have reaped injustice; / You have eaten the fruit of lying. / For you have trusted in your way, / In the multitude of your mighty men.

【10:14】 And a ¹tumult will arise among your peoples; / And all your fortresses will be devastated, / As ^aShalman devastated Beth-arbel / In the day of battle: / The mother was dashed in pieces with the children.

【10:15】 Thus Bethel will cause this to happen to you / Because of your great evil: / At ¹dawn the king of Israel / Will be utterly cut off.

HOSEA 11

F. Jehovah's Unchanging Love
Subduing Israel's Stubborn Unchastity
11:1 — 13:16

10:14¹ (tumult) Hosea's prophecy in vv. 14-15 was fully fulfilled by Titus and his Roman army in A.D. 70.

10:15¹ (dawn) This word indicates that Israel was in the night, in darkness. They were a people who were altogether lacking in righteousness and justice. They forsook God and they were evil to one another.

【11:1】以色列^a年幼的時候我¹愛他，
就^b從埃及召出我的^{2c}兒子來。

●11:1¹ 本書末了四章，論到耶和華不變的愛與以色列的頑梗不貞相對。整卷何西阿書描述以色列為耶和華的妻子。（二 7，19。）但摸到神永遠長存且不變的愛時，卻稱以色列為神的兒子，（出四 22～23，）指明在神眼中以色列有父的生命。（參一 10 與註 3。）神永存不變的愛不像丈夫對妻子情感上的愛，乃像父親對兒子生命裏的愛。一面，神愛我們，以我們為祂的妻子，主耶穌是我們的丈夫；（約三 29，林後十一 2；）另一面，神是我們的父，我們是父的兒子。（加三 26，四 6。）

神雖然是愛的神，但祂也是純潔、公義的神。祂不能容忍任何的不潔或不義。在神子民中間無論何處發現這些事，神就進來懲治他們。然而，神的子民在被神懲治時，還是為神所愛。（參來十二 6，啓三 19。）神永遠長存的愛（耶三一 3）總是得勝的。雖然我們有失敗和錯誤，神的愛終必得勝。（參羅八 35～39。）

●11:1² 這含示基督作為神的兒子，與以色列人聯合，為神所愛，並且被神從埃及召出來。（太二 13～15。）這指明雖然以色列變得極其邪惡，基督仍然要藉着成為肉體，作一個真以色列人，生機的與以色列成為一。基督在作為神的兒子這事上，使自己與以色列聯合。

【11:1】 When Israel was a ^achild, I ¹loved him, / And ^bout of Egypt I called My ^{2c}son.

11:1¹ (loved) The last four chapters of this book concern Jehovah's unchanging love versus Israel's stubborn unchastity. Israel is depicted as the wife of Jehovah throughout this book (2:7, 19). But when God's everlasting and unchanging love is touched, Israel is called God's son (Exo. 4:22-23), indicating that in God's view Israel has the Father's life (cf. 1:10 and note 3). God's everlasting love is not a love in affection, like the love of a husband toward a wife, but a love in life, like the love of a father toward a son. On the one hand, God loves us as His wife, and the Lord Jesus is our Husband (John 3:29; 2 Cor. 11:2). On the other hand, God is our Father, and we are sons of the Father (Gal. 3:26; 4:6).

Although God is loving, He is also a God of purity and righteousness. He cannot tolerate any kind of uncleanness or unrighteousness. Wherever these things are found among God's people, God comes in to chastise them. Nevertheless, when God's people are chastised by Him, they are still loved by Him (cf. Heb. 12:6; Rev. 3:19). God's everlasting love (Jer. 31:3) is always victorious. Eventually, in spite of our failures and mistakes, God's love will gain the victory (cf. Rom. 8:35-39).

11:1² (son) Implying Christ in His union with Israel as the Son of God, who is loved by God and was called out of Egypt by God (Matt. 2:13-15). This indicates that although Israel became exceedingly evil, Christ still became organically one with Israel through incarnation to be a real Israelite. Christ joined Himself to Israel in the matter of being a son of God.

【11:2】¹ 申言者越發招呼他們，他們越發走開，向^a 諸巴力獻祭，給眾偶像燒香。

本節含示基督是神的兒子，也含示所有蒙神揀選的人藉着生機的與基督聯結，成為神的眾子。

（參羅十一 17 與註，加三 26 與註 1。）這是可能的，因為基督是神的兒子有兩方面：一面祂是神的獨生子，一面祂是神的長子。在永遠裏，基督是神的獨生子，（約三 16，約壹四 9，）只有神性，沒有人性。因此，祂是獨一的。然而，有一天，基督成為肉體來作人，穿上人的性情，使自己與人性聯合。（約一 14。）在十字架上，祂完成了包羅萬有、代替的死，然後進入復活。在復活裏並藉着復活，祂在祂的人性裏為神所生，成為神的長子，兼有神性和人性。（徒十三 33 與註；羅一 3～4 與註。）因此，基督不僅從永遠就是神惟一的獨生子，在成為肉體之後並藉着復活，祂又在另一個意義上，即在成為神長子的意義上，成為神的兒子。（來一 5～6。）不僅如此，在基督的復活裏，祂一切的信徒也為神所生，得蒙重生，（彼前一 3，）成為神許多的兒子，（來二 10，）基督許多的弟兄，（羅八 29，）作基督的肢體，以構成祂生機的身體。這一切都含示在本節裏。

●11:2¹ 直譯，他們。神一再打發申言者招呼以色列，但申言者越發招呼他們，他們越發走開。從主後七十年提多毀壞耶路撒冷和聖殿起，直到如

【11:2】 As ¹they called them, / So they went from them; / To the ^aBaals they sacrificed, / And to the idols they burned incense.

This verse implies Christ as the Son of God. It also implies that all God's chosen people become sons of God by virtue of their being organically united with Christ (cf. Rom. 11:17 and notes; Gal. 3:26 and note 2). This is possible because Christ is the Son of God in two aspects: the aspect of His being the only begotten Son of God and the aspect of His being the firstborn Son of God. In eternity Christ was God's only begotten Son (John 3:16; 1 John 4:9), possessing only divinity without humanity. As such, He was unique. However, one day Christ was incarnated to be a man, taking on human nature and joining Himself with humanity (John 1:14). After dying an all-inclusive, vicarious death on the cross, He entered into resurrection. In resurrection and through resurrection He was begotten of God in His humanity to be the firstborn Son of God, possessing both divinity and humanity (Acts 13:33 and note; Rom. 1:3-4 and notes). Hence, in addition to His being the unique, only begotten Son of God from eternity, Christ, after His incarnation and through His resurrection, has become the Son of God in another sense, in the sense of being the firstborn Son of God (Heb. 1:5-6). Furthermore, in Christ's resurrection all His believers were begotten of God, regenerated (1 Pet. 1:3), to be the many sons of God (Heb. 2:10), Christ's many brothers (Rom. 8:29), to be His members for the constituting of His organic Body. All this is implied in this verse.

11:2¹ (they) The prophets. God sent the prophets to call Israel again and again, but the more the prophets called them, the farther they went away from the prophets. From the time Titus destroyed Jerusalem and the

【11:3】我原教導以法蓮行走，用^a 雙臂
抱着他們，他們卻不知道是我^b 醫治
了他們。

【11:4】我用¹ 慈繩愛索牽引他們；我待
他們如人鬆開他們腮上的² 軛，溫和
的² 餵養他們。

今，神在猶太人中間未再興起任何申言者。按照主在太二一 43 的話，神的國已從猶太人奪去，賜給召會。在召會裏，每一個重生的信徒都是祭司，（彼前二 5，9，啓一 6，）並且每一個信徒都該竭力申言。（林前十四 1，31，39，參民十一 29。）

●11:4¹ 慈繩，直譯，人的繩。『慈繩（人的繩）愛索』這辭指明神用祂神聖的愛愛我們，不是在神性的水平上，乃是在人性的水平上。神的愛是神聖的，卻是在人的繩裏，也就是藉着基督的人性，臨到我們。神所藉以牽引我們的繩子，包括基督的成為肉體、人性生活、釘死、復活和升天。藉着基督在祂人性裏的這一切步驟，神在祂救恩裏的愛纔臨到我們。（羅五 8，約壹四 9～10。）在基督之外，神永遠長存的愛，就是祂不變、征服人的愛，在我們身上就無法得勝。神不變的愛是得勝的，因為這愛是在基督裏、同着基督、藉着基督、並為着基督的。

●11:4² 這軛是指在埃及法老的軛，這餵養是指在曠野喫嗎哪一豫表基督作我們屬天的食物。（約六 31～35。）法老把重軛加在以色列人身上，但

【11:3】 And it was I who taught Ephraim to walk / (He^a took them in His arms), / But they did not know that I^b healed them.

【11:4】 I drew them¹ with cords of a man, / With bands of love; And I was to them like those / Who lift off the² yoke on their jaws; / And I gently caused them to² eat.

temple in A.D. 70 until now, God has not raised up any prophets among the Jews. According to the Lord's word in Matt. 21:43, the kingdom of God has been taken from the Jews and has been given to the church. In the church every regenerated believer is a priest (1 Pet. 2:5, 9; Rev. 1:6), and every believer should endeavor to prophesy (1 Cor. 14:1, 31, 39; cf. Num. 11:29).

11:4¹ (with) The phrase with cords of a man, with bands of love indicates that God loves us with His divine love not on the level of divinity but on the level of humanity. God's love is divine, but it reaches us in the cords of a man, i.e., through Christ's humanity. The cords through which God draws us include Christ's incarnation, human living, crucifixion, resurrection, and ascension. It is by all these steps of Christ in His humanity that God's love in His salvation reaches us (Rom. 5:8; 1 John 4:9-10). Apart from Christ, God's everlasting love, His unchanging, subduing love, could not be prevailing in relation to us. God's unchanging love is prevailing because it is a love in Christ, with Christ, by Christ, and for Christ.

11:4² (yoke) This yoke was Pharaoh's yoke in Egypt, and this eating was the eating of the manna, a type of Christ as our heavenly food (John 6:31-35), in the wilderness. Pharaoh had put a strong yoke on Israel, but

【11:5】他們必不歸回埃及地，亞述人卻要作他們的王，因他們不肯歸向我。

【11:6】刀劍必在他們的城中揮動，毀壞門門，把人吞滅，都因他們隨從自己的計謀。

【11:7】我的民偏要背道離開我，¹ 眾申言者雖然招呼他們歸向至上的主，卻無人尊崇祂。

【11:8】以法蓮哪，我怎能捨棄你？以色列阿，我怎能將你交出？我怎能使你如^{1a} 押瑪？怎能使你如¹ 洗扁？我回心轉意，我的^b 憐恤大大發動。

神鬆開這軛，溫和的餵養他們，把他們帶到曠野，每早晨溫和的用嗎哪餵養他們。（出十六 14 ~ 18。）

●11:7¹ 直譯，他們。

●11:8¹ 押瑪、洗扁與所多瑪、蛾摩拉同遭毀滅。（申二九 23。）以色列變得甚至比所多瑪和蛾摩拉更邪惡。然而，因着神永遠長存的愛，祂不會毀滅以色列。（9。）

【11:5】 They will not return to the land of Egypt, / But the Assyrian will be their king, / For they refused to return to Me.

【11:6】 And the sword will whirl about in their cities / And will consume their bars, / And it will devour them because of their own counsels.

【11:7】 Indeed My people are bent upon turning away from Me; / Though they call them to Him who is on high, / None at all exalts Him.

【11:8】 How shall I give you up, O Ephraim? / How shall I deliver you up, O Israel? / How can I make you like^{1a} Admah? / How can I treat you like¹ Zeboim? / My heart is turned within Me; / All My^b compassions have warmed.

God took off that yoke and gently caused them to eat by bringing them into the wilderness, where God fed them with manna in a gentle way morning by morning (Exo. 16:14-18).

11:8¹ (Admah) Admah and Zeboim were destroyed with Sodom and Gomorrah (Deut. 29:23). Israel had become even more evil than Sodom and Gomorrah. However, because of His everlasting love, God would not destroy Israel (v. 9).

11:8^a
創十四 8
申二九 23
11:8^b
申三二 36
賽六三 15
耶三一 20

11:8^a
Gen. 14:8;
Deut. 29:23
11:8^b
Deut. 32:36;
Isa. 63:15;
Jer. 31:20

11:9^a
民二三 19
參賽五五 8~9
瑪三 6
11:9^b
賽十二 6

【11:9】我必不發猛烈的怒氣，也不再毀滅以法蓮；因我是神，^a並非人，是你們中間的^b聖者，我必不在怒中臨到你們。

11:10^a
賽三一 4
珥三 16
摩一 2
啓十 3
11:10^b
亞八 7

【11:10】他們必跟隨耶和華。祂必如獅子^a吼叫；祂一吼叫，祂的兒女就從^b西方戰兢而來。

11:11^a
賽六十 8
何七 11
11:11^b
結二八 25~26
三七 25

【11:11】他們必如雀鳥從埃及戰兢而來，又如^a鴿子從亞述地來到。我必使他們^b住自己的房屋，這是耶和華說的。

【11:12】以法蓮用謊言，以色列家用詭計圍繞我；猶大向神，向忠信的聖者，仍然猶疑不定。

何西阿書 第十二章

12:1^a
王下十五 19
十七 4
何五 13
七 11

【12:1】以法蓮喫風，終日追趕東風；他增添虛謊和強暴；與^a亞述立約，把油送到埃及。

12:2^a
何四 1
彌六 2

【12:2】耶和華又與猶大^a爭辯，必照雅各所行的懲罰他，按他所作的報應他。

【11:9】 I will not execute the fierceness of My anger; / I will not return to destroy Ephraim; / For I am God and ^anot man, / The ^bHoly One in the midst of you, / And I will not come in wrath.

【11:10】 They will walk after Jehovah; / He will ^aroar like a lion. / For He will roar, / And the children will come trembling from the ^bwest.

【11:11】 They will come trembling like a bird from Egypt / And like a ^adove from the land of Assyria. / And I will cause them to ^bdwell in their houses, / Declares Jehovah.

【11:12】 Ephraim encompasses Me with lies, / And the house of Israel, with deceit; / And Judah is yet unsteadfast with God / And with the Holy One, the Faithful One.

HOSEA 12

【12:1】 Ephraim feeds on wind / And follows the east wind continually; / He multiplies lies and violence. / They make a covenant with ^aAssyria, / And oil is carried into Egypt.

【12:2】 Jehovah has also a ^acontroversy with Judah / And will punish Jacob according to his ways; / According to his doings He will recompense him.

11:9^a
Num. 23:19;
cf. Isa. 55:8-9;
Mal. 3:6
11:9^b
Isa. 12:6

11:10^a
Isa. 31:4;
Joel 3:16;
Amos 1:2;
Rev. 10:3

11:10^b
Zech. 8:7

11:11^a
Isa. 60:8;
Hosea 7:11

11:11^b
Ezek. 28:25-26;
37:25

12:1^a
2 Kings 15:19;
17:4;
Hosea 5:13;
7:11

12:2^a
Hosea 4:1;
Micah 6:2

12:3^a
創二五 26

【12:3】他在母腹中^a抓住哥哥的腳跟，
壯年的時候與神較力。

12:4^a
創三二 28

【12:4】他與¹天使^a較力並且得勝；他
哭泣懇求，在^b伯特利遇見耶和華；
祂在那裏與我們說話，

12:4^b
創二八 19
三五 15

【12:5】祂是耶和華萬軍之神；耶和華
是祂可記念的名。

12:6^a
何十四 1
彌六 8

【12:6】你當^a歸向你的神，謹守慈愛、
公平，常常^b等候你的神。

12:6^b
詩三七 7
賽四十 31

【12:7】以法蓮是商人，手裏有詭詐的
天平，喜愛欺詐。

【12:8】以法蓮說，我果然成了富足，
爲自己得了財富；我一切勞碌得來的，
人必不見有甚麼不義，可算爲罪的。

12:9^a
何十三 4
12:9^b
利二三 42~43
尼八 17
亞十四 16

【12:9】^a自從在埃及地以來，我就是耶
和華你的神；我必使你再住^b帳棚，
如在所定節期的日子一樣。

●12:4¹ 雅各與之較力爭勝的天使，乃是基督。
(創三二 24 ~ 32 與註。)

【12:3】 In the womb he ^agrasped his brother by the heel, /
And in his full strength he contended with God.

【12:4】 Indeed he ^acontended with the ¹Angel and
prevailed; / He wept and made supplication to Him. / At
^bBethel he found Him; / And there He spoke with us,

【12:5】 Even Jehovah the God of hosts; / Jehovah is His
memorial.

【12:6】 And you, ^areturn there to your God; / Keep
lovingkindness and justice, / And ^bwait on your God
continually.

【12:7】 He is a merchant; / In his hand are balances of
deceit; / He loves to extort.

【12:8】 And Ephraim said, / I have surely become rich; /
I have found wealth for myself. / In all my labors / They
will find with me / No iniquity, which would be sin.

【12:9】 ^aBut I have been Jehovah your God / Since the
land of Egypt; / Yet again I will cause you to dwell in
^btents / As in the days of the appointed feast.

12:4¹ (Angel) The Angel with whom Jacob contended was Christ (Gen.
32:24-32 and notes).

12:3^a
Gen. 25:26

12:4^a
Gen. 32:28
12:4^b
Gen. 28:19;
35:15

12:6^a
Hosea 14:1;
Micah 6:8
12:6^b
Psa. 37:7;
Isa. 40:31

12:9^a
Hosea 13:4
12:9^b
Lev. 23:42-43;
Neh. 8:17;
Zech. 14:16

【12:10】我已曉諭眾申言者，並且加增異象，藉申言者使用比喻。

【12:11】^a基列人有罪孽麼？他們全然是虛假的。他們在^b吉甲獻牛爲祭，他們的祭壇好像田間犁溝中的亂堆。

【12:12】從前雅各逃到^{1a}亞蘭地，以色列爲得妻子^b服事人，爲得妻子替人放羊。

【12:13】耶和華藉^a申言者領以色列從埃及上來，以色列也藉申言者而得保存。

【12:14】以法蓮^a大大惹動主怒，所以他的主必使他流血的罪歸在他身上，必將他自己的羞辱還報他。

何西阿書 第十三章

【13:1】從前以法蓮說話，人都戰兢。他在以色列中高舉自己；但他因事奉^a巴力而犯罪，就死了。

●12:12¹ 卽敘利亞。

【12:10】 I have also spoken unto the prophets: / And I have multiplied vision, / And through the prophets I have used similitudes.

【12:11】 Is ^aGilead iniquity? They are altogether vanity. / In ^bGilgal they sacrifice oxen; / Indeed their altars are like heaps / In the furrows of a field.

【12:12】 And Jacob fled into the country of ^{1a}Aram; / And Israel ^bserved for a wife, / And for a wife he kept sheep.

【12:13】 And by a ^aprophet Jehovah brought Israel up from Egypt, / And by a prophet he was kept.

【12:14】 Ephraim ^aprovoked Him to bitter anger; / Therefore his Lord will leave his bloodshed upon him / And will recompense him with his own reproach.

HOSEA 13

【13:1】 When Ephraim spoke, there was trembling. / He exalted himself in Israel; / But he trespassed through ^aBaal and died.

12:12¹ (Aram) I.e., Syria.

12:11^a
何六 8

12:11^b
何四 15
九 15
摩四 4
五 5

12:12^a
創二八 5
申二六 5
12:12^b
創二九 20, 27

12:13^a
出十二 50~51
十三 3
申十八 15
詩七七 20

12:14^a
王下十七 11~18
何十一 2

12:11^a
Hosea 6:8

12:11^b
Hosea 4:15;
9:15;
Amos 4:4;
5:5

12:12^a
Gen. 28:5;
Deut. 26:5
12:12^b
Gen. 29:20, 27

12:13^a
Exo. 12:50-51;
13:3;
Deut. 18:15;
Psa. 77:20

12:14^a
2 Kings 17:11-18

13:1^a
2 Kings 17:16;
Hosea 11:2

【13:2】現今他們越發犯罪，用銀子爲自己造鑄像，就是照自己的聰明製造的偶像，都是匠人的工作。他們論到那些偶像，說，獻祭的人可以向牛犢親嘴。

【13:3】因此，他們必如早晨的雲霧，又如速散的甘露，像禾場上的糠粃被狂風吹去，又像煙氣從窗口騰散。

【13:4】自從在埃及地以來，我就是耶和華你的神；在我以外，你不可認識別神，除我以外並沒有 ^a救主。

【13:5】我曾在 ^a曠野極其乾旱之地認識你。

【13:6】他們照我所賜的草場得了 ^a飽足；既得飽足，心就高傲，^b忘記了我。

【13:7】因此，我要向他們如 ^a獅子，又如豹伏在道旁窺視。

【13:2】 And now they sin more and more / And make molten images for themselves out of their silver, / Idols according to their own understanding, / All of it the work of craftsmen. / Of them they say, / Let the men who sacrifice / Kiss the calves.

【13:3】 Therefore they will be like a morning cloud / And like dew that departs early, / Like chaff driven by a storm wind from the threshing floor / And like smoke from a window vent.

【13:4】 But I have been Jehovah your God / Since the land of Egypt; / And you were to know no god except Me, / For there is no ^asavior besides Me.

【13:5】 I knew you in the ^awilderness, / In the land of great drought.

【13:6】 According to their pasturage they became ^afull; / They became full, and their heart was exalted; / Therefore they have ^bforgotten Me.

【13:7】 Thus I will be to them like a ^alion; / Like a leopard I will watch them along the way.

13:4^a
賽四三 11
四五 21

13:5^a
申八 15
三二 10
耶二 2

13:6^a
申八 12, 14
三二 15
13:6^b
何八 14

13:7^a
哀三 10
何五 14

13:4^a
Isa. 43:11;
45:21

13:5^a
Deut. 8:15;
32:10;
Jer. 2:2

13:6^a
Deut. 8:12, 14;
32:15
13:6^b
Hosea 8:14

13:7^a
Lam. 3:10;
Hosea 5:14

【13:8】我遇見他們必像丟崽子的母熊，
撕裂他們的心膜；在那裏我必像母獅
吞喫他們；田野的走獸必撕碎他們。

【13:9】以色列阿，你反對我，就是反
對幫助你的，自取毀壞。

【13:10】現在你的王在那裏呢？讓他在
你所有的城中拯救你罷。審理你的在
那裏呢？論到他們，你曾說，^a把王
和首領賜給我。

【13:11】我在怒氣中將^{1a}王賜給你，又
在盛怒中將王^b廢去。

【13:12】以法蓮的罪孽是包裹着的，他
的罪是收藏着的。

【13:13】產婦的^a疼痛必臨到他身上。
他是無智慧之子，到了產期，他不應
當遲延。

●13:11¹ 耶和華在怒氣中所賜給的王可能是掃
羅；至終，他被耶和華在盛怒中廢去。（撒八 4～
7，九 17，十 1，三一 1～13。）

【13:8】 I will meet them like a bear robbed of her cubs, /
And I will tear away the covering of their heart; / And I
will devour them there like a lioness; / The beast of the
field will tear them to pieces.

【13:9】 It is your destruction, O Israel, / That you are
against Me, against your help.

【13:10】 Where then is your king, / That he may save you
in all your cities, / And your judges of whom you said, /
^aGive me a king and some princes?

【13:11】 I gave you a ^{1a}king in My anger / And ^btook him
away in My overflowing wrath.

【13:12】 The iniquity of Ephraim is bound up; / His sin is
laid up in store.

【13:13】 The ^apains of a woman giving birth will come
upon him. / He is an unwise son; / For he should not
delay at the time / The children break forth.

13:11¹ (king) The king given by Jehovah in His anger might have been
Saul, who was eventually taken away by Jehovah in His overflowing
wrath (1 Sam. 8:4-7; 9:17; 10:1; 31:1-13).

13:10^a
撒八 5~6

13:11^a
撒八 7
十 19
何十 3

13:11^b
撒八 15:22~23
徒十三 22

13:13^a
賽十三 8
耶三十 6

13:10^a
1 Sam. 8:5-6

13:11^a
1 Sam. 8:7;
10:19;
Hosea 10:3

13:11^b
1 Sam. 15:22-23;
Acts 13:22

13:13^a
Isa. 13:8;
Jer. 30:6

13:14^a
賽二五 8
結三七 12
13:14^b
林前十五 55
參林前十五 26

【13:14】我必救贖他們脫離¹陰間的權勢，救贖他們脫離^a死亡。死亡阿，你的災害^b在那裏？¹陰間哪，你的毀滅在那裏？在我眼前絕無²後悔。

【13:15】他在弟兄中雖然茂盛，必有東風颳來，就是耶和華的風從曠野上來，他的泉源必乾涸，他的源頭必枯竭。仇敵必擄掠他所積蓄的一切寶器。

【13:16】^a撒瑪利亞必有罪，因為悖逆她的神。他們必倒在刀下，嬰孩必被摔死，孕婦必被剖開。

何西阿書 第十四章

肆 以色列的復興
十四 1～9

●13:14¹ 見太十一 23 註 1。

●13:14² 神對以色列的愛是永遠長存的；（見十一 1 註 1，耶三一 3；）對於這愛，祂絕不後悔。（參羅十一 28～29。）

【13:14】 From the power of ¹Sheol I will ransom them; / From ^adeath I will redeem them. / ^bWhere are your plagues, O death? / Where is your destruction, O ¹Sheol? / ²Repentance will be hidden from My eyes.

【13:15】 Even if he should be fruitful among his brothers, / An east wind will come, / A wind of Jehovah / Coming up from the wilderness, / And his spring will become dry, / And his fountain will be dried up. / He will plunder the treasure / Of every desirable vessel.

【13:16】 ^aSamaria will be guilty, / For she rebelled against her God. / They will fall by the sword; / Their children will be dashed in pieces, / And their pregnant women will be ripped up.

HOSEA 14

IV. The Restoration of Israel

14:1-9

13:14¹ (Sheol) See note 23¹ in Matt. 11.

13:14² (Repentance) God's love for Israel is everlasting (see note 1¹ in ch. 11; Jer. 31:3), and He will never repent of this love (cf. Rom. 11:28-29).

13:14^a
Isa. 25:8;
Ezek. 37:12
13:14^b
1 Cor. 15:55;
cf. 1 Cor. 15:26

13:16^a
2 Kings 17:6

14:1^a
何六 1
十二 6
珥二 13

【14:1】以色列阿，你要^a歸向耶和華你的神；你是因自己的罪孽絆跌了。

14:2^a
來十三 15

【14:2】當帶着禱告的話歸向耶和華，對祂說，求你赦免一切罪孽，恩慈的收納我們；這樣，我們就把^{1a}嘴唇的祭，如同牛犢獻上。

【14:3】亞述不能拯救我們；我們不再騎馬；也不再對我們手所造的說，你是我們的神，因為孤兒在你那裏得蒙憐恤。

14:4^a
出十五 26
賽五七 18
耶三 22

【14:4】¹我必^a醫治他們的背道，甘心愛他們；因為我的怒氣已從他們轉消。

●14:2¹ 七十士希臘文譯本作，嘴唇的果子。（參來十三 15。）

●14:4¹ 4～8 節描繪在復興時候（太十九 28）的以色列，如二 15～23，三 5，六 1～3，十 12 所啓示的。4～7 節所描述以色列的變化，乃是基於生命裏愛的因素。（見十一 1 註 1。）在情感上的愛並不變化人，但在生命裏的愛，藉着生命的長大變化人。我們與神的關係，是出於神那神聖、永遠的生命。（約壹五 11。）這生命點活我們，重生我們，在地位和性情上聖化我們，更新我們，變化我們，將我們模成，使我們成熟，並榮化我們，使我們在生命、

【14:1】^aReturn, O Israel, / To Jehovah your God, / For you have fallen by your iniquity.

【14:2】Take words with you, / And return to Jehovah; / Say to Him, / Forgive all iniquity, / And take us graciously; / Thus we will render ¹our ^alips as bulls.

【14:3】Assyria will not save us; / We will not ride upon horses. / Neither will we say again to the work of our hands, Our God! / Because in You the orphan finds compassion.

【14:4】¹I will ^aheal their apostasy; / I will love them freely; / For My anger has turned away from him.

14:2¹ (our) The Septuagint translates, the fruit of our lips (cf. Heb. 13:15).

14:4¹ (I) Verses 4-8 portray Israel in the restoration (Matt. 19:28), as revealed in 2:15-23; 3:5; 6:1-3; 10:12. Israel's transformation as described in vv. 4-7 is based on the factor of love in life (see note 1¹ in ch. 11). Love in affection does not transform, but love in life transforms people through the growth in life. Our relationship with God is of the divine, eternal life of God (1 John 5:11). This life enlivens us, regenerates us, sanctifies us positionally and dispositionally, renews us, transforms us, conforms us, matures us, and glorifies us, making us the same as God in life, nature, appearance, and glory. At the beginning of this book Israel

14:1^a
Hosea 6:1;
12:6;
Joel 2:13

14:2^a
Heb. 13:15

14:4^a
Exo. 15:26;
Isa. 57:18;
Jer. 3:22

14:5^a
申三二 2
14:5^b
歌二 1~2
太六 28

【14:5】我必向以色列如^a甘露，他必如^{1b}百合花開放，如²利巴嫩的樹木扎根。

14:6^a
詩五二 8
一二八 3
14:6^b
創二七 27
歌四 11

【14:6】他的¹枝條必延伸，他的²榮華如^a橄欖樹，他的^{3b}香氣如利巴嫩的香柏樹。

【14:7】曾¹坐在他蔭下的必歸回，發旺如²五穀，³開花如葡萄樹；他的⁴名聲如利巴嫩的酒。

性情、外表和榮耀上，與神一樣。在本書開頭，以色列是淫婦，但到本書末了，以色列成了兒子。（十一 1。）因此，本書的結局是藉着神的愛而在生命裏被變化。（參羅八 28～39，來十二 5～10。）

●14:5¹ 表徵信靠神的純潔生活。（太六 28。）

●14:5² 表徵在拔高的人性裏穩固站立。（參歌三 9。）

●14:6¹ 表徵繁茂擴展。

●14:6² 表徵結果子的榮耀。

●14:6³ 表徵在拔高人性裏之生命的馨香氣味。

●14:7¹ 表徵被他們所享受的穀用恩典所覆庇。（林後十二 9。）

【14:5】 I will be like the^a dew to Israel; / He will bud like the^{1b} lily / And will send forth his roots like the² trees of Lebanon.

【14:6】 His¹ shoots will go forth; / And his² splendor will be like that of the^a olive tree, / And his^{3b} fragrance, like that of the trees of Lebanon.

【14:7】 Those who¹ sit under his shade will return; / They will revive like² grain / And will³ bud like the vine; / His⁴ renown will be like the wine of Lebanon.

was a harlot, but at the end of this book, Israel has become a son (11:1). Thus, the outcome of this book is transformation in life by God's love (cf. Rom. 8:28-39; Heb. 12:5-10).

14:5¹ (lily) Signifying a pure life that trusts in God (Matt. 6:28).

14:5² (trees) Signifying standing steadily in the uplifted humanity (cf. S.S. 3:9).

14:6¹ (shoots) Signifying flourishing and spreading.

14:6² (splendor) Signifying glory in fruitfulness.

14:6³ (fragrance) Signifying the sweet odor of a life in the uplifted humanity.

14:7¹ (sit) Signifying being overshadowed by the sufficient grace enjoyed by them (2 Cor. 12:9).

14:5^a
Deut. 32:2
14:5^b
S. S. 2:1-2;
Matt. 6:28

14:6^a
Psa. 52:8;
128:3
14:6^b
Gen. 27:27;
S. S. 4:11

【14:8】以法蓮必說，我與偶像還有甚麼相干呢？我耶和華必回答他，也必顧念他。我如¹青翠的^a松樹，你的果子²從我而得。

【14:9】誰是智慧人？他可以明白這些事。誰是通達人？他可以知道這一切。因為耶和華的^a道路是正直的，義人必在其中行走，有過犯的人卻在其上絆跌。

- 14:7² 表徵充滿生命，以產生使人飽足的食物。
- 14:7³ 表徵開花為着產生使人歡欣的飲料。
- 14:7⁴ 表徵美名傳佈如美酒。
- 14:8¹ 象徵神是活的，又是長青不衰的。
- 14:8² 以法蓮從耶和華結果子，指明以色列與耶和華是一。這不只是生機的聯結，更是二者在同一生命、同一性情、同一生活裏的一。

【14:8】 Ephraim says, What have I yet to do with idols? / I respond and look on him. / I am like a ¹green ^afir tree; / ²From Me your fruit is found.

【14:9】 Who is wise? / Then let him understand these things. / Who is intelligent? Then let him know them. / For the ^aways of Jehovah are right, / And the righteous will walk in them, / But the transgressors will stumble in them.

14:7² (grain) Signifying being full of life for producing satisfying food.

14:7³ (bud) Signifying blossoming for producing cheering drink.

14:7⁴ (renown) Signifying a good name spreading like tasteful wine.

14:8¹ (green) Symbolizing God's being living and evergreen.

14:8² (From) Ephraim's bearing fruit from Jehovah indicates Israel's oneness with Jehovah. This is more than an organic union; it is the oneness of two in one life, in one nature, and in one living.

聖經

THE HOLY BIBLE

舊約恢復本

Old Testament Recovery Version

約珥書

Joel

約珥書

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JOEL

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書介

著者：約珥。（一 1。）

盡職時間：約於主前八百年，可能在申言者以利沙之後。

盡職地點：南方猶大國。

盡職對象：南方猶大國。

主 題：

人類政權對以色列
四個階段的殘害
以及基督對殘害者的毀壞，
並祂在復興時在以色列中間的掌權

INTRODUCTION

Author: Joel (1:1).

Time of His Ministry: About 800 B.C., probably after the prophet Elisha.

Place of His Ministry: The southern kingdom of Judah.

Object of His Ministry: The southern kingdom of Judah.

Subject:

**The Devastation of the Human Government on Israel
in Four Stages
and Christ's Destruction of the Devastators
and His Reign among Israel in the Restoration**

約珥書 第一章

壹 介言

— 1

【1:1】耶和華的話臨到毘土珥的兒子¹約珥。

貳 蝗蟲（列國）的災害

— 2 ~ 2:11

【1:2】¹老年人哪，當聽這話；這地的一切居民哪，都要側耳聽。在你們的日子，或你們列祖的日子，曾發生這樣的事麼？

【1:3】你們要將這事傳與子，子傳與孫，孫傳與後代。

●1:1¹ 意，耶和華是神。

●1:2¹ 2 ~ 4 節給我們看見這豫言的嚴重性。

JOEL 1

I. The Introductory Word

1:1

【1:1】The word of Jehovah which came to ¹Joel the son of Pethuel.

II. The Plague of the Locusts (the Nations)

1:2 — 2:11

【1:2】¹Hear this, you elders, / And give heed, all you inhabitants of the land. / Has this ever happened in your days, / Or even in the days of your fathers?

【1:3】Tell your children about it, / And let your children tell their children, / And let their children tell the next generation.

1:1¹ (Joel) Meaning Jehovah is God.

1:2¹ (Hear) Verses 2-4 show the seriousness of the prophecy.

【1:4】¹ 剪^a 蝗剩下的，羣蝗來喫；羣蝗剩下的，舔蝗來喫；舔蝗剩下的，毀蝗來喫。

●1:4¹ 本節用四個辭說到蝗蟲，可能指一種蝗蟲不同的生長階段。這一種蝗蟲的四個階段，指殘害以色列的列國，就是四個相繼的帝國：巴比倫、瑪代波斯、希臘和羅馬，包括羅馬帝國末一位該撒，就是敵基督。（啓十七 8～11。）這四個帝國的軍隊好像蝗蟲，（二 25，）來對以色列大肆殘害，將其全然銷毀，吞滅以色列的百姓、土地、田地、出產、食物和酒，並斷絕他們的供物。這四個帝國相當於但二之大人像的四個部分、但七的四獸、以及亞一的四角。它們要被基督征服並了結；基督要在復興時代設立國度，且在得救的以色列人中間掌權。（三，但二 34～35 與註。）

在巴比倫王尼布甲尼撒來到之前約兩百年，神開始打發申言者警告以色列人，勸戒他們，招呼他們回轉歸向神。然而，以色列人不聽申言者的話。這迫使神打發四種蝗蟲來懲治祂的百姓。以色列在蝗蟲的剪切、羣擁、舔噬、毀壞下受苦二十七個世紀之久。神允許以色列在蝗蟲下受苦，目的是要產生一對夫婦—約瑟和馬利亞，使神能生在人裏面，由人而生，從人生出來，使神不再僅僅是神，乃是神而人者。（參太一。）因此，神使用猶太人的受苦帶進神成肉體這前所未有的事，把神帶進人裏面，使神與人調和為一。不僅如此，神也使用蝗

【1:4】 What the ¹cutting^a locust has left, the swarming locust has eaten; / And what the swarming locust has left, the licking locust has eaten; / And what the licking locust has left, the consuming locust has eaten.

1:4¹ (cutting) Four words for locust are used in this verse, probably referring to one kind of locust in various stages of growth. The four stages of this one kind of locust refer to the nations that devastated Israel in four consecutive empires: Babylon, Medo-Persia, Greece, and Rome, including Antichrist, who will be the last Caesar of the Roman Empire (Rev. 17:8-11). The armies of these empires were like locusts (2:25) coming to devastate and consume Israel totally, devouring her people, land, fields, produce, food, and drink and cutting off her offerings. These empires correspond to the four sections of the great human image in Dan. 2, to the four beasts in Dan. 7, and to the four horns in Zech. 1. They will be overcome and terminated by Christ, who will set up the kingdom and reign among the saved Israel in the age of restoration (ch. 3; Dan. 2:34-35 and notes).

Beginning approximately two hundred years before the coming of Nebuchadnezzar king of Babylon, God sent the prophets to warn Israel, to advise them, and to call them to return to God. However, Israel did not listen to the prophets. This forced God to send the four kinds of locusts to chastise His people. Israel has been suffering the cutting, swarming, licking, and consuming of the locusts for twenty-seven centuries. God's purpose in allowing Israel to suffer under the locusts was to bring forth a couple, Joseph and Mary, so that God could be born in man, of man, and out of man to become no longer only God but a God-man (cf. Matt. 1). Hence, God used the suffering of the Jews to bring in the incarnation, an unprecedented event that brought God into man and mingled God

蟲，在環境中提供一切必要的措施，為要完成祂的定旨。羅馬帝國是四個帝國的集大成，提供一切的所需，使這位成為肉體的神能在地上生活、行動並工作。羅馬帝國也提供一種刑法，使基督得以被釘十字架，以完成神的救贖；（約十八 31 ~ 32；）提供一種局面，使那靈作為經過過程並終極完成的三一神，得以澆灌在一切屬肉體的人身上，以產生召會作基督生機的身體（徒二；）並提供種種措施，使福音便捷的傳佈到整個居人之地。（太二八 19，徒一 8。）

聖經記載兩個歷史：人的歷史（屬人的歷史）和神的歷史（神聖的歷史。）前者如同外殼，後者如同外殼裏面的核仁。小申言者書對屬人歷史有清楚的說明，由本節所題的四種蝗蟲所表徵；也相當詳細的啓示了在屬人歷史裏的神聖歷史。神聖的歷史是三一神在人性裏的神聖奧祕，開始於已過永遠裏永遠的神和祂永遠的經綸；（彌五 2 下，提前一 4，弗一 4 ~ 5，9 ~ 11；）繼續於基督的成為肉體；（彌五 2 上；）祂的死、埋葬和復活，使神的救贖和救恩傳佈給地上的萬民；（拿一 17，二 10；）祂將終極完成的靈澆灌下來，以產生召會，作三一神團體的彰顯；（二 28 ~ 32；）祂要第二次來臨，作萬國所羨慕的（該二 7 上）和公義的日頭；（瑪四 2 上；）祂要帶着作祂軍隊的得勝者同來，擊敗敵基督和他的軍隊；（三 1 ~ 15；）祂也要在千年國裏在錫安掌權。（三 16 ~ 21，彌四 7。）至終，國度要終極完成於新天新地裏的新耶路撒冷，直到永遠。新耶路撒冷將是神的歷史終極完成的一步。

and man as one. Furthermore, God has used the locusts to afford all the necessary facilities in the environment for the carrying out of His purpose. The Roman Empire, the aggregate of the four empires, afforded everything necessary for the incarnated God to live and move and work on earth. It also provided the means for Christ to be crucified for the accomplishing of God's redemption (John 18:31-32), the occasion for the pouring out of the Spirit as the processed and consummated Triune God upon all flesh to produce the church as the organic Body of Christ (Acts 2), and the facilities for the spreading of the gospel to the entire inhabited earth (Matt. 28:19; Acts 1:8).

The Bible is a record of two histories: the history of man, the human history, and the history of God, the divine history. The former is like an outward shell, and the latter, like the kernel within the shell. In the Minor Prophets the human history is clearly defined and is signified by the four kinds of locusts mentioned in this verse. The divine history within the human history is also revealed in considerable detail. The divine history, as the divine mystery of the Triune God in humanity, began in eternity past with the eternal God and His eternal economy (Micah 5:2c; 1 Tim. 1:4; Eph. 1:4-5, 9-11). It continues with Christ's incarnation (Micah 5:2a); His death, burial, and resurrection for the spreading of God's redemption and salvation to all the nations on earth (Jonah 1:17; 2:10); His pouring out of the consummated Spirit to produce the church as the corporate expression of the Triune God (2:28-32); His second coming as the Desire of nations (Hag. 2:7a) and as the Sun of righteousness (Mal. 4:2a); His coming with His overcomers as His army to defeat Antichrist and his army (3:1-15); and His reigning in Zion in the thousand-year kingdom (3:16-21; Micah 4:7). Eventually, the kingdom will consummate in the New Jerusalem in the new heaven and the new earth for eternity. The New Jerusalem will be the ultimate, the consummate, step of God's history.

【1:5】酒醉的人哪，要清醒哭泣；一切好酒的人哪，都要爲新酒哀號；因爲新酒從你們的口中斷絕了。

【1:6】有一^{1a}國民又強盛，又無數，上來侵犯我的地；其^b牙齒如獅子的牙齒，大牙如母獅的大牙。

【1:7】這民使我的^a葡萄樹荒廢，使我的^b無花果樹成爲碎堆，剝盡樹皮而丟棄，使枝條露白。

【1:8】我的民哪，你當哀號，像處女腰束麻布，爲幼年的丈夫哀號。

【1:9】^a素祭和奠祭從耶和華的殿中斷絕；事奉耶和華的祭司都悲哀。

【1:10】田荒廢，地悲哀；因爲五穀毀壞，新酒乾竭，新油也缺乏。

【1:5】 Awake, drunkards, and weep; / Howl, all you who drink wine, / Because of the fresh wine; / For it has been cut off from your mouth.

【1:6】 For a ^{1a}nation has come up against My land, / Mighty and without number; / Its ^bteeth are the teeth of a lion, / And it has the cutting teeth of a lioness.

【1:7】 It has made My ^avine a desolation, / And My ^bfig tree a heap of splinters. / It has stripped it bare and cast it away; / Its branches are white.

【1:8】 Wail like a virgin girded with sackcloth / Over the husband of her youth.

【1:9】 The ^ameal offering and the drink offering are cut off / From the house of Jehovah; / The priests, the ministers of Jehovah, mourn.

【1:10】 The field is a waste; / The land mourns, / For the grain is a waste; / The new wine is dried up; / The fresh oil languishes.

●1:6¹ 這國民來到，在 4 節比喻爲一種有四個階段的蝗蟲。（見 4 註 1。）

1:6¹ (nation) The coming of such a nation is likened in v. 4 to one kind of locust in four stages (see note 4¹).

1:6^a
箴三十 27
珥二 2, 11, 25
1:6^b
啓九 8

1:7^a
賽五 1~7
1:7^b
太二一 19
二四 32
路十三 6

1:9^a
珥一 13
二 14

1:6^a
Prov. 30:27;
Joel 2:2, 11, 25
1:6^b
Rev. 9:8

1:7^a
Isa. 5:1-7
1:7^b
Matt. 21:19;
24:32;
Luke 13:6

1:9^a
Joel 1:13;
2:14

【1:11】農夫阿，你們要慚愧；修理葡萄園的阿，你們要為大麥小麥哀號，因為田間的莊稼都滅絕了。

【1:12】葡萄樹枯乾，無花果樹衰殘，石榴樹、棕樹、蘋果樹，連田野一切的樹木也都枯乾；¹眾人的喜樂盡都枯竭。

【1:13】祭司阿，你們當腰束麻布痛哭；伺候祭壇的阿，你們要哀號。事奉我神的阿，你們要來披上^a麻布過夜；因為素祭和奠祭，從你們神的殿中停止了。

【1:14】你們要將^a禁食的日子分別為聖，宣告嚴肅會，招聚長老和這地的一切居民，到耶和華你們神的殿，向耶和華哀求。

【1:11】 Be ashamed, O farmers; / Howl, O vinedressers, / For the wheat and for the barley, / Because the harvest of the field has perished.

【1:12】 The vine is dried up, / And the fig tree languishes, / The pomegranate and the palm and the apple tree — / All the trees of the field are dried up; / Indeed gladness has withered away / From the children of men.

【1:13】 Gird yourselves and lament, O priests; / Howl, O ministers of the altar. / Come, pass the night in^asackcloth, / O ministers of my God. / For the meal offering and the drink offering / Are held back from the house of your God.

【1:14】 Sanctify a^afast; / Call a solemn assembly; / Gather the elders / And all the inhabitants of the land / To the house of Jehovah your God; / And cry unto Jehovah.

1:13^a

1 Kings 21:27;
2 Kings 19:1;
Jer. 4:8;
Jonah 3:5;
Rev. 11:3

1:14^a

2 Chron. 20:3-4;
Joel 2:15-16

●1:12¹ 直譯，人的子孫。

1:13^a

王上二一 27
王下十九 1
耶四 8
拿三 5
啓十一 3

1:14^a

代下二十 3~4
珥二 15~16

1:15^a
賽十三 6
耶三十 7
結三十 3
珥二 1, 11, 31
三 14
摩五 18
俄 15
番一 7, 14~15
二 2~3
彼後三 12

【1:15】哀哉那日子！因為¹耶和華的^a
日子臨近了；這日子要來到，好像毀
滅從全能者來到。

【1:16】糧食不是在我們眼前斷絕了
麼？喜樂歡騰不是從我們神的殿中止
息了麼？

【1:17】穀種在¹土塊下朽爛；倉房荒涼，
廩庫拆毀；因為五穀枯乾了。

●1:15¹ 耶和華的日子就是新約中主的日子，
（徒二 20，林前五 5，帖前五 2，帖後二 2，彼
後三 10，）也是神的日子。（彼後三 12。）耶
和華最終的日子要開始於第六印，（啓六 12 ~
17，）結束於白色大寶座的審判。（啓二十
11 ~ 15。）這要包括各種災難、災害和災禍，
對諸天、日頭、月亮、星辰、地、人、撒但、
鬼施行主懲罰的審判和行政的對付，以清理地
和整個宇宙，使新天新地得以來到，（啓二一
1，）為着祂永遠的國。從第六印到千年國開始
的時間，約略多於三年半。這期間的主要部分
將是大災難。（太二四 21。）白色大寶座的審
判要在千年國之後執行。因此，主的日子約持
續一千零三年半。見彼後三 12 註 2。

●1:17¹ 或，耙子。

【1:15】 Alas for the day! / For the ^{1a}day of Jehovah has
drawn near, / And as the destruction from the Almighty
it will come.

【1:16】 Is not our food / Cut off before our eyes, / Joy and
exultation / From the house of our God?

【1:17】 The seeds have shriveled / Under their ¹clods; / The
storehouses have been desolated; / The barns have been
torn down; / For the grain is dried up.

1:15¹ (day) The day of Jehovah is the day of the Lord in the New
Testament (Acts 2:20; 1 Cor. 5:5; 1 Thes. 5:2; 2 Thes. 2:2; 2 Pet. 3:10),
which is also the day of God (2 Pet. 3:12). The final day of Jehovah will
begin at the sixth seal (Rev. 6:12-17) and end at the judgment of the great
white throne (Rev. 20:11-15). It will comprise various calamities, plagues,
and woes for the Lord's punishing judgments and governmental dealings
on the heavens, the sun, the moon, the stars, the earth, men, Satan, and
the demons to clear up the earth and the entire universe for the coming
of the new heaven and new earth (Rev. 21:1) for His eternal kingdom. The
time from the sixth seal to the beginning of the thousand-year kingdom
will be a little more than three and a half years. The main part of that
time will be the great tribulation (Matt. 24:21). The judgment at the great
white throne will take place after the thousand-year kingdom. Thus, the
day of the Lord will last for about one thousand three and a half years.
See note 12³ in 2 Pet. 3.

1:17¹ (clods) Or, shovels.

1:15^a
Isa. 13:6;
Jer. 30:7;
Ezek. 30:3;
Joel 2:1, 11, 31;
3:14;
Amos 5:18;
Obad. 15;
Zeph. 1:7, 14-15;
2:2-3;
2 Pet. 3:12

【1:18】牲畜哀鳴，牛羣混亂，因為沒有草場；羊羣也受了災罰。

【1:19】耶和華阿，我向你呼求；因為^a火燒滅了曠野的草場，火焰燒盡田野的樹木；

【1:20】田野的走獸也向你哀鳴；因為溪水乾涸，火也燒滅曠野的草場。

約珥書 第二章

【2:1】你們要在錫安^a吹角，在我的聖山吹出大聲；這地的一切居民都要發顫；因為耶和華的^b日子將到，已經臨近。

【2:2】那是^a黑暗、幽冥的^b日子，密雲、烏黑的日子，好像晨光鋪滿羣山；有一^c民又多又強；從亙古以來^d沒有這樣的，以後直到萬代也必沒有。

【1:18】 How the beasts groan! / The herds of cattle are confused, / For they have no pasture; / The flocks of sheep also suffer punishment.

【1:19】 To You, O Jehovah, I cry out; / For^a fire has devoured / The pastures of the wilderness, / And the flame has set ablaze / All the trees of the field.

【1:20】 The beasts of the field also / Cry to You, / For the waterways / Are dried up, / And fire has devoured / The pastures of the wilderness.

JOEL 2

【2:1】 Blow a^a trumpet in Zion; / Sound an alarm in My holy mountain; / Let all the inhabitants of the land tremble, / For the^b day of Jehovah comes; / For it draws near:

【2:2】^aA day of^b darkness and gloominess, / A day of clouds and deep darkness, / Like the dawn spread over the mountains — / A^c people great and mighty. /^dThere has not been any like them / Since eternity, / And there will not be any more after them, / Even until the years of the generation of the generations.

1:19^a
耶九 10
珥二 3

2:1^a
珥二 15
耶四 5
林前十四 8
2:1^b
珥一 15
俄 15
番一 14

2:2^a
摩五 18, 20
2:2^b
番一 15
2:2^c
珥一 6
二 5, 11, 25
2:2^d
出十 14
但十二 1
可十三 19

1:19^a
Jer. 9:10;
Joel 2:3

2:1^a
Joel 2:15;
Jer. 4:5;
1 Cor. 14:8
2:1^b
Joel 1:15;
Obad. 15;
Zeph. 1:14

2:2^a
Zeph. 1:15
2:2^b
Amos 5:18, 20
2:2^c
Joel 1:6;
2:5, 11, 25
2:2^d
Exo. 10:14;
Dan. 12:1;
Mark 13:19

2:3^a
珥一 19~20

2:3^b
創二 8
十三 10
賽五一 3

2:3^c
亞七 14

2:4^a
啓九 7

【2:3】他們前面有^a火燒滅，後面有火焰燒盡；他們來到以前，這地如^b伊甸園；他們過去以後，這地成了荒涼的^c曠野；沒有一樣能躲避他們的。

【2:4】他們的樣子如^a馬，奔跑如馬兵。

【2:5】在山頂蹦跳的響聲，如同車輛的^a響聲，如同火焰燒碎秸的響聲，又如同強盛的民擺陣豫備打仗。

【2:6】^a他們一出現，眾民翻絞痛苦，臉都變暗。

【2:7】他們如勇士奔跑，像戰士爬城；各按己路前行，不亂隊伍。

【2:8】彼此並不擁擠，向前各行其路。雖然在兵器中倒下，進路卻不中斷。

【2:9】他們衝上城，躡上牆，爬上房屋，進入窗戶如同盜賊。

【2:3】A ^afire devours before them, / And after them a flame blazes. / Before them the land is like the garden of ^bEden, / After them, like a desolate ^cwilderness; / And indeed no one escapes them.

【2:4】Their appearance is like the appearance of ^ahorses; / And as horsemen, so they run.

【2:5】Like the ^asound of chariots / Upon the mountaintops they leap, / Like the sound of a flame of fire / That devours the stubble, / Like a mighty people / Set in battle array.

【2:6】^aAt their presence the peoples writhed in anguish; / All faces became pale.

【2:7】They run like mighty men; / Like men of battle they climb the wall. / And they march, each in his ways, / And do not break their ranks.

【2:8】Nor do they crowd each other; / They march, each on his highway. / Though they fall among weapons, / They do not break off their progress.

【2:9】They rush at the city; / They run against the wall; / They go up into the houses; / In through the windows / They go, like a thief.

2:3^a
Joel 1:19-20

2:3^b
Gen. 2:8;
13:10;
Isa. 51:3

2:3^c
Zech. 7:14

2:4^a
Rev. 9:7

2:5^a
Rev. 9:9

2:6^a
Nahum 2:10

2:5^a
啓九 9

2:6^a
鴻二 10

2:10^a
詩十八 7
啓六 12
2:10^b
珥二 31
三 15
賽十三 10
結三二 7
太二四 29
可十三 24
啓六 12
八 12
2:11^a
珥一 15

【2:10】在他們前面，^a地震天動，^b日月昏暗，星宿無光。

【2:11】耶和華在祂軍旅前發聲，祂的隊伍甚大；成就祂話語的，是強盛者。因為耶和華的^a日子大而可畏，誰能當得起呢？

叁 耶和華轉向祂的選民以色列 二 12 ~ 32

2:12^a
耶四 1
何十二 6
十四 1

【2:12】耶和華說，雖然如此，你們應當禁食、哭泣、悲哀，全心^a歸向我；

2:13^a
詩三四 18
五一 17
2:13^b
創三七 34
撒下— 11
伯— 20
2:13^c
出三四 6
詩八六 15
拿四 2

【2:13】你們要撕裂^a心腸，不要撕裂^b衣服，並要歸向耶和華你們的神，因為祂有恩典，有^c憐恤，不輕易發怒，有豐盛的慈愛，並且後悔，不降所說的災。

【2:10】The earth^a quakes before them; / The heavens shake; / The^b sun and the moon grow dark, / And the stars withdraw their shining.

【2:11】And Jehovah utters His voice / Before His army, / For His camp is very great, / For He who executes His word is mighty. / For the^a day of Jehovah is great / And very terrible, / And who can endure it?

III. The Turn of Jehovah to His Elect, Israel 2:12-32

【2:12】Yet even now, / Declares Jehovah, / ^aTurn to Me with all your heart / And with fasting and weeping and mourning;

【2:13】And rend your^a hearts, / And not your^b garments, / And turn to Jehovah your God, / For He is gracious and^c compassionate, / Long-suffering and abundant in lovingkindness / And repentant of evil.

2:10^a
Psa. 18:7;
Rev. 6:12
2:10^b
Joel 2:31;
3:15;
Isa. 13:10;
Ezek. 32:7;
Matt. 24:29;
Mark 13:24;
Rev. 6:12;
8:12
2:11^a
Joel 1:15

2:12^a
Jer. 4:1;
Hosea 12:6;
14:1

2:13^a
Psa. 34:18;
51:17
2:13^b
Gen. 37:34;
2 Sam. 1:11;
Job 1:20
2:13^c
Exo. 34:6;
Psa. 86:15;
Jonah 4:2

2:14^a
撒下十二 22
王下十九 4
拿三 9

【2:14】^a 或者祂轉意後悔，留下祝福，
就是留下獻給耶和華你們神的¹ 素祭
和¹ 奠祭，也未可知。

【2:15】你們要在錫安^{1a} 吹角，將^b 禁食
的日子² 分別為聖，宣告³ 嚴肅會。

●2:14¹ 素祭和奠祭是給以色列的福分。尼布甲
尼撒毀壞耶路撒冷和聖殿時，以色列失去了神所立
定，叫他們獻祭給神的地方。（申十二 5～6。）
此外，神的蝗蟲軍隊（25）也毀壞了那地的出產，
沒有留下五穀作素祭，也沒有留下葡萄作成奠祭用
的酒。因此，以色列失去了立場和物料，無法獻素
祭給神作食物，也無法獻奠祭使神歡欣。今天，神
和以色列仍在蒙受失去這福分的苦。

●2:15¹ 吹角就是在得勝的靈裏宣告。

●2:15² 這禁食不是平常的，乃是分別為聖、分
別歸神的。

●2:15³ 這樣的會是大福，不應該錯過。

【2:14】^aWho knows whether He will turn and repent /
And leave a blessing behind Him, / A¹ meal offering and
a¹ drink offering / To Jehovah your God?

【2:15】¹Blow a^a trumpet in Zion; / ²Sanctify a^b fast; / Call a³
³solemn assembly;

2:14¹ (meal) The meal offering and the drink offering are blessings to
Israel. When Nebuchadnezzar destroyed Jerusalem and the temple, Israel
lost the place appointed by God where they could offer their offerings to God
(Deut. 12:5-6). Also, God's army of locusts (v. 25) destroyed the produce
of the land, leaving no grain to make a meal offering and no grapes to
make wine for the drink offering. Thus, Israel lost both the ground and the
materials to offer the meal offering to feed God and the drink offering to cheer
God. Today both God and Israel are still suffering the loss of this blessing.

2:15¹ (Blow) To blow a trumpet is to make a declaration in a
triumphant spirit.

2:15² (Sanctify) This fast was not to be common; rather, it was to be
sanctified, separated for God.

2:15³ (solemn) Such an assembly is a great blessing, something that
should not be missed.

2:14^a
2 Sam. 12:22;
2 Kings 19:4;
Jonah 3:9

2:15^a
Joel 2:1;
Jer. 4:5
2:15^b
Joel 1:14

2:15^a
珥二 1
耶四 5
2:15^b
珥一 14

【2:16】聚集眾民，使會眾分別為聖；
招聚老者，聚集孩童和喫奶的；使新郎出離洞房，新婦出離¹內室。

【2:17】事奉耶和華的^a祭司，要在廊子和^b祭壇中間哭泣，說，耶和華阿，求你顧惜你的百姓，不要使你的產業受羞辱，受列邦管轄；^c為何在萬民中有人說，他們的神在那裏呢？

【2:18】耶和華就為¹自己的地起妒忌，憐惜祂的百姓。

【2:19】耶和華應允了祂的百姓，對他們說，我必賜給你們^a五穀、新酒和新油，使你們飽足；我必不再使你們在列國中受羞辱；

●2:16¹ 直譯，罩蓋。

●2:18¹ 聖地乃是神的地。參賽八 8 與註。

【2:16】 Gather the people; / Sanctify the congregation; / Assemble the elders; / Gather the children / And those who suck the breasts; / Let the bridegroom go forth from his chamber, / And the bride from her canopy.

【2:17】 Let the ^apriests, the ministers of Jehovah, / Weep between the porch and the ^baltar, / And let them say, / Look with pity, O Jehovah, upon Your people; / And do not give Your inheritance over to reproach, / That the nations should rule over them. / ^cWhy should they say among the peoples, / Where is their God?

【2:18】 Then Jehovah became jealous for ¹His land, / And He spared His people.

【2:19】 And Jehovah answered and said to His people, / I am about to send you / The ^agrain and the new wine and the fresh oil, / And you will be satisfied with it; / And I will no longer make you / A reproach among the nations,

2:17^a
Joel 1:13
2:17^b
Ezek. 8:16;
Matt. 23:35
2:17^c
Psa. 42:10;
79:10;
115:2;
Micah 7:10

2:19^a
cf. Joel 1:10;
Mal. 3:10-12

2:18¹ (His) The Holy Land is God's land. Cf. Isa. 8:8 and note.

2:17^a
珥一 13
2:17^b
結八 16
太二三 35
2:17^c
詩四二 10
七九 10
一一五 2
彌七 10

2:19^a
參珥一 10
瑪三 10~12

2:20^a

耶一 14

2:20^b

結三九 12~16

【2:20】卻要使^a北方來的軍隊遠離你們，將那軍隊趕到乾旱荒廢之地，前隊趕入東海，後隊趕入西海。因為他們行了大惡，以致^b臭氣上升，腥味騰空。

【2:21】地土阿，不要懼怕，要歡喜快樂，因為耶和華行了大事。

【2:22】田野的走獸阿，不要懼怕，因為曠野的草場發青，樹木結果；無花果樹、葡萄樹也都効力。

【2:23】錫安的子女阿，你們要因耶和華你們的神歡喜快樂；因祂賜給你們公義的^a秋雨，為你們降下甘霖，就是¹秋雨、¹春雨，和起初的時節一樣。

【2:24】禾場必滿了穀子，酒醪與油醪必盈溢新酒和新油。

●2:23¹ 聖經中的雨表徵神從天上所差來祂的靈，澆灌祂的子民。（參創二 5，申十一 14。）28～29 節和亞十二 10 題到那靈的澆灌，乃是秋雨和春雨的應驗。見何六 3 註 1，與本章 28 註 1 一段。

【2:20】 But the ^anorthern army / I will remove far from you; / And I will drive it into a land / Barren and desolate, / With its face toward the eastern sea / And its end toward the western sea. / And its ^bstench will go up, / And its foul smell will go up, / For it has done great things.

【2:21】 Do not fear, O land; / Be glad and rejoice, / For Jehovah has done great things.

【2:22】 Do not fear, O beasts of the field, / For the pastures of the wilderness turn green. / For the tree bears its fruit; / The fig tree and the vine yield their strength.

【2:23】 O children of Zion, / Be glad and rejoice / In Jehovah your God. / For He gives you / The ^aearly rain in righteousness, / And He makes the rain come down for you: / The ¹early rain and the ¹late rain / At the beginning of the season.

【2:24】 And the threshing floors will be full of grain, / And the wine vats will overflow with new wine and fresh oil.

2:23¹ (early) The rain in the Scriptures signifies the Spirit of God sent by Him from the heavens to water His people (cf. Gen. 2:5; Deut. 11:14). The outpourings of the Spirit referred to in vv. 28-29 and in Zech. 12:10 are the fulfillment of the early rain (the autumn rain) and the late rain (the spring rain). See notes 3¹ in Hosea 6 and 28¹, par. 1, in this chapter.

2:20^a

Jer. 1:14

2:20^b

Ezek. 39:12-16

2:23^a

利二六 4

申十一 14

二八 12

雅五 7

2:23^a

Lev. 26:4;

Deut. 11:14;

28:12;

James 5:7

2:25^a
珥一 4
啓九 3

【2:25】我打發到你們中間的大軍隊，
就是羣^a蝗、舔蝗、毀蝗、剪蝗，那
些年所喫的，我要補還你們。

2:26^a
利二六 5
詩二二 26
彌六 14

【2:26】你們必多喫而得^a飽足，就讚
美那奇妙對待你們之耶和華你們神的名；
我的百姓必永不羞愧。

2:27^a
利二六 11~12
結三七 26~28

【2:27】你們必知道我是在以色列^a中
間，又知道我是耶和華你們的^b神，
在我以外並無別神；我的百姓必永不
羞愧。

2:27^b
賽四五 5, 21~22
珥三 17

2:28^a
28~32 上；
徒二 17~21

【2:28】^a以後，我要將我的^b靈¹澆灌
在一切屬肉體的人身上；你們的兒女
要說豫言，你們的老年人要作異夢；
你們的青年人要見異象。

2:28^b
賽三二 15
四四 3
結三九 29
可一 8
徒二 4
林前十二 13
多三 6

●2:28¹ 神要拯救以色列，將祂的靈如同秋雨澆灌在他們身上；這豫言已在五旬節那天，藉着那靈的澆灌而得應驗，作為豫嘗，（徒二 1~4, 16~21，）並且要在大災難（太二四 21）前，藉着那靈第二次的澆灌而得應驗，作為全享，以拯救並重生許多歸回的以色列人。這第二次的澆灌，不同於大

【2:25】 And I will restore to you the years / That the swarming^a locust has eaten, / The licking locust and the consuming locust and the cutting locust, / My great army / That I sent among you.

2:25^a
Joel 1:4;
Rev. 9:3

【2:26】 And you will eat to the^a full and be satisfied, / And you will praise the name of Jehovah your God, / Who has dealt wondrously with you; / And My people will never be ashamed.

2:26^a
Lev. 26:5;
Psa. 22:26;
Micah 6:14

【2:27】 And you will know that I am in the^a midst of Israel, / And that I am Jehovah your^b God and there is none else. / And My people will never be ashamed.

2:27^a
Lev. 26:11-12;
Ezek. 37:26-28
2:27^b
Isa. 45:5, 21-22;
Joel 3:17

【2:28】^aAnd afterward I will¹ pour out My^b Spirit upon all flesh, / And your sons and your daughters shall prophesy; / Your old men shall dream dreams; / Your young men shall see visions.

2:28^a
vv. 28-32a;
Acts 2:17-21
2:28^b
Isa. 32:15;
44:3;
Ezek. 39:29;
Mark 1:8;
Acts 2:4;
1 Cor. 12:13;
Titus 3:6

2:28¹ (pour) This prophecy concerning the pouring out of God's Spirit as the early rain for Israel's salvation was fulfilled as a foretaste by the pouring out of the Spirit on the day of Pentecost (Acts 2:1-4, 16-21), and it will be fulfilled as a full taste by the pouring out of the Spirit a second time, before the great tribulation (Matt. 24:21), for the salvation and regeneration of many of the returned Israelites. This second outpouring is different from the pouring out of

【2:29】在那些日子，我要將我的^a 靈澆灌在我的奴僕和婢女身上。

災難末了一天那靈如春雨的澆灌，以拯救受敵基督圍困的猶太餘民。（亞十二 10。）

聖經和小申言者書揭示四件事：神對祂選民的懲治、神對列國的懲罰、基督的顯現、以及復興的時期。約珥書只有短短三章，卻包含這四件事。首先神打發蝗蟲銷毀以色列。（一 2～二 11。）這是神因以色列極大邪惡所施的懲治。其次，本書揭示神要懲罰並審判外邦列國，因為他們銷毀以色列太過分，沒有顧到公義。（三 1～16 上，19。）神對以色列的懲治和祂對列國的懲罰，結果乃是基督的顯現。論到這顯現，約珥在此說到經過過程、終極完成、複合之靈的澆灌，這靈就是神的靈複合了基督的人性、基督的死及其功效、基督的復活及其大能。（見出三十 25 註 2。）這乃是五旬節那天澆灌下來的聖靈，（徒二 1～4，16～21，）這靈就是終極完成的三一神，也是基督的實化，為着基督的顯現。這顯現開始於基督的成為肉體，並藉着那靈的澆灌得着印證和加強；因為藉着那澆灌，個人的基督就成了團體的基督，（林前十二 12～13，）就是召會，作為敬虔的極大奧秘—神顯現於肉體。（提前三 15～16。）召會作為基督的顯現，要帶進復興的榮耀之日，就是千年國時代，（三 16～21，）那時基督要得着更完滿的顯現。那復興要終極完成於新天新地新耶路撒冷，就是基督最完滿的顯現。（啟二一 1～2。）見一 4 註 1。

【2:29】 Indeed even upon the male and female slaves / In those days I will pour out My^a Spirit.

the Spirit as the late rain on the last day of the tribulation for the salvation of the remnant of the Jews under Antichrist's besieging (Zech. 12:10).

In the Bible and in the Minor Prophets four things are unveiled: God's chastisement on His elect people, God's punishment of the nations, the manifestation of Christ, and the restoration. These four matters are covered in Joel, a short book of three chapters. First, God sent the locusts to consume Israel (1:2—2:11). This was God's chastisement because of Israel's great evils. Then, this book reveals that God will punish and judge the Gentile nations because in their consuming of Israel they are excessive, acting without regard for justice (3:1-16a, 19). God's chastising of Israel and His punishing of the nations issue in the manifestation of Christ. Regarding this manifestation, Joel speaks here concerning the outpouring of the processed, consummated, compound Spirit, i.e., the Spirit of God compounded with Christ's humanity, Christ's death and its effectiveness, and Christ's resurrection with its power (see note 25¹ in Exo. 30). This is the Holy Spirit, who was poured out on the day of Pentecost (Acts 2:1-4, 16-21), and this Spirit is the consummated Triune God and the realization of Christ for the manifestation of Christ. This manifestation began with the incarnation of Christ and has been confirmed and strengthened by the outpouring of the Spirit, for through that outpouring the individual Christ became the corporate Christ (1 Cor. 12:12-13), the church as the great mystery of godliness, God manifested in the flesh (1 Tim. 3:15-16). The church as the manifestation of Christ will bring in the glorious day of restoration, the age of the millennial kingdom (3:16-21), in which Christ will be manifested in a fuller way. The restoration will consummate in the fullest manifestation of Christ in the New Jerusalem in the new heaven and new earth (Rev. 21:1-2). See note 4¹ in ch. 1.

2:30^a
路二—11
2:30^b
啓八 7
2:30^c
啓九 2
2:31^a
珥一 15
瑪四 5
2:31^b
珥二 10

【2:30】在天上地上，我要¹顯出^a奇事，
有血、有^b火、有^c煙柱。

【2:31】在¹耶和華大而可畏的^a日子來
到以前，^b日頭要變為黑暗，月亮要
變為血。

●2:30¹ 如 30 ~ 31 節上半所啓示，神拯救歸回的猶太人，是藉着第二次將祂的靈澆灌在他們身上；（見 28 註 1 一段；）同時會有第六印和頭四號（啓六 12 ~ 17，八 7 ~ 12）中，臨到諸天、日頭、月亮、星辰和地的自然災難，作為大災難（太二四 21）的序幕。這要發生於第五號，就是三樣災禍（啓八 13 與註）的第一禍之前；這三樣災禍乃是在耶和華大而可畏的日子，（31 上，）大災難的主要結構。見啓六 12 註 1。

儘管那靈這樣澆灌，許多歸回的猶太人卻不相信，他們仍是倔強。至終，在大災難期間，耶路撒冷要被敵基督率領的外邦軍隊所包圍，他們的目的是要將以色列完全毀滅。（亞十四 2，啓十六 13 ~ 16。）就在那時，主耶穌基督要同着祂的得勝者，祂的大能者（三 11）降臨。不僅如此，按照亞十二 10，那時終極完成的靈要再澆灌下來，以色列的餘民要得拯救。因此，聖靈三次的澆灌—在五旬節那天、在大災難即將來到以前、以及在主再來時—互相効力，使以色列得救。

●2:31¹ 見一 15 註 1。

【2:30】 And I will ¹show ^awonders in the heavens and on earth:/ Blood and ^bfire and pillars of ^csmoke.

【2:31】 The ^asun shall be turned into darkness, / And the moon into blood, / Before the great and terrible / ^{1b}Day of Jehovah comes.

2:30¹ (show) As revealed in vv. 30-31a, God's saving of the returned Jews by pouring out His Spirit upon them the second time (see note 28¹, par. 1) will be accompanied by the supernatural calamities of the sixth seal and the first four trumpets (Rev. 6:12-17; 8:7-12) on the heavens, the sun, the moon, the stars, and the earth as a prelude to the great tribulation (Matt. 24:21). It will take place before the fifth trumpet, the first of the three woes (Rev. 8:13 and note), which are the major structure of the great tribulation, in the great and terrible day of Jehovah (v. 31b). See note 12¹ in Rev. 6.

In spite of such an outpouring of the Spirit, many of the returned Jews will not believe but will continue to be stubborn. Eventually, during the tribulation, Jerusalem will be surrounded by the Gentile armies under Antichrist, whose intention will be to destroy Israel entirely (Zech. 14:2; Rev. 16:13-16). At that juncture the Lord Jesus Christ will descend with His overcomers, His mighty ones (3:11). Furthermore, according to Zech. 12:10, at that time the consummated Spirit will again be poured out, and the remnant of the children of Israel will be saved. Thus, the three outpourings of the Holy Spirit—on the day of Pentecost, just before the great tribulation, and at the Lord's second coming—work together for the salvation of Israel.

2:31¹ (Day) See note 15¹ in ch. 1.

2:30^a
Luke 21:11
2:30^b
Rev. 8:7
2:30^c
Rev. 9:2
2:31^a
Joel 2:10
2:31^b
Joel 1:15;
Mal. 4:5

2:32^a
羅十 13
徒二 39
2:32^b
賽四六 13
五九 20
俄 17
2:32^c
賽十 22
十一 11, 16
耶三一 7
彌四 7
五 3, 7, 8
2:32^d
徒二 39

【2:32】那時，凡^{1a}呼求耶和華名的，
就必得救；因為照耶和華所說的，在^b
^b錫安山、在耶路撒冷，必有逃脫的
人，在^c餘剩的人中，必有耶和華所^d
召的。

約珥書 第三章

肆 基督對列國的審判—
對活人的審判
三 1 ~ 15

【3:1】當那些日子，我^a使猶大和耶路
撒冷被擄之人歸回的時候，

●2:32¹ 這指明神的選民要藉着呼求耶和華的名
得救。呼求耶和華的名，在新約等於呼求主耶穌的
名。（見太一 21 註 1。）那靈作為終極完成的三一
神，大大澆灌在呼求耶和華之名的猶太人身上；他
們因此得重生，成為召會的一部分，使基督得以顯
現。見徒二 21 註。

3:1^a
耶三十 3
結三九 25

【2:32】 And everyone who ^{1a}calls on the name of Jehovah
shall be saved; / For in Mount ^bZion and in Jerusalem
will be an escape, / As Jehovah has said, / Even for the
^cremnant / Whom Jehovah ^dcalls.

JOEL 3

IV. The Judgment of Christ upon the Nations —
The Judgment upon the Living
3:1-15

【3:1】 For indeed, in those days and at that time / When I
^aturn the captivity of Judah and Jerusalem,

2:32¹ (calls) This indicates that God's elect people will be saved
through their calling on the name of Jehovah, which in the New
Testament is equivalent to calling on the name of the Lord Jesus (see
note 21¹ in Matt. 1). The great outpouring of the Spirit as the consummated
Triune God will be upon those Jews who call upon the name of Jehovah
and who thus are regenerated to become part of the church for the
manifestation of Christ. See notes on Acts 2:21.

2:32^a
Rom. 10:13;
Acts 2:39
2:32^b
Isa. 46:13;
59:20;
Obad. 17
2:32^c
Isa. 10:22;
11:11, 16;
Jer. 31:7;
Micah 4:7;
5:3, 7, 8
2:32^d
Acts 2:39

3:1^a
Jer. 30:3;
Ezek. 39:25

【3:2】我要^{1a} 聚集萬民，帶他們下到^{2b} 約沙法谷；爲了我的百姓，就是我的產業以色列，我要在那裏³ 審判他們，因爲他們把我的百姓分散在列國中，又分取我的地土；

●3:2¹ 聚集萬民到約沙法谷，（2，11～12，14，）乃是爲着在哈米吉頓大戰，踴神烈怒的酒醉。（13，啓十四 19～20，與 19 註 1。）

●3:2² 意，耶和華審判。

●3:2³ 這是基督對列國的審判一對活人的審判。（徒十 42，十七 31，提後四 1。）基督審判的目的，是要報應列國在大災難期間對以色列的惡待。（2 下～8，啓十二 17，十三 7，10，太二五 41～46 上。）基督審判列國，首先是同着祂的得勝者，就是大能者，（11，啓十七 14，十九 11～14，）在哈米吉頓擊敗敵基督和他的軍隊—列國。（16 上，啓十四 19～20，十六 13～16，十七 14，十九 11～21。）基督將敵基督和假申言者扔到火湖後，就要在耶路撒冷設立祂的寶座；列國中所有活着的人，就是山羊和綿羊，都要聚集到祂面前，受祂的審判。山羊是惡人，就是那些在大災難期間逼迫猶太人的人；綿羊是好人，就是那些幫助受逼迫之猶太人的人。（太二五 31～46 與註。）

【3:2】I will^{1a} gather all the nations / And will bring them down to the^b valley of² Jehoshaphat; / And I will enter into³ judgment with them there / Because of My people and My inheritance Israel, / Whom they have scattered among the nations. / And they have divided My land

3:2¹ (gather) The gathering of the nations to the valley of Jehoshaphat (vv. 2, 11-12, 14) will be for the treading of the winepress of the fury of God in the war at Armageddon (v. 13; Rev. 14:19-20 and note 19¹).

3:2² (Jehoshaphat) Meaning Jehovah judges.

3:2³ (judgment) This is the judgment of Christ on the nations—the judgment on the living (Acts 10:42; 17:31; 2 Tim. 4:1). The purpose of Christ’s judgment will be to recompense the nations’ mistreatment of Israel during the great tribulation (vv. 2b-8; Rev. 12:17; 13:7, 10; Matt. 25:41-46a). In His judgment on the nations, first Christ with His overcomers as the mighty ones (v. 11; Rev. 17:14; 19:11-14) will defeat Antichrist and his armies (the nations) at Armageddon (v. 16a; Rev. 14:19-20; 16:13-16; 17:14; 19:11-21). After Christ casts Antichrist and the false prophet into the lake of fire, He will set up His throne in Jerusalem, and all the living persons among the nations, as the goats and the sheep, will be gathered before Him to be judged by Him. The goats will be the evil ones, those who persecuted the Jews during the tribulation, and the sheep will be the good ones, those who helped the persecuted Jews (Matt. 25:31-46 and notes).

【3:3】且為我的百姓拈鬮，將童男換妓女，賣童女買酒喝。

【3:4】推羅、西頓、和非利士全境的人哪，你們與我何干？你們要把應得的報應回報給我麼？若回報給我，我必使報應速速歸到你們的頭上。

【3:5】你們既然奪取我的金銀，又將我美好的寶物帶入你們廟中，

【3:6】並將猶大人和耶路撒冷人，賣給¹雅完人，趕逐他們遠離自己的境界；

【3:7】我必激動他們離開你們所賣到之地，又必使報應歸到你們的頭上。

【3:8】我必將你們的兒女賣在猶大人的手中，他們必賣給遠方示巴國的人；因為耶和華已經說了。

【3:3】 And have cast lots for My people; / And they have given a boy for a prostitute / And sold a girl for wine to drink.

【3:4】 Indeed then, what are you to Me, Tyre and Sidon / And all the regions of Philistia? / Will you repay Me with a recompense? / But if you recompense Me, / Swiftly, speedily, / I will return your recompense upon your own head.

【3:5】 In that you have taken My silver and My gold, / And have brought My fine precious things into your temples,

【3:6】 And have sold to the children of the ¹Javanim / The children of Judah and the children of Jerusalem, / In order to remove them / Far from their borders;

【3:7】 I will rouse them out of the place / To which you have sold them, / And will return your recompense upon your own head.

【3:8】 And I will sell your sons and your daughters / Into the hand of the children of Judah, / And they will sell them to the Sabeans, / To a nation that is far off, / For Jehovah has spoken.

●3:6¹ 即希臘人。

3:6¹ (Javanim) I.e., Greeks.

3:9^a
啓十一 18
3:9^b
啓十六 14

【3:9】當在^a列國中宣告這話，說，要豫備打仗；^b激動勇士；一切戰士都要近前，都要上去。

3:10^a
參賽二 4
彌四 3

【3:10】要將^a犁頭打成刀劍，將鐮刀打成戈矛；軟弱的要說，我有勇力。

3:11^a
詩一〇三 20
賽十三 3
帖後一 6
啓十九 14

【3:11】四圍的列國阿，你們要速速的來，一同聚集。耶和華阿，求你使你的¹大能者在那裏^a降臨！

3:12^a
珥三 2
3:12^b
太二五 32

【3:12】列國都當興起，上到^a約沙法谷。因為我必坐在那裏，審判四圍的^b列國。

3:13^a
太十三 39
可四 29
啓十四 15, 18

【3:13】伸出^a鐮刀罷，因為莊稼熟了；前來踐踏罷，因為^b酒醅滿了；酒池盈溢，因為他們的罪惡甚大。

3:13^b
賽六三 3
哀一 15
可十二 1
啓十四 19~20

【3:14】許多許多的人在斷定谷；因為耶和華的^a日子臨近斷定谷。

3:14^a
珥一 15

【3:15】^a日月昏暗，星宿無光。

●3:11¹ 這些乃是基督的得勝者，他們要作基督的軍隊與祂一同回來，在哈米吉頓戰爭擊敗敵基督，（啓十七 14，十九 11 ~ 21，）在千年國中與祂一同作王。（太十九 28，啓二 26 ~ 27，二十 4，6。）

【3:9】Proclaim this among the ^anations: / Prepare the battle; / ^bRouse the mighty men; / Let all the men of battle / Draw near; let them go up.

【3:10】Beat your ^aplowshares into swords, / And your pruning knives into spears; / Let the weak say, / I am mighty.

【3:11】Hurry and come, / All you surrounding nations, / And be gathered. / There cause Your ¹mighty ones to ^adescend, O Jehovah!

【3:12】Let the nations rouse themselves and come up / To the ^avalley of Jehoshaphat. / For there I will sit to judge / All the surrounding ^bnations.

【3:13】Send forth the ^asickle, / For the harvest is ripe; / Come, tread, / For the ^bwinepress is full; / The wine vats overflow, / For their evil is great.

【3:14】Multitudes, multitudes, / In the valley of decision; / For the ^aday of Jehovah has drawn near / In the valley of decision.

【3:15】The ^asun and the moon grow dark, / And the stars withdraw their shining.

3:11¹ (mighty) These are Christ's overcomers, who will return with Christ as His army to defeat Antichrist at the battle of Armageddon (Rev. 17:14; 19:11-21) and who will be His co-kings in the millennium (Matt. 19:28; Rev. 2:26-27; 20:4, 6).

3:9^a
Rev. 11:18
3:9^b
Rev. 16:14

3:10^a
cf. Isa. 2:4;
Micah 4:3

3:11^a
Psa. 103:20;
Isa. 13:3;
2 Thes. 1:7;
Rev. 19:14

3:12^a
Joel 2:2
3:12^b
Matt. 25:32

3:13^a
Matt. 13:39;
Mark 4:29;
Rev. 14:15, 18
3:13^b
Isa. 63:3;
Lam. 1:15;
Mark 12:1;
Rev. 14:19-20

3:14^a
Joel 1:15

3:15^a
Joel 2:10

伍 基督勝過列國並
在以色列中間掌權
三 16 ~ 21

3:16^a
耶二五 30
摩一 2
3:16^b
詩二七 5

【3:16】^a 耶和華必從錫安吼叫，從耶路撒冷發聲，天地就震動。耶和華卻要作祂百姓的^{1b}避難所，作以色列人的¹保障。

3:17^a
詩九 11
七六 2
賽十二 6
珥二 27

3:17^b
但十一 45
俄 16
亞八 3

3:18^a
摩九 13

3:18^b
出三 8

3:18^c
詩四六 4
結四七 1
啓二二 1

【3:18】到那日，¹大山要滴^a新酒，小山要^b流奶；猶大一切的溪河都有水流，必有^{2c}泉源從耶和華的殿中流出來，澆灌什亭谷。

●3:16¹ 敵基督在哈米吉頓被擊敗之後，基督要在復興時期，（18，）在耶路撒冷內的錫安聖山上，在以色列人中間掌權。（16 上，17，21 下。）基督在耶路撒冷掌權時，要作以色列人的避難所和保障。因這緣故，無人能再毀壞以色列。

●3:18¹ 這描述基督的顯現所帶進的復興時期中，聖地富饒的光景。（見二 28 註 1 二段。）復

V. The Victory of Christ over the Nations
and His Reign among Israel
3:16-21

【3:16】^a And Jehovah will roar from Zion, / And from Jerusalem He will utter His voice, / And the heavens and the earth will shake. / But Jehovah will be a ^{1b}shelter to His people / And a ¹stronghold to the children of Israel.

【3:17】 Thus you will know that I am Jehovah your God, / ^aDwelling in Zion, My ^bholy mountain. / And Jerusalem will be holy, / And strangers will pass through her no longer.

【3:18】 And in that day / ¹The mountains will drop down ^afresh wine, / And the hills will ^bflow with milk; / And all the waterways of Judah / Will flow with water, / And a ^{2c}fountain will go forth from the house of Jehovah, / And it will water the valley of Shittim.

3:16¹ (shelter) After the defeat of Antichrist at Armageddon, Christ will reign among Israel on the holy mountain of Zion within Jerusalem (vv. 16a, 17, 21b) in the restoration (v. 18). As Christ reigns in Jerusalem, He will be a shelter and a stronghold to the children of Israel. Because of this, no one will be able to damage Israel anymore.

3:18¹ (The) This describes the rich situation in the Holy Land during the restoration, which will be brought in by the manifestation of Christ (see

3:16^a
Jer. 25:30;
Amos 1:2
3:16^b
Psa. 27:5

3:17^a
Psa. 9:11;
76:2;
Isa. 12:6;
Joel 2:27

3:17^b
Dan. 11:45;
Obad. 16;
Zech. 8:3

3:18^a
Amos 9:13

3:18^b
Exo. 3:8

3:18^c
Psa. 46:4;
Ezek. 47:1;
Rev. 22:1

3:19^a
賽十九 1
3:19^b
耶四九 17
結二五 12~13
摩一 11

【3:19】^{1a} 埃及必然荒涼，^b 以東變為荒涼的曠野，都因向猶大人所行的強暴，因他們在本地流了無辜人的血。

【3:20】但猶大必有人居住，直到永遠；耶路撒冷必有人居住，直到萬代。

【3:21】我未曾赦免他們流血的罪，現在我要赦免，因為耶和華^a 住在錫安。

興不僅包括以色列，也包括全人類、地和全宇宙。復興的目的是要恢復神所創造而墮落的宇宙；這宇宙因着兩次的背叛—撒但和跟隨他之天使的背叛（賽十四 12 ~ 15，啓十二 4 上，9）以及人的背叛（創三 1 ~ 6）—而被玷污並污染。復興的終極完成將是新天新地，以新耶路撒冷為中心。（啓二一 1 ~ 2。）見賽三十 26 註 1，何六 11 註 1。

●3:18² 這指向新耶路撒冷的光景，那裏有一道河從神和羔羊的寶座流出來，滋潤聖城。（啓二二 1。）

●3:19¹ 以色列四圍一切的仇敵必受懲罰。（19 ~ 21 上。）因此，列國要受懲罰，以色列要得復興，基督要顯現。這將是新天新地同新耶路撒冷（啓二一 1 ~ 2）的序幕。

【3:19】^{1a} Egypt will be a desolation, / And ^b Edom will be a desolate wilderness, / Because of the violence against the children of Judah, / In that they have shed innocent blood in their land.

【3:20】 But Judah will abide forever, / And Jerusalem, from generation to generation;

【3:21】 And I will acquit them of their bloodshed that I had not acquitted them of, / For Jehovah ^a dwells in Zion.

note 28¹, par. 2, in ch. 2). The restoration will include not only Israel but also the whole human race, the earth, and the entire universe. The purpose of the restoration is to restore the God-created and fallen universe, which was defiled and polluted by two rebellions: the rebellion of Satan and the angels who followed him (Isa. 14:12-15; Rev. 12:4a, 9) and the rebellion of man (Gen. 3:1-6). The consummation of the restoration will be the new heaven and the new earth with the New Jerusalem as the center (Rev. 21:1-2). See notes 26¹ in Isa. 30 and 11¹ in Hosea 6.

3:18² (fountain) This points to the situation in the New Jerusalem, where a river will flow out of the throne of God and of the Lamb to water the holy city (Rev. 22:1).

3:19¹ (Egypt) All the enemies surrounding Israel will be punished (vv. 19-21a). Thus, the nations will be punished, Israel will be restored, and Christ will be manifested. This will be a prelude to the new heaven and new earth with the New Jerusalem (Rev. 21:1-2).

3:19^a
Isa. 19:1
3:19^b
Jer. 49:17;
Ezek. 25:12-13;
Amos 1:11

3:21^a
Joel 3:17;
Rev. 21:3

聖經

THE HOLY BIBLE

舊約恢復本

Old Testament Recovery Version

阿摩司書

Amos

阿摩司書

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AMOS

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V. The restoration of the house of Israel, with the rebuilding of the fallen tabernacle of David for the kingdom of Christ (9:11-15)

書介

著者：阿摩司。（一 1 下。）

盡職時間：約於主前七八七年。（一 1 上。）

盡職地點：北方以色列國的伯特利。（七 13。）

盡職對象：北方以色列國。

主 題：

耶和華對以色列
並四圍列國的審判
以及所產生的復興

INTRODUCTION

Author: Amos (1:1a).

Time of His Ministry: About 787 B.C. (1:1b).

Place of His Ministry: Bethel, in the northern kingdom of Israel (7:13).

Object of His Ministry: The northern kingdom of Israel.

Subject:

**Jehovah's Judgments on Israel
and the Surrounding Nations,
with the Issue of Restoration**

阿摩司書 第一章

壹 介言

一 1 ~ 2

【1:1】當猶大王^a烏西雅，以色列王約阿施的兒子^b耶羅波安在位的日子，大^c地震前二年，提哥亞牧羊人中的¹阿摩司²得了論以色列的話。

【1:2】他說，^a耶和華必從錫安吼叫，從耶路撒冷發聲；牧人的草場要悲哀，迦密的山頂要枯乾。

貳 耶和華

對四圍列國的審判

一 3 ~ 二 3

●1:1¹ 意，負重擔者。阿摩司豫言的中心思想，與何西阿和約珥豫言的中心思想極為相似，就是耶和華懲罰列國並懲治以色列，好為着大衛的國，（九 11 ~ 12，徒十五 15 ~ 16，）即基督的國，（啓十一 15，）帶進復興時代。（太十九 28。）

●1:1² 直譯，看見。

AMOS 1

I. The Introductory Word

1:1-2

【1:1】The words of ¹Amos, who was among the sheep tenders from Tekoa, which he saw concerning Israel in the days of ^aUzziah the king of Judah and in the days of ^bJeroboam the son of Joash, the king of Israel, two years before the ^cearthquake.

【1:2】And he said, ^aJehovah will roar from Zion, / And from Jerusalem He will utter His voice; / And the pastures of the shepherds will mourn, / And the top of Carmel will dry up.

II. Jehovah's Judgments on the Surrounding Nations

1:3 — 2:3

1:1¹ (Amos) Meaning burden bearer. The central thought of Amos's prophecy, which is nearly the same as that of Hosea and Joel, is that Jehovah punishes the nations and chastises Israel that the age of restoration (Matt. 19:28) may be brought in for the kingdom of David (9:11-12; Acts 15:15-16)—the kingdom of Christ (Rev. 11:15).

1:1^a

2 Kings 14:21;
2 Chron. 26:1;
Isa. 1:1;
Hosea 1:1

1:1^b

2 Kings 14:23;
Amos 7:9-11

1:1^c

Zech. 14:5

1:2^a

Jer. 25:30;
Joel 3:16

1:1^a

王下十四 21
代下二六 1
賽一 1
何一 1

1:1^b

王下十四 23
摩七 9~11

1:1^c

亞十四 5

1:2^a

耶二五 30
珥三 16

一 對大馬色的審判

— 3 ~ 5

1:3^a
賽八 4
十七 1~14
耶四九 23~27
亞九 1
1:3^b
王下十 32~33

【1:3】耶和華如此說，因^a大馬色¹三番四次的犯罪，我必不免去他們的²刑罰；因為他們以打糧食的尖利鐵器打過^b基列。

【1:4】我卻要降火在哈薛的家中，燒滅便哈達的宮殿。

【1:5】我必折斷大馬色的門門，剪除¹亞文平原的居民和伯伊甸掌握權杖的；²亞蘭人必^a被擄到吉珥，這是耶和華說的。

1:5^a
王下十六 9
摩九 7

二 對迦薩的審判

— 6 ~ 8

●1:3¹ 這指明重複的犯罪，這是神審判猶大和以色列以及四圍列國的原因。一～二章者同。

●1:3² 直譯，它。6、9、11、13，二1、4、6者同。

●1:5¹ 或，虛空；指偶像。

●1:5² 卽敘利亞。

A. On Damascus

1:3-5

【1:3】Thus says Jehovah, Because of¹three transgressions of^aDamascus, / Indeed, because of four, I will not turn away²the punishment; / Because they have threshed^bGilead / With sharp threshing tools of iron.

【1:4】And I will send fire into the house of Hazael, / And it will devour the palaces of Ben-hadad.

【1:5】And I will break the bar of Damascus, / And I will cut off the inhabitant of the valley of¹Aven And him who holds the scepter from Beth-Eden; / And the people of²Aram will go into^acaptivity unto Kir, / Says Jehovah.

1:3^a
Isa. 8:4;
17:1-14;
Jer. 49:23-27;
Zech. 9:1
1:3^b
2 Kings 10:32-33

1:5^a
2 Kings 16:9;
Amos 9:7

B. On Gaza

1:6-8

1:3¹ (three) The words Because of three transgressions...indeed, because of four indicate repeated transgressions, which were the cause of God's judgments on Judah and Israel and on the surrounding nations. So throughout chs. 1-2.

1:3² (the) Lit., it. So throughout the book.

1:5¹ (Aven) Or, vanity; referring to idols.

1:5² (Aram) I.e., Syria.

1:6^a
耶四七 4~5
1:6^b
結三五 5, 15

【1:6】耶和華如此說，因^a迦薩三番四次的犯罪，我必不免去他們的刑罰；因為他們將擄掠的眾民全然擄掠，交給^b以東。

【1:7】我卻要降火在迦薩的城牆，燒滅其中的宮殿。

【1:8】我必剪除^a亞實突的居民，和亞實基倫掌握權杖的；也必反手攻擊以革倫；非利士人所餘剩的必都滅亡，這是主耶和華說的。

三 對推羅的審判 — 9 ~ 10

1:9^a
賽二三 1~18
耶四七 4
結二六 1~ 二八 19
1:9^b
摩一 6

【1:9】耶和華如此說，因^a推羅三番四次的犯罪，我必不免去他們的刑罰；因為他們將擄掠的眾民全然擄掠，交給^b以東，並不記念弟兄之間的盟約。

【1:10】我卻要降火在推羅的城牆，燒滅其中的宮殿。

四 對以東的審判 — 11 ~ 12

【1:6】 Thus says Jehovah, Because of three transgressions of ^aGaza, / Indeed, because of four, I will not turn away the punishment; / Because they carried away captive the entire captivity / In order to ^bdeliver them up to Edom.

【1:7】 And I will send fire to the wall of Gaza, / And it will devour its palaces.

【1:8】 And I will cut off the inhabitant from ^aAshdod / And him who holds the scepter from Ashkelon, / And I will turn My hand against Ekron; / And the remnant of the Philistines will perish, / Says the Lord Jehovah.

C. On Tyre 1:9-10

【1:9】 Thus says Jehovah, Because of three transgressions of ^aTyre, / Indeed, because of four, I will not turn away the punishment; / Because they delivered up the entire captivity to ^bEdom / And did not remember a covenant among brothers.

【1:10】 And I will send fire to the wall of Tyre, / And it will devour its palaces.

D. On Edom 1:11-12

1:6^a
Jer. 47:4-5
1:6^b
Ezek. 35:5, 15

1:8^a
Zeph. 2:4;
Zech. 9:5-6

1:9^a
Isa. 23:1-18;
Jer. 47:4;
Ezek. 26:1- 28:19
1:9^b
Amos 1:6

1:11^a
賽三四 5
耶四九 7~22
結二五 12~14

1:11^b
創二七 41
申二三 7
代下二八 17
結三五 5
俄 10

【1:11】耶和華如此說，因^a以東三番四次的犯罪，我必不免去他的刑罰；因為他拿刀追趕^b兄弟，塞住憐恤，時常發怒撕裂，長懷忿怒。

【1:12】我卻要降火在提幔，燒滅波斯拉的宮殿。

五 對亞捫的審判 — 13 ~ 15

1:13^a
耶四九 1~6
結二五 2~7
番二 9

1:13^b
耶四九 1

【1:13】耶和華如此說，因^{1a}亞捫人三番四次的犯罪，我必不免去他們的刑罰；因為他們剖開基列的孕婦，擴張自己的^b境界。

【1:14】我卻要在爭戰吶喊的日子，在暴風動盪的時候，點火在拉巴的城牆，燒滅其中的宮殿。

【1:15】他們的王和首領必一同^a被擄去，這是耶和華說的。

●1:13¹ 亞捫和摩押（二 1）乃是羅得亂倫所生的兒子。（創十九 30 ~ 38。）

1:15^a
耶四九 3

【1:11】Thus says Jehovah, Because of three transgressions of^a Edom, / Indeed, because of four, I will not turn away the punishment; / Because he pursued his^b brother with the sword / And stifled his compassions; / And his anger raged continually, / And he kept his overflowing wrath perpetually.

【1:12】And I will send fire upon Teman, / And it will devour the palaces of Bozrah.

E. On Ammon 1:13-15

【1:13】Thus says Jehovah, Because of three transgressions of the children of^{1a} Ammon, / Indeed, because of four, I will not turn away the punishment; Because they ripped up the pregnant women of Gilead / In order to enlarge their^b border.

【1:14】And I will kindle a fire in the walls of Rabbah, / And it will devour its palaces / With shouting in the day of battle, / With a tempest in the day of the storm wind.

【1:15】And their king will go into^a captivity, / He and his princes together, / Says Jehovah.

1:13¹ (Ammon) Ammon and Moab (2:1) were sons of Lot by incest (Gen. 19:30-38).

1:11^a
Isa. 34:5;
Jer. 49:7-22;
Ezek. 25:12-14

1:11^b
Gen. 27:41;
Deut. 23:7;
2 Chron. 28:17;
Ezek. 35:5;
Obad. 10

1:13^a
Jer. 49:1-6;
Ezek. 25:2-7;
Zeph. 2:9

1:13^b
Jer. 49:1

1:15^a
Jer. 49:3

阿摩司書 第二章

六 對摩押的審判

二 1 ~ 3

【2:1】耶和華如此說，因^{1a}摩押三番四次的犯罪，我必不免去他的刑罰；因為他將以東王的骸骨焚燒成灰。

【2:2】我卻要降火在摩押，燒滅加畧的宮殿；摩押必在鬨嚷、吶喊、角聲中死亡。

【2:3】我必剪除摩押中的審判者，將其中的一切首領，和他一同殺戮，這是耶和華說的。

叁 耶和華對
猶大和以色列的審判

二 4 ~ 16

一 對猶大的審判

4 ~ 5

●2:1¹ 見一 13 註 1。

AMOS 2

F. On Moab

2:1-3

【2:1】Thus says Jehovah, Because of three transgressions of^{1a} Moab, / Indeed, because of four, I will not turn away the punishment; / Because he burned the bones / Of the king of Edom into lime.

【2:2】And I will send fire upon Moab, / And it will devour the palaces of Kerioth; / And Moab will die amid tumult, / With shouting, with the sound of a trumpet.

【2:3】And I will cut off the judge from the midst of it / And will slay all its princes with him, / Says Jehovah.

III. Jehovah's Judgments
on Judah and Israel

2:4-16

A. On Judah

vv. 4-5

2:1¹ (Moab) See note 13¹ in ch. 1.

2:1^a

賽十五 1~ 十六

14

耶四八 1~47

結二五 8~11

2:1^a

Isa. 15:1- 16:14;

Jer. 48:1-47;

Ezek. 25:8-11

【2:4】耶和華如此說，因猶大三番四次的犯罪，我必不免去他們的刑罰；因為他們厭棄耶和華的律法，不遵守祂的律例；他們列祖所隨從的虛假偶像使他們走迷了。

【2:5】我卻要降^a火在猶大，燒滅耶路撒冷的宮殿。

二 對以色列的審判 6 ~ 16

【2:6】耶和華如此說，因以色列三番四次的犯罪，我必不免去他們的刑罰；因他們為銀子賣了義人，為一雙鞋賣了^a窮人。

【2:7】他們見窮人頭上所蒙的塵土也都垂涎，阻礙謙卑人的道路；父子同去親近一個少年女子，以致褻瀆我的聖名。

【2:8】他們在各壇旁鋪人所抵押的衣服，臥在其上；又在他們神的廟中，喝受罰之人的酒。

【2:4】 Thus says Jehovah, Because of three transgressions of Judah, / Indeed, because of four, I will not turn away the punishment; / Because they have rejected the law of Jehovah / And have not kept His statutes; / And their lies have caused them to err, / The lies which their fathers walked after.

【2:5】 And I will send ^afire upon Judah, / And it will devour the palaces of Jerusalem.

B. On Israel vv. 6-16

【2:6】 Thus says Jehovah, Because of three transgressions of Israel, / Indeed, because of four, I will not turn away the punishment; Because they have sold the righteous for silver / And the ^aneedy for a pair of sandals —

【2:7】 They who pant after the dust of the earth upon the heads of the poor, / And turn aside the way of the meek. / And a man and his father go in unto the same young woman, / In order to profane My holy name.

【2:8】 And upon garments taken as pledge they lay themselves down / Beside every altar, / And in the house of their God they drink / The wine of those who have been fined.

2:5^a
耶十七 27
二一 10
三九 8

2:5^a
Jer. 17:27;
21:10;
39:8

2:6^a
摩八 6

2:6^a
Amos 8:6

2:9^a
民二一 25
申二 24
書二四 8
士十一 21~23
2:9^b
民十三 32~33

【2:9】我從¹以色列人面前除滅^a亞摩利人；他雖^b高大如香柏樹，堅固如橡樹，我卻毀壞其上的果子，滅絕其下的根本。

2:10^a
出十二 51
結二十 10
彌六 4
2:10^b
申二 7
八 2

【2:10】我也將你們從埃及地^a領上來，在曠野引導你們^b四十年，使你們得亞摩利人之地爲業。

2:11^a
民六 2
士十三 5

【2:11】我從你們子孫中興起申言者，又從你們少年人中興起^a拿細耳人。以色列人哪，不是這樣麼？這是耶和華說的。

2:12^a
賽三十 10
耶十一 21
摩七 12~13

【2:12】你們卻給拿細耳人酒喝，囑咐申言者說，^a不要說豫言。

【2:13】看哪，我必壓你們，如同裝滿禾捆的車壓物一樣。

【2:14】快跑的不能逃走，強壯的不能加力，剛勇的也不能救¹自己；

●2:9¹ 直譯，他們。

●2:14¹ 直譯，他的魂。下節者同。

【2:9】 But I destroyed the^a Amorite before them, / Whose height was like the^b height of the cedars, / And he was as strong as the oaks; / Yet I destroyed his fruit from above / And his roots from beneath.

【2:10】 And I^a brought you up from the land of Egypt / And led you in the wilderness for^b forty years, / To possess the land of the Amorites.

【2:11】 And I raised up some of your sons as prophets / And some of your young men as^a Nazarites. / Is it not indeed so, O children of Israel? / Declares Jehovah.

【2:12】 But you made the Nazarites drink wine / And commanded the prophets, saying, Do^a not prophesy.

【2:13】 Indeed I will press on you, / As a cart that is full of sheaves presses.

【2:14】 And flight will perish from the swift, / And the strong will not strengthen his force, / Nor will the mighty deliver his soul;

2:9^a
Num. 21:25;
Deut. 2:24;
Josh. 24:8;
Judg. 11:21-23
2:9^b
Num. 13:32-33

2:10^a
Exo. 12:51;
Ezek. 20:10;
Micah 6:4
2:10^b
Deut. 2:7;
8:2

2:11^a
Num. 6:2;
Judg. 13:5

2:12^a
Isa. 30:10;
Jer. 11:21;
Amos 7:12-13

【2:15】拿弓的不能站立，腿快的不能逃脫，騎馬的也不能救自己。

【2:16】到那日，勇士中最有膽量的，必赤身逃跑，這是耶和華說的。

阿摩司書 第三章

肆 耶和華與雅各家的爭辯

三 1 ~ 九 10

一 耶和華對以色列的三次責備

三 1 ~ 五 27

1 第一次責備

三 1 ~ 15

【3:1】以色列人哪，你們全族是我從埃及地領上來的，當聽耶和華攻擊你們的這話，說，

【3:2】在地上^a萬族中，我只認識你們；因此，我必追討你們的一切罪孽。

【2:15】 And he who wields the bow will not stand, / And he who is swift of foot will not deliver himself, / And he who rides the horse will not deliver his soul.

【2:16】 And he who is stout-hearted among the mighty men / Will flee away naked in that day, / Declares Jehovah.

AMOS 3

IV. Jehovah's Contending with the House of Jacob

3:1 — 9:10

A. Jehovah's Three Reproofs to Israel

3:1 — 5:27

1. The First Reproof

3:1-15

【3:1】 Hear this word that Jehovah has spoken against you, O children of Israel, against the whole family that I brought up from the land of Egypt, saying,

【3:2】 Only you have I known / Of all the^a families of the earth; / Therefore I will visit upon you / All your iniquities.

3:2^a
申七 6
十 15

3:2^a
Deut. 7:6;
10:15

【3:3】¹ 二人若不在約定的地方相會，豈能同行呢？

【3:4】獅子若無獵物，豈會在林中咆哮麼？少壯獅子若無所得，豈會從洞中發聲麼？

【3:5】若沒有設網羅的，雀鳥豈會陷在地上的網羅裏麼？網羅若無所得，豈會從地上彈起麼？

【3:6】城中若^a吹角，百姓豈不驚恐麼？城中若有災禍，豈非耶和華所降的麼？

【3:7】主耶和華若不將祕密^a啓示祂的僕人眾申言者，就一無所行。

【3:8】獅子吼叫，誰不懼怕呢？主耶和華說了話，誰能不申言呢？

●3:3¹ 3～8節指明，耶和華的追討（懲罰，）是因以色列與神不一。他們有自己的存心、目標和目的，而神也有祂的。但神已將祂的祕密啓示給祂的申言者，（7，）因此，以色列本該聽從申言者的話。

【3:3】¹Will two walk together / If they have not met at an appointed place?

【3:4】Will the lion roar in the forest / When he has no prey? / Will a young lion utter his voice from his den / If he has not seized anything?

【3:5】Will a bird fall into a trap on the earth / When there is no snare laid for it? / Will a trap spring up off the ground / When it has seized nothing at all?

【3:6】Can a^a trumpet be blown in a city / And the people not dread? / Can there be ill in a city / And Jehovah did not do it?

【3:7】Surely the Lord Jehovah will not do anything unless He^a reveals His secret to His servants the prophets.

【3:8】The lion has roared — / Who will not fear? / The Lord Jehovah has spoken — / Who can but prophesy?

3:3¹ (Will) Verses 3-8 indicate that the cause of Jehovah's visitation (punishment) was that Israel was not one with God. They had their own intention, goal, and purpose, and God had His. But God revealed all His secrets to His prophets (v. 7). Israel, therefore, should have listened to the prophets.

3:6^a
耶四 5
六 1
結三三 3
何五 8
番一 16

3:7^a
創六 13
十八 17
詩二五 14

3:6^a
Jer. 4:5;
6:1;
Ezek. 33:3;
Hosea 5:8;
Zeph. 1:16

3:7^a
Gen. 6:13;
18:17;
Psa. 25:14

【3:9】要在亞實突的宮殿中，和埃及地的宮殿裏，使人聽見，說，你們要聚集在撒瑪利亞的山上，就看見城中有何等大的擾亂，在城內有何等的欺壓；

【3:10】那些把強暴和殘害，積蓄在自己宮中的人，不知道行正直的事；這是耶和華說的。

【3:11】所以主耶和華如此說，必有^a敵人包圍這地，使你的勢力衰微，搶掠你的宮殿。

【3:12】耶和華如此說，牧人怎樣從獅子口中搶回兩條羊腿或一片耳朵，住撒瑪利亞的以色列人得救，也不過只剩牀榻的一角，和一件鋪絲毯的牀褥。

【3:13】主耶和華萬軍之神說，當聽這話，作證警戒雅各家。

【3:14】我追討以色列罪的日子，也要追討¹伯特利^a祭壇的罪；壇角必被砍下，墜落於地。

●3:14¹ 伯特利已經成為拜偶像的地方。（王上十二 25 ~ 33。）

【3:9】 Cause it to be heard in the palaces of Ashdod / And in the palaces of the land of Egypt, and say, / Assemble yourselves in the mountains of Samaria, / And see what great tumults are in the midst of it / And what oppressions are within it;

【3:10】 And they do not know to do what is right, / Declares Jehovah, / They who store up violence and devastation in their palaces.

【3:11】 Therefore thus says the Lord Jehovah, / An^a adversary! Indeed one surrounding the land; / And he will bring down your strength from you, / And your palaces will be plundered.

【3:12】 Thus says Jehovah, As the shepherd rescues / Out of the mouth of the lion / Two legs or a piece of the ear, / So will the children of Israel / Who dwell in Samaria be rescued, / With the corner of a bed / And a silk cushion of a couch.

【3:13】 Hear, and testify against the house of Jacob, declares the Lord Jehovah, the God of hosts.

【3:14】 For in the day when I visit / The transgressions of Israel upon him, / I will visit the^a altars of¹ Bethel, / And the horns of the altar will be cut off / And will fall to the ground.

3:14¹ (Bethel) Bethel had become a place for the worship of idols (1 Kings 12:25-33).

3:11^a
王下十七 3, 6
十八 9~11

3:11^a
2 Kings 17:3, 6;
18:9-11

3:14^a
王下二三 15
何十 5~8

3:14^a
2 Kings 23:15;
Hosea 10:5-8

【3:15】我要擊打¹過冬和¹過夏的房屋，象牙的房屋也必毀滅，許多房屋必歸無有，這是耶和華說的。

阿摩司書 第四章

2 第二次責備 四 1 ~ 13

【4:1】你們在撒瑪利亞山上的巴珊母牛阿，當聽這話；你們欺負貧寒的，壓碎窮乏的，對他們的主人說，拿酒來，我們喝罷。

【4:2】主耶和華指着自己的聖別起誓，說，日子快要臨到你們，人必用鉤子將你們鉤去，用魚鉤將你們的後代鉤去。

【4:3】你們各人必從破口直往前行，投入哈門；這是耶和華說的。

●3:15¹ 過冬和過夏的房屋是奢華的休閒房舍。因此，這樣的房舍和拜偶像被視為同一件事。到休閒房舍享受的人，也是在伯特利的祭壇那裏拜偶像的人。

【3:15】 And I will strike the ¹winter house / Along with the ¹summer house; / And the houses of ivory will perish, / And many houses will come to an end, / Declares Jehovah.

AMOS 4

2. The Second Reproof 4:1-13

【4:1】 Hear this word, / O heifers of Bashan, which are on the mountain of Samaria, / Who oppress the poor / And crush the needy, / Who say to their lords, / Bring, and let us drink.

【4:2】 The Lord Jehovah has sworn by His holiness / Indeed days are coming upon you / When one will take you away with hooks, / And your posterity, with fish hooks.

【4:3】 And you will go out through the breaches, each one straight ahead of her; / And you will cast yourselves into Harmon, declares Jehovah.

3:15¹ (winter) The winter house and the summer house were luxurious retreat houses. Here, such houses and the worship of idols are regarded as one thing. Those who went to the retreat houses for enjoyment were also those who worshipped idols at the altars of Bethel.

4:4^a
結二十 39
摩三 14
五 5
4:4^b
何四 15
十二 11
4:4^c
民二八 3~4
4:4^d
申十四 28
4:5^a
利七 13
二三 17
4:6^a
耶五 3
何七 10

【4:4】你們往^a伯特利去犯罪，到^b吉甲加增罪過；每日早晨獻上你們的^c祭物，每三日奉上你們的^d十分之一。

【4:5】以色列人哪，你們獻^a有酵的感謝祭，宣報甘心祭給眾人聽見；因為這些是你們所喜愛的，這是主耶和華說的。

【4:6】我也使你們在一切城中牙齒乾淨，在你們各處糧食缺乏。你們^a仍不歸向我；這是耶和華說的。

【4:7】在收割的前三月，我使雨停止，不降給你們；我降雨在一座城，不降雨在另一座城；一塊地有雨，另一塊地無雨，就枯乾了。

【4:8】兩三城的人湊到一城去喝水，卻喝不足。你們仍不歸向我；這是耶和華說的。

【4:9】我以旱風、霉爛擊打你們；你們的許多園子和葡萄園，你們的無花果樹、橄欖樹，都被剪^a蝗吞喫；你們仍不歸向我；這是耶和華說的。

4:9^a
珥一 4
二 25

【4:4】Come to^a Bethel, and transgress; / To^b Gilgal, and multiply transgression; / And bring your^c sacrifices every morning / And your^d tithes every three days,

【4:5】And offer in smoke a thank offering out of what is^a leavened; / And proclaim freewill offerings; make them known; / For you love them, O children of Israel, / Declares the Lord Jehovah.

【4:6】And I also have given you / Cleanness of teeth in all your cities / And want of bread in all your places. / Yet you have^a not returned to Me, / Declares Jehovah.

【4:7】And I have also withheld the rain from you / When there was yet three months until the harvest; And I made it rain on one city, / But on another city I did not make it rain; / One portion was rained on, / And the portion that was not rained on dried up.

【4:8】And two or three cities wandered to one city to drink water, / But they were not satisfied. / Yet you have not returned to Me, / Declares Jehovah.

【4:9】I have stricken you with blight and mildew; / The multitudes of your gardens and your vineyards, / And your fig trees and your olive trees, the cutting^a locust has devoured. / Yet you have not returned to Me, / Declares Jehovah.

4:4^a
Ezek. 20:39;
Amos 3:14;
5:5
4:4^b
Hosea 4:15;
12:11
4:4^c
Num. 28:3-4
4:4^d
Deut. 14:28
4:5^a
Lev. 7:13;
23:17
4:6^a
Jer. 5:3;
Hosea 7:10

4:9^a
Joel 1:4;
2:25

4:10^a
出九 3, 6
十二 29
申二八 47, 60
詩七八 50

【4:10】我打發^a瘟疫到你們中間，像到埃及一樣；用刀殺戮你們的少年人，使你們的馬匹被擄掠；我使你們營中屍首的臭氣撲鼻；你們仍不歸向我；這是耶和華說的。

4:11^a
創十九 24~25
賽十三 19
耶四九 18

【4:11】我傾覆你們中間的城邑，如同神從前傾覆^a所多瑪、蛾摩拉一樣，使你們好像從^b火中抽出來的一根柴；你們仍不歸向我，這是耶和華說的。

4:11^b
亞三 2
林前三 15
猶 23

【4:12】因此，以色列阿，我必向你這樣行；以色列阿，我既必這樣行，你當^{1a}豫備迎見你的神。

4:12^a
參結十三 5
二二 30
路十四 31~32

【4:13】那造山，創風，將祂的意念指示人，使晨光變為^a幽暗，腳踏在地之^b高處的，耶和華萬軍之神是祂的名！

4:13^a
摩五 8
八 9
4:13^b
彌一 3

阿摩司書 第五章

3 第三次責備 五 1 ~ 27

●4:12¹ 在6~13節，申言者說到耶和華的懲罰，期望以色列歸向耶和華，並豫備迎見祂這位萬有的創造者和掌權者。

【4:10】 I have sent among you^a pestilence after the manner of Egypt; / I have slain your choice young men with the sword, taking your horses / captive; / And I have caused the stench of your camp to go up even into your own nostrils. / Yet you have not returned to Me, / Declares Jehovah.

【4:11】 I have overturned cities among you, / As when God overturned^a Sodom and Gomorrah; / And you were like a brand plucked out of the^b burning. / Yet you have not returned to Me, / Declares Jehovah.

【4:12】 Therefore this is what I will do to you, O Israel; / And because I will do this to you, / ^{1a}Prepare to meet your God, O Israel.

【4:13】 For it is He who forms the mountains and creates the wind / And declares to man what His thought is; / He who makes the morning^a darkness / And treads upon the^b high places of the earth — / Jehovah the God of hosts is His name!

4:10^a
Exo. 9:3, 6;
12:29;
Deut. 28:47, 60;
Psa. 78:50

4:11^a
Gen. 19:24-25;
Isa. 13:19;
Jer. 49:18

4:11^b
Zech. 3:2;
1 Cor. 3:15;
Jude 23

4:12^a
cf. Ezek. 13:5;
22:30;
Luke 14:31-32

4:13^a
Amos 5:8;
8:9

4:13^b
Micah 1:3

AMOS 5

3. The Third Reproof 5:1-27

4:12¹ (Prepare) In vv. 6-13 the prophet speaks regarding Jehovah's punishment with the expectation of Israel's returning to Jehovah and their preparing to meet Him who is the Creator and Ruler of all things.

【5:1】以色列家阿，要聽這話，就是我爲你們所作的哀歌。

【5:2】以色列^a處女跌倒，不得再起；她被拋在自己地上，無人攙扶。

【5:3】因爲主耶和華如此說，以色列家的城發出一千兵的，只剩一百；發出一百的，只剩十個。

【5:4】耶和華向以色列家如此說，你們要^a尋求我，就必存活；

【5:5】不要尋求^a伯特利，不要進入^b吉甲，不要過到別是巴；因爲吉甲必被擄掠，伯特利也必歸於無有。

【5:6】要尋求耶和華，就必存活；免得祂在約瑟家如火焚燒，將其吞滅；伯特利的火無人撲滅。

【5:7】他們使公平變爲茵陳，將公義丟棄於地。

【5:1】 Hear this word that I take up as a lamentation over you, O house of Israel.

【5:2】 Fallen and no more to rise / Is the^a virgin of Israel; / She has been cast down upon her land; / There is none to raise her up.

【5:3】 For thus says the Lord Jehovah, The city that sent forth a thousand / Will have a hundred left, And that which sent forth a hundred / Will have ten left, / To the house of Israel.

【5:4】 For thus says Jehovah to the house of Israel, /^a Seek Me, and live;

【5:5】 And do not seek^a Bethel, / Nor go to^b Gilgal, / Nor pass on to Beer-sheba; / For Gilgal will surely go into captivity, / And Bethel will become vanity.

【5:6】 Seek Jehovah, and live; / Lest He rush upon the house of Joseph like fire, / And it devour it, and there be none to extinguish the fire in Bethel.

【5:7】 They turn justice to wormwood / And thrust righteousness down to the ground.

5:2^a
耶十八 13
三一 4

5:4^a
摩四 6
代下十五 2
賽五五 6
耶二九 13
番二 3

5:5^a
摩四 4
5:5^b
何四 15

5:2^a
Jer. 18:13;
31:4

5:4^a
Amos 4:6;
2 Chron. 15:2;
Isa. 55:6;
Jer. 29:13;
Zeph. 2:3

5:5^a
Amos 4:4
5:5^b
Hosea 4:15

5:8^a
伯九 9
三八 31
5:8^b
伯十二 22
詩一〇七 14
太四 16
5:8^c
創七 11
摩九 6

【5:8】那 ^a 造昴星和參星，使 ^b 死蔭變為早晨，使白日變為黑夜，召喚 ^c 海水傾倒在地面上的，耶和華是祂的名，

【5:9】祂使強壯的忽遭毀滅，以致保障遭遇毀壞。

【5:10】¹ 你們怨恨那在 ² 城門口責備人的，憎惡那說話純全的。

【5:11】因為你們踐踏貧民，從他們強取麥子為禮物；所以你們用鑿過的石頭建造房屋，卻 ^a 不得住在其內，栽種美好的葡萄園，卻不得喝所出的酒。

【5:12】因為我知道你們的過犯甚多，你們的罪極大；你們苦待義人，收受 ¹ 贖金，在城門口屈枉窮乏人。

●5:10¹ 直譯，他們。

●5:10² 即首領施行審斷的地方。（申二一 19，二二 15，得四 1～2。）

●5:12¹ 即償命的錢。（參民三五 31。）

【5:8】He who ^a makes the Pleiades and Orion / And turns the ^b shadow of death into the morning / And darkens the day with the night; / He who calls for the ^c water of the sea / And pours it upon the surface of the earth, / Jehovah is His name,

【5:9】Who causes destruction to flash forth upon the strong, / So that destruction comes upon the fortress.

【5:10】They hate him who reproves in the ¹ gate, / And him who speaks with integrity they abhor.

【5:11】Therefore because you trample upon the poor / And take a forced gift of wheat from them; / You have built houses of hewn stone, / But you will ^a not dwell in them; / You have planted desirable vineyards, / But you will not drink their wine.

【5:12】For I know that your transgressions are many / And that your sins are mighty, / You who vex the righteous and take ¹ ransom payment / And turn aside justice for the needy in the gate.

5:10¹ (gate) The place where the leading ones exercised judgment (Deut. 21:19; 22:15; Ruth 4:1-2).

5:12¹ (ransom) I.e., the money paid for a life taken (cf. Num. 35:31).

5:8^a
Job 9:9;
38:31
5:8^b
Job 12:22;
Psa. 107:14;
Matt. 4:16
5:8^c
Gen. 7:11;
Amos 9:6

5:11^a
Deut. 28:30, 38-39;
Micah 6:15;
Zeph. 1:13;
cf. Luke 12:20

【5:13】所以通達人在這時候，必靜默不言，因為時候邪惡。

【5:14】你們要求善，不要求惡，就必存活；這樣，耶和華萬軍之神必照你們所說的，與你們同在。

【5:15】要恨惡邪惡，喜愛良善，在城門口建立公義；或者耶和華萬軍之神，向約瑟的餘民施恩。

【5:16】因此主耶和華萬軍之神如此說，在一切寬闊處必有哀號的聲音；在各街道上必有人說，哀哉！哀哉！又必叫農夫來哭號，叫善唱哀歌的來哀哭。

【5:17】在各葡萄園必有哀哭的聲音，因為我必從你中間經過；這是耶和華說的。

【5:18】想望¹耶和華^a日子來到的，有禍了！耶和華的日子與你們有甚麼好處呢？那日黑暗無光，

【5:13】 Therefore he who has insight will keep silent at this time, for it is an evil time.

【5:14】 Seek good and not evil, / In order that you may live; / And so Jehovah the God of hosts will be with you, / As you say.

【5:15】 Hate evil and love good, / And set up justice in the gate. / Perhaps Jehovah the God of hosts will be gracious / To the remnant of Joseph.

【5:16】 Therefore thus says Jehovah, / The God of hosts, the Lord: / In all the open plazas there will be wailing, / And in all the streets they will say, Alas! Alas! / And they will call the farmer to mourning, / And for wailing to those skilled in lamentation.

【5:17】 In all the vineyards there will be wailing, / For I will pass through your midst, says Jehovah.

【5:18】 Woe to you who desire / The^{1a} day of Jehovah! / What good is the day of Jehovah to you? / It will be darkness and not light,

●5:18¹ 見珥一 15 註 1。

5:18¹ (day) See note 15¹ in Joel 1.

5:18^a
賽五 19
耶十七 15~16
結十二 22, 27

5:18^a
Isa. 5:19;
Jer. 17:15-16;
Ezek. 12:22, 27

【5:19】好像人躲避獅子，卻遇見熊，
或是進房屋以手靠牆，就被蛇咬。

【5:20】耶和華的日子，不是 ^a 黑暗無光
麼？不是幽暗毫無光輝麼？

【5:21】我恨惡厭棄你們的 ^{1a} 節期，也
不 ² 喜悅你們的嚴肅會。

【5:22】你們雖然向我獻上燔祭和素祭，
我卻不悅納；也不顧你們用肥畜所獻
的平安祭。

【5:23】你們要使歌唱的聲音遠離我，
因為我不聽你們彈琴的響聲。

【5:24】惟願 ¹ 公平如大水滾滾，¹ 公義
如 ^a 江河滔滔。

●5:21¹ 一面，以色列民是邪惡的；另一面，他們仍然以節期、嚴肅會、獻祭和歌唱敬拜神。（21～23。）

●5:21² 直譯，聞（香氣。）

●5:24¹ 神不要以色列假冒為善的敬拜，乃要他們施行公平，實行公義。

【5:19】As when a man flees from before a lion / And encounters a bear, / Or goes into the house and leans his hand against the wall, / And a serpent bites him.

【5:20】Will not the day of Jehovah be ^a darkness and not light, / Even deep darkness and no brightness to it?

【5:21】I hate, I despise, your ^{1a} feasts, / And I will not ² delight in your solemn assemblies.

【5:22】For if you offer up to Me burnt offerings / And your meal offerings, I will not accept them; / Nor will I regard the peace offerings of your fatted animals.

【5:23】Take the noise of your songs away from Me, / For I will not hear the melody of your harps.

【5:24】But let ¹ justice roll down like water, / And ¹ righteousness, like an ever-flowing ^a river.

5:21¹ (feasts) On the one hand, the people of Israel were evil; on the other hand, they still worshipped God with feasts, solemn assemblies, offerings, and singing (vv. 21-23).

5:21² (delight) Lit., smell (sweetness).

5:24¹ (justice) Instead of Israel's hypocritical worship, God wanted Israel to exercise justice and practice righteousness.

5:20^a
賽十三 10
珥二 31
可十三 24
參太二二 13

5:21^a
箴二一 27
賽一 11~16
耶六 20

5:24^a
賽四八 18
六六 12

5:20^a
Isa. 13:10;
Joel 2:31;
Mark 13:24;
cf. Matt. 22:13

5:21^a
Prov. 21:27;
Isa. 1:11-16;
Jer. 6:20

5:24^a
Isa. 48:18;
66:12

5:25^a
25~27;
徒七 42~43

【5:25】^a 以色列家阿，你們在曠野四十年，豈是將祭牲和素祭獻給我呢？

【5:26】你們抬着¹ 你們的王索古特，並抬着你們的星神科完的像，就是你們爲自己所造的。

【5:27】所以我要把你們擄到^a 大馬色以外；這是耶和華說的；萬軍之神是祂的名。

阿摩司書 第六章

二 阿摩司所看見五個表號的災 六 1 ~ 九 10

1 介言 六 1 ~ 14

【6:1】在列國首領中著名，且爲以色列家所歸向，在錫安安然無慮，在撒瑪利亞山自恃安穩的，^a 有禍了！

●5:26¹ 七十士希臘文譯本的譯者領會爲：摩洛的帳幕和你們理番神的星，就是他們的偶像。（參徒七 43。）

5:27^a
王下十七 6

【5:25】^a Did you bring Me sacrifices and meal offerings / In the wilderness for forty years, O house of Israel?

【5:26】Indeed, you took up ¹Sikkuth your king / And Kiyyun your images, the star of your gods that you made for yourselves.

【5:27】Thus I will bring you into captivity / ^aBeyond Damascus, says Jehovah; / The God of hosts is His name.

AMOS 6

B. The Plagues of the Five Signs Seen by Amos 6:1 — 9:10

1. The Introduction 6:1-14

【6:1】^a Woe to those who are at ease in Zion / And to those who are secure in the mountain of Samaria, / The distinguished among the chief of the nations, / To whom the house of Israel comes!

5:26¹ (Sikkuth) Understood by the Septuagint translators to read, tabernacle of Moloch and the star of your god Raiphan (i.e., Rompha), their images (cf. Acts 7:43).

5:25^a
vv. 25-27;
Acts 7:42-43

5:27^a
2 Kings 17:6

6:1^a
Luke 6:24

6:1^a
路六 24

6:2^a
賽十 9
王下十八 34
6:2^b
代下二六 6

【6:2】你們要過到甲尼察看，從那裏往大城^a 哈馬去，又下到非利士人的^b 迦特。他們比這些國還強麼？他們的境界比你們的境界還大麼？

【6:3】你們推開降禍的日子，又使強暴的座位靠近，

【6:4】你們躺臥在象牙牀上，舒身在榻上，喫羣中的羊羔和棚裏的牛犢，

【6:5】在琴聲中間談，爲自己製造^a 樂器，如同大衛所造的，

【6:6】以獻祭用的碗喝酒，用上等的油抹身；卻不爲約瑟的毀壞憂傷。

【6:7】所以現在這些人必在^a 被擄的人中首先被擄；舒身的人荒宴狂歡之聲必消滅了。

【6:8】主耶和華萬軍之神指着自己^a 起誓，說，我憎惡雅各的驕傲，厭恨他的宮殿；因此，我必將城和其中所充滿的，都交付敵人。

6:5^a
代上二三 5

6:7^a
摩五 5, 27
七 11

6:8^a
耶五一 14
來六 13, 17

【6:2】 Go over into ^aCalneh, and see; / And go from there to Hamath the great; / Then go down to ^bGath of the Philistines. / Are they better than these kingdoms? / Or is their territory greater than your territory?

【6:3】 You who thrust away the evil day / And cause the seat of violence to draw near,

【6:4】 You who lie upon beds of ivory / And sprawl out upon your couches / And eat the lambs from the flock / And the calves from the midst of the stall,

【6:5】 You who prattle to the tune of the harp, / Who make for yourselves ^ainstruments of song like David,

【6:6】 You who drink wine in sacrificial bowls / And anoint yourselves with the finest oils; / Yet you are not grieved about the destruction of Joseph.

【6:7】 Therefore they will now go into ^acaptivity with the first of the captives, / And the cry of revelry from those who sprawled themselves out will pass away.

【6:8】 The Lord Jehovah has ^asworn by Himself, / Declares Jehovah the God of hosts, / I abhor the pride of Jacob, / And his palaces I hate; / Therefore I will deliver up the city and its fullness.

6:2^a
Isa. 10:9;
2 Kings 18:34
6:2^b
2 Chron. 26:6

6:5^a
1 Chron. 23:5

6:7^a
Amos 5:5, 27;
7:11

6:8^a
Jer. 51:14;
Heb. 6:13, 17

【6:9】那時，若在一房之內剩下十個人，也都必死。

【6:10】死人的親屬，就是燒他屍首的，要將骸骨搬到房外，對房屋內間的人說，你那裏還有人沒有？他必說，沒有；又說，不要作聲，因為不可題耶和華的名。

【6:11】因為耶和華出令，祂必將大房擊破，將小屋打碎。

【6:12】馬豈能在崖石上奔跑？人豈能在那裏用牛耕種呢？你們卻使公理變為毒草，使公義的果子變為茵陳，

【6:13】你們喜愛虛無的事，你們說，我們不是憑自己的力量取得了角麼？

【6:14】耶和華萬軍之神說，以色列家阿，我必興起一^a國攻擊你們；他們必欺壓你們，從哈馬口直到亞拉巴的河。

【6:9】 And if ten men remain in one house, they will die.

【6:10】 When his kinsman, that is, he who should burn his body, takes him up to bring his bones from the house, and says to him who is in the innermost part of the house, Are there any more with you, and that one says, None; then he will say, Hush, for the name of Jehovah should not be mentioned.

【6:11】 For it is Jehovah who commands, / And He will strike the great house into fragments / And the little house into pieces.

【6:12】 Do horses run on rock? / Or does one plow there with oxen? / But you have turned justice into poison, / And the fruit of righteousness into wormwood,

【6:13】 You who rejoice in that which is nothing, / You who say, Have we not taken / By our own strength horns for ourselves?

【6:14】 For I am about to raise up a^a nation over you, / O house of Israel, declares Jehovah the God of hosts, / And they will oppress you / From the entrance of Hamath / To the brook of the Arabah.

6:14^a
王下十五 29
十七 6
賽十 5~6
耶五 15~17

6:14^a
2 Kings 15:29;
17:6;
Isa. 10:5-6;
Jer. 5:15-17

阿摩司書 第七章

2 第一個表號的災— 蝗蟲要喫地上的青物 七 1～3

【7:1】主耶和華指給我看：在爲王割草之後，春季作物剛開始生長時，主造了^{1a}蝗蟲。

【7:2】蝗蟲喫盡那地的青物，我就說，¹主耶和華阿，求你赦免！因爲雅各微小，他^a怎能站立得住呢？

【7:3】耶和華就爲此^a後悔：耶和華說，這災必不發生。

3 第二個表號的災— 火吞滅深淵和地 七 4～6

●7:1¹ 蝗蟲象徵仇敵的軍隊。（珥一 4 與註。）

●7:2¹ 神所命定的懲罰，有些並沒有發生，這是因爲一些愛神的人，就是申言者，爲以色列禱告，警告神說，以色列可能忍受不了。（2～3，5～6。）

AMOS 7

2. The Plague of the First Sign — Locusts to Eat the Herbage of the Land 7:1-3

【7:1】Thus the Lord Jehovah showed me, and there He was, forming^{1a} locusts in the beginning of the springing up of the spring crop; and it was the spring crop after the king's mowings.

【7:2】And when their eating of the herbage of the land was complete, I said, ¹O Lord Jehovah, forgive, I beseech You! ^aHow will Jacob stand, for he is small?

【7:3】Jehovah^a repented concerning this: It shall not be, says Jehovah.

3. The Plague of the Second Sign — Fire to Devour the Great Deep and the Land 7:4-6

7:1¹ (locusts) The locusts symbolize the enemy's army (Joel 1:4 and note).

7:2¹ (O) Some of the punishments ordained by God have not taken place because some of God's loving ones, the prophets, prayed for Israel, warning God that Israel might not endure (vv. 2-3, 5-6).

7:1^a
珥一 4

7:2^a
摩七 5
賽五一 19

7:3^a
摩七 6
拿三 10

7:1^a
Joel 1:4

7:2^a
Amos 7:5;
Isa. 51:19

7:3^a
Amos 7:6;
Jonah 3:10

【7:4】主耶和華又指給我看：主耶和華
召來^a火的刑罰，火就吞滅深淵，燒
滅那地。

【7:5】我就說，主耶和華阿，求你止息！
因為雅各微小，他^a怎能站立得住呢？

【7:6】耶和華就為此後悔：主耶和華說，
這災也必不發生。

4 第三個表號的災— 主手中拿着準繩 七 7～9

【7:7】祂又指給我看：主站在一道按準
繩築好的牆上，祂手中拿着^{1a}準繩。

【7:8】耶和華對我說，阿摩司阿，你看
見甚麼？我說，一條準繩。主說，我
要安放準繩在我民以色列中；我必不
再放過他們。

●7:7¹ 主拿着準繩要量以色列，好決定那一部
分該毀滅，那一部分該保留。（7 下～8。）

【7:4】 Thus the Lord Jehovah showed me, and there the
Lord Jehovah was, calling to contend with them with^a fire;
and it devoured the great deep, and it devoured the land.

【7:5】 Then I said, O Lord Jehovah, Stop, I beseech You!
^aHow will Jacob stand, for he is small?

【7:6】 Jehovah repented concerning this: This also shall
not be, says the Lord Jehovah.

4. The Plague of the Third Sign — A Plumb Line in the Lord's Hand 7:7-9

【7:7】 Thus He showed me, and there the Lord was,
standing upon a perfectly plumbed wall; and in His hand
was a^{1a} plumb line.

【7:8】 And Jehovah said to me, What do you see, Amos?
And I said, A plumb line. And the Lord said, I am now
setting a plumb line in the midst of My people Israel; I
will not pass them by anymore.

7:7¹ (plumb) The Lord was holding a plumb line to measure Israel in
order to determine what part had to be destroyed and what part had to
be retained (vv. 7b-8).

7:9^a
利二六 30~31
7:9^b
王下十五 8~10
7:9^c
王下十四 23~29

【7:9】以撒的^{1a} 邱壇必然荒廢，以色列的¹ 聖所必成荒場；我必興起，用^b 刀攻擊^c 耶羅波安的家。

5 伯特利的祭司亞瑪謝的攪擾 七 10 ~ 17

【7:10】¹ 伯特利的祭司亞瑪謝打發人到以色列王耶羅波安那裏，說，阿摩司以色列家中，圖謀背叛你；他所說的一切話，這地擔當不起。

【7:11】因為阿摩司如此說，耶羅波安必被刀殺，以色列民定^a 被擄去，離開本地。

【7:12】亞瑪謝又對阿摩司說，你這先見哪，要逃往猶大地去，在那裏餬口，在那裏說豫言；

●7:9¹ 邱壇是以色列在山上拜偶像之處；『以色列的聖所』這辭，並不是指耶路撒冷城的聖所，主要乃是指北方以色列國在伯特利的聖所。（王上十二 31，十三 32。）

●7:10¹ 伯特利的祭司亞瑪謝是假祭司。百姓在北方以色列國的伯特利建殿，有他們自己的祭司。（王上十二 31。）

【7:9】And the ^{1a}high places of Isaac will be desolated, / And the ¹sanctuaries of Israel will be made waste; / And I will rise up against the house of ^bJeroboam with a ^csword.

5. The Frustration of Amaziah the Priest of Bethel 7:10-17

【7:10】Then Amaziah the ¹priest of Bethel sent word to Jeroboam the king of Israel, saying, Amos has conspired against you in the midst of the house of Israel; the land is not able to endure all his words.

【7:11】For thus says Amos, By the sword Jeroboam will die, and Israel will surely go into ^acaptivity out from its land.

【7:12】Then Amaziah said to Amos, Go, you seer; flee into the land of Judah, and eat bread there, and prophesy there;

7:9¹ (high) The high places were the places where Israel worshipped the idols on the mountains. The expression sanctuaries of Israel refers not to the sanctuary in the city of Jerusalem but mainly to the sanctuaries in Bethel in the northern kingdom of Israel (1 Kings 12:31; 13:32).

7:10¹ (priest) Amaziah the priest of Bethel was a false priest. In Bethel, in the northern kingdom of Israel, the people had built a temple and had their own priests (1 Kings 12:31).

7:9^a
Lev. 26:30-31
7:9^b
2 Kings 14:23-29
7:9^c
2 Kings 15:8-10

7:11^a
摩六 7

7:11^a
Amos 6:7

【7:13】卻不要在^a伯特利再說豫言，因為這裏是王的聖所，是王的宮殿。

【7:14】阿摩司回答亞瑪謝說，我原不是申言者，也不是申言者的兒子；我是^a牧人，又是修剪桑樹的。

【7:15】耶和華選召我，使我不跟從羊羣，對我說，你去向我民以色列說豫言。

【7:16】亞瑪謝阿，現在你要聽耶和華的話；你說，不要說豫言攻擊以色列，也不要說話攻擊以撒家。

【7:17】所以耶和華如此說，你的妻子必在城中作妓女，你的兒女必倒在刀下，你的地必有人用繩子量了分取，你自己必死在污穢之地；以色列民定被擄去離開本地。

阿摩司書 第八章

6 第四個表號的災—
夏天的果子，表徵時候成熟了，
以色列的結局到了
八 1 ~ 14

【7:13】 But in ^aBethel you shall not ever prophesy again, for it is the king's sanctuary and it is the royal residence.

【7:14】 Then Amos answered and said to Amaziah, I am no prophet, nor am I the son of a prophet; rather I am a ^aherdsman and a dresser of sycamores.

【7:15】 And Jehovah took me from following the flock, and Jehovah said to me, Go, prophesy to My people Israel.

【7:16】 And now hear the word of Jehovah: You say, You shall not prophesy against Israel, nor shall you speak against the house of Isaac.

【7:17】 Therefore thus says Jehovah, Your wife will go about as a harlot in the city, / And your sons and your daughters will fall by the sword, / And your land will be divided by the line, / And you yourself will die in a land that is unclean; / And Israel will indeed go into captivity / Out from its land.

AMOS 8

6. The Plague of the Fourth Sign —
Summer Fruit, Signifying That the Time Is Ripe
and the End Has Come upon Israel
8:1-14

【8:1】主耶和華又指給我看：有一筐¹夏天的果子。

【8:2】祂說，阿摩司阿，你看見甚麼？我說，一筐夏天的果子。耶和華對我說，我民以色列的結局到了；我必不再放過他們。

【8:3】主耶和華說，那日殿中的^a詩歌必變為哀號。必有許多屍首在各處被人拋棄。你們不要作聲！

【8:4】你們這些渴求奪取窮乏人，要除滅地上困苦人的，當聽這話。

【8:5】你們說，月朔幾時過去，我們好賣糧？安息日幾時過去，我們好擺開麥子？好把賣出用的¹量器弄小，把收銀用的²法碼弄大，用詭詐的天平欺哄人；

●8:1¹ 夏天的果子表徵時候成熟了，以色列的結局到了。（2。）

●8:5¹ 直譯，伊法。

●8:5² 直譯，舍客勒。

【8:1】 Thus the Lord Jehovah showed me, and there was a basket of¹ summer fruit.

【8:2】 And He said, What do you see, Amos? And I said, A basket of summer fruit. Then Jehovah said to me, The end has come upon My people Israel; / I will not pass them by anymore.

【8:3】 And the^a songs of the temple will be wailings / In that day, declares the Lord Jehovah. / The corpses will be many; / In every place / They will cast them. Hush!

【8:4】 Hear this, you who pant after the needy / To destroy the wretched of the earth,

【8:5】 Saying, When will the new moon be over, that we may sell grain? / And the Sabbath, that we may lay open the wheat? / In order to make the ephah small and the shekel large / And to falsify the balances for deceit;

8:1¹ (summer) The summer fruit signifies that the time is ripe and the end has come upon Israel (v. 2).

8:6^a
摩二 6

【8:6】好用銀子買貧寒人，用一雙鞋換^a窮乏人，將壞了的麥子賣給人。

【8:7】耶和華指着雅各的超絕起誓，說，他們的一切行爲，我必永遠不忘。

【8:8】地豈不因這事震動，住在其上的不也都悲哀麼？地必全然像尼羅河^a漲起，如同埃及河湧上落下。

【8:9】主耶和華說，到那日，我必使日頭在午間^a落下，使地在白日的光中^b變暗。

【8:10】我必使你們的節期變爲悲哀，一切歌曲變爲哀歌；我必使眾人腰束麻布，頭上光禿；也必使這場悲哀如喪^a獨生子，至終如痛苦的日子一樣。

【8:6】 That we may buy the poor for silver / And the ^aneedy for a pair of sandals, / And sell the refuse of the wheat.

【8:7】 Jehovah has sworn by the excellency of Jacob, / I shall by no means forget any of their deeds forever.

【8:8】 Will the land not quake because of this, / And will all who dwell in it not mourn? / Indeed all of it will ^arise up like the ¹River, / And it will be driven and will sink like the river of Egypt.

【8:9】 And in that day, / Declares the Lord Jehovah, / I will cause the sun to ^ago down at noon, / And I will ^bdarken the land in the light of day.

【8:10】 And I will turn your feasts into mourning / And all your songs into lamentation; / And I will bring up sackcloth upon all the loins / And baldness upon every head; / And I will make it like the mourning for an ^aonly child / And the end of it like a bitter day.

8:6^a
Amos 2:6

8:8^a
Amos 9:5

8:9^a
Job 5:14;
Isa. 13:10;
59:9-10;
Jer. 15:9

8:9^b
Mark 15:33;
Luke 23:44;
Rev. 8:12

8:10^a
Jer. 6:26;
cf. Zech. 12:10

8:9^a
伯五 14
賽十三 10
五九 9~10
耶十五 9
8:9^b
可十五 33
路二三 44
啓八 12
8:10^a
耶六 26
參亞十二 10

8:8¹ (River) I.e., the Nile.

【8:11】主耶和華說，日子將到，我必打發饑荒臨到這地；人飢餓非因無餅，乾渴非因無水，乃因聽不見^{1a}耶和華的話。

【8:12】他們必飄流，從這海到那海，從北邊到東邊；往來奔跑尋求耶和華的話，卻尋不着。

【8:13】當那日，美貌的處女和少年的男子，必因乾渴發昏。

【8:14】那指着撒瑪利亞罪愆起誓的，說，但哪，我們指着你那裏永活的神起誓！又說，我們指着別是巴永活的道起誓；這些人都必仆倒，不再起來。

阿摩司書 第九章

7 第五個表號的災—
主站在祭壇上，
表徵主豫備好要毀滅以色列
九 1 ~ 10

●8:11¹ 缺少主的話，是從主來的懲罰。因着以色列得罪主，主就不向他們說話。參創十七 1 註 1。

【8:11】 Indeed days are coming, / Declares the Lord Jehovah, / When I will send a hunger into the land, / Not a hunger for bread / Nor a thirst for water, / But for hearing the^{1a} words of Jehovah.

【8:12】 And they will totter from sea to sea, / And from the north even to the east; / They will rove about, seeking the word of Jehovah, / But they will not find it.

【8:13】 In that day the beautiful virgins and the young men / Will swoon because of thirst.

【8:14】 They who swear by the trespass of Samaria / And say, As your god lives, O Dan! / And, As the way of Beersheba lives! / Indeed they will fall and not rise up again.

AMOS 9

7. The Plague of the Fifth Sign —
The Lord Standing upon the Altar, Signifying
That the Lord Is Ready to Destroy Israel
9:1-10

8:11¹ (words) The lack of the word of the Lord was a punishment from the Lord. Because of Israel's sins against the Lord, He would not speak to them. Cf. note 1¹ in Gen. 17.

9:1^a
參代下十八 18
賽六 1

【9:1】我^a看見主¹站在祭壇上面；祂說，你要擊打柱頂，使門檻震動，打碎柱頂落在眾人頭上，所剩下的人我必用刀殺戮；無一人能逃避，無一人能逃脫。

9:2^a
2~3;
參詩一三九 8~10
9:2^b
伯二十 6
賽十四 13~15
耶五一 53
俄 4

【9:2】^a他們雖然挖進¹陰間，我的手必從那裏取出他們來；雖然爬上^b天去，我必從那裏拿下他們來。

【9:3】雖然藏在迦密山頂，我必從那裏搜尋捉出他們來；雖然從我眼前藏在海底，我必在那裏命蛇咬他們。

【9:4】雖然被仇敵擄去，我必在那裏命刀劍殺戮他們；我必向他們定住眼目，降禍不降福。

●9:1¹ 主站在祭壇上面，（1～10，）表徵主豫備好要毀滅以色列。

●9:2¹ 見太十一 23 註 1。

【9:1】I^a saw the Lord¹ standing upon the altar. And He said, Strike the capitals of the pillars / That the thresholds may shake. / And break them off upon the heads of them all, / And the last of them I will slay with the sword: / Any one of them who flees will not flee away, / And any one of them who escapes will not slip by.

【9:2】^aThough they dig into¹ Sheol, / From there My hand will take them; / And though they go up into^b heaven, / From there I will bring them down.

【9:3】And though they hide at the top of Carmel, / From there I will seek them and take them. / And though they hide themselves from My sight on the floor of the sea, / There I will command the serpent, and it will bite them.

【9:4】And though they go into captivity before their enemies, / There I will command the sword, and it will slay them; / And I will set My eyes upon them / For evil and not for good.

9:1¹ (standing) The Lord's standing upon the altar (vv. 1-10) signifies that the Lord was ready to destroy Israel.

9:2¹ (Sheol) See note 23¹ in Matt. 11.

9:1^a
cf. 2 Chron.
18:18;
Isa. 61

9:2^a
vv. 2-3;
cf. Psa. 139:8-10
9:2^b
Job 20:6;
Isa. 14:13-15;
Jer. 51:53;
Obad. 4

【9:5】主萬軍之耶和華摸地，地就鎔化，
凡住在其中的都必悲哀；地必全然像
尼羅河^a漲起，如同埃及河落下。

【9:6】那在天上建造^a樓閣，在地上立
定穹蒼，召喚^b海水傾倒在地面的，
耶和華是祂的名。

【9:7】耶和華說，以色列人哪，我豈不
看你們如¹古實人麼？我豈不是領以色
列人從埃及地上來，領非利士人從²迦
斐託出來，領³亞蘭人從吉珥出來麼？

- 9:7¹ 卽埃提阿伯人（衣索匹亞人。）
- 9:7² 可能是革哩底。
- 9:7³ 卽敘利亞。

【9:5】 For the Lord Jehovah of hosts / Is the One who
touches the land and it melts, / And all those who dwell
in it mourn; / And all of it^a rises like the ¹River, / And it
sinks like the river of Egypt.

【9:6】 He is the One who builds His^a upper stories in the
heavens / And has founded His vault over the earth; / He
is the One who calls for the^b water of the sea / And pours
it upon the surface of the earth; / Jehovah is His name.

【9:7】 Are you not like the children of the ¹Cushites / To
Me, O children of Israel? / Declares Jehovah. / Have I not
brought up Israel / Out from the land of Egypt, / And the
Philistines out from ²Caphtor, / And ³Aram out from Kir?

9:5¹ (River) I.e., the Nile.

9:7¹ (Cushites) I.e., Ethiopians.

9:7² (Caphtor) Probably Crete.

9:7³ (Aram) I.e., Syria.

【9:8】主耶和華的眼目察看這有罪的國，必將這國從地面上除滅，卻^a不將雅各家¹滅絕淨盡，這是耶和華說的。

【9:9】因為我必出令，將以色列家^a篩在列國中，好像穀粒用篩子篩過，然而連一粒也不落在地上。

【9:10】我民中的一切罪人必死在刀下，他們說，災禍必追不上我們，也不四面臨到我們。

伍 以色列家的復興
和大衛倒塌帳幕的重建
為着基督的國
九 11 ~ 15

●9:8¹ 神懲治以色列這有罪的國，使他們受苦，卻不將他們滅絕淨盡，因為祂有一個目的。神為了要成為肉體，祂必須保存以色列餘民。

【9:8】 Yes, the eyes of the Lord Jehovah / Are on the sinful kingdom, / And I will destroy it / From off the face of the earth, / Except that I will ^anot ¹utterly destroy the house of Jacob, / Declares Jehovah.

【9:9】 For I will command / And ^ashake the house of Israel among all the nations, / As grain is shaken in the sieve; / Yet a kernel will not fall to the ground.

【9:10】 All the sinners of My people / Will die by the sword, / Those who say, Evil will not overtake us / Nor come before us on all sides.

V. The Restoration of the House of Israel,
with the Rebuilding of the Fallen Tabernacle
of David for the Kingdom of Christ
9:11-15

9:8¹ (utterly) In His chastising of Israel the sinful nation, God would cause them to suffer but would not allow them to be utterly destroyed, because He has a purpose. For the purpose of His incarnation God had to preserve a remnant of Israel.

9:11^a
11~12;
徒十五 16~17
9:11^b
賽十六 5

【9:11】^a 到那日，我必建立¹ 大衛倒塌的
^b 帳幕，堵住其中的破口，把那毀壞的
建立起來，重新修造，像古時一樣；

9:12^a
俄 19

【9:12】使¹ 以色列人得以東所^a 餘剩的，
和所有稱為我名下的國；這是行這事的
耶和華說的。

●9:11¹ 大衛是基督作王的豫表。大衛的帳幕就是大衛的國和大衛的王室。當尼布甲尼撒來擄掠以色列國、蹂躪那地、焚燒城邑、毀壞聖殿、擄走君王的時候，大衛的國，他的王室就倒塌了。（王下二五 1 ~ 21。）在阿摩司的豫言裏，神應許有一日，大衛的國和大衛的家要得着復興，萬國必稱為耶和華名下的國。這豫言指明，基督要回來作真大衛，（賽九 7，十六 5，耶三十 9，結三四 23 ~ 24，三七 24 ~ 25，何三 5，）並要重建（即恢復）祂先祖大衛的國，好復興整個宇宙。那時大衛的國要成為基督和神的國，直到永遠。（啓十一 15。）在復興的國裏，萬國必稱為耶和華名下的國，即萬國必屬於神。雅各在徒十五 16 ~ 18 引用阿摩司在 11 ~ 12 節的豫言，印證彼得和保羅到外邦人那裏去，因為在復興的時候，所有的外邦人都要成為神的子民，就像猶太人一樣。

●9:12¹ 直譯，他們。

【9:11】^a In that day I will raise up / The fallen^{1b} tabernacle of David, / And I will wall up its breaches / And raise up its ruins / And build it up as it was in the days of old;

【9:12】 That they may possess the^a remnant of Edom and all the nations which are called by My name, declares Jehovah who does this.

9:11^a
vv. 11-12;
Acts 15:16-17
9:11^b
Isa. 16:5

9:12^a
Obad. 19

9:11¹ (tabernacle) David is a type of Christ as the King. The tabernacle of David is the kingdom of David and the royal family of David. That kingdom, that royal family, fell when Nebuchadnezzar came to capture the nation of Israel, devastate the land, burn the city, destroy the temple, and carry off the king (2 Kings 25:1-21). In Amos's prophecy God promised that in a certain day the kingdom of David and the family of David would be restored, and all the nations would be called by the name of Jehovah. This prophecy indicates that Christ will come back to be the real David (Isa. 9:7; 16:5; Jer. 30:9; Ezek. 34:23-24; 37:24-25; Hosea 3:5) and will rebuild, i.e., restore, the kingdom of His forefather David for the restoration of the entire universe. At that time the kingdom of David will become the kingdom of Christ and of God for eternity (Rev. 11:15). In the restored kingdom all the nations will be called by the name of Jehovah; i.e., all the nations will belong to God. Amos's prophecy in vv. 11-12 was quoted by James in Acts 15:16-18 to confirm Peter's and Paul's going to the Gentiles, because in the restoration all the Gentiles will become God's people, just as the Jews are.

9:13^a
珥三 18

【9:13】耶和華說，日子將到，耕種的必追上收割的，踹葡萄的必追上撒種的；大山要滴下甜^a酒，小山都必鎔化。

9:14^a
耶三十 3, 18
9:14^b
賽六一 4
六五 21
結三六 33~36

【9:14】我必^a使我民以色列被擄的歸回，他們必修建^b荒廢的城邑居住，栽種葡萄園，喝其中所出的酒，修造園子，喫其中的果子。

9:15^a
賽六十 21
耶三二 41
四二 10
9:15^b
結三四 28
珥三 20

【9:15】我要將他們^a栽於本地，他們^b不再從我所賜給他們的地上拔出來；這是耶和華你的神說的。

【9:13】 Indeed days are coming, / Declares Jehovah, / When the plowman will overtake the reaper, / And the grape treader, him who sows the seed; / And the mountains will drip sweet^a wine, / And all the hills will melt.

【9:14】 And I will^a turn the captivity of My people Israel, / And they will build the^b desolated cities and inhabit them; / And they will plant vineyards and drink the wine from them, / And make gardens and eat the fruit from them.

【9:15】 And I will^a plant them upon their land, and they will^b not be plucked up again from their land, which I have given to them, says Jehovah your God.

9:13^a
Joel 3:18

9:14^a
Jer. 30:3, 18
9:14^b
Isa. 61:4;
65:21;
Ezek. 36:33-36

9:15^a
Isa. 60:21;
Jer. 32:41;
42:10
9:15^b
Ezek. 34:28;
Joel 3:20

聖經

THE HOLY BIBLE

舊約恢復本

Old Testament Recovery Version

俄巴底亞書

Obadiah

俄巴底亞書

綱 目

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OBADIAH

Outline

I. The introductory word (v. 1a)

II. Jehovah's dealing with Edom (vv. 1b-9)

III. The evils of Edom (vv. 10-14)

IV. The day of Jehovah upon all the nations (vv. 15-16)

V. The issue of Jehovah's dealing (vv. 17-21)

書介

著者：俄巴底亞。（1。）

盡職時間：約於主前八八〇年或五八七年，難以斷定何者為正確。

盡職地點：南方猶大國。

盡職對象：南方猶大國。

主 題：

耶和華對以掃的對付
以及雅各為着耶和華國度的勝利

INTRODUCTION

Author: Obadiah (v. 1).

Time of His Ministry: About 880 or 587 B.C.; it is hard to determine which date is correct.

Place of His Ministry: The southern kingdom of Judah.

Object of His Ministry: The southern kingdom of Judah.

Subject:

**Jehovah's Dealing with Esau,
and Jacob's Victory for the Kingdom of Jehovah**

俄巴底亞書

壹 介言

1 上

【1 上】¹ 俄巴底亞的異象。

貳 耶和華對以東的對付

1 下~9

【1 下】主耶和華論^{2a} 以東說，^b 我們從耶和華那裏聽見信息，並有使者被差往列國去，說，起來罷，我們起來與以東爭戰。

【2】我使你以東在列國中成為小的；你被人大大藐視。

●¹ 意，耶和華的僕人。俄巴底亞書的中心思想是：耶和華對付以掃，結果帶進雅各的勝利和產業，為着在復興時代裏神的國。

●¹ 指以掃。（創三六 1。）以掃是人名，是雅各的孿生哥哥，而以東是國名。

OBADIAH

I. The Introductory Word

v. 1a

【1a】The vision of ¹Obadiah.

II. Jehovah's Dealing with Edom

vv. 1b-9

【1b】Thus says the Lord Jehovah concerning ^{2a}Edom, / ^bWe have heard a report from Jehovah, / And an envoy has been sent among the nations: / Arise, and let us rise up against it for battle.

【2】Indeed I have made you small among the nations; / You are very despised.

¹ (Obadiah) Meaning the servant of Jah; Jah being a shortened form of Jehovah. The central thought of the book of Obadiah is that Jehovah's dealing with Esau issues in Jacob's victory and possession for the kingdom of God in the age of restoration.

¹ (Edom) Edom refers to Esau (Gen. 36:1). Whereas Esau is the name of a person, the twin brother of Jacob, Edom is the name of a country.

¹
Jer. 49:7-22;
Ezek. 25:12-14;
Joel 3:19;
Amos 1:11-12
¹
vv. 1b-4;
Jer. 49:14-16

¹
耶四九 7~22
結二五 12~14
珥三 19
摩一 11~12
¹
1 下~4;
耶四九 14~16

【3】你這住在磐石穴中，居所在高處的
阿，你因心中狂傲自欺，心裏說，誰
能將我拉下地去呢？

【4】你雖如大鷹高飛，在星宿之間搭窩，
我必從那裏^a拉下你來；這是耶和華
說的。

【5】^a盜賊若來到你那裏，強盜若夜間
而來，（你何竟被剪除！）豈不偷竊
只到穀了麼？摘葡萄的若來到你這
裏，豈不剩下些葡萄麼？

【6】以掃何竟被徹底搜尋！他隱藏的寶
物，何竟被查出！

【7】與你¹結盟的，都打發你走，直到
邊界；與你和好的，欺騙你且勝過你。
他們使你的食物成為你腳下的網羅；
在²你裏面毫無聰明。

●^{7¹} 有些國與以東結盟，後來卻對以東不忠
信。

●^{7²} 直譯，他。

【3】 The arrogance of your heart has beguiled you,
/ O you who dwell in the clefts of the rock, / Whose
habitation is lofty, / Who says in his heart, / Who will
bring me down to the ground?

【4】 Though you set yourself on high like the eagle / And
though you make your nest among the stars, / I will
^abring you down from there, / Declares Jehovah.

【5】 If ^athieves came to you, / If spoilers in the night — /
How you would be cut off! — / Would they not steal only
their fill? / If grape gatherers came to you, / Would they
not leave gleanings?

【6】 How thoroughly searched Esau is! / How sought out
his hidden treasures are!

【7】 All the men of your ¹confederacy / Have sent you
away to the border; / The men who were at peace with
you / Have deceived you; they have prevailed against
you. / They make your bread / A snare under you. / There
is no understanding in him.

^{7¹} (confederacy) Lit., covenant. Some nations formed a confederacy
with Edom, but eventually they were unfaithful to Edom.

^{4^a}
賽十四 13~15

^{5^a}
5~6;
耶四九 9

^{4^a}
Isa. 14:13-15

^{5^a}
vv. 5-6;
Jer. 49:9

【8】耶和華說，到那日，我豈不從以東
除滅智慧人，從以掃山除滅聰明麼？

【9】提幔哪，你的勇士必驚惶，以致以
掃山的人，都被殺戮剪除。

叁 以東的惡行 10 ~ 14

【10】因你向¹ 兄弟雅各行^a 強暴，羞愧
必遮蓋你，你也必^b 永遠被剪除。

【11】當外人擄掠雅各的財物，外邦人
進入他的城門，為耶路撒冷^a 拈鬮的
日子，你竟站在一旁，像他們中間
的一個。

●10¹ 雅各和以掃是兄弟。（創二五 25 ~ 26。）神報應以東惡待他的兄弟雅各（即以色列，）是很合乎人性的。神審判以東國，是與人的情感有關。

【8】 Will I not in that day, / Declares Jehovah, / Destroy
the wise men from Edom, / And understanding from the
mountain of Esau?

【9】 And your mighty men will be dismayed, O Teman, /
So that each one is cut off from the mountain of Esau by
slaughter.

III. The Evils of Edom vv. 10-14

【10】 Because of the^a violence against your¹ brother
Jacob, / Shame will cover you, and you will be cut off
^b forever.

【11】 In the day that you stood on the side, / In the
day that strangers took his substance captive / And
foreigners entered into his gates / And^a cast lots over
Jerusalem, / You also were like one of them.

10¹ (brother) Jacob and Esau were brothers (Gen. 25:25-26). God's recompensing Edom for his ill-treatment of his brother Jacob (i.e., Israel) was very human. God judged the nation of Edom concerning a matter of human affection.

10^a
Gen. 27:41;
Psa. 137:7;
Ezek. 25:12
10^b
Ezek. 35:9;
Mal. 1:4
11^a
Joel 3:3;
Nahum 3:10

10^a
創二七 41
詩一三七 7
結二五 12
10^b
結三五 9
瑪一 4
11^a
珥三 3
鴻三 10

【12】在你兄弟遭難的日子，你不當瞪眼看着；猶大人被滅的日子，^a你不當因他們歡樂；他們遭難的日子，你不當張口說大話。

【13】我民遭災的日子，你不當進他們的城門；他們遭災的日子，你不當瞪眼看着他們受災難；他們遭災的日子，你不當伸手搶他們的財物。

【14】你不當站在岔路口，剪除他們中間逃脫的；他們遭難的日子，你不當將他們存留的人交付仇敵。

肆 耶和華的日子臨到萬國
15 ~ 16

【15】因為¹耶和華的^a日子臨近萬國；
²你怎樣行，^b也必照樣向你行；你的報應必歸到你頭上。

●15¹ 耶和華的日子乃是神審判列國的日子。見珥一 15 註 1。

【12】 But do not look to the day of your brother, / To the day of his misfortune; / ^aNeither rejoice concerning the children of Judah / In the day of their destruction, / Nor boast / In the day of distress.

【13】 Do not enter the gate of My people / In the day of their calamity; / Do not look, even you, on his affliction / In the day of his calamity, / Nor send forth your hands on his substance / In the day of his calamity.

【14】 And do not stand at the crossroads / To cut off those of his who escape, / Nor deliver those of his who survive / In the day of distress.

IV. The Day of Jehovah upon All the Nations
vv. 15-16

【15】 For the ^{1a}day of Jehovah is near / Upon all the nations: / ²As you have done, it ^bwill be done to you; / Your recompense will return upon your head.

15¹ (day) The day of Jehovah is a matter of God's judgment on all the nations. See note 15¹ in Joel 1.

【16】你們猶大人在我聖山怎樣^a喝了忿怒之杯，萬國也必照樣常常的喝；他們要且喝且咽，就歸於無有。

伍 耶和華對付的結果

17 ~ 21

【17】¹但在^a錫安山必有逃脫的人，那山也必成為聖別；雅各家必得自己的產業。

●15² 神審判以東的原則乃是：以東怎樣向別人行，也必照樣向他們行。審判列國的原則（16）乃是：列國使猶大人在神聖所的聖山上喝忿怒之杯，乃是對神褻瀆的行為；因此，神要使列國也不斷的喝同樣的杯。神要如此報應那使猶大人在祂聖山上喝忿怒之杯的列國。

●17¹ 17 ~ 21 節描述耶和華對付的結果：耶和華拯救雅各家並聖別他們；（17 上；）雅各家必勝過以東（18）並得着以東的產業；（17 下，19 ~ 20；）拯救者必上到錫安山，審判以掃山，國度就歸耶和華了。（21。）以上各項都在馬克比的時候得着應驗，並要在神的國復興的時候，在榮耀中更多得着應驗。（太十九 28，啓十一 15。）馬克比族約在主前一六五年，以錫安山作為審判以東的根據地，勝過了安提阿克以比凡尼。（但八 9 ~ 14 與註，亞九 11 ~ 17 與註。）馬克

【16】For as you, O people of Judah, have^a drunk the cup of wrath upon My holy mountain, / All the nations will drink the same continually; / Indeed they will drink and swallow down, / And they will be as though they had not been.

V. The Issue of Jehovah's Dealing

vv. 17-21

【17】¹But in Mount^a Zion / There will be those who have escaped, / And it will be holy. / And the house of Jacob will possess / Their possessions.

15² (As) The principle of God's judgment on Edom is that as Edom has done to others, it will be done to them. The principle for judging the nations (v. 16) is that because of the profane action of the nations in causing Judah to drink the cup of wrath upon the holy mountain of God's sanctuary, God would cause the nations to drink the same cup continually. In this way God would recompense the nations who caused Judah to drink at His holy mountain.

17¹ (But) Verses 17-21 portray the issue of Jehovah's dealing: Jehovah will save the house of Jacob and sanctify them (v. 17a); the house of Jacob will overcome Edom (v. 18) and will possess Edom's possessions (vv. 17b, 19-20); and saviors will come up on Mount Zion to judge the mountain of Esau, and the kingdom will be Jehovah's (v. 21). All the aforementioned items were fulfilled at the time of the Maccabees, and they will be much more fulfilled in glory at the time of restoration for the kingdom of God (Matt. 19:28; Rev. 11:15). The Maccabees, taking Mount Zion as their ground to judge Edom, gained a victory over Antiochus Epiphanes in about 165 B.C. (Dan. 8:9-14 and notes; Zech. 9:11-17 and

【18】雅各家必為大火，約瑟家必為火焰；以掃家必如碎秸，火必將他燒燬吞滅；以掃家必無存留的人，因為耶和華已經說了。

【19】南地的人必得以掃山為業，低陸的人必得非利士人的地為業，也得以法蓮田地和撒瑪利亞田地為業；便雅憫人必得基列為業。

【20】在迦南人中，被擄的以色列眾人必得地為業，直到撒勒法；在西法拉，被擄的耶路撒冷人必得南地的城邑為業。

【21】必有拯救者上到錫安山，審判以掃山；^a 國度就歸耶和華了。

比族的勝利，豫表以色列在復興時代開始之前所要得着的勝利。

小申言者書，包括俄巴底亞書，啟示列國被神用來懲治罪惡的以色列，但列國作得太過分；因此，神就進來審判列國。這審判的結果乃是：以色列要得勝，並擴展他們的領土，為着神在地上的國，特別是為着神在復興時期的國。參創十五 18 註 1。

【18】 And the house of Jacob will be a fire, / And the house of Joseph a flame; / And the house of Esau will be as stubble, / And they will burn among them and devour them; / And there will be no survivor / To the house of Esau, / For Jehovah has spoken.

【19】 And those of the south will possess the mountain of Esau, / And those of the lowlands, the Philistines; / Indeed they will possess the field of Ephraim / And the field of Samaria, / And Benjamin will possess Gilead.

【20】 And the captivity of this host of the children of Israel, / Who are among the Canaanites, will possess as far as Zarephath; / And the captivity of Jerusalem, who are in Sepharad, / Will possess the cities of the south.

【21】 And saviors will come up on Mount Zion / To judge the mountain of Esau, / And the ^akingdom will be Jehovah's.

notes). The victory of the Maccabees was a type of the victory Israel will gain immediately before the age of restoration.

The Minor Prophets, including Obadiah, reveal that the nations used by God to chastise sinful Israel do things in excess. Therefore, God will come in to judge the nations. This judgment will issue in Israel's gaining the victory and enlarging their territory for the kingdom of God on earth, especially for God's kingdom in the time of restoration. Cf. note 18¹ in Gen. 15.

21^a

詩二二 28
但二 44
七 14, 27
亞十四 9
太六 13
路一 33
啓十一 15
十九 6

21^a

Psa. 22:28;
Dan. 2:44;
7:14, 27;
Zech. 14:9;
Matt. 6:13;
Luke 1:33;
Rev. 11:15;
19:6

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THE HOLY BIBLE

舊約恢復本

Old Testament Recovery Version

約拿書

Jonah

約拿書

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貳 約拿逃避耶和華的任命 一 2 ~ 17

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伍 約拿的成見 四 1 ~ 11

JONAH

Outline

I. The introductory word (1:1)

II. Jonah's fleeing from Jehovah's commission (1:2-17)

III. Jonah's repenting (2:1-10)

IV. Jonah's preaching (3:1-10)

V. Jonah's prejudice (4:1-11)

書介

著者：約拿。（一 1。）

盡職時間：約於主前八六二年，申言者以利沙的時候（主前八九六至八三八年。）

盡職地點：亞述京城尼尼微。

盡職對象：尼尼微人。（一 2，三 2。）

主 題：

耶和華的救恩
甚至臨到外邦人的城尼尼微

INTRODUCTION

Author: Jonah (1:1).

Time of His Ministry: About 862 B.C., at the time of the prophet Elisha (896-838 B.C.).

Place of His Ministry: Nineveh, the capital of Assyria.

Object of His Ministry: The people of Nineveh (1:2; 3:2).

Subject:

**Jehovah's Salvation
Reaching Even unto the Gentile City Nineveh**

約拿書 第一章

壹 介言

一 1

【1:1】耶和華的話臨到亞米太的兒子^{1a}約拿，說，

貳 約拿逃避耶和華的任命

一 2 ~ 17

【1:2】你起來往^{1a}尼尼微大城去，向那城的居民呼喊，因為他們的惡已經達到我面前。

●1:1¹ 意，鴿子。這指明神要約拿像鴿子出去，傳和平為福音。（參弗二 17。）

●1:2¹ 亞述京城，位於底格里斯河東岸，最初由寧錄建造。（創十 11，見該章 8 註 1。）神要審判尼尼微，但祂也要將祂愛的救恩延伸到這邪惡的外邦城。因這緣故，祂任命約拿到尼尼微去向這城呼喊。

在受神差遣去尼尼微的事上，約拿豫表那受神差遣，向外邦人傳和平福音的基督。（太十二 41。）約拿是從以色列轉向外邦人的申言者。在這事上，他是基督的豫表，因基督也從以色列轉向外邦人。（太二一 43，路四 25 ~ 27。）

JONAH 1

I. The Introductory Word

1:1

【1:1】Now the word of Jehovah came to^{1a} Jonah the son of Amittai, saying,

II. Jonah's Fleeing from Jehovah's Commission

1:2-17

【1:2】Arise, go to^{1a} Nineveh, the great city, and cry out against it, for their evil has come up before Me.

1:1¹ (Jonah) Meaning dove. This indicates that God wanted Jonah to go out like a dove to preach the gospel of peace (cf. Eph. 2:17).

1:2¹ (Nineveh) The capital of Assyria, located on the east bank of the Tigris River, first built by Nimrod (Gen. 10:11; see note 8¹ there). God intended to judge Nineveh, but He also intended to extend His salvation of love to that evil Gentile city. For this reason He commissioned Jonah to go to Nineveh to cry out against the city.

In his being sent by God to Nineveh, Jonah typifies Christ, who was sent by God to preach the gospel of peace to the Gentiles (Matt. 12:41). Jonah was a prophet who turned from Israel to the Gentiles. In this he was a type of Christ, who turned from Israel to the Gentiles (Matt. 21:43; Luke 4:25-27).

1:1^a
王下十四 25

1:1^a
2 Kings 14:25

1:2^a
創十 11~12
拿三 2~3
四 11
鴻一 1
番二 13
太十二 41
路十一 32

1:2^a
Gen. 10:11-12;
Jonah 3:2-3;
4:11;
Nahum 1:1;
Zeph. 2:13;
Matt. 12:41;
Luke 11:32

1:3^a
代下二 16
徒九 36
1:3^b
創四 16
伯一 12
二 7
詩一三九 7

【1:3】約拿卻起來，逃往¹他施去躲避耶和華的面；他下到^a約帕，遇見一隻船，要往他施去。他就給了船價，下到船裏，要與船上的人同往他施去，^b躲避耶和華的面。

1:4^a
徒一〇七 25

【1:4】然而耶和華使海中颳起大^a風，海就風浪大作，船幾乎破壞。

1:5^a
徒二七 18~19, 38
1:5^b
可四 38

【1:5】水手便懼怕，各人哀求自己的神。他們將船上的物件^a拋在海中，爲要使¹船輕些。約拿卻已下到底艙，躺臥^b沉睡。

●1:3¹ 也許是腓尼基人在地中海的一個港口，位於今日的西班牙。約拿知道神是『有恩典、有憐恤的神，不輕易發怒，有豐盛的慈愛，並且後悔不降所說的災；』（四 2；）他也知道尼尼微若悔改，神就會改變主意，不審判那城。約拿豫料事情會是這樣，他不同意神，就逃往他施去，躲避耶和華的面。

●1:5¹ 直譯，他們。

【1:3】 But Jonah rose up to flee to ¹Tarshish from the presence of Jehovah, and he went down to ^aJoppa and found a ship going to Tarshish. So he paid the fare for it and went down into it to go with them to Tarshish ^bfrom the presence of Jehovah.

【1:4】 But Jehovah hurled a great ^awind toward the sea, and there was a great tempest on the sea, and the ship seemed to be about to break up.

【1:5】 Then the mariners became afraid, and each called out to his god. And they ^acast out the equipment that was on the ship into the sea to lighten themselves of it. But Jonah had gone down into the innermost part of the vessel and lain down and fallen fast ^basleep.

1:3¹ (Tarshish) Probably a Phoenician port on the Mediterranean Sea in present-day Spain. Jonah knew that God was “a gracious and compassionate God, long-suffering and abundant in lovingkindness and repentant of evil” (4:2) and that God would change His mind and not judge Nineveh if the city repented. Anticipating this and not agreeing with God, Jonah fled from God’s presence to Tarshish.

1:3^a
2 Chron. 2:16;
Acts 9:36
1:3^b
Gen. 4:16;
Job 1:12;
2:7;
Psa. 139:7

1:4^a
Psa. 107:25

1:5^a
Acts 27:18-19, 38
1:5^b
Mark 4:38

【1:6】船長到他那裏對他說，你怎麼還這樣沉睡呢？起來，呼求你的神。或者神顧念我們，使我們不至滅亡。

【1:7】船上的人彼此說，來罷，我們^a掣籤，好知道這災臨到我們是因誰的緣故；於是他們掣籤，掣出約拿來。

【1:8】眾人對他說，請你告訴我們，這災臨到我們是因誰的緣故？你以何事爲業？你從那裏來？你是那一國，屬那一族的人？

●1:17¹ 約拿被大魚所吞，又被吐出，（二10，）爲着將神的救恩傳給外邦尼尼微人。約拿豫表基督在祂的死與復活裏，使神的救恩得以傳給罪人，甚至傳給外邦人。（太十二39～41。）約拿留在大魚裏面三日三夜，豫表基督留在地心三日三夜。（太十二40與註。）基督死了，並進入地低下之處的陰間。（徒二27上，弗四9。）祂在復活裏從那裏出來；（徒二31～32；）並且在復活裏成了賜生命的靈，（林前十五45下，）爲使福音能傳揚、開展到外邦列國，如在使徒行傳所看到的。

【1:6】 So the ship captain approached him and said to him, How can you be fast asleep? Arise, call on your God. Perhaps God will give thought to us, and we will not perish.

【1:7】 And each man said to his companion, Come, let us^a cast lots that we may know on whose account this misfortune has befallen us. So they cast lots, and the lot fell on Jonah.

【1:8】 Then they said to him, Tell us now, On whose account has this misfortune befallen us? What is your occupation? And where do you come from? What is your country? And of what people are you?

1:17¹ (three) Jonah was swallowed by a great fish and was vomited out of it (2:10) for the spreading of God's salvation to the Gentile Ninevites. Jonah is a type of Christ in His death and resurrection for the spreading of God's salvation to sinners, even to the Gentiles (Matt. 12:39-41). Jonah's staying in the great fish three days and three nights typifies Christ's staying in the heart of the earth three days and three nights (Matt. 12:40 and note). Christ died and entered into Hades in the lower parts of the earth (Acts 2:27a; Eph. 4:9). He came forth from there in resurrection (Acts 2:31-32), and in resurrection He became the life-giving Spirit (1 Cor. 15:45b) for the preaching, the spreading, of the gospel to all the Gentile nations, as seen in the book of Acts.

1:7^a

書七 14, 16
撒上一 20~21
十四 41~42
箴十六 33

1:7^a

Josh. 7:14, 16;
1 Sam. 10:20-21;
14:41-42;
Prov. 16:33

【1:9】他說，我是^a希伯來人；我敬畏耶和華，那^b造滄海和旱地之天上的神。

【1:10】那些人就大大懼怕，對他說，你作的是甚麼事呢？原來那些人已經知道他躲避耶和華的面，因為他告訴了他們。

【1:11】他們問他說，我們當向你怎樣行，使海為我們平靜下來呢？這是因為海越發翻騰。

【1:12】他對他們說，你們將我抬起來，拋進海裏，海就會為你們平靜下來；我知道你們遭這大風浪，是因我的緣故。

【1:13】然而那些人竭力搖槳，要回到旱地，卻是不能，因為海越發向他們翻騰。

【1:14】他們便呼求耶和華說，耶和華阿，我們懇求你，不要因這人的性命使我們滅亡；不要使流無辜血的罪歸與我們；因為你耶和華是照自己所喜悅的行事。

【1:9】 And he said to them, I am a ^aHebrew, and I fear Jehovah, the God of the heavens, who ^bmade the sea and the dry land.

【1:10】 And the men became greatly afraid and said to him, What is this that you have done? For the men knew that he was fleeing from the presence of Jehovah, because he had told them so.

【1:11】 And they said to him, What shall we do with you that the sea may be quiet for us? For the sea grew more and more tempestuous.

【1:12】 Then he said to them, Lift me up and cast me into the sea, and the sea will be quiet for you. For I know that it is on my account that this great tempest has come upon you.

【1:13】 Nevertheless the men rowed hard to get back to the dry land, but they could not, because the sea grew more and more tempestuous against them.

【1:14】 And they cried out to Jehovah and said, Ah, Jehovah, let us not perish, we pray, for this man's life, and do not put innocent blood upon us; for You, Jehovah, have done as You pleased.

1:15^a
詩八九 9
路八 24

【1:15】他們遂將約拿抬起，拋進海裏，
海的怒濤就^a止息了。

【1:16】那些人便大大敬畏耶和華，向
耶和華獻祭，並且許願。

【1:17】耶和華安排一條大魚吞了約拿，
約拿在^a魚腹中¹三日三夜。

1:17^a
太十二 40
十六 4
路十一 30

約拿書 第二章

叁 約拿的悔改

二 1 ~ 10

【2:1】約拿從魚腹中禱告耶和華他的
神，

【2:2】說，我因急難^a呼求耶和華，祂
就應允我；我從^{1b}陰間的深處呼救，
你就聽了我的聲音。

【2:3】你將我投下^a深淵，到了海心；
洪流環繞我；^b你的波浪洪濤，都漫
過我身。

●2:2¹ 見太十一 23 註 1。

2:2^a
詩一二〇 1
一三〇 1
一四二 1
哀三 55~56

2:2^b
詩十六 10

2:3^a
詩六九 2
八八 6~7
哀三 54

2:3^b
詩四二 7

【1:15】 Then they lifted Jonah up and cast him into the
sea, and the sea^a ceased its raging.

【1:16】 And the men were greatly afraid of Jehovah, and
they offered a sacrifice to Jehovah and vowed vows.

【1:17】 And Jehovah prepared a great fish to swallow
Jonah up, and Jonah was in the^a stomach of the fish for
¹three days and three nights.

1:15^a
Psa. 89:9;
Luke 8:24

1:17^a
Matt. 12:40;
16:4;
Luke 11:30

JONAH 2

III. Jonah's Repenting

2:1-10

【2:1】 Then Jonah prayed to Jehovah his God from the
stomach of the fish,

【2:2】 And he said, I^a called out because of my distress
/ To Jehovah, and He answered me; / From the belly of
^{1b}Sheol I cried out for help; / You heard my voice.

【2:3】 You flung me into the^a depths, into the heart of the
sea, / And the flood surrounded me; / ^bAll Your breakers
and Your billows / Passed over me.

2:2^a
Psa. 120:1;
130:1;
142:1;
Lam. 3:55-56

2:2^b
Psa. 16:10

2:3^a
Psa. 69:2;
88:6-7;
Lam. 3:54

2:3^b
Psa. 42:7

2:2¹ (Sheol) See note 2:3¹ in Matt. 11.

2:4^a
詩三一 22
2:4^b
王上八 38

【2:4】我說，我從你眼前雖^a被驅逐，
我仍要^b仰望你的聖殿。

【2:5】諸水環繞我，¹幾乎淹沒我；深
淵圍住我，海草纏繞我的頭。

2:6^a
詩十六 10
賽三八 17

【2:6】我下到海中的山根；地的門門將
我永遠攔住。耶和華我的神阿，你卻^a
將我的性命從¹坑中救上來。

2:7^a
詩十八 6

【2:7】我的魂在我裏面發昏的時候，我
就想念耶和華；我的禱告^a進入你的
聖殿，達到你面前。

【2:8】那些尊奉虛無不實之神的人，離
棄主對他們的慈愛；

2:9^a
詩五十 14, 23
一一六 17~18
何十四 2
來十三 15
2:9^b
詩三 8

【2:9】但我必用感謝的聲音^a獻祭與你；
我所許的願，我必償還。^b拯救屬於
耶和華。

【2:10】耶和華吩咐魚，魚就把約拿吐
在旱地上。

●2:5¹ 直譯，達到我的魂。

●2:6¹ 或，朽壞。

【2:4】Therefore I said, I ^ahave been driven out / From
before Your eyes; / Yet I will look again / ^bToward Your
holy temple.

【2:5】Water encompassed me, even to my soul; / The deep
surrounded me; / Seaweed was wrapped about my head.

【2:6】To the bottom of the sea mountains I went down; /
The earth with its bars was around me forever. / Then You
^ahave brought up my life from the ¹pit, / O Jehovah my God.

【2:7】When my soul fainted within me, / I remembered
Jehovah, / And my prayer ^acame to You / In Your holy
temple.

【2:8】Those who regard empty vanities / Forsake the
lovingkindness to them;

【2:9】But I will ^asacrifice to You / With the voice of
thanksgiving; / That which I have vowed I will fully pay.
/ ^bSalvation is of Jehovah.

【2:10】And Jehovah spoke to the fish, and it vomited
Jonah out onto the dry land.

2:4^a
Psa. 31:22
2:4^b
1 Kings 8:38

2:6^a
Psa. 16:10;
Isa. 38:17

2:7^a
Psa. 18:6

2:9^a
Psa. 50:14, 23;
116:17-18;
Hosea 14:2;
Heb. 13:15
2:9^b
Psa. 38

2:6¹ (pit) Or, corruption.

約拿書 第三章

肆 約拿的傳揚

三 1 ~ 10

【3:1】耶和華的話第二次臨到約拿，說，

【3:2】起來，往尼尼微大城去，向那城的居民宣告我所要吩咐你宣告的話。

【3:3】約拿便照耶和華的話¹起來，往尼尼微去。這尼尼微²是極大的城，要三日纔能走完。

【3:4】約拿進城走了一日，宣告說，再等^a四十日，尼尼微必傾覆了！

【3:5】^a尼尼微人信服神，便宣告禁食，從最大的到至小的都穿上麻衣。

●3:3¹ 約拿被調整、改正並征服後，願意順從神，接受祂的任命。

●3:3² 直譯，向着神是大城。

JONAH 3

IV. Jonah's Preaching

3:1-10

【3:1】 Then the word of Jehovah came to Jonah a second time, saying,

【3:2】 Arise, go to Nineveh, the great city; and proclaim to it the proclamation that I will speak to you.

【3:3】 So Jonah¹ arose and went to Nineveh according to the word of Jehovah. Now Nineveh was an² exceedingly great city, a three days' journey in size.

【3:4】 And Jonah began to go through the city a day's journey and cried out and said, Yet^a forty days and Nineveh will be overturned!

【3:5】 And the men of^a Nineveh believed God, and they proclaimed a fast and put on sackcloth, from the greatest of them even to the least of them.

3:3¹ (arose) After Jonah was adjusted, corrected, and subdued, he was willing to go along with God and receive His commission.

3:3² (exceedingly) Lit., great to God.

3:4^a

創七 4
八 6
出二四 18
民十三 25
十四 34
撒下十七 16
王上十九 8
結四 6
太四 2

3:5^a

太十二 41
路十一 32

3:4^a

Gen. 7:4;
8:6;
Exo. 24:18;
Num. 13:25;
14:34;
1 Sam. 17:16;
1 Kings 19:8;
Ezek. 4:6;
Matt. 4:2

3:5^a

Matt. 12:41;
Luke 11:32

3:6^a
斯四 1
耶六 26
但九 3
太十一 21
路十 13

【3:6】這話傳到尼尼微王那裏，他就從寶座上起來，脫下朝服，披上^a麻布，坐在爐灰中。

【3:7】他又發出通告，使人在尼尼微城，憑王和大臣之令宣告說，人和牲畜、牛羊，都不可嘗甚麼；不可喫甚麼，也不可喝水。

【3:8】人與牲畜都當披上麻布，人要切切呼求神。各人要回轉，離開惡的行徑，丟棄手中的強暴。

【3:9】^a或者神轉意後悔，不發烈怒，使我們不至滅亡，也未可知。

【3:10】於是神察看他們所作的，見他們回轉，離開惡的行徑，祂就^a後悔，不把所說的災禍降與他們了。

約拿書 第四章

伍 約拿的成見

四 1 ~ 11

【4:1】約拿對這事大大不悅，並且發怒。

【3:6】 And the word reached the king of Nineveh, and he arose from his throne and put away his majestic clothes from him and covered himself with^a sackcloth and sat in ashes.

【3:7】 And he issued a proclamation and declared in Nineveh by the decree of the king and his great men, saying, Let neither man nor beast nor herd nor flock taste anything; let them not feed, nor let them drink water.

【3:8】 And let man and beast be covered in sackcloth, and let them call to God strongly. And let each turn from his evil way and from the violence that is in his hands.

【3:9】^aWho knows whether God will turn and repent, and will turn from His burning anger so that we do not perish?

【3:10】 And God saw their deeds, that they turned from their evil way, and God^a repented for the evil that He said He would do to them; and He did not do it.

JONAH 4

V. Jonah's Prejudice

4:1-11

【4:1】 But it displeased Jonah greatly, and he was angry.

3:6^a
Esth. 4:1;
Jer. 6:26;
Dan. 9:3;
Matt. 11:21;
Luke 10:13

3:9^a
1 Sam. 12:22;
Joel 2:14

3:10^a
Jer. 18:8;
Joel 2:13;
Amos 7:3, 6

3:9^a
撒十二 22
珥二 14

3:10^a
耶十八 8
珥二 13
摩七 3, 6

【4:2】他就禱告耶和華說，耶和華阿，我在本地的時候，豈不是這樣說麼？我知道你是^a有恩典、有憐恤的神，不輕易發怒，有豐盛的慈愛，並且後悔不降所說的災，所以我急速逃往他施去。

【4:3】耶和華阿，現在求你^a取我的命罷，因為我死了比活着還好。

【4:4】耶和華說，你這樣發怒合理麼？

【4:5】於是約拿出城，坐在城的東邊。他在那裏為自己搭了一座棚，坐在棚的蔭下，要看看那城究竟如何。

【4:6】耶和華神安排一棵¹蓖麻，使其長起來高過約拿，影兒遮蓋他的頭，救他脫離苦楚。約拿因這棵蓖麻大大喜樂。

●4:6¹ 一種以闊葉聞名的樹。

【4:2】 And he prayed to Jehovah and said, Ah, Jehovah, was this not what I said when I was still in my land? Therefore I anticipated it by fleeing to Tarshish, for I know that You are a^a gracious and compassionate God, long-suffering and abundant in lovingkindness and repentant of evil.

【4:3】 And now, Jehovah, ^atake my life, I pray, from me, for it is better for me to die than to live.

【4:4】 And Jehovah said, Do you do well to be angry?

【4:5】 Then Jonah went out from the city and sat to the east of the city. And he made a booth for himself there and sat underneath it in the shade until he could see what would happen to the city.

【4:6】 And Jehovah God prepared a¹ castor-oil tree; and it came up over Jonah to be a shade over his head, that it might deliver him from his misfortune. And Jonah was exceedingly glad because of the tree.

4:6¹ (castor-oil) A tree known for its broad leaves. So throughout this chapter where tree is used.

【4:7】次日黎明，神卻安排一條蟲子，¹咬這蓖麻，以致枯槁。

【4:8】日頭出來的時候，神安排炎熱的東風。日頭¹曝曬約拿的頭，他就發昏。他爲自己求死，說，我死了比活着還好。

【4:9】神對約拿說，你因這棵蓖麻發怒合理麼？他說，我發怒以至於死，都是合理的。

【4:10】耶和華說，這蓖麻不是你勞苦栽種的，也不是你使它長大的；一夜生長，一夜枯死，你尚且憐惜；

【4:11】何況這^a尼尼微大城，其中不能分辨右手和左手的有十二萬多人，並有許多¹牲畜，我豈能不²憐惜呢？

●4:7¹ 直譯，擊打。

●4:8¹ 直譯，擊打。

●4:11¹ 神憐惜邪惡的外邦城尼尼微，甚至顧到他們的牲畜。

【4:7】 But God prepared a worm when the dawn came up the next day, and it struck the tree, and the tree withered.

【4:8】 And when the sun rose, God prepared a sultry east wind. And the sun beat down on Jonah's head, and he fainted. And he requested for himself that he might die, and said, It is better for me to die than to live.

【4:9】 And God said to Jonah, Do you do well to be angry about the tree? And he said, I do well to be angry unto death.

【4:10】 And Jehovah said, You had pity on the tree that you did not labor for nor cause to grow, which came into being overnight and perished overnight;

【4:11】 And I, should I not have¹pity on^aNineveh, the great city, in which are more than a hundred and twenty thousand people who cannot discern between their right hand and their left, and many²cattle?

4:11² (cattle) In having pity on the evil Gentile city of Nineveh, God cared even for their cattle.

●4:11² 本書特別指明，神不是僅屬某一班人的神；祂乃是所有人的神。（羅三 29。）猶太人認為自己是神惟一的子民；他們認為自己是長子，有權利先享受神所有的一切。（出四 22，路十五 11～32。）但因着猶太人對神錯誤的反應，反而是外邦人，而不是猶太人，成了首先在神救恩中享受神的人。（太二一 28～32，徒十三 45～48，羅十一 11，17，25。）

約拿書指明，當神向亞述發怒時，祂向尼尼微這樣一座邪惡的大城，仍然有恩典，有憐恤。這指明神的經綸就是要藉着以色列（祂受苦的子民）和列國（銷毀的蝗蟲一珥一 4 與註）來作事，好將祂的救恩延伸到地上所有的人。（太二八 19，徒一 8。）

4:11¹ (pity) This book indicates particularly that God is not the God only of a certain people; He is the God of all peoples (Rom. 3:29). The Jews thought that they were the unique people of God. They considered themselves the firstborn son with the right to be the first to enjoy all that is of God (Exo. 4:22; Luke 15:11-32). But because the Jews responded to God wrongly, the Gentiles, not the Jews, became the first to enjoy God in His salvation (Matt. 21:28-32; Acts 13:45-48; Rom. 11:11, 17, 25).

The book of Jonah indicates that while God was angry with Assyria, He would still be gracious and compassionate toward a great and sinful city such as Nineveh. This indicates that God's economy is to do things through Israel, His suffering people, and the nations, the consuming "locusts" (Joel 1:4 and note), to extend His salvation to all the peoples on earth (Matt. 28:19; Acts 1:8).

聖經

THE HOLY BIBLE

舊約恢復本

Old Testament Recovery Version

彌迦書

Micah

彌迦書

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MICAH

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書介

著者：彌迦。（一 1。）

盡職時間：約於主前七五〇年至七一〇年，以賽亞與何西阿的時候。

盡職地點：南方猶大國。

盡職對象：全體以色列國民，包括猶大。

主 題：

耶和華對以色列的責備，
以及祂賜給以色列的復興

INTRODUCTION

Author: Micah (1:1).

Time of His Ministry: About 750-710 B.C., at the time of Isaiah and Hosea.

Place of His Ministry: The southern kingdom of Judah.

Object of His Ministry: The whole nation of Israel, including Judah.

Subject:

**Jehovah's Reproof on Israel
and His Restoration of Israel**

彌迦書 第一章

壹 介言

一 1

【1:1】當猶大王^a約坦、亞哈斯、希西家在位的日子，摩利沙人^b彌迦得了耶和華的話，就是他所看見，關於撒瑪利亞和耶路撒冷的異象。

貳 耶和華對以色列的責備

一 2 ~ 二 11, 三 1 ~ 12

【1:2】¹萬民哪，^a你們都要聽；地和我中所充滿的，也都要側耳聽；主耶和華要見證你們的不是，主要從祂的聖^b殿見證你們的不是。

●1:1¹ 原文為米該亞（Micaiah）的縮寫，意，有誰像耶和華？這位申言者的全名，見於耶二六 18 原文。

●1:2¹ 彌迦書的中心思想是：耶和華責備以色列（全體以色列國民，包括猶大）的惡行，並應許祂要拯救、招聚以色列餘剩的人，在千年國（啓二十四 ~ 七 上）時復興他們。（太十九 28。）

MICAH 1

I. The Introductory Word

1:1

【1:1】The word of Jehovah which came to ^{1a}Micah the Morashtite in the days of ^bJotham, Ahaz, and Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem.

II. Jehovah's Reproof on Israel

1:2 — 2:11; 3:1-12

【1:2】^{1a}Hear, all you peoples, / And give heed, O earth and its fullness; / And let the Lord Jehovah be a witness against you, / The Lord from His holy ^btemple.

1:1¹ (Micah) A shortened form of Micaiah, meaning Who is like Jah? The longer form of the prophet's name is found in the Hebrew text of Jer. 26:18.

1:2¹ (Hear) The central thought of Micah is that Jehovah reproofed Israel (the entire nation, including Judah) of her evils and promised her that He would save and gather her remnant for the restoration (Matt. 19:28) in the millennium (Rev. 20:4-7a).

1:1^a
Jer. 26:18
1:1^b
2 Chron. 27:1;
Isa. 1:1;
Hosea 1:1

1:2^a
Deut. 32:1;
Isa. 1:2
1:2^b
Psa. 11:4;
Jonah 2:7;
Hab. 2:20

1:1^a
代下二七 1
賽一 1
何一 1
1:1^b
耶二六 18

1:2^a
申三二 1
賽一 2
1:2^b
詩十一 4
拿二 7
哈二 20

1:3^a
詩一一五 3
賽二六 21
結三 12
何五 15

1:3^b
申三二 13
三三 29
摩四 13

1:4^a
士五 5
詩九七 5
賽六四 1~3
鴻一 5
參彼後三 10

1:6^a
王上十三 32
王下十八 10
十九 25
彌三 12

【1:3】看哪，耶和華從自己的^a地方出來，降臨步行地的^b高處。

【1:4】眾山在祂以下必^a鎔化，諸谷必崩裂，如蠟化在火前，如水沖下山坡。

【1:5】這都因雅各的過犯，因以色列家的罪。雅各的過犯¹在那裏？豈不是在撒瑪利亞麼？猶大的邱壇¹在那裏？豈不是在耶路撒冷麼？

【1:6】所以我必使撒瑪利亞變為田野的^a亂堆，作為栽培葡萄園之處；也必將她的石頭倒在谷中，露出她的根基來。

【1:7】她一切雕製的偶像必被打碎，她作妓女所得的財物必被火燒，她所有的偶像我必毀滅；因為從妓女雇價聚來的，終必歸為妓女的雇價。

【1:3】For Jehovah is about to come forth from His^a place, / And He will come down and tread upon the^b high places of the earth.

【1:4】And the mountains will be^a melted under Him, / And the valleys will be cleft, / Like wax before fire, / Like water poured down a slope.

【1:5】All this is because of the transgression of Jacob / And because of the sins of the house of Israel. / What is the transgression of Jacob? / Is it not Samaria? / And what are the high places of Judah? / Are they not Jerusalem?

【1:6】Therefore I will make Samaria / A^a heap of ruins in a field, / Places for the planting of vineyards; / And I will pour her stones down into the valley / And uncover her foundations.

【1:7】And all her engraved idols will be smashed, / And all her gifts for harlotry will be burned with fire, / And all her images I will make a desolation; / For from the harlot's hire she has gathered them, / And unto the harlot's hire they will return.

1:3^a
Psa. 115:3;
Isa. 26:21;
Ezek. 3:12;
Hosea 5:15

1:3^b
Deut. 32:13;
33:29;
Amos 4:13

1:4^a
Judg. 5:5;
Psa. 97:5;
Isa. 64:1-3;
Nahum 1:5;
cf. 2 Pet. 3:10

1:6^a
1 Kings 13:32;
2 Kings 18:10;
19:25;
Micah 3:12

●1:5¹ 直譯，是甚麼？

1:8^a
賽二十 2~4

【1:8】申言者說，因此我必悲慟哀號，^a
赤腳露體而行；又要呼號如野狗，哀
鳴如鴝鳥。

1:9^a
賽一 5~6
耶十五 18
三十 12~13

【1:9】因為撒瑪利亞的^a傷痕無法醫治，
延及猶大，達到我民的城門，達到耶
路撒冷。

1:10^a
撒下一 20

【1:10】^a不要在迦特報告這事，總不要
哭泣。我在伯亞弗拉輓於灰塵之中。

【1:11】居住沙斐的女子阿，你們自己
要赤身蒙羞過去；居住撒南的女子沒
有出來；在伯以薛有哀號，以致你們
無可倚靠。

【1:12】居住瑪律的女子，憂急切望，
要得好處，因為災禍從耶和華那裏降
到耶路撒冷的城門。

1:13^a
王下十八 14, 17

【1:13】居住^a拉吉的女子阿，要用快馬
套車。錫安女子的罪，由¹你而起；
以色列的過犯，在你那裏顯出。

●1:13¹ 直譯，她。

【1:8】 Because of this I will wail and howl; / I will go
about ^abarefoot and naked. / I will make a wailing like
the jackals / And a lamentation like the ostriches.

【1:9】 For her ^awound is incurable, / For it has come as
far as Judah; / It reaches as far as the gate of my people,
/ As far as Jerusalem.

【1:10】 ^aDo not declare it in Gath; / Do not weep at all. / In
Beth-le-aphrah / I rolled myself in the dust.

【1:11】 Pass away on your own, / O inhabitress of Shaphir,
/ In shameful nakedness; / The inhabitress of Zaanán /
Has not gone forth; / The wailing of Beth-ezel / Will take
from you its support.

【1:12】 For the inhabitress of Maroth / Waits in pain for
good, / For evil has come down from Jehovah / To the
gate of Jerusalem.

【1:13】 Bind the chariot to the steeds, O inhabitress of
^aLachish. / She was the beginning of sin to the daughter of
Zion, / For the transgressions of Israel were found in you.

1:8^a
Isa. 20:2-4

1:9^a
Isa. 1:5-6;
Jer. 15:18;
30:12-13

1:10^a
2 Sam. 1:20

1:13^a
2 Kings 18:14, 17

【1:14】因此，你要將分手的禮物送給摩利設迦特：亞革悉的各家，必用詭詐待以色列諸王。

【1:15】居住瑪利沙的女子阿，我必使那霸佔你的來到你這裏；以色列的榮耀必達到亞杜蘭。

【1:16】你要爲你所喜愛的兒女剪除你的頭髮，使頭光禿，要大大的光禿，如同禿鷹，因爲他們都被^a擄去，離開了你。

彌迦書 第二章

【2:1】禍哉，那些在牀上圖謀罪孽、造作奸惡的！天一發亮，因¹手有能力，就行出來了。

【2:2】他們貪圖田地就搶奪，貪圖房屋便強取；他們欺壓人，霸佔房屋和產業。

●2:1¹ 或，他們的手是他們的神。

【1:14】 Therefore you will give a parting gift / To Moresheth-gath: / The houses of Achzib will be a deception / To the kings of Israel.

【1:15】 Further, I will bring upon you the possessor, / O inhabitress of Mareshah; / The glory of Israel will come / As far as Adullam.

【1:16】 Shave yourself and cut off your hair / For the children of your delights; / Enlarge your baldness like an eagle, / For they have gone from you into^a captivity.

MICAH 2

【2:1】 Woe to those who devise wickedness / And who prepare evil upon their beds! / In the light of the morning they do it / Because¹ it is in the power of their hand to do so.

【2:2】 And they covet fields and seize them, / And houses, and take them away; / And they oppress a person and his house, / And a man and his inheritance.

2:1¹ (it) Or, their hand is their god.

【2:3】所以耶和華如此說，我籌畫災禍降與這^a族，你們的頸項必不能從這災禍挪開，你們也不能昂首而行，因為這是災禍的時候。

【2:4】到那日必有人用比喻的話論到你們，唱起悲慘的哀歌，說，我們全然毀滅了；耶和華將我百姓的分轉歸別人；何竟將這分從我挪去！祂將我們的田地分給悖逆的人。

【2:5】所以在耶和華的會中你必沒有人拈鬮拉準繩。

【2:6】他們申言說，^a你們不可申言。真申言者若不申言論這些事，羞辱就不會離去。

【2:7】雅各家阿，豈可說，耶和華的靈是¹急躁的麼？這些是祂的作為麼？我耶和華的言語，豈不是與行動正直的人有益麼？

●2:7¹ 或，狹窄。直譯，縮短。

【2:3】 Therefore thus says Jehovah, / I am now devising evil against this^a family, / From which you will not remove your necks; / And you will not go about haughtily, / For it is an evil time.

【2:4】 In that day they will take up a proverb concerning you, / And they will lament a lamenting lament; they will say, / We are utterly ruined; / He has changed the portion of my people. / How He removes it from me! / He has apportioned our fields to the rebellious.

【2:5】 Therefore you will have no one who casts the line by lot / In the congregation of Jehovah.

【2:6】^a Do not prophesy, they prophesy. / If the true prophets do not prophesy concerning these things, / The reproaches will not be turned back.

【2:7】 Will it be said, O house of Jacob, / Is the Spirit of Jehovah¹ hasty? / Are these His doings? / Do not My words benefit / Him who walks uprightly?

2:7¹ (hasty) Or, straitened; lit., shortened.

【2:8】然而近來我的民興起如仇敵；你們從那些安然經過、不願打仗之人身上剝去外衣。

【2:9】你們將我民中的婦人，從她們安樂的家中趕出，又將我的尊榮從她們的小孩子永遠奪去。

【2:10】你們起來，去罷，這不是你們安息之所，因為污穢帶來毀滅，且是嚴重的毀滅。

【2:11】若有人追隨¹空話和虛假，用謊言說，我要向你們^a申言，論到淡酒和濃酒；那人就必作這民的申言者。

叁 耶和華對以色列的安慰
二 12～13，四 1～五 15

【2:8】 But recently My people / Have risen up as an enemy; / You strip away the mantle / From off the garment / Of those who pass by securely, / Those who turn away from conflict.

【2:9】 The women of My people you cast out, / From their pleasant houses; / From their young children you take away / My splendor forever.

【2:10】 Arise and go, / For this is not your resting place, / Because of the uncleanness / That brings destruction, indeed grievous destruction.

【2:11】 If a man going about / After wind and falsehood lies, saying, / I will ^aprophesy to you / Concerning wine and liquor; / He would indeed become a prophet of this people.

III. Jehovah's Comfort to Israel
2:12-13; 4:1 — 5:15

●2:11¹ 直譯，風。

2:11^a
耶十四 14
結十三 3
路六 26

2:11^a
Jer. 14:14;
Ezek. 13:3;
Luke 6:26

2:12^a
賽十一 11
彌四 6~7
2:12^b
耶三一 10

【2:12】雅各家阿，我必要¹聚集你們眾人，必要招聚以色列^a餘剩的人。我要把他們安置在一起，如波斯拉的^b羊，如草場中的羊羣；他們因為人數眾多，就必大大喧嘩。

【2:13】衝破城的人在他們前面上去；他們衝破，穿過城門，從城門出去；他們的王在前面行，^a耶和華在前頭引導他們。

彌迦書 第三章

貳 耶和華對以色列的責備（續）
三 1 ~ 12

【3:1】我說，雅各的首領，以色列家的官長阿，你們要聽：你們不當知道公平麼？

【3:2】你們恨惡良善，喜愛邪惡；從人身上剝皮，從人骨頭上剔肉；

●2:12¹ 耶和華對以色列的安慰，見於 12 ~ 13 節和四 1 ~ 五 15，是論到以色列在千年國（啓二十四 ~ 7 上）裏的復興。（太十九 28。）

【2:12】I will surely¹ gather all of you, O Jacob; / I will surely assemble the^a remnant of Israel. / I will place them together like the^b sheep of Bozrah, / Like the flock in the midst of its pasture; / They will make much noise because of the many men.

【2:13】He who breaks through goes up before them; / They break through and pass through the gate, / And they go forth through it. / And their King goes forth before them; / Indeed^a Jehovah is at their head.

MICAH 3

II. Jehovah's Reproof on Israel (cont'd)
3:1-12

【3:1】And I said, / Hear now, you heads of Jacob / And you rulers of the house of Israel: / Is it not for you / To know justice?

【3:2】You who hate good / And love evil, / You who tear away their skin from off them / And their flesh from off their bones,

2:12¹ (gather) Jehovah's comfort to Israel, found in vv. 12-13 and in 4:1-5:15, concerns the restoration of Israel (Matt. 19:28) in the millennium (Rev. 20:4-7a).

2:12^a
Isa. 11:11;
Micah 4:6-7
2:12^b
Jer. 31:10

2:13^a
Isa. 52:12;
Hosea 1:11

【3:3】喫我民的肉，剝他們的皮；打折他們的骨頭，分成塊子像要下鍋，又像釜中的肉。

【3:4】那時這些人必哀求耶和華，祂卻不應允他們；那時祂必照他們所行的惡事，向他們^a掩面。

【3:5】論到使我民走錯路的^a申言者，他們牙齒有所嚼的時候，就喊叫說，平安了；若有人不給他們口中有可喫的，他們就豫備與他爭戰；耶和華如此說，

【3:6】所以你們必遭遇黑夜，沒有異象；又必遭遇幽暗，不能占卜。日頭必向申言者沉落，白晝必在他們身上變為黑暗。

【3:7】先見必抱愧，占卜的必蒙羞，都必搗着嘴脣，因為^a沒有從神來的答覆。

【3:8】至於我，我藉耶和華的靈，^a滿有力量、公平和能力，可以向雅各說明他的過犯，向以色列指出他的罪。

【3:3】 And who devour the flesh of My people / And strip off their skin from off them / And break their bones in pieces / And chop them as for the pot / And like meat in a cauldron.

【3:4】 Then they will cry out to Jehovah, / But He will not answer them; / Indeed He will^a hide His face from them at that time, / Just as they were evil in their doings.

【3:5】 Thus says Jehovah concerning the^a prophets / Who cause My people to err, / Who, when they have something to bite with their teeth, / Cry, Peace, / But if there is one who does not give something for their mouths, / They prepare for war against him.

【3:6】 Therefore there will be night to you, without vision, / And darkness to you, without divination. / And the sun will go down on the prophets, / And the day will be black over them.

【3:7】 And the seers will be put to shame, / And the diviners will be ashamed; / And they will all cover their mouths, / For there will be^a no answer from God.

【3:8】 But as for me, I am^a full / Of power, with the Spirit of Jehovah, and of justice and might, / To declare to Jacob his transgression / And to Israel his sin.

3:4^a
申三一 17~18
三二 20
詩十三 1
參代下三十 9
結三九 29

3:5^a
彌二 11
太七 15

3:7^a
撒上二八 6
詩七四 9
摩八 11

3:8^a
伯三二 18
徒四 8
參耶二十 9

3:4^a
Deut. 31:17-18;
32:20;
Psa. 13:1;
cf. 2 Chron.
30:9;
Ezek. 39:29

3:5^a
Micah 2:11;
Matt. 7:15

3:7^a
1 Sam. 28:6;
Psa. 74:9;
Amos 8:11

3:8^a
Job 32:18;
Acts 4:8;
cf. Jer. 20:9

【3:9】雅各家的首領，以色列家的官長
阿，當聽這話：你們厭惡公平，屈枉
一切正直；

【3:10】^a 藉流人血建立錫安，以罪孽建
造耶路撒冷。

【3:11】城中的首領為賄賂行審判，祭司
為雇價施教訓，申言者為銀錢行占卜；
他們卻信靠耶和華，說，耶和華不是
在我們中間麼？災禍必不臨到我們。

【3:12】所以因你們的緣故，^a 錫安必被
耕種像田地，耶路撒冷必成為亂堆，
這殿的^b 山必成為叢林的高岡。

3:10^a
哈二 12
耶二二 13

3:12^a
耶二六 18
參彌一 6
3:12^b
參賽二 2
彌四 2

【3:9】 Hear now this, you heads of the house of Jacob /
And you rulers of the house of Israel: / You who abhor
justice / And pervert all uprightness,

【3:10】^aWho build Zion by bloodshed / And Jerusalem by
iniquity.

【3:11】 Her leaders judge for a bribe, / And her priests
teach for hire, / And her prophets divine for money; / But
they lean on Jehovah, saying, / Is not Jehovah in our
midst? / Evil will not come upon us.

【3:12】 Therefore on account of you / ^aZion will be plowed
as a field, / And Jerusalem will become a heap of ruins,
/ And the ^bmountain of the house will become the high
places of a forest.

3:10^a
Hab. 2:12;
Jer. 22:13

3:12^a
Jer. 26:18;
cf. Micah 1:6
3:12^b
cf. Isa. 2:2;
Micah 4:2

彌迦書 第四章

叁 耶和華對以色列的安慰（續）

四 1～五 15

MICAH 4

III. Jehovah's Comfort to Israel (cont'd)

4:1 — 5:15

4:1^a
1~3;
賽二 2~4
4:1^b
詩六八 16
賽十一 9
結十七 22~23
亞八 3

【4:1】^{1a} 末後的日子，耶和華殿的^b 山
必堅立於諸山之頂，高舉過於眾岡陵；
萬民都要湧向這山。

【4:2】必有許多國的民前來，說，來罷，
我們登耶和華的山，上雅各神的殿；
祂必將祂的道路教導我們，使我們行
祂的路徑；因為訓誨必出於錫安，耶
和華的言語必出於耶路撒冷。

【4:3】祂必在多族的民中施行審判，為
遠方許多的國斷定是非。他們要將刀^a
打成犁頭，把槍打成鐮刀；這國不舉
刀攻擊那國，他們也不再學習^b 戰事。

【4:4】人人都要坐在自己^a 葡萄樹下和
無花果樹下，無人驚擾；因為萬軍之
耶和華已經親口說了。

●4:1¹ 見二 12 註 1。關於本章 1 ~ 3 節，見賽
二 2 ~ 4 註。

【4:1】^{1a} But in the last days / The^b mountain of the
house of Jehovah / Will be established on the top of the
mountains; / And it will be lifted up above the hills; / And
the peoples will stream to it.

【4:2】And many nations will come and say, / Come and
let us go up to the mountain of Jehovah / And to the
house of the God of Jacob; / That He may instruct us
in His ways, / And that we may walk in His paths; / For
from Zion will go forth instruction, / And the word of
Jehovah from Jerusalem.

【4:3】And He will judge between many peoples / And will
decide matters for numerous nations from afar. / And
they will^a beat their swords into plowshares / And their
spears into pruning knives; / Nation will not lift up sword
against nation, / Nor will they learn^b war anymore.

【4:4】And they will each sit underneath his^a vine / And
underneath his fig tree, / And no one will disturb them; /
For the mouth of Jehovah of hosts has spoken.

4:1^a
vv. 1-3;
Isa. 2:2-4
4:1^b
Psa. 68:16;
Isa. 11:9;
Ezek. 17:22-23;
Zech. 8:3

4:3^a
cf. Joel 3:10
4:3^b
Psa. 46:9;
Zech. 9:10;
cf. Rev. 6:4

4:4^a
1 Kings 4:25;
Zech. 3:10

4:1¹ (But) See note 12¹ in ch. 2. For vv. 1-3 in this chapter, see notes in
Isa. 2:2-4.

4:3^a
參珥三 10
4:3^b
詩四六 9
亞九 10
參啓六 4

4:4^a
王上四 25
亞三 10

【4:5】萬民各奉自己神的名而行；我們卻奉耶和華我們神的名而^a行，直到永永遠遠。

【4:6】耶和華說，到那日我必聚集瘸腿的，招聚被趕出的，和我所苦待的；

【4:7】我必使瘸腿的成為^a餘剩之民，使那被趕到遠方的成為強盛之國；耶和華要在錫安山^b作王治理他們，從今直到永遠。

【4:8】你這羊羣的高臺，錫安女子的山哪，起初的權柄必臨到你，國權必歸與耶路撒冷的女子。

【4:9】現在你為何大聲哭號？難道你中間沒有君王麼？或是你的謀士滅亡，以致疼痛抓住你，彷彿^a生產的婦人麼？

【4:10】錫安的女子阿，你要疼痛劬勞，彷彿生產的婦人；因為你必從城裏出來，住在田野，且要到巴比倫去。在那裏你要蒙解救，在那裏耶和華必救贖你脫離仇敵的手。

【4:5】 For all the peoples will walk, / Each in the name of his god; / But we will ^awalk / In the name of Jehovah our God / Forever and ever.

【4:6】 In that day, / Declares Jehovah, / I will gather her that limps, / And her that has been driven out I will collect, / As well as her that I have afflicted;

【4:7】 And I will make her that limps a ^aremnant, / And her that has been cast far away a mighty nation; / And Jehovah will ^breign over them in Mount Zion / From then on, and even forever.

【4:8】 And you, O tower of the flock, / O hill of the daughter of Zion, / To you will it come, / Indeed the first dominion will come, / The kingdom to the daughter of Jerusalem.

【4:9】 Why do you now cry out aloud? / Is there no king among you? / Has your counselor perished, / That pain has seized you like a ^awoman delivering a child?

【4:10】 Suffer the pain and thrust forth, / O daughter of Zion, like a woman delivering a child. / For now you will go forth from the city / And dwell in the field; / And you will go into Babylon. / And there you will be delivered; / There Jehovah will redeem you / From the hand of your enemies.

4:11^a
亞十二 3

【4:11】現在有許多國的民^a聚集攻擊你，說，願錫安被玷污，願我們親眼見她遭報。

4:12^a
賽五五 8
羅十一 33
4:12^b
賽二一 10

【4:12】他們卻不知道^a耶和華的意念，也不明白祂的籌畫；祂聚集他們，好像把禾捆聚到^b禾場一樣。

4:13^a
賽四一 15~16
耶五一 33
4:13^b
但二 44
4:13^c
亞四 14
六 5
啓十一 4

【4:13】錫安的女子阿，起來^a踹穀罷；我必使你的角成爲鐵，使你的蹄成爲銅。你必將多族^b打得粉碎；我必將他們的財利獻與耶和華，將他們的賁財獻與^c全地的主。

彌迦書 第五章

5:1^a
太二六 67
參哀三 30
太五 39
徒二三 2

【5:1】成羣的女子阿，現在你要聚集成隊；¹仇敵圍攻我們，他們用杖擊打以色列審判者的^a臉。

●5:1¹ 直譯，他。

【4:11】 And now many nations / Are ^agathered against you, / They who say, Let her be profaned, / And let our eyes gaze on Zion.

【4:12】 But they do not know / The ^athoughts of Jehovah, / And they do not understand His counsel; / For He has gathered them like sheaves for the ^bthreshing floor.

【4:13】 Arise and ^athresh, O daughter of Zion; / For I will make your horn iron, / And I will make your hooves bronze; / And you will ^bcrush many peoples to powder. / And I will devote their profit to Jehovah, / And their substance to the ^cLord of the whole earth.

MICAH 5

【5:1】 Now gather yourself in troops, O daughter of troops; / He has laid a siege against us. / With a rod they strike on the ^acheek / The Judge of Israel.

4:11^a
Zech. 12:3

4:12^a
Isa. 55:8;
Rom. 11:33
4:12^b
Isa. 21:10

4:13^a
Isa. 41:15-16;
Jer. 51:33
4:13^b
Dan. 2:44
4:13^c
Zech. 4:14;
6:5;
Rev. 11:4

5:1^a
Matt. 26:67;
cf. Lam. 3:30;
Matt. 5:39;
Acts 23:2

5:2^a
太二 6
路二 4
約七 42
5:2^b
創四九 10
賽九 6
5:2^c
詩九十 2
箴八 22~23
約一 1

【5:2】（^a伯利恆以法他阿，你在猶大¹
諸城中爲小，將來必有一位從你那裏
爲我而^{2b}出，在以色列中作³掌權者；
祂是從^c亙古，從太初而²出。）

●5:2¹ 諸城，直譯，成千者。

●5:2² 本節豫言到基督成肉體於伯利恆。（太二 4～6，路二 4～7。）基督雖是出於伯利恆，卻是從亙古，從太初而出。這是指基督永遠的根源，也指明在永遠裏，在創造地以前，基督就豫備要出來。祂的出現，祂的顯現，開始於永遠裏。從亙古，從太初，三一神就豫備要從永遠裏出來，進到時間裏，要藉着生於伯利恆，成爲一個人，帶着祂的神性而來，進到人性裏。祂創造萬有乃是豫備讓祂從永遠裏出來，進到時間裏。這是創造的目的。然後當『蝗蟲』在活動要銷毀以色列人時，（珥一 4，二 25，）基督就出來了。

基督的出來，基督的顯現，乃是一件繼續不斷的事。在成爲肉體時，祂開始出來。在成爲肉體以後，祂繼續出來，經過人性生活、受死、復活、升天、終極完成之靈（就是基督自己的實際）的澆灌、以及藉着福音的傳揚將祂擴展至整個居人之地；這些都是基督出來的重大步驟。祂的出來並沒有停止，今天仍在繼續。基督的出來、顯現，要終極完成於祂同着得勝者，就是大能者，（珥

【5:2】 (But you, O ^aBethlehem Ephrathah, / So little to be among the thousands of Judah, / From you there will ^{1b}come forth to Me / He who is to be ²Ruler in Israel; / And His ¹goings forth are from ^cancient times, / From the days of eternity.)

5:2¹ (come) This verse prophesies concerning the incarnation of Christ in Bethlehem (Matt. 2:4-6; Luke 2:4-7). Although Christ came forth from Bethlehem, His goings forth were from ancient times, from the days of eternity. This refers to Christ's eternal origin and indicates that in eternity, before the creation of the earth, Christ was preparing to come forth. Christ's appearing, His manifestation, began in eternity. From ancient times, from the days of eternity, the Triune God was preparing to come forth out of eternity into time, to come with His divinity into humanity by being born in Bethlehem as a man. His creating of all things was His preparation for Him to come out of eternity into time. This was the purpose of creation. Then, while the "locusts" were operating to consume Israel (Joel 1:4; 2:25), Christ came forth.

Christ's going forth, His appearing, is a continuous matter. At the time of His incarnation He began to come forth. After His incarnation, He continued to go forth through His human living, His death, His resurrection, His ascension, His outpouring of the consummated Spirit (who is the reality of Christ Himself), and His spreading through the preaching of the gospel to the whole inhabited earth. All these are great steps in Christ's going forth. His going forth has not ceased but is continuing today. Christ's going forth, His manifestation, will

5:2^a
Matt. 2:6;
Luke 2:4;
John 7:42
5:2^b
Gen. 49:10;
Isa. 9:6
5:2^c
Psa. 90:2;
Prov. 8:22-23;
John 1:1

【5:3】因此，耶和華必將¹以色列人交付敵人，直等那臨產的婦人生下孩子來；那時²掌權者其餘的弟兄必歸到以色列人那裏。

【5:4】祂必站起來，靠耶和華的力量，並耶和華祂神之名的威嚴，^a牧養祂的羊羣；他們要安然居住，因為如今祂必尊大，直到地極。

三 11，）回來擊敗敵基督，並將敵基督扔在火湖裏（啓十九 19～20）的時候，就是撒但被扔在無底坑裏，（二十 2～3，）以及基督設立祂的寶座作王掌權（太二五 31，34，40）的時候。那時，祂的顯現就完全了。

基督在出來的途中，一直顧到分散的猶太人。一面，以色列在神的懲治下；另一面，以色列也在神牧養的照顧下。這牧養乃是神對以色列的保守。

●5:2³ 在復興的時候，基督要作祂選民以色列的掌權者、牧者和平安。（2～5 上。）今天，作為我們的掌權者，基督保守我們；作為我們的牧者，祂保養顧惜我們；作為我們的平安，祂管治我們的環境，使我們可以享受祂。

●5:3¹ 直譯，他們。

●5:3² 直譯，祂。

【5:3】Therefore He will give them up until the time / When she who is in labor delivers the child; / Then the remainder of His brothers will return, / Along with the children of Israel.

【5:4】And He will stand and ^afeed His flock in the strength of Jehovah, / In the majesty of the name of Jehovah His God; / And they will abide, for now He will be great / Unto the ends of the earth.

consummate when He comes back with the overcomers as the mighty ones (Joel 3:11) to defeat Antichrist and cast him into the lake of fire (Rev. 19:19-20), when Satan is cast into the abyss (Rev. 20:2-3), and when Christ sets up His throne to reign as King (Matt. 25:31, 34, 40). At that time His appearing will be complete.

While Christ is on the way, He is taking care of the scattered Jews. On the one hand, Israel is under God's chastisement; on the other hand, Israel is also under God's shepherding care. This shepherding is God's preservation of Israel.

5:2² (Ruler) In the restoration Christ will be the Ruler, the Shepherd, and the peace to His elect, Israel (vv. 2-5a). Today, as our Ruler, Christ keeps us; as our Shepherd, He nourishes and cherishes us; and as our peace, He controls our environment so that we may enjoy Him.

【5:5】這位必作我們的^a平安。當亞述人進入我們的地，踐踏我們宮殿的時候，我們就立起七個牧者、八個¹首領攻擊他。

【5:6】他們必用刀劍毀壞亞述地，和^a寧錄地的關口。亞述人進入我們的地，踐踏我們地界的時候，¹祂必拯救我們。

●5:5¹ 首領，直譯，人的首領。

●5:6¹ 申言者在本節先說到亞述地和寧錄地，然後在關於基督的豫言中宣告說，『亞述人進入我們的地，…祂必拯救我們。』基督來臨時要負起全責，對付由亞述和寧錄所代表的一切人類政權。爲着反對神而形成的人類政權，開始於寧錄，他是敵基督的第一個豫表，也是尼尼微（亞述京城）和巴別的創建者，巴別後來成爲巴比倫。（創十 8～11 與 8 註 1。）歷世紀以來，人類的政權，包括巴比倫帝國、波斯帝國、希臘帝國、和羅馬帝國，都曾被神使用，爲要完成祂懲治以色列的工作。至終，整個人類政權（珥一所題的四種蝗蟲和但二所描繪大人像的四部分）要被一塊石頭砸碎，這石頭就是基督作爲非人手所鑿出來的石頭，要成爲一座大山，充滿全地。（但二 34～35 與註。）這樣，基督就拯救以色列脫離亞述。☞

【5:5】 And this One will be the ^apeace. / When Assyria comes into our land / And when he treads in our palaces, / We will raise up against him seven shepherds / And eight princes of men.

【5:6】 And they will waste the land of Assyria with the sword / And the land of ^aNimrod at its entrances. / And ¹He will save us from Assyria, / When he comes into our land / And when he treads in our border.

5:6¹ (He) In this verse the prophet first speaks of the land of Assyria and the land of Nimrod, and then, prophesying concerning Christ, declares, “He will save us from Assyria.” Christ in His coming will take the full responsibility to deal with all human government, represented by Assyria and Nimrod. Human government that was formed in opposition to God began with Nimrod, the first type of Antichrist and the founder of Nineveh (the capital of Assyria) and Babel, which issued in Babylon (Gen. 10:8-11 and note 8¹). Throughout the centuries human government, including the empires of Babylon, Persia, Greece, and Rome, has been used by God to carry out His work of chastising Israel. Eventually, the entire human government—the four kinds of locusts mentioned in Joel 1 and the four sections of the great human image described in Dan. 2—will be smashed by a single stone, Christ as the stone cut out without hands that will become a great mountain and fill the whole earth (Dan. 2:34-35 and notes). It is in this way that Christ will save Israel from Assyria.☞

5:7^a
彌五 3
5:7^b
申三二 2
詩七二 6
一一〇 3

【5:7】雅各^{1a}餘剩的人必在許多的民中，
如從耶和華那裏降下的^b露水，又如
甘霖降在草上，不仰仗人，也不等候²世人。

【5:8】雅各餘剩的人必在列國許多的民
中，如^a獅子在樹林間的百獸中，又
如少壯獅子在羊羣中；他若經過，就
必踐踏撕裂，無人搭救。

在與基督來臨和以色列復興有關的事上，亞述
等於羅馬，寧錄等於敵基督。最後以色列要被敵基
督（即羅馬帝國最後一位該撒）和他的軍隊侵畧。
在這關頭，基督要來毀滅敵基督和他的軍隊並拯救
以色列。（亞十四 2～7，啓十九 19～21。）那
時，大人像就要被非人手所鑿出來的石頭砸碎。（但
二 31～35。）亞述，寧錄，巴比倫、波斯、希臘、
和羅馬諸帝國，以及敵基督都要被了結，全地就要
成為神的國，直到永遠。（啓十一 15。）然後耶和
華所有的選民都要享受祂。這是神對以色列的安慰；
這安慰是一件復興的事。（徒三 20～21。）

●5:7¹ 在基督對付所有仇敵之後，雅各餘剩的
人要蒙耶和華賜福，他們也要在列國中得勝。（7～
9。）

●5:7² 直譯，人的子孫。

【5:7】 And the ^{1a}remnant of Jacob will be / In the midst of
many peoples / Like ^bdew from Jehovah, / Like abundant
showers upon the herbage, / Which do not tarry for man
/ And do not wait for the sons of men.

【5:8】 And the remnant of Jacob will be among the nations,
/ In the midst of many peoples, / Like a ^alion among the
beasts of the forest, / Like a young lion among the flocks
of sheep, / Who, if he should pass through, tramples under
/ And tears up, and there is none to deliver from him.

In relation to Christ's coming and the restoration of Israel, Assyria
equals Rome, and Nimrod equals Antichrist. Eventually, Israel will be
invaded by Antichrist, the last Caesar of the Roman Empire, and his
armies. At this juncture Christ will come to destroy Antichrist and his
armies and to save Israel (Zech. 14:2-7; Rev. 19:19-21). At that time, the
great human image will be crushed by the stone cut out without hands
(Dan. 2:31-35). Assyria, Nimrod, the empires of Babylon, Persia, Greece,
and Rome, and Antichrist will be no more, and the entire earth will
become the kingdom of God for eternity (Rev. 11:15). Then all Jehovah's
elect will enjoy Him. This is God's comfort to Israel, a comfort that is a
matter of restoration (Acts 3:20-21).

5:7¹ (remnant) After Christ deals with all the enemies, the remnant of
Jacob will be blessed by Jehovah, and they also will be victorious among
the nations (vv. 7-9).

5:7^a
Micah 5:3
5:7^b
Deut. 32:2;
Psa. 72:6;
110:3

5:8^a
cf. Rev. 5:5

【5:9】你的手必舉起，勝過敵人，你的仇敵都必被剪除。

【5:10】耶和華說，到那¹日，我必從你中間剪除你的馬匹，毀壞你的車輛；

【5:11】也必從你的地除滅城邑，拆毀一切的保障；

【5:12】又必從你手中除掉邪術，你那里也不再占有卜的。

【5:13】我必從你中間除滅你的偶像和柱像，你就不再跪拜^a自己手所造的。

【5:14】我必從你中間拔出你的木像，又毀滅你的城邑。

【5:15】我也必在怒氣和忿怒中，向那不聽從的列國施行^a報復。

●5:10¹ 在復興的日子，耶和華要從以色列除掉軍隊、城邑、保障、邪術、偶像、和拜偶像的事；祂也要在怒氣和忿怒中，向列國施行報復。（10～15。）

【5:9】Your hand will be raised up against your adversaries, / And all your enemies will be cut off.

【5:10】In that¹ day, / Declares Jehovah, / I will cut off your horses from the midst of you / And will destroy your chariots.

【5:11】And I will cut off the cities of your land / And will throw down all your strongholds.

【5:12】And I will cut off the sorceries from your hand, / And you will not have soothsayers.

【5:13】And I will cut off your idols / And your pillars from your midst; / And you will no longer worship / The^a work of your hands.

【5:14】And I will pluck up your Asherahs from your midst, / And I will destroy your cities.

【5:15】And I will execute^a vengeance in anger and wrath / Upon the nations that have not listened.

5:10¹ (day) In the day of restoration Jehovah will clear up the armies, cities, strongholds, witchcraft, idols, and idol worship from Israel, and He will execute vengeance in anger and wrath upon the nations (vv. 10-15).

5:13^a
申四 28
賽二 8
耶一 16
啓九 20

5:13^a
Deut. 4:28;
Isa. 2:8;
Jer. 1:16;
Rev. 9:20

5:15^a
詩一四九 7
帖後一 6

5:15^a
Psa. 149:7;
2 Thes. 1:8

彌迦書 第六章

肆 耶和華與以色列的爭辯

六 1 ~ 16

一 以過去的歷史為根據

1 ~ 5

【6:1】你們當聽耶和華所說的話：要起來在山嶺前爭辯，使岡陵聽你的聲音。

【6:2】諸山哪，要聽耶和華爭辯的話；大地永久的根基阿，你們也要聽。因為耶和華與祂的百姓^a爭辯，與以色列爭論。

【6:3】我的百姓阿，我向你作了甚麼呢？我在甚麼事上使你厭煩？你可以對我證明。

【6:4】我曾將你從埃及地^a領上來，從為奴之家救贖你；我也差遣摩西、亞倫和^b米利暗在你前面行。

6:2^a
何十二 2

6:4^a
出十二 51
二十 2
申四 20
摩二 10
6:4^b
出十五 20~21

MICAH 6

IV. Jehovah's Contention with Israel

6:1-16

A. Taking the Past History as a Base

vv. 1-5

【6:1】Hear now what Jehovah says: / Arise, contend before the mountains, / And let the hills hear your voice.

【6:2】Hear, O mountains, Jehovah's contention, / And you enduring foundations of the earth; / For Jehovah has a^a contention with His people, / And with Israel He will dispute.

【6:3】O My people, what have I done to You? / And with what have I wearied you? Testify against Me.

【6:4】For I^a brought you up out of the land of Egypt, / And from the slave house I redeemed you; / And I sent before you Moses, / Aaron, and^b Miriam.

6:2^a
Hosea 12:2

6:4^a
Exo. 12:51;
20:2;
Deut. 4:20;
Amos 2:10
6:4^b
Exo. 15:20-21

6:5^a
民二二 5
二三 7
二四 10~11
申二三 4~5
書二四 9~10
6:5^b
民二五 1
三三 49
書四 19
五 10

【6:5】我的百姓阿，你們當追念摩押王巴勒所設的謀，和比珥的兒子^a巴蘭回答他的話，追念從^b什亭到吉甲所發生的事，好使你們知道耶和華公義的作為。

二 渴望得着以色列真實的敬拜 和純誠的事奉 6～8

【6:6】我朝見耶和華，在至高神面前跪拜，該帶來甚麼呢？我該帶一歲的牛犢為燔祭朝見祂麼？

【6:7】耶和華會^a喜悅千千的公羊，或是萬萬的油河麼？我該為自己的過犯獻我的¹長子，為我魂中的罪獻²我身所生的麼？

●6:7¹ 在6～8節，耶和華與以色列爭辯，論到他們拜偶像和向偶像獻祭之事。神絕不會要求任何人獻上自己的兒女作祭物；但以色列人為了滿足他們偶像的要求，竟然作了這樣的事。

●6:7² 直譯，我腹的果子。

6:7^a
撒十五 22
詩五一 16
賽一 11
何六 6
太九 13
可十二 33

【6:5】 O My people, remember now what Balak the king of Moab counseled, / And what^a Balaam the son of Beor answered him, / From^b Shittim to Gilgal, / That you may know the righteous acts of Jehovah.

B. Aspiring after Israel's Genuine Worship and Sincere Service vv. 6-8

【6:6】 With what shall I come before Jehovah / And bow myself before the high God? / Shall I come before Him with burnt offerings, / With one-year-old calves?

【6:7】 Will Jehovah be^a pleased with thousands of rams, / With tens of thousands of rivers of oil? / Shall I give my¹ firstborn for my transgression, / The fruit of my body for the sin of my soul?

6:7¹ (firstborn) In vv. 6-8 Jehovah contended with Israel concerning their idol worship and their offering sacrifices to idols. God would never require anyone to offer his children as a sacrifice, but the people of Israel actually did this in order to fulfill the requirements of their idols.

6:5^a
Num. 22:5;
23:7;
24:10-11;
Deut. 23:4-5;
Josh. 24:9-10
6:5^b
Num. 25:1;
33:49;
Josh. 4:19;
5:10

6:7^a
1 Sam. 15:22;
Psa. 51:16;
Isa. 1:11;
Hosea 6:6;
Matt. 9:13;
Mark 12:33

【6:8】人哪，耶和華已指示你何為善；
祂向你所要的是甚麼呢？¹無非是要
你施行^a公理，喜愛憐憫，謙卑的與
你的神同行。

三 說明原因與結果— 以色列的罪與耶和華的懲罰 9 ~ 16

【6:9】耶和華向這城發聲呼叫，智慧人
必仰望¹祂的名。你們當²留意刑杖和
那派定刑杖的。

【6:10】惡人家中豈非仍有不義之財，
和可憎的小量器麼？

●6:8¹ 申言者對基督的講論是重大的，但對別的事卻不然。彌迦在這裏論到耶和華要求祂子民的話，不是神的啓示，乃是申言者的觀念。（參詩一 1 註 1 二段。）新約中照着神聖啓示的神聖觀念，是基督已經頂替律法，（羅十 4，）並且神的子民應當活基督，而不是守律法。（加二 19 ~ 20，腓一 20 ~ 21 上。）

●6:9¹ 直譯，你。

●6:9² 直譯，聽。

【6:8】 He has declared to you, O man, what is good; / And what does Jehovah require of you, / ¹But that you would execute ^ajustice and love mercy / And walk humbly with your God?

C. Stating the Cause and Effect — Israel's Sins and Jehovah's Punishment vv. 9-16

【6:9】 The voice of Jehovah cries out to the city, / And wisdom looks upon Your name. / Hear the rod and Him who appointed it.

【6:10】 Are there yet treasures of wickedness in the house of the wicked, / And a scant measure that is abominable?

6:8¹ (But) The prophets are great in their speaking concerning Christ but not in their speaking concerning other things. Micah's word here concerning what Jehovah requires of His people is not a matter of God's revelation but a matter of the prophet's concept (cf. note 1¹, par. 2, in Psa. 1). The divine concept according to the divine revelation in the New Testament is that Christ has replaced the law (Rom. 10:4), and God's people should live Christ rather than keep the law (Gal. 2:19-20; Phil. 1:20-21a).

【6:11】我若用不公道的天平和囊中詭詐的法碼，豈可算為清潔呢？

【6:12】¹城裏的財主充滿強暴，其中的居民也說謊言，他們口中的舌頭是詭詐的。

【6:13】因此，我也擊打你，使你生病；我使你因你的罪荒涼。

【6:14】你要喫，卻不得喫飽；你的虛弱必顯在你中間；你必挪去，卻不得救護；你所救護的，我必交給刀劍。

【6:15】你必^a撒種，卻不得收割；踰橄欖，卻不得油抹身；釀新酒，卻不得酒喝。

【6:16】因為你守^a暗利的規例，作^b亞哈家一切所作的，按他們的計謀而行，叫我使你荒涼，使城中的居民被人嗤笑；你們也必擔當我民的羞辱。

【6:11】 Shall I be pure with wicked balances / And with a bag of deceitful weights?

【6:12】 For the rich men of ¹the city are full of violence, / And those who inhabit it speak falsehood, / And their tongue is deceitful in their mouth.

【6:13】 Thus I also have made you sick by striking you; / I have made you desolate because of your sins.

【6:14】 You will eat, but you will not be satisfied; / And your emptiness will remain in the midst of you; / And you will take away, / But you will not rescue, / And what you rescue I will give up to the sword.

【6:15】 You will ^asow, / But you will not reap; / You will tread olives, / But you will not anoint yourself with oil, / And the new wine, / But you will not drink wine.

【6:16】 For the statutes of ^aOmri are kept, / And all the works of the house of ^bAhab; / And you walk in their counsels, / That I may make you a desolation, / And the inhabitants of the city a hissing; / And you will bear the reproach of My people.

●6:12¹ 直譯，它。16 節者同。

6:12¹ (the) Lit., it. So also in v. 16.

6:15^a
申二八 38~40
摩五 11
番一 13

6:15^a
Deut. 28:38-40;
Amos 5:11;
Zeph. 1:13

6:16^a
王上十六 25~26
6:16^b
王上二一 25~26

6:16^a
1 Kings 16:25-26
6:16^b
1 Kings 21:25-26

彌迦書 第七章

伍 申言者的觀察和期待

七 1 ~ 20

一 申言者沮喪的觀察

1 ~ 6

【7:1】我有禍了！因為我好像夏天的果子已被收盡，又像摘了葡萄所^a剩下的；沒有一挂可喫，也沒有我魂所羨慕初熟的無花果。

【7:2】地上虔誠人滅盡，人間也沒有正直人；各人埋伏要殺人流血，都用網羅獵取弟兄。

【7:3】他們雙手善於作惡：首領要求賄賂，審判官也隨同附和，為得酬報；位分大的吐出魂中的惡慾；都彼此結聯行惡。

【7:4】他們當中最好的，不過是^a蒺藜；最正直的，還不如荊棘籬笆。你的守望者所說¹降罰的日子已經來到；他們必擾亂不安。

●7:4¹ 或，察訪。

MICAH 7

V. The Prophet's Observation and Expectation

7:1-20

A. His Observation of Discouragement

vv. 1-6

【7:1】Woe is me! For I am like gatherings of summer fruit / And like a^a gleanings of the vintage; / There is no cluster to eat, / Nor first-ripe fig, which my soul desires.

【7:2】The godly man has perished from the land, / And there is none upright among men; / They all lie in wait for bloodshed; / They each hunt their brother with a net.

【7:3】Both hands are set upon evil, to do it well: / The prince asks for it, / And the judge agrees, for a reward, / And the great man, he utters the evil desire of his soul, / And they weave it together.

【7:4】The best one among them is like a^a brier; / The most upright is worse than a thorn hedge. / The day of your watchmen, your visitation, has come; / Now will be their confounding.

7:1^a
Isa. 17:6;
24:13

7:4^a
2 Sam. 23:6-7;
Isa. 55:13;
Ezek. 2:6

7:1^a
賽十七 6
二四 13

7:4^a
撒下二三 6~7
賽五五 13
結二 6

【7:5】不要信靠鄰舍；不要信任密友；
要守住你的口，不要向躺在你懷中的
妻子題說。

【7:6】因為兒子藐視^a父親，女兒起來
反她的母親，兒媳反她的婆婆；人的
仇敵就是自己家裏的人。

二 申言者鼓勵的期待

7 ~ 20

【7:7】至於我，我要^a仰望耶和華，等
候那救我的神；我的神必垂聽我。

【7:8】我的仇敵阿，不要向我誇耀；我
雖^a跌倒，卻要起來；我雖坐在黑暗
裏，耶和華卻是我的光。

【7:9】我要忍受耶和華的惱怒，因我得
罪了祂；直等祂為我辨屈，為我施行
公理；祂必領我出到光中，我必得見
祂的公義。

【7:5】Do not trust in a neighbor; / Do not put your
confidence in a friend; / Keep the doors of your mouth /
From her who lies in your bosom.

【7:6】For the son treats the^a father like a fool; / The daughter
rises up against her mother, / The daughter-in-law,
against her mother-in-law; / A man's enemies are the
men of his own house.

B. His Expectation of Encouragement

vv. 7-20

【7:7】But as for me, I will^a look for Jehovah; / I will wait
for the God of my salvation; / My God will hear me.

【7:8】Do not rejoice against me, O my enemy; / When I^a
fall, I will rise up; / When I sit in the darkness, / Jehovah
will be a light to me.

【7:9】I will bear the indignation of Jehovah — / For I
have sinned against Him — / Until He plead my cause /
And execute justice for me; / He will bring me forth into
the light; / I will see His righteousness.

7:6^a

結二二 7
太十 21, 35~36
可十三 12
路十二 53
提後三 2~3

7:6^a

Ezek. 22:7;
Matt. 10:21, 35-
36;
Mark 13:12;
Luke 12:53;
2 Tim. 3:2-3

7:7^a

賽八 17

7:7^a

Isa. 8:17

7:8^a

林後四 9

7:8^a

2 Cor. 4:9

【7:10】那時我的仇敵，就是曾對我說，
耶和華你神在那裏的，她一看見這事，
就被羞愧遮蓋。我必親眼見她遭報；
那時，她必被踐踏，如同街上的泥土。

【7:11】必有修造你牆垣的日子！到那
日，你的命令必傳到遠方；

【7:12】當那日，人必從^a亞述，從埃及
的城邑，從埃及到¹大河，從這海到
那海，從這山到那山，都來到你這裏。

【7:13】然而，這地因居民的緣故，因
他們行事的結果，必然荒涼。

【7:14】求你用你的杖^a牧放你那獨居在
迦密山樹林的民，就是你產業的羊羣；
求你讓他們在巴珊和基列得着牧養，
像古時一樣。

【7:15】耶和華說，我要把奇事顯給¹你
看，好像在你^a出埃及地的日子一樣。

●7:12¹ 卽幼發拉底河。

●7:15¹ 直譯，他。

【7:10】 Then my enemy will see / And shame will cover /
Her who said to me, / Where is Jehovah your God? / My
eyes will see her: / At that time she will become trampled
/ Like mud in the streets.

【7:11】 A day for building your walls! / In that day the
decree will be far away;

【7:12】 In that day they will come even unto you / From
^aAssyria and from the cities of Egypt, / And from Egypt
even to the ¹River, / And from sea to sea and mountain
to mountain.

【7:13】 But the land will become desolate / Because of the
inhabitants in it, due to the fruit of their doings.

【7:14】 ^aShepherd Your people with Your rod, / The flock
of Your inheritance, / Who dwell alone in the forest /
In the midst of Carmel; / Let them feed in Bashan and
Gilead / As in the days of old.

【7:15】 As in the days of your ^agoing forth out from the
land of Egypt, / I will show ¹you wonders.

7:12¹ (River) I.e., the Euphrates.

7:15¹ (you) Lit., him.

7:12^a
賽十一 16
十九 23
二七 13
何十一 11

7:14^a
詩二三 1
賽四十 11

7:15^a
出十三 17~22
詩六八 22
七八 12~13

7:12^a
Isa. 11:16;
19:23;
27:13;
Hosea 11:11

7:14^a
Psa. 23:1;
Isa. 40:11

7:15^a
Exo. 13:17-22;
Psa. 68:22;
78:12-13

【7:16】列國看見，就必爲自己一切的勢力慚愧；他們必用手摀口，耳朵變聾。

【7:17】他們必^a舔土如蛇，又如地上爬行的物，戰戰兢兢的出他們的營寨；他們必驚慌的歸向耶和華我們的神，也必因你而懼怕。

【7:18】^a有何神像你，^{1b}赦免罪孽，越過你產業之^c餘民的過犯呢？祂不永遠懷怒，因祂樂意施慈愛。

【7:19】祂必再憐恤我們，將我們的罪孽踏在腳下。你必將他們的一切罪^a投於深海。

【7:20】你必按古時對我們列祖所起的誓，向雅各顯真實，向亞伯拉罕施慈愛。

●7:18¹ 神赦免我們的罪孽，越過我們的過犯，將我們的罪孽踏在腳下，並將我們的一切罪投於深海，（18～19，）這啓示神何等願意赦免我們的罪孽。（參詩一〇三 12，賽一 18，來八 12，約壹一 9。）彌迦總結的讚美不是以神選民的美德爲中心，乃是以神的屬性爲中心；這是安慰的話。

【7:16】The nations will see and be ashamed / Of all their might; / They will put the hand over the mouth; / Their ears will be deaf.

【7:17】They will ^alick the dust like a serpent; / Like crawling things of the earth, / They will come quivering from their enclosed places; / To Jehovah our God / They will turn in fear and be afraid because of You.

【7:18】^aWho is a God like You, / ^{1b}Pardoning iniquity / And passing over the transgression / Of the ^cremnant of His inheritance? / He does not retain His anger forever, / For He delights in lovingkindness.

【7:19】He will again have compassion on us; / He will tread our iniquities underfoot. / And You will ^acast into the depths of the sea / All their sins.

【7:20】You will perform truth to Jacob, / And lovingkindness to Abraham, / Which You have sworn to our fathers / From the days of old.

7:18¹ (Pardoning) God's pardoning our iniquity and passing over our transgression, treading our iniquities underfoot and casting all our sins into the depths of the sea (vv. 18-19), reveal how willing God is to forgive our iniquities (cf. Ps. 103:12; Isa. 1:18; Heb. 8:12; 1 John 1:9). Micah's concluding praise, centering not on the virtues of God's people but on the attributes of God, is a word of comfort.

7:17^a
詩七二 9
賽四九 23
參創三 14

7:18^a
出十五 11
7:18^b
出三四 6~7
耶五十 20

7:18^c
彌四 7
五 7~8
7:19^a
詩一〇三 12
賽三八 17

7:17^a
Psa. 72:9;
Isa. 49:23;
cf. Gen. 3:14

7:18^a
Exo. 15:11
7:18^b
Exo. 34:6-7;
Jer. 50:20

7:18^c
Micah 4:7;
5:7-8
7:19^a
Psa. 103:12;
Isa. 38:17

聖經

THE HOLY BIBLE

舊約恢復本

Old Testament Recovery Version

那鴻書

Nahum

那鴻書

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NAHUM

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C. The devastation of the people of Nineveh (3:1-17)

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書介

著者：那鴻。（一 1。）

盡職時間：約於主前七一三年，即亞述王西拿基立入侵猶大之年。（王下十八 13 ～ 十九 37。）

盡職地點：南方猶大國。

盡職對象：亞述京城尼尼微。

主 題：

耶和華對邪惡亞述之京城
尼尼微的審判

INTRODUCTION

Author: Nahum (1:1).

Time of His Ministry: About 713 B.C., the year in which Sennacherib, the Assyrian king, invaded Judah (2 Kings 18:13 – 19:37).

Place of His Ministry: The southern kingdom of Judah.

Object of His Ministry: Nineveh, the capital of Assyria.

Subject:

**Jehovah's Judgment on Nineveh
as the Capital of the Evil Assyria**

那鴻書 第一章

壹 介言

一 1

【1:1】關於^{1a}尼尼微的²默示，就是伊勒歌斯人³那鴻的異象書。

●1:1¹ 見拿一 2 註 1。約拿和那鴻的豫言都是關於尼尼微城；約拿將神的救恩帶到或延伸到那座罪惡的城，那鴻卻把神的審判帶到那城。約拿書啓示神在祂的救恩裏乃是地上萬民的神，不只是猶太人的神，也是外邦人的神。（見拿四 11 註 2。）那鴻書啓示神也是在祂的審判上作萬民的神。因此，在審判上並在救恩裏，神都是萬民的神。

雖然神將祂的救恩延伸到尼尼微，但祂審判尼尼微，因為尼尼微是罪惡的，並且侵畧以色列。（王下十五 19～20，29，十七 3～6，十八 9～十九 37。）亞述是頭一個殘害以色列的國家，它入侵以色列，比尼布甲尼撒帶領巴比倫人入侵（王下二四 1～二五 21）早一百多年。

●1:1² 直譯，負擔。

●1:1³ 意，安慰；原文發音近似『報復』一辭。這名表徵耶和華神安慰祂的選民以色列，並藉着審判亞述，向以色列的仇敵尼尼微報復。

NAHUM 1

I. The Introductory Word

1:1

【1:1】The burden concerning^{1a} Nineveh. The book of the vision of² Nahum the Elkoshite.

1:1¹ (Nineveh) See note 2¹ in Jonah 1. The prophecies of both Jonah and Nahum relate to the city of Nineveh. Whereas Jonah brought, or extended, God's salvation to that sinful city, Nahum brought God's judgment upon it. Jonah reveals that God in His salvation is the God of all the peoples of the earth, not only of the Jews but also of the Gentiles (see note 11¹ in Jonah 4). Nahum reveals that God is also the God of all peoples in His judgment. Thus, God is the God of all peoples both in judgment and in salvation.

Although He extended His salvation to Nineveh, God judged Nineveh because Nineveh was sinful and invaded Israel (2 Kings 15:19-20, 29; 17:3-6; 18:9-19:37). Assyria was the first nation to devastate Israel, invading Israel more than one hundred years before the Babylonian invasion under Nebuchadnezzar (2 Kings 24:1-25:21).

1:1² (Nahum) Meaning comfort, and similar in sound to the word for avenge. This name signifies that Jehovah God comforts His elect, Israel, and avenges Israel of her enemy, Nineveh, by judging Assyria.

1:1^a

Gen. 10:11;
Jonah 3:3;
Zeph. 2:13

1:1^a
創十 11
拿三 3
番二 13

貳 耶和華是威嚴的審判者

— 2 ~ 7

【1:2】耶和華是^a忌邪施報的神；耶和華施報，且滿有忿怒；耶和華向祂的敵人施報，向祂的仇敵懷怒。

【1:3】耶和華^a不輕易發怒，大有能力，絕不以有罪的為無罪；耶和華的道路在旋風和暴風中，^b雲彩是祂腳下的塵土。

【1:4】祂^a斥責海，使海乾了，使一切江河乾涸。巴珊和迦密的樹林衰殘，利巴嫩的花草也衰殘了。

【1:5】大山因祂^a震動，小山也都^b鎔化；大地在祂面前突起，世界和住在其間的也都如此。

【1:6】在祂的惱怒前，^a誰能站得住呢？祂發烈怒，誰能當得起呢？祂的忿怒如火傾倒，磐石因祂崩裂。

II. Jehovah as the Majestic Judge

1:2-7

【1:2】Jehovah is a ^ajealous God and One who avenges; / Jehovah avenges and is full of wrath; / Jehovah takes vengeance on His adversaries, / And reserves wrath for His enemies.

【1:3】Jehovah is ^along-suffering and great in power / And will by no means clear the guilty. / Jehovah — His way is in the whirlwind and in the storm, / And the ^bclouds are the dust of His feet.

【1:4】He ^arebukes the sea and makes it dry, / And He dries up all the rivers. / Bashan and Carmel languish, / And the sprout of Lebanon languishes.

【1:5】The mountains ^aquake because of Him, / And the hills ^bmelt, / And the earth is heaved up at His presence, / Indeed the world, and all that inhabit it.

【1:6】^aWho can stand before His indignation, / And who can maintain himself in the fierceness of His anger? / His wrath is poured out like fire, / And the rocks are broken down by Him.

1:2^a
Exo. 20:5;
34:14;
Deut. 4:24;
Josh. 24:19

1:3^a
Exo. 34:6-7;
Neh. 9:17;
Psa. 103:8

1:3^b
2 Sam. 22:12;
Job 22:14;
Psa. 104:3;
Dan. 7:13;
Matt. 24:30;
Rev. 1:7

1:4^a
Psa. 106:9;
Isa. 44:27;
50:2;
Matt. 8:26

1:5^a
Psa. 97:5;
Micah 1:4

1:5^b
cf. 2 Pet. 3:10

1:6^a
Psa. 76:7;
Rev. 6:17

1:2^a
出二十 5
三四 14
申四 24
書二四 19

1:3^a
出三四 6~7
尼九 17
詩一〇三 8

1:3^b
撒下二二 12
伯二二 14
詩一〇四 3
但七 13
太二四 30
啓一 7

1:4^a
詩一〇六 9
賽四四 27
五十 2
太八 26

1:5^a
詩九七 5
彌一 4
1:5^b
參彼後三 10

1:6^a
詩七六 7
啓六 17

1:7^a
林前八 3
提後二 19
詩一 6
1:7^b
詩二 12

【1:7】耶和華本為善，在急難的日子作人的保障；祂^a認得那些^b投奔於祂的人。

叁 耶和華對尼尼微的審判 一 8～三 19

一 關於尼尼微被毀滅的判決， 以及對猶大安慰的應許 一 8～15

【1:8】但祂必以氾濫的^{1a}洪水將²尼尼微滅絕淨盡，又將祂的仇敵趕入黑暗。

【1:9】尼尼微人哪，你們^a設何謀攻擊耶和華呢？祂必將你們滅絕淨盡；災難必不再次興起。

【1:10】他們雖像纏結的荊棘，像喝醉了的人，卻必如枯乾的碎秸全然燒滅。

●1:8¹ 在 8～12 節上和 14 節，威嚴的審判者耶和華，宣佈關於尼尼微遭毀滅的判決，這城於主前六一二年被瑪代人和巴比倫人所毀。本書其餘部分，詳盡描繪出耶和華對這邪惡之城的審判。見二 6 註 1。

●1:8² 直譯，她的地方。

【1:7】 Jehovah is good,/ A stronghold in a day of distress;
/ And He^a knows those who take^b refuge in Him.

III. Jehovah's Judgment on Nineveh 1:8 — 3:19

A. The Verdict concerning Nineveh's Destruction and the Promise of Comfort to Judah 1:8-15

【1:8】 But with an overflowing^{1a} flood / He will make a full end of² her place, / And He will pursue His enemies into darkness.

【1:9】 What do you^a devise against Jehovah? / He will make a full end;/ Distress will not arise a second time.

【1:10】 For though they are entangled like thorns / And like those drunken with their drink, / They will be consumed as fully as dry stubble.

1:8¹ (flood) In vv. 8-12 and 14a Jehovah, the majestic Judge, pronounces His verdict concerning the destruction of Nineveh by the Medes and the Babylonians in 612 B.C. The remainder of the book gives a full portrait of Jehovah's judgment on this evil city. See note 6¹ in ch. 2.

1:8² (her) I.e., Nineveh.

1:7^a
1 Cor. 8:3;
2 Tim. 2:19;
Psa. 1:6
1:7^b
Psa. 2:12

1:8^a
Dan. 9:26;
11:10, 22, 40

1:9^a
Psa. 2:1

1:8^a
但九 26
十一 10, 22, 40

1:9^a
詩二 1

【1:11】有一人從你那裏出來，圖謀邪惡，設惡計攻擊耶和華。

【1:12】耶和華如此說，他們雖然人數充足繁多，也必被剪除消逝。猶大阿，我雖然使你受苦，卻^a不再使你受苦。

【1:13】現在我必從你頸項上折斷¹他的^a軛，扭開你的繩索。

【1:14】尼尼微阿，耶和華已經出令，指着你說，你的名必不再散播；我必從你神的廟中，除滅雕製的偶像，和鑄造的偶像；我必因你的卑劣，為你豫備墳墓。

●1:13¹ 即亞述王西拿基立加在以色列身上的軛。首先，亞述人來蹂躪以色列；然後神使用巴比倫在尼布甲尼撒帶領下擊敗亞述人，這成了對以色列的拯救。

●1:15¹ 這是指關於亞述被巴比倫人擊敗的宣告，也是對以色列安慰的話。

【1:11】 One went forth from you / Who devises evil against Jehovah, / Who counsels wickedness.

【1:12】 Thus says Jehovah, / Though they are complete in number and even numerous, / Even so they will be cut down; and ¹they will pass away. / And though I have afflicted you, / I will afflict you ^ano more.

【1:13】 And now I will break ¹his ^ayoke from off you / And will snap your bonds asunder.

【1:14】 And Jehovah has commanded concerning you: / No more of your name will be sown; / Out of the house of your gods I will cut off / The graven idol and the molten idol; / I will make your grave, for you are worthless.

1:12¹ (they) Lit., he.

1:13¹ (his) I.e., the yoke that Sennacherib, the king of Assyria, had placed on Israel. First, the Assyrians came to devastate Israel. Then God used Babylon under Nebuchadnezzar to defeat the Assyrians, and this became a deliverance to Israel.

1:15¹ (glad) This refers to the announcement of Assyria's defeat by the Babylonians and was a word of comfort to Israel.

1:12^a
賽三十 19
五一 22
六十一 18~20
啓七 16

1:13^a
賽九 4
十 27
十四 25
詩一〇七 14

1:12^a
Isa. 30:19;
51:22;
60:18-20;
Rev. 7:16

1:13^a
Isa. 9:4;
10:27;
14:25;
Psa. 107:14

【1:15】^a 看哪，報¹好信傳平安之人的
腳登山，說，猶大阿，當守你的節期，
還你所許的願；因為那惡人必不再從
你中間經過；他已全然被剪除了。

那鴻書 第二章

二 尼尼微被毀滅的異象

二 1 ~ 13

【2:1】¹ 尼尼微阿，那^a打散邦國的上到
你面前；你要看守保障，謹防道路，
使腰強壯，大大勉力。

【2:2】因為耶和華復興雅各所誇耀的，
好像以色列所誇耀的一樣；因為劫掠
者已經把他們劫掠一空，將他們的^a
葡萄枝毀壞了。

●2:1¹ 1 ~ 4 節描述巴比倫軍隊毀滅尼尼微的快速行動。神用巴比倫人和瑪代人侵畧亞述，藉此拯救以色列人脫離亞述人的暴政。

【1:15】^a See, upon the mountains / The feet of him who
bears the ¹glad news, / Who announces peace! / Keep
your feasts, O Judah; / Complete your vows; / For the
wicked one will never again / Pass through you; / He will
be completely cut off.

NAHUM 2

B. A Vision of the Destruction of Nineveh

2:1-13

【2:1】¹ He who ^ascatters has come up before you: / Keep
the fortress, / Watch the way, / Strengthen the loins, /
Fortify the power greatly.

【2:2】 For Jehovah restores / The excellency of Jacob / As
the excellency of Israel; / For the emptiers have emptied
them out / And destroyed their ^avine branches.

2:1¹ (He) Verses 1-4 describe the swift activity of the Babylonian armies
in destroying Nineveh. God used the Babylonians with the Medes to invade
Assyria and thereby to save Israel from the tyranny of the Assyrians.

【2:3】祂勇士的盾牌是紅的，精兵都穿朱紅衣服；在祂豫備爭戰的日子，戰車上的鋼鐵閃爍如火，槍矛也掄起來了；

【2:4】戰車在街上急行，在寬闊處奔來奔去，形狀如火把，飛跑如閃電。

【2:5】¹亞述王²招聚他的貴胄：他們顛躓而行，奔上³城牆，但攻城者的防障已經備妥。

【2:6】¹河閘開放，宮殿摧毀。

●2:5¹ 直譯，他。

●2:5² 直譯，想起。

●2:5³ 城牆，直譯，它的牆。

●2:6¹ 這與一8所題到氾濫的洪水有關。尼尼微建造在底格里斯河旁，這是尼尼微城的保護。主前六一二年，瑪代人和巴比倫人一同來攻擊尼尼微；他們找到方法把河閘打開，就用洪水沖沒全城。

【2:3】 The shield of His mighty men is red; / The valiant men are clad in scarlet; / The chariots flash with the shining of steel / In the day of His preparation, / And the spears are brandished.

【2:4】 In the streets the chariots rush madly; / They dash to and fro in the open squares; / Their appearance is like that of torches; / They dart like lightning.

【2:5】 ¹The Assyrian king remembers his glorious ones: / They stumble in their march; / They hasten to the wall ²of the city, / But the besiegers' shelter is prepared.

【2:6】 The ¹gates of the rivers are opened, / And the palace is dissolved.

2:5¹ (The) Lit., He.

2:5² (of) Lit., of it.

2:6¹ (gates) This is a reference to the overflowing flood mentioned in 1:8. Nineveh was built on the Tigris River. This was a protection to Nineveh. In 612 B.C. the Medes and the Babylonians came together to attack Nineveh; they found a way to open the gates of the river, and they flooded the city.

【2:7】¹ 王后赤身，被人擄去；¹ 宮女捶胸，哀鳴如鴿；此乃命定之事。

【2:8】尼尼微自古以來充滿人民，如同聚水的池子；現在他們卻都逃跑；雖有人呼喊說，站住！站住！卻無人回顧。

【2:9】你們搶掠銀子，搶掠金子罷！因為所儲備的無窮，一切的寶器何等榮耀！

【2:10】現在卻空虛、荒涼、曠廢！人心融化，雙膝相碰，腰都^a疼痛，臉都變暗。

【2:11】獅子的洞和少壯獅子餵養之處在那裏呢？公獅、母獅、小獅遊行，無人驚嚇之處在那裏呢？

【2:12】公獅為小獅撕碎足穀的食物，為母獅掐死活物，把獵物充滿牠的洞，把撕碎的充滿牠的穴。

【2:7】 And it is determined: ¹She is uncovered; she is carried away; / And her maidens moan, / As with the sound of doves, / Beating their breasts.

【2:8】 Though Nineveh has been like a pool of water all her days, / Now they are fleeing. / Stand! Stand! But no one turns back.

【2:9】 Plunder the silver! Plunder the gold! / And there is no end to what has been prepared. / Oh, the glory of all the desirable vessels!

【2:10】 Emptiness and void and waste! / And the heart melts, and the knees knock, / And ^aanguish is in all the loins, / And the faces of all of them become pale.

【2:11】 Where is the den of lions / And the feeding place of young lions, / Where the lion and the lioness walked, / And the lion's whelp; and no one frightened them?

【2:12】 The lion tore in pieces, enough for his whelps, / And strangled for his lionesses / And filled his caves with torn prey / And his dens with torn animals.

●2:7¹ 王后，直譯，她。宮女，直譯，她的使女。

2:7¹ (She) She refers to the queen, and her maidens refers to the young women in the palace.

【2:13】萬軍之耶和華說，看哪，我與你爲敵，必將¹你的戰車焚燒成煙，刀劍也必吞滅你的少壯獅子；我必從地上除滅你的獵物；你使者的聲音，必不再聽見。

那鴻書 第三章

三 尼尼微人被蹂躪

三 1 ~ 17

【3:1】禍哉，這流人血的城！充滿謊詐和強暴，搶奪的事總不止息。

【3:2】鞭聲響亮，車輪轟轟；馬匹快跑，車輛奔騰，

【3:3】騎兵躍馬，刀劍發光，槍矛閃爍；被殺的甚多，屍首成堆，屍骸無數，人碰着而跌倒。

●2:13¹ 直譯，她。

【2:13】 Indeed I am against you, / Declares Jehovah of hosts; / And I will burn¹ your chariots in smoke, / And the sword will devour your young lions; / And I will cut off your prey from the earth; / And the voice of your messengers will no longer be heard.

NAHUM 3

C. The Devastation of the People of Nineveh

3:1-17

【3:1】 Woe to the bloody city! / She is all full of lies and pillage; / The prey does not depart.

【3:2】 The sound of the whip, / And the sound of the rattling wheel; / And the horse galloping, / And the chariot jolting by,

【3:3】 The horseman making the horse to rear up, / And the sword flashing, / And the spear glittering; / And a multitude of the slain, / And a mass of corpses, / And no end to the bodies — / They stumble among their bodies.

2:13¹ (your) Lit., her.

【3:4】都因那美貌的妓女，行邪術的主母，多有淫行，藉淫行出賣列國，用邪術出賣多族。

【3:5】萬軍之耶和華說，我與你為敵；我必揭起你的衣襟，蒙在你臉上，使列邦看見你的赤體，使列國看見你的羞恥。

【3:6】我必將可憎污穢之物拋在你身上，使你顯為愚昧，為眾目所觀。

【3:7】凡看見你的，都必逃跑離開你，說，尼尼微成了荒場。有誰為她悲傷呢？我何處尋得安慰你的人呢？

【3:8】你豈比¹挪亞們強麼？挪亞們坐落在眾河渠之間，周圍有水；²海作她的屏障，水作她的城牆。

●3:8¹ 埃及內陸城市，曾是法老居住之地；希臘人稱之為提比斯。

●3:8² 即尼羅河。

【3:4】 This because of the multitude of harlotries / Of the well-favored harlot, / The mistress of sorceries, / Who sells nations by her harlotries / And families by her sorceries.

【3:5】 Indeed I am against you, declares Jehovah of hosts; / And I will throw open your skirts upon your face, / And I will show the nations your nakedness, / And the kingdoms your shame.

【3:6】 And I will cast abominable filth upon you / And make you appear foolish and make you like a spectacle.

【3:7】 And everyone who sees you / Will flee from you and say, / Nineveh is laid waste. / Who will lament for her? / Where will I seek / Some to comfort you?

【3:8】 Are you better than¹ No-amon, / Who sat beside the canals / With waters all around her, / Whose bulwark was the² sea / And water was her wall?

3:8¹ (No-amon) A city in upper Egypt, once the residence of the Pharaohs; called Thebes by the Greeks.

3:8² (sea) I.e., the Nile River.

【3:9】¹ 古實和埃及是她的力量，無窮無盡；² 弗人和路比族是³ 她的幫手。

【3:10】但她還是被遷徙，被擄去；她的嬰孩在各街頭也被摔死；人爲她的尊貴人拈鬮；她所有的尊大者都被鍊子鎖着。

【3:11】你也必喝醉，必被隱藏；並因仇敵的緣故尋求保障。

【3:12】你一切保障必像^a 無花果樹上初熟的無花果；若一搖撼，就落在想喫之人的口中。

【3:13】看哪，在你中間的人民，如同婦女；你國土的關口，向仇敵敞開；你的門門，被火焚燒。

●3:9¹ 卽埃提阿伯（衣索匹亞。）

●3:9² 廣意而言，弗是指路比（利比亞，）包括北非大部分。

●3:9³ 直譯，你。

【3:9】¹Cush was her strength, / As well as Egypt, and it was without end; / ²Put and the Libyans / Were among ³her helpers.

【3:10】She too was carried away; / She went into captivity; / Her little ones too were dashed to pieces / At the head of every street, / And for her nobles / They cast lots, / And all her great men / Were bound in chains.

【3:11】You too will be drunken; / You will be hidden. / You too will seek / A stronghold from the enemy.

【3:12】All your fortresses will be like ^afig trees / With first ripe figs: / If they are shaken, they will fall / Into the mouth of the eater.

【3:13】Indeed your people are like women / In the midst of you; / Unto your enemies the gates of your land / Are wide open; / Fire devours your bars.

3:9¹ (Cush) I.e., Ethiopia.

3:9² (Put) Put refers to Libya in the broader sense, encompassing much of north Africa.

3:9³ (her) Lit., your.

【3:14】你要爲自己打水，豫備受困！鞏固你的保障！踹土和泥！¹ 豫備甓窑！

【3:15】在那裏火必燒滅你；刀必除滅你，吞喫你如同^a 蝗蟲。任你加增人數如蝗蟲，加增人數多如蝗蟲罷。

【3:16】你增添商賈，多過天上的星；蝗蟲喫盡就飛去。

【3:17】你的首領多如^a 蝗蟲，你的軍長彷彿成羣的¹ 蝗蟲，天涼的時候，齊落在籬笆上，日頭一出便都飛去，不知道落在何處。

●3:14¹ 或，加強。

●3:17¹ 這裏題到蝗蟲是很有意義的，指明亞述人也是蹂躪以色列的『蝗蟲。』（珥一4與註。）亞述蝗蟲最後被巴比倫蝗蟲擊敗。

按照小申言者書，神懲治以色列並懲罰列國，乃是爲着基督的顯現。那鴻書主要的點乃是：當神懲治以色列並懲罰列國時，祂總是盡所能的保守以色列，爲使基督得顯現。神用一種蝗蟲對付另一種蝗蟲，爲要保守以色列，使基督能藉由蒙保守而存留的以色列作管道，得以被帶進來。

【3:14】 Draw for yourself water for the siege! / Strengthen your fortresses! / Go into the clay, / And tread in the mortar! / Make the brick kiln¹ ready!

【3:15】 There will the fire devour you; / The sword will cut you off; / It will devour you like the^a locust. / Enlarge yourself like the locust; / Enlarge yourself like the locust swarm.

【3:16】 You have multiplied your merchants / Like the stars of heaven; / The locust strips everything and flies away.

【3:17】 Your princes are like the^a locust swarm, / And your officials are like hordes of¹ locusts, / Which camp in the hedges / On a cold day, / But when the sun arises, they flee away, / And the place where they are is unknown.

3:14¹ (ready) Or, strong.

3:17¹ (locusts) The mentioning of locusts here is significant, indicating that the Assyrians also were “locusts” that devastated Israel (Joel 1:4 and note). The Assyrian locusts were eventually defeated by the Babylonian locusts.

According to the Minor Prophets, God’s chastising of Israel and His punishing of the nations are for the manifestation of Christ. The main point of Nahum is that while God was chastising Israel and punishing the nations, He always did what was necessary to preserve Israel for the purpose of manifesting Christ. God used one kind of locust to deal with another kind of locust in order to preserve Israel that Christ might have a channel—the reserved and preserved Israel—through which to be brought forth.

3:15^a
珥一4

3:17^a
啓九7

3:15^a
Joel 1:4

3:17^a
Rev. 9:7

四 亞述王淒慘的結局

三 18 ~ 19

3:18^a
耶五十 18
結三一 3, 12~17

【3:18】^a 亞述王阿，你的牧人打盹，你的貴胄安歇；你的人民散在山間，無人招聚。

【3:19】 你的損傷無法醫治，你的創傷極其嚴重。凡聽見你消息的，必都向你拍掌；因為你所行的惡，誰沒有時常遭遇呢？

D. The Miserable End of the King of Assyria

3:18-19

【3:18】 Your shepherds slumber, / O king of ^aAssyria; / Your nobles sleep. / Your people are scattered upon the mountains, / And there is no one to gather them.

【3:19】 There is no alleviating of your injury; / Your wound is grievous. / All who hear the report of you / Clap their hands over you; / For upon whom has your wickedness / Not passed continually?

3:18^a
Jer. 50:18;
Ezek. 31:3, 12-17

聖經

THE HOLY BIBLE

舊約恢復本

Old Testament Recovery Version

哈巴谷書

Habakkuk

哈巴谷書

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HABAKKUK

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書介

著者：哈巴谷。（一 1。）

盡職時間：約於主前六二六年，接近巴比倫人
入侵，首次遷徙巴比倫之時（主前六〇
五年。）

盡職地點：南方猶大國。

盡職對象：南方猶大國。

主 題：

神先藉着迦勒底人
對以色列施行公義的審判，
然後又藉着列國
對迦勒底人施行公義的審判

INTRODUCTION

Author: Habakkuk (1:1).

**Time of His Ministry: About 626 B.C., close to the time
of the Babylonian invasion and the first exile to
Babylon (605 B.C.).**

Place of His Ministry: The southern kingdom of Judah.

Object of His Ministry: The southern kingdom of Judah.

Subject:

**The Righteous Judgment of God
First on Israel by the Chaldeans
and Then on the Chaldeans
by the Nations**

哈巴谷書 第一章

壹 介言

一 1

【1:1】 申言者¹哈巴谷所見的²默示。

貳 申言者與耶和華之間

第一次的對話

一 2 ~ 11

一 申言者向耶和華發問

2 ~ 4

●1:1¹ 意，擁抱，或緊緊聯於。申言者名字的意思指明，為使罪人接受神永遠的救恩，（二 4，）（這救恩實際上就是神自己——賽十二 2，路二 30，）神成了地上的一個人，使祂能擁抱罪人，也使罪人能緊緊聯於祂。（參路十九 1 ~ 10。）見二 4 註 2 與何十一 4 註 1。

哈巴谷書的中心思想乃是：公義的神要審判邪惡的以色列人和強暴的迦勒底人，惟有義人必本於信得生並活着，（二 4 下，）好使全地認識耶和華的榮耀，（二 14，）並在耶和華面前靜默無聲，耶和華乃是在祂的聖殿中；（二 20；）且使尋求祂的人藉着禱告、頌揚、並對祂的信靠，向祂唱詩歌。（三。）

●1:1² 直譯，負擔。

HABAKKUK 1

I. The Introductory Word

1:1

【1:1】 The burden which¹ Habakkuk the prophet saw.

II. The First Dialogue between the Prophet and Jehovah

1:2-11

A. The Prophet's Inquiring of Jehovah

vv. 2-4

1:1¹ (Habakkuk) Meaning embracing, or clinging to. The meaning of the prophet's name indicates that in order for sinners to receive God's eternal salvation (2:4), which is actually God Himself (Isa. 12:2; Luke 2:30), God became a man on the earth that He might embrace sinners and sinners might cling to Him (cf. Luke 19:1-10). See note 4¹ in ch. 2 and note 4¹ in Hosea 11.

The central thought of Habakkuk is that the righteous God will judge both the evil Israel and the violent Chaldeans, and only the righteous one will live by his faith (2:4b), so that all the earth may know the glory of Jehovah (2:14) and be silent before Jehovah, who is in His holy temple (2:20), and so that His seeker may sing to Him in prayer, in lauding, and in trusting in Him (ch. 3).

【1:2】耶和華阿，我呼求你，你^a不垂聽，要到幾時呢？我向你呼叫說，殘暴！你並不拯救。

【1:3】你為何使我看見罪孽，為何使我見到奸惡呢？毀滅和強暴在我面前；又有爭端，且起了爭鬪的事。

【1:4】因此律法失效，公理也不顯明；惡人圍困義人，所以公理顯然顛倒。

二 耶和華對申言者的回答

5 ~ 11

【1:5】你們向列國中觀看注視，就必大大^a驚奇；因為在你們的日子，我行一件事，即使有人詳細的告訴你們，你們也總不相信。

【1:6】因為我必興起^a迦勒底人，就是那苦毒急躁之民；他們徧行廣闊之地，佔據不屬自己的住處。

【1:2】 How long, O Jehovah, shall I cry / And You do ^anot hear? / I cry out to You, Violence! / And You do not save.

【1:3】 Why do You cause me to see iniquity / And look upon wrong? / Indeed destruction and violence are before me; / And there is strife, and contention arises.

【1:4】 Therefore the law is ineffective, / And justice never goes forth; / For the wicked encompasses the righteous, / Therefore justice goes forth perverted.

B. Jehovah's Answer to the Prophet

vv. 5-11

【1:5】 Look among the nations, and see, / And be ^aamazed, utterly amazed. / For I am doing a work in your days / Which you would not believe if it were told you.

【1:6】 For I am about to raise up the ^aChaldeans, / That bitter and hasty nation / That marches through the breadth of the earth / To possess habitations that are not ¹theirs.

1:6¹ (theirs) Lit., his; the masculine singular is used through the end of the chapter.

【1:7】¹ 他們威武可畏；判斷和權柄，
都任由他們發出。

【1:8】他們的馬比豹更快，比晚上的豺
狼更猛；馬兵奔馳，都從^a 遠方而來；
他們飛跑，如^b 鷹急速抓食。

【1:9】他們都為行強暴而來；定住臉面
向前，將擄掠的人聚集，多如塵沙。

【1:10】他們嘲弄君王，笑話掌權者；
他們嗤笑一切保障，堆築土壘攻取。

【1:11】然後他們像風橫掃而過，因此
有了罪過；他們以自己的這力量為他
們的神。

叁 申言者與耶和華之間
第二次的對話
— 12 ~ 20

【1:7】 They are terrible and dreadful; / Their judgment
and their authority issue from themselves.

【1:8】 And their horses are swifter than leopards / And
more agile than the wolves of evening. / And their
horsemen prance about; / Indeed their horsemen come
from ^a afar; / They fly like an ^b eagle that hastens to devour.

【1:9】 All of them come to do violence; / The set of their
faces is forward, / And they gather captives like sand.

【1:10】 Indeed they scoff at kings, / And potentates are a
derision to them; / They deride every fortress, / For they
heap up dirt and take it.

【1:11】 Then they will sweep through like the wind
and pass over / And thus become guilty; this — their
strength — is their god.

III. The Second Dialogue
between the Prophet and Jehovah
1:12 — 2:20

● 1:7¹ 直譯，他。本章後文同。

1:8^a
申二八 49~50
耶五 15
1:8^b
耶四 13

1:8^a
Deut. 28:49-50;
Jer. 5:15
1:8^b
Jer. 4:13

一 申言者向耶和華發問

— 12 ~ 2:1

1:12^a
詩九十 2
九三 2

1:12^b
王下十九 25
詩十七 13
賽十 5~7

1:13^a
耶十二 1

1:15^a
耶十六 16
摩四 2

【1:12】耶和華我的神，我的聖者阿，
你不是從^a 亙古就有麼？我們必不至
死。耶和華阿，你派定¹ 他們行^b 審判；
磐石阿，你設立¹ 他們施管教。

【1:13】你眼目清潔不看邪僻，不看奸
惡；行詭詐的，你為何^a 看着不理呢？
惡人吞滅¹ 比自己公義的，你為何靜
默不語呢？

【1:14】你使人如海中的魚，如無人管
轄的爬物。

【1:15】他們用^a 鉤將眾人鉤上，用網
拖走，用拉網聚集；因此，他們喜
樂歡騰，

●1:12¹ 指迦勒底人。

●1:13¹ 照哈巴谷的想法，以色列人比巴比倫人
公義，卻遭受巴比倫人所施的強暴。哈巴谷在這裏
的話，指明他在向神生氣。

A. The Prophet's Inquiring of Jehovah

1:12 — 2:1

【1:12】Are You not from^a everlasting, O Jehovah, / My
God, my Holy One? We will not die. / O Jehovah, You
have appointed¹ them for^b judgment; / And You, O Rock,
have established¹ them for correction.

【1:13】You who are of purer eyes than to behold evil /
And who cannot look upon wrong, / Why do You^a look
upon them who deal treacherously / And keep silent
when the wicked man swallows up him who is¹ more
righteous than he?

【1:14】And You make man like the fish of the sea, / Like
the creeping things, who have no one to rule for them.

【1:15】They take all of them up with a^a hook; / They drag
them off in their net / And gather them into their seine; /
So they rejoice and exult.

1:12^a
Psa. 90:2;
93:2

1:12^b
2 Kings 19:25;
Psa. 17:13;
Isa. 10:5-7

1:13^a
Jer. 12:1

1:15^a
Jer. 16:16;
Amos 4:2

1:12¹ (them) Referring to the Chaldeans.

1:13¹ (more) According to Habakkuk, the people of Israel were more
righteous than the Babylonians, yet they were suffering the violence of the
Babylonians. Habakkuk's word here indicates that he was angry with God.

1:16^a
參申八 17
賽十 13
三十七 24~25

【1:16】就向自己的網獻^a祭，向自己的
拉網燒香，因他們由此得肥美的分，
和充裕的食物。

【1:17】難道他們就這樣倒空自己的網，
不斷殺戮列國的人，毫不顧惜麼？

哈巴谷書 第二章

【2:1】我要站在我的^a守望所，立在堡
壘上觀望，看耶和華要對我^b說甚麼，
我要怎樣為我的訴冤有所回應。

二 耶和華對申言者的回答

二 2 ~ 20

【2:2】耶和華回答我說，將這¹異象明
明的^a寫在版上，使讀的人²容易讀。

【2:3】因為這異象有^a一定的時期，快
要達到終局，並非虛謊；雖然遲延，
還要等候，因為必然^b臨到，不再耽延。

● 2:2¹ 關於神對迦勒底人的審判。

● 2:2² 或，隨跑隨讀。

【1:16】 Therefore they offer^a sacrifices to their net / And
burn incense to their seine, / For by them their portion
is fat / And their food is plenteous.

【1:17】 Will they then empty their net / And continually
slay the nations without sparing?

HABAKKUK 2

【2:1】 I will stand at my^a watch / And station myself on
the fortress, / And I will watch to see what He will^b speak
to me / And what I will reply concerning my complaint.

B. Jehovah's Answer to the Prophet

2:2-20

【2:2】 Then Jehovah answered and said, ^aWrite the
¹vision, and render it plainly upon tablets, / ²That even
he who runs by may read it.

【2:3】 For the vision is yet for the^a appointed time, / And it
hastens toward the end and will not lie. / Though it tarries,
wait for it; / For it will surely^b come; it will not delay.

2:2¹ (vision) Concerning God's judgment on the Chaldeans.

2:2² (That) Or, That he who reads it may run.

1:16^a
cf. Deut. 8:17;
Isa. 10:13;
37:24-25

2:1^a
Isa. 21:8
2:1^b
Psa. 85:8

2:2^a
Isa. 8:1;
30:8

2:3^a
Dan. 10:14;
11:27, 35
2:3^b
Heb. 10:37;
2 Pet. 3:9

2:1^a
賽二一 8
2:1^b
詩八五 8

2:2^a
賽八 1
三十 8

2:3^a
但十 14
十一 27, 35
2:3^b
來十 37
彼後三 9

【2:4】看哪，自高自大的人，¹心不正直；
²只是^a義人必本於信³得生。

●2:4¹ 直譯，魂。

●2:4² 這話，使徒保羅在新約曾引用過三次，（羅一 17，加三 11，來十 38，）揭示神給罪人的永遠救恩。按照本書的背景，以色列（神的選民）和迦勒底人（列國）都在神的審判之下。所有的罪人，不論是猶太人或外邦人，在神的審判下，都命定要死。（羅六 23。）罪人脫離神的審判並得着神永遠救恩惟一的路，乃是相信神的具體化身基督，使他們成為義的並得稱義，以得生命並活着。（約三 16～18。）神永遠的救恩乃是拯救我們的全人—靈、魂、體—一直到永遠。（帖前五 23。）我們接受這一救恩的路，乃是相信基督，使我們蒙神稱義，因而得資格得着永遠、神聖的生命，並憑這生命活着。（羅三 24，五 1～2，10，17，弗二 8。）這是在一卷舊約申言者書中所說新約的福音。

基督是彌迦書、約拿書、和哈巴谷書聯結的因素。按照彌五 2，基督這永遠的一位，祂的根源是在太初，祂已經藉着在伯利恆生為一個人而出來。（見彌五 2 註 2。）然後，拿一 17 的豫表啓示基督在祂的死與復活裏繼續祂的出來。（見拿一 17 註 1。）在約拿書裏，耶和華的救恩藉着申言者的傳揚，被帶到邪惡的外邦城尼尼微。今天，藉着基督的出來所豫備、所成功、並終極完成之神的救恩，已經藉着福音的傳揚臨到我們。接受並應用這救恩的路，乃是藉着信，正如本節所說的。

●2:4³ 得生，在這裏的意思是得生命並活着。見羅一 17 註 4。

【2:4】 See, he who is puffed up, his soul is not upright within him, / ¹But ^athe righteous one will ²live by his faith.

2:4¹ (But) This word, quoted three times in the New Testament by the apostle Paul (Rom. 1:17; Gal. 3:11; Heb. 10:38), unveils God's eternal salvation given to sinners. According to the background of this book, both Israel (God's elect) and the Chaldeans (the nations) were under God's judgment. Under God's judgment all sinners, whether Jews or Gentiles, are destined to die (Rom. 6:23). The unique way for sinners to escape God's judgment and obtain God's eternal salvation is to believe in God's embodiment, Christ, that they may become righteous and be justified in order to have life and live (John 3:16-18). God's eternal salvation is to save our entire being—spirit, soul, and body—for eternity (1 Thes. 5:23). The way for us to receive such a salvation is to believe in Christ so that we may be justified by God and thus be qualified to have the eternal, divine life, and live by that life (Rom. 3:24; 5:1-2, 10, 17; Eph. 2:8). This is the New Testament gospel in an Old Testament prophetic book.

Christ is the factor that links the books of Micah, Jonah, and Habakkuk. According to Micah 5:2, Christ as the eternal One, whose origin is in eternity, has gone forth by being born as a man in Bethlehem (see note 2¹ in Micah 5). Then, the type in Jonah 1:17 reveals the continuation of Christ's going forth in His death and resurrection (see note 17¹ in Jonah 1). In the book of Jonah, Jehovah's salvation was brought to Nineveh, an evil city of the Gentiles, through the preaching of the prophet. Today, God's salvation, which was prepared, completed, and consummated by Christ's going forth, has come to us through the preaching of the gospel. The way to receive and apply this salvation is by faith, as mentioned in this verse.

2:4² (live) Here, to live means to have life and live. See note 17³ in Rom. 1.

(臨到迦勒底人的五樣災禍
5 ~ 20)

【2:5】然而，那因酒詭詐，狂傲之人，不住在家中，擴充慾望好像¹陰間，又像死亡不能知足，卻聚集萬國，堆積萬民，都歸自己。

【2:6】這些國的民豈不都要題起比喻，就是譏誚歌和謎語，指着他說，禍哉，那增添不屬自己之財物，滿載別人抵押品的；他這樣作，要到幾時呢？

【2:7】咬傷你的豈不忽然起來，攪擾你的豈不醒起，你就成了他們的擄物麼？

【2:8】因你^a搶奪許多的國，殺人流血，向地上城邑，並其中一切居民施行強暴，所以各族餘剩的人都必¹搶奪你。

●2:5¹ 見太十一 23 註 1。

●2:8¹ 巴比倫被多國搶奪，乃是神對巴比倫的報應；這件事在哈巴谷豫言之後八十五年多就發生了。（見但五。）

(Five Woes to the Chaldeans)
vv. 5-20

【2:5】 Furthermore his wine is treacherous: / A boasting man, he does not abide at home, / He who enlarges his appetite like¹Sheol, / And is like death and cannot be satisfied, / But gathers to himself all the nations / And collects for himself all the peoples.

【2:6】 Will not all of these take up a parable against him, / Indeed a mocking song and a riddle against him, and say, / Woe to him who increases what is not his (For how long?) / And who loads himself with the burden of pledges?

【2:7】 Will not those who bite you rise up suddenly, / And those who shake you awake, / And you will become booty to them?

【2:8】 Because you have^aplundered many nations; / All the remnant of the peoples will¹plunder you, / Because of the bloodshed of men and the violence done to the land, / To the city, and to all the inhabitants in it.

2:5¹ (Sheol) See note 23¹ in Matt. 11.

2:8¹ (plunder) This plundering of Babylon by the nations, as God's recompense on Babylon, took place a little more than eighty-five years after Habakkuk's prophecy (see Dan. 5).

【2:9】 爲自己的家強奪不義之財，在高處搭窩，爲要脫離災禍的有禍了！

【2:10】 你剪除多族的人，正是圖謀使自己的家蒙羞，犯罪自害己命。

【2:11】 牆裏的 ^a 石頭必呼叫，木料中的椽子必應聲。

【2:12】 ^a 藉流人血建城，以罪孽立邑的有禍了！

【2:13】 眾民所勞碌得來的被 ^a 火焚燒，列國由勞乏而得的歸於虛空，不都是出於萬軍之耶和華麼？

【2:14】 對耶和華之榮耀的認識，要 ¹ 充滿 ^a 徧地，好像水充滿洋海一般。

●2:14¹ 當眾民所勞碌得來的都歸於虛空，（13，）在地上有一件特別的事、奧祕的事要發生，就是對耶和華之榮耀的認識，要充滿徧地，好像水充滿洋海一般。

【2:9】 Woe to him who by violence takes evil gain for his house, / So as to place his nest on high / That he may be delivered from the hand of evil!

【2:10】 You have devised shame against your own house / By cutting off many peoples, / And have sinned against your own soul.

【2:11】 For the ^a stone will cry out from the wall, / And the rafter will answer from the timber.

【2:12】 ^aWoe to him who builds a city by bloodshed / And establishes a town by iniquity!

【2:13】 Indeed is it not of Jehovah of hosts / That the peoples toil for the ^a fire / And the nations weary themselves for vanity?

【2:14】 For the ^a earth will be ¹ filled / With the knowledge of the glory of Jehovah / As water covers the sea.

2:14¹ (filled) While the peoples were toiling for vanity (v. 13), something particular, something mysterious, was happening on earth: the earth would be filled with the knowledge of the glory of Jehovah as water covers the sea.

2:11^a
參路十九 40

2:12^a
耶二二 13
結二四 9
彌三 10

2:13^a
耶五一 58

2:14^a
賽十一 9

2:11^a
cf. Luke 19:40

2:12^a
Jer. 22:13;
Ezek. 24:9;
Micah 3:10

2:13^a
Jer. 51:58

2:14^a
Isa. 11:9

【2:15】給鄰舍酒喝，又加上¹他的毒物，
使鄰舍喝醉，好看見²他赤身的，有
禍了！

【2:16】你滿受羞辱，不得榮耀。你也
喝罷，顯出是未受割禮的！耶和華右
手的^a杯必傳到你那裏，你的榮耀就
變為極大的羞辱。

【2:17】你向利巴嫩所行的強暴，與殘
害驚嚇野獸的事，必遮蓋你，因你殺
人流血，向地上城邑，並其中一切居
民施行強暴。

【2:18】雕製的^a偶像，人將它雕製出來，
有甚麼益處呢？鑄造的偶像，就是虛
謊的師傅，製造者倚靠所造的，他製
造啞吧偶像，有甚麼益處呢？

【2:19】對木頭說，醒起，對啞吧石頭
說，起來，那人有禍了！這東西能教
訓人麼？看哪，是包裹金銀的，其中
毫無氣息。

●2:15¹ 直譯，你的。

●2:15² 直譯，他們。

【2:15】Woe to him who makes his neighbor drink, /
Adding in¹ his poison, / And also making him drunk / In
order to look at their nakedness!

【2:16】You are sated with shame, not glory. / You also,
drink and be shown to be uncircumcised! / The^a cup of
Jehovah's right hand will come around to you, / And
disgrace will be upon your glory.

【2:17】For the violence done to Lebanon will cover you, / As
well as the destruction of the beasts which frightened them,
/ Because of the bloodshed of men and the violence done to
the land, / To the city, and to all the inhabitants in it.

【2:18】What profit is the graven^a idol that its maker
should engrave it, / Or the molten idol, even the teacher
of lies, / That he who forms its form depends on it / To
make dumb idols?

【2:19】Woe to him who says to wood, Awake! / And, Arise!
to silent stone. / Will it teach him? / Behold, it is set in
gold and silver, / And there is no breath at all within it.

2:15¹ (his) Lit., your.

2:16^a
詩七五 8
耶二五 26~29
五一 57

2:18^a
賽四四 9~10
四六 6~7
徒十七 29
林前十二 2

2:16^a
Psa. 75:8;
Jer. 25:26-29;
51:57

2:18^a
Isa. 44:9-10;
46:6-7;
Acts 17:29;
1 Cor. 12:2

2:20^a
詩十一 4
2:20^b
番一 7
亞二 13
啓八 1
參詩四六 10
亞一 11

【2:20】惟耶和華在祂的聖^a殿中：全地
都當在祂面前^b靜默無聲！

哈巴谷書 第三章

肆 申言者藉着禱告、頌揚、
並對耶和華的信靠，
向耶和華唱的詩歌
三 1 ~ 19

一 藉着禱告 1 ~ 2

【3:1】申言者哈巴谷的禱告，調用¹流
離歌。

【3:2】耶和華阿，我聽見你的名聲，就懼
怕。耶和華阿，求你在這些年間^{1a}復興
你的工作，在這些年間使你的工作顯明
出來，在發怒的時候以憐恤爲念。

●3:1¹ 本辭意義不明確，但顯然是指音樂的形
式或節拍。（參詩七標題。）

●3:2¹ 在爲復興禱告的事上，哈巴谷代表神歷
代所有的選民。在神的選民中間，一直有復興的渴
望。不僅如此，自從人墮落後，一切受造之物裏面

【2:20】 But Jehovah is in His holy^a temple: / Be^b silent
before Him, all the earth!

HABAKKUK 3

IV. The Prophet's Song to Jehovah in Prayer, Lauding, and Trusting in Him 3:1-19

A. In Prayer vv. 1-2

【3:1】 A prayer of Habakkuk the prophet in¹ shigionoth.

【3:2】 O Jehovah, I have heard the report concerning
You and am afraid. / O Jehovah, ^{1a}revive Your work / In
the midst of the years; / In the midst of the years make it
known; / In wrath remember compassion.

3:1¹ (shigionoth) The meaning of the term is obscure, but the term
apparently denotes a musical form or tempo (cf. Ps. 7 title).

3:2¹ (revive) In his prayer for revival, Habakkuk represents all God's
elect throughout the generations. Among God's elect there has always
been an aspiration to be revived. Moreover, since the fall of man there

2:20^a
Psa. 11:4
2:20^b
Zeph. 1:7;
Zech. 2:13;
Rev. 8:1;
cf. Psa. 46:10;
Zech. 1:11

3:2^a
詩八十 18
八五 6

3:2^a
Psa. 80:18;
85:6

二 藉着頌揚 3 ~ 15

3:3^a
申三三 2
士五 4
詩六八 7

【3:3】神從提幔而來，^a聖者從巴蘭山臨到。（¹細拉）祂的榮美遮蔽諸天，地上充滿對祂的讚美。

【3:4】祂的輝煌如光：從祂手裏射出光線，在其中藏着祂的能力。

【3:5】在祂前面有瘟疫流行，在祂腳下有^a電光發出。

也都有復興的渴望。（羅八 19 ~ 23。）亞當的墮落將敗壞、奴役、和死亡帶進一切受造之物中；（羅五 12；）萬物都在朽壞並在敗壞的奴役之下。在這奴役下的萬物，都渴望得着復興。

這要得復興的普遍需要，只有藉着基督並在基督裏纔能滿足。惟有這位在第三日復活的基督，（林前十五 4，）是更新的能力。對全宇宙和全人類來說，基督是第三日的實際。（約十一 25。）第三日的實際，乃是復活之基督的人位帶着復興的實際。因此，基督是一切受造之物所渴望之復興的元素。敗壞和荒涼只能被基督的復活所吞滅。經歷復興的路，乃是藉着悔改以及承認我們的罪、失敗和黑暗，而接觸基督，因此得以進到祂這復活裏面。參何六 2 與註。

●3:3¹ 見詩三 2 註 2。

B. In Lauding vv. 3-15

【3:3】God comes from Teman, / Even the ^aHoly One from Mount Paran. ¹Selah. / His splendor covers the heavens, / And the earth is filled with His praise.

【3:4】And His brightness is like the light: / Rays come forth from His hand, / And the hiding of His power is there.

【3:5】Before Him goes pestilence, / And the ^afire bolt comes forth at His feet.

3:3^a
Deut. 33:2;
Judg. 5:4;
Psa. 68:7

3:5^a
Psa. 18:8

has been in all creation an aspiration for revival (Rom. 8:19-23). Adam's fall brought corruption, slavery, and death into the whole creation (Rom. 5:12); everything is decaying and is under the slavery of corruption. All the things that are under this slavery aspire to be revived.

The universal need for revival, for restoration, can be met only by Christ and in Christ. Only Christ, who was resurrected on the third day (1 Cor. 15:4), is the renewing power. For the whole universe and for all mankind, Christ is the reality of the third day (John 11:25). The reality of the third day is the person of the resurrected Christ with the reality of revival. Christ, therefore, is the element of the revival for which all creation aspires. The corruption and desolation can be swallowed up only by Christ's resurrection. The way to experience revival is to contact Christ by repenting and confessing our sins, failures, and darkness, thereby entering into Him as the resurrection. Cf. Hosea 6:2 and note.

3:3¹ (Selah) See note 2¹ in Psa. 3.

【3:6】祂站立，¹量了大地；祂觀看，
驚散萬民；永久的山嶺^a崩裂，長存
的岡陵塌陷；祂所行的永遠不變。

【3:7】我見¹古珊的帳棚遭難，米甸地
的幔子戰兢。

【3:8】耶和華阿，你^a乘在馬上，坐在
拯救的戰車上，豈是向江河，向江河
發怒，向洋海洩憤麼？

【3:9】你的弓全然顯露，你按你的話起
誓，伸出管教的杖。（細拉）你以江
河分開大地。

【3:10】山嶺見你，^a無不戰懼；大水氾
濫過去，深淵發聲，¹洶湧翻騰。

- 3:6¹ 或（如七十士希臘文譯本者，）搖動。
- 3:7¹ 卽埃提阿伯（衣索匹亞。）
- 3:10¹ 直譯，高舉其手。

【3:6】 He stands and ¹measures the earth; / He looks and
startles the nations; / And the ancient mountains are
^ashattered into dust, / And the everlasting hills sink
down; / His goings are eternal.

【3:7】 I see the tents of ¹Cushan / Under affliction; / The
tent curtains of the land of Midian tremble.

【3:8】 Is it against the rivers, O Jehovah, / Against the
rivers that Your anger is kindled? / Is Your overflowing
wrath against the sea / That You ^aride upon Your horses,
/ Upon Your chariots of salvation?

【3:9】 Your bow is bared utterly; / The rods of discipline
are sworn according to Your word. Selah. / You cleave
the earth with rivers.

【3:10】 The mountains see You; they ^awrithe; / The
tempest of water passes by; / The deep utters its voice, /
It lifts its hands high.

3:6¹ (measures) Or (as the Septuagint translates), shakes.

3:7¹ (Cushan) I.e., Ethiopia.

3:11^a
書十 12~13

【3:11】因你的箭射出發光，你的槍閃出光耀，日月都在居高的本位^a 停住。

3:12^a
耶五一 33
摩一 3
彌四 13

【3:12】你在惱恨中通行大地，在怒氣裏^a 踹踏列國。

3:13^a
詩六八 19~22

【3:13】你出來要^a 拯救你的百姓，拯救你的受膏者，打破惡人家長的頭，露出他的¹ 腳，直到頸項。（細拉）

【3:14】你用敵人的戈矛，刺透他戰士的頭。他們來如旋風，要將我們分散；他們因暗中吞喫貧民而歡樂。

【3:15】你乘馬踐踏海，踐踏¹ 洶湧的大水。

三 藉着對耶和華的信靠 16 ~ 19

- 3:13¹ 直譯，根基。
- 3:15¹ 直譯，堆聚的。

【3:11】 The sun and the moon stand ^astill in their high abode / At the light of Your arrows going forth, / At the brightness of Your glittering spear.

【3:12】 In wrath You march through the earth, / In anger You ^athresh the nations.

【3:13】 You go forth for the ^asalvation of Your people, / For the salvation of Your anointed one, / You strike the head from the house of the wicked one, / Laying bare the foundation, even to the neck. Selah.

【3:14】 You pierce, with his own staves, / The heads of his warriors. / They come out like a whirlwind to scatter me; / Their exultation is as if to devour the poor in secret.

【3:15】 You tread the sea with Your horses, / The heap of mighty waters.

C. In Trusting in Jehovah vv. 16-19

3:11^a
Josh. 10:12-13

3:12^a
Jer. 51:33;
Amos 1:3;
Micah 4:13

3:13^a
Psa. 68:19-22

【3:16】我一聽見，身體就戰兢；因這聲音，我的嘴唇發顫。我的骨中朽爛，我在所立之處戰兢，因我必須安靜等候急難的日子臨到，進攻的¹人上來攻擊百姓。

【3:17】雖然無花果樹不發旺，葡萄樹不結果，橄欖樹也不効力，田地不出糧食，圈中絕了羊，棚內也沒有牛；

【3:18】然而我要因耶和華^a歡欣，因救我的神喜樂。

【3:19】主耶和華是我的^a力量；祂使我的腳快如^b母鹿的蹄，又使我穩行在^c高處。這歌交與歌詠長，用¹絲絃的樂器。

●3:16¹ 指迦勒底人。

●3:19¹ 直譯，我的絲絃樂器。這或許指明哈巴谷有資格參與殿中的音樂敬拜。他應該是祭司或利未人。

【3:16】 I heard and my body trembled; / My lips quivered at the sound. / Rottenness entered my bones, / And I tremble in my place, / Because I must wait quietly for the day of distress, / When ¹he who attacks comes up against the people.

【3:17】 For the fig tree will not sprout, / And there will be no yield on the vines; / The labor on the olive tree will fail, / And the fields will make no food; / The flock will be cut off from the fold, / And there will be no herd in the stalls.

【3:18】 Yet I will ^aexult in Jehovah; / I will rejoice in the God of my salvation.

【3:19】 Jehovah the Lord is my ^astrength; / And He makes my feet like ^bhinds' feet / And will cause me to walk on my ^chigh places. / For the choir director, with ¹my stringed instruments.

3:16¹ (he) Referring to the Chaldeans.

3:19¹ (my) Perhaps indicating that Habakkuk was also qualified to participate in the musical temple worship. He might have been a priest or a Levite.

3:18^a
賽四—16
六—10
路—47

3:19^a
詩二七 1
3:19^b
撒下二二 34
詩十八 33
參創四九 21
3:19^c
申三二 13
三三 29

3:18^a
Isa. 41:16;
61:10;
Luke 1:47

3:19^a
Psa. 27:1
3:19^b
2 Sam. 22:34;
Psa. 18:33;
cf. Gen. 49:21
3:19^c
Deut. 32:13;
33:29

聖經

THE HOLY BIBLE

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Old Testament Recovery Version

西番雅書

Zephaniah

西番雅書

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ZEPHANIAH

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書介

著者：西番雅。（一 1。）

盡職時間：約於主前六三〇年，哈巴谷與耶利米的時候，開始被擄到巴比倫（主前六〇六年）之前不久。

盡職地點：猶大。

盡職對象：猶大的領土及其京城耶路撒冷。

主 題：

耶和華對以色列和列國的審判，
以及祂對外邦和以色列的拯救

INTRODUCTION

Author: Zephaniah (1:1).

Time of His Ministry: About 630 B.C., at the time of Habakkuk and Jeremiah, not long before the beginning of the Babylonian captivity (606 B.C.).

Place of His Ministry: Judah.

Object of His Ministry: The territory of Judah and Jerusalem, the capital of Judah.

Subject:

**Jehovah's Judgment on Israel and on the Nations
and His Salvation to the Gentiles and to Israel**

西番雅書 第一章

壹 介言

一 1

【1:1】當猶大王亞們的兒子^a約西亞在位的日子，耶和華的話臨到希西家的玄孫，亞瑪利雅的曾孫，基大利的孫子，古示的兒子¹西番雅。

●1:1¹ 意，耶和華隱藏，或耶和華珍愛。這名字或許表徵在耶和華發怒的日子，被耶和華隱藏起來，作為祂的珍寶。（二 3。）西番雅是古示的兒子，是王室的後裔，與希西家和約西亞這兩位好的猶大王有親屬關係。

本書的中心思想是：耶和華對以色列和列國乃是審判並拯救的神，結果帶進祂在以色列中的掌權，（三 15 下，）並帶進以色列在復興時的歌唱和喜樂。（三 14。）耶和華審判以色列，也審判列國；祂拯救列國，也拯救以色列。祂的審判和祂的拯救都是普遍的。耶和華對以色列和列國的審判，並祂對外邦和以色列的拯救，都有特別的次序。祂的審判先臨到以色列，再臨到列國；（參彼前四 17 上；）但祂的拯救卻先臨到外邦人，再臨到以色列。（羅十一 11，25～26。）

ZEPHANIAH 1

I. The Introductory Word

1:1

【1:1】The word of Jehovah that came to ¹Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hezekiah, in the days of ^aJosiah the son of Amon, the king of Judah.

1:1¹ (Zephaniah) Meaning Jah hides, or Jah treasures; Jah being a shortened form of Jehovah. The name probably signifies being hidden by Jehovah as His treasure in the day of His anger (2:3). As the son of Cushi, Zephaniah was a royal descendant who was related to two good kings of Judah, Hezekiah and Josiah.

The central thought of this book is that Jehovah is the judging and saving God both to Israel and to the nations, issuing in His reigning among Israel (3:15b) and in Israel's singing and rejoicing in their restoration (3:14). Jehovah judges Israel as well as the nations, and He saves the nations as well as Israel. His judgment and His salvation are universal. Jehovah's judgment on Israel and on the nations and His salvation to the Gentiles and to Israel have a particular order: His judgment is first on Israel and then on the nations (cf. 1 Pet. 4:17a), but His salvation is first to the Gentiles and then to Israel (Rom. 11:11, 25-26).

1:1^a

2 Kings 22:1;
2 Chron. 34:1;
Jer. 1:2

1:1^a

王下二二 1
代下三四 1
耶一 2

貳 耶和華的審判

一 2 ~ 三 8

一 對以色列的審判

一 2 ~ 二 3

【1:2】耶和華說，我必從地面上全然除滅萬類。

【1:3】我必除滅人和走獸，除滅^a空中的鳥、海裏的魚、以及^b絆腳石和惡人；我必將人從地面上剪除，這是耶和華說的。

【1:4】我必伸手攻擊猶大和耶路撒冷的一切居民；也必從這地方剪除所餘剩的^a巴力，並偶像祭司的名和祭司，

【1:5】與那些在房頂上敬拜^a天上萬象的，並那些敬拜耶和華，指着祂起誓，又指着¹瑪勒堪起誓的，

【1:6】與那些轉去不跟從耶和華的，和不尋求耶和華，也不求問祂的。

●1:5¹ 見耶四九 1 註 2。

II. Jehovah's Judgment

1:2 — 3:8

A. On Israel

1:2 — 2:3

【1:2】I will utterly remove everything / From off the face of the earth, / Declares Jehovah.

【1:3】I will remove man and beast; / I will remove the ^abirds of heaven and the fish of the sea, / And the ^bstumbling blocks with the wicked; / And I will cut off man / From the face of the earth, / Declares Jehovah.

【1:4】And I will stretch out My hand against Judah / And against all the inhabitants of Jerusalem, / And I will cut off the remnant of ^aBaal from this place, / And the name of the idol priests with the priests,

【1:5】And those who worship upon the housetops / The ^ahost of heaven, / And the worshippers who swear to Jehovah / And swear by ¹Malcam,

【1:6】And those who have been turned back from going after Jehovah / And have not sought Jehovah / And have not inquired of Him.

1:3^a
Hosea 4:3
1:3^b
Ezek. 7:19;
14:3-4, 7;
Matt. 13:41

1:4^a
2 Kings 23:4-5

1:5^a
Jer. 19:13;
Acts 7:42

1:3^a
何四 3
1:3^b
結七 19
十四 3~4, 7
太十三 41

1:4^a
王下二三 4~5

1:5^a
耶十九 13
徒七 42

1:5¹ (Malcam) See note 1² in Jer. 49.

【1:7】你要在主耶和華面前^a靜默無聲，
因為^{1b}耶和華的日子近了；耶和華已
經豫備^{2c}祭物，將祂所召的分別為聖。

【1:8】在耶和華獻祭的日子，我必懲罰
首領和王子，並一切穿外邦衣服的。

【1:9】到那日，我必懲罰一切跳過門檻，
將強暴和詭詐充滿他們主人房屋的。

【1:10】耶和華說，當那日從魚門必發
出哀聲，從第二城區發出哀號，從山
間發出大破裂的響聲。

【1:11】瑪革提施的居民哪，你們要哀
號，因為迦南的民都滅亡了；凡滿載
銀子的，都被剪除。

●1:7¹ 見珥一 15 註 1。

●1:7² 神已將祂有罪的選民豫備為祭物，交給
入侵的迦勒底軍隊；（結三九 19～20，耶二五 9；）
迦勒底人是祂所召來並分別為聖的。迦勒底軍隊是
蝗蟲，（珥一 4，）要毀滅以色列；這毀滅就是他
們來喫祭物。

【1:7】 Be^a silent before the Lord Jehovah, / For the^{1b} day of
Jehovah is near; / For Jehovah has prepared a^{2c} sacrifice;
/ He has³ consecrated those whom He has called.

【1:8】 And in the day of the sacrifice of Jehovah / I will
punish the princes / And the sons of the king / And all
who wear / The clothing of foreigners.

【1:9】 And in that day I will punish / All who leap over the
threshold, / Who fill their master's house / With violence
and deceit.

【1:10】 And in that day, declares Jehovah, / There will be the
sound of an outcry from the Fish Gate / And wailing from
the second district / And a great crashing from the hills.

【1:11】 Wail, O inhabitants of Maktesh, / For all the people
of Canaan are destroyed, / All who are laden with silver
are cut off.

1:7¹ (day) See note 15¹ in Joel 1.

1:7² (sacrifice) God had prepared His sinful elect as His sacrifice to
offer to the invading army of the Chaldeans (Ezek. 39:19-20; Jer. 25:9),
whom He had called and consecrated (sanctified). The Chaldean army, as
the locusts (Joel 1:4), would destroy Israel, and this destruction would be
their eating of the sacrifice.

1:7³ (consecrated) Or, sanctified.

1:12^a
耶四八 11
1:12^b
詩九四 7

【1:12】那時，我必用燈巡查耶路撒冷，
我必懲罰那些^a如酒在渣滓上澄清的，
他們心裏^b說，耶和華必不降福，也
不降禍。

1:13^a
申二八 30
摩五 11
1:13^b
申二八 39

【1:13】他們的財寶必成為掠物，他們的
房屋必變為荒場。他們^a建造房屋，
卻不得住在其內；栽種^b葡萄園，卻
不得喝所出的酒。

1:14^a
珥一 15
二 1, 11
徒二 20
啓六 17
十六 14

【1:14】^a耶和華的大日臨近，臨近而且
來得甚快。這是耶和華日子的聲音！
勇士在那裏痛痛的哭號。

1:15^a
番一 18
賽二二 5
耶三十 7
1:15^b
珥二 2
可十三 24

【1:15】那日是盛怒的^a日子，是急難困
苦的日子，是荒廢淒涼的日子，是^b
黑暗幽冥的日子，是密雲烏黑的日子，

【1:16】是吹角吶喊的日子，要攻擊堅
固城，和高聳的角樓。

1:17^a
申二八 29
賽五九 10
彼後一 9

【1:17】我必使災難臨到那些人，使他
們行走如同^a瞎子，因為他們得罪了
我耶和華；他們的血必倒出如灰塵，
他們的肉必拋棄如糞土。

【1:12】 And at that time I will search through Jerusalem
with lamps, / And I will punish the men / Who have
^asettled on their lees, / Who ^bsay in their heart, / Jehovah
will not do good, / Nor will He do evil.

【1:13】 And their wealth will become plunder, / And their
houses, a desolation. / Indeed they will ^abuild houses but
not inhabit them, / And they will plant ^bvineyards but
not drink the wine from them.

【1:14】 The ^agreat day of Jehovah is near; / It is near and
hastens greatly. / The sound of the day of Jehovah! / The
mighty man bitterly cries there.

【1:15】 That day is a ^aday of overflowing wrath, / A day of
trouble and distress, / A day of waste and ruin, / A day of
^bdarkness and gloom, / A day of clouds and deep darkness,

【1:16】 A day of trumpet and alarm / Against the fortified
cities / And against the high battlements.

【1:17】 And I will bring distress upon the men, / So that
they walk about like the ^ablind, / For they have sinned
against Jehovah; / And their blood will be poured out
like dust, / And their bowels like dung.

1:12^a
Jer. 48:11
1:12^b
Psa. 94:7

1:13^a
Deut. 28:30;
Amos 5:11
1:13^b
Deut. 28:39

1:14^a
Joel 1:15;
2:1, 11;
Acts 2:20;
Rev. 6:17;
16:14

1:15^a
Zeph. 1:18;
Isa. 22:5;
Jer. 30:7
1:15^b
Joel 2:2;
Mark 13:24

1:17^a
Deut. 28:29;
Isa. 59:10;
2 Pet. 1:9

1:18^a
箴十一 4
結七 19
彼前 18
1:18^b
申四 24
詩七九 5
結三八 19
番三 8
來十 27

【1:18】當耶和華盛怒的日子，他們的金^a銀不能救他們；全地必被祂嫉憤的^b火燒滅，因為祂要將這地的一切居民，急速毀滅淨盡。

西番雅書 第二章

2:1^a
珥二 16

【2:1】¹無恥的國民哪，你們要^a聚集，聚集一起，

【2:2】趁命令沒有發出，（日子過去如風前的糠粃，）耶和華的烈怒尚未臨到你們，祂發怒的日子未到以先，你們要聚集。

【2:3】地上一切遵行耶和華¹典章的卑微人哪，你們都當^a尋求耶和華。當尋求公義，尋求卑微，或者在耶和華發怒的日子，可以隱藏起來。

●2:1¹ 1～3節是申言者對無恥之以色列民的警告，要他們趁耶和華的烈怒尚未臨到以先，聚集一起，向耶和華悔改。

●2:3¹ 或，判決。

【1:18】 Neither their ^asilver nor their gold / Will be able to deliver them / In the day of the overflowing wrath of Jehovah; / But the whole land will be devoured by the ^bfire of His jealousy, / For He will make an end, nothing other than sudden destruction, / Of all the inhabitants of the land.

ZEPHANIAH 2

【2:1】^{1a}Gather yourselves together, yes, gather, / O nation that has no shame,

【2:2】 Before the decree has effect, / (The day passes like chaff) / Before there comes upon you / The burning anger of Jehovah, / Before there comes upon you / The day of Jehovah's anger.

【2:3】^aSeek Jehovah, / All you meek of the earth, / Who have performed His judgments. / Seek righteousness; / Seek meekness; / Perhaps you will be hidden / In the day of Jehovah's anger.

2:1¹ (Gather) Verses 1-3 are the prophet's admonition to the shameless people of Israel to gather themselves together to repent to Jehovah before His burning anger would come upon them.

1:18^a
Prov. 11:4;
Ezek. 7:19;
1 Pet. 1:18
1:18^b
Deut. 4:24;
Psa. 79:5;
Ezek. 38:19;
Zeph. 3:8;
Heb. 10:27

2:1^a
Joel 2:16

2:3^a
Psa. 105:4;
Amos 5:6;
Matt. 6:33

2:3^a
詩一〇五 4
摩五 6
太六 33

二 對列國的審判

二 4 ~ 15

1 對非利士人的審判

4 ~ 7

【2:4】因為^a迦薩必至見棄，亞實基倫必然荒涼；人在正午必趕出亞實突的民，以革倫也被拔出根來。

【2:5】沿海之地的居民，基利提族的民哪，你們有禍了！非利士人之地迦南阿，耶和華的話與你反對，說，我必毀滅你，以致你那裏無人居住。

【2:6】沿海之地要變為草場，其上有牧人的洞穴和羊羣的圈。

【2:7】這地帶必為猶大家^a餘剩的人所得；他們必在其上牧放羣羊。他們在晚上必躺臥在亞實基倫的房屋中，因為耶和華他們的神必眷顧他們，使他們被擄的人歸回。

2 對摩押和亞捫的審判

8 ~ 11

2:4^a
賽十四 29~32
耶四七 4~5
結二五 15~17
摩一 6~8

2:7^a
番二 9
賽十一 11
彌四 7
五 7~8

B. On the Nations

2:4-15

1. On the Philistines

vv. 4-7

【2:4】For^a Gaza will be a forsaken city, / And Ashkelon will become a desolation; / As for Ashdod, they will drive it out at noontime, / And Ekron will be rooted up.

【2:5】Woe to you inhabitants of the seacoast, / O nation of Cherethites! / The word of Jehovah is against you, / O Canaan, O land of the Philistines: / I will destroy you so that there will be no inhabitant.

【2:6】And the seacoast will be pastures with shepherds' caves / And folds for flocks.

【2:7】And the area will be / For the^a remnant of the house of Judah; / They will feed their flocks upon them. / In the houses of Ashkelon they will lie down in the evening, / For Jehovah their God will visit them / And turn again their captivity.

2:4^a
Isa. 14:29-32;
Jer. 47:4-5;
Ezek. 25:15-17;
Amos 1:6-8

2:7^a
Zeph. 2:9;
Isa. 11:11;
Micah 4:7;
5:7-8

2. On Moab and Ammon

vv. 8-11

2:8^a

賽十五 1~ 十六
14
耶四八 1~47
結二五 8~11
摩二 1~3

2:8^b

耶四九 1~6
結二五 1~7
摩一 13~15

【2:8】我聽見^a摩押人的辱罵，和^b亞捫人的毀謗，就是辱罵我的百姓，自誇自大，侵犯他們的境界。

【2:9】因此萬軍之耶和華以色列的神說，我指着我的生存起誓，摩押必像所多瑪，亞捫人必像蛾摩拉，都變為刺草、鹽坑之地，永遠荒廢；我百姓所餘剩的必擄掠他們，我國中所剩下的必承受他們的地。

【2:10】這事臨到他們，是因他們驕傲，自誇自大，辱罵萬軍之耶和華的百姓。

【2:11】耶和華必向他們顯為可畏；因祂必使地上的諸神消滅，列國眾海島的居民，各在自己的地方^a敬拜祂。

3 對古實人的審判

12

【2:12】^{1a}古實人哪，你們也必被我的刀所殺。

●2:12¹ 即埃提阿伯人（衣索匹亞人。）

【2:8】 I have heard the reproaching of ^aMoab / And the revilings of the children of ^bAmmon, / By which they have reproached My people / And magnified themselves against their border.

【2:9】 Therefore as I live, / Declares Jehovah of hosts, / The God of Israel, / Moab will surely be like Sodom, / And the children of Ammon like Gomorrah, / A possession of scrubs / And salt pits / And a perpetual desolation; / The remnant of My people will spoil them, / And the residue of My nation will inherit them.

【2:10】 This will they have for their pride, for they reproached and magnified themselves against the people of Jehovah of hosts.

【2:11】 Jehovah will be terrible to them, for He will make all the gods of the earth vanish, and all the coastlands of the nations will ^aworship Him, each from his own place.

3. On the Cushites

v. 12

【2:12】 You ^{1a}Cushites also / Will be slain by My sword.

2:12¹ (Cushites) I.e., Ethiopians.

2:8^a

Isa. 15:1- 16:14;
Jer. 48:1-47;
Ezek. 25:8-11;
Amos 2:1-3

2:8^b

Jer. 49:1-6;
Ezek. 25:1-7;
Amos 1:13-15

2:11^a

Mal. 1:11

2:12^a

Isa. 18:1-7;
20:4;
Jer. 46:9

2:11^a

瑪一 11

2:12^a

賽十八 1~7
二十四
耶四六 9

4 對亞述的審判 13 ~ 15

【2:13】祂必伸手攻擊北方，毀滅^a亞述，
使^b尼尼微荒涼，乾旱如同曠野。

【2:14】羣畜和各類的走獸，必躺臥在
其中；鵜鶘和箭豬要宿在柱頂上。在
窗戶內有鳴叫的聲音；門檻都必毀壞；
因祂已使香柏木露出。

【2:15】^a這是素來歡躍安居的城，她心
裏說，惟有我，除我以外再沒有別的。
她現在何竟荒涼，成為野獸躺臥之
處！凡經過的人都必嗤笑，向她搖手。

西番雅書 第三章

三 對以色列的審判（續） 三 1 ~ 7

4. On Assyria vv. 13-15

【2:13】And He will stretch out His hand against the north
/ And will destroy ^aAssyria, / And will make ^bNineveh a
desolation / And a desert, like the wilderness.

【2:14】And herds will stretch out in the midst of her, /
And animals of every kind; / Both the pelican and the
porcupine / Will lodge in her capitals. / Their voice will
sing in the windows; / Desolation is upon the threshold; /
For He has laid the cedar work bare.

【2:15】^aThis is the jubilant city / That dwelt securely, /
That said in her heart, I am, / And there is none besides
me. / How she has become a desolation, / A place for
animals to stretch out! / Everyone who passes by her will
hiss / And wave his hand at her.

2:13^a
Isa. 10:12;
Ezek. 31:3, 10-14
2:13^b
Nahum 1:1;
2:10

2:15^a
Isa. 47:8

ZEPHANIAH 3

C. On Israel (cont'd) 3:1-7

2:13^a
賽十 12
結三一 3, 10~14
2:13^b
鴻一 1
二 10

2:15^a
賽四七 8

【3:1】這¹悖逆、污穢、欺壓的城有禍了！

【3:2】她^a不聽從¹命令，不領受管教，不信靠耶和華，不親近她的神。

【3:3】她中間的首領是吼叫的獅子。她的審判官是晚上的豺狼，一點食物也不留到早晨。

【3:4】她的申言者是虛浮詭詐的人。她的祭司褻瀆聖所，強解律法。

【3:5】耶和華^a在她中間是公義的，斷不作不義的事，每早晨^b顯明祂的公平，從無失誤；只是不義的人不知羞恥。

【3:6】我耶和華已經剪除列國；他們的角樓毀壞；我使他們的街道荒涼，以致無人經過；他們的城邑毀滅，以致無人，也無居民。

●3:1¹ 1～7節所說耶路撒冷的墮落，是神進來審判、改正、並懲治他們的原因。

●3:2¹ 直譯，聲音。

【3:1】Woe to the¹ rebellious and defiled one, / To the oppressing city!

【3:2】She has^a not listened to the voice; / She has not taken the correction. / She has not trusted in Jehovah; / She has not drawn near to her God.

【3:3】Her princes in the midst of her / Are roaring lions. / Her judges are wolves of the evening; / They have left nothing until the morning.

【3:4】Her prophets are vainglorious; / They are men of treachery. / Her priests have defiled the sanctuary; / They have done violence to the law.

【3:5】Jehovah is righteous in the^a midst of her; / He does no wrong; / Morning by morning He^b brings His justice to light; / He does not fail; but he who is wrong knows no shame.

【3:6】I have cut off nations; / Their battlements are desolated; / I have made their streets a waste, / So that no one passes through; / Their cities are destroyed, / So that there is no one, / So that there is no inhabitant.

3:1¹ (rebellious) The degradation of Jerusalem mentioned in vv. 1-7 was the cause of God's coming in to judge, correct, and chastise them.

3:2^a
耶五 3
二二 21

3:2^a
Jer. 5:3;
22:21

3:5^a
番三 15, 17
申三二 4
3:5^b
參林前四 5

3:5^a
Zeph. 3:15, 17;
Deut. 32:4
3:5^b
cf. 1 Cor. 4:5

【3:7】我說，你只要敬畏我，領受管教；
如此，她的住處就不致照我所擬定的
被除滅；只是他們從早起來，在一切
所行的事上敗壞自己。

四 對萬國的審判

三 8

【3:8】耶和華說，因此你們要^a等候我，
直到我興起擄掠的日子，因為我裁定
要招聚列國，聚集列邦，將我的惱
怒，就是我的烈怒，都傾倒在他們身
上；因為在我嫉憤的^b火中，全地必
被燒滅。

叁 耶和華的拯救

三 9 ~ 20

一 對外邦的拯救

9

【3:9】那時，我必使萬民改用¹純潔的
^a語言，好叫他們都呼求我耶和華的
名，²同心合意的^b事奉我。

●3:9¹ 使萬民改用純潔的語言，是指耶和華在
復興的時候（太十九 28，徒三 21）對外邦的拯救。

【3:7】 I said, Only fear Me; / Take the correction; / That
her habitation might not be cut off, / According to all
that I have appointed concerning her. / But they rose up
early to corrupt / All their deeds.

D. On All the Nations

3:8

【3:8】 Therefore ^await on Me, declares Jehovah, / For the
day when I rise up to the prey. / For My decision is to
assemble the nations, / To gather kingdoms together,
/ That I may pour out upon them My wrath, / All My
burning anger; / For in the ^bfire of My jealousy / All the
earth will be devoured.

III. Jehovah's Salvation

3:9-20

A. To the Gentiles

v. 9

【3:9】 For then I will change the language of the peoples
/ Into a ¹pure ^alanguage / That they may all call upon the
name of Jehovah, / To ^bserve Him with one ²accord.

3:9¹ (pure) The changing of the peoples' language into a pure
language refers to Jehovah's salvation of the Gentiles in the time of

3:8^a
詩二七 14
三三 34
箴二二 22
3:8^b
番一 18
來十 27

3:8^a
Psa. 27:14;
37:34;
Prov. 20:22
3:8^b
Zeph. 1:18;
Heb. 10:27

3:9^a
參賽十九 18
徒二 7~11
3:9^b
詩八六 9
亞八 20~23
徒二 46

3:9^a
cf. Isa. 19:18;
Acts 2:7-11
3:9^b
Psa. 86:9;
Zech. 8:20-23;
Acts 2:46

二 對以色列的拯救

10 ~ 20

【3:10】向我祈求的，就是我所分散的女子，必從¹古實河外將素祭帶來給我。

【3:11】當那日，你必不因所行一切得罪我的事，自覺羞愧；因為那時我必從你中間除掉那些高傲矜誇的人，在我的聖山上，你必不再狂傲。

【3:12】我卻要在你中間，留下困苦貧寒的民；他們必投靠我耶和華的名。

改變一個民族的語言就是改變他們的文化，因為文化與語言是密不可分的。所有民族原來的語言都是污穢、不純潔的。一個民族的語言變得純潔，指明他們徹底得救了。

●3:9² 同心合意的，直譯，用同一肩膀。

●3:10¹ 卽埃提阿伯（衣索匹亞。）

B. To Israel

vv. 10-20

【3:10】From beyond the rivers of ¹Cush My suppliants,
/ The daughter of My dispersed, will bring My meal offering.

【3:11】In that day you will not be put to shame because of all your deeds, / By which you have transgressed against Me; / For then I will take away from your midst / Those who exult in your majesty, / And you will never again be haughty / On My holy mountain.

【3:12】And I will leave in the midst of you / An afflicted and poor people, / And they will take refuge in the name of Jehovah.

restoration (Matt. 19:28; Acts 3:21). To change a people's language is to change their culture, for culture is wrapped up with language. The original language of any people is dirty and impure. A people's language becoming pure indicates that they have been thoroughly saved.

3:9² (accord) Lit., shoulder.

3:10¹ (Cush) I.e., Ethiopia.

【3:13】以色列所餘剩的人，必不作罪孽，
不說謊言，口中也沒有詭詐的舌頭；
因為他們必得草場躺臥，無人驚嚇。

【3:14】錫安的女子阿，應當^a歡呼！以
色列阿，應當誇勝呼喊！耶路撒冷的女
子阿，應當滿心歡喜快樂！

【3:15】耶和華已經除去你的刑罰，趕
走你的¹仇敵；²以色列的王耶和華^a
在你中間，你必不再³看見災禍。

【3:16】當那日，必有話向耶路撒冷說，
不要懼怕；錫安哪，手不要下垂。

【3:17】耶和華你的神在你中間，是施
行拯救的大能者；祂必因你歡欣^a喜
樂，默然愛你，且因你喜樂而歡呼。

●3:15¹ 有些古卷作，眾仇敵。

●3:15² 耶和華對以色列的拯救，是使基督在復興的時候作以色列的王。在這救恩裏，耶和華的搭救（10～13，15～20）帶進以色列的歌唱和喜樂。（14。）

●3:15³ 另作，懼怕。

【3:13】The remnant of Israel will not do wrong; / And they will not speak lies, / Nor will there be found in their mouth / A deceitful tongue; / For they will have pasture and lie down, / And there will be no one to frighten them.

【3:14】Give a^a ringing shout, O daughter of Zion! / Shout in triumph, O Israel! / Rejoice and exult with all your heart, / O daughter of Jerusalem!

【3:15】Jehovah has taken away your judgments; / He has turned aside your¹ enemy. / The² King of Israel, Jehovah, is in the^a midst of you; / You will not³ see evil again.

【3:16】In that day it will be said to Jerusalem, / Fear not, O Zion; / Let not your hands drop.

【3:17】Jehovah your God in the midst of you / Is a mighty One who saves; / He will be jubilant over you with^a rejoicing; / He will rest in His love; / He will exult over you with a ringing shout.

3:15¹ (enemy) Some MSS read, enemies.

3:15² (King) Jehovah's salvation of Israel is for Christ to be the King of Israel in the restoration. In this salvation Jehovah's deliverance (vv. 10-13, 15-20) issues in Israel's singing and rejoicing (v. 14).

3:15³ (see) Others read, fear.

3:14^a
賽十二 5~6
五四 1
亞二 10
九 9

3:15^a
番三 5, 17
結四八 35

3:17^a
申三十 9
賽六二 5
六五 19
耶三二 41

3:14^a
Isa. 12:5-6;
54:1;
Zech. 2:10;
9:9

3:15^a
Zeph. 3:5, 17;
Ezek. 48:35

3:17^a
Deut. 30:9;
Isa. 62:5;
65:19;
Jer. 32:41

【3:18】我必聚集那些屬你，為所定的大會愁煩的人，¹他們擔負了羞辱。

【3:19】那時，我必懲辦一切苦待你的人，又拯救瘸腿的，聚集被趕出的。我必使他們在各地，就是在他們受羞辱之地，得稱讚，有名聲。

【3:20】那時我必領你們進來，那時我必聚集你們；因為我在你們眼前使你們被擄之人^a歸回的時候，必使你們在地上的萬民中有名聲，得稱讚。這是耶和華說的。

●3:18¹ 他們，直譯，她。

【3:18】 I will gather those who mourn for the appointed assembly, / Who were of you. / The reproach was a burden upon¹them.

【3:19】 Indeed at that time / I will deal with all who afflict you; / And I will save that which is lame, / And that which has been driven away I will gather. / And I will make them a praise and a name / In every land where their shame had been.

【3:20】 At that time I will bring you in, / And at that time I will gather you; / For I will cause you to be a name and a praise / Among all the peoples of the earth, / When I^a turn again your captivity before your eyes, / Says Jehovah.

3:18¹ (them) Lit., her.

3:20^a
賽十一 12
二七 12
耶二九 14
結二八 25
摩九 14

3:20^a
Isa. 11:12;
27:12;
Jer. 29:14;
Ezek. 28:25;
Amos 9:14

聖經

THE HOLY BIBLE

舊約恢復本

Old Testament Recovery Version

哈該書

Haggai

哈該書

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HAGGAI

Outline

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coming kingdom (vv. 20-23)

書介

著者：哈該。（一 1。）

盡職時間：約於主前五二〇年，即大利烏西斯塔庇斯第二年，（一 1，拉四～六；此大利烏與但九 1，十一 1 的大利烏不同，也與尼十二 22 者不同，）撒迦利亞的時候。（拉五 1。）

盡職地點：耶路撒冷。

盡職對象：從被擄歸回耶路撒冷的人。（一 1。）

主 題：

耶和華對付被擄歸回的人，
以建造祂的殿

INTRODUCTION

Author: Haggai (1:1).

Time of His Ministry: About 520 B.C., the second year of Darius Hystaspes (1:1; Ezra 4 — 6; different from both the Darius in Daniel 9:1; 11:1 and the one in Nehemiah 12:22), at the time of Zechariah (Ezra 5:1).

Place of His Ministry: Jerusalem.

Object of His Ministry: The captives who returned to Jerusalem (1:1).

Subject:

**Jehovah's Dealing with the Returned Captives
for the Building of His House**

哈該書 第一章

壹 介言

一 1

【1:1】^{1a} 大利烏王第二年六月初一日，
耶和華的話藉申言者² 哈該，臨到撒
拉鐵的兒子猶大省長^{3b} 所羅巴伯，和
約撒答的兒子大祭司^c 約書亞，說，

●1:1¹ 即 大 利 烏 西 斯 塔 庇 斯 (Darius Hystaspes,) 他於主前五二一至四八六年統治瑪代波斯帝國。見拉四 5、24，五 3～六 12。

●1:1² 意，我的節期，或耶和華的節期。這名字指明在被擄時期出生於巴比倫的申言者哈該，熱切期望從被擄中歸回，好使耶和華的節期得以恢復。

哈該申言的中心思想乃是：耶和華殿的建造，與神子民今日的福樂，並復興時代裏千年國及其彌賽亞的來臨有關。（太十九 28，徒三 20～21。）舊約裏神的殿，首先豫表基督個別的作神的殿，（約二 19～21，）然後豫表召會，就是基督的身體，也就是擴大的基督，團體的作神的殿。（提前三 15。）因此，哈該的申言是指着我們新約信徒說的，因為我們是這豫表的實際。

HAGGAI 1

I. The Introductory Word

1:1

【1:1】 In the ^asecond year of ¹Darius the king, in the sixth month, on the first day of the month, the word of Jehovah came through ²Haggai the prophet unto ^{3b}Zerubbabel the son of Shealtiel, the governor of Judah, and unto ^cJoshua the son of Jehozadak, the high priest, saying,

1:1¹ (Darius) I.e., Darius Hystaspes, who ruled the Medo-Persian empire from 521-486 B.C. See Ezra 4:5, 24; 5:3—6:12.

1:1² (Haggai) Meaning My feast, or the feast of Jah; Jah being a shortened form of Jehovah. The name indicates that Haggai the prophet, who had been born in captivity in Babylon, expected earnestly to return from the captivity that the feasts of Jehovah might be restored.

The central thought of Haggai's prophecy is that the building of the house of Jehovah is related to the welfare of God's people today and to the coming of the millennial kingdom with its Messiah in the age of restoration (Matt. 19:28; Acts 3:20-21). In the Old Testament the house of God, or the temple, was first a type of Christ as the house of God individually (John 2:19-21) and then a type of the church, the Body, the enlarged Christ, as God's house corporately (1 Tim. 3:15). Thus, Haggai's prophecy refers to us, the New Testament believers, since we are the reality of the type.

1:1^a

Ezra 4:24;
Zech. 1:1

1:1^b

1 Chron. 3:17, 19;
Ezra 3:2;
5:2;
Matt. 1:12

1:1^c

Zech. 3:1;
6:11

1:1^a

拉四 24
亞一 1

1:1^b

代上三 17, 19
拉三 2
五 2
太一 12

1:1^c

亞三 1
六 11

貳 耶和華對祂殿
耽延建造的責備和吩咐
— 2 ~ 15

一 耶和華的責備
2 ~ 6

【1:2】萬軍之耶和華如此說，這百姓說，
建造耶和華殿的時候尚未來到。

【1:3】那時耶和華的話藉申言者^a哈該
臨到，說，

【1:4】這^a殿仍然荒涼，這時候你們自
己還住天花板的房屋麼？

●1:1³ 在聖殿重建因敵人反對而中斷的年間，
（拉四，）以色列人開始為自己建造房屋，逐漸忘
記殿的建造。（2 ~ 4。）哈該對代表君王職分的
省長所羅巴伯與代表祭司職分的大祭司約書亞所說
的話，加強並鼓勵他們和百姓，要建造聖殿作神的
家。（拉五 1 與註。）

II. Jehovah's Rebuke and Charge
concerning the Delay of the Building of His House
1:2-15

A. Jehovah's Rebuke
vv. 2-6

【1:2】Thus says Jehovah of hosts, saying, This people
says, The time has not come, the time for the house of
Jehovah to be built.

【1:3】Then the word of Jehovah came through^a Haggai
the prophet, saying,

【1:4】¹Is it time for you yourselves to dwell in your
paneled-up houses, while this^a house lies waste?

1:1³ (Zerubbabel) During the years when the rebuilding of the temple
was interrupted through the opposition of the adversaries (Ezra 4), the
children of Israel began to build houses for themselves and gradually
forgot the building of the temple (vv. 2-4). Haggai's speaking to Zerubbabel
the governor, representing the kingship, and Joshua the high priest,
representing the priesthood, was to strengthen and encourage them and the
people for the rebuilding of the temple as God's house (Ezra 5:1 and note).

1:3^a
拉五 1

1:4^a
撒下七 2
詩一三二 3~5

1:3^a
Ezra 5:1

1:4^a
2 Sam. 7:2;
Psa. 132:3-5

【1:5】現在萬軍之耶和華如此說，你們要¹省察自己的行徑。

【1:6】你們^a撒的種多，收的卻¹少；你們喫，卻不得飽；喝，卻不得足；穿衣服，卻不得暖；得工錢的，將工錢裝在破漏的囊中。

二 耶和華的吩咐 7～8

【1:7】萬軍之耶和華如此說，你們要省察自己的行徑。

【1:8】你們要上山¹取木料，建造這殿；我就因此喜樂，且得榮耀；這是耶和華說的。

●1:5¹ 被擄歸回的人只求私利而忽視神，他們顧到自己的房屋，卻不顧耶和華的殿；所以祂進來就着祂的殿問他們。

●1:6¹ 這指明我們若無心顧到神的殿，使神得滿足，不論我們喫多少，喝多少，穿多好，都不會得滿足。我們若忽視召會，就不會有真正的享受或滿足。

●1:8¹ 今天我們傳福音，就是收取材料以建造神的殿。

【1:5】 Now therefore thus says Jehovah of hosts, Consider your ways.

【1:6】 You^a have sown much, but you bring in¹ little; you eat, but there is no satisfaction; you drink, but there is no being filled with drink; you dress yourselves, but there is no warmth in doing so; and he who earns wages, earns wages to put them into a bag with holes.

B. Jehovah's Charge vv. 7-8

【1:7】 Thus says Jehovah of hosts, Consider your ways.

【1:8】 Go up to the mountain and¹ bring wood and build the house, and I will take pleasure in it and will be glorified, says Jehovah.

1:4¹ (Is) The self-serving and God-neglecting returned captives were taking care of their houses but not Jehovah's house; hence, He came in to ask them concerning His house.

1:6¹ (little) This indicates that if we do not have the heart to take care of God's house for His satisfaction, no matter how much we eat or drink or how well we dress, there will be no satisfaction. If we neglect the church, we will have no real enjoyment or satisfaction.

1:8¹ (bring) Today our gospel preaching is our gathering of material for the building of God's house.

三 耶和華進一步的責備

9 ~ 11

【1:9】你們盼望多得，所得的卻少；你們收到家中，我就吹去。這是爲甚麼呢？因爲我的殿荒涼，你們各人卻¹奔向自己的房屋；這是萬軍之耶和華說的。

【1:10】所以爲你們的緣故，天就不降^a甘露，地也不出土產。

【1:11】我召喚^a乾旱臨到地土、山岡、五穀、新酒和新油，並地的出產、人民、牲畜，以及人手一切勞碌得來的。

1:10^a
利二六 19
申二八 23
王上八 35

1:11^a
王上十七 1
王下八 1

四 百姓的反應

12 ~ 15

●1:9¹ 『奔』一辭指明百姓忙於照顧自己的房屋。我們不可能是中立的。我們必須絕對，或是先顧到自己的房屋，或是先顧到主的殿。（參太六 33，路九 57 ~ 62。）

C. Jehovah's Further Rebuke

vv. 9-11

【1:9】You looked for much, and yet it amounted to little; and when you brought it home, I blew on it. Why? declares Jehovah of hosts. Because of My house that lies waste while you each¹ run to your own house.

【1:10】Therefore over you the heavens withhold their^a dew, and the earth withholds its yield.

【1:11】Indeed I called for a^a drought upon the land and upon the mountains and upon the grain and upon the new wine and upon the fresh oil and upon that which the ground brings forth and upon man and upon beast and upon all the toil of the hands.

1:10^a
Lev. 26:19;
Deut. 28:23;
1 Kings 8:35

1:11^a
1 Kings 17:1;
2 Kings 8:1

D. The People's Response

vv. 12-15

1:9¹ (run) The word run indicates that the people were busy caring for their own houses. It is impossible for us to be neutral. We must be absolute, either taking care of our houses first or taking care of the Lord's house first (cf. Matt. 6:33; Luke 9:57-62).

【1:12】那時，撒拉鐵的兒子^a 所羅巴伯和約撒答的兒子大祭司約書亞，並一切餘剩的百姓，都聽從耶和華他們神的話，和耶和華他們神所差來申言者哈該的話；百姓也在耶和華面前存敬畏的心。

【1:13】耶和華的使者哈該奉耶和華的差使對百姓說，耶和華說，我與你們同在。

【1:14】耶和華^a 激動撒拉鐵的兒子猶大省長所羅巴伯的¹ 靈，和約撒答的兒子大祭司約書亞的¹ 靈，並一切餘剩之百姓的¹ 靈；他們就來，在萬軍之耶和華他們神的^b 殿作² 工。

●1:14¹ 爲着恢復神殿的建造，神的選民從省長所羅巴伯起，照着神權柄的次序，在靈裏被主激動。（參拉一 5。）在小申言者書裏，同時題到神聖的靈和神選民被激動之人的靈。在新約，神聖的靈已經終極完成並澆灌下來；（徒二 17～21，珥二 28～32；）我們人的靈因着被激動，就對這一位靈有反應。（參徒十七 16，羅八 16，林後二 13。）

【1:12】 And ^aZerubbabel the son of Shealtiel and Joshua the son of Jehozadak, the high priest, and all the remnant of the people listened to the voice of Jehovah their God and to the words of Haggai the prophet, as Jehovah their God had sent him; and the people were in fear before Jehovah.

【1:13】 Then Haggai, Jehovah's messenger, spoke in Jehovah's message to the people, saying, I am with you, declares Jehovah.

【1:14】 And Jehovah ^astirred up the ¹spirit of Zerubbabel the son of Shealtiel, the governor of Judah, and the ¹spirit of Joshua the son of Jehozadak, the high priest, and the ¹spirit of all the remnant of the people; and they came and did ²work in the ^bhouse of Jehovah of hosts their God,

1:14¹ (spirit) For the recovery of the building of God's house, God's elect were stirred up by the Lord in their spirit in the order of God's authority, beginning with Zerubbabel the governor (cf. Ezra 1:5). In the Minor Prophets both the divine Spirit and the stirred-up human spirit of God's elect are mentioned. In the New Testament the divine Spirit has been consummated and poured out (Acts 2:17-21; Joel 2:28-32), and our human spirit responds to such a Spirit by being stirred up (cf. Acts 17:16; Rom. 8:16; 2 Cor. 2:13).

【1:15】這是在大利烏王第二年六月二十四日。

哈該書 第二章

叁 關於在千年國裏
耶和華殿的豫言，
以及關於要來國度裏
彌賽亞的應許
二 1 ~ 23

一 關於在千年國裏
耶和華殿的豫言
1 ~ 9

【2:1】七月二十一日，耶和華的話藉申言者哈該臨到，說，

【2:2】你要告訴撒拉鐵的兒子猶大省長所羅巴伯，和約撒答的兒子大祭司約書亞，並餘剩的百姓，說，

●1:14² 我們都當回應主的吩咐，在傳福音、餵養初信者、並照顧人的工作上，被主耶穌佔有，使主的殿，就是召會作為基督的身體，得着建造。（約二一 15 ~ 17。）

【1:15】 On the twenty-fourth day of the month, in the sixth month, in the second year of Darius the king.

HAGGAI 2

III. The Prophecy concerning
the House of Jehovah in the Millennium
and the Promise concerning the Messiah
in the Coming Kingdom
2:1-23

A. The Prophecy concerning the House
of Jehovah in the Millennium
vv. 1-9

【2:1】 In the seventh month, on the twenty-first day of the month, the word of Jehovah came through Haggai the prophet, saying,

【2:2】 Speak now to Zerubbabel the son of Shealtiel, the governor of Judah, and to Joshua the son of Jehozadak, the high priest, and to the remnant of the people, saying,

1:14² (work) In our response to the Lord's charge, we all should be occupied by the Lord Jesus in the work of preaching the gospel, feeding the new believers, and taking care of others for the building up of the Lord's house, the church as the Body of Christ (John 21:15-17).

2:3^a
拉三 12
2:3^b
亞四 10

【2:3】你們中間存留的，有誰見過這^a殿先前的榮耀呢？現在你們看着如何？豈不^b在你們眼中看如無有麼？

2:4^a
亞八 9
弗六 10

【2:4】耶和華說，所羅巴伯阿，雖然如此，現在你當^a剛強；約撒答的兒子大祭司約書亞阿，你也當剛強；耶和華說，這地的一切百姓，你們都當剛強作工，因為我與你們同在；這是萬軍之耶和華說的。

2:5^a
尼九 20
賽六三 11

【2:5】你們出埃及時我與你們立約的話，以及我的^a靈，都留在你們中間；你們不要懼怕。

2:6^a
珥三 16
該二 21
來十二 26
啓六 12

【2:6】因為萬軍之耶和華如此說，¹過不多時我必再一次^a震動天、地、海與旱地；

●2:6¹ 6～9 節的豫言是說到千年國裏耶和華的殿。這是對所羅巴伯當時建造耶和華殿的鼓勵。

【2:3】Who is left among you who saw this ^ahouse in its former glory? And how do you see it now? Is it not as ^bnothing in your eyes?

2:3^a
Ezra 3:12
2:3^b
Zech. 4:10

【2:4】Yet now ^abe strong, O Zerubbabel, declares Jehovah; and be strong, O Joshua, son of Jehozadak, the high priest; and be strong, all you people of the land, declares Jehovah, and work; for I am with you, declares Jehovah of hosts.

2:4^a
Zech. 8:9;
Eph. 6:10

【2:5】Both the word which I covenanted with you when you came forth from Egypt and My ^aSpirit endure among you; do not fear.

2:5^a
Neh. 9:20;
Isa. 63:11

【2:6】For thus says Jehovah of hosts, ¹Yet once more — it is but a little while — I will ^ashake the heavens and the earth and the sea and the dry land;

2:6^a
Joel 3:16;
Hag. 2:21;
Heb. 12:26;
Rev. 6:12

2:6¹ (Yet) The prophecy in vv. 6-9 concerns the house of Jehovah in the millennium. It was an encouragement to the building of Jehovah's house at Zerubbabel's time.

2:7^a
創四九 10
瑪三 1
2:7^b
徒二 2

【2:7】我必震動萬國，¹萬國所羨慕的必^a來到；我必使這殿^b滿了榮耀；這是萬軍之耶和華說的。

2:8^a
參詩五十 10

【2:8】萬軍之耶和華說，銀子是^a我的，金子也是我的。

2:9^a
參太十二 6

【2:9】這殿後來的榮耀，必^a大過先前的榮耀，這是萬軍之耶和華說的；在這地方我必賜平安，這是萬軍之耶和華說的。

●2:7¹ 這是指基督，祂是萬國所羨慕的。（瑪三 1 下。）即使萬國不認識基督，他們仍羨慕基督。所有人都羨慕和平，過美好的生活，有光、愛、忍耐、謙卑、溫柔、恆忍、喜樂、公義等美德。因為基督是這一切事物的實際，所以萬國羨慕這些事物，意即他們不知不覺的羨慕基督。

基督是萬國所羨慕的，祂的來臨在於神的子民從巴比倫的被擄中歸回，並恢復神殿的重建。基督在祂的成肉體裏第一次來臨，乃是藉着以色列中餘剩的人，從巴比倫的被擄中回到耶路撒冷，重建聖殿。基督還要第二次來臨，這是藉着祂新約選民中餘剩的人，從他們在宗教巴比倫（啓十七）的被擄中，回到召會正確的立場，恢復建造召會作神屬靈的殿。（提前三 15，彼前二 5。）

【2:7】 And I will shake all the nations, and the ¹Desire of all the nations will ^acome; and I will ^bfill this house with glory, says Jehovah of hosts.

【2:8】 The silver is ^aMine, and the gold is Mine, declares Jehovah of hosts.

【2:9】 The latter glory of this house will be ^agreater than the former, says Jehovah of hosts; and in this place I will give peace, declares Jehovah of hosts.

2:7^a
Gen. 49:10;
Mal. 3:1
2:7^b
Acts 2:2

2:8^a
cf. Psa. 50:10

2:9^a
cf. Matt. 12:6

2:7¹ (Desire) This refers to Christ, who is the Desire of all the nations (Mal. 3:1b). Even though the nations do not know Christ, they still desire Christ. All people desire to have peace and a good life with virtues such as light, love, patience, humility, meekness, endurance, joy, and righteousness. Since Christ is the reality of all these things, for the nations to desire these things means that, unconsciously, they desire Christ.

The coming of Christ as the Desire of all the nations depends on the return of God's people from their captivity in Babylon and the recovery of the building of God's house. Christ came the first time, in His incarnation, through the return of a remnant of Israel to Jerusalem from their captivity in Babylon for the rebuilding of the temple. He will come the second time through the return of a remnant of His New Testament elect from their captivity in the religious Babylon (Rev. 17) to the proper ground of the church for the recovery of the building of the church, God's spiritual house (1 Tim. 3:15; 1 Pet. 2:5).

二 百姓的不潔，
以及耶和華對付他們，
然後祝福他們

10 ~ 19

【2:10】大利烏王第二年九月二十四日，
耶和華的話臨到申言者哈該，說，

【2:11】萬軍之耶和華如此說，你要向
祭司求問訓誨，說，

【2:12】若有人用衣襟兜聖肉，這衣襟
挨着餅，或煮的食物，或酒，或油，
或任何別的食物，這些便成為聖麼？
祭司回答說，不成為聖。

【2:13】哈該又說，若有人因摸^a死屍而
不潔，然後挨着這些物的任何一樣，
這物就為不潔麼？祭司回答說，必為
不潔。

B. The People's Uncleanness
and Jehovah's Dealing with Them
and Then Blessing Them

vv. 10-19

【2:10】In the twenty-fourth day of the ninth month, in
the second year of Darius, the word of Jehovah came to
Haggai the prophet, saying,

【2:11】Thus says Jehovah of hosts, Ask now the priests
for instruction, saying,

【2:12】If one carries holy flesh in the skirt of his
garment, and with his skirt he touches bread or boiled
food or wine or oil or any other food, will it become
holy? And the priests answered and said, No.

【2:13】Then Haggai said, If one who is unclean because
of a^a corpse touches any of these, will it be unclean? And
the priests answered and said, It will be unclean.

2:13^a
民十九 11

2:13^a
Num. 19:11

【2:14】於是哈該回答說，耶和華說，在我面前這民也是如此，這國也是如此；他們手中的各樣工作，都是如此。因此，他們在那裏所獻的，乃為¹不潔。

【2:15】現在你們要省察，此日以前，在耶和華的殿還沒有一塊石頭壘在石頭上以前，

【2:16】在這些日子以前，有人來到穀堆，想得二十細亞，只得了十細亞；有人來到酒池，想舀五十桶，只得了二十桶。

【2:17】在你們手中的各樣工作上，我以^a旱風、霉爛、冰雹攻擊你們，你們仍不歸向我；這是耶和華說的。

【2:18】你們要省察此日以前，就是從九月二十四日起，從耶和華殿立定根基的^a日子起，你們要省察。

【2:19】倉裏仍有穀種麼？甚至葡萄樹、無花果樹、石榴樹、橄欖樹都沒有結果子；從今日起，我必賜福與你們。

●2:14¹ 這裏的不潔不是指他們物質的供物，乃是指他們道德上和屬靈上的光景，包括他們與神的關係。不潔一除去，他們就蒙神賜福。

【2:14】 Then Haggai answered and said, So is this people and so is this nation before Me, declares Jehovah, and so is all the work of their hands. Thus what they offer there is ¹unclean.

【2:15】 And now, consider from this day and previously, before a stone was set upon a stone in the temple of Jehovah,

【2:16】 Before these days were, someone would come to a grain heap for twenty measures, and there would be only ten; someone would come to a vat to draw fifty troughfuls, and there would be only twenty.

【2:17】 I struck you with ^ablight and with mildew and with hail on all the work of your hands; but on your part, none turned to Me, declares Jehovah.

【2:18】 Consider from this day and previously, from the twenty-fourth day of the ninth month, from the ^aday when the foundation of the temple of Jehovah was laid; consider.

【2:19】 Is there yet seed in the barn? Indeed even the vine and the fig tree and the pomegranate and the olive tree have not borne fruit; from this day I will bless you.

2:14¹ (unclean) The uncleanness here was not related to their physical offerings but to their moral and spiritual situation, which involved their relationship with God. Once the uncleanness was removed, they would be blessed by God.

2:17^a
申二八 22
王上八 37
摩四 9

2:18^a
亞八 9

2:17^a
Deut. 28:22;
1 Kings 8:37;
Amos 4:9

2:18^a
Zech. 8:9

三 關於要來國度裏彌賽亞 (由所羅巴伯所豫表) 的應許 20 ~ 23

【2:20】這月二十四日，耶和華的話第二次臨到哈該，說，

【2:21】你要告訴猶大省長¹ 所羅巴伯說，我必^a 震動天地。

【2:22】我必傾覆^a 列國的寶座，除滅列邦的勢力；我必傾覆戰車和坐在其上的，馬和騎馬的都必墜落，各人被弟兄的刀所殺。

【2:23】耶和華說，撒拉鐵的兒子，我僕人所羅巴伯阿，到那日，萬軍之耶和華說，我必選取你，使你為^a 印記，因我^b 揀選了你；這是萬軍之耶和華說的。

●2:21¹ 20 ~ 23 節說到要來的國度裏彌賽亞（由所羅巴伯豫表）的應許。耶和華使所羅巴伯為印記，（23，）指明耶和華認為所羅巴伯是祂的代表，也指明耶和華愛他、信託他。在這事上，所羅巴伯乃是基督的豫表。基督代表神，（太二八 18，）是神所愛並信託的一位。（太三 17，十七 5，約三 35，十七 2。）故此，祂有資格顧到神殿的建造，就是召會的建造。（太十六 18。）

C. The Promise concerning the Messiah (Typified by Zerubbabel) in the Coming Kingdom vv. 20-23

【2:20】And the word of Jehovah came a second time to Haggai on the twenty-fourth day of the month, saying,

【2:21】Speak to ¹Zerubbabel the governor of Judah, saying, I will ^ashake the heavens and the earth.

【2:22】And I will overthrow the throne of the ^akingdoms and will destroy the strength of the kingdoms of the nations; and I will overthrow the chariots and their riders, and the horses and their riders will go down, each by the sword of his brother.

【2:23】In that day, declares Jehovah of hosts, I will take you, O Zerubbabel, son of Shealtiel, My servant, declares Jehovah, and make you as a ^asignet; for I have ^bchosen you, declares Jehovah of hosts.

2:21¹ (Zerubbabel) Verses 20-23 are the promise concerning the Messiah (typified by Zerubbabel) in the coming kingdom. Jehovah's making Zerubbabel as a signet ring (v. 23) indicates that Jehovah regarded him as His representative and that He loved him and trusted him. In this matter Zerubbabel is a type of Christ. He represents God (Matt. 28:18), and He is the One whom God loves and trusts (Matt. 3:17; 17:5; John 3:35; 17:2). As such a person, He is qualified to take care of the building of God's house, the church (Matt. 16:18).

2:21^a
該二 6~7
來十二 26

2:22^a
但二 44

2:23^a
歌八 6
耶二二 24
2:23^b
賽四二 1
四三 10

2:21^a
Hag. 2:6-7;
Heb. 12:26

2:22^a
Dan. 2:44

2:23^a
S. S. 8:6;
Jer. 22:24
2:23^b
Isa. 42:1;
43:10

聖經

THE HOLY BIBLE

舊約恢復本

Old Testament Recovery Version

撒迦利亞書

Zechariah

撒迦利亞書

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- 3 耶和華（就是耶穌）牧養以色列羊羣中的困苦者 7～11, 14
- 4 彌賽亞這位以色列合式的牧人被憎嫌、攻擊、棄絕，並以奴僕的價值被賣 12～13
- 3 耶和華（就是耶穌）牧養以色列羊羣中的困苦者（續） 14
- 5 以色列人被交給愚昧無用的牧人 15～17

四 關於在哈米吉頓大戰的事上，在以色列全家得救的事上，以及在千年國的事上，以色列之定命的豫言 十二 1～十四 21

- 1 哈米吉頓大戰 十二 1～9, 十四 1～7, 12～15

IV. The prophecies of encouragement centered on Christ (9:1 — 14:21)

A. The prophecy concerning the nations around Judah in relation to Israel (9:1-17)

1. Concerning the destruction carried out on the nations around Judah by Alexander the Great, the king of the Grecian empire (336-323 B.C., with the influence of his four successors extending to 44 B.C.) — vv. 1-7
2. The Lord protecting Jerusalem with its temple as His house — v. 8
3. Christ temporarily welcomed as the King into Jerusalem in a lowly form — vv. 9-10
4. Concerning the victory of the Jewish Maccabean heroes over Antiochus Epiphanes the king of Syria (175-164 B.C.) — vv. 11-17

B. The prophecy concerning the Lord's loving visitation to Israel (10:1-12)

C. The prophecy concerning the living of Israel under the oppression of the Roman Empire (11:1-17)

1. The destruction carried out in the neighborhood of Israel by the Roman Empire — vv. 1-3
2. The children of Israel falling into their neighbor's hand and into the hand of their neighbor's king — living under the tyranny of the Roman Empire — vv. 4-6
3. Jehovah (as Jesus) shepherding the afflicted of the flock of Israel — vv. 7-11, 14
4. The Messiah, as the proper Shepherd of Israel, detested, attacked, rejected, and sold for the price of a slave — vv. 12-13
3. Jehovah (as Jesus) Shepherding the Afflicted of the Flock of Israel (cont'd)— v. 14
5. The children of Israel left to the foolish and worthless shepherds — vv. 15-17

D. The prophecy concerning Israel's destiny in the great war of Armageddon, in their household salvation, and in the millennium (12:1 — 14:21)

1. In the great war of Armageddon — 12:1-9, 14:1-7, 12-15

2 使以色列全家得救的神聖供備和主宰豫備 十二 10 ～十三 9

a 耶和華神將恩典和懇求的靈澆灌大衛家和耶路撒冷的居民 十二 10 ～ 14

b 救贖主和祂救贖的神聖供備 十三 1 ～ 7 上

c 主宰的豫備一班子民，以接受救贖主和祂的救贖 十三 7 下～ 9

1 哈米吉頓大戰（續） 十四 1 ～ 7

3 千年國 十四 8 ～ 11, 16 ～ 21

1 哈米吉頓大戰（續） 十四 12 ～ 15

3 千年國（續） 十四 16 ～ 21

2. The divine provision and the sovereign preparation for the household salvation of Israel — 12:10—13:9

a. Jehovah God pouring out on the house of David and on the inhabitants of Jerusalem the Spirit of grace and of supplications — vv. 10-14

b. The divine provision of a Redeemer with His redemption — 13:1-7a

c. The sovereign preparation of a people to receive the Redeemer with His redemption — vv. 7b-9

1. In the great war of Armageddon (cont'd) — 14:1-7

3. In the millennium — vv. 8-11, 16-21

1. In the great war of Armageddon (cont'd) — vv. 12-15

3. In the millennium (cont'd) — vv. 16-21

書介

著者：撒迦利亞。（一 1。）

盡職時間：從主前約五二〇年，即大利烏西斯塔庇斯第二年，（一 1，拉四～六；此大利烏與但九 1，十一 1 的大利烏不同，也與尼十二 22 者不同，）到主前約五一八年，大利烏第四年。（七 1。）

盡職地點：耶路撒冷。（七 2～4。）

盡職對象：從被擄歸回耶路撒冷的人。

主 題：

耶和華藉着基督的救贖，
對祂受管教的選民熱切的安慰和應許；
基督親受屈辱，
在他們被擄中作他們受苦的同伴

INTRODUCTION

Author: Zechariah (1:1).

Time of His Ministry: From about 520 B.C., the second year of Darius Hystaspes (1:1; Ezra 4 — 6; different from both the Darius in Daniel 9:1; 11:1 and the one in Nehemiah 12:22), to about 518 B.C., the fourth year of Darius (7:1).

Place of His Ministry: Jerusalem (7:2-4).

Object of His Ministry: The captives returning to Jerusalem.

Subject:

**Jehovah's Hearty Consolation and Promise
to His Chastised Chosen People through the Redemption
of Christ, Who in His Humiliation
Became Their Suffering Companion in Their Captivity**

撒迦利亞書 第一章

壹 介言

一 1～6

【1:1】^{1a} 大利烏王第二年八月，耶和華的話臨到² 易多的孫子，³ 比利家的兒子，申言者^{4b} 撒迦利亞，說，

●1:1¹ 即大利烏西斯塔底斯，於主前五二一至四八六年統治瑪代波斯帝國。見拉四 5、24，五 3～六 12。此大利烏與但九 1 和十一 1 的大利烏不同，也與尼十二 22 者不同。

●1:1² 意，在指定的時候。

●1:1³ 意，耶和華賜福。

●1:1⁴ 意，耶和華記念。易多、比利家、和撒迦利亞這三個名字合起來的意義就是：在指定的時候，耶和華必賜福，耶和華必記念。

撒迦利亞是在被擄時期，生在祭司家族裏。（尼十二 1，4，12，16。）他先是祭司，後成了申言者。約在主前五二〇年，申言者哈該的時候，他與所羅巴伯一同回到猶大。（拉五 1。）撒迦利亞和哈該鼓勵神的百姓，在所羅巴伯和約書亞的手下建造神的殿。約書亞是大祭司，代表祭司職分；所羅巴伯是王室的後裔，作猶大省長，代表君王職分。因此，神的殿是由君王職分連同祭司職分建造的。照樣，在建造召會作基督身體的事上，也同時需要祭司職分和君王職分。（彼前二 5，9。）見拉五 1 註 1。

ZECHARIAH 1

I. The Introductory Word

1:1-6

【1:1】 In the eighth month, in the ^asecond year of ¹Darius, the word of Jehovah came to ^{2b}Zechariah the prophet, the son of ³Berechiah, the son of ⁴Iddo, saying,

1:1¹ (Darius) I.e., Darius Hystaspes, who ruled the Medo-Persian empire from 521-486 B.C. See Ezra 4:5, 24; 5:3—6:12. This Darius is different from both the Darius in Dan. 9:1 and 11:1 and the one in Neh. 12:22.

1:1⁴ (Iddo) Meaning at an appointed time.

1:1³ (Berechiah) Meaning Jehovah blesses.

1:1² (Zechariah) Meaning Jehovah remembers. The total significance of the three names Zechariah, Berechiah, and Iddo is that at an appointed time Jehovah will bless and Jehovah will remember.

Zechariah was born of a priestly family in captivity (Neh. 12:1, 4, 12, 16). He was first a priest, and then he became a prophet. He returned to Judah with Zerubbabel at the time of the prophet Haggai in about 520 B.C. (Ezra 5:1). Zechariah and Haggai encouraged the building of the temple of God under the hands of Zerubbabel and Joshua. Joshua was the high priest, representing the priesthood, and Zerubbabel, a descendant of the royal family, was the governor of Judah, representing the kingship. Thus, the temple of God was built by the kingship with the priesthood. Likewise, in the building up of the church as the Body of Christ, both the priesthood and the kingship are needed (1 Pet. 2:5, 9). See note 1¹ in Ezra 5.

1:1^a

Ezra 4:24;
Hag. 1:1

1:1^b

Ezra 5:1

1:1^a
拉四 24
該一 1
1:1^b
拉五 1

【1:2】耶和華曾向你們列祖大大發怒；

【1:3】所以你要對¹以色列人說，萬軍之耶和華如此說，你們要^{2a}轉向我，我就轉向你們；這是萬軍之耶和華說的。

撒迦利亞申言的中心思想乃是：耶和華記念祂受懲治的百姓，並且在列國執行神對以色列之懲罰卻有過度的行動，而使神的百姓受苦時，耶和華也同情祂的百姓。神使用列國懲罰以色列，但列國在執行神對祂選民的懲罰時作得太過。因以色列被神懲罰而受苦，神就差遣基督作祂的使者與他們同在，與他們一同度過被擄時期。（7～11。）祂也興起『匠人，』對付那些過度對付以色列的列國。（20～21。）藉着撒迦利亞這復興的申言者，神對祂受懲治的百姓說了熱切安慰和應許的話，說祂要將分散的以色列人帶回他們本國，使他們有復興和興盛時期的盼望。（12～17，二1～四14，六9～15，八1～23。）

在撒迦利亞的申言裏，基督受差遣到以色列人那裏，在卑微的形狀裏作他們的王，（九9～10，）並作他們的牧人餵養他們，（十一7，）但是祂卻被憎嫌、（十一8、）被賣、（十一12～13、）受攻擊（十三7）並被扎，（十二10，）因而為他們完成救贖。（十三1上，一8，三9。）至終，基督要為以色列人爭戰，拯救他們脫離敵基督的手，使以色列全家得救。（十二1～十四21。）在復興的時候，基督要作王管理全地。（十四8～11，16，20～21。）

●1:3¹ 直譯，他們。

【1:2】Jehovah was extremely angry with your fathers;

【1:3】Therefore say to them, Thus says Jehovah¹ of hosts,
^{2a}Return to Me, declares Jehovah of hosts, and I will return to you, says Jehovah of hosts.

The central thought of Zechariah's prophecy is that Jehovah remembers His chastised people and sympathizes with them in their suffering of the nations' excessive action in carrying out Jehovah's punishing of Israel. God used the nations to punish Israel, but the nations went too far in carrying out God's punishing of His elect. For Israel's suffering of His punishment, God sent Christ as His Angel to be with them and go with them through their captivity (vv. 7-11). He also raised up "craftsmen" to deal with the nations who had dealt with Israel excessively (vv. 20-21). Through Zechariah, a prophet of restoration, God gave His chastised people a hearty word of consolation and promise, saying that He would bring the scattered Israel back to their own country with the expectation of a time of restoration and prosperity (vv. 12-17; 2:1-4:14; 6:9-15; 8:1-23).

In Zechariah's prophecy Christ was sent to Israel as their King in a lowly form (9:9-10) and as their Shepherd to feed them (11:7), but He was detested (11:8), sold (11:12-13), attacked (13:7), and pierced (12:10) and thereby accomplished redemption for them (13:1a; 1:8; 3:9). Eventually, Christ will fight for Israel to deliver them out of the hand of Antichrist for their household salvation (12:1-14:21). In the restoration Christ will be King over all the earth (14:8-11, 16, 20-21).

1:3¹ (of) Or, Sabaoth. So throughout the book.

1:3^a
尼一9
耶二四7
二五5
三五15
瑪三7
路十五20

1:3^a
Neh. 1:9;
Jer. 24:7;
25:5;
35:15;
Mal. 3:7;
Luke 15:20

【1:4】不要像你們的列祖；從前的申言者^a呼叫他們說，萬軍之耶和華如此說，你們要回轉離開你們邪惡的行徑和作為；他們卻不聽，也不向我側耳；這是耶和華說的。

【1:5】你們的列祖在那裏呢？那些申言者能永遠活着麼？

【1:6】只是我的言語和律例，就是我所吩咐我僕人眾申言者的，豈不追上了你們列祖麼？他們就回轉，說，萬軍之耶和華^a定意按我們的行徑和作為向我們怎樣行，祂已照樣行了。

貳 安慰和應許的異象 一 7 ~ 六 15

一 一人，就是耶和華的使者，騎着紅馬，
站在窪地番石榴樹中間的異象
一 7 ~ 17

●1:3² 2 ~ 6 節勸勉以色列人要轉向耶和華，並應許耶和華必轉向他們；這指明以色列人雖然已經從巴比倫歸回耶路撒冷，但其中大部分人可能並沒有轉向主。這裏立下一個原則：我們必須先轉向主，然後主纔會轉向我們。

【1:4】 Do not be like your fathers, to whom the former prophets^a cried, saying, Thus says Jehovah of hosts, Turn from your evil ways and from your evil deeds; but they did not hear nor hearken to Me, declares Jehovah.

【1:5】 Your fathers, where are they? And the prophets, do they live forever?

【1:6】 But My words and My statutes, which I commanded My servants the prophets, did they not overtake your fathers, so that they returned and said, As Jehovah of hosts has^a thought to do with us, according to our ways and according to our deeds, so has He done with us?

II. The Visions of Consolation and Promise 1:7—6:15

A. The Vision of a Man as the Angel of Jehovah Riding on
a Red Horse and Standing among the Myrtle Trees
1:7-17

1:3² (Return) The exhortation to the children of Israel in vv. 2-6 to return to Jehovah with the promise that Jehovah will return to them indicates that although the children of Israel had returned from Babylon to Jerusalem, most of them probably had not returned to the Lord. This establishes the principle that we must return to the Lord first, and then the Lord will return to us.

【1:7】大利烏第二年十一月，就是細罷特月，二十四日，耶和華的話臨到易多的孫子，比利家的兒子，申言者撒迦利亞，說，

【1:8】我夜間觀看，見一¹人騎着^{2a}紅馬，站在窪地³番石榴樹中間；在祂後面還有⁴紅色、紅棕色和白色的馬。

●1:8¹ 這人是耶和華的使者，（11，）就是在人性裏的基督。耶和華的使者乃是耶和華自己這三一神。（出三2上，4～6，13～15。）這位使者也是基督，就是三一神的具體化身，（西二9，）並受神差遣者。（約五36～38，六38～39。）耶和華的使者也就是那在以色列從埃及到應許之地的路上，護衛並保護他們之神的使者。（出二三20，三二34，士六19～24，賽六三9。）

●1:8² 這裏的紅馬表徵基督在祂藉流血所完成之救贖裏的快速行動。（弗一7，彼前一18～19。）

●1:8³ 這些番石榴樹表徵在被擄中受屈辱卻寶貴的以色列民。救贖的基督是人，也是耶和華的使者，三一神的具體化身，受神差遣來與被擄中受屈辱的以色列人同在。基督站在窪地番石榴樹中間，意即祂堅強的留在被擄的以色列人中間，在他們所處受屈辱之谷的最低處。騎在紅馬上的救贖者基督，乃是以色列的護衛者，豫備好要為他們快速行事，在

【1:7】 On the twenty-fourth day of the eleventh month, which is the month Shebat, in the second year of Darius, the word of Jehovah came to Zechariah the prophet, the son of Berechiah, the son of Iddo, saying,

【1:8】 I saw during the night, and behold, a¹ man was riding upon a^{2a} red horse; and He was standing among the³ myrtle trees that were in the bottoms; and behind Him there were⁴ red, reddish-brown, and white horses.

1:8¹ (man) This man is the Angel of Jehovah (v. 11), Christ in His humanity. The Angel of Jehovah is Jehovah Himself as the Triune God (Exo. 3:2a, 4-6, 13-15). He is also Christ as the embodiment of the Triune God (Col. 2:9) and as the sent One of God (John 5:36-38; 6:38-39). The Angel of Jehovah is also the Angel of God who escorted and protected Israel on their way from Egypt to the promised land (Exo. 23:20; 32:34; Judg. 6:19-24; Isa. 63:9).

1:8² (red) Here the red horse signifies Christ's swift move in His redemption, accomplished through the shedding of His blood (Eph. 1:7; 1 Pet. 1:18-19).

1:8³ (myrtle) These myrtle trees signify the humiliated yet precious people of Israel in their captivity. The redeeming Christ, as a man and as the Angel of Jehovah, the embodiment of the Triune God, was sent by God to be with the humiliated people of Israel in their captivity. Christ's standing among the myrtle trees that were in the bottoms means that He remained strongly among the captured Israel in the lowest part of the valley in their humiliation. As the One on the red horse, Christ, the redeeming One, was Israel's patron,

1:8^a
亞六2~7
啓六2, 4~5, 8

1:8^a
Zech. 6:2-7;
Rev. 6:2, 4-5, 8

【1:9】我就說，我主阿，這些是甚麼意思？那與我說話的天使對我說，我要指示你這些是甚麼意思。

【1:10】那站在番石榴樹中間的人說，這些是耶和華所¹差遣，在地上巡行的。

他們被擄中照顧他們。基督在以色列被擄中維持他們，使祂至終能藉着以色列生到人性裏，以完成神永遠的經綸。

●1:8⁴ 三種不同顏色的馬指明基督的救贖（紅馬）帶領悔改的以色列人（紅棕色馬，）使他們很快的蒙神稱義、悅納（白馬。）這些馬的異象描繪了以色列人在被擄中的光景。在神眼中，救贖者基督在他們中間帶領，他們這些神所救贖的子民乃是在跟隨祂。他們既是神所救贖的子民，因此第一眼看來好像紅馬；但他們並不純潔，所以也由紅棕色馬所表徵（紅棕色指明攙雜。）他們需要接觸神，接受祂的對付，好得着神並蒙祂稱義，因而成為白馬所表徵者。他們一旦悔改，就會很快蒙神悅納並稱義。

●1:10¹ 紅馬、紅棕色馬和白馬，已經奉耶和華差遣，在地上巡行，觀察列國的光景。就如那些馬的行動所指明的，神被擄的子民乃是飄流不定，沒有平安、安息、和生活的享受。反之，列國卻安居平靜。（11。）這指明在神眼中，那時在以色列周圍的列國，都在平安與平靜中安居，享受他們的生活，而神的選民卻在受苦。

【1:9】 Then I said, What are these, sir? And the angel who spoke with me said to me, I will show you what these are.

【1:10】 And the man who stood among the myrtle trees answered and said, These are those whom Jehovah has¹ sent to go to and fro on the earth.

ready to do anything for them swiftly in order to care for them in their captivity. Christ maintained Israel in their captivity that He might eventually be born into humanity through Israel to accomplish God's eternal economy.

1:8⁴ (red) The horses of three different colors indicate that Christ's redemption (the red horse) leads the repentant Israel (the reddish-brown horses) to be justified and accepted by God swiftly (the white horses). This vision of the horses portrays the situation of Israel in their captivity. In the eyes of God, Christ the Redeemer was with them taking the lead, and they, God's redeemed people, were following Him. Because they were God's redeemed people, they appear at first sight as red horses. But because they were not pure, they are signified also by the reddish-brown horses (the color reddish-brown indicating a mixture). They need to contact God and to be dealt with by Him in order to gain God and be justified by Him and thus become those signified by the white horses. Once they repent, they will swiftly be accepted by God and justified by Him.

1:10¹ (sent) The red, reddish-brown, and white horses had been sent by Jehovah to go to and fro on the earth to observe the situation of the nations. As indicated by the movement of the horses, God's captured people were unsettled and were without peace, rest, and the enjoyment of life. The nations, on the contrary, were sitting still and were quiet (v. 11). This indicates that, in the eyes of God, all the nations around Israel at that time were sitting and enjoying their life in peace and quietness while God's elect were suffering.

1:11^a
詩四六 10
哈二 20
啓八 1

【1:11】那些騎馬的，對站在番石榴樹中間耶和華的使者回報說，我們已經巡行徧地，見全地的人都^a安居平靜。

1:12^a
耶二五 11~12
但九 2
亞七 5

【1:12】於是耶和華的使者說，萬軍之耶和華阿，你惱恨耶路撒冷和猶大的城邑已經^a七十年了；你不施憐恤要到幾時呢？

【1:13】耶和華就用美善的話，用安慰的話，回答那與我說話的天使。

1:14^a
珥二 18
亞八 2

【1:14】與我說話的天使對我說，你要呼喊說，萬軍之耶和華如此說，我爲耶路撒冷，爲錫安，極其^{1a}嫉憤；

1:15^a
賽四七 6

【1:15】我甚惱怒那安逸的列國；因爲我從前不過稍微^a惱怒我民，他們卻助增我民的禍患。

●1:14¹ 因爲列國都在安居，耶路撒冷卻在受苦，耶和華就爲耶路撒冷極其嫉憤。祂甚惱怒那安逸、平靜的列國。（15 上，11。）神從前不過稍微惱怒以色列，但列國在執行神對以色列的懲罰時，卻過度的對付以色列。（15 下。）

【1:11】 And they answered the Angel of Jehovah, who was standing among the myrtle trees, and they said, We have gone to and fro on the earth, and indeed all the earth sits^a still and is quiet.

【1:12】 Then the Angel of Jehovah answered and said, O Jehovah of hosts, how long will You not have compassion on Jerusalem and on the cities of Judah, with which You have been indignant for these^a seventy years?

【1:13】 And Jehovah answered the angel who spoke with me with good words, with comforting words.

【1:14】 So the angel who spoke to me said to me, Cry out, saying, Thus says Jehovah of hosts: I am greatly^{1a} jealous for Jerusalem and for Zion;

【1:15】 And I am extremely angry with the nations, who are at ease; for I was only a little^a angry, but their help increased the affliction.

1:14¹ (jealous) Because the nations were sitting peacefully while Jerusalem was troubled, Jehovah was very jealous for Jerusalem. He was extremely angry with the nations, who were at ease, sitting still and quiet (vv. 15a, 11). God was only a little angry with Israel, but the nations, in their carrying out of God's punishment on Israel, dealt with Israel excessively (v. 15b).

1:11^a
Psa. 46:10;
Hab. 2:20;
Rev. 8:1

1:12^a
Jer. 25:11-12;
Dan. 9:2;
Zech. 7:5

1:14^a
Joel 2:18;
Zech. 8:2

1:15^a
Isa. 47:6

1:16^a
賽十二 1
五四 8
亞二 10
八 3
1:16^b
賽四四 26~28
該一 14
1:16^c
亞二 1~2
1:17^a
賽五一 3

【1:16】所以耶和華如此說，我要帶着^a 憐恤回到耶路撒冷；我的^b 殿必重建在其中，^{1c} 準繩必拉在耶路撒冷之上；這是萬軍之耶和華說的。

【1:17】你要再呼喊說，萬軍之耶和華如此說，我的城邑必再福樂滿溢，耶和華必再^a 安慰錫安，必再揀選耶路撒冷。

二 四角和四匠人的異象 — 18 ~ 21

【1:18】我又舉目觀看，見有¹ 四角。

●1:16¹ 用準繩量度，目的是要據有。神放棄耶路撒冷有七十年之久。（12，耶二五 11。）現今祂要回來重新據有這城，所以祂使人將準繩拉在其上。（二 1。）

●1:18¹ 四角和四個匠人的異象，（18 ~ 21，）是對以色列安慰並鼓勵的應許之話，作為神對基督在 12 節為錫安和耶路撒冷代求的回應。四角就是四國及其王—巴比倫、瑪代波斯、希臘、和羅馬帝國，也是但二 31 ~ 33 的大人像，以及但七 3 ~ 8 的四個獸所表徵的，他們都曾傷害並毀滅神的選民。四個匠人（20）就是神所用的技巧，以毀滅這四國及其王。頭三國中的每一國—巴比倫、瑪代波

【1:16】Therefore thus says Jehovah, I return to Jerusalem with ^acompassions; My ^bhouse will be built in it, declares Jehovah of hosts, and a ^{1c}measuring line will be stretched over Jerusalem.

【1:17】Cry out again, saying, Thus says Jehovah of hosts, My cities will again overflow with good, and Jehovah will again ^acomfort Zion and will again choose Jerusalem.

B. The Vision of the Four Horns and the Four Craftsmen 1:18-21

【1:18】Then I lifted up my eyes and looked, and there were ¹four horns.

1:16¹ (measuring) Measuring for the purpose of possessing. For seventy years Jerusalem was given up by God (v. 12; Jer. 25:11). Now He was coming back to repossess the city; thus, He caused a measuring line to be stretched over it (2:1).

1:18¹ (four) The vision of the four horns and the four craftsmen (vv. 18-21) was a comforting and encouraging word of promise to Israel as God's answer to Christ's intercession for Zion and Jerusalem in v. 12. The four horns are the four kingdoms with their kings—Babylon, Medo-Persia, Greece, and the Roman Empire—also signified by the great human image in Dan. 2:31-33 and by the four beasts in Dan. 7:3-8, that damaged and destroyed the chosen people of God. The four craftsmen (v. 20) are the skills used by God to destroy these four kingdoms with their kings. Each of the

1:16^a
Isa. 12:1;
54:8;
Zech. 2:10;
8:3
1:16^b
Isa. 44:26-28;
Hag. 1:14
1:16^c
Zech. 2:1-2
1:17^a
Isa. 51:3

1:19^a
參但二 37~40
七 3~8

【1:19】我就問與我說話的天使，說，這些是甚麼意思？他對我說，這些就是把猶大、以色列和耶路撒冷打散的^a角。

【1:20】耶和華又指¹四個匠人給我看。

【1:21】我說，他們來作甚麼？¹天使說，那些角把猶大^a打散，以致無人可以抬頭；但這些匠人來威嚇那些角，要打掉列國的角，就是那攻擊打散猶大地之列國所舉起的角。

撒迦利亞書 第二章

三 一人 手拿準繩的異象 二 1 ~ 13

斯和希臘一都被緊接而來的國，以技巧的方式所取代。（參但五，八 3 ~ 7。）第四個匠人將是基督那非人手所鑿的石頭；祂要在回來時，將復興的羅馬帝國砸得粉碎，藉此砸碎那作為人類政權集大成的大人像。（但二 31 ~ 35。）

●1:20¹ 見 18 註 1。

●1:21¹ 直譯，他。

【1:19】 And I said to the angel who spoke with me, What are these? And he said to me, These are the ^ahorns that have scattered Judah, Israel, and Jerusalem.

【1:20】 Then Jehovah showed me ¹four craftsmen.

【1:21】 And I said, What do these come to do? And he spoke, saying, These are the horns that have so ^ascattered Judah that no man lifts up his head, but these have come to terrify them, to cast down the horns of the nations who have lifted up the horn against the land of Judah to scatter it.

1:19^a
cf. Dan. 2:37-40;
7:3-8

1:21^a
Jer. 50:17-18

ZECHARIAH 2

C. The Vision of a Man with a Measuring Line in His Hand 2:1-13

first three kingdoms—Babylon, Medo-Persia, and Greece—was taken over in a skillful way by the kingdom that followed it (cf. Dan. 5; 8:3-7). The fourth Craftsman will be Christ as the stone cut out without hands, who will crush the restored Roman Empire and thereby crush the great human image as the totality of human government at His coming back (Dan. 2:31-35).

1:20¹ (four) See note 18¹.

【2:1】我又舉目觀看，見有一¹人，手拿^{2a}準繩。

【2:2】我說，你往那裏去？祂對我說，我要去^a量¹耶路撒冷，看有多寬，多長。

【2:3】與我說話的天使離去的時候，另有一位天使前來迎着他，

【2:4】對他說，你跑去告訴那少年人，說，耶路撒冷必像開闊的地區，因為其中的人和牲畜甚多。

●2:1¹ 這人乃是在人性裏的基督，作為耶和華的使者，就是與撒迦利亞說話的那一位。（1 上，2，參結四十 3。）

●2:1² 見一 16 註 1。拿着準繩的那人要去量耶路撒冷，為使耶和華能在以色列被擄七十年之後，重新據有耶路撒冷。（2，4 下。）這量度不僅是要知道其大小，也是要知道其情況和光景。這量度是由人作的，不是由天使作的。天使沒有資格量任何屬人的事物，因為天使沒有人的性情。只有兼具神性與人性的耶穌，纔有資格量耶路撒冷。

●2:2¹ 殿是神家的表號，而耶路撒冷城乃是神行政之國的表號。耶路撒冷城被量度，結果發現她乃是開闊的地區，（4，）是沒有界限的。這指明神的國是沒有限量的，是照着神自己的大小；神自己就是祂國度的大小。

【2:1】 Then I lifted up my eyes and I looked, and there was a ¹man, and in His hand was a ^{2a}measuring line.

【2:2】 And I said, Where are You going? And He said to me, To ^ameasure ¹Jerusalem; to see how great its breadth is and how great its length is.

【2:3】 Then at that point the angel who spoke with me went forth and another angel came forth to meet him.

【2:4】 And he said to him, Run, speak to this young man, saying, Jerusalem will lie as an open region due to the multitude of men and cattle within it,

2:1¹ (man) This man is Christ in His humanity as the Angel of Jehovah, the One speaking with Zechariah (vv. 1a, 2; cf. Ezek. 40:3).

2:1² (measuring) See note 16¹ in ch. 1. The man with the measuring line intended to measure Jerusalem so that Jehovah might repossess it after the seventy years of Israel's captivity (vv. 2, 4b). This measuring was not only to know the size but also to know the condition and the situation. The measuring was done by a man, not by an angel. An angel is unqualified to measure anything human, because he does not have the human nature. Only Jesus, who has both the divine nature and the human nature, is qualified to measure Jerusalem.

2:2¹ (Jerusalem) Whereas the temple is the sign of God's house, the city of Jerusalem is a sign of God's kingdom for His administration. The city of Jerusalem was measured and was found to be an open region (v. 4), i.e., without limit. This indicates that God's kingdom is unlimited, the size of God Himself, and that God Himself is the size of His kingdom.

【2:5】耶和華說，我要作耶路撒冷四圍的¹火牆，並要作其中的^{1a}榮耀。

【2:6】耶和華說，嗨！嗨！^a你們要從北方之地逃走，因為我曾把你們¹散佈出去，猶如天的^b四風；這是耶和華說的。

【2:7】嗨！與巴比倫女子同住的錫安民哪，你們要逃走！

●2:5¹ 耶路撒冷城的牆並其中的榮耀，都是耶和華自己；這指明耶和華作為基督，必在耶路撒冷周圍作其保護，並在耶路撒冷中心作其榮耀。這表明基督乃是神經綸的中心與普及。今天基督是召會中心的榮耀，也是在召會周圍燃燒的火，為着保護她。在新耶路撒冷，三一神在基督裏乃是其中心的榮耀，（啓二一 23，二二 1，5，）這榮耀要經過透明的牆照耀出來，（啓二一 11，18 上，24，）作其保護的火。

●2:6¹ 散佈這辭指明，神在以色列人被擄時使他們分散，乃是為着祂見證的擴展。當以色列人被分散到巴比倫，其中四個年輕人成為神的見證人，為祂作見證。（但一 6。）這樣，神的見證就擴展到巴比倫。神是偉大的，祂主宰一切，祂的心是廣大的；所以祂要祂的見證開展到遠處。參徒一 8，八 1、4，十一 19。

【2:5】For I will be her¹ wall of fire round about, declares Jehovah, and I will be the^{1a} glory within her.

【2:6】Ho! Ho! ^aFlee from the land of the north, declares Jehovah, for I have¹ spread you out like the^b four winds of the heavens, declares Jehovah.

【2:7】Ho, Zion! Escape, you who dwell with the daughter of Babylon.

2:5¹ (wall) That the wall of the city of Jerusalem and the glory within her will be Jehovah Himself indicates that Jehovah as Christ will be the protection of Jerusalem at her circumference and her glory at her center. This shows the centrality and universality of Christ in God's economy. Today Christ is the glory in the center of the church, and He is also the fire burning around the circumference of the church for her protection. In the New Jerusalem the Triune God in Christ will be the glory at its center (Rev. 21:23; 22:1, 5), and this glory will shine through the transparent wall of the city (Rev. 21:11, 18a, 24) to be its protection of fire.

2:6¹ (spread) The word spread indicates that God's scattering the people of Israel when they were taken into captivity was His spreading them for the spreading of His testimony. When the children of Israel were scattered to Babylon, four young people became witnesses of God and a testimony for Him (Dan. 1:6). In this way God's testimony was spread to Babylon. God is great and sovereign, and He has a broad heart. Therefore, He wanted His testimony to be spread to faraway places. Cf. Acts 1:8; 8:1, 4; 11:19.

【2:8】因為萬軍之耶和華如此說，¹在顯出榮耀之後，²祂差遣²我去攻擊那擄掠你們的列國；因為那觸着你們的，就是觸着祂眼中的^{3a}瞳人。

●2:8¹ 『在顯出榮耀之後，』意指被擄的人歸回之後。在以色列被擄的七十年中，榮耀不在耶路撒冷中心。（結十一 23 與註 1。）然而，當以色列人歸回耶路撒冷，榮耀也歸回了。在神眼中，被擄之人的歸回乃是榮耀。

●2:8² 『祂』和『我』都是指萬軍之耶和華。這意思是，萬軍之耶和華是差遣者，（9，11，）也是受差遣者。耶和華就是三一神。（出三 15 與註。）在本節，神格三者中被稱為『祂』的一位，差遣三者中被稱為『我』的另一位。差遣者必然是指父，受差遣的乃是子。（約五 36 下，六 57 上，八 16。）在顯出榮耀之後，三一神定意，父要差遣子去攻擊那擄掠以色列的列國。父和子都是耶和華。

●2:8³ 基督這位受萬軍之耶和華所差遣的，以及差遣者萬軍之耶和華，將要攻擊列國；這些列國擄掠錫安的民，觸着他們如同觸着神眼中的瞳人。神的百姓對於神是非常寶貴的，任何人觸着他們，就是觸着祂眼中的瞳人。這對所羅巴伯、約書亞、以及其他所有歸回的人，都是安慰、鼓勵、和撫慰的話。

【2:8】 For thus says Jehovah of hosts,¹ After the glory² He has sent² Me against the nations who plunder you; for he who touches you touches the^{3a} pupil of His eye.

2:8¹ (After) The expression after the glory means after the return of the captives. In the seventy years of Israel's captivity, the glory was absent from the center of Jerusalem (Ezek. 11:23 and note 1). But when the children of Israel returned to Jerusalem, the glory also returned. In the sight of God the return of the captives was a glory.

2:8² (He) Both He and Me refer to Jehovah of hosts. This means that Jehovah of hosts is the Sender (vv. 9, 11) and the sent One. Jehovah is the Triune God (Exo. 3:15 and note). In this verse One of the three in the Godhead, referred to as He, sent another of the three, referred to as Me. The Sender is surely the Father, and the sent One is the Son (John 5:36b; 6:57a; 8:16). After the glory the Triune God decided that the Father would send the Son against the nations who plundered Israel. Both the Father and the Son are Jehovah.

2:8³ (pupil) Christ as the One sent by Jehovah of hosts and as the Sender, Jehovah of hosts, will be against the nations who plunder the people of Zion and touch them as the pupil of His eye. God's people are very dear to Him, and whoever touches them touches the pupil of His eye. This was a word of comfort, encouragement, and consolation to Zerubbabel, Joshua, and all the other returned ones.

2:9^a
亞二 11
四 9
六 15

【2:9】我在他們以上掄手，他們就必作那些服事他們之人的擄物；你們便^a知道萬軍之耶和華差遣我了。

2:10^a
賽十二 6
五四 1
番三 14
2:10^b
利二六 12
結三七 27
亞八 3
約一 14
2:11^a
賽二 2~3
四九 22
六十 3
亞八 22~23

【2:10】錫安的女子阿，應當^a歡呼喜樂，因為¹我來了，要住在你^b中間；這是耶和華說的。

【2:11】那日，必有許多^a國歸附耶和華，作我的子民；我要住在你中間，你就知道萬軍之耶和華差遣我到你那裏去了。

2:12^a
申三二 9

【2:12】耶和華必在聖地上得猶大為業，作祂的^a分，也必再揀選耶路撒冷。

2:13^a
哈二 20
番一 7
啓八 1
2:13^b
詩十一 4
六八 5
賽五七 15
六三 15
耶二五 30

【2:13】凡有血肉的，都當在耶和華面前^{1a}靜默無聲！因為祂興起，從祂^b聖別的居所出來了。

●2:10¹ 本節的『我』和 11 節的『我』都是指耶和華，與 8～9 節的『祂』和『我』是同一位。

●2:13¹ 在榮耀歸回耶路撒冷之前，耶和華是安靜的；但在榮耀顯出之後，祂從聖別的居所興起來了。凡有血肉的，包括巴比倫人、波斯人、希臘人和羅馬人，都當靜默。惟有耶和華有權利說話，惟有祂是決定的因素。

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

【2:10】Give a^a ringing shout and rejoice, O daughter of Zion, for now¹ I am coming, and I will dwell in your^b midst, declares Jehovah.

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

【2:12】And Jehovah will inherit Judah as His^a portion upon the holy land, and He will again choose Jerusalem.

【2:13】^{1a}Hush, all flesh, before Jehovah! For He is roused up from His^b holy habitation.

2:10¹ (I) The I in this verse and the I and Me in v. 11 refer to Jehovah, the same One as the He and Me in vv. 8-9.

2:13¹ (Hush) Before the glory returned to Jerusalem, Jehovah was silent, but after the glory He was roused up from His holy habitation. All flesh—including the flesh of the Babylonians, Persians, Greeks, and Romans—must be silent. Only Jehovah has the right to speak, and only He is the deciding factor.

2:9^a
Zech. 2:11;
4:9;
6:15

2:10^a
Isa. 12:6;
54:1;
Zeph. 3:14

2:10^b
Lev. 26:12;
Ezek. 37:27;
Zech. 8:3;
John 1:14

2:11^a
Isa. 2:2-3;
49:22;
60:3;
Zech. 8:22-23

2:12^a
Deut. 32:9

2:13^a
Hab. 2:20;
Zeph. 1:7;
Rev. 8:1

2:13^b
Psa. 11:4;
68:5;
Isa. 57:15;
63:15;
Jer. 25:30

撒迦利亞書 第三章

四 大祭司約書亞，
因耶和華的使者和猶大的省長所羅巴伯，
得成全、堅立、並加強的異象

三 1 ~ 10

【3:1】祂又指給我看，^{1a} 大祭司約書亞
站在耶和華的使者面前，² 撒但也站在
約書亞的^b 右邊，作他的對頭。

●3:1¹ 大祭司約書亞豫表基督是神差到祂子民那裏的大祭司。（來三 1，四 14 ~ 15，七 26。）約書亞也代表並表徵以色列是祭司的國度。（出十九 6，亞八 20 ~ 23，賽二 2 ~ 4 上。）

約書亞站在耶和華的使者面前，好在祭司職分上得着成全、堅立並加強。（1 ~ 10。）耶和華的使者要藉着量約書亞來作這事。基督在本章對約書亞的眷顧，是祂在二 1 ~ 2 量度的延續。

●3:1² 或，控告者，對頭。見太四 10 註 1 與啓十二 10 註 2。撒但這對頭的用意，乃是要在約書亞的同伴（8）面前貶低他，好攔阻神殿的重建。

在 1 ~ 2 節有三方：約書亞、耶和華的使者和撒但。這是伊甸園景象的重演，在那裏神將祂所創造的人擺在兩棵樹前，生命樹是指神，善惡知識樹是指撒但。（創二 8 ~ 9。）

ZECHARIAH 3

D. The Vision of Joshua the High Priest Perfected,
Established, and Strengthened by the Angel
of Jehovah with Zerubbabel the Governor of Judah

3:1-10

【3:1】Then He showed me ^{1a}Joshua the high priest
standing before the Angel of Jehovah and ²Satan
standing at his ^bright hand to be his adversary.

3:1¹ (Joshua) Joshua the high priest typifies Christ as the High Priest sent by God to His people (Heb. 3:1; 4:14-15; 7:26). Joshua also represents and signifies Israel as a nation of priests (Exo. 19:6; Zech. 8:20-23; Isa. 2:2-4a).

Joshua was standing before the Angel of Jehovah to be perfected, established, and strengthened in the priesthood (vv. 1-10). The Angel of Jehovah would do this by measuring Joshua. Christ's care for Joshua in this chapter is a continuation of His measuring in 2:1-2.

3:1² (Satan) Or, the accuser, the adversary. See notes 10¹ in Matt. 4 and 10² in Rev. 12. The adversary Satan's intention was to belittle Joshua in front of his fellows (v. 8) and to frustrate the rebuilding of God's temple.

In vv. 1-2 there are three parties: Joshua, the Angel of Jehovah, and Satan. This is a repetition of the scene in the garden of Eden, where God put the man He had created in front of the tree of life, denoting God, and the tree of knowledge, denoting Satan (Gen. 2:8-9).

3:1^a

Hag. 1:1

3:1^b

Psa. 109:6;
Rev. 12:10

3:1^a
該一 1

3:1^b
詩一〇九 6
啓十二 10

3:2^a
猶 9
參路九 42
3:2^b
詩六六 12
摩四 11
猶 23
參林前三 15
3:3^a
賽六四 6

【3:2】耶和華對撒但說，撒但哪，耶和華^a 責備你！就是揀選耶路撒冷的耶和華責備你！這不是從^b 火中抽出來的一根柴麼？

【3:3】約書亞穿着¹ 污穢的^a 衣服，站在那使者面前。

【3:4】祂吩咐那些站在祂面前的說，你們要¹ 脫去他身上污穢的衣服。又對約書亞說，你看，我使你的罪孽離開你，給你^a 穿上華美的衣袍。

●3:3¹ 按豫表，衣服表徵人的行為，作他的彰顯。（賽六四 6，啓十九 8。）大祭司約書亞穿着污穢的衣服，指明我們的行為可能仍是不潔的，因為我們還活在肉體裏，這肉體是全然污穢的。（羅七 18，林後七 1。）約書亞的污穢衣服是撒但控告的根據。

●3:4¹ 基督作為耶和華的使者來成全約書亞，脫去他身上污穢的衣服，使他的罪孽離開他。約書亞還要穿上華美的衣袍，就是適合他大祭司職任與身分的衣服。這些衣服表徵基督在祂神聖榮耀與屬人美麗中的彰顯。（出二八 2 與註。）

【3:2】And Jehovah said to Satan, Jehovah^a rebuke you, Satan! Indeed, Jehovah, who has chosen Jerusalem, rebuke you! Is this not a brand plucked from the^b fire?

【3:3】Now Joshua was clothed with¹ filthy^a garments and was standing before the Angel.

【3:4】And He answered and spoke to those standing before Him, saying,¹ Remove the filthy garments from him. Then He said to him, See, I hereby make your iniquity pass from you and^a clothe you with stately robes.

3:3¹ (filthy) In type, garments signify one's conduct as one's expression (Isa. 64:6; Rev. 19:8). That Joshua the high priest was clothed with filthy garments indicates that our conduct may still be unclean because we still live in the flesh, which is altogether filthy (Rom. 7:18; 2 Cor. 7:1). Joshua's filthy garments were the basis of Satan's accusation.

3:4¹ (Remove) The perfection of Christ as the Angel of Jehovah was extended to Joshua by the removing of the filthy garments from him, thus making his iniquity pass from him. Joshua was also clothed with stately robes, with garments befitting his office and status as high priest. These garments signify the expression of Christ in His divine glory and His human beauty (Exo. 28:2 and notes).

3:2^a
Jude 9;
cf. Luke 9:42
3:2^b
Psa. 66:12;
Amos 4:11;
Jude 23;
cf. 1 Cor. 3:15
3:3^a
Isa. 64:6

3:4^a
Isa. 61:10;
Luke 15:22;
Rev. 3:4;
19:8

【3:5】¹ 祂說，要將² 潔淨的^a 頂冠戴在他頭上。他們就把潔淨的頂冠戴在他頭上，給他穿上華美的衣服，耶和華的使者在旁邊站立。

【3:6】耶和華的使者向約書亞作見證說，

【3:7】萬軍之耶和華如此說，你若遵行我的道路，謹守我所吩咐的，你就可以審理我的家，看守我的院宇；我也要使你在這些站立在這裏的使者中間來往。

【3:8】大祭司約書亞阿，你和坐在你面前的同伴都當聽。（他們是作豫兆的人。）我必使我的^{1a} 僕人，就是那^b 苗，發出來。

●3:5¹ 此乃照古譯本；希伯來文經文作，我。

●3:5² 潔淨的頂冠，表徵約書亞已經完全得着潔淨，如今在基督這位耶和華的使者面前是潔淨的。

●3:8¹ 這是指所羅巴伯；他豫表基督在祂的人性和君尊的忠信裏，（六 12，）作耶和華的僕人，大衛的苗。（耶二三 5。）所羅巴伯雖然不是君王，只是在君王的地位上作省長，（該一 1，）但他乃是大衛王家的後裔，王家的苗。作為這樣的一位，所羅巴伯豫表基督。

【3:5】 And ¹He said, Let them put a ²clean ^aturban upon his head. And they put the clean turban upon his head and clothed him with garments while the Angel of Jehovah stood by.

【3:6】 And the Angel of Jehovah testified to Joshua, saying,

【3:7】 Thus says Jehovah of hosts, If you will walk in My ways and if you will keep My charge, then you will both judge My house and keep My courts, and I will grant you to walk among these standing here.

【3:8】 Hear then, Joshua the high priest, you and your fellows who sit before you—for they are men of symbol—for I am about to bring forth My ^{1a}servant, the ^bshoot.

3:5¹ (He) Following some ancient versions; the Hebrew text reads, I.

3:5² (clean) The clean turban signifies that Joshua had been fully cleansed and was now clean in the presence of Christ as the Angel of Jehovah.

3:8¹ (servant) This refers to Zerubbabel, who is a type of Christ as the Servant of Jehovah, the Shoot of David (Jer. 23:5), in His humanity and royal faithfulness (6:12). Although he was not a king but was a governor in the position of a king (Hag. 1:1), Zerubbabel was nevertheless a descendant, a shoot, of the royal family of David. As such, he typifies Christ.

3:9^a
詩一一八 22
賽二八 16
3:9^b
亞四 10
啓五 6

【3:9】看哪，我在約書亞面前所安置的^{1a}石頭，在一塊石頭上有^{2b}七眼。萬軍之耶和華說，我要親自³雕刻這石頭，並要在一日之間⁴除掉那地的罪孽。

【3:10】當那日你們各人要請鄰舍坐在^{1a}葡萄樹和無花果樹下；這是萬軍之耶和華說的。

●3:9¹ 這塊安置在約書亞面前的石頭（所羅巴伯，）也豫表基督是神建造的石頭。（詩一一八 22，賽二八 16，太二一 42，彼前二 4。）所羅巴伯是安置在約書亞面前的石頭，為要完成神的經綸。

●3:9² 石頭（基督）上的七眼是耶和華的七眼，也是羔羊基督的七眼，就是神的七靈，七倍加強的靈。（四 10，啓五 6。）見四 10 註 1。

●3:9³ 耶和華要雕刻這石頭，指明神要在基督這塊石頭上作工，以完成神的救贖、拯救和建造。雕刻就是剪除。基督在十字架上受死時，乃是被神雕刻、剪除。

●3:9⁴ 這指明神在其上作工的基督，要在一日之間，就是在祂釘十字架之日，除掉以色列地的罪。（彼前二 24。）藉着祂在十字架上的死，神的羔羊基督除去了世人的罪。（約一 29。）

●3:10¹ 當我們的罪被除去，（9，）我們與神的光景得着平息以後，我們與神之間就有平安，我

【3:9】 For here is the ^{1a}stone that I have set before Joshua— upon one stone are ^{2b}seven eyes. I will ³engrave its engraving, declares Jehovah of hosts, and I will ⁴remove the iniquity of that land in one day.

【3:10】 In that day, declares Jehovah of hosts, each of you will invite his neighbor to come under the ^{1a}vine and under the fig tree.

3:9¹ (stone) This stone (Zerubbabel) set before Joshua also typifies Christ as the stone for God's building (Psa. 118:22; Isa. 28:16; Matt. 21:42; 1 Pet. 2:4). Zerubbabel was a stone set before Joshua to carry out God's economy.

3:9² (seven) The seven eyes of the stone (Christ) are the seven eyes of Jehovah and the seven eyes of the Lamb, Christ, which are the seven Spirits of God, the sevenfold intensified Spirit (4:10; Rev. 5:6). See note 10¹ in ch. 4.

3:9³ (engrave) Jehovah's engraving of the stone indicates that God will work on Christ as the stone for the accomplishing of God's redemption, salvation, and building. To engrave is to cut. When Christ was dying on the cross, He was engraved, cut, by God.

3:9⁴ (remove) This indicates that the Christ on whom God has worked will remove the sin of the land of Israel in one day, the day of His crucifixion (1 Pet. 2:24). Through His death on the cross, Christ, the Lamb of God, took away the sin of the world (John 1:29).

3:10¹ (vine) After our sin has been taken away (v. 9) and our situation with God has been appeased, there is peace between us and God, and

3:9^a
Psa. 118:22;
Isa. 28:16
3:9^b
Zech. 4:10;
Rev. 5:6

3:10^a
1 Kings 4:25;
Isa. 36:16;
Micah 4:4

撒迦利亞書 第四章

五 金燈臺 和兩棵橄欖樹的異象 四 1 ~ 14

【4:1】¹ 那與我說話的天使回來叫醒我，
好像人睡覺被叫醒一樣。

們就能來在一起享受基督作葡萄樹，（約十五 1，5，）就是生命樹，（見創二 9 註 2，啓二二 2 註 1 與註 2，）並享受祂作滿了生命果子的無花果樹。（士九 10 ~ 11。）基督來完成救贖，祂帶着那靈，並在十字架上被神剪除。（見 9 註 2 與註 3。）這使我們得以享受祂作葡萄樹和無花果樹。基督作耶和華的使者所施行的量度，帶來如此美妙的光景。

●4:1¹ 三、四章的異象分別與祭司職分和君王職分有關，二者都關係到聖殿的重建。（見拉五 1 註 1。）三章裏關於約書亞的異象，是為加強大祭司約書亞的祭司職分；而本章關於金燈臺和兩棵橄欖樹的異象，是為加強猶大省長所羅巴伯的君王職分。在三章，約書亞被量度，（見該章 1 註 1 二段，）結果使他藉着潔淨而得加強並堅立。在本章，所羅巴伯被量度，使他得着加強並堅立，好繼續並完成聖殿的重建。

ZECHARIAH 4

E. The Vision of the Lampstand of Gold and Two Olive Trees 4:1-14

【4:1】¹ Then the angel who spoke with me returned and roused me as a man is roused from his sleep.

we can come together to enjoy Christ as the vine (John 15:1, 5), the tree of life (see note 9² in Gen. 2 and notes 2¹ and 2² in Rev. 22), and as the fig tree, full of the fruit of life (Judg. 9:10-11). Christ came to accomplish redemption, bearing the Spirit and being cut by God on the cross (see notes 9² and 9³). This issued in our enjoyment of Him as the vine and as the fig tree. The measuring carried out by Christ as the Angel of Jehovah results in such a wonderful situation.

4:1¹ (Then) The visions in chs. 3 and 4 are concerned, respectively, with the priesthood and the kingship, which are both related to the rebuilding of the temple (see note 1¹ in Ezra 5). The vision in ch. 3 concerning Joshua was to strengthen Joshua the high priest in the priesthood, whereas the vision of the golden lampstand and the two olive trees in this chapter was to strengthen Zerubbabel the governor of Judah in the kingship. In ch. 3 Joshua was measured (see note 1¹, par. 2, there), resulting in his being strengthened and established through the cleansing. In ch. 4 Zerubbabel was measured so that he might be strengthened and established to continue and complete the rebuilding of the temple.

【4:2】他問我說，你看見甚麼？我說，
我看見一個 ^{1a} 燈臺，全是金的，頂上
有油碗；燈臺上有 ^b 七燈，頂上的七
燈各有 ² 七個管子；

●4:2¹ 約書亞的祭司職分表徵以色列國爲着神
向列國所盡的祭司職分。金燈臺表徵以色列國爲着
神向列國所作明亮的見證。神揀選了以色列作祭司
的國度。（出十九 6。）祂的心意是要用以色列國
作祭司體系，將列國帶到神那裏，使他們能進到神
面前，好蒙神光照、暴露、對付，並得着神聖豐富的
傳輸。不僅如此，祭司也要教導列國如何敬拜神，
事奉神。（參八 20 ～ 23。）除了作祭司的國度，
以色列還要作見證代表神。

燈臺在內裏一面表徵具體化並彰顯出來的三一
神。在出二五，燈臺表徵基督作三一神的具體化身
和彰顯，這裏的燈臺表徵以色列國作神集體的見證，
將祂一切美德照耀出來。關於燈臺的細節，見出
二五 31 ～ 40 註。

●4:2² 燈臺的供應在於七燈各有七個管子，表
徵神七倍加強的靈作全備的供應。（腓一 19 下。）
見啓四 5 註 1 與一 4 註 5 一段。

【4:2】 And he said to me, What do you see? And I said, I
see that there is a ^{1a} lampstand all of gold, with its bowl
on top of it and its ^b seven lamps upon it, with ² seven
pipes for each of the lamps on top of it;

4:2¹ (lampstand) The priesthood of Joshua signifies the priesthood
of the nation of Israel toward the nations for God. The lampstand of
gold signifies the shining testimony of the nation of Israel toward the
nations for God. God had chosen Israel to be a nation of priests (Exo.
19:6). His intention was to use the nation of Israel as a priesthood to
bring the nations to God that they might enter into God's presence to be
enlightened, exposed, dealt with, and transfused by God with the divine
riches. Furthermore, the priests were to teach the nations how to worship
God and serve God (cf. 8:20-23). In addition to being a nation of priests,
Israel was to be a testimony standing for God.

Intrinsically, the lampstand signifies the Triune God embodied and
expressed. In Exo. 25 the lampstand signifies Christ as the embodiment
and expression of the Triune God. Here the lampstand signifies the
nation of Israel as the collective testimony of God, shining out all His
virtues. For the details concerning the lampstand, see notes in Exo.
25:31-40.

4:2² (seven) The supply of the lampstand is the seven pipes for each of
the seven lamps, which signify the sevenfold intensified Spirit of God as the
bountiful supply (Phil. 1:19b). See notes 5¹ in Rev. 4 and 4⁵, par. 1, in Rev. 1.

【4:3】旁邊有¹兩棵^a橄欖樹，一棵在油碗的右邊，一棵在油碗的左邊。

【4:4】我問與我說話的天使說，我主阿，這些是甚麼意思？

【4:5】與我說話的天使回答我說，你不知道這些是甚麼意思麼？我說，我主阿，我不知道。

【4:6】他回答我說，¹這是耶和華給所羅巴伯的話，說，萬軍之耶和華說，不是倚靠^a權勢，不是倚靠能力，乃是倚靠我的²靈。

●4:3¹ 見出二七 20 註 1。這裏的兩棵橄欖樹，表徵當時的大祭司約書亞和省長所羅巴伯；他們是兩個油的兒子，被耶和華的靈充滿，爲着神殿的重建。（3～6，12～14，參出三一 3 與註。）這兩個油的兒子也豫表今世代末了三年半期間的兩個見證人摩西和以利亞；他們要在大災難時作神的見證人，爲着加強神的子民—以色列人和在基督裏的信徒。（啓十一 3～12，十二 17。）

●4:6¹ 5～7、9 節上半的話指明，立了重建神殿之根基的猶大省長所羅巴伯，必搬出一塊頂石；這意思是說，他要完成神殿的重建，不是倚靠權勢，不是倚靠能力，乃是倚靠耶和華的靈。申言者撒迦

【4:3】 And there are ¹two ^aolive trees beside it, one to the right of the bowl and one to the left.

【4:4】 And I answered and spoke to the angel who spoke with me, saying, What are these, sir?

【4:5】 And the angel who spoke with me answered and said to me, Do you not know what these are? And I said, No, sir.

【4:6】 And he answered and spoke to me, saying, ¹This is the word of Jehovah to Zerubbabel, saying, Not by ^amight nor by power, but by My ²Spirit, says Jehovah of hosts.

4:3¹ (two) See note 20¹ in Exo. 27. The two olive trees here signify Joshua the high priest and Zerubbabel the governor at the time, who were the two sons of oil, filled with the Spirit of Jehovah for the rebuilding of God's temple (vv. 3-6, 12-14; cf. Exo. 31:3 and note). The two sons of oil also typify the two witnesses, Moses and Elijah, in the last three and a half years of the present age, who will be witnesses of God in the great tribulation for the strengthening of God's peoples—the Israelites and the believers in Christ (Rev. 11:3-12; 12:17).

4:6¹ (This) The word in vv. 5-7 and 9a indicates that Zerubbabel, the governor of Judah, who laid the foundation for the rebuilding of the temple, would bring forth the topstone, which means that he would finish the rebuilding of God's temple by the Spirit of Jehovah, not by might nor

4:7^a
耶五—25
太二—21
4:7^b
詩一一八 22
4:7^c
拉三 11, 13

【4:7】大^a山哪，你算甚麼？在所羅巴伯面前你必成為平地；他必¹搬出那塊^b頂石，人必^c大聲歡呼，說，願恩典恩典，歸與²這石！

利亞對所羅巴伯說這話，為要扶持、幫助、加強、並堅立所羅巴伯的手，使他能繼續建造神的殿，直到完成。

●4:6² 三章說到基督的死，為着救贖；（三 9；）本章說到那靈，為着完成神的經綸。按照新約，基督為着救贖我們被釘死，從死人中復活，並且在復活裏成了賜生命的靈。（林前十五 3～4，45 下。）基督完成救贖，結果使神的子民現今能享受基督作那靈，（加三 13～14，）甚至作七倍加強的靈。（啓一 4，四 5，五 6。）我們相信釘十字架的基督以後，神供應我們包羅萬有的靈，以完成祂的建造。（加三 1～2，5。）藉着這靈，召會的建造得以完成。

●4:7¹ 搬出頂石就是完成建造。人大聲歡呼，說，『願恩典恩典，歸與這石！』這指明頂石本身就是恩典。頂石豫表基督；祂是從神臨到我們的恩典，作神建造的遮蓋。（見林前十五 10 註 1。）基督是基石，托住神的建造；（賽二八 16，林前三 11；）是房角石，將祂身體上外邦和猶太的肢體聯絡在一起；（弗二 20，彼前二 6；）也是頂石，完成神的建造。

●4:7² 或，這殿。直譯，它。

【4:7】Who are you, O great^a mountain? Before Zerubbabel you will become a plain, and he will¹ bring forth the^b topstone with^c shouts of Grace, grace to it!

by power. The prophet Zechariah spoke this word to Zerubbabel in order to support, encourage, strengthen, and establish the hand of Zerubbabel that he might continue the building of the temple unto its consummation.

4:6² (Spirit) Whereas ch. 3 refers to Christ's death, which is for redemption (3:9), ch. 4 speaks of the Spirit, who is for the carrying out of God's economy. According to the New Testament, Christ is the One who was crucified for our redemption, who was raised from among the dead, and who in resurrection has become the life-giving Spirit (1 Cor. 15:3-4, 45b). As the result of Christ's redemption, God's people may now enjoy Christ as the Spirit (Gal. 3:13-14), even as the sevenfold intensified Spirit (Rev. 1:4; 4:5; 5:6). After we believe in the crucified Christ, God supplies to us the all-inclusive Spirit for the accomplishing of His building (Gal. 3:1-2, 5). By this Spirit the building of the church will be consummated.

4:7¹ (bring) To bring forth the topstone is to complete the building. The shouts of "Grace, grace to it!" indicate that the topstone itself is grace. The topstone typifies Christ, who is the grace from God to us to be the covering of God's building (see note 10¹ in 1 Cor. 15). Christ is the foundation stone to uphold God's building (Isa. 28:16; 1 Cor. 3:11), the cornerstone to join together the Gentile and Jewish members of His Body (Eph. 2:20; 1 Pet. 2:6), and the topstone to consummate God's building.

4:7^a
Jer. 51:25;
Matt. 21:21
4:7^b
Psa. 118:22
4:7^c
Ezra 3:11, 13

【4:8】耶和華的話又臨到我，說，

【4:9】所羅巴伯的手立了這殿的^a根基，他的手也必^b完成這工；你就^c知道萬軍之耶和華差遣我到你們這裏來了。

【4:10】誰藐視這日的^a事為小呢？這¹七眼乃是^b耶和華的眼睛，遍察全地，見所羅巴伯手拿線鉞就歡喜。

●4:10¹ 『這七眼』是耶和華的眼睛，就是三⁹石頭上的七眼。石頭上的七眼是耶和華的七眼，也是羔羊基督的七眼。（啓五 6。）因此，石頭、耶和華和羔羊乃是一。基督是救贖的羔羊和建造的石頭，也是耶和華。基督的七眼就是神的七靈，（見啓五 6 註 5 與一 4 註 5，）指明基督與聖靈雖有分別，卻不是分開的。就如人的眼睛在實質上與人是一，照樣，聖靈也在實質上與基督是一。（羅八 9～10，林後三 17。）基督七眼的功用乃是鑒察和搜尋，好執行神對這宇宙的審判，並將神所是的一切灌輸並注入到祂所揀選的人裏面。基督這位末後的亞當，在復活裏成了賜生命的靈，（林前十五 45 下，約六 63 上，林後三 6 下，）祂也成了七倍加強的靈；這靈就是生命的靈。（羅八 2。）因此，七靈的功用乃是將神聖的生命分賜到神的子民裏面，為着建造神永遠的居所新耶路撒冷。

【4:8】 Moreover the word of Jehovah came to me, saying,

【4:9】 The hands of Zerubbabel have laid the^a foundation of this house, and his hands will^b finish it; and you will^c know that Jehovah of hosts has sent Me to you.

【4:10】 For who has despised the day of^a small things? For these¹ seven rejoice when they see the plummet in the hand of Zerubbabel; they are the^b eyes of Jehovah running to and fro on the whole earth.

4:10¹ (seven) “These seven,” which are the eyes of Jehovah, are the seven eyes on the stone in 3:9. The seven eyes of the stone are the seven eyes of Jehovah and also the seven eyes of the Lamb, Christ (Rev. 5:6). Thus, the stone, Jehovah, and the Lamb are one. Christ is the redeeming Lamb and the building stone, and He is also Jehovah. The seven eyes of Christ are the seven Spirits of God (see notes 6⁵ in Rev. 5 and 4⁵ in Rev. 1), indicating that Christ and the Holy Spirit, although distinct, are not separate. Just as a person’s eyes are essentially one with the person, so the Holy Spirit is essentially one with Christ (Rom. 8:9-10; 2 Cor. 3:17). The function of Christ’s seven eyes is to observe and search in order to execute God’s judgment on the universe and to transfuse and infuse all that God is into His chosen people. In His resurrection Christ, as the last Adam, became the life-giving Spirit (1 Cor. 15:45b; John 6:63a; 2 Cor. 3:6b), who is also the sevenfold intensified Spirit. This Spirit is the Spirit of life (Rom. 8:2). Hence, the function of the seven Spirits is to impart the divine life into God’s people for the building up of God’s eternal habitation, the New Jerusalem.

4:9^a

Ezra 3:10

4:9^b

Ezra 6:15

4:9^c

Zech. 2:9

4:10^a

Hag. 2:3

4:10^b

2 Chron. 16:9;

Prov. 15:3;

Zech. 3:9

4:9^a
拉三 10

4:9^b
拉六 15

4:9^c
亞二 9

4:10^a
該二 3

4:10^b
代下十六 9
箴十五 3
亞三 9

【4:11】我又問¹ 天使說，這燈臺左右的兩棵^a 橄欖樹，是甚麼意思？

【4:12】我第二次問他說，在兩個金嘴旁邊，¹ 這兩根流出² 金油的橄欖³ 枝是甚麼意思？

●4:11¹ 直譯，他。

●4:12¹ 不是指金嘴，乃是指枝子。要使燈臺照耀，油是必需的。兩棵橄欖樹供應橄欖油，乃是經過枝子將油流到兩個金嘴裏，然後由兩個金嘴將油導入油碗裏，油碗就藉着管子供應燈臺。（2。）

●4:12² 油是指那靈，那靈乃是神；按豫表，神是由金所表徵的。因此，爲着燈臺的照耀而供應油，就是流出神，而以七倍加強的靈供應別人，使他們被點活，藉着召會成爲神的見證。

●4:12³ 在三、四章裏，同一個人所羅巴伯，由苗、（三 8、）樹、（3，11、）和枝（12）所表徵。這指明所羅巴伯自己不是源頭。他自己不是一棵完整的樹，反之，他這棵樹實際上是另一棵樹的枝子，那棵樹纔是源頭。再者，所羅巴伯也是另一棵樹的苗；那棵樹就是基督。基督是那獨一的橄欖樹；（羅十一 17 與註 2；）所羅巴伯和所有基督的信徒，都是基督的枝子和苗。（約十五 5 上。）因此，所有的信徒是許多的橄欖樹，但不是個別的樹，乃是基督這獨一橄欖樹的枝子。

【4:11】 Then I answered and said to him, What are these two^a olive trees on the right of the lampstand and on its left?

【4:12】 And I answered a second time and said to him, What are the two olive¹ branches that are by the side of the two golden spouts,² which empty the³ gold from themselves?

4:12² (which) Which here refers not to the spouts but to the branches. For the shining of the lampstand, oil is needed. The two olive trees supply the olive oil by flowing the oil out through the branches into the spouts, which in turn direct the oil into the bowl, which supplies the lampstand through the pipes (v. 2).

4:12³ (gold) Referring to the oil. The oil denotes the Spirit, and the Spirit is God, who in typology is signified by gold. Thus, to supply the oil for the shining of the lampstand is to flow out God to supply others with the sevenfold Spirit that they may be enlivened for God's testimony through the church.

4:12¹ (branches) In chs. 3 and 4 the same person, Zerubbabel, is signified by a shoot (3:8), a tree (vv. 3, 11), and a branch (v. 12). This indicates that Zerubbabel himself is not the source. He is not a tree complete in himself; rather, he is a tree that is actually a branch of another tree, and that tree is the source. Moreover, Zerubbabel is also a shoot from the other tree, which tree is Christ. Christ is the unique olive tree (Rom. 11:17 and note 2), and Zerubbabel and all Christ's believers are branches, shoots, of Christ (John 15:5a). Thus, all the believers are the many olive trees, not in the sense of being separate trees but in the sense of being branches of Christ, the unique olive tree.

【4:13】他對我說，你不知道這是甚麼意思麼？我說，我主阿，我不知道。

【4:14】他說，這是兩個^a油的兒子，站在^b全地之主的旁邊。

撒迦利亞書 第五章

六 飛行之書卷的異象 五 1～4

【5:1】¹我又舉目觀看，見有一²飛行的^a書卷。

●5:1¹ 本書的頭五個異象（一 7～四 14）是積極的，是神對約書亞、所羅巴伯、和百姓所說安慰、撫慰和鼓勵的話；後三個異象（五 1～六 8）卻是消極的，論到神對地上邪惡的人與邪惡的事普遍的審判。

●5:1² 飛行的書卷表徵神公義的律法，以及律法的公正（公正的審判。）這書卷是神對地上一切的罪徹底審判的基礎。（參羅三 19。）

【4:13】 And he spoke to me, saying, Do you not know what these are? And I said, No, sir.

【4:14】 And he said, These are the two^a sons of oil, who stand by the^b Lord of the whole earth.

ZECHARIAH 5

F. The Vision of the Flying Scroll 5:1-4

【5:1】¹Then I lifted up my eyes again and I saw, and there was a² flying^a scroll.

5:1¹ (Then) The first five visions in this book (1:7—4:14) are positive, as a comforting, consoling, and encouraging word from God to Joshua, Zerubbabel, and the people. In contrast, the last three visions (5:1—6:8) are negative, concerning God's universal judgment on the evil people and the evil on earth.

5:1² (flying) The flying scroll signifies God's righteous law and its justice (just judgment). This scroll will be the base of God's thorough judgment over all the sin on earth (cf. Rom. 3:19).

4:14^a
啓十一 4
4:14^b
彌四 13
亞六 5

4:14^a
Rev. 11:4
4:14^b
Micah 4:13;
Zech. 6:5

5:1^a
結二 9

5:1^a
Ezek. 2:9

【5:2】他問我說，你看見甚麼？我說，我看見一飛行的書卷，¹長二十肘，寬十肘。

【5:3】他對我說，這是發出行在徧地上的^{1a}咒詛；凡²偷竊的必按卷上這面的話被除淨，凡²起假誓的必按卷上那面的話被除淨。

●5:2¹ 飛行的書卷長二十肘，寬十肘；這裏有二乘十肘乘十肘，表徵律法的見證。二這數字是見證的數字，（申十七 6，）十這數字表徵完全而完整。（啓二 10 與註 2。）所以，神的律法乃是對全世界的見證；而二乘十肘乘十肘是指律法豐滿而完全。

●5:3¹ 咒詛表徵神照着祂公義的律法審判罪時的懲罰。（加三 13 上。）神的審判乃是咒詛，指明這是非常嚴肅的事。

●5:3² 偷竊表徵向着人的罪，這樣的罪是貪婪和貪心的結果；指耶和華的名起假誓，表徵向着神的罪，這樣的罪是與神關係錯誤的結果。神給摩西的律法分爲兩段：第一段論到人與神的關係，第二段論到人彼此的關係。（見出二十 2 註 1。）與神與人都是對的，就是公義。那些與神與人都不對的人，就要受神審判。

【5:2】 And he said to me, What do you see? And I said, I see a flying scroll, its ¹length twenty cubits and its breadth ten cubits.

【5:3】 Then he said to me, This is the ^{1a}curse that goes forth over the face of all the land; for everyone who ²steals will be purged according to what is on one side, and everyone who ²swears will be purged according to what is on the other side.

5:2¹ (length) The length of the flying scroll being twenty cubits and the breadth being ten cubits signifies the testimony of the law by two squares of ten cubits by ten cubits. The number two is the number for testimony (Deut. 17:6), and the number ten signifies completion in fullness (Rev. 2:10 and note 2). Therefore, the law of God is a testimony to the whole world, and the two squares of ten cubits by ten cubits point to the completion in fullness of the law.

5:3¹ (curse) The curse signifies God's punishment in judging sins according to His righteous law (Gal. 3:13a). The fact that God's judgment is a curse indicates that it is a very serious matter.

5:3² (steals) Stealing signifies sins toward man, which are the issue of greed and covetousness, whereas swearing falsely by Jehovah's name signifies sins toward God, which are the issue of a wrong relationship with God. The law of God given to Moses is of two sections, the first concerning the relationship between man and God, and the second concerning the relationships among men (see note 2¹ in Exo. 20). To be right with God and with man is to be righteous. Those who are not right with both God and man will suffer God's judgment.

【5:4】萬軍之耶和華說，我必使這¹書卷出去，進入偷竊之人的家，和指我名起假誓之人的家；這書卷必²留在他家裏，把房屋帶木頭、石頭都^a毀滅了。

七 量器的異象 五 5～11

【5:5】與我說話的天使出來，對我說，你要舉目，觀看所出來的是甚麼。

【5:6】我說，這是甚麼？他說，這出來的是¹量器；他又說，這是²惡人在全地的³形狀；

●5:4¹ 指神的審判。本節的描述指明神對罪的審判非常嚴厲，也非常徹底。

●5:4² 直譯，住宿。

●5:6¹ 直譯，伊法。後文同。這裏的量器乃是能盛裝一伊法東西的器皿，供作生意買賣使用。量器的異象表徵地上商業或貿易的邪惡。

●5:6² 直譯，他們。

●5:6³ 貿易表面上似乎很正派，實際上卻是邪惡、滿了罪惡的。（7～8。）

【5:4】I will cause¹ it to go forth, declares Jehovah of hosts; and it will enter the house of him who steals and the house of him who swears falsely by My name; and it will lodge overnight within his house and^a consume it, both with its timbers and its stones.

G. The Vision of the Ephah Vessel 5:5-11

【5:5】Then the angel who spoke with me went forth and said to me, Lift up now your eyes and see what this is that goes forth.

【5:6】And I said, What is it? And he said, This is the¹ ephah vessel that goes forth; and he said, This is their² appearance in all the land;

5:4¹ (it) Referring to God's judgment. The description in this verse indicates that the exercise of God's judgment of sins will be most serious and also very thorough.

5:6¹ (ephah) An ephah vessel is a measuring vessel, a container able to hold one ephah, used for purchasing and selling in business. The vision of the ephah vessel signifies the wickedness of business, or commerce, on the earth.

5:6² (appearance) Commerce seems to have a proper appearance; actually, it is evil, full of wickedness (vv. 7-8).

【5:7】（看哪，有一片圓鉛被舉起來；）
這¹坐在量器中的是個婦人。

【5:8】天使說，這是罪惡。他就把婦人
扔在量器中，將那片¹圓鉛扔在量器
的口上。

【5:9】我又舉目觀看，見有¹兩個婦人
出來，在她們的翅膀中有風，翅膀
如同鸛鳥的翅膀。她們將量器抬在
天地之間。

●5:7¹ 坐在量器中的婦人，表徵貿易裏的罪惡，
（8上，）如貪婪、欺詐、愛錢財。這裏的異象相
當於啓十八裏大巴比倫的異象。這兩個異象說出，
在神眼中，貿易裏的罪惡是一種拜偶像和淫亂。商
業是一個犯姦淫、想要賺錢的婦人。

●5:8¹ 直譯，鉛法碼。一片圓鉛（7）被扔在量
器的口上，表徵因着神的主宰，貿易中的罪惡受到
限制。

●5:9¹ 一個婦人（7）變成兩個婦人，表徵商業
一旦不受限制時的雙倍影響。本節兩個婦人出來的
異象，表徵邪惡貿易的快速擴展。

【5:7】 (Then a lead cover was lifted up) and this is a
¹woman sitting within the ephah vessel.

【5:8】 Then he said, This is Wickedness. And he threw her
down into the midst of the ephah vessel and threw the
¹lead weight over its opening.

【5:9】 Then I lifted up my eyes and I looked, and there were
¹two women going forth, and the wind was in their wings;
and they had wings like the wings of a stork. And they lifted
up the ephah vessel between the earth and the heavens.

5:7¹ (woman) The woman sitting within the ephah vessel signifies the
wickedness contained in commerce (v. 8a), such as covetousness, deceit,
and the love of money. The vision here corresponds to that of Babylon
the Great in Rev. 18. The two visions show that in the sight of God the
wickedness contained in commerce is a form of idolatry and fornication.
Business is an adulterous woman desirous of making money.

5:8¹ (lead) A lead cover (v. 7), a lead weight, being thrown over the
opening of the ephah vessel signifies the restriction of the wickedness in
commerce by God's sovereignty.

5:9¹ (two) The one woman (v. 7) becoming two women signifies a
double effect of commerce once it becomes free of the restriction. The
vision in this verse of the two women going forth signifies the rapid
spreading of wicked commerce.

【5:10】我問與我說話的天使說，她們要將量器抬到那裏去？

【5:11】他對我說，¹要在^a示拿地爲她蓋造房屋；等房屋齊備，就在那裏把她安置在自己的地方。

撒迦利亞書 第六章

八 四輛車的異象 六 1～8

【6:1】我又舉目觀看，見有¹四輛車從²兩山中間出來；那兩山是³銅山。

●5:11¹ 這表徵神的主宰必使以色列人在被擄時從巴比倫人所學商業中的罪惡，歸回巴比倫（示拿地—創十一 2，9，代下三六 7，參但一 2。）

●6:1¹ 這四輛車表徵從地的四方（啓七 1～3）而來的四風，（4～8，）爲着神對地上之罪的審判。這四風爲神使用，在全宇宙中施行祂的行政；特別是爲神使用，施行祂的審判，主要的不是審判個人，乃是審判國家、政權和王國。神主宰的使風吹動，帶進不同的匠人，以審判那些傷害並毀滅以色列的列國。（一 20～21。）見一 18 註 1。

【5:10】 And I said to the angel who spoke with me, Where are they taking the ephah vessel?

【5:11】 And he said to me, ¹To build a house for her in the land of ^aShinar; and when it is prepared, she will be set there in her own place.

ZECHARIAH 6

H. The Vision of the Four Chariots 6:1-8

【6:1】 Then I lifted up my eyes again and I looked, and there were ¹four chariots coming forth from between the ²two mountains; and the mountains were mountains of ³bronze.

5:11¹ (To) This signifies that God's sovereignty will cause the wickedness in business, which the people of Israel learned from the Babylonians in their captivity, to go back to Babylon (the land of Shinar—Gen. 11:2, 9; 2 Chron. 36:7; cf. Dan. 1:2).

6:1¹ (four) The four chariots signify the four winds (vv. 4-8) from the four corners of the earth (Rev. 7:1-3) for God's judging of sins upon the earth. These four winds are used by God to carry out His administration in the entire universe. In particular, they are used by God to carry out His judgment, not mainly on individual persons but on nations, governments, and kingdoms. God's sovereign "blowing of the wind" brings in the different craftsmen to judge the nations that damage and destroy Israel (1:20-21). See note 18' in ch. 1.

6:2^a
亞一 8
啓六 2~4
6:2^b
啓六 5~6

【6:2】第一輛車套着^a紅¹馬，第二輛車套着^b黑馬，

【6:3】第三輛車套着白馬，第四輛車套着有斑點的壯馬。

【6:4】我就問與我說話的天使說，我主阿，這些是甚麼意思？

【6:5】天使回答我說，這些是天的^a四風，是在全地的主面前侍立而從那裏出來的。

●6:1² 兩山表徵神在地上審判的見證。四風從兩山中間出來，向全地見證，神在寶座上，全地也在祂的管理之下。（但七 9～10，啓四 2 與註 2。）

●6:1³ 銅表徵神的審判。（民二一 8～9。）因此，這兩座銅山表徵審判的山。兩座銅山雖然不是表徵基督，卻與基督有密切的關係，因為神已經派祂對活人和死人施行審判。（約五 22，徒十 42，十七 31，提後四 1。）一面，基督是救贖主和救主；另一面，祂是審判者。祂這位審判者，要施行神的審判。神的審判是為完成祂的見證。

●6:2¹ 每輛車套着馬，表徵神審判的快速行動。馬有不同的顏色：紅、黑、白、和有斑點的，表徵神審判的不同方式。

【6:2】With the first chariot were^a red¹ horses, and with the second chariot were^b black horses,

【6:3】And with the third chariot were white horses, and with the fourth chariot were strong, speckled horses.

【6:4】And I answered and said to the angel who spoke with me, What are these, sir?

【6:5】And the angel answered and said to me, These are the^a four winds of heaven who go forth from presenting themselves to the Lord of the whole earth.

6:1² (two) The two mountains signify a testimony of God's judgments on the earth. From between the two mountains the four winds come forth to testify to the whole earth that God is on the throne and that the earth is under His administration (Dan. 7:9-10; Rev. 4:2 and note 2).

6:1³ (bronze) Bronze signifies God's judgment (Num. 21:8-9). Thus, the two mountains of bronze signify mountains of judgment. Although the two mountains of bronze do not signify Christ, they are nevertheless closely related to Christ, for He has been appointed by God to carry out the judgment on the living and the dead (John 5:22; Acts 10:42; 17:31; 2 Tim. 4:1). On the one hand, Christ is the Redeemer and the Savior; on the other hand, He is the Judge. As the Judge, He will carry out God's judgment. God's judgment is for the carrying out of His testimony.

6:2¹ (horses) That each chariot was equipped with horses signifies the quick movement of God's judgment. The horses of different colors, red, black, white, and speckled, signify the different manners of God's judgment.

6:2^a
Zech. 1:8;
Rev. 6:2-4
6:2^b
Rev. 6:5-6

6:5^a
Dan. 7:2

6:5^a
但七 2

【6:6】套着黑馬的車出來，往^a北方之地去，白馬隨後出來；有斑點的馬出來，往南方之地去。

【6:7】壯馬出來，想要在地上巡行。祂說，你們只管在地上^a巡行；牠們就在地上巡行。

【6:8】祂又呼叫我，對我說，看哪，這些出來往北方之地去的，已在北方之地使我的靈得了^{1a}安息。

九 藉着給作基督豫表的約書亞加冠，
印證這八個異象的結語
六 9 ~ 15

【6:9】耶和華的話臨到我，說，

●6:8¹ 這表徵對亞述、巴比倫等北方列國（耶一 13 ~ 15）的審判，使神的靈得着安息。這些國家受到審判，對神乃是安慰。

【6:6】 With ¹one of the winds the black horses went forth to the land of the ^anorth, and the white horses went forth after them, and the speckled horses went forth to the land of the south.

【6:7】 And the strong horses went forth and sought to proceed to go to and fro on the earth. And He said, Proceed to ^ago to and fro on the earth; and they went to and fro on the earth.

【6:8】 Then He called out to me and spoke to me, saying, See, these who are going forth to the land of the north have given My Spirit ^{1a}rest in the land of the north.

I. The Concluding Word to Confirm the Eight Visions by the Crowning of Joshua as a Type of Christ 6:9-15

【6:9】 And the word of Jehovah came to me, saying,

6:6¹ (one) Lit., it.

6:8¹ (rest) This signifies that the judgments on the countries of the north, Assyria and Babylon (Jer. 1:13-15), have given rest to God's Spirit. The judgment on these countries was a comfort to God.

【6:10】你要向被擄之人中的黑珉、多比雅、耶大雅取金銀，當日來到西番雅的儿子約西亞家裏，他們已從巴比倫回來。

【6:11】你要取這金銀作^{1a}冠冕，戴在約撒答的儿子大祭司約書亞的頭上，

●6:11¹ 前面八個安慰、撫慰和鼓勵的異象，藉着給大祭司約書亞加冠，而得着印證。大祭司約書亞豫表基督有祭司職分，他是聯於猶大省長所羅巴伯，（12～13，）後者豫表基督作大衛的苗，有君王職分。（見三 1 註 1 與 8 註 1。）在 11～13 節，基督是由約書亞和所羅巴伯這二人所豫表，基督是惟一擔任祭司職分和君王職分兩職的。在全部歷史中，只有祂有資格在神的行政裏背負這兩職的責任。因此，在來七，基督同時是大祭司和君王，就是麥基洗德所豫表的。（參創十四 18。）因着麥基洗德擔任祭司職分和君王職分兩職，他就豫表基督是那在神的行政裏同時擔任祭司職分和君王職分的一位。

【6:10】 Take from them of the captivity, from Heldai, Tobijah, and Jedaiah, and go the same day and enter the house of Josiah the son of Zephaniah, where they have come from Babylon.

【6:11】 Indeed, take the silver and gold, and make a¹ splendid^a crown and put it upon the head of Joshua the son of Jehozadak, the high priest,

6:11^a

Exo. 28:37;
29:6;
Lev. 8:9;
Zech. 3:5

6:11¹ (splendid) The previous eight visions of comfort, consolation, and encouragement are confirmed by the crowning of Joshua the high priest—typifying Christ in His priesthood—linked with Zerubbabel the governor of Judah (vv. 12-13), typifying Christ as the Shoot of David in His kingship (see notes 1¹ and 8¹ in ch. 3). Christ, typified in vv. 11-13 by two persons, Joshua and Zerubbabel, is the unique One to hold the two offices of the priesthood and the kingship. In all history He is the only person qualified to bear the responsibilities of these two offices in God's administration. Thus, in Hebrews 7 Christ is both the High Priest and the King, as typified by Melchizedec (cf. Gen. 14:18). Because Melchizedec bore the two offices of the priesthood and the kingship, he was a type of Christ as the One who would bear both the priesthood and the kingship in God's administration.

6:11^a
出二八 37
二九 6
利八 9
亞三 5

6:12^a
亞三 8
6:12^b
亞四 9
太十六 18
弗二 20~22
來三 3

【6:12】對他說，萬軍之耶和華如此說，
看哪，有一人，名為^a 苗；他要從自
己的地方長起來，並要¹ 建造耶和華
的^b 殿。

【6:13】他要建造耶和華的殿，並擔負
尊榮，坐在寶座上掌權；又必在寶座
上作^a 祭司，¹ 在兩職之間籌定和平。

●6:12¹ 這指明本章論到給約書亞加冠的結語，
乃是向百姓保證，神要作事，以完成神殿的重建。
（15，拉五 1～六 15。）

●6:13¹ 在兩職之間，意即在祭司職分和君王
職分之間。在舊約，君王不能作祭司；但在千年
國裏，基督與得勝者都要作王掌權，並作祭司事
奉神。在基督與得勝者的身上，這兩個責任合而
為一。在千年國時，得勝者要作祭司，親近神和
基督；他們也要作王，與基督一同治理列國。（啓
二 26～27，二十 4，6。）這將是給得勝者的賞
賜。在今世失敗的信徒將喪失這賞賜。然而，這
些失敗者在千年國受過對付之後，也要有分於這
賞賜的福分，就是在新天新地裏以祭司職分事奉
神，並以君王職分代表神，直到永遠。（啓二 2
3，5。）

【6:12】 And speak to him, saying, Thus speaks Jehovah of
hosts, saying, Here is a man, whose name is the ^aShoot;
and he will shoot forth from his place and will ¹build the
^btemple of Jehovah.

【6:13】 Indeed, it is He who will build the temple of
Jehovah; and He will bear majesty and will sit and rule
on his throne; and He will be a ^apriest on his throne; and
the counsel of peace will be ¹between the two of them.

6:12¹ (build) This indicates that the concluding word in this chapter,
concerning the crowning of Joshua, was an assurance to the people that God would
do something to complete the rebuilding of the temple (v. 15; Ezra 5:1–6:15).

6:13¹ (between) Between the two means between the priesthood
and the kingship. In the Old Testament no king could be a priest, but in
the millennium both Christ and the overcomers will be kings to reign
and priests to serve God. These two responsibilities will be reconciled
in both Christ and the overcomers. In the millennium the overcomers
will be priests, drawing near to God and Christ, and they will also be
kings, reigning over the nations with Christ (Rev. 2:26-27; 20:4, 6). This
will be a reward to the overcomers. The believers who are defeated in
this age will forfeit this reward. However, after being dealt with in the
millennium, these defeated ones will participate in the blessing of this
reward in that they will serve God in the priesthood and represent God in
the kingship in the new heaven and new earth for eternity (Rev. 22:3, 5).

6:12^a
Zech. 3:8
6:12^b
Zech. 4:9;
Matt. 16:18;
Eph. 2:20-22;
Heb. 3:3

6:13^a
Psa. 110:4;
Heb. 3:1

6:13^a
詩一一〇 4
來三 1

【6:14】這冠冕要放在耶和華的殿裏，
歸希連、多比雅、耶大雅、和西番雅
的兒子賢為¹記念。

【6:15】^a遠方的人也要來建造耶和華的
殿，你們就^b知道萬軍之耶和華差遣
我到你們這裏來。你們若留意聽從耶
和華你們神的話，這事必然成就。

撒迦利亞書 第七章

叁 對以色列的勸告，
要他們離棄儀文宗教的虛妄，
轉向敬虔生活的實際，
以及耶和華復興以色列的願望
七 1～八 23

【7:1】大利烏王第四年九月，就是基斯
流月，初四日，耶和華的話臨到^a撒
迦利亞。

●6:14¹ 加給約書亞的冠冕從他頭上挪去，放進
殿裏。這冠冕要成為以色列人的題醒，使他們記念
要來的彌賽亞，就是那要來作王和祭司，執行神的
行政，完成神經綸的一位。

【6:14】 And the splendid crown will be as a ¹reminder in
the temple of Jehovah to Helem, Tobijah, Jedaiah, and
Hen the son of Zephaniah.

【6:15】 And those who are ^afar off will come and build the
temple of Jehovah, and you will ^bknow that Jehovah of
hosts has sent Me to you. And it will happen, if you fully
obey the voice of Jehovah your God.

ZECHARIAH 7

III. The Advice to Israel to Turn from the Vanity of Their Ritualistic Religion to the Reality of a Godly Life, and the Desire of Jehovah to Restore Israel 7:1—8:23

【7:1】 And in the fourth year of Darius the king the word
of Jehovah came to ^aZechariah on the fourth day of the
ninth month, the month Chislev.

6:14¹ (reminder) The crown with which Joshua was crowned was removed
from his head and put in the temple. It was to be a reminder to the children of Israel
to remember the coming Messiah, the One who would come to be the King and the
Priest to execute God's administration for the fulfillment of God's economy.

6:15^a
賽六+10
6:15^b
亞二 9

6:15^a
Isa. 60:10
6:15^b
Zech. 2:9

7:1^a
拉五 1
六 14

7:1^a
Ezra 5:1;
6:14

【7:2】那時伯特利人已經打發沙利色、利堅米勒、並跟從他們的人，去懇求耶和華的恩，

【7:3】他們問萬軍之耶和華殿中的祭司，並問申言者說，我這許多年來，在五月間¹哭泣並分別自己，現在還當這樣行麼？

【7:4】萬軍之耶和華的話就臨到我，說，

【7:5】你要對這地的眾民和祭司說，你們這^a七十年在五月和七月^b禁食悲哀，豈是絲毫向我禁食麼？

●7:3¹ 照着 3～6，八 19 上，以色列人按他們的儀文宗教哭泣、禁食、並分別自己，在十月間表達他們對巴比倫人攻打圍困耶路撒冷（耶五 2 4）的悲哀；在四月間表達他們對耶路撒冷城被攻破（王下二 5 3～4）的悲哀；在五月間表達他們對神的殿和耶路撒冷城被焚燒（耶五 2 12～13）的悲哀；以及在七月間表達他們對基大利被殺（王下二 5 22～26）的悲哀。在 7～14，八 16～17、19 下，耶和華勸告以色列，從他們儀文宗教的虛妄裏轉向耶和華，並轉向敬虔生活的實際，就是滿有公義、慈愛、憐恤、真實與和平的生活。這要帶進八 2～23 所題的復興時期。

【7:2】 Now the people of Bethel had sent Sharezer and Regemmelech and their men to entreat the favor of Jehovah

【7:3】 By speaking to the priests who belong to the house of Jehovah of hosts and to the prophets, saying, Shall I¹ weep in the fifth month and separate myself, as I have done these many years?

【7:4】 Then the word of Jehovah of hosts came to me, saying,

【7:5】 Speak to all the people of the land and to the priests, saying, When you^a fasted and mourned in the fifth and seventh months, even for these^b seventy years, was it at all for Me that you fasted?

7:3¹ (weep) According to vv. 3-6 and 8:19a, in their ritualistic religion the people of Israel wept, fasted, and separated themselves in the tenth month to express their grieving for the attacking and besieging of Jerusalem by the Babylonians (Jer. 52:4), in the fourth month to express their grieving for the breaking down of the city of Jerusalem (2 Kings 25:3-4), in the fifth month to express their grieving for the burning of the temple of God and the city of Jerusalem (Jer. 52:12-13), and in the seventh month to express their grieving for the murder of Gedaliah (2 Kings 25:22-26). In vv. 7-14 and in 8:16-17, 19b, Jehovah advised Israel to turn from the vanity of their ritualistic religion to Jehovah and to the reality of a godly life, a life full of righteousness, lovingkindness, compassion, truth, and peace. This would bring in the times of restoration mentioned in 8:2-23.

7:5^a
亞一 12
7:5^b
亞八 19

7:5^a
Zech. 8:19
7:5^b
Zech. 1:12

【7:6】你們喫，你們喝，豈不是你們自己喫，自己喝麼？

【7:7】當耶路撒冷有人居住，正興盛，四圍有城邑，並且¹南地和低陸都有人居住的時候，耶和華藉從前的申言者所宣告的，豈不是這些話麼？

【7:8】耶和華的話又臨到撒迦利亞，說，

【7:9】萬軍之耶和華曾對你們的列祖如此說，要按公理審判，各人向弟兄施慈愛和憐恤；

【7:10】不可欺壓寡婦、孤兒、寄居的和貧窮人；誰都不可心裏謀害弟兄。

【7:11】他們卻不肯聽從，扭轉肩頭，塞耳不聽；

【7:12】使心硬如金鋼石，不聽訓誨，和萬軍之耶和華用靈藉從前的申言者所¹傳的話；故此，萬軍之耶和華大發烈怒。

●7:7¹ 卽迦南南部乾燥的沙漠。

●7:12¹ 直譯，差遣。

【7:6】 And when you eat and when you drink, are you not the ones eating and are you not the ones drinking?

【7:7】 Are not these the words which Jehovah proclaimed by the former prophets when Jerusalem was inhabited and prosperous and had cities round about her, when the¹ Negev and the lowlands were inhabited?

【7:8】 And the word of Jehovah came to Zechariah, saying,

【7:9】 Thus speaks Jehovah of hosts, saying, Judge with judgment of truth, and show lovingkindness and compassion each to his brother;

【7:10】 And do not oppress the widow and the orphan, the stranger and the poor; and let none of you think evil in your hearts about his brother.

【7:11】 But they refused to listen, and they turned a stubborn shoulder and closed their ears from hearing;

【7:12】 And they set their hearts like adamant so as not to hear the instruction and the words which Jehovah of hosts sent by His Spirit through the former prophets; therefore great wrath came from Jehovah of hosts.

7:7¹ (Negev) I.e., the dry southern desert of Canaan.

【7:13】萬軍之耶和華說，¹我呼喚他們，
他們不聽，照樣，他們呼求我，我也不聽

【7:14】我用暴風把他們^a吹散到素不認識的萬國中。這樣，在他們去後，地就荒涼，甚至無人往返經過；因為他們使^b美好之地荒涼了。

撒迦利亞書 第八章

【8:1】¹萬軍之耶和華的話臨到我，說，

【8:2】萬軍之耶和華如此說，我為錫安極其^a嫉憤；我為她嫉憤，向她的仇敵大發烈怒。

【8:3】耶和華如此說，我要^a回到錫安，住在耶路撒冷^b中；耶路撒冷必稱為^c真實的城，^d萬軍之耶和華的山必稱為聖山。

●7:13¹ 直譯，祂。

●8:1¹ 本章啓示耶和華的願望，要復興以色列。這復興將在千年國時發生。（太十九 28，徒三 21。）

【7:13】 And as He called and they would not hear, so they called and I would not hear, says Jehovah of hosts;

【7:14】 But with a storm I^a scattered them away upon all the nations, whom they did not know. Thus the land is desolate behind them, so that no one passes through it and no one returns to it; for they have made the^b desirable land desolate.

ZECHARIAH 8

【8:1】¹And the word of Jehovah of hosts came, saying,

【8:2】 Thus says Jehovah of hosts, I am^a jealous for Zion with great jealousy; indeed, I am jealous for her with great wrath.

【8:3】 Thus says Jehovah, I^a return to Zion, and I will dwell^b within Jerusalem; and Jerusalem will be called the^c City of Truth, and the^d mountain of Jehovah of hosts, the Holy Mountain.

8:1¹ (And) This chapter reveals the desire of Jehovah to restore Israel. This restoration will take place in the millennium (Matt. 19:28; Acts 3:21).

7:14^a
申四 27
二八 64
結三六 19
亞二 6
7:14^b
但八 9

8:2^a
珥二 18
亞一 14

8:3^a
亞一 16
8:3^b
亞二 10
8:3^c
賽一 21, 26
8:3^d
賽二 2~3
十一 9
六六 20
耶三一 23

7:14^a
Deut. 4:27;
28:64;
Ezek. 36:19;
Zech. 2:6
7:14^b
Dan. 8:9

8:2^a
Joel 2:18;
Zech. 1:14

8:3^a
Zech. 1:16
8:3^b
Zech. 2:10
8:3^c
Isa. 1:21, 26
8:3^d
Isa. 2:2-3;
11:9;
66:20;
Jer. 31:23

【8:4】萬軍之耶和華如此說，將來必有年老的男女，坐在耶路撒冷街上；因為年紀老邁，各人手中都拿着杖。

【8:5】城中街上必滿有男孩女孩玩耍。

【8:6】萬軍之耶和華如此說，當那些日子，這事在這民餘剩的人眼中若看為¹希奇，在我眼中豈不也看為希奇麼？這是萬軍之耶和華說的。

【8:7】萬軍之耶和華如此說，我要從東方之地，並從日落之地，^a拯救我的民。

【8:8】我要領他們來，他們要住在耶路撒冷中；他們要作我的^a子民，我要作他們的神，都憑^b真實和公義。

●8:6¹ 耶路撒冷在復興時的光景是如此令人愉悅，以致在以色列餘剩的人眼中和耶和華眼中都看為希奇。

【8:4】 Thus says Jehovah of hosts, Yet again old men and old women will dwell in the streets of Jerusalem, each with his staff in his hand due to the multitude of his days.

【8:5】 And the streets of the city will be full of boys and girls playing in its streets.

【8:6】 Thus says Jehovah of hosts, If it seems too¹ wonderful in the sight of the remnant of this people in those days, will it also be too wonderful in My sight? declares Jehovah of hosts.

【8:7】 Thus says Jehovah of hosts, I am about to^a save My people from the land of the east and from the land of the going down of the sun.

【8:8】 And I will bring them, and they will dwell within Jerusalem; and they will be My^a people and I will be their God in^b truth and in righteousness.

8:6¹ (wonderful) The situation of Jerusalem in the restoration will be so pleasant that it will be wonderful both in the sight of the remnant of Israel and in the sight of Jehovah.

8:7^a
賽十一 11~12
四三 5~6
結三七 21
摩九 14~15

8:8^a
耶三十 22
三一 1, 33
亞十三 9
8:8^b
耶四 2

8:7^a
Isa. 11:11-12;
43:5-6;
Ezek. 37:21;
Amos 9:14-15

8:8^a
Jer. 30:22;
31:1, 33;
Zech. 13:9
8:8^b
Jer. 4:2

8:9^a
該二 18

【8:9】萬軍之耶和華如此說，當萬軍之耶和華的殿立下根基，以便建殿的^a日子，在場的申言者親口所說的話，這些日子你們既聽見了，¹你們的手就當剛強。

8:10^a
該一 6, 9~10
二 16

【8:10】那些日子以前人得不着^a雇價，牲畜也是如此；且因敵人的緣故，出入的人不得平安；乃因我使眾人各自攻擊鄰舍。

【8:11】但如今我待這餘剩的民，必不像從前的日子；這是萬軍之耶和華說的。

8:12^a
珥二 22
該二 19

【8:12】因為他們撒種必得平安：葡萄樹必結^a果子，地土必有出產，天也必降甘露。我要使這餘剩的民，承受這一切。

●8:9¹ 這話是鼓勵以色列人要剛強放膽，完成重建神殿的工作。神要祂的百姓看見，祂的權益、願望和負擔，乃是要完成這殿的建造，作祂在地上權益的中心。照樣，神在這世代的負擔，乃是要得着一班人認識祂的心意，明白祂的願望，並與祂是一，以建造基督的身體。

【8:9】 Thus says Jehovah of hosts, ¹Let your hands be strong, you who in these days hear these words from the mouth of the prophets who were there in the ^aday when the foundation of the house of Jehovah of hosts, that is, the temple, was laid so that it might be built.

【8:10】 For before those days a man's ^awages amounted to nothing, and an animal's wages were nothing; and for him who went out or came in there was no peace, because of the adversary; for I set all men each against his neighbor.

【8:11】 But now I will not be to the remnant of this people as I was in the former days, declares Jehovah of hosts;

【8:12】 For there will be peace for the seed: The vine will give forth its ^afruit, and the land will give forth its produce, and the heavens will give their dew. And I will cause the remnant of this people to inherit all these things.

8:9¹ (Let) This is a word encouraging the children of Israel to be strong and bold and to finish the work of rebuilding God's house. God wanted His people to see that His interest, desire, and burden were to finish the building of the temple as the center of His interests on earth. Likewise, God's burden in this age is to gain a people to know His heart, to realize His desire, and to be one with Him to build up the Body of Christ.

8:9^a
Hag. 2:18

8:10^a
Hag. 1:6, 9-10;
2:16

8:12^a
Joel 2:22;
Hag. 2:19

【8:13】猶大家和以色列家阿，你們從前在列國中怎樣成為可咒詛的，照樣，我要拯救你們，使你們成為有福的。你們不要懼怕，手要剛強。

【8:14】萬軍之耶和華如此說，你們列祖惹我發怒的時候，我怎樣定意降禍與你們，並沒有後悔，（這是萬軍之耶和華說的，）

【8:15】這些日子我也照樣定意善待耶路撒冷和猶大家；你們不要懼怕。

【8:16】你們應當行的是這樣：各人與鄰舍說^a實話，在城門口按公理與和平審判；

【8:17】誰都不可心裏謀害鄰舍，也不可愛起假誓；因為這些事都為我所恨惡，這是耶和華說的。

【8:18】萬軍之耶和華的話臨到我，說，

【8:13】 And just as you were a curse among the nations, O house of Judah and house of Israel, so will I save you, and you will be a blessing. Do not fear; let your hands be strong.

【8:14】 For thus says Jehovah of hosts, Just as I intended to do harm to you when your fathers provoked Me to anger, says Jehovah of hosts, and I did not repent,

【8:15】 So again I intend in these days to do good to Jerusalem and to the house of Judah; do not fear.

【8:16】 These are the things which you shall do: Each man speak^a truth to his neighbor; judge with truth and the judgment of peace in your gates;

【8:17】 And let none of you think evil in your hearts about his neighbor; and do not love a false oath; for all these are the things I hate, declares Jehovah.

【8:18】 Then the word of Jehovah of hosts came to me, saying,

8:16^a
亞七 9
八 19
弗四 25

8:16^a
Zech. 7:9;
8:19;
Eph. 4:25

【8:19】萬軍之耶和華如此說，四月、
^a 五月、^b 七月、十月禁食的日子，必
變為猶大家歡喜快樂的日子，和歡樂
的節期；所以你們要愛真實與和平。

【8:20】萬軍之耶和華如此說，¹ 將來必
再有各族的人，和多城的居民來到；

【8:21】這城的居民必到那城，說，我們
要快去懇求耶和華的恩，尋求萬軍之耶
和華；那城的居民必說，我們也要去。

●8:20¹ 在復興的時候，外邦人必來到以色列，
懇求耶和華的恩，以色列人必作他們的祭司。
（20～23，賽二 2～3，六一 6。）猶太人在主回
來時得了拯救，（十二 10，羅十一 26～27，）
之後他們就成為祭司，教導悔改的萬民。那時，
以色列全民將成為祭司的體系，如此就應驗了出
十九 6 所說神原初的心意。他們要教導外邦人（萬
民）認識神的道路和神的身位，也要教導萬民敬
拜事奉神。他們是祭司，要將萬民帶進神的面光
中，使萬民蒙光照，受改正，得着神的恩惠，享
受神一切的豐富。20～23 節的豫言，是對以色列
人所說鼓勵的話。見賽二 3 註 2。

【8:19】 Thus says Jehovah of hosts, The fast of the fourth
month and the fast of the ^a fifth month and the fast of
the ^b seventh month and the fast of the tenth month
will become joy and rejoicing and cheerful feasts to the
house of Judah; therefore love truth and peace.

【8:20】 Thus says Jehovah of hosts, ¹ Peoples will again
come, even the inhabitants of many cities;

【8:21】 And the inhabitants of one will go to another,
saying, Let us go at once to entreat the favor of Jehovah
and to seek Jehovah of hosts; and the other: I will go too.

8:20¹ (Peoples) In the restoration the Gentiles will come to Israel to
entreat the favor, the grace, of Jehovah, and the children of Israel will
be priests to them (vv. 20-23; Isa. 2:2-3; 61:6). After the Jews are saved
at the Lord's coming back (12:10; Rom. 11:26-27), they will become the
priests to teach all the repentant nations. By that time the entire nation
of Israel will be a priesthood, thus fulfilling God's original intention
expressed in Exo. 19:6. They will teach the Gentiles, the nations, to know
God's way and God's person, and they will teach them to worship and
serve God. As priests, they will bring the nations into the presence of God
that they may be enlightened, corrected, and favored with all the riches
of God. The prophecy in vv. 20-23 was an encouraging word spoken to
the children of Israel. See note 3² in Isa. 2.

8:22^a
賽二 3
彌四 1~2

【8:22】必有多族的人和強國的民來到耶路撒冷，^a 尋求萬軍之耶和華，懇求耶和華的恩。

8:23^a
賽六十 3
六六 23
亞二 11

【8:23】萬軍之耶和華如此說，在那些日子，必有十個人，從^a 列國說各種¹ 方言的人中出來，拉住一個猶大人的衣襟，說，我們要與你們同去，因為我們聽見神與你們同在了。

撒迦利亞書 第九章

肆 以基督為中心
之鼓勵的豫言
九 1 ~ 十四 21

一 關於猶大四圍的列國
與以色列之關係的豫言
九 1 ~ 17

●8:23¹ 在千年國時，神要撤銷祂對巴別的審判，（創十一 7 ~ 9，）並要對付列國中間不同的語言所造成的難處。在五旬節所發生的，（徒二 4 ~ 11，）乃是千年國時代將要發生之事的豫影。

【8:22】Indeed, many peoples and strong nations will come to ^aseek Jehovah of hosts in Jerusalem and to entreat the favor of Jehovah.

【8:23】Thus says Jehovah of hosts, In those days, from all the ¹languages of the ^anations, ten men will take hold, indeed, they will take hold of the skirt of a Jewish man, saying, Let us go with you, for we have heard that God is with you.

8:22^a
Isa. 2:3;
Micah 4:1-2

8:23^a
Isa. 60:3;
66:23;
Zech. 2:11

ZECHARIAH 9

IV. The Prophecies of Encouragement Centered on Christ

9:1—14:21

A. The Prophecy concerning the Nations around Judah in Relation to Israel

9:1-17

8:23¹ (languages) In the millennium God will reverse the judgment on Babel (Gen. 11:7-9) and deal with the problem caused by the different languages among the nations. What happened at Pentecost (Acts 2:4-11) is a prefigure of what will take place during the age of the millennial kingdom.

1 關於希臘帝國亞歷山大大帝，
（主前三三六至三二三年，
加上他的四個繼承者的影響，
延伸至主前四十四年，）
所施於猶大周圍列國的毀滅
1 ~ 7

【9:1】¹ 耶和華話語的² 默示，指責³ 哈
得拉地，這話落定之處是在^a 大馬色，
（因為耶和華的眼目在人身上，特別
在以色列各支派身上，）

●9:1¹ 一至六章的異象，主要的是為着安慰以色列人；九至十四章的豫言，主要的是為着鼓勵他們。安慰和鼓勵都是基督。（路二 25 與註 2。）九至十一章說到基督在卑微中第一次來臨，而十二至十四章說到基督在得勝中第二次來臨。

●9:1² 直譯，負擔。十二 1 者同。

●9:1³ 1 ~ 7 節的豫言是關於希臘帝國亞歷山大大帝，（主前三三六至三二三年，加上他的四個繼承者的影響，延伸至主前四十四年，）所施於猶大周圍列國的毀滅；亞歷山大及其帝國乃是但以理在但二 32 所豫言之大人像的肚腹和腰，在但七 6 所豫言的第三個獸，在但八 5 所豫言的公山羊，以及在但十一 3 所豫言有能力的王。

1. Concerning the Destruction Carried Out on
the Nations around Judah by Alexander the
Great, the King of the Grecian Empire (336-323
B.C., with the Influence of His Four Successors
Extending to 44 B.C.)
vv. 1-7

【9:1】¹The burden of the word of Jehovah against the
²land of Hadrach, / And ^aDamascus will be its resting
place / (For Jehovah has an eye on man, / Especially on
the tribes of Israel),

9:1¹ (The) The visions in chs. 1—6 are mainly for consolation to the children of Israel, whereas the prophecies in chs. 9—14 are mainly for their encouragement. Both the consolation and the encouragement are Christ (Luke 2:25 and note 2). Chapters 9—11 speak of Christ's lowly first coming, whereas chs. 12—14 speak of Christ's victorious second coming.

9:1² (land) The prophecy in vv. 1-7 concerns the destruction carried out on the nations around Judah by Alexander the Great, king of the Grecian Empire (336-323 B.C., with the influence of his four successors up to 44 B.C.), prophesied by Daniel as the abdomen and the thighs of the great human image in Dan. 2:32, as the third beast in Dan. 7:6, as the male goat in Dan. 8:5, and as a mighty king in Dan. 11:3.

9:1^a
賽十七 1~14
耶四九 23~27
摩一 3~5

9:1^a
Isa. 17:1-14;
Jer. 49:23-27;
Amos 1:3-5

【9:2】也是在與其交界的哈馬，並推羅、西頓，因為這二城的人大有智慧。

【9:3】^a 推羅為自己修築保障，積蓄銀子如塵沙，堆起精金如街上的泥土。

【9:4】主必奪取她為業，擊打她海上的勢力；她必被火燒滅。

【9:5】^a 亞實基倫看見必懼怕；迦薩看見必甚痛苦；以革倫因失了盼望蒙羞。迦薩必不再有君王，亞實基倫也不再有居民。

【9:6】混雜的種族必住在亞實突；我必除滅非利士人的驕傲。

【9:7】我必除去他口中所喝之血，和牙齒間可憎之物；他也必作為餘剩的人，歸與我們的神；他必在猶大像族長，以革倫人必如耶布斯人。

2 主保護耶路撒冷及其殿，
就是祂的家

8

【9:2】 And Hamath also, which borders on it; / Tyre and Sidon, because they are very wise.

【9:3】 For ^aTyre built herself a stronghold / And heaped up silver like dust / And gold like the mire of the streets.

【9:4】 The Lord is about to take possession of her, / And He will strike her might in the sea, / And she will be consumed with fire.

【9:5】 ^aAshkelon will see it and be afraid; / Gaza also, and it will writhe much in anguish; / And Ekron, for her expectation will have been confounded. / And the king will perish from Gaza, / And Ashkelon will not be inhabited.

【9:6】 And a mixed race will dwell in Ashdod, / And I will cut off the pride of the Philistines.

【9:7】 And I will remove his blood from his mouth / And his detestable things from between his teeth; / And he also will remain unto our God; / And he will be like a leader in Judah, / And Ekron will be like a Jebusite.

2. The Lord Protecting Jerusalem
with Its Temple as His House

v. 8

9:3^a
賽二三 1~18
結二六 1~二八
19
摩一 9~10

9:5^a
耶四七 5~7
番二 4~7
摩一 7~8

9:3^a
Isa. 23:1-18;
Ezek. 26:1-28:19;
Amos 1:9-10

9:5^a
Jer. 47:5-7;
Zeph. 2:4-7;
Amos 1:7-8

【9:8】我必在我¹家的^a四圍安營，使敵軍不得往返經過；欺壓人的必不再臨到他們；因為我如今親眼看顧我的家。

3 基督在卑微的形狀裏，
暫時被歡迎為王進入耶路撒冷

9 ~ 10

【9:9】^{1a}錫安的女子阿，應當大大歡騰；
^b耶路撒冷的女子阿，應當歡呼！看哪，你的^c王來到你這裏。祂是公義的，並且施行拯救，卑微柔和的騎着驢，騎着^d驢駒，就是驢的崽子。

●9:8¹ 本節啓示在亞歷山大大帝攻擊期間，主保護耶路撒冷及其殿，就是祂的家。雖然亞歷山大是有能力的王，損毀猶大周圍的許多國家，但他沒有對猶大和耶路撒冷造成許多損壞，並且完全沒有損毀聖殿。這是那藉着 9 ~ 10 節基督的再來所帶進之復興的一個表記。

●9:9¹ 9 ~ 10 節的豫言乃是插進來的話，11 節是 8 節的延續。9 節的豫言啓示，基督將要公義的帶着給神子民的救恩而來，並且祂來作王，乃是卑微的王、降卑的王，不是騎着駿馬，乃是騎着驢駒，甚至騎着驢的崽子。這在耶穌基督末次進入耶路撒

【9:8】 And I will^a encamp around My¹ house because of an army, / Because of him who passes by and returns; / And no oppressor will pass over them anymore; / For now I see with My eyes.

3. Christ Temporarily Welcomed as the King
into Jerusalem in a Lowly Form

vv. 9-10

【9:9】¹Exult greatly, O^a daughter of Zion; / Shout, O^b daughter of Jerusalem! / Now your^c King comes to you. / He is righteous and bears salvation, / Lowly and riding upon a donkey, / Even upon a^d colt, the foal of a donkey,

9:8¹ (house) This verse reveals that during the attack of Alexander the Great, the Lord protected Jerusalem with the temple, which was His house. Although Alexander, a mighty king, caused damage to many nations around Judah, he did not cause much damage to Judah and Jerusalem, and he did not damage the temple at all. This was a sign of the restoration that would be brought in by the coming of Christ in vv. 9-10.

9:9¹ (Exult) The prophecy in vv. 9-10 is an insertion; v. 11 is the continuation of v. 8. The prophecy in v. 9 reveals that Christ would come in a righteous way with salvation for God's people and that He would come as a King, but as a lowly King, a humiliated King, riding not on a majestic horse but on a donkey, even a colt of a donkey. This was fulfilled

【9:10】¹ 我必除滅以法蓮的戰車和耶路撒冷的戰馬，爭戰的弓也必除滅；祂必向列國講和平，祂的^a權柄必從這海管到那海，從²大河管到地極。

冷時得了應驗。（太二一 1～11。）那時，基督暫時受到以色列人的歡迎。

本節關於基督來臨的豫言，與 10 節關於千年國的豫言，是插在本章的頭一部分和末一部分之間；本章頭一部分是關於亞歷山大大帝，末一部分是關於安提阿克以比凡尼。整卷書指明，那為着完成神在地上的經綸，作神行動的圓心與圓周、中心與普及之包羅萬有的基督，與人類歷史和人類的大帝國，特別是波斯帝國、（一～六、）希臘帝國、和羅馬帝國，（七～十四，）息息相關。

●9:10¹ 本節的豫言是指千年國，那將是復興的時期。（太十九 28，徒三 21。）在千年國時，神要叫一切的爭戰止息，（賽二 4，）並要帶進和平與祂永遠的國。（啓十一 15。）本節緊接在 9 節關於基督來臨的豫言之後，指明若是以色列人在基督第一次來的時候就歡迎祂，諸天的國就會建立在地上，復興的時代在那時就會來到。然而，當基督第一次來的時候，祂只是暫時受歡迎，至終卻被棄絕、憎嫌到極點，並且被釘十字架，被治死。結果，復興時期就被懸起來，而插進一

【9:10】¹ And I will cut off the chariot from Ephraim / And the horse from Jerusalem, / And the battle bow will be cut off; / And He will speak peace unto the nations, / And His^a dominion will be from sea to sea / And from the² River unto the ends of the earth.

when Jesus Christ came into Jerusalem the last time (Matt. 21:1-11). At that time Christ was temporarily welcomed by the people of Israel.

The prophecy concerning the coming of Christ in this verse and the prophecy concerning the millennial kingdom in v. 10 are inserted between the first part of the chapter, concerned with Alexander the Great, and the last part, concerned with Antiochus Epiphanes. This entire book indicates that the all-inclusive Christ, who is the center and the circumference, the centrality and the universality, of God's move to fulfill His economy on the earth, is intimately involved with human history and with the great human empires, especially the empire of Persia (chs. 1—6) and the empires of Greece and Rome (chs. 7—14).

9:10¹ (And) The prophecy in this verse refers to the millennial kingdom, which will be the time of restoration (Matt. 19:28; Acts 3:21). In the millennium God will cause all warfare to cease (Isa. 2:4) and will bring in peace and His eternal kingdom (Rev. 11:15). This verse, coming immediately after the prophecy concerning Christ's coming in v. 9, indicates that if the people of Israel had welcomed Christ in His first coming, the kingdom of the heavens would have been set up on earth, and the age of restoration would have come at that time. However, when Christ came the first time, He was welcomed only temporarily and was ultimately rejected, detested to the uttermost, and put to death by being crucified. As

4 關於猶太馬克比族的英雄
勝過敘利亞王安提阿克以比凡尼
(主前一七五至一六四年)
11 ~ 17

【9:11】¹ 至於你，我因與你^a立約的血，
將你中間被擄而囚的人，從無水的坑
中^b釋放出來。

【9:12】你們被囚而有指望的人哪，要
轉回保障。我今日說明，我必^a加倍
歸還你們。

段審判以色列人的時期，（太二三 37 ~ 二四 2，）
這時期延續了將近二十個世紀。所以，基督需要
第二次來，這次不是騎着驢，乃是像閃電一樣。
（太二四 27。）然後，地上要有和平與永遠的國，
就是神的管治，從這海管到那海。這是按照屬靈
意義的次序。

●9:10² 卽幼發拉底河。

●9:11¹ 11 ~ 17 節的豫言，是關於猶太馬克比
族的英雄，勝過敘利亞王安提阿克以比凡尼（主前
一七五至一六四年，）敘利亞就是但以理在但八 9 ~
14、23 ~ 25 與十一 21 ~ 35 所豫言的北方國。（見
該處註。）安提阿克以比凡尼是要來之敵基督的豫表。

4. Concerning the Victory of the Jewish Maccabean
Heroes over Antiochus
Epiphanes the King of Syria (175-164 B.C.)
vv. 11-17

【9:11】¹As for you also, because of the^ablood of your
covenant, / I have^breleased your captives from the pit,
where there is no water.

【9:12】Turn to the stronghold, O prisoners with hope. /
This very day I am declaring that I will restore^adouble
to you.

a result, the restoration was suspended, and a time of judgment over the
children of Israel entered in (Matt. 23:37—24:2), a time that has lasted
nearly twenty centuries. Therefore, Christ needs to come a second time,
this time not riding a donkey but like lightning (Matt. 24:27). Then peace
and the eternal kingdom, as God's dominion, will be on the earth from sea
to sea. This is the sequence according to the spiritual significance.

9:10² (River) I.e., the Euphrates.

9:11¹ (As) The prophecy in vv. 11-17 concerns the victory of the Jewish
Maccabean heroes over Antiochus Epiphanes, the king of Syria (175-164
B.C.), the kingdom of the north, prophesied by Daniel in Dan. 8:9-14, 23-
25 and 11:21-35 (see notes there). Antiochus Epiphanes was a type of the
coming Antichrist.

9:11^a
太二六 28
可十四 24
路二二 20
9:11^b
賽四二 7
五一 14
六一 1
路四 18
9:12^a
賽六一 7

9:11^a
Matt. 26:28;
Mark 14:24;
Luke 22:20
9:11^b
Isa. 42:7;
51:14;
61:1;
Luke 4:18
9:12^a
Isa. 61:7

9:13^a
但十一 32~34

【9:13】因為我必拿猶大作我上弦的弓，
拿以法蓮作我張弓的箭；錫安哪，我
要激動你的^a眾子，攻擊¹雅完的眾子，
使你如勇士的刀。

9:14^a
參賽二七 13
林前十五 52

【9:14】耶和華必顯現在¹他們以上，
祂的箭必射出像閃電；主耶和華必吹^a
角，乘南方的旋風而行。

9:15^a
亞十二 8

【9:15】萬軍之耶和華必^a保護他們；他
們必吞滅仇敵，踐踏彈石。他們必喝
血喧鬧，如同喝醉了酒；他們必像盛
滿血的碗，像祭壇四角滿了血。

●9:13¹ 即希臘。這是明白 11 ~ 17 節的鑰辭。
希臘（雅完）的眾子就是安提阿克和同他一起的人，
錫安的眾子就是馬克比族的人。因此，13 節豫言，
到了安提阿克以比凡尼的時候，神要激動祂的眾
子，就是錫安的眾子，攻擊希臘的眾子。

●9:14¹ 14 ~ 15 節的『他們』是指馬克比族，
他們要得着神的護衛。

【9:13】 For I will bend Judah for Myself, / And I will fill
a bow with Ephraim; / And I will stir up your^a sons, O
Zion, / Against your sons, O¹ Javan; / And I will make you
like a warrior's sword.

【9:14】 And Jehovah will appear above¹ them, / And
His arrow will go forth like lightning; / And the Lord
Jehovah will blow the^a trumpet, / And He will go in the
whirlwinds of the south.

【9:15】 Jehovah of hosts will^a defend them; / And they will
devour and trample the sling stones. / And they will drink;
they will be noisy as if with wine; / And they will be filled
like a sacrificial basin, / Like the corners of the altar.

9:13¹ (Javan) I.e., Greece. This is the key to understanding vv. 11-17.
The sons of Greece (Javan) are Antiochus and those with him, and the
sons of Zion are the Maccabees. Thus, v. 13 prophesies that at the time
of Antiochus Epiphanes, God would stir up His sons, the sons of Zion,
against the sons of Greece.

9:14¹ (them) In vv. 14-15 them and they refer to the Maccabees, who
were to be defended by God.

9:13^a
Dan. 11:32-34

9:14^a
cf. Isa. 27:13;
1 Cor. 15:52

9:15^a
Zech. 12:8

【9:16】當¹那日，耶和華他們的神必看祂的民如羣羊，拯救他們，因為他們必像冠冕上的寶石，在祂的地上發光輝。

【9:17】因為他們的善何等¹大，他們的美何其盛！五穀使少男健壯，新酒使處女煥發。

撒迦利亞書 第十章

二 關於主對以色列 慈愛眷顧的豫言 + 1 ~ 12

【10:1】當春雨的時候，你們要向發閃電的耶和華求^{1a}雨；祂必給人降下沛雨，使各人的田地生長菜蔬。

●9:16¹ 指主前一六五年十二月二十五日，就是馬克比族的人擊敗安提阿克以比凡尼之後，潔淨聖殿的日子。

●9:17¹ 這是祝賀馬克比族得勝的話。

●10:1¹ 這裏的『雨』表徵祝福。主在這裏鼓勵祂的百姓，在祂向他們施恩惠的時候，向祂求豐盛的祝福。

【9:16】And Jehovah their God will save them in¹that day as the flock of His people,/ For they will be like the stones of a crown, sparkling in His land.

【9:17】For how¹great is their goodness, and how great their beauty!/ Grain will make the young men flourish,/ And new wine, the virgins.

ZECHARIAH 10

B. The Prophecy concerning the Lord's Loving Visitation to Israel 10:1-12

【10:1】Ask^{1a}rain of Jehovah / At the time of spring rain,/ Of Jehovah who makes the lightning, / And He will give them showers of rain,/ To everyone herbage in the field.

9:16¹ (that) Referring to December 25, 165 B.C., the day when the Maccabees cleansed the temple after defeating Antiochus Epiphanes.

9:17¹ (great) This word was spoken in congratulations to the Maccabees for their victory.

10:1¹ (rain) Rain here signifies blessing. Here the Lord encourages His people to ask Him for His abundant blessing at the time when He is favorable toward them.

10:1^a
申十一 14
雅五 7

10:1^a
Deut. 11:14;
James 5:7

10:2^a
王上二二 17
結三四 5
太九 36

【10:2】因為¹家神所言的是²虛空，占卜者所見的是虛假，所說的是假夢；他們徒然安慰人；所以眾人如羊流離，因^a無牧人就受苦。

10:3^a
結三四 17
太二五 33

【10:3】我的怒氣向牧人發作，我必懲罰^{1a}公山羊；因我萬軍之耶和華²眷顧自己的羊羣，就是猶大家，必使他們如祂在戰陣上的³駿馬。

10:4^a
賽二二 23

【10:4】房角石、^a釘子、爭戰的弓、和一切掌權的，都從¹他們而出。

●10:2¹ 放在家裏的像或假神。

●10:2² 或，罪孽。

●10:3¹ 公山羊就是不正確的牧人。正確的牧人乃是申言者，就是正確為神說話的人。

●10:3² 耶和華眷顧祂的百姓，就是祂在那人耶穌裏臨到他們，（太一 23，）作祂羊羣的真牧人。（太二 6，九 36，約十 2～4，11，14。）

●10:3³ 得着主作牧人的眷顧之後，神百姓中每一隻軟弱的羊都變成駿馬。神百姓在 3～12 節的光景，是耶和華慈愛眷顧的結果。

●10:4¹ 指 3 節的猶大。

【10:2】For the¹teraphim have spoken²vanity, / And the diviners have seen a lie / And have spoken false dreams; / They comforted in vain. / Therefore the people have wandered like sheep; / They are afflicted because there is^ano shepherd.

【10:3】My anger is kindled against the shepherds, / And I will punish the^{1a}male goats; / For Jehovah of hosts has²visited His flock, the house of Judah, / And will make them like His³horse of majesty in battle.

【10:4】From¹him will come forth the cornerstone, from him the^apeg, / From him the battle bow, / From him every ruler together.

10:2¹ (teraphim) Images or false gods kept in the people's homes.

10:2² (vanity) Or, iniquity.

10:3¹ (male) The male goats are the improper shepherds. The proper shepherds are the prophets, the proper ones who speak for God.

10:3² (visited) Jehovah's visiting His people was His coming to them in the man Jesus (Matt. 1:23) to be the real Shepherd of His flock (Matt. 2:6; 9:36; John 10:2-4, 11, 14).

10:3³ (horse) After being visited by the Lord as the Shepherd, every weak sheep among God's people becomes a horse of majesty. The situation of God's people in vv. 3-12 is the result of Jehovah's loving visitation.

10:4¹ (him) Him (four times) refers to Judah in v. 3.

10:2^a
1 Kings 22:17;
Ezek. 34:5;
Matt. 9:36

10:3^a
Ezek. 34:17;
Matt. 25:33

10:4^a
Isa. 22:23

【10:5】他們必如勇士，在爭戰中將仇敵踐踏在街上的泥土中；他們必爭戰，因為耶和華與他們同在；騎馬的也必蒙羞。

【10:6】我要堅固猶大家，拯救約瑟家；我要^a領他們歸回，因我憐恤了他們；他們必像未曾遭我棄絕一樣；因為我是耶和華他們的神，我必應允他們的禱告。

【10:7】以法蓮人必如勇士，他們心中歡喜如同喝酒；他們的兒女必看見而歡喜；他們的心必因耶和華歡騰。

【10:8】我要向他們發哨聲，聚集他們，因我已經救贖他們；他們的人數必^a增多，如從前增多一樣。

【10:9】我必^a播散他們在萬民中，他們在遠方必^b記念我；他們與兒女都必存活，且得歸回。

【10:5】 And they will be as mighty men trampling their enemies / In the mire of the streets in the battle; / And they will fight, for Jehovah is with them; / And the riders of horses will be put to shame.

【10:6】 And I will strengthen the house of Judah, / And I will save the house of Joseph; / And I will^a bring them back, for I have had compassion on them; / And they will be as though I had not rejected them; / For I am Jehovah their God, and I will answer them.

【10:7】 And they of Ephraim will be like a mighty man, / And their hearts will rejoice as if with wine; / Indeed, their children will see it and rejoice; / Their heart will exult in Jehovah.

【10:8】 I will whistle for them and gather them, for I have redeemed them; / And they will^a multiply as they have multiplied.

【10:9】 And I will^a sow them among the peoples; and in distant lands they will^b remember Me; / And they will live with their children and return.

10:6^a
耶三 18
結三七 21
三九 25

10:8^a
賽四九 19
結三六 37

10:9^a
何二 23
10:9^b
申三十 1

10:6^a
Jer. 3:18;
Ezek. 37:21;
39:25

10:8^a
Isa. 49:19;
Ezek. 36:37

10:9^a
Hosea 2:23
10:9^b
Deut. 30:1

10:10^a
賽十一 11, 16
何十一 11

【10:10】我也必領他們從^a埃及地歸回，
招聚他們出亞述；我必領他們到基列
地和利巴嫩；那裏必不彀他們居住。

10:11^a
賽十一 15~16

【10:11】¹耶和華必經過困苦海，擊打
海浪，尼羅河的深處都必^a枯乾；
亞述的驕傲必降為卑，埃及的權杖
必然消逝。

10:12^a
彌四 5

【10:12】¹我必使他們因耶和華得堅固，
他們必^a奉祂的名行事為人，這是耶
和華說的。

●10:11¹ 直譯，祂。

●10:12¹ 這裏的『我』是指耶和華，指明耶和華要
使祂的子民因祂自己得堅固。然後他們就要奉祂的名行
事為人。奉神的名，意即在神的名裏，也就是在祂的人
位裏，祂的人位乃是祂名的實際。（太二八 19 與註 6。）
在神的名裏，就是藉着在神的名裏生活、行事並為人，
而在日常行動上與神是一。（參西三 17。）

●11:1¹ 1 ~ 3 節啓示羅馬帝國施於以色列鄰
國的毀滅。火在這裏是指羅馬人來蹂躪利巴嫩和
約但。

【10:10】 I will also bring them back from the land of
^aEgypt / And gather them out of Assyria; / And to the land
of Gilead and Lebanon I will bring them; / And there will
not be enough room found for them.

【10:11】 And He will pass through the sea of distress /
And strike the waves in the sea, / And all the depths of
the Nile will ^adry up; / And the pride of Assyria will be
brought down, / And the scepter of Egypt will depart.

【10:12】 And ¹I will strengthen them in Jehovah, / And
they will ^awalk about in His name, / Declares Jehovah.

10:10^a
Isa. 11:11, 16;
Hosea 11:11

10:11^a
Isa. 11:15-16

10:12^a
Micah 4:5

10:12¹ (I) I here refers to Jehovah, indicating that Jehovah will
strengthen His people in Himself. They will then walk about in His
name, i.e., in His person as the reality of His name (Matt. 28:19
and note 5). To be in God's name is to be one with God in our daily
walk by our living, walking, and having our being in God's name (cf.
Col. 3:17).

11:1¹ (fire) Verses 1-3 reveal the destruction carried out in the
neighborhood of Israel by the Roman Empire. The fire here refers to the
coming of the Romans to devastate Lebanon and Jordan.

撒迦利亞書 第十一章

三 關於以色列在羅馬帝國壓迫下之 生活的豫言 十一 1 ~ 17

1 羅馬帝國施於 以色列鄰國的毀滅 1 ~ 3

【11:1】利巴嫩哪，打開你的門，任¹火
燒滅你的香柏樹。

【11:2】松樹阿，應當哀號，因為香柏樹
傾倒，壯大的樹毀壞。巴珊的橡樹阿，
應當哀號，因為茂密的樹林已經倒下。

【11:3】聽阿，有牧人哀號的聲音！因
他們的榮華毀壞了。有少壯獅子咆哮
的聲音！因約但河邊的¹叢林毀壞了。

2 以色列人落入鄰國之手， 並落入鄰國之王的手— 生活在羅馬帝國的暴虐之下 4 ~ 6

●11:3¹ 直譯，威嚴。

ZECHARIAH 11

C. The Prophecy concerning the Living of Israel under the Oppression of the Roman Empire 11:1-17

1. The Destruction Carried Out in the Neighborhood of Israel by the Roman Empire vv. 1-3

【11:1】Open your doors, O Lebanon, / That the ¹fire may
devour your cedars.

【11:2】Howl, O fir tree, for the cedar has fallen, / Because
the majestic trees are devastated. / Howl, O oaks of
Bashan, / For the impenetrable forest is brought down.

【11:3】The sound of the howling of shepherds! / For their
majesty is devastated. / The sound of the roaring of
young lions! / For the pride of Jordan is devastated.

2. The Children of Israel Falling into Their Neighbor's Hand and into the Hand of Their Neighbor's King— Living under the Tyranny of the Roman Empire vv. 4-6

【11:4】耶和華我的神如此說，你要牧養這將宰的羣羊；

【11:5】買他們的宰了他們，沒有受到懲罰；賣他們的說，耶和華是當受頌讚的，因我成為富足；牧養他們的並不憐惜他們。

【11:6】耶和華說，我不再憐惜這地的居民；我必將各人交在他的¹鄰舍手中，並他的王手中；他們必擊打這地，我必不救這地的居民脫離他們的手。

3 耶和華（就是耶穌）牧養 以色列羊羣中的困苦者 7 ~ 11, 14

【11:7】於是¹我牧養這將宰的羣羊，就是羣中困苦的人。我拿着兩根杖；一根我稱為²恩惠，一根我稱為聯索；我就牧養了羣羊。

●11:6¹ 這裏的鄰舍是指隸屬羅馬帝國的王和總督，就如在巴勒斯坦地區的希律和彼拉多；王是指該撒。

●11:7¹ 這裏的『我』是指耶和華，就如前節所

【11:4】Thus says Jehovah my God, Shepherd the flock of slaughter,

【11:5】Whose owners slaughter them and are not punished; and they who sell them say, Blessed be Jehovah, for I am rich; and their own shepherds do not spare them.

【11:6】For I will no longer spare the inhabitants of the land, declares Jehovah; but I am about to cause each man to fall into his¹ neighbor's hand and into the hand of his king; and they will strike the land, and I will not deliver them from their hand.

3. Jehovah (as Jesus) Shepherding the Afflicted of the Flock of Israel vv. 7-11, 14

【11:7】So¹ I shepherded the flock of slaughter, and thereby the afflicted of the flock. And I took to myself two staffs; one I called² Favor, and the other I called Bonds; and I shepherded the flock.

11:6¹ (neighbor's) The neighbor here refers to the subordinate kings and governors of the Roman Empire, such as Herod and Pilate, in the region of Palestine, and the king is Caesar.

11:7¹ (I) I here refers to Jehovah, as indicated by the previous

【11:8】一月之內，我除滅¹三個牧人；
因為我的²心厭煩他們，他們的²心也
憎嫌我。

【11:9】我就說，我不牧養你們；要死的
由他死，要毀滅的由他毀滅，餘剩
的由他們喫彼此的肉。

【11:10】我將我那根稱為恩惠的杖拿來¹
折斷，表明我廢棄我與萬民所立的約。

指明的。耶和華，就是耶穌，來餵養祂的百姓，就是那將宰的羣羊，羣中困苦羊。

●11:7² 耶和華，就是耶穌，拿着兩根杖—恩惠和聯索。恩惠意指恩典；聯索意指聯結為一。耶穌來作牧人，用恩典牧養神的羣羊，使他們能成為一。

●11:8¹ 這裏的三個牧人是指祭司、長老和經學家。（太十六 21。）耶和華，就是耶穌，將三個牧人撇在一邊，除滅他們，他們的心也憎嫌祂。主耶穌這位合式的牧人被棄絕，使以色列人如同羊羣沒有牧人一樣。（參太九 36。）見 15 註 1。

●11:8² 直譯，魂。

●11:10¹ 這指明主把神藉摩西所立的約廢棄了，使百姓不再在約的遮蓋之下。這樣，祂就把恩典（恩惠）取去了。

【11:8】 Then I destroyed the¹ three shepherds in one month; for my soul was impatient with them, and their soul also detested me.

【11:9】 Then I said, I will not shepherd you. What is to die will die, and what is to be destroyed will be destroyed, and those who are left will each eat one another's flesh.

【11:10】 And I took my staff, Favor, and I¹ broke it in pieces so as to break my covenant which I had made with all the peoples.

verse. Jehovah as Jesus came to feed His people, who were about to be slaughtered, the afflicted of the flock.

11:7² (Favor) Jehovah as Jesus brought two staffs—Favor and Bonds. Favor refers to grace, and Bonds refers to being bound into oneness. Jesus came as the Shepherd to feed God's flock with grace so that they might have oneness.

11:8¹ (three) The three shepherds here are the priests, the elders, and the scribes (Matt. 16:21). Jehovah as Jesus set aside the three shepherds and destroyed them, and their souls detested Him. The Lord Jesus as the proper Shepherd was rejected, leaving the children of Israel as a flock without any shepherd (cf. Matt. 9:36). See note 15¹.

11:10¹ (broke) This indicates that the Lord annulled the covenant which God made through Moses, leaving the people without a covenant to cover them. He thus took away the grace (favor).

【11:11】當日就廢棄了；這樣，羣中那些注視我的困苦羊，就知道這是耶和華的話。

4 彌賽亞這位以色列合式的牧人被憎嫌、
攻擊、棄絕，並以奴僕的價值被賣
12 ~ 13

【11:12】我對他們說，你們若以為美，就給我工價；不然，就罷了。於是他們稱了^{1a}三十錠銀子作為我的工價。

【11:13】耶和華對我說，要把眾人所估定美好的價值，丟給^a窯戶。我便拿了這三十錠銀子，丟在耶和華的殿中，給了窯戶。

3 耶和華（就是耶穌）牧養
以色列羊羣中的困苦者（續）
14

●11:12¹ 12 ~ 13 節啟示，彌賽亞這位以色列合式的牧人被憎嫌、攻擊、棄絕，並以三十錠銀子，就是以一個奴僕的價值（出二一 32）被賣。這裏所豫言的，在福音書裏得着應驗。（太二六 14 ~ 15，二七 3 ~ 10。）

【11:11】 And it was broken in that day; and thus the afflicted of the flock, who watched me, knew that it was the word of Jehovah.

4. The Messiah, as the Proper Shepherd of Israel, Detested,
Attacked, Rejected, and Sold for the Price of a Slave
vv. 12-13

【11:12】 And I said to them, If it is good in your sight, give me my wages; but if not, ¹do not bother. So they weighed out my wages, ^{2a}thirty pieces of silver.

【11:13】 And Jehovah said to me, Throw it to the ^apotter, that magnificent price that I am priced with by them. So I took the thirty pieces of silver and threw them to the potter, into the house of Jehovah.

3. Jehovah (as Jesus) Shepherding the Afflicted
of the Flock of Israel (cont'd)
v. 14

11:12¹ (do) Lit., cease.

11:12² (thirty) Verses 12-13 reveal that the Messiah, as the proper Shepherd of Israel, was detested, attacked, rejected, and sold for thirty pieces of silver, the price of a slave (Exo. 21:32). What is prophesied here was fulfilled in the Gospels (Matt. 26:14-15; 27:3-10).

11:12^a
太二六 15
參出二一 32

11:13^a
太二七 9~10

11:12^a
Matt. 26:15;
cf. Exo. 21:32

11:13^a
Matt. 27:9-10

【11:14】我又¹折斷我那稱為聯索的第二根杖，表明我廢棄^a猶大與以色列之間的弟兄情誼。

5 以色列人被交給
愚昧無用的牧人
15 ~ 17

【11:15】耶和華又對我說，你再拿¹愚昧牧人的器具。

●11:14¹ 這指明以色列人中間聯絡的愛也被取去了。（見 10 註 1。）結果，以色列國分裂了，滿了內部的爭戰。（9。）從基督被釘十字架那天起，猶太人中間一直沒有一。雖然北國以色列和南國猶大是弟兄，但他們中間的弟兄情誼已經破壞，因為那聯絡的愛已經折斷。當他們在羅馬帝國的壓迫下過生活時，這事就發生了。

●11:15¹ 祭司、長老、和經學家這些邪惡的牧人被廢掉，（8 上，）而耶穌這位合式的牧人被釘死、被棄絕到極點。（8 下，12 ~ 13。）所以，以色列人被交給愚昧無用的牧人，這些牧人不顧到他們。（15 ~ 17。）基督被釘十字架以後，以色列人中間沒有正確的領導，他們就都分散了。（太二六 31。）他們彼此爭吵，互相吞喫。在他們中間興起來那些愚昧無用的牧人，使他們受更多的苦。這種光景讓羅馬太子提多得以在主後七十年來蹂躪整個猶大地。（太二一 33 ~ 41 與 41 註 1。）

【11:14】Then I¹ broke my second staff, Bonds, in pieces, so as to break the brotherhood^a between Judah and Israel.

5. The Children of Israel Left
to the Foolish and Worthless Shepherds
vv. 15-17

【11:15】And Jehovah said to me, Again, take the equipment of a¹ foolish shepherd.

11:14¹ (broke) This indicates that the binding love among the people of Israel also was taken away (see note 10¹). As a result, the nation was divided and full of inner fighting (v. 9). From the day of Christ's crucifixion there has not been any oneness among the Jews. Although those in the northern kingdom, Israel, and the southern kingdom, Judah, were brothers, the brotherhood among them has been broken because the binding love has been broken. This took place while they were living under the oppression of the Roman Empire.

11:15¹ (foolish) The priests, the elders, and the scribes as the evil shepherds were annulled (v. 8a), and Jesus as the proper Shepherd was crucified, rejected to the uttermost (vv. 8b, 12-13). Therefore, the children of Israel were left to the foolish and worthless shepherds, who would not take care of them (vv. 15-17). After the crucifixion of Christ, there was no proper leadership among the people of Israel, and they were all scattered (Matt. 26:31). They fought with one another, devouring one another. The foolish, worthless shepherds who rose up among them caused them further suffering. This kind of situation allowed Titus, the Roman prince, to devastate the entire country of Judah in A.D. 70 (Matt. 21:33-41 and note 41¹).

【11:16】因我要在這地興起一個牧人；他不看顧喪亡的，不尋找分散的，不醫治受傷的，也不供養¹健壯的，卻要喫肥羊的肉，撕裂牠們的蹄子。

【11:17】那丟棄羊羣的無用^a牧人有禍了！刀必落在他的膀臂和右眼上；他的膀臂必全然枯乾，他的右眼必全然昏暗。

撒迦利亞書 第十二章

四 關於在哈米吉頓大戰的事上，
在以色列全家得救的事上，
以及在千年國的事上，以色列之定命的豫言
十二 1～十四 21

九～十一章豫言的中心，乃是基督為被棄絕的彌賽亞。基督是要來的救主和救贖主；祂在卑微的形狀裏作王，來到並進入耶路撒冷。（九 9～10。）首先，祂受到百姓的歡迎；但後來，在長老、祭司、和經學家的影響下，百姓改變心意，就憎嫌祂。（8 下。）主耶穌被賣、受審、被判決，並擺在十字架上受死。（12～13。）這樣，這位暫時受歡迎的彌賽亞，完全被棄絕了。結果，以色列人就分裂了，他們受到羅馬帝國的逼迫，被分散到全地。（14～17。）

●11:16¹ 直譯，站立的。

【11:16】 For I am about to raise up a shepherd in the land who will not visit those who are perishing, nor seek the scattered, nor heal what is broken, nor sustain what stands, but will devour the flesh of the fat ones and tear off their hooves.

【11:17】 Woe to the worthless^a shepherd, / Who abandons the flock! / The sword will fall on his arm / And on his right eye. / His arm will be utterly withered, / And his right eye will be totally darkened.

ZECHARIAH 12

**D. The Prophecy concerning Israel's Destiny
in the Great War of Armageddon, in Their
Household Salvation, and in the Millennium
12:1—14:21**

The center of the prophecies in chs. 9—11 is Christ as the rejected Messiah. As the coming Savior and Redeemer, Christ came and entered into Jerusalem as the King in a lowly form (9:9-10). At first, He was welcomed by the people, but later, under the influence of the elders, priests, and scribes, they changed their mind and detested Him (v. 8b). The Lord Jesus was sold, judged, sentenced, and put on the cross to die (vv. 12-13). Thus, the Messiah, who was welcomed temporarily, was utterly rejected. As a result, the people of Israel were divided, persecuted by the Roman Empire, and scattered throughout the earth (vv. 14-17).

11:17^a
耶二三 1
結三四 2
約十 12~13

11:17^a
Jer. 23:1;
Ezek. 34:2;
John 10:12-13

1 哈米吉頓大戰 十二 1～9, 十四 1～7, 12～15

【12:1】¹耶和華論以色列之話語的默示。
^a鋪張諸天、建立地基、造人裏面之
^{2b}靈的耶和華說，

●12:1¹ 本書十二～十四章揭示基督這位彌賽亞回來登寶座作王，不僅作以色列的王，更要作全世界的王。九～十一章所描述祂第一次的來，是謙遜並親切的；十二～十四章所描述祂的回來，卻要帶着能力和權柄。

●12:1² 神在祂的創造裏，造了三樣極其關鍵、同等重要的東西—諸天、地、和人的靈。諸天是爲着地，地是爲着人，神給人造了靈，使人能接觸神，接受神，敬拜神，活神，爲神完成神的定旨，並與神成爲一。在神的經綸裏，神計畫要使基督作祂在地上行動的中心與普及。爲使祂所揀選的人能關心祂這位創造主並救贖主，祂需要爲人創造一個接受的器官，使人能接受神計畫裏之基督一切的所是。因此，本書囑咐我們要盡力注意我們人的靈，好使我們得着本書所啓示的基督，並明白其中所啓示一切關於祂的事。（弗一 17～18 上，三 5。）見創二 7 註 5，賽四二 5 註 1，約四 24 註 4 與腓四 23 註 2。

1. In the Great War of Armageddon 12:1-9, 14:1-7, 12-15

【12:1】¹The burden of the word of Jehovah concerning Israel. Thus declares Jehovah, who ^astretches forth the heavens and lays the foundations of the earth and forms the ^{2b}spirit of man within him,

12:1¹ (The) Chapters 12—14 of this book unveil Christ as the Messiah returning to be enthroned as the King not only over Israel but also over the whole world. His first coming, described in chs. 9—11, was humble and intimate; His coming back, described in chs. 12—14, will be with power and authority.

12:1² (spirit) In His creation God made three crucial, equally important items—the heavens, the earth, and the spirit of man. The heavens are for the earth, the earth is for man, and man was created by God with a spirit that he may contact God, receive God, worship God, live God, fulfill God's purpose for God, and be one with God. In His economy God planned to have Christ as the centrality and universality of His move on earth. For His chosen people, who would care for Him as the Creator and as the Redeemer, there was the need for Him to create a receiving organ so that they would have the capacity to receive all that God had planned for Christ to be. Hence, this book charges us to pay full attention to our human spirit, that we may receive the Christ revealed in this book and may understand all that is revealed therein concerning Him (Eph. 1:17-18a; 3:5). See notes 7⁵ in Gen. 2, 5¹ in Isa. 42, 24⁴ in John 4, and 23² in Phil. 4.

12:1^a
Job 9:8;
Psa. 104:2;
Isa. 40:22;
42:5;
44:24;
45:12, 18;
48:13;
51:13
12:1^b
Gen. 2:7;
Num. 16:22;
Eccl. 12:7;
1 Cor. 2:11;
1 Thes. 5:23;
Heb. 4:12

12:1^a
伯九 8
詩一〇四 2
賽四十 22
四二 5
四四 24
四五 12, 18
四八 13
五一 13
12:1^b
創二 7
民十六 22
傳十二 7
林前二 11
帖前五 23
來四 12

12:2^a
賽五一 17, 22~23

【12:2】我必使耶路撒冷向四圍的萬民
成爲令人昏醉的^a杯；耶路撒冷被¹圍
困時所遭遇的，猶大也必遭遇。

12:3^a
亞十二 4, 6, 8~9,
11
十三 1
十四 4, 6, 8~9, 13
12:3^b
珥三 2, 9~12
亞十四 2~3
啓十六 14
彌四 11~13

【12:3】^a 那日，我必使耶路撒冷向萬
民成爲一塊沉重的石頭；凡舉起的，
必受重傷。地上的列國都必^b聚集攻
擊她。

●12:2¹ 十二~十四章豫言在哈米吉頓大戰的事
上，在以色列全家得救的事上，以及在千年國的事
上，以色列的定命。哈米吉頓大戰將是人類中間最
大的戰爭。這戰爭要發生在三年半大災難末了之
時。（太二四 21，但七 25，十二 7，啓十一 2，
十三 5。）雖然這戰爭是由敵基督所發動，爲要毀
滅以色列，卻是撒但藉着跟從他的人作他屬地的軍
隊，與神同祂的聖徒作祂屬天的軍隊爭戰。（十四
2~5，珥三 11，啓十六 13~14，十七 14，十九
14。）敵基督，撒但的具體化身，將是撒但軍隊的
統帥；基督，神的具體化身，將是神軍隊的統帥。
在這神聖的戰爭中，基督要用祂口中的氣除滅敵基
督，又要用祂來臨的顯現廢掉他。（帖後二 8。）這
戰爭乃是神烈怒的大酒醉，是基督在祂回來審判世
界時所端的。（賽六三 1~6，啓十四 17~20。）

【12:2】 I am about to make Jerusalem a ^acup of reeling to
all the surrounding peoples; and when what happens in
¹siege is upon Jerusalem, it will be upon Judah as well.

【12:3】 And in that ^aday I will make Jerusalem a burdensome
stone to all the peoples; all who burden themselves with
her will be cut up. Indeed all the nations of the earth
will be ^bgathered against her.

12:2¹ (siege) Chapters 12—14 prophesy concerning Israel's destiny
in the great war of Armageddon, in their household salvation, and
in the millennium. The war of Armageddon will be the greatest war
among mankind. This war will take place at the end of the three and
a half years of the great tribulation (Matt. 24:21; Dan. 7:25; 12:7; Rev.
11:2; 13:5). Although this war will be motivated by Antichrist with the
intention of destroying Israel, it will be waged by Satan through his
human followers as his earthly army, against God with His saints as His
heavenly army (14:2-5; Joel 3:11; Rev. 16:13-14; 17:14; 19:14). Antichrist,
the embodiment of Satan, will be the commander of Satan's army, and
Christ, the embodiment of God, will be the Commander of God's army. In
this divine war Christ will destroy Antichrist by the breath of His mouth
and bring him to nothing by the manifestation of His coming (2 Thes.
2:8). This war will be the great winepress of the fury of God trodden by
Christ at His coming back to judge the world (Isa. 63:1-6; Rev. 14:17-20).

12:2^a
Isa. 51:17, 22-23

12:3^a
Zech. 12:4, 6, 8-9,
11;
13:1;
14:4, 6, 8-9, 13
12:3^b
Joel 3:2, 9-12;
Zech. 14:2-3;
Rev. 16:14;
Micah 4:11-13

12:4^a
詩七六 6
結三八 4
亞十 5

【12:4】耶和華說，到那日，我必擊打一切馬匹，使其驚惶，擊打^a騎馬的，使其癲狂；我必睜眼看顧猶大家；我必擊打列國的一切馬匹，使其瞎眼。

【12:5】猶大的族長必心裏說，耶路撒冷的居民憑着萬軍之耶和華他們的神，乃是我們的能力。

【12:6】那日，我必使猶大的族長如^a火盆在木柴上，又如火把在禾捆裏；他們必左右燒滅四圍的眾民。耶路撒冷人必仍住在本處，就是在耶路撒冷。

【12:7】耶和華必先拯救猶大的帳棚，免得大衛家的華美，和耶路撒冷居民的華美，勝過猶大。

【12:8】那日，耶和華必^a保護耶路撒冷的居民；他們中間軟弱的，在那日必如大衛；大衛的家必如神，如行在他們前面之¹耶和華的使者。

●12:8¹ 這裏『耶和華的使者』與上文的『神』是同位語。（參出三 2～6 與 2 註 1。）

【12:4】In that day, declares Jehovah, I will strike every horse with bewilderment and its^a rider with madness; and I will open My eyes upon the house of Judah and will strike every horse of the peoples with blindness.

【12:5】Then the leaders of Judah will say in their heart, The inhabitants of Jerusalem, by Jehovah of hosts their God, are my strength.

【12:6】In that day I will make the leaders of Judah like a^a fire pot on wood and like a torch of fire among sheaves, and they will consume all the surrounding peoples on the right and on the left. And Jerusalem will dwell again in her own place, in Jerusalem.

【12:7】And Jehovah will save the tents of Judah first, so that the beauty of the house of David and the beauty of the inhabitants of Jerusalem may not be magnified above Judah.

【12:8】In that day Jehovah will^a defend the inhabitants of Jerusalem; and he who is feeble among them in that day will be like David, and the house of David will be like God, like the¹ Angel of Jehovah before them.

12:8¹ (Angel) Here Angel of Jehovah is in apposition to God earlier in the verse (cf. Exo. 3:2-6 and note 2¹).

12:4^a
Psa. 76:6;
Ezek. 38:4;
Zech. 10:5

12:6^a
Obad. 18

12:8^a
Zech. 2:5;
9:8, 15-16;
Joel 3:16-17

12:6^a
俄 18

12:8^a
亞二 5
九 8, 15~16
珥三 16~17

【12:9】那日，我必設法滅絕^a來攻擊耶路撒冷的列國。

2 使以色列全家得救的
神聖供備和主宰豫備
十二 10 ~ 十三 9

a 耶和華神將恩典和懇求的靈
澆灌大衛家
和耶路撒冷的居民
十二 10 ~ 14

【12:10】我必將^{1a}恩典和懇求的靈，
^b澆灌大衛家和耶路撒冷的居民；他們必²仰望我，就是³他們所^{4c}扎的；
他們必爲⁵我哀號，如爲喪⁶獨生^d子
哀號，又爲⁵我痛哭，如爲喪⁶長子
痛哭。

●12:10¹ 在徒二，神將祂的靈澆灌在一切屬肉體的人身上，三千人就得救了。（徒二 17，41。）但是神將恩典的靈澆灌耶路撒冷的居民時，千千萬萬的以色列人，甚至那時還活着的以色列全族，都要得救。（羅十一 26 ~ 27。）這裏恩典的靈與徒一 8 和二 1 ~ 4 能力的靈相對。能力的靈是要加強我們，但恩典的靈是要把我們帶進對三一神的享受裏。在徒二，在恩典時代，召會時代的初期，那靈主要是能力的靈；但在本節，在恩典時代的末了、終結，那靈主要是恩典的靈，爲使人享受三一神。

【12:9】And in that day I will seek to destroy all the nations that^a come against Jerusalem.

2. The divine provision and the sovereign
preparation for the household salvation of Israel
12:10—13:9

a. Jehovah God pouring out on the house
of David and on the inhabitants of Jerusalem
the Spirit of grace and of supplications
vv. 10-14

【12:10】And I will^a pour out on the house of David and on the inhabitants of Jerusalem the^{1b} Spirit of grace and of supplications; and they will² look upon Me, whom³ they have^{4c} pierced; and they will wail over Him with wailing as for an⁵ only^d son and cry bitterly over Him with bitter crying as for a⁵ firstborn son.

12:10¹ (Spirit) In Acts 2 God poured out His Spirit upon all flesh, and three thousand were saved (Acts 2:17, 41). But when God pours out the Spirit of grace upon the inhabitants of Jerusalem, many thousands of Israel, even the entire race of Israel alive at that time, will be saved (Rom. 11:26-27). The Spirit of grace here is in contrast to the Spirit of power in Acts 1:8 and 2:1-4. The Spirit of power is to strengthen us, but the Spirit of grace is to bring us into the enjoyment of the Triune God. In Acts 2, at the beginning of the age of grace, the church age, the Spirit was mainly the Spirit of power, but in this verse, at the end, the consummation, of the age of grace, the Spirit will be mainly the Spirit of grace for the enjoyment of

在五旬節那天，猶太人頑固又剛硬；因此，能力的靈澆灌下來，感動他們悔改。但將來在敵基督和他軍隊的攻擊下，耶路撒冷城中仍然存活的一半居民，（十四 2，）將會對神以外的一切都失去了胃口，並且已經悔改。因此，恩典的靈要澆灌在他們身上，使他們接受三一神作他們的享受。

●12:10² 在哈米吉頓大戰結束時，基督要來到地上，以色列餘剩的民必仰望祂，就是他們所扎的；（約十九 34，37，啓一 7；）他們要悔改哀哭，也要相信基督並接受祂。這樣，以色列全家就要得救。（羅十一 26～27。）這將是神賜給以色列全家的救恩。

●12:10³ 雖然是他們的先祖扎了主耶穌，但神把這事算作是這些悔改的人作的。

●12:10⁴ 基督被扎，乃是救贖的根基。（約十九 34。）基督若沒有被扎，我們的救贖就沒有基礎。

●12:10⁵ 直譯，祂。

●12:10⁶ 悔改的以色列人要為基督這位神的獨生子（約一 18，三 16）哀號，又要為祂這位神的長子（羅八 29，來一 6 上）痛哭。基督作神的獨生子是叫我們得蒙救贖，並得着永遠的生命。（約三 14～16。）基督藉着死與復活成為神的長子，（羅一 3～4，）是為使我們成為神的眾子，作後嗣以承受神所是的一切豐富，就是接受、有分於、並享受三一神的一切豐富。（羅八 14～17，加三 26，29。）以色列人在悔改時，要認識基督是獨生子，已經救贖他們，將永遠的生命帶給他們；也要認識祂是長子，已經使他們成為後嗣，以承受三一神的豐富作他們的享受。

the Triune God. The Jews on the day of Pentecost were stubborn and hard; hence, the Spirit of power was poured out to inspire them to repent. But the half of the inhabitants of Jerusalem that survive the attack of Antichrist and his armies (14:2) will have lost their taste for everything other than God and will have already repented. Therefore, the Spirit of grace will be poured out upon them so that they can receive the Triune God as their enjoyment.

12:10² (look) At the end of the war of Armageddon, Christ will come to earth, and the remnant of Israel will look on Him whom they have pierced (John 19:34, 37; Rev. 1:7), will repent and wail, and will believe in Christ and receive Him. In this way all Israel will be saved (Rom. 11:26-27). This will be the household salvation rendered to Israel by God.

12:10³ (they) Although it was their forefathers who pierced the Lord Jesus, God counts that as something done by these repentant ones.

12:10⁴ (pierced) The piercing of Christ is the foundation of redemption (John 19:34). Apart from Christ's being pierced, there is no base for our redemption.

12:10⁵ (only) Repentant Israel will wail over Christ as the only Son of God (John 1:18; 3:16) and will cry bitterly over Him as the firstborn Son of God (Rom. 8:29; Heb. 1:6a). Christ's being the only begotten Son is for us to be redeemed and to receive eternal life (John 3:14-16). Christ's becoming the firstborn Son through His death and resurrection (Rom. 1:3-4) is for us to become sons of God as heirs to inherit all the riches of what God is, that is, to receive, participate in, and enjoy all the riches of the Triune God (Rom. 8:14-17; Gal. 3:26, 29). In their repentance Israel will realize that as the only begotten Son Christ has redeemed them and has brought them eternal life and that as the firstborn Son He has made them heirs to inherit the riches of the Triune God as their enjoyment.

12:11^a
代下三五 24
12:11^b
王下二三 29

【12:11】 那日耶路撒冷必有大大的^a哀號，如^b米吉多平原之哈達臨門的哀號。

12:12^a
太二四 30
啓一 7
12:12^b
撒下五 14
路三 31

【12:12】 那地的人要一家族一家族的，獨在一處^a哀號；大衛家的¹家族獨在一處，他們的²婦女獨在一處；^b拿單家的家族獨在一處，他們的婦女獨在一處；

【12:13】 利未家的家族獨在一處，他們的婦女獨在一處；示每的家族獨在一處，他們的婦女獨在一處；

【12:14】 其餘的各家族，都必各自獨在一處，他們的婦女獨在一處。

撒迦利亞書 第十三章

b 救贖主
和祂救贖的神聖供備
十三 1～7 上

●12:12¹ 撒迦利亞用三種家族為例證：大衛君尊的家族（大衛和拿單、）祭司的家族（利未、）和惡人的家族（示每，他曾咒詛大衛—撒下十六 5～8。）凡帶着悔改的靈來仰望基督這位被扎者的，都要為祂哀哭。

●12:12² 或，妻子。下文同。

【12:11】 In that day there will be great^a wailing in Jerusalem, like the wailing of Hadad-rimmon in the valley of^b Megiddon.

【12:12】 And the land will^a wail, every family by itself: the¹ family of the house of David by itself, and their wives by themselves; the family of the house of^b Nathan by itself, and their wives by themselves;

【12:13】 The family of the house of Levi by itself, and their wives by themselves; the family of the Shimeites by itself, and their wives by themselves;

【12:14】 All the families that remain, every family by itself, and their wives by themselves.

ZECHARIAH 13

b. The Divine Provision
of a Redeemer with His Redemption
13:1-7a

12:12¹ (family) Zechariah uses three kinds of families—the royal family of David (David and Nathan), the family of the priesthood (Levi), and the family of an evil man (Shimei, who cursed David—2 Sam. 16:5-8)—as illustrations. All those who look upon Christ, the pierced One, with a repentant spirit, will wail over Him.

12:11^a
2 Chron. 35:24
12:11^b
2 Kings 23:29

12:12^a
Matt. 24:30;
Rev. 1:7
12:12^b
2 Sam. 5:14;
Luke 3:31

13:1^a
約十九 34
13:1^b
結三六 25
來九 14
彼前一 19
啓一 5

【13:1】 那日，必有一^a 泉源爲大衛家和耶路撒冷的居民¹ 開啓，^b 洗除罪與污穢。

【13:2】 萬軍之耶和華說， 那日我必從這地除滅偶像的名， 這些名必不再被人記念； 我也必使這地不再有假申言者與不潔的靈。

【13:3】 若再有人說豫言， 生他的父母必對他說， 你不得存活， 因爲你託耶和華的名說假話， 生他的父母在他說豫言的時候， 要將他刺透。

【13:4】 那日申言者說豫言的時候， 各人必因自己的異象羞愧； 他們必不再穿^a 毛的衣服哄騙人。

【13:5】 祂必說， 我^{1a} 不是申言者， 我是耕地的； 我在幼年就給人賣了。

●13:1¹ 這開啓的泉源就是基督被扎的肋旁，（約十九 34， 37， ）這是爲着完成救贖所開啓的。

●13:5¹ 2～4 節說到神使這地不再有假申言者。這是爲基督進來作真申言者鋪路。然而， 基督說

【13:1】 In that day there will be an¹ opened^a fountain for the house of David and for the inhabitants of Jerusalem,^b for sin and for impurity.

【13:2】 And in that day, declares Jehovah of hosts, I will cut off the names of the idols from the land, and they will no longer be remembered; and I will also cause the prophets and the unclean spirit to pass from the land.

【13:3】 And if anyone still prophesies, his father and mother, who begot him, will say to him, You shall not live, for you have spoken falsely in the name of Jehovah; and his father and mother, who begot him, will pierce him through when he prophesies.

【13:4】 And in that day the prophets will each be ashamed of his vision when he prophesies; and they will not wear a^a hairy garment in order to deceive.

【13:5】 But He will say, I am^{1a} no prophet; I am a tiller of the ground; for a man sold Me in My youth.

13:1¹ (opened) This opened fountain is Christ's pierced side (John 19:34, 37), which was opened for the accomplishing of redemption.

13:5¹ (no) Verses 2-4 speak of God's causing the false prophets to pass from the land. This cleared the way for Christ to come in as the

13:1^a
John 19:34
13:1^b
Ezek. 36:25;
Heb. 9:14;
1 Pet. 1:19;
Rev. 1:5

13:4^a
2 Kings 1:8;
Matt. 3:4

13:5^a
Amos 7:14

13:4^a
王下一 8
太三 4

13:5^a
摩七 14

【13:6】必有人問祂說，你兩臂中的這些是甚麼^a傷呢？祂必說，那些是我在¹愛我的人家中所受的傷。

【13:7 上】萬軍之耶和華說，刀劍哪，應當醒起，攻擊我的牧人，和作我¹同伴的那人；

c. 主宰的豫備一班子民，
以接受救贖主和祂的救贖
7 下～9

祂不是申言者，乃是耕地的。這就是說，祂不是前面經文所題到的那種假申言者。祂乃是來作真申言者，（太十三 57，申十八 15～19，參徒三 22，）但是祂在以色列家中，就是在祂肉身親屬的家中被棄絕，肋旁受了傷。（5～6，十二 10。）這傷成了基督在祂的死裏為他們所完成之救贖的基礎。

●13:6¹ 以色列人殺了基督，但是在這段甜美的話中，基督認為他們的行動是愛祂之人使祂受傷。

●13:7¹ 基督，耶和華的同伴，來作神差到以色列人那裏的牧人，（十一 7，太九 36，約十 11，）卻被他們攻擊以至於死。（7 上，太二六 31，徒二 23。）基督作為人，乃是以色列人的親屬，又是耶和華的同伴。當祂掛在十字架上時，祂的親屬傷了祂，（6，）神也召來刀劍擊打祂。

【13:6】 And someone will say to Him, What are these^a wounds between Your arms? And He will say, Those with which I was wounded in the house of those who¹ love Me.

【13:7a】 Awake, O sword, against My Shepherd, / And against the man who is My¹ Fellow, / Declares Jehovah of hosts.

c. The Sovereign Preparation of a People to
Receive the Redeemer with His Redemption
vv. 7b-9

real Prophet. However, Christ said that He was not a prophet but a tiller of the ground. This means that He was not the kind of prophet, a false prophet, mentioned in the preceding verses. Christ came to be the real Prophet (Matt. 13:57; Deut. 18:15-19, cf. Acts 3:22) but was rejected and wounded in His side in the house of Israel, His relatives in the flesh (vv. 5-6; 12:10). That wound became the base of their redemption, which Christ accomplished for them in His death.

13:6¹ (love) The children of Israel killed Christ, but in this sweet word Christ counts their action as wounds from those who love Him.

13:7¹ (Fellow) Christ, the Fellow of Jehovah, came as the God-sent Shepherd to the children of Israel (11:7; Matt. 9:36; John 10:11) but was attacked unto death by them (v. 7a; Matt. 26:31; Acts 2:23). As a man Christ was both a relative of the children of Israel and a Fellow of Jehovah. As He was hanging on the cross, His relatives wounded Him (v. 6), and God called in the sword to strike Him.

【13:7 下】^a 擊打牧人，羊就 ^b 分散；我必反手加在 ² 微小者身上。

【13:8】耶和華說，這全地的人，¹ 三分之二必剪除而死，三分之一仍必存留。

●13:7² 這裏的『微小者』是指以色列人。這指明神對以色列人棄絕基督有所反應，反手加在他們這些微小者身上，在主後七十年藉羅馬太子提多和他的軍隊懲罰他們，將他們分散到列國中，叫他們在恩典時代一直被藐視、受羞辱、遭逼迫和毀滅，直到如今。（太二一 41 上，二三 38，二四 2。）這是神主宰的豫備一班子民，以接受救贖主同祂的救贖和救恩。見十二 10 註 1 與註 2。

●13:8¹ 在今世代終結的大災難中，因着敵基督對猶太人的逼迫，以色列全地三分之二的人必被剪除、被殺害。（啓十一 2，十三 7。）餘剩的三分之一必留在那地，因敵基督的逼迫而經火，被熬煉如熬煉銀子，被試煉如試煉金子。（八 下～九 上。）這些人乃是那些祕密記錄在冊上的人。（但十二 1 下。）他們必呼求主的名，主必應允他們。主要說他們是祂的子民；他們也要說主是他們的神。（九 下。）他們必得救，得以享受三一神的豐富；首先在千年國裏作祭司教導列國，（八 20～23，賽二 3，）然後在新耶路撒冷裏，有分於神在永遠裏所命定的福，直到永遠。（見啓二一 12 下與註 4 二段。）這就是給以色列全家的救恩。（羅十一 26～27。）見但十二 1 註 3。

【13:7b】^a Strike the Shepherd, / That the sheep may be ^b scattered; / And I will turn My hand upon the ² little ones.

【13:8】And in all the land, declares Jehovah, / ¹ Two parts in it will be cut off and will die, / But the third part will be left in it.

13:7² (little) Little ones here refers to the people of Israel. This indicates that God reacted to the rejection of Christ by the children of Israel and turned His hand upon them as the little ones by punishing them through Titus the Roman prince and his army in A.D. 70 and scattering them into the nations to be despised, humiliated, persecuted, and destroyed throughout the age of grace until today (Matt. 21:41a; 23:38; 24:2). This is God's sovereign preparation of a people to receive the Redeemer with His redemption and His salvation. See notes 10¹ and 10² in ch. 12.

13:8¹ (Two) In the great tribulation at the consummation of the present age, in all the land of Israel two-thirds of the people will be cut off, slaughtered, by Antichrist in his persecution of the Jews (Rev. 11:2; 13:7). One-third of the remnant will be left in the land and will be brought through fire and refined like silver and tried like gold by the persecution of Antichrist (vv. 8b-9a). These will be those who are written in the book as the secret record (Dan. 12:1b). They will call on the Lord's name, and the Lord will answer them. The Lord will say that they are His people, and they will say that the Lord is their God (v. 9b). They will be saved into the enjoyment of the riches of the Triune God, first in the millennium to be the priests to teach the nations (8:20-23; Isa. 2:3) and then in the New Jerusalem to participate in all the blessings God has ordained in eternity and for eternity (see Rev. 21:12b and note 4, par. 2). This is the household salvation to Israel (Rom. 11:26-27). See note 1³ in Dan. 12.

13:9^a
參林前三 13
13:9^b
賽四八 10
瑪三 2~3
13:9^c
詩一四四 15
耶三十 22
結十一 20
何二 23

【13:9】我要使這三分之一經^a火，^b熬煉他們如熬煉銀子，試煉他們如試煉金子。他們必呼求我的名，我必應允他們；我要說，他們是我的^c子民，他們也要說，耶和華是我們的神。

撒迦利亞書 第十四章

1 哈米吉頓大戰（續） 十四 1 ~ 7

【14:1】耶和華的日子臨近；人必在你中間，分取從你掠奪之物。

【14:2】因為我必^a聚集萬國與耶路撒冷爭戰；城必被攻取，房屋被搶奪，婦女被玷污；城中的民必有¹一半被擄去，但餘剩的民必不從城中剪除。

●14:2¹ 在大災難時，敵基督和他的軍隊要殺害三分之二的猶太人。（十三 8 與註。）在那地上餘剩的三分之一，可能大部分是在耶路撒冷地區。在這三分之一裏，城中的一半要被敵基督擄去。神在祂的憐憫裏要保守剩下的一半。敵基督也會力圖毀滅他們；然而，正如 3 ~ 7 節所啓示的，耶和華，就是基督，必和祂的眾聖者同來，（3，5，）並出去與敵基督和他的跟從者（列國）爭戰，且擊敗他們。（珥三 11，

【13:9】 And I will bring the third part through^a fire / And^b refine them as silver is refined / And try them as gold is tried. / They will call on My name, / And I will answer them; / I will say, They are My^c people, / And they will say, Jehovah is my God.

ZECHARIAH 14

1. In the great war of Armageddon (cont'd) 14:1-7

【14:1】Indeed a day is coming for Jehovah when the spoil taken from you will be divided among you.

【14:2】For I will^a gather all the nations against Jerusalem to battle; and the city will be captured, and the houses plundered, and the women ravished; and¹ half of the city will go forth into captivity, but the rest of the people will not be cut off from the city.

14:2¹ (half) In the great tribulation Antichrist and his armies will slaughter two-thirds of the Jews (13:8 and note). Of the one-third remaining in the land, most will probably be in the area of Jerusalem. Out of this one-third, half the city will be captured by Antichrist. In His mercy God will preserve the remaining half. Antichrist will attempt to destroy them also; however, as revealed in vv. 3-7, Jehovah as Christ will come with His saints (vv. 3, 5) and go forth to fight against and defeat Antichrist and his followers, the nations (Joel 3:11; Rev. 17:14; 19:11-21).

13:9^a
cf. 1 Cor. 3:13
13:9^b
Isa. 48:10;
Mal. 3:2-3
13:9^c
Psa. 144:15;
Jer. 30:22;
Ezek. 11:20;
Hosea 2:23

14:2^a
珥三 2
啓十六 14

14:2^a
Joel 3:2;
Rev. 16:14

14:3^a
出十四 14
申一 30
參珥三 16
該二 21~22

【14:3】那時，耶和華必出去與那些國^a爭戰，好像在打仗的日子爭戰一樣。

14:4^a
結十一 23
徒一 11~12
太二一 1

【14:4】那日，祂的¹腳必站在耶路撒冷前面東邊的^a橄欖山上；橄欖山必從中間分裂，自東至西成為極大的谷，山的一半向北挪移，一半向南挪移。

14:5^a
摩一 1
14:5^b
太十六 27
二四 30~31
二五 31
可八 38
猶 14
啓十九 11~16

【14:5】你們要逃入我山的谷中，因為山谷必延到亞薩；你們必逃跑，如同在猶大王烏西雅的日子逃避^a地震一樣。耶和華我的神必^b降臨，有眾聖者與¹祂同來。

14:6^a
珥三 15

【14:6】那日，必^a沒有光；¹眾光體必退縮。

啓十七 14，十九 11～21。）這要使以色列全家得救。（羅十一 26～27。）見十二 8～10 與註。

●14:4¹ 這是應驗徒一 11，那日，耶和華（就是基督）的腳必站在橄欖山上。

●14:5¹ 有些古卷作，你。

●14:6¹ 眾光體就是日、月、星。6～7 節發生的事指明，神要改變宇宙中一些事，為要審判邪惡的人類，並拯救祂的選民。

【14:3】Then Jehovah will go forth and ^afight against those nations, as when He fights in a day of battle.

【14:4】And His ¹feet will stand in that day on the ^aMount of Olives, which is before Jerusalem on the east; and the Mount of Olives will be split at its middle toward the east and toward the west into a very great valley, so that half of the mountain will remove to the north and half of it to the south.

【14:5】And you will flee into the valley of My mountains, for the valley of the mountains will reach unto Azel; yes, you will flee, just as you fled before the ^aearthquake in the days of Uzziah the king of Judah. And Jehovah my God will ^bcome, and all the saints with ¹Him.

【14:6】And in that day there will be ^ano light; ¹the shining ones will withdraw.

This will result in Israel's household salvation (Rom. 11:26-27). See 12:8-10 and notes.

14:4¹ (feet) In fulfillment of Acts 1:11 the feet of Jehovah as Christ will stand in that day on the Mount of Olives.

14:5¹ (Him) Some MSS read, You.

14:6¹ (the) The shining ones here are the sun, the moon, and the stars. The things that take place in vv. 6-7 indicate that God will change a number of things in the universe in order to judge the evil human beings and to save His elect.

14:3^a
Exo. 14:14;
Deut. 1:30;
cf. Joel 3:16;
Hag. 2:21-22

14:4^a
Ezek. 11:23;
Acts 1:11-12;
Matt. 21:1

14:5^a
Amos 1:1
14:5^b
Matt. 16:27;
24:30-31;
25:31;
Mark 8:38;
Jude 14;
Rev. 19:11-16

14:6^a
Joel 3:15

14:7^a
太二四 36
可十三 32

【14:7】那種日子，惟有耶和華^a知道，
既不是白晝，也不是黑夜；到了晚間
纔有光。

3 千年國 8～11, 16～21

14:8^a
結四七 1
珥三 18
啓二一 1

【14:8】那日，必有¹活^a水從耶路撒冷
出來，一半往²東海流，一半往³西海
流；冬夏都是如此。

14:9^a
但二 44
啓十一 15

【14:9】耶和華必作全地的^{1a}王；那日，
耶和華必爲獨一的神，祂的名也是獨
一的名。

●14:8¹ 在千年國裏必沒有乾渴，因爲必有活水
從耶路撒冷出來。這與結四七 1～2 的記載相似。

●14:8² 卽死海。

●14:8³ 卽地中海。

●14:9¹ 在千年國裏，耶和華，就是基督，必作
全地的王，（九 10 下，詩七二 8，）祂必爲獨一的神，
祂的名也是獨一的名。

【14:7】 For it will be a kind of day^a known only to
Jehovah, neither day nor night; but at evening time
there will be light.

3. In the Millennium vv. 8-11, 16-21

【14:8】 And in that day¹ living^a waters will go forth from
Jerusalem; half of them toward the² eastern sea and
half of them toward the³ western sea; it will be there in
summer and in winter.

【14:9】 And Jehovah will be^{1a} King over all the earth; and
in that day Jehovah will be the one God and His name
the one name.

14:8¹ (living) In the millennium there will be no thirst, for living waters
will go forth from Jerusalem. This is similar to the record in Ezek. 47:1-2.

14:8² (eastern) I.e., the Dead Sea.

14:8³ (western) I.e., the Mediterranean Sea.

14:9¹ (King) In the millennium Jehovah as Christ will be King over all
the earth (9:10b; Psalms 72:8), and He will be the one God and His name
the one name.

14:7^a
Matt. 24:36;
Mark 13:32

14:8^a
Ezek. 47:1;
Joel 3:18;
Rev. 22:1

14:9^a
Dan. 2:44;
Rev. 11:15

14:10^a
尼三 1
十二 39
耶三一 38

【14:10】全地，從迦巴直到耶路撒冷南方的臨門，要變為平原，耶路撒冷必被高舉，仍居本位，就是從便雅憫門到第一門之處，又到角門，並從^a哈楠業樓，直到王的酒窖。

【14:11】人必住在其中，^a不再有咒詛；耶路撒冷人必^b安然居住。

1 哈米吉頓大戰（續） 12 ~ 15

【14:12】耶和華用以擊打與耶路撒冷爭戰之眾民的災殃，必是這樣：他們兩腳站立的時候，肉必腐爛，眼在眶中腐爛，舌在口中腐爛。

【14:13】那日，必有極大的驚恐從耶和華臨到他們中間；他們各人必揪住自己鄰舍的手，舉手攻擊自己的鄰舍。

【14:14】猶大也必在耶路撒冷爭戰；那時四圍各國的財物，就是許多金銀衣服，必被收聚。

【14:10】 All the land will be changed into a plain from Geba to Rimmon south of Jerusalem; and Jerusalem will be raised and will dwell in her place, from Benjamin's Gate to the place of the First Gate to the Corner Gate, and from the Tower of ^aHananel to the king's winepresses.

【14:11】 And people will dwell in her, and there will be ^ano more curse, for Jerusalem will ^bdwell securely.

1. In the great war of Armageddon (cont'd) vv. 12-15

【14:12】 And this will be the plague with which Jehovah will strike all the peoples who have fought against Jerusalem: Their flesh will rot while they are standing on their feet, and their eyes will rot in their sockets, and their tongue will rot in their mouth.

【14:13】 And in that day a great panic from Jehovah will be among them; and each will seize his neighbor's hand, and his hand will rise up against his neighbor's hand.

【14:14】 And Judah will also fight at Jerusalem; and the wealth of all the surrounding nations will be gathered together, gold and silver and garments, in great abundance.

14:10^a
Neh. 3:1;
12:39;
Jer. 31:38

14:11^a
Jer. 31:40;
Rev. 22:3
14:11^b
Jer. 23:6

14:11^a
耶三一 40
啓二 3
14:11^b
耶二三 6

【14:15】那臨到馬匹、騾子、駱駝、驢、和營中一切牲畜的災殃，必與那災殃一樣。

3 千年國（續） 16 ~ 21

【14:16】所有前來攻擊耶路撒冷的列國中餘剩的人，必年年上來^a敬拜大君王萬軍之耶和華，並守^b住棚節。

【14:17】地上萬族中，凡^a不上耶路撒冷敬拜大君王萬軍之耶和華的，必¹無雨降給他們。

【14:18】埃及族若不上來進入耶路撒冷，必無雨降給他們；凡不上來守住棚節的列國人，耶和華也必用這災殃擊打他們。

【14:19】這就是埃及的罪，和所有不上來守住棚節之列國的罪。

●14:17¹ 現今的時代乃是恩典的時代，所以神降雨給義人，也給不義的人。（太五 45。）但要來的時代乃是公義的時代；凡不上耶路撒冷敬拜大君王並守住棚節的，就得不到雨。

【14:15】 And as this plague is, so will the plague be on the horse, the mule, the camel, the donkey, and all the cattle that are in those camps.

3. In the Millennium (cont'd) vv. 16-21

【14:16】 And everyone left from all the nations that went forth against Jerusalem will go up from year to year to^aworship the King, Jehovah of hosts, and to keep the^bFeast of Tabernacles.

【14:17】 And whichever of the families of the earth does^anot go up to Jerusalem to worship the King, Jehovah of hosts, upon them there will be¹no rain.

【14:18】 And if the family of Egypt does not go up and enter, there will be no rain upon them; there will be the plague with which Jehovah strikes the nations that do not go up to keep the Feast of Tabernacles.

【14:19】 This will be the sin of Egypt and the sin of all the nations that do not go up to keep the Feast of Tabernacles.

14:17¹ (no) Because the present age is the age of grace, God sends rain on the just and the unjust alike (Matt. 5:45). However, the coming age will be the age of righteousness. Those who do not go up to Jerusalem to worship the King and to keep the Feast of Tabernacles will not receive rain.

14:16^a
賽六十 6~7, 9
六六 23
14:16^b
利二三 34, 43
尼八 14
何十二 9
約七 2
14:17^a
賽六十 12

14:16^a
Isa. 60:6-7, 9;
66:23
14:16^b
Lev. 23:34, 43;
Neh. 8:14;
Hosea 12:9;
John 7:2
14:17^a
Isa. 60:12

14:20^a
出二八 36
賽二三 18
耶二 3

【14:20】當那日，馬的鈴鐺上必有^a歸
耶和華爲聖這句話；耶和華殿內的¹
鍋必如祭壇前的盆一樣。

14:21^a
參賽三五 8
珥三 17
啓二一 27
二二 15

【14:21】凡在耶路撒冷和猶大的鍋，都
必歸萬軍之耶和華爲聖；凡獻祭的，
都必來取這些鍋，在鍋內煮肉；當那
日，在萬軍之耶和華的殿中必不再有^{1a}
迦南人。

●14:20¹ 鍋是小的，盆是大的；但在千年國裏，
神殿內的鍋必如祭壇前的盆一樣大。

●14:21¹ 或，作買賣的人。

【14:20】In that day on the horses' bells will be,
^aHoliness to Jehovah; and the¹pots in the house of
Jehovah will be like the basins before the altar.

【14:21】Indeed every pot in Jerusalem and in Judah
will be holiness to Jehovah of hosts; and all those who
sacrifice will come and take of them and boil in them;
and there will never again be a^{1a}Canaanite in the house
of Jehovah of hosts in that day.

14:20¹ (pots) Pots are small, whereas the basins are large; but in the
millennium the pots in the house of God will be as large as the basins
before the altar.

14:21¹ (Canaanite) Or, merchant.

14:20^a
Exo. 28:36;
Isa. 23:18;
Jer. 2:3

14:21^a
cf. Isa. 35:8;
Joel 3:17;
Rev. 21:27;
22:15

聖經

THE HOLY BIBLE

舊約恢復本

Old Testament Recovery Version

瑪拉基書

Malachi

瑪拉基書

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MALACHI

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書介

著者：瑪拉基。（一 1。）

盡職時間：約於主前四三〇年，尼希米的時候。

盡職地點：耶路撒冷。

盡職對象：從被擄歸回的以色列人。

主 題：

耶和華對利未子孫
（在以色列中間的祭司）
和雅各子孫（以色列人）的對付

INTRODUCTION

Author: Malachi (1:1).

Time of His Ministry: About 430 B.C., at Nehemiah's time.

Place of His Ministry: Jerusalem.

Object of His Ministry: The Israelites who had returned from captivity.

Subject:

**Jehovah's Dealing with the Sons of Levi
(the Priests among Israel)
and with the Sons of Jacob (the People of Israel)**

瑪拉基書 第一章

壹 介言

一 1

【1:1】耶和華藉¹瑪拉基傳給以色列之話語的²默示。

貳 耶和華對雅各的愛

一 2 ~ 5

【1:2】耶和華說，我^a愛了你們；你們卻說，你在何事上愛了我們呢？耶和華說，以掃不是雅各的哥哥麼？我卻愛^b雅各，

【1:3】惡以掃，使他的山嶺^a荒涼，把他的地業交給曠野的野狗。

●1:1¹ 意，耶和華的使者；或，我的使者。（參三 1。）這名字指明瑪拉基是神的使者，將神的話供應給祂的民以色列。

瑪拉基豫言的中心思想乃是：為着基督作為神使者的來臨，（三 1 上，）改正以色列中間的祭司，並為着基督作公義之日頭的顯現，（四 2，）勸告以色列人。

●1:1² 直譯，負擔。

MALACHI 1

I. The Introductory Word

1:1

【1:1】The burden of the word of Jehovah to Israel through¹Malachi.

II. Jehovah's Love for Jacob

1:2-5

【1:2】I have^a loved you, says Jehovah; but you say, How have You loved us? Was not Esau Jacob's brother, declares Jehovah? Yet I loved^b Jacob;

【1:3】But Esau I hated, and I made his mountains a^a desolation, and gave his inheritance to the jackals of the wilderness.

1:1¹ (Malachi) Meaning the messenger of Jah (Jah being a shortened form of Jehovah), or My messenger (cf. 3:1). The name indicates that Malachi was a messenger of God to minister the word of God to His people Israel.

The central thought of Malachi's prophecy is the correcting of the priests among Israel for the coming of Christ as the Messenger of God (3:1a) and the advising of the people of Israel for the appearing of Christ as the Sun of righteousness (4:2).

1:2^a

Deut. 7:8;
10:15

1:2^b

Rom. 9:13

1:3^a

Jer. 49:18;
Ezek. 25:13-14;
Obad. 10

1:2^a

申七 8
十 15

1:2^b

羅九 13

1:3^a

耶四九 18
結二五 13~14
俄 10

【1:4】¹ 以東人說，我們現在雖被擊倒，卻要重建荒廢之處；萬軍之耶和華如此說，任他們建造，我必拆毀；他們必稱為罪惡之境，為耶和華永遠惱怒之民。

【1:5】你們必親眼看見，也必親自說，耶和華¹在以色列境地之外，被尊為大。

叁 耶和華對利未子孫的對付

一 6 ~ 三 4

一 祭司的墮落

一 6 ~ 14

【1:6】藐視我名的祭司阿，萬軍之耶和華對你們說，兒子尊敬父親，僕人敬畏主人。我既為^a父親，我該受的^b尊敬在那裏呢？我既為^c主人，我該得的^d敬畏在那裏呢？你們卻說，我們在何事上藐視你的名呢？

●1:4¹ 雅各的孿生兄弟以掃之後代（創三六 1）的國。

●1:5¹ 雖然以東國已經被定罪，以東的人民是神惱怒的對象，然而在以色列之外的以東，耶和華仍要被尊為大。

【1:4】 Though ¹Edom says, We are beaten down, but we will return and build up the waste places; thus says Jehovah of hosts, They will build up, but I will throw down; and they will be called the territory of wickedness and the people with whom Jehovah is indignant forever.

【1:5】 And your eyes will see it, and you yourselves will say, Jehovah is magnified ¹over the territory of Israel.

III. Jehovah's Dealing with the Sons of Levi

1:6 — 3:4

A. The Degradation of the Priests

1:6-14

【1:6】 A son honors his father, and a servant his lord. Therefore if I am a ^aFather, where is My ^bhonor? And if I am the ^cLord, where is My ^dfear? says Jehovah of hosts to you, O priests who despise My name. But you say, How have we despised Your name?

1:4¹ (Edom) A nation of the descendants of Esau (Gen. 36:1), the twin brother of Jacob.

1:5¹ (over) Here over the territory of Israel means outside that territory. Even though the nation of Edom has been condemned and the people of Edom are the object of God's indignation, even in Edom, outside Israel, Jehovah will be magnified.

1:6^a
Deut. 32:6;
Psa. 89:26;
Isa. 63:16;
64:8

1:6^b
Exo. 20:12

1:6^c
Deut. 9:26;
10:17;
Psa. 8:1;
Hab. 3:19;
Luke 6:46

1:6^d
Deut. 6:13;
Job 28:28;
Acts 9:31;
Rev. 15:4

1:6^a
申三二 6
詩八九 26
賽六三 16
六四 8
1:6^b
出二一 12
1:6^c
申九 26
十 17
詩八 1
哈三 19
路六 46
1:6^d
申六 13
伯二八 28
徒九 31
啓十五 4

【1:7】你們將污穢的食物獻在我的壇上，且說，我們在何事上污穢你呢？你們竟說，^a 耶和華的桌子是可藐視的。

【1:8】你們將瞎眼的獻為祭物，這不是惡麼？將瘸腿的、有病的獻上，這不是惡麼？你且把這些獻給你的省長。他豈喜悅你，豈能看你的情面麼？這是萬軍之耶和華說的。

【1:9】現在我勸你們懇求神的恩惠，祂好施恩與我們。這妄獻的事，既是出於你們的手，祂豈能看你們的情面麼？這是萬軍之耶和華說的。

【1:10】甚願你們中間有一人關上殿門，免得你們徒然在我壇上燒火！萬軍之耶和華說，我不喜悅你們，也不從你們手中收納供物。

【1:11】萬軍之耶和華說，從^a 日出之地到日落之處，我的名在列國中必尊為大。在各處，人必向我的名燒香，獻潔淨的供物；因為我的名在列國中必尊為大。

【1:7】 You offer defiled food upon My altar. And you say, How have we defiled You? In that you say, The ^atable of Jehovah is despicable.

【1:8】 And when you offer what is blind as a sacrifice, is it not evil? And when you offer what is lame and sick, is it not evil? Present it, if you will, to your governor. Will he be pleased with you or accept your person? says Jehovah of hosts.

【1:9】 And now, if you will, entreat the favor of God, that He may be gracious to us. This is what is from your hand. Will He accept any of your persons? says Jehovah of hosts.

【1:10】 Oh, that there were even someone among you who would shut the doors so that you would not kindle fire on My altar in vain! I have no delight in you, says Jehovah of hosts; and I am not pleased with the sacrifice from your hand.

【1:11】 For from the ^arising of the sun even unto its setting My name will be great among the nations. And in every place incense will be offered to My name as well as a pure sacrifice, for My name will be great among the nations, says Jehovah of hosts.

【1:12】你們卻褻瀆我的名，說，^a主的桌子是污穢的，其上的食物是可藐視的。

【1:13】你們又說，這些事何等煩瑣！並嗤之以鼻。這是萬軍之耶和華說的。你們把搶來的、瘸腿的、有病的，拿來獻上為供物；我豈能從你們手中收納這些呢？這是耶和華說的。

【1:14】行詭詐的在羣中有公羊，他許願卻用^a有殘疾的獻給主，這人是可咒詛的；因為我是大^b君王，我的名在列國中是可畏的；這是萬軍之耶和華說的。

瑪拉基書 第二章

二 祭司干犯耶和華的誡命， 並敗壞耶和華的約

二 1 ~ 9

【2:1】眾祭司阿，現今這誡命是給你們的。

【2:2】萬軍之耶和華說，你們若不聽從，也不放在心上，將榮耀歸與我的名，我就要差咒詛到你們中間，咒詛你們的福分；因你們不把誡命放在心上，我已經咒詛這些福分了。

【1:12】 But you profane it by saying, The ^atable of the Lord is defiled, and the produce on it, its food, is despicable.

【1:13】 And you say, Ah, how tiresome it is! and sniff at it in contempt, says Jehovah of hosts. Then you bring what has been stolen and what is lame and what is sick, and you offer it as a sacrifice. Should I be pleased with what comes from your hand? says Jehovah.

【1:14】 Rather, cursed be the deceiver who has in his flock a male, and when he makes a vow, he offers what is ^ablemished to the Lord; for I am a great ^bKing, says Jehovah of hosts, and My name is feared among the nations.

MALACHI 2

B. The Priests' Breaking of Jehovah's Commandment and Their Corrupting of Jehovah's Covenant

2:1-9

【2:1】 And now this commandment is for you, O priests.

【2:2】 If you will not hear and take it to heart to give glory to My name, says Jehovah of hosts, I will send the curse among you, and I will curse your blessings; indeed I have cursed them already because you have not taken it to heart.

【2:3】我必斥責你們的種子，又把糞，就是你們節期祭牲的糞，潑在你們的臉上；人要把你們與糞一同除掉。

【2:4】你們就知道我傳這誠命給你們，使我與利未所立的^a約，可以常存；這是萬軍之耶和華說的。

【2:5】我曾與他立生命和平安的^a約；我將這兩樣賜給他，使他心存敬畏；他就敬畏我，懼怕我的名。

【2:6】真理的律法在他口中，他嘴裏沒有不義；他在平安和正直裏與我同行，使多人回頭離開罪孽。

【2:7】祭司的嘴當謹守知識，人也當由他口中尋求訓誨，因為他是萬軍之耶和華的^a使者。

【2:8】你們卻偏離正道，使許多人^a在律法上跌倒；你們廢棄我與利未所立的約；這是萬軍之耶和華說的。

【2:9】所以我也使你們在眾人面前被藐視，看為下賤，因你們不遵行我的道路，竟在律法上偏袒人。

【2:3】 I will rebuke your seed and spread dung upon your faces, the dung of your feasts; and they will take you away with it.

【2:4】 And you will know that I have sent this commandment to you, that My^a covenant may remain with Levi, says Jehovah of hosts.

【2:5】 My^a covenant was with him as life and peace; and I gave these to him that he might fear; and he did fear Me, and he did stand in awe of My name.

【2:6】 The law of truth was in his mouth, and no wrong was found in his lips; in peace and uprightness he walked with Me, and he turned many away from iniquity.

【2:7】 For the priest's lips should keep knowledge, and men should seek instruction from his mouth, for he is the^a messenger of Jehovah of hosts.

【2:8】 But you have turned away from the way; you have caused many to^a stumble at the law; you have corrupted the covenant of Levi, says Jehovah of hosts.

【2:9】 Therefore I also have made you despicable and base before all the people to the same extent that you have not kept My ways but have been respecters of persons in the law.

2:4^a
民三 45

2:5^a
民二五 12
結三四 25
三七 26

2:7^a
參加四 14

2:8^a
撒二 17
耶十八 15
路十一 52

2:4^a
Num. 3:45

2:5^a
Num. 25:12;
Ezek. 34:25;
37:26

2:7^a
cf. Gal. 4:14

2:8^a
1 Sam. 2:17;
Jer. 18:15;
Luke 11:52

三 猶大（事實上是指祭司）的詭詐， 以及瀆犯耶和華 二 10 ~ 12

【2:10】我們豈不都有^a一位父麼？豈不是^b一位神所造的麼？我們各人怎麼以詭詐待弟兄，瀆犯了神與我們列祖所立的約呢？

【2:11】猶大人行事詭詐，並且在以色列和耶路撒冷中，行了一件可憎的事；因為猶大人褻瀆耶和華所愛的聖所，^a娶事奉外邦神的女子為妻。

【2:12】凡行這事的，無論是叫醒的、答應的、或是獻供物給萬軍之耶和華的，耶和華也必從雅各的帳棚中剪除他。

四 耶和華恨惡人（主要的是指祭司） 對自己妻子的詭詐 二 13 ~ 17

【2:13】你們又行了一件這樣的事，使眼淚，使哭泣和歎息遮蓋耶和華的祭壇，以致耶和華不再垂看那供物，也不樂意從你們手中收納。

C. The Treachery of Judah (Actually the Priests) and Their Profaneness toward Jehovah 2:10-12

【2:10】Have we not all^a one Father? Has not^b one God created us? Why are we treacherous, each one to his brother, thus profaning the covenant of our fathers?

【2:11】Judah has been treacherous, and an abomination has been done in Israel and in Jerusalem; for Judah has profaned the sanctuary of Jehovah, which He loves, and has^a married the daughter of a foreign god.

【2:12】As regards the man who does this, Jehovah will cut off from the tents of Jacob him who wakes and him who answers and him who offers a sacrifice to Jehovah of hosts.

D. Jehovah's Hatred of the Treachery of Man (Mainly Referring to the Priests) toward His Wife 2:13-17

【2:13】And this second thing you do: You cover the altar of Jehovah with tears, with weeping and sighing, so that He no longer regards the sacrifice or receives it with pleasure from your hand.

2:10^a
林前八 6
弗四 6
2:10^b
伯三一 15

2:11^a
拉九 2
林前七 14

2:10^a
1 Cor. 8:6;
Eph. 4:6
2:10^b
Job 31:15

2:11^a
Ezra 9:2;
1 Cor. 7:14

2:14^a
箴五 18
2:14^b
箴二 17

【2:14】你們還說，這是爲甚麼呢？因耶和華在你和你^a幼年所娶的¹妻子中間作證人；她雖是你的伴侶，又是你^b盟約的妻子，你卻以詭詐待她。

【2:15】然而^a神豈不是使二人成爲一麼？祂靈的餘裔是屬祂的。爲何成爲一呢？乃是要得着¹屬神的後裔。所以當留意你們的²靈，誰也不可以詭詐待自己幼年所娶的妻子。

【2:16】耶和華以色列的神說，^a休妻是我所恨惡的，休妻的人是¹以強暴行事；所以當留意你們的靈，不可行詭詐；這是萬軍之耶和華說的。

●2:14¹ 13～14節指明，祭司以詭詐待妻子，就破壞他的祭司職分。主的僕人若不能與妻子有正當的生活，他的事奉就被廢掉了。

●2:15¹ 在婚姻上神使丈夫與妻子成爲一，以產生『屬神的後裔，』就是敬虔的兒女。

●2:15² 我們的靈是我們行爲的源頭。神關切我們的靈，（亞十二 1，）而我們必須留意我們的靈。（參徒二四 16，羅八 4～6，林後二 13。）

●2:16¹ 在神眼中，休妻是強暴的行動。

【2:14】Yet you say, For what reason? Because Jehovah has been the witness between you and the ^{1a}wife of your youth, to whom you have been treacherous; yet she is your companion and your wife of ^bcovenant.

【2:15】But ^adid He not make them one? And the remnant of the Spirit was His. And why the one? He sought the ¹seed of God. Take heed then to your ²spirit, and let no one be treacherous to the wife of his youth.

【2:16】For I hate ^adivorce, says Jehovah the God of Israel; and he who does it ¹behaves in violence, says Jehovah of hosts. Take heed then to your spirit, and do not be treacherous.

2:14¹ (wife) Verses 13-14 indicate that the treachery of a priest toward his wife damages his priesthood. If a servant of the Lord cannot live properly with his wife, his service will be annulled.

2:15¹ (seed) In marriage God has made the husband and wife one in order to produce “the seed of God,” i.e., godly children.

2:15² (spirit) Our spirit is the source of our conduct. God cares for our spirit (Zech. 12:1), and we must take heed to it (cf. Acts 24:16; Rom. 8:4-6; 2 Cor. 2:13).

2:16¹ (behaves) In the sight of God, divorce is a violent act.

2:14^a
Prov. 5:18
2:14^b
Prov. 2:17

2:15^a
Matt. 19:4-6

2:16^a
Deut. 24:1;
Matt. 5:32;
19:8;
1 Cor. 7:11

2:16^a
申二四 1
太五 32
十九 8
林前七 11

【2:17】你們用言語使耶和華厭煩；你們還說，我們在何事上使祂厭煩呢？因為你們說，凡行惡的，耶和華眼看作爲善，並且祂喜悅他們；或說，公平的神在那裏呢？

瑪拉基書 第三章

五 藉着祂來作耶和華的使者，
使祭司得煉淨、潔淨
三 1～4

【3:1】萬軍之耶和華說，我要^a差遣¹我的使者，在我前面^b豫備道路；你們所尋求的主，必忽然來到祂的殿；立約的^{2c}使者，就是你們所^{3d}羨慕的，快要來到。

●3:1¹ 我的使者，希伯來文，malachi，瑪拉基。關於耶和華使者之來臨的這個豫言，首先應驗於申言者瑪拉基（基督這要來者的豫表）來的時候。其次，這豫言應驗於基督第一次來臨時，有施浸者約翰來作祂的先鋒。（賽四十 3～5，太十一 7～13。）基督第一次來臨時，祂是神所差來的使者，甚至就是從神差來的信息。作爲神的使者，基督不僅把從神來的話或信息帶給神的子民；祂自己就是

【2:17】 You have wearied Jehovah with your words; but you say, How have we wearied Him? By saying, Everyone who does evil is good in the sight of Jehovah, and He delights in them; or, Where is the God of justice?

MALACHI 3

E. To Refine and Purify the Priests
by His Coming as the Messenger of Jehovah
3:1-4

【3:1】 I am about to^a send¹ My messenger, and he will^b clear the way before Me; and suddenly the Lord, whom you seek, will come to His temple. And the^{2c} Angel of the covenant, whom you^{3d} desire, He will come, says Jehovah of hosts.

3:1¹ (My) Heb. malachi. First, this prophecy concerning the coming of Jehovah's messenger was fulfilled in the coming of the prophet Malachi, a type of Christ as the coming One. Second, this prophecy was fulfilled in the first coming of Christ with John the Baptist as His forerunner (Isa. 40:3-5; Matt. 11:7-13). In His first coming Christ came as a Messenger and even as the message sent by God. As the Messenger of God, Christ not only brings a word or a message from God to God's people; He Himself is the living message. This is proven by the four Gospels, which

3:1^a
太十一 10
可一 2
路七 27
3:1^b
賽四十 3
太三 3
路一 76
3:1^c
賽六三 9
3:1^d
該二 7

3:1^a
Matt. 11:10;
Mark 1:2;
Luke 7:27
3:1^b
Isa. 40:3;
Matt. 3:3;
Luke 1:76
3:1^c
Isa. 63:9
3:1^d
Hag. 2:7

活的信息。四福音證明這事；四福音是基督完整並完全的記載，說到基督是神給祂所揀選之人活的信息。（見來一 2 註 2。）作為神的使者，基督來調整、煉淨、並潔淨祭司。在福音書裏，主耶穌常常責備祭司。第三，這豫言應驗於基督第二次來臨時，有以利亞作祂的先鋒。（四 5 與註。）

● 3:1² 基督這立約的使者必忽然來到，要在以色列人身上執行祂藉着死所立的約。（太二六 28。）基督第一次來臨，是作使者、服事者（參來一 14）而來，服事神以成立新約。（可十 45。）當祂在被賣的那一夜設立祂的筵席時，祂立了新約；（路二二 20；）在這約裏，神有義務赦免我們的罪，將祂自己分賜到我們裏面作我們的生命、生命的律和一切，好作我們裏面的內容，使我們能活祂。（耶三一 31～34，來八 8～12。）基督作為立約的使者，在復活中執行新約，作新約的保證，（來七 22，）藉着保證我們的罪已得赦免，並藉着將立約之三一神的豐富分賜到我們裏面，就使這約對我們成為實際。見耶三一 31 註 1，33 註 1 與註 3。

雖然主耶穌在近二千年前立了新約，但大體而言，猶太人並未得到這約的益處。相反的，益處卻臨到外邦人。然而，當基督回來時，祂要作為立約的使者而來，在悔改並相信的猶太人身上執行這約。那時，他們就要成為新約的受益者。

● 3:1³ 參該二 7 與註。

are a complete and perfect record of Christ as the living message sent by God to His chosen people (see note 2² in Heb. 1). As God's Messenger Christ came to adjust, refine, and purify the priests. In the Gospels the Lord Jesus frequently rebuked the priests. Third, this prophecy will be fulfilled in the second coming of Christ with Elijah as His forerunner (4:5 and note).

3:1² (Angel) Or, Messenger. Christ's coming suddenly as the Angel of the covenant will be to execute upon Israel the covenant that He enacted through His death (Matt. 26:28). In His first coming Christ came in the way of an Angel, a serving one (cf. Heb. 1:14), to serve God in forming the new testament (Mark 10:45). When He established His table on the night in which He was betrayed, He enacted the new covenant (Luke 22:20), in which God is obligated to forgive our sins and to dispense Himself into our being to be our life, our law of life, and our everything as our inward content that we may live Him (Jer. 31:31-34; Heb. 8:8-12). As the Angel of the covenant, Christ in resurrection executes the new covenant as its surety (Heb. 7:22), making it real to us by assuring us that our sins have been forgiven and by dispensing the riches of the covenanted Triune God into us. See notes 31¹, 33¹, and 33² in Jer. 31.

Although the Lord Jesus enacted the new covenant nearly two thousand years ago, generally the Jewish people have not benefited from it. Instead, the benefit has gone to the Gentiles. However, when Christ comes back, He will come as the Angel of the covenant to execute His covenant over the repentant and believing Jews. At that time they will become beneficiaries of the new covenant.

3:1³ (desire) Cf. Hag. 2:7 and note.

3:2^a
瑪四 1
3:2^b
啓六 17
3:2^c
參賽四 4
太三 10~12

【3:2】祂來的^a日子，誰能當得起呢？
祂顯現的時候，誰能^b立得住呢？因為祂如¹煉金之人的^c火，如漂布之人的鹼。

【3:3】祂必坐下如^a煉淨銀子的，必潔淨利未人，熬煉他們像金銀一樣，他們就必在公義中獻供物給耶和華。

【3:4】那時，猶大和耶路撒冷所獻的供物，必蒙耶和華悅納，彷彿古時之日，往昔之年。

肆 耶和華對雅各子孫的對付

三 5 ~ 四 6

●3:2¹ 基督來時也如煉金之人的火，如漂布之人的鹼，祂要煉淨並潔淨利未子孫，主要的是祭司，使他們將正當的供物獻給神。（2 ~ 4。）在千年國時，悔改的猶太人藉着新約得重生，就要作祭司照顧列國；（賽二 2 ~ 3，亞八 20 ~ 23；）為此，他們需要多得煉淨和潔淨。所以，基督第二次來臨時，要更新、聖別、變化以色列，使他們作祂煉淨並潔淨的祭司。

【3:2】And who will endure the^a day of His coming? And who will^b stand when He appears? For He is like a¹ refiner's^c fire and like fullers' soap.

【3:3】And He will sit as a^a refiner and a purifier of silver, and He will purify the sons of Levi and purge them like gold and like silver, and they will offer to Jehovah a sacrifice in righteousness.

【3:4】And the sacrifice of Judah and of Jerusalem will be pleasing to Jehovah, as in the days of old and as in the former years.

IV. Jehovah's Dealing with the Sons of Jacob

3:5 - 4:6

3:2¹ (refiner's) Christ will come also to refine and purify the sons of Levi, mainly the priests, like a refiner's fire and like fullers' soap that they may offer to God the proper sacrifice (vv. 2-4). In the millennium the repentant Jews who are regenerated through the new covenant will be the priests to care for all the nations (Isa. 2:2-3; Zech. 8:20-23). For this they will need much refining and purifying. Therefore, in His second coming Christ will renew, sanctify, and transform Israel to be His refined and purified priests.

3:2^a
Mal. 4:1
3:2^b
Rev. 6:17
3:2^c
cf. Isa. 4:4;
Matt. 3:10-12

3:3^a
Isa. 1:25;
Zech. 13:9

一 耶和華以祂的臨近爲審判 三 5 ~ 6

【3:5】萬軍之耶和華說，我必臨近你們，施行審判；我必速速作見證，攻擊行邪術的、犯姦淫的、^a起假誓的、^b虧負雇工之工價的、欺壓寡婦孤兒的、屈枉¹寄居的、和不敬畏我的。

【3:6】因我耶和華是^a不改變的；所以雅各的子孫哪，你們^b沒有滅亡。

二 耶和華對雅各子孫的勸告 三 7 ~ 12

【3:7】萬軍之耶和華說，從你們列祖的日子以來，你們常常偏離我的律例而不遵守。現在你們要^a轉向我，我就轉向你們；你們卻問說，我們如何轉向呢？

●3:5¹ 耶和華關心寄居的，指明祂作爲基督，是非常有人性的；也指明當祂的子民苦待寄居者，不接待他們時，祂就不高興。

A. Jehovah's Judgment by His Drawing Near 3:5-6

【3:5】And I will draw near to you for judgment; and I will be a swift witness against the sorcerers and against the adulterers and against those who ^aswear falsely and against those who ^boppress the hired worker for his hire, and the widow and the orphan, and those who turn the ¹stranger aside, and who do not fear Me, says Jehovah of hosts.

【3:6】For I, Jehovah, do ^anot change; therefore you, O sons of Jacob, are ^bnot consumed.

B. Jehovah's Advice to the Sons of Jacob 3:7-12

【3:7】From the days of your fathers you have turned aside from My statutes and have not kept them. ^aReturn to Me, and I will return to you, says Jehovah of hosts. But you say, How shall we return?

3:5¹ (stranger) Jehovah's concern for the stranger indicates that as Christ He is very human and that He is not happy when His people ill-treat a stranger instead of giving him hospitality.

3:5^a
雅五 12
3:5^b
雅五 4

3:6^a
民二三 19
羅十一 29
雅一 17
3:6^b
哀三 22

3:7^a
亞一 3

3:5^a
James 5:12
3:5^b
James 5:4

3:6^a
Num. 23:19;
Rom. 11:29;
James 1:17
3:6^b
Lam. 3:22

3:7^a
Zech. 1:3

3:8^a
尼十三 10, 12

【3:8】人豈可¹奪取神之物呢？你們竟奪取我的物，你們卻說，我們在何事上奪取你的物呢？你們奪取了當納的^a十分之一，和當獻的供物。

【3:9】你們爲咒詛所咒詛，但你們通國的人，仍奪取我的物。

【3:10】萬軍之耶和華說，你們要將當納的^a十分之一，全然送入倉庫，使我家有¹糧，以此試試我，是否爲你們敞開^b天上的窗戶，傾^{2c}福與你們，甚至無處可容。

●3:8¹ 奪取神之物就是不把祂當得的給祂。神立了原則，就是地裏所有出產的十分之一，那上好的十分之一，應當歸給祂。（利二七 30。）

●3:10¹ 神家的糧不是爲着人，乃是爲着神。神的糧，神聖的食物，乃是各種的祭，特別是燔祭、素祭和平安祭；（民二八 2，二九 39；）這些都豫表基督。（見利一～七註。）

●3:10² 這裏與 12 節的蒙神賜福，乃是得醫治。（四 2。）得醫治就是得拯救，得拯救就是得以完全。

【3:8】Will a man ¹rob God? Yet you have robbed Me. But you say, How have we robbed You? In ^atithes and offerings.

【3:9】With the curse you are cursed, yet you, even the whole nation, rob Me.

【3:10】Bring the whole ^atithe to the storehouse that there may be ¹food in My house; and prove Me, if you will, by this, says Jehovah of hosts, whether I will open to you the ^bwindows of heaven and pour out ^{2c}blessing for you until there is no room for it.

3:8¹ (rob) To rob God is to not give Him what is due to Him. God established the principle that of all the produce from the land, one tenth (the tithe), the top tenth, should go to Him (Lev. 27:30).

3:10¹ (food) The food in God's house is not for man but for God. God's food, the divine food, is the offerings, especially the burnt offering, the meal offering, and the peace offering (Num. 28:2; 29:39), all of which typify Christ (see notes in Lev. 1—7).

3:10² (blessing) To be blessed by God here and in v. 12 is to be healed (4:2). To be healed is to be saved, and to be saved is to be made whole.

3:8^a
Neh. 13:10, 12

3:10^a
Neh. 10:38;
13:12

3:10^b
Gen. 7:11;
2 Kings 7:2

3:10^c
2 Chron. 31:10

3:10^a
尼十 38
十三 12
3:10^b
創七 11
王下七 2
3:10^c
代下三一 10

【3:11】萬軍之耶和華說，我必為你們斥責那吞喫者，他就不毀壞你們地的出產；你們田間的葡萄樹在未熟之先，也不掉果子。

【3:12】萬軍之耶和華說，萬國必稱你們為^a有福的，因你們的地必成為^b喜樂之地。

三 耶和華對敬畏祂 並事奉祂之人的鼓勵 三 13 ~ 18

1 有些雅各子孫的話， 厲害的頂撞耶和華 13 ~ 15

【3:13】耶和華說，你們用話語^a頂撞我；你們還說，我們用甚麼話頂撞了你呢？

【3:14】你們說，事奉神是徒然的；遵守神所吩咐的，在萬軍之耶和華面前¹哀痛而行，有甚麼益處呢？

●3:14¹ 這話指明以色列人敬拜並事奉神，但他們卻是哀痛的敬拜並事奉；他們被要求作這些事，一點也不喜樂。

【3:11】 And I will rebuke the devourer for your sake, and for your sake he will not destroy the fruit of the ground; and for your sake the vine will not lose its fruit in the field, says Jehovah of hosts.

【3:12】 And all the nations will call you ^ablessed, for you will be a ^bland of delight, says Jehovah of hosts.

C. Jehovah's Encouragement to Those Who Fear Him and Serve Him 3:13-18

1. The Words of Some of the Sons of Jacob Being Strongly against Jehovah vv. 13-15

【3:13】 Your words have been strongly ^aagainst Me, says Jehovah; but you say, What have we spoken against You?

【3:14】 You say, It is vain to serve God; and what profit is it that we have kept His charge and have walked ¹mournfully before Jehovah of hosts?

3:14¹ (mournfully) This word indicates that the children of Israel worshipped and served God, but they did it mournfully, not at all happy that they were required to do these things.

3:12^a
參路一 48
3:12^b
但八 9

3:12^a
cf. Luke 1:48
3:12^b
Dan. 8:9

3:13^a
猶 15

3:13^a
Jude 15

【3:15】如今我們稱狂傲的人為有福；
行惡的人非但得建立，並且雖然試探
神，卻得以逃罪。

2 耶和華鼓勵的話 16 ~ 18

【3:16】那時，敬畏耶和華的彼此談論；
耶和華側耳而聽，且有 ^{1a} 記念冊在祂
面前，記錄那些敬畏耶和華並留意祂
名的人。

【3:17】萬軍之耶和華說，在我所豫備
的 ¹ 日子，他們必 ^a 屬我，作我自己的
珍寶；我必顧惜他們，如同人顧惜那
服事自己的兒子。

【3:18】那時你們必歸回，將義人和惡人，
事奉神和不事奉神的人，分別出來。

●3:16¹ 當我們思念、愛慕、關心、尊敬神的名，
尊這名為聖，神就在祂的記念冊上記錄這事。

●3:17¹ 神發怒的日子，即耶和華的日子。見珥
— 15 註 1。

【3:15】 And now we call the arrogant blessed; not only
have those who act wickedly been built up, but they also
try God and escape.

2. The Word of Encouragement by Jehovah vv. 16-18

【3:16】 Then those who feared Jehovah spoke to one another,
each with his neighbor. And Jehovah gave heed and
listened, and a ^{1a} book of remembrance was written before
Him of those who feared Jehovah and considered His name.

【3:17】 And they will be ^a Mine, says Jehovah of hosts, a
personal treasure, in the ¹ day that I prepare; and I will
spare them, as a man spares his son who serves him.

【3:18】 And you will return and discern between him who
is righteous and him who is wicked, between him who
serves God and him who does not serve Him.

3:16¹ (book) When we consider, love, regard, respect, and sanctify
God's name, God keeps a record of this in His book of remembrance.

3:17¹ (day) The day of God's anger, i.e., the day of Jehovah. See note
15¹ in Joel 1.

3:16^a
詩五六 8
賽六五 6
啓二一 12
參結九 4

3:17^a
出十九 5
申七 6
詩一三五 4
多二 14

3:16^a
Psa. 56:8;
Isa. 65:6;
Rev. 20:12;
cf. Ezek. 9:4

3:17^a
Exo. 19:5;
Deut. 7:6;
Psa. 135:4;
Titus 2:14

瑪拉基書 第四章

四 耶和華以耶和華的日子爲警戒

四 1 ~ 6

【4:1】萬軍之耶和華說，那^{1a}日子來到，如^b燒燬的火爐；凡狂傲的和行惡的，必如^c碎秸；那要來之日必將他們燒盡，不給他們留下根和枝條。

【4:2】但向你們敬畏我名的人，必有公義的^{1a}日頭升起，其翅膀有^{2b}醫治之能；你們必如圈裏的肥牛犢出來跳躍。

●4:1¹ 見三 17 註 1。

●4:2¹ 指醫治的基督，祂自己就是神子民和列國的醫治。基督是日頭，祂這日頭光照我們時，就醫治我們。基督成爲我們的醫治，是基於祂作公義的日頭。『日頭』這辭指明生命，（參約一 4，）『公義』這辭指明公平。全地都充滿死亡和不公；但有了醫治的基督，就有生命和公平。今天我們在基督裏的信徒，享受基督這公義日頭的光照，就驅除黑暗，使我們在生命裏長大；也消除不義，使我們得着生命裏的醫治。我們所盼望、所期待的，乃是基督作公義的日頭來臨，其翅膀有醫治之能，醫治列國，使其脫離黑暗和不義。我們正等候祂來作萬國所羨慕的，（三 1 下，該二 7，）並作公義的日頭。

MALACHI 4

D. Jehovah's Warning by the Day of Jehovah

4:1-6

【4:1】For indeed the^{1a} day comes, ^bburning like a furnace, and all the proud ones and all the ones who act wickedly will be ^cstubble; and the coming day will set them ablaze, says Jehovah of hosts, so that it will not leave them root or branch.

【4:2】But unto you who fear My name will the^{1a} Sun of righteousness arise with ^{2b}healing in His wings, and you will go forth and leap about like well-fed calves.

4:1¹ (day) See note 17¹ in ch. 3.

4:2¹ (Sun) The healing Christ, who Himself is the healing of God's people and of the nations. Christ is the Sun that heals us as it shines upon us. Christ's being our healing is based on His being the Sun of righteousness. The word Sun indicates life (cf. John 1:4), and the word righteousness indicates justice. The whole earth is filled with death and injustice, but with the healing Christ there is life and justice. Today we, the believers in Christ, enjoy Christ's shining as the Sun of righteousness for our growth in life in the dispelling of darkness, and also for our healing in life in the effacing of unrighteousness. Our hope, our expectation, is that Christ is coming as the Sun of righteousness with healing in His wings to heal the nations from darkness and unrighteousness. We are waiting for Him as the Desire of the nations (3:1b; Hag. 2:7b) and as the Sun of righteousness.

4:1^a

Joel 1:15;
Mal. 3:2;
2 Pet. 3:7

4:1^b

2 Thes. 1:7

4:1^c

Obad. 18

4:2^a

2 Sam. 23:4;
Psa. 84:11;
Luke 1:78;
Matt. 17:2

4:2^b

Psa. 103:3;
Hosea 6:1;
Rev. 22:2

4:1^a

珥一 15
瑪三 2
彼後三 7

4:1^b

帖後一 6

4:1^c

俄 18

4:2^a

撒下二三 4
詩八四 11
路一 78
太十七 2

4:2^b

詩一〇三 3
何六 1
啓二二 2

【4:3】你們必踐踏惡人；因為在我所豫備的日子，他們必如灰塵在你們腳掌之下；這是萬軍之耶和華說的。

【4:4】你們當記念我僕人摩西的^a律法，就是我在^b何烈山為以色列眾人所吩咐他的¹律例和¹典章。

【4:5】看哪，¹耶和華大而可畏之^a日未到以前，我必差遣申言者^{2b}以利亞到你們那裏去。

【4:6】他必使父親的心^a轉向兒女，兒女的心轉向父親，免得我來，用^b咒詛擊打這地。

在與以色列的關係上，基督第一次來臨時，醫治了墮落的祭司體系；（三 1～4；）但祂第二次來臨時，要醫治餘剩的以色列民。然後祂要成為列國和祂子民的一切。這位醫治的基督要忽然來到。因此，我們需要做醒，豫備好迎接祂。

●4:2² 見三 10 註 2。

●4:4¹ 見路一 6 註 4。

●4:5¹ 見珥一 15 註 1。

●4:5² 這是指以利亞來作大災難（太二四 21）期間的兩個見證人之一。見太十七 11 與註，啓十一 3 與註 2。

【4:3】And you will trample the wicked, for they will be ashes under the soles of your feet in the day that I prepare, says Jehovah of hosts.

【4:4】Remember the^a law of Moses My servant, which I commanded him in^b Horeb for all Israel, that is, the¹ statutes and the¹ ordinances.

【4:5】I am about to send^{1a} Elijah the prophet to you before the great and terrible^{2b} day of Jehovah comes;

【4:6】And he will^a turn the heart of the fathers to the children and the heart of the children to their fathers, lest I come and strike the land with a^b curse.

In relation to Israel, Christ came the first time to heal the degraded priesthood (3:1-4), but in His second coming, He will heal the remnant of the people of Israel. Then He will be everything to the nations and to His people. This healing Christ will come suddenly. Thus, we need to be alert, ready to receive Him.

4:2² (healing) See note 10² in ch. 3.

4:4¹ (statutes) See note 6⁴ in Luke 1.

4:5² (day) See note 15¹ in Joel 1.

4:5¹ (Elijah) This refers to the coming of Elijah as one of the two witnesses during the great tribulation (Matt. 24:21). See Matt. 17:11 and note; Rev. 11:3 and note 2.

4:4^a
出二十 3~17
4:4^b
申四 10

4:5^a
珥一 15
二 31
4:5^b
太十一 14
十七 11
可九 11
路一 17
參約一 21

4:6^a
路一 17
4:6^b
亞五 3
十四 11

4:4^a
Exo. 20:3-17
4:4^b
Deut. 4:10

4:5^a
Matt. 11:14;
17:11;
Mark 9:11;
Luke 1:17;
cf. John 1:21

4:5^b
Joel 1:15;
2:31

4:6^a
Luke 1:17

4:6^b
Zech. 5:3;
14:11

地圖與圖表 Charts & Maps

■ 舊約時代遠古近東地區

The Ancient Near East in Old Testament Times

■ 舊約時代的以色列

Israel in Old Testament Times

■ 新約時代的聖地

The Holy Land in New Testament Times

■ 保羅的行程

The Journeys of Paul

■ 神新約的經綸

God's New Testament Economy

■ 七十個七與基督來臨並聖徒被提圖

The Seventy Weeks and the Coming of Christ,
with the Rapture of the Saints

■ 耶穌基督的譜系

The generation of Jesus Christ

■ 諸天之國與神的國分別圖

A Chart Showing The Difference Between
The Kingdom Of The Heavens And The Kingdom Of God

■ 獸的數字

The Number Of The Beast

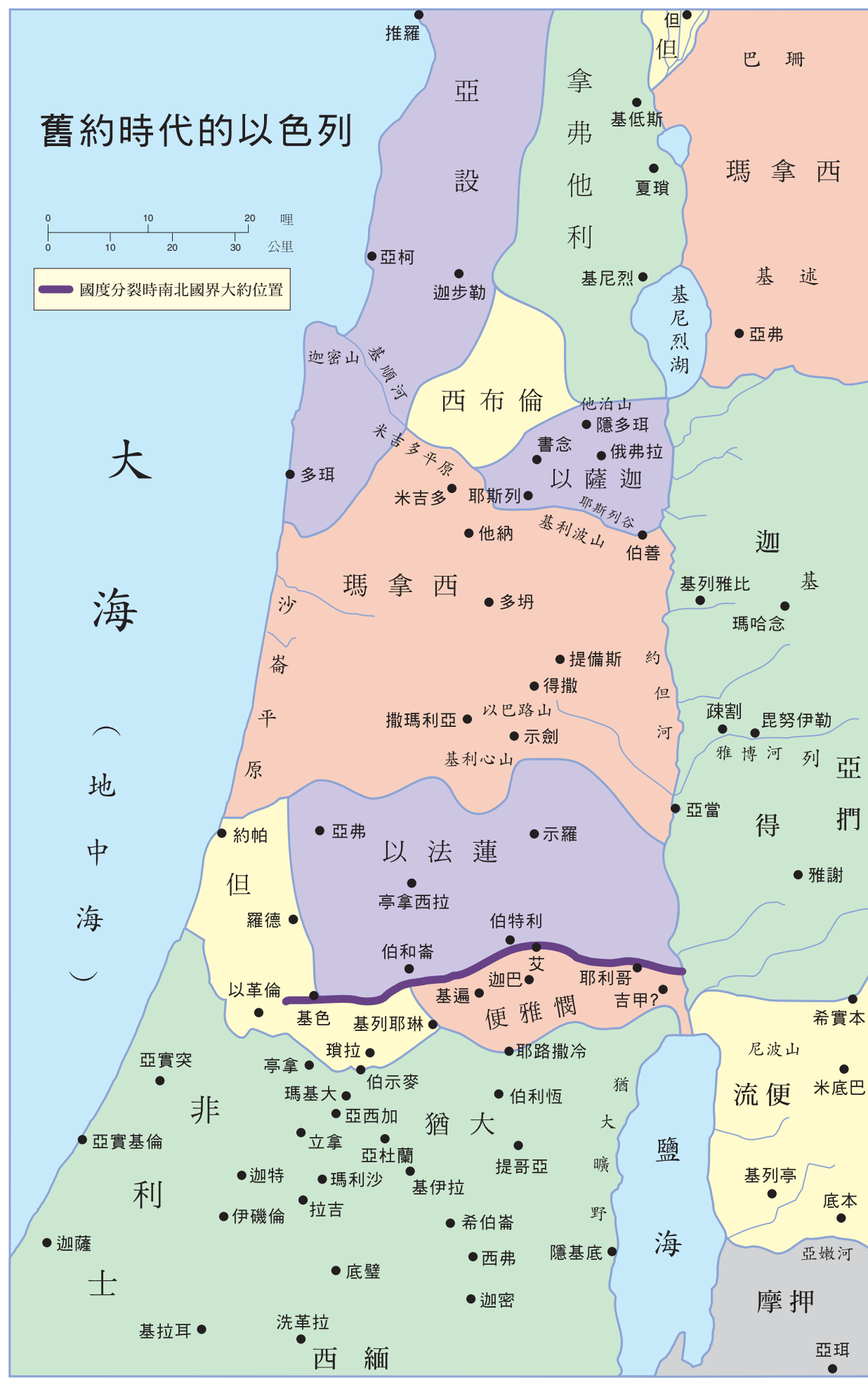




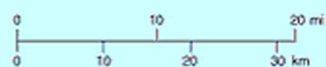
舊約時代的以色列



國度分裂時南北國界大約位置



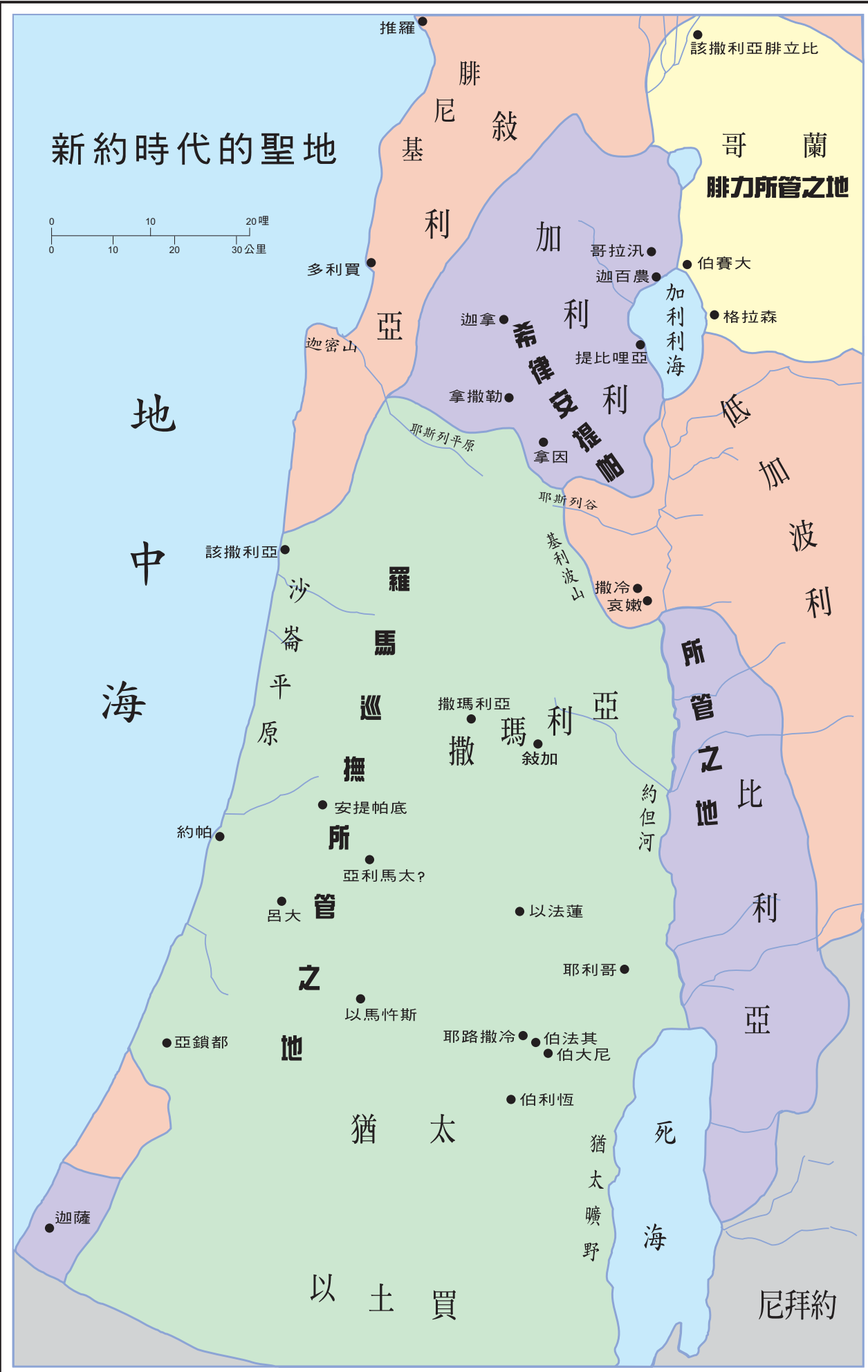
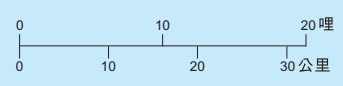
ISRAEL IN OLD TESTAMENT TIMES



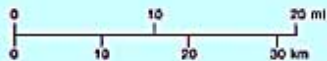
Approximate border between the northern and southern kingdoms at the time of the division of the kingdom



新約時代的聖地



THE HOLY LAND IN NEW TESTAMENT TIMES







神 新 約 的 經 綸

1

馬太福音 ↔ 約翰福音

↙ 子 ↘

同着父 憑着靈
三一神

在

耶穌基督裏的
具體化身
作

神的帳幕 神的殿
活神的生命
發展成為
神的國

福音書(始引)

2

使徒行傳 ↔ 猶大書

↙ 那靈 ↘

就是子 同着父
三一神

在

召會中的
終極完成
作

基督的身體 神的殿
神的國 神的家
活基督
而成為
神的豐滿

二十二卷書(發展)

3

啓示錄

↙ 七靈 ↘

出於那永遠者 屬於那救贖者
三一神

在

得勝召會中的
加強表現
終極完成於

(1) 金燈臺
(2) 新耶路撒冷

啓示錄(終結)

GOD'S NEW TESTAMENT ECONOMY

1
MATTHEW ↔ JOHN

The Son
 ↙ ↘
 With the Father By the Spirit

 The Embodiment
 of
 The Triune God
 in
 Jesus Christ
 as
 God's Tabernacle God's Temple
 Living the Life of God
 To Develop into
 The Kingdom of God

 Gospels (Initiation)

2
ACTS ↔ JUDE

The Spirit
 ↙ ↘
 As the Son With the Father

 The Consummation
 of
 The Triune God
 in
 The Church
 as
 The Body of Christ The Temple of God
 The Kingdom of God The House of God
 Living Christ
 unto
 The Fullness of God

 22 Books (Development)

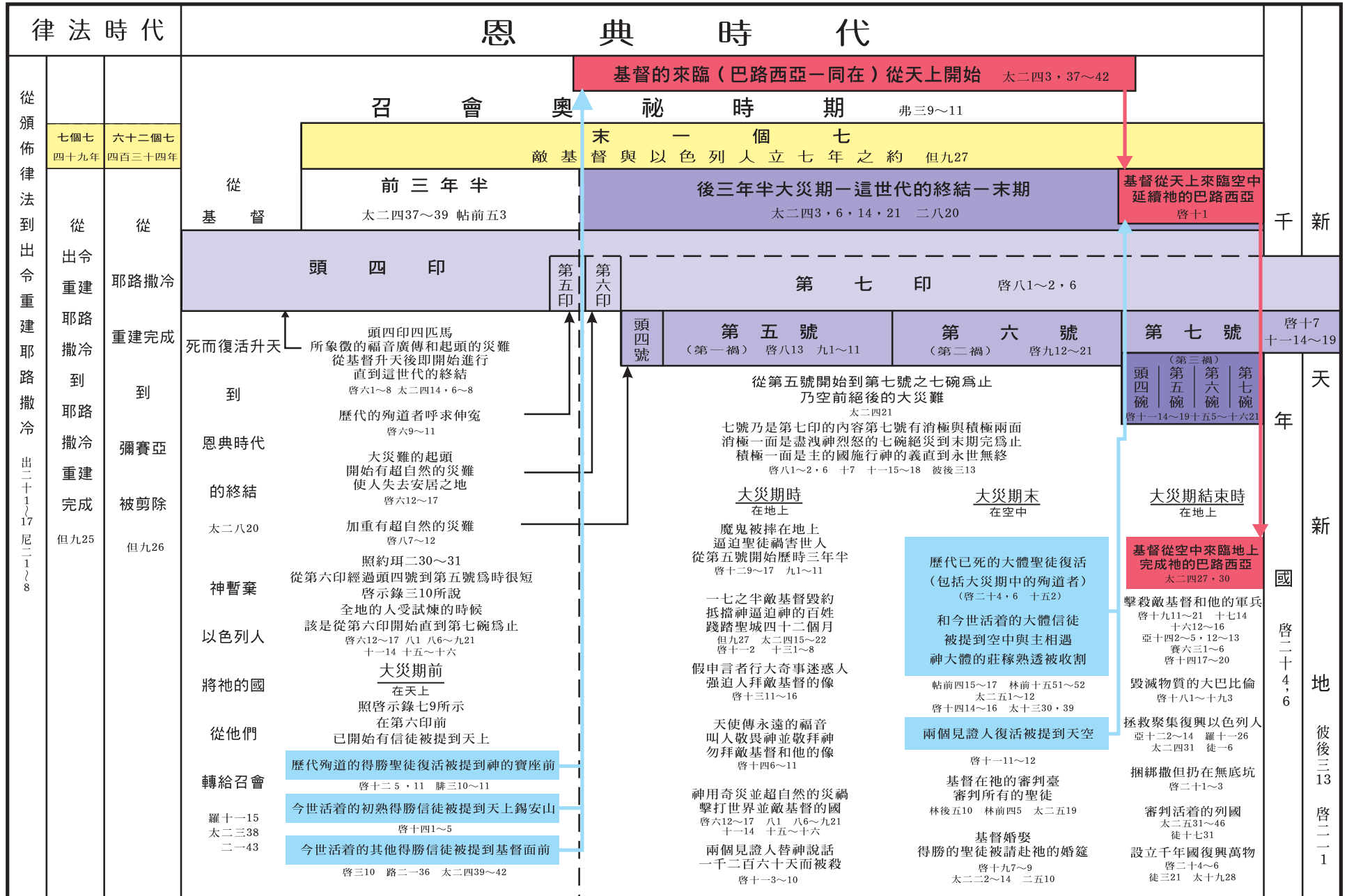
3
REVELATION

The Seven Spirits
 ↙ ↘
 Out from the Eternal One Of the Redeemer

 The Intensification
 of
 The Triune God
 in
 The Overcoming Church
 Consummating in
 (1) The Golden Lampstands
 (2) The New Jerusalem

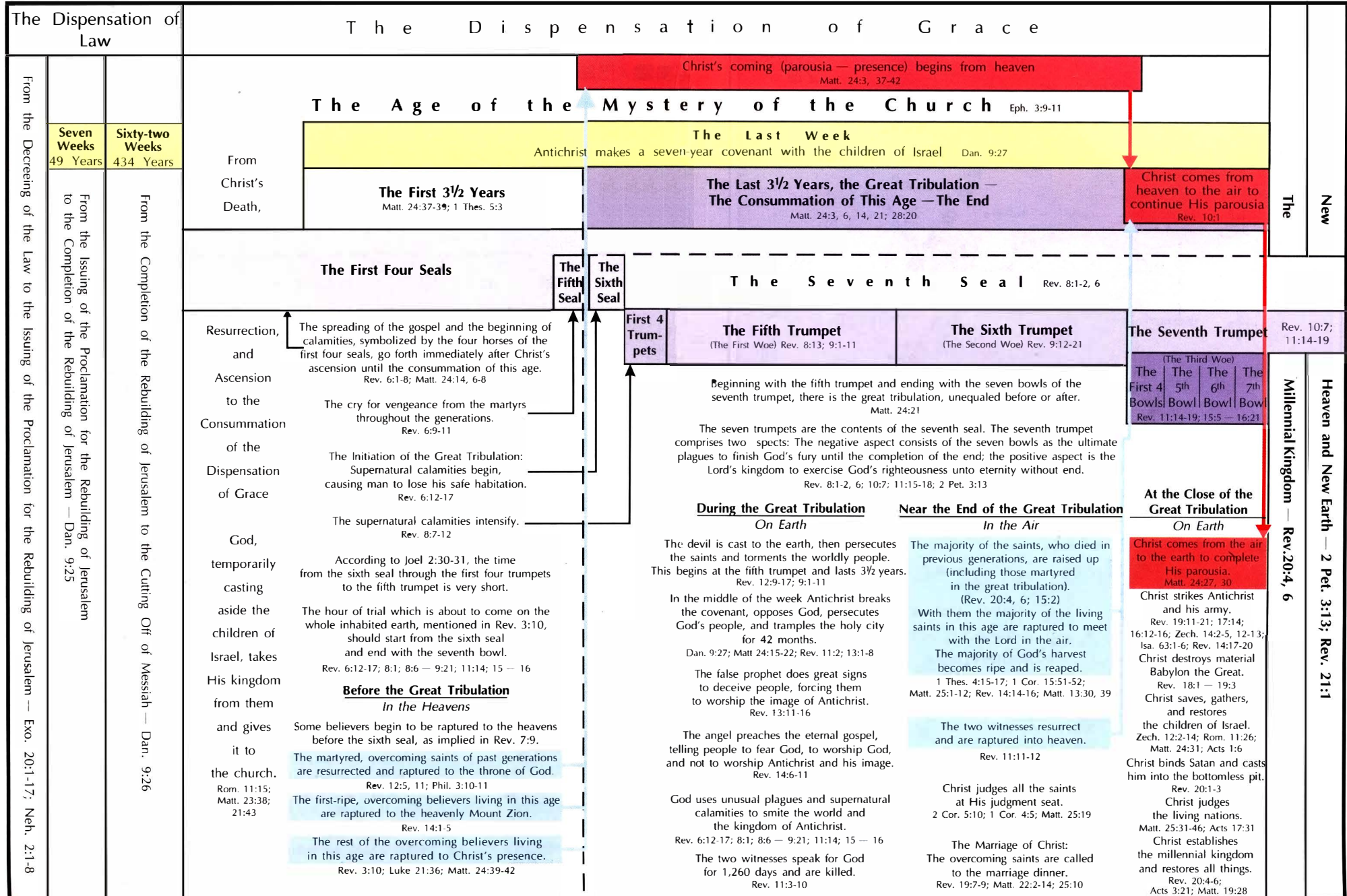
 Revelation (Finalization)

七十個七與基督來臨並聖徒被提圖
內含七印七號七碗與末期圖

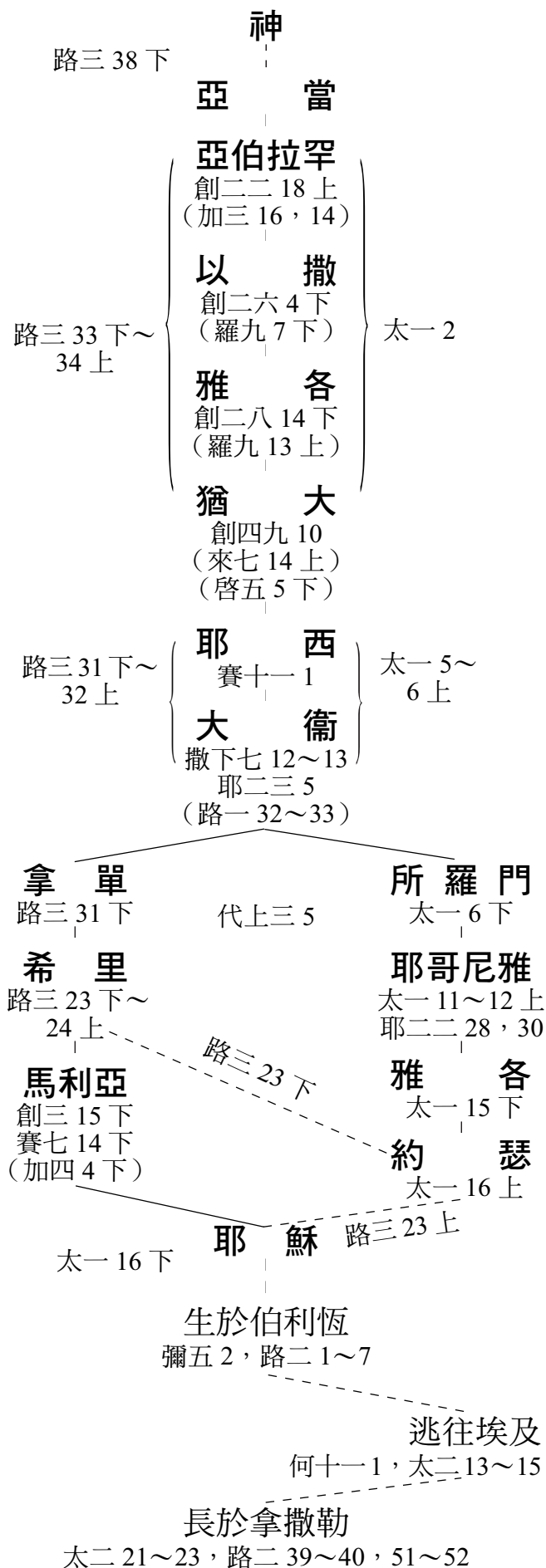


THE CHART OF THE SEVENTY WEEKS AND THE COMING OF CHRIST, WITH THE RAPTURE OF THE SAINTS

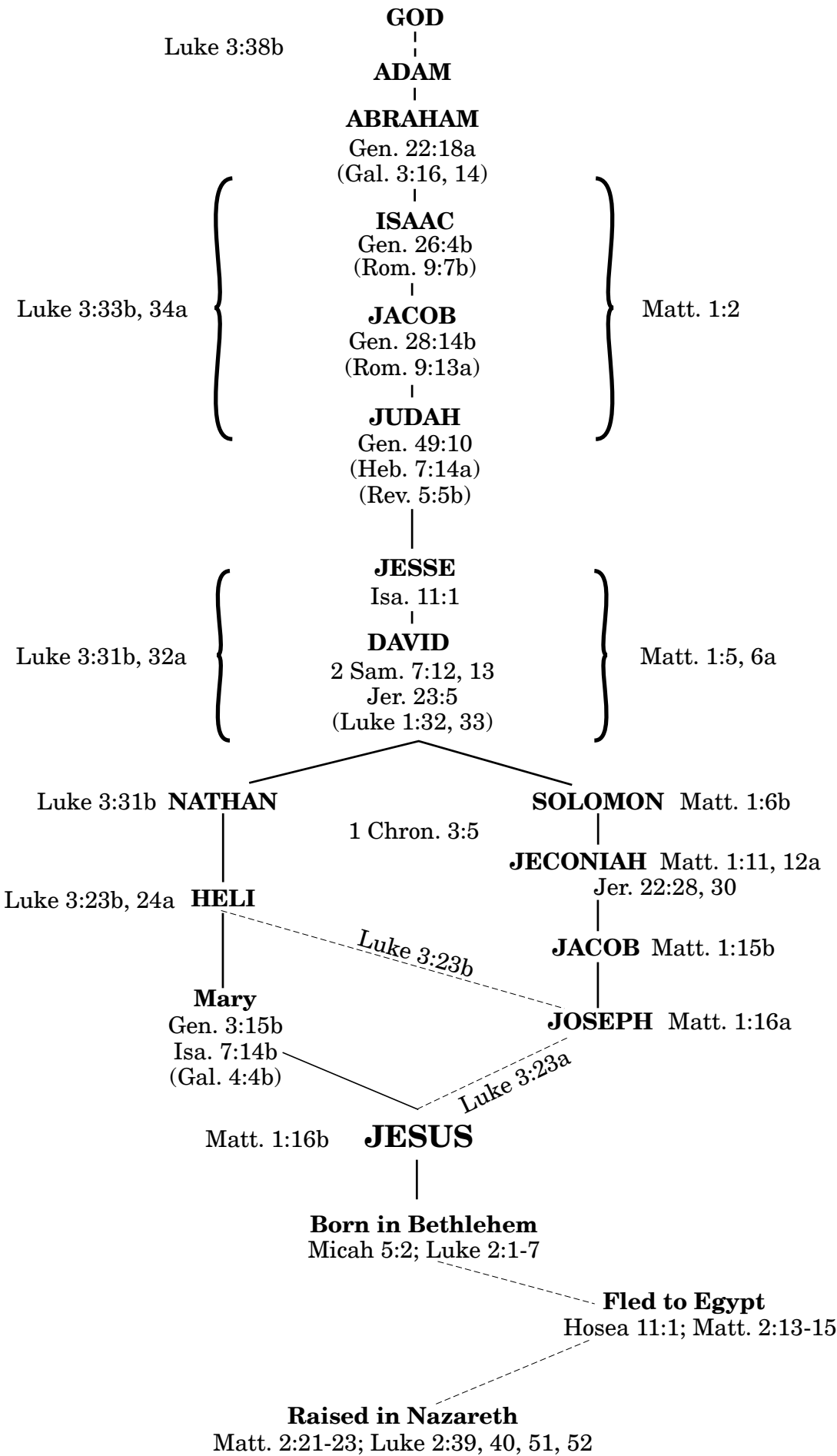
Including the Seven Seals, the Seven Trumpets, the Seven Bowls, and the End



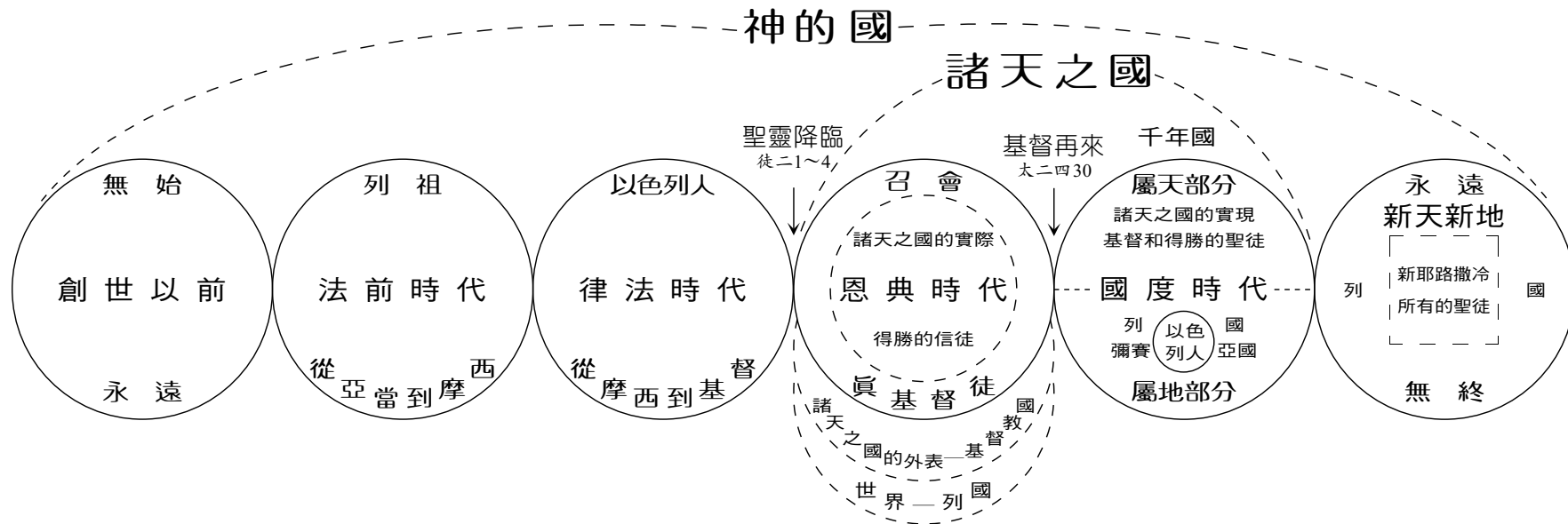
耶穌基督的譜系



The Generation of Jesus Christ

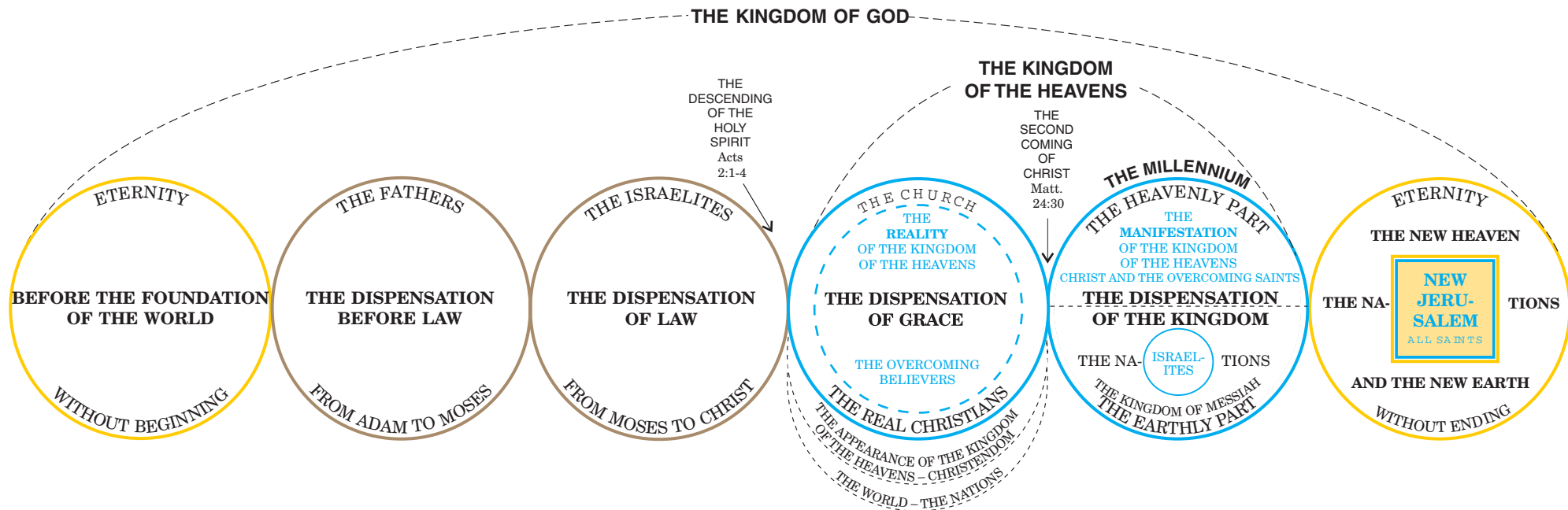


諸天之國與神的國分別圖



<p>已過的 永遠</p> <p>弗一4 彼前一20</p>	<p>從 亞當被造 到 頒佈律法</p> <p>羅五13~14</p>	<p>從 頒佈律法 到 恩典來臨</p> <p>約一17</p>	<p>諸天之國已經 臨近了 太三2 四17 十7</p> <p>諸天之國的 起始 太十六18~19 十三24 二二2</p> <p>召會 提前三15 弗一23</p> <p>諸天之國的 實際 太五~七</p> <p>諸天之國的 外表 太十三24~42</p>	<p>千年國 啓二十四~6 (一)屬天部分 諸天之國的實現 太二四46~47 二五19~23 路十九15~19 啓二26~27 三21 提後二12 “父的國” 太十三43 有基督與得勝的聖徒 作君王 (二)屬地部分 彌賽亞的國 撒下七13 “大衛的帳幕” 徒十五16 復興的以色列國 徒一6 “人子的國” 太十三41 啓十一15 有： (1)得救的以色列人 羅十一26~27 亞十二10 結三六25~28 作祭司 亞八20~23 賽二2~3 (2)復興的列國 徒三21 作百姓 太二五32~34</p>	<p>新天新地 賽六五17 六六22 彼後三13</p> <p>有： (一)新耶路撒冷 作行政的中心 來十二22 啓二一</p> <p>(1)由所有蒙救贖 被成全的聖徒 神的眾子所構成 啓二一6~7</p> <p>(2)這些被成全的聖徒 作君王 啓二二5</p> <p>(二)被煉淨的列國 作百姓 啓二一3~4, 24, 26 二二2下</p>
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A CHART SHOWING THE DIFFERENCE BETWEEN THE KINGDOM OF THE HEAVENS AND THE KINGDOM OF GOD



<p>ETERNITY PAST</p> <p>Eph. 1:4 1 Pet. 1:20</p>	<p>FROM THE CREATION OF ADAM TO THE DECREE OF THE LAW</p> <p>Rom. 5:13-14</p>	<p>FROM THE DECREE OF THE LAW TO THE COMING OF GRACE</p> <p>John 1:17</p>	<p>THE KINGDOM OF THE HEAVENS IS NEAR Matt. 3:2; 4:17; 10:7</p> <p>THE BEGINNING OF THE KINGDOM OF THE HEAVENS Matt. 16:18-19; 13:24; 22:2</p> <p>THE CHURCH 1 Tim. 3:15; Eph. 1:22b-23</p> <p>THE REALITY OF THE KINGDOM OF THE HEAVENS Matt. 5-7</p> <p>THE APPEARANCE OF THE KINGDOM OF THE HEAVENS Matt. 13:24-42</p>	<p>THE MILLENNIUM Rev. 20:4-6</p> <p>(1) THE HEAVENLY PART The manifestation of the kingdom of the heavens Matt. 24:46-47; 25:19-23; Luke 19:15-19; Rev. 2:26-27; 3:21; 2 Tim. 2:12 "The kingdom of the Father" Matt. 13:43 with Christ and the overcoming saints as the kings</p> <p>(2) THE EARTHLY PART The kingdom of Messiah 2 Sam. 7:13 "The tabernacle of David" Acts 15:16 The restored kingdom of Israel Acts 1:6 "The kingdom of the Son of Man" Matt. 13:41; Rev. 11:15 with: (a) the saved Israelites Rom. 11:26-27; Zech. 12:10; Ezek. 36:25-28 as the priests Zech. 8:20-23; Isa. 2:2-3 and (b) the restored nations Acts 3:21 as the people Matt. 25:32-34</p>	<p>THE NEW HEAVEN AND THE NEW EARTH Isa. 65:17; 66:22; 2 Pet. 3:13;</p> <p>with: (1) the New Jerusalem as the administrative center Heb. 12:22; Rev. 21</p> <p>(a) constituted of all the redeemed and perfected saints, the sons of God Rev. 21:6-7</p> <p>(b) these perfected saints as the kings Rev. 22:5 and (2) the purged nations as the people Rev. 21:3-4, 24, 26; 22:2b</p>
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希臘文	希伯來文	希臘文	希伯來文
Nε	נ 50	Kα1	ק 100
ρ	ר 200	σ α	ס 60
ω	ו 6	ρ	ר 200
ν	נ 50		
	<hr/> 306	+	<hr/> 360
		=	666

Greek Hebrew

Nε נ 50

ρ ר 200

ω ו 6

ν נ 50

306

Greek Hebrew

Kαι ק 100

σ α ס 60

ρ ר 200

360

+
=
666